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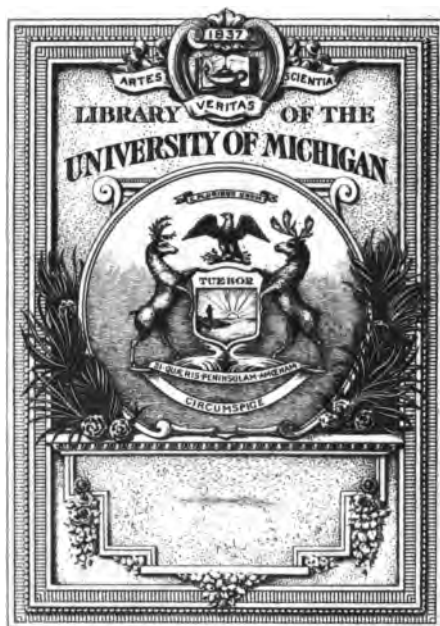
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LESSONS IN
PAHLAVI — PÂZEND.

PART I.

COMPILED BY

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Hon. Fellow of the University of Bombay,

AND

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PREFACE.

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

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

Bombay 28th March 1908.

SHERIARJI DADABHAI BHARUCHA.

Contents.

	PAGE
Preface	iii

LESSON I.

§ 1. Pahlavi Characters	1
I. Simple	1
II. Simple or compound...	3
III. Compound	4
§ 2. Rule for \neg and \neg , \neg and \neg .	6
§ 3. Joint and Separate Characters	6
§ 4. Rules for \neg , \neg or \neg , \neg , \neg , " and '	6
Vocabulary 1... ..	8
Exercise 1	9

LESSON II.

§ 5. Mode of Writing Pahlavi	10
§ 6. Logograms and Ideograms...	11
§ 7. Pazend Characters	12
Vowels	12
Consonants	12

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

LESSON III.

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

LESSON IV.

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

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

LESSON V.

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

LESSON VI.

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

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

Hints to Exercises.

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

LESSONS IN PAHLAVI-PÂZEND.

PART I.

LESSON I.

§ 1. Pahlavi Characters :—

I. Simple.

No.	Forms.	Sounds.
1	𐭠 or 𐭡	<i>a, â, h, kh</i> , (rarely = the sounds of Nos. 5 + 5), <i>â</i> (final redundant).
2	𐭢 or 𐭣	<i>b</i> , (rarely = the sounds of No. 5). final <i>ê</i> .
3	𐭤 or 𐭥	<i>p, f</i> , (medial or final <i>p, f, v</i>).
4	𐭦	<i>t, th, d</i> .
5	𐭧, 𐭨 or 𐭩, 𐭪	<i>j, d, g, i, î, y, é</i> , (rarely <i>b, k</i>).

No.	Forms.	Sounds.
6	q or e	ch, j, (rarely medial dh). (medial or final ch, j, z, zh).
7	y	r, l (also Y l).
8	z	z. (= Pers. z).
9	gh	gh. (= Pers. gh).
10	.	k, g, (also redundant as the sign of the completion of certain syllables or words).
11	m	m.
12	,	n, v, u (in the first syllable of certain words), û, o, r, î, (also ø redundant as the sign of the completion of certain syllables or words).
13	j or j	î or ê (final).








II. Simple or Compound.

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

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

III. Compound.

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

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

§ 2. Rule for 𐬀 and 𐬁, 𐬂 and 𐬃 :—

As a rule, write 𐬀 or 𐬁 for the simple character, viz., *sh*; and 𐬂 or 𐬃 for the compound character, viz., Nos. 5 + 1; e.g., 𐬀𐬎 *shem* (name), 𐬀𐬎𐬌 *sh.jdm* (cup), *dām* (creation), *gdm* (step), &c. — 𐬂 𐬌 generally assumes the form 𐬃 (1) when final, whether of a simple word or of a part of a compound word and pronounced as such; e.g., 𐬃𐬎𐬌 *rāç* (way); 𐬌𐬂𐬃𐬎𐬌 *vināçkār* (sinner); (2) before 𐬀 and 𐬁; e.g., 𐬌𐬀𐬃𐬎𐬌 *āçmān* (sky), 𐬌𐬃𐬎𐬌 *çûd* (profit), 𐬃𐬌𐬃𐬎𐬌 *çōshyāç* (benefactor, a n. pr.), &c.

§ 3. Joint and Separate characters:—

In Pahlavi all letters are written conjointly, except 𐬀, 𐬁, 𐬂, 𐬃, 𐬄, 𐬅 and 𐬆, which seven letters never combine with the letters following them. Every complete word, however, is written separately.

§ 4. Rules for 𐬇, 𐬈 or 𐬉, 𐬊, 𐬋, 𐬌 and 𐬍 :—

1. ך is written ל in the words לֹא *al* (do not), לוֹ *val*, ךָּ *δl* or ךָּ *ûl* (to, for, at), אַחֲרַי *akhar* (after, afterwards), and זָכָר *zakar* (male). 2. In כ (5 + 12), ט (5 + 11), and פ (5 + 2), the first character is never written ך ; e.g., דִּין *dîn* (religion), not as ךִּין ; יָמֵלֵד *jamîd* (camel), not as ךָּמֵלֵד ; גַּבְרָא *gabrâ* (man), not as ךָּבְרָא. 3. The final ך is always doubled (a) of infinitives; e.g., בִּרְדָּן *burdann* (to carry); (b) of the plural termination (sometimes optionally) אֲנִין *ânn*; e.g., גַּבְרָאִין *gabrâânn* (rarely גַּבְרָי) (men); (c) of all abstract nouns ending in שֵׁן *shnn* ; e.g., קִנִּישֵׁן *kunishnn* (action); (d) at the end of some other words as תַּאֲנִין *tann* (body) ; and (e) optionally at the end of some words ; e.g., אֲצִמָּאִין or אֲצִמָּאִין (sky). 4. Some words optionally add a redundant ך ך at the end ; e.g., אֲהִלֹּבֵי *ahlôbb* (holy, pure).

Vocabulary 1.

ଶୁ <i>shem</i> , name.	ኃ <i>val</i> , <i>ól</i> , <i>úl</i> , to, for, at, &c.
ଦା <i>dām</i> , creation.	ኃ-ኃ <i>ákhar</i> , after, afterwards.
„ <i>jām</i> , cup.	ኃ፳ <i>zakar</i> , male.
„ <i>gām</i> , step.	፲፮ <i>dīnn</i> , religion.
፲፭-፭ <i>rāç</i> , way.	፲፱ <i>gabrâ</i> , male, man.
፲፭-፭-፲፱ <i>vinâçkâr</i> , sinner.	፲፱ <i>burðann</i> , to carry.
፲፭-፭ <i>açmân</i> , sky.	፲፱፱ <i>kunishnn</i> , ac- tion.
፲፭-፭ <i>açmânn</i> „	፲፱ <i>tann</i> , body.
፲፭ <i>çúd</i> , profit.	፲፱-ኃ <i>ahlâbbô</i> , pure, holy.
፲፱፱፱ <i>çâshyâç</i> , benefactor; n. pr. of a person, Soshyos.	
ኃ <i>al</i> , do not.	

Exercise 1.

Decipher 𐭩, 𐭪, 𐭫, 𐭬.

