

A Manual of Pahlavi

Vol. 1

Henrik S. Nyberg

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Vicente Dobroruka

A MANUAL OF PAHLAVI

by

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I

Texts, Alphabets, Index, Paradigms,

Notes and an Introduction

1964

OTTO HARRASSOWITZ · WIESBADEN

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PREFACE

More than thirty years ago, the present writer published in Uppsala a *Hilfsbuch des Pehlevi* (I: *Texte und Indizes*, 1928; II: *Glossar*, 1931). It was an experiment, of whose riskiness I was fully aware, and which I only undertook in order to give Book Pahlavi a fair chance, even at my own disadvantage, in the new epoch Iranian studies were entering after the discoveries in East Turkestan. It was, and could only be, a preliminary book, liable to be soon superseded owing to researches which were imminent or had already begun. For this reason it was only printed in 350 copies, so that it might rapidly be sold out and replaced by an improved edition, or by another and better book by another and better author. In spite of its shortcomings, which were duly criticized, and perhaps over-criticized, it proved to supply a want, and in fact the copies rapidly disappeared from the desks of the booksellers; in the last twenty years it has been impossible to procure a single copy in the open market.

No scholar having undertaken the task to give us a new *Manual of Pahlavi*, I have thought it not only my right, but perhaps also my duty, to revive my own idea carried out in the *Hilfsbuch*. In the thirty years which have elapsed since its publication Iranian studies have made enormous progress and gone through something of a revolution. The *Hilfsbuch* is long since antiquated—so far my expectation came true—and must be replaced by quite a new book. This *Manual* is the substitute I offer for it; and it is my hope that it will give some evidence of the new insight we have acquired into West Iranian, and Iranian matters in general.

The *Hilfsbuch* contained 89 pages of Book Pahlavi text with about 10,000 words. The present *Manual* contains 128 pages of Pahlavi texts, of which 6 are reserved for specimens of inscriptions and of the Turfan Psalter, which I hope will prove useful even to the beginner, as giving an idea of what original, careful Pahlavi script was like. Thus 121 pages with about 33,000 words are devoted to Book Pahlavi proper. That is to say, the text volume has been trebled, though the number of pages has only increased by 35 p.c. This has been made possible through the modern technique of reproducing a hand-written text. For the *Hilfsbuch* I had to recur to the old-fashioned lithographical procedure, writing the text with a clumsy and inappropriate pen with oily ink on glassy paper for the lithographer, who took impressions of it on his stones. This time I have written the texts with an ordinary text-hand pen with Indian ink on very good writing-paper, and the written pages have been photographed. This method greatly facilitates the task of the editor, laborious in itself, and permits a considerable reduction of the size of the letters—I hope, without diminishing their legibility.

The first chapter of the *Great Bundahišn*, concluding the *Hilfsbuch*, is omitted in this *Manual*. We are still waiting for the complete edition of this work, based on new material, by Professor K. Barr, Copenhagen, in cooperation with Professor H. W. Bailey, Cambridge. This *Manual* is not the proper place for discussing the problems which have arisen out of the study of this text in the last decades of years. The cosmogonical and cosmological portions of the *Mēnōgyē xrat* and of the *Pahlavi Rivāyat* (pp. 18—19) are intended to be a substitute for it. For the rest, I hope the choice of new texts will recommend itself.

This *Manual* is arranged on the same lines as the *Hilfsbuch*. The first part, published here, contains the texts, a survey of the alphabets and the orthography, an index of the Book Pahlavi words (excluding the inscriptions and the Psalter), and critical notes; as a novelty I have inserted a series of verb paradigms after the index. The second part, for which all materials are collected, will contain the glossary, throughout in transliteration, and a skeleton grammar.

If I send forth this new edition of the *Hilfsbuch* in English it is solely in order to facilitate the use of it to our Zoroastrian friends in India, who, as a rule, do not understand any other European language. I apologize to British readers for a foreigner's English.

As to the transliteration of Book Pahlavi I follow the same principles as in the *Hilfsbuch*. I give 1) a letter-by-letter rendering of the consonant skeleton of every word, quite mechanically attributing to every letter the value it has in the underlying Aramaic alphabet; 2) an interpretation of the consonant skeleton of the *Iranian* (not of the Aramaic) words in order to make them pronounceable. A specimen of this method applied to a coherent text is inserted after the table of contents opposite the first page of the *Kār-nāmak*. For further details I refer the reader to the Introduction to the Glossary in Part II.

In spite of much new material our knowledge of Middle Iranian is still full of lacunae. Owing to the ambiguity of the script Book Pahlavi never ceases troubling the student. The lexicographer is always harassed by doubts about such and such reading, such and such phonetic detail, such and such phonetic or semantic interpretation. To him his work seems never to reach a conclusive end. Here a few last minute corrections.

P. 117, left col., l. 6: *zrē(i)*, read: *zrāi*.

P. 111, left col., l. 40: the note referred to has unfortunately fallen out in the *Critical notes*. Markwart's hypothetical (but impossible) reading **Am̐tōs* will be used in the Glossary.

P. 117, left col., l. 13: **mswl*: *mas-var*, read: *myhwł*: *Mēx-var*.

Several question-marks remain of course. Omniscient authorities in this field will have ample opportunity to display their learning.

Finally it is a great pleasure for me to address my hearty thanks to the publishing firm Otto Harrassowitz, Wiesbaden, and particularly to its *Verlagsleiter*, Dr. L. Reichert, for having taken over the charge of this new *Hilfsbuch*, and for having furthered its publishing in every way.

Uppsala, December 1963

H. S. Nyberg

P.S. At the very moment when this Preface was going to the press, I received two books which, had they been published earlier, would have claimed my closest attention when this *Manual* was prepared. One is the chrestomathy of O. HANSEN, *Mittelpersisches Lesebuch*, Berlin, Walter de Gruyter, 1963, containing a collection of Book Pahlavi texts (also specimens of the Psalter and of the papyri) in photographic reproductions of the original manuscripts. It has a letter-by-letter transliteration opposite every text page, but no phonetic interpretation, and no glossary. I can only hope that my *Manual* will maintain its place at the side of this book. It is a matter of regret that my system of letter-by-letter transliteration, widely adopted by the Iranists, has not quite found favour with the editor. We will from now have to trouble ourselves with two systems, closely akin, it is true, but apt to cause confusion. — The other book is the posthumous *magnum opus* of the deeply regretted MARJAN MOLÉ: *Culte, mythe et cosmologie dans l'Iran ancien*, Paris, Presses Universitaires, 1963, in which the *Zartuxšt-nāmak* of Dēnkart VII occupies a central place and translations of several passages of it, taken up in this *Manual*, are given. It is well known that Molé intended to give, as his next work, a complete critical edition of Dēnkart VII with translation. I sincerely hope that it will be possible to publish this work from his left papers. At all events I shall be able to utilise what he has published for my glossary.

January 1964

H. S. N.

INTRODUCTION

PRINCIPLES OF TEXT REDACTION

The orthography has been normalized irrespective of the varying usages of the MSS and the printed editions, for the purpose of establishing a standard Pahlavi orthography satisfying philological needs; the inscriptions and the Turfan Psalter serving as a model and a corrective.

1. The silent final stroke (v. p. 131) is always put after Iranian nouns ending in the letters *b*, *c*, *k*, *n* (= *w* and *r*), *p*, *t*, but not after some adverbs (*'p'c*, *cygwn*, *pr'c*), and not after *-k* in the endings *-k* = *-āk* and *-yk* = *-ik*, nor after final *-b* (in reality a *d*, v. p. 131) in the ending *-yb* for *-yḏ* = *-e*.

2. In Iranian words the letters *g*, *d*, *y*, *j*-, which had become identical in shape, are throughout distinguished by diacritical signs (v. p. 130). Only the diacritical sign of *y* has been omitted in some easily recognizable cases, as in the abstract ending *-yh* = *-eh*, the verbal ending *-yt'* = *-et*, *-il*, and in a few very common words.

3. The letter denoting intervocalic *-y-* (as in *-āyī-*, *-āyē-*, *-iyā-*, etc.) is always marked as a *d*, as it is clearly attested by the inscriptions and the Psalter that *-d-* was the normal writing of etymological *-y-* in such cases. A marked *d* is also written instead of *-y-* after a vowel before a consonant or at the end of the word in many cases where this usage is attested by inscriptions or MSS: *nkdl* = *nīkēr* (thus the Frahang) and analogously *'lthšdl* = *Artaxšēr*; *kd* = *kai*, *mynwd* = *mēnōi* (the Frahang even *mdnwd*). (As to *ywdt'*, *ywd'n'*, v. p. 132.)

4. Etymological *d* is regularly marked as a *d* even where it had passed to *-y-* in the SW pronunciation. Full consistency has not been attained in this respect; some concessions are made to the actual pronunciation, in order not to complicate the matter unnecessarily. Similarly, an etymological *-g-* is marked as such even where it had passed to *-y-* in the SW dialects. The inscriptions and the Psalter show that this etymological *-g-* was maintained in the orthography.

5. Final *-y* and *-d* have not been distinguished. The SW pronunciation was throughout *-āi*, but in transliteration I put *-ād* where *-d* is etymologically justified.

6. The conjunction *w* 'and' is always written separately.

7. In the Aramaic ideograms the silent final stroke is never put: thus *'dyn*, *'mt*, *ht*, *lk*, *lwh*. The letters *g*, *d*, *y* are left without diacritical signs, except in a few cases where a hint at the original form seems useful. Thus *d* is marked in *šdrwn*, *lšd-r*, *khdh*, *'d* (always in the MSS) and in some other words, especially in the first texts. The letter *g* is marked in some isolated cases where it represents a dwarfed *k*: *plg'* = *plk'* (p. 13: 16); *hoyn* = *hkyk*

(p. 11: 7); $\text{MRG}^{\text{2}}\text{-}^{\text{2}}\text{n}' = \text{MRK}^{\text{2}}\text{-}^{\text{2}}\text{n}'$ (p. 10: 8; for MLK^{2}). The two ideograms YDH 'hand' and GDH 'glory', whose graphical coincidence is a perpetual source of annoyance, have always their consonants marked.

8. In the ideograms derived from the *verba tertiae infirmæ* the ending -YTN , always found in the inscriptions and the Psalter, and very often in the MSS, has throughout been preferred to -YTNX , which is a recent innovation of the scribes, and then taught as normal in the Frahang.

9. The miswritten ideogram $\text{STWN-} = \text{frestitan}$ 'to send' is throughout replaced by the correct form SDRWN- .

10. The miswritten ideogram $\text{LST} =$ the preposition *tar* is throughout replaced by the correct form LSD-R , found in the inscriptions, and not seldom also occurring in the MSS.

11. A primitive punctuation has been introduced, a novelty which I hope will greatly facilitate the reading. A circle (\circ) is used for point; a point (\cdot) for comma and semicolon; (?) for interrogation. Vocatives are separated from the preceding and the following context by the point (\cdot). Direct speech is marked by the signs $\text{«} \dots \text{»}$; when occurring in the interior of another direct speech, by $\text{“} \dots \text{”}$.

12. Words and letters inserted by conjecture are enclosed in brackets of this form: $\langle \dots \rangle$; glosses, written in smaller script, are enclosed in parentheses: (\dots) . The ordinary square brackets: $[\dots]$, very seldom used, indicate the exclusion of a word or passage found in the original text.

An emendation is marked by (+).

In all MSS and editions there is great uncertainty and confusion as to the putting or omitting of the conjunction *w* 'and' and the *Izāfat*. It may well be that Book Pahlavi followed other rules in this respect than would seem natural in New Persian or to our linguistic sense, but it is impossible to deduce such rules from the written Pahlavi tradition, as it is all too manifest that the scribes handled these small elements with great negligence. Given this capriciousness, the present editor has thought himself free to follow his own course, putting the particles wherever it seemed necessary for the sake of clearness, without paying too much attention to the MSS and the editions. Strict consistency has neither been attained nor aimed at. The *Izāfat* has of course always been written when it functions as a relative pronoun.

THE TEXTS

1. Pp. 1—14: *The Kārnamak* (abbreviation: Kn.): the frame story, ch. I—III, IX—XIII according to SANJANA's numbering. Editions:

The Kārnamak ī Artakhsār ī Pāpakān . . . The Original Pahlavi Text edited for the first time with a Transliteration in Roman Characters, Translations

into the English and Gujarati Languages, with Explanatory and Philological Notes, an Introduction, and Appendices. By DARAB DASTUR PESHOTAN SANJANA. New edition, revised and enlarged, Bombay, 1896. — Quoted KnS; its text, S.

Kārnāmak-i Artakhshīr Pāpakān. The original Pahlavi text, with translation in Avesta characters, translations into English and Gujarati, and selections from the Shāhnāmeh. By EDALJI KERSĀSPJI ĀNTĀ. Bombay, 1900. — Quoted KnA; its text, A.

There exist two other editions: by NOSHERVAN, Bombay, 1896, and by IRANI, *ibid.*, 1899; they have not been accessible. The Kn. was translated for the first time—into Gujarati—in 1853 by DASTURJI SAHIB PESHOTANJI BEHRAMJI SANJANA, the father of the editor mentioned above. As early as 1878, THEODOR NÖLDEKE translated the Kn., with a linguistic skill quite remarkable for his time, into German in *Bezzenbergers Beiträge*, IV, 1878, pp. 22—69, with historical and philological notes.

The MSS utilized by S. and A.—all in India and not accessible to the present editor—are the following:

1. M, called J by S., MK by A. and Jamasp-Asana, the old codex which contains the treatises published by Jamasp-Asana in the *Pahlavi Texts*, 1913, v. below, p. XII sq. This codex is written, according to its colophons, by a very famous copyist, the Iranian Mobad *Mihirpān son of Kai-Xōsrōi*, during his stay in India, in the year 691 A. Y. = 1322 A. D., and is, as far as we know, the oldest Book Pahlavi manuscript extant¹. The most minute and exhaustive description of it is given by Behramgore Tahmuras Anklesaria in his introduction to Jamasp-Asana's *Pahlavi Texts*, pp. 1—8. In this edition the Kn., which forms the 23d treatise of the collection, was left out because it was already published.—Utilized both by S. and by A.

2. J, called JJ by A. and Jamasp-Asana, a copy of M, written in the year 1136 A. Y. = 1767 A. D. Utilized by A. only.

S. found two recent MSS in his father's library:

3. D, not dated, "seems to be descended from a MS about 300 years old", thus written at the end of the 16th century.

4. P, "less correct than D", has a colophon bearing the date 1054 A. Y. = 1685 A. D. In all probability this is the date of the original from which P was transcribed.

A. utilized two MSS of his own:

5. N, called by him EN, a modern copy, written 1247 A. Y. = 1878 A. D.; it has the same colophon as P and must derive from the same original or from a copy of this.

¹ Unfortunately, nobody could tell me in Bombay where is it to be found now.

G. K, called by him EK, his own copy of "the copy in the library of the late Dastur Peshotanji Behramji Sanjana, High Priest of Bombay", the father of the editor Sanjana. The latter tells us (*Introduction*, p. XXIX) that his father possessed four copies of the Kn; as far as can be judged from the critical apparatuses, K is not identical with D nor with P but may represent one of the two others.

From internal evidence it is clear that M alone represents the basic text and that D, P, N, and K, no less than J, go back directly to, or to copies from, M and have no independent value as textual witnesses. Codd. N and K insert at the end of ch. IV (p. 25 of S.'s text, p. ۲۲, l. 8 of A.'s) a passage of about 20 lines, which is reproduced by A. as an Appendix, but passed over in silence by S. According to A. this passage existed in earlier MSS preceding M, but had been lost in the copy which Mihrāpān transcribed. This is far from probable. The inserted passage, quite out of place as to style and contents where it now stands, is in fact an independent little text with its own colophon, and has certainly been taken over from another MS. Thus we do not possess any other basic text tradition of the Kn. than that preserved in M.

Apart from the end colophon, where Mihrāpān gives the date when he finished his whole transcript, M contains several other colophons which Mihrāpān copied out from the older MSS he utilized. After the text of the Kn. he reproduces a colophon referring his original to one of his ancestors, *Rōstahm son of Mihrāpān*, who according to S. wrote about 1250 A. D. The text itself goes back to Sasanian time. Its Pahlavi is classical, pure and simple; recent features are mostly due to later copyists or to the editors.

Having no access to the MSS, the present writer had to confine himself to a critical examination of the two printed editions and the various readings registered there, his only aim being to establish a legible and reasonable, if eclectic, text.

S. often inserts a word by conjecture, marking it with an asterisk (*) or, in the case of the *Izāfat*, with a point below. In the present apparatus the expression "S. adds" or "added by S." is used in such cases, in order to distinguish them from those in which a word found in the editions has been excluded by the present editor (then it is put thus: "S. + . . .", "A. + . . .").

The division into chapters is that of S.

2. Pp. ۱۸—۲۰: THE AYYĀTKĀR I ZARĒRĀN (abbreviation: AZ).

Edited in

The Pahlavi Texts Contained in the Codex MK copied in 1322 A. C. by the scribe Mehr-Āwān Kaī-Khūsrū edited by the late DASTUR JAMASPJI MINO-CHEHERJI JAMASP-ĀSANA. (I. Bombay, 1897.) II. With an introduction by

BEHRAMGORE TAHMURAS ANKLESARIA, Bombay, 1913. AZ occupies pp. 1—17. Quoted PT; its text, J.-A.

The text is based on the same MSS M and J which contain the Kn., v. above, and also in this case Mihrāpān has copied a MS written by his ancestor Rōstahm son of Mihrāpān, as shown by the colophon at the end of the text.

The first philological treatment of the AZ on modern lines was made by ANTONIO PAGLIARO, *Il testo pahlavico Ayātkār-i-Zarērān*, in *Rendiconti della Reale Accademia Nazionale dei Lincei, Classe di scienze morali, storiche e filologiche*, Ser. VI, Vol. I, Roma, 1925, pp. 530—604: introduction with bibliography, transliterated text, translation, and philological notes (quoted P. here).

This text has been much discussed, as it includes the remnants of an epic cycle certainly of Parthian origin. Attempts have been made to restore the old epic verses hidden behind the present prose version, first and most penetratingly by Professor E. BENVENISTE: *Le mémorial de Zarēr, poème pahlavi mazdēn*, JA, t. CC, 1932, pp. 245—293. The present editor, giving the text in prose as it is found in the MSS, has not regarded it his task to contribute to this work of reconstruction. Only the elegy, p. 27, 22—24, and the battle songs, p. 27, 18—23, have been arranged as verses, irrespective of all metrical questions, and of course quite hypothetically.

3. Pp. 21—20: THE LEGEND OF KERESĀSPA (abbreviation: Krs.).

Edited in

The Pahlavi Rivāyat Accompanying The Dādīstān-i Dīnīk, ed. by ERVAD BAMANJI NASARVANJI DHABHAR, Bombay, 1913 (in *Pahlavi Text Series Published by the Trustees of the Parsee Panchayat Funds and Properties*, No. 2). Krs. is found there pp. 65—74. — Quoted PR; the editor's text, Dh.

The MSS utilized—all in India and not accessible to the present editor—are:

1. B (Dh.: BK), written in 941 A. Y. = 1572 A. D. by Marzpān Frētōn Vahrām Rōstahm Bundār Šāh-martān Dēndār in the district Dahēgān of Kirmān; contains the *Dādīstān i denik* and the complete PR. After Dh. utilized it it disappeared, as stated by P. K. Anklesaria in his *Critical edition of the unedited portions of the Dādīstān-i Dīnīk* (dissertation, London, 1958; not yet printed), but it is now recovered according to a letter from him (Nov. 1963). It was a copy of K₃₅, of which only the end is preserved, v. below. p. XX. It was the working copy of Dh., and was used by West for his edition (v. *infra*).

2. C (Dh.: J) written in 1188 A. Y. = 1819 A. D., a later portion in 1210 A. Y. = 1841 A. D.

3. D (Dh.: MR₁), a modern copy of an undated MS of Ervad Minocherji Jamaspji Vachha.

This text was translated by E. W. West in *Pahlavi Texts I* (= *Sacred Books of the East*, Vol. XVIII), 1882, together with other Pahlavi texts relating to the same subject; and, with a transliteration of the Pahlavi text and a philological commentary, by the present writer in *Oriental Studies In honour of Cursetji Erachji Pavry*, London, 1933, pp. 336—352 (to be rectified on some points). A New Persian version of the legend is found in *Dārāb Hormazyār's Rivāyat*, ed. by ERVAD MANOCKJI RUSTAMJI UNVĀLĀ, Bombay, 1922, Vol. I, pp. 61—67.

4. Pp. २१—११: EXTRACTS FROM THE DĒNKART, BOOK VII: THE ZARTUXŠT-NĀMAK (abbreviation: Dk. VII).

There exist two complete editions of the Dēnkart:

1. *The Complete Text of the Pahlavi Dinkard. Published by "The Society for the promotion of researches into the Zoroastrian religion" under the supervision of DĪHANJISHAH MEHERJIBHAI MADAN.* Two volumes, Bombay, 1911.—Quoted DkM; its text, M.

2. *The Dinkard. The original Pahlavi text . . . the same transliterated in Roman characters, translations into the English and Gujerati languages, with full annotations and a glossary of select words. By DASTUR PESHOTAN BAHRAM SANJANA; after his death by his son DARAB DASTUR PESHOTAN SANJANA.* Bombay. Vol. I appeared in 1874; vol. XIX, the last, in 1928. Book VII is found in vols. XIII—XIV, 1912—1915.—Quoted DkS; its text, S.

Book VII has also been edited separately:

The Pahlavi Dinkard, Book VII. Lithographed by MANOCKJI RUSTAMJI UNVĀLĀ. Bombay, 1904.

The complete text of the Dēnkart, as far as preserved, is contained in one single MS:

FB, called B by West and Madan, but DM by Sanjana, originally in the Mulla Firoz Library, now in the Cama Oriental Institute of Bombay. It was written by *Māhvindāt son of Vahrām Artasēr* in Turkābād, of Kirmān, in the year 1009 after the 20th year of King Yazdagird (= 651 A. D.) = 1660 A. D., as stated in the *third* and last colophon at the end of the MS. The *second* colophon is copied from the original used by *Māhvindāt*; this MS was written by *Šahriyār Artasēr son of Ērec* (a descendant of the Sasanian King Kaikobād) in the year 865 reckoned from 651 A. D. = 1516 A. D. The *first* colophon was copied by *Šahriyār* from *his* original, which was written by *Māhvindāt son of Narmāhūn son of Vahrām Mihrāpān*¹ in Bagdad

¹ To this *Māhvindāt* also the oldest MS tradition of the *Mēnōyē xrat* goes back, v. below, p. XIX.

in the year 369 reckoned from 651 A. D. = 1020. From this earliest colophon we catch a glimpse of the origin of the whole work. Māhvindāt son of Narmāhān says that it was due to the pious efforts of the religious leaders belonging to the family of *Āturpāt i Mahraspandān*¹ five or six generations² ago; and he gives us the names of the two members of the family who collected and wrote down the materials: *Ātur-farrōbag i Farrax*³zātān and *Āturpāt i Ēmetān*. Of the first we know that he was involved in a theological discussion with a heretic, Abālīs by name⁴, in the presence of the Caliph al-Ma'mūn, who reigned in 813—833. If a human generation is computed at 33 years six generations would cover, roughly speaking, 200 years, which would take us back from 1020 A. D. to 820 A. D., viz. to the epoch of al-Ma'mūn. It was the second, *Āturpāt i Ēmetān*, who made the last and definitive redaction of the Dk., as is apparent from the last chapter of book III (reproduced here pp. 111—112). This *Āturpāt* must have lived considerably later than *Ātur-farrōbag*, for there is inserted between these two an intermediate leader of the Zoroastrian community, Zartuxšēt the son of *Ātur-farrōbag*. In all probability *Āturpāt i Ēmetān* worked at the very beginning of the 10th century⁴. This was thus the approximate date of the final redaction. Considering the great size of the work, which must have deterred copyists from reproducing it, we may safely assume that it was this very original that Māhvindāt i Narmāhān copied out in 1020. At this time the MS was already defective, as Māhvindāt

¹ A late Mobad of this name is mentioned in BdA, pp. 237—238. Perhaps this family ultimately goes back to the well-known religious authority of King Šapur II (310—379), the Mobadan Mobad *Āturpāt i Mahraspandān* who authorized through an ordeal the Sasanian Avesta; cfr. the texts here, pp. 108—112.

² 'wb'tk': the correct reading is now found in the Psalter: 'wb't rendering Syr. *dārā* 'generation', Ps. 134:13. The Pazand reading is *anbādaa* (ŠGV), *anbādah*, presupposing 'wb'tk'. The interpretation of S.: *hubaxtak* 'fortunate', is wrong.

³ V. the little Pahlavi treatise edited by A. BARTHÉLÉMY: *Gujastak Abalish. Relation d'une conférence théologique présidée par le Calife Māmoun*, Paris, 1887.

⁴ His son, the Mobad Isfandiyār, was killed by the Caliph al-Rādī in the year 325 H. = 937 A. D., according to al-Mas'ūdī, *al-Tanbih*, v. *Bibl. Geogr. Ar.* VIII, p. 104—105, and the remarks of Darmesteter quoted by De Goeje *ad l.* He belonged to the Mobad family *Ašavahišt*, v. BdA, p. 238. As to further family connections, cf. MODI in *Studia Indo-Iranica, Festgabe für Wilhelm Geiger*, 1931, pp. 274—288; TARAPORE in the Foreword (p. 3) of the *Rivāyat-i Hēmēt-i Ašavahištān*, Vol. I, Bombay, 1962. It seems most probable (against Tarapore) that this Hēmēt, better read *Ēmēt*, is identical with *Ēmād ibn Ašavahišt* (thus the correct reading) who, according to al-Mas'ūdī, *l.c.*, succeeded Isfandiyār as a Mobad and was still alive in 345 H. = 956 A.D. For these problems v. J.-P. DE MENASCE, O.P., *Une encyclopédie mazdéenne: Le Dēnkart*, Paris, 1958 (Ratanbai Katrak Lectures 1946); *Revue de l'histoire des religions*, vol. 162, 1962, p. 72.

expressly states in his colophon; evidently the first two books, which are now missing, were even then lost¹.

There are also other old MSS of the Dk., comprising detached books and sections of it (*v. below*), but none of them contains book VII. For this text we are restricted to Cod. FB. Unvala's edition of book VII (*v. above*) is based on a modern transcript of this MS and has not been collated for the present edition.

