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*On the Shighni (Ghalchah) Dialect.—By R. B. SHAW, Political Agent,
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A few words of the Shighni dialect, collected by Munshi Faiz Bakhsh, were attached to my former paper on the Ghalchah Dialects printed in the Journal of the Asiatic Society of Bengal, Pt. I, for 1876. I see that the late Oriental Congress held at St. Petersburg expressed the opinion that a study of the forms of speech in use about the head-waters of the Oxus was very desirable. I hope therefore that this short grammar and specimen story of a third of those dialects may be acceptable.

Shighnàn and Roshàn, the districts where it is spoken, lie in the valley of the Oxus just above the country of Darwàz, on the great bend which the river takes round Badakhshàn. They extend also up the valleys of some of its feeders which descend from the Pamir. They are both under the same Ruler (*Asaf Ali Khan* is the name of the present Mir). His dominions form the most northerly of the Hill-States dependent on Afghànistàn. My informant (a Shighni) saw him go, some six years ago, to do homage at Faizabad to Naib Muhammad Alam, the Governor of Afghàn Turkistàn. The next year, his son went on a similar errand, since which my informant has been absent from his country. On both occasions tribute was taken : 2000 *tillas* (gold coins), 1000 *yàmbu* (Chinese shoe-silver) &c. These are probably mere round figures used to express a considerable (and unknown) amount ; for these two items alone would be worth about £18,000. The next district to the north, Darwàz, is represented as being subordinate to Bokhàrà. Shighnàn was not invaded by the Afghàns, but followed natural-

ly the destiny of the mother province, Badakhshàn, to which it has been, from time immemorial, attached. The former seems to be the most important of the Ghalchah States, and wonderfully protected from invasion by natural advantages.* It would thus form a safe refuge for an aboriginal people.

The valleys of the Oxus feeders which form the greater part of the territory of Shighnàn and Roshàn, open out at their heads into the high plains of Pamir. It will be observed that the Shighni dialect shows a greater affinity to that of Sariḳol (in the Eastern side of Pamir) than to the speech of the Wakhis, notwithstanding that the latter occupy a valley on the same side of the main water-parting, and parallel with the Shàkh-Darrah (Shighnàn). This would show that the open Pamirs must have opposed less serious obstacles to inter-communication than the Western ridges which divide the Oxus feeders from one another, or than the narrow gorge of that river itself. Its local name "Panjah," suggests the illustration of a hand with fingers outspread (as in playing the piano). It is obviously easier (comparing small things with great) to cross the level back of the hand, than to travel at right angles across the arched fingers.

The Shighni dialect has all the sounds known in the other Ghalchah dialects with the addition of one which is intermediate, and seems to explain the transition, between the Persian *sh* and the Sariḳoli *kh* (as in German *ich*). It will have been noticed that many Persian words such as *shab*, *sharminda*, *Pàdshàh*, become in Sariḳoli *kháb*, *kharminda*, *Pàdkhâh*, &c. The Shighni supplies the intermediate step by a sound which I do not know how to express (without special type) better than by the compound *skh*. It is the German *ch* of *ich* sibilated so as almost to resemble an English *sh*. The steps are plain from the *sh* pronounced at the back of the upper teeth with the front part of the tongue, to the *skh* a little further back with the middle part of the tongue raised, and to the Ghalchah *kh* slightly further back still. This *skh* is unlike the Wakhi *sch*; for while the former is an attempt to sibilate the *kh*, the latter is an *sh* pronounced at the back of the palate, with the tongue curled back.

THE SUBSTANTIVE.

Singular.	Plural.
N. <i>chîd</i> ,..... a house	<i>chîden</i> houses
G. <i>chîd</i> (<i>chîd</i> -END G. Abs.), a house's	and so on all through, with
D. <i>chîd</i> -ER or -ERD or AR- <i>chîd</i> , to a house	

* See the account of Abdu'l-Subhàn, given by Capt. Trotter R. E., in the Report of the Yarkand Mission, 1873-4.

Acc. <i>chîd</i> or <i>chîd-ER</i> ,... .. a house	the addition of the same post-positions as in the singular.
Loc. <i>chîd-TI</i> ,*..... on <i>or</i> to a house	
<i>chîd-ANDE'</i> , in <i>or</i> into a house	
PIS <i>chîd</i> , on <i>or</i> to <i>or</i> towards a house	
MI <i>chîd</i> , in a house	
TAR <i>chîd</i> , into, on to <i>or</i> to a house	
Abl. AZ <i>chîd</i> , from a house	
<i>chîd KATTI</i> , with a house	
<i>chîd-ITS</i> , as far as a house	

THE PRONOUNS.

1st Person.

SINGULAR.

PLURAL.

N. <i>wuz</i> , I	<i>màsh</i> , we
G. <i>mu</i> (G. Abs. <i>mu'nd</i>) my, (mine)	<i>màsh</i> (G. Abs. <i>màsh-end</i>), our, (ours)
D. <i>mu'rd</i> or <i>mur</i> , to me	<i>màsh-ard</i> or <i>-ar</i> , to us
Acc. <i>mu</i> , also <i>mur</i> , me	<i>màsh</i> , us
Loc. <i>tar mu</i> &c., at me, &c.,	<i>tar màsh</i> , &c., at us
Abl. <i>az mu</i> , from me	<i>az màsh</i> , from us

2nd Person.

N. <i>tu</i> , thou	<i>tamà</i> , ye
G. <i>tu</i> (G. Abs. <i>tu'nd</i>), thy, (thine)	<i>tamà</i> (G. Abs. <i>tamà'nd</i>) your, (yours)
D. <i>tu'rd</i> or <i>tur</i> , to thee	<i>tamà'rd</i> or <i>tamà'r</i> , to you
Acc. <i>tu</i> , also <i>tur</i> , thee	<i>tamà</i> , you
Loc. <i>tar tu</i> , at thee	<i>tar tamà</i> , at you
Abl. <i>az tu</i> , from thee	<i>az tamà</i> , from you

3rd Person.

Masculine and Neuter.

N. <i>yü</i> or <i>yid</i> , he, that	<i>wàdh</i> , they
G. <i>wi</i> or <i>wum</i> (Abs. <i>wi'nd</i>), his, of	
that	<i>wief</i> (Abs. <i>wief-end</i>), their, theirs
(? <i>yü</i> when the governing noun is in the nominative)	
D. <i>wi'rd</i> or <i>wir</i> , <i>wum-ird</i> to him,	
to that	<i>wief-èrd</i> or <i>-er</i> , to them

* This forms another resemblance with the Dard, (Arniya) in which dialect also he affix *té* signifies 'to.'

Acc. <i>wi</i> also <i>wi'r</i> ,	him, that	<i>wief</i> ,	them
Loc. <i>wi-té</i> , <i>tar-wi</i> , <i>tar-òd</i> ,	at him or that	<i>wief-té</i> ,	at them
<i>wum-andé</i> , <i>yum-andé</i> ,	in him or &c.,		
	that		
Abl. <i>az-wi</i> , <i>az-um</i> ,	from him, or that	<i>az wief</i> ,	from them

Feminine.

N. <i>ya</i> ,	she	Same as Masculine.
G. <i>wam</i> or <i>wu-am</i> (<i>ya</i> , ? when the governing noun is in the Nominative)	of her	
D. <i>wam-ird</i> ,	to her	
Acc. <i>wam</i> , <i>yiwam</i> ,	her	
Loc. <i>tar wam</i> &c.,	at her, &c.,	
Abl. <i>az wam</i> ,	from her	

SUBSTANTIVAL PRONOUN.

N. <i>yem</i> or <i>yam</i> ,	this one	<i>màdh</i> or <i>dath</i> ,	these
G. <i>mi</i> or <i>di</i> ,	of this one	<i>mef</i> or <i>def</i> (Abs. <i>mef-end</i>),	of these
D. <i>mi'rd</i> or <i>ar-am</i> ,	to this one	<i>mef-erd</i> or <i>-er</i> ,	to these
Acc. <i>mi</i> or <i>di</i> ,	this one	<i>mef</i> or <i>def</i> ,	these
Loc. <i>tar-am</i> , &c.,	to this one, &c.		&c.

The Adjectival Pronouns *that* and *this* are the same as the above Pronouns of the 3rd Person.

The following emphatic forms have also been found: *ik-yid*, *ik-wi* and *ik-yuwi* "that same", *ik-yiwam* "that same she", *ik-wid-und* "of that same" (G. Abs.), *ik-yam*, *ik-wam* "this same."

The following pronouns seem to be declinable without internal change: *chiz* "what?", *kà* "what?", *tsèi* "whatever", *chi* or *chài* "who"? or "what"?

REFLECTIVE PRONOUN.

Singular and Plural.

N. <i>khu</i> ,	I, thou, he, my-, thy-, him-self, &c.
G. <i>khu</i> (Abs. <i>khu'nd</i>)	
D. <i>khu'rd</i>	
Acc. <i>khu</i>	
Loc. <i>khu-ti</i> &c.	
Abl. <i>az khu</i>	

khu-bath = by himself, &c.

The set of separable terminations or pronouns belonging to the Past Tenses of Verbs is more perfect and normal than in Wakhi and Sariḳoli.

SINGULAR.

PLURAL.

1. *am* or *um**am*2. *at**et*3. *i* or *é**en*

These terminational pronouns are used precisely like common pronouns (nominative only); but they can be placed immediately after the verb (as terminations) as well as in other parts of a sentence and in addition to the ordinary personal pronouns. The Past Tenses which employ them seem not yet to have reached the purely inflectional stage.

VERBS.

The conjugation of the Verbs resembles the Sariḳoli more than the Wakhi. The Infinitive is in *ao*, and the declension of the Verbal Substantive is effected with the Root (deprived of the *ao*) as well as with the full Infinitive form. In other words the Nominative and Accusative of the Verbal Substantive add the syllable *ao* to the Root form, and other cases add their own respective terminations either to the Root or to the Nom. form.

CONJUGATION OF THE VERB 'TO TAKE'.

(i.) Root form: *zekht*; (ii) Present form: *zez*; (iii) Past form: *zokht*.

