LESSONS IN

PAHLAVI — PĀZEND.

PART II.

COMPILED BY

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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.

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<td>य ये येय</td>
<td>ये ये ये</td>
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<td>shatrōkik</td>
<td>shathrodkik</td>
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<td>tani</td>
<td>thani</td>
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<td>2</td>
<td>except</td>
<td>except, without</td>
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<td>frēct</td>
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<td>4</td>
<td>per-on</td>
<td>person</td>
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<td>101</td>
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<td>deceive no one</td>
<td>are not deceived</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>by any one</td>
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<td>yadr-ān-inān, Pāz.</td>
</tr>
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<td></td>
<td></td>
<td>Pāz.</td>
<td>yadr-ān-inān or</td>
</tr>
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<td></td>
<td>yadr-ān-inān-</td>
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<td></td>
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<td></td>
<td>an, Pāz.</td>
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<td>ṛṣṭa-ṛṣṭāḥ</td>
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<td>ashem-ṛṣṭāḥ</td>
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<td>109</td>
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<td>pleased</td>
<td>pleased, pros-</td>
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<td></td>
<td></td>
<td></td>
<td>perous, happy</td>
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</table>
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<td>navāḍak</td>
<td>navāḍak, or navāḍak.</td>
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LESSONS IN PAHLAVI-PÂZEND.

PART II.

LESSON VII.

§ 22. Pronouns.

Pronouns are declined like nouns.

I. Personal Pronouns:

First Person.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) ḫa; Pâz. ḫa or ḫa; Pers. ḫa</td>
<td>ḫa len-a; Pâz. ḫa; Pers. ḫa</td>
</tr>
<tr>
<td>)</td>
<td>)</td>
</tr>
<tr>
<td>(2)  nayam or nafam; Pâz. nayam or nafam; Pers. nayam</td>
<td>nayam or nafam; Pâz. nayam; Pers. nayam</td>
</tr>
<tr>
<td>)</td>
<td>)</td>
</tr>
<tr>
<td>(3)  am; Pâz. am; Pers. am</td>
<td>am; Pâz. am; Pers. am</td>
</tr>
</tbody>
</table>

<p>| | |</p>
<table>
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</tr>
</tbody>
</table>
First Person—continued.

| (4) ә — m; Páz. ә —;       | әә — mâń; Páz. әә;       |

(5) әә hav-ә, әә
hav-ә-m  (both
very rare); Páz.
әә; Pers. әә.

Not met with.

Second Person.

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
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</thead>
<tbody>
<tr>
<td>(1) ә ләк; Páz. әә;</td>
<td>әә lektim; Páz.</td>
</tr>
<tr>
<td>Pers. әә.</td>
<td>әә lektim; Páz.</td>
</tr>
</tbody>
</table>

(2) әә avat or aftat;       | әә avtan or aftan; |
Páz. әә; Pers. әә.       | Páz. әә; Pers. әә. |

(3) ә at; Páz. әә;       | әә atan; Páz. әә; |
әә; Pers. әә.        | Pers. әә. |

(4) ә — t; Páz. ә —;       | әә — tan; Páz. әә; |
### Third Person.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>(1) ۳۰ a or ۴۱ ۴۰ or ۴۱ ṭ (the last very rarely); Pâz. ۶۴; Pers. اوش.</td>
<td></td>
</tr>
<tr>
<td>वर्णना ० a-sâh; Pâz. त्रे; Pers. आशं.</td>
<td></td>
</tr>
<tr>
<td>(2) ७६ avash or afash; Pâz. ७५, ७५, ७५; ७५; Pers. आशं.</td>
<td></td>
</tr>
<tr>
<td>वर्णना अवश और अफाश; Pâz. त्रे, त्रे, त्रे; त्रे; Pers. आशं.</td>
<td></td>
</tr>
<tr>
<td>(3) ८५ ḍēsh; Pâz. ८४; Pers. आशं.</td>
<td></td>
</tr>
<tr>
<td>(4) ८६ ash; Pâz. ८५; Pers. आशं.</td>
<td></td>
</tr>
<tr>
<td>(5) ८७ sh; Pâz. ८६; Pers. आशं.</td>
<td></td>
</tr>
<tr>
<td>(6) ८८ zāk; ९० ०; ९१ ṭ or ḍn; ९२ ghal; Pâz. ९०, ९१; Pers. आशं.</td>
<td></td>
</tr>
</tbody>
</table>
Note.—It will be seen from the above tables that most of the personal pronouns are to be written detached, while ی, ی, ی, ی and ی 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, ی ی غام ی (that I, that to me, &c.); ی ی پاد ی (on it, &c.); ی ی ی (which thou, &c.); ی ی ی (which you, &c.); ی ی (when I, when to me, &c.); and so on.

Vocabulary 7.


dيام-غ, here. 

ی آزمیش, trial. 

ی وابید‌ی ی. or واد‌ی ی. let us make.
<table>
<thead>
<tr>
<th>Vocabulary</th>
<th>7—continued.</th>
</tr>
</thead>
<tbody>
<tr>
<td>yazishn, Yazishn, sacrificial worship.</td>
<td>yôshdâgh-rîth, purification.</td>
</tr>
<tr>
<td>darûn, Darûn, a small flat round unleavened bread used in certain Zoroastrian ceremonies.</td>
<td>ََّ, which (rel.)</td>
</tr>
<tr>
<td>âfrîngân, Aîfrîngân, a certain ceremony; benedictions.</td>
<td>kardak yâtîy-ûnm, we bring into performance, we perform.</td>
</tr>
<tr>
<td>mazdayasna, Mazda-worshipper.</td>
<td>yâmî-ûn-êê, reaches.</td>
</tr>
<tr>
<td>péddâmbar, messenger.</td>
<td>shatddôn, devils.</td>
</tr>
<tr>
<td></td>
<td>dûruqt yât-ûn-t hav-â-ê, thou art welcome.</td>
</tr>
<tr>
<td></td>
<td>vîrâf, Name of a person.</td>
</tr>
</tbody>
</table>
**Vocabulary 7—continued.**

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺭﻛ ﻓﺍﺭﻡﻭﺩ, ordered.</td>
<td>ﻥﺱ ﻲﺍ-ﻡﺎﻝﻕ-ﻉ, tell.</td>
</tr>
<tr>
<td>ﺭﻛ ﻲﺩﻱ-ﻉ, bring ye.</td>
<td>ﺭﺱ ﺃﻡﺛ, who, when (inter. and rel.).</td>
</tr>
<tr>
<td>ﺭﺱ ﻃﺱ, said.</td>
<td>ﺭﺱ ﻘﺡﺭﻩ, eats.</td>
</tr>
<tr>
<td>ﺭﺱ ﺩﺎﻱ-ﺭ, writer, clerk.</td>
<td>ﺭﺱ ﺏﺍﺩﺭﺍ or ﺏﻴﻝﺎﻙ, month, moon.</td>
</tr>
<tr>
<td>ﺭﺱ ﻓﺍﺭﺠﺎﻥﺎﻙ, learned.</td>
<td>ﺭﺱ ﻥﻱﻕ-ﺍ or ﻥﺎﺵ-ﺍ, woman, wife, human female.</td>
</tr>
<tr>
<td>ﺭﺱ ﻫﺎﺀ-ﻡ, I am.</td>
<td>ﺭﺵ ﻁﻮﺱ-ﺩ, she-goat, sheep.</td>
</tr>
<tr>
<td>ﺭﺵ ﻥﺁﻭﺙ-ﺭ, better.</td>
<td>ﺭﺵ ﻙﺡﻉ, sow, hog.</td>
</tr>
</tbody>
</table>
| ﺭﺵ ﺃﻙ-ﺓ, sister. | ﺭﺵ ﺟﻉ-

<table>
<thead>
<tr>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>ﺭﺵ ﻲﻱ-ﻉ, were.</td>
<td>ﺭﺵ ﻕﻍﺏﺎﻙ, cat.</td>
</tr>
<tr>
<td>ﺭﺵ ﻪﺎﻡ- _ ﻦﺯﺯ-ﻉ, ham-pursagth kard, conversed.</td>
<td>ﺭﺵ ﺒﺩ/ﺙ-ﻑ, agreed to.</td>
</tr>
<tr>
<td>ﺭﺵ ﻝﻑ-ﺓ, with.</td>
<td>ﺭﺵ ﺕﺏﺎﻥ, strength.</td>
</tr>
<tr>
<td><strong>Vocabulary</strong> 7—continued.</td>
<td></td>
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<tr>
<td>-----------------------------</td>
<td></td>
</tr>
<tr>
<td>ܠܐ lâ, not.</td>
<td></td>
</tr>
<tr>
<td>ܡܕ sh, death.</td>
<td></td>
</tr>
<tr>
<td>ܡܝ mūrkhadit-ûn-t, looked over, saw, knew.</td>
<td></td>
</tr>
<tr>
<td>ܓܡܢ gôpdmâmân, descendant of Spîtama.</td>
<td></td>
</tr>
<tr>
<td>ܙܐ Zartošt, Zoroaster.</td>
<td></td>
</tr>
<tr>
<td>ܕܚܝ râçthâ, truly.</td>
<td></td>
</tr>
<tr>
<td>ܟܚ-khs-nūda, pleased.</td>
<td></td>
</tr>
<tr>
<td>ܟܘܪ-kor-chashm, blind-eyed.</td>
<td></td>
</tr>
<tr>
<td>ܪܐ râmak, multitude, flock.</td>
<td></td>
</tr>
<tr>
<td>ܟܐ ܓܡܘ gôspand, domestic animal.</td>
<td></td>
</tr>
<tr>
<td>ܡܪܐ mardûm, mankind.</td>
<td></td>
</tr>
<tr>
<td>ܕܝ dûrst, well.</td>
<td></td>
</tr>
<tr>
<td>ܕܫ dâsht, kept.</td>
<td></td>
</tr>
<tr>
<td>ܐܦܦܒ pâdfre, punishment.</td>
<td></td>
</tr>
<tr>
<td>ܡܡ m-a what?; since.</td>
<td></td>
</tr>
<tr>
<td>ܐܗISON aegûn (correl. of ܢܘ amat or ܢܐ at), then, thus.</td>
<td></td>
</tr>
<tr>
<td>ܐܒܝ jîvak, place.</td>
<td></td>
</tr>
<tr>
<td>ܝܗ侓 ye-hâvû-an-êd, is, may be, ye are, &amp;c.</td>
<td></td>
</tr>
</tbody>
</table>
Vocabulary 7—continued.

(Páz.) vatar, worse.

(Páz.) aydo, or.

(Páz.) kòrdil, blind-hearted.

(Páz.) ka, that.

(Páz.) ën, this.

(Páz.) khvarashn, eatable.

(Páz.) ayizah, pure.

(Páz.) khòsh, pleasant.

(Páz.) afriđ, created.

(Páz.) chi, what ?

(Páz.) ãn, that.

(Páz.) thig, thing.

(Páz.) har kag, any person.

toban kardann, can do.

farmât, order thou. (imp.).

aigh, where ?, that is to say.

kèsh, religion.

belà, but; nay more.

pèl, elephant.
Vocabulary 7—continued.

**zak zt**, that which.

**zarkh-ûn-êd** gives birth to, is born.

**benafsh-ä**, self.

**pêdâkint-ðann**, to display, to show.

**khamî-ä**, ass.

**bâsh**, he, she, it.

**kantk**, damsel.

Exercise 7

I. Transliterate and translate into English:—

1. **bîkânûn i i**

2. **bîkânûn i i**
(3) 

(4) 

(5) 

(6) 

(7) 

(8) 

(9) 

(10)
(11) येन्द्र ने पायली शरीर देने कराया।

(12) सूर्य ने तो दिया विश्वास जाने 1।

(13) सन्नाट्या भुजो ने भी भांडी 2।

(14) नृप ने भुजो देखे डूर। सोड़। वस्तु।

(15) वोह रोशनी कामुका। अक्षुप्रत्येक।

(16) वस्तु के पर बसले। स्वामाँ।

(17) कुछ रातिया लावता 3।
Translate into Pahlavi:—

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


LESSON VIII.

§ 23. II. Interrogative Pronouns:—

Singular and Plural.

(1) is man ; Pâz. ی , Pers. ک (who ?, whom ?).

(2) ک دا m kâdâm ; Pâz. د و س , Pers. ک دام (who ?, whom ?, which ?, what ?).

(3) ل و س сот kâdâr, Pâz. د و س (which ?, who ?).

(4) ل و س m-ا, Pâz. , Pers. ن (what ?).

(5) د و س ل h chând, Pâz. س , Pers. ن (how much ?, how many ?).

(6) ل و س aîgh, Pâz. ی , Pers. ک (who ?); ل و س aîgh, Pâz. ی , Pers. ک (where ?).

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

Singular and Plural.

(1) is man ; Pâz. و , و , و ; Pers. ک (who, which, that); ن man shân (who).

