

INSTITUTTET
FOR SAMMENLIGNENDE KULTURFORSKNING

THE BURUSHASKI LANGUAGE

BY
LT. COL. D. L. R. LORIMER

VOL. II.
TEXTS AND TRANSLATIONS



OSLO 1935

H. ASCHEHOUG & CO. (W. NYGAARD)

LEIPZIG
OTTO HARRASSOWITZ

PARIS
SOCIÉTÉ D'ÉDITION
«LES BELLES LETTRES»
CAMBRIDGE, MASS.
HARVARD UNIVERSITY PRESS

LONDON
WILLIAMS & NORGATE, LTD.

INSTITUTTET
FOR SAMMENLIGNENDE KULTURFORSKNING

PUBLICATIONS:

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XXIX,2

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PRINTED IN NORWAY
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PREFATORY NOTE.

The following texts were collected by me in 1923—24 in the manner described in the Introduction. Nos 1—3, 5—45 and 46. B. were supplied by Jemadār Imām Yār Bèg, son of the late Wazir Humāyūn Bèg, a man of distinction to whom some reference will be found in Durand's "Making of a Frontier" and who later rendered valuable services in the Chitral Campaign of 1895. The eldest son, Shukr Ullah Beg, has been Wazir of Hunza since his father's death. Of some of these texts IYB wrote out versions in the Arabic script, which I possess. They do not always agree verbatim with the dictated versions.

On my return to Hunza, after ten years, in July 1934, I met Jemadar Imam Yar Beg briefly on two or three occasions and it was a great pleasure to renew our old cordial relations, and a happy prospect to look forward to their continuance. But this was not to be. On the evening of the 27th October Imam Yar Beg was shot in the Gilgit Bazar and died three hours later in hospital. This morning his body was carried past here on a bier, attended by the brothers and a throng of mourners. And in company with the local population, I could only pay a last tribute to an old friend as the cortège passed on its way to Baltit to the sound of a melancholy dirge and subdued lamentation.

So has disappeared in his prime a vivid personality from Hunza life. As I knew him in earlier days he was the embodiment of energy and zest for life. What his hand found to do — riding,

hunting, polo — he did it with his might; manly, competent and fearless; a dynamic figure, not necessarily every man's friend. Since then he had visibly aged, but there was still about him something of the alert, dashing air of the born adventurer.

To return to the Texts: No. 4 was related by a then old man, 'Ali Madat of Baltit, who, I believe still survives, though perhaps no longer capable of repeating his effort of eleven years ago.¹ IYB's help was essential in recording this text.

Nazar of Aliabad supplied the version of the "Prodigal Son" given in No. 46 A. No. 47 was written out and sent to me by Gushpur Muhammad Ghani Khān, the son of the Mīr by a local, non-royal wife. He also was a man of vigour and ability who died quite young of some illness, four or five years ago.

The Proverbs were furnished to me in writing by 'Ināyat Ullāh Bèg, the second of the three sons of Wazir Humayun.

The Werchikwār Texts No.s 1 and 2 were obtained by me in Yasīn from Hidāyat Shāh of Thui, and the translation of the "Prodigal Son" from Bahādur Amān Shāh of Yasīn. In recording these I had the valuable help of Mēhtarzhau Shāhzāda Yūsuf of Yasīn.

One point of interest may be noted with regard to the Burushaski Texts, especially those containing local narrative. I have found, on reading out bits of them at random to several people here of the upper class, firstly that they appear readily to follow my rendering of the Burushaski, and secondly that they can habitually continue the statement at any point in almost the same words as the recorded text. This shows that, though there are no professional narrators in Hunza, with the possible, partial exception of Ali Madat, the ordinary people are in the habit of passing on tales and explanations of customs in a more or less stereotyped form of expression. This is probably the relic of a former custom of the upper classes of spending the evening after

¹ I have, since writing this, sought him out, and found him decrepit, but cheerful. Public opinion denies him any large measure of sympathy, as "he is not really old and has a number of sons who support him in comfort".

the lighting of lamps, between supper and bedtime, in recounting past events, and doubtless in confirming and explaining traditional behaviour and practices:

šāpīk šīmtsum gučāšpāl xa (I am told) gəri'tsə gəri-bilumišo
ya dāpiŋ etāšo huru'sā'n. Thāmini tēndili gərəntse ākā'birting
huru'sām da sājara (= šājara = tārī'x) ečām.

“From eating food till lying-down time those who had lamps or those who were preparing wool for spinning used to sit “by the lamp.” In former years the people of the upper class used to sit by their lamps and recount past events.”

That these séances had an educative and moral intention is evident from the saying, ascribed by tradition to Big Ali of the Ghulwāting clan:

Ghulwātinge Big Ali.ε bər bila: “uyō'n ja gəri'tsər du'n
jā'tsum siskvš (= insā'ni.āt) hāki'ba'n. Ja khu γuniki.ents
ayu' γuniki.entsə gərəntse ničā'n.”

“There is the saying of Big Ali of the Ghulwāting: ‘All people have come to my lamp-side and have learnt from me human virtue. Only these evil sons of mine go to the lamp-sides of evil persons.’”

The few remarks I have to make about the provenance of the subject matter of the texts are embodied in the notes subjoined to each. Otherwise the notes are chiefly confined to grammatical queries and explanations. Paragraph numbers quoted in the notes refer to the Grammar. Obviously the texts, especially those relating to local traditions or customs, require much fuller annotation to reveal and explain their full content; but lack of knowledge, no less than lack of space, made it impossible for me to attempt such annotation.

I hope that my present investigations in Hunza may serve to throw light on many of such obscurities.

Aliabad, Hunza,
29th October 1934.

D. L. R. L.

BURUSHASKI TEXTS

BURUSHASKI TEXT.

No. I.

Minas.

Šahza'da Bahra'm ke Burum Pfurt.

Yerum zama'na.ulo hin Šahza'da Bahra'm senas ba'dša bam. Burt daltasan bam, burt a'dil bam. Ine kuyočər burt ara'm bilum. Bese ke in imo tenuštsum ho'lə atušam, in'e bušai.e du'ro in'e Wazi're ečam. Burt muddat ni'mi si'se (ya kuyoče) in'e e'itsuman.

5 HAN guntsanulo han pfurtan kiya'l etimi: "Ba'dša Šahza'da Bahra'm yešam" nusin. Ine hiñtsər di'mi. I'se pfurtə ik Burum Pfurt bilum. Beruman deniñ xa ba'dša nokəri.ulo hurutimi. Ba'dša ho'lə atursimi. Ba'dša surrat e.etsimi (e.itsimi), burt haira'n emanumi. Axer xi.a'l etimi: "Gutetsum ti besan ıla'j
10 api, Wazi're bater niki'n ničam," s'e'nimi.

1 *senas* — infin. form 'to say', specialised in the sense of "called", "by name".

2 *daltasan* — suffix *-an* with nouns and adjs. v. §§ 43. 4. & 103.

3 *atušam* = *a* + *dušam* — 3rd.sg. imperf. negative of *duras* 'he used not to come out'.

4 *ečam* — 3rd. sg. hm. imperf. of *etas*.

ya kuyoče — the narrator merely meant to substitute the word *kuyoče* for *si'se*.

e'itsuman = *a* + *i* + **-etsuman* or **-itsuman*, 'they did not see him' from **-etas*, **itsas* 'to see'.

5 *guntsanulo* = *gunts* + *an* + *ulo*. MS. here and in p. 20 l. 1 has *guntsunulo*.

han pfurtan — 'a demon', devu. Note that *pfurt* is *x* not *hm*. hence *han* not *hin*.

Similarly line 7 *i'se pfurt*, but sometimes the human conception prevails v. p. 18 l. 8 note.

6 *yešam* = *i* + **-ešam*, 'I shall see him', 1st. sg. fut. of **-etas* 'to see'.

TRANSLATION.

No. I.

Shāhzāda Bahrām, Shahri Bānu and the White Dēu.

In former times there was a King called Shāhzāda Bahrām. He was a very good man and he was very just. His subjects enjoyed great peace and comfort. As he never came out of his palace his Wazir looked after his land. A long time passed and the people (or his subjects) did not see him.

One day a certain Dēu thought: "I'll have a look at King Shāhzāda Bahrām," and he came to his door (and asked permission to enter his service). The Dēu's name was the "White Dēu." For some years he continued in the King's service, but the King did not come out and so he did not see his face. He was greatly exercised in mind. At last he reflected and said to himself: "There is no other remedy than this — I will enter into the skin of the Wazir and go to him."

nusīn, nusen — p. pc. active of *senas* 'to say' constantly used to indicate the end of Oratio Recta.

īne hiṅsər dīmi — *hiṅ* + *tse* + *ər* 'on to the door', *dīmi* 'he came' 3rd. sg. hm, x & y of *juyas* 'to come'. Literally "he came to his door", perhaps has some idiomatic implication of taking service with a master.

9 *atūsīmi* = *a* + *duśīmi* — 'he did not come out' from *duśas*.

10 *emanūmi* — So the MS. Doubtless for *imanūmi*. Note the *-ūmi* ending. See § 314.1.

11 *Wazīre bāter nīkīn* — *nīkīn* p. pc. active of *giyas* v. i. 'to plunge, precipitate oneself', "entering into the skin of the Wazir" i. e. 'assuming the form, appearance of the Wazir'.

HAN guntsanulo Wazi're batər niki'n bardša sala'mər ni'mi. Hiṅatsum maharamtiṅe bardša'r xabər etuman ke "Wazi'r di bai.i" nusen. Bardša hukum etimi "Ulo ju'š" nusen. Wazi'r di'mi. Di'n bardša'r sala'm etimi. Sala'm ne imo dišulo adabe ka huru'timi.
 5 Bardša ke Wazi're čayamiṅ hi'n hi'ne ka etuman. Čaya netan netan Wazi're senimi: "Nazər bardša, ke u'ṅe kuyo'č u'n guyetsase arma'nulo bu't ba'n. Berum den ni'mi aku.itsumate ərma'n atu'sum beruman u'i'ruman."

Bardša gute čaya de'yælin wazi'rər senimi: "Bu't šu'a ke je bu't
 10 xuš amanam. Jimale je'imo kuyo'č uyo'ne ka ba'ze šikərər ničen. Tso'rdine uyo'n gati manišan."

Wazi'r bardša'r gute čaya əsase ka d'u'simi. Du's məraka'ulum uyo'ṅkuwər da šadəršu'ər, mi'ršikartiṅər hukum etimi: "Jimale bardša fula'na i'te dišər šikərər ničai.i. Ma ke tai'a'r ma'nin." I'ne wazi're
 15 batər gi bam i'te batetsum du'simi.

Tape.i i'se pfu't i'te šikəre diš yakalate ni'mi. Telər ni'n han bu't šu'a šikam ha'yuran manimi. Ğeniše tilieṅ Ğeniše ta'baṅe ka ni'tul huru'timi. E'ka menen ke sisan aram. Hinuman ha'yur numa huru'timi.

1 *badša sala'mər ni'mi* — "he went for the salam of the king" i. e. 'he went to pay his respects to the king'.

2 *hiṅatsum* = *hiṅ* + (*a*) + *tse* + *um*. -*um* here adjectival, 'those-being-at-the-door,' v. § 78. *xabər etuman ke* — 'informed him that'. This *ke* after verbs of "saying" etc. is not necessary. It has presumably been picked up from Persian or Hindustani. *di bai.i* — 3rd. sg. hm. perf. of *ju'yas*, 'he has come'.

3 *ulo ju'š* — 'let him come in' fr. *ju'yas*, v. § 357.

di'n — p.pc. active hm. sg. of *ju'yas*.

4 *ne*, or *netan* — p.pc. active of *etas* 'having made or done' v. § 298. 4.

5 *bardša ke wazi're . . . etuman* — note that only the latter of two nouns united by *ke* takes a case suffix v. § 97.

netan netan — the repetition of the verb denotes continued action.

6 *ke* — apparently dependent on *senimi* and unnecessary.

u'n guyetsase arma'nulo — 'in the desire of seeing thee'. *guyetsase* gen. of infu. *gu* + *-*etsas*, *u'n* a variant of *u'ṅ*, in Nagir *um*.

8 *berum den* — 'a number of years'. Note the sg. v. § 170.

aku.itsumate — 'without having seen thee'. *a* + *gu* + *itsum* + *ate* static pc. of *-*etsas* with active meaning v. § 384.

atu'sum = *a* + *du'sum* static pc. of *du'sas*.

One day, entering into the skin of the Wazir, he went to salām to the King. The confidential servants at the door informed the King: "The Wazir has come." The King commanded: "Let him come in." The (seeming) Wazir entered and salamed to the King. Having done so he respectfully sat down in his own place. The King and the Wazir conversed with each other. Talking on and on, the Wazir said: "Sir King, your subjects are very desirous of seeing you. How many years have passed and how many of them have died without their grief at not seeing you having left them!"

On hearing this speech the King said to the Wazir: "Very good I am much pleased. Tomorrow we shall go a-hawking with all my people. Let them all assemble in the morning."

After speaking thus to the King the Wazir went out. Going out he gave orders to the great men of the Court and to the servants and to the huntsmen: "Tomorrow," he said, "the King is going out to such and such a place to hunt. Do you also be ready." He then came out of the Wazir's skin into which he had entered.

At night the Dēu went off to the hunting place. Having arrived there he turned into a very handsome grey horse, and, equipping himself with a golden saddle and a golden bridle, there he remained.

⁹ *deyælin* — 3rd. sg. hm. p.pc. active of *d*-dyelās* 'to hear', a transitive verb in which the pronoun infix refers to the subject v. § 249. 4.

šwa ke jē — this *ke* is unintelligible to me.

¹⁰ *amānam* — 'I have become', 1st. sg. pret. of *a* + **-mānās*.

ničen — 1st. pl. fut. of *niyās*, 'we shall go', or 'let us go'.

¹¹ *mānišān* — 3rd. pl. injunctive of *mānās*, 'let them become'.

¹² *ēsāsē ka dwsimi* — infin. *i* + **-āsās* 'to say to him', v. § 400 'after saying this to him he went out'.

dws — p.pc. active of *dwsās*.

mōrakavulum — adjectival v. § 77.

¹³ *uyonkuwōr* — dative of *uyonko* pl. of *uywm*.

¹⁴ *mānin* — i. e. *mānin*, imper. pl. of *mānās*.

¹⁷ *niltal* — p.pc. active of **-ltalās* v.t. 'to put a saddle-on a horse' (direct object).

hāyur i'ttalās 'to saddle the horse'. The dual personality complicates the situation. The Dēu saddles the horse which is himself. It seems necessary to understand *ikōr* himself as object.

¹⁸ *ēka* — 'with him' *i* + **-aka*.

nōma — p.pc. active of *mānās*, cp. p. 6 l. 6 note.

Tsoʻrdinər bəʻdša šikərər iʻmo tərʻuštsum duʻsimi. Miršikərʻtiŋ yər nē thamtsum gutsəram. Miršikərʻtiŋ juʻčuman kē iʻtē dasulo han haɣuren biʻm. Da hin sisane iʻtsu uyer bilum. Telatsər niʻn iʻtsu balu bilum, iʻsē haɣur bim yētsuman. Niʻtšiʻn kao etuman kē: “Guse
 5 haɣurē daman aʻmin ba, aʻmulo ba?” Bēʻs kē iʻčər ətiʻmi, e.itsuman, hairaʻn umanuman. Nuʻman samba etuman. Samba netan hiʻne senimi ki: “Humalkum bəʻdšəʻr xabər tsučən.” Tēʻlatsum hin iʻlji nē bəʻdša.ε yakalatər khabər nukən nimi. Iljum bəʻdša juʻčam. Miršikəʻr diʻn salaʻm etimi. Bəʻdša duɣərʻusimi: “Amulum dukoma?” Miršikəʻre
 10 senimi: “Bəʻdša salaʻmat, fulaʻnə iʻtē dasulo han buʻt šura šikam raŋe haɣuren ɣəniʻšē tili.aŋ taʻbaŋ ne.itan (or, ne.etan) bi. Eʻsē daman aʻpai i. Buʻt odoʻri etuman menan kē e.itsuman.”

Bəʻdša diʻmi. Diʻn bare.imi kē tsane šura haɣuren bi. Buʻt aʻšiq imanumi. Niʻman waziʻrər senumi: “Guse haɣurētē hulja, bəreʻyen
 15 bečuk bi kē.” Waziʻre senimi: “Ya bəʻdša, guse je huljaiyase yaški apʻi, balki uʻn huljaiyastse yaški bi, bese kē guse haɣur uʻŋə nəsibʻtsum Xudaʻye tumuk etai.i.” Bəʻdša haɣurʻtsum soʻkimi. Dusok iʻsə

2 yər nē — ‘ahead’, for adverbs formed with nē v. § 416.

gutsəram — 3rd. pl. plup. of gutsəras.

juʻčuman kē — for this idiom, future + kē, v. § 348. 3.

3 telatsər = tele + tse + ər.

4 balu bilum — 3rd. sg. y. plup. of baluyas ‘to be lost’.

5 iʻčər — i + *čər, used as the indefinite form of *čər, ‘a voice, sound’.

ətiʻmi = a + diʻmi, ‘it did not come’.

e.itsuman — cp. p. 2 l. 4. bəske or menan kē may be understood as the object.

6 nuʻman — n + u + man p.pc. 3rd. pl. of *-manas. The p.pc. of manas is numʻan, numʻan or numʻa and is invariable.

7 iʻlji nē — adverb cp. yər nē l. 2 above.

bəʻdša.ε yakalatər — the genitive suffix -ε is not usually found after final -a nor before y-.

8 nukən — p.pc. active, invariable, of gasas ‘to take’ (a y object).

iljum — ‘behind’, strictly, ‘from behind’.

juʻčam — 3rd. sg. hm. imperf. of juryas.

9 duɣərʻusimi — 3rd. sg. hm. pret. of generalised non-pronominal form of d*-ɣɣrusas to question (someone); also doɣərʻusumi p. 10 l. 11.

dukoma — 2nd. sg. pret. of juryas.

11 haɣuren ... tili.aŋ ... ne.etan bi — cp. p. 4 l. 17 niltul. We have again the dual personality of the horse to complicate matters.

The exact nature and force of ne.etan, ne.rtan is uncertain. Are these forms

There was no other person with him. After turning into a horse he stayed there alone.

Next morning the King went forth from his palace to hunt. The huntsmen had gone on before the King, and when they came (to the place) there was a horse in the plain and there was the track of a man (leading) on in front of them. They saw that the track had gone up to the spot and disappeared and that there was the horse (there). On seeing it they called out: "Owner of this horse, who are you? Where are you?" No answer came and they saw no one. They were confounded. They reflected, and one of them said: "Let us quickly take the news to the King." Then one of them went back thence in the direction of the King, bearing the news. The King was coming along behind. The huntsman approaching him salamed. The King enquired: "Where have you come from?" "Hail King," replied the huntsman, "There is a very fine grey horse wearing a golden saddle and bridle in the plain; and its owner is not there. We made great search, but saw no one."

The King came on and saw that in fact there was a fine horse. He fell greatly in love with it and said to the Wazir: "Mount this horse and let us see what it is like." "O King," said the Wazir, "this horse is not suitable for me to ride, rather is it suit-

of *etas* with a prolonged first vowel causatives, or are they simply accidental variants? v. § 240. One would expect the man in the present case simply to say that "there is a horse saddled with a golden saddle", but *ne.etas* can scarcely be passive. The sense is perhaps "having put on", "wearing" a saddle.

- 13 *bare.imi ke . . . haryen bi*. — This is a stock idiom. The future of *barenas* to look (at) + *ke* followed by a statement of what was seen. The meaning seems to be "when he looks (he sees) there is a horse" i. e. "he looked and saw that there was a horse". There is an exact parallel in the Shina *čakai to . . .*

One may also have the preterite *barenimi ke*, cp. p. 8 l. 1.

- 14 *nirman* — p.pc. active 3rd. sg. hm. of **-manas* cp. *numan* l. 6 above.

baryen bečuk bi ke — 'let us see what sort (of a horse) it is'. *bečuk* usually appears as a simple interrog. particle "of what sort?" "how?" Here it is used with *ke* in an indirect question.

- 15 *je huljaiyase yaski* — *huljaiyase* is doubtful. *yaski* regularly takes *-tse* as in the following line. Note the nominative *je* and *wj* with the infin. The genitive is also permissible.
- 17 *sokimi . . . dusok* — This is a case where the verbal prefix *d-* is optional and appears to have no effect on the meaning cp. § 258.

hAγURETE "Bismila" ne hulj'ami. Nu'ljan bəre'nimi ke han ajai.ɪb
 hAγUREN bi. But xuš mani'mi. But xuš num'an i'mo wazir'tiŋ ke
 aka'bir'tiŋer s'enimi: "Ako'latsum i'lji ne ta'ŋ yakalatər pfer maiya'n."
 Nusən pfer manuman. Pfer nu'man hAγUR e'gutsərimi. HAYUR but
 5 ti'z manimi, humalqum humalqum gutsarimi. Nuku'tsər muku'tsər
 i'mo wazir'tiŋ ke šaduršutsum yər matan itsumi, i'lji pfat umanuman.

I'se pful'te zalzal numa pful't manimi. Numan a'sma'nər di.usimi.
 Di.usi'n han but šura dišenər de'skumi e'ərutimi. Ne'erut sala'm
 etimi. Senimi ke: "Le.i Šahza'da Bahra'm, ku'lto ja ara'm manimi.
 10 Ja u'ŋ guyetsam. Ja ako'lər duku'tsam bese ke be'rum den u'ŋ
 guyetsasə gane u'ŋər šadərə' ne huru'tam. Ho'le a'tu'usuma, wazirə
 batər niki'n daiyam. Da'n šikərə ba'na ne duku'isam. Duku'isi'n
 je akər ite dasulo han hAγUREN etam. Ne ko'lər duku'tsam. Mu
 ara'm ne ja apa'ci huru't. Je u'ŋe gu' am'anam, u'ŋ ja e'i gumanuma.
 15 Ja do'lat uyo'n u'ŋər gu'ci'am."

Ho e'ərutimi, hər tsor'dimo Šahza'da Bahra'mər sala'mər ni'čam.
 Da e'ka xuši čayamiŋ e'čam. Akilete beruman guntsiŋ ni'mi.

Bešal Šahza'da Bahra'm ite dastsum i'mo teŋuš yakalatər isə
 hAγURETE nu'ljan pfer manuwam ke i'mo uyo'ŋkutsam matan itsum bi'm.

- 1 *bismila' ne* — *ne* p.pc. active of *etAs* used apparently in the sense of "to say".
nu'ljan — p.pc. active of *huljaiyAs*.
- 2 *num'an* or *nu'm'an* — p.pc. of *manas* cp. p. 6 l. 6 note.
- 4 *pfer maiya'n* — 1st. pl. fut. = present subjunctive of *manas*, 'let us go back'.
e'gutsərimi — *i* + *-*Agutsərimi* 3rd. sg. hm. pret. of causative of *gutsərAs* with x
 sg. object, 'he made it go'
- 5 *humalqum humalqum* } The repetition indicates continuousness without intermission.
nuku'tsər nuku'tsər }
- nuku'tsər* — p.pc. active of *gutsərAs*.
- 6 *wazir'tiŋ ke šaduršutsum* — only the latter of two co-ordinated nouns is inflected for case.
itsumi — 'it bore him away', *i* + *-*tsuwyAs*.
- 7 *di.usimi* || *di.usimi* || *dyu'simi* — 3rd. sg. pret. x. of *d*-u'sAs* with sg. hm. object, v. §303.
- 8 *di.usin* — p.pc. active of same.
de'skumi — from *d* + *i* + *-*AskwyAs*.
e'ərutimi — from *i* + *-*A.uru'tAs* causative of *huru'tAs*.
ne'erut — p.pc. active of same.
- 10 *duku'tsam* = *d* + *gu* + *tsam*, 1st. sg. pret. of *d*-tsAs* with 2nd. sg. object.
- 11 *artu'usuma* = *a* + *du'suma* 2nd. sg. pret. neg. of *du'sAs*.
- 12 *daiyam* — 1st. sg. pret. of *ju'yAs*.

able for you to ride on. For it is by your good fortune that God has created it." The King dismounted from his (own) horse and saying "Bismillah" mounted the other and found that it was a marvellous animal. He was highly pleased, and said to his Wazirs and Elders: "Let us return hence to the palace," and they turned about. On the way back he made the horse gallop. It was a very fast horse and galloping swiftly on and on it carried him far away in front of his Wazirs and followers. They were left behind.

The Dēu, shaking himself, became a Dēu again and bore the King up to the sky. He set him down in a very beautiful place and made him sit down. Then he salamed to him and said: "O Shāhzāda Bahrām, today I have become at rest in my mind. I have seen you. I brought you here because for a number of years I have continued serving you in order to see you. As you did not come out, I entered into the skin of the Wazir and came to you and making a pretext of hunting I brought you out. Having got you out I turned myself into a horse in the plain. Then I brought you here. Now dwell with me in peace. I have become your father and you have become my son. I have given you all my property."

Then he established Shāhzāda Bahrām there and every morning he came to salam to him, and he used to converse pleasantly with him. In this wise a number of days passed.

(Now) when Shāhzāda Bahrām, mounting the horse, had turned back from the plain in the direction of his palace, (the horse) had

12 *davn* — p.pc. active of *juryas* with 1st. sg. subject.

dukwisam — 1st. sg. pret. of *d*-iṣas* with 2nd sg. obj. cp. l. 7 above and § 303.

14 *gu* — *gu* + **-uy* 'thy father'.

ei — *a* + **-i* 'my son'.

15 *gučiam* — 1st. sg. pret. of **-čias* with 2nd. sg. indirect object and *y* sg. direct object (*dovlat*).

16 *ničam*, *ēčam* — 3rd. sg. hm. imperf. of *niyas* and *ētās*.

17 *beruman guntsiṅ nimī* — *niṃi* is here 3rd. pl. *y* pret. of *niyas*.

19 *manu(w)am* — 3rd. sg. hm. plup. of *manas*.

itsu bim — 3rd. sg. x plup. of *i + *-tsuryas* with sg. hm. obj. Subject *hAyare* understood.

Nirtsun despapali bi·m. I·ljum wazir·tiñ ke šadəršo uyorn i·tsi nultan
 du·man. Ba·dša amulo e·itsuman. Kiya·l etuman, albatta ba·dša
 ha·yure ni·en i·mo ta·ñər itsu·mi. Ba·dša ta·ñər du·man bər·enuman
 ke ne ha·yur bi ne ba·dša ta·ñulo bai·i. Doγ·arusi·n odor·i etasər
 5 duw·ašuman. Amulo ke ato·γurkuman. Beruman guntsiñ γa·mulo
 huru·čuman. Axer i·ne wazir·təm yanuman. Da i·ne huku·mat
 e·gutsəri·mi.

Yate pfu·te ka Šahza·da Bahra·m phu·te i·te teñušulo han uč·aqa·nulo
 bam. Beruman guntsiñ nimi. Pfu·tər han xatan phu·te e·čutsum di·mi.
 10 Pfu·tə xat γatanimi. Ečuwe girmi·nam: "Ja e·iye gər bila. Gərər
 ju," nusən. Di·u Səfi·de Šahza·da Bahra·mtsum doγərusu·mi: "Le
 e·i, ja a·čutsum xat di bila. I·iye gər e·čai·i. Ja·r ka·o etai·i. Jimale
 je ni·ča ba ke u·ñ je ju·š xa tama·m gu·ke baseñe sail ku pəri·tiñe
 ka 'e·ti. U·ñe hər besən xa·tir go·učuman." Šahza·da Bahra·me,
 15 "Šura bab·a," s·enimi. Pfu·t ru·xsat manimi. Da ni·asulo ke Šahza·da
 Bahra·me ka bu·t xu·ši 'etimi. Pfu·t eču ha·lər guts·əri·mi.

Šahza·da Bahra·m u·e pəri·tiñe ka sailər du·simi. Pfu·te u·e pəri·tiñər

1 *nirtsun* — *n* + *i* + *·*tsu* + *n* p.p.c. active of *i* + *·*tsuyas*.

despapali bi·m — 3rd. sg. x plup. of *d*·aspapalas* 'it had carried him through the air'. This verb is based on the adjective *babal* 'hanging, suspended'. cp. Shina *babula*, 'floating'.

i·tsi nultan — 'following him'. *nu* + *lta* + *n* p.p.c. active of *·*tsi taiyas*. I have recorded the *-l-* only in this part of the verb. Owing to the divergence of meanings it seems impossible to connect this verb with *·*ltaiyas*, *·*altaiyas* 'to put on' (shoes etc.)

3 *du·man* — 3rd. pl. hm. pret. of *ju·yas*.

ni·en or *niyen* — 'taking him', *n* + *i* + *·*yan* p.p.c. active of *i* + *·*yanas* with sg hm. object.

4 *doγ·arusi·n* — p.p.c. active of *duγarusas*.

odor·i etasər — 'in order to search', dative of infin.

5 *duw·ašuman* — 3rd. pl. hm. of *duw·aše·as* 'to go out' etc. This form is usually so recorded, but should be *duw·ašaman*.

ato·γurkuman — *a* + *d* + *w* + *·*ayurk* + *uman* 3rd. pl. hm. negative pret. of *d*·ayurkas*; a transitive verb with a pronominal infix referring to the subject § 307. 3.

γa·mulo — for *γamulo*.

6 *huru·čuman* — for *huru·čaman* 3rd. pl. hm. pret. of *huru·čaiyas* || *hurustas*.

carried him far away from his chief men and had borne him off through the air. All the Wazirs and servants came along following him from behind. They nowhere saw the King and thought: "Doubtless the horse has taken the King and brought him to his palace." They went to the King's palace and saw that neither the horse nor the King was there. They made enquiries and then they went out to search for him. Nowhere did they find him. For some days they remained in grief. At last they took the (original) Wazir as king, and thereafter he carried on the government.

Up above, Shāhzāda Bahrām and the Dēu were in a chamber in the Dēu's palace. Some days passed and a letter came to the Dēu from his brother. The Dēu read the letter. His brother had written: "It is my son's marriage. Come to the wedding." The White Dēu said to Shāhzāda Bahrām (lit. 'asked'): "O my son, a letter has come from my brother. He is celebrating his son's marriage and has invited me. When I go off tomorrow, do you walk about all these gardens with these peris till I come back. They will show you every attention." "Very good, Father" said Shāhzāda Bahrām. The Dēu took his leave, and at his departure he displayed great friendliness to Shāhzāda Bahrām. The Dēu proceeded to his brother's home.

Shāhzāda Bahrām went out for a stroll with the peris. Now

6 *hukumat ɛgutsərimi* — from **-Agutsəras* 'to cause to proceed'. Cp. Hind. *hukumat ɛlalnā*.

9 *ɛcutsum* — *i* + **-Aco* + *tsum* 'from his brother', cp. l. 12 *arcutsum* 'from my brother'.

10 *evye* — 'of my son', *a* + **-i* + *ɛ* cp. l. 12 *ivye* 'of his son'.

11 *div safd* — for Persian *div i safd*, of which *burum pft* is the Burushaski equivalent.

doxərusumi — here, as frequently, introduces a statement, not a question.

12 *di bila* — 3rd. sg. y. perf. of *juyas*.

13 *je juš xa* — 'till I come back', -š form from *juyas* cp. § 358.

14 *xatir govəman* — i. e. *g'ovəman*, *gu* + **-Aəvəman*, 3rd. pl. fut. of **-Atas*, the pron. prefix representing the indirect object.

15 *nivasulo* — 'at the time of going', infinitive *niyas* + *ulo* v. § 398.

o'sam kana.o o'tam: "I'te han basi.ene čeri e'r ato'nin. Mağar xafa ka ayetin, uyo'ne sail etin. Xafa etuman ke je ma masqaiyam." Nusen kanau o'tam.

Yat guntse Šahza'da Bahra'm da sailer du'simi. I'te basi'e hiñtsər 5 ni'mi. Čeri d'u'gurm bim. "Do'onin," s'enimi. Pəriti'ne ato'numan, beše ke p'fute hukəm a'p'i'm. Hin pəri.enmu ga'ne i'te basi o't'am. Inmu mu.i'k Šahre Ba'nu bilum. P'fut i'nemute a'siq bam, mağər iri'ñ(ər) ačučo bo'm. Šahza'da Bahra'm bu't xafa manimi, senimi: "A'r do'nin, be ke ja akər esqai.am." Pəriti'ñ ar umanuman. "Ki'ne 10 i'kər esqanimi ke, p'fute mi nahəq mesqaimi. I't'e'tsum ke Šahza'da Bahra'mər gute basi.ε hiñ do'yan." Do'numan.

Šahza'da Bahra'm u'lu nimi. Bəre'nimi ke but han əjai.ɪb basi'en bila. Makuči han p'fəri.en bi, han muju'ren bila, bu't manants bi.en. Nup'arən nup'arən i'te guntse p'fər numa p'fute ha'lər di'mi. Di'n 15 huru'timi. Yat guntse da i'te basi.ər nimi. Ulo ni'nin han dišenulo i'kərər tisan ne i'kər čap ne huru'timi. Du'ñ huru'tase ka talo taljo i'te muju'retər d'u'mi.ε. Du'ñ nu'rut senini.ε ke: "Mu guse p'fərilo

1 *o'sam* — 'he had said to them', 3rd. sg. plup., subject x indirect object b. pl. u + *-*asam* from *-*asas*.

o'tam — ditto from *-*atas* better *o't'am* as in line 6 below.

čeri — by origin "key" (Shina, *čeri*, Hind. *čarbi*), applied to the local wooden bolt-and-pin "lock", *čeri do'nas* 'to open a lock' and so 'to unlock a door'.

ato'nin — 'do not ye open', a + *do'nin* from *do'nas* or *do'onas*.

2 *masqaiyam* — 'I shall kill you', ma + *-*asqaiyam* 1st. sg. fut. of *-*asqanas*.

5 *d'u'gurm* — 'closed' static pc. pass. of *dugu.as*.

6 *p'fute hukəm a'p'i'm* — 'the De.u's order was not' i. e. his order was to the contrary, or, 'there was not his permission, cp. Hind. *šarħɪb ka hukəm nahĩ hai*.

pəri.enmu — general oblique of the hf. noun *pəri* + *an* 'a peri', *pəri* + *an* + *mu*.

o't'am — 'he had made (people) make', u + *-*atas*.

inmu — 'of her' gen. hf. of *ine*.

mu.i'k — 'her name', mu + *-*ik*.

8 *iri'ñ(ər) ačučo bo'm* — 'she was not coming into his hand, she continued not coming' i + *-*riñ*, a + *ju'čo bo'm* 3rd. sg. hf. neg. imperf. of *ju'yas*. The imperfect here denotes continuous action etc. commencing in the past and persisting in the present: "she had continued up to the present not to come into his power," "he had as yet failed to get possession of her".

9 *be ke* — 'if not, if you don't, otherwise'.

ja — Transitive nom. form as subj. of pres tense of trans. verb § 61. III.

the Dēu had said to the peris and warned them: "Don't open the door (lit. 'key') of that one garden for him, but take him round everything (else); and (see you) don't vex him. If you do vex him I will kill you." Thus had he admonished them.

The next day Shāhzāda Bahrām again went out for a walk and came to the door of that garden. The lock was shut. "Open it," said he. The peris did not open it because of the Dēu's prohibition. (The Dēu had had the garden made for a certain peri. Her name was Shahri Bānu. The Dēu was in love with her but he could not get possession of her.) Shāhzāda Bahrām was very much annoyed: "Open it for me," he said, "if you don't, I shall kill myself." The peris were frightened. "If he kills himself," they said, "the Dēu will kill us for no fault of ours. For that reason let us open the door of the garden for Shāhzāda Bahrām." They opened it.

Shāhzāda Bahrām went in and saw that there was a very wonderful garden. In the middle of it there was a pond, and there was a weeping willow tree, and there were many raised sitting-places. After looking all round he returned again the same day to the Dēu's house and remained there. On the following day he again went to the garden. Going in he made a pit for himself in a certain place and sat hiding in it. When he had sat there for a little seven pigeons came (and lighted) on the weeping willow tree.

9 *akər esqai.am* — 'I shall kill myself', *i* + *-*esqaiyam*. *-*kər* is always treated as 3rd. pers. sg. § 292.

10 *ivkər esqanimi ke* — 'if he kills himself', 'if he were to kill himself'. The preterite is regularly used to express a condition in future time which is imagined as fulfilled.

it'etsum ke — 'for that reason, therefore', ablative of *itē*. Note the use in such cases of the *y* form of the pronoun. *ke* appears to be unnecessary cp. Engl. "and so...".

11 *doꝝan* — 1st. pl. fut. of *dom.as*.

14 *nup'arən* — p.pc. active of *bərən.as*.

guntæ — gen. obl. v. § 64 III.

15 *nin'in* or *nin* — p.pc. active 3rd. sg. hm. of *niy.as*.

16 *hurwtæe ka* — v. § 400.

17 *d'wmi.ε* — 3rd. pl. x pret. of *jwꝝas*.

nurut — p.pc. active of *hurwt.as*.

senimi.ε ke — the *ke* is merely the connective 'that'.

- tam deljan, bēse ke iłji Šahre Ba'nu dumo'mər mer diš 'o'maimi." Ke terumanər a'sma'ntsum širiširiŋ numan han taxtanete Šahri Ba'no dumu'tsuman. Dumu'tsun mo'rutuman. Šahri Ba'no senumo: "Bəre'nin, a'damza'de nāsen ju'čila." Bəre'numan, amulo ke evitsuman.
- 5 Terumanər Šahri Ba'no.ē i'se mamu.ē pferulo tam delasər gatū taxtatepfat etumo. Laq durs pferi.ər pəriti'ŋe ka gi'mo. Ho'le Šahza'da Bahra'me Šahri Ba'no numu'itsi'n inmu surtatate a'šiq manuwan. Xi.a'l etimi: "Ki'nemutse duryam," nusen. Bayai'ŋe tas etimi. Šahri Ba'numo gatū ɣaž'am ne tasate etimi. Pəritiŋ uyorn duw'aluman.
- 10 Šahri Ba'no pferilo dumu'wasumo. Ho'l ne uzur etumo: "U'ŋ amin ba ke Xuda.ē gane ja gatū a'ɣ'un." Šahza'da Bahra'me amoyunimi. Da uzər etumo: "Ja au.u bačen a'ɣ'un." Ine senimi: "Je u'ŋe gu'y ap'a." "O'lus bačen a'ɣ'un," senumo. "Je u'ŋe gu'ye i' ap'a," senimi. "Ango bačen a'ɣ'un," senumo. "Je u'ŋe gu'mimo mulus
- 15 ap'a," senimi. Šahri Ba'no.ē senumo: "Ha'pku'in bačen a'ɣ'un," senumo. Gatū tasate ne moyunimi. Be'lumo, du'walš amomanumo. Murrin'tse du'n ha'lər dumu'tsimi. Ha'le həru'čaman. Da hin hinate a'šiq man'uman.

1 *dumomər* — 3rd. sg. hf. Static pc. of *ju'ɣas* with *-ər* suffix. v. § 383.

'o'maimi — neg. pref. *o'* with *manas* v. § 339.

2 *ke* — I cannot explain.

širiširiŋ numan — the pc. would usually refer to the subject of *dumu'tsuman*, but is probably used adverbially: 'with a swishing of wings'.

3 *d'umutsuman* — 'they' (i. e. the other peris) 'brought her', *d* + *mu* + **-tsuman* from *d*-tsas*.

dumu'tsun — p.pc. active from same.

mo'rutuman — 'they made her sit', *mu* + **-A(h)urutas*.

4 *nāsen ju'čila* — idiomatic use of *ju'ɣas*, 'a smell comes i. e. there is a smell', (1) 'perceive a smell'. *ju'čila* 3rd. sg. y pres.

6 *gi'mo* — 3rd. sg. hf. pret. of *giyas* (intrans.)

7 *numu'itsi'n* — 'having seen her', *n* + *mu* + **-its* + *i'n* p.pc. active of **-etsas*, **-itsas*.

8 *ki'nemutse* — 'on her', *ki'nemu* gen. obl. hf. of *ki'ne*.

duryam — 'I shall lay hold' 1st. sg. fut. of *dumnas*.

10 *dumu'wasumo* — 'she remained' 3rd. sg. hf. pret. of *d*-u.ɛsas* (*d*-w.ɛsas* etc.) v. Vocab.

ho'l ne — 'outwards' sc. 'from the pond'.

After sitting there for a short time they said: "Let us now bathe in this pond, for later, when Shahri Bānu has come, there will be no room for us." Just at this point with a sound of wings they brought Shahri Bānu from the sky on a litter. They set her down and Shahri Bānu said: "Look about. There is a smell of human being." They looked but saw no one anywhere.

Thereupon Shahri Bānu, with a view to bathing in the pond of milk, left her clothes on the litter. Then coming out naked she entered the pond with her peris. Outside, Shāhzāda Bahrām, having seen Shahri Bānu, had fallen in love with her face. He thought to himself: "I will catch her." Then he made cow-dung smoke and snatching up Shahri Bānu's clothes he held them over the smoke. All the (other) peris flew away (but) Shahri Bānu remained in the tank. She begged and implored from where she was in the pond: "Whoever you are, for God's sake, give me my clothes." Shāhzāda Bahrām did not give them to her. Again she implored: "As my father, give them to me." "I am not your father" said he. "As my brother, give them to me." "I am not your father's son," said he. "As my uncle, give them to me." "I am not your mother's brother," said he. "As my husband, give them to me," said Shahri Bānu, and (then), after holding the clothes over the smoke, he gave them to her. She put them on, but she was unable to fly. Taking her by the hand he led her into the house. They sat down in the house and then they fell in love with one another.

11 *ja gatun ay'un* — 'give my clothes to me', imper. of *-γονας (and *-ΛΥΟΝΑΣ) 'to give' when the direct object is *y* pl. § 231 d.

amoyunimi — 'he did not give them to her', *a + nu + *-lyunimi*. *au.u* or *aw* 'my father' *a + *-u(y)*. *arya* was given as an alternative.

12 *bačen* — v. § 271. 1.

13 *ulus* = *a + *-ulus*

14 *gumimo* — 'of thy mother', *gu + *-mi + mo*.

mulus = *mu + *-ulus*.

16 *durwalš* — v. § 359.

amomanumo — 'she was not able to . . .'

17 *harle* — this seems to be the regular expression for "in" as well as "at" 'the house'.

I do not remember to have met *havolo*.

- Terumanər Di.u Səfird ke eču.i i'iyə gər nəspas i'mo hə'lər di'mi. I'mo hə'lər di'n, "Šahza'da Bahra'mər sala'm ne ju'čam" nusen, Šahza'da Bahra'm əpačər di'mi. Šahza'da Bahra'me Di.u Səfirdtsum ar niman Šahri Ba'no han ha'nənulo m'o'staqami. Pfut di'mi. Di'n
- 5 Šahza'da Bahra'mər sala'm etimi. Sala'm n'etan buqane etimi. Da hə'lattsum doγ'ərusimi. Šahza'da Bahra'm ar imai.ime xuš i'etimi. I'te guntse pfutər le'l o'manimi. I'mo hə'lər nimi. Yat guntse da sala'mər di'mi. Šahza'da Bahra'm bu't γamgi'n numa huru'tam. Pfute duγ'ərusimi: "Bese xafa ba?"
- 10 Šahza'da Bahra'm ar imai.ime pfutər senimi: "Han guntsanulo je basi.e sailər ni.a baiyam, han basi.entse qulf delum (or, wəšum) bim. Kani'ztiqər 'dōnin' o'sam. Ar at'o'numan. Ja senam, 'Ma atō'i ba'n ke ak'ər 'e'sqai.am.' Ar numan ar dō'numan. Je du'ŋ huru'tamər i'te moju'retər talo taljo du'mi.e. Du'ŋ huru'tasər han
- 15 taxtanate hin pəri.en dumu'tsuman. I'ne pəri.e senumo: 'Je a'damza'de nasen dai.e'ča ba, bə're'nin,' s'enumo. Je tis ne ti'k yar baiyam. Davusiš ayomanuman. Terumanər gatū di.usi'n pəriti'ŋ uyo'n i'se pferi.ər u'lo ga'rčuman. Je i'ne pərimute a'siq amanam. Rai etam 'i'nemutse duyam' nusen. Gatū inemo i ke γažam etam. γažam ne
- 20 baγ'e'i'ŋe tasate etam. Pəriti'ŋ uyo'n duwaluman. Šahre Ba'no duwalš

1 *gər nəspas* — 'having settled the marriage', *n + i + *-aspas* p.p.c. active of **-aspasas*.

3 *əpačər di'mi* — 'he came to him'. The verb "to come" is constantly used where we should say "to go".

4 *ha'nənulo* — this form has been cut out of the Ms. text and again restored to it. One would expect *hənulo* (*ha' + ən + ulo*). Perhaps it is for Persian *xəna + ən. m'o'staqami* — 'he hid her', from **-astaqaiyas*.

5 *buqane etimi* — 'he embraced him'. *buq*, *buq* is 'throat, front of neck'. I cannot explain the form; perhaps the suffix is for *-aŋe*, or possibly *-ne* is the p.p.c. act. of *etas*.

6 *ar imai.ime* — 'fearing' *i + mai.ime* present pc. of **-manas*.

8 *huru'tam* — 'he was sitting', plup. equivalent to imperf.

11 *ni.a baiyam* — 1st. sg. plup. of *niyas*, 'I had gone'.

qulf delum bim — 'the lock was affixed, applied (to one garden). *delum* static pc. passive of *delas*; *wəšum* (i. e. *wəšim*) static pc. pass. of *wəši.as* is given as an alternative. The conception is probably of a padlock.

12 *o'sam* — 'I said to them', *u + *-asam* from **-asas*.

Meantime the White Dēu, having disposed of the marriage of his brother's son, returned to his home. Arriving there he said to himself: "I will go and pay my respects to Shāhzāda Bahrām and come back again." He went to him. Shāhzāda Bahrām, fearing the White Dēu, hid Shahri Bānu in a chamber. The Dēu came up and salamed to Shāhzāda Bahrām and embraced him. Then he enquired how he was. Shāhzāda Bahrām was afraid and feigned gladness. That day the affair did not become known to the Dēu. He went off to his own house. The next day again he came to pay his respects. Shāhzāda Bahrām was sitting in deep grief. The Dēu enquired: "Why are you distressed?"

Shāhzāda Bahrām in fear answered him: "One day I had gone to visit the garden(s). The lock on one garden was closed. I said to the slave-girls: "Open it," but they did not open it for me. I said: "If you don't open it I shall kill myself." They were frightened and opened it for me. When I had sat there for a short time seven pigeons came (and lighted) on the weeping-willow tree. When they had sat there for a little some peris brought a peri on a litter. The peri said: "I feel a smell of human being. See what it is." I had made a pit and was below the ground and they weren't able to find me out. On this the peris all took off their clothes and plunged into the pond. I fell in love with the peri and determined to catch her. I snatched up her clothes and held them in the smoke of (a) cow-dung (-fire). All the other peris flew

13 *atōri barn* — 2nd. plural present negative of *down*.¹³

14 *hurwtamər* — 1st. sg. of Static pc. + *ər*. V. §§ 329 & 383.

16 *nasen dai.ečā ba* — 'I get a smell', 1st. sg. pres. This expression has been twice recorded; otherwise I know nothing of the verb to which it belongs. It is possibly the verb **-yaiyas* with a *d-* prefix. v. Vocab. s. v. *d*-yaiyas*.

17 *darusiš* — *-š* form of *d*-usas* with 1st. sg. pron. infix, v. § 303.

ayomanuman — 'they were not able to', *a + u + *-aman + man*.

di.usin — p.pc. active of *d*-usas* with *y* object.

18 *garčuman* — better *garčaman*.

19 *gatuz inemo i* — probably: "the clothes of herself (not of the others)", but it would read more naturally: *inε mu i ke* — "her clothes and herself".

20 *tasate* — so repeatedly for *tas + ate*.

amo'manumo. Gatun jatsum dum'erumo. Ja amoyunam. 'A.u bačen a'yun,' senumo. 'Jatsum atu'kumana,' mosam. 'O'lus bačen a'yun,' s'enumo. Amoyunam. 'Hafku'in bačen a'yun' senasər tasate ne gatun moyunam. Be'lumo. Duwalasər rai etumo, amomanumo, bese ke
 5 gatun baye'ine tasate ne d'e'smila baiyam. Ja durn Šahri Bano kolə ha'lər dumu'tsam. Mu je un'tsum ar amaiya ba, 'Bese dumu'tsuma,' nusen, ašu'çuma."

Pfute but imo's di'mi, bese ke pfut ke Šahri Banomute a'siq bam. Ikəre dumu'tsase gane basi ke mamu.ε pferi či'ki muju'r e'gi
 10 bam. Na.ila'j imanimi, bese ke Šahza'da Bahra'm ke but eyərum bam. "Be's ke pərwa' api. Amulo bo ke dumu'tsu," senimi. Šahza'da Bahra'me Šahri Banumo muri'ntse durn Di.u Safid epačər dumu'tsimi. Di.u Safidə Šahza'da Bahra'm ke Šahri Banumo xutba or 'atanimi. Di.u Safidə xuš numa Šahza'da Bahra'm ke Šahri
 15 Banumur senimi: "U'ŋ ja e'i, u'ŋ ja ai.i, mamanan. Ara'me ka huru'čai.in," nusen imo ha'lər nimi. Da o'simi: "Yər ne je Šahza'da Bahra'me sala'mər ju'ča baiyam, mutto ma ma'l'talik ja sala'mər hər gu'nts ju'in, bese ke Šahri Banu je je'i mutsuyase gane ərma'n bilum, u'ŋe mutsu'ma," senimi. Ho huru'čuman. Hər gu'nts Šahza'da
 20 Bahra'm ke Šahri Banu Di.u Safidə sala'mər ničam.

2 *atukumana* — 'thou hast not been born', *a + d + gu + *-mana* 2nd. sg. perf. neg of *d*-manas*, 'to be born'.

mosam — 'I said to her', *mu + *-asam*.

3 *senasər* — dat. of infin. v. § 395 d.

4 *duwalasər* — dat. of infin. v. § 395 a.

5 *d'e'smila baiyam* — 1st. sg. plup. of *d*-asmilas*. When the object of a transitive verb is a *y* noun sg. or pl. the pronoun prefix (infix) is uniformly *-i-* so: *gatun* (*y*. pl.) *d + i + asmilas*. V. §§ 122 & 251. 4.

6 *ar amaiya ba* — note the abl. of object feared, *un'tsum*; "that" or "lest" is not expressed.

7 *ašu'çuma* — 2nd. sg. fut., or pres. subjunctive, of **-šuyas* the form of the verb used when the object is a human being v. § 252.

8 *pfute . . imo's di'mi* — idiomatic use of *ju'yas* in the sense of 'to be affected by' v. § 286 6.

pfut . . bam — The Deu has been humanised here and below p. 28 ll. 7 & 9, otherwise we should have *bi'm* cp. p. 2 l. 6.

9 *mamu.ε* — the Ms. has *mamu.o* cp. § 46 note.

e'gi bam — 3rd. plup. of **-agiyas* with *y*. sg. object

10 *eyərum* — 'beloved of him', *i + *-ayərum*.

away, (but) Shahri Bānu was unable to fly. She demanded her clothes of me, but I did not give them to her. She said: "As my father, give them to me." "You were not begotten of me," I answered her. "As my brother, give them to me," said she. I did not give them to her. "As my uncle, give them to me." I did not give them to her. "As my husband, give them to me." When she said this, after holding the clothes in the smoke, I gave them to her. She put them on, but when she tried to fly she was unable to, because I had made her clothes impure by putting them in the cow-dung smoke. Seizing her I brought Shahri Bānu here to the house. Now I am afraid of you, (lest you may say) 'Why did you bring her here?' and eat me up."

The Dēu became very angry because he was himself in love with Shahri Bānu. In order to get her for himself he had planted there the garden and the milk pond and the musk weeping-willow. But there was nothing he could do, because Shāhzāda Bahrām was also very dear to him. So he said: "It doesn't matter. Wherever she is fetch her." Shāhzāda Bahrām, taking Shahri Bānu by the hand brought her before the White Dēu and the White Dēu read the marriage service of Shāhzāda Bahrām and Shahri Bānu for them. Then graciously he said to Shāhzāda Bahrām and Shahri Bānu: "You have become my son, and you have become my daughter. Abide here in peace." So saying he went off to his own house. He further said to them: "Formerly I used to come to salam to Shāhzāda Bahrām. Now do you both come every day to salam to me. For I was desirous to marry Shahri Bānu myself, but you have married her." So they remained there and every day Shāhzāda Bahrām and Shahri Bānu used to go to salam to the White Dēu.

11 *dumurtsu* — 2nd. sg. imper. of *d*-tsAs* with hf. sg. object v. § 318. 3.

15 *ai.i* — 'my daughter', *a* + **-Ai*.

17 *juwa baiyam* — 1st. sg. imperf. of *juryAs* with habitual force, 'I used to come'.
marlAlik — 'you both, you two', *ma* + **-AltAlik*.

18 *je jevi . . . arman bilom* — 'there was a desire (on my part) for me to marry her myself'.

je jevi — 'I myself' v. § 142. Note nominative with *mu* + **-tsuŋAs* 'to carry her off, marry her'.

Beruman guntsin̄ akole p̄fute ha'le huručuman. Han guntsanulo Šahza'da Bahra'me yulji(en) ye'tsimi, imo wataner w'alimi, imo te'nušer di'n bære'imi ke imo ye'niš ke imo yu' bu't yunikiš ha'latulo bam. Čilinda'ne thamkuš še bam, da i'ne ye'niš xizmatga're dišulo
 5 tsil dumošam. Nu'itsin bu't yamgi'n im'anumi. Daqtsum ditalimi. Dital bu't afsu's etimi. Šahri Ba'nu.ə du'yerusumo: "Be gumanuma?" nusen. Šahza'da Bahra'm h'erimi. Nuher mo'simi ke: "Kul'to je je.imo wataner ol'ji aw'alam, je.imo te'nušer ni'am, bære'nam ke ja ye'niš ke ja aiyu yunikiš ha'latulo ba'n. Da Čilinda'ne thamkuš
 10 še bai.i." Šahri Ba'no.ε senumo: "Le Šahza'da Behra'm, mu'to u'ny gu'imo wataner ni.aser rai (or, rak) eč'a ke, Di.u Safi'dtsum nukon ruxsat bese at'umərča? Ruxsat gučiči, mu'to u'ntsum bizar imanai.i," senumo.

Šahza'da Bahra'm ke Šahri Ba'no Di.u Safi'de sala'mər nu'n arz
 15 etuman. Di.u Safi'de du'yerusu'mi: "Besaner dama ba'n?" nusen. Šahza'da Behra'me senumi: "Ya bab'a, kul'to ja je.imo watan ol'ji yetsam," senumi. "Ja ye'niš ke ja aiyu bu't saxti.ulo ba'n. Da ja thamkuš wazi're še bai.i," senimi. Di.u Safi'de Šahza'da Behra'mər da Šahri Ba'numur ruxsat očimi.

20 (Šahza'da Bahra'mər) Šahri Ba'nu.ε senumo: "'Je gan akeyam, bese ke but muddat ni bila,' sen," senumo. Da Šahza'da Bahra'me Di.u Safi'dər erz etimi. "Le bab'a, meherba'ni netan jar ruxsat ači'ma,

2 *yulji* — 'his dream', *i* + *-*ulji*, cp. *ol'ji* 'my dream' *a* + *-*ulji* l. 8.

3 *yu'* — 'his sons', probably here for 'children'. *-*yu'* plural of *-*i'*.

4 *še bam* — 'was eating', 'was enjoying the benefits of' cp. Hind. *khana'* Mn. Pers. *xurdan*. 3rd. sg. hm. imperf. of *šerās* 'to eat' where the object is *y*.

Čilinda'ne — the word, according to the narrator, means "pipe-bearer".

5 *tsil dumošam* — 'he was making her fetch water'. 3rd. sg. hm. imperf. of *d*-atsas* 'to cause someone to bring', pres. base *d*-aš-*, *d* + *mu* + *-*ašam* v. § 241.

The last three verbs were also given alternatively in the pres. tense: *ba'n*; *še bai.i*; *dumošai.i*.

nu'itsin — p.p.c. active of *-*etsas*, *-*itsas* 'to see' with h. pl. object, *n* + *u* + *-*its* + *in*.

ditalimi — 3rd. sg. hm. pret. of *d*-talas*.

6 *be gumanuma* — 'what didst thou become?' i. e. 'what has happened to you?' 2nd. sg. pret. of *-*manas*.

For some time they remained here in the Dēu's house, (then) one day Shāhzāda Bahrām had a dream. (He dreamt) that he found himself in his own country and that going into his palace he saw that his Queen and sons were in a very evil case. The Pipe-Bearer had possessed himself of the sovereignty and was making his Queen fetch water as a servant. On seeing this Shāhzāda Bahrām was greatly distressed. He awoke from sleep and made great lament. Shahri Bānu asked him: "What has happened to you?" Shāhzāda Bahrām wept and said to her: "Today in a dream I found myself in my own country. I went to my palace and saw that my Queen and my sons were in an evil state. The Pipe-Bearer has possessed himself of the sovereignty." "O, Shāhzāda Bahrām," said Shahri Bānu, "if you wish to go now to your own country why don't you go to the White Dēu and ask for leave? He will grant you leave, for he has now become disgusted with you."

Shāhzāda Bahrām and Shahri Bānu went and salamed to the White Dēu and addressed him. The White Dēu asked: "For what purpose have you come?" "O Father," said Shāhzāda Bahrām, "today I saw my own country in a dream. My Queen and my sons are in great difficulties, and the Wazir has taken possession of the sovereignty." The White Dēu gave Shāhzāda Bahrām and Shahri Bānu leave to depart.

Shahri Bānu said to Shāhzāda Bahrām: "Say to him, 'I do not know the road because a long time has passed (since I came by it)'." Then Shāhzāda Bahrām addressed the White Dēu: "O Father, you have kindly given me leave to go, but I do not know the way."

7 *nuher* — 'weeping' p.pc. active of *herAS*, invariable.

11 *nukovn* — 'thou going' p.pc. active of *niyAS* with 2nd. sg. subject.

12 *bese at'umərča?* — 'why dost thou not ask for?' *a* + *dumərča* from *dumərAS*.

gučiči — 'he will give to thee', 3rd. sg. hm. fut. of **-či.AS* with a y sg. direct object and 2nd. sg. indirect object.

14 *nwn* — 'they having gone' p.pc. active of *niyAS*.

15 *dama barn* — 2nd. pl. perf. of *juryAS*.

19 *očimi* — i. e. *učimi* 3rd. sg. hm. pret. of **-či.AS* with 3rd. pl. indirect object.

20 *akeyAm* — 'I do not know', *a* + *heyAm* 1st. sg. neg. fut. of *henAS*.

21 *ni bila* — 3rd. sg. y perf. of *niyAS*.

22 *lčima* — 'thou gavest to me', from **-či.AS*.

magər je gan akeʔyan,” senumi. Di.u Safirde senumi: “Jartsum ke buʔt Šahri Bano.ε duʔinarte gan henum bo. Ine gutsuʔo,” senumi. “Šura” nusen Šahzarda Bahram ke Šahri Bano uimo haʔlər duʔman.

- 5 Šahri Bano.ε senumo: “Han bəran til meʔluman ke uʔe Di.u Safirdtsum ruxsat duʔmarasulo guʔte ʔosenuma, ‘Jart besan abəšen juʔci uʔj jart guʔakaltsum han hai.enan aʔi, taʔki abəš ayata diʔmər uʔntsum maddat duʔmərčam’.” Senimi. Pfuʔte ekati.ayrum biʔske pyuʔan iʔʔunimi. Da senimi: “Beʔsal ke guʔyate abəšen diʔmi ke
10 guʔke pfuʔər gi, da je haʔzir maiyaʔm,” senimi.

Šahzarda Behram ke Šahri Bano uimo watan yʔakalatər beʔruman pfuʔte doʔlat nukan gutsəruman. Hik saʔatanər Šahzarda Behram ke Šahri Bano uimo watane muʔšər doʔšqaltuman. Ite buʔai.ε muʔsulo hin mapʔerane ha bilum. Ine hiʔtsər duʔman. Mapeʔr duʔsin bərenumi
15 ke hin buʔt daltas juʔwanan ke hin buʔt paʔkiza guʔsan bo. Ine juʔwane surrat niʔtsin mapeʔr heʔrimi, bese ke Šahzarda Behram ine mapeʔre yuʔša bam. Ine juʔwan neʔan haʔlər utsuʔmi. Da buʔt oʔr izzat etimi. Beʔruman guʔntsiʔ iʔne haʔle huruʔčaman. Da Šahzarda Behram guʔnts dəru.ər ničam.

2 *gan henum bo* — ‘she is road-knowing, acquainted with roads’, *henum* static pc. active of *henas* “in a state of knowing”. Perhaps, ‘the road to the world’.

gutsuʔo — 3rd. sg. hf. fut. of *gu* + *-*tsuʔyas*.

5 *til meʔluman* — ‘we forgot’, 1st. pl. pret. of *til* *-*alas* v. § 249. 4.

ke — probably means “namely that”.

uʔe . . . *duʔmarasulo* — ‘at the time of thy asking’, infin. + *ulo* v. § 398.

6 *ʔosenuma* — oʔ. neg. prefix v. § 339.

7 *juʔci* — one would expect *juʔci ke* ‘if, or, when, a difficulty comes’.

guʔakaltsum — *gu* + *-*yakal* + *tsum*.

aʔi — ‘give to me’, from *-*ci.as*.

taʔki — ‘so that, in order that’, a Persianism.

ayata — ‘upon me’, *a* + *yate*.

diʔmər — dat. of static pc. 3rd. sg. y of *juʔyas* v. § 383.

8 *ekati.ayrum* — ‘from below his armpit’, *i* + *-*akat* + *yar* + *um*.

biʔske pyuʔan iʔʔunimi — ‘he gave him a little hair’; *-*yanas* ‘to give’ is used when the object is y pl.

13 *doʔšqaltuman* — 3rd. pl. pret. of *d*-asqaltas*.

“Shahri Bānu,” replied the Dēu, “is much better acquainted with the road to the world than I am; she will conduct you.” “Very good,” said Shāhzāda Bahrām and (he and) Shahri Bānu returned to their own house.

“We have forgotten one thing,” said Shahri Bānu, “in asking the White Dēu for leave, you did not say this: ‘In case trouble come upon me give me a token from yourself so that when any (such) trouble presents itself I may seek help from you.’” Shāhzāda Bahrām said this to the White Dēu and the latter gave him a little hair from under his arm-pit and said: “Whenever any trouble comes upon you, throw this in the fire and then I shall appear.”

Shāhzāda Bahrām and Shahri Bānu set out in the direction of their own country, taking with them a considerable quantity of the Dēu’s wealth. In one hour Shāhzāda Bahrām and Shahri Bānu arrived at the frontier of their country. (Now) there was the house of an old man on the extreme border of the land. They came up to his door. The old man coming out saw that there was a very handsome youth and a very lovely lady. On seeing the youth’s face the old man wept, for he had reared Shāhzāda Bahrām as a foster child. (So) having recognised him he conducted (the couple) into the house, and showed them great honour. They remained in his house for some days, and Shāhzāda Bahrām used to go out (every) day to hunt.

17 *ywša bam* — 3rd. sg. hm. plup. of **-uše.as*.

neyan — a difficult word. Apparently p.pc. of **-ay.an.as*, *n + i + *-ay.an*. There is a transitive verb **-ay.an.as* meaning ‘to count’, the pronoun prefix referring to the object, but there is also another verb **-ay.an.as* in which the pronoun prefix refers to the subject, which seems to mean ‘to see, to regard as’ and which is used where in English we should say “it appears to me” etc.

dakił ayai.a ba ‘I see it thus, it appears thus to me’.

This must be related to *yanas* v.i. ‘to appear’. *ine juwan neyan* probably means, “seeing him as the youth”, “recognising in him the youth”.

juwan may of course be *ju.an* ‘like, resembling’, but this would hardly aid construal.

19 *gwn̄ts* — for *hər gwn̄ts* ‘every day’. Otherwise, ‘in the daytime’.

- HAN guntšanulo iṭe bušai.ε tham, kɪ Šahzarda Behramtsum iṭlum
 manuwam, iṭne maper hiṛe haṛe yakalatər sailər diṃi. Šahri Baṛnu
 dəri.ulo həruṭum boṃ. Iṭne thame iṭskilər han rašan lam manimi.
 Yate pfuṭ etimi. Bəreṇimi ke hin ajai.ɪb nuṛe ka gusan moyetsimi.
 5 Aṣiq imanimi. Tele soṛkimi. Dusoṛk iṃmo sisər senimi: “Niṇa,
 kiṇe hiṛə haṛe menan bo ke je mutsučam.” Altan sis ulo niṃan.
 Ulo nuṛn iṃmo surrat niṛitsin bihuš umanuman. Buṭ kəranuman,
 ulum juwaṛb atiṃi. Da aṭtan oṛimi. Uṛe jawarṇb dusuṃan:
 “Hin ajai.ɪb surrate guṣan bo.”
 10 Baṛdša senimi: “Iṭne guṣmur mosiṇ je mutsučam.” Baṛdša yakaltsuṃ
 nuṛnin Šahri Baṛnumur senuman: “Uṛṇ baṛdša gutsučam se.ɪbai.i.”
 Šahri Baṛnu.ε senumo: “Ja oṇəran bai.i. Iṇər be seṇam?” senumo.
 Baṛdša da oṛimi: “Zuləm ne dumutsu.in. Je numuyen taṇər
 mutsučam,” nusen, hukəm etimi.
 15 Nuṛnin zuləm etuman ke: “Baṛdša gutsučai, ju,” nusen. Šahri
 Baṛnu.ε senumo: “Ja gatunə sanduqe čeri ja oṇərale bi. Ke sandu-
 qulum gatun aṛ di.usin ke nupel badša itsučam,” senumo. Baṛdša
 hukəm etimi: “Čeri api ke sanduqate dan isərək, taq ne gatun di.usin
 ke bəljo,” senimi. Sanduq taq ečər manuman. Šahri Baṛnu.ε senumo:
 20 “Taq aiyetin, čei jaṛle bi” nusen, doṇumo. Tsanduqtsum yaibi
 gatun di.usin nupel tešetər duṣumo. Duṣin šatiṇə kao ne senumo:
 “Le maper hir, Šahzarda Behram di.a ke iṇər eṛso, Čilimdaṇe

3 *həruṭum boṃ* — ‘she was seated’ static pc. plus substantive verb.

4 *moyetsimi* — i. e. *muyetsimi*, ‘he saw her’.

5 *niṇa* — 2nd. pl. imper. + *a* of *niyas* v. § 320.

6 *menan bo ke* — ‘whoever (the woman) is’.

niṃan — 3rd. pl. hm. pret. of *niyas*.

8 *aṭtan* — v. § 187. 2. & 201.

oṛimi — ‘he sent them’, *u* + *-*aras*.

10 *mosiṇ* — for *mosu.in*, from *mu* + *-*asas*, ‘say ye to her’.

11 *nuṛnin* — alternative form for *nuṛn* p.pc. 3rd. pl. h. of *niyas*.

12 *oṇəran* — *a* + *-*uṇər* + *an*.

13 *numuyen* — ‘taking her’, *n* + *mu* + *-*yan* from *-*yanas*.

16 *oṇərale* — v. § 67. 3, cp. *jaṛle* line 20 below.

ke — appears to anticipate the *ke* after *di.usin*.

17 *di.usin ke . . . itsučam* — ‘take them out and I will marry him’ v. § 356. 3.

nupel — p.pc. active of *belas*.

One day the Tham of the country, who had succeeded Shāhzāda Bahrām, came for an outing in the direction of the old man's house. Shahri Bānu was sitting at the window. A bright light shone in the Tham's face. He glanced up and when he looked he saw a lady of wondrous beauty. He fell in love with her. He dismounted there and said to his men: "Go. Whoever the woman in this man's house is I will marry her." Two men went into the house and on entering and seeing Shahri Bānu's face they lost consciousness. (The party outside) waited a long time, but no news came from inside. Again the Tham despatched two men. They brought answer: "There is a marvellously beautiful woman."

The Tham said: "Say to the woman that I will marry her." Going to her on behalf of the King they said to Shahri Bānu: "The king says he will marry you." "I have a husband," said Shahri Bānu, "what am I to say to him?" The King sent them again: "Fetch her here by force," he commanded, "and I will take her and carry her off to my palace."

They went and pressed her, saying: "The King is going to marry you. Come along." "The key of my trunk of clothes is with my husband," said Shahri Bānu. "If you get my clothes out of the box for me I shall put them on and marry the King." "If there is no key," said the King, "bash the box with a stone and break it up and take out the clothes and she can put them on." They were proceeding to break up the box, (but) Shahri Bānu said: "Don't break it. I have the key," and she opened the box. Taking magic clothes out of the box, she put them on and went out on to the roof. Then she called out with a loud voice: "O old man, if Shāhzāda Bahrām comes say to him: 'The Pipe-Bearer

18 *isark* — imperative of **-sarkas*.

19 *beljo* — 3rd. sg. hf. fut. of *belas*, probably means: 'and then she will put them on'.

tāq ečar manuman — probably means: 'they proceeded to break it' v. § 406.

20 *aiyetin* — *a* + *etin*.

22 *di.a* — short form of 3rd. sg. hm. pret. of *juryas*.

ešo — 'say thou to him', from **-asas* v. § 318. 3.

gutsučam senasər be' nusen Šahri Bano Šahri Šaskinər ni'mo' sen"
nusen, inē bəvdša muriŋulo tik nukān i'skilulo ni'dilen duwalumo.

Terumanər inē mapər hir Šahzadə Bahramē i'k Šahri Banumutsum
deyal yasete tik ne Šahzadə Behramē dərüvər ni'm ite diš yakal'atər
5 gərtsimi. Ni'ci ke Šahzadə Behramē dərü netān itse ka mašyul
bam. Mapər hirē kau etimi: "Le.i Šahzadə Bahram humalqum
ju, Šahri Banu Šahri Šaskinər ni'mo da Čilimdāne ho'l nuyen uŋ
go'sqanasər di'a." Šahzadə Behramē gute bər deyal kaman bihuš
imanumi. Hušər di'n duγarusumi: "Hik ke sen besan se.iba ke."
10 Mapər hirē da e'simi: "Šahri Bano Šahri Šaskinər ni'mo, bēse
ke Čilimdāne gutsučam nusen zuləm etimi, da uŋ go'sqanasər
di'a," e'simi.

Šahzadə Behramē gute bər deyal pfu la'm etimi. Da Di.u Səfi'de
eyunum i'ke biške ite pfuər gi'mi. Giyasər pfutu (or, pfutants)
15 hazir mani'mi.en. Terumanər Čilimdāne ho'l ke do'sqaltuman. Di.u
Səfi'de Šahzadə Behramtsum doγarusimi: "Besan go'r abāš di'mi?"
Šahzadə Bahramē senimi: "Čilimdāne ho'l nuyen asqanasər di bai.i.
Da Šahri Bano gutsučam senasər Šahri Šaskinər ni bo." Di.u
Səfi'de senimi: "Uŋ humalqum Čilimdāne ho'lər kau eti. 'Ja baman
20 hanpa mani'n, da Čilimdāne baman hanpa mani'n' sen," 'esimi.

Šahzadə Bahramē kau etimi. Kau etasər uyo'n Šahzadə Behram
yakal'atər hanpa manuman. Kaman sis Čilimdāne ka manuman.
Manasər u'e pfut'u'e ušumi.e. Da Šahzadə Behramər pfute
e'simi: "Mu uŋe besan xi.a'l bila?" Šahzadə Behramē inē ušam
25 mapər hir Čilimdāne dišulo tham ne teŋušate e'urutimi. I'i Šahri
Bano mutsi taiyasər rai etimi. Rai ne kuyoč kanao otimi: "Je

2 *ni'dilen* — i. e. *ni'delin*, *n + i + del + in* p.pc. active of **-delas*.

4 *yas* — only twice recorded for the ordinary *yats* 'head'. Cp. *yaci* p. 28 l. 16 note.
ni'm . . . diš — static pc. of *niyas* v. § 379. e.

5 *itse* — it is difficult to account for this x pl. If the pronoun stood for "affairs",
"work", "business" it would be in the y form. Perhaps it is *i + *-tse ke*,
'on it also', v. § 74.

7 *nuyen* — 'having taken them', *n + u + *-yan* from **-yanas*. *ho'l* is regarded as a
plural. This participle is constantly used as the equivalent of "with": 'he
has come with an army'. Cp. Hind. *lekar*'.

having said: "I am going to marry you," Shahri Bānu said 'no' and went off to Shahr-i-Shaskin.'" So saying she took earth in her hand and flinging it in the King's face she flew away.

Meanwhile the old man, on hearing from Shahri Bānu the name of Shāhzāda Bahrām, put earth on his head and ran off towards the place where Shāhzāda Bahrām had gone to hunt. When he got there Shāhzāda Bahrām was busy with his hunting. The old man called out: "O Shāhzāda Bahrām, come quickly, Shahri Bānu has gone off to Shahr-i-Shaskin, and the Pipe-Bearer has come with an army to slay you." On hearing these words Shāhzāda Bahrām lost consciousness for a little. Coming to his senses he said: "Say once again what you said." The old man told him again: "Shahri Bānu has gone off to Shahr-i-Shaskin, because the Pipe-Bearer put force on her saying: 'I will marry you,' and now he has come to kill you."

On hearing this Shāhzāda Bahrām lighted a fire and threw into it the hair that the White Dēu had given him. When he had done this the Dēus appeared. Meanwhile the Pipe-Bearer's army also arrived on the scene. The White Dēu enquired of Shāhzāda Bahrām: "What trouble has come upon you?" "The Pipe-Bearer has come with an army to kill me. And on his saying: 'I'll marry you' Shahri Bānu has gone off to Shahr-i-Shaskin." "Call out quickly to the Pipe-Bearer's army," said the White Dēu, "and say: 'Those of you who are for me move to one side, and those who are for the Pipe-Bearer move to the other side'."

Shāhzāda Bahrām called out accordingly and on his summons all came over to his side. (Only) a few men joined the Pipe-Bearer and these the Dēus ate up. Then the Dēu said to Shāhzāda Bahrām: "Now what do you propose to do?" Shāhzāda Bahrām appointed the old man, his foster father, Tham in the place of the Pipe-Bearer and established him in the palace. And he decided himself to follow after Shahri Bānu. Having so decided he enjoined on his subjects:

14 *eyunum* — 'the (hairs) given to him', *i* + *-*ayunum* static pl of *-*ayun.as*. The verb is also found in the form *-*yun.as* cp. p. 22 l. 9.

19 *ja baman* — v. § 389.

23 *wšurmi.e* — 3rd. pl. x pret. of *-*šury.as* v. § 252.

juš xa ki'ne ja ušam a.u.ε (or, aya) hukəmulo manin. Da je tso'r jučam." Nusen gutsərimi.

Di'n Di.u Safi'd epačər di'mi, ərz etimi: "Šar i Šaski'ne gan a'ltiri," nusen. Di.u Safi'de pfutu uyov'n gati o'timi. Gati no'tan
5 doγərusumi: "Šar i Šaski'ne gan mene he.iba'na?" nusen. Uyov'ne
"mi akeyan" senuman. Hin pfutan dav'l numan ərz etimi ki: "Fala'na
dišulo hin bur't mapər pfutan bai.i. Inər lel me.imi," senimi.
Humalqum d'itsuman. Deγərusuman (or, doγərusuman): "Šar i
Šaski'ne gan he.iba'?" nusen. Ine pfut bur't jat bam da kam deyaljam.
10 Šati'ne qyu ne ε'suman. E'sasər senimi: "Awa, ja heya ba, ja a.u.ε
ka je huyə'ltərts baiyam, ka ε'se čišetər niya baiyam." E'mišate
iša'rat etimi.

Da be'ruman pfutu'e i'ne ni'en Šahza'da Behram ke ka i'se
čišetər utsu'man. Di.u Safi'de Šahza'da Behramər han ifaγov'an yu'am,
15 hin εčuv'ane han pfərtsinan yu'am, hin εčuv'ane čapalimutsik yu'am.
Pfərtsin yači etimi ke mene e'išam, čapalimuts ultami ke yunikiš
gan jangal uyov'ne gutsəras a'sane me.i bilum. Dəroγo dušmaγo
o'sqanasər madad ičiči bim. Itse u'sko nuyen Šar i Šaski'ne yakalatər
gutsərimi. Hi thənər niči ke hin hile'san ke hin dasi'nan huy'e'sale
20 duwam. U'ale šapik utsiyenas a'lta pfitimuts bim. Šahza'da Behrame
o'itsas pfərtsin yači etimi. Yači netan o'pačər di'mi. O'pačər di'n

4 a'ltiri — 2nd. sg. imperv. of *-Altiras v. § 318. 2.

7 me.imi — 3rd. sg. (y?) fut. of manas.

9 pfwt . . . bam — cp. note to p. 18 l. 8 above.

kam deyaljam — 'he used to hear little' i. e. 'he was rather deaf', imperf. of
d*-ayelas.

11 ka — adverb cp. l. 13 & p. 30 l. 11.

e'mišate — 'with his finger', from *-Amiš.

13 ke ka — 'also along (with them)'.
14 ifaγov'an yu'am — 3rd. sg. hm. plup. of *-uyas 'to give' an h. or x object.

16 e'išam — imperf. neg. of *-etsas, a + i + *-išam 'they used not to see him' i. e.
'they could not see him'.

ultami — from *-ltaiyas. Yači — v. § 71. 3.

17 uyov'ne — genitive or gen. obl. indicating some sort of relationship to gutsəras.

“Till I come again, abide by the orders of (this) my foster father, and I shall return soon.” So saying he departed.

He came to the White Dēu and said to him: “Show me the way to Shahr-i-Shaskin.” The White Dēu assembled all the Dēus and asked them: “Does anyone know the way to Shahr-i-Shaskin?” All replied: “We do not know it.” One Dēu, however, got up and said: “In such and such a place there is a very aged Dēu. He will know.” They quickly fetched him and asked him: “Do you know the way to Shahr-i-Shaskin?” The Dēu was very old and hard of hearing, so they shouted loudly at him. On this he replied: “Yes, I know it. I was a goatherd with my father and I had gone with him to the mountain,” and he pointed it out with his finger.”

A number of Dēus then taking the old Dēu with them and also Shāhzāda Bahrām carried them off to the mountain. The White Dēu had given Shāhzāda Bahrām a stick, and one of his brothers had given him a cap and another a pair of sandals. If he put the cap on no one would see him; if he put the sandals on it would become easy to traverse every vile road and jungle; the stick would aid him in killing enemies. Taking those three things he proceeded in the direction of Shahr-i-Shaskin. When he came to a certain place a boy and a girl had come there to (their) goats. They had with them two cakes of bread as provision for the road. Shāhzāda Bahrām put on his cap of invisibility and came up beside them and

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- 17 *arsarne* — perhaps for *arsarni* a foreign noun wrongly used as an adjective v. § 101. c. cp. *arsarne durowan* p. 50. l. 20. Otherwise the genitive.
- 18 *mādad ičiči bim* — ‘it used to give help (y sg.) to him’. From **-čiʼas*.
wusko — the number *usko* ‘three’ with the x pl. pron. prefix *w* v. § 133.
- 19 *huyʼersale* — the force of the *-ale* is not clear to me. The ordinary meaning would be “to”, but here one would rather expect “with”.
- 20 *duwam* — 3rd. pl. h. plup. of *juyas*.
utsiyenas — from **-tsi yenas* ‘to take with one’, with specialised meaning.
- 21 *ovitsas pferstin* — ‘the cap of invisibility’. A form of **-etsas* ‘to see’. *Ovitsas* seems to be *a + u + *-itsas*, literally ‘not to see them’ or ‘the-not-seeing-them’, which it is rather difficult to twist to the required meaning, but the *-u-* is possibly indefinite, equivalent to “one”, “anyone”.

hururtimi. Hile's ke dasi'ne senuman: "Utsiyenas ditsu ke mu šiçen." Pfitimuts du'isuman. Ine dasi'ne senumo: "Ja kultu rak api, bese ke kul'to mi ka'ki, Šahri Ba'no, mutsučər hin ba'dša'n ho'l nuyen di bai.i. Ka'ki aq'arišo bo, bese ke i'ne Šahza'da Behra'm senas
5 thaman i'tsu bo'm. I'tertsum mumumi.ε bərč(ε) o'mai.ibo."

Gute senasər Šahza'da Behra'm bu't xuš imanimi: "Muto Šahri Ba'no mopačər dašqaltam" nusen. Ine u' hile's ke dasin uyešam, u'e e'išam. I'se šapik Šahza'da Behra'me uyo'n ši'mi, u heran umanuman. "Kos am ni'mi?" nusen hin hin deliman, "U'ne bu't ši'ma" nusen.
10 Čel numan hai yakal'atər huyes tsu'man Šahza'da Bahra'm ke utsi nultan ka ni'mi. Ni'n ba'dša te'nušər nimi. Ine dasin ke i'te te'nušər nimo. In ke u'lo nimi. Ulo ni'n bərevimi ke Šahri Ba'nu ke mu'mi o'talik huruča ba'n. Mu'mi.ε duγarušu bo'm: "Xudai.ε gane ki'ne di'm ba'dša i' i'tsu nusen 'U'ne bab'a darai.i'." Šahri
15 Ba'no.ε senumo: "Ya zizi, je Šahza'da Behra'm fat ne tu'man e'tsučam. In juwanan du.inavtulo apai.i," senumo. Geniše senumo: "Amulo bai.i ke tu'm ačuč'aiya?" Terumanər Šahza'da Behra'me pfertsin kaman pfata'ŋ etimi. Ine sur'at lam y'e'tsuman. Lam ni'itsi'n Šahri Ba'no ač'era numuman qi.u ne: "Le Šahza'da Bahra'm," senumo.
20 Da sus mumanumo. Hu'sər dumo'mər Šahza'da Behra'm pu'ra ikər sərke etimi. Šahri Ba'nu ke mu'mi o'talik bu't xuš u'manuman.

Šahza'da Behra'mər 'e'skuse senumo: "Tso'r Šahri Ba'nu numuyen mai.imo ji xala's etin," senumo. Šahza'da Behra'me senimi: "Kul'to

1 šiçen — 'let us eat it' (x sg. object), 1st. pl. fut. of ši.as.

4 aq'arišo bo — 'she does not agree', 3rd. sg. hf. neg. pres. of γarisas.

5 mumumi.ε — mu + *-uy and mu + *-mi + ε, 'of her father and mother'.

7 mopačər dašqaltam — 'I have arrived at her, or, overtaken her'.

u' pl. demons. with coordinated sg. nouns.

9 kos — 'this' x sg. sc. šapik.

10 čel — i. e. čal.

11 ka — adverb.

13 o'talik = u + *-altalik.

duγarušu bo'm — 'she was asking'. duγarusas is sometimes used where there is no question involved, cp. p. 10 l. 11.

14 di'm — static pc. 'the king who has come'.

i'i — 'himself', equivalent to 'this very'.

darai.i — perf. of d*-aras means 'he has sent me'. The sentence is obscure and

sat down. The boy and the girl said: "Produce the food and let us eat it now." They took out the bread. The girl said: "I have no appetite today, because today a king has come with an army to marry my sister Shahri Bānu. My sister is refusing him because she had married a Tham called Shāhzāda Bahrām. For that reason she is disobeying her father and mother's command."

At these words Shāhzāda Bahrām was greatly pleased, saying to himself: "I have now found Shahri Bānu." He was able to see the boy and girl, but they did not see him. Shāhzāda Bahrām ate up all the food and they were quite at a loss saying: "Where has this (food) gone to?" and they beat each other saying: "You have eaten (too) much." Quarrelling (thus) they drove off their goats homewards. Shāhzāda Bahrām also went with them following along behind. Going along he approached the King's palace. The girl entered the palace and he too went in. Entering he saw that Shahri Bānu and her mother were both sitting there. The mother was saying: "For God's sake marry this king who has come to you saying: 'Your father has sent me'." "O mother," said Shahri Bānu, "I will not give up Shāhzāda Bahrām and marry another. There is no one like him in the world." The Queen said: "Wherever he is, why doesn't he come?" On this Shāhzāda Bahrām removed his cap a little and they saw his face shining. At the sight Shahri Bānu was perturbed and cried out: "O Shāhzāda Bahrām!" Then she fainted. When she came to herself Shāhzāda Bahrām made the whole of himself visible. Shahri Bānu and her mother were both greatly delighted.

His mother-in-law said to Shāhzāda Bahrām: "Quickly take Shahri Bānu and save your lives." Shāhzāda Bahrām replied: "I will not

apparently confused. Probably to be read: "Xudai.ε gane 'uηε baba dar.αι' nusen kine di'm badša ivi itsu" (nusen).

15 *etsučam* — 'I will not marry him', *a + i + *-tsučam*. The Ms. has *εčučam*.

17 *turm ačučaiya* — 'why does he not come?' *a + jučai + a* neg. interrog. pres. of *juryas*. The final interrog. *-a* is irregular in the presence of what appears to be an interrogative particle, but the exact force of *turm* is uncertain.

19 *numuman* — 3rd. sg. hf. p.pc. of **-manas*, *nu + mu + *-man*.

je i'ne ba'dša ho'le ka jaŋ ay'etumate not'ayan 'oničam. Šapik ar
ditsu'in ke ni'šin je muto i'ne baŋut delim pa'dša ka jaŋ e'čam," senimi.
Šapik ditsuman, nišin e'riŋ daro'yo yænimi, pfertsin yač'i etimi, čapali-
muts ult'ami. Nultan i'ne pa'dša yakalatər hahan netan gartsimi.
5 Da u'e ho'le ka ifayo.ate jaŋ etimi. I'ne u uy'ešam, u'e i'n e'išam.
U u'i heraŋ u'kər esqanuman, uyo'n u'kər tačap 'etuman. I'ne ke
beruman 'o'sqanimi. Pfatə etimi, netan i'ne 'e'skire ha'lər di'mi.

'E'skir bu't xuš imanumi. Fusul ne.itan, gatun tu.a'ŋ ne.ibil, Šahri
Ba'no ke dum'utsun e'rərı ka bu't xuš manimi. Beruman guntsin
10 e'pač'i o'rutimi. Šahzarda Behra'm ke Šahri Ba'no u'imo watanər
ruxsat d'u'məruman. Ba'dša bu't dolat nuč'in ruxsat etimi.

U'imo watanər do'sqaltuman. Kuyo'č uyo'n bu't xuš umanuman.
Te'ŋušate huru'čaman. I'ne map'e'r u'sam yu i'mo wazi'r etimi.
Bu't amane ka i'mu te'ŋušate qəra're ka huru'timi.

15 Je šičume, mime, č'amine daiyam.

1 jaŋ ayetumate — a + etum + ate v. § 384.

not'ayan — i. e. nut'ayan, 'hiding' i.e. 'secretly', p.pc. active of *da'gai.as* v.i. 'to hide'.

oničam — o' neg. prefix. v. § 339.

2 ni'šin — p.pc. active of *ši.as* (or *-*ši.as*?)

baŋut delim pa'dša — 'the king who has constructed breastworks'. *delim* static pc. active of *deli.as* cp. § 378 b. cp. *deliman* p. 30 l. 9; the verb *delas* yields *deluman* and *delum*.

3 e'riŋ — for the usual *iriŋ*. There is a tendency for the uninflected *-*riŋ* to be used for *-*riŋər* or *-*riŋulo*.

4 hahan — *haha* seems to mean primarily "shout", especially the shout raised in attacking, the "battle-cry", and then to be used for the attack itself.

6 u u'i hərəŋ etc. — 'they among themselves killed themselves' i. e. 'they killed each other'.

u and also the following *uyo'n* are here used in the simple nominative form with the past tenses of transitive verbs, an exception to the general rule which requires the Trans. nom. v. § 60.

go away today secretly without having fought with the king's army. Bring me food and I shall eat and presently engage in battle with the king who has entrenched himself." They brought food and after eating it he took the stick in his hand and donned the cap and put on the sandals. When he had done so, raising a battle-cry he charged in the direction of the king. He fought the army with the stick. He saw them, but they did not see him. (Fighting) among themselves they slew each other and entirely annihilated themselves. He too slew a number of them. He won the victory and returned to his father-in-law's house.

His father-in-law was greatly delighted. He made him have a bath and put on new clothes and he fetched Shahri Bānu, and he was greatly pleased with his son-in-law. He made them stay with him some days. (Then) Shāhzāda Bahrām and Shahri Bānu asked leave (to go) to their own country. The King presented them with much wealth and dismissed them.

They arrived in their own country and all the people were greatly pleased and they took up their residence in the palace. The old man, his foster father, Shāhzāda Bahrām made his Wazir and he abode with great peace and security in his palace.

Eating, drinking and hungry I have come.

8 *tu.arz* — *y* pl. of *toš* 'new'. Such agreement of adjectives is not very common, at any rate in the texts v. § 106.

ne.ibil — 'making him put on', p.pc. of *-*abilas* causative of *belas* used when the object is *y*.

11 *nučīn* — 'having given to them', *n + u + *-či + n* p.pc. active of *-*čī.as*.

13 *yu, yu'* — 'his father' *i + wy*.

15 *je šičōme, mime* etc. — 'I came eating, drinking, hungry'. This is a storyteller's formula and is I think intended to indicate that he would appreciate some reward.

daiyam — 1st. sg. pret. of *juyas*.

No. II.

RUMĒ ȳerib Hir ke Iraġne Baġdša.

Ȳerum zamaġna.ulo RumĒ bušai.ulo hin hiran bam se.ibaġn. Ine hire hin yu'san ke boġm, aġltan yu.u bam. Ine hir but ȳerib bam, but ašarto bam. Ši.ġsər šapike taġ bam, yoġlasə gatu.ε taġ bam.

Han guntsanulo ikereġe samba etimi: "Gutə bušai.ulo jamaġat ke
 5 aiyu.ε ka du'se.ġs muškil bila. Itetsum Iraġne bušai.ər niġam, bese ke se.ibaġn Iraġnə baġdša musaġfir ke ȳeribtiġər šapik gatu nuġn (or, nuġnin) pərwəriš eġai.i se.ibaġn." Nusen yu'smutsum sala doȳ'arusumi. Xudai.ε qudrat ine hire yu's akurəman muyəre bərġi boġm ke ine ite bərtsum gaġhi hoġlə atu'ušo bom. Muyəre senimi: "Se jamaġat,
 10 kulto akole ġərmine ke tartine berum den di'miwasan. Da umi'd api ke akole šapik gatu mi.ai.ġsan. Itetsum ja daiyela ba Iraġnə baġdša but rahmdil da but ȳeribtiġ uše.ġs bai.i, se.ibaġn. Itetsum kulto gutsimo doȳeruša ba. Miyu' ke nuyen Iraġnər niġen, taġki Xudai.ε mehərbaġni eti ke ine baġdša yakalatum šapik gatu di'me.i-
 15 ȳurkan ke šukur ne hurušan," seġnimi. Yu's gute bər dumoȳel

2 *ywsan* — 'his wife' *i* + *-u's with suffix of singleness: -an.

4 *ikereġe* — *i* + *-kər + *ġe* v. § 144.

jamaġat ke aiyu.ε ka — '(my) wife also with my sons' i. e. 'my wife and sons'.

6 *nuġn* — 'giving bread etc. to them' *n* + *u* + *-u + *n* from *-uȳġs 'to give' (h. and x objects) v. § 231 d.

ke — apparently dependent on *akurəman* 'so much . . . that'.

10 *di'miwasan* — v. Vocab. *d*-u εsġs*.

11 *mi.ai.ġsan* — I took this to be the infin. form of *-ȳaiȳġs 'to obtain' (cp. §§ 230. 3. and 249. 4) + suffix -an, meaning perhaps 'a thing we are to obtain',

No. II.

The Poor Man of Rūm and the King of Irān.

In former times, they say, there was a man in the land of Rum. He had a wife also and two sons. The man was very poor and he was very weak. He was in straits for food to eat and for clothes to put on.

One day he thought to himself: "In this country it is difficult to support my wife and sons, so I shall go to the land of Iran, for they say that the King of Iran gives food and clothing to wayfarers and poor people and provides for them." So saying he consulted his wife. By the power of God his wife was so obedient to her husband that she never used to depart from what he said. "O wife," said her husband, "today for some years (now) we have continued hungry and cold and there is no hope that we shall here obtain food and clothing. I have heard them say that the King of Iran is very kind-hearted and a great cherisher of the poor. So today I put it to you — let us take our sons and go to Iran, so that if God shows favour and we get food and clothing from that King we may abide there returning thanks (to God)." The

but I now understand that Professor Siddheshwar Varma has recently discovered a sort of Subjunctive form *ə'mANəε* = 'I would become'. This might well have a 1st pl. form *mimANəS.in* to which *mi.ai.AS.in* would correspond. *Ame im.AN.AS.in* (p. 50 l. 11) could also be similarly explained.

Itetsom — here appears to anticipate the *itetsom* in l. 12.

13 *gutsimo* — 'from thee' *gu* + *-*tsimo*.

14 *divme.iγurkən* — v. § 261 A at end; 1st. pl. pret. of *d*-AγurkAs*.

but xuš man'umo. Bərēi numan senumo: "Burt šu'a se.iba, le ja jama'at, ničen," senumo.

Rumtsum uimo hartsum Ira'n yakalatər gutsəruman. Beruman guntsiñ nukutsər Ira'nə mušər došqaltuman. Ira'nə bardša i'mo
5 teñušulum matan i'te ganər hər gunts durbi'n waščam: "Be'se ke
amulum musafir men ɣəribtiñ ja gutə bušai.ər duyan ke or taklif
ormanš," nusen. Bərevimi ke i'te bušai muštsum bardša teñuš yakalatər
isken sis pi.a'da jučə'n. Bardša hukum etimi: "U'i pi.a'da sisər haɣur
tsuvin," nusen. "Noljan ditsuvin" nusen hukum etimi. Hukəm etasər
10 u'ər haɣur tsuman. Nutsun i'ne hir ke i'ne gus da u'e jo'tumuts
o'ltalik noljan d'utsuman.

Bardša u'ər han han tai.ər o'tam. I'te ha'le dirum šapik, tsapanum
gatuñ, da u'yariki u'yatiki uyom tai.ər o'tam. D'utsun bardša
hukumtsum i'te ha'lər utsu'man. I'ne ɣərib hir ke i'ne ɣərib gus
15 u'y'u'e ka ara'm ne huru'čuman. B'eruman guntsiñ burt ara'me ka
d'uwasuman.

Han guntšanulo yu'se muyerər se'numo: "Levi jama'at, ki'ne bardša
mehərbə'nitsum but ara'mulo bə'n. Da me'uru'tai.i. Kul'to u'ñər
muna'sib bila bardša epaçər nukon no'kəri'en 'e'ti," se'numo. Ine
20 hir yu'smo gute čaɣatsum xuš n'imān bardša ta'ñər ni'mi. Ira'nə
bardša hi'ntse ra'či bam, u'elər ni'n sala'm ne nurutin ra'čikuyetum
(sədarər ya) uyumər senimi ke: "U'ñ mehərbə'ni netan bardšatsum
ja'r maka tapmo tsər huru'tasər hukum dūmər," senimi. Bardšatsum
er hukum dūmərčər ni'mi. Bardša "Burt šu'a" nusen ija'zat i'imi.

5 *waščam* — *wašč-* seems to be the customary present base of *wašči.as*, instead of the *wašič-* which one would expect.

be'se ke — usually means 'because' but here it appears to be used in the sense of 'so that', 'in order that' cp. Vocab. s. v.

6 *duyan* — short form of 3rd. pl. pret. of *juyas* v. § 314.

7 *ormanš* — Ms. has *ormanš*.

9 *noljan* — 'causing them to mount' *n + u + *-a.ulja + n* from **-a.uljaiyas* Cs. of *huljaiyas*.

12 *o'tam* — 3rd. sg. plup. of *u + *-at*, probably Causative with the *u* standing for "people": 'he had made people prepare a room for them'.

In *tai.ər o'tam* in the next line the *u* may refer to the *šapik* etc.: 'he had made them ready'.

wife was greatly pleased on hearing this suggestion and falling in with it she said: "You say well, O my husband, let us go."

From Rum, from their home, they set out in the direction of Iran. Proceeding for some days on their way they arrived at the frontier of Iran. From his palace the King of Iran used every day to train his telescope far away on the road: "So that," as he said, "if any poor travellers should come from anywhere to this country of mine trouble may not befall them." When he looked he saw that three persons were coming on foot from the frontier of the country towards the royal palace. The King commanded, saying: "Take out horses for those wayfarers and make them mount and bring them in." When he had so commanded, (his servants) took out horses for them, and they mounted the man and the woman and their two little ones on them and brought them in.

The King had had a house made ready for them and in the house he had had cooked food and ready-sewn garments and under and upper-bedding prepared for them. When they had brought them in, by the King's command they conducted them to this house and there the poor man and the poor woman and their two sons took up their abode in peace. There they remained for some days in great comfort.

One day the wife said to her husband: "O husband, thanks to this King's kindness we are living here in great ease, for he has given us a home. Today it is befitting that you should go to the King and do him some service." The man was pleased with this suggestion of his wife's and went off to the King's palace. There were guards at the King of Iran's gate and he went to them and salamed and sitting down said to the chief of the guards: "Be so good as to ask permission from the King for me to keep watch with you at night." The officer went to seek authority from the King for him to do so. The King said "Very good" and granted permission.

But in both cases it is possible that the *o-* has the force of the indirect object, "for them" v. § 248. 2.

Terumanər tap man'imi. To'rimi sa'atanər asi'r me.imtse kine Ru'me γərib hirə ka'r mana'sər galt di'mi. Hik sa'atan ka'r manu.am. Matanum han h'eršə učəran di'mi. Ba'dša d'e'elimi. Ba'dša d'eyelin tsərər kau etimi: "Hin nama'nin menik herčə'n ke i'te xabər dusu'in,"
 5 senimi. Burt tut'aŋ tap bilum, tsər uyo'n bik manuman. Ine Ru'me γərib hir tubak fat netan i'te xabər dusu'čər ta'ŋtsum du'simi. Du'sin i'te diš yakalatər gutsərimi. Ba'dša ke dəri'e xa dulu.ate šak numan i'ne Ru'mi itsi tami.

Ru'mi hir i'te həras dišər niči ke isken guš'iŋents han bas'i'enulo
 10 h'erčan. Ine Ru'mi i'ltumal 'etimi, netan u'e o'pačər ni'mi. Ni'inin u.ertsum doγərusu'mi: "Qurba'n amanša, mamatsəro aiyastsəro, bə'se h'erčə'n ke ja'r asu'in," senumi. Ira'nə ba'dša ke i'ltumal ne bam. Ru'mi hirər u'e guš'iŋantse juwa'b e'čiman. Da uzər etimi: "Maimo Xudai.e gane ja'r 'asu.in ma bə'se herčə'n ke." Terumanər u'e
 15 hərəŋulo hin maper gusan bo'm i'ne yakal pfar numan senumo: "Mi gusastsum besan fa'ida? Čup ne amulum dukowa ke ni. Mi ka u'ŋe beske duro api," esumo. Ru'mi hirə: "Bə, mama, Xudai.e gane bə'se herčə'n ke 'asu.in," senimi. Ine guse senumo: "Mi gutetsum herčə ba'n jimale ts'ordine Ira'nə pa'dša i'rčai.i. Mi i'ne r'a'čiki.o
 20 ba'n. Ite'tsum Ira'nə ba'dša i'rəse γamulo herčə ba'n," senumo.

Senase ka but xafa n'iman da doγərusumi: "Ya mama, u'ŋ gute ke ja'r 'aso, ba'dša bə zailate ku'li 'atiw'eše.a? Inə do'lat burt bila, Xudai.e i'kate xərč 'eti' ke haza'r dyuweši.a?" senimi. Ine guse senumo: "Bə, do'lat xərč etumate di.u.asas (or, dyu.asas) apai.i. Baγəri

1 *me.imtse* — 3rd. sg. conditional of *manas*. Cp. §§ 313 & 351.

3 *učəran* — from *-čər. *u-* has a vague sense of "some people," 'a sound of people crying'.

4 *nama'nin* — 2nd. pl. p.pc. act. of *niyas*.

9 *həras dišər* — Infin. as a pseudo-adjective v. § 402.

10 *ni'inin* i. e. *ninin* || *nin* — 3rd. sg. hm. p.pc. of *niyas*.

11 *amanša* — v. § 357. 2.

12 *ne bam* — v. § 368.

13 *e'čiman* — *a + i + *-čiman* 'they did not give to him',

15 *mi gusastsum* — for *gosastsum* 'from our saying to thee' *gu + *-asas + tsum*.

16 *dukowa* — 2nd. sg. perf. of *juyas*.

22 *bə zailate ku'li 'atiw'eše.a?* — the meaning is clearly: 'will (or may) he not in any way escape?' but I am not certain of the exact force of *bə*. It is probably

In the meantime night came on and when it might be near to 10 o'clock the poor man of Rum's turn came to walk up and down (on sentry go). He had patrolled for an hour, when a sound of people weeping came from a distance. The King heard it and called out to the watch: "One of you go and find out and report who are weeping." It was a very dark night and all the watch were afraid. The poor man of Rum, putting down his gun, went out from the palace to get the information. He proceeded in the direction of the place (from which the sound was coming). The King also, slipping down from the window by a cord, followed after the Rumi.

When the man of Rum came to the place of weeping (he found that) three women were weeping in a garden. The Rumi listened and then went up to them and questioned them. "May I be your sacrifice, my mothers and my sisters!" said he, "tell me why you are weeping." The King of Iran was also listening. The women gave the man of Rum no answer. Again he entreated: "For your own God's sake tell me why you are weeping." There was among them an old woman and on this she turned towards him and said: "What would be the good of our telling you? Hold your peace and go (back) where you came from. You have no business with us." "No, mother," said the man of Rum, "for God's sake tell me why you are weeping." "It is for this we are weeping," said the woman, "early tomorrow the King of Iran is going to die. We are his Guardians. Therefore we weep in grief at his death."

The Rumi was deeply distressed at her words and again asked: "O mother, tell me this also; is there no means by which the King may escape? He has great wealth. If he expended something in the name of God might he perhaps escape?" "No," said the woman,

an indefinite adjective 'any', standing in the same relation to the interrogative *be?* as *besan* 'anything' does to *besan?* 'what?' cp. § 155.

ku'li — seems here to be merely emphatic, 'at all'.

- 24 *baγeri* — repeated as *baγairi* p. 44 l. 8. If *baγeri* has the original meaning of Ar. Pers. *baγair i (in ki)* 'except, unless' then the construction is elliptical or contaminated: 'except if someone slay his sons he will escape, otherwise he will die'. The sense clearly requires 'only if' for *baγeri . . . ke*.

menen hirane imo altan yu' ako'lə durtsun, gute tape kaš otiv ke
ba'dša dyuweš'i. Be ke tso'rdine iras bai,i," senumo.

Terumanər i'ne Ru'mi hir gute xabər d'eyal nuk'an hai yakalatər
pfer manimi. Ira'nə pa'dša ke intsum yər gute xabər d'eyel xafa
5 niman yər manimi. Yər numa di'n i'ne Ru'mi.e ha asi'r not'ayan
hurutimi. Terumanər Ru'mi ke di'mi. Hi'ṅatsər di'n bərevimi ke
yuse səri'k ne guča bo'm, kau etimi ke at'utaluman. Te'š'i.e samatər
du'simi. Dursin yar ne kau etimi: "Se jama'at, a'r hiṅ do'n"
senimi. Yuse yat ne esumo: "Da bes duko'w'a, ba'dša no'kəri
10 ayetum(ate)?" esumo. "Be, a'r do'n," senimi. Terumanər e'r do'num o.
Ulo ni'mi.

Ulo ni'n yu'smur senimi: "Ku'lto mi my'u'sai.as pa'dša tso'rdine
i'rčai.i. Fula'ne i'te dišulo i'ne ra'čiki.o herčə'n. Ja u'etsum do'arusam.
U'e se.iba'n; 'Amin hirəne imo yu's riza numo yu riza' no o'ltalik
15 yu gute dišulo kaš otiv ke Ira'nə ba'dša dyu.eš'i. Be ke tso'rdinər
i'rčai,' se.iba'n. Itertsum je u'ṅ duk'o'γ'urasasər daiya ba, bə'se ke
kine pa'dša bur't mi'mər ra'hat etai,i," senimi. Ira'ne pa'dša ke
samate i'ltumal ne bam. Yuse senumo: "Ku'lto je ke u'ṅ ke miyu
oltalik ba'dša'tum xer mimanšan. Mivi wa'lto telər nim'en mikər
20 esqai.en," senumo. Nusen o'ltalik riza numan u'yum i'i ke jo't i'
oltalik dostsal du'l no gatun no nuyan u'e ra'čiki.o bam dišər utsurman.
Ira'ne pa'dša ke utsi nultan ni'mi.

Ra'čaki.o o'pačər i'nə hir yu o'ltalik n'uyen n'inin yu's basivetsum
holumpa pfat num'o ra'čakuyər saləm ne senimi: "Ja jama'at ke

2 *iras bai.i* — v. § 403. 3.

5 *not'ayan* — i. e. *not'ayan* p.pc. of *d'ayai.as*.

6 *hiṅatsər* — variant of *hiṅtsər* v. § 73 VIII.

7 *at'utaluman* — from *d*-talas*.

10 *ayetum(ate)* — v. § 378. a. and § 384.

12 *my'u'sai.as* — *mi* + **-uše.as*.

13 *ra'čiki.o* — plural of *ra'čaku.in* v. § 26. 12. d.

14 *numo* — short form of p.pc. of **-atas* with 3rd. sg. hf. object.

no ditto with 3rd. pl. h. object v. § 298. 4.

16 *duk'o'γ'urasasər* — i. e. *duk'o'γ'urasasər* dat. infin. of *d*-ayarusas* with 2nd. sg. obj.

19 *ba'dša'tum xer mimanšan* — v. § 70. VII. and § 357. 2; *-(A)tum* is here glossed as
= *yatum* = Hind. *wpar*.

“he will not escape by expending his wealth. Only if some man bring his two sons here and slay them this night, then only will the King escape. Otherwise he will die tomorrow morning.”

When the man of Rum had heard this news he returned with it towards his home. The King of Iran having also heard the news was grieved and getting ahead of him came and ensconced himself in hiding near the Rumi's house. Presently the Rumi also turned up and coming to the door he found that his wife had bolted it and gone to bed. When he called out she didn't wake up. He went up to the smoke-hole on the roof and called down: “O wife, open the door for me.” The wife answered up to him: “Why have you come back again without having done service to the King?” “It is not so. Open the door for me,” said he. On this she opened it for him and he went in.

When he had entered he said to his wife: “Today the King who has nurtured us is going to die in the morning. His Guardians are weeping for him at such and such a place. I enquired of them and they say: ‘If anyone will get his wife to consent and get his sons to consent and will (then) slay his two sons at this spot, the King of Iran will escape. Otherwise he will die in the morning.’ So I have come to ask you (about it), because this King has made life very pleasant for us.” Now the King of Iran was listening at the smoke hole. The wife said: “Today I and you, and both our sons, must be a sacrifice for the King. Let us four go there and kill ourselves.” When she had said this, the two of them being agreed, they woke up both the elder son and the younger son, and applying antimony (to their eyes) and dressing them (up) they took them along with them to the place where the (King's) Guardians were. The King of Iran also went following after them.

The man, leaving his wife outside the garden, and taking his two sons with him, approached the Guardians. He salamed to them

19 *nim'en* — 1st. pl. p.pc. act. of *nīyas*.

