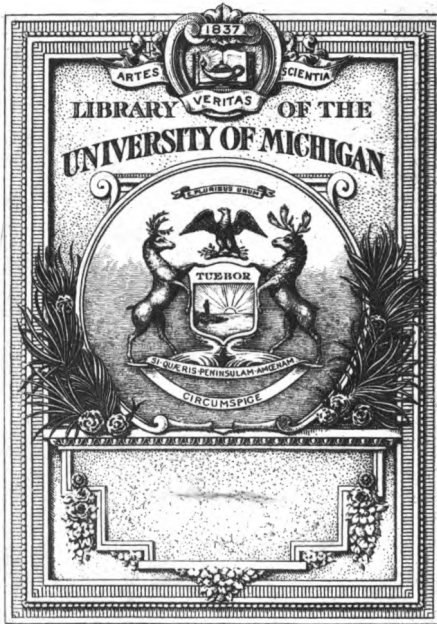


Lessons in Pahlavi-Paze...



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LESSONS IN
PAHLAVI — PÂZEND.

PART I.

COMPILED BY

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AND

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PREFACE.

This series of Lessons in the Pahlavi-Pâzend language is intended to be learnt simultaneously with the series of Lessons in Avesta compiled by me. As in the series of Avesta Lessons, copious indexes, both Pahlavi-Pâzend-English and English-Pahlavi-Pâzend, will also be separately given.

These Lessons are divided into three parts, intended to be learnt by the students of the fourth, fifth and sixth standards respectively of our High Schools. In the Matriculation class all the three parts may be revised. This is the first part of these Lessons and will be followed by the second and third parts in due time.

Bombay 28th March 1908.

SHERIARJI DADABHAI BHARUCHA.

Contents.

	PAGE
Preface	iii
LESSON I.	
§ 1. Pahlavi Characters	1
I. Simple	1
II. Simple or compound...	3
III. Compound	4
§ 2. Rule for 𐬀 and 𐬁, 𐬂 and 𐬃.	6
§ 3. Joint and Separate Charac- ters	6
§ 4. Rules for 𐬄, 𐬅 or 𐬆, 𐬇, 𐬈, " and 𐬉	6
Vocabulary 1... ..	8
Exercise 1	9
LESSON II.	
§ 5. Mode of Writing Pahlavi	10
§ 6. Logograms and Ideograms...	11
§ 7. Pazend Characters	12
Vowels	12
Consonants	12

§ 8. Modern Persian and Arabic characters	12
§ 9. Reading and writing	13
N. B.	13
Vocabulary 2	13
Exercise 2	14

LESSON III.

§ 10. Relation between Pahlavi & Pazend	19
§ 11. Modes of deciphering the non-Iranian element and certain Iranian words	20
§ 12. Syllabification	21
§ 13. Orthography	22
Exceptions	22
1. Irânian words	23
2. Irânian and non-Irânian words	24
Note	25
Vocabulary 3	26
Exercise 3	28

LESSON IV.

§ 14. Some signs to distinguish non-Iranian words in Pahlavi	29
Note	29

§ 15. Gender	...	...	...	30
§ 16. Number	...	...	...	31
	Note 1	...	...	32
	Note 2	...	...	32
§ 17. Declension of nouns and pronouns	...	...	...	33
	Note	...	...	37
§ 17.— <i>continued</i>	...	...	...	38
	Note 1	...	...	41
	Note 2	...	...	41
	Note 3	...	...	41
	Note 4	...	...	42
Vocabulary 4	...	...	...	42
Exercise 4	...	...	...	45

LESSON V.

§ 18. Adjectives	...	...	...	47
§ 19. Degrees of Comparison	...	...	...	47
	Note 1	...	...	48
	Note 2	...	...	48
§ 20....	...	...	...	49
§ 21....	...	...	...	49
Vocabulary 5	...	...	...	50
Exercise 5	...	...	...	52

LESSON VI.

§ 22. Numerals:—Cardinals	...	...	...	54
	Note	...	...	58

§ 23. Ordinals	...	...	...	59
§ 24. Fractionals	...	...	...	62
§ 25. Multiplicatives	...	...	...	62
§ 26. Distributives	...	...	...	62
§ 27. Numeral Adverbs	...	...	...	62
Vocabulary 6	...	...	...	62
Exercise 6	...	...	...	66

Hints to Exercises.

Exercise 2	...	...	...	70
„ 3	...	...	...	70
„ 4	...	...	...	70
„ 5	...	...	...	71
„ 6	...	...	...	72

LESSONS IN PAHLAVI-PÂZEND.

PART I.

LESSON I.

§ 1. Pahlavi Characters :—

I. Simple.

No.	Forms.	Sounds.
1	𐬀 or 𐬁	<i>a, ā, h, kh</i> , (rarely = the sounds of Nos. 5 + 5), <i>â</i> (final redundant).
2	𐬂 or 𐬃	<i>b</i> , (rarely = the sounds of No. 5). final <i>ê</i> .
3	𐬄 or 𐬅	<i>p, f</i> , (medial or final <i>p, f, v</i>).
4	𐬆	<i>t, th, d</i> .
5	𐬇, 𐬈 or 𐬉, 𐬊	<i>j, d, g, i, î, y, é</i> , (rarely <i>ḅ, k̄</i>).

No.	Forms.	Sounds.
6	<p> <i>ç</i> or <i>ç</i> </p>	<p> <i>ch, j</i>, (rarely medial <i>dh</i>). (medial or final <i>ch, j, ç, çh</i>). </p>
7	<p> <i>ç</i> </p>	<p> <i>r, l</i> (also <i>ç l</i>). </p>
8	<p> <i>ç</i> </p>	<p> <i>z</i>. (= Pers. <i>z</i>). </p>
9	<p> <i>ç</i> </p>	<p> <i>gh</i>. (= Pers. <i>ğ</i>). </p>
10	<p> <i>ç</i> </p>	<p> <i>k, g</i>, (also redundant as the sign of the completion of certain syllables or words). </p>
11	<p> <i>ç</i> </p>	<p> <i>m</i>. </p>
12	<p> <i>ç</i> </p>	<p> <i>n, v, u</i> (in the first syllable of certain words), <i>û, o, r, î</i>, (also <i>ç</i> redundant as the sign of the completion of certain syllables or words). </p>
13	<p> <i>ç</i> or <i>ç</i> </p>	<p> <i>î</i> or <i>ê</i> (final). </p>

II. Simple or Compound.

No.	Forms.	Sounds.
14	ۛ	(1) when simple = ç ; (2) when compound (also ۛ) = Nos. 5 + 5, <i>i.e.</i> , <i>j, d, &c. + j, d, &c.</i> In ۛ the first is generally read <i>i</i> only.
15	ۛ, ۛ, ۛ or ۛ	(1) when simple = <i>sh</i> ; (2) when compound = Nos. 5 + 1, <i>i.e.</i> , <i>j, d, &c. + a, d, &c.</i>
16	ۛ or ۛ	(1) when simple = <i>kh</i> ; (2) when compound = Nos. 5 + 5 + 1, such as <i>iyā, &c.</i> , or = Nos. 1 + 1, <i>i.e.</i> , <i>a, ā, &c. + a, ā &c.</i> Also = Nos. 14 + 1, <i>i.e.</i> , ç &c. + <i>a, ā, &c.</i>
17	ۛ or ۛ	(1) when final = Nos. 1 + 13, <i>i.e.</i> , <i>a, ā, &c. + ê</i> (and that is <i>dê</i> only) (2) when alone by itself (a) = Nos. 1 + 13 (and that is <i>aê</i> only); (b) = the simple numeral 3 (three).

No.	Forms.	Sounds.
18	υ	(1) when simple = φ ; (2) when compound = Nos. 5 + 5, (and that only yt).
19	ϣ or ϣ̄	(1) when simple = No. 1 <i>i.e.</i> , $a, \hat{a}, \&c.$ (2) when compound = Nos. 5 + 2, <i>i.e.</i> , $j, d \&c. + b$; (3) when alone by itself = the numeral 2 (two).
20	ϣ̄ or ϣ̄̄	(1) when simple = \hat{o}, \hat{u} ; (2) when compound = Nos. 1 + 12, <i>i. e.</i> $a, \hat{a}, \&c. + n, v, \hat{u}, \&c.$

III. Compound.

No.	Forms.	Sounds.
21	ϣ̄̄̄	(1) = Nos. 1 + 1 + 1, <i>i.e.</i> , $a, \hat{a}, \&c., + a, \hat{a}, \&c., + a, \hat{a}, \&c.$, (2) = Nos. 5 + 1 + 1 + 5, <i>i.e.</i> , $j, d, g, \&c. + a, \hat{a} \&c. + a, \hat{a}, \&c.$ $+ j, d, g, \&c.$ —also variously.

No.	Forms.	Sounds.
22	ع	(1) = Nos. 1 + 1 + 3 or 6 <i>i.e.</i> , <i>a, â, &c. + a, â &c. + p, f, v &c. or ch, j &c.</i> ; (2) = Nos. 19 + 5 + 1 + 3 or 6, <i>i.e.</i> , <i>a, â, &c. + j, d, &c. + a, â &c. + p, f, v; or ch, j, &c.</i> —also variously.
23	-ع or ع	(1) = Nos. 5 + 1 + 1, <i>i.e.</i> , <i>j, d, g &c. + a, â, &c. + a, â, &c.</i> ; (2) = Nos. 5 + 16, <i>i.e.</i> , <i>j, d, g, &c. + kh, or a, â, &c., or ç + a, â, &c.</i> (3) = Nos. 15 + 1, <i>i. e.</i> <i>sh + a, â, &c.</i> —also variously.
24	ع	<i>aiyt.</i>
25	ع	(1) = Nos. 1 + 5, <i>i.e.</i> , <i>a, â, &c., + j, d, g, &c.</i> ; (2) = Nos. 5 + 14, <i>i.e.</i> , <i>j, d, g, &c. + ç &c.</i> —also variously.
26	ع or ع	(1) = Nos. 15 + 1 + 1, <i>i.e.</i> , <i>sh + a, â, &c. + a, â, &c.</i> ; (2) = Nos. 15 + 5 + 5 + 1, <i>i.e.</i> , <i>sh + j, d, &c. + j, d, &c. + a, â, &c.</i> —also variously.

§ 2. Rule for 𐬵 and 𐬶, 𐬷 and 𐬸 :-

As a rule, write 𐬵 or 𐬶 for the simple character, *viz.*, *sh*; and 𐬷 or 𐬸 for the compound character, *viz.*, Nos. 5 + 1; *e.g.*, 𐬶𐬵 *shem* (name), 𐬶𐬵𐬀 *jām* (cup), *dām* (creation), *gām* (step), &c. — 𐬷 𐬀 generally assumes the form 𐬷 (1) when final, whether of a simple word or of a part of a compound word and pronounced as such; *e.g.*, 𐬷𐬀𐬵 *rāç* (way); 𐬷𐬵𐬵𐬵𐬵 *vināçkār* (sinner); (2) before 𐬀 and 𐬀; *e.g.*, 𐬷𐬵𐬵𐬵 *āçmān* (sky), 𐬷𐬵𐬵 *çūd* (profit), 𐬷𐬵𐬵𐬵𐬵 *çōshyāç* (benefactor, a n. pr.), &c.

§ 3. Joint and Separate characters:-

In Pahlavi all letters are written conjointly, except 𐬀, 𐬵, 𐬶, 𐬷, 𐬸, 𐬹 and 𐬺, which seven letters never combine with the letters following them. Every complete word, however, is written separately.

§ 4. Rules for 𐬻, 𐬼 or 𐬽, 𐬾, 𐬿, 𐬿, 𐬿 and 𐬿 :-

1. ׀ is written ׀ in the words ׀-א *al* (do not), ׀, *val*, ׀ל or ׀ל (to, for, at), ׀-א *akhar* (after, afterwards), and ׀א *zakar* (male). 2. In ׀ (5 + 12), ׀ (5 + 11), and ׀ (5 + 2), the first character is never written ׀ ; e. g., ׀א *din* (religion), not as ׀א ; ׀-א *jamlâ* (camel), not as ׀-א ; ׀-א *gabrâ* (man), not as ׀-א. 3. The final ׀ is always doubled (a) of infinitives; e. g., ׀א *burdann* (to carry); (b) of the plural termination (sometimes optionally) ׀א *ânn*; e. g., ׀א *gabrâânn* (rarely ׀א) (men); (c) of all abstract nouns ending in ׀א *shnn* ; e. g., ׀א *kunishnn* (action); (d) at the end of some other words as ׀א *tann* (body) ; and (e) optionally at the end of some words ; e. g., ׀א-א *âçmân* or ׀א-א (sky). 4. Some words optionally add a redundant ׀, ׀ at the end ; e. g., ׀א-א *ahlôbb* (holy, pure).

Vocabulary 1.

שם <i>shem</i> , name.	ל, ול, אל, ול, to, for, at, &c.
בריאת <i>dâm</i> , creation.	אחרי <i>dkhar</i> , after, afterwards.
„ <i>jâm</i> , cup.	זכר <i>zakar</i> , male.
„ <i>gâm</i> , step.	דת <i>dinn</i> , religion.
דרך <i>rdç</i> , way.	גבריאל <i>gabrâ</i> , male, man.
וינאכדר <i>vinâckdr</i> , sinner.	בדנ <i>burdann</i> , to carry.
אגמאן <i>âgmân</i> , sky.	קנישה <i>kunishnn</i> , ac- tion.
אגמאן <i>âgmân</i> „	גוף <i>tann</i> , body.
רווח <i>çud</i> , profit.	טהור <i>ahlbbö</i> , pure, holy.
ששש <i>çshyãç</i> , benefactor; n. pr. of a person, Soshyos.	
אל <i>al</i> , do not.	

Exercise 1.

Decipher 𐭩, 𐭪, 𐭫, 𐭬.

Resolve the following compound characters :— 𐭮, 𐭯, 𐭰, 𐭱.

What is the general rule for writing *sh* in Pahlavi ?

Write in Pahlavi *bagh, kar, kor, padash, kof, tabarun, kakā, chashm, shap, and bar.*

Where is 𐭮 substituted for 𐭩 ? Give examples.

Determine the possible sounds of 𐭰, 𐭱, 𐭲 and 𐭳.

LESSON II.**§ 5. Mode of writing Pahlavi:—**

The mode of combining the above characters in the beginning and the middle of words is shown in the table facing this page.

§ 6. Logograms and Ideograms:—

A few of them are as follows:

1. **ب** *bain* (in, into) or *yend* (3rd pers. pl. termination); or *iya* (termination of imp. 2nd per. sg.).
2. **۱** *yak* = 1; **۲** *dô* = 2; **۳** or **س** *çi* = 3; **۴** or **د** *chihâr* = 4; **۵** or **پ** *panj* = 5; **۶** or **ش** *shish* = 6; **۷** or **ه** *haft* = 7; **۸** or **س** *hasht* = 8; **۹** or **و** *noh* = 9; **۱۰** or **د** *dah* = ten; **۲۰** or **ب** *bîçt* = 20; **۳۰** or **س** *si* = 30; **۴۰** or **و** *chihal* = 40; **۵۰** or **پ** (sometimes **و**) *panjâh* = 50; **۶۰** or **د** *shasht* = 60; **۷۰** or **ه** *haftâd* = 70; **۸۰** or **و** *hashtâd* = 80; **۹۰** or **و** *navad* = 90; **۱۰۰** or **د** *dô çad* = 100; **۲۰۰** or **س** *dô çad* = 200; **۳۰۰** or **پ** *çi çad* = 300; **۴۰۰** or **د** *chihâr çad* = 400; **۵۰۰** or **و** *panj çad* = 500; **۶۰۰** or **ه** *shash çad* = 600; **۷۰۰** or **و** *haft çad* = 700; **۸۰۰** or **د** *hasht çad* = 800; **۹۰۰** or **و** *noh çad* = 900; **۱۰۰۰** or **ب** *hazâr* = 1000.
3. **ا** ending certain words of Semitic origin, as **ابن** *barâ* (son) &c.

§ 7. **Pâzend characters** :—These are the same as the Avesta characters (with the addition of γ or $\gamma\gamma$ l) written always un-compounded.

Vowels :— α , $\hat{\alpha}$, i , \hat{i} , u , \hat{u} , ϵ , $\hat{\epsilon}$, $\epsilon\epsilon$, $\hat{\epsilon}\hat{\epsilon}$, \hat{o} , $\hat{\epsilon}\hat{o}$, $\hat{\epsilon}\hat{e}$, $\hat{\epsilon}\hat{o}$, $\hat{\epsilon}$, \hat{o} , $\hat{\epsilon}$, $\hat{\alpha}$, $\hat{\epsilon}\hat{o}$, $\hat{\epsilon}\hat{e}$.

Consonants :— k , kh , g , gh , ch , j , t , $\text{(always pronounced } d\text{)}$, th , d , $\text{(always pronounced } d\text{)}$, p , f , b , w ; n , n ; i or n ; \hat{n} ; m ; $\text{ro or } \text{r or } y$ or iy ; r ; γ or $\gamma\gamma$ l; v or v ; s , $\text{or } \text{or } \text{(always pronounced } sh\text{)}$; z , zh ; h ; khv , $shch$, sht , hm .

§ 8. **Modern Persian and Arabic characters** :— alef , be , pe , te , se , jim , chim , he , khe , dâl , zâl , re , ze , zhe , sîn , shîn ,

س *sād*, ض *zād*, ط *toe*, ظ *zoe*, ع *aén*, غ *ghaén*, ف *fe*, ق *káf*, ك *kâf*, گ *gâf*, ل *lâm*, م *mâm*, ن *nûn*, و *vâv*, ه *he*, ي *î*, ء *î*, (ham-zâ). 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 = 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

§ 9. **Reading and Writing** :— Read and write both Pahlavi and Pâzend (as modern Persian) from right to left. The style and shape of the Irânian Pahlavi writing is, in a few combinations, with diagonal strokes instead of perpendicular ones ; while the Indian style employs universally the perpendicular strokes ; e. g., Ir. 𐭪𐭫 *khûd*, Ind. 𑀧𑀢 *khûd* (self).

N. B.—Pahlavi (and modern Persian) characters having multifarious shapes and sounds, the beginners will do well to practise much in reading and writing.

Vocabulary 2.

𐭪𐭫 *baen*, in, into,
between.

𐭪𐭫 *bara*, son.

𐭪𐭫 *khûd*, self.

𐭪𐭫 *algh*, where ?

𐭪𐭫 *aét*, is.

𐭪𐭫 *lôit*, is not, not.

𐭪𐭫 *lâ*, no, not.

Exercise 2.

Copy out the following pieces :—

ਕਠਾਭਰਾ ਭਾ ਸਭਕ ਖਮਲਕ (a)

ਲਖਾਠੇਕ ਕਠਾਭਰਾ ਭਾ ਸਭਕ :: ਲਖਾਠੇਕ

ਲਖ ਸੁ ਭਾ ਸਭਕ-ਭਾ-ਭਾ ਸਭਕ ਸੁ ਭਾ

ਖਮਲਕ ਸੁ ਭਾ :: ਭਾ ਸਭਕ-ਭਾ ਲਖਾਠੇਕ

ਕ ਭਾ ਲਖਾਠੇਕ ਕ ਸੁ ਭਾ ਸੁ ਭਾ

ਸੁ ਭਾ ਲਖਾਠੇਕ ਭਾ ਸਭਕ-ਭਾ ਸੁ ਭਾ

ਭਾ ਸਭਕ-ਭਾ ਭਾ ਸਭਕ-ਭਾ

ਭਾ ਸਭਕ-ਭਾ ਭਾ ਸਭਕ-ਭਾ (b)

:: ਭਾ ਸਭਕ-ਭਾ ਭਾ ਸਭਕ-ਭਾ ਭਾ ਸਭਕ-ਭਾ

ਭਾ ਸਭਕ-ਭਾ ਭਾ ਸਭਕ-ਭਾ ਭਾ ਸਭਕ-ਭਾ

ਭਾ ਸਭਕ-ਭਾ ਭਾ ਸਭਕ-ਭਾ :: ਭਾ ਸਭਕ-ਭਾ

ਭਾ ਸਭਕ-ਭਾ ਭਾ ਸਭਕ-ਭਾ ਭਾ ਸਭਕ-ਭਾ

ਭਾ ਸਭਕ-ਭਾ ਭਾ ਸਭਕ-ਭਾ ਭਾ ਸਭਕ-ਭਾ

ਭਾ ਸਭਕ-ਭਾ ਭਾ ਸਭਕ-ਭਾ

੦ ੨੬੬ ੭੧ ੧੦੫੭ ੧੦੫੭ (d)

੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭

੦ ੨੬੬ :: ੧੦੫੭ ੧੦੫੭ ੧੦੫੭

੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭

੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭

੦ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭

:: ੧੦੫੭ ੧੦੫੭ ੧੦੫੭

੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭

੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭

੦ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭

੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭ (e)

੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭

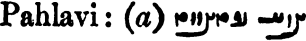


੧੦੫੭ :: ੧੦੫੭ ੧੦੫੭ ੧੦੫੭ ੧੦੫੭

𐬨𐬀𐬎𐬎𐬀𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀
 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀
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Translate into Pahlavi :—

- (1) Man is a sinner. (2) Where is the cup? (3) There is no way.

LESSON III.

§ 10. **Relation between Pahlavi and Pâzend.**—Pahlavi and Pâzend are closely related to each other ; in fact, they are one and the same language of Medieval Irân, expressed in two different modes, both of reading and writing. The Pahlavi mode (1) optionally substitutes certain foreign words, generally Semitic, for certain Irânian words ; and (2) employs its own conjunct letters (as shown in the table § 5) while writing every word separately with a settled orthography. The Pâzend mode (1) discards all foreign elements, retaining only the pure Irânian words ; and (2) employs Avestic mode of writing with unsettled orthography, or uses modern Persian characters : *e. g.* *The man wrote* may be expressed as follows :—Pahlavi : (a)  *gabr-â ya-katib-ân-t* (both foreign), (b)  *mard ya-katib-ân-t* (the second foreign), (c)  *gabr-â nipisht* (the

first foreign), (d) 𐬨𐬀𐬎𐬎𐬀 *mard nipisht* (both Irânian). Pâzend : 𐬨𐬀𐬎𐬎𐬀 or 𐬨𐬀𐬎𐬎𐬀 .

§ 11. **Modes of deciphering the non-Irânian element and certain Irânian words** :—There are three modes of deciphering non-Irânian words, with which the student should make himself familiar. He should, therefore, refer every Pahlavi word, as it may occur in his reading for the first time, to dictionaries. The three modes are (1) the logogramic Pâzend, (2) the traditional non-Irânian, and (3) the philological ; *e. g.* non-Ir. 𐬨𐬀𐬎𐬎𐬀 (given) is read (1) *dâdeh*, (2) *dâbânt*, and (3) *yahab-ûn-tô* respectively. Ir. 𐬨𐬀𐬎𐬎𐬀 (manner) is read (1) *dêneh*, (2) *adûdaneh*, and (3) *âivînak* respectively. 𐬨𐬀𐬎𐬎𐬀 (the spirit presiding over good air) is read (1) *nâê vêh* or *vâê vêh*, (2) *nâê shapîr*, and (3) *vâê shapîr* respectively. The first mode is that of the earliest Parsi priests and is generally help-

ful in translating; the second, though accounting for each character, is very often incorrect in etymology, whilst the last is the best for meaning and etymology.

§ 12. **Syllabification** :—In Pahlavi, as in modern Persian, short medial vowels, *a* and *i*, following consonants, are omitted; neither any signs (like $\bar{\quad}$, $\underline{\quad}$, $\acute{\quad}$ in Persian and Arabic) are used. Most of the words derived from the Avestâ retain conjunct consonantal sounds in their first syllables (sometimes in the middle syllables also), all which must be learnt from the Dictionary only; e. g. 𐬨𐬀 *mann* (who, Int. and Rel.) and 𐬨𐬀 *min* (from); 𐬨𐬀 *frâj* (further); 𐬨𐬀 *cipâs* (thanks), &c. Also in Pahlavi (1) final short vowel *a* takes a redundant 𐬀 *k* or 𐬀 *o* (corresponding to modern Persian کافی), and (2) long vowels *â*, *î*, *û* take a redundant 𐬀 *k*, assuming the forms 𐬀 *âk*, 𐬀 *îk* and 𐬀 *ûk* or 𐬀 *ok* respectively; e. g. 𐬨𐬀 *jâmak* (جامه cloth);

داناک *dânâk* (دانا wise) ; جامیک *jamîk* (زمین or
 زمین earth) ; نیریک *nîrîk* (نیرو strength) ;
 یاثاہیک-ویریوک *yathâhîk-vêryôk* ; مددیک
 زارم *mêdôk zarm* (Maidhyôizarema).

§ 13. **Orthography** :—The Pahlavi orthography is fixed, with a few exceptions. The student should be careful to write the identical fixed form of every word ; e. g. چار *çar* (head) is always written as such and never as څ ; whereas چار ددر *çar dâr* (chief) is always written as such and never as څددر . In some copies the signs څ (*d*), ځ (*g*), and ځ̄ (*i*) are met with, which are placed, the first on څ and ځ, the second on ځ, and the last under ځ. But the student is warned to disregard them.

Exceptions :—آپ or آو (water) may also be written څ ; هارویچ *harviçp* (every, each, all) may also be written څدویچ *harviçp* ; اکhtar (star, constellation) may also be written څاکhtar .

1. Irânian words :—

Pahlavi.	Pâzend.	Meaning.
𐭌𐭎 <i>marđ</i>	مرد 𐭌𐭎	man.
𐭌𐭎𐭎 <i>kamar</i>	𐭌𐭎𐭎 𐭌𐭎	waist-band.
𐭌𐭎𐭎𐭎 <i>maçt</i>	𐭌𐭎𐭎𐭎 𐭌𐭎𐭎	intoxicated.
𐭌𐭎𐭎𐭎 <i>panj</i>	𐭌𐭎𐭎𐭎 𐭌𐭎𐭎	five.
𐭌𐭎𐭎𐭎 <i>pavan</i>	𐭌𐭎𐭎 𐭌𐭎	with, in, to, as, &c.
𐭌𐭎𐭎𐭎𐭎 <i>kairđann</i>	𐭌𐭎𐭎𐭎𐭎 𐭌𐭎𐭎	to do.
𐭌𐭎𐭎𐭎𐭎𐭎 <i>khürđann</i>	𐭌𐭎𐭎𐭎𐭎𐭎 𐭌𐭎𐭎𐭎	to eat.
𐭌𐭎𐭎𐭎𐭎 <i>nazdik</i>	𐭌𐭎𐭎𐭎𐭎 𐭌𐭎𐭎𐭎	near.
𐭌𐭎𐭎 <i>dür</i>	𐭌𐭎𐭎 𐭌𐭎𐭎	far.
𐭌𐭎𐭎𐭎 <i>râc</i>	𐭌𐭎𐭎𐭎 𐭌𐭎𐭎	to, for (post- positional).

2. Irânian and non-Irânian words:—

Pahlavi.	Pâzend.	Meaning.
𐭠𐭎 <i>am</i> n.Ir.	} 𐭠𐭎𐭕 𐭠𐭎𐭕 مادر	mother.
𐭠𐭎𐭕 <i>mād</i> Ir.		
𐭠𐭎𐭕𐭎𐭕 <i>tokhm</i> Ir.	𐭠𐭎𐭕𐭎𐭕 or 𐭠𐭎𐭕𐭎𐭕	seed.
𐭠𐭎𐭕 <i>ab</i> , 𐭠𐭎𐭕 <i>abû</i> n.Ir., 𐭠𐭎𐭕 <i>pēd</i> Ir.	𐭠𐭎𐭕	father.
𐭠𐭎𐭕𐭎𐭕 <i>frazand</i> Ir.	𐭠𐭎𐭕𐭎𐭕𐭎𐭕	child.
𐭠𐭎𐭕𐭎𐭕 <i>alap-un-</i> <i>tann</i> n.Ir., 𐭠𐭎𐭕𐭎𐭕 <i>āmokh-</i> <i>tann</i> , Ir.	𐭠𐭎𐭕𐭎𐭕 𐭠𐭎𐭕𐭎𐭕𐭎𐭕	to teach, to learn.
𐭠𐭎𐭕𐭎𐭕, 𐭠𐭎𐭕𐭎𐭕 <i>ya-malel-un-</i> <i>tann</i> n.Ir. ; 𐭠𐭎𐭕𐭎𐭕 <i>goftann</i> Ir.	𐭠𐭎𐭕𐭎𐭕 𐭠𐭎𐭕𐭎𐭕	to speak.

Pahlavi.	Pâzend.	Meaning.
<p>𐭠𐭣𐭥𐭥 <i>alap-</i> <i>ân-êd</i> n. Ir., 𐭠𐭣𐭥𐭥 <i>âmojêd</i> Ir.</p>	<p>𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥</p>	<p>He or she teaches or learns.</p>
<p>𐭠𐭣 <i>val</i> or <i>ol</i> n. Ir., 𐭠𐭣 <i>ô</i> Ir.</p>	<p>𐭠𐭣 𐭠𐭣 or 𐭠𐭣</p>	<p>to, at, for, &c.</p>
<p>𐭠𐭣 <i>ait</i> n. Ir.</p>	<p>𐭠𐭣 𐭠𐭣</p>	<p>is.</p>
<p>𐭠𐭣 <i>loit</i> n. Ir.</p>	<p>𐭠𐭣 𐭠𐭣</p>	<p>is not.</p>

Note.—The student will do well to accustom himself to translate Pahlavi and Pâzend word for word into modern Persian, and *vice versa*; e. g., 𐭠𐭣 𐭠𐭣, 𐭠𐭣 𐭠𐭣; 𐭠𐭣 𐭠𐭣, 𐭠𐭣 𐭠𐭣; 𐭠𐭣 𐭠𐭣, 𐭠𐭣 𐭠𐭣; or 𐭠𐭣 𐭠𐭣, 𐭠𐭣 𐭠𐭣; 𐭠𐭣 𐭠𐭣, 𐭠𐭣 𐭠𐭣; 𐭠𐭣 𐭠𐭣, 𐭠𐭣 𐭠𐭣, and so on.

Vocabulary 3.

יַא־כַּתִּיב ya-katib-
 הִנ־תַּנּוּן *hîn-tann*, to write.

נִיפִישְׁתַּנּוּן nipishtann,
 to write.

יַחַב־יִתֵּן yahab-ûn-
 תַּנּוּן *tann*, to give.

יַחַב־יִתֵּן־עֵד yahab-ûn-êd,
 gives (pres. 3rd
 pers. sg.).

רֵשׁ־שֵׁפֶרֶץ vâê sha-
 pîr, (spirit presiding
 over good air).

מִנּוּן minn, who?
 (interr.), who (rel.).

מִן min, from.

רַחֵף frâj, forth,
 further.

תַּנְתּוּן gipâg,
 thanks.

יָמַק jâmak, cloth.

דַּנְאֵק dânak, wise.

יָמֵק jamék, earth.

נִרְיֵק nîrîk, strength.

יַתְהֵ־
 וִירְיֵק yathâ-
 hîk-vîryôk, Yathâ-
 Ahû-Vairyô.

מַדְדֵ־
 זַרְמַי mēdôk-
 zarm, Maidhyoi-
 zurem (the first
 Gâhambâr).

רֵשׁ rîr, head.

רֵשׁ־רֵשׁ gârdâr, chief.

אֵפֶּן âp, or אֵפֶּן
 water.

𐬵𐬀𐬎𐬎𐬀 } *harriçp*,
 } every,
 } each,
 𐬵𐬀𐬎𐬀 } all.
 𐬵𐬀𐬎𐬀 } *akhtar*,
 } star,
 } con-
 } stel-
 𐬵𐬀𐬎𐬀 } lation.

𐬵𐬀𐬎𐬀 *u, ra, and.*

𐬵𐬀𐬎𐬀 *rûbân*, soul.

𐬵𐬀𐬎𐬀 *darvand*,
wicked.

𐬵𐬀𐬎𐬀 or 𐬵𐬀𐬎𐬀𐬵𐬀
ya-malel-ûn-tann, or
ya-malel-ûn-tann to
speak.

𐬵𐬀𐬎𐬀 or 𐬵𐬀𐬎𐬀 *ya-*
malel-ûn-êd or *ya-*
malel-ûn-êd, he speaks
(pres. 3rd pers. sg.)

𐬵𐬀𐬎𐬀 *Çarôsh*, Sa-
rosh.

𐬵𐬀𐬎𐬀 *âthrô*, Âdar.

𐬵𐬀𐬎𐬀 *yajâtô*, Yazata.

𐬵𐬀𐬎𐬀 *dana*, this.

𐬵𐬀𐬎𐬀 *ula*, that.

𐬵𐬀𐬎𐬀 *mann-ash*,

that, he, he who, &c.

𐬵𐬀𐬎𐬀 *gêthî*, world.

𐬵𐬀𐬎𐬀𐬵𐬀 *ze-gatal-ûn-t*
or *ze-katal-ûnt* (from
𐬵𐬀𐬎𐬀𐬵𐬀 *ze-gatal-ûn-*
tann or *ze-katal-*
ûn-tann, to kill),
killed.

𐬵𐬀𐬎𐬀 *maçt intoari-*
cated.

Exercise 3.

Transliterate and translate into English :—

(1) 𐬀𐬎𐬌𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 ::

(2) 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 ::

(3) 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 ::

(4) 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎

𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎

𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎

𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎

Translate into Pahlavi :—

- (1) The father teaches the child. (2) The father speaks to the mother. (3) The man is intoxicated. (4) Five steps.

LESSON IV.

§ 14. Some signs to distinguish non-Iranian words in Pahlavi:—1. Some non-Irânian substantives and adjectives have invariably a superfluous 𐭠 *â*, 𐭡 *yâ* or 𐭢 *a* subjoined to them; *e. g.*, 𐭠𐭠 *jamal-â* (camel) = Heb. גַּמַּל *gamal*, Ar. جمل; 𐭠𐭡𐭢 *baçar-yâ* (flesh); 𐭠𐭢 *yad-a* (hand) = Heb. יָד *yad*, Ar. يد. Others are used by themselves; *e. g.* 𐭠𐭢 *akh* (brother) = Heb. אָח *akh*, Ar. اخ or اخو; 𐭠𐭢𐭠𐭠 *shapêr* (good).

2. Non-Irânian Semitic verbs have *ûn* always subjoined to the trilateral root with or without 𐭡 *y* or 𐭢 *z* prefixed; *e. g.*, 𐭠𐭡𐭢𐭠𐭠 *açr-ûn* (bind thou) = Heb. אָצַר *açar*; Ar. اصّر; 𐭠𐭢𐭠𐭠𐭠𐭠 *ya-kavêim-ûn* (stand thou) = Heb. קָיַם *kîm* = Ar. قام; 𐭠𐭢𐭠𐭠𐭠𐭠𐭠 *za-katal-ûn* (kill thou) = Heb. קָטַל *katal*; Ar. قَتَلَ.

Note.—The above is a general rule, for a non-Irânian word may not necessarily have any of the above signs subjoined to it; *e. g.*,

𐬔 *yôṃ* (day) = Heb. יום ; Ar. يوم ; and an Irânian word may sometimes end in the form of the above signs ; *e. g.*, 𐬔𐬀 *rohû-man* (Bahman) ; 𐬔𐬀 *afzûn* (increase) ; 𐬔𐬀 *âgravân* (priest).

§ 15. **Gender** :—Masculines are turned into feminines (1) by adding the feminine termination 𐬀 to the corresponding Semitic masculine nouns ; *e. g.*, S. 𐬔𐬀 *bar-a* (son) ; S. 𐬔𐬀𐬀 *bart-a* (daughter) ; (2) by different words (Irânian or non-Irânian) ; *e. g.*, 𐬔𐬀𐬀𐬀 *šâgyâ* or Ir. 𐬔𐬀 *açp*, Pâz. 𐬔𐬀𐬀 (horse) ; S. 𐬔𐬀𐬀 *ramk-â* or Ir. 𐬔𐬀𐬀𐬀 *miðyân*, Pâz. 𐬔𐬀𐬀𐬀 (mare) ; (3) by using after the noun the words 𐬔𐬀 *gabr-â*, 𐬔𐬀 *nar*, 𐬔𐬀 *zakar* 𐬔𐬀 or 𐬔𐬀 *gôshnn*, Pâz. 𐬔𐬀 𐬔𐬀 for the masculine, and 𐬔𐬀𐬀 or 𐬔𐬀𐬀 *naçâ-a*, 𐬔𐬀𐬀 *nârik*, 𐬔𐬀 *nakab*, 𐬔𐬀𐬀 *mâðak* or 𐬔𐬀𐬀𐬀 *dênûtak* ; Pâz. 𐬔𐬀𐬀, 𐬔𐬀𐬀𐬀, or 𐬔𐬀𐬀𐬀 for feminine ; *e. g.*, 𐬔𐬀𐬀𐬀 *çardâr gabr-â* (male chieftain) ; 𐬔𐬀 𐬔𐬀𐬀 *mânpat nar* (householder) ; 𐬔𐬀𐬀 𐬔𐬀𐬀 *mânpat nârik*

(housewife); 𐭮𐭥𐭥𐭥𐭥𐭥𐭥 *thôrâ zakar* (bull); 𐭮𐭥𐭥𐭥𐭥𐭥𐭥 *thôrâ nakab* (cow); 𐭮𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *jamlâ gôshnn* (camel); 𐭮𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *jamlâ denûtak* (dromedary); 𐭮𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *bûj nar* (he-goat); 𐭮𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *bûj mâḍak* (she-goat); (4) by reversing the above order; e. g. 𐭮𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *zakar thôrâ* (bull), 𐭮𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *nakab thôrâ* (cow) &c.; (5) by adding the terminations 𐭮 *k*, 𐭮 *î*, 𐭮 *ik* to Irânian words; e. g. 𐭮𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *mânpat* (householder); 𐭮𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *mânpatâk* (house wife); 𐭮𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *niyâk* (ancestor); 𐭮𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *niyâkî* (ancestress); 𐭮, *nar* (male), 𐭮𐭥𐭥𐭥 *nârik* (female).

§ 16. **Number** :—There are two numbers, singular and plural. As a general rule the plural terminations for animate beings are Pahl. 𐭮 *ân* or 𐭮 *ânn* and Pâz. 𐭮𐭥 or 𐭮𐭥, Pers. 𐭮 (derived from the Avestan gen. pl. termination 𐭮𐭥 and 𐭮𐭥𐭥), and for the inanimate Pahl. 𐭮𐭥 *ihâ*, Pâz. 𐭮𐭥𐭥; Pers. 𐭮. e. g., Pahl. 𐭮𐭥𐭥 *gabr-â-ân* or 𐭮𐭥, *narân*; Pâz. 𐭮𐭥𐭥 𐭮𐭥 (men);

Pahl. 𐭥𐭮𐭲𐭮 *kofihâ*, Pâz. 𐭥𐭮𐭲𐭮 *𐭥𐭮𐭲𐭮* (mountains); 𐭥𐭮𐭲𐭮 *dânâkân*, Pâz. 𐭥𐭮𐭲𐭮 *𐭥𐭮𐭲𐭮* (the wise); Pahl. 𐭥𐭮𐭲𐭮 *anshût-â-*
ân, Pâz. 𐭥𐭮𐭲𐭮 *𐭥𐭮𐭲𐭮* (men).

