

TEXTS AND TRANSLATIONS.

I.

Standard Sentences (LSI). (M).

220. *'nām-i 'tān 'kā?* "What is thy name?"
221. *'umr-i ha'wī 'ōspik'a cā sār-ā?* "How old is this horse?"
222. *'eēn zā Śu'tul 'čeka dərīn-a?* "How far is it from here to Shutul?"
223. *tān bāwīk'a 'γus 'cā 'puš hēn?* "How many sons are there in thy father's house?"
224. *nī'hēk pa'nān-e dərīn c'hēm.* "I have walked a long way today".
225. *kā'kika 'puš-um xī ho'wī ādami'ka 'jīn'j ghit.* "The son of my uncle is married to the sister of that man".
226. *'zīn-e 'ōsp-e čaṭōk'a ma 'γus sī.* "In the house is the saddle of the white horse".
227. *'zīn 'puṭ-ar-e 'ōspik'a 'lām da.* "Put the saddle upon the back of the horse".
228. *w'dā 'puš-am γala'ba dēhī.* "I have beaten his son much".
229. *hē 'ādam sō 'dhār-a 'māl ča'rēvetūn.* "This man is grazing cattle on the top of the hill".
230. *hē 'ādam sō'wār 'zēr-i tī 'nhaštō.* "This man is sitting on a horse under the tree".
231. *bī'yā-i 'xī tar-ē 'ghānḍ-a.* "His brother is taller than his sister".
232. *ha'wī 'zāik'a bāi dī wo 'rhūž rupa'i-a.* "The price of this thing is two rupees and a half".

233. 'bāw-om 'cīnō 'γus tar 'nhaštō-a. "My father lives in the small house".

234. ha'wī rupa'ī 'udē kō da. "Give this rupee to him".

235. udhē'kq̄ tar rupa'īq̄ 'gurē. "Take the rupees from him".

236. 'mōnde xūb 'deh, 'bāž guri 'munde beš. "Beat him well and bind him with a rope".

237. ho'wī čā'ī 'āwo ner. "Draw water from the well".

238. da'māi čhō. "Walk before me".

239. kân 'puš-a pēs 'tū tar 'wēhō? "Whose boy comes behind thee?"

240. 'kī tar-a ha'wī 'zā 'ghitō? "From whom didst thou buy that?"

241. žu dukân'dār-e deā'ti. "From a shopkeeper of the village".

II.

A Dialogue (G).

A. 'Tū 'khānjāi ē? "From where art thou?"

B. 'Ān Čutu'li-em. "I am from Shutul".

A. Tū č'i'kun ā'γē? "Why hast thou come?"

B. 'Ān 'nūkar-em. "I am a soldier".

A. 'Mōn kun sau'γāt na 'āwur? "Hast thou not brought me a present?"

B. 'Ān 'tu kun 'če sau'γāt ārēm? Ma'nq̄ 'sāf tar sau'γāt 'na sī čē 'tū kōn 'ārem. "What present should I bring thee? In my village there is no present which I can bring thee".

A. 'Mun kōn 'pišt-e kabūt yā 'chaččō 'ār, 'ān-ē xa'rēm. "Bring me blue or white mulberry-flour, and I will eat it".

B. 'Ārem-ē. "I will bring it".

III.

The Prodigal Son (M).

'Zū ādam dī puš dērō būn. Puš-e cīnō bāw kun-ē jārī:
One man two son(s) having was. Son little father to-his said:

"*Ai bâw, hawî mâl-a taxsim kan ma kân¹ hisâb da.*"
 "O father, that property-thine division make, me to share give".

Bâw mâl-e zukâ taxsim kuṣ, zâṣân-e zukâ kun-ê
 Father property his-own division made sons his-own to-he

dâ. Câ ruč pêsê(h)ân puš-e çinö-ê mâlân-ê jam
 gave. Some day(s) afterwards son little-his possessions-his collected

kuṣ, mulk-e dârin tar rawân ê(h)î. Okêi mâl-e zukân-ê
 made, country far to going went. There property his-own-he

bibâki gum kuṣ. Waxti çî hawî mâlân hawî bâlö-e
 completely lost made. Time when those possessions that son

çinö-ê gum kuṣû, hê mulk tar kâti saxti ê(h)î,
 little-his lost had made, this country in famine hard became,

[*hawî bâlö hawî mâlân hawî watan tar harêwi, qâti ustâ*]
 [that boy those possessions that land in spent, famine arose,]

hê bâlö çurêa ê(h)î. Tartar-e žû âdam-e mutabar ê(h)î,
 this boy hungry became. In-front-of one man rich he-went,

nûkar ê(h)î. Hô âdam zukân çanîr tar-ê râhi kuṣ, çarö,
 servant became. That man own field to-him going made, sheep

çârêwa. Hê bâlö d(h)êwî çî hawî giâi çarwêka
 he-shall-graze. This boy wished that that grass-of the sheep (gen.)]

xærtûn, hawî alafî dhêwi è xara. [Hawî bâlö ba
 is eating that grass he-wished that he-may-eat. [That boy to

çu zor çari: "Hê giâ çarö xærtûn, mâ xareman.]
 his-own heart said: "This grass the-sheep is-eating, we may-eat.]

