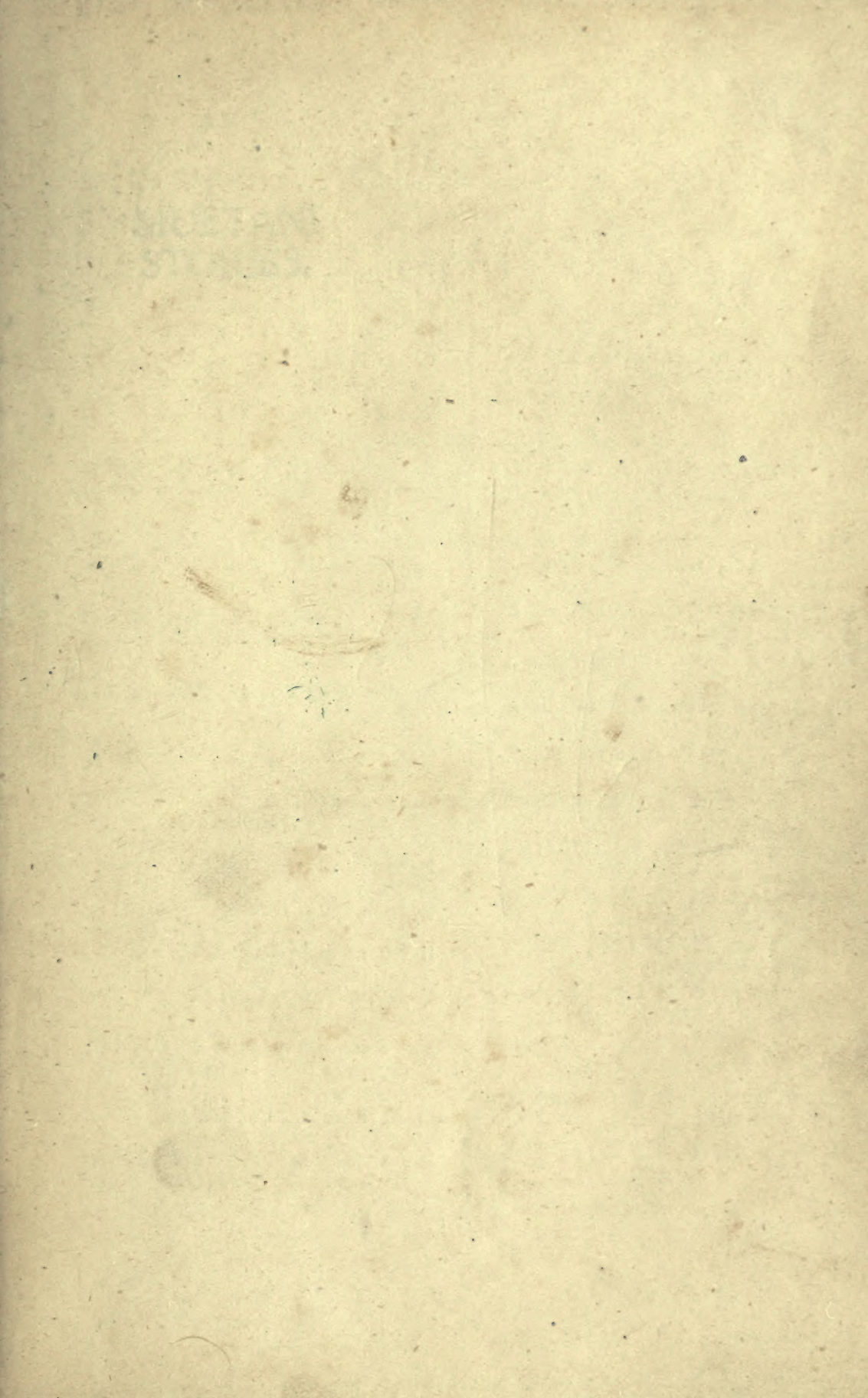



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MULTANI STORIES.

Collected and translated by
F. W. Skemp, M.A., I.C.S.

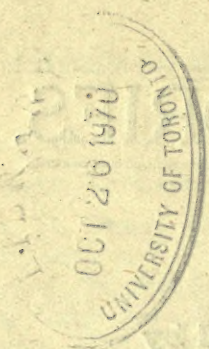


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INTRODUCTORY NOTE.

IN learning Multānī and Bilūchī, dialects without any written literature, I found that listening to stories was the easiest and most interesting method of study ; and gradually came to write down the Multānī stories, at first for my own benefit only, and afterwards in the hope that they might also be of use to others interested in the people of the Multān Province and their language. The stories were all taken down in a year, a time of scant leisure ; and, if time had permitted, the collection would have been improved by a process of selection, and still more by filling up lacunæ. There is nothing, for instance, to illustrate the Hindu point of view, and nothing, scandalous or otherwise, of the numerous pilgrimages to shrines which form such a marked feature of the everyday life of the Province. Still, there are few of the stories which do not throw light on some aspect of native character, and some of them have already been used to point arguments in leading articles.

The stories were taken down at the dictation of three people:—

- (1) The abduction of Mr. Grey, from Shāh Muhammad Shāh, Durbārī, of Shāhpur, Tahsīl Leiah.
- (2) All the verse and the last three prose stories, from Mazār Khan, Leghārī, a teacher of Bilūchī living in the Leghārī country, District Dēra Ghāzī Khān.
- (3) The remainder from Kāzī Abdur Rahmān of Qurēshī, Tahsīl Muzaffargarh, who assisted the late Mr. Edward O'Brien with his Multānī Glossary.

Local differences of style and dialect therefore naturally reveal themselves.

Contractions are very common in Jatṭkī, and special attention is invited to the notes on pages 46 and 52 of the Revised Glossary. Contractions in past tenses of verbs, fusions of past participles with the verb to be, etc., explain what at first sight look like grammatical errors in these stories. Other examples of contractions are the frequent dropping of h in the present tense of the verb to be, in the 3rd personal pronoun, in hikk and elsewhere. Another letter often dropped is j, (pronounced between j and y) in vanjā, to go, *e.g.*, van'kē, having gone. Cf. also the dropping of v in vich after a consonant as āpat ich ; and āhdā for ākhdā, dēhdā for dēkhdā, etc., etc.*

The third person singular present tense of the verb to be is commonly pronounced through the nose, ê or hê : while the third person singular and plural of the imperfect are generally sounded as dissyllables ha-i, ha-inn.

*Compare with van'kē ich the elision in pronunciation of E'inburgh of the real Scot.

Ohda and dehda are due to linguistic changes, I think. Cf. han (Bilūchī) for Khān & changes to ځ Or *vice versa* ; probably the Bilūchī represents the older form.

Criticism may be directed to the point that I have not been systematic in dealing with words in which the Multānī nearly resembles the Panjābī or Urdu form, such as—

hikk ēk | bahū bahut | sāī sāhib | nā nām
kai koi | mēdā, mera, etc. | saggan sakna

The fact is that the three men who told these stories knew some Urdu, and like all natives of the Punjāb educated in and using that language, habitually speak not the pure dialect, but the dialect with a varying mixture of Urdu. As far as may be I followed what they actually said; and always to write the local word or form would be to imitate the pedantry of a well-known teacher of Panjābī who always insisted on his pupils calling a book, pōthī.

In the marginal notes I have tried to give the meanings of uncommon words and have added a few remarks on points of interest which I hope will not be regarded as too trivial or unnecessary.

Major A. J. O'Brien, C.I.E., read through the manuscript, while the proofs were read by Mr. H. St. J. Philby, and the dōrhas by Rāi Bahādur Pandit Hari Kishen Kaul, C.I.E. Sir George Grierson, K.C.I.E., and Mr. H. A. Rose also saw the proofs and made valuable suggestions. Most of these gentlemen added notes separately indicated, and Colonel H. Grey, C.S.I., wrote the note appended to Story 31.

My grateful thanks are due to all of them, especially to Mr. Philby and Pandit Hari Kishen Kaul, who took great pains in eliminating errors. The manuscript and original proofs left much to be desired as a record of the Multānī language, and even the final product must doubtless be open to grave criticism. Indulgence is asked for all errors. I have no pretensions to be a scholar or a linguist, and ask that this little book may be regarded as the hasty compilation of an amateur who has taken an interest in the language of the Muzaffargarh District.

The ballad of Muzaffar Khan is not in Multānī. It was given to me by Mr. Rose, who is responsible for its form. It is a fine ballad, and subject and standpoint more than justify its inclusion in a collection of Multānī Tales and Verses.

The information about the famous saint Sakhī Shēr Shāh was obtained for me by Chaudrī Dil Ahmad, Tahsildār, from one of the saint's descendants.

My thanks are also due to the Punjab Government, which has published the book, and to the Press for trouble taken with the proofs.

F. W. SKEMP.

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STORY No. 1.

THE DEATH OF AHMAD KHĀN.

Bahāwal Khān dādhe changē nā nāl ajj taī mashhūr hē. Vall hikk gālh chāngī nā hai, jo ajj taī lōg misāl āhdenn, Khān dē kann hain, tē akkh kai nahāi. Jiwē jo trai Wazīr Khān Bahāwal Chāp lāp—tale-telling. Khān hī kann dē gālh nāl chāp lāp tē marāghitti-on his—hikk Gargēj, hikk Qurēshī, tē Ahmad Khān Pathān.

Ahmad Khān Pathān kŭ thōrī jēhī gālh kanŭ ranjā thīgēā ; jō Khān kanŭ bēli kanjkē dhā ditti, asākŭ tankhwāh nahī mildī, assā dādhe kharāb hai. Khān naukarē kŭ ākheā, tussā vanjō, Ahmad Khān Wazīr kōl medā vanjākhō, tuhākŭ mahinā dēdēsī. Bēli Ahmad Khān kōl vanjkar ākheā, asākŭ Khān Sāhib hukm dittē, jo tussā Wazīr kŭ vanj ākhō, tuhākŭ tankhwāh dēd-sī. Ahmad Khān dī zabān kanŭ, kalam ē nikkthī, Khān chhōhar jō theā ; Khān kŭ khabar nā thei. Vanjō āpnā kamm karō.

Naukarē ihō gālh Khān kŭ hūbahū ākhditti. Khān hŭ vē'e sipāhī patthē, vanjō, Abdul Karim Munshī atē Jamiat Rā Khazānchī kŭ pakkar ghinnāo. Sipāhī drukkde gāē, Abdul Karim kŭ tē Jamiat Rā kŭ ghinnāe. Jamiat Rā buddhā ādmī hā, Khān dā chalan jāndā hā ; ē pichhō pichhō matthā matthā āndā pēā hā. Abdul Karim Khān pahilē Khān dā salām kiā. Khān shārat kiī sipāhī kŭ jo ikŭ nā chhōrō. Sipāhī nēzē nāl hŭkŭ mārghittā. Jamiat Rā gālh vich kapra chā pātus atē haith baddhkē kambdā kambdā ākheus—Sāi, nēdī ikk gālh suno. Pichhē marāghittēsē, tā Mālik hē. Bārthē varhē dā hissāb khazāne dā maī kan hē. O bī maī kanŭ Sarkār sambhāl ghinnē atē trih hazār rupiyē bī maī dēsā. Khān hŭ dē marāghattan kanŭ tāl gēā, atē kāth marāghittus.

Khān pichhē Sayyad Rājan Bakhsh kŭ Mullā Ibrāhīm Kōtwāl kŭ tē Kammā Kanjkē kŭ Ahmad Khān dō muttā ; taikŭ rukhsat hē, tŭ daryā pār ajj hī ajj lang vanj. Ajjan ē Ahmad Khān dē darwāze nā pahutē hain, jō Ghulām Muhammad Khān, Ahmad Khān dā bhrā, vaddā bahādūr jāwān Ahmad Khān dē kōl āyā, tē ākheus—Bhrā, tēdī zabān dī khaṭṭī pai chahndī hē, bhalā jehrī bannī, sir tē chahsŭ. Ghulām Muhammad Khān sanēhā Khān dā pūrā nā sunnēā, jo mārkar bandūk Mullā Ibrāhīm kŭ mārghittus. Bēli bandūk nāl Kammē Kanjkē kŭ vī sātṭ his. Sayyad kŭ ākheus tēdē paighambar dā mohāba hē. Sayyad Rājan Bakhsh vanjkē, Khān kŭ hāl dittā, "Kammā aslō marchukē, Mullā Ibrāhīm kuch jindā hē." Khān kŭ ākheus, Sardār maī bī bachanwālā kōl nahī,

Pārat = philosopher's stone, parās. I have often been told "By your pārat I also will become gold."

A. J. O'BRIEN.

Dudhā = noise.

mēdē tabbar dī pārat hai. Khān hukm dittā lashkar kŭ, Ahmad Khān dē ghar kŭ udādēō. Tōfā dī chidhārō dudhā lag gai. Ghulām Muhammad Khān bhrā Ahmad Khān dā, dar band karkē, pahilē trimatē kŭ moeā kitus, pichhē darakht dē uttē khaṭṭā tāngkē hathiārē nāl utte chāṭh bahtā. Darakht dē oḍhar kanŭ tōf dī mār nā pahūdi hai, bandūk nāl trai sau ādmī khūn kitus. Khān Bahāwal Khān āpnē mahal tē bārī vichō jāti pākar sipāhī kŭ hakkal dittus, ki hikk jāwān sārē lashkar

STORY No. 1.

THE DEATH OF AHMAD KHĀN.

Bahāwal Khān has left a very good name to this day, but one thing about him was not good ; indeed it is a saying which people still say, that the Khān had ears but no eyes. Thus from listening to tales Bahāwal Khān had three Wazirs put to death, a Gargēj, a Korēshī, and Ahmad Khān Pathān.

He became angry with Ahmad Khān Pathān because of a very little thing. His dependents and courtiers complained that they were not receiving their pay, and were in a distressed condition. The Khān told his servants to go to Ahmad Khān Wazīr, and give him a message to pay their month's salary. They went to Ahmad Khān and said " The Khān has ordered us to come to you for our pay." This reply fell from Ahmad Khān's lips, " A boy like the Khān, what does he know about it ? Get about your business."

The servants repeated this speech word for word to the Khān. At once the Khān sent armed men, saying " Go seize Abdul Karīm, the writer, and Jamiat Rāi, the treasurer, and bring them to me." The soldiers hastened and brought Abdul Karīm and Jamiat Rāi. Jamiat Rāi was an old man, and he knew the Khān's ways, so he came very slowly, behind Abdul Karīm, who was the first to do obeisance to the Khān. The Khān made a sign to the soldiers not to spare Abdul

*i.e., like a halter, in token of abject submission.

H. A. R. Karīm, and they killed him with their spears. Jamiat Rāi wrapped* his chādar round his neck, and clasping his hands said trembling, " Sire, hear only one word, then slay me if it be your pleasure. The Treasury accounts for twelve years are due from me ; take the accounts, and I will also pay thirty thousand rupees." The Khān changed his mind about putting him to death, and put him in the stocks.

Then the Khān sent Sayyad Rājan Bakhsh, Mulla Ibrāhīm the Kōtwāl, and Kamma, the courtier, to Ahmad Khān with this order : " You are dismissed ; this very day get across the river." They had not reached Ahmad Khān's door when his brother, Ghulām Muhammad Khān, a very brave man, came and said " Brother, this is because of your tongue ; still whatever befalls we will bear it." Ghulām Muhammad Khān had hardly heard the Khān's message before he fired his gun and killed Mullah Ibrāhīm. With another shot he hit Kamma, the courtier. To the Sayyad he said " The respect due to the Prophet, is due to you also." Sayyad Rājan Bakhsh went and told this to the Khān, saying, " Kamma is stone dead, Mulla Ibrāhīm just breathing ; and I should certainly not have been spared but for my lineage." The Khān ordered his army to raze Ahmad Khān's house. From all sides guns were fired ; Ghulām Muhammad Khān, Ahmad Khān's

brother, barricading the door, first slew the women,† then slinging a charpoy up a tree, sat up there with his weapons. The guns could not reach him because of the shelter afforded by the tree. With his gun he slew three hundred men. Khān Bahāwal Khān putting his head through a window of the palace called out to the

kan kabū nahī thindā. Haif! hēvē! gandō! hikk admī sārē kŭ kabū nahī
 qēndā. Pichhē lashkar hallan kitē. Ghulām
 Gandō lit. = namard. Muhammad vī khatrē kanŭ lahkē, talwār hatth
 vich karkē, Ali! Ali! karēndē bāhar āyā. Dar kanŭ kōl koi nā vēndā hā :
 Abdul Karīm Khān Paṭhān Kanganwālā vingākar, Ghulām Muhammad dē
 sir tē āyā. Pahilā wār hatthiār dā Abdul Karīm kitā, dājē wār Ghulām
 Muhammad talwār nāl Abdul Karīm kŭ dō ghand kardittē ; tē Ghulām
 Muhammad apnē zabān nāl āhdā hā—

Khākī = a grain of dust,
 and so with negative not at
 all.

H. PHILEY.

Shōdā = wretched, hum-
 ble, somewhat the same sig-
 nificance as Urdu bēchāra.

Kar tawakkal māshā Allah,
 Kaḍir dēwē tē diwāiyē,
 Pīr Paighambar khākī nā ṭhallē,
 Bēē shōdē dī kya jā hē?

Chhēkīr shōdā sipāh dī bhīr vich mārea gēā. Ahmad Khān hatth-
 iār kŭ hatthnā lāēā, mattā nimak harāme vich thīvā. Korān paṛhdī jā tē
 shahīd thēā.

soldiers "One man can't be taken by the whole army! Shame on you, cowards! one man defying you all!" Then the army advanced; Ghulām Muhammad too, descending from his perch, came forth, sword in hand, crying Ali! Ali! From fear nobody went

Ali, nephew and son-in-law of the Prophet. All champions call on him for aid as hero and athlete. near him, but at last Abdul Karīm Khān, Pathān of Kangan, striding forward, advanced to meet Ghulām Muhammad. The first blow was struck by Abdul Karīm, but with the second blow Ghulām Muhammad clave Abdul Karīm in twain and Ghulām Muhammad cried—

Put your trust in the will of God,

The Lord alone giveth and causeth to be given,

Nor saint nor prophet can stay the will of God,

Then what power have other mortals?

At last, unhappy man, he was slain in the press of the soldiery. Ahmad Khān that he might not be faithless to his salt, handled no weapon, and was martyred as he was reading the Korān (lit., at the place where the Korān is read).

STORY No. 2.

IBAHĀWAL KHĀN AND BIJAR.

Bahāwal Khān hikk dīhārē shikār tē geā. Khān dē aggō ikk tittar mushkī uḍeā, hikk garīrī dē vich chhip geā. Khān garīrī dē vich tittar kṛ bahū gōleā, tittar nā laddhā, garīrī kṛ bhā lawāḍittā. Garīrīwālī ikk budhri bahti hai. Khān ūkṛ ākheā garīrī sargai

*Battī dhārā = mother's milk (so-called because it is supposed to flow in thirty-two streams). Like 12, 22, 42, 52, etc., 32 is a mystic number.

Battī dhārā nā bakḥ. shēsā (I will not forego mother's milk, *etc.*, I insist on my claims to your obedience as a son.)

Cf., also battī ਬਤੀ at page 107, column 2 of the Standard Punjābī Dictionary published by Rāi Sāhib Gulāb Singh and Sons.

hē, tṛ jō kujh mangē mang. Budhri ākheā, maī nimbi mangdī, mēdā puttr āsī oovō ān ghinē. Khān tureā geā. Pichhē ūkānū Bijar Khān puttr budhri dā jō aajar nāl nā, āgeā. Mā ākheus jēkar tṛ mēdā puttrē, taikṛ battī dhārā* nā bakḥshēsā je tai tṛ garīrī sāranwālē dā sir nā ghinn āwē. Bijar kuhāri munḥē tē rakhkē bhajjpeā, rāh vich Khān kṛ van mileā. Khān ghōrā chā jaleā, tē ākheā, Tṛ garīrī dā hakk jehṛā ghinnī ghinn, maī taikṛ dēwā. Bijar ākheā maī tēdā sir ghinnās. Khān ākheā, vār kar. Bijar Khān kuhāri māri, Khān āpnē palatthē dē hunar nāl ghōrē dē pāsē nāl āpnā bachā kitus. Bijar kṛ marāghittus.

Dō mirāsī lashkar vich kharē tain ; hikk ākheā :—

“Khutthī khō Bijarā lareā,

Āp vī mōeā atē jugā vī sārēā.”

Dujē mirāsī, Kappar nāmē, ē dōhṛa parheā :—

“Shābās ē Khān Bijar kṛ jai hikkā baddhī.

Khān jō baddhā dūdū Khān hikka vī nā baddhī.

larḥan = to be suspended ;
larḥāwan = to hang.

Khān kṛ iwē larḥāeus, jiwē Mōchī larḥēndī ādī.”

Vall pahilā dhāḍhī vatt ākheā :—

“Hikk hāth kōch vich, dūjē bāz nīta.”

Kappar ākheā—

“Mārēhā Khān Bijar kṛ bāz saḍḍke kīta.”

Khān kṛ Kappar dī gālḥ sunkē ḍāḍhā kāwar thīgeā ; phāsī dā hukm dīttus. Kappar jehṛē vēlē phāsī de kōl geā, ākheus hikk vārī maikṛ Khān de sāmne ghinn julō, mēdī ikk arz bākī hē. Kappar kṛ vall ghinn āyā Khān dē aggō. Kappar dōhṛa ākheā—

Dula } = Sahib
dul
kharkāwan = to knock,
rattle
dubbī = depression
chichī = noisome.

“Jē tṛ dul daryā, tā kappar vich kharkāyē
Jē tṛ dubbī chichī, tā Kappar phāsī vich.”

Khān hī sukhan tē khush thīgeā, Kappar kṛ
chhōṛdīttus tē kujh bakḥshish vī dīttus.

A play on Kappar = a
shoal, and his own name.

STORY No. 2.

BAHĀWAL KHĀN AND BIJAR.

One day Bahāwal Khān went out shooting. A black partridge got up in front of the Khān, and settled in a grass hut. The Khān looked for the partridge for a long time, but could not find it, so set fire to the hut. An old woman lived in the hut, and the Khān said to her "The hut is burned, but ask anything you wish." The old woman replied "I won't ask for anything ; my son will come and take." The Khān went on and Bijar Khān, the old woman's son, who had been herding a flock of goats, came after he had gone. His mother said to him, "if you are my son, then bring the head of him who burned the hut. I won't forgive you if you disobey." Bijar putting a hatchet over his shoulder went off, and on the road he met the Khān. The Khān reined in his horse and said "Whatever you like to take in exchange for the hut, I will give you." Bijar said "I will take your head." The Khān said "Strike." Bijar struck with his hatchet, but the Khān, who was a fine horseman, bent suddenly over the far side of his horse and avoided the blow. He had Bijar killed.

Two Mirāsīs were in his following, one said :—

"In vain did Bijar fight : he died and his home is burned too."

The other Mirāsī, named Kappar, recited this verse :—

"Bravo, Bijar Khān, who has struck one blow.

The Khān who wears two swords struck no blow.

He hung the Khān down like tanners hang their skins."

Then the first bard said again :—

"One hand on his saddle bow, the other held a hawk."

Kappar replied :—

"If the Khān had wished to strike Bijar, he would have flung away the hawk."

The Khān hearing Kappar's words was much enraged and ordered him to be hanged. When Kappar was taken to the gallows he said "Take me once more before the Khān, I still have a petition to make." They took Kappar again before the Khān. He recited a verse :—

"If you are the mighty River, then a shoal in its midst is noisy.

If you are the stinking water of a little pond, then Kappar is hanged."

The Khān was pleased by this saying and let Kappar go and rewarded him.

STORY No. 3.

HOW AN IMPERIAL VISITATION WAS AVERTED.