Note 1.—Sometimes exceptions occur; e. g., 𐭥𐭮𐭲𐭮 *ârvarân*, Pâz. 𐭥𐭮𐭲𐭮 (trees) 𐭥𐭮𐭲𐭮 (mountains), &c.

Note 2.—The Pahlavi-Pâzend language is not always particular about the use of the plural termination in nouns, adjectives and verbs; e. g. 𐭥𐭮𐭲𐭮 *𐭥𐭮𐭲𐭮* (*haft akhta*) or 𐭥𐭮𐭲𐭮 *𐭥𐭮𐭲𐭮* (*haft khvdharân*), ‘seven sisters’; 𐭥𐭮𐭲𐭮 *𐭥𐭮𐭲𐭮* (*valashân gôft*) or 𐭥𐭮𐭲𐭮 *𐭥𐭮𐭲𐭮* (*valashân gôft hâ-a-nd*) ‘they said’; 𐭥𐭮𐭲𐭮 *𐭥𐭮𐭲𐭮* (*frôharân-î ahlôbbân*) or 𐭥𐭮𐭲𐭮 *𐭥𐭮𐭲𐭮* (*Ahlôbbân-frôhar*) the guardian spirits of the holy.

§ 17. Declension of Nouns and Pronouns :—

	Singular		Plural	
	Pahlavi	Pâzend	Pahlavi	Pâzend
Nom.	𐭪𐭥𐭩𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <i>gabrî-â,</i> 𐭥𐭥𐭥 <i>marđ</i>	𐭥𐭥𐭥𐭥𐭥𐭥𐭥 مود , 𐭥𐭥𐭥	𐭪𐭥𐭩𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <i>gabrî-â-ân</i> , 𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <i>marđân</i> .	𐭥𐭥𐭥𐭥𐭥𐭥𐭥 مودان , 𐭥𐭥𐭥𐭥𐭥
Acc.	𐭪𐭥𐭩𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <i>gabrî-â,</i> OR 𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <i>gabrî-â</i> <i>râe,</i> 𐭥𐭥𐭥 <i>marđ</i> OR 𐭥𐭥𐭥 <i>marđ râe</i>	𐭥𐭥𐭥𐭥𐭥𐭥𐭥 OR مود , 𐭥𐭥𐭥 𐭥𐭥𐭥𐭥𐭥𐭥𐭥 مودرا , 𐭥𐭥𐭥𐭥𐭥	𐭪𐭥𐭩𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <i>gabrî-â-ân</i> , 𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <i>marđân</i> ; 𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <i>gabrî-â-</i> <i>ân râe</i> OR 𐭥𐭥𐭥𐭥 <i>marđân râe</i> .	𐭥𐭥𐭥𐭥𐭥𐭥𐭥 مودان , 𐭥𐭥𐭥 OR 𐭥𐭥𐭥𐭥𐭥𐭥𐭥 مودان , 𐭥𐭥𐭥

§ 17.—continued.

Inst.	<p> <i>paran gabrî-â</i> <i>paran</i> <i>gabî-ânn</i> or <i>gabê</i> <i>paran mardân.</i> </p>	<p> <i>paran</i> <i>gabî-ânn</i> or <i>gabê</i> <i>paran mardân.</i> </p>	<p> پارسان گبریان پارس </p>
Dat.	<p> <i>ol</i> or <i>ô gabrî-â</i> <i>(mard)</i>; or <i>gabî-â rdê</i> or <i>mard rdê</i> </p>	<p> <i>ol</i> or <i>ô gabrî-â-ânn</i> <i>(mardân)</i>; or <i>gabî-â-ânn rdê</i>; or <i>mardân rdê.</i> </p>	<p> لسا گبریان گبر گبریان مورد انرا </p>

§ 17.—continued.

Abl	<p>(6) min gabr-đ (mard); (6) oj gabr-đ (mard); (6) pavan gabr-đ (mard).</p>	<p>سك. سلفو OR از مرد; سلفو OR بمرد سلفو</p>	<p>(6) min gabr-đ-dann (mardann); OR oj gabr-đ- dann (mardann).</p>	<p>سك. سلفو از مردان سلفو.</p>
Gen.	<p>(6) gabr-đ (mard); (6) zak-đ gabr-đ (mard).</p>	<p>سك. سلفو OR سك. سلفو OR آين مرد OR مرد</p>	<p>(6) gabr-đ-dann (mar- đann) OR zak-đ</p>	<p>سك. سلفو OR سك. سلفو OR آين مردان OR مردان</p>

§ 17.—continued.

Loc.	<p>(17) پان یزب <i>pavan gabr-ā</i> <i>(mard)</i> or پان (18) پان یزب <i>baēn</i> <i>gabr-ā (mard)</i></p>	<p>پان یزب or پان یزب, اندر مرد به مرد or در مرد</p>	<p>پان یزب or پان یزب (17) <i>pavan</i> or <i>baēn</i> <i>gabr-ā-ānn (mar-</i> <i>dānn)</i></p>	<p>پان یزب &c.</p>
Voc.	<p>(17) پان یزب <i>ae</i> <i>gabr-ā (mard)</i></p>	<p>ای مرد or پان یزب</p>	<p>پان یزب <i>ae</i> <i>gabr-ā-ānn (mar-</i> <i>dānn)</i></p>	<p>پان یزب -or ای مردان</p>

Note.—Sometimes for the dative and ablative cases *پان رآه* (*pavan râé*) and *پان رآه رآه* (*pavan râê râé*), *پان رآه* and *پان رآه رآه*, *پان رآه* are used ; *e. g.*, *پان رآه رآه* (*li pavan râê aishân râé*, *ایشآن پان رآه* (*li pavan râê aishân râé*), *پان رآه رآه* (I for the sake of others, or others for my sake ; or I owing to others or others owing to me).

§ 17.—continued.

𐭠𐭥𐭥𐭥 (river).

	Singular		Plural	
	Pahlavi	Pâzend	Pahlavi	Pâzend
Nom.	𐭠𐭥𐭥𐭥 <i>rôd</i>	رود, 𐭠𐭥𐭥	𐭠𐭥𐭥𐭥𐭥 <i>rôdihâ</i>	𐭠𐭥𐭥𐭥𐭥, 𐭠𐭥𐭥𐭥𐭥
Acc.	𐭠𐭥𐭥𐭥 <i>rôd</i> or 𐭠𐭥𐭥𐭥 <i>râe</i> or 𐭠𐭥𐭥𐭥 <i>rôd</i>	𐭠𐭥𐭥; 𐭠𐭥𐭥; رود; 𐭠𐭥𐭥𐭥	𐭠𐭥𐭥𐭥𐭥 <i>rôdihâ</i> 𐭠𐭥𐭥 or 𐭠𐭥𐭥 <i>râe</i> or 𐭠𐭥𐭥 <i>rôdihâ</i>	𐭠𐭥𐭥𐭥𐭥; 𐭠𐭥𐭥𐭥; 𐭠𐭥𐭥𐭥; 𐭠𐭥𐭥𐭥
Inst.	𐭠𐭥𐭥𐭥 <i>pavan rôd</i>	𐭠𐭥𐭥𐭥; 𐭠𐭥𐭥	𐭠𐭥𐭥𐭥 <i>pavan</i> <i>rôdihâ</i>	𐭠𐭥𐭥𐭥𐭥; 𐭠𐭥𐭥𐭥

§ 17.—continued.

Dat.	<p>למ יא ויל רוד; למ יא ויל רוד; OR למ יא ויל רוד ראי</p>	<p>למ יא ויל רוד; OR רודרא; למ יא ויל רוד</p>	<p>למ יא ויל רוד- דיה OR למ יא ויל רודיה OR למ יא ויל רודיה ראי</p>	<p>למ יא ויל רוד; OR למ יא רודרא</p>
Abl.	<p>למ יא מי רוד, למ יא מי רוד</p>	<p>למ יא מי רוד; OR למ יא מי רוד; למ יא מי רוד</p>	<p>למ יא מי רוד- דיה OR למ יא מי רודיה</p>	<p>למ יא מי רוד; OR למ יא מי רוד; למ יא מי רוד</p>
Gen.	<p>למ יא ויל רוד, זאק-י רוד</p>	<p>למ יא ויל רוד; OR למ יא ויל רוד; למ יא ויל רוד</p>	<p>למ יא ויל רודיה, למ יא ויל זאק-י רודיה</p>	<p>למ יא ויל רוד; OR למ יא ויל רוד; למ יא ויל רוד</p>

§ 17.—continued.

Loc.	<p> <i>pavan rōd,</i> or <i>rōd</i> <i>baîn</i> </p>	<p> پاورود or بود ; اندرود درود </p>	<p> پاورود <i>rōdihā</i> or <i>ro-</i> <i>baîn rō-</i> <i>dihā</i> ; بود ; درود اندرود </p>	<p> پاورود or بود ; درود اندرود </p>
Voc.	<p> <i>aé rōd</i> </p>	<p> ای رود </p>	<p> ای رود <i>aé rō-</i> <i>dihā</i> </p>	<p> ای رود </p>

Note 1.—In writing Pâzend with modern Persian characters. *ه* is written *ه*, *ه* or *ه*.

Note 2.—Sometimes a noun in the singular number may stand for the plural. This often happens when it is used with a pronoun or a numeral or an adjective or a verb in the plural. This can be made out generally from the context; *e. g.*,
 ۵۴۱۰۰ *ôlashân rôbbânân* or ۵۴۱۰۰
 ۵۴۱۰۰ *ôlashân rôbbân* (those souls); ۷ *haft gabr-â* (seven men); ۱۰۰۰۰۰ *frôhâr-î ahlôbbân* (the *Fravashis* of the holy); ۱۰۰۰۰۰۰ ۱۰۰۰۰۰۰ ۱۰۰۰۰۰۰ (*mardûm ze-katal-ûn-t hâ-a-nd*) (men killed).

Note 3.—Sometimes for the genitive *نفسه* *nafsh-a*, Pâz. *ه* is used postpositionally; *e. g.*, *نفسه* *farjâm pîrâjîh Aûharmazd nafsh-a* (at last is Ahur-mazd's victory); *مَنْ نَفْسِه* *mann nafsha hâ-a-ê* (whose art thou).

Note 4.—Nouns, as well as adjectives and also verbs when reduplicated acquire the meaning of multifariousness and intensity, e. g., 𐎠𐎡 𐎠𐎡 *gûnak gûnak* (various colours or kinds), 𐎠𐎡 𐎠𐎡 *nôkê nôkê* (new and new).

Vocabulary 4.

𐎠𐎡𐎢𐎣, <i>ahlâyîh</i> ,	𐎠𐎡𐎢 <i>afzûn</i> , increase.
righteousness.	𐎠𐎡𐎢𐎣𐎤 <i>âçravan</i> ,
𐎠𐎡𐎢𐎣𐎤 <i>râyînîdâr</i> ,	priest.
conductor.	𐎠𐎡𐎢𐎣 <i>bart-a</i> , daughter.
𐎠𐎡𐎢𐎣𐎤 <i>pâhlîm</i> , best.	𐎠𐎡𐎢𐎣𐎤 <i>çôçyâ</i> , horse.
𐎠𐎡𐎢 <i>jami-â</i> , camel.	𐎠𐎡𐎢𐎣 <i>açp</i> , horse.
𐎠𐎡𐎢𐎣𐎤 <i>baçar-yâ</i> , flesh.	𐎠𐎡𐎢𐎣𐎤 <i>ramak-â</i> , mare.
𐎠𐎡𐎢 <i>yâl-a</i> , hand.	𐎠𐎡𐎢𐎣𐎤 <i>mâdyân</i> ,
𐎠𐎡 <i>akh</i> , brother.	mare.
𐎠𐎡𐎢𐎣 <i>shapîr</i> , good.	𐎠𐎡𐎢𐎣 <i>gôshnn</i> , male.
𐎠𐎡𐎢𐎣𐎤𐎥 <i>açr-ûn-tann</i>	𐎠𐎡𐎢𐎣𐎤 <i>naçâ-a</i> , female.
to bind, to tie.	𐎠𐎡𐎢𐎣𐎤 <i>nârik</i> , female.
𐎠𐎡𐎢𐎣𐎤𐎥 <i>açr-ûn-ç</i>	𐎠𐎡𐎢𐎣 <i>nakab</i> , female.
<i>tann</i> , to bind, to	𐎠𐎡𐎢𐎣𐎤 <i>mâdak</i> , female.
tie.	

Vocabulary 4—continued.

- יוֹכִימֵי עֹמְדֵי *ye-kavîm-ân-tann*, to stand.
 יוֹכִימֵי עֹמְדֵי *ye-kavîm-û-â-înn*, to stand.
 עֵץ *yîm*, day.
 בַּהֲמָנִין *vahûnnin*, Bah-man.
 אֲבוֹתַי *nîyâkî*, ancestress.
 הַר *kîj*, mountain.
 מֵי *aj*, from.
 הַיָּם *î*, sign of *izâjat* (of).
 זֶה *zak-î*, of, that of.
 כֶּרֶם *kerfak*, virtue.
 תְּחַכְּשֵׁהוּ *thvakhshâk*, industrious.
 חַטָּאת *vinâz*, sin.
 פְּאִרְיָהוּ *pâhrikhtâr*, abstainer.
- מֶלֶךְ הַבַּיִת *mârpîr*, master of the house, house-holder.
 שׂוֹר אוֹר *thôrâ* or *thôrâ* ox, cow.
 עֵז *bâj*, goat.
 מְאִירָה *mânpatak*, house-wife.
 אֲבוֹתַי *nîyâk*, ancestor.
 אֵרֶץ-כֹּהֵן or אֵרֶץ-כֹּהֵן *aér-pat*, priest, Ervad.
 מַגִּיבֵי *magîpîr*, divine, a Mobed.
 דִּין בִּירְדָּר *dîn bìrdâr*, religionist.
 אֲפִזְרָמָנִים *afzârô-mand*, skilful.
 אֵרָאן *aérân*, Irân.
 שַׁתְּרֹם *shathrô*, city, country.
 בֵּל-אֶת-נֹקֵחַ *bel-â nukâz-în-t*, killed.

Vocabulary 4—continued.

<p>𐬵𐬀𐬎𐬎𐬎 <i>ye-hav-ûn-t</i> <i>hô-a-nd</i>, they were.</p>	<p>𐬵𐬀𐬎𐬎𐬎 <i>Aûharmazd</i>, Ahurmazd.</p>
<p>𐬵𐬀 <i>vad</i>, till, until.</p>	<p>𐬵𐬀𐬎𐬎𐬎 <i>Zar-</i> <i>tôsh</i>t,</p>
<p>𐬵𐬀𐬎𐬎𐬎 <i>bündagîh</i>, completion, end.</p>	<p>𐬵𐬀𐬎𐬎𐬎 <i>Zar-</i> <i>thâhasht</i>,</p>
<p>𐬵 <i>li</i>, I.</p>	<p>𐬵𐬀𐬎𐬎 <i>gôft</i>, spoke.</p>
<p>𐬵𐬀𐬎𐬎 or 𐬵𐬀𐬎𐬎 <i>adaç</i> or <i>khadaç</i> or <i>aîsh</i> person, some, any, other person.</p>	<p>𐬵𐬀𐬎𐬎 <i>Vîrâf</i>, <i>Vîrâf</i>.</p>
<p>𐬵𐬀𐬎𐬎 <i>shanat</i>, year.</p>	<p>𐬵𐬀𐬎𐬎𐬎𐬎 <i>Chakâd-</i> <i>î Dâitîk</i>, or 𐬵𐬀𐬎𐬎𐬎 𐬵𐬀𐬎𐬎𐬎 <i>Chakâd-î-</i> <i>Dâitîh</i>, name of a mountain.</p>
<p>𐬵𐬀𐬎𐬎𐬎 <i>avéjagîh</i>, pu- rity, immaculate- ness.</p>	<p>𐬵𐬀𐬎𐬎𐬎 <i>Chînû-</i> <i>vad</i>,</p>
<p>𐬵𐬀𐬎𐬎𐬎𐬎 <i>avégîmânîh</i>, undoubtedness.</p>	<p>𐬵𐬀𐬎𐬎 <i>Chînvat</i>,</p>
<p>𐬵𐬀𐬎 <i>chand</i>, several.</p>	<p>𐬵𐬀𐬎𐬎 <i>Chînvar</i>,</p>
<p>𐬵𐬀𐬎𐬎𐬎 <i>daçtôbar</i>, Das- tur, high priest.</p>	<p>𐬵𐬀𐬎𐬎𐬎 <i>Frôhâr</i>, guar- dian spirit.</p>
<p>𐬵𐬀𐬎𐬎𐬎 <i>dâtôbar</i>, judge.</p>	<p>𐬵𐬀𐬎𐬎 <i>akht-a</i>, sister.</p>
<p>𐬵𐬀 <i>levîn</i>, before.</p>	<p>𐬵𐬀𐬎𐬎 <i>khvâhar</i>, sister.</p>

Zoroaster.

Chinvat
bridge.

Vocabulary 4—continued.

<p>𐌵𐌶𐌰 <i>namâz</i>, obeisance, bowing.</p> <p>𐌵𐌶𐌰 𐌹𐌳𐌺𐌵𐌰 <i>namâz yedr- ûn-tann</i>, to bow to.</p> <p>𐌶𐌰𐌵 𐌶𐌰𐌵 <i>gûnak gûnak</i> various colours or kinds.</p> <p>𐌹𐌳𐌺𐌵𐌰 <i>yedr-ûn-tann</i>, 𐌹𐌳𐌺𐌰𐌵𐌰 <i>yezr-ûn- tann</i>, 𐌹𐌳𐌺𐌰𐌵𐌰 <i>yebr- ûn-tann</i>, to bear, to carry.</p>	<p>𐌵𐌶𐌰𐌵 <i>pôhl</i>, bridge.</p> <p>𐌹𐌳𐌺𐌰𐌵𐌰 <i>vazl-ûn-tann</i>, to go, to become.</p> <p>𐌶𐌰𐌵 <i>m-a</i>, what ?</p> <p>𐌶𐌰𐌵𐌰𐌵 <i>kard</i>, commit- ted.</p> <p>𐌶𐌰𐌵𐌰𐌵𐌰𐌵 <i>pîrôjîh</i>, vic- tory.</p> <p>𐌶𐌰𐌵𐌰 <i>hð-a-ê</i>, thou art.</p> <p>𐌶𐌰𐌵 𐌶𐌰𐌵 <i>nôk .nôk</i>, new and new.</p>
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Exercise 4.

Transliterate and translate into Eng-
lish :—

𐌶𐌰𐌵𐌰𐌵 𐌶𐌰𐌵 𐌶𐌰𐌵𐌰𐌵𐌰𐌵 (1)
∴ 𐌶𐌰𐌵𐌰𐌵

𐌶𐌰𐌵𐌰𐌵𐌰 𐌶𐌰𐌵𐌰 𐌶𐌰𐌵𐌰 (2)
∴ 𐌶𐌰𐌵𐌰 𐌶𐌰𐌵𐌰𐌵𐌰𐌵𐌰𐌵 𐌶𐌰𐌵𐌰𐌵𐌰 𐌶𐌰𐌵𐌰

۱ ۲۳ ۴۵ ۶۷ ۸۹ ۱۰۱۱ ۱۲ (3)
 ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵
 :: ۲۶ ۲۷ ۲۸ ۲۹

۳۰ ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ (4)
 ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲ ۴۳ ۴۴ ۴۵ ۴۶ ۴۷ ۴۸ ۴۹
 ۵۰ ۵۱ ۵۲ ۵۳ ۵۴ ۵۵ ۵۶ ۵۷ ۵۸ ۵۹ ۶۰ ۶۱ ۶۲ ۶۳ ۶۴ ۶۵
 :: ۶۶ ۶۷ ۶۸ ۶۹

۷۰ ۷۱ ۷۲ ۷۳ ۷۴ ۷۵ ۷۶ (5)

Translate into Pahlavi :—

(1) And the soul of Virâf went from the body to the Chîn vad Bridge of Chakât-î-Dâitîk. (2) The Ervads and Dasturs of the religion bowed before Virâf. (3) What sin was committed by this body?

LESSON V.

§ 18. **Adjectives** :—Adjectives may stand before or after the noun qualified. In the latter case و (the *izâfat-i-tausîfî*) is added to the noun; e. g., و نیک *névak gabr-â*, Fâz. و نیک مرد ; or و نیک *gabrâ-i névak*, Pâz. و نیک , مرد نیک (virtuous man). When used as a substantive, an adjective may take the sign of the plural; e. g., و نیکان *névakân*, و نیکان (the virtuous).

§ 19. **Degrees of comparison** :—For the comparative the termination تر *tar*, Pâz. تر , Pers. تر , and for the superlative the termination ترین *tâm*, Pâz. ترین or ترین *îçt*, ترین *çt*, Pâz. ترین Pers. ترین , are added to the adjective; e. g., و نیکتر *shapîrtar*, Pâz. و نیکتر , Pers. بهتر (better); و نیکترین *shapîrtâm* Pers. بهترین (best); و بزرگ *maç* (great), و بزرگترین *mahêçt*, Pâz. و بزرگترین , Pers. بزرگترین , or بزرگترین (greatest); و کوچک *kam* (little), و کوچکتر *kamtar*, Pâz. و کوچکتر , Pers.

kardān (that is to say, he was able by means of that implement to conduct the rule thus well).

§ 20. The comparative (1) is sometimes followed by *چەگۆن* *chégûn*, Pâz. *چەگۆر*; *ئەم* *min*, or *ئەم* *aj*, Pâz. *ئەم*, *ئەم*, *ئەم*, Pers. *از*; or *ئەم* *aîgh*, Pâz. *ئەم*; all meaning 'than'; *ئەم* *چەگۆن* *كەلب-ئەم* *çarîtar chégûn kalb-â* (worse than the dog); *ئەم* *رەزەن* *ئەم* *râzân râzîtar* (more generous than the generous); *ئەم* *چەگۆن* *ئەم* *çardîtar aîgh vajr* (colder than snow); and (2) is sometimes used in the sense of the superlative, when *ئەم* *hamâk* (all) is used with it; e. g., *ئەم* *ئەم* *ئەم* *avartar i hamâk* (highest of all).—Sometimes the adjective followed by *ئەم* *min*, or *ئەم* *aj*, Pâz. *ئەم*, *ئەم*, *ئەم* or Pers. *از* is used in the sense of the comparative; e. g., *ئەم* *ئەم* *ئەم* *max min nafsh-a* (greater than self).

§ 21. Sometimes the degree terminations do not denote comparison, but only pre-eminence of quality; e. g., *ئەم* *ri-*

mantim (very impure) ; אַוִּינֹדְטָר *avindǎtar*
(very innocent).

Vocabulary 5.

נְוָק *névak* or *nyók*,
good, virtuous.

מַאָּץ *maç*, great.

קָמ *kam* little.

פָּרַדָּ *çarydǎ*, bad.

וַדָּ *vad*, bad.

בַּלְאֵי *bâlâé*, high.

בַּלְאָטָר *bâl'âtar*,
higher.

בַּלְעֵט *bâléc̣t*, high-
est.

שׁ *sh*, he, she, it.

זֵ' or זַ' *zak* or *zâ*,
that, who, which.

חֹדָּאִי *khôdâih*,
chieftainship, rule,
sovereignty.

אַדְיִן *adîn*, thus.

פָּרַטָּר *çaritar*, worse.

וַטָּר *vatar*, (Pâz.),
worse.

פָּרַטְטָר *çaryâtum*,
worst.

וַדְטָר *vadtum*, worst.

רֵהָ *rêh*, good.

כְּחִיטָּר *khûptar*, better.

הַנְּיָמָן *hanjaman*, as-
sembly.

כְּחֵרְעֵט *khvâçt*, sum-
moned.

כְּחִירִישׁוּן *khîrishun*,
food.

חֵיפֹקְלֵט *hûpóklet*, well-
cooked.

חֵיבֹעֵ *hûbôé*, good-
smelling.

כְּחִירְדִּיק *khûrdik*, eat-
able.

Vocabulary 5—continued.

افزار <i>afzâr</i> imple- ment, skill, means.	آب <i>mayâ</i> , water.
شان <i>chêgûn</i> , than.	آب <i>âç</i> , wine.
آ <i>aj</i> , than.	آورد <i>âvord</i> , brought.
آغ <i>âgh</i> , than.	آه <i>avat</i> , thou.
آب <i>kalb-â</i> , dog.	آه <i>shnâyinâd</i> propitiated.
آب <i>râd</i> , generous.	آه or آه <i>arik</i> , far.
آب <i>çard</i> , cold.	آه <i>harviçp</i> , all.
آه <i>vafr</i> , snow.	آه <i>harviçt</i> , all.
آه <i>avashân</i> , they	آه <i>âvâlih</i> , pros- perity.
آه <i>babâ</i> , door, court, shrine.	آه <i>khadit-ân-am</i> , I see.
آه <i>pîrôzgar</i> , vic- torious, giver of victory.	آه <i>rabâ</i> , great.
آه <i>rîman</i> , impure.	آه <i>namûd</i> , showed.
آه <i>avinâç</i> , inno- cent.	آه <i>var</i> , lake, tank.
آه <i>farôbâg</i> , name of an ancient sa- cred fire.	آه <i>vajûrg</i> , great.
آه <i>zarîn péçîd</i> , gold-embroidered.	آه <i>kapûd</i> , blue.
	آه <i>puđmôj</i> , cloth- ing.

Vocabulary 5—continued.

<p>۱۰۰۰۰۰ ۲۰۰۰۰۰ <i>âçimîn-</i> <i>pêçîd,</i> silver-em- broidered.</p>	<p>۱۰۰۰۰۰ <i>barâjyâk,</i> embellished, shin- ing.</p>
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Exercise 5.

Transliterate and translate into English :—

- ۱۰۰۰۰۰ ۱۰۰۰۰۰ ۱۱۰۰ ۲۰۰۰۰۰ (1)
 :: ۱۰۰۰۰۰ ۲۰۰۰۰۰ ۱۰۰۰۰۰ ۱۱۰۰
- ۱۰۰۰۰۰ ۱۰۰۰۰۰ ۱۰۰۰۰۰ (2)
 :: ۱۰۰۰۰۰ ۱۰۰۰۰۰ ۱۰۰۰۰۰ ۱۰۰۰۰۰
- ۱۰۰۰۰۰۰۰ ۱۰۰۰۰۰ ۱۰۰۰۰۰ (3)
 :: ۱۰۰۰۰ ۲۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰
- ۱۰۰۰۰۰ ۱۰۰۰۰۰ ۱۰۰۰۰۰ (4)
 ۱۰۰۰۰

Translate into Pahlavi :—

- (1) And I see a great assembly of the pious. (2) And he showed the blue water

of a large tank. (3) Gold-embroidered and silver-embroidered clothes, the most embellished of all clothings.

LESSON VI.

§ 22. Numerals :—Cardinals :—

Non-Irânian.	Irânian.	Pâzend.	Meaning.
	<p>سوار <i>âvak</i>, and ۱, ۲, ۳, (following the noun).</p>	<p>یک, دو, سه, and ۱, ۲, ۳.</p>	One.
<p>𐎠𐎡𐎹𐎢𐎽 <i>tharínö.</i></p>	<p>دو <i>dô.</i></p>	<p>دو.</p>	Two.
<p>𐎠𐎡𐎹𐎢𐎽𐎠 <i>thalath-â.</i></p>	<p>سه <i>çé.</i></p>	<p>سه, دو, ۳.</p>	Three.
<p>𐎠𐎡𐎹𐎢𐎽𐎠𐎡𐎹𐎢𐎽 <i>arb-â.</i></p>	<p>𐎠𐎡𐎹𐎢𐎽𐎠𐎡𐎹𐎢𐎽𐎠</p>	<p>دو, سه, ۳, ۴.</p>	Four.

§ 22—continued.

𐎧𐎠𐎡𐎹𐎢𐎪	<i>khāmāsh-yâ.</i>	𐎧𐎠𐎡𐎹𐎢𐎪	𐎧𐎠𐎡𐎹𐎢𐎪 , 𐎧𐎠𐎡𐎹𐎢𐎪 , 𐎧𐎠𐎡𐎹𐎢𐎪	Five.
𐎧𐎠𐎡𐎹𐎢𐎪	<i>shat-â.</i>	𐎧𐎠𐎡𐎹𐎢𐎪	𐎧𐎠𐎡𐎹𐎢𐎪 , 𐎧𐎠𐎡𐎹𐎢𐎪 .	Six.
𐎧𐎠𐎡𐎹𐎢𐎪	<i>shab-â.</i>	𐎧𐎠𐎡𐎹𐎢𐎪	𐎧𐎠𐎡𐎹𐎢𐎪 .	Seven.
𐎧𐎠𐎡𐎹𐎢𐎪	<i>thāman-yâ.</i>	𐎧𐎠𐎡𐎹𐎢𐎪	𐎧𐎠𐎡𐎹𐎢𐎪 .	Eight.
𐎧𐎠𐎡𐎹𐎢𐎪	<i>taç-yâ.</i>	𐎧𐎠𐎡𐎹𐎢𐎪	𐎧𐎠𐎡𐎹𐎢𐎪 .	Nine.
𐎧𐎠𐎡𐎹𐎢𐎪	<i>açar-yâ.</i>	𐎧𐎠𐎡𐎹𐎢𐎪	𐎧𐎠𐎡𐎹𐎢𐎪 .	Ten.
𐎧𐎠𐎡𐎹𐎢𐎪	<i>açar-yâ.</i>	𐎧𐎠𐎡𐎹𐎢𐎪	𐎧𐎠𐎡𐎹𐎢𐎪 , 𐎧𐎠𐎡𐎹𐎢𐎪 .	Eleven.

§ 22—continued.

<p>—<i>tharîn</i> <i>açaryâ.</i></p>	<p>—<i>dvâjidelh,</i> <i>dâubâjidelh.</i></p>	<p>دوازده, دوازده, دوازده.</p>	<p>Twelve.</p>
<p>—<i>thalath-â</i> <i>açar-yâ.</i></p>	<p>—<i>çijdelh.</i></p>	<p>سیزده, سیزده.</p>	<p>Thirteen.</p>
<p>—<i>arb-â</i> <i>açaryâ.</i></p>	<p>—<i>chihârdelh.</i></p>	<p>چهارده, چهارده.</p>	<p>Fourteen.</p>
<p>—<i>khi-</i> <i>mash-yâ açar-yâ.</i></p>	<p>—<i>panjdelh.</i></p>	<p>پانزده, پانزده.</p>	<p>Fifteen.</p>
<p>—<i>shat-â</i> <i>açar-yâ.</i></p>	<p>—<i>shâjidelh.</i></p>	<p>شانزده, شانزده.</p>	<p>Sixteen.</p>

§ 22—continued.

שבת <i>shab-â</i> שבת <i>açar-yâ.</i>	שבת <i>shab-â</i> שבת <i>açar-yâ.</i>	שבת, שבת, שבת.	Seventeen.
שמונה <i>thûman-</i> <i>yâ açar-yâ.</i>	שמונה <i>thûman-</i> שמונה <i>yâ açar-yâ.</i>	שמונה, שמונה, שמונה.	Eighteen.
שמונה עשר <i>taç-yâ</i> <i>açar-yâ.</i>	שמונה עשר <i>taç-yâ</i> שמונה עשר <i>açar-yâ.</i>	שמונה עשר, שמונה עשר, שמונה עשר.	Nineteen.
עשר <i>asharîn.</i>	עשר <i>asharîn.</i>	עשר, עשר, עשר.	Twenty.
עשרים <i>thalathîn.</i>	עשרים <i>thalathîn.</i>	עשרים, עשרים.	Thirty.
ארבעים <i>arbâîn.</i>	ארבעים <i>arbâîn.</i>	ארבעים, ארבעים.	Forty.
חמשים <i>khâmashîn.</i>	חמשים <i>khâmashîn.</i>	חמשים, חמשים.	Fifty.

§ 22—continued.

שָׁשֶׁת <i>shatîn.</i>	שָׁשֶׁת, שֵׁשֶׁת.	Sixty.
שִׁבְעִים <i>shabâin.</i>	שִׁבְעִים, שֵׁבַע.	Seventy.
שְׁמוֹנִים <i>shûmanîn.</i>	שְׁמוֹנִים, שְׁמֹנֶה.	Eighty.
שְׁמֹנֶה עָשָׂר <i>taç-yâin.</i>	שְׁמֹנֶה, עָשָׂר.	Ninety.
שָׁמַיִם <i>mâ-yah.</i>	שָׁמַיִם, שָׁמַיִם.	Hundred.
אֶלֶף <i>alaf.</i>	אֶלֶף, אֶלֶף.	Thousand.
	עָשָׂר, עָשָׂר.	Ten thousand.

Note.—The intermediate numbers between 20 and 30, 30 and 40 &c., are שָׁלוֹשׁ עָשָׂר *ô aévali*, (twenty-one), &c.

§ 23. **Ordinals**:—The ordinals are formed by adding *im*, *Pâz. 6*, *وم* to the cardinals.

Non-Íránian.	Íránian.	Pâzend.	Meaning.
اول, اول-ا, اول-ه, اول-ه	اول-ه <i>fratim</i> , اول-ه <i>naviçt</i> , اول-ه <i>naviçt</i> , اول-ه <i>naviçt</i>	اول-ه, اول-ه, اول-ه	First.
دوم, دوم-ه, دوم-ه	دوم-ه <i>dadigar</i>	دوم-ه, دوم-ه	Second.
سوم, سوم-ه, سوم-ه, <i>thadim</i>	سوم-ه <i>gedigar</i>	سوم-ه, سوم-ه	Third.

§ 23—continued.

תַּעֲרָה, תַּעֲרָה ארבדום	תַּעֲרָה, תַּעֲרָה ארבדום	Fourth.
תַּעֲרָה, תַּעֲרָה מאש-ידום	תַּעֲרָה, תַּעֲרָה מאש-ידום	Fifth.
תַּעֲרָה, תַּעֲרָה תדום	תַּעֲרָה, תַּעֲרָה תדום	Sixth.
תַּעֲרָה, תַּעֲרָה בדום	תַּעֲרָה, תַּעֲרָה בדום	Seventh.
תַּעֲרָה, תַּעֲרָה מאנדם	תַּעֲרָה, תַּעֲרָה מאנדם	Eighth.

§ 23—continued.

<p>תש"ט, תש"י, תש"יא <i>ashy- ðim</i></p>	<p>תש"ט, תש"י, תש"יא <i>nashim</i></p>	<p>תש"ט, תש"י, תש"יא</p>	<p>Ninth.</p>
<p>תש"י, תש"יא, תש"יב <i>asha- ryðim</i></p>	<p>תש"י <i>dahim</i></p>	<p>תש"י, תש"יא</p>	<p>Tenth.</p>
<p>תש"י, תש"יא, תש"יב <i>12-ðim</i></p>	<p>תש"י, תש"יא, תש"יב <i>dóbbajda- him, shoye dvaj- dahim</i></p>	<p>תש"י, תש"יא, תש"יב, דואזימ</p>	<p>Twelfth.</p>
<p>תש"י, תש"יא, תש"יב <i>20-ðim</i></p>	<p>תש"י, תש"יא, תש"יב <i>vógtim</i></p>	<p>תש"י, תש"יא, תש"יב</p>	<p>Twentieth.</p>

§ 24. **Fractionals.**— نیم *nîmak* or دو اےواک *dô-aévak*, $\frac{1}{2}$; چار اےواک *çarêshûtak*, or سه اےواک *cé-aévak*, $\frac{1}{3}$; چتر اےواک *chathrâshûtak* or چار اےواک or چہار اےواک *chêhâr-aévak* = $\frac{1}{4}$; پانچ اےواک *panjtak*, $\frac{1}{5}$, &c., &c.

§ 25. **Multiplicatives.**— ایک اےواک *aévak-tâk*, Pers. یکتا , alone; دو اےواک *dôtâk*, Pers. دوگنا , double, two fold; and so on.

§ 26. **Distributives.**— دوکان *dôkânak*, Pers. دوکان two by two; سہکان *çekânak* Pers. سهکان , three by three; &c.

§ 27. **Numeral Adverbs.**— ایک بار *aévak-bâr*, Pers. یکبار once; دو بار *dôbâr*, Pers. دوبار twice, &c.

Vocabulary 6.

زیر <i>zareh</i> , sea.	دراخت <i>virâçtak</i> , put to order.
آوہان <i>avshân</i> , they, those.	فراتین <i>frârîn</i> , proper.
ہموین <i>hamoyîn</i> , all, whole.	فرازتیم <i>frâztûm</i> , farthest, large-sized (first-rate).
جایداک <i>javidâk</i> , separate.	

Vocabulary 6—continued.

כרד *kard*, made.

יעזת *yéjat* (pl. יעזתן
yéjadán), Yazata.

אבגומנתר *avégûmân-
tar*, very cer-
tain.

נפש *nafsh-a*, self.

מנישן *mênishn*,
thought.

גיבישן *gûbishn*, words,
speech.

קנישן *kûnîshn*, action,
deed.

קיש *késh*, furrow.

זריט-ינישן *zarit-ûn-
ishnîh*, drawing
(from זריט-ינישן-טאן
zarit-ûn-tann).

בזג *vazag*, frog.

אפיק *âpik*, aquatic.

אבא *avâ*
makhît-ûn-éd, he
shall kill.

מא'א *ma'â*, village.

ויתרג *vitarg*, passage.

כל' *klê*, lane.

קנדק *kandak*, moat.

מ'י'אנאק *mîyânak*, mid-
dle, middle-sized.

נ'ט'י'ם *nîtîm*, smallest.

צ'אנד *chand*, as many as.

פ'א' *pâ'*, foot-step.

אנג'י'ט *angûçt*, finger.

א'עג'י'ן *aégîn*, then,
thus.

מ'א'י'ם *ma'im*, on, over.

ב'ר'ע'י'ני'ד *baréhînéd*,
created, produced.

א'ל-א-שא'ן *ol-a-shân*, they

ז'א' *zay*, weapon.

א'ר'ע'ש'ת'אר *artéshtâr*,
warrior.

א'ר'ש'ט *arsht*, javelin,
shooting weapon.

Vocabulary 6—continued.

ᠭᠠᠨᠠᠨᠲᠤᠮᠤ—*âçântüm*,
most comfortable.

ᠭᠠᠨᠠᠨᠲᠤᠮᠤ—*anâçântüm*,
most uncomfortable.

ᠠᠶᠢᠶᠠᠨ *aiyôv*, or.

ᠰᠢᠷᠭᠠᠷᠳᠤ *şarḡarḏ*, chap-
ter.

ᠪᠠᠨ *bân*, beginning.

ᠶᠠᠴᠤᠬᠠ *yaçka*, disease.

ᠷᠢᠴᠢᠲ *riçt*, dead.

ᠠᠡᠲ *aét*, is.

ᠬᠢᠷᠠᠳᠠᠨ—*khûrâçân*,
the East.

ᠴᠠᠷᠳᠠᠬ *çardak*, kind.

