

67. ANTHROPOLOGICAL SUPPLEMENT.

6. *Two Persian equivalents for Peter Piper.*

The following are two Persian Equivalents for "Peter Piper":—

I. امشب سه شب است که در شبستان شیخ هر سه سه شب سخت

شب سردیست شیخ شمس الدین *

Imshab si shab ast ki dar Shabistān-i Sayyakh har si si-shab sakht shab-i sardī 'st Shaikh Shams-'d-Din.

Shabistān is the covered and enclosed portion of the mosque: *rūzistān* is that portion open on all sides, the roof being supported by pillars.

Har si si-shab means the three consecutive nights, 'this night, last night, and the night previous to last night.

II. ز بُز دزدی بُزی دزدید دزدی * عجب دزدی ز بُز دزدی بُزیه دزدید

Z' buz-duzd-ī buz-ī duzdīd duzd-ī.

'Ajab duzd-ī z' buz-duz buz bi-duzdīd.

"From a goat thief, a thief thieved a goat;
A rare thief to thieve a goat from a goat-thief."

The following well-known verse gives the days of the month considered unlucky by the Persians:—

هفت روزی نگی باشد هر مهی

ز آن حذر کن تا نیایی هیچ رنج

سه و پنج و سیزده با شانزده

بیست و یک با بیست و چار و بیست و پنج

Haft ruz-ī nahis bāshad har mäh-i

Z' ān ḥazar kun tā nīyābi hich ranj.

Si u panj u sizdah bā shānzdah

Bist u yak bā bist u chār u bist u panj.

"Seven days are unlucky in each month.

1 these if you wish to avoid ill;
third, the fifth, the thirteenth, an
e sixteenth,
twenty-first, and the twenty-fourth
and the twenty-fifth."

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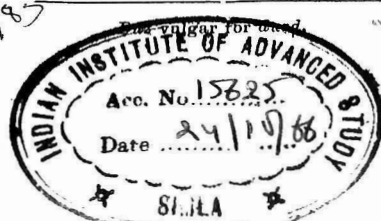
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7. *Note on the Jargon of Indian Horse Dealers.*

Besides the mercantile sign language detailed in Journal No. 7, Vol. II, 1906, some trades have a jargon of their own that amounts to a secret language. A horse-dealer, for instance, instructing an underling to go and examine a horse in a fair, with a view to purchase, might still say *jā, o theko*, the verb *theknā* being probably a corruption of *dekkhnā*; but this, as well as most of the horse-dealers' jargon, belongs to a past generation. Old Panjab dealers, still living, remember the time when the following phrases were current amongst them:—

Horse, *gorpā*; mare, *gorpī*; fore-legs, *hāth* or *dastāure*; it has good fore-legs, *dustāure māle*; it has bad fore-legs, *dastāure kason*; bad, *bashasi*; eye, *kilkiyān*; tooth, *chhubāhī*; bog-spavin, *lāsa*; to examine, *hāzanā*. In discussing prices, too, a secret code used to be observed. The following list of numbers was collected with difficulty, by the writer, at various horse-fairs in the Panjab, various horse-dealers contributing odd numbers that had stuck in their memory. The numbers are given exactly as collected, discrepancies included. Writing on the subject an ancient *Dallāl* says, "These numbers are Pushtu, or if not Pushtu, then they must be some other language." As they are not Pushtu, we must conclude they are 'some other language':—

$\frac{1}{2}$ Nim.	20 Sūtī.
1 Akel or <i>Aspīna</i> . ¹	25 <i>Kafa</i> ² <i>māle</i> ⁷ <i>sūtī</i> .
$\frac{1}{3}$ Akel nim.	30 <i>Gerī daiqān</i> . ³
2 Yāz.	35 <i>Kafa kaso</i> ⁹ <i>yā sūtī</i> .
3 Gerī.	40 <i>Yā suti, ān</i> .
4 <i>Gāpān</i> .	45 <i>Kafu māle yā suti, ān</i> .
5 <i>Kafi</i> . ²	50 <i>Kafa daiqān</i> .
6 <i>Rekhī</i> .	60 <i>Gerī sūtī, ān</i> .
7 <i>Rekhī-bas</i> . ³	70 <i>Rekhī bash sūtī, ān</i> .
8 <i>Yāz bash</i> .	80 <i>Gāpān sūtī, ān</i> .
9 <i>Sar-ī bash</i> .	90 <i>Sar-ī aspīnu kaso lāng</i> .
10 <i>Sar-ī aspīna</i> .	95 <i>Kaf² kaso lāng</i> .
11 <i>Sār-ī māte</i> . ⁴	100 <i>Lāng</i> .
12 <i>Sar-ī yāz</i> .	125 <i>Māsha māle lāng</i> .
13 <i>Sar-ī gerī</i> .	150 <i>Akel nim lāng</i> .
14 <i>Sar-ī yāpān</i> .	175 <i>Māsha kaso yāz lāng</i> .
15 <i>Sar-ī nīm</i> . ⁵	200 <i>Yāz lāng</i> .
16)	225 <i>Yāz lāng māsha māle</i> .
17)	250 <i>Yāz nīm lāng</i> .
18)	275 <i>Māshu kaso gerī lāng</i> .
19)	300 <i>Gerī lāng</i> .