(2) ل و س ل zî ; Pâz. ل (which).
(3) सो आ zāk m-a; Pāz. n-ा; Pers. چَا (that which).
(4) आ आ zāk ̀t; Pāz. ̀Nick, ̀Nick (that which, what).
(5) द द द द i; Pāz. ी (which).
(6) ठा ठा ठा zākīch-̀t; Pāz. n-.Paths; Pers. چَا (that which).

Note 1.—Sometimes the relative द द द i is omitted; e.g., चआम चआम Sarōsh ahlōb, (Sarosh who is holy).

Note 2.—Two or more adjectives following a noun may be connected either with the relative द द द i or the conjunction द द द (and); e.g., चआम चआम yūbān-̀t hūmānishnn-̀t hūgūbishnn-̀t hūkūnishnn-̀t hūdīn or चआम चआम चआम चआ yūbān-̀t hūmānishnn va hūgūbishnn, va hūkūnishnn va hūdīn (O youth of good thoughts, good words, good deeds and good religion !).
§ 25. IV. Reflexive Pronouns:—

Singular and Plural.

(1) ا 

(2) 

(3) khvēsh; Pāz. 

(4) khud; Pāz. 

(5) nafsh-a tann, khvēsh tann, Pāz. 

§ 26. V. Demonstrative Pronouns:—

Singular and Plural.

(1) den-a; Pāz. or 

(2) 

(3) 

(4) 

(5)
(2) סל leden-א; Pâz. ב or ח; Pers. נ (this). דילג leden-א-שân (these).

(3) ו הל-א (?), hur-א, hand (?), and or ard (?) (this).

(4) זה ’tn; Pâz. ג; Pers. m (this).

(5) ס αℓ; Pâz. ג (this).

(6) זה zak; Pâz. ב; Pers. נ (that). דילג zakshân; Pers. נף (those).

Vocabulary 8.

סנ סל kalâm, who ?, whom ?, which ?, what ? (inter.). סנ hav-א-nd, are.

סנ סל kaldr, which ?, who ?, what ? (inter.). סנ màn, dwelling.

סנ סל dûshahû, dû-šakhu, hell.

סנ סל čanah, weapon, organ.

סנ סל gehân, world, material world.
| ᵃᵉⁿᵉⁿ benafsh-ᵃ, self. | ᵃᵉⁿᵉ chashm, eye. |
| ᵃᵉⁿᵉ kʰúdo, self. | ᵃᵉⁿᵉ gōsh, ear. |
| ᵃᵉⁿᵉ kʰvēsh, one's own. | ᵃᵉⁿᵉ, ᵃⁿᵉ zûfān, zûbān, tongue. |
| ᵃᵉⁿᵉ nafsh-ᵃ tann, one self, one's own. | ᵃᵉⁿᵉ mīnbe, invisible world. |
| ᵃᵉⁿᵉ leden-ᵃ, this. | ᵃᵉⁿᵉ hōsh, consciousness. |
| ᵃᵉⁿᵉ hel-ᵃ (?), hav-ᵃ (?), hand (?), avâ or and (?), that. | ᵃᵃᵊ vīr, reason. |
| ᵃᵊ im, this. | ᵃᵊ jān, life. |
| ᵃᵊ aë, this. | ᵃᵊ yûbān, youth. |
| ᵃᵊ kʰugûbîshn, of good words. | ᵃᵊ hûminishn, of good thoughts. |
| ᵃᵊ kʰûkûnishn, of good deeds. | ᵃᵊ frāz yehab-ân-t, gave forth, made, created. |
| ᵃᵊ hûdîn, of good religion. | ᵃᵊ tōbânt, rich person. |
**Vocabulary 8—continued.**

<table>
<thead>
<tr>
<th>Sanskrit</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>सुन farukhā, prosperous.</td>
<td>डा. daryŏsh, poor, needy.</td>
</tr>
<tr>
<td>हनो a-vinḍaḥ, free from sin.</td>
<td>हनो khurçand, contented.</td>
</tr>
<tr>
<td>सुन farjam, end.</td>
<td>सुन getāḥ, visible world.</td>
</tr>
<tr>
<td>हनो hamtnar, opponent.</td>
<td>हनो pārśṭdann, to ask.</td>
</tr>
<tr>
<td>सुन paḻash, of whom.</td>
<td>सुन margīth, death.</td>
</tr>
<tr>
<td>सुन avr, much.</td>
<td>सुन apēdākīth, disappearance.</td>
</tr>
<tr>
<td>सुन ṭōbān shandkhtann, should be able to know.</td>
<td>सुन azarmān, without old age.</td>
</tr>
<tr>
<td>सुन vishōvashnu, disintegration.</td>
<td>सुन amarg, immortal.</td>
</tr>
<tr>
<td>सुन karp, frame of <em>the body, flesh.</em></td>
<td>सुन apētiyārak, free from defects.</td>
</tr>
</tbody>
</table>
Vocabulary 8—continued.

& & and, several, some.

& & pār-gad-ä, full of glory.

& & pār-rāmi-shnn, full of joy.

& & vād, for, till.

& & hamā hamā rōbashnīth, all eternity.

& & hav-a-e, thou art.

& & pēdāk, clear.

& & leden-a yām, this day, to-day.

& & ācpanj, hospitality.

& & farmāid, order ye.

& & paçulkho, reply.
Vocabulary 8—continued.

ד"ב רי加州, ran, hurried to, rushed.

ד"ס נ"מ, called.

ד"ב ה, where?

ד"ב ה, }-> ד"ב ה, whither?

ד"ב קני, now.

ד"ב פנה, protection.

ד"ב ונקד, hold.

ד"ב פרד, lawful.

ד"ב ת"ש, industry.

ד"ב ושתמ, to eat.

ד"ב קרית, to invoke, to call.

ד"ב ת"ש, atonement.

ד"ב מקה, beaten.

ד"ב שיק, defeated.

ד"ב יוח יונד, may be!

ד"ב שטר, citizen.

ד"ב נפש, own self.

ד"ב יאוד, without.

ד"ב פנף, instruction.

ד"ב שיק, leave, let.
Exercise 8.

I. Transliterate and translate into English:

(1) नैमित्तिक न्याय रहेछे ।
(2) आवज्ज न्याय रहेछे।
(3) सच्चत न्याय रहेछे।
(4) नैमित्तिक न्याय रहेछे।
བོད་ཡིག་གནོད་ཤིང་བཟོ།

(5)

(6)
(7) সত্যিই সাবুজের কাজ জানি না।

(8) নাহি তো তোমার জানানো হয়।

(9) এখন তোমার জানানো হয়েছে।

(10) সে রাখে তোমার জানানো হয়েছে।

(11) তোমার জানানো হয়েছে সত্যিই।

(12) সচেতন সেখান থেকে চল।

(13) আর সচেতন হয়নি।

(14) প্রেমিক প্রেমিক কেন প্রেমিক?
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- qa or لَ hár; Páz. سَلَد; Pers. هر (each, every).

(2) harvigp, حَرْقَف, harvigtn; Páz. سَلَدْسَن, سَلاقوط (all, each, every).

(3) harvigtn, حَرْقَطن harvigst; Páz. سَلَدْسَن, سَلاقوظ (all, each, every).

(4) aydrık; Páz. سَكَسم; Pl. سَكَسم aydrıkán; Páz. سَكَسم (others).

(5) had- qa (generally written سَدْنَ had- qa- e or سَدْنَ aish); Páz. وسَد, وسَد; Pers. کسَي, کس (some one). Pl. سَدْنَ had- qa- e- án, hadshán or aeshán; Páz. وسَد; Pers. کسَان (some persons).

(6) ha- an; Páz. سَسَ (Av. سَسَ) دیگر (other).

(7) zak- íd; Páz. سَسَ; Pers. دیگر (other).

(8) دیگر tant; Páz. ودَر or وودَر; Pers. دیگر (other).
(9) héch; Pâz. یکه; Pers. چه (any, some).

(10) héch had-ق-چ or héch aîsh; Pâz. یکه; Pers. کس (any person).

(11) چعیچ (any).

(12) katûrchâ; Pâz. گا تره (Av. گاتر, Pers. هر کدام) (any, whatever, whichever).

(13) kadûmchâ; Pâz. گا تره; Pers. هر کدام (any, whatever, whichever).

(14) chîkûmchâ; Pâz. گا تره; Pers. هر کدام (whichever, any whatever).

(15) had-ق-چ-چ or aîshéch; Pâz. میش (Pers. هیچ چه) (any person).

(16) hamâk; Pâz. چو; Av. گسپ, Pers. همه (all).

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

(18) aē-chand; Pâz. یکه (Pers. (this much, so many).
and; Pâz. سپرود (so much, so many).

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

kol-غ had-غ-غ; Pâz. سپرود; Pers. هرکس or هرکس (any one, every one).

kol-غ ma; Pâz. سپرود; Pers. هرچه (whatever, everyone).

kâdman (?), (every, each).

kol-غ mann; Pâz. سپرود; Pers. هرکه (any one who, every one who).

had-غ-غ-ch had-غ-غ; Pâz. سپرود; Pers. هرچه کس (any one whatever).

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

mindavamich mindavam or هیچ چیز (anything whatever).
(28) $\text{kol}'\text{chi}$; Pâz. $\text{سر}$; Pers. $\text{هرچه}$ (whatsoever).

(29) $\text{kol}'\text{d} \text{d}$, $\text{kol}'\text{a} \text{aevak}$, $\text{kol}'\text{a} \text{c}$, $\text{kol}'\text{a} \text{heh}$, $\text{kol}'\text{a} \text{panj}$, &c.; Pâz. $\text{سر}$, Pers. $\text{هردرو}$; Pâz. $\text{سر}$, Pers. $\text{سر}$, Pâz. $\text{سر}$, Pers. $\text{سر}$, Pâz. $\text{سر}$, Pers. $\text{سر}$, &c., (every one, each one, every two, every three, every four, every five, &c.).

(30) $\text{س} \text{c} \text{chand zak}$; Pâz. $\text{سر}$; Pers. $\text{چندان}$ (so many, so much, as many, as much).

(31) $\text{س} \text{c} \text{avâvad}$; Pâz. $\text{سو}$; Av. $\text{س} \text{c} \text{سو}$ (this much, so much, so many).

(32) $\text{س} \text{c} \text{zakickh}$, Pâz. $\text{مره}$, Pers. $\text{مره}$ (that which).
Vocabulary 9.

- జృగం dūshnäm, abuse.
- కేండు akhurdārth, not eating, starving.
- పడాకహ్ shādīh, sovereignty.
- రడ్డి raçēd, will reach, will come.
- ... chi, too, also, and.
- al vabid-un-yā, or al vādūn-yā, don’t do.
- afsē al vabid-un or al vādūn, do not ridicule.
- chand tūbān hav-a-dā, as much as possible.
- సువమిలా-yā, word.
- బురు al azār, do not hurt.
- మడ్డ dājē, thief, thievish.
- al yanseg-un-yā, do not take.
- al yahb-un, do not give.
- khrafštar, noxious animal.
- beig makhit-un-ed, he should kill.
- ramit-un-ed, casts away.
- అసుధి sū azmad sar-zend, they commit.
Vocabulary 9—continued.

हविष्ठ, disciple.

खुदीय, rulership.

dahyapath, sovereignty.

कार्दर्थ, chieftainship.

लांकार्द यक्विम-उन-ए, has not exercised.

येहु-उन-द, they have become.

हत, if.

वर्जित, practised.

चि whatever; also.

पतेतिह, with repentance (adv.).

हक्दित-उन-म, we may see.

ज़ियान, injury.

तौबन येहु-उन-त, can be.

बेल-अ कार्द, he did.

आद्वेदान, desolate, alienated, kept apart.

लांशाउ is not fit.

येकविम-उन-देई, thou dost stand.

बाबा, door; chapter.

अतिश, fire.

वोहुमान, Vohuman, Behman, the good mind.
Vocabulary 9—continued.

飕飕 tůkht bed, should be one who has atoned for (lit.), = should atone for.

飕 magh, pit.

飕 zôt, Zaotar, Zoti, the officiating priest.

飕飕 rāspik, Rāspī or Rāthvi, the assisting priest.

飕飕 ya-matei-un-d, they should say.

飕飕 şi bār, three times.

飕飕 avāvad, that much.

습 Jam, Jamshid.

飕飕 pavan, according to.

飕 kāmak, desire.

飕飕 dōshashn, wish, liking, love.

飕飕 javid javid, separately each, separately every.

飕飕 pavan v patēt yehv-ün-ashn, he should repent.

飕飕 kārdann, to do.

飕 zend, comment.

飕飕 jivāk, place.

飕飕 nipisht, is written.

飕飕 masiya, greatness, length, largeness.
Vocabulary 9—continued.

גארישק, drop of hail.
טיש tisht or tasht, basin.
גראדס jabidadak, separately.
מינדאמיך mindavamich, any.
אל אל azar, do not injure.
ניאקח nèvakth, prosperity.
גיהדה gètha, world.
ヴィャック viçṭâkhv, proud, impudent.
אל ידא al yehav-in-yad, do not be, do not become.

