

LESSONS IN
PAHLAVI — PĀZEND.

PART II.

COMPILED BY

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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.

SHERIARJI DADABHAI BHARUCHA.



Addenda and Corrigenda.

Page.	Line.	For	Read
9	15	ሐ ህህህህ	ሐህህህህ
20	10	<i>shatróik</i>	<i>shathrôik</i>
25	21	<i>tani</i>	<i>thanî</i>
33	2	<i>except</i>	<i>except, without</i>
42	6	<i>fréct</i>	<i>fréçt</i>
„	19	<i>vashmumân</i>	<i>vi-shama-ân</i>
43	4	<i>rakhvâr</i>	<i>lakhvâr</i>
70	1	ሐህህ OR	ሐህህ
„	2	ሐህህ	OR ሐህህ
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-ân-inân,</i> <i>Pâz.</i>	<i>y a d r - û n -</i> <i>inân or ሐህህህ</i> <i>yadr - ûn-ân -</i> <i>ân, Pâz.</i>
108	15	ሐህህ ሐህህ	ሐህህህ <i>ashem-</i> <i>vôhûk</i>
109	14	<i>pleased</i>	<i>pleased, pros-</i> <i>perous, ሐህህህ</i>

Addenda and Corrigenda—continued.

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

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LESSONS IN PAHLAVI-PÂZEND.

PART II.

LESSON VII.

§ 22. Pronouns.

Pronouns are declined like nouns.

I. Personal Pronouns :—

First Person.

Singular.	Plural.
(1) 𐬀 <i>li</i> ; Pâz. 𐬀𐬀 or 𐬀𐬀 or 𐬀𐬀 ; Pers. 𐬀𐬀.	𐬀𐬀 <i>len-a</i> ; Pâz. 𐬀𐬀𐬀 ; Pers. 𐬀𐬀.
(2) 𐬀𐬀 <i>avam</i> or <i>afam</i> ; Pâz. 𐬀𐬀𐬀 or 𐬀𐬀𐬀 ; Pers. 𐬀𐬀.	𐬀𐬀𐬀 <i>avmân</i> or <i>afmân</i> ; Pâz. 𐬀𐬀𐬀𐬀 ; Pers. 𐬀𐬀𐬀.
(3) 𐬀 <i>am</i> ; Pâz. 𐬀𐬀 ; Pers. 𐬀𐬀.	𐬀𐬀 <i>amân</i> ; Pâz. 𐬀𐬀𐬀 ; Pers. 𐬀𐬀𐬀.

First Person—continued.

<p>(4) ے — <i>m</i>; Pâz. ے — ; Pers. م .</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. ےے ; Pers. ےے .</p>	<p>Not met with.</p>

Second Person.

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

Third Person.

Singular.	Plural.
(1) ól-a or ól or ó (the last very rarely); Pâz. ól ; Pers. او .	ól-a-shân ; Pâz. ól ; Pers. اوشان .
(2) avash or afash ; Pâz. avash , afash ; Pers. اوش .	avshân or afshân ; Pâz. avash , afash ; Pers. اوشان .
(3) óesh ; Pâz. óesh ; Pers. اوش .	"
(4) ash ; Pâz. ash ; Pers. اش .	ashân ; Pâz. ash ; Pers. شان .
(5) sh ; Pâz. sh ; Pers. ش .	shân ; Pâz. sh ; Pers. شان .
(6) zak ; ól ; ó or ân ; ghal ; Pâz. ól , ghal ; Pers. اوشان .	zakshân ; Pâz. zak , ghal ; Pers. اوشان .

Note.—It will be seen from the above tables that most of the personal pronouns are to be written detached, while ϵ , $\epsilon\epsilon$, \circ , $\epsilon\circ$, ـ and ـس 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, ـه *āgh-am* (that I, that to me, &c.); ـه *pad-ash* (on it, &c.); ـت *zī-at* (which thou, &c.); ـت *zī-tân* (which you, &c.); ـه *amat-am* (when I, when to me, &c.); and so on.

Vocabulary 7.

<p>ـه <i>letam-a</i>, here.</p> <p>ـه <i>āz mā'ishnn</i>, trial.</p> <p>ـه <i>vâbîd-ân-ém</i> or <i>vâd-ân-ém</i>, let <i>us make</i>.</p>	<p>ـه <i>ntrang</i>, ritual, ceremony.</p> <p>ـه <i>pâdyâvîh</i>, ceremonial ablu- tion.</p>
--	--

Vocabulary 7—continued.

<p>𐬵𐬀𐬎𐬎 <i>yazishn</i>, Ya- zishn, sacrificial worship.</p>	<p>𐬵𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎 <i>yôshdâç-</i> <i>rth</i>; purification. 𐬎 <i>ē</i>, which (rel.)</p>
<p>𐬀𐬎𐬎 <i>darôn</i>, Darôn, a small flat round unleavened bread used in certain Zoroastrian cere- monies.</p>	<p>𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 <i>pavan</i> <i>karđak yâity-ûn-</i> <i>îm</i>, we bring into performance, we perform.</p>
<p>𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 <i>âfrîngân</i>, Âf- rîngân, a certain ceremony; bene- dictions.</p>	<p>𐬵𐬀𐬎𐬎 <i>yazdân</i>, Yazatas. 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 <i>yâmt-ûn-êđ</i>, reaches. 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 <i>shaiddân</i>, devils.</p>
<p>𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 <i>mâzdayas-</i> <i>na</i>, Mazda-wor- shipper.</p>	<p>𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 <i>dûruçt</i> 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 <i>yât-ûn-t</i> <i>hav-a-ê</i>, thou art welcome.</p>
<p>𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 <i>pêdâmbar</i>, messenger.</p>	<p>𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 <i>vîrdâf</i>, Name of a person.</p>

Vocabulary 7—*continued.*

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

Vocabulary 7—continued.

𐭌𐭎 <i>lâ</i> , not.	𐭎𐭕 <i>ramak</i> , multitude, flock.
𐭎𐭕 <i>adsh</i> , death.	𐭎𐭕𐭎 <i>gôçpand</i> , domes- tic animal.
𐭎𐭕𐭎𐭕𐭎 <i>m idam</i> <i>khadtî-ûn-t</i> , looked over, saw, knew.	𐭎𐭕𐭎𐭕 <i>marçûm</i> , man- kind.
𐭎𐭕𐭎𐭕𐭎 <i>çpîtâmân</i> , descendant of Spi- tama.	𐭎𐭕𐭎 <i>dûruçt</i> , well.
𐭎𐭕𐭎𐭕 <i>Zartôsh</i> t, Zo- roaster.	𐭎𐭕𐭎𐭕 <i>dâsht</i> , kept.
𐭎𐭕𐭎𐭕𐭎 <i>râçtîhâ</i> , truly.	𐭎𐭕𐭎𐭕𐭎𐭕 <i>pâdfrâç</i> , punishment.
𐭎𐭕𐭎𐭕𐭎 (Pâz.) <i>khsh-</i> <i>nûda</i> , pleased.	𐭎𐭕 <i>m-a</i> what ?, since.
𐭎𐭕𐭎𐭕𐭎𐭕 (Pâz.) <i>kôr-</i> <i>chashm</i> , blind-eyed.	𐭎𐭕𐭎𐭕 <i>aêgûn</i> (correl. of <i>amat</i> or <i>at</i>), then, thus.
	𐭎𐭕𐭎𐭕 <i>jîvâk</i> , place.
	𐭎𐭕𐭎𐭕 <i>ye-havv-ûn-êd</i> , is, may be, ye are, &c.

Vocabulary 7—continued.

<p>ⲛⲁⲩⲱⲛ (Pâz.) <i>vatar</i>, worse.</p>	<p>ⲛⲓ (Pâz.) <i>chi</i>, what ?</p>
<p>ⲉⲃⲱⲩ <i>ayôv</i>, or.</p>	<p>ⲓⲛ (Pâz.) <i>ân</i>, that.</p>
<p>ⲉⲃⲱⲩⲁ (Pâz.) <i>ayâo</i>, or.</p>	<p>ⲛⲓⲛⲟ (Pâz.) <i>thiç</i>, thing.</p>
<p>ⲛⲓⲛⲟⲩⲁⲛⲓⲛⲟ (Pâz.) <i>kôr- dîl</i>, blind-hearted.</p>	<p>ⲛⲓⲛⲟⲩⲁⲛⲓⲛⲟ (Pâz.) <i>har kaç</i>, any person.</p>
<p>ⲛⲓⲛⲟ (Pâz.) <i>ka</i>, that.</p>	<p>ⲓⲛⲓⲛⲟ ⲓⲛⲓⲛⲟ <i>tôbân kaçdânn</i>, can do.</p>
<p>ⲓⲛ (Pâz.) <i>în</i>, this.</p>	<p>ⲉⲃⲱⲩⲉⲃⲱⲩ <i>farmât</i>, order thou. (imp.).</p>
<p>ⲓⲛⲓⲛⲟⲩⲁⲛⲓⲛⲟ (Pâz.) <i>khva- rashn</i>, eatable.</p>	<p>ⲉⲃⲱⲩ <i>aîgh</i>, where ?, that is to say.</p>
<p>ⲉⲃⲱⲩⲉⲃⲱⲩⲁⲛⲓⲛⲟ (Pâz.) <i>avi- zhah</i>, pure.</p>	<p>ⲉⲃⲱⲩⲉⲃⲱⲩ <i>kêsh</i>, religion.</p>
<p>ⲉⲃⲱⲩⲉⲃⲱⲩⲁⲛⲓⲛⲟ (Pâz.) <i>khôsh</i>, pleasant.</p>	<p>ⲉⲃⲱⲩⲉⲃⲱⲩ <i>belâ</i>, but ; nay more.</p>
<p>ⲉⲃⲱⲩⲉⲃⲱⲩⲁⲛⲓⲛⲟ (Pâz.) <i>âfrîd</i>, <i>created</i>.</p>	<p>ⲉⲃⲱⲩⲉⲃⲱⲩ <i>pîl</i>, elephant.</p>

Vocabulary 7—*continued.*

𑀓𑀲 𑀜 <i>zak zī</i> , that which.	𑀫𑀸𑀲𑀸𑀓 <i>zarkh-ūn-ēḍ</i> gives birth to, is born.
𑀧𑀸𑀭𑀸 <i>benafsh-a</i> , self.	𑀮𑀸𑀢𑀸𑀬𑀸𑀮 <i>pēḍākint-</i>
𑀅𑀲 <i>khamr-a</i> , ass.	ḍann, to display, to show.
𑀧𑀸𑀲𑀸 <i>ōēsh</i> , he, she, it.	𑀧𑀸𑀲𑀸 <i>kantk</i> , damsel.

Exercise 7

I. Transliterate and translate into English :—

𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸 (1)

:: 𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸

𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸 (2)

𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸

𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸

:: 𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸 𑀧𑀸𑀲𑀸

ଅଧ୍ୟାୟ ସ୍ତ୍ରୀ ମଧ୍ୟ ୧୫୫୫୫ (3)

କାମ ଓ ଉଦା ଓ ପୁରୁଷ ମାତ୍ର

:: ପ୍ରକାଶ୍ୟ କର୍ତ୍ତବ୍ୟ

ମାତ୍ରାଣ୍ୟ ସ୍ତ୍ରୀ ମଧ୍ୟ ପୁରୁଷ (4)

:: ସୁଦୂର । ସୁଦୂର ଓ ୧୫୫

:: ଶକ୍ତି ଅଶକ୍ତି ୧୫ ୧୫ (5)

:: ଶକ୍ତି ମାତ୍ର ମାତ୍ର ମଧ୍ୟ (6)

କାମ ମଧ୍ୟ ଓ ଉଦା କା (7)

:: ୧୫୫

କାମ ୧୫ ୧୫ ଅଧ୍ୟାୟ କାମ (8)

:: ୧୫ କା କାମ

କା ଅଧ୍ୟାୟ କା ଓ ୧୫ କା (9)

:: ଅଧ୍ୟାୟ କାମ ୧୫ ୧୫

୧୫ ଅଧ୍ୟାୟ କାମ ୧୫ (10)

:: ୧୫ କା

ආ පු පු පු පු (11)

:: 13110

1 කුලපුක පු පු (12)

:: පුපු පුක කුලපු

109 පුපුපුපු කුලපු (13)

:: පුකපු පු පුකපු කුලපු

පු. පු. පු. පු. පු. පු. (14)

:: පු. පු. පු. පු. පු. පු.

පු. පු. පු. පු. පු. (15)

:: පු. පු. පු.

පු. පු. පු. පු. පු. (16)

:: පු. පු. පු. පු. පු.

13110 පු පු (17)

:: පු. පු. පු. පු. පු.

∴ ۱۰۰۰ = ۱۰۰۰۰۰ (18)

∴ ۱۰۰۰ = ۱۰۰۰ (19)

∴ ۱۰۰ = ۱۰۰۰ (20)

∴ ۱۰۰۰ = ۱۰۰۰۰۰

۱۰۰۰ = ۱۰۰۰ (21)

∴ ۱۰۰ = ۱۰۰

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) ۱۶ *mann* ; Pâz. ۱۶ ; Pers. ڪ (who ?, whom ?).

(2) ڪاڏام *kađâm* ; Pâz. ڪاڏام ; Pers. ڪام (who ?, whom ?, which ?, what ?).

(3) ڪاڏار *kađâr*, Pâz. ڪاڏار (which ?, who ?).

(4) ۱۶ *m-a*, Pâz. ۱۶, Pers. ڪا (what ?).

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

(6) ڪاڻ *aigh*, Pâz. ڪاڻ, Pers. ڪا (who ?) ;
ڪاڻ *aigh*, Pâz. ڪاڻ, Pers. ڪو (where ?).

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

Singular and Plural.

(1) ۱۶ *mann* ; Pâz. ۱۶, ۱۶, ۱۶ ; Pers. ڪ (who, which, that) ; ڪاڻ ڪاڻ *mannshân* (who) :

(2) ڪاڻ *zî* ; Pâz. ڪاڻ (which).

(3) 𐬵𐬀𐬎𐬎 𐬵𐬀 *zak m-a*; Pâz. 𐬵𐬀-𐬎𐬎; Pers. 𐬎𐬀𐬎𐬀𐬎𐬀
(that which).

(4) 𐬵𐬀𐬎𐬎 𐬵𐬀 *zak zt*; Pâz. 𐬎𐬎, 𐬵𐬀 𐬎𐬎 (that which,
what).

(5) 𐬵𐬀 𐬎𐬎; Pâz. 𐬵𐬀 (which).

(6) 𐬵𐬀𐬎𐬎𐬎𐬎 *zakich-t*; Pâz. 𐬵𐬀-𐬎𐬎𐬎𐬎; Pers. 𐬎𐬀𐬎𐬀𐬎𐬀
(that which).

Note 1.—Sometimes the relative 𐬵𐬀 𐬎𐬎 is omitted; e. g., 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 *Sarôsh ahlôb*, (Sarosh who is holy).

Note 2.—Two or more adjectives following a noun may be connected either with the relative 𐬵𐬀 𐬎𐬎 or the conjunction 𐬎𐬎 (and); e. g., 𐬎𐬀𐬎𐬀 𐬎𐬎 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬎𐬎 𐬎𐬎 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬎𐬎 𐬎𐬎 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬎𐬎 𐬎𐬎 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬎𐬎𐬎 𐬎𐬎 *yûbân-t hûmînishnn-t hûgûbishnn-t hûkûnishnn-t hûdîn* or 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬎𐬎 𐬎𐬎 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬎𐬎𐬎 𐬎𐬎 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬎𐬎𐬎 𐬎𐬎 𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬎𐬎𐬎 *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) نَفْسِ *nafsh-a* ; Pâz. نَسْ ; Pers. خویش (self).

(2) بِنَفْسِ *benafsh-a* ; Pâz. بِنَسْ ; Pers. خود (self).

(3) كِهْوَئِش *khvésh* ; Pâz. كِهْوَئِشْ ; Pers. خویش (one's own). كِهْوَئِشَان *khvéshân* (their own).

(4) كِهْوَئِشْ *khûd* ; Pâz. كِهْوَئِشْ ; Pers. خود (self). كِهْوَئِشَان *khûdshân* ; Pâz. كِهْوَئِشَانْ (selves).

(5) نَفْسِ تَانِ *nafsh-a tann*, كِهْوَئِشِ تَانِ *khvésh tann*, Pâz. نَسْ-تَنْ, كِهْوَئِشِ تَنْ, Pers. خویشتن (self).

§ 26. V. Demonstrative Pronouns :-

Singular and Plural.

(1) دِنِ *den-a* ; Pâz. دِنِ or دِنِ ; Pers. این (this). دِنِ شَانِ *den-a-shân* ; Pâz. دِنِ-شَانِ ; Pers. اینشان (these).

(2) لَدَن leden-a ; Pâz. لَد or لَدَن ; Pers. لَدَن
(this). لَدَن لَدَن leden-a-shân (these).

(3) هَل hel-a (?), هُر hur-a, هَانَد hand (?), and or
اَوْد awd (?) (this).

(4) اِم im ; Pâz. اِم ; Pers. اِم (this).

(5) اَع aê ; Pâz. اَع (this).

(6) زَك zak ; Pâz. زَك ; Pers. اَوْد (that).
لَدَن زَك zakshân ; Pers. اَوْد (those).

Vocabulary 8.

كَلَام kalâm, who ?,
whom ?, which ?,
what ? (inter.).

كَادَر kadâr, which ?,
who ?, what ?
(inter.).

زَك م zâk m-a, that
which, what (rel.).

زَكِیْ zâkîch-i, that
which.

هَاف hav-a-nd, are.

مَان mân, dwelling.

شَان shân, they.

دُشَاكُ dūshakû, dū-
shakhv, hell.

چَانَه çanah, weapon,
organ.

گَهَان gêhân, world,
material world.

Vocabulary 8—continued.

כַּסְפִּי <i>benafsh-a</i> , self.	עַיִן <i>chashm</i> , eye.
כֹּהֵן <i>khûd</i> , self.	אָזן <i>gôsh</i> , ear.
אֶצְמִתִּי <i>khvêsh</i> , one's own.	לְשׁוֹן , לְשׁוֹן <i>zûfan</i> , <i>zûban</i> , tongue.
אֶנֶךְ <i>nafsh-a tann</i> , one self, one's own.	עוֹלָם <i>mîndê</i> , invisible world.
זֶה <i>leden-a</i> , this.	אֵשֶׁת <i>hêsh</i> , conscious- ness.
אֵל <i>hel-a</i> (?), <i>hav-a</i> (?), <i>hanâ</i> (?), <i>avâ</i> or <i>and</i> (?), that.	לֵב , <i>vîr</i> , reason.
זֶה <i>im</i> , this.	יָמֵי <i>jân</i> , life.
אֵל <i>al</i> , this.	יָמֵי <i>yûbân</i> , youth.
אֲמָרִים <i>hûgûbishnn</i> , of good words.	אֲמָרִים <i>hûminishnn</i> , of good thoughts.
אֲמָרִים <i>hûkûnishnn</i> , of good deeds.	אֲמָרִים <i>frâz yehab-</i> <i>ân-t</i> , gave forth, made, created.
אֲמָרִים <i>hûdîn</i> , of good religion.	אֲמָרִים <i>tôbânîk</i> , rich person.

Vocabulary 8—continued.

𐎱𐎠𐎧 <i>farukhû</i> , prosperous.	𐎠𐎡𐎧 <i>daryôsh</i> , poor, needy.
𐎠𐎡𐎧 <i>a-vindç</i> , free from sin.	𐎧𐎡𐎠𐎧 <i>khûrçand</i> , contented.
𐎧𐎡𐎠𐎧 <i>farjâm</i> , end.	𐎧𐎡𐎠𐎧 <i>gétâh</i> , visible world.
𐎧𐎡𐎠𐎧 <i>hamtmâr</i> ; opponent.	𐎧𐎡𐎠𐎧 <i>pûrçîdann</i> , to ask.
𐎧𐎡𐎠𐎧 <i>pałash</i> , of whom.	𐎧𐎡𐎠𐎧 <i>margîh</i> , death.
𐎧𐎡𐎠𐎧 <i>avêr</i> , much.	𐎧𐎡𐎠𐎧 <i>apêdâkîh</i> , disappearance.
𐎧𐎡𐎠𐎧 <i>tôbân shanâkhtann</i> , should be able to know.	𐎧𐎡𐎠𐎧 <i>azarmân</i> , without old age.
𐎧𐎡𐎠𐎧 <i>vishôvashnn</i> , disintegration.	𐎧𐎡𐎠𐎧 <i>amarg</i> , immortal.
𐎧𐎡𐎠𐎧 <i>karp</i> , frame of the body, flesh.	𐎧𐎡𐎠𐎧 <i>apêtiyârak</i> , free from defects.

Vocabulary 8—continued.

