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SHIKAND-GŪMÂNĪK, VIJĀR

THE PĀZAND-SANSKRIT TEXT

TOGETHER WITH

A FRAGMENT OF THE PAHLAVI

39277

EDITED

WITH A COMPARATIVE VOCABULARY OF THE THREE
VERSIONS AND AN INTRODUCTION

BY

HŌSHANG DASTŪR JĀMĀSPJĪ JĀMĀSP-ĀSĀNĀ

AND

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CONTENTS.

PREFACE	PAGE vii
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INTRODUCTION.

1. DESCRIPTION AND CONTENTS OF THE TEXT	ix
2. ACCOUNT OF THE MANUSCRIPTS EXAMINED	xix
3. RELATIONSHIP AND PECULIARITIES OF THE SEVERAL VERSIONS	xxvii
ABBREVIATIONS USED IN THIS VOLUME	xxxix

SHIKAND-GÛMÂNÎK VIJÂR.

THE PÂZAND-SANSKRIT TEXT OF NĒRYÔSANG	I
THE PAHLAVI TEXT	179

COMPARATIVE VOCABULARY.

GRAMMATICAL NOTES	217
PÂZAND SUFFIXES	224
VOCABULARY	226
ERRATA	276

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PREFACE.

TWENTY years ago the Pâzand and Pahlavi texts of this work, with a glossary of the latter, were prepared for publication by Dastûr Hôshangji Jâmâspji, being the first of the Pahlavi texts, after the two old Glossaries, which he was appointed to edit for the Government of Bombay, on the recommendation of the late Professor Martin Haug of Munich. The Dastûr's manuscript was retained for publication with the Sanskrit text in Bombay, while that of the Ardâ-Vîrâf Nâmak, which was completed a few months later, was sent to be printed in Europe. The latter text and its glossary were published in 1872 and 1874; the former is now, at length, in the reader's hands.

Ten years ago the manuscript was sent to Europe, with the view of arrangements being made for its publication; but the times were not then propitious for asking the assistance of Government in literary undertakings, and the work had to be laid aside for another six years. Even since the support of the Bombay Government was liberally granted, on the recommendation of their present Director of Public Instruction, prior engagements, ill-health, and the necessity of thorough revision have led to more delay than was then anticipated.

Owing to the progress that has been made of late years in Pahlavi studies, no scholar who valued his reputation could now venture to publish any Pahlavi or Pâzand work, which he had prepared twenty years ago, without entirely rewriting it. The necessity of doing this, while it has seriously increased the labour of the editors, has also afforded them the satisfaction of anticipating that their work will now be of more permanent value

than it could have been if published, in its original state, while Pahlavi studies were in their infancy.

Nêryôsang's Sanskrit translation has been added to his Pâzand version, which it always accompanies in the manuscripts, and a complete Pâzand-Pahlavi-Sanskrit-English vocabulary of the whole work has been substituted for the glossary of a fragment of the Pahlavi text. This has been done with the view of making the work complete in itself, as a class-book for Parsi students, to whom the completion of the Pahlavi text, from the materials supplied, would also afford some useful exercise. While the publication of a detailed index and etymological glossary has been reserved for a future opportunity, when it is hoped to include the words of all Pâzand texts in one exhaustive glossary. It may also be remarked that the use of the original characters for the Pâzand-Sanskrit text, though of little consequence to European Orientalists, is believed to be preferred by the Parsis.

An English translation of the work has already appeared in *The Sacred Books of the East*, vol. xxiv, but the minute analysis to which the texts have been subjected, in the final preparation of this edition, has suggested several improvements of that translation, most of which have been here introduced, either into the vocabulary, or the introduction.

Although the editors are quite aware of the impossibility of avoiding all errors, they venture to hope that their oversights have not been numerous, and that their work may be considered worthy of the liberality which the Government of Bombay has extended to it.

E. W. WEST.

MÜNCHEN, December, 1886.

INTRODUCTION.

I. DESCRIPTION AND CONTENTS OF THE TEXT.

THE *Shikand-gûmânîk Vijâr*¹, or 'doubt-dispelling explanation,' is a controversial work written, about a thousand years ago, by *Mardân-farukh*, son of *Aûharmazd-dâd*, for the purpose of showing that good and evil arise from two independent sources, as taught by the Mazda-worshipping religion. But, without fully considering all the difficulties of this doctrine, he soon proceeds to the easier task of pointing out the inconsistencies of other faiths which either teach an irrational atheism, or, by insisting on the unity of creation, seem to make the sacred being really responsible for the evil that he ought neither to occasion, nor permit, if possessed of all the attributes which they ascribe to him. The general character of this discussion, in which the doctrines and scriptures of the Muhammadans, Jews, Christians, and Mânichaeans are severely criticised, may be understood from the following summary.

The first chapter² ascribes (§§ 1-10) the creation of everything good and useful to *Aûharmazd*, including the Mazda-worshipping religion, which is compared (§§ 11-19) to an immense tree branching out from 'agreement,' through 'performance and abstinence,' and by means of 'good thoughts, words, and deeds,' and of 'the four classes' of the community, to 'the five rulers,' over whom is the monarch. The body and capabilities of man are also apportioned (§§ 20-29) among 'the four classes.' Coexistent with this creation was the fiend, whose 'appliances' (§§ 30-34) are heterodox religions; and *Mardân-farukh* introduces himself (§§ 35-37) as an enquirer in search of the truth which he found at last in the writings of former high-priests, especially in those of *Âtûr-pâdyâvandân*, and from these he compiled the *Shikand-gûmânîk Vijâr*

¹ The Iranian names are usually given in their Pahlavi forms, unless it be otherwise stated.

² Readers should be careful not to base any arguments upon the length of chapters, either here or in the *Ârdâ-Vîrâf Nâmak*, because neither text is so divided in the original manuscripts.

(§ 38), which he then proceeds (§§ 39-57) to recommend as a compendium likely to be useful for dispelling the doubts of learners, but not to be too severely criticised by the learned.

In the second chapter, *Mardān-farukh* replies to the first of a series of questions propounded to him, in a friendly manner, by *Mitrô-ayâr*, son of *Mahmâd*, of *Ispahân* (§ 2). This sceptical enquirer first asks (§ 3) why *Aharman* rushed towards the light, when he first beheld it, although it was opposed to his own nature, and different natures generally shrink from each other. The reply (§§ 4-18) is that *Aharman* is a destroyer, and opposing natures can be mutually destructive only when they come in contact.

The third chapter is devoted to the second question, in which *Mitrô-ayâr* asks (§§ 2, 3) why the omnipotent *Aûharmazd* does not prevent *Aharman* from doing harm. In reply, he is informed (§§ 4-21) that even the omnipotence and will of *Aûharmazd* are limited by what is possible, because the performance of a supposed impossibility proves that it is really possible, and to wish for an impossibility would be inconsistent with his wisdom. Also that the nature and will of *Aharman* are perpetually evil, and any change in them is therefore impossible and beyond the power of omnipotence. In other natures (§§ 22-37) good is mingled with evil, with a mingled result, but any good effect must not be attributed to an evil cause, nor an evil effect to a good cause.

In the fourth chapter, *Mitrô-ayâr* observes (§§ 1-6) that everything happens as foreshown by the stars, and if these were created by the sacred being, he must be considered as producing both good and evil, as asserted by 'the believers' (the usual epithet of the *Muhammadans*). If *Aharman* created them, how could he produce the stars that portend good? And if both beings created them, *Aûharmazd* must be an accomplice of *Aharman* in producing the stars that portend evil. The reply to this trilemma is (§§ 7-10) that the celestial sphere is the seat of the just divinities of destiny, and below them are the seven planets of evil destiny, who are witches called *gadha* in the *Avesta*. When *Aûharmazd* had created everything good (§§ 11-27) the evil spirit and his fiends rushed in to produce evil, but this was foreseen by the stars who kept the planets enveloped in light, as a check upon their evil influence. Each of the five planets is opposed by a particular star (§§ 28-38), and is also bound to the sun and moon by two threads which allow each planet its own particular amount of motion (§§ 39-45). Two fiends (§ 46) oppose the sun and moon (occasioning eclipses), and

another (representing the comets) moves backwards and forwards between the sun and stars (§§ 47-49). While rain is produced by conflicts of Sirius and lightning with the demons of thunder and drought (§§ 50-54). Below these are mankind and animals, with good and bad propensities, of which the good are owing to the creator who has also furnished means for overcoming the bad (§§ 55-62).

Aûharmazd is then (§§ 63-80) compared to a wise gardener who protects his orchard from the wild beast *Aharman*, by setting the sky as a trap, in which the wild beast is captured and has to struggle till the end of time, and, when his strength is exhausted, he is thrown out of the trap which is repaired and rearranged for eternity. Moreover, the power of the fiend is limited (§§ 81-86), and death is not destruction, for the body is resolved into its elements (§§ 87, 88), and the soul goes to give an account of its deeds, being conducted to heaven or hell according as they have been good or bad (§§ 89-99), and, ultimately, even the bad are purified for eternity (§§ 100, 101). Hence it is concluded that *Aûharmazd* creates nothing but good (§ 102). And *Mardân-farukh* winds up his reply by stating (§§ 106, 107) that he has extracted this information from the writings of *Âtûr-pâdyâvandân* which are contained in the *Dînkard* of *Âtûr-frôbag*, son of *Farukh-zâd*. He also mentions (§ 108) a further question of *Mitrô-ayâr*, 'about unlimitedness and limitation,' which he discusses later on (ch. xvi, 53-107).