♭ ν levîn, further on.
יềm ye-malei-ûn-am, I shall say.
קнец kéheçt, least (sup. of Կաֆ kac, little).
фрצלâm, farthest.
ביו dâvâhak, joint of the finger.
נימ chîst, name by name.
בוי ke, Pers. ֶּה, that.
יִל in, Pers. יִל, this, these.
פúsqueda pânsh, five.
Vocabulary 9—continued.

-bel-â, except.
-garmâk, winter,
(contraction of
garm mâh, cold months).
-garmâk, summer
(contraction of
garm mâh, warm months).
pêtyârak, mischief, harm.

-bel-â zaka-
-katal-un-t killed.
zaruvân, old age.

nihân kar-
dâmân, to conceal.

drûzh, drûj, Drûj, demoness.
ezh; Pers. ژ, Av.
, from.
tan; Pâz. ی, self.
dûr dâréd, he should keep away.
artâk, far, away.
yakhc-un-êd, he should keep.
zar, gold.

Ahriman; Pers.
Ahriman.
gannâk mî-
nûdê, Ahriman.

vashâdagân, mal-formations, deformities, abortions.
ashâh, peace.
Vocabulary 9—continued.

yám-t-an-ëd, happens.

mindavam, anything.

khalk-un-t ye-kavim-un-ëd, which has been destined (lit. given, bestowed).

vardínëdann, to alter.

yanseg-un-tann, to take.

khvēshkārth, one's own affairs.

apādakh-shā, powerless.

dāshārm, love, affection.

aēvak levat-a thant, with one another.

shâéd, it is possible.

dā tōbān yehv-un-t, was not able.

hāvisht, disciple, pupil.

vijārdann, to explain, to interpret, to solve.

srāz vakhad-un-t, caught, seized.

farzand, progeny, offspring.

gēhān, Pers. or the world.
Exercise 9.

I. Transliterate and translate into English:

1. سوسن یک سبز سبز

2. فروت

3. یک سوسن این روز لیمو

4. دو سوسن لیمو

5. یک سوسن سبز این روز

6. دو سوسن سبز یک روز
36

(6) 

(7) 

(8) 

(9) 

(10) 

(11)
١٢) این سؤال را بپرسید و جواب بدهید.

١٣) چگونه کسی که کسی که چه کسی چه کسی باشد؟

١٤) یکی از شما وسیله را باز کنید.

١٥) وسیله که کسی که کدامیک که چه کسی باشد؟

١٦) این چه کسی چه کسی چه کسی سپری است.

١٧) این چه کسی چه کسی چه کسی لازم است.

١٨) این چه کسی چه کسی چه کسی لازم است.
(19) નિયંત્રક કે આમદવાન દ્વારા બદલ વગેરે 

(20) પુષ્લંદ્ર કે પ્રતિશ્યાણના સુંદર 

(21) કો શું છે જો જે 

(22) 

(23) 

(24) 

(25) 

(26)
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) ـ a, Pâz. ـ (Av. ـ, Sk. ـ, Ach. ـ, Pers. ـ) to, at, &c.; e. g. ـ ـ, Pâz. ـ, Pers. ـ (learn, teach).

(2) ـ af or an, Pâz. ـ or ـ (Av. ـ, Sk. ـ, Pers. ـ or ـ) over, at, towards, &c.; e. g. ـ ـ, Pâz. ـ or ـ, Pers. ـ (kindle).

(3) ـ a, Pâz. ـ (Av. ـ, Sk. ـ, Ach. ـ ـ avs Pers. ـ) down; e. g. ـ ـ, Pâz. ـ, Per. ـ (fall down).

(4) ـ an, Pâz. ـ, ـ (Av. ـ, Sk. ـ, Ach. ـ, ham, Per. ـ or ـ) together, &c.; e. g. ـ ـ, Pâz. ـ, Pers. ـ; ـ andoz, Pâz. ـ, Pers. ـ (collect).

(4) ـ pâd, ـ pêd, ـ pad or ـ paz, Pâz. ـ, ـ, or ـ, (Av. ـ, prati) towards, on, upon, against,
&c; e.g., پادماض, Pâz. پادمای (wear, put on). پادوپن, Pâz. پادوپن (wear, put on). پادوپن (connect, join).

(5) لی fra, far, Pâz. لی (Av. شم, Sk. ز, Ach. لی fra, Pers. فر) forth, &c; e.g., نشک frict; Pâz. نشک, Pers. نشک (send forth).

(6) ب vi or ب gû, Pâz. ب or ب (Av. ب, Sk. ب, Pers. ب), apart, excessively, &c., e.g., نشک vidâr, Pâz. نشک, Pers. نشک (cross over); نشک goméz, Pâz. نشک (mix).

(7) نی, Pâz. نی (Av. نی, Sk. نی, Ach. نی, Pers. نی) down, &c.; e.g., نشک nishîn, Pâz. نشک, Pers. نشک (sit).

II. Separable.

(1) ب مام or ب avar, Pâz. بام (Av. پام, Pers. پام) on, upon, &c.; e.g., ب مام vashmamân, Pâz. بام, Pers. بام (hear).
(2) lakhvār or avāj, Pāz. स्वस्त (Av. स्वस्त honey, Sk. अच, Ach. ा्य back, &c.; e.g., rakhvār yakṣu-īn or avāj yakṣu-īn, Pāz. स्वस्त, Pers. بازدار, keep back, withhold.

(3) apār, Pāz. स्वस्त (Av. स्वस्त, cf. Pers. ा ओरा) away, &c.; e.g., apār yahā-īn, Pāz. स्वस्त, Pers. ओरा ओरा be away.

(4) baēn or andarg, Pāz. स्वस्त (Av. स्वस्त, Sk. अन्त्र, Pers. दर, एंडर) in, into, between, &c.; e.g., baēn vazal-īn, Pāz. स्वस्त, Pers. दर (go in, enter). ओं andarg vidār, Pāz. स्वस्त, Pers. दर (let go).

(5) pērāman, Pāz. वाल, Pers. परिम (Av. वाल, Sk. पीर, Pers. पर) round about, completely, &c.; e.g., pērāman yatīb-īn, Pāz. वाल (sit round); पर-वर, Pers. पर (bring up, rear, nourish). [In the last and such other words, it is inseparable].
(6)  *

(7)  *

(8)  *

(9)  *

(10)  *
11. ﷽ ham, Pâz. ۶۰۰ (Av. ۶۰۰, Sk. तम्),
together, &c., e. g., ۶۰۰۰ ﷽ ham pōrg, Pâz.
Pers. همی‌رسه (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., ۶۰۰۰ bar, ۶۰۰۰۰ bur; Pâz. ۶۰۰۰۰ ری, ۶۰۰۰۰ bur; Pers.
بر; Av. ۶۰۰۰ (to carry). ۶۰۰۰ varz, Pâz. ۶۰۰۰۰;
Pers. ورژ; Av. ۶۰۰۰۰ (work, cultivate, till,
&c.). ۶۰۰۰ ۶۰۰۰ ۶۰۰۰ (learn, teach).

(2) Others are verbal bases of the Avestic
or Old Persian (Cuneiform) languages;
=e.g., ۶۰۰۰ kun, Pâz. ۶۰۰۰, Pers. ۶۰۰۰ from Av.
۶۰۰۰ ۶۰۰۰ ۶۰۰۰ (do thou); ۶۰۰۰ ۶۰۰۰ ashnu, Pâz.
۶۰۰۰ ۶۰۰۰, Pers. ۶۰۰۰ from Av. ۶۰۰۰ (hear).

Again the roots are either original or
secondary, i. c., 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., 𐭇𐭇 nāmīn (name thou), 𐭇𐭇 nāmīnīn (do thou cause to name, i. e., call), 𐭇𐭇 ḍmōzīn, Pers. 𐭇𐭇𐭇 (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., ʰw + ʰx, ḍmōz + ʰtun = ḍw ḍmōktun; Pāz. ʰw + ʰx = ʰx + ʰx; Pers. ʰw + ʰx = ʰx + ʰx (to learn, to teach).

II. Non-Iranian roots are Semitic triliteral ones followed by ʰi in, and substituted for the Iranian roots, whose last letter is also sometimes retained; e. g., ʰi nāfl-iün-tann, nēzīn nāfl-iün-ḏann, nēzīn ḏfīḏann, Pāz. ʰw, Pers. ʰi nāfl-iün-tann, Av. ʰw + ʰx or ʰx (transposition of ʰw), to fall down; nēzīn nāfl-iün-ḏann, = nēzīn (ḏrāštān), Av. ʰw + ʰx
+ तानिय: tanity, where the त is the final radical of त, so changed through the rule of Assibilation (to fall); याम्ट-इन-तन्न and याम्ट-इन-दन्न, Pâz. रसिदन, Pers. रसिदन (to come, to reach, to arrive). In the last form the त is the त of रसिदन. These त, त, त, त and other letters retained after न disappear when there is no त after न; e. g., नास्त-इन, नास्त-इन-अते, &c. The derivative signs इन or अन are added to the non-Iranian roots also; e. g., वाइद-इन-इन or वाद-इन-इन (make to work).

Note.—The retaining of some letters of the Iranian 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., अक्ष-अ or अक्ष-अ-अ (Av. ṣax-ṣax; Pers. अलादार sister), where the last अ is a remnant of अ अवाḥ इर; पढ़ अबितार (Av. ṣax-ṣax, Pers. पढ़ अबितार father) where अ इतार is the remnant of अ अवा इतार; अ अवा अवा अवा अवा (Av.
§ 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 ḫa (or ḫa tak), Pāz. ḫa, Pers. ḫa, or ḫa ēda, Pāz. ēda, Pers. ēda (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 ḵar *andō* (collect) and Past-Participle-Base ḵar *andōḵta* (collected); *mē yemalēl-ān* (say) and *mē yemalēl-ān-ta* (said) &c.

The verbal bases of the *Derivative Verbs* are formed thus: (1) the primitive ones by
adding ٰ in, Pâz. ٰ, or ٰ in, Pâz. ٰ, Pers. ٰ to the Irânian or their substitute Semitic roots, and (2) the secondary ones by forming their past participles passive which end in ٰ ină or ٰ ină; e.g., primitive, ٰ andözîn or ٰ andözîn (cause to collect); secondary, ٰ andözînida or ٰ andözânînîda (caused to collect). Similarly ٰ vakhad-în-in or ٰ vakhad-în-ân (cause to hold); ٰ vakhad-în-inida or ٰ vakhad-în-ânîda (caused to hold). سوönîn (inform), سوönînîda (informed); and so on.

§ 31. Tenses, Moods and Verbal Derivatives:—

I. Primary.—They are the Imperative and Prohibitive (اضروری؛امروزی); the two kinds of Indicative and Subjunctive Present and Future, called by some the Aorist (مضارع); the Potential or Conjunctive Present and Future (صیغه‌های کانینی)، including the Benedeictive and Optative (میانگین‌های عارفانی).
Present Participle (اسم حالیه); the Future Participle (صفت استقبال); 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 ماضی مطلق); the Infinitive ( مصدر ماضی متعطی); the absolutive (ماضی متعطی); the Preterite (ماضی امرتاری); the Past continuous (ماضی امرتاری); the Past Potential or Habitual (ماضی نمی‌نمای); the Perfect (ماضی بعید); the Pluperfect (ماضی قرب); (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 شرطی); and the Conditional Perfect (ماضی استمرارتی متشکی) and the Conditional Perfect (ماضی استمرارتی متشکی). 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, نیو kairdann, or نیو vabid-in-tann, Pâz. وسدوس, Pers. کردن (to do); نیو vabidün-in-tânn or نیو künntânn, Pâz. وسادوس, ورهدوس, Pers. کننیدن (to cause to do, to get done), and so on.

Note 1.—All the tenses; moods, &c. enumerated above, may or may not have لست belâ, Pâz. ا، Pers. ب (باید, the prefix of affirmation) used with them.

Note 2.—لا, Pâz. ا, Pers. (and ال al, Pâz. ا, Pers. م in the case of the Potential, the Benedicative, and the Imperative) prefixed to the above-mentioned Tenses, Moods, &c., render them negative (نفی).

N. B.—The student is recommended to parse fully and compare with modern Persian every verbal form as well as other parts of speech in the exercises.
Vocabulary 10.