אָד אַנד, several, some.	אָד - גאָד <i>pûr-gad-a</i> , full of glory.
אָ וואָס, which.	אָד - ראַמי <i>pâr-râmi-</i>
אָנאָד אַנאָד <i>gannâ mînôê</i> , Ahriman.	<i>shun</i> , full of joy.
אָרײַנפאַרײַטן <i>farîftann</i> , to deceive.	אָד, for, till.
אָרײַגן <i>niyâjân</i> , neces- sitous.	אָד - אָד - אָד <i>hamâ</i> <i>hamâ rôbashnîh</i> , all eternity.
אָרײַגן <i>hamêçtârîh</i> , encountering, en- mity, antagonism.	אָד - אָד <i>hav-a-ê</i> , thou art.
אָרײַגן <i>Amhôçpand</i> , Amshâspand.	אָד <i>pêçâk</i> , clear.
אָרײַגן <i>frôhar</i> , guard- ian spirit.	אָד <i>leden-a yôm</i> , this day, to-day.
אָרײַגן <i>tabr-ûn-açt</i> , broke down.	אָד - אָד <i>açpanj</i> , hospi- tality.
	אָד - אָד <i>farmâd</i> , order ye.
	אָד - אָד <i>paçukho</i> , reply.

Vocabulary 8—continued.

דָּבַרְתָּ דָּבָר <i>dábárit, ran,</i> hurried to, rushed.	תָּשַׁם <i>tójashnn,</i> atone- ment.
קָרָא <i>náminéd,</i> called.	מָכַת <i>makhít-ún-</i> <i>tak,</i> beaten.
אֵי <i>aiḡh,</i> where ?	שִׁכָּצַק <i>shikaçtak,</i> de- feated.
אֵי וְאֵי <i>ól aiḡh,</i> whi- ther ?	יֵשׁ <i>yehv-ún-ád,</i> may be !
עַתָּה <i>kanû,</i> now.	שָׂטָן <i>shatrôik,</i> citi- zen.
פָּנָה <i>panâh,</i> protec- tion.	נֶפֶשׁ <i>nefsh-a tann,</i> own self.
וָחָזַק <i>vakhd-ún-tann,</i> to hold.	לֵב <i>javéd min,</i> without.
רָצוּן <i>frárûn,</i> lawful.	פָּרְהָג <i>farhâng,</i> in- struction.
תְּחַבֵּד <i>thvakh-</i> <i>shâkîh,</i> industry.	שָׁח <i>shík-ún,</i> leave, let.
וָשַׂת <i>vashtam-ún-</i> <i>tann,</i> to eat.	
וָקָרָא <i>karít-ún-tann,</i> to invoke, to call.	

-કપા ॥૧૦ ૦ કલેલ :: ॥૧૧૫૫૫૫ ક્રા ૧૦
 ૧૫ ૧૬૬ ક્રા ૧૦ ૦ ૧૬૬૬ ૧ ૧૦ ૦ ૧૬૫૫
 ૧ ॥૧૦૧૫૫૫ ॥૧ ૧૬૬ ૧૫૫૫ ૦ ૧૦૧
 -ક ॥૧ ૧૫ ૧૫ ૬૬૬૬ ૦ ॥૧૦૧૫ ૬૫૫૫
 :: ૧૦૧૫૫ ૧૫૫ ૬૬૬૬ ॥૧ ૦ ૧૦૧૫૫
 :: ૧૦૧૫૫૫ ૧૬ ૧૬૬૬૬૬ ૧૬ (5)
 :: ૧૬૬૬૬ ૧૫ ॥૧૦૧ ૧૫૫૫ ૫ ॥૧ ૧૬
 ૧૫ ૧૫૫૫ ૧ ૧૬૬ ૧૫૫૫ ૫ (6)
 ૧૫૫૫૫ કલેલ ॥૧ ૧૫૫૫ ૧૦૧૫૫૫
 ૫ ૫ કલેલ ॥૧ ૧૬૬ ૧ ૧૦૧૫૫૫૫ ૧
 ૧૦૧૫૫૫૫ ૧૫૫ ૧ ૬૬૬૬૬૬ ૬૬૬૬૬૬
 ૧૫૫ ૧૫૫ ૧ ૧૬૬૬૬૬૬ ૧ ૬૬૬૬૬૬ ૧
 ૧ ૬૬૬૬૬૬ ૧ ૬૬૬ ૬૬૬ ૧૬૬૬૬૬૬
 :: ૧૬૬૬૬૬ ૦ ૧૬૬૬૬૬૬

ਫੁਲਕ ਅਤੇ ਅੰਮ੍ਰਿਤ ਚੁਸਾਈ (7)
 :: ਅੰਮ੍ਰਿਤ

ਮੁਖਿ ਅੰਮ੍ਰਿਤ ਚੁਸਾਈ ਚੁਸਾਈ ਚੁਸਾਈ (8)
 :: ਅੰਮ੍ਰਿਤ

ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ (9)
 :: ਅੰਮ੍ਰਿਤ

ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ (10)
 :: ਅੰਮ੍ਰਿਤ

ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ (11)
 :: ਅੰਮ੍ਰਿਤ

:: ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ (12)

:: ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ (13)

ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ ਅੰਮ੍ਰਿਤ (14)

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* (all, each, every).

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

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

(5) *had-ç* (generally written *had-ç-ê* or *âsh*); Pâz. *had-ç*, *âsh*; Pers.
âsh (some one). Pl. *had-ç-ê-ân*,
hadshân or *âeshân*; Pâz. *hadshân*; Pers. *âeshân*
(some persons).

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

(7) *zak-iâ*; Pâz. *zak-iâ*; Pers. دیگر
(other).

(8) *tanî*; Pâz. *tanî* or *tanî*; Pers.
دیگر (other).

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

(10) هـ هـ هـ *héch had-g-é* or *héch aîsh* ; Pâz. هـ هـ هـ ; Pers. هـ هـ هـ (any person).

(11) هـ هـ *chahûch* (any).

(12) هـ هـ هـ *katârchâé* ; Pâz. هـ هـ هـ
(Av. هـ هـ هـ) ; Pers. هـ هـ هـ (any, whatever, whichever).

(13) هـ هـ هـ *kadâmchâé* ; Pâz. هـ هـ هـ ;
Pers. هـ هـ هـ (any, whatever, whichever).

(14) هـ هـ هـ *chikâmchâé* ; Pâz. هـ هـ هـ ;
Pers. هـ هـ هـ (whichever, any whatever).

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

(16) هـ هـ *hamâk* ; Pâz. هـ هـ ; Av. هـ هـ,
Pers. هـ هـ (all).

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

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

(19) and; Pâz. س چو (so much, so many).

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

(21) *kol-â had-ç-ê*; Pâz. س س و س ; Pers. هر کس or هر کسی (any one, every one).

(22) *kol-â ma*; Pâz. س س و س ; Pers. هر چه (whatever, everyone).

(23) *kâdman* (?), (every, each).

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

(25) *had-ç-ê-ch had-ç-ê*; Pâz. س س و س و س ; Pers. هر چه کسی (any one whatever).

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

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

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

(29) کول‌اق اداک *kol-â adâk*, کول‌اق دہ *kol-â dh*,
 کول‌اق غہ *kol-â gh*, کول‌اق چہار *kol-â chehâr*,
 کول‌اق پنچ *kol-â panj*, &c.; Pâz. کول‌اق و سہو ,
 Pers. هر يك ; Pâz. کول‌اق و چہار , Pers. هر دو ;
 Pâz. کول‌اق و پنچ , Pers. هر سه ; Pâz. کول‌اق و چہار و پنچ ,
 Pers. هر چہار ; Pâz. کول‌اق و چہار و پنچ و سہو , Pers. هر پنج ,
 &c., (every one, each one, every two, every
 three, every four, every five, &c.).

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

(31) اداک *adâk*; Pâz. اداک ; Av. اداک (this much, so much, so many).

(32) کول‌کچی *zakichî*, Pâz. کول‌کچی , Pers. کول‌کچی (that which).

Vocabulary 9.

- ୧୩୩୩ *dùshnām*, abuse. ୧୩୩ *mīlā-yâ*, word.
 ୧୩୩୩୩ *akhûrdârîh*, ୧୩୩ ୩ *al âzâr*, do
 not eating, starv- not hurt.
 ing.
 ୧୩୩୩୩୩୩ *pâđakh-* ୧୩୩ *dâđđ*, thief,
 shâh, sovereignty. thievish.
 ୧୩୩୩ *raçêđ*, will ୧୩୩୩୩ ୩ *al yanseg-*
 reach, will come. *ûn-yâ*, do not
 take.
 ୧ ... *chi*, too, also, ୩୩୩ ୩ *al yâhb-ûn*,
 and. do not give.
 ୧୩୩୩ ୩ *al vabîd-* ୧୩୩୩ *khrafçtar*,
 ûn-yâ, or *al vâdûn-* noxious animal.
 yâ, don't do.
 ୧୩୩ ୩ ୧୩୩୩ *afçôç* ୧୩୩୩୩ ୩ *beđâ*
 al vabîd-ûn or *al vâ-* *makht-ûn-êđ*, he
 dûn, do not ridicule. should kill.
 ୧୩୩୩ ୧୩୩୩ ୩୩୩ *chand* ୧୩୩୩୩ *ramît-ûn-êđ*,
 tûbân hav-a-âđ, as casts away.
 much as possible. ୧୩୩୩ ୧୩ *madam vur-*
 zênd, they commit.

Vocabulary 9—continued.

ܚܘܘܨܗ <i>hâvisht</i> , disciple.	ܚܘܘܨܗ <i>khadit-ûn-îm</i> , we may see.
ܠܚܘܘܨܗ , ܠܚܘܘܨܗ <i>lchû-</i> <i>dâyah</i> , rulership.	ܠܚܘܘܨܗ <i>z'yan</i> , injury. ③
ܠܚܘܘܨܗ <i>dahyâpatih</i> , sovereignty.	ܠܚܘܘܨܗ <i>tôbân yehv-</i> <i>ûn-t</i> , can be.
ܠܚܘܘܨܗ <i>çarâd rîh</i> , chieftainship.	ܠܚܘܘܨܗ <i>bel-â kard</i> , he did.
ܠܚܘܘܨܗ ܠܚܘܘܨܗ <i>lâ kard</i> <i>yakvîm-ûn-ed</i> , has not exercised.	ܠܚܘܘܨܗ <i>anâvêdân</i> , de- ④ solate, alienated, kept apart.
ܠܚܘܘܨܗ ܠܚܘܘܨܗ <i>yehv-ûn-t</i> <i>ye-kavîm-ûn-d</i> , they have become.	ܠܚܘܘܨܗ <i>lâ shâêd</i> , is not fit.
ܠܚܘܘܨܗ <i>hat</i> , if.	ܠܚܘܘܨܗ <i>ye-kavîm-ûn-</i> <i>âê</i> , thou dost stand.
ܠܚܘܘܨܗ <i>varzîd</i> , practised.	ܠܚܘܘܨܗ <i>babâ</i> , door ; chapter.
ܠܚܘܘܨܗ <i>chi</i> whatever ; also.	ܠܚܘܘܨܗ <i>âtâsh</i> , fire.
ܠܚܘܘܨܗ <i>patêihâ</i> , with repentance (adv.).	ܠܚܘܘܨܗ <i>vohûman</i> , Vohû- man, Behman, the good mind.

Vocabulary 9—continued.

𐬔𐬀𐬎𐬌𐬎𐬎 <i>tūkht bēd</i> ,	𐬀𐬎𐬎 <i>pavan</i> , according
should be one who	to.
has atoned for	𐬀𐬎𐬎𐬀 <i>kāmak</i> , desire.
(lit.), = should	𐬀𐬎𐬎𐬀𐬎𐬎𐬎 <i>dōshashnn</i> ,
atone for.	wish, liking, love.
𐬀𐬎𐬎 <i>magh</i> , pit.	𐬀𐬎𐬎𐬀𐬎𐬎 <i>javid javid</i> ,
𐬀𐬎𐬎𐬀 <i>zōt</i> , Zaotar, Zoti,	separately each,
the officiating	separately every.
priest.	𐬀𐬎𐬎𐬀𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬎 <i>pavan</i> 𐬀𐬎𐬎
𐬀𐬎𐬎𐬀𐬎𐬎𐬎 <i>rāçpik</i> , Rāspi	<i>patét yehv-ûn-</i>
or Râthvî, the as-	<i>ashnn</i> , he should
sisting priest.	repent.
𐬀𐬎𐬎𐬀𐬎𐬎𐬎𐬎 <i>ya-malei-ûn-d</i> ,	𐬀𐬎𐬎𐬀𐬎𐬎𐬎𐬎𐬎 <i>karđann</i> , to do.
they should say.	𐬀𐬎𐬎𐬀 <i>zend</i> , comment.
𐬀𐬎𐬎𐬎𐬎𐬎 <i>çi bâr</i> , three	𐬀𐬎𐬎𐬎𐬎𐬎 <i>jivâk</i> , place.
times.	𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎 <i>nipisht</i> , is writ-
𐬀𐬎𐬎𐬎𐬎𐬎𐬎 <i>avâvad</i> , that	ten.
much.	𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 <i>maçiya</i> , great-
𐬀𐬎𐬎𐬎 <i>Jam</i> , Jamshid.	ness, length, large-
	ness.

Vocabulary 9—continued.

<p>وٲٲٲ <i>çarishk</i>, drop of hail.</p>	<p>ٲٲٲ ٲٲ <i>ô levîn</i>, fur- ther on.</p>
<p>ٲٲٲ <i>tisht</i> or <i>tasht</i>, basin.</p>	<p>ٲٲٲ <i>ye-malel-ûn-am</i>, I shall say.</p>
<p>ٲٲٲ <i>javidâk</i>, sepa- rately.</p>	<p>ٲٲٲ <i>kêheçt</i>, least (sup. of ٲٲ <i>kaç</i>, little).</p>
<p>ٲٲٲ <i>mindavamich</i>, any.</p>	<p>ٲٲٲ <i>frâztâm</i>, far- thest.</p>
<p>ٲٲٲ <i>al âzâr</i>, do not injure.</p>	<p>ٲٲٲ <i>bavdhak</i>, joint of the finger.</p>
<p>ٲٲٲ <i>nêvakêh</i>, pros- perity.</p>	<p>ٲ, <i>û</i>, Pâz. ٲ, <i>u</i>, Pers. ٲ, and.</p>
<p>ٲٲٲ <i>gêthâ</i>, world.</p>	<p>ٲٲٲ <i>nâm chiçt</i>, name by name.</p>
<p>ٲٲٲ <i>viçtâkht</i>, proud, impudent.</p>	<p>ٲٲ <i>ke</i>, Pers. ٲ, that.</p>
<p>ٲٲٲ <i>al yehav- ûn-yâ</i>, do not be, <i>do not become</i>.</p>	<p>ٲٲ <i>in</i>, Pers. ٲٲ, this, these.</p>
	<p>ٲٲٲ <i>panzh</i>, five.</p>

Vocabulary 9—continued.

𐭠𐭥𐭩 <i>bel-â</i> , except. *	𐭠𐭥𐭩𐭥𐭩 <i>drûzh</i> , 𐭠𐭥𐭩𐭥𐭩 <i>drûj</i> , Drûj, demoness.
𐭠𐭥𐭩𐭥𐭩 <i>çarmâk</i> , winter, (contraction of 𐭠𐭥𐭩𐭥𐭩𐭥𐭩 <i>çardmâh</i> , cold months).	𐭠𐭥𐭩 <i>ezh</i> ; Pers. از; Av. 𐭠𐭥𐭩𐭥𐭩, from.
𐭠𐭥𐭩𐭥𐭩 <i>garmâk</i> , summer (contraction of 𐭠𐭥𐭩𐭥𐭩𐭥𐭩 <i>garm mâh</i> , warm months).	𐭠𐭥𐭩 <i>tan</i> ; Pâz. 𐭠𐭥𐭩, self.
𐭠𐭥𐭩𐭥𐭩 <i>péttyarak</i> , mischief, harm.	𐭠𐭥𐭩𐭥𐭩𐭥𐭩 <i>dûr dâréd</i> , he should keep away.
𐭠𐭥𐭩𐭥𐭩𐭥𐭩 <i>bel-â za-</i> <i>katal-ûn-t</i> killed.	𐭠𐭥𐭩 <i>arîk</i> , far, away.
𐭠𐭥𐭩𐭥𐭩𐭥𐭩 <i>zarûvân</i> , old age.	𐭠𐭥𐭩𐭥𐭩𐭥𐭩 <i>yakhç-ûn-êd</i> , he should keep.
𐭠𐭥𐭩𐭥𐭩𐭥𐭩 <i>nihân kai-</i> <i>đann</i> , to conceal.	𐭠𐭥𐭩 <i>zar</i> , gold.
𐭠𐭥𐭩𐭥𐭩 <i>dâmân</i> , creat- ures.	𐭠𐭥𐭩𐭥𐭩 <i>Ahriman</i> ; Pers. 𐭠𐭥𐭩𐭥𐭩, Ahriman.
	𐭠𐭥𐭩𐭥𐭩𐭥𐭩 <i>gannâk mē-</i> <i>nôé</i> , Ahriman.
	𐭠𐭥𐭩𐭥𐭩𐭥𐭩 <i>vashâđagân</i> , mal-formations, de- formities, abor- tions.
	𐭠𐭥𐭩𐭥𐭩𐭥𐭩 <i>âshth</i> , peace.

Vocabulary 9—continued.

יָאֵמְת־אֲנִי-עֵד, *yámt-ân-éd*,
happens.

מִיֵּדָוּם *mindavam*, any-
thing.

כַּחֲלֵק-אֲנִי-בְיָמֵי-אֲנִי-
khalk-
ân-t ye-kavím-ân-
éd, which has
been destined (*lit.*
given, bestowed).

וַיִּדְבַּר-וַיִּשְׁאַל-וַיִּשְׁמַע-וַיִּשְׁפָּט-וַיִּשְׁפָּט-וַיִּשְׁפָּט-וַיִּשְׁפָּט-
vardînîdānn,
to alter.

וַיִּשְׁפָּט-וַיִּשְׁפָּט-וַיִּשְׁפָּט-וַיִּשְׁפָּט-
yanseg-ân-
tann, to take.

כְּחֵשֶׁת-אֲנִי-רִי-
khvéshkâ-
rîh, one's own
affairs.

אֲפִדָּא-
apîdakh-
shâ, powerless.

דְּשִׁירָם *dûshîrm*, love,
affection.

וְלֵוָת-אֲתָנִי, *levat-a thané*, with
one another.

שֶׁאֵי-יָכִיל, *shâéd*, it is
possible.

לֹא-יָכִיל-לְעֵשֶׂב-לֵב-
lá tóbân
yehv-ân-t, was not
able.

חֹשֶׁבֶת, *hâvisht*, dis-
ciple, pupil.

וַיִּשְׁפָּט-וַיִּשְׁפָּט-וַיִּשְׁפָּט-וַיִּשְׁפָּט-
vijârdann, to
explain, to inter-
pret, to solve.

וַיִּשְׁפָּט-וַיִּשְׁפָּט-וַיִּשְׁפָּט-וַיִּשְׁפָּט-
fî'áz vakha-
d-ân-t, caught,
seized.

פִּרְזָנִים *fîrzanđ*, pro-
geny, offspring.

גֵּהָנִים *géhân*, Pers.
دُنْيَا or جَهَان, the
world.

Exercise 9.

I. Transliterate and translate into English :—

(1) ਸੁਰ-ਸੁਰ ਸੁਰ-ਸੁਰ ਸੁਰ-ਸੁਰ

ਸੁਰ-ਸੁਰ ::

(2) ਸੁਰ-ਸੁਰ ਸੁਰ-ਸੁਰ ਸੁਰ-ਸੁਰ

ਸੁਰ-ਸੁਰ ::

(3) ਸੁਰ-ਸੁਰ ਸੁਰ-ਸੁਰ ਸੁਰ-ਸੁਰ

ਸੁਰ-ਸੁਰ ਸੁਰ-ਸੁਰ ਸੁਰ-ਸੁਰ
ਸੁਰ-ਸੁਰ ::

(4) ਸੁਰ-ਸੁਰ ਸੁਰ-ਸੁਰ ਸੁਰ-ਸੁਰ

ਸੁਰ-ਸੁਰ ਸੁਰ-ਸੁਰ ::

(5) ਸੁਰ-ਸੁਰ ਸੁਰ-ਸੁਰ ਸੁਰ-ਸੁਰ

ਸੁਰ-ਸੁਰ ::

॥१॥ -१०६५६५ १०६६५ ६५॥१० १११ (6)

:: १०६५६५ ६५॥१० १११

६५॥१० १११ १०६६५ ६५॥१० १११ (7)

:: १०६६५ ६५॥१० १११

१११ १०६६५ ६५॥१० १११ (8)

:: १०६६५ ६५॥१० १११

१११ १०६६५ ६५॥१० १११ (9)

:: १०६६५ ६५॥१० १११

१११ १०६६५ ६५॥१० १११ (10)

:: १०६६५ ६५॥१० १११

१११ १०६६५ ६५॥१० १११ (11)

१११ १०६६५ ६५॥१० १११

:: १०६६५ ६५॥१० १११

੧੩੫੧੧ (12) ॥੧੦੦੦॥

੧੦੦੦੦ ॥੧੦੦॥ ੧੦੦੦੦ ॥੧੦੦॥

੧੦੦੦੦ ॥੧੦੦॥

੧੦੦੦੦ (13) ॥੧੦੦॥

੧੦੦੦੦ (14) ॥੧੦੦॥

੧੦੦੦੦ (15) ॥੧੦੦॥

੧੦੦੦੦ ॥੧੦੦॥

੧੦੦੦੦ ॥੧੦੦॥

੧੦੦੦੦ (16) ॥੧੦੦॥

੧੦੦੦੦ ॥੧੦੦॥

੧੦੦੦੦ (17) ॥੧੦੦॥

੧੦੦੦੦

੧੦੦੦੦ (18) ॥੧੦੦॥

155-156 9 6 155 156 11 (19)

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155 156 155 156 156 156 (20)

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155 156 11 156 156 (21)

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156 156 156 156 156 156 (22)

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155-156 156 156 156 156 (23)

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156 156 156 156 156 (24)

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:: 156 156 156 156 (25)

:: 156 156 156 156 (26)

سب ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ (27)
ٲٲٲٲ ::

ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ (28)
ٲٲٲٲ ٲٲٲٲ ::

ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ (29)
ٲٲٲٲ ٲٲٲٲ ::

(30) ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ
ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ ٲٲٲٲ
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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 one

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) \rightarrow *at*, Pâz. \rightarrow (Av. \rightarrow , Sk. आ, Ach. \rightarrow \rightarrow *at*, Pers. \rightarrow) to, at, &c ; e. g. \rightarrow *amôz*, Pâz. \rightarrow , Pers. \rightarrow (learn, teach).