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

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

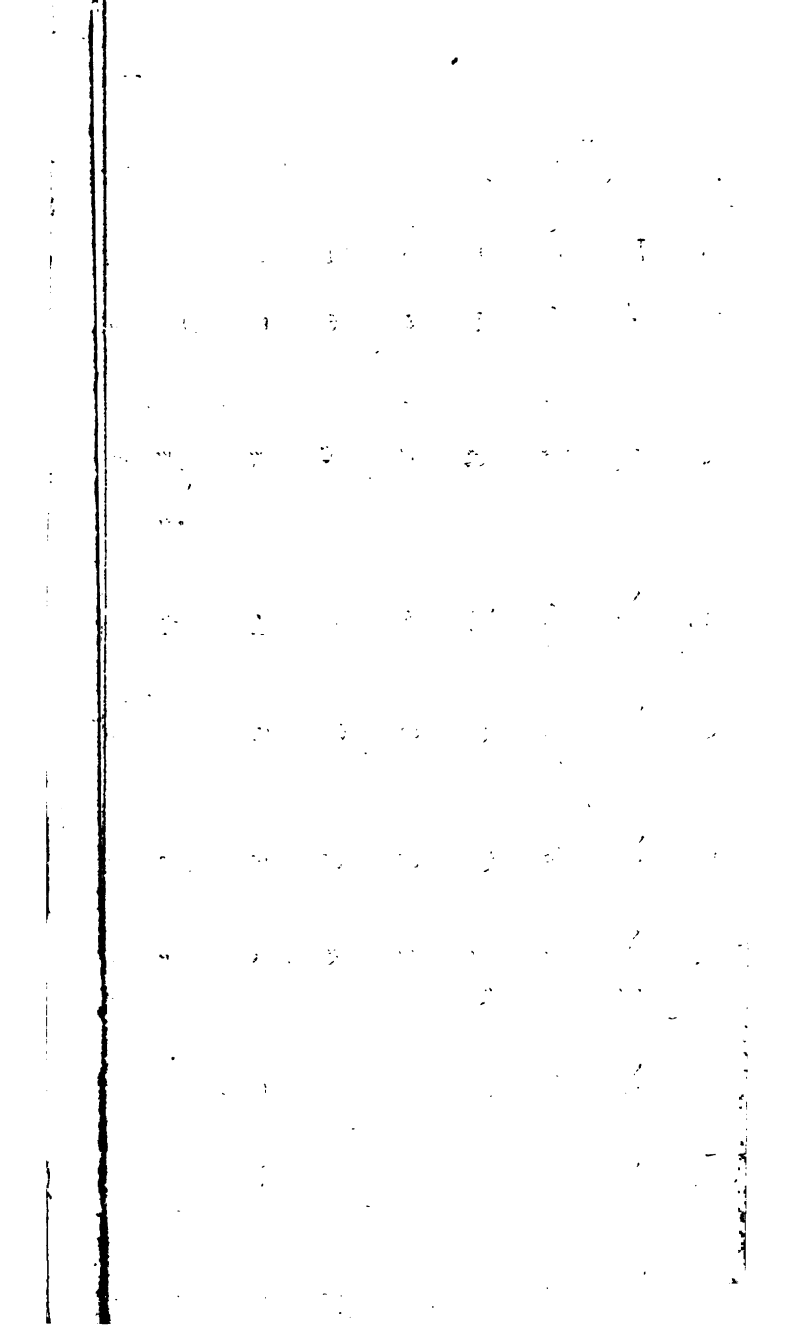
Write in Pahlavi *bagh, kar, kor, padash, kof, tabarun, kakd, chashm, shap, and bar.*

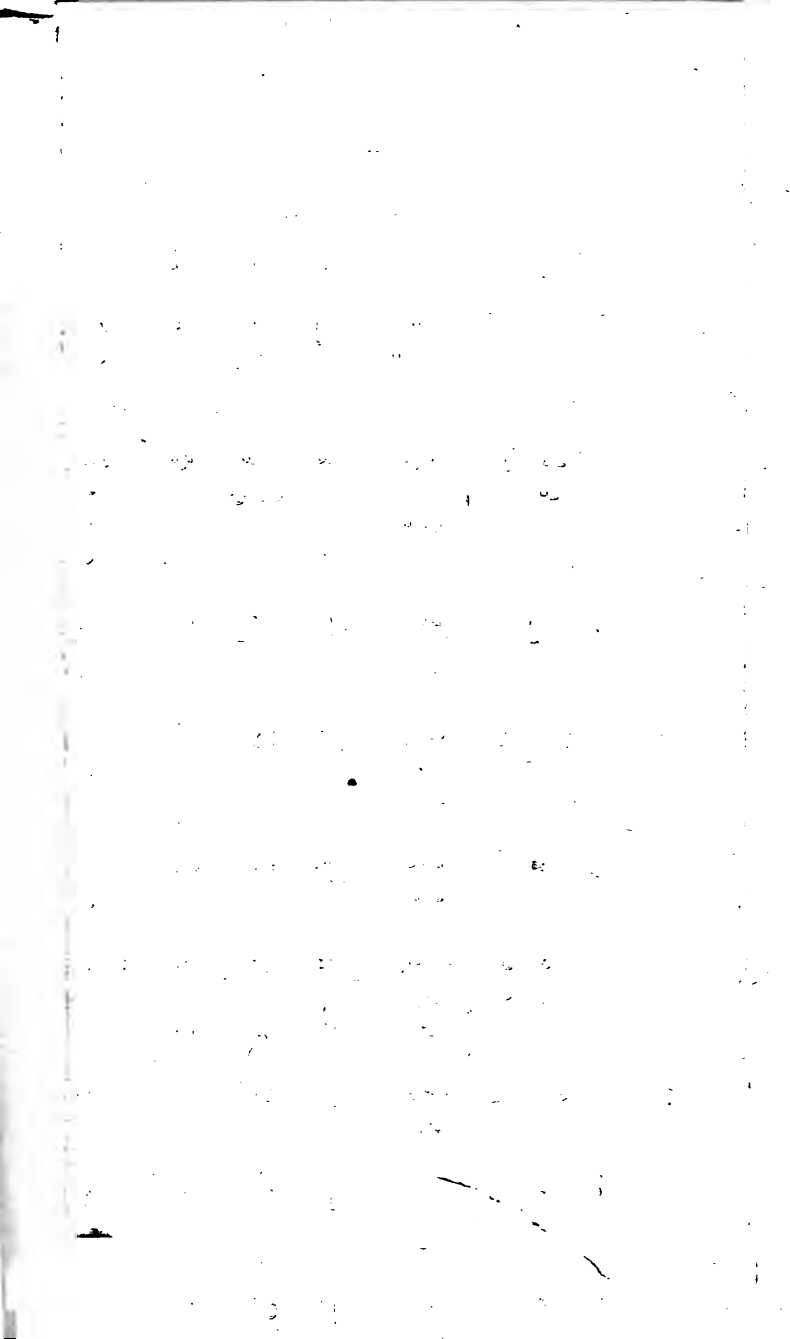
Where is 𐭮 substituted for 𐭩 ? Give examples.

Determine the possible sounds of 𐭮, 𐭯 and 𐭰.

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

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





§ 6. Logograms and Ideograms:—

A few of them are as follows:

1. *ba* (in, into) or *yend* (3rd pers. pl. termination); or *iya* (termination of imp. 2nd per. sg.). 2. 𐎠 *yak* = 1; 𐎡 *dô* = 2; 𐎢 or 𐎣 *çi* = 3; 𐎤 or 𐎥 *chihâr* = 4; 𐎦 or 𐎧 *panj* = 5; 𐎨 *shish* = 6; 𐎩 *haft* = 7; 𐎪 or 𐎫 *hasht* = 8; 𐎬 or 𐎭 *noh* = 9; 𐎮 *dah* = ten; 𐎯 or 𐎰 *bîçt* = 20; 𐎱 *si* = 30; 𐎲 *chihal* = 40; 𐎳 (sometimes 𐎴) *panjâh* = 50; 𐎵 *shasht* = 60; 𐎶 or 𐎷 *haftâd* = 70; 𐎸 *hashtâd* = 80; 𐎹 or 𐎺 *navad* = 90; 𐎻 or 𐎼 *çad* = 100; 𐎽 *dô çad* = 200; 𐎾 *çi çad* = 300; 𐎿 *chihâr çad* = 400; 𐏀 *panj çad* = 500; 𐏁 *shash çad* = 600; 𐏂 *haft çad* = 700; 𐏃 *hasht çad* = 800; 𐏄 *noh çad* = 900; 𐏅 or 𐏆 *hazâr* = 1000.
3. *a* ending certain words of Semitic origin, as 𐏇 *bairâ* (son) &c.