The fifth chapter commences a refutation of atheism by pointing out (§§ 1-9) the necessity of understanding the nature of the sacred being, as well as of admitting his existence. The various modes of acquiring such knowledge are then detailed (§§ 10-45) in a general manner, and are, afterwards (§§ 46-91), applied to prove the existence of a wise and benevolent creator, from the evident existence of design in the creatures and their various organs and appliances. All which argument is again said (§§ 92-95) to be taken from the *Dînkard*, to which the reader is referred for further details.

In the sixth chapter the ideas of atheists and materialists are stated (§§ 1-8), and their refutation, by pointing out the evident design in the creation, is continued (§§ 9-34); with a special rebuke (§§ 35-45) of the sophists who argue that there can be no certainty about spiritual matters, because our knowledge of them is merely subjective illusion.

The seventh chapter begins the arguments for the existence of an antagonist to the creator (§ 1), by showing (§§ 2-25) that the creation itself indicates a purpose of frustrating the designs of an antagonist.

In the eighth chapter the arguments are continued in detail, with

reference to the manifest coexistence of good and evil in creation (§§ 1-23, 35-38). The reality of the spiritual existence, as necessary for originating and terminating the worldly one, being shown (§§ 24-34) from the analogy of the birth of offspring from an invisible origin, and the final departure of life from the body. Further details are given (§§ 39-91) as to the existence of a purpose in creation for resisting an antagonist and for his final overthrow; while reasons are stated for believing in only one source of evil (§§ 92-101), which source must be distinct from the source of good (§§ 102-123), and is also the primary cause of even those evils that appear to be spontaneous (§§ 124-135).

The ninth chapter gives further information regarding the opponent, with evidence of his existence before the creation, and of his attacking the creatures after their creation, as stated in the writings of Âtûr-pâdyâvandân in the *Dînkard* of Âtûr-frôbag, son of Farukh-zâd (§§ 1-4). The details of this evidence, which are much to the same effect as those previously cited, occupy the rest of the chapter.

The tenth chapter commences a discussion of the origin of evil, as illustrated by the traditions and doctrines of various religions, the consideration of which is continued to the end of the work. The object of all religion is to explain the nature and will of the creator, and to teach the means of preserving the soul from evil (§§ 2-24), which is in itself a proof that the source of the evil is distinct from the creator (§§ 25-32). It being necessary to understand the origin of good and evil (§§ 33-37), and having observed that some sects attribute them to a single source, and others to two (§§ 38-42), Marzân-farukh states (§§ 43-47) that he has enquired in many lands, even among the Hindûs, because he did not like the state religion (Muhammadanism), until he became fully convinced of the superiority of Zoroastrianism, by studying the writings of Âtûr-pâdyâvandân and Rôshan, son of Âtûr-frôbag, as well as the *Dînkard* of Âtûr-frôbag, son of Farukh-zâd (§§ 48-63). This religion was taught by Zaratûst to king Gushtâsp who adopted it, while the princes of his family, Spend-dâd, Zarîr, and others, propagated it in Arûm (Asia Minor) and India (§§ 64-68). Subsequently, it was handed down to 'the descendants of divinity' (the Sasanians), when Âtûr-pâd, son of Mâraspend, underwent the ordeal of melted metal (§§ 69-71). And the Arûmans (Byzantine Greeks) endeavoured to confute it, but in vain (§§ 72-74); while it has been easy to see that other creeds are full of delusion and inconsistency (§§ 75-80), as will be shown below.

In the eleventh chapter Marzân-farukh combats the opinions of

those who trace both good and evil to the will of the sacred being (§§ 3-5), with cautious reference to the Muhammadan religion. He argues that permission of evil is inconsistent with the omniscience, omnipotence, goodness, and mercifulness of the sacred being (§§ 6-19), as well as with his success, wisdom, and truth (§§ 20-33). If he be good, why does he permit evil (§§ 34-36)? If he be merciful, why does he punish those whom he renders wicked (§§ 37-44, quoting *Kurân* vii, 178)? If he be wise, why did he not make his first creations free from disobedience (§§ 45-79, quoting the fall of *Iblîs*, *Kurân* xv, 26-40, and the fall of man, *Kurân* vii, 17-24)? But men are still deluded into slaying his apostles, and the deluder triumphs and lives; is it wise to allow this (§§ 80-92)? After some further criticism (§§ 93-117), the conclusion arrived at is that a sacred being, who acts thus, must be either incapable, unmerciful, or unreasonable (§§ 118-124). Also, that salvation is hopeless, and it must even be uncertain whether he approves good or evil (§§ 125-132). While, with regard to physicians and almsgivers, it is pointed out (§§ 133-154) that they would be needless if disease and poverty had not been created.

The relation between the will of the sacred being and the origin of evil is then considered, and a series of dilemmas (§§ 155-176) leads to the conclusion that an opposing will exists. The possibility of evil arising from mankind is then debated (§§ 177-196), and whether evil may not have been produced to enhance the value of what is good (§§ 197-204). The idea that the sacred being, as an absolute ruler, has an undoubted right to inflict injury, is dismissed (§§ 205-216) with a parable quoted from *Rôshan*, son of *Âtâr-frôbag*; and leads to the question whether he is a friend or an enemy of his creatures (§§ 217-221), and whether he is a good or bad sovereign, or both alternately (§§ 222-244). If evil arise only from mankind, *Aharman* is innocent; but if *Aharman* be the source of evil, how can he be a creature of the sacred being (§§ 250-254)? In either case, as the sacred being would be the creator of the source of evil, he would himself be the origin of evil (§§ 255-259).

Passages are then quoted (§§ 260-272) from the *Kurân*, some of which (cited below) assert that the sacred being leads men either astray, or in the right way, just as he pleases. Questions are also put to the *Mu'tazali* sect, as to the will of the sacred being, and his ability to perform it (§§ 280-308). It is likewise pointed out (§§ 309-317) that if the manager of the world were without an opponent and perfect in sagacity, goodness, and ability he could prevent evil; but, as evil

undoubtedly exists, he must be considered imperfect. And if he were not the origin of evil as well as good, he could not be the creator of Aharman, who must, therefore, be an existence of independent origin (§§ 318-351). The reasonableness of the command not to eat of the tree of knowledge in paradise (*Kurân* vii, 17) is then severely criticised (§§ 352-358), as well as the arbitrary conduct of the sacred being in leading men astray and then punishing them (§§ 359-373) as asserted (in the *Kurân* vi, 125; xiv, 4, 32-34; xvi, 95; xvii, 99; xxxii, 13, 14; xlii, 42-45; lxxiv, 34). And the chapter concludes by observing (§§ 374-383) that whatever is true, in the statements that have been enumerated, is derived from the source of truth, and whatever is false from the source of falsehood.

The twelfth chapter begins with a series of contradictory statements (§§ 1-31), regarding the omnipresence and actions of the sacred being, collected in the *Dinkard* from the assertions of various sects which yet believe that dualism is derogatory to his character (§§ 32-34). Upon which *Mardân-farukh* enquires (§§ 35-63) which is less derogatory to his character, to believe that he does not protect his creatures from being led astray, and then punishes them eternally for temporary sin, or to believe that he is always beneficent and merciful, ready to forgive at once all sin that is atoned for, and delivering his creatures from the enemy and from all punishment in the end. He further points out that all good qualities are enabled to overcome the evil qualities opposed to them (§§ 64-70), and that the opponent, with all his efforts, is unable to produce any permanent destruction (§§ 71-81).

The thirteenth chapter begins (§§ 1-4) a criticism of the Jewish scriptures by pointing out apparent inconsistencies and absurdities in the first book of Moses. After quoting (§§ 5-47) many passages from the account of the creation and of the fall of man, contained in Genesis i, 1-5, 26, 27, 31; ii, 1, 2, 15-17; iii, 1-19, 23, 24, besides referring to Exodus xx, 10, 11, *Mardân-farukh* proceeds to criticise this account, especially with reference to the creation of light and the previous condition of the sacred being and the world (§§ 48-91), also as to why six days were necessary for the creation (§§ 92-99), how the days could have been formed before the sun (§§ 100, 101), why repose was requisite on the seventh day if the creation merely consisted of commands (§§ 102-105), why man was created disobedient, and why a command was given when it was known that he would not obey it (§§ 106-122), whether that command was not intended to maintain ignorance, so that man really owes his knowledge 'to the serpent and deceit' (§§ 123-131),

and whether other details of the statement regarding the fall of man are not inconsistent with the omniscience, truth, and power of the sacred being (§§ 135-147). It is further pointed out that the curse inflicted on Adam could not be justly extended to his posterity (§§ 148, 149).

The criticism of the Jewish scriptures is continued in the fourteenth chapter by quoting many passages that are inconsistent with the Zoroastrian idea of a sacred being. Thus Deuteronomy xxxii, 35; Isaiah xxx, 27, 28, 30; lxvi, 15; Psalms xviii, 11; xcvi, 2; Nahum i, 3 (§§ 4-17) seem inconsistent with his mercy and glory. Psalm xcvi, 10, 11 (§§ 18-20) makes him too wrathful. Ezekiel viii, 16, 17 (§ 24) denounces all homage of the sun. Joshua viii, 21; Isaiah xxxvii, 36; Numbers xiv, 30, 32 (§§ 25-31) make him too merciless. And Genesis vi, 6 (§§ 32, 33) makes him despondent. Statements probably taken from Jewish traditional writings are also criticised, such as the daily sending of 90,000 angels or worshippers to hell (§§ 36-39), the Lord's visit of condolence to Abraham (§§ 40-57), the angel's offer to the poor man who was pious (§§ 58-74), and the answer to the angels who murmured at the slaughter of innumerable innocent persons (§§ 75-78). The conclusion drawn is that such statements represent the sacred being as quite as deficient in truth, mercy, and knowledge as the fiend himself (§§ 82-86).