कृ amóz, teach, learn.
ष ए ajróz, kindle.
तो ए ए ośt, fall.
ष ए anbār, collect.
ष ए प admóz, wear, put on.
ष ए प advand, connect, join.
ष ए ठ lakhvār yaksūn, keep back, withhold.
ष ए ए ठ avāz yaksūn, keep back, withhold.
ष ए ए ठ apār, away.
ष ए ए ठ apār yahu-ūn-tann, to be away.
ष ए ए ठ jārēşt, send forth.
ष ए ए ठ vidār, cross over.
ष ए ए ठ gomēz, mix.
ष ए ए ठ nishin, sit.
ष ए ए ठ va-sham-a-ūn, hear.
ष ए ए ठ lakhvār, back.
ष ए ए ठ yaksūn, keep.
ष ए ए ठ lālā, up, over, out.
ष ए ए ठ vakhsh, rise.
ष ए ए ठ shandēt, know, recognize.
ष ए ए ठ anbār, collect.
ष ए ए ठ varū, cultivate, till, work.
Vocabulary 10—continued.

baen vazl-ün, go in, enter.
andarg vidar, pass in.
pérdmann, round about, completely.
yalib-ün, sit.
parvar, bring up, rear, nourish.
padirak, before, face to face.
frd, down.
mord, dead.
vaqtag, clothes.
fráz khala-lun-agta, having washed.
kün, do.
námin, name.
vafl-ün, fall.
vabid-ün-in, vabid-ün-an make to work, cause to do.
dadar-ün bear, suffer, take, bring, &c.
akhadin, inform.
pazqin, slander.
bésh, vexation, fretting, distress.
nang, shame.
bushagp, procrastination, idleness, drowsiness, sleep.
Vocabulary 10—continued.

जिवंतदान, living.

शकन-ा, poor, indigent; misery, poverty.

मार, felon.

गोत्य, tyrant.

या-मिट-िन-तागान, dead.

अजा, therefore, hence.

दादार, Creator.

मिंदी, spirit.

अजिंकितम, most munificent.

बेला या-मल-अिन, speak thou forth.

मानपत, householder.

लोला ब्यं, get up, rise up.

मदम आयागान, put on.

अजा, fuel.

बाहिन, seek, search.

गोश्त-े फ्रान, Gōsh-t-e Fryān.

जारखुयह, prosperity.

ताँगी, distress, adversity.

वर्देद, turn ye.
Vocabulary 10—continued.

Ardaí, arthaśṭār, warrior.

Māzdayaṇa, Mazdayaṇa, a worshipper of Mazda.

vaṣṭryōṣḥ, husbandman, agriculturist, farmer.

ahīláth, piety, purity, holiness, righteousness.

ḥūthokksh, artisan, workman.

raṭa, chief.

vīṣpāt, chief of a clan.

zandpāt, chief of a town.

vakhaṇ-ūn-ēd, take ye.

thanīyōṣḥ, second time, again.

pēshak, profession.

yahva-ūn-ās, be thou.
Exercise 10.

I. Transliterate and translate into modern Persian and English:

1. فرهنگ کتاب در سه سال آموزشی می‌باشد.

2. لسی: 

3. واژه کتاب در سه سال آموزشی می‌باشد.

4. واژه کتاب در سه سال آموزشی می‌باشد.

5. واژه کتاب در سه سال آموزشی می‌باشد.
II. Translate into Pahlavi:—

(1) And he, the Creator Aûhrmazd, the most munificent of spirits, said thus: "Speak thou forth, Arûn 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 Chinvat 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.

I. The Verb "To Be":

*Imperative and Prohibitive.*

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>2nd Pers. יָהַעַבָּד, זָבָד, yahu-ān-āsh</td>
<td>יָהַעַבְד, זָבְד, yahu-ān-ēd, or הֶבַד, שֶבָד, bēd,</td>
</tr>
<tr>
<td>יָהַעַבָּד, זָבָד, yahu-ān-ēd</td>
<td>שֶבָד, הבא, yahu-ān, (be thou).</td>
</tr>
<tr>
<td>שֶבָד, הבא, yahu-ān-ēd</td>
<td>(be thou).</td>
</tr>
<tr>
<td>(be thou).</td>
<td>(be thou).</td>
</tr>
</tbody>
</table>
§ 32—continued.

2nd Pers. $\text{al yahv-im-}$
$\text{ash,}$ (do not be thou).

Aorist (first form).

Singular.

1st Pers. $\text{hav-a-m, haw, e-s, m;}$
$\text{or e ... ; or e, ... m, (I am).}$

Plural.

$\text{hav-a-im, haw, eim, im;}$ or $\text{e ... (we are).}$
§ 32—continued.

2nd Pers. رَزَزَ hav-a-de, يُمَهِّي, or رَزَزَ hav-a-éd, يُمَهِّي, ایذه. or رَزَزَ hav-a-éd, يُمَهِّي, ایذه. or رَزَزَ hav-a-éd, يُمَهِّي, ایذه. (art).

3rd Pers. هَتْ aéï, رَسَم (is). هَتْ aéï, نَدْ (are). هَتْ aéï, نَدْ (are). هَتْ aéï, نَدْ (are).

Aorist (second form).

Singular. Plural.

1st Pers. يَا hahu-ân-am, بَرَوُم, شَوَم, باشَم (I am, I be, I shall be, &c.). يَا hahu-ân-im, bîm, باشَم, بَرَوُم, شَوَم (we are, we be, we shall be, &c.).
§ 32—continued.

2nd Pers. یر یahu-in-āe, یahu-in-yād, یahu-in-yēd, یahu-in-yeđ (thou art, thou be, thou shalt be, &c.).

3rd Pers. ین yahu-in-ēd, yahu-in-ēd, yahu-in-ēd, yahu-in-ēd, yahu-in-ēd (He, she, it is; he, she, it be; he, she, it shall or may be, &c.).

شوه, بوه, باشی (you are, you be, you shall be, &c.).

شوه, بوه, باشه (They are, they be, they shall or may be, &c.).
Potential or Conjunctive Present and Future:

2nd pers. sg. ֶֶֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹֹ֙
Benedictive and Optative.

Singular.

1st Pers.  יִּהְיֶה יָהֲו-יִּנ-יִּמ, bim, you, we (May we be!).

2nd Pers. יִּהְיֶה יָהֲו-יִּנ-יֵד, bad, you, you (May ye be!).

3rd Pers. יִּהְיֶה יָהֲו-יִּנ-יֵד, bad, he, she, it, we (May he, she, it, be!).

Plural.

יִּהְיֶה יָהֲו-יִּנ-יִּמ, bim, you, we (May we be!).

יִּהְיֶה יָהֲו-יִּנ-יֵד, bad, you, you (May ye be!).

יִּהְיֶה יָהֲו-יִּנ-יֵד, bad, he, she, it, we (May he, she, it, be!).
Present Participle: — יאָהוּ-יָּנָן (being).

Future Participle: — יאָהוּ-יָּנ-אָשֶׂנָּן (that which is, must, is fit, &c., to be).

Verbal Noun or Gerund: — יאָהוּ-יָּנ-אָשֶׂנ, וַיְקִזֵּה (being).

Perfect Participle Passive: — יאָהוּ-יָּנ-תא or יאָהוּ-יָּנ-תאָק, וַיָּפֵס, שׁעָד or בֵּד (been).

Absolutive: — The same as the Perfect Participle Passive.

Infinitive: — יאָהוּ-יָּנ-תאָנ, וַיָּלָגֶנ, בְּד, בְּדָא, or יאָהוּ-יָּנ-תאָנ, שָׁדַנ (to be).
### Preterite

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>1st Pers.</strong></td>
<td><strong>2nd Pers.</strong></td>
</tr>
<tr>
<td>yahr-înt or ħud hav-a-m, yahr-întam, ħud (I was).</td>
<td>yahr-înt or ħud hav-a-im, yahr-întim, ħud (we were).</td>
</tr>
<tr>
<td>ħud (he, she, it was).</td>
<td>ħud (you were).</td>
</tr>
</tbody>
</table>
Note.—The Preterite is also formed thus:—1st Pers. Sg. بی or یا li yahv-\-\-n-t or بید, Pâz. یا (I was) &c. This formation is obsolete in modern Persian.

Past continuous:—This tense is formed by prefixing بک hamde, Pâz. یا, Pers. یا or یا to the preterite; e.g., بک or یا li hamde yahv-\-n-t, Pâz. یا, Pers. یا or بید (I used to be), &c.

Past Potential or Habitual Tense:—This tense is formed by suffixing بک hav-a-de, Pâz. یا, Pers. یا to the preterite; e.g., بک or یا li yahv-\-n-t or بید hav-a-de, Pâz. یا; Pers. یا, or بید (I might have been), &c.
Perfect.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
<th>1st Pers.</th>
<th>bûd or yahv-în-t</th>
<th>bûd or yahv-în-t ya-kavîm-în-im or ęcîm or hav-a-im, Ębôdîm, ório ęcîm (we have been).</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>ya-kavîm-în-am or ęcîm or hav-a-im; Ębôdîm, ório ęcîm (we have been).</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>ęcîm or hav-a-im; Ębôdîm, ório ęcîm (we have been).</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Perfect—continued.

2nd Pers. or or or or or or yahv-ün-t or bûd hav-a-đe or ya-ka-vim-ün-đe or ėćëđe, or or or or or or yahv-ün-t or bûd hav-a-đe or ya-ka-vim-ün-đe or ėćëđe, or or or or (you have been).
Perfect—continued.

3rd Pers.  | yahv-ûn-t or bûd  
| or ya-kavîm-ûn-êd  
| or êstêd,  
| or  
| or  
| or  
| or  

(yahv-ûn-t or bûd hav-a-and or ya-kavîm-ûn-d or êstand,  
or  
or  
or  
(they have been).

Pluperfect:—Past Participle Passive + the Preterite of.
Absolutive: — يَا حَيَّانُ -ta or بُدَّا, Páz. بُدَّ تَ (having been).

(See above).

§ 33. II. Defective and Impersonal Verbs — (انعال ناقت) :

1. Having the sense of duty, obligation, fitness, &c.; ُ-ة دِ لُ, Páz. دِ لُ, Pers. بَ (should or ought, &c.), دِ لُ, Páz. دِ لُ, Pers. بَ (should, ought, must, &c.).

2. Having the sense of possibility, probability, potentiality, &c., ُ-ة شِ يَدُ, Páz. شِ يَدُ, Pers. شَدُ (is possible, should, ought, must, &c.) and ُ-ة شِ يَدُ, Páz. شِ يَدُ, Pers. شَدُ (should, ought &c.).

3. Having the sense of potentiality, ability, &c.; ُ-ة تِبَّاَنَ, Páz. تِبَّاَنَ, Pers. تِبَّ (can, could, be) or ُ-ة تِبَّاَنَ, Páz. تِبَّاَنَ, Pers. تِبَّ (could).

4. Having the sense of fitness, worthiness, propriety, duty, &c.;
§ 34. III. Passive Verb (فعل ماضئ)

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., َبِذَّتْتَ َلِءَا ُتَكُتْ تُجَلَّةَ ُدَهَّلَ َلَهَ َعَدَدَ (by repentance he may be one who has atoned for, i.e., he may be absolved by repentance); َبِذَّتْتَ َلِءَا ُتَكُتْ تُجَلَّةَ (thou hast been admonished); َبِذَّتْتَ َلِءَا ُتَكُتْ تُجَلَّةَ (it was made); َبِذَّتْتَ َلِءَا ُتَكُتْ تُجَلَّةَ (It has been said); and so on.

(2) by adding ْتَلَذَ ْتَلَذَ to the root-base; e. g., َبِذَّتْتَ َلِءَا ُتَكُتْ تُجَلَّةَ َلَهَ (is mingled); َبِذَّتْتَ َلِءَا ُتَكُتْ تُجَلَّةَ (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.

तुक्त, atoned for.
गुमेश्च, is mixed, is mingled.
राज, lord.
अहिल्य, purity.
खलकुम्न, is destined.
искु, is destined.
लालसाबृद्ध, to alter.
से, or.
1, not.
4 D

चेग, how?
योब्रह्म, pure, purification.
नाजू, dead body, corpse.
शेक्य, devil-worship.
वात, breeze, wind.
.ak, ever.
हुब्रेह, fragrant.
मालिश, touch, contact.
Vocabulary 11—continued.

श् tang, narrow.

शश्व tangān, narrow-ness.

शष् ecetashna, standing.

ष girān, heavy.

षष kōf, hillock.

षष puṣht, back.

षष kashīḍann, to draw.

षष hāmāḥ kashīḍ, was drawing.

षष इ ल तābānāṣṭ, could not.

षष kharāj, tax.

षṣ mad, came.

षṣ rāḍ, giver, offerer, generous, liberal.

षष mazdayaṣṭ, Mazda-Worshipper.

षष gēthyā, world.

षष ntrāk, power, strength.

षष kharā or khirā, wisdom, knowledge.

षष rāyiniḍann, to administer the affairs of.

षṣ māndē, Heaven.
Vocabulary 11—continued.

hamāde ḥayyāst yahb-ūn-tann, was necessary to give. (هم بايست داد).

shathrī-yār, ruler, governor, king.

Pārç, Fars, (name of a province).

gūmrāḏak, appointed.

ardavān, Ardavān (name of a man).

Gūkhar, Is-takhr, Persepolis (the ancient capital of Farsistān).