ᠷᠢᠮᠠᠷᠢᠬ *vîmârih*, dis-
ease, sickness.

ᠣᠷᠪᠠᠷ *ôrvar*, vegetable,
tree, plant.

ᠨᠢᠵᠠᠬ *nîjak*, lance.

ᠬᠠᠷᠳ *kârḏ*, knife,
cutting weapon.

ᠲᠠᠨᠠᠯᠠᠯᠠᠷᠠᠰᠢᠨ *tanâpûhar*,
Tanâpûhar sin.

ᠰᠢᠮᠰᠡᠷ *shamshér*,
sword.

ᠪᠠᠵᠢᠷ *vazr*, mace, club.

ᠴᠠᠨᠪᠠᠷ *çanvar*, bow.

ᠬᠠᠮᠠᠨ *kamân*, bow.

ᠵᠢᠨ *zîn*, saddle with
the quiver.

ᠬᠠᠶᠢᠨ *kôfin*, sling.

ᠵᠠᠷᠡᠬ *zareh*, cuirass.

ᠭᠠᠷᠢᠮᠠᠨ *garîvpân*,
throat-protector,
hauberk, covering.

Vocabulary 6—continued.

כרד *kírá*, flock,
domestic animal.

תרג *targ*, helmet.

אָבֵנֶה *yájdahùm*,
eleventh.

כַּמָּר *kamar*, girdle.

רַפָּאֵן *rápán*, thigh-
protector, pair of
greaves.

בֵּלְאֵי יוֹשְׁבֵי הַיָּבֵשׁ *belâ*
yatib-ûn-âšt ho-a-
nî, (they sat
down).

בֵּלְאֵי *belâ* *vijîd*
selected.

גַּנְדָּק מִיְנֹדֶה *ganâk mîndé*,
Ahriman.

בִּימָה *bîm*, fear.

בָּעֵן הַנְּיָדָה *baén hanjîd*,
drew in.

בָּרֵב *duvîzdeh*
bâr, twelve times.

פַּעֲדָן *paédân*, tunic,
visor.

צַרְוָר *çârvâr*, co-
vering of the head,
helmet.

פְּרָי שְׂחֵה *frâj shî-*
ya-hn'h, washing.

אַל יֵבֵר *al yedr-*
ûn-ât, shall not
carry.

פְּרָשְׁנָה *frâshnâ*, ques-
tion, enigma.

מֹגְ-גַבְרָה *môj-gubrâ*,
Magian man.

בֵּלְאֵי זֶכְתָּל *belâ-*
zektal-ûn-t ho-a-m,
I have killed.

גֹּפֶת יְהוֹ *gôft yehv-*
ûn-t, uttered.

Exercise 6.

Transliterate and translate into English :—

(1) כהן מלך וכו' ::

(2) מלך מלך מלך ::

(3) מלך מלך מלך מלך מלך ::

מלך מלך מלך מלך מלך מלך מלך מלך
 מלך מלך מלך מלך מלך מלך מלך מלך
 מלך מלך מלך מלך מלך מלך מלך מלך
 מלך מלך מלך מלך מלך מלך מלך מלך ::

(4) מלך מלך מלך מלך מלך מלך ::

מלך מלך מלך מלך מלך מלך מלך מלך
 מלך מלך מלך מלך מלך מלך מלך מלך
 מלך מלך מלך מלך מלך מלך מלך מלך ::

(5) מלך מלך מלך מלך מלך מלך ::

(6) מלך מלך מלך מלך ::

(7) מלך מלך מלך מלך מלך מלך ::

מלך מלך מלך מלך ::

(8) ڪو س ڪو س ڪو س ڪو س
ڪو س ڪو س ڪو س ڪو س

(9) ڪو س ڪو س ڪو س ڪو س

(10) ڪو س ڪو س ڪو س ڪو س

(11) ڪو س ڪو س ڪو س ڪو س

(12) ڪو س ڪو س ڪو س ڪو س

(13) ڪو س ڪو س ڪو س ڪو س

ڪو س ڪو س ڪو س ڪو س
ڪو س ڪو س ڪو س ڪو س

(14) ڪو س ڪو س ڪو س ڪو س

ڪو س ڪو س ڪو س ڪو س

(15) ڪو س ڪو س ڪو س ڪو س

(16) ڪو س ڪو س ڪو س ڪو س

ڪو س ڪو س ڪو س ڪو س

ճշմարտութեան արժանաւորութիւնը
:: յայտնաբերելու արժանաւորութիւնը

18 (17)

Յայտնաբերելու արժանաւորութիւնը
ճշմարտութեան արժանաւորութիւնը
ճշմարտութեան արժանաւորութիւնը
ճշմարտութեան արժանաւորութիւնը
ճշմարտութեան արժանաւորութիւնը
ճշմարտութեան արժանաւորութիւնը
ճշմարտութեան արժանաւորութիւնը
ճշմարտութեան արժանաւորութիւնը

:: ճշմարտութեան արժանաւորութիւնը

18 (18)

19 (19)

20 (20)

20 (20)

(21) 𐬨𐬀𐬭𐬀𐬎𐬌𐬵𐬀𐬵𐬀𐬎𐬀 𐬀𐬵𐬀𐬵𐬀𐬎𐬀 𐬀𐬵𐬀𐬵𐬀𐬎𐬀

𐬀𐬵𐬀𐬵𐬀𐬎𐬀 𐬀𐬵𐬀𐬵𐬀𐬎𐬀 𐬀𐬵𐬀𐬵𐬀𐬎𐬀 𐬀𐬵𐬀𐬵𐬀𐬎𐬀

Translate into Pahlavi :—

(1) And afterwards, those seven men sat down. (2) And from the seven, three were selected ; and from the three, one only, named Viráf. (3) For I have slain, through this enigma, nine hundred Magian men.

HINTS TO EXERCISES.

Exercise 2.

(1) :: $\text{ٲررٲ سٲر اسووسٲ} ::$

(2) :: $\text{سٲ سٲر ٲس} ::$

(3) $\text{ٲٲٲٲ سٲر} \circ$

Exercise 3.

(1) :: $\text{سٲر سٲر اسٲر ٲس} ::$

(2) :: $\text{سٲر اسٲر سٲر اسٲر} ::$

(3) :: $\text{سٲر سٲر سٲر} ::$

(4) $\text{سٲر سٲر} \circ$

(1) Who is wise? (2) Where is the chief? (3) There is no water. (4) Says the holy Sarosh and the Atrö Yazata that this is the soul of that wicked man who killed a holy man in the world.

Exercise 4.

(1) The conductor (practiser) of the best righteousness. (2) They were industrious in practising virtue and (were) abstainers from sin. (3) And till the completion of

300 years the religion was in purity and men in undoubtfulness (*i. e.*, were free from doubt). (4) And he killed several high-priests and judges, and priests, and divines, and co-religionists, and skilful and wise persons of the country of Irân. (5) Hormazd spoke to Zartosht.

𐬨𐬀 𐬀𐬀𐬀 𐬀𐬀 𐬀𐬀𐬀 𐬀𐬀𐬀 (1)

𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀

𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀 (2)

𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀 𐬀𐬀𐬀

𐬀𐬀𐬀 𐬀𐬀𐬀 𐬀𐬀𐬀 𐬀𐬀𐬀 (3)

Exercise 5.

(1) And they summoned an assembly at the court of the victorious Fire Farôbâ.
 (2) And well-cooked and good-smelling and eatable food and wine and cold water were brought. (3) Thou didst propitiate the holy

man who came up from far or from near.

(4) Holiness is the best prosperity.

• ۛۛۛۛۛ ۛ ۛ ۛۛۛۛۛ (1)
 :: ۛۛۛۛۛ

• ۛۛۛۛۛ ۛۛۛۛۛ (2)
 :: ۛۛۛۛۛ

• ۛۛۛۛۛ ۛۛۛۛۛ (3)

ۛۛۛۛۛ ۛۛۛۛۛ ۛۛۛۛۛۛ
 ۛۛۛۛۛۛ ۛۛۛۛۛۛ

Exercise 6.

(1) One of the two. (2) Three rivers (are) large. (3) From all they separated seven men who were very much undoubtful of the Yazatas and religion and they had (their) own thoughts and words and deeds very much put to order and very proper. (4) In the foremost village, *i. e.*, in the large-sized village, he made nine passages, *i. e.* nine lanes ; (read ۛۛۛ *koik* = Pers. ڪوڪي); in the middle-sized one six ; in the smallest three.

Or, in the foremost, *i. e.*, the large-sized village, he made nine moats (read **کندک** *kandak* = Pers. **خندی**); &c. (5) How is one pace (to be reckoned)? As much as three footsteps. (6) As much as four fingers (in measure). (7) Then afterwards twelve furrows (are) to be drawn. (8) He shall kill ten thousand aquatic frogs. (9) Where is the fourth most comfortable (spot) of this earth? (10) Where is the fifth most uncomfortable (spot) of this earth? (11) Five or fifty or one hundred. (12) Here commences the 22nd chapter. (13) Nine diseases and ninety and nine hundred and nine thousand and nine ten-thousands (99,999). (14) For he is in the east for 180 days. (15) Ten thousand kinds of sicknesses. (16) Of the material creations, Hormazd first created the sky, secondly the water, thirdly the earth, fourthly the vegetable, fifthly the domestic animals, and sixthly man. (17) Of the weapons of the warrior class, first there are the shooting

weapons, such as the lance ; secondly, the knife-like cutting ones, such as the sword ; thirdly, the mace-like breaking ones ; fourthly, those of the propelling class, such as the bow ; fifthly, the saddle with the quiver (full of arrows), sixthly, the sling seventhly, the cuirass ; eighthly, the hauberk (the throat-protector) ; ninthly, the tunic ; tenthly, the head-covering (the helmet) ; eleventh, the girdle ; twelfth, the thigh-protector (a pair of greaves). (18) The sin (is equal to) $2\frac{1}{2}$ Tanâfûhar (sins). (19) When he had uttered one-third (of Ahunvar), Ahriman drew in his body through fear. (20) Washing (must be undergone) twelve times. (21) No man shall carry alone (*i. e.*, on his body) that which is dead.

— ۱۴۰۰ ۴۰۰۰۰ (۱)

:: ۴۰۰۰ ۱۴۰۰۰ —

(2) ۱۴۱ س ۱۴۱ س ۱۴۱ س ۱۴۱ س

س ۱۴۱ س ۱۴۱ س ۱۴۱ س ۱۴۱ س

(3) ۱۴۱ س ۱۴۱ س ۱۴۱ س ۱۴۱ س

س ۱۴۱ س ۱۴۱ س ۱۴۱ س ۱۴۱ س

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UNIVERSITY OF MICHIGAN



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Lessons in Pahlavi-Paze...





LESSONS IN
PAHLAVI — PĀZEND.

PART II.

COMPILED BY

ERVAD SHERIARJI DADABHAI BHARUCHA

Hon. Fellow of the University of Bombay,

AND

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iii

PREFACE.

This is the second part of the series of Lessons in Pahlavi-Pâzend. It is intended for the students of the fifth standard of our High Schools. The third and the last part will be published in due course.

The study of Pahlavi-Pâzend being almost the same as that of modern Persian, we advise the student to read side by side with this and the following third part of this series some primary or elementary treatises of modern Persian which may be in use as text books in our High Schools, comparing, as he proceeds, the rules of grammar, the orthography of words, the construction of sentences, &c., in these cognate idioms.

Bombay 27th August 1908.

SHERIJARJI DADABHAI BHARUCHA.

Addenda and Corrigenda.

Page.	Line.	For	Read
9	15	𐎧 𐎧𐎠𐎡𐎢	𐎧𐎧𐎠𐎡𐎢
20	10	<i>shatrô:k</i>	<i>shathrôik</i>
25	21	<i>tanî</i>	<i>thanî</i>
33	2	<i>except</i>	<i>except, without</i>
42	6	<i>fréct.</i>	<i>freçt</i>
„	19	<i>vashmamûn</i>	<i>vi-shama-ûn</i>
43	4	<i>rakhvâr</i>	<i>lakhvâr</i>
70	1	𐎧𐎠𐎡𐎢 or	𐎧𐎠𐎡𐎢
„	2	𐎧𐎠𐎡𐎢	or 𐎧𐎠𐎡𐎢
83	4	<i>per-on</i>	<i>person</i>
101	11	<i>deceive no one</i>	<i>are not deceived</i>
		-	<i>by any one</i>
106	23	<i>yadr-ûn-inân,</i> <i>Pâz.</i>	<i>y a d r - û n -</i> <i>inân or 𐎧𐎠𐎡𐎢</i> <i>yadr - ûn-ân -</i> <i>ân, Pâz.</i>
108	15	𐎧𐎠𐎡𐎢 𐎧𐎠𐎡𐎢	𐎧𐎠𐎡𐎢 <i>ashem-</i> <i>vôhûk</i>
109	14	<i>pleased</i>	<i>pleased, pros-</i> <i>perous, happy</i>

Addenda and Corrigenda—continued.

Page.	Line.	For	Read
109	16	<i>navāḍak</i>	<i>navāḍak</i> , or నావఱక <i>navīrak</i> .
111	8	నావఱక	నావఱక నావఱక నావఱక నావఱక నావఱక
112	7	నావఱక	నావఱక నావఱక
113	10	<i>be pleased</i>	<i>prosper</i>

Contents.

	PAGE
Preface	iii

LESSON VII.

§ 22. Pronouns	1
I. Personal Pronouns ...	1
Note	4
Vocabulary 7	4
Exercise 7	9

LESSON VIII.

§ 23. II. Interrogative Pronouns	13
§ 24. III. Relative Pronouns (simple & compound) .	13
Note 1	14
Note 2	14

	PAGE
§ 25. IV. Reflexive Pronouns ...	15
§ 26. V. Demonstrative Pronouns	15
Vocabulary 8	16
Exercise 8	21

LESSON IX.

§ 27. VI. Indefinite Pronouns ...	25
Vocabulary 9	29
Exercise 9	35

LESSON X.

§ 28. Verbs	41
Prefixes	41
I. Inseparable	41
II. Separable	42
§ 29. Roots	45
I. Iranian	45
II. Non-Iranian	46
Note	47
§ 30. Verbal Bases	48

§ 31. Tenses, Moods, and Verbal			
Derivatives ...			49
I. Primary ...			49
II. Secondary ...			50
Note 1. ...			51
Note 2. ...			51
N. B. ...			51
Vocabulary 10 ..			52
Exercise 10 ...			56

LESSON XI.

§ 32. Auxiliary Verbs (فعل مساعدون)			59
I. The verb "To Be" ...			59
Imperative and Prohibi-			
tive			59
Aorist (first form) ..			60
Aorist (second form) ...			61
Potential or conjunctive			
Present and Future ...			63
Benedictive and Opta-			
tive			94
Present Participle ...			65

	PAGE
Future Participle ...	65
Verbal noun or Gerund	65
Perfect Participle Pas-	
sive	65
Absolutive	65
Infinitive	65
Preterite	66
Note	67
Past Continuous ...	67
Past Potential or Habi-	
tual Tense	67
Perfect	68
Pluperfect	70
Absolutive	71
§ 33. II. Defective and Imper-	
sonal Verbs (افعال ناقص)...	71
§ 34. III. Passive Verbs (فعل مفعول)	72
N. B.	72
Vocabulary 11	73
Exercise 11	76

LESSON XII.

§ 34. Verbal Conjugations and Derivatives	81
§ 35. The Imperative (امر مجرد).	82
Note 1	83
Note 2	83
Note 3	83
Model Paradigm	84
(a) Causal	86
(b) Denominative .	86
(c) Causal Denomi- native	86
§ 36. The Aorist	87
(a) The first kind of the Indicative and Sub- junctive Present & Future (مضارع)	
(see § 31)	87
Note	88

	PAGE
Paradigm... ..	88
Causal	90
Denominative	90
Causal Denomina- tive	90
(b). The second kind of the Indicative and Subjunctive Present and Fu- ture	91
Note 1	92
Note 2	92
Paradigm	93
Causal	94
Denominative	94
Causal Denomina- tive	94
Vocabulary 12	94
Exercise 12	98

LESSON XIII.

§ 37. The Potential or Conjunctive Present and Future including the Optative and Benedictive etc.		
(امر ماضى وصيغردعا وتمنا) ...		102
Note		103
Model Paradigm...		104
(a) Causal		105
(b) Denominative .		105
(c) Denominative		
Causal		105
§ 38. The Present Participle, the Verbal Noun, the Future Participle, and the Agentive Noun :—		
The Present Participle		
(اسم حال)		105
The Verbal noun (اسم ذات)		105
The Future Participle...		105
Agentive noun (اسم فاعل)		106
N. B.		106
Vocabulary 13		107
Exercise 13		110

LESSON XIV.

§ 39. The Infinitive (مصدر) ...	114
(A) The Simple ...	114
(B) The Compound ...	115
(C) The Derivative ...	115
Note ...	116
§ 40. The Perfect Participle Pas- sive (اسم مفعول) ...	116
§ 41. The Absolutive (ماضي معطوف)	117
§ 42. The Preterite (ماضي صفاق)	118
I. First Variety ...	118
II. Second „ ...	119
Note ...	120
Model Paradigm ...	120
Causal ...	122
Denominative ...	122
Denominative Causal ...	122
§ 43 The Past Continuous	
(ماضي استمراري) ...	122
Model Paradigm ...	123
Causal ...	126

	PAGE
Denominative	126
Denominative Causal	126
Vocabulary 14	126
Exercise 14	129

LESSON XV.

§ 44. The Perfect Indicative	
(ماضي قريب)	134
Model Paradigm	135
(a) Causal	138
(b) Denominative	138
(c) Denominative Causal... ..	138
45. The Plu-Perfect Indicative	
(ماضي بعيد)	139
Model Paradigm	140
(a) Causal	142
(b) Denominative	142
(c) Denominative Causal... ..	142
§ 46. The Perfect Subjunctive or the Future Perfect	
(ماضي متشكى)	143
Model Paradigm	144

	PAGE
(a) Causal	146
(b) Denominative... ..	146
(c) Denominative Causal	146
Vocabulary 15	146
Exercise 15	149

LESSON XVI.

§ 47 The Conditional Perfect

(ماضي شرطي) 154

Model Paradigm 154

(a) Causal 157

(b) Denominative 157

(c) Denominative Causal... 157

§ 48. The Conditional Plus- perfect 157

(a) Causal 161

(b) Denominative ... 161

(c) Denominative Causal... 161

Vocabulary 16 161

Exercise 16 164

Hints to Exercises

Exercise	7	...	...	...	167
„	8	...	...	...	169
„	9	...	...	...	171
„	10	...	...	...	174
„	11	...	...	...	176
„	12	...	...	...	178
„	13	...	...	...	181
„	14	...	...	...	183
„	15	...	...	...	186
„	16	...	...	...	189

LESSONS IN PAHLAVI-PÂZEND.

PART II.

LESSON VII.

§ 22. Pronouns.

Pronouns are declined like nouns.

I. Personal Pronouns :—

First Person.

Singular.	Plural.
(1) 𐬨 <i>li</i> ; Pâz. 𐬎𐬀 or 𐬎𐬀𐬀 ; Pers. 𐬎𐬀𐬀.	𐬨𐬀 <i>len-a</i> ; Pâz. 𐬎𐬀𐬀𐬀 ; Pers. 𐬎𐬀.
(2) 𐬀𐬎 <i>avam</i> or <i>afam</i> ; Pâz. 𐬀𐬎𐬀𐬀 or 𐬀𐬎𐬀 ; Pers. 𐬀𐬎.	𐬀𐬎𐬀𐬀 <i>avmân</i> or <i>afmân</i> ; Pâz. 𐬀𐬎𐬀𐬀𐬀 ; Pers. 𐬀𐬎𐬀.
(3) 𐬀 <i>am</i> ; Pâz. 𐬀𐬀 ; Pers. 𐬀𐬀.	𐬀𐬀 <i>amân</i> ; Pâz. 𐬀𐬀𐬀𐬀 ; Pers. 𐬀𐬀𐬀.

First Person—continued.

<p>(4) ے — <i>m</i>; Pâz. ے — ; Pers. م ے .</p>	<p>ےے — <i>mân</i>; Pâz. ےےے ; Pers. مان .</p>
<p>(5) ےے <i>hav-a</i>, ےےے <i>hav-a-m</i> (both very rare); Pâz. ےےے ; Pers. من .</p>	<p>Not met with.</p>

Second Person.

Singular.	Plural.
<p>(1) ے <i>lak</i>; Pâz. ےےے ; Pers. ےو .</p>	<p>ےےے <i>lekûm</i>; Pâz. ےےےےے ; Pers. ےےے .</p>
<p>(2) ےےے <i>avat</i> or <i>a-fat</i>; Pâz. ےےےے ; Pers. ے ے .</p>	<p>ےےےےے <i>avtân</i> or <i>aftân</i>; Pâz. ےےےےےےے ; Pers. ےےے .</p>
<p>(3) ےے <i>at</i>; Pâz. ےےے ; Pers. ے ے .</p>	<p>ےےے <i>atân</i>; Pâz. ےےےےے ; Pers. ےےے .</p>
<p>(4) ے — <i>t</i>; Pâz. ے — ; Pers. ے ے .</p>	<p>ےے — <i>tân</i>; Pâz. ےےے — ; Pers. ےےے .</p>

Third Person.

Singular.	Plural.
(1) δl -a or δl or δ (the last very rarely); Pâz. δ ; Pers. δ .	δl -a-shân; Pâz. δ ; Pers. δ .
(2) <i>avash</i> or <i>afash</i> ; Pâz. δ , δ , δ ; Pers. δ .	<i>avshân</i> or <i>afshân</i> ; Pâz. δ , δ ; Pers. δ .
(3) <i>ôesh</i> ; Pâz. δ ; Pers. δ .	"
(4) <i>ash</i> ; Pâz. δ ; Pers. δ .	<i>ashân</i> ; Pâz. δ ; Pers. δ .
(5) <i>sh</i> ; Pâz. δ ; Pers. δ .	<i>shân</i> ; Pâz. δ ; Pers. δ .
(6) <i>zak</i> ; δl ; δ or $\hat{a}n$; <i>ghal</i> ; Pâz. δ , δ ; Pers. δ .	<i>zakshân</i> ; Pâz. δ ; Pers. δ .

Note.—It will be seen from the above-tables that most of the personal pronouns are to be written detached, while 𐬀, 𐬁𐬀, 𐬂, 𐬃𐬀, 𐬄 and 𐬅𐬆𐬇 are suffixed to other words. The latter are generally used for oblique cases, and are mostly attached to certain adverbs, conjunctions, prepositions and relative pronouns. They are never suffixed to nouns and verbs as they can be done in modern Persian. For example, 𐬀𐬂𐬀 *atgh-am* (that I, that to me, &c.); 𐬀𐬃𐬀 *pad-ash* (on it, &c.); 𐬀𐬄𐬀 *zi-at* (which thou, &c.); 𐬀𐬅𐬆𐬇 *zi-tân* (which you, &c.); 𐬀𐬂𐬀𐬄 *amat-am* (when I, when to me, &c.); and so on.

Vocabulary 7.

𐬀𐬂𐬀𐬄 *letam-a*, here.
 𐬀𐬂𐬀𐬄𐬀𐬂𐬀𐬄 *âzmâshnn*,
 trial.
 𐬀𐬂𐬀𐬄𐬀
 or *vâd-i* *vâbid-în-êm*
 us make. 'n-êm, let

𐬀𐬂𐬀𐬄𐬀 *ntrang*, ritual,
 ceremony.

𐬀𐬂𐬀𐬄𐬀𐬂𐬀𐬄𐬀 *pâdyâvîh*,
 ceremonial ablu-
 tion.

Vocabulary 7—continued.

<p>𐬵𐬀𐬎𐬎 <i>yazishn</i>, Ya- zishn, sacrificial worship.</p>	<p>𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 <i>yôshdâç-</i> <i>rîh</i>, purification.</p>
<p>𐬀𐬵𐬀 <i>darôn</i>, Darôn, a small flat round unleavened bread used in certain Zoroastrian cere- monies.</p>	<p>𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 <i>pavan</i> <i>karđak yâty-în-</i> <i>îm</i>, we bring into performance, we perform.</p>
<p>𐬀𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 <i>âfrîngân</i>, Âf- ringân, a certain ceremony ; bene- dictions.</p>	<p>𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 <i>yâmt-în-êđ</i>, reaches.</p>
<p>𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 <i>mâzdayas-</i> <i>na</i>, Mazda-wor- shipper.</p>	<p>𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 <i>shâddân</i>, devils.</p>
<p>𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 <i>pêđambar</i>, messenger.</p>	<p>𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 <i>dûruçt</i> <i>yât-în-t</i> <i>hav-a-ê</i>, thou art welcome.</p>
<p>𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 <i>vîrâf</i>, Name of a person.</p>	

Vocabulary 7—continued.

𐎱𐎠𐎢𐎡𐎣 <i>farmûd</i> , ordered.	𐎶𐎠𐎢𐎡𐎣 <i>ya-malel-un</i> , tell.
𐎱𐎠𐎢𐎡𐎣𐎠𐎢𐎡𐎣 <i>yâity-ûn-êd</i> , bring ye.	𐎱𐎠𐎢𐎡𐎣 <i>amat</i> , who, when (inter. and rel.).
𐎱𐎠𐎢𐎡𐎣 <i>gôft</i> , said.	𐎱𐎠𐎢𐎡𐎣 <i>khîrêd</i> , eats.
𐎱𐎠𐎢𐎡𐎣 <i>davîr</i> , writer, clerk.	𐎱𐎠𐎢𐎡𐎣 <i>badrâ</i> or <i>bîlakh</i> , month, moon.
𐎱𐎠𐎢𐎡𐎣𐎠𐎢𐎡𐎣 <i>farjândak</i> , learn- ed.	𐎱𐎠𐎢𐎡𐎣𐎠𐎢𐎡𐎣 <i>niçâ-a</i> or <i>nêsh-a</i> , woman, wife, hu- man female.
𐎱𐎠𐎢𐎡𐎣 <i>hav-a-m</i> , I am.	𐎱𐎠𐎢𐎡𐎣𐎠𐎢𐎡𐎣 <i>gôçpand</i> , she- goat, sheep.
𐎱𐎠𐎢𐎡𐎣𐎠𐎢𐎡𐎣 <i>névaktar</i> , better.	𐎱𐎠𐎢𐎡𐎣 <i>khîk</i> , sow, hog.
𐎱𐎠𐎢𐎡𐎣𐎠𐎢𐎡𐎣 <i>akht-a</i> , sister.	𐎱𐎠𐎢𐎡𐎣𐎠𐎢𐎡𐎣 <i>gûrbak</i> , cat.
𐎱𐎠𐎢𐎡𐎣𐎠𐎢𐎡𐎣 <i>yehv-ûn-t</i> , were.	𐎱𐎠𐎢𐎡𐎣𐎠𐎢𐎡𐎣 <i>padîraft</i> , agreed to.
𐎱𐎠𐎢𐎡𐎣𐎠𐎢𐎡𐎣𐎠𐎢𐎡𐎣 <i>ham- pûrsagth kard</i> , conversed.	𐎱𐎠𐎢𐎡𐎣𐎠𐎢𐎡𐎣 <i>tôbân</i> , strength.
𐎱𐎠𐎢𐎡𐎣𐎠𐎢𐎡𐎣 <i>levat-a</i> , with.	

Vocabulary 7—continued.

<p>𐭩 lâ, not.</p> <p>𐭥𐭮 ađsh, death.</p> <p>𐭮𐭥𐭥𐭥 𐭮𐭥 mrdam khadit-ûn-t, looked over, saw, knew.</p> <p>𐭮𐭥𐭥𐭥 𐭮𐭥 𐭮𐭥 çpîtâmân, descendant of Spi- tama.</p> <p>𐭮𐭥𐭥𐭥 Zartôsh, Zo- roaster.</p> <p>𐭮𐭥𐭥𐭥 𐭮𐭥𐭥𐭥 râçtîhâ, truly.</p> <p>𐭮𐭥𐭥𐭥 (Pâz.) khsh- nâda, pleased.</p> <p>𐭮𐭥𐭥𐭥 (Pâz.) kôr- chashm, blind-eyed.</p>	<p>𐭮𐭥 ramak, multitude, flock.</p> <p>𐭮𐭥𐭥𐭥 gôçpand, domes- tic animal.</p> <p>𐭮𐭥𐭥𐭥 mardûm, man- kind.</p> <p>𐭮𐭥𐭥𐭥 dûruçt, well.</p> <p>𐭮𐭥𐭥𐭥 dâsh, kept.</p> <p>𐭮𐭥𐭥𐭥 𐭮𐭥𐭥𐭥 pâdfrâç, punishment.</p> <p>𐭮𐭥 m-a what ?, since.</p> <p>𐭮𐭥𐭥𐭥 aêgûn (correl. of 𐭮𐭥 amat or 𐭮 at), then, thus.</p> <p>𐭮𐭥𐭥𐭥 jivâk, place.</p> <p>𐭮𐭥𐭥𐭥 ye-havv-ûn-êd, is, may be, ye are, &c.</p>
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Vocabulary 7—continued.

<p>ⲛⲁⲩⲁⲓⲛⲓ (Pâz.) <i>vatar</i>, worse.</p> <p>ⲁⲩⲟⲩⲓⲛⲓ <i>ayôv</i>, or.</p> <p>ⲁⲩⲟⲩⲓⲛⲓ (Pâz.) <i>ayâo</i>, or.</p> <p>ⲛⲓⲛⲓⲛⲓⲛⲓ (Pâz.) <i>kôr- dîl</i>, blind-hearted.</p> <p>ⲛⲓⲛⲓⲛⲓ (Pâz.) <i>ka</i>, that.</p> <p>ⲛⲓⲛⲓⲛⲓ (Pâz.) <i>în</i>, this.</p> <p>ⲛⲓⲛⲓⲛⲓⲛⲓ (Pâz.) <i>khva- rashn</i>, eatable.</p> <p>ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ (Pâz.) <i>avi- zhah</i>, pure.</p> <p>ⲛⲓⲛⲓⲛⲓⲛⲓ (Pâz.) <i>khôsh</i>, pleasant.</p> <p>ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ (Pâz.) <i>âfrîd</i>, created.</p>	<p>ⲛⲓⲛⲓⲛⲓ (Pâz.) <i>chi</i>, what ?.</p> <p>ⲛⲓⲛⲓⲛⲓ (Pâz.) <i>ân</i>, that.</p> <p>ⲛⲓⲛⲓⲛⲓ (Pâz.) <i>thiç</i>, thing.</p> <p>ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ (Pâz.) <i>har kaç</i>, any person.</p> <p>ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ <i>tôbân karðann</i>, can do.</p> <p>ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ <i>farmât</i>, order thou. (imp.).</p> <p>ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ <i>aîgh</i>, where ?, that is to say.</p> <p>ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ <i>kêsh</i>, religion.</p> <p>ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ <i>belâ</i>, but ; nay more.</p> <p>ⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓⲛⲓ <i>pîl</i>, elephant.</p>
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Vocabulary 7—continued.

<p>زک اذ zak at, that which.</p> <p>بنافش بنafsh-a, self.</p> <p>خامر-ا khamr-a, ass.</p> <p>هو هesh, he, she, it.</p>	<p>زرك اذ zarkh-ûn-êd gives birth to, is born.</p> <p>پداکنتی pedâkinti- dann, to display, to show.</p> <p>کانتک kantik, damsel.</p>
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Exercise 7

I. Transliterate and translate into English :—

١. زک اذ زک اذ (1)

:: اذ اذ اذ

٢. اذ اذ اذ اذ (2)

٣. اذ اذ اذ اذ اذ اذ اذ اذ

٤. اذ اذ اذ اذ اذ اذ اذ اذ

:: اذ اذ اذ اذ اذ اذ اذ اذ

ਘੋੜਾ ਸੁੰਦਰ ਸੁੰਦਰ ਸੁੰਦਰ (3)

ਘੋੜਾ ਸੁੰਦਰ ਸੁੰਦਰ ਸੁੰਦਰ ਸੁੰਦਰ

:: ਘੋੜਾ ਸੁੰਦਰ ਸੁੰਦਰ

ਘੋੜਾ ਸੁੰਦਰ ਸੁੰਦਰ ਸੁੰਦਰ (4)

:: ਘੋੜਾ ਸੁੰਦਰ ਸੁੰਦਰ

:: ਘੋੜਾ ਸੁੰਦਰ ਸੁੰਦਰ (5)

:: ਘੋੜਾ ਸੁੰਦਰ ਸੁੰਦਰ (6)

ਘੋੜਾ ਸੁੰਦਰ ਸੁੰਦਰ ਸੁੰਦਰ (7)

:: ਘੋੜਾ ਸੁੰਦਰ

ਘੋੜਾ ਸੁੰਦਰ ਸੁੰਦਰ ਸੁੰਦਰ (8)

:: ਘੋੜਾ ਸੁੰਦਰ ਸੁੰਦਰ

ਘੋੜਾ ਸੁੰਦਰ ਸੁੰਦਰ ਸੁੰਦਰ (9)

:: ਘੋੜਾ ਸੁੰਦਰ ਸੁੰਦਰ

ਘੋੜਾ ਸੁੰਦਰ ਸੁੰਦਰ ਸੁੰਦਰ (10)

:: ਘੋੜਾ ਸੁੰਦਰ

(11) བུ་འཇམ་མཉམ་གྱི་ལྟོ་སྒྲིལ་ལྟར་ བུ་འཇམ་མཉམ་གྱི་ལྟོ་སྒྲིལ་ལྟར་

༡༥༧༩༠

(12) ལྟོ་སྒྲིལ་ལྟར་ ལྟོ་སྒྲིལ་ལྟར་ ལྟོ་སྒྲིལ་ལྟར་

༡༥༧༩༠

(13) ལྟོ་སྒྲིལ་ལྟར་ ལྟོ་སྒྲིལ་ལྟར་ ལྟོ་སྒྲིལ་ལྟར་

༡༥༧༩༠

(14) ལྟོ་སྒྲིལ་ལྟར་ ལྟོ་སྒྲིལ་ལྟར་ ལྟོ་སྒྲིལ་ལྟར་

༡༥༧༩༠

(15) ལྟོ་སྒྲིལ་ལྟར་ ལྟོ་སྒྲིལ་ལྟར་ ལྟོ་སྒྲིལ་ལྟར་

༡༥༧༩༠

(16) ལྟོ་སྒྲིལ་ལྟར་ ལྟོ་སྒྲིལ་ལྟར་ ལྟོ་སྒྲིལ་ལྟར་

༡༥༧༩༠

(17) ལྟོ་སྒྲིལ་ལྟར་ ལྟོ་སྒྲིལ་ལྟར་ ལྟོ་སྒྲིལ་ལྟར་

༡༥༧༩༠

∴ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ (18)

∴ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ (19)

۱۰۰۰۰ = ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ (20)

∴ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰

۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ (21)

∴ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰ ۱۰۰۰۰

Translate into Pahlavi :—

(1) I said, " I am a messenger." (2) I tell thee, O my son ! (3) The elephant gives birth in three years ; the horse, the camel and the ass give birth in twelve months ; the cow and the human female give birth in nine months ; the sheep gives birth in five months ; the dog and the pig give birth in four months, and the cat gives birth in forty days. (4) Thou art welcome.

LESSON VIII.

§ 23. II. Interrogative Pronouns :—

Singular and Plural.

(1) *is mann* ; Pâz. *یو* ; Pers. *کس* (who ? , whom ?).

(2) *kadâm* ; Pâz. *کدام* ; Pers. *کدام* (who ? , whom ? , which ? , what ?).

(3) *kadâr* , Pâz. *کدام* (which ? , who ?).

(4) *m-a* , Pâz. *چ* , Pers. *چه* (what ?).

(5) *chand* , Pâz. *چند* , Pers. *چند* (how much ? , how many ?).

(6) *atgh* , Pâz. *یو* , Pers. *کس* (who ?) ;

atgh , Pâz. *و* , Pers. *کو* (where ?).

§ 24. III. Relative Pronouns (simple and compound) :—

Singular and Plural.

(1) *is mann* ; Pâz. *و* , *و* , *یو* ; Pers. *کس* (who , which , that) ; *mannshân* (who) :

(2) *zi* ; Pâz. *کدام* (which).

(3) 𐬵𐬀𐬎𐬎𐬀𐬎𐬀 *zak m-a*; Pâz. 𐬵𐬀-𐬎𐬀; Pers. 𐬀𐬎𐬀𐬎𐬀
(that which).

(4) 𐬵𐬀𐬎𐬀𐬎𐬀 *zak zt*; Pâz. 𐬎𐬀, 𐬵𐬀 𐬎𐬀 (that which,
what).

(5) 𐬵𐬀 *t*; Pâz. 𐬵 (which).

(6) 𐬵𐬀𐬎𐬀𐬎𐬀𐬎𐬀 *zakich-t*; Pâz. 𐬵𐬀-𐬎𐬀𐬎𐬀; Pers. 𐬀𐬎𐬀𐬎𐬀;
(that which).

Note 1.—Sometimes the relative 𐬵 *t* is omitted; e. g., 𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 *Sarôsh ahlôb*,
(Sarosh who is holy).

Note 2.—Two or more adjectives following a noun may be connected either with the relative 𐬵 *t* or the conjunction 𐬵 *û* (and); e. g., 𐬵𐬀𐬎𐬀𐬎𐬀 𐬵 𐬵𐬀𐬎𐬀𐬎𐬀𐬎𐬀 𐬵 𐬵𐬀𐬎𐬀𐬎𐬀𐬎𐬀 𐬵 𐬵𐬀𐬎𐬀𐬎𐬀𐬎𐬀 𐬵 𐬵𐬀𐬎𐬀𐬎𐬀𐬎𐬀
*yûbân-t hûmînishnn-t hûgûbishnn-t hûkû-
nishnn-t hûdîn* or 𐬵𐬀𐬎𐬀𐬎𐬀𐬎𐬀 𐬵 𐬵𐬀𐬎𐬀𐬎𐬀𐬎𐬀 𐬵 𐬵𐬀𐬎𐬀𐬎𐬀𐬎𐬀 𐬵 𐬵𐬀𐬎𐬀𐬎𐬀𐬎𐬀
𐬵𐬀𐬎𐬀𐬎𐬀 𐬵 *yûbân-t hûmînishnn va hûgûbishnn,
va hûkûnishnn va hûdîn* (O youth of
good thoughts, good words, good deeds
and good religion!).

§ 25. IV. Reflexive Pronouns :—

Singular and Plural.

(1) نفس *nafsh-a* ; Pâz. -س ; Pers. خودش (self).

(2) بنافس *benafsh-a* ; Pâz. دس ; Pers. خود (self).

(3) -دس *khvêsh* ; Pâz. -س ; Pers. خودش (one's own). دس *khvêshânn* (their own).

(4) دس *khûd* ; Pâz. دس ; Pers. خود (self). دس *khûdshânn* ; Pâz. دس (selves).

(5) نفس *nafsh-a tann*, دس *khvêsh tann*, Pâz. دس , Pers. خودش (self).

§ 26. V. Demonstrative Pronouns :—

Singular and Plural.

(1) دن *den-a* ; Pâz. د or دس ; Pers. ین (this). دس *den-a-shân* ; Pâz. دس ; Pers. ایشان (these).