Bahāwal Khān dādha nek admī hā, sakhi hā, atē ādil hā, atē raiyatē kŭ dādha mehrbān hā. Fakirē auliāwē* khāngāhwālē

Sakhi = generous.

khāngāhē tē rōk rūpiya, kái tē panj sau rūpiya, kái tē hazār rūpiya, aji tai dittē vēndin. Ikk wārī mulk Dehli nāl hā, Dehli dē bādshāh dē khābar riāssat dē āwan dī Khān kŭ pahūtī. Khān Sahib āpnē hikk mushir kŭ Sakhi Shēr Shāh Sayyad Jalāl Sahib dē khāngāh tē baiṭheus; vanj khalifa† kŭ atē sārī dā pōtrē kŭ vanj ākh, khāngāh wālē kŭ arz karē, jo bādshāh i pāsē āwan chāhndē, mulk tusāddē raiyat kharāb thisi. Trai rāti mushir ṭikkeā rihā. Triji rāt Juma di hai-i,

Sajjāda = sajjāda nashīn
= the occupier of the carpet
= the II.

H. PHILBY.

Chajja = portico.
Makān = place where
fakirs sit.
Dō = towards.

khwāb dē vich sajjāde kŭ tē khalifa kŭ hukm thēā, balkē mushir āp vi jō darwāze tē chajjē hēth suttā peā hā, dīṭhā, jō āp Sakhi Shēr Shāh khāngāh kanŭ bāhar nikalkē, makān dō tureā vendē. Khalifa arz kita, Sarī, Khān dā admī āyā hazūr vich, ē arzi ghinnāyē, jō bādshāh Dehli wālā sail karan riāssat dē vich āndā peā ē. Mulṭ tau

fakir dā hē, raiyat Kharāb thisi: duā firmāō. Sakhi Shēr Shāh ākheā, fajr kŭ ikk fakir Sārīwālā lammē āvē tē baiṭhā hōsi, ūkŭ vanjkē mēdā salām ākhō, atē ūkŭ iha gālḥ sunāō, ūhō kai biha karēsī. Fajr kŭ uthikē ūhi āvē tē gaē. Fakir Mahukim Dīn Sairānī Sahib baiṭhē hann, hŭkŭ ihō sanēha dīṭtonhe. Sairānī Sahib ākheā aji Bādshāh Lāhōr kanŭ parlē pāsē latthā peā ē, jaldī dāk tē admī rawāna thivē, lashkar kanŭ pahilē, turan dē velē, aggō bādshāh dā ajjar honḍē. Ū dē vich ikk fakir trappē khāndā hōēā, aggō āndā peā hōsi. Ūkŭ vanjkē parē kanŭ mēdī chīṭṭhi cha dīkhalō.

Sārī—a fakir's blanket worn on the shoulders and generally made up of patches of various colours.
Aurā=heap of earth near brick-kiln.

Bahāwal Khān fakir dē ākhan mājib, dāk ghōrē tē admī rawāna kītā. O fakir ajjar dē aggō tappdā āndā hā; hŭkŭ parē kanŭ ōhi chīṭṭhi (Sairānī Sahib-wālī) dīkhāeus. Fakir dēkhan nāl pichhŭ tē chā! māri. Bādshāh dā hukm thīgeā, Mausim garm hē, pichhŭ tē Dehli vall julō.

*Aulia is the pl. of wali. The Shi'a belief is that the world is divided into districts, each governed by a spiritual ruler or wali. The term is also applied to Shāh Shujā as ruler of Kābul.

H. A. ROSE.

†Khalifa means successor, and so vicar or vicerent. It is applied not only to the successors of a saint, but also to deputies in his life-time. Here I take it to mean spiritual successor, as contrasted with the saint's descendants and the other members of the khāngāh. For khalifa mujās or vicar licensed to make disciples, see Bahāwalpūr Gazetteer, 1914, page 170.

For an account of Mahukim Dīn Sāhib-i-Sair, see *ibid*, page 182.

H. A. ROSE.

STORY No. 3.

HOW AN IMPERIAL VISITATION WAS AVERTED.

Bahāwal Khān was a very good man, generous, just, and kind to his people. He was a firm believer in fakirs, holy men, and keepers of shrines : to this day most keepers of shrines enjoy assignments of land revenue ; while some receive payments in cash ; to some five hundred rupees, to others a thousand are still given. Once, when sedatory to Delhi, the Khān got news that the Delhi Emperor was going to visit his State. The Khān sent one of his courtiers to sit at the shrine of Sakhi Shēr Shāh* Sayyad Jalāl Sahib : and ordered him "Tell the door-keeper and the son of the

Spoiled, i.e., for supplies for the Imperial camp, to say nothing of the exactions of underlings.

Saint and the keepers of the shrine, that the Emperor wishes to come this way. Your kingdom and people will be spoiled." The courtier remained there for three nights. The third night, the eve of Friday, the Pir and the door-keeper were commanded in a dream : nay, the courtier himself, who was sleeping under the portico in front of the door, saw Sakhi Shēr Shāh himself come forth from the shrine, and advance to the spot where the holy men sit. The door-keeper said with reverence, "Your honour, a man has come from the Khān to the Presence with this petition, that the Delhi Emperor has set forth for a journey in the State. O holy man, the land is yours, your people will be spoiled ; save them." Sakhi Shēr Shāh said "In the morning, a fakir wearing a blanket will be sitting at the southern brick kiln, go to him, give him greetings from me, and tell him this thing, he will devise some plan." In the morning they got up and went to that brick kiln. Fakir Mahukim Dīn, the Traveller, was sitting there, and they gave him the message. The Traveller said, "To-day the Emperor is encamped on the far side of Lahore ; let a man be sent swiftly by relays of horses. The Emperor's flock of sheep and goats is always in front of the army when they march. Among them is a holy man always leaping. Go to him, take him aside and show him my letter."

In accordance with the bidding of the holy man, Bahāwal Khān sent a man by relays of horses. That fakir appeared leaping in front of the flock, and taking him aside, he shewed him the Traveller's letter. The fakir on seeing it started back. The Emperor's order came "It is hot ; return to Delhi."

*NOTE.—The full name of this Saint is Makhdūm Shēr Shāh Sayyad Jalāl Husaini Bokhārī. He was descended from Husain, the martyr of Karbala, and, wandering from his native city of Bokhāra, settled down in Uch about the year 633 Hijri. His shrine, referred to in this story, is still venerated in Uch. He had five sons, from each of whom sprang a line of Pirs, one being now represented by Makhdūm Karam Hussain of Rangpūr. The Nawābs of Bahāwalpūr are disciples of Sakhi Shēr Shāh.

The shrine of Fakir Mahukim Dīn is also in Bahāwalpūr State. He was probably a disciple of this family of Saints, and, it is suggested, got the title Sairānī, or Traveller, because of his association with the real Lord of Journeys, who is referred to in the next story (4). This is Sayyad Jalāl Dīn, born in the year 707 Hijri, to Sayyad Ahmad, one of the five sons of Sakhi Shēr Shāh. From his extensive travels Sayyad Jalāl Dīn was called Makhdūm Jahānī Jahāngasht,

STORY No. 4.

WHY BAHĀWAL KHĀN'S CANALS RAN WELL.

Bahāwal Khān dā fakīrē nāl dādhā sachā dil hā. Hikk dīhārē kuchhshri vich bahkē, fakhr māreus—Dēkhō mēdā ūjihā intizām hē, jō sialē kŭ vī nālē vahndē paē hinn. Rāt kŭ nīnd vich suttā peā hā, khwāb dīttus, jō Sairānī bādshāh Fakir Sāriwālā kahī mundē tē rakhkē, nālē dī kandhī tē phirdē khare atē āhdē, mēdā puttrā, kuchhshri vich bahkē, fakhr marēndā hē, jō mēdē intizām nāl nālē vahndē pain. Jēkar fakir

Sudh—Khabar.

*Conditional.

dī mehr nā hovēhā, tēdē intizām dī sudh pōvēhā*. Khān dī nīnd ukir gai; ū vėlē nagārā tiārī dā vag peā. Khān Sār Khāngāh Sāhib Sairānī tē vanjkē, galh vich kaprā pākē, kasūr bakhshwāeas tē nazrāna rakheus.

STORY No. 5.

THE EXPIATION OF A SIN.

Bahāwal Khān apnē dīn dē vich vaddā dīndār hā, sakhi hā, Khudā dī bandagi karnwālā hā, jiwē jō ikk dīhārē Bahāwa! Khān kanŭ thukk pachād tē Kiblē dē pāsē sattīgai. Bahāwal Khān kī bē-adabī Kiblē kanŭ dādhā mūnjhā thigeā, atē ālimē kŭ saddākar, ihō maslā puchchhus jō mai kanŭ thukk pachād tē pai gai hē, i dā badlā kai khairāt, ya kōi beā kamm hovē, maikŭ dasso. Ālimē kŭ bahŭ sārī khairātē atē kalmē parhaeā, magar Khān dē dil tīkāna nā āyā. Khān ākheā, Maulvi Ahmad kŭ sadd ghinnāō, maikŭ ōhī dē dassan nāl dil achhā vanj thīsī. Maulvi Ahmad kŭ sadd ghinnayē. Maulvi Ahmad ākheā, tēdā ē gunāh khairātē nāl atē kalmē nāl nahī bakhshīndā. Albatta hān, jēkar tŭ tāj sir kanŭ lahā rakhtē atē apnē mŭh sāl ūha thukk chattē tā Khudā chā bakhshē, tā Mālik hē. Khān Sāhib Maulvi Sāhib dē ākhan mannkē tāj lahā rakheus atē apnē mŭh nāl ūha thukk sattī hoī zamī tē chattus. Tai vėlē Khān dā dil vanj thareā.

STORY No. 4:

WHY BAHĀWAL KHĀN'S CANALS RAN WELL.

Bahāwal Khān was very good to holy men. One day seated in court he boasted "See what a good manager I am, the canals are running even in the cold weather." At night as he was asleep

* Sariānī—see note to story 3. he saw in a dream that the Traveller*, the King of

† Sāriwālā.

Holy Men, wearing his blanket† was walking up and down the bank of a canal, a spade over his shoulder, saying "My son, you sit in your Court, and boast that the canals are flowing through your good management; but for the kindness of the Holy Man, you would know all about being a good manager." The Khān awoke, and at once the drum of preparation sounded. The Khān Sāhib went to the tomb of the Lord of Journeys, and wrapping†

‡As a halter in token of his chādar round his neck, acknowledged his abject submission, *Cf.* No. I. fault and made an offering.

NOTE.—The inundation canals in the Multān Province are expected to flow only in the hot weather, when the Chenāb and the Indus are in flood: but by care and skilful contrivance, *e.g.*, by building dams in creeks, it is often possible to arrange for some of them to run in the cold weather also. Of course in this arid tract a ruler who makes the most of the canals is a good ruler.

In the time of Bahāwal Khān the Indus ran down the middle of the Thal, and was joined by the Chenāb near Ūch, and a system of canals, the disused channels of which can still be seen, led the water over the southern tahsils of the modern districts of Muzaffargarh and Dēra Ghāzi Khān. The Indus left its old bed suddenly about 1737 to follow a course approximating to the present channel.

STORY No. 5.

THE EXPIATION OF A SIN.

Bahāwal Khān was a very religious and generous man, a servant of God. One day he spat towards the west in the direction of the Kibla.*

*The temple at Mecca. Bahāwal Khān was greatly distressed at this disrespect for the Kibla, and, summoning the learned, he asked their advice, as to what charity or other good work he should do as a penance. He gave the learned many presents and had texts repeated, but his heart was not satisfied. The Khān said "Summon Maulvi Ahmad and bring him here, he will tell me how to ease my heart." They summoned Maulvi Ahmad. Maulvi Ahmad said "This sin is not to be expiated by good works or texts. But† verily if you

†Albatta hān. take the crown from your head and lick up the spittle yourself then God may pardon you, for He is the Lord. The Khān obeying the word of the Maulvi took off his crown and with his own lips licked up that spittle as it lay on the ground. And then his heart was at rest.

STORY No. 6.

HOW BAHĀWAL KHĀN UNITED A PAIR OF LOVERS.

Ikk dīhārē shikār tē Khān vēndā peā hā, rāh dē vich ikk puliānī tānā tādī hai. Khān Sāhib kŭ andā dēkhkē puliānī ūriā saṭṭkē, Khān

Jhabbū=both reins.

dē ghōrē dē jhabbū kŭ chamber gai. Khān puchhā tŭ kyā āhdi hē? Ō chup kar gai tē ākheus, Khān Sāī āpnē hān tē hatth lā dēkh. Trāe vārē Khān puchhā; trāe phērē iho jāwāb dittus. Khān Sāhib lōkŭ kanŭ puchhā, ē kyā āhdi hē? Lōkŭ ākheā, Gharīb nawāzā, phattī hōi hē hikk janē nāl dhakkeā* peā. I dā dil hē hŭ dē nāl. E dhō patta dēndī ē, jō Khān Sāhib dā dil

†Miād (gen. fem. in Multānī), the iddat or period during which a divorced Muhammadan woman cannot remarry.

kēhī nāl hōi, yād dēvēndī hē. Khān Sāhib hŭ dē nikāhwālē kŭ saḍḍkē, dhēr sārā rūpiya dēkē ūkanŭ tālak diwāeus, te yār ū dē kŭ kaid kanŭ chhōrkē, puliānī dē hawālē kitus, kujh rūpiya vī dittus. Vall† miād kanŭ pichhē ū dā nikāh parhāeus.

*Dhūkēā probably. Dhuk is pain, love's torments.—A. J. O' BRIEN.

Dhakkeā is P. P. of dhakkan, to imprison. The context shews that the lover was in prison. Either rendering serves.—F. W. S.

STORY No. 7.

BAHĀWAL KHĀN AND THE WEAVERS.

Bahāwal Khān hikk phērī Dhākē dē jangal vich shikār tē āyā. Dhākē vich paulī bahŭ vastē hann. Khān dē nāl shikār vich unhā kanŭ shīh marij peā. Khān hukm kitā paulīā kŭ jō kujh mangan hēvē, mang ghinnō. Paulīā ākheā, Sardār dā ditta diwāyā sabhō kujh hē, iho kujh mangdē haij, jāi dī tānī vunnō, vunnō, jāi dī nā vunnō, nā vunnō. Khān khil peā, jē tusā kai jagīr mangōhā, ē kis āhdē hō. Unhē ākheā, asākŭ ihī paṭṭē dī lōr hē, bēi kāi lōr nahī. Khān manzūr kitā.

Dhāka originally means customs and has become a place-name.

H. A. R.

Mangōhā is 2nd p. pl. of past conditional (see page 51, Revised Glossary) "if you were to have asked for some jagīr."

STORY No. 6.

HOW BAHĀWAL KHĀN UNITED A PAIR OF LOVERS.

One day as the Khān was going shooting, a weaver woman was preparing woof on the road. Seeing the Khān coming she threw away her spindles and seized the reins of the Khān's horse. The Khān asked "What do you say?" She became silent, then said, "Khān Sāhib, put your hand on your heart." Three times the Khān asked: all three times she gave this reply. The Khān Sāhib asked the people what she was saying. The people said, "O cherisher of the poor, she is in love with a man who is in prison. Her heart is with him. She means that perhaps the Khān Sāhib is in love with somebody, and is reminding him of it."

The Khān Sāhib sent for her husband, and giving him much money procured her divorce. And he released her lover from prison and made him over to the weaver woman, and gave them some money too. Then after the appointed term he had them married.

NOTE.—I had just translated this story and stepped out on to the verandah of the rest-house when a woman accompanied by husband, lover and their friends appeared with a petition of this kind. I had the example before me of the proper course to follow, but feared it would make the Deputy Commissioner's divorce court too popular; so, directing the husband to divorce his wife, sent the case to a local magnate to fix the amount to be paid by the lover in compensation.—F. W. S.

Under Muhammadan Law a woman has no right to a divorce. The story brings out the Khān's powerlessness to obtain the wife's divorce from her husband until he has purchased it.

H. A. R.

STORY No. 7.

BAHAWAL KHĀN AND THE WEAVERS.

Bahāwal Khān once came shooting in the jungles at Dhāka, where many weavers dwell. While out with the Khān the weavers killed a tiger. He said to the weavers, "Ask whatever you wish." The weavers said "By your kindness we have everything; we want only one thing: that we should weave woof only for such as we wish." The Khān laughed—"Why don't you ask for a jāgīr, what is this you are saying." They said "We want this boon, and nothing else"; and the Khān granted it.

NOTE.—This story points to the oppression of weavers by the zamindārs,

STORY No. 8.

THE QURĒSHĪS' FEAST.

Shaikh Nār Muhammad tē Makbāl Muhammad, Qurēshī, jinhādī aulād dā ghar Thānā Qurēshī ē, dohē Wazīr hai-in, Khān Bahāwal Khān dē. Indī shādī kītī hai-i, Shaikh Haidar Bakhs

Indī—of him.
Shādī. Note that the word means a feast on any joyous occasion, most commonly of course a marriage.

apnē putr dī tahōr dī. Vaddā kharch kitonhe. Kai dushman, mauqa pākār, Khān Sār dē aggō vanj gilla kītā, tēdē wazīr tēdē khazāne kī ējhā kharāb kitonhe, jō zardē dī thālī galiā vich takkē vattō kōi nahī ghinnā. Khān kī ranj āyā. Uhi velē tiārī shādī Qurēshī dē uttē chā kitus. Kōi Qurēshīā dā khairkhvāh vich kharā hā; hī drukkē tikhē tikhē Qurēshīā kī khabar vanj ditti, jō Khān hī wāstē āndā peā. Marka Qurēshī sunkē ē hāl, dādhe

Marka = Urdu ma'rika, assembly or host.

H. PHILBY.

Musaddī = an accountant or clerk.

Kandha = wedding guest.

mūjhē thī gāē: bēē amir, musaddī, jehrē shādī tē kāndhē hain, unhē akheā mūjhē nā thīō; assā jānū atē Khān jānē. Jehrē velē Khān āyā, amir musaddī salām dē wāstē aggō gāē; pēt de uttē kaprē baddhonhe, dard pēt dī bimārī kanū mūh kaurē karkē, Khān dē salām kitonhē. Khān unhā dī behrī shakal dēkhkē, hāl puchhā, tuhaḍḍa kī behra rang ē? Unhē akheā* tēdī sir bakht kī duā kar rahe* haī, Jattā kī wazīr chā banāe, asākī shādī dē uttē gāvē shōrvē pilwākē, dard pēt dā dast shūrū hōgeā. Khān dā pahilā khīāl kāvarwālā dafā

*One of the commonest blessings in the Western Punjab.

thigea; Qurēshīā marke kī akheus mēdī badnāmī kar ghattē hēvē. Apnē khazānē kanū rūpiya dēkē, amirā dē dād dā khānā pakāēonis.

STORY No. 8.

THE QURĒSHIS' FEAST.

Shaikh Nūr Muhammad and Makbūl Muhammad Qurēshī, whose descendants live at Thānā Qurēshī, were both Khān Bahāwal Khān's Wazīrs. They* made the circumcision-feast of their son Shaikh Haidar Bakhsb, and spent much money. Some enemy took the opportunity to go and complain before the Khān Sahib, that his Wazīrs had so spoiled his Treasury, that nobody in the streets would pay a ha'penny for

†A mess of rice, fruit, meat, ghee, etc., worth a rupee a *thālī*.

a platter of zarda.† The Khān was angry and immediately prepared to start for the feast at Qurēshī. Among the bystanders was a well-wisher of the Qurēshis, who hastened and told them privately why the Khān was coming. When they heard this, the Qurēshis were much troubled, but their guests said to them. "Be not troubled; we will settle matters with the Khān." When the Khān arrived, the guests, those of position and of clerkly rank, went out to receive him; they wrapped clothes round their stomachs, and making wry faces as from stomach-ache, paid their respects to the Khān. The Khān seeing their sorry appearance

People of position do not eat beef; only Jatts eat it.

asked the reason "Why are you so pale?" They replied "We are always praying for your prosperity; but your Wazīr has treated us like peasants and given us a beef stew at the feast; and we have got diarrhoea."

The Khān's original angry intentions were staved off, and he said to the company of Qurēshis that they had disgraced him. Giving money from his own Treasury he had cooked for them a feast fit to set before gentlemen.

*Nūr Muhammad and Makbūl Muhammad were brothers living together, and Haidar Bakhsb the son of one of them. Owing no doubt to the joint family system, the people of the Punjab describe relationships very loosely, as all English residents of the Province know. It is interesting to note that Multānī, unlike Urdu and Panjābī, has a special word, *sōtr*, for cousin, different from the word for brother, but it is not always used, as it has a more distant and less friendly signification than *bhrā*. The neutral word is *sōtr-bhrā* as contrasted with *qakkā-bhrā*.

MULTANĪ STORIES:

STORY No. 9.

STORIES OF MUZAFFAR KHĀN:

Muzaffar Khān Saddozāi, jō Multān dā Nawāb hā, Muzaffargarh dā kōt vī ūhī dā banaea hōēā hē. Vaddā changā ādmī hā, Khudā dā yād karn-wālā hā, Hājī hā, adālatī hā, jiwē jō jehrē dīhārē kōt Muzaffargarh dā airā

Airā=foundations.

Ghattan=to make, lay.

Tahajjad=an additional prayer before dawn, in addition to the five appointed times for prayer. To observe tahajjad is naṣīl, to observe namāz is a farz.

Pāl=omen, Persian fāl.

H. PHILBY.

ghattan laggē, Khān akheā, ō janā pahilā sill rakhe jāī dī namāz ate tahajjad kazā nā hōi hōve, atē jāri vī hū kanū nā theī hōvē. Kahe jawāb nā ditta. Khān Sāhib āp, Bismillah karkē, sill rakhi tē akheus—Dihārē bālig thiwan dē kanū ajj taī māī kanū nā namāz kazā theī, nā tahajjad, a'ē nā māī kanū jāri theī. I vēlē Khān dē mūndē kanū pēti talwār nikalpaī; talwār airē vich dhai paī. Khān akheā bī kōt tē larāī kadāhī nā thīsi kiūjō ē pāl talwār dahan dī dassēndī hē. Beā vatt darakht kikkar dā pachādī bah kōt dē nāl hondā hā, hū dē utte hill, lālī mārke, khāwan ā bahṭī. Khān akheā, ē bēi pāl hē; jō lōg vastē hī shahr dē, khaṭṭsin bāharō ate khāsin andar. Disāwar ajj taī Disāwar=distant trade. Muzaffargarh kōi nahī, tē larāī bī kāi nā paī.

Lōg ajj taī Muzaffar Khān dī kabr tē (jō Multān dē killē dē andar hē) yakīn rakhdin; jēkar kai kū marōr dīhārē dī āvē, to kapra pussāhē, Muzaffar Khān dī kabr dī ghattkē vall ō marōrwālā pākē, sumh-thindē. Hūkū marōr dī khair āvēndī hē. Jatkū vārē dī marōr hōvē, ō dāga kabr nāl kachkē, gall vich chā paindē, hūkū khair ā vēndī hē.

Muzaffargarh Khān jehrē dīhārē hajj tē geā hā, Bahāwalpūr vich Bahāwal Khān dē kōl vanj latthā. Gālhi karan dē vēlē Bahāwal Khān puchchā, kunjiā khazānē diā kaikū ditti vēndīn? Muzaffar Khān akheā, Puttrē kū. Bahāwal Khān akheā dādhā behrā kamm kītā vendē ē, nahī jāndē jō aksar badshahē kū puttr mārē ghatdin? Muzaffar Khān akheā, mēdē puttr unhā vichō nahī, kiū jō māī siwā wazū dē, āpnī trimat nāl kaṭha kadāhī nahī theā.

Wazū=ceremonial washing before prayers.

Rakhi, polite imperative.

Bahāwalpūr vich ā latthā.

Bēlī=(1) agricultural servant, (2) brother (in conversation); bēl, one of two riders on a horse.

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Bahāwal Khān akheā, bhalā, yād rakhi. Jehrē vēlē Muzaffar Khān hajj kanū vall āyā, ūhī vich pēshwāi wāstē ānkē, Bahāwal Khān dē rubarū piū dē pēr chumē, atē kunjiā vī aggō rakhdit-tiā. Khān Bahāwal Khān akheā, tau bēlī sach akheā.

STORY No. 9.

STORIES OF MUZAFFAR KHAN.

Muzaffar Khān Saddozai was Nawāb of Multān ; he was also the builder of Muzaffargarh Fort. He was a very good man ; he remembered God, he had been on the pilgrimage, and he was just. On the day when the foundations of Muzaffargarh were laid, he said " Let that man first lay a brick, who has never neglected the appointed prayers, or the additional prayer, and who has never committed adultery." No one spoke. The Khān Sahib himself laid the first brick in the name of God, saying " Since I grew up, I have never forgotten to repeat the appointed prayers or the additional prayer, and I have never committed adultery."