āl nafsh-karṇann, to make one's own, to acquire.

būndak, complete.

Pāpak, Pāpak, (name of a man).

marzpān, frontier governor.

Gāsān, Sasān (name of a man).

shapān, shepherd.

hamvār, always.

kīrd, domestic animal, she-goat, sheep.

tōkhmak, seed, line of descent.
**Vocabulary 11—continued.**

<table>
<thead>
<tr>
<th>ʃərət yatb-ùn-aʃt, sat.</th>
<th>ʃərət shàf bavth-ùn-aʃt, it is possible to seek.</th>
</tr>
</thead>
<tbody>
<tr>
<td>ʃərət shám-bùrdær, one who preserves the name of the family.</td>
<td>ʃərət dàrashnn, preservation.</td>
</tr>
<tr>
<td>ʃərət, thou.</td>
<td>ʃərət padgànth, prosperity, nourishment.</td>
</tr>
<tr>
<td>ʃərət, such, so.</td>
<td>ʃərət javánd min, without.</td>
</tr>
<tr>
<td>ʃərəta dàràè-i dàràyàn, Dàràè Dàràyàn, Dàrà the son of Dàràb.</td>
<td>ʃərəta bàkhtàrth, deliverance, salvation.</td>
</tr>
</tbody>
</table>

**Exercise 11.**

I. Transliterate and translate into Persian and English:

(1) {\text{ ... }}

(2) {\text{ ... }}
(3) ការបង្កើតផ្ទៃក្នុងសង្គ្រាបុរស

(4) សម្រាប់ដំបូងទី២ សម្រាប់ដំបូងទី៣

(5) អត្តសញ្ញាណ

(6) ដំបូងទី២ ដំបូងទី៣

(7) ឈ្មោះ ឈ្មោះ = 

(8) អត្តសញ្ញាណ

(9) ទី២ ទី៣ 

រូបភាព មានដោយ ៣៤ ប្រភេទ
(10) 
سنّة ١١١١ وافق الأخام شهيد واس
سنّة سنة ١١١١ وافق الأخام
(11) 
وـ١١١١ في سنة ١١١١ وافق
فـ١٠١١
(12) 
وـ١٠١١ وافق ١١٠١ سنة
(13) 
وـ١١٠١ سنة
(14) 
وـ١١٠١ سنة
(15) 
وـ١١٠١ سنة
(16) 

(17) 

(18) 

(19) 

(20) 

سُدَرِیَّ
II. Translate into Pahlavi:—

(1) Pâpak was the frontier governor of Pars 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) Sasân was a shepherd employed by Pâpak; he always remained with the sheep and domestic animals and was from the line (descent) of king Darâb, son of Darâê. (5) How is it possible to seek the preservation and prosperity of the body without injury to the soul, and the deliverance of the soul without injury to the body?
LESSON XII.

§ 34. Verbal Conjugations and Derivatives:—We shall now proceed with the formation of verbal conjugations of Primary and Secondary Tenses and Moods, as well as the Verbal derivatives which we have enumerated in § 31. We shall give in cases of tenses and moods, first, the terminations; secondly, a model paradigm (for which we have adopted the root מְדָרְפָּנָן padræfænn, מְדָרְפָּנָן makbal-un-tann, Pâz. מְדָרְפָּנָן, 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 מְדָאִקנְט-דָּנָן pedakinte-dann, Pâz. מְדָאִקנְט-דָּנָן, 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 ماکبود)

Terminations.

Singular.

1st Pers. اد or اد

2nd Pers. The root or base itself, or the root or base +ر، س

3rd Pers. اد or اد; Pāz. س; Pers. در

Plural.

......

س، س، اد; Pāz. س; Pers. ت. س

س، اد; Pāz. س; Pers. س.
Note 1:—כָּל al, Pâz. כָּל, Pers. כָּל prefixed to an imperative, renders it prohibitive (רָאֵי). Sometimes the second person plural is used for the singular as a honorific.

Note 2:—אִֽהֲדָּנָאḥ ant from Av. אִֽהֲדָנָאḥ or אִֽהֲדָאḥ; רִיָד or יְיָד from Av. יְיָד or יְיָד or יָדָא; נַֽדָא from Av. נַדָא; נַֽדָא from Av. נַֽדָא or נִדָא.

Note 3:—כָּמוֹד hamăd, Pâz. כָּמוֹד (דְוֹ or דְויָ) prefixed to the imperative gives it the force of duration (אָמֵר מַדַּא).
Model Paradigm.

Singular.

1st Pers. /address/ padtrānt, or /address/ padvānt, /address/ mak-bal-un-ânt, or /address/ makbal-un-ânt; Pâz.

Plural.

......
Model Paradigm—continued.

2nd Pers. padir or (ر or) padêryâ, makbal-ûn or (ر or) makbal-ûn-ûd; Pâz. سؤودو; Pers. بذیر.

3rd Pers. padtrêd, makbal-ûn-êd; Pâz. سؤودو.
Second Person Singular:

(a) Causal یک یک padārān or یک padārān or یک makbal-ūn-in; یک padārān or یک padārān or یک makbal-ūn-in; Pāz. یک padārān or یک padārān; Pers. یک padārān &c.

(b) Denominative یک padākān or یک padākān; Pāz. یک padākān or یک padākān, &c.

(c) Causal Denominative یک padākān or یک padākān; Pāz. یک padākān or یک padākān, &c.
§ 36. The Aorist:—

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

**Terminations.**

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pers. を与 ; Pâz. cision ; Pers. を与</td>
<td>与 与 ; Pâz. cision ; Pers. 与</td>
</tr>
<tr>
<td>2nd Pers. 与 与 ; Pâz. cision ; Pers. 与</td>
<td>与 与 ; Pâz. cision ; Pers. 与</td>
</tr>
<tr>
<td>3rd Pers. 与 与, 与, or 与 与; Pâz. 与 ; Pers. 与</td>
<td>与 与 or 与 与; Pâz. 与, 与; Pers. 与</td>
</tr>
</tbody>
</table>
Note: — 

Paradigm.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pers.</td>
<td>padtram,</td>
</tr>
<tr>
<td></td>
<td>makbal-in-am; Pāz.</td>
</tr>
</tbody>
</table>
Paradigm—continued.

2nd Pers. padiri, padiri, padiri; Pâz. maak-bal-un-t; Pers. padiri.


(a) Causal ဓာတ် padrīnam or ဓာတ် makbal-ūn-īn-am, ဓာတ် padrān-īn-am, &c. or ဓာတ် makbal-ūn-an-īn-am; Pāz. ဓာတ်, &c.; Pers. ဓာတ် &c.

(b) Denominative ဓာတ် pēdāk-īn-am or ဓာတ် pēdāk-an-īn-am; Pāz. ဓာတ် or ဓာတ်, &c.

(c) Causal Denominative ဓာတ် pēdāk-īnīn-am or ဓာတ် pēdāk-īn-an-am; Pāz. ဓာတ် or ဓာတ်, &c.
(b) The Second kind of the Indicative and Subjunctive Present and Future.

Terminations.

Singular.

1st Pers. strtolower; Páz.  strtolower.

2nd Pers.  ... ...

3rd Pers. strtolower; Páz.  strtolower or  strtolower.

Plural.

strtolower; Páz.  strtolower.

strtolower; Páz.  strtolower.

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

Note 2:—Sometimes ـب hamâdā, Pâz. ـب or ـب, ( = ـب or ـب) is prefixed to the form of the مضارع, when the meaning becomes restricted to the Indicative Present tense (زمان حال).
<table>
<thead>
<tr>
<th></th>
<th>Paradigm.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Singular.</td>
</tr>
<tr>
<td>1st Pers.</td>
<td>몸에 padiriham, 죽_words_in_text: makbal-an-tham; Páz.</td>
</tr>
<tr>
<td>2nd Pers.</td>
<td>......</td>
</tr>
</tbody>
</table>
(a) Causal sylvania pañiríntham or sylvania makbal-nú-n-tham, or sylvania makbál-nú-n-tham, &c.; Páz. sylvania or sylvania &c.

(b) Denominative sylvania pedakkíntnam or sylvania pedákantham, &c.; Páz. sylvania or sylvania &c.

(c) Causal Denominative sylvania pedákkíntnam or sylvania pedákantham, &c.; Páz. sylvania or sylvania, &c.

Vocabulary 12.

ŋō ktnvar, revengeful.

ār navārd, fight.

ōv ūr al āzār, do not injure.

ār anbār collection.

āt Fravakhsh, Fravashī.

ŋō yān, boon.

ō Hom, Haoma.

ōs zāyam, I request, I ask for.

ūt ḍūraosh, keeping death afar.

ōt vāntdār, vanquisher.
Vocabulary 12—continued.

makbal-un-tann, to accept.

padtraflann, to accept.

gabishnn, word, sentence, saying.

dranjindé, utter thou softly.

nyáyishnn, salutation.

Spendarmad, Spendarmad.

afzántk, bountiful.

gráyishnn, protection, nourishment.

kishishnn, fight.

fráj, I may walk forth.

tavarindé, I may remove, I may smite.

vánánt, I may vanquish.

táshédár, modeller.

javid-dev-dád, Vendidad.

beá yazbastkh-ínn, perform the ceremony of.
Vocabulary continued.

*dishārmihā*joyfully.

*dāman rād,*for the creatures.

*al dakhillān,* do not fear.

*bīm,* fear, cause of fear.

*ham andāzak,* proportionately.

*nacūsh,* Na-

*nacūsh* (putrefac-

*nuzdrihēd,* shall be weaken-

*ahūk,* defect.

*dahishān,* creation.

*gād,* throne.

*harvīppēgīd,* all adorned.

*nishāned,* make ye sit.

*çakhān,* word.

*halak,* foolish.

*patkār,* quarrel, dispute.

*maṣtūk,* intoxicated.

*vaḍ gōhar,* ill-natured.
Vocabulary 12—continued.

*pahrizī-hēd,* he should refrain from.

*vesh,* much, more.

*patkōpam,* I may touch.

*belō akārihēd,* shall be useless.

*aḥlē,* pure, holy, pious.

*aēshm,* Anger, demon of anger.

*Mithrō,* Meher.

*Zdrvān-i akandērk,* Zarvâne Akarne, Infinite Time.

*ayām,* loan.

*yansag-un-tann,* to take.

*būndak,* complete.

*bāgh bakhī,* Divine Providence, Divine interposition.

*hamōyēn,* all.

*aydūmīh,* end.

*āz,* avarice.

*apetyārak,* free from mischief, unafflicted.

*fardūmīh,* beginning.
Vocabulary 12—continued.

 ding, justice, | bakh, destiny.
 order or decree of religion.
 drieiyen, they deceive.

Exercise 12.

I. Transliterate and translate into modern Persian and English:

(1) ١٣٣٤ ١١٢٩

(2) ١١٠٤

(3) ١٩٢٨١٢٩٥٧
100

(11) གཤེགས་ལེགས་

(12) ས་སེལ་ཞི་བཟོ་བོ་

(13) འོ་ཐོ་གོག་མི་ལོ་འཇོམས་

(14) འབོད་པ་ཞི་རི་ཐོས་ལེ་ཞེང་

(15) གཞོ་བཞི་ལོ་བཞི་ཞི་མོ་

(16) རྒྱུ་བོ་བཟོ་བཟོ་བོ་

(17) གཞོ་བཞི་གཞོ་བཞི་གཞོ་བཞི་གཞོ་བཞི་
II. Translate into Pahlavi —

(1) Do not dispute with a foolish man. (2) Do not walk on the road with an intoxicated man. (3) Do not borrow from an ill-natured man. (4) And, when the nine thousand years are completed, Ahriman 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 Hormazd 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 وما وصيغ دعا وتمان).

*Terminations.*

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pers.</td>
<td>......</td>
<td>......</td>
</tr>
<tr>
<td>2nd Pers.</td>
<td>ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~</td>
<td>ـَـَـَـَـَـَ~</td>
</tr>
<tr>
<td>3rd Pers.</td>
<td>ـَـَـَـَـَـَـَـَـَـَـَـَ~</td>
<td>ـَـَـَـَـَـَ~</td>
</tr>
</tbody>
</table>

Páz. ـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

P. ـَـَـَـَـَـَـَـَ~
Note.—The termination of the 2nd Pers. Sg. (ـَ or ـُ) is derived from the Avestā form ـَِِّ or ـَِِّ، and is the origin of the modern Persian termination ی the sign of the امراضی.
## Model Paradigm

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pers.</td>
<td>.....</td>
</tr>
<tr>
<td>2nd Pers. (\text{padîryâd, makbal-ûn-yâ} ); Pâz.</td>
<td>.....</td>
</tr>
<tr>
<td>3rd Pers. (\text{padîrâd, makbal-ûn-âd} ); Pâz.</td>
<td>(\text{padîrînd, makbal-ûn-ând} ); Pâz.</td>
</tr>
</tbody>
</table>
(a) Causal: — padirinyid or makbal-un-nilayd; padiraniya or makbal-un-nilayd; Pâz. nillat or

(b) Denominative: — pedâkinîyd or pedâkidîyd, &c.