The extracts published here are based on the text of Madan. As he points out, his text is not meant to be a critical edition, but solely an accurate reproduction of Cod. FB, with all its peculiarities and faults. The whole MS was, however, not accessible to him. Brought to India from Iran in 1783, Cod. FB had soon after been robbed, by some unscrupulous borrower, of not a few folios, which then went astray. Some of them were by and by restored to the owner, but several remained in private possession. About forty-three folios, covering the whole portion of book VII of which extracts are found pp. २१, २१ to ११, २५ here, had landed in the library of Dastur Peshotanji Behramji Sanjana, the first editor of the Dk., and was inherited after his death by his son and the continuator of his work, Dastur Darab S. When Madan went to work he applied to the Dastur for authorization to use the folios for his edition, but the Dastur refused. Madan was forced to fill up the gap in Cod. FB with the aid of copies which had been taken of these folios by previous scholars. In Dastur Darab's edition, vol. XIV, we can now study the text of the original folios which Madan was refused to see, and we must state that the copies taken were very careful, for the divergencies are few and as a rule insignificant. Madan told the whole story in his *Preface*, and the Dastur gave a sharp reply in his *Introduction* to vol. XIV. Strongly criticizing the way Madan had acquitted himself of this task, he substantiates his criticism by collating Madan's text with Cod. FB in the last portion of book VI and the beginning of book VII. The best gain we earn from these polemics is that S., in order to add more weight to his criticism, published in photozincographic reproduction some specimens of Cod. FB, among them fol. 299^b = pp. १०, 7—११, 6 here; fol. 302^b = pp. २१, 8—२१, 6; and fol. 303^b = pp. २१, 6—२१, 8 (here M. had no access to FB). It is only fair to say that the criticism of S. is somewhat exaggerated. True, his collation has revealed some serious misreadings in M.: p. ११, 15,

¹ The colophons are couched in a rather awkward, prolix and muddled Pahlavi, and the old colophons have suffered from the negligence of the copyists. The translations given by West and Sanjana are inaccurate, and misleading on decisive points. However obscure and clumsy the style may be, certain it is that no colophon contains any allusion to a hidden and digged up manuscript, as these translations suggest.

M. has the very annoying fault *hcdl* = *hacadar* for *'ngl* = *anagr*; p. ٤٦,١ *plstkyh* = *freštakēh* for *plyptkyh* = *frēštakēh*; p. ٥٧,٢٥, LK for L (but here M. had only copies of FB to rely on). It is also true that M. not seldom reproduces the MS in an unintelligent manner, giving both false word-divisions and false word-junctions, which may sometimes, but not always, be excused by the very compact script of the MS, but which nevertheless betray a lack of elementary understanding of the contents. But on the whole our confidence in the accuracy of M. is not seriously shaken. As long as we do not possess a photographic reproduction of Cod. FB, M. is far better to work with than S.

The text of the Dk., as we now have it, is generally regarded as being in a bad condition, and much corrupted. This is partly true, especially of the dogmatical and polemical books III—V, but the difficulties met with there are mostly due to the unfamiliar way of thinking and to the complicated, obscure and awkward style. The Zoroastrian priests, who from time immemorial had been chiefly concerned with myth and ritual, were probably no trained writers, and the compilers wrote at a time when Book Pahlavi was already a dead language which they handled with difficulty. The copyists only half understood the contents; the modern editors still less. The result of all this is a somewhat bewildering text, some of whose enigmas will perhaps remain unsolved for ever. However, the state of book VII is by no means desperate, at least not in the Zarathushtra legend, the *Zartuxšt-nāmak* in the proper sense. These texts are to a large extent Pahlavi renderings of Avestan poetry, the old form of which is still transparent behind the Pahlavi disguise. The old epical style had a predilection for repetitions as a stylistic means, which greatly facilitates textual criticism. Cf., e.g., pp. ٥١,٢٥—٥٢,١٥, where the text is very negligently handed down, but can be almost completely restored thanks to the repetitions. Not seldom the narration is obscured by glosses and later explanations which have crept into the text and must be detached.

Coherent text portions which clearly betray the old Avestan poetic form have been arranged as verses, but this arrangement is purely external, and has no reference to Pahlavi metrics. Needless to say, the dividing up of the text in such cases is purely tentative.

Book VII has been translated by E. W. West in *Pahlavi Texts*, V, 1897 (= *Sacred Books of the East*, vol. XLVII) and by Dastur Darab Sanjana in his edition. Both translations are antiquated.

5. Pp. ٦٢—٦٧: CĪTAK HANDARZ I PÖRYTÖKĒŠĀN OR PANDNĀMAK I ZARTUXŠT (abbreviation: Pn.).

Edited in the *PT* (v. p. XII sq.), pp. ٤١—٥٠. The last section, *PT*, pp. ٤٩,٥ to ٥٠,١٥, given in the *Hilfsbuch*, has been left out here. It is evidently a later

addition, as shown by its awkward language, strongly contrasting with the pure and clear language of the chief text.

Citak Handarē i Pōryōikēšān. A Pahlavi Text edited, transcribed and translated into English with Introduction and a Critical Glossary and with a Foreword by Professor H. W. BAILEY, by ERVAD MANECK FARDUNJ I KANGA Bombay, 1960.

The basic MSS are Cod. M and its copy J (v. p. XI). A third MS, called TD by the editor, is of no importance for this text and has been ignored.

The Pn. belonged to the treatises which Mihrāpān copied from a MS written by Dēn-panūh son of Aēthrapāi in 324 A. Y. = 956 A. D. (v. Introduction to the *PT*, p. 83).

This text has been treated by ALEXANDER FREIMAN: *Pandnāmak i Zaratušt. Der Pehlevi-Text mit Übersetzung, kritischen und Erläuterungsnoten.* WZKM, vol. XX, 1910, pp. 149—166, 237—280.

6. Pp. ۱۸—۹۱: MĒNÖYĒ XRAT (abbreviation: Mx.).

The complete title is *Dātistān i Mēnōyē xrat* 'The decisions of the Heavenly Intelligence'¹. Editions:

The Dīnā i Mainū i Khrat, or The Religious Decisions of the Spirit of Wisdom. The Pahlavi Text ... edited with an Introduction, Critical and Philological Notes, etc., by DARAB DASTUR PESHOTAN SANJANA. Bombay, 1895. The text of this edition is quoted S.

The Pazand and Sanskrit versions are found in

The Book of the Mainyo-i-khard. The Pazand and Sanskrit Texts (in Roman characters, as arranged by Nériosengh Dhaval in the fifteenth century. With an English translation, a glossary of the Pazand text, containing the Sanskrit, Persian and Pahlavi equivalents, a sketch of Pazand grammar, and an introduction by E. W. WEST, Stuttgart and London, 1871. This text is here referred to as N.

The Pahlavi text together with the Pazand and Sanskrit versions has been printed once more in Bombay, but never published. According to R. C. Zaehner, *Zurvan*, p. 454, the title of this edition is *Dānāk-u mainyō-i khard, Pahlavi, Pazand, and Sanskrit texts*, ed. by ERVAD TEHMURAS DINSHAW ANKLESARIA, Bombay, 1913. As this Anklesaria, born in 1842, died in 1903 (v. Dastur Framroze A. Bode's Introduction to the translation of the *Zand-ākāsik*, Bombay, 1956 it must have been his son Behramgore Tehmuras Anklesaria (†1944) who took over the work without making it ready for publication. The clear proofs, comprising the whole of the texts with the critical apparatus, were sent to some

¹ According to some scholars, *DYN'* y = *dātistān i* is a corruption of *d'n'y* = *dānāi*, the correct title being *Dānāi <u> Mēnōyē xrat* 'The sage man and the Heavenly Intelligence'. This assumption is not necessary.

European scholars; thanks to Professor H. W. Bailey I possess a photostat copy of them. No title-page is found in this copy, and no introduction. The text of this edition is quoted A.

The Pazand text alone is found in

Pazand Texts collected and collated by ERVAD EDALJI KERSĀSPJI ANTĪĀ, Bombay, 1909, pp. 273—334.

The Sanskrit version alone is found in *Collected Sanskrit writings of the Parsis, Part III: Mainyōi Khard*, by ERVAD SHERIARJI DADABHAI BHARUCHA, Bombay, 1912.

The basic MS is

Cod. K₄₃, now in Copenhagen. It comprises several treatises, beginning with the Great Bundahišn, of which everything is lost except the last folio, and continuing with the Mx. This codex was acquired in Persia by Professor N. L. Westergaard and brought to Copenhagen in 1843. It is published in facsimile in *Codices Avestici et Pahlavici Bibliothecae Universitatis Hafniensis, Vol. V: The Pahlavi Codex K 43 . . . with an introduction by ARTHUR CHRISTENSEN*, Copenhagen, 1936. The part comprising the Bundahišn fragment and the whole of the Mx. had been made available earlier: *The Book of the Mainyō-i-khard. Also an old fragment of the Bundehesh, both in the original Pahlavi. Being a facsimile of a manuscript brought from Persia by the late Professor Westergaard and now preserved in the University-Library of Copenhagen. Edited by FREDERIC CHARLES ANDREAS*. Kiel, 1882. In this *Manual*, in quoting K₄₃, the pages are numbered according to the pagination of the Copenhagen facsimile.

This codex was written by *Mihirāpān son of Anōšak-ruvān* at the end of the 16th century, at intervals; the text of the Mx. he transcribed in the year 938 after the 20th year of King Yazdagird = 1589 A. D. His original was a copy which through one intermediate link dated back to a copy written by *Māhvindāt son of Narmāhān*, whom we have found to be the chief authority for the Dēnkart text (v. above, p. XIV).

In the course of time several folios of K₄₃ have been lost. In the editions these gaps are filled up from modern MSS. The three MSS collated by S. are, in his opinion, nothing but re-transcriptions of the Pazand text into Pahlavi; thus they have no independent value. This is, in all probability, also true of the Cod. TD₂ which A. has used for collation, but as long as his introduction is not accessible nothing can be said about this MS.

As no text reproduced in this *Manual* is taken from portions where K₄₃ is wanting, the modern Pahlavi MSS have been disregarded altogether. The text given here is established with the aid of K₄₃ and the Pazand text, checked by the Sanskrit version. Both of these are due to an eminent Pahlavist, cer-

tainly one of the last Indian Parsi priests who still possessed the full and authentic tradition of Book Pahlavi, namely *Nerioseng Dhaval*, of whose personality nothing is known, except that he probably lived in the 15th century, but to whom we owe the best part of our knowledge of Book Pahlavi. The Pazand text is not based on *K*₃₃, but on a parallel, if closely akin, text tradition, and thus has an independent value as text witness. It is handed down in a great many MSS, which it would be of no use to enumerate here (the student is referred to West's introduction); the oldest one, preserved in the India Office Library, is dated in 890 A. Y. = 1520 A. D.—The text of the *Mx.* is exceptionally well preserved, and its language may serve as a specimen of the best classical Book Pahlavi.

Beside his translation of the Pazand text (*v.* above), West delivered a translation based directly on the Pahlavi text for the *Sacred Books of the East*, vol. XXIV (= *Pahlavi Texts*, III; 1885).

7. Pp. 92—101: COSMOLOGY AND ESCHATOLOGY (abbreviation: C. E.).

I—II (pp. 92—100) are taken from the *Pahlavi Rivāyat* as found in Dhabhar's edition, *v.* above, p. XIII, where also the MSS are mentioned. For pp. 98, 17—100, 3 the MS *K*₃₅, of Copenhagen, has been collated. This fragmentary MS, not utilized by Dhabhar, contains on fol. 72r—fol. 99r, l. 10 (= pp. 1—53 of the facsimile edition of Copenhagen: *Cod. Av. et Pahl.*, Vol. III, First part, 1934) the last third of the *PR* = Dhabhar's edition, p. 146, l. 3—p. 210. It has no colophons. According to E. W. West, whose letter on the MS to its first European owner N. L. Westergaard is quoted in Christensens introduction, it was most probably the original of *Cod. B.* Evidently it is the oldest and best of the MSS. It is quoted here with the pages of the facsimile.

III (pp. 100—101): ch. 35 of the *Dātistān i Denik* (abbreviation: Dd.), taken from *The Dātistān-i Dinik. Pahlavi Text containing 92 Questions, asked by Mihr-Khurshid [Mihr-X^aaršēt] Atur-Mahan and others, to Manush-Chihar [Mānušcihr] Goshn-Jam, Leader of the Zoroastrians in Persia, about 881 A. D., and their Answers. Part I: Pursishn I—XL.* Edited by ERVAD TAHMURAS DINSHAJI [sic] ANKLESARIA († 1903, *v.* above, p. XVIII), Bombay, no date (published posthumously by his son, B. T. Anklesaria). Same MSS as of the extracts from *PR* given above; some modern MSS have been disregarded. *K*₃₅ has been utilized by the first editor; a new collation has been made for the present edition.

8. Pp. 107—112: HISTORY OF THE SACRED BOOKS (abbreviation: SB.).

I: The beginning of the treatise *Arda Viraf* (a misreading of *Artāi Virāz*) according to the existent edition: *The book of Arda Viraf. The Pahlavi text*

prepared by DESTUR HOSHANGJI JAMASPJI ASA, revised and collated with further MSS., with an English translation and introduction and an appendix, containing the texts and translations of the *Gosht-i Fryano*, and *Hadokht-Nask*, by MARTIN HAUG assisted by E. W. WEST, Bombay and London, 1872, ch. I, 1—16 (pp. 3—5). Quoted HW. The chief MSS are: 1. K₂₃ and K₂₆, of the Copenhagen collection, without colophons, but old, now published in facsimile in *Cod. Av. et Pahl.*, Vol. I, Copenhagen, 1931, and Vol. II, 1932; 2. H₆, of Haug's collection, written in 1397 A. D.¹ The text given here is taken from the edition, with some small ameliorations.

II—IV: extracts from the Dēnkart, book IV, V, and III respectively. The texts are based on Madan's edition (*v. above*), but those taken from book V and III have been collated with the Copenhagen MS K₁₃₆, which contains the end of book III and the whole of book V. This MS (reproduced in *Cod. Av. et Pahl.*, Vol. VI, 1936) has no colophon, but to judge from the writing it was written in the 17th century. It is not a copy of Cod. FB, but goes ultimately back to the MS of Māhvindāt son of Narmāhān (*v. above*, p. XIV).

The passage from book IV has been translated by E. W. West in the *Pahlavi Texts IV* (= *Sacred Books of the East*, vol. XXXVII, 1892), pp. 410 to 418. The problems connected with the history of the sacred books, and particularly the philological problems connected with the Dēnkart texts, have been treated at length by H. W. Bailey, *Zoroastrian problems in the ninth-century books*, Oxford, 1943, where transliterations (but no translations) are given, in Appendix VII, of text II (pp. 1. A_{1,8}—1. A_{1,26}) and text IV (pp. 111 to 112). Quoted here *Zor. Probl.*

9. Pp. 112—117: ŠAHRISTĀNIHĀ I ĒRĀN (abbreviation: ŠE.).

From the *Pahlavi Texts*; it is the second treatise of Cod. M. It belonged to the treatises which Mihrāpān son of Kai-Khōsrōi copied from the MS written by Dēn-panāh son of Aōthrapāi in 324 A. Y. = 956 A. D. (*v. p. XVIII*). The text is based on the two MS M and J.

This text has been treated by J. Markwart: *A Catalogue of the provincial capitals of Ērānshahr (Pahlavi text, version and commentary)* by J. MARKWART, edited by G. MESSINA, S. J. [after the death of the author]. In *Analecta Orientalia. Commentationes scientificae de rebus Orientis antiqui, cura Pontificii Instituti Biblici editae*, Vol. 3, Roma, 1931.

10. Pp. 118—121: VICĀRIŠN I CATRANG U NIHIŠN I NĒV-ARTAXŠĒR (abbreviation: VC.).

¹ Preserved in the Bayerische Staatsbibliothek of Munich. The Manuscript Department of the library has kindly informed me that all its MSS have escaped destruction during the last war.

From the *Pahlavi Texts*; the original from which Mihrāpān copied his text is not mentioned. The basic MSS are also here M and J; a modern MS TD utilized by the editor has been disregarded in the present edition. This text was edited as early as 1885 by PESIUTAN DASTUR BEHRAMJI SANJANA: *Ganjeshāyagūn, Andarze Ātrepāt Mārdspandān, Mādigāne chatrang and Andarze Khusrōe Kavātān. The original Pahlavi text; the same transliterated in Zend characters and translated into the Gujarati and English languages; a commentary and a glossary of select words*, Bombay. The VC. text is there based on three MSS, which are very incompletely described by the editor. One of them has a colophon bearing the date 627 A. Y. = 1258 A. D., but in all probability this is copied from the original and tells us nothing about the age of the MS itself. The two others are copies from the 18th century. Edition of no great value.

11. Pp. 112—113: THE HĀJJĪĀBĀD INSCRIPTIONS, *Arsacid (Parthian) and Sasanid (Persian) version* (quoted HājA and HājB).

Discovered by Sir Robert Ker Porter in 1818 in a cave at Hājjiābād, a village not far from the ruins of Persepolis; first published in 1835 by Sir Ephraim Stannus, then several times during the 19th century, and lastly, most exhaustively, by E. Herzfeld in his grand work *Paikuli*, Berlin, 1924. Conclusive interpretation by the present editor: *Hājjiābād-inskriften*, in the jubilee volume dedicated to Arthur Christensen: *Øst og Vest. Afhandlinger tillegnede Professor Dr. Phil. ARTHUR CHRISTENSEN* . . ., København, 1945, pp. 63—74, where also a detailed bibliography is given. The present editor also utilized a very clear separate photograph taken by Herzfeld, which he kindly sent together with a very accurate drawing of the inscriptions. A new, splendid photograph was taken in one of the last years for the *Corpus Inscriptionum Iranicarum*.—Inscription of King Shapur I (241—272). It is wonderfully preserved.

12. Pp. 121—122: INSCRIPTIONS IN PAHLAVĪK AND PĀRSĪK FROM THE CITY OF SHAPUR (quoted ŠA and ŠB).

Inscriptions on a pillar found in the ruins of the Sasanian town Shapur, of the province of Fārs, which was excavated by a French archeological expedition in 1935—1936. Taken from R. GHIRSHMAN, *Inscription du monument de Chāpour I^{er} à Chāpour*, with observations on the chronology by A. Christensen, in *Revue des arts asiatiques*, t. X, no. III, 1936, pp. 123—129, with plates. Date: A. D. 266.

13. P. 123: INSCRIPTION ON A BRIDGE NEAR FĪRUZĀBĀD (quoted F).

Discovered in 1924 on the ruins of a Sasanian bridge near Fīrūzābād (of the province of Fārs, near Shirāz; originally Gōr[-*Arlaxšēr-x"arraḥ*], v. here,

p. 117, 15) by E. Herzfeld, who published a short notice on it in ZDMG, 80, 1926, p. 253, but without giving the text. Somewhat later he sent me a photograph of it with a drawing, evidently after the photograph; as he reserved the right of publication for himself I could only use it for private study. As has later turned out, the place of the inscription is very difficult to reach and very unfavorable for photography. Nevertheless, the photograph of Herzfeld is not bad, but it is taken from too far a distance to admit of a detailed examination of weathered letters, and the middle of the first line is overshadowed by a projecting border and illegible (the inscription is applied on a smoothed surface depressed in the stone). The photograph which Dr Ghirshman published in his account on Firūzābād in *Bulletin de l'Institut Français d'Archéologie Orientale*, t. XLVI, Cairo, 1947, proved insufficient to clear up the obscure points of the inscription. Finally Professor W. B. Henning, who stayed in Persia in 1950, had a latex impression taken of the inscription, and by means of this was able to examine every detail and arrive at a conclusive reading and interpretation, v. his paper *The Inscription of Firuzabad*, in *Asia Major*, New Ser., Vol. IV, part I, 1954, pp. 98—102.—Inscription of Mihr-Narsahē, the chief minister of three kings: Yazdagird I (399—420), Bahrām Gōr (420 to 438) and Yazdagird II (438—457). It is much weathered; the letters have a more recent form than on the inscriptions of the 3rd century.

14. Pp. 126—127: TWO INSCRIPTIONS FROM PERSEPOLIS (quoted P1 and P2).

Found in 1811 on a pillar (a doorpost) among the ruins of Persepolis by Sir Wm. Ouseley, who published a rough copy of it in his work *Travels in Persia* in 1810, 1811, 1812, vol. II, pl. XIII (cf. also p. 238). A photograph of it was taken by Dr. F. Stolze in the early 1870's and published in the great illustrated work *Persepolis. Die achaemenidischen und sasanidischen Denkmäler und Inschriften von Persepolis, Istakhr, Shāhpūr zum erstenmal photographisch aufgenommen von F. STOLZE im Anschluss an die epigraphisch-archäologische Expedition in Persien von F. C. ANDREAS. Herausgegeben von ... TH. NÖLDEKE*, Berlin, 1882. A modern and improved treatment of the plate afforded a much clearer photograph, which was published by E. Herzfeld in *Paikuli*, 1924, with a transliteration and a translation (cf. *ibid.*, Vol. I, p. XII). The present editor obtained from Herzfeld a small but very clear photograph and drawings of the inscriptions; both have been of the greatest use for the study of them. On many points it has been possible to correct mistakes made by Herzfeld; details excepted, the interpretation is not open to doubt now. The inscriptions are remarkably well preserved; in spite of a damage on l. 3 of P1 nothing is lost. Date: 1. the second year of King Shapur II (310—379), 2. the 48th year of the same king.

15. P. ۱۷۸: PSALM 128 OF THE PSALMS.

From the fragments of the Psalter translated into Book Pahlavi which were found by the second German expedition to Turfan (East Turkestan) 1904—1905, directed by A. VON LE COQ, in the ruins of a Christian monastery at Bulayik, to the north of Turfan, v. ALBERT VON LE COQ, *Auf Hellas Spuren in Ostturkistan*, Leipzig, 1926, p. 88. Edition: *Bruchstücke einer Pehlevi-Übersetzung der Psalmen von F. C. ANDREAS* (†). *Aus dem Nachlass herausgegeben von KAJ BARR. Sonderausgabe aus den Sitzungsberichten der Preussischen Akademie der Wissenschaften, Phil.-Hist. Klasse.* 1933. I. Berlin, 1933¹.

¹ This very important text has by far not met with the interest it deserves. It has been almost forgotten for the enormous mass of epoch-making Manichean MSS found at Turfan. Characteristically enough, I have nowhere found a signature indicating its place among the MS finds of the expedition, nor do I know where, or whether, it is preserved. Professor Hansen gives some specimens of it in his *Mittelpersisches Lesebuch*, probably after the edition of Barr, and without signature. This text is of the utmost importance for the interpretation of the *Frahang i Pahlavik*, of which I intend to publish a new edition, ready since many years, soon after this *Manual*.

Corrigenda.

P. 1*, l. 25: insert Ելի before և Գ: և Գ Ելի.

" P. 1, l. 8: ճիւղաւ, read ճիւղաւ.

" P. 1, l. 20. 25, read Գ.

" " l. 27: insert և after և Գ: և Գ և Գ.

" P. 1, l. 16: insert և after և Գ.

" P. 1, l. 24: և Գ, read և Գ.

" P. 1, l. 4: և Գ, read և Գ և Գ.

" P. 1, l. 27: after և Գ, add և.

" P. 1, ll. 13 and 26: և Գ, read և Գ.

" V. 1, l. 5: և Գ, read և Գ.

" V. 1, l. 1: read և Գ.

" V. 1, l. 9: և Գ: delete և.

" P. 1, l. 12: ճիւղաւ, read ճիւղաւ.

P. 114, l. 16: read coalescence.

" 114, col. 2, l. 25: delete և Գ.

" 114, " 2: insert after և Գ, l. 5:

և Գ dsm'y'st': dāsm'yast.

" 114, " 2: insert after և Գ, l. 2:

և Գ wclgmr': Vazurg-mhr.

" 114, " 1: insert after և Գ, l. 14:

և Գ R'lw'n': kārūn.

" 114, " 1: delete և Գ.

" 114, " 1, l. 31: և Գ, read

և Գ p'd'sn': pādāšn, and insert after և Գ, l. 13.

" IV, " 1, l. 38: և Գ šn'l: šnār, read

և Գ: šnār.

" IV, " 2, l. 15: և Գ, read և Գ (Kṛṣṇān!) and insert after և Գ, p. 114, col. 2, l. 27.

" IV, l. 23: add և Գ 'BYDWN-yhynd = kunihēnd (p. 114: 8).

25. 𐭠𐭣𐭥𐭥𐭥𐭥 Df. 𐭠𐭣. — §. 97 2. 𐭠𐭣 > CD. — 5. 𐭠𐭣𐭥𐭥𐭥𐭥 > B. — 7. 𐭠𐭣 > CD. —
 8. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 CD + 𐭠. — 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 Df. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 > B. — 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 B
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 12. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 CD + 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 B 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 Df.
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 17. 𐭠𐭣 [thus CD; > Df. — 18. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 CD; Df. 𐭠𐭣. — 19. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥
 C 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥. — 21. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 Df. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 B 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 𐭠𐭣 Df. 𐭠𐭣. —
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 Df. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥. — 22. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 CD 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 Df. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 23. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥
 Df. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 . — 24. 1st 𐭠 > D. — 25. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 > CD. — §. 98 3-4. The words from 𐭠𐭣
 to 𐭠𐭣 incl. > B; then B 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 . — 4. 3d 𐭠 > CD. — 5. 𐭠 Df. 𐭠𐭣. — 7. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥
 Df. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 B 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 ; Df. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 Df. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 =
 B; C 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 ; D 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 ; cf. ad p. 97: 10. — 10. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 B 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 . — 11. 𐭠
 > CD. — 12. 𐭠𐭣 [thus CD; Df. 𐭠𐭣. — 13. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 [thus Df.; the MSS 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 =
 gumēxt-āyend? — 15. 𐭠𐭣 > B. — 17. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 > B. — 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 B 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 —
 — 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 here K begins; K 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 = Df. — 18. 𐭠 CD + 𐭠. — 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 all MSS
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 with the Avestan $\gamma = \text{𐭠}$, v. p. 101: 6, n. 2. — Last 𐭠𐭣 D + 𐭠. —
 20. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 [thus KCD; Df. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 22. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 KB 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 24. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥
 C 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 [thus CD; Df. 𐭠𐭣 = K. — 25. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 CD + 𐭠. — 26. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥
 C 𐭠𐭣. — 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 all 𐭠𐭣. — 27. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 only in K; > Df. — 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 all 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥,
 but cf. ad p. 100: 15. — §. 99 2. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 CD 𐭠𐭣. — 4. 𐭠𐭣 [thus KCD; > Df. —
 5. 6. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 [thus D; Df. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 = K. — 7. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 Df. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 = K,
 v. ad p. 100: 15. — 8. 𐭠 [thus KCD; > Df. — 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 K 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 ; D 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 ; C
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 Df. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 has understood [2. 7-8 quite differently: he emends
 (against all MSS) 𐭠𐭣 (2. 7) to 𐭠𐭣 = vāng and reads 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 which he
 derives from "Av. du"; possibly Av. (688) 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 to drive away' is
 meant. This interpretation has little to recommend itself. — 10. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥
 KB 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 ; CD 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 𐭠𐭣 [thus KD; 𐭠 > C; Df. 𐭠𐭣, 𐭠
 "hyper-Pahlavism" for 𐭠𐭣 𐭠. — 12. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 B 𐭠𐭣. — 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 [thus CD; Df.
 𐭠𐭣 = K. — 13 sqq. Cf. Df. M, p. 817-818; DD, ch. 35. — 14. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 K
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 ; C 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥; Df. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥. — 𐭠𐭣 > KB. — 15. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 D 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 . —
 16. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 CD 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 𐭠𐭣 > CD. — 18. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 all 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 . —
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 KBC 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 20. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 D 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 21. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 B 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 . —
 21-22. 26. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 KB 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 . — 23-24. The words from
 𐭠𐭣 to 𐭠𐭣 incl. > D. — 22. 26 all 𐭠𐭣, but 26 𐭠. 24. — 23. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 Df.
 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 ; K 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 ; C 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 ; all + 𐭠. — 24. The words from 𐭠𐭣 to
 𐭠𐭣 incl. > D. — §. 100 1. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 K 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 3. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 CD + 𐭠. — 5. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥
 KCD 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 all 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 — 6. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 Df. 𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 = K;

vii. Cosmology and Eschatology.

