

ART. V.—*Notes and Remarks on Dr. DORN'S Chrestomathy of the Pushtu or Affghan Language.* By Lieut. Burton, Assistant, Sindh Survey. (Communicated by the *Secretary*).

The Affghans, like most of the tribes whose dialects belong to the Indo Persian class, claim a high antiquity for their language. As Moslems and Orientals, they piously and graphically describe their Prophet as using Pushtú with the same facility as he could talk Arabic or Hebrew, Zend, or Syriac. On one occasion when Kháled Bin Walid was saying something in his native tongue, the Affghání Mohammed remarked, that assuredly that language was the peculiar dialect of the damned. As Kháled appeared to suffer much from the remark, and betrayed some symptoms of insubordination, the Prophet condescended to comfort him by graciously pronouncing the words "Ghashe lindá ráorá" i. e. bring me my bow and arrows. To doubt the truth of this tale would among the Affghans be considered positive impiety, for they not only firmly believe that Kháled was of their race, but also delight in tracing back to him the origin of their principal families. \* He was, however, if history is to be credited, an Arab of the tribe of Koreysh.

The Affghans are too pious a people not to believe that Ali, the great knight-errant of Islám, visited their interesting country. Apropos of such Arabic names as the *Khaibar* Pass and *Ali Masjid*, they remark that the latter was originally a mosque founded by the great Imám, after his defeating in a wrestling bout, the daughter of Káfir, who had sworn to remain a maid until such time as she might meet with a man who could prove himself to be such. The fruit of the marriage which ensued, was a son called by the Affghans, the "Imám Hanifah," whose adventures, when in search of his father, are favourite themes of many a rude verse and still ruder tale.

Pushtú literature, like that of Sindh, the Panjáb, and Beluchistán, may be described as consisting of—

1st.—Poetry, either purely Erotic, or treating on Súfí or mystical subjects. The former generally appears in the form of Ghazaliyat and Kasáid, and belongs chiefly to the people of the towns and cities, as the

\* See the Tazkirat of the celebrated Akhund Darwazah.

severity of rustic morals would always reject such compositions; however harmless. The Súfí poetry owes its spread to the celebrated effusions of Rahmán and Mirzá, for however unwilling rigid Moslems may be to adopt the tenets of Tasawerf, few can withstand the charms of its mystic song.

2nd.—Tales, in verse and prose, but generally the former. Of these the most celebrated are—

1. Yúsuf and Zulaykhá.
2. Bahrá-m-i-Gúr, a Persian románce.
3. The Jangnámah, being a true and faithful account of the martyrdom of Husayn at Karbalá.
4. Saif ul Mulúk, (or Saifal, as he is generally called) and the Fairy Badi ul Jemal: a story in the Arabian Nights which, by some means or other, has overrun Sindh, the Panjáb, and Affghanistán.
5. Hír and Ranghá, the old Panjábí story.
6. Tamim i Ansári.
7. 'Adam and Durkhu, or as the lady is generally called "Durkhánay" with a species of endearment.
8. The Tale of Kuth ud din. This and the former are very characteristic stories of Platonic affection among the Affghans.

The above are all in verse; the only prose tale generally read is the Pushtú translation of the Ayyár i Dánish. One peculiarity may be remarked in all these productions, that the authors seem never to aim at pure Pushtú composition. Their vocabulary is more than three parts Persian and Arabic, and the more foreign words and idioms are introduced, (as in the Urdú of N. India) the finer the poetry is. Whereas take for instance the Chef d'œuvre of Sindhí composition, the Risálo of Sháh Abdul-latif. Of the ten or twelve thousand couplets which that work contains, at least two-thirds will be in the purest Sindhí words and in the local idiom, displaying at the same time a richness of vocabulary, a variety of expression, and naiveté of style beyond all praise. The Pushtú metre also is invariably an imitation of some Persian measure (in modern \* composition), whereas the Sindhí language possesses a peculiar kind of verse to which we must at least allow the merit of originality.

\* The moderns in Pushtú poetry are the authors who flourished after the time of Rahmán.

These Pushtú tales, with all their faults and deficiencies, are intensely relished by both sexes and all classes. They form but a small item of the vast mass of tradition and legendary lore diffused through the wild and semi-nomadic population of central Asia.