In the fifteenth chapter the Christian scriptures are similarly criticised. In §§ 5-8 the birth of Jesus is detailed, and the statements regarding it are minutely criticised in §§ 9-39. The idea that his death was necessary to demonstrate the resurrection is disputed in §§ 40-45. And the doctrine of the trinity is discussed in §§ 46-62. It is then argued (§§ 63-70) that if the adversary be a creature of the Almighty he ought to be saved like other creatures. And it is shown (§§ 77-90) that, even if mankind can do evil of their own free will, the same cannot be asserted of noxious creatures and poisonous plants, for whose evil effects their producer must be responsible. Moreover, in §§ 91-96 Paul is quoted (Romans vii, 19, 20, 23) as testifying against freedom of will. Several passages, such as Matthew xiii, 25, 39; xv, 13; John viii, 37, 38, 42-45, 47, are also quoted (§§ 108-110, 117-131, 144, 145) to show that the Messiah really admitted that the world had two originators. And the Lord's prayer likewise occurs in §§ 148, 149.

The sixteenth chapter is devoted to an account of 'the delusion of Mânî and the Mânichaeans,' which is also denounced in ch. x, 59, 60. It is asserted (§§ 4-7) that Mânî published three statements:—one about the unlimitedness of the original evolutions, one about their

mingling; and one about the distinction of light from darkness. A (§§ 8-19, 24) that this lesser world was produced by Aharman, imitation of the greater world, from the body of his general, the demon Kûnd, who was killed after the second conflict with the angels; the duty of the sun and moon (§§ 21-23), and the cause and effect of rain (§§ 28-37) are likewise described. As Aharman is the producer of bodies it is wicked to assist him by propagating lineage, or cultivating the land (§§ 39-41); and, as he is destructive to life, it is also wicked to kill any creature (§§ 42-45). Eventually this world is destroyed and the sacred being triumphant, but there is no resurrection (§§ 46-50), while the two original evolutions remain in contact for eternity (§§ 51-52). *Mardân-farukh* then proceeds to discuss the question of unlimitedness and limitation, as he had promised at the end of the fourth chapter. After premising that nothing is unlimited except space and time (§§ 53-55), and showing that neither unity nor duality can exist without limitation (§§ 56-65), he argues (§§ 66-78) that unlimitedness is beyond the comprehension of even a sacred being; also that light and life cannot arise (§§ 79-93) from a mere subdivision of unlimited time, because unlimitedness cannot be subdivided, nor can it be disturbed (§§ 94-101), because there is no further space for it to move into; so that, if the two original evolutions were unlimited and, therefore, undisturbable, there could be no room for the creatures, unless (§§ 102-104) these be a mere transformation of the unlimited evolutions; but in such arguments one is apt to lose one's way in a wilderness of words (§§ 105-107). While further arguing that nothing can be understood without complete knowledge (§§ 108-111) the manuscripts break off in the middle of the subject, the remainder of the work being lost.

Regarding the author of this work, and the age in which he lived, nothing further is known than can be gathered from the work itself. That *Mardân-farukh*, son of *Aûharmazd-dâd*, was a Zoroastrian is evident, both from his name and his opinions; that he was a layman is probable, both from his deprecating the criticism of the learned in ch. i, 42-44, and from a remark he makes in ch. xiv, 80, with reference to Jewish statements, that he is only 'an investigator, on which account representations of these statements should be by a high-priest.' His questioner, *Mitrô-ayâr*, son of *Mahmâd*, of *Ispahân* (ch. ii, 2), also appears to have been a Zoroastrian layman, although his father's name seems to be Muhammadan; this might be explained by supposing that the father had changed his name on being converted to Muhammadanism after his son had grown up.

That the work was written long after the Muhammadan conquest of Persia in A.D. 651 is evident, especially from the contents of the eleventh chapter, for although the allusions to Muhammadanism are always of a very guarded character, as is usual in Pahlavi writings, they are still sufficiently clear. Thus, besides many vaguer references to passages in the *Kurān* in ch. xi, 4, 5, 39, 61-77, 265-267, 269-272, 352, 359, 360, we have a particular legend of the fall of the disobedient angel in ch. xi, 24-60 from the same source. In ch. iv, 3 the Pz. *vîrôd-dîniā* is undoubtedly a misreading of an original Pl. *vîrôyishnikân*, 'the (believers,' a favourite appellation of the Muhammadans, which occurs on several of their early coins from Persian mints (A.D. 673-692) in the Khalifah's title *Amîr-i vîrôyishnikân*¹, a Pahlavi translation of the Ar. *Amîru-l-mûminîn*, 'prince of the believers, or commander of the faithful.' Again, the remark of *Mardân-farukh* in ch. x, 45, that he did not admire the religion that was in supremacy, would not have been made by a Zoroastrian till after the Muhammadan conquest. And the Pz. *muthzarî* in ch. xi, 280, which evidently stands for an original Pl. *mûtaزالik*, can be considered only as a Persian form of the Ar. *Mu'ta-zalah*, the name of some Muhammadan sectarians.

Whether the date of the work can be safely fixed, with greater precision, is less certain; as we have only the names of certain commentators and their writings, mentioned by the author, to guide us. Of these names, *Âtûr-pâdîyâvandân*, mentioned in ch. i, 38; iv, 106; ix, 2; x, 52, is evidently the oldest, as his teachings were recorded in a manuscript of *Âtûr-frôbag* (see ch. iv, 107), but his name has not yet been found elsewhere, and its form is suspicious. According to its termination it must be either a patronymic, meaning 'the son of *Âtûr-pâdîyâvand*,' or, more probably, a misreading of an original Pl. *Âtûr-pâd-i vîrô*, '*Âtûr-pâd* son of *vîrô*,' in which the father's name is too ambiguous to be read with certainty. The name of *Âtûr-frôbag*, son of *Farukh-zâd*, mentioned in ch. iv, 107; ix, 3; x, 55, is better known. In the last paragraphs of the third book of the *Dînkard*² he is said to have edited that work; and his selections from various religious treatises are found in its fourth and fifth books. The age in which he lived can also be determined with tolerable certainty, from the peroration of a Pahlavi tale, in which a blessing is invoked upon *Âtûr-frôbag*, son of

¹ See *Journal of the Royal Asiatic Society of Great Britain*, vol. 13, pp. 409-413, where the title is misinterpreted.

² See *Zand-Pahlavi Glossary*, pp. xxxiii, xxxvii, in which the name *Âtûr-pâd* is introduced probably by mistake, as the Copenhagen MS. K43 omits it.

Farukh-zâd, on account of his discomfiting the accursed Abâlîsh in a religious disputation before the Khalîfah Al-Mâmûn (A.D. 813-833). A third name, mentioned by Mardân-farukh in ch. x, 53; xi, 213, is that of Rôshan, son of Âtûr-frôbag, who wrote the Rôshan commentary (ch. x, 54) which is often quoted in the Pahlavi versions of the Avesta¹. If he were a son of the Âtûr-frôbag previously mentioned, as seems most probable, he could hardly have completed his Rôshan commentary before A.D. 850; and the date of the Shikand-gûmânîk Vijâr, which mentions that commentary, must be still later.

As Mardân-farukh used Âtûr-frôbag's edition of the *Dînkard* (see ch. iv, 107; x, 57) it is reasonable to suppose that the later edition, prepared by Âtûr-pâd, son of Hêmið, (as stated in the passage already cited from its third book) was not completed in his time. But it appears from the Bundahish, ch. xxxiii, 10, 11², that Âtûr-pâd, son of Hêmið, was a contemporary of Zâd-sparam, son of Yûdân-Yim, who was living in A.D. 881³. Âtûr-pâd's edition of the *Dînkard* must, therefore, have been prepared about the end of the ninth century; and the date of the Shikand-gûmânîk Vijâr, whose author did not use that edition, may be fairly placed near the end of the ninth century, or about a thousand years ago.

It should, however, be remarked that none of the passages, ascribed by Mardân-farukh to the *Dînkard*, have been distinctly recognised in any of the seven books of that work now extant; they must, therefore, be attributed to the first and second books, which have not been yet discovered. But, as it appears, from the colophons of the *Dînkard*, that the last seven books were separated from these first two some considerable time before A.D. 1020, it is just possible that Âtûr-pâd's edition may not have included the earlier portion of the *Dînkard*, which was that consulted by Mardân-farukh.

That the Shikand-gûmânîk Vijâr was written in Persia may be gathered from its author's statements, that he had 'wandered to the region without and the land of the Hindûs (ch. x, 44),' because he did not admire the religion (Muhammadanism) which was in supremacy (ch. x, 45), and that his questioner, Mitrô-ayâr, was a native of Ispahân

¹ In Pl. Yas. ix, 5, 14; Pl. Vend. iii, 48; v, 112, 134, 176; vii, 93; xvii, 11; also in Sls. ii, 39, 86, 107; Byt. iii, 3; and eleven times in the Nîrangistân. The occurrence of this name in the Pahlavi translations of the Avesta implies that those translations underwent some revision after the middle of the ninth century.

² See *Sacred Books of the East*, vol. v, pp. 147, 148.

³ See *Sacred Books of the East*, vol. xviii, pp. 360, 365.

(ch. ii, 2). How and when the work was brought to India, and whether the original Pahlavi text, which has disappeared in India, can still be found in Persia are matters that are still unknown.