¹ It lingers in my mind that I have heard *aspīna* used for a rupee.

² In 5 and 95 *kafi*; elsewhere *kafa*.

³ *Bas* should apparently be *bash*.

⁴ Why not *Sar-ī akel*? ⁵ Why not *Sar-ī kafi*?

⁶ I was unable to obtain these numbers but logically 16, 17 and 18 should be *sar-ī rekhī*, *sar-ī rekhī bas*, *sar-ī yāz bash*.

⁷ *Māle* = "on, upon."

⁸ *Daigan* = *dahā'i*.

⁹ *Kaso* = *kam*.

325	<i>Māsha māle gerī lāng.</i>	600	<i>Rekhī lāng.</i>
350	<i>Gerī nīm lāng.</i>	700	<i>Rekhī bash lāng.</i>
375	<i>Māsha kaso gāpān lāng.</i>	800	<i>Yāz bash lāng.</i>
400	<i>Gāpan lāng.</i>	900	<i>Sar-ī bash lāng.</i>
	1000		<i>Paṛe māle lāng.</i>

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8. *A Muslim charm (Arabic) suspended over the outer door of a dwelling to ward off Plague and other sicknesses.¹*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَكِيمٌ بِحُكْمِكَ

اللَّهُمَّ أَنْتَ حَكِيمٌ ذُو أَنْتَاهُ وَلَا طَاقَةَ لَنَا بِحُكْمِكَ يَا اللَّهُ يَا اللَّهُ الْإِيمَانُ عَلِيمٌ بِعَلْمِكَ

الْفَجَاءَةُ الْفَجَاءَةُ

إِلَّا إِيْمَانُ الْإِيمَانِ مِنَ الطَّاعُونَ وَالْوَبَاءِ وَمَوْتِ مِنَ وَسْوَءِ الْقَضَاءِ وَشِمَاتِهِ

إِلَّا عَدَاؤِ رَبِّنَا أَكْشِفْ عَنَّا الْعَذَابَ إِنَّا بِحَقِّ مُحَمَّدٍ وَآلِهِ الطَّاهِرِينَ آمِينَ صَوِّفُونَ صَوِّفُونَ

يَا رَبَّ الْعَالَمِينَ *

"In the name of God the Compassionate, the Merciful,

O God! Thou art { the Wise
the Clement,²
the All-knowing } and Thou art possessed
of
forbearance. There is in us no power to fathom

Thy { Wisdom
Clemency³
Knowledge } O God!

¹ This has been copied from one suspended over a house-door in Calcutta.

² Any of these epithets may be used.

³ Alternative readings.

O God! Security, security, security!—from Plague, Epidemics, Sudden Death, Misfortune and the Rejoicings of Enemies : from these punishments, Good Lord, deliver us. for we are

of the { Believers. } This we ask through Muḥammad and
 { Faithful. }

his Holy Family. Amen, Lord of the Universe!"

Should a childless man read this charm twenty-one times on the 15th of *Sha'bān*, after the *mughrib* prayer, setting aside one pice after each reading and then give the pice to the poor, he will be blessed with offspring.