(2) \rightarrow *af* or *av*, Pâz. \rightarrow or \rightarrow (Av. \rightarrow , \rightarrow , \rightarrow , \rightarrow ; sk. आभि ; Pers. \rightarrow or \rightarrow) over, at, towards, &c., e. g. \rightarrow *afróz*, Pâz. \rightarrow or \rightarrow , Pers. \rightarrow (kindle).

(3) \rightarrow *ô*, Pâz. \rightarrow (Av. \rightarrow , sk. अव, Ach. \rightarrow \rightarrow *ava* Pers. \rightarrow) down ; e. g. \rightarrow *ôft*, Pâz. \rightarrow , Per. \rightarrow (fall down).

(4) \rightarrow *an*, Pâz. \rightarrow , \rightarrow (Av. \rightarrow , \rightarrow , Sk. सम्, Ach. \rightarrow *hcm*, Per. \rightarrow or \rightarrow) together, &c., e. g. \rightarrow *anbâr*, Pâz. \rightarrow , Pers. \rightarrow ; \rightarrow *andoz*, Pâz. \rightarrow , Pers. \rightarrow (collect).

(4) \rightarrow *pad*, \rightarrow *péd*, \rightarrow *pad* or \rightarrow *paē*, Pâz. \rightarrow , \rightarrow , \rightarrow , or \rightarrow , (Av. \rightarrow , प्रति) towards, on, upon, against,

&c ; e. g., *padmôj*, Pâz. *پدماؤج*
 (wear, put on). *padvand*, Pâz. *پدواند*
 Pers. *پيدواند* (connect, join).

(5) *fra, far*, Paz. *فرا, فر* (Av.
𐬱𐬀𐬎𐬎𐬀, Sk. *प्र*, Ach. *𐌱𐌾𐌰𐌽𐌹* *fra*, Pers. *فر*)
 forth, &c ; e. g., *fréct*, Pâz. *فرعت*,
 Pers. *فرست* (send forth).

(6) *vi* or *gû*, Paz. *واک* or *وک* (Av.
𐬵𐬀𐬎𐬎𐬀, Sk. *वि* Pers. *گو*), apart, excessively,
 &c., e. g., *vidâr*, Pâz. *واوسد* or *واوسدوک*,
 Pers. *گزار, گذار* (cross over); *gôméz*,
 Pâz. *گومعت* (mix).

(7) *ni*, Pâz. *ن* (Av. *𐬵𐬀𐬎𐬎𐬀*, Sk. *नि*, Ach.
𐌽𐌾𐌰𐌽𐌹 *ni*, Pers. *نه*) down, &c. ; e. g., *nishîn*,
 Pâz. *نیشین*, Pers. *نشین* (sit).

II. Separable.

(1) *maim* or *avar*, Pâz. *میسد*
 (Av. *𐬵𐬀𐬎𐬎𐬀*, Pers. *بر*) on, upon, &c. ; e. g.,
maim vashmamân, Pâz. *میسد*
بوشامان, Pers. *برشامان* (hear).

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

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

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

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

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

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

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

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

(10) *bel-â*, Pâz. *بیل* (Av. *bel-â* or *bel-â*, &c ; Pers. بیل), near, at, &c. (affirmative), e. g., *bel-â shandâç*, Pâz. *بیل شانداس* Pers. بشناس (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., 𐬵𐬀 *bar*, 𐬵𐬀𐬎 *bur* ; Pâz. 𐬵𐬀𐬎𐬎, 𐬵𐬀𐬎𐬎 ; Pers. بر ; Av. 𐬵𐬀𐬎𐬎 (to carry). 𐬵𐬀𐬎𐬎 *varz*, Pâz. 𐬵𐬀𐬎𐬎𐬎𐬎 ; Pers. ورز ; Av. 𐬵𐬀𐬎𐬎𐬎𐬎 (work, cultivate, till, &c.). 𐬵𐬀𐬎𐬎 *âmôz* ; Pâz. 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 ; Av. 𐬵𐬀𐬎𐬎 + 𐬵𐬀𐬎𐬎 ; Pers. آموز (learn, teach).

(2) Others are verbal bases of the Avestic or Old Persian (Cuneiform) languages ; e. g., 𐬵𐬀 *kun*, Pâz. 𐬵𐬀𐬎𐬎, Pers. کن from Av. 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 (do thou) ; 𐬵𐬀𐬎𐬎 *ashnu*, Pâz. 𐬵𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎, Pers. شنو from Av. 𐬵𐬀𐬎𐬎𐬎𐬎𐬎 (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.*, 𐬨𐬀𐬎𐬌 *nāmín* (name thou), 𐬨𐬀𐬎𐬌𐬎𐬌𐬎𐬌 *nāmínín* (do thou cause to name, *i. e.*, call), 𐬨𐬀𐬎𐬌𐬎𐬌𐬎𐬌𐬎𐬌 *āmózin*, 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.*, 𐬀𐬎𐬌𐬎𐬌𐬎𐬌 + 𐬎𐬌𐬎𐬌, *āmōz + tan = 𐬀𐬎𐬌𐬎𐬌𐬎𐬌𐬎𐬌 ānōkhtann* ; Pâz. 𐬀𐬎𐬌𐬎𐬌 + 𐬎𐬌𐬎𐬌𐬎𐬌𐬎𐬌 = 𐬀𐬎𐬌𐬎𐬌𐬎𐬌𐬎𐬌𐬎𐬌𐬎𐬌 ; Pers. آموزان + ان = آموزختن (to learn, to teach).

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

+ תַּנִּי. *taniy*, where the ם *ç* is the final radical ם *t*, so changed through the rule of Assibilation (to fall) ; יָאֵמְתוּ-יָאֵמְתוּ *yâmt-ûn-tann* and יָאֵמְתוּ-יָאֵמְתוּ-יָאֵמְתוּ *yâmt-ûn-î-dann*, Pâz. یَآئِمْتُوْا, Pers. یَآئِمْتُوْا (to come, to reach, to arrive). In the last form the א *î* is the י of יָאֵמְתוּ. These ם *â*, ם *ç*, א *î* and other letters retained after ן disappear when there is no ם *t* after ן *n* ; e. g., נָאֵפְלוּ *nafl-ûn*, נָאֵפְלוּ-נָאֵפְלוּ *nafl-ûn-âê*, &c. The derivative signs ם *în* or ם *ân* are added to the non-Îrânian roots also ; e. g., וָבִידוּ *vabîd-ûn-în* or וָבִידוּ-וָבִידוּ *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., אָחַת *akht-a* or אָחַת-ר *akht-a-r* (Av. אָחַת-ר ; Pers. خواهر *sister*), where the last ר is a remnant of כְּחַדְהָר *khvâdhar* ; אָבִיתָר *abitar* (Av. אָבִיתָר, Pers. پدر *father*) where אָבִיתָר *itar* is the remnant of דָּר *dar* in אָבִיתָר *pêdar* ; אָמִידָר (Av.

𐬨𐬀𐬎𐬎𐬎, Pers. مادر mother) where the last 𐬎 r is a remnant of 𐬎 dar in 𐬎𐬀𐬎 $mādar$.

§ 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 𐬎 ta (or 𐬎 tak), Pâz. 𐬎𐬀, Pers. 𐬎𐬀, or 𐬎 $īda$, Pâz. 𐬎𐬀, Pers. 𐬎𐬀 (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 𐬎𐬀𐬎 $andō$ (collect) and Past-Participle-Base 𐬎𐬀𐬎𐬎 $andōkhta$ (collected); 𐬎𐬀𐬎 $yemalēl-$ (say) and 𐬎𐬀𐬎𐬎 $ye-malēl-ūn-ta$ (said) &c.

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

adding $\text{r } \hat{in}$, Pâz. r , or $\text{r } \hat{an}$, Pâz. r , Pers. و to the Irânian or their substitute Semitic roots, and (2) the secondary ones by forming their past participles passive which end in $\text{r } \hat{in} \hat{ida}$ or $\text{r } \hat{an} \hat{ida}$; e. g., primitive, $\text{r } \hat{and} \hat{z} \hat{in}$ or $\text{r } \hat{and} \hat{z} \hat{an}$ (cause to collect); secondary, $\text{r } \hat{and} \hat{z} \hat{in} \hat{ida}$ or $\text{r } \hat{and} \hat{z} \hat{an} \hat{ida}$ (caused to collect). Similarly $\text{r } \hat{v} \hat{a} \hat{k} \hat{h} \hat{a} \hat{d} \hat{in}$ or $\text{r } \hat{v} \hat{a} \hat{k} \hat{h} \hat{a} \hat{d} \hat{an}$ (cause to hold); $\text{r } \hat{v} \hat{a} \hat{k} \hat{h} \hat{a} \hat{d} \hat{in} \hat{ida}$ or $\text{r } \hat{v} \hat{a} \hat{k} \hat{h} \hat{a} \hat{d} \hat{an} \hat{ida}$ (caused to hold). $\text{r } \hat{a} \hat{k} \hat{a} \hat{c} \hat{in}$ (inform), $\text{r } \hat{a} \hat{k} \hat{a} \hat{c} \hat{in} \hat{ida}$ (informed); and so on.

§ 31. Tenses, Moods and Verbal Derivatives :—

I. Primary.—They are the Imperative and Prohibitive (امر و نهی); the two kinds of Indicative and Subjunctive Present and Future, called by some the Aorist (مضارع); the Potential or Conjunctive Present and Future (می‌گردد و می‌گردد), including the Benedictive and Optative (می‌گردد و دعا و تمنای); the

Present Participle (اسم حالیدہ) ; 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 absolute (ماضی معطوف) ; the Preterite (ماضی مطلق) ; the Past continuous (ماضی استمراری) ; the Past Potential or Habitual (ماضی ثمنی) ; 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 مکنون 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 vabîd-în-tann , Pâz. وکردن , Pers. کردن (to do); vabîdûn-în-îđann or kûndnîđann , Pâz. وکرداند , Pers. کفانیدن (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. ب , Pers. بای زاید (the prefix of affirmation) used with them.

Note 2.— lâ , Pâz. لا , Pers. نه (and al , Pâz. آ , Pers. نہیم نہی) in the case of the Potential, the Benedictive, and the Imperative) prefixed to the above-mentioned Tenses, Moods, &c., render them negative (نہی).

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.

<p>𐬀𐬎𐬎𐬀 <i>āmōz</i>, teach, learn.</p>	<p>𐬀𐬎𐬎𐬀𐬀 <i>farēct</i>, send forth.</p>
<p>𐬀𐬎𐬎𐬀𐬀𐬀 <i>afrōz</i>, kindle.</p>	<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀 <i>vidār</i>, cross over.</p>
<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀 <i>ōft</i>, fall.</p>	<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀 <i>gōmēz</i>, mix.</p>
<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀 <i>anbār</i>, collect.</p>	<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀 <i>nishîn</i>, sit.</p>
<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀 <i>padmōz</i>, wear, put on.</p>	<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>va-sham-a-în</i>, hear.</p>
<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>padvand</i>, con- nect, join.</p>	<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>lakhvâr</i>, back.</p>
<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>lakhvâr</i> <i>yakhs-în</i>, keep back, withhold.</p>	<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>yakhs-în</i>, keep.</p>
<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>avâz yakhs- în</i>, keep back, withhold.</p>	<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>lâlâ</i>, up, over, out.</p>
<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>apâr</i>, away.</p>	<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>vakhsh</i>, rise.</p>
<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>apâr</i> <i>yahv-în-tann</i>, to be away.</p>	<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>shandâç</i>, know, recognize.</p>
	<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>andōz</i>, collect.</p>
	<p>𐬀𐬎𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>varz</i>, cultivate, till, work.</p>

Vocabulary 10—continued.

<p>כניסו בן baên vazl-ûn, go in, enter.</p>	<p>כניסו kûn, do.</p>
<p>כניסו אדם andarg vidâr, pass in.</p>	<p>כניסו nâmîn, name.</p>
<p>כניסו פיראמאן pîrâmann, round about, com- pletely.</p>	<p>כניסו vaft-ûn, fall.</p>
<p>כניסו יאליב-אין yalîb-în, sit.</p>	<p>כניסו ווארען vabîd-ûn-în, כניסו vabîd-ûn-ân make to work, cause to do.</p>
<p>כניסו פארבאר, bring up, rear, nourish</p>	<p>כניסו dadar-ûn bear, suffer, take, bring, &c.</p>
<p>כניסו פאדיראק, before, face to face.</p>	<p>כניסו אקאזין akâzîn, in- form.</p>
<p>כניסו פרום, down.</p>	<p>כניסו שפאצגה, şpazgîh, slander.</p>
<p>כניסו מורד, dead.</p>	<p>כניסו בעש, bêsh, vexation, fretting, distress.</p>
<p>כניסו ואצטארג, clothes.</p>	<p>כניסו נאנג, nang, shame.</p>
<p>כניסו פראז קאל-אין-אצטא, frâz khal-în-açta, hav- ing washed.</p>	<p>כניסו בושאצפ, buşâçp, pro- crastination, idle- ness, drowsiness, sleep.</p>

Vocabulary 10—continued.

𐎧𐎠𐎢𐎡𐎣 <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.	𐎠𐎡𐎢𐎣 <i>madam</i>
	<i>aivyâgan</i> , put on.
𐎠𐎡𐎢𐎣 <i>çâçtâr</i> , ty-	𐎠𐎡𐎢 <i>aêçam</i> , fuel.
rant.	
𐎠𐎡𐎢𐎣 <i>ya-mît-în-ta-</i>	𐎠𐎡𐎢𐎣 <i>barîh-în</i> , seek,
<i>gân</i> , dead.	search.
𐎠𐎡𐎢 <i>azash</i> , therefore,	𐎠𐎡𐎢𐎣 <i>Gôsht-ê</i>
hence.	<i>Fryân</i> , Gôsht-e
	<i>Fryân</i> .
𐎠𐎡𐎢𐎣 <i>dâdâr</i> , Crea-	𐎠𐎡𐎢𐎣 <i>farâkhûyih</i> ,
tor.	prosperity.
𐎠𐎡𐎢 <i>mênôê</i> , spirit.	
𐎠𐎡𐎢𐎣 <i>ajzîniktûm</i> ,	𐎠𐎡𐎢𐎣 <i>tangîh</i> , distress,
most munificent.	adversity.
𐎠𐎡𐎢 <i>belâ ya-mal-</i>	𐎠𐎡𐎢 <i>vardêd</i> , turn
<i>al-în</i> , speak thou	yc.
forth.	

Vocabulary 10—continued.

آرداى, ارداى <i>Ardâi</i>	آرداى-آرداى <i>arthéshtâr,</i>
<i>Vîrâf, Ardâ Vîrâf.</i>	warrior.
مزدایاڭنا <i>Mâzdayaçna,</i>	آرداى-آرداى <i>vâçtryôsh,</i>
<i>Mazdayaçna, a</i>	husbandman, agri-
worshipper of	culturist, farmer.
Mazda.	
آهلاىى <i>ahlâyîh,</i>	آهلاىى <i>hûthôkshsh,</i>
piety, purity, holi-	artisan, workman.
ness, righteous-	
ness.	آرداى <i>rad</i> آرداى <i>ratû,</i> chief.
پورىاداى <i>pôryôdâ-</i>	آرداى-آرداى <i>vîçpat,</i> chief
<i>kêshyîh,</i> primitive	of a clan.
religion.	آرداى <i>zandpat,</i> chief
آهلاىى <i>vakhad-ûn-êd,</i>	of a town.
take ye.	آرداى-آرداى <i>zarthûsh-</i>
آهلاىى <i>thaniytch,</i> second	<i>tar-tûm,</i> sovereign
time, again.	pontiff.
پهشاى <i>pêshak,</i> pro-	آرداى-آرداى <i>yahv-ûn-âsh</i>
fession.	= آرداى = آرداى = باش be
	thou.

Exercise 10.

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

(1) $\text{دوره کتب سبک ۱۹۳۱} = \text{دوره کتب سبک ۱۹۳۱}$
 :: دوره کتب سبک ۱۹۳۱

(2) $\text{دوره کتب سبک ۱۹۳۱} = \text{دوره کتب سبک ۱۹۳۱}$
 :: دوره کتب سبک ۱۹۳۱

(3) $\text{دوره کتب سبک ۱۹۳۱} = \text{دوره کتب سبک ۱۹۳۱}$
 :: دوره کتب سبک ۱۹۳۱

(4) $\text{دوره کتب سبک ۱۹۳۱} = \text{دوره کتب سبک ۱۹۳۱}$
 :: دوره کتب سبک ۱۹۳۱

(5) $\text{دوره کتب سبک ۱۹۳۱} = \text{دوره کتب سبک ۱۹۳۱}$
 $\text{دوره کتب سبک ۱۹۳۱} = \text{دوره کتب سبک ۱۹۳۱}$

سالم اوستا سوو کلا اکتا اکتا اکتا
 :: اکتا اکتا اکتا اکتا

(6) اکتا اکتا اکتا اکتا

اکتا اکتا اکتا اکتا

اکتا اکتا اکتا اکتا

اکتا اکتا اکتا

II. Translate into Pahlavi :—

(1) And he, the Creator Aûhrmazd, the most munificent of spirits, said thus : “ Speak thou forth, Arđâi Vîrâf, to the Mazdayas-nians of the world, thus :— ‘ There is only one path of piety, the path of the primitive religion, and the other paths are all no paths. Take ye that one path which is that of piety, and turn ye not from it, neither in prosperity nor in adversity, nor under any condition. (2) I came

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 معاون).

I. The Verb "To Be" :—

Imperative and Prohibitive.

	Singular.	Plural.
2nd Pers.	<p>باش، باش، باش <i>yakhv-în, yakhv-în-dâsh, yakhv-în-éd,</i></p> <p>(be thou).</p>	<p>باشید، باشید، باشید <i>yakhv-în-éd, or باشید، باشید، باشید</i></p>

§ 32—continued.

2nd Pers.	אַשְׁתְּ, אַשְׁתְּ-יָסֵב, אַשְׁתְּ-יָסֵב-יָסֵב <i>ash, ash, ash</i> (dó not be thou).	אַל יָהוּ-יָמֵד, אַל יָהוּ-יָמֵד-יָמֵד, אַל יָהוּ-יָמֵד-יָמֵד <i>al yaho-im, al yaho-im-ed, al yaho-im-ed</i> (do not be ye).
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Aorist (first form).

Singular.	אֲנִי, אֲנִי-אֲנִי, אֲנִי-אֲנִי-אֲנִי <i>ani, ani, ani</i> or אֲנִי-אֲנִי-אֲנִי; or אֲנִי, אֲנִי-אֲנִי (I am).	Plural.	אֲנִי, אֲנִי-אֲנִי, אֲנִי-אֲנִי-אֲנִי <i>ani, ani, ani</i> (we are).
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§ 32—continued.

2nd Pers. أنت <i>hav-a-éd</i> , انت , ي ; or أنت , ... أنت (art).	أنت <i>hav-a-éd</i> , انت , يد or يد ... (are).
3rd Pers. هو <i>av-é</i> , هو , هو (is).	هو , هو <i>hav-a-nd</i> , هو , هو (are).

Aorist (second form).

Singular.	Plural.
1st Pers. أنا <i>yahv-ân-am</i> , أنا , أنا , أنا (I am, I be, I shall be, &c.).	أنا <i>yahv-ân-îm</i> , أنا <i>bîm</i> , أنا , أنا , أنا (we are, we be, we shall be, &c.).

§ 32—continued.

2nd Pers. yahu-în-âe , شوی ,
yahu-în-âyâ, باشی , (thou art,
 thou be, thou shalt be,
 &c.).