Verbal Substantive; Nom. and Acc. cases: <i>zekht-ao</i>			the taking
Gen.	<i>zekht</i>		of taking
Dat.	<i>zekht-ir</i>	}	to or for taking
	<i>zekhtao-ir</i>		
Abl.	<i>az zekht</i>		from taking
Loc.	<i>zekhtao-té</i>		on or in taking
	<i>zekht-its</i>		whilst taking
	<i>tá zekhtao-ir</i>		till taking

IMPERATIVE.

ZEZ or *zézé* take thou*zez-id* take ye

INDICATIVE MOOD.

PRESENT FUTURE TENSE.

S.	1.	<i>zez-am</i> (in some verbs, <i>-um</i>),.....	I take
	2.	<i>zez-é</i> (in some verbs, <i>-yé</i>)	thou takest
	3.	<i>zez-d</i>	he takes
Pl.	1.	<i>zez-am</i>	we take
	2.	<i>zez-id</i> (in some verbs, <i>-yid</i>)	ye take
	3.	<i>zez-in</i> (in some verbs, <i>-yin</i>)	they take

IMPERFECT TENSE.

ZOKHT-IRD (*am*) *vòd*, I was taking (lit. to the taking I was)
&c., with the pronoun terminations (see Past Tense).

PAST TENSE.

- | | | | | |
|-----|----|--|-------|--------------|
| S. | 1. | ZOKHT (<i>am</i>), | ..... | I took |
| | 2. | ZOKHT (<i>at</i>) | ..... | thou tookest |
| | 3. | ZOKHT (<i>i</i>) [sometimes <i>é</i>] | ..... | he took |
| Pl. | 1. | ZOKHT (<i>am</i>) | ..... | we took |
| | 2. | ZOKHT (<i>et</i>) | ..... | ye took |
| | 3. | ZOKHT (<i>en</i>) | ..... | they took |

PERFECT TENSE.

ZOKHTJ (*am*). I have taken
&c. &c.

PLUPERFECT TENSE.

ZOKHTJ-IT (*am*), I had taken
&c. &c.

CONDITIONAL MOOD.

ZOKHTJ-INJ *vày-am*, I may take, *or* have taken (lit. I may be
&c. taking *or* having taking).

Tsa is used as a prefix before verbs in the Indicative Mood to give them a Conditional or Subjunctive tense.

CONJUGATION OF THE VERB 'TO GO' OR 'TO BECOME'.

(i.) Root form : SIT ; (ii) Present form : SÁO ; (iii) Past form : SUT
or SAT, (iv) Perfect form : SUDHJ.

Verbal Substantive : Nom. Acc. SIT-ao &c.

INDICATIVE MOOD.

PRESENT FUTURE TENSE.

- | | Singular. | | Plural. |
|----|--|----------------|-------------------|
| 1. | SÁO- <i>am</i> , I go <i>or</i> become | SÁO- <i>am</i> | we go &c. |
| 2. | SÁO- <i>i</i> , thou goest &c. | SÁO- <i>id</i> | ye go &c. |
| 3. | SÔD (for SÁO- <i>d</i>) he goes &c. | SÁO- <i>in</i> | they go &c. |

IMPERFECT TENSE.

SIT-IRD (*am*) *vòd*, I was going &c.
&c. &c.

PAST TENSE.

SUT (*am*) or SAT (*am*), I went &c.
&c. &c.

PERFECT TENSE.

SUDHJ (<i>am</i>),	.....	I have gone &c.
&c.		&c.

PLUPERFECT TENSE.

SUDHJ-IT (<i>am</i>),	.....	I had gone &c.
&c.		&c.

CONDITIONAL MOOD.

SUDHJ-INJ <i>vày-am</i>,	.....	I may go <i>or</i>
&c.		have gone &c.
		&c.

CONJUGATION OF THE VERB 'TO BE'.

(i.) Root form : VID ; (ii) Present form : VÁY ; (iii) Past form : VÔD ; (iv) Perf. form : VUDHJ.

Verbal Subst. Nom. and Acc. VID-ao

&c.

INDICATIVE MOOD.

PRESENT FUTURE TENSE.

S.	1.	VÁY- <i>am</i> [YAST (<i>am</i>)]	.....	I may be <i>or</i> am
	2.	VÁY- <i>é</i> [YAST (<i>at</i>)]		&c.
	3.	VE'D [YAST (<i>é</i>)]		
Pl.	1.	VÁY- <i>am</i> [YAST (<i>am</i>)]		
	2.	VÁY- <i>id</i> [YAST (<i>et</i>)]		
	3.	VÁY- <i>in</i> [YAST (<i>en</i>)]		

PAST TENSE.

VÔD (<i>am</i>).	.....	I was
&c.		

PERFECT TENSE.

VUDHJ (<i>am</i>).	.....	I have been
&c.		

PLUPERFECT TENSE.

VUDHJ-IT (<i>am</i>)	.....	I had been
&c.		

CONDITIONAL MOOD.

VUDHJ-INJ <i>vày-am</i>	.....	I may be <i>or</i>
&c.		have been.

In the Past Tenses the pronominal termination of the 3rd person singular (*é* or *i*) is often used separately like those of the other persons, unlike the rule in Wakhi and Sariḳoli.

E. g. *idis i chùd* = thus he did.

idis am chùd = thus I did.

The Negative affixes are *nè* or *né* and *mà* as in the other Ghalchah dialects; *mà* is used with the Imperative and Optative, and *nà* or *nè* with the other moods.

In compound verbs the former is used in the form of the root (sometimes in the Acc. or Dative of the Verbal Substantive) and the latter in the appropriate Tense.

- E. g. 1. *pedhed-ir sut* "he went to the lighting" *i. e.* "began to light."
 2. *chîd-sut* or *chîd-ao sut* "he went (began) to do."
 3. *dam-dhed vardhèd* "he is able to breathe (strike breath)"
 (Hind. *dam mâr sakta*).

N. B. The form *chîd-ao sut* may be compared with *ghiéw sut* "he went (to) the hunt", to show that there is nothing exceptional in the Verbal Substantive taking the Accusative (which is the same as the Nominative,) form after the verb *sut* "he went". In both cases it is probably a contraction for the Dative *chîd-ao-ird* and *ghiéw-ird*. Cf. English "he went a journey", "he wrote me word". The Infinitive is merely a case of the Verbal Substantive. With common compounds, as in Hind. before *sakna* and *chukna*, or, in Persian after *bâyad*, *tawânad*, &c., the termination vanishes and the mere root is left.

The Numerals are :

1. one	<i>yîw, yî, or î</i>	7. seven	<i>wuvd</i>
2. two	<i>dho</i>	8. eight	<i>waskht</i>
3. three	<i>àrraî</i>	9. nine	<i>nào</i>
4. four	<i>tsavòr</i>	10. ten	<i>dhîs</i>
5. five	<i>pinz</i>	11. eleven	<i>dhîs-et-yîw</i>
6. six	<i>khhàuskh</i>	15. fifteen	<i>dhîs-et-pinz</i>

SHIGHNI STORY.

WOI—DIRÊGH.

1. Rôzé¹ î Pâdskhâh Wazîr-katti shart i chugj.² Lovdj-é³ : "Agar mu'nd' puts sôd,⁴ tu'nd⁴ razîn sôd⁵ khu razîn mu puts-ir dhâd." Wazîr-en⁶ nâstj-en⁷ di kauli en⁷ skhud. 2. Rôzé vòd, Wazîr-ar puts sut, et

¹ Persian.

² The Perfect Tense "has made" with the terminational pronoun (*i*) of the 3rd pers. sing. prefixed.

³ The terminational pronoun of the 3rd pers. sing. here follows the verb.

⁴ Genitive absolute "of mine", "of thine."

⁵ 3rd pers. sing. Indicative (for Conditional) of the verb *sitao* "to go" or "to become." The meaning is, therefore, literally "if a son of mine should become (existent), &c."

⁶ The Plural affix of nouns, which is the same as

⁷ The terminational pronoun of the 3rd pers. pl.; the latter belonging to the verb *skhud* "heard" (for *skhud-en*, like *nâsj-en*). *Nâsj* is the Perfect Tense "have sat down" (*i. e.* "are" or "were sitting"); *skhud* is simple Past Tense.

Wazîr mûd. Pâdskhâh-and⁸ razîn sut. Sahâr en⁹ khabar Pâdskhâh-ar vûd:¹⁰ “Razîn tu’nd sut.” 3. Pâdskhâh marakan nustjîn¹¹ vûd,¹² yî âdam âz vâj déid, sukhan i chûd: “Wazîr mûd.” Pâdskhâh khu khèshi¹ “khair”¹³ i chûd. Mardum en⁷ di skhud. Wazîr-bachah réid.

4. Roz ba roz¹ kâd¹⁴ chûd,¹⁵ kattâ¹⁶ sut. Meth-ov vûd, tar khu màd sukhan i¹⁷ chûd, lovd-é:¹⁷ “Eh, màdar-i-mihrbân,¹ mu ped-end⁸ î tir-i-dast¹ yast.” Ya lovd: “Tar khazîna dedh.” Yû déid tar khazîna, tir-i-dast i¹⁷ zokht khu¹⁸ naskhtuid. 5. Naskhtuid tar vâj, khu mashk¹ dar-rao¹ chîd-ao sut.¹⁹ Ba’d¹⁴ lap-ath mashk i¹⁷ chûd, pahlawân sut. 6. Yi ghinik²⁰ âz bâzâr yat. Taghâr-andé pâi, wum kal-té,²¹ et¹⁸ yat. Yû tir-i-dast alâ²² i chûd, wu’m taghâr-ti²¹ wedhd-é, di âz mi palé tar wi palé zabôd. 7. Pâi ar-wum pîts khhavd. Ba’d idis²³ khu pîts-ir dhöst i dhâd. Nazar wedhd tar bachgalâ.²⁴ Fuk-en dath tir-pur,²⁵ Wazîr-bachah ’nd khhâli. 8. Ba’d i¹⁷ lovd: “Eh, bî-nâfas! tu at²⁶ idis vûd, di âz màdar at mutawalid sut. Pâdskhâh khu khèshi az tu khair i¹⁷ chûd.” 9. Ba’d khu dhöst tar khu jèb i¹ yòd. Az-um-undé pul i¹⁷ zwâst. Patte’wdé tar wum ghinik: “Eh ghinik! tu pul zez, sukhan-i-bad¹ chiz kini?”