2. ACCOUNT OF THE MANUSCRIPTS EXAMINED.

The manuscripts of the Shikand-gûmânîk Vijâr are of several classes, and, so far as they have been examined, they are all evidently derived from a single original, of which the earlier half still exists. None of them are quite complete, and most of them are fragments of varying length. Fortunately, the latter half of the work, so far as it is extant, is preserved in an old manuscript derived from an early copy of the single existing original, from which copies two later manuscripts have also descended. From these facts, ascertained by careful collation and observation of blunders and peculiarities, it appears that only two of the manuscripts can be considered as authorities, and these are the single original for the first half of the work, and the other old manuscript for the remainder of the text. Both these manuscripts contain the Pâzand-Sanskrit version prepared by the celebrated high-priest Nêryôsang, son of Dhaval, who is supposed to have lived early in the fourteenth century¹. No traces of the original Pahlavi text have been discovered, but there are several incomplete manuscripts in which a somewhat corrupt Pahlavi text has been reproduced from the Pâzand, and is sometimes accompanied by the Pâzand, the Persian, the Pâzand-Sanskrit,

¹ In a very old Khurda Avesta, belonging to Dastûr Dr. Jâmâspji Minocheherji, Nêryôsang's Sanskrit translation of the Marriage Blessing gives the date to be recited as fourteen hundred and so many years of the Samvat era. This implies that Nêryôsang could not have made the translation *later* than the fifteenth century of that era (A.D. 1343-1442); but he may have made it *earlier*, because this date varies in different versions and different manuscripts, in which dates corresponding to A.D. 1398, 1495, 1731-1830 have been found. The name of Nêryôsang is also found in the colophon appended to the Ardâ-Vîrâf Nâmak and the tale of Yôshî-i Fryânô in MH6, where, however, he is said to have been a son of Shâh-mard. If he could be identified with Nêryôsang, son of Dhaval, the celebrated translator of Parsi books into Sanskrit, it would be easy to determine the age in which the latter lived. Thus, the writer of the colophon in MH6 was Pêshyôtan, son of Râm, son of Kâmdîn, son of Shatrôyâr, son of Nêryôsang, and he wrote the colophon in A.D. 1397; his father, Râm, also copied manuscripts, one of which (MH18) he wrote as late as A.D. 1410. Now, allowing twenty-four years for a generation, as can be deduced from the genealogy of another family of those times, we can calculate that the Nêryôsang of this family must have been in A.D. 1301 as young as Pêshyôtan was when he wrote MH6, and in A.D. 1338 as old as Râm was when he wrote MH18. In other words, this Nêryôsang must have flourished during the first half of the fourteenth century, but his identity with Nêryôsang, son of Dhaval, is uncertain.

or the Pâzand-Sanskrit-Persian version; while a fragmentary Gujarâti version is also found in combination with the Pâzand. Instances of all these classes of manuscripts will be found in the following detailed account of the manuscripts that have been examined.

The single original manuscript belongs to Dastûr Dr. Hôshangji Jâmâspji of Poona, and has been called AK because it was supposed to have been written by Âsadîn, son of Kâkâ, in A.D. 1569, as recorded in a Sanskrit colophon preserved in some later copies. But it now seems more probable that this colophon belongs to AK₂, as stated below, and that AK was written at the latter end of the fifteenth century, or fully 150 years after the time of Nêryôsang. In its present state AK consists of 77 folios (9½ in. by 7¼ in.) of very old Indian paper of a uniform brown colour, written sixteen lines to the page, and containing the Pâzand version in short sentences, alternating with a word-for-word Sanskrit translation of each sentence; the Sanskrit being written upside down, for the sake of forming continuous lines with the reversely-written Avesta characters of the Pâzand. The first three folios and the latter half of the manuscript are missing, and the first and last pair of the remaining folios are rather damaged, but the rest are in good order, and the writing is distinct and legible throughout. In the Sanskrit text the medial vowels 'e, o, ai, au' are written in the old style which is still used in Bangâlî, and the old forms of the initial 'i, î' (resembling those in the Gupta and Kutila inscriptions) are used in the proportion of 135 to 20 of the modern forms. In ch. v, 6, 7, 9-11, 14-20, 24-28; vi, 32; vii, 20; viii, 6, 9, 10, 12-14 corrupt Pahlavi is substituted for the Pâzand, which is also partly the case in ch. v, 12, 13, 21-23, 34, 35; vii, 3, and a few isolated Pahlavi words occur in other places; while in ch. v, 81, 95; vi, 2, 14, 27, 37, 38, 40; viii, 2, 3, 15-21, 23-31 both Pahlavi and Pâzand are given, one below the other. In nearly all cases these Pahlavi fragments (which are undoubtedly mere reproductions from the Pâzand) occur on folios where the handwriting seems to differ slightly from that of the rest of the manuscript, and in which nearly all the modern forms of the Sanskrit initial 'i, î' are found. Two or three omissions, either in Pâzand or Sanskrit, have been noticed in AK by later copyists, and corrected in accordance with the version which has not been omitted. Thus, a blank space was originally left for the Sanskrit of ch. iii, 10, which was imperfectly supplied by a later hand, and afterwards corrected by subsequent copyists; again, a considerable portion of ch. iv, 17, 18 was altogether omitted, and must have required some ingenuity, on the part of later copyists, to restore, unless the first

one who noticed the omission had some independent manuscript to guide him; and, lastly, the restoration of ch. vii, 24 is a somewhat similar case, where, however, if it were not for the Sanskrit ablative *kṛitativât*, the restoration would not be necessary, as the Pâzand of § 25 could be translated in connection with § 23 as follows:—‘and, should the work be a purposed work, there is manifested the existence of an injurer from without.’ With regard to the missing half of AK it is probable that it was separated from the rest at the time of some division of family property, and has been either destroyed, or lies unrecognised in some inaccessible library.

As this edition was passing through the press, a manuscript derived from an early copy of AK, made while that manuscript was still nearly complete, was kindly sent to Munich for examination by Dastâr Dr. Jâmâspji Minocheherji from his library in Bombay. It came too late for its variants to be included in the foot-notes to the Pâzand-Sanskrit text, but attention has been given to them in correcting the proof-sheets of the latter half of that text, where they sometimes settle readings left in doubt by the disagreement of the later copies JJ and JE. This manuscript may be called AK₂, because it ends with the colophon of Âsadin, son of Kâkâ, which has been supposed to belong to AK. It contains 357 folios (8½ in. by 6 in.) of old Indian paper of a light-brown colour, written thirteen lines to the page, and very much darkened by damp in many places, especially in the earlier half of the manuscript, where the centre of each folio is often broken into holes. The text is Pâzand-Sanskrit, written as in AK, but of the same extent as in this edition, commencing with Nêryôsang’s Sanskrit introduction, and containing no Pahlavi except in ch. i, 1–30, where many Pahlavi glosses have been interlined by a later hand. A Gujarâti translation of each section in ch. i, 1–ix, 18; ix, 42–x, 43; xi, 94–135 (with a few exceptions) has also been added in the margin by another later hand. The writing is very distinct, but, like the paper, it is certainly more modern than that of AK, the chief difference being that the old forms of the Sanskrit initial vowels ‘i, î’ are used in the proportion of only 20 to 443 of the modern forms. And careful collation of the two manuscripts has shown that several blunders and peculiarities of AK are repeated in AK₂, indicating that the latter manuscript was derived from the former; but it has also shown that AK₂ contains a few variations, such as the substitution of *śâkabhûttebhyaḥ* for *ekaratnebhyaḥ* in ch. i, 49, that must have originated in the illegibility of some intermediate manuscript.

Appended to AK₂ is the following colophon in corrupt Sanskrit:—

'Sāṁvat 1625 varṣhe, Śāke 1491¹ pravrittamāne, roja-Sahirevara-māha-Bahmana-adahe śrī-Nāgamandalakarṇe pādasāha-śrī-Sulātāna-Majaphra-sāh-vyajyārāye Amalashāna-śrī-Cīngajashān-vyāpāre ai-Kākāsuta-e-Āsadīna-likhitam Skanda-gumānī Gūjāranāmapustikam. Subham bhavatu! Kalyānamastu!' Which may perhaps be translated as follows:— 'In the Samvat year 1625, in the current Śāka 1491, on the present day (?), the day Shahrivar of the month Bahman, in the district (?) of Nausāri, in the invincible reign of king Sulān Muzaffar-shāh, the book named Shikand-gumānik Vijār is written, for the use of Amalshāh Cīngizshāh², by the priest Āsadīn, son of the priest Kākā. May it become auspicious! May it be beneficial!' The date given in this colophon corresponds to the 23rd September, 1569, but it is not absolutely certain that this is the date of AK2, because the colophon extends into the last line of the last page of that manuscript, and it is just possible that the next folio, which is lost, may have contained a later colophon. This, however, is the only reason for doubting that AK2 was written in 1569, and the doubt can be fully dispelled only by comparing the handwriting of AK2 with some undoubted manuscript of Āsadīn Kākā, for which comparison there has been as yet no opportunity. In the mean time it should be noticed that Āsadīn's colophon does not occur in JJ which seems to be derived from the same intermediate copy as AK2, although it is from this copy that AK2 must have obtained the colophon if it belonged to AK. If Āsadīn's colophon were copied from AK, we must assume either that that manuscript was originally as incomplete as AK2, or that some of its later folios had been lost before a copy was made, while the last folio, containing the colophon, was still preserved. At present the balance of probability is in favour of supposing that Āsadīn wrote AK2, in which case we must further suppose AK to be at least 80 years older, to allow for its evidently more ancient appearance, and for the existence of an intermediate copy, as mentioned above, which copy must have been old enough, before AK2 was written, to have lost part of a word in ch. xvi, 106, as stated below in describing JJ. On this supposition we must ascribe AK to the latter end of the fifteenth century.

¹ The last cipher is illegible, though it looks something like 4 altered into 1, but there can be no doubt that the latter cipher is correct.

² Amalshāh's father, Cīngizshāh, was probably a son of the Mānekshāh Cangashāh who was the chief of the Parsi laymen in Nausāri in 1531, when he was 70 years old, as stated in the Hādesā Nānu (Bombay, 1831); and his great grandfather was, most likely, the Cangashāh who is mentioned in the correspondence between the Parsis in India and those in Persia in 1478-81, which is still preserved in the Persian Rivāyats.