[§. 94] 1. 165 16] C 165 16 D 165 16 16. - 2. 1st 3 > CD. - 165] Dh. 165; 3 > CD. - 165] thus CD; Dh. 165. - 3. 1 > all. - 165] thus CD; Dh. 165. - 165] CD 165. - 165] CD 165. - 2nd 165] B 165. - 7. The words from 165 to 165 incl. > CD. - 8. 165] Dh. throughout 165. - 165] all only 165. - 165] B 165. - 9. 165] D 165. - 165] CD 165. - 10. 165] CD + 1. - 165] Dh. 165. - 11. 1 > C. - 13. 165] D 165. - 165] all 165. - 2nd 165] CD 165. - 15. 165] CD 165. - 165 > B. - 16. 165] thus CD; Dh. 165. - 18. The words from 165 to 165 incl. > B. - 19. 165] CD 165. - [§. 95] 2. 165] Dh. throughout 165, a hybrid of 165 = pāḥak < pāḥak, and 165 = pāḥak (NP. 165) < pāḥak. - 4. 165] CD 165. - 5. 165] Dh. + 1. - 165] Dh. 165. - 6. 165] Dh. + 1. - 165] CD + 1. - 10. 165] obscure, certainly no mistake of the copyist, as it is repeated four times. At first sight it would seem to signify 1,000 x 4,000 = 4 millions, but as far as can be judged from the present context this figure is out of the question. If the vault of heaven is a sphere enclosing the whole universe; if, further, the earth is a plane laid through its centre, dividing it into two hemispheres, and the lower one, the tukikēh (p. 94:9), measures 68,000 frasangs in depth, then the upper hemisphere evidently measures just as much in height. Now our author divides this upper hemisphere into four sections, each covering a distance of 165 frasangs; consequently this figure ought to signify 17,000. This is obviously impossible. With regard to the unit "165" 14,000 would be more reasonable (the author admits himself that his figures are approximate, v. Gloss. s. v. mar: mar vēs), but such a writing of the figure 14,000 is not known and cannot be imagined. Is 165 an old corruption of 165 = 34,000? Then the upper hemisphere would measure 4 x 34,000 = 136,000 frasangs in height; this is the double of 68,000, that is to say, the whole length of the axis from top to bottom. But if this be the case the scheme of the author is disturbed; and why should such a clear figure as 165 have been misunderstood and corrupted? C and D give the emendation 165, which leads nowhere. - 11. 165] thus CD;

then with the correct 𐬐𐬀𐬌𐬎𐬎𐬎, to which 𐬀 is added. — 10. 𐬀𐬐𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 > K. — 10-11. 𐬀𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎 𐬀𐬎𐬎 > K. — 𐬀𐬎𐬎] K 𐬀𐬎𐬎𐬎. — 12. 𐬐𐬎𐬎𐬎𐬎𐬎𐬎] N. mardumē. — 13. 𐬀𐬎𐬎𐬎𐬎] N. vadardihē. — 15. 𐬀𐬎𐬎] N. vadard. — 𐬀𐬎𐬎] N. vardinēnd. — 23. 𐬐𐬎𐬎] N. kād. — 26. 𐬐𐬎𐬎𐬎] N. pa dast = 𐬐𐬎𐬎𐬎𐬎. — 𐬐𐬎𐬎𐬎] N. dārdē. — 27. 𐬐𐬎𐬎𐬎𐬎] K 𐬐𐬎𐬎𐬎𐬎. — [EP. 89] 2. 𐬀𐬎𐬎𐬎𐬎] N. azāšēnē. — 3. 𐬀 > K. — 5. 𐬐𐬎𐬎𐬎𐬎] K 𐬐. — 6. 𐬀𐬎𐬎] K 𐬀𐬎𐬎. — 7. 1st 𐬀 > K. — 𐬐𐬎𐬎𐬎] N. vīnastan. — 17. 𐬀𐬎𐬎𐬎] N. vāgē. — 18. 𐬀𐬎𐬎 > N. — 𐬐𐬎𐬎𐬎] K 𐬐𐬎𐬎𐬎𐬎; N. ašastānē. — 24. 𐬀𐬎 > N. — 𐬐𐬎𐬎𐬎] N. āgānē. — 25. 𐬀 > N. — 𐬐𐬎𐬎 𐬀 > N. — 26. 𐬀𐬎𐬎] N. pānā. — [EP. 89] 4. 𐬐𐬎𐬎𐬎] K 𐬐𐬎𐬎𐬎; N. šāyastan. — 5. 2nd 𐬀 > K. — 𐬀𐬎𐬎𐬎𐬎 written twice in K. — 7. 𐬀𐬎𐬎𐬎𐬎 > N. — 𐬀𐬎𐬎𐬎] N. šāind kardān. — 16. 1st 𐬀 > N. — 17. 2nd 𐬀 > K. — 19. 𐬐𐬎𐬎] N. āwānā = 𐬐𐬎𐬎𐬎. — 20. 𐬐𐬎𐬎] K 𐬐𐬎𐬎. — 2nd 𐬀 > K. — 𐬀𐬎𐬎] N. + u āharman. — 24. K thus: 𐬀𐬎 𐬀𐬎𐬎𐬎 𐬐𐬎𐬎 𐬀𐬎. — 25. 𐬐𐬎𐬎] N. gēgē. — 26. 𐬐𐬎𐬎] N. gēgē. — 𐬀 > K. — 27. 𐬐𐬎𐬎𐬎] 𐬀𐬎𐬎 > N. — 𐬐𐬎𐬎] N. kardēdē. — [EP. 90] 1. 1st 𐬀 > N. — 2. 𐬀𐬎𐬎 > N. — 3. 𐬀 > K. — 𐬀𐬎𐬎𐬎] K + 𐬀. — 5. 2nd 𐬀 > N. — 8. 𐬐𐬎𐬎 > N. — 10. 𐬀𐬎𐬎] N. + vandandī = 𐬀𐬎𐬎𐬎 (Skr. labhante). — 11. 𐬐𐬎𐬎𐬎 > K. — 13. 𐬀𐬎𐬎𐬎] K 𐬀𐬎𐬎𐬎; N. u tuēgātē. — 𐬀𐬎𐬎 > K. — 13-14. The words from 𐬐𐬎𐬎 to 𐬐𐬎𐬎 in cl. > N. — 𐬀] K 𐬀 = N. — 𐬐𐬎] N. vāhētē. — 17. 𐬀𐬎𐬎] N. frēvinēnd, var. frēvēnd. — 19. 𐬀] N. vī. — 19. 24. 𐬀𐬎] N. vārdēn. — 22. 𐬐𐬎𐬎] K 𐬀𐬎𐬎. — 𐬀 > K. — 𐬀] N. rā. — 𐬀𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎 > N. — 25. 𐬐𐬎𐬎] N. frējtānē, -nia, frējtā. — 𐬀 > N. — 26. 𐬀𐬎𐬎] N. vānām. — 𐬀𐬎] N. u. — 𐬀𐬎𐬎] N. nazār. — 𐬀𐬎𐬎 > K. — [EP. 91] 1. 𐬀𐬎 > N. — 𐬐𐬎𐬎] N. cāšēd. — 2. 𐬐𐬎𐬎] N. nūšēd. — 𐬀𐬎𐬎] K 𐬀𐬎𐬎. — 3. 𐬀𐬎] N. dār. — 5. 𐬐𐬎𐬎 > N. —

• 10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

ሐይላቸው [Zsprm] ሐይላቸው; Bda ሐይላቸው; Bdj ሐይላቸው.

[P. 4V] 1. ሐይላቸው ሐይላቸው; Zsprm ሐይላቸው; Bda ሐይላቸው;
Bdj ሐይላቸው.

ሐይላቸው [the other texts] ሐይላቸው.

ሐይላቸው [Zsprm] ሐይላቸው; Bda ሐይላቸው; Bdj ሐይላቸው.

ሐይላቸው [Zsprm] ሐይላቸው; Bda ሐይላቸው; Bdj ሐይላቸው.

ሐይላቸው [Zsprm] ሐይላቸው; Bda ሐይላቸው; Bdj ሐይላቸው.

2. ሐይላቸው [Zsprm] ሐይላቸው.

3. ሐይላቸው ሐይላቸው [Zsprm] ሐይላቸው.

ሐይላቸው [Zsprm] ሐይላቸው; Bda ሐይላቸው; Bdj ሐይላቸው.

ሐይላቸው [Zsprm] ሐይላቸው.

4. ሐይላቸው [Zsprm] ሐይላቸው = Bda; Bdj ሐይላቸው.

ሐይላቸው [Zsprm] ሐይላቸው = Bda; Bdj ሐይላቸው.

ሐይላቸው [Zsprm] ሐይላቸው; Bda ሐይላቸው; Bdj ሐይላቸው.

7. ሐይላቸው Bda ሐይላቸው; Bdj ሐይላቸው.

9. ሐይላቸው ሐይላቸው.

ሐይላቸው [Zsprm] ሐይላቸው; Bda ሐይላቸው.

ሐይላቸው [Zsprm] ሐይላቸው; > Bda.

11. ሐይላቸው [Zsprm] ሐይላቸው; Bda ሐይላቸው.

[P. 4A] 2. ሐይላቸው [Zsprm] ሐይላቸው. - 4. ሐይላቸው - 9. ሐይላቸው

ሐይላቸው. - ሐይላቸው [Zsprm] ሐይላቸው. - 12. ሐይላቸው - 13. ሐይላቸው. - 25. ሐይላቸው.

26. ሐይላቸው preceded by ሐይላቸው, a clerical error, not cancelled, for ሐይላቸው.

[P. 4A] 1. ሐይላቸው. - 8. ሐይላቸው. - 18. ሐይላቸው. - 27. ሐይላቸው.

ሐይላቸው. - [P. 4A] 2. ሐይላቸው. - 5. ሐይላቸው. - 7. ሐይላቸው.

ሐይላቸው. - 8. ሐይላቸው. - 9. ሐይላቸው. - 10. ሐይላቸው.

ሐይላቸው. - 12. ሐይላቸው. - 13. ሐይላቸው. - 14. ሐይላቸው preceded

by ሐይላቸው, a clerical error not cancelled. - 15. ሐይላቸው. - 18. ሐይላቸው.

ሐይላቸው. - 25. ሐይላቸው. - [P. 4A] 1. ሐይላቸው. - 10. ሐይላቸው.

6. ሐይላቸው. - 8. ሐይላቸው. - 13. ሐይላቸው. - 15. ሐይላቸው. - 16. ሐይላቸው.

ሐይላቸው. - P. 41:20-24:16: this passage, corresponding to Zsprm,

cf. X, § 17 sq. (ed. Ankersaria, p. 65), is carelessly transmitted, but thanks

to the strict symmetry of the expressions used for the different stages

the wording can be restored with great safety, except in p. 24:7, where

the decisive words are lost. Cf., however, below ad l. - 22. ሐይላቸው.

ሐይላቸው. - 25. ሐይላቸው. - 27. ሐይላቸው.

¶. 44. pasu vāra. — [¶. 44] 6. — 44. pasu vāra [pasu vāra] pasu vāra pasu vāra: pasu vāra was falsely divided pasu vāra, and pasu vāra added as a gloss. — 7. 16. — 70. pasu vāra [pasu vāra] pasu vāra. — 16. [pasu vāra] pasu vāra. — 19. pasu vāra [pasu vāra] pasu vāra. — 21. pasu vāra [pasu vāra] pasu vāra. — 22. pasu vāra [pasu vāra] pasu vāra. — [¶. 44] 3. pasu vāra [pasu vāra] pasu vāra. — 13. pasu vāra [pasu vāra] pasu vāra. — 15. pasu vāra [pasu vāra] pasu vāra. — 16. pasu vāra [pasu vāra] pasu vāra. — 18. pasu vāra [pasu vāra] pasu vāra. — 23. pasu vāra [pasu vāra] pasu vāra. — [¶. 44] 2. pasu vāra. — 4. pasu vāra [pasu vāra] pasu vāra. — 7. pasu vāra [pasu vāra] pasu vāra. — 12. pasu vāra [pasu vāra] pasu vāra. — 13-14. pasu vāra [pasu vāra] pasu vāra. — 19. pasu vāra [pasu vāra] pasu vāra. — 20. 22. pasu vāra [pasu vāra] pasu vāra. — 23. Evidently the Pahlavi rendering of an Avestan verse, cf. Vd. 19:46, which underlies l. 27. — 24. The words pasu vāra & pasu vāra are continued by pasu vāra, l. 26. — [¶. 44] 5. pasu vāra. — 7. pasu vāra [pasu vāra] pasu vāra. — 14. pasu vāra [pasu vāra] pasu vāra. — 17. pasu vāra [pasu vāra] pasu vāra. — 18. pasu vāra [pasu vāra] pasu vāra. — 20. pasu vāra [pasu vāra] pasu vāra. — 25. pasu vāra [pasu vāra] pasu vāra. — [¶. 44] 1. pasu vāra [pasu vāra] pasu vāra is the correct reading of FB, as against pasu vāra of M; v. Introduction. — 6. pasu vāra [pasu vāra] pasu vāra. — 16-21. v. ¶. 19: 57-64. — 16. pasu vāra [pasu vāra] pasu vāra. — 17. pasu vāra [pasu vāra] pasu vāra. — 19-21. a badly transmitted Pahlavi rendering of ¶. 19: 57:

yač asī airyanām dākyunām
zātānām azātānām
yačca āsānō Zaratuštrahe.

The text of M. runs thus: pasu vāra pasu vāra pasu vāra. Here pasu vāra is a slip of pen tacitly corrected by the following pasu vāra = dēhān; pasu vāra is a corruption of pasu vāra = dēhān, added as a gloss, and then misunderstood and misplaced. In l. 21 pasu vāra has to be added.

¶. 47: 25-47: 11: the same pedigree in Zsprm, ch. VII (ed. Anklesaria, pp. 53-54); cf. further BdA, pp. 234:14-235; 228:5-230:10; BdJ, pp. 77-79. ¶. 47: 25. pasu vāra [pasu vāra] pasu vāra.

pasu vāra [pasu vāra] Zsprm pasu vāra; BdA pasu vāra, pasu vāra;

BdJ pasu vāra.

pasu vāra [pasu vāra] Zsprm pasu vāra; BdA pasu vāra; BdJ pasu vāra.

26. pasu vāra [pasu vāra] Zsprm pasu vāra; BdA pasu vāra;

BdJ pasu vāra.

pasu vāra [pasu vāra] Zsprm pasu vāra; BdA pasu vāra; BdJ pasu vāra.

pasu vāra [pasu vāra] Zsprm pasu vāra; BdA pasu vāra; BdJ pasu vāra.

- 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

The form ϵIHVI 'BYDWN-x₂ stands for

1. the pres. ind. 2nd p. sing. kunē: p. ԷԻ: Ծ;
2. the pres. ind. 3d p. sing. kunēt: p. 1-Ծ: Դ;
3. the pres. ind. 3d p. plur. kunēnd: pp. Կ: 3. ԿԶ: 10 (subj. = kunānd?) 9Ծ: 8. 9Դ: 14. 18. 9Կ: 17. 9Ը: 26. 1-1: 3;
4. the imperative sing. kunē: pp. Կ: 16. Է: 20;
5. the past participle = preterite kart: p. Ծ: 1.

To be noticed:

the pres. ind. 2nd p. sing. $\text{—}\epsilon\text{IHVI}$ 'BYDWN-x₂-y_d = kunē

(Kn. 7: 11, where also $\text{—}\epsilon\text{IHVI}$ 'VDLWN-x₂-y_d = barē);

the pres. subj. 3d p. sing. $\text{—}\epsilon\text{IHVI}$ 'BYDWN-x₂-t' = kunāt, p. ԾԷ: 14;

the form $\text{—}\epsilon\text{IHVI}$ = kunēnd (not used in the present Manual).

Passive voice.

This form is derived from the present stem by means of the suffix $\text{—}\epsilon\text{h}$ -իհ-, the suffix $\text{—}\epsilon\text{n}$ -են- forming the active stem of the causative verbs is dropped:

Present indicative 3d p. sing.:

$\text{—}\epsilon\text{IHVI}$ rahikēt (rastan rah-) — $\text{—}\epsilon\text{IHVI}$ sparikēt (spurtan) —
 $\text{—}\epsilon\text{IHVI}$ YKTYBWN-yhyt' = nipēsikēt (nipištan nipēs-) — $\text{—}\epsilon\text{IHVI}$
 'BYDWN-yhyt' = kunikēt (kartan kun-) — $\text{—}\epsilon\text{IHVI}$ akārikēt (akār-ēn-
 itan) — $\text{—}\epsilon\text{IHVI}$ paitārikēt (paitāk-ēn-itan).

3d p. plur.:

$\text{—}\epsilon\text{IHVI}$ marzikēnd (p. Ծ: 11; marz-).

Note 1. The passive of $\text{—}\epsilon\text{IHVI}$ apasihēntan (the causative of *apa-sid-) is $\text{—}\epsilon\text{IHVI}$ apasikēt < *apa-sidyā; the old Aryan passive, or $\text{—}\epsilon\text{IHVI}$ apasihiyēt, for -ikēt.

Note 2. $\text{—}\epsilon\text{IHVI}$ rahikēt (thus written p. ԿԶ: 11) is written $\text{—}\epsilon\text{IHVI}$
 p. 9Ը: 22; perhaps $\text{—}\epsilon\text{IHVI}$ lhdyt' = rahikēt is meant.

Subjunctive 3d p. sing.: $\text{—}\epsilon\text{IHVI}$ apasikāt < *apa-sidyāti.

Infinitive: $\text{—}\epsilon\text{IHVI}$ apasihistan — $\text{—}\epsilon\text{IHVI}$ safimihistan.

Past Participle: 1. $\text{—}\epsilon\text{IHVI}$ viyāpikist (p. 9: 24) — $\text{—}\epsilon\text{IHVI}$ uāvarikanikist — $\text{—}\epsilon\text{IHVI}$ kirikist — $\text{—}\epsilon\text{IHVI}$ ranjikist — $\text{—}\epsilon\text{IHVI}$ paitārikist. — 2. $\text{—}\epsilon\text{IHVI}$ vīnārikist (p. ԾԾ: 16) — $\text{—}\epsilon\text{IHVI}$ vistarikist
 (p. ԷԷ: 13) — $\text{—}\epsilon\text{IHVI}$ pērāvanikist (p. ԿԿ: 17).

6. kartan 'to make, to do'

| Form | Book Pahlavi | Persian inscriptions | Psalter | Pazand | Manichaean Persian |
|---------------------------------|---------------------------------|----------------------|-----------|------------------|--------------------|
| Active
Present Ind. Sing. 1 | -G111V1 'BYDWN-m = kunam | | 'BYDWN-m | kunam, -em | |
| | -G111V1 'BYDWN-m = kunom | | | kunōm | |
| | 2 -V111V1 'BYDWN-yd = kunē | | | | |
| | 3 110311V1 'BYDWN-yt' = kunēt | | 'BYDWN-t | kunēd | qwnyd |
| | 1103119 kunyt' } | | | | |
| | -š119 kund: *kunad | | | | qwnd |
| Plur. 1 | 1 -G111V1 'BYDWN-ym = kunēm | | | kunōm | qwnym |
| | 2 110311V1 'BYDWN-yt' = kunēt | | | kunēd | kwnyd |
| | 3 -š11V1 'BYDWN-d = kunēnd | | 'BYDWN-d | kunend | kwnynd |
| Imperative: Sing. 2 | 11V1 'BYDWN = kun | | 'BYDWN | kun | kwn |
| Plur. 2 | 110311V1 'BYDWN-yt' = kunēt | | 'BYDWN-yt | kunēd | qwnyd |
| Subjunctive: Sing. 1 | | [kunān] | 'BYDWN-n | 'BYDWN-n | qwn'n |
| | 2 -w111V1 'BYDWN-y = kunāi | | | | qwn'y |
| | -w111V1 'BYDWN-yh = kunāh | | | | |
| 3 | 110411V1 'BYDWN-t' = kunāt | | | kunād | qwn'd |
| Optative: Sing. 3 | | [kunēh] | 'BYDWN | | |
| Infinitive | krt'n': ('BYDWN-br)} = kartan | krtny | | kandan
kirdan | kyrdn |
| Past Participle | 'krt' ('BYDWN-t')} = kart | krt'y | kty | kand
kird | kyrd |
| Passive
Present Ind. Sing. 3 | 11030311V1 'BYDWN-yh' = kunihāt | | | | kwnyhyd
kyryhyd |
| | [kirihiāt] | | | | |
| Plur. 3 | | [kirihiēnd] | | | kyryhynd |
| Subjunctive: Sing. 3 | | [kirihiāt] | | | kyryh'd |
| Preterite | 11030311V1 g kelyhst': kirihišt | | | | |

The form 110311V1 'BYDWN-x1 stands for

1. the pres. ind. 3d p. sing. kunēt: pp. 44:21. 44:25. 26. 44:1. 17. 26. 44:17.
70:24. 26. 1-4:20. 1-2:19;
2. the pres. ind. 3d p. plur. kunēnd: pp. 90:4. 97:13. 14. 98:16. 17. 99:7.
1-:5. 25. 1-4:3. 21. 1-4:1. 5. 21. 26. 1-2:25. 1-7:120;
3. the imperative sing. kunē (v. Grammar): pp. 4-:3. 77:16;
4. " " plur. kunēt: pp. 1:13. 1-:12. 94:16;
5. the past participle = preterite kart: p. 1:14.

5. burtan 'to carry, to take away'.

| Form | Book Pahlavi | Pazand | Manichean Persian |
|----------------------|---|--------|---------------------------|
| Present Ind. Sing. 1 | 𐭠𐭣𐭥𐭥𐭥 YBLWN-m = | baram | brym |
| | 𐭠𐭣𐭥𐭥𐭥 YBLWN-yd = | barē | bryh |
| | 𐭠𐭣𐭥𐭥𐭥 YDLWN-yt' = | barēt | bryd |
| | Plur. 1 𐭠𐭣𐭥𐭥𐭥 YDLWN-ytm = | barēm | brym |
| | 2 𐭠𐭣𐭥𐭥𐭥 YDLWN-yt' = | barēt | bryd |
| | 3 𐭠𐭣𐭥𐭥𐭥 YDLWN-d = | barēnd | {-barēnd
barand} brynd |
| Imperative: Sing. 2 | 𐭠𐭣𐭥𐭥 YDLWN = | bar | bar |
| Plur. 2 | 𐭠𐭣𐭥𐭥𐭥 YDLWN-yt' = | barēt | barēd |
| | 𐭠𐭣𐭥𐭥𐭥 YBLWN-yt' = | barēt | bryd |
| Subjunctive: Sing. 3 | | barād | br'd |
| Plur. 3 | | | br'nd |
| Optative: Sing. 2 | 𐭠𐭣𐭥𐭥 𐭠𐭣𐭥𐭥: = | barēs | |
| | 3 𐭠𐭣𐭥𐭥 YDLWN-yd = | barē | bryh |
| Infinitive | 𐭠𐭣𐭥𐭥𐭥 YDLWN-t' =
𐭠𐭣𐭥𐭥 bult' } | burtan | burdan |
| Past Participle | 𐭠𐭣𐭥𐭥 YBLWN-t' =
𐭠𐭣𐭥𐭥 YDLWN-t' =
𐭠𐭣𐭥 bult' } | burt | burd |
| | Inscr. P.I, l. 4 𐭠𐭣𐭥 YBLWN = burt | | |

The form 𐭠𐭣𐭥𐭥 YDLWN-x₁ stands for

1. the imperative plur. barēt: p. 171:12;
2. the pres. ind. 3d p. plur. barēnd; used in the sense of the optative: p. 90:8.

The form 𐭠𐭣𐭥𐭥 YDLWN-x₂ stands for

1. the imperative sing. barē (v. Grammar): pp. 10:10. 7:16;
2. the imperative plur. barēt: p. 171:7;
3. the past participle = preterite burt: pp. 174:11. 179:23.

£1:11.20. £7:8. £11:15. £1:25. £4:4.9. £5:24. £7:15.17. 11:25.

3. Estátan 'to stand'.

[illegible]

Note:- Inscriptions and Psalter YK^cYMWN-t = ēstāt and āstāt.
Inscr. Pl. l. 3 YK^cYMWN = ēstāt.

4. šutan 'to go'.

[illegible]

The form ϵ_{1151} 'ZLVN-x₂, p. 47-13, stands for šavēnd - Paz.
šahōd < *šavāt, cfr. bahōd, supra s.v. būtan. - 'ZLVN' 11, l. 5 = šut.