10. Khu màd-ar di gap dhâd, lovd: “Eh màd! mu ped-end²⁷ achi chiz yast? Yem mardum né yâdin²⁸ tar mu. Yî âdam i¹⁷ ramâd tar kishlâk. Fuk-ath jam’ i chûd khu¹⁸ vûd-è.¹⁷ Tar Pâdskhâh²⁹ khèz digar yî âr-ath na sut. Ba’d mardum-ird khhurâk¹ dar-rao¹ dhèd-ao sut.³⁰ 11.

⁸ Genitive absolute.

⁹ Separable term. 3rd pers. pl. belonging to *vud*.

¹⁰ *Vud*: Past Tense of “to bring.”

¹¹ Adjective: “sitting.”

¹² Past Tense of verb *vidao* “to be.”

¹³ A local expression: “to say ‘well’ to”, = to refuse.”

¹⁴ Arabic.

¹⁵ Lit. “made stature.”

¹⁶ Turki.

¹⁷ Terminational pronoun 3rd pers. sing.

¹⁸ “And.”

¹⁹ Lit. “went to the doing,” *i. e.* “began to do.”

²⁰ Diminutive of *ghin*.

²¹ Locative. Lit. “(there was) some whey in a vessel on her head, and she came.”

²² “Made his bow (into) a ring,” *i. e.* “pulled it till it was bent almost double.”

²³ “After such.”

²⁴ A special plural, “a troop of boys.”

²⁵ Persian; meaning “arrow on string,” or, as we say of guns, “loaded.”

²⁶ Terminational pronoun 2nd pers. sing.

²⁷ Genitive absolute.

²⁸ 3rd pers. pl. *Present* Tense.

²⁹ Genitive.

³⁰ See (19).

Ba'd tar khhalk maslahat i chùd. Lovd: "Yi âdam tar Pâdskhah khèz bâzam. Az mard kaul, et¹⁸ az zan fèl." 12. Wi âdam en ramâd, yü sut Pâdskhâh khèz-andé, salâm i chùd. Lovd: "Wu aleikum as-salâm. Êh! khânah-i-padar mubâarak bâshad.¹ Tu khub khub pond at²⁶ sâr chùgj. 13. Ba'd yü kïssa i zokht, lovd-é: "Pâdskhâh-i-'âlam! Mu-ir³¹ tar tu khèz Wazîr-bachah bokht. Wi âtà¹⁶ katti dis shart at²⁶ chugjit.³² Pâdskhâh-en⁶ kal-ird ti tsa yâdh, wâdh az khu kaul na gardhen. Yem chiz sut?"

14. Ba'd Pâdskhâh lovd: "Injâvid di! Surb di²⁹ ghaiv-ti³¹ tis-kinid. Yî gad-ird pand-yâd sôd." 15. Ba'd yü chorik naskhtud, khu sut tar Wazîr-bachah khèz. Wazîr-bachah wind-é wi, lovd: "Eh! di³³ surb az di³⁴ ghaiv-ti³¹ zézid." Wi surb zokht-en. Ba'd sukhan i¹⁷ wi pekht. 16. Yü lovd-é: "Wuz am³⁵ tamâ gap am³⁵ dhâd. Pâdskhâh lovd-è: 'Mi ghaiv-ti surb tis-kinid. Yî gad-ird pand-yâd sôd.'"

17. Wazîr-bachah gaskht tar khu wazîr-en, sukhan i chùd, lovd: "Mâsh tsi-rang kinam shich," lovd-é: "Maslahat kinid." "Yî ga âdam bâzam." Yî ga âdam en bokht. 18. Firebt Pâdskhâh-en³⁶ khèz-andé. Ba'd az salâm, gap i zokht. Pâdskhâh lovd-é: "Injâvid di!" Wazîr en³⁷ lovd: "Eh! Pâdskhâh-i-'âlam, tu awwal gap dhâd, âkhir yü zülîkîk gadhâ dé³⁸ idund tambi wedhd; tamâ katta dé³⁹ tambi wedhid. Shich dé⁴⁰ idis ved: Bâz-i-sufèd mu'r vâ, wuz tu-katti khèshi kinam." Wi chorik en rukhsat dhâd. 19. Sut Wazîr-bachah khèz-andé, lovd-é: "Shèr at⁴¹ ya robâ?" Lovd: "Néi, wuz am mudâm-ath shèr-bachah vòd." Lovd-é: "Wâkî'a-i-kâr¹ ikyâm: bâz-i-sufèd mu'r vird."

20. Ba'd yü gaskht tar khu wazîren, lovd: "Anjâm kinid." Ba'd en anjâm chùd. Wi'r tuskha' anjâm en chùd. Sahâr tar pond en dhâd.

³¹ Accusative.

³² Pluperfect.

³³ Adjectival Pronoun, Accusative.

³⁴ Substantival Pronoun, Genitive.

³⁵ Terminational pronouns 1st pers. (one of them probably superfluous).

³⁶ Probably the Plural of respect.

³⁷ For "Wazîren lovd-en." The plural affix of the noun and of the verb being the same, is not repeated; one serves for both.

³⁸ A particle which seems to serve many purposes. Here it would seem to answer to *kîh* in Persian, *viz.*, "that", conj., used for relative pronoun.

³⁹ Here it was explained as forming a comparative. In the Gaddi (Hind.) dialect there is a similar word, e. g. *barâ déa gal* "a big-like matter."

⁴⁰ ? di (this).

⁴¹ The separable term or pronoun of the 2nd pers. sing. used without the verb substantive (see Remark 3, p. 168 of my Paper on the Ghalchah Languages, As. Soc. Journal, Pt. I, for 1876.)

Fuk-ath en rawân wi-katti sut, yû wizivd-i wief, lovd : “Mu’rd et⁴² ba-kâr nist.¹ Wuz yî kalandar. Agar Pâdskhâh khizmat am vârdhâd,⁴³ ikyid. Tamâ wizafsid.” 21. Ba’d khu-bath rûi ba râh i chûd, râh ba biabân, ba’d bar dâman-i-dasht. Chandîn farsang i dhâd. î skhats mâbain-ir yat. 22. Ba’d az khu vorj-ti²¹ khhavd. I sowâr az wi rûya yat, skhhats zimbti khhavd. Tar yak digar en sukhan chûd. Lovd : “Eh vrôd ! mubârak safar. Tu tar kâ ’t²⁶ ikhtiyâr chugj ?” Yû lovd-é : “Wuz am⁴⁴ khizmat-i-Pâdskhâh rawân, bâz-i-sufêd-ird rawân-am⁴⁴.” 23. Yû lovd-é : “Tu ism-sharîf ehiz ?” Lovd : “Wazîr-bachah.” Yem vào wi pekhst-é ; yû lovd : “Alâ-âspa.” Ba’d lovd : “Yet, katti sâo-am.” Yû lovd : “Tu khu tsem bidhêm, khu pîts tar zabô kin, wuz yet-am.” Yû khu tsem i¹⁷ bidhêmd, khu pîts tar zabô i chûd. Pâlê gaskht, yû wi khêz-andé.⁴⁵

24. Ba’d en katti sat, khu tòid-en. Sat î daskht-andé. Chandîn râh en dhâd, tâskhna en sut, guskhna en sut. Ba’d en wum daskht médhén-andé khhavd. Lovd : “Eh vrôd ! yî lav tuskha ziwedh.” Tuskha i zwâst, dar-rao khêd-ao en chûd. 25. Ba’d tuskha en khûd, lovd : “Tu tari tamâsha sâo, yî zir-i-zir bon varéyé, mâsh skhab-panâh kinam.” Ba’d Wazîr-bachah nûst, et Alâ-âspa sut. Tar wi daskht khêl-ak charkh i chûd. Hêch chîz-ath maujûd na sut. Ba’d ikyum-andé nafas i nûst. Dastba-duhâ¹ i chûd, khu kal khambind-i ; khu kal i sind, chûskht-é : Kila tayâr sudhj, dârwâza hêt-ath. Rawân sut, tar kila déid, tamâsha i chûd, khu wizivd az khu jâi-té,²¹ sut tar khu hamrâh khêz. 27. Lovd-é : “Eh vrôd ! î zir-bon am vûd, nur-skhab sâo-am, yum-andé skhab-panâh.” Ba’d en sut, déid-en tar kîlâ. Lovd : “Eh vrôd ! yû zir-bon kaiyi ?” Lovd : “Zir-bon-i kam vòd ?” 28. Sat-en, ziz en vûd. Yiw dar-rao yâts pedhed-ir sut.⁴⁶ Yiw pis-skhats sut. Ba’d âb ta’am en sat. Khhûd-en, khu vorjen darakht-khhâna en vûst. Chustj et wokht en lâchûd.

29. Skhab en yum-andé skhovd, sahâr Alâ-âspa lovd-é : “Wuz ghiêw sâo-am, tu neth.” Yû tûid ghiêw, yem nûst. 30. Wazîr-bachah khhurâk i pukhta khu’r chûd. Khu-bath khhud et wi baskh bighin i chûd, khu lâchud-i. Khu-bath yat, khu bistar-té khu pattéwd-i. Zamân vòd, divé sadâ chûd. 31. Yî chiz-i.yak-wajabi déid khu naghjid tar kitsâr. Yî târ¹ burût¹⁶ i khu’nd piked, wi dhöst et pâdh i vûst, pattéwd-i. Khu-bath wi

⁴² Terminational pronoun of the 2nd pers. pl.

⁴³ For “vârdhâd-am,” Past Tense of compound verb.

⁴⁴ Here the terminational pronoun (1st pers.) may also be said to replace the verbal substantive, as *rawân* is a (verbal) adjective, and not a part of the finite verb.

⁴⁵ Here is a case of the suppression of the verb substantive after the ordinary pronoun *yû*, similar to its suppression after the terminational pronoun *at* above (note 41).

⁴⁶ Lit. “went to the lighting.” This Dative form seems equivalent to the other *chêd-ao sut*. We may perhaps take the former to be the full form and the latter to be

khuràk i kkhud khu naskhtuid. Wazîr-bachah zur i chùd, ba azâb i yet-chùd, khu pis zabô i wi chùd.