(2) لهدن *leden-a* ; Pâz. ۱۰ or ۱۱ ; Pers. این (this).
 ۱۰۱۱ لهدن *leden-a-shân* (these).

(3) هـ *hel-a* (?), *hur-a*, *hand* (?), *and* or *ard* (?) (this).

(4) یم *im* ; Pâz. ۱۱ ; Pers. ام (this).

(5) آ *â* ; Pâz. ۱۲ (this).

(6) ۱۱ *zak* ; Pâz. ۱۳ ; Pers. آن (that).
 ۱۰۱۱ ۱۱ *zakshân* ; Pers. آنان (those).

Vocabulary 8.

کایم *kaîm*, who ?,
 whom ?, which ?,
 what ? (inter.).

کایر *kaîr*, which ?,
 who ?, what ?
 (inter.).

۱۱ *zak m-a*, that
 which, what (rel.).

۱۱ *zakich-t*, that
 which.

۱۱ *hav-a-nd*, are.

۱۱ *mân*, dwelling.

۱۰۱۱ *shân*, they.

۱۱ *dûshahû*, *dû-*
shakhv, hell.

۱۱ *çanah*, weapon,
 organ.

۱۰۱۱ *gêhân*, world,
 material world.

Vocabulary 8—continued.

כַּסְפִּי *benafsh-a*, self.

כִּחַד *khûd*, self.

כַּסְפִּי *khvêsh*, one's
own.

אִנִּי כַּסְפִּי *nafsh-a tann*,
one self, one's own.

לֵדֵן *leden-a*, this.

הֵל-א(?), חַו-א(?),
hanâ(?), *avâ* or
and(?), that.

עִם *im*, this.

אֵל *el*, this.

אֲדָבָרִים *hûgûbishnn*, of
good words.

אֲדָבָרִים *hûkûnishnn*, of
good deeds.

אֲדָבָרִים *hûdin*, of good
religion.

עֵינַי *chashm*, eye.

אָזְנוֹ *gôsh*, ear.

לְשׁוֹן, לְשׁוֹן *zûfân*,
zûbân, tongue.

אֲרָמִים *mîndê*, invisible
world.

אֲשֶׁר *hôsh*, conscious-
ness.

לֵוִי, *vir*, reason.

אֲשֶׁר *jân*, life.

אֲשֶׁר *yûbân*, youth.

אֲשֶׁר *hûminishnn*, of
good thoughts.

אֲשֶׁר *frâz yehab-*
ûn-t, gave forth,
made, created.

אֲשֶׁר *tôbânîk*, rich
person.

Vocabulary 8—continued.

<p>𐭌𐭕𐭕 <i>farukhû</i>, prosperous.</p>	<p>𐭌𐭕𐭕𐭕 <i>daryôsh</i>, poor, needy.</p>
<p>𐭌𐭕𐭕𐭕 <i>a-vindç</i>, free from sin.</p>	<p>𐭌𐭕𐭕𐭕 <i>khûrçand</i>, contented.</p>
<p>𐭌𐭕𐭕 <i>farjâm</i>, end.</p>	<p>𐭌𐭕𐭕 <i>gétâh</i>, visible world.</p>
<p>𐭌𐭕𐭕 <i>hamêmâr</i>, opponent.</p>	<p>𐭌𐭕𐭕𐭕 <i>pûrçîdann</i>, to ask.</p>
<p>𐭌𐭕𐭕 <i>pađash</i>, of whom.</p>	<p>𐭌𐭕𐭕𐭕 <i>margîh</i>, death.</p>
<p>𐭌𐭕𐭕 <i>avîr</i>, much.</p>	<p>𐭌𐭕𐭕𐭕𐭕 <i>apêđâkîh</i>, disappearance.</p>
<p>𐭌𐭕𐭕𐭕𐭕 <u>𐭌𐭕𐭕</u> <i>tôbân shanâkhtann</i>, should be able to know.</p>	<p>𐭌𐭕𐭕𐭕 <i>azarmân</i>, without old age.</p>
<p>𐭌𐭕𐭕𐭕 <i>vishôvâshnn</i>, disintegration.</p>	<p>𐭌𐭕𐭕 <i>amarg</i>, immortal.</p>
<p>𐭌𐭕𐭕 <i>karp</i>, frame of the body, flesh.</p>	<p>𐭌𐭕𐭕𐭕 <i>apêtiyârak</i>, free from defects.</p>

Vocabulary 8—continued.

𐬵𐬀 <i>and</i> , several, some.	𐬀𐬀𐬀𐬀𐬀 <i>pîr-gad-a</i> , full of glory.
𐬵 <i>î</i> , which.	𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>pâr-râmi-</i> <i>shnn</i> , full of joy.
𐬵𐬀𐬀𐬀𐬀𐬀 <i>gannâ mînôê</i> , Ahriman.	𐬵𐬀 <i>vad</i> , for, till.
𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>farîftann</i> , to deceive.	𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>hamâ</i> <i>hamâ rôbashnêh</i> , all eternity.
𐬀𐬀𐬀𐬀𐬀𐬀 <i>niyâjân</i> , neces- sitous.	𐬵𐬀𐬀𐬀 <i>hav-a-ê</i> , thou art.
𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>haméçtârêh</i> , encountering, en- mity, antagonism.	𐬀𐬀𐬀𐬀 <i>pédâk</i> , clear.
𐬵𐬀𐬀𐬀𐬀𐬀 <i>Amhôçpand</i> , Amshâspand.	𐬀𐬀𐬀𐬀𐬀 <i>leden-a yôm</i> , this day, to-day.
𐬵𐬀𐬀𐬀𐬀 <i>frôhar</i> , guard- ian spirit.	𐬀𐬀𐬀𐬀𐬀 <i>açpanj</i> , hospi- tality.
𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>tabr-ûn-açt</i> , broke down.	𐬀𐬀𐬀𐬀𐬀𐬀 <i>farmâîd</i> , order ye.
	𐬀𐬀𐬀𐬀 <i>paçukhv</i> , reply.

Vocabulary 8—continued.

דָּבַרְתָּ דָּבָר <i>dúbârtîçt</i> , ran, hurried to, rushed.	תָּשַׁח <i>tôjashnn</i> , atone- ment.
קָרָא <i>nâminêd</i> , called.	מָכַח <i>makhît-ûn-</i> <i>tak</i> , beaten.
אֵי <i>atgh</i> , where ?	שָׂחַק <i>shikaçtak</i> , de- feated.
אֵי וְלֵ אֵל <i>ôl atgh</i> , whi- ther ?	יֵשׁוּעַ <i>yehv-ûn-âd</i> , may be !
עַתָּה <i>kanû</i> , now.	אֲזַנְיָ <i>shatrôik</i> , citi- zen.
פָּנָה <i>panâh</i> , protec- tion.	נֶפֶשׁ <i>nefsh-a tann</i> , own self.
וָחָזַק <i>vakhd-ûn-tann</i> , to hold.	לֵב <i>javêd min</i> , without.
רָצוֹן <i>frârûn</i> , lawful.	פָּרָח <i>farhâng</i> , in- struction.
תְּחַלּוּ <i>thvakh-</i> <i>shâkîh</i> , industry.	קָרָא <i>karît-ûn-tann</i> , to invoke, to call.
וָשַׂת <i>vashtam-ûn-</i> <i>tann</i> , to eat.	שָׁח <i>shîk-ûn</i> , leave, let.

Exercise 8.

I. Transliterate and translate into English :—

(1) ਫੈਲਕ ਨਕ 16 ਫ 555
 16 ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ
 ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ
 :: ਫੈਲਕ

(2) ਫੈਲਕ ਫੈਲਕ 116 ਫ 555
 ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ
 ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ
 :: ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ

(3) ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ
 :: ਫੈਲਕ ਫੈਲਕ

(4) ਫੈਲਕ ਫੈਲਕ 116 ਫੈਲਕ ਫੈਲਕ
 ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ ਫੈਲਕ

-કપા ॥૧૦ ૦ કલેલ :: ॥૧૧૫૬૫ ૫૫૧૦
 ૨૫ ૧૬૬ ૫૫૧ ૦ ૫૬૬૬ ૧ ૫૫૦ ૦ ૧૫૫૫
 ૧ ॥૧૦૫૫૫ ॥૫ ૧૬૬ ૫૫૬ ૦ ૫૫૦ ૫૫૫૫
 -૬ ॥૫ ૫૫ ૫૫૫૫૫ ૦ ॥૧૦૧૦ ૫૫૫૫
 :: ૧૦૫૫૫ ૫૫૫ ૫૫૫૫૫ ॥૫ ૦ ૫૫૫૫૫
 :: ૫૫૫૫૫ ૧૬ ૧૬૫૫૫૧૦ ૬ (5)
 :: ૫૫૫૫૫ ૫૫ ૧૦૫૫ ૫૫૫ ૫૫ ॥૫ ૧૬
 ૫૫ ૫૫૫૫ ૧ ૧૬૬ ૧૦૫ ૫૫ (6)
 ૫૫૫૫૫ ૬૫૫ ॥૫ ૫૫૫૫ ॥૫૫૫૫૫
 ૫ ૫૫ ૬૫૫ ॥૫ ૧૬૬ ૧ ૫૫૫૫૫૫૫ ૧
 ૫૫૫૫૫૫૫ ૧ ૫૫૫ ૧ ૫૫૫૫૫ ૫૫૫૫૫૫
 ૫૫૫ ૫૫૫ ૫ ૧ ૧૫૫૫૫૫૫ ૧ ૫૫૫૫૫ ૧
 ૧ ૫૫૫૫૫૫૫ ૧ ૫૫૫ ૫૫૫ ૫૫૫૫૫૫
 :: ૧૫૫૫૫૫ ૦ ૫૫૫૫૫૫

ਕੁਲਕ ਅਤੇ ਅੰਮ੍ਰਿਤਸਰ (7)
:: ਅੰਮ੍ਰਿਤਸਰ

ਮੁਕਤਸਰ ਅਤੇ ਫਿਰੋਜ਼ਪੁਰ (8)
:: ਮੁਕਤਸਰ

ਮੁਕਤਸਰ ਅਤੇ ਫਿਰੋਜ਼ਪੁਰ (9)
:: ਫਿਰੋਜ਼ਪੁਰ

ਮੁਕਤਸਰ ਅਤੇ ਫਿਰੋਜ਼ਪੁਰ (10)
:: ਫਿਰੋਜ਼ਪੁਰ

ਮੁਕਤਸਰ ਅਤੇ ਫਿਰੋਜ਼ਪੁਰ (11)
:: ਫਿਰੋਜ਼ਪੁਰ

ਮੁਕਤਸਰ ਅਤੇ ਫਿਰੋਜ਼ਪੁਰ (12)

ਮੁਕਤਸਰ ਅਤੇ ਫਿਰੋਜ਼ਪੁਰ (13)

ਮੁਕਤਸਰ ਅਤੇ ਫਿਰੋਜ਼ਪੁਰ (14)

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II. Translate into Pahlavi :—

(1) Kindly order to give (me) hospitality for this day. (2) The reply is this that (3) May all this evil be beaten away and defeated. (4) Do not let thy wife, children, and citizens and thy own self be without instruction.

LESSON IX.

§ 27. VI. Indefinite Pronouns:—

(1) *kol-â* or *har*; Pâz. *kol-â*; Pers. هر (each, every).

(2) *harviçp*, *harviçtîn*; Pâz. *harviçp*, *harviçtîn*; Pers. هر يك , هر يك (all, each, every).

(3) *harviçtîn*, *harviçt*; Pâz. *harviçtîn*, *harviçt*; Pers. هر يك , هر يك (all, each, every).

(4) *avârik*; Pâz. *avârik*; Pl. *avârikân*; Pâz. *avârikân*; Pers. ديگري (others).

(5) *had-ç* (generally written *had-ç-ê* or *aêsh*); Pâz. *had-ç*, *aêsh*; Pers. کسی (some one). Pl. *had-ç-ê-ân*, *hadshân* or *aêshân*; Pâz. *had-ç-ê-ân*; Pers. كسان (some persons).

(6) *ha-an*; Pâz. *ha-an* (Av. *ha-an*); Pers. ديگر (other).

(7) *zak-îâ*; Pâz. *zak-îâ*; Pers. ديگر (other).

(8) *tant*; Pâz. *tant* or *tant*; Pers. ديگر (other).

(9) 𐬀𐬎𐬎 *héch* ; Pâz. 𐬀𐬎𐬎 ; Pers. هچ (any, some).

(10) 𐬀𐬎𐬎 𐬀𐬎𐬎𐬀𐬎 *héch had-g-é* or *héch aîsh* ; Pâz. 𐬀𐬎𐬎 𐬀𐬎𐬎𐬀𐬎 ; Pers. هچ کس (any person).

(11) 𐬀𐬎𐬎𐬎 *chahûch* (any).

(12) 𐬀𐬎𐬎𐬎𐬀𐬎 *katârchâé* ; Pâz. 𐬀𐬎𐬎𐬎𐬀𐬎 ; (Av. 𐬀𐬎𐬎𐬎𐬎𐬀𐬎) ; Pers. هر کدام (any, whatever, whichever).

(13) 𐬀𐬎𐬎𐬎𐬀𐬎 *kadâmchâé* ; Pâz. 𐬀𐬎𐬎𐬎𐬀𐬎 ; Pers. هر کدام (any, whatever, whichever).

(14) 𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎 *chîkâmchâé* ; Pâz. 𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎 ; Pers. هر کدام (whichever, any whatever).

(15) 𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎 *had-g-é-ch* or *aîshéch* ; Pâz. 𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎 ; Pers. هچ کس (any person).

(16) 𐬀𐬎𐬎𐬎 *hamâk* ; Pâz. 𐬀𐬎𐬎𐬎 ; Av. 𐬀𐬎𐬎𐬎𐬎 ; Pers. همه (all).

(17) 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 *and* *chand* ; Pâz. 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 (so much, as much, so many, as many).

(18) 𐬀𐬎𐬎𐬎𐬎 *aé-chand* ; Pâz. 𐬀𐬎𐬎𐬎𐬎𐬎𐬎 ; Pers. اینقدر (this much, so many).

(19) and; Pâz. (so much, so many).

(20) *chand*; Pâz. ; Av. ; Pers. (as much, as many).

(21) *kol-â had-ç-ê*; Pâz. ; Pers. (any one, every one).

(22) *kol-â ma*; Pâz. ; Pers. (whatever, everyone).

(23) *kâdman* (?), (every, each).

(24) *kol-â mann*; Pâz. ; Pers. (any one who, every one who).

(25) *had-ç-ê-ch had-ç-ê*; Pâz. ; Pers. (any one whatever).

(26) *nâm-chishtik* or *shem-chishtik*; Pâz. ; Pers. (namely, name by name).

(27) *mindavamich mindavam* or *mindavamîch mindavam*; Pers. (anything whatever).

(28) کولاشی *kolâchi*; Pâz. کولاشی ; Pers. هرچه (whatsoever).

(29) کول-آ اءواک *kol-â aévak*, کول-آ دہ *kol-â dh*,
 کول-آ عہ *kol-â çê*, کول-آ چہاڑ *kol-â chehâr*,
 کول-آ پنچ *kol-â panj*, &c.; Pâz. کول-آ سہو, Pers. هر دو;
 Pâz. کول-آ وچہ, Pers. هر یک; Pâz. کول-آ سہو, Pers. هر سه;
 Pâz. کول-آ پنچہ, Pers. هر پنج; Pâz. کول-آ چہارہ, Pers. هر چہار,
 &c., (every one, each one, every two, every three, every four, every five, &c.).

(30) چاند زاک *chand zak*; Pâz. چاند زاک ; Pers. چندان (so many, so much, as many, as much).

(31) آءواک *avâvad*; Pâz. آءواک ; Av. آءواک (this much, so much, so many).

(32) زاکیحہ *zakichê*, Pâz. زاکیحہ, Pers. زاکیحہ (that which).

Vocabulary 9.

- ԳՆԻՐ *dùshndm*, abuse. ԿԵՆ *mila-yâ*, word.
- ԳՆԻՐՆԵՐ *akhûrdârh*,
 not eating, starv-
 ing. ԼԵՐ ԵՆ *al âzâr*, do
 not hurt.
- ԿԵՆԵՐՆԵՐ *pâdakh-
 shâh*, sovereignty. ԿԵՆԵՐ *dûjd*, thief,
 thievish.
- ԿԵՆԵՐՆԵՐ *raçéd*, will
 reach, will come. ԿԵՆԵՐՆԵՐ ԵՆ *al yanseg-
 ûn-yâ*, do not
 take.
- ԵՆ ... *chi*, too, also,
 and. ԿԵՆԵՐ ԵՆ *al yahb-ûn*,
 do not give.
- ԿԵՆԵՐՆԵՐ ԵՆ *al vabîd-
 ûn-yâ*, or *al vâdûn-
 yâ*, don't do. ԿԵՆԵՐՆԵՐ *khrafçtar*,
 noxious animal.
- ԿԵՆԵՐՆԵՐ ԵՆ *afçôç*
al vabîd-ûn or *al vâ-
 dûn*, do not ridicule. ԿԵՆԵՐՆԵՐ ԵՆ *beîd*
makhît-ûn-éd, he
 should kill.
- ԿԵՆԵՐՆԵՐ ԵՆ *chand*
tûbân hav-a-âd, as
 much as possible. ԿԵՆԵՐՆԵՐ *ramît-ûn-éd*,
 casts away.
- ԿԵՆԵՐՆԵՐ ԵՆ *madam var-
 zénd*, they commit.

Vocabulary 9—continued.

𐬨𐬀𐬭𐬀𐬎 *hâvisht*, disciple.

𐬕𐬀𐬎𐬭𐬀𐬎𐬎𐬎 , 𐬕𐬀𐬎𐬭𐬀𐬎𐬎𐬎 *khû-
dâyîh*, rulership.

𐬭𐬀𐬎𐬭𐬀𐬎𐬎𐬎 *dahyâpatîh*,
sovereignty.

𐬕𐬀𐬎𐬭𐬀𐬎𐬎𐬎 *çardârîh*,
chieftainship.

𐬨𐬀𐬭𐬀𐬎𐬎 𐬨𐬀𐬎 𐬎𐬎𐬎 *lâ kard
yakvîm-ûn-êd*, has
not exercised.

𐬨𐬀𐬭𐬀𐬎𐬎 𐬨𐬀𐬎𐬎𐬎 *yehv-ûn-t
ye-kavîm-ûn-d*, they
have become.

𐬨𐬀 *hat*, if.

𐬨𐬀𐬎𐬎 *varzîd*, practised.

𐬨𐬀𐬎𐬎 *chi* whatever ;
also.

𐬭𐬀𐬎𐬭𐬀𐬎𐬎𐬎 *patêvîhâ*,
with repentance
(adv.).

𐬕𐬀𐬎𐬭𐬀𐬎𐬎𐬎𐬎 *khadît-ûn-îm*,
we may see.

𐬕𐬀𐬎𐬎 *z'yân*, injury.

𐬨𐬀𐬎𐬎𐬎𐬎 𐬨𐬀𐬎𐬎𐬎 *tôbân yehv-
ûn-t*, can be.

𐬨𐬀𐬎𐬎 𐬎𐬎𐬎 *bel-â kard*,
he did.

𐬨𐬀𐬎𐬎𐬎 *andvêdân*, de-
solate, alienated,
kept apart.

𐬨𐬀𐬎𐬎𐬎 𐬎𐬎𐬎 *lâ shâêd*,
is not fit.

𐬨𐬀𐬎𐬎𐬎𐬎 *ye-kavîm-ûn-
dê*, thou dost
stand.

𐬎𐬎𐬎 *babâ*, door ;
chapter.

𐬭𐬀𐬎𐬎𐬎 *âtâsh*, fire.

𐬨𐬀𐬎𐬎 *vohîman*, Vohû-
man, Behman,
the good mind.

Vocabulary 9—continued.

<p>𐭠𐭥𐭥𐭥 <i>tûkht béd</i>, should be one who has atoned for (lit.), = should atone for.</p>	<p>𐭠𐭥𐭥 <i>pavan</i>, according to.</p>
<p>𐭠𐭥 <i>magh</i>, pit.</p>	<p>𐭠𐭥𐭥 <i>kâmak</i>, desire.</p>
<p>𐭠𐭥 <i>zôt</i>, Zaotar, Zoti, the officiating priest.</p>	<p>𐭠𐭥𐭥𐭥 <i>dôshashnn</i>, wish, liking, love.</p>
<p>𐭠𐭥𐭥𐭥 <i>râçpîk</i>, Râspî or Râthvî, the as- sisting priest.</p>	<p>𐭠𐭥𐭥𐭥 <i>javid javid</i>, separately each, separately every.</p>
<p>𐭠𐭥𐭥𐭥 <i>ya-malei-ûn-d</i>, they should say.</p>	<p>𐭠𐭥𐭥𐭥𐭥𐭥𐭥 <i>pavan</i> <i>patét yehv-ûn-</i> <i>ashnn</i>, he should repent.</p>
<p>𐭠𐭥𐭥𐭥 <i>çi bâr</i>, three times.</p>	<p>𐭠𐭥𐭥𐭥 <i>karðann</i>, to do.</p>
<p>𐭠𐭥𐭥𐭥 <i>avâvad</i>, that much.</p>	<p>𐭠𐭥 <i>zend</i>, comment.</p>
<p>𐭠 <i>Jam</i>, Jamshid.</p>	<p>𐭠𐭥𐭥𐭥 <i>jivâk</i>, place.</p>
	<p>𐭠𐭥𐭥𐭥 <i>nipisht</i>, is writ- ten.</p>
	<p>𐭠𐭥𐭥𐭥 <i>maçiya</i>, great- ness, length, large- ness.</p>

Vocabulary 9—continued.

وٲوٲوٲو <i>çarishk</i> , drop of hail.	ٲوٲو ٲو ٲو <i>levîn</i> , fur- ther on.
ٲوٲو <i>tisht</i> or <i>tasht</i> , basin.	ٲوٲو <i>ye-malêl-ûn-am</i> , I shall say.
ٲوٲو <i>javîdâk</i> , sepa- rately.	ٲوٲو <i>kêheçt</i> , least (sup. of ٲو <i>kaç</i> , little).
ٲوٲو <i>mindavamich</i> , any.	ٲوٲوٲوٲو <i>frâztlâm</i> , far- thest.
ٲوٲو <i>al âzâr</i> , do not injure.	ٲوٲو <i>bavdhak</i> , joint of the finger. ٲ
ٲوٲو <i>nêvakîh</i> , pros- perity.	ٲو ٲو, Pâz. ٲو <i>u</i> , Pers. ٲو, and.
ٲوٲو <i>gêthâ</i> , world.	ٲوٲوٲو <i>nâm chiçt</i> , name by name.
ٲوٲو <i>viçtâkhr</i> , proud, impudent.	ٲو <i>ke</i> , Pers. ٲو, that.
ٲوٲوٲو <i>al yhav- ûn-yâ</i> , do not be, do not become.	ٲوٲو <i>in</i> , Pers. ٲوٲو, this, these.
	ٲوٲوٲو <i>panzh</i> , five.

Vocabulary 9—continued.

- 𐬨𐬀𐬎𐬌 *bel-â*, except. 𐬢𐬀𐬎𐬌 *drûzh*, 𐬢𐬀𐬎𐬌 *drûj*,
 Drûj, demoness.
- 𐬎𐬀𐬎𐬌𐬀𐬎𐬀 *çarmâk*, winter,
 (contraction of
 𐬎𐬀𐬎𐬌𐬀𐬎𐬀𐬀𐬎𐬀 *çardmâh*,
 cold months).
- 𐬎𐬀𐬎𐬌𐬀𐬎𐬀 *garmâk*, summer
 (contraction of
 𐬎𐬀𐬎𐬌𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀 *garm mâh*,
 warm months).
- 𐬢𐬀𐬎𐬌𐬀𐬎𐬀𐬎𐬀𐬎𐬀 *péttydrak*,
 mischief, harm.
- 𐬎𐬀𐬎𐬌𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀 𐬨𐬀𐬎𐬌 *bel-â za-*
katal-în-t killed.
- 𐬎𐬀𐬎𐬌𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀 *zarûvân*, old
 age.
- 𐬎𐬀𐬎𐬌𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀 *nihân kar-*
dann, to conceal.
- 𐬎𐬀𐬎𐬌𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀 *dâmân*, creat-
 ures.
- 𐬢𐬀𐬎𐬌𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀 *Drûj*, demoness.
- 𐬢𐬀𐬎𐬌𐬀𐬎𐬀; Pers. از; Av.
 𐬢𐬀𐬎𐬌𐬀𐬎𐬀, from.
- 𐬢𐬀𐬎𐬌𐬀𐬎𐬀; Pâz. 𐬢𐬀𐬎𐬌𐬀𐬎𐬀, self.
- 𐬢𐬀𐬎𐬌𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀 *dûr dâréd*,
 he should keep
 away.
- 𐬢𐬀𐬎𐬌𐬀𐬎𐬀 *arîk*, far, away.
- 𐬢𐬀𐬎𐬌𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀 *yakhç-în-éd*,
 he should keep.
- 𐬢𐬀𐬎𐬌𐬀𐬎𐬀 *zar*, gold.
- 𐬢𐬀𐬎𐬌𐬀𐬎𐬀 *Ahriman*; Pers.
 𐬢𐬀𐬎𐬌𐬀𐬎𐬀, Ahriman.
- 𐬢𐬀𐬎𐬌𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀 *gannâk mî-*
nôé, Ahriman.
- 𐬢𐬀𐬎𐬌𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀 *vashûdagân*,
 mal-formations, de-
 formities, abor-
 tions.
- 𐬢𐬀𐬎𐬌𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀𐬀𐬎𐬀 *dshtîh*, peace.

Vocabulary 9—continued.

١٠١٠١٠٠ *yâmt-ûn-êd*,
happens.

١٠١٠٠ *mindavam*, any-
thing.

١٠١٠٠٠٠ *khalk-
ûn-t ye-karîm-ûn-
êd*, which has
been destined (*lit.*
given, bestowed).

١٠١٠٠٠٠ *vardînidann*,
to alter.

١٠١٠٠٠٠٠ *yanseg-ûn-
tann*, to take.

١٠١٠٠٠٠٠ *khvéshkâ-
rîh*, one's own
affairs.

١٠١٠٠٠٠٠٠ *apâdakh-
shâ*, powerless.

١٠١٠٠٠٠٠ *dâshârm*, love,
affection.

١٠١٠٠٠٠٠ *âevak
levat-a thanî*, with
one another.

١٠١٠٠٠٠ *shâêd*, it is
possible.

١٠١٠٠٠٠٠ *lâ tôbân
yehv-ûn-t*, was not
able.

١٠١٠٠٠٠٠ *hâvisht*, dis-
ciple, pupil.

١٠١٠٠٠٠٠ *vijârdann*, to
explain, to inter-
pret, to solve.

١٠١٠٠٠٠٠٠ *fîdz vakha-
d-ûn-t*, caught,
seized.

١٠١٠٠٠٠٠ *farzand*, pro-
geny, offspring.

١٠١٠٠٠٠٠ *gêhân*, Pers.
گهان or جهان, the
world.

Exercise 9.

I. Transliterate and translate into English :—

ਛੋੜ ਕਰਕੇ ਜਾ ਸੋਚੋ (1)

ਸੋਚੋ ::

ਸੋਚੋ ਜਿਸ ਸਭ ਚੀਜ਼ਾਂ ਨੂੰ (2)

ਜਿਸ ਸਭ ਚੀਜ਼ਾਂ ਨੂੰ ::

ਮੇਰੇ ਕਮਰ ਵਿੱਚ ਕੀ ਵਸੇ (3)

ਮੇਰੇ ਕਮਰ ਵਿੱਚ ਕੀ ਵਸੇ (4)

ਕਮਰ ਵਿੱਚ ::

ਮੇਰੇ ਕਮਰ ਵਿੱਚ ਕੀ ਵਸੇ (5)

ਮੇਰੇ ਕਮਰ ਵਿੱਚ ਕੀ ਵਸੇ ::

ਮੇਰੇ ਕਮਰ ਵਿੱਚ ਕੀ ਵਸੇ (6)

ਮੇਰੇ ਕਮਰ ਵਿੱਚ ::

॥१॥ ॐ नमो भगवते वासुदेवाय ॥१॥ (6)

॥१॥ ॐ नमो भगवते वासुदेवाय ॥१॥

॥२॥ ॐ नमो भगवते वासुदेवाय ॥२॥ (7)

॥२॥ ॐ नमो भगवते वासुदेवाय ॥२॥

॥३॥ ॐ नमो भगवते वासुदेवाय ॥३॥ (8)

॥३॥ ॐ नमो भगवते वासुदेवाय ॥३॥

॥४॥ ॐ नमो भगवते वासुदेवाय ॥४॥ (9)

॥४॥ ॐ नमो भगवते वासुदेवाय ॥४॥

॥५॥ ॐ नमो भगवते वासुदेवाय ॥५॥ (10)

॥५॥ ॐ नमो भगवते वासुदेवाय ॥५॥

॥६॥ ॐ नमो भगवते वासुदेवाय ॥६॥ (11)

॥६॥ ॐ नमो भगवते वासुदेवाय ॥६॥

॥६॥ ॐ नमो भगवते वासुदेवाय ॥६॥

(12) १३५॥१ १३५॥१ १३५॥१ १३५॥१

१३५॥१ १३५॥१ १३५॥१ १३५॥१
१३५॥१ १३५॥१ १३५॥१ १३५॥१

(13) १३५॥१ १३५॥१ १३५॥१ १३५॥१

(14) १३५॥१ १३५॥१ १३५॥१ १३५॥१

(15) १३५॥१ १३५॥१ १३५॥१ १३५॥१

१३५॥१ १३५॥१ १३५॥१ १३५॥१
१३५॥१ १३५॥१ १३५॥१ १३५॥१

(16) १३५॥१ १३५॥१ १३५॥१ १३५॥१

१३५॥१ १३५॥१ १३५॥१ १३५॥१

(17) १३५॥१ १३५॥१ १३५॥१ १३५॥१

१३५॥१

(18) १३५॥१ १३५॥१ १३५॥१ १३५॥१

15-16 17 18 19 (19)

:: 15-16 17 18 19

17 18 19 20 (20)

:: 15-16 17 18 19

15 16 17 18 19 (21)

:: 15-16

15 16 17 18 19 (22)

:: 15-16

15-16 17 18 19 (23)

:: 15-16 17 18 19

15 16 17 18 19 (24)

:: 15-16 17 18 19

:: 15-16 17 18 19 (25)

:: 15-16 17 18 19 (26)

(27) 𐬰𐬀 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎

𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎

(28) 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎

𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎

(29) 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎

𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎

(30) 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎

𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎

𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎

𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎 𐬀𐬎𐬌𐬎

II. Translate into Pahlavi :—

(1) How much is that gold? (2) Can Ahriman the wicked, his demons and malformations, have any peace and affection with Auhrmazd and the archangels, with or

another, or not ? (3) Every one who was not able to solve it, was also seized and slain by him. (4) For that is old age which no one is able to conceal. (5) And how happens every good and evil which is for men and the remaining creatures also ? And is it possible to alter anything which is destined, or not ? (6) No one is able to take it (time) away and make it powerless over its own affairs.

LESSON X.

§ 28. Verbs.

Prefixes :—

I. Inseparable.

(1) $\text{— } \delta$, Pâz. $\text{— } \delta$ (Av. $\text{— } \delta$, Sk. आ, Ach. $\text{— } \delta$, Pers. آ) to, at, &c ; e. g. $\delta \delta m \delta z$, Pâz. $\delta \delta \delta$, Pers. آوز (learn, teach).

(2) $\text{— } \nu$ *af* or *av*, Pâz. $\text{— } \nu$ or $\text{— } \nu$ (Av. $\text{— } \nu$, $\text{— } \nu$, $\text{— } \nu$, $\text{— } \nu$; sk. आभि; Pers. اى or او) over, at, towards, &c., e. g. $\nu \nu \delta z$, Pâz. $\nu \nu \delta$ or $\nu \nu \delta$, Pers. افروز (kindle).

(3) $\text{— } \theta$, Pâz. $\text{— } \theta$ (Av. $\text{— } \theta$, sk. अव, Ach. $\text{— } \theta$, $\text{— } \theta$ *ava* Pers. او) down ; e. g. $\theta \theta z$, Pâz. $\theta \theta z$, Per. افت (fall down).

(4) $\text{— } \eta$ *an*, Pâz. $\text{— } \eta$, $\text{— } \eta$ (Av. $\text{— } \eta$, $\text{— } \eta$, Sk. सम्, Ach. $\text{— } \eta$ *ham*, Per. ان or ان) together, &c., e. g. $\eta \eta z$, Pâz. $\eta \eta z$, Pers. انبار; $\eta \eta z$, Pâz. $\eta \eta z$, Pers. اندوز (collect).

(4) $\text{— } \rho$ *pād*, $\text{— } \rho$ *péd*, $\text{— } \rho$ *pad* or $\text{— } \rho$ *pae*, Pâz. $\text{— } \rho$, $\text{— } \rho$, $\text{— } \rho$, or $\text{— } \rho$, (Av. $\text{— } \rho$, प्रति) towards, on, upon, against,

&c ; e. g., *padmōj*, Pâz. 𐬯𐬀𐬨𐬀𐬭𐬀 (wear, put on). *padvand*, Pâz. 𐬯𐬀𐬨𐬀𐬨𐬀
 Pers. پیوند (connect, join).

(5) *fra, far*, Paz. 𐬀𐬭𐬀, 𐬀𐬭𐬀 (Av. 𐬀𐬭𐬀, Sk. प्र, Ach. 𐌱𐌰𐌶𐌵 *fra*, Pers. فر)
 forth, &c ; e. g., *fréct*, Pâz. 𐬀𐬭𐬀𐬭𐬀,
 Pers. فرست (send forth).

(6) *vi* or *gû*, Paz. 𐬀𐬵 or 𐬀𐬵 (Av. 𐬀𐬵, Sk. वि Pers. گو), apart, excessively,
 &c., e. g., *vidâr*, Pâz. 𐬀𐬵𐬀𐬭𐬀 or 𐬀𐬵𐬀𐬭𐬀,
 Pers. گذار, گزار (cross over); *gôméz*,
 Pâz. 𐬀𐬵𐬀𐬭𐬀 (mix).

(7) *ni*, Pâz. 𐬀𐬨𐬀 (Av. 𐬀𐬨𐬀, Sk. नि, Ach. 𐌵𐌶𐌴 *ni*, Pers. نه) down, &c. ; e. g., *nishîn*,
 Pâz. 𐬀𐬨𐬀𐬨𐬀, Pers. نشین (sit).

II. Separable.

(1) *matm* or *avar*, Pâz. 𐬀𐬭𐬀𐬨𐬀
 (Av. 𐬀𐬭𐬀𐬨𐬀, Pers. بر) on, upon, &c. ; e. g.,
matm vashmamân, Pâz. 𐬀𐬭𐬀𐬨𐬀
𐬀𐬭𐬀𐬨𐬀, Pers. برشود (hear).

(2) لځه *lakhvâr* or ځه *avâj*, Pâz. ځه ځه (Av. ځه ځه or ځه ځه, Sk. अप, Ach. 𑀧𑀺𑀢𑀺 *apa*, Pers. باز) back, &c; e. g., ځه ځه *rakhvâr yakhç-ûn* or ځه ځه *avâj yakhç-ûn*, Pâz. ځه ځه ځه, Pers. بازدار, keep back, withhold.

(3) ځه *apâr*, Pâz. ځه ځه (Av. ځه ځه, cf. Pers. آواره) away, &c; e. g., ځه ځه *apâr yahv-ûn*, Pâz. ځه ځه, Pers. آواره شو be away.

(4) ځه *baén* or ځه *andarg*, Pâz. ځه ځه (Av. ځه ځه, Sk. अन्तर, Pers. در, اندر) in, into, between, &c.; e. g., ځه ځه *baén vazal-ûn*, Pâz. ځه ځه, Pers. در شو (go in, enter). ځه ځه *andarg vidâr*, Pâz. ځه ځه, Pers. در گذار (let go).

(5) ځه *pêrâman*, Pâz. ځه ځه, Pers. ځه ځه (Av. ځه ځه, Sk. परि, Pers. پر) round about, completely, &c; e. g., ځه ځه *pêrâman yatîb-ûn*, Pâz. ځه ځه (sit round); ځه *par-var*, Pers. پرور (bring up, rear, nourish). [In the last and such other words, it is inseparable].

(6) *padîrak*, Pâz. *پدیره* (Av. *padîrak*, Sk. प्रति, Pers. پدیره), face to face, against, &c; e. g. *padîrak yât-ûn*, Pâz. *پدیره شو*, Pers. پدیره شو (come or go against).

(7) *frâz*, Pâz. *فراز* (Av. *frâz* or *frâz*, Pers. فراز), forth, &c; e. g., *frâz vakhad-un*, Pâz. *فراز گیر* (hold).

(8) *frôd*, Pâz. *فرو* (Av. *frôd*, i. e., *frôd*, Pers. فرو or فرود), down, &c; e. g., *frôd mîrd*, Pâz. *فرو شد* (died).

(9) *lâlâ* or *ôj*, or *uz*, Pâz. *لعل* (Av. *lâlâ* or *ôj*, Sk. उत्, उद्), up, over, out, &c., e. g., *lâlâ vakhsh*, Pâz. *لعل شد* (rise up).

(10) *bel-â*, Pâz. *بیل* (Av. *bel-â* or *bel-â*, &c; Pers. بیل), near, at, &c. (affirmative), e. g., *bel-â shanâç*, Pâz. *بیل شناس* (know, recognize).

11. 𐬵 *ham*, Pâz. 𐬵𐬀𐬎𐬎 (Av. 𐬵𐬀𐬎𐬎, Sk. सम्), together, &c.; e. g., 𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 *ham pôrç*, Pâz. 𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎, Pers. همپرس (converse).

§ 29. Roots :—

I. *Irânian*—are of two classes.

(1) Some of the Irânian Pahlavi, Pâzend, and Modern Persian roots are the same as the Avestic, Old Persian or Achemenian (Cuneiform) roots with or without prefixes ; e. g., 𐬵𐬀𐬎𐬎 *bar*, 𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 *bur* ; Pâz. 𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 ; Pers. بار, بارور ; Av. 𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 (to carry). 𐬵𐬀𐬎𐬎 *varz*, Pâz. 𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 ; Pers. ورز ; Av. 𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 (work, cultivate, till, &c.). 𐬵𐬀𐬎𐬎 *âmdz* ; Pâz. 𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 ; Av. 𐬵𐬀𐬎𐬎 + 𐬵𐬀𐬎𐬎 ; Pers. آموز (learn, teach).

(2) Others are verbal bases of the Avestic or Old Persian (Cuneiform) languages ; e. g., 𐬵𐬀𐬎𐬎 *kun*, Pâz. 𐬵𐬀𐬎𐬎, Pers. کن from Av. 𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 (do thou) ; 𐬵𐬀𐬎𐬎 *ashnu*, Pâz. 𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎, Pers. شنو from Av. 𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎𐬵𐬀𐬎𐬎 (hear).

