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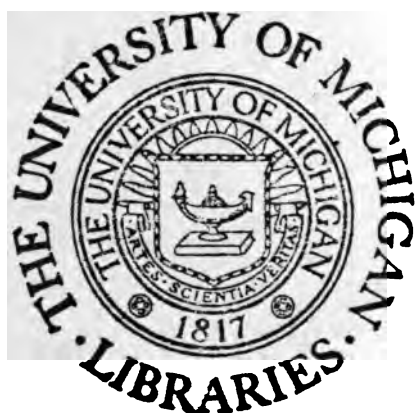
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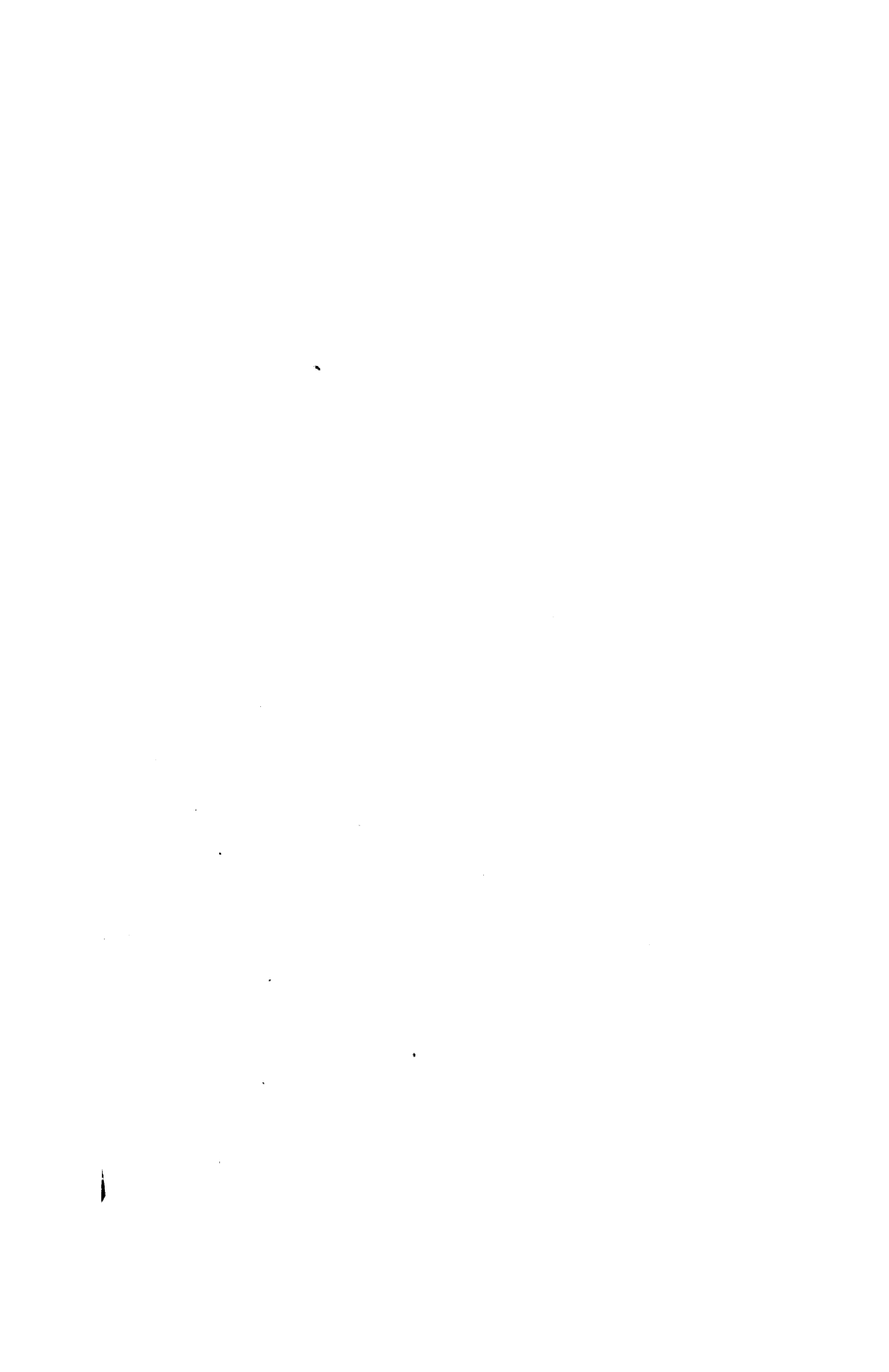
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LESSONS IN
PAHLAVI — PÂZEND.

PART II.

COMPILED BY

ERVAD SHERIARJI DADABHAI BHARUCHA

Hon. Fellow of the University of Bombay,

AND

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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	ս ԵԵԵԵ	սԵԵԵԵԵ
20	10	<i>shatrôik</i>	<i>shathrôik</i>
25	21	<i>tanî</i>	<i>thanî</i>
33	2	<i>except</i>	<i>except, without</i>
42	6	<i>fréct</i>	<i>freçt</i>
„	19	<i>vashmumân</i>	<i>vi-shama-ân</i>
43	4	<i>rakhvâr</i>	<i>lakhvâr</i>
70	1	ԽԽԽ or	ԽԽԽ
„	2	ԽԽԽ	or ԽԽԽ
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 ԿԿԿԿ</i> <i>yadr - ûn-ân -</i> <i>ân, Pâz.</i>
108	15	ԿԿԿԿ ԿԿԿԿ	ԿԿԿԿ <i>ashem-</i> <i>vôhûk</i>
109	14	<i>pleased</i>	<i>pleased, pros-</i> <i>perous, ԽԽԽԽ</i>

Addenda and Corrigenda—continued.

Page.	Line.	For	Read
109	16	<i>navāḍak</i>	<i>navāḍak</i> , or నావీరక <i>navīrak</i> .
111	8	నావీరక	నావీరక నావీరక నావీరక
112	7	నావీరక	నావీరక నావీరక
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) 𐬨 <i>li</i> ; Pâz. 𐬨𐬀 or 𐬨𐬀𐬀 or 𐬀𐬀 ; Pers. 𐬀𐬀.	𐬨𐬀 <i>len-a</i> ; Pâz. 𐬨𐬀𐬀𐬀 ; Pers. 𐬀𐬀.
(2) 𐬀𐬨 <i>avam</i> or <i>afam</i> ; Pâz. 𐬀𐬨𐬀𐬀 or 𐬀𐬨𐬀𐬀𐬀 ; Pers. 𐬀𐬀.	𐬀𐬨𐬀𐬀 <i>avmân</i> or <i>afmân</i> ; Pâz. 𐬨𐬀𐬀𐬀𐬀 ; Pers. 𐬀𐬀𐬀.
(3) 𐬀 <i>am</i> ; Pâz. 𐬀𐬀 ; Pers. 𐬀𐬀.	𐬀𐬀 <i>amân</i> ; Pâz. 𐬨𐬀𐬀𐬀𐬀 ; Pers. 𐬀𐬀𐬀.

First Person—continued.

(4) 𐎠 — <i>m</i> ; Pâz. 𐎠 — ; Pers. 𐎠 𐎠.	𐎠𐎠 — <i>mân</i> ; Pâz. 𐎠𐎠𐎠; Pers. 𐎠𐎠𐎠.
(5) 𐎠𐎠 <i>hav-a</i> , 𐎠𐎠𐎠 <i>hav-a-m</i> (both very rare); Pâz. 𐎠𐎠; Pers. 𐎠𐎠.	Not met with.

Second Person.

Singular.	Plural.
(1) 𐎠 <i>lak</i> ; Pâz. 𐎠𐎠; Pers. 𐎠𐎠.	𐎠𐎠 <i>lekûm</i> ; Pâz. 𐎠𐎠𐎠𐎠; Pers. 𐎠𐎠𐎠.
(2) 𐎠𐎠 <i>avat</i> or <i>afat</i> ; Pâz. 𐎠𐎠; Pers. 𐎠 𐎠.	𐎠𐎠𐎠 <i>avtân</i> or <i>aftân</i> ; Pâz. 𐎠𐎠𐎠𐎠; Pers. 𐎠𐎠𐎠.
(3) 𐎠 <i>at</i> ; Pâz. 𐎠𐎠; Pers. 𐎠 𐎠.	𐎠𐎠 <i>atân</i> ; Pâz. 𐎠𐎠𐎠𐎠; Pers. 𐎠𐎠𐎠.
(4) 𐎠 — <i>t</i> ; Pâz. 𐎠 — ; Pers. 𐎠 𐎠.	𐎠𐎠 — <i>tân</i> ; Pâz. 𐎠𐎠𐎠 — ; Pers. 𐎠𐎠𐎠.

Third Person.

Singular.	Plural.
(1) ཁོ ཅེ་ <i>ól-a</i> or ཁོ ཅེ་ <i>ól</i> or ཁོ ཅེ་ (the last very rarely); Pâz. ཅེ་; Pers. او .	ཁོས་ ཅེ་ <i>ól-a-shân</i> ; Pâz. ཅེ་ས་; Pers. او شان .
(2) འཕམ་ <i>avash</i> or <i>afash</i> ; Pâz. འཕམ་, འཕམ་ས་, འཕམ་ས་, འཕམ་ས་ས་; Pers. اوش .	འཕམ་ས་ <i>avshân</i> or <i>afshân</i> ; Pâz. འཕམ་ས་, འཕམ་ས་; Pers. او شان .
(3) འཕམ་ ཅེ་ <i>ôésh</i> ; Pâz. ཅེ་; Pers. اوش .	„
(4) འཕམ་ <i>ash</i> ; Pâz. འཕམ་; Pers. اُش .	འཕམ་ <i>ashân</i> ; Pâz. འཕམ་; Pers. شان .
(5) འཕམ་ — <i>sh</i> ; Pâz. འཕམ་ —; Pers. ش .	འཕམ་ <i>shân</i> ; Pâz. འཕམ་; Pers. شان .
(6) མ་ <i>zak</i> ; ཁོ ཅེ་ <i>ól</i> ; ཁོ ཅེ་ or འཕམ་ <i>ghal</i> ; Pâz. ཅེ་, མ་; Pers. འཕམ་.	འཕམ་ མ་ <i>zakshân</i> ; Pâz. ཅེ་; Pers. او شان .

Note.—It will be seen from the above tables that most of the personal pronouns are to be written detached, while *ē*, *ēē*, *ī*, *īī*, *ū* and *ūū* 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, *ēē* *āgh-am* (that I, that to me, &c.) ; *ūū* *pad-ash* (on it, &c.) ; *īī* *zī-at* (which thou, &c.) ; *īī* *zī-tân* (which you, &c.) ; *ēē* *amat-am* (when I, when to me, &c.) ; and so on.

Vocabulary 7.

<i>letam-a</i> , here.	<i>ntrang</i> , ritual,
<i>āzmadīshnn</i> , trial.	ceremony.
<i>vābīd-ūn-ēm</i> or <i>vād-ūn-ēm</i> , let <i>us make</i> .	<i>pādyāvīh</i> , ceremonial ablu- tion.

Vocabulary 7—continued.

<p>𐬵𐬁𐬯𐬀 <i>yazishn</i>, Ya- zishn, sacrificial worship.</p> <p>𐬳𐬀 <i>darôn</i>, Darûn, a small flat round unleavened bread used in certain Zoroastrian cere- monies.</p> <p>𐬠𐬁𐬭𐬀𐬢𐬀 <i>âfrîngân</i>, Âf- rîngân, a certain ceremony ; bene- dictions.</p> <p>𐬨𐬁𐬰𐬀𐬱𐬀 <i>mâzdayas-</i> <i>na</i>, Mazda-wor- shipper.</p> <p>𐬔𐬌𐬨𐬀 <i>pêdâmbar</i>, messenger.</p>	<p>𐬶𐬀𐬲𐬀𐬥𐬀𐬱𐬀 <i>yôshdâg-</i> <i>rîh</i>; purification.</p> <p>𐬵𐬀 <i>ē</i>, which (rel.)</p> <p>𐬱𐬀𐬵𐬀𐬴𐬀𐬊𐬀𐬵𐬀 <i>pavan</i> <i>kardak yâtty-în-</i> <i>îm</i>, we bring into performance, we perform.</p> <p>𐬵𐬀𐬶𐬀 <i>yazdân</i>, Yazatas.</p> <p>𐬶𐬀𐬵𐬀𐬴𐬀𐬊𐬀𐬵𐬀 <i>yâmt-în-êd</i>, reaches.</p> <p>𐬶𐬀𐬶𐬀𐬶𐬀 <i>shaiddân</i>, devils.</p> <p>𐬶𐬀𐬵𐬀𐬴𐬀𐬊𐬀𐬵𐬀 <i>dûruçt yât-în-t</i> <i>hav-a-ê</i>, thou art welcome.</p> <p>𐬶𐬀𐬶𐬀 <i>vîraf</i>, Name of a person.</p>
---	---

Vocabulary 7—continued.

𐎱𐎠𐎼𐎿 <i>farmûd</i> , ordered.	𐎶𐎵 <i>ya-malel-un</i> , tell.
𐎶𐎠𐎹𐎶𐎵 <i>yâity-ûn-êd</i> , bring ye.	𐎶𐎵 <i>amat</i> , who, when (inter. and rel.).
𐎱𐎶𐎵 <i>gôft</i> , said.	𐎶𐎵𐎠𐎹 <i>khûrêd</i> , eats.
𐎶𐎠𐎹𐎶 <i>davîr</i> , writer, clerk.	𐎶𐎠𐎹𐎶 <i>badrâ</i> or <i>bîlakh</i> , month, moon.
𐎶𐎠𐎹𐎶𐎠𐎹 <i>farjânâk</i> , learn- ed.	𐎶𐎠𐎹𐎶𐎠𐎹 <i>niçâ-a</i> or <i>nêsh-a</i> , woman, wife, hu- man female.
𐎶𐎠𐎹𐎶 <i>hav-a-m</i> , I am.	𐎶𐎠𐎹𐎶𐎠𐎹 <i>gôçpand</i> , she- goat, sheep.
𐎶𐎠𐎹𐎶𐎠𐎹 <i>nêvaktar</i> , better.	𐎶𐎠𐎹 <i>khûk</i> , sow, hog.
𐎶𐎠𐎹𐎶𐎠𐎹 <i>akht-a</i> , sister.	𐎶𐎠𐎹𐎶𐎠𐎹 <i>gûrbak</i> , cat.
𐎶𐎠𐎹𐎶𐎠𐎹 <i>yehv-ûn-t</i> , were.	𐎶𐎠𐎹𐎶𐎠𐎹 <i>padîraft</i> , agreed to.
𐎶𐎠𐎹𐎶𐎠𐎹𐎶𐎠𐎹 <i>ham-</i> <i>pûrsagîh kard</i> , conversed.	𐎶𐎠𐎹𐎶𐎠𐎹 <i>tôbân</i> , strength.
𐎶𐎠𐎹𐎶𐎠𐎹 <i>levat-a</i> , with.	

Vocabulary 7—continued.

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

Vocabulary 7—continued.

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

<p>𑂔𑂱 𑂔 <i>zak zī</i>, that which.</p> <p>𑂔𑂱𑂔 <i>benafsh-a</i>, self.</p> <p>𑂔𑂱 <i>khamr-a</i>, ass.</p> <p>𑂔𑂱𑂔 <i>ôsh</i>, he, she, it.</p>	<p>𑂔𑂱𑂔𑂱 <i>zarkh-ûn-êđ</i> gives birth to, is born.</p> <p>𑂔𑂱𑂔𑂱𑂔 <i>pédâkînti-</i> <i>đann</i>, to display, to show.</p> <p>𑂔𑂱𑂔 <i>kanîk</i>, damsel.</p>
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Exercise 7

I. Transliterate and translate into English :—

𑂔𑂱𑂔𑂱𑂔 𑂔𑂱𑂔𑂱𑂔 𑂔𑂱𑂔𑂱𑂔 (1)

∴ 𑂔𑂱𑂔𑂱𑂔 𑂔𑂱𑂔𑂱𑂔

𑂔𑂱𑂔𑂱𑂔 𑂔𑂱𑂔𑂱𑂔 𑂔𑂱𑂔𑂱𑂔 (2)

𑂔𑂱𑂔𑂱𑂔𑂱𑂔𑂱𑂔 𑂔𑂱𑂔𑂱𑂔𑂱𑂔 𑂔𑂱𑂔𑂱𑂔𑂱𑂔

𑂔𑂱𑂔𑂱𑂔 𑂔𑂱𑂔𑂱𑂔𑂱𑂔 𑂔𑂱𑂔𑂱𑂔𑂱𑂔

∴ 𑂔𑂱𑂔𑂱𑂔𑂱𑂔 𑂔𑂱𑂔𑂱𑂔𑂱𑂔

ଆଦାସ ସି ମଧ୍ୟ ଲକ୍ଷ୍ୟ (3)

କି ମିତ୍ରା ଦେ ପ୍ରାକ୍ତ ମାତ୍ର

:: ପ୍ରାକ୍ତ କ୍ଷୟକ୍ରମେ

ଆଦାସ ସି ମଧ୍ୟ ସମ (4)

:: ସଦୃଶ । ସଦୃଶ ମିତ୍ରା

:: ଶବ୍ଦ ଶବ୍ଦ ଶବ୍ଦ (5)

:: ଶବ୍ଦ ମାତ୍ର ମିତ୍ରା ମଧ୍ୟ (6)

କାଳ ମଧ୍ୟ ଦେ ମିତ୍ରା କି (7)

:: ମାତ୍ର

କାଳ ମଧ୍ୟ ମାତ୍ର ସମାପ୍ତ (8)

:: ମାତ୍ର କି କାଳ

କି ସଦୃଶ କି ମିତ୍ରା କି (9)

:: ମାତ୍ର କି କାଳ ମାତ୍ର

କି ସମାପ୍ତ ମାତ୍ର ମିତ୍ରା (10)

:: ମିତ୍ରା କି

ਏ ਸੁ-ਸੁ ਯੋਧ ਏ ਸੁ (11)

:: ॥੧॥

ੴ ਕਰਮਕਰ ਸੁ ਸੁ (12)

:: ਸੁ-ਸੁ ਕਰਮ ਕਰਮ

ੴ ਸੁ-ਸੁ ਕਰਮ ਕਰਮ (13)

:: ਸੁ-ਸੁ ਕਰਮ ਕਰਮ

ੴ ਸੁ-ਸੁ ਕਰਮ ਕਰਮ (14)

:: ਸੁ-ਸੁ ਕਰਮ ਕਰਮ

ੴ ਸੁ-ਸੁ ਕਰਮ ਕਰਮ (15)

:: ਸੁ-ਸੁ ਕਰਮ ਕਰਮ

ੴ ਸੁ-ਸੁ ਕਰਮ ਕਰਮ (16)

:: ਸੁ-ਸੁ ਕਰਮ ਕਰਮ

ੴ ਸੁ-ਸੁ ਕਰਮ ਕਰਮ (17)

:: ਸੁ-ਸੁ ਕਰਮ ਕਰਮ

LESSON VIII.