32. Daryâv i wi chùd, yû zabòd tar ghor. Yem khhafâ sut, khu wiz, ivd. Déid tar kîlà. Khu-bath yet, khu jài-ti nûst. Khu midhj i zokht dar-rào pisen dhèt sut. Divè sadâ chud. Yû khu midhj i zokht khu zabòd tar divé zabô. Az-um Alà-âspa déid. 33. Lovd: "Eh vrôd! mu badi tar haḡ-i-tu chiz?" Wi lovð: "Ti-am, gap tu'r dhàd-am." Ba'd sut. Alà-âspa khu wiz i az khu dàm-té làchud. Yid sut, ta'am i wi'r vùd. Ta'am i kkhud et fâtiha i lovð. Wazîr-bachah andùid, dèg et tabàk darrào zanéd-ao sut.

34. Ba'd Alà-âspa lovð: "Mu badi tar haḡ-i-tu chiz vòd?" Yû lovð-é: "Eh! tu badi tar haḡ-i-mu nist, wuz et tu am vrôd. Wuz am yî wakhht khuràk pukhta chùd, khu-bath am kkhud et tu'rd am làchud. Khubath am yat khu jài-ti am khu pattéwd. Divé sadâ chùd. Yak-wajabi déid. Ba'd î târ¹ burût i khu'nd nakhvend. Mu dhöst pâdh i vûst. Khu-bath zabòd wi âb ta'am i kkhud. Ba'd khu-bath naskhtuid. Wuz am zur et zur ba azâb am khalàs khu chùd, ba'd pis-zabô am wi chùd. 35. Daryâv am wi chùd, zabòd tar ghor. Wuz am wizivd. Yett-am, khu midhj am zokht, ikyund am nust. Divé sadâ chùd, Wuz am zabòd, di³⁸ mi pith tsa dedhd, mu mis farò yest. Tu at déid." Khu birej en wedhd khu skhovd-en.

36. Sâhar rukh dhâd, Alà-âspa lovð-é: "Eh, Wazîr-bachah! tu sào ghiéw, et wuz netham." Wazîr-bachah tuid ghièw, yem dar-rào âb ta'am sut. Khuràk-i pekht, khu-bath i kkhud, wi'rd i làchud. Khu midhj i zokht, khu yat ikyum-andé nûst. 37. Ikyuwi wakhht vod, divé sadâ chud, et yam mis anduid et yû mis déid. Midhj hawàlà chùd, wi kal dhâd tar pâi-gáh, wi tanà tar divé zabô. 38. Yem zekht-é, khu tothch virik i jam' chud, wikhin mà-sòd. Tâ mi khhavd-ao-ird⁴⁷ wi kal zabòd wi gardhàn-té, jaosar sut. Ba'd naskhtuid khu ratsust. 39. Alà-âspa pis-zabô i wi chùd. Daryâv i wi chùd. Yák bâr palé gaskht et dhöst tar bon i chùd, lovð-é: "Sâhar, khu hâl chiz, wînid."

40. Alà-âspa wizivd ghamghîn, déid tar kîlà. Yat, khu jài-té nûst. Khu midhj khu-tar-dâmàn làchud. Ghàyat i vòd, divé sadâ chùd, yem

dative or locative in meaning notwithstanding the absence of the proper affix, as in the examples *âb ta'am sat*, *ghièw saoam* "went (to) drink and food," "I go (to) the hunt." Cf. the English "give *me* the book," "write *me* word." At any rate the form answering to our infinitive ("began to do &c.") seems to be some case of the verbal substantive.

⁴⁷ *Tâ yam khhavd-ao* was first given as a form with the same meaning. But on reflection my informant corrected himself and gave the form in the text. It shows how purely the so-called Infinitive (in *ao*) is in Shighni a verbal substantive. It governs the genitive of the pronoun (the subject) and takes the affix of the dative case. Literally: "till his sitting down."

anduid. Wazîr-bachah déid. Lovd : "Mu badi tar hak-i-tu chiz ?" 41. Lovd : "Hèch chiz-ath nài ; biyâr at tu lovd, wuz am bâwar na chûd. Tu gap râst vudhj. Yat, màsh shieh khu ghiéw chîd-ao là-kinam. Chiz màkri hîlà kinam ki wi ghor dedham. Tanâb-i-abréskhamîn tébam." 42. Chil gaz tanâb en tebt. Sâhar âb nahôr en chûd, rawân en sut tar pond. Wazîr-bachah lovd-é : "Wuz dédham." Alâ-âspa lovd : "Khub, tu tâkat na vardhé." Ba'd firébt-en yum-andé. Kamand wi baghal-andé sakhht i chûd. Wedhdé, tâ zân-its sut, lovd-é : "Pach ! sukhtam." 43. Alâ-âspa kamand tizd-é, lovd : "Eh Wazîr-bachah ! naubat mu'nd. Yi nasîhat tu'rd kinam. Waz lòv-am : 'Pach ! sukht-am' tu sust-dé⁴⁸ là-kin." Alâ-âspa wedhd-é. Lovd-é : "Pach ! sukht-am !" Yü sust-dé là-chûd. Al-kissa khèl-i-wakhht naghjîd, tanâb wi mi dhöst köt reid. Yü tar bir-jahân, tar Childiniâ, firébt. Tanâb az khu baghal-ti khalâs chûd. Ba'd yem Wazîr-bachah wi ghor ghaiv-ti gulkhan wedhd-é.

44. Alâ-âspa rawân sut, mâl az parao dichâr wi'r yet. Az chupân duhâ i chûd, lovd : "Eh ! yem mâl chi 'nd ?" Chupân lovd-é : "Yak-wajabi 'nd." Yü firébt yi yirk i injuvd, ruh-i-hawâ wi kal i zokht. Yi sekhh kabâb az wi-ti khu'rd i chûd. Kabâb i pekht, kkhud-é, dedh tùid. 45. Ba'd stôr-dâr az parao yet. Duhâ i chûd, lovd-é : "Yem stor chi 'nd ?" Yü lovd-é : "Yak-wajabi 'nd." Yü sut, ki az wi katta-dé skhij nài, ikwi injuvd ;⁴⁸ wi kal i zokht. Yi sekhh kabâb az wi-ti khu'rd i chûd. Wi digar i pattéwd. Chupân dhâd yi skhkufta khu pis-pîts. 46. Yü rawân sut, ghâyat jâi sut, skhtur-bân dichâr wi'r dhâd. Duhâ i chûd, lovd-é : "Yem skhtur chi'nd." Yü lovd-é : "Yak-wajabi 'nd." Yü sut, ki az wi katta-dé bughra¹⁶ nài, ikwam injuvd. Wum kal i zokht. Yi sekhh kabâb az wi-ti khu'rd i chûd, khu rawân sut. Sarwân¹ dé khu pis-pîts. 47. Yü tùid. Galla-bân wi'r dichâr yet. Duhâ i chûd, lovd-é : "Yem galla chi'nd ?" Sut, i katta vorj injuvd, wi kal i zokht. Yi sekhh kabâb az wi-ti khu'rd i chûd. Yü galla-bân dé khu pis-pîts. 48. Yü tùid ; tar skhâr firébt. Khazînachi darvâza-andé nûstj.⁴⁹ Yü lovd-é : "Tu yundé chi'r⁵⁰ kini ?" Yundé parindah dam-dhed na vardhèd." Lovd-é : "Har chîz ved, ba nasîb-i-khu am yet." 49. Alâ-âspa wi pekhsté "Yak-wajabi jân chiz darun ?" Lovd-é : "Nur dho ròz¹ sut, yü pa tîr-dinyâ vod, az-um zakhhmi yet. Shieh skhovdj.⁴⁹ Wi jân wi pis-pàlé, dho zîr, yiw az mi pàlé, yiw az wi pàlé. Wief zîren varagh. Az wi darun dho kshebts naskhtîst. Wief kalen tar chap skhchand. Wi pis pàlé yi mâth, wi dhâ tar zân, varagh. Wi darun

⁴⁸ Lit. "that than it (there was) no larger bull, that same (one) he seized." The Shighni mode of expressing the superlative.

⁴⁹ Both these verbs being verbs of action not of condition or state (*viz.* to sit down s'asseoir "to go to sleep", s'endormir, and not "to be sitting," "to sleep"), our Present Tense in their case is represented in Shighni by the Perfect, *viz.* "he has sat down" = "he is or was sitting" ; "he has gone to sleep", "he is asleep or sleeping."

yi tsirao naskhtîst. Wi dhâ tar skhats, wi jân naskhtîst. Agar pinj-dâna wi tsa kini, wi na mird. Yiw ki az def yiw at khatà dé³⁸ na chùd^{50a} yü ta mird.” Yü def kaulen i ba jài chùd. Yü mùd.

50. Chil wi skhidz mèkhh-ir vòd. Wi zokht, divé-en dar-rào het chîd sut. Fuk-ath i het chùd, yiw réid. Yet, wi mis het i chùd et déid tar-am. Yi khub-rùi tar-am. Na khher tar wam dàkhhl, na mèst. 51. Ya dar-rào niwd-ao sut, lovd: “Eh jawân! tu chiz-ar khu zâya kini?” Yü lovd: “Sadaqa yak târ mùi tu. Tu taròd chi'r kini?” Lovd-é: “Wuz am wuvd-sàlà vòd, yak-wajabi mu tsift, khu vud-i taròd muhkam i chùd.” Yü lovd-é: “Mubàrak ved, wuz am wi zîd.” Ya lovd-é: “Wi zîd-ao asân nist; pinj-dànà dâdhgad wi tsa kini, yü na mird.” Alà-àspa lovd-é: “Té-am, ches, wuz am wi zîd.” Dhöst-andé injuvd khu yeten. Chûskht-é, mughj.

52. Ba'd skhab en nâst, khurâk en khhud. Bar skhevd-ao en yet. Khu midhj i tîzd, medhéna-'rd i pattéwd. Ya lovd-é: “Dis chiz-ir kini?” Yü lovd-é: “Wuz am nasihat-i-padar zokhtj. Har wakhht tar khu watan na firébtj-am, khu kaman het na kinam.” Ba'd en skhuvd. 53. Sahar ikwid-und dinyâ wiz i chùd. Fuk-ath wiz i chùd. Yet-en wi ghor ghaiv-andé. Kamand i jumbind et yiwi yiwi pi-kamand vûst et yü tîzd. Al-kissa tîzd-é tayâr sut, et ikyiwam khub-rùi vùd. Wazîr-bachah tîzd-é. Tà ba yak dîdan¹ wuam pîts i wind, ba sad dîdan 'âshik. 54. Alà-àspa yi tér jândâr ar-khu-khèz i là-chugjit. Az barai azmâish¹ kamand i chùd tar wi; lovd-é: “Bashând tàz, dé wuz-am.” Wazîr-bachah tîzd-é, yi chavgaz jài rèid, et yü chûskht-é tér jândâr. Dedhé kamand i skhechukht. Yü dhâd ar wi khèz, tît tît sut. 55. Ba'd lapath i niùwd, lovd: “Eh diregh dinyâ. Dar ràh-i wum khub-rui, mù i mi jinàutj.”