21 *dostsal* — past participle active of *d*-astasalas* with h. plural object.

raçiki.o bam dişer — v. § 379. e.

je m'eltalik rıza nimirman bə'dša bəgo kure miyu kaš o'čər durtsa'n,"
senimi. R'a'čaku.ine senumo: "Bismill'a, Xuda ke rıza mi' ke rıza.
Uyur'm guvi' kaš ε," senumo. Kaš e'čər w'ašimi. Nyu.əšin dodo.ate čur
is'ərkimi. Bə's ke ay'e'skərtsimi. Da hik ke is'ərkimi da aiy'e'skərtsimi.

5 Da is'ərkimi da aiy'e'skərtsimi.

Iski'ər r'a'čaku.ine Ru'mi hi're iriŋtse du'numo. Du'nin senumo:
"Xuda'r (or, Xud'ayər) manzu'r manimi. Ki'n fat ε. Hin ine guvi
kaš e'ti," senumo. In kašər w'ašimi. In ke čure aiy'e'skərtsimi. Iski'ər
da iriŋtse du'nin senumo: "Mubə'rak maniš! u'ŋe ni.at durtsanimi,
10 bə'dša dyu.əsimi. Mu i'ras apai.i. Xuši.ε ka xabər nukən gu'mo
guyu ke nuyen jama'ate ka hə'lər ni," ε'suman. Hai yakalətər yu
nuyen gutsəruman. Bə'dša yər di'nin i'mo tərŋušər dulu'ate dursimi.
Ra'čakuyu.ε hə'ras čurp etuman.

Ru'mi i'mo jama'at ke yu hə'le pfat no bə'dša tərŋər ni'mi. Ni'nin
15 tsərgu.intsum tobak du'mər ka'r mana'sər du'y'u'eskinimi. Terumanər
pə'dša i'te dəri.ər di'n kau etimi: "Le Ru'mi, i'te dištsum mən
hə'rč'am ke xabər dusu'ma?" senimi. Ru'mi.ε senimi: "Ya bə'dša,
awa, tələr nə'n daiyam." Pə'dša senimi: "Mən hə'rč'am?" Ru'mi.ε
senimi: "Ya pə'dša, tele hikum sisik tsilanate u'i hə'raŋ čal
20 numan i'te u'čər jučilum. Da je nə'nin o'r astam ne čup o'tam,"
s'enimi.

Pə'dša gute čəya dəyal tso'rđine desqatase (deskatase?) gane i'mo
tərŋušər ni'n arame ka guč'ami. Du'ŋ gučaiyasər go'n manimi. Gon
mana'sər bə'dša mə'akə'r dursimi. Mə'akə'r bə'dša dursasər i'ne

1 o'čər — v. § 406.

3 w'ašimi — *-a.urutəs can also be used of casting an animal prior to cutting its throat.

4 is'ərkimi — the radical meaning of *-sər'kas seems to be "to bring something down on another." Here perhaps to "apply to."

bə's ke — 'nothing, no' here appears to be used in the sense of '(not) at all'.

6 iski'ər — obviously means 'at the third time', but one would expect some form of the ordinal. Perhaps it may be explained as the z form with some such meaning as: 'on occasion No. 3'.

19 tsilanate — 'over a water (supply)' i. e. in regard to the distribution of irrigation water.

and said: "My wife and I, both of us being of one mind, have brought these our sons to slay them in place of the King." The (elder) Guardian said: "Bismillah, God is satisfied and we are satisfied. Slay your elder son." The father threw him down to kill him and applied the knife to his throat, but the knife cut not at all. Once again he applied the knife and again it did not cut; again he applied the knife and again it did not cut.

At the third time the Guardian laid hold of the Man of Rum's hand and said: "This one has been accepted by God, let him go. Slay this other son of yours." The man threw him down to slay him, but him too the knife did not cut. At the third time again the woman laid hold of his hand and said: "Congratulations! Your wish has been accomplished. The King has escaped. Now he will not die." And the Guardians said to him: "Take the news and take your sons, and with your wife go joyfully to your home." So taking their sons they proceeded home. The King arriving first climbed into his palace by the cord, and the Guardians ceased their weeping.

The Rumi leaving his wife and sons at home went off to the King's palace. There he demanded back his gun from the sentry and began to march up and down (again). Presently the King came to the window and called out: "O Rumi, have you brought news from there of who was crying?" "O King," replied the Rumi, "yes, I went there and have come back." "Who was weeping?" asked the King. "O King, a few people were quarrelling there among themselves over a water supply. It was their noise that we heard, and I went and settled the matter for them and silenced them."

The King, having heard this story, with a view to investigating it on the morrow, went into his palace and lay down and slept peacefully. When he had slept a little day broke and the King went out to the place of assembly. When he had done so his

22 *tsorrdine desq(k)AtΔε gANE*. — The idea appears to be: "he determined to investigate the matter next morning and in the meantime went off to his palace and lay down". The use of *gANE* 'for the sake of' here appears rather strained.

wazirtin̄ i'ne uyoŋko da šadəršo uyo'n du'nin sala'm netan mərakavulo huru'čaman. Pa'dša terumanər i'mo wazirtin̄tsum doγarusumi: "Le ja wazirtin̄, kul'to ja han o'lji.an yetsam. O'ljilo hikum gušingentsik he'rčam. U'er duγarusam: 'Ma be'se he'rca'n?' nusen. U'e senuman: 5 'Tso'rdine Ira'ne pa'dša i'rčai.i,' senuman. 'Mi i'ne ra'čaki.o ba'n. Ine γamulo he'rča ba'n,' senuman. Ja u'atsum duγarusam: 'Pa'dša be zailate kul'i be'san xudai.e 'eti ke atiw'e'šia?' U'e senuman. 'Be, besan eti kul'i dyu.asas apai.i. Baγairi hin hirane altan ya isken yu' i'mo rizai.e ka gute dišer dutsun kaš o'ti ke ba'dša e'irči. Be 10 ke, tso'rdine i'rči,' asuman. Kul'to a'r ja do'lat šeyašo wazirtin̄ ke aka'birtin̄e mai'mo maiyu 'altan kaš o'tan ke, je dawəša ba; be ke je e'rča ba. Bəre'nin," senimi.

Terumaner wazirtin̄ ke aka'birtin̄ uyo'n d'aldi.en pa'dša'r senuman: "Le.i pa'dša, mi ha bušai.i uyo'n ke u'ŋatum di.u'ušə'n, maγər mimo 15 mi.u kaš o'tiš ame.imaiyan," senuman. Terumanər pa'dša u'etsum xafa numan i'ne Ru'me hirər senimi: "Le.i Ru'mi hir, šabaš maniš u'ŋər! Wal'to guntšingulo ja u'ŋər šapik gatu guya baiyam, guyumo altan isken goyerumišo guyu je daspasase gane u'e ra'čaku'yu.ale nutsun kašər guma, da čur isərkuma. Xuda.e hukumtsum u'e do'do 20 aiyəskərtsimi. Da je dau.asam. Kul'to ku'e ja do'lat še.əšo wazirtin̄ ke uyoŋkotsum doγarusam, menane ke o'se ka gute o'senuman: 'Mi miyu kaš o'čen.' U'ŋ ke gu'se han bər ne ja xizmatulo maiyu'e jimičičin̄ pasə'm amamanum di.u'suman. Kul'to ja gute bušai.e wazirtin̄ uyo'nate u'ŋər uyu'm wazi'rekuš gučiyam."

25 Da mahramər hukəm etimi: "Ki'ne Ru'me hirər yər ne u'lo sərpa tai.a'r ne fat et'am dusuvin," nusen, do'otsimi. Do'otsun i'ne Ru'mi

4 *u'er duγarusam*. — 'I enquired of them'. This use of the dative is rare. The generalised *duγarusas* usually takes the person questioned in the ablative, while the pronominal form *d*-Aγarusas* takes the accusative.

10 *šeyašo* — pl. of *šeyas* infin. form with the force of noun agent.

11 *o'tan* — either 2nd. pl. or 3rd. pl. pret. short form of *u + *-atās* v. § 314.

14 *u'ŋatum* — cp. note p. 40 l. 10. The *-atum* is the suffix associated with *qurbān* and similar words.

17 *guya baiyam* — 1st. sg. plnp. of **-uyas* with 2nd. sg. indir. object.

19 *guma* or *wəšima*. — *guyas* is used with pl. h. or x object. v. § 230. 2 and § 253.

20 *dau.asam* — from *d*-u.esas*.

Wazirs and Elders and servants came and salamed to him and took their seats in the court. Thereupon the King addressed the Wazirs: "O my Wazirs, today I have had a dream. In my dream a party of women were weeping. I asked them: 'Why are you weeping?' They said: 'Tomorrow morning the King of Iran is going to die. We are his Guardians and we are weeping in grief for him.' I asked them: 'Will the King in no wise escape if he gives some alms?' 'No,' said they, 'whatever he may do he will not escape. Only if some man of his own free will bring two or three sons of his to this place and slay them, will the King not die. Otherwise tomorrow morning he will die.' Thus they spoke. (Now) today if you Wazirs and Elders who live on my wealth slay two of your sons, then I shall escape. Otherwise I must die. Look to it."

Immediately all the Wazirs and Elders rose up and said to the King: "O King, our houses, our lands, everything, we will surrender for your sake, but we cannot slay our own sons." On this the King was vexed with them and said to the man of Rum: "O man of Rum, bravo to you! For four days I had given you food, and in order to save me you took your two or three beloved sons to my Guardians and threw them down to slay them. And you applied the knife, but by God's command it did not cut their throats, and I was saved. Today I asked these Wazirs and Elders who batten on my wealth and none of them said from their hearts: 'We will kill these our sons,' but you and your wife with one accord ungrudgingly sacrificed the lives of your sons in my service. Today I have given you the Chief Wazirship over all the Wazirs of this country."

Then he commanded his attendants, saying: "I had got ready beforehand in the house a robe for this man of Rum, fetch it." And he caused them to bring it and made the man of Rum put

21 *menane . . . orse ka . . . orsenuman* — sg. subject with pl. verb and pl. pron. prefix.
'no one have said with their heart'.

22 *han bər ne* — "saying one thing" i. e. 'unanimously'.

23 *pasom* — a word of somewhat uncertain meaning. See Vocab.

ammanom — static pc. 2nd. pl. negative of **manas*, *a + ma + *manom*.

26 *dorotsimi* — from *d*-atsas* v. § 241.

hir e·bilimi. Da beruman bušai.i bušaki ičimi. Buvt xuši.e ka Ira·ne
pavdša ke ine γerib Ru·mi Ira·nulo wazir numan huru·čaman.

Je šečume, mi·me, daiyam.

Yu·mušo otum ine ešate balda.

5 *otum* — static pc. active of *u* + *·*atas* v. § 378. a.

it on. Then he presented him with a large quantity of land free of obligations.

(Thereafter) the King of Iran and the poor Rumi, who had become Wazir of Iran, continued to live in great happiness.

I came eating and drinking.

The burden (be) on the neck of him who has told lies!

No. III.

Buzur Jamhur ke Alqaš Wazir.

- Mada'in pa'dša Kubad, wazir Alqaš bam. Alqaše šugulo Baxt i Jama'l. Baxt i Jama'le Jamas Haki'me evi mutsowam. Jamas-na'ma nuse kita'pan bilum. E'imur mutev'i mucimi. Sumo murimo har'ler Baxt i Jama'le bere'imi. Iner be'ske le'l 'o'manimi. Kita'p 5 γatanč aiy'e'manimi. Uyum aliman bam. Ine'ler tsu'mi. "Le.i 'alim, gute kita'p je aya'maiyaba. Gute sabaq ačičuma?" A'lime se.ibal.i. "Dus'u." A'limer ičičai.i. Alime bere'nimi. A'lim ke aiy'e'mai.i bai, iner ke ačuč'ila. "Ya Baxt i Jama'l, jar ke ačuč'ila." "Ačuč'ila ke te'le fat eti. Et be'ičan? Jar ke ačuč'ila."
- 10 Alqaš Wazir ke Baxt i Jama'l ji'e šugulotiņ bam. Alqaš wazir padša sala'mer o'nin imu šugulu.e sala'mer ni'n i'skilər pfut ne

The entirely foreign origin of this narrative is obvious. It deals with such historic personages as the Persian Kings, Kubad and Nushirwan.

Buzur Jamhur is only a corruption of Buzurjmihir, as was known to the narrator who gave the approximately correct form of the name on one occasion (v. p. 56 l. 16).

For a synopsis of what is recorded about Buzurjmihir see the very interesting article, "La légende du sage Buzurjmihir" by Professor Arthur Christensen in the "Acta Orientalia" vol. VIII (1930).

It is interesting to note that the name is given as Bazarjamhir in the Syriac of Bar-Hebraeus (op. cit. p. 96 note 6).

2 *mutsowam* — i. e. *mutsuyam*.

3 *nuse* — here used like *senas* with a passive meaning: 'called'.

No. III.

Buzur Jamhūr and Alqash Wazīr.

Kubād was King of Madāin and Alqash was wazīr. Alqash had a friend, Bakht-i-Jamāl. Bakht-i-Jamāl had married the daughter of Jamas Hakīm. There was a book called the Jamasnāma. Jamas gave it to his daughter as her dowry. She brought it to her home for Bakht-i-Jamāl to see. He could understand nothing of it. He was unable to read the book. There was a great scholar and Bakht-i-Jamāl took the book to him (and said:) "O sage, I am unable (to read) this book. Will you instruct me in it?" "Bring it here," said the learned man, and Jamas gave it to him. The man of learning looked at it. He too was unable (to read it), to him too it was unintelligible. "O Bakht-i-Jamāl," said he: "I also can make nothing of it." "Well," said Bakht-i-Jamāl, as it is unintelligible, leave it there. What are we to do with it? I too cannot understand it?"

Alqash Wazīr and Bakht-i-Jamāl were bosom friends (lit. 'soul's friends'). Alqash Wazīr, before going to salām to the King, used to go and salām to his friend. Then, having looked on his friend's

4 *omānīmī* — *evr ātīmī* is given as an alternative.

8 *aiyermāi.i bai* — 'he is not able' (sc. 'to read it'). This absolute use of **-AMANAS* is common.

ačūčīla = *a + jučīla*, — 'it does not come

9 *bevičān?* = *be ēčān?*

11 *onin* — 'he not going'.

padša sala'mər ničam. Te.i hin(h)i'nər xuš bam. Hini'ne 'eyeru-
mišo bam.

Hikulto Alqaš Wazi'r Baxt i Jama'le sala'mər di'mi. E'r sala'm
netan yakal bəre'nimi. Ğunikiš nazəretə bəre'nimi. Baxt i Jama'le:
5 "Le.i šugur'lo, bə'se kul'to ğunikiš nazərete bəre'i ba?" "Le šugur'lo,
gu.i'ras gunts di'mi. Gu.i'rč'a. Itərtsum a'gam numan guyakal
bəre'ya ba." Alqaš Wazi'r nuju'me hisa'b he'i bam. Baxt i Jama'l
ji'tsum ar imanimi, "axə'r erč'a ba" nusen. "Le šugur'lo, u'ņe gute
tsan bila. Hazar bə'san ilarjete d'auwešama?" Alqaše seibai.i:
10 "Šugur'lo, han duro'wan je ke u'ņ ertiš me'manan ke duk'u'e'sa.
Ame'imanuman ke gu.i'rč'a." "Le.i ji'e šugur'lo, besan ame.imanasan
bila?" Alqaše seibai.i: "Le ji'e šugur'lo, a'ltuwaltər kuts'ulo gu'imo
hartsum hovlə at'u's, men yakal ča'ya ayerti, mene iskilər pfut aiyerti.
U'ņ guyakal mene pfut ayertišan, u'ņ guyakal mene ča'ya ayertišan,
15 u'ņe bər men atoye'lšan, mene bər u'ņ aturki.əlš. A'ltuwa'ltərtsum
hik bas huru'tuma ke da gu.i'rč'a. A'ltuwaltər kuts 'o'manš xa han
guntsen tso'r dursuma kuli guwi'rč'a. Taq a'ltowaltər kuts mani'mi
ke gu'imo hatsum dursa ke aku.i'rč'a."

Baxt i Jama'l aiyas im'animi. "Le.i ji'e šugur'lo, kot bur't sačo
20 (or, arsə'ne) dər'o'wan bila. Šugur'lo amit guntsulo huru'sam ha'le?"
Alqaše seibai.i: "Kul'tumo g'untsulo huru't." "Šugur'lo, jama'atmur
hukəm eti šapik belate jo'čo, tsil belate lə'ičo, kan'ao mo." "Dumurtso,
šugur'lo." Baxt i Jama'le yu's dumurtsumi. Alqaš wazi're seibai.i:
"Aiyas, ja ča'ya gultumal eti. Bur't do'm (or, zo'r) duro bila.
25 Šugur'lo ha'le 'eruru't, gu'i baldyur'lo hur'u'. Gučər ečər šarjəti.
Yar ne bəre'yər šarj erti, (yarə ap'əran). Šugur'lo, gučər aiyəti,
yat ne ap'əran, šapik ke tsil i'mu waxtulo same xa go'r ba'l ne

10 *me'manan* — short form of 1st. pl. pret. of *-amanas.

11 *ame.imanasan* — infin. form + -an parallel to *mi.ai.asan*, like which it may be
a 1st. pl. subjunctive. V. note on p. 35 l. 11.

15 *aturki.əlš* — 2nd. sg. negative of the -š form of d*-ayelas. One would expect *atukoryelš*.

V. § 321. 5 and § 357. 2.

16 *bas* — perhaps *hik bas bask* is to be read.

18 *dursa* — 2nd. sg. perf.; should perhaps be *durša* 2nd. sg. pres.

22 *jo'čo* — 'she may give to me' from *-uyas v. § 255.

24 *aiyas* — for *a* + *-yas.

zo'r — foreign noun used as an adj.

face, he used to go and salām to the King." So dear were they to each other. They were devoted to each other.

One day Alqash Wazīr came to salām to Bakht-i-Jamāl. Salaming him he looked at him, he looked at him with an unfavourable eye. "O friend," said Bakht-i-Jamāl, "why do you look at me today with an unfavourable eye?" "O friend," (replied Alqash) "the day of your death has come. You are going to die. It is for this reason that I look at you with repugnance." Alqash Wazīr was versed in astrological calculations and Bakht-i-Jamāl was alarmed for his life. "I am going to die then," he thought, and he said: "O friend, this that you say is true, but may I perchance escape by some device?" "Friend," said Alqash, "there is one thing, and if you and I can do it, you will escape. If we cannot do it you will die." "O beloved friend, what is it that we cannot do?" "Beloved friend," said Alqash, "for 40 days do not come out of your house, do not speak to anyone, do not look at the face of anyone, let no one look at you, let no one speak to you, let no one hear you speak, and do not you listen to anyone speaking. If you remain (thus) one day more than the 40 then you will die, and if you go out one day too soon, before 40 days are completed, you will die. When exactly 40 days are up, if you go out of your house, you will not die."

Bakht-i-Jamāl was overjoyed. "O beloved friend," said he, "this is a very easy matter. On which day shall I (begin to) stay in the house?" "Stay in today," said Alqash. "Friend, give my wife instructions and advise her how she is to give me food and how she is to give me water." "Bring her here, friend." Bakht-i-Jamāl brought his wife and Alqash Wazīr said: "My sister, give ear to what I say. It is a very serious matter. Make my friend stay in the house. Sit yourself in the upper verandah. Take care not to speak. Take care not to look down. (To Bakht-i-Jamāl) Friend, do not speak. Do not look up. Let her send down food and water to you at the proper time, letting it down on something through the smoke-hole, and do you eat the food and drink the

besantse de'skuš, uŋ šapik ši, tsil min'e. I'se de'skum walgitse taq ne fat e ek yate di'ušo. Yar'e ap'əranum mo's məra'k ne yete di'ušo. Ye ja kana'o gan. Wa ji'e šugur'lo, uŋ gurimo ha'le guntsiŋ i'ʔan, je je.imo ha'le i'ʔaiyam. Ye kultumo gute guntsatsum uŋ ke 5 hisa'p eti, je ke hisa'b ečam."

I'mo šugur'le ha'lum du'simi. I'tse hiŋ tam ne qulp wašimi. Qulpe če.i i'tse yənimi. I'mo ha'lər Alqaš ni'mi. Han qhi.en fat etimi. Baxt i Jama'le girminimi: "Hikulto manimi," nuse. Gutetsum i'lji Alqaš Wazi're i'mo ha'le gunts ke kan qü.e wašimi. Baxt i 10 Jama'le gunts gajət etimi. Alqaš Wazi're a'ltowaltər qü.e manimi.e, pu'ro a'ltowaltər kuts manimi. Baxt i Jama'le ke a'ltowaltər kuts manimi. O'ltalik babər di'mi. Xuda'yo qudərət o'ltalik hərəŋulo han gunts tis manimi (or, umanuman).

Alqaš Wazi'r i'tse quye nuyen Baxt i Jama'le hiŋtsər di'mi. I'mo 15 iri'ŋe ka qulf do'nimi. Ni'mi ha'lər sala'm ər ətimi. Yurt iri'ŋ du'marimi. E'ka ča'ya ətimi: "Le.i ji'e šugur'lo, a'ltowaltər kuts manimi, uŋe hisa'b mani bila be?" Baxt i Jama'le se.ibal.i: "Ja hisa'b babər manimi, ju'čuma nuse alčın e'ča baiyam." Alqaš Wazi're senimi: "Ja hisa'b gutse quye.ete eta ba. Gunts ke han 20 w'ašča baiyam. Kul'to a'ltowaltər kuts manimi. Ga, gutse utsan (or, u'ʔan)." Baxt i Jama'le: "Ja girmina ba. Gute girminumər uŋ bəre'n." I'ne girminumər bəre'nimi. Ine quye utsanimi. O'ltalike hisab babər di'mi. Alqaš se.ibal.i: "Meltalike hisa'b babər di'mi. Ye mu duw'ašečan." Duw'ašaman hartsum.

25 Baxt i Jama'le se.ibal.i: "Le šugur'lo mata'n sailər e'čan. But aski duw'alila." Alqaš Wazi're: "Šu'a, šugur'lo." Gutsəruman, mata'n

4 i'ʔan — note the sing. pron. prefix referring to pl. y noun *guntsiŋ*. With an x pl. the pl. pron. prefix is used e. g. *gutse u'ʔan* l. 20 below.

6 i'tse — probably means 'after him, behind him' cp. **tsi thaiyas* 'to follow after, pursue someone', but l. 7 **tsi yanas* 'to take with one'.

7 qhi.en. — the sound of this word I found very illusive. v. vocab. s. v. *qhüye*.

12 *Xuda'yo qudərət* — in this stock expression *qudərət* is apparently used in the sense of "will". The ordinary gen. of *Xoda* in this and other phrases is *Xudai.e*. For the gen. sg. in -o, v. § 46 note

water. (Then) tie (the things) to the cord which was let down and leave it there and she will pull them up. Turning her head away, she will pull it up without looking down. Come now, take my advice. O my beloved friend, count the days in your house and I shall count them in my house. Now from this present day you keep the reckoning, and I too will keep the reckoning."

(Alqash then) went out from his friend's house and he closed the door after him and locked it. The key of the lock he took with him and he went to his own house and put down one pebble. Bakht-i-Jamāl wrote 'one day is passed' and thereafter every day in his own house Alqash Wazīr put down a pebble and Bakht-i-Jamāl struck off a day. (Eventually) with Alqash Wazīr 40 pebbles were (collected) and the full forty days were completed and with Bakht-i-Jamāl also the 40 days were completed. Both (accounts) came out even. By the power of God in both of them there was an error of one day.

Alqash Wazīr took the pebbles and came to Bakht-i-Jamāl's door. With his own hand he opened the lock. He entered the house and salamed (to Bakht-i-Jamāl). He asked for his foot and hand (to kiss) and he conversed with him. "O beloved friend, forty days have passed. Is your reckoning completed or not?" "O beloved friend," said Bakht-i-Jamāl, my reckoning has come out even. I was watching, thinking you would come." "I have kept my account with these pebbles," said Alqash Wazīr, "every day I kept adding one. Today the forty days were completed. Take the pebbles and count them." "I have written the days down," said Bakht-i-Jamāl, "have a look at this written record." The one examined the writing and the other counted the pebbles. Both their reckonings came out even. "Both our reckonings have come out even," said Alqash. "Now let us go out." And they went out from the house.

"O beloved friend," said Bakht-i-Jamāl, "let us go for a long walk. I very much wish to." "By all means, friend," said Alqash Wazīr.

²⁶ *aski duw'alila* — glossed as Hind. *arzu hogiya* and explained as "my heart has risen". It seems to be a metaphorical use of the verb *duwalas* 'to fly (up)'.

gutsəruman. Baxt i JAmə'le seibai.i: "U'ŋ ako'lə savat manə, h'ərəšen di'mi. Istinja'b ne ju'čam," s'enimi. WAZi'r huru'timi. Baxt i JAmə'l ni'mi. Mata'n gutsərimi. Bu't uyum bas'i'enər w'alimi. Istinja'b 'ečər huru'timi. Gursan čas etimi, yumoran bal'imi.
 5 HAN ke čas etimi, tərišan bal'imi. U'lo hi'ŋen ɣan'imi. I'te hiŋtsər ni'mi. Qurlptse čevi wašim bim. Čevi do'nimi, hiŋ sika etimi. Bərenimi ɣeniŋe ye'tsimi. Bu't atoy'anəs ɣeniŋi'k ye'tsimi. Ikəreŋe seibai.i: "Sələman Paiɣambəre i'se xazi'na.ate fat amanam." Xazi'na hiŋtsum pfer manimi. "Ja ji'e šugulo ya'rum guke ɣenaŋ
 10 čap ai.e'čam. Ji'e šugulo 'eltirčam."

I'te diŋtsum i'lji di'mi. Qau etimi i'mo šugulowər. "Šugulo, kul ju'." Alqaš e'pačər di'mi. "Besənər qau e'ča?" senimi. "Le ji'e šugulo, ɣenaŋe xazi'na ye'tsam." Alqaš WAZi're: "Amulo ye'tsuma?" "Šugulo, aku'lo bitsan." 'Eltirimi. Alqaš WAZi're bərenimi. Alqaš
 15 WAZi're ye'tsimi, samba 'etimi. Samba netan da'l ne tiktse delimi. "Le.i šugulo, ja b'e' etam? Besə te e'ča?" Alqaš WAZi're seibai.i: "G'o'sqai.a ba." "Le šugulo, ja b'e' etam ke asqai.a ba?" "Gu'ke ɣenaŋ adi'mate e'čam, ak'əre tsu'čam. Men ke le'l ayočam. Guke ɣenaŋ meltalike traŋ et'ate (or, etan ke) gute čaɣa d'u'š'i. I'te'tsum
 20 go'sqaiya ba. Kok ɣenaŋ bala bitsa. Padša deyelimər je ke u'ŋ meltalik m'e'sqaimi. Itertsum go'sqaiya ba." Baxt i JAmə'le seibai.i: "Le šugulo, ja aiyasqan. Gu'ke ɣenaŋ gudi'mate maniš. 'Guke ɣenaŋtsum pyuwan jaɣun (or, aɣun) go'sam ke, u'ŋər axirate jak'un am'anša. 'Guke ɣenaŋ ye'tsam' senam ke da u'ŋ axirate
 25 jakun amanša," senimi.

7 ɣeniŋe — I cannot account for the -e. It is probably a glide to the following y-. ɣenaŋ (ɣeniŋ) is the plural of ɣenrš. The use of the plural indicates (large) quantity. V. §§ 36 (end) & 45.

atoy'anəs — or atoy'anəs glossed as "uncountable" "inexhaustible." The first meaning would suggest a connection with *-ɣanəs 'to count'. There are, however, a number of forms referable to infinitives d*-ɣanəs, d*-aɣanəs with the meaning 'to be used up, exhausted, worn out, finished; to come to an end' with which, in the absence of any strong reason to the contrary, it is natural to connect it, so that the meaning 'inexhaustible' may be taken as the more exact.

8 fat amanam, — tumok amanam was given as an alternative.

16 besa te — MS. besate, but doubtless for besə te.i.

They went on, they went on a long way and Bakht-i-Jamāl said: "Wait here, I want to relieve nature. I shall do so and come back." The Wazīr sat down and Bakht-i-Jamāl went off. He proceeded a long way and came upon a big garden and squatted down to relieve nature. He pulled up a clod and a hole appeared. He pulled up another clod and a large aperture appeared. Inside, a door became visible. He went up to the door. The key was hanging on the lock. He undid the lock and threw open the door and looked and saw gold. He saw inexhaustible quantities of gold. He said to himself: "I have lighted on the treasury of Sulēman the Prophet." He turned back from the door of the treasury saying: "I won't hide this gold from my beloved friend. I will show it to him."

He came back from the place and called out to his friend: "Friend, come here." Alqash came to him: "Why are you calling?" he asked. "O beloved friend, I have seen a treasury of gold." "Where did you see it?" said Alqash Wazīr. "Friend, it is inside here" said (Bakht-i-Jamāl) and showed him. Alqash Wazīr looked and saw it. He reflected and having reflected he lifted up (Bakht-i-Jamāl) and dashed him on the ground. "O friend," said Bakht-i-Jamāl, "what have I done? Why do you act thus?" "I am going to kill you" replied Alqash. "O friend, what have I done that you should kill me?" "I am going to appropriate this gold and carry it off for myself. And I shall let no one know (of it). If the two of us shared this gold the story would get out. So I am going to kill you. This gold is a calamity. If the King were to hear about it he would kill us both, me and you. So I am going to kill you." "O friend," said Bakht-i-Jamāl, "don't kill me. The gold may be for you alone. If I (ever) say to you 'Give me a little of it,' may I be your donkey in the next life. If I say 'I saw this gold,' again, may I be your donkey in the next life."

17 *govsqai.a ba* — The present expressive of determination on future action. 'I am going to kill thee'. There are many examples of this use in what follows.

ke — the Pers. Hind, *kīh* 'that' (conjunction).

19 *et'ite* } v. § 407 c.
etan ke }

Alqaš wazi're seibai.i: "Le na'da'n, u'ntsum ja bu't he'ya ba. Kərka'mutse qiš ne du'nan kuli qyu' eči bi, zo'r ne du'nan kuli qyu eči bi. Kərka'mutse yatıs ay'eskərtsiř xa čup etas api. Yetıs eskərtsume ka qyu čup me.i bila. Guyætıs ako'skərtsiř xa kot bər
5 čup mana's api. Itertsum guyetıs g'o'skərša ba."

Baxt i Jama'l dyu.asastsum umi'd eskərtsimi. Baxt i Jama'le seibai.i: "Le řugur'lo, a'lto čayamiņ bitsa go'sam." "Ye aso," seibai.i Alqaše, "besan čayamiņ bitsa ke." "Ja jama'at mo'ski duw'alil'a. Altowaltər kutsulo mo'ski duwalil'a, 'ja jama'at ju'či' nuse
10 mulčın etubo. U'ņ nuko'n ja jama'atalər guke yena'ntsum turma a'lto xər'i'ņ yena'ņ nuk'an ja jama'atmulər ni'. Guke yena'ņ mo'yun. Inmur tai.i moso: 'Xa'r'uzum sodagərene ka Xa'ruzər ni'mi,' m'oso. "Miř in samo jučam," senai.i' m'oso. 'Guke yena'ņ je ju'ř xa gukəre řap'ik gat u ditso,' mo'so. Ja jama'at huru'to bo. 'Ja aču'ř xa
15 gučə'ma ke goyan dum'umano ke gugur'i mu.i'kan o's. Gwi'yen dimanimi ke Buzurj Mehər o's,' senimi. Guke čayamiņ mosuma kuli gu'imo xuš, amo'suma kuli gu'imo xuš. Ye akuru'mtsum čaya 'apači api.'" Alqaš Wazi're: "Ya akuruma?" Baxt i Jama'le: "Aw'a."

Alqaš Wazi're ite birkiřtsum ite za'q ku'nə'nər ni'tsun, Alqaš
20 Wazi're bir'aqimi, tis etimi. I'se tisetər nitsun e'sqanimi, u'lo wařimi, yəte ti'k ġimi. Hik etimi, yur'tiņe za'q etimi. Ya're etume niřə'n e'spalimi.

Alqaš Wazi're, "Guke yena'ņ ja manimi" nusen, aiyāř niman i'ke yena'ntse tsap aiyetimi, qulp nyu'ešin ban etimi, čap etimi. Menər
25 le'l ay'o'timi, i'mo ha'lər di'mi. Imo ha'lum turma a'lto xəri'ņ yena'ņ nuk'an Baxt i Jama'le yu's mopačər di'mi. "Ai.a'z, guke yena'ņ gu'yəre gor do'tsai.i. Xa'rəzum saudagərene ka Xa'ruzər ni'mi.

2 *kərka'mutse* — perhaps for *kərka'muts* + *tse*, but one would expect *kərka'mutsatse*.

4 *ako'skərtsiř* } The pronominal prefixes here stand for the secondary indirect object
5 *go'skərša ba* } (or have the force of an ethic dative). "I'll cut off your head for you".

10 *jama'atalər* } The latter form is the more correct, as *jama'at* here is hf.
11 *jama'atmulər* }

16 *Buzurj Mehər*. — V. introductory note on this text.

17 *akuru'mtsum* — the abl. of comparison with the adj. not expressed, 'I have nothing to say (more) than this much'.

18 *ya* — probably for *yə* under the influence of the *a-* of *akuruma*.

“Ignorant fellow,” said Alqash Wazir. “I know much more than you. If one catches a hen gently, it makes an outcry. If one lays hold of it violently, it makes an outcry. Till you have cut off the hen's head it won't keep quiet. When its head is cut off its clamour is silenced. So long as your head is not cut off this matter will not remain quiet. So I am going to cut off your head.”

Bakht-i-Jamāl abandoned hope of escape. “O friend,” he said “there are two things I would tell you.” “Well, tell me,” said Alqash, “what they are.” “My wife has been longing (to see me), for these 40 days she has been longing (to see me) and she has kept looking out saying: ‘My husband is coming.’ Go to my wife, go to her with twelve *khars* of this gold (Rs. 72), give it to her and say thus to her: ‘(Your husband) has gone to Khāruz with a merchant of Khāruz.’ Say to her, ‘He said: “I shall come back in six months.”’ (Say to her from me). ‘Until my return buy food and clothes for yourself with this gold.’ My wife is with child. (Say to her from me): ‘If you give birth before my return, if a girl is born to you, give her a name yourself. If a son is born to you, call him Buzur Jamhūr.’ If you say this to her, it is as you please; if you don't say this to her, it is as you please. Now I have nothing more to say.” “Oh, is that all?” said Alqash Wazir, “Yes,” said Bakht-i-Jamāl.

Alqash (then) led Bakht-i-Jamāl forward into a corner on the far side of the Treasury and (started) digging. He made a pit and leading (Bakht-i-Jamāl) up to it he killed him and flung him into it. He threw in earth on the top and filled (the hole) up and trampled it down with his feet, and destroyed all signs of the burial.

“This gold has become mine,” said Alqash Wazir, rejoicing. He did not touch the gold, but putting on the lock he closed (the door) and concealed it. He told no one about it and returned to his home. Taking 12 *khars* of gold from his house, he went to Bakht-i-Jamāl's wife: “My sister,” said he, “your husband has sent you this gold. He has gone to Khāruz with a Khāruzi merchant

19 *ivte* — ‘the far side of, beyond’.

26 *ai.az* i. e. *a* + **-yas*.

'Mišin samo jučam' senai.i," mo'simi, "Uŋ huru'ta, goyen dum'umano ke gu'govi mu.i'kan o's,' senai.i. 'Gwi'yen dimanimi ke Buzur Jamhur o's,' senai.i." Turma a'lto xəriŋ yenaŋ moγ'unimi. "Guke gukəre je juš xa xərč eti. Šapik gatu.ər guke xərč eti,' go'sai.i." Gute
5 čaya mo'r ne i'mo ha'lər ni'mi.

Baxt i Jama'le yu's aiyaš mom'anumo. "Akuruman yenaŋ a'r jama'ate do'tsai.i," nuse, aiyaš mum'anumo. "Xaruzum miši'n samo di'bate da besan a'r di'ši," nuse, a'ra'me ka huru'tumo. Be'urum guntsiŋ ni'mi i'n ačuš xa gučamo. Mu.i'yen diman'imi. Buzər
10 Jamhur o'samo. Muiyər ni'mtsum hisa'b 'eču bo'm. Miši'n sa ni'mi, ati'mi. Talo sa ke nimi, ati'mi, iyole g'ate turma a'lto sa ke nimi, ati'mi. Ama umi'd eču bo: "Ja jama'at ju'či," nuse.

I'ne mu.i' diman i'ski den manimi, muyertsum umi'd eškərtsumo. "Ja jama'at bame lel o'manimi, hal i'rume lel o'manimi. Je beska
15 at'aiyela'm." Tai bur't xapa ke am'umanumo. I'ne mu.i'yər e'sumo: "Le.i e'i, uŋ bazar'etər ni, daγo'an pyuwan dus'u. Xər yeniš go'yaiyam. Ja uŋ aqalkišan ba." E'ka sisan netan 'erumo. Bazar'etər ni'mi fara'čelər. "Asalam ale'ikum, fara'č." "Wa ale'ikum salam, hile's. Le.i hile's, be's duk'o'wa?" "Le.i fara'j,
20 yenišen bila gašər dusuya ba. Gute yeniše i'k daiyela ba. Fenišen bila se.iba'n. Gute tsane yeniš bila, ap'iva, uŋ bare'n." Fəra'je: "Kol dusu." Fəra'če bəre'nimi. "Le hile's, asili yeniš bila." "Le.i fəra'č, gute asil yeniš bila ke gute gaš kam aiya'či. Kote gaš b'e'uruman bila ke ja akeya ba. Gute ja'r yeniše gaštsum
25 kaman ači'ma ke axa'rate guntsulo guts'imo doγərušam. Gute yeniše gaš əči'ma ke axa'ratu'lo je uŋtsum atuyurušam."

Fəra'je torim čuqan gur iγ'unimi. "Le.i hile's gute gu'imo yeniše gaš guči'am. Ja ka besan baxxa's o'manš." "Le fəra'č, manimi.a?" Fəra'če: "Awa, ye tsu. Akurum manimi." "Le.i fəra'j, ye mu
30 tsane sen." "Le.i hiles, besan tsane seya ba?" "Guke gur guyu'e ka muša'qat netan de'imi ba? Meniktsum dusu'a, meniko bits'ana? Ye tsane sen." Fəra'če se.ibai.i: "Le.i hile's, 'etaŋe be guruš mene

6 *mom'anumo* — i. e. *mum'anumo*.

8 *di'bate* — apparently *di bai + ate* v. § 407. a.

10 *o'samo* — i. e. *o'sumo*.

and he said: 'I shall come back in six months. You are with child. If a daughter is born to you, give her a name yourself. If a son is born to you, call him Buzur Jamhūr.' Alqash then gave her the twelve *khars* of gold and said: "(Your husband) said to (say to) you: 'Spend this on yourself till I come back. Spend it on food and clothes.'" Having said this to her he went off to his own house.

Bakht-i-Jamāl's wife was delighted. She said: "My husband has sent me all this gold," and she rejoiced. "When he comes back from Khāruz in six months, then he will bring me more," she said, and settled down in peace. Some days passed and she was brought to bed before he had yet returned. A son was born to her and she named him Buzur Jamhūr. She kept reckoning (the time) from the departure of her husband. Six months passed and he did not come, and seven months passed and he did not come, and the twelve months of a full year passed and he did not come. But she kept hoping: "My husband will come."

Three years passed after the birth of her son and she abandoned hope of her husband. "Nothing has become known of my husband's being alive," she said, "nor has anything become known of his being dead. I have heard nothing at all." Thus thinking she still did not become unduly depressed. She said to her son: "O son, go to the bazar and fetch a little flour. I shall give you a *khar* of gold to take with you. You are a sensible fellow." She sent him off with a man with him and he went to the bazar to the Farāch (the King's Treasurer). "As salām alē.ikum, Farāch". "Wa alē.ikum salām, boy. Why have you come, boy?" "O Farāch there is some gold I have brought to sell. I have heard this name of 'gold.' They say this is gold. Is it really gold or is it not? Have a look at it." "Bring it here," said the Farāch. The Farāch looked at it. "Boy," he said, "it is real gold." "O Farāch, if this is real gold do not give me short value for it. I don't know

14 *baṃe lel* — v. § 382.

17 *goyaiyam* — fut. of *gu* + *-*ayanas*.

28 *aiyāci* — neg. imper. of *a* + *-*ci.as*.

32 *etāne* — also in Ms. *eteṃe*, probably y demons. *et* or *ete* + *āne*.

ke maniš. Ja p̄falo'k guγ'unam, uŋe yeniš ač'ima. Rai bila p̄falo tsu, rai api ke gu'imo yeniš tsu." Buzur Jamh're seibai.i: "Go'sər saŋalič'iŋ g'ogič'am. Padša akuruman gu'r guk'ərər xərč' eč'a, ja yeniš guk'ər'e gai'iba? Padša mərak'a'ulo gute seyam." Fərərje 5 seibai.i: "Le hiles, gute o'san. Asulum i'te bər uŋə æša. Gute yeniš ak'ərər gaiya ba. Uŋe tsan seiba. Gute bər mərak'a'ulo o'san. Kok gur ke tsu guk'ər'e, gu'i ač'im yeniš ke i'lji tsu. Gute bər menale o'san. Ja æši šaŋalič'iŋ a'g'ič'i." Buzər Jamh're seibai.i: "Padša guse ši.as uyon uŋər hala'l bi.a? je ke šič'am," senimi. 10 Ik'ər'e et yeniš ke tsu'mi gu'r ke tsu'mi imo ha'lər.

I'mi.ε: "Le i' evi, amulo bazar'an γiki etumana, kuk akuruman p̄falo' ke su'man g'oyenam yeniš ke dusu'man?" "Be, mama, bazar'en e'dila'n, γiki ayeta'n." "Le evi, tum kok belate (or, amulum) su'man?" "Mama, gult'umal e'ti. Fərərj'tsum ər netan dusu'yam." I'mi aiyāš 15 mum'anumo.

Buzur Jamh're: "Mama, ja'r ke bu't jo.u, ol a'ti, gu.i' ke bu't ši. Dyu.əsuman mənər ke u'. Guke torim čuq gu'r hisər go'r suč'am."

Yati gu'ntsər (i'mi.ε): "Le evi uŋə tarpan šura bila. I'te yeniš guč'ič'am, bazar'etər nukon lukan čap dusu'," esumo. "Šura mama, 20 kul jač'i." Ič'i'mo. Nukan bazar'etər ni'mi Padša gulč'in e'pač'ər,

3 *gogič'am* — 1st. sg. fut. of *gu* + *-*agiγas*. In such cases the meaning of the verb appears to be 'to put something on some one' (or 'on some thing'), and the pn. pf. represents the indir. obj. as in the present instance, or is a sort of ethic dative as in line 8, *ja æši šaŋalič'iŋ a'g'ič'i* 'he will put chains on my neck for me' cp. § 245.

7 *ač'im* — static pc. of *a* + *-*či.as*.

9 *guse ši.as . . . bi.a*. — cp. p. 62 l. 23 The infin. as subj. is generally accompanied by the y form of the verb 'to be' viz. *bila*. Again *guse* is surprising, as the words for which it might naturally be expected to stand are all y: wheat, grain, gold, property. It seems necessary to take *ši.as* as being x and translate *padša guse ši.as uyon* 'this eating everything of the king's' or 'all this living at the expense of the king'.

11 *etumana* — alternative *delumana*.

13 *ayeta'n*. — The plural verbs in this passage must refer to B. J. and the man whom his mother sent with him (v. p. 58 l. 17), but who is not otherwise mentioned.

16 *ol a'ti* — from *-*ul* *-*at.as*.

17 *hisər* — this use of the dative of *hisa* with the sense of 'every month', 'per month' occurs several times and must be regarded as idiomatic.

20 *jač'i* — v. § 255.

what its value is. If you give me less than the price of the gold, I'll lay a claim against you at the Last Day. If you give me the (full) price of the gold, at the Last Day I will make no claim against you."

The Farāch gave him ten twelve-seer measures of wheat. "O boy, I have given you this as the price of your gold. There must be no dispute with me about it." "O Farāch, is that all?" "Yes. Now take it away. It has worked out at so much." "O Farāch, come now tell me the truth." "O boy, what am I to tell you the truth about?" "Have you acquired this wheat by labouring along with your children? (Or) have you got it from others? Does it belong to someone else? Now tell me truly." "O boy," said the Farāch, "what business is it of yours whom it belongs to? I have given you the grain; you have given me the gold. If you wish to, take away the grain; if you dont wish to, take away your gold." "I'll put chains on your neck," said Buzur Jamhūr. "Do you expend all this wheat of the King's for yourself and do you take my gold (too) for yourself? I'll tell this in the King's court." "O boy," said the Farāch. "Don't say this. You are saying exactly what I feel in my heart. I am taking the gold for myself; you are right in saying so. Don't tell this in the court. Take this wheat for yourself and take back the gold you have given me and tell no one about it. (The King) will put chains on my neck." "Is it lawful for you," said Buzur Jamhūr, "to devour all this (grain) of the King's? I will devour it too." (So saying) he carried off home for himself the gold, and he also carried off the wheat."

"O son," said his mother, "have you looted a bazar somewhere, that you have fetched (home) all this grain and have also brought (back) the gold I gave you?" "No mother, we have not raided and plundered a bazar." "Then how else did you get this, my son." "Listen to me, mother. I frightened the Farāch and got it (from him)." His mother was pleased.

"Mother," said Buzur Jamhūr, "give me a lot (to eat) and fill my belly, and do you too eat a lot, and what is over give to others. I shall bring you these ten measures of wheat every month."

- “As sala'm ale.ikum, gulč'in.” “Wa ale.ik us sala'm, le hile's. Besanər dukoma, le hile's?” Buzur Jamhure seibai.i: “Genišan dusuya ba. Geniš bila api ke ja akeya ba. Uŋ bəre'n.” Gulč'ine, “Kul jači,” seibai.i. Iči'mi. Gulč'ine bəre'nimi. “Asil yeniš bila, 5 le hiles.” Buzur Jamhure: “Asili yeniš bila?” Gulč'ine: “Awa, asil yeniš bila.” Buzur Jamhure: “Gute yenişe gaš akeya ba. Gute be'uruman bila ke uŋ baren. Gute yenişe gaš kam ači'ma ke axarete guntsulo uŋtsum du'ərusam. Gute i'mo gaš ači'ma ke axarete guntsulo je ke uŋ bəzxa's besan o'manš.”
- 10 Baskaretan gulč'ine yumi. “Le.i hile's, gu.i'mo yenişe gaš guči'am. Axarete guntsulo je ke uŋ bəzxa's o'manš. Ye tsu.” Buzur Jamhure seibai.i ke: “Le' gulč'in, ye murto tsane bər eti. Guse gugui n'i.ušan akil uyum et'ana, meniktsum dumə'a? Ti mene bi'a?” esimi. Gulč'ine seibai.i: “Le.i hile's, et'ane bi guruš? uŋe 15 yeniş ači'ma, ja guse baskaret guyam. Čup ne o'tsuč'a?” “Le.i gulč'in, kos be'se čup ne tsuča ba? Padša yarum yiki ne joča. Be'se čup ne tsuča ba? Je padša mərakavulo seyam: ‘Gulč'ine yiki ne baskaretan jo'mi, seyam.” Gulč'ine: “Le.i hile's,” seibai.i. “Guyatum qurba'n amanša. Gute yiki atavagus. Je ke ayu'aka 20 bu'kər şaŋalič'in me'giči.” Gulč'ine seibai.i: “Kut guvimo yeniş ke tsu, ja guyam baskaret ke tsu. Hisər da' žu', akil baskaretan ke guč'am. Ya hisa manum tsanč akil baskaretə guč'am.” Buzur Jamhure seibai.i: “Le.i gulč'in, gursə padša şilas uyoin uŋəər halal bi'a? Jar ke jo je ke šič'am.” “Qurba'n amanša, guč'am. Gute 25 hisər guse baskaret guč'am. Kot guvimo yeniş ke tsu.”
- Buzur Jamhure tsu'mi i'mo havlər i'mi mopačər. “Mama, hisər guse baskaret ke ditsam. Ye murto huzur ne šič'an.” Huruč'aman arame ka. Hikulto i'mi.e seibo: “Le.i evi, şikamiŋ hovi amulo duk'o'oyuršama?” “Mama, i'te yeniş ači.” “Ye ga, evi,” nuse

16 joča — v. § 255.

19 atavagus — neg. imper. of *d*-AgusAs* with *-a-* infix.

21 žu' — variant for *ju*.

22 ya — perhaps for *ye*.

tsanč — not recorded elsewhere and said to be used only in this phrase.

baskaretə — should presumably be *baskaretan*.

Next day she said: "O son, your plan is a good one. I'll give you the gold and you take it to the bazar and get a little meat." "Very good, mother, give it to me here." She gave it to him and he went off with it to the bazar. (He went) to the King's steward and said: "As salām alē.ikum, Cook." "Wa alēik us salām, boy. Why have you come here, boy?" "I have brought some gold," said Buzur Jamhūr, "whether it is gold, or is not gold, I don't know. You have a look at it." "Give it to me here," said the Cook. He gave it to him and the Cook examined it and said: "It is real gold, my boy," he said. "Is it real gold?" "Yes," said the Cook, "it is real gold." "I don't know the value of this gold," said Buzur Jamhūr, "you look and see how much it is. If you give me less than its value I'll lay a claim against you at the Last Day. If you give me its proper value there need be no dispute between you and me at the Last Day."

The Cook gave him a wether (saying:) "I have given you the price of your gold. At the Last Day there must be no dispute between you and me. Now take it away." "O Cook," said Buzur Jamhūr, "come now, speak the truth. Have you reared this sheep and made it so big as this yourself? (Or) did you get it from someone else? Does it belong to someone else?" "O boy," said the Cook, "what business is that of yours? You gave me the gold, and I gave you the sheep. Won't you shut up and take it away?" "O Cook, why am I to shut up and take this (beast) away? You steal it from the King and give it to me. Why am I to shut up and take it away? I'll say in the King's court 'The Cook has stolen a sheep and given it to me'." "O boy," said the Cook, "May I be your sacrifice! Don't give me away over this theft. (The King) will put chains on the necks of myself and my children. Take away this gold of yours, and take away too this sheep which I have given you. Come again in a month and I'll give you another sheep like this. Indeed(?) at the end of every month I'll give you a similar sheep." "O Cook," said Buzur Jamhūr, "is it lawful for you to devour all the King's substance like this? Give me (a share) too and I also will devour it." "May I be your

iči'mo. Nukan ni'mi. Amulo kuli apim. Alqaš Wazi're basi.ulo
 bitsum. Alqaše basi.e hiqatsər ni'mi. Basi.e yatku'in hiqatse bam.
 "Le.i ba'γoba'n, yənišan guč'ičam, guse kare'ti.ulo hovi ja'γuima?"
 Basi.e yatku'ine: "Su'a gu'yuyam." Hiqe qulf do'nimi ba'γoba'ne.
 5 Hiq sika etimi. Hiq sika etas Alqaš Wazi're y'etsimi. I'mo hav
 də'requlo bam. E'salimi yatku'in di'mi basi.ər i'tsi.ate hile'san ke
 di'mi. Basi.e yatku'in šani.e kutkusər ni'mi. Buzur Jamhu're i'te
 basi.ulo belisan gi'li deli bam. I'se e'pačər ni'mi. Naš bim, čəruk
 'e'etimi. E's belis ni'n askur'iñ šə'mi. Basi.e yatku'ine belis ye'tsimi.
 10 Askur'iñ šeyas y'etsimi. Di'nin belistse du'n taq e'timi. Ni'mi
 šani.e kutusər basi.e yatku'in. Buzur Jamhu're belis he't etimi.
 Hik ke ni'nin askur'iñ šə'mi. Ba'γoba'ne da ye'tsimi. Ba'γoba'n
 belan nukan di'mi, i'se belise 'e'sčiñe xa d'elimi. E's belis i'rimi.
 Buzur Jamhu're se.ibai.i: "U'sko halav'lišo həra'm o'tuma." Basi.e
 15 yatku'in se.ibai.i: "Kos bi ke han belis, da e'ts a'lta amulum həra'm
 umamimi.e(n)?" "Le yatku'in, a'lta i'skumuts bi'e i'y'umurulo. Han
 matuman bi, han buru'man bi. Bru'm i'se halka'san bi, matum i'se
 tu'yulien bi." Yatku'ine: "E'se i'mi num'uyen," se.ibai.i.

Alqaš deryelimi. I'ne hile'se etašo i'ke ča'γamiñ deryelimi. Alqaš
 20 Wazi're qau etimi: "Le.i basi.e yatku'in, i'ne hile's ke ditso, i'se
 belis ke ditso." Yatku'ine belis yənimmi, Buzur Jamhu'r i'tsi thami,
 o'ltalik niman Alqaš Wazi'rələr. I'ne hile'se sala'm e'čuwai.i (i. e.
 e'čai.i). Alqaše i'ne hile'stsum do'yərušai.i: "'U'sko halav'lišo həra'm
 o'tuma' eš'a. Bi ke han belis, a'lta amulum du's'a?" "Ya wazir,
 25 guse belise mamu eti bi. Yu'lulo a'lta i'skumuts bi'en. Han matuman
 bi, han buru'man bi. Bru'm i'se halka'san bi, m'atum i'se t'u'yuli.en bi."
 Alqaše yatku'inər hukəm etimi: "I'se belis tsər 'et'a." Yatku'ine
 tsər etimi. Buzur Jamhu're belate ča'γa et'am ke te'ilju'ko a'lta
 i'skumuts bim. Burum e's halka'san bim. Matum e's tu'yuli.en bim.

15 *kos bi ke* — *ke* seems here to be only an emphatic particle, 'this indeed is one sheep'.
amulum — here practically means 'how?'

18 *e'se i'mi num'uyen*. — This is an abusive expression the precise meaning of which
 is not clear to me. It may be literally either "having taken its mother" or
 "having known its mother" (*γanas* or *ye'nas*).

19 *etašo* — the plur. of the infin. form used with the force of the static pc. v. § 404.

27 *et'a* — imper. + a cp. also p. 72 ll. 17—18 also *eti.a* p. 74 l. 17. See § 320.

sacrifice: I'll give you (a share)," said the Cook. "For this month I'll give you this sheep, and take away this gold of yours too."

Buzur Jamhūr took (the sheep and the gold) home to his mother. "Mother, I have brought this sheep too for the month. Come now and let us feed in peace." So they lived in comfort, and one day his mother said: "O son, will you get green vegetables somewhere?" "Mother, give me that gold." "Well, take it, my son," she said and gave it to him. He took it and went off. There were no (green vegetables) anywhere. (Only) in Alqash Wazīr's garden were there some. He went to the gate of Alqash's garden. The superintendent of the garden was at the gate. "O Gardener," said Buzur Jamhūr, "I'll give you some gold, will you give me (some) greens in this basket?" "Very good," said the Gardener, "I'll give you some," and he unlocked the door and opened it. Alqash Wazīr saw the opening of the door. He was at the window of his house. He saw the gardener enter the garden and a boy follow after him. The gardener went to a vegetable plot. Buzur Jamhūr had tied up a sheep to a peg in the garden. He went up to it and he cut the cord (by which it) was (tied) and the sheep went and ate the flowers. The gardener noticed the sheep and saw it eating the flowers. He went and caught it and tied it up. The gardener went (back) to the vegetable plot and Buzur Jamhūr let the sheep loose. Once again it went and ate the flowers and again the gardener saw it. He took a spade and came along and struck the sheep on the loins. The sheep died. "Three lawful things you have made unlawful," said Buzur Jamhūr. "This is only one sheep. How have the other two become unlawful?" "O gardener," said Buzur Jamhūr, "there are two young ones in its belly; one is black and one is white. The white one is a female lamb, and the black one is a male lamb." "Curse its mother!" said the gardener.

Alqash heard what the boy had said. He called out: "O gardener, bring the boy and bring the sheep." The gardener took the sheep, Buzur Jamhūr followed after him, and they both went (to the Wazīr). The boy salamed to Alqash Wazīr. Alqash asked him: "You said (lit. 'say') to him: 'You have made three lawful things unlawful'.

Alqaše i'ne hile'sər: "Le.i hile's, gu'yi i'k besan bila?" "Mi aya i'k Baxt i Jama'l." "U'ne gu.i'k besan bila?" "Ja evik Buzur Jamhur bila."

Hadaše padša i' Alqaš Wazi're e'mutse pfut niman Alqašer nokəri
 5 er ečam. Alqaš Wazi'r e'pači bam. (Alqaše senimi:) "Evi Saladar.
 ki'ne hile's fula'na i'te dišer nitsun qaš e. E'kin ke e'sumuts jajam
 no a'r dutso. Ye i'tsu." Saladar'e i'tsumi. I'te e'sqanas dišer
 Buzur Jamhur'e seibai.i: "Le.i Saladar, u'ne mu je asqai.i b'a?"
 "Awa go'sqai.a ba." "Je asqanate u'ne ke go'sqai bai.i." "U'ne
 10 belate i'ymurulum i'skumuts lel o'ta ke be? Ja asqanas da u'ne
 akevi ba?" "Ja asqanate go'se mud'a' belate go'r me'imi?" "Ja
 ase mud'a' besan bila?" Buzur Jamhur'e: "Alqaš Wazi're e'mutse
 pfut gumai.i ba be?" "U'ne tsan se.iba. Pfurt amaiya ba." "U'ne
 go'se mud'a go'čam. Aiyasqan ke a'ltuwal'ter kutsum Alqaše evi go'si
 15 goweščam." "G'okin ke g'osumuts je besantsum tsu'čam?"

I'te e'pači bilum yeniš iči'mi. "Bazar'etər gašer tu'yuli.en di'usa'n.
 Gute yeniš n'uč'in i'se tu'yuli ditso." Saladar'e seibai.i: "Ya Buzur
 Jamhur, e's haiw'ar'nan amulo ke aiy'ečam (or, aiy'ačam), banda čape
 maza e'stse o'maimi na?" "Le.i Saladar, tel'juko ek ak'e'ima.
 20 Gusan huru'to bo'm, belisane mamu eti bim. I'ne gusmo mo'iyen
 dum'umanumo. Belis nuhalkin tu'yuli.en dimani bim. Gusmo mori
 mu'i'rumo. Mamuši.e i'mi i'rimi. I'ne guse mo'imv šu'late i'se

1 *gu'yi* — for *gu'ye* gen. of *gu'y*.

mi aya — the expression is probably more respectful than *ja a'uy*. For other examples of *mi* = 'my' v. vocab. s.v. 2. *mi*.

9 & 11 *asqanate* — v. § 407 C.

10 *ja asqanas . . . akevi ba.* — This is said by Saladar. I miss the point of it. S. says: "Didn't you somehow find out about the young ones in the sheep, and don't you then know about the killing of me?" But B. J. had just told him that A. W. would kill him in certain circumstances, and now he goes off on another line: "How will my death benefit you?" S.'s speech seems to hang in mid air. Perhaps *asqanas* is a slip for *go'sqanas* 'my killing thee'.

14 *evi go'si goweščam* — *-awāšičam is a difficult verb v. § 246. The meaning is probably: 'I will throw A.'s daughter on your neck for you'.

18 *e's haiw'ar'nan* — the -an suffix following a demons. adj., if correct, is at any rate rare. *amulo ke.* — One would rather expect: *amulo aiy'ačam ke* 'if I get it anywhere', or, 'if I somehow get it'.

One is this sheep. Where do you get the other two from?" "O Wazīr, this sheep was pregnant and there are two young ones in its belly. One is black and one is white. The white one is a female lamb and the black one is a male lamb." Alqash commanded the gardener: "Cut the sheep open." The gardener cut it open, and there were two young ones just such as Buzur Jamhūr had described. The white one was a female, and the black one a male lamb. Alqash said to the boy: "O boy, what is your father's name?" Bakht-i-Jamāl is my father's name." "What is your own name?" "My name is Buzur Jamhūr."

The son of the King of Habash, being in love with Alqash's daughter, was serving Alqash. He was with Alqash Wazīr. Alqash said to him "Saladār, my son, take this boy to such and such a place and put him to death. (Then) roast his liver and kidneys and bring them to me. Now take him away." Saladār led him away. At the place of slaughter, Buzur Jamhūr said: "O Saladār," "are you going to kill me now?" "Yes, I am going to kill you." "On your killing me he (Alqash) will kill you too." "Somehow or other you found out about the lambs in the sheep's belly, did you not? Do you not also know about my being killed?" "By killing me," replied Buzur Jamhūr, "how will you attain your heart's desire?" "What is my heart's desire?" said Saladār. "Are you not in love with Alqash Wazīr's daughter?" said Buzur Jamhūr. "You speak truly, I am in love with her." "I shall bring about your heart's desire for you. Don't kill me and in forty days I shall throw Alqash's daughter on your neck." "(But) from what shall I take your liver and kidneys?"

(Buzur Jamhūr) gave him the gold that was with him and said: "They have brought out a male lamb to the bazar to sell. Give them this gold and buy the lamb." "O Buzur Jamhūr," said Saladār, "Wherever I may get that animal, it won't have the taste of human flesh, will it?" "O Saladār, you don't understand such matters. A woman was with child and a sheep was pregnant. A daughter was born to the woman. The sheep gave birth and a male lamb was born. The woman's daughter died and the lamb's mother died.

mamušičer muvimo mamu ičimo. Mundaq imanumer šapik ke
 'eisi'rumo. Bani'adame mamu mini bi, šapik ši bi. I'se tuvuli
 di'usa'n bazar'etər. Ye i'se tuvuli.e čape maza banda čape ju.an
 maza bila. Ye ni, tsor' nuko'n di'tso."

5 Saladar'ər i'te yenış i'imi. Saladar'e nukan ni'mi bazar'etər.
 I'se tuvuli bazar'etər ditsam. I'te yenış u'imi tuvuli d'itsimi Buzur
 Jamhur' e'pačər. "Le.i Saladar', d'itsuma?" "Awa d'itsam." "Ye
 guse qaš ne n'ipatər e'semuts ke e'kin jajam ne er tsu. Da ja
 ha'lər hik dukor'as bai.i. U'ņ ya, o'san, ja ha'lər ju." Nesun Buzur
 10 Jamhur' i'mo ha'lər ni'mi.

Saladar'e i'se tuvuli qaš etimi, if'atərimi. N'ipatər e'kin ke 'esumuts
 du'isimi, kabab' o'timi, do'tsərimi, Alqaš'alər tsu'mi. Alqaš yar'e
 'o'simi. Alqaše šu'mi. Alqaš: "Ki'ne ja dušman bam. Ki'ne ke
 e'sqanam. Ja yetsam i'ke yena'ņər kine ke'r bam. Ye da yena'ņ
 15 menər ke lel o'mai'imi. Ye mu ad'imatə manimi." Alqaše ximo'r
 galimi. Bu't a'ra'm ne huru'timi.

Buzur Jamhur' i'mo ha'lər ni'mi. I'mi.e: "Ho'i atut'suma?"
 esumo. "Alqaš Wazir' yar'um besan ne daiya ba asqanastsum.
 Saladar'ər 'e'sqan' senam. I'n yar'e buyat ne 'aiyasqan' nuse 'fat
 20 aeti' e'sabate fat aetimi. Da besan ne ho'i sur'ča baiyam?"

Buzur Jamhur' sabaqate w'ešimo. Alimale sabaq' yat'animi. I'skikuts
 wa'lkutsatsum tama'm alimale bilum i'te uyo'n pfaš etimi. Alim
 haira'n imaibai i'ne huš ke fa'm ni'itsin. Alime se ibai: "Ya Buzur
 Jamhur', ja'le do'm kita'pan bila, ja'r ač'učila Hik bare'ima,
 25 g'o'ltir'čama?" "Šu'ai.e dusu, a'ltiri," esimi. Axo'ne dusun i'imi.
 Buzur Jamhur'e bare'nimi. Buzur Jamhur'e: "Le.i axo'n, gute

8 n'ipatər — p.pc. act. of *-fatər'as.

8 dukor'as — infin. or ag'nt form with 2nd. sg. pn. pf. of d*-aras 'to send someone'.

17 ho'i atut'suma. — This appears to be wrong. ho'i is y pl. and should take a form
 of the verb dusuyas (or, suyas) not of d*-tas which is used when the obj. is
 h or x v. § 231 d.

The correct form would be atusuma (a + dusuma) cp. l. 20 ho'i sur'ča
 baiyam.

20 e'sabate — apparently e'sa ba + ate 1st. sg. perf. of *-asas with case suffix, cp. note
 to p. 58 l. 8.

25 šu'ai.e — probably šwa ye.

The woman, out of love for her daughter, gave the lamb her milk. When it grew big she fed it also with bread. (So) it had drunk human milk and eaten bread. They have (now) brought out that lamb to the bazar. Now the taste of its meat is like the taste of human flesh. Go now quickly and buy it."

(So saying) Buzur Jamhūr gave Saladār the gold and Saladār went off with it to the bazar. They had brought the lamb to the bazar and he gave them the gold and brought the lamb to Buzur Jamhūr. "Hallo, Saladār, have you brought it?" "Yes, I have." "Well now slay it and skin it and roast its kidneys and liver and take them to (Alqash). Then he will send you once again to my house. You hold your tongue and say nothing and come to my house." Having said this to him Buzur Jamhūr went off to his home.

Saladār slaughtered the lamb and flayed it. Then he took out its liver and kidneys and having roasted and cooked them took them to Alqash. He set them before Alqash and Alqash ate them. "This was my enemy," said Alqash. "I have killed him too (as well as his father). He was a partner in the gold I saw. Now again the gold is known to no one. Now it has become my very own." Alqash's uncasiness was dispelled and he lived in great comfort.

Buzur Jamhūr went off to his home. "Have you not brought any greens?" said his mother. "Somehow or other I have escaped from death at the hands of Alqash Wazīr. He told Saladār to kill me. I implored Saladār 'Don't kill me,' and on my saying 'Let me go,' he let me go. But how was I to bring back any greens?"

(His mother) put Buzur Jamhūr to study. He studied with a man of learning. In three days or four he exhausted all that the learned man had (to teach). The man of learning was amazed on seeing his intelligence and understanding. "O Buzur Jamhūr," said the learned man, "I have a difficult book which is unintelligible to me. Will you just have a look at it? Shall I show it to you?" "Good!" said Buzur Jamhūr. "Bring it and show it to me." The Akhund brought it and gave it to him. Buzur Jamhūr

je'imo ha'le a'ltul γat'aiyam, æčičuma?" Axo'ne se.ibai.i: "Gute u'ne kita'p bila. Gute kita'b gopkutsə go'pi.ε bilum. G'umimur muter'ni muči bam (or, mo'r etam). U'ne gu' ke šura axo'n bam. I'ne ake'nimi. Ja'lər dusu'am. Ja ke ake'nam. 'Kot ake'ya ba'n 5 ke ko'le biliš,' nuse, fat etam. Ye i'te kita'b bila, u'ne ma'l bila."

Bu'zur Jamhu're tsap ne ba ne ganimi. I'mo ha'lər tsu'mi. Nutsun i'mo ha'lər γatanimi. Nuq'atan dum'atsimi, h'erimi, i'mi ke h'erumo. I'mi ke mu'i heruman. Da pfataŋ etimi, γat'animi. 10 Du'ŋ žiga γatanimi. Nuq'atan dum'atsimi. De'eγasimi, i'mi ke dumo'oγasumo. Da pfataŋ etimi γatanimi. Dum'ats da'l etimi. Di'en gir'atimi.

I'mi.ε: "Le eri, gutsi baγ'altama?" "Be, mama, atsi apaγaltaiya ba." "Yər h'eruma, i'lji duko'γasuma da gir'atuma, gutsi baγ'altama." 15 "Mama, gultumal eti. Alqaš Wazi're ja a'uy e'sqanai.i (or, a'sqanai.i). Gute kita'pulo lel a'r mai.i bila. A'u.ε ja'k a'r di'n h'eram." "Tsan se.iba, le eri. Gu'y hartsum dyu's sailər itsu'am. Sailər itsumtsum am ni'mi ke w'a'limi. U'ŋ tsan se.iba." "Mama, je da (ja) d'a'γasas gute bila ke Alqaš Wazi'rate haγu're asba'b neigin 20 yate huljaiyas ba. Δya e'sqanum i'te dišulo Δlqaš Wazi'r e'sqai.a ba. Ja a'u.ε tinjo d'ereγus, mazər ne γana's e'ča ba." "Le eri, kutə o'san. Alqaš Wazi'r bu't do'm bai.i. U'ŋ tərēs hilese i'n e'sqanš be g'oməi.iba? U'ŋ ke go'sqaimi. Menale gute čaγa aiy'eti." "Mama, gute kita'pulo gute čaγa bila i'n be e'mai.i bai.i je asqanš, 25 je 'e'sqanas ba.

2 *gopkutsə go'pi.ε* — *gopkutsə* was an addition to the original text. **-Apkuts* appears to be used in the sense of 'the members of the mother's family', and then in the genitive as 'maternal'. It looks as if it were compounded of the base **-Api* 'grandfather' plus *kuts* 'people'. See Vocab.

5 *biliš* — ā. λ. recorded with -š v. § 271. 3.

15 *a'sqanai.i* — see below, p. 80 l. 12 note.

18 *itsumtsom* — static pc. of *i* + **-tsuyas* + *tsom* v. § 387.

je da (ja) *d'a'γasas* — either *je* or *ja* is correct, and one is redundant.

21 *γana's*. — The idea seems to be to make a grave that will be visible and obvious.

Alqash had taken pains to make the original grave invisible.

examined it. "O Akhund," said he, "will you give it to me? I shall read it for a couple of days in my own house." "This is your book," said the Akhund. "It belonged to your mother's father. He had given it to your mother in her dowry. Your father also was a fine scholar. He did not understand it. He brought it to me. I too did not understand it. He left it behind saying: 'As we do not understand it, let it remain here.' (This) is now that book, and it is your property."

Buzur Jamhūr touching it with his fingers and kissing them took it. He carried it away to his own home and there he read it. When he had read it he shut it and wept. His mother also wept. Both mother and son wept. Again he opened and read it. He read it for a long time and (then) shut it up. He laughed. His mother also laughed. Again he opened it and read it. (Then) closing it he put it away, and getting up he danced.

"O son," said his mother, "have you gone mad?" "No, Mother, I have not gone mad." "First you wept, next you laughed and then you danced. You *have* gone mad." "Mother, listen to me. Alqash Wazir murdered my father. I learn that in this book. Moved by grief for my father, I wept." "You say truly, O my son. He brought your father out of the house and had taken him for a walk. Wherever your father went after he was taken for the walk he disappeared. You speak truly." "Mother, then again my laughing was due to this: I am going to put horse gear on Alqash Wazir and mount him, and at the spot where my father was murdered I am going to kill Alqash Wazir. I shall exhume my father's bones and make a grave and make it visible (to all)." "O son, don't say this. Alqash Wazir is a very hard man to deal with. How will you, an orphan boy, be able to kill him? He will kill you. Don't speak thus to anyone." "Mother, in this book it is stated that he will not be able to kill me, but that I am going to kill him."

24 *be emai.i bai.i* — *be* here seems to be the negative. Its use as a neg. particle in conjunction with and preceding a verb is rare, but seems to be established by this example and ll 12--14 p. 72. V. § 342.

- Padša yuljen yetsimi. Yulji ni'itsin til e'limi. Alqaš WAZIR'tsum doγ'erusimi: "Le Alqaš WAZIR, ja o'lji ni'itsin til a'lām. Je til a'lum (or, a'lām) i'te čaγa u'ŋ a'r eti." "Le.i padša, u'ŋe gu'lji yetsa, je čaγa etiš ay'a'maiyām." "Le hēramzarda, gu'yētis nuk'o'skērts 5 himaltērtse dukō'tsiki.ām. Ja do'lat u'ŋə bur't še.iba." Alqaš WAZIR ər imanimi, ər niman se.ibai.i: "Ya padša, a'ltul i'skikuts p'fat eti. Gu'lji.ε čaγa amulum dusu'ya ke je go'r sur'čām." Padša se.ibai.i: "Le.i WAZIR, han hisa te fat go'tām. O'lji.ε čaγa u'ŋ ar su'yaš 10 ba ke bur't ina'm go'r e'čām, bur't uyumkuš gumai.ima. Ye ni." Alqaš WAZIR ni'mi. Alqaš WAZIR ni'nin i'mo ha.lər Salada'r qau ne d'itsimi. "Le.i Salada'r, ja 'e'sqan' nuse gu'yām i'ne hile's am itsu'ma?" "Le.i WAZIR, u'ŋ 'e'sqan' nuse be hukəm a'r etām? 'Ne'sqan e'kin ke e'sumuts d'otsirin du'tsu' be asām? Be go'r 15 du'tsam u'ŋe be šu'ma? Da i'n ja am itsu'yām?" WAZIR'e se.ibai.i: "Le Salada'r u'ŋe 'e'sqan'a ke je mu go'sqaiya ba." Salada're se.ibai: "Aiy'e'sqana ba." "Hē, bihel gumanš. Ye belate aiy'e'sqan'a ke ye a'r čaγ'a eta, ja ke 'e'sqan' go'sa baiyām. E'sumuts ke e'kin besantsum a'r dusu'ām, ye čaγa eta." "WAZIR, je mu go'r čaγa e'čām. Bazar'tsər han tuγuli.ēn di.'usām. 20 'Je aiyasqan ise tuγuli nukō'n d'itso,' asimi. Geniš xəran ači'mi. 'Gute gaš ne i'se tuγuli d'itso,' asimi. 'Es tuγuli be e'čān? E's tuγulitse banda čape maza o'mai.imi,' e'sām. 'E't u'ŋə ake'ima. Čup ne nukō'n i'se tuγuli d'itso,' əsimi. 'Gusan nuku'čēn dās'inen dum'osmanu bo'm. Belisan nuhalk tuγuli.ēn dēsmani bi'm. I'se 25 ač'ase i'mi i'rimi, i'n gusmo mo'i mu.i'rumo. I'ne guse ač'as čuš

5 *dukō'tsiki.ām.* — 'I will hang you up,' but here the pn. pr. is probably to be taken as an ethic dat., as also in the case of *nuk'o'skērts*. 'I will cut off your head for you and hang it up'. V. § 249. 3.

7 *dusu'ya* — short form of 1st. sg. pret. v. § 314.

8 *han hisa te.* — The Ms. has *hisate*, but it seems really to be *hisa te.i*. 'I have' (i. e. 'I shall') let you be for one month thus' i. e. 'as you are'.

9 *uyumkuš* — is properly a noun 'greatness'. There is probably a contamination of construction.

12–13 *be* — see note to p. 70. 24.

(Now) the King had a dream, but he forgot his dream. He asked Alqash Wazir: "O Alqash Wazir, I had a dream and I have forgotten it. You tell me what it was that I have forgotten." "O King, *you* had the dream. I cannot tell you what it was." "O bastard. I'll cut off your head and hang it up on the gateway. You have consumed much of my wealth." Alqash Wazir was frightened and said: "O King, let the matter stand for two or three days, then if I get the story of your dream from anywhere I'll bring it to you." "O Wazir," said the King, "I'll let you go for a month, and if you bring me the story of my dream I'll give you a big reward and you will be promoted to very high rank. Now go."

Alqash Wazir went off and going to his own house summoned Saladār to him. "O Saladār," he said, "I gave you a boy and told you to kill him. Where have you taken him?" "Wazir, did you not order me to kill him and say to me 'Kill him and cook his liver and kidneys and bring them to me?' Did I not bring them to you and did you not eat them? Where then did I take him?" "O Saladār," said the Wazir, "if you have killed him, I will now kill you." "I haven't killed him," said Saladār. "Aha, bravo to you! Now tell me how you haven't killed him when I had told you to kill him. Of what did you bring me the liver and kidneys? Come tell me that."

"I'll tell you now, Wazir," said Saladār, "People had brought out a lamb to the bazar and the boy said to me: 'Don't kill me; go and get that lamb'. He gave me a *khar* of gold and said: 'Pay this and buy the lamb'. I said to him: 'What shall we do with the lamb? The lamb will not have the flavour of human flesh'. 'You don't understand the affair,' said he, 'hold your peace, and go quickly and fetch the lamb. A woman was brought to bed and gave birth to a girl. A sheep yeaned and gave birth to a male lamb. The lamb's dam died and the woman's daughter died. The

21 *gote gāṣ ne* — *gāṣ etas* ordinarily means 'to sell,' but here probably 'to pay for, buy.

25 *i'mi* — as referring to a sheep is here x, hence *irimi* not *nu.irono*.

ε'tumo. Uyu'm imanume ka šapik ε'sirimo. I'se mu uyum niman bazaretər dirts'a'n. I'se tuyuli.ε čapulo banda čape maza bila. U'ŋ humalqum nuko'n tso'r dirts'o.' I'se tuyuli ja ditsam. Ditsurin qaš etam, ifatəram. E'kin ke esumuts de'egus jajam ne d'otsirin go'r 5 dutsam. I'n pfat etam."

"Bihel gumanš. Ye nuko'n i'nər 'ju' ε'so." Salada'r ni'mi Buzur Jamhure ha'lər. "Ya Buzur Jamhur, Wazire 'ju' gušai.i." Buzur Jamhure: "'Ja'lər jučuma,' gosa baiyam. Ye gon ničen." O'ltalik Alqaš Wazir ε'pačər du'man. Buzur Jamhure Alq'ašər salam 10 eč'ai.i. Wazir ε'r da'l me.ibai.i. Da'l numan kursi.ete e'urušai. Ne'urut: "Le Buzur Jamhur, ja be.ada'pi.en eta ba. A'r baxšiš eti." "Le.i Wazir, uyo'ŋko.ε tai.i duro'wan 'eč'a'n. Beskə bər api." Alqaš Wazire se.ibai.i: "Ya Buzur Jamhur, mene u'lji nivitsin til o'lan ke i'te 'etiš g'o'mai.iba?" Buzur Jamhure: "Ye te.iljuko 15 i'ke ja ε'čaba." "Ya Buzur Jamhur, qurba'n amanša. Padša yuljen nivitsin til elai.i. 'Ja o'lji.ε ča'ya u'ŋ a'r eti,' əšai.i. Ye besan yulji.en yetsai ke ye eti a u'ŋ." Buzur Jamhure se.ibai.i: "Le.i Wazir yulji yetsum i'ne sise i'skil ja e'itsiš xa ja'r ačurčil'a." "Ya Buzur Jamhur, ke padša'le u'ŋe gu'ik 20 eč'am jučuman'a?" "Le.i Wazir, padša'nalər tum je əču'čama? Juč'am."

Wazir padša salamər ni'mi. Ni'n padša'r salam etimi. Padša do'arusumi: "Le Alqaš Wazir, ja o'lji.ε ča'ya su'a be?" "Ya padša, su'ya ba." "Ye ča'ya a'r eti." "Ya padša ε't etiš aiya'maiya 25 ba. Baxt i Jama'le i' Buzur Jamhure eč'ai.i. Ama ja' ka nasa's bai.i. Guguri' sisan e'ri ke jučimi." Padša: "Burt šu'a. Je sisan

4 *de'egus* — with the x plur. *esumuts* one would expect *də'egus*. The sg. pronoun infix in p. 70 l. 21. *ja aru.ε tinjo de'egus* and also p. 80 l. 22. *ja auwe tinjo de'egušam* is similarly peculiar. The infix must in fact refer to the person etc. affected, here 'the lamb' and 'the father' respectively.

jajam ne — can hardly be accounted for in this way. It is probably a mere lapse from grammatical rectitude. We had *esumuts jajam no* p. 66 l. 6 and *ekin jajam ne* p. 68 l. 8, both correct.

7 *gušai.i* — i. e. *gošai.i*.

woman suckled the lamb. When it grew up she fed it with bread. It has now become big and they have brought it to the bazar. In its flesh there is the taste of human flesh. Go quickly and fetch it here at once.' I fetched the lamb and killed and skinned it. I extracted its liver and kidneys and roasting and cooking them brought them to you. The boy I let go."

"Bravo to you!" (said the Wazīr). "Now go and tell him to come." Saladār went off to Buzur Jamhūr's house. "O Buzur Jamhūr," said he, "the Wazīr says to you 'Come!'" (Buzur Jamhūr replied): "I said to you: 'you will come back to me.' Now come let us go." And the two of them proceeded to Alqash Wazīr. Buzur Jamhūr salamed to Alqash and Alqash got up to receive him and made him sit on a chair. Then he said: "O Buzur Jamhūr, I have done you a discourtesy. Forgive me." "O Wazīr, the Great do such things. It is nothing." "O Buzur Jamhūr," said Alqash Wazīr, "if anyone dreams a dream and forgets it, can you interpret it?". "I do do such things." "O Buzur Jamhūr, may I be your sacrifice! The King had a dream and has forgotten it and he says to me: 'Tell me my dream.' Now you tell me what was the dream he had." "O Wazīr," said Buzur Jamhūr, "until I have seen the face of the person who had the dream it is not revealed to me." "O Buzur Jamhūr, if I mention your name to the King will you come (to him) or not?" "O Wazīr, why would I not come to a King? (Of course) I'll come."

The Wazīr went to salam the King. He salamed to him and the King asked: "O Alqash Wazīr, have you brought the story of my dream or not?" "Yes, King, I have brought it." "Tell me it." "O King, I cannot tell it. Bakht-i-Jamāl's son, Buzur Jamhūr, will tell you it, but he is on bad terms with me. You yourself send a man and he will come." "Very good," said the King, "I'll send someone." And he gave orders to a man: "Go, and tell Buzur

18 *sišē* — used for a single person instead of *sišan*. The *-an* suffix is barred by the demons. *iʔne*, cp. also p. 76 l. 2 & p. 78 l. 17.

19 *ke* . . *ešam* — an unusual displacement of *ke* = 'if'. *ešam ke* would be normal.

e'čam." Padša hukəm etimi hin sisadər: "Nuko'n Buzur Jamhurər
'ju' e'so." Ine sis ni'mi Buzur Jamhur e'pačər. "Ya Buzur
Jamhur, padša 'ju' gošai.i." Buzur Jamhure: "U'ŋ m'enan ba?"
"Je šadəran ba." "U'ŋe guvimo šadəre.i eti. Padšar tai eso;
5 'U'ŋ guyare je besan at'ačana ba. U'ŋalər jučər ja rai api. Je imo
'o'tiŋete nuk'utsər je be'se juča ba?' e'so."

Šadər ni'mi padšalər. Padša de'γərusumi: "Le šadər, ætirtsuma?"
"Ya padša, æti'mi." Padša: "Be'sə æti'mi?" e'simi. "'Je padšarle
besane at'ačana ba. Jučər ja rai.i api. Je be'se juča ba?' senimi."
10 Padša: "Ine tsan se.ibai.i." Padša imo haγur yeniše tabaŋ tili.eŋ
asba'b uyo'n ne.igin aštane ka o'tsumi. "'Guse'ete nuljen ju' e'so."
Aštane i'se niltul tsumi Buzur Jamhure hiŋtsər. Qau etimi: "Ya
Buzur Jamhur, padša i' huljaiyas haγur go'r do'tsai.i. Ye ju,"
e'simi. Buzur Jamhure se.ibai.i: "Le.i aštan, 'e's haγurete hik ke
15 je o'ljaiya ba. N'auwešin besan 'ayeli ke b'e'čam? Je ga'he
ačučam,' e'so, ni," senimi.

Aštan haγur ni'en ni'mi padšalər. "Le i aštan, ati'mi.a?" "Ya
padša, 'E's haγurete je hik o'ljaiya ba,' senimi. 'N'auwešin besan
'ayeli ke be e'čam?' s'enimi." "Tsan se.ibai.i," senimi padša. Hastowate
20 taxt n'e'vibišen o'tsumi. "'Guse'ete nuljen ju' e'su.in," nuse o'tsumi
hasto. Hasto tsu'man Buzur Jamhure hiŋtsər. "Ya Buzur Jamhur,
padša sailər tsuyas i'se hasto go'r do'tsai.i. Ye ju guse'ete hulja."
"Le.i hasto aštaiyo, gute ja senas bər padšar e'su.in. 'Yərum guse
haγur jotan bim. E'se'tsum ke uyum'an do'tsuma. Guse imupušate
25 gajat ne xa aweši ke jirtsum arci. I'ter be e'čam?' I'lji tsu'in."
Hasto ditsuman padša mərakar. Padša se.ibai.i: "Le.i æti'mi.a?"
"Ya padša, 'Yərum e'stsum ke uyum' do'tsuma. Guse uyum' inupušate

4 šadəre.i — is a Shina form of abstract noun.

13 i' huljaiyas haγur — 'the himself-riding horse' i. e. 'the horse he himself rides'.

15 o'ljaiya ba — a + huljaiya ba.

ayeli ke — v. § 249. 3.

20 neribišen — cp. ne.igin l. 11 above. *-abišaiyas presents the same difficulties as
*-agiyyas and *-awāšī.as v. §§ 245, 246 & 249. 3. The pn. pr. here probably
refers to the elephant. If the meaning were causative presumably the prefix
wd. be o- as in the case of o'tsumi.

23 ja senas bər — v. § 404.

Jamhūr to come." The man went off to Buzur Jamhūr and said: "O Buzur Jamhūr, the King says to you 'Come'." "Who are you?" asked Buzur Jamhūr. "I am a servant" "Perform your service then. Say thus to the King 'I want nothing from you. I have no intention of coming to you. Why should I come walking on my own legs?' Say that to him."

The servant went off to the King and the King enquired of him: "O servant, haven't you brought him?" "O King, he didn't come." "Why didn't he come?" said the King. "He said: 'I want nothing of the King and have no intention of coming. Why should I come?'" "What he says is true" said the King. And he had a golden bridle and saddle and complete trappings put on his own horse and despatched it with a groom. "Say to him: 'Mount this horse and come'," he said. The groom saddled the horse and took it away to Buzur Jamhūr's door and called out and said: "O Buzur Jamhūr, the King has sent you his own riding horse. Now come." "O Groom," said Buzur Jamhūr. "I have never ridden that horse. If it throws me and breaks some part of me what shall I do? Tell him I won't come. Go."

The groom went off with the horse to the King. "O Groom, has he not come?" "O King, he said, 'I have never ridden that horse. If it throws me and breaks some part of me what shall I do?'" "What he says is true," said the King. And he had a litter placed on an elephant and despatched it. He said: "Say to him. 'Mount this and come'," and he sent off the elephant. They led the elephant away to Buzur Jamhūr's door and said to him: "O Buzur Jamhūr, the King has sent you the riding elephant that takes him out. Now come and mount it." "O Elephant-grooms, this that I say, repeat to the King: 'The horse (you sent) before was small (in comparison), (now) you have sent something even bigger than it. If this (elephant) seizes me with its trunk and flings me down it will kill me. In that case what am I to do?' Take it back." They brought the elephant back to the King's court and the King said: "Hallo, hasn't he come?" "O King, he said to us: 'You have sent an even bigger (animal) than the first one. If this great brute seizes me with its trunk and throws me down it will kill me."

gajāt ne xan awešī ke jitsum arči, it'er be ečam? I'lji tsu'in', me'simi." Padša: "Tsana se.ibai.i," senimi. "I'ne tsan se.ibai.i. Taxt e rawa'n tsu'in. Guterte ne'urut d'itsu.in."

U'e ts'u'man. "Ya Buzur Jamhur, ye ju'. Taxt i rawa'n dusu'a'n. 5 Guterte nuko'arut gutsu'čen." "Le.i, je be gusan ba, hal ja besan gali bi.a, taxt i rawa'nete atsuč'a'n? Padšar te.i 'e'su.in. 'U'ŋ bur' ahmaq narda'n ba. Aki'lete ačuča ba'." I'lji p'ər numan tsuman padša mərakar. "Arti'mi.a?" "Ati'mi." "Besə ačučai.i?" "Je be gusan ba ke taxt e rawa'nete aiy'ai.i ba'n? Hal ja besan gali 10 bi.e ke aiyai.i ba'n?" me'simi." Padša se.ibai.i: "Tsan se.ibai.i, ja narda'ni etam. Gute galči 'Gurimo rai.ete belate juča ke t'əilate ju,' 'e'su.in." E'rimi šura sisan.

Nimi Buzur Jamhur epačər. "Le.i Buzur Jamhur, padša: 'U'ŋ belate juča ke gurimo rai.ete ju,' gošai.i." "Ja je.imo rai.i Alqaš 15 Wazir'ete haγure asba'b ne'igin tur ke tili.eŋe e'sər n'eviwešin niltul ditsu.in ke in'erte nuljen jučam."

I'ne uyum sis gute čaγa nukān padša epačər di'mi. "Ya padša, in' ajai.ib bəren ečai.i." Padša se.ibai.i: "Le.i, ine besan bəren ečai.i?" "Alqaš wazir'ete haγure asba'b ne'igin niltul tili.eŋe 20 e'sər tur ke n'eviwešin d'itsu.in ke in'erte nuljen jučam,' se.ibai.i."

Padša hukəm etimi: "Alqašate tili.eŋ 'e'igin" nuse. Alqašate tili.eŋ 'e'igiman, ixāči tabaŋ e'ətuman, tili.eŋe 'e'sər tur w'ešiman. Alqaš Wazir niltul itsu'man Buzur Jamhure hiŋtsər. "Ya Buzur Jamhur, ye ju. U'ŋe senum (or, senam) juwan ne Alqaš Wazir 25 niltul ditsa'n. Ye ju." Buzur Jamhur imo ha'lum du'simi. Alqaš Wazir'ate huljami, tur tili.eŋe e'sulum de'egus i'ri'ŋər w'ešimi. Alqaš

1 *jitsum arči* — 'it will despatch me from life'. Use of *-aras 'to send' as cs. of *nias* 'to go'.

5 *nuko'arut* — p.pc. of *gu-* + *-a.ʊrutas.

9 *je be gusan ba* — the *be* seems to be used as a simple interrogative particle, or else to have some such meaning as: 'in some way', 'in any respect' or perhaps, 'some sort of' v. § 155.

je... ba ke, — *ke* seems to be a mere connective, 'that'.

14 *ja je.imo... jučam* — a somewhat complicated sentence. *gute bila* must be understood after *rai.i*. 'This is my will': —

22 *ixāči* — *i* + *-xat + *tsi* v. § 71.

24 *senam* would be 2nd. sg. plup.

In that case what am I to do? Take it back'." "What he says is true," said the King. "He is quite right. Take the travelling litter and seat him in it and bring him along."

They carried away the litter (to him) and said: "O Buzur Jamhūr, now come. We have brought the litter. We'll seat you in it and take you along." "Look here. Am I a woman? Or has some part of me been broken that you would take me away on a litter? Say this to the King: 'You are a very stupid fool. I won't come in such a way'." (On this) they carried the litter back to the King's court. "Hasn't he come?" (said the King). "No, he hasn't come." "Why doesn't he come?" He said to us 'Am I a woman that you should take me up on a travelling-litter? Or has some part of me been broken that you want to carry me?'" "What he says is true," said the King. "I did a stupid thing. This time say to him: 'Come in whatever way you yourself prefer to come'." And he despatched a man of consequence to him.

The man went to Buzur Jamhūr and said: "O Buzur Jamhūr, the King says 'Come in whatever way you like best'." "This is my pleasure," said Buzur Jamhūr, "Put horse furniture on Alqash Wazīr and hang the whip on the pommel of the saddle, and saddle him and bring him along and then I shall mount on him and come."

The man of consequence returned with this answer to the King. "O King," he said, "he says a strange thing." "Well, what does he say?" said the King. "He says: 'Put horse furniture on Alqash Wazīr and saddle him and hang a whip on the pommel of the saddle and bring him to me. Then I shall mount on him and come.'"

The King gave command, saying: "Saddle Alqash." And they put a saddle on him and in his mouth they put a bridle and hung a whip on the pommel of the saddle. And (so) having saddled Alqash they led him away to Buzur Jamhūr's door. "O Buzur Jamhūr," they said. "Now come. In accordance with your instructions we have saddled Alqash Wazīr and brought him to you. Now come." Buzur Jamhūr came out of his house. He mounted

24 *senum juwan ne . . . ditsarn* — 'conformably to the thing said by you' cp. p. 80

l. 20. *yetsom juwan ne* v. § 377. c.

26 *ʿsulum* — v. § 77

WAZIRATE tur is'ærkimi. Alqas̄ WAZIRĒ Buzur Jamhur ni'en ito'tam'iŋate gutsærimi. Padša mæra'kar itsumi. At'uskum Alqas̄e ise kursi.ete ni'n huru'timi. Alqas̄ WAZIRATUM tili.εŋ da'l ay'e'tum te.i fat etuman.

Padša doγ'ærusumi: "Ya Buzur Jamhur, mene u'lji ni'itsin tile
5 o'lum ite čaγa u'ŋe e'ča?" Buzur Jamhure: "Ya padša, ite eča
ba." Padša se.ibai.i: "Ja o'ljen ni'itsin tile a'la ba, ye ite čaγa
ar 'eti." Buzur Jamhure se.ibai.i: "Ya padša, u'ŋe gute gur'lji.e
čaγa i'ljum go'r ečam. Ja ast'aman bila, ite tso'r ar eti." Padša
se.ibai.i: "U'ŋe besan ast'aman bila?" se.ibai.i. Buzur Jamhure
10 se.ibai.i: "Ja a'u.ε kunda'r ki'ne Alqas̄ hæramza'da bai.i."

Padša qazitiŋ dušai.i gati u'čai.i: "Le qazitiŋ, gute astam besan
bila ke Buzur Jamhurær er etin. 'A'u a'sqanai.i,' se.ibai.i." Qaz
di.ečai.i astam ečær. "Le Buzur Jamhur, ye u'ŋ mu tsane sen.
Asta'mær duko'w'a? U'ŋ atukumanam gu' iraiya walaiya beske lel
15 api, mi men xabær apa'n. Gute čaγa mene go'r eta'n ke u'e guwariŋ
du'tso. U'e ka astam ečan." Buzur Jamhure se.ibai.i: "Ja au
ye'numa be?" Qaz'i.ε: "Lel bai.i mi.o'nær." "Ja auwe i'mo i'kaŋe
bur'o'ndumuts ŋeniše bi'ma be? Torumo 'emi.ants uyo'nulo bi'ma
be? Itse uyo'nate i'mo i'k biluma be?" Qaz'i.ε: "Tsane sai.iba.
20 U'ŋe yetsum juw'an ne čaγa e'ča." "Ja gute tsan bila be?"
"Awa, u'ŋe gute tsan bila." "Ki'ne Alqas̄ ja au.u ε'sqanum ite
dišær namatsun nipi'raqin ja auwe tinjo de'egušam. E'mi.entse
itse tinjo.ulo buro'ndumuts mai.i'mi.ε. Itse d'u'isin ma'lt'ira ke
ja'tse daq s'učamana be?" Qaz'i.ε se.ibai.i: "Gute u'ŋe senum gute

2 *at'uskum* — Ms. *at'usqum*, glossed 'not dismounting.' Probably the static pc. neg. of *das'okas* 'to dismount', the suppression of the *o* being made possible by the shift of the stress accent.

11 *dušai.i* — 3rd. sg. pres. of *du'tsas* (*d*-tsas*).
wčai.i — i. e. *o'čai.i*.

12 *aru a'sqanai.i* — here the pr. pn. of the verb has the ethic dative force, 'he has killed my father for me'. Usually one would have *aru ε'sqanai.i* 'he has killed my father' cp. p. 70 l. 15.

14 *atukumanam* — probably *atukumanum*, 'you not having been born,' from *d*-manas*.
iraiya — a kind of indirect question: 'nothing is known as to whether he has died . . .'

17 *mi.o'nær* — 'to us all' from **-yorn*.

18 *emi.ants uyo'nulo* — pl. of **-amiš*. Note that the case-inflection is attached to *uyorn* and not to the noun v. § 178.

on Alqash Wazīr, took the whip off the pommel of the saddle and slung it (by the loop) on his wrist and he gave Alqash Wazīr a cut with the whip. Alqash Wazīr proceeded on all fours with Buzur Jamhūr and carried him to the King's court. Without dismounting Buzur Jamhūr went (in), and he took his seat on Alqash's chair. Alqash Wazīr they left just as he was, without removing the saddle from him.

The King asked him: "O Buzur Jamhūr, when people have had dreams can you tell what it was when they have forgotten them?" "O King I can do that," replied Buzur Jamhūr. "I had a dream," said the King, "and I have forgotten it; now tell me what it was." "O King," said Buzur Jamhūr. "I'll tell you about your dream afterwards. I have a suit, settle that for me first." "What is your suit?" said the King. "This bastard, Alqash," said Buzur Jamhūr, "is the murderer of my father."

The King brought up and assembled the Qazis (and said): "O Qazis, whatever this suit may be you decide it for Buzur Jamhūr. He says: 'He has killed my father'." The (chief) Qazi stood up to deal with the case: "O Buzur Jamhūr," he said. "Now speak the truth. You have come for justice? Nothing is known, none of us have any information as to whether your father died, or got lost, before you were born. Whoever have told you about this, produce them as witnesses. We shall settle the case with them." "Did you, or did you not, know my father?" said Buzur Jamhūr. "He is known to all of us," replied the Qazi. "Had not my father gold rings bearing his name? Had he not got them on all his ten fingers? Was not his name on all of them?" "What you say is true. You speak as one who has seen." "Is not this statement of mine correct?" "Yes, this statement of yours is correct." "(Well) I shall take this Alqash to the spot where he murdered my father, and I shall dig and I shall exhume my father's bones, and on the bones of the fingers will be the rings. If I take them and show them to you, will you believe me or

22 *namatsun nipirraqin* — p.p.c.s act. of *ma* + *-*tsuryas* and *biralqas*.

23 *małt'ira ke* — short form of 1st. sg. pret. of *-*Altiras* v. § 314.

24 *sučamana* — i. e. *sučaman* + *a*.

duro 'etuma ke uŋ ju.ʌnan menan kuli apai.i. Da mi belate daq atušā ba'n?"

Buzur Jamhu're seibai.i: "Ye juvin. Tama'man juvin. Məriŋ məriŋ sis ke a'ka juvin. Maiyo'ne ye'suman." Padša hukəm ečaji.i:
5 "Məriŋ məriŋ sis ke ni'n maiyo'ne ye'suman."

Padša məraka'ulum guts'əruman. Yu e'sqanum i'te dišer u'tsu'mi. I'te e'sqanum dišulo 'o'biraqimi. Tik bitsuman di.'u'suman. Tinjo duw'ašemi.e. Du.isuman tinjo uyo'n. Bareiman ke yenişe i'tse buro'ndumuts to'rumo bi'en. Da bareiman ke itse buro'ndumutsate
10 Baxt i Jama'le i'k girm'inum bila. "Le.i qar'zitiŋ, gutse bi'ena be ja a'uwe buro'ndumuts?" Qar'zi.e seibai.i: "Le Buzur Jamhur, uŋ juwanan menan kuli o'mai'imi. U'ŋe gu'ye buro'ndumuts gutse bi'e. Alqaše gu'y e'sqanai.i. U'ŋe tsan bila." "Ki'ne a'ue gutse tinjo mazər ne ya're no yana's a'r etin." I'tse tinjowər mazər e'tuman,
15 u'lo gu'man. Mazəre man ne yana's e'tuman.

Padša'lər du'man. Padša doγ'ərušai.i, Buzur Jamhu're senum ite tsan bil'a? Galtin bil'a? Ye čaγa 'etin." Qar'zi.e seibai.i: "Ya Padša, kine ju.ʌnan menan kuli apai.i. Kine senum i'te tsan bil'a." Padša seibai: "Le qar'zi, ye e'skərts gute ašt'am." Qar'zi.e seibai.i:
20 "E'skəršam. Ya Buzur Jamhur, ye mu u'ŋ tsan sen." Buzur Jamhu're seibai: "Besan tsan se'ya ba?" "Ki'ne gu 'e'sqanasulo Alqaše menan e'ka imantse itsu'ama? Alqaše gu'yər hik šau e't'ama, alto šau e't'ama? Gute čaγa 'eti." Buzur Jamhu're seibai: "Le qar'zi, e'k je.i he'ya ba (or, he'yam). Alqaše hinuman au nitsun
25 e'sqan'ai.i. Hik šau netan e'sqan'ai.i. Yete tik ke i' gi bai.i, yu'tiŋe

1—2 *daq atušā ba'n*. — This form is confirmed by another record *daq atušā ba*. 'I don't believe'. One must conclude that the idiom is *daq du'sas*, though that seems inherently improbable. *atušā* can otherwise only be referred to *d*-tsas* with a pl. h or x obj. (*du'tsas*, *du's-*) but *daq* is y sg. as is established by the phrases: *daq bila*, *daq ačučila*, *daq suryas* and *daq dusuryas*.

4 *məriŋ məriŋ* — v. § 114.

7 *tik bitsuman* — v. §§ 43. 8 & 9 and 389.

24 *je.i* — the corroborative or emphatic form 'I myself' v. § 142. Why the 'I' should be emphasised is not clear, but perhaps the effect produced is the Eng. 'I do know.'

not?" "If you do this thing that you have said," replied the Qazi, "then there is no one like to you. How then shall we not believe you?"

"Come then," said Buzur Jamhūr. "All of you come. Such of you too as are men of standing come with me and you will all see (for yourselves). The King gave command: "You who are men of standing, all of you go too and see."

They set out from the King's court and Buzur Jamhūr conducted them to the place where his father had been murdered. At the site of the murder he made them dig. They removed the earth that was (in the grave) and the bones emerged. They took all the bones out and when they looked there were the ten gold rings, and when they looked again the name of Bakht-i-Jamāl was engraved on all the rings. "O Qazis," said Buzur Jamhūr, "are these my father's rings or not?" "O Buzur Jamhūr," said the Qazi, "there has never been any one like you. These are your father's rings. What you say is true. Alqash has killed your father." "Make a grave," said Buzur Jamhūr, "and bury these bones of my father in it and make it (a) visible (monument) for me." They made a grave for the bones and threw them into it, and made a burial mound over it that could be seen.

They returned to the King and the King enquired of them: "Is what Buzur Jamhūr said true, or is it lies? Come tell me about it." "O King," said the Qazi. "There is no one like this man. What he said is true." "O Qazi," said the King, "settle this case." "I shall settle it," said the Qazi. "O Buzur Jamhūr, now speak the truth." "What am I to speak the truth about?" "When he murdered your father did Alqash take anyone with him to help him? Did Alqash strike your father one blow or two blows? Tell (us) this." "O Qazi," said Buzur Jamhūr, "I know about that. Alqash took my father away alone and murdered him. He killed him with a single blow, and he himself threw earth on the top of him and stamped the earth down with his feet, and

tik ertsi bai i. Apim juwan etai.i. Mü je nitsun au ya're etum i'se tisər ne'sqan ulo w'aščam." Padša hukəm etimi: "Ye tēlate nitsun e'sqan."

Itsūmi Buzur Jamburē yuy esqanum i'se tisatər hik šau ne čərap 5 ne i'se tisər wašimi. Iriŋčinqate tik gimi, yu'tinqate ertsimi. Hik ertimi. Ya're ertume levl aiyertimi.

Dimi padša mərakər Buzur Jambur. "Ya Buzur Jambur, uŋe go'se mud'a manimi.a?" "Ya padša ja ase mud'a manimi." "Ye ja ol'ji.e čaγa erti be'sa." "Uŋe gu'ljulo uyam ta'amān guya're di 10 biluma?" Padša seibai.i: "Le ačuko'n, wa! ja belate yetsa baiyam ke ite juwan ne ar čaγa ečai.i." Buzur Jamburē seibai.i: "Ite ta'am uŋe še'čər bu't rai di biluma?" "Awa še'asər rai di bilum." "Matum hukane it'orto ite ta'amər desku bi'ma? Ite yunikiš nuk'oγan hazar čaŋ g'o'tiluma (or, g'o'timi.a)?" Padša seibai.i: "Ya Buzur 15 Jambur, uŋ ju.anan menan kuli apai.i. Ja belate yetsa baiyam ke ite čaγa ar etuma. Gute ol'ji yetsum gute ma'ni ake'ya ba. Uŋ ar 'eti." "Le.i padša, uŋe gute ma'ni ak'ei ba?" "Be, ake'ya ba." "Ama guse mərakə'ulo go'r aye'ča ba. Čito bamate go'r e'ča ba."

20 Padša imo ima'ratər dimi, Buzur Jambur o'ltalik. "Ya padša, gul'ji.e čaγa ja go'r 'etam. Ma'ni ak'ei ba?" "Awa, ak'erya ba." "Ye je go'r e'čam. Gultu'mal eti. Uyam ta'amān go'r di bilum. Še'čər rai 'etuma, matum huke ito'to ite ta'amər desku bi'ma?"

4 *čərap ne* — glossed "cutting his neck." Probably this means "cutting off his head" as *čərap* usually implies "severing."

6 *yare stume* — v. § 382.

7 *dimi . . . Buzur Jambur* — such inversions, which will frequently be noticed, are due to the casual, colloquial style: 'he came to . . .' i. e. 'B. J. came.'

9 *be'sa* — I cannot explain this form. It is glossed "now get on with telling" and annotated "not otherwise used". The only guess I can hazard is *be + aso + aʔ* with some such meaning as "tell me, won't you?"

13 *ite yunikiš nuk'oγan* — p.pc. act. *gu + *-aγanas* v. Vocab. and § 249. 4. Cp. *neγan* p. 22 l. 17.

14 *čaŋ g'o'tiluma* — 3rd. sg. y plup. interrog. of *čaŋ *-atas* 'to vomit' v. § 261. II.

18 *ama* — (sc. 'I will tell you) but I won't tell you here'.

čito bamate — the meaning is 'in seclusion, in private', literally, "on (our) being apart" v. § 391.

made (it) look as if there was nothing (there). Now I shall take him and slay him at the pit where my father was buried and fling him into it." The King gave command: "Take him away and slay him in this wise."

Buzur Jamhūr led Alqash off to the pit where his father had been slain and cutting off his head with one stroke flung him into the pit. With his hands he threw in earth and with his feet he stamped it down. He filled up (the hole) and removed all evidence of the burial.

He then returned to the King's court. "O Buzur Jamhūr, has the desire of your heart been fulfilled?" "Yes, O King, my heart's desire is accomplished." "Well, now, get on and tell me about my dream." "In your dream," said Buzur Jamhūr, "did some savoury food appear before you?" "O Brothers," said the King, "he is telling my dream. Wa! He is telling me just what I saw." "Did a great desire come on you to eat the food?" said Buzur Jamhūr. "Yes, I felt a great desire to eat it." "Did a black dog plant its paw in the food? Feeling this (to be) revolting, were you perchance seized with vomiting?" "O Buzur Jamhūr," said the King, "there is no one like you! You tell me things just as I saw them. (But) I do not know the meaning of this vision that I saw. Explain it to me." "O King don't you know the meaning of it?" "No, I don't." "Well, I won't tell you in this public assembly. I'll tell you when we are alone."

The King went to his palace, he and Buzur Jamhūr, the two of them. "O King," said Buzur Jamhūr. "Don't you know the meaning of your dream that I told you?" "No, I don't know it." "Well, now I will tell you, listen. Some savoury food appeared before you. You wished to eat it. A black dog put down its paw in the food. Feeling this (to be) revolting, you vomited?" "Yes, I vomited." "Well, you saw all this?" "Yes, I saw all this. Now interpret it for me." "Good. I'll interpret it for you. Have you, or have you not married the daughter of the King of Habash?" "Yes, I have married her." "She was the savoury food. She has

Iṭe ɣunikiš nukoɣan čaŋ g'oṭiluma?" "Awa, čaŋ aṭ'ilum." "Ye ak'uruman yetsama?" "Awa'e, ak'uruman yetsa baiyam. Ye gute ma'ni ar eti." "Šura, go'r ečam. Habaši padša 'evi mutsura be?" "Awa mutsuya ba." "Uyam ta'am i'ne manumo. Mu'imo muyuwe
 5 (mu'we) šarṭsum mu'imo jiyər yar'an ditsu bo. Uŋ ap'amate i'ne ka mašɣu'l mai.ibo." Padša seibai.i: "Mu gute waxtulo 'amulo bai.i?" "Gute waxtulo Padša e'imo xazina'ulo bai.i." "Mu bəiya?" padša seibai.i. "Awa, mu bəi.i."