At this moment the Khān's sword-belt slipped from his shoulder and the sword fell into the trench. The Khān said " There will never be a fight at this fort, as is shown by this omen of the sword falling." Moreover, a kite had killed a maina and come to eat it on a kikar tree by the western wall of the fort. The Khān said " This is another omen ; the people who dwell in this city shall earn from outside and eat inside." Now to this day there has never been any remote trade at Muzaffargarh, and there has never been a fight.

To this day people have a very high regard for the grave of Muzaffar Khān in the fort at Multān. If any one has fever every day, then his clothes are moistened and placed at Muzaffar Khān's grave ; the patient puts them on and goes to sleep and recovers. He who has fever every second day measures off a piece of thread along the grave, wears it round his neck, and recovers.

When Muzaffar Khān went on the pilgrimage (to Mecca), he stayed with Bahāwal Khān in Bahāwalpur. As they were talking, Bahāwal Khān asked to whom he had given his Treasury keys. Muzaffar Khān replied to his sons. Bahāwal Khān said " That's a very foolish thing, don't you know that kings are generally murdered by their sons ? " Muzaffar Khān said " My sons are not that sort, for without purification I never approached my wife." Bahāwal Khān said, " Very well, remember what I say." On his return from the pilgrimage Muzaffar Khān again stayed in Bahāwalpur ; and his sons came to meet him there, and in the presence of Bahāwal Khān kissed their father's feet and laid the keys before him. Bahāwal Khān said " Brother, you spoke the truth."

STORY No. 10.

MUZAFFAR KHĀN AND KARBAL, THE STRONG MAN.

Nawāb Muzaffar Khān, Nawāb Multān dē, puttrē dī shādī kitti. Bārḥā kaumē Paṭhānē dē kũ āpnī shādī tē kaṇḥā ḍekar, āpnī jā bārḥā ḍihārē umdē umdē khānē pakākar, khāvēndā rihā. Chēkrī ḍihārē ikk dēg zardē dā pakākar, Karbal Khān pahlwān jō hā, hũ dē ghar paṭṭeus. Karbal Khān kũ kāwar laggi, naukarē dēg chāwan wālē kũ ākheus “Vall, ghinn vanjō, Khān

Zarda=dish 'of rice with sugar and all kinds of fruits and twice the usual allowance of ghi.

Dēg=enormous dish.

dō, atē Khān kũ ākhō ē zāl dē ghar rakh. Jekar maī bhrā hōvāhā, maikũ binhē bhrāwā vangē āpnī jā tē sadḍkē rōṭi khāwēhā. Nimhī ghinnḍā.” Muzaffar Khān kan naukarē dēg vi vanj ditti, atē ō sanēhā jehṛā Karbal Khān ākheā hā, ō vi ḍittonhe. Khān Sāhib Muzaffar

Manāna—to soothe or persuade an angry man.

Dakhār=sound emitted by a full man.

Khān āp Karbal Khān kũ vankē, Karbal Khān kũ manāeus, tē Karbal Khān kũ nāl āpnī jā ghinnāeā. Chhē dēgā zardē dī pakākar Karbal Khān kũ khawāeonis. Karbal Khān chhē dēgā khākē, dakhār vi nā ḍittā.

STORY No. 11.

MORE STORIES OF KARBAL KHĀN, THE STRONG MAN.

Karbal Khān gharib bhukkḥā hā, pahlwān vaḍḍā zōrwālā hā, jehṛē vēlē kahī dī shādī dī khabar pahūdi hāus, vanjkē, shādī dī sabhi rōṭi pakḥī hōi zōr nāl khā vēndā hā. Ū dē ḍar kanũ koi ũ dē kōl nā vēndā hā. Tōrē sau jawān hōvinhā, tā vi hũ kũ kābū nā kar saggdē hain. Muzaffar Khān kũ vanjkē lōg fariād dēndē hain. Muzaffar Khān āhdā hā, ũkū vanjō pakkaṛ ghinnāō. Jāgdē vēlē tā ō lōkē kanũ ḍāḍhā hā, nā

Mācha=large strong charpoy.

Chōhar chhiṭākkar= little boys, (used together as a collective noun.)

Taitōr=up to.

Nē=carry off; saggan=be able, cf. sakna.

pakkriṛ saggdā hā, māchē uttē suttē hōē kũ rassē nāl baddhkē, mācha chākē, Khān dō ghinn juldē hain. Rāh dē vich chōhar chhiṭākkar ḍēkhkē, jō shōr machā ḍēndē hain, Karbal Khān dī niṇḍ ukiṛ vēndī hai. Karbal Khān zōr nāl utṭhikar, rassē trōr ghatdā hā, tē lōkē kanũ nikal vēndā. Kadāhā Khān tattōr lōkē nā nē saggeā hā.

STORY No. 10.

MUZAFFAR KHĀN AND KARBAL, THE STRONG MAN.

Nawāb Muzaffar Khān, Nawāb of Multān, celebrated the marriage of his sons. He invited the twelve tribes of Paṭhāns to the marriage, and feasted them on the best of food for twelve days. On the last day, he made ready a large vessel of zarda, and sent it to the house of Karbal Khān, the strong man. Karbal Khān became angry, and said to the servants carrying the vessel, "Take it back to the Khān and tell him to give it to his wife. If I were really a brother, he would have invited me to his own house like his other brethren, and entertained me there. I will not take it." The servants went and gave the vessel to Muzaffar Khān and they gave Karbal Khān's message too. Khān Sāhib Muzaffar Khān came in person to Karbal Khān and calmed his anger and took him to his own house. He made ready six dēgs of the zarda, and set them before Karbal Khān; and Karbal Khān ate them without even a sigh of repletion.

STORY No. 11.

MORE STORIES OF KARBAL KHĀN, THE STRONG MAN.

Karbal Khān was poor and hungry, and a very strong man. When the news of any one's marriage feast reached him, he would go and forcibly eat up all the food prepared for the feast. Nobody dared go near him; although a hundred in their prime were there, they were no match for Karbal Khān. They would go and complain to Muzaffar Khān; and Muzaffar Khān would tell them to seize him and bring him up. When he was awake, he was stronger than the people, and could not be taken; but when he was asleep on his charpoy, they would bind him with ropes, and carry him to the Khān. On the road, Karbal Khān would wake up from the noise made by little boys who saw him. Raising himself, and exerting his strength, he would break the ropes and escape. People never succeeded in bringing him before the Khān.

STORY No. 12.

KARBAL KHĀN AND THE WRESTLER.

Shāh Shūjā Walī Kabul dā, jō ē mulk Kabul nāl hā, Shūjabād vich āyā. Hū dē nāl hikk pahlwān hā. Shūjā Khān Hākim Shūjabād dē kū akheā, mēdē pahlwān nāl koi pahlwān kushti karē. Karbal Khān Pathān, jō Multān vich rahndā hā, gharib dādā hā, tē jawān dādā zōrwālā hā. Shūjā Khān ūkū akheā, tū bādshāh dē pahlwān nāl behri kar. Karbal Khān akheā, maī behranwālā kōi nimhi : bādshāh

Chūna gach = mortar.

nāl zamī ich dabādēvē, tē maī vi.

Chappā = a hand's breath,
four fingers' breadth.

Chappā zamī vich chōb lahi gai. Vall Karbal Khān dā vārā āvā. Karbal Khān chōb kū pakarkē zōr lāeus, giṭh pakkī zamī vich chōb lah gai. Bādshāh akheā, ē kār nahī, āpat ich zōr lāwiṇ. Karbal Khān akheā, ē vi mēdē sir kū chā ghuttē, tē maī vi hū dā sir chā ghuttā, bādshāh zōr dēkh ghinnē. Pahilē bādshāh dē pahlwān Karbal Khān dā sir chambē nāl pakareā tē

Ānā = eye-ball ; Chamba = hand.

Bējā = brains.

zōr nāl ghutteus, Karbal Khān dē ānē thōrē jehē jōsh vich āyen, dādā nā. Vall Karbal Khān dā bār āyā. Karbal Khān bādshāh dē pahlwān dā sir kū chambā ghittus, atē zōr lāeus : bējā bādshāh dē pahlwān dā, anggli kanū bāhar nikalāyā, ki margeā.

STORY No. 13.

THE DĪWĀN AND THE ADULTERER.

Diwān Sāwan Mall kū yārē nāl dādhi kāwar hai-i. Jehrē vē'e kōi trimat mard pakkriṇ pōvin hā, unhā dī jangē vich rassā ghattkē, dānd panjālī hōē nāl chābaddhāē. Dāndē kū Jatt kanū drukkāē, jō wahi dē uttē ākhir marwanjiṇhā. Īwē, jēkār kōi yārē kū katthā dēkhkē mārghatteā hā, atē vānke reppat karēhā, jō maī kutti tē kuttā mārghittā, Diwān Sāhib khush thindā hā, kōi pakar khūn karan di nā karēndā hā. Hikk dīharē ikk Jatt kū rann nāl pakarkē, jō yāri karēndē hai-in, Diwān Sāhib kan ghinnāē ihain. Diwān Sāhib akheā, *Kiū! Vē Jattā! Taikū Sāwan Mall nā sujjā hā, tau gandā kamm kitā. Jatt akheā, Gharib nawāzā! hū vēlē shaitān maikū ēhijā āndā kitā, jō maikū Khudā visargeā, tā Diwān Sāhib di jā kitthā ē? Diwān Sāhib kū tars āgeā gālḥ Jatt ōi bhan gai Jatt kū chhōrdittus, tē āggō wāstē tōbā khāddāeus.

*NOTE.—Kiū 'کیو' is the equivalent, in vernacular, of the Englishman's "Look here."

STORY No. 12.

KARBAL KHĀN AND THE WRESTLER.

Shāh Shajā, Governor of Kābul, when this country was attached to Kābul, came to Shūjabād. With him there was a wrestler. He said to Shajā Khān of Shūjabād, "Let some champion wrestle with my champion." Now Karbal Khān Pathān, who dwelt in Multān,

This meaning of *gharib* is very common—submissive.

always did what he was told and was very strong. Shajā Khān told him to wrestle with the king's champion. Karbal Khān answered, "I am no

A. O'BRIEN. wrestler, but if the king wants to see strength, then I am at his service. Take the pole of the reception tent, which stands on a mortared floor, let him shew his strength by driving it into the ground and I will also." The king's champion was the first to take the pole and drive it into the ground. It was driven in four fingers' breadth. Then it was Karbal Khān's turn. Karbal Khān took the pole and put forth his strength and it was driven in a full span. The king said "This is no test; let them exert their strength against each other." Karbal Khān said "Let him squeeze my head and then I will squeeze his head; the king will then see a trial of strength." First the King's champion took Karbal Khān's head in his hand and squeezed. Karbal Khān's eyes stood out a little, but he did not fall. Then came Karbal Khān's turn. He took the head of the king's champion in his hand and squeezed, until the brains oozed out through his fingers, and the king's champion died.

STORY No. 13.

THE DĪWĀN AND THE ADULTERER.

Diwān Sāwan Mall was exceeding wrath with adulterers. If ever a man and a woman were taken together, he would have their thighs bound with rope to an ox yoke, and make a Jatt drive the oxen at a run until at last they died. In the same way, if any one seeing adulterers together slew them, and then reported that he had killed a dog and a bitch, the Diwān was pleased and did not punish the slayer. One day they brought before the Diwān a Jatt taken in adultery with a woman. The Diwān said, "Oh Jatt, do not you know Sāwan Mall, that you have done this wicked thing?" The Jatt replied, "Oh cherisher of the poor, when a devil came and succeeded in making me forget God, how should I remember the Diwān?" The Diwān was pleased with this reply, and had mercy on the Jatt. He set him at liberty, and made him promise amends for the future.

STORY No. 14.

THE DĪWĀN AND A MURDERER.

Sāmti hikk mauza hai, Rangpūr dē rāh dē uttē. Hī dē vich Zamf-dār lōg Khairē vastē hain. Ū jā dē uttē Abdur Khaira, name of tribe. Rahmān nāmē hikk mauvi bahndā hā. Diwān Sāwan Mall jehrē velē daurē tē āndā hā hū dā parā lahndā, Sāmti hundā hā. Kai zamīdar dīttā Diwān Sāwan Mall kabī zamīdar nāl gālī nahī karēndā. Maulvi nāl galī karēndā hē tē āpnē nāl palang tē charhā bulēndā hē. Hī ghairat kanū hū Jatt Ghairat = jealousy. Maulvi kū mārghattā; atē drukkē tikhā tikhā reppat Diwān Sāhib kū vanj dīttus. Hū velē Diwān Sāhib chōr kū sazā thōrī dēndā hā, jehrē āpī āpnē gunāh dī reppat van karē. Khūnē kū vī sazā dī sahī hundi hai, iwastē reppat vanj kitus. Diwān Sāhib sunnan nāl dādhā armān kitā, tā jō redīttus. Akheus, ō kambakhtā! sau Jatt kū mārghattēhā, maikū ē jehrā ghamm nā āvēhā. Ālim kū mārghatteā, ējihā ādmī itlī muddat parhē, tai velē ējihā ālim thisi. Taikū mā sazā dī kai takhtīf nahī dēndā. Hukm dīttus, ki hū kū kāth mārghattō. Itnī tai mauvi dē wāris, jo chhōtē chhōtē bāl hain, unhē ānkē Diwān Sāhib kan dahī thei. Diwān Sāhib hū khānī dī zaminā sabhē Mauvi dē putrā dē nām patṭa likh dīttus, atē khānī kīē hukm phāsi dēdīttus. Wārisē Maulvi dē ākheā, ī dā bāzū sākū dē, assā āp, jiwē marzī āsī, uwē marghattus. Diwān Sāhib bāzū Bāzū = person. unhā dē hawālē kitā.

Unhē dādhē azāb nāl hūkū mārghattā. Kai velē kuttē kanū patṭ vēndē hain, kai velē kann tē nāk kappghinndē Azāb = torture. hain. Iwē dādhā khōja karkē māriōne. Zamī ajj tai unhā dī aulād Sāmti vich khāndī andī hē.

STORY No. 15.

THE DĪWĀN AND A ROBBER.

Diwān Sāwan Mall ādālat dē vich, ī dē uttē Mussalmān Hindū sab rāzī hai-in. Chōrē kū dādhī sazā dēndā hā, atē yārē kū mārghattan tē khush thindā hā, āhdā hā, kuttī tē kuttā māri, mā dādhā khush hā. Hindū Mussalmān dī ādat hai, jo kowāriā dhiā chirī tai bilai baiṭhe rahndē hann. Diwān Sāwan Mall ē ādat unhē lōkā dī sakht hukm dēkar vanjvā dīttī. Ranjit Singh ī kamm wāstē Diwān Sāhib kū vadḍā khush theā atē dādhā inām dīttā. Diwān Sāhib dī Sāhibi vich, ē gālī dādhī umdī hai, jō chōr luṭṭanwālē kū musāfir luṭṭinda, jēkar Diwān dē nā dī chōr kū drōhi chā ghattēhā tā chōr chōrī kanū khay vēndā hā. Māl luṭṭea hōēā valā dēndā hā. Hikk dīhārē hikk rāhī kū chōr ānkē luṭṭan laggā. Rāhī shōdē Diwān dē nā drōhi ghattī chōr kū. Chōr luṭṭan kanū rukk gea, tē ākheus, tai kū vatt drōhi hē Diwān Sāwan Mall dī, je tū mēdē uttē kuki nā. O jānā jehrē velē shatr ich geā, Diwān kū vankē dhā dīttus. Diwān Sāhib chōr kū pakkārēā. Chōr āpnā hāl likhwāē. Gharib nawāzā! Māl hī kū bēshakk luṭṭan laggā hām. ī tēdē nā dī maikū drōhi ghattī hē! Māl hīkū māl vī valādīttē atē chhōrdīttē, tēdī drōhi mannē, mā vatt hīkū tēdē nā dī drōhi ghattī hai-ī, jō mēdē uttē kuki nā. Sardārā, mā tēdē nā dī drōhi mannī, tē ī nā mannī. Sarkār Diwān dī ī gālī tē khush thigea, chōr chhōrdīttus.

STORY No. 14.

THE DĪWĀN AND A MURDERER.

Sāmtī is a village on the road to Rangpūr, inhabited by zamindārs called Khairas. A Maulvī, named Abdur Rahmān, used to live there. When Dīwān Sāwan Mall came on tour, he used to halt at the Maulvī's camping ground at Sāmtī. Some zamindār saw that Dīwān Sāwan Mall never spoke with the zamindārs, only with the Maulvī, whom he used to have seated on a charpoy beside himself. The Jatt killed the Maulvī from jealousy, and ran as fast as he could to report it to the Dīwān; for at that time the Dīwān used to give lenient punishment to a thief who came forward of his own accord and reported his crime. Besides, a murderer was sure of punishment; and hence the Jatt went and acknowledged his offence. The Dīwān on hearing his story, was very sorrowful and wept. He said, "O unhappy man, if you had murdered a hundred Jatts, it would not have caused me such grief. You have slain a learned man; only such a man by spending much time in study will become so learned. I will not abate one tittle of your punishment." And he ordered that the prisoner should be put in the stocks. Meanwhile the Maulvī's heirs, little boys, came and laid their complaint before the Dīwān; and the Dīwān transferred all the murderer's lands to the Maulvī's sons, and ordered him to be hanged. The Maulvī's heirs said "Give him over to us, that we may put him to death as we please." The Dīwān gave him over, and they put him to death with great torture. They had him torn by dogs, they cut off his ears, they cut off his nose, and did him to death with torments. And their descendants enjoy his land in Sāmtī to this day.

STORY No. 15.

THE DĪWĀN AND A ROBBER.

Mussalmāns and Hindūs alike were pleased with Dīwān Sāwan Mall's administration of justice. He dealt out severe punishment to thieves, and he was pleased if anybody slew adulterers, saying "If you kill a bitch and a dog, I am very pleased." It was the custom of Hindūs and Muhammadans to keep their daughters unmarried too long, and the Dīwān by stern orders changed this custom. Ranjit Singh was very pleased with the Dīwān for this, and gave him a large reward. Under the Dīwān's rule there was an excellent custom, that if a traveller being robbed, invoked the Dīwān's name on the robber, the robber would desist, and return the stolen property. One day a robber came up and began to rob a traveller. The unfortunate traveller invoked the name of the Dīwān, and the robber desisted, saying "On you also I invoke the name of Dīwān Sāwan Mall, not to complain about me." When the traveller got to the city, he went to the Dīwān, and laid a complaint, and the Dīwān had the robber arrested. The robber made his statement, "O cherisher of the poor, it is true that I was robbing him; he invoked your name, I acknowledged it, let him go, and returned his property. Then I invoked your name, not to complain about me, O Sardār, I acknowledged your name, he did not." When the Dīwān heard this, he was pleased, and let the thief go.

STORY No. 16.

THE DIWĀN AND A FAKĪR.

Diwān Sahib dī sahīti dē vēlē Multān dē vich ikk fakir rahnda hā.
 Kitē=wāstē. Hī fakir dā naukar jangal kanū gōhē chhūnkē
 fakir de dhūē kitē darwāzē kanū ān langeā.
 Sipāhī chūngēwālē hī kanū masūl mangeā. Ō ākheā ē mēdē vēchan
 kitē nahī, jo maī taikū masūl dēwā, fakir dē dhūē kitē hinn. Sipāhī
 gōhē fakir dē bēlē kanū khass ghiddē.

Diwān Sāwan Mall dē pēt ich pīr pai gal. Dādā bimār thigeā. Dawā
 dārū koi nā lagga. Chhēkir bī fakir kan chāwāke āp kū ghinnāē, jō
 maikū duā kar; maī dādā ranjūl hā. Hikk thālī sōnē dī mōrhē dī,
 atē hikk thālī *kachōrīā dī, fakir dē aggō rakheus, tē ākheus, O fakir saī,
 ē tēdī nazar ē. Fakir thālī mōrhēwālī vichō hikk mōrh chākē dānd hēth
 dīttus, ākheus, to dhāt ē; khāwan nahī āndē;
 Dhāt=metal. chāghinn, mēdē kamm dā nahī. Bēi thālī kachōrī

wālī fakir dē aggē rakheus, ākheus, sār, ē khāwan dī shai haj. Fakir
 gōdri vichō shishā khad ghiddā, hikk kachōrī chākē shishē dē mūh kū
 malleus. Shisha kalā thigeā, fakir ākheā ē thīndhī shai, shishē
 kū mailā kardittis, mēdē dīl kū kharāb kardēsī, hī kū vī chā ghinn.
 Fakir gōdri vichō sukkā tukkar khaddkē, shishā dē mūh kū māreus,
 shishā sār thigeā. Ākheus, Diwān Sār, asāde wāstē sukkā tukkar
 changā hē, jo shishē dīlwālē kū sār rakhē. Diwān Sahib galh vich
 kaprē pākē fakir dē pairē dhaṭā, fakir saī duā kīti; Diwān Sahib kū ūhī
 vēlē khair āgai. Chūngī dē masūl hamēsha wāstē fakir dē bēlē kū
 bakhsh kardittus.

*Kachōrī, a kind of pastry made of flour and bruised pulses, fried in ghī or oil.

STORY No. 16.

THE DIWAN AND A FAKIR.

A fakir lived in Multān in the time of the Diwān. The fakir's servant collected cakes of cow-dung in the jungle and was bringing them for his master's fire through the gate of the city. The octroi peon asked for the dues, and he said "These are not for sale, that I should pay dues, they are for a fakir's fire"; but the peon took away the cakes forcibly.

Diwān Sāwan Mall got a severe pain in his stomach, and was very ill. Medicines and remedies were of no avail. At last he had himself carried to that fakir, and begged, "Pray for me, as I am in great pain." He placed before the fakir one tray of gold mohurs, and another of pastry, and said they were an offering. The fakir took up a mohur from the first tray, bit it, and said "This is metal; I can't eat it; take it away; it's no use to me." The Diwān placed the other tray before the fakir, and said, "Sir, this is something to eat." The fakir took a mirror from his patched garment and rubbed one cake over the front. The mirror turned black, and he said "This is greasy, it has dirtied my looking-glass, it will soil my heart, take it away too." He drew forth from his patched garment a bit of dry bread, rubbed the mirror, and it became clean. He said "Oh Diwān Sahib, for me dry bread is best, which will keep clean the mirror of the soul." The Diwān, wrapping

his *cloth round his neck, fell at the fakir's feet; the fakir blessed him and the Diwān was cured forthwith. And he exempted the fakir's servant from octroi for ever.

Note.—The hero of this story is of course a Muhammadan holy man.

STORY No. 17.

GUL NASĪM SHĀH, THE HERETIC.

Ghāzi Khān Nawāb hā, Dēra Ghāzi Khān dā. Mulk Bādshāh Dilhī dē nāl hā. Udā Gāman Sachchā wazīr hā. Ghāzi Khān dā Gul Nasīm nāmē Pīr hā. Ō mazhab Shīa rakhdā hā. Yār Paighambar Sāhib dē kũ jō trai yār vāddē han, burā āhdā hā. Mullā hũ waqt dē sunkē, Ghāzi

Kūk—a complaint.

Khān kũ kũk dīttonhe, jō ē kamm achchhā nahī. Shariat vich sazā dē dād ē. Ghāzi Khān Pīr dē khātīr koi hukm nā dēndā hā. Ākhir, Mullā Bādshāh dē kōl Dilhī vich vanjke, arzi ditti. Bādshāh hũkũ talab kiā. Parwāna Bādshāh Ghāzi Khān Pīr kũ nā vanjan dittā. Gāmū Sachchā Khān kũ ākheā, ē kamm changā nahī, tamīl hukm Bādshāh dā kar, Gul Nasīm Shah kũ ravāna kar Dilhī dē. Ghāzi Khān ākheā, ī zabān nāl maī hī kũ pīr kar saḍḍēē, kiwē paṭṭhā. Gāmau Khān ākheā, hī zaban kũ yād rakhi.