§ 7. **Pâzend characters** :—These are the same as the Avesta characters (with the addition of Y or Y l) written always uncompounded.

Vowels :— a , â , i , î , u , û , v , é , æ , âi , ô , æ , âu , âo , e , o , é , â , oi , eu .

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

§ 8. **Modern Persian and Arabic characters** :— a alef, b be, p pe, t te, s se, j jim, c chim, h he, k khe, d dâl, z zâl, r re, z ze, zh zhe, s sîn, sh shîn,

س sâd, ض zâd, ط toe, ظ zoe, ع aên, غ ghaên, ف fe, ق kâf, ك kâf, گ gâf, ل lâm, م mîm, ن nîn, و vâv, ه he, ي î, ا â, (ham-zâ). 1, 2, 3, 4, 5, 6, 7, 8, 9, 10 = 1, 2, 3, 4, 5, 6, 7, 8, 9, 10.

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

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

Vocabulary 2.

𐭠𐭣 baen, in, into,
between.

𐭠𐭣 bara, son.

𐭠𐭣 khûd, self.

𐭠𐭣 agh, where ?

𐭠𐭣 aêt, is.

𐭠𐭣 lôit, is not, not.

𐭠𐭣 lâ, no, not.

Exercise 2.

Copy out the following pieces :—

કક્ષાભરણ ૫ - ૬૬૬ - ૫૦૦૦ (a)

ભાગ્યકે કક્ષાભરણ ૫૦૦૦ :: ભાગ્યકે

ભાગ્યકે ૫૦૦૦ - ૬૬૬ - ૫૦૦૦

૫૦૦૦ - ૬૬૬ - ૫૦૦૦ :: ૬૬૬ - ૫૦૦૦

૬૬૬ - ૫૦૦૦ ૫૦૦૦ ૬૬૬ - ૫૦૦૦

૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦

૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦

૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦ (b)

૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦

૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦

૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦

૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦

૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦

૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦ ૬૬૬ - ૫૦૦૦

(c) સુભાષી ॥ ૬ ॥ સુભાષી

સુભાષી ॥ ૬ ॥ સુભાષી ॥ ૬ ॥

સુભાષી ॥ ૬ ॥ સુભાષી ॥ ૬ ॥

સુભાષી ॥ ૬ ॥ સુભાષી ॥ ૬ ॥

સુભાષી ॥ ૬ ॥ સુભાષી ॥ ૬ ॥

સુભાષી ॥ ૬ ॥ સુભાષી ॥ ૬ ॥

સુભાષી ॥ ૬ ॥ સુભાષી ॥ ૬ ॥

સુભાષી ॥ ૬ ॥ સુભાષી ॥ ૬ ॥

સુભાષી ॥ ૬ ॥ સુભાષી ॥ ૬ ॥

સુભાષી ॥ ૬ ॥ સુભાષી ॥ ૬ ॥

સુભાષી ॥ ૬ ॥ સુભાષી ॥ ૬ ॥

સુભાષી ॥ ૬ ॥ સુભાષી ॥ ૬ ॥

સુભાષી ॥ ૬ ॥ સુભાષી ॥ ૬ ॥




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Translate into Pahlavi :—

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

LESSON III.

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

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

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

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

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

داناک *dânâk* (دانا wise); جامک *jamîk* (جامین or جامی earth); نیروک *nîrûk* (نیرو strength); یاثاہوک-ویریوک *yathâhûk-vêryôk*; مددوک *mêdôk* زارم (*Maidhyôizarema*).

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

Exceptions :—آب *âp* or آب (water) may also be written آب; هارویچ *harviçp* (every, each, all) may also be written هارویچ; اختر *akhtar* (star, constellation) may also be written اختر.

1. Irânian words :—

Pahlavi.	Pâzend.	Meaning.
𐭠𐭣 <i>marđ</i>	مرد	man.
𐭠𐭥 <i>kamar</i>	وسهلا کمر	waist-band.
𐭠𐭥𐭥 <i>maçt</i>	مست	intoxicated.
𐭠𐭥𐭥 <i>panj</i>	پنج	five.
𐭠𐭥𐭥 <i>pavan</i>	په	with, in, to, as, &c.
𐭠𐭥𐭥𐭥 <i>karđann</i>	کردن	to do.
𐭠𐭥𐭥𐭥 <i>khûrdann</i>	خوردن	to eat.
𐭠𐭥𐭥𐭥 <i>nazdêk</i>	نزدیک	near.
𐭠𐭥 <i>dûr</i>	دور	far.
𐭠𐭥 <i>râe</i>	را	to, for (post- positional).

2. Irânian and non-Irânian words:—

Pahlavi.	Pâzend.	Meaning.
𐭠𐭥 <i>am</i> n.Ir.	} 𐭠𐭥𐭥 𐭠𐭥𐭥	mother.
𐭠𐭥𐭥 <i>mād</i> Ir.		
𐭠𐭥𐭥𐭥 <i>tokhm</i> Ir.	𐭠𐭥𐭥𐭥 or 𐭠𐭥𐭥𐭥	seed.
𐭠𐭥𐭥 <i>ab</i> , 𐭠𐭥𐭥 <i>abû</i> n.Ir., 𐭠𐭥𐭥 <i>pēd</i> Ir.	𐭠𐭥𐭥 𐭠𐭥𐭥	father.
𐭠𐭥𐭥𐭥 <i>frazand</i> Ir.	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥	child.
𐭠𐭥𐭥𐭥 <i>alap-un-</i> <i>tann</i> n.Ir., 𐭠𐭥𐭥𐭥 <i>āmokh-</i> <i>tann</i> , Ir.	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥	to teach, to learn.
𐭠𐭥𐭥𐭥𐭥, 𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <i>ya-malel-un-</i> <i>tann</i> n.Ir. ; 𐭠𐭥𐭥𐭥 <i>goftann</i> Ir.	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	to speak.

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

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

Vocabulary 3.

ya-katib-
ân-tann, to write.

nipishtann,
to write.

yahab-ân-
tann, to give.

yahab-ân-êd,
gives (pres. 3rd
pers. sg.).

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

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

min, from.

frâj, forth,
further.

şipâş,
thanks.

jâmak, cloth.

dânâk, wise.

jamîk, earth.

nîrûk, strength.

yathâ-
hûk-veryôk, Yathâ-
Ahû-Vairyô.

mêdôk-
zarm, Maidhyoi-
zarema (the first
Gâhambâr).

şar, head.

şardâr, chief.

âp, or âp,
water.

𐬵𐬀𐬭𐬀𐬭𐬀 } *harviçp*,
 } every,
 } each,
 𐬵𐬀𐬭𐬀 } all.

𐬵𐬀𐬭𐬀𐬭𐬀 } *akhtar*,
 } star,
 } con-
 } stel-
 𐬵𐬀𐬭𐬀 } lation.

𐬵𐬀𐬭𐬀, *ra*, and.

𐬵𐬀𐬭𐬀𐬭𐬀 *rûbân*, soul.

𐬵𐬀𐬭𐬀 *darvand*,
wicked.

𐬵𐬀𐬭𐬀𐬭𐬀 or 𐬵𐬀𐬭𐬀𐬭𐬀𐬭𐬀
ya-malel-ûn-tann, or
ya-mâlel-ûn-tann to
 speak.

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

𐬵𐬀𐬭𐬀𐬭𐬀 *Çarôsh*, Sa-
rosh.