Padša i'ne Habaši padša e'imo xazina hiŋ do'nimi. Padša bəre'imi
 10 ke ulo bai.i. Ineṭse du'n di.usimi. Mərakər itsu'ni. Qazitiŋ gati oṭuman. Padša seibai.i: "Le qazitiŋ, je padša ba. Kin ja jama'ate mu'imo jiyər yar'an ditso bo. Ye gute astam etin." Qazie: "Astam ečam," seibai.i. "Ya padša, ku menə o'sqanas be. Ku d'asenər nutsun hu'nan traq (or, tsər) ne hin iṭe pfer hin kiṭe
 15 pfer no uriŋčeiŋ n'o'dilin fat o'čan." Qazie: "Gute astam etam," senimi. Utsuman i'se dasər nutsun e'se hu'nər uriŋčeiŋ 'o'diluman. No'dil i'ke pa'yomiŋ di.usin fat oṭuman iṭe dasulo. Buzur Jamhurər wazi'ri iči'ni.

Be'uruman deniŋ nimi, padša mərakə'ulo araŋ mi bam. Padša'r
 20 e'r ti bam iči'man, iriŋate ganimi. Padša'r muba'rak etuman. "Gu'iyen dimanimi," e'suman. "Ya Buzur Jamhur, e'i i'k besan o'sam?" "Binu's" (= mine) senimi. Padša iriŋulo araŋ bilum minimi. "Ya Buzur Jamhur, be'san i'k o'sam?" senimi. "Le.i padša, mu be o'sam?" senimi. "Mu araŋ bilum 'mine' asuma,"
 25 senimi. Nuširuwə'n o'sini.

"Ya Buzur Jamhur, gute uyo'n uŋe he.iba. Ja ki'ne šu.a'n dimanimi.a, ta'pan dimanimi.a? Ye gute čaɣa ar eti." "Padša

5 uŋ ap'amate — v. § 391.

13 menə o'sqanas be — v. § 401.

16 o'diluman 'they fixed their hands for them in the log' v. § 243.

22-24 araŋ bilum. — In the first case *bilum* may be the 3rd. sg. y. past, in the second it seems to be the static pc. based on *bila*, 'the-wine-which-is'.

25 Nuširuwə'n — this unorthodox derivation of the name *Nuširuwə'n* is not carried to its conclusion in the text. The narrator explained it as: *numin ɣutsər* 'drinking, go'; 'drink and go'. Pers. *nuš o rəwə'n* (*šū*).

brought a friend for herself from her father's city and she amuses herself with him in your absence." "Where is he now at the present time?" asked the King. "At the present time he is in the King's daughter's treasury." "Is he there now?" said the King. "Yes, he is there now."

The King opened the door of the treasury of the Habashi King's daughter and saw that he was inside. Seizing him he dragged him out and led him off to the court. They assembled the Qazis and the King said: "O Qazis, I am King and this wife of mine has brought a lover here for herself. Now give judgement." "I'll give judgement," said the Qazi. "O King, let no one kill these two. Let them take them away to a waste place and split a log and put one of them on one side of it and one of them on the other side of it, and securing their hands in it leave them there. This is the judgement I have given," said the Qazi. They took (the guilty parties) away to the desert and secured their hands in the (split) log and pulling out the wedges left them there in the desert.

On Buzur Jamhūr (the King) bestowed the Wazīrship.

A number of years passed and (one day) they were drinking 'araq in the King's court. They had poured out (some) for the King and they presented it to him and he took it in his hand. Then they offered their congratulations to the King and said: "A son has been born to you." "O Buzur Jamhūr," said the King, "what name shall I give my son?" "Drink (Persian: 'Binūsh')" said he, and the King drank the 'araq that was in his hand. "O Buzur Jamhūr, what name shall I give him?" "What name did I just now give him, O King?" "You said to me just now 'Drink the 'araq' (that was in my hand)." He called him: 'Nushīruwān' ("drink and go").

"O Buzur Jamhūr", said the King. "You know all these things: has this son of mine been born good or has he been born bad? Now tell me this." "Listen King, I shall tell you. He was born in a happy moment. He was born lucky. Seven kings will serve him. He will have 4000 private attendants. There will be 5000

gultumal eti; čaγa goʀ ečam. Šu.a sa.ɔtulo dimanimi. Nibaxt dimanimi. Kiʀnər talo padšahaʀtiŋe eʀ nokəri ečuman. Walti saʀs məramtiŋ eʀ me.iman. Tsindi saʀs eʀ xabərdaʀi etiš me.iman. Saʀs daqomutsaŋe gut eʀ dumaimi. Taʀj uyoʀn ɔdilase mai.imi.
 5 Fərš uyoʀn zər kinxaʀbe me.imi. Gute gilimuts uyoʀn ɣeniše me.imi. Iʀte gut uyoʀnulo uyʀaman kursimuts ɣeniše maimi.e. Tsane astame šaŋaličiq iʀne himaltərtse dʀitsikimi. Iʀte waxtulo aʀdil imai.imi. Ešuman, 'Nuširwaʀn Aʀdil'."

Gute čaγa etume ka Baxti.aʀe iʀen dimanimi. Padša se.ibai.i:
 10 "Ya Buzur Jamhur, iʀne badbaxte ke iʀen dimanimi, se.ibaʀn. Iʀne bečuk dimanimi?" "Buʀt daʀna dʀimanimi," se.ibai.i. "Makərčen dimanimi," se.ibai.i. "Kiʀne gu.iyər waziʀr dimanimi," se.ibai.i. "Kiʀne iʀk besan oʀši?" se.ibai.i. "Kiʀne iʀk Baxtek oʀši," se.ibai.i. "Guʀinu ke gu.iyən dimanimi" nuse mubaʀrak ečaʀn Buzur Jamhurər.
 15 "Uʀne gu.iye iʀk besan ošuma?" ešʀaʀn (or, ešuman). "Ja eʀi.e iʀk Si.aʀoxaš," se.ibai.i. Kuʀe u.iʀski nala dumanuman.

Kuʀe dumanumtsum aʀltər den nimi. Deʀšqaltimi Nuširwaʀn padša bal'eʀyər. Kubaʀde duɣərušai Buzur Jamhurtsum: "Kiʀne dumanumulo uʀne čaɣamiŋ etum iʀke hai.ai.iŋ ja kin'eete bitsan. Ja eʀi.e dušman
 20 amulo baiya be?" "Me.imi gu.iyər dušmanan." "Amulo bai.i gute wʀaxtulo?" "Yuye eʀščiŋulo bam. Imimo halkʀiʀšər mʀu giʀmi." "Yuye iʀk besan bila?" "Abdul Mutalib bila." "Iʀne iʀi.e iʀk besan 'oʀši?" "Iʀne iʀi.e iʀk Hamza oʀši. Iʀne šaʀre iʀk Arab bila." Kubaʀde se.ibai.i: "Mu uʀnər ruʀxsat eča ba. Arape mulkulo men
 25 huruča baʀn ke 'uʀlišo tsər oʀti." Turma aʀlto ta utʀantsate ɣenaʀj tai.aʀr oʀtimi. "Ya Buzur Jamhur, turma aʀlto ta utʀantsatum ɣenaʀj ɣane xərči goʀ etam. Gutsər Arape mulkər."

2 padšahaʀtiŋ — the Persian pl. *padšahan* + *Buruš.* pl. suffix *-tiŋ*,

3 *xabərdaʀi etiš me.iman* — *etiš* is perhaps for *etāšo* the pl. of the noun agent. It does not seem possible to take it as *etiš*.

4 *dumaimi* — presents some difficulties. As far as meaning goes it could best be attributed to *d*-manas* 'to come into existence' etc. but the form should then be *dimaimi*, so that it is necessary to assume a generalised form of *d*-manas*: *dumanas*.

A verb *dumanas* does exist meaning 'to freeze, coagulate, take shape'. Whether or not this is a generalised form of *d*-manas*, or a distinct verb, there is no clear evidence.

men to guard him. He will have a tent with 1000 poles. His crown will be all of satin. His carpets will be all of gold brocade. The pegs of his tent will all be of gold. There will be as many golden chairs as can find place in the whole tent. Over his doorway he will hang chains of true justice. In those days he will be "The Just." They will call him "Nushīrwān the Just."

Even as he had finished saying this a son was born to Bakhtiār. "O Buzur Jamhūr," said the King, "they say a son has been born to this wretch too. Of what nature has he been born?" "He has been born very knowing. He has been born a trickster. He has been born (to be) Wazīr to your son," said Buzur Jamhūr. "What will (Bakhtiār) call him?" "He will call him Bakhtēk." They said to Buzur Jamhūr: "A son has been born to you too," and they congratulated him. "What name will you give your son?" they asked. "My son's name is Siā.okhash." These three sons were all born at one time.

Twenty years passed after their birth and Nushīrwān Pādshā came of age. Kubād said to Buzur Jamhūr: "The signs which you spoke of at the time of his birth are (evident) on this son of mine," and he asked him: "Is there anywhere any enemy of my son or not?" "There will be an enemy of your son." "Where is he at the present time?" "He was in his father's loins and he has now passed into his mother's womb." "What is his father's name?" "It is Abdul Mutalib." "What will he call his son?" "He will call his son Hamza. The name of his country is Arab." "I now give you leave to go," said Kubād, "and whatever women are with child in the country of Arab rip open their bellies." He made them get ready gold on 1200 camels and said: "O Buzur Jamhūr, I have prepared this gold on 1200 camels for travelling expenses for you. Proceed to the country of Arab."

4 *tavj* . . . *adzlase* — one would have expected a golden or jewelled crown rather than a satin one.

6 *uyaman kursimuts* — *uyaman* from *-*yaiyas*. The form seems to be analogous to *baman* and is probably the static pc. plus -*an* v. §§ 389—390.

16 *u.rski* — numerals with the pron. prefixes are rare v. § 133.

18 *duyarušai* — as here, frequently introduces a statement not a question.

Buzur Jamhur Arap yakal g'utsərimi, be'uruman nokər n'uyen. Arapər xabər ni'mi. "Uyur padša hukəmate bu't uyur hiran bu't da'na hiran Arapər de'ərai.i di'a" nusen xabər tsuman. "Gušinətse 'ulišo tsər 'o'čər di'a" nusen, d'oyelumən, ar um'anuman. Abdul Mutalib se.ibal.i: "Le.i Islāmə gur'ur, le.i Xudayər bəndəgi etumišo, bu't uyur hir di'a. Yəncər ni'čən, ju'ina." "Šura ni'čən," se.iba n.

Niman yənci.ər. Be'uruman matə'n g'utsərumən. Uyančər di'a yetsumən. Abdul Mutalib ha'urtsu'm duso'kini. Buzur Jamhurə yetsimi. Buzur Jamhur ke so'kini. Ho hin hi'nər sala'm 'etuman. 10 Hin hi'ne iri'ŋčiq dum'ərumən. Huručaman. Buzur Jamhurə se.ibal.i: "Le Abdul Mutalib, ma besantsu'm ar bə'n ke ma mask'ilulo ra'ŋ api? Ma ra'ŋ badal mani'la. Ər am'amanin. Jə'tsu'm ni'ki ju'as bila, jə'tsu'm ba'ərkuš a'ču'ci. Ma besantsu'm ər bə'n ke ər am'amanin. Jə'tsu'm mirbə'ni ma'r ju'ci. Je ba'ərkuš aiy'e'čam." Bu't aiyəš 15 unanuman. Bu't xušie ka Arapə mulkər itsu'mən. Bu't izzatə ka 'e'urutuman. Šura arə'm ne huru'čaman.

Hən hi'san hur'utimi. Abdul Mutalib pai'ambəre i'en d'imanimi. Buzur Jamhurər 'esuman: "Abdul Mutalibe i'en dimanimi," nuse. Buzur Jamhurə: "Qau eti'n Abdul Mutalibər." Qau etuman. 20 Abdul Mutalib di'mi. "Ya Abdul Mutalib, mu dimanum i'ne gu'i jə'lər, (or, jə'le) ditso." Abdul Mutalib ni'mi 'i'e dišər. Ni'nin d'itsimi. Buzur Jamhurə: "Kule jə'r jo," 'e'simi. Yu'mi Buzur Jamhurə iri'ŋətər, i'ne il'əumutsatə bə'n etimi, i'ne ki'rts bim uyo'natə bə'n etimi. I'se majlisulo baman u'e sise: "Ya Buzur 25 Jamhur, kin jot giya'sanər u'ne besan izzat etuma? U'ŋ aki'l da'na, aki'l uyur hi're kinər bese aki'l izzat er 'etuma?"

2 *padša hukəmate . . . de'ərai.i* — *hukəmate* is out of place. Simply: 'the king has sent.'

4 *nusen doyeluman* — is equivalent to: 'they heard it said that . . .' *nusen* merely indicates reported speech.

7 *di'a yetsumən* — 'they saw he has come to meet them' i. e. 'they saw him coming.'

11 *ma besantsu'm ar bə'n ke* — this would normally mean, as it does in line 13, 'whatever you are afraid of', but here the *ke* is probably merely the connective 'that' and the *besan* interrogative: 'what are you afraid of that there is no colour in your faces?'

maskilulo — 'in your' (pl.) 'face' (sg.). The plural pronoun prefix is frequently felt sufficiently to notify the pluralness of the noun v § 128. III.

Buzur Jamhūr proceeded in the direction of Arab taking with him a number of servants. News (of his coming) reached Arab. They reported: "A great King has sent a very great man, a very wise man, to Arab and he has arrived. He has come to rip open the women's bellies." The people heard and were alarmed. Abdul Mutalib said: "O community of Islam, you who do service to God, a very great man has come. Come, let us go to meet him." "Good, we will go," said they.

They went out and proceeded some way to meet him. They saw Buzur Jamhūr coming to meet them. Abdul Mutalib dismounted from his horse. Buzur Jamhūr saw him and he too dismounted. Then they salamed to each other and kissed each other's hands and sat down. Buzur Jamhūr said: "O Abdul Mutalib, of what are you afraid that there is no colour in your face? Your colour has changed. Do not fear. Good will come from me, evil will not come from me. Whatever you are afraid of, do not fear. You will receive favours from me. I shall do no evil." They became very happy and led him off joyfully to the country of Arab, and established him there with great honour and settled down themselves in great peace and comfort.

Buzur Jamhūr stayed there for a month and a son was born to Abdul Mutalib the Prophet. They told Buzur Jamhūr. "A son has been born to Abdul Mutalib." "Call Abdul Mutalib," said Buzur Jamhūr. They called him. Abdul Mutalib came. "O Abdul Mutalib," said Buzur Jamhūr, "bring me the son who has just been born to you." Abdul Mutalib went off to the place where his son was and fetched him. "Give him to me here," said Buzur Jamhūr. He gave (the child) into Buzur Jamhūr's hands and Buzur Jamhūr kissed it on the eyes and he kissed it on the forehead and he kissed it all its joints. The people in the assembly said. "O Buzur Jamhūr, what honour have you done to this small child? You, so wise and so great a man, why have you done it such honour?"

25 *besan* — should probably be *besanar* 'for what reason?'

- “MAltumAl etin, kiNE sifAt maR eČAM. DoWum emokiše xa Bani Hašime griši bi. Iltants hərənulo han nišanAn bila. Aki'ljuko ku'e Ibrahim Paiγambəre xa'nda'ntsum dumai.i ba'n. I'te xa'nda'ntsum bai.i. Itetsum tēi.i izzat eča ba. Jil mana'stsum bur mana'stsər 5 šatiljuko padšaha'ntiŋ u'yumo taxttsum do'skuči, yu'katər gu'či. Isla'm baja e'či. Isla'me daqo dimanimi.” Turma hik ta utantsatum yenaŋ Abdul Mutalibər mirma'ni e'r etimi. “Ki'ne guvi u'ŋe ke guvi ja ke evi. Han guntsanulo ja'r ke fai.ıda imanAs bai.i. Guke uyo'n xərč ne bu't daltAs ne yu'sa.”
- 10 MatANum hin sisane isoγuči besan ni'en Buzur Jamhu'r 'esAljam. “Menan bai.i mat'ANum AsAlAs i'ne?” “Ya Buzur Jamhu'r, Isla'mtsum bai.i. Ja haqulo bai.i.” “‘Ko'le ju' e'su.ına,’ s'enimi. Ho i'ne ditsuman. “Le hir, u'ŋ matANum je bese Asul'ja?” “Qurba'n amanša. Paiγambəre ki'ne i' dimANum guntsalo ja' ke 'e'iyen di'mANai.i. 15 I'ne ditsa ba.” “Kul ja'r jo'wa,” esimi Buzur Jamhu're. I'ne yurmi. I'ne ke ki'rts bimanate ba'n etimi. Uyo'ne se.ıba'n: “Ya Buzur Jamhu'r, Paiγambəre i'yər u'ŋe (izzat) etAs haq bilum. Kin am'i'e u'iyen bai.i. Ki'nər besə te.i etuma?” “MAltumAl etin. Ki'ne di'mANum sifAt maR eČAM.” 'UltumAl etuman uyo'ne. “Kine 20 tama'm šatiljuko pahlwa'ntiŋe u'ŋ'i'e bap gai'imi. Bu'txa'nantse pfu ets'iči. Ki'ne Paiγambəre i'er wazi'r dimanimi. Kine besan senimi ke i'te 'eči. Kine bərči me.ımi,” o'simi.
- Buzur Jamhu'r huru'timi Arape bušai.ulo. “Kuba'de: ‘Ja e'ie dušmane tsiriš de'pirts (or, do'pirts)' nuse da'ram. Ja ku'ər inam 25 uči'AM. Je mu niyas aiγ'AMANAM je.ıno bušai.ər. Je mu ko'le huru'sAM.” I'ski den huru'timi. Iski den ni'mtsum i'e xatan e'r do'tsimi. “Le.i ja a'u, u'ŋ juwanan men ke apam [i'ne a.u]. Kuba'd duni.artsuM ni'mi. Nuširwa'n taxtate basimi. Baxteke wazi'ri šermi. Gun'iki.ŋ astamiŋ etimi, γun'iki.eŋ zuləm e'timi. Mulk xəra'b

9 *ywša* — alternative reading *ywšen* 2nd. pl. imper. of *i* + *-uše.As.

17 *u'ŋe etAs* — *izzat* must be supplied.

19 *ki'ne dimANum* — i. e. ‘of this one who has been born’.

27 *u'ŋ juwanan men ke apam i'ne a.u.* — This passage is obscure. The main difficulty, *i'ne*, was a later addition to the original text. The *i'ne* seems to be due to an uncompleted change in the form of the expression from: “there was no one like thee, O father” to: “there was no one like him, that father of mine.”

"Listen," said he. "I shall tell you the child's virtues. Down its right cheek is the line of the Bani Hāshim, and between its eyebrows is a sign. Such as these are born of the family of Ibrāhīm the Prophet. The child belongs to that family. For that reason I do it such honour. From the rising of the sun to the setting of the sun (*or* from the East to the West) mighty kings will be cast down from their thrones and fling them on the bier. He will establish Islām. He has been born a pillar of Islām." Then he bestowed on Abdul Mutalib a present of 1100 camel's loads of gold. "This son of yours," said he, "is your son, and he is also my son. One day he will benefit me too. Expend all this gold and rear him handsomely."

From a distance, a man carrying something in his bosom was looking at Buzur Jamhūr. "Who is that looking at me from a long way off?" (said Buzur Jamhūr). "O Buzur Jamhūr," said Abdul Mutalib, "he belongs to Islām, he is of my faith." "Tell him to come here," said Buzur Jamhūr. Thereupon they brought him up. "O man," said Buzur Jamhūr. "Why do you look at me from afar off?" "May I be your sacrifice! On the day that this son of the Prophet was born, a son was also born to me. I have brought him." "Give him here to me," said Buzur Jamhūr. The man gave him (the child) and of him too Buzur Jamhūr kissed the joints. All said: "O Buzur Jamhūr, your doing honour to the Prophet's child was right and proper. This is the son of common folk. Why do you treat him thus?" "Listen and I shall tell you his virtues." All listened. "This child," he said to them, "will take a tax of the beards of all mighty men of valour. He will set fire to idol temples. He was born (to be) Wazīr to the Prophet's son. Whatever the prophet's son says he will carry out. He will obey his behests."

Buzur Jamhūr took up his abode in the country of Arab. (He said) "Kubād sent me saying: 'Tear out the roots of the enemy of my son'. (Instead) I gave them presents. Now I have become unable to go (back) to my own country. I shall now stay here." He abode there for three years. When three years had passed his son sent him a letter: "O my father, there is no one like you, my

manimi. Ja gute xat tape dešqalti.a tape ju, sa dešqalti.a sa žu."

Buzur Jamhu're Abdul Mutalibtsum doγ'arusu'mi: "Ya Abdul Mutalib, je.imo bušai.ər niča ba." Abdul Mutalib seibai.i: "Ya
5 Buzur Jamhu'r, uṛate menene šalda ne 'ni' go'sasan apai.i. Uṛate menen šalda ne 'huru't' gosasan apai.i. Niča kuli go.imo rai.i, huruša kuli go.imo rai.i." Buzur Jamhu're: "Niča ba," senimi. "Xuda ya'r go'r maniš. Ye ni."

Arape mulketsum Buzur Jamhu'r daγ' man'imi. Gutsərimi i'mo
10 bušai.i yaKal. Nušərwa'n padša de'elimi: "Arabtsum Buzur Jamhu'r di'a" nuse. "Yančər ničam" nusen sa'ma'n etimi. Baxtek wazi'rər qau o'timi. Baxtek wazi'r di'mi. "Le.i Baxtek Wazi'r, Buzur Jamhu'r di'a, seiba'n. Yančər ničama ya'?" Baxtek Wazi're seibai.i: "Le.i padša, aki'l uyum padša'n yančər o'ni. In jut sis bai.i."
15 Nuširwa'ne seibai.i: "Le.i badbaxt, ja baba kanao atai.i (o', etai.i): 'Uṛe dušmane tsiriš de.ipi'ršər 'e'rə b'a. I'ne gute durro 'e'či. Ju'as waxtulo uṛ yančər ni,' asəi.i. 'Burt uyum hir bai.i,' asəi.i. 'Burt da'na bai.i,' asəi.i. Je yančər niča b'a. Uṛ ju'ča be ja ka?" "Padša, uṛ niča ke je ke jučam." "Awa, je niča b'a. Ja (a)kərtumər
20 o'r xabər eti." Baxtek wazi're o'r xabər etimi.

Padša yenčər ničər du'simi, i'mo baman sise ka, gutsərimi. Beuruman nuku'tsər tu'mak (o', paid'a) manuman. Matanər hinin

1 *dešqalti.a* — this is the short form of the 3rd. sg. pret. + *a*, and it is obviously equivalent to the common form of future condition, the pret. + *ke* 'if it arrives, should it arrive'.

2 *žu* i. e. *ju*. In Shina I have found this vacillation between *j* and *ž*, and between *j* and *ž* very common. It occurs in Burushaski also, but, in my experience to a much less extent. With my informants *ž* and *ž* were not very common sounds.

5 *ni go'sasan* — 'a sayer to thee (of) "go"'. Noun agent from *-*asas* § 403. 1.

9 *mulketsum* — the *ε* is probably to ease pronunciation.

11 *di'a nuse*. — I am not sure whether this is to be taken as: 'N. P. heard it said (that) B. J. has come' or as: 'N. P. heard of it and saying "B. J. has come . . ." (and saying) "I shall go to meet him" . . .'

Probably the former. Cp. note on p. 90 l. 4.

13 *ničama ya'?* — I am not sure of the force of *ya'*. Perhaps it is simply the interjection v. § 344.

father. Kubād departed from this world. Nushīrwān took his seat on the throne and Bakhtek secured the Wazīrship. He gave evil judgements and committed evil acts of oppression. The country has been ruined. If this letter of mine arrives at night, come (the same) night. If it arrives by day, come (the same) day."

Buzur Jamhūr addressed Abdul Mutalib: "O Abdul Mutalib, I am going to go back to my own country." "O Buzur Jamhūr," said Abdul Mutalib. "There is no one over you to give orders and say to you 'Go.' There is no one over you to give orders and say to you 'Stay.' If you go, it is your own pleasure. If you stay, it is your own pleasure." "I am going to go," said Buzur Jamhūr. "God be with you, then go."

Buzur Jamhūr rose up from the country of Arab and proceeded in the direction of his own country. Nushīrwān, the King, heard that Buzur Jamhūr had come from Arab. "I'll go to meet him," he said, and got his things ready. He sent for Bakhtek Wazīr. Bakhtek Wazīr came. "O Bakhtek Wazīr," he said. "They say that Buzur Jamhūr has come. Shall I go to meet him or not?" "O King, do not you, so great a king, go to meet him. He is an insignificant person." "O you wretch," said Nushīrwān. "My father counselled me saying 'I have sent Buzur Jamhūr to pull up the roots of your enemy. He will achieve this task. At the time of his returning do you go out to meet him.' He said to me: 'He is a very great man, he is very wise.' I am going to meet him. Are you coming with me or not?" "King, if you go I will come too." "Yes, I am going. Inform my followers." Bakhtek Wazīr informed them.

The King went out to meet (Buzur Jamhūr), and proceeded with those of his men who were there. When they had gone some

14 *padšar* — vocative: 'you, so great a king, do not go.'

15 *kanao atai.i* or *etai.i*. — If *atai.i* stands *kanao* *-*atas* is treated as a compound verb with the object regarded as "me"; with *etai.i* the object of *-*atas* is *kanao* and the indirect object *ar* ought probably to be expressed as in the case of *orr xabər eti* in line 20.

19 (a)*kartumər* — the Ms. has *kartumər*, but the word is otherwise established as *-*akartum*. The *a-* has been absorbed in the *a* of *ja*.

- yetsuman. O'ltalik haγurtsum duso'kuman. Hini'ne iri'ñčiñ d'uməruman. Huru'čaman. Nu'sirwan padša makuči hurutimi. Baxtek Wazir do'upa hurutimi. Buzur Jamhur γagpa hurutimi. Asma'nulo balašu.ik čal eti.ε. Gauγ'a manimi. Baxtek Wazire padšar ešai.i:
- 5 "Buzur Jamhurtsum doγarus, balašu.ε ba's he.ibai.i, bese te.i məibi.ε ke." Nu'sirwan padša duγərušai.i: "Ya Buzur Jamhur kutsə balašu b'ese han han d'elji.ε?" Buzur Jamhure se.ibai.i: "Ya padša, gutse bese te.i məi.ibi.ε ke jatsum at'oγərus." Padša se.ibai.i: "Gutse bə'se te.i məi.ibi.ε ke gute čaγa ja'r aiyevč'a ke jek (= je ke) uγ
- 10 həraŋulo ni'mi." Buzur Jamhure se.ibai.i: "Ya padša, go'sə ka gultumal etas ba ke gute čaγa go'r e'čam. Dalbat etum gultumal e'ča ke je kot čaγa go'r aiy'e'čam." Padša se.ibai.i: "Lar't Mana'ttsum teš maniš, 'ase ka altumal e'čam." Buzur Jamhure: "Ye g'ultumal eti, go'r čaγa e'čam," senimi.
- 15 Padša iltumal etimi. Buzur Jamhure se.ibai.i: "Le.i padša, je ke u'ŋər tu'ki ju'as duro'wanate aki'l məi.ibi.en." Padša samba etimi: "Besan γunikiš duro'wan etuman?" nuse. Buzur Jamhure se.ibai.i: "Guse han balasane han ise'r se.ibi: 'Ja e'ier go'i jo,' eši bi. I'se balase: 'Bese gu'ča ba?' eši bi. I'se balase: 'Bese aiyau.uča?' eši
- 20 bi. Da i'se balase se.ibi: 'Nu'sirawanə wa'lto šar'iŋ xəra'b manitsa, i'ke ja ai.imo muv'mimo muv'enimiŋulo muγu'nas ba ke ja ai.i gu'čam.' Da han i'sə balase se.ibi: 'Nu'sirwan taxtate bačantse (or, bamantse), Baxtekale waziri biličantse, turma walto xəra'b manaršo bitša, ek ke goγ'u'yam. Altər wa'lto xəra'b manaršo bitsa,
- 25 e'k ke goγ'u'yam.' Ya padša, ye (or, ya) aki'l čaγan 'eči.ε gutse b'alašu.ε."

1 *iriñčiñ* — the plural is due to the plural verb used with *hini'ne*. Each, I think, seeks only 'one' hand of the other.

3 *γagpa* — ž. λ. The *-g-* is hard to account for. Otherwise for "left" I have: *γayum* and *γauγum* (i. e. *γayum*, *γauyum*).

9 *məi.ibi.ε ke* — the force of the *ke* is not clear. It probably corresponds to the English form of direct question "why ever are they acting so?"

10 *go'sə ka* — i. e. *gu* + **-as* + *ε ka* 'with thy heart'.

11 *dalbat etum* — originally written *dalbatatum*. It is difficult to say whether the static participle of *etas* or the suffix **-ate* + *um* is the more probable.

16 *tu'ki ju'as* — appears to mean 'from which comes' i. e. 'involving contempt,' or 'disgrace' v. Vocab. & § 402.

distance (the two parties) met, and (Nushīrwān and Buzur Jamhūr) saw each other in the distance. They both dismounted from their horses and each kissed the other's hand. They sat down. Nushīrwān the King sat in the middle, Bakhtek Wazīr sat on his right hand, and Buzur Jamhūr sat on his left. Some birds started fighting in the sky and there was a disturbance. Bakhtek Wazīr said to the King: "Ask Buzur Jamhūr, who understands the language of birds, why the birds are behaving thus." Nushīrwān the King asked him: "O Buzur Jamhūr, why are these birds attacking each other?" "O King," replied Buzur Jamhūr, "don't ask me why they are acting thus." "If you don't tell me," said the King, "why they are acting thus, then all is over between you and me." "O King," said Buzur Jamhūr, "if you will listen seriously, I will tell you all about it. If you listen heedlessly, I won't tell you." "I swear by Lāt and Manāt that I will listen with all my heart." "Well, listen, and I will tell you," said Buzur Jamhūr.

The King gave ear and Buzur Jamhūr continued: "O King, they are behaving thus over a matter that entails disgrace to you and me." The King thought: "What evil thing have we done?" "The one bird," said Buzur Jamhūr, "is saying to the other: 'Give me your daughter for my son'. The other bird says: 'Why should I give her to you?' The first says: 'Why won't you give her to me?' Again the other says: 'Four cities of Nushīrwān's have been destroyed. If you will give those (cities) among the wedding gifts of my daughter's mother, I will let you have my daughter.' Then the first bird says: "Owing to Nushīrwān's being on the throne and to the Wazīrship's being in the hands of Bakhtek, fourteen (more cities) will be destroyed. I will give you those too. Twenty-four (more) are going to be destroyed and those too I will give you.' O King, such things are the birds saying."

19 *aiyau.uča* — *a + a + *-uryas* v. § 255.

22 *bačantse* } both &. λ. v. § 271.
23 *biličantse* }

turma — Ms. *turmo*.

Padša seibai.i: “Ya Buzur Jamhur ja besan Yuniki.aṅ duroiṅ eta ba ke padšahaṅtiṅ ači (= atsi) ɣas'ičuman. Gute šerum askiltsum jaš (or, matan) atiš g'omai.ima? Baxtek Wazi're guse kursi.ete mu gute go'rušam.” Buzur Jamhur'e seibai.i: “Uṅe gute duro 5 etuma ke uyoṅko padšahaṅtiṅe šabaš ju.as ečam, uṅe ta'rif tha'num go'čam.”

Padša Baxtek Wazi'r kursitsum da'l etimi, Buzur Jamhur e'urutimi e's kursiete, wazi'ri itsi tawi'l etimi. Wazi'ri iči'mi. Uyoṅe e'r muba'rak etuman. Di'en guts'eruman, Madai.iner d'ošqaltuman. 10 Buzur Jamhur'e i'ne i'ke buš'ai.imičiṅ uyoṅer xat bišami (or, o'tsumi): “Mamate besan Yuniki.aṅ asta'miṅ bitsum ke, mamate besan bapičan bitsum ke, Buzur Jamhur (ke) daiyam. Wazi'ri šeyam. Wa tsane astam etas i'ne d'aiyam. Ma'r tsane astam e'čam.”

Madai.inulo ara'm netan Nuširwane ka wazi'ri nušen huru'timi.

4 *mu gute* — perhaps an abbreviation for *mu gute waxtulo* cp. p. 86 l. 6.

5 *padšahaṅtiṅe šabaš ju.as ečam* — probably: 'I shall cause the praise of kings to come'.

12 *B. J. ke* — the *ke* has been put in brackets in the Ms. as optional.

"O Buzur Jamhūr," said the King. "If I have done any evil deeds the (other) kings will laugh at me. Will you be able to remove this disgrace from my face? (If you can) this very moment I will seat you on this chair of Bakhtek Wazīr's." "If you were to do this," said Buzur Jamhūr, "I shall win you the applause of mighty kings; and I shall exalt your fame on high."

The King made Bakhtek Wazīr get up from the chair and seated Buzur Jamhūr on it, and he charged him with the duties of Wazīr and bestowed the Wazīrship on him. All wished him joy, and they rose up and went their way and arrived in Madāin. (Then) Buzur Jamhūr despatched letters to all the lands (of Nushīrwān) saying "Whatever injustices have been done to you, whatever taxes have been imposed on you, I Buzur Jamhūr have come and have entered into possession of the Wazīrship. Lo, I, the man who does even-handed justice, have come. I shall do even-handed justice for you."

(Thereafter) occupying the Wazīrship, he abode in peace and comfort with Nushīrwān in Madāin.

No. IV.

The Story of Kiser (alias Pangchu).

Lama.ulo hin dolatman hiran bam. Ine hire gəru'mo wəxtulo sisər gu'r o'yuvi bam. I'ke gu'rulo hin jət giya'san paıda manimi, di.u'simi. Dyu'sin i'ne giya's, i'ne ɣamis hir'e ixakinmutse mamu bilum, ditsun yu'sami i'ne jət giya's, i'ne nyu'san (or, ni.u'san), mundaq
5 manimi. Mana'sər i'ne i'k Du'pa Mi'ru o'suman. Uyum imanimi

Kiser, the central figure of this tale, is no petty personage of merely local distinction, but a hero of renown throughout Northern Asia. Kesar provides the subject of a lengthy epic in Tibetan, and Gesser Khan's exploits are recorded in a Mongolian saga. His fame is further perpetuated in the unwritten folk tales of many Siberian and Mongolian peoples.

The tale of his deeds was found to be current in every village in Ladakh by A. H. Francke, who collected and published two of these oral Tibetan versions, with an argument for their significance as the relics of a primitive religion. It is from this tradition that the Burushaski version seems to derive.

The home of the Kesar legend remains undetermined, and this is not the place to examine either its character or its geographical extension.

It will suffice to provide clues to the literature on the subject in the following references :

Bergmann, Benjamin. "Nomadische Streifereien unter den Kalmüken in den Jahren 1802 und 1803." Hartman, Riga, 1804. Vol. III pp. 233—284. "Bokdo Gässär Chan," Eine mongolische Religionschrift in 2 Büchern.

Schmidt, I. J. "Die Taten Bogda Gesser Chan's." (Translated from the Mongolian). Petersburg und Leipzig 1839. Reprinted, Auriga Verlag E. G. M. B. H., Berlin 1925.

Francke, A. H. "The Spring Myth of the Kesar Saga." "Indian Antiquary." Vol. XXX, 1901 pp. 329—341. Vol. XXXI, 1902 pp. 32—40 and 147—157.

"A Lower Ladakhi Version of the Kesar Saga." "Bibliotheca Indica." (A. S. B.) 1905—1909. Fasciculi (New Series), Nos 1134, 1150, 1164 & 1218.

The article "Gling Chos" in Hasting's "Encyclopaedia of Religion and Ethics," vol. VIII, pp. 75 ff.

No. IV.

The Adventures of Kiser.

In Lama there was a rich man. In the Spring season he was giving wheat to the people. A small child made its appearance in the wheat and he took it out. The rich man's daughter-in-law was with milk and he brought the child (home) and reared it (with her help). It grew up and they gave it the name of Dungpa Miru

Laufer, Berthold. A review and criticism of Francke's "Spring Myth of the Kesar Saga" (as originally published in German). "Wiener Zeitschrift für die Kunde des Morgenlandes." Vol. XV 1901 pp. 77—107.

Contains what amounts to a bibliography of previous literature relating to Kesar or Gesser Khan.

Poppe, N. "Untersuchung der sprachlichen Eigentümlichkeiten der mongolischen Version des Gesser Khan." "Asia Major" Vol. III. Fasc. I and III, Lipsiae 1926.

The little I have to contribute on the subject will be found in "Folk-Lore," Vol. XLII, 1931 no. 2.

This text presents a good many difficulties, a considerable proportion of which are probably due to the circumstances in which it was recorded. 'Ali Madad of Baltit, the old man who related the story, was only able to do so at a pace at which it was impossible to write it down.

He could not repeat himself, and when asked to do so was liable to lose the thread of the story. The services of my usual informant, Imam Yar Beg, had therefore to be requisitioned to catch each episode as it fell from Ali Madad's lips and retail it at a pace and in a form convenient for the recorder.

The process was not an easy one for any of the persons concerned and it undoubtedly resulted in some confusions and errors which were not all eliminated by subsequent revision.

³ *dywsin . . . mōndaq manimi*. — The meaning of this is clear, but it affords an example of the confusion just referred to.

gusan er dumutsuman. Ine yus hurutumo. Hunčo satsum mušul
gi'mi. Mušul gičilum mu'i besan a't'imanimi. Akučamo. Ta qutsulo
mušul gi'mi akučamo.

Inemu muyər nuju'male ni'mi. Ni'n, "Le.i nuju'm, ja o'smo
5 ta qutsulo mušul gi'mi, akučaćubo." Ramalči.e: "Guča bo, ye ni,"
senimi. Ni'mi, niči ke guča bo muyen dimanai.i. Ine bare'imi
ke ine giya'se jakune surrat bila, bani a'dame idim bi. Mušul
gi'm bila. Da ni'mi ramalči.e.e, ni'nin, "Le.i nuju'm, u'qe tsan,
guča bo, ama ine surrat jakune bila, ine idim bani a'dame bi. Ine ik'
10 je besan ošam?" "Ine ik' Ab'adumbu o's," senimi. "Da guča
bo, ni," senimi: "Hile'san dimanai.i." Nimi, niči ke da guča bo,
hile'san dimanai.i. Ine bare'imi ki hu'ke surrat bila, bani a'dame
idim bi. "Ine ik' besan ošam?" Senasər "Aba Kitu'q o's,"
senimi. "Da gu.i.en dimanai.i, ni," senimi. Da juči ke i'en dimanai.i.
15 Ine surrat gasanče bila, bani a'dame idim bi. Da ni'mi nuju'm
epačər, senimi: "Ik' besan ošam?" Nuju'me seibai: "Ine ik'
Aba Čuxtu'q o's," senimi. Da nimi, inemutsum ak'i'l zailate (or,
ju'ko) tha muyu dumanuman.

Ine Du'pa Miru tha yu d'umanuntsum i'lji dər'u'anər nimi.
20 Dər'u.ər ninin han ru'qanulo hanuman giri tsirtan bi. In nazerər
gi'mi. In nazerər giya'sər a'lta tsir yan'imi.e. Nazertsum däl
manimi. Mana'sər han tsir bi. Da nazerər gi'mi. Da a'lta yan'imi.e.
Tawakal ne bišami. I'se tsirtse diru yami. I'se tsir epačər
nimi. Ni'n i'se kaš etimi, kaš ne ifatər'imi. Bəre'imi ke batulo
25 a'lto yumori'q bitsa. Ine hik biša bam. Ine ik'ərəqe seibai.i:
"Ja hik bišaiya baiyam han yumur məimtse, kok a'lto yumori'q
bitsa."

3 *akučamo* — 3rd. sg. hf. pret. neg. of *gučai.as*.

7 *surrat* — is used either of the "appearance" in general or of the "face". It is here probably equivalent to "head". In the Ladakhi version of the story the corresponding personages have animals' "heads" in Francke's translation.

8 *gi'm bila* — for this use of the static pc. v. § 379 d.

21 *nazertsum däl manimi* — "he rose from aiming", but it is probably only meant that he ceased aiming and looked direct at the ibex.

26 *məimtse* — 3rd. sg. Conditional of *manas, mai + um + tse* v. §§ 313 & 351.

When he had reached manhood they procured a wife for him. In due course she became with child, and after nine months her labour came on. Her labour continued, but no child was born. She was not delivered. For 100 days her pains continued and she was not delivered.

Her husband went to a diviner and said: "O Diviner, my wife has been in travail for 100 days and she does not give birth." "She has been delivered," said the diviner, "now go." He went off and when he came (to his home) his wife had been delivered and a son had been born to her. He saw that the child had a donkey's head and a human body. (Again) labour pains seized his wife and he went once more to the diviner. "O Diviner," said he, "you were right. My wife has been delivered, but the child has a donkey's head and a human body. What name shall I give it?" "Call it Abadum Bu (*or*, Aba Dumbu)," said the diviner. "Your wife has again given birth, go, a boy has been born." Dungpa Miru went off and when he reached home his wife had been delivered and a boy had been born. He saw that it had a dog's head and a human body. (He went again to the diviner and said:) "What name shall I give it?" "Call it Aba Kitung. Another son has been born to you, go," said the diviner. When he came again (to his home) a son had been born to him. He had a hawk's head and a human body. Again he went off to the diviner and said: "What name shall I give it?" "Call it Aba Chukhtung," said the diviner, and the man went off again. In like manner one hundred sons were born to his wife.

After the hundred sons had been born Dungpa Miru went off a-hunting. In a jungle was an ibex goat all by itself. He took aim at it. When he did so there appeared to be two goats. He got up from his aiming and there was only one goat. Again he aimed and again there appeared to be two. Putting his faith in God he fired. The bullet hit the goat and he went up to it and finished it off and skinned it. In the skin he noticed that there were two (bullet-)holes, while he had fired only one shot. He said to himself: "I fired only once, there should be only one hole, but here are two holes."

Altan hiri epačər durumən, uɛ seiba'n: "Le.i hir, uŋ tsən sen," seiba'n. "Guse yər ne mi d'elibam, uŋ guy'a'rər w'alimi," senuman. "Guse uŋe mai.i bi.a, mi mai.i bi ke, tsəne sen," senuman. "Ma tsən," senimi; "guse yər ne ma deli bam. Ast'amulo ja mai.i 5 bi," s'enimi. "Uŋe tsən, astamulo uŋər me.imi" senuman. Ine hi'ne seibai.i: "Gute čap ja'r ači, bat uŋ tsu." "Bat ka akučičam, čap ka akučičam," 'esimi. "Ja jama'ate nas tsučo bəm, 'giri.e čap su,' senubo. Čap ači," senimi. Ine seibai.i: "Čap gučičam, ama han karta'ate gučičam, ti akučičam." "Ti besan kart ne ači" 10 senimi. "Ja kart gute bila, gu'smutsum hile'san dimanimi kuli, dasi'nan dum'u'manu kuli, ja'r jo," senimi. Rıza g'animi. Čap inər iči'mi Dunpa Miru.ɛ seibai.i: "Uŋe g'u.i'k ja akeya ba, uŋe watane i'k ke ja akeya ba," senimi. "Uŋe bušaiye gan ke akeya ba." "Ja e'ik Pfasan Kar'aski bila," seibai.i. "Ja bušai.ɛ i'k Yal Butot 15 bila," seibai.i. Gan ke 'elit'irčai.i. "Gute gane ju," seibai.i. "Yo'le gate guntsiŋ nitsan, ke'n ke ne'sal, ju," seibai.i.

Nusen čap nuka (*or*, nukan) i'mo hai yakaltər ni'mi. Ni'nin i'te čap yu'smur muči'mi. I'te čap nuše in huru'tumo. I'ljum in hisa'b babər etimi, netan i'tə waxt ke i'te gunts babər netan inə hai 20 yakal guts'ərini. Beruman guntsiŋe nuku'tsər inə ha'lər d'e'sqaltimi. Yər inə yu's nuku'čan hile'san dimanam. Han tsi.əre bušo'sowan ke inə hile'se ka dimani bi'm. I'se tsi.ər bušo'so.ɛ i'lt'u'ri.ɛŋ yeniše bitsum. Ifačimuts ke yeniše bim. E'se ičokuraŋ ke yeniše bitsum. E'se əspuraŋ ke yeniše bitsum. E'se gaptsum biške kimi.'a bitsum. 25 Inə hile's e'le jot bam. Šati'lowan diman'am. Inə wa'da ɛ'tumulo

7 *nas tsučo bəm* — this expression is used of the cravings for special food etc. sometimes experienced by pregnant women.

9 *ti besan kart ne ači* — the force of this 'ti' is not clear to me. I can only translate the phrase as: "making any (*or*, some) other condition, give it to me", and I have it glossed in this sense, but no previous condition has been stated.

11 *dum'u'manu* — the short form of 3rd. sg. hf. pret. v. § 314.

17 *yakaltər ni'mi* — this is followed in the text by *inə ke imo hai yakaltər ni'mi* "he (i. e. *Pfasan Kar'aski*) too went off to his home," but this breaks the syntactical sequence.

18 *i'ljum* — 'from behind' i. e. from the date of the agreement.

24 *gaptsum biške* — *gaptsum* is to be regarded as adjectival: *gap + tse + um* 'the being-on-the-skin hair'.

Two men came up to him and said: "O man, speak the truth. We had shot this ibex first, (but) it fell in front of you. Is it yours or is it ours? Speak the truth." "You are right," said he, "you had hit it first, (but) according to justice it is mine." "You are right," they replied, "according to justice it is yours." (Then) one of them said: "Give me the meat and do you take the skin." "I will give you neither the skin nor the meat. My wife (being pregnant) had a craving for it and said: 'Bring me ibex meat,' so give me that meat." The other said: "I will give you the meat, but only on a certain condition will I give it to you. I won't give it to you for nothing." "Well, make whatever condition you please and give me the meat." "My condition is this: If ever a boy is born to your wife, or if ever a girl is born to her, give the child to me." The man obtained Dungpa Mīru's consent and gave him the meat. "I do not know your name," said Dungpa Mīru. "Nor do I know the name of your country, nor do I know the way to your country." "My name," said the man, "is Fasan Karaski, and the name of my country is Yal Butot." He also showed him the way to it saying: "Come by this road. Count the days up to twelve months and watch the appointed time and then come."

Dungpa Mīru (then) took the meat and went off to his home. (Arrived there) he gave the meat to his wife and she ate it and became with child. Thereafter Dungpa Mīru kept the tally of the days and having made up the exact time and day he set out for the other's abode. Proceeding on his way for a number of days he arrived at the man's house. Before this his wife was brought to bed and a boy had been born to her and with the boy a bull calf had also been born to her. The horns of the bull calf were of gold, its hoofs were of gold and its forelock was of gold, and its mane was of gold and golden also was the hair of its coat. The boy there was small, (but) he had been born strong. That is, the boy who had been born under

25 *ine wāda etamalo dimānam* — The exact meaning is doubtful v. § 388. The sentence seems to be a parenthesis to clarify the meaning of the preceding one.

dimanum i'ne šatilo an bam. I'ne yučər yuy pasom imanumi. I'ne senimi: "Ja wa'da eta baiyam ki'ne hile'san baiya das'inan bo?" senimi. "Hilesan bai.i," senimi. "Jo'čumana?" s'enimi. "Gu'čam," senimi. "Mulkulo astam no'tan gu'čam," senimi.

- 5 I'ne yu' nuyen astamər du'simi. Mulkulum sistsum doyarusumi: "Daltas ki'ne evu'ča ba. Ašarto ne yučaba. Je hunəriq 'o'čam, ma bare'nin," senimi. Yu'ər hukəm etimi: "Ki'ne ka galt ne suluma du'nin," senimi. Hin di'en du'nimi e'ka. I'ne jut i'ne šat ne uyum ine wašimi. Yate hi'nər hukəm etimi: "Du'n" nuse.
- 10 I'n ke wašimi. "Ma astam etin ku'e hərənqulo amin yunikiš, amin daltas bai.i ke." U'e ki'ne šatilo iner han bər ne 'ašato bai.i' se.iba'n. Da "ki'ne kartulu ke ki'ne dimanai ki'ne yučam," se.ibai.i. I'ne ditsun havlər. "Šugurlo, u'qə kartulo ki'ne dimanai.i, gu'čam," se.ibai.i. Ho i'ne hile'sər doyarusumi: "Le eri, u'qə ja kartulo ba.
- 15 Ja ka jučuma be?" "Aya, jučam," senimi. "Ama u'qə gu'imo bušai.ər ni kul'tomo guntsatsum pfer gute de'nər yo'ltšər hisa'b eti. Gu'imo tešatər du'sin hisa'b eti. Han bađali'ken (or, barali'ken) gopači nos, čup ne hurut. Hərvlte asma'nulo xuro'nčan numan i'te xuro'nčatsum han čuto'wan numan i'se bađali'kər gi'čam," esimi.
- 20 "I'te tsil numan amin gu.i'e goxakin goy'erum bo ke i'te bađali'kulum tsil inemur muči, mo'min. Te'late je jučam. Murto u'qə guyemo ganate guyemo bušai.ər ni," senimi.

2 *i'ne senimi* — i. e. *Pf.šadan Kar.ški* said . . . The narrative is continued from *dešqaltimi* p. 104 l. 20.

ja wa'da eta baiyam ki'ne . . . 'the one whom I had stipulated about'. This is an example of how the lack of a Relative Pronoun is made good in Burushaski. The clause is adjectival and one must either suppose a relative which does not exist or regard the verb as being participial.

4 *astam no'tan* — 'causing them (the people) to make a decision'. The exact nature & significance of the episode which follows is obscure.

6 *Ašarto ne* — i. e. *Ašarto i'ne* 'that weak one' there is nothing to indicate who the "weak one" was.

9 *yate hi'nər* — probably 'next, to another'.

15 *Ama u'qə* . . . *ni* — "he said to his own father" should be inserted either before or after *ama*.

16 *pfer* — the use of *pfer* here is peculiar. The literal rendering of the passage is probably "reckon from today backwards in the current year up to twelve

the contract was strong. His father grudged to hand him over to the man. The latter said: "Is (the child) I had made the condition about a boy, or is it a girl?" "It is a boy," said Dungpa Miru. "Are you going to give him to me, or not?" "I will give him to you. I will have the matter adjudicated on in my country and then give him to you."

Taking his sons with him he presented himself for a decision of the case. He said to the people of the country: "I won't give him this fine boy. I'll give him the feeble one. I'll make them show off their accomplishments. You watch." Then he gave orders to his sons saying: "You take it in turns and wrestle with this boy." One got up and grappled with him. The small lad overpowered and threw the big one. Then the father said to another: "Tackle him," and the small lad threw him too. "Now you decide," said he to the people, "which among them is the inferior, and which is the superior?" They all with one voice said of the strong one: "He is the weakest." On this Dungpa Miru said: "I shall give him this boy, as the one who was born under the agreement."

So he brought him along to the man's house and said: "Friend, this lad was born under the agreement. I give him to you." "My son," said the man to the boy. "You are mine according to the agreement. Will you come with me or not?" "Yes, father. I will come," said the boy. But (to his own father he said:) "You go back to your own country and in this coming year reckon up to twelve months from today. Then go up on to your roof, make your reckoning, put a bowl down beside you and sit in silence. I shall become a raincloud in the sky and I shall become a drop of rain and fall from the cloud into the bowl. Then whoever is your favourite daughter-in-law give her the water from the bowl and make her drink it. Thus shall I come (back). Now go off by your own road to your own country."

months". We should say "forwards" but the point of view is the end of the twelve months and one reckons backwards towards oneself.

18 *xuroñčan nomān* — is perhaps absolute: "a rain-cloud having come into being in the sky" i. e. 'a raincloud will appear in the sky and I shall turn into a drop of rain and fall from that cloud'.

20 *gu.ñe goxakin* — 'your daughter-in-law (wife) of your son.' **-axakin* or **-axakin* alone means 'daughter-in-law'.

Nimi ha'ler. I'mo ha'ler ni'nin guntsiñ eγ'anastse (or, eγ'anasər) du'nimi. Ite guntsatsum yo'lə gate guntsiñ mana'sər i'se bađalik niyen i'mo te'satər du'simi. Terumaner han xuro'nčan aiyasulo i'ne te'sene (or, te'si yaqe) čarər di'nin i'te xuro'nčatsum həra'ltə 5 čuto'wan numan bađali'kər so'kimi. I'te tsu'mi, Aba Dumbu i'kaqe i'ne i'e ix'akinmur i'te tsil mučimi. I'te tsil i'ne m'inumo.

Numin (or, mina'sər) i'ne gu's huru'tumo. Huru'tumtsum musamutse guntsiñ hisa'b etumo. Turma a'lto sa nimi, aku'čamo. Turma a'lto sa ni'mtsum mušul gi'mi. Ulo moγumərululm ho'l ne kau manimi: 10 "Giri amulo halki'či.en ke te'le damaiyam (or, damanas ba)." I'mi.e či'se bu'ri.ər (or, itanər) ni'mo. "Ye ako'le alwatta (or, albatta) giri tsir ha'lk'i'či.en" nusen, numu'ər telə huru'tumo, m'oyenumo. Moyenumtse mušul gi'mi. Mu'lulum da kau etimi: "Se mama, je amulo čumo d'umanas diš bila ke te'le d'amanas ba. 15 I'te dišər atsu," senimi. Ine gus da i'se či'se bu'ritsum mu'lulum i'te kau mana'sər but mušaqate ka sinda kayər sokumo. Dusok numu'ər guč'amo. Nukučen m'oyenumo.

Moyenumtse (or, moyenasər) mušul gi'mi. Da kau etimi: "Amulo haγur halki'či.en ke i'te dišulo d'amanas ba, telər atsu," senimi. 20 Ho te'latsum da'l numan 'ajo ečume mudumučutse du'n haγure tərkaqər dumo'mo. Te'le dumo'n jafat numu'man, sus munanumo. Mumanasər da kau etimi. "Bu'a amulo halki'či.en ke i'te dišulo d'amaiyam, telər atsu" senimi. Ho bu'a i'kači.as i'te tərker i'tsumo. Telər ni.asər da mu'lulum ho'l ne se.ibai.i: "Belišo halka's dišər 25 atsu," se.ibai.i. Belišo halka's tərker its'umo. Itsuyasər da kau ečai.i: "M'ama, m'ama, je mi'mo ha'le damanas ba, telər atsu," saibai. Ho da mu'imo ha'ler its'umo. Ho i'ke uyo'n zul numo faš numo i'mo ha'ler mutsu'am. Tele ha'ler num'o'n jafat numu'man m'oyenumo.

I'ne mu'lulo čayamiñ etas i'ne giyas moyenumtse mu'ltsum du'sin

4 *te'sene* (or, *te'si yaqe*) — probably *te'si* + *aqe*.

12 *numu'ər* — p.p.c. active hf. of **-wər-as* 'to become tired'.

14 *se mama* — the use of *se* in addressing one's mother is an impropriety.

čumo dumanas diš — the fishes' birthplace cp. § 402.

21–22 *mumanamo*, *mumanasər* — The Ms. has *mo-* in each case.

27 *zul numo* — I have not recorded this expression elsewhere. I gathered that *zul* means "wandering round".

The father went off to his home and there began counting the days. When a twelvemonth of days from that day were accomplished he took the bowl and went up on to his roof. Thereupon a cloud came up in the sky straight over his roof and a drop of rain descended from the cloud into the bowl. That (drop of) water he carried off and gave to the wife of his son named Aba Dumbu, and she drank it.

After drinking it the woman became with child and she kept a reckoning of the days of her pregnancy from the date of her conception. Twelve months passed and she was not delivered, but when those twelve months were passed her labour came on and a voice came out from her inside: "Where the ibex bear their young, there I am to be born." His mother went up to the crest of the mountain. "Now here," said she, "the ibex must certainly have their young." Then being tired she sat down there and went to sleep. As she slept her labour came on and again a voice came from inside her: "Mother, where the fish are born, there I am to be born. Take me thither." When the voice had thus spoken, the woman came down with great difficulty from the crest of the mountain to the river beach. Then, being tired she lay down and fell asleep.

As she slept her pains came on and the voice again came saying: "In the place where the horses have their foals there I am to be born. Take me there." So she rose up and groaning and grasping her knees she came to the horses' stables. When she got there she was utterly exhausted and became unconscious. Again the voice came saying: "Where the cows calve there I shall be born, take me thither." So she bore him off to the enclosure where the cows were kept. On her arriving there again the voice issued from inside her saying: "Take me to the place where the sheep have their lambs." So she took him to the sheep's lambing-fold. When she had done so, again he called out: "Mother, mother, I am to be born in our own house. Take me there." She then took him to her own home. Thus having made her wander round all these

²⁷ *fAš numo* — this may mean "making her finish off (the business)" or, perhaps "exhausting her". *fAš etAš* appears to be used also in the sense of "to search" v. Vocab.

ho'lp'a jo'ŋ num'a huru'timi. Da mušul niki'n dumu'talimo. Bəre'imo ke ine mu'lulo ədγamiŋ etas ine holpa'çi ye'tsumo. Ine ni'tsin da gučamo. Hin ke mu'i'yen dimanimi. (Dimanasər) i'te waxtulo mu'ya're walum ine gya's yər mu'ltsum du'ssum ine ine lap (or, yir'i't) 5 etimi. Ine imi.ε ine yir'i't etas ni'tsin ər numu'man qi.u' etumo. Qi.u etasər ine giya's ixattsum ho'le we'simi. I'te ho'lə we'si.ase ka: "Mama, mama," sebai.i, "kine aču.ε huba'l u'ŋər ju'š. Du'ŋ ke fat etam ke ki'ne aču.ε idim uyo'n čumarə meimtsə. "Ekatiŋ ya'rər ja dam at'ešqaltimi. Ekatiŋ ya're bania'dame čap du.a'simi. 10 Ya're uyo'n idi'm čumar imanimi. Kintse besan ke thaiyas api," seibai.i: "Ki'n mene kuli də'lš ay'omaiman. Ekatiŋ ya're mene le'l numan deluman ke ki'nər nuqsan bila."

U'ε d'umanasər u'y dimi. U'y yu' nuyetsin xuš imanimi, ine yu'se a'ltu muyu do'smano bo'm. Ho u'mi.ε mamu ču's no 'u'samo. 15 Ine yər dusum (or, dimanum) ine mu'i guntsatsum gunts aša'to imai.ime γunikiš im'animi. Ine i'ljum dimanum ine guntsatsum gunts pa.ime sa'ro šati'lo imanimi. Yu'se muy'erər se.ibo: "Ku'ε o'ltalik guyu'ε u.i'kičiŋik o's," se.ibo (or, senumo). Ine u'ikičiŋ 'o'səmi. Yər dimanum γunikiš da aša'to ine i'ik Pa'ŋču o'simi. 20 Ine i'ljum dimanum šati'lo ine i'k Bu'mlift'an o'simi.

Ho berum deniŋtsum oyo'ŋko umanuman. U'ε tha uyo'n Kisə're u'i'tse mana'sər šuru etuman. Aba Kitu'ŋ u'ete uyum bam. Pailwa'n bam, si'ŋge ε's bim. In' mentsum ke ar emaibam. Kisə're uyo'n gati' no'tan ine seibai.i: "Ju'in, je ma bušai.ε traŋ ma'čam." Ho 25 u'ε tha uyo'nər bušai.i traŋ ne u'čimi. Pa'ŋču.ər e'čimi. Pa'ŋču

6 *i'te ho'le* — 'out of it' i. e. 'out of his mouth'.

21 *Kisə're* — the original 100 Animal-headed Brothers, sons of *Duŋpa Miru*. The term apparently means the Kisə're Brethren, or Kisə're Clan. It is not a Burushaski plural form.

The *Pa'ŋču* of the present story is Kisə'r and later on is called so, and occasionally Liŋpikisə'r or Liŋkpikisə'r.

The hero of the corresponding Ladakhi and Mongol stories is "Kesar" and "Gesser Khan".

23 *si'ŋge ε's* — As the verb is x agreeing with ε's, the exact meaning must be 'his was a lion's heart' rather than 'he was lion-hearted'. This is borne out by the genitive of Aba Kitu'ŋ in *Aba Kitu'ŋe si'ŋge ε's bim* p. 114 l. 2.

24 *ma bušai.ε traŋ ma'čam* — 'I shall divide your land for you' v. §§ 249. 3 and 261 l. b.

places and leave nothing out he had brought her home again. When she arrived there she was worn out and fell asleep.

As she slept the child who had spoken inside her made his way out and sat crouching (on the ground) outside. Once more her pains came on and she woke up. She looked and saw the child that had spoken inside her (now sitting) outside. Again she was delivered and another son was born to her. As soon as it was born, the child which had first come out from inside her put the child that had now been born in his mouth. His mother seeing him swallowing the other one was frightened and screamed out. On this the one child put the other out of his mouth and cried: "Mother, mother, may the responsibility for this brother of mine fall on you! If you had let matters alone for a little my brother's whole body would have become iron. (As it is) my breath did not reach his armpits and under his armpits has remained (ordinary) human flesh. All the rest of his body has become iron. Nothing will have any effect on him and no one will be able to injure him. Only, if anyone knows about his armpits and hits him there, then he will be injured."

After the children had been born their father came and saw them and was pleased (that) his wife had given birth to twin sons. The mother suckled and reared them. The boy who was born first day by day became weaker and weaker and more and more ill-favoured. But the later-born one day by day grew bigger and became stouter and stronger. The wife said to her husband: "Give names to these two sons of yours." So he gave them names. The first-born, ill-favoured weak one he named Pāngchu, and the later-born, strong one he named Būmliftan.

In the course of some years they grew up. Now all the hundred Kiserè (brothers) prepared to separate. The senior of them was Aba Kitung. He was a man of might and lion-hearted and he feared no one. He assembled all the Kiserè and said to them: "Come along, I shall apportion your land among you." Then he divided up the land among all the hundred of them and allotted it to them. To Pangchu he gave nothing. Pangchu rose up and said: "O Aba Kitung,

da'l me.ıbai. "Ya Aba Kituṅ, je ke ba, n'a?" "Awa, uṅ ka ba, guči'čam," senimi. MAZƏRIŇE diš ičiimi. Paṅču.ε: "Ju go'r maniš," seıbai.i. "Ku'e uyo'ntsum gutə miltu'se diš šu.a ja'r ači'ma."

Abā Kirtuṅe da ma'l traṅ o'timi (or, o'čai.i). Paṅču'er eučai.i.
5 Ya're ta u uyo'nər ma'l u'mi. Paṅču dal di.e'mi. "Ya Aba Kituṅ, je ke ba, ja'r ke jo." "Uṅ ke ba, gu'čam," senimi. "Uṅər ma'le dišulo sinda huma guči'čam," senimi. "Ya Aba Kituṅ, ku'e uyo'ntsum ja'r šu.a traṅulo ači'ma," senimi.

Hakičlaṅ traṅ o'timi. Aba Kituṅe hakičlaṅ uyo'nər u'yunimi,
10 Paṅču.ər ha ečiimi. Paṅču dal di.e'mi. "Ya Aba Kituṅ, je ke ba, ja'r ba'go (or, a'ğərüm) ha ači," senimi. "Šu.a, guči'čam" nusen, bu't yunikiš oru'tas guti.en bim, "I'se uṅər maniš" nusen, yu'mi. Da'l manimi Paṅču. "Ya Aba Kituṅ," seıbai.i, "ku'e uyo'ntsum traṅulo ja'r šu.a dišmiṅ a'yunuma," seıbai.i.

U'e Kisəre qaum həraṅtsum hin sišan 'irimi. Ine nitsun mazəri'ṅate
ya're 'etuman. Paṅču ni'nin mazərtsum dyu'usimi. Ine irum gutas
ditsun sama xau wašimi. MAZƏRIŇE diš au'učimi (or, o'čimi). "Ja
Aba Kituṅe ja'r traṅulum ači bai.i. Ja diš bila," senimi. "Ma
gutešo dutsun ja dišulo be'se ya're o'č'a'n?" senimi. "Ja diš bila,
20 amačiča ba," senimi. U'e e'se (or, i'se) gutas u'imo ha'le e.uru'tuman.
Amulo ya're e'čər (or, e'tas) diš api'm, ultu'se diš Aba Kituṅe
Paṅču.ər iči bam.

Abā Kituṅ i'mo bušai.ər ničər ni'mi. Huma'te Paṅču rač ne
bam. Huma' dušər Aba Kituṅ i'mo bušai.ər ničər ha'ur e'gičər
25 ditsimi. Paṅču hərt manimi. Hərt numan seıbai.i: "Le həramza'da,
Abā Kituṅe gute ja a'ğərüm ači bai.i. Uṅ menen ba ja Aba Kituṅe

1 *ka* or *kə* — a frequent variant of *ke*.

7 *ku'e uyo'ntsum* . . — Note the ellipsis common in statements of comparison. 'This place you have given me (is) better than (what you have given to) all these'.
ku'e uyo'ntsum — the Ms. has *ku'o*.

12 *oru'tas* — negative *a* + *horu'tas*.

23 *rač ne bam* — a quasi imperf. 'was keeping guard', but really "he, watching, was there" cp. p. 38 l. 12 *iltumal ne bam*.

dušər — present base + *ər* of *dušas*, denoting purpose, intention.

24 *e'gičər* — probably to be regarded as Causative of *giyas* v. i. 'to enter, plunge into' etc.

there is me too, isn't there?" "Yes, there is you too. I shall give you something," said Aba Kitung, and he gave him the site of the graveyard. "I thank you," said Pangchu. "This burying place that you have given me is better than (what you have given to) all the others."

Again after this Aba Kitung divided up the (family) chattels. To Pangchu he gave nothing, but he gave things to all the other hundred. Pangchu rose up: "O Aba Kitung," said he. "There is me also. Give me something too." "Yes, there is you too. I shall give you something. Instead of chattels I give you the ford in the river." "O Aba Kitung," said Pangchu. "You have given me a better share than all these others."

Then Aba Kitung divided up the houses among them. To all he gave houses, only to Pangchu he gave none. Pangchu got up and said: "O Aba Kitung, there is me too. Give me the house that is my due." "Very good. I shall give you one." Now there was a very foul uninhabitable (isolation) hut and (pointing to it) Aba Kitung said: "Let that be yours," and gave it to him. Up rose Pangchu and said: "O Aba Kitung, you have given me for my share better places than you have given to any of these others."

(It happened that) one of the Kiser clan died and they took (his body) to the graveyard and buried it there. Pangchu came and took the dead body out of the grave and carrying it along threw it down through the smoke-hole (in the roof of the dead man's house). Thus he refused them (the use of) the burying-ground. "Aba Kitung," he said, "has given it to me as my share. The place is mine. Why do you bring your corpses and bury them in my land? The place is mine and I won't give it to you." So they deposited the corpse in their own house, for there was nowhere any place to bury it, as Aba Kitung had given the burying-ground to Pangchu.

Aba Kitung set out to go to his own land, but Pangchu was keeping guard at the ford. Intending to cross the ford and proceed to his land, Aba Kitung set his horse to cross (the river) but Pangchu sprang up and cried: "Ah Bastard, Aba Kitung has given me this (ford) as my portion. Who are you who appear in the skin of my

batər niki'n ja ba'gu.ε i'ti du'ša?" nusen, jak da'l ne tiktse delimi. Aba Kituŋe si'ŋge ε's bi'm, di.usin lap etimi. Hale ε'san ditsun ča'm etimi. It'e'tsum Aba Kitu'ŋ ε'se aša'to imanumi. Aba Kitu'ŋ ε'r niman i'lji pfer man'imi.

- 5 I'lji u'ε Kisəre hərəntsum hin gusan gušivski gali's mumānumo. Mumānasər i'se γuni'kiš gurti.ər moruman. Pa'ŋču di'mi, di'nin ine gus mudelimi. Numudilin mut'ortulo du'n ho'le muwašimi. Huma ke i'te du'sasər o'čimi. Mazəriŋe diš ke o'čimi. Gušiqents orutasər ε's γuni'kiš guti ke 'o'umi.
- 10 O'γasər Aba Kituŋe Kisəre uyo'n gati o'timi. Gati notan seibai.i: "Le.i ačuko'n, kiner bušai.i ke ma'l ke ha'n ke toš traŋ ne iči'čen," senimi. U'ε saiiba'n: "Ya Aba Kituŋ, u'ŋ traŋ netan i'nər ke iči'," senuman. Aba Kituŋe deγurusumi: "Le.i Pa'ŋču, ku'ε uyo'naŋe babər bušai.i ke ha' ke uyo'n traŋ ne gu'čam," senimi. Senume
- 15 ka Pa'ŋču.ε seibai.i: "Le Aba Kituŋ, daltas gu'te ja'r manivla, yər go'sa baiyama be? Je'imo gute ar maniš" aq'ərusimi. Aba Kituŋe seibai.i: "Le.i Pa'ŋču, gute ku'ε uyo'n babər hik traŋ učičam, u'ŋər hik traŋ gučičam. Riza guman," senimi. "Burt šu'a, u'ε uyo'nər hik traŋ da ja'r hik traŋ ha bušai.i ačiča' ke riza amanam."
- 20 "Burt šu'a" seibai.i. U'ε uyo'nər hik traŋ da i'nər hik traŋ ne iči'mi.

Ho mazəri'ŋe diš, huma, γuni'kiš gurti o'r fat etimi. Ho i'te i'mo bušai.ete huru'timi. Ho i'rum i'se gutas Pa'ŋču.ε mazərtsum di.usin ha saγam kha (or, saγam kha) waši bam, i'se gutas ya're

25 etuman. Gušiqents i'se γuni'kiš guti.ər γali'z umānumər nu'nin huru'čaman, sinda huma ara'me ka i'te ki'te manuman. I'n ε'r dim i'te bušai.ete, "Mu ja'r manimi" nusen, ara'me ka huru'timi.

1 jak da'l ne — this jak I have not recorded elsewhere. Its exact meaning is doubtful as I glossed the whole expression as "he snatched him up".

5--6 mumānumo, mumānasər — in Ms. spelt with mo-.

7 mut'ortulo du'n — for the use of -ulo after du'nas instead of the usual -tse. Cp. ošumutsulo du'n, p. 206 l. 9.

13 uyo'naŋe — Ms. uyo'naŋe.

14 gu'čam — probably a narrator's slip for guč'i'am, or guč'i'čam, as both bušai'i and ha are y sg.

19 amanam — anticipatory pret.

Aba Kitung and proceed to cross over my allotment?" So saying he snatched him up and flung him on the ground. Aba Kitung had a lion's heart, Pangchu took it out and put it in his mouth. Then he took a fox's heart and shoved it down (Aba Kitung's throat). As the result of this Aba Kitung became feeble-hearted. And overcome by fear, he turned and went back.

Later on a woman among the Kiserè was afflicted by her menses and they sent her off to that foul isolation hut. Pangchu came and beat her, and seizing her by the hand threw her out. Thus he neither let them have the ford to cross by, nor the burying ground, nor did he surrender the foul hovel for them to put their women in.

On this Aba Kitung summoned all the Kiserè and said: "O brothers, let us make a new distribution and give Pangchu land and chattels and a house." "Yes, Aba Kitung," said they. "Make a redivision and give him a share too." Aba Kitung addressed Pangchu saying: "O Pangchu, I am going to divide up everything and give you land and a house the same as to all the others." "O Aba Kitung," replied Pangchu, "This that I have got is excellent. Did I not say so to you before? What I have got must remain mine." And he refused to be persuaded. "Look here, Pangchu," said Aba Kitung. "I shall give one share to all these together and one equal share to you alone. Be content." "Very good," said Pangchu, "if you will give all of them jointly one share, and then to me an equal share of land and houses, in that case I agree." "Very good," replied Aba Kitung, and he proceeded to give one share to all the others and then one share to Pangchu.

Pangchu then resigned to them the graveyard and the ford and the foul hovel, and settled down on his own land. Then they buried the corpse which Pangchu had taken out of the grave and thrown down through the smoke-hole, and the women when they fell ill went and took up their abode in the foul hovel, and they passed to and fro over the ford in peace. Pangchu now settled down at his ease on the land which had come to him, saying: "Now it has become mine."

I'te mulkulum sis Paṅču ni'tsin i'tsi nuqas doḡašam, bese ke surate ġunikišan da haṅajaṅ'an bam. I'te mulke Paḍša talo yuḡušants bam. Paṅču.ε i'te surat ke "tamašakiš bai.i" nusen, yetsuman, doyeluman. Doyel u'e hərəṅulo thame e'yen bu't daltasan
 5 bo'm. Da yuḡušants uyo'ntsum uyum bo'm, bu't daltas bo'm. Hukəm e'tumo: "Paṅču ditsuin ke me'r tamašan e'či," nusen. Paṅču.ε dišer ni'man. Paṅču.ər qau ne "Qau ečubo" nusen, ditsuman. Paṅčutse kəru bu't bim, i'lji ke gutsərēi bim yər ne ke gutsərēi bim; te.i ġunikiš bam. I'ne bu't daltas Laṅa Bromo mopačər dimi.
 10 Ho mučokone ke i'tsuman mu'i ki yetsumo. Ho "Ki'n bešken bai?" nusen ni'tsin i'tsi nuqas d'oḡaša'n.

Paṅču.ε jadu netan u'e gašu'ər 'oḡasasər jadu e'čai.i. Da 'opačim hame'sa fat ayetas o'čai.i. I'ne padša yuḡušants 'opači Paṅču te.ilate hurutimi. Bu't d'ororutuman, Paṅču.ε tamaša
 15 ni'tsin. I'n hami'sa opači sa tap bam. Ho Laṅa Bromo mutsuyasər esulo rai etimi. I'ne jadu e'čai.i. Padša yuḡušants i'mo bušai.ulo u'yasər rai etimi. I'mo dir berumanər thamkuše bilum ke uyo'ṅər xabər etimi: "Ja aiyuḡušants hir'i'ər u'ča ba. Fula'na i'te guntser gati manin," nusen, xabər o'timi. Paḍša yuḡušantsər o'simi: "Ma
 20 gər e'ča ba. Je'mo guti bušai.ulo menanər ma rai e'ča'n ke i'tsu'in," o'simi.

Tso'rdinər uyo'n gati məi.iba'n. Padša: "(A)yuḡušants ma barenin," senimi. Padša yuḡušantse o'saṅe xi.a'l e'ča'n: "I'ne itsu'čama? ki'ne itsu'čam?" nusen. Paṅču jadu e'čai.i: "Padša yuḡušants tso'r

1 *i'tsi nuqas doḡašam* — 'they laughing at him, used to laugh'.

3-4 *Paṅču.ε . . . doyeluman* — This sentence is probably corrupt. *yetsuman* was possibly a mistake of the narrator's which he intended to be replaced by *doyeluman*.

14 *d'ororutuman* — The exact meaning of this passage is uncertain. *d*-A.urwtas* means 'to have one's heart fixed on, be attached to, be fond of'. When the obj. is expressed it takes the caso ending *-ulo*. Here it was translated by the Hindustani *dil laggiya*. It seems to mean either that the princesses took a fancy to Paṅču personally, or that they took pleasure in watching him.

17 *i'mo dir . . . bilum . . .* — Apparently *dir* is the subj. and *thamkuše* a dependent gen.; that being so *bilum* should be *bim* for *dir* is x.

The people of the country seeing Pangchu laughed at him because he was ill-favoured and stupid. Now the King of the country had seven daughters. They heard it said by those who had seen him that Pangchu's appearance was a sight worth seeing. Amongst the Tham's daughters there was one who was very beautiful. She was the eldest of all the daughters and was very lovely. She gave orders saying: "Bring Pangchu here; he will make a show for us." They went off to where Pangchu was and summoned him, saying: "The princess calls you," and brought him along. Now Pangchu was covered with lice; they streamed off him behind and they streamed off him in front, so foul was he. (Just as he was) he came into the presence of the very beautiful Langa Brūmo, and her sisters saw him and she herself saw him. "What sort of a man is this?" said they on seeing him, and they mocked at him and laughed.

(Meanwhile) Pangchu, working magic, cast a spell on the princesses to make them laugh, and he caused them never to let him go from them. Thus Pangchu remained with the daughters of the King. They were much delighted with watching the spectacle of Pangchu and he was constantly with them day and night. Presently he determined in his mind to marry Langa Brūmo. (Accordingly) he wrought magic and the King made up his mind to give his daughters in marriage (to people) in his own country. As far as the bounds of his kingdom extended he notified to all: "I propose to give my daughters to men in marriage. Assemble together on such and such a day," in these words he made notification. To his daughters he said: "I am going to give you in marriage. Marry whomever you take a fancy to in this my country."

Next morning all assembled and the King said: "My daughters, look about you." Then the daughters kept thinking in their hearts: "Shall I marry that one? Shall I marry this one?" Then Pangchu wrought magic saying: "May the King's daughters go early to

²² (a) *yugvṣants* — The Ms. has *yugvṣants*. The initial *a-* has probably been lost in the final *-a* of *paḍsa*. Otherwise we must read: *yugvṣantsar* "ma barenin" *senimi* 'he said to his daughters'

daŋtse nišen (*or*, daŋ dusu'šen)," nusen. Terumanər Padša yu'gušants
 o'yenuman. Pa'ŋču oyenumtse di.en du'simi. Du'sin, han tərkaŋanulo
 jakunene mamu ne (*or*, mamu etum) bim, di'nin dapiski nidilin,
 i'sk ne.iwašin, i'se jakune go'ko joyajayato (*or*, jayatu.ε ka) ekati.ave
 5 n'idilin ditsimi. Laŋa Brumomo mariŋ siki'me i'ke muy'a'reki muy'ateki
 da'l ne mopata dal jakune go'ko e'gučami.

Go'n mana's yar yar u'e mučuko'n do'stsalimi. U'e di.eman ut
 uri'ŋ šawečər niman. U nimər Laŋa Brumomo daŋ (*or*, L. Brumo
 daŋtsum) mo'rimi, dumo'stsalimi. Dum'utalju ke mopate dalər jakune
 10 go'ku.an negučan bi. I'se ni'itsin muk'əriŋe mundi'ltse dam ne
 aki'l ečubo: "Da kort be manimi?" nusen. Pa'ŋču.ε seibai.i: "Ei
 Laŋa Brumo, be'se haira'n gumaiba? gu'i rai.i ne ditsun go'ka be
 eguča ba?" "Ai.i Pa'ŋču, o'san, je pasom amaiyam, gute bər o'san.
 Jakune go'ko ja atit'sa ba," seibo. Da Pa'ŋču.ε seibai.i: "Tsan
 15 guse jakune go'ko mene ditsun u'ŋ gusoγutər (*or*, gusoγuč'i) gowe'si
 ba'n." Laŋa Brumo.ε seibo: "Le.i Pa'ŋču, gute han jar bala'n
 manila, gute bər (*or*, čaγa) menulo (*or*, menər) o'san," seibo. "Ja
 ta'rif but bila, ama gute čaγa ti menale ayeti, je afset amaiyam."
 Pa'ŋču.ε seibai.i: "Tsan u'ŋe gute du'ro n'etan huru'ta, magər ja
 20 guyetsam. Da mu be'se menale 'o'saiya ba? Se'γam," seibai.i. Laŋa
 Brumo seibo: "Le.i Pa'ŋču, gute bər menulo o'san. Besan u'ŋe seiba
 ke je gučam." Pa'ŋču.ε seibai.i: "Ja senuman (*or*, senaman) jočum'a?"
 Laŋa Brumo seibo: "U'ŋə senuman gučam." Da Pa'ŋču.ε seibai: "Ye
 joyas ba ke ti be'san ayau, u'ŋ je ats'u." "E.i Pa'ŋču, u'ŋ gutsu'čam.
 25 Gute čaγa menər ay'eti." Pa'ŋču.ε seibai: "Ga'hi menər čaγa aiyēčam
 u'ŋ ja atsuča ke. Jakune go'ko jar jo je čarp ečam," seibai. Laŋa
 Brumo jakune go'ko Pa'ŋču.ər yu'mo. Iso'γuč'i yənimi (*or*, yanimi).

7 *yar yar* = *yər*, 'before'. The force of the reduplication is not clear, 'long
 before(?)', 'just before(?)'

morimi — "he caused L. B.'s sleep to go (for her)". The alternative being: "he
 caused L. B. to go from sleep".

10 *go'ku.an negučan bi* — This is what resulted after one or two alterations in revi-
 sion, but it is still unintelligible to me. *negučan* is the p.pc. act. of the Cs.
 or Trs. verb *-*agučaiyas*. The pc. of the Intrs. verb *gučaiyas* is *nokučən*. It
 could be: "a donkey having laid down a foal, it (the foal) is (there)".

11 *aki'l ečubo* — probably: 'she says thus (as follows)'.
 11

sleep," and thereupon they went to sleep. When they were asleep Pangchu got up and went out. Now in a stable there was a donkey big with young. He went up and kicked it and caused it to drop its foal. Then taking the donkey foal (all) slimy (as it was) under his arm he brought it with him, and raising Langa Brūmo's handsome silken upper and under bedclothes he put it to sleep along by her side.

Before it was dawn he woke her sisters and they got up and went to wash their feet and hands. After they were gone he roused Langa Brūmo from sleep and wakened her up. When she woke up there was a donkey foal lying at her side. On seeing it she kept beating her breast and saying: "What is this that has happened?" "O Langa Brūmo," said Pangchu, "why are you so surprised? Haven't you brought it here and made it lie with you of your own desire?" "O Pangchu, don't say so. I protest. Don't say this. I did not bring the donkey foal here." "Well," replied Pangchu, "assuredly someone has brought (it) and put it down beside you." "O Pangchu, this is a calamity that has befallen me," said Langa Brūmo. "Don't tell anyone about it. I have a high reputation, so don't tell anyone this story. I shall deeply resent it (if you do.)" "As a matter of fact," said Pangchu, "you sat there and did this thing. I actually saw you. So why should I not tell other people about it? I will tell." "O Pangchu, don't tell anyone and I will give you whatever you ask." "Will you give me whatever I say?" "Yes, I'll give you whatever you say." "Well then," said Pangchu, "if you are going to give me something, give me no more than this: marry me." "O Pangchu, I'll marry you, only don't tell anyone about this affair." "I will never tell anyone of it, if you will marry me," said Pangchu. "Give me the donkey foal and I will hide it." Langa Brūmo gave him the foal and he took it up under his arm.

17 *menulo o's.in* — this strange use of *-ulo* instead of *-er* or *-ale* only occurs in this passage (twice).

18 *afset* — explained as: "regretting a thing as unjust".

19 *magər* — is here glossed as "in fact", "*wa'qi*".

24 *ayau* — 2nd. sg. impv. neg. of **-uyas* with 1st. sg. pron. prefix.

26 *ja atsuča ke* — *ja* is probably only due to the *ε* of *je* being affected by the following *a-*.

Padša yuḡušantsər hukəm etimi: "Mu duwašai.in, mentse pfut mamai.i ba'n ke i'ne i'tsu'in," nusen. Ho duw'ašaman. Padša masi'ndo yuḡušantse u'e gati manum u'e herantsum damši no juwa'yo utsurman. I'se mərakavulo Pa'ṅču ke jaku'ne i'sk ekati.a're niyen
 5 bai.i (or, bam). Laṅa Brumo: "Hiran itsu'čam" nusen, di.'ečubo. "Pa'ṅču e'tsučam" nusen, Pa'ṅču.e yakal pfut ayetum ti menan yakal pfut mumanumo ke i'ne yakal bada bešaču bo (or, bišamo). Terumanər Pa'ṅču.e men ayoltirumate i'se jakune go'ko Laṅa Brumo m'oltir'ai.i. I'ne yešubo. Pa'ṅču yakal pfer mai.ibo. "Be'se ke
 10 jakune go'ko.e čaḡa menər se.imi," nusen, Pa'ṅču yakal dumo'mo. Dumo'mər Pa'ṅču epačim u'e mariṅ sise delja'n (or, deluman), "Mi mitsurčər dumo bo, u'ṅ la'ṅ mane" nusen. In han gu'niye'nər (or, ku'niye'nər) ničai.

I'ne Pa'ṅču delas Padša yešai.i: "Erdelin, te.i baš," se.ibai.i.
 15 E'pačər dumo'n xat (or, khat) huru'tumo. Huru'tasər Padša xafa (or, taṅ) iməibai.i. Niman bu't e'ḡam mai bila. "Ṭunikiš i'ne Pa'ṅču i'tsumo" nusen, mərakə'tsum fataṅ numa ničai.i. Pa'ṅču i'ts'umo Laṅa Brumo.e. Pa'ṅču.e i'mo ha'lər mutsumi. Pa'ṅču i'imo ḡunikiškuše ka huru'timi. Da Laṅa Brumo taṅ mumai.ibo,
 20 "Ṭunikiš ki'ne i'tsuyam" nusen.

Padša hukəm etimi yuḡušents utsu'm u'e e'rəršu'ər: "Bruṅ Ka'purdo'nu.e dərur'ər ni'n," nusen. U'e u'miši'ndo e'rəršu.e bandobas e'tuman, "Dərur'ər ničen" nusen. U'k'ərə ši'a'sər xura'ka genpfiti u'y'a're u'yateki tobak mobak asba'b nukān duwašaman. Pa'ṅču
 25 ke dursin u'tsi t'a'mi. Laṅa Brumo.e seibo: "Le.i Pa'ṅču, gute lum ke hawa'le ka belate nič'a, be ḡo'mai.iba? O'ni," esumo. Pa'ṅču.e seibai.i: "Ja'r lum ke hawa'l gute bila. U'mene deljuman ke tamašar ku'li bare'ḡam, ničam," se.ibe.i. G'utsərimi Pa'ṅču.

1 *mentse* — should be the sg. *menantse* in view of the following *i'ne*.

14 *baš* — probably the *š* form of the verb *ba* v. § 271.

17 *fataṅ numa* — glossed "getting up in anger," probably somewhat akin to the English "flinging (v. i.) out of (the assembly)".

19 *mumai.ibo* — the Ms. has *mo-*.

21 *utsu'm* — static participle of *u* + **-tsuyas* with active meaning.

26 *esumo* — the Ms. has *esoman*.

27 *umene deljuman* — This sentence is beyond my powers to analyse and there is probably in fact confusion. *U'mene . . . ke* may mean 'which of them' or

Now the King commanded his daughters saying: "Go now and take for husbands whomever you fall in love with." Thereupon they went out, and the King's six other daughters, choosing young men from among those who were assembled, took them as husbands. Pangchu was also in that assembly with the donkey foal (hidden) under his arm. Langa Brūmo got up, saying to herself: "I will take (some other) man, I won't take Pangchu." And she did not look in the direction of Pangchu, but fixed her eyes on someone else and advanced towards him. On this, Pangchu, without letting anyone else see it, showed her the donkey foal. She saw it and turned towards Pangchu. "For," said she to herself, "he will otherwise tell someone the story of the donkey foal." So she approached Pangchu. On her doing so the fine fellows who were near Pangchu started beating him saying: "You get out of the way. She has come to take us." So Pangchu retired into a corner.

The King saw Pangchu being beaten: "Don't beat him," he said, "let him be." Then Langa Brūmo came and sat down beside him. The King was vexed at this. The affair greatly disgusted him. "She has taken this hideous Pangchu," said he, and rising up (in anger) he left the assembly. Langa Brūmo married Pangchu and Pangchu carried her off to his own house. There he sat down in his own proper hideousness. Then Langa Brūmo was vexed saying to herself: "I have gone and married this hideous fellow."

Now the King gave orders to his sons-in-law who had married his daughters, saying: "Go off and hunt Brūngkapurdōno. The six sons-in-law made their preparations to go hunting. They took food to eat and bread for the journey and their under and upper bed-clothes and their guns and things and set out. Pangchu also started out and followed them. "O Pangchu," said Langa Brūmo, "how can you go in this powerless and miserable condition? What will you be able to do? Don't go!" "My power and condition are as you see," replied Pangchu, "(but) I shall just go and watch the show in case any of them kill (the calf)," and off he went.

'whether' or 'if any of them' and may depend on either *tamaṣar* or *bareyam*. *Kwli* probably duplicates *ke* and is curiously placed. *Tamaṣar* may be governed by either *bareyam* or *niṣam*, but the latter is probably independent.

Laņa Brumo ušam mu'mimur se.ibo: "Mama, belate ničai.i ke bareyēn, ganulo nutayan hurušen. Go'na" senumo. "Ye go'n, ai.i," senumo. U tum ganane nu'nin mērakane (or, mērakantsum) yar duwašaman. Nutayan huručaman. Huru'tasēr ine ju'as ganēr
 5 bar'e'ini huručaman (or, hurutuman). Pa'ņču pha's manimi, u'e e'saluman (or, e'saljam). Burt ta'rife padša bam. Ine haγure ik Čaŋgi Hirpal bilum. Nu'ljan dandanate dimi. Burt za'rda'r Padša bam. Dandanate e'skəršume ditsimi. U'e yetsuman. Laņa Brumo ni'itsin but ayaš mumano. "Aki'l ja' jama'atan bai.i," nusen,
 10 burttsum burt ayaš mumano. Laņa Brumo ke ušam mu'mi serke manuman. Mana'sēr Pa'ņču.e nu'i'tsin haγurtsum draŋ numa tiš ka hēra'lte xurts di'usimi. Imo haγur imo žiņevulo čap etimi. Imo yunikiše i'te batēr xurtsulo i'kər wašimi. Xurts la'ŋ manumtsum Laņa Brumo ke mu'mi.e yetsuman Pa'ņču i'i bai.i. Xafa umanuman.
 15 "Mi'lēinēr šu.ai (or, daltas) y'etsam; kine imo ine bai.i," nusen. xafa umanuman.

In yer nupēran u'yakal pfu't ayetum čup ne gutsērčai.i. Laņa Brumo.e: "Mama," sai.ibo, "hik ke bareyan yērpa ke nime'nin," senumo. "Šu.a, ai.i, ye ju," nusen, niman. Dav nu'nin tum ganane
 20 yer duwašen, mēraKANULO nutayan huručaman. Ho in di'a imo haγurate bandobase ka nuljan prik e'd iljume, imo aseli batēr nikin. U ite dišulo laŋ omanum ral numa huručaman. O'pačēr di'mi. I'te mēraktsum Laņa Brumo du'sin haγure jilautse du'numo. Du'nasēr haγurtsum draŋ manimi. "Se.i Laņa Brumo, u'ņe jama'at je ba.
 25 U'ŋ mu ha'lēr i'lji ni, burt šuriy'eš eti, burt ara'me ka huru't. Ja

1 *Laņa Brumo ušam* . . . — The Ms. appears to have *Laņa Brumomo*.

3 *mērakane* or *mērakantsum* — I understood this to mean 'by a circuitous route'.

Mērak means essentially 'bend, twist' and appears to be used for a "bend in the road" at lines 20 and 23.

5 *bar'e'rmi* = *bare'rme* — present participle.

10 *mumano* — Ms. has *mo-*.

12 *tiš ka* — *ka* = *ke*.

13 *yunikiše* — equivalent to *yunikiškūše*.

15 *mi'lēinēr* — note the singular *-lēin with the plural pron. prefix *mi-* cp. § 128. III.

šu.ai — *-ai* for *-a* is probably due to the following *y-*.

yetsam — 1st. pl. plup.

Langa Brūmo said to her foster mother: "Mother, come along and let us hide ourselves by the road and sit and watch how he gets along." "Come on then, my daughter," said her mother, and proceeding by another road, by a circuitous route they came out ahead (of Pangchu). Then they posted themselves in hiding and sat watching the road by which he would come. Presently Pangchu came into view and they watched him. He was (in the guise of) a very distinguished king. His horse's name was Changi Hirpal. He was a very fierce-looking king and he came galloping (his horse) over the stones. The two women saw him, and Langa Brūmo on seeing him was greatly pleased. "What a fine man my husband is!" she said and was delighted beyond measure. Langa Brūmo and her foster mother showed themselves and when Pangchu saw them he dismounted from his horse and brought forth a whirlwind of rain and dust and hid his horse in his sleeve. Then in the midst of the dust he threw himself into that hideous skin of his. When the dust had passed by, Langa Brūmo and her mother saw that it was just Pangchu himself and were vexed: "We had seen him looking handsome," said they, "but this is his same old self," and they were vexed.

Looking straight before him, he passed on in silence, without casting a glance at them. "Mother," said Langa Brūmo. "Let us go on ahead and see him again." "Very good, my daughter, come on," said her mother, and they went on. Proceeding by another road, they came out ahead (of Pangchu) and sat hiding at a bend in the road. Presently he came along, riding on his horse in fine style and making it caracole. He had entered again into his real skin. They remained where they were on the *qui vive* without stirring. He approached them and then Langa Brūmo came out from the bend in the road and seized his horse's reins. Pangchu dismounted and said: "O Langa Brūmo, I am your husband. Go back home now and enjoy yourself and live in comfort. I have lots of wealth. Spend it and give to

20 *duwaśen* — p.pc. active of *duwaśe.ās*. The form might also be the short form of the 3rd. pl. pret.

dolat but bila, xərc eti, menər ke u'u. Ši, mi'ne, ɣiltir," m'osimi, "Bruŋ Kapərdo'no je deljam. Um'ene deljuman?" mošai.i. U pfer manuman, i'n Čaŋgi Hirpalate nurljan tsurmi.

U'e umiši'ndo yər nimišo Padša erəršutsum tum ganane uyər
5 di.usimi (or, dyusimi). Uyər di'usin utsimo yər za'k numan haɣurtsum
draŋ numan haɣur žiŋer nyu.ešin imo ɣunikiš batər gi'mi. I'ljum
u'e uyər bai.i ye'sa'n. "Le.i, ki'n baɣara'čo amitale din miyər
du'sai.i. Ma bəre'nin ki'ne besan ši'cai, besan y'ate de'r'cai.i, besan
e'ka ditsai.i. Ni'n bare'nin," o'suman. U'e niman i'nər bəreyər
10 (or, bare'nasər) mata'n nurtut nut'aɣan e'saluman. Ho ikəre be šu.a
ta.əm detsir'cai.i. Šu.a čaɣurum tsil epa'ci bila. Šu.a ara'me ka
ya'riki yatiki besan uyo'n epa'ci bi. Ik'ərəre čaɣan e'cai.i: "Gute
ganate je daiya ba, ja'r ləl bila," se.ibai.i. "Burt bala gan bila.
Jimale tso'rdine guts'ərčam. Aiyər han bu'lan bila." I'te bu'ltsum
15 tsil ak'ərər gaiyam, b'e'se ke yərurum i'te basa'ulo tsil api," se.ibai.i.
"I'te tsil ak'əre tsučam (or, gaiyam) ke i'te basa'ulo ak'əre xura'k
e'čam, da numin ara'm e'čam," se.ibai.i.

U'e d'o'yeluman i'ne i'ke čaɣamiŋ. Niman Padša erəršu o'pa'čər,
o'r čaɣa e'ča'n: "I'nale ši.əs xura'ka ke ərza'n, i'ne minas tsil ke
20 ərza'n, i'ne ya'riki yatiki ke daltas; i'ne da čaɣan e'cai.i: 'Gute
ganate je hik daiyam ba,' se.ibai.i. 'Burt bala ganan bila,' se.ibai.i.
'Tso'rdine je guts'ərčam,' se.ibai.i. 'Yər bu'lan bila, i'te bu'ltsum
ak'ərər tsil gaiyam,' se.ibai.i. 'Aiy'ərurum i'te basa'ulo tsil api ak'əre
gaiyam,' se.ibai.i. 'Ak'əre šapik e'čam da miya'm, numin ara'm e'čam,'
25 se.ibai." U'e seiba'n: "I'te bu'ltsum mi' ke mik'ərər yər i'te basa'ulo
tsil api ke mik'əre gaiyen," seiba'n.

Tso'rdinər di.en guts'ərča'n (or, guts'əruman). I'te bu'ltsar do'sqal-
tuman. "Tsil gaiyen na?" senuman. "Šu.a, gaiyen" nusen tsil

2 *umene deljuman?* — 'which of them will slay it?' but I understood that it here means "who are they that they should slay it?" and that suits the context.

4 *nimišo* — static pc. of *niyas* with pl. suffix.

5 *di.usimi* — one would expect the intrs. *du'simi*.

7 *amitale* — this form occurs twice in the text: here and on p. 156 l. 1. It is probably the y sg. form of the pronoun *amin* with the suffix *-ale*. 'On some (way)', 'on any (way)'; or here it may be interrogative 'by which way?'

others too. Eat and drink and give yourself a good time. I shall slay Brūṅkapurdōno. Who are they that they should slay him?" The women went back, and Panchu mounting Changi Hirpal rode him away.

Proceeding by another road he came out ahead of the six sons-in-law of the King who had gone on before. Pushing on ahead of them he dismounted and putting his horse in his sleeve he entered into his evil-looking skin. From behind, the sons-in-law saw that he was on in front of them. "Look," said they (to their servants), "that bogle has come by some way or other and got in front of us. You go and see what he is eating, what (bedclothes) he spreads over him, and what he has brought with him. Go and see." The servants went off to look at him and sitting down at a distance in hiding they watched him: What good food he is cooking for himself! He has nice cold water. He has comfortable upper and under bedding and everything else. He is saying to himself: "I have come by this road before. I know it. It is a road of great hardship. Tomorrow morning I shall go on. Ahead there is a spring. I shall take water for myself from that spring, because at the next stage there is no water. So I shall take that water with me and at the halting place I shall prepare food for myself and then I shall drink and take my ease."

The servants heard these remarks of his and they went off to the King's sons-in-law and reported to them: "He has lots of food to eat and lots of water to drink. He has under and upper bedclothes of the best. He says: 'I have once before come by this road. It is a road of great hardship. I shall go on tomorrow. There is a spring on ahead and I shall take water from it for myself. At the next halting place there is no water, so I shall take it with me. I shall cook some food there for myself and then drink and take my ease.'" (The King's sons-in-law) said: "We too will take water for ourselves from the spring, for there is no water at the next stage."

Next morning they got up and went on their way. They arrived at the spring and said: "We shall take water; shan't we?" "Yes, we

21 *daiyam ba* — *daiyam* an example of a 1st. person form of a static pc.: 'I am in-the-position-of-having-come', cp. § 329. a.

i'te bu'ltsum u'e uyo'nate ganuman 'oyenuman. Noyen gutsəruman. Sa'setumo basa'r do'sqaltuman. Do'sqalt bəreiman ke i'te basə'ulo tsile besan diš api, bu't bila, ɣaši'le pfiri'nč ka api. Padša erəršū.e uyumo nokərər se.iba'n: "Le mai.imule ni'm! Ko'le tsile diš api, 5 ɣaši'le pfiri'nč ke api. Šapik be'sanate daŋ ečə'n? Le.i həramzə'damuts, ma sa'timo i'ne čaɣa tis 'etumana, be 'tuman ke? Ko'lə ɣašil ap'i. Phi'ti besanate daŋ ečə'n? Ni'nə Pa'ŋču.ər hik ke bəre'nin i'ne be' ečai ke," o'suman.

U'e altan sis 'o'rəse ka nu'n bəre.iba'n. Bəre.iman ke šu'a epačər 10 ɣašil bitsa, pfu lam etai.i, šapik daŋ etase doɣu'isk'i'nai. Da ik'ərəŋe čaɣa ečai.i: "Gute dišulo ɣašil apim, i'ljum ak'ərər ɣašil nukən daiya ba, mu ak'ere pfiti daŋ ečam." Ho gute čaɣa u'e d'oyelja'n. D'oyelin ničə'n Padša erəršū.ale. U'e ni'mika doɣuruša'n: "Be'čuk Pa'ŋču? Epači ɣašil bitsana? Be maibai.i?" nusen. U'e čaɣa ečə'n: "Le m'aimulə 15 ni'm, awa, i'n epači ɣašil bitsa, šu'a arə'me ka nesqul pfiti daŋ e'čai.i." "Mi be maiya bə'n? Mi belate pfiti daŋ ečə bə'n? Besan šiča bə'n?" senuman. "Ma hik ke namə'n maltu'mal ertina i'ne besan čaɣa e'čai.i ke."

Niman ult'u'mal e'čər. I'ne čaɣan ik'ərəŋe ečai.i: "Tso'rdinər je ničam. Aiyər han šu'a bu'lan bila, bu't mazada'r bu'lan bila, šu.a 20 mi'a'm," seibai.i. "Ho da sa'setumo i'te basə'r ɣašil api. Gute jaŋgaltsum ho šu'a ɣašil gaiyam. Sa'setumo i'te basə'ulo ɣašil nutsun ak'ere pfu ne pfiti daŋ ne arə'me ka huru'šam," se.ibe.i. Gute d'oyel Padša erəršū.e o'rumišo u'e o'pačər du'man. U doɣuruša'n:

1 *u'e uyo'nate ganuman 'oyenuman u'e* — The juxtaposition of the two verbs is peculiar, and the exact sense obscure. Perhaps *oyenuman* was intended to replace *ganuman*. Cp. however p. 134 l. 6 note.

3 *tsile besan diš api* — 'there is no room for (more) water'.

4 *mai.imule ni'm* — this is an expression of abuse *ma + *-ai + mo + ale* 'to your daughter(s)'. The meaning seems to be "you who have gone to your daughters" i. e. have committed incest; but the sense is possibly optative v. § 380. Possibly: "Damn you!" would be a fair equivalent.

6 *tis etumana be 'tuman ke* — explained as 'have you misunderstood, or what have you done?' The *ke* in a direct question is unusual and probably gives an indefinite sense *be . . . ke* 'whatever?' 'what else?' *ke* frequently appears in indirect questions. Cp. § 467.

10 *daŋ etase doɣu'isk'i'nai* — *doɣu'isk'inəs* usually takes the dependent infin. with -ər, so *etase* here may be a slip for *etaseər*.

shall." So saying they took water from the spring and loaded it up on all of them and proceeded. In the evening they arrived at the halting place, and there they saw that there was no end of water, it was abundant, but there was not a stick of firewood. The King's sons-in-law said to their servants: "O you blackguards, there is unlimited water here but there isn't a stick of firewood. How are we to cook our food? You bastards, have you misunderstood what he said yesterday? Or what have you done? There is no firewood here; how are we to bake our bread? Go, have a look at Pangchu again (and see) what he is doing."

The two men on being sent off went and looked. They saw that Pangchu had excellent firewood and had lighted a fire and begun to cook his food. He was again talking to himself saying: "There is no firewood in this place. I brought wood for myself with me from the last place. I shall now bake bread for myself." The servants heard what he was saying and went off to the King's sons-in-law. When they came to them the latter enquired: "How is Pangchu? Has he firewood? How is he?" They replied: "O blackguards, yes, he has firewood and he is burning it and cooking bread in comfort." "What is to become of us?" said the sons-in-law. "How are we to cook our bread? What are we to eat? Go again and listen to what he says."

They went off to listen. Pangchu was talking to himself and saying: "I shall go on tomorrow. On ahead there is a good spring. It is a very sweet spring and I shall have a good drink. But then at the evening halting place there is no firewood so I shall take a good supply of wood from the jungle near the spring. I shall take the wood with me to the halting place and I shall light a fire and bake bread for myself and I shall halt there in comfort." The men who had been sent by the King's sons-in-law, having heard this, returned to them. The King's sons-in-law asked them: "What

12 *pfti dan ecam*. — The narrator here lost his way and introduced a passage referring to a past episode. It is practically a repetition of p. 124 ll. 14—16. As variants and corroborants are of value it is given here: "*Tsoordinar je gatsarcam seibai.i. Aiyerum ite basavulo ho tsil api. Ho aiyar buran bila, itetsum akarer tsil gaiyam. Bas amanam disulo miyam, akare pfti dan ecam*", *saibai.i.*

14 *m'aimulæ nim* — i. e. *mai.imule nim* v. l. 4. note.

24 *orvumišo* — plural form of static pc. pass. of *u* + *-*ARAS*.

“Paṅču.ε be sebai.i?” U.ε seiba'n: “‘Tso'rdine je ničam. Yər gute bułtsum šu.a tsil mi'a'm, num'in gutsərčam. Yərüm i'te basa'ulo ɣašil api. Gute jaŋgaltsum ak'ərete gaiyam, nukan basa'ulo pfu lam ne pfiti daŋ ne ara'mε ka gutsərčam,' seibai.i,” senuman.

- 5 Tso'rdi'nər da'l numan gutsəruman. Nuku'tsər nu'n i'ne senum i'te bultsər do'sqaltuman. I'te bułtsum tsil minu'man. Numin ite jaŋgalər nu'n yərüm basa' gane ɣašil baldaŋ ne ganuman. Nuku'tsər sa'setumo basa'r do'sqaltuman. Do'sqalčuman ke ɣašile besan diš api, i'ljum ɣašil u'irčume baldaŋ ne dusuwa'n. E'le jaŋgal bila,
10 tsile bes ke darak api. “Le.i həra'mzardamuts, tsil apim dišər ɣašil baldaŋ nim'e dim'i'tsimi. Tsil bilum dišər tsil baldaŋ nim'e dimi'tsimi. Albatta ma i'ne senas čaɣa ɣalat dumai.alja'n, ya ma tis eča'n,” senuman. “Ye mu bu't aqəlkyentsik nama'n Paṅču.ər bəre'nina da maltumal etina be' sebai.i ke, da besan ečai.i ke” nusen, 'o'ruman.
- 15 U.ε ničuman ke Paṅču dešqaltai.i basa'ulo. Tsil su.ai.i, dusun, ara'mε ka nu'rut ekəre šapik ečai.i, da tsil rai.ulo mibai.i. Ikəreŋe čaɣa ečai.i: “Tso'rdinər di.en je gutsərčam. Bru'ŋ Kapurdo'nowale dašqaltas ba, mu asi'r manuman. Han bu'lantsər dašqaltas ba. I'te bu'l juwa'nan amulo ke api. Daɣu.i gap i'te bu'lulo i'lan ke
20 miltumal jawa'n ɣirɣit mana's bi. I'te bu'le tsil aka gaiyam, nukan bas'a dišər dašqalčam. Ja taočiŋ kurati manitsan. I'te bu'le tsilulo hu'čo ke ta.očiŋ gonšere i'ljam. Ho tso'rdinər ek paki'za ɣirɣitiŋ mai.imi. Manume ka hu'čo ke ta.očiŋ nultan ho gutsərčam,' seibai.i.

3 *ak'ərete gaiyam* — ‘I shall take on myself’ i. e. ‘with me’.

9 *u'irčume* — present participle of *u* + *-*ir*as, ‘in the condition of dying’. No direct translation is possible. They had almost expired under the effort of making up and carrying the loads.

11 *nime* — short p.pc. active of *mi* + *-*at*as. Causative ‘having made us make’.

12 *i'ne senas čaɣa* — a curious use of the infinitive form. Cp. § 404.

16 *ekəre* — the regular form of prefix is *i-*. The *ε-* is a slip in pronunciation or hearing.

18 *manuman* — 3rd. pl. pret. for 3rd. sg. Less probably the static pc. + *an*.

19 *i'lan* — short form of the 3rd. pl. pret. cp. § 314.