§ 23. II. Interrogative Pronouns :—

Singular and Plural.

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

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

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

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

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

(6) **ۛۛ ałgh**, Pâz. **ۛ**, Pers. **ڪ** (who ?) ; **ۛۛ ałgh**, Pâz. **ۛ**, Pers. **ڪر** (where ?).

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

Singular and Plural.

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

(2) **ۛ zî** ; Pâz. **ۛۛ** (which) .

(3) 𐬵𐬀 𐬵 *zak m-a* ; Pâz. 𐬵𐬀-𐬵 ; Pers. 𐬵𐬀𐬵𐬀
(that which).

(4) 𐬵𐬀 𐬵 *zak zî* ; Pâz. 𐬵, 𐬵 𐬵 (that which,
what).

(5) 𐬵 𐬵 ; Pâz. 𐬵 (which).

(6) 𐬵𐬀𐬵 *zakich-î* ; Pâz. 𐬵𐬀-𐬵𐬀 ; Pers. 𐬵𐬀𐬵𐬀 ;
(that which).

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

Note 2.—Two or more adjectives following a noun may be connected either with the relative 𐬵 𐬵 or the conjunction 𐬵 𐬵 (and) ;
e. g., 𐬵𐬀𐬵 𐬵 𐬵𐬀𐬵𐬀𐬵𐬵 𐬵 𐬵𐬀𐬵𐬵𐬵𐬵 𐬵 𐬵𐬀𐬵𐬵𐬵𐬵 𐬵 𐬵𐬀𐬵𐬵𐬵𐬵
yûbân-î hûmînishnn-î hûgôbishnn-î hûkû-
nishnn-î hûdîn or 𐬵𐬀𐬵𐬵𐬵𐬵 𐬵 𐬵𐬀𐬵𐬵𐬵𐬵 𐬵 𐬵𐬀𐬵𐬵𐬵𐬵 𐬵 𐬵𐬀𐬵𐬵𐬵𐬵
𐬵𐬀𐬵𐬵𐬵𐬵, *yûbân-î 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) **نفسه** *nafsh-a* ; Pâz. **سخت** ; Pers. **خویش** (self).

(2) **بنافسه** *benafsh-a* ; Pâz. **دست** ; Pers. **خود** (self).

(3) **دست** *khvêsh* ; Pâz. **سخت** ; Pers. **خویش** (one's own). **دستشان** *khvêshân* (their own).

(4) **دست** *khûd* ; Pâz. **دست** ; Pers. **خود** (self). **دستشان** *khûdshân* ; Pâz. **دستشان** (selves).

(5) **نفسه** *nafsh-a tann*, **دست** *khvêsh tann*, Pâz. **دست**, Pers. **خویش** (self).

§ 26. V. Demonstrative Pronouns :—

Singular and Plural.

(1) **دن** *den-a* ; Pâz. **دست** or **دست** ; Pers. **این** (this). **دست** *den-a-shân* ; Pâz. **دست** ; Pers. **ایشان** (these).

(2) لَدَن leden-a ; Pâz. لَر or لَرِ ; Pers. یَن (this). لَدَن لَدَن leden-a-shân (these).

(3) هَل hel-a (?), hur-a, hand (?), and or arâ (?) (this).

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

(5) اَع ae ; Pâz. اَع (this).

(6) زَاک zak ; Pâz. زَاک ; Pers. اُو (that). زَاک زَاک zakshân ; Pers. اُو اُو (those).

Vocabulary 8.

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

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

زَاک م-ا zak m-a, that
which, what (rel.).

زَاکِی-ا zakich-i, that
which.

هَاف hav-a-nd, are.

مَن mân, dwelling.

شَن shân, they.

دُشَاکُ dûshakû, dû-
shakhv, hell.

چَنَاه çanah, weapon,
organ.

گَهَن géhân, world,
material world.

Vocabulary 8—continued.

ᠪᠡᠨᠠᠰᠬᠤ <i>benafsh-a</i> , self.	ᠴᠠᠰᠬᠤ <i>chashm</i> , eye.
ᠬᠠᠬᠠᠳᠤ <i>khûḍ</i> , self.	ᠭᠣᠰᠬᠤ <i>gôsh</i> , ear.
ᠬᠠᠭᠢᠰᠬᠤ <i>khvêsh</i> , one's own.	ᠵᠢᠪᠠᠨ, ᠵᠢᠪᠠᠨ <i>zûfân</i> , <i>zûbân</i> , tongue.
ᠨᠠᠰᠬᠤ <i>nafsh-a tann</i> , one self, one's own.	ᠮᠢᠨᠳᠡ <i>mînḍê</i> , invisible world.
ᠯᠡᠳᠡᠨ <i>leden-a</i> , this.	ᠬᠣᠰᠬᠤ <i>hôsh</i> , consciousness.
ᠬᠡᠯ <i>hel-a</i> (?), <i>hav-a</i> (?), <i>hand</i> (?), <i>avâ</i> or <i>and</i> (?), that.	ᠯᠢ <i>vîr</i> , reason.
ᠢᠮ <i>im</i> , this.	ᠵᠠᠨ <i>jân</i> , life.
ᠠᠡ <i>aê</i> , this.	ᠶᠠᠪᠠᠨ <i>yûbân</i> , youth.
ᠬᠠᠭᠠᠪᠢᠰᠬᠤ <i>hûgûbishnn</i> , of good words.	ᠬᠤᠮᠢᠨᠢᠰᠬᠤ <i>hûminishnn</i> , of good thoughts.
ᠬᠠᠭᠠᠨᠢᠰᠬᠤ <i>hûkûnishnn</i> , of good deeds.	ᠶᠢᠬᠠᠪᠠᠨ <i>frâz yehab-ân-t</i> , gave forth, made, created.
ᠬᠠᠳᠢᠨ <i>hûḍîn</i> , of good religion.	ᠲᠣᠪᠠᠨᠢᠭ <i>tôbânîk</i> , rich person.

Vocabulary 8—continued.

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

Vocabulary 8—continued.

and, several, some.	ս-Նը <i>pûr-gad-a</i> , full of glory.
ի, which.	ստե-Նը <i>pâr-râmi-</i> <i>shnn</i> , full of joy.
գանձ մեծ <i>gannâ mînôê</i> , Ahriman.	ի, <i>vad</i> , for, till.
հեռաց <i>farîftann</i> , to deceive.	համայն <i>hamâ</i> <i>hamâ rôbashnêh</i> , all eternity.
հրապ <i>niyâjân</i> , neces- sitous.	դու <i>hav-a-ê</i> , thou art.
հանդիպ <i>hamêçtârêh</i> , encountering, en- mity, antagonism.	պարզ <i>pêdâk</i> , clear.
ամսօր <i>Amhêçpand</i> , Amshâspand.	եւ թի <i>leden-a yôm</i> , this day, to-day.
ճշմարտ <i>frôhar</i> , guard- ian spirit.	հոգ <i>açpanj</i> , hospi- tality.
տաք <i>tabr-ûn-açt</i> , broke down.	թի <i>farmâd</i> , order ye.
	պաշտ <i>paçukhv</i> , reply.

Vocabulary 8—continued.

דָּבַרְתָּ <i>dabbártet</i> , ran, hurried to, rushed.	תָּשַׁח <i>tôjashnn</i> , atone- ment.
קָרָא <i>nâminéd</i> , called.	מָכַח <i>makhît-în-</i> <i>tak</i> , beaten.
אֵי <i>aigh</i> , where ?	שִׁקָּצַק <i>shikaqtak</i> , de- feated.
עַל <i>ôl aigh</i> , whi- ther ?	יֵהוּ <i>yehv-în-âd</i> , may be !
כַּנּוּ <i>kanû</i> , now.	שַׁחֲרֹק <i>shatrôik</i> , citi- zen.
פָּנָה <i>panâh</i> , protec- tion.	נֶפֶשׁ <i>nefsh-a tann</i> , own self.
וָקַח <i>vakhd-în-tann</i> , to hold.	יָדָה <i>javâd min</i> , without.
רָרִין <i>frârîn</i> , lawful.	פָּרָה <i>farhâng</i> , in- struction.
תְּבַח <i>thvakh-</i> <i>shâkîh</i> , industry.	
וָשַׁת <i>vashtam-în-</i> <i>tann</i> , to eat.	
קָרָא <i>karît-în-tann</i> , to invoke, to call.	שָׁח <i>shîk-în</i> , leave, let.

(1) $\frac{1}{\sqrt{1-x^2}} = 1 + \frac{1}{2}x^2 + \frac{3}{8}x^4 + \frac{5}{16}x^6 + \dots$
 $\frac{1}{\sqrt{1-x^2}} = 1 + \frac{1}{2}x^2 + \frac{3}{8}x^4 + \frac{5}{16}x^6 + \dots$
 $\frac{1}{\sqrt{1-x^2}} = 1 + \frac{1}{2}x^2 + \frac{3}{8}x^4 + \frac{5}{16}x^6 + \dots$
 \therefore

(2) ॥ ॐ नमः शिवाय ॥
 नमः शिवाय । नमः शिवाय । नमः शिवाय ।
 नमः शिवाय । नमः शिवाय । नमः शिवाय ।
 नमः शिवाय । नमः शिवाय । नमः शिवाय ।

[illegible]

ક્રમ ૬૭ । ૧૧૦ • કલેષ નર (4)
પ્રભુના પાસે જાયજી નર મહારાજ

-કપા ॥૧૦ ૦ કલેલ :: ॥૧૧૫૫૫૫ ક્રા ૧૦
 ૦૫ ૧૬૫ ક્રા ૧૦ ૫૬૫૫ ૧ ૫૬૫ ૦ ૧૫૫
 ૧ ॥૧૧૫૫૫ ॥૧ ૫૬૫ ૫૫૫ ૦ ૧૫૫
 -ક ॥૧ ૫૬ ૫૬૫૫ ૦ ॥૧૧૫ ૫૫૫
 :: ॥૧૧૫૫ ૫૫૫ ૫૬૫૫ ॥૧ ૦ ૫૬૫૫
 :: ૫૬૫૫ ૧ ૧૬ ૧૫૫૫ ૧૬ (5)
 :: ૫૬૫૫ ૫૬ ૧૫૫ ૫૬ ૫૬ ॥૧ ૧૬
 ૫૬ ૫૫૫ ૧ ૫૬ ૫૬ ૫૬ (6)
 ૫૬૫ કલેલ ॥૧ ૫૫૫ ૧૫૫૫
 ૫ ૫૬ કલેલ ॥૧ ૫૬ ૫૫૫૫ ૫૫૫
 ૫૫૫૫ ૫૬ ૫૬૫૫ ક્રા ૫૫૫-૫
 ૫૬ ૫૬ ૫૬ ૧૫૫૫ ૫૫૫
 ૧ ૫૫૫૫૫ ૫૫૫ ૫૫૫ ૫૫૫
 :: ૫૫૫-૫ ૦ ૫૫૫

(7) ਫਲਸਤੀਨੀ ਅਤੇ ਫਲਸਤੀਨੀ

:: ਫਲਸਤੀਨੀ

(8) ਫਲਸਤੀਨੀ ਅਤੇ ਫਲਸਤੀਨੀ

:: ਫਲਸਤੀਨੀ

(9) ਫਲਸਤੀਨੀ ਅਤੇ ਫਲਸਤੀਨੀ

:: ਫਲਸਤੀਨੀ

(10) ਫਲਸਤੀਨੀ ਅਤੇ ਫਲਸਤੀਨੀ

:: ਫਲਸਤੀਨੀ

(11) ਫਲਸਤੀਨੀ ਅਤੇ ਫਲਸਤੀਨੀ

:: ਫਲਸਤੀਨੀ

(12) ਫਲਸਤੀਨੀ ਅਤੇ ਫਲਸਤੀਨੀ

(13) ਫਲਸਤੀਨੀ ਅਤੇ ਫਲਸਤੀਨੀ

(14) ਫਲਸਤੀਨੀ ਅਤੇ ਫਲਸਤੀਨੀ

II. Translate into Pahlavi :—

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

LESSON IX.

§ 27. VI. Indefinite Pronouns:—

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

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

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

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

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

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

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

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

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

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

(11) *chahûch* (any).

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

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

(14) *chikâmchâé* ; Pâz. *وسوسداس* ;
Pers. *هر کدام* (whichever, any whatever).

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

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

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

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

(19) and; Pâz. *so much, so many*).

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

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

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

(23) *kâdman* (?), (every, each).

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

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

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

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

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

(29) کول‌دک *kol-â aêvak*, کول‌دک *kol-â dâ*,
 کول‌دک *kol-â çê*, کول‌دک *kol-â chehâr*,
 کول‌دک *kol-â panj*, &c.; Pâz. کول‌دک و ,
 Pers. هر یک ; Pâz. کول‌دک و , Pers. هر دو ;
 Pâz. کول‌دک و , Pers. هر سه ; Pâz. کول‌دک و ,
 Pers. هر چهار ; Pâz. کول‌دک و , Pers. هر پنج ,
 &c., (every one, each one, every two, every
 three, every four, every five, &c.).

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

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

(32) زک‌یک *zakichî*, Pâz. زک‌یک , Pers. آنچه (that which).

Vocabulary 9.

• ܕܝܫܢܐ *dûshnâm*, abuse.

ܐܬܬܝܪܐ *akhûrdârîh*,
not eating, starv-
ing.

ܡܠܟܐ *pâḏakh-*
shâîh, sovereignty.

ܪܥܕ *raçêḏ*, will
reach, will come.

• ܕ ... *chi*, too, also,
and.

ܐܠܝܬܐ *al vabîd-*
ûn-yâ, or *al vâdûn-*
yâ, don't do.

ܐܠܝܬܐ *afçôç*
al vabîd-ûn or *al vâ-*
dûn, do not ridicule.

ܕܬܝܒܐ *chand*
tûbân hav-a-âḏ, as
much as possible.

ܡܝܠܐ *mîla-yâ*, word.

ܐܠܐ *al âzâr*, do
not hurt.

ܕܝܬ *dûjḏ*, thief,
thievish.

ܐܠܝܬܐ *al yanseg-*
ûn-yâ, do not
take.

ܐܠܝܬܐ *al yahb-ûn*,
do not give.

ܕܝܬܐ *khrafçtar*,
noxious animal.

ܐܠܝܬܐ *beîḏ*
makhît-ûn-êḏ, he
should kill.

ܐܠܝܬܐ *ramît-ûn-êḏ*,
casts away.

ܕܝܬܐ *madam vur-*
zênd, they commit.

Vocabulary 9—continued.

ܚܕܝܫܬܗ *hâvisht*, disciple.

ܠܚܝܬܐܢܐ , ܠܚܝܬܐܢܐ *lêhû-*
dâyih, rulership.

ܕܠܝܬܐܢܐ *dahyâpatih*,
sovereignty.

ܥܪܕܪܬܗ *çarâdrêh*,
chieftainship.

ܠܐ ܠܐ ܕܠܐ *lâ karâd*
yakvim-ûn-ed, has
not exercised.

ܝܗܘܝܬܐ *yehv-ûn-t*
ye-kavim-ûn-d, they
have become.

ܠܐ *hat*, if.

ܠܐܪܝܬܐ *varziâ*, practised.

ܥܝܢܐ *chi* whatever ;
also.

ܡܠܝܬܐ *patêtiâ*,
with repentance
(adv.).

ܠܐ ܠܐ *khadt-ûn-im*,
we may see.

ܠܐܝܢܐ *z'yân*, injury.

ܝܗܘܝܬܐ *tôbân yehv-*
ûn-t, can be.

ܠܐ ܠܐ *bel-â karâd*,
he did.

ܐܢܐܝܬܐ *anâvêdân*, de-
solate, alienated,
kept apart.

ܠܐ ܠܐ *lâ shâêd*,
is not fit.

ܝܗܘܝܬܐ *ye-kavim-ûn-*
âê, thou dost
stand.

ܒܐܒܐ *babâ*, door ;
chapter.

ܕܬܐܬܐ *âtâsh*, fire.

ܠܐܝܢܐ *vohûman*, Vohû-
man, Behman,
the good mind.

Vocabulary 9—continued.

re *re* *túkht béd*,
should be one who
has atoned for
(lit.), = should
atone for.

᠘᠐ magh, pit.

ꠘꠞ zôt, Zaotar, Zoti,
the officiating
priest.

൧൮-൓ *râspîk*, Râspî
 or Râthvî, the as-
 sisting priest.

၁၈၆ *ya-malei-ûn-d*,
they should say.

2 三 次 ば ら, three
times.

अथ *avâvad*, that
much.

‡ *Jam, Jamshid.*

the *pavan*, according
to.

७६७ *kâmak*, desire.