(177)
2. būtan 'to become, to be'.

| Form | Book Pahlavi | Persian inscriptions | Psalter | Pazand | Manichaean Persian |
|---------------------------|--|----------------------|---------|--------|--------------------|
| Present Indicative: Sing. | 1. 𐭪𐭫𐭮𐭥 𐭲𐭫𐭮𐭮𐭥-𐭮 = <u>bavam</u> | | bmy | bēm | |
| | 2. 𐭲𐭫𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭥-𐭮𐭥 } = <u>bavē</u>
𐭲𐭫𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭥-𐭮𐭥 } | | | bāē | bwy |
| | 3. 𐭫𐭮𐭮𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭮-𐭮𐭥' = <u>bavēt</u>
𐭫𐭮𐭮𐭮𐭮𐭥 𐭮𐭥' : bēt
𐭫𐭮𐭮𐭮𐭮𐭥 𐭮𐭥' : bavāt | | 𐭲𐭫𐭮𐭮𐭮-𐭮 | bahōd | bwy(h)d |
| | Plur. 1. 𐭪𐭫𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭮-𐭮𐭮 = <u>bavēm</u> | | 𐭲𐭫𐭮𐭮𐭮-𐭮 | | bwy m |
| | 2. 𐭫𐭮𐭮𐭮𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭮-𐭮𐭥' = <u>bavēt</u> | | | | bwy d |
| | 3. 𐭪𐭫𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭮-𐭮 = <u>bavēnd</u> | 𐭲𐭫𐭮𐭮𐭮-𐭮 | 𐭲𐭫𐭮𐭮𐭮-𐭮 | bēnd | bwynd |
| Imperative: Sing. | 2. 𐭲𐭫𐭮𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭮-𐭮 = <u>bād</u> | | | bād | b'z |
| Plur. | 2. 𐭫𐭮𐭮𐭮𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭮-𐭮𐭥' = <u>bavēt</u>
𐭫𐭮𐭮𐭮𐭮𐭮𐭥 𐭮𐭥' : bēt | | bty | bād | bwy d |
| Subjunctive: Sing. | 2. 𐭮𐭮𐭮𐭮𐭮𐭥 𐭮𐭮𐭮' : <u>bavōi</u> | | | | |
| | 3. 𐭫𐭮𐭮𐭮𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭮-𐭮𐭥' } = <u>bavāt</u>
𐭫𐭮𐭮𐭮𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭮-𐭮𐭥' }
𐭫𐭮𐭮𐭮𐭮𐭮𐭥 𐭮𐭥' : bāt | 𐭲𐭫𐭮𐭮𐭮-𐭮 | b'by | bād | b'z d |
| | 𐭮𐭮𐭮𐭮𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭮-𐭮 = <u>bavā</u> | | | | |
| | Plur. 2. 𐭫𐭮𐭮𐭮𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭮-𐭮𐭥' = <u>bavāt</u> | | | | b'z d |
| | | | | | |
| | | | | | |
| Infinitive | 𐭫𐭮𐭮𐭮𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭮-𐭮𐭥' } = <u>būtan</u>
𐭫𐭮𐭮𐭮𐭮𐭮𐭥 𐭮𐭥' : bāt | | bwtby | būdan | bwdn |
| Past Participle | 𐭫𐭮𐭮𐭮𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭮-𐭮𐭥' } = <u>būt</u>
𐭫𐭮𐭮𐭮𐭮𐭮𐭥 𐭮𐭥' : bāt | 𐭲𐭫𐭮𐭮𐭮 | bwtby | būd | bwd |

As to the preterite tenses, v. Grammar.

Parthian forms:— In HajA, ll. 6. 9. 10, 𐭲𐭫𐭮-𐭮 = būt.—

𐭮𐭮𐭮𐭮𐭮𐭮𐭥 𐭲𐭫𐭮𐭮𐭮-𐭮 = bavā, p. 11: 25, is the Parthian subjunctive 3d p. sing. = Man. Parth. bō'h, preserved in an imprecation formula.

Note:—In p. 100: 2 the form 𐭫𐭮𐭮𐭮𐭮𐭮𐭥 𐭮𐭥', regularly = būt, must be read as the present ind. 3d p. sing. bavāt (= bavēt). From this derives Paz. bahōd (ō only graphical for ō; also written bahud) < *baođ, in which an inorganic h has been inserted to fill up the hiatus, < *bavod < bavāt.—Cfr. below šutan.

Paradigms.

1. h- 'to be'.

| Present tense | Book Pahlavi | Persian inscriptions | Psalter | Pazand | Manichaean Persian |
|-------------------------|-----------------------------|----------------------|---------|------------|--------------------|
| Indicative: Sing. 1 | 𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥𐭥 = -hom | | | hōm, hum | |
| | 𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥 = ham | 𐭥𐭥𐭥-𐭥𐭥 | 𐭥𐭥𐭥-𐭥𐭥 | hām | hyr |
| | 𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥𐭥 = hēm | | | hēm | hyr |
| | 2 𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥𐭥 } = hē | | 𐭥𐭥𐭥-𐭥𐭥 | h(a)ē | hy |
| | 𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥𐭥 } = hē | | | hahē | |
| | 3 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥' = hast | 𐭥𐭥𐭥𐭥 | 𐭥𐭥𐭥𐭥 | hast, ast | ʔst |
| | 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥' = nēst | 𐭥𐭥𐭥𐭥 | 𐭥𐭥𐭥𐭥 | nēst | nyst |
| | Plur. 1 𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥𐭥 = hēm | | | hom? | hwm |
| | 2 𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥' = hēt | | | hēd | hyd |
| | 3 𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥𐭥 = hēnd | 𐭥𐭥𐭥-𐭥𐭥 | 𐭥𐭥𐭥-𐭥𐭥 | hēnd, hōnd | hynd |
| Subjunctive: Sing. 1, 3 | 𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥 = hāi | | | | |
| | 𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥 = hāh | | | | |
| | 𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥 = hā | | | | |
| | 3 𐭥𐭥𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥' = hāt | | | hād | h'ad |
| | 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥 = hat | | | hat | |
| | Plur. 3 𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥𐭥 = hānd | | | | h'nd |
| Optative: Sing. 3 | 𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥𐭥 } = hē | 𐭥𐭥𐭥 | 𐭥𐭥𐭥-𐭥𐭥 | hē, hēd | hy |
| | 𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥𐭥 } | | | | |

All other forms are borrowed from brūtan, v. infra.

𐭪𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥𐭥, regularly representing the ind. 3d p. plur. hēnd, sometimes represents the same form of the subjunctive, hānd: p. 12:2 (future); 𐭥𐭥𐭥:5 (conditional).

Parthian forms:— 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥: ayēh, p. 20:18, the ind. 2d p. sing. = Man. Parth. 𐭥𐭥𐭥.— In the Haja: 1) 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥, ll. 9-10, the auxiliary of the conditional, is the Parthian optative 3d p. sing. ahēndē = Man. Parth. 𐭥𐭥𐭥, -𐭥𐭥, -𐭥𐭥.— 2) 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥-𐭥𐭥, l. 11, is the subjunctive 3d p. plur. ahēnd (-𐭥𐭥 archaic spelling for -𐭥𐭥).— 3) 𐭥𐭥𐭥𐭥 𐭥𐭥𐭥, l. 14, is the ind. 3d p. plur. ahēnd = Man. Parth. 𐭥𐭥𐭥.

Ordinals:

- 1st 𐭠𐭥𐭥𐭥 fratom, ideogr. 𐭠𐭥𐭥𐭥: ²WL² = 𐭠𐭥𐭥𐭥;
𐭠𐭥𐭥𐭥 yakom (in 21st, 31st, etc.)
- 2nd 𐭠𐭥𐭥𐭥 dītkar;
 dōvom, ideogr. 𐭠𐭥𐭥𐭥: 2-YN² = TNYN²: 𐭠𐭥𐭥𐭥
- 3d 𐭠𐭥𐭥𐭥 sētkar;
 sēyom, ideogr. 𐭠𐭥𐭥𐭥: 3-LT² = TLT²: 𐭠𐭥𐭥𐭥
- 4th 𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥 cahārom; 𐭠𐭥𐭥𐭥 tasom
- 5th 𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥 panjom
- 6th 𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥 šāsom
- 7th 𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥 haštom
- 8th 𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥 haštom
- 9th 𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥 nohom, 𐭠𐭥𐭥𐭥 nahom
- 10th 𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥, 𐭠𐭥𐭥𐭥 dahom
- 11th 𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥 yāzdahom
- 12th 𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥 duāzdahom
- 13th 𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥 sēzdahom
- 14th 𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥 cahārdahom
 etc.
- 20th 𐭠𐭥𐭥𐭥 vīstom
- 21st 𐭠𐭥𐭥𐭥 vīst u yakom
- 22nd 𐭠𐭥𐭥𐭥 vīst u dōvom
- 23d 𐭠𐭥𐭥𐭥 vīst u sēyom
- 24th 𐭠𐭥𐭥𐭥 vīst u cahārom
 etc.

Note:—The ideograms of '2nd' and '3d' are taken from the MS of the *Frakhang i Pahlavik* utilized by Anquetil Duperron: *Cod. Pers.* 417, Suppl. 24978, of the *Bibliothèque Nationale, Paris*.

Figures.

| | Parth. inser. | Pers. inser. | Palter | Books | Pers. equivalents | Ideograms |
|------|---------------|--------------|--------|-------|----------------------------------|---|
| 1 | | ۱, ۱ | | ۱, ۱ | ē; Books ē (ē), -ē
*ēvak, yak | (Books sometimes ۱۱۱۱ MN)
۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱
(Parth. ۱۱۱۱ = ēv) |
| 2 | ۱۱ | ۱۱ | ۲ | ۲ | qā | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 3 | ۱۱۱ | ۱۱۱ | ۳ | ۳ | sē (۳۳۳) | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 4 | ۱۱۱۱ | ۱۱۱۱ | ۴ | ۴ | cahār | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 5 | | | ۵ | ۵ | panj | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 6 | ۱۱۱۱۱ | | ۶ | ۶ | šast | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 7 | ۱۱۱۱۱ | | ۷ | ۷ | haft | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 8 | ۱۱۱۱۱ | ۱۱۱۱۱ | ۸ | ۸ | hašt | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 9 | | | ۹ | ۹ | nah : nah | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 10 | ۲ | ۲ | (۲) | ۱۰ | dah | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 11 | | | | ۱۱ | yāzdah | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 12 | | | | ۱۲ | duzdah | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 13 | | | | ۱۳ | sēzdah | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 14 | | | | ۱۴ | cahārdah | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 15 | | | | ۱۵ | pānzdah | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 16 | | | | ۱۶ | šāzdah | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 17 | | | | ۱۷ | haftdah | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 18 | | | | ۱۸ | haštah | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 19 | | | | ۱۹ | nōzdah | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 20 | ۲ | ۲ | ۲ | ۲۰ | st | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 21 | | | | ۲۱ | st u yak | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 22 | | | ۲۲ | ۲۲ | st u dā | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 23 | | | ۲۳ | ۲۳ | st u hašt | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 30 | ۳ | ۳ | ۳ | ۳۰ | st | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 40 | ۴ | ۴ | ۴ | ۴۰ | st | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 50 | ۵ | ۵ | ۵ | ۵۰ | st | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 60 | ۶ | ۶ | ۶ | ۶۰ | st | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 70 | ۷ | ۷ | ۷ | ۷۰ | st | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 80 | ۸ | ۸ | ۸ | ۸۰ | st | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 90 | ۹ | ۹ | ۹ | ۹۰ | st | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 100 | ۱۰ | ۱۰ | ۱۰ | ۱۰۰ | st | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 200 | ۲۰ | ۲۰ | ۲۰ | ۲۰۰ | st | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 500 | ۵۰ | ۵۰ | ۵۰ | ۵۰۰ | st | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 800 | ۸۰ | ۸۰ | ۸۰ | ۸۰۰ | st | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 1000 | ۱۰۰ | ۱۰۰ | ۱۰۰ | ۱۰۰۰ | st | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |
| 6000 | ۶۰ | ۶۰ | ۶۰ | ۶۰۰۰ | st | ۱۱۱۱ : ۱۱۱۱ : ۱۱۱۱ |

"a millennium"

10

(115)

10

- 1910100 t'cynt'lyh: tarāzēnārah
1910100 t'cwak': tarazāk
100 TLN = dō
2001000 t'wynt'lyh: tarāzēnārah
1100100 t'wynt'lyh: tarāzēnārah
19100 t'wak': tarāzāk
1001000 t'wynt'lyh: tarāzēnārah
100 t's: tars
100100 t'sykh: tarsēh
1100100 t'wynt'lyh: tarsēnārah
1100100 t'sykh: tarsēnārah
100100 t'sk'n': tarsēnārah
1001000 t'pkyh: t'pkyāh
100100 TMH = ānād
1100100 t'sykh: t'sykh (K'ny'q'v)
100100 t'sum: tasom
100100 t'p'h: tapāh
100100 t'p'hyh: tapāhēh
1100100 t'p'hynt'lyh: tapāhēnārah
1100100 t'cynt'lyh: tacānārah
1100100 t'cynt'lyh: tacānārah
100 t'c': tac
100100 t'c'nyh: taciānāh
100100 t'c'nyh: taciānāh
100100 t'c'nyh: taciānāh
100100 t'c': tāt
100100 t'c': tāt

- 100100 t'w'nklyh: t'w'nklyh
1100100 t'w'nt'lyh: t'w'nt'lyh
100100 t'w'nt'lyh: t'w'nt'lyh
100100 TWR = dit
100100 t'ng: tang
100100 t'ngykh: tangēh
100100 t'ngykh: tangēh
100100 TWR-c = dit-ic
100 t'n': tan
100100 TWR = qāw
100100 t'n'w'mnd: tanōmand
100100 t'wak': tanāk
100100 t'w': tū
100100 t'w'nt'lyh: t'w'nt'lyh
100100 t'w'nt'lyh: t'w'nt'lyh
100100 t'w'm: tōm
100100 t'w'm: tōm (ending of the superlative)
100100 t'w'mb'k: t'w'mb'k
100100 t'w': tās (طواس)
100100 t'w'sl: tāsār, or t'w'sl: tāsār
100100 t'w'p'k: t'w'p'k (تو'پک)
100100 t'w'c-: t'w'c- (تو'ک)
100100 t'w'c'p': t'w'c'p' (تو'ک'پ)
100100 t'w'c'n': t'w'c'n'
100100 t'w'c't': t'w'c't'
100100 t'kyk: takik
100100 t'kykyh: takikēh
100100 t'k': tak

100100 t'l: 1. tar. 2. tarr
100100 t'l: -tar (ending of the comparative)

٢٠

- ٢٠ -t (pron.suff.)
 ٢١ P'h: tahl
 ١١٠٠٠٢١ P'h'n: tahlān
 ١٩١٠٠٢١ P'hk': tahlak
 ٢٢ P'h: *tai
 ٢٣ P'h: tē
 ١٢٢٠ -t'n: -tān (pron.suff.)
 ١٩٢٠ k'k': 1. tāk. 2. tāk
 ٢٤ P'hk': tahlak
 ١٠٢٢٢٢ P'hk'k'h: tahlākēh
 ٢٥ t'h: tahn
 ١٩٢٢ t'hk': tahnak
 ٢٦ t'p: tāp
 ٢٧ P'hk': tahlak
 ١١٠٠٠٢٧ P'hk'p'n: tāpistān
 ١١٠٠٢٧ t'p'n: tāpistān
 ١١٠٢٧ t'sy'n: tāsītān
 ١٠٢٧ t'sy'n: tāsītān
 ١٠٢٧ t'sy'n: tāsītān
 ١٠٢٧ t'sy'n: tāsītān
 ١٠٢٧ t'sy'n: tāsītān

١١٠٠٠٢٧ TBLWN-st'n: Skastan

- ٢٨ TB = nēu
 ٢٩ tyh: tē(h)
 ٣٠ TRN' = qil
 ٣١ tgl: tigr (tūr)
 ٣٢ tgl: tūr
 ٣٣ tgl'y'p: tigrūy'p
 ٣٤ tgm'l: tīmār
 ٣٥ tgc: tēz
 ٣٦ tgc'nk'h: tēzākēh
 ٣٧ tgc'nk': tēzāk
 ٣٨ tgc'l: tēzāk
 ٣٩ tw: tē
 ٤٠ twk'hk'h: twākēh
 ٤١ tw'h: tōh
 ٤٢ tw'hk': tōh
 ٤٣ tw'hk'h: tōhākēh
 ٤٤ tw'hk'h: tōhākēh
 ٤٥ tw'hk'h: tōhākēh
 ٤٦ tw'hk'h: tōhākēh
 ٤٧ tw'hk'h: tōhākēh
 ٤٨ tw'hk'h: tōhākēh
 ٤٩ tw'hk'h: tōhākēh
 ٥٠ tw'hk'h: tōhākēh

- ٥١ tw'hk'h: tōhākēh
 ٥٢ tw'hk'h: tōhākēh
 ٥٣ tw'hk'h: tōhākēh
 ٥٤ tw'hk'h: tōhākēh
 ٥٥ tw'hk'h: tōhākēh
 ٥٦ tw'hk'h: tōhākēh
 ٥٧ tw'hk'h: tōhākēh
 ٥٨ tw'hk'h: tōhākēh
 ٥٩ tw'hk'h: tōhākēh
 ٦٠ tw'hk'h: tōhākēh

| | |
|---------------------|------------------------|
| — 10 — 40 — 21 — 33 | šwst: šōst (Σωστός) |
| — 10 — 40 — 21 — 33 | šwst: šōst |
| — 10 — 40 — 21 — 33 | šwstlyh: šōstlēh |
| — 10 — 40 — 21 — 33 | šwstn': šōstān |
| — 10 — 40 — 21 — 33 | šwstl: šōstār (شستر) |
| — 10 — 40 — 21 — 33 | šNT = sāl |
| — 10 — 40 — 21 — 33 | šNT-k' = sālāk |
| — 10 — 40 — 21 — 33 | šKBHWN-tr' = salītan |
| — 10 — 40 — 21 — 33 | škw: škōh |
| — 10 — 40 — 21 — 33 | škwptlyh: škūptlēh |
| — 10 — 40 — 21 — 33 | škwpt': škūpt |
| — 10 — 40 — 21 — 33 | škl = hur |
| — 10 — 40 — 21 — 33 | škstn': škastān |
| — 10 — 40 — 21 — 33 | škstk': škastak |
| — 10 — 40 — 21 — 33 | škpt': škapt |
| — 10 — 40 — 21 — 33 | škptn': škaptak |
| — 10 — 40 — 21 — 33 | šLYT' = pāixsāi |
| — 10 — 40 — 21 — 33 | šLYTN-tr' = uisātan |
| — 10 — 40 — 21 — 33 | šlm: šarm |
| — 10 — 40 — 21 — 33 | šM = nām |
| — 10 — 40 — 21 — 33 | šM-hw'st': šām-x'ast |
| — 10 — 40 — 21 — 33 | šM-k' = nāmāk |
| — 10 — 40 — 21 — 33 | šmšdl: šamšēr |
| — 10 — 40 — 21 — 33 | šst': šast |
| — 10 — 40 — 21 — 33 | šp'n': šapān. 2. šupān |
| — 10 — 40 — 21 — 33 | špyL = vēh |
| — 10 — 40 — 21 — 33 | špyL-yh: vēhēh |
| — 10 — 40 — 21 — 33 | špyL-d'k': vēh-dāk |
| — 10 — 40 — 21 — 33 | špyL-dyh': vēh-dēn |
| — 10 — 40 — 21 — 33 | šp': šap |
| — 10 — 40 — 21 — 33 | špk': šapak |
| — 10 — 40 — 21 — 33 | šplg: *šif(ə)g? |
| — 10 — 40 — 21 — 33 | špst'n': šapistān |
| — 10 — 40 — 21 — 33 | špšyl: špšēr |
| — 10 — 40 — 21 — 33 | šPTYN = lap |
| — 10 — 40 — 21 — 33 | ššwm: ššōm |
| — 10 — 40 — 21 — 33 | štr': šahr |
| — 10 — 40 — 21 — 33 | štr'yd'l: šahrīdār |
| — 10 — 40 — 21 — 33 | štr'yd'lyh: šahrīdārēh |
| — 10 — 40 — 21 — 33 | štr'd'l: šahrīdār |
| — 10 — 40 — 21 — 33 | štr'd'lyh: šahrīdārēh |
| — 10 — 40 — 21 — 33 | štr'ywr': šahrēwar |

| | |
|--------|--------------------------|
| — 11 — | š (pron. sujj.) |
| — 11 — | šh: šāh |
| — 11 — | šyp = dēu |
| — 11 — | šyp'-n' = dēōān (plur.) |
| — 11 — | šyp'-ysnyh: dēōēnēh |
| — 11 — | šyp'-ycklyh: dēu-tzakēh |
| — 11 — | šyp'-yck': dēu-tzak |
| — 11 — | šyp'-n' = dēōān (plur.) |
| — 11 — | *š'h'n': *šāhān (plur.)? |
| — 11 — | šdyndklyh: šāyēndakēh |
| — 11 — | šhykyk: šāhākēk |
| — 11 — | šhykyklyh: šāhākēh |
| — 11 — | š'dstn': šāyistan |
| — 11 — | š'dtn': šāyītan |
| — 11 — | šhw'l: šāhuār |
| — 11 — | š'n': -šān (pron. sujj.) |
| — 11 — | š'ncdhwim: šānzdahom |
| — 11 — | š'k': šāk |
| — 11 — | š'm: šām (شام) |
| — 11 — | šhpwhl: šāhpwhr |
| — 11 — | šhpwhl'n': šāhpwhrān |
| — 11 — | š'lyh: šālēh |
| — 11 — | š't': šāt |
| — 11 — | šDYTN-tr' = uistan |
| — 11 — | šywn': šēwan |
| — 11 — | šPRWN-tr' = frēstān |
| — 11 — | šBKWN-š'n' = hilišān |
| — 11 — | šBKWN-tr' = hišān |
| — 11 — | šgl: šāgr (شعر) |
| — 11 — | šyl: šīr |
| — 11 — | šylynlk': šīrēnak |
| — 11 — | *šyp-: šēp- |
| — 11 — | šyqyl'n': šēcīkān |
| — 11 — | šypšyl: šīfšēr |
| — 11 — | šykyndwhl': šīkūn-dux |
| — 11 — | šyl: šēt |
| — 11 — | š'n'htn': šānātan |
| — 11 — | š'n'l: šnār |
| — 11 — | š'n's: šnās |
| — 11 — | š'n'sk': šnāsak |
| — 11 — | š'n'syh: šnāsēh |
| — 11 — | šwd: šōd |
| — 11 — | šwd'wmnd: šōdōmand |
| — 11 — | šwn': šān |
| — 11 — | šRM = drōt |

[illegible]

Ե

ը՞ - p
— պալ թ^հ: pāh
— բաբալ թ^հn'y: pahna'i
— բաբալ թ^հn': pahon
— Զալ թ^հl: pahr
— Դալաթալ թ^հlyht'ē: pahrextār
— Կալաթալ թ^հlyht'n': pahrextan
— Լալալ թ^հlyc': pahreč
— Գալալ թ^հlwk': pahluk
— Ծալալ թ^հlwom: pahlom
— Խալալ թ^հhlwomyh: pahlomēh
— Խալալ թ^հst': pāh-ast
— ալ թ^դ: pād
— Գալ թ^ձk': pādak
— Կալաթալ *p'yumyl'n': pāyamitan?
— Կալաթալ թ^յtyk'l'n': paik'tān
— Բալալ թ^նkyh: pānakēh
— Գալ թ^նk': pānak
— Գալալ թ^նcdhwom: pānzdahom
— Գալալ թ^կyck': *dālcak
— Գալ թ^կ: pāk
— Գալ թ^կs: dās
— Կալաթալ թ^կsk'n', for
— Կալաթալ թ^կsyk'n' } : dārsīcām (pl.)
— Կալաթալ թ^կsyk'n' }
— Բալ թ^ս: pās
— Կալալ թ^տw': pāsax'
— Կալալ թ^ք'n': *dāpakān.
— Գալ թ^քl': dāpak
— Գալալ թ^ւwm: pāsōm
— Կալալ թ^էsn': pāsēh
— Կալաթալ թ^իhwslwgd': dāt-xōsrōi
— Կալալ թ^իhd'wnd: pātiqāwand
— Կալաթալ թ^իt'wzw'nyh: pāt-uzwānēh
— Կալալ թ^իšy: pātixoi
— Կալաթալ թ^իh's'd'wmnd:
 pātixšayēmānd
— Կալալ թ^իh'sdyh: pātixšayēh
— Կալալ թ^իd'zn': pātiddān
— Գալալ թ^իc': pātēz
— Կալալ թ^իn': pātan
— Գալալ թ^րllaw': pātrēč
— Գալալ թ^րlcim: pātrazm
— Կալալ թ^րlpł': pātkfās

| | |
|----------|------------------------|
| 10000000 | spwkyh': sapūkhā |
| 1000000 | spwk': sapūk |
| 1000000 | spwl: spurr |
| 1000000 | spwlyk: spurrūk |
| 1000000 | spwlykyh: spurrūkēh |
| 1000000 | spwlh': spurtan |
| 1000000 | spnc'hkyh: spinjānakēh |
| 1000000 | spwc': spōc |
| 1000000 | spzg: spatz |
| 1000000 | spzgyh: spazgēh |
| 1000000 | spl: spar |
| 1000000 | splyhyt': sparikhēt |
| 1000000 | splm: spram |
| 1000000 | scshyh: sacišnēh |
| 1000000 | st'hl: Staxr (إسطخر) |
| 1000000 | st'hlk: staxrak |
| 1000000 | st'dyt'l: stāyitlā |
| 1000000 | st'dyht': stāyitlan |
| 1000000 | st'dšn': stāyishn |
| 1000000 | st'lk: stānak |
| 1000000 | stlm: stahm |
| 1000000 | st'mbkyh: stambakēh |
| 1000000 | st'hmkkyh: stahmakēh |
| 1000000 | st'hmk: stahmak |
| 1000000 | stykl: sitikar |
| 1000000 | styk': stēzak |
| 1000000 | stwbkyh': stōbēnūtan |
| 1000000 | stwb': stōb |
| 1000000 | stwnk: stūnak |
| 1000000 | stwl: stōr |
| 1000000 | stwlyh: stūrēh |
| 1000000 | stwlp'n': stōr-pān |
| 1000000 | stwlyh: sturtēh |
| 1000000 | stws: *sat-ōš |
| 1000000 | stl: stār |
| 1000000 | stlyh: startēh |
| 1000000 | stlt': start |
| 1000000 | stpl: staur |

| | |
|---------|--------------------------|
| 1000000 | slqm': sargūn |
| 1000000 | slqswtk': srišvatak |
| 1000000 | slqšk': srišk |
| 1000000 | slq': srit |
| 1000000 | slqtk': sritak |
| 1000000 | slx-tl: vattar |
| 1000000 | slx-lyh: vattarēh |
| 1000000 | slwb': l. srau. 2. srau |
| 1000000 | slwb: srūbar |
| 1000000 | slwš: Sroš |
| 1000000 | slwš'hl'y: Sroš-ahlāi |
| 1000000 | slwš'hl'y: Sroš-ahlāyēh |
| 1000000 | slwt': srōt |
| 1000000 | slwt'n': srūtan |
| 1000000 | slwtk': srišvatak |
| 1000000 | slwtk': srišk |
| 1000000 | slt': sart |
| 1000000 | slt': statak |
| 1000000 | smk'n': Simlāy/Simrān |
| 1000000 | smknd: Samarkand |
| 1000000 | sc-: sac- |
| 1000000 | sp'h: spāh |
| 1000000 | sp'h'n': Spāhān (أصفهان) |
| 1000000 | sp'hl: spahr (سپهر) |
| 1000000 | sp'hptyh: spāh-patēh |
| 1000000 | sp'hpt': spāh-pat |
| 1000000 | sc'k: sacāk |
| 1000000 | sc'kyh': sacākihā |
| 1000000 | sc'kw'l: sacāk-vār |
| 1000000 | sp's: spās |
| 1000000 | sp'sd'l: spās-dār |
| 1000000 | sp'sd'lyh: spās-dārēh |
| 1000000 | spyhl: spīhr |
| 1000000 | scyd'lm: Sacidarm |
| 1000000 | spyn'y: spēnāi |
| 1000000 | spyn'k: spēnāk |
| 1000000 | spyt'm: Spitām |
| 1000000 | spyt'm'n': Spitāmān |
| 1000000 | spyt': spēt |
| 1000000 | spyt': spēlak |
| 1000000 | spn'k: spānnāk |
| 1000000 | spwhn': spōxtan |
| 1000000 | spndd't'n': Spandidātān |
| 1000000 | spndd't': Spandidāt |
| 1000000 | spndrmt': Spandarmat |

| | |
|-----|--|
| 16 | M ² LH = purr |
| 160 | m ² lən' : mālən |
| 160 | mhm ² nyh : mahmānēh |
| 160 | mht' : mahist |
| 160 | MH ² Y ² = rōgn |
| 160 | m ² lqđ'n' : mātoqđān |
| 160 | m ² lkyk : mābakik |
| 160 | m ² lyst' : mālīst |
| 160 | m ² l' : māt |
| 160 | m ² lk' : mālāk |
| 160 | m ² lkwil : mālāk-uar |
| 160 | mtkwlyh : mālāk-uarēh |
| 160 | m ² ll : mābor |
| 160 | MY ² = āp |
| 160 | myh : mēx |
| 160 | my ² nk' : miyānak |
| 160 | *myh : *mēx |
| 160 | MDYN ² = sāhnistān |
| 160 | mdy ² nk' : Mādīnak (مدينة) |
| 160 | mgw ² ymlt' : magwē-mart |
| 160 | my ² nyht' : mēnītan |
| 160 | my ² wd : mēnāi |
| 160 | mgw ² ny : magwē |
| 160 | my ² nwdyht' : mēnāyihā |
| 160 | mgw ² l' : magw-pat |
| 160 | my ² nšnyh : mēnīšnēh |
| 160 | my ² nšnyh' : mēnīšnihā |
| 160 | my ² nšnyk : mēnīšnīk |
| 160 | my ² nš' : mēnīšn |
| 160 | my ² lk' : mērak |
| 160 | MDM = apar |
| 160 | MDMH'-y ² l' = sahēn-tar |
| 160 | MDMH'-stn' = sahīstan |
| 160 | my ² š' : mēš-sār |
| 160 | my ² whlt' : mītōxt |
| 160 | my ² ly : mīhr(a)g |
| 16 | MN = hac |
| 160 | mwhlt' : mwhmak |
| 160 | mwd : mōd |
| 160 | mng : mang |
| 160 | MRY ² = sak'an |
| 160 | *MRK'-n' = sāhān (plur.) |
| 160 | MND'M = dš |
| 160 | mwdk' : mōdak |
| 160 | mwg ² mlt' : mōg-mart |
| 160 | MNW = kē |
| 160 | mwrw : muru |