𐬵𐬀𐬭𐬀𐬭𐬀 *âthrô*, Âdar.

𐬵𐬀𐬭𐬀𐬭𐬀 *yajatô*, Yazata.

𐬵𐬀𐬭𐬀 *dana*, this.

𐬵𐬀𐬭𐬀 *ula*, that.

𐬵𐬀𐬭𐬀𐬭𐬀 *mann-ash*,
 that, he, he who, &c.

𐬵𐬀𐬭𐬀𐬭𐬀 *gêthî*, world.

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

𐬵𐬀𐬭𐬀𐬭𐬀 *maçt intor-*
cated.

Exercise 3.

Transliterate and translate into English :—

કા સુભુ સુ :: (1)

સે સુભુ સુ :: (2)

ભુ સુ :: (3)

કા સુભુ સુ સુભુ સુ :: (4)

સુભુ સુ સુભુ સુ સુભુ સુ

સુભુ સુ સુભુ સુ સુભુ સુ

સુભુ સુ સુભુ સુ

Translate into Pahlavi :—

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

LESSON IV.

§ 14. Some signs to distinguish non-Iranian words in Pahlavi :— 1. Some non-Iranian substantives and adjectives have invariably a superfluous *â*, *yâ* or *a* subjoined to them ; *e. g.*, *jamal-â* (camel) = Heb. גמל *gamal*, Ar. جمل ; *baçar-yâ* (flesh) ; *yad-a* (hand) = Heb. יד *yad*, Ar. يد. Others are used by themselves ; *e. g.* *akh* (brother) = Heb. אח *akh*, Ar. اخ or اخو ; *shapîr* (good).

2. Non-Irânian Semitic verbs have "ûn always subjoined to the triliteral root with or without ʾ y or ʿ z prefixed ; e. g.,
 ʾûn aṣr-ûn (bind thou) = Heb. אָצַר aṣar ;
 Ar. اَصْرَ ya-kavîm-ûn (stand thou) =
 Heb. קִים kîm = Ar. قَامَ ;
 ʾûn za-katal-ûn (kill thou) = Heb. קָטַל katal ; Ar. قَتَلَ .

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

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

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

(housewife) ; זכר זקן *thôrâ zakar* (bull) ; נקבה זקן *thôrâ nakab* (cow) ; גמל זקן *jamlâ gôshinn* (camel) ; גמל זקן *jamlâ denûtak* (dromedary) ; עז זקן *bûj nar* (he-goat) ; עז זקן *bûj mîdak* (she-goat) ; (4) by reversing the above order ; -e. g. זקן זכר *zakar thôrâ* (bull), זקן נקבה *nakab thôrâ* (cow) &c. ; (5) by adding the terminations ז *k*, נ *î*, ו *ik* to Irânian words ; e. g. מנפץ *mânpat* (householder) ; מנפץ *mânpatak* (house wife) ; ניצח *niyâk* (ancestor) ; ניצח *niyâkî* (ancestress) ; נר *nar* (male), נר *nârîk* (female).

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

§ 17. Declension of Nouns and Pronouns :—

	Singular		Plural	
	Pahlavi	Pâzend	Pahlavi	Pâzend
Nom.	𐭪𐭥𐭥𐭥 gabr-â, 𐭥𐭥 mard	𐭥𐭥𐭥, 𐭥𐭥𐭥	𐭪𐭥𐭥𐭥 gabr-â-ânn, 𐭥𐭥𐭥 mardânn.	𐭥𐭥𐭥𐭥, 𐭥𐭥𐭥𐭥
Acc.	𐭪𐭥𐭥𐭥 gabr-â, or 𐭥𐭥 gabr-â râe, 𐭥𐭥 mard or 𐭥𐭥 mard râe	𐭥𐭥𐭥, 𐭥𐭥𐭥 or 𐭥𐭥𐭥𐭥, 𐭥𐭥𐭥𐭥	𐭪𐭥𐭥𐭥 gabr-â-ânn, 𐭥𐭥𐭥 mardânn; 𐭥𐭥𐭥 gabr-â- ânn râe or 𐭥𐭥𐭥 mardânn râe.	𐭥𐭥𐭥𐭥, 𐭥𐭥𐭥𐭥 or 𐭥𐭥𐭥𐭥, 𐭥𐭥𐭥𐭥

§ 17.—continued.

Inst.	<p> <i>paran gabr-â</i> <i>paran gabr-â</i> or <i>mard</i> </p>	<p> پاروان پاروان </p>	<p> پاروان <i>gabr-ânn</i> or <i>paran mard-ânn</i>. </p>	<p> پاروان پاروان </p>
Dat.	<p> پاروان or <i>gabr-â</i> <i>ol</i> or <i>â gabr-â</i> (mard); or <i>gabr-â rdê</i> or <i>mard rdê</i> </p>	<p> پاروان or مودرا; پاروان </p>	<p> پاروان or <i>ol or gabr-â-ânn</i> (mard-ânn); or <i>gabr-â-ânn rdê</i>; <i>mard-ânn rdê</i>. </p>	<p> پاروان پاروان مودرا </p>

§ 17.—continued.

Abl	(min gabir- <i>q</i> (mard); (mard) aj (mard) gabir- <i>q</i> ; (mard) pavan gabir- <i>q</i> ; (mard) (mard).	س. س. or ا: مرد ; ده. ده س. س. or به مرد	(min gabir- <i>q</i> - <i>ann</i> (mardann); or aj gabir- <i>q</i> - <i>ann</i> (mardann).	س. س. ده. ده از مردان
Gen.	(mard) gabir- <i>q</i> ; (mard) gabir- <i>q</i> ; (mard) zak- <i>q</i> gabir- <i>q</i> ; (mard).	س. س. or ده. ده ا: مرد or به مرد	(mard) gabir- <i>q</i> - <i>ann</i> (mardann) or — zak- <i>q</i> —	س. س. ده. ده از مردان or مردان

§ 17.—continued.

Loc.	(𐭠𐭣𐭥𐭥) 𐭠𐭣𐭥𐭥 paran gabr-ā (mard) or 𐭠𐭣𐭥𐭥 (𐭠𐭣𐭥𐭥) 𐭠𐭣𐭥𐭥 gabir-ā (mard)	𐭠𐭣𐭥𐭥 or 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥 or 𐭠𐭣𐭥𐭥	(𐭠𐭣𐭥𐭥) 𐭠𐭣𐭥𐭥 paran or baén gabir-ā-ānn (mar- dānn)	𐭠𐭣𐭥𐭥 &c.	𐭠𐭣𐭥𐭥
Voc.	(𐭠𐭣𐭥𐭥) 𐭠𐭣𐭥𐭥 gabir-ā (mard)	𐭠𐭣𐭥𐭥 or 𐭠𐭣𐭥𐭥	(𐭠𐭣𐭥𐭥) 𐭠𐭣𐭥𐭥 gabir-ā-ānn (mar- dānn)	𐭠𐭣𐭥𐭥 -or 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥

§ 17.—continued.

𐭠𐭥𐭥𐭥 (river).