3rd Pers. yahu-în-éd , بشد , بشود ,
yahu-în-âyâ, باشد , باشود ,
 شود (He, she, it is; he,
 she, it be; he, she, it
 shall or may be, &c.).

yahu-în-éd , باشید , شوید ,
yahu-în-âyâ, باشید , شوید (you are, you be,
 you shall be, &c.).

yahu-în-d , باشند , شوند ,
yahu-în-âyâ, باشند , شوند (They are, they
 be, they shall or may be, &c.).

Potential or Conjunctive Present and Future :—

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

3rd pers. sg. ገሉኛ *hav-a-ât*, ገሉህ, ገሉላህ
= ገሉላ (He, she, it may, should, &c., be).

Benedictive and Optative.

Singular.

Plural.

1st Pers.

ܩܢܘܘ *yahv-ûn-îm*, ܩܢܘܢܐ, ܩܢܘܢܐ,
(May we be !).

2nd Pers.

ܩܢܘܘ *yahv-ûn-êd*, ܩܢܘܢܐ, ܩܢܘܢܐ,
(May ye be !).

3rd Pers.

ܩܢܘܘ *yahv-ûn-êd*, ܩܢܘܢܐ, ܩܢܘܢܐ,
ܩܢܘܢܐ (May they be !).

ܩܢܘܢܐ *yahv-ûn-êd*, ܩܢܘܢܐ, ܩܢܘܢܐ,
ܩܢܘܢܐ (May he,
she, it, be !).

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

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

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

Perfect Participle Passive :— یاهوئین *yahv-ûn-ta* or یاهوئین *yahv-ûn-tak*, بود, بود or شده (been).

Absolutive :—The same as the Perfect Participle Passive.

Infinitive :— یاهوئین *yahv-ûn-tann*, بویان *bûjann*, بودن, بودن, or بویان, *vazl-ûn-tann*, شدن (to be).

Preterite.

Singular.

1st Pers. 665 1150 or 111 *yahr-în-t*
or *bûd hav-a-m*, 61150
yahr-în-tam, 620 211),
1 21: (I was).

2nd Pers. 1150 1150 or 111 *yahr-în-t* or
bûd hav-a-de, 11-0 211),
1150 (thou wast).

3rd Pers. 1150 *yahr-în-t* or 111 *bûd*,
211), 21: (he, she, it
was).

Plural.

665 1150 or 111 *yahr-în-t* or *bûd*
hav-a-în, 61150 *yahr-în-tîm*,
620 211), 11-21: (we were).

665 1150 or 111 *yahr-în-t* or *bûd*
hav-a-ed, 210 211), 21-21: (you
were).

215 1150 or 111 *yahr-în-t* or *bûd*
hav-a-nd, 2110 211), 21-21: (they
were).

Note.—The Preterite is also formed thus :—1st Pers. Sg. ان or انان $\text{}$ *li yahv-ûn-t* or *bûd*, Pâz. ان $\text{}$ (I was) &c. This formation is obsolete in modern Persian.

Past continuous :—This tense is formed by prefixing ام *hamâé*, Pâz. ام , Pers. مي or مي to the preterite ; *e. g.*, ان $\text{}$ *li hamâé yahv-ûn-t*, Pâz. ان $\text{}$, Pers. مي بودم or مي بودم (I used to be), &c.

Past Potential or Habitual Tense :—This tense is formed by suffixing ام *hav-a-âé*, Pâz. ام , Pers. ي to the preterite ; *e. g.*, ان or انان $\text{}$ *li yahv-ûn-t* or *bûd hav-a-âé*, Pâz. ان $\text{}$; Pers. مي بود , or مي بود (I might have been), &c.

Perfect.

Singular.

1st Pers. $\text{ḥē} \text{ or } \text{ḥē} \text{ or } \text{ḥē} \text{ or } \text{ḥē}$ or ḥē

būd or yahv-ûn-t

ya-kavém-ûn-am or

éçtam or hav-a-m ;

ḥē or ḥē , or

ḥē (I have been).

Plural.

ḥē or ḥē or ḥē or ḥē or ḥē

būd or yahv-ûn-t or ya-kavém-ûn-ém or

éçtém or hav-a-ém , or ḥē or ḥē

ḥē or ḥē , or ḥē or ḥē (we

have been).

Perfect—continued.

2nd Pers. ܝܗܘܘܢܝܐ OR ܝܗܘܘܢܝܐ OR ܝܗܘܘܢܝܐ
 OR ܝܗܘܘܢܝܐ *yahv-în-t* OR
bîd hav-a-âe OR *ya-la-*
vîm-în-âe OR *éçtâe*,
 OR ܝܗܘܘܢܝܐ OR
 ܝܗܘܘܢܝܐ , ܝܗܘܘܢܝܐ OR
 ܝܗܘܘܢܝܐ (thou hast been).

ܝܗܘܘܢܝܐ OR ܝܗܘܘܢܝܐ OR ܝܗܘܘܢܝܐ OR ܝܗܘܘܢܝܐ
yahv-în-t OR *bîd hav-a-êd* OR
ya-kavm-în-êd OR *éçtêd*, ܝܗܘܘܢܝܐ
 OR ܝܗܘܘܢܝܐ , ܝܗܘܘܢܝܐ OR ܝܗܘܘܢܝܐ
 (you have been).

Perfect—continued.

<p>3rd Pers. ܝܗܘܐ OR ܝܗܘܐ OR ܝܗܘܐ OR ܝܗܘܐ OR</p> <p>ܝܗܘܐ <i>yahv-în-t</i> OR <i>bîd</i></p> <p><i>âêt</i> OR <i>ya-kavîm-în-êd</i></p> <p>OR <i>êçîêd</i>, ܝܗܘܐ ܝܗܘܐ</p> <p>OR ܝܗܘܐ ܝܗܘܐ,</p> <p>ܝܗܘܐ OR ܝܗܘܐ</p> <p>(he, she or it has been).</p>	<p>ܝܗܘܐ OR ܝܗܘܐ OR ܝܗܘܐ OR ܝܗܘܐ OR ܝܗܘܐ</p> <p><i>yahv-în-t</i> OR <i>bîd</i> <i>hav-a-nd</i> OR</p> <p><i>ya-kavîm-în-d</i> OR <i>êçîand</i>, ܝܗܘܐ ܝܗܘܐ</p> <p>OR ܝܗܘܐ ܝܗܘܐ, ܝܗܘܐ OR</p> <p>ܝܗܘܐ (they have been).</p>
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Pluperfect:—Past Participle Passive + the Preterite of ܝܗܘܐ .

Absolutive :— yahu-ûn-ta or بوده
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. ; âvâyad , Pâz. آورد , Pers. باید (should or ought, &c.), âvâyaçt , Pâz. آورد , Pers. باید (should, ought, must, &c.).

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

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

(4) Having the sense of fitness, worthiness, propriety, duty, &c. ; âvâyad

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

Vocabulary 11.

תָּכַחְתָּ <i>tùkhta</i> , atoned for.	כִּשְׁמָה <i>chégùn</i> , how?
תְּמַזְגֵּחַ <i>gùméztihéd</i> , is mixed, is mingled.	יִשְׁדָּדָר <i>yòshdàðar</i> , pure, purification.
רַד <i>rad</i> , lord.	נַפְסָה <i>naçdê</i> , dead body, corpse.
אֲהֲלִיּוּת <i>ahlàyth</i> , purity.	שְׁדָדֵי יָזַקְתָּ <i>shédá- yazaktá</i> , devil- worship.
כַּחֲלָקֵי הַיָּמִים <i>khalak-ùn-t ya-kavím-ùn-éd</i> , is destined.	וָדָד <i>vâd</i> , breeze, wind.
אֲרָזָה <i>arazá</i> is des- tined.	אֲכָרָז <i>akaraz</i> , ever.
אֲשַׁלֵּחַ <i>ashlèch</i> , to alter.	הַבֹּהֶה <i>há-bóé</i> , frag- rant.
אֲשַׁלֵּחַ, or.	מַלְשָׁח <i>málishan</i> , touch, contact.
י, not.	

Vocabulary 11—*continued.*

ᠰᠢᠨᠠᠭ <i>tang</i> , narrow.	ᠮᠠᠳᠤ <i>maḍ</i> , came.
ᠰᠢᠨᠠᠭᠢᠨᠠᠭ <i>tangh</i> , narrow- ness.	ᠷᠠᠳᠤ <i>râd</i> , giver, offerer, generous, liberal.
ᠶᠡᠭᠲᠠᠰᠬᠠᠨᠨ <i>ĕḡtashnn</i> , standing.	ᠮᠠᠵᠳᠠᠶᠠᠭᠲᠤ <i>mazdayaḡt</i> , Maz da - Worship- per.
ᠭᠢᠷᠠᠨ <i>girân</i> , heavy.	ᠭᠡᠬᠡᠶᠳᠤ <i>géthyd</i> , world.
ᠬᠣᠶ <i>kôf</i> , hillock.	ᠨᠢᠷᠠᠬᠤ <i>nîrâk</i> , power, strength.
ᠫᠢᠰᠢᠲᠤ <i>pîsht</i> , back.	ᠬᠢᠷᠠᠳᠤ or <i>khiraḍ</i> , wisdom, know- ledge.
ᠬᠠᠰᠢᠳᠠᠨᠨ <i>kashîdann</i> , to draw.	ᠷᠠᠶᠢᠨᠢᠳᠠᠨᠨ <i>râyînidann</i> , to administer the af- fairs of.
ᠬᠠᠮᠠᠶᠠᠳᠤ <i>hamâĕ</i> <i>kashîḍ</i> , was draw- ing.	ᠮᠢᠨᠳᠡ <i>mîndê</i> , Heaven.
ᠬᠠᠳᠠᠨᠠᠭᠲᠤ <i>lâ tâbânaḡt</i> , could not.	
ᠬᠢᠷᠠᠳᠢᠵᠢ <i>kharâj</i> , tax.	

Vocabulary 11—continued.

۱۱۰۱۱۱۱۱ ۱۱۱۱۱۱۱۱ ۱۱۱۱۱۱۱۱
hamâê âvâyaçt
yahb-ûn-tann, was
 necessary to give.
 (می بایست داد).

۱۱۱۱۱۱۱۱۱۱ *shathrô-yâr*,
 ruler, governor,
 king.

۱۱۱۱۱۱۱۱۱۱ *Pârç*, Fars,
 (name of a pro-
 vince).

۱۱۱۱۱۱۱۱۱۱ *gûmârçak*,
 appointed.

۱۱۱۱۱۱۱۱۱۱ *ardavân*, Arda-
 vân (name of a
 man).

۱۱۱۱۱۱۱۱۱۱ *Çtâkhar*, Is-
 takhr, Persepolis
 (the ancient capital
 of Farsistân).

۱۱۱۱۱۱۱۱۱۱ *ûl nafsh-*
a kardann, to make
 one's own, to ac-
 quire.

۱۱۱۱۱۱۱۱۱۱ *bûndak*, com-
 plete.

۱۱۱۱۱۱۱۱۱۱ *Pâpak*, Pâpak,
 (name of a man).

۱۱۱۱۱۱۱۱۱۱ *marzpân*, fron-
 tier governor.

۱۱۱۱۱۱۱۱۱۱ *Çâçân*, Sâsân
 (name of a man).

۱۱۱۱۱۱۱۱۱۱ *shapân*, shep-
 herd.

۱۱۱۱۱۱۱۱۱۱ *hamvâr*, always.

۱۱۱۱۱۱۱۱۱۱ *kîrd*, domestic
 animal, she-goat,
 sheep.

۱۱۱۱۱۱۱۱۱۱ *tôkhmak*, seed,
 line of descent.

Vocabulary 11—continued.

<p> ﻳﺎﺗﯩﺐ ﺋﯩﻦ ﺍﻗﺖ <i>yatīb-ūn-aqt</i>, sat. </p>	<p> ﺷﺎﺋﯩﺪ ﺑﺎﻳﺖ ﺋﯩﻦ ﺍﻗﺖ <i>shāʔēd bavīh-ūn-aqt</i>, it is possible to seek. </p>
<p> ﺷﺎﻡ ﺑﯘﺭﺩﺍﺭ <i>sham-būrḍār</i>, one who preserves the name of the family. </p>	<p> ﺩﺍﺭﺷﻨﻦ <i>dārashnn</i>, pre- servation. </p>
<p> ﺗﯘ, thou. </p>	<p> ﭘﺎﺩﯨﻐﺎﻧﻨﯩﻪ <i>padġānīh</i>, pros- perity, nourish- ment. </p>
<p> ﺷﯘ, such, so. </p>	<p> ﺟﺎﻭﺩ ﻣﯩﻦ <i>javīd min</i>, with- out. </p>
<p> ﺩﺍﺭﺍﺩﻩ ﺋﯩﻦ ﺩﺍﺭﺍﺏ <i>Dârâdê-î dârâdyân, Dârâê Dârâyân, Dârâ</i> the son of Dârâb. </p>	<p> ﺑﺎﻛﻬﺘﺪﺍﺭﯨﻪ <i>bākhtārīh</i>, deliverance, sal- vation. </p>

Exercise 11.

I. Transliterate and translate into Persian and English :—

∴ ﺩﺍﺭﺍﺩﻩ ﺋﯩﻦ ﺩﺍﺭﺍﺏ (1)

∴ ﺩﺍﺭﺍﺩﻩ ﺋﯩﻦ ﺩﺍﺭﺍﺏ (2)

ॐ नमो भगवते वासुदेवाय (3)

नमो भगवते वासुदेवाय (4)

नमो भगवते वासुदेवाय (5)

ॐ नमो भगवते

नमो भगवते वासुदेवाय (6)

ॐ नमो भगवते

ॐ नमो भगवते वासुदेवाय (7)

नमो भगवते वासुदेवाय (8)

नमो भगवते वासुदेवाय (9)

ॐ नमो भगवते

नमो भगवते वासुदेवाय (10)

नमो भगवते वासुदेवाय (11)

नमो भगवते वासुदेवाय (12)

ॐ नमो भगवते वासुदेवाय (13)

(10) ಸಮಾನವಾದವುಗಳನ್ನು ಸಮಾನವೆಂದು ಕರೆಯುತ್ತೇವೆ.

ಉದಾಹರಣೆಗೆ : ಸಮಾನವಾದವುಗಳನ್ನು ಸಮಾನವೆಂದು ಕರೆಯುತ್ತೇವೆ.

(11) ಎರಡು ಸಮಾನವಾದವುಗಳನ್ನು ಸಮಾನವೆಂದು ಕರೆಯುತ್ತೇವೆ.

ಉದಾಹರಣೆಗೆ : ಸಮಾನವಾದವುಗಳನ್ನು ಸಮಾನವೆಂದು ಕರೆಯುತ್ತೇವೆ.

(12) ಎರಡು ಸಮಾನವಾದವುಗಳನ್ನು ಸಮಾನವೆಂದು ಕರೆಯುತ್ತೇವೆ.

ಉದಾಹರಣೆಗೆ : ಸಮಾನವಾದವುಗಳನ್ನು ಸಮಾನವೆಂದು ಕರೆಯುತ್ತೇವೆ.

(13) ಎರಡು ಸಮಾನವಾದವುಗಳನ್ನು ಸಮಾನವೆಂದು ಕರೆಯುತ್ತೇವೆ.

ಉದಾಹರಣೆಗೆ :

(14) ಎರಡು ಸಮಾನವಾದವುಗಳನ್ನು ಸಮಾನವೆಂದು ಕರೆಯುತ್ತೇವೆ.

(15) ಎರಡು ಸಮಾನವಾದವುಗಳನ್ನು ಸಮಾನವೆಂದು ಕರೆಯುತ್ತೇವೆ.

ಉದಾಹರಣೆಗೆ : ಎರಡು ಸಮಾನವಾದವುಗಳನ್ನು ಸಮಾನವೆಂದು ಕರೆಯುತ್ತೇವೆ.

ಉದಾಹರಣೆಗೆ : ಎರಡು ಸಮಾನವಾದವುಗಳನ್ನು ಸಮಾನವೆಂದು ಕರೆಯುತ್ತೇವೆ.

ಉದಾಹರಣೆಗೆ : ಎರಡು ಸಮಾನವಾದವುಗಳನ್ನು ಸಮಾನವೆಂದು ಕರೆಯುತ್ತೇವೆ.

אֲשֶׁר לֹא יִשְׁתַּחֲוֶה לְבָנִים וְלְעֵצִים
כִּי יִשְׁתַּחֲוֶה לַיהוָה אֱלֹהֵינוּ
:: 16

(16) לֹא יִשְׁתַּחֲוֶה לְבָנִים וְלְעֵצִים
כִּי יִשְׁתַּחֲוֶה לַיהוָה אֱלֹהֵינוּ
:: 17

(17) אֲשֶׁר לֹא יִשְׁתַּחֲוֶה לְבָנִים וְלְעֵצִים

(18) כִּי יִשְׁתַּחֲוֶה לַיהוָה אֱלֹהֵינוּ
:: 19

(19) אֲשֶׁר לֹא יִשְׁתַּחֲוֶה לְבָנִים וְלְעֵצִים
כִּי יִשְׁתַּחֲוֶה לַיהוָה אֱלֹהֵינוּ
:: 20

(20) לֹא יִשְׁתַּחֲוֶה לְבָנִים וְלְעֵצִים
כִּי יִשְׁתַּחֲוֶה לַיהוָה אֱלֹהֵינוּ

18

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 Dârâb, son of Dârâê.

(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 𐬨𐬀𐬎𐬎𐬀𐬎𐬀 *padraftann*, 𐬨𐬀𐬎𐬎𐬀𐬎𐬀 *makbal-ântann*, Pâz. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀 , 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 𐬨𐬀𐬎𐬎𐬀𐬎𐬀 *pédâkîntânn*, Pâz. 𐬨𐬀𐬎𐬎𐬀𐬎𐬀 , 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 مجرد) :—

Terminations.

Singular.	Plural.
1st Pers. أمر <i>âni</i> or أمر <i>îni</i>.	.....
2nd Pers. The root or base itself, or the root or base + أمر , أمر <i>iyâ</i> , أمر , أمر ; Pâz. أمر <i>âé</i> ; Pers. أمر .	أمر , أمر , أمر , أمر ; Pâz. أمر ; Pers. أمر .
3rd Pers. أمر <i>id</i> or أمر <i>éd</i> ; Pâz. أمر ; Pers. أمر .	أمر <i>énd</i> ; Pâz. أمر ; Pers. أمر .

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

Note 2 :— 𐬀𐬎 *âni* from Av. 𐬀𐬎𐬀 or 𐬀𐬎𐬀 ; 𐬀𐬎 *îd* or 𐬀𐬎 *îyd* from Av. 𐬀𐬎 or 𐬀𐬎𐬀 or 𐬀𐬎 ; 𐬀𐬎 *îd* from Av. 𐬀𐬎 ; 𐬀𐬎 *ênđ* from Av. 𐬀𐬎𐬀 or 𐬀𐬎𐬀 .

Note 3 :— 𐬀𐬎𐬀 *hamâê*, Pâz. 𐬀𐬎𐬀𐬎𐬀 (= 𐬀𐬎 or 𐬀𐬎) prefixed to the imperative gives it the force of duration (𐬀𐬎𐬀𐬎𐬀).

Model Paradigm.

Singular.	Plural.
1st Pers. 𐎧𐎠𐎢𐎡𐎠 <i>paḏirânî</i> , or 𐎧𐎠𐎢𐎡𐎠
<i>paḏirânî</i> , 𐎧𐎠𐎢𐎡𐎠𐎠 <i>mak-</i>	
<i>bal-în-ânî</i> , or 𐎧𐎠𐎢𐎡𐎠𐎠	
<i>makkal-în-înî</i> ; <i>Pâz.</i>	
𐎧𐎠𐎢𐎡𐎠𐎠𐎠 or 𐎧𐎠𐎢𐎡𐎠𐎠𐎠 .	

Model Paradigm—continued.

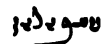

2nd Pers. padir or (y or) padirya , padirya , mak-
 bal-ün or (r or) makbal-ün-ya ; Pâz.
 makbal-ün-ya ; Pâz.
 makbal-ün-ya ; Pers.
 padir or padirya .



3rd Pers. padir , padirya , makbal-ün-ya ; Pâz.
 makbal-ün-ya ; Pers.


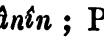
(y or) padirya , (y or) padirya , makbal-ün-ya ; Pâz.
 makbal-ün-ya ; Pers.
 padirya .

padirya , makbal-ün-ya ; Pâz.
 makbal-ün-ya ; Pers.

Second Person Singular :—

(a) *Causal* פדירט padírtn or פדירט makbal-ún-tn ; פדירט padírán or פדירט makbal-ún-án ; Pâz.  or  ; Pers. پدیران &c.

(b) *Denominative* פדירט pēḏâkin or פדירט pēḏâkân ; Pâz.  or , &c.