6

| | |
|----|--|
| 60 | -m (pron.suff.) |
| 60 | m ² h : mōh |
| 60 | m ² hyk : mōhik |
| 60 | myd ² n' : miyān |
| 60 | myd ² ncyk ² h : miyānjikēh |
| 60 | myd ² ncykyh ² : miyānjikihā |
| 60 | m ² hkn' : mōhakān |
| 60 | m ² hlyd ² n' : Māhiyānāh |
| 60 | m ² hl's : Māhlāh |
| 60 | m ² hm ² nyh : mahmānēh |
| 60 | m ² d : Mōd |
| 60 | for 160 |
| 60 | MHYTN'-ln' = zatan |
| 60 | m ² n ² k'k' : *mānāyāk |
| 60 | m ² n ² kyh : mānākēh |
| 60 | m ² nyh : mēnēh |
| 60 | m ² nyd : Mānē |
| 60 | m ² nān' : māndan |
| 60 | *m ² nywk' : *mānēwak |
| 60 | m ² ndkyh : māndakēh |
| 60 | *m ² ndk' : māndak |
| 60 | m ² nyst' : māništ |
| 60 | m ² n' : mān |
| 60 | -m ² n' : -mān (pron.suff.) |
| 60 | m ² nwšwln'k |
| 60 | Mānušx'arnāk |
| 60 | m ² nwšwlnl : |
| 60 | Mānušx'arnar |
| 60 | m ² nwšcyhl : Mānušcihr |
| 60 | M ² NH = yām |
| 60 | m ² nl : mānsr |
| 60 | m ² nslyk : mānsrīk |
| 60 | m ² vspnd : Mānaspand |
| 60 | m ² rspnd'n' : Mānaspandān |
| 60 | m ² nšn'wmd : |
| 60 | mānišnēmand |
| 60 | m ² nēn' : mēnišn |
| 60 | m ² nšcyhl : Mānušcihr |
| 60 | m ² zdyshy ² h : māzāšnēh |
| 60 | m ² zdysh' : māzāšn |
| 60 | m ² zdsn' : māzāšn |
| 60 | m ² l : mār |
| 60 | MHL = frātāk |
| 60 | m ² lyd ² n' : Māhiyānāh |
| 60 | m ² ly : Mālāi |
| 60 | m ² lyk : mārīk |
| 60 | m ² lyht' : mālītan |

| | |
|------------|------------------------------|
| 90 | LWC = rōc |
| 1100000000 | lncynghtn' = ranjūhistan |
| 1000000000 | lwcngyht'lyh: |
| | rōcēnīkārēh. |
| 1100000000 | lncynghtn' = ranjēnūban |
| 100 | lnc' = ranj |
| 2000000000 | lwc'k' = rōc-kār |
| 1000000000 | lnc'kyh: = ranjakēh. |
| 1000000000 | lwc'k' = rōcalk |
| 1000000000 | lnc'k' = ranjak |
| 1000000000 | lwc'nyh: = rōšnēh |
| 1000000000 | lwc'n' = l.rōšn. 2. Rōšn |
| 100 | lwt' = rōt |
| 1000000000 | LWTH = l. apāk. 2. a-pāk? |
| 1000000000 | lwtsl'k' = rōtastāk |
| 1000000000 | lwtsklum: = Rōtastalum |
| 10 | LK = lā |
| 100 | LK-yc = tō-ic |
| 10 | lk' = rag |
| 100 | LKWM = 3māh |
| 1100000000 | lleytn' = larzitan |
| 10 | ltn: = ram |
| 1100000000 | LMYTN = ltn' = apakandon |
| 100 | lmk' = ramak |
| 1100000000 | lsyhtn' = rasīban |
| 1000000000 | ls'n' = rasīšn |
| 2000000000 | lst'l' = rastār |
| 1100000000 | lstn' = rastan |
| 1000000000 | lstkyh: = ristakēh |
| 1000000000 | lstk' = l. rastak. 2. ristak |
| 10 | LSD-r = kar |
| 1000000000 | lpytpk' = rapīṭvak |
| 100 | lcwl: = razur |
| 1000000000 | LPNH = āwar |
| 1000000000 | LPNH-yl' = āwarēh |
| 100 | lcn: = razim |
| 1000000000 | lpln' = raftan |
| 100 | lān' = Rašn |
| 100 | lt' = rat |
| 1000000000 | LTMH = ēbar |

| | |
|------------|-----------------------------|
| 1000000000 | LBHH = dil |
| 1000000000 | LBWŠ' = warr |
| 1000000000 | ly'lyh: = riyahrēh |
| 1100000000 | lyhtn' = rēxtan |
| 100 | LZNH = im |
| 1000000000 | LYLY' = šap |
| 100 | LGLH = pād |
| 100 | lymn' = rīman |
| 1000000000 | lyšt'hyč' = rist-āxēz |
| 1000000000 | lyst'hyč'nyh: |
| | rist-āxēzišnēh |
| 1000000000 | lyst' = rist |
| 1100000000 | lystkynghtn' = ristakēnūban |
| 1000000000 | lyst'k' = ristak |
| 10 | LY-c = man-ic |
| 100 | lyc- = rēc- (rēxtan) |
| 1000000000 | lyp's = rēpās |
| 1000000000 | lyč'n' = rēcīšn |
| 100 | lyš = rēš |
| 1100000000 | lyškynghtn' = rēšēnūban |
| 1000000000 | lyšglwtlk' = Rēš-galūbak |
| 1000000000 | lytk' = rētak |
| 1000000000 | lw'n'n' = Ruānān |
| 1000000000 | lwht'šp' = Ruhrāsp |
| 1000000000 | lwō'n' = l. ruwān. 2. ruwan |
| 100 | lwō'k' = rawāk |
| 1000000000 | lwō'kyh: = rawākēh |
| 1100000000 | lwō'kynghtn' = rawākēnūban |
| 1000000000 | lwōšnyh: = rawīšnēh |
| 1000000000 | lwōšnyh' = rawīšnūhā |
| 1000000000 | lwōšn' = rawīšn |
| 100 | lwd = rōd |
| 100 | lng = rang |
| 1100000000 | lwdynghtn' = rōdēnūban |
| 100 | lwdyn' = rōdēn |
| 100 | L'YN' = pēš |
| 1000000000 | lwdš'n' = rōdišn |
| 1000000000 | L'YŠH = sar |
| 1000000000 | L'YT' = nēst |
| 1000000000 | L'YT'-yh = nēstēh |
| 100 | lwn' = rōn |
| 100 | LNH = amāh |
| 1000000000 | lwsphyk' = rōspīk |
| 1000000000 | lwst'k' = rōstāk |
| 1000000000 | lwstn' = rustan |
| 100 | lwp- = rōp- |
| 100 | lwp' = rōp |

| | |
|---------|----------------------------------|
| 1110109 | KDMWN-tr' = xāstan |
| 10109 | Rymhr': kēm-ranū |
| 10109 | Kyrl': Kesar (Kāṭar) |
| —09 | Kyṣ': kēṣ |
| 110009 | Kyṣyt': kēṣēt (Kāṣītan) |
| 1009 | Kyṣwl': kēṣwar |
| 1009 | Kyṣwlyk': kēṣwarēk |
| 1009 | Kyṣwcl': kēṣwi-cār |
| 1009 | Kyṣt': kēṣt |
| 19 | KN = ōh, ō |
| —19 | KR' = har |
| 1019 | Kw'L: kanār |
| —100909 | kn'lt'wmmndyḥ:
kanārakōmāndēh |
| 1019 | kn'lt': kanārak |
| 110009 | kwhṣytn': kōṣītan |
| 110009 | kwhṣnyk': kōṣīnīk |
| 110009 | kwhṣn': kōṣīn |
| 110009 | kw't'n': Kawātān |
| 110009 | kw't': Kawāt |
| 1009 | knd'k: kandāk |
| 110009 | KNY'-st'n' = nadīstān |
| 1109 | kndh': kandan |
| 1019 | knyk': kanīk |
| 1009 | knyk': kanīcak |
| 1101109 | KRYTN-tr' = x'āndan |
| 119 | K'N = nūn |
| 10019 | kwnmcl': kūn-maz |
| 11019 | kwnsn': kūnīn |
| 10019 | kwlwṣl': kwarṣk |
| 110019 | kwltyk'n': Kurtīkār |
| —09 | kwns: kūnis (قونیس) |
| 10009 | kwslyk': kustīk |
| 11009 | kwsł': kust |
| 11009 | kwsln': kōstan |
| 10009 | kwsł': kustak |
| —1009 | kwp'h: Kūyah (کوفه) |
| 1009 | kwpyl': kōṣidār |
| 1009 | kwpyk': kōṣīk |
| 1019 | kwp': kōṣ |
| 1009 | kwpkyk': kīrpakīk |
| 1009 | kīpk': kīrpak |
| —10009 | kwsytl'yḥ: kōṣīlārēh |
| 110009 | kwsytn': kōṣītan |
| 1009 | kwsł': kōṣk |
| 110009 | kwsn': kōṣīn |
| 110009 | kwsn': kōṣtan |
| 1009 | krt'l: kartār |

| | |
|--------|-----------------------------|
| 110009 | k'hṣn': k'āyīn |
| 110009 | k'hṣn': k'āhīn |
| 11009 | k'yn': Kāyēn |
| —009 | k'dws: Kāyōs |
| 110009 | k'dws'n': Kāyōsān |
| 1009 | KHDH = kāmīst |
| —1009 | KHDH-yḥ' = kāmīstihā |
| —1009 | khwṣnyk': kahwarēh |
| 1009 | k'l: kār |
| —1009 | k'l' = vāng |
| —10009 | k'l'k'syḥ: kār-āḥāh |
| —1009 | k'lyḥ: kārēh |
| 1009 | k'ldh': kār-dahak |
| 1009 | k'lyc'l: kārēcār |
| 11009 | k'lpwl', -pl': kālpad, -pad |
| 1009 | k'lt': kārē |
| —09 | k'm: kām |
| —1009 | k'myḥ: kāmīhā |
| 1009 | k'mk'l: kām-kār |
| —1009 | k'mkyḥ: kāmākēh |
| 1009 | k'mk': kāmāk |
| 110009 | k'mstn': kāmīstan |
| 110009 | k'sky'n': kāsakēn |
| 09 | k'c: kāk |
| 1009 | k'pwl: Kāwul |
| 1009 | k'k': kākak |
| —09 | KBYR = was |
| —1009 | KBYR-yḥ' = wasīhā |
| 11009 | kd, kd'n': kai, kāyān |
| —10009 | kdhwslwd' } Kai-Xōsrōi |
| —1009 | kdhwslwd' } |
| —1009 | KDB' = drōg |
| —1009 | kdb'y: kai-bāi |
| —1009 | kdg's: kai-gāh |
| —1009 | KYN' = gōspand |
| 11009 | kdw'n': Kaiwān |
| 1109 | kyn': kēn |
| 1009 | kynwl: kēn-war |
| —1009 | kynwlyḥ: kēn-warēh |
| 10009 | kdwsl'p': Kai-Vīstāp |
| 1009 | kdh': kāyah |
| 110009 | kdhw't': Kai-Kawāt |
| 10009 | kdhw'p': Kai-Qhrāsp |
| —1009 | kylwkyḥ: kīrtōkēh |
| —09 | kym: kēm |

95 ZK = i. kār. z. an

— 95 ZK'y = anē

— 95 ZKL = nar

— 95 zl'h: zrah

— 95 zl'd: } zrē(i)

— 95 zl'y: }

— 95 YLYDWN-yngl' =
zāyēnētār— 95 YLYDWN-šnyk =
zāyisnēk

— 95 YLYDWN-šn' = zāyisn

— 95 YLYDWN-t'n' = zātan

— 95 YLYDWN-tk' = zātak

— 95 zlyh: zrēh

— 95 zlyd: zrē(i)

— 95 zlyn': zarrēn

— 95 zlyk: zar'k [mand]

— 95 zlyk'wmd: zar'kō-

— 95 zlyl: Zarēr

— 95 zlyl'n': Zarē-ār

— 95 zlyt'n-l' = kistār

— 95 zlng: Zrang

— 95 zlm'n': zarmān

— 95 zlst'n': *Zarri-stan?

— 95 zltgš: zart-gōš

— 95 zltwšt': Zartuxšt

— 95 zltwšt'n': Zartuxštān

— 95 zltwšt': Zartuxšt

— 95 zltk': zartak

— 95 zm'n': zamān

— 95 zm'nk': zamānak

— 95 zmyk: zamūk

— 95 zsth': zastān

— 95 zpl: zafar

— 95 zt'l: zātār

— 95 zt'lyh: zātārēh

— 95 ztn': zātan

— 95 zy'd'n': ziyān

— 95 zy'd'nk': ziyānak

— 95 z'h: zahar

— 95 ZHB' = zarr

— 95 ZHB'-yn' = zarrēn

— 95 ZHB'-yn' = zarrēn

— 95 zhy'y: zahyāi

— 95 z'w'lst'n': Zāwalistān

— 95 z'wl: zāwar

— 95 z'l': zāt

— 95 z'tn': zātan

— 95 z'tk': zātak

— 95 zy'd': ziyā (ziivistān)

— 95 zy'n': zīn

— 95 zy'n'h': zīn'hār

— 95 zy'n'wmdy'h':
zēnāvandihā

— 95 zynd'n': zēn-dān

— 95 zy'n': zēn

— 95 zywndkyh: zīvandakēh

— 95 zywndk': zīvandak

— 95 zywsh': zīvistān

— 95 zywšnyh: zīvisnēh

— 95 zywšn': zīvisn

— 95 ZY-m = i-m

— 95 ZY-m'n' = i-mān

— 95 ZY-š = i-š

— 95 ZY-š'n' = i-šān

— 95 zyšt': zēšt

— 95 ZY-l = i-t

— 95 ZY-t'n' = i-tān

— 95 zw'h: zōhr

— 95 zng: zang

— 95 znd: zand

— 95 zndy: zandī

— 95 zndykyh: zandikēh

— 95 zwš: Zōiš

— 95 zwš'n': Zōišān

— 95 zn': zan

— 95 znk': zanak

— 95 zwl: zōr

— 95 zwlyk: zōr'k

— 95 zwlw'n': Zuroān

— 95 zwpl: zupr

— 95 znš'n': zanišn

| | |
|------------|-------------------------------|
| 21 | wlg: varg |
| 191 | wlyk: virēk |
| 1101191 | LYKWN-tr' = virēxtan |
| 40911 | wlrykyh: varanikēh |
| 11 | wln': varan |
| 11131 | wlwdn': vir-ōyisn |
| 11 | wlz: varz |
| 111 | wlk': varrak |
| 101 | wlk': Var-kaš |
| 11 | nlm: norm |
| 11 | LH = ōi |
| 11 | wls: vars |
| 11111 | wlc'wnd: varcāvand |
| 1111111 | wlc'wndyjh':
varcāvandihā |
| 111 | wlykl: varzēkar |
| 11111 | wlykl': varziltār |
| 1111111 | wlykl'yh: varziltārēh |
| 11111 | wlyt'n: varzitan |
| 11 | wlc': 1. varc. 2. varz |
| 111 | wlc': varcak |
| 1111111 | wlckrl': varz-kartār |
| 1111111 | wlckrlyk: varz-kartik |
| 111111 | wlcšnyh: varzišnēh |
| 1111 | wlcšn': varzišn |
| 1111 | wlšn': varisn |
| 111111 | wlty'n'y: vartēnāi |
| 1111111 | wlty'nl': vartēn-dār |
| 11111111 | wlty'nyht'n: vartēnītan |
| 11111 | wlty'n': vartēn |
| 11111111 | wlty'nsn': vartēnišn |
| 1111 | wlt': vart |
| 11111 | wltk': vartak |
| 11111111 | wltšnyh: vartišnēh |
| 111111 | wltšn': vartišn |
| 1111111111 | nm'dšnyh': nimāyisn-
[ikā] |
| 111111 | nm'c': namāc |
| 1111111111 | nmwt'yh: nimūtārēh |
| 1111111 | nmwt'n': nimūtān |
| 111111 | nml': namat |
| 11 | ws: vas |
| 111111 | ns'y: 1. nasāi. 2. nisāi |
| 1111111111 | ws'n'yh: vas-anākēh |
| 11111111 | *ws'nyk: *visānīc |
| 1111111111 | NSHWN-tr' = vaxtan |
| 1111 | nsk: nask |
| 1111111 | wsy'l: vasyār |

| | |
|--------------|-------------------------|
| 1111111111 | nwzdhw: nōzdahom |
| 1111 | nwk: nōk |
| 111111 | nshy: Narsahē |
| 11111111 | nssn': nūistan |
| 1111111111 | wnstkyh: vīnastakēh |
| 1111 | nwtl: Nōtar |
| 11111111 | nwtl'n': Nōtarān |
| 11111111 | nzdyst': nazdist |
| 1111 | wzg: vazag |
| 1111 | nzd: nazd |
| 111111 | nzdyh: nazdēh |
| 111111 | nzdyk: nazdik |
| 1111111111 | nzdykyh: nazdikēh |
| 11111111 | nzdst': nazdist |
| 11111111 | nzyšt': *Nizišt |
| 1111 | wznd: vizand |
| 11111111 | wzndk'l: vizand-kār |
| 111111 | wzndkl: vizand-kar |
| 1111 | wzl: vazz |
| 11111111 | ZLYWN-tr' = šutan |
| 1111111111 | wzlwptk': uznaftak |
| 111111 | nk's: nikāh |
| 111111111111 | nk'sd'yh: nikāh-dārēh |
| 1111 | NKQ = mātak |
| 11111111 | *NKDYN = nē(vā)kāk? |
| 1111111111 | nk'yht'n': nikēxtan |
| 11111111 | nkyl'y: nikēnāi |
| 1111111111 | nkdyht'n': nikēriban |
| 1111111111 | nkdlšn': nikērišn |
| 111111 | nkyc: nikēc- (nikēxtan) |
| 111111 | nkyc': nikēc |
| 1111111111 | nkycšn': nikēcīšn |
| 111111 | nknd: nikand |
| 11111111 | nkwnyht: nikūnēh |
| 1111111111 | NKSWN-tr' = kuštan |
| 1111111111 | wkstn': vikostan |
| 1111 | L = ō |
| 1111 | wl: var |
| 11111111 | wlg: varāg |
| 1111111111 | wlhl'nyh: varhrānēh |
| 11111111 | wlhl'n': Varhrān |
| 11111111 | wlhl'm: Varhrām |
| 1111111111 | wlhl'nyh: varhrāmēh |
| 111111 | wlc': vīrāz |
| 111111 | wlc': varāz |
| 11111111 | wlch': Valaxš |

nylaksng } : ʃtə-səng
nylaksng }
*ny + 100 = ny-al : nist
*GLH = bān ?
nylmē : nirmat

ny m' : vīmār
ny m'lyh : vīmārēh
ny m'lyh : vīmārēh
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nyhyc' : vīhyc'ale

nyd : vī

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1981 n'mk: nāmāk
 91100 91100 n'mcšbyk: nam-cištīk
 11000 91100 n'mcšt: nām-cišt
 21100 w'spuhl: vāspuhr
 91100 91100 w'spuhlk'nyk:
 vāspuhrakānīk
 11000 91100 w'spuhlk'n':
 vāspuhrakān
 21100 w'stl: vāstīr
 11000 91100 w'stlywš: vāstīryōš
 11000 91100 w'stlywšy: vāstīryōšēh
 21100 91100 w'cyngyl': vāzēnūtār
 11000 91100 w'cyngyl': vāzēnūtān
 91100 w'cyk: vācīk
 21100 nhyk: naxcīr
 11000 91100 w'cyt': vāzīlān
 100 w'c': vāc [kānēh
 11000 91100 w'plyk'nyh: vāvarī-
 11000 91100 91100 w'plyk'nyhstn':
 vāvarīkānīhīstān
 11000 91100 w'cšnyh: vācīšhēh
 11000 91100 w'c'n': vāzīšn
 11000 w'hš: vaxš
 11000 91100 w'hšnyhstn': vaxšēnūtān
 11000 91100 w'hšytn': vaxšīlān
 21100 w'hšw: vaxšvār
 11000 91100 w'hšwlyh: vaxšvārēh
 11000 91100 w'hššnyh: vaxšīšnēh
 11000 91100 w'hššn': vaxšīšn
 91100 w'hštyk: vaxšīštīk
 11000 w'hšt': vaxšīšt
 11000 91100 w'štn': vāštan
 11000 91100 w'hštwm: vaxšīštom
 11000 w'ē': vāt
 11000 'D = tād
 11000 wdh: vēh
 91100 91100 nyh'nyk: nīhānīk
 11000 91100 nyh'n': nīhān
 11000 91100 nyh'wmd: Nīhāvānd
 11000 91100 wdhgh: vēhēh
 11000 91100 wdhghy: vēh-dēn
 11000 91100 'ny'dk: *nīyādak?
 11000 91100 wghyp: vīhēp-
 11000 91100 wghyc: vīhēc-

1 w: u
 11000 91100 nh'hk: nīhāetan
 11000 91100 nyd'ān': nīyāšn
 11000 91100 wyd'n': vīyān
 11000 91100 nyd'k': nīyāk
 21100 w'h'l: vāhār
 11000 91100 w'h'l'm: Vāhām
 11000 91100 w'h'l'm'wmd: Vāhāmāvand
 11000 91100 n'hlyk: Nāhīr-kīrak
 11000 91100 nyd'c: nīyāz
 11000 91100 91100 wyd'p'nyh: vīyāpānēh
 11000 91100 91100 wyd'p'nyhstn':
 vīyāpānīhīstān
 11000 91100 91100 wyd'p'nyhstn':
 vīyāpānēnūtān
 11000 91100 91100 wyd'p'n': vīyāpān
 11000 w'y: vāi
 11000 n'd: nād (nān)
 11000 91100 w'yndk: vāyēndak
 11000 91100 'EDWN-t'n': kartān
 11000 91100 'EDWN-t'n': grīfān
 11000 91100 *EDWN-t'yh: grīfālēh
 11000 91100 w'hlyh: vīhārēh
 11000 91100 n'ylyk: nāīrīk
 11000 w'ng: vāng
 11000 91100 w'nyh': vānūtān
 11000 nhwmm: nahom
 11000 91100 w'wlyk': Vāwlyk'
 11000 91100 w'wclkt': Vāwlyk'
 11000 nhwmm: nahom
 11000 91100 nhwmm: nīhūmb- (nīhūstān)
 11000 91100 whwmm': Vāhwmm
 11000 91100 nhwmm': nāw'iat
 11000 91100 91100 nhwmm': nīhūstān
 11000 91100 91100 nhwmm': nīhūstān
 11000 91100 w'h'l': vāān
 11000 91100 n'lyk: nārīk
 11000 91100 w'lwmm: vāān
 11000 n'm: nām
 11000 91100 n'mhwst': Nām-x'āst
 11000 91100 n'mwml': nām-āwml
 11000 91100 n'mnyhstn': nāmēnūtān
 11000 91100 n'mnyk: nāmīk

1110-0 02 gpl-TWR' = Gəf-r-gəw

191000 02 gcslk' : giżistak

114002 ycsn' : yazišn

11402 dšn' : dašn

191402 dšnk' : dašnak

214002 yšt' : yaštār

314002 dštyk' : daštīk

110402 dšt' : dašt

110402 yšt' : yašt

110402 yšt'n' : yaštān

9110191402 yšt'y' hawkwalyuk :

yəθā-ahā-əairyo

11402 yšt'w' : yat-ō

11100211402 YTYBWN-štn' = nišāstan

1100211402 YTYBWN-st' = nišāst

1100211402 YTYBWN-štn' =

1. nišāstan, 2. nišāstan

02 dtykl' : diškār

1102' gt' : gad

1102' dt' : dat

19102 ytk' : yatak

02 gln' : garm

11402 dlm'n' : darmān

11402 glmyk' : garmēh

19102 glmwt' : garmōk

114002 dlpwštyk' : dru-puštēh

11402 dlpš' : drafš

11402 glčn' : girzišn

214002 gplt' : griftār

114002 gplt'l'wmmnd : griftārōmand

11002 gplt'n' : griftān

91402 glt'n'k' : gartānāk

1102' glt' : 1. gart, 2. girt

1102' dlt' : dart

1102' gltn' : gartān

19102 gltk' : girtak

11402 glčn' : gartāšn

02 ym' : yam

11402 j'm'n' : jamān

9102 dmyk' : damēk

11011002 YMYTWN-t'n' = murtān

1102 GMR' = uštur

102 ymn' : yamān (اليمان)

1101102 YMRRWN-t'n' = guftān

110102 ymkr' : yam-kart

1101102 YMLLWN-t'n' = guftān

12: 14 02 DMH = māmāk?