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

§ 38. The Present Participle, the Verbal Noun, the Future Participle, and the Agentive Noun:—The Present Participle (اسم حالیت) is formed by adding to the root the termination ی، Pâz. ی، Pers. ی (derived from the Avesta termination ی) ; e. g., yadr-un-án, Pâz. ی، Pers. ی (carrying); the Verbal noun (اسم ذات) by ishn or ishnth, Pâz. ی، Pers. ی، ی, ی, ی; e. g., kûnishn, Pâz. ی، Pers. ی (action); the Future Participle (1) by ishnik, Pâz. ی، Pers. ی; e. g., vabid-un-ishnik, Pâz. ی، Pers. (to be done, fit to be done, what must be done,
what is worthy to be done, &c.) ; or (2) by ṭār, dār, Pâz. .fs or ñš; Pers. ṛ or ďâr; e.g. ďâr, Pâz. ñš (he who is to do) &c.; and the Agentive noun (اسم فاعل) (1) by ṕo nadak, Pâz. ťâos, Pers. ťâh (also derived from the Avesta termination ťâš); e.g., ṕo zivandak, Pers. ǯâh (living); (2) by ṭār (when following a hard letter), and dār (when following a soft letter), Pâz. .fs or ñš; e.g., khvâstâr, Pâz. ñš-hvâstâr, Pers. khvâstâr (desirer); ṕo dâdâr, Pâz. ñš-dâdâr, Pers. dâdâr (giver); and (3) by ṕo dâk, Pâz. ñš-dâk, Pers. ǯâk (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 ẁdâr yadr-ûn-tann may be ẁdâr yadr-ûn-ûn-ûn, Pâz. ñš-yadr-ûn-ûn; the denominative
present participle of pedakiniḍann may be pedakinān, or pedakānān, Pāz. pedakānān; the causal denominative present participle of the same may be pedakiniḍaṇān or ṭedakiniḍaṇān, Pāz. ṭedakiniḍaṇān. Similarly the other three, viz., verbal noun, future participle, and agentive noun, may have their corresponding causals, denominatives and causal denominatives.

Vocabulary 13.

नारिक, wo-

मा, nārīk, wo- 

man.

खृष्ण, food.

खृष्ण, food.

खर्ड, one may eat.

खर्ड, one may eat.

वशतम-उन-

vashatam-ūn-

tann, to eat, to drink.

tann, to eat, to drink.

सपक, of nine

sāp, of nine

nights.

nights.
Vocabulary 13—continued.

\( \text{cājīdānn, to pass.} \)

\( \text{kāmaḵ khūḍā, master of one's desires.} \)

\( \text{akāmaḵ khūḍā, not mastering the desires, disappointed.} \)

\( \text{hamāē, all.} \)

\( \text{vāē, bird.} \)

\( \text{frāz pātanād may fly.} \)

\( \text{yat-ūn-tann, to come.} \)

\( \text{vakhšīdānn, to bloom.} \)

\( \text{rōştann, to grow.} \)

\( \text{ragel-a, foot.} \)

\( \text{tachān, flowing.} \)

\( \text{yadr-ūn-ān, riding.} \)

\( \text{vazān, driving in a carriage.} \)

\( \text{naṣāē pāk, burning or cooking dead matter.} \)

\( \text{vādirān, passing away, dying.} \)

\( \text{the Ashem Vōhū formula.} \)

\( \text{grīshāmrātīk, to be recited thrice.} \)
Vocabulary 13—continued.

'খাস kashîdann, to drag.
hoot rimanîh, impurity.
সং andâm, limb, body.
ঘৰা ইটাদাক, standing, still.
ঠাঁ বাজায়, big.
স্যং khânik, of the fountain.
সেলং bûrzishnîk, desirable.
সো শাদ, pleased.
স্যং khûjašt, prosperous.
স্বং tagîk, strong.
স্যং khânak, house.
স্যং âyâdân, prosperous.
স্যং khûp, good.
স্যং mîhrîb, love, friendship.
স্যং dûshârmîh, affection.
স্যং afzûdann, to increase.
স্যং vâridann, to rain.
স্যং frahešt, much, many.
স্যং navâdâk, grandchild, descendant.
Vocabulary 13—continued.

तो tan farmaṇ, whose body is (subject to) the Māṇthra (holy mysterious spell).

शहीर shhīfā, wonderfully hard.

Exercise 13.

I. Transliterate and translate into modern Persian and English:

(1) दैव दनं अर ए यैर

(2) धनं अर ए यैर याहसे

(3) दैव दनं अर ए यैर याहसे
(4) सरस का अंत सरससर
(5) केवल ज्ञान के स्वरूप छोड़े
(6) सोहो सोहो शिखे यह विद्या
(7) सौभाग्य से रूप तो जाते पान
(8) यूनियन आयोजन ने सुनी जाए
(9) सहाय देशस्वास्थ्य विज्ञान न हो
(10) མ་ཐོབ རུང་བ་མུ་ འབྲུབ་པ་ ཕྲོད་པའི་མི་
ཞིག་པར་བྱས་པ་ འཕྲིན་རུ་

(11) འབྲུབ་པ་ཐོབས་ཐོབ་པ་ བྱ་རོ།

(12) རོ་སྒྲོད་བོད་དེ་བ་བོད་བོད་

(13) ལྟོན་པའི་ཐོབ སྔོན་བློ་མ་

(14) འཛིན་དོན་མ་བྱང་ཆུབ་

(15) རྟོ་བུར་མཐུ་བོད་དེ་བ་བོད་བོད་

(16) ངས་པ་ཐོབ་ འབྲུབ་པ་ རྡོ་རྗེ་

(17) རྟོ་བུར་མཐུ་བོད་དེ་བ་བོད་བོད་
(17) 

(18)

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 Mânthra (mysterious holy spell), whose weapons are wonderfully hard, who is provided with weapons and equipments, and who is the ruler of the creatures of Ahurmazd.
to form the causal infinitive, and added to the noun or adjective or any other part of speech to form the denominative infinitive.

*Examples:* — یک لیدن patkārinīdān (to fight) (from patkār fight); یک لیدن ráyinīdān, Pers. راکن, (causal of یک) (to drive); یک لیدن vardānīdān, causal of یک vardīdān or یک vashtann, Pers. گردانیدن, causal of یک گردیدن or یک گشتی (to cause to turn); یک لیدن tājānīdān, causal of یک tākhtann or یک tajīdān (to cause to run); and so on.

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

§ 40. **Perfect Participle Passive**

— (اسم مفعول)

Its termination is یک ta or یک ṭa or یک tak or یک ṭak, (derived from the Avesta یک, and
Cuneiform ता, Pāz. त, or प, Pers. त, त. The formation is similar to that of the infinitive in all respects. In other words, if the n of the infinitive termination त ann be dropped, the remaining form will be that of the Perfect Participle Passive; e.g., अनुक्ता or अनुक्तक, Pāz. अंक्त, Pers. अंक्त (learned, taught); वर्जित, Pāz. वर्जित, Per. वर्जित (worked); वर्जित or वर्जित, Pāz. वर्जित, Pers. वर्जित (turned); विदित, Pāz. विदित, Pers. विदित (revealed), and so on.

§ 41. The Absolutive (ماضي) is the same as the Perfect Participle Passive: e.g., कर्दक or कर्द, वा-विद अन-तक, Pāz. वा-विद, Pers. कर्द (having, done); बुर्जक, Pāz. बुर्ज, Pers. बुर्ज (having been, having become), &c.;
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*khalal-un-tak*, Pâz. َلاَسْحَمْبَبَهُ; Pers. َتَسْنَت (having washed), and so on.

§ 42. The Preterite (*مَاضِي مُتَلَقَّى*):

I. First Variety.

Noun or Pronoun + Perfect participle passive; e.g., َكَنْ ِلَ لَيُوشُ f, Pâz. َدُوُسُّ َكَنْ (I said); َكَنْ ِلَ لَأَكَدُ دُادُ, Pâz. َدُوُسُّ َلَأَكَدُ (thou gavest); َكَنْ ِلَ لَأَلَ أَلُ أَرَ طُدُ الطُّدُ (he caught); َكَنْ ِلَ لَاوُ هُ آرُ آشُ آهُمزَدُ َلَأَوُ مَزُ مَزُ (Auaharmazd said), and so on.
II. Second Variety.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pers.</td>
<td>Perfect Participle + ֶַּיֶּל hav-a-m, Páz. יִֶּבֶש</td>
<td>Perfect Participle + ֶַּיֶּל hav-a-im, Páz. יִֶּבֶש</td>
</tr>
<tr>
<td></td>
<td>Pers. יִֶּבֶש</td>
<td>Pers. יִֶּבֶש</td>
</tr>
<tr>
<td>2nd Pers.</td>
<td>Perfect participle + ֶַּיֶּל hav-a-de, Páz. יִֶּבֶש</td>
<td>Perfect Participle + ֶַּיֶּל hav-a-id, Páz. יִֶּבֶש</td>
</tr>
<tr>
<td></td>
<td>Pers. יִֶּבֶש</td>
<td>Pers. יִֶּבֶש</td>
</tr>
<tr>
<td>3rd Pers.</td>
<td>Perfect participle only.</td>
<td>Perfect Participle + ֶַּיֶּל hav-a-nd, Páz. יִֶּבֶש</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Pers. יִֶּבֶש</td>
</tr>
</tbody>
</table>
**Note.**—The first variety of the Preterite is obsolete in modern Persian.

*Model Paradigm.*

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| 1st Pers. | 𐭧𐭥𐭫𐭥𐭬 𐭪𐭥𐭕 𐭪𐭥𐭮 𐭪𐭬-m, 𐭪𐭥𐭫𐭭 𐭪𐭬-
            | 𐭪𐭬-t ʰav-ᵃ-m, 𐭪𐭥𐭫𐭬-t ʰav-ᵃ-im, 𐭪𐭥𐭫𬭊-HexString, 𐭪𐭬-t ʰav-ᵃ-im, 𐭪𐭬-t ʰav-ᵃ-im, 𐭪𐭥𐭫-Martian | 𐭪𐭬-t ʰav-ᵃ-im, 𐭪𐭥𐭫-Martian |
Model Paradigm—continued.

2nd Pers. padıraft hav-a-de, makbal-ûn-t hav-a-de; Pâz. سوداودا سوداودا; Pers. پژرنتی.

3rd Pers. padıraft, makbal-ûn-t; Pâz. سوداودا سوداودا; Pers. پژرنت.
(a) Causal.—کار padirinid hav-a-m, کار makbal-un-in-id hav-a-m; Pâz. سپریم; Pers. نادرانیده; &c.

(b) Denominative.—کار pēdâkinid hav-a-m; Pâz. سپریم; &c.

(c) Denominative Causal.—کار pēdâkininid hav-a-m; Pâz. سپریم; &c.

§ 43. The Past Continuous

The subject + گام hamādē + the preterite (either of the two varieties). Similarly in Pâzend, the subject + گام hamādē + the preterite; but in modern Persian, optionally the subject + خیم or می + the preterite; e.g., همکار گامه که گان hamādē vabd-un-t; Pâz. بیان کرد، سپریم; Pers. و گان hamādē vabd-un-t (they were vociferating); &c.
<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
</table>
| 1st Pers. 
li hamāde pādiraf,  
li hamāde makhbal-ūn-t; | len-a hamāde pādiraf,  
len-a hamāde makhbal-ūn-t; Pāz.  
modern Pers. mī pādīrfām,  
modern Pers. or mī pādīrfām (with or without mā). |
| Pāz. mī mī pādīrfām       |                                                                        |
Model Paradigm—continued.

2nd Pers. \( \text{lak hamde } \) \text{padraft, } \text{lak hamde } \text{makbal-un-t; } \text{Paz. } \text{lekm hamde pa'draft, } \text{lekm hamde mak-bal-un-t; Paz.} \text{lor or } \text{lor (with or without } \text{lor).} \)

modern Pers. \( \text{lor or } \text{lor (with or without } \text{lor).} \)
Model Paradigm—continued.

3rd Pers.  ol-a hamâde padîraf,  ol-a hamâde makbal-un-t; Pâz.  ol-a-shân hamâde padîraf,  ol-a-shân hamâde makbal-un-t; Pâz. modern Pers.  می پذیرفت (with or without می پذیرفت).
Causal.—li hamāde pādīrinīḥ hav-a-m; Pāz. "samā'ī havānī; modern Pers. "mī bādišvarām; &c.

Denomimative.—li hamāde pēdākiniḥ hav-a-m; Pāz. "samā'ī havānī; &c.

Denomimative Causal.—li hamāde pēdākiniḥ hav-a-m; Pāz. "samā'ī havānī; &c.

Vocabulary 14.

रंधि zarmān, decrepitude.