(c) *Causal Denominative* פדירט pēḏâkînn or פדירט pēḏâkânîn ; Pâz.  or , &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. $\dot{e}l$, $\epsilon\epsilon$; Pers. ϵ .	م $\dot{e}m$; Páz. $\epsilon\epsilon$; Pers. $\epsilon\epsilon$.
2nd Pers.	ت t; Páz. ϵ ; Pers. ϵ .	ت $\dot{e}t$; Páz. $\epsilon\epsilon$; Pers. $\epsilon\epsilon$.
3rd Pers.	ه h, و d, or ه $\dot{e}d$; Páz. $\epsilon\epsilon$; Pers. $\epsilon\epsilon$.	ه $\dot{e}nd$ or ه $\dot{e}nd$; Páz. $\epsilon\epsilon$, $\epsilon\epsilon$; Pers. $\epsilon\epsilon$.

Note:—*m* from Av. *me*; *y* from Av. *ya* or *ya*; *ēd* or *e* or *d* from Av. *ya* or *ya*; *im* from Av. *ya* or *ya*; *ēd* from Av. *ya* or *ya*; *and* from Av. *ya*, *ya*, *ya*.

Paradigm.

	Singular.	Plural.
1st Pers.	<i>padāram</i> , <i>padāram</i> ; <i>maibal-ūn-am</i> ; Pāz. <i>padāram</i> ; Pers. <i>padāram</i> .	<i>padārim</i> , <i>maibal-ūn-im</i> ; Pāz. <i>padāram</i> ; Pers. <i>padāram</i> .

Paradigm—continued.

2nd Pers. *padîrê*, *padîr*; *mak-*

bal-în-ê; Pâz. *makbal-în-êd*;

Pers. *پدری*.

3rd Pers. *padîrêd*; *padîr*;
makbal-în-êd; Pâz.

makbal-în-êd; Pâz.

padîrêd; Pers. *پدره*.

padîrêd, *padîr*; *makbal-în-êd*;

Pâz. *makbal-în-êd*; Pers. *پدری*.

padîrêd or *padîr*; *padîrêd*;

makbal-în-êd or *mak-*

bal-în-êd; Pâz. *makbal-în-êd*;

Pers. *پدری*.

(a) *Causal* פדירנאם *padîrînam* or פדירנאם
makbal-ûn-în-am, פדירנאם *padîrân-în-am*,
 &c. or פדירנאם *makbal-ûn-ân-în-am*; Pâz.
 פדירנאם, &c.; Pers. پدیرانم &c.

(b) *Denominative* פדלוק-תנאם or
 פדלוק *pêdâk-în-am*; Pâz. פדלוק-תנאם or
 פדלוק-תנאם, &c.

(c) *Causal Denominative* פדלוק-תנאם
pêdâk-în-în-am or פדלוק-תנאם *pêdâk-în-în-am*; Pâz.
 פדלוק-תנאם or פדלוק-תנאם, &c.

(b) *The Second kind of the Indicative and Subjunctive Present and Future.*

Future.

Terminations.

Plural.

Singular.

1st Pers. *am* *tham*; Pâz. *am*.

am *thém*; Pâz. *am*.

2nd Pers.

am *théd*; Pâz. *am*.

3rd Pers. *am* *théd*; Pâz. *am* or *am*.

am *thénd*; Pâz. *am*.

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

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

Paradigm.

Singular.

1st Pers. *მამისე* *padiriham*, *მამისე*
makbal-an-sham; Pâz.
მამისე.

2nd Pers.

3rd Pers. *მამისე* *padirihéd*, *მამისე*
makbal-an-théd.

Plural.

მამისე *padirihém*, *მამისე* *makbal-*
an-ihém; Pâz. *მამისე*.

მამისე *padirihéd*, *მამისე* *makbal-*
an-ihéd; Pâz. *მამისე*.

მამისე *padirihénd*, *მამისე* *mak-*
bal-an-ihénd; Pâz. *მამისე*.

(a) *Causal* පදිරිනිහ *padiríntham* or පදිරිනිහ *makbal-ûn-in-tham*, or පදිරිනිහ *makbal-ûn-ân-tham*, &c.; Pâz. පෙරිනිහ or පෙරිනිහ &c.

(b) *Denominative* පෙරිනිහ *pêdâkântham* or පෙරිනිහ *pêdâkântham*, &c.; Pâz. පෙරිනිහ or පෙරිනිහ &c.

(c) *Causal Denominative* පෙරිනිහ *pêdâkî-ntham* or පෙරිනිහ *pêdâkântham*, &c.; Pâz. පෙරිනිහ or පෙරිනිහ, &c.

Vocabulary 12.

කිවර <i>kinvar</i> , revenge-ful.	කිවර <i>yân</i> , boon.
නවර <i>navard</i> , fight.	නවර <i>Hôm</i> , Haoma.
අසර <i>al âzâr</i> , do not injure.	අසර <i>zâyam</i> , I request, I ask for.
අනර <i>anbâr</i> collec-tion.	අනර <i>dûraosh</i> , keep-ing death afar.
ආවර <i>Fravakhsh</i> , <i>Fravashi</i> .	ආවර <i>vândâr</i> , van-quiser.

Vocabulary 12—continued.

מקבל-אין <i>makbal-în-</i> <i>tann</i> , to accept.	קושי-אין <i>kûshishunn</i> fight.
פדיראפטאן <i>padîraftann</i> , to accept.	פראז <i>frâz</i> <i>çât-în-ânî</i> , I may walk forth.
גאבישן <i>gâbishnn</i> , word, sentence, saying.	טארענאן <i>tarvînânî</i> , I may remove, I may smite.
דראנצנא <i>dranjnâê</i> , utter thou softly.	וואנאן <i>vânânî</i> , I may vanquish.
נייאישן <i>niyâyishnn</i> , salutation.	טאשדאר <i>tâshêdâr</i> , modeller.
שפנדארמאד <i>çpendarmad</i> , Spendarmad.	גאבד-דעב-דאד <i>javid-dêv-</i> <i>dâd</i> , Vendîdâd.
אפצאניק <i>afçânîk</i> , bounti- ful.	בילד-יאזבא- אין <i>beld yazba-</i> <i>kh-în</i> , perform the ceremony of.
גראישן <i>grâyishnn</i> , protection, nourish- ment.	

Vocabulary 12—continued.

دشہ-دشہ	<i>dûshâ-</i>	دشہ	<i>âhûk</i> , defect.
	<i>rmihâ</i> , joyfully.	دشہ-دشہ	<i>dahishnn</i> , crea-
دشہ دشہ	<i>dâmân râlê</i> ,		tion.
	for the creatures.	دشہ	<i>gâç</i> , throne.
دشہ-دشہ	<i>al dakh-</i>	دشہ-دشہ	<i>harviçp-</i>
	<i>ll-in</i> , do not fear.		<i>peçid</i> , all adorn-
دشہ	<i>bîm</i> , fear, cause		ed.
	of fear.	دشہ-دشہ	<i>nishânêd</i> ,
دشہ	<i>ham andâ-</i>		make ye sit.
	<i>zak</i> , proportion-	دشہ	<i>çakhân</i> , word.
	ately.	دشہ	<i>halak</i> , foolish.
دشہ	<i>naçûsh</i> , Na-	دشہ-دشہ	<i>patkâr</i> , quar-
	<i>çûsh</i> (putrefac-		rel, dispute.
	tion).	دشہ	<i>maçtûk</i> , in-
دشہ-دشہ	<i>nazârîhêd</i> ,		toxicated.
	shall be weaken-	دشہ	<i>vaç gôhar</i> , ill-
	ed.		natured.

Vocabulary 12—continued.

ᵛᵛᵛᵛᵛᵛ *pâhrîzî-*
héd, he should
refrain from.

ᵛᵛᵛᵛᵛᵛ *vêsh*, much,
more.

ᵛᵛᵛᵛᵛᵛ *patkôpam*, I
may touch.

ᵛᵛᵛᵛᵛᵛᵛ *belâ*
akârîhéd, shall be
useless.

ᵛᵛᵛᵛᵛᵛᵛ *ahlâé*, pure,
holy, pious.

ᵛᵛᵛᵛᵛᵛᵛ *aésh*m, Anger,
demon of anger.

ᵛᵛᵛᵛᵛᵛᵛ *Mithrô*, Meher.

ᵛᵛᵛᵛᵛᵛᵛᵛ *Zôrvân-*
î akanârek, Zar-
vâne Akarne, In-
finite Time.

ᵛᵛᵛᵛᵛᵛ *avâtm*, loan.

ᵛᵛᵛᵛᵛᵛᵛᵛ *yançag-ün-*
tann, to take.

ᵛᵛᵛᵛᵛᵛᵛ *bûndak*, com-
plete.

ᵛᵛᵛᵛᵛᵛᵛᵛ *bagô bakht*,
Divine Providence,
Divine interposi-
tion.

ᵛᵛᵛᵛᵛᵛᵛᵛ *hamôytin*, all.

ᵛᵛᵛᵛᵛᵛᵛᵛᵛ *avdûmîh*, end.

ᵛᵛᵛ *âz*, avarice.

ᵛᵛᵛᵛᵛᵛᵛᵛᵛᵛ *apetyâ-*
rak, free from
mischief, unafflict-
ed.

ᵛᵛᵛᵛᵛᵛᵛᵛᵛᵛ *fardûmîh*, be-
ginning.

Vocabulary 12—continued.

<p>—دینا <i>dīnā</i>, justice, order or decree of religion.</p>	<p>بخت <i>bakht</i>, destiny.</p>
<p>دراغیاند <i>drūjiyēnd</i>, they deceive.</p>	<p>بارئینید <i>baréhīnīd</i>, formed, created, produced.</p>
	<p>درنجیناع <i>drenjīnāc</i>, cite thou slowly.</p>

Exercise 12.

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

- (1) دینا و بخت و درنجیناع و بارئینید
- دینا و بخت و درنجیناع و بارئینید
:: دینا و بخت و درنجیناع و بارئینید
- (2) درنجیناع و بخت و دینا و بارئینید
- درنجیناع و بخت و دینا و بارئینید
:: درنجیناع و بخت و دینا و بارئینید
- (3) درنجیناع و بخت و دینا و بارئینید
- درنجیناع و بخت و دینا و بارئینید
:: درنجیناع و بخت و دینا و بارئینید

—ཡུལ་གྱི་འཇུག་ལོ་ལྟར་འཇུག་ (4)

:: གྲུ་ལྟར་ འཇུག་ལོ་ལྟར་ འཇུག་ལོ་

འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་ (5)

འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་
འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་

:: འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་

འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་ (6)

:: འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་

འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་ (7)

:: འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་

:: འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་ (8)

:: འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་ (9)

འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་ (10)

འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་ འཇུག་ལོ་

:: འཇུག་ལོ་ འཇུག་ལོ་

॥ ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ (11)

ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥

ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ (12)

ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥

ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ (13)

ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ (14)

ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥

ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥

ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ (15)

ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥

ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ (16)

ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥

ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ ॐ ॥ (17)

II. Translated 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 creation of Hôrmazd become again as unafflicted as those which were formed and created by him in the beginning.

LESSON XIII.

§ 37. The Potential or Conjunctive Present and Future, including the Optative and Benedictive etc. (امر مدامى و صيغرتا و تنسنا).

Terminations.

	Singular.	Plural.
1st Pers.	.....	.....
2nd Pers.	ـى <i>yá</i> , ـى <i>iyá</i> ; Páz. ـى <i>yá</i> , ـى <i>yá</i> ; Pers. <i>ç</i>.	.....
3rd Pers.	ـى <i>ád</i> ; Páz. ـى <i>yá</i> , ـى <i>yá</i> , ـى <i>yá</i> , ـى <i>yá</i> ; Pers. اد.	ـى <i>ánd</i> or ـى <i>énd</i> ; Páz. ـى <i>yá</i> .

Note.—The termination of the 2nd Pers. Sg. (ـو or ـو) is derived from the Avestâ form ـو or ـو, and is the origin of the modern Persian termination ـي the sign of the امرهـداهـي .

Model Paradigm.

Plural.

.....

.....

Singular.

.....

2nd Pers. *padîryâ*, *padîryâ*

makbal-în-yâ; Pâz.

makbal-în-yâ.

3rd Pers. *padîrâ*, *padîrâ*

makbal-în-â; Pâz.

makbal-în-â.

makbal-în-â; Pâz. *makbal-în-â*

ând; Pâz. *ând*.

(a) *Causal* :— پادیرینیاد padîrîniyâ or ماکبال-ئینییاد makbal-ûn-îniyâ ; پادیرانییا padî-rânîya or ماکبال-ئینییاد makbal-ûn-îniyâ ; Pâz. پادیرینیاد or ماکبال-ئینییاد .

(b) *Denominative* :— پەدەکینیاد pêdâkinîyâ or پەدەکانییاد pêdâkânîyâ, &c.

(c) *Denominative Causal* :— پەدەکانینیاد pê-dâkinîniyâ or پەدەکانینیاد pêdâkinân-îê.

§ 38. **The Present Participle, the Verbal Noun, the Future Participle, and the Agentive Noun :—The Present Participle** (اسم حالیدر) is formed by adding to the root the termination ۴ *ân*, Pâz. ۴, Pers. ان (derived from the Avesta termination ۴ ۴۴۴) ; e. g., ۴ ۴ ۴ *yadr-ûn-ân*, Pâz. ۴ ۴ ۴ ; Pers. بران (carrying) ; **the Verbal noun** (اسم ذات) by ۴ ۴ *ishn* or ۴ ۴ *ishnîh*, Pâz. ۴ ۴, Pers. شن, شنی, ش ; e. g., ۴ ۴ ۴ *kûnishn*, Pâz. ۴ ۴ ۴ ; Pers. کنش (action) ; **the Future Participle** (1) by ۴ ۴ *ishnîk*, Pâz. ۴ ۴ ۴, Pers. شنی ; e. g., ۴ ۴ ۴ *vabîd-ûn-ishnîk*, Pâz. ۴ ۴ ۴, Pers. کردنی (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 نادر *nadak*, Pâz. نادر , Pers. نادر (also derived from the Avesta termination نادر) ; *e. g.*, زندان *zîvandak*, Pers. زندان (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. داسد (desirer) ; داسد *dâdâr*, Pâz. داسد , Pers. دادار (giver) ; and (3) by س *âk*, Pâz. س , Pers. سوزا ; *e. g.*, سوزا *çôjâk*, Pâz. سوزا Pers. سوزا (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 یادر-ان-تانی *yadr-ân-tann* may be یادر-ان-ان *yadr-ân-inân*, Pâz. یادر-ان-ان ; the denominative

present participle of 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 *pédâkinîdann* may be 𐬨𐬀𐬭𐬀𐬎𐬎 *pedâkinân*, or 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 *pédâkânân*, Pâz. 𐬨𐬀𐬭𐬀𐬎𐬎𐬎𐬎𐬎 ; the causal denominative present participle of the same may be 𐬨𐬀𐬭𐬀𐬎𐬎𐬎𐬎 *pédâkinînân* or 𐬨𐬀𐬭𐬀𐬎𐬎𐬎𐬎𐬎 *pédâkânînân*, Pâz. 𐬨𐬀𐬭𐬀𐬎𐬎𐬎𐬎𐬎𐬎 . Similarly the other three, *viz.*, verbal noun, future participle, and agentive noun, may have their corresponding causals, denominatives and causal denominatives.

Vocabulary 13.

𐬨𐬀𐬭𐬀𐬎𐬎, <i>nâ'rik</i> , wo-	𐬨𐬀𐬭𐬀𐬎𐬎, <i>vad</i> , so that.
man.	
𐬨𐬀𐬭𐬀𐬎𐬎 <i>khûrishn</i> , food.	𐬨𐬀𐬭𐬀𐬎𐬎 <i>varzând</i> , shall act.
𐬨𐬀𐬭𐬀𐬎𐬎 <i>khûrâ'î</i> , one may eat.	𐬨𐬀𐬭𐬀𐬎𐬎 <i>mazda-yaçta</i> , Mazda-yaçna.
𐬨𐬀𐬭𐬀𐬎𐬎𐬎 <i>vashtam-ûntann</i> , to eat, to drink.	𐬨𐬀𐬭𐬀𐬎𐬎𐬎 <i>çât-ûn-ân</i> , walking; moving, running, flowing.
𐬨𐬀𐬭𐬀𐬎𐬎𐬎 <i>nôh</i>	𐬨𐬀𐬭𐬀𐬎𐬎𐬎 <i>kebad</i> , much.
<i>shapak</i> , of nine nights.	𐬨𐬀𐬭𐬀𐬎𐬎𐬎 <i>khalal-ûntann</i> , to wash.

Vocabulary 13—continued.

𐎠𐎡𐎴𐎵 <i>çajidann</i> , to pass.	𐎠𐎡𐎴 <i>ragel-a</i> , foot.
𐎠𐎡𐎴𐎵 𐎠𐎡𐎴𐎵 <i>kâmak</i> <i>khûdâ</i> , master of one's desires.	𐎠𐎡𐎴𐎵 <i>tachân</i> , flowing.
𐎠𐎡𐎴𐎵 𐎠𐎡𐎴𐎵 <i>akâmak</i> <i>khûdâ</i> , not master- ing the desires, disappointed.	𐎠𐎡𐎴𐎵 <i>yadr-ûn-ân</i> , riding.
𐎠𐎡𐎴 <i>hamâé</i> , all.	𐎠𐎡𐎴𐎵 <i>vazân</i> , driving in a carriage.
𐎠𐎡𐎴 <i>vâé</i> , bird.	𐎠𐎡𐎴𐎵 𐎠𐎡𐎴𐎵 <i>naçâé pâk</i> , burning or cook- ing dead matter.
𐎠𐎡𐎴𐎵 𐎠𐎡𐎴𐎵 <i>frâz patând</i> may fly.	𐎠𐎡𐎴𐎵 <i>vaçîrân</i> , pass- ing away, dying.
𐎠𐎡𐎴𐎵𐎠𐎡𐎴𐎵 <i>yât-ûn-tann</i> , to come.	𐎠𐎡𐎴𐎵 𐎠𐎡𐎴𐎵, the Ashem Vôhû formula.
𐎠𐎡𐎴𐎵𐎠𐎡𐎴𐎵 <i>vakhshîdann</i> , to bloom.	𐎠𐎡𐎴𐎵𐎠𐎡𐎴𐎵𐎠𐎡𐎴𐎵 <i>çrîshâ-</i> <i>mrûtik</i> , to be re- cited thrice.
𐎠𐎡𐎴𐎵 <i>rôçtann</i> , to grow.	

Vocabulary 13—continued.

කැපීම <i>kashîḍann</i> , to drag.	භවන <i>khânak</i> , house.
අපරිමිත <i>rimanîh</i> , impurity.	වැඩවැසි <i>âvâḍân</i> , prosperous.
අවයව <i>andâm</i> , limb, body.	භූත <i>khûp</i> , good.
ඉඤ්ඤා <i>îçṭâḍak</i> , standing, still.	මිත්‍ර <i>mîthrô</i> , love, friendship.
වැඩි <i>vazûrg</i> , big.	දූෂණ <i>dûshârmîh</i> , affection.
කුණ <i>khânîk</i> , of the fountain.	වැඩිවීම <i>afzûḍann</i> , to increase.
චතුර <i>bûrzishnîk</i> , desirable.	වැසීම <i>vârîḍann</i> , to rain.
සතුටු <i>shâḍ</i> , pleased.	බොහෝ <i>fraheçṭ</i> , much, many.
සුභ <i>khûjaçṭa</i> , prosperous.	
මුහුණ <i>tagîk</i> , strong.	නවතමු <i>navâḍak</i> , grandchild, descendant.

Vocabulary 13—continued.

<p>تانه ۱۰۰ <i>tan farmān</i>, whose body is (subject to) the Mānthra (holy mysterious spell).</p>	<p>زَن <i>zén</i>, weapon.</p>
<p>شکفت-۱۰۰ <i>shkift</i>, wonder- fully hard.</p>	<p>افزار زَن <i>zén afzār</i>, provided with wea- pons and equip- ments.</p>

Exercise 13.

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

- ۱۰۰-۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ (1)
 :: ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰
- ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ (2)
 ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰
 :: ۱۰۰
- ۱۰۰-۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ (3)
 :: ۱۰۰

॥८ ॥८ ॥८ ॥८ ॥८ ॥८ (10)
 ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८
 ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८
 ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८
 ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८

....॥८ ॥८ ॥८ ॥८ ॥८ ॥८ (11)

:: ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ (12)

॥८ ॥८ = ॥८ ॥८ ॥८ ॥८ ॥८ (13)

:: ॥८ ॥८ ॥८ ॥८ ॥८ ॥८

:: ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ (14)

॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ (15)

॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८

:: ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८

॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ (16)

॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८ ॥८

:: 𐬨𐬀𐬎𐬌𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀
 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 (17)
 = 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀
 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀
 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀
 :: 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀

𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 (18)
 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀

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.

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

Examples :— 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎 *patkârînîdann* (to fight) (from *patkâr* fight); 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎 *râyînîdann*, Pers. رانیدن, (causal of 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎) (to drive); 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎 *vardânîdann*, causal of 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎 *vardîdann* or 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎 *vashtann*, Pers. گردانیدن, causal of گردیدن or گشتن (to cause to turn); 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎 *tâjânîdann*, causal of 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎 *tâhtann* or 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎 *tajîdann* (to cause to run); and so on.