Again the roots are either original or secondary, *i. e.*, derived from the original ones, such as the Causal, the Passive, and the original Denominative and the secondary

Denominative, that is, their Causal and Passive; *e. g.*, נָמַן *nâmîn* (name thou), נָמַנְנָן *nâmînên* (do thou cause to name, *i. e.*, call), נָמַנְנָן *âmôzên*, Pers. آموزان (cause to learn, teach), &c.

The final consonants of the roots before the initial terminal consonants undergo changes according to the rules of Aspiration, Assibilation, Reversion of Sandhi, &c., (*i. e.*, the *Sandhi* rules of the ancient Avesta language or those of the Old Persian or Achemenian Persian Cuneiform; *e. g.*, $\text{amôz} + \text{tan} = \text{amôzhtann}$; Pâz. $\text{amôz} + \text{tan} = \text{amôzhtann}$; Pers. آموز + ان = آموختن (to learn, to teach).

II. Non-Irânian roots are Semitic trilateral ones followed by *ûn*, and substituted for the Irânian roots, whose last letter is also sometimes retained; *e. g.*, nafl-ûn-tann , nafl-ûn-â-dann , ôftâdânn , Pâz. nafl-ûn-tann , Pers. nafl-ûn-tann , Av. nafl-ûn-çtann , = ôpxçtan , Av. nafl-ûn-tann + çtann (transposition of çtann), to fall down; nafl-ûn-çtann , = ôpxçtan , Av. nafl-ûn-tann + çtann

+ תַּנִּי (tāniy, where the ם ף is the final radical ם t, so changed through the rule of Assibilation (to fall) ; יָמַתּוּן yāmt-ûn-tann and יָמַתּוּן-דָּאֵן yāmt-ûn-t-dann, Pâz. یَمَتُّوُنْ, Pers. رَمِیدَن (to come, to reach, to arrive). In the last form the د ê is the ی of رَمِیدَن. These ם d, ם ç, ם î and other letters retained after ם disappear when there is no ם t after ם n ; e. g., נַפְלִינָא nafl-ûn, נַפְלִינָא-אַעַנָא nafl-ûn-âê, &c. The derivative signs ף ên or ף ân are added to the non-Îrânian roots also ; e. g., וּבִידִינָא vabîd-ûn-în or וּבִידִינָא-וּבִידִינָא vâd-ûn-în (make to work).

Note.—The retaining of some letters of the Îrânian words in their Semitic substitutes is not only to be found in the case of verbs, but sometimes also in the case of other parts of speech ; e. g., אַחְתָּא akht-a or אַחְתָּא-רַחְתָּא akht-a-r (Av. אַחְתָּא-רַחְתָּא ; Pers. خواهر sister), where the last ر r is a remnant of رַחְתָּא khvâhar ; אֲבִיתָר abitar (Av. אֲבִיתָר, Pers. پدر father) where ر itar is the remnant of ر dar in پدر pēdar ; אֲמִידָר amidar (Av.

𐬨𐬀𐬎𐬎𐬎, Pers. مادر mother) where the last *r* is a remnant of *dar* in *der madar*.

§ 30. **Verbal Bases** are Primitive and Secondary. A *primitive verbal base* is the root-base or root-imperative with or without prefixes, from which certain tenses, moods and participles are formed; a *secondary verbal base* is the past-participle-base, formed by first forming the past-participle passive by adding *ta* (or *tak*), Pâz. 𐬀𐬎, Pers. ید, or *ida*, Pâz. 𐬀𐬎𐬎, Pers. یدی (subject to the rules of Sandhi of the Avesta or Cuneiform Persian) to the root, and then forming the tenses, &c., from it by adding the personal terminations of several tenses, which will be given in their respective places.

Examples. Root-Base or Root-Imperative 𐬨𐬀𐬎𐬎 *andôc* (collect) and Past-Participle-Base 𐬨𐬀𐬎𐬎𐬎 *andôkhta* (collected); 𐬎𐬀𐬎𐬎 *yemalêl-ân* (say) and 𐬎𐬀𐬎𐬎𐬎 *ye-malêl-ân-ta* (said) &c.

The verbal bases of the *Derivative Verbs* are formed thus : (1) the primitive ones by

adding ϵ *în*, Pâz. 𐎠𐎡 , or ϵ *ân*, Pâz. 𐎠𐎢 , Pers. ان to the Irânian or their substitute Semitic roots, and (2) the secondary ones by forming their past participles passive which end in 𐎠𐎡𐎢 *înîda* or 𐎠𐎢𐎣 *ânîda*; e. g., primitive, 𐎠𐎡𐎢 *andôzin* or 𐎠𐎢𐎣 *andôzân* (cause to collect); secondary, 𐎠𐎡𐎢𐎣 *andôzinîda* or 𐎠𐎢𐎣𐎤 *andôzânîda* (caused to collect). Similarly 𐎠𐎡𐎢 *vakhad-în-în* or 𐎠𐎢𐎣 *vakhad-în-ân* (cause to hold); 𐎠𐎡𐎢𐎣 *vakhad-în-înîda* or 𐎠𐎢𐎣𐎤 *vakhad-în-ânîda* (caused to hold). 𐎠𐎡𐎢𐎣 *âkâç-în* (inform), 𐎠𐎢𐎣𐎤 *âkâçînîda* (informed); and so on.

§ 31. Tenses, Moods and Verbal Derivatives:—

I. *Primary*.—They are the Imperative and Prohibitive (اوامروني); the two kinds of Indicative and Subjunctive Present and Future, called by some the Aorist (مضارع); the Potential or Conjunctive Present and Future (صيغره اوكاني), including the Benedictive and Optative (صيغره دعا و تمنا); the

Present Participle (اسم حالیم) ; the Future Participle (صفت استقبالی) ; the Agentive noun (اسم فاعل) ; and the verbal noun or Gerund (فعل). These are formed from the Primitive Verbal Base.

II. Secondary.—They are the Perfect Participle Passive (اسم مفعول) ; the Infinitive (مصدر) ; the absolutive (ماضی معطوف) ; the Preterite (ماضی مطلق) ; the Past continuous (ماضی استمراری) ; the Past Potential or Habitual (ماضی نمنا) ; the Perfect (ماضی قریب) ; the Pluperfect (ماضی بعید) ; (the last two both in the indicative and subjunctive moods) ; the Conditional Present and Future ; the Future Perfect (ماضی متشکی) ; the Conditional Perfect Potential (ماضی شرطیہ) and (ماضی استمراری مظنون and ماضی امکانی). These are formed from the Secondary Verbal Base ; viz., the Perfect-Participle Passive as spoken of above.

All these Tenses and Moods may be either original or derivative, such as the causal, the

denominative, the passive, the causal of causal, &c. For example, karđann , or vabíd-în-tann , Pâz. وښاوت , Pers. کردن (to do); vabídûn-în-tđann or kündnđann , Pâz. وښاوتو , وښاوتو , Pers. کفاییدن (to cause to do, to get done), and so on.

Note 1.—All the tenses; moods, &c. enumerated above, may or may not have bela , Pâz. بلا , Pers. به (بای زاید, the prefix of affirmation) used with them.

Note 2.— la , Pâz. لا , Pers. نه (and al , Pâz. آ , Pers. م [میدم نمی]) in the case of the Potential, the Benedictive, and the Imperative) prefixed to the above-mentioned Tenses, Moods, &c., render them negative (نفی).

N. B.—The student is recommended to parse fully and compare with modern Persian every verbal form as well as other parts of speech in the exercises.

Vocabulary 10.

𐬀𐬎𐬌 <i>âmôz</i> , teach, learn.	𐬀𐬎𐬌𐬀𐬎𐬌 <i>farêct</i> , send forth.
𐬀𐬎𐬌𐬀𐬎𐬌 <i>afrôz</i> , kindle.	𐬀𐬎𐬌𐬀𐬎𐬌 <i>vidâr</i> , cross over.
𐬀𐬎𐬌𐬀𐬎𐬌 <i>ôft</i> , fall.	𐬀𐬎𐬌𐬀𐬎𐬌 <i>gômêz</i> , mix.
𐬀𐬎𐬌𐬀𐬎𐬌 <i>anbâr</i> , collect.	𐬀𐬎𐬌𐬀𐬎𐬌 <i>nishîn</i> , sit.
𐬀𐬎𐬌𐬀𐬎𐬌 <i>padmôz</i> , wear, put on.	𐬀𐬎𐬌𐬀𐬎𐬌 <i>va-sham-a-ûn</i> , hear.
𐬀𐬎𐬌𐬀𐬎𐬌 <i>padvand</i> , con- nect, join.	𐬀𐬎𐬌𐬀𐬎𐬌 <i>lakhvâr</i> , back.
𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌 <i>lakhvâr</i> <i>yakhs-ûn</i> , keep back, withhold.	𐬀𐬎𐬌𐬀𐬎𐬌 <i>yakhs-ûn</i> , keep.
𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌 <i>avâz yakhs-</i> <i>ûn</i> , keep back, withhold.	𐬀𐬎𐬌𐬀𐬎𐬌 <i>lâlâ</i> , up, over, out.
𐬀𐬎𐬌𐬀𐬎𐬌 <i>apâr</i> , away.	𐬀𐬎𐬌𐬀𐬎𐬌 <i>vakhsh</i> , rise.
𐬀𐬎𐬌𐬀𐬎𐬌 𐬀𐬎𐬌𐬀𐬎𐬌 <i>apâr</i> <i>yahv-ûn-tann</i> , to be away.	𐬀𐬎𐬌𐬀𐬎𐬌 <i>shandêç</i> , know, recognize.
	𐬀𐬎𐬌𐬀𐬎𐬌 <i>andôz</i> , collect.
	𐬀𐬎𐬌𐬀𐬎𐬌 <i>varz</i> , cultivate, till, work.

Vocabulary 10—continued.

- באַן און באַן *baên vazl-ûn*,
 go in, enter.
- אונדאָר און אונדאָר *andarg*
vidâr, pass in.
- פֿאַראַמאַן *pêrâmann*,
 round about, com-
 pletely.
- זיצן *yalib-ûn*, sit.
- פֿאַרברענגן *parvar*, bring
 up, rear, nourish
- פֿאַדראַק *padîrak*, before,
 face to face.
- אָפֿן *frôd*, down.
- אָפֿן *môrd*, dead.
- אָפֿן און אָפֿן *vaçtarg*, clothes.
- אָפֿן און אָפֿן *frâz kha-*
lal-ûn-açta, hav-
 ing washed.
- אָפֿן *kûn*, do.
- נאָמען *nâmîn*, name.
- אָפֿן *vast-ûn*, fall.
- אָפֿן און אָפֿן *vabîd-ûn-ûn*, אָפֿן און אָפֿן
vabîd-ûn-ân make
 to work, cause to do.
- אָפֿן *dadar-ûn* bear,
 suffer, take, bring,
 &c.
- אָפֿן און אָפֿן *âkâçîn*, in-
 form.
- אָפֿן און אָפֿן *çpazgîh*,
 slander.
- אָפֿן *bêsh*, vexation,
 fretting, distress.
- אָפֿן *nang*, shame.
- אָפֿן און אָפֿן *bîshâçp*, pro-
 crastination, idle-
 ness, drowsiness,
 sleep.

Vocabulary 10—continued.

𐎧𐎠𐎧𐎡𐎢𐎣 <i>zivandagân</i> ,	𐎠𐎡𐎢𐎣 <i>mânpat</i> , house-
living.	holder.
𐎠𐎡𐎢𐎣 <i>shakôn - â</i> ,	𐎠𐎡𐎢𐎣 <i>lâlâ ôçt</i> ,
poor, indigent ;	get up, rise up.
misery, poverty.	
𐎠𐎡𐎢 <i>mar</i> , felon.	^{𐎠𐎡𐎢} 𐎠𐎡𐎢𐎣 <i>madam</i>
	<i>aivyâgan</i> , put on.
𐎠𐎡𐎢𐎣 <i>çâçtâr</i> , ty-	𐎠𐎡𐎢𐎣 <i>aéçam</i> , fuel.
rant.	
𐎠𐎡𐎢𐎣𐎤 <i>ya-mît-în-ta-</i>	^{𐎠𐎡𐎢} 𐎠𐎡𐎢𐎣 <i>barîh-în</i> , seek,
<i>gân</i> , dead.	search. ^{x a s tan}
𐎠𐎡𐎢 <i>azash</i> , therefore,	𐎠𐎡𐎢𐎣 <i>Gôsht-ê</i>
hence.	<i>Fryân</i> , <i>Gôsht-e</i>
	<i>Fryân</i> .
𐎠𐎡𐎢𐎣 <i>dâdâr</i> , Crea-	𐎠𐎡𐎢𐎣 <i>farâkhûyih</i> ,
tor.	prosperity.
𐎠𐎡𐎢 <i>mîndê</i> , spirit.	
𐎠𐎡𐎢𐎣𐎤 <i>afzûnîktûm</i> ,	𐎠𐎡𐎢𐎣 <i>tangîh</i> , distress,
most munificent.	adversity.
𐎠𐎡𐎢𐎣 <i>belâ ya-mal-</i>	
<i>al-în</i> , speak thou	𐎠𐎡𐎢𐎣 <i>vardêd</i> , turn
forth.	ye.

Vocabulary 10—continued.

<p>Արձայ, Արձայն <i>Ardâi</i> <i>Vîrâf</i>, Ardâ Vîrâf.</p>	<p>Արթէշտար <i>arthéshtâr</i>, warrrior.</p>
<p>Մազդայաճն <i>Mâzdayaçna</i>, Mazdayaçna, a worshipper of Mazda.</p>	<p>Վաճրյոժ <i>vâçtryôsh</i>, husbandman, agri- culturist, farmer.</p>
<p>Ահլայի <i>ahlâyih</i>, piety, purity, holi- ness, righteous- ness.</p>	<p>Հիտծկիշ <i>hîthôkhsh</i>, artisan, workman.</p>
<p>Քոյոճայն <i>pôryôdâ- kêshyih</i>, primitive religion.</p>	<p>Րաճ <i>rad</i> Րաճ <i>ratû</i>, chief.</p>
<p>Վախադ-ին-էճ <i>vakhad-ûn-éd</i>, take ye.</p>	<p>Վիճպատ <i>vîçpat</i>, chief of a clan.</p>
<p>Երկու <i>thaniyêch</i>, second time, again.</p>	<p>Յանդպատ <i>zandpat</i>, chief of a town.</p>
<p>Քէշակ <i>pêshak</i>, pro- fession.</p>	<p>Զարթիշտար-տիւմ <i>zarthûsh- tar-tûm</i>, sovereign pontiff.</p>
	<p>Կախ-ին-ձիշ <i>yakhv-ûn-âsh</i> = Կախ = Կախ be thou.</p>

Exercise 10.

I. Transliterate and translate into modern Persian and English :—

(1) دور کتوبه سب ۱۶۳۱ = دور سب سب
 سب و د : :

(2) روسته سب ۱۲۰۰ = روسته سب
 روسته :

(3) ااق سب ۱۱۰۰ = ااق سب
 سب سب سب = و د : :

(4) روسته سب ۱۲۰۰ = روسته سب
 سب سب سب : :

(5) ۱۶۳۱ ۱۶۳۱ سب سب
 سب سب ۱۶۳۱ سب سب

back a second time (again) to the Chin-
vat Bridge. (3) What are the profes-
sions? those of the priest, the warrior, the
agriculturist and the workman. (4) Who
are the chiefs? the chief of the house,
the chief of the clan, the chief of the
town, the sovereign and the sovereign
pontiff.

LESSON XI.

§ 32. Before proceeding to conjugations, *i.e.*, the formation of several tenses and moods enumerated above, the student should learn the following tenses and moods of *Auxiliary Verbs* (افعال معاوت).

I. The Verb "To Be" :—

Imperative and Prohibitive.

	Singular.	Plural.
2nd Pers.	<p>افعل باش، <i>yahw-în-âsh</i>, افعل <i>yahw-în</i>, (افعل) باش، (be thou).</p>	<p>افعل بید، <i>yahw-în-éd</i>, or افعل بید، افعل بید، با شید، (be ye).</p>

§ 32—continued.

<p>2nd Pers. אַתָּה לֹא תִשָּׁחַד אֶת אֱלֹהֶיךָ <i>ash, לא תשח, אש, אלהיך, אש</i> (do not be thou).</p>	<p>אַתָּה לֹא תִשָּׁחַד אֶת אֱלֹהֶיךָ <i>al yahv-an-ed, אלהיך, אש</i> (do not be ye).</p>
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Aorist (first form).

<p>Singular.</p> <p>1st Pers. אֲנִי אֶהְיֶה, אֶהְיֶה, אֶהְיֶה; or אֶהְיֶה, אֶהְיֶה, אֶהְיֶה; (I am).</p>	<p>Plural.</p> <p>אֲנִי אֶהְיֶה, אֲנִי אֶהְיֶה, אֲנִי אֶהְיֶה; (we are).</p>
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§ 32—continued.

2nd Pers. $\text{אַתָּה } hav-a-de, \text{ אתָּךְ, } \text{אתָּךְ}; \text{ or } \text{אַתָּה, } \dots \text{ אָ (art).}$	$\text{אַתָּה } hav-a-ed, \text{ אתָּךְ, } \text{אתָּךְ}; \text{ אָ, } \text{אָ} \text{ or } \text{אַתָּה, } \dots \text{ אָ (are).}$
3rd Pers. $\text{הוא } aél, \text{ היא, } \text{היא}; \text{ (is).}$	$\text{הוא, } \text{היא } hav-a-na, \text{ הוא, } \text{היא}; \text{ (are).}$

Aorist (second form).

Singular.	Plural.
1st Pers. $\text{אני } yahu-ân-am, \text{ אני}; \text{ I am, I be, } \text{אני}; \text{ I shall be, \&c.}$	$\text{אנחנו } yahu-ân-im, \text{ אנחנו}; \text{ bém, } \text{אנחנו}; \text{ (we are, we be, we shall be, \&c.).}$

§ 32—continued.

2nd Pers. yahv-în-de , yahv-în-îd , shûy ,
 thou be, thou shalt be,
 &c.).

yahv-în-éd , shûyd , béd , béd ,
 you are, you be,
 you shall be, &c.).

3rd Pers. yahv-în-éd , shûd , béd ,
 she, it be; he, she, it
 shall or may be, &c.).

yahv-înd , shûnd , bûnd , bûnd ,
 They are, they
 be, they shall or may be, &c.).

Potential or Conjunctive Present and Future :—

2nd pers. sg. ህሉኝ *hav-a-âê* (Thou may-est, shouldst, &c., be).

3rd pers. sg. ሉኝ *hav-a-ât*, ሁሉህ , ሉህህ
= ሉህህ (He, she, it may, should, &c., be).

Benedictive and Optative.

Singular.

1st Pers.

𐭮𐭥𐭲𐭮𐭥 *yahv-în-ém*, 𐭮𐭥𐭲𐭮𐭥 *bím*, 𐭮𐭥𐭲𐭮𐭥,
شويم, شوم (May we be!).

2nd Pers.

𐭮𐭥𐭲𐭮𐭥 *yahv-în-éd*, 𐭮𐭥𐭲𐭮𐭥 *béd*, 𐭮𐭥𐭲𐭮𐭥,
(May ye be!).

3rd Pers.

𐭮𐭥𐭲𐭮𐭥 *yahv-în-âd*, 𐭮𐭥𐭲𐭮𐭥 *bâd*,
𐭮𐭥𐭲𐭮𐭥 شواد, باد, شوا (May he,
she, it, be!).

𐭮𐭥𐭲𐭮𐭥 *yahv-înd*, 𐭮𐭥𐭲𐭮𐭥 *duvand*, 𐭮𐭥𐭲𐭮𐭥,
شوند, شون (May they be!).

Present Participle :— יֵהוּוֹנֵן *yahv-ûn-ân*, (being).

Future Participle :— יֵהוּוֹנֵן אֲשֶׁר *yahv-ûn-ashnik* (that which is, must, is fit, &c., to be).

Verbal Noun or Gerund :— יֵהוּוֹנֵן *yahv-ûn-ashnn*, אֲשֶׁר-וְהָיָה (being).

Perfect Participle Passive :— יָהוּוֹנֵן *yahv-ûn-ta* or יָהוּוֹנֵן *yahv-ûn-tak*, בָּוֹד , בּוֹד or שָׁדָה (been).

Absolutive :—The same as the Perfect Participle Passive.

Infinitive :— יֵהוּוֹנֵן *yahv-ûn-tann*, וְהָיָה *bûlann*, וְהָיָה , בּוֹדֵן , or וְהָיָה *vazl-ûn-tann*, שָׁדָה (to be).

Preterite.

Singular.

1st Pers. 𐎧𐎺𐎠𐎢𐎡𐎹 OR 𐎧𐎺𐎠 *yahr-în-t*
OR *bûd hav-a-m*, 𐎧𐎺𐎠𐎢𐎡𐎹
yahr-în-tam, 𐎧𐎺𐎠 𐎢𐎡𐎹,
𐎧𐎺𐎠 (I was).

2nd Pers. 𐎧𐎺𐎠𐎢𐎡𐎹 OR 𐎧𐎺𐎠 *yahr-în-t* OR
bûd hav-a-de, 𐎧𐎺𐎠 𐎢𐎡𐎹,
𐎧𐎺𐎠 (thou wast).

3rd Pers. 𐎧𐎺𐎠 *yahr-în-t* OR 𐎧𐎺𐎠 *bûd*,
𐎧𐎺𐎠, 𐎧𐎺𐎠 (he, she, it
was).

Plural.

𐎧𐎺𐎠 𐎧𐎺𐎠 OR 𐎧𐎺𐎠 *yahr-în-t* OR *bûd*
hav-a-îm, 𐎧𐎺𐎠𐎢𐎡𐎹 *yahr-în-tîm*,
𐎧𐎺𐎠 𐎢𐎡𐎹, 𐎧𐎺𐎠𐎢𐎡𐎹 (we were).

𐎧𐎺𐎠 𐎧𐎺𐎠 OR 𐎧𐎺𐎠 *yahr-în-t* OR *bûd*
hav-a-éd, 𐎧𐎺𐎠 𐎢𐎡𐎹, 𐎧𐎺𐎠𐎢𐎡𐎹 (you
were).

𐎧𐎺𐎠 𐎧𐎺𐎠 OR 𐎧𐎺𐎠 *yahr-în-t* OR *bûd*
hav-a-nd, 𐎧𐎺𐎠𐎢𐎡𐎹 𐎢𐎡𐎹, 𐎧𐎺𐎠𐎢𐎡𐎹 (they
were).

Note.—The Preterite is also formed thus :—1st Pers. Sg. لی یاهوئنت or لی یاهوئنت لی یاهوئنت *li yahu-ûn-t* or *bûd*, Pâz. لی یاهوئنت (I was) &c. This formation is obsolete in modern Persian.

Past continuous :—This tense is formed by prefixing همی *hamâé*, Pâz. همی , Pers. همی or می to the preterite ; e. g., همی یاهوئنت *li hamâé yahu-ûn-t*, Pâz. همی یاهوئنت , Pers. می بودم or همی بودم (I used to be), &c.

Past Potential or Habitual Tense :—This tense is formed by suffixing سخت *hav-a-âé*, Pâz. سخت , Pers. می to the preterite ; e. g., لی یاهوئنت سخت or لی یاهوئنت سخت *li yahu-ûn-t* or *bûd hav-a-âé*, Pâz. لی یاهوئنت سخت ; Pers. بود می , or شد می (I might have been), &c.

Perfect.

Singular.

1st Pers. ܘܘܗܝܝܬ or ܘܘܗܝܝܬܝ or ܘܘܗܝܝܬܝܢ or ܘܘܗܝܝܬܝܢܝ

būd or *yahv-ūn-t*

ya-karēm-ūn - am or

éçtam or *hav-a-m* ;

ܘܘܗܝܝܬܝ , ܘܘܗܝܝܬܝܢ or

ܘܘܗܝܝܬܝܢܝ (I have been).

Plural.

ܘܘܗܝܬܝܘܢ or ܘܘܗܝܬܝܘܢܝܘܢ or ܘܘܗܝܬܝܘܢܝܘܢܝܘܢ

būd or *yahv-ūn-t ya-karēm-ūn-ūn* or

éçtēm or *hav-a-ūm*, ܘܘܗܝܬܝܘܢ or ܘܘܗܝܬܝܘܢܝܘܢ

ܘܘܗܝܬܝܘܢܝܘܢܝܘܢܝܘܢ , ܘܘܗܝܬܝܘܢܝܘܢ or $\text{ܘܘܗܝܬܝܘܢܝܘܢܝܘܢܝܘܢܝܘܢ}$ (we

have been).

Perfect—continued.

2nd Pers. — ܝܗܘܘܢܝܘܢ or ܝܗܘܘܢܝܘܢ or ܝܗܘܘܢܝܘܢ
or ܝܗܘܘܢܝܘܢ *yahv-ûn-t* or
bûd hav-a-âe or *ya-ka-*
vîm-ûn-âe or *éctîe*,
or ܝܗܘܘܢܝܘܢ or
 ܝܗܘܘܢܝܘܢ , ܝܗܘܘܢܝܘܢ or
 ܝܗܘܘܢܝܘܢ (thou hast been).

ܝܗܘܘܢܝܘܢ or ܝܗܘܘܢܝܘܢ or ܝܗܘܘܢܝܘܢ or ܝܗܘܘܢܝܘܢ
yahv-ûn-t or *bûd hav-a-éd* or
ya-kavîm-ûn-éd or *éctîéd*, ܝܗܘܘܢܝܘܢ
or ܝܗܘܘܢܝܘܢ , ܝܗܘܘܢܝܘܢ or ܝܗܘܘܢܝܘܢ
(you have been).

Perfect—continued.

3rd Pers. יָבִיא OR יָבִי OR יָבִיב OR
יָבִיב *yahv-ûn-t* OR *bîd*
âét OR *ya-kavîm-ûn-éd*
OR *éçtéd*, יָבִיבִי יָבִיבִי,
OR יָבִיבִי יָבִיבִי,
יָבִיבִי OR יָבִיבִי
(he, she or it has
been).

יָבִיבִי OR יָבִיבִי OR יָבִיבִי OR יָבִיבִי
yahv-ûn-t OR *bîd* *hav-a-nd* OR
ya-kavîm-ûn-d OR *éçtand*, יָבִיבִי יָבִיבִי
OR יָבִיבִי יָבִיבִי, יָבִיבִי OR
יָבִיבִי (they have been).

Pluperfect :—Past Participle Passive + the Preterite of יָבִיבִי.

Absolutive :— yahu-ûn-ta or yahu-ûn-ta or yahu-ûn-ta
bûda, Pâz. بوده , Pers. بوده (having been).
 (See above).

§ 33. II. Defective and Impersonal Verbs (افعال ناقص):—

(1) Having the sense of duty, obligation, fitness, &c. ; âvâyađ , Pâz. آید , Pers. باید (should or ought, &c.), âvâyaçt , Pâz. آید , Pers. بایست (should, ought, must, &c.).

(2) Having the sense of possibility, probability, potentiality, &c., shâyađ , Pâz. شاید , Pers. شاید (is possible, should, ought, must, &c.) and shâyaçt , Pâz. شاید , Pers. شایست (should, ought &c.).

(3) Having the sense of potentiality, ability, &c. ; tûbân , Pâz. تواند , Pers. توان (can, could, be) or tûbânaçt , Pâz. تواند , Pers. توانست (could).

(4) Having the sense of fitness, worthiness, propriety, duty, &c. ; yahu-ûn-ta

gazéd, Pâz. ٱٱٱٱٱٱ, Pers. ٱٱٱ (is fit, &c.).

§ 34. III. Passive Verb (فعل
مماجول):—

This is formed

(1) by prefixing the perfect participle passive of a transitive verb to the various tenses and moods of the auxiliary verbs taught above; *e. g.*, ٱٱٱٱٱٱ ٱٱٱٱٱ ٱٱٱٱٱ *patêthâ ol-a tâkhta yahv-ûn-êd* (by repentance he may be one who has atoned for, *i. e.*, he may be absolved by repentance); ٱٱٱٱ ٱٱٱٱٱٱ (thou hast been admonished); ٱٱٱٱٱ (it was made); ٱٱٱٱٱ ٱٱٱٱ ٱٱٱ *gôft ya-kavîm-ûn-êd*; ٱٱٱٱٱ ٱٱٱ (It has been said); and so on.

(2) by adding ٱٱ *thêd* = ٱٱٱ to the root-base; *e. g.*, ٱٱٱٱ ٱٱ *gûmêzîthêd* = ٱٱٱٱٱ (is mingled); ٱٱٱ ٱٱ *ya-malel-ûn-thêd* = ٱٱٱ (it is said), &c.

N. B.—The student should be careful not to confound the passive with the active

forms of some verbs, which remain the same in both these forms.

Vocabulary 11.

𐎎𐎗𐎚𐎗𐎚 *tùkhta*, atoned
for.

𐎎𐎗𐎚𐎗𐎚𐎗𐎚 *gùmézthéd*, is
mixed, is mingled.

𐎎𐎗𐎚 *rad*, lord.

𐎎𐎗𐎚𐎗𐎚 *ahlâyih*,
purity.

𐎎𐎗𐎚𐎗𐎚𐎗𐎚𐎗𐎚 *khalak-ûn-t*
ya-kavîm-ûn-êd, is
destined.

𐎎𐎗𐎚𐎗𐎚𐎗𐎚 *is des-*
tined.

𐎎𐎗𐎚𐎗𐎚𐎗𐎚, to alter.

𐎎𐎗𐎚𐎗𐎚, or.

𐎎𐎗𐎚, not.

4 D

𐎎𐎗𐎚𐎗𐎚 *chégûn*, how ?

𐎎𐎗𐎚𐎗𐎚𐎗𐎚 *yôshdâçar*,
pure, purification.

𐎎𐎗𐎚𐎗𐎚 *naçâé*, dead
body, corpse.

𐎎𐎗𐎚𐎗𐎚𐎗𐎚 *shêdâ-*
yazakîh, devil-
worship.

𐎎𐎗𐎚𐎗𐎚 *vâd*, breeze,
wind.

𐎎𐎗𐎚𐎗𐎚 *akarz*, ever.

𐎎𐎗𐎚𐎗𐎚 *hâ-bôé*, frag-
rant.

𐎎𐎗𐎚𐎗𐎚 *mâlishnn*,
touch, contact.

Vocabulary 11—continued.

310 *tang*, narrow.

3110 *tangh*, narrow-
ness.

15000 *êctashnn*,
standing.

20 *girân*, heavy.

010 *kôf*, hillock.

1000 *pûsht*, back.

11000 *kashîdann*, to
draw.

10000 000 *hamâê*
kashêd, was draw-
ing.

10000 000 *lâ tâbnaçt*,
could not.

000 *kharâj*, tax.

100 *mad*, came.

00 *râd*, giver,
offerer, generous,
liberal.

100000 *mazdayaçt*,
Mazda - Worship-
per.

000 *gêthyd*, world.

000 *nîrûk*, power,
strength.

000 *khard* or *khiraçd*,
wisdom, know-
ledge.

100000 *râyînidann*, to
administer the af-
fairs of.

000 *mîndê*, Heaven.

Vocabulary 11—continued.

11011 11011 11011
hamâê avâyaçt
yahb-în-tann, was
 necessary to give.
 (می بایست داد).

11011 11011
shathrô-yâr,
 ruler, governor,
 king.

11011 11011
Pârç, Fars,
 (name of a pro-
 vince).

11011 11011
gûmârdak,
 appointed.

11011 11011
ardavân, Arda-
 vân (name of a
 man).

11011 11011
Çtâkhar, Is-
 takhr, Persepolis
 (the ancient capital
 of Farsistân).

11011 11011
ûl nafsh-
a kardann, to make
 one's own, to ac-
 quire.

11011
bûndak, com-
 plete.

11011
Pâpak, Pâpak,
 (name of a man).

11011
marzpan, fron-
 tier governor.

11011
Çâçân, Sâsân
 (name of a man).

11011
shapân, shep-
 herd.

11011
hamvâr, always.

11011
kîrd, domestic
 animal, she-goat,
 sheep.

11011
tôkhmak, seed,
 line of descent.

Vocabulary 11—continued.

yatīb-ûn-açt,
sat.

sham-bûrdâr,
one who preserves
the name of the
family.

تو، thou.

چو، such, so.

Dârâê-î
dârâyân, Dârâê
Dârâyân, Dârâ the
son of Dârâb.

shâêd
bavth-ûn-açt, it is
possible to seek.

dârashnn, pre-
servation.

padgânêh, pros-
perity, nourish-
ment.

javid min, with-
out.

bâkhtârêh,
deliverance, sal-
vation.

Exercise 11.

I. Transliterate and translate into Per-
sian and English :—

:: یاتیب-ون-اچت (1)

:: شام-بوردار (2)

ॐ नमो भगवते वासुदेवाय (3)

ॐ नमो भगवते वासुदेवाय (4)

ॐ नमो भगवते वासुदेवाय
ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय (5)

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय (6)

ॐ नमो भगवते वासुदेवाय (7)

ॐ नमो भगवते वासुदेवाय (8)

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय (9)

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

ॐ नमो भगवते वासुदेवाय

(10) ಸುಖ || ಒಂದು ಮುಖ್ಯವಾದ ವಿಷಯವಾಗಿ

ಸುಖ ಸುಖವಾಗಿರುತ್ತದೆ ಎಂದು ಸುಖವಾಗಿರುತ್ತದೆ ::

(11) ಇದು ಸುಖವಾಗಿರುತ್ತದೆ ಎಂದು ಸುಖವಾಗಿರುತ್ತದೆ

ಸುಖವಾಗಿರುತ್ತದೆ ಎಂದು ಸುಖವಾಗಿರುತ್ತದೆ :: [ಅಥವಾ or] ::

(12) ಸುಖವಾಗಿರುತ್ತದೆ ಎಂದು ಸುಖವಾಗಿರುತ್ತದೆ

ಸುಖವಾಗಿರುತ್ತದೆ ಎಂದು ಸುಖವಾಗಿರುತ್ತದೆ ::

(13) ಸುಖವಾಗಿರುತ್ತದೆ ಎಂದು ಸುಖವಾಗಿರುತ್ತದೆ

ಸುಖವಾಗಿರುತ್ತದೆ ::

(14) ಸುಖವಾಗಿರುತ್ತದೆ ಎಂದು ಸುಖವಾಗಿರುತ್ತದೆ ::

(15) ಸುಖವಾಗಿರುತ್ತದೆ ಎಂದು ಸುಖವಾಗಿರುತ್ತದೆ ::

ಸುಖವಾಗಿರುತ್ತದೆ ಎಂದು ಸುಖವಾಗಿರುತ್ತದೆ ::

ಸುಖವಾಗಿರುತ್ತದೆ ಎಂದು ಸುಖವಾಗಿರುತ್ತದೆ ::

ಸುಖವಾಗಿರುತ್ತದೆ ಎಂದು ಸುಖವಾಗಿರುತ್ತದೆ ::

ਅਘੋਰ ਸਿੰਘ ਸਿੰਘ ਸਿੰਘ ਸਿੰਘ

ਭੈਰੋਂ ੧੬੬

(16) ਭੈਰੋਂ ੧੬੬

ਭੈਰੋਂ ੧੬੬

(17) ਭੈਰੋਂ ੧੬੬

(18) ਭੈਰੋਂ ੧੬੬

ਭੈਰੋਂ

(19) ਭੈਰੋਂ ੧੬੬

ਭੈਰੋਂ ੧੬੬

ਭੈਰੋਂ ੧੬੬

(20) ਭੈਰੋਂ ੧੬੬

ਭੈਰੋਂ ੧੬੬

ਭੈਰੋਂ ੧੬੬

II. Translate into Pahlavi :—

(1) Pâpak was the frontier governor of Pârs and was appointed by Ardavân. (2) The seat of Ardavân was in Istakhr (*i. e.*, Persepolis). (3) Pâpak had no son to preserve the name of the family. (4) Sâsân was a shepherd employed by Pâpak; he always remained with the sheep and domestic animals and was from the line (descent) of king Dârab, son of Dâraë. (5) How is it possible to seek the preservation and prosperity of the body without injury to the soul, and the deliverance of the soul without injury to the body ?

LESSON XII.

§ 34. **Verbal Conjugations and Derivatives** :—We shall now proceed with the formation of verbal conjugations of Primary and Secondary Tenses and Moods, as well as the Verbal derivatives which we have enumerated in § 31. We shall give in cases of tenses and moods, first, the terminations ; secondly, a model paradigm (for which we have adopted the root *padraftann*, *makbal-ântann*, Pâz. *پدیرفتن*, Pers. *پذیرفتن*, to accept) of the principal verb, as well as its causal and passive forms ; and, thirdly, a model paradigm of a Denominative verb (for which we have adopted *pedâkînt-dann*, Pâz. *پدآکیتن*, to reveal, along with its causal and passive forms). We shall also trace, as far as possible, the terminations to their original sources in Avesta or the Old Persian of the Achemenian Cuneiform Inscriptions.

§ 35. The Imperative (امر ماجرد) :—

Terminations.

	Singular.	Plural.
1st Pers.	ان <i>ání</i> or <i>íní</i>.	.....
2nd Pers.	The root or base itself, or the root or base + <i>í</i> , <i>é</i> <i>íyá</i> , <i>é</i> , <i>é</i> ; Páz. <i>é</i> <i>áé</i> ; Pers. <i>é</i> .	<i>é</i> , <i>é</i> , <i>é</i> , <i>é</i> ; Páz. <i>é</i> ; Pers. <i>é</i> .
3rd Pers.	<i>é</i> <i>íd</i> or <i>é</i> <i>éd</i> ; Páz. <i>é</i> ; Pers. <i>é</i> .	<i>é</i> <i>énd</i> ; Páz. <i>é</i> ; Pers. <i>é</i> .

Note 1:— *al*, Pâz. *al*, Pers. *al* prefixed to an imperative, renders it prohibitive (نہی). Sometimes the second person plural is used for the singular as a honorific.

Note 2:— *âni* from Av. *ân* or *ân*; *id* or *iyd* from Av. *id* or *id* or *id*; *id* from Av. *id*; *end* from Av. *end* or *end*.

Note 3:— *hamâé*, Pâz. *hamâé* (= *mi* or *mi*) prefixed to the imperative gives it the force of duration (امر مدامی).

Model Paradigm.

Singular.	Plural.
1st Pers. <i>၂၃၂၂၂၂၂၂၂၂၂၂</i> <i>padírânt</i> , or <i>၂၃၂၂၂၂၂၂</i>
<i>padírînt</i> , <i>၂၃၂၂၂၂၂၂၂၂</i> <i>mak-</i>	
<i>bal-în-ânt</i> , or <i>၂၃၂၂၂၂၂၂</i>	
<i>makbal-în-înt</i> ; <i>Pâz.</i>	
<i>၂၃၂၂၂၂၂၂၂၂</i> or <i>၂၃၂၂၂၂၂၂၂၂</i> .	

Model Paradigm—continued.

2nd Pers. *bal padir* or *padirya*, *bal-ûn* or *makbal-ûn-ya* ; Pâz.
padirya, *bal-ûn* or *makbal-ûn-ya* ; Pâz.
bal-ûn or *makbal-ûn-ya* ; Pâz.
padirya, *bal-ûn* or *makbal-ûn-ya* ; Pâz.
padirya, *bal-ûn* or *makbal-ûn-ya* ; Pâz.