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9. *Note on the Humā or Lammergeyer.*

The *Humā* or *Humāy*, so often translated 'Phoenix,' is not, as is commonly supposed, a fabulous creature: it is merely the Lammergeyer or Ossifrage. Sa'di¹ says of it:—

همای بر همه مرغان از آن شرف دارد
 که استخوان خورد و جانوری نیا زارد

"The *Humā* is, for this, of birds the king:
 It feeds on bones and hurts no living thing."²

Jehangir, in his memoirs, writes:—

"Accordingly, on the 19th of the sacred month of *Muḥarram* 1035 A. H.,³ We moved our Royal Standards towards Lahore. Previous to this it had been frequently represented to Us that in the Pir Panjal there existed the bird known as the *Humā*. People of that district stated that its food was fragments of bone, and that the bird was ever to be seen sailing in the air, seldom seated on the ground. Since our Royal Mind was greatly bent on investigating this matter, it was directed that, should any of Our Royal *Qarāvuls*⁴ shoot one of these birds and bring it to Our Presence, he would receive a reward of a thousand rupees. It so happened that Jamāl Khān, a *Qarāvul*, shot one and brought it to Our August Presence. As it was merely wounded in the leg, it reached Us alive.⁵ We directed that its crop should be examined. The crop was accordingly opened and was found to contain nothing but fragments of bone. The hillmen informed

¹ *Gulistān*, Chap. I., St. 15. ² Eastwick's translation. ³ A. D. 1625.

⁴ *Qarāvul* "a guard, a sentry," etc : in India, apparently the matchlock men that acted as guards and *shikāris*, and accompanied the royal elephants on hunting expeditions.

⁵ *Bi-naẓar dar āmad* : in modern Persian this would mean "appeared," and not as in the text "was viewed, seen."

Us that its food consists entirely¹ of bits of bone, and that it is ever seen sailing in the air questing, with its attention turned towards the earth; and that whenever it spies a bone, it seizes it in its beak, and rising aloft casts it on a rock and shatters it, and then descends and eats the shattered fragments. It therefore appears to us most probable that this is the *Humā* so well known by name."²

The Lammergeyer, however, does not confine itself to bone. I have seen one carry off a dead chicken *in its beak*. Once, too, in Baluchistan I saw one stoop at a covey of 'chukor.' A Pathan orderly galloped to the spot and brought back a 'chukor,' dead but still warm. Whether the Lammergeyer had killed it, or whether it had robbed it from some other bird of prey is possibly doubtful; but my party of seven or eight keen-sighted hillmen stated that the Lammergeyer had killed it, and this too was my own impression. An Englishman, a sportsman and a keen observer, told me that he had once seen a Lammergeyer chase a 'chukor' down a ravine, but did not witness the end of the chase. (As the 'chukor' was a solitary bird, it was perhaps a sickly one.) On another occasion, in the little hill-station of Shaikh Budin, near Dera Ismail Khan, I saw a Lammergeyer stoop repeatedly at a *mārkhor* kid on a narrow precipitous path on the cliff below me. At each stoop the mother brought her horns down to the 'charge' and effectually kept the assailant at bay. Blanford writes: "The stories, chiefly Alpine, of its carrying off lambs (whence its name of "Lammergeyer" or Lamb vulture) and even children, and pushing goats and other animals over precipices, are now generally discredited. It is somewhat doubtful whether this great bird ever attacks living prey, * * * ." Whether the Lammergeyer was really attempting to brush the kid off the cliff-side, or whether it was merely animated by that spirit of mischief that enters into birds as well as beasts, I cannot say.

The old Persian fable, that the man on whose head the shadow of a *Humā*³ falls, will eventually become a king,⁴ is well known; not so the modern Persian superstition, that he who shoots one of these auspicious birds, knowing it to be a *humā*, will meet his death within forty days.

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¹ *Madār* "centre," etc.: properly "its chief food," but the word is often incorrectly used to signify, as in the text, "entirely."

² "Tūzuk-i Jahāngīrī"; *Jashn-i Bistūmīn-i Nawroz*, page 398 edition by 'Syud Ahmud, Ally Gurh,' 1864 A.D.

³ From *Humā* comes the adjective and proper name *Humāyūn*, "Fortunate."

⁴ کس نیاید بزیر سایه بوم * و ره ما از جهان شود معدوم

"What though the phoenix from the world take flight,
 'Neath the owl's shadow none will ere alight."

10. Notes on certain *Shi'ah Tilisms*.

It is believed by the Shi'ahs that the following seven *tilisms* have been handed down direct from the *Twelve Imāms* and other great saints. These are generally inscribed on blank pages at the beginning of the Qur'ān or other religious books. There is a special *tilism* for each day of the week, and it should be simply looked at, not perused, after the morning prayer.

Saturday.