3d. Religious Compositions, Divinity, Theology, & c. in verse and prose, as the Rashíd ul Bayán of 'Akhund Rashíd, and the Makhzan of Akhund Darwazah. The latter is peculiarly interesting, as bearing upon the subject of a sect which, had it not been so stoutly opposed, would probably have spread throughout the length and breadth of Khorásán.\* Theological compositions are generally studied by women and children in the Pushtú language; by the latter as an introduction to the classical tongues, and by the former as very few of them are taught to read Arabic or Persian. Among men the usual course of education is as follows: the Student begins with Arabic Grammar and Syntax, then passes on to Logic, Rhetoric and Philosophy, and ends with Theology, Divinity, the Koran, & c. & c. Those who are unwilling or unable to master all these subjects, content themselves with merely reading Fikh (Theology) in Arabic: the less industrious study the sciences in Persian, and the lowest classes of Tálíb ilm† read Pushtú works only.

\* Lieutenant Leech in the Remarks, which precede his vocabulary of the Tirhai dialect, tells us that in one district the founder of the sect above alluded to, had 60,000 disciples.

Lieutenant Leech however entirely mistakes the religion of the Pir i Raushan. He was not a Shiah, but as the Dabistán informs us, a Súfi, who proclaimed himself to be a prophet and aimed at the establishment of a new faith. His celebrated work was the Khair ul Bayán written in Arabic, Persian, Hindi, and Pushtú, and said by him to have been received directly from the Almighty without the intervention of the Archangel Gabriel. It might probably be procured at Pesháwar from the Pir's descendants, who are there numerous; but I have hitherto failed in my attempts to get a copy. The name of the Pir i Raushan is still celebrated in E. Afghanistan and many are the dark stories told against him by the orthodox followers of Abú Hanifah. One of his couplets is generally quoted as a proof of the heretical nature of his tenets; it runs as follows. —

Mál o mulk wárah de Khudá i dé;

Dâ halál háráh rághle de kamáh ?

Property and kingdom all are of God.

This "lawful and unlawful"—whence come they ?

† The Tálíb ilm or Student in Afghanistan is very different from the same species usually so called in India and Sindh. Like the members of our European Universities in the middle ages, the Affghan Student carries about his sword and dagger, and is fonder of a broil than he is of his books. The duello of course is unknown, as the usual way to resent an insult is to draw a sword and cut the opponent down. As Mussulmans, they dare not openly indulge in the "wine and wassail," but the "emerald cup," in other words Cannabis sativa under the forms of bhang and charas, forms no contemptible succedaneum.

Epistolary correspondence (*inshá*) is almost universally carried on in Persian. Sometimes when writing to females, or in the Khatak and a few other clans, the vernacular is used.\* Persian is the language of the *Daftars*, *Díwání* and all other official papers.

I cannot conclude this brief sketch of Affghan literature without an expression of regret that during our occupation of the country we took so little interest in what was around us, and that the first sensible work published in Pushtú should have appeared, at St. Petersburg instead of at London or Calcútta.

Before commencing any remarks upon Dr. Dorn's publication, it may be as well to premise that I have studied only the Eastern or Pesháwar dialect, and have had few opportunities of conversing with the Hill people† or the Western Tribes.

The "Chrestomathy" well deserves its name; it is a successful collection of all the gems of the language, and scarcely omits a single author of celebrity. It is to be regretted that the extracts from Mirza are not more copious, as it is very difficult to procure the whole work, and many a Mullá in Affghanistan has never seen it. The Glossary is necessarily defective, as the only Affghan words which bear vowel points, are those furnished by Muhabbat Khán, and many of them are incorrect. It is clear that the author suspected this, as in many cases the pronunciation is not given in the Roman character, whereas in the Persian and Arabic words it is never omitted. In some letters this is a great disadvantage, as a colloquial knowledge of the language could not easily be acquired with the aid of the work in its present state. For instance, the letter  $\text{چ}$  *che*, (with three dots *above it*) is pronounced as *Z* in *Zán*, (*life*), as *S* in *Sáng* (*a wing*); and as *Ch* in *Chamyár*, (*a tanner*). Dr. Dorn moreover gives the sound as "to," and this I have never yet heard from the mouth of a Native.

In P. 390. *Aputah*, ‡ gen. Sing. upside down, topsy turvy.