3rd Pers. *bal padirêd*, *makbal-ûn-êd* ; Pâz.
padirêd, *makbal-ûn-êd* ; Pâz.
padirêd, *makbal-ûn-êd* ; Pâz.

(*bal* or *makbal*) *padirêd*, (*bal* or *makbal*) *ûn-êd* ; Pâz.
padirêd, *makbal-ûn-êd* ; Pâz.
padirêd, *makbal-ûn-êd* ; Pâz.

Second Person Singular :—

(a) *Causal* פדירט *padîrîn* or פדירט *mak-*
bal-în-tî ; פדירט *padîrân* or פדירט *makbal-*
în-ân ; Pâz. פדירט or פדירט ; Pers.
 پدیران &c.

(b) *Denominative* פדירט *pêdâkîn* or
 פדירט *pêdâkân* ; Pâz. פדירט or פדירט,
 &c.

(c) *Causal Denominative* פדירט *pêdâ-*
kînnînn or פדירט *pêdâkânînn* ; Pâz. פדירט
 or פדירט, &c.

§ 36. The Aorist:—

(a) *The first kind of the Indicative and Subjunctive Present and Future (مضارع). (See § 31).*

Terminations.

	Singular.	Plural.
1st Pers.	م m; Páz. ى, ة; Pers. ى.	م im; Páz. ى; Pers. ى.
2nd Pers.	ت t; Páz. ى; Pers. ى.	ت id; Páz. ى; Pers. ى.
3rd Pers.	ه h, د d, or ت éd; Páz. ى; Pers. ى.	ه énd or ن nd; Páz. ى, ى; Pers. ى.

Note :— *e m* from Av. *je*; *y* from Av. *je* or *we*; *se éđ* or *se* or *d* from Av. *je* or *we*; *ś śm* from Av. *je* or *we*; *se śđ* from Av. *we* or *se*; *ś śnd* or *ś*; *and* from Av. *je* or *we*, *we* or *se*.

Paradigm.

Singular.

1st Pers. *śes padšram*, *śes*
māšbal-šn-am; Pāz.
śes; Pers. *śes*.

Plural.

śes padšrīm, *śes māšbal-šn-šm*;
Pāz. *śes*; Pers. *śes*.

Paradigm—continued.

2nd Pers. *padîrî*, *padîrî* *mak-*
bal-în-ê; Pâz. *padîrî*;
 Pers. *پدری*.

3rd Pers. *padîrê*; *padîrê*
makbal-în-ê; Pâz.
padîrê; Pers. *پدری*.

padîrê, *padîrê*, *makbal-în-ê*;
 Pâz. *padîrê*; Pers. *پدری*.

padîrê or *padîrê*, *padîrê*,
makbal-în-ê or *mak-*
bal-în-ê; Pâz. *padîrê*;
 Pers. *پدری*.

(a) *Causal* עֲדָוָה *padírtnam* or עֲדָוָה
makbal-ún-ín-am, עֲדָוָה *padírán-ín-am*,
 &c. or עֲדָוָה *makbal-ún-án-ín-am*; Páz.
 עֲדָוָה, &c.; Pers. پدیرانم &c.

(b) *Denominative* עֲדָוָה *pédák-ín-am* or
 עֲדָוָה *pédák-án-am*; Páz. עֲדָוָה or
 עֲדָוָה, &c.

(c) *Causal Denominative* עֲדָוָה *pédák-
 ínín-am* or עֲדָוָה *pélák-ínán-am*; Páz.
 עֲדָוָה or עֲדָוָה, &c.

The Second kind of the Indicative and Subjunctive Present and

(b) *Future.*
Terminations.

	Singular.	Plural.
1st Pers.	ഞ <i>iham</i> ; Páz. <i>iey</i> .	ഈ <i>ihém</i> ; Páz. <i>eyé</i> .
2nd Pers.	.....	നീ <i>ihéd</i> ; Páz. <i>eyé</i> .
3rd Pers.	അ <i>ihéd</i> ; Páz. <i>eyé</i> or <i>eyé</i> .	അ <i>ihénd</i> ; Páz. <i>eyéyé</i> .

Note 1 :—This second variety of the Aorist has also the signification of the passive voice.

Note 2 :—Sometimes *hamâé*, Pâz. *hamâé*, (= *هَمَّي* or *هَمَّي*) is prefixed to the form of the مضارع, when the meaning becomes restricted to the Indicative Present tense (زمان حال).

Paradigm.

Singular.

1st Pers. *paḍāriham*, *paḍāḥ*
makbal-ān-īham; Pāz. *paḍāriḥas*.

2nd Pers.

3rd Pers. *paḍārihéd*, *paḍāḥ*
makbal-ān-īhéd.

Plural.

paḍārihém, *paḍāḥ*
ān-īhém; Pāz. *paḍāriḥas*.

paḍārihíd, *paḍāḥ*
ān-īhíd; Pāz. *paḍāriḥas*.

paḍārihénd, *paḍāḥ*
makbal-ān-īhénd; Pāz. *paḍāriḥas*.

(a) *Causal* **පදිරිනිහ** *padîrîniham* or **මැකබලිනිහ** *makbal-în-in-iham*, or **මැකබලිනිහ** *makbal-în-ân-iham*, &c.; Pâz. **مەسەڵەتە** or **مەسەڵەتە** &c.

(b) *Denominative* **පේදැකිනිහ** *pêdâkîniham* or **පේදැකිනිහ** *pêdâkâniham*, &c.; Pâz. **پەدەکان** or **پەدەکان** &c.

(c) *Causal Denominative* **පේදැකිනිහ** *pêdâkî-niham* or **පේදැකිනිහ** *pêdâkâninam*, &c.; Pâz. **پەدەکان** or **پەدەکان**, &c.

Vocabulary 12.

කිවර *kîvâr*, revengeful.

නවර් *navard*, fight.

අල් අසාර් *al âzâr*, do not injure.

අන්බාර් *anbâr* collection.

ෆ්‍රාවාක්ෂ් *Fravakhsh*, Fravashi.

යාන් *yân*, boon.

හොම් *Hôm*, Haoma.

ජායම් *zâyam*, I request, I ask for.

දූරාශ් *dûraosh*, keeping death afar.

වන්දාර් *vândâr*, vanquisher.

Vocabulary 12—continued.

מקבל-יין *makbal-ûn-*
tann, to accept.

מקבל-יין *padîraftann*,
to accept.

גבשן *gûbishnn*, word,
sentence, saying.

דרנ'ן *dranjnâê*,
utter thou softly.

נייאישן *nîyâyishnn*,
salutation.

שפנדארמאד *Spendarmad*,
Spendarmad.

אפ'יניק *af'înîk*, bounti-
ful.

שרדיישן *şrdyishnn*,
protection, nourish-
ment.

קישישן *kûshishnn*
fight.

פראז *frâz*
çât-ûn-ânî, I may
walk forth.

טארב'ן *tarvînânî*, I
may remove, I
may smite.

וואנ'ן *vânânî*, I may
vanquish.

טאש'דאר *tâsh'dâr*,
modeller.

ג'א'ד-ד'ב *javid-dêv-*
dâd, Vendidâd.

ב'ל'א יאזבא-
kh-în, perform
the ceremony of.

Vocabulary 12—continued.

دشده شادمانه *dûshâ-*
rmihâ, joyfully.

برای همه *dâmân râé*,
for the creatures.

بترسیدند *al dakh-*
ll-în, do not fear.

ترس *bîm*, fear, cause
of fear.

همه انداز *ham andâ-*
zak, proportion-
ately.

ناگوش *naçûsh*, Na-
çûsh (putréfac-
tion).

نزدک *nazdrîhéd*;
shall be weaken-
ed.

عیب *âhûk*, defect.

دانش *dahishnn*, crea-
tion.

تاج *gâç*, throne.

همه را آراستند *harviçp-*
peçid, all adorn-
ed.

نشینان *nishânéd*,
make ye sit.

کلمه *çakhân*, word.

ساده *halak*, foolish.

دشمن *patkâr*, quar-
rel, dispute.

ساقط *maçtûk*, in-
toxicated.

بد *vaç gôhar*, ill-
natured.

Vocabulary 12—continued.

- ۱۳-۱۱۱۱-۱۱۱۱ *pâhrîzî-hêd*, he should refrain from.
- ۱۱۱۱-۱۱۱۱ *vêsh*, much, more.
- ۱۱۱۱۱۱۱۱ *patkôpam*, I may touch.
- ۱۳-۱۱۱۱-۱۱۱۱ *belâ akârîhêd*, shall be useless.
- ۱۱۱۱-۱۱۱۱ *ahlâé*, pure, holy, pious.
- ۱۱۱۱-۱۱۱۱ *aéshn*, Anger, demon of anger.
- ۱۱۱۱ *Mithrô*, Meher.
- ۱۱۱۱-۱۱۱۱-۱۱۱۱ *Zôrvân-î akanârek*, Zarvâne Akarne, Infinite Time.
- ۱۱۱۱ *avâtm*, loan.
- ۱۱۱۱-۱۱۱۱ *yançag-ûntann*, to take.
- ۱۱۱۱ *bündak*, complete.
- ۱۳-۱۱۱۱ *bagô bakht*, Divine Providence, Divine interposition.
- ۱۱۱۱-۱۱۱۱ *hamôyn*, all.
- ۱۱۱۱-۱۱۱۱ *avdûmîh*, end.
- ۱۱ *âz*, avarice.
- ۱۱۱۱-۱۱۱۱-۱۱۱۱ *apetyâ-rak*, free from mischief, unafflicted.
- ۱۱۱۱-۱۱۱۱ *fardûmîh*, beginning.

Vocabulary 12—continued.

دینا *dīnā*, justice,
order or decree of
religion.

درازیند *drūjīyēnd*,
they deceive.

بخت *bakht*, destiny.

بارئیند *baréhīnīd*,
formed, created,
produced.

درنجان *drenjān*, re-
cite thou slowly.

Exercise 12.

I. Transliterate and translate into modern Persian and English :—

(1) دینا و بخت را در حق
سزا

آنها را در حق
سزا
درنجان ::

(2) درنجان و بخت
و دینا ::

درنجان و بخت و دینا ::

(3) درنجان و بخت
و دینا ::

درنجان و بخت و دینا ::

— ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ (4)

:: ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷

۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ (5)

۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷

۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷

:: ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷

۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ (6)

:: ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷

۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ (7)

:: ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷

:: ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ (8)

:: ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ (9)

۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷ (10)

۱۶۲۷ ۱۶۲۷ ۱۶۲۷ ۱۶۲۷

:: ۱۶۲۷ ۱۶۲۷

॥ अथैव च कथं च... (11)

:: अथैव च ।

लसो चो च कथं च... (12)

:: अथैव च च कथं च

:: अथैव च च कथं च (13)

अथैव च च कथं च ॥१३॥ (14)

अथैव च च कथं च

:: अथैव च

अथैव च कथं च (15)

:: अथैव च कथं च

अथैव च कथं च ॥१६॥ (16)

:: अथैव च कथं च

० अथैव च कथं च (17)

II. Translate into Pahlavi —

- (1) Do not dispute with a foolish man.
 (2) Do not walk on the road with an intoxicated man. (3) Do not borrow from an ill-natured man. (4) And, when the nine thousand years are completed, Ahri-man will be inactive. (5) And Sraosha, the pious, will destroy the Demon of Anger. (6) And Mithra, and Boundless Time, and the Spirit of Justice, who deceive no one, and Destiny, and Divine Providence will destroy the creatures and creation of Ahriman, of every kind, and in the end the Demon of Avarice also. (7) And every creature and crea-tion of Hôrmazd become again as un-afflicted as those which were formed and created by him in the beginning.
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LESSON XIII.

§ 37. The Potential or Conjunctive Present and Future, including the Optative and Benedictive etc. (امر مدامي و صيغرد عا و تمنا).

Terminations.

	Singular.	Plural.
1st Pers.	.....	.....
2nd Pers.	ۛ yâ, ۛ iyâ ; Pâz. ۛۛۛ, ۛۛۛ ; Pers. ۛ.	.....
3rd Pers.	ۛ âd ; Pâz. ۛۛ, ۛۛۛ, ۛۛۛ, ۛۛۛ ; Pers. ۛ.	ۛ and or ۛ ênd ; Pâz. ۛ.

Note.—The termination of the 2nd Pers. Sg. (-*u* or -*u*) is derived from the Avestâ form -*u* or -*u*, and is the origin of the modern Persian termination *ی* the sign of the امره‌داهی.

Model Paradigm.

	Singular.	Plural.
1st Pers.	.....	.....
2nd Pers.	<p>padîryâ, פדיריא</p> <p>makbal-în-yâ ; Pâz.</p> <p>מקבלאנ יא ; פאז.</p>	.....
3rd Pers.	<p>padîrâ, פדירא</p> <p>makbal-în-â ; Pâz.</p> <p>מקבלאנ א ; פאז.</p>	<p>padîrând, פדיראנד</p> <p>makbal-în-and ; Pâz. מקבלאנ אנד ; פאז.</p>

(a) *Causal* :— padîrîniyâ or makbal-ûn-ânîyâ ; padî-rânîya or makbal-ûn-ânîyâ ; Pâz. padîrîniyâ or makbal-ûn-ânîyâ .

(b) *Denominative* :— pedâkinîyâ or pedâkânîyâ , &c.

(c) *Denominative Causal* :— pedâkinîn-âé or pedâkinân-âé .

§ 38. **The Present Participle, the Verbal Noun, the Future Participle, and the Agentive Noun** :—**The Present Participle** (اسم حال) is formed by adding to the root the termination ân , Pâz. ân , Pers. ân (derived from the Avesta termination ân); e. g., yadr-ûn-ân , Pâz. yadr-ân , Pers. بران (carrying); **the Verbal noun** (اسم ذات) by ishn or ishnîh , Pâz. ishn , Pers. شن , شنى , ش ; e. g., kûnishn , Pâz. kûnishn ; Pers. کنش (action); **the Future Participle** (1) by ishnîk , Pâz. ishnîk , Pers. شنى ; e. g., vabîd-ûn-ishnîk , Pâz. vabîd-ûn-ishnîk , Pers. کردنى (to be done, fit to be done, what must be done,

what is worthy to be done, &c.) ; or (2) by تار *târ*, *dâr*, Pâz. داس or داسد ; Pers. دار or دار ; e. g. داسد , *varzîdâr*, Pâz. داسد (he who is to do) &c. ; and the **Agentive noun** (اسم فاعل) (1) by ند *nadak*, Pâz. ند , Pers. ند (also derived from the Avesta termination ند) ; e. g., زند *zîvandak*, Pers. زند (living) ; (2) by تار *târ* (when following a hard letter), and *dâr* (when following a soft letter), Pâz. داس or داسد ; e. g., داسد *khvâçtâr*, Pâz. داسد , Pers. خواستار (desirer) ; داسد *dâdâr*, Pâz. داسد , Pers. دادار (giver) ; and (3) by د *âk*, Pâz. د , Pers. د ; e. g., د *çôjâk*, Pâz. د , Pers. د (burning).

N. B.—These forms, viz., Present participle, verbal noun, future participle, and agentive noun, may have their corresponding causals, denominatives, and causal denominatives derived from the secondary roots ; e. g., the causal present participle of د *yadr-ûn-tann* may be د *yadr-ûn-inân*, Pâz. د ; the denominative

present participle of 𐬨𐬀𐬭𐬀𐬎𐬭𐬀 *pédâkînîdānn* may be 𐬨𐬀𐬭𐬀𐬎𐬭𐬀 *pedakîndân*, or 𐬨𐬀𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀 *pédâkânân*, Pâz. 𐬨𐬀𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀 ; the causal denominative present participle of the same may be 𐬨𐬀𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀 or 𐬨𐬀𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀 *pédâkânîndân*, Pâz. 𐬨𐬀𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀 . Similarly the other three, viz., verbal noun, future participle, and agentive noun, may have their corresponding causals, denominatives and causal denominatives.

Vocabulary 13.

<p>𐬨𐬀𐬭𐬀𐬎𐬭𐬀, <i>nâ'rik</i>, wo- man.</p> <p>𐬨𐬀𐬭𐬀𐬎𐬭𐬀 <i>khûrishn</i>, food.</p> <p>𐬨𐬀𐬭𐬀𐬎𐬭𐬀 <i>khûrdâ</i>, one may eat.</p> <p>𐬨𐬀𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀 <i>vashtam-ûn- tann</i>, to eat, to drink.</p> <p>𐬨𐬀𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀 <i>nôh shapak</i>, of nine nights.</p>	<p>𐬨𐬀 <i>vad</i>, so that.</p> <p>𐬨𐬀𐬭𐬀𐬎𐬭𐬀 <i>varzând</i>, shall act.</p> <p>𐬨𐬀𐬭𐬀𐬎𐬭𐬀 <i>mazda-yaçta</i>, Mazda-yaçna.</p> <p>𐬨𐬀𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀 <i>çât-ûn-ân</i>, walking; moving, running, flowing.</p> <p>𐬨𐬀𐬭𐬀𐬎𐬭𐬀 <i>kebad</i>, much.</p> <p>𐬨𐬀𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀 <i>khalal-ûn- tann</i>, to was¹</p>
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Vocabulary 13—continued.

<p>𐬰𐬀𐬭𐬀𐬎𐬌 <i>çajidann</i>, to pass.</p>	<p>𐬵𐬀𐬭𐬀𐬎𐬌 <i>ragel-a</i>, foot.</p>
<p>𐬵𐬀𐬭𐬀𐬎𐬌 𐬵𐬀𐬭𐬀𐬎𐬌 <i>kâmak khûdâ</i>, master of one's desires.</p>	<p>𐬵𐬀𐬭𐬀𐬎𐬌 <i>tachân</i>, flowing.</p>
<p>𐬵𐬀𐬭𐬀𐬎𐬌 𐬵𐬀𐬭𐬀𐬎𐬌 <i>akâmak khûdâ</i>, not master- ing the desires, disappointed.</p>	<p>𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬎𐬌 <i>yadr-ûn-ân</i>, riding.</p>
<p>𐬵𐬀𐬭𐬀𐬎𐬌 <i>hamâê</i>, all.</p>	<p>𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬎𐬌 <i>vazân</i>, driving in a carriage.</p>
<p>𐬵𐬀𐬭𐬀𐬎𐬌 <i>vâê</i>, bird.</p>	<p>𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌 <i>naçdê pâk</i>, burning or cook- ing dead matter.</p>
<p>𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌 <i>frâz patând</i> may fly.</p>	<p>𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌 <i>vadîrân</i>, pass- ing away, dying.</p>
<p>𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌 <i>yât-ûn-tann</i>, to come.</p>	<p>𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌, the Ashem Vôhû formula.</p>
<p>𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌 <i>vakhshîdann</i>, to bloom.</p>	<p>𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌 <i>çrîshâ- mrûtik</i>, to be re- cited thrice.</p>
<p>𐬵𐬀𐬭𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌𐬀𐬎𐬌 <i>rôçtann</i>, to grow.</p>	

Vocabulary 13—continued.

كاشدانه <i>kashádann</i> , to drag.	خانه <i>khának</i> , house.
ریمانیه <i>rímanih</i> , impurity.	آبادان <i>âvâdân</i> , prosperous.
آندام <i>andâm</i> , limb, body.	خوب <i>khúp</i> , good.
ایستاده <i>îstâdâk</i> , standing, still.	میترا <i>míthrô</i> , love, friendship.
بزرگ <i>vazúrg</i> , big.	دشدارمیه <i>dûshârmih</i> , affection.
آب خانیک <i>khâník</i> , of the fountain.	افزودان <i>afzûdânn</i> , to increase.
بازیشنی <i>bûrzishnîk</i> , desirable.	باران <i>vârîdânn</i> , to rain.
شاد <i>shâd</i> , pleased.	فراغت <i>fraheçt</i> , much, many.
خواجهتا <i>khûjaçta</i> , prosperous.	نوادان <i>navâdâk</i> , grandchild, descendant.
تاق <i>tagîk</i> , strong.	

Vocabulary 13—continued.

<p>تانه نام <i>tan farmân</i>, whose body is (subject to) the Mânthra (holy mysterious spell).</p>	<p>زین <i>zén</i>, weapon.</p>
<p>شکفت <i>shkift</i>, wonder- fully hard.</p>	<p>زین افزار <i>zén afzâr</i>, provided with wea- pons and equip- ments.</p>

Exercise 13.

I. Transliterate and translate into modern Persian and English :—

تانه نام زین افزار (1)

:: زین افزار

شکفت زین افزار (2)

شکفت زین افزار

:: زین افزار

تانه نام زین افزار (3)

:: زین افزار

(4) ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ

ಸರ್ವ ಸರ್ವ ಸರ್ವ ::

(5) ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ

ಸರ್ವ ಸರ್ವ ಸರ್ವ ::

(6) ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ

ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ

ಸರ್ವ ಸರ್ವ ಸರ್ವ ::

(7) ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ

ಸರ್ವ ಸರ್ವ ಸರ್ವ ::

(8) ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ

ಸರ್ವ ಸರ್ವ ಸರ್ವ ::

(9) ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ

ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ ಸರ್ವ

ಸರ್ವ ಸರ್ವ ಸರ್ವ ::

∴ 𐬨𐬀𐬎𐬎𐬀𐬢𐬀 . 𐬀𐬎𐬀𐬢𐬀 . 𐬀𐬎𐬀𐬢𐬀 . 𐬀𐬎𐬀𐬢𐬀 . 𐬀𐬎𐬀𐬢𐬀 .

𐬀𐬎𐬀𐬢𐬀 𐬀𐬎𐬀𐬢𐬀 𐬀𐬎𐬀𐬢𐬀 𐬀𐬎𐬀𐬢𐬀 (17)

= 𐬀𐬎𐬀𐬢𐬀 𐬀𐬎𐬀𐬢𐬀 | 𐬀𐬎𐬀𐬢𐬀 𐬀𐬎𐬀𐬢𐬀 𐬀𐬎𐬀𐬢𐬀

𐬀𐬎𐬀𐬢𐬀 . 𐬀𐬎𐬀𐬢𐬀 . 𐬀𐬎𐬀𐬢𐬀 . 𐬀𐬎𐬀𐬢𐬀 . 𐬀𐬎𐬀𐬢𐬀 .

𐬀𐬎𐬀𐬢𐬀 . 𐬀𐬎𐬀𐬢𐬀 . 𐬀𐬎𐬀𐬢𐬀 . 𐬀𐬎𐬀𐬢𐬀 . 𐬀𐬎𐬀𐬢𐬀 .

∴ 𐬀𐬎𐬀𐬢𐬀𐬀𐬎𐬀𐬢𐬀

𐬀𐬎𐬀𐬢𐬀 𐬀𐬎𐬀𐬢𐬀 𐬀𐬎𐬀𐬢𐬀 (18)

∴ 𐬀𐬎𐬀𐬢𐬀 𐬀𐬎𐬀𐬢𐬀 𐬀𐬎𐬀𐬢𐬀 𐬀𐬎𐬀𐬢𐬀 𐬀𐬎𐬀𐬢𐬀

II. Translate into Pahlavi :—

- (1) May the Zoroastrian Religion be pleased ! may it be so !
- (2) May the year be prosperous, may the day be auspicious !
- (3) May Sraosh the pure, the strong, come hither, he whose body is subject to Māntra (mysterious holy spell), whose weapons are wonderfully hard, who is provided with weapons and equipments, and who is the ruler of the creatures of Ahurmazd.

LESSON XIV.

§ 39. The Infinitive (مصدر):—

(A). *The simple infinitive*

is formed by adding to the primitive root (1) *n* *tann* (read *tann* after the hard letters, and *ḍann* after the soft), Pâz. *𐬨𐬀𐬎*—Pers. *تن* (after the hard letters), and Pâz. *𐬨𐬀𐬎𐬵* or *𐬨𐬀𐬎𐬵𐬀*—Pers. *دان* (after the soft); (2) *n* *ḍann*, Pâz. *𐬨𐬀𐬎𐬵𐬀*—*𐬨𐬀𐬎𐬵𐬀𐬵*, Pers. *دان*, and *n* *ihéḍann*, Pâz. *𐬨𐬀𐬎𐬵𐬀𐬵𐬀*, *𐬨𐬀𐬎𐬵𐬀𐬵𐬀𐬵*, where the part before *n* *tann* and Pâz. *𐬨𐬀𐬎*, *𐬨𐬀𐬎𐬵*, is, if not of the original root, a remnant of the conjugational signs *n*, *nn*, *nnn*, &c., of the verbal bases of the Avestâ and Old Achæmenian Cuneiform languages; or (3) *n* *ḡtann*, Pâz. *𐬨𐬀𐬎𐬵𐬀*, Pers. *ستن* (in a few cases only, where the *n* is a remnant of the Avesta termination *𐬎𐬵*).

Examples :—*n* *erē* *āmōkhtann* (to learn, to teach); *n* *ḍ* *būrḍann* (to carry); *n* *ḍ* *varzḍann* (to do, to cultivate, &c.); *n* *erē* *kāmaḡ* *ḍann*.

tann or 𐭠𐭣𐭫𐭲 *kâmtān* (to desire); Pâz. 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲, 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲, 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲 or 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲; Pers. 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲, 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲, 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲. 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲.

(B). *The compound infinitive*

is formed by the combination of separable prefixes, nouns, adjectives, and participles with the simple infinitives.

Examples:— 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲 *lakhvâr dâhtann*, Pâz. 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲. 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲; Pers. 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲 (to withhold, to restrain); 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲 *pavan hanâ* (for *in* = 𐭠𐭣𐭫𐭲 this) *dâhtann* (Pâz. 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲, Pers. 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲 (to consider to imagine); 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲 *vâng kardann*, Pers. 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲 (to bawl out); 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲 *bûn yahv-ûn-tann*, Pâz. 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲. 𐭠𐭣𐭫𐭲 (to originate), 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲 *frayâd yâmt-ûn-tann* Pâz. 𐭠𐭣𐭫𐭲𐭠𐭣𐭫𐭲. 𐭠𐭣𐭫𐭲 (to help); etc.

(C). *The derivative infinitive.*

Its termination is 𐭠𐭣𐭫𐭲 *inîdann* or 𐭠𐭣𐭫𐭲 *ânîdann*, added to the primitive root,

to form the causal infinitive, and added to the noun or adjective or any other part of speech to form the denominative infinitive.

Examples :— 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *patkârînîdann* (to fight) (from *patkâr* fight); 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *râyinîdann*, Pers. راندن, (causal of 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥) (to drive); 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *vardânîdann*, causal of 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *vardîdann* or 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *vashtann*, Pers. گردانیدن, causal of گردیدن or گشتن (to cause to turn); 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *tâjânîdann*, causal of 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *tâkhtann* or 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *tajîdann* (to cause to run); and so on.

Note :— 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *tann*, Pâz. 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥, Pers. تن is derived from the Cuneiform 𐎲𐎠𐎡𐎢𐎣𐎤. *tanay*. Following the usual way of Persian lexicographers we have adopted in our Glossary the Infinitive Form as the parent of all other verbal forms.



§ 40. Perfect Participle Passive (اسم مفعول) :—

Its termination is 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *ta* or 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *da* or 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *tak* or 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 *dak*, (derived from the Avesta 𐭯𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥, and

Cuneiform 𐎲𐎠𐎺. *ta*), Pâz. 𐎲𐎠 or 𐎲𐎠𐎺, Pers. 𐎲𐎠, 𐎲𐎠𐎺. The formation is similar to that of the infinitive in all respects. In other words, if the *n* of the infinitive termination 𐎠𐎺 *tann* be dropped, the remaining form will be that of the Perfect Participle Passive; e. g., 𐎲𐎠𐎺 *ânûkhta* or 𐎲𐎠𐎺 *âmûlçhtak*, Pâz. 𐎲𐎠𐎺𐎠𐎺, Pers. 𐎲𐎠𐎺 (learned, taught); 𐎲𐎠𐎺 *varzîdak*, Pâz. 𐎲𐎠𐎺𐎠𐎺, Per. 𐎲𐎠𐎺 (worked); 𐎲𐎠𐎺 *vardânîdak* or 𐎲𐎠𐎺 *vardînîdak*, Pâz. 𐎲𐎠𐎺𐎠𐎺, Pers. 𐎲𐎠𐎺 (turned); 𐎲𐎠𐎺 *pêdâkînîdak*, Pâz. 𐎲𐎠𐎺𐎠𐎺, Pers. 𐎲𐎠𐎺 (revealed), and so on.








§ 41. The Absolutive (ماضي معطوف) :—

is the same as the Perfect Participle Passive : e. g., 𐎲𐎠𐎺 *kardak* or 𐎲𐎠𐎺 *va-bîdân-tak*, Pâz. 𐎲𐎠𐎺, Pers. 𐎲𐎠𐎺 (having, done); 𐎲𐎠𐎺 *bûlak*, Pâz. 𐎲𐎠𐎺, Pers. 𐎲𐎠𐎺 (having been, having become), &c. ; 𐎲𐎠𐎺

khalal-ûn-tak, Pâz.  ; Pers. 
 (having washed), and so on.

§ 42. **The Preterite** (ماضي مطلق):—

I. First Variety.

Noun or Pronoun + Perfect participle passive ; e. g.,  *li goft*, Pâz.  (I said) ;  *lak dâd*, Pâz.  (thou gavest) ;  *ol-a girift*, Pâz.  (he caught) ;  *Aûhamazd goft* (Auharmazd said), and so on.

II. Second Variety.

	Singular.	Plural.
1st Pers. Perfect Participle + 𐎠𐎡𐎢𐎣	<i>hav-a-m</i> , Pâz. 𐎠𐎡𐎢𐎣,	Perfect Participle + 𐎠𐎡𐎢𐎣 <i>hav-a-îm</i> , Pâz.
	Pers. 𐎠.	𐎠𐎡 Pers. 𐎠.
2nd Pers. Perfect participle + 𐎠𐎡𐎢𐎣	<i>hav-a-de</i> , Pâz. 𐎠𐎡𐎢𐎣,	Perfect Participle + 𐎠𐎡𐎢𐎣 <i>hav-a-id</i> , Pâz.
	Pers. 𐎡.	𐎠𐎡𐎢, Pers. 𐎡.
3rd Pers. Perfect participle only.		Perfect Participle + 𐎠𐎡𐎢𐎣 <i>hav-a-nd</i> , Pâz.
		𐎠𐎡𐎢𐎣; Pers. 𐎡.

Note.—The first variety of the Preterite is obsolete in modern Persian.

Model Paradigm.

Singular.

1st Pers. m , m padârâft hav-a-
 m , m makbal-
 ân-t hav-a-m , Pâz.
 m Pers.
 m .

Plural.

m padârâft hav-a-îm , m
 $\text{makbal-ân-t hav-a-îm}$, Pâz.
 m Pers. .

Model Paradigm—continued.

6 D

2nd Pers. $\text{gr} \text{ } \text{padâraft} \text{ } \text{hav-a-} \text{de, gr} \text{ } \text{makbal-} \text{ûn-t} \text{ } \text{hav-a-de; Pâz.}$
 $\text{gr} \text{ } \text{makbal-} \text{ûn-t} \text{ } \text{hav-a-} \text{id, gr} \text{ } \text{makbal-} \text{ûn-t} \text{ } \text{hav-a-id;}$
 Pâz. $\text{gr} \text{ } \text{makbal-} \text{ûn-t} \text{ } \text{hav-a-id;}$
 Pers. $\text{gr} \text{ } \text{makbal-} \text{ûn-t} \text{ } \text{hav-a-id;}$

3rd Pers. $\text{gr} \text{ } \text{padâraft, gr} \text{ } \text{makbal-} \text{ûn-t; Pâz.}$
 $\text{gr} \text{ } \text{makbal-} \text{ûn-t; Pâz.}$
 Pers. $\text{gr} \text{ } \text{makbal-} \text{ûn-t;}$
 Pers. $\text{gr} \text{ } \text{makbal-} \text{ûn-t;}$

$\text{gr} \text{ } \text{padâraft} \text{ } \text{hav-a-id,}$
 $\text{gr} \text{ } \text{makbal-} \text{ûn-t} \text{ } \text{hav-a-id;}$
 Pâz. $\text{gr} \text{ } \text{makbal-} \text{ûn-t} \text{ } \text{hav-a-id.}$

$\text{gr} \text{ } \text{padâraft} \text{ } \text{hav-a-nd,}$
 $\text{gr} \text{ } \text{makbal-} \text{ûn-t} \text{ } \text{hav-a-nd;}$
 Pâz. $\text{gr} \text{ } \text{makbal-} \text{ûn-t} \text{ } \text{hav-a-nd.}$

(a) *Causal.*—*ḥaw-* *padirînîd* *hav-a-m*, *ḥaw-* *makbal-ân-în-îd* *hav-a-m*; *Pâz.* *ه‌و‌ پدیرانید* ; *Pers.* *پدیرانیدم* ; &c.

(b) *Denominative.*—*ḥaw-* *pêdâkinîd* *hav-a-m* ; *Pâz.* *ه‌و‌ پد‌ا‌ک‌ین‌ید* ; &c

(c) *Denominative Causal.*—*ḥaw-* *pêdâkinînîd* *hav-a-m* ; *Pâz.* *ه‌و‌ پد‌ا‌ک‌ین‌ین‌ید* ; &c.

§ 43. The Past Continuous

(ماضي استمراري) :—

The subject + *ḥaw-* *hamdê* + the preterite (either of the two varieties). Similarly in *Pâzend*, the subject + *ḥaw-* + the preterite; but in modern *Persian*, optionally the subject + *ه‌می*, or *می* + the preterite ; e. g., *ه‌و‌ می* *ḥaw-* *hê ḥamâḥ vabîd-ûn-t* ; *Pâz.* *ه‌و‌ می پد‌ا‌ک‌ین‌ید* ; *Pers* *او می* *کرد* or *ه‌می* *کرد* ; *ه‌و‌ می* *ه‌و‌ می* *ه‌و‌ می* (they were vociferating) ; &c.

Model Paradigm.

Singular.

1st Pers. *rejel-e* *li hamâé padîraft,*
dîraft, *li hamâé makbal-ân-t ;*
hamâé makbal-ân-t ;
 Pâz. *لی‌امده‌ی‌سوی‌گدایه‌ی‌س* ;
 modern Pers. *پدیرفتم* (with
 or *پدیرفتم* (with
 or without
 or without).

Plural.

rejel-e *len-a hamâé padîraft,*
len-a hamâé makbal-ân-t ;
 Pâz. *لی‌امده‌ی‌سوی‌گدایه‌ی‌س* ;
 modern Pers. *پدیرفتم* or *می*
 (with or without).

Model Paradigm—continued.

2nd Pers. *lak hamdê* لاک هامده
padîraft, لاک هامده پادرافت
lak hamdê makbal-
în-t; Pâz. لاک هامده این-ت
 modern Pers. *lak hamdê* لاک هامده
 می or می پذیرفتی (with
 or without تو).

lekûm hamdê padîraft,
 لاکوم هامده پادرافت
lekûm hamdê mak-
bal-în-t; Pâz. لاکوم هامده ماکبالین-ت
 modern Pers. می پذیرفتید or می
 (شما with or without شما).

Model Paradigm—continued.

3rd Pers. hamde hamde ol-a
hamde padâraft, ol-a hamde
makbal-în-t; Pâz.
 modern Pers. hamde hamde ol-a
 or *padâraft* (with or
 without).

padâraft, makbal-în-t; Pâz.
shân hamde makbal-în-t; Pâz.
 modern Pers. hamde hamde ol-a
 or *padâraft* (with or
 without).

Causal.— 𐬵𐬀𐬯𐬎𐬎𐬵𐬭𐬀𐬯𐬀𐬊𐬵𐬎𐬎𐬎𐬎 𐬵𐬀𐬯𐬎𐬎𐬵𐬭𐬀𐬯𐬀𐬊𐬵𐬎𐬎𐬎𐬎 *li hamâé padîrî-nîd hav-a-m*; Pâz. 𐬵𐬀𐬯𐬎𐬎𐬵𐬭𐬀𐬯𐬀𐬊𐬵𐬎𐬎𐬎𐬎 . 𐬵𐬀𐬯𐬎𐬎𐬵𐬭𐬀𐬯𐬀𐬊𐬵𐬎𐬎𐬎𐬎 ; modern Pers. پذیرانیدم or می پذیر ; &c.

Denominative.— 𐬵𐬀𐬯𐬎𐬎𐬵𐬭𐬀𐬯𐬀𐬊𐬵𐬎𐬎𐬎𐬎 𐬵𐬀𐬯𐬎𐬎𐬵𐬭𐬀𐬯𐬀𐬊𐬵𐬎𐬎𐬎𐬎 *li hamâé pêdâkinîd hav-a-m* ; Pâz. . 𐬵𐬀𐬯𐬎𐬎𐬵𐬭𐬀𐬯𐬀𐬊𐬵𐬎𐬎𐬎𐬎 . 𐬵𐬀𐬯𐬎𐬎𐬵𐬭𐬀𐬯𐬀𐬊𐬵𐬎𐬎𐬎𐬎 ; &c.

Denominative Causal.— 𐬵𐬀𐬯𐬎𐬎𐬵𐬭𐬀𐬯𐬀𐬊𐬵𐬎𐬎𐬎𐬎 𐬵𐬀𐬯𐬎𐬎𐬵𐬭𐬀𐬯𐬀𐬊𐬵𐬎𐬎𐬎𐬎 *li hamâé pêdâkinîd hav-a-m* ; Pâz. . 𐬵𐬀𐬯𐬎𐬎𐬵𐬭𐬀𐬯𐬀𐬊𐬵𐬎𐬎𐬎𐬎 . 𐬵𐬀𐬯𐬎𐬎𐬵𐬭𐬀𐬯𐬀𐬊𐬵𐬎𐬎𐬎𐬎 ; &c.

Vocabulary 14.

𐬵𐬀𐬯𐬎𐬎 <i>zarmân</i> , decrepitude.	𐬵𐬀𐬯𐬎𐬎 <i>min tam-a</i> , thence.
𐬵𐬀𐬯𐬎𐬎 <i>ahunvar</i> , Ahûnavar.	𐬵𐬀𐬯𐬎𐬎 <i>garmâvak</i> , warm-bath.
𐬵𐬀𐬯𐬎𐬎 <i>frâz çarôd</i> , chanted.	𐬵𐬀𐬯𐬎𐬎 <i>kabed</i> , frequently.
𐬵𐬀𐬯𐬎𐬎 <i>shir</i> , milk.	𐬵𐬀𐬯𐬎𐬎 <i>bîrûn</i> , out.
𐬵𐬀𐬯𐬎𐬎 <i>mađ hav-a-m</i> , I arrived.	𐬵𐬀𐬯𐬎𐬎 <i>râmishn-ômandîhâ</i> , joyfully.

Vocabulary 14—continued.

—ረሻሽብ *rōshnîh*, light.

ጭንታ *ranj*, trouble.

—ሆሮሆ *palîdîh*, excrement ; impurity.

—ሆጋጋ *gûrçagîh*,
hunger.

—ሆጋጋጋ *tîshnagîh*,
thirst.

ጋጋ *vâng*, loud cry.