१५७-७८ *dṛśhaśhn*,
wish, liking, love.

res res *javid javid*,
separately each,
separately every.

𐎱𐎠𐎼𐎿 𐎠𐎹𐎶 𐎶𐎵 *pavan* 𐎶𐎵
patét yehv-ûn-
ashnn, he should
 repent.

11419 *karḍann*, to do.

⌘ zend, comment.

𑌔𑌌𑌐 *jí vâk*, place.

even *nipisht*, is written.

مَدَّة *maṣīya*, great-
ness, length, large-
ness.

Vocabulary 9—continued.

ﻏﺎﺭﯨﺸﻚ <i>garishk</i> , drop of hail.	ﻟﻪﻥ ﺋﻪ ﺋﻪ <i>levîn</i> , fur- ther on.
ﺗﯩﺸﺖ or <i>tasht</i> , basin.	ﻳﻪ-ﻣﺎﻟﻪﻱ-ﯞﻥ-ﺍﻡ, <i>ye-malei-ûn-am</i> , I shall say.
ﺟﺎﻭﯨﺪﺍﻙ <i>javîdâk</i> , sepa- rately.	ﻛﻪﻫﻪﺷﺖ <i>kêhešt</i> , least (sup. of ﻛﺎﺵ <i>kaš</i> , little).
ﻣﯩﻨﺪﺎﻭﺍﻣﯩﺢ <i>mindavamich</i> , any.	ﻓﺮﺍﺯﺗﯩﻞ <i>frâztâm</i> , far- thest.
ﺍﻝ ﺍﺯﺍﺭ <i>al âzâr</i> , do not injure.	ﺑﺎﻭﺩﻫﺎﻙ <i>bavdhak</i> , joint of the finger.
ﻧﻪﻭﺍﻛﯩﻪ <i>nêvakîh</i> , pros- perity.	ﻭ, Pâz. , u, Pers. , and.
ﻏﻪﻧﻪ <i>gêthâ</i> , world.	ﻧﺎﻡ ﭼﯩﺸﺖ <i>nâm chišt</i> , name by name.
ﻭﻳﻐﺘﺎﻛﻪﻭ <i>viçtâkhe</i> , proud, impudent.	ﻛﻪ, Pers. ﺋﻪ, that.
ﺍﻝ ﻳﻪﻫﺎﻭ- ﯞﻥ-ﻳﺎﺩ <i>al yehav- ûn-yâ</i> , do not be, do not become.	ﯞﻥ <i>in</i> , Pers. ﻭﻳﻐﺘﺎ, this, these.
	ﭘﺎﻧﺰﻩ <i>panzh</i> , five.

Vocabulary 9—continued.

— bel-â, except. ♀

— çarmâk, winter,
(contraction of
— çardmâh,
cold months).

— garmâk, summer
(contraction of
— garm mâh,
warm months).

— péttyârak,
mischief, harm.

— bel-â za-
katal-în-t killed.

— zarûvân, old
age.

— nihân kai-
dann, to conceal.

— dâmân, creat-
ures.

— drûzh, drûj,
Drûj, demoness.

— ezh; Pers. از; Av.
— , from.

— tan; Pâz. — , self.

— dûr dâréd,
he should keep
away.

— arîk, far, away.

— yakhç-în-êd,
he should keep.

— zar, gold.

— Ahriman; Pers.
— , Ahriman.

— gannâk mē-
nôé, Ahriman.

— vashâdagân,
mal-formations, de-
formities, abor-
tions.

— âshtîh, peace.

Vocabulary 9—continued.

<p>יָאֵמְת־אֶת־עַד <i>yámt-ûn-êd</i>, happens.</p> <p>מִיֵּדָוָם <i>mindavam</i>, any- thing.</p> <p>יָחֵלְת־אֶת־כַּחֲלֵי־ אֶת־יְהוָה <i>khalk- ûn-t ye-kavim-ûn- êd</i>, which has been destined (<i>lit.</i> given, bestowed).</p> <p>וַיִּדְּבֹרֶנּוּ <i>vardînîdann</i>, to alter.</p> <p>יָנִסֵּג־אֶת־ לָקֶחְתָּ <i>yanseg-ûn- tann</i>, to take.</p> <p>כְּחֵשֶׁת־אֶת־ רֵיחַ <i>khvéshkâ- rîh</i>, one's own affairs.</p> <p>אֶפְדָּאֵךְ <i>apdâakh- shâ</i>, powerless.</p> <p>דָּוֶשֶׁת־אֶת־ אֶת־הָאֵמֶת <i>dûshârm</i>, love, <i>affection</i>.</p>	<p>אֶעֱבֹד־אֶת־אֶת־ אֶת־אֶת־אֶת־ <i>levat-a thanê</i>, with one another.</p> <p>שֶׁאֵי־אֶת־ אֶת־אֶת־ <i>shâêd</i>, it is possible.</p> <p>לֹא־יָכֹל־ אֶת־אֶת־ <i>lá tóbân yehv-ûn-t</i>, was not able.</p> <p>חֹבֵל־בְּ אֶת־אֶת־ <i>hâvisht</i>, dis- ciple, pupil.</p> <p>וַיִּפְדֵּן <i>vijârdann</i>, to explain, to inter- pret, to solve.</p> <p>וַיִּפְדֵּן <i>frâz vakha- d-ûn-t</i>, caught, seized.</p> <p>פֶּרֶזְאֵן <i>farzand</i>, pro- geny, offspring.</p> <p>גֶּהֶנָּן <i>géhân</i>, Pers. دُنْيَا or جَهَنَّمَ, the world.</p>
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(1) $\mu_{\text{eff}} = \mu_0 \left(1 - \frac{1}{2} \frac{\mu_0}{\mu_0 + \mu_1} \right)$

وسر ۱۱ :-

(2) $\vec{r} = r \hat{r}$ $\vec{v} = v \hat{r}$ $\vec{a} = a \hat{r}$

מנצח:

ક્ર ૨. સુદા. ૧૬. ૭૫૫. ૧૬. (૩)

سید سید علی بن ابی طالب
دوسری قوم ::

(4) ॥१॥ ॐ नमो भगवते वासुदेवाय ॥

[illegible]

(5) ॥ ॐ नमो भगवते वासुदेवाय ॥

∴ १५५।

॥७॥ ཡུལ་འཕེལ་སྐྱོང་ལྟུང་ལྟུང་གྲྭ་ལྟུང་གྲྭ་ (6)

∴ $\frac{1}{\sqrt{2}}$ is the answer.

(7) ८ म० १०५८-५९

דעמאלטס א סעך וועט זיין וועגן אים

(8) $W = 1000$ $W = 1000$ $W = 1000$

سید محمد علی حسینی

(9) ॐ नमो भगवते वासुदेवाय

∴ သလဲ၊ နှစ် - သိန်းစွာ

$$\gamma \quad \text{Ella} \quad \text{N} \quad \text{K} \quad \text{R} \quad (10)$$

∴ རྒྱལ་བོ་དཔལ་འཕེལ།

—ཕུའབུཅུལ། —ཕུའབུཅུལ་ ཅུལུལུལ (11)

ಅಧ್ಯಾ ||೨|| ಅನಂತಾದಿ ||೧|| ಎ-ಏ-ಆದಿ ||

॥ वाचं धेनुमुपासीत ॥

(12) ॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ नमो भगवते वासुदेवाय ॥

(13) ॥ ॐ नमो भगवते वासुदेवाय ॥

(14) ॥ ॐ नमो भगवते वासुदेवाय ॥

(15) ॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ नमो भगवते वासुदेवाय ॥

(16) ॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ नमो भगवते वासुदेवाय ॥

(17) ॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ नमो भगवते वासुदेवाय ॥

(18) ॥ ॐ नमो भगवते वासुदेवाय ॥

𐭮𐭥𐭥𐭥𐭥 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥𐭥 (27)

𐭮𐭥𐭥𐭥𐭥

𐭮𐭥𐭥𐭥𐭥 𐭮𐭥𐭥𐭥𐭥 𐭮𐭥𐭥𐭥𐭥 (28)

𐭮𐭥𐭥𐭥𐭥 𐭮𐭥𐭥𐭥𐭥

𐭮𐭥𐭥𐭥𐭥 𐭮𐭥𐭥𐭥𐭥 𐭮𐭥𐭥𐭥𐭥 (29)

𐭮𐭥𐭥𐭥𐭥 𐭮𐭥𐭥𐭥𐭥

𐭮𐭥𐭥𐭥𐭥 𐭮𐭥𐭥𐭥𐭥 𐭮𐭥𐭥𐭥𐭥 (30)

𐭮𐭥𐭥𐭥𐭥 𐭮𐭥𐭥𐭥𐭥 𐭮𐭥𐭥𐭥𐭥

𐭮𐭥𐭥𐭥𐭥 𐭮𐭥𐭥𐭥𐭥 𐭮𐭥𐭥𐭥𐭥

𐭮𐭥𐭥𐭥𐭥 𐭮𐭥𐭥𐭥𐭥

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) 𑀓 𑀲, Pâz. 𑀓 (Av. 𑀓, Sk. आ, Ach. 𑀓 𑀲, Pers. 𑀓) to, at, &c; *e. g.* 𑀓𑀲 𑀲𑀓𑀲, Pâz. 𑀓𑀲𑀓𑀲, Pers. 𑀓𑀲𑀲 (learn, teach).

(2) 𑀓𑀲 *af* or *av*, Pâz. 𑀓𑀲 or 𑀓𑀲𑀲 (Av. 𑀓𑀲𑀲, 𑀓𑀲𑀲𑀲, 𑀓𑀲𑀲𑀲𑀲, 𑀓𑀲𑀲𑀲𑀲𑀲; sk. अभि; Pers. 𑀓𑀲𑀲 or 𑀓𑀲𑀲) over, at, towards, &c., *e. g.* 𑀓𑀲𑀲𑀲 *afrôz*, Pâz. 𑀓𑀲𑀲𑀲𑀲 or 𑀓𑀲𑀲𑀲𑀲𑀲, Pers. 𑀓𑀲𑀲𑀲𑀲 (kindle).

(3) 𑀓 𑀲, Pâz. 𑀲 (Av. 𑀓𑀲𑀲, sk. अव, Ach. 𑀓𑀲𑀲 𑀲𑀲𑀲 *ava* Pers. 𑀲𑀲) down; *e. g.* 𑀲𑀲𑀲 *ôft*, Pâz. 𑀲𑀲𑀲, Per. 𑀲𑀲𑀲 (fall down).

(4) 𑀓 *an*, Pâz. 𑀓𑀲, 𑀓𑀲𑀲𑀲 (Av. 𑀓𑀲𑀲𑀲, 𑀓𑀲𑀲𑀲𑀲, Sk. सम्, Ach. 𑀓𑀲𑀲𑀲𑀲 *ham*, Per. 𑀲𑀲 or 𑀲𑀲𑀲) together, &c., *e. g.* 𑀓𑀲𑀲𑀲 *anbâr*, Pâz. 𑀓𑀲𑀲𑀲𑀲, Pers. 𑀓𑀲𑀲𑀲𑀲; 𑀓𑀲𑀲 *andoz*, Pâz. 𑀓𑀲𑀲𑀲𑀲, Pers. 𑀓𑀲𑀲𑀲𑀲 (collect).

(4) 𑀓𑀲 *pâd*, 𑀓𑀲 *péd*, 𑀓𑀲 *pad* or 𑀓𑀲 *pae*, Pâz. 𑀓𑀲𑀲, 𑀓𑀲𑀲𑀲, 𑀓𑀲𑀲𑀲, or 𑀓𑀲𑀲𑀲, (Av. 𑀓𑀲𑀲𑀲𑀲, 𑀓𑀲𑀲𑀲) 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.
𐬱𐬀𐬎𐬵, Sk. *प्र*, Ach. *𐌱𐌾𐌰* *fra*, Pers. *فر*)
forth, &c ; *e. g.*, *frêct*, Pâz. *فرعت*,
Pers. *فرست* (send forth).

(6) *vi* or *gû*, Paz. *وا* or *و* (Av.
𐬱𐬀𐬎𐬵, Sk. *वि* Pers. *گو*), apart, excessively,
&c., *e. g.*, *vidâr*, Pâz. *واوسد* or *ووسد*,
Pers. *گذار, گزار* (cross over); *gôméz*,
Pâz. *گامعت* (mix).

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

II. Separable.

(1) *maim* or *avar*, Pâz. *مایم*
(Av. *𐬢𐬀𐬢𐬀𐬢𐬀*, Pers. *بر*) on, upon, &c. ; *e. g.*,
maim vashmamân, Pâz. *مایم واشمامان*,
Pers. *برشاور* (hear).

(2) *lakhvâr* or *avâj*, Pâz. *لاکھوار* (Av. *𐬨𐬁𐬭𐬀* or *𐬨𐬁𐬭𐬀*, Sk. अप, Ach. *ἄπ* *apa*, Pers. *باز*) back, &c; e. g., *rakhvâr yakhç-ûn* or *avâj yakhç-ûn*, Pâz. *راکھوار یاکھچ-ون*, Pers. *بازدار*, keep back, withhold.

(3) *apâr*, Pâz. *آپار* (Av. *𐬨𐬁𐬭𐬀*, cf. Pers. *آوار*) away, &c; e. g., *apâr yahv-ûn*, Pâz. *آپار یاهو-ون*, Pers. *آوار* be away.

(4) *baén* or *andarg*, Pâz. *بائند* (Av. *𐬨𐬁𐬭𐬀*, Sk. *अन्तर*, Pers. *در*, *اندر*) in, into, between, &c; e. g., *baén vazal-ûn*, Pâz. *بائند وازال-ون*, Pers. *درشو* (go in, enter). *andarg vidâr*, Pâz. *اندر ویدار*, Pers. *درگذار* (let go).

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

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

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

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

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

(10) *bel-â*, Pâz. *𐬫𐬀* (Av. *𐬫𐬀* or *𐬫𐬀* &c ; Pers. *بە*), near, at, &c. (affirmative *بای زاید*), *e. g.*, *bel-â shandç*, Pâz. *𐬫𐬀 𐬫𐬀𐬵𐬭𐬀* Pers. *بشناس* (know, recognize).

11. 𐬵 *ham*, Pâz. 𐬵𐬀 (Av. 𐬵𐬀, Sk. सम्), together, &c., *e. g.*, 𐬵𐬀𐬵𐬀 𐬵 *ham pôrç*, Pâz. 𐬵𐬀𐬵𐬀𐬀𐬀, 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.*, 𐬵 *bar*, 𐬵𐬀 *bur* ; Pâz. 𐬵𐬀, 𐬵𐬀 ; Pers. بر ; Av. 𐬵𐬀𐬀 (to carry). 𐬵𐬀 *varz*, Pâz. 𐬵𐬀𐬀𐬀 ; Pers. ورز ; Av. 𐬵𐬀𐬀𐬀 (work, cultivate, till, &c.). 𐬵𐬀 *âmôz* ; Pâz. 𐬵𐬀𐬀𐬀 ; Av. 𐬵𐬀 + 𐬵𐬀 ; Pers. آموز (learn, teach).

(2) Others are verbal bases of the Avestic or Old Persian (Cuneiform) languages ; *e. g.*, 𐬵𐬀 *kun*, Pâz. 𐬵𐬀, Pers. کن from Av. 𐬵𐬀𐬀𐬀𐬀𐬀𐬀 (do thou) ; 𐬵𐬀𐬀 *ashnu*, Pâz. 𐬵𐬀𐬀𐬀, Pers. شنو from Av. 𐬵𐬀𐬀𐬀𐬀 (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.*, 𐬨𐬀𐬢𐬀𐬢𐬀 *nāmín* (name thou), 𐬨𐬀𐬢𐬀𐬢𐬀𐬢𐬀 *nāmínén* (do thou cause to name, *i. e.*, call), 𐬨𐬀𐬢𐬀𐬢𐬀𐬢𐬀 *āmōzén*, 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.*, 𐬨𐬀𐬢𐬀𐬢𐬀𐬢𐬀 + 𐬨𐬀𐬢𐬀𐬢𐬀𐬢𐬀, *āmōz + tan = 𐬨𐬀𐬢𐬀𐬢𐬀𐬢𐬀 āmōkhtann* ; Pâz. 𐬨𐬀𐬢𐬀𐬢𐬀𐬢𐬀 + 𐬨𐬀𐬢𐬀𐬢𐬀𐬢𐬀 = 𐬨𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀𐬢𐬀 ; Pers. آموز + ان = آموزخن (to learn, to teach).

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

+ תַּנִּי. *taniy*, where the ן *ç* is the final radical ן *t*, so changed through the rule of Assibilation (to fall) ; יָאֵמְתִּי *yâmt-ûn-tann* and יָאֵמְתִּי-וְנִי-דַנְנִי *yâmt-ûn-î-dann*, Pâz. יָבֹאוּ, Pers. یَآیدون (to come, to reach, to arrive). In the last form the ן *t* is the י of יָבֹאוּ. These ן *ç*, ן *ç*, ן *t* and other letters retained after ן disappear when there is no ן *t* after ן *n* ; e. g., נָאֵף *nafl-ûn*, נָאֵף-וְנִי-דַנְנִי *nafl-ûn-î-dê*, &c. The derivative signs ן *in* or ן *ân* are added to the non-Îrânian roots also ; e. g., וָבִיד *vabîd-ûn-în* or וָבִיד-וְנִי-דַנְנִי *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., אַחְתִּי *akht-a* or אַחְתִּי-ר *akht-a-r* (Av. אחתי ; Pers. خواهر *sister*), where the last ר *r* is a remnant of אחתי *khvâhar* ; אֲבִיתָר *abitar* (Av. אביתר, Pers. پدر *father*) where יתר *itar* is the remnant of יד *dar* in יד *pêdar* ; אמיד *amidar* (Av.