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

§ 17.—*continued.*

Dat.	<p> Ե՛ն յ՛ զ՛ ը՛ ը՛ ը՛; Ե՛ն Ի՛ Զ՛ ը՛ ը՛; Ե՛ն ը՛ ը՛ ը՛ ը՛ ը՛ </p>	<p> Ե՛ն ը՛ ը՛ ը՛ or ը՛ ը՛ ը՛ ը՛ ը՛; ը՛ ը՛ ը՛ ը՛ ը՛ </p>	<p> Ե՛ն ը՛ ը՛ ը՛ ը՛ ը՛; or Ե՛ն ը՛ ը՛ ը՛; ը՛ ը՛ ը՛ ը՛ </p>
Abl.	<p> Ե՛ն Ե՛ min ը՛ ը՛, Ե՛ն Ե՛ ը՛ ը՛ ը՛ </p>	<p> Ե՛ն Ե՛ min ը՛ ը՛- ը՛ ը՛ or Ե՛ն Ե՛ ը՛ ը՛ ը՛ ը՛ </p>	<p> Ե՛ն ը՛ ը՛ or Ե՛ն ը՛ ը՛; ը՛ ը՛ </p>
Gen.	<p> Ե՛ն Ե՛ ը՛ ը՛, Ե՛ն Ե՛ zak-ի ը՛ ը՛ </p>	<p> Ե՛ն Ե՛ ը՛ ը՛ ը՛ ը՛, Ե՛ն Ե՛ Ե՛ zak-ի ը՛ ը՛ </p>	<p> Ե՛ն ը՛, or Ե՛ն ը՛ ը՛; ը՛ ը՛ or Ե՛ն ը՛ </p>

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

Vocabulary 4.

𐎧𐎡𐎧𐎡𐎧, <i>ahlâyîh</i> , righteousness.	𐎧𐎡𐎧𐎡𐎧, <i>afzûn</i> , increase.
𐎧𐎡𐎧𐎡𐎧 <i>râyîñîdâr</i> , conductor.	𐎧𐎡𐎧𐎡𐎧 <i>âçravan</i> , priest.
𐎧𐎡𐎧𐎡𐎧 <i>pâhlûm</i> , best.	𐎧𐎡𐎧 <i>bart-a</i> , daughter.
𐎧𐎡𐎧 <i>jamlî-â</i> , camel.	𐎧𐎡𐎧𐎡𐎧 <i>çôçyâ</i> , horse.
𐎧𐎡𐎧𐎡𐎧 <i>baçar-yâ</i> , flesh.	𐎧𐎡𐎧 <i>açp</i> , horse.
𐎧𐎡𐎧 <i>yad-a</i> , hand.	𐎧𐎡𐎧 <i>ramak-â</i> , mare.
𐎧𐎡𐎧 <i>akh</i> , brother.	𐎧𐎡𐎧𐎡𐎧 <i>mâdyânn</i> , mare.
𐎧𐎡𐎧𐎡𐎧 <i>shapîr</i> , good.	𐎧𐎡𐎧 <i>gôshnn</i> , male.
𐎧𐎡𐎧𐎡𐎧 <i>açr-ûn-tann</i> to bind, to tie.	𐎧𐎡𐎧 <i>naçâ-a</i> , female.
𐎧𐎡𐎧𐎡𐎧 <i>açr-ûn-ç</i> <i>tann</i> , to bind, to tie.	𐎧𐎡𐎧 <i>nârik</i> , female.
	𐎧𐎡𐎧 <i>nakab</i> , female.
	𐎧𐎡𐎧 <i>mâdak</i> , female.

Vocabulary 4—continued.

יָעֲבֹמִין <i>ye-kavîm-ân-</i> <i>tann</i> , to stand.	מַאֲרֵץ <i>mârpāt</i> , master of the house, house-holder.
יָעֲבֹמִין <i>ye-kavîm-û-</i> <i>â-linn</i> , to stand.	אֶבֶן or שֶׁן <i>thôrâ</i> ox, cow.
יֹמִים <i>yîm</i> , day.	עֵז <i>bâj</i> , goat.
בַּהֲמָנִין <i>vahûmnin</i> , Bah- man.	אִשְׁתִּי <i>mânpatak</i> , house-wife.
אֲבוֹתַי <i>nîyâkî</i> , ances- tress.	אֲבוֹת <i>nîyâk</i> , ancestor.
הַר <i>kâf</i> , mountain.	כֹּהֵן or אֶרֶץ <i>aêr-</i> <i>pat</i> , priest, Ervad.
מֵן <i>aj</i> , from.	מַגִּבֵּן <i>magbîpāt</i> , div- ine, a Mobed.
כִּי, sign of <i>izâfat</i> (of).	דִּין <i>dîn būrdâr</i> , religionist.
זֶה <i>zak-î</i> , of, that of.	אֲפִזְרֹמָנִי <i>afzârô-</i> <i>mand</i> , skilful.
כֶּרֶם <i>kerfak</i> , virtue.	אֶרֶץ <i>aêrân</i> , Irân.
תְּחַכְּשָׁה <i>thvakhshâk</i> , industrious.	שָׂטָר <i>shathrô</i> , city, country.
חַטָּא <i>vinâz</i> , sin.	בֵּל־אֶת <i>bel-â nukaz-</i> <i>ûn-t</i> , killed.
מִיֵּשְׁבֵי <i>pâhrikhtâr</i> , abstainer.	

Vocabulary 4—continued.

յհս յեհս <i>ye-hav-în-t</i> <i>hê-a-nd</i> , they were.	Ահմազդ <i>Aûharmazd</i> , Ahurmazd.
յ <i>vad</i> , till, until.	Զարդ <i>Zar-</i> <i>tôsh</i> t,
Բնդացի <i>bündagîh</i> , completion, end.	Զարդ <i>Zar-</i> <i>thûhasht</i> , } Zoroaster.
Լի, I.	Գոյ <i>gôft</i> , spoke.
Ադաշ or Կհադաշ <i>adaş</i> or <i>khadaş</i> or <i>aîsh</i> person, some, any, other person.	Վիրաֆ <i>Vîrâf</i> , <i>Vîrâf</i> .
Տիկնատ <i>shanat</i> , year.	Շակահ-Դաւիթ <i>Chakâd-î</i> <i>Dâûtîk</i> , or Զարդ Շակահ-Դաւիթ <i>Chakâd-î-</i> <i>Dâûtîh</i> , name of a mountain.
Աւեյաջի <i>avêjaîgh</i> , pu- rity, immaculate- ness.	Շինու- <i>vad</i> ,
Աւեյումանի <i>avêgûmânîh</i> , undoubtedness.	Շինվաթ <i>Chînvat</i> ,
Շանդ <i>chand</i> , several.	Շինվար <i>Chînvar</i> , } Chinvat bridge.
Դաշտօբար <i>daştôbar</i> , Das- tur, high priest.	Ֆրոհար <i>Frôhâr</i> , guar- dian spirit.
Դատօբար <i>dâtôbar</i> , judge.	Աքիտ-ա <i>akht-a</i> , sister.
Լեւին <i>levîn</i> , before.	Կհվահար <i>khvâhar</i> , sister.

Vocabulary 4—continued.

𐎠𐎡𐎴 *namāz*, obeisance,
bowing.

𐎠𐎡𐎴 𐎠𐎡𐎴 *namāz yedr-*
ûn-tann, to bow
to.

𐎡𐎴 𐎡𐎴 *gûnak gûnak*
various colours or
kinds.

𐎠𐎡𐎴 𐎠𐎡𐎴 *yedr-ûn-tann*,
𐎠𐎡𐎴 𐎠𐎡𐎴 *yedr-ûn-*
tann, 𐎠𐎡𐎴 *yedr-*
ûn-tann, to bear,
to carry.

𐎠𐎡𐎴 *pôhl*, bridge.

𐎠𐎡𐎴 *vazl-ûn-tann*,
to go, to become.

𐎠𐎡𐎴 *m-a*, what ?

𐎠𐎡𐎴 *kard*, commit-
ted.

𐎠𐎡𐎴 *pîrôjîh*, vic-
tory.

𐎠𐎡𐎴 *hō-a-ê*, thou art.

𐎠𐎡𐎴 𐎠𐎡𐎴 *nôk .nôk*, new
and new.

Exercise 4.

Transliterate and translate into Eng-
lish :—

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 (1)

∴ 𐎠𐎡𐎴

𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴 (2)

∴ 𐎠𐎡𐎴 𐎠𐎡𐎴 𐎠𐎡𐎴

LESSON V.