अहुनवर, Ahūnavar.

प्रां frāz šarōd, chanted.

शिर, milk.

I arrived.

मा mād hav-a-m, min tam-a, thence.

गर्मद्वाक warm-bath.

काबेद, frequently.

बिरुन, out.

रामिशन-ômandihā, joyfully.
Vocabulary 14—continued.

roṣnīh, light.

ranj, trouble.

dalīṇ, excrement; impurity.

gūṟṯagīh, hunger.

tishnagīh, thirst.

vāng, loud cry.

yamit-an-tann, to die.

andēshī-dann, to think.

kakā, tooth.

dakyaḍ, clean, pure.

pāv, pāv koṇ kardann, to wash.
Vocabulary 14—continued.

hankhat-in-tann, or hankhat-in-dinn, to put.

ôsh, death.

zôtîk, office of Zaotar.

yezbem-in-tann, yezbem-in-âz-tann, to wish.

gûmân, doubt.

Alaksandar or Alakgidar, Alexander the Great.

arûmâk, Ruman, Greek, Macedonian.

çard, cruelty.

mâhrûê, Mâhrûê (lit. crescent shaped) two three-legged receptacles of the Bar- som twigs.

ashnîdann, to hear.

ângûn, so.

drâyîdann, to clamor.

kâl-â kar-dann, to shriek.

brâb, brother.

aevabôr, once.

rôbâk, current.

avêjagîh, purity.
Vocabulary 14—continued.

modhrāk- | dāhik, devastation.
manishn̄n, dwelling in Egypt.
(who founded a city in Egypt; viz., Alexandria).
nīyādānīnī-
dann, to instigate.
gajestak, accursed.

Exercise 14.

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

(1) mādār ē ārāmāk šānābād
(2) mār ē dāstān šāhāb bāvān
(3) bānā bāntā vāntā kādē bānā
বস্তু প্রতি বস্তু স্থল অনুসারে (4)
সেলিব্রেশন প্রতি সেলিব্রেশন (5)
ং ব্যাপার রয়েছে না যে পর্যন্ত (6)
ং রাগে রাগে লোকজ করা না (7)
ং নিউজ প্রথম প্রথম সুরাও না (8)
সে সব একটা কমিউনিটিতে তার পর্যায়ের তেমনই একটা কমিউনিটিতে (9)
ং নিউজ প্রথম প্রথম সুরাও (10)
(11) 

(12) 

(13) 

(14) 

(15) 

(16)
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 Mazda-
yasnians. (4) And they stood up and bowed and said: "Do not do this, O ye Mazda-
yasnians: for we are seven sisters, and he is our only brother. (5) It is said that the holy Zarathushtra once accept-
ed the religion and propagated it in the world. (6) And until the comple-
tion 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 dwell-
ing 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.
§ 44. The Perfect, Indicative (ما (ما)="..."

The Perfect Participle Passive +

Singular:

1st Pers. えば yakvin-din-an or えば yakvin-din-im or えば yakvin-din-im;

Pāz. 丝; Pers. 丝, 丝

2nd Pers. えば yakvin-din-i or えば yakvin-din-id or えば yakvin-din-id;

Pāz. 丝; Pers. 丝, 丝
The Perfect, Indicative—continued.

3rd Pers. yakvim-ûn-êd or ëctëd, Pâz.  
or ëstam; Pers.  

astam, Pâz.  

Pers.

Model Paradigm.

Singular.

1st Pers. padîrafst yakvim-ûn-am or ëctam, makbal-ûn-t ëctam or yakvim-ûn-am makbal-ûn-t or ëctam yakvim-ûn-am Pâz.  

Pâz.  

Pâz.  

or makbal-ûn-t yakvim-ûn-im or ëctim; Pâz.  

Pers.  

Pâz.  

Pers.  

135.
Model Paradigm—continued.

2nd Pers. udder or ωὐκῆν ὅποιαν ὅποιαν pādrāf yākvin-ūn-i or ēcti; Pād. šoṣālašn; Pers. pādrāf

or ωὐκῆν ὅποιαν pādrāf yākvin-ūn-id or ēctid; Pād. šoṣālašn; Pers. pādrāf

makbal-ūn-t yākvin-ūn-i or ēcti; Pāz. šoṣālašn; Pers. pādrāf
Model Paradigm—continued.

3rd Pers. padirasta yakvim-un-ed or eştēd; or makbal-un-t yakvim-un-ed or eştēd; Pâz. Pers.
(a) Causal. gements peditinidak yakvim-un-am; Pâz. ;z. &c.

(b) Denominative. gements pedagkinidak yakvim-un-am; Pâz. &c.

(c) Denominative Causal. gements pedagkininidak yakvim-un-am; Pâz. &c.
§ 45. The Plu-perfect, Indicative

The Perfect Participle Passive + נָזַע yahv-ūn-t or מָי būd +

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pers.</td>
<td>...</td>
<td>...</td>
</tr>
<tr>
<td>2nd Pers.</td>
<td>נָזַע hav-ū-n</td>
<td>נָזַע hav-ū-n</td>
</tr>
<tr>
<td></td>
<td>נָזַע hav-ū-n</td>
<td>נָזַע hav-ū-n</td>
</tr>
<tr>
<td>3rd Pers.</td>
<td>נָזַע hav-ū-n-ֹד or נָזַע hav-ū-n-ֹד</td>
<td>נָזַע hav-ū-n-ֹד or נָזַע hav-ū-n-ֹד</td>
</tr>
<tr>
<td></td>
<td>נָזַע hav-ū-n-ֹד or נָזַע hav-ū-n-ֹד</td>
<td>נָזַע hav-ū-n-ֹד or נָזַע hav-ū-n-ֹד</td>
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<tr>
<td></td>
<td>Singular.</td>
<td>Plural.</td>
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<tr>
<td>---------------</td>
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<td>-------------</td>
</tr>
<tr>
<td>1st Pers.</td>
<td>..</td>
<td>..</td>
</tr>
<tr>
<td>2nd Pers.</td>
<td>pa'diraft yahv-ùn-t or</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>bûd hav-a-i,</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>ūz or ūz mak-bal-ùn-t:</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>yahv-ùn-t or bûd hav-a-i;</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Pâz.</td>
<td>..</td>
</tr>
<tr>
<td></td>
<td>Pers.</td>
<td></td>
</tr>
</tbody>
</table>

Pëzêrêftêr Bûrî.
Model Paradigm—continued.

3rd Pers. or سکوُن or سکوُن padırafişt eştaş or hav-a-ad or yakvim-un-ad; سکو padırafişt hav-a-and or eştaşad or yakvim-un-ad hav-a-and; Pâz. وسولاداکی or makbal-un-t hav-a-ad or eştaş or yakvim-un-ad; Pâz. وسولا‌دَاکی or سکو‏‏ padırafişt hav-a-and or eştaşad hav-a-and or سکو وسولاداکی; Pers. چیار دارد
(a) Causal. ဟွူ အောက်ပါ ပေါင်ဆောင်တွေ ဟော-အောင်ကြား ရက်ဗီး-ဗီ-အောင်ကြား, ကြား ကြား ကြား; မဲ့ဗး ကြား ကြား ကြား မဲ့ဗး အောက်ပါ မဲ့ဗီး-ဗီ-အောင်ကြား ဟော-အောင်ကြား ရက်ဗီး-ဗီ-အောင်ကြား ကြား; ပုံး ကြား ကြား ကြား ကြား; &c.

(b) Denominative. မဲ့ဗး ကြား ကြား မဲ့ဗး အောက်ပါ ပေါင်ဆောင်တွေ ဟော-အောင်ကြား ကြား ကြား ကြား; ရက်ဗီး-ဗီ-အောင်ကြား မဲ့ဗီး ကြား ကြား ကြား; ပုံး ကြား ကြား ကြား ကြား; &c.

(c) Denominative Causal. မဲ့ဗး ကြား မဲ့ဗး ပေါင်ဆောင်တွေ ဟော-အောင်ကြား ကြား ကြား ကြား ကြား; ရက်ဗီး-ဗီ-အောင်ကြား မဲ့ဗီး ကြား ကြား ကြား ကြား; ပုံး ကြား ကြား ကြား ကြား; &c.
§ 46. The Perfect Subjunctive or the Future Perfect

The Perfect Participle Passive +

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pers. yahv-ûn-am; Pâz.</td>
<td>bim; Pâz.</td>
</tr>
<tr>
<td>2nd Pers. yahv-ûn-da; Pâz.</td>
<td>bim; Pâz.</td>
</tr>
<tr>
<td>3rd Pers. yahv-ûn-d; Pâz.</td>
<td>bim; Pâz.</td>
</tr>
</tbody>
</table>
Model Paradigm.

 Singular.  


 Plural.  

 or  padirafst yahv-ün-im or bîm;  makbal-ün-t yahv-ün-im or bîm; Pâz.  

 Pers.  

 or  padirafst yahv-ün-êd or bid;  makbal-ün-t yahv-ün-êd or bid; Pâz.  Pers.  

 or  Pers.  

Pâz.
Model Paradigm—continued.

3rd Pers. ین or ین padirast yahv-ûn-êd or bêd; ین or ین makbal-ûn-t yahv-ûn-êd or bêd; Pâz. ین or ین; Pers. پذیرفتم باشند. ین padirast yahv-ûn-d, makbal-ûn-t yahv-ûn-d; Pâz. رستم پذیرفتم باشند; Pers. پذیرفتم بید باشد.
(a) Causal. \( \text{padirinidak yahu-un-am} \); Pâz. \( \text{swesnawos rèses} \); Pers. \( \text{pêziranéhé basm} \), &c.

(b) Denominative. \( \text{pekk-nidak yahu-un-am} \); Pâz. \( \text{swesnawos rèses} \), &c.

(c) Denominative Causal. \( \text{pedaknikindak yahu-un-am} \); Pâz. \( \text{swesnawos rèses} \), &c.

Vocabulary 15.

\( \text{dakhshak,} \) sign.
\( \text{Kâiyúc, Kâuç.} \)

\( \text{râp}, \) equal.

\( \text{a-bosh or ahosh}, \) without death.
\( \text{khalq-un-tann}, \) to distribute.

\( \text{dádann}, \) to give, \( \text{khúp}, \) well.

\( \text{to create.} \)

\( \text{lél-yák, night.} \)

\( \text{vindžáa-ríh, sinfulness.} \)

\( \text{bám, bámik or bámak, dawn.} \)
Vocabulary 15—continued.

oshomand, mortal.

andarvāz, in the air, mid-air, atmosphere.

or or or āvikhtān or āvikhtān, to hang.

roēsh-a, head.

shikēnjak, machine.

nagānār, headlong.

din-ākāt, proficient in religion.

hamār, account.

shap, night.

nēvakih, happiness.

khūbih, comfort.

vajēriniṇānn, to decree, to decide.

viṇarg, passage, way.

bēshid, grieved.

pataśh, on that, on which.

kariniṇān, to procreate (spoken of evil beings).
Vocabulary 15—continued.

रमिष्नन् रमिष्नन् ।

*dahishnih*, joy-giving.

dahishnih, happiness.

चाबुन, wealth.

*dahishnn*, creation.

यद-अ करिह, handiwork.

मोरु, bird.

खड़क, egg.

बैन मियन, in the midst.

आँगुशिक, like.

अजर, underneath.

निगन कर्जन, to bury.

पतेत, repentance.

विन्द्रजन, to arrange.

*andavada*, things in the atmosphere.

हमानक, resembling, like.

बाजङ, sin, crime.

*andukhtan*, to collect.

शड़, glad.
Vocabulary 15—continued.

*(zardak, yolk.)* shādīh, gladness.
*(khvâštak, wealth, property, riches.)* dūshrâmîh, unpleasantness, discomfort.

Exercise 15.

I. Transliterate and translate into modern Persian and English:

1. *(sūn- sip-sip bâbanadā)*
   
2. *(dā tâs-e bār-e yezd)*

3. *(jâdab-e bâtan bâtan)*
(4) जोस्त पूरे के लिए निचले दृष्टिकोण से निम्नलिखित कलाविधः ।।

(5) सौभाग्य व विचार जो।

(6) कहा कि जब भी धौले रूहों

(7) जोस्त पूरे के लिए निचले दृष्टिकोण से निम्नलिखित कलाविधः ।।

(8) सौभाग्य व विचार जो।
151

(9) § 123

(10) § 124

(11) § 125

(12) § 126

(18) § 127

(14) § 128
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 (ماضي شرطيم)
The Subject + the Perfect Participle Passive + يحث (
1) hav-a-āt or (2) hav-āt, Pāz. 琬 or 甸.

Model Paradigm.

<table>
<thead>
<tr>
<th>Singular.</th>
<th>Plural.</th>
</tr>
</thead>
</table>
| 1st Pers. | (hat) len-
            | a padīrašt-thēd or hav-a-āt; |
            | or (hat) li mak-
            | bal-un-t-thēd or hav-a-
            | de; Pāz. 祹 or -secondary org.
            | or Pāz. 甸 | 甸 or 甸 |
            | PERS. 甸 or 甸 | agri प्रत्ययम or प्रत्ययम. |
Model Paradigm—continued.