Note :— 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎 *tann*, Pâz. 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎, Pers. تن is derived from the Cuneiform 𐎧𐎶𐎠𐎫𐎡𐎹𐎠𐎫𐎡𐎹. *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 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎 *ta* or 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎 *da* or 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎 *tal* or 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎𐬀𐬎𐬎 *ḍak*, (derived from the Avesta 𐬨𐬀𐬎𐬌𐬎𐬎𐬀𐬎𐬎, and

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

§ 41. The Absolutive (ماضي معطوف) :—

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

II. *Second Variety.*

Singular.

1st Pers. Perfect Participle + 𐎎𐎗
hav-a-m, Pâz. 𐎎𐎗𐎎,
Pers. 𐎎.

2nd Pers. Perfect participle + 𐎎𐎗
hav-a-de, Pâz. 𐎎𐎗𐎎,
Pers. 𐎎.

3rd Pers. Perfect participle only.

Plural.

Perfect Participle + 𐎎𐎗𐎎 *hav-a-im*, Pâz.
𐎎𐎗𐎎 Pers. 𐎎𐎗.

Perfect Participle + 𐎎𐎗𐎎 *hav-a-id*, Pâz.
𐎎𐎗𐎎, Pers. 𐎎𐎗.

Perfect Participle + 𐎎𐎗𐎎 *hav-a-nd*, Pâz.
𐎎𐎗𐎎; Pers. 𐎎𐎗.

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

Model Paradigm.

Singular.

1st Pers. ۶۶۶ ۶۶۶ ۶۶۶ *padîraft hav-a-*
m, ۶۶۶ ۶۶۶ *makbal-*
în-t har-a-m, Pâz.
 ۶۶۶ ۶۶۶ ۶۶۶, Pers.
 ۶۶۶.

Plural.

۶۶۶ ۶۶۶ ۶۶۶ *padîraft hav-a-îm*, ۶۶۶ ۶۶۶
 ۶۶۶ *makbal-în-t hav-a-îm*, Pâz.
 ۶۶۶ ۶۶۶ ۶۶۶, Pers. ۶۶۶.

Model Paradigm—continued.

6 D

2nd Pers. <i>ḡar</i> 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>padīrašt hav-a-de, ḡar</i> 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>makbal-ūn-t hav-a-dē; Pāz. ūn-t hav-a-dē; Pāz. 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥</i> 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>saw-ūt</i> 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>saw-ūt</i> ; Pers. 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>saw-ūt</i> ; Pers. 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>saw-ūt</i> ; Pers. 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>saw-ūt</i> .	𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>padīrašt</i> <i>hav-a-īd,</i> 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>makbal-ūn-t hav-a-īd;</i> Pāz. 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥; Pers. 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥.
3rd Pers. 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>padīrašt, 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥</i> <i>makbal-ūn-t; Pāz. 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥</i> <i>saw-ūt</i> ; Pers. 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>saw-ūt</i> ; Pers. 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>saw-ūt</i> ; Pers. 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>saw-ūt</i> .	𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>padīrašt hav-a-nd,</i> 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥 <i>makbal-ūn-t hav-a-nd;</i> Pāz. 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥; Pers. 𐭪𐭥𐭥𐭫𐭥𐭩𐭨𐭫𐭥𐭩𐭥.

(a) *Causal*.— 𐭎𐭌𐭎𐭓 𐭒𐭕𐭕𐭕𐭌𐭎𐭕 *pađirínîđ hav-a-m*, 𐭎𐭌𐭎𐭓 𐭒𐭕𐭕𐭕𐭌𐭎𐭕𐭕𐭕𐭌𐭎𐭕 *makbal-ân-in-îđ hav-a-m*; Pâz. 𐭎𐭌𐭎𐭓 𐭒𐭕𐭕𐭕𐭌𐭎𐭕𐭕𐭕𐭌𐭎𐭕𐭕𐭕𐭌𐭎𐭕; Pers. 𐭎𐭌𐭎𐭓 𐭒𐭕𐭕𐭕𐭌𐭎𐭕; &c.

(b) *Denominative*.— 𐭎𐭌𐭎𐭓 𐭒𐭕𐭕𐭕𐭌𐭎𐭕 *pêđâ-kinîđ hav-a-m*; Pâz. 𐭎𐭌𐭎𐭓 𐭒𐭕𐭕𐭕𐭌𐭎𐭕𐭕𐭕𐭌𐭎𐭕; &c

(c) *Denominative Causal*.— 𐭎𐭌𐭎𐭓 𐭒𐭕𐭕𐭕𐭌𐭎𐭕𐭕𐭕𐭌𐭎𐭕 *pêđâkinîninîđ hav-a-m*; Pâz. 𐭎𐭌𐭎𐭓 𐭒𐭕𐭕𐭕𐭌𐭎𐭕𐭕𐭕𐭌𐭎𐭕𐭕𐭕𐭌𐭎𐭕𐭕𐭕𐭌𐭎𐭕; &c.

§ 43. The Past Continuous

(ماضي مستمراري):—

The subject + 𐭎𐭌𐭎𐭓 *hamdê* + the preterite (either of the two varieties). Similarly in Pâzend, the subject + 𐭎𐭌𐭎𐭓 + the preterite; but in modern Persian, optionally the subject + 𐭎𐭌𐭎𐭓 or 𐭎𐭌𐭎𐭓 + the preterite; e. g., 𐭎𐭌𐭎𐭓 𐭎𐭌𐭎𐭓 𐭎𐭌𐭎𐭓 *ôl-a hamdê vabîl-ûn-t*; Pâz. 𐭎𐭌𐭎𐭓 𐭎𐭌𐭎𐭓 𐭎𐭌𐭎𐭓; Pers 𐭎𐭌𐭎𐭓 𐭎𐭌𐭎𐭓 or 𐭎𐭌𐭎𐭓 𐭎𐭌𐭎𐭓; 𐭎𐭌𐭎𐭓 𐭎𐭌𐭎𐭓 (they were vociferating); &c.

Model Paradigm.

Singular.

Ist Pers. $\text{dāraft} \text{ } \hat{a} \text{ } \text{li hamāde pa-}$
 $\text{diraft, } \text{dāraft, } \hat{a} \text{ } \text{li}$
 $\text{hamāde makbal-ân-t ;}$
Pâz. $\text{dâraft, } \text{dâraft, } \hat{a} \text{ } \text{li};$
modern Pers. $\text{dârâftm, } \hat{a} \text{ } \text{li}$
or $\text{dârâftm, } \hat{a} \text{ } \text{li}$ (with
or without ma).

Plural.

$\text{dârâftim, } \hat{a} \text{ } \text{li len-a hamāde padârāfti,}$
 $\text{dârâftim, } \hat{a} \text{ } \text{li len-a hamāde makbal-}$
 $\text{ân-t ; Pâz. } \text{dâraftim, } \hat{a} \text{ } \text{li len-a ;}$
modern Pers. $\text{dârâftim, } \hat{a} \text{ } \text{li}$ or dârâftim
(with or without ma).

Model Paradigm—continued.

<p>2nd Pers. pādirāft lak <i>lak hamdē</i> <i>pādirāft</i>, pādirāft lak <i>lak hamdē</i> <i>lak hamdē makbal-</i> <i>ân-t</i>; Pâz. pādirāft lak modern Pers. pādirāft or without pādirāft (with or without pādirāft).</p>	<p>pādirāft lak <i>lekûm hamdē padirāft</i>, pādirāft lak <i>lekûm hamdē mak-</i> <i>bal-ân-t</i>; Pâz. pādirāft lak modern Pers. pādirāft or (with or without pādirāft).</p>
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Model Paradigm—continued.

3rd Pers. hamd\u00e9 pad\u00e2raft , sh\u00e2 ol-a
hamd\u00e9 *pad\u00e2raft*, *sh\u00e2*
 makbal-\u00fa-n-t ; *P\u00e2z.*
 modern Pers. p\u00e2z ;
 modern Pers. p\u00e2z . p\u00e2z
or p\u00e2z (with or
without p\u00e2z).

ol-a-sh\u00e2n hamd\u00e9
pad\u00e2raft, sh\u00e2 ol-a
sh\u00e2n hamd\u00e9 makbal-\u00fa-n-t; *P\u00e2z.*
 modern Pers. p\u00e2z ;
 modern Pers. p\u00e2z or p\u00e2z (with or
without p\u00e2z).

Causal.—*𐭥𐭮𐭥 𐭥𐭮𐭥𐭮𐭥𐭮𐭥 𐭥𐭮𐭥 𐭥𐭮𐭥* *li hamâé padîrî-nîd hav-a-m*; Pâz. *𐭥𐭮𐭥 𐭥𐭮𐭥𐭮𐭥𐭮𐭥 𐭥𐭮𐭥𐭮𐭥 𐭥𐭮𐭥𐭮𐭥*; modern Pers. *𐭥𐭮𐭥 𐭥𐭮𐭥𐭮𐭥𐭮𐭥* or *𐭥𐭮𐭥*; &c.

Denominative.—*𐭥𐭮𐭥 𐭥𐭮𐭥𐭮𐭥𐭮𐭥 𐭥𐭮𐭥 𐭥𐭮𐭥* *li hamâé pêdâkînîd hav-a-m*; Pâz. *𐭥𐭮𐭥𐭮𐭥𐭮𐭥 𐭥𐭮𐭥𐭮𐭥 𐭥𐭮𐭥𐭮𐭥 𐭥𐭮𐭥𐭮𐭥*; &c.

Denominative Causal.—*𐭥𐭮𐭥 𐭥𐭮𐭥𐭮𐭥𐭮𐭥 𐭥𐭮𐭥 𐭥𐭮𐭥* *li hamâé pêdâkînîd hav-a-m*; Pâz. *𐭥𐭮𐭥𐭮𐭥𐭮𐭥 𐭥𐭮𐭥𐭮𐭥𐭮𐭥 𐭥𐭮𐭥𐭮𐭥 𐭥𐭮𐭥𐭮𐭥*; &c.

Vocabulary 14.

<p><i>𐭥𐭮𐭥</i> <i>zarmân</i>, decre- pitude.</p>	<p><i>𐭥𐭮𐭥 𐭥</i> <i>min tam-a</i>, thence.</p>
<p><i>𐭥𐭮𐭥</i> <i>ahunvar</i>, Ahû- navar.</p>	<p><i>𐭥𐭮𐭥</i> <i>garmâvak</i> warm-bath.</p>
<p><i>𐭥𐭮𐭥 𐭥𐭮𐭥</i> <i>frâz çarôd</i>, chanted.</p>	<p><i>𐭥𐭮𐭥</i> <i>kabed</i>, frequent- ly.</p>
<p><i>𐭥𐭮𐭥</i> <i>shîr</i>, milk.</p>	<p><i>𐭥𐭮𐭥</i> <i>bîrûn</i>, out.</p>
<p><i>𐭥𐭮𐭥 𐭥𐭮𐭥</i> <i>mad hav-a-m</i>, <i>I arrived.</i></p>	<p><i>𐭥𐭮𐭥 𐭥𐭮𐭥</i> <i>râmişn-</i> <i>ômandîhâ</i>, joyful- ly.</p>

Vocabulary 14—continued.

ረሻኒሽ <i>rōshnīh</i> , light.	አንድረ <i>andarvāē</i> , at- mosphere.
ጥን <i>ranj</i> , trouble.	
ረሻኒሽ <i>palīdīh</i> , excre- ment ; impurity.	ጠጠጥ ጥን <i>pāv kar-</i> <i>ḍann</i> , to wash with purificatory water.
ረሻኒሽ <i>gūrçagīh</i> , hunger.	
ረሻኒሽ <i>tīshnagīh</i> , thirst.	ጠጠጥ-ረሻኒሽ ህ ጥን <i>gāç-ī</i> <i>âtar-vakhshân</i> , the place of the Âtar- vakhsh (the priest who kindles the fire).
ጥን <i>vāng</i> , loud cry.	
ጠጠጥ <i>yamīt-ân-</i> <i>tann</i> , to die.	
ጠጠጥ <i>andēshī-</i> <i>ḍann</i> , to think.	ረሻኒሽ <i>âlâsh</i> , fire.
ረሻኒሽ <i>kakâ</i> , tooth.	ጠጠጥ <i>râzisht</i> , lightning.
ረሻኒሽ <i>dakyâ</i> , clean, pure.	ጥን ጥን <i>çpanjagr</i> , Çpanjagr (the demon who with- holds rain).
ጠጠጥ ጥን ጥን ጥን <i>pavan</i> <i>pādyāp kardann</i> , to wash.	

Vocabulary 14—continued.

𐎧𐎠𐎢𐎡𐎹 <i>hankhat-ûn-</i> <i>tann</i> , or 𐎧𐎠𐎢𐎡𐎹 <i>hankhat-ûn-âḏann</i> , to put.	𐎠𐎢𐎡𐎹 <i>mâhrûê</i> , Mâh- <i>rûê</i> (lit. cres- cent shaped) two three-legged recep- tacles of the Bar- som twigs.
𐎠𐎢𐎡𐎹 <i>ôsh</i> , death.	𐎠𐎢𐎡𐎹 <i>ashnûḏann</i> , to hear.
𐎠𐎢𐎡𐎹 <i>zôtiḥ</i> , office of Zaotar.	𐎠𐎢𐎡𐎹 <i>ângûn</i> , so.
𐎠𐎢𐎡𐎹 <i>yezben-ûn-</i> <i>tann</i> , 𐎠𐎢𐎡𐎹 <i>yez-</i> <i>bem-ûn-aç-tann</i> , to wish.	𐎠𐎢𐎡𐎹 <i>drâyîḏann</i> , to clamor.
𐎠𐎢𐎡𐎹 <i>gûmân</i> , doubt.	𐎠𐎢𐎡𐎹 <i>kâl-â kari-</i> <i>ḏann</i> , to shriek.
𐎠𐎢𐎡𐎹 or 𐎠𐎢𐎡𐎹 <i>Alaksandar</i> or <i>Alakçidar</i> , Alex- ander the Great.	𐎠𐎢𐎡𐎹 <i>brâḏ</i> , brother.
𐎠𐎢𐎡𐎹 <i>arûmâ'ik</i> , Ruman, Greek, Macedonian.	𐎠𐎢𐎡𐎹 <i>aevabâr</i> , once.
𐎠𐎢𐎡𐎹 <i>çard</i> , cruelty.	𐎠𐎢𐎡𐎹 <i>rôbbâk</i> , current.
	𐎠𐎢𐎡𐎹 <i>avêjagîh</i> , pu- rity.

Vocabulary 14—continued.

<p>ମୌଡ଼ିକ ଓ-ଡ଼ିକ <i>môdhrâik-</i> <i>mânishnn</i>, dwell- ing in Egypt (who founded a city in Egypt ; <i>viz.</i>, Alexandria).</p> <p>ନୂୟାଜାନିନି- <i>dann</i>, to instigate.</p> <p>ଗାଜେଟାକ, ac- cursed.</p>	<p>داهیک <i>dahîk</i>, devasta- tion.</p> <p>شترود <i>shatrô</i>, coun- try.</p> <p>داهیپات <i>dahyûpat</i>, ruler, king.</p> <p>دیرست <i>dîrust</i>, well.</p>
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Exercise 14.

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

:: ଗଜେଟାକ ଓ-ଡ଼ିକ ମୌଡ଼ିକ ମୌଡ଼ିକ (1)

:: ଗଜେଟାକ ଓ-ଡ଼ିକ ମୌଡ଼ିକ ମୌଡ଼ିକ (2)

ମୌଡ଼ିକ ଓ-ଡ଼ିକ ମୌଡ଼ିକ ଗଜେଟାକ (3)

:: ଗଜେଟାକ

කපු ධුක කපු පස භුකි (4)

:: ශිඝ්‍ර චෙක පුභු කපු වෙස

ආ වෙස ආච්ච ක වෙස (5)

:: චෙක

:: ආච්ච ආච්ච භුක (6)

:: චෙක ආච්ච වෙස චෙක ච (7)

ආච්ච ශිඝ්‍ර වෙස ක ආච්ච (8)

ශිඝ්‍ර ආච්ච ආච්ච ආච්ච ශිඝ්‍ර

:: ආච්ච ආච්ච ආච්ච

ආච්ච ආච්ච ආච්ච ආච්ච (9)

:: ආච්ච ආච්ච ආච්ච ශිඝ්‍ර

:: ආච්ච ආච්ච ආච්ච (10)

සඳු දඟලිනි ට පැවැත්වේ (11)

:: ඉතිරි කොට

ඉතිරි කොට පැවැත්වේ | පැවැත්වේ (12)

:: ඉතිරි කොට

:: ඉතිරි කොට පැවැත්වේ | පැවැත්වේ (13)

ට පැවැත්වේ | පැවැත්වේ (14)

:: පැවැත්වේ

• පැවැත්වේ • පැවැත්වේ • (15)

ඉතිරි කොට = • පැවැත්වේ • පැවැත්වේ • පැවැත්වේ

ඉතිරි කොට | පැවැත්වේ | පැවැත්වේ | පැවැත්වේ

:: ඉතිරි කොට | පැවැත්වේ | පැවැත්වේ

|| පැවැත්වේ || ඉතිරි කොට (16)

:: ඉතිරි කොට පැවැත්වේ || පැවැත්වේ ||

𐬔𐬀 𐬵𐬀 𐬀𐬀 𐬀 𐬀𐬀 𐬀𐬀 𐬀 (17)

:: 𐬀𐬀𐬀𐬀𐬀

𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀 (18)

:: 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀 𐬀𐬀𐬀

𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀 𐬀𐬀𐬀 𐬀𐬀 (19)

𐬀𐬀 𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀

𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀 𐬀𐬀𐬀 𐬀𐬀 𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀

:: 𐬀𐬀𐬀𐬀𐬀

𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀 𐬀 𐬀𐬀𐬀𐬀𐬀 (20)

:: 𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀

𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀 𐬀𐬀 𐬀𐬀𐬀𐬀 (21)

∞ 𐬀𐬀𐬀𐬀𐬀𐬀

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. 𐤀𐤃𐤍𐤁𐤓 *yakvîm-în-am* or
𐤀𐤃𐤍𐤁𐤓 *éqtam*; Pâz. 𐤀𐤃𐤍𐤁𐤓;
 Pers. ام، امم.

2nd Pers. 𐤀𐤃𐤍𐤁𐤓 *yakvîm-în-î* or
𐤀𐤃𐤍𐤁𐤓 *éqtî*; Pâz. 𐤀𐤃𐤍𐤁𐤓;
 Pers. ى or استى.

Plural.

𐤀𐤃𐤍𐤁𐤓 *yakvîm-în-îm* or 𐤀𐤃𐤍𐤁𐤓 *éqtîm*;
 Pâz. 𐤀𐤃𐤍𐤁𐤓; Pers. ام، امم.

𐤀𐤃𐤍𐤁𐤓 *yakvîm-în-îd* or 𐤀𐤃𐤍𐤁𐤓 *éqtîd*;
 Pâz. 𐤀𐤃𐤍𐤁𐤓; Pers. يد، اميد.

The Perfect, Indicative—continued.

3rd Pers. ܘܣܝܘܢ *yakvīm-ūn-éd* or ܘܣܝܘܢ *yakvīm-ūn-d* or ܘܣܝܘܢ *éçtanđ*;
éçtéđ ܘܣܝܘܢ; Páz. ܘܣܝܘܢ
 or ܘܣܝܘܢ; Pers. ܘܣܝܘܢ.

Model Paradigm.

Singular.

1st Pers. ܘܣܝܘܢ *yakvīm-ūn-am* or ܘܣܝܘܢ *padí-
 raft yakvīm-ūn-am* or ܘܣܝܘܢ *éçtam*, ܘܣܝܘܢ *éçtam* or
makbal-ūn-t éçtam or ܘܣܝܘܢ *yak-
 vīm-ūn-am éçtam* *mak-
 bal-ūn-t* or ܘܣܝܘܢ *éçtam yak-
 vīm-ūn-am* Páz. ܘܣܝܘܢ
 ܘܣܝܘܢ; Pers. ܘܣܝܘܢ.

Plural.

ܘܣܝܘܢ *padíraft yak-
 vīm-ūn-ím*, or ܘܣܝܘܢ *éçtím*, ܘܣܝܘܢ *éçtam*
 or ܘܣܝܘܢ *makbal-ūn-t yakvīm-
 ūn-ím* or ܘܣܝܘܢ *éçtím*; Páz. ܘܣܝܘܢ
 ܘܣܝܘܢ; Pers. ܘܣܝܘܢ or ܘܣܝܘܢ.

Model Paradigm—continued.

2nd Pers. *raft* or *yakvûm-în-î* or
éçîî, *raft* or *yakvûm-în-î* or
makbal-în-t yakvûm-
în-î or *éçîî*; Pâz.
 ۲۴۵۴ . ۲۴۵۴۵۴۵۴ ; Pers.
 ۲۴۵۴۵۴۵۴ .

raft or *yakvûm-în-î* or *éçîî*,
raft or *yakvûm-în-î* or
makbal-în-t yakvûm-în-î
 or *éçîî*; Pâz. ۲۴۵۴۵۴۵۴ ;
 Pers. ۲۴۵۴۵۴۵۴ .