56. Ba'd Wazîr-bachah fikr i chùd, lovd: “Waz am na zwâst av (?)⁵¹ wi. Wizivd, yet tar ghor kal, tanâb i pattéwd aram. Tanâb injuvd, yü tîzd. Alà-àspa naskhtud. Dhâd ba yak digar baghal, lap en niùwd. 57. Alà-àspa lovd-é: “Vròd, tu et dis chiz-ir chùd. Khub-rù at 'âshik sut, mâl-i-dinyâ tu at 'âshik sut.” Lovd: “Har chiz vòd yi disâj sut.” Sut-en tar kîlâ. Wazîr-bachah lovd: “Yet, baskh kinam.” “Alà-àspa lovd: “Tu baskh kin.” Wazîr-bachah dar-rao baskhtjit⁵² sut, khu katta et bashând khu'r zezd, rèz-gi dhid wi'rd. Alà-àspa lovd-é: “Yid mazlum^{52a} mis tu, yid mâl mis tu, mu'rd hâjat nist.” Ikyuwi khu baskh dà chùd wi'rd. 59. Lovd-é: “Tu neth, wuz saò-am bàz-i-sufèd wuz tu'r vâram. Yîd nùst, Alà-àspa tùid. Chandîn muddut-i-wakhht naghjid. Sut az yi skhâr-andé, bàz-i-sufèd zokht et yet.⁵³ Yet yum-andé skhâb i

⁵⁰ Accusative.

^{50a} Past tense for conditional: “if thou hast not failed” for “if thou fail not”, &c.

⁵¹ Perhaps to be compared with Sariḳoli accusative, “*a-wi*.”

⁵² A curious form. Lit. “had divided, went.”

^{52a} Lit. “oppressed one,” *i. e.* “woman.” A Turki idiom.

nâst⁵³ sàhar i lòvd : “ Rawân sào-am.” Khuràk en khhud et khu vorjen bidhàn en chùd ; rawân en sut.

60. Chandin muddat-i-pònd en tòid.⁵³ Ba'd tar wi skhats zimb en firébt. Ba'd Alà-àspa lovd : “ Ikyundé khush kinam.” Wazîr-bachah lovd-é “ Yet, mi mâl baskh kinam.” Alà-àspa lovd : “ Nài ! Az tu shîr-i-mâdar¹ tu'r piyil. Et mu'nd yî shart tu katti yast. Ikyuwi at mu'r chùd,^{50a} dinyâ et kÿâmat wuz az tu râzi. Shart mu'r lòv. Mi shart ik-yam. Sut-at khu sur at chùd ^{50a}, ba takht bakht at firébt, skhevd-áo-té at di³⁸ sut,⁵⁴ khu pâdh tar khu ghin kiné, lòv : “ ‘ Mu moza tàz.’ Ba'd yi pâdh é di³⁸ tizd, lòv : ‘ Wòi dirègh !’ Dé idund at di³⁸ chùd,^{50a} wuz lap-ath râzi az tu.”

62. Alà-àspa tùid tar wi ruya. Wazîr-bachah yet tar khu jài. Pâdskhâh'r khabar en yòd, ki Wazîr-bachah yat, bàz-i-sufèd i vùd. Pâdskhâh wi àdam-ir mughda-khwâhi dhâd. 63. Wazîr-bachah firebt, déid tar Pâdskhâh khèz. Bàz i zokht et déid. Pâdskhâh az khu jài-té andùid. Kullugh,⁵⁵ i chùd. Bàz i zokht khu dhöst-té, lovd-é : “ Wazîr-bachah, tu lap-ath màt at sudhj. Sào tar chîd.”

64. Yü sut tar khu chîd. Wi mâd wi wind ; khush-wakhht sut. Skhab nùst et sàhar i khu sur injuud. Mardum en jam' sut. Pinz meth sur en dhâd. Pâdskhâh dund sur i na dhâd, di Wazîr-bachah dund sur tsa dhâd. 65. Végà'r nikàh en chùd. Khu ghin i zokht khu tùid tar khu chîd. Shevd-ao-té khu pâdh tar khu ghin i chùd. Lovd-é : “ Mu moza tàz.” Ba'd yi pâdh i tizd. Lovd-é : “ Wòi dirègh !” et wi ghin lovd : “ Yem chiz sut. Woi-Dirègh at diodhj,⁵⁶ mu chiz-ir at yòd ?” 66. Yü lovd : “ Woi-Dirègh mard, kakhoi na vòd.” Ya lovd : “ Nài, kakhoi. Ikwi meth tu at tsa tùid, ya mis tùid. Wuz et ya katté maktab-bandi am skhéid.” Lovd : “ Dis di tsa ved, tu at mu'rd hèch-ath hâjat nist.” 67. Khu moza i pinùid, khu vorj sowâr sut, khu ikwi skhab-ath tùid. Al-kissa rukhh sut. Yi ràrà az parào yat. Duhà i chùd, lovd-é : “ Yem mâl chi'nd ?” Lovd-é : “ Woi-Diregh-ind.” 68. Taram dé³⁹ sut ; sarbàn wi parào dichàr yat. Lovd : “ Eh sàrwân ! yem skhtur chi'nd ?” Wi lovd : “ Wòi-Diregh.” Taram dé sut, pàda-bân wi'rd dichàr yet. Lovd : “ Yem pàda chi'nd ?” Lovd-é : “ Wòi-Diregh-ind.”

69. Sut, yi bâgh az parào yat. Lovd : “ Yem bâgh chi'nd ?” Bâgh-bân lovd-é : “ Wòi-Dirègh.” Bâghbân yi lagan-andé gul i zokhtj. Bâgh-bân pîts tar wi pàlé vòd. Yid khu naghina zokht, gul medhen-andé rubùid-é.

⁵³ These words seem to have two different forms : “ yet” and “ yat”, “ nâst” and “ nùst”, “ tùid” and “ tòid.”

⁵⁴ Lit. “ thou hast gone to the sleeping.

⁵⁵ Lit. “ Service” (Turki), a common salutation among friends.

⁵⁶ Lit. “ hast caused to enter (viz. thy house).

⁵⁷ Diminutive of *kanîz*. P.

Bâghbân zokht khu tûid. 70. Firêbt-i Wôi-Dirêgh-ird gul. Ya takhht-té khu [pattéwdjît. Yem gul wam-ird injuud. Ya lovd : “Eh bâghbân ! tu 'ajab khush-bûi gul at vûd. 71. Ba'd gul i zokht, het i chûd. Naghi na naskhtuid. Lovd : “Eh bâghbân ! ar-bâgh chàî ?” Yü lovd-é : “Eh bébé ! yi shakhs ar-bâgh déid.” Lovd : “Gul ba rûi wi na lôvé.”

72. Wazîr-bachah az-bâgh naskhtuid. Yet tar kîla divé. Kanîzak⁵⁷ pis-skhatz naskhtoid. Yem yet, butta¹⁶ zimb-ti nûst. Kanîzak yet, skhatz i zokht. 73. Lovd : “Eh kanîz ! skhatz mu'r dhâd.” Lovd : “Tu 'ajab bé-darak âdam at tu nist ? Wôi-Dirêgh pari-zâd. Tu tsi-rang wam jâm-andé skhatz brézé ?” Na dhâd wi'rd skhatz ; Skhatz i zokht khu rawân sut.

74. Yi gaz jâi na sat et ya skhatz wikhin gaskht. Ya wi tis i chûd, vôi yat skhatz i zokht. Lovd : “Eh kanîzak, skhatz mu'r dhâd.” Kanîzak na dhâd. 75. Vôi tar wi khu jâi sut, et wikhin gaskht. Vôi tis wi chûd, Vôi yat, skhatz i zokht. Lovd : “Eh kanîzak ! skhatz mu'r dhâd.” Ya na dhâd-é.

76. Lovd : “Eh kanîzak ! tu véga'r tsa yossé tar wam khéz skhatz na firebé. Skhatz mu'r dhâd.” Jâm i lap chûd, injuud-é wi'rd. Yi lav i brokht, khu naghina pattéwd-é ar-jâm. Khu lumâl skhatz-té bighin i chûd, lovd : “Wi kal het na kini, farib Wôi-Dirêgh-ir.”

77. Vûd-é, lovd : “Eh ! tu tsi-rang skhatz vâré ? Yem khîr véga sut.” Lovd-é : “Mu'nd tu khéz 'arz ; ba'd har-rang at dé mu'r chu.” Ba'd khu kîssa i zokht. “Dund shîch har-rang dé mu'r tsa kinid, kelân id.” 78. Lovd-é : “Sâ ! kîwé.” Ya naskhtuid, kîwd-i wi. Ba'd déid, As-salâm i chûd. Ya az khu takhht-té andûid wi'rd. Dedhé sifend, khu pis-palé wedhd. 79. Ba'd az chandîn muddat-i-wakhht, kanîzak-ird i lovd : “Sâ, mullâh kîw kin.” Sat mullâh i kîw chûd. Mullâh wief i chûd nikah ba yak digar. Wâdh en ba takhht et bakhht firébt. Màsh mis tamâ dàulat-andé firâb-am.

TRANSLATION OF SHIGHNI STORY.

WOI-DIRE'GH.

1. One day a king made an agreement with (his wazîr), (and) said : If to me there be a son (born), and to thee a daughter, (thou shalt) give thy daughter to my son. The (other) wazîrs were sitting (there), and heard this compact. 2. One day a son was (born) to the wazîr, and he died. To the king a daughter was (born). (Next) morning they brought the news to the king : “A daughter has been (born) to thee.” 3. The king was sitting in public, (when) a man came in, (and) said : “The wazîr is dead.” (But) the king refused his alliance. Men heard this. (So) the wazîr's son remained (unmarried).