𐬨𐬀𐬭𐬀𐬎𐬎𐬎, Pers. مادر mother) where the last 𐬎 *r* is a remnant of 𐬎 *dar* in 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 *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*), Pāz. 𐬎𐬎, Pers. 𐬎𐬎, or 𐬎𐬎 *īda*, Pāz. 𐬎𐬎𐬎, Pers. 𐬎𐬎 (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 𐬨𐬀𐬭𐬀𐬎𐬎𐬎 *andōz* (collect) and Past-Participle-Base 𐬨𐬀𐬭𐬀𐬎𐬎𐬎𐬎 *andókhta* (collected); 𐬎𐬎𐬎 *yemalel-ūn* (say) and 𐬎𐬎𐬎𐬎 *ye-malel-ūn-ta* (said) &c.

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

adding *ن* *în*, Pâz. *ن*, or *ن* *ân*, Pâz. *ن*, Pers. *ن* to the Irânian or their substitute Semitic roots, and (2) the secondary ones by forming their past participles passive which end in *ن* *înîda* or *ن* *ânîda*; e. g., primitive, *ن* *andôzîn* or *ن* *andôzân* (cause to collect); secondary, *ن* *andôzînîda* or *ن* *andôzânîda* (caused to collect). Similarly *ن* *vakhad-în-în* or *ن* *vakhad-în-ân* (cause to hold); *ن* *vakhad-în-înîda* or *ن* *vakhad-în-ânîda* (caused to hold). *ن* *âkâç-în* (inform), *ن* *âkâçînîda* (informed); and so on.

§ 31. Tenses, Moods and Verbal Derivatives :—

I. Primary.—They are the Imperative and Prohibitive (*امروئي*); the two kinds of Indicative and Subjunctive Present and Future, called by some the Aorist (*مضارع*); the Potential or Conjunctive Present and Future (*ميغم* *امكاني*), including the Benedictive and Optative (*ميغم* *دعا و تمنا*); 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 absolutive (ماضی معطوف) ; the Preterite (ماضی مطلق) ; the Past continuous (ماضی استمراری) ; the Past Potential or Habitual (ماضی تمنا) ; 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, *karḍann*, or *vabîd-ûn-tann*, Pâz. *کردن*, Pers. کردن (to do); *vabîdûn-în-îḍann* or *kûndnîḍann*, Pâz. *وکیلان*, Pers. *کفایت* (to cause to do, to get done), and so on.

Note 1.—All the tenses; moods, &c. enumerated above, may or may not have *belâ*, Pâz. *بە*, Pers. *بە* (بایزاید), the prefix of affirmation) used with them.

Note 2.—*lâ*, Pâz. *لە*, Pers. *نە* (and *al*, Pâz. *ئە*, Pers. *نە* [نەبی]) in the case of the Potential, the Benedictive, and the Imperative) prefixed to the above-mentioned Tenses, Moods, &c., render them negative (نەبی).

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.

ᄃᄃ ᄃmōz, teach, learn.	ᄃᄃᄃ farēct, send forth.
ᄃᄃᄃ afrōz, kindle.	ᄃᄃ, vidār, cross over.
ᄃᄃᄃ ōft, fall.	ᄃᄃᄃ gōmēz, mix.
ᄃᄃᄃ anbār, collect.	ᄃᄃᄃ nishīn, sit.
ᄃᄃᄃ padmōz, wear, put on.	ᄃᄃᄃ va-sham-a-ūn, hear.
ᄃᄃᄃ padvand, con- nect, join.	ᄃᄃᄃ lakhvār, back.
ᄃᄃᄃ ᄃᄃᄃ lakhvār yakhs-ūn, keep back, withhold.	ᄃᄃᄃ yakhs-ūn, keep.
ᄃᄃᄃ ᄃᄃᄃ avāz yakhs- ūn, keep back, withhold.	ᄃᄃᄃ lālā, up, over, out.
ᄃᄃᄃ apār, away.	ᄃᄃᄃ vakhsh, rise.
ᄃᄃᄃ ᄃᄃᄃ apār yahv-ūn-tann, to be away.	ᄃᄃᄃ shandā, know, recognize.
	ᄃᄃᄃ andōz, collect.
	ᄃᄃᄃ varz, cultivate, till, work.

Vocabulary 10—continued.

𐎱𐎠𐎼𐎿 <i>baên vazl-ûn</i> , go in, enter.	𐎱𐎠 <i>kûn</i> , do.
𐎠𐎡𐎴 <i>andarg</i> <i>vidâr</i> , pass in.	𐎠𐎡𐎴 <i>nâmîn</i> , name.
𐎠𐎡𐎴 <i>pêrâmann</i> , round about, com- pletely.	𐎠𐎡𐎴 <i>vaft-ûn</i> , fall.
𐎠𐎡𐎴 <i>yalîb-ûn</i> , sit.	𐎠𐎡𐎴 <i>vabîd-ûn-în</i> , 𐎠𐎡𐎴 <i>vabîd-ûn-ân</i> make to work, cause to do.
𐎠𐎡𐎴 <i>parvar</i> , bring up, rear, nourish	𐎠𐎡𐎴 <i>dadar-ûn</i> bear, suffer, take, bring, &c.
𐎠𐎡𐎴 <i>padîrak</i> , before, face to face.	𐎠𐎡𐎴 <i>âkâçîn</i> , in- form.
𐎠𐎡𐎴 <i>frôd</i> , down.	𐎠𐎡𐎴 <i>çpazgîh</i> , slander.
𐎠𐎡𐎴 <i>môrd</i> , dead.	𐎠𐎡𐎴 <i>bêsh</i> , vexation, fretting, distress.
𐎠𐎡𐎴 <i>vaçtarg</i> , clothes.	𐎠𐎡𐎴 <i>nang</i> , shame.
𐎠𐎡𐎴 <i>frâz kha-</i> <i>lal-ûn-açta</i> , hav- ing washed.	𐎠𐎡𐎴 <i>bûshâçp</i> , pro- crastination, idle- ness, drowsiness, sleep.

Vocabulary 10—continued.

ᠵᠢᠪᠠᠳᠠᠭᠠᠨ <i>zīvandagān</i> ,	ᠮᠠᠨᠫᠤᠮᠤᠮᠤᠯᠤᠰ <i>mānpāt</i> , house-
living.	holder.
ᠰᠠᠬᠠᠳᠠᠨ <i>shakān - ā</i> ,	ᠯᠠᠯᠠ ᠳᠦᠳᠦ <i>lālā ḍḍt</i> ,
poor, indigent ;	get up, rise up.
misery, poverty.	ᠮᠠᠳᠠᠮ <i>madam</i>
ᠮᠠᠷ <i>mar</i> , felon.	<i>aivyāgan</i> , put on.
ᠲᠠᠭᠲᠠᠷ <i>ḡāṭār</i> , ty-	ᠠᠭᠠᠮ <i>aḡam</i> , fuel.
rant.	ᠪᠠᠷᠢᠬᠢ <i>barīh-ūn</i> , seek,
ᠶᠠᠮᠢᠲᠤᠨ <i>ya-mīt-ūn-ta-</i>	search.
<i>gān</i> , dead.	ᠭᠣᠰᠢᠲᠤ <i>Gōsht-ē</i>
ᠠᠵᠠᠰᠢ <i>azash</i> , therefore,	<i>Fryān</i> , Gōsht-e
hence.	<i>Fryān</i> .
ᠳᠠᠳᠠᠷ <i>dādār</i> , Crea-	ᠶᠠᠷᠠᠬᠠᠭᠢᠬᠢ <i>farākhūyih</i> ,
tor.	prosperity.
ᠮᠢᠨᠳᠡ <i>mīnḍé</i> , spirit.	ᠲᠠᠩᠭᠢᠬᠢ <i>tangīh</i> , distress,
ᠠᠵᠢᠨᠢᠬᠲᠠᠮ <i>afzīniktām</i> ,	adversity.
most munificent.	ᠠᠷᠳᠡᠳᠡ <i>vardēd</i> , turn
ᠪᠡᠯᠠ <i>belā ya-mal-</i>	ye.
<i>al-ūn</i> , speak thou	
forth.	

Vocabulary 10—continued.

آرداى, آرداى Ardâi	آرداى-آرداى arthéshtâr,
Vîrâf, Ardâ Vîrâf.	warrior.
مزدایاڭنا Mâzdayaṣna,	آرداى-آرداى vâçtryôsh,
Mazdayaṣna, a	husbandman, agri-
worshipper of	culturist, farmer.
Mazda.	
آهلاىيى ahlâyîh,	آهلاىيى hûthôkhsh,
piety, purity, holi-	artisan, workman.
ness, righteous-	
ness.	آرداى rad, آرداى ratû, chief.
پورىوداى pôryôdâ-	آرداى-آرداى vîçpat, chief
kêshyîh, primitive	of a clan.
religion.	آرداى zandpat, chief
	of a town.
واکھاد-ؤن-ئەڤ vakhad-ûn-êḏ,	آرداى-آرداى zarthûsh-
take ye.	tar-tûm, sovereign
ثانىيىث thaniyîth, second	pontiff.
time, again.	آرداى-آرداى yahv-ûn-âsh
پەشاک pêshak, pro-	= آرداى = باش be
fession.	thou.

Exercise 10.

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

(1) $\text{دولت‌شاهی} = \text{اس}$

و. د. ::

(2) $\text{دولت‌شاهی} = \text{اس}$

و. د. ::

(3) $\text{اس} = \text{دولت‌شاهی}$

$\text{اس} = \text{دولت‌شاهی}$

و. د. ::

(4) $\text{اس} = \text{دولت‌شاهی}$

و. د. ::

(5) $\text{اس} = \text{دولت‌شاهی}$

اس = دولت‌شاهی

سالم اوستا سوو ک اتر اتر اتر اتر
 :: اتر اتر اتر اتر اتر اتر

(6) اتر اتر اتر اتر اتر اتر
 اتر اتر اتر اتر اتر اتر
 اتر اتر اتر اتر اتر اتر
 اتر اتر اتر اتر اتر اتر

II. Translate into Pahlavi :—

(1) And he, the Creator Aûhrmazd, the most munificent of spirits, said thus : “Speak thou forth, Ardâi 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 professions ? 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.	يا <i>yahv-în-âsh</i> , شو <i>yahv-în</i> , باش (be thou).	يا <i>yahv-în-ed</i> , or يا <i>béd</i> , بشيد يا <i>béd</i> , بشيد (be ye).

§ 32—continued.

2nd Pers. جر <i>hav-a-de</i> , هـ , ي ; or جـ ... ي (art).	هـ <i>hav-a-ed</i> , هـ , هـ , هـ or ... (are).
3rd Pers. هـ <i>aél</i> , هـ , هـ (is).	هـ <i>hav-a-na</i> , هـ , هـ (are).

Aorist (second form).

Singular.	Plural.
1st Pers. هـ <i>yahv-ûn-am</i> , هـ , هـ , هـ (I am, I be, I shall be, &c.).	هـ <i>yahv-ûn-im</i> , هـ <i>bim</i> , هـ , هـ , هـ (we are, we be, we shall be, &c.).

§ 32—continued.

2nd Pers. *yahv-în-êe*, *yahv-în-êd*, *yahv-în-êd*, *yahv-în-êd*, *yahv-în-êd*,
yahv-în-êd, *yahv-în-êd*, *yahv-în-êd*,
 thou art,
 thou be, thou shalt be,
 &c.).

3rd Pers. *yahv-în-êd*, *yahv-în-êd*, *yahv-în-êd*,
yahv-în-êd, *yahv-în-êd*, *yahv-în-êd*,
 (He, she, it is; he,
 she, it be; he, she, it
 shall or may be, &c.).

yahv-în-êd, *yahv-în-êd*, *yahv-în-êd*,
 (you are, you be,
 you shall be, &c.).

yahv-în-êd, *yahv-în-êd*, *yahv-în-êd*,
 (They are, they
 be, they shall or may be, &c.).

Potential or Conjunctive Present and Future :—

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

3rd pers. sg. ၵၵၵ *hav-a-át*, ၵၵၵ, ၵၵၵ
= ၵၵၵ (He, she, it may, should, &c., be).

Benedictive and Optative.

Singular.

Plural.

1st Pers.

ܐܢܝܢ *yahv-ân-ém*, ܐܝܢ *bím*, ܐܝܢܢܢ
(*May we be !*).

2nd Pers.

ܐܢܬܐ *yahv-ân-éd*, ܐܢܬܐ *béd*, ܐܢܬܐܢ
(*May ye be !*).

3rd Pers.

ܐܢܝܢ *yahv-ân-êd*, ܐܢܝܢ *burand*, ܐܢܝܢܢ
(*May they be !*).

ܐܢܬܐ *yahv-ân-êd*, ܐܢܬܐ *béd*,
ܐܢܬܐ *šôad* (*May he,*
she, it, be !).

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

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

Verbal Noun or Gerund :— **יָהוּ-אֵין-אַשְׁנָה** *yahv-ûn-ashnn*, **אֵין-בִּלְאִן** (being).

Perfect Participle Passive :— **יָהוּ-אֵין-תָּא** or **יָהוּ-אֵין-תָּא** *yahv-ûn-ta* or **יָהוּ-אֵין-תָּא** *yahv-ûn-tak*, **בָּיָד**, **בָּיָד** or **שָׁדָה** (been).

Absolutive :—The same as the Perfect Participle Passive.

Infinitive :— **יָהוּ-אֵין-תָּאנָה** *yahv-ûn-tann*, **בִּלְאִן** *bûlann*, **בָּיָד**, **בָּיָד**, or **יָהוּ-אֵין-תָּאנָה** *vazl-ûn-tann*, **שָׁדָה** (to be).

Preterite.

Singular.

1st Pers. မေ့ မိနပ် or မိ၍ ယဟ-အ်-တ
 or bùd hav-a-m , မိနပ်
 yahr-ín-tam , မိလ် မိ၍ ,
 ငှာ့ (I was).

2nd Pers. ငှာ့ မိနပ် or မိ၍ ယဟ-အ်-တ or
 bùd hav-a-dé , မိလ် မိ၍ ,
 ငှာ့ (thou wast).

3rd Pers. မိနပ် ယဟ-အ်-တ or မိ၍ bùd ,
 မိ၍ , သ့ (he, she, it
 was).

Plural.

မေ့ မိနပ် or မိ၍ ယဟ-အ်-တ or bùd
 hav-a-ám , မိနပ် ယဟ-အ်-တိမ ,
 မိလ် မိ၍ , မိသ့ (we were).

မေ့ မိနပ် or မိ၍ ယဟ-အ်-တ or bùd
 hav-a-éd , မိလ် မိ၍ , သ့သ့ (you
 were).

မိနပ် မိနပ် or မိ၍ ယဟ-အ်-တ or bùd
 hav-a-nd , မိနပ် မိ၍ , သိသ့ (they
 were).

Note.—The Preterite is also formed thus :—1st Pers. Sg. 𐭠𐭥𐭥 or 𐭠𐭥𐭥𐭥 𐭥 *li yāhv-ûn-t* or *bûd*, Pâz. 𐭥𐭥𐭥 𐭥𐭥 (I was) &c. This formation is obsolete in modern Persian.

Past continuous :—This tense is formed by prefixing 𐭥𐭥 *hamâê*, Pâz. 𐭥𐭥𐭥 , Pers. 𐭥𐭥 or 𐭥𐭥 to the preterite ; *e. g.*, 𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥 𐭥𐭥 𐭥 *li hamâê yāhv-ûn-t*, Pâz. 𐭥𐭥𐭥 𐭥𐭥𐭥 𐭥𐭥 , Pers. 𐭥𐭥 𐭥𐭥 or 𐭥𐭥 𐭥𐭥 (I used to be), &c.

Past Potential or Habitual Tense :—This tense is formed by suffixing 𐭥𐭥𐭥 *hav-a-âê*, Pâz. 𐭥𐭥𐭥 , Pers. 𐭥𐭥 to the preterite ; *e. g.*, 𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥 or 𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 𐭥 *li yāhv-ûn-t* or *bûd hav-a-âê*, Pâz. 𐭥𐭥𐭥 𐭥𐭥𐭥 𐭥𐭥 ; Pers. 𐭥𐭥𐭥 , or 𐭥𐭥𐭥 (I might have been), &c.

Perfect.

Singular.

1st Pers. ḡeḡ or ḡeḡ or ḡeḡ or ḡeḡ

bûḡ or *yahv-ûn-t*

ya-kav'm-ûn - am or

éḡtam or *hav-a-m*;

ḡeḡ or ḡeḡ, ḡeḡ or

ḡeḡ (I have been).

Plural.

ḡeḡ or ḡeḡ or ḡeḡ or ḡeḡ

bûḡ or *yahv-ûn-t ya-kav'm-ûn-ûm* or

éḡtam or *hav-a-ûm*, ḡeḡ or ḡeḡ or

ḡeḡ or ḡeḡ, ḡeḡ or ḡeḡ (we

have been).

Perfect—continued.

2nd Pers.	<p> <u>ya-ha</u> or <u>ya-ha</u> or <u>ya-ha</u> or <u>ya-ha</u> or <u>ya-ha</u> <u>ya-ha</u>-<u>in-t</u> or <u>bi-d</u> <u>hav-a-âe</u> or <u>ya-lia-</u> <u>vim-in-âe</u> or <u>éçtâe</u>, or <u>ya-ha</u> <u>ya-ha</u> or <u>ya-ha</u> <u>ya-ha</u> or <u>ya-ha</u> (thou hast been). </p>	<p> <u>ya-ha</u> or <u>ya-ha</u> or <u>ya-ha</u> or <u>ya-ha</u> <u>ya-ha</u>-<u>in-t</u> or <u>bi-d</u> <u>hav-a-âe</u> or <u>ya-karim-in-âe</u> or <u>éçtâe</u>, <u>ya-ha</u> <u>ya-ha</u> or <u>ya-ha</u> <u>ya-ha</u>, <u>ya-ha</u> or <u>ya-ha</u> (you have been). </p>
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Perfect—continued.

