

ĵatag, ē kōh đir na-būt. Bahrāmā gušt, ‘šumā bidārūt manī hapsā, man-ē wat đir kanān’. Bahrāmā kōh đir kut,¹ wat putrit min gārā, đūt-ē ki balāh-in waptag.²

15. Yak ĵannikē xwāb-sūratēn čār-dah-sāl-in ništāg, ō balāh sar-ē par kōnd-in, ō balāh xwāb-in. Bahrām ātk, ĵannikā gušt Bahrāmārā, ‘Ō ĵuwān, tau parčēyā ātkagē?’ Bahrāmā gušt, ‘tarā idā kayā āwurtag?’ Ĵannikā gušt, ‘ē balāh dastūr-in,³ ki rōčī mardumē kārūt, ē šapā⁴ ki wārt; rō tau! digarē kārūt. Hanīn ki man-ē āwurtag, manārā in-šapīg wārt’. Bahrāmā gušt, ‘šarr-in; tau parwā ma-kan’. Ĵannikā grēt, ‘Ō ĵuwān, manārā balāh wārt, balē tau parčēyā ātkagē, ki tarārā wārt!’ Bahrāmā gušt, ‘tau ma-grē, ki ē balāhā man pa ĥukm ĥudā kušan’.

16. Ĵannikā grēt, čamī ĵannik arsān⁵ yakē kapt balāh dēmā, balāh hāgāh bīt. Bahrāmā zaĥm sarā gut*⁶ kut balāhārā. Balāhā gušt ĵannikārā, ‘marōčī makisk bāz-in, tau manārā gwāt gēč!’⁷ Bahrāmā tōwār kut balāhārā, ‘kustēzan,⁸ marōčī pādā!’ Balāh sarpad na-bīt. Ĵannikā gušt Bahrāmārā ki, ‘tau biĵan balāhārā’. Bahrāmā gušt, ‘balāh xwāb-in, man-ē na-ĵanān, zānān man mardē nē-ān ki balāh min xwābā biĵanān’. Balāh hāgāh bīt, tōwār kut, ‘pēsarā yakē-at, nīn ĥudāyā dō manārā dātag!’ Bahrāmā ĵat zaĥmē, balāh sar sist. Bahrāmā gipt ĵannikā dastā, dar ātk. Ā saiēn birātān gušt, ‘tarārā ĥudā qasam-in, tau biĵā, ē ĵannikā nikāĥ⁹ bikan’. Bahrāmā gušt, ‘man ganōk-ān par Gulandāmā, man na-grān ē ĵannikā’.

17. Bahrāmā gušt, ‘šarr-in. Balē ē ĵannik manī dištār-in’; ē ĵannikīg mardumān gušt, ‘tau ē* pōtārā bizīr, har waĥdē ki tarā sakīē bizīrūt, ē pōtā par āsā bikan, ki mā tayār-in. Tau rōwē, Gulandām min daryārī hamā puštī’.¹⁰

18. Bahrām šut, čizē rōč gust; Bahrām šut-ō daryāyā rasūt, đūt-ē yak bōĵīgē pēdāg-in. Čādarē¹¹ tarrēnit,¹² bōĵīgī mardumān đūt, mardum ātkant. Bahrām haps-iš mān-kašitānt. Šutānt hamā mulkā Gulandāmīgā. Bahrām ēr-kapt ō šut yak pīra-zālā* lōgā, gušt-ē, ‘manī hapsā tau bidār!’ Sai šad rūpiyā-ē dāt par pīra-zālārā ki, ‘ē manī hapsī war a-kant. Ēšān buwārt, digar čār rōč man kāyān, digar harĵ dayān par hapsā.’

19. Bahrāmā ĵust kut pīra-zālārā ki, ‘Gulandām kō-in?’ Pīra-zālā gušt, ‘Gulandām ē mulk bādšāh čuk-in. Gulandām min kalāt-in. Hamō ĵamā’at Gulandām yak barē sarā kašūt.¹³ Pa-tākā¹⁴ čārūt, ō ‘āšik subhatgō ōštātagant*. Har yak ki šad šad rūpiyā min tārā¹⁵ daur dāt, tār tīngā¹⁶ gōn-in; tarrūt par

¹ G has kōh wat đir kut and omits the following wat.

² One would expect balāh waptag-in ‘the giant is asleep’. ³ G balāhī dastwar-ān.

⁴ In both this and G’s MS šapā. ⁵ Word order? One would expect ĵannik čamī arsān.

⁶ G emends to gud ‘a chop’; but it is possible that gut is merely onomatopoeic, and gut kan-means ‘make a thump’.

⁷ Confusion between the two verbs gēĵ- ‘swing, hit’ and gēč- ‘sift’; see G, *Etymologie des Baluči*, p. 123.