4. Day by day he increased in stature and became big. A day was, (that) he spoke to his mother (and) said: "Gracious mother, there is a bow of my father's." She said: "Go into the treasury." He entered into the treasury, and took the bow and came out. 5. He came outside, and at once began to exercise himself. He practised much, and became expert. 6. A woman came from market. She came with (some) whey in a vessel on her head. He pulled the bow, (his arrow) struck this vessel, so that it passed through it from one side to the other. 7. The whey poured down into her face. Then she put her hand to her face. She fixed her eyes on the boys. All of them (had their) arrows in their bows, the wazîr's son's (was) empty. 8. Then she said: "Oh wretch! was it for this that thou wast born of thy mother? The king has (done well to) refuse relationship with thee!" 9. Then he carried his hand to his pocket, and took a penny thence. He threw (it) to that woman (saying): "Oh woman! take thou the penny; why dost thou speak evil words?"

10. He told his mother (of) this matter, (and) said: "Oh mother! what evil (?) was there in my father. These men come not into my presence." He sent a man into the villages. He assembled all the people, and brought them (in). Not any one went into the king's presence. Then he began at once to give food to the men. 11. Afterwards he took counsel with the people. He said, "I will send a man into the king's presence, (and say) a man's *word* (is equivalent to) a woman's *deed*." 12. They sent the man, (who) went into the king's presence, and saluted (him). (The king replied:) "And to you be the peace. May thy father's house be blessed. Thou hast accomplished a good journey." 13. Then (the man) took up his tale, (and) said: "King of the world! The wazîr's son sent me before thee. Thou hadst made such and such an agreement with his father. Whatever falls upon the heads of kings, they turn not away from their word. What is this (that thou doest)?"

14. Then the king said: "Seize this (man). Thrust an arrow through his mouth. (It) will be a warning to another." 15. Then this man went out, and went before the wazîr's son, who saw him, and said: "Oh take this arrow from this (man's) mouth." They took the arrow. Then he asked him (of) the matter, and said: "What did he do?" 16. He replied: "I spoke thy word. The king said: Thrust an arrow through this man's mouth. It will be a warning to another." 17. The wazîr's son turned to his counsellors, and spoke, saying: "What shall we do now? Consult together", he said. (They replied) "We will send another man." They sent another man. 18. He arrived in the king's presence. After salutation, he took up his tale. The king said: "Seize him!" The wazîrs said: "Oh king of the world! first do thou talk (with him); after all, that is a young boy who makes so much of a

fuss; do you make a greater fuss. Now let it be thus, (say) ‘Bring me a white falcon, (and) I will ally myself with thee.’” (So) they gave that man his leave. 19. He went into the presence of the wazîr’s son, (and) said: “(Art) thou a lion or a fox?” (The other) replied: “No, I have ever been a lion’s offspring.” The man said: “The fact of the matter is this: let him bring me a white falcon (says the king).”

20. Then he turned to his counsellors, (and) said: “Make preparations.” They made preparations. They got ready provisions for him. In the morning they set out on the road. All of them started with him, (but) he turned them back, saying: “I have no need of you. I am a *Kalendar* (beggar). If I (can) bring and give the king’s service, this (is my desire). Turn ye back.” 21. Then by himself he set his face to the road. His road (went) towards the wilderness, and to the skirt of the desert. He travelled many a *farsang* (parasang) (and then) a river came across (his path). 22. He alighted from off his horse. A horseman came from another direction, (and) alighted on the bank of the river. They spoke to one another. (The new-comer) said: “Eh, brother! may your journey be happy. What object hast thou chosen (for it)?” The wazîr’s son replied: “I am going on the service of the king, for a white falcon.” 23. (The other) said: “What is your distinguished name?” He replied: “The wazîr’s son.” This one in return asked the other (his name), who answered: “*Alà-àspa*.” Then (the wazîr’s son) said “Come, let us go together.” (*Alà-àspa*) said: “Do thou shut thine eyes, (and) turn thy face backwards, (and) I will come.” The wazîr’s son shut his eyes, (and) turned his face backwards. He turned round, the other (was) before him.

24. Then they joined together and went on. They went into a desert. A long way they journeyed, and became thirsty and hungry. Then they alighted in the midst of that desert. (*Alà-àspa*) said: “Oh brother! bring out a morsel of food.” He took out some food, and at once they began to eat. 25. After eating the food, (the wazîr’s son) said: “Do thou go for a walk on one side, thou wilt find a (place) under some rock or other, (which) we will make our shelter for the night.” Then the wazîr’s son sat down, and *Alà-àspa* went off. He made a large circuit in that desert, nothing was there. Then he sat down for a moment there. 26. He raised his hands in supplication, (and) bowed his head. (Again) he raised his head, and looked: a castle has sprung up, with the gate open. He went and entered the castle, and walked through it. Then he turned away from the place, and went back to his companion. 27. He said: “Oh brother! I have found a (place at the) foot of a rock, to-night let us go, there is our shelter for the night.” Then they went and entered the castle. The (wazîr’s son) said: “Oh brother! where is that rock shelter?” *Alà-àspa* answered: “Is this an insufficient rock shelter?” 28. They went

and fetched fuel. One (of them) at once began to light a fire. The other went for water. Then they began to drink and eat. They ate, and tied up their horses in the stable. They placed barley and grass (before them).

29. That night they slept there; in the morning *Alà-àspa* said: "I go a hunting, do thou sit (still)." He went a hunting, the *wazîr's* son sat still. 30. He cooked some food for himself. He ate by himself, and covered up the other's portion and put it by. By himself he came and threw himself on to his bed. (A certain) time elapsed, (and then) the door made a sound. 31. A span-high thing came in and passed on to the fire-place. It pulled out a hair of its own moustache, bound him hand and foot and threw him down. It ate his food itself and went out. The *wazîr's* son struggled, and with difficulty succeeded in drawing himself out of (his bonds), and pursued it.

32. He looked for it; it jumped into a pit. He became vexed and turned back. He entered the castle. He came by himself and sat down in his own place. He took his sword and at once began to sharpen it. The door creaked, he took his sword up and rushed behind the door. *Alà-àspa* entered by it. 33. He said: "Brother, what is my offence against thee?" The other replied: "Let us go, I will tell thee a tale." Then they went (in). *Alà-àspa* put down his load (of game) from off his back. The other went and brought food for him. He ate his meal and said grace. The *wazîr's* son got up and at once began cleaning the saucepan and the dish. 34. Then *Alà-àspa* said: "What was my offence against thee?" The other said: "Oh, thou (hast) not (committed) any offence against me. I and thou are brothers. Just now I cooked some food. I ate it by myself and set (some) aside for thee. I came and threw myself down in my own place. The door creaked. A span-high (creature) entered. Then it pulled out a hair of moustache of its own. It bound me hand and foot. It ran and ate its meal. Then it went out. I struggled and struggled and painfully released myself. Then I followed after it. 35. I looked for it, and it jumped into a pit I turned back again. I came and took my sword, and sat down here. The door creaked. I started up (thinking) this time if it enters, it will at once have me down. Thou didst enter." They spread out their bedding and went to sleep.

36. The morning dawned, and *Alà-àspa* said: "Oh *wazîr's* son, do thou go a hunting and I will sit (still)." The *wazîr's* son went a-hunting. *Alà-àspa* at once began (to prepare) a meal. He cooked the food, himself he ate (his portion) and set aside (some) for the other. He took his sword and came and sat down there. 37. At that very moment the door creaked; he at once arose and it entered. He made a stroke with his sword, and struck its head off at his feet, (while) the body (fell) behind the door. 38. He ran and collected his cups and platters, that they

should not become bloodied. Before he could sit down (again), (the creature's) head flew on to its neck and became joined on. Then it went out and fled away. 39. Alà-àspa pursued it. He looked for it. For once he turned aside, and put his hand on his beard saying: "To-morrow you shall see what will happen to you."

40. Alà-àspa returned discontentedly, and entered the castle. He came and sat in his own place. He placed his sword on the skirt (of his robe). At last the door creaked, and he jumped up. The wazîr's son came in. He said: "What offence have I (committed) against thee?" 41. Alà-àspa replied: "Nothing at all. Yesterday thou didst tell (me a tale); I did not believe (it). Thy story has been verified. Come, now let us put away our hunting. Let us employ some artifice to enter (the creature's) pit. Let us twist a silken rope." 42. (So) they twisted a rope forty yards (long). In the morning they made their breakfast, and went on their way. The wazîr's son said "I will go in." Alà-àspa said: "Well, thou canst not (find) strength." Then they arrived at the spot. He fastened the rope tightly under his arms. He entered as far as his knees. (Then) he exclaimed: "Oh! I burn!" 43. Alà-àspa pulled in the rope, and said: "(Now) the turn is mine. One instruction I give thee. (If) I say, Oh, I burn; (then) do thou let the rope go freer." Alà-àspa entered. He cried: "Oh! I burn." The other let (the rope) out. 43. Finally a long time passed, the rope remained short in his hand. Alà-àspa reached the bottom of the earth, (the country of) *Chil-dinyà*. He undid the rope from under his arms. Then the wazîr's son made a camp-fire at the mouth of the pit.

44. Alà-àspa started off. A flock came (along the road) from in front, meeting him. He saluted the shepherd and said; "Whose is this flock?" The shepherd answered: "The span-high one's." Alà-àspa came up and seized a sheep. He took off its head in the air (without throwing it on the ground). He prepared for himself one spit (-full of meat) for roasting, from off it. He cooked and eat it, and then went on. 45. Next a cow-herd met him. He saluted him and asked: "Whose are these cattle?" (The cow-herd) replied: "The span-high one's." He went, and seized the largest of all the bulls; he took its head off. He prepared for himself one spit (-full of meat) for roasting, from off it. The rest of it he threw away. The cow-herd struck himself a slap on the face. 46. Alà-àspa went on, some distance, when a camel-herd met him. He saluted him and said: "Whose are these camels?" The other replied: "The span-high one's." He went and seized the biggest of all the male camels. He took its head off; and prepared for himself one spit (-full of meat) for roasting, from off it, and went on (again). The camel-herd struck himself on the face. 47. Alà-àspa went on. A man in charge of a troop of

horses met him. He saluted and said: "Whose is this troop of horses?" He went (and) seized a big horse, and took its head off. He prepared for himself a spit (-full of meat) for roasting, from off it. That keeper of the horses struck himself on his face. 48. *Alà-àspa* went on and arrived at the town. The Treasurer was sitting in the gateway. (*Alà-àspa*) said: "What doest thou here? Here not a bird (even) is able to breathe."* (The other) answered: "However that may be, my fate has brought me here."† 49. *Alà-àspa* asked him: "In what (lies) the life of the span-high one?" The treasurer answered: "To-day is two days since he was in the Upper World. He returned wounded thence. Now he sleeps. His life is at his side, (and lies) in two stones, one on this side and one on that. Break those stones. From inside them two magpies will come out. Cut their heads off from the left. At his side there is a stick. Strike it on thy knee and break it. From inside it a lamp will come out. Put it into the water, and his life will go out (of him). If thou wert to put him in pieces fine as millet seed, he would not die. If thou omittest not one of these (instructions), he will die." *Alà-àspa* performed these instructions. The span-high one died.