Another manuscript of the Pāzand-Sanskrit text, as complete as in this edition, is JJ, so called because its colophons, in Persian, Sanskrit, and Pahlavi, state that it was written, in Nausārī, by Dastūr Jamshēd, son of the celebrated Jāmāsp, son of Āsā, son of Frēdūn, and was finished on the day Srōsh of the month Bahman A.Y. 1137 (corresponding to the 28th August, 1768). It belongs to Dastūr Khurshēdji Jamshēdji of Nausārī, and consists of 182 folios ($8\frac{1}{2}$ in. by $7\frac{1}{2}$ in.) of glazed Indian paper, written fourteen to eighteen lines to the page, but the Sanskrit is not inverted, and it contains no Pahlavi. Its text is closely related to that of AK₂, the Sanskrit being a little more corrupt, while the Pāzand orthography is rather different. As it contains the same variations from AK as are found in AK₂, including the erroneous *sākabhūtṭebhyaḥ* in ch. i, 49, it must be derived from the same intermediate manuscript; but, as it also supplies the Pz. *aḥḥvaraidihā* in ch. xvi, 106, where only *ihā* is given in AK₂, it was probably derived from an earlier copy of that intermediate manuscript than AK₂ is, one that was written before that word became illegible in the intermediate manuscript. The fact that Āsadīn's colophon is not copied in JJ tends to confirm the opinion, not only that JJ is not a copy of AK₂, but also that Āsadīn's colophon belongs to AK₂ rather than to AK.

A third manuscript of the complete Pāzand-Sanskrit text is JE, so called because its Persian colophon states that it was copied, in Bombay, from the manuscript of Āsadīn Kākā, by Dastūr Jamshēdji Edalji Bahmanji Jamshēdji Jāmāspji Āsāji Frēdūnji (a great grandson of the writer of JJ), and was finished on the day Hōrmazd of the month Bahman A.Y. 1211 (corresponding to the 26th July, 1842). It belongs to Dastūr Dr. Hōshangji Jāmāspji of Poona, and consists of 132 folios (12 in. by $8\frac{1}{2}$ in.) succeeding each other from left to right, as in European books, and written eighteen lines to the page, but the Sanskrit is not inverted, nor does the text contain any Pahlavi. Another copy of ch. xi, 125-196, more closely written by the same writer, is bound in the same volume. The Pāzand text very closely corresponds to that of AK₂, though the Sanskrit is much more corrupted. And, as there are a few erroneous interlineations and alterations made by a later hand in AK₂, in ch. iv, 13, 17, 18, 77, 78, which correspond with faulty readings in JE, but are in a different handwriting, it is probable that JE was copied from some copy of AK₂, which also accounts for the fact that JE contains a copy of Āsadīn's colophon, between the end of the text and its own colophon.

Derived from a copy of AK, but independent of AK₂ and its prede-

cessor, is the incomplete manuscript PB₃ (No. 3 of the Burnouf Collection in the National Library at Paris), which is undated, but is certainly more than a century old. It was given to Burnouf by Seth Mānekji Khurshēdji of Bombay, and consists of 125 folios (7 in. by 4½ in.) of Indian paper, written twelve to sixteen lines to the page, with the Sanskrit inverted. It contains the Pāzand-Sanskrit text of ch. i, 5-53; ii, 5-x, 66, and the same quantity of corrupt Pahlavi as in AK. The absence of Nēryōsang's Sanskrit introduction and ch. i, 1-4 of the text indicates that the first folio of AK was already missing when the original of PB₃ was copied from that manuscript, and several lacunae in the earlier folios, which have been filled up in red ink from some other source (probably the predecessor of JJ), indicate the torn condition of the earlier folios of AK. The absence of ch. i, 54-ii, 4 is due to the loss of two folios in PB₃, and after ch. x, 66 all further folios are missing. In some sections in ch. vi, viii, where the Pāzand is written above its Pahlavi equivalent in AK, much confusion has been occasioned in PB₃ by reading the Pāzand and Pahlavi versions as two successive lines of text; and it is evident that this confusion originated in some intermediate copy between AK and PB₃, though it may have been increased by further blundering on the part of the writer of PB₃ itself. This intermediate copy was not the predecessor of AK₂ and JJ, but must have been written at a later date, because AK was then defective, and PB₃ does not contain the emendations of ch. iii, 10; iv, 17, 18; vii, 24, and the erroneous reading pañjāmî (ch. iv, 71) which are all found in the AK₂ class of manuscripts.

In MH19 (No. 19 of the Haug Collection in the State Library at Munich) the Pāzand text alternates with a Gujarāṭi translation, which takes the place that the Sanskrit version occupies in the copies already described. This manuscript, which appears to be fully 150 years old, was given to Haug by Dastūr Kaṭ-Khusrō at Surat in January, 1864. It consists of 124 folios (8 in. by 6 in.) of old Indian paper, of which the first 110 folios contain the Pāzand-Gujarāṭi version of ch. i, 1-xi, 201, written thirteen to nineteen lines to the page; but in many places, especially towards the end, blank spaces are left for the Gujarāṭi translation; and the only sections written in corrupt Pahlavi are ch. vii, 20; viii, 6, 9, 10, 12-14. The Pāzand text of MH19 very closely resembles that of AK, and must have been derived from some copy of that manuscript made before AK was mutilated, probably the early copy which was a predecessor of both AK₂ and JJ, because MH19 prefixes p to aṇjāmî in ch. iv, 71, a peculiarity of AK₂, JJ, JE, PA18, K28, L15,

and R, but it does not contain some other peculiarities of the AK₂ class of manuscripts.

A portion of the Pāzand text occurs alone in L₂₃ (No. 23 of the Zand and Pahlavi manuscripts in the India Office Library at London) which was brought from India by Dr. Samuel Guise, who was head-surgeon of the general hospital at Surat from 1788 to 1795, and obtained several manuscripts from the widow of Dastūr Dārāb, the instructor of Anquetil Duperron. The text occupies 79 folios (8 in. by 5½ in.) of Indian paper, written ten to twelve lines to the page, in the same handwriting as another manuscript (L₂₆) which is dated A.Y. 1106 (on fol. 62), corresponding to A.D. 1737. It begins with the words *hamâi ez yak bun* (ch. i, 34) and extends to the end of ch. viii, 23, to which are added the words *ca mainyô khîr* (ch. viii, 35); but the greater part of ch. iv, 62-65 is omitted. Like AK it has corrupt Pahlavi for ch. v, 6, 7, 9-11, 14-20, 24-28; vi, 27, 32; vii, 20; viii, 6, 9, 10, 12-14, and for portions of ch. v, 12, 13, 21-23, 34, 35; vi, 14; while it also contains many other peculiarities of AK, so that it must have been derived from some incomplete copy of that manuscript, containing several of the defects of PB₃.

Part of the Pāzand text, underwritten throughout with corrupt Pahlavi, also occurs in PA₁₈ (No. 18 of the Anquetil Collection in the National Library at Paris). This manuscript is in the form of a roll, and only a copy of it (No. 23 of the Müller Collection in the State Library at Munich) has been examined, in which its Gujarâti colophon is practically illegible. The text begins with the words *vîspā yazdā* (ch. i, 4) and extends to the end of ch. v, the point where most of the manuscripts of the reproduced Pahlavi text, examined in India, terminate. In its peculiarities it agrees very closely with L₁₅, which begins with the same words; and, in some cases, it resembles R; both which manuscripts are described below.

In K₂₈ (No. 28 of the Iranian manuscripts in the University Library at Copenhagen) we have the fragments of a much more extensive copy of Nêryôsang's Pāzand text, underwritten with Pahlavi and alternating with his Sanskrit version. Only 66 folios (9 in. by 6 in.) of Indian paper remain out of the first 136, written eleven lines to the page, and containing Nêryôsang's Sanskrit introduction with ch. i, 1-ii, 8; iii, 1-25; iii, 36-iv, 106; viii, 103-ix, 16; ix, 30-x, 13; x, 71-xi, 28; xi, 55-61 of the text. The Pāzand agrees very closely with that of AK, but contains the passage omitted by that manuscript in ch. iv, 17, 18, which, with the occurrence of the erroneous Sanskrit *sâkabhûttebhyañ* in ch. i, 49,

connects K28 with the early predecessor of AK2 and JJ. The Pahlavi is of the usual corrupt character, indicating that it is a mere reproduction from the Pâzand. As the end of the manuscript is lost, it is undated, but appears to be fully 150 years old.

A more recent fragment of a somewhat similar character is contained in X, which consists of 22 folios ($9\frac{1}{2}$ in. by $7\frac{1}{4}$ in.) of modern Indian paper, written thirteen to sixteen lines to the page, and bound up in the same volume as AK. This copy commences with Nêryôsang's Sanskrit introduction, after which the writer has intended to copy the Pahlavi, Pâzand, Sanskrit, and Gujarâti versions in successive sentences, but soon begins to omit all but the Pahlavi. The result is that he has written the Pahlavi of ch. i, 1-32, 34-57; ii, 1-iii, 11; iii, 13-iv, 8; iv, 10-48, 50-70, 72-100; x, 71-xi, 47; the Pâzand of ch. i, 1-22, 30-32, 34, 38, 43; iv, 14; the Sanskrit of ch. i, 1-22, 30, 31, 33, 34, 38, 43; and the Gujarâti of ch. i, 1-6, 8, 9, 11-16, 30, 31, 33, 38; iv, 14, 55, 56. The Pahlavi is much the same as that of K28, but a few of the corruptions are corrected; and, after omitting ch. iv, 101-x, 70, the writer has finally discontinued his work at ch. xi, 47.