Model Paradigm—continued.

3rd Pers. *rašt* or *raštā* or *raštān* *padī-*
raft yakvīm-în-éd or
éçtéd ; *raštā* or *raštān*
 or *raštān* *makbal-în-t*
yakvīm-în-éd or *éçtéd* ;
 Pâz. *çîçadî . raštān* ;
 Pers. *دیرینه است* .

vīm-în-d or *éçtand* ; *raštā* or *raštān*
 or *raštān* *makbal-în-t* *yakvīm-în-d*
 or *éçtand* ; Pâz. *çîçadî raštān* ;
 Pers. *دیرینه اند* .

(a) *Causal*. ነብሐው ዓይኑን ለሌላው ለሌላው *padirínîdak yakvîm-ûn-am*; ነብሐው ዓይኑን ለሌላው ለሌላው *makkal-ûn-nîdak yakvîm-ûn-am*; Pâz. ነብሐው ዓይኑን ለሌላው ለሌላው ነብሐው ; &c.

(b) *Denominative*. ነብሐው ዓይኑን ለሌላው ለሌላው *pêdâkinîdak yakvîm-ûn-am*; ነብሐው ዓይኑን ለሌላው ለሌላው *pêdâkinîdak êçtam*; Pâz. ነብሐው ዓይኑን ለሌላው ለሌላው ነብሐው ; &c.

(c) *Denominative Causal*. ነብሐው ዓይኑን ለሌላው ለሌላው ለሌላው *pêdâkinînak yakvîm-ûn-am*; ነብሐው ዓይኑን ለሌላው ለሌላው ለሌላው *pêdâkinînak êçtam*; Pâz. ነብሐው ዓይኑን ለሌላው ለሌላው ለሌላው ነብሐው ; &c.

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

The Perfect Participle Passive + 𐎎𐎗𐎙 *yahv-în-t* or 𐎎𐎗 *bûd* +

	Singular.	Plural.
1st Pers.	.....	.....
2nd Pers.	𐎎𐎗 <i>hav-a-i</i> ; Pâz. 𐎎𐎗𐎙;	.....
	Pers. 𐎎𐎗.	
3rd Pers.	𐎎𐎗 <i>hav-a-âd</i> or 𐎎𐎗𐎙 <i>égtâd</i> or 𐎎𐎗𐎙 <i>yak-</i> <i>vîm-în-âd</i> ; Pâz. 𐎎𐎗𐎙 or 𐎎𐎗𐎙𐎗𐎙.	𐎎𐎗 <i>hav-a-ând</i> or 𐎎𐎗𐎙 <i>égtând</i> or 𐎎𐎗𐎙 <i>yakvîm-în-ând</i> or 𐎎𐎗𐎙 <i>akvîm-în-ând</i> ; Pâz. 𐎎𐎗𐎙 or 𐎎𐎗𐎙𐎗𐎙 or 𐎎𐎗𐎙𐎗𐎙𐎗𐎙.

Model Paradigm.

	Singular.	Plural.
1st Pers.	.....	.....
2nd Pers.	𐭪𐭫𐭮𐭥 𐭪𐭫𐭮𐭥 or 𐭪𐭫𐭮𐭥 𐭪𐭫𐭮𐭥 <i>padîraft yaho-ûn-t</i> or <i>bûd hav-a-i</i> , 𐭪𐭫𐭮𐭥 𐭪𐭫𐭮𐭥 or 𐭪𐭫𐭮𐭥 <i>mak-</i> <i>bal-ûn-t. yaho-ûn-t</i> or <i>bûd hav-a-i</i> ; Pâz. 𐭪𐭫𐭮𐭥 𐭪𐭫𐭮𐭥 𐭪𐭫𐭮𐭥 Pers. 𐭪𐭫𐭮𐭥 𐭪𐭫𐭮𐭥.	.....

Model Paradigm—continued.

3rd Pers. or 3rd Pers. or 3rd Pers.
 3rd Pers. or 3rd Pers. or 3rd Pers.
padîraft êçtâd or
hav-a-âd or *yakvîm-*
ûn-âd, 3rd Pers. or 3rd Pers.
 or 3rd Pers. or 3rd Pers.
makbal-ûn-i hav-a-âd
 or *êçtâd* or *yakvîm-ûn-*
âd; Pâz. 3rd Pers. or 3rd Pers.
 or 3rd Pers.; Pers. 3rd Pers.

3rd Pers. or 3rd Pers. or 3rd Pers.
 or *padîraft hav-a-ând* or *êçtând*
 or *yakvîm-ûn-ând* *yakvîm-ûn-âd*
hav-a-nd; Pâz. 3rd Pers. or 3rd Pers. or
 3rd Pers. or 3rd Pers. or 3rd Pers.
 Pers. 3rd Pers.

(a) *Causal.* ལཱེད་ འཕྲུལ་ལུ་ *padirînidak*
hav-a-âd or ལཱེའི་ལྷ་ *yakvîm-ûn-âd*, or ལཱེའི་
êçtâd; ལཱེའི་ ལྷ་ ལཱེའི་ ལྷ་ ལཱེད་ འཕྲུལ་ལུ་ *mak-*
bal-ûn-înîdak hav-a-âd or *yakvîm-ûn-âd* or
êçtâd; Pâz. ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ; &c.

(b) *Denominative.* ལཱེའི་ ལྷ་ ལཱེད་ འཕྲུལ་ལུ་
 or ལཱེའི་ལྷ་ *pêdâkinîdâk hav-a-âd* or *êçtâd*
 or *yakvîm-ûn-âd*; Pâz. ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་
 or ལྷ་ ལྷ་ ; &c.

(c) *Denominative Causal.* ལཱེད་ འཕྲུལ་ལུ་
pêdâk-în-în-îdak hav-a-âd or ལཱེའི་ *êçtâd* or
 ལཱེའི་ལྷ་ *yakvîm-ûn-âd*; Pâz. ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་ ལྷ་
 or ལྷ་ ལྷ་ ; &c.

§ 46. The Perfect Subjunctive or the Future Perfect

(ماضي متشكي) :-

The Perfect Participle Passive +

Singular.

1st Pers. $\text{yahv-}\bar{u}n\text{-}am$; Pâz.
باشم ; Pers. باشم .

2nd Pers. $\text{yahv-}\bar{u}n\text{-}de$; Pâz.
باشي ; Pers. باشي .

3rd Pers. $\text{yahv-}\bar{u}n\text{-}ed$; Pâz.
 باشد or باشد ; Pers.
باشد , باشد.

Plural.

$\text{yahv-}\bar{u}n\text{-}im$, باشند ; Pâz.
 باشند ; Pers. باشند .

$\text{yahv-}\bar{u}n\text{-}id$; Pâz. باشند or باشند ;
Pers. باشند .

$\text{yahv-}\bar{u}n\text{-}d$; Pâz. باشند ; Pers.
 باشند .

Model Paradigm.

Singular.

1st Pers. אָנאָס יאהוּבֵיאָס *padîrašt yaho-
ûn-am*, אָנאָס יאהוּבֵיאָס
*makbal-ûn-t yaho-ûn-
am*; Pâz. אָנאָס יאהוּבֵיאָס
אָנאָס; Pers. با شمس یاهو
بڈیرفتہ.

2nd Pers. אָנאָס יאהוּבֵיאָס *padîrašt
yaho-ûn-de*, אָנאָס יאהוּבֵיאָס
*makbal-ûn-t yaho-ûn-
de*; Pâz. אָנאָס יאהוּבֵיאָס
אָנאָס; Pers. با شمس یاهو
بڈیرفتہ.

Plural.

אָנאָס יאהוּבֵיאָס *padîrašt yaho-ûn-
îm* or *bîm*; אָנאָס יאהוּבֵיאָס *mak-
bal-ûn-t yaho-ûn-îm* or *bîm*; Pâz.
אָנאָס יאהוּבֵיאָס אָנאָס; Pers. با شمس
بڈیرفتہ.

אָנאָס יאהוּבֵיאָס *padîrašt yaho-ûn-
éd* or *bîd*; אָנאָס יאהוּבֵיאָס
makbal-ûn-t yaho-ûn-éd or *bîd*;
Pâz. אָנאָס יאהוּבֵיאָס אָנאָס;
Pers. با شمس یاهو
بڈیرفتہ.

Model Paradigm—continued.

<p>3rd Pers. 𐭮𐭩 or 𐭮𐭩𐭮𐭩 <i>pađi- raſt yahn - ûn - éđ</i> or <i>béd</i>; 𐭮𐭩 or 𐭮𐭩𐭮𐭩 <i>makbal-ûn- t yahn-ûn- é đ</i> or <i>béd</i>; Pâz. 𐭮𐭩𐭮𐭩 or 𐭮𐭩𐭮𐭩𐭮𐭩 <i>makbal-ûn- t yahn-ûn- t</i>; Pâz. 𐭮𐭩𐭮𐭩 𐭮𐭩𐭮𐭩𐭮𐭩.</p>	<p>𐭮𐭩𐭮𐭩 <i>pađiraſt yahn-ûn-đ</i>, 𐭮𐭩𐭮𐭩 <i>makbal-ûn-t yahn- ûn-đ</i>; Pâz. 𐭮𐭩𐭮𐭩 𐭮𐭩𐭮𐭩𐭮𐭩. Pers. 𐭮𐭩𐭮𐭩 𐭮𐭩𐭮𐭩.</p>
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(a) *Causal*. 𐭎𐭓𐭕𐭕𐭕 𐭎𐭓𐭕𐭕𐭕 *padirínidak*
yahv-ún-am; Pâz. 𐭎𐭓𐭕𐭕𐭕 𐭎𐭓𐭕𐭕𐭕;
 Pers. 𐭎𐭓𐭕𐭕𐭕 𐭎𐭓𐭕𐭕𐭕, &c.

(b) *Denominative*. 𐭎𐭓𐭕𐭕𐭕 𐭎𐭓𐭕𐭕𐭕 *pêdâ-*
kínidak yahv-ún-am; Pâz. 𐭎𐭓𐭕𐭕𐭕 𐭎𐭓𐭕𐭕𐭕
 𐭎𐭓𐭕𐭕𐭕, &c.

(c) *Denominative Causal*. 𐭎𐭓𐭕𐭕𐭕 𐭎𐭓𐭕𐭕𐭕
pêdâkínínidak yahv-ún-am; Pâz. 𐭎𐭓𐭕𐭕𐭕
 𐭎𐭓𐭕𐭕𐭕, &c.

Vocabulary 15.

𐭎𐭓𐭕𐭕𐭕 <i>dakhshak</i> , sign.	𐭎𐭓𐭕𐭕𐭕 <i>Kâiyûç</i> , Kâûç. 𐭎𐭓𐭕𐭕𐭕 <i>râç'</i> , equal.
𐭎𐭓𐭕𐭕𐭕 <i>a-ôsh</i> or <i>ahôsh</i> , without death.	𐭎𐭓𐭕𐭕𐭕 <i>khalk-ûn-</i> <i>tann</i> , to distri- bute.
𐭎𐭓𐭕𐭕𐭕 <i>dâdânn</i> , to give, to create.	𐭎𐭓𐭕𐭕𐭕 <i>khûp</i> , well. 𐭎𐭓𐭕𐭕𐭕 <i>lêl-yâ</i> , night.
𐭎𐭓𐭕𐭕𐭕 <i>vinâçkâ-</i> <i>rih</i> , sinfulness.	𐭎𐭓𐭕𐭕𐭕, 𐭎𐭓𐭕𐭕𐭕 or 𐭎𐭓𐭕𐭕𐭕 <i>bâm</i> , <i>bâmik</i> or <i>bâmak</i> , dawn.

Vocabulary 15—continued.

<p>אֶשְׁמַנְדִּי <i>əshōmand</i>, mortal.</p>	<p>חַמְאָר <i>hamār</i>, account.</p>
<p>אֶנְדַרְוָאֵ <i>andarvâ</i>, in the air, mid-air, atmosphere.</p>	<p>שַׁפ <i>shap</i>, night.</p>
<p>אֶבְיָקְטַנְנִי or אֶבְיָקְטַנְנִי or אֶבְיָקְטַנְנִי <i>əvikhtann</i> or <i>əvikhtann</i> or <i>əvikhtann</i>, to hang.</p>	<p>נְעוֹקִיָּה <i>nevakîh</i>, hap- piness.</p>
<p>רֹעֵשׁ-א <i>rôesh-a</i>, head.</p>	<p>חֻבִּיָּה <i>khûbîh</i>, comfort.</p>
<p>שִׁקֵּנְיָק <i>shikénjak</i>, machine.</p>	<p>וַיְעִרִינִדַּנְנִי <i>vajérinîdann</i>, to decree, to de- cide.</p>
<p>נַגִּיןְצָר <i>nagînçâr</i>, headlong.</p>	<p>וַיְדַרְג <i>vidarg</i>, passage, way.</p>
<p>דִּין-אַכְדָּץ <i>dîn-âkdâç</i>, proficient in re- ligion.</p>	<p>בְּשִׁדָּ <i>béshîd</i>, griev- ed.</p>
	<p>פַּטַּשׁ <i>patash</i>, on that, on which.</p>
	<p>כַּרִּינִדַּנְנִי <i>karinîdann</i>, to procreate (spok- en of evil beings).</p>

Vocabulary 15—continued.

<p>𑂔𑂗𑂣𑂰𑂣𑂰 𑂔𑂗𑂣𑂰𑂣𑂰 <i>rámishnn</i> <i>dahishnâh</i>, joy- giving.</p>	<p>𑂔𑂗𑂣𑂰𑂣𑂰 <i>ajér</i>, underneath.</p>
<p>𑂔𑂗𑂣𑂰𑂣𑂰 <i>dâçânîh</i>, hap- piness.</p>	<p>𑂔𑂗𑂣𑂰𑂣𑂰 𑂔𑂗𑂣𑂰𑂣𑂰 <i>nigân kar- ðann</i>, to bury.</p>
<p>𑂔𑂗𑂣𑂰𑂣𑂰 <i>chabun</i>, wealth.</p>	<p>𑂔𑂗𑂣𑂰𑂣𑂰 <i>patét</i>, repent- ence.</p>
<p>𑂔𑂗𑂣𑂰𑂣𑂰 <i>dahishnn</i>, crea- tion.</p>	<p>𑂔𑂗𑂣𑂰𑂣𑂰 𑂔𑂗𑂣𑂰𑂣𑂰 <i>vínârðann</i>, to arrange.</p>
<p>𑂔𑂗𑂣𑂰𑂣𑂰 𑂔𑂗𑂣𑂰𑂣𑂰 <i>yad-a kârîh</i>, handiwork.</p>	<p>𑂔𑂗𑂣𑂰𑂣𑂰 𑂔𑂗𑂣𑂰𑂣𑂰 <i>andarvâé- gîhâ</i>, things in the atmosphere.</p>
<p>𑂔𑂗𑂣𑂰𑂣𑂰 <i>môrû</i>, bird.</p>	<p>𑂔𑂗𑂣𑂰𑂣𑂰 <i>hûmândâk</i>, re- sembling, like.</p>
<p>𑂔𑂗𑂣𑂰𑂣𑂰 <i>khâik</i>, egg.</p>	<p>𑂔𑂗𑂣𑂰𑂣𑂰 <i>bajak</i>, sin, crime.</p>
<p>𑂔𑂗𑂣𑂰𑂣𑂰 𑂔𑂗𑂣𑂰𑂣𑂰 <i>baen miyân</i>, in the midst.</p>	<p>𑂔𑂗𑂣𑂰𑂣𑂰 <i>andûkhtann</i>, to collect.</p>
<p>𑂔𑂗𑂣𑂰𑂣𑂰 𑂔𑂗𑂣𑂰𑂣𑂰 <i>angûshâdak</i>, like.</p>	<p>𑂔𑂗𑂣𑂰𑂣𑂰 <i>shâd</i>, glad.</p>

Vocabulary 15—*continued.*

زردک <i>zardak</i> , yolk.	شادى <i>shâdih</i> , glad- ness.
وخت <i>khvâçtak</i> , wealth, property, riches.	دشمنى <i>dûshramîh</i> , unpleasantness, dis- comfort.

Exercise 15.

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

زردک وخت و شادى (1)

:: زردک وخت و شادى ۱۱۴

دشمنى وخت و شادى (2)

دشمنى وخت و شادى و زردک وخت و شادى

:: دشمنى وخت و شادى و زردک وخت و شادى

:: دشمنى وخت و شادى و زردک وخت و شادى (3)

949-8 1000 1000 1000 (4)

:: 1000 1000 1000

1000 1000 1000 1000 (5)

:: 1000 1000

1000 1000 1000 1000 (6)

1000 1000 1000 1000

:: 1000 1000

1000 1000 1000 1000 (7)

1000 1000 1000 1000

:: 1000 1000

1000 1000 1000 1000 (8)

1000 1000 1000 1000

:: 1000 1000

୧.କି ଲୋକତ ୧୩୭ ଥକ ଲକ୍ଷ୍ମଣ (୭)

:: ଲୋ ୧୩୭ ଥକ

୨.କି କ୍ଷତ୍ର ଲୋକତ ୧୩୭ (୧୦)

:: ଲୋକତ ୧୩୭ ୧୩୭ ୧୩୭

୩.କି କ୍ଷତ୍ର ଲୋକତ ୧୩୭ (୧୧)

୧୩୭ ଲୋକତ ୧୩୭ ଲୋକତ ୧୩୭

:: ଲୋକତ ୧୩୭ ୧୩୭ ୧୩୭

:: ଲୋକତ ୧୩୭ (୧୨)

୧୩୭ ଲୋକତ ୧୩୭ (୧୩)

:: ଲୋକତ

୧୩୭ ଲୋକତ ୧୩୭ (୧୪)

:: ଲୋକତ ୧୩୭

𐬰𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 (15)

:: 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀

𐬰𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 (16)

:: 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀

𐬀𐬎𐬎𐬀 · 𐬀𐬎𐬎𐬀 · 𐬀𐬎𐬎𐬀 · 𐬀𐬎𐬎𐬀 (17)

= 𐬀𐬎𐬎𐬀 · 𐬀𐬎𐬎𐬀 · 𐬀𐬎𐬎𐬀 · 𐬀𐬎𐬎𐬀 · 𐬀𐬎𐬎𐬀 · 𐬀𐬎𐬎𐬀

𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀

𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀

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.

Model Paradigm—continued.

<p>2nd Pers.</p>	<p> ۱۰۰۰ or ۱۰۰۰۰۰۰ (۱۰) <i>(hat) lak padīraft-îhéd</i> or <i>hav-a-âé</i>; ۱۰ (۱۰) ۱۰۰ or ۱۰۰۰۰۰۰ (hat) <i>lak makbal-ân-t-îhéd</i> or <i>hav-a-âé</i>; Pâz. ۱۰۰ (۱۰۰۰) ۱۰۰ or ۱۰۰۰۰۰۰۰; Pers. اگر تو پذیرفتی or اگر می پذیرفتی. </p>	<p> ۱۰۰۰ or ۱۰۰۰۰۰۰۰ (۱۰) (<i>hat</i>) <i>lak'îm</i> <i>padīraft-îhéd</i> or <i>hav-a-âé</i>; ۱۰۰ or ۱۰۰۰۰۰۰۰ (۱۰); Pâz. ۱۰۰ or ۱۰۰۰۰۰۰۰۰۰ (۱۰۰۰۰۰) Pers. شما پذیرفتید, or اگر می پذیرفتید. </p>
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Model Paradigm—continued.

3rd Pers. ۰۰۰۰۰ or ۰۰۰۰۰ ۰ ۰ (۰) (hat)
ihéd or *hau-a-dé*;
 ۰۰۰۰۰ or ۰۰۰۰۰ ۰ ۰ (۰)
òl-a makkal-în-t-ihéd or *hau-a-dé*;
ihéd or *hau-a-dé*; Pâz.
 ۰۰۰۰۰ or ۰۰۰۰۰ ۰ ۰
 or ۰ ۰; Pers.
 اگر او پذیرفتی or
 اگر می پذیرفت

۰۰۰۰۰ or ۰۰۰۰۰ ۰ ۰ ۰ (۰) (*hat*) *òl-*
a-shân padîraftihéd or *hau-a-dé*;
 ۰۰۰۰۰ or ۰۰۰۰۰ ۰ ۰ ۰ (۰) (*hat*)
òl-a-shân makkal-în-t-ihéd or *hau-*
a-dé; Pâz. ۰۰۰۰۰ ۰ ۰ ۰;
 ۰ ۰ ۰ or ۰ ۰ ۰; Pers.
 اگر ایشان پذیرفتند،
 اگر می پذیرفتند

(a) *Causal.* ႁႃႆႃ or ႁႃႆႃႆႃႆႃႆႃ ႆ (ႃႆ)
 (hat) li pad̄r-in-îḍak-îhêḍ or hav-a-âê;
 ႁႃႆႃ or ႁႃႆႃႆႃႆႃႆႃ ႆ (ႃႆ) (hat) li mak-
 bal-ûn-in-îḍakîhêḍ or hav-a-âê; Pâz.
 ႃႆႆ or ႃႆႆႆႆႆႆႆႆႆ ႆႆ (ႆႆႆႆ); &c.