Bādshāh, dēr thiwan tamīl kanũ, dō sipāhī paṭṭhē hukm nāl, Gul Nasīm Shāh kũ ghinnāō. Hun Ghāzi Khān ḍar kanũ tāl ma tāl nā kar sakkdā hā. Gul Nasīm Shāh kũ pakkaronhe. Ghāzi Khān Pīr kũ puchāwan āyā. Rukhsāt kanũ pichchhē, jehrē vē'e pichchhō tē vanjan laggē, zabān Ghāzi Khān di band thigai. Gāman Sachchā hī kũ āpnī gāh yād diwāi. Ākhir hikk fakīr dē pās ghinn gāē. Fakīr jutti dā kallar hũ di zabān tē mārēā. Fakīr ākheus, Keā thī peā, jō Ghāzi Khān kũ hikk kūr mārēā.

Gul Nasīm Shāh, Bādshāh dē aggō mukkir geā, maī ō kamm koi nahī karēndā. Bādshāh mulwānē kanũ sabūt mangeā ; mullā sabūt nā dē sakkdē hain, kiũ jō Ghāzi Khān hũ mulk dā bādshāh hā, hũ dē ḍar kanũ gawāi koi nā dēvēhā. Mullā munjhē thigae kalma paṛhan shurū kītonhe. Rāt kũ, khwāb ich, hunhā kũ hukm thea, hī di jutti dē vich kaghiz dē uttē, nā likhē hōē Yārā dē ; vich sitē karē.

Fajir kũ, kachehri vich, mulwānē jutti chākē aggō Bādshāh dē saṭṭ ghattī. Bādshāh hī gustākhi kanũ nārāz thikē, puchchhā, kiā kamm kiā hēvē? Unhē ākheā, sār, sādā sabūt hī jutti vich ē. Jutti kũ paṛēā geā vichō kaghiz dē uttē nām likhē hōē nikalāyē. Bādshāh hukm phāsi dā dittā, Gul Nasīm Shāh dē wāṣṭē. mulwānē ākheā : Sār, hukm dē, Dēra Ghāzi Khān vich vanjkē, phāsi ditti vanjē, tā jō bēē lōk ḍekhhē samajh vanjinn, ki ī gandē kamm di sazā hē.

Dēra Ghāzi Khān vall āye ; kai dīhārē Ghāzi Khān hunhā kanũ mohlat ghiddī, bohut chāra kitus, ki mēdē Pīr kanũ tāl vanjō. Mulwānē kai nā mannī ; Gul Nasīm di janghē vich rassē ghattkē ḍaṇḍē panjālī ditti hōē dē nāl baddhkē ḍaḍhē kharābat nāl ghil-ghilkē mārghittonhe.

STORY No. 17.

GUL NASĪM SHĀH, THE HERETIC.

Ghāzī Khān was Nawāb of Dēra Ghāzī Khān, which was tributary to Delhi. His Wazīr was Gāman the True, and his Pīr, Gul Nasīm Shāh, a Shīa. Gul Nasīm Shāh was wont to speak ill of the Three*

*i.e., the first three Khawās after Muhammad.

†i.e., Muhammadan religious law.

Friends of the Prophet. Hearing this, the Mullahs of the time complained to Ghāzī Khān; according to the Law,† they said, he ought to be punished. Through consideration for his Pīr, Ghāzī Khān would give no order, and so at last the Mullahs went to Delhi and gave a petition to the Emperor. The Emperor summoned Gul Nasīm Shāh, but Ghāzī Khān would not allow the summons to reach his Pīr. Gāman the True warned the Khān to obey the Imperial command and send off Gul Nasīm Shāh. Ghāzī Khān replied "How can I send him when I call him Pīr with this tongue?" Said Gāman Khān, "Remember your tongue."

The Emperor, because of the delay in carrying out his order, sent two soldiers to bring Gul Nasīm Shāh. Ghāzī Khān no longer dared to temporize, and Gul Nasīm Shāh was arrested. Ghāzī Khān went to see off his Pīr. After the leave-taking, as he was starting back, Ghāzī Khān became tongue-tied. Gāman the True reminded him of what he had said. At last they took him to a Holy Man, who struck his tongue with the sole of a shoe, and said, "This has befallen Ghāzī Khān because he told a lie."

Now before the Emperor, Gul Nasīm Shāh denied what he had done, and the Emperor called for proof from the Mullahs. The Mullahs could produce no proof; Ghāzī Khān ruled the land, and from fear of him nobody would give evidence. They were down-cast, and began to repeat the Creed. Then in a dream it was vouchsafed to them that the names of the Friends were written on a piece of paper sewn into his shoe.† In the morning the Mullahs took the shoe into Court, and threw it before the Emperor. The Emperor was angry at this impertinence, and asked for an explanation. They replied "Sire, in that shoe is our proof." The shoe was torn open, and the paper with the names produced from inside. The Emperor ordered Gul Nasīm Shāh to be hanged. The Mullahs begged, "Sire, order that he be hanged at Dēra Ghāzī Khān, so that others may see, and understand that there is punishment for this blasphemy."

They returned to Dēra Ghāzī Khān, where Ghāzī Khān got several days' respite from them and besought them much to pardon his Pīr. But the Mullahs would not hear of it. Passing a rope between Gul Nasīm's legs they fastened it to a pair of yoked oxen; then dragging him along the ground put him to death with great cruelty.

STORY No. 18.

LEARNING LOVE.

Hikk dhanwāl manjhī charanwālā jangal dē vich, kandi daryā dī, ikk Fakir kŭ dītthus, jō undē kalmē dē zikr dē, mächheā daryā deā bāhar ā paundeā hain. Dhanwāl sōṭī manjhī dī saṭṭ ghattī manjhī vēndā kitus, Fakir dē pairē vanj peā ate ākheus, maikŭ vī ihō rāh fakirī dī dass. Fakir ākheā, vanj pahilē ishk kamā; pichhē vall ā, tai vēlē taikŭ rāh dassēsā. Dhanwāl ravāna thigeā. Shahr dē vich vanjkē, ikk buḍḍhri trīmat kŭ ākheus, maikŭ ishk sikhā. Buḍḍhri khill paī atē ākheus, ī ghar vanj jō Bādshāh dā ghar hē, taikŭ ishk sikhādēsīn. Dhanwāl Bādshāh dē andar havēlī vich tureā geā. Trīmatē, dēkhan nāl shōr ghatt dītā, puchhonē, tū kŭ āyē. Ākheus maī, ishk lāwan wāstē aēā hā. Hikk trīmat Bādshāh dī, jō dādhi sōphī hai-i, ō ākheā—Bah thī, maī taikŭ ishk sikhāsā. Bānhi kŭ ākheus, vanj kātī tē kuhārī chā ghinnā, maī ikŭ ishk dā sabak dēwā. Kātī ghinn āī Bādshēh zādī ākheā summ thī, maī taikŭ khohā. Dhanwāl summ theā. Bādshāh zādī hŭ kŭ chā kuthā. Sandh bandh karkē, bānhi kŭ ākheus, khadd khatṭke, ikŭ pūr ghatt. Bānhi hŭ kŭ pūr ghattā. Thōrā jeha gōsht kappkē āpnē nāl ghinn gai. Kassāī kŭ vanjkē ākheus, ki dūmbē dā gōsht hē, maī nimhī khāndī, bakkri dē gōsht nāl vaṭṭado. Bakri dā gōsht ghinn gai kassāī kanŭ. Kassāī gōsht ādmī wāla kai amir dē belē kŭ dītthus. Amir dī gharwālī gōsht dā dēgrā riddhī baiṭhī hai. Dūī phēran dē vēlē, hatth kŭ sēkāeus. Oo kitus! vichō, kunnī dā gosht bōlēā—Yār kātī kohārī kanŭ oo nahī kitā, tū thōrē jehē sēk kanŭ

oo pai karēndī. Gharwālī hairān thī gai, taikŭ maikŭ saḍḍke, ō hāl dikhāconhe. Bādshāh kŭ khabar milī, dēgrā mangwākē ihō tamāsha āp dītthus. Puchheus, gōsht kai kanŭ ghiddā hēvē? Kassāī pakkraeus, ākheus maikŭ hazūr dī bānhi dē gai hē. Bādshāh ghar tureā geā, ihō hāl chhēbar puchhan kitus; unhē sārē gharwālī sachi sachi gālḥ dhanwāl wālī sunādittī. Bādshāh hŭ kŭ khadd kanŭ bāhar kadḍhake, ū dē sandh bandh milāke, sir dhar nāl lake, dhi āpnī kŭ ākheus, Uthī, hī dī sārē jān tē hatth phēr, atē bulhī kŭ chum chā. Dhi Bādshāh dī ūvē kitā dhanwāl, trapp dēkē, ūthī kharā theā; atē drukk-dā bōlēā, āpnē Pīr kan van pahutā. Pīr ākheā Shābāsh, purā ishk kamācā ē. Hikk nazar kitus, dhanwāl Fakir banngēā.

Dhanwāl—a herdsman of cows or buffaloes.

Ajjar—shepherd of sheep or goats.

Charwāl—man looking after horses or camels grazing.

Bēlē—servant.
Dēgrā—dēgchī.
Riddhan—stew.
Dūī—spoon.

Bulhī—lips.

STORY No. 18.

LEARNING LOVE.

There was once a herd looking after buffaloes grazing in the jungle on the bank of the river ; and he saw a holy man, to whom the water monsters came out as he reiterated the Creed. The herd threw away his stick and drove off the buffaloes. He went and prostrated himself at the holy man's feet, and cried "Shew me too this way of holiness." The holy man replied : "First experience love ; then come back, and I will shew you the way." The herd went away ; he came into a city and said to an old woman "Teach me to love." The old woman laughed and said, "Go to this house, the king's house ; they will teach you love." The herdsman went into the courtyard of the king's house ; and all the women seeing him cried out, asking why he had come. He replied, "I have come to practise love." One of the princesses, who was very beautiful, said, "Sit down, and I will teach you love." She said to her maid, "Go and bring a knife and a hatchet, and I will give him a lesson in love. She brought a knife, and the princess said, "Sleep, and I will kill you." He slept, and the princess killed him. After severing his joints, she said to the maid "Make a hole and bury him." The maid buried him, but cut off a little of his flesh and took it away. She went to a butcher and said "This is meat from a fat-tailed sheep ; I do not eat it ; exchange it for some goat's meat ;" and she took the goat's meat from the butcher. The butcher gave that human flesh to a gentleman's servant. The gentleman's wife was sitting cooking the flesh in a cooking pot, and as she stirred the spoon, she burned her hand, and cried out. The piece of flesh in the pot then spoke, "The lover did not cry out at the hatchet or the knife, you cry out at a little burn." The good

Taikū maikū—to you and to me—a graphic idiom.

A. O'BRIEN.

wife was astonished, and called everybody, and told them what had happened. The news reached the king, who sent for the pot and himself saw the phenomenon. He asked "Where did you get the flesh ?" He had the butcher arrested, and the butcher said, "I got it from the maid-servant of the princess." The king went to his private apartments and made enquiry into the matter ; all his womenfolk told him the full and true account of the herdsman. The king had him taken out of the hole, and putting his joints together, and the head on the trunk, said to his daughter, "Arise, pass your hand all over his body, and kiss him on the lips." The king's daughter did so ; the herdsman leaping up stood there, then went straight to his Pir. The Pir said "Well done ; you have practised love full well." He looked upon him, and the herd became a holy man.

STORY No. 19.

MIĀ SARANG AND A MIRACLE.

Kundai ikk shahr dā nām hē, Tahsīl Alīpūr dē vich. Hī shahr dī ikk mai, Bhirai, zāt dī Jaqdir, Sardār hā-i. Dādhi sakhi hā-i. Gharīb lōg, yatim, andhē, muhāj idē langar vichō rōti khāndē hain. Āyā

Sawālī = sawāl karanwālā.

Kundai mashhūr ē; atē hī wāstē ē missal jag vich akhī vēndī hē, jō

Khānwāh = family; household.

hā, jahān dī khushī ghamī hī kī kai nā hā-i. I wāstē hī kī Jattī

Jattī = a man physically chaste from birth.

thigeā, ū kī dhāk ich chākē, Fakir kan ghinnai. Jehrē vēlē Fakir dē kōl ai, bāl dī jind nīkalgai. Mōē bāl kī Fakir dē aggō samāl ghittus, atē ākheus, Fakir Sar mai bāl pirā dē duai kitē ghinnai ham, hattō bāl

Hattō = suddenly.

Lundī = docked; Cf. Landa the docked script.

H. A. ROSE.

lundī kuttī jīnda kitā hā, inhā dē vaddē kī Lund de nām kan mashhūr hain, tē hī shahr vich vastē hann. Jattī Sarang dī khāngāh Kundai

Manōtī = vow, votive offering.

vich maujūd hai, aij tai lōg manōtīā manēndē hann.

STORY No. 19.

MIĀ SARANG AND A MIRACLE.

Kundai is the name of a village in the Alipur Tahsil. A lady named Bhirai, Jaṇḍir by tribe, was its ruler. She was very generous; the poor, the orphan, the blind, the needy, were fed from her kitchen. Not even a beggar went empty from her door. The name of her maid was Kundai, and after her the village is called Kundai, whence the common saying, "Bhirai's charity, and Kundai's fame." In this lady's house a son was born, Miān Sarang. From the time of his birth he was holy; he burned in chastity; for him the pleasures and sorrows of the world were not; and people called him a saint. Many who craved boons from him were satisfied. One day the son of a Hindu woman dwelling in that village was very sick; so, putting him on her hip, she took him to the holy man. When she reached him the babe's breath had ceased. She laid the dead babe before the holy man and said, "O holy Fakīr! I was bringing my child for your blessing, when suddenly he died. Now I pass weeping from your door. Call on the name of God, and bring my son to life." On her weeping the Fakīr had compassion; he called to a tail-less bitch lying there, "Rise, mother bitch, breathe your breath in the child's face." The bitch got up and put its muzzle against the child's face; the bitch died, and the child stood up alive. To this day that Hindu's descendants dwell in that village, and are known as Lunds, because their ancestor was brought back to life by a tail-less bitch. The shrine of the holy Sarang is also in Kundai, and there the people offer votive offerings to this day.

STORY No. 20.

THE ENGLISH CONQUEST FORETOLD.

Zillē Dērā Ghāzī Khān dē vich, Taunsa sharif dī shuhrat Fakīr Khwājā Muhammad Sulaimān Rahmat Ullah dē sabab kanū hē. Assī

Auliā, cf. note to No. 3.

Bhaggi=conquest.

bars karib guzarē hōsin, jō waddā auliā thī guzarē. Sikhē dī bhaggi vich lōg Dērā Ghāzī Khān dē zillawālē Fakir Sāī dī ōt ān paien. Fakir Sāī kū fariād dittonhe. Sipāh Sikhē dī daryā Sindh kanū langkar, asādē mulk kū lutṭendī hai. Asādā taū bājūn bē koi āsra aman dē nahī. Sādā kūk Khuda dē wāstē sun ; tai tai hai. Fakir ākheā, mūjh nā karo ; kālē gaē, tē baggē āyē. Trai pherī ihō gāl, mūh kanū ākheonhe. Sipāh Sikhē dī kandhī Sindh kanū pichhō tē vall gal, Sāhībī Sarkār Angrēz dī āgai.

Aman=security.

Tai=thee ; tai=up to.
Akheonhe—he said to them.

STORY No. 20.

THE ENGLISH CONQUEST FORETOLD.

The fame of Holy Taunsa in the Dēra Ghāzi Khān District is due to Fakir Khwāja Muhammad Sulaimān Rahmat Ullah. About eighty years have elapsed since the great saint passed away. During the Sikh conquest, the people of Dēra Ghāzi Khān sought the holy man's protection, and made their supplications: "The Army of the Sikhs has crossed the Indus, and is plundering our country. You are our refuge, we have no other hope of succour. For God's sake hear our cry to you." The holy man said, "Do not lament. The black men have gone; and the white men have come." Three times he said this to them. And the army of the Sikhs returned from the bank of the Indus, and the rule of the English came.

[This story may be contrasted with that which makes the Sikh Guru Tōg Bahādur prophesy from his prison at Delhi, that his oppressors were to be overthrown by men from the sea, wearing hats.]

STORY No. 21:

HOW BAHĀR KHAN OF THE JATOIS PLEASED THE
EMPEROR.

Māi Jatto may mean
"the chaste mother," or
Jattoi may mean "the
husband of the Jatt
woman," as *thanoī* is
"husband of a sister."

Shabr Jattoi wāhī Khānwade vichō ikk trimat
Māi Jatto nāmē vaḍḍi sakhi thē-i jāi da langar
aṭṭh pāhrā chaldā hā. Jattoi Baloch ūhi dē nā
kanū mashhūr thigae.

H. A. Ross.

Jattoi asal vich apnā watan Kēch Makrān dassēndē hain. Amīr
Hamza Sahib, jō chācnā hā Nabī Ākhir Zamān dā, āhdinn, assā hū dē
Dharā-band. aulād kanū hai. Kēch Makrān kanū larḱē i
pachhādi rōh vich ān vuṭē. Jawān bahādur hain,
inhā dē dharē gharē dī khābar Bādshāh Bābar kū pahuti. Bādshāh inhā
kū māngākar, hī tōṭā zamī dā bakhsh kitus, jō Jattoi kanū lakē rīāsāt
dē bannē tai hai. Dharē larai nāl inhē mulk Sind dā atē Nahārē dā vī
apnē kābū vich karghiddā. Tabar dhēr sārē hā-in, kai Dajal dī hakūmat
dī, kai Sāhiwāl, kai Hindostān ich, jō ajj tai vastē hinn.

Said Khān inhā dē vichō dāḍhā bahādur jawān hā. Bādshāh apnī
nazar vich apnē sir dā naukar rakheā haus. Said
Sir dā naukar—constant companion. Khān dā piū fakir ādmī hā. Khudā Sār kū dāḍhā
yād karēndā hā. Ūkū puttr Said Khān kitē mūjh
hai; Dihlī vich undē ghar nēwan kitē āyā. Bādshāh Said Khān kū rukhsāt
nā dēndā hā. Rāt kū ihūjiha kalām parheus, jō bādshāh kū sārī rāt
nind nā āyī. Fajr nāl Bādshāh hū kū saḍḍkē akheā, i dī jā tē, sakū
bēā jawān ihūjiha bahādur dē, tai vėlē Said Khān kū rukhsāt dēsā.
Said Khān dā puttr Bahār Khān jawān dilāwar hā, piū dē jā tē Bādshāh
dī naukarī vich āeā. Bādshāh hū dī akal tē bahāduri dēkhan kitē, ē
tajwiz kitī, jō bāz Bahār Khān dē hatth dītus, te āp andar mahal ich bah
theā. Panj panj jawān diā, dū chaukiā bahar, atē ikk andar, kharākar, unhā
kū hukm dītus, ki jehre vėlē Bahār Khān mēdē salām tē āvē, bāz hū
dē hatth vichō khass ghinnō. Pahilē chaukiwālā sārā zōr laeā, bāz Bahār
Khān kanū nā khass saggeonhe. Dūjē chaukiwālē twē apnā sārā
chāra kitā, unhē kū bi bāz nā khassan dītus.

Hūn andar mahl dē vich āwan dī jā dāḍhī saurī hai, chhōṭī jehī mōri
hā-i. Ūdē vich langan dāḍhā aukhā thindā hā. Vall Bahār Khān sinapp
kitā, bāz wālā hatth sinē bēṭh chā dītus atē langhāeā. Andar wālē jawān
chaukiwālē vatt sārā zōr laeā, Bahār Khān bāz nā dītā. Bādshāh dāḍhā
khush theā. Said Khān kū rukhsāt dītus, Bahār Khān kū apnē kōl
rakheus.

STORY No. 21.

HOW BAHĀR KHĀN OF THE JATOIS PLEASED THE
EMPEROR.

In the town of Jatoī there was a lady named Jatto, belonging to the principal family, who was very generous, and whose kitchen was kept open day and night, all eight watches. The Jatoī Baloches are so known from her name.

The Jatois state that their original home is Kēch Makrān, and claim to be the descendants of Amīr Hamza, uncle of the Prophet, the last of Prophets.

According to the traditional Muhammadan theology of the Western Punjab, there were 124,000 prophets and Muhammad was the last of them.

They came fighting from Kech Makrān and dwelt in these western hills. They were brave fellows, and the fame of their marauding bands reached the Emperor Bābar. The Emperor sent for them and bestowed on them the country extending from Jatoī to Bahāwalpur State.

With their marauding bands and forays they brought the kingdom of Sind and of the Nahars under their sway. They were very numerous, and to this day some dwell in the Governorship of Dajal, some in Sahiwal, some in Hindustān.

Among them Said Khān was celebrated for his bravery, and the Emperor kept him in his sight, and made him his constant companion. Said Khān's father was a holy man who spent a great deal of time in devotions; he longed for his son, and came to Delhi to bring him home, but the Emperor would not give Said Khān leave. At night he repeated the creed so loudly that the Emperor got no sleep all night. In the morning the Emperor summoned him, and said, "Give me in his place a man as brave as he, and I will give him leave." Said Khān's son, Bahār Khān, a lad of spirit, came to the Imperial Service in his father's place. The Emperor devised a plan for testing his intelligence and bravery. He set a hawk on Bahār Khān's hand and himself took up a position in the Palace. He posted guards of five men each, two posts outside and one inside, and ordered them to seize the hawk when Bahār Khān came to pay his respects. The first guard put forth all their strength but could not wrest the hawk from Bahār Khān. In like manner the second guard tried their hardest but could not get it from him.

Now the entrance to the Palace was very narrow with a small opening, through which it was very difficult to pass. Again Bahār Khān shewed wisdom: he put the hand holding the hawk under his bosom and passed through. The inside guard then again exerted themselves to the utmost, but Bahār Khān did not give up the hawk and the Emperor was very pleased. He gave Said Khān leave, and kept Bahār Khān in his service.

STORY No. 22.

WALĪ MUHAMMAD KHĀN, GOVERNOR OF MULTĀN.

Ahmad Khān Durāni jō Kābul dā Bādshāh hā, Hindostān tē Mahrattē tē charhai kitus. Mil mil dē utte munāra ban vēndā hā; ūdē uttē nagāra vajj vēndā hā, jō agglē kŭ pahuch vanjē, jō lashkar āndā paē. Jehre vēlē Mahrattē pahutā, Mahrattē dī fauj nau lākh ninānawē hazār hai. Ahmad Khān hukm ditta, jehrā janā laṛāi dā zōr karkē bādshāh Mahrattē dā sir kapp ghinnāsi, hŭkŭ Multān dī sūbadāri dēsā. Walī Muhammad Khān laṛāi vich zōr ghattkē, bādshāh Mahrattē dā sir kappkē, Bādshāh dē aggō ān rakheus. Bādshāh hŭkŭ Sūbadār Multān banācā.

Jehre vēlē bādshāhi Shujā-ul-Mulk kŭ milī, hŭ vēlē vī Walī Muhammad Sūbadār Multān dā hā. Shujā-ul-Mulk Shujabād vich ā latthā. Zāl Shujā Khān dī, jō Walī Muhammad Khān atē Shujā Khān bannē mulk dē kitē āpat ich lardē rahndē hāin, Shujā-ul-Mulk kŭ akheā, dēkh, Khān Safā, tēdī bādshāhi vich, Walī Muhammad ējiha ūcha misāj wālā thigeā, sākŭ āhdē, dhī dā sāk maikŭ dēō. Ē khīal nahī karēndā, jō ē Saddozai hē. Ī dī tak nahī paundī. Shujā-ul-Mulk dādhā kāwar thigeā, tē hukm dittus, Walī Muhammad Khān dā pēt chāk karkē, mēdē sāmne ghinnāo. Hū vēlē sipāhi Walī Muhammad dā pēt chāk karkē, gharib kŭ mārghittonhe. Bādshāh dē aggō ān rakheonhe. Sūbadāri Multān dī Muzaffar Khān kŭ dittus.

Tak = balance.
Tak powan, to have no equal, or to think so.—
Jukes, page 88.

STORY No. 23.

HOW MEHWĀL KHĀN RESCUED A POOR WOMAN'S CATTLE.