20 *miltumal* — the use of the 1st. pl. form of the pron. prefix with a noun where the meaning is really impersonal ‘our ear’ = ‘one’s ear’, ‘the ear’. Cp. §. 128. III.

does Pangchu say?" They replied: "He says 'I shall go on tomorrow morning. I shall have a good drink at the spring which is on ahead and then go on. At the next stage (however) there is no firewood, (so) I shall take wood for myself from the jungle (near the spring) and I shall light a fire at the halting place and bake bread and then go on in comfort.'"

Next morning, getting up, they proceeded on their way. As they went along they came to the spring of which Pangchu had spoken. They drank water from the spring and then they went to the jungle and made up loads of wood for the next stage and took them with them. Proceeding on their way, they arrived at the evening halting place. Arriving there (they found) there was unlimited firewood (while) they had nearly killed themselves making up loads of wood and bringing them along from behind. There was a jungle at the place, but not a trace of water. "Ah, bastards," said the sons-in-law, "for a place where there is no water he made us make up and bring loads of wood; for a place where there is water he made us make up and bring along loads of water. You certainly mishear what he says or else you misunderstand it. Now be very intelligent and go and watch Pangchu and listen to what he says and see too what he is doing." So saying they sent them off.

When they got there Pangchu had arrived at the stage. He had brought water with him and he was sitting at his ease and preparing food and when he felt inclined he drank water. He was speaking to himself saying: "Tomorrow morning I shall get up and go on. I shall come to Brūngkapurdōno, for he is now near. I shall come to a spring. There is no other spring like it anywhere. If one soaks raw hide in it, it will become soft like one's ear. I shall take water from that spring with me and (in due course) I shall arrive at the halting place. My leather foot-wrappers have become hard. I shall soak my boots and foot-wrappers the whole night in the spring water. Then in the morning they will be nice and soft. When they have become so I shall put on my foot-wrappers and boots and go on."

Senasər gute d'oyel čaγa nukān Padša erəršū.Δlēr du'uman. Du'n čaγa e'čā'n kē: "Pa'ŋču.ε basā'ulo ikēre tsil d'usun, bu't arā'me ka šapik dāŋ ne niš'in, rai'ulo tsil numin, arā'me ka huru'tai.i. Da ik'ərəŋe čaγa e'čai.i, se.ībai: 'Tso'rdine ako'latsum gutsərčām.
 5 Nuku'tsər nā'n yēr za'q bu'lan bila. I't'e'lēr nā'n, bu't uyāman bila, hik mi'rām. I'te bu'lulo dāγu'i gap i'lan kē m'iltumal juwan γiryit mai.ībi. Jε'imo hu'čo kē ta.očiŋ kura'ti man'itsan. I'te bu'ltsum tsil nukān nā'n basā'ulo hu'čo kē ta.očiŋ i'ljam. Apfāγo (or, dərōgo) tēle čā'm ne i'serte hu'čo ka ta.očiŋ tsiltsum di.usin
 10 go'nšere o'šām. Tso'rdinēr i'ke γiryitum man'umi kē n'ultan nult'an ho Bru'ŋ Kapurdo'nowale dāšqalčām," o'suman.

"I'te bu'ltsum tsil mi kē gaiyen, mi kē hu'čo ta.očiŋ i'ljen, mi eke γiryi'tiŋ maimi. Tso'rdinēr di.en mi kē ničen," senuman. Ho tso'rdinēr di.en i'te bu'ltsər niman, i'te bu'ltsum tsil ganuman, i'te
 15 nuka gutsəruman. Sā'setumo basā'r do'šqaltuman. Do'šqaltin Padša erəršū.ε se.ībā'n: "Pa'ŋču.εε nin bərə'nin i'te bu'le tsilulo ta.očiŋ hu'čo u.i'ljaiya be kē." U niman Pa'ŋču.ər bərə'ər. U bərə'imān kē Pa'ŋču.ε hu'čo kē ta.očiŋ i'ljai.i (or, ilai.i) i'te bu'le tsilulo. U'e yētsuman ipfāγo tikulo čā'm ne i'ke ta.očiŋ i'serte ni'lin o'šai.i.
 20 I'ts'imo kē tsil čāčāŋ (or, čüčüt) mai.i bila. U'ər γəi.i bila bu'le tsilulo i'l'ai.i. I'ne maltaše delulo i'l'am. Ni'lin i'se dər'oγowate fat etam.

Pfēr numa gute čaγa nuka Padša erəršūwale du'mān: "Mi mi'lčine yētsuman ipfāγu.ate o'simi." Padša erəršū.ε senuman: "Mi kē mimo hu'čo kē ta.očiŋ Pa'ŋču.ε juwan tsilulo i'ljan" nusen, tsilulo i'luman.
 25 Ni'l dərō'γo.εtə (or, ifāγu.εtə) o'suman. Nosin go'nšere 'o'yenuman.

6 *hik mi'rām* — *hik* is here probably the adjective 'full'.

10 *n'ultan nult'an* — there is a difference in the participle according as the object is xpl. or y(pl). *hu'čo* (x) *n'ultan*, *n* + 'u + *-ltan < *-ltaiyas. *taočiŋ* (y) *nult'an*. The latter appears to be from a form of the verb without the pron. prefix, *ltaiyas*. Otherwise with a ypl. object one would expect: *n* + *i* + *-ltan as in an alternative given: *ta.očiŋ ni'dilin* from *-dēlas. 'Putting on a single boot' is: *hu'čo nilt'an*.

12-13 *mi eke* — in the Ms. *mi.eke*, is a little doubtful. It is probably *mi* + *eke* 'those of ours'. The context would be better served by 'ours also', but this would be *mi kē*. I know of no authority for a genitive of *mi* 'of us, ours' of the form of *mi.ε*.

20 *i'ts'imo* — 'from them' i. e. the *ta.očiŋ, i'* is ypl.

Having heard what he said the servants came with the report to the King's sons-in-law. They said: "Pangchu brought water for himself to the camping place and he has settled down there in great comfort, cooking and eating food and drinking water as he feels inclined. Then he spoke to himself and said: 'Tomorrow morning I shall go on from here. A little further on, as I go along, there is a spring. I shall go to it. It is very sweet and I shall drink my fill. If one soaks raw hide in that spring it becomes as soft as one's ear. (As) my boots and foot-wrappers have become hard, I shall take water from the spring and coming to the camping place I shall put my boots and foot-wrappers in it. Then I shall plant my stick there in the ground and take the boots and foot-wrappers out of the water and hang them up (on it) all night. In the morning when they have become soft I shall put them on, and (go on till I) come to Brūṅkapurdōno.'"

(The King's sons-in-law said:) "We too will take water from the spring and soak our boots and foot-wrappers in it and they too will become soft. Then in the morning we too will get up and go on." Getting up next morning they proceeded to the spring and drew water from it and went on taking it with them, and arrived at the evening halting place. On arriving there the King's sons-in-law said: "Go to Pangchu and see whether or not he soaks his wrappers and boots in the spring water." The servants went off to look at Pangchu and they saw him put his boots and foot-wrappers in the spring water and then they saw him fix his stick upright in the ground and put his boots etc. on it. They saw the water dripping from them. It seemed to them that he had put them in the spring water, (but) he had (really) put them in oil of ghee and had then left them (hanging) on the stick.

Returning with this report they came to the King's sons-in-law and said: "We have seen with our (own) eyes that he put the things (in the water and then hung them) on his stick." The King's sons-in-law said: "We too will soak our boots and wrappers in the water like Pangchu." So saying they put them in the water and after that they hung them on a stick and having done so slept all night.

U o'yenuman; Paṛṇču go'n o'manš xa di.e'mi. Di.en i'mo hu'čo ke ta.očiṅ dəlulo i'lam, yir'yitumiṅ bitsum, n'ultan nult'an gutsərimi. Nukutsər nimi. I'lji go'n manasər d'utaljuman ke ta.očiṅtse tawa'γamu nukan dan juwan manitsan. Taiyasər o'r muškil jučila.
 5 Se.iba'n: "Muto mi be mai.a'n? Besan i'ltačan? Koktse γamu gane bi." Nusen, na.ila'j n'uman pfu'an lam ne pfu.atse gəru'rum ne ne'spin nuk'atumur yir'yit e'tiš xa pr'a'q duyu.i manimi. U'ele duyu.i manimi.

Bruṅ Kapurdo'nowalər d'ešqaltimi Paṛṇču. Dešqaltin kau e'čai.i:
 10 "Nana, nana." Senasər e'se "a'u" e'čibi. "Mama 'gu'ngu.ale ni' nusen da'rubo, 'ho'l duwa'n čap gu'či' nusen. Čap ati." "Ye ju', le as'a'γwun, a'ltumalər gi, čap go'čam," e'simi. E'sume ka Paṛṇču n'inin iltumalčər (or, iltumalər) gi'mi. Nikin besan kurukurut e'cumi ši'mi. Bruṅ Kapurdo'no.e senumi: "Le as'a'γun, uṅ besan ši'ča?"
 15 "Le nana, mama γa'qay baru'e gi'yaliṅik a'r etubom, i'ke še'ča ba," senimi. "Le 'asa'γun, je ke maza da'atsam, lukan ja'r ke a'čira, je ke še'čam," e'simi. "Le nana, bu't γa'q'ayum bila." "Ye te.i lap a, le asa'γun," senimi.

Senasər u'sko čemiliṅe pftimuts lap 'etimi. I'te lap nertan Paṛṇču.e
 20 seibai.i: "Nana, gute yeniše gulturate yate gu'se čarate ta'ṅ a. Ho'l duwa'n uṅə ga'ne. Belate d'olj'uma ke hik maqme'san 'eta," e'simi. Turate e'se čišate ta'ṅ ne ho i'te g'o.asulo prik delimi. Prik delasər turaṅ i'te gozulo ne.igat bakoriṅ lip etimi. Terumanər č'e'meliṅe zavr'ate dam d'e'etsimi. Ga'r din bran w'alimi. Walume

7 *nuk'atumor* — p.p.c. active of *gatamoras*.

11 *gu'či* — i. e. *go'či* 3rd. sg. fut. of *gu* + *-*atas*.

16 *je ke maza da'atsam* — glossed "*ja ka maza di'mi*." *Da'atsam* is probably 3rd. sg. plup. of *d*-atas* with 1st. sg. pron. infix. This idiom is to be compared with *-*mo's d*-atas* 'to make angry', to 'worry someone'. The corresponding intrans. expressions are *-*mo's duwuyas* and *-*mo's juyas* with which compare *maza di'mi* above.

The sense is 'to cause someone to "bring" any kind of sensation' i. e. 'to cause him to experience or feel anger' etc. But what is here the subject of *da'atsam*?

17-18 *lap a* — short form equivalent to *lap arti* the 2nd. sg. impv. of *lap *-atas* with 1st. sg. pn. pf. "put it in my mouth for me". So also *lap 'etimi* (l. 19) 'he put (them) in B. K.'s mouth.' *lap etas* is 'to put something in one's own mouth'.

21 *belate doljuma ke . . .* — this sentence is obscure and the translation uncertain.

(While) they slept, before it was yet dawn, Pangchu rose up and putting on his boots and foot wrappers, which he had steeped in the oil and which had become soft, he went on his way. Afterwards at dawn when the others got up their (boots and) foot-wrappers had frozen hard and they had become like stone. They found difficulty in putting them on. "Now," said they, "what are we to do? What are we to put on? These are frozen." As there was nothing else they could do they lighted a fire and heated the things at it. Then they dried them and wrung them till they had made them soft. But now the sun was well up, midday was upon them.

Meanwhile Pangchu came up with Brūngkapurdōno. He called out "Uncle, uncle." "Āu," said the calf. "My mother has sent me," said Pangchu. "She said: 'Go to your uncle. An army has come, he will hide you.' Now hide me." "Good, come along, sister's son," said the Calf, "get into my ear and I'll hide you." Pangchu went and got into the Calf's ear. Then he ate something, making a crunching noise with his teeth. "Nephew," said Brūngkapurdōno, "what are you eating?" "O uncle, my mother had made flapjacks of bitter buckwheat for me. It is they I am eating." "Nephew, I have got the savour of it too. Give me a little, so that I may eat it too." "Uncle, it is very bitter." "All right, just put it in my mouth as it is, nephew."

- On this Pangchu put three pieces of poisonous bread in the Calf's mouth. As he did so he said: "Uncle, shove me up with this golden horn of yours on to this mountain. The army has come up against you. Give a buck and somehow or other you will defeat them." On this the Calf pushed Pangchu with his horn up on to the top of the mountain. Then he bucked up and down on

24 *zavarte dam d'evtsini* — This presents difficulties. If there is a noun *zavart* = 'power, potency', we can take *zavarte* as the subj. of *devtsini*: 'the power of the poison caused him to struggle for breath' (*dam dusuryas* = 'to draw breath'). This suits the the *d*-atsas* idiom as we have seen it in the note on l. 16.

We have, however, a noun (or adj.?) *zavra* = 'power' or 'powerful' and an adj. *zavdar* = 'fierce', 'wrathful' "γυσσάωρα", *zavarte* might therefore be *zavra* + *ate* an instrum. form giving: 'by the power of the poison', or with adverbial force: 'violently', 'powerfully'. *Čermelins* would then be the subject.

ka Bruṅ Kapurdonu.ε se.ibi: "Le.i dusok, a'tumalči čur bi, je hala'l ba, kaš æti." Draṅ manimi. Draṅ numa Bruṅ Kapurdono epačičer dini. Di'me ka Bruṅ Kapurdono se.ibi: "Mi mama jar asu boim: 'Kisər iriṅtsum gu.i'rēuma' (or, guwi'rēuma)."

- 5 Hik dam kaš etimi. Hik dam ifatərimi. Nipatər yenise isumal, 'ēšpuraṅ, ič'okuraṅ, ipfačumuts da'l o'timi, (or, da'l ne oyandumi). I'se tiṅj'o.ulum baliṅ duwaq ne di.usin g'animi. Nukan Čaṅgi Hirpalate pfal man'imi, gutsərimi. Gaptse biške kimi'a.ε ke yenise ju.an lam mai bitsum. Gape ka fat etimi. Di.emurulo gaptsum
10 i'ke biške sa yaritse lam mai bitsum.

- Padša erəršo te.rumanər došqaltuman. Došqalt yetsuman (or, bare iman) lam me.ibila. Tubaquts i'se yakalatər bišamən. E's laṅ ke o'manimi. O'manase ka 'ha ha' ne itse garčaman. Se.iba'n, hine: "Ja dela ba," hine: "Ja dela ba." E'pačər došqaltuman.
15 Došqalt gaptsum biške uri uri i'm'oquman. Nimuq kawarntšər deliman. I'se čap ke ganuman. Nukan u'imo hai yakalatər gutsəruman.

- Nukutšər, Padša'lər (or, o'skiralər) došqaltaman. Padša senimi: "Le.i arəršo, amine deli ba'n ke ye barenin," o'simi. U'e se.iba'n hine: "Ja dela ba," hine: "Ja dela ba" nusen, Padša ε'sulo
20 aiye'bišačan. Padša se.ibai.i: "Amine deli ba ke εse haiya.i.ṅ

- 6 (*da'l ne oyandumi*) — *oyandumi* is hard to explain. There was no one whom he could compel to take the things up. One would expect *yanimi* or *tsumi*. The original version *da'l o'timi* is straightforward as the *o'* refers to the things.

This seems to be an instance where the cs. form *-*ayanas* is used as a simple trs. verb, 'to take up', 'load up' cp. § 247.

- 7 *tiṅj'o.ulum* — (in Ms. *tiṅj'o.ulum*) = 'being-in-the bones', *duwaq ne* refers to breaking the 'bones'. I have noted as a synonym *tiṅj' nikər*, *tiṅj'o nukər* (from *-*xər.ās*). The repeated *ṅ* in these examples must, I suppose, be accepted as a variant for the usual *n*.

- 10 *sa yaritse* — *sa* was explained as "sunshine" and *yari* as "first light in the morning", but it is not elsewhere recorded and one is tempted to connect *yari* with *yər*, *yav*. But whence the *-i*? *Sarətse*, *sa.εtse* is used for (to sit etc.) "in the sun".

- 15 *wi wi* — 'they each separately', 'each by himself'.

- 18 *amine deli ba'n ke ye barenin* — one would expect *bareyen* 'let us see whether any of you', or 'which of you, has slain it'. *Ye barenin* might be for *εbarenin*, but "make him see" would not suit the context.

the meadow and dug his horns into the pasture and tossed up the divots. Then the power of the poison made him gasp for breath and becoming giddy he fell down with a smack. When he had fallen Brūngkapurdōno said (to Pangchu): "Ho, there, come down. In my ear is a knife. I am 'halāl,' slay me." Pangchu came down (from the mountain) and went up to Brūngkapurdōno. When he came up to him Brūngkapurdōno said: "My mother said to me: 'You will die by the hand of Kiser.'"

Forthwith Pangchu slew him and flayed him and taking up his golden tail, mane, forelock and hoofs, carried them off. He also smashed up his bones, and extracting the marrow took it (with him). Then he mounted on Changi Hirpal and went his way. The hair on the skin, which shone like gilt and gold, he left with the skin. That hair on the skin glittered on (the mountain of) Diāmer in the early sunshine.

Just after this the King's sons-in-law arrived on the spot and saw (the skin lying) shining there. They fired off their guns at it and it did not stir. Then, shouting "ha ha" they rushed up to it. One said: "I shot it," another (said) "I shot it." When they got up to the skin they each tore out its hair and shoved it into their leather travelling-bags. They also took its flesh. After which they went off in the direction of their home.

There they came to the King. "Hallo, sons-in-law," said he, "see whether any of you has killed (the Calf). Each of them said: "I have killed it," "I have killed it," but they did not convince the King's mind. He said: "If anyone has killed it I shall recognise

19—20 *Paḍḍa evsola aiy'ebīṣaṭam* — 'they do not convince the king'. This is undoubtedly the meaning, but the exact force of the verb is open to question.

*-*Abīṣaiyas* should properly mean 'to cause someone to throw something' and there is at least one example of it with this meaning. The question is whether it can also be used with the same meaning as the simple verb *bīṣaiyas* 'to throw' of this use there is also one probable example (see Vocab s. v.).

The alternatives are therefore:

1. they caused the king to project it into his mind i. e. to accept it.
2. they projected it into the king's mind v. §§ 239 and 242 ff.

20 *ba* — is 2nd. sg. *bam* is probably to be read as in l. 18.

(or, nišarñiq) je le'l ečam. Kawarntsum di'usin," o'simi. Gaptsum biške u'i u'i dyu'suman. Dyu'sasər biške lam jam manimi. Padša seibai: "Le 'arəršo, ma hi'ne ke e'dila'n, mo'mušo, ko's tumane deli bai.i. E'satum nišarñiq am bitsan? Geniše isu'mal, yeniše 5 turan, yeniše ifačumuts, yeniše e'spurañ, yeniše ičokurañ am bitsan?" o'simi. "E'stse apim," senuman. "Momušo o'čarñ, ma Bruñ Kapurdo'no e'dila'n. Ti menene delibai.i," o'simi. No'sun, "Ni'n" o'simi.

Pa'ñču i'mo ha'lər di bam. I'mo ħunikiš surratulo nikin di bam. 10 Laña Brumo.e: "Ai Pa'ñču, u'ñe 'je deljam' senam; u'ñ be gumanuma? E'diluma?" "Ja lum ke hawa'l gute bila. Je be a'maiya baiyam?" Laña Brumo bu't xafa manu'mo. "'Deljam' senam, da ki'n i'mo gute surratulo bai.i. Ja bu't daltasan yet'sa baiyam ni'asulo." Xafa numu'man čup ne huru'tumo.

15 Pa'ñču.e seibai.i: "Ai Laña Brumo, u'ñe baba'r ja g'o'yenum gute haiyen tsu." "Šu.a, tsu'čam" se.ibo. Ti'li.e hanpačimo i'te f'atəri'lo i'se Bruñ Kapurdonu.e i'te bal uyo'n i'te ti'li.e fatəri.ər uyo'n 'erimi. Mučičai.i. "Ye gute tsu u'ñe baba'r." Laña Brumo se.ibo: "Je šerum, gute je be'late tsu'ča ba?" Pa'ñču.e seibai.i: 20 "Ja lum ke hawa'l gute bila, je hi'san amulum di'sam? Ye tsu ja gučiam gute." "Hi's, ye' šu'a, ači, tsu'čam," nuse, nuka Padša'lər ni'mo.

Padša imarate hiñtsər numo'n tele huru'tumo. Padša Wazi'r mupačər di'mi. Buyat ečibo: "Le baba Wazi'r, babalər nuko'n 25 i'ne sala'menər atsu." Wazi're: "Kule du'ñ huru'. Je na'n taxpa gaiyam." Wazi'r ni'mi Padša'lər. "Ya Padša, u'yum go'i u'ñe

3 *mo'mušo* — 'your lies' (*-uməs) i. e. 'it is lies on your part,' or possibly *o'čarñ* is to be understood as in line 6, 'you are telling lies'.

11 *be a'maiya baiyam* — 'what should' (or 'might') 'I have been able to do?' v. § 350. 3.

14 *xafa numu'man* — the Ms. has *numo'man*.

15 *ja g'o'yenum* — this was originally written *goyenam*. Cp. § 329. 6.

17-18 *ti'li.e . . . 'erimi* — The construction is broken, hence the repetition of *ti'li.e f'atəri*. "In the one-side section of a walnut shell, he stuffed all that narrow of B. K. into that half walnut shell".

24 *mupačər* — i. e. *mopačər*.

its trophies. Take them out of your bags." Each pulled out the hair belonging to the skin and the hair glittered and shone. "Sons-in-law," said the King, "none of you has killed the Calf. You are lying. Someone else has killed it. Where are the tokens that were on it? Where are its golden tail, and golden horns, and golden hoofs, and golden mane, and golden forelock?" "They weren't on it," said the sons-in-law. "You are lying. You haven't killed Brūngkapurdōno. Someone else has killed him. Go, be off with you!" said the King.

(Meanwhile) Pangchu had returned to his home, after having first gone back into his hideous form. Langa Brūmo said to him: "O Pangchu, you said: 'I will kill (the Calf)'. What has happened to you? Have you not killed it?" "My strength and condition are as you see. What should I have been able to do?" Langa Brūmo was much annoyed. "He said: 'I will kill it' and here he is back again in this (hideous) form of his. At the time when he went away I saw him looking very handsome," said she, and she sat in aggrieved silence.

"Langa Brūmo," said Pangchu, "take this present which I give you to your father." "Very good, I will take it." Into half a walnut-shell he stuffed all Brūngkapurdōno's marrow and gave it to her, saying: "Take this to your father." "I am ashamed to," said Langa Brūmo. "How can I take him (so small a thing as) this?" "My power and condition are as you see, where am I to get more from?" said Pangchu. "Now take away what I have given you." "It is a great deal. Good, give it to me. I will take it," said Langa Brūmo. And she took it and went off to the King.

Going to the gate of the King's palace she sat down there. The King's Wazir came to her. She said to him: "O my father's Wazir, go and take me to my father to pay my respects to him." "Wait here a little," said the Wazir, "and I shall go and get permission." The Wazir went to the King and said to him: "O King, your eldest daughter has come to pay her respects to you. May she come and

sala'mə'nər dum'obo. Ju'ša go'r sala'm ečo?" Padša seibai: "WAZIR, ju'š, dumutso." WAZIR'e d'umu'sai.i. Dum'onin mu'imo baba'r sala'm ne yurtis iri'qete ba (or, ba'n) ečibo.

I'se tili.ε fatəri'lum bal Badša ya're 'o'sumo. Padša e'mišate
 5 gajāt ne laš etimi. E'miš ke ka čuru'k etimi. Burt ma'za de'etsimi, ixati hik manimi, bu'kulo yam eryam numa nimi. Mast im'animi. WAZIR'ər ki'l 'etimi. I'ne ke e'mišete gajāt ne laš etimi. I'ne ke e'miš čuru'k etimi. Netan čap etimi. In ke mast im'animi. Uyo'nər tsirtse tili.ε fu'lulum ite bal or (or, or) ki'l etuman, tsirtse laš
 10 ečume o'mi.ents čuru'k 'otuman. I'lji-mušum ine e'mišate [gajāt ne] laš ne e'miš ke čuru'k etimi, ine seibai.i: "Le, ja amiš čuru'k 'etam." Ho terumanər i'se məraka.ulum u'e uyo'ne senuman, hi'ne: "Ja ke čuru'k 'etaba," hi'ne: "Ja ke čuru'k etaba." WAZIR'e: "Ja ke čuru'k etaba," seibai.i. Badša: "Ja ke čuru'k etaba," seibai.i. Məraka uyo'nulo uyo'n
 15 du'ljaman, tili.ε fu'lulum ite bal at'oγanimi. Haira'n umanuman.

Padša WAZIR'ər ešai.i: "Gute ta'am besantsum bilum?" mo'so'," saibai.i. WAZIR'e dum'oγərušai.i: "Gute ta'am besantsum bilum?" "WAZIR, ja besantsum ay'e'ta baiyam. Pa'ŋču.ε 'ayenam d'a'tsam." Padša seibai.i: "Pa'ŋču.ər kau etin!" Pa'ŋču kau ne d'iša'n. Pa'ŋču
 20 di'mi, Padša'r sala'm ečurai.i (or, ečai.i). Padša seibai.i: "E.i Pa'ŋču, gute ta'am u'ŋ besantsum et'am?" "Padša, ja lum ke hawa'l gute bila, daltasan uyaman amulum su'čam tse?" senimi. Ho Bru'ŋ Kapurdono.ε i'ke asbab, isum'al, ešpuraŋ, ičokuraŋ, ilturi.ŋ, ifačimuts, kauwaštsum Padša'r ša'q ša'q di'usimi. Di.usin ya're o'simi.
 25 Padša seibai.i: "E.i Pa'ŋču Bru'ŋ Kapurdono u'ŋe d'eliba." Pa'ŋču.ε seibai.i: "Ja lum ke hawa'l gute bila, je be 'amana ba?" Padša seibai.i: "E.i Pa'ŋču. u'ŋtsum ti menen ke e'dilai.i, u'ŋe deli ba."

Burt xuš niman de'γurusimi: "U'ŋe besanər rai eča ke 'aso, go'r merba'ni 'ečam." "Ja lum ke hawa'l gute bila. Pfalo tu'ran (or,

5 e'miš ke ka čuru'k etimi — glossed "he bit his finger also at the same time (through magic)". It may, however, be "he bit off" as čuru'k etas elsewhere means "to cut off".

10—11 e'mišate laš ne — gajāt ne is to be supplied after e'mišate.

20 ečurai.i — a form usually condemned by Imām Yār Beg as vulgar.

22 su'čam tse — v. §§ 313 and 351.

make her salām to you?" "Yes, Wazīr, she may come, bring her," replied the King. The Wazīr brought her in and coming up she salāmed to her father and kissed his foot and hand.

Then she set the half walnut-shell of marrow before the King. The King scraped it with his finger and licked it, and he also bit his finger at the same time. It gave him a very pleasant sensation and it filled his mouth and passed with difficulty down his throat (though he had put only a very little of it in his mouth). He became intoxicated. He presented the marrow to the Wazīr. He also scraped it with his finger and licked it and he also bit his finger, but he concealed the fact. Then he too became intoxicated. To all in turn they presented the marrow in the walnut cup and all in turn licked it and bit their fingers. The last man of all (similarly) scraped it with his finger and licked it and bit his finger. He said: "Hallo, I've bitten my finger." Thereupon all those in the assembly began saying, one: "I've bitten my finger too," and another: "And I've bitten mine," and the King said: "And I too have bitten mine." Everyone in the whole assembly was satisfied (and yet) the marrow in the walnut-shell was not exhausted. They were astounded.

The King said to the Wazīr: "Ask her what this food was made of." The Wazīr inquired of Langa Brūmo: "What was this food made of?" "Wazīr," said she, "I didn't make it of anything. Pangchu made me take it and bring it." "Call Pangchu," said the King. They called Pangchu and brought him along. He came up and salāmed to the King. "Pangchu," said the King: "Of what did you make this food?" "O King, my power and condition are as you see them, whence would I get anything good and sweet?" Then he pulled out from his bag Brūngkapurdōno's things, his tail and mane and forelock, and his horns and hoofs and laid them before the King. "Pangchu, you have slain Brūngkapurdōno," said the King. "My power and condition are as you see them. What could I have done?" "No, Pangchu, no one but you has slain him. It is you who have slain him."

The King was greatly pleased and said: "Tell me what you would like and I will bestow it on you." "My power and condition are

pyuwan) ayun, maltaş æç'i," esimi. Padša hukəm ertimi: "Gure tiš'antsete het et'in, maltaşate ke het etin. Beruman tsučai.i ke 'emanuman." Padša fəra'je Pa'ŋču itsu'mi. "Ye bəre'n, het gotam." Pa'ŋču se.ıbai: "Gute kurtulo pfalo ay'unin." Senume ka uri'ŋçin
 5 xarts ne telum ure sise irtsi yasuman. Akuruman ite kurtwar pfalo ture er etuman. Hane say'am xa gim ju'an ite kutuwər šaršər manimi. Asbarbanlu gi'man šaršər manimi. Hi'ne gi'mi iw'ərimi. Ite hik omanimi. Da hine gim hik omanimi. Da hi'ne gi'mi, hik omaibitsa. Padša gur bitsuman tiši.ırlum (or, tišantsu'rlum)
 10 tam manimi. Pa'ŋču.ε kurto.ε hik omanumi. Uyo'n haira'n umanuman. "Maltaş guč'ičan, gur faš manimi," esuman. "Šu'a, ačın," o'simi. Ine maltaş biluman uyo'n ke in'e kurtwər biš'aman, hik omanumi. Terumanər fəra'j ke baman sise Pa'ŋču.ər 'esuman: "Le Pa'ŋču, Padša gur ke maltaş uyo'n than manimi, bes ka aturasi'mi. Ako'latsum
 15 dafa numa ni," esuman. Ho herçume, qyu eçume, yertsapışulo kurto babal ne: "Gute.ulo ke ar'ayetuman. Padša het atam, ma aiyay'unuman," senimi. Imo hai yakalatər du'simi. Padša de.eljai Pa'ŋču.ε qyu etas. "Bese qyu eçai.i?" senimi. "U'ŋe gur bitsuman,

2 *beruman tsučai.i ke 'emanuman* — glossed "so much as he can, he may take away". This seems to suit the context but cannot easily be extracted from the words.

3 *'emanuman* — appears to be the static pc. of *i* + *-amanas with the suffix -an. This might mean 'that-which-he-has-been-able-(to-do)'.
 5 *akuruman* -- 'this much' (indicated by the narrator as a little taken up in the fingers).

6 *ture* — I do not understand the -ε.

7 *asbarbanlu gi'man* — somewhat obscure. -lu is for -olu, *gi'man* must be the static pc. plus -an, and *ju.an* must be understood after it.

9 *hik omaibitsa* — the subject is *pfalo* understood, which is y pl. The preceding *omanimi*'s are also y pl.

The idiom with *hik* 'full' is that the content is the subject and the vessel is put in the general oblique, or in the genitive form:

kurto.ε hik omanumi — line 10, but we have also

kurto hik omanumi, p. 142 l. 1, where perhaps *kurto* is the subject.

The idiom is similar in Shina and Khowar, the containing vessel being expressed in the locative.

gur bitsuman tiši.ırlum — 'the wheat that was in the grainpit.' For *bitsuman*

as you see them. Give me a little grain (and) give me some ghee." The King commanded: "Turn him loose in the wheat pits, turn him loose on the ghee. He may take away as much as he can." The King's steward took Pangchu away (to the stores) and said: "See now I leave you free (to take what you please)." "Give me grain in this little lambskin bag," said Pangchu. When he said this the people there clapped their hands and laughed at him and they put a little grain in the bag for him. There was a sound in the little bag as if grain were being poured through the smoke hole of a house. There was a noise as of something being poured it into a big dish. One man poured (the grain) in. He became tired and the bag wasn't filled. Then another poured it in and still the bag wasn't filled. Then another poured it in and still it wasn't filled. All the King's grain in the pit was cleared out and yet Pangchu's bag was not filled. All were astonished. They said: "We'll give you the ghee (now); the wheat is all finished." "Very good, give it to me," said Pangchu. Then they poured all the ghee there was into the bag and it was not filled.

On this the steward and the people present said to Pangchu: "O Pangchu, all the King's wheat and ghee are exhausted. There is nothing left. Get out of here and go." Weeping and crying out he held the bag up suspended from between two fingers: "You haven't filled even this for me," he cried. "The King gave me a free hand and you haven't given me (what I could take)." Then he went off to his home. The King heard Pangchu's outcry. "Why is he crying out?" he asked. "He has cleared out all the wheat and all the ghee you had and carried them away and his bag has

v. §§ 389—390. *Tiši.wlum* is probably the adjectival locative rather than the ablative locative. The *i-* preceding *-ulum* is probably for the *-e* of the general oblique v. § 65.

The word for 'pit' is *tis* but the plural is normally *tišants* (also once recorded *tišaiyo*). It seems probable that the *s* always changes to *š* when followed by a vowel.

12 *ivne mallaš* — *ivne* must mean 'the king's'.

13 *baman sise* — v. §§ 389—390.

16 *ayetuman* — 'you have not made it (full)'.

uŋe maltaš biluman tham ne tsu'mi, i'ne kurto hik o'manumi. I'tetsum qyu 'ečume tsučai.i 'ja'r 'ayaγ'unuman' nusen." Padša haira'n maibai: "Ja eke uyo'n gur ke maltaš tsane tsu'mi.a?" "Awa tham ne tsu'mi. Be'skə api." Padša ke haira'n imanimi.

5 Paŋču i'mo ha'lər i'ke uyo'n nukān tsu'mi. Ho i'ne ha'le gur ke maltaše besan diš omanumi. "Ai Laŋa Brumo, uŋe baba taltaq 'etam. I'ne gur ke maltaš biluman uyo'n dusu'yam. Hazur gu'i ki ši, menər ke u'," mo'simi.

Tev zəilate Paŋču ke Laŋa Brumo beruman waxt xašinər i'te
10 bušai.ulo huru'čaman. Ikər asəli batər wašimi. Mo'simi: "Tsane uŋə g'oyər je ba," mo'simi. Burt xušie ka aškkāš numa huru'čaman (or, huru'taman). "Se Laŋa Brumo, murto uŋer han hukəman go'r 'eča ba." "Šu'a, jama'at, besan e'ča ke a'r eti," esumo. "Je mu sailər niča ba. I'lji ara'm ne niqiltir huru'." Ho sailər du'simi Linp'i'kisər.

15 Beruman guntsiŋ nimi Linp'i'kisər Haihaiyu'lər de'sqaltimi. Haihaiyu'lər Padša, Ša Tham, Boxa' Tham, No'ni Tham, Lali Tham, i'te zaməna.ulo Haihaiyu'le ku'e thamo bam, ku'e thamkuš bilum. Kisər de'sqalt ku'e thamo o'spalimi. No'spal Haihaiyu'le thamkuš Kisəre šemi.

20 Haihaiyu'lulo turma a'lto den Kisəre thamkuš nuše huru'timi. Hin gasan bo'm, i'nmo murik Bu'buli Gas bilum. Kisəre muts'u'am. I'ne huru'tas diš A'lti bilum. Ho i'mo watantsum xabər e'r di'mi, "Ho'ryu'le Padša di'n Laŋa Brumo mutsu'mi, uŋe bušai.i das manimi, uŋy ko'le Bu'buli Gas numutsun be'ča?" esuman. Hərt manimi
25 ni'asə gane. Bu'buli Gase itsi du'numo: "Ja'r be 'ča?" nusen. "Jimalə ničam, sa'ati ju'čam. Salg'ose i'ŋi di'mər ju'čam, jakuntse tur diški'mər ju'čam, dəri.a dal ne gutsərimi ke ju'čam" nusen. hiču'ti.en bay muγonimi, han kək'a'mutsen ke mu'mi. Ho Bu'bulimu

8 u' — one would expect *wēi*, or *uγun*, with a y sg., or y pl., object understood.

14 *Linp'ikisər* — at this point in the story *Paŋču* suddenly assumes the name of Kisər of which *Linp'ikisər* appears to be an extension. V. Index of Proper Names s.v. He appears again as *Paŋču* on p. 162 l. 1; the latter name is specially attached to his inferior form.

16 *Ša Tham* — etc. v. Index of P.N. s.v. *Boxa Tham*.

21 *Bu'buli Gas* — See a further reference to this marriage on p. 184 l. 1.

28 *muγonimi* — i. e. *muγonimi*.

not been filled. On this account he is carrying it off crying out: "You haven't given me (what I was to get)." The King was amazed: "Has he really carried off all that wheat and ghee of mine?" he asked. "Yes, he has cleared out the whole lot and gone off with it. There is nothing (left)." The King was astounded.

(Meanwhile) Pangchu went off to his own house, taking all the stuff with him. Then the wheat and ghee in his house were beyond reckoning. "Ah, Langa Brūmo," said he. "I have reduced your father to beggary. I have brought here all the wheat and ghee he possessed. Consume it in comfort yourself and give it to others."

In this manner Pangchu and Langa Brūmo abode for some time in that country. He projected himself into his real skin and said to her: "I truly am your husband." Thus they lived together in great happiness and contentment. "Langa Brūmo," said Pangchu, "I am going to give you an order." "Very good, my husband, tell me what you have to say." "I am going off now," said Pangchu, "on a journey. You stay behind here and make your self comfortable and do yourself well." Then Lingpikiser set out on his journey.

When some days had passed he arrived in the country of Haihaiyūl. The Kings in Haihaiyūl (were) Sha Tham, Bokhā Tham, Nōni Tham and Lali Tham. These were the *thams* of Haihaiyūl. Theirs was the sovereignty. Kiser arriving there drove these rulers out and possessed himself of the sovereignty of Haihaiyūl.

For twelve years Kiser abode in Haihaiyūl enjoying the sovereignty. Now there was a princess (there) whose name was Būbuli Gas, and her Kiser took to wife. His place of residence was Alti. (After this) news came to him from his own country. They said: "The King of Horyūl has carried off Langa Brūmo. Your land has been laid waste. What are you doing here married to Būbuli Gas?" He sprang up to go off, but Būbuli Gas laid hold of him saying: "What are you going to do with me?" "I shall go away tomorrow and come back yesterday," said Pangchu. "When the grinding stone and the rolling pin have got beards I shall come back. When horns have grown on a donkey I shall come back. When the river flows uphill I shall come back." So saying he gave her a measure

Tiṅṅeter taṅ numo, "Yołtsum han baye pfał guse kərka'mutsər e'r biša. Gukə faš manumər ju'čam," nuse, fat numo i'mo watan yakal guts'ərimi.

Höryu'lə Padša, i'ne i'k Pahərdaṅ Galpo bilum, — Höryu'lə
 5 Padša Lama'tər hovl di'mi. Di'nin Lama g'animi. Nukan Laṅa
 Brumo mutsu'mi. Aba Dumb'u.e seibai.i: "Le Aba Kit'uṅ, besan
 čavra akučila (or, akočila)? Laṅa Brumo mutsu'mi." Nimi Aba
 Kituṅ u'tsi tami. Došqalčər tai.ar manimi. Ho kau etimi: "Le
 Höryu'lə Padša, tsat mane, dašqaltam." Höryu'lə Padša Laṅa
 10 Brumomur saibai: "E.i Laṅa Brumo, ki'ne bečuk bai.i?" Laṅa
 Brumo.e seibo: "Kine e's bidil bi. Ha ha etin, ar niman ga'rši,"
 o'sumo. Hovl uyone ha ha etuman. Aba Kituṅ ar (or, bik) niman
 pfer manimi. Ilji pfer numa i'mo hælər nimi. Ni'asər Aba Dumbu.e
 esimi: "Le Aba Kituṅ, besan ako'manuma?" "Ha ha etuman, je
 15 ar amanam pfer numa daiyam."

"E.i Bu'm Liftan, uṅ hazar besan g'omaima. Ni'čuma?" "Šu.a, aya,
 ničam." Nimi Bu'm Liftan, kau etimi: "Tsatin, dašqaltam," senimi. Tsat
 manuman. Duṅurušai.i Padša: "E.i Laṅa Brumo, ki'ne bečuk bai.i?"
 "Fat ætin, ki'ne bur zor bai.i. Kintse besan thaiyas api. Čuma're
 20 bai.i, d'eļš ma'manas api," o'sumo. "Hin Palu.a'nan ja apači nut'ayan
 erurutin, i'n ja apačər ju'či." Hin Pavluwanan fat etuman: "Laṅa
 Brumo mopači nut'ayan huru'," esuman. Nut'ayan hurutimi.

Bu'm Liftan Laṅa Brumo mopačər di'mi. "Aya's, besate (or, -təi)
 meiba? Ja ačo gopačər ju'či." Laṅa Brumo.e seibo: "Le.i o'ulus,

5 *hovl* — *nuyen* should probably be supplied after *hovl*.

7 *čavra akočila* — this is the correct form for *a + gu + *-ačila* 3rd. sg. y neg. pres. of **-atlas* with 2nd. sg. pron. prefix.

For this idiomatic use of **-atlas* v. § 261. II.

8 *došqalčər* — As a rule with this verb the pronoun-infix refers to the subject. V. § 307. Here the *o'* is either a slip for *e'*, or the *o'* form has been generalised.

12 *o'sumo* — the Ms. has *o'soman*.

17 *tsatin* — a doubtful form, *Tsat manin* would be the usual thing.

19 *fat ætin* — i. e. *fat atin* (not *etin*).

20 *d'eļš ma'manas api* — *ma'manas* (**-amanas* — 'to be able') is here the noun of action, not the noun agent, as is shown by the verb *api* (*a + bila*) v. § 405.

23 *besate* — i. e. *besə tei* 'why thus'.

(2 or 3 lbs.) of small millet seed. He also gave her a fowl. Then shoving her up on the top of Būbuli's Peak (he said to her): "Every twelve months throw down one grain of the seed for the fowl. When the grain is exhausted I shall come back." Having said this he left her there and proceeded in the direction of his own country.

The King of Horyūl's name was Pahārdang Galpo. With his army he came to Lama and took possession of it. Having done so he carried off Langa Brūmo. Aba Dumbu said: "O Aba Kitung, can't you do anything about this? He has carried off Langa Brūmo." Aba Kitung went off in pursuit of them. When he had nearly come up with them he shouted out: "O King of Horyūl, stop. I have come." The King of Horyūl said to Langa Brūmo: "O Langa Brūmo, what sort of a fellow is this?" "He is a poor-spirited creature. Shout out "Ha ha" and he will take fright and run away." All the army raised a "Ha ha" and Aba Kitung was frightened and turning back went off to his home. On his arrival there Aba Dumbu asked him: "O Aba Kitung, were you not able to do anything?" "No. They raised a 'Ha ha' and I was frightened and turned and came back."

"O Bumliftan," said Aba Dumbu. "You will perhaps be able to do something. Will you go?" "Yes, father, I'll go," said Bumliftan and he went off and shouted out: "Stop there. I've come." They stopped and the King of Horyūl asked: "O Langa Brūmo, what sort of a fellow is this?" "Leave me behind," said she. "He is very powerful. There is nothing that has any effect on him. He is made of iron. You won't be able to get the better of him. Make a Pahlawān sit in hiding near me and then this man will come to me." The King left a Pahlawān with her saying to him: "Sit here in concealment beside Langa Brūmo." The Pahlawān did so.

Bumliftan came up to Langa Brūmo "My sister," said he, "Why are you behaving thus? My brother will come back to you." "O brother," replied Langa Brūmo, "If you will marry me I will

uŋe ja ʌtsuča ke jučam, ayetsuča ke ačučam," e'sumo. "Gute
 duro jatsum ačuči, je uŋ ak'u'tsučam." Laŋa Brūmo.e se.ibo:
 "Uŋ ayetsuča ke je uŋe ka ačučam." Bu'm Liftane Laŋa Brumomur
 mo'simi: "Besan pfuʌlan ʌsbaʌpan go'pači bi' ke jaʌr jo, tsil(ʌn)
 5 maiya'm," mosimi. Mosime ka senumo: "Le o'ʌus, i'se čertsum tsil
 (or, bu'l) duš'ila, i't'etsum mi'ne, dostsak apači api," esumo. I'n
 ni'n e'se čertsər (or, čertse) iri'ŋčiŋe i'te ki'te waq ne du'n tsil
 mi.a'r du'yu'uskinimi (or, tsiltse gatimi). Terumanər Laŋa Brumo.e
 mo'pači e'estaqa'm i'ne Palwa'nər e'sumo: "Murto e'katiŋ ya're
 10 čape bai.i, jamek deli," esumo. I'ne Pahlwa'ne e'katiŋ ya're jame
 nu'taskin hu'ntsate delimi. Delasər i'se hu'nts i'tum pər atu'sum
 i'ymərulo dik etimi.

Terumanər ha'jurete p'fal me.ibai (or, manimi). P'fal numa Laŋa
 Brumo muri'ŋtse du'n ha'jurete i'lji muwašimi. I'nmo j'i'ŋečiŋ
 15 dum'o.gus i'mo e'se kite taq etimi. Ha'jur turak (or, tur) delimi.
 I'ne mo'pači čur bi'm, mo.imo j'i'ŋečiŋ čərap ne ha'jurtsum i'lji ne
 kha ga'rtsumo. I'ne ha'jur tur delimi i'mo hai yakal. De'sqaltimi
 ʌba Dumbuwa'le (or, Dumbuwa'lər). "E'i, be gumanuma?" "Aya,
 adiliman (or, adiluman). Ja ji.e b'əresər beren, e'rčama dau.ešam
 20 ke." Bəre'nimi. Nupəran: "A'ku.i'rčuma, duku'ešuma. Duku'esas
 ba ke je uŋe ma'r ečam, ničam," nusen, ʌba Dumbu ni'mi.

Dəri.'a bilum. Dəri.a'tsum Ho'ryu'lə Padša ke ho'l i'ti duwašebam.
 Kau etimi: "E Ho'ryu'lə Padša tsat mana. ʌba Dumbu daiyam,
 dašqaltam." Dumo'γurušai Ho'ryu'lə Padša Laŋa Brumo: "Ki'ne
 25 bečuk bai.i?" Laŋa Brumo se.ibo: "Ki'n mapər imanai.i, beske

1 ja — for je cp. p. 118 l. 26 note.

ayetsuča — i. e. ayatsuča. Also in l. 3.

e'sumo — Ms. esumʌn.

4 tsilʌn — cp. § 45.

maiya'm — i. e. miya'm.

7 iri'ŋčiŋe — instrumental with du'n. Iri'ŋčiŋ is again to be understood with waq
 ne in the sense of 'arms': 'spreading out his arms on either side and laying
 hold with his hands on the cliff'.

15 dum'o'gus — p.pc. active of d'-agusas. The pronoun-infix -mu- is a sort of ethic
 dative 'pulling out her sleeves for her' v. § 249. 3.

16 mo.imo — i. e. mu.imo.

come back with you. If you won't marry me I won't come." "That is a thing I cannot do. I will not marry you." "Very well, if you won't marry me I won't come with you." Bumliftan then said to her: "If you have any bowl or vessel with you, give it to me. I want to drink some water." "Brother," said Langa Brūmo, "There is water coming out of that cliff there. Drink from it. I have no vessel with me." He went and stretching out his arms on either side he grasped the cliff and began to drink the water. On this Langa Brūmo said to the Pahlawān who was hidden with her: "Now shoot him with your bow under the armpits, where he is flesh." The Pahlawān drawing his bow shot him with an arrow under the armpits. The arrow did not come out on the other side, but remained sticking in his vitals.

Thereupon Bumliftan mounted his horse and seizing Langa Brūmo by the hand threw her on to the horse behind him. Then pulling her sleeves out (beyond her hands) he tied (the ends of) them round his neck in front and whipped up his horse. But Langa Brūmo had a knife and she cut her sleeves off and threw herself down backwards off the horse. Meanwhile Bumliftan whipped up his horse and made for his home. He came to Aba Dumbu who said: "My son, what's happened to you?" "Father," said Bumliftan, "they have wounded me. Examine my pulse and see whether I shall die or recover." Aba Dumbu examined his pulse and then said: "You won't die. You'll get better. As you are going to recover I shall go and avenge you." So saying, Aba Dumbu departed.

Now there was a river and the King of Horyūl and his army had crossed to the other side of it. Aba Dumbu called out: "O King of Horyūl, stop. I, Aba Dumbu, have come. I have arrived." The King of Horyūl asked Langa Brūmo: "What sort of a man is this?" "He has become an old man," said she. "He won't be

19-20 *evēšma dau.ēšm ke — ke, kə* an indirect question depending on *bəren* which should be repeated, cp. § 467.

20-21 *dukuvešas ba ke — ke* here must be taken as "since", "as", which is required by the context: "since" 'you are going to recover I shall (go off and) avenge you, I am off.'

aye'mai.imi." Šamtu Mirru Wazi're se.ibal: "Le Padša, ma gutsarin, ki'ne na'l je huru'sam." Padša guts'erimi. Aba Dumbu kau etimi: "Le i, Šamtu Mirru, ja na'l uŋ huru't'a?" "E Aba Dumbu, awa je huru'ta ba." "Le Šamtu Mirru, guyo'n dal usko giri d'uiyen, 5 makučim i'se e'sal." Aba Dumbu.e jame'te makučim e'se giri d'elimi. Šamtu Mirru.e se.ibal: "Le Aba Dumbu, guyo'n dal taljik du'yan, o'sal. Makučim i'se tal e'sal, b'er'en." Šamtu Mirru.e jamekate yat ne aiyas yakal makučim i'se taler biš'ami. Xat (or, khat) w'ašimi. Aba Dumbu kau ečai.i: "Ai.i Šamtu Mirru, uŋtsum je kam apa; 10 jatsum uŋ kam apa; meltalik bab'er b'a'n."

Aba Dumbu.e da kau ečai: "Le Šamtu Mirru, da uŋ'er galt bišaiyam. Be'sanete meib'a? Besanə xa ad'e'lj'a? Besan'er b'e'ri ba? aso," se.ibal. Šamtu Mirru.e se.ibal: "Le.i Aba Dumbu, gulčumuts'er b'e'rya ba, go's traŋ nuko gud'e'lja ba, jame'te maiya ba." 15 Aba Dumbu.e turma a'lta bu'ndo i'ŋgi tsa do.imi. Yatis pfa's ne b'e're'nimi. Šamtu Mirru Wazi're žame'r hu'nts nyu.e's'in nut'ask biš'ami. Itse turma a'lta bu'ndo ča' no Aba Dumbu.e e'sat'er lim kaman gatimi. Ixolini'mi. "Le Šamtu Mirru ad'elima." Šamtu Mirru.e se.ibal: "Le Aba Dumbu da ča'ra biluman e'ta ba." Aba 20 Dumbu.e se.ibal.i: "Mu ja galt."

Šamtu Mirru.e se.ibal: "Besanete me.iba? E't ke aso. Be'sane kha ad'e'lj'a ke? E't ka aso. Besan'er b'e'ri ba ke? E't ka aso." Aba Dumbu.e se.ibal: "Gulčumuts'er b'e'ryam. Gutan traq nuko gud'e'ljam. Gate'nčate maiya ba." Šamtu Mirru.e y'asate lakpi'san 25 pfa'l etimi. "Gate'nč ko'l'er ate'sqalči, y'umošo (or, yomošo) oč'ai.i." Aba Dumbu Poniki Pfu'rpfo'rate huljami. I'ne yatenč misere bilum.

4 *d'uiyen* — short form of 3rd. pl. x pret. of *ju'yas*. The sense is the perfect "have come", or as we should say "are coming".

6 *du'yan* — alternative of *d'uiyen* just above.

7 *jamekate* — These forms with the *-ak, -k* suffix are ordinarily used in their simple state with the verb *delas*. E.g. *jamek delas*.

12 *b'esanete me.iba* etc. — This and following similar passages present several difficulties and the translations are tentative.

b'esanete — 'on what' or 'with what'; from the answer it appears to mean 'with what are you armed?'

b'esanə xa — 'down (on) what part?'

able to do anything." "O King," said Shamtū Miru the Wazir, "I will wait and confront him. You go on." The King went on. Aba Dumbu called out: "Ho, Shamtū Miru, have you stayed to match yourself with me?" "Yes, Aba Dumbu, I have stayed behind (for you)." "O Shamtū Miru, up above you three ibex are coming along. Watch the middle one." Then with his bow Aba Dumbu shot the middle ibex. "Aba Dumbu," said Shamtū Miru, "Over your head some pigeons are coming along. Look at them." Watch the middle one. Look." Then Shamtū Miru shot with his bow up in the sky at the middle pigeon and brought it down. Aba Dumbu shouted out: "Ho Shamtū Miru, I am not inferior to you and you are not inferior to me. We are both equal."

Again he called out: "Shamtū Miru, I have given you another chance. Tell me what weapon you are using, where you are going to hit me and what you are looking at." "O Aba Dumbu, I am looking at your eyes. I am going to hit you so as to divide your heart in two. I am using a bow." In front of himself Aba Dumbu set up twelve stones (one in front of the other), and putting (only) his head out, watched. Shamtū Miru Wazir fitting an arrow to his bow and drawing it, let fly. The arrow passed through the twelve stones and its head penetrated a little into Aba Dumbu's heart. It hurt him. "O Shamtū Miru," he cried. "You have hit me." "I have done what I could, Aba Dumbu," replied Shamtū Miru. "Now it's my turn," said Aba Dumbu.

"What weapon are you using? Tell me that," said Shamtū Miru. "Where are you going to hit me? Tell me that too. What are you aiming at? Tell me that too." "I shall look at your eyes," replied Aba Dumbu, "I shall strike you on the centre line of your head and split you down. I am going to use a sword." Shamtū Miru threw a handkerchief over his head. "His sword will never reach me here," said he, "he is lying." Aba Dumbu mounted Pōniki Furfōr. His sword was an Egyptian one. "O Pōniki Furfōr,"

¹⁴ *gōs traŋ noko* — 'dividing your heart in two for you'.

¹⁵ *tsa do.imi* — *tsa* is probably for *tsat*, but conceivably it is the suffix *-tsɛ* attached to *inggi do.imi* — is the pret. of *d*-A.iyaŋ* cs. of *di.eryaŋ* 'to stand up'.

"Le.i Po'niki Pfurpfor, gute dištsum hal nidilin i'ne epačər nukar'ts da i'ljum pači gu.imo dišər i'lji ga'rts. Ako'manuma ke u'ņər la'nat maniš. Po'niki Pfurpfor menə ak'o'sušan. Le.i misəre γat'e'nč a'lto traq Šamtu Mi'ru ke haγur ka ayotuma ke u'ņər la'nat maniš.
5 Misəre γat'e'nč ak'o'sušan. Ja' šau ayet'am ke ja'r la'nat maniš. Aba Dumbu men ay'asušan."

Nusen tur delimi. Po'niki Pfurpfor hal nidilin, Šamtu Mi'ru epačər ga'rtsimi. Aba Dumbu γat'e'nč is'ərkimi. Haγur ke i'n ka a'lto traq otimi. Aba Dumbu.e haγur ke ifatərimi i'n ke ifatərimi.
10 Nupatər pfetiņ ke h'anjil haγure gapulo 'etsimi, i'ne batulo ke e'tsimi. Netsin Šamtu Mi'ru j'i'ndo juw'ane haγure gapate e'uljami. Ne'uljan turak delimi. "Padša epačər nitsun haγur ke ki'n gati traq umanšan, pfetiņ ke hanjil pfau manišan," nuse, jadu etimi. Haγur 'eskərtsimi, i'mo Padša ep'ačər i'ts'u'mi. A'lto traq Šamtu Mi'ru ke haγur gati
15 Padša epačər do'sqaltin traq umanuman. Padša haira'n imanimi. "E.i Laņa Brumo, kot be dəro (or, duro) bila?" "Padša, ye ku'e hunər hikmat aki'l zaile bila. Ki'n ya akurumtsum da besan ay'e'mai.imi, u'ņ gatsər," esumo. Ni'mi Padša Laņa Brumo numu'ye'n i'mo t'e'ņušər. Aba Dumbu i'mo ha'lər di'mi.
20 Aba Dumbu i'lji juči ke Aba Kituņe hu'nts d'e'egusimi. D'e.egusasər Bum Liftan i'rimi. Aba Kituņe hu'nts yər ne de'egusam ke 'e'irčum tse. I'lji ne de'egusimi. I'lji ne de'egusumur i'rimi. I'se (or, i'te?) li'me

3 *ak'o'sušan* — 'may they not say to thee!' *a + gu + *-asušan* from **-asas*. The meaning seems to be: 'may no one call you P. Pf.!' or 'may no one speak of you as P. Pf.!'

4 *Šamtu Mi'ru ke haγur ka* — 'Sh.M. and the horse together'.

10 *'etsimi* — refers grammatically to *pfetiņ* (y pl.). If *hanjil* (x pl.) were considered the verb would be *otsimi*. Normally the nearer noun is the governing factor.

11 *juw'ane* — probably *juwan ne*.

12 *traq umanšan* — Ms. *omanšan*.
manišan — or, *maniš*.

14 *a'lto traq* — out of place and redundant in view of the following *traq*.

17 *ki'n ya akurumtsum* — probably for *ki'ne akurumtsum*. *akurum* = 'this much'.

21–22 *'e'irčum tse* — Ms. *e'irčuntse*. The *n* is either a slip or due to phonetic assimilation. V. § 313.

said he, "leap from here and gallop up to him. Then gallop back again to your own place. If you fail, may you be accursed! May no one speak of you as Pōniki Furfōr! O Egyptian sword, if you do not cleave Shamtu Mīru and his horse together into two halves, may you be accursed! May no one speak of you as the Egyptian Sword! And if I do not strike my blow may I be accursed and may no one speak of me as Aba Dumbu!"

So saying, he gave him a cut with his whip and Pōniki Furfōr sprang forward and galloped up to Shamtu Mīru. Then Aba Dumbu smote with his sword and cleft him and his horse in two. Aba Dumbu flayed the horse and flayed Shamtu Mīru. Then he stuffed the horse's hide full of ashes and charcoal and he did likewise with Shamtu Mīru's skin, and he mounted Shamtu Mīru as if he were alive on the horse's skin and gave it a cut with his whip. Then working magic he said: "May the horse carry him away to the King and then may horse and man together fall in two halves and may the ashes and charcoal be scattered!" (So saying) he made the (stuffed) horse gallop and it carried the Wazir to his King, and as soon as they reached the latter Shamtu Mīru and the horse, both together, split in two. The King was amazed and said: "O Langa Brūmo, what miracle is this?" "King, this is the extent of their skill and knowledge. He will not be able to do more than this (that he has done). You go on" said Langa Brūmo. The King went on to his palace, taking Langa Brūmo with him. And Aba Dumbu returned to his home.

When Aba Dumbu came back Aba Kitung had pulled out the arrow (which was sticking in Bumliftan's armpit), but on his doing so Bumliftan died. If he had extracted the arrow (by pushing it through) forwards, Bumliftan would not have died, but he pulled it out backwards and on his doing so Bumliftan died, for the tip of it had barbs pointing backwards and when it was pulled back-

²² *lime* — the preceding demonstrative I originally wrote as *ivte*, to which I added an *s* so that it might read *ivtse*. This cannot be, however, as *lim* is not *x* pl. cp. *lim gatimi* p. 148 l. 17. The narrator after giving it as *y ivte*, must I think have felt a doubt that it should perhaps have been *x* and corrected himself to *ivse*.

ilji ne kayants bim. Ilji ne itaskase ka e's čat ne i'rimi. Bum Liftane irasulo epači bam sisər imo ečok'ner o'simi: "Le.i ačuko'n, ja ačo aču'či be ju'či. Di'nin Laņa Brumo dumu'si. Ma gute 'esu.in: 'Laņa Brumo ja gute mazərate dumu'tsun mumupuš 5 gajat mo', e'su.in. Be'se ke je ji'ndo amanas ba. Agər paso'm imanumi ke min'a mumupušan kuli numo'tan i'se mumupušate no'osin i'se gajat numo mazaretər mo'ewešiš," senumi.

Terum guntsinər Kısər de'sqaltimi. Kısəre i'mo bepayan Pamerulo het bim. Ya batər nikin ise i'mo bepay i'şumi. Aba Dumbu.ər 10 xəbər di'mi ke Kısəre bepayan ya i'şumi (or, ya' šibi). "E'se evi dumu'isum! Ja jame əči'nə. Aba Dumbu jat imanumi," senimi. "Ja Kısər wa'limi," senimi. Nimi i'mo jame nukən Aba Dumbu i'se ya epačər asir manimi. Jame'r hu'nts wašimi. Žame task'imi. I'ne žame taskə'sər i'se ya senimi: "Ab'a um'a'," senimi. Aba Dumbu 15 se.ibai: "Ye gu'kər ši. Horyu'le Padša Laņa Brumo mutsumi. Bumə Liftan delimi. Da gu'imo bepay ši'ə'a?"

Kısər i'mo batulo numan Aba Dumbu epačər dimi ke. "Le.i bab'a, nuju'mtiņ gati oti, 'ja Kısər amulo bai?' o'so. Gun, ničen ha'lər." Bani'dame batər nikin, Aba Dumbu i'tsi nultan ha'lər di'mi. Nuju'mtiņ 20 Aba Dumbu.e gati no durtsimi. "Le.i nuju'mtiņ, ja Kısər amulo baiya? I'raiya? Ma bare'nin." Nuju'mtiņe se.iba'n: "Hal Kısər guguri

1 e's čat ne — the Ms. has e'so which would be 'his kidney', but we have e's čat ne on p. 154 l. 9. It seems that the subject of ne is 'he' or 'it': 'he, or, it breaking his heart, (he) died', but it is conceivable that 'čat ne' is intransitive and e's the subject: 'his heart breaking, he died'.

3 aču'či — one would expect the interrogative particle: aču'či.a. As it is we have two positive assertions contrasted.

4 gute — i. e. gute bər.

5 gajat mo' — i. e. mu + *-A short form of imperative of mu + *-atAs. In this and the passage following mo', numo'tan, numo, mo'ewešiš might be taken as being causative in meaning: 'make her pluck off', 'let him make her throw (it) down', but it is pretty certain that the pronoun prefixes are rather to be regarded as ethic datives: 'pluck off her nose for her', 'let him throw it down for her'.

This is supported by the use of the plain wašimi in the parallel passages p. 154 l. 12 (where mo- is optional) and p. 176 l. 20.

6 no'osin — i. e. no'sin p.pc. act. of o'sas.

9 bepay i'şumi — § 252.

wards it broke his heart and he died. To the people who were present when he died, his brothers, he said: "Brothers, will my brother not come back? Yes, he will come. He will come and he will fetch Langa Brūmo. Then do you say this to him from me: 'Bring Langa Brūmo to my grave and cut off her nose there,' for (in that case) I shall come to life. If he grudges to do this, then let him make a nose for her out of oil-pressings and put it on her nose and let him pluck it off and throw it on the grave."

Some days later Kiser turned up. His own yāk was out grazing (lit. loose) on the *pamir*. Entering into the skin of a bear he devoured his own yāk. News reached Aba Dumbu that a bear had eaten Kiser's yāk. "Foul fall its daughter! Give me my bow! Aba Dumbu has become an old man," he said. "My Kiser is lost." Taking his bow Aba Dumbu went off. He came close up to the bear, and fitting an arrow to his bow, he drew it. As he did so the bear said: "Aba umā," (that is to say), "It is I." "Well, eat yourself up," said Aba Dumbu. "The King of Horyūl has carried off Langa Brūmo, and has slain Bumliftan, and you (merely) eat your own yāk."

Kiser, returning to his own skin, came up to Aba Dumbu. "O Father," said he, "assemble the astrologers and say to them: 'Where is my Kiser?' Come on, let us go home." Kiser now assumed the form of a human being and following Aba Dumbu came to his home, and Aba Dumbu collected the astrologers and

10-11 *ese eī dumurisom* — this is an abusive expression of which the exact meaning it not clear. *A. D. jat imanimi* is probably a parenthesis of the narrator's.

11 *dumurisom* — the form of the static participle of *durisās* (*d*-isās*), either with *-mu-* infix and with optative force v. § 380: 'may he take out its (the bear's) daughter' or 'may its daughter be taken out'; or it may be the static pc. with active meaning: 'he who has taken its daughter'.

The bear may be the subject, but then one would expect *i'mo* before *eī*. Cp. *mai'imole nim* p. 126 l. 4 note.

14 *Ab'a um'ar* — said to be Balti and to mean *je ba* 'I am', but this is not supported by the "Linguistic Survey of India".

19 *baniardame batēr nrkin* — Kiser was already in his own human form cp. line 17. It appears that he now assumed a human form not his own in order to test the powers of the astrologers. When he has accomplished this he returns again to his own true form, p. 154 l. 1.

ba, hal gopačim ki'ne hile's bai.i." Kiser i'mo batulo manimi. "Le.i nujumtin, gute le'l aiyet'am ki batulo pfetin matsičam tse. Ma han guntsanulo ja'r dərka'r ba'n, be ke pfetin m'atsičam tse."

Kisere doγ'arušai: "Le.i ačuko'n, ja'r čaγa et'in Horyu'le Padša
5 ja jama'at belate mutsu'mi ke. Namaširin mutsu'š xa ma mene kuli (or, besan) čavra amarti.a (or, amartimi.a)?" U'e seiba'n: "Le.i Kisa'r, go'čo makere'te deluman. Aba Kitu'ŋ ər niman pfer manimi. Aba Dumbu ni'mi. Šamtu Mi'ru Wazi'r Aba Dumbu.e delimi. Aba Dumbu i'lji ju'či ke Bu'mə Liftan apar'tsate hu'nts de'vegus e's čat
10 ne irimi. Bu'mə Liftane i'rasulo mimər me'sai: 'Laŋa Brumo atu'muši be du'm'uši? Mumupuš ga'jat (or, gažat) numo ja gute mazaratər (mo)wašimi ke ji'ndo (d)amaiyam' senai.i, 'senin'."

Kiser nimi Horyu'le Padša yakaltər. Ni'čimi ke a'lta čiško han(h)antse d'u's delji bim. I'lji Horyu'le Padša Laŋa Brumo dum'o'γurušai:
15 "Kiser be'škan bai ke i'ne šakale čaγa eti ke ja Pahlawa'ntiŋale čaγa eti." "Šura, ye dutso je or čaγa 'ečam." Padša Pahlawa'ntiŋ dutsimi kau netan. "Laŋa Brumo, or čaγa eti i'ne šakale." "Šura, ər ečam," seibo, "awal bə'renin yutiŋ ju'tiŋ bitsa; a'lto'ulum eščiŋər ba'r'e'nin, but bi'eviko bitsa. Yate balgičiŋər bə'renin, but daldalju'ko
20 bitsa. Ine i'm'er bə'renin, han imen šiŋam bi. I'lčumutsər bə'renin, bu'šuman bai.i. Ine ifatiyər bə'renin, jotan bi. Ine yatisər bə'renin, uyuman bi. Ye gute šakale banda'n menan gute gan yakalate di.e ke fat aiyetin, 'e'sqanin," o'sumo. Pa'lwa'ntiŋe: "But šura," seiba'n.

2 *batulo pfetin matsičam tse* — 'I would have pressed, crammed, ashes into your skins' i. e. 'I would have stuffed your skins with ashes'.

6 *čavra amarti.a* — cp. p. 144 l. 7 note. *amarti.a* is the short form of the pret. 3rd. sg. y with neg. prefix and interrog. suffix: *a + ma + *-ati + a* from **-atas*.

12 *ji'ndo damaiyam* — this use of *d*-manas* is, as far as I know, unparalleled.

senai.i — unnecessarily duplicates *mesai.i* and obscures the sense.

13 *ni'čimi ke* — a rare variant for *ni'či ke*.

14 *i'lji* — i. e. after the king's arrival with Laŋa Brumo at his palace v. p. 150 l. 18.

15 *Kiser be'škan bai ke* — the *ke* indicates that the question is dependent on *čaγa eti*, while *šakale* is also dependent on *čaγa*: 'tell us what kind of a man Kiser is, and give us an account of his appearance'. The second *ke* is out of place, if, as would appear, it means 'also', 'and'.

18 *ju'liŋ* — the y pl. of *jut*. We have a curious outbreak here of plural adjectival forms.

brought them up. "O astrologers," said he, "Where is my Kiser? Is he dead? You look and see." The astrologers replied: "Either you yourself are Kiser, or else this boy with you is he." On this Kiser appeared in his own form and said: "O astrologers, if you hadn't discovered this, I would have stuffed your skins with ashes. One day, however, I shall have need of you, otherwise I would stuff you with ashes."

Kiser then enquired of his brothers: "Brothers, tell me how the King of Horyūl carried off my wife, and when he took her from you before he carried her off, was none of you able to do anything?" "O Kiser," replied his brothers, "they struck down your brother by treachery. Aba Kitung was frightened and came back. Then Aba Dumbu went out and Shamtu Mīru Wazir wounded him. When Aba Dumbu came back (they) had drawn out the arrow the wrong way and had broken his heart and he had died. When he was dying he said to us: 'He, Kiser, won't bring back Langa Brūmo, will he? Yes, he will. Then if he cuts off her nose and throws it on my grave here I shall come to life again. Tell him this!'"

Kiser set out to (seek) the King of Horyūl. As he was going along (he came to where) two cliffs kept clashing against each other. Afterwards the King of Horyūl asked Langa Brūmo: "What sort of a man is Kiser? Describe his appearance. Describe him to my Pahlawāns." "Very good. Bring them here and I'll tell them", said Langa Brūmo. The King called up his Pahlawāns and presented them. "Now, Langa Brūmo, tell them what he is like." "Very good. I'll tell them. Firstly, mark this, his feet are small. Secondly look at his waist, it is very slender. Then look up at his back, it is very broad. Look at his teeth. One of his teeth is blue. Look at his eyes, he is cat-eyed. Look at his forehead, it is small. Look at his head it is big. Now if any person of such appearance comes along this road, do not let him go. Kill him." The Pahlawāns said: "Very good" and went off. They made for the bridge. There was no other road (of approach), so he was bound to come by the bridge. The Pahlawāns arrived at the bridge.

“Šura” nuse niman. Ise bašatər niman. Ti amitale gan apim, ye ise baše ju.as bilum. Ise bašatər Pahlwaṅtiṅ došqaltuman.

Kisər itse hanawntse diṅs manas itse čiškowale (or, čerkowale) d'ešqaltimi. Kisəre seibai.i ke. “Gutse ja gane daki'l mai.ibi.en.”

5 Kisəre seibai.i: “Ja guse žam'e huṅts ke ja haγur b'abər bi.en. Guse huṅts čap ečam ke huṅtsetse dunimi ke ja haγurtse duṅimi. Huṅtsatse duṅš aiye'manimi ke ja haγurtse ke duṅš aiye'maimi” nusen, huṅts čap etimi. Huṅtse tərkoṅtse čərkoṅwe duṅnimi.

Kisəre seibai.i: “Ja haγure isumaltse duṅimi.” Tur delimi, haγur

10 isumal ilji ne tiṅ etimi. Isumaltse itse čərko.ε duṅi.e. Kisər haγurtsum draṅ manimi, γateṅč di.uṅsimi haγur isumal čərap etasər. Čərko.ε senimi.ε: “Le.i Liṅp'ikisər (or, Liṅkp'ikisər), šarər haγure 'isumal čərap ne belate nič'a?” “Hal fat etin, čərap aiye'č'a ba ke.” “Horyu'lə Padša guṅs numuṅtsun aṅtan muṅ'u dumanan.

15 Hine Yatesan hiṅər, hine Yatesan hiṅər meṅr ditsas ba ke fat e'č'en.” Kisəre seibai “Bərabər maṅr duṅsam.” Fat etuman; Kisər guts'ərimi.

Čangi Hirpal jiṅe.uṅo čap etimi. U'e bašatum Pahlwaṅtiṅalər d'ešqaltimi. Paṅlwaṅtiṅe y'eṅtsuman. Ine hine seibai: “Kiṅə bai.i, yaṅe yuṅtiṅ juṅtiṅ bitsan, bareṅnin.” Kisəre seibai.i: “Uṅe tsan,

20 mi mam'a jot baiyam 'G'oṅltačər besan aiye'aiye.am (or, atayaγurkam).

1 *ti amitale gan apim* — *amitale* has been noted on p. 124 l. 7.

2 *ise baše ju.as bilum* — *baše* general oblique ‘by that bridge’. For the infin. with the verb “to be” v. § 401.

3 *itse hanawntse* — the Ms. has *ise*. The second *itse* is scarcely necessary.

6 *dunimi ke* — The subject understood being *čərko* x pl. the verb should be *dun(im).i.ε(n)*, *duṅimi.ε(n)* and so on. The narrator was, however, consistent in using the x sg. or y sg. and pl. forms cp. *čərkoṅwe duṅnimi* and *duṅimi* ll. 8—9, but he returns to orthodoxy with *čərko.ε duṅi.e* l. 10.

11 *haγur isumal* — should be *haγure* . . .

13 *hal fat etin* — *hal* is an obscure word. In certain cases it seems to mean ‘or’ ‘either . . . or’, and probably in indirect questions ‘whether’ (Hindustani *avyaṅ*). Replies to later inquiries by letter state that it means only ‘or’. On the other hand “or” does not seem to suit the present context where I have glossed it “all right”, and elsewhere I was told it meant “of a truth”, “in fact”, “verily”. *aiye'č'a ba ke* — one would expect the *ke* to follow *etin*.

17 *bašatum* = *baš* + *ate* + *um* — adjectival, ‘being on-the-bridge’.

18 *ine hine* . . . *in hiṅe* — seems to be used as English ‘the one’, ‘the other’ or ‘one, another’ there were several pahlawans, cp. *uyome* l. 20, page 158.

Meanwhile Kiser came to the cliffs which clashed against each other. "They are doing this for my benefit," said he. "Now the arrow from this bow of mine and my horse are equal (in swiftness). If I shoot this arrow and if the cliffs catch it they will catch my horse. If they cannot catch the arrow then they won't be able to catch my horse." So saying he shot the arrow and the clashing cliffs closed on its feathers. Said Kiser: "They will catch my horse's tail." He gave his horse a cut with the whip. It (shot forward) raising its tail up behind and the cliffs closed on its tail. Kiser dismounted and drew his sword to cut off his horse's tail. "O Lingpikiser!" cried the cliffs. "If you cut off your horse's tail how will you go to the city?" "Let it go then and I won't cut it off." "Well," said the cliffs, "the King of Horyūl married a woman and two sons have been born to her. If you bring us the head of one boy for one of us and the head of the other boy for the other of us we will let go (of your horse's tail)." "By all means," said Kiser, "I'll bring them for you." Then they let him go and Kiser went off.

He concealed Changi Hirpal in his sleeve and came to the Pahlawāns at the bridge. They saw him and one of them said: "This is he. Look, his feet are small below." Kiser said: "What you say is true. My mother told me: 'When you were small I found nothing to put on your feet and I (had) shod you with raw hide. The raw hide squeezed you and (your feet) became small like this.'" Another said: "Hold your tongue. He is an unfortunate creature, let him go." The first one said: "This is he. His waist is slender." Said Kiser: "To be sure you are all intelligent men aren't you? My mother told me: 'When you were put in swaddling clothes I had tied you up with a leather strap.'" The other Pahlawān said: "O shut up, this is a poor fellow, let him go." The first said: "His back is broad, this is he." Said Kiser: "Through carrying people's loads my back became big."

²⁰ *mi mama* — this use of *mi* with names of relatives, with the force of "my" is to be noted, v. Vocab. s. v. (2) *mi*.

go'ltāčər — present base + *ər* apparently of a verb **-ltaiyas*, based on **-ltaiyas* with the meaning 'to put (shoes etc.) on to someone else(s' feet)'.
aiy'aiye.am — 1st. sg. neg. pret. of **-yaiyas*.

DAȚU'E gapər go'giya baiyam. DAȚU'E gapə duko'tsin akil jotiŋ
 manits'a' asubo'm." Hine seibai: "Ya.in, bičar'a'n bai.i, fat etin."
 In hine seibai: "Ki'ne bai.i, eščiŋ bi.e'iko bitsa," se ibai.i. KİSƏRE
 se.ıbai.i ke "Ma mayo'n h'enašu.ik ba'na xair ke! 'Gultali.ʌsulo gap
 5 jik'ANANE gultali.e baiyam,' asubo'm." I'ne hi'ne se.ıbai.i: "Le
 yai.in le, ki'n ȳəri'ban bai.i, fat etin." I'n hi'ne se.bai: "Le, balgičiŋ
 daldalju'ko bitsa, ki'ne bai.i." KİSƏRE se.ıbai.i: "Mene ke baldaŋ
 nuka a'ščiŋ uyo'ŋko manitsa." I'n hi'ne: "Iyai.iŋ le, bičar'a fat
 etin," se.ıbai.i. I'n hi'ne se.ıbai: "Han i'me šiŋam bi," se.ıbai.
 10 KİSƏRE se.ıbai.i. "Hai, u'ŋe tsan se.ıba. Bu'la deljam, go'darete
 baiyam, hi'n am'uko.ane šau.u ne ʌme'ulo tər'i yami. Təilate šiŋam
 mani bi." I'n hi'ne se.ıbai: "Yai.in le, ȳəri'pi's, fat etin." I'n hi'ne
 se.ıbai: "Le, bu'šo bai, ki'ne bai." KİSƏRE saıbai.i: "Tsana se.ıba,
 mi mama seıbo'm 'U'ŋaŋe huru'tamulo b'u'šanər pfu't ʌm'ana baiyam.
 15 Tailate bu'šo gumana,' ʌsubo'm." Hi'ne se.ıbai: "Yai.in le, ȳəri'pis,
 fat etin." I'n hi'ne se.ıbai: "'Efati jo'tan bim', senubo'm." KİSƏRE
 saıbai: "Hai ma he'nasə nazər, ʌx'er maiyo'n he.našu.ik ba'n. M'i
 mama: 'Ku'li ata'ȳurkum bərpitane taq go'ta baiyam,' asubo'm."
 I'n hi'ne: "Yai.in le, te aiye'tin," senimi. I'n hine se.ıbai: "'Yətis
 20 da'yanuman bai.i,' senubo'm." Uyo'ne senuman: "Ki'n ȳəri'pan bai.i,
 yaiye fat etin," senuman. Fat etuman.

U'etsum mata'n numa Čangi Hirpalate p'fal manimi. Čo etimi.
 Han pame'ranər d'eršqaltimi. I'te pfamərər galai.ik nu'yen galaba'n
 duruman. O'pačər ni'mi. Galaba'n i'mo watanulum Laŋa Brumomo
 25 naukər ke ba'n. Da ti' ke ba'n. U'e o'pačər ni'n asma'ntsum
 həraltan e'skərtsimi. Bu't di.artsimi. Uyum bu'nan dirtsun

1 duko'tsin — *d + gu + *-atsi + n*, p.pc. act. of *d*-atsi.ʌs* which is referable to
 *-atsi.ʌs.

8 a'ščiŋ — should be *ja balgičiŋ*.

iyai.iŋ — i. e. *yai.in*, *yai'n*, pl. of 3. *ya*.

12 ȳəri'pi's — also at line 15. I cannot explain the final *-is*, *-is*.

14 *huru'tamulo* — the static pc. 1st. sg. + *ulo*.

16 *efati* — i. e. *ifati*.

17 *ma he'nasə nazər* — The singular *he'nasə* is peculiar. The meaning seems to be
 'you knowledgeable ones'. *nazər* is said to mean *qurban* 'sacrifice' but in

The other Pahlawān said: "Come shut up and let the wretch go." The first said: "One of his teeth is blue." Said Kiser: "Alas, you speak truly. They were playing polo and I was (sitting) on the wall. A dreadful man hit a stroke and the ball struck my tooth and thus it became blue." The other Pahlawān said: "Shut up you and let the poor fellow go." Said the first Pahlawān: "Look he is cat-eyed. This is he." "You speak true," said Kiser. "My mother used to say: 'When I was pregnant with you I had fallen in love with (or, looked at) a cat. And so you became cat-eyed,' so she told me." The other Pahlawān said: "Shut up, let the poor fellow go." The first said: "She said his forehead was small." "Well may I be your sacrifice!" said Kiser, "you wise men. Indeed you are all very wise. My mother told me: 'I could not find a head-bandage, so I had bound you with a strap.'" "Shut up," said the second Pahlawān, "don't treat him like this." The first said: "'He is big-headed' she said." But all (the rest) said: "He is a poor fellow, shut up and let him go." So they let him go.

When he was some distance from them he mounted Changi Hirpal and galloped off. He came to a *pamir*. Some herdsmen, bringing their flocks, came to the *pamir* and he went up to them. The herdsmen were from his own country and were servants of Langa Brūmo. There were also others. Going up to them he brought down a shower of rain from the skies. It rained heavily, and fetching a large boulder he propped it up on his stick. All the herdsmen rushed in under the boulder. Those who were of his own country he plucked by the clothes and pushed about and flung out. The other lot (remained) crowded under the stone. Kiser

practice it appears as a term of address or response to superiors. Presumably Ar. *nazr*.

18 *ataγurkum* — If the *-um* is correct this is the static pc. Otherwise with *-am* it would be the 1st. sg. plup., which is more probable.

21 *yaiye* — probably: *ya, ye* . . .

23 *ɣamerranər* — *ɣamer* was Imam Yar Beg's pronunciation; *ɣamər, ɣanər* Ali Madad's.

26 *əškərtsimi* — probably from **-əškərtsas* causative of *ɣarʔtsas* 'to run, throw one self down' etc. in the sense of 'to make pour down'.

εφαγο.ατε d'e'staγimi. U'e galaba'n uyo'n i'se bun ya'rər giy'aman. I'mo watane u'e jiš jaš tiη taη no ho'l nə gu'mi. U'e hikum u'e i'se hik umanuman. I'n i'ke hərəlti.a're dy'u'esimi. "Le.i, kos ja dəro.γo.αte d'e'staγa ba. Je hərəlti.a're, ulo aiγ'asərša'na?" "Guse dəro.γo.αte 5 guse bu'n d'e'stsaγ'a?" Δwa, d'e'stsaγa ba," seibai. "Ye šu'ai ye di.u's'a belate d'e'staγ'a ke." Jaš netan dyu.isimi. Bučar girkis walum ju.an i'se bu'n uyate nyu.al o'sqanimi (or, čakis o'timi).

Bot erimi. Ho'lə baman u' ke i'n ka uyaman. I'mo watane u'e bam, u'e ye'numan (or, lel etuman). I'nər sala'm 'etuman.
10 Kisəre seibai.i: "Batulo pfeηiη m'atsičam tse, han gu'ntsənu'lo ja'r dərka'r ba'n," senimi.

Gutsərimi. Horyulə Padša šarər d'e'sqaltimi. Han duka'nan bilum, i'te duka'nə hiηtsər ni'mi. Ulo i'ne zərgəre daqadaq ečam. Kisəre: "U'lo i'ne selane ka surmai.i bai.i. Γate'nčan i'ne iri'ηulo
15 dumanč" nusen, niyat ne, i'ne hi'ηe ulo gi'mi (or, gičai). Zərgəre iri'ηulo i'te sel γate'nčan (do)manimi. Zərgər haira'n imai.i bai.i. E'ye er šu ečubom, e.imo'r seibai.i: "E' Kati's Malčučo, ki'ne menən bai.i ke but ni'kbaxtan di.a. U'η i'ner yu'čam," nusen, ni.at 'etimi.

20 Ho'lum Kisər di'a, γunikiš yərəm i'te batər ni'k'in, pfut laγ'an ju.an num'a. Zərgəre ni'itsin xafa imanimi, "But γunikišen bai" nusen. "Ja ai.i but daltasan bo, pas'om! Je ki'nər aiyu'čam," senimi. Kati's Malčučo seibo: "Le.i 'aγa, u'ηe wada et'a, laη 'oman. Ja ki'ne itsu'ča ba." "Aimo nazər, je u'ηtse pas'om amaiya ba. U'ηe itsu'ča ke, ye šu'a." Gərmahalmase seibai:

1 εφαγο.ατε — i. e. *if*αγο.ατε.

2-3 *i'se hik* — 'became full in it' *i'se* is determined by *bu'n* x, but actually refers to 'the space under the boulder'.

hərəlti.a're — i. e. *hərəlt yarə* 'under the rain'. With *i'ke* we ought to have *hərəltiη*.

4 *aiγ'asərša'na* — from **-sərkaš*.

6 *dyu.isimi* — i. e. *di.usimi*.

girkis walum ju.an — 'like (a) rat fallen (into a trap)'.

8 *u' ke i'n ka* — 'they and he together'.

uyaman — 'they dried up'. V. Vocab. s. v. *yuyas*.

15 *dumanč* — from *dumanas* a generalised form from *d*-manas* 'to coagulate, freeze, take solid form' (?) Later both with *dostakan* p. 162 l. 6 and with *aspapan* p. 162 l. 8 we have *dimanimi*.

himself was left out in the rain. "Look here," said he, "It is I who have propped the boulder on the stick. I am out in the rain and you won't let me in, will you?" "Have you propped up this boulder on this stick?" asked the men. "Yes, I have propped it up." "Very good, now then take it off, just as you have propped it up." He gave the boulder a jerk and pulled it off. It fell on them like rats caught in trap and ground them to powder.

Then he made the sky clear, and those who were outside, and he along with them, became dry. They were the men from his own country and they recognised him. They salâmed to him and Kiser said to them: "I would stuff your skins with ashes, only one day you will be of use to me!"

Then he proceeded on his way and came to the city of Horyül. There was a (Goldsmith's) shop there and he went up to the door of it. Inside, the Goldsmith was tapping away. Kiser (said to himself): "The man in there is starting work on a needle, may it turn out a sword in his hand!" So saying and willing, he entered the door and the needle became a sword in the Goldsmith's hand. The Goldsmith was astounded. His daughter was blowing (the bellows) for him and he said to her: "O Katîsh Malchûcho, whoever this is he has come to us as a bringer of great good luck! I will give you to him (to wife)," he vowed.

Kiser came in from outside, having (first) entered into that former hideous skin of his and become like a dumb Dêu. On seeing him the Goldsmith was vexed: "He is very ugly," he said, "and my daughter is very pretty. It would be a shame. I won't give her to him." "Father," said Katîsh Malchûcho, "you have made a promise don't go back on it. I'll marry this man." "May I be your sacrifice, my daughter!" said Germahalmas, the Goldsmith, "I grieve for you. (But) if you will marry him well and good." (Then to Pangchu) he

There may be a question of *x* and *y* involved: *səl* is *y*; *dostsək* in this connection is probably *x*, *asbap* I have only recorded as *y*, but it is probable that like *dostsək* it may be *x* when used of individual articles.

We have again at p. 162 l. 11 *duro* (*y*) *dumanimi*.

“Le.i, ja ai.i gučam. Mutsučama?” Paŋču: “Šura,” se.ibal. Evi yu.mi.

“Šu etiš gomai.ima?” ešai.i. “Šura,” se.ibal.i. Erimor: “Ye da'l mana ai.i” In da'l mai bo. Paŋču šu ečor nimi. Zergere 5 asba'ban ši.er wasimi. Ine p'ultiŋyentsate šu etimi. Zergere besan dostsakan de'smanasər rai.i bilum ke šyu'lo ik'orene d'imanimi. Haira'n imaibal.i zergər. “Ja hik ke guse'tse šyul'um di.usin daq (or, dak) aye'tumate, ikereŋe d'imanimi.” Han ke aspa'pan we'simi. Ine šu etase ka ikereŋe dimanimi.

10 Zergər but xuš imanimi, but aiyas imanimi. Zergər epačim dur'o uyo'n (or, puro) dumanimi. In epači beska duro at'uwasi. Gərmahalmase se.ibal: “Le.i arər, hanjil pyuwan dušuma? Durtsoš g'oməima?” “Šura, d'ušam.” Kapən yučai.i: “Ye gu'sə.u'lo durtso.” Isə kap ni.en hanji'l dušər nimi. Ninin akil hik dam tha taγər 15 hanjil o'timi. Imo watanulum u'e sis dutsun hanjil 'oyenumi (or, oyenimi). Čaŋgi Hirpalate nuljan uy'ər manimi. U itsi thamən.

Gərmahalmase evimur “Tešate d'u'sa” senimi. Evi tešatər dušumo. Bərenumo ganər. Čaŋgi Hirpalate nuljan uy'ər bai.i, i'lji t'a sise hanjil nu'yen itsi tha bə'n. Duso'ko muy epačər. “Aya, be Padša 20 bai ke, be daltasan bai.i ke, be šura haγuran bi ke, nuljen uy'ər manuw'ai.” “Aimu nazər, tsan se.iba?” “Awa, aya, tsana tsanə seya ba.” “Je ke bəreyam, hik tešatər dušam.” Gərmahalmas tešatər du'simi. Muye ka in evi ke dušumo. Gərmahalmase bər'evimi ke sərə baldaŋ ečai.i, yerpa han fat ne i'lji ničai.i gar'sai.i. Ine se.ibal: 25 “Aimu nazər, do'uman bai.a xair ke? Sərə baldaŋ o'čai.i.” “Be

1 Paŋču — notice this name again in association with the inferior form ep. note p. 142 l. 14.

4 mana — i. e. mane.

15 o'timi — the o- refers to hanjil (x pl.).

17 d'u'sa — du'sas means both to 'go out' and to 'go up' to 'climb up on to'.

With the low flat roofs often running into the hill side at the back, it is an open question which rendering is preferable.

19 duso'ko — short form 3rd. sg. h.f. pret.

be padša bai ke — 'what a king he is!' ke seems here to convey merely emphasis.

25 sərə baldaŋ o'čai.i — Either o'čai.i is Cs. or else the object must be understood to be hanji'l (x pl.). In l. 24 ečai.i implies that the object is baldaŋ (y pl.).

said: "Hallo! I will give you my daughter; will you marry her?" "Very good, I will," replied Pangchu.

Germahalmas gave him his daughter and said to him: "Can you blow (the bellows)?" "Yes," said Pangchu. "Now get up (from the bellows) my daughter," said the Goldsmith to his daughter, and she got up and Pangchu went to blow. The Goldsmith put an article on the forge and Pangchu blew with the bellows, and whatever the article the Goldsmith proposed to make, it came into existence of itself in the forge. The Goldsmith was amazed: "The thing came into being of itself without my once taking it out of the forge and hammering it," he said. Then he put on another article and with the blowing it too came into existence of itself.

The Goldsmith was greatly pleased and delighted. All the work he had in hand was completed. No work remained with him (to be done). "O son-in-law," said Germahalmas, "will you bring a little charcoal. Can you get it?" "Yes, I'll get it." Germahalmas gave him a big sack, saying: "Bring it in this." Taking the sack he went off to bring the charcoal. In a moment he made a hundred similar sacks of charcoal (out of the one sack). Then fetching those men of his own country he made them carry the charcoal. Mounting Changi Hirpal he went ahead of them while they followed him.

Germahalmas said to his daughter: "Go up on to the roof." She went out on to the roof and looking at the road she saw that Pangchu (in his kingly form) was riding ahead on Changi Hirpal and that behind him a hundred men were following him carrying charcoal. She came down to her father and said: "Father, what a king he is! What a handsome man he is! What a fine horse it is that he is riding on ahead of them!" "May I be your sacrifice, my daughter, are you speaking the truth?" "Yes, father, I am speaking the absolute truth." "I'll have a look too," said Germahalmas. "I'll just go up on the roof." And his daughter also went with her father. Germahalmas saw that Pangchu was carrying the loads by stages. He kept putting down one load on ahead and running back (for another). "May I be your sacrifice, my daughter. Isn't he a strong man? He is carrying the loads by stages." "What's

mai.i ba, le aya? Ta sis itse taba'n hanjil n'uyen." "E.i heramza'da, ja o'iša ba, be'se gumušo oč'a?" "Be aya, ja gute tsan bila, ja akilate uyeša ba." Yu ei atum'aγuman, dusokuman ha'lər.

Dutsimi hanjil hiñetər, kau etimi: "Hanjil dutsa ba." Ulum
5 i'ne: "Hanjil gu.as ha'n bila, itər gu." I'ne ulo gum'i hanjil.
Ite ha hik manimi.en. Da qau ečai.i u'l ne: "Pyu'wan bask manimi.e."
"Han ke ha'n bila, itər gu." Ite ha'r ke gum'i. E'te ke hik
man'imi.e. Da bask mai.i bi.e. Da qau ečai.i: "I'te ke hik manimi.e."
"Han ke bila, itər ke gu," e'simi. E'te ke hik manimi.e. Di'ni
10 Pañču zərgəre duka'netər. "Le.i wərər, ite 'usko hik man'imi.e(na)?"
"Awa, manimi.e." Zərgər bu't xuš məibai. "Ki'n juwa'nən men k'
apa'n, hik ni'n usko ha'kičəŋe hik hanjil o'timi (or, manimi.e)."

Zərgər e'pači besan du'ro ap'i. Pa'ñču holpa d'u'simi, sətse
hurutimi. Laŋa Brumo Padša ta'ŋe (or, imə'rate) tešətər d'u'sumo.
15 Mundi'ltse to'ŋ čama bi'm, ama Kisəre duka'nete di'manum bi'm.
Bu't šura bi'm, bu't daltas bi'm. Pañču.e baye p'falane e'mišate
du'n i'se čama makuči d'elimi. Taq čot im'animi. Tiketər walimi.
Laŋa Brumo haira'n mai.ibo, mu'ndi'ltse bi'mate ikəreŋe taq imanimi.
I'se taq imanum čama p'fu'kaŋ nuk'a'uni'n Padša'lər tsumo. "Ya
20 Pa'dša, ikəreŋe andi'ltse bi'mate ikəreŋe taq imanimi." Padša:
"Gərmahalmase warts 'eči," senimi. Laŋa Brumo.e: "Aiy'e'mai imi,"
senumo. Padša: "E'mai imi" nusen 'otsumi Gərmahalmasalər.

Tsuman Gərmahalmas e'pačər. "Le.i Gərmahalmas, Padša ɣenišmo
čam'a mundi'ltse bi'mate ikəreŋe taq manimi. 'Guse belate bim
ke i'se juwanan e'ti, g'osai.i." Gərmahalmase: "Šura, 'e'čam."
Gərmahalmase: "Le.i arər, u'ŋ šu' eti." "Šura, aya, e'čam."

4 *ulum i'ne* — see *se.ibai.i*.

5 *gum'i* — probably to "pour down" through the smoke-hole.

7 *ha'r* — the only occurrence of this form in the texts in place of the usual *ha'lər*.

10 *man'imi.e* — the subject is *hanjil* x pl. It is a question and *man'imi.ena* was also given.

15 *ama* — cannot here mean 'but'.

di'manum bi'm — v. § 379. d.

16 *p'falane* — the *-e* has either been anticipated from *e'mišate* or is the instrumental (general oblique) dependent on *d'elimi*.

19 *nuka'uni'n*, and *nuka'un* — p.p.c. active of *goyas*.

the matter with you, father? A hundred men are following him carrying the charcoal." "You bastard!" replied Germahalmas. "I don't see them. Why do you lie?" "No father, what I say is true. I see them just as (I say)." The father and daughter could not agree and came down into the house.

Pangchu brought the charcoal to the door and called out: "I have brought the charcoal." From inside the Goldsmith said: "There is a house for putting the charcoal in. Put it in it." Pangchu put the charcoal in it and the house was filled. He called out again into the (dwelling-) house: "There is a little over." "There is another house, put it in that," replied the Goldsmith. Pangchu put it in that house too and it too was filled, and again there was some over. Again he called out: "That one is full too." "There is still another room. Put it in it," said the Goldsmith. That also was filled and Pangchu came to the Goldsmith's shop and the latter said "Hallo, son-in-law, are those three houses full?" "Yes, they are," replied Pangchu. The Goldsmith was greatly delighted. "There is no one like this man," said he. "He went (only) once and he filled three houses full of charcoal."

The Goldsmith had no work to do and Pangchu went outside and sat down in the sun. Now Langa Brūmo came out on to the roof of the King's palace. On her breast was a delicately-wrought brooch which had been made in Kiser's shop. It was very handsome and beautiful. Pangchu, taking a grain of millet on his finger, (flicked it and) hit the brooch in the middle. The brooch broke into little pieces and fell on the ground. Langa Brūmo was astonished; while it was on her breast it had broken of itself. Picking up the little fragments of the broken brooch she took them to the King. "O King," said she, "while it was on my breast, (the brooch) broke of itself." "Germahalmas will repair it," said the King. "He won't be able to," said Langa Brūmo. "Yes, he will," replied the King. So saying he sent it to Germahalmas.

They took it to Germahalmas and said: "O Germahalmas, the Queen's brooch broke of itself while it was on her breast. The King commands you: 'Make it as it was before.'" "Very good,"

Gərmahalmase ši'ər w'ašimi ke Paŋču.ε šu' etimi. D'oru iri'ŋe šu' etimi. Ikəreŋe i'se čama tatas dimanimi. Gauyum iri'ŋe i'se pfultiŋiše ho'le ɣəri'ŋ manimi. Numan taq imanimi. "Le.i arər, hik ke šu' eta (or, eti)." Šu' etimi. Doyum iri'ŋum i'se pfultiŋiše 5 ho'le ɣəri'ŋ manimi. Tatas dimanimi. Da ɣauyum iri'ŋe i'se pfultiŋiše ho'le ɣəri'ŋ manimi. Taq imanimi.

"Le.i arər, Kiser ba b'eyam." "Le.i həramzarda, menən bai Kiser?" Ar etimi. "Ye sura, le arər, hik ke šu' eti." Hik ke etimi šu', tatas d'imanimi. Gərmahalmase i'se tatas da'l' etimi. Fat etimi te.ile, e'seka 10 o'surm'animi. E'se fat netan beruman guntsiŋ ni'mi. I'se men ke ay'oltirum i'mo watanər 'otsumi. "Guse belate dimani bi'm ke de'sman, d'otsu.in." Tsu'man Kiserə duka'netər. De'sman d'otsuman, Kiserər yu'man.

Laŋa Brumo: "Ja i'se de'sman'aiya?" nuse, dum'omo. Gərmahal- 15 masalər čaɣa etuman: "Laŋa Brumo u'ŋə duka'natər dum'o'yo" nuse, e'r čaɣa etuman. Gərmahalmase i'mo duka'n daltas tam ne paki'za ne huru'timi. Laŋa Brumo dum'omo zərgərə duka'netər. "Ai.i Gərmahalmas, ja čama gute xa'siŋər aiyet'a?" "Qurba'n amanša, tatas 'eta ba." Laŋa Brumo.ε: "Kol di'tsu bare'yam," 20 esumo. Gərmahalmas o'sum dišulo bəre.i bai.i, api o'sum dišulo. Gərmahalmase pfu'sulumfat 'etimi. Čama api. Gərmahalmas haira'n imai.ibai. "Ya Laŋa Brumo, tatas ne akole fat eta bayam, am ni'mi ke api." "E.i həramzarda, ja e's am tsuma?" Paŋču.ε

2 *gauyum* — i. e. *ɣauyum*.

4 *iri'ŋum* — a rare example of adjectival *-um* being added to the simple form of a noun. It is evidently a synonym for the genitive *iri'ŋe* a few words further on: 'the right hand', 'left hand', 'bellows'.

5 *tatas dimanimi* — the Ms. has: "*taq imanimi*".

7 *b'eyam* — this word does not occur elsewhere. It was said to be equivalent to Shina *buš* '(it) is not known', but it may only be so in an indirect way. The sense was also given as: 'perhaps you are K.'.

15 *dum'o'yo* — is the short form of the 3rd. sg. hf. pret. = *dum'omo*, here equivalent to the Perf.

20 *o'sum dišulo* — the static pc. as an adjective, falsely attached to a noun v. § 377 d. 'in the placed place' i. e. 'in the place in which the brooch had been placed'.

23 *ja e's* — "my that" i. e. 'that thing of mine'.

said Germahalmās. "I shall do so." "Ho, son-in-law," said he, "blow up." "All right, father. I'll blow." Germahalmās put the brooch in the forge and Pangchu blew the bellows. He blew with the right-hand (bellows) and the brooch of itself took shape in rough form. Then a tune came out of the left-hand bellows and the brooch broke. "Blow just once again, son-in-law," said Germahalmās and Pangchu blew. A tune came out of the righthand bellows and the brooch took shape. Then a tune came out of the left-hand bellows and again the brooch broke.

"Son-in-law," said Germahalmās, "one would think you are Kiser." "Who is Kiser you bastard?" replied Pangchu and intimidated him. "All right then, son-in-law, blow just once again. Pangchu blew once more and the brooch took shape in a rough form. Germahalmās took it away, but he left it as it was and did not begin working on it. Some days passed, and Pangchu, without showing it to anyone sent it off to his own country (with a message) saying: "Make it as it originally was and send it back to me." They took it away to Kiser's shop. (There) they made it (as it had been) and sent it back and gave it to Kiser.

Langa Brūmo came along saying to herself: "Has he repaired that brooch of mine?" They told Germahalmās, saying: "Langa Brūmo has come to your shop." Germahalmās carefully swept and cleaned his shop and then sat and waited. (Presently) Langa Brūmo came into the Goldsmith's shop: "O Germahalmās," she cried, "have you not mended my brooch yet?" "May I be your sacrifice! I have worked it up in a rough state." "Bring it here and let me look at," said Langa Brūmo. Germahalmās looked for it in the place where he had put it. It wasn't there. He turned everything upside down (searching for it), but the brooch was not to be found. He was amazed: "O Langa Brūmo," he said, "I had left it here after working it up in the rough. Now wherever it has gone to, it isn't here." "Where have you taken that thing of mine to, you bastard?" "You base-born creature," struck in Pangchu, "who has taken it? This thief of a woman has stolen it herself. People of this sort are thieves. Let her stand up!" Langa Brūmo

seibai.i: "Le.i kaŋga'l, ε's mene tsu.a'n? Ki'nə γi'ne mu.i' tsu bo. Aki'lju'ko ku'e γiyants (or, γiyāŋ) ba'n. Da'l ma'n'iša." Laŋa Brumo da'l ma'numo. Le'l amo'tum i'se čam'a musoγuči ča'm mo'tam. Da'l ma'na'se ka musoγute xa ti'ketər walimi. Bəre.imo ke mu.imo (or, 5 mu.imu) čam'a musoγuči'm xa wali bi. Tsap ne da'l etumo. "Ei Gərmahalmas, Liŋpikisər di'ts'a, go'pači bai.i. Padša'ale seyam, čap aku'riki go'iči" nusen, čama ni'en ni'mo.

Gərmahalmase seibai.i: "Le.i 'arər, atsi pfu a'tsima, Kisər u'ŋ ba." "Le.i kaŋga'l, u'ŋe be he.iba? Ete bər senč (or, senš) am'o'mai.imo. 10 'Kisər bai.i' senč am'o'mai.imo. U'ŋe sifət ečo, duk'opukurčo. Padša mirba'ni gor (or, gur) d'o'si. Čup ne hur'u."

Laŋa Brumo, čama ni'en, Padša'lər ni'mo. Padša'lər numo'n, "Gərmahalmas juwan usta'tan men kə apa'n, ja čam'a but šu'a etimi." But d'e'epuk'urumo. Padša Gərmahalmastsum but xuš 15 im'anumi. Xuš niman inər me'hərba'ni e'r 'otsumi. Tsu'man Gərmahalmasalər Padša o'tsum me'rma'ni. Gərmahalmas aiy'aš imanimi. Paŋču.ε seibai.i: "Ei Gərmahalmas, go'se baiyama be?" But xus numan huru'čaman.

Beruman guntsiŋ (or, berukutsan) ni'mi. Padša Gərmahalmasər 20 qau ečai.i: "Kisəre žame taska's bila, tso'rdinər ja məraka'r ju." Gərmahalmasə: "Šu'a, ju'čam," senimi. Paŋču.ε: "Lei a'skir, je ke go'ka ats'u." Gərmahalmase: "Be, e.i, aki'lju'ko γun'iki.ents men kə apa'n. 'Ki'nə arər bai.i' senabate uyune atsi γasi'čuman. Ja gute hiŋ sam rač ne huru," ε'simi. Paŋču: "Šu'a" senimi. 25 Gərmahalmas tso'rdine Padša məraka'r ni'mi. Huru'timi məraka'ulo

1-2 γi'ne, γiyants, γiyāŋ — all these were originally written with a post-velar g. This was altered to γ which was also marked as post-velar γ.

The ordinary natural plural of γi'n is γi'yo or γiyants.

γiyāŋ which was given and repeated is a most surprising form of the y type. I have no other h. pl. to compare with it.

2 ma'n'iša — the -a is unusual. Perhaps it is the -a sometimes used with the Imperative.

4 musoγute xa — explained as: down along her "naked side" inside her clothes.

7 aku'riki — 'he will make your flesh (into bits) so big for you' (indicating little pieces).

19 berukutsan — V. Vocab. s.v. bə're.

23 senabate — sena ba + ate v. § 407 a.

24 hiŋ sam — v. § 97.

stood up. Now, without letting her know, he had thrust the brooch into her bosom (under her clothes) and immediately when she stood up it fell down along her side to the ground. She saw that her brooch had fallen down from her side and she clutched at it and picked it up. "Ah Germahalmas," she cried, "You have brought Lingpikiser here and he is with you. I shall tell the King and he will chop up your flesh into little bits, like this." So saying, she went off taking the brooch with her.

"O son-in-law," said Germahalmas, "you have set fire to me. You are Kiser." "You base-born creature, what do you know? She won't be able to mention this (to the King). She won't be able to say: 'It is Kiser.' She will (in fact) sing your praises. She will commend you and the King will send you presents. Sit still and hold your tongue."

Langa Brūmo went with the brooch to the King and said: "There is no craftsman like Germahalmas. He has repaired my brooch excellently." And she praised him highly. The King was very much pleased with Germahalmas and sent him a present. They took the present sent by the King to Germahalmas and he was very happy. "O Germahalmas," said Pangchu, "didn't I tell you so?" (After that) they remained where they were in great happiness.

Some days passed and then the King summoned Germahalmas and said to him: "Come to my court tomorrow morning; Kiser's bow is to be drawn." "Very good, I shall come," said Germahalmas. "Father-in-law," said Pangchu, "take me with you too." "No, my son. There are none so ill-favoured as you. If I were to say: 'This is my son-in-law,' they would all laugh at me. You sit here and keep guard on my door and the smoke-hole," replied Germahalmas. "Very good," said Pangchu. Next morning Germahalmas went off to the King's court. He took his seat in the court and then he saw that Pangchu had come carrying the door-frame and the frame of the smoke-hole slung on his neck. Germahalmas went to meet him. "Son-in-law," said he. "Why have you knocked down my house and brought this door-frame of mine and the smoke-hole frame here? Take them back." Pangchu went back with them and Germahalmas returned to the Court.

bəreʷimi ke Paŋču.ε tsəraŋ ke samaraŋ eʃi nikin d'ia. Gərmahalmas yanči.ər niʷmi. "Le, arər, le, kot ja ha d'eʷurin kok tsaraŋ ke samaraŋ kok beše su'a? Ko'k i'lji tsu." I'lji tsuʷmi. Gərmahalmas i'lji mərakar diʷmi.

5 KİSƏRE žAME ho tsiʷrtse taskuʷman. Gərmahalmas lukan zi.a'd bask jaʃ (or, žaʃ) etimi. Nut'askiʷn Padša mərakar'tsum daʷl numan (or, numa) Gərmahalmas iʷmo hə'lər diʷmi. Ju'či ke iʷmo tsəraŋ iʷmo dišulo laŋ apiʷm bitsa(n), sam'araŋ tešitse laŋ apim bitsa. "Le arər, ko'k tsəraŋ dip'iʷrtsam kot taɣayan ke kha (or, xa) ap'alila 10 (na)." Paŋču.ε senimi: "Et beše kha (or, xa) baliči'la?" esimi.