(b) *Denominative.* ႁႃႆႃႆႃႆႃႆႃ ႆ (ႃႆ)
 or ႁႃႆႃ (hat) li p̄dâkîn-îḍak-îhêḍ or hav-
 a-âê; Pâz. ႃႆႆ or ႃႆႆႆႆႆႆႆႆႆ ႆႆ (ႆႆႆႆ);
 &c.

(c) *Denominative Causal.* ႃႆႆႆႆႆႆႆ ႆ (ႃႆ)
 ႁႃႆႃ or ႃႆႆ (hat) li p̄dâk-în-in-îḍak-îhêḍ
 or hav-a-âê.

§ 48. The Conditional Plu-perfect:—

The subject + the perfect participle pas-
 sive + the perfect participle passive of the
 auxiliary verb ႃႆႆႆ *bûḍann* or ႃႆႆႆႆ *yahv-*
ûn-tann + ႁႃႆႃ *hav-a-âê* = Pâz. ႃႆႆႆ.

Singular.

1st Pers. 𐭠𐭣𐭥𐭥 OR 𐭠𐭣𐭥𐭥𐭥 (𐭠𐭣)

𐭠𐭣𐭥𐭥 (*hat*) *li padīrašt*

būd OR *yahv-în-t hav-*

a-dê; 𐭠𐭣𐭥𐭥𐭥 (𐭠𐭣)

OR 𐭠𐭣𐭥𐭥𐭥 (*hat*) *li mak-*

bal-în-t būd OR *yahv-*

în-t hav-a-âé; Pâz.

𐭠𐭣𐭥𐭥𐭥𐭥 (𐭠𐭣𐭥𐭥)

𐭠𐭣𐭥𐭥 ; Pers. *بودند*

بودی.

Plural.

𐭠𐭣𐭥𐭥𐭥𐭥 OR 𐭠𐭣𐭥𐭥𐭥𐭥 (𐭠𐭣)

(*hat*) *len-a padīrašt būd* OR *yahv-în-t*

hav-a-dê; 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 OR 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 (𐭠𐭣)

(*hat*) *len-a makbal-în-t būd*

OR *yahv-în-t hav-a-dê*; Pâz.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥 (𐭠𐭣𐭥𐭥); Pers.

بودند.

§ 48—continued.

2nd Pers. הַתְּלִיטָה or הַתְּלִיטָה בְּ (הַתְּ) הַתְּ
 הַתְּ (hat) lak padîraft
bûd or *yahv-în-t hav-a-âé*;
 הַתְּ or הַתְּ בְּ (הַתְּ) הַתְּ
 הַתְּ (hat) lak makbal-în-
t bûd or *yahv-în-t hav-*
a-âé; Pâz. הַתְּ הַתְּ ;
 הַתְּ הַתְּ הַתְּ ;
 Pers. اگر تو پذیرفته بودی.

הַתְּ הַתְּ or הַתְּ הַתְּ הַתְּ (הַתְּ) (hat)
lakûm padîraft bûd or *yahv-în-t*
hav-a-âé; הַתְּ or הַתְּ הַתְּ (הַתְּ) הַתְּ
 הַתְּ (hat) lakûm makbal-în-t *bûd.*
 or *yahv-în-t hav-a-âé*; Pâz.
 הַתְּ הַתְּ הַתְּ הַתְּ (הַתְּ) הַתְּ ;
 Pers. اگر شما پذیرفته بودید.

§ 48—continued.

3rd Pers. ۱۱۱۴۵ or ۱۱۱ ۱۱۱۴۵ ۱۱۱ ۱۱۱ (۱۱۱)
 ۱۱۱۴۵ (hat) ۱۱۱ ۱۱۱ ۱۱۱ ۱۱۱-
raft būd or *yahv-în-t*
hav-a-âé; ۱۱۱ ۱۱۱ ۱۱۱ (۱۱۱)
 ۱۱۱۴۵ or ۱۱۱ (hat)
ól-a makbal-în-t būd
 or *yahv-în-t hav-a-âé*;
 Pâz. ۱۱۱ ۱۱۱ ۱۱۱ (۱۱۱)
 ۱۱۱ ۱۱۱; Pers.
 اگر او پذیرفته بودی.

۱۱۱۴۵ or ۱۱۱ ۱۱۱ ۱۱۱ ۱۱۱ (hat)
ól-a-shân padîraft būd or *yahv-*
în-t hav-a-âé; or ۱۱۱ ۱۱۱ ۱۱۱ (۱۱۱)
 ۱۱۱۴۵ (hat) ۱۱۱-*shân makbal-*
în-t būd or *yahv-în-t hav-a-âé*; Pâz.
 ۱۱۱ ۱۱۱ ۱۱۱ ۱۱۱ (۱۱۱);
 Pers. اگر او شان پذیرفته بودی.

(a) *Causal*:—ܣܘܪܐ ܠܘܘܩܘܝܘܣ or ܣܘܪܐ ܠܘܘܩܘܝܘܣ (ܣܘܪ) *hat li padîr-în-idak bîd* or *yahv-în-t-hav-a-âê*; ܣܘܪܐ ܠܘܘܩܘܝܘܣ or ܣܘܪܐ ܠܘܘܩܘܝܘܣ (ܣܘܪ) (*hat*) *li makbalîn-în-idak bîd* or *yahv-în-t hav-a-âê*; &c.

(b) *Denominative*:—or ܣܘܪܐ ܠܘܘܩܘܝܘܣ (ܣܘܪ) ܣܘܪܐ ܠܘܘܩܘܝܘܣ (*hat*) *li pèdâk-în-idak bîd* or *yahv-în-t h w-a-âê*; Pâz. ܣܘܪܐ ܠܘܘܩܘܝܘܣ (ܣܘܪ) ܣܘܪܐ ܠܘܘܩܘܝܘܣ; &c.

(c) *Denominative Causal*:—ܣܘܪܐ ܠܘܘܩܘܝܘܣ (ܣܘܪ) ܣܘܪܐ ܠܘܘܩܘܝܘܣ or ܣܘܪܐ ܠܘܘܩܘܝܘܣ (*hat*) *li pedâk-în-în-idâk bîd* or *yahv-în-t hav-a-âê*; Pâz. ܣܘܪܐ ܠܘܘܩܘܝܘܣ (ܣܘܪ) ܣܘܪܐ ܠܘܘܩܘܝܘܣ; &c.

Vocabulary 16.

<p><u>ܣܘܪܐ ܠܘܘܩܘܝܘܣ</u> <i>yehb-în-tann</i>, to create.</p> <p><u>ܐܚܘܝܘܬܐ</u> <i>ahû</i>, or <i>akhû</i>, world.</p> <p><u>ܐܘܩܛܘܡܢܐ</u> <i>aqtômand</i>, corporeal.</p>	<p><u>ܠܘܫܗܕܐܪ</u> <i>Hûshêdar-</i> <i>mâh</i>, <i>Hûshêdar-</i> <i>mâh.</i></p> <p><u>ܣܘܪܐ ܠܘܘܩܘܝܘܣ</u> <i>javîd javîd</i>, separately, indivi- dually.</p>
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Vocabulary 16—continued.

Արանվեյ *Aérânvéj*,
 Irânvéj.

Հեհար *héhar*, dirt.

Քաիկհւսրու *Kaékhúç-*
rób, *Kaikhúsrú*.

Ժճիցյար *ðjdíçjâr*,
 idol-temple.

Նար *var*, lake.

Չաժչափ *Chaéchaçt*, the
 lake *Chað-chaçt*.

Խափրանտան *khafir-ân-tann*,
 to dig out, to
 extirpate.

Հազարակ *hazârak*, mille-
 nium.

Ինքնագործ *Húshéðar*, *Hú-*
shéðar.

Ռոշա *róësh-a*, end.

Վերաճեցնել *rakhvâr*
vérâçtann, to re-
 adjust.

Մեծագործ *míthródn-*
drúj, great crimi-
 nal, faithless per-
 son.

Պարսիկ *paraçt*, idol wor-
 shipper.

Նշար *késhvar*, coun-
 try.

Շտապեղ *çitahmaktar*,
 very oppressive.

Ծննդաբան *riçtâkkéz*,
 rising of the dead.

Գալուցի *tan-î paçin*,
 the future material
 existence.

Vocabulary 16—continued.

<p>𐬀𐬀𐬀𐬀𐬀𐬀 <i>khûddâyih</i>, sovereignty.</p>	<p>𐬀𐬀𐬀𐬀 <i>Damâvand</i>, <i>Da-</i> <i>mâvand</i>, name of a mountain.</p>
<p>𐬀𐬀𐬀𐬀𐬀𐬀 <i>bévarâçp</i>, <i>Bê-</i> <i>varâçp</i> (<i>Zôhâk</i>).</p>	<p>𐬀𐬀𐬀𐬀 <i>dakhmak</i>, tomb, catacomb.</p>
<p>𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>Frâçiiyâk</i>, <i>Afrâçyâb</i>.</p>	<p>𐬀𐬀𐬀𐬀𐬀 <i>rîçt</i>, dead.</p>
<p>𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>Gandê-mîndê</i>, <i>Ahriman</i>.</p>	<p>𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>pavan rd-</i> <i>mishntar</i>, more joyful.</p>
<p>𐬀𐬀𐬀𐬀𐬀 <i>Aêsham</i>, <i>Aê-</i> <i>sham</i>, the demon of wrath.</p>	<p>𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>padmûkhtann</i>, to wear.</p>
<p>𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>pêiyâra-</i> <i>kân</i>, afflictions.</p>	<p>𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>daryôsh</i>, poor, needy.</p>
<p>𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>ketr-ûn-tann</i>, to remain.</p>	<p>𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <i>arjânîk</i>, wor- thy.</p>

Exercise 16.

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

(1) ۱۳۳۰ ... ۱۳۳۰ ...
... ۱۳۳۰ ... ۱۳۳۰ ...
۱۳۳۰ ... ۱۳۳۰ ...

(2) ۱۳۳۰ ... ۱۳۳۰ ...
۱۳۳۰ ... ۱۳۳۰ ...
۱۳۳۰ ... ۱۳۳۰ ...

(3) ۱۳۳۰ ... ۱۳۳۰ ...
۱۳۳۰ ... ۱۳۳۰ ...
۱۳۳۰ ... ۱۳۳۰ ...

(4) ۱۳۳۰ ... ۱۳۳۰ ...
۱۳۳۰ ... ۱۳۳۰ ...
۱۳۳۰ ... ۱۳۳۰ ...

۱۴۳۳۳۳۳۳ ۱۵ ۱۱۳۳۳۳۳۳ ۱۴۳۳ (6)
 ۱۴۳۳۳ ۱۱۳۳۳۳۳۳ ۱۴۳۳۳ ۱۴۳۳۳۳۳۳
 ۱۴۳۳ ۱۱۳۳۳ ۱۴۳۳۳ ۱۱۳۳ ۱۴۳۳۳۳۳۳
 ۱۴۳۳۳۳۳ ۱۴۳۳۳۳۳

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, Darûn 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, Virâf! messenger of us Mazda-worshippers. (4) He said: "bring me a learned and wise scribe." (5) I who am Aûhrmazd. (6) Thou madest me fair. (7) That Virâf 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 lock 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 ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ (1)

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ (2)

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ (3)

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

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ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

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ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ

ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ ॐ (4)

Exercise 8.

(1) Daevas 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.

۱۲-۱۳ ۱۴-۱۵ ۱۶ ۱۷ (1)

∴ ۱۱۱۱۱۱۱۱

(2) سغ سس لکول

(3) سس و سس سس سس سس

ا س-و و سس

(4) سس سس سس سس سس

ا سس سس سس سس سس

س سس

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 Zaot 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

the little finger. (24) He (Jamshed) made
 this world three times as much. (25)
 Every drop of hail (was) as (big as) a basin.
 (26) Separate from one another. (27)
 Do not injure him in any way. (28) Do
 not rely on any prosperity of the world.
 (*i.e.* Do not be proud because you are pros-
 perous). (28) Besides winter and summer
 they have no other adversity. (30) And that
 name by name he should keep away these
 five drūjas far from himself.

∴ ॐ शिवाय (1)

ॐ नमो भगवते वासुदेवाय (2)

ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय ।

ॐ नमो भगवते वासुदेवाय । ॐ नमो भगवते वासुदेवाय ।

∴ ॐ नमो भगवते वासुदेवाय ॥१॥५५ ॐ नमो

भगवते वासुदेवाय ॥१॥५५ ॐ नमो भगवते वासुदेवाय (3)

ॐ नमो भगवते वासुदेवाय ॥१॥५५ ॐ नमो भगवते वासुदेवाय

∴ ॐ नमो भगवते वासुदेवाय

၁၈ ။၂၁၀ ။၂၁၀ ။၂၁၀ (4)

∴ ။၂၁၀ ။၂၁၀ ။၂၁၀

၁၉ ။၂၁၀ ။၂၁၀ ။၂၁၀ (5)

-ဇူ ၁၄၉ ၄၄၉ ၄၄၉ ။၂၁၀ ။၂၁၀

၁၉၁၈၁၉ ။၂၁၀ ။၂၁၀ ∴ ။၂၁၀

∴ ။၂၁၀ ။၂၁၀ ။၂၁၀

၂၀ ။၂၁၀ ။၂၁၀ ။၂၁၀ (6)

၂၀ ။၂၁၀ ။၂၁၀ ။၂၁၀

∴ ။၂၁၀

Exercise 10.

(1) Do not commit slander. (2) Do not fret. (3) Do not commit (further) sin through shame. (4) Do not contract the habit of procrastination and idleness. (5) Awake, O Chief of the house-holders ! put on clothes ; and having washed (your) hands, search for fuel ; *bring it to me and kindle it before me.*

ॐ-ॐ ॐ-ॐ :: ॐ ॐ (4)

:: ॐ-ॐ 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.

— ۱۰۱۱۴۵ ۱۴۲۱۶ ۱۴۲۱۶ ۱۴۲۱۶ (1)

:: ۱۰۱۱۴۵ ۱۴۲۱۶ ۱۴۲۱۶ ۱۴۲۱۶ ۱۴۲۱۶ ۱۴۲۱۶

:: ۱۰۱۱۴۵ ۱۴۲۱۶ ۱۴۲۱۶ ۱۴۲۱۶ (2)

— ۱۰۱۱۴۵ ۱۴۲۱۶ ۱۴۲۱۶ ۱۴۲۱۶ (3)

:: ۱۰۱۱۴۵ ۱۴۲۱۶ ۱۴۲۱۶

۱۰۱۱۴۵ ۱۴۲۱۶ ۱۴۲۱۶ ۱۴۲۱۶ (4)

۱۰۱۱۴۵ ۱۴۲۱۶ ۱۴۲۱۶ ۱۴۲۱۶ ۱۴۲۱۶ ۱۴۲۱۶

:: ۱۰۱۱۴۵ ۱۴۲۱۶ ۱۴۲۱۶ ۱۴۲۱۶

𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 (5)

𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎

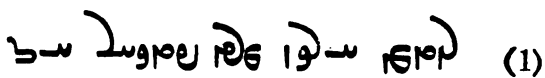
𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎

∴ 𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎

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

of the Vendidad. (9) Please to accept (undertake) the work of protecting the world. (Honorific). (10) Joyfully, Oh Spendarmad ! be pleased to do, that is, be pleased to do joyfully, this thing for the creatures. (Honorific). (11) Do not bring me here and turn back. (12) Don't fear, for there shall never be any cause of fear for thee here. (13) Proportionally that Naçush shall be weakened. (14) He should keep himself away from it (thinking) that I will no more touch it and will not be impure. (15) All mischief and blemish shall be removed from the good creations. (16) Make him sit on the all-adorned throne. (17) Do not ask him any word.


 (1)


 :: ۱۹۳۱


 (2)


 :: ۱۱۹۲۳

(3) ਚ ੴ ਸੇ ਜੁ ਸੁ ਕੁ ਸੁ
:: ੴ ੴ

(4) ੴ ੴ ਸੁ ਸੁ ਸੁ ਸੁ
:: ੴ ੴ ੴ ੴ
(5) ੴ ੴ ੴ ੴ ੴ ੴ
:: ੴ ੴ ੴ ੴ

(6) ੴ ੴ ੴ ੴ ੴ ੴ
ੴ ੴ ੴ ੴ ੴ ੴ ੴ ੴ
ੴ ੴ ੴ ੴ ੴ ੴ ੴ ੴ
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ੴ ੴ ੴ ੴ ੴ ੴ ੴ ੴ
:: ੴ ੴ ੴ ੴ ੴ ੴ ੴ ੴ

(7) ੴ ੴ ੴ ੴ ੴ ੴ
ੴ ੴ ੴ ੴ ੴ ੴ ੴ ੴ ੴ ੴ
ੴ ੴ ੴ ੴ ੴ ੴ ੴ ੴ ੴ ੴ
:: ੴ ੴ ੴ ੴ ੴ ੴ ੴ ੴ ੴ ੴ

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.

:: 𐬵𐬀𐬎𐬵𐬀𐬎𐬀 𐬀𐬵𐬀𐬎𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀 (1)
 𐬀𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀 :: 𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀 𐬀𐬵𐬀𐬎𐬀
 :: 𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀 :: 𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀
 𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀 (2)
 𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀 = :: 𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀
 :: 𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀
 𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀 (3)
 𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀
 𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀 𐬵𐬀𐬎𐬀𐬵𐬀𐬎𐬀

۱۱۳ ۱۳۰ ۱۳۱ ۱۳۲ ۱۳۳ ۱۳۴ ۱۳۵ ۱۳۶ ۱۳۷ ۱۳۸ ۱۳۹ ۱۴۰ ۱۴۱ ۱۴۲ ۱۴۳ ۱۴۴ ۱۴۵ ۱۴۶ ۱۴۷ ۱۴۸ ۱۴۹ ۱۵۰
 ۱۵۱ ۱۵۲ ۱۵۳ ۱۵۴ ۱۵۵ ۱۵۶ ۱۵۷ ۱۵۸ ۱۵۹ ۱۶۰ ۱۶۱ ۱۶۲ ۱۶۳ ۱۶۴ ۱۶۵ ۱۶۶ ۱۶۷ ۱۶۸ ۱۶۹ ۱۷۰ ۱۷۱ ۱۷۲ ۱۷۳ ۱۷۴ ۱۷۵ ۱۷۶ ۱۷۷ ۱۷۸ ۱۷۹ ۱۸۰

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 Vâzisht (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.

𐬰𐬀𐬭𐬀𐬎𐬎𐬭𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬭𐬀 𐬰𐬀𐬭𐬀𐬎𐬎𐬭𐬀 | (1)

:: 𐬀𐬎𐬎𐬀𐬎𐬎𐬭𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬭𐬀 𐬀𐬎𐬎𐬀𐬎𐬎𐬭𐬀

ॐ ॥ १५ ॥ १५ ॥ १५ ॥ १५ ॥ १५ ॥ १५ ॥ १५ ॥ १५ ॥ १५ ॥ १५ ॥
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Exercise 15.

(1) He (Jamshed) had made men (put)
 on the body the sign (of Sudra and Kùcti).
 (2) Jamshed and Kâûs both were made
 immortal ; on account of their own sin-
 fulness 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.

॥ १७७ ॥ १७७ ॥ १७७ ॥ १७७ ॥ (1)

∴ १७७ ॥

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 ၅၅၅၅ ၁၁၁၅၅၅ ၅၅၅၅၅၅၅၅ ၅၅ ၅၅
 ∴ ၁၅၅၅ ၅၅၅၅ ၅၅၅

၁၅၅ ၅၅၅ | ၁၅၆ ၅၅၅ ၄၅၅ (3)
 ၅၅၅၅ ၅ ၅၅၅၅၅၅ ၁၅၅ ၅၅၅၅၅ ၁၅၅
 ∴ ၁၅၅၅၅၅ ၁၅၅၅၅၅ ၅၅၅၅

၄၅၅၅ ၅၅၅၅ ၅၅ ၁၅၆ | (4)
 ၁၅၅၅ ၅၅၅၅ ၅၅၅၅၅ ၁၅၅၅၅၅၅၅
 ∴ ၁၅၅၅ ၅၅၅

၁၅၅၅၅ ၄၅၅၅၅ | ၁၅၆ ၅၅၅ ၅၅၅ | (5)
 ∴ ၁၅၅၅၅ ၅၅၅ ၅၅၅ ၅၅၅

၁၅၅၅၅ ၁၅၅၅ ၅၅ ၁၅၅၅၅၅ ၅၅ (6)
 ၁၅၅၅၅၅ ၅၅၅၅ ၅၅၅၅ ၅၅၅ ၁၅၅၅၅၅

-ܘܚܕܘܢ ܐܝܢ ܘܚܘܘܘܢ ܐܝܢ ܘܚܘܘܘܢ
 ܘܚܘܘܘܘܢ ܐܝܢ ܘܚܘܘܘܘܢ ܐܝܢ

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 Chaechst, 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) رستاکھیز و تان پاچین

و افریسیاب و بهارچپ = و گنامینو

و ایشام و ایشام و ایشام

و ایشام و ایشام و ایشام