50. Forty keys of his were (hanging) on pegs. He took them, and immediately began to open the doors. He opened them all, (till but) one remained. He came and at once opened this and went in. A beautiful (damsel was) there. Neither the sun entered to her, nor the moon. 51. She immediately began to weep and said, "Oh youth! why dost thou work thine own perdition?" He answered, "For love of one hair of thine. What doest thou there?" She said: "I was seven years old (when) the span-high one stole me, and brought me and made me fast here." He said, "Be happy, I have killed him." She answered, "It is not easy to kill him; if thou wast to make him (into pieces) the size of grains of millet he would not die." *Alà-àspa* said, "Let us go; see I have killed him." He took her by the hand and they came. She looked; he was dead.

52. Then they sat down that evening. They ate their meal. (Then) they came to sleeping. He drew his sword and threw it (down) between (them). She said, "Why doest thou thus?" He answered, "I have received (this) counsel of my father. As long as I have not reached my home, I do not ungird myself." Then they slept. 53. In the morning he loaded up the wealth of that (creature). All of it he loaded up. They came to the mouth (bottom) of this pit. (*Alà-àspa*) shook the rope, and tied the things one by one, and (the wazîr's son) pulled (them up). At last he finished hauling, and (*Alà-àspa*) brought that Beauty (to the rope). The

* *I. e.* "there is not room for a bird even to get in and steal."

† A common reply to an impertinent question. Lit. "Whatever may be (the case), by my fate I have come here."

wazîr's son pulled. At one sight of her face, (he fell) in love as if he had beheld her a hundred times. 54. Alà-àspa had kept a black sheep by him. By way of a trial, he made the rope fast to it and said: "Pull well, it (is) I." (The wazîr's son) pulled, (till) a cubit remained. He saw a black sheep. Then he cut the rope. (The body of the sheep) struck (the ground) in front of Alà-àspa, and was (dashed) to pieces. 55. Then he wept much, and said: "Alas for the world. For the sake of that Beauty, he has treated me so."

56. Then the wazîr's son repented himself, saying: "(Why) did I not take him out?" He returned and came to the mouth (head) of the pit, and threw down the rope to Alà-àspa, who seized the rope: the other pulled, Alà-àspa came out. They embraced one another, and wept much. 57. Alà-àspa said: "Brother, why didst thou so? Thou hast become in love with the Beauty, in love with the goods of this world." The other replied: "Whatever has happened, has happened so." They went into the castle. 58. The wazîr's son said: "Come, let us divide (the goods). Alà-àspa said: "Do thou make the division." The wazîr's son began to divide, and takes for himself what is large and good; the refuse he gives to the other. Alà-àspa said: "This woman is now thine, these goods are now thine, I want them not." Even his own share he gave to him. 59. He said: "Do thou sit still, I will go and bring thee the white falcon." He sat still, and Alà-àspa went off. A certain space of time passed. He went into a town, he took a white falcon and came (back). He came and remained there for the night, in the morning he said: "Let us start." They ate their food and saddled their horses, and started.

60. They went a certain distance of road. Then they arrived at the bank of that river. Alà-àspa said: "Here I say good-bye." The wazîr's son said: "Come, let us divide these goods." Alà-àspa said: "No, by thy mother's milk (they are) a gift to thee. And I have one bargain (to make) with thee. If thou perform that same for me, I am satisfied with thee in this world and in the next. Make me the promise. 61. The bargain is this. (When) thou hast gone and made thy marriage, and arrived at the throne of prosperity, and art about to sleep, put out thy foot to thy wife and say: 'Pull off my sock.' When she has pulled off one, say: "Woi-Diregh! (Ah, alas!)" If thou doest that so, I (shall be) well pleased with thee."

62. Alà-àspa went on his way (direction). The wazîr's son came to his own place. They carried the news to the king, that the wazîr's son has come and has brought a white falcon. The king gave that man the reward of good news. 63. The wazîr's son arrived and entered the king's presence. He took the falcon and went in. The king arose from his place. He gave him the salutation of a friend. He took the falcon on his

hand, and said : “ Wazîr’s son ; thou hast had much trouble. Go (and repose) in thy house.”

64. He went home. His mother saw him and rejoiced much. That night he remained (there) and in the morning he took up (the arrangements for) his wedding. Men assembled together. They made a wedding feast for five days. The king did not give such a feast, as the wazîr’s son gave. 65. The next day they celebrated the marriage. He took his wife and went home. On going to bed he put out his foot to his wife and said : “ Pull off my sock.” She pulled off one : He said : “ Woï Dirègh (Ah ! alas !),” and his wife said : “ What is this ? If thou hast taken Woï-Dirègh (to wife), why didst thou take me ?” 66. He said : “ Woï-Dirègh is a man, not a woman.” She said : “ No, a woman. That same day that thou wentest forth, she at the same time went. I and she studied at school together.” He said : “ If that be so, I do not want thee at all.” 67. He put on his sock (again), and mounted his horse and went forth that same night. At last it became light. A flock of sheep met him. He saluted (the shepherd) and said : “ Whose is this flock ?” (The shepherd) replied : “ Woï-Dirègh’s.” 68. Thence he went on ; a camel-herd met him. He said : “ Oh camel-herd ! whose are these camels ?” He answered : “ Woï-Dirègh’s.” Thence he went on, a cow-herd met him. He said : “ Whose are these cattle ?” He replied : “ Woï-Dirègh’s.”

69. He went on ; a garden came (in sight) in front of him. He asked : “ Whose is this garden ?” The gardener answered “ Woï-Dirègh’s.” The gardener had (has) taken some flowers in a vase. His face was away from (the wazîr’s son). The latter took off his ring and hid it in the midst of the flowers. The gardener took (them) up and went away. 70. He took the flowers to Woï-Dirègh. She had thrown herself on to a couch. He took up the flowers to her. She said : “ Oh gardener, thou hast brought wonderfully sweet-smelling flowers.” 71. Then she took the flowers and opened them out. The ring came out. She said : “ Oh gardener, who is in the garden ?” He answered : “ Oh lady ! a person came into the garden.” She said : “ Speak not of flowers (compared) with his face.”

72. The wazîr’s son came out of the garden. He came to the castle gate. A maid came out for water. He came and sat by the side of a bush. The maid came and fetched water. 73. He said : “ Oh maiden, give me some water.” She said : “ Art thou not a wonderfully foolish person ? Woï-Dirègh is fairy-born. How shalt thou drink water in her cup ?” (So) she would not give him any water, (but) she took her water and went off.

74. She had not gone a yard (when) her water turned into blood. She poured it away and came again and fetched (more) water. He said : “ Oh maiden, give me water.” She did not give him (any). 75. Again she went

to the (same) spot and (the water) became blood. Again she poured it away. Again she came and fetched water. He said: "Oh maiden, give me water." She did not give it.

76. He said: "Oh maiden, if thou takest it till to-morrow, thou wilt not make the water reach her presence. Give me water." (She) filled the cup and handed it to him. A drop he drank, (and) threw his ring into the cup. He spread his handkerchief over the water, and said: "Open not its mouth (lit. head), (but) convey it to Woï-Dirègh."

77. She brought it and (Woï-Dirègh) said: "Ah! how dost thou bring water! To-day has become to-morrow." (The maid) said: "I have a matter to represent to thee; after that do whatever (thou wilt) to me." And she took up her tale: "So now whatever thou mayst do to me, thou art great [*i. e.* thou art the mistress]. 78. [Woï-Dirègh] said: "Go call [him]." [The maid] went out [and] called him. Then he entered and saluted [her]. She got up from her couch to [meet] him. Then she took him up and placed him at her side. 79. After some time [she] said to the maid: "Go call the Mullà." She went and called [him]. The Mullà performed their marriage to one another. They attained to the throne of prosperity. May we also attain to [and partake of] your good fortune!

A SHORT VOCABULARY OF THE SHIGHNI DIALECT.