Padša da qau etimi: "Jimale ke ju. KİSƏRE žAME da taskaʷs bila." "Šu'a, jučam," senimi. Paŋču.ε: "Le aʷskir, jimale kuli atsu, aye'tsuma ke gute ha' uyoʷn nuka jučam." "Be'ya jimale gutsu'čam."

Tsoʷrdine e'ka itsuʷmi. Padša mərakar' doʷšqaltuman KİSƏRE žAME 15 tsiʷrtsum taskuʷman. Gərmahalmas e'pačər diʷmi. Gərmahalmase ičiʷman. Gərmahalmase taskiʷmi. Paŋču.ε: "Le.i aʷskir, hik jaʷr ke Δči." "Le.i arər, u'e šati'ljuko ayoʷmai.baʷn, ak'oʷmai.ima. Ya šərum." Padša d'eyelimi. "Be se'ibai.i?" senimi. Gərmahalmase: "Hik jaʷr ke Δči.a' se'ibai.i," senimi. Padša: "Te'ljuko u šu.a 20 mana'su baʷn. Iči'a." Gərmahalmase ičiʷmi. KİSƏRE iʷmo žAME ixači (or, iriʷŋ) baliʷmi. Jaš jaš etimi. "Le aʷskir, gute gali ke mene a'deljumana?" Padša: "Be' se'ibai?" senimi. "Hik ke gute gali ke mene a'deljumana (or, a'deljama)?" se'ibai." Padša: "Be" senimi.

2 *tsəraŋ* — the Ms. has *tsaraŋ*.

eʃi — v. § 66.

7 *ju'či ke* — originally given as *jučimi ke* cp. *ničimi ke* note p. 154 l. 13.

10 *baliči'la* — a curious use of the present tense. It must mean, 'why should it fall down?'

13 *aye'tsuma* — one would expect *ayatsuma* cp. *ayetsuča* p. 146 ll. 1–3.

be'ya — what exactly the *ya* is I do not know, but it seems to give emphasis to the asseveration. Glossed "No. I'll certainly take you". Perhaps, however, *ya* is the imperative 'shut up' as in the next note.

17–18 *ya šərum* — Glossed Hindustani *bas, šərm hai*. *Ya* must be the imperative "shut up".

21 *ixāči* — the alternative *iriʷŋ* 'into his hand' is given, but as far as I know *ixāči* can only be referred to *ixat* 'his mouth'.

23 *a'deljumana* — originally *a'deljama* was given, which would be the 3rd. plural imperfect interrogative 'would anyone beat me?'

Then in turns they drew Kiser's bow. Germahalmas drew it a little further than the others. After drawing it he got up from the King's court and returned home. When he came (to the house) the door-frame was there undisturbed in its proper place, and the smoke-hole frame was there undisturbed on the roof. "Son-in-law," said he, "You had taken out this door-frame, but even this mud (at the side of it) has not fallen down." "Why should it fall down?" said Pangchu.

The King again sent for Germahalmas saying: "Come tomorrow again. There is again to be a drawing of Kiser's bow." "Very good, I shall come." "Father-in-law," said Pangchu, "do take me tomorrow. If you don't take me I shall come bringing the whole of this house with me." "No, don't," replied Germahalmas, "I'll certainly take you with me tomorrow."

Next morning he took him with him, and they arrived at the King's court. The people drew Kiser's bow in turn. The turn came to Germahalmas and they gave him the bow and he drew it. "Father-in-law," said Pangchu, "give it to me too for a turn." "Son-in-law, these strong men cannot (draw it). You won't be able to. Hold your tongue. You should be ashamed of yourself." The King overheard. "What does he say?" he asked. "He says: 'Give me a turn too,'" replied Germahalmas. "People like him are good men," said the King. "Give it to him." Germahalmas gave him the bow. So Kiser's bow came into his own hand. He gave it a couple of sharp tugs. "Father-in-law," he said, "if this bow breaks, will anyone beat me?" "What does he say?" asked the King. "He says: 'If this bow were perchance to break, will anyone beat me?'" "No," said the King. ("No one will beat him.") "If it breaks and in breaking a splinter strikes someone and someone is killed, will they beat me?" asked Pangchu. "What does he say?" (asked) the King. ("He says," replied Germahalmas), "If the bow breaks and a splinter strikes someone and he dies, will anyone kill me?" "Blessings on you!" replied the King. "Let them all die! Tell him to draw the bow."

“Guti gali ke gute nukal mentse čimili.en yaiyi ke men u'irān ke adeljumana?” seibai.i. Padša: “Be seibai.i?” “Gute gali ke mentse čimili.en ni.en u'iren ke mene a'sqaimana?” Padša seibai.i: “Gurtiŋe x'erēŋe, uyo'n u'iršan! 'taske' e'so.”

- 5 Ho taskimi, ja'du etimi: “Gute jame ja taska'mər t'ərūmtər maniš, aku'e baman uyo'ntse yaš. Padšatse 'e'i.Δš, jatse e'i.Δš, ki'ne a'skirtse e'iyāš. Ya're baman ku'e faš u'umanšan!” Nuse ho taskimi, žame kərāp etimi. T'ərūmt'ər ne u'e məraka'ulo baman uyo'ntse yami. U'e uyo'n multane sər 'o'timi. Uyo'n u.'iruman. Padša: “Aufri'n
10 maniš!” aiyāš imaibai.i. Padša deγ'ərusumi: “Kisər senāsan ja dušman bai, i'ne ka du'nš gomaima, be?” Paŋču.e seibai.i. “Ditsu, mū ko'lər ditsu, nu gute deljam.” Padša seibai: “I'n murtu be.” “Ju.Δs bai.i ke qau ne ke ditsu.” (Padša seibai:) “Be, ja qau eta kuli æč'učai.i. I'n bešel di.a ke i'mo rai.ete ju'či.” Paŋču.e seibai.i:
15 “Bešel di'mi kuli de'ljam.”

Padša damše e'čai.i: “Besanər rai.i bila ke gu'čam, go'r mirma'ni 'e'ča w'a.” “Damši ača' ke čumar lukan ači.” Padša: “Itsu'in čumare xazina'atər.” Itsu'man čumare xazina'atər. Da sər ja'du e'čai.i. I'te čumər uyo'n beske ayo'ltirum tham ne uyo'n tsu'mi. Gərmaħalmase
20 duka'netər tsu'mi. I'tse yər dutsum itse hanji'l o'ryami, čuməre te'ŋuš de'smanimi. Katiš Malčučo gučai.esər han, ši.Δs xura'ka'r han, še.Δs tsiler han, e'squlas γāši'lər han, šapi'k etasər han, hərəi'asər han, tam delasər han. Akil zaiete čumare te'ŋuš de'smanimi. Katiš Malčučo i'te te'ŋušulo m'o.urutimi. “Gute dišulo guča, gute

1 čimili.en — may be a plural form, but is possibly meant for čimili.en.

yaiyi — short form 3rd. sg. or pl. y pret. of yaiyas equivalent to yami l. 8.

3 ni.en — p pc. act. of yaiyas.

4 gurtiŋe x'erēŋe — the exact meaning is uncertain, v. Vocab s. v. xer. Here glossed Hind. “*tumhara per ka šadaqa*”. Perhaps the general meaning is: ‘may they all die by way of a sacrifice for you!’

5 taska'mər — 1st. sg. form of the static participle + ər.

6 aku'e — this *Δ*- added to the ordinary *ku'e* (not elsewhere occurring in the texts) is to be compared with the *Δ*- or *a*- preceding the proximate demonstrative base in *akurum*, *akorle* etc.

9 u'e uyo'n . . . sər o'timi — The literal translation of this sentence is uncertain.

12 nu gute — sc. waxt.

13 eta — short form of 1st. sg. pret.

Then Pangchu drew the bow and he worked magic saying: "When I draw it may this bow break in pieces and may it strike all these present, but may it not hit the King, and may it not hit me and may it not hit this my father-in-law. Otherwise may all these present here be wiped out!" So saying, he drew the bow and it snapped and flying in pieces it struck all those present in the court and caused the blood of all of them to flow in a flood and they all perished. The King was pleased and said: "Bravo to you!" Then he said: "There is one called Kiser who is my enemy, will you be able to tackle him or not?" "Bring him here," said Pangchu, "Bring him here now and I'll slay him this very instant." "He is not here now." "If he will come, summon him and bring him here." "No," said the King, "if I sent for him he would not come. Should he ever come, he will come of his own free will." "Well, if he ever does come," said Pangchu, "I'll slay him."

The King was pleased with Pangchu and said to him: "I'll give you whatever you wish. I'll make you a present of it." "If I find favour in your eyes, give me a little iron," said Pangchu. "Take him to the treasury of iron," said the King. They took him to the treasury of iron and again he wrought magic, for, without letting them see anything, he cleared out and carried off all the iron (that was there). He carried it off to Germahalmas's shop. Then he made use of the charcoal that he had previously brought there and fashioned an iron palace. There was a room in it for Katish Malchūcho to sleep in, and a room for food-supplies, and a room for drinking-water, and a room for firewood, and a kitchen, and a privy, and a bathroom. After this manner he fashioned the iron palace and he settled Katish Malchūcho in it, bidding her: "Sleep in this place, cook your food in this place, fetch water for yourself from this place, wash your feet and hands here, and make water

17 'ēda w¹a — for ēda ba a phonetic corruption not usually permitted by Imam Yar Beg.

20 oryami — from *-A.uri.as.

21 ši.as xurakav^r han etc. — 'a room for food-to-eat', 'a room for drinking water'.

By this I understood was intended 'a room in which to eat food' etc., but this is grammatically impossible. What is actually expressed is 'rooms for (storing) food and water'.

dišulo gukərə šapik eti, gute dištsum gukərə tsil su, ako'le gurt gurinṅ ša.o eti, da ko'le hərə'a." Ho ser ja'du netan i'te teṅuš ke Katiš Malčučo ka i'mo bušai.ər bišəmi, Lama'r bišəmi. Tso'rdine yuye i'te teṅuš yetsimi. "Gute ja Kisəre dur'o bila," senimi.

5 I'lji Gərmahalmasər: "Ta qaš šaṅaličiṅ a'r de'sman. Šaṅaličiṅe yəti muš han čama'n a'r d'esman," esimi. Gərmahalmase ta qaš šaṅaličiṅ desmanimi. Kisəre i'te šaṅaličiṅ nukān ni'mi. Padša teṅuš ya'rər ni'mi. Padša teṅušə han sinčan ho'l ne pfaš bim. Ise'r i'ke šaṅaličiṅ yat ne pfal etimi, i'se čama ni'nin sinčər walimi.
10 I'te šaṅaličiṅ dal (or, yate) d'u'simi. Padša tešətər du'simi. E'te teṅuš uyo'n laq (or, lərza) manimi. Laṅa Brumo.ε: "Kisər di'mi" esumo. Kisər bušə batər nikin i'te sam i'diga'ri ma'u etimi. Padša: "Bušen bi" senimi. Laṅa Brumo.ε senumo: "Bušen aki'l za'ra api. Linp'ikisər di'mi."

15 Kisər i'mo batulo manimi. "Evi heramza'da, d'ašqaltam. Guča ba ke di.ε; di.ε ba ke ral mane." Kisər čup delimi (or, ga'rtsimi). O'ltælik suluma du'numan. Hik dam da ti'ktse delimi. Nidilin ixi'simi. I'ne teṅušulo biman ma'l uyo'n gati o'timi. Balda 'e.i.eyər han pfutan bim d'itsimi. E'se i'k Galdaṅ Galpo bilum. I'ne xaza'na
20 biman oyo'n tam ne i'se'ete 'e.i.yenimi, e'gutsərimi i'mo bušai.i yakalər.

Altan muyu bam, Laṅa Brumo.(ε) uyanumo. Ganər niman, guts'aruman. Ganulo Kisəre seibai.i: "Se.i hərəmza'da, u'e guyu kul ja'r jo'wa," nusen mutsimo d'utsimi. Oltælike uyætumuts no'oskərts
25 oyənimi. Mu gutsərimi.

5 *šaṅaličiṅ* — is the plural of *šaṅal*, but is here used to denote a single chain.

The plural *i'ke* is used with it in l. 9, but the singular *i'te* in ll. 7 and 10.

18 *gati o'timi* — probably causative: 'made them collect all the property'.

'*e.i.eyər* — or *ei.ər* the present base of **-ayanas* + *ər*. What is the exact meaning is difficult to determine, as between:

1. causative 'in order to make him carry the load'.

2. transitive 'in order to load up the load on him'.

In line 19 *xaza'na* . . . *i'se.ete 'e.i.yenimi* is most probably: 'he loaded up the treasure on him'. It is less likely that *i'se'ete* is here instrumental.

In line 25 *oyənimi* may be 'he loaded them (the heads) up' or 'he made them (someone not specified) carry them'.

**-ayanas* — is very difficult to explain in some of its uses. It was often rendered

here." Thereon, working magic he set down the palace and Katish Malchūcho in his own country, (that is) he put them down in Lama. Next morning his father saw the palace. "This is the work of my Kiser," said he.

After this (Pangchu said to) Germahalmas: "Make me a chain of 100 cubits (in length) and make me a ring at the upper end of the chain." Germahalmas made the 100-cubit chain and Kiser went off with it and proceeded to the foot of the King's palace. In the King's palace there was a beam which projected out (from the wall). He threw the chain up to the beam and the ring caught on it. Then he climbed up the chain and went up on to the King's roof and all the palace shook. "Kiser has come," said Langa Brūmo. Kiser entering into the skin of a cat (came and) miaowed round the smoke-hole. "It's a cat," said the King. "A cat isn't as powerful as that," said Langa Brūmo, "Lingpikiser has come."

Kiser (now) went back into his own skin. "Ah bastard," said he (to the King), "If you are sleeping, get up. If you are up, get ready." Then Kiser jumped down (into the room) and the two of them commenced wrestling. In a moment Kiser flung the King to the ground and tore him in pieces. Then he had all the property in the palace collected and to carry away the loads he brought a Dēu there was, whose name was Galdang Galpo. Then clearing out all the treasure he made the Dēu take it up and proceed in the direction of his own country.

There were two sons (of the King and Langa Brūmo). Langa Brūmo took them with her and they set out and proceeded along the road. On the way Kiser said: "Bastard wife, give those children to me here." He took them from her and, cutting off both their heads, had them carried along. After which he proceeded on his way.

Going on he came to where there was a big river and the Dēu with all the goods proceeded to ford it, but he halted in the middle of the stream and didn't come out. Kiser said: "My wife is with

by Hindustani *uḥwāna*. Some examples of the uses of *-*ayana*s will be found in § 247 and in the Vocabulary s.v. Cp. note on p. 134 l. 6.

²⁵ *mu gutsərimi* — sounds unnatural. Perhaps *mogutsərimi* was intended, 'he made her go on'.

Yər ju'či ke uyur'm sindan bilum, i'sə pfur't t'orum ma'l n'i.en humar gi'mi. Dəri.a maku'či hurur'timi, ho'lə atur'usimi. Kisəre seibai: "Ja 'o's hurur'to bo, tsundo aiyu dum'anašo ba'n. U'e uyor'uko numan bi'kičiq' e'giyašo ba'n. I'ke'tse dəro'yo.ušo me.imi.en. U'e 5 tsundo ayu ud'im ke han han n'o'skərts, ja'r ke han n'e'skərts. ho itse dəro'yo.ušo du'suman. Dutsume ka ke guse pfur't mi mišindo numa d'el'jan." Gur'te s'enas pfur't d'e'yelimi. Ar niman du'simi sindatsum. Itsi.ete Kisər ke du'simi, d'elimi.

Ho 'e'gutsərimi. Pahlwa'ntiq'elər d'e'sqaltimi. "Le.i Pahlwa'ntiq', 10 ma daltško čayamiq' etam, be ke, batulo khurk m'atsičam tse. Ye fat matam. Həri həri si'ngeti'q' ox'e'sas, Kisər je ba. Padša e'sqanam, i'ne xaza'nə uyor'n ditsam." Itse čiškowalər (or, čərkowalər) d'e'sqaltimi. "Ma ka'ten etam, ye gai.in, mar' durtsum." "Ye mi rai.i gutsər bilum, m'e'r dutsuma."

15 I'mo bušai.ər b'e're kutsantsum (or, kutsanmo) d'e'sqaltimi. Katiš Malčučo mo'pačər dimi. Laņa Brumo (Bruno) mašken moši num'owəšin tsil dum'o'utsimi. Laņa Brumo e'ču.o Bum Liftane mazarətər mutsumi. Mumupuš gajāt (or, čəruk) m'o'očər pasom imanumi. Min'a mum'u-pušan mumupušate o'simi. Nos čuruk (or, gajāt) numo mazarətər 20 xa wašimi. Mazertsum han si'ng'e'n du'simi. I'se i'k G'a'n Si'ng'e.

Iyo'ltšər Laņa Brumo Katiš Malčučomo muri'q'ete tsil m'o'etimi. Ho yo'ltšər o'ltalik do'γurusimi: "Mamale (or, ma besan) hunər be'san bila?" Laņa Brumo.ε: "Han b'o'nisane tha ho'lər daudo 'ečam. Han ču'si.ε pušo'ru.ε ta qaš qar d'e'smaiyam," senumo. 25 Katiš Malčučo.ε: "Ja'le beske hunər api, aiy'a'maiyam," senumo. "Gon mana's ma belate lel eč'a'n?" o'simi. Laņa Bruno.ε: "Gun mana'sər ja amulture'qe uyam nasan dai.eča ba," senumo. Katiš Malčučo.ε: "Gun mana'sulo ja həraš ju'čila," senumo.

6 *mi mišindo numa deljan* — 'we being then six persons are going to beat him'.
17 *e'ču.o* — this may be a mere slip for the normal genitive *e'ču.ε*, but v. § 46. note.

18—19 *min'a mumupušan* — Note how this as yet impersonal nose, having to have some pronominal prefix, is proleptically given a *mu-*.

21 *tsil mo'etimi* — 'he made her pour water' v. § 240. *Mo'etimi*, may simply be an accidental variant of *mo'timi*, but it suggests a possible causative made from the transitive verb *etas*:

child. Five sons are going to be born to me. When they grow up they are going to plant willow trees. On these trees will grow sticks. My five sons will each cut a stick for himself and they will also cut a stick for me and they will bring those sticks along. Then the six of us will beat this Dēu." The Dēu heard this speech and taking fright came out of the river, and Kiser came out after him and beat him.

Then he made him go on and he came to the Pahlawāns and cried out: "Ho, Pahlawāns, you said some excellent things, otherwise I would have stuffed your skins with straw. Now I have let you off. I am Kiser, the slayer of many famous monsters. I have killed the King and brought away all his treasure." Kiser then came to the (clashing) cliffs: "You made a condition," said he, "Now take (these heads) I (have) brought for you." "Yes, we wanted these heads and you have brought them to us."

Some days later Kiser arrived in his own country. He came to Katish Malchūcho. Langa Brūmo he made take a water-skin on her shoulder and fetch water. Then he took her to the grave of his brother, Bumliftan, but he hesitated to cut off her nose. So he put on her nose a nose (made out of) oilpressings and then cut it off and threw it on the grave. (Straightway) a monster came up out of the grave. Its name was Gān Singē.

For twelve months Kiser made Langa Brūmo pour water on the hands of Katish Malchūcho. Then at the end of the twelve months he asked each of them: "What is your (particular) accomplishment?" "I, out of one lump of dough," said Langa Brūmo, "will make broth for an army of 100 men, and out of one cocoon of silk I will make a shawl-cloth 100 cubits in length." "I," said Katish Malchūcho, "have no accomplishments. I can do nothing." "How do you know when day is going to break?" asked Kiser. "When day is coming," replied Langa Brūmo, "in my nostrils I feel a sweet perfume." "When day is approaching," said Katish Malchūcho, "I feel a desire to make water."

tsil etAS — 'to water'.

tsil mo.etAS — 'to make her water'.

27 *dai.ēca ba* — v. Vocab. s.v. *d*-yaiyAS*.

Laṅa Bruṅo taxtate dum'uisimi. Katiš Malčučo mu.imo čumare
teṅušulo m'orutimi. Kısere padša.i etimi. But uyum padša bam,
se.iba'n.

- 5 Gute menentsum daiyela ba. Gute i'ne tsan bila ke ja ke tsan.
I'ne ɣalat senaiya, i'ne e'sate. Gute ja uṅale etam. Gu'imo
watanər ara'm xuši.e ka niyas gumanš!

1 *dumuisimi* — from *d*-isAs* v. § 303.

6 *senaiya* — apparently equivalent to *senai.i ke* 'if he has said . . . '.

On this Kiser brought Langa Brūmo out (and set her) on the throne. Katish Malchūcho he made to dwell in her Iron Palace. Kiser (thereafter) ruled as King. They say he was a very great King.

I have heard this story from someone. If what he said is true, then what I have said is also true.

If he has told the story wrongly, the responsibility rests on his shoulders.

I have told you this story, may you go to your own country in comfort and gladness.

No. V.

Murnulum Dardo.

Pfəqir Ali senas hin hirane çaya eçam. Ine i'en bam, i'ik Dərbəšo bilum. Şışpəre tere bam (*or, hurutəm bam*). Han guntsanulo huyes Hanuman Mu'n yakalate uyərçər tsu'mi. Huyes ru'qulo fat no guçami. Guçaiyasər eyenuntse qau manimi, "Dərbəšo, 5 Dərbəšo" nusen. Di'talimi. Di'tal bəre'imi ke hin bu't pa'ki'za dasi'nan e'ski'tsər dumo bo. Ine senumo: "Mi bab'a go'r qau eçai.i" esumo. Senasər ine dasinmutsi nultan i'se Hanuman Mu'n yərər ni'mi. Ni'asər i'se çişe han hi'nan sika manimi.

Ulo niçi ke hin yenişe salatəne hiran hurutum bai.i, bu't mariq 10 mariq talo guşiqants sitəriq nuka huruçam bə'n. Dərbəšo ni'n sala'm etimi. Ine hi're sala'me juwa'b dumərimi. Duməri'n yu'guşantsər o'simi: "Dərbəşu.ər han həri'pan sitərete 'eyərin."

I have already published this text with fuller annotations in the "Bulletin of the School of Oriental Studies", Vol. III. Part III. 1927, pp. 505—531.

So far as the present text, translation and notes differ from their predecessors they may be regarded as representing corrections and more mature opinions.

Murnulum Dardo — vide Index of P.N. s.v.

2 *tere* — Gen. obl. with locative force.

hurutəm bam — Should be *hurutum bam*.

3 *uyərçər* — literally: 'to make them graze'.

4 *eyenuntse* — v. § 386.

5 *bəre'imi ke* — 'when he looks, (he sees that)' cp. l. 9. *niçi ke* and § 348. 3.

Cp. the Shina *çakai to* . . . corresponding in grammar and meaning. There is no reason to believe that the *ke* is the Persian *ki* which sometimes follows verbs of "saying".

7 *dasinmutsi nultan* — the MS. has *dasin mutsi* . . . , but the *-mu-* is rather to be

No. V.

Mūnulum Dādo.

I shall tell the story of a man called Faqīr Ali. He had a son whose name was Derbēsho. Derbēsho was staying at the Shishper grazing ground. One day he took the goats to graze in the direction of Hanuman Mūn. Leaving the goats in the pasture, he lay down to sleep. When he had lain down and gone to sleep, a shout came: "Derbēsho, Derbēsho." He woke up. Waking up he saw that a very beautiful maiden had come up to his head. She said to him: "My father is calling you." When she had said this he followed after the girl and came up to the foot of the Hanuman Mūn. On his approaching it a door opened in the mountain.

When he went in a man with a golden moustache was sitting (there, and) seven very beautiful women were sitting there with sitārs (in their hands). Derbēsho, entering, salāmed. The man responded to his salām. Then he said to his daughters: "Play a tune for Derbēsho on the sitār." The seven (women), taking their sitārs.

regarded as the general oblique termination of the hf. noun *dāsin* than as the pronominal prefix with *-tsi*. Are the two *-mu-* in origin one and the same thing?

8 *čičē* — may be taken either as the Gen. or as the gen. obl. with locative force.

9 *horwtom bai.i* } the Static pc. + the verb *ba* cp. § 379 d.

10 *horwčam barn* }

11 *dumārimi* — *dumārās* ordinarily means 'to demand, ask for'. Here the context requires 'to grant, to accord'. Perhaps the form is to be referred to the verb *dumayās, dumayās (d*-mayās)* 'to be on good terms, 'to suit, 'to fit'. *y* is an elusive sound. Incidentally we have the combination of the two ideas in the English "accord" meaning 'to be in harmony' and 'to grant'.

U'ε talo'we sita'riŋ nuka bur't uyam učəre ka həri'pan 'e'γəruman." Munulum Da'du.ε Dərbe'su.ər 'esimi: "Le.i e'v, u'ŋ ar akumanum gir'at. Je u'ŋe da'do ba, ja e.ik Munulum Da'do bila. Ku ja aiyu'gušants ba'n. Ki'n hin ja o's bo. Kısəre e'pi mutsuya ba. Gute ja ha 5 bila. Girat," 'esimi.

Terumanər Dərbe'so giratimi. Niki'rat huru'tasər Munulum Da'du.ε yu'smur senimi: "Ja Dərbe'su.ər giri.ε bi'stse diram pitimutsik e'r o'ti." Yur'se e'r diram pfitimuts e'r o'tumo. Šu.əsər Munulum Da'du.ε hin e'yenmur hukəm etimi: "Dərbe'so i'mo dišər nitsun 10 fat ne ju." E'yene i'se Hanuman Muntsum di.usin huye's opačər ru'ŋər ditsuman. Ditsun fat ne ni'mo. I'ne Dərbe'su.ε huye's nuyen həra'yər di'mi. Di'n du'ŋ sus imanimi.

Hu'sər walasər (or, di'nin), huyeltərčū'e do'γərusuman: "Be gumanuma?" I'ne Munulum Da'du.ε hə'lər nitsun yugušants sita'r no'γər 15 egiratume da diram pfitimuts giri.ε bi'stse e'sirume ča'γa o'r etimi. Uyo'n haira'n umanuman.

Yərum ča'γa ke bilum "Šišpər Bərulo Munulum Da'do bai.i" nusen. Ki'ne Munulum Da'do Kısəre e'pi mutsu'am," seiba'n. Kısəre

1 učəre ka — *-čər may mean either 'voice' or 'sound' and either interpretation seems legitimate here. For the use of a plural prefix with a sg. noun v. § 128. III.

2 ar akumanum — 'not being afraid' static pc. neg. of -manas, a + gu + *-manom.

7 bi'stse — -tse (v. § 73. II.) here indicates 'means' or 'material'. Perhaps the radical idea is: 'on' or 'with' a basis, or foundation of ibex fat.

11 ditsuman — pl. for sg. ditsumo, whether through oversight or politeness. Other similar cases have already been noted.

14—15 i'ne M. D. . . . ča'γa o'r etimi. — A perplexing and probably ungrammatical sentence. i'ne may be either the demonstrative adjective qualifying M. D., or it may be a pronoun referring to Dərbe'so.

Munulum Da'du.ε probably starts as being the genitive dependent on hə'lər, but then comes to be the subject of no'γər. In that case a subject has to be imagined for nitsun. Otherwise M. D.ε may be the subject of nitsun and no'γər: 'M. D. having taken him to (his) house and having made his daughters play . . .'

After this one would expect a finite verb with M. D. as subject, but the construction changes and becomes dependent on ča'γa.

egiratume and esirume appear to be genitives dependent on ča'γa. They are static participles of Causative verbs, but whether they are to be taken as passive or active in meaning is not clear: 'he told the story of his having been

(sang) with very sweet voices (and) played a tune. Mūnulum Dādo said to Derbēsho: "O my son, dance without fearing. I am your grandfather. My name is Mūnulum Dādo. These are my daughters. This one is my wife. I married Kiser's grandmother. This is my house. Dance!" he said to him.

Upon this Derbēsho danced. When, having danced, he sat down. Mūnulum Dādo said to his wife: "Make some *diram* bread with ibex fat for my Derbēsho." His wife made *diram* bread for him. When he (Derbēsho) had eaten it, Mūnulum Dādo commanded one of his daughters, saying: "Take Derbēsho away to his own place and leave him there and come back." One of his daughters took him from the Hanuman Mūn and brought him to the pasture ground to the goats. Having brought him (there) she left him and departed. The (man) Derbēsho, taking the goats, came to the camping place. Having arrived there he became for a short time unconscious.

When he came to his senses the herdsmen asked him: "What became of you?" He told them the story of their taking him to the house of Mūnulum Dādo, and of (M. D.'s) making his daughters play on the sitār and of his being made to dance and then being fed with *diram* bread made with ibex fat. They were all astonished.

There was also an old-time story that Mūnulum Dādo was in the Shīshper nullah.

They say that this Mūnulum Dādo had married Kiser's grandmother. Kiser's grandmother said to Kiser: "When you marry

made to dance . . .'. or: 'he told the story of M. D.'s having made him dance'.
On the whole I favour the passive.

For the use of the Static pc. as a noun v. § 382.

The whole passage is of interest as a valiant attempt to face the difficulties of indirect speech.

14 *noγər* — **-AγərAs* is usually a simple transitive verb in the form *εγərAs* 'to play (music)', but here it is unquestionably causative: 'having made them play'.

15 *yərəm εAγa . . . nosen*. — This might be taken as following on *hairəm umAnomAn*. 'All were astonished, saying': "there was formerly a story that M.D. lives in the Š. nullah".

Only the narrator, I think, could say which rendering is correct.

18 *Dardo* — more correct: *Dardu.ε* with *mōtsuAm*.

Krərə εpi — said to have been Kiser's paternal grandmother. For the story of Kiser and his marriage with *Burbali Gas* see No. p. 142 l. 20.

'epi.ε Kīsərər esumo: "U'ŋe Bərbuli GAs mutsu'ča ke jər ke hiran ar ditso. Šišpər Berulo yeniše salatŋe hiran bai.i, seiba'n. I'ne ar ditsu ke ja gər ke u'ŋe gər nala e'čen."

ESASƏR KİSƏR Nİ'ČI KE HIN YENİŞE SALATŊE HIRANE HI'SKATE NURUT
5 pfilaman gi'saçai.i. I'ne hi'r KİSƏRE e'ŧATE pfal ne imo ha'lər dits-
imi. KİSƏRE e'pi yate teŧate huru'tum bo'ım. KİSƏRE YENİŞE SALATŊE
hi'r ditsas ni'itsin, "çişe xa sokečam" nusen, xa nəmu'el muya'lmuyo
gali birn, seiba'n. Beruman guntsiŋtsum KİSƏRE e'pimur mil'ents
num'o, warts numo'tan, Munulum Da'du.ε ka gər etimi. Imo ke
10 gər etimi, seiba'n.

Dərum xa Šišpər bərulo HANUMAN Mu'ntsum la'o mai.i bila. Muto
xa doyeljan.

1 *mutsu'ča ke* — perhaps to be taken in its original sense: 'when you bring away B. G. (to marry her)'. Otherwise one may suppose the sense of intention common with the present tense v. § 349. 4: 'when you propose to marry B. G., when you are going to marry B. G.'

jər ke hiran ar ditso — the redundant use of the two pronominal forms is not uncommon.

7 *ditsas ni'itsin* — for this use of the Infin. see § 393. b.

sokečam — i. e. *sokičam* from *sokas*.

nəmu'el — p.pc. active with 3rd. sg. hf. prefix of *-walas 'to fall'; 'from the ladder' would be *čišatəm*.

8-9 *e'pimur milents numo* — *milents* is the plural of *mili*, meaning 'medicines, drugs'.

Būbuli Gas, bring a husband for me too. In the Shīshper nullah, they say, there is a man with a golden moustache. You fetch him for me and we shall celebrate my marriage and your marriage at the same time."

On her saying this to him Kiser (went off and) when he came (to the place) a man with a golden moustache was sitting at a loom weaving a piece of *pattu*. Kiser threw the man over his shoulder and brought him to his home. Kiser's grandmother was sitting up on the roof. When she saw Kiser bringing the man with the golden moustache, saying to herself: 'I'll go down the ladder,' she fell down and her ribs were broken, they say. After some days, when he had applied remedies to his grandmother and made her well again, Kiser married her to Mūnulum Dādo. He also effected his own marriage, they say.

Up to the present day a halloo comes from Hanuman Mūn in the Shīshper nullah. People still hear it.

In *namo* the *-ma-* infix (*na + mu + *-A*) must be a kind of dative, duplicating the *epimar*.

A local method of treating broken ribs is to apply paper with paste or gum over them.

- 11 *muto xa* — The narrator, Jemadār Imām Yār Bēg, claimed to have heard it. *Darbršo's* experience took place some 80 or 90 years ago.

No. VI.

Šon Gukur ke Hu'ke Mamo.

Gəru'mo A'ltitulo Šun Gukur ke Hu'ke Mamo bitan uw'asčər utsu'am se.iba'n. O'ltalik mašhu'r Hunzulo bitaiyo bam.

- O'ltalik nuru't bam. Terumanər Baltittsum Karəgadimutse xat han gareyi bu'a'n di'mi. Bitaiy'ue yetsuman. Šon Gukure Hu'ke
- 5 Mamu'r esimi: "Guse bu'a mamu etum bi (o', eti bi)." Hu'ke Mamu'e Šon Gukurər senimi: "Awa, e'se yu'lulum i'ske if'atilo burum tiku bi." Šon Gukure senimi: "Be, burum tiku api, ɣalat se.iba. I'se i'sumale mujo'q burum bila, i'se isumale mujo'q i'skili xa balil'a. I'te te.i go'ye ba," esimi. O'ltalik atur'mayuman.
- 10 Ho terumanər i'se bu'a hin hi'rane A'ltitər d'itsimi. Beruman guntsiqtsum i'se bu'a halki'mi, ise bušo'ušo dimanimi. Isumale mujo'q burum bilum. Da i'skila xa balilum.
- Šon Gukure senuman tsan manimi. Ho sis hera'n du.esuman.

1 Šon Gukur — means apparently "The Blind Puppy", and Hu'ke Mamo "Dog's Milk".

uw'asčər — *wašias* (= Hind., *ḍalna*) is used with *bitan* in the sense of 'putting a bitan on to practise his craft, to make him operate', cp. p. 316 l. 11.

8 *i'skili* — i. e. *i'skile*.

9 *balil'a* — "has fallen" i. e. 'is hanging'.

No. VI.

Shon Gukūr and Hūkè Mamo, the Rival Bītans.

In the spring time they had brought Shon Gukūr and Hūkè Mamo to Āltit to make them act as *bītans*. Both were famous in Hunza as *bītans*.

The two of them were sitting (together) when a piebald cow came down from Baltit by the Karagadimuts. The *bītans* saw it and Shon Gukūr said to Hūkè Mamo: "This cow is in calf." "Yes," said Hūkè Mamo to Shon Gukūr, "and there is a white patch on the forehead of the young one in its belly." "You are wrong, it is not a white patch," said Shon Gukūr, "the tassel on the end of its tail is white and is hanging down over its face, and so you see it like that." The two disagreed.

Then presently a man brought the cow in to Āltit. Some days later the cow gave birth and a calf was born to it. The tassel of its tail was white and it was hanging down over its face.

What Shon Gukūr had said turned out true. The people were filled with amazement.

⁹ *ite te.i gorye ba* — 'you seem to see it so'. This use of *-AYANAS in the sense of 'to regard as', 'reckon as', 'seem to see' with the pron. prefix referring to the subject is very peculiar. There are not many examples of it, but it is, I think, sufficiently attested, cp. § 249. 4 and Vocab. s.v.

¹³ *heran du.esum.an* — 'remained astonished', *d*-u.esas*.

No. VII.

Šun Gukure Bər.

Tsorum zama'na.ulo Šun Gukur Bitane han čaγan etam, se.iba'n:

“Bərurum deniņtsum hikum kutu'iko qaltač'amuts nuy'o'lin, šiki'lišo sisik paida me.iman (or, jučuman). U'ε bu't insa'f ečuman. Da Hunzo bu't aba'd mai.imi. U'ε bu'šutiņ sis apim gane gutsərčuman.
 5 Čumare g'aljun g'ičuman. Da jukai.u'ε (or, juka'mutse) dišulo madur mai.imi. Madu're dišulo juka'ņuts (or, juka'ņuts) mai.imi.ε” senam, se.iba'n.

“A'q'aras ine γəriči, γəras i'n a'q'ərēi i'ljum beltse” senam, se.iba'n.

10

Faqtat, čaγa daku'rum bila.

This prophecy is held of course to refer to the British.

2 *šiki'lišo* } *šiki'l* and *bu'su* were said to be synonymous 'fair, fairish'; *bu'su* (lit.
 4 *bu'sutiņ* } *cat-eyed*), I think, primarily denotes the possession of light-coloured eyes, and *šiki'l* was first explained as describing fair, grey-eyed people. *guru* is, I understand, used of persons with a reddish colouring, with eyes and hair darker than those of the *bu'su*.

apim gane — “by non-existent road(s)” *apim* being the static pc. It would be possible to take *sis* with *apim*, “road(s) on which there are no people.” “unfrequented tracks”.

No. VII.

Shon Gukūr's Prophecy.

They say that in early times Shon Gukūr, the Bītan, had made a prophecy. They say he had said as follows:

"After some years there will appear a handful of fair-complexioned men wearing short coats. They will do great justice and Hunza will become very prosperous. These fair folk will go where there are no roads. They will construct iron bridges. Moreover in the place of privies there will be stables. In the place of stables there will be privies." They say he said: "In those latter days the man who should hold his peace will speak, and the man who should speak will hold his peace."

That is all: the story is this much.

The last two sentences indicate changes in customs and the social system. I do not understand the exact implication of the confusion between stables and privies; but *γαρα's*, I think, means a man who has a right to speak in public assemblies, i. e. a person of social standing, while *α'qar'as* is the humbler individual who is not expected to air his opinions in the presence of his betters.

A note elsewhere says that Shon Gukur prophesied that Hunza would be conquered by people wearing "topees" (sun-helmets, hats) and good clothing.

No. VIII.

Ganiše Bilas.

Tsorum zama'na.ulo Ganišulo hin bilasan bo'm, se.iba'n. Hi tha'ne nurut hin nimi ke i'ne išu'čo bo'm. A'ltan niman ke hin fat ne hin išu'čo bo'm. Isken niman ke a'ltan nušun hin fat ečubom. Beruman deniņ xa' aki'lata bu't sis ušumo.

5 I'te zama'na.ulo Šon Gu'kur bitan bam. In'er xabər etuman. Etasər Ganišər ni'mi, se.iba'n.

Han dišen bilum, i'te i'k Lato Hər bilum. Te'le hin bilasan bom. I'ne sis ušu'čo bom. Šun Gu'kure han čum'are gi'li.ən o'timi, se.iba'n. Notan i'ne bil'as dam ne — . Te'lə han bu'nan bim, ise
10 i'k Guy'o' Bu'n se.ibam. Guy'o' senas hiran bam, i'ne basi.'ulo bim. I'se bu'nulo i'ne bilas gi'li mudelimi.

Ise bu'n dərüm xa bi, ama i'mo dištsum, i'lata bim, ya're xau wali bi. Čumare gi'li dərüm xa bi.

2 *išu'čo bom.* — Note the use of the *-šuyas form of the verb 'to eat' when the object eaten is human v. § 252.

7 *hin bilasan* — presumably the same *bilas* who has just been mentioned.

9 *dam ne* — there is a break in the construction and *bilas* is not the object of the *dam ne*; sense carries on to *gi'li mudelimi*.

12 *i'lata* — *čare*, or *marte*, is to be understood before *i'lata*.

No. VIII.

The Bilas of Ganish.

They say that in early days there was a Bilas in Ganish. She dwelt at a certain spot and if one person came along she ate him up. If two people came along she used to let one go and eat the other. If three people came along she used to eat two and let one go. In the course of a number of years she thus devoured many people.

At that time Shon Gukūr, the Bītan, was living. They told him about it, and he went off, they say, to Ganish.

There was a place of which the name was Lato Her. There was a Bilas there who used to devour people. Shon Gukūr got them to make an iron peg. Having done so he made a spell. Now there was a boulder there. They called it the Guyō Būn. There was a man called Guyō and it was in his garden. Shon Gukūr pegged her into that boulder.

The boulder still exists, but it has fallen down from its original site which was on the edge (of the cliff). The iron peg is still there.

No. IX.

Hindi.ε Dadi.

Hindilo yərũm xama'na čΔya bila. Hindi han šika'ri.en bi'm, i'k Jandu Šika'ri bilum. I'se šika'rulo tapmo tsər huru'sam seiba'n. A'lt'an niman ke hin tso'rdinər dyuwešam. Isken ni'man ke uratsum hin nišun a'ltan fat očubom.

5 Hindi.ε sis i'te zama'na.ulo kam abard bam, haira'n umanuman. Beruman deniŋ xa' šerum nu'man Thamo uya'rum čap etuman. Axer Thamo doyeluman.

Hunzulo i'te waxtulo hin Šon Gukur senas bit'anan bam. In'e' Hindi'ər 'eruman. I'ne ni'n bərai.imi ke i'se šika'rilo hin bilasan
10 bo. Da talo muyu'gušants ba'n. I'nmo mu.ik Dadi bilum. In'e' tsər uš'učo bo'm.

Šon Gukure ho Hindi.ε sis tobak yata'ŋ no'yen ha ha o'čume da i.'i' dam 'ečume i'se šika'ri yakalatər ni'mi. Ni'mər ho talo muyu'gušantse ka šika'ritsum duwašaman. U.ε'tsum hin čəra'ti
15 numan kantsum sinda yakalatər gartsumo. Te'lə han uyum bu'nan

1 *Hindilo* and *Hindi*. — These cases are suspect. It is possible that the narrator changed his mind as to what exactly he was going to say. One would expect: "a story of Hindi", and "a tower in, or at, Hindi".

4 *nišun...fat očubom* — this anticipates the discovery that the disappearance of the guards was due to the cannibalism of some female being.

5 *kam abard bam* — Hindi is said now to comprise 100 houses.

6 *Thamo* — "the Thams" either vaguely meaning the ruling family, or a complimentary plural for "the Tham".

12 *ha ha o'čume* — the meaning of *ha ha etas* seems to vary between raising the shout or battle-cry with which one attacks, and actually charging or attacking.

No. IX.

Dadi of Hindi.

In Hindi there is a story current of former times. There was a tower at Hindi. Its name was Jandu Shikāri. They say that men used to sit on guard in the tower at night. If two men went (on duty), in the morning there was (only) one remaining. If three went, (a *bilas*) ate one and let two go.

The people of Hindi, who were a small community in those days, were perturbed. For some years out of shame they kept the matter secret from the Thams. In the end the Thams heard of it.

At that time there was in Hunza a *bītan* called Shon Gukūr. They sent him to Hindi. When he had gone there and looked (he saw that) there was a *bilas* in the tower; and there were also her seven daughters. Her name was Dadi and it was she who kept eating the guards.

Shon Gukūr thereupon made the people of Hindi take guns and swords, and making them keep shouting the battle cry and himself reciting spells, he advanced towards the tower. On his approach Dadi with her seven daughters quitted the tower. One of the latter got separated and fled from the fort in the direction of the river. There was a large boulder there and she flung herself into it. Shon Gukūr, coming up, and making an enchantment, fixed her in the boulder with a peg.

13 *dam* 'ēdumε — the exact meaning of *dam* is also doubtful. It is no doubt the Persian word which begins by meaning "breath" and passes on to "incantatory verses" (Steingass). In Burushaski it may be taken as 'charm', 'spell', 'incantation', 'enchantment'. The phrase is here glossed "praying" (i. e. probably H. *du'a' kārke*).

bim, i'ser gi'mo. Giyasər Šon Gukər di'n i'se bu'nulo dam ne gili mud'elimi.

Hin Dal Kan yakalatər gartsumo. Elə han bu'nan bim. I'ser gi'mo. Elər ni'nin dam ne gi'li mudelimi. Tail o'čume u' talo 5 muyu'gušants bu'ndo bu'nd'o.ulo gi'li ud'elimi.

Da u'mi tirts m'otuman. Dumutsun Hindi kane čar 'ešulo, ešulum la'tetər dum'u.isuman. Tele gi'li mod'elimi. Mod'elasər esumo: "Je besan šičam?" Šon Gukure mo'simi: "Turma a'lta tsir guyam (or, gučam). Itse multan mi'n'e. Da hər den go'r du'sen. Turma 10 a'lta tsir ay'o'manuman ke talo ku'li gučan, ama u'rate gute bap 'o'sam, bešal mi ho'lguš amulər niman ke miyər mane. Ho turma a'ltsatsum talo xa tsir gučan."

Numo'sun i'se do'mulo čuməre gi'li dam ne gi'li mod'elimi. Da i'ne gili modelumtsum hər den turma a'lta ya talo tsir ntsun 15 tobak garta'ny nuka ha ha 'ečume nu'n i'se gi'li iw'əre tsir du'sume

1 *i'ser gi'mo . . . gili mudelimi* — Such beings as bilases have the power of hastily entering into boulders and in the normal course could no doubt come out again, but if an iron peg is driven into the boulder and a suitable spell employed they can be kept shut up for at any rate a long period.

Dadi's eventual escape is said to have been predicted by Šon Gukur: *amelč ɣasumər Dadi du'si*, 'when my jaw-bone has rotted Dadi will come out'. But the jaw-bone is a very durable article. Cp. also the tale of *Qarɣ Jakun*. p. 202 l. 1.

In this and other stories iron evidently retains its magical qualities, which is not surprising as it was comparatively rare and precious in Hunza till quite recently. A couple of generations ago the important Baltit 'Ali.ābād irrigation channel was dug with ibex horns used as picks.

2 *gi'li mudelimi* — I don't think this is to be taken as meaning that the peg was visibly driven into her. She was imprisoned by simply driving the peg into the stone.

5 *bu'ndo bu'ndo.ulo* — the plural is surprising, but the meaning is obvious.

7 *dumu.isuman* — from *d*-isās* || *d*-usās* 'to take out extract'. Here glossed "made her climb" which suggests a point of contact with the intransitive *du'sās* cp. § 303. *modelimi* — from here on the prefix *mo-* replaces the previous *mu-*. As the text was recorded at one sitting there was probably an actual difference in pronunciation by the narrator, not merely a variation in my hearing. So we have **-adelās* being substituted for **-delās*. Cp. §§ 242—243.

8 *guyam* — "I have given you" the anticipatory Pret.

Another daughter fled towards the Upper Fort. There was a boulder there and she flung herself into it. Shon Gukūr proceeded thither, and making an enchantment secured her with a peg. Dealing with them in this wise he pegged down the seven daughters in separate boulders.

Then they pursued (and caught) the mother, and bringing her to the col facing the Hindi Fort, they made her climb from the col up on to the spur. There Shon Gukūr pegged her down. When he had done so she said to him: "What am I going to eat?" "I shall give you twelve goats," said he, "drink their blood. Then every year we shall bring you (the like). If we cannot manage twelve goats, we shall give you at any rate seven, but I lay this duty on you: whenever we go anywhere to battle, you must go in front of us, then (on that condition) we shall give you from twelve to seven goats."

Having so addressed her he wrought an enchantment and pegged her down in the mound with an iron peg. Then from the time that she was pegged down, every year they took 12 or 7 goats and with guns and swords and shouting as they went, they led

- 10 *tslo kwli* — the precise meaning of *kwli* is uncertain. The phrase was explained as H. *sav hi* "exactly seven" (?). This may be correct as we have "twelve or seven" later on at line 14; but one would rather expect "at least seven" and this would be borne out by "from twelve to seven", l. 12.

gudān — in the MS. *gudān*.

baṣ — usually means "tribute", "tax", cp. the double significance of English "duty".

- 11 *hoḷguṣ niman ke* — 'if we go to war', or 'battle'. One would expect *hoḷguṣer*, but we have *hoḷguṣ ni.ās* again on p. 262 l. 17.

avtatsatsum — *avtats* + *tsum* The accentuation must have been peculiar as I originally recorded: *torma avta tsatsum*.

- 15 *givi iwāre . . . duṣome* — the idea of circumambulation v. Vocab. s. v. **-wāra*. *duṣome* is the present participle of *duṣās* (*d*-tsās*).

An explanatory diagram shows the goats as going round the peg against the sun (widdershins), but that may be only accidental. It was further stated that first the men and then the women danced round the boulder as a compliment to Dadi.

kaš oč'am. Multan i'se gi'li.ätər gartsumər gi'li fərfer mai.i bi'm se.iba'n.

I'te zama'natsum kin Tham Mir Muhammad Nazi'm Kha'ne thamkuše be'ruman deniḡ xa'siḡər Hi'ndilo i'se l'ətətər tsi'r nuyen 5 nu'n Hi'ndikutse Dadi'mur šu'čam. I'te ik šər'e's se.ibam. Da mu ke se.iba'n.

Anda'zan to'rimi turma a'lto den manimi Hi'ndikutse Mir Muhammad Nazi'm Kha'n ke Wazi'r Humayun Bi'ge i'tse l'ətətər tsi'r nutsun Dadi'mur šar'e's etas fat o'ta'n. Be ke Sərkar Angrizi Hu'nzo 10 nukar i'lji be'ruman deniḡ xa'siḡər Hi'ndilo Šon Gukure senumate (or, hukumate) šere's ečam. U'e se.ibam: "Šere's aiyetuman ke, Dadi du'šo."

Šon Gukure delum čuməre gi'li i'lji xa' uyo'ne i.e'šam bim. Murto api. Menene yi'ki etai.i se.iba'n. Ba'yairi Šon Gukure gi'li 15 yate (or, gi'li.etə) wa'rum bat dərur xa' bila.

1 *fərfer mai.i bi'm* — I gathered that the peg waggled round in its socket, the top describing a circle.

3 *kin Tham . . .* — lit. "up to some years of this Tham's sovereignty".

5 *Dadi'mur šu'čam* — either: "they sacrificed them to Dadi" or literally: "they feasted on them in honour of D. *šuyas* appears sometimes to be used in the sense of "to slaughter" when a feast is going to follow v. Vocab. It appears that the people consumed the carcasses of the goats. It was assumed that Dadi would only drink the blood (v. p. 194 l. 9), and the blood was poured over the peg (line 1).

The "bleeding sacrifice" has distinct economic advantages for the worshipper, over the "burnt offering"

the goats round the peg and slaughtered them. And they say that when the blood flowed on to the peg the peg used to revolve.

From that time until the present Tham, Mīr Muhammad Nazīm Khān, had been Tham for some years, the people of Hindi used to take goats to the spur at Hindi and sacrifice them to Dadi. They used to call the ceremony the *Sherēs*, and they call it so now.

About ten or twelve years ago Mīr Muhammad Nazīm Khān and Wazīr Humāyūn Bīg made the people of Hindi give up taking goats to the spur and celebrating the *Sherēs* in honour of Dadi. Otherwise for some years after the taking of Hunza by the British Government they used to celebrate the *Sherēs* in Hindi according to the instructions of Shon Gukūr. They used to say: "If we don't celebrate the *Sherēs* Dadi will come out."

For a long time all used to see the iron peg that Shon Gukūr had driven in; it was (still) there. Now it is not there. They say someone has stolen it. Only the flat stone that was put by Shon Gukūr over the peg is still there.

7 *ten or twelve years ago* i. e. in 1914 or 1912 A.D. British suzerainty was established in Hunza in 1891—2.

9 *be ke* — here seems to be equivalent to "but", the sense being: the practice was stopped 12 years ago, but it had gone on after the British occupation for a number of years.

13 *īlji xa* — exact meaning doubtful.

uyome i.eṣām bim — *bim* is independent of *i.eṣām*.

No. X.

Kuli.o Laskir ke Həreŋ Gašerə Daŋalatas.

Kuli.o Laskir han guntšanulo imo malulo tsil yaljam. Tap bilum, tsivle galt er di bilum. Hinuman bam. Tutay yura bivm.

Terumanər Həreŋ Gašinqate pfu.an manimi. Ite pfu guts'ərčume Kuli.o Laskir yakalatər di'mi. Kuli.o Laskir epačər di'mi, bare.imi
5 ke hin daŋaletasan bo. Oltalike sulam'a dunuman, muwašimi. Numuwašin eščumuši tišk bilum mundi'late is'ərkimi. Yarre bes ke le'l omanimi. Amite an nimmo.

Irimo həvlər di'mi. Din jamarətər čaŋa 'etimi: "Həreŋ Gašenatun bilas meltafik Bidiro Malulo suluna dunam. Ja muwašiam (or,
10 muwašia ba), da tiškak (or, tiškate) mudelam. Tišk malulo fat mani'la. Namayn dusuvin. Bare'nin, tišk tikulo gatun bila ke ja šat eta ba. Malak nim bila ke ine šat etubo," o'simi.

Tso'rdine ničuman ke tišk tikulo gatun bilum. Tišk malulum dusu'man.

15

Akuruman čaŋan bilum.

1 *Kuli.o* — I also wrote it *Quli.o*. I understand that it is *Laskir*. son (or descendant) of *Kuli* who is, or was, represented by a tribe, the *Kulikuts*. *Kuli.o* is probably a gen. in *-o* v. § 46 note.

6 *eščumuši* — explained as "at his waist", "stuck through his belt or waistcloth" The word is possibly a compound of the base of **-aščiŋ* 'loins', 'waist' and *muš* 'end', 'limit'.

yarre — 'further', 'beyond this', connected with *yər* 'in front' etc. not with *yarre* 'down', 'below'.

7 *amite an nimmo* — Ə.λ. glossed as Hindustani *krdharse krđhar giya* (i. e. *yavi*).

No. X.

Kulio Laskir and the Dangalatas of Harèng Gashèng.

Kulio Laskir was one day running water on to his field. It was night and the turn for the water had come to him. He was alone and the night was dark and moonless.

At this point a fire appeared on the Harèng Gashèng. The fire came moving along in Kulio Laskir's direction. It came up to Kulio Laskir, and when he looked he saw that there was a Dangalatas. The two began to wrestle and he threw her. There was a dagger at his waist and when he had thrown her he smote her on the breast with it. He knew nothing more; she (simply) vanished somewhere.

He returned to his home and told his family about it. He said to them: "A bīlas from the Harèng Gashèng and I had a wrestling bout in the "Round Field." I threw her and stabbed her with my dagger. The dagger has remained behind in the field. You people go and fetch it. Take note: if the dagger is sticking (upright) in the ground I have had the best of it, (but) if it has fallen over, then she has had the best of it."

On the morrow when they went (to the field) the dagger was sticking in the ground. They brought it back from the field.

There was this much of a story.

The nature of the *Amirte* is obscure. It may be compared with the equally obscure *Amirtale* v. Vocab. s. v.

⁹ *meltalik* . . *suloma dunam* — 'the two of us had wrestled'. Supply: *je ke*, 'and I' before *meltalik*.

No. XI.

BƏRƏŞALE QARŇ JAKUN.

Hunzulo BƏRƏŞALE han tili.ən bilum, it'e'te hin bilasan n'urut bo'm, seiba'n. T'ape men alt'an t'e'lər niman ke hin ni'şun hin fat e'čubo'm seiba'n. Beruman deni'Ň xa l'ki'l zailate sis u'şumo. U'şu'esər hukum etuman: "I'te ti'li gamuntsum delin" nusen.

5 Hunzu.i sis uyo'n gati numa i'te ti'li.ete ga'Ňi isərkuman. Isərkasər i'te ga'Ňi.ε če.i ho'le multan du'simi. I'te ti'li malak 'eruman (or, deliman). De'lasər han jaku'nen ka'Ň ne paida man'imi. Menər ke bada ap'i'şami.

Kuli.o Laski'r senasan yərum i'te zama'na.ulo bam, seiba'n. Ine
10 wazi'r ke bam, da šati'lu.ən ke bam. I'tse hin Gulw'arti'Ňe šati'lo hiran ke bam. I'tse hin hiran ke bam. Ku.ε u.i'sküye (or, i'skene) damumuts han han nuyen, du'n, jakunate Kuli.o Laski're isərkasər turma alto bada'Ň gi'mi, seiba'n. Gulwa'y i'ne hi're damo isərkasər tsundo bada'Ň gi'mi, seiba'n. Te.i e'čume deljume, Xu'ri.əs Bu'n
15 senasan bi, t'e'lər itsu'man. Itsuyasər i'se bu'nər gi'mi.

Giyasər Hunzulo altan bitaiyo bam. U'ε ja'vdu ne, dam ne, i'se bu'ntsum ho'le du'sas ai'y'etuman. U'ε senuman: "Bešal

10 *itse* — seems to be *i* + *-tse 'upon him, in addition to him'.

11 *itse* — this second *itse* is *ite* in the MS., which must surely be wrong.

Gulwartinē . . . *hiran* — His name is said to have been, *Gulwa KaŇo* the latter word being connected with the braying of the donkey in this episode.

u.i'sküye — is doubtless for *u.i'ski* + ε instead of the usual *i'sken* + ε v. § 201.

12 *han han* — "they, taking sticks, one each, came" v. § 207.

No. XI.

The Braying Donkey of Berashalè.

They say that in the Berashalè (lands) in Hunza there was a walnut tree, and that on it there used to sit a bīlas. At night if any two people went there she used to eat one and let the other go. In this manner for some years she devoured people. (The authorities) gave orders, saying: "Cut the walnut tree down from the roots."

All the people of Hunza having assembled they hacked at the tree with an axe, whereupon blood issued from the gash made by it. They felled the tree and then there appeared a braying donkey. It would not budge a step for anyone.

In those early days there was a man called Kulio Laskīr. He was the Wazīr and he was also a strong man. Besides him there was a strong man of the Ghulwāting and in addition to him there was still (another) man. These three came on the scene, each carrying a thick stick. They say that when Kulio Laskīr brought his stick down on the donkey it took twelve steps (forward); and when the Ghulwā man brought his stick down it advanced five steps. Going on beating it thus they brought it to a boulder there is, called Khūrias Būn. When they had got it there it entered into the boulder.

There were in Hunza two bītans, and when it had gone into the boulder, they wrought magic, and made a spell and did not allow it to come out again. They said to the people: "When we

mi guse tin mirumər pur'a niγas tik manini ke guse jakun dursas bi," ɔsuman. Sis uyorn uyyumo ha'kičanər d'uruman.

I'ne hin bitanene i'k Huke Mamu bilum, hi'ne i'k Šorn Gukur bilum. I'se jakune i'k Qa'γ Jakun bilum, seibar.

1 *mi guse tin* -- "this (jaw) bone of ours" cp. p. 194 l. 1 note.

2 *d'uruman* -- i. e. *duman*.

have died and these (jaw) bones of ours have entirely rotted and become earth, then this donkey will come out."

Then all the people returned to their homes.

The name of the one Bitan was Hukè Mamu, and of the other, Shōn Gukūr. The name of the donkey, they say, was Qāng Jakun (the "Braying Donkey.")

No. XII.

Bulčuto•ko ke Daŋalatas.

Bulčuto•ko senas hiran gute Giltsum Hunzo yakalater di bam, seiba'n. Ine sire ka bam, seiba'n. Gər'e'ltər di'n tərle hururtimi.

N'urut beruman deniŋtsum Gantsuper tərər ni'mi seiba'n. Niči ke Buro'ndo Bərulo hin daŋalet'asane yai.ŋenulo ɣenaŋ dorčəu
 5 bo'm. Ni'itsin tsil yərčər ni'mi. Tsak pfataŋ ne yai.ŋe ki'te pa
 daɣ'ami. Terumanər yai.ŋ bas'imi. Basa'sər daŋalatas tsil detsačər
 du'somo. Du'su ke tsak pfataŋ meniko eta'n. Ine tsak detsaš xa'
 Bulčuto•ku.e ɣenaŋ mešanər nikin g'a'rtsimi. Ju'čo ke ɣenaŋ menene
 nukan ga'ršai.i. I'tsi thamo. In si'ri ka bam, nuka ga'rtsimi.

10 Daŋalatas ke i'tsi nultan d'e'sqalčər asi'r man'umo. Mana'sər
 Uyum Dase gam'urnulo han uyum batan bilum. Pər numa Bul-
 čuto•ku.e i'te batate ɣate'nč is'erkimi. Is'erkasər i'te bat alto traq
 etimi. Daŋalataše yetsumo. Ni'itsin mukareŋe senumo: "Ki'ne

1 *gute Giltsum* — "from this Gilgit" (where the story is being narrated).

di bam — here, as frequently, the verb "come" is used where we should use "go".

5 *yərčər* — ɔ is a mere variant of o'. The infinitive was given as *yow'as*. The word does not occur elsewhere in the texts.

tsak pfataŋ ne — refers to the opening in the side of a waterchannel by which the water can be allowed to escape. Such an opening enables water to be turned on to a field, but in the case of a mill it is I think used to deflect the water from the mill-race. In the fields such openings are closed by blocking them with mud, but for a mill there is a small wooden frame into which a bit of board can be vertically slipped.

ki'te pa — is presumably the other side of the mill from the sluice.

7 *meniko* — v. § 151.

XII.

Bulchutōko and the Dangalatas.

They say that a man called Bulchutōko had come from Gilgit here to Hunza. They say he possessed magical powers. Coming to Gerèlt he settled there.

After some years he once went, they say, to the Gantsūper jungle. When he entered the Burōndo Nullah, a Dangalatas was grinding gold (there) in a mill. Seeing this he went to cut off the water, and opening the sluice (so that the water flowed away to waste) he hid himself on the near side of the mill. The mill immediately came to a standstill. On its ceasing to work the Dangalatas came out to stop the water (from escaping). When she got out (she found that) someone had opened the sluice. While she was closing it Bulchutōko flung the gold into a skin bag and ran off with it. When the Dangalatas came back again (she saw that) someone was running away with the gold. She pursued him. He (however) had magical powers and continued to run off with it.

The Dangalatas, chasing after him, was near to overtaking him. Now there was a big stone at the lower end of the Uyūm Das, and Bulchutōko turning round smote at the stone with his sword and cleft it in two. The Dangalatas saw this and said to herself:

- 7 *detsaš xav* — the MS. has *detsas xav*, but the infin. was given as *detsaiyas* and it must be the -š form of the verb.
- 10 *dəšqalčər* — seems to be a lapse for *dəmošqalčər*. The pron. infix in *d*-ašqallas* normally refers to the subject cp. p. 144 l. 8 note.
- 11 *batan* — *bat* is ordinarily used of a thin flat stone. In p. 206 l. 1 however, the Dangalatas calls it a *buṛn* i. e. "large stone" or "boulder".

bu'n trak etai.i, je ke kurriap aiyāči," nusen telətsum i'lji pfer manummo.

Inəmu m'u'ik Meri Duwəni bilum seibə'n.

Bulcuto'ku.ε Gareltər i'ke yənəŋ nuka di'mi. Sis uyo'ne y'e'tsuman.
5 Sise senuman: "Bulcuto'ku.ε yənəŋ tsuš xa mi be mimana'n? Mi ke nimen sučan." Nusen gati numa Gantsuperər niman.

Ničuman ke daŋaletase yənəŋ do'rəu bo(m). U'ε ke Bulčuto'ko ilturo numa tsak pfaŋə ečər niman. Tsak pfaŋə etuman. Daŋalatas du'su ke sisike tsak pfaŋə eta'n. Ošum'utsulo du'n hi'n hi'n očume
10 o's mara'k no yai'ŋe hu're xa gu'mo. Tsile diri'sale ho'le du'isimi. Du'isasər hikum duwalašo ja'nawəri'k umanimi.ε.

E'tse u'ik Gareltum Həray bila. Dərum xa Garelte hərki.ε pa'či manumər i'tse duwašači.ε. Du'nin mərt'əŋate ya kayulo sinda i'tse bo'či.ε. I'tser Gəreltum Həray se'ibə'n.

15 Bulčuto'ku.ε mazər G'anišulo Šiski'n se'ibə'n. Te'le murto xa alamičiŋ n'idili'n panji bila.

1 *kurriap aiyāči* — only recorded in this passage. Glossed: "he will not let me off". She realised that he was stronger than she.

9 *ošum'utsulo du'n* — for the *-ulo* with *du'nas* cp. *mototulo du'n*, p. 114 l. 7 note. *hi'n hi'n očume* — is probably equivalent merely to "one at a time".

11 *duwalašo ja'nawəri'k* — "flying animals".

Gareltum Həray (or *Həray*) — i. e. the "Garelt Tribe".

These birds are said to be black and to have long necks and to fly and sit in lines. They must be passing migrants, perhaps some kind of cormorant.

"He has cleft the boulder in two, he will not spare me." So saying she turned back from there.

Her name, they say, was Mēri Duwēni.

Bulchutōko came with the gold to Gerèlt. All the people saw it and they said: "While Bulchutōko has been procuring gold, what has been happening to us? Let us too go and get some." And they gathered together and set out for Gantsūper.

When they got there the Dangalatas was grinding gold. Imitating Bulchutōko, they too went to throw open the sluice, and they opened it. When the Dangalatas came out (she found that) some men had opened the sluice. Seizing them by their necks she took them one by one and twisting their necks flung them down the mill-race. The water carried them out by the escape channel; whereupon they became a flock of birds.

Their name is Gerèltum Hera. Up to the present day, when it is the time of ploughing at Gerèlt, they come out and they come and light on the cliffs or the strand at the edge of the river. They call them Gerèltum Hera.

It is said that Bulchutōko's grave is at Shiskīn in Ganish. There they have put up flags and there is still an enclosure.

No. XIII.

Širi Bər'ai.i Baγərth'ame čaγa.

Hunzulo qadi'm zama'natum dastur bila, Dalu.e hisalo (turma tsindi.ulo) bopfau eča'n. Han uyum hanikan qadi'mtsum bi, iše juwanan han Yasinulo ke bi. Seiba'n Iskander Azəmo (o', Badša) waxttsum gutse haneku'ts bi.en.

5 Ho bešal bopfau etas manimi ke iše hanik Bəltittsum Diramiti'ne sa'at etas ine ni'en 'Altiter tsučai.i. Da bopfau etumer i'ne ni'an Baltiter dišai.i.

Hin Gəri'b senasane i' Pu'no senasan yərum zama'na.ulo bam. Da i'ne hanik ni'en bopfau.ər tsumi Altiter. Bopfau ne dyu.asuman
10 čap ke šapik Baltiter i'mo ha'lər hanikulo diš'am. Da i'v thamo o'pači mel numin neršan juč'am. Ha'lər dir'n jama'atər seibam: "Hanikulo šapik ke čap bila, ha' ha' 'ətin," o'simi. Yu's ke yu'e hanik pfa'taγ ne bəre'imən ke bə'skə api. Pu'nuwər e'suman:

5 *bopfau etas manimi ke . . .* — v. § 401 d.

6 *sa'at etas i'ne* — the basal meaning of *sa'at etas* seems to be 'to be the first to do a thing'.

In the present case the idea is that the function should be performed by a suitable member of the most original tribe in the country. The Diramiting claim to be the most ancient and the senior tribe in Hunza, and Puno's family was considered the most deserving of the appointment.

tsučai.i — he carries the bowl on his head.

9 *bopfau ne* — "having done the Bopfau" i. e. 'after the Bopfau is over'.

dyu.asuman — Static pc. + *an* of *d*-u.esas* v. § 304. This form is x sg. agreeing with *šapik*. The y form which would be required by *čap* would be *duwasuman*.

10 *diš'am* — is also appropriate to *šapik* x sg.

This meat and bread are given by the Mir and are called *banə* v. Vocab. s.v.

No. XIII.

The Story of Pūno and Shīri Berai Baghertham.

There is a custom in Hunza from ancient times. In the month of Dalv on the fifteenth (day of the month) they carry out the Bopfau. There is a large wooden bowl (which has come down) from olden days. There is also one like it in Yasīn. They say that these bowls have been in existence from the time of Alexander the Great.

Now when the Bopfau has to be performed, the man who has precedence among the Dirāmitīng takes the bowl and carries it from Bāltit to Āltit. Again, when the Bopfau has been completed, he takes it and brings it to Bāltit.

In former times there was one, Pūno by name, the son of Gerib, and he took the bowl and carried it to Āltit for the Bopfau. The meat and the bread which were left over after the Bopfau he used to bring back in the bowl to Bāltit to his own home. Then when he had drunk wine and become intoxicated he used to present himself to the Tham. Returning to his home he used to say to his family: "There are bread and meat in the bowl. Handsel them." When (however) his wife and sons uncovered the bowl and looked there was nothing in it. They said to Pūno: "You are out of your

10 *thamo* — plural of respect.

11 *jama'atār* — here obviously includes the other members of his family besides his wife.

se.ībam — being in the Imperf. implies that the following little drama was of yearly occurrence, though it is narrated in the Past Definite.

“Uŋ diwa'na gumana. Gutsi baγalta ba. Nuko'ršen amulo čot et'a',” esuman. Pu'no haira'n imanimi. Amulo čot 'ayet'am. Daki'l zailate tale de'nulo šapik hanikulo atiu.esimi.

- Ho Pu'nu'e hik de'ne mel o'minum hanik ni.en bopfautsum di'mi.
 5 Ganulo han batan bilum, ete i'k Xarum Bat bilum. Te'lər ju.āsər han uri'ŋan hanikər di'mi. Pu'nu.e i'te uri'ŋtse dap du'nimi. Fāt et'asər kušiš 'etimi. Pu'nu.e fat ai'etimi. Ai'etasər ho e'simi: “Le aya, je go'r jap aiyama'iyam, fat ati,” e'simi. Bəre.imi ke ipf'ayo ri'le bi, da ta.očiq ke ri'le bi'tsa, hin bu't daltas hile'san bai.i.
 10 Pu'nu.e doγ'ərusumi: “U'ŋe be gu'ik bila?” I'ne senimi: “Ja 'e'ik Širi Bar'ai.i Baγ'ərtham bila.” Ta.očiq ke if'ayo Pu'nu.e iširi'mi. Išir'asər Širi Bar'ai.i Baγ'ərtham Pu'no i'tsi thami.

- Da ha'lər di'mi. Pu'nu.e yu'smur mo'simi: “Guke ta.očiq ke if'ayo sandu'qulo o's. Je ap'aiyamate gutsimo du'məri' ke 'e'γun,” mo'simi.
 15 Ho Širi Bar'ai.i Baγ'ərtham o'pači huru'timi. Da o'simi: “Aya mama, je u'irumə ha'lər aiyar'in, bese ke te'le hi're yu's mu'iru bo ke i'ne e'r ki'l mana'sər šapik ditsum gušiqants 'o'saljai.i. Da ja lel eča ba, daγaša ba. U'e 'mitsi γasičai.i' se'iba'n. Hi'r i'rimi ke, guse hi'ri o'saljubo, 'i'ne istučama? ki'ne itsučam?’ nusen.
 20 I't'etsum je u'ə ha'lər aiyar'in,” o'simi.

I'ne Pu'nu.e ha'lər di'mtsum Pu'nu.e huy'e's ke da pfalo bu't

1 *nuko'ršen* — and *neršan* p. 208 l. 11 are p.p.c.s active of **-Aršaiyas*.

3 *tale denulo* — note the unusual singular with a numeral.

4 *o'minum*—the static pc. of *minas* with active meaning the *o-* is the negative prefix, v. § 339.

Xarum Bat — ‘the Split’, or ‘Broken Stone’. *xarum* is the static pc. of **-xəras*.

6 *han uri'ŋan* — the *u-* prefix here has an indefinite sense “a hand of theirs” i. e. ‘a hand of someone’.

8 *go'r jap aiyama'iyam* — glossed “I cannot stay with thee”, but I do not know the exact significance of *jap*.

11 *Širi Bar'ai.i Baγ'ərtham* — so written down, but how many words the name consists of I do not know, nor whether the final *-tham* is the word *tham* ‘ruler’.

14 *je apaiyamate* — static pc. of *ba* 1st sg. + *ate* v. § 391.

e'γun — is appropriate to the object *ta.očiq* (ypl.), but not to *if'ayo* (xsg.). The reverse is the case with *jo* on p. 212 l. 5.

16 *u'irumə ha'lər* — “to the house of those who have died” v. § 379 c. It is equivalent to the English “to the house where someone has died” or “to houses where people have died”.

senses. You have gone mad. You have got drunk and dropped the food somewhere." Pūno was quite confounded. He hadn't dropped it. In the same way throughout the course of seven years no food (ever) remained in the bowl.

Then one year he returned with the bowl from the Bopfau without having drunk wine. On the road there was a stone of which the name was the Kharum Bat (the "Split Stone.") When he came to it a hand approached the bowl. Pūno promptly seized the hand. (The owner of it) tried to release it, but Pūno would not let it go. Then (the owner) said to him: "O Father, I cannot stay with you. Let me go." When Pūno looked (he saw that) there was a very handsome youth and that his stick was of copper, and that his leg-wrappers also were of copper.

Pūno asked: "What is your name?" "My name," he replied, "is Shīri Berai Baghertham." Pūno took his stick and leg-wrappers from him, and Shīri Berai Baghertham followed along after him.

In due course Pūno came to his house and he said to his wife: "Put these leg-wrappers and this stick of his in a box, and if he asks you for them in my absence, don't give them to him."

After this Shīri Berai Baghertham stayed there with them. (Once) he said to them: "Father and Mother, don't send me to a house where anyone has died, because there, if the wife has died, the husband casts his eye on the women who (have come) bringing food to offer condolences to him. And I will know it and will laugh and they will say: "He is laughing at us." If the husband has died the woman casts her eye on the men saying to herself: "Shall I marry that one? Shall I marry this one?" Therefore do not send me to the house of those people (who have had a death.")

From the time that Shīri Berai Baghertham came to Pūno's house they say that Pūno's flocks and grain became abundant. For about

16 *aiyarin* — negative impv. of *-arAs with 1st sg. object.

17 *ditsum* — the static participle with active meaning v. § 378 b.

The present tenses in this passage I have translated by the English future.

The speaker, to make a hypothetical case vivid, expresses it as actually occurring.

18 *dayāḥa ba* — The MS. has *da yaḥa ba*, but the pres. base of *yaḥa* is *yaḥiḥ*.

21 *dirmtsum* — the MS. has *dirntsum* for which there is no grammatical parallel.

manimi seiba'n. Andaz'an ałtər deniŋ Pu'nu.ε ha'le Širi Bərai.i Baγərtham dyu'əsimi, at'ε.u'rutimi.

HAN guntsanulo Pu'no γašiv'ler ni bam. Širi Bərai.i Baγərtham ha'ler di'n: "Se ma'ma, se ma'ma," senimi. "A'o" etumo. "Ta.očiŋ 5 ke a'ayo jo. Aya a'timi, ikəranimi, yanči.ər na'n balda di'mərčam," mosimi. Pu'nu.ε yu's ka't motam, "Haza'r Širi Bərai.i Baγərthame ta.očiŋ ke ifayo du'mərči, ε'γun" mo'sam. Ačəra num'u'ınan sanduq-tsum di'usin iγ'unumo.

Ta.očiŋ, nultan, ifayo ni'en čiše yətə dursimi (or, mani'mi).
10 Terumanər Pu'no γəšil nuk'a ha hiŋe u'lo di'mi. Širi Bərai.i Baγərtham apai.i, čiše yate manuwai.i. Širi Bərai.i Baγərthame: "Xudai yar ma'ma wa aya" se.ime g'a'rtsimi. Pu'no: "Le ei" se.ime i'tsi thami. Širi Bərai.i Baγərthame Pu'nowər əsimi: "Dyu'asum'an u'ŋər bərkət, ši.aman ja'r bərkət, ye hu'ru 'aya," 'ešume
15 yər g'a'rtsimi. Pu'no ke itsi thačume fat 'aiyetimi. Širi Bərai.i Baγərtham mata'ntsum mata'n me.ime X'u'wate (or, Q'u'wate) malak manimi seiba'n Pu'no pfer numa i'mo ha'ler di'mi.

Ho Širi Bərai.i Baγərtham Pu'nu.ε ha'tsum ni'mtsum Pu'no taltak imanumi seiba'n.

20 Pu'no ro'm Dirəmitiŋe bam. Muto ke i'ne aula'de bopfauwe h'anik Baltitum Ałtitər ni'en ničai.i. I'k Həri Siŋ bila. Thamo tha'ntsum bopfauwe pfau 'etas bo n'eri.ən Tham yər ne Mamur'tsa malər diša'n.

Faqtat, ča'ya dəkilate bila.

5 jo — see note on ε'γun p. 210 l. 14.

balda di'mərčam — glossed: "I shall take his load from him". The literal meaning is probably: "I shall demand his load of him (to carry it for him)".

8 di'usin iγ'unumo — both verbs are again determined by the ypl. ta.očiŋ understood as object.

14 dyu'asuman — vide note on p. 208 l. 9.

ši.aman — 'what-has-been-eaten-by-me', 1st sg. static pc. of ši'as, 'to eat' (x sg. obj.) + an. ešume — pres. pc. of i + *-asas.

16 Xu'wate — I am not sure whether this is a nominative form, or whether it is xu' + ate. In a rough sketch map drawn on a different occasion I have the same place apparently entered as Xu'ats, but it may possibly be Xu'ate. Xu'ats might be a plural of Xu'.

21 Həri Siŋ — the family tree is Həri Siŋ son of Murko son of Pu'no son of Gərib. Həri Siŋ was an old man in 1923.

twenty years Shīri Berai Baghertham remained in Pūno's house, but he did not become attached to it.

One day Pūno had gone for firewood and Shīri Berai Baghertham coming into the house said: "Mother, Mother." "Yes," said Pūno's wife. "Give me my leg-wrappers and stick. Father has not come back; he is late. I shall go to meet him and take his load from him." (Now) Pūno had charged his wife, saying, "Perhaps Shīri Berai Baghertham will ask for his leg-wrappers and stick. Don't give them to him." (But) losing her head she took them out of the box and gave them to him.

Putting on the leg-wrappers and taking his stick Shīri Berai Baghertham climbed up the mountain. Meanwhile Pūno came in at the door of the house bringing the wood. Shīri Berai Baghertham was not there, he had got up on to the mountain. He made off, saying: "Good-bye, Mother and Father." Pūno, shouting: "Heigh, son!" gave chase to him. Shīri Berai Baghertham said to him: "What is left over be your portion, what I have eaten be mine. You just stay where you are, Father." While he said this he ran on, and Pūno pursuing after him would not let him go. Getting further and further away Shīri Berai Baghertham, they say, crossed over the Khu. Pūno, turning back, came again to his home.

Then after Shīri Berai Baghertham had left Pūno's house, Pūno, they say, became indigent.

Pūno was of the Diramiting tribe. At the present day too one of his descendants goes with the Bopfau bowl from Bāltit to Āltit. His name is Heri Sing. They make him carry the seed that is to be scattered at the Bopfau from the Tham's palace and bring him along in front of the Tham to the Mamutsa field.

That is all; The story is on this wise.

22 *pfau etas bo* — 'the seed that is to be thrown up', or 'scattered' by the Mir.

Tham yor ne . . . diān — I am not sure of the meaning of this. *yor ne* may, I think, mean: 'forwards', 'ahead', 'in front' or 'putting him in front', 'making him go ahead' *Tham* may be accusative, or it may be genitive or general oblique (the -ε being lost before the following *y*). It is said that they whiten the man's face on the occasion with flour.

Mamutsa — probably the gen. of a nom. *Mamuts*.

No. XIV.

Boyo Gale Čaġa.

QADIVIN ZAMANARTSUM KƏRAMO DƏRBEŞ SENAS hirane basi.u'lo han galen bilum. I'te i'k Boyo Gal se.ibam.

YƏRUM ZAMANARTSUM čaġa eč'am i'te gal ya're huqe guku'rišo ju.an ja'ndavrik duwašači bim se.iba'n. Hunzu.e sise i'tse u.i'liki 5 bam. I'tsər Boyo se.ibam.

I'te gal hin MANO BAĶƏRTHAM SENASANE delimi se.iba'n. Čərap etase k'av te'le i'rimi se.iba'n. Da gamuntsum i'te gal da du'silum. A'lto jakəř šərk'o bim. Hin hirane han šəran čərap et'am. I'n čoko čarko imanam se.iba'n. Han dyu.asum i'se šər hin Mamad Ša 10 SENASANE čərap etimi se.iba'n. 'E'tasər i'n ke čəratum xau w'alimi.

Daki'late u.i'rasər ər nu'man han damu'an fat etuman se.iba'n. I'se damo tami'ni yər den ke bim. Hin YAĶI'N SENASANE DAMANTSUM hukum nuka i'se čərap n'etan ha'lər d'itsimi. Ditsasər tape yu'lji

1 *zamanartsum* — this unusual form of the word is due to the concentration of stress on the third syllable: an apparently arbitrary proceeding.

Kəramo Dərbeš — i. e. *Dərbeš*, son of *Kəramo*, is, as will appear, the present owner. He was still living in 1924 as an old man of the Diramiting. The *Mano BaĶərtham*, mentioned below, 1, 6, also belonged to the Diramiting.

4—5 *u.i'liki bam* — it is difficult to know how exactly to translate this. "Worship" probably implies too much, "pay consideration, or attention, to" is perhaps nearer the mark. In practice people put down food for the Boyo.

The word is also used of appeasing or placating ordinary human beings or of doing them honour, and seems to correspond very closely in use with the Shina *šiloriki*.

6—7 *čərap etase ka te'le i'rimi* — I think it is meant that the moment he perpetrated the deed he fell dead on the spot.

No. XIV.

The Story of the Bōyo Juniper.

From ancient times there was a juniper tree in the garden of a man called Keramo Derbèsh. They called it the Bōyo Juniper.

They say that from of old people used to relate that animals like puppies came out under the tree. The people of Hunza used to do worship to them. They called them Bōyo.

They say that a man, by name Mano Baghertham, cut the juniper down. Having cut it down they say he died on the spot. The juniper grew up again from its stump. There were two stems (growing) in a fork. A man cut down one of the stems, and he, they say, became paralysed and an idiot. A man, called Mamad Shah, cut down the remaining stem, after which he fell down from a cliff.

When these men had perished in this fashion the people took fright and left one stem (growing). Last year and the year before, that stem was (still) there. Then a man called Yaqin got permission from the owner and cut it down and brought it home to his house. After doing so, at night he saw some women in a dream.

7-9 *dwsilum, et'Am, imANAM* — are all unnecessary pluperfects.

8 *ar'to jakar šarko bim* — *šar* is the ordinary word for a branch, but here it refers to stems which have sprung up from the root. *ar'to jakar* is used as an adjective "forked" but here the meaning must be, "two stems (forming a fork)".

9 *han . . . i'se* — the combination of *han* and *i'se* both qualifying *šar* is interesting.

11 *han damwan* — this 3rd. bough has not been mentioned, but must have been there, as the juniper is extremely slowgrowing.

12 *tami'ni yar den* — i. e. 1923 and 1922.

Yaqin — was a mulla still living in 1924.

gušinqentsik uy'etsimi. Da u.'e': "Mi gal be'se deli ba?" nusen er etuman. Er etas'er i'se damo daman'er, K'eram'o D'erbeš senasan bai.i, i'n'er yu'mi.

Mu'to xa' i'se Bo'yo Gale hu'n i'ne ha'le bi. Er numan i'se 5 aiy'esqulja'n.

Gute gal Diramišale bilum.

Fa'qat, ča'ya daku'rum bila.

They said to him: "Why have you cut down our juniper tree?" and frightened him. Upon this he gave the bough back to the (original) owner who is a man called Keramo Derbèsh.

The wood of the Bōyo Juniper is still in his house. Fearing (what might happen) they do not burn it.

This Juniper was in Dirāmiting territory.

That is all the story there is.

No. XV.

Aiyēšo Malīke Čaḡa.

Yerum zama'na.ulo hin Ai.ēšo Malīk senas bu't zora'wər thaman
bam se.iba'n.

I'ne ḡali's imanimi seiba'n. ḡali's imanasər i'mo ak'a'birt'iḡər
o'simi: "Je mu erča ba. Ai.īramər ja tišk ke a'ka maz'ərər bišai.in,
5 be'se ke je maz'ərulo Nəkir u Munkire ka sulama du'nas ba,"
o'simi. "Je ya're natan, bateḡ nyuwər, ma mata'n huru'ča.in. Da
m'altumal etin. Ho je ke i'n du'namər maz'ərulo biḡiḡ maimi. Da
čup manumər bateḡ fataḡ netan, bare'nin ke ja tišk tikulo gatun
bila ke ja šat eta ba. Tišk mal'ak nim bila ke je yate fər na asqa
10 ba ke u'e šat eta'n. Ho ma'r lel mai.imi" senam, seiba'n.

Be'ruman gu'ntsintsum i'rimi, seiba'n. Ho ya're etuman seiba'n.
Ya're netan bateḡ nyu'ər tik aki'm (or, aqi'm) maz'erate huru'taman.
Tsan ke tsan maz'ərulo biḡiḡ manimi, seiba'n. Biḡiḡ numa čup
mana'sər bateḡ fataḡ ečuman ke tišk ti'kulo ḡurtsu(m) bilum. Ai.ēšo

2 *se.iba'n* -- the reiterated "they say" in this and succeeding stories I have not thought it always necessary to translate.

4 *ai.īramər* -- originally written *eramər* following the narrator's usual phonetic custom. It may be regarded as a 1st. sg. form of the static pc., rather than as the 1st. sg. pret.

5 *Nəkir u Munkir* -- the *u* is, no doubt, the Persian connective.

6 *natan* } p.pc. act. of *-*atas*, with 1st. sg. obj.
9 *na* }

6 *nyuwər* -- v. Vocab. s. v. *warras*.

7 *je ke i'n du'namər* -- *du'nam* is the 1st. pl. form of the static pc. of *du'nas*.

8 *čup manumər* -- "on (the noise) becoming silent", or, perhaps, "on silence supervening".

No. XV.

The Story of Aiyèsho Malik.

In former times, they say, there was a very powerful Tham, called Aiyèsho Malik.

He fell ill, they say, and on this occurring he said to his elders: "I am now going to die. When I am dead put my dagger also with me in the grave, for I am going to wrestle in the grave with Nakīr and Munkir. When you have buried me and put the covering stones (over the grave, then go and) sit down at a distance and listen. When I and they (lit. 'he') come to grips there will be a noise in the grave. On its ceasing remove the grave-stones and look, and if my dagger is sticking up in the ground, then I have had the best of it; but if the dagger has fallen down and they have turned me over and I am lying on my back, then they have had the best of it. So you will know (how it is)."

They say that he died some days later and that they then buried him. They put the stones over (the grave) but did not fill in the earth and then they sat down (keeping watch) over it. Right enough, a noise arose in the grave. When it ceased and they removed the stones, the dagger was (there) plunged in the ground, and Aiyèsho

8 *fātəz* — is *pfātəz*.

gātəm — Ms. has *gātəz*.

9 *yatə fər na* — "turning me up" i. e. face up.

10 *senəm, seibən* — i. e. 'they say that he had said' (what precedes).

12 *tik akīm* — static pc. of *giyas* with active meaning and negative prefix.

14 *γurtsu bilum* — as originally written, would be the plup.

Malik im'uškenə bam se.iba'n. Ho hera'n nu'man mazərete bateg nyu'er yate tik niki'n tsil nuti'n du'man se.iba'n.

Da kirumane 'Ai.əšo Malik sire ka (or, sire ka) bam se.iba'n. Da in irumtsum i'lji 'aminan i'ne mazərete du'simi ke te'le i'ne 5 yu'tis ya išak galji'lum se.iba'n. Huy'es bu.a'n du'si ke 'etse ke utis galji bim se.iba'n.

Dərumxa' 'Ai.əšo Malike mazar Do'lo senasane malulo bila. Ama t'əruman murto šaŋ men aiye'ča'n. Mazər i'teg'a'ri de'šam bila.

10 Faqat. Čaŋa dakurum bila.

3 da kirumane — v. § 180.

6 utis galji bim — i. e. each of them used to sustain the fracture of a leg. utis is in order, but galji bim (x sg. or pl.) seems to be a mistake for galji'lum (y sg.) as in l. 5. Possibly bim is x pl. under the influence of the pl. etse.

8 teruman — “so much (as formerly)”, or, perhaps, absolutely “so much (as all that)”.

de'šam — the enclosure round an important grave is called a paŋji. Cp. p. 206 l. 16.

Malik was lying on his face. Astounded, they replaced the stones over the grave, filled in the earth on top, and poured water over it, and then returned (to their homes).

Some people say that Aiyèsho Malik was possessed of magical powers. After his death they say that if anyone mounted on his grave, there and then his leg or arm broke, and if a goat or a cow got on to it, its leg broke.

Up to the present day Aiyèsho Malik's grave is in the field of a man called Dōlo, but no one now pays much attention to it. The grave is enclosed round about.

That is all the story there is.

No. XVI.

Čil GAZI.É ČAGA.

Yerum zama'na.ulo Čihil GAZI Xaibərulo bim seiba'n. Murto Xaibər Ba're DANULO Čihil GAZI.É huru'tas diš čərulo bila. Čil GAZI.É Tarıciñ seiba'n.

Yerum zama'na čAGA bila Čil GAZI.É te'rušulo bur't durstsak bitsum, 5 seiba'n. E'pači.ər ničər ər umai.i bam, seiba'n.

Ho Čil GAZI Ba're Dantsum Gilit YAč'enimulər ničər du'simi seiba'n. Gilit YAč'enimo ka Čil GAZI.É tis bilum seiba'n. MENE seiba'n yur's bom seiba'n.

Čil GAZI Hunzu.É xa di'n, Tsil Bišər di'n, te'le basa manuwan 10 seiba'n. E'yenumtse urkai.ik du'n tale kaš ifa'yo ši bim seiba'n. Lel 'e'manam. Čil CAZI di'n Gilitər YAč'enimule Kərga'r nimi seiba'n. Ni'n moka guč'ami.

Gilit YAč'eni.É Čil GAZITSUM doγ'arusumo: "Ku'lto be guman'a? Gupfa'yo kurt mani bi, kos gufa'yo be et'a?" esumo, seiba'n. Bare.imi

1 *bim* — Chil Gazi was of the order of "Jinns", demons etc. and so falls grammatically into the category x.

Xaibər — for the Nominative v. § 59 V.

3 *tarıciñ* — cp. the plural *har'kičAN* again on p. 224 l. 7. Apparently there is a collection of buildings (or caves?).

tarı and *te'ruš* are both used of a King's or Tham's residence. Neither "palace" nor "fortress" is quite the appropriate word. "Residence" is not sufficiently royal.

4 *durstsak* — y pl. "things" in general v. § 25. A note says that there is a cave in the cliff in which there is said to be treasure. Also that there are said to be big rooms, but people are afraid to enter and explore them even when roped together.

No. XVI.

The Story of Chil Gazi.

They say that in former times Chil Gazi lived at Khaiber. At the present day his dwelling place is (there) in the cliff at Bārè Dan in Khaiber. They call it Chil Gazi's palace.

There is an old-time story that there were many articles of property in Chil Gazi's palace. People were afraid to go to it.

Then they say that Chil Gazi set out from Bārè Dan to go to the Gilgit Yachèni. He misconducted himself, they say, with the Gilgit Yachèni. Some say she was his wife.

Chil Gazi, coming down through Hunza, and coming to Tsil Bish, had stayed the night there. While he was asleep some wolves came and ate seven cubits (off) his stick and he had not been aware of it. Arriving at Gilgit Chil Gazi proceeded to Kerga to the Yachèni and slept with her.

She asked him: "What has happened to you today? Your stick has become short. What have you done to this stick of yours?"

5 *εραῖ.ορ* — here means "to it (the palace)" and not the more usual "to him", v. § 79. The narrator explained that they were afraid to go to Ch. G.'s palace after his death.

7 *tis* — 'error', 'fault' "there was an indiscretion on the part of Ch. G. with the Yachini".

10 *ταῖε καῖ* . . . — probably rather *καῖ*. One would naturally translate this: "had eaten his seven-cubit stick", but it appears they only ate a bit off the end.

ἰφαγο — this appears to be a euphemism. In place of **-φαγο* the Vernac. MS. has throughout **-ῖατ*, 'penis'.

11 *λεῖ* *'εμαναμ* — it looks as if *λεῖ* were here used with an active meaning "knowing", "aware", but perhaps *a + ιμαναμ* is impersonal: "it had not become known to him".

ke tale kaš api. BESANE čərap 'e'ti bi. D'εγurusumo: "U·ŋ 'amulo gu·ča bam?" Čil GAZI.ε senimi: "Tsil Bišulo basa mana baiyam. Tεle kikiš ju.Λn a'ti bim," mosimi, se.iba'n.

Ho tεlatsum Xaibərər di'mi seiba'n. B'εruman d'enin̄tsum tεle
5 Xudaiye hukumatε Čil GAZI Xaibər Bə're DANULO i'rimi, seiba'n.
Čil GAZI.ε MAZƏR BƏRƏ DAN Bərulo bilum, se.iba'n. I'te MAZƏR yər
sise iye·šAM, mu kuš·lila, api, se.iba'n. Da εvse h'a'kičəŋ čərulo
mu'to (or, morto) ki bitsa.

10 FΔQΔT. ČΔγA daku·rum bila.

1 *api* — "non est", is constantly used in the sense of "it is missing", "wanting", "absent", "not to be seen" etc. cp. *api* l. 7 below.

3 *kikrš ju.Λn a'ti bim*:

1. *kikrš* — means "tickling of the soles of the feet"; *kikrt* tickling of the body. This differentiation seems strange, but I was on two separate occasions informed of its existence.

2. *ju.Λn* — must be taken as meaning: "something like . . .", "a sort of . . .",

3. *a'ti bim* — "had affected me" i. e. "I had felt . . ." This idiomatic use of *-ATAS has been noticed in earlier texts v. § 261. II. Is *kikrš* y in spite of the x verb? Vide note *post* § 25.

When he looked (he saw that) seven cubits of it were missing. Something had cut (a piece off) it. The Yachèni asked him: "Where did you sleep?" Chil Gazi replied: "I spent the night at Tsil Bish. There I felt a sort of tickling of my feet."

After this they say he returned from there to Khaiber. Some years later, by God's will, Chil Gazi died at Bārè Dan in Khaiber. His grave was in the Bārè Dan nullah. Formerly people used to see the grave, now it has fallen into ruins, they say, and disappeared. His living quarters, however, are still there in the cliff.

That is all there is to tell.

No. XVII.

Diratsil Bate Čaγa.

Ułtare Diratsil senas han dišan bila, te'lə han batan bila. Qadi'm zamanatsum čaγa eč'a'n, [i'te batate] menən i'rimi ke mu.i'rumo ke. ul'um bilašuve i'ne gurtas ni'tsun Diratsil Batate taq ne traŋ n'etan šič'a'n se.iba'n.

5 Hin Mahmād Ša senas hiran bam. I'ne čaγa eč'am: "U'e bilašu.ər čap ja traŋ o'ča ba (or, o'ča baiyam) da je bilašo p'fani's baiyam. Bərbəre korulo huru'sa baiyam. Ho menen i'rimi ke ja'r ke lel mai.i bilum. Da bilašuve irum i'ne gurtas ni'en du'n je ke ka 'atsuč'am."

10 I'ne Momad Ša i'rumtsum to'rimi turma tsindi deniŋ mai.imi. I'n uyo'nər lel bai.i. Da Diratsil Bat uyo'nər lel bila. Ruŋulo bila. I'te halali'to bila. I'tər "Bilašu.e čap taq etas bat" se.iba'n.

Faqtat. Čaγa aki'late bila.

1 *Ułtare* — is probably locative.

2 *i'te batate* — appears to be out of place and to duplicate the following *Diratsil Batate*.

3 *ul'um* — lit. 'from' or 'of inside', here glossed as equivalent to P. Ar. *ba'trini*. The meaning is perhaps that they were not externally recognisable as bilases, and were not known as such.

5 *Mahmād Ša* — The narrator remembered him as still living.

6 *p'fani's* — two meanings were recorded for this word: 'chopping-block' and "Gany-mede". In the present context the former would be supported by certain popular beliefs in Gilgit.

8-9 *je ke ka* — *ka* as adverb v. § 423.

13 *čap taq etas* — lit. "meat-cutting-up".

No. XVII.

Concerning the Diratsil Bat.

There is a place in \bar{U} lter called Diratsil. There is a flat stone there. From olden times they relate that when any man or woman dies secretly-practising Bilases carry off the body and cut it up into bits on the Diratsil Bat and, apportioning it among them, devour it.

A certain man, Mahmād Shāh by name, used to say (as follows): "I (used to) divide up the meat for the Bilases and I was their chopping block (*or*, servitor?). I used to live in the Berber cave and when anyone died I became aware of it. Then the Bilases used to come, bringing the dead person's body, and carry me off with them."

It will be 10 or 15 years since this Mahmād Shah died. Everyone knows of him, and the Diratsil Bat too is known to all. It is in the grazing ground. It is greasy. They call it the "Bilases' Chopping Stone."

That is all: Such is the Story.

No. XVIII.

Čaprotum Ya Čaya.

Yerum zama'na.ulo han ya'n Čaprotulo hakičayər di'n gušingants oči bi'm seiba'n. Terlum hiri ər nu'man ya' ami't ha'lər ni'mi ke o'ničam, seiba'n.

Hikulto hin hi'ran imo ha'lər ju'či ke yā' i'ne ha'le yu'smo
5 ka guč'a bi. Hi'rər yerat ər di'mi amma č'ra aiječ'ilum. Ik'ereŋe
samba gute etimi: "T'ešatər du's yā'r han bi'man (or, bi'kan) e'čam,"
nusen, tešatər du'simi, seiba'n. Sağam xa ki'l numa qau 'etimi:
"Se jama'at, i'se yā' ak'ule di' biva? ya b'iva? Yatise xa guse aš'ate
nidilin a'lto traq e'čam tse," s'enimi, seiba'n.

10 Yā' i'lt'u'mal eči ke hi're ajab čayan ečai.i. Yā' ik'ereŋe samba
ne'tan ha'tsum du'simi: "Tob'aqe yat'e'nčate do'li.as daiyela baiyam,
ki'ne kut akeš čayan ečai.i," nusen, ər ni'man ga'rtsimi, seiba'n.

Garšume garšume, hi tha'nər ni'či bi'm, hin jat gu'san tumuk
manumo, seiba'n. Yā'tsum doγ'arusumo: "Le.i yā', be gum'anuma?
15 bes ga'rš'a?" Yā' mo'simi: "Wa šakər 'api, la'ŋ man'e, ku'lto ajab
čayan daiy'ela ba. Hin hi'rane ha'le yu'smu ka gučaiya baiyam,

2 oči bi'm — an idiomatic use of *-Atas.

5 guč'a bi — the perfect "has lain down" = "is lying down", graphic present for "was lying".

yerat ər di'mi — ('an impulse of) self-respect came to him'.

6 bi'm — glossed "angry word, threatening, intimidation", but the word, like *bi'k*, probably really means "fear" cp. Skr. $\sqrt{\text{bhī}}$, bhīma.

The meaning of the passage is given as: 'I'll frighten the bear'.

8 ya biva . . . e'čam tse — The exact meaning is doubtful. *Ečam tse* usually represents the apodosis of a condition, but it would hardly be justifiable to trans-

No. XVIII.

The Story of the Chaprōt Bear.

In former times, they say, a bear used to come to the houses in Chaprōt and violate the women. The men of the place were afraid and would not go to any house into which the bear had gone.

One day when a certain man came home the bear was lying in his house with his wife. The man's pride was roused, but there was nothing he could do. He thought to himself: "I'll go up on to the roof and give the bear a fright." So saying he got up on to the roof and bending down over the smoke-hole he shouted out: "O wife, has that bear come here? Is it there? (If it were) I would smite it on the head with this penis of mine and split it in two."

The bear, listening, heard the man say an amazing thing, and it went out of the house thinking to itself: "I have heard of slaying people with gun and sword, but this is a strange thing that this man is saying," and it ran off in a fright.

Running on and on it was coming to a certain place when an old woman met it. She asked the bear: "O bear, what's happened to you? Why are you running away?" "O Sweet Grannie," replied the bear, "get out of the way. I have heard an amazing thing to-day. I was lying in a man's house with his wife and he came on to the roof and shouted out: 'Is the bear in my house?"

late *ya biva* as "should the bear be there". It must be taken as a simple question, failing actual proof to the contrary.

12 *ki'ne kut . . . e'cai* — lit. "this man says this strange thing".

15 *šakar* — MS. *šakar*.

tešatər di'n qau etimi 'yā ja ha'le bi.a ni?' nusen. 'Gus'e aš'ate it'anase xa ni'dilin a'lto traq ečam tse' senimi. Gute bər je besel ke at'aiyela baiyam. Itetsum garša ba," mo'simi.

Jat guse ke i'ne hirre yar esum ite bər ju'an ne de'smay yār
 5 esumo: "Hai ja ji guw'ere, humalqum garšs. Hin hi'tane je ke iš'ate atan traq na adeli bam. Šu.'a ke je jat amanam. At'anastsum ru ju'čume ako'ler di bi,' nusen, laman da'l ne yar'e mu'yu's eltirumo seiba'n. Yā bərevimi ke a'lto traq bila. Ho ər ni'man itetsum i'lji h'akičəŋər ya atimi, se.iba'n.

10

Faqat. Ča'ya daki'late eča'n.

- 1 *ya . . . bi.a ni* — I cannot explain the *bi.a ni* unless it be an inversion of *ni bi.a* 'has it gone?' but I know of no other such inversion. It is probably a simple error.
- 4 *ju'an ne de'smay* — the two expressions duplicate each other and, both being transitive, an object has to be supplied.
- 6 *šu.a ke* — This phrase occurs only thrice in the texts. From the contexts one would take it to mean "so much so that . . .", but here it is glossed: 'anqarib, 'almost, approximately'.
- 7 *ru ju'čume* — *ru* was explained as the "joining of a wound", "scar"; 'the mending of the wound has come to here'.

(If it were) I would smite it with my penis on the centre line of the head and cleave it in two.' I had never heard such a thing said before, and so I am running away."

The old woman, adapting (her words) to what the man had said to the bear, said to it: "Welladay! My life be your sacrifice! Run for your life! A man had struck me too with his penis and cleft me in two. I practically became an old woman. The healing process, (proceeding) from the crown of my head, has reached here," and raising her skirt she showed the bear her vulva. When the bear looked and saw that it was cleft, it was frightened and after that, they say, it did not come again to the people's houses.

That is all. This is how they tell the story.

No. XIX.

The Laconic Man and Wife.

Tso'rum zama'na.ulo hin hiran ke yu'san but juwa'b sawa'le tε
čAγamiŋ 'etas h'akinam.

Hikulto u'ε ha'le han yatisan waši bam detsirčər. D'iričər tai.a'r
mani bim. Tεrumanər i'ne ha'lər hikum 'o'so.ik du'man se.iba'n.
5 Du'mər muyəre yu'smur mo'simi: "O'so o'gutsər, ja go'sa, u'ŋ
duko'yal, guyu'ər bər'ən."

Senasər wa'lto yu'tiŋ yatise ka gi bom. O'su.ər oγ'unumo, muyərər
yu'mus yu'mo, muyu'ər ilčumuts u'mo, mukərər kalam'utumuts
o'sumo.

10 U'ε o'so haira'n n'uman duwašuman.

Hire i'k Puye'se Šamšer Bek bilum. Gusmo mu.i'k Ğuno bilum.

Faqtat. ČAγa daki'ləte bila.

1 sawa'le tε — MS. sawa'l et'ε, but the tε must be for ti 'without'.

3 yatisan — the head of a goat or sheep.

4 hikum o'so.ik — *menik o'so* is given as an equivalent.

5 du'mər — static pc. 3rd. plural + ər.

go'sa — 1st. sg. short form of pret. of *gu* + *-ASAŠ.

6 guyu'ər — *-yu' is properly "sons" but is often used for 'children'.

7 oγ'unumo — *-AγUNAS requires a y pl. object. Hence *yutiŋ* is here referred to.

No. XIX.

The Laconic Man and Wife.

In early times a man and his wife had learnt to converse without a lot of questions and answers.

At home one day they had put on a (goat's) head to cook. It was nearly cooked when a party of guests came to the house. On their arrival the husband said to his wife:

"Speed the guests;
I have told you;
You listen;
Look at your children."

When he had said this she [had] set out the four feet along with the head. To the guests she gave the feet; to her husband she gave the tongue; to her children she gave the eyes; and she kept the ears for herself.

The guests departed marvelling.

The man's name was Shamshēr Bèg, son of Puyēs, and the woman's name was Ghuno.

That is all. The story is told thus.

No. XX.

The Man Who Supped with the Pfüts.

Yərüm Zama'na Čaγa.

Hikulto hin hirane huy'esan tis manimi se.iba'n. Bare'imi bare'imi
 ɛr tap manimi. 'Eitsum i'mo ha'lər jučam. Juči ke Buri Bu'nulo
 gəri me.i bilum. Da pfut'u giraši bim. U'lo in ke nimi se.iba'n.
 Da u'e ka jərmaš numa gir'atimi, da o'ka huru'timi.

5 Nik'iratin ho šapik gəro'ni.ər ditsuman. Šapik nišin mušate han
 b'atan dus'uman. Da uy'ontsum čape uy'ərume tinjo d'umər gati
 o'tuman. Han ya'lm'unan kam manimi. Ise ya'lmun ine hirər
 iyərüm yu'am 'u'atsum čap et'am. Ho hu'ne han ya'lm'unan ne
 ite batər tinjo nuku'n, tsaq tsaq etasər huyes j'indo manimi. Hire
 10 bəre.imi ke i'mo huyes bi. Pfutu.ɛ ho'le deluman. Da pfut'u
 Suγuralum pfutə ha'lər gər'oni n'iman.

Ine hir telum dus ha'lər juči ke ine ise huyes hiŋtse bim.
 Tsordinər kaš ɛči ke han ya'lmunan ap'im, ese dišulo hu'ne
 ya'lmunan bim.

15 Da ine hire han giratas həri'pan futu'e ha'lum dits'am. Ise
 həri'pər murto xa "pfutə həri'p" se.iba'n. Mu' ke 'eγərča'n.

4 *we ka* } The juxtaposition of *ka* and **Aka* forms with identical meaning, is
 4 *o'ka* } interesting.

8 *yu'am* — in the MS. *yu(y)am*.

9 *nuku'n* — p.pc. act. of *guyas* v. § 253. In the MS. *nuqun*.

No. XX.

The Man Who Supped with the Pfüts.

A Story of Former Times.

One day a goat belonging to a man got lost. (As he went on) looking and looking for it night came down on him. He was returning to his home without having seen it and as he came along there was a light in the Būri Būn and there were Pfüts dancing. He also went in, they say, and mixed with them, and danced, and then sat down among them.

After dancing, the Pfüts brought food for a wedding party and at the end when they had eaten they brought a skin. Then they demanded from all the bones of their shares of the meat, and collected them. There was one rib short. That rib the man, to whom they had given it as his share, had hidden from them. Then they made a rib of wood and threw the bones into the skin, and on shaking it up the goat came to life. When the man looked he saw that it was his own goat. The Pfüts drove it out and then they went off as a wedding party to the house of the Sughūralo Pfüt.

When the man, having departed thence, came to his home that goat of his was there at the door. On the morrow, when he slaughtered it, one rib was missing and in its place was a wooden rib.

Besides this, the man had brought a dance tune from the Pfüts' house. They still call that tune the "Pfüt's Tune" and they play it even at the present day.

No. XXI.

The Three Original Tribes of Hunza.

Hunzulo *isk'ikum* qaum abavd bam — Baltit, Tapki.ents; Ganeš, Hamačartiq; Altit, Ūseŋumuts.

Ite zam'a'na.ulo thamo ap'am. Ku'e bap gati ne u'i hōraŋ traŋ ne šečam.

5 Ho Girkise aulavdtsum thamo Hunzulo num'an, thamkuš nuše, bap š'emān.

Tapki.ents A.'eš Maiyu're Thame 'o'sqanai.i; Xisraue Hamačartiq 'o'sqanai.i; Šaborse Ūseŋuts 'o'sqanai.i.

