įfataq, ę koh ďir na-bīt. Bahramā gușt, 'sumā bidārīt manī hapsā, man-ē vat ďir kanān'. Bahramā kōh ďir kūt,1 wat putrit min gārā, dīt-ē ki balāhā-n waplag.2


17. Bahramā guşt, 'sarr-īn. Bālē ē jannik manī dištār-īn'; ē jannikig mardumān guşt, 'tau ē* pōtārā bīzīr, har vaḥādē ki tarā sakhē bīzīr, ē pōtā par āsā bikan, ki mā tarār-in. Tau rōvē, Gulandāmān mīn daryāyī hamā guştī'.10


1 G has kōh vat ďir kūt and omit the following text.
2 One would expect balāh waplag-īn 'the giant is asleep'.
3 G balāhā dstawār-ān.
4 In both this and G's MS sāya.
5 Word order? One would expect jannik ċami ārānā.
6 G ememds to guşt 'a chop'; but it is possible that guşt is merely onomatopoetic, and guşt kann means 'make a thump'.
7 Confusion between the two verbs gēj 'swing, hit' and gēē 'sift'; see G, Etymologie des Balouch, p. 123.
8 From NP; cf. Pašto gāmās, Kabul, 1951–4, 804. G kustāzān, evidently not understood.
9 G xatuč 'Obhurt'.
10 The word order is unexpected, the copula implied.
11 ćādar normally means 'tent'.
12 Canis. to tārāg 'turn'.
13 cf. Kermani Pers. sar kašīdān 'look furtively'.
14 MPers. tīg, Salemān, M.St., 127; Ar. ṭēq.
15 cf. Hindi tārāk 'tray', and Dames, Popular poetry of the Baloches, thāl 'tray'.
16 cf. Balūk tīn 'kanz'; LSI, x, 438 (No. 57), 391 (l. 13 of text), thēk.
'āšikānī démā. Yak barē sāra kaṣīt Gulandāmā, cārīt, 'āšikān ki zar dar dātānt, Gulandāmā sāra padā kaṣīt. 


21. Ţingā ki tār tarēnīt, ē digar 'āšikān šad šad rūpiyā dar āt dāt min tārā, tār ē ţing sūntant, pa Bahrāmā rashant*. Bahrāmā yāk gōhar kīmatī dar āt dāt min tārā. Ţingā tār-ē zar, gōhar kīmatī, zurtant-ē sūt guwar Gulandāmā. Gulandāmā ē gōhar kīmatī ki dīt, guśt-ē ţingārā ki, 'ē gōhar kīmatī kūntān 'āšikā dar āt dāt min tārā?' 

22. Ţingā guśt, 'sārin' bēnum, cōš manē na zānān. Balē man ravān, sōhāzē kanān 2. Gulandāmā guśt, 'parvē nēst, tāu tārā zīr ē bārē, ki man dūmbā-rō sarā kaṣīn ō čārān. Marōčī zē mard ki gōhar kīmatīyā dar āt dāt, tāu nišān kan; bīyā ē manārā bīguš gōn 3 ki 'ē a mard-ēn'. 

23. Ţingā zurt tār, ē sūt; Gulandāmā dūmbā-rō sāra kaṣīt*, par tākā cārītē. Ė digar 'āšikān dīt ki Gulandāmā marōčī dō bārē sar kaṣīt ē cārītē. Šad šad rūpiyā 'āšikān dar āt dāt min tārā. Ţing ē tār 4 sūt-ē rāsīt par Bahrāmā. Bahrāmā dō gōhar kīmatī dar āt dāt min tārā. Ţingā sūt-ē guśt Gulandāmārā ki, 'ē gōhar kīmatī ē mardā ki ōdā ātātag, hamēyā dar āt dātag'. Gulandāmā dīt Bahrāmārā, Gulandāmā 'āšik bīt. 4 Gulandāmā sar kaṣīt padā, ū hamūk 'āšik šut. 