A.		B.	
to be able	vardh-(ao)	back (subst.)	dàm
again	vào, vôi	bad	ganda
to alight, to descend	khhavd-ao	a bank (of river &c.)	zimb
all	fuk	barley or <i>grain</i> in	
also	mis	general)	chustj
and	et	to be	vîd-ao
apricot	nàsh		vày-am (yast-am)
to arise	andùid-ao		vòd-am
to arrive <i>or</i> to cause			vudhj
to arrive	fribt-ao (Inf.)	a bear	yurskh
	firàb-am (Prest.)	a beard	bon
	firebt-am (Past)	to become (to go)	sit-ao
	firebtj (Perft. P.)		sào-am
an arrow	surb		sut- <i>or</i> sat-am
to ask	pekhst-ao		sudhj
at once	mis	a bed, bedding	birej
an augury	fâl	before	parào

behind (adv.)	zabô
behind (p. p.)	tar—zabô
to bind	vist-ao vùst-am (Past)
a birch tree	brùj
black	tèr
blood	wikhîn
body	tanà
bone	sitkhân
bottom	bon
to bow the head	khambind-ao
abow (for shooting)	tsan
a boy	gadhà
bread	gardhà
to break	vrukht-ao varagh-am vrukht-am vrukhtj
the breast	sîna
to bring	vîd-ao vâr-am, vir-d vùd-am vùdj
a brother	vròd
a bull	nîr skhîj
to burn	tebd-ao <i>also sùkhtan P.</i>

C.

a calf	shîk
to call	ķiw chîd-ao ķiw-am ķiwd-am ķiwdj skhtur
a camel	
to carry, to take away.....	yoss-am yòd-am yòdj
cattle (horned)	stòr, pâda
to clean	zanéd-ao

Q

to close (one's eyes or mouth)	bidhemd-ao bidhemd-am bidhemdj
to come	yet-ao yàd-am, yâdh yat- or yett-am
to come out	naskhtîd-ao
to command, (to send)	(Past Tense) ra mâd-am
to cook, <i>also</i> to ripen	pekht-ao péz-am pekht-am pekhtj
a corpse	murdhà
to cover	bighin chîd-ao bidhem-am
a cow	jào, stòr
cream	maròb
a crow	khurn
a cubit	chuv-gaz
to cultivate	cheridz-ao
a cup	virik
to cut, to cut off	(skhechukht-ao ?) skhechand-am skhechukht-am skhechukhtj

D.

daughter	razîn
dawn	ruk
to dawn	ruk dhéd-ao
day	meth
demon	dhév
to descend	wedhd-ao
to die	mîd-ao (mir-am ?) mir-d mûd-am mùghj
distribute	baskh chîd-ao

to do, to make	chîd-ao	a finger	angaskht
	kin-am	fire	yâts
	chûd-am	a fire-place, hearth	kitsâr
	chùgj	five	pinz
a dog	kûd	to flee	(Past Tense) rat-
a door	divé		sust-am
to draw	(tizd-ao ?)	a flock	ràmà
	tàz-am	flocks and herds	mâl
	tizd-am	a flower	gul
	tizdj	a flower-pot	lagan
to drink	brekht-ao	to fly, to rush, (to	
	brèz-am	burst)	(Past Tense) za-
	brokht-am		bòd-am
	brokhtj	food, provisions	tuskha
to drop, to alight	khhavd-ao	a foot	pâdh
dry	kâk	four	tsavòr
	E.	a frog	shèr-bîch
an ear	ghokh	fuel	ziz
earth, ground	zemts	full	lap
to eat	khhé-d-ao		G.
	.....	a gate	darvâza
	khhùd-am	a gift	piyil
	.....	to give	dà chîdao, <i>or</i>
eight	waskht		dhéd-ao
to enter	.....		dhi-am
	dedh-am		dhâd-am
	déid-am		dhâdj
	(dedhj ?)	to go, (to become)	sit-ao
to cause to enter	(Perf. Participle)		sào-am
	diodhj		sut- <i>or</i> sat-am
a ewe	magh		sudhj
an eye	tsem	to go (indef.), to	
an eye-brow	vrugh	walk	.....
	F.		ti-am
a face	pîts		tùid <i>or</i> tòid-am
a father	ped, âtà r.		.....
female	stredz	to go out <i>or</i> up	naskhtid-ao
to find, to receive,			naskhti-am, naskh-
to obtain			tîst
	varé-am		naskhtuid-am
	vùd-am		.....
	—	a goat	vâz

good bàshànd
a grandson nebòs
grass woskht
great, big kattà, kattanàk T.

H.

hair ghunj
a hand dhöst
he yü
a head kal
to hear skhîd-ao

.....
skhùd-am

heart zrâdh
a herdsman chupân, pâda-bân
here yundé, ikyund,
 taròd
to hide (Past Tense] ru-
 bùid-am

a horse vorj
a herd of horses galla
a house chîd
how? tsi-rang
hungry guskhna
hunting, sport ghiéw

I.

I [pron.] wuz, *also* am [see
 Gr.]
in, into tar
iron spin

J.

to join, to unite
[intr.] jaosar sit-ao

K.

a key skhidz
to kill, zîd-ao
 zîn-am
 zîd-am

the knee zân

L.

a lady bébé
a lamb warg
a lamp tsirao
a leaf pàrg
to learn, to read [Past Tense] skhè-
 id-am
a leg ling
to lick dhikt-ao
to light pedhéd-ao
little, small dzülikik
a little morsel *or*
 drop lav
a load wiz
to look cheskht-ao
 ches-am
 chùskht-am
 chùskhtj
to lose binest-ao

M.

a magpie kshebts
to make, to do chîd-ao
male nîr
a man chorik
meeting [adv.] dichâr
middle [subst.] medhéna
milk skhuvd
to milk dhùid-ao
millet-seed pinj-dâna
month mèt
moon mèt
mother màd
mountain tàkhkh
mouth ghaiv
much, many lap
moustache burùt T.

N.

name nâm
neck gardhân
new nàu
night skhab

nine	nào	to remain	[Past Tense] réid-
noise	sadà		am
nose	nèdz	to return	wazivd-ao
now	shich	a river	skhats [<i>water</i>]
		a road	pònd
		a rock	zìr
		a rope	kamand
		to run	[Past Tense] zekht-
			am
	O.		
odour	bòi		
one	yîw, yî, î		
one by one	yîwi yîwi		
open	het		
other	gà, gad [obl.]		
outside	vàj		
	P.		S.
to pass	[Past Tense] nagh-	a saddle	bidhàn
	jîd-am	to say	levd-ao
people	khhalḵ		lòv-am
a pine tree	ambekhts		lòvd-am
a pocket	jèb		lovdj
a portion, a share	baskh	to see	wînt-ao
to pour [tr.]	tis chîd-ao		wîn-am
praise	stàuakh		wînd-am
presence	khèz		wîndj
publicly	marakan	to seize	[Pres.] injàv-am,
to pull	[tizd-ao ?]		[Past] injuvd-
	tàz-am		am
	tizd-am	self	khu, khubath
	tizdj	to send	bekht-ao
to pull out	[Past Tense] pik-		bâz-am
	ed-am, <i>also</i> nakh-		bokht-am
	vend-am		bokhtj
to put, to put by	là chîd-ao	seven	wuvd
to put on [clothes]	[Past Tense] pinù-	to shake	jumbind-ao
	id-am	she	ya
putrid	pudhj	a sheep	jândâr
		a shepherd	chupân
		a shoulder	sîvdh
		side	pàlé, yimb
	R.	to sit	.....
rain	barân		neth-am
to raise [the head]	[Past Tense] sind-		nùst <i>or</i> nâst-am
	am		nùstj <i>or</i> nâstj
a ram	yirk, maghîj	sitting	nùstjîn
a wild-ram	méshak	six	khhàuskh
a ravine	shervidâj	size	dâdh-gad

a slap	skhkuftha	this	yam, yem [<i>obl. mi</i> di] <i>Pl. dath</i>
sleep	khùdhm	this very	ikyam
to sleep	skhevd-ao	thirsty	tâskhna
	.....	three	àrraï
	skhovd-am	thou	tu
small	skhovdj	to throw	[<i>Past Tense</i>] pat- téwd-am
a smile	dzülikik	thus, like this	dis, idis
to smile	shunj	to-day	nur
	[<i>Past Tense</i>] shind- am	to-morrow	végà
snow	zini	tongue	zév
son	puts	tooth	dhendân
to spread	wedhd-ao	towards	tar — pàlé
a star	skhtardz	town	skhàr
to steal	[<i>Past Tense</i>] tsift- am	to transfix	tis chid-ao
a stick	mâth	to treat [<i>behave</i>]	[<i>Perf. Part.</i>] jinàutj
stomach	kích	trouble, toil	m
a stone	zir	to turn [<i>intr.</i>]	gardh-ao
straightway, at once	mis	to turn [<i>tr.</i>]	 wizäfts-am wizivd-am
to strike	dhéd-ao	to turn aside, to depart	[<i>Past Tense</i>] gaskht-am
	dhâd-am, [<i>3rd dé</i>]	to twist <i>or</i> spin	 teb-am tebt-am
	dhâd-am		
	dhâdhj	two	dho
to study, to learn	[<i>Past Tense</i>] skhéid-am		V.
such, like that	dund, idund	a vessel, pitcher	taghàr, tothch
the sun	khhèr		W.
a sword	midhj	the waist	midh
	T.	a waist-band	miend
ten	dhís	water	skhats
time [this time &c.]	pith	a water-course	wiedh
that	yü [<i>obl. wi</i>], <i>Pl.</i> wàdh	we	màsh
that very	ikyui	to weave	wift-ao
then	dedh	a wedding feast	sur
thence	az-um, az-um-andé		
there, therein	yum-andé, ikyum- andé		

to weep	niwd-ao	who?	chài, chi
	.....	why?	chiz, chiz-ar
	niùwd-am	wife	ghin, zin
	.....	woman	ghin, kàkhoi
well	bàshànd (<i>good</i>)	wool	wùn
what?	kà, chiz, tsiz	work	kâr
whatever	tsèi	to write	nevish-an
wheat	zindam		
where?	kàiyi		Y.
whey	pài	yesterday	biyàr
white	sufèd	you	tamà

N. B.—No special mark has been put against the Persian and Arabic forms.

The Mythic History of the God Viráj.—By G. S. LEONARD, *Assist. Secretary, Asiatic Society, Bengal.*

In giving an account of the god Viráj, the deity worshipped in the form of the universal world, and forming one of the ten supernatural beings in the scale of the creative agents, we have to consider him in the three-fold light of history, mythology, and theology, in all of which he makes a conspicuous figure in the original works of India.

The great variety of discordant accounts found in the Puráṇas and elsewhere, regarding the genesis of Viráj and his historical and mythological traditions make it extremely difficult to form a correct and distinct idea of his personality, to ascribe to him a definite shape and form, to depict his real figure, like that of any other god in the Hindu Pantheon, and to attain to a knowledge of the doctrines his religion inculcates.

Viráj, as we learn from the different accounts of his genesis, does not appear to have a prior or separate existence of his own apart from nature, to entitle him to an independent entity or personality. His body, unconfined by any dimensions, cannot possibly admit of any distinct shape or form. And the doctrine taught in the established form of his worship is not composed of the creed of a particular deity, nor professed by a set or sect of people among the numberless schisms of the Hindus, nor is it capable of a distinct delineation.

So great is the confusion in the gradation of persons, as has been justly remarked by Moore in his Hindu Pantheon, that it presents us Viráj in different degrees of relationship to Brahmá the creator. Manu mentions him as the offspring of the latter, when the Brahma Vaivarta Puráṇa repre-