Thērī Dīwān Sahib dē vich Jatōiā vichō Mehwāl Khān Sardār hā. Hikk dīhārē hikk bhrā tē dō bhatijē nāl, āpnī visākh tē *vēth mārī bahtē hain, jō Sōnī nāmē Kanjarī pittēndī hŭi, fariād dittus, jō Sardārā māi nimānī tēdē chhā talle vastī kŭ, chōrē luṭṭ ghiddē, mediā manjhiā vī mārkar ghiddī vēndē hinn. Khudā dā nā mann, mēdā māl valwāde. Khān bhrā bhatijē nāl drukkeā, daryā dī kandhī tē chōrē kŭ van mileā : chōrē māl daryā vich †ghēr ditta. Chōr dher sārē hain. Mehwāl Khān kŭ hatt kitonhe : ‡maut chah †kariē ? Asādē pichhō nā ā. Khān bhrā bhatijē nāl kul chār ādmī hain, daryā vich trapp chā ditta, chōrē nāl lārkar, māl tē churāghiddonhe, āp bhrā bhatijē nāl mārē gāē. Khānē dē sir lūhdē hōē daryā vichō dēkhkē, meiyatā kadḍh ghinnāē. Sōnī dē māl āpnē ghar vallgāē. Mālik dī mehrbānī Mehwāl Khān dē ||kullē uttē, hŭ dē ghar dā ādmī zāhir kitā, jō maikŭ dŭ trai mahinē dī umēdwārī malūm thindī ē. Khudā Saf puttr ditta, jin dī aulād Jind Vaddā Khān hūn maujūd hē.

*Vēth mārī = with his knees tucked up, and his waist and knees girdled by a single cloth.

†Ghēr ditta = caused to swim.

‡Do you wish to die?

|| †Kariē, impersonal verb.

dēkhkē, meiyatā kadḍh

|| Ceremony three days after death.

HOW MEHWĀL KHĀN, RESCUED A POOR WOMAN'S 43
CATTLE.

STORY No. 22.

WALĪ MUHAMMAD KHĀN, GOVERNOR OF MULTĀN.

Ahmad Khān Durānī who was King of Kābul invaded Hindustān and the Mahratta country. Towers were built a mile apart, and on them drums were beaten to pass on the news that the army was coming. When it arrived at the Mahratta country the Mahratta army numbered 999,000 men. Ahmad Khān promised the Governorship of Multān to him who should shew his prowess in the battle, and cut off the head of the Mahratta king. Walī Muhammad Khān showed his prowess in the battle and cut off the head of the king of the Mahrattas and laid it before the king. And the King made him Governor of Multān.

Walī Muhammad was still Governor of Multān when Shujā-ul-Mulk became king. Shujā-ul-Mulk paid a visit to Shujā-bād. There were quarrels about boundaries between Walī Muhammad Khān and Shujā Khān, and Shujā Khān's wife said to Shujā-ul-Mulk "See, Khān Sāhib, Walī Muhammad in your kingdom has got so high an opinion of himself that he asks us for the hand of our daughter. He does not remember that she is a Saddozāi. He thinks he has no equal." Shujā-ul-Mulk got very angry and commanded, "Cut out the entrails of Walī Muhammad and bring them before me." There and then the soldiers of Walī Muhammad cut out his entrails and brought them before the king. He gave the Governorship of Multān to Muzaffar Khān.

STORY No. 23.

HOW MEHWĀL KHĀN RESCUED A POOR WOMAN'S
CATTLE.

Mehwāl Khān of the Jatois was Sardār of Thēri Diwān Sāhib.* One day he was sitting with one of his brothers and two nephews in his courtyard, his knees tucked up and his waist and knees girdled by a single cloth.

A Kanjarī named Sōnī came beating her breast and laid a complaint, "O Sardār, thieves have robbed me, a poor woman living under your shadow, and have driven off my milch buffaloes. In the name of God get back my cattle." The Khān hastened off with his brother and nephews, and fell in with the thieves on the river bank. The thieves drove the cattle into the river. They were a large party; they warned Mehwāl Khān "unless you wish to die, do not come after us." The Khān with his brother and nephews, four in all, dashed into the river, and fought with the thieves and recovered the cattle; but he himself was slain with his brother and nephews. When the Khāns' heads were seen floating in the river the corpses were taken out.

Sōnī's cattle returned home. At the ceremony three days after Mehwāl Khān's death, his wife made it known that by the grace of God she had been in hopes for two or three months. God granted a son, whose descendant Jind Vaddā Khān† is still among us.

*A village in the Alipūr
Tahsil.

†Lambardār of Thēri,

STORY No. 24.

THE NĀHARS (WOLVES) OF SĪTPŪR.

Asal dē vich kaum Nāharā di Paṭhān hinn. Khurā an tē vastē hain. Kai tarah bādshāh inhā kanū ranjā thigēā, Khurāsān kanū nikalkē panjāh bazār lashkar nāl Kohistān vich ā baithē. Ū jā tē guzārā inhā dā changā nā thindā hā. Mulk Hindustān vich larāi karēndē fatah pāendē āyē. Lōkē inhā dē zulm kanū, fariād Mir Firōz Shāh vadḍē Bādshāh Dilhī de kū ditti. I velē Sardār Nāhrā dā Mir Sultān Mahmūd Khān hā. Bādshāh āpnē amirā kū lashkar nāl inhā dē laran kī ē muttā. Dadhī larāi thēi. Nāhar vadḍi bahāduri dikhālī, tē ākheonhe, assā Bādshāh dē salām wāstē āyē hāi. Larāi bas thigai. Bādshāh inhā kū kharch khurāk ditta, tē salām dā hukm dittus. Jehrē velē salām thigēā Nāhar arz kitā, jō asāku koi tukkrā zamī dā Bādshāh bakhsh karē, jō assā ābād thiwū. Bādshāh inhā kū kandhī daryā Chināb dī kanū

*Sidhā = neighbourhood. pachādi rōh tai, iho mulk *sidhā Sītpūr wālā bakhsh ki ā. Amīr Sultān Mahmūd kai muddat hākim rihā. Pichchē hū dā puttr Abul Fateh Khān hākim ritā. Ittifaqan Bādshāh Firōz Shāh Dilhī wālē di Rājā Nipāl dē nāl larāi thipai. Hī larāi dē vich Abul Fateh Khān Bādshāh kū dadhī madad ditti; Nāhar ijihā larā, jō jivē nāhar bakkrī kū marēndē, atē Bādshāh inhā kū Multān dā sūbā vi dēdittus. Vatt ikū pichchē Bādshāh dē nāl shikār shih dē vich, Abul Fateh shih nāl larke shih kū mārgहितus. Bādshāh di zabān kanū, inhā di tarīf nāhar mashhūr lōkā vich thigai. Ē lōk kapra pōstīn pakindē hain; dārhi lambī dunnī tē, vāl lambī pēt tai. Abul Fateh margeā: hū kanū pichchē, hū dā puttr Tāhir Khān Waddā, vī varhā di umr vich hā, jō Sītpūr vich ān tikānā kitus. Sītpūr pabilē Sitanagar Rājā Namrūd di bāhn dē nā nāl mashhūr hē. Jehrē velē Tāhir Khān āyā. hā, āpnī hakūmat di jā banākē, nawī sirō hī shahr kū dādha ābād kitus. Sītpūr Nāhar wālā ajj tai mashhūr hē. Lashkar nāl mulk Mār atē Rajwārā tē mulk Sind fatah karkē, āpnē kābū vich āndus. Tāhir dē dū puttar han; Ibrāhīm Khān, tē dūjā Isān Khān. Ibrāhīm Khān mulk Kājwārā tē hākim rihā, jō ajj tai kaum Nāharā maujūd han. Isān Khān de dū puttar han: Islām Khān tē Ikrām Khān. Isān Khān dā pōtrā Mir Akbar Ali Khān Alipur kū ābād ān kitus, atē Dāūd Khān hū dā puttar Dajal dā hākim rihā. Kai pirā dē pichhē Muhammad Tāhir Khān †Sakhī hākim Sītpūr rihā. Tāhir Khān masitā banāwan khāngābā †Sakhī = generous. banāwan bahū kitus. Bēā bahū sakhī hā; lōk ajj tai ē kissa sunēndē hin.

Tāhir Khān hikk lingī sunneus ki giddar rūrdē paen. Wazīr kū saddwāeus aur Wazīr āeā. Puchchheus ki giddar kiū paen rūrdē? Wazīr jawāb ditta, ki Hazūr inhēkū pālā peā laggdā hē, dūjē, inhēkū bhukk laggi hē. Tāhir Khān akheā, ki dō bōrē dānā mēdē gharō bhar karai dēone. Dō trai thān kaprē ghinn karai, darzi dē pāsē nē, siwākē dē. Ūnhī kaprē dānē, Wazīr āpnē ghar rakheus tē khādhus.

Vatt dūjē velē giddar di khau sunneus. Puchchheus Wazīr kanū, ki hun kiū paen rūrdē? Wazīr jawāb ditta, ki Hazūr di bakhht di duā karenden.

STORY No. 24]

THE NĀHARS (WOLVES) OF SĪTPŪR.

The Nāhars are really Pathāns who dwelt in Khurāsān. For some reason their King was angry with them, so they left Khurāsān; they came fifty thousand strong and settled in Kohistān. Unable to subsist there, they came to the country of Hindustān, fighting and conquering. Complaints of their ravages were made to Mir Firōz Shāh, the Emperor at Delhī. Mir Sultān Mahmūd Khān was then the leader of the Nāhars. The Emperor sent his nobles with an army to fight them. There was a great battle, and the Nāhars displayed great bravery, and said "We have come to pay our respects to the Emperor." When the battle was over, the Emperor gave them food and pay, and ordered that they should be received. When they were received, the Nāhars begged that they might get a portion of the royal domain where they might dwell. The Emperor conferred on them the country in the neighbourhood of Sitpūr, from the banks of the River Chenāb to the Western Hills. Amir Sultān Mahmūd remained Governor for some time. After him his son, Abul Fateh Khān, was Governor. Now it came to pass that Firōz Shāh, the Delhi Emperor, fought with the Rāja of Nijāl. Abul Fateh Khān gave great help to the Emperor in this war; the Nāhars fought even as wolves slay goats, and the Emperor gave them the Province of Multān. Then after this, during a tiger hunt with the Emperor, Abul Fateh strove with a tiger and slew it. From the praises of the Emperor they became known to the people as Wolves. The Nāhars wore fur coats, beards reaching to the navel, and hair to the waist. Abul Fateh died and was succeeded by his son, Tāhir Khān the Great, at the age of twenty, who came and dwelt at Sitpūr, formerly known as Sitanagar from the name of Rāja Namrud's sister. When Tāhir Khān came and made Sitpūr his capital, he was the second founder of the city, for the Sitpūr of the Nāhars is still renowned. With his army he conquered and brought under his rule Mār and Rajwāra and Sindh. Tāhir had two sons, Ibrāhīm Khān and Isān Khān. Ibrāhīm Khān became Governor of Rajwāra (in Rajpūtāna), where the Nāhars dwell to this day. Isān Khān had two sons, Islām Khān and Ikrām Khān. Isān Khān's grandson, Mir Akbar Ali Khān, founded Alipūr and his son Dāūd Khān was ruler of Dajal. Several generations later Muhammad Tāhir Khān, the open-handed, was ruler of Sitpūr. Tāhir Khān was a great builder of mosques and shrines. And he was exceedingly generous; to this day people relate this story of him.

Tāhir Khān once heard the jackals howling. He summoned his Wazīr and the Wazīr came. He asked "why are the jackals howling?" The Wazīr answered, "because they are cold and hungry, Your Highness." Tāhir Khān said "fill two sacks of grain from my house, and give them to the jackals. And take two or three lengths of cloth, take them to a tailor, have clothes made, and give these too to the jackals." The Wazīr took the grain and clothes to his own house and kept them for his own use.

Again Tāhir Khān heard the cries of the jackals. He asked his Wazīr, "why are they howling now?" The Wazīr answered, "they are calling down blessings on Your Honour's head."

Kai pirā dē bād Islām Khān thea. Islām Khān di ikk dhi Bibi Bagghi hai, jai Ghāzi Khān nāl laṛāi karkē, mulk āpnē kābū vich āndā. Pichhē Gāman Sachchā, jō Wazīr hā Ghāzi Khān dā, sulā karāi, tē laṛāi bas thigai. Islām Khān dē aulād vichō Tāhir Khān vi thea, jin dē chār puttar, jin dē waqt Saltanat barbād thigai. I zamānē vich Bakhshan Khān jō chēkiri aulād Nāharā dē vichō hā, Tahsil dā Jamadār rahgeā. O margeā, tē hū di randar zāl Ghu'ām Fātima ajj tai maujūd hai, tē Sarkār kanū atth rūpiyē sālā di māfi khāndi hai.

NOTE.—Tāhir Khān Sakhi was ruler in the time of Nādir Shāh. He was son of Muhammad Maqbūl Khān Nāhar.

Several generations after came Islām Khān, who had one daughter Bibi Bagghi. She fought with Ghāzi Khān, and brought the country under her sway. Afterwards Ghāzi Khān's Wazīr, Gāman the True, brought about peace, and the war came to an end. Islām Khān's family included one Tāhir Khān, who had four sons, in whose time the sovereignty of the Nāhars was swept away. The last of the Nāhars was Bakhshan Khān, Jamadār of chaprāsis in the Alipūr Tahsil, whose widow Ghulām Fāima is still alive, and has a revenue-free grant of Rs. 8 per annum.

NOTE.—This account of the Nāhars of Sītpūr is partly translated, partly abbreviated from a Persian document in the possession of the old woman mentioned in the concluding sentence. The court chronicler does not include the story of Tāhir Khān Sakhī, the most famous of all Muzaffargarh tales, which has already appeared in print several times. However, it has never appeared in the tongue in which it is commonly told, so no apologies are necessary.

STORY No. 25.

THE DEVOTED LOVERS.

Jhang dē zillē dē vich, kai shahr dē vich, jaī dā nām yād nahī, ē gālḥ zabānī vaddē mōtbir dī sunnī hai, ki hikk tālib ilm musāfir dī rōtī ikk zamīdār dē ghar bannī hōī hai-i. Hū tālib kū zamīdār dī dhī dē nāl dādhi mohabbat paida thigai. Kitnē dīhārē kanū pichhē jō lōkā vich hull pal gai; tō jatt hū tālib kū ghar āwan kanū hattak dittā. Hū dī chūhir

*Farāk = separation.

†Taddi = date-palm matting, taddi dē naksh = unable to rise.

‡Khatm Qurān = the whole Qurān. The whole of the Qurān is or should be read at the grave after a funeral.

H. A. ROSE.

hū dard *farāk vichōrē dē ēhija bimār kitā, ki vēndē vēncē varhē dē andar lā ilāj thikē, †taddi dē naksh thigai. Gham dē mārē, jō koi tarah mūh yār dā dēkhā mā kū akheus, Amma bibī māi hun marwālī hun, chhēkar bākī mēdē uttē ‡khatm Qurān dē parhā. Mā ūdī ūda akhan mannkē, sabhrē tālibā kū saddkē khatm parhwāeus. Āpnē yār kū āyā nā dēkhkē, dādhi mūjhi thigai, vatt chāra kitūs, akheus, Ammā bī-i, sārē lōk parhwālē āyē hin, ikk fu'āna shakhs nahī āyā, hun badnāmī dī dādhi ham, jō tau hū kū nahī saddeā. Lōg chā akhsin. Hun vanj, hūkū sadd ghinnā. Mā ūdī gai hūkū sadd ghinnā. Rōtī khāwan wāstē sārē lōg katār badh baiṭhē, har kai dē hatth dhuonhe, magar apnē yār dē hatth ō bimār āp uthikē āp dhuonis, atē ēk bēā dē akkh vich akkh dēhdē rahē. Jehrē vēlē pānī purā thigēā, dōhē dhattē zamī tē, jān kai nā hai; aur har dunālē kū dhanwākē hikkō jā hikkō kabar vich pūjjonhe.

STORY No. 26.

KHŌṬA, THE ROBBER.

Khōṭa, zāt dā Suhāl, bāhanwālā alākē Gurmānī dē vich, vēlē §Khān dē vaddā bahādur chōr thī guzarā. *§i.e., Abdus-Samād, Hākim of Dera Dīn Panāh when Bahāwal Khān the Great was in Bahāwalpūr.* Tarif hū dē zōr dī bahū mashūr hē, ējihā tikhā hā, jō dādhi changī ghōrī drukdī hūī, hū kū nā mildī hai. Hikk dīhārē Abdus Samād Khān dē ghar vich rāt kū pāhrē vichō langkē andar Khās koṭhī samman

wālī vich vanj chippeā. Jhaṭ kan pichhē, Paṭhānī zāl Khān dī kū bānhē ānkē sawācā; Paṭhānī kaprē lahākē suttī. Khān ghar koi nā hā. Paṭhānī dādhi sonhī hai, Khōṭa hī kū suttā dēkhkē dil vich bē-imān thīwan

* Mukālā = mūḥ kālā.

laggā. Dil āpnē vich ganneus, ē kamm changā nahī: ē *mukālā nā kar; hikk gharī dī tānat hai; atē dunyā sōnē dī chāh. Akhīr jitnā chā saggeā, kamar nāl lāeus, bhajj peā. Bāharō pāhrā trimatī dā hā, unhē dīṭhā—Dhār! Dhār! Chōr! Chōr! dā shōr machādittā. Unhā kanū bāharō dō pāhrā mardā dē hai-in, pakaran kitē bhī ṭiār thigāē. Khōṭa zōr lākar kilē tē chaṛhgeā, trapp mārē, sowārī kanū zōr nāl nikal geā.

STORY No. 25.

THE DEVOTED LOVERS.

In the Jhang District, in a town of which I have forgotten the name, I heard from a reliable source the following story. A travelling student used to get his food at a peasant's house, and fell in love with the peasant's daughter. After a while this became generally known, and the peasant forbade him the house. From the anguish of separation, the girl pined away, and within a year was unable to rise. Grief-stricken, and desirous of finding some way of seeing her lover's face, she said to her mother, "Mother dear, I am on the point of death, now for the last time have the whole of the Qurān read over me." Her mother did as she wished, and sending for all the students, had the Qurān read through. But not seeing her lover, the maid again became sorrowful, and devised another plan. She said, "Mother dear, all the readers have come but one, you know whom I mean, I am put to shame because you have not sent for him. People will talk, please go and send for him." Her mother went and summoned him.

All the people sat down in a line to eat, and they washed the hands of all; but the sick girl herself got up and washed her lover's hands, and they looked into each other's eyes. When the water was finished both fell to the ground lifeless. They removed the bodies of both and buried them together in the same grave.

STORY No. 26.

KHŌTA, THE ROBBER.

Khōta, a Subāl by caste, who dwelt in the neighbourhood of Gūr-mānī in the time of Abdul Samād Khān, was a celebrated robber. He was famous for his strength, and so fleet of foot that a good horse could not catch him. One day he got through the guards of Abdul Samād Khān's house at night, entered the house and hid himself in the bed-chamber. In a little while the maids brought the Khān's Pathān wife and helped her to retire; the Pathānī undressed and went to sleep. The Khān was not at home, and she was very beautiful. Khōta seeing her asleep, was tempted in his heart; but his conscience warned him that it would not be right. "Do not do this shameful thing, it is a moment's wickedness; what you want is gold." At length he wrapped round his waist all he could carry, and made off. The guard of women outside saw him and raised the alarm, "Help! Help! Thief! Thief!" Beyond them were two guards of men, and they made ready to seize him, but Khōta exerting his strength, scaled the fort, leaped down, and by main force escaped from the horsemen.

STORY No. 27.

THE KĪRĀR AND THE JATT.

*Paich kaṭṭhē thikē salāh kīti, Mussalmān masitā banāvenden, assā
 †Musical stringed instruments, rebecks.
 vi hikk duaira banāvan, jindē vich Sārī kū yād
 karūhā. Duaira tiār kītonhe, vich huṇ dē kaṭṭhē
 thikē, †dukār, †wazirē, †chēuē, vajjākar iho bajjan
 gāwan lagge—

Dewa tāran āyā hē, sunō mēdē sādho,
 Dēwā tāran āyē ! O Bhāī Rāmā,
 Dēwā tāran āyē !

Gāwan [gā'an] jā dē uttē bēpārī bāhar dā āgēā. Bajjan vēndē kītonhe,
 ū kanū aggh† bhā har shai dā puchhan laggē. Jehrī shai kū dādā aggh
 hā, ū shai dē mull ghinnan kītē bhajj paē; jehrē vēlē kharīd kar kharē,
 kai pāṣ chitṭhī āgēi, jō kharīd nā karnī, aggh truṭṭ geā. Rōncē
 duairē vich gaē gal vich kaprē pākē, āpnē thakkar dē aggē ihō bhajjan
 gāwan laggē—

Dēwā gālan āyē ! O Bhāī Sādho
 Dēwā gālan āyē !

Jehrē vēlē bapār vichḍ ghātā paigeonhe, Jattā dā hisāb yād ayonhe.
 Jatt kū pakkarkē, bandī kharā kaḍḍhē Jatt nāl hisāb karan laggē.
 Akheonhe, sun, Šbēli, takkā tēl wālā tē takkē
 dā tēl; anē dā bū-wālā tēl, tē anā tēl dā; anā
 dāl wālā, anē dā dāl, atē anā dāl wālā; dū
 ānē dā sābon, atē dū anē sābon wālē; takkē dē
 ||mēshak, takka mēshak wālā; paisē di ||mittī tē
 paisa mittī wālā; bārḥā anē dā **bōchan, tē bārḥā
 anē bōchan wālā; atṭh anē dā ††chōla ††hulwān
 dā, atē atṭh anē chōlē wālē; dō rupiyē dā ghagghrā,
 atē dō rupiyē ghagghrē wālē; dīḍh rupiyē dā
 patṭkā tē dīḍh rupiyā patṭkē wālā; Rupiyē dā
 kurtā tē rupiyā kurtē wālā; chār rupiyē dē
 lungī, tē chār rupiyē lungī wālē; dō pāyā dānē
 Jatti ŠŠnītē; panj pāyā dānā rāhak ghinn geā. Jumla kītā, unattrī rupiyē
 rōk, atē bōra dānē dā, jindē pichchhō viāj, sūd ||chilkānē nāl, sattu rupiyē
 rōk tē chhattī dānē dīthēē. Jatt kanū isṭāmplīkhwā-ghiddus. Jehrē vēlē
 bār dā vēlā āyā, sārī bār ||gaddh tē iaddakē, ghar āpnā chā geā. Jattkū
 ākheus, Āwī tē hisāb samajh vanjī. Jehrē vēlē Jatt geā hūkū āget nīl,
 kapāh dēkar, bākī rōkrē panjāh rupiyē atē dānā
 āpnī ***jhōlī tē bharaī kaḍḍhkar, bākī dānā chhī
 chauthā Jatt dē nām bākī likheonis.

ŠBēli=friend.
 ||Mēshak = kind of soap,
 used especially by women.
 ||Mi ti—Multānī mittī—
 saponaceous earth, used
 as soap by Jatts.
 **Bōchan—the kind of
 shawl a woman wears over
 her head.
 ††Chōla=bodice.
 ††Hulwān = red cloth
 worn by Jatt woman.
 ŠŠNē=take away.

||Gaddh=donkey mares.
 ***jhōlī = tail of shirt
 used as a receptacle for
 corn, etc.

†At the Educational Conference of 1909, when Punjābī for the Punjābīs was on the
 tapis, an Inspector of Schools to prove how impossible it was to fix on one mother tongue
 said he could give a word used in the Punjāb which no other Punjābī present would know.
 It was aggh, price, and sure enough, I, an old inhabitant of the Indus riverain, was the only
 other man there who had heard the word.—A. O'BRIEN.

||Chilkānā is "a deduction of from ½ to 1 anna per rupee made on a loan in addition to
 the interest. A man borrowing 100 rupees would only get Rs. 93-12-0, the difference
 Rs. 6-4-0 is chilkānā, while interest is paid on Rs. 100."—Jukes, Western Punjabi Dictionary,
 page 127.

STORY No. 27.

THE KIRĀR AND THE JATT.