In the last 36 folios (8 in. by 6 in.) of Indian paper in L15 (No. 15 of the Zand and Pahlavi manuscripts in the India Office Library at London) we have ch. i, 4-v, 71 of the usual Pahlavi text, written eleven to twelve lines to the page, in the same handwriting as that of L23, described above, which is about 150 years old. It agrees in many particulars with PA18, but is carelessly written and does not correspond very closely with L23. Like L23 this manuscript was brought from India by Dr. Samuel Guise.

An imperfect polyglot manuscript, R, which was given to the late Mr. J. Romer by a Dastâr in Surat, contains four versions written on old foolscap paper in parallel columns. These versions are the usual reproduced Pahlavi with a Persian transliteration interlined, the Pâzand with an interlined Persian transliteration, the Sanskrit, and a Persian paraphrase; the first two being on one page, and the last two on the adjacent page of the next folio, so that all four versions of any particular passage can be seen at once. Of this manuscript Mr. Romer sent pp. 16-31 (with the first fifteen pages of a Pahlavi-Persian Bundahish) to the late Professor M. J. Müller; he also sent pp. 32-63, 82-93 to the late Professor H. H. Wilson on 3rd December, 1836, who afterwards transferred them to Professor Max Müller; and he gave pp. 64-81, 94-143 to the late Mr. Norris. The first of these fragments, together with that of the Bundahish, now constitutes No. 10 of the Müller Collection in the


State Library at Munich; the next two fragments were presented to the India Office Library at London, and the last two were purchased by it, in 1876. It is most probable that the first fifteen pages of this manuscript were not given to Mr. Romer, but the first fifteen pages of the Bundahish were accidentally substituted for them. The portion of it (pp. 16-143) now in Europe contains all four versions of ch. i, 28-v, 57, with the Sanskrit and Persian versions of ch. i, 25-27, and the Pahlavi and Pâzand versions of ch. v, 58-62. This manuscript is carefully written, and its Pahlavi-Pâzand texts resemble those of PA18.












In Bm, contained in folios 9-16 of No. 22,378 of the Additional Oriental Manuscripts in the British Museum Library, we have a modern fragment (ch. i, 1-31) of the reproduced Pahlavi text, interlined with a Persian transliteration, and alternating with a Persian paraphrase.

The facts that have been ascertained by careful collation of all these manuscripts, and the inferences that may be drawn from them, can be briefly stated. Of the original Pahlavi text no fragment has been discovered, although distinct traces of its former existence can be detected in the Pâzand, as will be shown below. The manuscript AK is the ancestor of all the other manuscripts examined. It contains the Pâzand-Sanskrit text prepared by Nêryôsang, and, if not the work of Âsadîn Kâkâ, it was probably written at the latter end of the fifteenth century, or fully 150 years after Nêryôsang's edition had been completed. From an early copy of AK appear to have descended the original of JJ, and, at later dates, AK2, MH19, K28, with the original of PA18, L15, and a predecessor of R. From a later copy of AK have descended PB3 and L23. While JE is evidently derived from some copy of AK2; and X and Bm may have come from a copy of K28.

3. RELATIONSHIP AND PECULIARITIES OF THE SEVERAL VERSIONS.

That the so-called Pahlavi text of the Shikand-gûmânîk Vijâr is not the original composition of any Pahlavi author is manifest in every page; and, in many parts of the work, nearly every sentence contains some blunder that can be explained only as a misapprehension of the Pâzand. Thus, the Pz. suf. -î is nearly always expressed by *u-*, although it more usually stands for *u-*; the Pz. vash, being often written vas, is then expressed by *u* 'much,' instead of *u* 'and by him;' the Pz. ne is usually expressed by *u*, instead of *u*, as if it were considered a compound of na and e; similarly, the Pz. a ware is taken as a compound

and expressed by ; and all the Pâzand misreadings of original Pahlavi words (as detailed on pp. xxx-xxxii) are carefully reproduced in Pahlavi characters, so as to produce new words that are unintelligible. The effect of these blunders has been to produce a pseudo-Pahlavi text from the Pâzand of Nêryôsang, in which, although the bulk of the text may be fairly correct, the reader is constantly meeting with some barbarism manufactured by a copyist in India. As the few Pahlavi passages given in AK are likewise written in this style, it would seem that the original Pahlavi text had already disappeared in the fifteenth century, and had been replaced by this pseudo-Pahlavi.

From these facts it might be rashly argued that the Pâzand was the original text of the work, but such an assumption would be altogether inconsistent with the general character and peculiarities of the Pâzand text. In the first place, we have the distinct statement of Nêryôsang, in his Sanskrit introduction, that he had translated the work 'from the Pahlavi language into the Sanskrit language, and written it with Avesta letters from the difficult Parsi letters,' which is an exact description of the process of preparing a Pâzand version from a Pahlavi text. Then, we find about a hundred words, in the Pâzand version, which can be explained only as misreadings of legitimate Pahlavi originals. As a complete list of these misreadings will be given in pp. xxx-xxxii, when describing the peculiarities of the Pâzand version, it will be sufficient here to mention a few of them. Thus, it is known, from the recently-discovered Pahlavi text of the Mainyô-i Khard, that the Pz. *ôca ôi* (ch. x, 67; xv, 40, 43) ought to be *ô gardan*; the original Pl.  *val cavarman*, 'for the neck,' having been taken as  *val-ic valman*. And that the Pz. *ainâ* (iv, 81; v, 46; xi, 14; &c.) and *ainâsh* (viii, 127; x, 11) ought to be *aiginash* and *aiginashash*, being misreadings of Pl.  *adînash* and  *adînashash*. Other undoubted misreadings, peculiar to this work, are *ardium* (ix, 4), which ought to be *cihârum*, for Pl.  *arbâûm*; *brîshaa* (i, 12, 18) for  *barg-gâs*; *dawur* (v, 61) for  *spûr*; and *deshaa* (i, 12, 16) for  *shâk*; with the names *Asarâsarâ* (xiv, 19, 20, 30) for  *Asrâyîlân*, 'Israelites;' *Sparagar* (xv, 8, 9) for  *Gêprêl*, 'Gabriel;' and *Spudâkht* (x, 67) for  *Spend-dâd*. If these Pâzand terms are not misreadings of original Pahlavi words, as here indicated, they are inexplicable.

In this edition the pseudo-Pahlavi text of the manuscripts has been either corrected in accordance with the true meaning of the Pâzand version, or its errors, so far as they have been detected, have been

pointed out, so that a close approximation to the original Pahlavi text can be easily obtained. But, since Nêryôsang may have omitted some passages and altered others, as he has done in the Mainyô-i Khard, it is impossible to reproduce the original Pahlavi with absolute certainty; it has, therefore, not been considered desirable to publish more of the Pahlavi text than is usually found in the manuscripts.

In the transliteration of the Pahlavi the same general rules have been followed as were laid down in the introduction (pp. xxii–liv) to the *Arđā-Vîrāf Nāmak*, with a few alterations in details due to various considerations. Thus, further identifications of words in the Sasanian and later inscriptions have settled the readings of such words as 𐭠𐭣𐭥𐭭 *bīrakh*, ‘month;’ 𐭠𐭣𐭥𐭭 *dīvāk*¹ (Sas. *zīvāk*), ‘a place;’ 𐭠𐭣𐭥𐭭 *she-
druntanō* = 𐭠𐭣𐭥𐭭 *shedruntanō* = 𐭠𐭣𐭥𐭭 *shedrūntanō*, ‘to send;’ 𐭠𐭣𐭥𐭭 *vadīdūntanō* (Sas. *vabīdūn*), ‘to do;’ 𐭠𐭣𐭥𐭭 *dēn* (Sas. *bēn*), ‘within.’ The recognition of the fact that 𐭠𐭣𐭥𐭭 often stands for *aī* or *aē*, instead of *ad*, leads also to a few alterations; while the reading *yashar* for 𐭠𐭣𐭥𐭭 *ahar*, *ahl*, is laid aside, merely because the alternative reading is quite as likely. The final 𐭠𐭣𐭥𐭭 in many Huzvārish² words undoubtedly stands generally for 𐭠𐭣𐭥𐭭, though occasionally for 𐭠𐭣𐭥𐭭 or 𐭠𐭣𐭥𐭭, and its descent from a *single* Sasanian letter can be distinctly traced. It ought to be represented by -ā, but, until a complete reinvestigation of Huzvārish readings has been made by some scholar as thoroughly conversant with the Semitic languages as with Pahlavi, it seems better to adhere to the traditional reading -man.

Some other alterations in transliteration have been adopted for the purpose of distinguishing between certain Pahlavi letters and compounds when used for the same sound, with the view of being able to dispense with the original characters when their use is inconvenient. This is done by using italics, not only for *œ*, which is merely a simplification, but also for *œ d*, *œ j*, *œ l*, *œ r*, *œ v*, *œ z*, *œ x*, *œ zd*, to distinguish them from *â d*, *œ j*, *â l*, *œ r*, *œ v*, *œ z*, *â zd*, respectively. Similarly, such abbreviated forms as *œ*, *œ*, *œ*, *œ*, *œ* are distinguished from the corresponding unabbreviated letters *œ* or *œ*, *œ*, *œ* or *œ*, *œ* or *œ*, *œ* or *œ* by italicising the representative of the abbreviated letter; or, if that be already an italic, or represents another Pahlavi letter when italic, the preceding vowel is italicised, and if there be no intervening vowel the two consonants are separated by an apostrophe, to indicate

¹ More probable than *jivâk*, because we find Pers. *damân*, *damîk* for *zamân*, *zamî*.