25. Šap ē bīt, Bahrāmā hamā mūd ē aśā kūntant; hamā rangā ātk bāłāh ē hūr, par daqāqā jāgāh* na-bīt. Guśt-īs Bahrāmārā ki, 'ē tāu mārā parvēyā lōšītag*? ' Bahrām guśt, 'ē yāk sardārē kūnt, lāskārē bāz gōn kūnt, Gulandāmā par zōr bōrt'. Ė hūr ē bālāhān guśt, 'sārīn'. Tāu parvē ma-kan, mārā bārō ē lāskārē pědār! ' Bahrām gōn wahā hūr ē bālāhān šut. Šapā kāpt min ē lāskārē, lāskārē kuśt, ḥalāz kuś-ē bādāsah sar-ē jat min nēvāzā, 6 āwurt-ē darwāzā dāpū nēsā mik* 7 kūt, niwīstē par bādāsah sarā ki, 'ē kār kāyā kārdām? Ė kār Bahrām* 'sāh-īhān kārdām. 8 

1 cf. LŠI, x, 372, bē-sārē 'careless'. 
2 cf. the expression gōn manārā bīguš gōn (Mockler, op. cit., 111). 
3 tār omitted by scriber, cf. (20). 
4 I have interchanged the order of the two sentences beginning respectively with Gulandāmā and Ţingā, to make what seems better sense. 
5 MS.: Bahrām hamā jāgāhā ātātag, dan didar jamā'atē ātk... 
6 ĕ Si. nēzā (NP nēzā), cf. introd., § 4 (b) xxii. 
7 Spelled mik* in (28). Geiger (Etym. No. 239) wrongly reads mikē and connects NP mē; I would separate mik, lik 'erect' (cf. also Pierce, op. cit., 80) here spelled (wrongly?) mik, from the 'nail' words. 
8 kārdām is NP in form, but Bal. in syntax.
[Courtesey the British Museum]
26. واژه لاسکار-۶ رست می‌باید، گوشت حیرت بالاهان، یا، خیال‌هایی که تاریک می‌شده باشد ویژه بی‌بیک، تا مرگ عمودی چگونه باید بیکن، که ما ۶زیرین گزاره تا کار

27. بهرام-۶ صوت، یا همان پسران* شناخته می‌تواند. شاه‌تی که روی آرام، یا کارگر که شور در میان این در حالی می‌گیرد ویژه که بی‌بیک کودک را گزاره در این، یا مانند ویک، ۴ یا-بیک می‌باشد. ۶ جمعه می‌باشد.

28. یک گوشت یا نگاه*، یا داروی‌زدایی دان مادی * درخواستی درون، در گوشت شفاف نماید ویژه درون، یا در واژه‌اش یا کودک. ماتریکس این، ۶ یا-بیک می‌باشد. ۶ این من نازنین که به بیستون یا-بیک یا بی‌بیک، یا-بیک می‌باشد.

29. دنیا شهرتی ماهیتی به عنوان دستگاه، در همان شناخته می‌باشد. ۶ تند در تار، یا جاده ۶ می‌باشد.
Apparatus to the text

References are to numbered sections.
1. Possibly kpr'm.
2. Possibly kpr'; kpt'n.
3. kṣṛgyuṣkyara.
4. ay; mukyn.
5. hstyn.
6. mūstrynā; gūṣtr (ayn at the end of the line immediately following biyā: gūṣtr added above it); pṛynyūt.
7. yy, with first y incompletely rubbed out; dstā.
8. kṣyūt; trārā.
9. hdy; yh; rṣyūn (see introd., § 4 (b) xi).
10. sṛgūt.
11. yūh.
12. pyry zāl'y, hereafter pyṛh zāl'-.
13. oṣṭātyūn.
14. rṣyūnt.
15. yūh.
16. kṣyūt.
17. fāgḥh hā; cāryt; kṣyūt.
18. lūvṛtyūg; mykhu; bhrāmy (but cf. same phrase (31)).
19. psṛy; yh.
20. cāryt; mṛdmyg both times; cāryt; pṛy; yh.
21. yh; pṛṛnyūt.
22. gūṣṭ; mn.
23. lūvṛtyūg; delete ō; ḥṇny; yh; delete ō.
24. mykhu.

Translation

The story of Bahram-shah-jihan and Gulandam.

1. There was once a king; the king had no child. He went and asked a faqir: 'I have no child. (What shall I do?)' The faqir said, 'Take this stick and strike a mango tree. Whatever piece (of fruit) falls give to your wife.' Having gone, (the king) struck, a piece of fruit fell, he gathered it up, took it, gave it to his wife. His wife ate (it); she threw away a fruit stone, a mare gathered (it) up and ate (it).

2. That same night the king lay with his wife, she got with child; as the stallion in the same night also coupled with the mare, the mare, too, got pregnant. For both woman and mare nine months and nine days elapsed. Both woman and mare gave birth in the same night. The mare got a male colt. The king's wife got a male child. He was named Bahram-shah-jihan.