⁸ From NP; cf. *Pašto qāmūs*, Kabul, 1951–4, 804. G *kustī zan*, evidently not understood.

⁹ G *makāh* ‘Obhut’. ¹⁰ The word order is unexpected, the copula implied.

¹¹ Čādar normally means ‘tent’. ¹² Caus. to *tarrag* ‘turn’.

¹³ cf. Kermanī Pers. *sar kašīdan* ‘look furtively’.

¹⁴ MPers. *t’g*, Salemann, *MSt.*, 127; Ar. *tāg*.

¹⁵ cf. Hindi *tūrah* ‘tray’, and Dames, *Popular poetry of the Baloches*, *thāl* ‘tray’.

¹⁶ cf. Bašk. *tīn* ‘kaniz’; *LSI*, x, 438 (No. 57), 391 (l. 13 of text), *thīh*.

'āšikānī dēmā. Yak barē sarā kašit Gulandām, čārit, 'āšikān ki zar daur dātant, Gulandām sarā padā kašit'.

20. Bahrāmā gušt, 'šarr-in'. Bahrām šut, jamā'at rōčā hamā 'āšikānī gwarā oštātag. Gulandāmā sar kašit, čārit-ē. Bahrāmā dīt Gulandāmā, Bahrām bē-sār¹ bīt. Tīngā ki tār tarrēnit, ē digar 'āšikān šad šad rūpiyā daur dāt min tārā, tār o tīng šutant, pa Bahrāmā rasitant*. Bahrāmā yak gōhar kīmatī daur dāt min tārā. Tīngā tār-o zar, gōhar kīmatī, zurtant-o šut gwar Gulandāmā. Gulandāmā ē gōhar kīmatī ki dīt, gušt-ē tīngārā ki, 'ē gōhar kīmatī kutān 'āšikā daur dāt min tārā?'

21. Tīngā gušt, 'manī bānuk, čōš man-ē na zānān. Balē man rawān, šōhāzē kanān'. Gulandāmā gušt, 'parwā nēst, tau tārā zīr o barō, ki man dumbā-rō sarā kašān o čārān. Marōči ē* mard ki gōhar kīmatīyā daur dāt, tau nišān kan; biyā o manārā biguš gōn² ki "ā mard-in"'.³

22. Tīngā zurt tār, o šut; Gulandāmā dumbā-rō sarā kašit*, par tākā čārit-ē. Ē digar 'āšikān dīt ki Gulandāmā marōči dō barā sar kašit o čārit. Šad šad rūpiyā 'āšikān daur dāt min tārā. Tīng o tār³ šut-o rasit par Bahrāmā. Bahrāmā dō gōhar kīmatī daur dāt min tārā. Tīngā šut-o gušt Gulandāmārā ki, 'gōhar kīmatī ā mardā ki o dā oštātag, hamāyā daur dātāg'. Gulandāmā dīt Bahrāmārā, Gulandām 'āšik bīt.⁴ Gulandāmā sar kašit padā, o hamuk 'āšik šut.

23. Dan digar jamā'atē atk, Bahrām, hamā jāgāhā* oštātag⁵; hamuk 'āšik atk-o har kas watī jāgāhā oštāt. Tīngā zurt tār, o atk. Gulandāmā sar kašit, čārit*, hamō 'āšikān šad šad rūpiyā daur dāt. Bahrāmā dō gōhar kīmatī min tārā daur dāt. Gulandāmā sar padā kašit*; hamuk 'āšik šutant, Bahrām hamā jāgāhā oštāt.

24. Yak rōčē Bahrāmā iškut ki digar mulkī sardārē kait pa-Gulandāmī baragā. Laškar bāz-in. 'Agar Gulandāmī pit manār-ē dāt, Gulandāmā man a-gīrān. Agar na-dāt, jang kanān, Gulandāmā par zōr barān.'

25. Šap ki bīt, Bahrāmā hamā mīd par āsā kutant; hamā rangā atk balāh o hūr, par dagārā jāgāh* na-bīt. Gušt-iš Bahrāmārā ki, 'tau mārā parčīyā lōtītag?' Bahrāmā gušt, 'yak sardārē kait, laškarē bāz gōn kait, Gulandāmā par zōr bārt'. Ē hūr o balāhān gušt, 'šarr-in. Tau parwā ma-kan, mārā barō ē laškarā pedār!' Bahrām gōn watī hūr o balāhān šut. Šapā kapt min ā laškarā, laškar-ē kušt, halāš kut-o bādšāh sar-ē jat min nēzawā,⁶ āwurt-o darwāzag dapū nēza mīk*⁷ kut, niwišt-ē par bādšāh sarā ki, 'ē kār kayā kardam? Ē kār Bahrām*-šāh-jihān kardam'.⁸

¹ cf. LSI, x, 372, bē-sārē 'careless'.