² Properly *aûzvârishn*, or *zvârish*, 'obsoleteness, decrepitude.'

that the compound is abbreviated. Thus, *ac, āc, af, āf, aj, āj, ap, āp, av, āv, az, āz, haf, hāp, haz, khz* are all frequent readings of *o*; *adīn* of *o*; *laj, raf, raz, r'c, r'j, r'z* of *ḍ*; *saz, sij, sp* of *o*; *dāz, gāv, shav, sh'c, yāf, yāv, yāz* of *oo*; *dez, dic, ēc, ēf, ēz, gac, gaj, gaz, īc, īv, īz, yaz, yez* of *e*; and the same principle can be extended to other readings and abbreviations, so as to represent the original Pahlavi orthography with precision.

As the original Pahlavi text has not been discovered, it is to the Pāzand version we have to turn, as the best authority for the author's exact words. It has been shown (pp. xx-xxii) that we are still able to consult a manuscript (AK) of the first half of this version, which was probably written about 150 years after the Pāzand had been transcribed from the original Pahlavi by Nēryōsang, and that we have AK2, an early descendant of the same manuscript, probably written in A.D. 1569, for the whole work, with the exception of a final paragraph, or two, which have been lost. As the text of these two manuscripts is practically the same in the portion common to both, we may reasonably assume that the latter half of AK2 does not essentially differ from the missing text of AK; and in Nēryōsang's word-for-word Sanskrit translation we have an additional means of detecting the errors of all copyists of his work. But to detect Nēryōsang's own misreadings is a work of greater difficulty and uncertainty, especially when they give a plausible meaning to the text, and do not produce barbarous words.

In addition to his frequent confusion of *vash* and *azash*, for *vo*, which is corrected in the text and mentioned in the foot-notes, the following is a fairly complete list of Nēryōsang's important misreadings, detected during the preparation of this edition¹:—*ainā* (see p. xxviii) for *aiginash*²; *aināsh* (see p. xxviii) for *aiginashash*; *aināum* (ch. viii, 39) for *aiginasham*; *ā* (ch. i, 35; iii, 17; ix, 39; xi, 96, 142, 258; xv, 26) rarely for *aigin* (*o*); *āsh* (iv, 93, 95; v, 4; viii, 108; xi, 9-11, 17, 19, 21, 25, &c.) for *aiginash* (*vo*), rarely (iii, 9; iv, 16; x, 30; xi, 258; xiv, 80) for *yash* (*o*); *āshā* (iv, 88; xiii, 58; xv, 3, 69) for *aiginshā* (*oo*); *ātā* (xv, 122, 125) for *aigintā* (*oo*); *anyē* (viii, 95, 125) for *aiginē* (*o*) or *aiginash* (*vo*); *aomen* (xi, 271; xiv, 77) for *anman* (*o*); *ardium* (see p. xxviii) for *cihārum*; *arg* (vi, 3) for *alag*; *arôvînā*

¹ For the system adopted for the transliteration of Pāzand words see p. 217.

² Nēryōsang writes *aigish*, but he uses the form *aigin* both alone and in other compounds. It might be argued that this *aigin*, or *aigi*, is also a misreading for *adīn*, the original Huz. form, but this is uncertain, as it is very possible that *aigin* stands for *aegun* or *egun* (the letter *i* being used for *u*, as in *awadim* and *fradim*), and this would be a translation of *adīn*, meaning 'this manner, then.'

(xiv, 12) probably for *arvand nâ* (𐭠𐭣𐭥𐭥𐭥𐭥); *aspîd* (xiii, 93) for *khuspîd*; *aspîmand* (xiii, 14) for *khuspîmand*; *aspîn* (xiii, 13, 102, 104) for *khuspîn*; *atû* (iii, 30, 32; v, 50, 53; xi, 266, 318; xv, 11, 132) for *atang* (𐭠𐭣𐭥𐭥𐭥𐭥 = 𐭠𐭣𐭥𐭥𐭥𐭥); *avâhar* (v, 77) for *afâhal*; *avamân* (xvi, 94) probably a copyist's blunder for *asâmân* (see xvi, 96); *avanâmed* (xiii, 63) for *apanâmed*; *awâ* (i, 49; ii, 3, 11; &c.) for *ângûn* (𐭠𐭣𐭥𐭥𐭥𐭥); *âw-khûn* (xiii, 6, 49, 64) probably for *afâm* (𐭠𐭣𐭥𐭥𐭥𐭥 written 𐭠𐭣𐭥𐭥𐭥𐭥); *bazagâ* (iv, 12, 16) for *bazaa-ân*; *brâdarôdî* (ii, 17, 18) for *brâdarvadî*; *brîshaa* (see p. xxviii) for *barg-gâh*; *bunyasht*, *bunyashtaa* (iv, 73, 103; vi, 6; vii, 13; viii, 1, 94, 101; &c.) for *bungasht*, *bungashtaa*; *dâramaa*, *dâramaihâ* (viii, 137; x, 3, 79) correct reading uncertain; *dawur* (see p. xxviii) for *spur*; *deshaa* (see p. xxviii) for *shâk*; *farahîdaa* (viii, 74) for *parkhîdaa*; *farawand*, *farawandihed* (ix, 14; xvi, 66, 68, 69, 77) for *parwand*, *parwandihed*; *farawarâ* (v, 78) for *parwarâ*; *farawast* (iv, 12, 16; viii, 99; xi, 251) for *farazast*; *farawastaa*, *farawastâf*, *farawastan* (viii, 96; xvi, 56, 60, 67, 71-73, 108, 109, 111) for *parwastaa*, &c.; *farnâft* (i, 37; x, 42, 44, 68) for *frôft*; *farwânaa* (xi, 328) for *parwânaa*; *farwarâ* (viii, 60) for *parwarâ*; *farwardâr* (iv, 61, 102; viii, 64; xii, 60; xv, 32) for *parwardâr*; *farwardârî* (viii, 57; xv, 25) for *parwardârî*; *farzidashnigar* (viii, 61) for *parzasashnigar* (𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥); *farzinmand* (viii, 72) for *parzinmand* (𐭠𐭣𐭥𐭥𐭥𐭥𐭥𐭥); *frâ* (xiii, 54) for *parâs*; *fristagâ* (xiv, 24) for *parastagâ*; *gadashni* (iii, 20; iv, 56; viii, 122, 123, 126; xii, 64, 79) for *guzinashni* (reading 𐭠𐭣𐭥𐭥𐭥𐭥𐭥 for 𐭠𐭣𐭥𐭥𐭥𐭥𐭥); *hamekhtaa* (xi, 158) for *âmekhtaa*; *hawast* (xi, 39) for *anbast* (𐭠𐭣𐭥𐭥𐭥𐭥); *hugârend*, *hugârihed* (xi, 138; xiii, 104) for *ôkâlend*, *ôkâlihed*; *hupârd* (xvi, 17, 22, 30) for *ôpârd*; *huzvârâd*, *huzvârd*, *huzvârdan* (x, 28; xiii, 144; xvi, 80) for *hûzinhârâd*, &c.; *jâmineđ*, *jâminîdan* (iv, 101; xi, 145, 149, 192, 281, 359) for *gâmineđ*, *gâminîdan*; *jîk* (iv, 39, 41, 43) for *zîk*¹; *jumđ* (iv, 101; xiv, 38, 39, 76) for *jumb* (𐭠𐭣𐭥𐭥𐭥𐭥); *kharg* (xiv, 22) for *khar-kun* (𐭠𐭣𐭥𐭥𐭥𐭥); *khshnûđ* (xiii, 81, 83) for *ashnûđ*; *khurg* (xiv, 25) for *khôr-kun* (𐭠𐭣𐭥𐭥𐭥𐭥); *khvashkâr* (iv, 103; x, 1, 51; xi, 3) for *hûsikâl* (𐭠𐭣𐭥𐭥𐭥𐭥); *khvashkârashnî* (i, 35) for *hûsikâlashnî*; *khvashkârom* (xi, 12, 196; xiii, 149) for *hûsikâlom*; *khveshâ*

¹ The manuscripts use *j* and *z* indifferently in many words, because *j* is the nearest *Gujarâti* sound to *z*, but this is not the case in *Persian*, for, though *z* is often used for *š* in *Pahlavi*, this *z* was not pronounced like *j*, but like *d*, as shown by the words *damân* and *damik* for *zamân* and *zamî* in *Persian*. This confusion of *j* and *z* is an additional argument for the Indian origin of *Pâzand*.