1 See p. 93, n. 1. 2 See p. 93, n. 5.
3. At the time when Bahram became big, he went for a scouting and hunting expedition, and they shot a hare. At night they came (back); Bahram's father was happy because Bahram had made a (successful) hunt. They went hunting a second day. They saw a deer, pressed it hard; Bahram said, 'Towards whomever the deer may go, the wife of that one is in divorce; no one else is to go on its track'.

4. It was the will of God that the deer went in the direction of Bahram. Bahram fell on the deer track, and went on, and went into another land, another city.

5. When he looked in (he saw) a mosque was visible; Bahram went and sat in the mosque; he saw a picture graven upon the inside of the mosque. Under this picture is the name Gulandam. Bahram saw this picture, king Bahram fell in love. He asked a faqir of the mosque, 'Where is this Gulandam?'

6. The faqir said, 'I do not know (the answer to) that, where she is; but I see the picture; it is Gulandam's; I am madly in love with this picture, and (while) I have sat in this mosque I continually look (at it)'.

7. Bahram mounted his horse. The faqir of the mosque said, 'Do not go by this road, because on this road there is a castle and three giants. If you go, they will eat you'. Bahram said, 'I will go! Whatever God has brought upon me will not become otherwise'.

8. Bahram went, he saw that a castle was visible, went on; beneath the castle there was a large tree; Bahram went under the tree; there lived three giant sisters in the castle. The sisters sent food and drink, (saying) 'Eat the food and drink, (and) go, because we have three brothers; our brothers will come and (they will) eat you. You do not deserve eating'. Bahram said, 'I have come to see your brothers'.

9. It was not long—an hour—all three giant brothers came, and shouted, '(There is) a smell, a smell of man!'. The sisters said, 'Indeed, brothers, there is no other man (but) a youth come; he is sitting beneath that tree; this youth does not deserve to be eaten (lit. is not a deserving one for eating)'. The elder brothers said to the younger brother, 'Go, seize this youth and bring (him here)!'. The younger brother came, said 'O youth, up! Let us go!'. Bahram said, 'Come (here)!'. This younger giant came, and Bahram stretched forth a hand, seized (him in) the hair of the head, threw him to the ground. He bound the giant by a strand of his cheek hair, and threw (him down).

10. The elder brother saw that 'My brother is bound'. He said to the middle brother, 'You go, seize this young man by the belt, load him on your back and bring (him here)!'. The middle brother came, and Bahram stretched forth a hand, seized him in the hair, and threw him to the ground; he bound the giant with a strand of his cheek hair.

11. The elder brother saw that 'My brothers are (lit. is) bound'; anger seized him, he came, Bahram stood up; they were joined (in struggle), Bahram

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1 See p. 93, n. 6.  
2 See p. 93, n. 7.  
3 See p. 93, n. 8.  
4 See p. 93, n. 11.  
5 See p. 94, n. 2.  
6 See p. 94, n. 3.  
7 See p. 94, n. 5.  
8 See p. 94, n. 6.
struck and dashed the giant to the ground,\(^1\) bound him, drew his sword, 
(thinking) ‘I will kill him’. The sisters saw that ‘Our brothers are (lit. is) 
bound; he will kill them’; the sisters came running, they made an entreaty 
‘Do not kill our brothers, set them free! Everything that you ask, we will 
give to you’. Bahram released all three brothers, and all three brothers 
salaamed. They said to Bahram, ‘O young man, come to the castle, for we 
have three sisters; take any one who may be pleasing to you’. Bahram 
said, ‘I will not take your sisters; I am in love with Gulandam, and I am 
going to her’.\(^2\)

12. The giant said, ‘Gulandam is far away’. Bahram said, ‘I will go 
on the road right to the end’.\(^3\) The giant gave him two or three hair-strands 
from his own hair, and said, ‘Go! Whenever a difficulty overtakes you, 
put one hair-strand in the fire, and we shall have come (to you)’. Bahram 
said, ‘It is well’.

13. Bahram mounted his horse. He set out, (but) the giants said, ‘Do not 
go on these roads, there is a giant. There is another road; go on that road’. 
Bahram said, ‘I will go to see this giant’.

14. Bahram went on, and these three giants were his companions. A giant 
said, ‘Look! a (wisp of) smoke is rising; it is the breath of this giant’. Bahram 
said, ‘It is well. I will see him there’. When they came nearby, Bahram said, 
‘You remove this boulder, so that I can go inside the giant’s cave; remove the 
boulder!’ These three giants threw their strength (into it, but) the boulder 
did not move. Bahram said, ‘You hold my horse; I will remove it myself’. 
Bahram removed the boulder; he himself entered the cave, and saw that it 
is a giant, asleep.

