

- (21) to you. Be in no way distressed on your own account
- (22) nor (?) was it here. And the bond for the sheep was right
- (23) came. When Yazid sent the person mentioned to the Ispahbad
- (24) the Ispahbad said: *bring* me a . . .
- (25) *if* you bring . . . I will teach the girl. And as many things as
- (26) I have seen, I will not transgress. Take a *gurbak*
- (27) I will give, that she may learn the sense. To each one three
- (28) that I received your letter, one better than that you said
- (29) had you ordered anything, I would work hard that it might be done
- (30) my feelings, do not trouble at all if my feelings be hurt.
- (31) going behind, I asked: he said thus
- (32) command that your minister (?) be interrogated concerning that
- (33) if you had sent your letter *it would have been* done
- (34) its young before these sheep
- (35) it did not come out from the direction of
- (36) he showed, such as saddle, stirrups, and a hide
- (37) of everything that

NOTES.

1. **זייד כודה אי**. This formula occurs again in line 6 and line 8; **זייד** by itself in line 23. In the last place **چون یزید** 'when Yazid sent . . . to the Governor', it certainly is the Arabic proper name Yazid. But in the first three places it is followed by the word **כודה**, which can only be the Persian **خدا** 'God'. And, indeed, the context in the first two lines is in favour of the meaning 'God'. '[If] the Lord God befriend' is like a line ap. Vullers, i. 194 **پادست خدا یار وسعدت باقی**; and 'May the Lord God [give] the reward' is too common to need illustration. The third passage is too obscure to serve as an argument.

2. **ביש קרדום**. Compare **بیشکار**, ap. Vullers.

3. **צאמק אי**. In line 10 we read of a **צמה** being sold. The Jewish dialect confuses **ج** and **چ**, e.g. in the Law Report **צימלא** stands for **جمله**.

ופא דוח 'perhaps into the hand of'. Bacher suggests that this is the compound **پادست** 'goods taken on credit'. Perhaps what is meant is **پاداش** 'remuneration'.

5. The writer is evidently clear that the perfect should have a *u* in the first person.

6. **כוש** seems to be **خوش**, ordinarily pronounced *khish*.

7. **דור בי ופתאר**. It is noticeable that the writer makes no difficulty about beginning words with vowels: cf. line 13, **ומיד**. **תא מה מר מה**. **מר** stands for **רא** as often. The sense of **דה** is not quite clear: if it means 'decade', it must have been used for the jingle.

11. The letter before **מרדומאן** is like an incomplete **ס** with the head of a **ל**. Perhaps it is an abbreviation, and with the previous words should be read **نه باور کرد** 'did not believe'.

12. **פתקוי**. This seems to mean some sort of animal.

14. **בי שנאכתן**. In certain Persian dialects **ب** is regularly prefixed to the infinitive.

שבילי. The letter before **שבילי** appears to be a **ש** with the middle stroke omitted: perhaps a letter wrongly written twice, and intended to be erased.

15. The combination **סויאי** appears to be the Persian **سو** followed by the *yā* of *izāfet*.

16. The last word but one commences with a letter consisting of an upright stroke crossed by a wedge, like an ancient form of **א**: I am unable to say what it was meant for.

23. **ותן**. Since the writer begins words with vowels, this should stand for **אותן**. Another suggestion would be **آتن**, according to Vullers 'a governess', which would suit the context.

24. **קופתר**, doubtless an error (cp. **בינדום** for **دیدم** in l. 26). **جام خاو** perhaps for **جام** 'tray'.

26. **נורבק** perhaps for **گربه** 'a cat'; yet a herb of some sort seems more likely. Vullers says, *res felis capiti similis e salice proveniens*.

The chief archaism in the document appears to be the separation of the *yā* of *izāfet* in the form of **אי**, the use of which, however, appears to be rather irregular; it is identical in form with the indefinite article, and apparently **יקי** (lines 13, 26, 28) and **יק אי** (line 27) can be written indifferently. The double spelling of the word **گفتن** with **ג** and **ק** seems to point to the writer being either a foreigner or unpractised in writing: it even suggests suspicion of transliteration from Arabic writing, with which the confusion between **ب**, **پ**, and **ج** would agree.

27. **בנירי**. Perhaps for **پیکار** 'purpose, intent'.