² cf. the expression gōn manārā biguš gōn (Mockler, op. cit., 111).

³ tār omitted by scribe, cf. (20).

⁴ I have interchanged the order of the two sentences beginning respectively with Gulandāmā and Tīngā, to make what seems better sense.

⁵ MS: Bahrām hamā jāgāhā oštātag, dan digar jamā'atē atk . . .

⁶ < Si. nēzō (NP nēzah), cf. introd., § 4 (b) xxii.

⁷ Spelled myk* in (28). Geiger (Etym. No. 239) wrongly reads mīkū and connects NP mēx; I would separate mīk, lik 'erect' (cf. also Pierce, op. cit., 80) here spelled (wrongly?) mīk, from the 'nail' words.

⁸ kardam is NP in form, but Bal. in syntax.

گون و تي هور و بلا مان شنت شپا کيت من آ کلا
 شكري کشت حلاص کت و با و شاه مري جت من
 نيز و آ و تودر و از گب دپا نيزه ميکمه کت نوشني
 پير باد شاه مري کار کيا کرم بي کار بهر مري شاه بهر
 کرم و تي شكري تر سخت و رت کشت هور بلا مان
 بهر و عدي که تر از ما را پکار بهر بيت نو ميگ بي ميدان
 پير اس بکن که يا خاطر گور تو بهر اما کشت شترن بهر
 شنت و هما پيشيزي جاگاء اشتمات صوحبي کدوچ
 بيت هر کس پا و از تک خوا با و ديوان بيت کلا تي
 ر يا و باد شاه شعور و مثله کت گون و تي مير و اعز اي
 که بهر باد شاه کيت بهر گندام بهر گايي باد شتر زور و
 و سني و اک بهر بيت گون من تو جلا بکنان يک کيا
 چاريت پر در و از گادان فرد ميگ مري گي پشيد گين
 توار

[Courtesy the British Museum]

BM CODEX ADDITIONAL 24048, FOL. 31v.

26. *Watī laškar-ē rusxat dāt, gušt hūr balāhān, 'har waḥdē ki tarārā mārā pakār¹ bibūt, tau māīg ē mīdān² par āsā bikan, ki mā ḥāzīr-in gwar tau'. Bahrāmā gušt, 'šarr-in'.*

27. *Bahrām-ō šut, o hamā pēsārēn* ḡāghā oštāt. Sōḥbī ki rōē bīt, har kas pād-ātk xwābā, o dīwān bīt kalātī dēmā, o bādsāhā šaur o mathal³ kut gōn watī mīr o umarāyān ki, 'ē* bādsāh kait pa Gulandām baragā. Ē bādsāh zōrāwar-in, o manī wāk⁴ na-bīt gōn. Mīn tau ḡilā⁵ bikanān'.*

28. *Yak kayā čārīt*, par darwāzagū dan mardumīg* sargē pēdāg-in. Tōwār-iš kut bādsāhārā, 'Yā bādsāh sāḥīb, mardumīg* sargē mīn nēzawī sar-in, o darwāzagū dapā mīk-in!' Bādsāhā gušt, 'šumā ē biyārūt!' Awurtiš, bādsāhā čārīt*, o paḡiyā* āwurt ki, 'ē* hamē bādsāh sarg-in, ki kait gōn pa-ḡangā, o niwīštag ki, "ē kār kayā kardam? Ē kār Bahrām-šāh-ḡihān kardam"'. O bādsāh na-zānt ki ē Bahrām čī kasē, kō-in o kō na-in.⁶ Bādsāh idā waš-dīl bīt, ki ē kār ḡangīg hair⁷ bīt. 'Nīn man na-zānān ki ē Bahrām čī šaxšē o čī ḡīrāt-ē.'⁸*

29. *Dan digar ḡamā'atē ḡannikā sar kašīt; digar 'āšīk nayāyant. Ē* mard ki gōhar kīmatī daur dātagant, ē hamā ḡāghā oštātāg. Tīngū zurt tār, o šut. Bahrāmā sai gōhar kīmatī mīn tārā pīrēnīt*.*

30. *Dēr na-bīt, sīē bīt ā bādsāh birāt ki, 'manī birāt šutag par Gulandāmī nēmagā, o manī birāt o laškar dūrāhā kuštāg'. Birātā laškar kut, bāziyā ātk. Manzil pa manzil kait, o naparā rāḡīg⁹ kant Gulandāmī pit nēmagā ki, 'tau manī birāt kuštāg. Hanīn tayār bīt,¹⁰ ki man kāyān Gulandāmī pit¹¹ kušt*'.¹² Gulandām pitārā¹¹ sak muškīl bīt, ki, 'ē sardār kait, ḡang kant, manī* wāk na-bīt gōn ēšiyā'. Ā bādsāh ātk-ō nazīk bīt.*