3rd Pers. $\text{yahv-} \underline{\text{in-t}}$ or $\text{yahv-} \underline{\text{in-t}}$ or $\text{yahv-} \underline{\text{in-t}}$	$\text{yahv-} \underline{\text{in-t}}$ or $\text{yahv-} \underline{\text{in-t}}$ or $\text{yahv-} \underline{\text{in-t}}$
aét or ya-kavim-in-éd	ya-kavim-in-d or éctand , éctand or
or éctéd , éctéd or éctéd	or éctéd , éctéd or éctéd
or éctéd , éctéd or éctéd	or éctéd , éctéd or éctéd
(he, she or it has been).	(they have been).

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

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


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

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

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

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

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

gazéd, Pâz. , Pers. سزد (is fit, &c.).

§ 34. III. Passive Verb (فعل ماضی)
:- (ماضی ماضی)

This is formed

(1) by prefixing the perfect participle passive of a transitive verb to the various tenses and moods of the auxiliary verbs taught above ; e. g., *patêlîhâ ol-a tâkhta yahu-ûn-êd* (*by repentance he may be one who has atoned for, i. e., he may be absolved by repentance*) ; *hu-wa . dâwînâ-lî-shîm* (*thou hast been admonished*) ; *dawaw qad* (*it was made*) ; *luwîsh luwîsh gôft ya-kavîm-ûn-êd* ; *dawaw wêsh* (*It has been said*) ; and so on.

(2) by adding *ဗုဒ္ဓ* *ihéd* = *သုတ* to the root-base ; *e. g.*, *ဗုဒ္ဓဗုဒ္ဓ* *gùmbáihéd* = *သုတသုတ* (is mingled) ; *ဗုဒ္ဓ* *ya-malel-in-ihéd* = *သုတ* (it is said), &c.

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

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

Vocabulary 11.

תָּכַח <i>tùkhta</i> , atoned for.	כִּהְיִן <i>chégùn</i> , how?
טָהוֹר <i>gùméztihéd</i> , is mixed, is mingled.	יָשָׁדָּאָר <i>yôshdâçar</i> , pure, purification.
רַב <i>rad</i> , lord.	נַפֵּשׁ <i>naçâé</i> , dead body, corpse.
אֲהִלְיָהּ <i>ahldyih</i> , purity.	שְׁלֵדָּא יַזָּאכִיחַ <i>shêdd-</i> <i>yazakih</i> , devil-
כַּחֲלָאֵךְ <i>khalak-ûn-t</i> <i>ya-kavim-ûn-éd</i> , is destined.	וָדָּא <i>vâd</i> , breeze, wind.
מִשְׁתַּחֲוִי <i>is des-</i> tined.	אַכָּרַז <i>akarz</i> , ever.
שִׁנְיָהּ <i>to alter</i> .	חֲבֹבֶה <i>hû-bôé</i> , frag- rant.
אוֹר <i>or</i> .	מַלִּישָׁח <i>mâlishan</i> , touch, contact.
י, <i>not</i> .	

Vocabulary 11—continued.

ᠲᠠᠩ *tang*, narrow.

ᠲᠠᠩᠭᠡ *tangh*, narrow-
ness.

ᠡᠭᠲᠠᠰᠬᠠᠨ *ēṭashnn*,
standing.

ᠭᠢᠷᠠᠨ *girân*, heavy.

ᠬᠣᠫ *kôf*, hillock.

ᠫᠠᠰᠢᠳ *pûsht*, back.

ᠬᠠᠰᠢᠳᠠᠨ *kashîdann*, to
draw.

ᠬᠠᠰᠢᠳᠠᠨ ᠬᠠᠮᠠᠭᠡ *hamâê*
kashîḍ, was draw-
ing.

ᠬᠠᠰᠢᠳᠠᠨ ᠲᠠ *lâ tâbânaṣt*,
could not.

ᠬᠠᠷᠠᠳᠢ *kharâj*, tax.

ᠮᠠᠳᠤ *maḍ*, came.

ᠷᠠᠳᠤ *râḍ*, giver,
offerer, generous,
liberal.

ᠮᠠᠵᠳᠠᠶᠠᠭᠲᠤ *mazdayaṣt*,
Ma z da - Worship-
per.

ᠭᠡᠳᠠᠬᠤ *géthyd*, world.

ᠨᠢᠷᠠᠬᠤ *nîrâk*, power,
strength.

ᠬᠠᠷᠳᠤ or *khiraḍ*,
wisdom, know-
ledge.

ᠷᠠᠶᠢᠨᠠᠳᠠᠨ *râyîniḍann*, to
administer the af-
fairs of.

ᠮᠠᠨᠳᠡ *mânḍê*, Heaven.

Vocabulary 11—continued.

hamâle âvâyašt
yâhb-ûn-tann, was
necessary to give.
(می بایست داد).

shathrô-yâr,
ruler, governor,
king.

Pârç, Fars,
(name of a pro-
vince).

gûmârđak,
appointed.

ardavân, Arda-
vân (name of a
man).

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

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

bûndak, com-
plete.

Pâpak, Pâpak,
(name of a man).

marzpân, fron-
tier governor.

Çâçân, Sâsân
(name of a man).

shapân, shep-
herd.

hamvdr, always.

kîrd, domestic
animal, she-goat,
sheep.

tôkhmak, seed,
line of descent.

Vocabulary 11—continued.

<p>ﻱﺍﺗﯩﺐ-ﯞﻥ-ﺍﻗﺕ, <i>yatīb-ûn-aqt</i>, sat.</p>	<p>ﺷﺎﺋﯩﺪ ﺑﺎﻭﺍﺭ ﺷﺎﺋﯩﺪ <i>shâ'ed</i> <i>bavth-ûn-aqt</i>, it is possible to seek.</p>
<p>ﺷﺎﻡ-ﺑﯘﺭﺩﺍﺭ, <i>sham-bûrdâr</i>, one who preserves the name of the family.</p>	<p>ﺩﺍﺭﺍﺷﻨﻦ <i>dârashnn</i>, pre- servation.</p>
<p>ﺗﯘ, thou.</p>	<p>ﭘﺎﺩﮔﺎﻧﯩﻪ <i>padgânîh</i>, pros- perity, nourish- ment.</p>
<p>ﺷﯘ, such, so.</p>	<p>ﻣﯩﻦ ﺟﺎﻭﺩ <i>javâd min</i>, with- out.</p>
<p>ﺩﺍﺭﺍﺋﯩ-ﻲ <i>Dârâê-î</i> <i>dârâyân</i>, <i>Dârâê</i> <i>Dârâyân</i>, <i>Dârâ</i> the son of <i>Dârâb</i>.</p>	<p>ﺑﺎﻛﻬﺘﺍﺭﯨﻪ <i>bâkhtârîh</i>, deliverance, sal- vation.</p>

Exercise 11.

I. Transliterate and translate into Persian and English :—

ﺩﺍﺭﺍﺷﻨﻦ ﺑﺎﻭﺍﺭ ﺷﺎﺋﯩﺪ (1)

ﺩﺍﺭﺍﺋﯩ-ﻲ ﺩﺍﺭﺍﺷﻨﻦ ﺑﺎﻭﺍﺭ ﺷﺎﺋﯩﺪ (2)

ਅਧਿਕਾਰੀ ਸਿੰਘਾਂ ਨੂੰ ਸੁਣਾਇਆ ਜਾਂਦਾ ਹੈ
 :: ਸਿੰਘਾਂ ਦੇ ਸਾਥੇ

(16) ਸਿੰਘਾਂ ਦੇ ਸਾਥੇ ਸਿੰਘਾਂ ਦੇ
 :: ਸਿੰਘਾਂ ਦੇ ਸਾਥੇ

(17) :: ਸਿੰਘਾਂ ਦੇ ਸਾਥੇ

(18) ਸਿੰਘਾਂ ਦੇ ਸਾਥੇ ਸਿੰਘਾਂ ਦੇ
 :: ਸਿੰਘਾਂ ਦੇ ਸਾਥੇ

(19) ਸਿੰਘਾਂ ਦੇ ਸਾਥੇ ਸਿੰਘਾਂ ਦੇ
 ਸਿੰਘਾਂ ਦੇ ਸਾਥੇ ਸਿੰਘਾਂ ਦੇ
 :: ਸਿੰਘਾਂ ਦੇ ਸਾਥੇ

(20) ਸਿੰਘਾਂ ਦੇ ਸਾਥੇ ਸਿੰਘਾਂ ਦੇ
 ਸਿੰਘਾਂ ਦੇ ਸਾਥੇ ਸਿੰਘਾਂ ਦੇ
 :: ਸਿੰਘਾਂ ਦੇ ਸਾਥੇ

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 ?
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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 *padîraftann*, *makbal-ân-tann*, Pâz. *پدیرفتن*, Pers. *پذیرفتن*, to accept) of the principal verb, as well as its causal and passive forms ; and, thirdly, a model paradigm of a Denominative verb (for which we have adopted *pêdâkînt-dann*, Pâz. *پیداکن*, 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 مجرّد) :—

Terminations.

Singular.

1st Pers. اِن اِنِ or اِنِ iní.

2nd Pers. The root or base itself, or
the root or base + ـِ, ـِ

اِنِ, اِنِ, * ; Pâz. اِنِ
âé ; Pers. اِنِ.

3rd Pers. اِنِ id or اِنِ éđ ; Pâz. اِنِ ;
Pers. اِنِ.

Plural.

.....

اِنِ, اِنِ, * , éđ ; Pâz. اِنِ ; Pers. اِنِ.

اِنِ énd ; Pâz. اِنِ ; Pers. اِنِ.

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

Note 2 :— 𐭠𐭣 *ânî* from Av. 𐭠𐭣 or 𐭠𐭣; 𐭠 *îâ* or 𐭠 *îyâ* from Av. 𐭠𐭣 or 𐭠𐭣 or 𐭠𐭣; 𐭠 *îd* from Av. 𐭠𐭣; 𐭠 *ênâ* from Av. 𐭠𐭣 or 𐭠𐭣.

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

Model Paradigm.

Singular.	Plural.
1st Pers. <i>၁၎်၁၁၁၁၁၁</i> <i>paḍi-rân</i> , or <i>၁၎်၁၁၁၁</i>
<i>paḍi-rân</i> , <i>၁၎်၁၁၁၁</i> <i>mak-</i>	
<i>bal-în-ân</i> , or <i>၁၎်၁၁၁၁</i>	
<i>makbal-în-în</i> ; <i>Páz.</i>	
<i>၁၎်၁၁၁၁၁၁</i> or <i>၁၎်၁၁၁၁၁၁</i> .	

Model Paradigm—continued.

2nd Pers.	<p> <i>paḍīr</i> or (𐭣 or 𐭣𐭥) 𐭣𐭥𐭥𐭥 <i>paḍīryā</i>, 𐭣𐭥𐭥𐭥 <i>mak-</i> <i>bal-ūn</i> or (𐭣 or 𐭣𐭥) 𐭣𐭥𐭥𐭥 <i>makbal-ūn-yā</i> ; Pâz. 𐭣𐭥𐭥𐭥 or 𐭣𐭥𐭥𐭥 ; Pers. 𐭣𐭥𐭥𐭥 or 𐭣𐭥𐭥𐭥 . </p>	<p> (𐭣 or 𐭣𐭥) 𐭣𐭥𐭥𐭥 <i>paḍīrīd</i>, (𐭣 or 𐭣𐭥) 𐭣𐭥𐭥𐭥 <i>makbal-ūn-ēd</i> ; Pâz. 𐭣𐭥𐭥𐭥𐭥 ; Pers. 𐭣𐭥𐭥𐭥𐭥 . </p>
3rd Pers.	<p> 𐭣𐭥𐭥𐭥 <i>paḍīrēd</i>, 𐭣𐭥𐭥𐭥 <i>makbal-ūn-ēd</i> ; Pâz. 𐭣𐭥𐭥𐭥𐭥 . </p>	<p> 𐭣𐭥𐭥𐭥 <i>paḍīrēnēd</i>, 𐭣𐭥𐭥𐭥 <i>makbal-ūn-ēd</i> ; Pâz. 𐭣𐭥𐭥𐭥𐭥𐭥 . </p>

Second Person Singular :—

(a) *Causal* Բժշիս *paḏîrîs* or Կոծիս *mak-bal-ûn-in* ; Բժիս *paḏîrân* or Կոծիս *mak-bal-ûn-ân* ; Pâz. Իճիս or Իճիս ; Pers. پڌیران &c.

(b) *Denominative* Բալիս *pêḏâkîs* or Բալիս *pêḏâkân* ; Pâz. Իճիս or Իճիս, &c.

(c) *Causal Denominative* Բալիս *pêḏâ-kîrînn* or Բալիս *pêḏâkânîs* ; Pâz. Իճիս or Իճիս, &c.

§ 36. The Aorist:—

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

Terminations.

Singular.	Plural.
1st Pers. <i>em</i> ; Páz. <i>éṭ</i> , <i>ei</i> ; Pers. <i>ṛ</i> .	<i>im</i> ; Páz. <i>ei</i> ; Pers. <i>ṛ</i> .
2nd Pers. <i>ṣ í</i> ; Páz. <i>ṣ</i> ; Pers. <i>ṣ</i> .	<i>id</i> ; Páz. <i>ṣi</i> ; Pers. <i>ṣ</i> .
3rd Pers. <i>ḍ, ṣ ḍ</i> , or <i>ṣ éḍ</i> ; Páz.	<i>énd</i> or <i>ṣ nd</i> ; Páz. <i>ṣṣ, ṣṣi</i> ;
<i>ṣi</i> ; Pers. <i>ḍ</i> .	Pers. <i>ḍi</i> .

Paradigm—continued.

2nd Pers. *padîrêd*, *padîrêd mak-bal-în-êd*;
bal-în-êd; Pâz. *mak-bal-în-êd*;

Pers. *padîrêd*.

3rd Pers. *padîrêd*; *padîrêd mak-bal-în-êd*;
mak-bal-în-êd; Pâz. *mak-bal-în-êd*;
 Pers. *padîrêd*.

padîrêd, *padîrêd mak-bal-în-êd*;
 Pâz. *mak-bal-în-êd*; Pers. *padîrêd*.

padîrêd or *padîrêd*, *padîrêd*,
mak-bal-în-êd or *mak-bal-în-êd*;
mak-bal-în-êd; Pâz. *mak-bal-în-êd*;
 Pers. *padîrêd*.

(a) *Causal* ပေသေ padīrīnam or ပေသေ၍
makbal-ūn-in-am, ပေသေ padīrān-in-am,
&c. or ပေသေ၍ makbal-ūn-ān-in-am ; Pāz.
ပေသေ၍, &c. ; Pers. پدیدانم &c.

(b) *Denominative* ပေသေ pēḷāk-in-am or
ပေသေ pēḷāk-ān-am ; Pāz. ပေသေ၍ or
ပေသေ၍, &c.

(c) *Causal Denominative* ပေသေ pēḷāk-
in-in-am or ပေသေ pēḷāk-inān-am ; Pāz.
ပေသေ၍ or ပေသေ၍, &c.

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

Future.

Terminations.

	Singular.	Plural.
1st Pers.	ഞ <i>tham</i> ; Páz. <i>തേ.</i>	ഞ <i>thém</i> ; Páz. <i>തേ.</i>
2nd Pers.	.....	ന <i>théd</i> ; Páz. <i>യ്തേ.</i>
3rd Pers.	ന <i>théd</i> ; Páz. <i>യ്തേ</i> or <i>യ്തേ.</i>	ഓ <i>thénd</i> ; Páz. <i>യ്തേ.</i>

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

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

Paradigm.

Singular.

1st Pers. *paḍāriham*, *paḍāre makbal-an-īham*; Pāz. *paḍāre makbal-an-īham*.

2nd Pers.

3rd Pers. *paḍārihēd*, *paḍāre makbal-an-īhēd*.

Plural.

paḍārihem, *paḍāre makbal-an-īhem*; Pāz. *paḍāre makbal-an-īhem*.

paḍārihēd, *paḍāre makbal-an-īhēd*; Pāz. *paḍāre makbal-an-īhēd*.

paḍārihēd, *paḍāre makbal-an-īhēd*; Pāz. *paḍāre makbal-an-īhēd*.

(a) *Causal* පදිරිනිහ *padîrînîham* or මැකබල්-ඊන-ඊන-ඊහම, or මැකබල්-ඊන-ඊන-ඊහම, &c.; Pâz. මෙහෙයවනුයෙහි or මෙහෙයවනුයෙහි &c.

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

(c) *Causal Denominative* පේදාකිනිහම or පේදාකිනිහම, &c.; Pâz. පේදාකිනිහම or පේදාකිනිහම, &c.

Vocabulary 12.

කිවර <i>kinvar</i> , revenge-ful.	යාන <i>yân</i> , boon.
නවර් <i>navard</i> , fight.	හොම <i>Hôm</i> , Haoma.
අසර් <i>al âzâr</i> , do not injure.	සායම් <i>zâyam</i> , I request, I ask for.
අනබර් <i>anbâr</i> collec-tion.	දුරාශ් <i>dûraosh</i> , keep-ing death afar.
ෆ්‍රාවාක්ෂ් <i>Fravakhsh</i> , <i>Fravashi</i> .	වන්දාර් <i>vânîdâr</i> , van-quisher.

Vocabulary 12—continued.