110102 dmt'n' : damistān

110402 yst'n' : ēstān

1102 dstgyl' : dašt-gūr

1102 dšt' : dašt

21102 dskwbł' : daštawar

1102 dskwblyk' : daštawarēh

1102 jstn' : jāstān

110102 dskrt' : dašt-kart

110102 ystšn' : ēstāšn

02 dč- : daž-

110021102 YSBH'-st'n' = kāmīstan

1102 dpyryk' : dipīrēh

1102 dpywryk' : dipīwarēh

1102 dpywr' : dipīwar

1102 gcdwm' : gaž-dwm

19102 gcsyk' : giżistak

102 dč' : diž

02 dpl' : duwr

11401120 90 YKTLWN-šn' = šzanīšn
11401120 90 YKTLWN-tn' = šzatan

21 gl' : gar

22 dl' : dil

11401120 90 *dl'nyh' : drāhūtan

23 dl'y : drāi

11401120 90 dl'ān' : drāyān

11401120 90 dl'dyhn' : drāyātan

24 dlhny : drāhni [pat]

11401120 90 dlhndlepl' : dar-handar

25 gl'n' : garān

26 gl'myk' : garāmīk

11401120 90 gl'mykyh' : garāmīkēh

11401120 90 gl'mykyh' : garāmīkīhā

11401120 90 gl'mykyh' : garāmīkīhā

27 dl'c : drāz [ēnātan]

190 dl'c : drāz

28 dl'ell : drāz-tar

11401120 90 dlh' : draxt

11401120 90 *gl'tn' : grātan

100 dl'y'p' : drayāp

11401120 90 dl'y'g' : drigāz

29 dl'y : dāz

11401120 90 dl'y'g' : drigāz

30 dlyk : darīk

11401120 90 *glykpt' : grī-kāst

11401120 90 glyktn' : grīstān

31 glwh : grōh

32 dl'n'y : drānāi

11401120 90 *dlw'sp' : druvāsp

33 dlw' : drōb

34 dlng : drāng

35 dlw'nd : druvand

11401120 90 dlw'ndy' : druvandēh

36 *dlw'c : drōz (from druvay)

37 dlw'c : drānj

11401120 90 dlw'cyh' : drūzēh

38 dlw'c : drūz

11401120 90 dlw'cyh' : drōzānēh

39 dlw'cn' : drōzān

11401120 90 dlw'cn'y' : drānjīnēh

40 dlw'cn' : drānjīn

41 dlw'k' : drūst

42 dlw'k' : drūst

11401120 90 glw'ntn' : Garōdmān

43 dlk' : darak

21 dwšhw' : dwš-x'ār

11401120 90 dwšhw'lyh' : dwš-x'ārēh

11401120 90 dwšhw'h' : dwš-hūxt

11401120 90 dwšhw' : dwš-ax'

11401120 90 dwšhw'lyh' : dwš-hūxt

11401120 90 dwšhw'lyh' : dwš-hūxt

11401120 90 dwšhw'lyh' : dwš-hūxt

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11401120 90 dwšhw'lyh' : dwš-hūxt

11401120 90 dwšhw'lyh' : dwš-hūxt

140 Գալգ: gurg
 141 Գալգ'ն': gurgān
 191 Գալկսնկ': gursak
 192 Գալկ': dōlak
 193 Գալկ/ե/յհ: gursakēh
 194 Գալկ'յհ: gurtēh
 200 Գալկա'լ: gurt-vār

ԳՄ YWM = rāc
 140 Գյաւ'ն': yuamē
 141 Գյաւ'ն'յհ: yuamānēh
 142 Գյաւ'ն': yuamān
 143 Գյաւ'ն'ի': gumārtan
 191 Գյաւ'ն'ի': gumartak
 192 Գյաւ'ն'ի': gumartak
 193 Գյաւ'ն'ի': gumartak
 194 Գյաւ'ն'ի': gumartak
 195 Գյաւ'ն'ի': gumartak
 196 Գյաւ'ն'ի': gumartak
 197 Գյաւ'ն'ի': gumartak
 198 Գյաւ'ն'ի': gumartak
 199 Գյաւ'ն'ի': gumartak
 200 Գյաւ'ն'ի': gumartak

201 Դաւ'լ: dō-sār
 202 Դաւ'լ: dō-sār
 203 Դաւ'լ: dō-sār
 204 Դաւ'լ: dō-sār
 205 Դաւ'լ: dō-sār
 206 Դաւ'լ: dō-sār
 207 Դաւ'լ: dō-sār
 208 Դաւ'լ: dō-sār
 209 Դաւ'լ: dō-sār
 210 Դաւ'լ: dō-sār
 211 Դաւ'լ: dō-sār
 212 Դաւ'լ: dō-sār
 213 Դաւ'լ: dō-sār
 214 Դաւ'լ: dō-sār
 215 Դաւ'լ: dō-sār
 216 Դաւ'լ: dō-sār
 217 Դաւ'լ: dō-sār
 218 Դաւ'լ: dō-sār
 219 Դաւ'լ: dō-sār
 220 Դաւ'լ: dō-sār

221 Դաւ'լ: dō-sār
 222 Դաւ'լ: dō-sār
 223 Դաւ'լ: dō-sār
 224 Դաւ'լ: dō-sār
 225 Դաւ'լ: dō-sār
 226 Դաւ'լ: dō-sār
 227 Դաւ'լ: dō-sār
 228 Դաւ'լ: dō-sār
 229 Դաւ'լ: dō-sār
 230 Դաւ'լ: dō-sār

231 Դաւ'լ: dō-sār
 232 Դաւ'լ: dō-sār
 233 Դաւ'լ: dō-sār
 234 Դաւ'լ: dō-sār
 235 Դաւ'լ: dō-sār
 236 Դաւ'լ: dō-sār
 237 Դաւ'լ: dō-sār
 238 Դաւ'լ: dō-sār
 239 Դաւ'լ: dō-sār
 240 Դաւ'լ: dō-sār

241 Դաւ'լ: dō-sār
 242 Դաւ'լ: dō-sār
 243 Դաւ'լ: dō-sār
 244 Դաւ'լ: dō-sār
 245 Դաւ'լ: dō-sār
 246 Դաւ'լ: dō-sār
 247 Դաւ'լ: dō-sār
 248 Դաւ'լ: dō-sār
 249 Դաւ'լ: dō-sār
 250 Դաւ'լ: dō-sār

251 Դաւ'լ: dō-sār
 252 Դաւ'լ: dō-sār
 253 Դաւ'լ: dō-sār
 254 Դաւ'լ: dō-sār
 255 Դաւ'լ: dō-sār
 256 Դաւ'լ: dō-sār
 257 Դաւ'լ: dō-sār
 258 Դաւ'լ: dō-sār
 259 Դաւ'լ: dō-sār
 260 Դաւ'լ: dō-sār
 261 Դաւ'լ: dō-sār
 262 Դաւ'լ: dō-sār
 263 Դաւ'լ: dō-sār
 264 Դաւ'լ: dō-sār
 265 Դաւ'լ: dō-sār
 266 Դաւ'լ: dō-sār
 267 Դաւ'լ: dō-sār
 268 Դաւ'լ: dō-sār
 269 Դաւ'լ: dō-sār
 270 Դաւ'լ: dō-sār

271 Դաւ'լ: dō-sār
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 274 Դաւ'լ: dō-sār
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 304 Դաւ'լ: dō-sār
 305 Դաւ'լ: dō-sār
 306 Դաւ'լ: dō-sār
 307 Դաւ'լ: dō-sār
 308 Դաւ'լ: dō-sār
 309 Դաւ'լ: dō-sār
 310 Դաւ'լ: dō-sār

— 11 — d'ān'wmd:

dān'ānōmand

— 11 — d'ān'nyh: dān'ānēh

— 11 — d'ān'ān': dān'ān'

— 11 — y'hwā': y'hwā'

— 11 — y'hwā'k'n': y'hwā'dakān

— 11 — d'k': dāk

— 11 — y'knd: y'ākind

— 11 — y'zdkrt'n': y'azdkirtān

— 11 — y'zdkrt': y'azdkirt

— 11 — y'knt': y'ākint

— 11 — g'l: gāl

— 11 — d'l: dār

— 11 — d'l'y: Dārāi

— 11 — d'l'd'n': Dārāyān

— 11 — d'l'p'kt': Dārāw-kirt

— 11 — d'w': dārū

— 11 — d'w'k': dārōk

— 11 — d'l'mn': dālman

— 11 — d'l'nyh: dārānēh

— 11 — d'l'n': dārān'

— 11 — g'm: gām

— 11 — d'm: dām

— 11 — y'm: yām

— 11 — j'm'sp': jāmqsp

— 11 — y'm'k': yāmāk

— 11 — YHMTWN-nyh: rasānēh

— 11 — YHMTWN-ān': rasān'

— 11 — YHMTWN-t'n': rasātān

— 11 — g's: gāh

— 11 — g's'hb'l: gāhān-bār

— 11 — g's'nyh: gāhānēh

— 11 — YHSNH-ān': dārān'

— 11 — YHSNH-yt': dārā' (dāstan)

— 11 — g'cdwmb': gōz-dwmb

— 11 — j'pl: jāfar (جافار)

— 11 — d'hānyh: dāhānēh

— 11 — d'ān': dān'

— 11 — d'hān': dāhān'

— 11 — j'hān': jāhān'

— 11 — d'hā'k': dāhāk

— 11 — d'hā'nyh: dāhānēh

— 11 — d'hā'n': dāhān'

— 11 — ZY = I

— 11 — y'zā'n': y'azdān

— 11 — dy'd'n': dāyān' (plur. dāyān')

— 11 — d'hwā': dāhom

— 11 — d'h'k': Dāhāk

— 11 — d'h'm'n': Dāhmān

— 11 — YHDPHWN-yt'n': xandītan

— 11 — YHBWN-t'n': dātān

— 11 — d'h'k'n': dāhākān

— 11 — g'ywknll': Gāyōmart

— 11 — g'ywmlt': Gāyōmart

— 11 — d'h'ywpt': dāhyūpat

— 11 — d'y'k'nyh: dāyānēnēnēn

— 11 — d'y'k': dāyāk

— 11 — g'd'k': Gādāk

— 11 — y'zdykrt'n': y'azdākirtān

— 11 — y'zdykrt': y'azdākirt

— 11 — d'h'ywpt'n': Dāhōstān

— 11 — j'd'n': Jādān'

— 11 — d'y'ky: Dāit

— 11 — YHYTYWN-t'l': āvurtār

— 11 — YHYTYWN-t'n': āvurtān

— 11 — j'hyt': jāhāt (from jāstan)

— 11 — j'n'wmd: jānōmand

— 11 — d'n'k': dānāk

— 11 — d'n'kyh: dānākēh

— 11 — d'n'kyh': dānākēhā

— 11 — g'ywdwt': gāwiyōt

— 11 — y'wyt'n': yāwētān

— 11 — y'wyt'nk'n': yāwētānān

— 11 — y'wyt': yāwēt

— 11 — y'wyt'k': yāwētāk

— 11 — g'w': gāw

— 11 — j'n': jān

— 11 — YHWWN-yt'n': Bawētān

— 11 — YHWWN-yt'h': Bawētēh

— 11 — YHWWN-ān': Bawētān

— 11 — YHWWN-t'n': Būtān

— 11 — YHWWN-t'n': Būtān

— 11 — d'n'w'k': dānūt

— 11 — j'n'w'k': jān-uār

— 11 — y'w'k': yāwār

— 11 — d'n'ntn': dānistan

— 11 — YHNSLVN-t'n': appurtān

| | |
|------------|----------------------------|
| 111111 | ḡh'n': ḡahān |
| 11111 | ḡ'h'l': ḡahr |
| 11111 | ḡ'h'l': Bāxl (بَاحِل) |
| 1111111111 | ḡ'h'l'wmmndyh: |
| | ḡahrōmāndēh |
| 11111111 | ḡ'h'lswlyh: ḡahravārēh |
| 111111 | ḡ'h'lē': ḡahrak |
| 111111 | ḡ'h't': ḡaxt |
| 11111111 | ḡ'h'tn': ḡaxtan |
| 1111111111 | ḡ'gwb't': ḡagō-ḡaxt |
| 1111111111 | BKYWN-stn' = gr'stan |
| 11111 | ḡ'l': ḡār |
| 111111 | ḡ'l'y: ḡālāi |
| 111111 | ḡ'l'yn': ḡālān |
| 1111111111 | ḡ'l'yl': ḡālist |
| 111111 | ḡ'l'l': ḡārak |
| 1111111111 | ḡ'l'st'n': ḡān'-ḡlān |
| 11111111 | ḡ'l'st': ḡālist |
| 11111111 | ḡ'l'st'n': ḡāri-stan |
| 111111 | ḡ'l's'n': * ḡārzān |
| 11111 | ḡ'm: ḡām |
| 1111111111 | ḡ'md't': ḡām-dāt |
| 111111 | ḡ'mykh: ḡāmīk |
| 1111111111 | ḡ'st'n': ḡāstān |
| 111111 | ḡ'pyl: Bāwāl |
| 11111 | ḡ't': ḡāz |
| 111111 | ḡ'awē': ḡāzēl- |
| 111111 | ḡ'h't': ḡaxt |
| 111111 | ḡ't': ḡāt (conj. of ḡutan) |
| 111111 | B'TL = pas |

1111 BB' = dar

| | |
|------------|------------------------------|
| 111111 | ḡg, ḡg'n' (plur): ḡag, ḡagān |
| 1111111111 | ḡd'sp'ykh: ḡayāspānēh |
| 1111111111 | ḡd'sp'n': ḡayāspān |
| 1111111111 | ḡyhs'tn': Bēhi-stan? |
| 11111 | B'YRH = māh |
| 11111 | ḡywl: Bēvar |
| 1111111111 | ḡywl'sp': Bēvar-asr |
| 111111 | ḡywl'n': Bēvōn |
| 11111 | ḡym: ḡūm |
| 1111111111 | ḡym'wmmnd: Bēmōmānd |
| 111111 | ḡymkn': Bēmakan |
| 11111 | ḡyē': Bēz |
| 1111111111 | ḡyē'wmmnd: Bēzōmānd |
| 1111111111 | ḡyē'cyh: Bēzāzāh |

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| 1111111111 | ḡwhst': Ašwahišt |
| 1111111111 | ḡh'wstn': āšnawīšn |
| 1111111111 | ḡh'wstn': āšnūtān |
| 1111111111 | ḡ'wē': āšōk |
| 1111111111 | ḡ'wp': āšōp |
| 11111111111111 | ḡ'wpl'yh: āšwplārēh |
| 111111111111 | ḡ'k'n'n': Aškānān |
| 1111111111 | ḡ'k'n': Aškān |
| 111111111111 | HŠKHWN-t'n' = vīndātan |
| 11111111111111 | ḡ'k'l'kyngt'yh: |
| 111111111111 | āškārākēnīlārēh |
| 1111111111 | ḡ'k'l'k': āškārak |
| 1111111111 | ḡ'kw'n': āškōm |
| 1111111111 | ḡ'k'l': Aškar |
| 1111111111 | ḡ'kmb': āškamb |
| 111111 | ḡ'm: ḡēm |
| 1111111111 | ḡ'mykh: ḡēmēh |
| 1111111111 | ḡ'mykh: * ḡēm-(m)anēh |
| 11111111111111 | ḡ'm'k'mkyh': |
| | ḡēm-kāmakihā |
| 1111111111 | ḡ'pYL = a-wēh |
| 1111111111 | ḡ'tykh: āštēh |
| 11111111111111 | ḡ'stdhwm: ḡāštdahom |
| 1111111111 | ḡ'st': ḡāst |
| 1111111111 | ḡ'stwn: ḡāstōm |
| 11111111111111 | ḡ'stkykh: āštakēh |
| 1111111111 | ḡ'stē': āštak |
| 1111111111 | ḡ'stē': āštē |
| 111111 | ḡ't = ḡakar |
| 111111 | ḡ't: at (pron.) |
| 1111111111 | ḡ't'n': ātān (pron.) |
| 1111111111 | ḡ'tē': ātāz |
| 11111111111111 | H'TYMMWN-t'n' = āwāstān |
| 11111111111111 | ḡ'twbyw'n': Ātūyān |
| 1111111111 | ḡ'tw': ātur |
| 11111111111111 | ḡ'twswē': ātur-sōc |
| 11111111111111 | ḡ'twsp't': Āturpāt |
| 1111111111111111 | ḡ'twsp'tē'n': Āturpābākān |
| 11111111111111 | ḡ'twplswḡ: Āturpārōḡag |
| 1111111111111111 | ḡ'twplswḡ'n': Āturpārōḡagān |

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| —40— | 1płom: apartom |
| —40— | 2płł: apartar |
| —40— | 3płlyh: apartarēh |
| —40— | 4płm: api-m |
| —40— | 5płm': api-mān |
| —40— | 6pshyuyh': apasihēnitan |
| —40— | 7pshyūn': apasihēniēn |
| —40— | 8ps'l'n': āp-sārān |
| —40— | 9ps'l'n': apasārān |
| —40— | 10pshstn': apasihistan |
| —40— | 11pshyuyh': apasihēnitan |
| —40— | 12psus: apasōs |
| —40— | 13pswsl: apasōs-bar |
| —40— | 14pswskl: apasōs-kar |
| —40— | 15pswlk': apasūtak |
| —40— | 16psp'l: apispar |
| —40— | 17psp'l'n': apisparān |
| —40— | 18psp'l'n': apisparān |
| —40— | 19psl'k': apaslāk |
| —40— | 20psl'm: apastām |
| —40— | 21hpl: hac-apar |
| —40— | 22pc'l: apacār |
| —40— | 23ptyšnyk': apacišnīk |
| —40— | 24pcnd: apaczand |
| —40— | 25pš: api-š |
| —40— | 26hč: hacš |
| —40— | 27pš'n': api-šān |
| —40— | 28hč'n': hac-šān |
| —40— | 29pš'ln': apaczān |
| —40— | 30hčks: hacš-kas |
| —40— | 31hčms: hacš-mas |
| —40— | 32pt: apit |
| —40— | 33ptyd'lk': a-patijārak |
| —40— | 34pt'n': api-tān |
| —40— | 35hpt'n': haptān |
| —40— | 36hptlwm: haptdahom |
| —40— | 37hpt: hapt |
| —40— | 38hptwyhng: Haptōiring |
| —40— | 39*ptundyk': apatundihā |
| —40— | 40hptwm: haptōm |
| —40— | 41*ptwm: ap-tōm |
| —40— | 42hptkyšwl: hapt-kišvar |
| —40— | 43š: aš |
| —40— | 44š'n': ašān |
| —40— | 45š'hyh'n': ašēhūban |
| —40— | 46š'gyh'nyh': ašēghānēh |
| —40— | 47š'n': ašān (= 11400) |
| —40— | 48š'n'k': ašānēh |

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| —40— | 49pycl: apē-cār |
| —40— | 50pypuhl: apē-puhr |
| —40— | 51pyckyh: apēcakēh |
| —40— | 52pyckyh': apēcakihā |
| —40— | 53pyck': apēcak |
| —40— | 54pyhyd'lk': a-pailijārak |
| —40— | 55pyt'k': a-pailāk |
| —40— | 56p': āp |
| —40— | 57c': 1. āz. 2. aš |
| —40— | 58pr'c: a-frāc |
| —40— | 59pwhš'dšn': apaxšāyīšn |
| —40— | 60pwhšn': a-pōhišn |
| —40— | 61pryn': āfrūn |
| —40— | 62pwsšn': a-pōyīšn |
| —40— | 63awl: āz-var |
| —40— | 64pwl'n'y: a-purnāi |
| —40— | 65pwl'n': āfurīšn |
| —40— | 66pwsšn': āpustān |
| —40— | 67pz'dytn': apazāyīšn |
| —40— | 68pz'dšn': apazāyīšn |
| —40— | 69pz'l: apazār |
| —40— | 70pz'l'wmnd: apazārōmand |
| —40— | 71pzwnyk: apazōnīk |
| —40— | 72pzwnykyh: apazōnīkēh |
| —40— | 73pzwn': apazōn |
| —40— | 74pzwt'n': apazūtān |
| —40— | 75pl: 1. apar. 2. appar. 3. aor |
| —40— | 76pl' = xāk |
| —40— | 77pl'nyh: Alurāhūm |
| —40— | 78pl's: āfrās |
| —40— | 79pl'sšnyh: apar-āshīnēh |
| —40— | 80pl'sšnyh: apar-barīnēh |
| —40— | 81plgwmyhl: apar-gumēxt |
| —40— | 82plgl: apar-gar |
| —40— | 83plytn': āfrītan |
| —40— | 84plytk': āfrītak |
| —40— | 85pln'y: a-parnāi |
| —40— | 86pln'yk': a-parnāyīk |
| —40— | 87plngykyh': aorangiāhā |
| —40— | 88pling: aorāng |
| —40— | 89plwd: aparōd |
| —40— | 90HPLWN-šn': kanišn |
| —40— | 91HPLWN-tn': kandan |
| —40— | 92plzgn': apar-zēn |
| —40— | 93plkl: apar-kār |
| —40— | 94clm: āžarim |
| —40— | 95plm'nd: apar-mānd |
| —40— | 96clmnyk: āžarnīk |
| —40— | 97clmnykyh: āžarnīkēh |

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| — ۱۱۱۱۱۱۱۱۱۱ | hmyst'lyh': hamēstārēh |
| ۱۱۱۱۱۱۱۱۱۱ | hmyst'k'n': hamēstākān |
| ۱۱۱۱۱۱۱۱ | *myc'n': amēcīšn |
| ۱۱۱۱۱۱۱۱ | hmyst'k': hamēstāk |
| ۱۱۱۱۱۱۱۱ | *MY-11 = mātar |
| ۱۱۱۱۱۱۱۱ | HMR' = xar |
| ۱۱۱۱۱۱۱۱ | hmuw'l: ham-uār |
| — ۱۱۱۱۱۱۱۱۱۱ | *mwhl't'lyh': amēxkārēh |
| ۱۱۱۱۱۱۱۱ | *mwhl'n: amōxtan |
| ۱۱۱۱۱۱۱۱ | *mrd: *Amard (د'آ) |
| — ۱۱۱۱۱۱۱۱۱۱ | hmuw'n'sy'h: ham-uēnišnēh |
| ۱۱۱۱۱۱۱۱ | *murd't: Amurdāt |
| ۱۱۱۱۱۱۱۱ | *mwk': amāk |
| ۱۱۱۱۱۱۱۱ | hmuw'l: ham-uār |
| ۱۱۱۱۱۱۱۱ | *mwlc'yh': amurāzān |
| ۱۱۱۱۱۱۱۱ | *mwcc'n': amōccīšn |
| ۱۱۱۱۱۱۱۱ | *mwz't': amūz't |
| ۱۱۱۱۱۱۱۱ | hmk'l: ham-kār |
| — ۱۱۱۱۱۱۱۱ | hmk'yk': ham-kāk |
| — ۱۱۱۱۱۱۱۱ | hmkw'n'sy'h: |
| | ham-kunišnēh |
| ۱۱۱۱۱۱۱۱ | hmk'p'k': ham-kūp'ak |
| — ۱۱۱۱۱۱۱۱۱۱ | hmk't'lyh': ham-kārēh |
| — ۱۱۱۱۱۱۱۱ | hmk'p'yh': ham-kāp'eh |
| ۱۱۱۱۱۱۱۱ | *ml: a-mar |
| — ۱۱۱۱۱۱۱۱ | *HML' = mad |
| ۱۱۱۱۱۱۱۱ | *mlg: a-marg |
| — ۱۱۱۱۱۱۱۱ | *mlgy'h: a-margēh |
| — ۱۱۱۱۱۱۱۱ | hmc'y'n: ham-cim |
| ۱۱۱۱۱۱۱۱ | hmpw'sy'n': |
| | ham-pursitan |
| — ۱۱۱۱۱۱۱۱ | hmpw'sy'h: |
| | ham-pursakēh |
| ۱۱۱۱۱۱۱۱ | hmpw'sy'h: |
| | ham-pursakik |
| ۱۱۱۱۱۱۱۱ | hmc'y'g'n: ham-cigōn |
| ۱۱۱۱۱۱۱۱ | *MT = ka |
| ۱۱۱۱۱۱۱۱ | hmk'k: ham-kāk |
| ۱۱۱۱۱۱۱۱ | hmk'k'hmk': ham-kāhmk |
| ۱۱۱۱۱۱۱۱ | v. Critical Notes ad 1. |
| ۱۱۱۱۱۱۱۱ | hmkw'yk: ham-kōz'ik |
| ۱۱۱۱۱۱۱۱ | *s'dy'l': āsāyēt |
| ۱۱۱۱۱۱۱۱ | *s'dk': āsāyāk |
| ۱۱۱۱۱۱۱۱ | *s'dā'n': āsāyāšn |
| — ۱۱۱۱۱۱۱۱ | *s'n'y'h: āsānēh |
| ۱۱۱۱۱۱۱۱ | *s'n': āsān |
| ۱۱۱۱۱۱۱۱ | *s'y'n'y'n': āsānēh |
| ۱۱۱۱۱۱۱۱ | *s'y'n': āsān |