1 *isk'ikum* — here obviously means “a set of three”, “a triplet”, but the same word used of shoes etc. means “three sets” i. e. “three pairs”. v. § 197.

These three tribes are said to be the descendants of people left by Alexander the Great when he was on his way down from China.

4 *šečam* — cp. *nuše* and *š'emān* in line 6. All these forms are from *še.as* ‘to eat’ (a y obj.) which is frequently used in some such sense as “to benefit by”, “to enjoy possession of”, “to use for oneself”.

No. XXI.

The Three Original Tribes of Hunza.

There were three tribes settled in Hunza — the Tapkients at Bāltit; the Hamachāting at Ganēsh and the Usèngumuts at Āltit.

In those days there were no Thams. These (tribes?) collected the taxes, and dividing them amongst themselves, appropriated them.

The Thams arose in Hunza from among the descendants of Gīrkis and took to themselves the sovereignty and the taxes.

(Later) Aèsh Maiyūrè Tham massacred the Tapkients, Khisrau massacred the Hamachāting, and Shabōs massacred the Usènguts.

No. XXII.

The Fate of the Tapkients and the Origin of the Diramiting.

Awal Hunzo Baltitulo Tapki.ents abavd bam, se.ibav'n. A'ltitulo
 Ose'nguts abavd bam, Ganis'ulo Hamača'tiŋ abavd bam. Diramitiŋ
 i'te zama'na.ulo Baltit kam huru'sam. Hasanaba'dtsum ul ne i'te
 bər i'te zama'na.ulo but abavd da gərurum bilum. Gamonts apim
 5 se.ibav'n. T'elatsum ul ne Šiŋpəre xa abavd bilum. Tapki.ents huru'sam
 se.ibav'n. T'e'le nurut but masti eč'am. Da u' u'mi.ər "zizi ba'ba"
 se.ibam.

Hin Aiyēšo Maiyuri Tham senas gušpuran Tapki.entsə yu'sa
 bam. Ho i'ne Hunzu.e thamkuš nuše u'e masti etase ka Hamača'tiŋ
 10 ke Use'muts da Hunzo mariŋ mariŋ sise ka nuku'skin o'sqanasər
 Maiyuri Thame rak etimi, se.ibav'n. N'etan Ali.aba'dulo doya'ač'an
 asba'b nuka huručaman, se.ibav'n.

-
- 2 *Diramitiŋ* — These are here represented as existing before the events which in this account professedly gave rise to them. They were possibly one family or clan of the original Tapkients.
- 6 *zizi ba'ba* — These terms for "Mother" and "Father" are only used in Royal families. For commoners to use them is insolent arrogance. They are said to have come down from the time of Alexander the Great. Here they should be reversed to suit *u' u'mi.ər*.
- 10 *Use'muts* — the *m* is probably only the common variant for *ŋ*. The name also occurs with the initial H.
- nuku'skin* — p.pc. act. of *gušuginas*, v. vocab. s. v.
- 11 *doya'ač'an* — The form is puzzling. It is glossed as meaning "separating out" from the verb *doya'atas*: *doya'aš-* which appears to mean 'to separate out' (intrans.) 'to be chosen, selected'.

No. XXII.

The Fate of the Tapkients and the Origin of the Diramiting.

Originally, they say, the Tapkients were settled at Bältit in Hunza, the Usènguts at Altit and the Hamachāting at Ganish. At that time there were few Diramiting living at Bältit. The nullah in behind Hasanābād was at that time very populous and warm. There was no glacier. Thence inwards as far as Shishper there was habitation, and the Tapkients lived there. Living there they became very arrogant. They used to call their fathers and mothers "Bāba" and "Zizi."

The Tapkients had fostered a gushpūr called Aiyēsho Maiyūri Tham. Now on their displaying arrogance this Aiyēsho Maiyūri, who had become Tham of Hunza, took counsel with the Hamachāting and the Usènguts and the best men of Hunza, and decided to slaughter them. (The Tham) having arrived at this decision, selected men armed themselves and took up their lodging (secretly) in Aliābād.

The sense probably is "men having been chosen (for the job) took up their post in Aliabad". But for the p.pc. one would expect the form *δοχατάσ*. Perhaps there is an alternative Infin. *δοχαταίσ*. Cp. *horwtas* || *horučaiyas*.

The text gives as an alternative *dovsqat* p.pc. active of the corresponding transitive form from *d-asqatas*. This would give: "A. M. T. having chosen men, they took up their post at Aliabad".

I at first took the meaning to be that the men were scattered about through Aliabad, but I now think that the separation is that of selection.

12 *horučaman* — glossed "sat in secrecy", i. e. the whole scheme was kept secret.

Hin hi-ran Tapki.entsər tamaša ba'na ne dutsasər Maiyu'ri Thame qauwər erimi, se.iba'n, "Hir sis baman uyo'nər Thame qau ečai' nuse dutsu" nusen. Ho hikum sis ūyamo Šisparər, "jatpat baman da huru'tam gušiqents ke 'o'sqanin," nusen, o'tam (or, o'rimi) se.iba'n.

5 Ho Maiyu'ri Thame erum sis Tapki.entsalər ni'mər, "Thame ma'r qau ečai.i" senasər, hir sis baman ha'yurete nu'ljen uyo'n du'man se.iba'n. Ali.aba'd Burum Mo'satər d'u'mər žo'manač'lo ne o'sqanuman, se.iba'n. Hir sis b'aman uyo'ne tačap bel o'ruman. U'e gu'tašo ke ya're aiyotum Ali.aba'd Burum Mo'sate gəra'ri no
10 fat o'tuman, se.iba'n.

I'te zama'na.ulo Ali.aba'd aba'd apim, das bilum. Beruman deniqtsun i'ljum Ša Silum Xa'ne waxtulo Baltittsum gortsil ditsun aba'd o'tai.i.

Ho imo ravati heraltan n'uma mo'san di'min i'tse Tapki.entse gutašu'ate laš man'imi, se.iba'n. It'ertsum mu'to xa "Burum Mo'sate"
15 se.iba'n. Sərka'ri i'se Kane pači i'te dišər Šafa Xa'na xa'šiqər "Burum Mo'sate" se.iba'n. Ho Maiyu'ri Tham ara'me ka huru'timi, se.iba'n.

Ho u'e Tapki.ents 'o'sqanastsum i'lji Hunzulo hərki(čiq) etuman matele ču du'simi, se.iba'n. Beruman deniqulo haira'n du'asuman.

- 1 *Tapkientsər* }
dutsasər } *qauwər = qau ečər*: "he sent a man to call (to) the T. and to
 2 *qauwər erimi* } bring them".

hir sis . . . nusen — The *nusen* must be regarded as being dependent on *erimi* 'he sent out a man saying to him . . .'

It would have been simpler if the clause had been made independent by using *esimi* instead of *nusen*.

- 3 *jatpat* — *jatbarrš* is given as an alternative. *jat* is 'old' of man or beast. The second element *-pat*, *-phat* is found also in *jotphat* 'young people'. In my MS. *o* is entered over the first *a* as though an alternative pronunciation, which it cannot well be. Perhaps both words were used and were telescoped by me in ignorance.

jatpat baman, jotpat baman, da huru'tam gušiqents ke . . 'the old folk, the young folk and the pregnant women'.

This would be nearer what the context requires, *viz* the massacre of all the tribespeople remaining behind after the ablebodied men had obeyed the Tham's summons.

- 4 *huru'tam* — should probably be *haru'tam*.

- 8 *uyo'ne* — why the *-e*?

tačap bel — for what is known about these two words v. Vocab. s. vv.

On the pretence of (holding) a fête Maiyūri sent a man to the Tapkients to call and fetch them in. He instructed him: "Say: 'the Tham summons all the male persons there are,' and bring them here." Then secretly he despatched a party of men to Shīshper with instructions to kill all the old people and pregnant women.

When the man sent by Maiyūri Tham came to the Tapkients and said: "The Tham summons you," all the able-bodied men mounted their horses and came along. When they arrived at the Būrum Mōs at Aliābād (Maiyūri Tham's men fell on them) without warning and slew them. They exterminated all the males (of the Tapkients). Nor did they bury their corpses, but strewed them over the Būrum Mōs at Aliābād and left them there.

(At that time Aliābād was not inhabited, but was waste land. Some years later, in the time of Shah Silum Khan, he brought a water channel from Bāltit and made them occupy the place).

Then without warning it rained and a mud flood came down and overlaid the dead bodies of the Tapkients. And so up to the present day they call it "On the White Mud-Flood." (Būrum Mōsatè). (That is) the place beside the Government Fort up to the Dispensary they call "Būrum Mōsatè."

After that, they say, Maiyūri Tham lived in peace.

After the slaying of the Tapkients (when) they cultivated corn in Hunza, the corn came up with black ears. For some years they remained at a loss (what to do) and a great famine arose. Then

12 *gotsil* — This word is x though the *-tsil* is surely the word for 'water' which is y.

The category of the compound is fixed without regard to the category of its components according to the nature of the actual thing denoted. A "water channel" is not necessarily of the same category as "water". V. § 25.

ivmo ra'atī (*rai* + *atē*) — 'of its own accord, spontaneously'. One must suppose it here to mean 'suddenly, unexpectedly, without warning'.

14 *Burum Mōsatē* — One would expect the simple *Burum Mōs*.

17 *harki(čin) etuman* — *harki* appears in the first instance to mean a 'plough', *harki etas* 'to plough', but the meaning is extended to cover 'to plough and sow', 'to sow' and generally 'to cultivate'. *harkicin* is also probably used in the sense of 'crops'. *ke* is to be supplied after *etuman*.

18 *matelē ču* — *matel* is explained as "black grains", *ču* is an 'ear of corn'. The disease referred to is perhaps some kind of "smut".

But čam di'mi, se.iba'n. Ho bitaiyo ugurman (or, 'o'giratumān) se.iba'n. Ho bitaiyo γər etuman, se.iba'n. "Wa Tapki.ents auladān amulum di'tsun bo ε'gi.en, Hunzo d'ultalaimi, be ke dentsun den matele ču du'si" nusen γər etuman se.iba'n.

5 Ho γər et'asər, "Haza'r amulo u'e auladān maimi.ε" nusen, doγ'arušume odo'ri o'tuman se.iba'n. Hin Tapki.entse muto'ny u'san bo'm se.iba'n. In'e o'sumo: "Hin huru'tum gu'san Pfkərūm o'i bo'm. Beruman guntsiŋ maimi m'u'u.ε ha'lər ni bom, Tapki.ents o'sqanastsum γər ne. In'e gus gučai.as tai.ar bom. Mos'amuts
10 gi.a bim. Haza'r in'e'mo mu.i'yen maimi.a (or, man'uwaiya) barenin," 'o'sumo.

'O'sasər ho Pfkərər o'ruman se.iba'n. Ničuman ke in'e gus nuku'čēn hile'san d'imanam. In'e i'k D'iram Čur'am o'sam. 'E'pkut-satsum duməruman se.iba'n. 'E'pkutse 'o'uman se.iba'n. "Kin m'ε'mis
15 ke ni'tsun ma esqaiman. Yu'tsəru.ε təraq bel o'ra'n, kin ke 'esqaiman" nusen 'o'man.

Ho bur't tərš kart o'ka n'etan Čuram tališulo bam i'mi ke ka ditsuman se.iba'n. D'itsun gurə bo iri'ŋate ne'əgyin taq etuman se.iba'n. Ho irte d'ene matel kam manimi se.iba'n. Yat denər Čur'am
20 xeli ču'st (or, Čur'am mund'a'q) imanimi. Šura ke pfiti'k pfataq

1 *ugurman* — from **-guyas* explained by Hindustani *ḍala* 'they put them on (to work)'. Elsewhere we have **-waśi.as* used to express the same idea.

2 *wa* — an exclamation to call attention.

3 *ε'gi.en* — from **-agiyas* 'to make someone throw' (i. e. 'sow') but what part of the verb is not clear. Probably it is the 2nd. plural of the short form of the pret., in which case *ke* must be supplied after it to make it conditional: 'If you made (i. e. make) him sow the seed Hunza will become fruitful'.

5 *auladān maimi.ε* — The MS. has *maimi.en* but the *-n* is probably due to liaison with *nusen* which is a frequent source of spurious final *n*'s. *maimi.ε* should, I think, be *maimi.a*. The *-a*. (Interrog.?) indicating a sort of indirect question suggested by *haza'r*.

In line 10 below we have *haza'r . . . maimi.a barenin*; but the *-a* there is probably due to dependence on *barenin*: '. . . see (whether) . . .'

6 *Tapki.entse wsan* — 'a wife of the Tapkients' (*u* + **-us*).

7 *Pfkərūm o'i* — 'a daughter of Pfkər' (*u* + **-ai*). A woman is described as "the daughter" of her father's tribe or locality, and "the wife" of her husband's tribe.

8—9 *Tapki.ents . . . γər ne* — This clause probably goes with *ni bom*, and not with *tai.ar bom*.

they made the Bitans dance and then the Bitans sang: "Ho! If you get from somewhere a descendant of the Tapkients and make him sow the seed, Hunza will be fruitful again. If not, year by year this smut will continue to appear." Thus, it is said, they sang.

On this the people said: "Perhaps somewhere there may be some descendant(s) of them," and making enquiry they sought for them. There was a childless wife, they say, of the Tapkients, she said to them: "There was a woman with child, a girl of Pfëker. Some days it would be before the slaying of the Tapkients, she had gone to her father's house. She was approaching child birth; her time had come. See whether perhaps a son may have been born to her."

When the woman had said this they sent men to Pfëker. When they got there the woman has been brought to bed and a boy had been born. She had given him the name of Dīram Chūram. They demanded him from his mother's people. The latter refused to give him to them. They said: "You will take away this grandson of ours too and will slay him. You have destroyed his father and uncles and you will murder him too." So saying they did not surrender him to them.

Eventually, having taken many oaths and given many undertakings to them, the Hunza men brought back Chūram, who was in swaddling bands, and along with him his mother. Having done so they put wheat seed into the child's hand, and gave it a knock (so that it was scattered). Then that year the disease of the grain

9 *mosamuts* — i. e. *musamuts* v. *-*samuts*.

gi.a bim — apparently from *giyai.as* not *giyas*, probably 'her period of pregnancy had elapsed, come to an end'.

10 *manuwaiya* — 3rd. sg. hm. perf. + -a.

15 *ywtsəru.ε* — "his fathers". The paternal uncles reckon almost as fathers, or at any rate used to do so, cp. p. 264 l. 18.

təraq — cannot well be *trak*, *trak* v. Vocab. Is it a mishearing for *təʕap* (*təʕapʔ*) cp. p. 240 l. 8.?

18 *neʕgyin* — p.pc. act. of *-*agiyas* with simple trans. sense "putting, pouring". The pron. infix probably refers to the child. 'Putting seed on his hand for him . . .' v. § 245.

20 *šwa ke* — here glossed "so much so", "to the extent that". cp. p. 230 l. 6 note.

numa gutsch'aras man'imni. Iri'qate bo e'gimər pfi'u fau etimi. Ho sav'at ne'etan bote tsap ne'etan hərkičiq etuman, se.iba'n. A'lto i'ski deniqsum s'ar'o.an bam, ivi bo gi'mi se.iba'n. Ho matel 'o'manimi.

- 5 Dir'am Čur'am juwa'n ba'liqər (or, ba'liqi.ər) tai.ər im'animi. Im'anasər Ai.əšo Mai.ürri Thame hukəm o'timi, "Dir'am Čur'am hər kanaanate buč fat etin" nusen, "menə ha'lər d'ira kuli aiy'e'sqanin" nusen, gati no kart hart o'timi, se.iba'n, Čurame nasəl uyo'ntsum di'us'ase gane.
- 10 Dir'am Čur'am hikulto Ganiš yakal(ətər) ni'mi, se.iba'n. Gutsch'əume gutsch'əume Soqur'ale senas han dišan bila te'le hin but daltas das'inan biranč rač no (or, biranč'ale) bom, se.iba'n. Hamač'atiqe ovi bom. Gər aiy'etum bom. Ho Dir'am Čur'am i'ne das'inmutse pfut imanimi. Ni'man mu'mu'mi ke šaŋ aiy'o'tum doq numu'yen
- 15 Baltitər dumu'isimi, se.iba'n. Baltitulo ke men šaŋ aiy'o'tum, "Hamač'atiq d'oyeljuman" nusen, but dč'əmutiq bam, ar ni'man yate čərulo han ko'ren bim te'lər numu'tsun m'o'rutimi se.iba'n. Inmo mu.ik Bul'uki bilum.

Yarə Hamač'atiqe Bul'ukimo gane faš ečam se.iba'n. Beruman
20 guntsiq xa ud'ori m'otuman, amulo amu'itsuman amulo ato'qurkuman. Ho "Amulo tsilaŋ'e mumanumwa" nusen mutsi'ete iskikutse čira'q 'espaluman se.iba'n.

Yate ko'rulo Čuram ke Bul'uki aram ne huruč'aman. Ho beruman d'eniqtsum Bul'uki huru'tumo. Nukuč'en mu.iyen dimanimi, se.iba'n.

2 *ne'etan* — Causative v. § 240.

7 *buč fat etin* — for the same idea cp. p. 262 l. 8.

12 *biranč rač no* — *rač* *-atas here used as a transitive compound verb. The use of *no* indicates that she was keeping guard over the mulberry fruit (x pl.), not over the mulberry trees (y pl.), as the latter would require *ne*.

20 *amu'itsuman* — 3rd. pl. pret. neg. of *mu* + *-atsas, *-itsas 'to see her'.

21 *tsilaŋ'e mumanumwa* — The *-a* seems to denote uncertainty or assumption. She has probably been drowned but it is not actually known.

The idiom *tsilaŋ'e *-manas* is only recorded here. Its exact force is not known. The passage is explained as "she will have fallen into the water", "she will have been drowned". V. Vocab. s. v. *tsil*.

mutsi'ete — v. Vocabulary s. vv. *-tsi and *iskikuts*.

became less. The following year Chūram had grown up a little, to this extent that he began to go about creeping on all fours, and when they put the seed in his hand he (waved his hand about and) scattered it. Then making him touch the seed and lead the way, they sowed (their fields). After two or three years he was a sturdy child and sowed the seed himself. After that no more disease appeared.

(In course of time) Dīram Chūram grew to be a youth on the verge of puberty. Upon this Aiyesho Maiyūri Tham issued orders saying: "Let Dīram Chūram go free about every village like a he-goat. If he enters any one's house do not kill him." And he assembled the people and laid injunctions on them with the object of obtaining progeny of Chūram from all of them.

One day Dīram Chūram set out in the direction of Ganish. As he went along on his way (he came to) a place there is called Soghūralè and there a very pretty girl was keeping watch over the mulberries. She was a daughter of the Hamachāting and was unmarried. Dīram Chūram promptly fell in love with the girl, and without letting her father and mother know he took her up on his shoulders and carried her off to Bāltit. In Bāltit too he let no one know. "For," thought he, "the Hamachāting will hear of it;" and the Hamachāting were very malignant people. So, being afraid, he carried her off to a cave there was in the cliff above and settled her there. Her name was Bulūki.

Down below the Hamachāting kept looking for Bulūki. For some days they searched for her. They did not see her anywhere. Nowhere did they find her. Then they said: "She must have got drowned somewhere" and they lighted the three-day lamps for her.

Up above in the cave Chūram and Bulūki dwelt in peace. After some years Bulūki became with child, and she was delivered and a son was born to her. They gave him the name of Dīram Daltas. Again after two years another son was born and they called him

Ine i'k Diram Daltas o'suman. Da a'lto d'entsum hin i'yen
 dimanimi, ine i'k Diram Maltaš o'suman. Da a'lto dentsum hin
 d'imanimi, ine i'k Diram Haidər Ali o'suman. Da hin dimanimi,
 i'k Diram Pfuno o'suman. Da hin dimanimi, ine i'k Dašaman
 5 Xurdik o'suman. Ho tsundo yu' d'umanuman. Tsundo yu' d'umaniš
 xa Buluki ke mu'yu' yate Buluki Ɣaš Ko'ruło bam, se.iba'n.

U'yū' juwa'yo 'umanuman. Ho bəru h'ərki.ε ken di'mi se.iba'n.
 Čuram ke Buluki.ε uyo'ŋko altan uyū'ər o'suman: "Le aiyu'a,
 'Ūltare 'ayamo hər'o het bi'en. Nama'n, dutsu.in," o'suman. O'sasər
 10 hər dušər ni'man se.iba'n. 'Ūltare tale nal hər bim. Ho tale nal
 hər dak no durtsuman, se.iba'n. Durtsum u'imo bušai.ulo, male i'k
 Bu'l Mal bilum, bəru.ε hərki.ər o'əršam se.iba'n. Čuram ati' bam.

Da Buluki.ε mu'yū' kana'o o'to bom: "Ayamo ba'ərku ba'n.
 Haza'r du'n ma'r nuqsa'n ečuman. Hər o'ərka'sulo 'Bapotsərwe
 15 hərə nazir, nan'etsirwe gasa'ntse qurba'n! Tale'jam ga hər' se'ume
 (or, se.imi) u'ərkin," o'sumo. "Axəna d'u'yen ke mamatsum du'ərū-
 suman ke, 'Mi ma masayundəro ba'n,' 'o'su.in. 'Da mi Bulukimu
 mu'yū' ba'n. Myū' Diram Čuram bai.i,' 'o'sin," nuse, kana'o o'tumo.

Ho hər nutsun malulo u'əršam, se.iba'n. I'te guntsulo hər dušər
 20 Ganišum Hamačar'tiŋe ke uyū'ik Ūltarər o'ram, se.iba'n. Ničuman
 ke tale nal hər ap'i'en. Utso'ŋər bar'e.iman ke khan (or, xan) ne
 bitsa. Khan ne i'tsu (or, utso'ŋ) dak ne du'man, se.iba'n. Bura Gane

1 *Diram Daltas* — This and the three following names are kept in currency by the Wazir's family, but for ordinary use they employ aliases. They are descended from *Daltas Pfuno*.

The narrator said that in fact there wasn't a fifth son, hence there was no *Dašaman Xurdik*. Why he admitted him to the story I do not know.

6 *Buluki Ɣaš* — Ɣaš is said to mean 'track', 'path'.

7 *bəru hərki.ε ken* — 'the time of sowing (Pers. *kišt*) buckwheat', the seventh of the month of *Asad*.

11 *u'imo bušai.ulo* — I have taken this with what follows, but it may go with *durtsum*.

14 *bapotsərwe* — *barbo* or *barpo* is 'mother's father' but, like *barba* and *zizi* is used only in the Ruling Family. It is insolence for commoners to use it among themselves, cp. p. 238 l. 6 note. The plur. denotes the father and his brothers. Cp. p. 242 l. 15 note.

The literal translation of what follows is doubtful.

15 *gasants* -- is the plural of *gasanč*.

Dīram Maltash. Again two years later another was born and they called him Dīram Haider Ali. Another was born and they called him Dīram Pfūno, and yet another whom they called Dashaman Khurdik. So five sons were born to them. Until the five sons had been born Bulūki and her children remained up in the Bulūki Ghash cave.

The sons grew up into young men. Then (one year) the time for sowing the buckwheat came round and Chūram and Bulūki said to their two eldest sons: "Sons, our relations' oxen are loose, grazing in Ulter. Go and bring them here." The sons went off to fetch the oxen. There were seven yoke of oxen in Ulter and they drove them along and brought them in. In their land there was a field called Būl Mal ("Spring Field.") They were ploughing it for the buckwheat sowing. Chūram had not come (with them).

Now Bulūki had counselled her sons saying: "Our relations are a bad lot. Perhaps they will come and do you hurt. As you drive the oxen keep saying: 'May I be a sacrifice for the ox of my mother's father and his brothers, may I be a sacrifice for the hawks of my mother's brethren! I go round you, oxen!' Keep repeating these words as you plough. If they come and question you, say to them: 'We are your sister's sons. We are the sons of Bulūki. Our father is Dīram Chūram.'" Thus did Bulūki counsel her sons.

Then they took away the oxen and were ploughing with them in the field. That day the Hamachāting too had sent their sons from Ganish to Ulter to fetch the oxen. When they got there the seven yoke of oxen were not to be seen. When they examined their tracks (they saw that) they went downwards. They came along, following the trail downhill. There were the tracks of the oxen outside (the nullah) on the Būa Gan ("Cow Road"). The

15 *taleryam ga har* — glossed: Hindustani: *lo, abhi ham phrrta bail*, "Take, now I go round you, ox".

Ga is apparently taken as being the singular of *gai.in* v. Vocab. cp. also *horga* s. v.

"Circulating round" contains some notion of respect, possibly of protection.

The same idea is presented also in Khowar by *γarwm*. 'I go round' which is equivalent in sense to *taleryam*.

22 *khān, xān* — probably the usual *kha, xa* with *n* from *ne*.

hovle hère utsoŋ bitsum, U• ke Buva Gane hovle du'n Šerai.ŋatum
bar'e.iman ke ya're Bul Malulo meniko (hər) oγərša'n.

Nu'itsin umo'se ka diγ'i'numan se.iba'n. Həra'šunər du'n ultumal
ečuman ke 'Ba'po'tsəru.ε hère nazir, nan'e'tsəru.ε gasa'ntse nazir!
5 s'e.ime meniko oγərša'n. Ōltumal ečuman ke 'ba'po'tsəru.ε nan'e'tsəru.ε
nazir!' se'ime u.i'likime oγərša'n. "Ki'rumane nim'e'n nudilin
taq o'čan!" senuman. U.ε hərəntsum hine senimi. "Be, ačuko'n,
ačō'in. Doγərus do'ljen ku m'enik ba'n ke Hamača'tiŋ nimetsin
Ōltarum hər dutsun mi'likime oγərša'n," o'simi.

10 Nusen pəršat malər du.ašuman se.iba'n. Duw'aše.Δsər Čurame yu.ε
hər fat no, "Ju'na (or, sala'm) nanatsəro!" o'suman. Hamača'tiŋ
uyu.ε: "Ma menik ba'n? Kots hər bes dutsa'n?" o'suman. "Mi
ma Bulu'kimo muyu' ba'n, da mi myu'tse Diram Čuram bila" o'suman.

"U amulo ba'n?" o'suman. Osasər, "Yate č'ərulo korulo ba'n,"
15 s'enuman.

"Ele be.iča'n? Ko'le besər o'ruča ba'n?" o'suman.

"Mamatsum ər nu'man tē'le huru'ta'n" o'suman.

O'sasər ho yate ni'man, se.iba'n. Ničuman ke Bulu'ki ke Čuram
o'ltalik ba'n. Ho xuš numa Čuram ke da Bulu'ki nuyen du'n tale
20 nal hər ke 'u'man, se.iba'n.

Ho Čuram ke Bulu'ki da usaγ'undəro G'anišər nuyen nu'n toš
gər ne mut'e'ŋi ne Čuramər Bulu'ki yu'man, se.iba'n.

I'ne Čurame nasaltsum Dir'amitiŋ mu'to Baltitulo ba'n.

Faqt. Čurame čaγa akilate eča'n.

1 *hovle* — probably means "outside the nullah". The ruins referred to are on a
spur which forms one side of the entrance to the nullah.

6 *u.i'likime* — means, "propitiating", "appeasing", "doing honour to". It is here
glossed "praising (their oxen)".

nudilin taq o'čan — or *taq no do'ljen*.

8 *doγərus do'ljen* — these words logically should follow *oγərša'n* l. 9.

nimetsin — from *-*Atsi.Δs*.

10 *pəršat* — I understood to mean "the outer edge of a plateau or terrace". The
field was no doubt of the terraced variety, but coming down hill one would
not have expected that they would approach it by the outer edge.

How the word stands grammatically in the sentence is obscure.

13 *myu'tse* — *mi* + *-*u* + *tse* — v. § 73. III.

men too coming out by the Būa Gan, looked from the Sheraiing and saw that some people were ploughing with the oxen down below in the Bul Mal.

As soon as they saw them they rushed down full of anger. Coming to the Herāshūng they listened and heard them saying: "May I be a sacrifice for the oxen of my mother's father and his brothers! May I be a sacrifice for the hawks of my mother's brethren!", as they ploughed. When they heard them saying this and doing honour to their oxen as they ploughed, they said: "Let some of us go and beat these people and smash them up." But one of them said: "No, brothers, wait a little. Let us first ask who they are who oppress us, the Hamachāting, by bringing our oxen from Ulter and then do us honour while ploughing with them."

When he had said this they came out over the edge into the field. On their appearing Chūram's sons left the oxen and said to them: "Salām, Uncles." The sons of the Hamachāting said: "Who are you? Why have you brought these oxen here?" "We are the sons of Bulūki," said Dīram Chūram's sons, "and our father's name is Dīram Chūram."

"Where are they?"

"They are in the cave up in the cliff."

"What are they doing there? Why don't they live (down) here?"

"From fear of you they have taken up their quarters there."

After this the Hamachāting went up (to the cave) and when they came to it both Bulūki and Chūram were there. The Hamachāting were delighted and they took Chūram and Bulūki and returning (home) they gave them the seven yoke of oxen.

Then taking Chūram and Bulūki and their sisters's sons (with them) they proceeded to Ganish. And they celebrated a fresh marriage and arranged a dowry and gave Bulūki to Chūram.

There are Diramating in Bāltit now, descended from that Chūram.

That is all. Thus do they tell the story of Chūram.

No. XXIII.

X'uro ke X'aməre Čaγa.

Yərum zama'na.ulo X'uro ke Xamar senas a'ltan ečukon Baltitulo bam, se.iba'n. Xu'ru.ε hin i bam, X'aməre talo yu' bam.

Xu'ru ke X'amər čal nu'man at'u'mayuman seiba'n. Bušai.i traŋ 'etuman. X'amər balgu'in bam, X'uro ar ne xumu'in bam, but 5 pači bušai.ε ik'erər etimi.

Xu'ru ε X'amərər ε'simi: "Le a'čo, bušai.i uyo'n guk'erər etuma, ja'r kam 'etuma, babər traŋ ečan," ε'simi. X'aməre senimi: "Be, balki u'ŋər hiš mani'la. Ba'wər ak'u'mai.i ba ke teš 'ečan." Xu'ru tešər rızai imanimi, X'amərər senimi: "Le a'čo, Saħa'la Bo'in ke 10 Ha'lasa Bo'in but zorišo bi.εn, omovuski.ents bi.εn." "Itsetsum teš etumər me'r abaš eči.εn. B'erišale Guk'u'ər nim'e'n tsiltsum teš ečan," esimi. Esasər Xu'ru.ε "Šu.a" nusen, ni'man, se.iba'n. Nu'n γuku.ulo tsiltsum teš netan duman, seiba'n.

Be'ruman guntsiŋtsum da čal umanuman. Xu'ru.ε X'amərər esimi: 15 "Be, bušai.i toš traŋ ečan." X'aməre senimi: "Be, traŋ aiyečan. Ye gon tik (or, zamin) ba'q ε'čan. Ami'nər hiš bila ke ete me'si."

1 *Xuro* — I at first wrote the initial H, and the derived tribal name I have frequently written *Hurukots*.

εčukon — the 3rd. sg. pron. prefix is interesting. Each is the other's brother i. e. "his brother".

10 *omovuski.ents* — merely a phonetic variant for *umovskis.ents* v. *-*movskis* 'wrathful' etc.

This anger is of course directed against the oath-breaker or false-swearer.

11 *Berišale Gukvər* — *γuku* is a 'ravine' or 'defile'. *Berišale* the territory of the *Beričo* or Doms (musicians).

12 *ni'man* — the MS. has *duman*,

15 *be* — i. e. "No, this won't do".

No. XXIII.

Khūru and Khamer.

They say that in former times there were in Bāltit two brothers called Khūru and Khamer. Khūru had one son and Khamer had seven sons.

Khūru and Khamer quarrelled and could not come to terms, (so) they divided up their land. Khamer had a large family of males, and he intimidated Khūru, who had no family (to back him), and took the bigger share of the land for himself.

Khūru said to Khamer: "Brother, you have taken all the land for yourself and given me too little. Let us divide up the land equally." "Not at all," said Khamer, "the fact is you have got too much. If you don't believe me let us take oath on it." Khūru agreed to taking oath and said to Khamer: "Brother, the Sahāla Bō.in and the Hālasa Bō.in are very powerful. They are quick to wrath." "If we swear by them," (said Khamer,) "they will (afterwards) work us evil. Let us go to the Bērishalè Ghūku and swear on the water there." Khūru agreed and they went off. Proceeding to the ravine they took oath on the water and returned again.

Some time later they again quarrelled and Khūru said to Khamer: "No, let us divide the land afresh." "No," said Khamer, "we won't divide it. Come along and let us demand the opinion of the land. It will tell us which of us has too much."

16 *baḡ e'ān* — *baḡ* **-Atas* (Causative) is explained as "enquiring from someone under pressure" i. e. I suppose, "to force an answer out of someone". The narrator said they would beat the ground to make it give the answer.

ete — MS. *etr.*

Xuru bərđi (*or*, rıza) im'animi. XAMƏR tapə malər hin i'en niven, nin, nipi'rak, yarə netan, kana'o nē, ha'lər dimi seiba'n.

Ho X'oru kē niven ite i'i yarə etum malər ni'man. Nu'n doγaru-
suman, seiba'n: "Hē tik, ye bərəna ja'r but bila, Xuru.ər but
5 bila kē" XAMƏRE i' yar'(ē) etam tikyarum senimi: "Bē, X'uru.ər
but bila." Ho Xuru bəwər ni'man "Tik kē γəri'mi" nusen, ha'lər
dimi, seiba'n.

XAMƏR, Xuru ha'lər ni'asər, i' di.u'sər malər ni'mi, seiba'n. Yarə
etum ite dišər ni'n fataq etimi, seiba'n. Yarə etum ite disulo i'
10 ap'am. Ho i'k nē qau etimi, seiba'n. E'le kē apai.i. Yərpa "a'u"
manimi, seiba'n. Yərpa ni'n biraqimi. E'le kē apai.i. Da qau
etimi, yərpa "a'u" etimi. Te.i e'ume mal uyo'nulo 'e'biraqimi.
Amulo kē evitsimi, seiba'n.

Ho i'mo ha'lər dimi. Ha'le mišindo yu' bam. U' kē da XAMƏR
15 i'rimi seiba'n. XAMƏRE bušai.i bē'l ni'n p'fat manimi. Xuru.ē ite
bušai.i 'o'simi. Ite bušai.ete Datu Siŋ senasan di'tsun e.uru'tuman,
seiba'n. I'ne Datu Siŋe aula'd H'unzulo amulər ho'lguš ni'as manimi
kē alam gai.i bə'n.

Xurutsun murto Baltitulo Xurukuts bə'n. Da XAMƏRE bušai.ete
20 Datu Siŋkuts bə'n.

Gute kē čaγa bila i'ne XAMƏRE aula'dtsum. Ai.inaq senas han
jandarən bi. Hunzulo o'mai.i bi. Misgər, Xa'n Wali šika'ritsum
ul nē, Murkuš, da Miŋtaka, Kilik, Qaračukur Taγdumba'sulo mai.i

3 *niven, nin* — etc. five consecutive participles must be approaching a record even for Burushaski.

ite i'i yarə etum malər — cp. § 377 d. Several other examples will be noted.

3-4 *doγarusuman* — 'they enquired', but it was XAMƏR who actually asked the question.

5 *i' yar' etam* — *etam* is the plup. One would rather expect the static pc., *yar' etum i'e*.

12 *aru etimi* — The subject must either be "the voice" or "his son".
aru is explained as *laro*.

16 *o'simi* — negative prefix *o'* + *šemi*, from *šemas*.

17 *ho'lguš ni'as* — cp. p. 194 l. 11 note.

18 *alam gai.i bə'n* — a note says they are given goats for their service. Some went with the Gilgit Scouts to Chitral as far as *Larspur* (in 1919?)

Khūru agreed to this. At night Khamer taking one of his sons with him went and dug (a hole) in the field, and after giving him instructions he buried his son there and went home.

Then he took Khūru with him and they went to the field in which his son was buried. On arriving there they put their question (and Khamer said:) "O land, look and see whether I have got the larger share or Khūru." Khamer's son whom he had buried answered from below the ground: "No, Khūru has got too much." On this Khūru, being convinced, returned home. "For," said he, "the land said so too."

When Khūru had gone home, Khamer went off to the field to extract his son. He went to the place where he had been buried and opened it up. His son was not there. Then he called him by name, but he was not there. On ahead there came a call "Hallo!" He went forward and dug, but his son wasn't there. Again he called, and on ahead (the voice) called "Hallo!" Going on in this way it made him dig all through the field, but nowhere did he find his son.

After that he returned to his home. At home there were his six sons. Both they and Khamer, it is said, died and Khamer's land was left heirless. Khūru did not make use of it. It is said they brought in a man named Datu Sīng and settled him on that land. In Hunza when it is necessary to go anywhere to fight, the descendants of Datu Sīng carry the standard.

In Bāltit there are at the present day the Khūrukuts descended from Khūru, and on Khamer's land there are the Datu Sīngkuts.

There is also the following story about Khamer's descendants. There is an animal called the marmot. There are none in Hunza, but they are found in Misgār, above the Khān Wāli Fort, at Murkush,

22 *Misgar* — the intention is probably: "In the Misgar Valley, above the Khan Wali Fort, at Murkush".

23 The Miqtaka and the Kilik are passes above Murkush, leading over to the Tagdumbash Panir.

bi.en. Da i'tse KAŠmi're haγučo Traγbal xa' mai.i bi.en. I'ne
 Xaməre i' ti'kyare etumtsum i'ne i' ai.inaq i'lt'alanam seiba'n.

Čaγa qadi'm zama'natsum daki'late eča'n.

1 *haγučo* — the *Burzil*, *Kaməri* and *Traγbal* Passes are probably meant.

2 *ai.inaq* — Whether all existing marmots are derived from *Xamər's* son, or whether he joined the already existing race of marmots, was, unfortunately for science, not made clear.

and also at the Mintaka, the Kilik and the Qarāchukur in the Tagdumbāsh. Again they occur on the Kashmir passes as far as Trāgbal. Now they say that Khamer's son after being buried turned into the marmot.

From ancient times they tell the story thus.

No. XXIV.

The Xurukuts and the Hamačartiq.

Yerum zama'na.ulo Ultər'e ter Hamač'artiqe bilum, se.iba'n. B'altite yate Həra'şuŋe dal U'ltarər gan bilum. But buşai i 'o'quşeljam. BESAN 'OSASƏR AR umai.i bam. Hamač'artiq but şatili.a'r bam.

Hikulto hin Şadun Kapu'ri senas gu'san Hurukutse u's bom
5 Həra'şuŋulo mo'rutumən se.iba'n. "Hamač'artiq U'ltərüm du'mər g'ukər utsi (or, utse) taŋ eti, da 'Atsi d'u'numan' nusen, qiyu pyu eti ke mi jučan," mosuman.

Ho U'ltərüm Hamač'artiq gal diršu nuyen Həra'şuŋe xa du'man, se.iba'n. Şadun Kapu'ri ganulo bom, "la'ŋ" mosuman. La'ŋ 'o'manumo.
10 Hamač'artiq umo'ski.ents bam. Hine taŋ m'o'timi. Taŋ m'o'tasər, "Wa ga'yu uş'u'san! Atsi d'u'numan," nusen, qiyu pyu etumo. Ele ko'lum sis du'n utsi du'n tim tam o'tuman.

2 *Həra'şuŋe dal* — *Həra'şuŋ* is itself the name of a road or track v. Index of P. N. *'o'quşeljam* — the road would be injurious to the cultivated land it crossed, because animals passing would damage the crops and roll down stones on to it and break the revetting wall.

The x pl. prefix *o'* indicates that the narrator had a multiple object in his mind e. g. "land, crops and walls", but these are all y.

3 *şatili.a'r* — this occurs as an abstract noun ('strength') in Shina, in which language *-a'r, -i.a'r* is a regular nominal ending. The Shina adjective is *şatilo*.

4 *Şadun Kapu'ri* — she is said to have been very ugly and generally undesirable (*na' laviq*).

Hurukutse — I give the *kh* initial to Khurukuts throughout the translation, as I have taken *Xuro* to be the name of the founder of the tribe v. p. 250 l. 1.

No. XXIV.

The Khūrukuts and the Hamachāting.

In former times, they say, the Ulter grazing ground belonged to the Hamachāting. There was a road to Ulter up the Herāshūng above Bāltīt. This road used to do much damage to the land, (but the owners) were afraid to say anything to the Hamachāting about it. The Hamachāting were very powerful.

There was a woman called Shadun Kapūri, a wife of the Khūrukuts, and one day they made her sit down on the Herāshūng and said to her: "When the Hamachāting come from Ulter, jostle against them and then start shrieking out 'They have laid hands on me,' and we shall come (to your help)."

Presently the Hamachāting came down the Herāshūng carrying long juniper poles. Shadun Kapūri was on the road and they said to her: "Get out of the way!" She didn't budge. The Hamachāting are quick-tempered and one of them gave her a shove. On this she raised an outcry, shrieking: "May the crows eat them! They have laid hands on me." From one side and the other men ran up and caught hold of the Hamachāting and banged them about.

7 *eti ke* — v. § 356. 3.

8 *diršū* — *dir* is described as a "long branch", but the juniper has no branches to speak of. It is the main stems that are meant. Such timber, up to four or five inches in diameter, was formerly used as rafters for roofs. Cp. p. 214 l. 8.

Ho Baltitum wa'lti giram gati numa Hamača'tiŋe ka ast'am etuman. Ast'am ne Šadun Kapurimo m'aγulo Hamača'tiŋtsum Ultare ter g'anuman. Barataliŋe 'ovi bom, Hurukutse u's bom. Daramitiŋ sa'ju numa Hamača'tiŋ ke u'ər ast'am et'am.

5 Ho Hurukuts ke Daramitiŋ ke Bərataliŋe hərəŋ Ultare huye's o'rutuman. B'eruman deniŋtsum ilji Ultare tər Thamo ud'i'mate ganuman. Murto xa Thamwale bila.

- 1 *wa'lti giram* — the "four tribes" of Baltit are the: *Daramitiŋ*, *Xurukuts*, *Bərataliŋ* and *Buroŋ*, but at that time the *Daramitiŋ* were living in *Šiŋpər*.
ast'am etuman — It is always difficult to get an exact English equivalent for *ast'am* which is an elusive word v. Vocab.
- 2 *m'aγulo* — the correct form of this word is, I think, *maγo*. This is supported by the Shina form *mau.u*, for Shina simply omits the *y* in Burushaski words.
- 4 *sa'ju* — explained as "*xarliš*", "unprejudiced third parties". It is therefore "persons qualified to act as arbitrators" rather than actual "arbitrators".
- 5 *hərəŋ* — in this use denotes "sharing in something", "having a joint interest", "being partners", v. Vocab.
- 7 *Thamwale* — i. e. *Thamo* + *ale*. It is in the exclusive possession of the Mir.

After this the four communities of Bāltit assembled and instituted a case with the Hamachāting, and by way of settlement they took the Ulter grazing from the Hamachāting as a fine on account of Shadun Kapūri. She was a daughter of the Berāting and a wife of the Khūrukuts. The Diramāting, as disinterested parties, had decided the case for them and the Hamachāting.

After that the Khūrukuts, the Diramāting and the Berāting in partnership settled their flocks in Ulter. Some years later the Thams took the Ulter grazing ground for themselves and up to the present it is in the Thams' possession.

No. XXV.

Siṅ of Hiṅdi.

Seibaṅ Hindilo hin Siṅ senas hiraṅ bam. Iṅe iṅken yuṅ bam. Iṅte waxtulo men thamuṅe hukəm Hindi.ate ap'im. Iṅe Siṅe hukumat ne te'lum uṅe sisate bam. Kaman sis abaṅd bam.

Iṅe uṅe yuṅ buṅt mariṅek bam. Haṅ gunṅsanulo čišer dəru.ər
5 niṅman. Nuṅn haṅ diṅsanulo sərkeṅtse huru.čaman. Yaṅre Hindilo
Siṅ katenate iṅmo hiṅtse guča bam. Yaṅte yuṅe senuman: "Ye
bərənina, miṅmi haṅ haṅ hunəraṅ e.čan (or, e'lt'irčan), (ke) yaṅre mi
myu khatate guča bai.i Iṅe 'eṅdiljan." "Iṅe khatate yuṅtisulo je
10 deljam," uyum ine senimi. Makuči iṅe: "Haṅ khatate yuṅtisulo je
deljam," senimi. Juṅt iṅe: "Mašərb'a šuṅliṅlo deljam" senimi.

Nusen uyum iṅe jamer (or, žamer) hunṅts nyu.ėšin iṅse khatate
yuṅtisər bišami. Khatate yuṅtisulo hunṅts nin yami. Hin iṅe ke
bišami. Iṅe ke khatate yuṅṅisanulo delimi. Juṅt iṅe, iṅk Daltas
Manuṅko bilum, žamer huṅts ny'uṅėšin eṅse mašərb'a šuṅliṅlo delimi.
15 Delasər Siṅ šaṅ imanimi. Bare.imi ke aṅlta hunze khatate yuṅṅulo
gati bi.ė. Haṅ mašərb'a šuṅlulo gati bi. Xe.əṅl etimi: "Aiyuṅe je
asqanasər pferəvi etarṅ," nusen, telum iṅmo uṅe sis uyōṅnər xabər ne,
uṅe oṅsqaiyər uṅtsi thami. Uṅtsi nultan niṅnin aṅltan yuṅtse duṅn

2 *men thamuṅe hukəm . . . apim* — 'there was no authority (or rule) of any Thams'.

hukumat ne . . . bam — *ne* is probably to be taken as immediately preceding *bam*: 'he was ruling over the people'. V. § 368.

3 *abaṅd* — Here and elsewhere this is a very difficult word to get at the exact meaning of. The sense is that the population was small.

4 *mariṅek* or *məriṅek* — The *-ek* is probably the collective suffix *-ik* v. § 44. II.

No. XXV.

Sīng of Hindi and his son Daltas Manūko.

They say that there was in Hindi a man called Sīng. He had three sons. At that time there were no Thams ruling over Hindi. Sīng exercised authority over the people of the place. There were few people settled there.

His sons were very fine fellows. One day they went off to the mountain to hunt. There they sat down at a place where there was a view. Down below in Hindi Sīng was lying on a bed at his door; up above his sons said: "Look here, let us each perform (*or*, display) an act of skill. Down there our father is lying on the bed. Don't let us hit him." "I'll hit the leg of his bedstead," said the eldest. "I'll hit a leg of the bedstead" said the middle son. "I'll hit the spout of his water jug," said the youngest.

So saying, the eldest, putting an arrow to his bow, shot at the leg of the bed. The arrow hit it. The other son also shot and he also hit a leg of the bed. The youngest, whose name was Daltas Manūko, putting an arrow to his bow, hit the spout of the jug.

On this Sīng woke up. When he looked he saw two arrows sticking in the legs of the bed, and one sticking in the spout of the jug. "My sons," thought he, "have plotted to kill me." And he notified all his people there and pursued after his sons intending to kill them. Pursuing and coming up with them he seized two of

6 *yuvē senuman* — The sons' combined statement, which is rather elliptical, ends with *ediljan* (line 8).

o'sqanimi. Daltas Manu'ko uya'rum nukar'tsin Pisanər du'simi. Si'ŋ di'nin i'mo u'e kaman sise ka Hindilo bam.

I'ne Si'ŋe, Hindi.e tsil bu'l kam bilum, han hisar'pan etam. Y'ai.ŋe do'rulo i'ski'čo bay niki'n dig'i'eyasər tsile galt p'fər eč'am. Terlate 5 hisa'b ne tsil y'aljume Hindi abə'd ne bam.

Ki'ti Pisanulo Si'ŋe Daltas Manu'ko bu't xuš etuman, be'se ke surate bu't daltas bam, paki'za juwa'n bam. Uyo'ne kart etuman: "Ki'ne mene ke aiy'e'sqaiyan Mi.o'ne ha'kičəŋate bu'č fat e'čan. Kintsum daltas nasal du'si," nusen fat etuman. Hin hiran e'vi 10 nyu'ni'n 'e'urutimi.

Beruman guntsiq'tsum gus gya's gati numan u'imo uyər'su'ər senuman: "Si'ŋe Daltas Manu'ko meka nuku'čen aulə'd dyusase x.e.a'l aiy'e'čai.i. Čəra'ti ne šak di'usin ga'ršai.i." Senasər Pisane sis uyo'n gati numan e'sqanasər rai etuman.

15 Rai etasər yu's hurutum bo'm. I'ne esumo: "Go'sqai.i ba'n." Senasər gar'tsimi. Nukar'tsin Pisanulo han mujur'en bilum. I'te mujur ya're han yulkan bi'm. I'te mujur'atər dursin uya'rum nuta'yan huru'timi. I'tsi tha'čume ni'čuman ke i'se yulkulo i'ne sur'at ye.i'čirla. Uyo'ne: "Gute tsilulo bai.i," nusen, tsil uyo'n yulkulum 20 d'e'miman. Ya'r a'pam, yate mujur'ate bam. I'ne i'te sur'at ya're tsilər bali bilum.

Hin maper hiran terumanər di'imi. Di'n d'o'yərusimi: "Be mai.i ba'n?" U'e senuman: "Si'ŋe Daltas Manu'ko miya'rum nukar'ts

1 *uya'rum* — I take to be "from before them" not "from below them".

du'simi — may mean "crossed over to", but here probably rather "escaped to".

5 *tsil bu'l* — i. e. the spring water available on the terrace for drinking and irrigation, as opposed to the abundant water in the Hunza river down below.

4 *i'ski'čo* — probably a slip for *i'ski'čuk* cp. p. 266 l. 15.

The description is too brief to make the system of apportioning the available water between the various users clear, but apparently the time required to grind three "Čuk" of millet in the water-mill was taken as a unit of time.

8 *bu'č fat e'čan* — cp. p. 244 l. 7.

12 *Si'ŋe Daltas Manu'ko* — the genitive *Si'ŋe* indicating paternity.

13 *čəra'ti ne šak di'usin* — glossed Hindustani: *juda' ho'kar nikalkar*. *šak* I have taken to be *šak* or *šaq* 'slipping', 'sliding' etc., but then the transitive *di'usin*

his sons and slew them. Daltas Manūko, fleeing before him, escaped over to Pisan. Sīng, returning with his handful of men, remained in Hīndi.

The Hīndi spring of water was scanty, and Sīng had made a system (of apportioning it). Putting three *chuk* (72 lbs.) of millet in the hopper of the mill, when it was finished he used to change the turn of the water(?) Making the reckoning in this way and turning the water on (to the fields) he used to cultivate Hīndi.

On this side in Pisan the people greatly liked Sīng's son, Daltas Manūko, because he was very handsome of face and a fine upstanding youth. They all made an agreement saying: "None of us will kill him, we shall all, make him free of our houses as a male goat. A good breed will come from him," and so they left him at liberty. They gave him the daughter of a certain man (to wife) and settled him there.

After some time all the women folk came together and said to their husbands: "Daltas Manūko, son of Sīng, has no thought of lying with us and producing offspring. Holding aloof and slipping off, he runs away." On their saying this all the men of Pisan assembled and determined to kill him.

Daltas Manūko's wife was with child. She said to him: "They are going to kill you." Upon this he fled. Now in Pisan there was a weeping willow and under the willow there was a tank. He climbed up into the willow tree and sat there hiding from his pursuers. Following after him, when they arrived there, his face appeared in the tank. They all said: "He is in the water here," and they emptied all the water out of the tank. (But) he was not below; he was up on the willow tree. The image of him had been reflected (lit. had fallen) in the water.

At this point an old man appeared on the scene. He asked: "What's the matter with you?" They said: "Sīng's son, Daltas Manūko, fleeing from us, came here and has plunged into this tank.

is difficult to explain. It is tempting to identify *ḍak* with the Shina *ḡak* 'neck' when we should have "extracting his neck (from the yoke)".

di'n guse γulkər gi bai.i. Ya'rum di.usasər ku'siš eča bə'n." Maper
 hi're senimi: "Le.i nad'aiyo, i'n ya're tsilulo apai.i. Yetə mujurate
 bai.i. Bare'nin. Ine surrat ya're γaičila." O'sasər bare.iman ke yate
 bai.i. D'e'skuman. D'e'skuyasər Si'ŋe Daltas Manu'ku.e senimi:
 5 "Mu (y)asqai.i bə'n. Hindi.eŋe čə'r natsun asqanin." Hindi.aŋe
 čə'r ni'tsun Pisanulo 'e'sqanuman.

Si'ŋe Daltas Manu'ku.e yu's hurutum bo'm. Nuku'čen mu.i.yen
 dimanimi. Diman berum denantsum jotimutse ka holpa tamaša
 etasər nimi. U'e jotumutse i'nər e'suman: "Le guwa'lum, tərmanum,
 10 mi bese mide'lja?" Esasər pfer numa i'mi mopačər di'mi. Di'nin
 doγarusumi: "Se mama, ku jotumutse ja'r 'tərmanum guwa'lum'
 aša'n. Je belate damana ba ke, je amulum daiya ba ke, ja bušai i
 amulu bila ke, aso," mosimi.

Imi'e senumo: "Le.i evi, tsan gute Pisan mi bušai api. Gu'
 15 Hinditsum (or, Hindimo) di bam. Ako'le je atsu'wam. Guye bušai
 Hindi bila. U'ŋ ko'le duku'man'a. Gu' Pisane sise e'sqanə'n" 'esumo.

Esasər i'mimur senimi: "Je je.imo au'e bušai.ər ničam." I'mi.e
 senumo: "Le.i evi, Si'ŋ bayərk bai.i; u'ŋe guvtsəro a'ltan 'o'sqanai.
 Guy esqanas ya'rum nukar'tsin ko'lər di bam. U'ŋ mu'to ni'ma
 20 ke Si'ŋe imo yu'ər šə'r aiyetai.i, u'ŋ ke gosqai.imi. O'ni," esumo.
 Mu.i.ye: "Be, niča ba" nusen, zor etimi.

Etasər esumo: "Ye šu'a ni, magər Si'ŋ guča bai.i ke matanər
 i'ne xo're ičər dukoyeljuma, lel eti ke i'n guča bai.i. Da asi'rər
 nuko'n baren ilčumuts zat bi.e ke eyenai.i, be, o'staqam bi.e ke ša'ŋ
 25 bai.i, u'ŋ gosqai.imi. I'tər (or, i'tər) nupəran ni," esumo.

Esasər Pisanulum sindatər ni'mi. I'te waxtululo sinda kam bilum,
 seiba'n. Šu'n i'ti ki'ti han hantse durnum bi'm, seiba'n. I'se i'te

5 *mu asqai.i bə'n* — This is probably to be taken as a conditional clause, in which case *ke* is to be supplied after *bə'n*.

8 *denantsum* — v. § 43. 5.

11 *se mama* — v. Vocab. s. v. *se*.

18 *guvtsəro* — plural of *-uy* used to denote 'father's brother' as well as 'father'.

In the MS. *guvtsəro* is preceded by *guy* which seems to be out of place, but may be the genitive.

23 *lel eti ke* — *ke* is here probably the connective 'that'.

(If you hear him snoring) know that he is lying down (but not necessarily asleep).

We are endeavouring to get him out from below." "O you silly fools," said the old man, "he isn't down in the water, he is up in the willow tree. Look. (It is only) his reflection that appears below." On his saying this, they looked, and there he was up above. They pulled him down. When they had done so Daltas Manūko said: "(If) you are now going to kill me, take me opposite to Hīndi and kill me there." So they took him to opposite Hīndi and killed him in Pisan.

The wife of Daltas Manūko, son of Sīng, was with child. When she was brought to bed a son was born to her. Some years later he went out to play with the (other) children. They said to him: "O you fugitive interloper, why do you beat us?" On this he came back to his mother and asked her, saying: "O Mother, the children call me "interloper" and "fugitive." Tell me how I was born, where I came from, and where my land is."

His mother said: "My son, it is true this Pisan is not our land. Your father had come from Hīndi. He married me here. Your father's land is Hīndi. You were born here. The people of Pisan killed your father."

The boy said to his mother: "I will go to my father's land." "O son," said his mother, "Sīng is an evil man. He killed your father's two brothers. Your father, fleeing from death (at his hands) came here. If you now go, Sīng, who showed no mercy to his own sons, will kill you too. Don't go." "No, I will go," said her son, and he persisted.

Eventually she said: "Well then, go. But if Sīng is lying down you will hear the sound of his snoring from a long way off, then know that he is lying down. Then go near and look, and if his eyes are open, he is asleep. Otherwise, if they are shut, he is awake and he will kill you. Keep that in mind when you go."

On this the boy went from Pisan to the river. In those days, they say, the river was small. There were vines on either side

24 *eyenai.i* — 'he has gone to sleep' i. e. 'he is asleep'.

25 *iter nuperan* — 'looking at that' i. e. 'keeping that in mind'.

27 *sun* — There were apparently two vines, one growing on each side and intertwining in the middle over the river, but the narrator regards the double growth as a unity.

(or, i'ti) du'simi. Du'sin i'mo yuye bušai.ər ɛpi hai.i yAKALATƏR niči ke Si'ŋ guča bAM, xƏRE ičƏR jučILUM. Lel etimi guča bai.i. Asi'rƏR niči ke ilčUMUTS zat bim, ni'nin 'eyenumate Si'ŋ KAŠ etimi. KAŠ NE yATIS tele pfAT NE dAY'AMI.

- 5 DAYAI.ΔSƏR Si'ŋE yASTSƏRO da ha jama'AT xABƏR um'ANUMAN. BAREI-MAN ke Si'ŋ meniko KAŠ eta'n. Hindi.ε sistse jo'niŋ (or, žo'niŋ) etUMAN. ETASƏR uyo'n herə'n uMANUMAN: "Kin mene KAŠ eta'n?" nUSEN. TerUMANƏR Si'ŋE DALTAS MANU'ku.ε i' du'simi. Du'sin senimi: "SE NANATSƏRO (or, ANTSUTSƏRO), da'do ja KAŠ eta ba. Ja altAN 10 au.utsƏRO o'sqANAM. Ja au.u DALTAS MANU'ko esqANAS yə'RUM nukə'Rtsin PISANƏR du'SAM. Te'le ja mama numUTSUN je dAMANA baiyAM. Ja au.u PISANKUTSE esqANUMAN. Je mu'to da'n Si'ŋ ɛ'sqANAM, bE'se ke Si'ŋE nA'hAQ i'mo yu' o'sqANAM. I'te mA'rulo ja ɛ'sqANAM," o'simi.

Nosun Hindilo Si'ŋE dišulo n'urutin uyu'mkuš ne huru'timi.

- 15 YƏR ɛpi.ε iskičUK bay yai.ŋE do'rƏR nikin i'te hisə'pATE tsile gALT trAŋ o'tAM. Kin Si'ŋE DALTAS MANU'ku.ε i'ε et fAT ne sa hisAB NE tsile gALT trAŋ o'timi. Mu'to xA'siŋƏR i'NE i'te hisə'bATE sa trAŋ NE tsile gALT yE'ljA'n.

- KINE Si'ŋ HAMAčA'tiŋE qaUMTSUM bAM seiba'n. Ki'NE Si'ŋE DALTAS 20 MANU'ku.ε i'ri wAXTULO HunzAMO ThAMO Hindi.ƏR ho'l n'uyen du'nin Hindi gANA'n. Da Si'ŋE DALTAS MANU'ko.ε i' esqANA'n, seiba'n.

3 *KAŠ etimi* — *KAŠ* is used ordinarily of slaughtering animals and probably implies cutting the throat and cutting off the head, hence the statement that he left the head behind.

6 *žo'niŋ* — was originally preceded by *utsi* referring to the unknown murderers: 'they reviled them'.

15—18 *yər ɛpi.ε . . . yeljə'n* — cp. p. 262 l. 4. Again it seems impossible to give an exact translation and explanation of the water-system. The new system was based on the *sa*; and *sa* means 'sun', 'sunlight', 'daylight', 'day'. I have a note that it was "on the basis of days". The word *-sa* 'month' may be ruled out.

I am suspicious of the phrase *tsile gALT yeljə'n*. The ordinary phrase is *tsil yALAS*. Perhaps *ne* should be supplied after *gALT*.

20 *Hunzamo Thamo* — These Thams are said to have been a dynasty preceding the present one, which was initiated by Girkis, a great-great-grandson of Azur Jamshed.

This earlier dynasty is said to have been of Persian origin and to have died out.

which interlaced (over the middle of the stream). He crossed the vine to the other side. When he had crossed and gone towards his grandfather's house on his father's land, Sing was lying down and there came the sound of his snoring. He knew that he was lying down. When he approached near, Sing's eyes were open, and he went up to him and killed him as he slept. Having slaughtered him he left his head there and concealed himself.

Presently Sing's sisters and the people of his house heard (of his death), and when they looked they found that someone had murdered him. They cursed the people of Hindi. All marvelled saying: "Who has murdered him?" Thereupon the son of Daltas Manūko, son of Sing, came out (from his hiding place): "O aunts," said he, "it is I who have slain grandfather. He had killed my father's two brothers, and my father, fleeing from death (at his hands) had escaped (*or*, crossed over) to Pisan. There he married my mother and I was born. The people of Pisan slew my father. I have now come and killed Sing because he had without justification killed his sons. In revenge for that I have killed him."

Having said this, he settled down in the place of Sing in Hindi and abode there exercising lordship.

Formerly his grandfather had put three "chuk" of millet in the hopper of the mill and had fixed the distribution of the water (supply) for the people on that basis. Now the son of Daltas Manūko, son of Sing, abandoned that system and allotted the water on a basis of days. Up to the present time they divide up the days and allot the water according to that system of his.

They say that this Sing was of the Hamachāting tribe. In the time of the son of Daltas Manūko, son of Sing, the Thams of Hunza came with an army to Hindi and took possession of it. It is said that they then slew the son of Daltas Manūko, son of Sing.

No. XXVI.

The Buroŋ Girl's Lapse.

Yerum zam'a'na.ulo Buroŋe hin hiran bam. Da ine hire hin
'eyen bom. Gər ayetum, gərkus manubom.

'Irkiši.ər huyes m'o'vi yerčər m'o'tsuč'am. Hin huyeltərtsane ka
tis 'etumo. Ine hurutumo. Hunčo sa manimi 'Irkiši guč'amo,
5 mu.'iyen d'imanimi. Niyen ha'lər dum'o'mo. Mum'u'mi.ε o'imur
mosuman: "Kin 'amulum d'itsuma?" In dasine s'enumo: "Le a'ya,
čaršulo lar'dus," 'osumo.

'Osumər but xafa um'anuman: "Amulum p'fopušan d'esmanuma.
Da mi ho'le dursiš ametuma. Tsane ča'ya 'eti," m'o'suman. Dasine
10 senumo: "Men ke alčine o.'itsa ba, bayeri h'ikulto 'Irkišər huyes
tsuya baiyam, tsile bu'k yuyimi. Dalt'anāsulo tsil bilum, ite mina

2 *gər ayetum* — it is difficult to decide whether the Static pc. is here active or
passive: "She not having married", "(her father) not having married her off",
or, "she not having been married".

3 *yerčər* — from *yərās*.

5 *mum'u'mi.ε* — Ms. *mom'u'mi.ε*.

7 *čaršulo lar'dus* — this is said to be Shina: "I got him in the thorns".

čarš — is Shina for 'thorn-bushes' or 'hedge of cut thorns'.

lar'dus — cannot possibly be the first person of any active past tense of a
Shina transitive verb.

It might be the 3rd. sg. hm. plup. of an intrans. or passive verb, and may
belong to the passive of the verb *lor'ki* 'to obtain', though the form I am
familiar with is *la.itus*. *d* and *t* are practically interchangeable in these forms,
but the *-i-* remains a difficulty.

The slightly different *lor'ki* 'to reap' would probably give passive *lar'dus*,
but the metaphor is improbable.

8 *amulum* . . — This would naturally be a question: 'from whence?' or possibly:

No. XXVI.

The Burōng Girl's Lapse.

In former times there was a man of the Burōng and he had a daughter. She had become marriageable, but she had not been married.

He used to make his daughter take the flocks to Irkishi to pasture them. She misconducted herself with a certain herdsman and became with child. Nine months passed and she was delivered at Irkishi and a son was born to her. She took him and returned home. Her father and mother said to their daughter: "Where have you brought this child from?" The girl said: "O Father, I found him in the thorn bushes."

When she said this they were much annoyed and said to her: "Somehow or other you have given birth to a bastard, and now you have made it impossible for us to go out (of the house for shame). Tell us the truth about it."

"I have seen no one with my eyes," said the girl. "Only one day I had taken the flocks to Irkishi and I became thirsty. There was (rain)water in a hollow in a stone and I drank it. (Now) a

'how have you given birth . . .?' but the following *da* . . . suggests that the clause is similar to the succeeding one i. e. a statement of fact.

9 *dušiš* — MS. *dušiš*.

ametama — 'thou hast not allowed us to come out'. *mi* + *-*Atas* + verb in -š
v. § 359 2.

Perhaps both clauses are dependent on *čaya eti*: "Tell us truly whence (how?) you gave birth to a bastard and so prevented us from going out (for shame)".

10 *alcine* — is probably emphatic: "I haven't even set eyes on anyone".

11 *tsile burk yuyimi* — 'my throat got dry of', or 'for water' an idiom for 'I became thirsty'.

baiyam. B'ululum han g'iri haldene gartan di'n ise danatum dalt'anasulo
həra bim. It'ertsum alcine bes ke 'e'itsa ba," 'osumo.

Ho ine mu'i'ye ik Bumbedi osuman. U ba'wər umanuman,
"Garte ite hərašate me.i huru'to bo. Mene ka akutsəru bo," nusen.

5 Dərum xa' ine Bumbedi.e aulad'tsum b'eruman hak'ičəŋ Ba'ltitulo
Buroŋe ba'n.

Faqtat.

1 *gartan* — *gart* is a male seeking the female. *halden* is a male of the goat kind.

It is not clear why it has an *-e* here.

danatum — adjectival "on-the-upper-surface-of-a-stone".

3 *Bumbedi* — said to mean "the son of the ibex or markhor". *Bum* means
"markhor" in both Burushaski and Shina, but *bedi* is unknown to me. I have
nothing to show either that *g'iri* is used of markhor, or *bum* of ibex.

4 *akutsəru bo* — from *gutsəras*. "She has not gone with anyone", a euphemism, as
is also *tis etas* in l. 4 on the preceding page.

rutting ibex had come from Bululo and urinated into the hollow in the stone. Apart from that I have seen nothing."

They gave her son the name of Būmbēdi. They believed her and said: "Our daughter has become pregnant by the urine of the rutting ibex. She hasn't consorted with anyone."

Up to the present day there are some households of Burong in Bāltīt who are descendants of Būmbēdi.

That is all.

No. XXVII.

RASKAME ČAŶA.

RASKAMULO tsorum zama'na.ulo Hunzukuts aba'd bam se.iba'n.
 U'ER Baxti Kuto'r se.ibam. RASKAM but' aba'd bilum, se.iba'n.
 Bire.ulo ɣuski d'equlanumər gamu'nulo d'e'l sər mai.i bilum, se.iba'n.
 Ho RASKAMULO but mast manu'man se.iba'n. Hin gu'sane mu'iv
 5 n'e'ɣuran mu'sate ixāšiq šapi'kate ɣašar'p etumo, se.iba'n. Xudartsum
 ke ər o'manum 'ovi ke uy'asmo, ɣas ki m'u'luse, fərɣ aye'tum o'ka
 zina etuman se.iba'n.

Ho RASKAM Xuda'e hukumate hik nala nup'apayin sis ke bu'sai.i
 ke uyo'n ɣərək mani'mi se.iba'n. Baɣair Baxti senas hiran dyu'asin
 10 Šimša'lər di bam se.iba'n. I'ne Baxti aulad'tsum murto Šimša'lulo
 su.a ke torumo turma ts'undo hakičar' mani'tsa.

Ya're arto rom, ɢarzi Kuto'r ke Ba'qi Kuto'r, Čaprov't yakalatum
 Šimša'lər du'n aba'd manuwa'n se.iba'n.

Ku'e iskikum rom Šimša'lulo ba'n: Baxti Kuto'r, ɢarzi Kuto'r,
 15 Ba'qi Kuto'r.

Faqat. ČAŶA dakurum bila.

Galmitum rom (Waxi):

Buri' Kuto'r, Ruzdo'r Kuto'r, Čaršambi Kuto'r, Budul'e Kuto'r.

2 *Kuto'r* — is said to be a Wakhi word and the equivalent of the Burushaski word *rom*.

5 *n'e'ɣuran* — the only part of this verb recorded. The infinitive must be **-ɣurās* or, if the *-an* of the past participle is taken seriously, **-ɣurai.as*, cp. the noun *ɣurāš* 'human excrement'.

6 *ori ke . . . fərɣ aye'tum* — This is very condensed and confused. The other object of differentiation must be "women and men not within the prohibited relationships". From such father(s) did not distinguish their daughter(s) or brother(s) their sister(s).

ɣas is perhaps a nom. in which case we have: "and a sister did not distinguish her brother from permissible men".

No. XXVII.

The Story of Raskam.

They say that in early times there were people of Hunza settled in Raskam. They called them the Bakhti Kutōr. Raskam was very prosperous. After kneading dough in the kneading-tray oil used to flow out at its lower end. Eventually in Raskam the people became extremely presumptuous. They say that a woman after making her boy stool finally wiped his buttocks with a piece of bread. And they say that, fearing not God, they made no distinction of daughter and sister, and sister and brother; they committed incest with them.

Then by God's command Raskam all at once boiled up and people and land were all submerged. Only a man called Bakhti, escaping, had come to Shīmsihāl, they say. There have now come to be some ten or fifteen houses of the descendants of that Bakhti in Shīmsihāl.

In addition, two tribes, the Ghāzi Kutōr and the Bāqi Kutōr who came to Shīmsihāl from the Chaprōt direction, have become established there.

There are these three tribes in Shīmsihāl: the Bakhti Kutōr, the Ghāzi Kutōr, and the Bāqi Kutōr.

That is all there is to say.

The tribes of Galmit are Wakhi and are the following: the Buri Kutōr, the Rūzdōr Kutōr, the Chārshambi Kutōr and the Būdule Kutōr.

⁸ *nuraprayin* — ppc. of *barayās*.

¹¹ *śu.a ke* — cp. p. 242 l. 20 note. Here glossed: "about".

¹⁴ *iskikum rom* — v. § 197.

¹⁷ *Galmitam rom* — The people of Galmit, and *Gujar* generally, are largely of Wakhi origin. The names of the four tribes are said 'to be the names of men, presumably the founders.

No. XXVIII.

The Raskam Salt Tribute.

Tsorum zama'na.ulo Baltistantsum Šimša'lər Bir'aldo B'ere gan bilum, mu'to ke bila, se.iba'n.

Hunzumo Xuš Beg senas h'iran ke Šah Ğazanfere k'ene Šigirum hikum d'amal nuyen Biraldo y'o'n di bam.

5 But tsorum zam'ana.ulo Raskamulo ab'a'd bam. U.'etsum baiyu.e bap Bir'aldy y'on Baltistan Šigirər tsučam se.iba'n. Raskame baiy'u.e bap Balotse o's'a'n.

Ho Raskam kušelumtsum ilji Raskamum Baxti Šimša'lər di bam. Ite Raskame baiy'u.e bap Hunzu.e Thamu.ər u'iman. Mu'to xa
10 datumo tha salo, gər'umo tha salo, bap Šimša'ltsum (mu'to ke) duš'an.

5 *wetsum* . . . *tsučam* — mixed construction; the Baltis exacted tribute of salt, and presumably the Raskamis used to convey it to Shigir.

9 *u'iman* — "they (i. e. Bakhti's descendants) gave . . .".

10 *tha salo* — a note says that 100 are given to the Mir and 12 to the Wazir.
gər'umo — i. e. in March.

No. XXVIII.

The Raskam Salt Tribute.

In early times there was a road from Baltistān to Shimshāl by way of the Biraldo Nullah. They say that there still is.

A man of Hunza called Khush Bèg had come in the time of Shah Ghazanfer from Shigir over the Biraldo with a pair of small drums.

In very early times there were people settled in Raskam, and they say that they used to take a tribute of salt from them to Shigir in Baltistan over the Biraldo. The Baltis imposed the Raskam salt tax.

Then after the destruction of Raskam Bakhti had come from Raskam to Shimshāl. The Raskam salt tribute they (then) paid to the Thams of Hunza. Up to the present day they bring in as tribute from Shimshāl a hundred moulded blocks of salt in autumn and a hundred blocks in spring.

No. XXIX.

The Story of BAsEŋ Gairi.

Tsorum zama'na.ulo BAsEŋ Gai.iri senAs hin za'lim tha'man
 Naġər ıla'qa.ulo bam, se.iba'n. Ine but zuləm u'ete eč'am.
 Fulmite gamu'nulo Maso'tər g'otsilan do'gušər do'gunimi se.iba'n.
 Kuyoč uyo'n gati no'tan, o'r hukum 'etimi: "Čaltum ta'yay dusu'in.
 5 Guw'adžitsum (or, Guw'adžim) baten̄ dusu'in." nusen.

Be'ruman deniŋ aki'ləte but damija'r o'timi. Go'tsil di.usiš
 ay'o'manuman. Őw'aldašo šadaq mani'mi.en. Ho BAsEŋ Ge'ri.ər
 ferevi etasər guš'u'ginuman se.iba'n. Go'tsile raja'ki o'č'am. Hik
 nal'a i'tsi hē' ne hi'riki dan etasər i'tsi ga'rčaman se.iba'n.

10 I'tsi ga'rče.asər BAsEŋ Ge'ri.e ha'yur epači bim p'al mani'mi,
 se.iba'n. Nu'm'an telum Mo'ri Da'sər hal 'evdili mi se.iba'n. Ho i'te
 pači.e dal Hu'nzuwər du'simi se.iba'n. H'unzo Ba'ltitər ni'n Mamu
 Həre dal ni'nin, Do'doŋ Murku.atər du's telum ha'yur Xuro P'ari.ər
 e'skərtsimi, se.iba'n. Te'le duso'k i'ino tur ti'sen bu'l bilum čam
 15 etimi se.iba'n. Da i'n ke ha'yur 'oltalik te'le yurtsu'man, se.iba'n.

1 *tharman* — a mere variant for *thaman*.

3 *do'gušər* — present base of *d*-agusaš* 'to pull out', 'extract'; (of a canal) 'to open up', 'construct', 'run'.

Cp. the similar conjunction of notions found in the Hindustani *nika'lna*.

Here *do'gušər* is probably causative. It is glossed H. *nika'lwarneko*.

do'gunimi — the only other part recorded of this verb is the p. pc. active *do'gun*.

In both instances it is explained as meaning 'seized'. Presumably there is a verb *d*-agunaš*.

6 *di.usiš* — again the same conjunction of notions as in *d*-agusaš*.

7 *šadaq* — 'galled' sc. with carrying loads, stones etc.

8 *ferevi etasər guš'u'ginuman* — *ferevi etas* seems primarily to mean 'to plot, conspire, meditate treason against a ruler' (not against an ordinary commoner).

No. XXIX.

The Story of Basèng Gairi.

In early times, they say, there was in the Nagir district a tyrannical Tham called Basèng Gairi. He practised great oppression on his people. He seized them to make them construct a water-channel to Masōt at the lower end of Ghulmit. Assembling all his subjects he commanded them, saying: "Bring wrought mud from Chalt and bring flat stones from Guwach."

For some years he thus put them to great trouble. They were unable to carry the channel through. Their backs became galled. Then they took counsel together how they might assassinate Basèng Gairi. He was making them do forced labour on the water-channel and all at once the men attacked him and rushed upon him with intent to stone him.

Basèng Gairi had his horse with him, and he mounted it and they say he made it leap from there to Mōri Dās. Then he escaped up that side of the river to Hunza. He proceeded to Bāltīt in Hunza and up the Mamu Her, and climbing up the Dōdōng Murkū he galloped his horse thence to the Khūro Pferi. Dismounting there he thrust his whip into a tiny spring there was, whereupon both he and his horse sank (into the ground).

The idea of 'murder, assassination' is probably always implicit and may predominate, so the passage is glossed: "they plotted to secretly-assassinate B. G".

⁹ *hivriki* — originally written *hivri ke*. It is probably *hivri* + *ik* (+ trans. nom. suff. -*ε*, which is unnecessary) cp. § 44. 1.

11—12 *ivte pači* — 'the other side' sc. of the river or valley.

I·se haγur γurtsum čare ho·le, haγure i·sumale ho·le, bu·l du·simi, se.i·ba·n. I·te bu·lär: "Ba·seγ Gairi·e Bu·l" se.i·ba·n (or, se.i·ba·m). Mu·to ke bila. Da Ba·seγ Gairi·e ča·m etum turtsum te·le bu·ltse čaγučičiγ duwaša bitsum. Mu·tu ke bi·tsa. Da Ba·seγ Gairi·e d'o·gusum
 5 go·tsil čartsum sasanečičiγ ke Gulmite xate muš dərüm xa bi·tsa.

Mene se.i·ba·n Ba·seγ Geri thaman bam, mene se.i·ba·n γaiba·na bam.

Faqt. Čaγa daki·late eča·n.

5 *čartsum sasanečičiγ* — probably refers to the revetting walls built up to carry a water channel across the face of a cliff where excavation is impossible.

čartsum adjectival, *čar* + *tse* + *um* 'being-on-the-cliff'.

From the hillside into which the horse had sunk, out of the horse's tail, issued a spring of water. They used to call the spring "Basèng Gairi's Spring." It is still there. Furthermore, from the whip which Basèng Gairi had thrust (into the ground) there at the spring, canes had sprung up. They are there now. Also the water-channel which Basèng Gairi had constructed and the revetments on the cliff at the lower end of Ghulmit are there to the present day.

Some say that Basèng Gairi was a Tham, some say he was a supernatural being.

That is all. They tell the story thus.

No. XXX.

The Story of Ba'ba Γwundi.

Yerum zama'na.ulo Čupu'rsan burt abard bilum se.iba'n. Giltum Th'a-
mu.ε Čupu'rsantsum bap su'čam. Traxana'tiņe Thamkuš bilum se.iba'n.

Da Iškukulo talo kanants bi'm se.iba'n. Te'le han pf'eri.en bim,
ise.ulo han aždaran bim. I'se aždərər u'e si'se han bepaj həran da
5 han pušo'ri.en, da hin sisane bap mavi hər gunts hiņ tsir ne
yu'čam. Be'ruman d'eniņ aki'late yuman.

Ho hin hirane aždərər mavi.ε galt di'mi. In'e' havle hin yusan
bo'm, da hin eyen bo'm. Ivi ke ka i'sken bam. Yu'smur mo'simi:
"Ye bəren, jama'at, kul'to jə'tər mavi.ε galt di'mi. Je ni'čam.
10 Aždəre mavi.ε xabər ar etan," mosimi. Mo'sasər yu's he'rumo,
da muyerər esumo: "Le jama'at u'ņ o'ni. Je ni'čam. U'ņ o'ni,"
esumo. Te'rumanər 'e'iye mu'mi ke mu'u.ər osumo: "Le a'u, se ami,
ma o'nin, je ni'čam, bese ke aždəre je aš'vi ke mamatsum mai.i'yen
da mai'yen du'mai.imen. Je ni'čam. Ar gali gatu tai.ar etin," o'sumo.

3 *pf'eri.en* — might be a "lake", but the small dry hollow pointed out to me could never have deserved that title.

4 *u'e si'se . . . yu'čam* — *bap* is 'tribute, tax', and *mavi* are 'supplies furnished without payment' to Thams and high officials. One may take them as being in apposition: 'tribute-supplies'.

5 *sisane* — is dependent on *bap mavi*, and so therefore are the preceding nouns. *bap mavi* should therefore be the object of the verb *yu'čam*. In that case *mavi* must be x. But it is possible that by the time the narrator has come to the verb he feels *bepaj*, *pusori.en*, *sisane* to be the objects. The x-ness of *mavi* cannot therefore be considered established by this one passage.

hiņ tsir ne — *hiņ* 'door' apparently used for "household", *tsir* 'a line of individuals', 'a succession', 'one after another'.

No. XXX.

The Story of Bābā Ghwundi.

They say that in former times Chupūrsan was very populous. The Gilgit Thams used to take tribute from it. The Thamship was in the hands of the Trakhanāting.

In Ishkūk, they say, there were seven villages. There was a pond there, and in it there was a dragon. The people of the place — each household in turn — used every day to give the dragon as tribute in kind a bull yak, a lump of ghee and a human being. For a number of years they gave to it after this manner.

Then the turn for (furnishing) the supplies for the dragon, came to a certain man. In his house he had a wife and he had a daughter; with himself there were three of them. He said to his wife: "Look here, wife, today the turn for furnishing supplies has come to me. I am going. They have warned me for the dragon's supplies." When he said this his wife burst into tears. Then she said to her husband: "O husband, don't you go. I will go. Don't you go." On this the daughter said to her mother and father: "O Father, O Mother, don't you go. I will go, because if the dragon devours me a son and a daughter will again be born to you. I will go. Get ready a set of clothes for me."

⁸ *ivī ke ka* — 'himself also along (with them)'.

¹² *eriye* — "his daughter said to her father and mother".

¹³ *Aṣūvi* — 3rd. sg. x of short form of pret. of *a* + **-ṣū.as*.

mai.iyeṇ da maiyeṇ — i. e. my death won't signify: you will be able to have other children and the family will not become extinct. It is curious that she should limit their procreation to "a son and again a daughter".

O'SASƏR o'imur gali gatu numo'tan han bepəy həran, da han puš'o'ri.en numo'yen əzdərər mə'ri mo'ruman. Ho he'rçume ni'mo.

Niču ke te'le hin i'ŋi burum manum hiran tumuk manimi. Dasi'ne e'r sala'm etumo. Ine hi're sala'me juwa'b mu'çimi, ine dasin-
5 mutsum doç'arusumi: "Se dasin, kole bes dukowa? Da kole be'iča?"
mosimi. Ine dasi'n(ε) nuh'e'r esumo: "Le a'u, guy'atəm qurba'n
amanum! Kul'to ja au'wər mə'ri.ε galt əzdərər di bilum, daiya ba.
Je mu' əzdəre ašur'çi. Au' ami.e ba'go daiya ba," esumo. 'E'sasər
i'nmur mo'simi: "Je du'ŋ 'aiyeya ba. Ja 'a'ŋi.ulo kəru'ər pfti'k
10 pfutu'k eti" mosimi. Mo'sasər i'ŋi.u'lo kəru.ər bər'enumo.

Tə'rumanər ho əzdər du'sas tai.a'r manimi. In'e hir da'ŋ pfu'ŋ
imanam. Ər numu'man h'e'rumo, mu.u'wan ine i'skiletər tsər manimi.
Tsər manə'sər di'talimi. Bar'e.imi ke dasin he'rçu bo. Doç'arusimi:
"Be gumanuma?" Ərz etumo: "Le ja a'u, mu əsdəre ašur'çi bi.
15 Pfəretsum yatis di'usimi" 'esumo. 'E'sasər bar'e'imi ke əsdəre ye'rate
ka' du'si. Ho i'mo ite çatenč mape'r hi're yu'lgištsum di'usimi.
Di'usin i'sə əsdər təruntər etimi. Dasi'nmur hukum etimi: "U'ŋ
mu gu'imo gu'a ha'lər guts'ər. Əsdər ja 'esqanam."

M'o'sasər ho mu'a ha'lər ni'mo. Ha'lər ni'vasər mu' ke m'u'mi.e
20 mu'y'e'tsuman, da "ər numu'man, dumo'bo," semunan. Mo'suman:
"Besə, ai.i? Əsdər mutto di'n mišu'çi. Aki'l ər gumai.i bam ke
yər ne o'ni" mo'suman. Mo'sasər o'sumo: "Ar naman at'aiya ba.
Hin buzug hiran tumuk (or, paida) numan əsdər təruntər etai.i.
Pfəri hik multan ke ti'njo mani.en. Ba'wər ama'mai.i ba'n ke
25 go'in mə'l'tirčam" o'sumo.

5 *be'iča?* — i. e. *be e'ča?*

7 *amanəm* — static pc. form as optative v. § 380. But the 1st. sg. should be *amanam* (?).

9 *aiyeya ba* — from *-*ayenas*.

12 *mu.u'wan* — from *-*u* 'a tear of hers'.

15—16 *ye'rate ka'* — *ye'rat* is always difficult to translate. Here it is glossed Hindustani, *juš ke sarh*.

16 *du'si* — 3rd. sg. of the short form of the pret.

i'mo ite çatenč — why *ite* when the sword has not been mentioned before?

18 *gu'a ha'lər* }
19 *mu'a ha'lər* } This gen. form of *-*u'y* is peculiar. V. vocab. s.v.

On their daughter's saying this they prepared a set of clothes for her and making her take with her a bull yak and a lump of ghee they sent her off as the (required) tribute to the dragon. She went on her way weeping.

When she got there a white-bearded man met her. She salâmed to him. The man replied to her salute and enquired of her: "Girl, why have you come here? And what are you doing here?" The girl replied in tears: "O Father, may I be your sacrifice! Today the turn had come to my father to furnish supplies for the dragon and I have come. The dragon will now eat me. I have come in place of my father and mother." When she had spoken thus the old man said to her: "I am going to sleep for a little. Rummage through my beard for lice." (He went to sleep and) she searched for lice in his beard.

Presently the dragon was on the point of coming out and the man had just gone to sleep. The girl was afraid and wept and one of her tears fell on his face. He woke up and when he looked he saw that the girl was crying. He asked: "What's the matter with you?" "O my Father," she replied, "the dragon is now going to eat me. It has put its head out of the pond." As he looked the dragon came fiercely forth. Then the old man drew his sword from the scabbard and hewed the dragon in pieces. Then he commanded the girl saying: "You go off now to your father's house. I have slain the dragon."

She went off and when she came to the house her father and mother saw her and said: "She's taken fright and come back!" They said to her: "Why's this? daughter. Now the dragon will come and eat us. If you were so much afraid, you shouldn't ever have gone." "I haven't come back because I was afraid," replied the girl. "A holy man appeared and he has cut the dragon in pieces.

22 *yār ne omi* — the meaning is clear from the context: "if you were so much afraid, you shouldn't have gone in the first instance".

I know of nothing that *omi* can here be except the imperative. It would not help to take it as a past base v. § 407. 6.

The imperative would be natural if the sentence were cast in the present tense: "if you are afraid, don't go", and perhaps it has been illogically used here for simplicity's sake.

O'SASƏR ni'MAN. Ničuman ke ašdərə torumuts flərilo gəra'r (or, gəra'ri) etai.i. Xudai.ər šukuru etuman. Da pfer num'a kanər du'n sis uyo'nər xabər no'tan, gati o'tuman. Da ašdər d'elume čaγa o'r etuman. Kane sis bəwər 'o'manuman. Ho ite dišər n'utsun
5 obər'anuman. U'lčine ka y'e'tsuman. Ho kuyoč uyo'n xuš nu'man u'imo hakičəŋər du'uman.

I'n'e buzug hir'e ašdər təruntər ne'tan γai.ɪb manuwam. Ho ite t'ape u.e Čupursane sis uyo'ne u'lji i'ne ašdər d'elum i'ne hir y'e'tsuman. U'ər o'simi: "Ašdər ja dela ba. Da bešal mə'mar
10 abəšan subəšan di.e ke ja'r qau etin. Ja e'ik Ba'ba I(w)undi bila. Je tsindi.ulum imə'm ba" o'simi.

Ho u a'ra'meka huru'čuman. Da bu't mast man'uman. H'ikulto Čupursane u'e sis gati numan senuman: "Ye go'ina bare'ye'n i'ne mi'lji y'e'tsum hir'ər qau ečan, tsane ju'čia be ke," nusen nu'n
15 wawe'la netan e'r qau 'etuman. 'E'tasər haγu'rate nuljan šikam kat netan niza ni'en tu'muk (or, paida) manimi. Čupursan uyo'nulo, Irša'dtsum xati muš Raminje xa', faš etimi. Bes(an) ke 'e'itsimi. Da γai.ɪb manimi.

Da yat gunts ke Čupursane sise tama'ša netan e'r qau etuman.
20 Da du'simi. Bə'skə ap'im, men ke dušmanan ap'am, o'r besan abəš ap'im. Tailate i'ski he'ši e'r qau netan di.usuman. Ho hin yəri'b hirane batər nikin i'kər tumuk etimi. Uyo'ne 'eka tama'ša netan ža'o q'yu' ečume tik pfe'tiŋe deluman. Ho bu't o'tsimo xafa manimi. Čupursan γunikiš du'a ne γərk etasər rai etimi.

1 *torumuts* — "large fragments", the notion conveyed by *torri* being, more or less, "a quarter".

3 *ašdər d'elume čaγa* — 'the story of the dragon being killed', cp. *eγiratume čaγa* p. 182 l. 16, note, and § 382.

10 *abəšan subəšan* — The words *abəš* and *subəš* are Shina. The two prefixes occur in a number of pairs of words to express contraries, the *a-* being a negative prefix and the *su-* doubtless the Sankrit *su-* 'good'.

There is no point in the *subəšan* here, the phrase is used as a 'cliché': "anything unfavourable, contrary or difficult and anything favourable, or propitious".

14 *ju'čia be ke* — This I think is dependent on *bare'ye'n* which would better follow *ečan*.

23 *otsimo* — i. e. *utsimo*.

The pond is filled with (its) blood and bones. If you don't believe it, come along and I'll show you."

They went off and when they came (to the place they found that the holy man) had strewn about the fragments of the dragon in the pond. They gave thanks to God. Then they came back to the village and summoning all the people assembled them together and informed them of the slaying of the dragon. The people of the village, (however), did not believe them. So they took them to the place and made them look and they saw (everything) with their own eyes. Then all the people returned to their homes rejoicing.

The holy man after cutting the dragon in pieces had vanished. Now that night all the people in Chupursan saw in their dreams the man who had slain the dragon. He said to them: "I have slain the dragon. Now if at any time weal or woe come on you, call me. My name is Bābā Ghwundi. I am the fifth Imām."

After this they dwelt in peace, and they became puffed up. One day those people of Chupursan gathered together and said: "Come now and let us call the man we saw in our dreams and see whether he will really come or not." So saying they went off, and raising lamentations they called to him. No sooner had they done so than the old man appeared, dressed in green garments, riding on a horse and carrying a lance. He searched all through Chupursan from the Irshād down to Raminj at the lower end, but he saw nothing and again he vanished.

Again the next day too the people of Chupursan, making a sport of it, called him. Again he came out, but there was nothing. There was no enemy and they were not in any difficulties. Three times in this manner they called and fetched him out. (Then) he entered into the skin of a poor man and (so) presented himself. They all made game of him and, howling and shouting, pelted him with earth and ashes. He became very wroth with them and invoking curses (on them) he determined to overwhelm Chupursan.

Ho hin jat gusanmo ha' hiñtsər nimi. Ni'asər i'ne jat gusmo ha'le han halqu'm belisantsum thi besan apim. E'r mamu čavo čavo netan hiñtsər fu'lulo yanči.ər di'usumo. Mo'r du'a' netan mo'simi: "Wa 'a'pi, go'r bərkat maniš! Da tso'rdinər gu'imo ha'tsum ho'lə 5 atu's, gu'imo tešatum tama'sa'r bare'n. Hamale ha'kičaru'lo u'ne besan du'stsak bitsa ke gu'imo ha'lər dus'uv. Ho'le be'san fat aiy'eti. Tso'rdinər besan ye'tsa ke ye'suma" mo'simi. Gute nusen jat gusmutsum yai.ıb manimi.

Ho Čupu'rsan uy'o'n tso'rdinər hik nal'a ya'rum yate num'a i'mo 10 ra'ati b'apayimi. Sis uy'o'n ke γərək um'Δnuman. I'ne buzurg hir niza iriñ ni'yen i'te mo'sate nuljen jat gusmo ha' asir manimi. Jat gusmo ha ke bušai.i du.'a'simi. Ya'rə uy'o'n γərək manimi. Jat guse bare.imo ke γərb'el api. Da i'te mo'sulo mu'imo γərbel bi. E'r qau etumo. Etasər i'mo nizate mor ho'lə wašimi.

15 Ine jat gusmo i'te ha ke buš'aiye i'k Kampi're Di.o'r bila. Waxi ba'sate "kampir" maper jat gusmur se.iba'n. "Di.o'r" giramər se.iba'n. Mu'to ke ine jat gusmo ha'e šər'an ke bušai.i bila. Kampi're Di.o'r seiba'n.

I'ne buzurge i'ik Ba'ba Γwundi Mərd WΔli bilum. Da zi.a'rate i'k 20 ke i'te'tsum Ba'ba Γwundi se.iba'n. Kine buzurg Δwalulo, Waxa'nulo Γund senas dišan bila, tele tumuk manuwam se.iba'n. Ite'tsum Ba'ba Γwundi sena'n. M'ene (t)sindi.ulum Ima'm bam se.iba'n. I'ik Muhammad Ba'qir bila.

Da Čupu'rsanulo han dišanulo i'mo ha'γu're kiji'me naqša fat

5 *hamale ha'kičaru'lo* — the singular *hamale* must be regarded as adjectival "neighbour houses".

7 *besan ye'tsa ke ye'suma* — "you will see what you have seen" (pret. = perf. tense).

9 *ya'rum yate num'a* — explained as "turning upside down", but literally it contains the idea of bursting or boiling up from below which would fit in with *bapayimi*. Immediately after, however, we are told that it was a mudflood that came down and overwhelmed the place. This would be quite in accordance with nature.

16 *maper jat gusmur* — *jat* was probably meant as a correction for *maper*.

giramər — *giram* or *giram* was here explained as an "enclosure for keeping goats in", equated with a Shina word *girom* which I do not know in that

Then he went to the door of an old woman's house. There was nothing in her house except a sheep that had lambed. She milked it for him and took the milk out in a bowl to the door to welcome him. He blessed her and said: "O Grandmother, blessings be on you! Tomorrow morning do not go out of your house. Look on at what happens from the top of your roof. If you have any belongings in your neighbours' houses fetch them into your own house. Leave nothing outside. Tomorrow you will see what you will see." With these words he vanished from the sight of the old woman.

Then on the next day all Chupursan of a sudden turned topsy turvy, and spontaneously boiled up, and all the people were overwhelmed. The Holy Man, riding on the mud-flood with his lance in his hand, drew near to the old woman's house. The old woman's house and land remained; all the rest was submerged. When the old woman looked she saw that her sieve was missing and that it was in the flood. She called out to the Holy Man and he threw it out for her with his lance.

The name of the old woman's house and land is *Kampirè Di.ōr*. In the Wakhi language they call an elderly (or) old woman "Kampir," and they call a settlement "Di.ōr." The ruins of the old woman's house and her land are there now; they call them *Kampire Di.ōr*.

The Holy Man's name was *Bābā Ghwundi Merd Wali*. Hence the name of the shrine also is *Bābā Ghwundi*. This holy man had originally made his appearance, they say, at a place called *Ghund* in *Wakhān*, and for this reason they have called him *Bābā Ghwundi*. Some say he was the fifth Imam. His (personal) name is *Muhammad Bāqir*.

At a certain place in *Chupursan* he has left the pattern of his embroidered horse-cloth. It is there still at the present day. It is

sense. It is presumably the ordinary word of which the essential meaning in *Burushaski* seems to be 'any community living together'.

24 *naqša* — there is said to be a flat thin stone marked like a leopard skin.

etai.i. Murto ke bi, danantse bi. Da hi thavne hayure itsu bila.
Hi thavne hayure tili.an dane bitsa. Da hi thavne batanate taxtapurs
nima'ze bila. Hi thavne iri'ne panja bila. I'ter "Panja.i Ša'h"
seiba'n.

Faqat. Čaya dakurum bila.

on a stone. Then at one place there is his horse's hoof mark, and at one place there is his horse's saddle in stone. Again, at another place on a flat stone there is his praying carpet, and at another place there is (the imprint of) his open hand. They call it the Panja i Shāh.

That is all there is to tell.

No. XXXI.

The Misgar Shrine, Aqtash.

Misgarulo han astanān bi, eʹse iʹk Aqtāš bila. "Aqtāš" Turki.u'lo burum danər se.iba'n. Kirgize iʹk o'sam.

Da i'se dantsum del du'silum se.iba'n. Asəli iʹk Turki.u'lo "Yarʹtāš" bilum; "ya'γ" delər se.iba'n. "Del Du'sas Dan" se.ibam.

5 Tsorum zamana.u'lo Misgarulo Kirgiz abar'd bam. U'e uk'erər i'se dan zi.ar'rat et'am. Da mu ke Misgəri isetər nu'n hirri.e sala'm eč'a'n, gušinqantse urriḡ 'eltalai.i ba'n. Da huy'e's nuyen nu'n Misgar-kutse xudəi.i eč'a'n. Isete dərü ne turi.aḡ yərüm zamanartsum deli ba'n.

10 Ise danalum del pfa's mai.i bila.

Faqtat. Čaḡa dakurum bila.

4 *del du'sas dan* — i. e. "the oil-coming-out-stone" i. e. "the stone from which oil comes out".

6 *hirri.e* — note the extended nominative with a present tense. Similarly *gušinqantse. urriḡ eltalai.i ba'n* — v. Vocab. s. v. **-Altalanas*. Women wave their hands with a circular motion as a token of respect to the Tham.

8 *xudəi.i eč'a'n* — On such occasions the animal is slaughtered and its flesh distributed as alms. Whether the proceeding amounts to a technical "sacrifice" I do not know.

No. XXXI.

The Misgār Shrine, Aqtash.

At Misgār there is a shrine of which the name is Aqtash. In Turki they call a white stone "aq tash." The Kirgiz had given it the name.

Then they say that oil used to come out of the stone. Its proper name in Turki was "yāghtash." They call oil "yāgh." They used to call it the "Oil-Exuding-Stone."

In early times the Kirgiz were settled in Misgār. They had made this stone into a shrine for themselves. Even now the Misgāris go to it, and the men salām and the women wave their hands. And the Misgār people take goats and go there and sacrifice them. From old times they have fixed up horns on (the wall round) it, after they have been hunting.

Oil exudes from the stone.

That is all there is to tell.

8 *iseṛe* — a note adds: *baṛtse deli barn* 'they fix them on the wall'. It is a common practice to fix horns on the enclosure walls of shrines and mosques.

10 *ise danulum* — possibly means: 'from the environs of the stone' as opposed to *dantsum* (l. 3) 'from the stone itself'. But perhaps *danulum* — 'from inside the stone' — was intended.

No. XXXII.

Sai.id Ša Wali.ε ČAγa.

Tsorum zama'na.ulo hin Sai.id Ša senas hiran yu'smu ka Hunzu.ε U'ltəre Bəre hov'ε di bam, se.iba'n. Sis haira'n bam: "Ki'n amulum b'elate di bai.i ke, gan amulo ap'i'm" nusen. Ho Sai.id Ša ke yu's H'unzulo xuš ne huru'tuman se.iba'n.

- 5 Sai.id Ša siri ka bam se.iba'n. Hikulto o'simi: "Le.i Hunzakuts, Baltite tsil kam bila, han pfutane tsil uyo'n mi bi. I'se pfut je ma'r di.ušam, ma delin," o'simi. I'te waxtulo sis ar umanuman, se.iba'n. Ar umanasər ho Sai.id Ša tobaqate bišami se.iba'n. Biš'ai.asər ho tuša'ran bul(ε tsil) dursimi. Sai.id Ša o'simi: "Axən'a
10 pfut ma deli bam ke bu't tsil dušum tse. Mu ja i'se pfute han ime.ulo tobaqate deli.aba. Ma'r hami'sa gute bu'l du.a'aši," osam, se.iba'n. Mu'to ke bila. It'er "Pfurue Bul" seya ba'n.

Ho Sai.id Ša berum kutsantsum besanate aza'r numa Hunzutsun ni.asər rak etimi. Etasər gati numa "O'ni" nusen ε'r buyat etuman,
15 se.iba'n. Qabu'l aiyetum Sai.id Ša Hunzotsum yu's numu'yen dursimi. Amma Sai.id Ša Hunzulo han Šikaki.ants senas dišan bila, bu't xuš et'am. I'mo γoyaq uγ'unimi se.iba'n, "Guke te'le ya're etin"

2-3 *amulum belate . . . ke* — the *ke* gives the sense of the English -ever: 'wherever has he come from and however has he come?'

3 *gan apim* — the *U'ltəre Bər* is a 'cul de sac' surrounded, except at its exit through a narrow gorge, by 20,000 foot snow-capped mountains.

5 *Hunzakuts* — a variant, probably incorrect, of *Hunzokuts*.

8 *Ho Sai.id Ša* — The meaning is probably that, as the people were afraid, *Sai.id Ša* himself shot at the *De'u* when he had forced him to come out.

No. XXXII.

The Story of Saiyid Shāh Wali.

They say that in early times a man called Saiyid Shāh had come with his wife out of the Ulter Ber in Hunza. The people were amazed saying: "Wherever this man has come from, and however he has come, there was no road (for him) anywhere." Saiyid Shāh and his wife settled down happily in Hunza.

Saiyid Shāh possessed supernatural powers, they say. One day he said to the people: "O men of Hunza, the water of Bāltit is scanty; a Dēu is drinking up all the water. I shall get the Dēu out for you, and do you slay him." At that time the people were afraid, so Saiyid Shāh shot (at the Dēu) with a gun; whereupon a considerable spring of water gushed out. Saiyid Shāh said to them: "If you had slain the Dēu much (more) water would have come out. I shot him just now in one tooth. The spring will remain to you for ever." The spring is there now. We call it the Pfurū.è Bul (the "Reed Spring.")

Then after some days Saiyid Shāh was annoyed at something and determined to quit Hunza. On his so deciding the people assembled and petitioned him saying: "Don't go." Saiyid Shāh did not agree and taking his wife he went out from Hunza. But Saiyid Shāh had taken a liking to a place in Hunza called Shikakiant. They say he gave the people there some of his hair, saying: "Bury this there." And he had said to them: "When there have come

10 *dušum tse* — 3rd. sg. y of the "Conditional" v. §§ 313 and 351.

13 *bcrom kuts.antsum* — Note the *-an* suffix with a plural noun v. §§ 43. 5 and 170.

nusen. "Bešal gute dišulo talo Sevitəru.e mazariŋ manimi ke Hunzo bu't aba'd mai.imi," os'am, se.iba'n.

Ho Sai.id Ša Sumaiyərər du's xan ne di'mi se.iba'n. Šayər ke Hakučər hərəŋulum i'te žin'at bu't dovrčilum. Sai.id Ša čərər 5 di'mər dovrimi se.iba'n. Han uyum bu'nan yatum dimi. Sai.id Ša i'se bu'n do.'a' ne yat ne thu' etimi, se.iba'n. I'se žiŋa di'm bun ite i'ndilulo tsat etimi se.iba'n. Dərüm xa' Sai.id Ša du'a netan tsat etum bu'n i'te indilulo bi.

Ho Sai.id Ša ke yu's Tho'lər du'man se.iba'n. I'te diš u'ər xuš 10 di'mi. Xuš n'uman huručam'an. Berum sanmo Sai.id Ša ɣali's imanimi. U'e sisər o'simi: "Je erča ba. Ja'r kafan Hunzutsum nam'a'n, du'mərin, dusu'in," o'simi. Pəri.en sa bim kafan Hunzu.e Thamutsum du'mərčər dovrimi, se.iba'n. Hunzuwər du'n, kafan nuk'a pfer numa To'lər niš xa i'se pferi sa tevi bu'r omanum təläte 15 bim se.iba'n. Sai.id Ša Xudayə Wali bam, ise sa bu'r ay'etum e.urutam se.iba'n. Kafan tsuyasər (or, su'yasər) Sai.id Ša Wali wafat manimi, se.iba'n.

To'le sisər o'sam: "Je ko'lə aw'ašin. Gute diš ja xuš etam," nusen diš o'ltiram. Mu'to xa i'ne xuš ne o'ltirum diš To'lulo tərək ne bila.

20 Ho terumanər Fulmite sis šaŋ umanuman se.iba'n. To'le sistsum Sai.id Ša gut'as uširčər du'man, se.iba'n. Sai.id Ša gutas Fulmitkutse To'lkutsatsum uširuman se.iba'n. Fulmite sis bu't bam, To'le sis

4 *žinat* — for about three-quarters of a mile the track crosses the face of a steep slope consisting of broken stones, shale etc. which is crowned by cliffs from which stones big and small are constantly rolling down. These "stone-shoots" are a common feature in the Gilgit and Chitral area and one which adds to the excitement of travel.

This particular specimen between *Askurdars* and *Pfekər* in Nagir is a very fine one.

6 *i'se bu'n* — is not wanted here.

do.a' ne — i. e. *du.a' ne*. As a magician S. Š. would employ 'a spell' or 'enchantment', but as a "holy man of God" he presumably had recourse to 'prayer'. So *du.a'* probably bears its orthodox meaning.

6-7 *žiŋa di'm bu'n* — "the boulder which had come as a rolling stone".

10 *berum sanmo* — cp. note p. 292 l. 13, and § 170.

13-14 *Hunzuwər du'n . . . təläte bim* — Note the common difference of point of view as regards "going" and "coming" between Burushaski and English: "having

to be seven Saiyids' graves in this place Hunza will become very prosperous."

After this, Saiyid Shāh, crossing over to Sumaiyer went down (the valley). The stone-shoot between Shayār and Hakūcher was raining down stones, and on Saiyid Shāh's coming level with it, it sent down stones. A big boulder came down from above. Saiyid Shāh, saying a prayer, spat upwards and made the stone, which had come rolling down, halt on the face of the slope. The boulder stopped by Saiyid Shāh's prayer is there on the slope to the present day.

Saiyid Shāh and his wife then came to Tōl. The place pleased them and they settled down there. After some months Saiyid Shāh fell ill and he said to the people "I am going to die. Go and ask for a shroud for me from Hunza and bring it here." It was a short time to sunset when he despatched them to ask for a shroud from the Tham of Hunza. It was still that hour, the sun had not set, when they arrived (back) at Tōl after going to Hunza and getting the shroud and returning. Saiyid Shāh was a holy man of God, and they say he had kept the sun from setting. On their bringing him the shroud Saiyid Shāh Wali died.

He had said to the people of Tōl: "Bury me here," and he had showed them the place, saying: "I have chosen this spot." Up to the present day the place which he chose and showed them is kept as a walled enclosure in Tōl.

Presently the people of Ghulmit learned what had happened and came to carry off Saiyid Shāh's body from the people of Tōl. And they did carry it off, for the people of Ghulmit were many and the people of Tōl were few. Overpowering and beating the people of

come to Hunza, having taken the shroud, having turned back till they went to *To'l* that *pəri sa*, not having become sunset, was as it was (when they started)".

15-16 *sa bur ayetum evrutam* — "he had stabilised, kept, the sun unset".

16 *tsuyasər* — again the point of view is Hunza, not *To'l*. "when they had completed carrying it away (from Hunza to *To'l*)".

18 *awāšin* — "throw me down, deposit me" i. e. 'bury me'.

19 *tarrk ne bila* — must be explained as: "(people) having enclosed it, it is there".

kAM bAM. Šat ne nu'dilin Gulmitər nutschun yare ne qabur etuman, se.iba'n.

Hunzokutsər ke o'uwam se.iba'n. Ho Sai.id Ša ni'rin beruman deniṭsum i'lji Hunzokuts Gulmitatər hol ni bAM se.iba'n.

5 Hin Čoro Nu'r Ša s'enasane Sai.id Ša qaburatum Sai.id Ša i'mo niza bim γiki ne ditsam se.iba'n. Dərum xa i'se niz'a Ali.abard maġi'tulo bi.

Faqat. Čaγa daku'rum bila.