[This skit on the ways of the Hindu money-lender, or *Kirār* as he is called in the South-West Punjab, is the synopsis of a play performed by bands of strolling players *Mirāsīs*, as a rule. I have seen it twice, and it is much appreciated by the Muhammadan peasantry for whose amusement it is intended.]

The elders of the *Hindās* assembled and took counsel: and said "The Muhammadans build mosques; let us also build a temple in which we may worship God." They made a temple ready, and assembled there, and had rebecks and other stringed instruments struck, and began to sing this hymn of praise—

God has come to pay us ! hear, my holy brethren,
God has come to pay us ! O brother Rām,
God has come to pay us.

A trader from a distance came to the place where they were singing. They stopped the music, and asked the price and rate of everything, and hastened to buy the dearest goods. After the transaction was over a letter arrived saying "Don't buy; the rates have gone down." Weeping, and with *cloths round their necks, they entered the temple and began to sing this hymn before their priest—

God has come to ruin us !
O ! Holy brethren !
God has come to ruin us.

Now, as they had suffered loss in trade, they took thought of their accounts with the Jatts. They got hold of a Jatt, brought out ledger and day book, and began to go through his account. "Listen friend, a ha'porth of oil, and oil a ha'penny; a penn'orth of sweet oil, and sweet oil a penny; a penn'orth o' dāl, and dāl a penny, and a penny for dāl; two penn'orth o' soap and tuppence for soap; a ha'porth of scented soap, scented soap a ha'penny; a pice for Multānī earth, earth a pice; twelve annas for a shawl, a shawl twelve annas; eight annas for a red bodice, the bodice, eight annas; two rupees for a petticoat, a petticoat two rupees; one eight for a puggree, the puggree one eight; a rupee for a shirt, and the shirt a rupee; four rupees for a lungi, a lungi four rupees; two measures of grain your wife had, and five measures the farm hand took." He added up the total, twenty-nine rupees cash, and one sack of grain; with interest and profits and additions, seventy rupees cash, and a double sack of grain. He got a bond written by the Jatt. When harvest time came, he loaded all the harvest on donkeys, and carried it to his own house. To the Jatt he said, "Come and make up your account." When the Jatt went, after giving him a receipt for his indigo and cotton, he recorded as balance due, cash fifty rupees, and corn, after turning out what was in the tail of his shirt, one and a half sacks.

| | <i>Local</i> | <i>measures.</i> |
|------------|--------------|---------------------|
| One p-rōpī | = | 1½ seers. |
| One tōpa | = | 4 seers. |
| 16 parōpīs | = | 1 pī. |
| 4 pīs | = | 1 chauth (quarter). |
| 4 chauths | = | 1 bōra (sack). |
| 8 chauths | = | 1 chhattī. |
| 16 chauths | = | 1 patth. |

STORY No. 28.

WHOM GOD FEARS.

Jatt ākheā chāukidār kū, jehrē vēlē taikū āndā dēdhē har, asākū iwē darran āndē, jiwē nāhar kanū bakkī dardī hē, sādi jān tē *kandēr charh vēndī hē. Taikū vi chāukidārā kai kanū darr āndē? Chāukidār ākheā, maī lambardār kanū dardā atē lambardār vatt zaildār kanū dardē, zaildār vatt tahsil-dār kanū dardē, tahsildār sāhib zillēwalē kanū dardē, sāhib zillā Commissioner kanū dardē, Commissioner Lāt Sāhib kanū dardē, Lāt Sāhib Bādshāh kanū dardē. Bādshāh kanū puchhonhe tū vi kai kanū dardē? Bādshāh ākheā maī Khudā Sāī kanū dardā. Khudā Sāī kanū puchhonhe, tū vi kai kanū dardē? Khudā Sāī ākheā maikū vatt Patwārī kanū dardē. Mēdē †sat dā bānrā kitābī hōndē, atē Patwārī lōkā kū farōb nāl bēi jā dassēndē, jō

*Kandēr = abject terror, standing up of hair.

†Sat = truth, reality fact. har dīhārē mukadmē kharē thindē.

STORY No. 28.

WHOM GOD FEARS.

A Jatt said to a chaukidār, when I see you coming I am as much afraid as a she-goat is of a wolf. The hair on my body stands on end. O chaukidār, are you afraid of anybody? The chaukidār said, I am afraid of the Lambardār; the Lambardār fears the Zaildār, the Zaildār the Tahsildār, the Tahsildār the Deputy Commissioner, the Deputy Commissioner, the Commissioner, the Commissioner the Governor, the Governor the King. They asked the King, "Do you fear any one?" The King said, "I fear God." They asked God, "Do you fear any one?" God said, "I fear the Paṭwārī. My true boundaries are in one place and the Paṭwārī deceives people and shews them another, so that every day cases arise."

STORY No. 29.

THE DEVIL ASLEEP.

Shaitān kŭ kai jane jangal vich suttā dīṭṭhā. Shaitān kŭ ākheus, tŭ jangal ich suttā peā, tēdā kamm vassŭ tē hē, kehikŭ shōr ghattāwan, kehikŭ khūn karāwan; tŭ jangal vich pai theā. Shaitān ākheā mēdē dŭ puttar thī pāin; mēdi jān kamm kār kanŭ chuṭṭi pai hē. Ū jane puchhā, kehrē kehrē puttar hinn tēdē? Shaitān ākheā, hikk vakīl, tē hikk paṭwārī. Bēā, vatt vaddh phal pai-n, putṭē wālē thī pai-n. Paṭwārī dē aulād arzi navīs hinn, atē vakīlē dē aulād ajant hinn. Thēā *zaunkī waḍḍā hā.

*Zaunkī = (from Persian Zauq, delight, enjoyment) one who enjoys himself.

STORY No. 30.

ANOTHER STORY AGAINST A PAṬWĀRĪ.

Hikk dīhārē Jatt ikk tōtē zamī dē vich hal peā vahāndā hā : zamī vichō awāz āyi, Miā Jattā, tŭ dukhī nā thī, hī vandē vich hal nā vahā, aslŭ rarh dā kamm chhōrdē, itthāhī i jāl hēth kabr chā banā, taikŭ dādhī khaṭṭi thīsī. Jatt ō āla sunkē, hal vaddhā dīt-tus, tē jāl hēth kabr banākē, mujāwar ban baithā. Sāl tai koi †khaṭṭi nā ayī, bāl bachhē bi bhukkh kanŭ khurāb thē-ē, āp vī karzāi thigeā. Bēē sāl vall hī zamī kŭ pānī lākē, atē hal vahāwan shurū kitus. Vatt ōhī āwāz āyi—Miā Jattā, mēdā ākhan nā manniō. Jatt kŭ kāwar laggī, ūhī jā zamī kŭ jehri jā kanŭ, āla āndā hā, ū jā paṭteus, vichō kōpri nikalāyi, kōpri kanŭ puchheus, tū kai bhālē dī kōpri hē, mēdā khānā khurāb kardittē, tē ujār dittē. Kōpri bōlī; Maī paṭwārī dī kōpri hā, jinde sāl dē jhuggē sunj kītē hain, mōē hōē hikk taikŭ sunjē kītam, kyā thīpēa?

†Khaṭṭi—profit, produce.
Mujāwar—attendant at a shrine.

STORY No. 29.

THE DEVIL ASLEEP.

Some one saw the devil asleep in a jungle. He said to the devil, "You asleep in the jungle! Why, your work is in the abodes of men, stirring up strife, and getting blood spilt; and you in the jungle." The devil replied, "I have got two sons and do no work myself now." The other asked who his sons were. The devil answered, "The pleader and the paṭwārī: and moreover they have multiplied and increased and are fathers. The paṭwārīs' children are the petition-writers and the pleaders' children are the touts. I'm a great holiday-maker now."

STORY No. 30.

ANOTHER STORY AGAINST A PAṬWĀRĪ.

One day a Jatt was ploughing a piece of land, when a voice came from the ground "My dear Jatt, don't take so much pains; don't plough here, give up cultivating, *make a shrine under this jāl tree, you will obtain great profit." The Jatt, hearing this voice gave up ploughing; and, *making a shrine under the jāl tree, became its attendant. A year afterwards, he had had no profit, his children were hungry, and he was in debt. Next year he watered his land again and began to plough. Again that voice came "My dear Jatt, you are not doing what I told you." The Jatt got angry, and he dug up the place whence the voice proceeded. A skull was unearthed. He asked the skull, "Are you the skull of an honest man? You have spoiled and ruined my livelihood." The skull answered, "I am the skull of a paṭwārī: while alive I ruined hundreds of homes, since I died I have ruined only yours, what's that to make a fuss about."

*Kabr chā banā. The expression implies build something from which it might be inferred that a grave was underneath.

NOTE.—Mr. Grey, now Colonel Grey, C.S.I., was carried off in 1868. At that time the office and authority of the Kasrāni Tumandār, a minor, were practically usurped by Kaura Khān, Mukaddam of Tibbi. The murderer was Kaura Khān's son, and hence the importance of the case. I do not vouch for the accuracy of all the details, but the story is given as it was related to me.

STORY No. 31.

THE ABDUCTION OF LIEUTENANT GREY.

Khair Shāh kũ Jahāngir Khān nē bandūk nāl Mauzē Rōra Tahsil

*Now Tahsil Sangar. Until the separation of the North-West Frontier Province, the boundary between the districts of Dera Ismail Khān and Dera Ghāzi Khān ran considerably south of Vahōa, nearly opposite Leiah.

†Really Yazid, the sixth Khalifa, under whom Imām Husain and his sons perished at Karbala.

Kulāchi* dē vich mārēā Yākūb Khān Kasrānī dē khūhuttē. Muharram dē satwē qihārē hā, shahādāt kanū trāi qihārē pahilē; Khair Shāh kũ Jahāngir Khān ākheā, Julō, daryā vich dhāuq. Khair Shāh ākheā, ajj khushī dā din nahī, asādē vaḍḍē hī qihārē tassē hāin. Yaziz† nē unhā dā pānī band kī ā hā, assā nihsē dhāndē. "Julde tē jul, dhā nā, maī tufak marēndā." Khair Shāh ākheā, tū maikū marēndē, taikū Khudā Yaziz bannē, taikū lōk lānat karēsīn, maī Sāvvaḍ ā, maikū shahādāt milsi. Vall Jahāngir Khān bandūk sāmne karkē, ghōrā charbaḍittā, chhara

Khair Shāh dē hā dē vich laggā, pār nikalā. Khair Shāh dhai peā. Jahāngir Khān nē ākheā, ki āp tufak chikkan laggā, takdīran laggī. Hū dē piā ākheā, ki panj sau rupiyē dēō, maī dawa nahī karēndā. ō takdīran mōēā. Vall-dō Deputy Commissioner mukarrar thikē tabdīl thī gaē, tē vall

Grey Sāhib pichehē āyā. Lōk Khair Shāh kũ †shahid āhdē rahndē hann. Grey Sāhib puchchhan laggā, ki hū kũ shahīl kī āhdin, kivē shahīd hā-i? Muhammad Sādiq ikk thānadār hā, mukhbarī kī ki ē mārēā geā, tē hū dā khūn lukkeā geā. Sāhib nē ākheā, lukkeā geā! achchhā! maī i khūn dā sabūt karēsā. Sāhib nē uṭhī Dera Ismail Khān, tīārī kī. Dō bēriā tīār thīā. Hikk

vich charheā Gandapūr Kālū Khān tē Naurang Khān, Kulāchi dē rahnwā'ē. Rais admī hāin, aur nāl vi panjī aswār. Dūjī bēri vich Grey Sāhib charheā; atē hū dē nāl mēdā piū Mehr Shāh ā jā geā. Biggot Sāhib Naib Commissioner hā, hū kũ mēdē piū ākheā Grey Sāhib kũ mannā karō, vanjan nā dēō, tē vanjē samān nāl vanjē, ūwē nā vanjē, Kasrānī zarūr lar-sin. Itthū Biggot Sāhib nē Commissioner Sāhib kũ ākheā. Commissioner Sāhib nē Mehr Shāh kũ saddeā, Mehr Shāh nē hikū bi ākheā, ki Kasrānī bhirsin. Grey Sāhib nē gālī nā mannī. Mehr Shāh kũ ākheā, ki tū nāl jul mēdē. Mehr Shāh ākheā ki maī khushkī rāh nāl āsā, utth tē charhkē. Iū Dērē Fattēh Khān lahē, maī vi Dērē Fattēh Khān āsā. Hunālā hā, Sāwan dā daryā hā, zōr tughianī dā hā, Kālū Khān di bēri jittē fauj charhī hōī hā, ō bēri Leiah dē pattan di ubhār kandhī kũ vanj laggī. Sāhib wālī bēri vanj laggī dilāhī kandhī Panj Girain dē; daryā vich āgeā. Sāhib ghōrē tē aswār theā, Mirza Sarishtadār nāl hāis, khānsāwā nāl, chuprāssī nāl. Sāhib Azīm di vastī āyā, utthē Haidar Shāh, buḍḍhā jihā, chācha Mehr Shāh dā, maujūd hā. Bēē chōbar maujūd hann, Said Ali, tē Dallan Shāh, tē Nawāz Ali. Grey Sāhib ākheā ki madad dēō, Mehr Shāh kitthē?

‡Hōsi, āvēsi: note the idiomatic force of the future here.

Ākheōnhe, Mehr Shāh rāstē vich āndā peā
‡hōsi, āvēsi.

STORY No. 31.

THE ABDUCTION OF LIEUTENANT GREY.

Now Jahāngīr Khān shot Khair Shāh at the well of Yakub Khān the Kasrānī in Rora, Tahsil Kulāchī [District Dēra Ismaīl Khān].

It was the seventh day of the Muharram, three days before the martyrdom, and Jahāngīr Khān said to Khair Shāh, "Come, let us go and bathe in the river." Khair Shāh replied, "To-day is no day for pleasure; my ancestors thirsted on this very day, Yazid cut off their water, and I will not bathe." "Come along and bathe, or I will kill you with my gun." Khair Shāh said "If you kill me, God will make

Substitute "Judas" you a veritable Yazid, and men will curse you. to get the flavour of the I am a Sāyyad and a martyr's crown will be meaning. mine." Then Jahāngīr Khān raising his gun

pulled the trigger; the charge passed through Khair Shāh's heart and came out on the other side, and he fell.

Jahāngīr Khān said "Khair Shāh was about to fire the gun himself, and was killed by accident."

Khair Shāh's father said "Pay five hundred rupees and I make no claim; he died by an accident."

Then two Deputy Commissioners were appointed and transferred, and then Grey Sāhib came after them.

People used to call Khair Shāh a martyr, and Grey Sāhib asked, "Why do they call him a martyr? How was he a martyr?" Muhammad Sādiq, a Thānadār, gave information how Khair Shāh was killed and the murder hushed up. "Hushed up!" said Grey Sāhib; "Very well; I will clear up this murder."

The Sāhib made preparations at Dēra Ismaīl Khān. Two boats were got ready; in one of them were Kālū Khān and Naurang Khān, Gandapūr Pathāns of Kulāchī. They were men of position and had with them a score or so of horsemen. Grey Sāhib was in the other boat; my father Mehr Shāh accompanied him. Beckett Sāhib was the Assistant Commissioner and my father said to him "Stop Grey Sāhib, don't let him go, or if he will go, then let him go after proper preparations and not like this. The Kasrānīs will certainly shew fight." Beckett Sāhib told the Commissioner, who sent for Mehr Shāh; and Mehr Shāh told him also that the Kasrānīs would fight; but Grey Sāhib paid no heed. He told Mehr Shāh to accompany him; but Mehr Shāh said he would go by land riding a camel and they would meet at Dēra Fattēh Khān.

It was the hot weather, a July river, and the stream was so strong that Kālū Khān's boat with the armed men was carried away to the Leiah Ferry on the east bank; while the Sāhib's boat was carried to Panj Girain on the west bank, with the river Indus between them. The Sāhib mounted his horse, accompanied by Mirza, the Sarishtadār, his servant, and his chaprāssīs; and came to Sāhib Azīm's hamlet, where he met old Haidar Shāh, uncle of Mehr Shāh, and some lads, Said Ali, Dallan Shāh, and Nawāz Ali. Grey Sāhib called on them for help and enquired about Mehr Shāh. They replied "Oh, Mehr Shāh must be on the road, he will arrive in due course."

Vall Sāhib Said Ali nāl tē bēē mardā nāl Yakūb wālē khūh tē geā. Sadwāeus Jahāngir Khān kŭ, Kaurē Khān kŭ jō Jahāngir Khān dā piū hā. Yakūb Khān tē Gāman Khān aggē tē khūh tē maujūd hann, utthē bahndē hann. Sāhib āpnē sipāhi *orderiy* kŭ ākheus, ki Jahāngir Khān pāhrā dē talle bilāō. Ikŭ pāhrā dittonhe khabar paigei ki chhē viā bandūk Kasrāni diā Mir Bāz dē nāl āgae Sāhib dē sir tē. Grey Sāhib kuchh takra thīwan laggā, tumancha mārān laggā. Yakūb Khān Sāhib dē bāzū khēncheus, tumancha khass ghiddonhe Sāhib kanŭ, Sāhib kŭ pakkār ghiddonhe. Chhōṭē jehe taṭṭū uttē Sāhib kŭ chaṛhaeonhe, Sāhib dē ghōṛē te āpi sawār thī gae : ākheonhe Sāhib kŭ, ki hun tŭ kaidi hai saḍā.

Hŭ vėlē maī maujūd koi nāhim, piū mēdā maujūd koi nahī, mēdā sōtr maujūd hā, takrā theā, Sāhib kŭ ākheā, ki hukm dēō tē maī unhā dē nāl larā. Sāhib ākheā, Dallan Shāh, haṭṭ vanj ; tŭ larē, assā dohā marsŭ, tŭ fasād nā ghatt. Bēē sab kujh bhajj paē balwa dekhkē, sabhē drukk paē.

Sāhib kŭ ghinn āē Tibbi Kasrāni wālī dē vich. Hikalla Sāhib hā, jāchār, bēwass. Hī kŭ ghinn gae Bāti dē andar rōh dē vich. Mirza Sarishtadār jō drukkda hā, Sāhib kŭ chhōrkē, mēdē piū kŭ itṭila di, ki Sāhib kŭ chhē viā sawār ghinn gae. Ēhā Tōdā *Dastī Babbī dē vichō

*Dastī = Baloch tribe.

patṭheā, basti jō Mehr Shāh dē Murid hann, utthē Mehr Shāh madad ghinnan wāste tur peā. Phir Nūr Muhammad Khitrān Vahōa kanŭ ākar, sawār dē nāl Bāti dē aggō vall āyā. Pichchhō mēdā piū geā, hŭ dē nāl koi chhē viā jawān, trīh chālhi sowār, bēē piādē. Maī vi khabar pākar, Leiah kanŭ daryā kŭ tarkē, ghōṛē par chaṛhā āpnē piū kŭ vanj mileum.

Mēdē piū bandūk māri ; nā laggi kahi kŭ, hawāi māreus, unhā kŭ darāwān wāstē. Unhanne bi bandūk mārei hawāi. Vall maī jō vanj mileum Grey Sāhib kŭ chōṛdittonhe. Grey Sāhib hikk rāt hikk dīhāre unhā dē nāl rahgeā, atē pēshī vėlē unhā chhōṛ dīttā. Sāhib piāda āyē, utṭh dē uttē mēdē piū dē pichchhē sawār theā. Hī kŭ chaṛhākē, mēdē piū Vahōa, jō atṭh kōh pānd ē, ghinn āyā. Dūjhē din, Commissioner Sāhib āyā, Grey Sāhib Mehr Shāh kŭ mohr labā dītti, ki tū vanj, Kaurē dā sir ya kapp ghinnāō, ya hŭkŭ baddh ghinnāō. Itthŭ jō chaṛheus assā, piū mēdā, maī Mangrōthē vich geōse. Itthŭ assā Darvēsh Bozdār kŭ patṭheā, Āshē Khān kŭ ghinnā. Piū mēdē bandūk shāhi dītti, jō chhē sau rūpiyē di kimat hai, Āshē Khān Bozdār kŭ dītti, ki tŭ ā, kāi salāh kar, madad dē, tē Kaurā Khān Kasrāni baddhŭ, tē jehra inām chahiye tā ākh, maī likhēsā, maikŭ ikhtiyār ē, Sāhib nē maikŭ mohr labā dītti ē.

Sandeman Sāhib vi lammē Dērō vichō tār pākar Mangrōthē āyā. Nawāb Jamāl Khān Leghārī vi āyā Mangrōthē dē vich. Satt sau aswār nāl Nūr Ahmad Leghārī, jō Dīn Muhammad dē piū hai, ō vi āyē, traī ghōṛē rās'tē vich phassgae, margae, kiŭ jō Leghārī nē sunniē ki mūrshid sādē baddhē ghiddonhe. Sandeman Sāhib mēdē piū kŭ ākheā, tŭ bah, tŭ āram kar, mehmāni dītti, dumbē patṭheonhis dhēd sādī khātir kiṭi. Ākheā ki hun mēdē ilāō vich āgae Kasrāni, tŭ ubāhāl nā kar, mēdē salāh nāl kar. Vall Jamāl Khān, Nūr Ahmad Khān, Lund, Khōsa, ēhā sabhē hamrāh kiṭā Sandeman Sāhib Mehr Shāh dē nāl. Satt sau ghōṛē Leghārī dē, atē satt sau piādē ; atē sādē hikk sau ādmi piādē tē aswār āpnē naukar nafar, bēli, bhrā Mehr Shāh, Dallan Shāh, maī, Said Ali Shāh. To asākŭ hukm dīttā Sandeman Sāhib, ki tusā vanjō Kaurē kŭ pakkārō. Drugg

Then the Sāhib with Said Ali and others came to Yaqūb's well, and summoned Jahāngir Khān and his father, Kaura Khān. Yakūb Khān and Gāman Khān were already at the well, they dwelt there. The Sāhib commanded his orderlies to take Jahāngir Khān into custody. They had no sooner done so than word arrived that six score Kasrānī guns under Mir Bāz had come to attack the Sāhib. Grey Sāhib showed fight and was about to fire his pistol when Yakūb Khān seized his arm and wrenched the pistol from him. They seized the Sāhib and mounted him on a wretched pony; they took the Sāhib's horse for their own use, and said, "now you are *our* prisoner."

I was not then present, nor my father; but my cousin was there. He shewed fight and said to the Sāhib "Give the order and I will fight them." The Sāhib replied "Dallan Shāh, stand aside; if you fight we shall both lose our lives; do not provoke a row." All the others had run on seeing the trouble.

They took the Sāhib, alone and helpless, to Tibbī Kasrānī, then they took him to Bātī in the hills. Mirza the Sarishtādār who had run away, sent word to my father that six score horsemen had carried off the Sāhib. He sent Tōda the Dastī from Babbī, a hamlet where Mehr Shāh's disciples dwelt, and Mehr Shāh went there for assistance. Then Nūr Muhammad Khitrān coming from Vahōa with horsemen surrounded Bātī. My father arrived afterwards with six score fighting men, thirty or forty mounted, the rest on foot. I too heard the news at Leiah, crossed the river, mounted, and joined my father.

My father fired his gun; he hit nobody, for he fired into the air to frighten them. They also fired into the air. Then when I went and consulted with them they released Grey Sāhib. He had spent a day and a night with them, and they released him in the afternoon. The Sāhib arrived on foot, and mounted a camel behind my father, who took him to Vahōa, eight miles away. The next day the Commissioner arrived. Grey Sāhib entrusted his seal to Mehr Shāh, saying "Go and either cut off Kaura's head or bring him in fetters." When he set out from there, my father and I went to Mangrōtha. There we sent word to Darvōsh the Bozdār to bring Āsha Khān. My father gave Āsha Khān a royal gun worth six hundred rupees and said, "Come, make some plan, that we may capture Kaura Khān the Kasrānī. You have only to say what reward you want. I will write an order, I am empowered, the Sāhib has given me his seal."

Sandeman Sāhib, who had received a telegram at Dera Ghāzi Khān, came to Mangrotha from the Southern Dēra; and Nawāb Jamāl Khān the Leghārī came. With him was Nūr Ahmad the Leghārī, father of Dīn Muhammad*, with seven hundred horsemen.

*The late acting Tuman-dār.