\* Whereas in the Sindhi dialect they not only have a good translation of Harkarans' Form's, but also the Mullas even do not disdain to write to each other in their own tongues. We may readily account for the difference by recollecting the liberality of the Kalhorá family in patronizing Sayyeds and learned men, and the pride which they took in cultivating the language of their forefathers.

† Who like the Bedouins of Arabia speak the purest dialect.

‡ I have followed the style of orthography adopted in Shakespeare's Dict. The pages refer to Dr. Dorn's Glossary. The abbreviations are, A. for Arabic,—P. and H. for Persian and Hindostáni,—and S. for Sanscrit. The others will easily be recognised.

P. 394. Adé, is the word used to a mother, like our "Mamma." Mor is the common word for a mother.

P. 401. Akor, is a walnut fr. H. akhrot.

P. 409. Uriyaz, is the common name for a cloud.

P. 411. Bátíngan, is not a love-apple, but a brinjall (Solana melongena) in H. baingan in A. and P. bádangán and bádánján.

P. 412. Báhú, is not syn. with khalkhúl, the former being a bracelet and the latter in Ar. an anklet. Der. fr. Sansc. बाहु an arm.

P. 419. Baurá, is the large black bee called in H. bhaunrá.

P. 426. Párú, is a snake-charmer.

P. 430. Pasát, is a mere corruption of fasád.

P. 433. Pukhtay, is a rib, synonymous with H. paslí.

P. 436. Tarú, is the name of the black partridge, and in some parts of the country means a jungle-cock, but never I believe signifying a woodcock or snipe.

P. Do. Tálá, appears to be a mistake for, or corruption of, the Persian word tálán.

P. 437. Tánbah, more generally tǎnbah, is generally used to signify the fold or leaf of a door, not the door itself.

P. Do. Távahwal, means to twist for the Persian táo, and the Sanscrit तप. In Affghan-Persian the phrase "táo dádan" is constantly used.

P. 447. Tangah, generally signifies a coin in value about  $\frac{1}{3}$  of a rupee. The coin no longer exists: it is therefore a nominal value.

P. 452. Janí, is seldom used for a bowstring. Jáí جاي is the common word, and is derived from the P. zih.

P. 452. Júbalawal, generally means to wound.

P. 454. Chár, is synonymous with the Persian kár and means any work, deed, &c.

P. 455. Chaghzi, is any fruit with an edible kernel, like walnut, almond, &c.

P. 457. Sár, is not synonymous with chár; it means information, knowledge, and is commonly used in the Sindhi dialect. It is originally Sanscrit—सर pith, essence, &c.

P. 458. Záewal, from záo a place, means to take up a place, position, &c. jáe giriftan in P.

P. 460. Súní, a woman's front hair, is always pronounced saní in the East (in Sindhi chuní is used); the back hair is called sare.

P. 468. Kkachan, generally means dirty, foul, filthy.

P. 469. *Khaṛob*, is an adj. and means full (of water).

P. 472. *Khwákhay*, is a mother-in-law generally.

P. 477. *Khíh*, is a misprint for *Khom*, which is synonymous with the Persian *khúb*, good.

P. 478. *Dáral*, generally signifies to bite or tear with teeth. It may also mean to scold. It is derived from: *darah*, the back teeth, in H. *dárh* from the S.

P. 479. *Dáo*, is an old Persian word and generally signifies betting or wagering. It is much used in the sense of "winning a wager."

P. 480. *Darghedal*, is generally pronounced *rgaredal*.

P. 484. *Dautar*, is a mere corruption of *daftar*: the adj. *dautarí* is applied to the clans, who hold land as *Zemindárs*, and whose names are therefore enrolled in the Government *daftar*. About *Pesháwar* there are 7 well-known *Dantarí Khail*, viz.

1. *Momand*.
2. *Khalíl*.
3. *Dáúdzye*.
4. *Gigyáne*.
5. *Mámanzye*.
6. *Yusapzye* proper *Yúsufzye*, vulgar *'Isapzye*.
7. *Khatak*.