"He who regards this diagram on Saturday, will, till the following Saturday, under God's protection, be preserved from all calamities. He will further receive respect from kings and dignitaries of the State; all who meet him will love him; and he will also be protected from sudden death."

بصير بالعباد	ان الله	الى الله	اصري	وافوض
٧	١٢٠٢	٧٦	٥٣	محمد علي
١٧	ع	١٢	ي	١٧٣
١٧	١٩	٨١٧٥	٧٠ و	٦
١٠٧١	ع	٩٩	١٧	١٨
الله	محمد رسول	الا الله	اله	لا

Sunday.

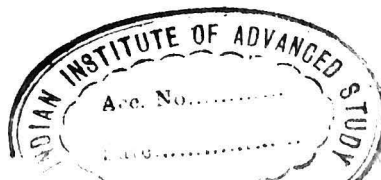
"He who regards this diagram on Sunday, will escape hell-fire; all things will be easy to him; he will be loved and respected by all people, high and low; and all his enemies will be vanquished."

يا قدوس	يا سيوح	ميينا	لك فتحا	انا فتحننا
٢٥٨	١٨١	٩٧	١١٦١	١
٩٦	٥٩٥	٢	٧	٨٧
٥٥٥	١٦٥	١٩٦	١٨ ع	ع
١٨	ع	نح	٩٦	١٢
الله	محمد رسول	الا الله	اله	لا

Monday.

"He who regards this diagram on Monday will that day be, under God's protection, safe from all harms; and he will be saved from his enemies, from those that seek to injure him, and from the temptations of Satan; he will be loved by all and will be prosperous in all his undertakings."

و هو ارحم الراحمين	فاله خير حافظ	و بشر المو منين	و فتح قريب	نصر من الله
١٥	٧	٨	٢٨١	١
٥٥	١٧٣	٨	ع	٨
٨٦	٧	٢٧٢	١ ع	٦
١٧ ع	٧	٣ ع	١٨	٦٢
الله	رسول	محمد	الا الله	لا اله



Tuesday.

“He who regards this diagram on Tuesday, will be under the protection of the Great Protector, and will be saved by God on High from the commission of sins, great or small, and will obtain his desires in this world and in the next.”

النور	يا خالق	النور	يا منور	يا نورالنور
ع ٩	٨	٩٧١	١٨	٩١
٨٢	٧	٢٦	٧	٥٦٣
٥٤٣	٢	٢	٢٢	٢٢
٥٤٤	٧٦	١٤	٥٥	٢٩
الله	رسول	محمد	الا الله	لا اله

Wednesday.

“He who regards this diagram on Wednesday will be saved from all the ills and dangers of that day; he will be loved and respected by all, and the Lord Most High will accomplish his lawful desires.”

يا رزاق	يا قدوس	يا الله	يا فتاح	يا الله
٩٨	١١٨	٨١٨٨	١٨١	١
٣	٣	٧	١٨	٩
٣	٢٨٢	٢١	٤	٤
٥٢٥	٥٥	٤	٥٥	١٤
٣	٢٨	١١	١٨	١٠

Thursday.

"He who regards this diagram on Thursday will be loved and regarded by all; he will obtain wealth, and, under the protection of God on High, will escape all dangers and be successful in this world and blessed in the next."

يا مقدوسا	يا ودود	يا الله	يا فتاح	يا صبور
۱	۲۱	۱۵۵	۷	۲۰۲
۱۲	۷	۱۳	۳	۲
ع	ع	۹	۹	۱۹
۲	۹	۱۲۹	ع	۱۹۹
۶۹	۸	۳۱	۳	۲

Friday.

"He who will regard this diagram on Friday will find, on that day, his enemies turned into friends; he will obtain his desires to the full and will be loved and respected; and he will be safe from all ills."

مليقا	مليقا	انت تعلم	صافي قلوبهم	مليقا
۱	ع ۱	۲	ع	۱۸
ع	۵۵۰۵	۵۵۷۸	۱۲	۱۲
۷۲	ع	۱۲	ع ۵	۱۳
۵۲۵	ع	۱۱۶۱	ع ۱	۱۳
لا اله	الا الله	محمد	رسول	الله

D. C. PHILLOTT, *Lieut. Colonel*; and
MUHAMMAD KAZIM SHIRAZI.

1 An epithet frequently used in *Tajams* is يا بدوح which seems to have no correct meaning.