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

§ 19. **Degrees of comparison** :—For the comparative the termination تار *tar*, Pâz. تار, Pers. تر, and for the superlative the termination تُم *tûm*, Pâz. تُم or تُم *îct*, تُم *ct*, Pâz. تُم Pers. ترین, are added to the adjective ; e. g., شایسته *shapîrtar*, Pâz. شایسته, Pers. بهتر (better) ; شایسته *shapîrtûm* Pers. بهترین (best) ; بزرگ *maç* (great), بزرگ *mahêct*, Pâz. بزرگ, Pers. بزرگ, or بهترین (greatest) ; کم *kam* (little), کمتر *kamtar*, Pâz. کمتر, Pers.

کمتر, (less); کمترین or کمترین *kamêçt*, Pâz. کمترین, Pers. کمترین (least).

Note 1:—A few adjectives have certain fixed forms for their comparative and superlative degrees; *e. g.*, *çaryâ* or *vaç*, Pâz. *vaç*, Pers. بد (bad); *çarîtar*, *vatar*, Pâz. *vatar*, Pers. بدتر (worse); *çaryâtlûm* or *vaçtlûm*, Pâz. *vaçtlûm*, Pers. بدترین (worst); *vêh*, Pâz. *vêh*, Pers. به (good), *khûptar*, Pâz. *khûptar*, Pers. خوبتر (better); *pâhlûm* or *pâshûm*, Pâz. *pâhlûm* or *pâshûm*, Pers. *باشوم* (best); *bâlâ*, Pâz. *bâlâ*, Pers. بالا (high); *bâlâtar*, Pâz. *bâlâtar*, Pers. بالاتر (higher); *bâlêçt*, Pâz. *bâlêçt*, Pers. *بالاترین* (highest).

Note 2.—Adjectives are also used as adverbs; *e. g.*, *afghash zak khôdâih aêdûn nêvak pavan zak afzâr tobân bûd*

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

§ 20. The comparative (1) is sometimes followed by *min*, *aj*, Pâz. *az*; or *aigh*, Pâz. *â*; all meaning 'than'; *garitar chégûn kalb-â* (worse than the dog); *râîlân râîltar* (more generous than the generous); *gardtar aigh vafr* (colder than snow); and (2) is sometimes used in the sense of the superlative, when *hamâk* (all) is used with it; e. g., *avartar i hamâk* (highest of all).—Sometimes the adjective followed by *min*, *aj*, Pâz. *az*, or Pers. *az* is used in the sense of the comparative; e. g., *maç min nafsh-a* (greater than self).

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

mantûm (very impure) ; 𐎠𐎡𐎴𐎧 *avinâxtar*
(very innocent).

Vocabulary 5.

𐎠𐎡 *nêvak* or *nyôk*,
good, virtuous.

𐎠𐎢 *maç*, great.

𐎠𐎣 (or 𐎠𐎤) *kam* little.

𐎠𐎥𐎴 *çaryâ*, bad.

𐎠𐎦 *vad*, bad.

𐎠𐎧𐎴 *bâlâé*, high.

𐎠𐎧𐎴𐎵 *bâlâtar*,
higher.

𐎠𐎧𐎴𐎶 *bâlêçt*, high-
est.

𐎠𐎨 - *sh*, he, she, it.

𐎠𐎩 or 𐎠𐎪 *zak* or *zî*,
that, who, which.

𐎠𐎫𐎴𐎵 *khôdâih*,
chieftainship, rule,
sovereignty.

𐎠𐎬𐎴𐎵 *âçdûn*, thus.

𐎠𐎭𐎴𐎵 *çarîtar*, worse.

𐎠𐎭𐎴𐎶 *vatar*, (Pâz.),
worse.

𐎠𐎭𐎴𐎷𐎴𐎵 *çaryâtûm*,
worst.

𐎠𐎭𐎴𐎸𐎴𐎵 *vadtûm*, worst.

𐎠𐎮𐎴 *vêh*, good.

𐎠𐎯𐎴𐎵 *khûptar*, better.

𐎠𐎰𐎴𐎵 *hanjaman*, as-
sembly.

𐎠𐎱𐎴𐎵 *khvâçt*, sum-
moned.

𐎠𐎲𐎴𐎵 *khûrishnn*,
food.

𐎠𐎳𐎴𐎵 *hûpôkht*, well-
cooked.

𐎠𐎴𐎴𐎵 *hûbôé*, good-
smelling.

𐎠𐎵𐎴𐎵 *khûrdik*, eat-
able.

Vocabulary 5—continued.

افزار *afzâr* imple-
ment, skill, means.

چەگۇن *chêgûn*, than.

ئە *aj*, than.

ئە *aîgh*, than.

كالب-ا *kalb-â*, dog.

راد *râd*, generous.

ساردا *çard*, cold.

يە *vafr*, snow.

آۋاشان *avashân*, they

بابا *babâ*, door, court,
shrine.

پىرۋىزگار *pîrôzgar*, vic-
torious, giver of
victory.

رە *rîman*, impure.

اۋىنداز *avindâz*, inno-
cent.

فەرۋە *farôbâg*, name
of an ancient sa-
cred fire.

زەرىن پەچە *zarîn pêçâ*,
gold-embroidered.

سە *mayâ*, water.

سە *âç*, wine.

ئەۋەرد *âvôrd*, brought.

ئەۋە *avat*, thou.

شەندە *shndâyîndâ*
propitiated.

ارە *or* ارە *arik*,
far.

ھەۋە *harviçp*, all.

ھەۋە *harviçt*, all.

سەۋە *âvâlih*, pros-
perity.

خەۋە *khadît-ân-am*,
I see.

رەۋە *rabâ*, great.

نەۋە *namûd*, showed.

ئەۋە *var*, lake, tank.

ئەۋە *vajûrg*, great.

كەۋە *kapûd*, blue.

پەۋە *padmôj*, cloth-
ing.

Vocabulary 5—continued.

<p> ^ḥḥḥḥḥ ḥḥḥḥ <i>āḥīmīn-</i> <i>pêḥīl</i>, silver-em- broidered. </p>	<p> ^ḥḥḥḥḥ <i>barājyāk</i>, embellished, shin- ing. </p>
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Exercise 5.

Transliterate and translate into English :—

(1) မြန်မာ ၁၁၂ နှစ် ၁၁၂၂ နှစ် ၁၁၂၃ နှစ်

∴ ଅନ୍ୟ ଚକ୍ର ସ୍ଥଳେ ୦ ୧୧୫

འདྲ་མཉམ་པ་ལྟར་། (2)

॥ ॐ नमो भगवते वासुदेवाय ॥

(3) $\mu = \frac{1}{2} \left(\frac{1}{\mu_1} + \frac{1}{\mu_2} \right)$

\therefore ۱۶ و ۲۵ بر ۳۰ بخش پذیرند.

(4) $\mu - \mu_0 = \mu_0 \left(\frac{1}{2} \frac{1}{\mu_0} \frac{d\mu}{d\mu_0} \right)$

ॐ नमः

Translate into Pahlavi :—

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

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

LESSON VI.

§ 22. Numerals :—Cardinals :—

Non-Iránian.	Iránian.	Pâzend.	Meaning.
	𐎠𐎡𐎴 <i>aevak</i> , and 𐎠𐎡𐎴 <i>é</i> , (following the noun).	𐎠𐎡𐎴, 𐎠𐎡𐎴, 𐎠𐎡𐎴, and 𐎠𐎡𐎴, 𐎠𐎡𐎴.	One.
𐎠𐎡𐎴 <i>tharínō</i> .	𐎠𐎡𐎴 <i>dō</i> .	𐎠𐎡𐎴, 𐎠𐎡𐎴.	Two.
𐎠𐎡𐎴 <i>thalath-ā</i> .	𐎠𐎡𐎴 <i>gē</i> .	𐎠𐎡𐎴, 𐎠𐎡𐎴, 𐎠𐎡𐎴.	Three.
𐎠𐎡𐎴 <i>arb-ā</i> .	𐎠𐎡𐎴 <i>chihār</i> .	𐎠𐎡𐎴, 𐎠𐎡𐎴, 𐎠𐎡𐎴.	Four.