מקבולת <i>makbal-ûn-</i> <i>tann</i> , to accept.	קושי <i>kûshishnn</i> fight.
פדירה <i>padîraftann</i> , to accept.	פרץ <i>frâz</i> <i>çât-ûn-ânî</i> , I may walk forth.
גבילה <i>gâbishnn</i> , word, sentence, saying.	תרוץ <i>tarvînânî</i> , I may remove, I may smite.
דרנך <i>dranjînâê</i> , utter thou softly.	נצח <i>vânânî</i> , I may vanquish.
ניצח <i>niyâyishnn</i> , salutation.	תבונה <i>tâshîdâr</i> , modeller.
צפנדארמאד <i>Çpendarmad</i> , Spendarmad.	יבד <i>javîd-dêv-</i> <i>dâd</i> , Vendîdâd.
אפזיניק <i>afzînîk</i> , bounti- ful.	יבד <i>javîd-dêv-</i> <i>dâd</i> , Vendîdâd.
גראישינ <i>grâyishnn</i> , protection, nourish- ment.	בילד <i>beld yazba-</i> <i>kh-ûn</i> , perform the ceremony of.

Vocabulary 12—continued.

دشداش *dûshâ-*
rmihâ, joyfully.

د دمان رده *dâmân rde*,
for the creatures.

د داکھ *al dakh-*
llân, do not fear.

د بيم *bîm*, fear, cause
of fear.

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

ناغوش *naçûsh*, Na-
çûsh (putrefac-
tion).

نزدک *nazdrîhéd*,
shall be weaken-
ed.

دھوک *âhûk*, defect.

داهیشن *dahishnn*, crea-
tion.

د گد *gâç*, throne.

د هر چه *harviçp-*
pêçid, all adorn-
ed.

د نیشن *nishânéd*,
make ye sit.

د کلام *çakhân*, word.

د کلام *halak*, foolish.

د کلام *patkâr*, quar-
rel, dispute.

د ماکتوک *maçtûk*, in-
toxicated.

د کلام *vaç gôhar*, ill-
natured.

Vocabulary 12—continued.

—دینا <i>dīnā</i> , justice, order or decree of religion.	بخت <i>bakht</i> , destiny.
دروغند <i>drūjyēnd</i> , they deceive.	بارئینا <i>baréhīnā</i> , formed, created, produced.
	درنجان <i>drenjān</i> , re- cite thou slowly.

Exercise 12.

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

(1) دینا و بخت و بارئینا و درنجان

دروغند و درنجان و درنجان و درنجان
درنجان و درنجان و درنجان و درنجان

(2) درنجان و درنجان و درنجان و درنجان

درنجان و درنجان و درنجان و درنجان

(3) درنجان و درنجان و درنجان و درنجان

درنجان و درنجان و درنجان و درنجان

—ප්‍රදේශයට දැනුම ලබා දීම (4)

∴ මානව සංස්කෘතියට දැනුම සහ

ලබා දීමට ආවේ (5)

සමස්ත මානව සංස්කෘතියට දැනුම සහ

ලබා දීමට දැනුම සහ

∴ දැනුම සහ දැනුම සහ

ලබා දීමට දැනුම සහ (6)

∴ දැනුම සහ දැනුම සහ

ලබා දීමට දැනුම සහ (7)

∴ දැනුම සහ දැනුම සහ

∴ දැනුම සහ දැනුම සහ (8)

∴ දැනුම සහ දැනුම සහ (9)

දැනුම සහ දැනුම සහ (10)

දැනුම සහ දැනුම සහ

∴ දැනුම සහ

॥ ॐ नमो भगवते वासुदेवाय ॥ (11)

॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ नमो भगवते वासुदेवाय ॥ (12)

॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ नमो भगवते वासुदेवाय ॥ (13)

॥ ॐ नमो भगवते वासुदेवाय ॥ (14)

॥ ॐ नमो भगवते वासुदेवाय ॥
॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ नमो भगवते वासुदेवाय ॥ (15)

॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ नमो भगवते वासुदेवाय ॥ (16)

॥ ॐ नमो भगवते वासुदेवाय ॥

॥ ॐ नमो भगवते वासुदेवाय ॥ (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 مدامي و صيغرن تا و تمنا).

Terminations.

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	Singular.	Plural.
1st Pers.
2nd Pers.	ۛ yd, ۛ iyâ; Pâz. ۛۛۛ, ۛۛۛ; Pers. ۛ.
3rd Pers.	ۛ dd; Pâz. ۛۛ, ۛۛۛ, ۛۛۛ, ۛۛۛ; Pers. اد.	ۛ and or ۛ énd; Pâz. ۛ.

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 امردادی.

Model Paradigm.

	Singular.	Plural.
1st Pers.	.....	.....
2nd Pers.	<p>မုလိယ <i>paḍiyyā</i>, မုလိယ</p> <p><i>makkal-în-yā</i>; Pâz.</p> <p>မုလိယ</p>	<p>.....</p> <p>မုလိယ <i>paḍiṛāṇḍ</i>, မုလိယ <i>makkal-în-āṇḍ</i>; Pâz. မုလိယ</p>
3rd Pers.	<p>မုလိယ <i>paḍiṛāḍḍ</i>, မုလိယ</p> <p><i>makkal-în-āḍḍ</i>; Pâz.</p> <p>မုလိယ</p>	<p>မုလိယ <i>paḍiṛāṇḍ</i>, မုလိယ <i>makkal-în-āṇḍ</i>; Pâz. မုလိယ</p>

(a) *Causal* :— පදිරිනියා *paḍirīniyā* or මැකබල-ඉනිනියා *makbal-ûn-îniyā*; පදිරිනියා *paḍirāniyā* or මැකබල-ඉනිනියා *makbal-ûn-îniyā*; Pâz. පදිරිනියා or මැකබල-ඉනිනියා .

(b) *Denominative* :— පේදාකිනියා *pêḍâkinīyā* or පේදාකිනියා *pêḍâkânīyā*, &c.

(c) *Denominative Causal* :— පේදාකිනිනියා *pêḍâkinīn-î* or පේදාකිනිනියා *pêḍâkinân-î*.

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

what is worthy to be done, &c.) ; or (2) by *târ*, *dâr*, Pâz. *داز* or *داز* ; Pers. *دار* or *دار* ; *e. g.* *varzîdâr*, Pâz. *وارزیدار* (he who is to do) &c. ; and the **Agentive noun** (اسم فاعل) (1) by *nadak*, Pâz. *نداک*, Pers. *ند* (also derived from the Avesta termination *zîvandak*, Pers. *زند* (living) ; (2) by *târ* (when following a hard letter), and *dâr* (when following a soft letter), Pâz. *داز* or *داز* ; *e. g.* *khvâdâtâr*, Pâz. *خواداداز*, Pers. *خواستار* (desirer) ; *dâdâr*, Pâz. *داز*, Pers. *دادار* (giver) ; and (3) by *âk*, Pâz. *اک*, Pers. *اک* ; *e. g.* *çôjâk*, Pâz. *اک* 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 *yadr-ûn-tann* may be *yadr-ûn-tân*, Pâz. *داز* ; the denominative

present participle of 𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀 *pédâkinîdann* may be 𐬨𐬀𐬭𐬀𐬭𐬀 *pedâkinân*, or 𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀 *pédâkânân*, Pâz. 𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀; the causal denominative present participle of the same may be 𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀 *pédâkinînân* or 𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀 *pédâkânînân*, Pâz. 𐬨𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀𐬭𐬀. Similarly the other three, *viz.*, verbal noun, future participle, and agentive noun, may have their corresponding causals, denominatives and causal denominatives.

Vocabulary 13.

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

Vocabulary 13—continued.

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

Vocabulary 13—continued.

කැප් කැප් <i>kashîdann</i> , to drag.	භව <i>khânak</i> , house.
රිමානි <i>rîmanîh</i> , impurity.	අවුදාන <i>âvâdân</i> , prosperous.
අත <i>andâm</i> , limb, body.	භූ <i>khûp</i> , good.
ඉත්තා <i>îqtâdak</i> , standing, still.	මිත්ර <i>mîhrô</i> , love, friendship.
වැරු <i>vazûrg</i> , big.	දූශර්මි <i>dûshârmîh</i> , affection.
භව <i>khânîk</i> , of the fountain.	අවුදාන <i>afzûdann</i> , to increase.
බුර්‍යිෂ්නි <i>bûrzishnîk</i> , desirable.	වැරිදාන <i>vârîdann</i> , to rain.
සාද <i>shâd</i> , pleased.	ප්‍රාභූ <i>frahegt</i> , much, many.
භූජා <i>khûjaçta</i> , prosperous.	නවුදාක <i>navâdak</i> , grand-child, descendant.
තගි <i>tagîk</i> , strong.	

Vocabulary 13—*continued.*

تانه ۱۰۰ *tan farmān*,

whose body is
(subject to) the
Mānthra (holy
mysterious spell).

شکفت ۱۰۰ *shkift*, wonder-
fully hard.

زین *zēn*, weapon.

زین ۱۰۰ *zēn afzār*,
provided with wea-
pons and equip-
ments.

Exercise 13.

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

تانه ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ (1)

:: ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰

۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ (2)

۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰

:: ۱۰۰ ۱۰۰

۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ ۱۰۰ (3)

:: ۱۰۰ ۱۰۰

(4) $\frac{1}{x^2} = x^{-2}$ $\frac{d}{dx} x^{-2} = -2x^{-3} = -\frac{2}{x^3}$

ש-עו ורס וועזער :

၁၄၂-၉ ခုနှစ်က နှစ်စဉ် (၅)

∴ ၂၅၀၂၆ ၏ အနီးကပ် ရှိနေသော အထက် နေရာတွင်

ભાલ જા િ ક ર સ (6)

[illegible]

اس سے کہہ سکتے ہیں کہ

(7) $\text{Mg} + \text{H}_2\text{SO}_4 \rightarrow \text{MgSO}_4 + \text{H}_2$

॥ ॐ नमो भगवते वासुदेवाय ॥

(8) $\text{Fe} + \text{H}_2\text{SO}_4 \rightarrow \text{FeSO}_4 + \text{H}_2$

∴ $\frac{1}{\sqrt{2}} = \frac{1}{\sqrt{2}}$

॥७॥ ॐ नमो भगवते वासुदेवाय ॥ (७)

ॐ नमो भगवते वासुदेवाय ॥ १ ॥

دوم: ۱۱۱۱ و ۱۱۱۲ :-

॥ ལ་སྒྲོལ་ལྟོག་པར་ (10)
 ལྟོག་པར་ ལྟོག་པར་ ལྟོག་པར་ ལྟོག་པར་
 ལྟོག་པར་ ལྟོག་པར་ ལྟོག་པར་ ལྟོག་པར་
 ལྟོག་པར་ ལྟོག་པར་ ལྟོག་པར་ ལྟོག་པར་
 ལྟོག་པར་ ལྟོག་པར་ ལྟོག་པར་ ལྟོག་པར་

.... ལྟོག་པར་ ལྟོག་པར་ ལྟོག་པར་ (11)

:: ལྟོག་པར་ ལྟོག་པར་ (12)

ལྟོག་པར་ = ལྟོག་པར་ ལྟོག་པར་ (13)

:: ལྟོག་པར་ ལྟོག་པར་

:: ལྟོག་པར་ ལྟོག་པར་ (14)

ལྟོག་པར་ ལྟོག་པར་ ལྟོག་པར་ (15)

ལྟོག་པར་ = ལྟོག་པར་ ལྟོག་པར་

:: ལྟོག་པར་ ལྟོག་པར་

ལྟོག་པར་ ལྟོག་པར་ ལྟོག་པར་ (16)

ལྟོག་པར་ = ལྟོག་པར་ ལྟོག་པར་

∴ 𐬨𐬀𐬭𐬀𐬵𐬀 𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵
𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵 (17)

= 𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵
𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵
𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵
∴ 𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵

𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵 (18)

𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵 𐬀𐬵𐬀𐬵𐬀𐬵

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 Mānthra (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.

Cuneiform 𐎶𐎵. *ta*), Pâz. 𐎶𐎵 or 𐎶𐎵,
 Pers. 𐎶𐎵, 𐎶𐎵. 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 re-
 maining form will be that of the Perfect
 Participle Passive; e. g., 𐎶𐎵 *ânûkhta*
 or 𐎶𐎵 *âmûkhtak*, Pâz. 𐎶𐎵𐎶𐎵, Pers.
 𐎶𐎵𐎶𐎵 (learned, taught); 𐎶𐎵 *varzîdak*,
 Pâz. 𐎶𐎵𐎶𐎵, Per. 𐎶𐎵𐎶𐎵 (worked);
 𐎶𐎵𐎶𐎵 *vardânîdak* or 𐎶𐎵𐎶𐎵 *vardînîdak*,
 Pâz. 𐎶𐎵𐎶𐎵𐎶𐎵, Pers. 𐎶𐎵𐎶𐎵𐎶𐎵 (turned);
 𐎶𐎵𐎶𐎵𐎶𐎵 *pêdâkînîdak*, Pâz. 𐎶𐎵𐎶𐎵𐎶𐎵
 Pers. 𐎶𐎵𐎶𐎵𐎶𐎵 (revealed), and so on.

§ 41. The Absolutive (ماضي معطوف):—

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

§ 42. The Preterite (ماضي مطلق):—

Noun or Pronoun + Perfect participle

1

II. Second Variety.

Singular.

1st Pers. Perfect Participle + *ḥav-a-m*, Pâz. *ḥe*,

Pers. *ḥ*.

2nd Pers. Perfect participle + *ḥav-a-de*, Pâz. *ḥe*,

Pers. *ḥ*.

3rd Pers. Perfect participle only.

Plural.

Perfect Participle + *ḥav-a-îm*, Pâz. *ḥe*
Pers. *ḥ*.

Perfect Participle + *ḥav-a-id*, Pâz. *ḥe*,
Pers. *ḥ*.

Perfect Participle + *ḥav-a-and*, Pâz. *ḥe*;
Pers. *ḥ*.

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

Model Paradigm.

Singular.

1st Pers. 655 Խըմայ *pađraft hav-a-*
m, 656 Խըմայ *makbal-*
ûn-t har-a-m, Pâz.
 Հէս Խըմայ, Pers.
 Ինքն.

Plural.

655 Խըմայ *pađraft hav-a-îm*, Խըմայ
 656 *makbal-ûn-t hav-a-îm*, Pâz.
 Հէս Խըմայ, Pers. Խըմայ.

Model Paradigm.

Singular.

1st Pers. ⲉⲃⲉⲛⲓⲛⲓ > *li hamdê pa-
dîraft*, ⲉⲃⲉⲛⲓⲛⲓ > *li
hamdê makbal-în-t* ;
Pâz. ⲉⲃⲉⲛⲓⲛⲓ ⲉⲃⲉⲛⲓⲛⲓ ;
modern Pers. ⲉⲃⲉⲛⲓⲛⲓ ⲉⲃⲉⲛⲓⲛⲓ
or ⲉⲃⲉⲛⲓⲛⲓ (with
or without ⲉⲃⲉⲛⲓⲛⲓ).

Plural.

ⲉⲃⲉⲛⲓⲛⲓ ⲉⲃⲉⲛⲓⲛⲓ ⲉⲃⲉⲛⲓⲛⲓ *len-a hamdê padîraft*,
ⲉⲃⲉⲛⲓⲛⲓ ⲉⲃⲉⲛⲓⲛⲓ ⲉⲃⲉⲛⲓⲛⲓ *len-a hamdê makbal-
în-t* ; Pâz. ⲉⲃⲉⲛⲓⲛⲓ ⲉⲃⲉⲛⲓⲛⲓ ;
modern Pers. ⲉⲃⲉⲛⲓⲛⲓ ⲉⲃⲉⲛⲓⲛⲓ or ⲉⲃⲉⲛⲓⲛⲓ
(with or without ⲉⲃⲉⲛⲓⲛⲓ).

Model Paradigm—continued.

2nd Pers. *lak hamdê*
pađîraft, *lekûm hamdê*
lak hamdê makbal-
în-t; Pâz. *lekûm hamdê*
 modern Pers. *lekûm hamdê*
 (with or without *mi*).

lekûm hamdê pađîraft,
lekûm hamdê mak-
bal-în-t; Pâz. *lekûm hamdê*
 modern Pers. *lekûm hamdê*
 (with or without *mi*).

Model Paradigm—continued.

3rd Pers. *hamdê* *padîrafti*, *shê* *ol-a*
hamdê ol-a hamdê
makbal-ûn-t; Pâz.
 modern Pers. *shê* *ol-a* *hamdê*
 or *padîraft* (with or
 without *ol*).

padîrafti, *shê* *ol-a-shân hamdê*
shân hamdê makbal-ûn-t; Pâz.
 Pers. *shê* *ol-a* *hamdê*
 or *padîraft* (with or
 without *ol*).

Vocabulary 14—continued.

ረዕሰ <i>rôshnîh</i> , light.	አንድረ <i>andarvâê</i> , at- mosphere.
ጥን <i>ranj</i> , trouble.	
ሰጥሮ <i>palîdîh</i> , excre- ment ; impurity.	የሰጥሮ ጥን <i>pâv kar- dann</i> , to wash with purificatory water.
ሰጥሮ <i>gûrçagîh</i> , hunger.	
ሰጥሮ <i>tîshnagîh</i> , thirst.	የሰጥሮ ጥን <i>gâç-î âtar-vakhshân</i> , the place of the Âtar- vakhsh (the priest who kindles the fire).
ጥን <i>vâng</i> , loud cry.	
የሰጥሮ <i>yamît-ân- tann</i> , to die.	
የሰጥሮ <i>andêshî- dann</i> , to think.	ሰጥሮ <i>âtâsh</i> , fire.
ሰጥሮ <i>kakâ</i> , tooth.	የሰጥሮ <i>râzisht</i> , lightning.
ሰጥሮ <i>dakyâ</i> , clean, pure.	ጥን <i>çpanjagr</i> , Çpanjagr (the demon who with- holds rain).
የሰጥሮ ጥን <i>paran pâdyâv kardann</i> , to wash.	

Vocabulary 14—continued.