ጋጋጋጋ *yamît-ân-*
tann, to die.

—ሆሆሆ *andêshî-*
dann, to think.

—ሆሆ *kakâ*, tooth.

—ሆሆ *dakyâ*, clean,
pure.

—ሆሆሆ ሆሆሆ *pavan*
pâdyâv kardann,
to wash.

—ሆሆሆ *andarvâê*, at-
mosphere.

—ሆሆሆ ሆሆ *pâv kar-*
dann, to wash
with purificatory
water.

—ሆሆሆሆ ሆሆ ሆሆ *gâç-î*
âtar-vakhshân, the
place of the Âtar-
vakhsh (the priest
who kindles the
fire).

—ሆሆሆ *âtâsh*, fire.

—ሆሆሆ *vâzîshî*,
lightning.

—ሆሆሆ *çpanjagr*,
Çpanjagr (the
demon who with-
holds rain).

Vocabulary 14—continued.

- 𐎧𐎡𐎴𐎠𐎫 *hankhat-ûn-*
tann, or 𐎧𐎡𐎴𐎠𐎫
hankhat-ûn-âḏann,
 to put.
- 𐎠𐎢𐎺 *ôsh*, death.
- 𐎠𐎢𐎺𐎠 *zôtiḥ*, office of
Zaotar.
- 𐎡𐎴𐎠𐎫𐎢𐎺 *yezben-ûn-*
tann, 𐎡𐎴𐎠𐎫𐎢𐎺 *yez-*
bem-ûn-aç-tann, to
 wish.
- 𐎫𐎴𐎠𐎫 *gûmân*, doubt.
- 𐎡𐎴𐎠𐎫𐎢𐎺 or 𐎡𐎴𐎠𐎫𐎢𐎺
Alaksandar or
Alakçidar, Alex-
 ander the Great.
- 𐎠𐎢𐎺𐎠𐎫 *arûmâ'ik*,
 Ruman, Greek,
 Macedonian.
- 𐎠𐎢𐎺𐎠𐎫 *çazd*, cruelty.
- 𐎡𐎴𐎠𐎫𐎢𐎺 *mâhrûê*, Mâh-
 rûê (lit. cres-
 cent shaped) two
 three-legged recep-
 tacles of the Bar-
 som twigs.
- 𐎡𐎴𐎠𐎫𐎢𐎺 *ashnûḏann*,
 to hear.
- 𐎠𐎢𐎺𐎠 *ângûn*, so.
- 𐎡𐎴𐎠𐎫𐎢𐎺 *drâyiḏann*,
 to clamor.
- 𐎡𐎴𐎠𐎫𐎢𐎺 *kâl-â kar-*
ḏann, to shriek.
- 𐎡𐎴𐎠𐎫𐎢𐎺 *brâḏ*, brother.
- 𐎡𐎴𐎠𐎫𐎢𐎺 *aevabâr*, once.
- 𐎡𐎴𐎠𐎫𐎢𐎺 *rôbâk*, current.
- 𐎡𐎴𐎠𐎫𐎢𐎺 *avêjagîh*, pu-
 rity.

Vocabulary 14—continued.

<p>𐎠𐎡𐎢𐎣 𐎠𐎡𐎢𐎣 <i>môdhrâik-</i> <i>mânishnn</i>, dwell- ing in Egypt (who founded a city in Egypt; <i>viz.</i>, Alexandria).</p> <p>𐎠𐎡𐎢𐎣𐎤𐎥 <i>nîyâzânî-</i> <i>dann</i>, to instigate.</p> <p>𐎠𐎡𐎢𐎣𐎤 <i>gajeçtak</i>, ac- cursed.</p>	<p>𐎠𐎡𐎢𐎣 <i>dahîk</i>, devasta- tion.</p> <p>𐎠𐎡𐎢𐎣 <i>shatrô</i>, coun- try.</p> <p>𐎠𐎡𐎢𐎣𐎤 <i>dahyûpat</i>, ruler, king.</p> <p>𐎠𐎡𐎢𐎣𐎤 <i>dûrust</i>, well.</p>
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Exercise 14.

I. Transliterate and translate into modern Persian and English :—

∴ 𐎠𐎡𐎢𐎣𐎤 𐎠𐎡𐎢𐎣𐎤 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧 (1)

∴ 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧 𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩 (2)

𐎠𐎡𐎢𐎣𐎤𐎥𐎦𐎧𐎨𐎩𐎪𐎫𐎬𐎭𐎮𐎯𐎰𐎱 (3)

∴ 𐎠𐎡𐎢𐎣𐎤

କଥା କୁହୁ କଥା କଥା କଥା କଥା (4)

:: ଶ୍ରୀକୃଷ୍ଣ ଭକ୍ତ ହୃଦୟ କଥା କଥା

କଥା କଥା କଥା କଥା କଥା (5)

:: କେବଳ

:: ଶ୍ରୀକୃଷ୍ଣ କଥାକଥା କଥା (6)

:: କେବଳ କଥାକଥା କଥାକଥା କଥା (7)

କଥାକଥା କଥାକଥା କଥାକଥା କଥା (8)

କଥାକଥା । କଥାକଥା କଥାକଥା । ଶ୍ରୀକୃଷ୍ଣ

:: ଶ୍ରୀକୃଷ୍ଣ କଥାକଥା କଥା

କଥା କଥା କଥାକଥାକଥାକଥା । (9)

:: କଥାକଥା କଥାକଥା କଥା ଶ୍ରୀକୃଷ୍ଣ

:: କଥା କଥା କଥା କଥା କଥା (10)

සඳු දඟලන ට ටාලන (11)

:: ඉඳහා සාධක

ඉඳහා ටාලන ටාලන ටාලන (12)

:: ටාලන ටාලන ටාලන

:: ටාලන ටාලන ටාලන (13)

ටාලන ටාලන ටාලන (14)

:: ටාලන

ටාලන ටාලන ටාලන (15)

ටාලන ටාලන ටාලන ටාලන

ටාලන ටාලන ටාලන ටාලන

:: ටාලන ටාලන ටාලන

ටාලන ටාලන ටාලන (16)

:: ටාලන ටාලන ටාලන

66 - 77 80 9 10 11 12 (17)

:: 13 14 15

16 17 18 19 20 (18)

:: 21 22 23 24 25

26 27 28 29 30 31 (19)

32 33 34 35 36 37 38 39 40 41 42 43 44 45 46 47 48 49 50 51 52 53 54 55 56 57 58 59 60 61 62 63 64 65 66 67 68 69 70 71 72 73 74 75 76 77 78 79 80 81 82 83 84 85 86 87 88 89 90 91 92 93 94 95 96 97 98 99 100

101 102 103 104 105 106 107 108 109 110 111 112 113 114 115 116 117 118 119 120 121 122 123 124 125 126 127 128 129 130 131 132 133 134 135 136 137 138 139 140 141 142 143 144 145 146 147 148 149 150 151 152 153 154 155 156 157 158 159 160 161 162 163 164 165 166 167 168 169 170 171 172 173 174 175 176 177 178 179 180 181 182 183 184 185 186 187 188 189 190 191 192 193 194 195 196 197 198 199 200

:: 201 202 203

204 205 206 207 208 209 210 (20)

:: 211 212 213 214 215 216 217 218 219 220 221 222 223 224 225 226 227 228 229 230 231 232 233 234 235 236 237 238 239 240 241 242 243 244 245 246 247 248 249 250 251 252 253 254 255 256 257 258 259 260 261 262 263 264 265 266 267 268 269 270 271 272 273 274 275 276 277 278 279 280 281 282 283 284 285 286 287 288 289 290 291 292 293 294 295 296 297 298 299 300

301 302 303 304 305 306 307 308 309 310 (21)

311 312 313 314 315 316 317 318 319 320

II. Translate into Pahlavi :—

(1) And when they heard this news, it came upon them so grievously (2) that

they clamored and shrieked (3) and went into the assembly of the Mazdayasnians. (4) And they stood up and bowed and said : " Do not do this, O ye Mazdayasnians : for we are seven sisters, and he is our only brother. (5) It is said that the holy Zarathushtra once accepted the religion and propagated it in the world. (6) And until the completion of 300 years, the religion was in purity and men were without doubts. (7) But, at last, the accursed Evil-spirit, the wicked one, in order to make men doubtful of this religion, instigated the accursed Alexander, the Macedonian, who was dwelling in Egypt ; so that he came to the country of Irân with severe cruelty and war and devastation, and he slew the ruler of Irân also.

LESSON XV.

§ 44. The Perfect, Indicative (ماضي قريب) :—

The Perfect Participle Passive +

Singular.

1st Pers. $\text{עָשָׂה יַאֲכַוִּימ־אִן־אִם}$ or
 עָשָׂה עֲשָׂתָם ; Pâz. עֲשָׂתִּי ;
 Pers. אִם , אִמִּי .

2nd Pers. $\text{עָשָׂה יַאֲכַוִּימ־אִן־י}$ or
 עָשָׂה עֲשָׂתִּי ; Pâz. עֲשָׂתִּי ;
 Pers. י or אִמִּי .

Plural.

$\text{עָשָׂה יַאֲכַוִּימ־אִן־יִם}$ or עָשָׂה עֲשָׂתֵם ;
 Pâz. עֲשָׂתֵם ; Pers. אִם , אִמִּי .

$\text{עָשָׂה יַאֲכַוִּימ־אִן־יְדֵי}$ or עָשָׂה עֲשָׂתֵדֶי ;
 Pâz. עֲשָׂתֵדֶי ; Pers. יֵד , אִמִּי .

The Perfect, Indicative—continued.

3rd Pers. yakovim-ün-éd or éçtéd sew ; Páz. ew or éçew ; Pers. است .

yakovim-ün-d or ew éçtand ; Páz. ew ; Pers. است .

Model Paradigm.

Singular.

Plural.

1st Pers. sew or sew padíraft yakovim-ün-am or éçtam , sew padíraft or makbal-ün-t éçtam or $\text{yakovim-ün-am sewis makbal-ün-t}$ or $\text{éçtam yakvim-ün-am}$ Páz. ew or éçew ; Pers. است .

sew or sew padíraft yakovim-ün-ím , or éçtím , sew or sew $\text{makbal-ün-t yakvim-ün-ím}$ or éçtím ; Páz. ew or éçew ; Pers. است or است .

Model Paradigm—continued.

2nd Pers. *yaft* or *yaft* or *yaft* *padîraft* *yak-
raft yakvîm-în-î* or
éçî, yaft or *yaft* or *yaft*
*makbal-în-t yakvîm-
în-î* or *éçî*; Pâz.
yaft or *yaft* or *yaft*; Pers.
yaft.

yaft or *yaft* or *yaft* *padîraft yak-
vîm-în-îd* or *éçîd*, *yaft* or *yaft*
or *yaft* *makbal-în-t yakvîm-în-îd*
or *éçîd*; Pâz. *yaft* or *yaft* or
Pers. *yaft*.

Model Paradigm—continued.

3rd Pers. *rašt* or *raštun* *padî-
raft yakvîm-în-éd* or
éctéd; *raštun*
or *rašt* *makbal-în-t*
yakvîm-în-éd or *éctéd*;
Pâz. *رشتون پدایم
پدیرفته است*;
Pers. *رشتون پدایم
پدیرفته است*.

vîm-în-d or *éctand*; *raštun*
or *rašt* *makbal-în-t* *yakvîm-în-d*
or *éctand*; Pâz. *رشتون
پدیرفته است*;
Pers. *رشتون پدایم
پدیرفته است*.

(a) *Causal.* יָכַוּמְ וְיָכַוּמְ *padîrînîḏak yakvîm-ûn-am*; יָכַוּמְ וְיָכַוּמְ *makbal-ûn-îḏak yakvîm-ûn-am*; Pâz. יָכַוּמְ וְיָכַוּמְ
 יָכַוּמְ; &c.

(b) *Denominative.* יָכַוּמְ וְיָכַוּמְ *pêḏâ-kinîḏak yakvîm-ûn-am*; יָכַוּמְ וְיָכַוּמְ
pêḏâkinîḏak êḡtam; Pâz. יָכַוּמְ וְיָכַוּמְ
 יָכַוּמְ; &c.

(c) *Denominative Causal.* יָכַוּמְ וְיָכַוּמְ *pêḏâkinîḏak yakvim-ûn-am*; יָכַוּמְ וְיָכַוּמְ
 יָכַוּמְ *pêḏâkinîḏak êḡtam*; Pâz. יָכַוּמְ וְיָכַוּמְ
 יָכַוּמְ; &c.

§ 45. The Plu-perfect, Indicative (ما غي بعيد):—

The Perfect Participle Passive + **yakh-în-t** or **bid** +

Singular.

1st Pers.

2nd Pers. **hav-a-î**; Pâz. **u-u**;

Pers. **ی**.

3rd Pers. **hav-a-âd** or **u-u**

êtdâd or **u-u** **yak-**

ûm-în-dâd; Pâz. **u-u**

or **u-u**.

Plural.

.....

.....

hav-a-ând or **u-u êtând** or

yakvûm-în-ând or **u-u u-u**

yakvûm-în-ît hav-a-ând; Pâz. **u-u**

or **u-u** or **u-u**.

Model Paradigm.

Singular.		Plural.
1st Pers. ....		.....
2nd Pers. 𐭪𐭥 𐭪𐭥 or 𐭪𐭥𐭥 𐭪𐭥𐭥	<i>padîraft yāhv-în-t</i> or <i>bûd hav-a-î</i> , 𐭪𐭥𐭥𐭥	.....
	𐭪𐭥𐭥 𐭪𐭥 or 𐭪𐭥𐭥𐭥 mak-	
	<i>bal-în-t. yāhv-în-t</i> or <i>bûd hav-a-î</i> ; Pâz.	
	𐭪𐭥𐭥𐭥 𐭪𐭥𐭥 𐭪𐭥𐭥𐭥𐭥𐭥 ;	
	Pers. 𐭪𐭥𐭥𐭥𐭥 𐭪𐭥𐭥𐭥 .	

Model Paradigm—continued.

3rd Pers. or 3rd Pers. or 3rd Pers.
 3rd Pers. or 3rd Pers. or 3rd Pers.
hav-a-âd, or *yakvîm-ûn-âd*,
 or *makbal-ûn-t hav-a-âd*
 or *éçtâd* or *yakvîm-ûn-âd*;
Pâz. Pâz. Pâz. 3rd Pers. or 3rd Pers. or 3rd Pers.
 or 3rd Pers. or 3rd Pers. or 3rd Pers.

3rd Pers. or 3rd Pers. or 3rd Pers.
 3rd Pers. or 3rd Pers. or 3rd Pers.
hav-a-nd; *Pâz. Pâz. Pâz.* 3rd Pers. or 3rd Pers. or 3rd Pers.
 or 3rd Pers. or 3rd Pers. or 3rd Pers.
 or 3rd Pers. or 3rd Pers. or 3rd Pers.

(a) *Causal.* ທຳຮຸກ ອຸປະໂຫຼກ *padirínidak* *hav-a-âđ* or ທຳກົມ *yakvím-ûn-âđ*, or ທຳສາ *êçtâđ*; ທຳສາ or ທຳກົມ or ທຳຮຸກ ອຸປະໂຫຼກ *mak-bal-ûn-ínidak hav-a-âđ* or *yakvím-ûn-âđ* or *êçtâđ*; Pâz. ຊຳລຸ or ຊຳລຸພຸ ຫຼື ຫຼື ຫຼື ຫຼື ຫຼື ຫຼື ; &c.

(b) *Denominative.* ທຳສາ or ທຳຮຸກ ອຸປະໂຫຼກ *pêđâkínidak hav-a-âđ* or *êçtâđ* or ທຳກົມ *yakvím-ûn-âđ*; Pâz. ຊຳລຸ ຫຼື ຫຼື ຫຼື ຫຼື ຫຼື ຫຼື or ຊຳລຸພຸ ; &c.

(c) *Denominative Causal.* ທຳຮຸກ ອຸປະໂຫຼກ *pêđâk-în-în-idak hav-a-âđ* or ທຳສາ *êçtâđ* or ທຳກົມ *yakvím-ûn-âđ*; Pâz. ຊຳລຸ ຫຼື ຫຼື ຫຼື ຫຼື ຫຼື ຫຼື or ຊຳລຸພຸ ; &c.

§ 46. The Perfect Subjunctive or the Future Perfect

(ماضي متشكي) :-

The Perfect Participle Passive +

Singular.

1st Pers. yahv-ûn-am ; Pâz.
باشم

2nd Pers. yahv-ûn-de ; Pâz.
باشي

3rd Pers. yahv-ûn-ed ; Pâz.
باشد or باشد ;
باشد

Plural.

yahv-ûn-îm , باشيم ; Pâz.
باشيم

yahv-ûn-id ; Pâz. باشيد or باشيد ;
باشيد

yahv-ûn-d ; Pâz. باشند ;
باشند

Model Paradigm.

Singular.

1st Pers. $\text{yahv-} \underline{\text{am}}$ padirast $\text{yahv-} \underline{\text{am}}$
 $\text{makbal-} \underline{\text{in-t}}$ $\text{yahv-} \underline{\text{in-}}$
 am ; Pâz. $\text{yahv-} \underline{\text{am}}$
 $\text{yahv-} \underline{\text{am}}$; Pers. $\text{yahv-} \underline{\text{am}}$.

2nd Pers. $\text{yahv-} \underline{\text{in-de}}$ padirast
 $\text{makbal-} \underline{\text{in-t}}$ $\text{yahv-} \underline{\text{in-}}$
 de ; Pâz. $\text{yahv-} \underline{\text{in-de}}$
Pers. $\text{yahv-} \underline{\text{in-de}}$.

Plural.

$\text{yahv-} \underline{\text{im}}$ or $\text{yahv-} \underline{\text{im}}$ padirast $\text{yahv-} \underline{\text{im}}$
 $\text{makbal-} \underline{\text{in-t}}$ $\text{yahv-} \underline{\text{in-im}}$ or $\text{yahv-} \underline{\text{im}}$; Pâz.
 $\text{yahv-} \underline{\text{im}}$; Pers. $\text{yahv-} \underline{\text{im}}$.

$\text{yahv-} \underline{\text{ed}}$ or $\text{yahv-} \underline{\text{ed}}$ padirast $\text{yahv-} \underline{\text{in-}}$
 $\text{makbal-} \underline{\text{in-t}}$ $\text{yahv-} \underline{\text{in-ed}}$ or $\text{yahv-} \underline{\text{ed}}$;
Pâz. $\text{yahv-} \underline{\text{ed}}$ or $\text{yahv-} \underline{\text{ed}}$;
Pers. $\text{yahv-} \underline{\text{ed}}$.

Model Paradigm—continued.

70

3rd Pers. רַב or רַבּוֹת רַבְּרַבְּתִי *padī-*
raft yahu-ûn-éd or
béd; רַב or רַבּוֹת רַבְּרַבְּתִי *yahu-ûn-*
makkal-ûn-t yahu-ûn-
éd or *béd*; Pâz.
רַב or רַבּוֹת רַבְּרַבְּתִי
Pers. *yâd* or *yâd* *yâd*.

רַב רַבּוֹת רַבְּרַבְּתִי *padīraft yahu-ûn-d,*
רַב רַבּוֹת רַבְּרַבְּתִי *makkal-ûn-t yahu-*
ûn-d; Pâz. רַב רַבּוֹת רַבְּרַבְּתִי
Pers. *yâd* *yâd* *yâd*.

(a) *Causal*. 𐭎𐭏𐭑𐭒 𐭓𐭔𐭕𐭖𐭗𐭘𐭙 *padîrînidak*
yahv-ûn-am; Pâz. 𐭎𐭏𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙 ;
 Pers. 𐭎𐭏𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙 , &c.

(b) *Denominative*. 𐭎𐭏𐭑𐭒 𐭓𐭔𐭕𐭖𐭗𐭘𐭙 *pêdâ-*
kînidak yahv-ûn-am; Pâz. 𐭎𐭏𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙
 𐭎𐭏𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙 , &c.

(c) *Denominative Causal*. 𐭎𐭏𐭑𐭒 𐭓𐭔𐭕𐭖𐭗𐭘𐭙
pêdâkîninîdak yahv-ûn-am; Pâz 𐭎𐭏𐭑𐭒
 𐭓𐭔𐭕𐭖𐭗𐭘𐭙 , &c.

Vocabulary 15.

𐭎𐭏𐭑𐭒	<i>dakhshak</i> ;	𐭎𐭏𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙 <i>Kâiyûç</i> , <i>Kâuç</i> .
sign.		𐭎𐭏𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙 <i>râç</i> ?, equal.
𐭎𐭏𐭑𐭒	<i>a-ôsh</i> or <i>ahôsh</i> ,	𐭎𐭏𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙 <i>khalk-ûn-</i>
without death.		<i>tann</i> , to distri-
		bute.
𐭎𐭏𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙	<i>dâdann</i> , to give,	𐭎𐭏𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙 <i>khûp</i> , well.
to create.		𐭎𐭏𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙 <i>lêl-yâ</i> , night.
𐭎𐭏𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙	<i>vinâçkâ-</i>	𐭎𐭏𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙 or 𐭎𐭏𐭑𐭒𐭓𐭔𐭕𐭖𐭗𐭘𐭙 <i>bâm</i> ,
<i>rîh</i> , sinfulness.		<i>bâmîk</i> or <i>bâmak</i> ,
		dawn.

Vocabulary 15—continued.

ܐܫܗܡܢܢ *ôshômand*,
mortal.

ܐܢܕܪܘܘܬܐ *andarvâê*, in
the air, mid-air,
atmosphere.

ܐܠܘܟܬܐܢܐ or ܐܠܘܟܬܐܢܐ or
ܐܠܘܟܬܐܢܐ *âkvikhtann*
or *âvikhtann* or
âvikhtann, to hang.

ܪܘܫܐ *rôêsh-a*, head.

ܫܝܟܐܢܝܐ *shikênjak*,
machine.

ܢܘܓܘܢܐܪ *nagûnçâr*,
headlong.

ܕܝܢܐܟܐܘܫ *din-âkâç*,
proficient in re-
ligion.

ܗܡܢܐܪ *hamâr*, account.

ܫܘܒܐ *shap*, night.

ܢܘܒܐܟܝܗ *nêvakîh*, hap-
piness.

ܫܘܒܐܝܗ *khûbîh*, comfort.

ܘܟܠܘܢܐܢܐ *vajêrînîdann*,
to decree, to de-
cide.

ܘܟܠܘܢܐܢܐ *vidarg*, passage,
way.

ܒܝܫܘܬܐ *bêshûd*, griev-
ed.

ܘܫܘܒܐ *patash*, on that,
on which.

ܟܪܝܢܐܢܐ *karînîdann*,
to procreate (spok-
en of evil beings).

Vocabulary 15—*continued.*

ᠠᠷᠢᠮᠢᠰᠢᠬᠠᠨ ᠠᠷᠢᠮᠢᠰᠢᠬᠠᠨ *rāmishnn*
dahishnîh, joy-
 giving.

ᠠᠷᠢᠮᠢᠰᠢᠬᠠᠨ ᠠᠷᠢᠮᠢᠰᠢᠬᠠᠨ *âçânîh*, hap-
 piness.

ᠴᠢᠪᠤᠨ *chabun*, wealth.

ᠠᠷᠢᠮᠢᠰᠢᠬᠠᠨ *dahishnn*, crea-
 tion.

ᠶᠠᠳᠠ ᠠᠬᠢᠷᠢᠬᠢ *yad-a kârîh*,
 handiwork.

ᠮᠣᠷᠠᠭᠤ *môrû*, bird.

ᠬᠠᠠᠢᠴᠢ *khâik*, egg.

ᠪᠠᠭᠠᠨ ᠮᠢᠶᠠᠨ *baen miyân*,
 in the midst.

ᠠᠩᠭᠤᠰᠢᠳᠠᠬᠤ *angûshîdak*,
 like.

ᠠᠵᠡᠷ *ajér*, underneath.

ᠨᠢᠭᠠᠨ ᠠᠵᠢᠨ *nigân kar-
 ðann*, to bury.

ᠫᠠᠲᠡᠲᠡ *patêt*, repent-
 ence.

ᠠᠶᠢᠨᠠᠷᠠᠳᠠᠨ *vîndârðann*, to
 arrange.

ᠠᠨᠳᠠᠷᠪᠠᠶᠠᠳᠠᠬᠤ *andarvâé-
 gîhâ*, things in the
 atmosphere.

ᠬᠤᠮᠠᠨᠠᠳᠠᠬᠤ *hûmânâk*, re-
 sembling, like.

ᠪᠠᠵᠠᠬᠤ *bajak*, sin, crime.

ᠠᠨᠳᠤᠬᠲᠠᠨ *andûkhtann*, to
 collect.

ᠰᠬᠠᠳᠤ *shâd*, glad.

Vocabulary 15—*continued.*

زردک *zardak*, yolk.

وختی-مهر *khvâçtak*,
wealth, property,
riches.

شادیه *shâdîh*, glad-
ness.

دشمنیه *dûshrâmîh*,
unpleasantness, dis-
comfort.

Exercise 15.

I. Transliterate and translate into modern Persian and English :—

شادیه و دشمنیه (1)

:: شادیه و دشمنیه

زردک و ختی-مهر (2)

وختی-مهر و زردک

:: زردک و ختی-مهر

:: شادیه و دشمنیه (3)

ੴ ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥ (4)

:: ਸਤਿਗੁਰ ਪ੍ਰਸਾਦਿ ॥

ਨਮੋ ਸਤਿਗੁਰ ॥ (5)

:: ਸਤਿਗੁਰ ॥

ੴ ਸਤਿਗੁਰ ॥ (6)

ਨਮੋ ਸਤਿਗੁਰ ॥

:: ਸਤਿਗੁਰ ॥

ਨਮੋ ਸਤਿਗੁਰ ॥ (7)

ਨਮੋ ਸਤਿਗੁਰ ॥

:: ਸਤਿਗੁਰ ॥

ੴ ਸਤਿਗੁਰ ॥ (8)

ਨਮੋ ਸਤਿਗੁਰ ॥

:: ਸਤਿਗੁਰ ॥

୧. ଶ୍ରୀ ଶ୍ରୀ ୧୩୧ ଓ ୧୩୨ (୯)

:: ଶ୍ରୀ ୧୩୧ ଓ ୧୩୨

୨. ଶ୍ରୀ ୧୩୩ ଓ ୧୩୪ (୧୦)

:: ଶ୍ରୀ ୧୩୩ ଓ ୧୩୪

୩. ଶ୍ରୀ ୧୩୫ ଓ ୧୩୬ (୧୧)

୪. ଶ୍ରୀ ୧୩୭ ଓ ୧୩୮ (୧୨)

:: ଶ୍ରୀ ୧୩୭ ଓ ୧୩୮

୫. ଶ୍ରୀ ୧୩୯ ଓ ୧୪୦ (୧୩)

୬. ଶ୍ରୀ ୧୪୧ ଓ ୧୪୨ (୧୪)

:: ଶ୍ରୀ ୧୪୧ ଓ ୧୪୨

୭. ଶ୍ରୀ ୧୪୩ ଓ ୧୪୪ (୧୫)

:: ଶ୍ରୀ ୧୪୩ ଓ ୧୪୪

𐬞𐬀𐬌𐬎 𐬵𐬀 𐬮𐬀𐬎𐬭𐬀𐬎𐬭𐬀 𐬎𐬭𐬀 𐬵𐬀 𐬎𐬭𐬀 (15)

:: 𐬵𐬀𐬵𐬀 𐬵𐬀 𐬵𐬀𐬎𐬭𐬀 𐬵𐬀𐬎𐬭𐬀

𐬵𐬀𐬎𐬭𐬀 𐬵𐬀𐬎𐬭𐬀 𐬵𐬀𐬎𐬭𐬀 𐬵𐬀𐬎𐬭𐬀 𐬵𐬀𐬎𐬭𐬀 (16)

:: 𐬵𐬀𐬵𐬀 𐬵𐬀𐬎𐬭𐬀

𐬵𐬀𐬎𐬭𐬀 · 𐬵𐬀𐬎𐬭𐬀 · 𐬵𐬀𐬎𐬭𐬀 · 𐬵𐬀𐬎𐬭𐬀 · 𐬵𐬀𐬎𐬭𐬀 (17)

= 𐬵𐬀𐬎𐬭𐬀 · 𐬵𐬀𐬎𐬭𐬀 · 𐬵𐬀𐬎𐬭𐬀 · · 𐬵𐬀𐬎𐬭𐬀 · 𐬵𐬀𐬎𐬭𐬀

𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬎𐬭𐬀 𐬵𐬀𐬎𐬭𐬀 𐬵𐬀𐬎𐬭𐬀 𐬵𐬀𐬎𐬭𐬀 𐬵𐬀𐬎𐬭𐬀

𐬵𐬀 𐬵𐬀𐬵𐬀 𐬵𐬀𐬎𐬭𐬀 𐬵𐬀𐬎𐬭𐬀 𐬵𐬀𐬎𐬭𐬀 𐬵𐬀𐬎𐬭𐬀 𐬵𐬀𐬎𐬭𐬀

II. Translate into Pahlavi :—

(1) How are the sky and the earth arranged? (2) The sky, the earth, the water, and whatever else is within the sky, are arranged just like a bird's egg. (3) The sky above the earth and down the earth, is arranged like an egg, by the handiwork.

of the Creator Aûhrmazd. (4) And the earth within the sky is like the yolk inside the egg. (5) And the water betwixt the earth and the sky is like the water within the egg. (6) Whoever has acquired wealth through crime and obtains happiness from it, that happiness of his is worse than unhappiness.

LESSON XVI.

§ 47. The Conditional Perfect (ما ضعی شرطیہ) :—

The Subject + the Perfect Participle Passive + (1) *hav-a-dé* or (2) *is-ihéd*, Pâz. *is-er* or *is-er*.

Model Paradigm.

Singular.

1st Pers. *er* or *is-er* (er) (hat) *li pazirast-ihéd* or *hav-a-dé*; *is-er* (er) or *er* (hat) *li malibal-im-t-ihéd* or *hav-a-dé*; Pâz. *is* (is-er) or *is-er* or *is-er* Pers. اگر می پذیرند
اگر پذیرند

Plural.

er or *is-er* (er) (hat) *len-a pazirast-ihéd* or *hav-a-dé*; *er* or *is-er* (er) (hat) *len-a makbal-im-t-ihéd* or *hav-a-dé*; Pâz. *is-er* or *is-er* or *is-er* اگر پذیرند
اگر پذیرند

Model Paradigm—continued.

2nd Pers. $\text{הָאֵל} \text{ or } \text{הָאֵלֶיךָ} \text{ } \text{וְ} \text{ (הָאֵל)}$
(hat) lak padiraft-ihéd
 or *hav-a-áé*; $\text{וְ} \text{ (הָאֵל)}$
 $\text{הָאֵל} \text{ or } \text{הָאֵלֶיךָ} \text{ } \text{וְ} \text{ (hat)}$
lak makbal-án-t-ihéd or
hav-a-áé; Páz. $\text{הָאֵלֶיךָ} \text{ } \text{וְ}$
 $\text{הָאֵל} \text{ or } \text{הָאֵלֶיךָ} \text{ } \text{וְ}$
 Pers. *اگر تو پذیرفتی* or
اگر می پذیرفتی.

$\text{הָאֵל} \text{ or } \text{הָאֵלֶיךָ} \text{ } \text{וְ} \text{ (הָאֵל)}$ *(hat) lakím*
padiraft-ihéd or *hav-a-áé*;
 $\text{הָאֵל} \text{ or } \text{הָאֵלֶיךָ} \text{ } \text{וְ} \text{ (הָאֵל)}$; Páz.
 $\text{הָאֵל} \text{ or } \text{הָאֵלֶיךָ} \text{ } \text{וְ} \text{ (הָאֵל)}$;
 Pers. *اگر شما پذیرفتید*, or
اگر می پذیرفتید.

Model Paradigm—continued.

3rd Pers. --- or --- (hat) *ol-a padîraft-
ihéd* or *hav-a-âé*;
 --- or --- (hat) *ol-a makbal-in-t-
ihéd* or *hav-a-âé*; Pâz.
 --- or --- Pers.
or --- or
agr au --- or
agr --- .

--- or --- (hat) *ol-
a-shân padîraftihéd* or *hav-a-âé*;
 --- or --- (hat)
ol-a-shân makbal-in-t-ihéd or *hav-
a-âé*; Pâz. ---
 --- or --- ; Pers.
agr --- --- .

(a) *Causal.* or (ܠܘ) (hat) li padîr-în-îdak-îhêd or hav-a-âê ;
 or (ܠܘ) (hat) li mak-bal-ûn-în-îdakîhêd or hav-a-âê ; Pâz. or (ܠܘ) ; &c.

(b) *Denominative.* (ܠܘ) or (ܠܘ) (hat) li pédâkîn-îdak-îhêd or hav-a-âê ; Pâz. or (ܠܘ) ; &c.

(c) *Denominative Causal.* (ܠܘ) or (ܠܘ) (hat) li pédâk-în-în-îdak-îhêd or hav-a-âê.

§ 48. The Conditional Plu-perfect:—

The subject + the perfect participle passive + the perfect participle passive of the auxiliary verb bîdânn or yahv-ûn-tann + hav-a-âê = Pâz. .

Singular.

1st Pers. אני אהבתי or אני אהבתיו אני (er)
 אני (hat) *li padirafst*
būd or *yahv-ūn-t hav-*
a-dé; אני אהבתי אני (er)
 or אני אהבתי (hat) *li mak-*
bal-īm-t būd or *yahv-*
īm-t hav-a-āé; Pâz.
 אני אהבתי אני (er)
 Pers. اگر پذیرفته بودمی .

Plural.

אנחנו אהבנו or אנחנו אהבתנו אנחנו (er)
 (hat) *len-a padirafst būd* or *yahv-ūn-t*
hav-a-dé; אנחנו אהבנו or אנחנו אהבתנו אנחנו (er)
 (hat) *len-a makbal-ūn-t būd*
 or *yahv-ūn-t hav-a-dé*; Pâz.
 אנחנו אהבנו אנחנו (er)
 Pers. اگر پذیرفته بودیم .

§ 48—continued.

2nd Pers. הָיָה OR הָיָהְ בְּ (הָיָה)
 הָיָה (hat) lak padirafī
 būd or yahn-în-t hav-a-lé;
 הָיָה OR הָיָהְ בְּ (הָיָה)
 הָיָה (hat) lak makbal-în-
 t būd or yahn-în-t hav-
 a-lé; Pâz. הָיָה בְּ
 הָיָה בְּ
 Pers. اگر نوی پذیرفته بودی.

הָיָה הָיָה OR הָיָהְ בְּ (הָיָה) (hat)
 lakûm padirafī būd or yahn-în-t
 hav-a-lé; הָיָה OR הָיָהְ בְּ (הָיָה)
 הָיָה (hat) lakûm makbal-în-t būd
 or yahn-în-t hav-a-lé; Pâz.
 הָיָה הָיָה בְּ
 Pers. اگر شما پذیرفته بودی.

§ 48—continued.

3rd Pers. 𐭠𐭮𐭩𐭥 OR 𐭠𐭮𐭩𐭥𐭮 𐭠𐭮 (hat)
 𐭠𐭮𐭩 (hat) $\delta l\text{-}a$ $\text{pad}\delta\text{-}$
raft *būd* OR *yahv-în-t*
hav-a-âé; 𐭠𐭮𐭩𐭥𐭮 𐭠𐭮 (hat)
 𐭠𐭮𐭩 OR 𐭠𐭮𐭩𐭥 (hat)
 $\delta l\text{-}a$ *makbal-în-t* *būd*
OR *yahv-în-t* *hav-a-âé*;
Pâz. 𐭠𐭮𐭩𐭥𐭮 𐭠𐭮 (hat); Pers.
 𐭠𐭮𐭩 𐭠𐭮 ; Pers.
اگر او پذیرفته بودی

𐭠𐭮𐭩𐭥𐭮 OR 𐭠𐭮𐭩𐭥𐭮 𐭠𐭮 (hat)
 $\delta l\text{-}a\text{-}shân$ *padîraft* *būd* OR *yahv-*
în-t *hav-a-âé*; OR 𐭠𐭮𐭩𐭥𐭮 𐭠𐭮 (hat)
 𐭠𐭮𐭩𐭥𐭮 (hat) $\delta l\text{-}a\text{-}shân$ *makbal-*
în-t *būd* OR *yahv-în-t* *hav-a-âé*; Pâz.
 𐭠𐭮𐭩𐭥𐭮 𐭠𐭮 𐭠𐭮𐭩𐭥𐭮 𐭠𐭮 (hat);
Pers. اگر او شان پذیرفته بودی.

(a) *Causal*:— $\text{הָאֵלֹהִים יִבְרָא אֶת־הָעוֹלָם}$ or $\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$ (הָאֵלֹהִים)
hat li padêr-ên-îdak bûd or *yahv-ûn-t-hav-*
a-âê; $\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$ or $\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$ (הָאֵלֹהִים) (*hat*)
li makbalûn-ên-îdak bûd or *yahv-ûn-t-*
hav-a-âê; &c.

(b) *Denominative*:—or $\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$ (הָאֵלֹהִים)
 $\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$ (*hat*) *li pedâk-ên-îdak bûd* or
yahv-ûn-t hav-a-âê; Pâz. $\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$ (הָאֵלֹהִים)
 $\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$; &c.

(c) *Denominative Causal*:— $\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$ (הָאֵלֹהִים)
 $\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$ or $\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$ (*hat*) *li pedâk-ên-ên-îdak*
bûd or *yahv-ûn-t hav-a-âê*; Pâz. $\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$ (הָאֵלֹהִים)
 $\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$; &c.

Vocabulary 16.

$\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$ *yehb-ûn-tann*,
 to create.

וְהָאָרֶץ *ahû*, or *akhô*,
 world.

$\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$ *açtômand*,
 corp oreale.

$\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$ *Hûshêdar-*
mâh, *Hûshêdar-*
mâh.

$\text{וַיִּבְרָא אֱלֹהִים אֶת־הָעוֹלָם}$ *javid javid*,
 separately, indivi-
 dually.

Vocabulary 16—continued.

ایران‌وے *Aerânvéj*,
 Irânvéj.

دولت‌ها *hêhar*, dirt.

کای‌خوسرو *Kaôkhûs-*
rôb, *Kaïkhûsrû*.

دولت‌خانه *ôjdîçjâr*,
 idol-temple.

دریا *var*, lake.

چاه‌چاغت *Chaêchaçt*, the
 lake *Chaê-chaçt*.

خافر-آن-تانه *khafir-ûn-tann*,
 to dig out, to
 extirpate.

هزاره *hazârak*, mille-
 nium.

هوشدار *Hûshêdar*, Hû-
 shêdar.

رویش-ا *rôêsh-a*, end.

راخواندن *rakhvâr*
vêrâçtann, to re-
 adjust.

مجرم *mêthrôân-*
drûj, great crimi-
 nal, faithless per-
 son.

پرستش *ôjdêç*
paraçt, idol wor-
 shipper.

کشور *kêshvar*, coun-
 try.

چاه‌مکرت *çitahmaktar*,
 very oppressive.

برگشتن *rîçtâkhêz*,
 rising of the dead.