1 *nutschun* — must be from *tsuyas*. If it had been from **-tsuyas* it would have been *ni'tsun*.

3 *Hunzokutsər ke o'uwam* — This clause seems to be related to the following one: "they had not given up the body 'though' the Hunzokuts had attempted to force them to do so".

o'uwam — 3rd. pl. plup. neg. of **-uyas*, *a + w + *-uwam* 'they had not given to them'.

Tōl they carried off the body to Ghulmit, where they buried it and made a tomb.

To the Hunza people too, it is said, they did not surrender the body, (though) some years after Saiyid Shāh had died the people of Hunza had come up in armed force against Ghulmit.

One Chōro Nūr Shāh, by name, stole from the grave Saiyid Shāh's own lance which was on it and brought it (to Hunza). The lance is still in the Masjid at Ali.ābād.

That is all there is to tell.

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- 3 *Ho S. Š. nīrin . . .* — A very marked example of the less common absolute use of the p.pc. active. An almost identical example occurs in l. 10 p. 344. *irramtsum* would be more normal v. § 387.
- 5 *Čoro Nūr Ša* — *Nūr Ša*, son of *Čoro*.
- 6 *niza* — People accused of theft etc. used to swear to their innocence on this lance
This has now been stopped.

No. XXXIII.

Hunzulo Gəre Dastur.

Hire iyər gusan dumu'tsəser rak etimi ke, amine eyen bo ke i'ne ka gu'l mana'sər rai etimi ke, i'ne ha'lər hin i'mo ja'man ya gərurum sisan həraŋuš e d'u'mərčər 'erčai.i. Inər "həraŋuš" se.iba'n.

Ine həraŋuše ine ha'le ni'n adabe ka o'sai.i: "Ku'lto je fala'nə 5 ine hire iyər Xuda ke Peɣambəre hukumatə go.i d'u'mərčər da'rai.i, 'ja ai'yər gori jo' nusen." Ine hire ite guntsulo həraŋušər e yuyasə bər 'eči'əai.i. "Ye be maimi bəreyen," nusen, 'erčai.i.

Yat guntsı ke həraŋuš i'ne ha'lər ničai.i. Ho yuyasər bər iči'əai.i. Həraŋuš da'l num'a, "jati ditsu.in" nusen, do'utsun i'i dasin daɣo'wanə 10 mudəljai.i. Ho, "Fala'nə guntse gər ečə'n, fula'nə guntse dau.u waščen, da fula'nə šukuro pful hanik dišen" nusen, nuku'skin hil'e'sər dasin(er) musal gi ba'n.

gəre dastur — *gər etas* was given as an alternative for *gəre*, and *miras* for *dastur*.

3 *gərurum sisan* — "a warm person", cp. the English, "a warm friend".

6 *ja ai'yər* — Ms. *ja iyər*, doubtless owing to the running together of the *ja* and the pronoun prefix *a-*. There are other instances of *a + i* > *ai* as well as > *e*.

7 *bər* — seems here to be used in the sense of "promise", as in English "he gave his word".

9–10 *daɣo'wanə mudəljai.i* — a note adds that he sprinkles the flour on her head.

10–11 *dau.u waščen* — A sort of technical term also denoting a ritual act. I take it as meaning literally: to put the griddle on the fire.

The griddle also plays an important role in the Shin marriage ritual. The term used in Shina is *taw do'uki*, 'placing the griddle (on the fire)'. It is rather surprising that the words used in the Burushaski account for "Marriage" "bridegrooms party" "bride" and "bridegroom", *gər*, *gəroni* and *gərono*, are Shina (or shared with Shina).

No. XXXIII.

Marriage Custom in Hunza.

When a man proposes to get a wife for his son, and decides to enter into marriage-relationship with someone who has a daughter, he sends one of his own relations or a personal friend to the man's house as an intermediary to ask for his daughter. The delegate they call a "herangush."

The intermediary goes to the man's house and says to them politely: "Today such and such a man has sent me, in accordance with the command of God and the Prophet, to ask for your daughter for his son. He says: 'Give me your daughter for my son.'" That day the man gives the intermediary no promise to give him his daughter. He dismisses him saying: "Well we shall see what will happen."

The next day too the intermediary goes to the house and then the man promises to give him (the girl). The intermediary standing up says: "Bring me a dish (of flour)." When he has got them to bring it he himself sprinkles the girl with the flour. Then they consult together saying: "We shall celebrate the marriage on such and such a day, and on such and such a day we shall 'put on the griddle,' and on such and such a Friday we shall fetch the dishes (of food, from the Bridegroom's house)," and they betroth the girl to the youth.

11 *šokaro pful hanik dišen* — Friday i. e. the day before the marriage; all marriages being celebrated on Saturday.

From a note I gather that the *pful hanik* are taken from the bridegroom's house (presumably to the bride's) and contain: *dirampfiti*, apricot oil and ghee; and that the bridegroom's representatives take with them (on their persons?) two sets of clothes, one of which is kept and the other sent back.

Ho gərər manoteki dorčə'n. Xamali.ər i', šərbatər i', qıstər i'.
 A'lto talečüqin xamali.ər, tsindi čuqan šərbatər, gul ke ečukonər
 dorčai.i. Ho savatər nobaren d'au.u waščə'n. A'ltululo xam'aličün
 suku'yo dutsun daŋ o'čə'n. Hikulto qısta o'čə'n. Da čap detsirčə'n.
 5 Huy'es walto tsundo šu'čə'n. Da šərbat detsirčə'n.

Ho gəroni gatun n'etən, kurdi yaxtai.i ne'bil, baš'a n'etən, tišk
 ne'yan, hik nika bilu'manə gatun 'e'əbiljai.i. Iri'ulo gampfuri
 'e'əyaiba'n. Ho romə ečukon hələr gati no hələ mel omi bai.i, šapik
 u'čai.i. Ūsta'din dutsun yərin n'etən tamaša eč'a'n. Ho i'ləmutse
 10 itigarri (or, itigar tali) burum da ni'le tikumuts gəroni ečə'n.

Ho sa pari.ən dy'u'asumər Thamu e hukum bila gəroni baman
 uyo'n ite guntsulo mərak'ər du'iša'n. Qadi'mtsum mira's bila uyo'nt-
 sum uyər mərak'ər Diramatinə gəroni uyər di.uša'n. Ho ilji iski

1 *manoteki dorčə'n* — These and the following supplies appear to be prepared by
 the Bridegroom's father. They are presumably those produced and consumed
 in the Bridegroom's house when the guests and the Bride and Groom have
 gone there after the conclusion of the actual marriage ceremony by the Akhund
 in the Bride's father's house. V. p. 304 l. 21.

i' — is probably the Corroborative Pronoun, "for the *xamali* itself" i. e. 'by itself,
 separately'.

2 *a'lto talečüqin* — a *čüq* or *čuk* is said to be 12 seers i. e. 24 lbs. avoirdupois.
 So $2 \times 7 \times 24 = 336$ lbs.

Otherwise, a *talečüq* is said to be = 2 maunds

= 160 lbs.

in which case 2 *talečüq*

= 320 lbs.

gul — i. e. *gvl* as in l. 2 p. 298 and also in a note. Here glossed as "Bride's
 party" consisting no doubt of her family connections, corresponding to *e'čukon*
 the Bridegroom's "tribal brethren, the members of his tribe related to him".
savatər nobaren i. e. 'the mullahs look for a (favourable) time for making them'.

The day or days for holding marriages are, however, fixed by the Tham.

4 *daŋ o'čə'n* — a note says that "baking is carried on in both houses".

5 *šurčə'n* — is here probably used in its special sense of 'slaughtering (with a view
 to eating)'. It here explains what meat they cook. The number of goats
 depends on the means of the household.

6 *tišk ne'yan* — The dagger is stuck in the waistbelt at the left side.

7 *hik nika bilu'manə* — glossed as "a once-married woman who has had a child",
 but it must be a 'once-married man', having regard to *'e'əbiljai.i*.

The phrase is interesting grammatically. The Bride, a note adds, is also
 dressed up and oil put on her hair, etc.

Then they grind the *manotèki* (flour) for the wedding — for the *khamali* separately, for the *sherbat* separately, for the *qista* separately. He grinds two *tulèchuqs* (= 336 lbs.) for the *khamali* and five *chuqs* (= 120 lbs.) for the *sherbat*, for the Bride's party and the tribal brethren of the Bridegroom. Then having made the (mullahs) look out an auspicious hour they put on the griddle. And they bring in the (female) relations and get them to bake the *khamali* for two days, and one day they make them bake the *qista*, and then they cook the meat. They slaughter four or five goats and they cook the *sherbat*.

Then they make the Bridegroom dress up and put on a cotton over-shirt and don a turban and carry a dagger. A man who has been once married helps him to dress up, and they make him take in his hand the ceremonial axe. Then he assembles his tribal brethren at the house and makes them drink wine and gives them bread, and they fetch the musicians and sing and amuse themselves (hold festival). Then they put white and blue spots round the Bridegroom's eyes.

When some time remains to sunset on the day ordained by the Tham they bring out all the bridegrooms to the public assembly. It is the custom from ancient times that they bring out the Dirāmitīng bridegrooms first to the assembly before all the rest.

Both Bride and Groom have an ornament suspended at the cheek — the *gəre mujuk* "marriage tassel" — which consists of a tassel with a pearl or piece of coral strung above it and above that a piece of mother-of-pearl.

The Bride's adorning is mentioned again on p. 304 l. 11.

9 *yarin* — the songs are in Shina.

10 *tikumuts* — *nivle* must be the genitive of *nivl* 'indigo'.

A note says that white, red and blue spots are put round the sockets of the eyes, the object being to make the man look ugly and so protect him from the Evil Eye.

gəroni — originally written *gərono*. I am not clear what it means here.

11 *gəroni* — is here and on p. 302 l. 2 used as the plural of *gərono*, 'bride-grooms'.

12 *ite guntsulo* — cp. note to line 2. The Tham fixes a day on which all marriages must be celebrated, or two days if there are many.

13 *mərak'avr* — this is in front of the Fort at Bāltit.

ro'm dawasač'a'n. Ho Tham ke mərakar dušai.i. Walti girame gəro'ni uyo'n jat'əqər duwašač'a'n. Duw'əšan tsir numan qadi'me (or, yərum) Thamutsum tsirtse gəriŋ eč'a'n. Təriŋ Šeniskulo eč'a'n.

Hikume ɣər di'uša'n da hikume du'mərč'a'n. Te.i ečume jig'a
5 du'ŋ ɣəriŋ eč'a'n. Tham.u.e ɣəriŋ tsirtse ečume faš man'umər ho
Bapov.e Dani e'ɣərč'a'n. 'E'ɣərumər Tərakutsan uyər numa girašai.i.
Ho Diramatiŋe gəro'nomuts in'e ka giraš'a'n. Du'ŋ niki'rat Thamər
ju n'etan huruša'n. Da (gəro'ni.e ka) Hurukuts giraša'n, da Bəro'ŋ
giraša'n, da Bərataliŋ giraš'a'n.

10 Tai.i mai.ime ša'm xa tam'əša eč'a'n. Ho ša'm man'umər gər'o'ni
ui uimo gərə ha'lər gəro'ni hile's yakalatum turma altan ya miši'ndo,
nič'a'n. Ho ha'lər gəro'ni gi'mər nutsan han but'əran kaš eč'a'n.
U'lo ha'lər nu'n gəro'ni n'uruč'an du'ŋ ɣəriŋ 'eč'a'n. Ho šapik uya're
oša'n. Šapik ši'mər əxo'ne (or, xalirfa) hile's ke das'inmo nika
15 etasər xutba ɣatai.i bai.i.

Da hir yakalum hin, dasin muyakalum hin ja'man siŋ'əbal do.ič'a'n.
U'ər "wakil" ke se.iba'n. Xutba nuq'ətan mar (or, mahr) ne'skərts
tsor gəro'nimutsum əxo'ne tal'a doɣ'arušai.i: "Kine hirər u'ŋ rız'a?"
nusen. Tala, "Je rıza," se.ibo. Da gəro'nitsum doɣ'arušai.i. Ine

2 *tsir numan* — glossed "forming a circle with the tribespeople round about", but *tsir* actually only means a 'line', or 'row'

3 *Šeniskulo* — 'in the Shina language'. When songs are required on ceremonial occasions recourse always seems to be had to Shina.

Bitans also, I think, use Shina. There is very little Burushaski verse; at any rate I was able to get hold of very little.

4 *du'mərč'a'n* — glossed "take from them", "take up and repeat song". For a few other examples of this special use of *du'məras* v. Vocab. s. v. *d*-məras* The first party are the *Diramitiŋ* and *Bərataliŋ*; the second The *Hurukuts* and the *Buro'ŋ*. The second party repeat what the first party have sung.

5 *ɣəriŋ . . . ečume faš man'umər* — *ečume* can scarcely be dependent on *faš man'umər*. There is a grammatical break: 'Going on singing songs' — 'when that is finished they play . . . '.

6 *Bapov.e Dani* — v. Vocab. s. v. *dani*. For this big drums, kettle drums and pipes are all played. For the preceding singing only the two kinds of drums accompany.

8 (*gəro'ni.e ka*) — this was a later insertion in the text and I do not know what it means.

Bəro'ŋ — i. e. *Buro'ŋ*.

Then afterwards the (grooms of the) other three tribes come out. Then the Tham also comes out to the place of assembly, and all the bridegrooms of all the four tribes come out on to the dancing place and, forming a circle, sing songs about all the former Thams in order. They sing the songs in Shina.

One party start a song and the second party take it up from them. So doing they sing songs for a longer or shorter time. When they have finished singing in succession the songs of the Thams they then play the (slow time tune) *Bapo.è Dani* and a man of the Terakuts tribe dances before them, and the Diramiting bridegrooms dance with him. When they have danced for a little they salām to the Tham and sit down. Then the Hurukuts (bridegrooms) dance, and then the Burōng, and then the Berātaling.

In this way they amuse themselves till evening. Then when evening comes the bridal parties — on the Bridegroom's part twelve or six men — go off each to the house of their respective brides. When the party enters the house they count them and slaughter a kid and the party go inside the house and sit down and sing songs for a little. Then they set food before them and, when they have eaten, the Akhond recites the Khutba in order to effect the marriage of the youth and the girl.

Then they make a relation stand up on the part of the Bridegroom, and they make a relation stand up on the part of the Bride as their representatives. They call them *wakīls*. The Akhond when he has recited the Khutba and fixed the bride-price first asks the Bride in a low voice: "Are you content with this man?" and she

10 *gəroni* — here glossed: "*H. bəratwale*, groom's party; each lot go to their bride's house".

11 *gəroni hilevs* — i. e. the Bridegroom. Similarly one may say *gəroni dāsin* for the Bride. *torma altan* — a note says that the Bridegroom's party consists of 6 or 12 persons, and the Bride's of 12.

12 *nutsan* — 'counting them up to six or twelve'. For the larger number perhaps the allowance of kid is increased.

17 *nuq'atan* — past participle of *γatanas* here, and often, written *nok'atan*; but I have generalised *q* for the unvoiced equivalent of *γ*.

18 *gəronitsum* — *gəroni* is here used for "Bridegroom".

ke "Je rıza" seibai.i. Iski he'si dāsinm'utsum, iski he'si hil'estsum rızai.i doγerušai.i. Ho čutan tsil šiša'nulo xutba nuq'atān dāsinmur tso'r mučičai.i. Ine čutan mi'bo. Duwa'suman gəro'nu.ər ičičai.i. Ičimər ine ite uyo'n γidi'p ečai.i.

- 5 Nika gəro'nimo mu'ə ha'le ečā'n. Māhər Hunzu'e γərip sise but api. A'ltər wa'lti qāš maiyada'r pači (or, latta) mai.i bila. Ete gāš tsundo rupi.a bi.ən. Tsundo rupi.a ma'r eskərša'n. Thamu.ε (or, Thamenε) ka gər etuman ke u'e mahər but bila. Sa's rupi.a ya tsindi ta rupi.a ε'skərša'n.
- 10 Ho gəro'nu.ε ha'lər duwašāčā'n. Dāsinmur iski w'alti tsir pači.ε gatun ečā'n. Itse "toš gatu" seiba'n. Do'n m'o'uwašāčā'n, kašawa'riŋ multumalči mogičā'n, p'fartsintse mujuk mo'eyaiba'n (or, mo'eyeba'n). Ho mu'e hartsum dumu'išā'n. Dum'u'isāsulo dāsinmo yakalatum gəro'ni.ε (h)aj'o'li ečā'n. Etumər dāsin ke he'rčubo, mu' mu'mi ke he'rčā'n.
- 15 Ho dāsiwants, jortumuts, gušingants gati numan gəro'nu.ε ha x'a jučā'n. Gəro'nu.ε hriŋtsər dumər tomal xam'ale di.ušā'n. Hanikate tsap ne ba ne gəro'no ke gəro'ni hin hine iri'ntse du'n tsəriše u'lo ha'lər nal'a utis is'ərša'n. Ha'lər numo'n tso'r šutināte tsap ne ba ečubo. Ho gəro'ni num'u'tsun dālimuš, širid'aku ya're, mo'ruša'n. Gəro'ni.ər hanikuts
- 20 duš'a'n, šapik šičā'n. Nišin gəro'ni u'imo hakičāŋər ničā'n.

2 *šiša'nulo* — glass tumblers not being generally known in Hunza *šiša* has come to be applied to a 'china cup'. After the ceremony the Mullah appropriates the cup as a perquisite.

7 *tsundo rupi.a* — the sum is only fixed. It is not paid except in case of divorce.

7-8 *thamure ka gər* — glossed: "if chiefs marry among themselves".

11 *itse* — One would expect *i'ke* agreeing with *gatuŋ* (y pl.) It is probably attracted into the category of *gatu* which is x sg.

moruwašāčā'n — this and the following verbs are probably to be taken as simple transitives the pronoun prefixes being indirect objects or ethic datives. Otherwise the verbs may be causatives. V. §§ 245-7.

12 *mujuk* — this is presumably the tassel referred to in the note on p. 300 l. 7.

13 *gəro'ni.ε* — "the bridal party sing" (?) or "they sing bridal songs" (?)

16 *tomal* — Originally *maltāš* was written after *dumər*, and I am not sure whether it was meant to remain.

tomal is the smoke obtained by burning *supandur* or *ispandur* (Syrian rue?). It figures largely also in the Shin marriage ceremonial.

As *xamali* is here noted as "thin bread smoked with *supandur*", *tomal* is perhaps to be taken as qualifying *xamale*.

in a low voice replies: "I am content." Three times he asks the Bride and three times he asks the Bridegroom whether they are content. Then, reciting the *Khutba*, he gives a little water in a cup first to the Bride who drinks a little, and what remains over he gives to the Bridegroom, who drinks it all down at a gulp.

They perform the marriage in the house of the Bride's father. For poor people in Hunza the bride-price is not large. It is twenty-four cubits of sized cotton cloth of which the price is five rupees. They fix the bride-price at five rupees. When the Thams marry among themselves the bride-price for them is very big. They fix (it at) a thousand rupees or five hundred rupees.

Then they go out to the Bridegroom's house. They make three or four sets of cotton clothes for the girl. They call them "Tosh Gatu" (the New Clothing). They put a veil (over her head) and they put earrings in her ears and fix a tassel on her cap and then they bring her out of her father's house. As they bring her out they sing bridal songs in her honour and the girl weeps, and her father and mother weep.

Then the girls, children and women collect and come (along with her) to the Bridegroom's house. When they have arrived at his door (his people) bring out *Tomal* (smoke of Syrian rue) and *Khamali* to them and the Bridegroom and Bride touch the hearth-stones (with their fingers) and kiss them, and taking each other by the hand they each simultaneously put a foot down inside the threshold in the house. The Bride, entering the house, first touches the hearth-stone with her fingers and kisses her fingers. Then they take the Bride and make her sit down at the upper end of the room at the foot of the main pillar of the house. They bring trays to the Bride's party and they eat food. When they have eaten they go off to their own houses.

17 *tsəriſe u'lo* — both must step over the threshold at the same moment. The one who may chance to step over first will be inferior. The hinder one's star will be "buland" i. e. he or she will be dominant. A sly man may push his bride over first.

18 *šutināte tsap ne . . .* — touching with the fingers and then kissing the fingers is a demonstration of respect. Here the Bride's thought is said to be: "God bless this house to me".

Hin mu'ngo ya mu'lusan huru'sai.i. Hin das'inan gəro'nimu ka huru'sabo. Inemur "moka'tum dasin" se.iba'n. Nuk'učen tso'rdiner ho dasin xamali mo'bišəčər mo'asguse (or, mo'askuse) tsayuretum dAYO.AŇ dusu'čər mutsu'čubo. Das'ine tsayurate han pa'ci.en ya 5 bur.i.e dustsakan mo'sgusmur fat e'čubo. Dastur bila ise gatu mo'sguse yorljubo.

Jati.ulo dAYO.AŇ dusun ine gəro'nimur moγu'iba'n. De'qulai.i bo, xamali bišəčər duγu'uski bo. Gəro'nu.ə yu'se xamali šar ne dawate bišəmə'r ine eltalai bai.i. Gəro'ni.ε xamali e'kušelumo ke gəro'nu.ε 10 mu'čurškate duwaq mo'učai.i. In eltalaniš aiyə'manum 'ekušeli mi ke yu'se γaise duwaq e'čubo. Gute yərum zamana'tsum dastur bila.

Ho usko wa'lto xamaličiŋ daŋ etumər dau dAYO.AŇε ni'drlin di'uša'n. Ho xamali mo'bišai.εs mu'ngo ya mu'lus moka'tum dasin 15 ke u'imo h'akičəŋər ničə'n.

Ho gər ne iskikutsum aŋaro guntse yus mu'yər ka' 'o'γu'čəčə'n. Aŋaro tso'rdimo Hunzu.ε dastur bila tumišeliŋe pfu bišəčə'n. Ine gəro'no yu'smu ka nuku'čen iw'atate tsil nut'in to'ntsətse girəšər jučai. Niki'rat i'mo ha'lər nimər yu 'i'mi.ε e'r mul e'čə'n. Ise mul 20 ši'čai.i. Iser "o'tiki mul" se.iba'n. Yərum zamana'tsum dastur bila.

Das'inmur mu mumi.ε ha'lum gərər a'lto iski sərmutsiŋ kan'i' ke

2 *moka'tum dasin* — is in effect a "Bride's Maid", but the precise meaning of *moka'tum*, from *-*akartum*, is doubtful. It is used of a person in one's service.

8 *dawate* — *dau* + *ate*.

13 *dau dAYO.AŇε ni'drlin* — "striking the griddle with flour" the idea is probably "sprinkling it with flour", as in l. 9 p. 298.

14 *mo'bišai.εs* — i. e. *mu* + *-*abišai.εs*. the agent form of the Causative.

16 *iskikutsum aŋaro* — Tuesday: because marriages are always celebrated on Saturday.

17 *tumišeliŋe pfu* — vide Vocab. s. v. There is a difficulty here as *tumišeliŋ* appears to be a period of a few weeks about midwinter, and the fire appears to be connected with the Širi Badat myth.

This would seem to imply that marriages only take place within a fixed period at midwinter. Perhaps the marriage fire is only similar to, or derived from, the *tumišeliŋ* fire.

One of the brothers of the Bride's mother or one of the Bride's own brothers stays with the Bride, and one girl stays with her. They call this girl the *Mokātum Dasin* (bridesmaid). Then after sleeping (the night), in the morning the (bride's) mother-in-law takes the Bride away to fetch flour from the flourbin and to make her bake *khamali*. On the bin the Bride leaves a shirt, or an article of silver, for her mother-in-law. It is the custom for the mother-in-law to put on the garment.

They bring flour in a bowl and give it to the Bride. She kneads (dough of) it and begins to cook *khamali*. (As) wife of the Bridegroom she rolls out the dough and throws it on the griddle, and then the Bridegroom turns it. If the Bride spoils the *khamali* the Bridegroom gives her a rap with the bread-turner. If he fails to turn it and spoils it his wife gives him a rap with the rolling pin. This is the custom existing from former times.

When they have baked three or four pieces of *khamali* they throw a little flour on the griddle and take it off. After this the Bride's aunt, or sister, who has made her make the *khamali*, and the bridesmaid depart to their own homes.

Then three days after the marriage, on the Tuesday, they make the wife and husband lie together. On the Tuesday morning it is the custom in Hunza for them to set (lay? light?) the Tumishèling fire. And the Bridegroom, after lying with his wife, washes himself and comes out to dance at the Tumishèling fire. When he has danced and gone home his father and mother make *mūl* (gruel) for him and he eats it. They call it *Ōtiki Mūl*. It is a custom obtaining from ancient times.

For the Bride they prepare two or three large bags of parched grain and dried apricots (and bring them) for the wedding from

18 *iw'atate tsil nutin* — lit. "pouring water over his body" an idiom for "washing oneself". It is noted that he does this in private.

22 *sərmotsiq* — A note states that the supplies mentioned are brought by the girl's relations to her father's house one day before the marriage.

bat'eriŋ eča'n. Hičuk a'lto čukan han'i o'ča'n. Han pfatanulo
 diram ečan. Han delgusanulo han'i'e del ečan. Han mančan ečan.
 Han gaŋi.en ečan. Han čumare ši.en, han dawan, han čidi'nan ya
 de'kan ečan. Han muču'skan ečan. Han šapo'san ečan, ya gali.en.
 5 Han kama'n ečan. Čumarpa dustsakər "mut'e'ŋe" se.iba'n.

Faqtat. Čaŋa dakuruman bila.

1 *pfatanulo* — Ms. has *pfataŋulo*.

her father's and mother's house. And they prepare for her one *chuq* (= 24 lbs.) or two *chuqs* of apricot kernels, and they provide *dīram* on a tray, and apricot-kernel oil in an oil vessel, and an adze and an axe and an iron brazier (trivet?) and a griddle and a Kashgari or Indian metal cooking pot and a bread-turner, and a quilt or blanket, and a numda.

The iron-ware (and?) domestic articles they call *mutēngi*.

That is all there is to say.

No. XXXIV.

U.i'rumər utsi.ate etasə Dastu'r.

Hir ya g'usan u.i'rumən ke, ji di.u'samər, qıbla yakal ufati no'tan j'e'ək no'tan tikate fat o'čə'n. Da u'l'əumuts uri'nqate liş o'čə'n. 'Utiñ uri'n'çiñ du'n no'k ž'e'k o'čə'n. Ho suku'yu.ε tsil dusun d'ε'sqaračə'n. Xalifa di'n kafan dauyu (or, day'u) netan (t)sər e'čai i. A'l'tər wa'l'ti
5 qaš latt'a kafan e'čai.i.

Šeri.ate dasturate γusulu.ε ni.at netan hirər aminan ja'm jamə'tane i'rum iner laq balkate j'e'k ne γusul e'čai.i. Ho tam ε'dilumər n'εspin kafan 'ε'čə'n (or, kafan etuwaš'čə'n).

Ho hiri ke gušinqants gati numa her'č'an. Du'n nuh'er čiš ditsun,
10 čišate gutas ny'uwešin tak netan gušinqants ke hiri h'er'čume hartsum gutas d'i'usa'n. Gušinqants anda'zan a'lto ta gaz eka nu'n pfer me.ibə'n.

Axo'ndəro gati numa salwa't se.ime mazaretər gutas nitsun t'e'le čištsum d'eskun, nima'z 'e'čə'n. Nima'z netan mazər tai.a'r bil'a ke nitsun ja'mane ya xalif'a mazərər d'eskuč'ai.i. D'eskun qıblai.i yaka-

utsi.ate — v. Vocabulary s. v. **tsi*.

1 *u.i'rumən* — A departure from the usual practice of making the verb agree with the last element of a compound subject.

di.u'samər — An ambiguous form being as it stands, the 3rd. pl. plup. + -ər, but it is probably to be taken as *di.u'sumər* the 3rd. pl. static pc. active + -ər.

4 (t)sər e'čai.i — glossed "he cuts (the cloth)", but the meaning is probably rather, 'he tears off a piece' (the right length).

6 γusulu.ε ni.at — glossed "the washing prayer for the dead". The -u.ε is puzzling. Perhaps it is merely the pron. "they", "the people present".

7 *iner* — dat. dependent on γusul e'čai.i.

ε'dilumər — Caus. form with simple trans. meaning.

8 *n'εspin* — v. *ε'spi.as*. After being dried the body is rubbed with oil.

No. XXXIV.

The Custom in regard to Funeral-Rites for the Dead.

When a man or a woman dies, on their giving up the ghost, (their relations) put them on the ground stretching them out with their forehead facing the Qiblah. Then with their hands they close their eyes and for a little they bend and straighten their legs and arms. Then the relations fetch water and heat it, and the mullah comes and measures the shroud and tears it off. He makes the shroud of twenty-four cubits of cotton.

According to the Sheriat custom some relation of the man's, repeating the prayer for the washing (of the dead), lays the dead man out naked on a plank and washes him. Then having washed him and dried him they put him in the shroud.

Then the men and women collect together and weep. After weeping for a short time they fetch the bier and placing the body on it and tying it there the women and men take the body out of the house, weeping as they do so. The women, after going with it about 200 yards, turn back.

The mullahs together carry the corpse to the grave, repeating prayers as they go. There they take it down from the bier and recite prayers. Then when the grave is ready a relative or mullah lowers the body into it, and they lay the body down, turning it to

8 *kafan etuwaščarn* — This is the original reading and probably stands for *kafan.ate waščarn*, 'they put it down on the shroud'.

12 *gati numa* — probably here means "all together", "jointly" rather than "having assembled".

14 *deškvč'ai.i* — It seems an arduous task for one man.

latər fər netan jək netan, 'iskilatum kafan fatar n'etan d'oγum
iriŋ 'eški ne.etan γauyum iriŋ 'epatate jək ne'tan fat eč'a'n. Haŋ
γ'usan ke ditsun eški eč'a'n.

Ho xalif'a imo mazərulum itsoŋ 'ekušeljume ho'lə du'sai.i. Ho
5 batəŋ wa'rč'a'n, yate tik gič'a'n. Tik nik'in mazəre kalib di.us tsil
tič'a'n. Ho axondəru.ε aiy'a γatai.i ba'n. Aiya nusen duw'a eč'a'n.
D'uwa n'etan mazər ke batəŋ dusumantsum baxšiš dumərč'a'n.
Ho mazərtsum da'l me.iba'n. Talo badaŋ guts'ərumər axondəru.ε
mazərate baŋ (or, ba'ŋ) qau ečan.

10 Se.iba'n mazəratum talo badaŋ gi'mər altan sisik mazərulo gutas
epaçər juč'a'n. Hin i'k Nakir bila, hin i'k Munk'ir bila. U'ε dun
gutəsər, "qum be.izn illa'h" senumər, gutas di.'e'ci bi. Di.'en wa.o
qa'u ne tutar m'azərulo hərt (or, hart) maibi, mazəre battse yatis
ye'ci bi, da xat huru'si bi. "A'ya, mama, nana, ka'ko" nusen qau
15 ečai.i. Mentsum ke juwa'b ač'učila. Ho Nakir ke Munkire itsimo
doγ'əruša'n. Itə'tsum ax'ondəru.ε baŋ qau ečan, "Haza'r ise gutəsər
sawar'b me'mi.ε" nusen.

Mazəratum da'l manum sis ha'lər jučan. Ha'lər dumər suk'uyu.ε
daudo or dusuč'an, nasirpa oč'an. Šəmər sukuyu.ε ha'lum u.irumə
20 ha'lər šəpik diša'n. Ho iskikuts manumər čira'qə huy'əs qaš eč'an.

1 *doγum* — I take the correct form to be *doγum*.

2 *eški* } **-aški* was twice explained to me as "bed-head" i. e. where one's head is
3 *eški* } when one is lying down. The Hind. equivalent was given as *sirhana*.

**-aški* was also given me as the equivalent of "pillow". It is probable that
the hand is put beside the head, and the clod under the head as a pillow.

2 *ne.etan* and *ne'tan* — The long vowel suggests that the pron. prefix is doubled:
"they put it for him" v. § 240.

5 *mazəre kalib* — glossed "they mark out the shape of the grave with earth and
pour water on the mound". The word here undoubtedly denotes the 'mound'
over the grave. It is of course the P. Ar. *kalīb*.

7 *mazər* — requires a verb "dug", "prepared", *dusumən* relating only to *batəŋ*.
dusumantsum — The form is that of the 3rd. pl. pret. + *tsum* and is probably
to be regarded as the static pc. active + *-an* + *-tsum*. Cp. §§ 328, 329 g.
'They ask pardon of', i. e. 'they thank, those who have done the work'.

8 *da'l me.iba'n* — probably, "they remove from the vicinity of", not literally
"they get up from on".

9 *baŋ, ba'ŋ* — probably this should be the *fatiḥah*. A note adds that the mullahs
ask for forgiveness (*baxšinda*) on the tomb.

face the Qiblah, and undo the shroud from over the face and put the right arm under the head and lay the left arm along the side of the body, and so they leave it. They also bring a clod of earth and put it as a pillow.

Then the mullah, obliterating the marks of his feet in the grave, comes up out of it. After that they place flat stones over the grave and throw earth on the top. And they make a mound over the grave and pour water on it. Then the mullah recites verses from the Qur'an and offers up supplications. After this (the relations) ask pardon of those who have (dug) the grave and brought the stones. Then they withdraw from the grave and when they have gone seven paces the mullahs cry out the call to prayer over the grave.

It is said that when they have gone seven paces from the grave two persons come to the dead body in the grave. The name of the one is Nakir and the name of the other is Munkir. When they come and say to the corpse: "Arise with God's permission," it gets up. It starts up with a shout in the dark grave and its head strikes against the stones over the grave and then it sits down again. And it calls out: "Father, Mother, Uncle, Brother!", but answer comes from no one. Then Nakir and Munkir interrogate it. For this reason the mullahs cry out the call to prayer, saying: "Perhaps it will count for merit to the corpse."

The people who have left the grave come to the (deceased's) house. On their arrival there the relatives bring them *daudo* and put it in their mouths. In the evening they bring food from the houses of the relatives to the house of the deceased. Then when three days are up they slaughter the *chirāq* goats ("Goats of the Lamp.")

11 *hin ik* — i. e. *hine ik*.

16 *hazar ise gutasər* . . . — or possibly: "perhaps the deceased has some merit".

19 *nasirpa oc'an* — glossed: "put it in their mouths by force".

20 *iskikuts* — apparently comes to be a technical term: "The Three Days" or "The Third Day". So also *Čirāq* the "Day of the Lamp" being also the third day, and *talekuts* "The Seventh Day". If *iskikuts manumər* means "on the three days being completed" then the day in question would be the fourth day; but my impression is that the phrase means: "On its becoming the *iskikuts*". Similarly for *talekuts*.

Gur hičukan thəiba'n. Huye'se čape ka detsirča'n, šərbat eča'n, gəri 'espalja'n. Čiravq 'espal'asulo ax'o'ne čiravq nərma γatai.i bai.i. Gute dastur Pir Ša Nə'sire Xisrau.e hukumate ečan. Filta taš xa axone γatai be.i. Faš manumər filta p'fetiŋ tsilər niki'n 'ulače.ər 5 d'emičan. Ho šapik šiča'n. Axo'nər itsi're hanik ečan. Huye'se bat yətis yuč'an.

Talekuts xa' i'rumə ha'le suku'yo rač no huruša'n. Besan duro manimi ke ər ečan. Talekuts manumər qura'ne šapik ečan. Ho 10 u'imo ha'lər nišin traŋ ne ni'en i'rumə ha'tsum duwašača'n. Talekutum daman ke ha'tsum ho'le di'uša'n. Ho er xa'tir ne iriŋ dumər ničan.

Čiravq 'espal'asulo han huye's šičam. Talekutum qura'n γatanasər usko wa'lto huye's da to'ruman malta'raŋ ixərčam. But xərč umai.i bam. Tam'inomutum Aya Xə'ne hukumate Thame fat otai.i. 15 Čiravər han huye's ši.as hukum etai.i. Han maltašan, hičukan pfalo šapikər hukum eta'n.

Faqat.

1 *thəiba'n* — from *thana's*.

2 *gəri* — a "light" here means "crusie" furnished with kernel oil and cotton wick, but it is officially a *čiravq*, P. *čiravq*.

espal'asulo — 'at the time when they light the lamp, the mullah reads . . . '.

This is not very satisfactory; perhaps the meaning is: 'while they burn the lamp', 'while they keep the lamp burning . . . '.

3 *filta tašxa* — a note elsewhere states that: "prayers are read by the mullah and an assistant till the lamp goes out".

5 *šapik šiča'n* — this is the wheat and goat- or sheep-flesh mentioned above. A note elsewhere says: "12 seers (i. e. 24 lbs.) of wheat are pounded up and salt, ghee and the mutton are added. When the lamps are exhausted this is eaten. The sheep (before being killed) has its legs washed and antimony put on its eyes".

7 *rač no* — implies a plural object. Perhaps: "looking after them (i. e. the people of the house)".

8 *talekuts* — vide note on *iskikuts*, p. 312 l. 20.

They pound one *chuq* of wheat and cook it with the goats' flesh and they make *sherbat*. And they light a lamp and the *akhond* then reads the *chirāq-nāma*. They practise this custom in accordance with the commands of Pir Shāh Nāsir i Khisrau. The *akhond* reads until the wick is burnt out. When it is finished they put the ashes of the wick in water and pour it out in the *ulachi*. Then they eat the food, and for the *akhond* they make a dish of the breast of a goat and they give him its skin and head.

For seven days the relations remain keeping watch in the house of the deceased, and they do whatever work turns up for the people of the house. When the seven days are up they prepare the "Qur'an Food." Having eaten of this they divide and take (what remains) and depart from the house of the deceased to their own homes. At the end of the seven days they also fetch the master out of the house. Then, after respectfully kissing his hand, they depart.

At the "Lighting of the Lamp" they used to eat one goat, and after the seven days reading of the Qur'an they used to slay three or four goats and cut up ten pieces of ghee. They used to be at great expense. (But) From last year (i. e. 1923) by order of the Agha Khān the Tham has made them give this up. He has permitted the eating of one goat for the Chirāq, and for the Qur'ān Food he has permitted one piece of ghee and one *chuq* of grain.

That is all.

12 *šičam* — perhaps in its special sense "slaughter".

talakatsum — is probably adjectival, rather than ablative ("after 7 days").

13 *toraman* — is glossed "ten pieces", otherwise I should have taken it to be "so much", "that much", "the same number (i. e. 3 or 4) of . . .".

No. XXXV.

Nauro'se ČAGA.

Nauros Hamale iski.ulo eča'n. Thame han h'əran nišin šapik n'etan šab'arinər d'iušai.i. Ūsko g'irimuts bur'i'e očaj.

Tham ke uy'onku.e da Hunzu.e uy'on tamaša bar'enašo hiri ke gušinqants šu'a gatuŋ nup'el uy'oqičinq ečan. Thame wazirər da 5 beruman ak'abərtinqər Naurose gatuŋ or'ečaj.i.

Ho š'abarinqər dun g'iri e čop ne deviča'n. Uy'ontsum uy'ər Wazire tsayəra diš'ai.i. Ho Gušp'urteru.e diša'n, Akabərtəru.e diš'a'n. Amine g'iri d'elimi ke ise g'iri iner y'u'čaj.i. Y'u'mər Thame irinq dumərča'n. Haŋurki.ue girimuts iski h'e'si čap ne dolš aiy'o'manuman ke g'iri- 10 muts 'e'ğərašo beriču.ər u'yas dastur bila.

Nezabərzi ečan; bula delja'n; bitan muwašča'n. Gušinqants ke dasiw'ants gaško n'uyen nun bas'eŋulo thaviko j'o'ŋe šərko'tse tak no'tan qu' mai.i ba'n. Šabarine girāš'a'n.

1 *iski.ulo* — Note the regular use of the cardinal numbers in stating the day of the month, sometimes with *-ulo* and sometimes with *-ər*.

nišin — the special use of *ši.as* in the sense of 'killing for a feast'.

3 *Tham ke* — here and in line 11 on page 318 the MS. has *Thamko*, but the final vowel of the *ke* has probably been affected by the initial *u-* following. There is no evidence for a plural *thamko*.

Hunzu.e uyom . . . gušinqants — This phrase is rather obscure *bar'enašo* can hardly be taken as meaning "going to see" or "in order to see". It is an agential adjective 'those who go to see'. *uyom* probably qualifies *hiri ke gušinqants* and not *Hunzu.e*. It usually follows the noun it qualifies, but not always.

7 *tsayəra dišai.i* — *tsayəra* was explained as "archery", but *dišai.i* refers to the horse. The general meaning is: galloping down the ground and shooting at a mark with a bow and arrow.

No. XXXV.

About Naurōz.

They hold Naurōz on the third of Hamal. The Tham slaughters an ox and prepares food and brings it out to the polo-ground. He gets them to make three marks of silver (for an archery contest).

The Tham and the notables and all the men and women of Hunza who go to see shows put on their best clothes and smarten themselves up. The Tham provides Nauroz clothes for the Wazir and some of the elders.

Then they come to the polo ground and make a heap of earth for the mark and set it up. First of all the Wazir gallops down (and shoots his arrow at the mark). Then the Gushpurs do so, then the elders. If anyone hits the mark (the Tham) gives it to him; on which they kiss the Tham's hand. If the horsemen in three shots are unable to hit the marks then it is the custom to give them to the bandsmen.

They also do tent-pegging and play polo. And they put on a female Bitan (to perform). And the women and girls take ropes and go to the gardens and tie them to the boughs of tall apricot trees and swing. And the people dance on the polo ground.

9 *dolš* — originally written *delš*.

11 *nezabarzi* — It is said that till the British came in 1892 it was the practice, while carrying the lance under the right armpit, to take the peg on the near side of the horse; which must have been an exciting performance.

muwāšān — glossed H. *qarlte hai*; alternative *mogirāšan*.

13 *qu* — this diversion is said to have been originally taught by Fatima.

Tsor Tərakutsan Thame hukum ne girašer d'eičai.i. In nik'irat
 bas'u'mər B'altite Traṅfa giraš'ai.i. Da Yərpa girašai.i. Da Ganeše
 Traṅfa girašai.i, da Altite Traṅfa girasai, da Haidərabə'de Traṅfa
 girašai.i, da Ali.abə'de Traṅfa girašai.i. Ho ak'ilate turma alta
 5 kanantse Traṅfatiṅ uy'on tsirtse 'ogiraša'n. Da Thame mənər rak
 etimi ke 'ogirašai.i.

Ho tamaša faš man'u'mər ban'o dišan. Tsor Baltitkutsər uča'n,
 Ganiškutsər učan, yate Altitkutsər učan, Haidərabə'dkutsər učan,
 Ali.abə'dkutsər učan. Tsirtse bano učan Mišgar'tsum Maiy'un xa,
 10 balke Matum Daskutsər ke učan.

Ban'o u'mər Tham ke uyonko hakičəṅər ničan.

Nauro'se ite guntsulo uy'onə h'akičəṅulo bukak d'otsirča'n.

Faqt. Akilate qadimtsum mira's bila.

7 *bano dišan* — Note: "It is brought from the Masjid near the end of the polo
 ground or above it". I don't know if two masjids are here referred to. There
 is one on the hill side just above the polo ground and somewhat to the West
 of the middle of it.

Each of the twelve sections is called up by name in turn and its share is
 handed over to it.

12 *bukak* — Beans have been associated with the spirits of the dead in the beliefs
 of some peoples, e. g. the Romans.

In Hunza on this occasion necklaces of beans are made and put on the
 children. Children not so provided try to snatch the necklaces of the more
 fortunate.

First the Tham gives the word and makes one of the Terakuts stand up to dance. When he has danced and sat down again the Trangfa of Bältit dances. Then the Yerpa dances; then the Trangfa of Ganēsh; then the Trangfa of Altit; then the Trangfa of Haidarābād, and then the Trangfa of Aliābād. In this manner they make the Trangfas of all the twelve villages dance, one after another. And then the Tham makes whomever he pleases dance.

Then when the show is over they bring the Bano. They give it first to the people of Bältit; then to the people of Ganesh; next to those of Altit, and to those of Haidarābād and to those of Aliābād. They give the Bano to them in succession (one lot after another) from Misgār down to Maiyūn, and they give it even to the people of Matum Dās.

When they have distributed the Bano the Mir and notables go off to their houses.

On the day of Nauroz they cook beans in all the houses.

That is all. From ancient times such is the custom.

No. XXXVI.

ŠIKAMATIŃE ČAGA.

Hunzulo joŋ dox'ərčume Zuŋ'a'tiŃe gir'amulər asku'riŋ di'mər (or, di'mi kε) han dastu'ran qadi'mtsu'm bilum, i'te i'k Šikamatiŋ se.iba'n.

Šik'amatiŋər ha'lum jama'at ud'im kε han pfi'ti eča'n (or, ečam).
5 Pfi'ti makuči kaman γuto'pus eča'n. Ise.ulo čutan del tiš eča'n.
Ise pfi'ti.ε i'k Keči Kiča'li se.iba'n.

Be'ruman deniŋ maŋ'i Šikamatiŋ Hunzulo aiy'eča'n.

1 *dox'ərčume* — An instance of the rather rare use of the Absolute Pres. pc.

The opening of the blossom begins first in the lower and warmer parts of the valley and gradually extends up the valley and up the hill-sides as warmth increases with the advance of the season. On the hillside facing Nagir one may see the apricot trees at the higher levels still in full blossom when those at the lower levels have shed their flowers.

giramulər — i. e. when the trees on the boundary of the lands belonging to the *Zuŋ'atiŋ* community came into blossom. All this part of Nagir is in full view of Baltit and the adjacent populous tract in Hunza which contains the villages of Ganesh and Haiderabad, Aliabad and Hassanabad.

The custom is described as a Hunza custom. I do not know whether it does, or did, exist in Nagir.

No. XXXVI.

The Shikamating.

In Hunza when the apricot trees are coming into blossom and the blossom has come (up the valley) to the village of Zungátin there was from of old a custom which they call the Shikamating.

For the Shikamating the people of (each) house make a *pfiti* (a thick cake of bread) for each person. In the middle of the *pfiti* they make a slight depression and into it they pour a few drops of oil. They call the *pfiti* "Kèchi Kichāli."

For some years now they have not kept the Shikamating in Hunza.

4 *εδάμ* — "they used to make" — the custom being now obsolete.

5 *γυτοπος* — the hollow is made by pressure with the thumb.

εταν δελ — *ετ* and *τιδ* both seem to mean much the same thing 'a drop', 'a very small quantity of liquid'. With *ετας* each seems to be used in the sense of 'to pour a few drops'.

7 *μαν'ι* — 3rd. pl. y of the short form of the pret. of *μαναs*.

αιγ'εδαμ — It was stated that the custom was abandoned in 1922 as an excessive or futile expenditure, "*φazu'l xaré*".

No. XXXVII.

O·di.e Dast'ur.

Hunzumo huy'e's term'iņer Mai.i.e turmatsindi.ulo tsuč'a'n. Wa'l-kutsan tsučer duwa'sumər Čərbu'e qau ečaji: "Wa, j'imale O·di usərkaS bila. Mai.i mai.imo tsir čau aiyot'in," nusen.

Ho Diramitiņe tsire mamu gati čau no 'alto iski č'urkaS gunts 5 ke Wazire ha'lər dusuč'a'n. Ite mamu ma'š ne šapike ka Wazire eču.ane ka ya ire ka Diramitiņe hin huyeltərtsan ne.iyən Tham i'tse e'ečər tsuč'a'n. Thame ha'lər nutsun "bismillah" ne'tan i'tse eča'n.

Ho Ganišum, A'ltitum da Tu.a'ntse o·di.e mamu Thamər dusuč'a'n. 10 Diramitiņe tsir wa'lkuts mamu čau.u no Wazire ha'lər gati ne

2 *O·di usərkaS* — altered from *isərkaS* which appears in the following note: "He shouts from a high place: *La' tsordinər O·di isərkaS bila. Wa mənə tsir čau.u aiyot'in*". I do not know the exact meaning of the phrase. The only explanation I have of *O·di* is that it is the "day" on which milk is collected etc., but that must only be a secondary usage of it.

None of the known meanings of *-*sərkaS* or *isərkaS* is obviously suitable: 'to bring' (a weapon etc.) 'down'; 'to strike (a blow) with'; 'to leave' (behind), 'to put down'; 'to divorce' and perhaps 'to let', 'permit'.

Possibly the idea is 'to leave' i. e. not to take the milk for oneself, or 'to keep' it in deposit.

In either of these cases *o·di* would refer to the 'milk'; but we have *o·di.e mamu* "the Odi milk" in l. 9 below.

The plural prefix of *usərkaS* might be because the *o·di* was conceived as being in large quantity. *O·di* would have to be x.

3 *mai.i mai.imo* . . . — Literally: "Don't you yourselves milk your own

No. XXXVII.

The Odi Custom.

On the fifteenth of May they take away the Hunza flocks to the grazing grounds. When four days remain to the (time for) taking them away the Cherbu calls out: "Ho, tomorrow the Odi is to be kept. Do not milk your goats for yourselves!"

Then the Dirāmiting milk their goats and collect the milk and every day they bring two or three pumpkin-vessels (full) to the Wazir's house. They boil the milk and making a Dirāmiting herdsman carry it and some bread, in company with a brother or son of the Wazir they take it to get the Tham to handsel it. They take it to the Tham's house and get him to say "Bismillah" and taste it.

After that they bring the Odi milk of Ganish, of Altit, and of the New Settlements to the Tham.

For four days the Dirāmiting milk their goats and collect the milk at the house of the Wazir and make four or five vessels of

goats", but the sense and a gloss make it 'don't milk your goats for yourselves'.

The alternative given in the first note above is even more indefinite: 'let none of you milk goats!'

4 *tsire mamu gati çau no* — This appears to be an attempt to telescope *tsir çau no* and *mamu gati ne*. But possibly it means "milking their goats all together".

7-8 *iltse eçer* — *iltse* appears to be **il* + *ts* 'on his lip', *eçer* is the causative of *ças* 'to make him put' v § 240.

wal'to tsundowan d'iltəriŋ netan, da maska ke d'iltər nuk'a WΔzire ha'lum Thamər tsuč'an. Ho Thame or besan mirma'ni (or, merma'ni) ečaji. U'imo ha'lər juča'n. Ho Diramatiŋe huy'e's terinər tsuč'an.

5 O'ditsum yər ne mene huy'e's terər tsuman ke han baskarəte jərpa oča'n.

1 *diltəriŋ* -- is glossed as "bowls of buttermilk".

butter milk and carry the butter and buttermilk away from the Wazir's house to the Tham. Then the Tham gives them some present and they return to their homes. After that the Dirāmiting take away their flocks to the grazing grounds.

If any people take their flocks to the grazing grounds before the Odi they fine them a ram.

No. XXXVIII.

Gin'ani.ε Dast'ur.

Yerum zaman'atsum dastur bila Serat'ane turmatsindi.ulo den gərurum di'mi ke Ginani mai.i bi, den çayurum di'mi ke a'ltərulo Ginani eč'a'n.

Həri.ε p'fal nuka hale iw'at manimi ke ho Thame wazir ke 5 ak'abirtıçe ke doγarušai, ax'on savatər 'ebərebai.i: "Amit guntse Ginani 'ečan ke" nusen. Axone kıtıpulo nup'əren gunts muqarar eč'ai.i.

Ho Ginani.ər alta'ıuts duw'a'sumər usta'dtiņ dutsun Thame hiņtse ginani.ε həri'p 'oγərč'a'n (or, očan). T'orimi baja xa n'eγər ustatiņ 10 nič'a'n.

Altul duw'a'sumər Čərbu.ε qau.u ečai: "Wa ful'ana guntse Ginani ši.as bi. Matanum terminər nama'n bur'us ditsu.in," nusen. G'onšere g'on maniš xa usta'tiņ həri'p eč'an, bese ke: "Gəribtiņ b'a'man uy o'n d'oyelin xuš umanšan" nusen.

15 Da Ginani 'ešiš xa həri ipfupərəs ap'i. Jotphat ke kana.o

2 *Ginani* — It is held later in *Gujhal*, the Upper Hunza valley. The term *Ginani* seems to apply originally to the small quantity of barley which is torn up and brought into the house, see line 8, page 328, and to the grain of it which is eaten, see line 11 page 328, and then generally to the festival associated with this sampling of the crops.

4 *p'fal nuka* — *p'fal ganas* seems to be the idiom for "coming into grain, developing grain".

hale iw'at — appears to be literally "fox's body" (*-wat). It was explained that the term is used to describe corn when the ears have turned yellowish or reddish i. e. the colour of a fox's fur.

5 *ak'abirtıçe ke doγarušai.i* — *ke* was here substituted for the original *ka* ('with').

No. XXXVIII.

The Gināni Custom.

It is the custom from ancient times that the Gināni be held on the fifteenth of Seratān if the year turns out hot, but if the year is cold they celebrate the Gināni on the twentieth.

When the barley has formed grain and the ears have turned yellow, the Tham, after consulting the Wazir and Elders, makes the Akhond look for a favourable time, saying: "Which day should we hold the Gināni?" The Akhond looks in his book and fixes a day.

Then when eight days remain to the Gināni they bring the musicians and make them play the Gināni tune at the Tham's door. The musicians play till ten o'clock and then go away.

When two days remain the Cherbu calls out: "Ho, on such and such a day the Gināni is to be eaten. Go to the distant grazing-grounds and fetch in the *burūs*. All night till daybreak the musicians play music so that all the poor people may hear and rejoice.

Then, until the eating of the Gināni, rubbing the barley between

Perhaps the narrator had originally had some other verb in view, as *doḡarusa* is not elsewhere accompanied either by the general oblique or by the post-position *ka*.

11-12 *Ginani* *xi.as bi* — *bi* agreeing with *ginani* v. § 401.

13 *bese ke . . . nosen* — the grammar is rather confused. The meaning is: "in order that the poor people may be happy", but actually *bese ke* 'because' appears to introduce *nosen* "because they say (lit. 'saying') 'let the poor people be happy!'"

barman — a chance variant for *baman*.

15 *eršiš xa* — negative *a + i + •-šiš*.

očan. "Həri ipfu'pəruman ke Thame momus čur'uk ma'əči" nusen, ar očan.

Ho Gin'ani.ε hərip, Ginani ditsas (or, ditsasər) tai.ər manu'mər, ta'ne s'ərke.ulo tsordimo 'eğərčan. Tsor Thamo ta'nyum Ginani 5 dišər duwašačan. Thamo Ginani maltsum ditsumər ho ya're uyom nurn ditsas mira's bila.

Mälər nurn "bismillah!" netan Dehkarn Pir ke ni'likin ho həri pfy'u'en dipirtsin hə'lər dusu'čan. Hə'lə dusu'n pfyu.an həri širi-
10 daqotse tak eč'an. Pfy'u'an pfu.ate n'esqul n'ipupur p'latanulo diltər
dusun kapanulo həri.ε usko ya talo p'falo'ŋo hine hə'lum uyum
inər iski hə'ši ər kapanulo gičai.i. Ine šuk ečai.i. Tailate tsirtse
hə'lum jamat uyone Gin'ani.e p'al haha eč'an.

Ho Gin'ani.ε tamaša yat guntse eč'an. Ts'ordimo Baltit bula deljan.
Bula ni'dil Tham ke aka'bərtiŋ Thamo yate hə'lə basi'ər tamaša 'o'ečər
15 juč'an. Dumər Hunzu.e aka'bərtiŋe hə'kič'āŋulum Thamər buru's šapik
diš'an (or, duš'an). Tham mərakəulo taxtate huru'sai.i Wazir ka
aka'bərtiŋ ər u'imo dišulo huru's'an. Ho šapik šič'an. Šapik ši'mər
hə'lum jat'aqulo taniša etasər gati me.iba'n. Tham ke aka'bərtiŋ

1 *momus* — Note the sg. noun with the pl. pron. prefix cp. § 128. III.

ma'əči = *ma* + *-*əči* from *-*at.ıs*.

4 *tsordimo* — is glossed "first" but I think the correct meaning is "in the morning" as in line 13.

Thamo — this seems to be a gen. sg. in *-o*. Otherwise it is the pl. less the *-e* of the gen. See also line 14.

5 *ya're uyom* — This is 2. *ya're* = *yər* 'ahead', 'in front' etc. I take it here as meaning 'next'. Otherwise, taking it with *uyom*, 'all beyond this', 'all the rest'.

7 *Dehkarn Pir* — elsewhere recorded as *Pir Dehqarn* and *Diqomi Pir*. He is said to be that multiple and ubiquitous personality *Xwarja Xızər*.

həri — barley is used for the Ginani in Baltit and Altit; elsewhere, it is said, wheat.

8 *dusu'čan* — the object being *həri* (y). Originally *diš'an* was written *ginani* (x) being understood as object.

9 *nesqul* — MS. *neskul*

11 *kapanulo . . . gičai.i* — The sentence is not very clear. *Hine* 'one person', 'someone' is the subject of *gičai.i*. What is meant is that some buttermilk is put in the dipper (*kapon*) and a few grains of barley are added, and this is

the hands is not permitted; and they warn the small children, saying: "If you rub the barley the Tham will cut out your tongues for you," and frighten them.

Then when it is time to bring in the Gināni, they play the Gināni tune in the morning on the balcony of the Tham's palace. First they go from the Tham's palace to bring in the Gināni. Then when they have brought in the Tham's Gināni from the fields it is the custom next for all to go away and bring in their own.

They go the fields and say "Bismillah" and pray to the Dēhkān Pir and then they tear up a little barley by the roots and bring it home. Bringing it to the house they tie a little of the barley to the main pillar and a little they roast at the fire and rub it between their hands. Then they bring buttermilk in a bowl and three times in a spoon(ful of it) one of them puts 3 or 7 grains of the barley for the principal person of the house, and he laps it up. And in like manner all the people of the house in turn handsel the Gināni grain.

Then the next day they hold the Gināni sports. In the morning they play polo at Bāltit. After playing polo the Tham and the Elders come to the Tham's upper outside garden to make the people give a display. After they have arrived there they bring bread and *burūs* for the Tham from the houses of the Hunza Elders. The Tham sits down on a seat in the place of assembly and the Wazir and Elders sit down in their respective places and then they eat the bread. When they have eaten, the people assemble for an entertainment at the outside dancing-place, and the Tham and Elders come out and make them dance. First the Tham makes

then given to the senior person in the house who laps it up. This procedure is gone through three times. The word is more correctly *kaṣan*, but when the accent as here is on the first syllable the quality of the second vowel is not clear.

14 *bāsiṛ* — called the *Šim'al Barγ*.

15 *burūs* — here and in l. 9, p. 330 written *buruṣ*, owing no doubt to the influence of the *š* of *šApik*.

16 *ka* — for *ke*.

du's o'giraša'n. Tsor Tərakutsan 'e'giresəi.i. Ho tsirtse traŋfatiŋ da aka'bərtiŋ o'giraša'n.

Gus guya's ke tamašar uyo'kičiŋ netan jučan. Da hir sise biranče arakičiŋ di'usin num'in n'oršan jučam. Tham'ine ku'in 5 A-ya Xa'ne h'okumate mel minas arak minas fat 'otai.i. Ho du'yu'i xa giraša'n.

Du'yu'i manumtsum Tham meraka.atsum da'l numa gučəcai.i. Du'ŋ nuk'u'čen di'en A'ltitər sa'setumo bula deljər nice'a'n. Altitkutse ke buru's šapik duša'n. Šapik nišin bula delja'n. Nidilin u'imo 10 h'akičəŋər nič'an.

Gin'a'ni ne a'ltulanmo Pi.akmər eča'n.

Ho gur həreŋ nip'i'sər dərtsəŋ netan dərts gič'an.

3 uyo'kičiŋ — v. Vocab. s. v. *-yo'q.

tham'ine ku'in — i. e. 1923 and 1924.

11 Pi.akmər or Pi.aklmər — originally written Pi.əməŋər is said to be the word paŋəmbər.

12 nip'i'sər — ppc. act. of bisərkas.

dərts gič'an — the exact meaning or meanings of dərts are doubtful. The primary meaning is probably "crops that have been cut and brought and deposited at the threshing floor". I got it originally as the equivalent of "threshing floor".

All recorded examples of its use will be found in the Vocab. s. v.

one of the Terakuts dance and then they make the *Trangjas* and Elders dance in turn.

The women and children deck themselves out to come to the display. And the men used to come, after they had produced mulberry spirits and drunk and become intoxicated. This year and last year by the order of the Agha Khan, (the Tham) has made them abstain from drinking wine and spirits. Then they dance till midday.

When midday has come the Tham leaves the place of assembly and (goes and) lies down. After lying down for a little he gets up and they go off to Altit in the evening to play polo. The people of Altit also bring bread and *burus*, and when they have eaten they play polo and then go off to their homes.

Two days after holding the Gināni they celebrate the Piakmer. Then they cut the wheat and barley and prepare threshing floors and stack the harvest.

No. XXXIX.

Harvesting.

Hunzulo tsor həri'e derts bəriçän. Nupər gati ne ho yumaldi netan han šər'o'wan n'etan sərmutsiñ dertsər n'utsun uti'ba'n.

Utinasulo aki'l se.iba'n: "Diqo'ni Pirtsum (*or*, Pir Dehqantsum) bərkat dumərča ba. Bismillah, ya Xud'aiya! Da.asulja, ya Xuda'ya!
5 Da.Δsp'i'ren ya Xuda'! Iškašum bərkat eti, ya Xud'a!" Se.imi sərmutisulo utiba'n.

A'ltane utiba'n. Hine sərmutse i'ltse d'u'ibai.i, hine utibai'i. Ya're uy'o'n 'o'staqāčän. Ho n'urtin o'r qau.u ne duš'a'n. Durn, "Sum'an bərkat" se.iba'n. Ötinäs ine "baxt dolat" se.ibai.i.

10 Ho šapik nišin sərmutsiñ ha'lər dusu'n tsaγurər gičan. Ho gu're derts ke da bəru' ke dusu'n, da b'o'mo da ulji yərər gur-həri

1 *gati ne* — the grain is collected and put in a pit.

5 *Iškašom bərkat* — I do not know why Ishkashum should be regarded as particularly blessed or fertile nor why this small and remote district should have specially attracted the attention of the people of Hunza. Perhaps the Dehqan Pir was associated with it.

sərmutisulo utiba'n — *utinas* is used where in English we should use "fill", but the Burushaski idiom is "to fill something into something". The real meaning is probably "to pour" and the verb is probably connected with the ordinary verb *tinäs* 'to pour'.

6 *o'staqāčän* — A note says that this is in order that they may not cast the "Evil Eye" on the grain.

9 *sum'an bərkat* — I do not know whether *suman* is the 2nd. pl. pret. or the Static pc. passive + *-an*, of *suryas*.

I think the stress on the last syllable would be less unnatural in the pret. than in the pc.

No. XXXIX.

Harvesting.

In Hunza first they thresh the harvested barley. Having done so they collect (the grain) and make some thin bread and a cake of thick bread. Then they take big bags to the threshing floor and fill them (with the grain).

As they fill them they say thus: "I crave a blessing from the Diqōni Pir. In the name of God! O God! Fill my belly, O God! Fill me full, O God! Grant the blessing of Ishkāshum, O God!" Saying (these words) they fill the bag.

Two men do the filling. One man holds (up) the mouth of the bag and the other fills it. They make all the others hide themselves. Then the two men, when they have filled (the bags), call to the (concealed men) and bring them up, and the latter, coming up say: "You have brought prosperity!" And the filler replies: "(It is due to your) luck and fortune!"

Then they have some food and bring the bags to the house and empty them into the grain-bin. Subsequently they bring in the wheat harvest too, and then the buckwheat. And, setting aside wheat and barley for seed-grain and for funeral rites, they take

11 *boṃo* — not recorded elsewhere; it is perhaps for *boṃo* a possible plural form of *bo*. *wlji yārər* — exactly corresponds to Shina *yər fAtu* inverted. It is glossed Hindustani *age piḥe* which confirms the natural identification with the words **-lji* and *yər* but does not elucidate the sense in which they are used. Compare the term **-tsi.Ats* (Vocab. **-tsi*) also meaning 'funeral rites' which also seem to contain the idea of 'after', 'following'.

The grain is distributed as alms, *xairavt*, after a death.

n'o'usin, dišaki d'ivus sa'atse yai.iŋki n'etan, da sərmutsiŋər nikin d'o'rāsər yai.iŋale tsuč'a'n.

Yai.iŋguv'inər sərmutš ke hičuti pfi giyas dastu'r bila. Han pfiti.an ke e'r eč'a'n.

5 Ho do'r dusu'n tsayurər nik'i'n utiŋate 'etsič'a'n. N'ertsin tsayurate tayay ne fat eč'a'n.

Datumu šečər (or, šičər) uγ'ərīki 'i'tsi dorč'a'n. Ho T'umešeliŋər həri.e tsayurtse u.i'ltse eč'a'n. Gər'u'mo gu're tsayurtse u.i'ltse eč'a'n.

1 *yai.iŋki n'etan* — glossed "sifting", but literally: "making it millable, i. e. fit for grinding".

4 *er eč'a'n* — in such cases it is not easy to decide whether *eč'a'n* is to be taken literally 'they make', 'prepare' or in some specialised sense such as 'they allot', 'assign', 'present'.

5 *tayay ne* — the mud is used in some way to render the bin air-tight, whether by sealing the junction of the lid and body or plastering over the whole article must depend on the exact nature of the *tsayur* of which I am not informed.

the year's food supply out (of the bin) and they sift it in the sun. Then they put it into bags and take it away to the mill to be ground.

It is the custom to ladle out a *hichuti* (2 or 3 lbs. of grain) per bag for the miller, and they also make for him one piece of bread.

Then when they have ground it they bring it back and pour it into the bin and stamp it down with their feet, after which they seal the bin with mud and leave it.

They grind separately their daily rations for consumption during autumn, and then at the Tūmishèling they begin on the barley bin and in spring they begin on the wheat bin.

In Gilgit grain is kept in a *kotal* consisting of a wattle frame which is plastered over with mud. In Persia large clay vessels *xum* are used for similar purposes. The mouth is closed with a lid and the junction is sealed with mud.
 7 *šecər* — if the idea in the mind is "flour"; *šicər*, if it is bread.
uyərzi — v. Vocab. s. v. **-γərzi*.

No. XL.

Herbərə Thamu.ər Dastur.

Tham hər dat'u'ər Setambər ya Akto'bərə, ya Sambul'a turmatsindi.ər ya a'ltarər, Herbərər 'eka walti alteran šadəršu ke aka'bərtni nuyen niçai.i. Aka'bərtni torumo turmatsundowan, da turmatsundowan mariñ sis, da tsilum šadəršo a'ltəran, miršika'rtni talo altambu.an, da
5 e'yərəšo usta'tiñ altambu.an, aštaiyo w'altuwane ka akilate niçai.i.

Galmitum ərbəb'tiñ da yə're berruman juwayo Čaman Gul xa' Tham yančər ju'as miras bila. Han huyə'san nišin da šapike ka girananulo noyən Bulčidasər yençi.ər diša'n. Ite i'k "ot'əq" bila. Ho Tham te'le n'u'rutin šiçai.i. Nišin Čaça Həra ni'mər guš'iñants
10 i'latər du'n Thamər ur'iñçiñ 'eltalai ba'n.

Ho tailatsum Tham yər hər'i'p eçume Galmit jataqulo dus'o'kiçai.i. Duso'kumər han h'aran Thamər de.içə'n. Yərum zama'nəvulo mira's bilum Thame hin šu'a akabəranər hukəm etumər ise hər

Thamu.ər — was a later addition to the title and the result is probably incomplete and ungrammatical. The intention is: "The customs observed when the Tham visits Herber".

Herbər — I have written as one word as it is sounded, but it is no doubt. *Her Bər* 'the Her Valley'. It is the upper portion of the valley of the Hunza river and, at least outside Hunza, is usually called *Gujhal*.

6 *ərbəb* — is the term for 'headman' among the Wakhis who form the bulk of the population of Upper Hunza. Wakhi influence is also apparent in some of the place names.

9 *Čaça Həra* — *čaça* is said to be a Wakhi word meaning "hurry up quickly". The name is given as *Čaça Hər*, leaving the *-a* to be explained.

10 *i'latər* — *il* is the 'edge' above a declivity, e. g. the top edge of the earth cliffs formed by the cutting of a river through an old alluvial or glacial deposit. It might, I think, also be the edge of a terraced field.

No. XL.

The Custom in regard to The Tham's Annual Visit to Hèrber.

Every Autumn, in September or October, or on the 15th. or 20th. of Sambula, the Tham sets out for Hèrber taking with him eighty followers and Elders. With ten or fifteen Elders, fifteen men of superior rank, twenty minor servants, seven or eight huntsmen, eight bandsmen and four grooms, thus he sets out.

It is the custom for the Elders of Galmīt and, in addition, a number of young men, to come as far as Chaman Gul to receive the Tham. Slaying a goat and loading it along with a supply of bread in a panier they bring it to Bulchi Das for his reception. It is called *Otaq*. Then the Tham stops there and eats it. When he has eaten and has gone on to Chacha Hera the women come out on to the edge of the terrace and wave their hands round in the Tham's honour.

(Proceeding) thence they keep playing music in front of the Tham (until) he dismounts at the Galmit dancing place. When the Tham has dismounted they present an ox before him. In former times it was the custom for the Tham to give orders to a distinguished Elder, upon which the latter, they say, seizing the ox and pulling

11 *tailatsom* — probably from *tele* 'there' and not from *tail* etc. 'such'. There seems to be a verb or two missing in this sentence: the party proceeds, music being played in front of the Tham until the Galmit dancing ground is reached, when the Tham dismounts.

12 *de.īdam* — "they make an ox stand", "they stand up an ox", or "they keep an ox standing for the Tham", a sort of technical expression for presentation.

(γᾰt'enċate) 'ilji.ər jaš ne doʷugun iltaltəriŋe guċ γᾰšap ne γᾰt'enċate deljam se.iba'n. Muto ite dastu'r kin Thame fat ortai.i. Hər duviyər mu ke d'ui b'a'n.

Ho terumanər Tham duso'k jataqe manate hər'utumər mamu.e
5 pfutu'k dusu'ċa'n. Thame "bismillah" netan kaman nišin ho
ərba'btinər doʷarušai.i: "Šura ba'na?" nusen. U d'aldi.en Thamər
"Xuš amadi" se.iba'n.

Ho Tham ulo ta'ŋər niċai.i. Šadəršu ke aka'rbertin u'i u'imo
qošinər niċa'n. Q'ošinər ni'mər or Gu.'i'ċu.e kuru'te daudau dusu'ċa'n.
10 Ho šamər ite guntsulo arba'be ha'le alta huy'e's šuċai.i. Da
han pušo'ri.en, turmatsindi ser mai'imi, n'ikər (or, nikhər) šərbat
eċai.i. Da turmatsindi ċuk gu're šapik netan Tham šadəršu.e ka
ha'lər itsu'ċai.i.

Alt'an Hunzumo Traŋfatin me.iba'n. U nu'nin šapik ċap ta'q
15 netan hanikuts tai'a'r eċa'n. Baskarate itsir Thamər kaba'b ne
məraka'r dusu'ċa'n. Hane itsi'ran ɣenišmur tsuċa'n. 'E'sumuts uyum
gušpu'rər amin manimi ke, tsuċa'n. Han 'ekinən Wazir manimi ke,
ya Wazir 'onimi ke ine eċu.ənər ya i'i.ər iċiċa'n.

Tham ha'le ni.əsər hiŋtsər ni'mər daʷo.əŋe jat'i' ke da to'mal da

1 (γᾰt'enċate) . . . — This passage is full of difficulties. The first γᾰt'enċate seems to be 'de trop'.

doʷugun — 'seizing'; ilji.ər jaš ne 'pulling it to behind or backwards'. A note explains: "pulling out by the horns and tail", but it is difficult to see how one man could pull it in two directions, or even one, and at the same time give it an effective blow on the neck with his sword. He probably has assistants who hold the animal and cause it to stretch its neck out. He then strikes it on the neck just in front of the shoulder. The explanation is probably that doʷugun is causative.

guċ — was explained as the 'front edge of the shoulder' but the word is not recorded elsewhere. V. Vocab. s.v.

γᾰšap ne — was glossed as 'straight down'. It is perhaps identical or connected with γᾰšap etas 'to wipe' and so possibly means "making a sweeping cut" or "following the line of the front edge" etc.

2 hər duviyər . . . — the exact sense is not clear. hər duviyər is glossed H. pakarneko i. e. 'in order to seize' which would be the ordinary meaning, but does not make obvious sense. And why does hər not have the suffix -tsə ordinarily required by dumnas? The idea seems to be that they still lay hold of the ox but do not slay it on the spot.

it backwards smote it with his sword straight down the front line of the (shoulder and) forelegs. Now the present Tham has made them give up this practice. (As) for laying hold of the ox, they still lay hold of it.

Then when the Tham, having dismounted, has taken his seat on the platform at the dancing ground, they bring a small bowl of milk to him. The Tham, saying "Bismillah," drinks a little and enquires of the Headmen: "Are you well?" and they, standing up, reply to the Tham: "You are welcome."

Then the Tham goes into the fort and the servants and elders go off to their respective lodgings. When they have done so the Wakhis bring them *Kurūtē Daulau* (a form of food).

Then on the evening of the same day the Headman kills two goats at his house, and then cutting up a lump of ghee, which may be 30 lbs. in weight, he makes *sherbat*. Then, having prepared 15 *chuqs* of wheat bread he conducts the Tham, accompanied by his followers, to his house.

There are two Hunza Trangfas and they go and cut up the bread and meat and prepare the dishes of food. They roast the breast of the one he-goat for the Tham and bring it to the place of assembly, and they convey the breast of the other to the Tham's consort. The kidneys they take to the senior Gushpūr if there is any. One liver they give to the Wazir, if he is there, or, if he has not come, to one of his brothers or his son.

When the Tham goes to the house and when he has arrived at

6 *šwa barna?* — said in Wakhi which is said to be "*bafterya?*" i. e. *baś*, 'good'; *tevi*, 'are'; *a*, interrog. particle.

The equivalent Wakhi for the Persian *Xoš amadi* was given as *šukor ni.oz*.

8 *tarğər* — The Tham's official residence. It is scarcely a 'fort' and certainly not a 'palace' in the ordinary acceptance of the term.

9 *qošingər* — Shaw gives Wakhi *qoš* as "household, quarters, camp". It is also used in Sh. and Kho. It is here glossed 'inhabited house', but seems to mean "lodgings".

11 *nikər* — past participle active of **-xər.ās*.

14 *taq* — i. e. *taq* refers I think only to the meat, cp. l. 12, page 340 below. It was glossed "cutting up".

15 *baškarate* — usually 'ram'; here glossed 'male goat'.

19 *dayo.ayē* — a note adds that the Tham puts a little flour on his head.

maltaše hanik di.uš'a'n. Thame ts'ap ne b'Δ ne ha'lər nin uyum manate huru.šai.i. Ha daman ečuko'ne ka yo'rčilo daldi.en "xuš a'madi" se.iba'n. Thame "B'a'rakullah" se.ibai.i.

Ho hiñtse aka'bərtiñ ke šadəršo du'ñ n'o'urutin Wəzirər qau 5 ečai.i. Da Yərpa'r qau ečai.i. Ho tsirtse aka'bərtiñ ha'lər duš'a'n. Ho tsilum šadəršu kə duš'a'n. U'i u'imo diš muqarrər bila 'o'ruša'n. Ho Thame ir'iñ e'ebalčər maharəmane tsil dusu'čai.i. Thame n'e'ebal't da Δka'bərtiñ 'o'ibalč'a'n.

Šapik Thame ya're 'o'uša'n. Thamər yulč'in ke da asi'ri.e xam 10 eč'a'n. Baskarəte iw'aldaš šərbat ke šapike ka Tham ya're 'o'ša'n. Wəyto duld'o'ngi ke da han p'fatanulo pai.i ke da han šišanulo 'iran ke. Gulč'ine čap Thamər taq ečai.i.

Ho uy'oŋko uya're ke hanikuts o'ša'n. Tham ya'rəm čap Δkabər-tiñər da šadəršu.ər o'r bišač'a'n. Alta yatumuts huy'e'se ke mai.i 15 bi.en. Han šapike ka beriču.ər u'č'a'n. Han aštaiyu.ər u'č'a'n. Mir Šikərtiñər Tham ya'rəm du'ma u'č'a'n. Da udi'mate alta hanikuts u'č'a'n. Badigardər tsundo hanikuts u'č'a'n.

Da Thame jama.Δtər ke šapik hanikuts o'tsuč'a'n. Gušpurtəru.ər ke han han hanikuts otsuč'a'n. Gušpurtəro Tham ke Δka'bərtiñe ka 20 xoninda'ke ha'lər ju.Δs ap'i. U'ər u'imo qušər otsuč'a'n.

Ho šapik nišin Tham du'šai.i. "Ma'r bərkət!" senumər, "Sabe j'o'n bərkət!" se.iba'n. Thame ka hiñtsum hole za'q daman jučai.i.

Ho xonindaqe ha'lum wəzire.iki šak da šərbat nipišan šapike ka

7 'e'ebalčər — causative: 'to make the Tham wash his hand'.

9 asi'ri.e — glossed "Gujhali assistants".

xam — the x is marked here as peculiar and qh is given as an alternative.

11 han p'fatanulo pai'i — 'curds in a bowl', i. e. a bowlful of curds.

16 udi'mate — 'for each lot of them' i. e. the musicians, the grooms and the huntsmen.

19 o'tsuč'a'n — "they make them take away" i. e. 'they send' sc. 'from the house of the entertainer'.

20 xoninda'ke — a Wakhi word xon is 'house'; xonin is probably for the ablative form xonen; Δak was explained as 'hospitality'. Another note gives the combined word as meaning 'the person in whose house the Tham is'. So here and in l. 23 one might take xoninda'ke, xonindaqe to mean 'master of the house', 'host' or 'entertainer'.

In that case xonindaqič'iñ in l. 12, page 342 apparently means 'hospitalities', 'acts of entertainment', and is probably the pl. of an abstract noun xonindaqi.

21-22 sabə jom bərkət — Wakhi sabə (= sava?) 'your'; jom life.

the door, they bring out a bowl of flour, and *ispandur* smoke, and a dish of ghee. The Tham touching these and kissing (his fingers) enters the house and sits down on the large dais. The master of the house and his brothers, standing in the centre part of the room, say: "You are welcome!" "God bless you!" replies the Tham.

Then he makes the Elders and followers sit down for a little at the door and he calls up the Wazir and then he calls up the Yerpa. Then they bring the Elders one by one into the house, and then they bring in the inferior followers, and they make them sit down in their appointed places. After this a personal servant brings water for the Tham to wash his hands, and when they have made the Tham wash his hands they make the Elders wash theirs.

Then they set food before the Tham. The Head Cook and the assistant cooks prepare vegetable soup for the Tham and put the hindquarters of a sheep and *sherbat* with bread before him. Also four cakes of thick bread, and curds in a bowl, and cream in a cup. The Head Cook cuts up the meat for the Tham.

Then they place dishes of food before the leading men, and the meat that is in front of the Tham they dispense to the Elders and followers. There are also the two heads of the goats: one of these with some bread they give to the musicians; the other they give to the grooms. To the huntsmen they give the fat tail (of the sheep) which is in front of the Mir. They give two dishes (of food) to each party separately. To the Bodyguard they give five dishes.

Then to the Tham's womenfolk also they send bread and dishes of food and to the Gushpurs they send one dish each. The Gushpurs are not allowed to come to the host's house with the Tham and Elders. They send the food for them to their various lodgings.

When he has eaten the Tham comes out. He says: "Blessings on you!" and they reply: "On your life blessings!" The master of the house comes out in front of the door with the Tham.

23 *har'um* . . *hanik bi* — the sentence is grammatically obscure and probably faulty, *har'um* unless it is adjectival, seems to require a verb, such as "they carry away from . . .".
wazir'eki — an alternative reading is: *wazir'er han* . . .
nzpišan — is the p.pc. active of *bišaiyas* used absolutely.

hanik bi. Da ərba'b ke Hunzu.e altan Tranfatiñer ke han han šak
nipišan hanik bi. Da əsi'ri.ər alta huy'e'se bi's ke ešumuts da
bat'oño bitsa. Da usta'diñer han tusp'uran qadimtsum bi. Ise hik
del šərbatatum uči.əs mira's bila. Ho in'e ha'lum tsordinər ke ise
5 sabu'rmo šapiktsum n'o'isin quru'te tsam'ike ka mərəkar dusu'čə'n.

Ak'ilate Tham Herbəre hisan ya alt'osan hurutimi ke hər gunts
tərka'ane alta huy'e's da han pušo'ri da turmatsındi čuq p'alu.e
šapik ke šərbat netan Tham ha'lər itsu'čə'n. Ak'abərtiñer gunts
Thame ha'yurər šiqa u'y'u.i bai.i. Wazirər tsundo hakičəntsum sıqa
10 i'yur'as bitsa. Hičuti baspur Wazirər i'yuri ba'n. Ha'yurər kan ke
gašk iyu'čə'n.

Xonındaqičiq faš manumər da han huy'e'san tsındi čuq p'alu.e
šapik 'o'čə'n. Ite ik ot'aq bila. Ot'aqe mira's ite bila, han han mal
Thamu.e u'čim bila. It'e'ete utaqo bap osa'n. Da tərka'ane ilb'an
15 walto huy'e's, han h'alđen, han b'askaret, han ts'ir, han b'utər,
Thamər hər den yu'čai.i. Alto'ulum šadər ke baldaku'in ke usko
huy'e's hər den yu'čai.i, han tsiran, han b'elisan, han b'utər. Gutse
baldaku'inate bap bila. Da "Sabur jeti" nuse ha ki walti p'alo
i'yuri ba'n. "Yaše yurk" nuse ha ki hičuti həri i'yuri ba'n. Hukai
20 ke ha'yur berum bi'e ke kan ke han han walgi uči'as mira's bila.

Xuda.abə'de ilban Nafis Gušpurər bila. Nazimabə'de ilban Šabə'z

4 *šərbatatom* — oil comes up off the *Šərbat* when it is cooked.

uči'as — It is to be noted that the object is *del* (y) not *ise* (x) the idiom being
"oil full in it" and not "it full of oil". If *ise* were the object, the verb
would be *uyas* not *uči'as*.

in'e — presumably refers to the 'host' or 'entertainer'.

tsordinər — probably goes with *dusu'čə'n* 'in the morning' they bring food which
they have set aside . . .

7 *tərkan* — is sg., but here used with collective force.

p'alu.e — depends on *šapik* 'bread of 15 chuqs (of) grain'.

8 *netan* — governs both *šapik* and *šərbat*.

10 *i'yuri ban* — i. e. the local inhabitants give.

14 *u'čim bila* — this is equivalent to a finite passive tense: 'it has been given them
by the Thams'.

ilban — This tax is paid when the Tham is leaving at the end of his visit.

18 *sabur* — is Wakhi for 'four'.

walti — glossed "four measures". It probably stands for "four *hičuti*".

Then from the house of entertainment there is (sent) a dish on which they put as the Wazir's portion, a leg (of mutton), and *sherbat* along with bread; and also there is a dish apiece for the Headman and the two Hunza Trangfas on which they put a leg. Then for the cooks there are the fat of the two goats and their necks and skins. And for the musicians there is from ancient times a wooden jar which it is the custom to give to them filled with the oil from the *sherbat*. From that evening's food they set something aside and in the morning, and they bring it with *qurūt tsamik* from the host's house to the place of assembly.

When the Tham stays thus for a month or two months in Herber every day the people who are exempt from carrying loads bring to the Tham's house two goats and a lump of ghee and bread, which they have made with 15 *chuqs* of grain, and *sherbat*. And every day the Tham gives green grass to the Elders for their horses. To the Wazir grass is given from five houses and they give the Wazir one *chuti* of grain (for his horse). For the horses each village gives (him?) a rope.

When the hospitalities have come to an end they give a goat and bread (made) of five *chuqs* of grain. This is called *Otaq*. The custom of *Otaq* is as follows: One field has been given to each of them by the Thams and on that they have imposed the *Otaq* tax. Further the exempted man every year gives the Tham as *ilban* four animals viz. one he-goat, one ram, one she-goat and one yearling kid. Followers of the second rank and load-carriers give every year three animals viz. one she-goat, one sheep and one yearling kid. These are the tax (imposed) on load-carriers. Further, each household gives the Tham four (measures of) grain, which they call *sabūr jèti* and each household gives a *hichuti* of barley, which is called *yashē yürk*. It is the custom also for every village to give one rope each for as many dogs and horses as there may be.

The Khudā.abād *ilban* is (assigned) to Gushpur Nafis, and the Nazimābād *ilban* to Shābāz Khān and the Misgār *ilban* is vested

19 *yāše yürk* — Wakhi for "horse's barley"; *yāš* 'horse' and *yürk* 'barley'.

21 *Nazimabād* — the older name of this place was *Šiške Dās*.

Xa'nər bila. Misga're ilban gušpu're.iki bila. ƒAZAN Xa'ne thamkušulo
 WAZir Asadullah Bigər ičim bila, bešə ke WAZir Asadullah Bige
 altan yu' Səriqulər holatə sərdər no o'ram. Hine i'k Xairullah
 bilum, hine i'k Faizu bilum. O'ltalik Səriqul WAcı.ulo Kirgize
 5 tobaqıski (or, tobaqate) doli bam. U'e dutsun Misga'rulo ya're
 otam. Gerurume waxt bilum. Telum dat'u'ər WAZir Asadullah Bige
 durisin B'altitər dutsun han mazər ne sand'uqišulo ya're otai.i.
 Ite xidmatsum Misga're bap ƒAZAN Xane Asadullah Bigər mira's
 iči bam. Asadullah Big'irumtsum ilji ƒAZAN Xa'ne Waziri Wazir
 10 Humayun Bigər iči bam.

Asadullah Big nı'rin yo'l ati bilum, ƒAZAN Xa'ne hin Bapo senas
 i'yan bam, in'er Čitra'rum Amani Mulke eyen dum'u'sər i'ye ka Wazir
 Humayun Big ke gəro'ni Iršad ganatə o'ram. Kirm'inər došqaltasər
 ilji ƒAZAN Xa'nər pfere.i ne Səfdər Xa'ne ka Təra Beg ke ƒAZAN
 15 Xa'n 'e'sqanuman. Da Wazir Humayun Čitra'rər 'e'spaluman. ƒAZAN
 Xa'ne i'i gušpu'r pfar ne ditsun Šimša'lulo 'e'sqanuman. Ho Səfdər
 Xa'ne Hunzu.e thamkuš šemi. Da Təra Beg Wazir manimi.

Thamkuš nušə tsindi den inanilum Sərka'r Angrez Hunzu.ətər
 hovl di'mi. Təra Beg ke Səfdər Xa'nər Sərka'r Angreze hin afsəran,
 20 La'kart senas, di bam, se.iba'n. Iner but be.ədabi etam. "Hunzo
 ulo Činər gan ačın," senas ke but bedariŋ e'r et'am.

Hunza Nagir gati numa jaŋ etuman. Da Səfdər Xa'n ke Təra
 Beg jaŋ etiš ayomanum Xitəvelər nukar'ts niman.

1 *gušpu're.iki* — "gushpuri" must mean either that it is assigned to all Gushpurs jointly, or more probably from what follows that it is assigned to one or another Gushpur according to circumstances. The preceding *Xuda.abard* and *Nazimabard* are both "gushpuri" inasmuch as each has been allotted to a Gushpur.

5 *tobaqıski* — the only example of the suffix *-rski* unless *dapıski delas* 'to kick' is to be reckoned a second. Functionally it is to be compared with the suffix *-ak* added to *tər* 'whip' and other words.

8 *miras* — as a thing which should pass to his heirs i. e. 'in perpetuity'.

11 *nı'rin* — the past participle active used absolutely.

yo'l ati bilum — 'a year had not come (round)'. 3rd. sg. y neg. of perf. of *juryas*.

14 *Təra Beg* — he was an elder brother of *Humayun Beg*, but they had different mothers.

20—21 *Hunzo ulo* — "inside Hunza" probably meaning "through Hunza", cp. the temporal use of *-ulo* in the sense of "in the course of", "during" a period of time.

in the Gushpurs. During the Thamship of Ghazan Khān it was given to Wazīr Asadullah Bèg, because (the Tham) had sent his two sons in command of an army to Seriqōl. The name of the one was Khairullah and the name of the other Faizu. The Kirgiz had shot both at Waché in Seriqōl, and they had brought them back and buried them in Misgār. It was the hot weather, and in autumn Wazīr Asadullah Bèg exhumed them and, bringing them to Bāltit, he made a grave and buried them there in coffins. For that service Ghazan Khān had granted Wazīr Asadullah Bèg the Misgār tax as a permanent inheritance. After Asadullah Bèg's death Ghazan Khān had bestowed the Wazīrship on Humāyūn Bèg.

A year had not passed after Asadullah Bèg's death when Ghazan Khān, who had a son called Bapo, despatched Wazīr Humāyūn Bèg and a Bridal Party, with his son, by way of the Irshad to fetch a daughter of Amān-i-Mulk of Chitrāl (as wife) for the latter. After they had arrived at Kirmin, Tera Bèg conspired with Safdar Khān against Ghazan Khān and they murdered him. Then they banished Wazīr Humāyūn to Chitral, and bringing back the Gushpur. Ghazan Khān's son, they murdered him in Shīmshāl. Then Safdar Khān possessed himself of the Thamship of Hunza and Tera Bèg became Wazīr.

When five years had passed with Safdar Khān in possession of the sovereignty the army of the English Government advanced against Hunza. They say that an officer of the English Government, called Lockhart, had come to Tera Bèg and Safdar Khān. They had shown him great disrespect, and when he had said: "Give me right of way through Hunza to China" they had subjected him to great insults.

Hunza and Nagir, joined together and made war. But Safdar Khān and Tera Bèg found themselves unable to fight and fled away to Chinese territory.

21 *senas ke* — 'when he said' an unusual expression instead of the normal *senaser*.

23 *ayomanum* — lit. "were unable to" but the sense is more active: "they failed to".
In fact I believe they at once fled without making any pretence of fighting.

Ho WAZIR Huma·yun Big Čitrartsum Sərka·r AnGREZE ka Hunzu·ar dimi. Da Sərka·re WAZIRI İçimi. Balke gAVƏRNƏRİ·E İXTİ·AR İÇİ BAm. THAMo uyon SAfdər Xa·NE ka ni bAm, İMƏN KƏ apAm. Da TƏra BEg KƏ yu·E ka ni bAm. TƏra BEge bušai·E ke Sərka·r ANGREZ WAZIR
5 Huma·yun BEgər İÇİ bAm.

Ho WAZIR Huma·yun Bige Sərka·rƏR ARZ nƏTAN, Mir MUHAMMAD NAZİM Xa·N İTƏ WAXTULO SƏRIQUL bAm, "THAM İNƏ MƏNİŞ!" nUSƏN, xAT n'ovutsun Sərka·rƏLƏR dİTSUN, Sərka·re thAMkuš İçimi.

Ho Mir MUHAMMAD NAZİM Xa·NE MİSGA·RE bAP gušpure·iki toš
10 WAZIRƏR İçimi. Da HAİDƏRABA·DE gušpure·ki bušai·E ke İçimi.

-
- 1 *Sərka·r AnGREZE ka* — S. A. here and in what follows means of course the "British Authorities", "British officers locally in charge".
- 8 *xat novatsən* — The messenger was a man of the *Borov* tribe called *Nuro*. *Safdər Xa·n* apparently got hold of him and is said to have tied him up in a (fresh?) cowskin and left him in the cold. He survived this, however, and was said to be still alive in 1924. There was also a son of his in the Mir's Bodyguard and another in the Gilgit Scouts.
- 9 *toš* — glossed 'afresh', but it might equally be an adjective qualifying *Wazirər*: 'to the new Wazir'.

Then Wazir Humâyün Bèg returned from Chitral with the English authorities to Hunza, and the Government gave him the Wazirship. Indeed they gave him the powers of Governor. All members of the Ruling Family had gone off with Safdar Khân; there was none (left in Hunza). Tera Bèg too had gone off and his sons with him. The English Government also gave Humâyün Bèg, Tera Bèg's land.

Then Wazir Humâyün Bèg represented to Government that Mir Muhammad Nazim Khân, who was at that time in Seriqol, should be made Tham. He sent a letter to him and brought him to the Government and the Government gave him the Thamship.

Then Mir Muhammad Nazim Khân gave once more to the Wazir the Misgār tax, which was *Gushpuri*, and the *Gushpuri* lands of Haiderābād he also gave to him.

No. XLI.

Məru etasə Dastur.

Diramitiŋe Th'amu.ər maru etas qad'imtsuŋ ap'i, bese ke Hunzu.e
aw'ale abardi yuno bə'n, da Th'amu.e besən uyō'nər sət' oč'a'n.

Thamo amulər niyas man'imi ke Diramitiŋe mirə's bila Thame
yeniše qawaš (or, kawaš) 'oye.iba'n. Ba'qi iski ro'me xura'po
5 'oye.iba'n. Ku.e iski ro'me xur'a'bgu'ine ka u'i u'imo r'omulum
altan b'u'o nu'yen kayər nu'n Thamu.ər datu gəru.e mər'u eč'a'n.

Hin xura'bgu'inate bai.i yeniše bap bila. Turma a'lta rupi.a
mai.i bi.ən. Thamər hər datu gərue mərü ne ya mazduri ne bap
dusu'č'a'n.

10 Mərü etas u'e qad'imtsuŋ yuy epi baldaku'in me.ibai.i. Šura
xidmat etum sis mərü ai'y'eč'a'n.

Gute mərü.e bap Maiyo'ntsum Ata.abard xa bila. Her Bəre Gal-
mit(t)sum Misgar da Čapursan xa mər'u.e dastur ap'i. U ai'y'eč'a'n.

1 *ap'i* — Note the idiom. *Diramitiŋe* is probably the subject of *mərü etas* and the phrase cannot be translated literally. The nearest is: 'there is no Diramiting gold-washing'.

3 *Thamo* . . . — similarly *Thamo* is the subject of *niyas* and *niyas* is the subject of *manimi*.

4 *qawaš oye.iba'n* — is causative: 'they make the Diramiting carry the Treasury Bag'.

5 *xur'a'bgu'in* — the "jemadar of Goldwashers", the man who directs and controls the operations. There is one in each of the "three tribes", which are the *Hurukots*, *Buroŋ* and *Bəratəliŋ*.

6 *datu gərue* -- perhaps "in Autumn and Spring" as in line 8 below.

8 *mazduri ne* — the tax has to be paid in cash, which may be acquired in any way, and not in gold. The *bai.i* is traditionally Rs. 12, but is now reckoned as Rs. 16.

10 *mərü etas u'e* . . . — A curious study in the employment of grammatical number,

No. XLI.

Gold-Washing in Hunza.

From ancient times the Diramiting have not (been required) to wash for gold for the Thams, because they are the seed of the original inhabitants of Hunza, and the Thams give them precedence in everything.

When the Thams have to go anywhere it is the custom for the Diramiting to carry the Tham's bag of gold. The remaining three tribes they make carry the gold-washing tray. The three tribes, each taking, along with the Chief Gold-Washer, two assistants of their own tribe, proceed to the edge of the river and carry out the Autumn and Spring gold-washing for the Tham.

There is a tax of a *bai.i* of gold on each Chief Gold-Washer, Twelve rupees are (a *bai.i*). Every autumn and spring they either wash for gold or work for hire and bring in the tax.

Those (only) are gold-washers whose fathers and grandfathers have from of old been carriers of loads. They do not make people who have done superior service, wash for gold.

This gold-washing tax is in force from Maiyūn up to Ata.abād. In Hèrber from Galmīt to Misgār and the Chapūrsan there is no custom of gold-washing in force. They do not make the people (there) do it.

but the sense is clear and is re-inforced by a note: "gold-washing is only imposed on coolies, low-class people and rotters".

In Gilgit and Chilas gold-washing is carried on by a separate community, the *Somiwal*, who are looked down on but are fairly prosperous. They are probably of foreign origin.

10 *yuy epi* — is equivalent to "ancestors".

11 *aiyerečam* -- the Causative of *-Atas, as also *aiyorečam* in line 13.

No. XLII.

Tsil yelase Dastur.

Gərumo tsil yelase dastur. Ultare Bəre tsil Ganiškuts ke Altikuts, Ali.aba·dkuts, ku·e iskiku·mər hərkitsum i·lji yatə tsil xa traŋ galt bila.

Ultare tsil d'usumtsum Bərbəre Baltitkutse čutan tsil detsač'a·n. Tamər gərumutsum tori.e tsil Kərimaba·dər o'sas mira's bila.

- 5 Baltitkuts ke Haidərabə·dkutsər Bu·lulu e šeli ke bu·le tsil həraŋ bila. Haidərabə·dkutsər tsor Hur't gi·mər Baltite tsil həri.ε h'ərki.ər ya·lja·n. Hərki.e tsil ni·yal Baltitər dərč'a·n. Baltit hərki.ər ni·yel

This text was the last written down and the narrator was at the time somewhat ill. It was not therefore very carefully revised.

- 1 *tsil yelase* — *yelas* is presumably the same as the verb meaning 'to break'. It perhaps refers to making a breach in the side of an irrigation channel — this is, in effect, opening a sluice — by which the water is allowed to escape into a field that is to be watered or into another channel. It seems to mean in general: 'to turn water on to land' and so, simply, 'to use water', or else 'to let it pass on to others'.

- 2 *traŋ galt* — 'a half' 'divided' or 'part', 'turn' and so 'an equal share'.

- 3 *tsil d'usumtsum* — 'after the water has come out' i. e. when with rising temperature the ice and snow higher up begin to melt and come down the channel as water.

Bərbəre — is possibly locative "in the Berber channel".

The matter depends on the relation of the Berber channel to the Ulter supply. To all appearance the Berber channel comes out of the Ulter nullah, but it appears to have its own supply of water derived from *Bwlulo* where and whatever that exactly is.

- 4 *tori.e tsil* — The exact meaning is doubtful. *tori* refers to a stone with a hole in it, through which the water is allowed to pass. Presumably it acts as a measure or regulator. *tori* itself in this connection appears to mean the "stopper" or "plug" with which the hole can be closed.

No. XLII.

The Distribution of the Spring Water Supply in the Bältit Region.

The custom in regard to distributing the water in spring-time: The people of Ganish, of Altit and of Ali.ābād, these three communities, have equal shares in the water of the Ulter Nullah from the (time of) ploughing till the second watering.

From the time that the Ulter water begins to flow the people of Bältit stop a little of the Berber water. It is the custom, from the beginning of Spring, to turn the water on to Kerimābād for the Tham, through the regulator.

The snow-water and the spring-water of Būlulo is shared by the people of Bältit and of Haiderābād. First, at the commencement of the month of Hūt they release the water to the Haiderabadkuts for the barley sowing. Having released the water for the sowing, they (then) direct it to Bältit. After supplying water for the Bältit

4 *oʻsas* — The exact sense is here also doubtful. lit. 'to place' or perhaps 'to turn on to', but it can also mean 'to keep' which might give the sense 'to retain for Kerimabad'.

5 *-kutsar . . . heran bila* — the force of *heran* must here be something like: "property common to both".

7 *ho harkie tsil* — i. e. when the Haiderabadkuts have had what they required the water is given to Baltit.

The subject of *dercan* can hardly be the Haiderabadkuts as Haiderabad is lower down on the course of the channel than Baltit.

The difference in level is not sufficient to make a very appreciable difference in temperature, but there must be something in the situation which makes the agricultural season slightly earlier in Haiderabad than in Baltit, otherwise Haiderabad, being the less important place, would not get the first turn of the water.

buruvi.ər Haidərabə'dkutsər učiča'n. Buruvi netan Baltite buruvi.ər
devrča'n.

Talekuts Haidərabə'dkutse yaluman ke Baltitkuts turmatsındi kuts
yalja'n. Haidərabə'dkuts turmatsındi kuts yaluman ke Baltit hisə
5 yalja'n. Gute dastu'r qadimtum mira's bila.

Hunzulo Bərbəre tsil mašhu'r bila. Bərbəre gotsil Ša Ğazanfəre
waxtulo Wazir Asadulla Bige di'usai.i. Bərbər apiš xa Hunzulo
tsile but taŋ bilum. Mi.ər tsil sučər Hərče.ər nu'n gušinqantse
suč'am. Baltite tsilate Hunzu abə'd bilum.

10 Ganišər Hamača'tiŋe Hamače gotsil di.us'am. Altitkutse ke U'ltare
Bərtsum gotsil tsu.am. Ali.abə'dər Ša Salım (or, Sulım) Xə'ne
Hərčimo gotsil di'us ditsun Xərum Batale de'sqatam. Di.usiš estsum
yər aiy'o'manam.

Wazir Pu'no besanate Waziritsum di.usam. I'mo ha'lə bam.
15 Hikulto Xurukuts nu'yan ni'n tape (or, thape) Xərum Bat i'ljikan
no'bir'ak dađan həri'p no gotsil do'ugusimi. Ho Ša Salım Xə'ne
xuš niman da Waziri iči'mi.

Murku' Asadulla Bige do'ugusai.i. Murtaza.abə'de gotsil ke Xuda.
abə'de gotsil ke Wazir Asadulla Bige di.usai.

20 Da Mo're Də'se gotsile ke Wazir Asadulla Big ke hai.'an etam.
Ite hai.anate Mir Muhammad Nazim Xə'ne do'ugusai.i.

7 *di'usai.i* — the perfect used to state a historical fact of which the results persist.

8 *mi.ər* — present base + -ər (*a'* due to accent).

10 *Baltite tsilate* — i. e. the *Bwlolo* supply.

abə'd bilum — lit. "was prosperous (or, inhabited, populous)". One would
expect *manimi*.

13 *Xərum Batale de'sqatam* — *de'sqatam* (properly *de'skatam*?) is transitive and
Ša Salım Xə'n must be the subject.

The word means to 'choke', 'block', 'stop', 'hold back' and it is a question
whether it is the same word as *d*-AsqatAs* 'to choose out', 'select'. It is
glossed here "closed". The meaning is probably: 'he had stopped' the chan-
nel at the boulder.

15 *i'ljikan* — written in two words and glossed "behind"

Once elsewhere I have recorded *alji'kaŋ* 'behind me'. What this *kan* or
kaŋ is, I do not know.

sowing, they give it to the Haiderābādkuts for the second watering; when the second watering is done they despatch the water for the Bāltit second watering.

When the Haiderābādkuts have used the water for seven days, the Bāltikuts use it for fifteen days, then when the Haiderābādkuts have used it for fifteen days the Bāltit people use it for a month. This custom has been in force from olden times.

The Berber water (supply) is famous in Hunza. Wazir Asadullah Bèg constructed the Berber water channel in the time of Shah Ghazanfer. So long as the Berber was not in existence there was great scarcity of water in Hunza. To get drinking water the women used to go to Herchē and fetch it. Hunza was made habitable by the Bāltit water.

The Hamachāting constructed the Hamachi water channel to Ganish and the Altitkuts took a channel off from the Ulter Nullah. Shāh Salim Khān had constructed a channel for Ali.ābād from Herchē and bringing it along had stopped it at the Kherum Bat. He had been unable to carry it beyond that.

For some reason he had dismissed Wazir Pūno from the Wazirship. Pūno was living at his own home. One day, taking the Khurukuts with him he went by night and made them dig behind the Kherum Bat. Making them play on drums he got them to carry the channel through. Shāh Salim Khān, being pleased at this, gave him the Wazirship again.

Asadullah Bèg constructed the Murkū channel. He also made the Murtazā.abād channel and the Khudā.abād channel.

Wazir Asadullah Bèg had also laid out the trace of the Mōrē Dās channel. Mīr Muhammad Nazīm Khān carried it out on that trace.

16 *dovogusimi* — I have taken here as being Causative, as it is glossed Hindustani (infin.) “*nīkalwana*”, but the verb seems ordinarily to be a simple transitive with the same meaning as *dirusas*.

No. XLIII.

The Birth of Twin Calves.

Hunzulo yər ne dastur bilum: menane bu'a nuhalq a'ltu do'smanimi ke Ganišər n'ın Sumaiyərər qau.u eč'am: "Le n'ana, le n'ana." Senumər itum ine "a'u" eč'am.

Etumər kine se.ibam: "Wa, ja bu'a nuhalq a'ltu do'smanimi," 5 se.ibam. Sumaiyərüm ine: "Wa, g'o'r bubayrak maniš!" senimi ke kine hirər šu'a mai.i bilum se.iba'n. Be, yun'ikiš senimi ke e'r yun'ikiš mai.i bilum se.iba'n.

Da Nagirum menane bu'a nuhalq a'ltu do'smanimi ke in di'n Somaiyere i'latum qau.u eč'am: "Wa, ja bu'a nuhalq a'ltu d'osma- 10 nimi," nusen.

Dakil dastur yərüm dir hərañulo bilumulo qau.u eč'am.

Faqat.

2 *n'ın* — Ms. *nun* which is not strictly speaking correct with the singular *menane*.

6 *be* — probably the negative: 'otherwise', 'on the contrary', 'on the other hand'.

But it may be the indefinite pronoun "if he said something evil . . .".

7 *yun'ikiš* — "*wa gwmi numuyen!*" is given as an example. Cp. p. 64, l. 18.

9 *i'latum* — *Somaiyər* stands on a terrace which terminates in a precipitous face of alluvial deposit descending to the Nagir river near where it joins the Hunza river. *Ganiš* is somewhat similarly situated on the further side of the Hunza river.

11 *yərüm* — probably the ablative: 'from former times'.

No. XLIII.

The Birth of Twin Calves.

It was formerly the custom in Hunza that when anyone's cow calved and gave birth to twin calves he used to go to Ganish and shout out to Somaiyer: "Ho, uncle! Ho, uncle!" When he did so, a man on the other side would answer: "A.u."

On this the first would say: "Ho, my cow has calved and given birth to twins!" Then if the Somaiyer man said: "Ho, may it be blessed to you!", they say that it used to turn out well for the Hunza man. On the other hand, if the Somaiyeri said something evil, then evil befell him.

Again, if any Nagir person's cow calved and gave birth to twins, he used to come and shout out from the edge of the cliff at Somaiyer: "Ho, my cow has calved and given birth to twins!"

Thus it was the custom for them formerly to shout when there was a closed boundary between (Hunza and Nagir).

That is all!

11 *dir* — glossed "closed boundary", "hostility". This was when there was perpetual active hostility between Hunza and Nagir and there was not free passage from the one to the other.

I do not know whether *dir* which means a 'boundary' can really be used as a synonym for "hostility".

bilumolo — v. § 391.

No. XLIV.

Hunzu.ε γər (or, γəriŋ).

Vir loquitur. Wa maɫanər saphər jaʀr manimi, mili.
 Tu'm'ariŋ je til naʀl daiyam, adi'me (or, adi'mər)
 bu'iki manu'm.

5 Puella loq. Wa "bu'iki" se.ime gu'kər beŋe imalča?
 Mi' kin na'da'n o'γər i'rum. Ši'ulo go'squli na!
 Wa watanulo šahi'n mani' ke ga'yu.ər bešan ara'm?

The two texts No.s 44 and 45 were all the response received to my demands for Burushaski poetry or verse.

It is commonly alleged that there are no poems or songs in Burushaski, the songs sung on special occasions being in Shina, but Leitner has clearly shown that this is not literally true by publishing five songs in his "Hunza and Nagyr Handbook", to which I now add these two.

At the same time versification is not I believe a really indigenous, or at any rate popular, art in Hunza. No one who had lived among the Chitralis or the Bakhtiari Persians would be likely to report that *they* had no popular poetry. Where there is tradition of verse-making the fact is, in my experience, plain enough.