§ 22—continued.

שָׁבַע <i>shab-â</i> <i>aḡar-yâ.</i>	שֶׁבַע <i>hafideh.</i>	שֶׁבַע, שֶׁבַע, שֶׁבַע.	Seventeen.
שְׁמֹנֶה <i>thûman-</i> <i>yâ aḡar-yâ.</i>	שְׁמֹנֶה <i>hashideh.</i>	שְׁמֹנֶה, שְׁמֹנֶה, שְׁמֹנֶה.	Eighteen.
שְׁמֹנֶה <i>taç-yâ</i> <i>aḡar-yâ.</i>	שְׁמֹנֶה <i>nûjideh.</i>	שְׁמֹנֶה, שְׁמֹנֶה, שְׁמֹנֶה.	Nineteen.
שְׁמֹנֶה <i>asharin.</i>	שְׁמֹנֶה <i>shet.</i>	שְׁמֹנֶה, שְׁמֹנֶה, שְׁמֹנֶה.	Twenty.
שְׁמֹנֶה <i>thalathin.</i>	שְׁמֹנֶה <i>et.</i>	שְׁמֹנֶה, שְׁמֹנֶה, שְׁמֹנֶה.	Thirty.
שְׁמֹנֶה <i>arbâin.</i>	שְׁמֹנֶה <i>chahal.</i>	שְׁמֹנֶה, שְׁמֹנֶה, שְׁמֹנֶה.	Forty.
שְׁמֹנֶה <i>khûmashin.</i>	שְׁמֹנֶה <i>panjâh.</i>	שְׁמֹנֶה, שְׁמֹנֶה, שְׁמֹנֶה.	Fifty.

§ 22—continued.

shatîn.	shagt.	شصت, شصت.	Sixty.
shabân.	haftâd.	هفتاد, هفتاد.	Seventy.
thûmanîn.	hashtâd.	هشتاد, هشتاد.	Eighty.
taç-yân.	nahvad.	نود, نود.	Ninety.
mâ-yah.	çad.	صد, صد.	Hundred.
alaf.	hajâr.	هزار, هزار.	Thousand.
	bévar.	ده, ده.	Ten thousand.

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

§ 23. **Ordinals**:—The ordinals are formed by adding *um*, *Pâz.* ۰, ۰, ۰ to the cardinals.

Non-Îrânian.	Îrânian.	Pâzend.	Meaning.
اول, ۰ <i>awl-â</i>	اول, ۰ <i>fratûm</i> , ۰ <i>nazîc</i> , ۰ <i>na-khiçt</i>	اول, ۰ <i>نخستین</i> , ۰ <i>نخست</i>	First.
دوم, ۰ <i>tharînum</i>	دوم, ۰ <i>dadîgar</i>	دوم, ۰ <i>دوم</i>	Second.
سوم, ۰ <i>thala-thûm</i>	سوم, ۰ <i>çedîgar</i>	سوم, ۰ <i>سوم</i>	Third.

§ 23—continued.

<p> ܐܪܒܐ, ܐܪܒܐ <i>arbdûm</i> </p>	<p>ܐܪܒܐ, ܐܪܒܐ</p>	Fourth.
<p> ܐܪܒܐ, ܐܪܒܐ <i>khû- mash-ydûm</i> </p>	<p>ܐܪܒܐ, ܐܪܒܐ</p>	Fifth.
<p> ܐܪܒܐ, ܐܪܒܐ <i>sha- tdûm</i> </p>	<p>ܐܪܒܐ, ܐܪܒܐ</p>	Sixth.
<p> ܐܪܒܐ, ܐܪܒܐ <i>sha- bdûm</i> </p>	<p>ܐܪܒܐ, ܐܪܒܐ</p>	Seventh.
<p> ܐܪܒܐ, ܐܪܒܐ <i>thû- manydûm</i> </p>	<p>ܐܪܒܐ, ܐܪܒܐ</p>	Eighth.

§ 23—continued.

שָׁמַיִם, שָׁמַיִם <i>ashy- âm</i>	שָׁמַיִם, <i>nahâm</i>	שָׁמַיִם, שָׁמַיִם	Ninth.
שָׁמַיִם, שָׁמַיִם <i>asha- ryâm</i>	שָׁמַיִם <i>dahâm</i>	שָׁמַיִם, שָׁמַיִם	Tenth.
שָׁמַיִם <i>12-âm</i>	שָׁמַיִם <i>dôbâjda- hâm, שָׁמַיִם dvâj- dahâm</i>	שָׁמַיִם, שָׁמַיִם דָּוָזִים	Twelfth.
שָׁמַיִם <i>20-âm</i>	שָׁמַיִם <i>vêgâm</i>	שָׁמַיִם, שָׁמַיִם	Twentieth.

§ 24. **Fractionals.**— نیم *nîmak* or دو-اڤاک *dô-aêvak*, $\frac{1}{2}$; چار-اڤاک *çarêshûtak*, or سه-اڤاک *cê-aêvak*, $\frac{1}{3}$; چهار-اڤاک *chathrûshûtak* or چهار or دو-چهار *chêhâr-aêvak* = $\frac{1}{4}$; پنج *panjtak*, $\frac{1}{5}$, &c., &c.

§ 25. **Multiplicatives.**— اڤاک-تاک *aêvak-tâk*, Pers. یکتا , alone; دو-تاک *dôtâk*, Pers. دو , double, two fold; and so on.

§ 26. **Distributives.**— دو-دو *dôkânak*, Pers. دوگان two by two; سه-سه *çekânak* Pers. سهگان , three by three; &c.

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

Vocabulary 6.

زهر <i>zareh</i> , sea.	وڤاک-تاک <i>vîrâçtak</i> , put to order.
آڤشان <i>avshân</i> , they, those.	فرارتن <i>frârûn</i> , proper.
هموین <i>hamoyîn</i> , all, whole.	فرآشتن <i>frâztûm</i> , farthest, large-sized (first-rate).
جایدک <i>javidâk</i> , separate.	

Vocabulary 6—continued.

𐭠𐭣𐭥 *kard*, made.

𐭠𐭣𐭥 *yéjat* (pl. 𐭠𐭣𐭥𐭥
yéjadân), Yazata.

𐭠𐭣𐭥𐭥𐭥 *avégûmân-*
târ, very cer-
tain.

𐭠𐭣𐭥𐭥 *nafsh-a*, self.

𐭠𐭣𐭥𐭥 *mênishn*,
thought.

𐭠𐭣𐭥𐭥 *gûbishn*, words,
speech.

𐭠𐭣𐭥𐭥𐭥 *kûnîshn*, action,
deed.

𐭠𐭣𐭥𐭥 *kêsh*, furrow.

𐭠𐭣𐭥𐭥𐭥𐭥 *zarit-ûn-*
ishnîh, drawing
(from 𐭠𐭣𐭥𐭥𐭥𐭥
zarit-ûn-tann).

𐭠𐭣𐭥𐭥 *vazag*, frog.

𐭠𐭣𐭥𐭥 *âvîk*, aquatic.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥 *avâ*
makhî-t-ûn-êd, he
shall kill.

𐭠𐭣𐭥𐭥 *ma'â*, village.

𐭠𐭣𐭥𐭥 *vitarg*, passage.

𐭠𐭣𐭥𐭥 *kâlê*, lane.

𐭠𐭣𐭥𐭥 *kandak*, moat.

𐭠𐭣𐭥𐭥𐭥 *mêyânak*, mid-
dle, middle-sized.

𐭠𐭣𐭥𐭥𐭥 *nîtûm*, smallest.