Three horses foundered on the road, for the Leghārīs had heard that their priests had been carried off as prisoners. Sandeman Sāhib told my father to sit down and rest; he showed us hospitality, and sent fat-tailed sheep, and made much of us. Said he "Now the Kasrānīs have come into my district, do not be in a hurry, consult with me." Then Sandeman Sāhib sent Jamāl Khān, Nūr Ahmad Khān, the Lunds, the Ktōsas, all of them with Mehr Shāh, seven hundred Leghārī horse, and seven hundred foot; and our hundred men, horse and foot, servants, followers, labourers, brothers, Mehr Shāh, Dallan Shāh, I, Said Ali Shāh. And Sandeman Sāhib ordered us to go and arrest Kaura. We went and camped in the Drugg Pass. The Government

dē darre dē uttē vanj tikeose, phir sursād sakū Sarkār ditta, attā, dāna, pahārū. Gharīb parwar, chaudā sau ghōrē, pandra sau piādē jama thigāe—Bozdār, Leghārī, Khōsa, Lund, assā, Ustrāna, Khitrān jamaia jumla. Jamāl Khān nē chār admī patthēā, ki Kaurē Khān dā sir kapp ghinnāo, Malang, Bahār, Jana, tē hikk Hajjāni, murīdē sādē. Chhewā dīn vall āyē, ākheonhe, ki assā dādhi kōshish kitti, Kaura Mūsa Khēl vich gea, Paind Khān dē kilē kōt dē vich hā, burj dē uttē bāithā hā, aukhi jā hē, assā chāh nihssē sakdē, sau bandūk unhā dē kōl hann, assā chār jawān kuchh nihssē kar sakdē.

Kaurē Khān dē manshā ēhō hā, jo maī Kābul vanjā. Phir dūjhē dīhārē assā sabbhē Mūsa Khēl dē vich pandhrā kōh aggō thīkar, intā dā pāni vanj band kiā. Vall Paind Khān dā vakīl āyā, jē Sirkār hīkū chhōrē, kasūr māf karē, maī dēsā; nā, tō Sirkār dā ikhtiyār ē, mārān marijan dē sawā, maī nā dēsā.

Jamāl Khān, Mehr Shāh. Fazl Kasrāni, ihā salāh kitose, ki assā sabbhē arz karēsū Sāhib kū, ki hīkū phāhī nā dē, na marēsī, kaid jehē thōlē wālī karē, karēsī. Pichchhē Kaura Khān lāchār thikē āyā, pakkar ghinneose Kaurē kū, Yākūb kū atē Mir Bāz. Gāman Khān atē hū dē zāā atē bālā pahīlē pakkarīj gāē hann. Commissioner Sāhib nē Kaurē Khān kū trai sāl kaid kitā. Jahāngīr Khān kū trai sāl kaid kitā, tē undē hamrāhīā kū bī, undē jāgīr bī trai sāl zabt kitā; dhēr ālam kaid ki ā. Commissioner Sāhib ziāda kaid dēan chāhandā hā, Grey Sāhib unhā kū bachāeus, kiū jō asā lōk Kaurē dē nāl vaidā kitose. Tarkā Kaurē Khān dā Sirkār nē nilām kitā: maī dō ghōrē tē panj manjā ghiddeum. Hikk nilā ghōra nāmē Mabbūb maī chā ghiddeum; dādā chāngā ghōrā hā, chār sau rūpiyā dittum. Jō lōk Grey Sāhib kū madad nahi ditti, unhā dē uttē hazar bāra sau rūpiyā jarrimāna Sāhib nē kitā.

Sākū sabbhō khillat mili. Sākū dhai sau rupiyē khillat* mili.

*Khillat, really a robe of honour, and so any present given as a reward for public service. The value of a khillat is always stated.

Chhitthī bī mili, inām bī mili, nau hazār chhē sau panjaith *acre* māfī pichchhē mileā Mehr Shāh kū. Jadō Mehr Shāh margeā maikū dō suls mildē, maī thēka bharēndā triji samm dā.

Long after this story was taken down and translated, I was fortunate enough to meet Colonel Grey, who wrote the following note:—

This story agrees generally with the account quoted, from contemporary official records, in letters which my grandsons published under the title "Tales of our Grandfather" (Smith Elder, 1912).

But the story does scant justice to my friend and fellow-sportsman, S. Mihr Shāh, whom I had helped out of trouble in the hills that summer, as described in the above letters, and who repaid me in the autumn by his energy and his religious influence among Bilūchis. The vigour of the pursuit was due to him, as was the closing of the Kasrāni-Bozdār passes which ended the matter.

All this appears in my grandsons' book, and what was thought of Mihr Shāh's service is shown by the large revenue grant mentioned in the last paragraph of the story.

Of course there are errors and exaggerations. The murder was about a woman, though the Syads naturally ignore that. The account of happenings at Dera must be imaginary; the Commissioner and his Personal Assistant Beckett (Biggot) were at Sheikh Budīn and knew nothing: my plans for this, as for former surprises, I always of course kept to myself: I only summoned at the last moment such Gandapūr Chiefs as happened to be in Dera, and merely told them to follow my boat. My destination may have been guessed from my river route, but I certainly never told anyone, nor even saw Mihr Shāh in Dera then.

On landing I went, not to the Syads, but straight to Yākūb's well to effect the surprise. I could not afford even to await the Gandapūrs, whose boat I had seen an hour before, at dawn, rounding a bend some way behind me. It was then that their boatmen must have taken the wrong channel, where the swollen river divided on a submerged island—an accident for which no one was responsible.

gave us supplies, flour, corn, hill sheep and goats. Protector of the poor, fourteen hundred horse and fifteen hundred foot were assembled; Bozdārs, Leghārīs, Khōsas, Lunds, ourselves, Ustrānas, Khetrānis and all, Jamāl Khān sent four men, our disciples, Mahang, Bahār, Janna, and a Hajjani to cut off Kaura Khān's head. On the sixth day they returned and said "We have done our best, but Kaura has taken refuge with the Mūsa Khēl, he was in a tower of Paind Khān's Fort. It is a difficult place; we could not get up, there are a hundred guns with him, we four could do nothing."

Kaura Khān's intention was to go to Kābul. Then the next day we all went on fifteen kōs into the Mūsa Khēl country and cut off their water. Then Paind Khān's vakīl came and said "If the Government will let him go and forgive his fault, I will give him up. If not, Government has the power to do what it likes, but I will not give him up without slaying or being slain."

Jamāl Khān, Mehr Shāh, Fazl the Kasrāni, agreed among themselves to beg the Sāhib not to hang him or put him to death, only to imprison him for a short term. Then Kaura Khān came, in sore straits; we arrested him, and Yākūb and Mir Bāz. Gāman Khān and his wives and children had previously been captured. The Sāhib imprisoned Kaura Khān for three years; also Jahāngīr Khān and their companions; he also suspended their jāgīrs for three years; he imprisoned a great many men. The Commissioner wished to give longer terms of imprisonment, but because we had made a promise to Kaura, Grey Sāhib saved them. The Government sold Kaura's property by auction. I bought two horses and five milch-buffaloes. One horse I got, named Mahbūb, an iron grey, was a very good animal: I paid four hundred rupees for him. Those who had not helped Grey Sāhib were fined a thousand or twelve hundred rupees.

We were all given presents of honour. Our present was worth two hundred and fifty rupees. We were also given certificates and rewards. Mehr Shāh subsequently received 9,665 acres of land free from revenue. When Mehr Shāh died, I received two-thirds, I pay revenue on the other third.

* What is said (in two places) about cutting off Kaura's head is absurd; also about my influencing the Commissioner's judgment and sentence, passed later in the murder trial, on some promise of Mīr Shāh's! No promises were made to Kaura, except mine to leave him unmolested in the hills pending orders from Government. When the Bozdārs cut him off in front, and Mīr Shāh's pursuit was close behind, I offered as above. Kaura, who was manfully preparing for defence, gladly accepted and I sent my ring to Mīr Shāh with a message to stop the attack. He and the other notables came up to hold the *powwow*, and we left Kaura there and rode back to Vahōa.

Jahāngīr got a long term, as he deserved, but later I obtained Kaura's pardon in acknowledgment of my service in negotiations with Amīr Shēr Ali of Afghānistān. He was an old acquaintance; I thought his action somewhat excusable in a father; moreover, I considered that he had suffered severely in the sale of his property to pay the cost of the operations.

Happily Kaura was by no means ruined; Mr. P. N. Broadway, who was for 14 years District Superintendent of Police of Dera from 1877 to 1891, knew him as a well-to-do yeoman leading a retired life at Tibbī. Only a few of the headmen were punished, the Commissioner of course let off the rank and file. There were no *jāgīrs* to suspend; I cannot understand what the narrator refers to in saying so.

I may mention that I met my old regiment, the 1st Punjab Cavalry, at sundown, 40 miles from Dera, and the Punjab Rifles were not very far behind. Now the garrison could not have been warned earlier than 2 or 3 A.M. that day. Such, fifty years ago, was our grand Frontier Force—ready, ay ready,

[This story is really told of *Bālmik, who is worshipped by the sweepers. It is interesting to note how its has been attributed to a notorious local personage. As a matter of fact Saggal did not give up his career of crime, and was hanged only a few years ago.]

*See Pandit Hari Kishen Kaur's Punjab Census Report, 1911, page 131.

STORY No. 32.

SAGGAL, THE ROBBER, AND WHY HE MENDED HIS WAYS.

Dēra Ghāzī Khān dē zillē vich hikk jawān Saggal thī guzarē. Ejiha ki jaddā dā paida thea, chōri karan shurū kitus. Pichchhē tyakkā chōri karēndā rahgeā. I dōl karēndā hā, rāh dē uttē jangal dē vich rāt dīn luk bahndā. Jehrē kōi langā hā, Kirār ya Mussalmān, hū kū hakkal dēndā hā, ki kharō ittāhi, maī tusākū lutēndā. Pichchhē jehrē takrē jawān hunden drukke luk vēnden, jehrē hine o khar thinden lutij vēnden. Jo unhē kanē \$maḍḍī rupiyē yā kaprē sārē khass karāi, āve āpnē ghar ghinnvēndē, āpnē ālam kū dēndē. O dādhe Khush thindē han, ki dādhe

§Maḍḍī=property.

||Taḍ=resistance.

¶Not mār sutteā, because this is the imperfect, not the past. 'If any man happened to resist, he used to kill.'

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changē kaprē aur changē shai ān dēndē. Jehrē vēlē jawān ||taḍ karēndā hā, hū kū talwār nāl mār ¶sattēndā hā, maḍḍī ghinnvēndā ghar. Dō traī sāl ēhō kamm kitus, peā ki ittīfāq nāl fakir rāh dē uttē mileā. Fakir kū ākheus ki kharvanj, maikū maḍḍī, kaprē, paisē, takkē, dittivanj. Hū ākheā ki tū ūrtē ā. Jehrē vēlē āyā, Saggal kō ākheus, ki maī fakir ā maī kanū kai shai nahī ya gōdri chādē. Jawān kū fakir ākheus, ki tū kai kū dēndā? Maī āpnē ghar kū dēndā. Ākheus ki

vanj āpnē ghar puchchh, sabhāhi maī pakharij vanjā, tusā mēdē rallē jul dakhisō? O jawān āpnē ghar geā, fakir baiḥā rahgeā, ākheā ki tū phir ā. Pichchhē mā kanū puchchheus ki "Ammā ki sabhāhi maī dakhijā tū mēdā sangatī thīsē?" Mā ākheus, "Kiḥ ki maī taikū ahdā ki tū chōri vanj kar?" Vall geā puttar kanū puchchheus, jawāb milā "Maī ahdā ki tū maikū **pōrhiā karkē khāwal. Asā nihē juldē tēdē nāl." Pichchhē āpnī zāl kanū puchchheus ki tū sangatī thīsē? Zāl jawāb dittus ki "Otrā mōēā! shālā mārē! assā taikū ahdā chōri kar? Assā tēdē nāl nihē juldē."

Note these curses.

Oh jawān fakir kū vall āyā, fakir uwē baiḥā. Fakir ākheā, ††Hāl dē. ††Hāl dē. This story was from a Balūch speaking Multānī. Hū ākheā ki maikū sārē jawāb dittē, assā tēdē sangatī nihē thindā. Fakir ākheā bas, sab khāwan dē yār hann, aur hun jehrē vēlē dhakkī-jan dā nā ghiddē, har kai jawāb dittā. Tū galha nā thī, kamm chhōrdē, kōi faida nahī. Jawān siāna hā, fakir dē sāmne tōba kitus, ††zārī kitus, ki maī ē kamm nā karēsā.

††Zārī=vow.

STORY No. 32.

SAGGAL, THE ROBBER, AND WHY HE MENDED HIS WAYS.

In district Dēra Ghāzi Khān there was a man named Saggal who from his birth upwards was a thief. Later in life he was always thieving. He used to do as follows. Day and night he would remain hidden in the jungle near the road, and if any one came along, Hindū or Muhammadan, he would call out "Stop! I am going to rob you." Then any stalwart fellows would run away and conceal themselves; weaklings stopped there and were robbed. He took whatever they had, goods, cash, clothes, and took them to his house and gave them to his family. They were very pleased that he gave them good clothes and good things. Any man resisting he would kill with his sword, and take his property home. He went on like this for two or three years, when it so happened that he fell in with a holy man. He said to the holy man, "Stand and deliver your goods and clothes and pence." The latter said "Come here." When he came the holy man said to Saggal: "I am a holy man, you can get nothing from me except my patched garment." He asked the man "To whom do you give your spoils?" "I take them home, and feed my children and they are very pleased." He said "You go and ask your folk at home if you are caught to-morrow morning will they go to gaol with you?" The robber went home, the holy man stayed there and told him to return. The robber asked his mother "Mother, if I am gaoled in the morning will you go with me?" She replied "Why, do I tell you to go and commit thefts?" Then he went and asked his son and again met with a refusal "I keep telling you to feed me from the earnings of honest labour; I will not go with you." Then he asked his wife if she would go with him. She replied "May you die childless! Please God may you die! Do I tell you to thieve? I will not go with you."

*This meaning of jawāb is always interesting.
 "He got his answer."

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He returned to the holy man who was still there. The holy man told him to tell his story. He said "They all *refused, they will not come with me." The holy man said "Enough. Theirs is cupboard love, and now when you even speak of gaol every one rounds on you. Be not a fool; abandon this worthless life." The robber was wise and in the holy man's presence he acknowledged his sin and took a vow not to thieve again.



STORY No. 33.

THE THEFT.

Hikk dīhārē īwē hā ki rōti tikhē khakar suttē. Ghar wa'ē di trīmat ākheā, fulānē dā pīū, khūh tē vanj, dū rāhak ghinnā, kiūki dū mehmān suttē pāin, ki unhā dē ghōrē dū kharā, mat:ā koi dushman āwē, mehmān dē ghōrē ghinnvanjē. Jawān jawāb ditta, ki hun nimhi vēndā. Zāl puchchā "Kiū nihvē vēndē?" O ākheā ki rāt andhārī hē,* nam da mausim hē, mai nimhi vēndā.

Hī vēlē chōr undi gāh sundē pāin. Hikk unhē vichō siāna hā, hī ākheā, ki īwē karō, mehmān dē ghōrē nā chōrō, munāsib nahi, hun i jawān dē juggē kī lūō. Mausim hunāla hā, har koi bāhar suttē pāin. Pichchhē chōr gāē andar. Dū kōthē hāin, unhā vich pāē gāē. Jehri maḍḍi labhinhe sārē chātinhe,† sawar tai chā gāē. Pichchhē nje dīh thēā gharwālē Sardār Sāhib kī dāh ditta, sare hāi dittus ki īwē thēā. Sardār Sāhib hukm ditta, ki mai sabāhi sawēl āsā, unhē chōrā dē pairē kadḍh saṭṭē.

Sabāhi Sardār Sāhib charheā, mauqa tē āyā, uttāhi lathā, sārē bastiwālē jawānē kī saddāeus, sārē ikatṭhē ā thē.ē, phir puchh guchh kītus, koi patta nā laggā. Hī wāstē Sardār Sāhib hukm ditta, ki badmāsh lōg jama karō. Unhā kī ākheus, Tusā chōri kiti hai? Chōri dassō. Unhē ākheā, Assā koi badi nahi kiti. Panj badmāsh hāin, pichchhē unhē kī panj lakkrī dittus, sārē barābar. Hukm dittus, ki hun vanjō āpnē ghar; jindi lakkar savērē vaḍḍi thīsi, chōr uhō hai. Pichchē rāt har koi āpnē ghar suttē. Panjē jawānē vichō hikk chōr hā. Āpnē dil vich khīal kītus ki lakkar mēḍi savērē vaḍḍi thīsi. Pichchhē kuhārī chā āndus, kujh lakkar kapp ghiddus, phir suttē. Savērē Sardār Sāhib ākheā, ki chōr ehō ē, pakkarō. Binhē kī rukhsat kītus, hī kī kaid kītus.

STORY No. 33.

THE THEFT.

One day it so befell that they ate their food early and slept. The good wife said to her husband "O father of so and so go to the well, call two of the men, for have we not two guests sleeping here; make them stay near their horses lest an enemy come and steal them." The man replied "I will not go now." His wife asked "Why will not you go?" He replied "It is a dark night, the dew is falling, I will not go."

Now, even then, thieves were listening to their conversation. One of them was wise, he said "Let us do like this; leave the *guests' horses, it would not be fair to take them, let us loot this man's house." It was the hot weather, and every one was sleeping outside. They went in and whatever they found in the two rooms they carried off, down to a quilt. In the morning, when it was day, the good man laid a complaint before the †Sardār Sāhib, and told him the whole story. The Sardār ordered, "I will come in the morning; follow the tracks of the thieves."

*Note the sanctity of hospitality among Baluchis.

†i. e., the Tumsdār of his Tuman.

In the morning the Sardār Sāhib mounted, and came to the spot, and halted there. He summoned all the men living at the hamlet, and all came. Then he made enquiry, but found out nothing. Hence he ordered all bad characters to be assembled. He said to them "Did you commit the theft? Confess." They replied "We committed no theft." There were five bad characters. At last he gave them five sticks, all of the same length. He ordered them to go home and whoever had the longest stick in the morning would be the thief. That night every one slept in his own house. Now one of the five was the thief; and he thought in his heart that his stick would be the longest in the morning. He took a hatchet and cut off part of his stick. In the morning the Sardār said, "This is the thief; arrest him." He dismissed the others and imprisoned him.

STORY No. 34

A QUARREL.

Mānkē dē vichō kassi nikaldī, hū kassi kanū chhi khūh pānī pīnden. Hikk jawān pair kanū manndā hā, rōz dūjhē trījē Sardār Sāhib kū dhāh dēndā hā, ki maikū pānī khūh dē wāstē nahī dēnden, mēdī raṛh sukh geī hai. Sardār hikk sowār kū hukm dītṭus, Tū vanj, vārabandī kar. Ō āyā chhi khūhwālē jawān saddeus, Ā katthē thēē. O Sowār ākheā ki tusā panj jawān pānī gharīb kū kiō nihvē dēndē? Unhē jawānē jawāb dītṭē ki ihō jawān har rāt kassi kū lōṛh vēndē. Sowār hū jawān kanū puchchheā ki ē gālḥ sach ē? Hū ākheā, koi nahī, ē kūṛ ē. Ē daulatmand han, saukhē jawān.

Pichchhē panjē jawānē sowār kū ākheā, ki tū jul, raṛh kū dēkh, hī jawān dī aur sādī raṛh kū bī dēkh. Rallē ravāna thēē, mandē jawān dī raṛh dītṭhus, ē raṛh sārī sāwī khari ē, raṛh pakkān kanū tiār ē. Vall aggē binhā dī raṛh dēkhan gaē. Utthā vanj dītṭhus ki dū vakhrē sāwē hikk vakhrā sukhā. Sowār ākheā, ki āo julū Sardār kanū tusākū pēsh karnā ē. Pichchhē digar dē vēlē hā, ki Sardār kachchehri tē baṭhā hā, ō jawān vall āyā. Sardār puchchheā, ki Yār Muhammad Khān kva faisla karāēō? Ākheus, ki tusā Sardār kuchh nā puchchhō, ē sārē kūṛ ē, harkat hī mandē dī. Khān ākheā kiwē hāl? Yār Muhammad jawāb dītṭā, ki mai mauqa mūhā dā dītṭhē aur mai chārē panjē jawānē sadq karāyē, puchchhum kya gālḥ hai, unhē maikū raṛh dīkhālēā. Raṛh dītṭham, mandē jawān dī raṛh sāwī sārī, ūdī raṛh kū pānī dī lōṛ kai nahī. Sardār Sāhib nārāz theā, mandē jawān kū ākheus, ki tū vall ē kamm kar, mai dhakk dē-ā. Pichchhē vall geā āpnē ghar, hū dī zāl āpnē putr kan ākheā, tū āpnē piū kanū puchchh, ki kyā karāee. Hū dē piū jawāb dītṭā, ki mai kuchh nahī kiā, hatthō Sardār mēdē uttē nārāz theā. Piū kū ākheus, ki tū nikābil hē, mai āpi vanj kassi lūṛhēndā. Mai dēkhā ki ehijā jawān howē ki mēdē nāl ā bhirē. Hū kubārī āpnē gharō chātī, vanj kassi lōṛhis. Ō bēē jawān aggē lukkē baṭhē hann, hakkal dītṭus, Nā vēsē, intē vall ā, untē nā van. Pichchhē ō jawān khayē thēē. Ō chār jawān, ō hikk hā, bhirē. Ō chār hikk-kū kutṭonhe. Pichchē vall gaē āpnē jā tē. Pichchhē hikk rāhī jawān āndā peā. Hū dītṭhā ki hikk jawān suttā piā, hū dī jān kanū ratt disdī pai hē, dādḥā phatṭ ā peā hē. Hū puchchheā ki tū kaun ē, tēdē nāl kaun bhirē? Pichchhē ō ghar geā, jawān kū kaṛē dē uttē chā karā, ē Sardār kū ghiddonhe dēkhā'an wāstē. Sardār ē chār jawān saddwāeus, unhā kū dādḥā marāeus, pichchhē panjāh panjāh rupiyē jurmāna likheus. Phatṭea jawān atṭhwē dīhārē changā bhallā theā, Sardār hū kū panjāh rupiyē muāvīsa dītṭā.

STORY No. 34.

A QUARREL.

A certain water-course takes out of the Mānka Canal and from that water-course the lands of six wells* are watered. One of the owners was lame in the foot, and every second or third day he used to complain to the Sardār, that the others did not give him water, and his crops were withered. The Sardār ordered a horseman to go and arrange distribution by turns. He came and summoned the six owners of the wells and they assembled. He asked "Why don't you five give water to this poor fellow?" They replied "This is the man who cuts the water-course every night." The horseman asked him "Is this true?" and he replied "No, indeed; it is false. They are well-to-do and in easy circumstances."

Then the other five said to the horseman, "Come and see the crops, this man's and ours too." They went off together. He saw the lame man's crops; they were all green and nearly ripe. Then they went on to the crops of the others and saw that two-thirds were green, one-third withered. The horseman said "Come, let us go, you must appear before the Sardār." Then in the afternoon as the Sardār was sitting in court the man came again. The Sardār enquired "Well, Yār Muhammad Khān, what settlement did you bring about?" He replied, "O Sardār ask no questions. It's all a lie, and that lame fellow is at the bottom of the matter." The Khān asked "What's all this?" and Yār Muhammad replied "I saw the head of the outlet, and called together four or five of them, and asked what was the matter, and they shewed me their crops. I saw the crops; the lame man's are all green and need no water." The Sardār was angry, and said to the lame man, "You do this again and I will imprison you." Then he returned home and his wife said to her son,

†Hathō—on the other hand.

A. O' BRIEN.

replied "I did nothing, but† the Sardār was angry with me." The son said "You are fit for nothing, I will go myself, and cut the water-course. I will see if there be one made of stuff to fight with me." He took an axe from the house and went and cut the water-course. The other men were lying hidden, they warned him back "Do not go; go back from here, don't go there." Then they got up; there were four of them, and he was alone, and they fought, and they beat him. Then they returned home. After a while a traveller came along and saw a man lying unconscious, blood-stained, and badly hurt. He asked, "Who are you and who quarrelled with you?" Then he went to his home, and they bore the injured man on a charpoy to shew him to the Sardār. The Sardār sent for those four and had them well beaten, and afterwards he wrote an order fining them fifty rupees each. The injured man got well in a week, and the Sardār gave him fifty rupees compensation.