In Hunza I have heard of no traces of epic or ballad poetry. The few songs recorded deal with love, which I think is normally a later development. These and others which may be presumed to exist, are probably due to the efforts of individual adventurers, inspired by foreign examples.

My two specimens seem to me to show some poetic feeling, but if they are supposed to be in verse it must be the free-est of *vers libres*.

Of these two texts I can give only an imperfect rendering. I made enquiries and notes at the time that I took them down, but I intended to return to them later and with greater knowledge. Lack of time in the end forbade this and points remain obscure which might have been cleared up.

Verse, however, is always difficult to deal with. The language often contains archaic or elliptical expressions of which the people themselves do not know the

XLIV.

A Hunza Song.

Vir loq. A distant journey has fallen to my lot,
 O thou my healer,
 I have come forgetting my amulets,
 May they be funeral alms for me!

Puella loq. Why dost thou outrage thyself.
 Saying "funeral alms?"
 May this foolish husband of mine die!
 He has burnt thee up in the forge, alas!
 When a hawk has appeared in the country
 What peace is there for the partridges?
 If there be friendship between me and thee

exact meaning; and poetic expressions are not easily to be paraphrased in an imperfectly known foreign language, the less easily perhaps if they have been reduced to conventional *clichés*.

A further possible obstacle to comprehension is that lines may have been forgotten and have dropped out or been altered. These losses are particularly liable to occur where there are no rhymes and no fixed metrical form.

γər — the alternative of the plural *γəriŋ* suggests that the meaning is something like "verses" or "lines", but it seems more probable that the word is connected with *γəraŋs* 'to speak' and denotes something that is recited.

1 *wa* — seems to have no very special meaning. It represents perhaps an effort to command attention.

5 *mi·kɪn* — written in the Ms. as one word appears to be really *mi kin*, the *mi* being used for *ja* as in other cases with names of relations, v. Vocab. s. v.

i·ram — the static pc. form with optative force is very common in these two texts.

na — was said to be an exclamation denoting sorrow.

- Wa je ke uŋe dursti mani ke bušai.ulo šor o'maimi.
 Bes tai.i me.iba? Le ja gufi'nišo daltas.
 Le mi kin šakər ma'ma, be uŋe gane dasmanubo'wa?
- 3 Vir loq. Wa as tap manumulo diru.e ga'l mani'la.
 5 Wa diru.e ga'lər mili amulo ai.itsum e'rča ba na;
 Wa mašuytiŋ uye'tsas, daltas sa ke ni'mi.
 A'šiqtiŋ ji'miŋ yula's, wa matum tap di'a, aya levi.
- Puella loq. Wa mi aya ke ma'ma hi'ranər yurwa'n se.iba'n.
 Wa zarur be.isa (or, be'sə), aya.
 10 Mu'ke ki'rtants 'ayeljai.i.
- Vir loq. Wa pəritiŋə šuŋər da je ni'čam nusen.
 Wa je tis ne na'nin jə'tse ti'šan yami.
 Wa ti'šər mili besan mai.imi? so'mo levi.
- Amicus loq. Wa Šovi Pəri'mo ɣoyaŋ haza'r mili maimi.en, ni'?
- 15 Puella loq. Ja dina'r di'a nusen xabər daiyela ke,
 ɣuyaŋ e'r e'skəršam gan e'r thain e'čər.

3 be — glossed "why?", if that is the meaning then the verb ought not to have the interrog. suffix -a.

4 as tap manumulo — as tap is glossed "the middle of the back behind the heart" and this is confirmed by another isolated record of the word as meaning "between the shoulders at the back". Otherwise one would be tempted, for the sake of manumulo to take tap as the ordinary word for "night" — "in the course of the night I received a wound in the heart".

5 ai.itsum — static pc. act. neg. of *-etsas — 'to see', 'not having seen'.

6 sa ke — ke pronounced as if belonging to the preceding word with reduction of the vowel; so also l. 15 daiyela ke and p. 360 l. 4 duɣarusu ke.

9 be.isa or be.isa — originally written be'sə seems to be the same as be.esa, p. 84 l. 9, and is, at any rate, as enigmatic. Here the passage is glossed "certainly there is no remedy" and the further illustration added.

Aki'l sen be.isa 'you must say so'. On the evidence all one can say is that the word seems to denote 'necessity', "must". V. Vocab. s.v. be'esa.

aya — seems to be used here in the sense of "O beloved". Cp. also l. 7 & p. 364 l. 3.

10 ayeljai.i — the pres., probably with fut. meaning.

11 pəritiŋə šuŋər — I suppose means the lane to his mistress's house.

14 Šovi Pəri — the name of a particular fairy which the friend applies to the heroine.

- There will be no unrest in the land.
 Why art thou thus? O my beloved with the beautiful locks.
 O this sweet mother of mine,
 Has she not born me for thee?
- Vir loq. O, I have received a bullet wound in the middle
 of the back.
 Nowhere have I found a cure for the bullet wound
 and I am doomed to die, alas!
 O, the fair sun that looks on lovers, it too has departed,
 O, the black night that burns up the souls of lovers,
 it has come, O my father(?)
- Puella loq. O, my father and mother have given me to a man,
 they say.
 It needs must be(?), my beloved.
 He will break in pieces my limbs of pearl.
- Vir loq. I said: "I shall go by the Fairies' Lane,"
 And going astray a blast of (Fairy) wind struck me.
 What remedy is there for the (Fairy) wind? O friend.
- Amicus loq. Perchance the hair of Sho.i Peri may prove a remedy?
- Puella loq. If I should hear news that my beloved has come,
 I would cut off my hair for him to sweep
 the road for him.

14 *maimi.en ni* — should probably be *maimi.a ni*. the subject being ypl. Imam Yar Beg's Ms. which I have, reads *mai.imi mira ni* مَيْمِي مِيَا نِي. I take this as due to his having written the usual *mai.imi* with a final *ي* and then having found that he wanted to add an *ا* to it; so he rewrote the termination separately and then went on.

ni — was explained as indicating a question or suggestion. Cp. *yā bi.a ni?* p. 230 l. 1. I think by the mark over the *n* I meant to denote that it was emphatically nasal.

15 *dinar* — glossed "a kind of bird". Steingass gives it in Persian as "name of a large bird, kind of falcon".

daiyelA ke — 1st. sg. of short form of pret.

16 *ev eskərđam* — IYB's Ms. *ja eskərđa ba*.

Ja dinaʀrər iʀke kam ke,
 Ja guse dutsanum adiʀm eʀ kursi deljam tse.
 Duʀnate miras, le mi šakər yar bar.

Vir loq. Ja dinaʀre duʀarusu ke, "But bidam bai.i"
 5 m'oʀsu.in.

Puella loq. H'erčumate je šoʀn amana.
 Wa be jig'a goʀ saphəren manimi.
 Dinaʀre gu.ike nazər!

3 *bar* — I do not know what this word is.

7 *be jig'a* — probably: "for what a long time".

8 *dinaʀre* — probably: *dinaʀr e!*

If for my beloved my hair is too little,
 this straight body of mine
I would place as a chair for him.
The heritage of the world, O my beloved friend,
 (be thine?).

Vir loq. If my beloved asks for me, say to her
 " He is very weak."

Puella loq. I have become blind from constant weeping.
 O what a long journey thou hast had to make.
 May I be a sacrifice for thy name, O beloved!

No. XLV.

Γερ.

- Vir loquitur. Juwa'ni.ε lačar hamiša jil num'an
 Mi dina'rmo burji.εε bu'r mai.ibi.
 Wa Sa'di.ε kitarbtsum ja ye'tsa ba, Le'li,
 A'šiqtiņer senas, awa je d'aiyela ba.
 5 Saphər du'sam nusen je du'sam k'e'nər
 Ja adi'mulum ru' ni'n dina'rmo hiņ gai.i bi.
- Puella loq. Besə tai.i mai.iba? Dušmayo guyər umanum.
 Vir loq. Dušmayo thai.iko ayov. Mi hubar'le gutsu'm.
 Puella loq. Xabəran su'a hamal nanamo nazər.
 10 Tsane xabəran su'ya ke, u'sam mama guy'aiyam.
 Vir loq. Juwayo bamane bulbulmo γəriņ ečə'n.
 Be xuda'ye həralt bo'wa ke maiyo'nər tsər mumai.imo?

5 *du'sam* — probably the 1st. sg. static pc.

7 *guyər umanum* — “May they be before thee!” This is glossed as meaning “be before thee”, but I think it may be taken literally, “be before you” meaning either: “surpass you”, “take precedence of you”, or “be in front of you”, so as to prevent your going.

The former would fit in best with the man's reply.

8 *mi hubar'le gutsu'm* — The phrase is obscure to me, owing to ignorance of the exact meaning here of *hubar'* v. Vocab. s.v. *Mi* probably = *my*.

9 *xabəran su'a* — glossed “bring me news, neighbour's wife, that I may be your sacrifice”, in which case *su'a* is the impv. with the suffix *-a*.

nanamo — appears to have passed from the vocative to the genitive under the influence of *nazər*. In line 8 page 364 a similar double rôle is apparently played by *arivkmo*. *nana* is used as a general term of address between women.

No. XLV.

Song.

- Vir loq. The morning star of youth ever rises
 And sets in the "mansion" of my beloved.
 I have seen from the book of Sa'di, O Lēli,
 What is said to lovers. Yes, I have heard it.
 I say "I shall go on a journey," and at the time
 of my departure
 The soul goes out from my body and clings to the
 door of my Beloved.
- Puella loq. Why art thou thus? May thine enemies be before
 thee!
- Vir loq. Do not exalt my enemies. May the wrong thou
 hast done me(?) carry thee off.
- Puella loq. Bring me news, neighbour mine, and I shall be
 thy sacrifice.
 If thou bringst me true news I shall take thee as
 my foster-mother.
- Vir loq. All the youths make songs in honour of my
 Beloved.
 What! Is she God's rain that she should fall
 on all of you?

12 *be* . . . *borwa ke* — glossed "What! She is not God's rain (i. e. common property)".
 The verb, however, is interrog. and not negative. *ke* seems to be merely a con-
 nective "that", "so that", introducing the second clause.

- Dušm'ayo baman uyo'n ja'te ulč'in eč'a'n.
 Bulbulmo mu' iho manu'm, be menər dər ne bo'wa?
- Puella loq. Ai. asaljubo, kot ja'r o'san, aya.
 Tap fat eti, o'lji goka ba.
 5 Bəriñ seyər be ja rai ap'iva?
 Čanum kanē bel ni'm, bər dərb'eš mai.i bila.
 Ayamo galiñatər i'n ja ji di bam, se.iba'n.
 U'ne e'itsuma se ari'kmo gu' ho manu'm.
- Vir loq. Ja ji'mo ek č'i.ki.ε γογλζ ek ja bu'kər ni'kin
 10 Da mula'mačər na'n ja ji di.ušam. Ja ji Bi'bi
 Anjir.
- Puella loq. Maltumal etina, wa ma'matsəro.
 Ja in he'niñ daltāško Go'hər di'a se.iba'n.

2 *menər dər ne bo'wa* — glossed "she will not give a chance to anyone". I do not know exactly what *dər* means here. IUB. gives *dər* as meaning *faršat*, i. e. 'leisure', 'opportunity', and it has been recorded in Shina as equivalent to 'desire', 'intention', 'power of choice' or perhaps 'leisure'.

3 *aya* — "O father", said to be here applied to the lover.

4 *tap fat eti* — i. e. "don't speak of the night; I see you even in my dreams".

6 *čanum kanē* — the "tight" i. e. congested village.

bər dərb'eš — the idea is, I think, that it is not safe to talk, there is a danger of what is spoken getting about, and so she keeps silent.

galiñatər — i. e. "the steps leading up to my father's house". *galiñ* are steps of stone or earth, not the notched log used for climbing on to the roof.

8 *ja ji'mo* . . . — IYB's Ms. has *ja ərmanmo(?) č'i.ki.ε γογλζ*. *ərman* I suppose in
 10 the sense of "desire", transferred to the "thing desired".

All my enemies turn (hostile) eyes on me.
 May my Beloved's father die! What! Does she
 favour others?

Puella loq. "She does not look at me," O, do not say that
 to me, Beloved.
 Let the night alone, I am with thee (even) in my dreams.
 What! have I no desire to talk?
 May the seed of the cramped (little) village perish!
 (But) The spoken word is a (wandering) derwesh.
 They say that that lover of mine had come on to
 my father's staircase.
 Did you not see him, Madam sister-in-law?
 May your father die!

Vir loq, Throwing my Beloved's musk-scented tresses round
 my neck
 Then shall I betake me to her lap and breathe
 out my life.
 Bibi Anjir is my soul (or, beloved).

Puella loq. Harken to me, O ye mothers,
 That sweet-spoken Goher of mine has come,
 they say.

13 *hemiz daltāsko* — *hemiz* (v. Vocab.) appears to have some such meaning as
 "sayings", "speeches", but has not been recorded elsewhere. The two words
 are used as a compound adjective, an unusual phenomenon in Burušaski. Cp.
 p. 358 l. 2, *ja gufiriršo daltars*.

No. XLVI. A.

Wa'lum i'e misavl.

Da i'ne senimi ke:

Hin hirane altan yu' bam. U'etsum jut ine senimi yu'yər: "Le aya, mi ete dolattsum ja'r besan ba'go jučila ke ja'r ači."

Yuyē i'mo dolat u'ər traŋ ne učimi.

- 5 Da bu't guntsiŋ hərəŋulo o'nitsum (*or*, omanitsum) jot i'ne i'e i'mo besan uyo'n gati netan bu't matan bušai.enər ni'mi. Da i'te dišulo (*or*, bušai.ulo) ġunikiš duro'ulo i'mo besan biman faš etimi. Besan biman uyo'n fas etumtsum i'lji i'te bušai.ulo bu't daŋ čam di'mi. Bu't abaš ər di'mi. Ine ni'n i'te bušai.ulum hiranale walimi.
- 10 I'ne ine i'mo malaŋulo ku'kišo uyərčər ərimi.

Ine ɛ'sulo ərma'n bilum ke "I'tse xu'kišo besan šiči.en ke i'tsetsum ja o'l maniš" nuse. Iner mene besan ke e'učam.

These two versions of the Parable of the Prodigal Son were made from the text of the British and Foreign Bible Society's "Persian Urdu" translation of the New Testament (Luke XV, 11—32).

The first version, A, was produced by a committee of whom the leading spirit was Nazer of Aliābād, Hunza, and the secretary Sarferāz, a literate Yaskūn of Gilgit with a Nageri wife and an acquaintance with Burushaski. I eventually wrote it down to someone's dictation. Sarferāz's vernacular Ms., which I possess, is a somewhat ambiguous document, as it is not very carefully written and he had not arrived at a fixed system of correlating the sounds of Burushaski with the symbols of the Arabic-Persian script. For instance he uses ڄ regularly to represent ts, but also on occasion to render č, j, š, or rather, as far as can be judged, the post-alveolar or cerebral forms of them č, j, and š.

The second, or B version, was made some four months later by Jemadār Imām Yār Bēg and was recorded with his own hand, but it is probable that he consulted the previous translators who were on the spot. The Ms. is fairly clear and consistent.

No. XLVI. A.

The Parable of the Lost Son.

And he said:

A man had two sons. The younger of them said to his father: "Father, give me the share of our property that comes to me."

The father divided up his property and gave it to them.

Then when not many days had passed, the younger son collected all his belongings and proceeded to a very distant country. In that country he exhausted all he possessed in evil conduct. When he had done so there came a very severe famine in the land and great adversity came upon him. He went and settled with a man of that country, and the man sent him into his fields to feed the swine.

He longed in his heart, saying: "Would that my belly might be (filled) with the things that the swine eat!" And no one gave him anything.

Both versions show traces of the influence of the Urdu original. The B version occasionally indulges in amplification and paraphrase.

In both, alterations were made during the process of dictation, and the vernacular Mss. and my transcriptions (especially in the case of the A version), are not identical.

Title. This in fact was supplied only with B. It is a translation of the Urdu rubric: *Khoye hwe beṭe ki tamsīl*.

1 *ke* — this particle, introducing the words of a speech or thought etc. occurs constantly in this text, probably owing to the influence of the Urdu *kih*.

5 *ovitsom* — v. § 407. b.

7 *γonikrīš durovalo* — Urdu *badʿalāni mē*.

9 *walimi* — The Urdu is: *ek baṣrnde ke harn jarpāra*.

10 *kwkršo* — vernac. Ms. has *xwkršo*.

Da i'ne čərči niwəl senimi ke. "Mi ine aya beruman duroskeyor šapik at'eγanum uče.i, je ako'lə čamine e'rča ba. Je ko'lum da'l numa je.imo aya e'pačər ničam. Da je.imo ayar se'yam. 'Le.i aya, je ayaš ke u'ne gulčiner baγərək amana ba. Mu je gute senš aiy'amaiya
5 ba ki "je u'ne gu.i' ba" senas. Baχšiš etuma ke je gu'imo durusku'yo ju.an atsan,' nuse guke čayamiņ i'mo e'sulo se.ibai.i.

Čaya duro, to'lum i'ne da'l numa i'mo yu'yele ni'mi. I'ne i'i dərūm matan bam i'ne yu'ye ni'ts'in esulo ra'm dusurmi. Yu'y ga'ršume ni'nin jot i'i e'sulo waščai.i, da i'skilate ba'n ečai.i.

10 I'i yu'yər se.ibai.i; "Le aya, je ayaš ke u'ne gulčiner baγərək amana ba. Mu gute yaški aiy'amana ba ke je da u'ne gu'i ba senas," se.ibai.i.

Yu'ye i'mo šadərišor se.ibai.i ki "Daltastsum daltas gatun humalkum dyu'sin, i'ner e'bilin," se.ibai.i. "Da ine emišulo buro'ndo, yu'tiņulo kafšamuts e'ltai.in" se.ibai.i. "Da yu'šam i'se bušo'šo ditsin,
15 kaš etin. Beseke ja ki'ne e'i iram mu dyu.erimi (or, jindo imanimi), wa'lām (or, espala baiyam) mu daγurka ba," nuse e'lum (or, ele'mo) i'lji šuri.eš etastse du'numan.

Terumanər (or, i'te kenulo) uyum i' i'mo malulo bam, i'mo ha'lər di'nin bare'imi ke γeriņ ke həri'p giratase ičər deyeljai.i. I'mo

1 čərči — suggests *čər + tsi* (= *tse*). For *čər* cp. *ačəra* 'confused', 'perturbed'. But there is a Shina word *čərč* (?), 'senses', of which only the loc. *čərčər*, dat. *čərčət*, and abl. *čərčəjo* have been recorded.

niwəl — 'having fallen'. This was substituted for *di'n*.

2 *ateγanum* — Urdu *ıfrah* se; glossed, 'generously'. 'ungrudgingly', but the actual meaning is probably 'inexhaustible', v. p. 54 l. 7. n.

uče.i — the vernac. Ms. added "or *uyāčəwən*" i. e. *uyāčəwən* for *uyāčəwən* 'they obtain' from **yaiyas*.

4 *gulčiner* — Urdu, *nažər mē*.

5 *u'ne* — Vernac. Ms. here and elsewhere *ume*. The form *um* is, favoured in Nagir, and here was probably due to Sarferaz. Nazer used to say *u'n* and Imam Yar Beg *u'η*.

senas — apparently used with the force of the past participle active *nusen*; but the vernacular Ms. differs and perhaps there has been an uncompleted change of construction from that which appears in line 11 on which see note.

6 *guke čayamiņ* — vernac. Ms. *khuke bəriņ i'mo e'sulo se.ibam*.

7 *čaya doro* — seems to be a translation of the Shina *čagai.i mor* "the word or matter of the story" i. e. 'as the story goes' or 'to continue the story'.

to'lum — a note states that Nazer gave instead, *ale'mum*, cp. *ele'mo* line 16.

8 *ra'm dusurmi* — vernac. Ms. *javk di'mi*.

Then, coming to his senses, he said: "To how many labourers does that father of mine give bread without stint, and I am dying here of hunger. I will arise hence and go to my father, and I will say to my father: 'Father, I have become wicked in the eyes of heaven and in your eyes. I now cannot say: "I am your son." If you will pardon me, then make me as (one of) your labourers.'" Thus he spoke (to himself) in his heart.

As the story goes: Arising thence he went to his father. While his son was still a long way off, his father seeing him was moved to pity, and he went running (to him) and threw (himself) on his younger son's neck and kissed him.

The son said to his father: "Father, I have become wicked in the sight of heaven and in your eyes. I have now become unworthy to say again 'I am your son.'"

(But) the father said to his servants: "Bring out quickly the best of clothes and put them on him, and put a ring on his finger and shoes on his feet, and bring the fatted calf and slay it. For this son of mine had died (but) now he has come to life again; he had become lost (*or*, I had lost him), (but) now I have found him (again)." After that they began to make merry.

In the meantime the elder son was in his field. On coming home when he looked he heard a sound of singing and music and

- 9 *ε̄sulo wašçai.i* — the vernac. Ms. seems to have: *imo jot iri imo ε̄sulo niwašin buk ε̄cai.i*. The object of *wašçai.i* is apparently the son, the neck being the father's. Cp. p. 66 l. 14.
- ban ε̄cai.i* — the Ms. has: *iškiḷete ban ε̄cubai.i*.
- 11 *yaški aiyamana ba ke* — vernacular Ms.: *mu khute yaški fat awamana ba ke . . . senas*. In the earlier passage, l. 4, the Ms. also has *fat*: *khute senasər fat aiyamana ba ke*. The meaning seems to be: "I have not remained able to say . . . cp. *atawasa ba* p. 373 ll. 8 & 16. The Urdu is: *is laṛiq nahī' rāha kih . . .*
- 13 *iner* — I think a mistake for *ine*, due to the Shina idiom which has the dative: *reset banəre*.
- emišulo* — the vernac. Ms. has the plural: *emi.antsulo buroṇdamats*.
- 15 *iram* — vernac. Ms. *irubam*.
- 18 *havlər* — vernac. Ms. *ha asir*.
- 19 *deryeljai.i* — vernacular Ms. *deryeljubai.i*; similarly *duḡarušubai.i* in this line and *ortubai.i* for *otai.i* p. 370 l. 3.

šadəranər qau ne doγərušai.i ke: "Kot besan mai.i bila?" nusen. Ine šadere inər seibai.i ki. "Une walum inə jut gočo di bai.i. Da une guye yušam iše bušošo kaš ətai.i, gute gane ke une jot gočo daltaskušate yami."

5 Gute bər uyum i' deyelin imos dusu'n ulo harlər ni.əsər rai.i aiyəcai. Magər inə yuy hōle ni'n i' bərči 'ecai.i. Ine imo yue senum bərər se.bai.i: "Le aya, berum denminulo ja go'r xismat eča ba, da une senumər (or, senum bərər) be ősena ba, magər jar une bešal han tsirane du'an kuli aiyawa ke ja je.imo šugulotiŋe ka
10 nišin in šuri.ar ečamtse. Une kine jut gu.i di'mi, amine une daulat γunikiš duroinulo erimi, une in'e gane une (or, gu'i) yušam bušošo kaš ətuma."

Yuye uyum i'er seibai.i: "Le e'i, un ke hər kenulo ja apaci ba, da ja besan biman uyo'n une bi. Minadar mimanas xuš
15 mimanas yaški bilum, beseke une kine jot gočo iram mu di.uwerai.i, warlam mu dime.iγurka'n."

Čaga faš manimi.

6 *bərči ecai.i* — glossed Hindustani *manama* ('to make agree', 'persuade', 'conciliate'). The vernac. Ms. seems to have *bərər dišubai* (= *dišai.i*).

9 *aiyawa* — vernac. Ms. *ojo'ba* i. e. 2nd. sg. perf. of *-uyas with the *ja-* prefix, preceded by the negative *or-*, v. § 255.

10 *amine* — vernac. Ms. *menε*.

dancing. He called to one of his servants and asked him: "What is this?" The servant answered him: "That missing younger brother of yours has come back, and your father has made them kill the fatted calf, because he has got back your young brother safe and sound."

The elder on hearing this became angry and refused to go into the house. But his father went out and (tried to) persuade him. To what his father said he replied: "Father, for many years I have done you service, but you have never given me a kid that I might eat it and make merry with my friends. Now this younger son of yours, who has dissipated your property in evil doings, has come back, and for him you have made them slay the fatted calf."

The father replied to his elder son: "Son, you are always with me, and all that I have is yours. It was right that we should make merry and rejoice, for this your younger brother was dead and now he has come to life again, he was lost and now we have found him again."

The story is ended.

11 *une* — or *gwi* — must go with *yušam*, 'reared by you'.

yušam — vernac. Ms. *šam*.

15 *iruam* . . . — vernac. Ms. *iru bam mu jindo manimi, walu bam mu dime.iγorkum.an*.

No. XLVI. B.

Wawlum i'ie misa'l. (By Jemadar Ima'm Ya'r Beg).

Da i'ne senimi:

"Ho menan hirane a'tan yu' bam. 'U'atsum jut i'ne yuyər senimi: "Le aya u'ne ma'ltsum besan ja'r traᅇulo a'r ju'ci bi ke jo," 'esimi.

5 'Esasər u'we i'mo ma'l ha'l u traᅇ 'otimi. Da bu't guntsiᅇ o'nitsum ho jut i'e i'mo besan uyo'n gati netan matan ᅇus'anum bušai.enər guts'ərimi.

Da t'e'le i'mo ma'l ᅇuni'kiš duro'wate xərč etimi. Da b'ešal uyo'n xərč etimi ke ho i'te bušaiyulo daᅇ čaman balimi (or, di'mi).
10 Da i'n muhta'j im'anasər di'mi, besəke auqat bil'uman ᅇuni'kiš dur'o'watər xərč et'am. Xərč netan ti dyu'asam. Da i'te bušai.e.e hin huru'tas hirane t'e'le ni'n w'alimi. I'ne hi're i'nər i'mo mal'eᅇulo xu'kišo uy'ərčər 'erimi.

Da ki'ne hi're rai.i (or, ərma'n) bilum besan wat'e'ᅇ xu'kišu'e

10 *imanasər di'mi* — *di'mi* is clear both in my transcription and in the vernac. Ms.

We therefore have an idiom similar to the English "he came to be . . .".

11 *ti dyu'asam* — 'he had remained empty' i. e. he had nothing left. This phrase is an excrescence on the Gospel.

12 *huru'tas hirane t'e'le ni'n walimi* — this follows so closely the Urdu (see note to A p. 366 l. 9) that doubt arises as to its Burushaski orthodoxy. Whether *t'e'le* can mean "house of" as well as "there". I do not know, but the ordinary Burushaski would be: *hiranale nin*. This use of *walimi* is also suspect.

14 *wate'ᅇ* — the original text had *merwa šīqa* and in l. 16 *šīqatsum*, to which I objected. *merwa* was probably due to a misunderstanding of the Urdu *phali.d'* 'beans'; *šīqa* ordinarily means 'grass'; *wat* 'bark' (of tree), 'peel', 'rind'.

šeči'en ke i'k'e'te i'mo yu'l ne nuš'e huru'tiš, magər ki'ner i'ke xurkiš'u'e šeryas wat'e'vntsum ti ši.asər mene besan 'e'uč'am.

Ho beruman guntsi'ntsum ki'ne hil'es hušər di'n ik'ərə'ne seibai.i.

“Ja 'au.u.e beruman dur'o'ski.u'ər šap'ik bos u'čai.i (or, uy'āč'a'n) 5 da je ako'le č'amine e'irča (or, ai.irča) ba. Āeki'l'ate e'ramtsum (or, e'rastsum) je da'l numa je.imo au.u e'pač'ər ni'č'am. Da i'nər seyam: “Le 'aya, je aiyaš ke da u'ne nazərulo gunaga'r am'ana ba. Mu æki'l yaški 'ataw'asa ba ke da 'je u'ne gu'i ba' seyam. Je gu'imo dur'o'skuyo ju.an 'ati. U.'e'ka go'r duro ne huru's'am.”

10 Ho ik'ərə'ne dæki'l n'usen i'n di'mi i'mo yu' e'pač'ər guts'ərimi. I'n mu mata'n bam i'ne yu'u.e i'ne i' ni'itsin raham di'mi. Da nuk'a'rts i'ne i'ri bukər w'ašimi da ba'n etimi.

I'ye yu'wər senimi: “Le ja au.u, je Xuda' ke da u'ne nazərulo gunaga'r am'anam, be'seke u'ne bərči o'manum ma'l tra'ṅ namartin 15 (or, nuko'tin) n'utsun yunikiš duro'wər e'ram. Muto gute senastse yaški ataw'asa ba ke je da 'u'ne gu'i ba' seyam.”

I'i.e daki'l s'enasər y'u'we i'mo n'okarti'ṅər 'o'simi: “Šu.a'tsum ke šu.'a gat'ṅ humalkum dyu'is'in ki'ne 'e'bilin, da i'ne iri'ṅulo buro'ndo da yu'ti'ṅulo (or, yu'tisulo) kafša 'e'l'tai.in. Da yu's'am i'se 20 bušo'ušo d'itsun kaš etin ke ho ni'š'in šure.ar (or, xuši) 'e'č'an,” o'simi. “Be'seke ja ki'ne e'ri 'irum (or, 'iram) bam mu dy'u'ərimi, wa'lam mu da'ayurka ba.” Ho u' xuši etastse du'y'u'is'kinuman.

Lekin i'ne uyum i' malulo bam. Bešal i'n maltsum di'n ha'lər asi'r de'sqaltimi ke yəri'ṅ ke həri'pe da gir'atase i'čər de'yelimi. Da hin nokəranər qau ne do'y'ərusumi: “Kət besan mai.i bila?”

1 *huru'tiš* — ‘that he should stay, remain’. I have not noted any other example of *rai.i* being followed by the *-š* form of the verb.

magər — “but no one gave him anything except the husks to eat”. Luke implies that he did not even get the husks.

5 *e'ramtsum* — The vernac. Ms. has only *e'rastsum*.

8 *ataw'asa ba* — from *d'-u.esas*.

14 *namartin* — so both Mss. instead of *namartan*. The clause is an interpolation.

19 *yu'ti'ṅulo* — vernac. Ms. has *yutisulo* as a first alternative.

21 *iram* — vernac. Ms. has only *iram bam* i. e. ‘was dead’. Urdu *morda tha*.

The plup. *iram* ‘he had died’ amounts to the same thing. *iram bam* is, I think, incorrect.

I'ne nokəranə i'ner 'esimi: "U'ne go'čo di bai.i, da u'ne gu'u.ε yu'sam bušo'ušo kaš o't'ai.i. Gute gane xuši o'č'ai.i ke wawum i' si.at salamat d'e'əyurk'ai.i," ε'simi.

I'ne uyum i' nokərtsum gute čaγa deγel imo's manimi, da u'lo 5 ha'lər ni'asər rak aiye'timi. Maγər i'ne yu'we deγal ho'le ni'n uyum i'ne i' 'esmilasər duγ'u'uskinimi. I'ne imo yu'wər jawarbulo senimi ke "Le aya, bar'e'n, akurum de'niqulo je u'ne xidmat eča b'a, da b'e'sal ke u'ne hukum fər akortə ba, 'amma ja'r u'ne b'e'sal ke han tsirə du'an kuli aiyaw'a (or, aiy'au.uma) 'gu'imo 10 šugulutiŋe ka gilti'r (or, xuši eti),' nusen. Lekin be'sal u'ne ki'ne gu'i di'mi ke akuruman šure.a'r et'a'. I'ne u'ne ma'l ke dolat uyo'n zina'ate xərč etai.i, u'ne i'ne g'ane yu'sam bušo'ušo kaš 'o'ta."

Uyum i'i.ε yu'wər ækil 'esasər yu'we i'ner senimi. "Le e'i, u'ŋ hami'sa ja apāci ba, da besan ja bi ke es u'ne bi. Lekin xuši 15 etas da aiye's am'anas yaški bilum, be'səke u'ne ki'ne go'čo i'tum gutas bam, murto dyu'wərari.i, 'espalam, mu dime'iγurka'n," esimi.

Čaγa faš manimi.

6 *esmilasər* — 'to pacify', 'placate'. The meaning hardly allows of any connection with *d*-asmilas* 'to defile'. The *es* is perhaps the noun **-as* 'heart'.

8 *akortə ba* — 1st. sg. perf. neg. of *gu* + **-atlas*.

9 *aiyawa* — cp. version A p. 370 l. 9. The vernacular Ms. here has *aiyawwa* and *aiyauwa*.

10 *gilti'r* — is not given in the vernac. Ms.

14 *ja apāci* — vernac. Ms. *je apāci*.

No. XLVII.

Minas Širi Badat ya Širi Bəra'i Bəγər Tham.

QADIM ZAMANULO GİLTULO THAMAN ŠA RA.IVS NUSE BAM. SE.IBARN
ine kapalulo ĞENİŞE tur bilum. GUTE SİR SİRF HİN XA'S MAHRAMANƏR
lel bilum. İNE THAME ĞUYAŇ EĞAM.

THAME GUTE ĞAĞA NIHA'YAT ĞAP EĞƏR XI.A'V BILUM. NOKƏRE BƏR ĞAP
5 ETUME SABAB(p)AŇE ĞALİ'Z (or, MUS?) İMANIMI. İNE SAMBA NƏTAN

I have placed this text by itself because it was not, like those that precede it, written down by myself from oral communication.

I received it in manuscript from the Mir of Hunza in 1923, more than a year before I began to work at Burushaski.

It was written out by the Mir's son, Gushpūr Muhammad Ghani Khān, in Arabic script in two versions, one Burushaski the other Hindustani. The two versions do not exactly correspond, neither being a direct translation of the other.

The Hindustani version has been of great help in elucidating the Burushaski; where the two coincide they provide a double guide to the sense, where they differ, it not infrequently happens that the Hindustani throws light on motives or reasons which are obscure in the Burushaski.

Burushaski is, I believe, never written in ordinary life, so Muhammad Ghani Khān's effort must have been something of an adventure.

He had probably to make his own conventions and he no doubt anticipated that it would only be read by some literate Burushaski-speaker like himself to whom the story would be well-known and to whom no very precise rendering of the words would be necessary.

The points are not always clear and are sometimes doubtfully or incorrectly placed, and though vowel-signs are liberally provided they are not always found where wanted.

I think I have, with some labour, deciphered all except words with which I am not acquainted.

Muhammad Ghani Khān distinguishes between

No. XLVII.

The Story of Širi BAdat, or Širi Bəra'i BAḡər THAM.

(From the Burushaski of Gushpūr Muḡamməd Ghani Khān).

In ancient times there was in Gilgit a Tham called Shāh Rais. They say that he had a gold horn on his head. This secret was known only to one private servant who used to trim the Tham's hair.

The Tham was very anxious to keep the affair secret. Owing to (the strain of) keeping the matter secret the servant fell ill (of

ت and ت	t & t.	ت and ت	t & th.
> and ٴ	d - ḡ.	چ and چ	č - čh.

He uses the sign ش but he writes غنس for غنش (yeniš).

He does not usually distinguish between initial short vowels: a, A, ε, e i, u etc. nor between č and č̣, or š and ṣ̌.

Final ٴ is frequently written like >.

Many other points might be noted.

It is interesting to note that Širi BAdat, known in Shina legend, is identified with Širi Bərai BAḡər THAM vide Text No. 13, p. 208.

It is not clear in the Ms. whether Šir or Širi is intended, but, as far as I know the word is always pronounced Širi or Širi.

1 *Giltalo* — here and elsewhere, by a mere clerical lapse, written *G-lil-t lu*.

Ša Ra.īs — the name is still preserved by the nominal Ruling Family of Gilgit.

The uncle of the present titular *Raja* of Gilgit bears it.

2 *tor bilum* — In spite of the singular verb one suspects that "horns" is intended, especially in the absence of *han* or the suffix *-an*.

5 *ḡalivz* — this takes the place of a word in brackets which seems to be *mos*. The H. version has *pe'čiš* 'dysentery'.

1-5, } The extraordinary similarity between the stories of Ša Ra.īs and Midas and their
 page 876 } respective servants will be remarked. It is highly unlikely that it is due to
 1-2, }
 page 878 } even a secondhand acquaintance in modern times with Greek mythology, on
 17-18, }
 page 878 } the part of the people of Hunza-Nagir or Gilgit.

Hərəli.ər ni'n ti'kulo qaman netan qau etimi ke "Šah Raise kapalulo yenışe tur bila." Yađe tik nikin i'lji di'mi.

Hərəlilu(lo) hin dasinane huyə's uyərəu bom. Hin hiran telər di'nin šuqa (da sər?) mu'mi. Šuqa du'nke turu'mi, sər ba qavida 5 du.a'simi. Haira'n numuman duyarusumo: "Albatta un Širi Badat ba, xair?" Juwa'b mučhimi: "Awa je Širi Badat ba. Je mu Giltulo tham mana's ba. U'nər buṭ ina'm eč'am," nuse, yaib man'i'mi.

Da Giltər di'nin Šah Ra.i'se tərka'qulo nutayan hurutimi. Da Ša Ra.i'se haγurər baliqe baspur gimər Širi Badate ek šeč'am. Axir 10 Thame duyarusimi: "Ja haγur la'sa bese manimi.en?" Aštane but košiš netan du'nimi. Širi Badat senimi: "Ša Ra.i's Tham manuwaṭe je baspur ke ošeč'ama?" Aštane Thamale di'nin čaya etimi ke: "Akhi akhi nusen hiran daγami."

Ite zama'nulo Piṭaiyu(?) nigirat fa'l gibam. Piṭai.u'r(?) giratasər 15 hukum uči'mi. Piṭai.u'r čotale gabants uyərč'am. Ajab itifa(q)tsum čotale gabants Hərəlilum dutsam, nokere be(?) tik nipiraq qau.u etum ite dišulo usko čotal duwaša bim. Piṭai.u'r uyərəs ke gabantse sırf: "Šah Ra.i'se kapalulo yenışe tur bila," senimi.en.

4 The word following *šuqa* looks like *durustər*. If this could be taken as a slip for *durust ečər* it would agree with the *durust etum* in l. 11 p. 380. On the other hand the H. text has: "giving her a little thread, he said 'mend my choga'". This suggests that the reading might be *šuqa da šutor mu'mi*, *šutor* meaning "thread" in Khowār, but the Ms. will not support this. Perhaps we are to read, *da tsər*, for *da sər*, 'and thread'. The *t* points may be unintentional.

šuqa du'nke turu'mi — the transliteration of the two last words is somewhat conjectural *toru'mi* may be compared with *torum*, 'ripped' and perhaps *iltaras* 'to spoil', 'to damage'. The Hindustani, as I read it, has "the choga became more torn". The word however might be read as *toru'mi* or *tsəru'mi*. The latter form would point to *tsər*, 'torn'.

9 *baliqe baspur* — *baspur* means "grain", but only as food given to horses. These horses were given walnut kernels in place of grain.

10 *la'sa* — V. Vocab. s. v. The H. has *dobla* i. e. 'thin', 'emaciated'.

11 *manuwaṭe* — here seems to be the 3rd. sg. perf. *manuwai* + *Ač'e*. In l. 6 p. 382 it appears to be the 2nd. sg. perf. + *Ač'e*. V. § 407.

12 *ošeč'ama* — another example of the negative prefix *o*, v. § 339.

13 *akhi* — probably for *akivl*.

daγami — the H. has: "The King said, 'Where is he?', but he had disappeared".

dysentery?). After reflecting about it he went to Herèli and digging a hole in the ground he shouted into it "Shāh Raīs has a gold horn on his head." Then he filled in the earth and returned (home).

A girl was grazing flocks in Herèli and a man came to her there and gave her a *choga* and some thread(?). In a little the *choga* became more torn(?) and the thread remained as it was. She was amazed and asked: "You are surely Shiri Badat, are you not?" He answered her: "Yes, I am Shiri Badat. I am now going to become Tham in Gilgit, and I shall give you a great reward." So saying he vanished.

Then coming to Gilgit he took up his quarters in hiding in Shāh Raīs's stable; and when Shāh Raīs's horses were given their ration of walnut kernels Shiri Badat used to eat it. Eventually the Tham enquired: "Why have all my horses got into poor condition?" After great efforts the groom caught Shiri Badat who said: "Because Shāh Raīs has become Tham am I not to eat horse-food?" The groom came to the Tham and reported: "A man said thus and thus and has disappeared (*lit.* hidden himself)"

In those days *Bitans* used to dance and practise divination and Shāh Raīs (now) gave orders for them to dance. For the *Bitans* they used to play on pipes made of *chotal*. By a strange chance they had been in the habit of getting the *chotal* reeds from Herèli, and (now) at the place where the servant had dug the ground and shouted into it, three (clumps of) *chotal* had come up. On their being played for the *Bitans* the pipes said only: "Shāh Raīs has a gold horn on his head."

14 *piṭaiyu* — here and in what follows this word could be transliterated in different ways, but from various indications it is clear that it is intended for *biṭaiyo* the pl. of *biṭan*, 'soothsayer'.

The Hindustani has in its place the word *دیل* with a note saying "in Shina". This must be the Shina word *daīyal* which corresponds in meaning to the Bu. *biṭan*.

The H. version also clarifies the context by saying: "In order to clear up this mystery the Raja gave orders to play (for) the *daīyal*".

nigirat — i. e. *nikirat* 'having danced', but it can be read as *negirat* the Ca.

15 *ṣṛṛcām* — the first vowel is not marked, but is short. I should expect *ṣṛṛcām*

16 *be* — I do not know what this is. It may only be a repetition of the final *-e* of *nokāre*.

Tham haira'n ni'man nokərər esimi. Nokəre sa'f sa'f i'mo bay'a'n etimi. Hərelilu etumate Tham balke xuš manimi.

Gute tamaša'ulo Širi Badat ke bam. Aštane lel netan dunimi.

Da Thame Širi Badatətər čodo nič'in esimi: "Unər zarurət bilum 5 ke javlər duko'n bes ayau'ma(?) ke baspur yi'ki eča." Širi Badate senimi: "U'n Tham manuwate je baspur ke ošəčama?" Thame imo's din i'mo xanjər yakal lip ne senimi: "Ye ga gute go'r dərka'r bila ke." Širi Badate xanjər nukən Šah Ra.irs esqanimi.

Da mašur etimi ke "Je Širi Badat ba. Je mu Girtulo thamkuše 10 hukum manila." Girtə taxtate nurut inə (itelu Hunza-Nagir ke šavmıl bilum) Hərelilo šuqa durust etum inə dasinmu ka nika'h ne dumutsimi. Beruman waxttsum han gusan Nur Baxš nusen paida manumo.

Širi Badate xura'k gunts ke han han mumuši bim. Hikulto 15 Hupərum hin jaṭ gusane han gusanmutse yušam mumuši.an yumo. Čhape maza dinin Širi Badate sabab duyarusimi. Jaṭ guse senumo: "Juṭkuše imi iri bim. A'imu mainu nič'in a'imu uša ba." Isetsum ilji hin hin yo'lekus hiles muqarrər xura'k bim. Gute zuləmtsum kuyo'č but xafa man'u'man.

20 Ite waqtulo isken ečuko'n, Abul Gais, Abul Fa'ni da Ha'zir Jamšed Dayurə khurətər du'man. Tele Širi Badate basi yaṭku.ine həran bim. Ha'zir Jamšedətər senuman: "Guse deljan." U.iski.e žamaṇ

5 *ayau'ma, ayorma (?)* — probably the 2nd. sg. pret. negative of *yaiyas* 'to obtain'.

The correct translation is quite uncertain.

7 *ye ga . . .* — The H. version makes the King's motive clearer: "If you are to act as Raja, then take this sword".

15 *gusanmutse* — this use of the suffix *-tse* is curious. From the Hindustani it appears that the old woman had had the lamb suckled by another younger woman.

17 *arimu* — probably the 1st. sg. form of **-i'mo*, which is not found in the other texts, its place being taken by *je.imo*. Possibly however the 1st. *arimu* is the gen. of *ariv* 'my daughter', and the following *arimu uša ba* is to be read: *a.ī muruša ba*, 'I have reared her as my daughter', or 'I myself have reared her'. *uša ba* — **-uše.as* seems to be capable of use without a pron. prefix, cp. the use of *ušam* as an adjective.

isetsum ilji — the use of the x form instead of the y form in this phrase is unusual. The regular thing is *itetsum*.

The Tham was astonished and spoke to the servant about it. The servant made a clear statement of his doings and the Tham it appears was pleased at what he had done in Herèli.

Shiri Badat was also present at the show and the groom recognised him and seized him.

The Tham reviled Shiri Badat and said to him: "When you were in need why did you not come to my house and get something, instead of stealing the horses' food?" Shiri Badat replied: "Because you have become Tham am I not to eat horses' grain?" The Tham losing his temper threw his dagger towards him and said: "Then take this if you need it." Shiri Badat took the dagger and killed Shāh Raīs with it.

Then he proclaimed: "I am Shiri Badat. The authority of the Thamship of Gilgit has now become mine." And he took his seat on the throne of Gilgit (Hunza-Nagir was also included in it). He performed the marriage ceremony with the girl who had repaired his *choga* in Herèli and espoused her. After some time a girl (*lit.* woman) called Nūr Bakhsh was born to them.

Shiri Badat's food was one lamb every day. One day an old woman of Hoper gave him a lamb which had been reared by a woman. On getting the (human) taste of the meat Shiri Badat asked the reason of it. The old woman said: "When the lamb was young its mother had died and I gave it my own milk and reared it as my own (child)." After that a year-old boy was his fixed (daily) ration. The people were much annoyed by this cruelty.

At that time three brothers, Abūl Ghais, Abūl Fāni and Hāzir Jamshed came to the Daiyōr fort. There there was an ox belonging to Shiri Badat's gardener. The others said to Hazir Jamshed: "Let us shoot at it," and the three of them shot (at it) with their

18 *yorlekas* — the first two vowels are doubtful. I connect it with *yol* 'a complete year' and conjecture that it means 'yearling'.

20 *Hazir Jamshed* — written حاضر چشد but the name is ordinarily spoken as *Azor Jamshed* or *Jamšev*. As the writer does not specially mark the vowel ε. I have used that as a compromise. The dat. form *Jamšedator* in l. 22 is surprising.

bīšaman. Oltalike this manimi. Hazire delimi. Inər esuman ke:
 “U'n nuko'n khaš eti, da kaba'b netan mimər ke xabər eti.”

Ine ni'nin khaš netan ekin kaba'b ne qau etimi. U'ε juwa'b
 ičhiman: “Awal u'n Bismilla eti.” Ine Bismilla netan šuru' etasər
 5 oltalik xarts netan ɣaib manuman. Inər hin xa'nsa'ma'n (Rivle
 Ramal nuse) ivriŋčiŋ čhumare hin aštan Aštane nuse, (aula'd mu' xa
 Ganišulu ba'n), phat etuman. Hazir Jamšedatər esuman: “Un
 nuko'n mu Giltulo tham mane.”

Hazir Jamšed imo xa'nsa'ma ke aštan da həre čhap ke nukan
 10 Giltatər du'n i'ne base yaŋku.ine ha'le duso'kuman. Bərenasər
 ba'ɣba'ne jama'ate basi'lum asquriŋ dusu'n baŋumuts ečər du'numo.
 Hazir Jamšede (*ms.* “Jamšed te”) senimi: “Besan eča?” Senumo:
 “Širi Badate evi Nur Baxšmur baŋumuts oča ba'n.” Hazire senimi:
 “Je ke han ečama?” Jaŋ guse senumo: “Xuši(ε) ka eti.” Han buŋ
 15 šura baŋu.antse imo ɣuyar — — — (?) khareŋilo wašimi.

Jaŋ guse Nur Baxšmule piš etumo. Nur Baxše ise Hazir Jamšade
 baŋuwər duyarusumo. Ine tama'm ha'lat bak bi'k mosumo. Nur
 Baxš a'šiq numu'man čup ne ha'le oruŋtumo. Beruman waqttsum
 Nur Baxš nuruŋ mu.ivan dimanimi. Oltalike Širi Badattsum xauf
 20 ne han sanduqanər ulo niwašin band netan hifa'zate ka Hanisari
 dəri.a'ε ulo wašimu. Dəri.a ise sanduq ni'yan Bulda'sər di.usimi.

5 *xarts netan* — the H. seems to have *navi bajarkər* ‘playing on pipes’, but in a
 Shina version of the story I have “*ha ha the hati trap the muti si.i jarre baiye
 tər de bujenən*”, “the other brothers both laughing and clapping their hands
 flew off”.

From the Shina version it also appears that A. J. could not follow them
 because, being of fairy race, he had been rendered impure and incapable of
 flight by having come in contact with the ox's dung (or perhaps simply with
 the ox). Cp. the case of the peri *Šahri Barno*, p. 14 l. 16.

5-6 *Rivle Ramal* — *rivl* ordinarily means ‘copper’ and perhaps does so here. It will
 be remembered that in No. XIII (p. 210 l. 9) *Širi Bərai Baɣər Tham* had a copper
 stick and copper leg-wrappers.

From the Hindustani version it is clear that it was the cook and not the
 groom who had iron hands.

13 *oča ba'n* — probably a slip for *oča ba*. The H. has the 1st. sg.

15 *ɣuyar* — the following word appears to be a p.p.c. active: *negalər* or *nrkakər*,
 neither of which is known to me. It must mean “fastening” or “tying on to”.

bows. The two others missed, but Hazir hit it. They said to him: "You go and kill it and roast its meat and let us know (when it is ready)."

He went and slew it and roasted its liver and called out to them. They answered: "You say 'Bismillah' (and begin) first." He said 'Bismillah' and when he began (his repast) the other two clapped their hands and disappeared. They left behind for him a cook called Rilè Ramal with iron hands and a groom called Ashtanè, whose descendants are in Ganish to the present day. They said to Hazir Jamshed: "You go now and be Tham in Gilgit."

Hazir Jamshed took (with him) his cook and groom and the flesh of the ox and they came to Gilgit and alighted at the house of the gardener. On looking about he saw the gardener's wife bring in flowers from the garden and begin to make up nosegays. "What are you doing?" said Hazir Jamshed. "I am making nosegays," she replied, "for Shiri Badat's daughter, Nur Bakhsh." "May I make one too?" said Hazir Jamshed. "By all means make one," replied the old woman. Tying(?) some of his own hair on to a very fine nosegay he threw it into the basket.

The old woman presented the basket to Nur Bakhsh, and the latter enquired about Hazir Jamshed's nosegay. The old woman chattered away(?) and told her all the facts of the case. Nur Bakhsh falling in love with him lodged him secretly in the house. After some time Nur Bakhsh having conceived a son was born to her. As both of them were afraid of Shiri Badat she placed the infant in a box and shutting it up put it carefully in the Hanisāri river. The river carried down the box and cast it up at Bul Dās.

The H. has "tying (*band kar*) his hair on to a bunch of flowers".

17 *baṭuwr d.* — 'enquired about the nosegay' — an unusual use of the dative.

The person to whom the question is addressed is often put in the dative.

bak bik — presumably based on the H. *bakna* 'to chatter', 'to talk at length'.

The H. has: *ṣab mayjara blyarn ki*.

18 *orotamo* — should presumably be *erutamo*.

20 *sandwqanər ulo* — the final *-r* may be only a slip of the pen, but cp. *γolkər*

ulo l. 11 p. 384.

Hin Γαδύς nuse mærutsguinan deγurkimi. Ūlo bærevimi ke hin pa·ki·za hile·san bai.i. Ha·le nitsun pærwəriš ne yu·šami.

Sis ga·ti numa Širi Ba·dat esqaiyær salah (pusu·man?) da salah Nu·r Ba·xšmutsum ganuman. Širi Ba·date imo wazi·r Bærča bam. Nu·r
5 Ba·xše mu·wær esumo: “Ba·ba be sabab bila u·ne hilese čhap šeča, ja ošeča ba?” Širi Ba·date senimi: “Ja zart jinn zart bila. Ja·r Ha·zarat Sulima·n ‘a. m. asi(?): ‘Un sirf phuwa·te gu·irčuma.’ Be·seke ja as maska maltaše bi.”

Sise gute bærate talenumutse phu nutsun thape ta·ne idiga·r tale
10 qabal wašiman. Da hiçulo asi·r nipiraq γulk etuman. Širi Ba·dat gærurumtsum beqara·r niman hæ·tsum du·simi. Du·s ise γulkærulo walimi. Tama·m sise phu·e talanumuts ya·te fal o·tuman.

Te·lum γaib numan mulk Hinzal du·simi. Hin hirane te·le hærki ečam. Inær esimi: “Humalkum tsil ačhi.” Ine senimi: “Tsil api,
15 sirf mel bila.” Širi Ba·date senimi: “Ager tsil ačhima ke bu·ğor šura maintse, xair, gute mulkulo uskotsum bask hakičan o·manš!” Gute nusen in te·lum γaib manimi. Ma·lu·m api amulær du·simi ke.

Gilte taxta·te Ha·zir Jamšed huru·timi. Ha·zir Jamšete Wa·zir Bærča Baloyær bap dusu·čær e·rimi. Wa·zir Balotsum bu·ğ nikæran
20 di·mi. Tham Punal Maida·nær yančičær ni·mi. Mulaqat ne Wa·zire sirf han band țuru·wan Thame yer epat o·simi. Thame senimi: “Balda·ğ bape amulu?” Wa·zire juwa·b içhimi: “Ye guse țuru bi.” Imos di·nin wazi·r ke esqanimi. Amna(?) țuru ke taq etimi. Se·iba·n ise țuru·ulum dele bæ·tsila·ğ duwašimi. Amna(?) imo·s di·nin Ha·zir
25 Jamšed ikhar ke esqani·mi.

3 *salah* — The word following *salah* appears to be *posu·man*.

7 ‘a. m. — contraction for the Arabic ‘*alaihi*’s *salām*.

asi — the 3rd. sg. hm. of the short form of the pret. of *a + *-asas*, ‘he said to me!’ The reading is supported by the H. *mu·jhe ka·ha*.

10 *qabal* — I know of nothing this can be except the Pers. Ar. *qabl*.

11 *γulkær ulo* — cp. *sandurqanær ulo* p. 382 l. 20.

21 *han band țuru·wan* — the H. has *şırf ek ka·du* “only one pumpkin”.

23 *amna* — repeated in l. 24. I do not know the word.

24 *bærtsila·ğ* — perhaps *bær* ‘nullah’ + *tsil* ‘water’. The H. has *te·l ke na·le na·le jarri hwe*.

(There) one Ghadūsh by name, a gold-washer found it. On looking inside he found a fine boy. Carrying him off to his home he took care of him and reared him.

(Meanwhile) the people collected and took counsel to slay Shiri Badat and they sought advice from Nur Bakhsh. Shiri Badat's wazir was Bercha. Nur Bakhsh said to her father: "Father, why is it that you eat boy's flesh and I don't?" Shiri Badat replied: "My nature is the nature of the Jinns. Hazarat Sulimān, peace be on him, said to me: 'You will only die by fire.' That is because my heart consists of butter and ghee."

On the strength of this statement the people at night took lighted faggots and threw them down round about in front of the fort. Then they dug a water pit near the gate. Shiri Badat becoming disturbed by the fire came out of the house and as he did so he fell into the pit. All she people threw the burning torches in on the top of him.

Disappearing thence he turned up in the Hinzal country. A man was ploughing there and Shiri Badat said to him: "Quick, give me water." "There is no water," said the man, "there is only wine." "If you had given me water," said Shiri Badat, "it would have been a very good thing for you. As you haven't, may there never be more than three houses in this land!" So saying he vanished from the spot and it is not known whither he betook himself.

Hazir Jamshed took his seat on the throne of Gilgit. He sent the Wazir Bercha to Baltistān to fetch the revenue. After a long delay the Wazir returned from Baltistan. The Tham went to Punal Maidān to welcome him. When they had met the Wazir put down only a single pumpkin in front of the Tham. "Where are the loads of tribute?" asked the Tham. "There is just this pumpkin," replied the Wazir. Flying into a passion the Tham slew the Wazir. Then(?) he broke open the pumpkin and they say that streams of oil issued from it. Then Hazir Jamshed in a fit of temper (remorse?) killed himself too.

Gilte sis alto traḡum manuman. Hikume senuman: "Thaman zarurat apai.i." Hikume: "Be, Thaman zarur yaiyen." Axir kar thamaner talaš etuman.

- Ite zamana.ulo hin hiran Bulčathuko nusen balašu.e baš he.iban.
 5 Han qerqamutsane qau ne se.ibim: "Tham Bulda'sulo bai.i." Bulčathuku.e beruman sis Bulda'ser orimi, ke "ŋaḡuš ha'le altambo joḡumuts ba'n. Hita'ne phat etin, u'e heranulo amine ikherere ta'ḡ, tərka'ḡ, xaza'na etimi ke, ine ditsu.in; ba'qi zaminda're ukherer tərkan, soraḡ, malan ečuman."
 10 Gute intiza'm netan u'e heranḡsum hin ditsuman. Sumalik i'k nosin Gilte Tham etuman.

Khine Sumalike yasan Hazir Jamšedtsum bom. Ya'sine Thamer gher etuman. Ni.asulo mo'simi: "Agər besan go'r mušibat di'a ke huk eši gu.imo tsamanḡ ḡak netan de'ri."

- 15 Hik he'si tama'sanaḡe pinčane thame muriḡe xaḡ mudelimi. Geniš mumo's di'nin mu.imu tsamanḡ eši ḡak etumo, huk ga'ršume Giltər di'mi. Sumalike šabərine bula deljam, huk ni'tsin haḡur čho netan Ya'sinər ni'nin Thame išake xaḡ nidilin išak iyelimi. Ya'sine Thame senimi: "Šura, ja tamaša eta baiyam, maḡər ma qasḡ netan adeliman."
 20 Sumalik šərum numan Čin yakal ikher espalimi.

Berum den Ka'sḡər Ya'rkandulo nuruḡ watane eski di'nin i'lji di'mi. Tərtsi.ər(?) di'nin hin mape'r jaḡ gusanmo ha'le basa manimi. Ite ha'lum yu's ke muyər čal nu'man muyəre yu'smo mušakaḡe han danane zaxum mo'timi. I'mi senumo. "Le a'i, un ke hu's ne bese
 25 amudelja? Un Sumalike čaḡa atukuyela belate ikher espala.i?"

4 *Bolčathoko, Bolča Thuko* — For this gentleman's prowess cp. No. 12, p. 204.

7 *hita'ne phat etin* — The idea is stated more clearly in the H. "Take them to an open space and leave them at play. Then bring the boy who plays aristocratic games, such as riding, constructing stables and large buildings"

9 *səraḡ* — probably for *tsəraḡ* 'door-frame'.

12 *Sumalik* — *Sumalik* appears in a story I have in Shina which recounts how, having been carried off prisoner to *Badaxšarn*, he escaped on a magic horse.

14 *huk eši* — the dog is taken for granted. It must have had some previous history. *tsamanḡ* — it may be *zamanḡ* as the writer uses ; for both sounds. The H. has *hav*. Perhaps the pl. of *čama* is intended.

15 *geniš* — here and elsewhere written *سغش*, or what is meant for that.

The people became divided into two factions; one party said: "A Tham is not necessary" and the other party said: "No, we must take a Tham." In the end they made search for one.

At that time there was a man called Bulchathuko who understood the language of the birds. A cock crowing kept saying: "The Tham is in Buldās." Bulchathuko sent some men to Buldās saying to them: "There are eight youngsters in the house of Ghadūsh. (Take them and) leave them in a place (by themselves) and whichever of them makes for himself a palace and stables and a treasury, bring him here. The rest will make a byre and a door-frame and a field for themselves such as cultivators have."

Having carried out this arrangement they brought back one of the boys; and they gave him the name of Sumalik and made him Tham of Gilgit.

A sister of this Sumalik was the offspring of Hazir Jamshed and they married her to the Tham of Yāsīn. When she was going away Sumalik said to her: "If any trouble comes upon you fasten your necklace on the dog's neck and despatch it to me."

One time in play the Yasin Tham struck her on the hand with a polo stick. The Queen was angry and fastened her necklace on the dog's neck, and the dog running (all the way) came to Gilgit. Sumalik was at the polo ground playing polo. Seeing the dog he put his horse to the gallop and went off to Yasin. There he struck the Tham on the arm and broke it. The Tham said: "Good; I was only playing, but you have struck me on purpose." Sumalik was ashamed and banished himself to China.

After staying for some years in Kāshghar and Yārkand, a longing for his own country came on him and he returned back. Arriving at Tertsī(?) he put up for the night in the house of an old woman. The wife and husband of the house quarrelling, the husband wounded his wife on the arm with a stone. His mother said to him: "O son, why do you too not strike her intentionally? Have you not heard the story of Sumalik — how he banished himself?"

22 *Tertsī.or* — transliteration uncertain. It may be *Tərz*, *Təraz* etc. The H. has *Sərḥad Wāxam* and later *Wāxam ki Sərḥad* i. e. *Sərḥad* in *Wāxam*.

Sumalik durnke imo's di'nin iskikutsun Giltər di'mi. Sumalik ikhər
 espalasulo yenış umidwa'r bom. Guşpuran, Sa'hib Xa'n nuse,
 diman; juwa'n manuwa'm.

Thape sagamaŧər di'nin bəre'imi ke han juwa'nan ha'le ba.i.
 5 Δwal Δwal esqai.ər tai.ər numan, da ine Tərts(?) gus muyər ya'd
 di'mi. Akhurumanər Sa'hib Xa'ne i'mimur senimi: "Ja ba'ba Δmulu
 zında baiya apa'ya lel api." Gute ča'ya de'yelin ha'lər di'nin
 mula'qat etimi.

Sumalike di'me jalša Ɣaŧam Sərulo etuman. Ka'ngər Malıke(?)
 10 ke jalša gane di'mi. Sumalik ke Ka'ngər Malık(?) gute ka'ŧ netan
 bula deliman: men giyaman ke uya'is čərap o'čan. Axır Ka'ngər
 Malıke(?) wəlimi. Sumalik hala danaŧe ya'is čərap netan i'mo
 yenışmur dotsimi.

Beseke yenışmu daman mu'lus bam, gute zidaŧe yenışe čhemiliŋ
 15 nipišan Sumalik esqanumo.

Da Sahib Xa'n Gilte Tham manimi.

1 *durnke* — written exactly in the same way as the word in l. 4 p. 378. The H.
 gives no help here.

5 *Tərts . . . gus* — Ms. ترزز لیس perhaps for *Tərts-tsum*, *Tərtsom*.

9 *Ɣaŧam Sər* — so in the H. and this is I think the correct name. The Bu. Ms.
 has *Ɣanam Sər*.

10 *Ka'ngər Malıke* — In the Bu. text *Malıke* and *Malık* in this line and the next
 two are followed by a separate word ای or ائی. One might suppose this to be
iv ('his' son'), but the H. has only plain *Ka'ngər Malık*. It is probably a double
 writing of the ending -e.

11 *giyaman* — in the Ms. indistinguishable from *gi'man*.

12 *hala danaŧe* — *hala dan* is the term used for the stones that mark the goals at
 polo, and must be what is intended here. Otherwise in the Ms. the first word
 looks more like بدا or بلا. The H. has merely "cutting off his head".

14 *daman* — is used of full relatives as opposed to "step-" relatives. *Nur Baxš*
 and *Ka'ngər Malık* were children of the same father and the same mother.

Addendum.

At the end of the Hindustani version there is the following additional passage
 which has been scored out by the writer, but is worth putting on record:

After him his son, Dalā Shāh. After him, Shāh Malik and Trakhān. From
 Trakhān's brother, Lali Tham, two brothers were born simultaneously, Girkis and
 Mughlōt. Trakhān made Mughlōt Rāja of Nagir, and Girkis Rāja of Hunza.

From Girkis there were born one boy and one girl, Maiyūr and Nūr (Bibi?).

Sumalik was vexed for a little and three days later he arrived at Gilgit. At the time that he banished himself the Queen was with child and a Gushpūr called Sāhib Khān was born, who had (now) become a young man.

Coming at night to the smoke-hole Sumalik looked and saw that there was a young man in the house. At first he was preparing to slay him, then he remembered the woman and her husband at Tertsī(?) and just at that moment Sāhib Khan said to his mother: "It is not known whether my father is alive anywhere, or whether he is not." On hearing these words Sumalik went into the house and introduced himself.

They held the festival for the return of Sumalik at Ghatam Ser. Kānger Malik also came for the festival. Sumalik and Kānger Malik played polo on the agreement that whichever was beaten they should cut off his head. In the end Kānger Malik lost the game and Sumalik cut off his head on the goal-stone and sent it to his own Queen.

As (the murdered man) was the Queen's full brother, she, out of resentment for this action, put poison in Sumalik's (food) and killed him.

Sāhib Khan then became Tham of Gilgit.

Gushpūr Maiyūr played a trick on the Tapkients and had them murdered at 'Ali.ābād and his father was angry with him and had him banished from the country. He wandered about and came to Derwāz where he married and a boy, Shāh Khān, was born to him.

In Hunza Girkis died and Wazir Baṭu went in search of Maiyūr with a view to arranging Nūr (Bībī?)'s marriage. When he got to Derwāz, Maiyūr had died. He brought back his son Shāh Khān and holding an assembly installed him on the throne of Hunza.

From Nagir they enquired: "What are you doing?" Answers were returned from Hunza: "Aiyēsho has arrived from Aiyēsh" that is: "A Heavenly King has arrived".

After that the following rajas, in order, ruled in Hunza . . .

In the above fragment Girkis is written Girkits or Girkiz. With Trakhān. a figure in Gilgit legendary history, compare the Trakhanāting referred to in No. 30.

The word following Nūr is doubtful.

For Maiyūr and the Tapkients see No. 22 where he is called Aiesho Maiyūri Tham which would ordinarily mean Maiyūri the son of Aiesho.

For Aiyēsho Malik see No. 15.

Burušaski Proverbs.

Like the preceding text I received these in written form. They were originally recorded for me by 'Ināyat Ūllah Beg and re-written more legibly by M. Šarhza'da Yūsuf. I have used both versions. The comments are mostly condensed from Hindustani notes by 'Ināyat Ūllah Beg which were not rewritten by Š.Y. Much more elucidation would be required for the proper understanding of these proverbs.

1. γAM εTAS hukər tin.

To the barking dog a bone

H. bhaun̄knewa'la kutteko haḍḍi.

P. dāhan i sag ba luqma baḥta bah(?)

i. e. to a ruler who takes bribes, give bribes (otherwise you won't get off).

2. hukə tin šiyas asa'nē; ja'ri εTAS do'm.

It is easy for a dog to eat a bone, i. e. eating bones is easy for a dog, but to digest (pass?) them is difficult.

i. e. a ruler may take bribes but it is difficult for his days to be completed(?)

3. Sinda kam a.i'ts (? or, ayets?); pa'dša jut a.i'ts (or ayets).

Don't regard the river as small; don't regard the king as young (immature).

H. dəri.a'ko kam na'ja'n; aur pa'dšahko čho'ta xi.a'l na'kar.

i. e. If there is little water in the river it will almost certainly increase; if the king is young there is every prospect that he will grow older. Both things are likely to increase so don't despise them.

4. gu'imo šavisər nupəran gutis jək eti.
Stretch out your leg having regard to (the size of) your blanket.
H. apna kambal dekhkar pa'ō phaila'o.
i. e. only undertake things that you have the strength or means to carry out. Suit your expenditure to your income.
5. gu'imo diltarər mene ke šuqurum o'se.iba'n.
No one says that his own buttermilk is sour.
P. kas naguyad ke du'γ i man turš ast.
i. e. no one runs down his own things; even if they are bad he considers them good.
gu'imo is ungrammatical with se.iba'n.
6. qərqa'muts humalkum khaš eta ke hər han fulγu'wan laŋ laŋ maimi.
If you kill a fowl quickly every feather will go on moving.
(i. e. the more hastily you kill it the longer its convulsive struggles will continue).
H. murγiko jɪtna jaldi zibaḥ karega, itna de'rtak hɪlta rahega.
In proportion as an act is done hastily the longer will its evil results last, e. g. when a ruler without reflection gives an order in a hurry it will be a source of complaint and disturbance in the country for a long time to come.
7. huke meš mana's api; arγun tham mana's api.
A dog's(-skin) can't be made into a bag, the son of a low-class mother can't become king.
H. kutteke čamreka kalaḍu nahī' ban sakta, aur lawandi-za'da ra'ja nahī' ban sakta.
8. γa'ka mana ke γuraš, gaš'ančeka mana ke čhap.
If you associate with a crow (you will eat) dung, if you associate with a hawk (you will eat) meat.
H. kauweke sa'th rahoge to gu', ba'zke sa'th rahoge to gošt kha'oge.
If you associate with the evil you will get evil, and with the good you will get good.
9. balo'še senimi: "ja axa'siŋ γeniše bi." Ši'e senimi: "je amulo baiyam?"
The pot said: "my bottom is of gold." The fireplace said: "where was I?"

H. haṁḍi'ne kaha: "mera tala so'neka hai." ču'la'hne kaha:
"maī kidhər tha?"

When a man boasts of his good birth, another who knows all about him says "I know all about your root." (I. e. your origin).

10. hərə šāpikēka maška o'šī; badza'tər qisimat ai.ēti.

Don't eat butter with barley-bread; don't serve a low-class man.

H. jauki ro'tike sa'th ma'khan mat kha'o; badza't šaxski xidmat mat karo.

Never do good to an evil man. If you do, he will certainly do you evil in return, and will always remain your enemy, and there is no hope of ever receiving good from him.

11. ts.hovrdimo jilər ya' ke gašānč.

From early morning till the forenoon the crow is a hawk.

H. šubhse dopahər (or, ča'st) tak kauwa bhi ba'z hai.

If anyone obtains authority from morning till midday, that is enough. If one is governor for only an hour that is enough, and if only once one fills one's belly that is government (ḥuku'mat).

12. dādaṅər nupəran nat.

Dance, keeping your eye on the drum.

H. dho'lko dekhkar na'č.

i. e. zama'nako dekhkar ča'l ("jump with the cat"); jaisa de's waisa be's (Punjabi bhe's?).

Whatever country you may have to live in, you must conform to the law of that country. ("When in Rome do as the Romans do".)

13. huke tha iskumuts ta (or šere) han ke bəra'bər.

A hundred puppies and one leopard cub are equal.

H. sau namərdō'se ek mərd behtar; sau badza'tō'se ek xa'nda'ni ačča ho'ta hai.

i. e. one man of good family is better than 100 of low birth.

14. ni'm hərətē gačhi.

The rod (is applied) to the ox that goes.

H. čalnewale bailpar danda.

i. e. the man who obeys authority and observes the law is always hardly treated.

15. bušo·šu.ε čaγa: "amu·puš napus ke ami· ya·re."

What the calf says: "(even if you) tie up my muzzle (leave me) with (*lit.* under) my mother."

i. e. kill me if you please but leave me in my own country.

16. čhul me·še tam delji, balčum me·še e·sfavimi.

H. kovi xidmat kare, kovi gharmē baithkar apni ta·ri·f kare.

i. e. one talks and the other does the work.

17. Supat ya·rum di·šam nusen gopat ya·rum e·ras.

Saying "I shall get from (—?)" you get rid of what you possess (?)

H. ba·hirse kama·neke xi·a·lmē apne ghar ko bərba'd karna.

18. hərə himmat, xuda·e madad.

The effort of the ox, the help of God, i. e. "God helps those who help themselves."

19. girkise ji·yər di·mulo bušer tama·ša.

The rat at its last gasp is sport to the cat.

H. ču·heki ja·nkani biliko khe'l horta hai.

20. darts (Š.Y. dherts) apertsā? bu·a aperts?

Is the corn (that is being threshed) awry? or are the cattle (going) awry?

H. xirman (khilayra) ulta hai? kih gare ulte čalte hai?

i. e. Is what I say wrong, or is your understanding wrong?

21. šu·akuš netan sindar biša.

Do good and throw it in the river.

H. ne·ki karke dərya·mē dā'l.

i. e. As far as possible go on doing good; (virtue at any price?)

22. ta·se (IUB. tha·se) yaqayum samər lel.

The pungency of the smoke is known to the smoke-hole.

H. gharka du·ā čhatko ma'lum.

i. e. "The inhabitant of a country knows its conditions," said when a stranger to the country sings the praises of its ruler.

23. hær hAγURE jiyær di·mulo hun dan čehaŋ (or dantse haŋ?)
 When the ox and horse have reached the limit of their strength they —? (every piece of) wood and stone.
 H. ŠY. bail ghore ki ja'n pa'ra banti hai(?), to lakri pathar č(h)ubar̄ta hai. (IUB. us waqt lakri aur pathar ko čap darte haī).
 jab kisipær mušibat a'ti hai to čarō'taraf ha'rh pe'r mar̄ta hai.
 i. e. When misfortune comes on anyone he hits out with hands feet in every direction(?)
24. huke i·mu ha'le šer.
 The dog is a lion in its own house.
 H. kutta apne galimē šer hota hai.
 i. e. every man is very valiant when in his own country.
25. šo'n επαçi heras gu'i(mo) gulč̄in šo'n etas bila.
 To weep with a blind man is only to make your own eyes go blind.
 H. andheke pa's ro'na apni a'ŋkhē andha karna ho'ga (or, apna naz̄er kho'na hai. IUB.).
 i. e. It is better to stay in your own home than to go to an unjust ruler.
26. γalir̄se (or, γalir̄s si'ser) han thap tha thapič̄aŋ, ra'ħate tha deniŋ han thap.
 To a sick man one night is (like) a hundred nights. A hundred days of ease are (like) a single night.
 H. bi'ma'r šaxške liye ek ra't sau ra'tōki tarah̄ (bi'ma'ri ki ek ra't sau ra'tke bera'bær IUB.) a'ra'mka sau sa'l ek ra't ma'lu'm hota hai. IUB.
27. like dan ixərči.
 A bribe breaks stones.
 H. paisa (rišwat) pa'rh̄er (muškil ka'm) to'ra hai.
 i. e. One who has money gets justice. Even if a ruler is just money dissipates difficulties. Money is the labourer and the ruler is the stone. Just as the labourer has to break the stone so the bribe renders the ruler amenable.

28. guimo me'n gaṭu daltas jami'pe thošetsum.
Your own old clothes are better than others' new ones.
H. apna pura'na kapra yerke na.ese dčha hai.
i. e. the dry scraps in your own house are better than eating bread by the means, or through the help, of others.
29. hər nišin haγurate balda.
Slaughtering the ox (you have to put the?) load on the horse.
H. bailko zibaḥ karke ghorepar bo'jh.
i. e. some one who is well off as he is, gratuitously involves himself in some affair. Then when misfortune comes on him he remembers that he has himself to thank for it.
30. urk (uhurk Š.Y.) mamu gučhi'mi ke uḡe berlis bi. Berlis mainu akučhi ke uḡer urk bi.
If the wolf gives you milk it is your sheep. If the sheep does not give you milk it is for you a wolf.
31. huruṭum hik šiqər, di'em tha šiqər.
When sitting there is one shame, when standing up there is 100-fold shame.
H. baiṭneka ek šarm, uṭneka sau šarm.
Said when a man has got up to do something and is then unable to do it.
32. jami'pe hunz, dane hayan.
Another's arrow, a stone target.
H. yerka tir patharka niša'n.
i. e. use other people's property as you please (without regard to the consequences to it).
(Presumably the arrow would be spoilt by being shot at a stone).
33. uš api ke, jame taske.
If there is no debt, draw the bow.
H. qarz nahī hai to kamav'n khi'nč.
i. e. If there is no debt due to you(?) then make use of other people's property.
The idea seems to be that you should not use your debtor's property, as if you damage it you are damaging what is really your own.

34. uṭ nerin galiṅ.

Preparing the road after having despatched the camel.

H. uṇṭ gum karke (IUB. uṇṭko maṛke) raṣta banaṛna.

i. e. to do the wrong thing first and then think about it.

The idea seems to be the same as in the English "shutting the stable door after the horse has bolted."

galiṅ, galiṅ are steps prepared with stones or cut in earth, such as might be prepared to enable a camel to ascend or descend a difficult bit of track.

nerin variously translated by Š.Y. and IUB. seems to be the past participle active of *-ARAS 'to send' etc.

35. ji niṣ buṭər oṇiṣ!

May I lose my life, but not the kid!

H. jaṇ jaṛe, bakara na jaṛe!

said of a stingy man: "May life go, but may not a penny of money be spent on good works."

V. Vocab. buṭər.

36. gus goṛam manu ke thap aṣuṇči (IUB. aṣuṣ?)

If your wife becomes distasteful to you, the night won't come (to an end).

H. biwi aḡer naṛpasand ho, to raṛt xatm (na) hoḡa.

No translation or explanation by IUB.

Thap aṣuṇči would ordinarily mean 'the night will not come', but in this and No. 37 Š.Y. has taken it as meaning 'will not come to an end,' unless he uses the fut. with an optative sense.

In both, IUB. seems to have written aṣuṣ of which the probable meaning would be: (You say) "may the night not come."

37. gupaltiṅ oṛmani ke sa aṣuṇči (IUB. aṣuṣ).

If you have no trousers the day won't come (to an end).

H. paṛjaṛma aḡer na ho to dīn xatm na hoḡa.

No translation or explanation by IUB. Cp. No. 36.

38. γα gayu (or, gau.u) iltur numan i'mo gutshəras kə til e'lum juwan (or, γa'n "gayu iltur mayam" nusen . . .)
Like the crow who imitated the partridge and forgot his own gait (or, a crow saying: "I will imitate etc. . . .")
H. kauwa čikorka ča'l čalkar apni ča'l bhu'lgiya.
39. gutise go'miṣ dantse yami kə, guri'ne go'miṣ guxater.
When your toe strikes a stone your finger (goes) to your mouth.
H. pa'ōki ungli pathəse lage to ha'thki ungli mūh mē.
40. QIRYIZE ASTAM O'MANA'S! SƏRIQULƏ ASTAM MANA'S!
Don't let us have Qirgiz justice! Let us have Seriquil justice!
H. QIRYIZ ka inṣa'f na ho! Səriqu'l ka inṣa'f ho!
Said when a ruler favours the rich and no one does justice to the poor.
41. JAMIPƏ NE'KI ETI KƏ, GU'IMO BAI.I.
If an outsider works good for you he is your own (relation).
H. aḡər ye'r ne'ki kare to te'ra hai.
42. gu'imo ne'ki ayeti kə, jamip bai.i.
If your own relation does not work good for you he is an outsider.
H. aḡər xe'š badi kare to te'ra dušman.
43. huyə'ltərts mamu xabər, tsi'r jivə xabər.
The herdsman is concerned about the milk, the goat is concerned about its life.
H. čupa'n du'dh ke fikrmē, bakri janke fikrmē.
i. e. The ruler is concerned with collecting the revenue and the subjects are concerned with preserving their lives.
Said when the people are dying of hunger and the ruler is pressing for the payment of revenue.

Proverbs from other Sources.

44. gu˙atɛ uʃ api kɛ jami˙pɛ tobak ɣan.

If your father has no debt get some one else's gun.

i. e. borrow a gun and it will get broken and a claim will be made on your father.

45. hamaleka čal api˙ kɛ tsi˙r du˙mər.

If you have no quarrel with your neighbour, buy a goat.

i. e. if you want to pick a quarrel with a neighbour get a goat from someone else which will eat his vegetables (and so exasperate him).

WERCHIKWĀR TEXTS

WERCHIKWĀR TEXT.

No. I.

How The Parrot Escaped.

Tso'r zama'na.ulo hen sauda'gəran ba'stimi. Ne han to'ti.en
ba'stimi. Ne ha'le berum mašquli kha berum bəriŋ ečum tsıq ne
to'ti.e. Berum aušıŋ di.a ke se bəriŋ kha mašquli ečum tsık.

Hıkulto ne hir Hindusta'na sauda'ya rahi (or, rahi) eti. Ne ha'la
5 e.i bum, ne us bum, ne ye bam. Čıke senan ke: "U'ŋ Hindusta'num
miya hai.an dits." Ne saudagəre uyo'neya "Sü'a" seni. Ne
hir rahi net hekha (or, he'qa) du'si ka ne to'ti.e neya qau eti,
"Ja'ya bo hai.an dišuma?" Ne seni, "U'ŋ čen, goya bo hai.an
dišam?" Ne to'ti.e seni, "Ja'ya te hai.an, Hindusta'n šaihrule
10 gala ka ja yar toti Hindusta'n draxt yet bi'en. Ja yekultsum
tseyə salam 'eti." Ne hir "šu.a" nusenin gali.

Berum den guts'əri, berum hisa gutsəri, axər Hindusta'ne dešqalti.
Ik'əre baza'rule sauda yeni. İ'a bo ha'jati dulum ka drust purra
yeni. İ'a hapaya bo hai.an yayum baš dulum ka yeni. Nı'a i'lja
15 rahi 'eti. Rahi net dəraxtan yar di'nin nar'tse hur'uti. Nu'hrut

As all the principal grammatical forms are entered in alphabetical order and explained in the Vocabulary, they are not as a rule referred to in these notes.

This and Text No. II were recorded, with the assistance of Mehtarjau Shāhzāda Yūsuf of Yasīn, from the dictation of Hidāyat Shāh of Thū.i, Yasīn.

The actual stories were said to have been provided by a Yasīni who had lived in Kābul where he had heard them.

2, 3 *mašquli* and *bəriŋ* — these words were glossed as "business and affairs", but they can, I think, also bear the interpretation I have given them in the succeeding line.

TRANSLATION.

No. I.

How The Parrot Escaped.

In early times there was a trader. He had a parrot. The parrot used to transact much of the affairs and business in his house. Whatever guests came it used to do the talking and entertaining.

One day the man set out for India for trade. In his home there was his daughter, there was his wife and there was his son. They all said to him: "Bring us a present from India." To all of them the trader replied: "Very good." As the man was starting off and went out into the entrance, the parrot called to him: "What present will you bring for me?" "You (are a) bird," said the man, "what present am I to bring for you?" "When you go to the Country of India," replied the parrot, "my fellow parrot(s) are on the tree in India, greet them from me. That is my present."

"Good," said the man, and took his departure. Some years passed, some months passed; at last he arrived in India. He bought merchandise for himself in the bazar. All his needs he acquired complete and entire. All the presents that had to be got for his family he procured. Having procured them he started off back. On his way, coming to a tree he sat down in its shade. Sitting

3 *aušiq̄ di.a* — is singular, which goes oddly with *berum . . . ke*.

6 *hai.an dits* — note the use of *d*-tsas* with a *y* object, and similarly of *yANAS* in line 14.

14 *bo hai.an yaiyom baš dulom ka . . .* — is an imitation of the Khowār idiom: *kovriko baš (šer)*, 'it is necessary to do it', 'it is to be done'.

tse totimu te dəraxt yate huručam bi'em. Mai.aγa se toti.e te bər ne hire eski di'a. Tsura se te salam tse totimuya 'eti. 'Eča tse čik sust man'en. But tse es taŋ man'i. Tse hərəŋ se han kat nyu'al yu'ri. Yu'rča ne hir but pešman mani. "Gute salam gutse'ya
5 aiyēčam tsıq kha šu'a du'ḍum, guse ai.eyurčum tsıq."

Torlum ne hir raehi net berum waxta i'a ha'le d'ešqalti. D'ešqalt u'e čika hai.an uči. Učiča se toti.e ne'ya doγ'ərusi ki "Ja te hai.an beltum et'a?" Se.a ne hire tai.i seni ka "Go' te salam ja tse'ya eča tse čik taŋ man'en. Han tse hərəŋum khat nyu'al yu'ri."
10 Təi.i senas ne hire ha'le se to'ti ke yu'ri. Yu'rča i'a i'a'ya "Se nitsu lip et" seniv. Se.a ne se nitsu ho'la lip 'eti. 'Eča se torlum jando nima du'w'al gali.

Ni Hindusta'n te šahrule d'ešqalti. Dešqalča to se yurum to'ti akulum ni'em seya təi.i seni kə "Ja akər sust eta ka goya iša'ra
15 mani, u'ŋ ka ja a'ltulum gukər sust 'eti. 'Eta ka u'e u'ŋ lip go'čuman. Go'ten ka u'ŋ ka təi.iya duwal ak'o gute šahra d'ešqalčuma."

2 *eski* — *-ki* was explained as meaning "in", but there is no other evidence of the existence of such a suffix. It suggests the idea, however, that the Bu. **-aski* is to be taken as a Locative, and that **-as* may represent an original **-ask*.

3 *but tse es taŋ mani* — *tse* is to be taken as the genitive: 'the heart of them became much distressed'.

se han — 'that one'. The parrot probably referred to a particular parrot, the natural rendering of *ja yar to'ti* in line 10 page 400. The following *bi.en* is probably a slip for *bi*, or due to a confusion of statement.

5 *aiyēčam tsıq kha* — I know of no other example in W. or Bu. of the use of the conditional particle (*tse, tsıq*) in the protasis of a conditional sentence. *kha, ka* is the ordinary conditional particle of the protasis, 3. *ka*.

The second *tsıq* is doubtless applicable to *du'ḍum* as well as to *ai.eyurčum*.

down (he saw that) those parrots were perched on the tree. This being so the saying of the parrot came to his mind. On its coming to his mind he conveyed its greeting to those parrots. On his doing this they all became unconscious. They were very much distressed. That one among them (which was the parrot's friend) fell down and died. On its dying the man was very repentant (for what he had done). "If I had not conveyed this greeting to them," he said, "it would have been well, this one would not have died."

Thence, proceeding on his way in the course of some time the man arrived at his home. He gave them all the present(s). On his doing so the parrot asked him: "How did you do about that present of mine?" On its saying this the man replied: "When I gave them your greeting they all became unconscious, and one among them falling down, died." On his speaking thus the parrot in the man's house also died. On this the man said to his son: "Take it away and throw it out." The son took it away and threw it out. When he did so it came to life and flying away departed thence.

It came to the Country of India. There the parrot who had died spoke thus to the one that had gone from here: "When I made myself unconscious it was a sign to you: 'Make yourself unconscious like me. If you do so they will throw you out. When they have thrown you out, you too in like manner flying off will arrive here in this country.'"

No. II.

The Silent Princess.

Qadi'm zama'na.ule hen badša'n ba'stimi. Ine temen aulav
apa'stuman, hen eyen bu.astumo. Ne eye bəriṅ ai.et'a'stumo. Badša
seni ka "MENE ja kum'o ai.i dumo'akal bəriṅ etan ka ja kumo neya
u'čam. MENE bəriṅ m'oča aiyomanen ka u'ε uy'etis oskərčam."
5 Kute wayda yete but badšatiṅε uy'u' bəriṅ moča aiy'umanen. U'ε
čike uyətišo o'skərčai.i.

Axər hen badša yen kute dawa neti di.a. Ine yəre han bəriṅ
etas bu'lya bim. Se bu'ly'a badša ye'ya seni, "Je bo hikmatulo
mo dumo'wakal bəriṅ mo.εčam. U'ṅ hawel ha'le gala ka je hiṅule
10 di.εčam. U'ṅ hiṅə do'yarisa ka ja go'ya jawa'b εčam." Tai.e senas
badša ye ha'le gali. Se bu'lya di te hiṅulo huru'ti. Badša ye h'iṅaya
do'yarisi, "Badša 'eye bo bəriṅ ja ka't ai.e'čum bo. U'ṅ bo ja
mašqul 'eti." Hiṅε seni "Je u'ṅ bo mašqul g'učam. Ja a'ltumalči
kamrenan qisa dura, te go'ya εčam." Təi.i nusen i hiṅε seni:
15 Tsor zama'na.ulo hen badša'van bam. Ne badša iske yu bam.

See the introductory note to No. I.

1 *temen* — is probably not a phonetic variant for *tuman* (especially in the light of *thum* in l. 20, p. 412) but *ti* + *men* cp. Bu. 2, *thi*.

3 *dumo'akal* — cp. line 9. The verb perhaps only means 'to make one do something'. It was glossed Khov. *čake*.

Khov. *čake.i*, *čake* is the ppa. of *čakerik* 'to fix', 'fasten', but is also used to denote the agency or instrumentality of another person: *hatayo čake hai.a kormo kore'im* 'I will make him do this job'.

The principal verb is here itself causative, so that the idiom seems closely to resemble l. 9 *mo dumo'wakal bəriṅ mo'εčam*.

4 *u'čam* — is equivalent to Bu. *ywčam* (pn. pf. *i*- + *u'čam*).

No. II.

The Silent Princess.

In ancient times there was a king. He had a daughter, there were no other children. His daughter did not talk. The king said: "Whoever makes this daughter of mine talk and converses (with her) I will give her to him. Whoever are unable to make her talk I will cut off their heads. On these terms many kings' sons failed to make her talk. He cut off all their heads.

Finally a king's son arrived on this quest. He had with him a talking monkey. The monkey said to the king's son: "By some device I shall make her talk and converse. If you go first to the house I shall stand in the door. Then if you address a question to the door I shall answer you." On its saying this the king's son went to the house, and the monkey came and sat inside the door. The king's son addressed the door: "The king's daughter will not talk with me. Do you entertain me in some way." The door (i. e. the monkey) said: "I will entertain you. There is a story in my ear(s), I will tell it to you." So saying the door proceeded:

In early times there was a king. The king had three sons. At

3 *menε . . . εταν ka . . . νεγα* — grammar and sense require the sg. *menεne . . . ετι ka*.

12-13 *uγ bo ja mašqul eti* — the exact sense and translation are uncertain.

13 *g'učam* — is probably for *gočam*, since *uγ* is not in the dative as it would be with *-*uyas*, but why then is it 'eti and not *avt(i)* in the preceding sentence?

14 *kaMrenan* — I cannot explain this word, but it is probably *kaM* ('a little') + *ren* + *an* ('a'). It is glossed "a little (amount of story)". Cp. perhaps Kho. *kaMro*.

HAN waxtulo badša but aul_um mani. Yu.e senan ka “U_ŋ aul_um gumana, miya bo nasi.AT 'eti.” Badša seni ke “JE ma_ŋa bo nasi.AT ečam. Ja ai_yurum tseči fəla'ni ja_ŋa či ja dust badša'n bai.i. Ne pači ne.in.” Nuxat badša yu'ri.

5 NE yu ne badša ne dust pači galen. NE badša do_ŋarisi, “Ma tati ma_ŋa bo izzat 'et'it bam?” Ne nyu i'e seni, “Ja tati hər gučəčum kenər ja_ŋa tu(w)'a ai.a'reki ai.etiki et'it bam.” Mačukuša du_ŋariša ne seni, “Ja tati hər pako ke'na hər saxte pako ja_ŋa ečum tsiq.” Da ne ečuy'una do_ŋariša ne seni, “Ja tati ja_ŋa hər gunts
10 ja_ŋa toš gatun ečum tsiqe.”

Gute bəri_ŋ yete badša i'a waz'ira seni, “Ko(w)e'ya gute zaila adab 'et.” Gunčate badša yu tsura badša nyu ye'ya do_ŋarisi, “Go tati waxt ju'a goya'riki goyətiki gyi'ena?” Ne seni, “Awa təi.i.a gi'en, magam šenjan ai.a're waši.en. Te sabab yate mušaqat amana.”

15 Badša we' sesa mos mani ka, “Ne ya're šen_ŋ besa waši.en?” U'e senan ka “Mi ni'yan gum ba'n. Bo šen_ŋ ai.e'wešim ba'n.” Badša ne ya'riki ya_iya hen sesan eri. Ne ni' yani ka ne ya'riki y'ete han b'uran ba'stimi. Ho badša lel eti kine but nazukan b'a'stimi ka han b'uran ne'ya šen_ŋ e'ya'ini.

20 Da mačukus ye'ya du_ŋarisi, “Go'ya šu.a pako guy'ena?” Ne seni, “Pako šu.a bim ka b'elisa mamu xair di'a.” Badša pako etas de_ŋarisi, “Belise mamu bese t(h)im bam?” Ne nu'lte seni, “Belise mamu apim, magam tsigir yurča du nitsu belis ya're d'esmai.ina. Se du belis ya're dusmai.ini. Se du tsigir maiya'wa se du maltaše isput etam bam.

15 *mos mani ka* — a verb of “saying” is understood before *ka*.

16 *ni'yan gum ba'n* — cp. l. 7 p. 408 *nu'yanin*. It is doubtful whether the vowels following the *n*- are the pn. pf.s *i*- and *u*-.

In Bu. *gum ba'n* (*guyas*) would imply a pl. *h* or *x* object, but here the logical obj. is *ya'riki ya'etiki* which is *y*. This would be suitable for *ni'yan* if the *-i-* is the pn. pf.

20 *šu.a bim ka . . . xair di'a* — probably, “if it was good”, “though it was good”.

22 *nu'lte* — the *w* can scarcely be the pn. pf. *u*-. It must simply be a stop-gap vowel. We must on all analogies presume an original verb **-lteyas* which lost the **-l* when it occurred initially, giving *te(y)en* (l. 6 p. 408), but retained the *l*, while giving up the pn. pf., in *nu'lte*.

Cp. the similar phenomenon in Bu. 2. and 3. *taiyas* and 1. and 2. **-ltaiyas*.

one time the king became very ill. His sons said: "You have become ill. Give us some good advice." "I will give you some advice," said the king. "After I am dead, there is, at such and such a place, a king who is my friend, go to him." Having said this, the king died.

His sons went to that friend of the king's. The king asked them: "What honour used the king (your father) to do you? The eldest son said: "My father at every bedtime used to provide new under and upper bedding for me." When he enquired of the middle son the latter said: "At every food-time my father used to provide every kind of food for me." Then on his asking the youngest son he replied: "Every day my father used to provide new clothes for me."

On (hearing) these statements the king said to his wazir: "Pay them attention on these lines." When the king's sons came up in the morning the king asked the eldest son: "Did they put down under and upper bedding as in your father's time?" "Yes," said he, "they did so in like manner, but they put a beam under me. For that reason I was uncomfortable."

The king was angry with the men (saying): "Why did you put a beam under him?" "We watched what we were doing when we spread (his bedding), and we did not put any beam (in it)." The king sent a man to examine the bedding and when he went and looked there was a hair on the lower bedding. Then the king perceived that the prince was a very sensitive person since a hair seemed to him like a beam.

Then the king enquired of the middle son: "Did they give you good food?" "The food was good," said the youth, "but there came from it an odour of sheep's milk." The king asked the cook: "Why had you put in sheep's milk?" He took oath and said: "There was no sheep's milk. But the (mother) goat died and they took the kid and reared it under a sheep. The kid was reared under a sheep, and when it became a (full-grown) she-goat I had

24 *dusmai.rni* — glossed: "it was reared", but the form is difficult to explain.

se du... etam bam — *du* is probably the object, *maltasē* being either the general oblique with instrumental or sociative force, or else the genitive dependent on *ispat*.

Albat se belise xer maltaše di'n du'a." Badša ne mačukuš ye hušya'ri but akiš tsani.

Da ne ečuy'una doyarīši, "Go'ya šu.a gatuŋ g'o'w'eļena?" Ne seni ka "Gatuŋ šu.a bim, magam te makuči hukku'rišo bim." 5 Badša i'a ses doyarisi ka "Hukku'rišo besa gum bam?" Ne ses te(y)en ka "Mi bo hukku'rišo ai.e'gum ba'n." Da badša hukəm 'eti, "Nama ne gatuŋ ya'nin." U'e nu'ya'nin ka han hukku'rišo han tanen ne gatuŋ makučo bim. Badša ne te nazuki ni'ets hairan mani.

10 Ho hiŋ badša ye'ya seni, "U'ŋ ja'ya ja'wa'b deļ ki u'e həraŋ men but nazuk ka huši.a'r bam?" Ho badša ye seni "Albat 'ečuyun but huši.a'r ka nazuk bam."

Gute bər yate badša ne bəriŋ ai'itas e.i seno ka "Be's, ne badša nyu' ye but nazuk ka huši.a'r ba'vstimi ka han buran ne'ya šenj 15 ya'nis desali."

Momu gute bər ečume saxen badša muya mo.i ne'ya u'i.o.

1 *di'n du'a* — is perhaps not for the 3rd. sg. *y* perfect of *žo.as (di'm du'a)*, but two independent words: "Having come is there".

7-8 *han . . . han* — the first probably also refers to *tanen* and so is tautological.

10 *men* — must here be singular.

16 *badša muya mo.i ne'ya u'i.o* — this is glossed "gave his daughter to him" but this would require *badša* to be feminine. The last words would normally mean "she gave her own daughter to him".

made the kid into *isput* with ghee. The odour of the sheep must have got into the ghee." The king marvelled at the perceptiveness of the middle son.

Then he enquired of the youngest: "Did they give you good clothes to put on?" "The clothing was all right," replied he, "but in the middle of it there was a thorn." The king asked his men: "Why did you put thorns in the clothes?" They took oath (saying). "We haven't put any thorns in them." Then the king gave orders (saying): "Go and examine his clothes." And when they examined them, there was a single point of a single thorn in the middle of his clothes. The king marvelled when he saw his delicacy.

Then (having told this story) the door said to the king's son: "You answer and tell me which of them was the most delicate and perceptive?"

"Assuredly the youngest" replied the king's son, "was the most perceptive and delicate."

At these words the non-talking daughter of the king said: "No. The king's eldest son was the most delicate and perceptive, since a hair appeared to him like a beam."

By reason of her saying this the king's (daughter) gave herself (to the prince).

No. III.

The Prodigal Son. (Luke XV, 11 ff.)

Daṽ ne seni: Hen hirane alt'an yu bam. U'e hərəŋ ečuyon ye tatiya seni, "Le tati, maltsum berum ba'go ja'ya dešqalčum bi ka ja'ya a'u." Ne tati i'a mal i duni.a u'e'ya p'aki.

Da buṽt mudda ai'igali ečuyon ye i'a kul daulat jama nete matan
5 mulkenə r'ahi 'eti, to i'a malh šum duro.underline 'espalu.i (or, demeryi).

Da be'sa čiq xərj eti ho te batanule saxt dəryanj mani. Ne hale's mahtarj man'iš tai.i. Daṽ te batanule hene ha'le gali. Ne hirə ne hale's i'a malule hu'kišu yarča 'eri. Ne hale'se ərmavn dulum, "Tse hu'kišu mukake k'ošišu šučum bi.en ka jə' ka tse yəte
10 au.ul he'k ečam." Magam mene aiyu' aiyu' bam.

Da ne hiles hu'sule di seni, "Ja tati berum buṽt mazdur'išuya but ph'ko dešqalčum bi. Je ak'o čamene aiyu'rčam ba. Ja di'e aiya tati e'paiya tsəram. Da ne'ya s'iyam, 'Le tati, ja aiyāš kha

This version of the "Prodigal Son" was made by Bahādur Amān Shāh of Yasīn, and was written down and dictated to me by Mehtarjau Shāh-zāda Yūsuf of Yasīn, whose vernacular transcript is in my possession.

3 *p'aki* — this word also occurs in the same passage in the LSI. version of the Prodigal Son, but has not been otherwise recorded.

The use of the dative with it suggests that the meaning is "allotted" or "assigned"

4 *nete* — The vernacular Ms. has *net*.

5 *demeryi* — is the vernac. Ms. reading.

7 *maniš tai.i* — this and the similar *de'eresiš tai.i* (l. 14 p. 412) are each in the vernacular Ms. and in my own Ms. written as one word. I similarly wrote *hi'likivništai* where the vernac. Ms. has *hi'likivniš tari*. On the other hand I have *etiš tai(y)en* where the vernac. Ms. has *etištaren*. V. II. 19 & 12 p. 412.

No. III.

The Prodigal Son.

Then he said: A man had two sons. The younger son of them said to his father: "O father, give me whatever portion of your property comes to me." The father apportioned his property among them.

Then a long time had not passed (when) the younger son, collecting all his possessions, set out for a distant country. There he lost (*or*, wasted) his property in evil work.

When he had expended all, then there occurred a severe famine in that country. The youth began to be in want. Then he went to the house of a man in that country. The man sent the youth into his field(s) to feed the swine. The youth's desire was that "I also may fill my belly with the husks the swine eat," but none used to give (anything) to him.

Then the youth coming to his senses said: "To how many hired servants of my father does much food come, (while) I am dying here of starvation. Getting up I shall go to my father and shall say to him: 'O father, I have become guilty in the sight of heaven and in your eye(s), and now I have not remained worthy of this

I think there is no doubt that these forms represent combinations of two words which are, however, closely correlated in pronunciation.

⁹ *mukakε* — this word, of which the meaning is unknown, does not appear in the vernac. Ms. which has *bo* in its place. *bo* seems to be necessary in any case. Perhaps, *mukak* = Bu. *bukak*, 'beans'.

¹² *pha'ko* — cp. *pako* l. 8 p. 406. The vernac. Ms. has *paqo*, which is also recorded by Morgenstierne in unpublished notes.

go gulč̄inul̄e gunahgār amana, am'utuk gute lai.aqul̄e 'ataw'asa go guye' siyam. Ja gurya mazdur̄išu žu.a art.'"

1 I'lji ne di'e i'a tati epai.a gali. Ne hale's matan i'a bam. Ne hale's ni.etsə ne tati e's γo'li. Nuhu'ni ne ye i'a e'š̄i.l'ara d'eli, 5 ho bah eti. Ye ne' tatiγa' sē'ni, "Le tati, ja aiyāš kha go gulč̄inul̄e gunahgār am'ana. Am'utuk gute lai.aqul̄e ataw'asa da go guye siyam."

Tati i'a du'lušuya seni, "Šu'artsum šu'a gat'unzišu duryeša ne'γa ewe'liŋ. Ne hale'se emiša baro'ndu 'e'diliŋ. Hurtiša kau.ušumo 10 'e'ltai.iŋ. U'šim bo'šo di'tsə be'smel e'tiŋ. Mi ni'š̄i xuša'ni e'čan. Borta siya ja ki'ne aiyē yurum bam, am'utuk žando mani. Wa'lum bam am'utuk da'γaš̄i." Ho we xuša'ni etiš̄ tai(y)en.

Magam nu' iye malule bam. Baša ne di'a asur d'e'sqalti e'γərč̄um kha γeriŋ e'č̄ume hawarza de'eli. Hen hale'san nyu de'γeres'iš̄ tai, 15 "Gute bo maiyū'm duw'a?" Ne ne'γa seni, "Go go'čo di'm bai.i. Go tati u'šim bo'šo besmel etum bai.i. Gute gandi ka ne tarza tandurust d'e'γaš̄i."

Ne e'rč̄o mo's mani, u'lə tsəra'γa rai aiyeti. Magam ne tati ho'le ni' ne hi'liki'niš̄ tai. Ne i'a tati te bərule seni, "Γa'n, akurum 20 dentsum i'lja go xismat 'e'č̄am ba. Baša go' hukəmtsum thum (or, thum) aiy'e'tam ba. Magam u'ŋ ja'γa baša kha tsigi're du'an aiyaum ba, aiya du'stiš̄uya xuša'ni e'č̄am tsik. Magam baša go

1 *gulč̄inul̄e* — here and in line 5 the vernac. Ms. has *nazivrule* (1 is not distinguished in the script from l).

lai.aqul̄e — also line 6. The locative suffix, which appears in the vernac. Ms., suggests that the word is regarded as a noun. In a similar idiom Kho. uses the locative form *lai.iqa*.

4 *ni.etsə* — the vernac. Ms. has *ni'ats*.

8 *duryeša . . . ewe'liŋ* — the vernac. Ms. has this and the following imperatives in the singular, *ewal* etc. In these circumstances *duryeša*, (vernac. Ms. *duya'sa*), v. Vocab. s. v., may be the imperative sg. of a verb *duryešai.as* (*d*-eš̄ai.as*). More probably it is the p. p. act.

The exact force of *ne'γa ewe'liŋ* is obscure. It cannot mean "cause him to put on", nor "cause them to be put on to him". It is probably a simple transitive with a 3rd. person beneficiary: "put them on to, or, for, him" e- referring to the prodigal.

that I should call (myself) your son. Make me like your hired servants.'

After this, getting up, he went to his father. The youth was still a long way off (when) his father seeing him his heart burned (i. e. was moved). Running he put his son under his neck (i. e. embraced him) and kissed him. The son said to his father: "O father, I have become guilty in the sight of heaven and in your eye(s), (and) now I have not remained worthy that I should again call (myself) your son."

The father said to his servants: "Take out the best of clothes and put them on him, (and) put a ring on his finger and put shoes on his feet and fetch the fatted calf and slay it, that eating it we may make merry. If you ask why, (i. e. because) this my son had died and now has come to life. He was lost and now he has returned to me." Then they began to make merry.

But the elder son was in the field. When he came back and approached near he heard the sound of playing music and singing. The elder son enquired of a lad: "What is this that is going on?" The lad replied to him: "Your brother has come back and your father has slain the fatted calf, for this reason that he has returned to him safe and sound."

The brother was angry and would not go in, but his father going out began to entreat him. He, (replying) to his father's words said: "Lo, since how many years do I serve you? Never have I done anything contrary to your command, but you have never given me even a goat's kid that I might make merry with my friends. But when this son of yours has returned, this son who

10 *ditsə* — vernac. Ms. *dits*.

13 *nur iye* — vernac. Ms. *nur ye*.

19 *bərulε* — a curious use of the locative. Cp. the Bu. *menolo* || *menale ošan* 'dont say to anyone'.

22 *aiyaum ba* — 2nd. sg. perfect, "thou hast not given to me". The vernac. Ms. has 2nd. sg. pret. *ayaruryar*.

durstišuṛa — this dative is probably wrong. The vernac. Ms. has *durstišuṛga* (or, *-ṛga*), where *-ṛga* or *-ṛa* apparently means "with".

ki'ne guye diya, ki'ne guye go mal i dunya šum duro hæræn
 e'spalu.i, ne gandi u'ŋ u'šim bo'šo besm'el 'eta."

Ne tati ne'ŋa seni, "Aiyē, u'ŋ hami'ša ja apaiya ba, bo ža bi
 ka go gu'i.a bi. Magam xuša'ni ečum kha xuša'n gumaiyum muna'sib
 5 dulum, bo'ta siya go ki'ne go'čo yu'rum bam amutuk žando mani,
 wa'lum bam amutuk dim'e'ŋaši."

3 *apaiya* — the vernac. Ms. has *apari*.

has lost your property in evil work, you have slain the fatted calf for him."

His father said to him: "My son, you are always with me. Whatever is mine is yours. But it was right for you to make merry and rejoice, since this your brother had died, and now has come to life, he was lost and now has returned to us."

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CORRIGENDA.

BURUSHASKI TEXTS.

Page		Line			
23		2	for	«roads of»	read «road to».
34		3	»	yolāsə	» yolāsər.
42		5	»	aiyəškərtsimi	» aiyəškərt-imi.
64		4	»	Sura	» Šura.
76		18	»	N'Awə'sin	» N'Awə'sin.
82		17	»	Galtij	» Γaltij.
84		1	»	bai i	» bai.i.
		16	after	ite	insert ju.an ne.
90		23	»	etimi	» ifatiyate bə'n etimi.
96	note 11		for	*-ate	read -ate.
120		14	after	baš	insert etin.
140		14	for	bes ka	read beska.
194	» 1	6	»	du'si	» du'so.
224		8	»	mu'to	» mu'to.
228		11	»	ha'tsum	» ha'tsum.
246		15	»	nan'etsirurə	» nan'etsirurə.
249		13	»	. . . them	» . . . them, and then let us beat them.
256		11	»	ušur'san	» ušur'san.
262		8	after	aiyə'sqaiyan	insert a full stop.
276		7	for	uwaldašo	read uwaldašo.
280	» 5		»	pusovrien	» pušovri.en.
281		10	»	daugther	» daughter.
288		5	»	Faqt	» Faqt.
314		1	»	čirəq nə'ma	» čirəqna'ma.
318		3	»	girasai	» girašai.
336		6	»	juwayo	» juwayo.
374		5	»	aiyə'timi	» aiyə'timi.
382		1	»	this	» this.

والم ائ تمشل

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