15. A beautiful fourteen-year-old girl is seated (there), and the giant’s 
head is on her knee, and the giant is asleep. Bahram approached, and the girl 
said to Bahram, ‘O young man, why have you come?’ Bahram said, ‘Who 
has brought you here?’ The girl said, ‘The giant’s custom is that by day he 
brings a man, and eats him at night. Go! He will bring another. Now 
that he has brought me, he will eat me to-night’. Bahram said, ‘It is well. 
Do not worry’. The girl wept, ‘O young man, the giant will eat me, but why 
have you come, because he will eat you (too)!’ Bahram said, ‘Do not weep, 
for by God’s will I will kill the giant’.

16. The girl wept; of the tears from the girl’s eye, one fell upon the giant’s 
face, and he awoke. Bahram thumped his sword on the giant’s head. The 
giant said to the girl, ‘There are many flies to-day; stir up the wind!’\(^4\) 
Bahram shouted at the giant, ‘Cuckold!\(^5\) (Stand) up to-day!’ The giant 
was not conscious. The girl said to Bahram, ‘Strike the giant’. Bahram 
said, ‘The giant is asleep, I will not strike him; I know that I am not a man 
who would strike a giant in his sleep’. The giant awoke, and shouted, 
‘Formerly there was one; now God has given me two!’ Bahram struck

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\(^1\) See p. 94, n. 8.  
\(^2\) See p. 94, n. 10.  
\(^3\) See p. 94, n. 11.  
\(^4\) See p. 95, n. 7.  
\(^5\) See p. 95, n. 8.
a sword(-blow) and split the giant’s head. Bahram took the girl by the hand, and came out. The three brothers said, ‘We conjure you by God, come, marry this girl’. Bahram said, ‘I am madly in love with Gulandam; I will not take this girl’.

17. Bahram said, ‘It is well. But this girl is my bride’; the girl’s men said, ‘You take a hair, each time that you are in a difficulty (lit. a difficulty seizes you), take (lit. take ye) this hair, put it in the fire, and we will be ready. Go! Gulandam (is) on the far side (lit. back) of the sea’.

18. Bahram went, several days passed. Bahram went on, arrived at the sea, and saw a boat is visible. He waved a sheet; the boatman saw, the men came up. They put Bahram’s horse on board. They went to the land of Gulandam. Bahram disembarked and went to the house of an old woman, and said, ‘You keep my horse’; he gave three hundred rupees to the old woman, (thinking): ‘She will feed my horse. When it has eaten it (lit. them), after four more days I will come and give more expenditure for the horse’.

19. Bahram asked the old woman, ‘Where is Gulandam?’ The old woman said, ‘Gulandam is the child of the king of this land. Gulandam is in the castle. Every assembly Gulandam appears and looks once. She looks into the porch where (lit. and) her suitors have been standing in conversation. When each one has thrown a hundred rupees on the tray, the tray remains (lit. is) with the slave-girl; she passes before the suitors. Gulandam appears once, (then) looks; when the suitors have thrown on the money, she withdraws’.

20. Bahram said, ‘It is well’. Bahram went, and on assembly stood near to the suitors. Gulandam appeared once, (then) looked. When Bahram saw Gulandam, he lost his head. As the slave-girl passed the tray, the other suitors each threw a hundred rupees on the tray, and both the tray and the slave-girl passed on, and arrived at Bahram. Bahram threw a precious jewel on the tray. The slave-girl took the tray, the money, the precious jewel, and went to Gulandam. When Gulandam saw the precious jewel, she said to the slave-girl, ‘Which suitor put this precious jewel on the tray?’

21. The slave-girl said, ‘My lady, off-hand I do not know; but I will go and inquire’. Gulandam said, ‘No matter, take the tray and go, and I, following, will appear and look. To-day when the man throws on the precious jewel, you make a sign; come and tell me, “That is the man”’.