ᠠᠨᠬᠠᠲ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>hankhat-ûn-</i> <i>tann</i> , or ᠠᠨᠬᠠᠲ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>hankhat-ûn-âḍann</i> , to put.	ᠠᠨᠠᠨᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>mâhrûê</i> , Mâh- rûê (lit. cres- cent shaped) two three-legged recep- tacles of the Bar- som twigs.
ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>ôsh</i> , death.	
ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>zôtiḥ</i> , office of Zaotar.	
ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>yezben-ûn-</i> <i>tann</i> , ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>yez-</i> <i>bem-ûn-aḥ-tann</i> , to wish.	ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>ashnûḍann</i> , to hear.
ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>gûmân</i> , doubt.	ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>ângûn</i> , so.
ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ or ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>Alaksandar</i> or <i>Alakḡidar</i> , Alex- ander the Great.	ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>drâyiḍann</i> , to clamor.
ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ or ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>kâl-â kar-</i> <i>ḍann</i> , to shriek.	ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>brâḍ</i> , brother.
ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>arûmâ'ik</i> , Ruman, Greek, Macedonian.	ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>aevabâr</i> , once.
ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>ḡard</i> , cruelty.	ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>rôbbâk</i> , current.
	ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ ᠠᠨ <i>avêjagîh</i> , pu- rity.

Vocabulary 14—*continued.*

ମହାଦଳ ମୋଦହରାଦିକ <i>môdhrâîk-</i> <i>mânishnn</i> , dwell- ing in Egypt (who founded a city in Egypt ; <i>viz.</i> , Alexandria).	ଦାହିକ <i>dahîk</i> , devasta- tion. ସାତ୍ରୋ <i>shatrô</i> , coun- try. ଦାହ୍ୟପାତ <i>dahyûpat</i> , ruler, king.
ନୂୟାଜାନିନି- <i>dann</i> , to instigate.	ଦୂରୁଷ୍ଟ <i>dûrust</i> , well.
ଗାଞ୍ଜେତାକ <i>gajeṭak</i> , ac- cursed.	

Exercise 14.

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

∴ ଶତ୍ରୋ ମୋଦହରାଦିକ ସାତ୍ରୋ (1)

∴ ଦାହିକ ଦାହ୍ୟପାତ ଦୂରୁଷ୍ଟ (2)

ସାତ୍ରୋ ଗାଞ୍ଜେତାକ ଶତ୍ରୋ (3)

∴ ଶତ୍ରୋ

કપૂ પેક્ષ કપૂ -યક અક્રીક (4)

:: ક્રીક ભક્ષ કપૂ કપૂ

ક્રીક કપૂ કપૂ ક્રીક (5)

:: ક્રીક

:: ક્રીક કપૂ ક્રીક (6)

:: ક્રીક કપૂ ક્રીક ક્રીક (7)

કપૂ ક્રીક ક્રીક ક્રીક (8)

ક્રીક ક્રીક ક્રીક ક્રીકક્રીક

:: ક્રીક કપૂ ક્રીક

ક્રીક ક્રીક ક્રીક ક્રીક (9)

:: ક્રીક ક્રીક ક્રીક ક્રીક

:: ક્રીક ક્રીક ક્રીક ક્રીક (10)

සඳු දඬුවම ට පැමිණිලි (11)

∴ අපේ මාසය

අපේ පැමිණිලි පිටුවේ පිටුවේ (12)

∴ අපේ මාසය පිටුවේ පිටුවේ

∴ අපේ මාසය පිටුවේ පිටුවේ (13)

∴ අපේ මාසය පිටුවේ පිටුවේ (14)

∴ අපේ මාසය

∴ අපේ මාසය පිටුවේ පිටුවේ (15)

∴ අපේ මාසය පිටුවේ පිටුවේ

∴ අපේ මාසය පිටුවේ පිටුවේ

∴ අපේ මාසය පිටුවේ පිටුවේ

∴ අපේ මාසය පිටුවේ පිටුවේ (16)

∴ අපේ මාසය පිටුවේ පිටුවේ

𐭪𐭫 𐭮𐭩 𐭪𐭫 𐭮 𐭪𐭫 𐭪𐭫 (17)

∴ 𐭪𐭫𐭪𐭫

𐭪𐭫𐭪𐭫 𐭪𐭫𐭪𐭫 𐭪𐭫𐭫 (18)

∴ 𐭪𐭫𐭪𐭫 𐭪𐭫𐭫 𐭪𐭫𐭫

𐭪𐭫𐭫𐭫 𐭪𐭫𐭫 𐭪𐭫𐭫 𐭪𐭫𐭫 (19)

𐭪𐭫 𐭪𐭫𐭫𐭫 𐭪𐭫𐭫 𐭪𐭫𐭫𐭫 𐭪𐭫𐭫𐭫 𐭪𐭫𐭫𐭫

𐭪𐭫𐭫𐭫𐭫𐭫𐭫 𐭮 𐭪𐭫𐭫 𐭪𐭫𐭫 𐭪𐭫𐭫 𐭪𐭫𐭫

∴ 𐭪𐭫𐭫𐭫𐭫

𐭪𐭫𐭫 𐭪𐭫𐭫𐭫 𐭮 𐭪𐭫𐭫𐭫 (20)

∴ 𐭪𐭫𐭫𐭫𐭫 𐭪𐭫𐭫𐭫 𐭪𐭫𐭫𐭫 𐭪𐭫𐭫𐭫𐭫𐭫𐭫

𐭪𐭫𐭫 𐭪𐭫𐭫𐭫𐭫 𐭪𐭫𐭫𐭫𐭫 (21)

∴ 𐭪𐭫𐭫𐭫𐭫𐭫

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.

Plural.

1st Pers. yaḵvīm-în-am or
éçtam; Pâz. éçdax;
 Pers. ام, امم.

yaḵvīm-în-îm or éçtîm;
 Pâz. éçdax; Pers. ايم, اميدم.

2nd Pers. yaḵvīm-în-î or
éçtî; Pâz. wçdax;
 Pers. استنى استنى or استنى.

yaḵvīm-în-îd or éçtîd;
 Pâz. éçdax; Pers. يد, اميديد.

Model Paradigm—continued.

2nd Pers. *grast* or *grast* *grast* *grast* *grast*
raft yakvūm-ūn-i or
éçtî, grast or *grast* *grast*
makbal-ūn-t yakvūm-
ūn-i or *éçtî*; Pâz.
grast . *grast* ; Pers.
grast .

grast or *grast* *grast* *grast* *grast*
vīm-ūn-iđ or *éçtîđ*, *grast* *grast*
or *grast makbal-ūn-t yakvūm-ūn-iđ*
or *éçtîđ*; Pâz. *grast* *grast* ;
Pers. *grast* .

Model Paradigm—continued.

3rd Pers. *raft* or *raḥāṣ* *padî-raft*
yaḥvîm-în-éd or
éçtéd ; *raḥāṣ* *raḥāṣ*
or *raḥāṣ* *makbal-în-t*
yaḥvîm-în-éd or *éçtéd* ;
Pâz. *yaḥvîm-în-éd* or *éçtéd* ;
Pers. *yaḥvîm-în-éd* or *éçtéd* .

raḥāṣ or *raḥāṣ* *padî-raft* *yaḥvîm-în-d* or *éçtand* ; *raḥāṣ* *raḥāṣ*
or *raḥāṣ* *makbal-în-t* *yaḥvîm-în-d*
or *éçtand* ; Pâz. *yaḥvîm-în-d* or *éçtand* ;
Pers. *yaḥvîm-în-d* or *éçtand* .

(a) *Causal*. **ḥōšā** **ʾal-yāšū** *padîrînîḏak yakvîm-ûn-am*; **ḥōšā** **ʾal-yāšū** *makbal-ûn-îḏak yakvîm-ûn-am*; Pâz. **ḥōšā** **ʾal-yāšū** **ḥōšā**; &c.

(b) *Denominative*. **ḥōšā** **ʾal-yāšū** *pêḏâ-kînîḏak yakvîm-ûn-am*; **ḥōšā** **ʾal-yāšū** *pêḏâkînîḏak êṭtam*; Pâz. **ḥōšā** **ʾal-yāšū** **ḥōšā**; &c.

(c) *Denominative Causal*. **ḥōšā** **ʾal-yāšū** *pêḏâkînîḏak yakvîm-ûn-am*; **ḥōšā** **ʾal-yāšū** *pêḏâkînîḏak êṭtam*; Pâz. **ḥōšā** **ʾal-yāšū** **ḥōšā**; &c.

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

The Perfect Participle Passive + *ma* *gahv-în-t* or *ma bûd* +

		Singular.	Plural.
1st Pers.	.....		.....
2nd Pers.	<i>gas hav-a-i</i> ; Pâz. <i>ma</i> ; Pers. <i>g</i>.		.....
3rd Pers.	<i>mas hav-a-âd</i> or <i>ma</i> ; <i>êgdâd</i> or <i>ma</i> <i>gah-</i> <i>vîm-în-âd</i> ; Pâz. <i>g</i> ; or <i>g</i> <i>ma</i> .	<i>gas hav-a-ând</i> or <i>gas</i> <i>êgdând</i> or <i>gas</i> <i>gahvîm-în-ând</i> or <i>gas</i> <i>ma</i> <i>gah-</i> <i>vîm-în-ât hav-a-ând</i> ; Pâz. <i>g</i> ; or <i>g</i> <i>ma</i> or <i>g</i> <i>ma</i> .	

Model Paradigm.

	Singular.	Plural.
1st Pers.	.....	.....
2nd Pers.	<p> <u>բազմ</u> or <u>բազմ</u> <u>պարտաւոր</u> <i>padîraft yavh-ûn-t</i> or <i>bûd hav-a-î</i>, <u>բազմ</u> <u>բազմ</u> or <u>բազմ</u> <u>մա-</u> <i>bal-ûn-t. yavh-ûn-t</i> or <i>bûd hav-a-î</i>; Pâz. <u>բազմ</u> <u>բազմ</u> <u>բազմ</u>; Pers. <u>باز</u> <u>باز</u> <u>باز</u>. </p>	.....

Model Paradigm—continued.

3rd Pers. or *භාස* or *භාසා* *භාසා*
භාසා *padīraft ēctād* or
hav-a-ād or *yakvīm-*
ûn-ād, *භාස* *භාස*
or *භාස* or *භාසා*
makbal-ûn-i hav-a-ād
or *ēctād* or *yakvīm-ûn-*
ād; Pâz. *දාස* *භාසා*
or *දාස*; Pers. *දාස*.

භාසා *දාසා* or *දාස* or *දාස*
දාස *padīraft hav-a-ād* or *ēctād*
or *yakvīm-ûn-ād* *yakvīm-ûn-ād*
hav-a-nd; Pâz. *දාස* *භාසා* or
දාස *භාසා* *ēctād* *hav-a-nd* or *දාස*;
Pers. *දාස*.

(a) *Causal.* *පාදරිඛය padirînidak* *hav-a-âd* or *පාඨය yakvîm-ûn-âd*, or *පාඨය êçtâd*; *පාඨය* or *පාඨය* or *පාදරිඛය mak-bal-ûn-înidak* *hav-a-âd* or *yakvîm-ûn-âd* or *êçtâd*; *Pâz.* *දාප* or *දාපය ප්‍රතිපාදනය*; &c.

(b) *Denominative.* *පාඨය* or *පාදරිඛය* or *පාඨය pēdâkinîdâk* *hav-a-âd* or *êçtâd* or *yakvîm-ûn-âd*; *Pâz.* *දාප* *ප්‍රතිපාදනය* or *දාපය*; &c.

(c) *Denominative Causal.* *පාදරිඛය* *pēdâk-în-în-îdâk* *hav-a-âd* or *පාඨය êçtâd* or *පාඨය yakvîm-ûn-âd*; *Pâz.* *දාප* *ප්‍රතිපාදනය* or *දාපය*; &c.

§ 46. The Perfect Subjunctive or the Future Perfect

(ماضي متشكي):—

The Perfect Participle Passive +

Singular.

1st Pers. هيا *yahv-ûn-am*; Pâz.
باشم; Pers. باشم.

2nd Pers. هيا *yahv-ûn-de*; Pâz.
باشي; Pers. باشي.

3rd Pers. هيا *yahv-ûn-éd*; Pâz.
باشد or باشد; Pers.
باشد, باشد.

Plural.

هيا *yahv-ûn-îm*, باشند; Pâz.
باشند; Pers. باشند.

هيا *yahv-ûn-îd*; Pâz. باشند or باشند;
Pers. باشند.

هيا *yahv-ûn-d*; Pâz. باشند; Pers.
باشند.



(a) Causal. *padirînîdak*
yahv-ûn-am; Pâz. *پدرینه یاهو*;
 Pers. پدرانه یهودا، &c.

(b) *Denominative.* Երես յախումս *pêdâ-k'niḏak yakhv-ûn-am*; Pâz. Երես յախումս, &c.

(c) *Denominative Causal.* ᐅᓴᑦ ᐱᓄᕐᕐᕐᕐ
pêdâkîninîḍak ya h v - û n - a m ; P à z i
ᐅᓴᑦ ᐱᓄᕐᕐᕐᕐ, &c.

Vocabulary 15.

دکھشاک	<i>dakhshak,</i>	دکھشاک	<i>Kādyūç, Kāuç.</i>
sign.		دکھشاک	equal

<p>  <i>a-ôsh</i> or <i>ahôsh</i>, without death. </p>	<p>  <i>khalk-ûn-</i> <i>tann</i>, to distri- bute. </p>
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၁၁၅၀ <i>dāḍann</i> , to give,	၁၁၅၁ <i>khúp</i> , well.
to create.	၁၁၅၂ <i>khúp</i> , well.

لَيْل *lêl-yâ*, night.

ویندگد *vinḍgāḍ*.
rih, sinfulness.

ṣ, ʔṣ or **ʔṣ** *bām*,
bāmīk or *bāmak*,
 dawn.

Vocabulary 15—continued.

𐎠𐎼𐎿𐎡𐏁 <i>ôshômand</i> ,	𐎡𐏁 <i>hamâr</i> , account.
mortal.	𐎡𐏁 <i>shap</i> , night.
𐎠𐎡𐏁𐎡 <i>andarvâê</i> , in	𐎡𐏁𐎡𐎡 <i>nêvakîh</i> , hap-
the air, mid-air,	piness.
atmosphere.	𐎡𐏁𐎡𐎡 <i>khûbîh</i> , comfort.
𐎠𐎡𐏁𐎡 or 𐎠𐎡𐏁𐎡 or	𐎠𐎡𐏁𐎡𐎡 <i>vajêrînîdann</i> ,
𐎠𐎡𐏁𐎡 <i>âkvikhtann</i>	to decree, to de-
or <i>âvikhtann</i> or	cide.
<i>âvikhtann</i> , to hang.	𐎡𐏁𐎡 <i>vidarg</i> , passage,
𐎠𐎡𐏁𐎡 <i>rôêsh-a</i> , head.	way.
𐎠𐎡𐏁𐎡𐎡 <i>shikênjak</i> ,	𐎠𐎡𐏁𐎡𐎡 <i>bêshûd</i> , griev-
machine.	ed.
𐎠𐎡𐏁𐎡𐎡 <i>nagûnçâr</i> ,	𐎠𐎡𐏁𐎡 <i>patash</i> , on that,
headlong.	on which.
𐎠𐎡𐏁𐎡𐎡 <i>dîn-âkâç</i> ,	𐎠𐎡𐏁𐎡𐎡 <i>karînîdann</i> ,
proficient in re-	to procreate (spok-
ligion.	en of evil beings).

Vocabulary 15—continued.

ရမ်ရှ် ရမ်ရှ် <i>rāmishnn</i>	အဲ <i>ajér</i> , underneath.
<i>dahishnîh</i> , joy-	နီဂ်ဒ် ကာ <i>nigân kar-</i>
giving.	<i>dann</i> , to bury.
ရမ်ရှ် <i>dāḡānîh</i> , hap-	ပတ်တဲ <i>patét</i> , repent-
piness.	ence.
ချပ် <i>chabun</i> , wealth.	ဝိင်္ဂ်ဒ် <i>vínârdann</i> , to
ရမ်ရှ် <i>dahishnn</i> , crea-	arrange.
tion.	အင်္ဂ်ဒ် <i>andarvâé-</i>
ယတ်-အ် <i>yad-a kârîh</i> ,	<i>gîhâ</i> , things in the
handiwork.	atmosphere.
မိုရ် <i>môrû</i> , bird.	ဟုံမံင် <i>hûmândâk</i> , re-
ခတ် <i>khâik</i> , egg.	sembling, like.
ပေင် မိ <i>baén mîyân</i> ,	ဘေ <i>bajak</i> , sin, crime.
in the midst.	အင်္ဂ်ဒ် <i>andûkhtann</i> , to
အင်္ဂ်ရှ် <i>angûshîdak</i> ,	collect.
like.	ရှပ် <i>shâd</i> , glad.

Vocabulary 15—*continued.*

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

Exercise 15.