P. 490. *Ránjah*, is the general name of *súrmah* or native anti-mony.

P. 491. *Ráwastal*, is applied to leading or bringing animate objects; *ráoral*, of inanimates.

P. 493. *Rasawal*, is the causal of *rasídal*, and is therefore synonymous with the Persian *rásanídan*.

P. 498. *Zíkhah*, generally signifies a pimple on the face.

P. 499. *Zirgah*, generally *zarkah*, is the bird called by the Persians *Kabk i darí*; the grey or common partridge is *Tanzaray*, and the black variety, *Táru*.

P. Do. The heart is generally pronounced *zrah*, not *zirah*, and *zargay* is a diminutive form of the same word.

P. 500. *Zam zamole*, is used as for instance, in carrying off the wounded from a battle-field, &c.

P. 501. *Zoral* is a verb derived from *zor*, and is synonymous with the Persian *z* or *dádan*.

P. 502. *Zahír*, is an Arabic word signifying sick, melancholy. It is commonly used in Panjábí e. g.

Te már fakír zahír nún khush hoyá parwár.

And having slain the wretched fakír, the family was joyful.

P. 503. *Zezmah*, means the thickness of the eyelid, the part where antimony is applied.

P. Do. *Jámah*, signifies the jaw-bone.

P. 504. *Zhúyal*, in the E. dialect joyal, signifies to chew.

P. 506. *Spúr*, means dry bread, plain rice (without "kitchen") and met, hard words, rough speech, &c.

P. 507. *Stúní*, is the lower part of the throat.

P. 509. *Surizar*, is a mere corruption of *srahzar* i. e; red zar, gold. The word zar is used in Pushtú, as well as in Persian, to denote either gold or silver.

P. Do. *Sarsáyah*, is not synonymous with *sarmáyah*. It means certain alms (of grain or money) distributed to the poor on the Eed i Fitr. In the *Rashíd ul bayán* we find—

Awwal zdah krah Sarsáyah de.

Learn (this) that first is the *Sarsáyah*.

P. 512. *Samsarah*, is the large kind of lizard called in Persian *Súsmár*, and in Ar. *Zabb* (ضَب). In Affghanistan it is eaten by some classes, as the *Musallís* for instance, and *Firdausí's* celebrated lines tell us that the Arabs used it for food;

Arab rá be jáyí rasíd ast kár,

Ze shír i shutur khúrdan o súsmár.

Kih, &c.\*

P. Do. *Sendúrí*, is an adj. signifying vermillion or red-lead color, from the Sansc. *sindúr*.

P. 515. *Setí*, is, I believe, an error for *satí*, as the word is Sanscrit, and as such has not been altered by other nations. In Persia they call it *rám-satí*.

P. 516. *Shádú*, generally signifies an ape or baboon.

P. 516. *Shárbal*, is to churn.

P. 519. *Shrang*, is a clang, rattle, &c. as of money, &c.

P. 521. *Shindah*, is a "bad action."

P. Do. *Sholah*, is a corruption of the S. & H. *sháli*, paddy.

\* I quote from memory, not having the passage at hand to refer to.

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P. 535. Ghur-Kamánah, is a pellet-bow. The cross-bow is quite unknown in Affghanistan.

P. 536. Ghusháyah, is synonymous with the P. sargín, cow-dung.

P. Do. Ghul, is a low and indecent word for the human fæces, whereas "birár i insán" is an Arabic phrase little used except in medicine.

P. 538. Ghwundáre, generally signifies any round thing.

P. 540. Fasih, is a corruption of the Persian fâsh.

P. 546. Kalang, generally signifies revenue paid up in money, not in coin.

P. 548. Kásírah, is a most abusive term applied to females, and synonymous with the Persian kusí, and the Pushtú "ghuwalay," except that the latter is applied indiscriminately to both sexes.

P. 550. Kasoray, is a purse generally.

P. 551. Karak (not kurak), is the Persian name of a kind of quail, called in Pushtú, maraz مرز

P. 552. Krapedal, is to gnash the teeth, gnaw or chew from the imitative sound krap.

P. 553. Kishor, is the name of an animal like a jackal.

P. 555. Kund or kúnd, is a widower. Kundah or kúndah, a widow.

P. Do. Kandolay, is an earthen pot for drinking out of.

P. 556. Kútah is generally applied to the village, or (as we call them in India) Pariah dogs. Tázi is a greyhound, and Nímchah a mongrel breed between the two. Spay is the generic term for a dog, and was the word usually used by the Affghans, when speaking of and to our seapoys.