𐭠𐭣𐭥𐭥 *chand*, as many as.

𐭠𐭣𐭥𐭥 *pâê*, foot-step.

𐭠𐭣𐭥𐭥𐭥 *angûçt*, finger.

𐭠𐭣𐭥𐭥𐭥 *aêgûn*, then,
thus.

𐭠𐭣𐭥𐭥𐭥 *ma'im*, on, over.

𐭠𐭣𐭥𐭥𐭥𐭥 *barêhînd*,
created, produced.

𐭠𐭣𐭥𐭥𐭥𐭥 *ol-a-shân*, they

𐭠𐭣𐭥𐭥 *zay*, weapon.

𐭠𐭣𐭥𐭥𐭥𐭥𐭥 *artêshât*,
warrior.

𐭠𐭣𐭥𐭥𐭥 *arsht*, javelin,
shooting weapon.

Vocabulary 6—continued.

ᠠᠨᠠᠴᠠᠨᠲᠤᠮᠤ ᠠṇāntūṁ,
most comfortable.

ᠠᠨᠠᠴᠠᠨᠲᠤᠮᠤ ᠠṇāṇāntūṁ,
most uncomfortable.

ᠠᠶᠢᠶᠣᠨ aiyōv, or.

ᠰᠠᠷᠠᠳᠤ faryarḍ, chap-
ter.

ᠪᠠᠨ bân, beginning.

ᠶᠠᠴᠠᠬᠠ yaṣka, disease.

ᠷᠢᠴᠲᠤ rīṣṭ, dead.

ᠠᠡᠲᠤ aét, is.

ᠬᠢᠷᠠᠴᠠᠨ khûrâṣân,
the East.

ᠴᠠᠷᠳᠠᠬᠤ ṣardak, kind.

ᠷᠢᠮᠠᠷᠢᠬᠤ rîmâríh, dis-
ease, sickness.

ᠣᠷᠪᠠᠷ ᠣrvar, vegetable,
tree, plant.

ᠨᠡᠵᠠᠬᠤ nējak, lance.

ᠬᠠᠷᠳᠤ kârḍ, knife,
cutting weapon.

ᠲᠠᠨᠠᠯᠠᠯᠠᠷ tanâpûhar,
Tanâpûhar sin.

ᠰᠠᠮᠰᠡᠷ shamshēr,
sword.

ᠪᠠᠵᠢ vazr, mace, club.

ᠴᠠᠨᠪᠠᠷ ṣanvar, bow.

ᠬᠠᠮᠠᠨ kamân, bow.

ᠵᠢᠨ zîn, saddle with
the quiver.

ᠬᠣᠰᠢᠨ kôṣîn, sling.

ᠵᠠᠷᠡᠬᠤ zareh, cuirass.

ᠭᠠᠷᠢᠮᠠᠨ ḡarîvpân,
throat-protector,
hauberk, covering.

Vocabulary 6—continued.

kīrā, flock,
domestic animal.

20 *targ*, helmet.

၆၅၀၀ *yājdañum*,
eleventh.

ᐱᓂᓂ *kamar*, girdle.

ਧਰੁ ਰਧਪਾਨ, thigh-
protector, pair of
greaves.

ܝܬܝܒ ܐܝܢܐ ܐܝܬ ܗܝܬܝܒܐ
yatib-ûn-aṣt ho-ṯ-
nî, (they sat
down).

॥३॥ *leiḥ vijāḥ*
 selected.

𐬔𐬀𐬭𐬀 *ganâk minôê*,
Ahriman.

5] *bîm*, fear.

ကော့ဆဲ baén hanjít,
drew in.

دوازده بار *duvâzdeh*
bâr, twelve times.

វិសេស *paédân*, tunic,
visor.

Հմս գârvâr, co-
vering of the head,
helmet.

ယာဟ်ဟ် *frâj shâ-*
ya·hn'h, washing.

אל יעד-
 in-ât, shall not
 carry.

ကလေး *flasher*, ques-
tion, enigma.

ܡܕܝܓܒܪܐ *môj-gabrâ*,
Magian man.

655 1012025 u belâ-
zektal-ûn-t ho-a-m,
I have killed.

אָס אַז אַז *gōst yehv-*
ûn-t, uttered.

Exercise 6.

Transliterate and translate into English :—

[illegible]

(2) ਮਰਦਮ-ਸੰਗਤ :-

၂၁၅ ဘုရားကုသိုလ်ကံ (၃)

ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ
 ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ
 ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ
 ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ ಸ್ವಸ್ತಿ

[illegible]

(۵) ۱۶۷۹ س و ۱۶۸۰ : ۱۴۹۲ س
س و ۱۶۸۱ : ۱۴۹۳ س

∴ ལུང་དུ གཡང་གཤམ་ (6)

(7) **סוּמָה מִלֵּד וּפְרִי וְיָבֵשׁ**

∴ कलामासः -

ବେଳେ-ବେଳେ ଏହିପରି ଭାବେ କହୁଥିଲେ

∴ ଯଦିଓ ଏହା କିଛି କିଛି କିଛି

କିଛି କିଛି କିଛି କିଛି (17)

କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି

କିଛି କିଛି କିଛି କିଛି କିଛି କିଛି

ବେଳେ-ବେଳେ କିଛି କିଛି କିଛି

କିଛି କିଛି କିଛି କିଛି କିଛି

କିଛି କିଛି କିଛି

କିଛି କିଛି କିଛି କିଛି କିଛି

∴ କିଛି କିଛି କିଛି

∴ କିଛି କିଛି କିଛି (18)

କିଛି କିଛି କିଛି କିଛି (19)

∴ କିଛି କିଛି କିଛି କିଛି

∴ କିଛି କିଛି କିଛି କିଛି (20)

(1) پراگ سے موم اور اسٹون۔

\therefore $\frac{1}{\sqrt{2}}$ (2)

(3) ॐ नमो भगवते वासुदेवाय

(۱) سراسر عالم از دست می‌رود :

(2) ਚਾਹੀਦਾ ਸੁਰਾਹੀ ਚਾਹੀਦਾ :

(8) مرآت سوم و چهارم ::

◌◌ ༄ ༄ ༄ (4)

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

Exercise 4.

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

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

𐬵𐬀 𐬀𐬵𐬀 𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 (1)

𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀

𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 (2)

𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀

𐬀𐬵𐬀 𐬀𐬵𐬀 𐬀𐬵𐬀 (3)

Exercise 5.

(1) And they summoned an assembly at the court of the victorious Fire Farôbâ.

(2) And well-cooked and good-smelling and eatable food and wine and cold water were brought. (3) Thou didst propitiate the holy

man who came up from far or from near.

(4) Holiness is the best prosperity.

• 𐬔𐬀𐬭𐬀𐬎𐬌 𐬎𐬌 𐬎𐬌 𐬎𐬌 𐬎𐬌 𐬎𐬌 (1)
 :: 𐬎𐬌𐬎𐬌

• 𐬎𐬌 𐬎𐬌 𐬎𐬌 𐬎𐬌 𐬎𐬌 𐬎𐬌 (2)
 :: 𐬎𐬌𐬎𐬌

• 𐬎𐬌𐬎𐬌 𐬎𐬌 𐬎𐬌 𐬎𐬌𐬎𐬌 (3)
 𐬎𐬌 𐬎𐬌𐬎𐬌𐬎𐬌 𐬎𐬌 𐬎𐬌𐬎𐬌 𐬎𐬌𐬎𐬌
 𐬎𐬌 𐬎𐬌𐬎𐬌𐬎𐬌 𐬎𐬌𐬎𐬌

Exercise 6.

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

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

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

١٠٠٠ (1) ١٠٠٠ ١٠٠٠ ١٠٠٠

١٠٠٠ ١٠٠٠ ١٠٠٠ ١٠٠٠