تانی *tan-î paçîn*
 the future mate
 existence.

Vocabulary 16—continued.

𐎧𐎡𐎴𐎠𐎹𐎡𐎹	<i>khûdâyth</i> , sovereignty.	𐎠𐎡𐎴𐎠𐎹	<i>Damâvand</i> , <i>Da-</i> <i>mâvand</i> , name of a mountain.
𐎠𐎡𐎴𐎠𐎹	<i>bévarâçp</i> , <i>Bê-</i> <i>varâçp</i> (<i>Zôhâk</i>).	𐎠𐎡𐎴𐎠𐎹	<i>dakhmak</i> , tomb, catacomb.
𐎠𐎡𐎴𐎠𐎹	<i>Frâçîyâk</i> , <i>Afrâçyâb</i> .	𐎠𐎡𐎴𐎠𐎹	<i>riçt</i> , dead.
𐎠𐎡𐎴𐎠𐎹	<i>Gandê-mînbé</i> , <i>Ahriman</i> .	𐎠𐎡𐎴𐎠𐎹	<i>pavan râ-</i> <i>mishntar</i> , more joyful.
𐎠𐎡𐎴𐎠𐎹	<i>Aêsham</i> , <i>Aê-</i> <i>sham</i> , the demon of wrath.	𐎠𐎡𐎴𐎠𐎹	<i>padmûkhtann</i> , to wear.
𐎠𐎡𐎴𐎠𐎹	<i>pêtîyâra-</i> <i>kân</i> , afflictions.	𐎠𐎡𐎴𐎠𐎹	<i>daryôsh</i> , poor, needy.
𐎠𐎡𐎴𐎠𐎹	<i>ketr-în-tann</i> , to remain.	𐎠𐎡𐎴𐎠𐎹	<i>arjânîk</i> , wor- thy.

Exercise 16.

I. Transliterate and translate into modern Persian and English :—

(1) ... ۱۳۶۳ و ۱۳۷۱ ...

... ۱۳۷۱ و ۱۳۷۲ ...

... ۱۳۷۲ و ۱۳۷۳ ...

(2) ۱۳۷۳ و ۱۳۷۴ ...

۱۳۷۴ و ۱۳۷۵ ...

... ۱۳۷۵

(3) ۱۳۷۵ و ۱۳۷۶ ...

۱۳۷۶ و ۱۳۷۷ ...

... ۱۳۷۷ و ۱۳۷۸ ...

(4) ۱۳۷۸ و ۱۳۷۹ ...

۱۳۷۹ و ۱۳۸۰ ...

۱۳۸۰ و ۱۳۸۱ ...

- ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥

(5) ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥
 १७ ॥ १७ ॥ १७ ॥ १७ ॥ १७ ॥

۱۴۰۰۰۰۰۰ ۱۵ ۱۱۰۰۰۰۰۰ ۱۴۵ (6)
 ۱۱۰۰۰۰۰۰ ۱۱۰۰۰۰۰۰ : ۱۴۵۰ ۱۴۵۰ ۱۴۵۰-۱۴۵۰
 ۱۴۵۰ ۱۱۰۰۰۰ ۱۴۵۰ ۱۴۵۰ ۱۴۵۰-۱۴۵۰
 ۱۴۵۰-۱۴۵۰ ۱۴۵۰-۱۴۵۰

II. Translate into Pahlavi :—

(1) The mount Damāvand on which the wicked Bêvarâçp (Zôhâk) has been enchained. (2) A catacomb may have been made in which dead persons may have been deposited. (3) Who might have made it more joyful? (4) For there are three riches for me ; one is that which I eat ; and one, that which I wear ; and one, that which I give to the worthy poor.

HINTS TO EXERCISES.**Exercise 7.**

(1) I and thou, let us make a second trial here. (2) Do these Yazishn, Darún and Afringân, ceremonies ablutions, and purifications, which we bring into operation (we perform), attain unto the sacred beings or unto the demons? (3) They said: "Welcome art thou, Viráf ! messenger of us Mazda-worshippers. (4) He said : "bring a learned and wise scribe." (5) I who am Aûhrmazd. (6) Thou madest me fair. (7) That Viráf had seven sisters. (8) That is to say, I first conversed about religion with him. (9) We did not see (know) the death of him who is Spîtâmân Zartôsht. (10) Tell us truthfully what thou sawest. (11) If one does not eat, he has no strength. (12) That is to say, he kept the flock of domestic animals and men properly. (13) When they are punished, where is their place (appointed)? (14) What is that

thing with which every one is pleased. (15) Is a blind-eyed person worse or a blind-hearted one? (16) For Thou hast created this pure and pleasant eatable. (17) Thou askest us (to perform) that which thou canst not perform thyself. (18) Whose religion is a bad religion. (19) I agreed. (20) A body was shewn to him. (21) I am not a damsel, but I am thy own good conduct.

ॐ कृष्ण प्रसाद स्य सद्यः (1)

ॐ कृष्ण प्रसाद स्य सद्यः (2)

ॐ कृष्ण प्रसाद स्य सद्यः (3)

सद्यः कृष्ण प्रसाद स्य सद्यः

कृष्ण प्रसाद स्य सद्यः

सद्यः कृष्ण प्रसाद स्य सद्यः

सद्यः कृष्ण प्रसाद स्य सद्यः

सद्यः कृष्ण प्रसाद स्य सद्यः

ॐ कृष्ण प्रसाद स्य सद्यः (4)

Exercise 8.

(1) Dævas are those who are males and Drûjas are those who are females; A Darvand is he who is a wicked sinner ; their abode is hell. (2) (Sin committed) through that (organ) which is of the body *i. e.* the organ of this material part,—such as the eye, the ear, the tongue—and the faculty which is invisible—such as consciousness, reason, life and soul. (3) Which man is the more prosperous? He who is the more free from sin. (4) What is the end of the material existence ? and who are those opponents of (the soul) whom wise men should recognise very clearly ? The end of the material existence is the disintegration of the body, and the opponents of the soul are these several Drûjas, which Angromanyûsh created in order to deceive men and make them necessitous, through (his) enmity for men. (5) Who is very poor? Amongst the rich persons he who is not content with what he has. (6) And that which thou askedst

about spirituality and physicality, (know that) physicality, in the end, has death and disappearance; while spirituality has in the end (this that) the soul of the holy (shall exist) without old age, immortal, free from defects, full of glory and full of joy upto all eternity with the sacred beings and the archangels and the guardian spirits of the righteous. (7) He himself broke down and hurried to hell. (8) So that you have called me greater than (your) self and a chief. (9) Where shall I go, and whose protection shall I receive now? (10) Eat (*i. e.* earn thy livelihood out of thy own lawful industry. (11) Invoke, thou thyself, O Zartosht! this creation of Aûhrmazd. (12) What is the atonement for it? (13) What man art thou? (14) It is not clear which is the male and which is the female.

ॐ-ॐ ॐ-ॐ ॐ ॐ (1)

∴ ॥॥॥॥

(2) لا يظلم احد سعي.....

(3) لا يظلم احد سعي و لا يظلم احد سعي

ا س و لا يظلم احد سعي

(4) لا يظلم احد سعي و لا يظلم احد سعي

ا س و لا يظلم احد سعي

س و لا يظلم احد سعي

Exercise 9.

(1) Do not abuse any one. (2) No one can have strength without eating. (3) He or some one of the children of that man, shall attain to the sovereignty of the world. (4) Do not unto another whatever (is) not good unto thee. (5) Do not ridicule any person. (6) Do not injure (the feelings of) men by words so far as possible. (7) Neither take anything from nor give it to a thievish person. (8) He should kill any noxious animals whatsoever of Ahriman. (9) (The Religion of Mazda-worship) casts of

all those sins whatsoever which they commit. (10) May we see prior to all, I and my disciples. (11) They have niether exercised rulership nor sovereignty nor chieftainship, but they have become pious through other meritorious deeds. (12) And if he has performed another evil deed, that is to say, if he has committed another sin, it shall be atoned for with repentence. (13) How far (should) that pit (be) from the other pit? (14) Both the Zaoth and the Râspik should say. (15) He did whatever injury could be done to the creatures of Auhrmazd. (16) This land is alienated (kept apart), that is, it is not fit for any use. (17) Here shalt thou stand at another's door. (18) Besides thy fire and Vohuman. (19) According to one's own wish and pleasure, as was the wish of any one. (20) And he should repent separately for every other sin. (21) The comment is as written in another place. (25) It is so much in length as I shall say further on. (23) It is as much as the top-joint of

(6) Gôsh-t-î Fryân said “ Mayest thou be in misery whilst living, O felon and wicked oppressor ! and fall to hell, when dead.

۱۶ - ۱۶۴۴ ۱۶۴۴ ۱۶۴۴ (1)

کو ۱۱۶ - ۱۶۴۴ ۱۶۴۴ ۱۶۴۴
 - ۱۶۴۴ ۱۶۴۴ ۱۶۴۴ ۱۶۴۴
 - ۱۶۴۴ ۱۶۴۴ ۱۶۴۴ ۱۶۴۴
 - ۱۶۴۴ ۱۶۴۴ ۱۶۴۴ ۱۶۴۴
 - ۱۶۴۴ ۱۶۴۴ ۱۶۴۴ ۱۶۴۴
 ۱۱۶ ۱۶۴۴ ۱۶۴۴ ۱۶۴۴
 ۱۱۶ ۱۶۴۴ ۱۶۴۴ ۱۶۴۴
 ۱۶۴۴ ۱۶۴۴ ۱۶۴۴ ۱۶۴۴

۱۶۴۴ ۱۶۴۴ ۱۶۴۴ (2)

۱۶۴۴ ۱۶۴۴ ۱۶۴۴

۱۶۴۴ ۱۶۴۴ ۱۶۴۴ (3)

۱۶۴۴ ۱۶۴۴ ۱۶۴۴

ॐ-ॐ ॐ-ॐ :: ॐ ॐ (4)

:: ॐ-ॐ ॐ-ॐ-ॐ-ॐ ॐ-ॐ-ॐ ॐ-ॐ

Exercise 11.

(1) You are men. (2) Who are the lords of purity? (3) Thou who art in this sacrificial worship. (4) How are those men pure, O holy Auhrmazd, who stand by a dead body? (5) Where is the devil? Where is the devil-worshipper? (6) I who am Auhrmazd. (7) Who art thou? (8) Which it is possible to hold in the hand. (9) Is it possible to avert something that is destined or not? (10) Thus on account of the narrowest narrowness it is not possible for any person to stand there. (11) Now this soul must suffer such heavy punishment. (12) They were drawing a hillock on their backs, but could not draw it. (13) And heavy taxes must be given. (14) May he not be able to do it. (15) What breeze is this? so fragrant a breeze never came in contact with me on earth. (16) I

am an offerer to ye who are the Arch-
 angels (17) Ye are Archangels. (18) I
 am a Mazda-worshipper, that is, I am a man
 who is a good man. (19) It is possible to
 administer the affairs of the world by the
 power of wisdom, and it is possible to acquire
 heaven also for one's self by the power of
 wisdom. (20) And no one can alter it or
 separate it, until it is fully completed.

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— ۛۛۛ ۛ ۛۛۛۛ ۛ ۛۛۛۛۛۛۛۛ ۛ ۛۛۛۛۛۛۛۛ (3)

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ۛۛۛۛۛۛۛۛۛ ۛ ۛۛۛۛۛۛۛۛۛ ۛ ۛۛۛۛۛۛۛۛۛۛ (4)

ۛۛۛۛۛۛۛۛۛ ۛ ۛۛۛۛۛۛۛۛۛ ۛ ۛۛۛۛۛۛۛۛۛۛ ۛ ۛۛۛۛۛۛۛۛۛ ۛ ۛۛۛۛۛۛۛۛۛ ۛ ۛۛۛۛۛۛۛۛۛ

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(5) ۱۶۰۹ ۱۶۰۸ ۱۶۰۷ ۱۶۰۶ ۱۶۰۵ ۱۶۰۴ ۱۶۰۳ ۱۶۰۲ ۱۶۰۱ ۱۶۰۰
 ۱۶۰۹ ۱۶۰۸ ۱۶۰۷ ۱۶۰۶ ۱۶۰۵ ۱۶۰۴ ۱۶۰۳ ۱۶۰۲ ۱۶۰۱ ۱۶۰۰
 ۱۶۰۹ ۱۶۰۸ ۱۶۰۷ ۱۶۰۶ ۱۶۰۵ ۱۶۰۴ ۱۶۰۳ ۱۶۰۲ ۱۶۰۱ ۱۶۰۰
 :: ۱۶۰۹ ۱۶۰۸ ۱۶۰۷ ۱۶۰۶ ۱۶۰۵ ۱۶۰۴ ۱۶۰۳ ۱۶۰۲ ۱۶۰۱ ۱۶۰۰

Exercise 12.

(1) Do not fight with a revengeful man; do not injure him in any way. (2) Be diligent in making a store of meritorious deeds. (3) Invoke thou, O Zarthosht ! the Fravashi of me who am Auhrmazd. (4) Then softly utter this sentence, *viz.* salutation (be) to Spendarmad the bountiful. (5) This is the fifth boon I ask of thee, O Hom, the remover of sickness afar ! that I may walk forth victorious and vanquisher in fight on this earth, and I may remove injury, and I may vanquish the Drûj. (6) That which I ask of thee, speak right unto me, O Auhrmazd ! (7) Give unto me, thou who art the modeller of cattle ! (8) Perform the ceremony

(3) ॐ नमो भगवते वासुदेवाय
॥ १ ॥

(4) ॐ नमो भगवते वासुदेवाय
॥ २ ॥

(5) ॐ नमो भगवते वासुदेवाय
॥ ३ ॥

(6) ॐ नमो भगवते वासुदेवाय
॥ ४ ॥

(7) ॐ नमो भगवते वासुदेवाय

॥ ५ ॥

Exercise 13.

- (1) What food shall that woman first partake of? (2) How shall those Mazda-worshippers act for that sin, so that it may not take place? (3) The woman may drink water. (4) Ever from thence till nine nights shall have passed. (5) Let the holy be master of will, and let the unholy be disappointed. (6) Ever from thence till the birds may fly, that is, they may come out, and the trees may bloom, that is, they may grow. (7) No person can see before us, we can see before all, I and my disciples. (8) The demons may not drag thee to hell on account of that sin. (9) They washed much the impurities of their own bodies in the still and flowing big waters and fountains. (10) When those Mazda-worshippers, walking on foot or running or riding or driving in a carriage may approach a fire which burns dead matter, how shall they act? (11) When a man passes away (dies)..... (12) Let three Ashem Vohus be recited.

(13) May the house be prosperous ! (14) May it end well ! (15) May the love and affection of men increase ! (16) May it rain well from heaven, may it grow well from the earth ! (17) May the Creator Auhrmazd give you many male children and grand-children ! (18) For if I was ever desirable, thou hast thus made me the more desirable.

∴ 𐬨𐬀𐬌𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎 𐬀𐬎𐬎𐬀𐬎𐬎𐬎 (1)

𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎 ∴ 𐬨𐬀𐬌𐬎𐬎𐬎 𐬀𐬎𐬎𐬎

∴ 𐬨𐬀𐬌𐬎𐬎𐬎 ∴ 𐬨𐬀𐬌𐬎𐬎𐬎 𐬨𐬀𐬌𐬎𐬎𐬎

𐬨𐬀𐬌𐬎𐬎𐬎 𐬀𐬎𐬎 𐬀𐬎𐬎𐬎𐬎 𐬨𐬀𐬌𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 (2)

𐬨𐬀𐬌𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 = ∴ 𐬨𐬀𐬌𐬎𐬎𐬎

∴ 𐬨𐬀𐬌𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎

𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎 (3)

𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎

𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎

۱۱۴ ۱۳۱۳ ۱۳۱۳ = ۱۳۱۳ ۱۳۱۳
 ۱۳۱۳ ۱۳۱۳ ۱۳۱۳ ۱۳۱۳ ۱۳۱۳
 ۱۳۱۳ ۱۳۱۳ ۱۳۱۳ ۱۳۱۳

Exercise 14.

(1) Zarthosht asked of Auhrmazd. (2) There was neither decrepitude nor death. (3) O Zarthosht ! thou didst first chant the Ahunavar. (4) They first partook of water, then vegetables, then milk, and lastly flesh. (5) I arrived at the Chinvat Bridge. (6) Thou art welcome. (7) I went farther from thence. (8) (These are) the men who frequently went to the warm baths... and they went in pious and came out wicked. (9) And they were going joyfully in the light of the atmosphere. (10) He was passing with great trouble. (11) They were giving him human excrement. (12) Owing to hunger and thirst he was crying aloud : ' I am dying.' (13) Who

gave (us) the cattle and purity ? (14) He created the water and the good vegetables. (15). (The sin which) I thought and which I spoke and which I practised on earth. (16) The hands must be laid on the Barsam, after having cleansed the teeth and having washed the hands. (17) We did not see his death. (18) Up stood Zarthosht, forth went Zarthosht. (19) That person who wishes to perform the office of Zaota, should recite one Ashem Vôhû, wash his hands with purificatory water, and go to the place of Atarvakhsh. (20) The fire Vâzish (lightning) must be adored which kills the demon Çpenjagar (the demon who keeps off the rain from falling). (21) The Barsom should be taken up from the Mâhrûê.

𐬬𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 𐬀𐬎𐬀𐬎𐬀𐬎𐬀 𐬬𐬀𐬎𐬀𐬎𐬀 | (1)

∴ 𐬀𐬎𐬀𐬎𐬀 𐬀𐬎𐬀𐬎𐬀 𐬀𐬎𐬀𐬎𐬀𐬎𐬀 𐬀𐬎𐬀𐬎𐬀

191 (2) ۱ ۱۰۱۰۰۰ ۱ ۱۰۱۰۰۰ ۱ ۱۰۱۰۰۰

۱۰۱۰۰۰ :: ۱۰۱۰۰۰

۱۰۱۰۰۰ (3) ۱ ۱۰۱۰۰۰ ۱ ۱۰۱۰۰۰ ۱ ۱۰۱۰۰۰

۱۰۱۰۰۰ :: ۱۰۱۰۰۰

۱۰۱۰۰۰ (4) ۱ ۱۰۱۰۰۰ ۱ ۱۰۱۰۰۰ ۱ ۱۰۱۰۰۰

۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱ ۱۰۱۰۰۰ ۱ ۱۰۱۰۰۰

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۱۰۱۰۰۰ :: ۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰

۱۰۱۰۰۰ (5) ۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰

۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰

۱۰۱۰۰۰ :: ۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰

۱۰۱۰۰۰ (6) ۱ ۱۰۱۰۰۰ ۱ ۱۰۱۰۰۰ ۱ ۱۰۱۰۰۰

۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰

۱۰۱۰۰۰ :: ۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰

۱۰۱۰۰۰ (7) ۱ ۱۰۱۰۰۰ ۱ ۱۰۱۰۰۰ ۱ ۱۰۱۰۰۰

۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰ ۱۰۱۰۰۰

۱۵۳ ۱۵۴ ۱۵۵ ۱۵۶ ۱۵۷ ۱۵۸ ۱۵۹ ۱۶۰ ۱۶۱ ۱۶۲ ۱۶۳ ۱۶۴ ۱۶۵ ۱۶۶ ۱۶۷ ۱۶۸ ۱۶۹ ۱۷۰ ۱۷۱ ۱۷۲ ۱۷۳ ۱۷۴ ۱۷۵ ۱۷۶ ۱۷۷ ۱۷۸ ۱۷۹ ۱۸۰ ۱۸۱ ۱۸۲ ۱۸۳ ۱۸۴ ۱۸۵ ۱۸۶ ۱۸۷ ۱۸۸ ۱۸۹ ۱۹۰ ۱۹۱ ۱۹۲ ۱۹۳ ۱۹۴ ۱۹۵ ۱۹۶ ۱۹۷ ۱۹۸ ۱۹۹ ۲۰۰ ۲۰۱ ۲۰۲ ۲۰۳ ۲۰۴ ۲۰۵ ۲۰۶ ۲۰۷ ۲۰۸ ۲۰۹ ۲۱۰ ۲۱۱ ۲۱۲ ۲۱۳ ۲۱۴ ۲۱۵ ۲۱۶ ۲۱۷ ۲۱۸ ۲۱۹ ۲۲۰ ۲۲۱ ۲۲۲ ۲۲۳ ۲۲۴ ۲۲۵ ۲۲۶ ۲۲۷ ۲۲۸ ۲۲۹ ۲۳۰ ۲۳۱ ۲۳۲ ۲۳۳ ۲۳۴ ۲۳۵ ۲۳۶ ۲۳۷ ۲۳۸ ۲۳۹ ۲۴۰ ۲۴۱ ۲۴۲ ۲۴۳ ۲۴۴ ۲۴۵ ۲۴۶ ۲۴۷ ۲۴۸ ۲۴۹ ۲۵۰ ۲۵۱ ۲۵۲ ۲۵۳ ۲۵۴ ۲۵۵ ۲۵۶ ۲۵۷ ۲۵۸ ۲۵۹ ۲۶۰ ۲۶۱ ۲۶۲ ۲۶۳ ۲۶۴ ۲۶۵ ۲۶۶ ۲۶۷ ۲۶۸ ۲۶۹ ۲۷۰ ۲۷۱ ۲۷۲ ۲۷۳ ۲۷۴ ۲۷۵ ۲۷۶ ۲۷۷ ۲۷۸ ۲۷۹ ۲۸۰ ۲۸۱ ۲۸۲ ۲۸۳ ۲۸۴ ۲۸۵ ۲۸۶ ۲۸۷ ۲۸۸ ۲۸۹ ۲۹۰ ۲۹۱ ۲۹۲ ۲۹۳ ۲۹۴ ۲۹۵ ۲۹۶ ۲۹۷ ۲۹۸ ۲۹۹ ۳۰۰ ۳۰۱ ۳۰۲ ۳۰۳ ۳۰۴ ۳۰۵ ۳۰۶ ۳۰۷ ۳۰۸ ۳۰۹ ۳۱۰ ۳۱۱ ۳۱۲ ۳۱۳ ۳۱۴ ۳۱۵ ۳۱۶ ۳۱۷ ۳۱۸ ۳۱۹ ۳۲۰ ۳۲۱ ۳۲۲ ۳۲۳ ۳۲۴ ۳۲۵ ۳۲۶ ۳۲۷ ۳۲۸ ۳۲۹ ۳۳۰ ۳۳۱ ۳۳۲ ۳۳۳ ۳۳۴ ۳۳۵ ۳۳۶ ۳۳۷ ۳۳۸ ۳۳۹ ۳۴۰ ۳۴۱ ۳۴۲ ۳۴۳ ۳۴۴ ۳۴۵ ۳۴۶ ۳۴۷ ۳۴۸ ۳۴۹ ۳۵۰ ۳۵۱ ۳۵۲ ۳۵۳ ۳۵۴ ۳۵۵ ۳۵۶ ۳۵۷ ۳۵۸ ۳۵۹ ۳۶۰ ۳۶۱ ۳۶۲ ۳۶۳ ۳۶۴ ۳۶۵ ۳۶۶ ۳۶۷ ۳۶۸ ۳۶۹ ۳۷۰ ۳۷۱ ۳۷۲ ۳۷۳ ۳۷۴ ۳۷۵ ۳۷۶ ۳۷۷ ۳۷۸ ۳۷۹ ۳۸۰ ۳۸۱ ۳۸۲ ۳۸۳ ۳۸۴ ۳۸۵ ۳۸۶ ۳۸۷ ۳۸۸ ۳۸۹ ۳۹۰ ۳۹۱ ۳۹۲ ۳۹۳ ۳۹۴ ۳۹۵ ۳۹۶ ۳۹۷ ۳۹۸ ۳۹۹ ۴۰۰ ۴۰۱ ۴۰۲ ۴۰۳ ۴۰۴ ۴۰۵ ۴۰۶ ۴۰۷ ۴۰۸ ۴۰۹ ۴۱۰ ۴۱۱ ۴۱۲ ۴۱۳ ۴۱۴ ۴۱۵ ۴۱۶ ۴۱۷ ۴۱۸ ۴۱۹ ۴۲۰ ۴۲۱ ۴۲۲ ۴۲۳ ۴۲۴ ۴۲۵ ۴۲۶ ۴۲۷ ۴۲۸ ۴۲۹ ۴۳۰ ۴۳۱ ۴۳۲ ۴۳۳ ۴۳۴ ۴۳۵ ۴۳۶ ۴۳۷ ۴۳۸ ۴۳۹ ۴۴۰ ۴۴۱ ۴۴۲ ۴۴۳ ۴۴۴ ۴۴۵ ۴۴۶ ۴۴۷ ۴۴۸ ۴۴۹ ۴۵۰ ۴۵۱ ۴۵۲ ۴۵۳ ۴۵۴ ۴۵۵ ۴۵۶ ۴۵۷ ۴۵۸ ۴۵۹ ۴۶۰ ۴۶۱ ۴۶۲ ۴۶۳ ۴۶۴ ۴۶۵ ۴۶۶ ۴۶۷ ۴۶۸ ۴۶۹ ۴۷۰ ۴۷۱ ۴۷۲ ۴۷۳ ۴۷۴ ۴۷۵ ۴۷۶ ۴۷۷ ۴۷۸ ۴۷۹ ۴۸۰ ۴۸۱ ۴۸۲ ۴۸۳ ۴۸۴ ۴۸۵ ۴۸۶ ۴۸۷ ۴۸۸ ۴۸۹ ۴۹۰ ۴۹۱ ۴۹۲ ۴۹۳ ۴۹۴ ۴۹۵ ۴۹۶ ۴۹۷ ۴۹۸ ۴۹۹ ۵۰۰ ۵۰۱ ۵۰۲ ۵۰۳ ۵۰۴ ۵۰۵ ۵۰۶ ۵۰۷ ۵۰۸ ۵۰۹ ۵۱۰ ۵۱۱ ۵۱۲ ۵۱۳ ۵۱۴ ۵۱۵ ۵۱۶ ۵۱۷ ۵۱۸ ۵۱۹ ۵۲۰ ۵۲۱ ۵۲۲ ۵۲۳ ۵۲۴ ۵۲۵ ۵۲۶ ۵۲۷ ۵۲۸ ۵۲۹ ۵۳۰ ۵۳۱ ۵۳۲ ۵۳۳ ۵۳۴ ۵۳۵ ۵۳۶ ۵۳۷ ۵۳۸ ۵۳۹ ۵۴۰ ۵۴۱ ۵۴۲ ۵۴۳ ۵۴۴ ۵۴۵ ۵۴۶ ۵۴۷ ۵۴۸ ۵۴۹ ۵۵۰ ۵۵۱ ۵۵۲ ۵۵۳ ۵۵۴ ۵۵۵ ۵۵۶ ۵۵۷ ۵۵۸ ۵۵۹ ۵۶۰ ۵۶۱ ۵۶۲ ۵۶۳ ۵۶۴ ۵۶۵ ۵۶۶ ۵۶۷ ۵۶۸ ۵۶۹ ۵۷۰ ۵۷۱ ۵۷۲ ۵۷۳ ۵۷۴ ۵۷۵ ۵۷۶ ۵۷۷ ۵۷۸ ۵۷۹ ۵۸۰ ۵۸۱ ۵۸۲ ۵۸۳ ۵۸۴ ۵۸۵ ۵۸۶ ۵۸۷ ۵۸۸ ۵۸۹ ۵۹۰ ۵۹۱ ۵۹۲ ۵۹۳ ۵۹۴ ۵۹۵ ۵۹۶ ۵۹۷ ۵۹۸ ۵۹۹ ۶۰۰ ۶۰۱ ۶۰۲ ۶۰۳ ۶۰۴ ۶۰۵ ۶۰۶ ۶۰۷ ۶۰۸ ۶۰۹ ۶۱۰ ۶۱۱ ۶۱۲ ۶۱۳ ۶۱۴ ۶۱۵ ۶۱۶ ۶۱۷ ۶۱۸ ۶۱۹ ۶۲۰ ۶۲۱ ۶۲۲ ۶۲۳ ۶۲۴ ۶۲۵ ۶۲۶ ۶۲۷ ۶۲۸ ۶۲۹ ۶۳۰ ۶۳۱ ۶۳۲ ۶۳۳ ۶۳۴ ۶۳۵ ۶۳۶ ۶۳۷ ۶۳۸ ۶۳۹ ۶۴۰ ۶۴۱ ۶۴۲ ۶۴۳ ۶۴۴ ۶۴۵ ۶۴۶ ۶۴۷ ۶۴۸ ۶۴۹ ۶۵۰ ۶۵۱ ۶۵۲ ۶۵۳ ۶۵۴ ۶۵۵ ۶۵۶ ۶۵۷ ۶۵۸ ۶۵۹ ۶۶۰ ۶۶۱ ۶۶۲ ۶۶۳ ۶۶۴ ۶۶۵ ۶۶۶ ۶۶۷ ۶۶۸ ۶۶۹ ۶۷۰ ۶۷۱ ۶۷۲ ۶۷۳ ۶۷۴ ۶۷۵ ۶۷۶ ۶۷۷ ۶۷۸ ۶۷۹ ۶۸۰ ۶۸۱ ۶۸۲ ۶۸۳ ۶۸۴ ۶۸۵ ۶۸۶ ۶۸۷ ۶۸۸ ۶۸۹ ۶۹۰ ۶۹۱ ۶۹۲ ۶۹۳ ۶۹۴ ۶۹۵ ۶۹۶ ۶۹۷ ۶۹۸ ۶۹۹ ۷۰۰ ۷۰۱ ۷۰۲ ۷۰۳ ۷۰۴ ۷۰۵ ۷۰۶ ۷۰۷ ۷۰۸ ۷۰۹ ۷۱۰ ۷۱۱ ۷۱۲ ۷۱۳ ۷۱۴ ۷۱۵ ۷۱۶ ۷۱۷ ۷۱۸ ۷۱۹ ۷۲۰ ۷۲۱ ۷۲۲ ۷۲۳ ۷۲۴ ۷۲۵ ۷۲۶ ۷۲۷ ۷۲۸ ۷۲۹ ۷۳۰ ۷۳۱ ۷۳۲ ۷۳۳ ۷۳۴ ۷۳۵ ۷۳۶ ۷۳۷ ۷۳۸ ۷۳۹ ۷۴۰ ۷۴۱ ۷۴۲ ۷۴۳ ۷۴۴ ۷۴۵ ۷۴۶ ۷۴۷ ۷۴۸ ۷۴۹ ۷۵۰ ۷۵۱ ۷۵۲ ۷۵۳ ۷۵۴ ۷۵۵ ۷۵۶ ۷۵۷ ۷۵۸ ۷۵۹ ۷۶۰ ۷۶۱ ۷۶۲ ۷۶۳ ۷۶۴ ۷۶۵ ۷۶۶ ۷۶۷ ۷۶۸ ۷۶۹ ۷۷۰ ۷۷۱ ۷۷۲ ۷۷۳ ۷۷۴ ۷۷۵ ۷۷۶ ۷۷۷ ۷۷۸ ۷۷۹ ۷۸۰ ۷۸۱ ۷۸۲ ۷۸۳ ۷۸۴ ۷۸۵ ۷۸۶ ۷۸۷ ۷۸۸ ۷۸۹ ۷۹۰ ۷۹۱ ۷۹۲ ۷۹۳ ۷۹۴ ۷۹۵ ۷۹۶ ۷۹۷ ۷۹۸ ۷۹۹ ۸۰۰ ۸۰۱ ۸۰۲ ۸۰۳ ۸۰۴ ۸۰۵ ۸۰۶ ۸۰۷ ۸۰۸ ۸۰۹ ۸۱۰ ۸۱۱ ۸۱۲ ۸۱۳ ۸۱۴ ۸۱۵ ۸۱۶ ۸۱۷ ۸۱۸ ۸۱۹ ۸۲۰ ۸۲۱ ۸۲۲ ۸۲۳ ۸۲۴ ۸۲۵ ۸۲۶ ۸۲۷ ۸۲۸ ۸۲۹ ۸۳۰ ۸۳۱ ۸۳۲ ۸۳۳ ۸۳۴ ۸۳۵ ۸۳۶ ۸۳۷ ۸۳۸ ۸۳۹ ۸۴۰ ۸۴۱ ۸۴۲ ۸۴۳ ۸۴۴ ۸۴۵ ۸۴۶ ۸۴۷ ۸۴۸ ۸۴۹ ۸۵۰ ۸۵۱ ۸۵۲ ۸۵۳ ۸۵۴ ۸۵۵ ۸۵۶ ۸۵۷ ۸۵۸ ۸۵۹ ۸۶۰ ۸۶۱ ۸۶۲ ۸۶۳ ۸۶۴ ۸۶۵ ۸۶۶ ۸۶۷ ۸۶۸ ۸۶۹ ۸۷۰ ۸۷۱ ۸۷۲ ۸۷۳ ۸۷۴ ۸۷۵ ۸۷۶ ۸۷۷ ۸۷۸ ۸۷۹ ۸۸۰ ۸۸۱ ۸۸۲ ۸۸۳ ۸۸۴ ۸۸۵ ۸۸۶ ۸۸۷ ۸۸۸ ۸۸۹ ۸۹۰ ۸۹۱ ۸۹۲ ۸۹۳ ۸۹۴ ۸۹۵ ۸۹۶ ۸۹۷ ۸۹۸ ۸۹۹ ۹۰۰ ۹۰۱ ۹۰۲ ۹۰۳ ۹۰۴ ۹۰۵ ۹۰۶ ۹۰۷ ۹۰۸ ۹۰۹ ۹۱۰ ۹۱۱ ۹۱۲ ۹۱۳ ۹۱۴ ۹۱۵ ۹۱۶ ۹۱۷ ۹۱۸ ۹۱۹ ۹۲۰ ۹۲۱ ۹۲۲ ۹۲۳ ۹۲۴ ۹۲۵ ۹۲۶ ۹۲۷ ۹۲۸ ۹۲۹ ۹۳۰ ۹۳۱ ۹۳۲ ۹۳۳ ۹۳۴ ۹۳۵ ۹۳۶ ۹۳۷ ۹۳۸ ۹۳۹ ۹۴۰ ۹۴۱ ۹۴۲ ۹۴۳ ۹۴۴ ۹۴۵ ۹۴۶ ۹۴۷ ۹۴۸ ۹۴۹ ۹۵۰ ۹۵۱ ۹۵۲ ۹۵۳ ۹۵۴ ۹۵۵ ۹۵۶ ۹۵۷ ۹۵۸ ۹۵۹ ۹۶۰ ۹۶۱ ۹۶۲ ۹۶۳ ۹۶۴ ۹۶۵ ۹۶۶ ۹۶۷ ۹۶۸ ۹۶۹ ۹۷۰ ۹۷۱ ۹۷۲ ۹۷۳ ۹۷۴ ۹۷۵ ۹۷۶ ۹۷۷ ۹۷۸ ۹۷۹ ۹۸۰ ۹۸۱ ۹۸۲ ۹۸۳ ۹۸۴ ۹۸۵ ۹۸۶ ۹۸۷ ۹۸۸ ۹۸۹ ۹۹۰ ۹۹۱ ۹۹۲ ۹۹۳ ۹۹۴ ۹۹۵ ۹۹۶ ۹۹۷ ۹۹۸ ۹۹۹ ۱۰۰۰

Exercise 15.

(1) He (Jamshed) had made men (put) on the body the sign (of Sudra and Kùçti).
 (2) Jamshed and Kâûs both were made immortal ; on account of their own sinfulness they became subject to death. (3) Who had been hung in the air. (4) Who had been put upon a machine from head to foot. (5) Who had been hung headlong in hell. (6) He asked from the high priests who were more informed of this religion and were more proficient in religion. (7) I gave, O Spitama Zarthosht! the place so joy-giving (as if) nowhere such happiness

may have been given. (8) That is, the worldly wealth had been distributed thus equally in the original creation like that of the invisible world. (9) They may have done it well (so) he, too, may have done it well. (10) At the (end of) the third night at dawn the taking of account has been said. (11) He during those three nights has acquired so much happiness and ease and comfort as (equal to) all the happiness which he had seen in the material world. (12) They have become holy. (13) It has been decreed in many places. (14) He has come on that very bad way. (15) That land is much grieved on which hell has been made. (16) The sixth, where dead bodies have been buried down. (17) And I repent of the sin which may have been originated in me.

॥२५॥ ॥५०॥ ॥५॥ ॥ ५५०॥ (१)

∴ ॥५॥५॥

ඉඳහු | හු | ඉඳ | දුටු (2)

සුදුසු ||| හු - හුඉසුදුසු. ඉඳ - හු

:: ඉඳ හු දුටු දුටු

ඉඳ හු | ඉඳ හු දුටු (3)

හුඉසු | හුඉසු || හු සුදුසු ඉඳ

:: හුඉසු හුඉසු හුඉසු

දුටු | දුටු දුටු ඉඳ | (4)

හුඉසු දුටු සුදුසු ||| හු හුඉසුදුසු

:: ඉඳ දුටු

||| හු දුටු | ඉඳ දුටු හු (5)

:: ඉඳ දුටු හු හු දුටු

හුඉසු හුඉසු හුඉසු හුඉසු (6)

හුඉසු හුඉසු හුඉසු හුඉසු හුඉසු

— ۱۳۵ — ۱۶ — ۱۳۵ — ۱۷ — ۱۳۵ —
 ۰۰ ۱۳۵ ۰۰

Exercise 16.

(1) For if I had not created (it).....the whole corporeal world would have gone forth to Iranvej. (2) (If) they had stood in that work, then it would not have been possible for them to go. (3) He who would carry dirt into water or fire, it would become so as if he would have carried dead matter to a holy personage. (4) If Kaikhusru had not extirpated the temples of idolatry on the lake Chaechast, during those three milleniums of Hoshedar and Hoshedarmah, and Soshyosh, who will come individually at the end of each of those milleniums in order that each of them may readjust the affairs of the world and may destroy the great criminals (literally, faithless persons), the idol-worshippers in the

country; the mischief would have become so very oppressive that the work of the raising of the dead (Rîstâkhîz) and the future body (Tan-e-paçin) would not have been possible. (5) If sovereignty had not come to Bevaraçp (Zohak) and Afrîsyâb, then the accursed Ganamino might have given that sovereignty to Aesham; and if that had come to Aesham then it would not have been possible to take it back from him till Rîstâkhîz and Tan-e-paçin. (6) And if one out of these many afflictions would have remained, the making of Rîstâkhîz and Tan-e-paçin would not have been possible.

(1) ۱۶۴۸ و ۱۷۱۸ و ۱۸۰۸ و ۱۸۷۸
 ۱۹۴۸ و ۲۰۱۸ و ۲۱۰۸ و ۲۱۷۸
 ۲۲۴۸ و ۲۳۱۸ و ۲۴۰۸ و ۲۴۷۸
 ۲۵۴۸ و ۲۶۱۸ و ۲۷۰۸ و ۲۷۷۸

(2) ॐ ह्रीं श्रीं ॥ श्रीगणेशाय नमः ॥

ॐ नमो भगवते वासुदेवाय ॥

(3) ॐ नमो भगवते वासुदेवाय ॥

(4) ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥

ॐ नमो भगवते वासुदेवाय ॥