22. The slave-girl took the tray and went; Gulandam following (her) entered and looked into the porch. The other suitors saw that Gulandam appears twice to-day and looks. Each suitor threw a hundred rupees on the tray. The slave-girl passed on and arrived at Bahram. Bahram threw two precious jewels on the tray. The slave-girl went and said to Gulandam, ‘That man who stands there has given the precious jewels’. Gulandam saw Bahram, and fell in love with him. Gulandam withdrew, and all the suitors went away.

\[\text{See p. 95, n. 11.}\]  
\[\text{See p. 95, n. 13.}\]  
\[\text{See p. 95, n. 14.}\]  
\[\text{See p. 96, n. 1.}\]  
\[\text{See p. 96, n. 4.}\]
23. Bahram came on another assembly and stood in the same place. Every suitor came, and everyone stood in his own place. The slave-girl took the tray and came along. Gulandam appeared once, looked, and every suitor threw a hundred rupees on the tray. Bahram threw two precious jewels on the tray. Gulandam withdrew, all the (other) suitors went away, (but) Bahram remained in the same place.

24. One day, Bahram heard that a sardar of another land is coming for the taking of Gulandam. His army is large. (He says:) ‘If Gulandam’s father gives her to me, I will take Gulandam. If he does not give (her to me), I will take Gulandam by force’.

25. When it was night, Bahram put those same hairs on the fire; the giants and houris came in such a way that there was no place on the ground (for them). They said to Bahram, ‘Why have you called (lit. desired) for us?’ Bahram said, ‘A sardar is coming, a large army is coming with him; he will carry off Gulandam by force’. The houris and giants said, ‘It is well. Do not worry; go, show us this army!’ Bahram went with his houris and giants. At night he fell on the army, killed the army, put an end (to it), and impaled the king’s head on a spear, brought it, and set the spear upright within the gates; he wrote on the king’s head, ‘By whom was I done this deed? By Bahram-shah-jihan I was done this deed’.

26. He dismissed his army, and the houris and giants said, ‘Every time that you may have a use for us, put these hairs of ours in the fire, and we will be ready by you’. Bahram said, ‘It is well’.

27. Bahram went and stood in (his) same former place. In the morning when it was day, everyone woke up from sleep, and there was a diwan before the palace; the king assembled his princes and ministers and made a speech to them, (saying) ‘A king is coming to take Gulandam. This king is powerful, and my strength is not with (me). In you I will make . . . (?)’.  

28. Someone looked (outside): a man’s head is visible in the gate. They shouted to the king, ‘O king! There is a man’s head on top of a spear, and (the spear) is erect in the gateway!’ The king said, ‘Bring it!’ They brought it to the king, he looked, and recognized that ‘This is the head of the king who is coming to join battle, and it is written, “By whom was I done this deed? By Bahram-shah-jihan I was done this deed”’. The king did not know whoever (and) where is this Bahram, and where is he not, and the king was now (lit. here) glad because this deed of battle was successful. (He said:) ‘Now I do not know what person this Bahram (is) and what (is) his courage’.

29. On another assembly the girl appears once; the other suitors do not come. The man who threw the precious jewels was standing in that same place. The slave-girl took the tray and went. Bahram threw three precious jewels on the tray.

30. It was not long before the (dead) king’s brother had the news that ‘

1 See p. 96, n. 5.
2 See p. 96, n. 6.
3 See p. 97, n. 5.
brother went towards Gulandam; both my brother and his army were entirely killed'. The brother summoned an army, and came with a multitude. He comes on stage by stage and sends (lit. makes wayfaring) messengers (lit. people)\(^1\) to Gulandam's father (to say): 'You killed my brother. Now prepare yourselves, for I am coming to kill Gulandam's father'. Gulandam's father is in great difficulty (lit. it is very difficult for Gulandam's father), for 'This sardar is coming, will do battle, and I have no power against him'. The king came on, and was nearby.

31. At night Bahram put the hairs in the fire; all Bahram's houris and giants came, and said, 'Why have you called for us?' Bahram said, 'That king came to carry off Gulandam and you killed him; now that one's brother has arrived'. The giants and houris said, 'Do not worry; let us go! Show them to us!' They went, they fell on him in (his) sleep, killed his entire army, and wrote on the king's head, 'By whom was I done this deed? By Bahramshah-jihan I was done this deed'.

32. They impaled his head on a spear, brought it before the gates, put it erect; (Bahram) himself went away. In the same place as before, when ...\(^2\) had died,\(^3\) he drew the girl\(^4\) to his breast and was united with her. However much a man may sin\(^5\) God will forgive him—the Prophet said\(^6\)—God the most high does not do otherwise.

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\(^1\) See p. 97, n. 9.  \(^2\) See p. 97, n. 14.  \(^3\) See p. 97, n. 15.  
\(^4\) See p. 97, n. 16.  \(^5\) See p. 97, n. 17.  \(^6\) See p. 97, n. 15.