31. *Bahrāmā šapā mīd par āsā kut; Bahrāmī hūr o balāh drust ātkant, gušt-iš ki, 'tau mārā parčiyā lōḡitāg*?' Bahrāmā gušt ki, 'hamā bādsāh par Gulandām baragā ātk-ō [ō*] šumā kuštāg; hamāīg birāt hanīn* ātk'. Balāhān o hūrān gušt, 'tau parwāyā ma-kan; burin! mār ē pēdār!' Šutant, kaptant-ē mīn xwābā, dūrāhēn laškar-ē kušt, o bādsāh sarg sarā niwīštag ki, 'ē* kār kayā kardam? [Ō*] ē kār Bahrām-šāh-ḡihān kardam'.*

32. *Sarg-ē ḡat mīn nēzawā, āwurtāg mīn darwāzag dēmā, mīk* kutāg, wat šut-ō hamā ḡāghā pēsārīgā¹³ ki par čākīm¹⁴ murdag-ē,¹⁵ ḡan¹⁶ gwarā kašītāg o ḡupt-ē bīt-gōn; bas¹⁵ ki mard ḡunāh¹⁷ parwardīgārā mu'āf kutāg, paḡambarā ḡuptat¹⁵ ki xudāy ta'ālā digar tarz na-kut.*

¹ Usual form is *pakar*. Cf. Pšt. *pakār* 'necessary'.

² One would expect the order *tau ē mīdān māīg*.

³ Ar. *šaur* 'consultation' and *mathal* 'recital'.

⁴ Si. *wāk* 'strength', Pšt. *wāk*.

⁶ MS *ō k'wn'n*.

⁷ Ar. *ḡhair*.

⁵ Unknown word. See plate I, l. 12.

⁸ Ar. *jur'at*.

⁹ For *rāḡīg* cf. NP *rāḡī* 'wayfarer'.

¹⁰ Imperative 2nd pl.

¹¹ MS: *Gulandāmī pitārā* . . . *Gulandām pit*, in reversed order.

¹² Emended; if correct, a shortened NP infinitive.

¹³ *ḡāghā* is the last word on the page; *pēsārīgā* is added underneath, as catchword.

¹⁴ Unknown word, if read correctly.

¹⁵ Persianisms.

¹⁶ MS *čī*.

¹⁷ MS *ḡ'nh*.

Apparatus to the text

References are to numbered sections.

1. Possibly *kpⁱr*.
2. Possibly *kpⁱr* ; *kptⁱn*.
3. *k^arg^uškyara*.
4. *ay* ; *m^ulkyn*.
7. *hstyn*.
9. *m^ustryñā* ; *g^uštr* (*ayn* at the end of the line immediately following *biyā* : *g^uštr* added above it) ; *p^rynⁱyt*.
10. *yy*, with first *y* incompletely rubbed out ; *dstā*.
11. *kšyt* ; *trārā*.
12. *hdy* ; *yh* ; *rsytgn* (see introd., § 4 (b) xi).
16. *srg^ut*.
17. *yⁱh*.
18. *pyry zāl'y*, hereafter *pyrh zāl-*.
19. *ōštātⁱn*.
20. *rsynt*.
21. *yh*.
22. *kšⁱyt*.
23. *šāghh hā* ; *čāryt* ; *kšyt*.
25. *šāghh* ; *l^uwtytg* ; *mykh^u* ; *bhrāmy* (but cf. same phrase (31)).
27. *pysry* ; *yh*.
28. *čāryt* ; *m^urdmyg* both times ; *čāryt* ; *p^ry* ; *yh*.
29. *yh* ; *pⁱrrnyt*.
30. *g^ušt* ; *mn*.
31. *l^uwtytg* ; delete *ō* ; *hnnny* ; *yh* ; delete *ō*.
32. *mykh^u*.

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,¹ 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 ² 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 hard¹; Bahram said, 'Towards whom-ever the deer may go, the wife of that one is in divorce²; 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. Under³ 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'.⁴

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,⁵ and threw (him down).⁶

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,⁷ load him on your back⁸ 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

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

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 sheet¹; 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.² She looks into the porch³ 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.⁴ 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"'.⁵

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'.⁵ Gulandam saw Bahram, and fell in love with him. Gulandam withdrew, and all the suitors went away.

¹ See p. 95, n. 11.

² See p. 95, n. 13.

³ See p. 95, n. 14.

⁴ See p. 96, n. 1.

⁵ See p. 96, n. 4.

23. Bahram came on another assembly and stood in the same place.¹ 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,² 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 . . . (?) ' .³

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 who- ever (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 ' My

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 Bahram-shah-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.

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.