P. 558. Kís, generally signifies bad abusive language.

P. 560. Grut, is the short span, (distance between thumb and forefinger expanded) or the extended skin between the thumb and forefinger.

P. 562. Gandhír, (like the Persian zahr i már) is generally used for poison in cursing. e. g. "Zahr gandhír Shah!" May you be poisoned!

P. Do. Gañal, is to count: in H. ginná.

P. 566. Larván, signifies the entrails generally, and is applied to the heart, liver, lights, &c.

P. 568. Lúmah, is a snare, or gin; and never a net which is called jál.

P. 569. Sweshal, is v. a. to milk (cow, &c.).

- P. Do. Lik, generally means, a line or trace.
- P. 570. Lewah, generally signifies a wolf, as log is not much used.
- P. Do. Má-Khám, as is proved by the word Nimá-Khám, P. 599, is a corr. of Nimáz i Shám, the (time of evening prayer). This is a common way of mutilating words among the Affghans, e. g. they call the month Muharram, San-o-Sen (i. e. Hasan and Husain), cutting off the first syllables of both words.
- P. 577. Mreyay, is a slave; a servant would be naukar or saray.
- P. Do. Marwálay, literary means dying.
- P. 578. Marwand, is the wrist.
- P. 579. Mashr, is "elder," opposed to kishar; in P. mih and kih.
- P. 584. Mlást, is S. S. as P. khwabidah, and means either asleep, or lying down.
- P. 585. Malkhúzah, is not thyme but fenugreek, called in S. and H. methí.
- P. 586. Mañdánú, is a churning staff.
- P. 587. Mangwal, is synonymous with the P. panjah, and means the hand with fingers extended.
- P. 588. Músídal, generally signifies to smile.
- P. 589. Mogay, is S. S. with the P. míkh, and generally signifies a peg, tent-peg, &c.
- P. 590. The word spelt mahí, black pulse, is generally written by the Affghans ميه mayeh.
- P. Do. Myásht, is a month as well as the moon. Sometimes in the former sense it is called myáshtah.
- P. 593. Nárah, is probably a corruption of the A. نعره nârah, a cry.
- P. 593. Náraghí, I believe to be an error for ná-rogh-f, unhealthiness, sickness.
- P. Do. Nátár, is generally used to signify unkindness, harsh and cruel actions, &c.
- P. 595. Nakhtar, is by no means the poplar tree or synonymous with چنار. It is the Pinus Neoza, and bears the nut used in sweet meats, and called cheighúzah.
- P. 598. Naghray, is a kind of fire place or pot-stand, called in H. chúlhá, and in Persian dígdán.
- P. Do. Ngħwagal, in the E. and ngħwazhal, in the W. dialect signifies to listen, give ear; from ghwazh, an ear.

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- P. 599. Nar, is generally used for nal, a pipe.  
P. Do. Namást, I believe to be an error for nástah.  
P. 600. Nmasay, is generally nwasay, a grandson or daughter, from the old Persian nawásah.  
P. 601. Nwaraz, is not a sandpiper, but signifies with karak, a quail.  
P. Do. Núkarah, generally signifies clawing, scratching.  
P. 602. Nihálah, more generally nálay, is a coverlet to a bed, a quilt. In H. niháli nihálchah.  
P. Do. Niyá and níkah, grand-mother and grand-father, are derived from the old P. nayá.  
In Pushtú the names of relations are not nearly so numerous and well defined as in the Indian languages.  
P. 604. Wádah, is probably a corruption from the A. واد و wâdah and in original signification is restricted to the nuptial contract.  
P. 606. War, is the general name of a door; durwázah, is a large door, a gate.  
P. Do. Wrá, is the female part of the bridal procession. The male is called janj وچچو; in H. barát.  
P. 608. Wasikah, is never now used to signify "now." Is it not a mistake for os-kih, now, that, &c.  
P. 611. Werah, generally signifies the court-yard of a house.  
P. 616. Yaredal, signifies to fear.

In the "additions and corrections," there is only one remark to make, viz. that the Pushtú bíchaunah is directly derived from the H. bich-hauná. S. M. bedding, and certainly does not require us to go so far as to deduce it from pech and orhná.