2nd Pers. (hat) lak padraft-théd or hav-a-dé;
(hat) lak makbal-un-t-théd or hav-a-de; Páz.

Pers. اگر نی پذیرفتی or

PERS. اگر می پذیرفتی

(135)
Model Paradigm—continued.

3rd Pers.  

(hat) ḍl-a padīrastihēd or hav-a-ādē;  
(hat) ḍl-a shān padīrastihēd or hav-a-ādē;  
Pāz.  

(hat) ḍl-a shān makbal-un-thēd or hav-a-ādē; Pāz.  

 страх or  

or  

Pers.  

اکر او بذیرننی or اکرمی بذیرننی.
(a) Causal. 

(b) Denominative. 

(c) Denominative Causal. 

§ 48. The Conditional Plu-perfect:

The subject + the perfect participle passive + the perfect participle passive of the auxiliary verb  un

hav-

a-de = Pâz. }.
§ 48—continued.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Pers.</td>
<td>Plural</td>
</tr>
<tr>
<td>(hat) li pâdrâf</td>
<td>(hat) len-a pâdrâf bûd or yahv-ûn-t hav-å-dé; Pâz.</td>
</tr>
<tr>
<td>(hat) li mak-bal-ûn-t bûd or yahv-ûn-t hav-å-dé; Pâz.</td>
<td>(hat) len-a mak-bal-ûn-t bûd or yahv-ûn-t hav-å-dé; Pâz.</td>
</tr>
<tr>
<td>اگر پذیرفتم بودمی</td>
<td>اگر پذیرفتم بودمی</td>
</tr>
</tbody>
</table>
§ 48—continued.

2nd Pers. רָמַע or רָמַע מַעְרַע (ם) (hat) lak padraft bud or yahv-ùn-t hav-a-ê; רָמַע (ם) (hat) lak makbal-ùn-t bud or yahv-ùn-t hav-a-ê; Pâz. סִפָּר (סִפָּר) רַבָּד (סִפָּר) רַבָּד; Pers. только в персидском языке.
§ 48—continued.

3rd Pers. ṭl-a-padī-raft būḍ or yahv-ūn-t hav-a-ā-de; ṭl-a-shān (hat) ṭl-a-shān makbal-ūn-t būḍ or yahv-ūn-t hav-a-ā-de; Pāz. ṭl-a-padī-raft būḍ or yahv-ūn-t hav-a-ā-de; Pāz.

Pers. 180

Pers. यहव अन्त हवा दि।

अगर और पढ़ाने बोधी.
(a) Causal:— rex ḫwād or ḥwādē (ṣ) ḫat li ṭāḏr-in-ṭāḏak bûḏ or yahū-ūn-t hâv-a-ādē; ṭē ṭawāq or ḫwādē (ṣ) (ḥat) li ṭāḏr-in-ṭāḏak bûḏ or yahū-ūn-t hâv-a-ādē; &c.

(b) Denominative:— or ḥwādē (ṣ) ḫrē ṭawāq (ḥat) li ṭēḏāk-in-ṭāḏak bûḏ or yahū-ūn-t hâv-a-ādē; Pâz. ṭē ṭawāq (ṣ) hâv-a-ādē; &c.

(c) Denominative Causal:— ḫrē ṭawāq or ḥwādē (ḥat) li ṭēḏāk-in-ṭāḏak bûḏ or yahū-ūn-t hâv-a-ādē; Pâz. ḫrē (ṣ) hâv-a-ādē; &c.

Vocabulary 16.

yehū-ūn-tañn, ḫwādēmâh, ḫwādēmâh.

ahû, or akhû, ḫwâdē javîd javîd, world. separately, individually.

agîmdând, corporeal.
Vocabulary 16—continued.

Aērānvēj, Irānvēj.

Kēhar, dirt.

Kaēkhuq-rūb, Kaēkhuṣrū.

Ojdiqjār, idol-temple.

Var, lake.

Chēchac, the lake Chē-chaq.

Khāfr-un-tann, to dig out, to extirpate.

Hazārak, millennium.

Hūshēqar, Hūshēdar.

Rōsh-a, end.

Rakhvār verdāstann, to re-adjust.

Mēthroāndrūj, great criminal, faithless person.

Ojderē parāst, idol worshipper.

Kēshvar, country.

Citahmaktar, very oppressive.

Rīstākhez, rising of the dead.

Tan-i paqin, the future material existence.
Vocabulary 16—continued.

 kd{llyb, sovereignty.

 bvrq, Bvrq (Zbhk).

 Frqnyk, Afrqyab.

 Gndmnd, Ahriman.

 Alisham, Alisham, the demon of wrath.

 ptqyrqk, afflictions.

 ktr-tnn, to remain.

 Dmnvd, Damvand, name of a mountain.

 dkmk, tomb, catacomb.

 rgt, dead.

 m pvan rd-mshnt, more joyful.

 pdmhhtnn, to wear.

 dvysh, poor, needy.

 ardnk, worthy.
Exercise 16.

I. Transliterate and translate into modern Persian and English:

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ا چونہ میں ہے یہ ہزار یاد ہو اور وہ
ہوا میں جہاں ہے ہزار سے ہو گئے ہیں
یہاں وہاں ہو ہے جہاں ہے ہزار سے ہو گئے ہیں
ا سے ہو ہے جہاں ہے ہزار سے ہو گئے ہیں
ویسے ہے جہاں ہے ہزار سے ہو گئے ہیں
سے ہو ہے جہاں ہے ہزار سے ہو گئے ہیں
رہے سے ہو ہے ہزار سے ہو گئے ہیں

سے ہو ہے ہزار سے ہو گئے ہیں

(۵) ا ہزار دن تو ہے یہ ہزار سے ہو
ا ہزار دن تو ہے یہ ہزار سے ہو
سے ہو ہے جہاں ہے ہزار سے ہو گئے ہیں
سے ہو ہے جہاں ہے ہزار سے ہو گئے ہیں
سے ہو ہے جہاں ہے ہزار سے ہو گئے ہیں
سے ہو ہے جہاں ہے ہزار سے ہو گئے ہیں
رہے سے ہو ہے ہزار سے ہو گئے ہیں
II. Translate into Pahlavi:—

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

Exercise 7.

(1) I and thou, let us make a second trial here. (2) Do these Yazishn, Darún and Afringân, ceremonies ablutions, and purifications, which we bring into operation we perform), attain unto the sacred beings or unto the demons? (3) They said: "Welcome art thou, Virâf! 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 Virâf had seven sisters. (8) That is to say, I first conversed about religion with him. (9) We did not see (know) the death of him who is Spîtâmân Zartôsht. (10) Tell us truthfully what thou sawest. 11) If one does not eat, he has no strength. (12) That is to say, he kept the lock of domestic animals and men properly. 13) When they are punished, where is their place (appointed)? (14) What is that
thing with which every one is pleased. (15) Is a blind-eyed person worse or a blind-hearted one? (16) For Thou hast created this pure and pleasant eatable. (17) Thou askest us (to perform) that which thou canst not perform thyself. (18) Whose religion is a bad religion. (19) I agreed. (20) A body was shewn to him. (21) I am not a damsel, but I am thy own good conduct.
Exercise 8.

(1) Daevas are those who are males and Drújas 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 Drújas, which Angromanyush 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 Ahurmazd. (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.
Exercise 9.

(1) Do not abuse any one. (2) No one can have strength without eating. (3) He or some one of the children of that man, shall attain to the sovereignty of the world. (4) Do not unto another whatever (is) not good unto thee. (5) Do not ridicule any person. (6) Do not injure (the feelings of) men by words so far as possible. (7) Neither take anything from nor give it to a thievish person. (8) He should kill any noxious animals whatsoever of Ahriman. (9) (The Religion of Mazda-worship) casts of
all those sins whatsoever which they commit. (10) May we see prior to all, I and my disciples. (11) They have neither 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 Rásrik should say. (15) He did whatever injury could be done to the creatures of Auhrmazd. (16) This land is alienated (kept apart), that is, it is not fit for any use. (17) Here shalt thou stand at another’s door. (18) Besides thy fire and Vohuman. (19) According to one’s own wish and pleasure, as was the wish of any one. (20) And he should repent separately for every other sin. (21) The comment is as written in another place. (25) It is so much in length as I shall say further on. (23) It is as much as the top joint of
the little finger. (24) He (Jamshed) made this world three times as much. (25)
Every drop of hail (was) as (big as) a basin. (26) Separate from one another. (27)
Do not injure him in any way. (28) Do not rely on any prosperity of the world,
(i.e. Do not be proud because you are prosperous). (28) Besides winter and summer
they have no other adversity. (30) And that name by name he should keep away these
five drūjas far from himself.

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Exercise 10.

(1) Do not commit slander.  (2) Do not fret.  (3) Do not commit (further) sin through shame.  (4) Do not contract the habit of procrastination and idleness.  (5) Awake, O Chief of the house-holders! put on clothes; and having washed (your) hands, search for fuel; bring it to me and kindle it before me.
(6) Gősht-i Fryān said "Mayest thou be in misery whilst living, O felon and wicked oppressor! and fall to hell, when dead.

(1) یہس یسی کوئی نیپسی یسی

(2) یہس اکسی کوئی نیپسی یسی

(3) یہس اکسی کوئی نیپسی یسی
Exercise 11.

(1) You are men. (2) Who are the lords of purity? (3) Thou who art in this sacrificial worship. (4) How are those men pure, O holy Auhrmazd, who stand by a dead body? (5) Where is the devil? Where is the devil-worshipper? (6) I who am Auhrmazd. (7) Who art thou? (8) Which it is possible to hold in the hand. (9) Is it possible to avert something that is destined or not? (10) Thus on account of the narrowest narrowness it is not possible for any person to stand there. (11) Now this soul must suffer such heavy punishment. (12) They were drawing a hillock on their backs, but could not draw it. (13) And heavy taxes must be given. (14) May he not be able to do it. (15) What breeze is this? so fragrant a breeze never came in contact with me on earth. (16) I
am an offerer to ye who are the Archangels (17) Ye are Archangels. (18) I am a Mazda-worshipper, that is, I am a man who is a good man. (19) It is possible to administer the affairs of the world by the power of wisdom, and it is possible to acquire heaven also for one’s self by the power of wisdom. (20) And no one can alter it or separate it, until it is fully completed.
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 Drj. (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 Naḥush shall be weakened. (14) He should keep himself away from it (thinking) that I will no more touch it and will not be impure. (15) All mischief and blemish shall be removed from the good creations. (16) Make him sit on the all-adorned throne. (17) Do not ask him any word.
(3) ۱۳۰۱ خورشیدی سال، پس سی سال

(4) آهن سرسپر ۲، ۱۵۰۱

(5) راک‌پوش سر و ریز، سوسن‌پوش

(6) ۱۲۹۳ خورشیدی سال، سی سال سود

(7) ۱۳۰۱ خورشیدی سال، پس سی سال

(8) آهنی سر و ریز، سوسن‌پوش
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 Ahuramazd give you many male children and grand-children! (18) For if I was ever desirable, thou hast thus made me the more desirable.
Exercise 14.

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

[Ritual script]
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Exercise 15.

(1) He (Jamshed) had made men (put) on the body the sign (of Sudra and Kûçti).

(2) Jamshed and Kâûs both were made immortal; on account of their own sinfulness they became subject to death. 

(3) Who had been hung in the air. 

(4) Who had been put upon a machine from head to foot. 

(5) Who had been hung headlong in hell. 

(6) He asked from the high priests who were more informed of this religion and were more proficient in religion. 

(7) I gave, O Spitama Zarthesht! the place so joy-giving (as if) nowhere such happiness
may have been given.  (8) That is, the worldly wealth had been distributed 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 orginated in me.
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Exercise 16.

(1) For if I had not created (it).....the whole corporeal world would have gone forth to Iranvej. (2) (If) they had stood in that work, then it would not have been possible for them to go. (3) He who would carry dirt into water or fire, it would become so as if he would have carried dead matter to a holy personage. (4) If Kaikhusru had not extirpated the temples of idolatry on the lake Chaechast, during those three milleniums of Hoshedar and Hoshedarmah, and Soshyosh, who will come individually at the end of each of those milleniums in order that each of them may readjust the affairs of the world and may destroy the great criminals (literally, faithless persons), the idol-worshippers in the
country; the mischief would have become so very oppressive that the work of the raising of the dead (Ristâkhîz) and the future body (Tan-e-paçin) would not have been possible. (5) If sovereignty had not come to Bevaraçp (Zohak) and Afrîsyyâb, 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 Ristâkhîz and Tan-e-paçin. (6) And if one out of these many afflictions would have remained, the making of Ristâkhîz and Tan-e-paçin would not have been possible.