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| ۱۱۱۱۱۱۱۱ | *l': arē |
| ۱۱۱۱۱۱۱۱ | *l'w'l': ārēk |
| ۱۱۱۱۱۱۱۱ | *l'cl'sp': Arjānāsp |
| ۱۱۱۱۱۱۱۱ | hlp'sl: xraj'str |
| ۱۱۱۱۱۱۱۱ | *l'zn': arīšn |
| ۱۱۱۱۱۱۱۱ | *l'zn'kp': *arīšn-kāst |
| ۱۱۱۱۱۱۱۱ | *l't'y: artāi |
| ۱۱۱۱۱۱۱۱ | *l't'k: artāk |
| ۱۱۱۱۱۱۱۱ | *l't'h'dl: Artaxšār |
| ۱۱۱۱۱۱۱۱ | *l't'h'dl'n': Artaxšērān |
| ۱۱۱۱۱۱۱۱ | *l't'yk: artik |
| ۱۱۱۱۱۱۱۱ | *l't'yk'l: artāzār |
| — ۱۱۱۱۱۱۱۱۱۱ | *l't'yk'l'yh': artāzārēh |
| ۱۱۱۱۱۱۱۱ | hlt': xrat |
| ۱۱۱۱۱۱۱۱ | *l't'h'dl: Artaxšār |
| ۱۱۱۱۱۱۱۱ | *l't'h'dl'n': Artaxšērān |

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| ۱۱۱۱۱۱۱۱ | hm: ham |
| ۱۱۱۱۱۱۱۱ | *M(Y) = mā |
| ۱۱۱۱۱۱۱۱ | *m = ant (pron.) |
| — ۱۱۱۱۱۱۱۱ | hm'hk'yh': ham-āhakēh |
| ۱۱۱۱۱۱۱۱ | *hmk'l: *ham-hāl |
| ۱۱۱۱۱۱۱۱ | hm'y: hamē |
| ۱۱۱۱۱۱۱۱ | hm'dw'yk': ham-āwēnāk |
| ۱۱۱۱۱۱۱۱ | *m'wrd: amāwand |
| — ۱۱۱۱۱۱۱۱ | *m'wrd'yh': amāwandēh |
| — ۱۱۱۱۱۱۱۱ | hmkw'n'sy'h: ham-x'arīšnēh |
| ۱۱۱۱۱۱۱۱ | *mhrspnd: Amāhraspand |
| ۱۱۱۱۱۱۱۱ | hm'k: hamāk |
| ۱۱۱۱۱۱۱۱ | *m'l: 1. amār, 2. a-nār |
| ۱۱۱۱۱۱۱۱ | hmk'h'l: ham-harz |
| — ۱۱۱۱۱۱۱۱ | hm'b'y: ham-bāi |
| ۱۱۱۱۱۱۱۱ | hm'b'l: ham-bār |
| ۱۱۱۱۱۱۱۱ | hmbwnc: hambun-ic |
| ۱۱۱۱۱۱۱۱ | hmbw'n: ham-būtan |
| ۱۱۱۱۱۱۱۱ | hm'yh: hamāk |
| ۱۱۱۱۱۱۱۱ | hmd'n': Hamadān (همدان) |
| — ۱۱۱۱۱۱۱۱ | hm-YHWWN-sy'h: |
| | ham-Bawīšnēh |
| ۱۱۱۱۱۱۱۱ | hmd'bal'n' } : ham-dāstān |
| ۱۱۱۱۱۱۱۱ | hm-DYN' } : ham-gōhr |
| ۱۱۱۱۱۱۱۱ | hmgw'h: ham-gōhr |
| — ۱۱۱۱۱۱۱۱ | hmgw'h'sy'h: ham-gōbīšnēh |
| ۱۱۱۱۱۱۱۱ | hmgw'n': ham-gōn |
| ۱۱۱۱۱۱۱۱ | hmgw'nk': ham-gōnak |
| ۱۱۱۱۱۱۱۱ | *myk': amāk |
| ۱۱۱۱۱۱۱۱ | hmy'm'l: hamēmāl |
| ۱۱۱۱۱۱۱۱ | hmyst'l: hamēstār |
| ۱۱۱۱۱۱۱۱ | hmyst'lyh': hamēstārēh |

100000 h'mwš: hāmōš

100000 h'sl: hāsr

100000 h'stn': āxistan

100000 h'cēn': hācīšn

100000 h't': haxt

100000 h'tl': axtar

100000 h'tlm': axtar-mār

100000 h'tm'nsl: hāt-mānsr

100000 h'tm'nslyk:
hāt-mānsrīk

100000 h'tH = x'ah

100000 h'tH-L: x'āhar

100000 h'BY-H = pitar

100000 h'B' (= BY) = pit

100000 h'bw d: a-bōd

100000 h'bwlcšnyk: a-bwzīšnīk

100000 h'bwlt': a-bwrt

100000 h'y: ē

100000 h'Y = jān

100000 h'Y-k'nyh: jānakānēh

100000 h'Y-k'n': jānakān

100000 h'd'nyh: a-dānēh

100000 h'd'n': a-dān

100000 h'd'tytn': ayārītan

100000 h'g's: a-qāh

100000 h'y'p': ayāp

100000 h'y'pt': ayāft

100000 h'y'ptn': ayāftan

100000 h'd'tyh': a-dāhīh

100000 h'hyhtn': hixtan

100000 h'd'sl'nyh: a-dāstīstānēh

100000 h'd'sl'nyh: a-dāstīstānīh

100000 h'ybgtyk: aibigatik

100000 h'ybglt': aibigat

100000 h'dyh: 'ayēh (from h-)

100000 h'hyb'l: hayyār

100000 h'hyb'lyh: hayyārēh

100000 h'hyb'lytn': ayyārītan

100000 h'dyb's'n': ayyāsān

100000 h'dyb't': ayyāt

100000 h'dyb'tkl': ayyāt-kār

100000 h'dyb'shtn': ayyāstan

100000

100000 h': ā

100000 1. h': ah. 2. h'Y = brāt

100000 h'h'n': 1. hāxlan. 2. haxtan

100000 h'dk': xāyok

100000 h'hw: ahtū

100000 h'hw'dšnyh: a-x'āyīšnēh

100000 h'hw'nyk: ax'ānīk

100000 h'hw'n': ax'ān

100000 h'hw'yh: ax'āh

100000 h'hw'yšk'l: a-x'ēškār

100000 h'hw': ax

100000 h'HRN = an

100000 h'wnd: havand

100000 h'wndyh: havandēh

100000 h'hwnc: ahanūn-ic

100000 h'hwul: ahuwar

100000 h'hwnsndyh: a-x'ānsandēh

100000 h'hwknytn': 'ahōyēnītan?

100000 h'k'n': xānak

100000 h'kw: āx'ar

100000 h'kwšnyh: a-x'āxīšnēh

100000 h'hw'n'k: a-homānāk

100000 h'hwnc: āhawj-

100000 h'hwš: a-hōš

100000 h'wšk't': hāwšk't

100000 h'k'n': xākān

100000 h'k': xāk

100000 h'L = pas

100000 h'l'y: ahlāi

100000 h'l'dyh: ahlāyēh

100000 h'l'm: 1. (V' 27) ahrām-

2. (V' 24) *āxān

100000 h'L-yh = pasēh

100000 h'lyptn': 'ahīrīftan

100000 h'lyšwng: Ahīrīšwng

100000 h'hlwb': ahlav

100000 h'hlwlg: Ahīrīwng

100000 h'hlmn': Ahīrīman

100000 h'hlmwshyh: Ahīrāmōgēh

100000 h'hlmwsk: Ahīrāmōg

100000 h'mhlc': hāmharz

100000 h'myn': hāmēn

100000 h'mwdyn': hāmōdēn

100000 h'mw'n': hāmēn

Pahlavi Index.

Alphabetical order:

1. 𐭌 2. 𐭎 3. 𐭏 4. 𐭐 5. 𐭑 6. 𐭒 7. 𐭓 8. 𐭔 9. 𐭕 10. 𐭖 11. 𐭗 12. 𐭘 13. 𐭙

To be observed:

1. 𐭌 is ranged under no. 1 even if it represents the ligature of 𐭌𐭎 (v. p. 111E, C).

2. Abnormal forms of letters are ranged according to their external shape: 𐭑 under 𐭑 even if it is a miswritten 𐭌 or 𐭎; 𐭏 under 𐭏 even if it represents a dwarfed 𐭌, or 𐭑, or 𐭒; 𐭓 under 𐭓 even if it represents 𐭑 = 𐭓 (v. p. 111I).

3. 𐭏 is treated as one single letter irrespective of whether it represents 𐭑 = 𐭓, or 𐭓 = 𐭓, or 𐭏 = 𐭏, or 𐭏 = 𐭏, or any of the dwarfed letters mentioned above.

4. 𐭖, representing both 𐭖 and 𐭖 in ligatures, is treated as one single letter, and ranged under 𐭖.

5. Final silent 𐭌 (v. p. 111I, no. 7) is treated as the consonant 𐭌.

6. Final 𐭑 = -H in ideograms is treated as 𐭑 + 1.

7. 𐭕 and 𐭕, both = s, are regarded as the same letter. As diacritical signs are used when they represent the ligatures of 𐭌𐭎 (𐭌𐭎, 𐭌𐭎, etc.) every unmarked 𐭕 or 𐭕 in Iranian words is to be looked for under no. 9. If they occur in ideograms, which are mostly left without diacritical signs in this Manual (being themselves merely graphical signs, and no living elements of the language), cross references are given when necessary.

8. Underlined 𐭌, 𐭎, 𐭏 render dwarfed Pahlavi letters; 𐭓 renders 𐭑 = 𐭓; 𐭓 (in ideograms only) renders a 𐭑 which is only a flourish of the pen (v. p. 111E).

9. Ideograms are rendered in CAPITALS.

10. The stroke | after 𐭑 = -H in verbal ideograms, e.g. 1110-1161 𐭑𐭕𐭕𐭕, is rendered by a dash [—]: 'STH'-ln', in spite of the fact that in the Psalter this stroke appears as a (quite abnormal) n: "𐭑𐭕𐭕𐭕" = 'STH'-n-.

11. To every Pahlavi word is given a letter-by-letter transliteration, followed by, and separated by a colon [:] from, the interpretation of the consonant skeleton. As to the principles of interpretation, v. Grammar. Between ideograms and their Iranian equivalents the sign of equality [=] is used.

12. The sign * denotes hypothetical reading.

13. Only those compounds whose elements are written in one word are registered in the Index; other compounds only if one element or both elements do not appear elsewhere in the Index.

14. Only words occurring in the texts of this Manual are registered in the Index. Several of the numerals given on pp. 111-112 have however been taken from the *Frahang i Pahlavik*.

Examples: 𐭪𐭥𐭩𐭥𐭥 = 'BYDWN-x₁ = kumēh, or kumēt, or kart; 𐭪𐭥𐭩𐭥𐭥𐭥 = 'BYDWN-x₂ = kumēh, or kumēnd, or kart.

Note 1. If 𐭥° means -ēnd the scribes often write 𐭥°

Note 2. These endings are never, as far as known to the present writer, substituted for the endings of the first pers. sing. and plur.: 𐭥°, 𐭥°. In some cases they mask the ending of a verbal noun, perhaps -iōn: 𐭪𐭥𐭩𐭥𐭥𐭥 (33, 22) = ŠBKWN-x₁ and 𐭪𐭥𐭩𐭥𐭥𐭥 (34, 14) = ŠBKWN-x₂ seem both to represent, at least as regards the meaning, the verbal noun hiliōn.

Note 3. Not every verbal ideogram takes these endings.

They are, for instance, never found with 𐭩𐭥𐭥𐭥 = yhwWN = būtan, nor with ideograms ending in 𐭥° = -H, e.g. 𐭩𐭥𐭥𐭥𐭥𐭥 = 'ŠTH' = x'artan.

H. The ligature 𐭥𐭥𐭥𐭥 signifies ayy- or, with secondary aspiration, hayy-. This is the result of the SW development of the ancient combination ab(i)yā- (b = spirant β): aβiyā- > aīβyā- > ayīβyā- > ayīβā- (dissimilation), written 𐭥𐭥𐭥𐭥 = 'dyβ' with a pseudo-historical -d- for -y-; ayīvā- developed into ay(i)yā-. Cfr. 𐭩𐭥𐭥𐭥𐭥 = 'dyβ' = ayyāt < abyāt, v. Glossary. 𐭥𐭥𐭥𐭥 was subsequently used, irrespective of etymology, for initial ayy- or hayy- before -ā-, e.g. 𐭩𐭥𐭥𐭥 (Ps. 𐭩𐭥𐭥𐭥 = hdyβ' = hayyār (Man. hyy'r = hiyār; Paz. ayār) < adyāvar (the NW form).

As to the figures, v. at the end of the Pahlavi Index.

E. 𐭪 , dwarfed to 𐭪 , which is often marked as $\hat{\text{S}}$ in the MSS, is connected with the following letter

a) in several ideograms:

𐭪𐭥 = BYN = Ir. andar;

* 𐭪𐭥𐭥𐭥 = YNSBWN = Ir. statan;

* 𐭪𐭥𐭥 = BYDWN = Ir. kartan;

* 𐭪𐭥𐭥 = ZBNWN = Ir. xrtan;

* 𐭪𐭥𐭥𐭥 = MZBNWN = Ir. frauaxtan;

* 𐭪𐭥𐭥𐭥 = MKBLWN = Ir. patigraftan;

* 𐭪𐭥𐭥𐭥 = ŠBKWN = Ir. kuštan, and others;

with 𐭪 enlarged to 𐭪 (cfr. above, no. 9A):

* 𐭪𐭥𐭥𐭥 , * 𐭪𐭥𐭥𐭥 = DB(Y)LWN (from Aram. 𐤁𐤁𐤍) = nayitan;

b) in 𐭪𐭥𐭥𐭥 = ywb'n', as shown by the P. writing 𐭪𐭥𐭥𐭥 = ywān; and most probably also in 𐭪𐭥𐭥𐭥 and its derivative 𐭪𐭥𐭥𐭥 , to be interpreted as ywb't', ywb't'k = *yubat, *yubatāk, which are thus to be regarded as the original forms of the words yūt and yūtāk corresponding to NP 𐭪𐭥, 𐭪𐭥𐭥.

Note 1 As a concession to current usage the writings 𐭪𐭥𐭥𐭥 , 𐭪𐭥𐭥𐭥 , 𐭪𐭥𐭥𐭥 have been retained in this Manual.

Note 2. 𐭪 is dwarfed to 𐭪 in the ideogram 𐭪𐭥 (in the MSS generally 𐭪𐭥) = TB = nēv (inscr. 𐭪𐭥 = TB, v. above, no. 1) and 𐭪𐭥 (MSS generally 𐭪𐭥), inscr. 𐭪𐭥𐭥 = TWB = Ir. dit.

F. 𐭪 as the ending of the 1st pers. sing. of verbs is sometimes written with a hook beneath: 𐭪 . This hook can only be a small w of the type found in the P. (1): 𐭪 = -wm = -om.

Note. In the Avestan script 𐭪 signifies -hm-, but this reading is not applicable in BP.

G. Verbal ideograms often receive as complements, instead of the phonetically written endings (as, e.g., 𐭪𐭥𐭥𐭥𐭥 = YHWWN-yt' = bavēt) the ligatures 𐭪 or 𐭪 , which have various meanings, representing both the ending -ēh, the ending -ēt, the ending -ēnd, and the past participle in -t functioning as the preterite. As the discussion of their origine and true nature cannot be taken up here they will be transliterated in this Manual by an x: 𐭪 = x₁; 𐭪 = x₂.

9] Special cases.

A. š is dwarfed to ś

a) in 𐭮𐭥𐭥𐭥𐭥 for 𐭮𐭥𐭥𐭥𐭥 (v. above, no. 8, n. 5) = 𐭮𐭥𐭥𐭥𐭥 = $m'zdsn'$ = $māzdesn$ (but inscr. 𐭮𐭥𐭥𐭥𐭥 = $mzdyšn$ = $māzdešn$);

b) in some ideograms: 𐭮𐭥 , inscr. 𐭮𐭥 = ZNH = Ir. $zēn$; 𐭮𐭥 = $ZWZN$ (Aram. 𐤆𐤌𐤆𐤌) = Ir. $drāzēn$; 𐭮𐭥𐭥𐭥 , inscr. 𐭮𐭥𐭥𐭥 = $HZYTN$ = Ir. $dītan$.

Inversely, ś is enlarged to š (only a flourish of the pen) in some ideograms: 𐭮𐭥𐭥𐭥 for 𐭮𐭥𐭥𐭥 = $YLYDWIN$ = Ir. $zātan$; 𐭮𐭥𐭥𐭥 ('1095) alternating with 𐭮𐭥𐭥𐭥 (thus always in this Manual) = $YKTLWN$ = Ir. $ōzatan$; inscr. 𐭮𐭥𐭥𐭥 = $YDBHWN$, which is the true Aram. form, = $yāštan$, but BP 𐭮𐭥𐭥𐭥 , apparently = $YZBHWN$, but no proof of Aram. ZBH .

Note. 𐭮𐭥 alternating with 𐭮𐭥 = $zmyk$ = $zamīk$, and 𐭮𐭥 alternating with 𐭮𐭥 = $zm'n'$ = $zamān$ do not begin with a dwarfed ś : 𐭮𐭥 = $dmyk$ = $damīk$ and 𐭮𐭥 = $j'm'n'$ = $jamān$ are dialectal side-forms of $zamīk$ and $zamān$.

B. The ligature śś is simplified

a) to ś in the following words:

𐭮𐭥𐭥𐭥 , inscr. 𐭮𐭥𐭥𐭥 = $whrmzd(y)$ = $Ohurmāzd$;

𐭮𐭥𐭥𐭥 , inscr. 𐭮𐭥𐭥𐭥 , Ps. 𐭮𐭥𐭥𐭥 = $yzdtk(y)$ = $yazēt$;

𐭮𐭥𐭥𐭥 , inscr. 𐭮𐭥𐭥𐭥 = $yzd'n$ = $yazdān$;

b) to ś , ś in the ideogram of the relative pronoun i :
inscr. and Ps. 𐭮𐭥 = ZY (but with enclitics: 𐭮𐭥 = $ZY-m$ = $i-m$, 𐭮𐭥 = $i-t$, etc.).

C. $\text{ś} + \text{ś}$ is written ś in the interior of words before ś :

𐭮𐭥𐭥𐭥 , inscr. 𐭮𐭥𐭥𐭥 = $zyd'n$ = $ziyān$;

𐭮𐭥𐭥𐭥 , inscr. 𐭮𐭥𐭥𐭥 = $nyd'k'n$ = $niyākān$;

𐭮𐭥𐭥𐭥 = $myd'n'$ = $miyān$;

etc. (as to the orthography, v. Grammar).

D. g is sometimes connected with the following letter, especially ś , e.g., in the plur. of words ending in ś : 𐭮𐭥𐭥𐭥 = $-īkān$. In this case it may receive the dots of ś : 𐭮𐭥𐭥𐭥 . In fact, in Sasanian times it was pronounced $-g$ ($-γ$) in this position, thus $-īkān$ as $-īgān$, later $-īyān$, written 𐭮𐭥𐭥𐭥 (v. above). It is sometimes also attached, in the form ś , to other letters: to ś : 𐭮𐭥𐭥𐭥 , 𐭮𐭥𐭥𐭥 ; to ś : 𐭮𐭥𐭥𐭥 , 𐭮𐭥𐭥𐭥 .

function of this sign is to indicate the end of the word; it is transliterated by a dash ['], e.g. $\text{m}^{\text{t}}\text{g}$ = mt' = mat .

Ⓔ Ligatures. The letters m , l , g , e , e (e'), and p cannot be connected with the following, but only with the preceding letter:

| m | l | g | e | e' | p | preceded by |
|-----------------------|-----------------------|-----------------------|-----------------------|------------------------|-----------------------|-----------------------|
| m^{t} | l^{t} | g^{t} | e^{t} | e'^{t} | p^{t} | m^{t} |
| m^{u} | l^{u} | g^{u} | e^{u} | e'^{u} | p^{u} | m^{u} |
| m^{d} | l^{d} | g^{d} | e^{d} | e'^{d} | p^{d} | m^{d} |
| m^{s} | l^{s} | g^{s} | e^{s} | e'^{s} | p^{s} | m^{s} |
| m^{v} | l^{v} | g^{v} | e^{v} | e'^{v} | p^{v} | m^{v} |
| m^{h} | l^{h} | g^{h} | e^{h} | e'^{h} | p^{h} | m^{h} |
| m^{r} | l^{r} | g^{r} | e^{r} | e'^{r} | p^{r} | m^{r} |
| m^{y} | l^{y} | g^{y} | e^{y} | e'^{y} | p^{y} | m^{y} |

Note 1. In final m^{t} and p^{t} the last letter mostly represents a simplified $\text{g} = \text{d}$, v. above, no. 5.

Note 2. m , one of the most frequent ligatures, is perplexingly polyphonic, signifying: 1. m . 2. r . 3. r . 4. h . 5. h . 6. h ; no diacritical signs are used to distinguish between these readings. Theoretically still more ambiguous is the ligature p , which may mean: 1. g . 2. g . 3. g . 4. d . 5. d . 6. d . 7. y . 8. y . 9. y ; besides, the second letter may signify 'ain in ideograms. However, the readings with r and 'ain are very rare (cfr. above, no. 6), and in this Manual the ambiguity is reduced by abundant use of diacritical signs:

m^{r} , p^{r} , m^{h} , p^{h} .

Note 3. g^{t} = $\text{g} + \text{g}$ is the common writing of the ending -ik.

The old form of the letter d: ڍ, is occasionally found in BP, e.g. ڍځځځ = plpd = fraud (913:3); simplified to ڍ in final position, e.g. ڍځځځ alternating with ڍځځځ = hwsłwd (on coins hwsłwdy) = Xōsroi = Gr. Χοσρόης; and in the ligatures ڍ and ڍ (u. infra).

Note. This final ڍ must not be confounded with the figure ڍ = 1, which is suffixed to nouns to express the indefinite article -ē, e.g. ڍځځځ = pyl+1 = pīl-ē 'an elephant'.

[6] ڍ is both l and r, but mostly r, replacing the old letter r (2=1=1) which had become too ambiguous. If it denotes l it may receive, as a diacritical sign, a stroke: ڍ (in Iranian MSS), or a loop: ڍ (in Indian MSS), or be written twice: ڍ, ڍ. The old form ڍ still occurs in ideograms: ڍ = ʾL = mā; ڍ = ʾHL (7115) = pas; ڍ = MHL (7115) = fratak; ڍ = ZKL (7115) = nar. Also ڍ: ڍ.

Note 1. The old form of k: ڍ. q, is preserved in the ideogram ڍ = ʾYK = kū.

Note 2. Instead of ڍ, the form ڍ (cfr. ڍ. ڍ and ڍ. ڍ) is sometimes met with, e.g. ڍځ for ڍځ = cnd = cand, PR, p. 24. l. 1.

Note 3. Instances of the old form of n: ڍ, occur now and then in the MSS. The letter which in Madan's edition of the Dēnkart is falsely printed as an Arabic ڍ must be a ڍ = 2 = 1 = 1 = w or 'ain.

Note 4. In the MSS the letter ڍ = ڍ sometimes receives, in imitation of Arabic, three dots: ڍ.

[7] Final ڍ. In the Pers. inscriptions most nouns in the sing. end in -y which originally denoted the ending -ē of the oblique case. Already in the inscriptions this ending seems to have lost its proper value, and -y to have become a purely graphical addition. In the ڍ. it is even added to other words than nouns. In BP it is reduced to a perpendicular stroke: ڍ (coinciding with ڍ = w, etc.), which may be added to all words ending in ڍ, ڍ, ڍ, ڍ, and ڍ, though the MSS differ greatly in the use of it. In this Manual an attempt is made to normalize the orthography in this respect. Thus, in BP the only

[1] The letters $\text{h} = \text{z} = \text{l} = \text{r} = \text{'ain}$; Parth. $\text{p} = \text{q}$ only occur in Aramaic ideograms; $\text{d} = \text{r} = \text{n} = \text{h}$ only at the end of ideograms. Parth. $\text{n} = \text{Pers. } \text{w} = \text{u}$ is transliterated h in ideograms, but h in Iranian words; Parth. $\text{y} = \text{Pers. } \text{v} = \text{q}$ is transliterated s in ideograms, but c in Iranian words.

The Pers. letter z is only attested in Haj. B, ll. 12 and 14; everywhere else $\text{z} = \text{p} = \text{t}$ is substituted for it. Instead of Parth. $\text{p} = \text{q}$ in ideograms Pers. has either $\text{z} = \text{q} = \text{k}$, or, by a graphical confusion, $\text{p} = \text{g} = \text{m}$: to Parth. $\text{d} \text{ n } \text{ t } \text{ z } \text{ p} = \text{QDMTH}$ corresponds Pers. $\text{p} \text{ z } \text{ g} = \text{p} \text{ q } \text{ g} = \text{p} \text{ g} = \text{MDM}$ for QDM.

Note. $\text{p} \text{ g}$ is a graphical side-form of $\text{p} = \text{h}$, cfr. $\text{p} \text{ g} \text{ i} \text{ d} = \text{LPNH}$, inscr. $\text{r} \text{ z } \text{ p}$.

[2] Already in the inscriptions the Pers. letters w , r , and 'ain had coalesced into one: $\text{z} = \text{l} = \text{r}$. The Psalter has the same set of letters as the inscriptions.

[3] In Book Pahlavi the coalescence of letters is still more advanced: Ps. u and $\text{w} > \text{u}$; Ps. d , g , and $\text{z} > \text{z}$; Ps. l and $\text{r} > \text{l}$; v and q in ligatures $> \text{c}$;

the letters w and u are not only simple letters denoting s , but also ligatures of $\text{z} + \text{z}$;

final $\text{p} = -\text{h}$ coincides with the ligature of $\text{g} + \text{l}$.

[4] Thus Book Pahlavi only possesses the following simple letters:

u z l s g d w ($-\text{v}$) v q u p

and in ideograms final $\text{p} = -\text{h}$.

$\text{u} = \text{'}$ (N. Aleph) and h , which also stands for x ($= \text{z}$);

$\text{z} = \text{g}$, d , y (j);

$\text{l} = \text{w}$, n , r (rare), and 'ain (in ideograms only).

Note. In Indian, but not in Iranian MSS the letter $\text{u} = \text{g}$

is written u , thus coinciding with the ligature of

$\text{z} + \text{u} > \text{u}$. In this Manual the distinction is strictly observed.

[5] In the MSS z is occasionally differentiated by diacritical signs: $\text{z} = \text{g}$; $\text{z} = \text{d}$; $\text{z} = \text{y}$; $\text{z} =$ (secondary) initial j -. In this Manual extensive use has been of these signs.