In conclusion, I have only to say that it is with much diffidence that I venture to offer the above observations upon the work of so learned an orientalist as Dr. Dorn. They are put forward with the sole view of promoting our common study, not with the intention of criticizing the labors of an author, to whom every Pushtú Scholar must feel himself deeply indebted.

I subjoin a short list of words, (many of them of Sanscrit derivation,) common to the Pushtú, Panjábí and Sindhí dialects.

<i>Pushtu.</i>	<i>Sindhí.</i>	<i>Panjábí.</i>	<i>English.</i>
Aredal	Aranu	Araná.	To stop.
Báhú	Bánhí	Bánhí.	A bracelet.

Baledal	Baranu	Balaná.	To burn.
Botay	Boto	Botá.	A young camel.
Bíya	Bíyo	Biyá.	Second, again.
Búkah	Boko	Boká.	A bucket.
Chelay	Chhelo	Chhelá.	A kid.
Ghenday	Gandí	Ghundi.	A prostitute.
Gad	Gađu	Gađ.	Mixed.
Kúhí	Khúh	Khúh.	A well, pit.
Larah	Laí	Leí.	Because, of.
Manj	Manjhi	Manjh.	In.
Mandánú	Mandhání.	Madhání.	Churning staff.
Newal	Niyanu	Newná.	To take.
Ojhray	Ojhrí	Ojhrí.	Entrail.
Pat	Patú	Pat.	Shame.
Sandah	Sánu	Sánd or Sánh.	Male-buffaloe.
Sár	Sári	Sár.	Information.
Thúhar	Thúharu	Thúhar.	Euphorbia plant.
Tarkán	Drakhanu	Takhán.	A carpenter.
Wesáh	Wesáhu	Wesáh.	Confidence.
Wenú	Wenu	Wená.	Speech, reproach.
Wayí	Wáí	————	Language.

The number of words common to Pushtú and Hindostáni is accounted for by the circumstance of their being, usually, of Sanscrit origin. The old forms and corruptions of the Persian dialect abound; the following are a few of the most remarkable:—

<i>Pushtú.</i>	<i>Persian.</i>	<i>English.</i>
'Uránawal	fr. Wayrán	To lay waste.
Inza	.. Anjír	A fig.
Bzah	.. Buz	A she goat.
Púk	.. Pukhtah	Ripe, cooked.
Pkhah	.. Pay	Foot.
Plan	.. Pahan	Broad.
Táwahwal	.. Táftan	To twist.
Tizh	.. Tishnah	Thirsty.
Tandar	.. Tundar	Thunder.
Tálah	.. Chál	A bird's nest.
Sásidal	.. Chakídan	To drop.

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Khi $\dot{h}$ tah	fr. Khisht.	A tile.
Khsar	.. Khusar.	A father-in-law
Khúr	.. Kh'áhir.	Sister.
Rasídal	.. Rasídan.	To arrive.
Zgharah	.. Zirah.	Mail-coat.
Zmakah	.. Zamín.	The earth.
Zimay	.. Zam.	The winter.
Zézhdal	.. Záidan.	To be born.
Stor	.. Sitárah.	A star.
Súray	.. Súrákh.	A hole.
Shpún	.. Shapán.	A shepherd.
Ghur	.. Gaz.	The tamarisk tree.
Ghwakhay	.. Gosht.	Meat.
Ghwag.	.. Gosh.	Ear.
Gabínah	.. Angubín.	Honey.
Lastonay	.. Astín.	A sleeve.
Marj	.. Marz.	Land.
Milmah	.. Mihmán.	A guest.
Nást	.. Nishast.	Sitting.
Nakhah	.. Nishánah.	A mark.
Wraz	.. Roz.	Day.
Hagay	.. Khág.	An egg.

On a future occasion I propose to make some remarks upon the remains of the Sanscrit and Arabic languages which are to be found in Pushtú.

ART. VI.—*Indication of a new Genus of Plants of the Order Anacardiæ*, by N. A. Dalzell, Esq. [With two Plates.]  
Communicated by the Secretary.

Genus, GLYCYCARPUS (*mih*).

GENERIC CHARACTER.—Flores dioici- $\delta$ . Calyx 4-partitus æqualis, persistens, laciniis ovatis obtusis. Corollæ petala 4, sub disco hypogyno 4-crenato inserta, oblongo-linearia, æstivatione imbricata.