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

شادى وخت و دشمنى (1)

∴ شادى وخت و دشمنى

شادى وخت و دشمنى (2)

وخت و دشمنى و شادى وخت و دشمنى

∴ وخت و دشمنى و شادى وخت و دشمنى

∴ وخت و دشمنى و شادى وخت و دشمنى (3)

ඉදහපු ජිවිත ජිවිත (4)

:: මාලිකා මාලිකා ජිවිත

දහපු දහ පුදුමා දහපු (5)

:: මාලිකා මාලිකා

දහ ජිවිත මාලිකා (6)

දිවිත මාලිකා දිවිත මාලිකා

:: මාලිකා

මාලිකා දිවිත මාලිකා (7)

මාලිකා දිවිත මාලිකා දිවිත

:: මාලිකා

මාලිකා දිවිත මාලිකා (8)

මාලිකා මාලිකා මාලිකා මාලිකා

:: මාලිකා මාලිකා

૧૬૬૭ ૧૭૧૭ ૧૭૧૭ ૧૭૧૭ (૭)

:: ૧૭ ૧૭ ૧૭

૧૬૬૭ ૧૭૧૭ ૧૭૧૭ (૧૦)

:: ૧૭૧૭ ૧૭૧૭ ૧૭૧૭

૧૬૬૭ ૧૭૧૭ ૧૭૧૭ (૧૧)

૧૬૬૭ ૧૭૧૭ ૧૭૧૭ ૧૭૧૭ ૧૭૧૭

:: ૧૭૧૭ ૧૭૧૭ ૧૭૧૭ ૧૭૧૭ ૧૭૧૭

:: ૧૭૧૭ ૧૭૧૭ ૧૭૧૭ (૧૨)

૧૬૬૭ ૧૭૧૭ ૧૭૧૭ ૧૭૧૭ (૧૩)

:: ૧૭૧૭

૧૬૬૭ ૧૭૧૭ ૧૭૧૭ ૧૭૧૭ (૧૪)

:: ૧૭૧૭ ૧૭૧૭

𐬕𐬀𐬎𐬌 𐬀𐬕 𐬵𐬀𐬎𐬌𐬵𐬀𐬎𐬌 𐬕𐬀 𐬵𐬀𐬎𐬌 (15)

∴ 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌

𐬕𐬀𐬎𐬌 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌 (16)

∴ 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌

𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌 (17)

= 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌

𐬕𐬀 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌

∴ 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌 𐬵𐬀𐬎𐬌

II. Translate into Pahlavi :—

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

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

LESSON XVI.

§ 47. The Conditional Perfect (ماضی شرطیہ) :—

The Subject + the Perfect Participle Passive + (1) $\text{جاء} \text{ } \text{hav-a-âe}$ or (2) $\text{جاء} \text{ } \text{îkêd}$, Pâz. نـاـمـه or هـاـمـه .

Model Paradigm.

Singular.

1st Pers. གསུག་ or གསུག་པའི་པུ གསུག་ (hat) li paḍraft-ihéd or
 hav-a-âe; གསུག་པའི་པུ གསུག་ (hat) li mal-
 bal-în-t-ihéd or hav-a-
 âe; Pâz. iê (པུ་མེ་
 གསུག་ or གསུག་པའི་པུ གསུག་
 Pers. اگر پی‌زیتم or
 اگر پی‌زیفتی

Plural.

۱۰۰۰ or ۱۰۰۰۰۰۰۰۰۰ (۱۰) (hat) len-
 a pađiruft-ihéd or hav-a-dé ;
 ۱۰۰۰ or ۱۰۰۰۰۰۰۰۰۰ (۱۰) (hat) len-a
 makkal-in-t-ihéd, or hav-a-dé ; Pâz.
 ۱۰۰۰ or ۱۰۰۰۰۰۰۰۰۰۰۰۰۰ (۱۰۰۰۰۰۰۰۰۰) ;
 اگر بی بی فنیسی or اگر بی بی فنیسی .

Model Paradigm—continued.

2nd Pers.	<p> ۛۛۛ or ۛۛۛۛۛۛۛ ۛ (ۛ) <i>(hat) lak padīraft-ihéd</i> or <i>hav-a-âé</i>; ۛ (ۛ) ۛۛ or ۛۛۛۛۛۛۛ <i>(hat)</i> <i>lak makbal-în-t-ihéd</i> or <i>hav-a-âe</i>; Pâz. ۛۛۛ ۛۛ or ۛۛۛۛۛۛۛۛۛ; Pers. اگر نو پذیرفتی or اگر می پذیرفتی </p>	<p> ۛۛۛ or ۛۛۛۛۛۛۛ ۛ (ۛ) <i>(hat) lak'im</i> <i>padīraft-ihéd</i> or <i>hav-a-âé</i>; ۛۛ or ۛۛۛۛۛۛۛ ۛ (ۛ); Pâz. ۛۛ or ۛۛۛۛۛۛۛۛۛۛۛۛۛ (ۛۛۛۛ); Pers. اگر شما پذیرفتید, or اگر می پذیرفتید </p>
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Model Paradigm—continued.

3rd Pers. ۛۛۛۛ or ۛۛۛۛۛۛۛۛ ۛۛ (ۛۛ)
 (hat) ɔl-a pađiraft-
 ihéd or hav-a-dé;
 ۛۛۛۛ or ۛۛۛۛۛۛۛۛ ۛۛ (ۛۛ)
 (hat) ɔl-a makbal-ín-t-
 ihéd or hav-a-dé; Pâz.
 ۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛ (ۛۛۛۛ)
 or ۛۛۛۛ; Pers.
 اگر او پذیرفتی or
 اگر می پذیرفت.

ۛۛۛۛ or ۛۛۛۛۛۛۛۛۛۛ ۛۛۛۛ (ۛۛ) ɔl-
 a-shân pađiraftihéd or hav-a-dé;
 ۛۛۛۛ or ۛۛۛۛۛۛۛۛۛ ۛۛۛۛ (ۛۛ) (hat)
 ɔl-a-shân makbal-ín-t-ih éd or hav-
 a-dé; Pâz. —ۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛۛ (ۛۛۛۛ)
 ۛۛۛۛ or ۛۛۛۛ; Pers. اگر ایشان پذیرفتند,
 اگر می پذیرفتند.

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

(b) *Denominative.* ၎ (၎) or ၎ (hat) li *pêdûkîn-îḍak-îhêḍ* or *hav-a-âê*; Pâz. ၎ or ၎ (၎); &c.

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

§ 48. The Conditional Plu-perfect:—

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

2nd Pers. 𐭠𐭣𐭥𐭥 or 𐭠𐭣𐭥𐭥𐭥 𐭥 (𐭠𐭣) *lak* *padîraft*
𐭠𐭣𐭥𐭥 (hat) *lak padîraft*
bûd or *yahv-în-t hav-a-dê*;
 𐭠𐭣𐭥𐭥 or 𐭠𐭣𐭥𐭥𐭥 𐭥 (𐭠𐭣) *lak* *makbal-în-*
t bûd or *yahv-în-t hav-*
a-dê; Pâz. 𐭠𐭣𐭥𐭥 (𐭠𐭣𐭥𐭥)
 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥𐭥 *𐭠𐭣𐭥𐭥𐭥*;
Pers. 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥.

𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥 or 𐭠𐭣𐭥𐭥𐭥 𐭥𐭥 (𐭠𐭣) (hat) *lakûm padîraft bûd* or *yahv-în-t*
hav-a-dê; 𐭠𐭣𐭥𐭥 or 𐭠𐭣𐭥𐭥𐭥 𐭥𐭥 (𐭠𐭣) *𐭠𐭣𐭥𐭥* (hat) *lakûm makbal-în-t bûd.*
or *yahv-în-t hav-a-dê*; Pâz.
 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥𐭥 *𐭠𐭣𐭥𐭥𐭥* (𐭠𐭣𐭥𐭥);
Pers. 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥.

(a) *Causal*:— ܠܝ ܡܕܝܢܬܐ or ܠܝ ܡܕܝܢܬܐ ܕܝܗܘܐ (ܠܝ) *hat li padîr-în-idak bûd* or *yahv-ûn-t-hav-a-âê*; ܠܝ ܡܕܝܢܬܐ or ܠܝ ܡܕܝܢܬܐ ܕܝܗܘܐ (ܠܝ) (*hat*) *li makbalûn-în-idak bûd* or *yahv-ûn-t hav-a-âê*; &c.

(b) *Denominative*:—or ܠܝ ܡܕܝܢܬܐ (ܠܝ) ܠܝ ܡܕܝܢܬܐ (*hat*) *li pēdâk-în-idak bûd* or *yahv-ûn-t hav-a-âê*; Pâz. ܠܝ ܡܕܝܢܬܐ (ܠܝ) *li pēdâk-în-idak bûd* or *yahv-ûn-t hav-a-âê*; Pâz. ܠܝ ܡܕܝܢܬܐ (ܠܝ) *li pēdâk-în-idak bûd* or *yahv-ûn-t hav-a-âê*; &c.

(c) *Denominative Causal*:— ܠܝ ܡܕܝܢܬܐ (ܠܝ) ܠܝ ܡܕܝܢܬܐ (*hat*) *li pēdâk-în-idak bûd* or *yahv-ûn-t hav-a-âê*; Pâz. ܠܝ ܡܕܝܢܬܐ (ܠܝ) *li pēdâk-în-idak bûd* or *yahv-ûn-t hav-a-âê*; &c.

Vocabulary 16.

ܝܗܒܝܢܬܐ <i>yehb-ûn-tann</i> , to create.	ܠܝ ܡܕܝܢܬܐ <i>Hûshêdar-mâh</i> , <i>Hûshêdar-mâh</i> .
ܐܠܗܐ <i>ahû</i> , or <i>akhô</i> , world.	ܝܗܒܝܢܬܐ <i>javûd javûd</i> , separately, indivi- dually.
ܐܥܬܡܢܐ <i>açtômand</i> , corporeal.	

Vocabulary 16—continued.

Արանվեյ *Aérânvéj*,
Irânvéj.

Հեհար *héhar*, dirt.

Կաեփխուս *Kaékhûs-*
rôb, *Kaikhûsrû*.

Ճյճյճյճ *ôjdîçjâr*,
idol-temple.

Ն, *var*, lake.

Չաեփ *Chaéchaçt*, the
lake *Chaê-chaçt*.

Խափր-ին-տան *khafir-în-tann*,
to dig out, to
extirpate.

Հազարակ *hazârak*, mille-
nium.

Հիւսիւս *Hûshêdar*, *Hû-*
shêdar.

Րոէշ-ա *rôêsh-a*, end.

Ղախվար *rakhvâr*
vêrâçtann, to re-
adjust.

Մեծ զանգ *mêthrôdn-*
drûj, great crimi-
nal, faithless per-
son.

Պարս *-ս-սզ* *ôjdêç*
paraçt, idol wor-
shipper.

Երկիր *kêshvar*, coun-
try.

Չտախտ *çitahmaktar*,
very oppressive.

Երեւոյ *rîçtâkkêz*,
rising of the dead.

Երեւոյ *tan-î paçîn*,
the future material
existence.

Vocabulary 16—continued.

khûdâtyih,	Damâvand, Da-
sovereignty.	mâvand, name of
bévarâçp, Bè-	a mountain.
varâçp (Zôhâk).	dakhmak, tomb,
Frâçînyâk,	catacomb.
Afrâçyâb.	riçt, dead.
Gandê-mînôê,	pavan râ-
Ahriman.	mishntar, more
Aêsham, Aê-	joyful.
sham, the demon	padmûkhtann,
of wrath.	to wear.
pêtyâra-	daryôsh, poor,
kân, afflictions.	needy.
ketr-ûn-tann,	arjânîk, wor-
to remain.	thy.

Exercise 16.

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

[illegible]

(2) $\frac{1}{2} \times \frac{1}{2} = \frac{1}{4}$
 $\frac{1}{4} \times \frac{1}{4} = \frac{1}{16}$
 $\frac{1}{16} \times \frac{1}{16} = \frac{1}{256}$

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

၁ ဟေ-ဟေ-ဟေ ဟေ (4)
 ဟေ ဟေ ဟေ ဟေ ဟေ
 ဟေ ဟေ ဟေ ဟေ ဟေ

- ॥ १ ॥ २ ॥ ३ ॥ ४ ॥ ५ ॥ ६ ॥ ७ ॥ ८ ॥ ९ ॥ १० ॥
 ११ ॥ १२ ॥ १३ ॥ १४ ॥ १५ ॥ १६ ॥ १७ ॥ १८ ॥ १९ ॥ २० ॥
 २१ ॥ २२ ॥ २३ ॥ २४ ॥ २५ ॥ २६ ॥ २७ ॥ २८ ॥ २९ ॥ ३० ॥
 ३१ ॥ ३२ ॥ ३३ ॥ ३४ ॥ ३५ ॥ ३६ ॥ ३७ ॥ ३८ ॥ ३९ ॥ ४० ॥
 ४१ ॥ ४२ ॥ ४३ ॥ ४४ ॥ ४५ ॥ ४६ ॥ ४७ ॥ ४८ ॥ ४९ ॥ ५० ॥
 ५१ ॥ ५२ ॥ ५३ ॥ ५४ ॥ ५५ ॥ ५६ ॥ ५७ ॥ ५८ ॥ ५९ ॥ ६० ॥
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 ९१ ॥ ९२ ॥ ९३ ॥ ९४ ॥ ९५ ॥ ९६ ॥ ९७ ॥ ९८ ॥ ९९ ॥ १०० ॥

[illegible]

𐬵𐬀𐬭𐬀𐬭𐬀 𐬵 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀 (6)
 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀
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 𐬵𐬀𐬭𐬀𐬭𐬀 𐬵𐬀𐬭𐬀𐬭𐬀

II. Translate into Pahlavi :—

(1) The mount Damāvand on which the wicked Bêvarâcp (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, Vîrâf ! messenger of us Mazda-worshippers. (4) He said : "bring a learned and wise scribe." (5) I who am Aûhrmazd. (6) Thou madest me fair. (7) That Vîrâf 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 Zartôst. (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 नमो भगवते वासुदेवाय ॥ (1)

॥ ॐ नमो भगवते वासुदेवाय ॥ (2)

॥ ॐ नमो भगवते वासुदेवाय ॥ (3)

॥ ॐ नमो भगवते वासुदेवाय ॥ (4)

॥ ॐ नमो भगवते वासुदेवाय ॥ (5)

॥ ॐ नमो भगवते वासुदेवाय ॥ (6)

॥ ॐ नमो भगवते वासुदेवाय ॥ (7)

॥ ॐ नमो भगवते वासुदेवाय ॥ (8)

॥ ॐ नमो भगवते वासुदेवाय ॥ (9)

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.

𐬵𐬀𐬭𐬀𐬎𐬌 𐬵𐬀𐬭𐬀𐬎𐬌 𐬵𐬀𐬭𐬀𐬎𐬌 (1)

𐬵𐬀𐬭𐬀𐬎𐬌

(2) ۱۴۷۷ هـ - ۱۴۷۸ هـ

(3) ५०॥१७-६ - ५०॥१७-६

∴ १५५७-७७-५७ ।

(4) $\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

। अथ ॥५८॥ च ॥ ५८॥ ॥

סג' שס-119

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 off

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

10

2

ॐ-ॐ ॐ-ॐ :: ॐ ॐ (4)

:: 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

[illegible]

॥ ॐ नमो भगवते वासुदेवाय ॥

١٢٤١ | ارام سويد - ١٢٤٢ | ١٢٤٣

כ"ט ט' אלול ה'תש"ז

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 adorned throne. (17) Do not ask him any word.

(1) $\text{H}_2\text{SO}_4 + \text{H}_2\text{O} \rightarrow \text{H}_3\text{O}^+ + \text{HSO}_4^-$

∴ १५५।

(2) $\frac{1}{2} \frac{d}{dt} \left(\frac{1}{2} \frac{d^2}{dt^2} \right) = \frac{1}{2} \frac{d^3}{dt^3}$

مسکذا دیوانہ :

(3) རྒྱུ་རྐྱེད་ཀྱི་སྤྲོད་པ་གྲུབ་པ་ནས་

(4) اس سرس لے ۱۳۶۵
 اور ۱۴۱۶ میں ہے اس سوسوسو ::
 (5) اور یہ میں سے سوسو اس
 :: سو سو سو

(6) । ॥८६॥ । ॐ नमो भगवते वासुदेवाय ।
 । ॥८७॥ । ॐ नमो भगवते वासुदेवाय ।
 । ॥८८॥ । ॐ नमो भगवते वासुदेवाय ।
 । ॥८९॥ । ॐ नमो भगवते वासुदेवाय ।
 । ॥९०॥ । ॐ नमो भगवते वासुदेवाय ।
 । ॥९१॥ । ॐ नमो भगवते वासुदेवाय ।
 । ॥९२॥ । ॐ नमो भगवते वासुदेवाय ।
 । ॥९३॥ । ॐ नमो भगवते वासुदेवाय ।
 । ॥९४॥ । ॐ नमो भगवते वासुदेवाय ।
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 । ॥९६॥ । ॐ नमो भगवते वासुदेवाय ।
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 । ॥९८॥ । ॐ नमो भगवते वासुदेवाय ।
 । ॥९९॥ । ॐ नमो भगवते वासुदेवाय ।
 । ॥१००॥ । ॐ नमो भगवते वासुदेवाय ।

[illegible]

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.

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∴ 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀 ∴ 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀

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∴ 𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀

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𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀

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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.

နယုဒ- ဟိန္ဒူ နယုဒ | (1)

∴ ۱۵۶ و ۱۵۷

(2) । ॐ-ॐ ॐ-ॐ । ॐ-ॐ ॐ-ॐ ॐ-ॐ
ॐ-ॐ ॐ-ॐ

(3) । ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ
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(4) ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ
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(6) । ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ
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(7) । ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ
ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ ॐ-ॐ

འཇམ་མཛེད་ཀྱི་ལུ་ལྷ་མོ་གྲུ་ལྷ་མོ་
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 འཇམ་མཛེད་ཀྱི་ལུ་ལྷ་མོ་གྲུ་ལྷ་མོ་
 འཇམ་མཛེད་ཀྱི་ལུ་ལྷ་མོ་གྲུ་ལྷ་མོ་

Exercise 15.

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

॥ १७ ॥ १७९ ॥ १८ ॥ १९० ॥ (१)

∴ १७९१७

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∴ အနုပညာ၊ အနုပညာ၊ အနုပညာ

အနုပညာ၊ အနုပညာ၊ အနုပညာ၊ အနုပညာ (3)

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အနုပညာ၊ အနုပညာ၊ အနုပညာ၊ အနုပညာ (6)

အနုပညာ၊ အနုပညာ၊ အနုပညာ၊ အနုပညာ

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 ܘܕܢܐ ܘܕܢܐ ܘܕܢܐ

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) رستم و سهراب را که از دست او بگریختند

و از دست او بگریختند و از دست او بگریختند

و از دست او بگریختند و از دست او بگریختند

و از دست او بگریختند و از دست او بگریختند