Alphabets.

| Hebrew | Meša | Aramaic
papyri | Sabian
inscriptions | Nabat.
inscriptions
Samar. | Parthian
inscriptions | Persian
inscriptions | Salter | Book Sahlawi | Trans-
literation |
|--------|------|-------------------|------------------------|----------------------------------|--------------------------|-------------------------|--------|--------------|----------------------|
| א | 𐎠 | 𐤀 | 𐤁 | 𐤂 | 𐭀 | 𐭁 | 𐭂 | 𐭃 | ʾ |
| ב | 𐎡 | 𐤂 | 𐤃 | 𐤄 | 𐭂 | 𐭃 | 𐭄 | 𐭅 | b |
| ג | 𐎢 | 𐤄 | 𐤅 | 𐤆 | 𐭄 | 𐭅 | 𐭆 | 𐭇 (ג) | g |
| ד | 𐎣 | 𐤆 | 𐤇 | 𐤈 | 𐭆 | 𐭇 | 𐭈 | 𐭉 (ד) (ג.ד) | d |
| ה | 𐎤 | 𐤇 | 𐤉 | 𐤊 | 𐭈 | 𐭉 | 𐭊 | 𐭋 (ה) (ד.ה) | -h |
| ו | 𐎥 | 𐤈 | 𐤋 | 𐤌 | 𐭊 | 𐭋 | 𐭌 | 𐭍 | w |
| ז | 𐎦 | 𐤉 | 𐤍 | 𐤎 | 𐭊 | 𐭋 | 𐭌 | 𐭍 | z |
| ח | 𐎧 | 𐤊 | 𐤏 | 𐤐 | 𐭌 | 𐭍 | 𐭎 | 𐭏 | h, ḥ |
| ט | 𐎨 | 𐤋 | 𐤑 | 𐤒 | 𐭌 | 𐭍 | 𐭎 | 𐭏 | ṭ |
| י | 𐎩 | 𐤌 | 𐤓 | 𐤔 | 𐭌 | 𐭍 | 𐭎 | 𐭏 (י.י.) | y (i-) |
| כ.ך | 𐎪 | 𐤍 | 𐤕 | 𐤖 | 𐭍 | 𐭎 | 𐭏 | 𐭐 | k |
| ל | 𐎫 | 𐤎 | 𐤗 | 𐤘 | 𐭍 | 𐭎 | 𐭏 | 𐭐 (ל) | l |
| מ.ם | 𐎬 | 𐤏 | 𐤙 | 𐤚 | 𐭍 | 𐭎 | 𐭏 | 𐭐 | m |
| נ.ן | 𐎭 | 𐤐 | 𐤛 | 𐤜 | 𐭍 | 𐭎 | 𐭏 | 𐭐 | n |
| ס | 𐎮 | 𐤑 | 𐤝 | 𐤞 | 𐭍 | 𐭎 | 𐭏 | 𐭐, -v | s |
| ע | 𐎯 | 𐤒 | 𐤟 | 𐤠 | 𐭍 | 𐭎 | 𐭏 | 𐭐 | ʿ |
| פ.ף | 𐎰 | 𐤓 | 𐤡 | 𐤢 | 𐭍 | 𐭎 | 𐭏 | 𐭐 | p |
| צ.ץ | 𐎱 | 𐤔 | 𐤣 | 𐤤 | 𐭍 | 𐭎 | 𐭏 | 𐭐 | c, ʿ |
| ק | 𐎲 | 𐤕 | 𐤥 | 𐤦 | 𐭍 | 𐭎 | 𐭏 | 𐭐 | q |
| ר | 𐎳 | 𐤖 | 𐤧 | 𐤨 | 𐭍 | 𐭎 | 𐭏 | 𐭐 | r |
| ש | 𐎴 | 𐤗 | 𐤩 | 𐤪 | 𐭍 | 𐭎 | 𐭏 | 𐭐 | š |
| ת | 𐎵 | 𐤘 | 𐤫 | 𐤬 | 𐭍 | 𐭎 | 𐭏 | 𐭐 | t |

The alphabet of the Avesta, and of Pāzand:

1. Vowels:

𐬀: a 𐬁: ā
 𐬂: ā 𐬃: ē
 𐬄: e 𐬅: ē
 𐬆: ē 𐬇: ē
 𐬈: i 𐬉: ī
 𐬊: o 𐬋: ō
 𐬌: u 𐬍: ū

2. Consonants:

𐬎: k 𐬏: g 𐬐: p 𐬑: f
 𐬒: x 𐬓: xʰ 𐬔: f 𐬕: w
 𐬖: γ 𐬗: n 𐬘: m
 𐬙: c 𐬚: j 𐬛: ɣ 𐬜: ɣ
 𐬝: t 𐬞: d 𐬟: y 𐬠: v
 𐬡: θ 𐬢: t, d 𐬣: y 𐬤: v
 𐬥: δ 𐬦: r

𐬧: ɣ 𐬨: z
 𐬩: ɣ 𐬪: z
 𐬫: ɣ 𐬬: z
 𐬭: h 𐬮: h

Psalm CXXVIII.

Fol. 70:1. ❖ עַל וָאֵר אֶתְּסִסְרָה עֲרִיבָה רַחֵם ה'
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ ה' אֱלֹהֵינוּ
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ. אֱלֹהֵינוּ [וְלֹא] וְלֹא
 אֱלֹהֵינוּ עֲדָה מִלְּפָנֶיךָ מִלְּפָנֶיךָ. [וְלֹא] וְלֹא
 ה' רַחֵם וְלֹא עֲרִיבָה רַחֵם מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 ה' אֱלֹהֵינוּ. מִלְּפָנֶיךָ לֵב מִסְּוֹת
 עֲלֵנוּ. מִלְּפָנֶיךָ מִלְּפָנֶיךָ וְלֹא ה'
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ. מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 וְלֹא מִלְּפָנֶיךָ. מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 10. מִלְּפָנֶיךָ מִלְּפָנֶיךָ עַל וָאֵר אֶתְּסִסְרָה
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ עַל וָאֵר אֶתְּסִסְרָה. מִלְּפָנֶיךָ
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ עַל וָאֵר אֶתְּסִסְרָה. מִלְּפָנֶיךָ
 15. מִלְּפָנֶיךָ מִלְּפָנֶיךָ. מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 Fol. 87. מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ
 20. מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ מִלְּפָנֶיךָ

II. The Fragmentary Pahlavik Text.

- ① ונמא מדכמון שן 999999
 ② במכר בממאמא שן 99 במכר
 ③ שמוממא במכר חלמא שן 9999
 ④ שן ממכר חממא חלמא שמוממא חלמא
 ⑤ חלמא במכר כמממא חלמא שן וצמא
 ⑥ כמ חממא חלמא במממא חלמא
 ⑦ חלמא במכר חלמא שן וצמא [מממאמא]
 ⑧ חלמא בממא חלמא
 ⑨ חממא חלמא
 ⑩ [חלמא] חלמא כמממא חלמא
 ⑪ שן חלמא וצמא [חלמא]
- [The rest broken]

Inscription on a bridge near Firuzābād.

- ① שן מממא חלמא שן
 ② מממא חלמא שן
 ③ מממא חלמא שן
 ④ מממא חלמא שן
 ⑤ מממא חלמא שן
 ⑥ מממא חלמא שן
 ⑦ מממא חלמא שן

Inscription of Hajjiabad.

II

The Pārsik Text.

- ① מִכְּבָּלֵהוּ מִן הַיָּם לִי פִּינְיָנִי וְכִי מִמֶּנּוּ מִלְּפָנֶיךָ
 ② פִּלְקָהּ מִמֶּנּוּ בְּמִלְּפָנֶיךָ פִּלְקָהּ מִמֶּנּוּ מִלְּפָנֶיךָ
 ③ אֲנִי פִּינְיָנִי וְכִי מִמֶּנּוּ מִלְּפָנֶיךָ פִּלְקָהּ מִמֶּנּוּ
 ④ פִּלְקָהּ מִמֶּנּוּ מִלְּפָנֶיךָ לִי וְכִי מִמֶּנּוּ מִלְּפָנֶיךָ
 ⑤ מִמֶּנּוּ מִלְּפָנֶיךָ מִמֶּנּוּ מִלְּפָנֶיךָ לִי וְכִי מִמֶּנּוּ
 ⑥ מִמֶּנּוּ מִלְּפָנֶיךָ מִמֶּנּוּ מִלְּפָנֶיךָ לִי וְכִי מִמֶּנּוּ
 ⑦ מִמֶּנּוּ מִלְּפָנֶיךָ מִמֶּנּוּ מִלְּפָנֶיךָ לִי וְכִי מִמֶּנּוּ
 ⑧ מִמֶּנּוּ מִלְּפָנֶיךָ מִמֶּנּוּ מִלְּפָנֶיךָ לִי וְכִי מִמֶּנּוּ
 ⑨ מִמֶּנּוּ מִלְּפָנֶיךָ מִמֶּנּוּ מִלְּפָנֶיךָ לִי וְכִי מִמֶּנּוּ
 ⑩ מִמֶּנּוּ מִלְּפָנֶיךָ מִמֶּנּוּ מִלְּפָנֶיךָ לִי וְכִי מִמֶּנּוּ
 ⑪ מִמֶּנּוּ מִלְּפָנֶיךָ מִמֶּנּוּ מִלְּפָנֶיךָ לִי וְכִי מִמֶּנּוּ
 ⑫ מִמֶּנּוּ מִלְּפָנֶיךָ מִמֶּנּוּ מִלְּפָנֶיךָ לִי וְכִי מִמֶּנּוּ
 ⑬ מִמֶּנּוּ מִלְּפָנֶיךָ מִמֶּנּוּ מִלְּפָנֶיךָ לִי וְכִי מִמֶּנּוּ
 ⑭ מִמֶּנּוּ מִלְּפָנֶיךָ מִמֶּנּוּ מִלְּפָנֶיךָ לִי וְכִי מִמֶּנּוּ
 ⑮ מִמֶּנּוּ מִלְּפָנֶיךָ מִמֶּנּוּ מִלְּפָנֶיךָ לִי וְכִי מִמֶּנּוּ
 ⑯ מִמֶּנּוּ מִלְּפָנֶיךָ מִמֶּנּוּ מִלְּפָנֶיךָ לִי וְכִי מִמֶּנּוּ

Inscription of Hajjabad.

I.

The Pahlavik Text.

- סממכרנו גוף לו דוקון וכלמא שמוכרמ
 ② כללנו חלכע בדוכן ו ענדוכן חלכע שומח חן
 ③ וצמח בדו דוקון וכלמא עכממשמח חלכע חלכע
 ④ בדוכן חלכע שומח חן וצמח עכממשמח כד תצמח
 ⑤ חלכע ו צלח לו גוף מלכ שגומ חלכעמא מלכמכדון
 ⑥ ככומכדן ככדן ו עכמח שגומ כדון עכמח
 ⑦ מחלכע חלכע ו מלכ ללכ ללכ שומח ללכ כדומ כו
 ⑧ מחלכע חלכע מלכ ללכ ללכ עכמח ללכ ומח כו
 ⑨ עכ שומח כו מלכ ללכ ללכ עכמח עכמח ומח
 ⑩ מחלכע חלכע ללכ עכמח שומח חלכע עכמח
 ⑪ כו מלכ חלכע וצמח ללכ מלכ ללכ עכמח
 ⑫ גוף כו מלכ מחלכע חלכע ו מלכ ללכ
 ⑬ שומח מלכ שגומ חלכע מלכ עכמח שומח
 ⑭ עכמח ללכ וצמח ללכ מלכ

[illegible]

(The Pahlavi Rivâyat ed. by Dhabhar.)

مساجد میں سنی مسلمانوں کی تعداد؟ اور اہل تشیع کی؟

[illegible]

۱۶ و ۱۵ و ۱۴ و ۱۳ و ۱۲ و ۱۱ و ۱۰ و ۹ و ۸ و ۷ و ۶ و ۵ و ۴ و ۳ و ۲ و ۱

[illegible][illegible]

ਸ਼ਾਹਮੁਖੀ ਸੂਫ਼ੀ ਸ਼ੁਰੂਆਤ (੧) ੧੧੦ ੬ ੧੯੫੫ ੧੯੫੫ ੨੫੫੫ ੧੧੦੧ ੧੧੦੧

[illegible]

تیسرے (وسط) وچلے ۱۱ = چارے چلے ۱۱ | پندرہ ۱۵ = چلے

[illegible][illegible][illegible][illegible][illegible]

PR129۔ سید مستقیمؒ - لے ۱۱ اہلونہ کتب سے ملو : : : : : حضرت مسیح موعودؑ - لے ۱۱ سید المرسلینؐ

۱۵. تَحْصِيلِ رُتَبِ اَوَّلِ دَرَجَةِ • مَدْرَسَةِ تَحْقِیْقِ اَوَّلِ دَرَجَةِ • مَدْرَسَةِ اَوَّلِ دَرَجَةِ • مَدْرَسَةِ اَوَّلِ دَرَجَةِ • مَدْرَسَةِ اَوَّلِ دَرَجَةِ •

۴۹ و ۵۰ تہ ذیل کے سرسری مسودے ہیں۔

وایت بر پست درختان و آب است یخچال و ...

سرپرستی ۱۳۳۵ - ۱۳۳۶ به استحضار رسید و آن را میسر شد و به سر رسید

[illegible]

— ശ്രീമദ്വേദം പലം ൦ ൧൧ ൧൭൧൯ പൗർവ്വ പട്ടണം ൧൧൧൨ 20

• ۱۹۹۵ - ۱۹۹۶

xxxvii.

سوره اعراف سوره اعراف سوره اعراف
K 412.
S 53.

والمؤمنين والمؤمنات
الذين هم

سوره اعراف سوره اعراف سوره اعراف

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سوره اعراف سوره اعراف سوره اعراف
S 54.
K 41.

سوره اعراف سوره اعراف سوره اعراف

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תמיד - חמדת מלכות

II.

למלכות תמיד וכל חמדת מלכות

K₄₃ 8:12.
S4.

למלכות תמיד וכל חמדת מלכות

כל חמדת מלכות וכל חמדת מלכות

חמדת מלכות וכל חמדת מלכות S5.

כל חמדת מלכות וכל חמדת מלכות
K 9. כל חמדת מלכות וכל חמדת מלכות
למלכות תמיד וכל חמדת מלכות
למלכות תמיד וכל חמדת מלכות

למלכות תמיד וכל חמדת מלכות
למלכות תמיד וכל חמדת מלכות
למלכות תמיד וכל חמדת מלכות
למלכות תמיד וכל חמדת מלכות
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למלכות תמיד וכל חמדת מלכות
למלכות תמיד וכל חמדת מלכות

K 10. למלכות תמיד וכל חמדת מלכות

سر ۱۶۱۵ - ۱۶۱۶ ۱۳ ۱۳۱۵ + ۱۳۱۶ = ۱۳۱۷

۶۲ نو سو سـ ۶۱+ ۶۰ سو سـ ۵۹+ ۵۸ سو سـ ۵۷+ ۵۶ سو سـ ۵۵+ ۵۴ سو سـ ۵۳+ ۵۲ سو سـ ۵۱+ ۵۰ سو سـ ۴۹+ ۴۸ سو سـ ۴۷+ ۴۶ سو سـ ۴۵+ ۴۴ سو سـ ۴۳+ ۴۲ سو سـ ۴۱+ ۴۰ سو سـ ۳۹+ ۳۸ سو سـ ۳۷+ ۳۶ سو سـ ۳۵+ ۳۴ سو سـ ۳۳+ ۳۲ سو سـ ۳۱+ ۳۰ سو سـ ۲۹+ ۲۸ سو سـ ۲۷+ ۲۶ سو سـ ۲۵+ ۲۴ سو سـ ۲۳+ ۲۲ سو سـ ۲۱+ ۲۰ سو سـ ۱۹+ ۱۸ سو سـ ۱۷+ ۱۶ سو سـ ۱۵+ ۱۴ سو سـ ۱۳+ ۱۲ سو سـ ۱۱+ ۱۰ سو سـ ۹+ ۸ سو سـ ۷+ ۶ سو سـ ۵+ ۴ سو سـ ۳+ ۲ سو سـ ۱+ ۰ سو سـ

بسم الله الرحمن الرحيم
الحمد لله رب العالمين
والصلاة والسلام على سيدنا محمد وآله
الطيبين الطاهرين
الذين هم خلائفنا في الأرض
والذين هم أئمتنا في الدين
والذين هم رؤسنا في العرش
والذين هم قادة الجهاد في الدنيا
والذين هم قادة الهدى في الآخرة
والذين هم قادة النور في كل زمان ومكان
والذين هم قادة الحق في كل لغة وأمة
والذين هم قادة العدل في كل شأن
والذين هم قادة الرحمة في كل خلق
والذين هم قادة السلام في كل شأن
والذين هم قادة الفلاح في كل شأن
والذين هم قادة النجاة في كل شأن
والذين هم قادة السعادة في كل شأن
والذين هم قادة الخلق في كل شأن
والذين هم قادة الكون في كل شأن
والذين هم قادة الوجود في كل شأن
والذين هم قادة الحق في كل شأن
والذين هم قادة العدل في كل شأن
والذين هم قادة الرحمة في كل شأن
والذين هم قادة السلام في كل شأن
والذين هم قادة الفلاح في كل شأن
والذين هم قادة النجاة في كل شأن
والذين هم قادة السعادة في كل شأن
والذين هم قادة الخلق في كل شأن
والذين هم قادة الكون في كل شأن
والذين هم قادة الوجود في كل شأن

جلسہ سہارا، تھامس سیکسٹون ریسنہ

[illegible]

۱۳۳۵ و ۱۳۳۶ شمسی و ۱۳۳۷ و ۱۳۳۸ قمری

۱۱۴ مسعودی قسوا مسعودی قسوا ۵

• ॥ ५५ ॥ • ॥ ५५ ॥ • ॥ ५५ ॥

ਸਰ ੧੭-੧੮-੧੯੧੯

(د) دودنه پيسه سترگه ځله او سترگه

۱۶ اے کہ تو مسلمان ہے۔ قتلِ مہاجرین سے روکنا

[illegible]

۱. α^+ و β^+ کے متعلق

•-ပုပ္ဖလံ နှင့် ဓါး ၁ ပုပ္ဖလံ ပုပ္ဖလံ ၁၁၀

[illegible][illegible]

سوم || قلم بقیہ . سوم || سکہ ۱۱۴۰ . سن ۱۲۳۱ || سوم || عراق ۱۱۴۰ .

تلاوات در مسجد امام حسین علیه السلام
 ییاقوا! سلیمان

[illegible]

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55 د پھسو سیرا ایچوا ایچ

56 د واپ ایچوا ایچوا ایچ

57 د واپ ایچوا ایچوا ایچ

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అంతా ఆనందం వేసింది.

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

• சாஹு சபா சப்தி ௩௩ • பிப்ரவரி ௧௯௮௮

६६. सिद्धि सिद्धि (सिद्धि-सिद्धि).

۱۔ اے اللہ کے بندو! تم اس میں راجح ہو

॥ श्री गणेशाय नमः ॥

— ॥ तस्य च ।

۱. نَفَقَتُهُ ۱۱۵۴ و ۱۱۵۵ ۴۰۰

॥५७॥ ॥१०१॥ ॥१०२॥ ॥१०३॥ ॥१०४॥ ॥१०५॥ ॥१०६॥ ॥१०७॥ ॥१०८॥ ॥१०९॥ ॥११०॥

10. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846.

שְׁנֵי סָבִיב - לַעֲשׂוֹת שְׂמֵחָה וְלִשְׂמֹחַ וְלִשְׂמֵחָה וְלִשְׂמֹחַ

[illegible]

(ب) اکتوبر: - پانچواں نمبر کا سالانہ امتحان: 10 نومبر 1977ء

നവംബർ ൧൯ ൧൮൭൭ . വെള്ള

۱۵

سنة ۱۱۰۵ . سن ۱۲۴۳ هـ و ۹۵ د سحر سر قتلہ ۱۷۶۵ -

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— ၁၁၁ —

କଟି ମୂର୍ତ୍ତି ଲାଗିଲେ ॥ ସ ନା ॥ କ ଲୋକମାନଙ୍କର - ପ୍ରାୟ ॥ ଶୁଣିବାରୁ ॥

25. ⁺ תַּלְמִיד וְהָיָה לְךָ כְּאִם בֶּן אֶחָד מֵעַמְּךָ אֲשֶׁר לֹא יָדָע לַעֲשׂוֹת כְּכָל הַדְּבָרִים אֲשֶׁר צִוִּיתְךָ לֵאמֹר

[illegible]

०॥१॥६॥७॥८॥९॥१०॥११॥१२॥१३॥१४॥१५॥१६॥१७॥१८॥१९॥२०॥२१॥२२॥२३॥२४॥२५॥२६॥२७॥२८॥२९॥३०॥३१॥३२॥३३॥३४॥३५॥३६॥३७॥३८॥३९॥४०॥४१॥४२॥४३॥४४॥४५॥४६॥४७॥४८॥४९॥५०॥५१॥५२॥५३॥५४॥५५॥५६॥५७॥५८॥५९॥६०॥६१॥६२॥६३॥६४॥६५॥६६॥६७॥६८॥६९॥७०॥७१॥७२॥७३॥७४॥७५॥७६॥७७॥७८॥७९॥८०॥८१॥८२॥८३॥८४॥८५॥८६॥८७॥८८॥८९॥९०॥९१॥९२॥९३॥९४॥९५॥९६॥९७॥९८॥९९॥

"شہد اے کہ کسراۓ" اے کہ سسراۓ برابہ - تسسراۓ "۰

M.G.II.

சென்னை நகராட்சி - கட்டிடத்துறை

— ၁၁၀ —

والله اعلم بالصواب

[illegible]

הנהגתו של המלך היתה כזו שהיה נזהר מאד להקדים את צרכי העם לפני צרכיו הפרטיים. וזהו שכתבנו לעיל כי המלך היה נזהר מאד להקדים את צרכי העם לפני צרכיו הפרטיים. וזהו שכתבנו לעיל כי המלך היה נזהר מאד להקדים את צרכי העם לפני צרכיו הפרטיים.

וזהו שכתבנו לעיל כי המלך היה נזהר מאד להקדים את צרכי העם לפני צרכיו הפרטיים. וזהו שכתבנו לעיל כי המלך היה נזהר מאד להקדים את צרכי העם לפני צרכיו הפרטיים. וזהו שכתבנו לעיל כי המלך היה נזהר מאד להקדים את צרכי העם לפני צרכיו הפרטיים.

וזהו שכתבנו לעיל כי המלך היה נזהר מאד להקדים את צרכי העם לפני צרכיו הפרטיים. וזהו שכתבנו לעיל כי המלך היה נזהר מאד להקדים את צרכי העם לפני צרכיו הפרטיים.

וזהו שכתבנו לעיל כי המלך היה נזהר מאד להקדים את צרכי העם לפני צרכיו הפרטיים. וזהו שכתבנו לעיל כי המלך היה נזהר מאד להקדים את צרכי העם לפני צרכיו הפרטיים.

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۸۲ ۸۳ ۸۴ ۸۵ ۸۶ ۸۷ ۸۸ ۸۹ ۹۰ ۹۱ ۹۲ ۹۳ ۹۴ ۹۵ ۹۶ ۹۷ ۹۸ ۹۹ ۱۰۰
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PT 8.

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mn

hac

k'ln'mk' zy 'lthšdl zy p'pk'n'.

kār-nāmak i Artaxšēr i Pāpakān.

pwn šm zy d't'l 'whrmzd zy l'd'wmd zy GDH-'wmd.

pat nām i dātār Ohurmazd i rāyōmund i x^aarraḥōmand.

I.

pwn k'l šm-k' zy 'lthšdl zy p'pk'n' 'ytwn' npšt' yk'ymwn-'t' 'yk' hl mn mlg
pat kār-nāmak i Artaxšēr i Pāpakān elōn nipišt' estāt kū pas hac marg

zy 'lksndl zy hlwm'yk 'yl'n' štr' 200 w 40 ktk' hwt'y yḥwwn-t'. sph'n' w
i Alaksandar i hrōmāyik erān šahr 200 u 40 katak-x^aatāi būl. Spāhān u

p'ls w kwstkyh' zy 'wbš nzdyktl pwn ydh zy 'ldw'n' srd'l bwt'. p'pk'
Pārs u kustakihā i aviš nazdiktar pat dast i Ardaṽān sardār būl. Pāpak

mlep'n' w štr'd'l zy p'ls bwt' w mn gwm'ltk' zy 'ldw'n' yḥwwn-t'. 'ldw'n'
marzpān i šahridār i Pārs būl u hac gumārtak i Ardaṽān būl. Ardaṽān

pwn st'hl ytybwn-st'. w p'pk' l'd hyc prdnd zy šm bwt'l l' bwt'. w s's'n'
pat Staxr nišast. u Pāpak rād hēc fraḍand i nām-burtār nē būl. u Sāsān

šp'n' zy p'pk' yḥwwn-t' w hmw'l lwth kyn'-n' yḥwwn-t' w mn twhmik' zy
šupān i Pāpak būl u hamvār apāk gōspāndān būl u hac tōhmak i

d'Py zy d'l'd'n' yḥwwn-t'. w byn dwšhw't'dyh zy 'lksndl l' wlyk' w nyh'n'
Dārāi i Dārāyān būl. u andar dušx^aatāyeh i Alaksandar ō virek u nihān-

lwbānyh yk'ymwn-'t' w lwth kwlytk' n' šp'n'n' sgytn-t'.

ravišneh estāt u apāk kurlikān šupānān raft.

p'pk' l' ydytn-st' 'yk s's'n' mn twhmik' zy d'Py zy d'l'd'n' ylydwn-t'
Pāpak ne dānist kū Sāsān hac tōhmak i Dārāi i Dārāyān zāl

yk'ymwn-yt'. p'pk' lyly'-i pwn hwmn hzytn-t' cygwn 'mt hwšyt' mn l'yšh zy
estēt. Pāpak šap-e pat x^aamn dūt cigōn ka x^aaršēt hac sar i

s's'n' br' t'pt' w hm'k gyh'n' lwšnyh 'bydwn-x₁. 'hrrn lyly' 'ytwn' hzytn-t'
Sāsān bē tāft u hamāk gēhān rōšneh kart. an šap elōn dūt

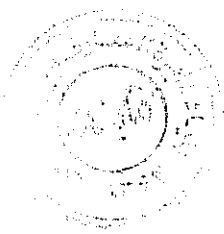
cygwn 'mt s's'n' pwn pyl-i zy 'lstk' zy spyt' ytybwn-st' yk'ymwn-'t' w kn'
cigōn ka Sāsān pat pil-e i ārāstak i spēt nišast estāt u har

mnw byn kyšwl pyl'mwn' zy s's'n' yk'ymwn-d 'sgdh 'wbš ydlwn-d w st'dšn'
kē andar kišvar pērāmōn i Sāsān estēnd, numāc aviš barēnd u stāyišn

w 'pryn' hm'y 'bydwn-d. 'hrrn stykl lyly' hmgywn' 'ytwn' hzytn-t' cygwn
u āfrin hamē kunēnd. an sitikar šap hamgōnak elōn dūt cigōn

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