1.—O! COME BACK!

Muddat guzrī peyā judāyā nikhar giyō dil khass, vē *vall vāpas vē.
 Tañ karan ghar bār satṭyūm bāl bachē ṭas kass, vē vall vāpas vē.
 Mullā, †Bhōpē, Bahman, §Jōsī, koi nā dēwam dass, vē vall vāpas vē.
 Jō kujh kītō changī kītō hei, shābas, shābas, vē vall vāpas vē.
 Ghamnāk dē ||chāk chhuṭāē, zulm kanñ kar bas, vē vall vāpas vē.
 Aj kal āwan kītō, māhī tēdī ajkal mūl nā khuṭdī.
 Sāng hijar dī lagī him, pīr jigar vich utṭhdī.
 Haḍḍ cham jal bal kēri thāē, ajaṇ sozñ jind nā chhuṭtē.
 Ghamnāk firāk dī rāt bhaiṛī, ajaṇ parā nā phuṭtē.
 Aukhē umar guzārān tañ bin dukkhē dīh guzardē, zulm kahar dē.
 ¶Naksh nigār atē **angdhang dil tñ hargiz nahī visardē tai dilbardē.
 Jindrī gālyum vall nā bhālyo ṭarf ihī abdar dē nāl mehr dē.
 Sir dē vēri nāl kahidē iho jehā nahī karēndē torē ††sardē.
 Pae bhugtēsñ chhōr nā vēsñ chuṛhdē marde thike ††bardē.
 Mūl nā lahsim §§kabr vichālē ihyo dāgh jigar dē dard ādardē.
 Ghamnāk faryād karēsñ aggñ rab akbar dē rōz |||hashar dē,
 Yār mēdā, dildār mēdā, nā kar tñ mān vadḍai hikḱ mehr dī.
 Did nā bhalē iwē mēdī gal gai umar ajai ¶¶sikk tēdī vich.
 Ruldeā phirdeā maikñ wīsryum mā pīu bhāi, bēkas sai sai
 Arzā kitiā thei, manzūr nā kī.

*Vall vāpas vē=O! come back (or another rendering) vall vāpas dē=O! give back, i.e., my heart).

†As kass=one's own and strangers.

†Bhōpā, a person, generally of low caste, exhilarated by dancing, supposed to be under the influence of Jinns, who answers questions as a soothsayer.

§Jōsī=astrologer.

||Chak=wound (only metaphorical).

¶Naksh nigār=features.

**Angdhang=form.

††Sarda=capable of exercising power (to hurt).

††Barda=lowest servant.

§§Kabr=grave.

|||Hashar=judgment.

¶¶Sikk=affection.

O ! COME BACK !

Many days have been passed in separation.

Thou hast taken my heart and gone away.

O ! come back !

For thee I have given up house and home,

Children, relatives and neighbours.

O ! come back !

Neither Mullās nor Bhōpās, Frahmans nor astrologers, give me any clue.

O ! come back !

Whatever thou hast done is good ; well done, well done.

Only come back !

Heal up the wounds of (this) grief-stricken one ; enough of harshness.

O ! come back !

Thou art always saying " I am coming soon ;" to thy " soon," O beloved ! there is no end.

The spear of separation has struck me, there is a pain at my heart
Bones and skin are burned to ashes, yet (I have) no relief from pain.

Dawn has not yet broken on the terrible night of grief and separation.

It is hard to bear life without thee ; the days of torture are hard to pass.

O my beloved, I cannot forget thy face and form.

I have wasted my life ; still thou hast not looked back with kindness at wretched me.

A mortal enemy would not treat one so, although he had the power.

I will suffer alone, but will not depart, whether ill or dying, for I am thy slave.

The wound in my heart and the pain in my soul will never leave me even in the grave.

Before God Almighty on the Day of Judgment a heartrending complaint will I make.

My sweetheart, my beloved, be not so proud ; in mercy alone is greatness,

Without seeing much, my life has been ruined in my desire for thee.

Wandering I have forgotten mother, father, brother.

In desolation I have offered up hundreds of prayers, but not one has been granted.

2.—THE PAINS OF LOVE.

Woman's lament.

Yār nā nērē atē har koī jhērē, hun kēdē mūh karijē ?
 Maut āwe yā vatt thiwē *mēlā, tā azād thiwiḡē.
 Nā vatt khēsh kabile tū nitt †mēhrē ‡habb rahiḡē.
 Kyā puchhdē ? Ghamnāk sabhē hin. Nih de ih natiḡē.
 Hikk arz kitium dil jānī kū, chup karkē langh vēṇḡā.
 Baih ḡgōshē samjhāwā dil kū nā ghinn nā sohṇē dā
 Nahī wafā vich indā kiū dil pea khas vēṇḡā
 Bēkas dardā mūl nā chhoryā torē rihum kaṇḡh valē ṇḡā.

Man's reply.

Dil khas ihā giḡ kaṇḡh vālā ḡasā, ruṡhiyḡ bhī tū.
 Bōlan nā sēnghiā piū tē mā †mēhrē sadā, ruthiyḡ bhī tū.
 Shōrat malāmat māh sawā bē wafā, ruṡhiyḡ bhī tū.
 Dar dar rulāyo kar kar gadā kaḡ him khātā, ruṡhiyḡ bhī tū.
 || Khādim rahā dar tē sadā, wāh wāh wafā, ruthiyḡ bhī tū.

*mēlā=meeting.

†mēhrē=reproaches.

‡habb=laik.

ḡḡsha=corner.

|| Khādim=the Servant, *nom de plume*
of the author.

2.—THE PAINS OF LOVE.

Woman's lament.

My lover is not at hand; every one quarrels with me, whither shall I turn?

If I could die, or meet him again, then I should be free from care.

No longer should I be a mark for the ceaseless reproaches of my kin and family.

What do they ask? All are sorrowful. This is the result of love.

I begged one thing from my lover, but he was silent and went away. Sitting alone I said to my heart "Talk not of this handsome one."

Why then let your heart be stolen if there is no faithfulness in him?

Unhappy that I am, pain does not leave me: although I keep turning my back on it.

Man's reply.

You say that I have taken away your heart and turned my back, whereas it is you who are angry.

My companions do not talk to me, my father and mother are always reproaching me, and you are angry.

Always disgrace and reproach (for me), and you faithless and angry.

I am like a beggar wandering from door to door. What sin have I committed, and you too angry?

Khadim has always remained at your door, praising steadfast faith, but you are angry.

3.—QĀF.

Kāsida taikū kasm ē Rabb dī,
 Vanj akhī yār kū iwē :
 Shālā jiwē, har damm jiwē,
 *Aslō pūra mūl nā kītō
 Huṇ ikrār kū iwē, shālā jiwē,
 †Tāgā dē vich gāl dittō hī
 Sādē ‡hār §singār kū iwē, shālā jiwē,
 ||Thādi mūl nā hā-i hargiz tar dildār kū iwē, shālā jiwē,
 A Naurōza, maī kār tār ¶kūkā
 Hī **azār kū iwē-shālā jiwē.

*Aslō, pūra, mūl, all mean entirely.

†Tāg = delay.

‡Hār = pecklet.

Singār = decoration, toilet.

||Thā = becoming.

¶Kūk=prolonged cry, complaint; kūkan
 = to cry, complain.

**Azār=pain.

NOTE.—Shālā jiwē, lit., "please God, may you live." Shālā is an interjection of desire, meaning "please God, would to God."

4.—THE SLAVE OF GUDĀS.

Māe! *nī mā! malāmat kar nā maikū !
 Maī Kēch kanū nā muṣā,
 Īha jān piārī lakh lakh varī
 †Sadke yār dē karsā.
 Yār vassāea tā vas vēsā;
 Ujri pujri marsā:
 Yār Gudās dī banhī bardī thīke ;
 ‡Sir tē tansā, pānī bharsā.

*Nī Mā, nī is an interjection used in addressing a woman,—page 32, Revised Glossary.

†Sadke, gift; صدقة propitiatory offering; علي صدقة to offer myself as a sacrifice for another.

‡The meaning of Sir tē tansā is literally I will warp on my head, i.e., do the most difficult work with great pleasure.—H. K. K.

3.—QĀF.

O Messenger, in the name of God I beg thee,

Go and speak thus to my lover :

" Heaven grant thee life, life for ever

In nowise hast thou kept troth.

(Heaven grant thee life):

By tarrying thou hast ruined all my adornment, made for thee.

(Heaven grant thee life.)

This was in no wise becoming to thee, my beloved.

(Heaven grant thee life.)

O Nauroz, how long shall I cry out my pain to thee?

Heaven grant thee life."

4.—THE SLAVE OF GUDĀS.

O Mother ! O Mother ! reproach me not,

I will not turn back from Kech,

I will lay down this dear life a thousand times

As a sacrifice for my lover;

If he allows me to live with him, I will live with him,

Deserted I shall die.

I will be the slave of my lover Gudās ;

I will do anything for him, even carry water;

5.—THE SWEETS OF LOVE.

(Man speaks.)

Ā *Māhī, tēdē āwan dē lakh ihsān manēsā,
 Kadam chumēsā,
 †Sis nawēsā,
 Istikbāl karēsā.
 Unhē †sēngiā ‡tānē dēndiā kŭ sadd : tēdā husn dikhēsā.

(Woman speaks.)

||Mehmānī ¶Naurōz **sajjan kŭ,
 Mar ††mitṭhrā ††jōban dēsā,
 Kōl bhiēsā,
 Dukh vadhē ā
 Aish karēsā.

*Māhī = name of beloved.

†Sis = bowing of the head at prayer.

†Sēngā, F. Sēngī, companion, person of same age.

‡Tāna = reproach

||Mehmānī, fr. mehmān.

¶Naurōz = name of the lover.

**Sajjan = lover.

††Mitṭhrā = sweet.

††Jōban = youth.

6.—THE AGONY OF SEPARATION.

Muddat hoi yār nā mileā,
 Hāi vē lōgō *luṭṭiā:
 Kā uḍēndī, Pīr surēndī, rah balēndī †huṭṭiā.
 †Bismil vange pai tarpāwā.
 Nitt ‡hijjar di kuṭṭhiā
 Bhaiṛī amṛī jōr pilāeum dard lakhā diā ghuṭṭiā.

*Luṭṭna = rob.

†Huṭṭna = be tired.

†Bismil = animal or bird with throat half cut (from the word Bismillah, used in slaughter).

‡Hijjar = separation.

5.—THE SWEETS OF LOVE.

(Man speaks.)

Come dear I will offer a hundred thousand thanks-givings for thy coming,
I will kiss thy feet,
I will bow to thee,
I will go to meet thee.
Summon thy reproachful companions, and I will shew them thy beauty.

(Woman speaks.)

To my lover Nauroz as a feast,
I will offer my sweet youth,
I will seat him beside me,
I will share his pains,
I will do him delight.

6.—THE AGONY OF SEPARATION.

Long is it since I saw my love,
O good people, I am robbed :
I am weary of sending off the crows,* of asking aid from my Pîr, of burning the evil off the road,
I flutter in agony like a bird being slain:
Parted from thee, every day I die anew.
O cursed Mother, thou hast made me drink deep at my birth of the potion of endless pain.

*A pretty superstition amongst women expecting anybody. They frighten the crows, and when the birds return and caw, say it is a message that the visitor is coming.

7.—DAL.

Dil mēdā mēdē vas nahī,
 Khāvand ān tēda muhtāj kitā,
 Khāwan pīwan atē nīnd arām gium,
 Teḍī sūrat bēṭāb kitā.
 Yi *fāzī †trukki māī sai bārē dīṭṭhē,
 Jinne tai vāṅge pae ‡ghumaz kitē.
 Yi nāz §nawāz hai Rabb kŭ bhā nahī
 Matā ||sikkdi vanjē hī gharib kitē.

*Fāzī, I think means Arab—Arab tricks.

In Persian literature the Turks are famous for coquetry.—H. PHILBY.

†Trukki = pride, arrogance

‡Ghumaz, A. ghamz = archness.—
 H. PHILBY.

§Nāz nawāz, = coquettishness.

||Sikkna = to desire, be desirous.

7.—DĀL.

My heart is not under my control,
God has made me in need of thee,
Appetite, peace, sleep, have all fled,
Thy form has made me restless.
These airs and graces have I seen a hundred times,
In those who have displayed coquetry like thee.
This coquetry is displeasing to God.
Perhaps thou wilt yet come to long for thy wretched lover.

A BALLAD OF MUZAFFAR KHĀN.

[Nawāb Muzaffar Khān, Saddozai, was in power at Multān from 1779 to 1818. His relations towards the Kābul authorities are described by Sir Edward Maclagan as 'very varying and indefinite.'¹ He had been installed by Taimur Shāh of Kābul as *Sūbahdār* of the fort or probably the province of Multan, but his authority never extended to the old Mughal *Sūbah* of that name. The ballad which follows must have been composed to commemorate the ²great siege of Multan in 1807 by Ranjit Singh, which had to be abandoned, and its capture by the Sikhs in 1818 by the powerful Sikh forces a whose head Prince Kharak Singh entered the fort in triumph after Muzaffar Khān and five or six of his eight sons had been slain. Descendants of the Nawab's family are still found in the Punjab, though not in the Multan District.—H. A. R.]

Sāhib sach yār, jō kuchh chā-chāhē, sō chā-karē, kardā palak nā
lāhnī !

Multān hūnke thor daur kīnī Ranjit Singh, Sikh sant kahē : "Yih
Khālē kā 'shāhnī."

⁴Tūriā, ⁵sarnāhē, ⁶dhatkār, ⁷(ghōrē) ⁸behrā kē ⁹tūriā aur ¹⁰nādh jaisē
dādar ¹¹ghūrāhē,

Atē lōg dōlē, nā dōlē ¹²Mudaffar Khān. Chār chak kahē : "Ih
Nawāb wāh wāhē !"

Digar.

Charhē kaṭak ¹³dhūm-dhām, ¹⁴gajrājō ki aspō ki gard chand sūraj
chhipāhē,

Rāwī, ¹⁵Diā dōlī, Jhēlam nā ¹⁶Chinhā bō'i, Aṭak ga'i larz khā'ē.

Tirā, ¹⁷Rutās, Aṭak, Kāngra, Siālkōṭ, Bhimbar, Gujrāt, Punch, bhāri
¹⁸majhā'ē.

Atē lōg dōlē, nā dōlē Mudaffar Khān. Chār chak kahē : "Ih Nawāb
wāh wāhē !"

Kullū Koṭ ¹⁹kān-payō, Jamnā kō ²⁰bhir paṛī, Mathrāgarh dōlat,
Kalkattā mānī ²¹rajāhē.

Pahlē Chuniā Kasūr mārē : Paṭhān ralkē ā'e sārē, ān kinā salām,
"Tū hī sādā tādshāhē !"

Indra kiā ²²ghaṭā dallō kē dal lākh, ²³ghērīā Multān shahr kōṭ ²⁴lang
lāhē :

Atē lōg dōlē, nā dōlē Mudaffar Khān. Chār chak kahē : "Ih
Nawāb wāh wāhē !"

¹ *Multān Gazetteer*, 1901-02, page 55.

² *Multān Gazetteer*, 1901-02, pages 57-9.

³ Or *Shāh haī*, the MS. here being uncertain.

⁴ *Ghorīā* is also given in MS. for *tūriā* (trumpets). *Ghorīā* would have no meaning.

⁵ *Sarnāh* = (lit.) the inflated skin of an animal, used as a buoy for carrying people over a stream : here = Pers. *surā*, a clarion, hautboy or pipe.

⁶ *Dhatkār* = noise.

⁷ *Ghōrē* (sic. in MS.) It appears to be a meaningless interpolation.

⁸ *Behrā* = (lit.) 'heroes.'

⁹ *Tūriā* = trumpets.

¹⁰ *Nādh* = pipes—such as Jogīs use.

¹¹ *Ghūrāhē* = murmur, croak.

¹² Throughout the MS. has Mudaffar for Muzaffar.

¹³ *Dhūm-dhām* = hustle ; *dhūm* from Sanskrit, *tumul* (?), according to Maya Singh, *s.v.*

¹⁴ *Gajrāj* = King elephant.

¹⁵ *Sic* in MS. for *Biāh*, the Beas, sometimes called the Diā.

¹⁶ *Sic* in MS. for *Chināb*, the Chenāb.

¹⁷ Note the form *Rutās* for *Rohtās*.

¹⁸ *Majhā*, from *mānjhnā* = to become sad or downcast.

¹⁹ *Kānpayō*, U. *kānpnā* = to tremble.

²⁰ *Bhir paṛna* = to be overwhelmed with misfortunes.

²¹ *Rajā*, fr. *rajnā* = to be full or satisfied. The expression seems to anticipate our
'fed up'!

²² *Ghaṭ* = cloud.

²³ *Ghērīā* = to surround.

²⁴ *Ghērīā lang* for *lang ghērīā*,

A BALLAD OF MUZAFFAR KHĀN.*Translation.*

The Lord is true, He does what He wills, and He does it speedily !

Ranjit Singh marched to Multān, the Sikhs and saints said that he was the lord of the Khālsa.

The trumpets and bagpipes of the soldiery blazed and gave out sounds like frogs,

And though the people lose heart, Muzaffar Khān will not : let the four quarters of the earth sound his praises.

The troops marched in pomp, and the Rājā's elephants and horses hid the moon and sun with their dust,

The Rāvī and the Beās were afraid, the Jhelum and the Chenāb were silent (from fear), and the Indus shivered in its terror.

*Tirā, Rohtās, †Attock, Siālkōt, Bhimbar, Gujrāt, ‡Punch, all were terrified.

And though the people, etc.

§Kulū Kōṭ trembled, the Jumna was frightened, Mathragarh trembled and proud Calcutta was overawed,

First Chuniān and Kasūr were captured : the Paṭhāns all came in a body ; they did homage and said : "Thou art our King !"

The armies were in numbers as Indra's clouds : They encompassed Multān city and its suburbs.

And though the people, etc.

* Tirā, explained to mean Mandī territory, but doubtless Tirā-Sujāpur, the capital of one of the Katōch principalities in Kāngra. Or, possibly, Tirāh, west of the Peshāwar District may be meant, but the context makes this very unlikely.

† Atak, i.e., the Indus, the river being named as often from the town on its bank.

‡ Punch, now a hief of Kāshmir.

§ Kulū Kōṭ, probably 'Kulū and its neighbouring forts.'

[I am inclined to think it means Kulū Proper, and Kōṭ, in outer Sarāj, south of the Jalauri Pass.—H. A. ROSE.]

Charhiā jab Kharak Singh faujō kī jor ghaṭā ¹tharḱat zamī ²phir
parbat dolaḥē.

Qutb-ud-dīn Khān Paṭhān vakil tarasō mahārājā kartā hai bātā nāl
³gcde lagāḥē.

Sunlē Qutb ud-dīn Khān Paṭhān, mainū nā kaho kalām yih kōṭ tyāg
dēnā nahi bhalō kī rāḥē.

Atē lōg dōlē, nā dōlē Mudaffar Khān. Chār chak kahē : “ Ih Nawāb
wāh wāḥē ! ”

Digar.

Chaudhri Ghu'am Ghaus pahūcha Nawāb pās, milkar kachehrī beh
goshē samjhāḥē.

Kare dhīā, jor vēkhō Mahārājā kā, Hindu Musalmān ⁴jinkā niwān
tamām haiṇ.

Merā nām hai Mudaffar, mai ⁵Sultān Multān hūn kā, Āhmad Shāh
bhā'ī jaisā Kābul bādshāḥē.

Atē lōg dōlē, nā dōlē Mudaffar Khān. Chār chak kahē : “ Ih Nawāb
wāh wāḥē ! ”

Digar.

Mai ⁶hoḥ Paṭhān salām karū Sikhō kō ? Mērē man Indar tēgh
wār hōnē kā chāḥē.

Lākhā hazārā karōrā kē kai-ī ⁷ganj Kharak Singh Rājā mūh ⁸hilā
farmāḥē.

⁹Niwiā Multān kōṭ ¹⁰amar man ¹¹maulā kā, sunā Mudaffar darwāza
¹²bajāḥē.

Atē lōg dōlē, nā dōlē Mudaffar Khān. Chār chak kahē : “ Ih Nawāb
wāh wāḥē ! ”

Digar.

Tēgh pakrī Paṭhān, te jūṭā an dallī ō mē rundam par mundam lōth
¹³lōth mē samāḥē,

Bibī pakrī talwār pahn burqa' bāhir ā'ī māiā talwārā mūh kisē
nā dēkhāiā.

Ratō kī gang chali jaisē Sānwan daryā halē, dē ¹⁴dānō bhāg-chalē,
Kālōgan ga'ī larzā ā'ē.

Atē lōg dōlē, nā dōlē Mudaffar Khān. Chār chak kahē : “ Ih Nawāb
wāḥē ! ”

Phir he Dalpat Rāi : Rabb Sachchē kī dargāh jēdī wal ōhī fatuḥ
ūskī manāḥē.

¹Tharaknā = to tremble.

²Phir parbat = Parbat, a Sanskrit word, means mountain or hill.

³Joda lagā na = to kneel.

⁴Jinko niwān tamām = to whom all pay homage, i.e., to whom all the Hindūs and Mu-
hammadans pay homage.

⁵Sūbā is given as a *varia lectio* for Sultān and would be more correct.

⁶Hūā, hoā from hona = to be.

⁷Ganj, lit., = treasure.

⁸Hilā, from hīlān = to move.

⁹Noiān niwiā, from nīona, to kneel, to bow down, to pay homage.

¹⁰Amar, lit. = command.

¹¹Maulā = master, God.

¹²Bajā, from bajānā, i. e., khaṭkhaṭānā = to knock at the door.

¹³Loth = a corpse.

¹⁴Sanskrit, dānara, a god's chief minister : common in the Simla Hills;

When Kharak Singh marched, he had armies like the clouds, which shook the earth and also the hills.

Qutb-ud-dīn Khān Pathān,¹ the Mahārāja's ambassador, on his knees besought the Nawāb.

(Muzaffar Khān speaks :—)

O Qutb-ud-dīn Khān Pathān! Listen! Speak not a word to me,
To surrender one's fort and sword is not the deed of a true man!

And though the people, etc.

The Chaudhrī Ghulām Ghaus went to the Nawāb and seeing him in his court talked with him in private :—

"Reflect and see the might of the Rājā, all Hindus and Musalmāns bow down to him."

(Muzaffar Khān replies :)

"My name is Muzaffar Khān,² I am the governor of Multān, as my brother, Ahmad Shāh, was King of Kābul :

And though the people, etc.

I am a Pathān, shall I bow to Sikhs? I fain would use my sword.

Rājā Kharak Singh with thousands has challenged me."

By the grace of God, the Multān fort was delivered up, hearing this Muzaffar knocked at the gate of the Fort

And though the people, etc.

The Pathān seized his sword and rushed amid the foe, causing head to fall upon head and corpse upon corpse.

His wife too seized a sword and, putting on a *burqa*,³ came out and fought with the sword, but did not show her face to any one.

Streams of blood flowed like rivers in Sāwan, the monsters fled away and the Kālījōgan also trembled.

All the people, etc.

Saith ³Dalpat Rai : He whose part the true God takes conquers.

The end.

¹Otherwise unknown.

²His name does not appear in the pedigree-tables given by MacLagan, *op. cit.* pages 162-3.

³Dalpat Rai, a poet of Lahore, where there is still a school of poets, recruited by the adoption of apprentices in the rhymer's Art.—H. A. Ross.

THE HISTORY OF THE PUNJAB

The history of the Punjab is a subject of great interest and importance. It is a region of great natural beauty and fertility, and has been the seat of many great empires and kingdoms. The history of the Punjab is a story of conquest and conquest, of the rise and fall of many great powers. It is a story of the struggle for power and influence, and of the triumph of the strong over the weak. The history of the Punjab is a story of the people of the Punjab, and of their struggles and triumphs. It is a story of the people of the Punjab, and of their struggles and triumphs.

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