K(h)în udê kun zâ na dâ. Sôr tar-ê žû müi hušî
 Anyone him to anything not gave. Head to-his one hair of-sense

âyâ, çari: "Da bâw-om çâwar mazdûr hên, çalaba-in
 came, he-said: "With father-my some servant(s) are, much-they-are

¹ = mu(n) kun or mâkhân?

naçõn xartân, sîr ê(h)ên, walêkin mâ enehāk yurçagî
bread eating, satisfied they become, but we here from-hunger

mereman. Mâ uşteman, da bâw-om am param, mundê şarem:
are-dying. We will-rise, to father-my also I-will-go, (to)him I-will-say:

'Mâ da Xudâ, da tû gunâ kurû-m. Mâ lâyaq na-ıman,
'We with God, with thou sin have-done-I. We worthy not-are,

tu ma mun puş gurî. Ma mâ mæzl-i žû muzdûr gure''.
thou me son callest (takest). Us like one servant take''.

Wapeşt uştâ, da bâw-e xukân ê(h)î. Bâw-ê derîni
Again he rose, to father his-own he-went. Father-his from-afar

mende dhõr, zər-ê thî, da hê bälö-ê hala koş, döşt
him saw, heart-his burnt, to this boy-his running made, hand

mañđo tar-ê andâzi, mundî mux-ê maçi koş. Puş bâw kun şari:
neck on-his laid, him-he face-his kiss made. Son father to said:

"Ai bâw, mâ da Xudâi, da tû gunagâr-ıman; mâ lâyaq na-ıman,
"O father we with God, with thee sinner(s)-are we worthy not-are,

tu ma mun puş şartûn." *Bâw xukân nûkarân kun farmâsi:*
thou me son (art) calling." Son his-own servants to commanded:

"Kâlâ xub ârûr, mundê âçunewûr, angušt-ar-ê anguštari
"Dress good bring-you, him dress-you, finger on-his ring

kanûr, pâ tar-ê kausarû kanûr. Naçõn xarıman, xuşwayıdi
make-you, foot on-his shoe make-you. Bread let-us-eat, merriment

kanıman, çâ puş-an mura bûn, badê janıce ê(h)û; harõ
let-us-make, because son-our dead was, now alive has-become; lost

bûn, badê-om çõnt. Pêste xuşwayıdi-an koş.
was, now I found. Then merriment they made.

Bad(h)êk puş-e ghâñđ mē yanîr hûst. Nazdik-e ma çusika âça.

Now son big in field was. Near to-the-house he-came.

Ē yax-an hōt, xušwaxdī-an kor, baid-an dar kūp kor,
He voice-their heard, happiness-they made, song-they singing made,

hawī yax gū kun-ē āγα [hōt]. Ē žū nūkar sadā-ē
that voice ear to-his came [he heard]. He one servant calling-he

k(h)ōjī: “Xušwaxdī cī-kā kantān?” Nūkar jarī ē:
asked: “Merriment what-for (they) are-making?” Servant said that:

“Biyā-i tāt āγα, bāw-a γalaba naγōn dā.” Ē bālō
“Brother thine came, father-thy much bread gave.” This boy

xafa c(h)ī, ma γus na c(h)ī. Bāw-ē ma bōr naγō,
angry became, in house not went. Father-his outdoor emerged,

γalaba minnat kor. Bālō bāw kun jarī: “Bu(c(h)), γalaba sāl
much entreating made. Boy father to said: “See, many year(s)

mā xīzmat-e tā kantān, hēc gašt az hukm-i tāt bērūn
we service thine are-making, any time from command thine outside

na c(h)imān. Hēc kabī tū žū ešten mā kun na dā, ēc mā
not we-went. Any time thou one kid us to not gave, that we

dōst o rafīq pen xarīman, xušwaxt parēmūn. Badē
friend(s) and comrade(s) with may-eat, happy we-may-become. Now

hawī puš-e tāt āγō, hawī kančani pen māl-e tāt-ē gum
that son thine has come, those harlot(s) with property thine-he lost

kurū, tū udē kun γalaba naγōn dā.” Bāw-ē juwāp-ē
has-made, thou him to much bread gave.” Father-his answer-him

jarī: “Ai puš, tū mulām dāl-um hē, harcī cī māk(h)ān-a,
gave: “O son, thou always with-me art, whatever that ours is,

tāt-a. Walē munāsib-a ēc xušwaxdī kanīman, cā biyā-i
thine-is. But necessary-is that merriment we-make, because brother

tāt mura būn, janwē c(h)ī, harō būn, badē paidā cī.
thine dead was alive became, lost was, now appeared became.

INSTITUTTET
FOR SAMMENLIGNENDE KULTURFORSKNING

INDO-IRANIAN FRONTIER
LANGUAGES

BY

GEORG MORGENSTIERNE

VOL. I.

PARACHI AND ORMURI

OSLO 1929

H. ASCHEHOUG & CO. (W. NYGAARD)

LEIPZIG

PARIS

LONDON

OTTO HARRASSOWITZ

HONORÉ CHAMPION

WILLIAMS & NORGATE, LTD.

CAMBRIDGE, MASS.

HARVARD UNIVERSITY PRESS