sometimes (i, 7; iv, 61, 62; viii, 71) for *khvesh-ân* (𐭠𐭥𐭥𐭥𐭥); *kîmâr* (xiii, 40) perhaps for *simâr*, or *dumâl*; *nigeinîd* (xiv, 74) for *niveinîd* (𐭠𐭥𐭥𐭥𐭥); *nyârashni* (xii, 79) for *nihârashni* (𐭠𐭥𐭥𐭥𐭥); *nyâwed* (xiii, 7) for *nyâzed*; *ô-ca ôi* (see p. xxviii) for *ôgardan*; *ôghâm* (i, 7, 31, 35; ix, 16, 17; x, 72; xi, 81, 97; xiii, 148) for *hangâm* (𐭠𐭥𐭥𐭥); *parekht* (xvi, 95, 102) for *firekht*; *pâsh* (xiii, 17) for *pâs* (𐭠𐭥𐭥); *rasûnâ*, *rasûnâi*, *rasûnâihâ* (xv, 41, 42, 60) for *rasvâ*, &c.; *shê* (xiv, 46, 49) for *gâh-ê* (𐭠𐭥𐭥𐭥); *Sparagar* (see p. xxviii) for *Geprel*; *Spudâkht* (see p. xxviii) for *Spend-dâd*; *sûca* (v, 38) for *sûcan*; *tân* (xiii, 6, 49, 64) for *tahân* (𐭠𐭥𐭥); *tâwânaa* (xiii, 113) for *tâzânaa*; *tharaa* (iv, 65, 66, 70, 72, 77, 79, 80) for *talaa*; this (iv, 2, 4, 22, 26; &c.) for *cish* (𐭠𐭥𐭥); *uuh* or *eh* (v, 88) for *ahu* (𐭠𐭥); *vadang*, *vadangihâ* (vi, 34; xv, 33, 42) for *utang* (𐭠𐭥𐭥), &c.; *vâhar* (xv, 39; xvi, 69, 76, 101, 107) for *nâhar* (𐭠𐭥); *vakhsh* (xiii, 7, 49; xiv, 12) for *vâyâ* (𐭠𐭥); *vasâ* (i, 41; iv, 22, 26; vi, 13; x, 44, 47, 77; xi, 48, 51, 61, 80, 81; xii, 39; xv, 85; xvi, 18, 96) for *vas-ân* (𐭠𐭥𐭥); *vazîhashni* (iii, 20) for *uzdahishni* (𐭠𐭥𐭥𐭥); *viâmânî* (xvi, 31) for *vahmânî* (𐭠𐭥𐭥𐭥); *vînâkhta* (iv, 59) for *nîvâkhta*; *vînârashni* (i, 30; iv, 20; viii, 127; ix, 14, 44; x, 1) for *nîvârashni*; *vînârastan* (v, 74) for *nîvârastan*; *vînârd*, *vînârdâa*, *vînârdan*, *vînârdârî* (iv, 80, 103; vi, 20; xvi, 21) for *nîvârd*, &c.; *vîrôd-dînîâ* (iv, 3) for *vîrôishnîâ* (𐭠𐭥𐭥𐭥); *vîrôshaa* (xi, 8) for *vîrôyâ* (𐭠𐭥𐭥); *vîspâ* (i, 4; xv, 25, 105) for *vîsp-ân* (𐭠𐭥𐭥); *zarigâ* (xiv, 33) for *zardagâ* (𐭠𐭥𐭥); *zaspâ* (v, 45; xi, 78, 306) for *zifân* (𐭠𐭥𐭥).

These misreadings are left uncorrected in the Pâzand text of this edition, as blunders of Nêryôsang, the author of that text; but they are sometimes noticed in the foot-notes, and always mentioned in the vocabulary. More liberty has been taken with the orthography, which has been made uniform, because most of its variations may be reasonably ascribed to copyists. This uniformity is based upon the prevailing orthography of AK and a nearly contemporary manuscript (L19) of the Mainyô-i Khard, both of which may have descended, through a single intermediate copy, from the original writings of Nêryôsang, and must therefore retain more of his system of orthography than is likely to be found in later copies. When a word occurs frequently and its spelling seldom varies, this usual orthography may be reasonably attributed to Nêryôsang, even if it be inconsistent with that of cognate words; thus, we have to accept the inconsistent forms of *nyak* and *nekî*, because *nyak* occurs twelve times in AK and *nek* only once, while *nekî* occurs

35 times and *nyakî* not at all. On the other hand, although the plural form *dāmān* occurs thirteen times, *dāmān* five times, and *dāmā* only twice in AK, yet the almost constant use of *ā* for the plural suffix of other words in that manuscript, and 34 occurrences of *dām*, with only four of *dām*, have been considered sufficient reasons for adopting the regular plural form *dāmā* throughout the text. When, however, a word occurs only once or twice, or when the occurrences of one form only slightly exceed in number those of another, there is much less certainty as to the correct orthography, and more latitude is allowed for the assimilation of cognate forms.

Some of the peculiarities of Nêryôsang's orthography are detailed in p. 218, and it is also noticed that when the initial *ḥ* is used as a radical medial it seems to be merely a substitute for *u*; but an initial *ḥ* also often becomes *apparently* medial after the prefixes *a-*, *awe-*, *dush-*, *ham-*, *hû-*, &c.; while the medial *ḥ* is nearly always preceded by a radical consonant, and occurs in only a few words, such as *âstrânihasht*, *beashni*, *darvand*, *dushvâr*, *huzvâ*, *huzvârdan*, *hrarsht*, *hraspîn*, *jvânî*, *nakhvâred*, *rvâ*, *tvâ*, *zurvân*, and their derivatives. Exceptional occurrences of *ḥ* are in *Harâê*, where a vowel precedes it, and in the strange form *ḥh*, where it seems to be initial; but this latter word can also be read *uuh*, and is perhaps a copyist's miswriting of *ahu*.

In dealing with the Sanskrit version the editors have limited their revision to a careful correction of orthographical errors, most of which may be reasonably attributed to copyists, even in the older manuscripts, although these are much freer from blunders than the later copies. Grammatical irregularities, whether euphonic or inflectional, have been treated with more reserve; it being no part of an editor's duty to alter the general characteristics of an author's language.

Any serious attempt to convert Nêryôsang's translation into classical Sanskrit would destroy its usefulness, which chiefly consists in its being a word-for-word translation, preserving the grammatical construction of the original Pahlavi by giving the Sanskrit equivalent of every word in its original place, so as to dispense with all need of a glossary. This system of translation is no invention of Nêryôsang himself, but is merely an imitation of the plan adopted by the Pahlavi translators of the Avesta; and, in carrying out this system, Nêryôsang has been nearly always careful to make his Sanskrit quite intelligible, although it must be somewhat barbarous to Hindû ears. For this purpose he has found Sanskrit a much more pliable material than the Pahlavi translators had to deal with, as the meaning of Sanskrit is too well

indicated by its inflections to be ever much obscured by displacement of its words, whereas the meaning of Pahlavi depends to a great extent upon the position of the words. In a few cases, no doubt, the reader will find the Sanskrit hardly intelligible until it is compared with the Pâzand.

In the older manuscripts the orthographical errors are chiefly those to which a writer of Gujarâti would be specially liable, such as the interchange of i and î, u and û, s and ş, and the use of sh for ksh and kh. Such errors, and the invariable use of san-, for sam-, before m, have been corrected in this edition of the text. But the constant use of n, instead of ñ, in Âharmmana has been tolerated, because a foreign name might claim exemption from Sanskrit rules of euphony; where, however, the n occurs in a Sanskrit inflection of a foreign name, the manuscripts themselves usually enforce the Sanskrit rule, as in Mâjandârânâm.

With regard to the doubling of Sanskrit consonants after r, which is considered optional, but is by no means equally optional in all cases, it has been thought desirable to ascertain the prevailing practice in AK, and to adhere to it throughout. When two separate words are connected in writing, any final r of the former word is not allowed to double the initial consonant of the latter word, because AK has only seven instances of such duplication against 34 cases of non-duplication. A compound consonant preceded by r remains unaltered, in accordance with seven internal and six external cases of such contact in AK. In the middle of a word r never occasions the doubling of the following consonants:—gh which occurs seven times after r, th 37 times, b four times, bh five times, y 104 times, ş 31 times, and sh eight times in AK. The consonants which are doubled after r are k in two cases against one, g in 25 cases against four, c in all three cases, j in seven cases against three, ñ in all 51 cases, t in 71 cases against five, d in all 19 cases, dh (becoming ddh) in all five cases, p in six cases against two, m in 99 cases against eleven, and v in 132 cases against twelve in AK. Of the consonants remaining unmentioned no instances with r prefixed occur in AK. The mode of doubling ñ, by drawing a stroke across the single letter, as in र्ण *runa*, is well known; but the somewhat similar mode of doubling g, by means of a cross stroke like the suffixed r, as in र्ग *rgga*, has not been generally noticed; it occurs 23 times in AK, and is commonly used in manuscripts of that age; the letter j is also occasionally doubled in the same way, as in र्ज *jjja*, which has been found in an old Khurdah Avesta with Sanskrit translation.

Euphonic changes, due to external contact of separate Sanskrit words, are so often neglected in this work, even in the older manuscripts, that no attempt has been made to amend the text, in this particular, except in the case of final -aḥ = -as, which has been uniformly changed into -o before a sonant consonant or an evanescent 'a,' whenever the two words are closely connected in the same phrase and the 'a' is not followed by 'n' in combination with a consonant. This is the practice of AK in a small majority of instances, and is here made general; but, in other cases, external modification is admitted only in the particular instances actually occurring in the older manuscripts. Most of the external euphonic changes that occur in manuscripts of this work are evidently intended to facilitate the writing of separate words in a connected form, and their use is, therefore, a question more of style than of grammar.

With regard to the arbitrary connection, in writing, of Sanskrit words that are grammatically separate, the peculiarities of the older manuscripts have been strictly attended to. The enclitic conjunction *ca* is also always attached to the word to which it belongs, in the same manner as its equivalents, -*ca* and -*que*, are treated in the Avesta and Latin languages. This attachment is not only justifiable from these analogous cases and from the mutual dependence of the words, but is also imperative in about two-fifths of the occurrences of this conjunction, when its initial *c* combines with the final consonant of the word to which it is appended. A few other enclitics, such as *cit* and *vâ*, are similarly treated; but, as the habits of language are far too arbitrary to be confined by rules without exception, it has not been thought necessary to extend this treatment to all particles that may be called enclitics, unless other reasons render it desirable.

Occasionally, Nêryôsang uses a noun in a different gender, or a verb in a different class of conjugation, from that which is generally employed. Thus, he makes *madhu* always masculine, and *rocis* usually feminine; while he conjugates *ârac* generally as a verb of the first class. Such variations, if repeated, are tolerated, as being within the possible bounds of grammatical license. And a similar latitude has been allowed in dealing with his compound adjectives, in which the final component often retains a final letter that ought to have been altered.

Regarding the Persian and Gujarâti versions very little information has been collected. The Persian translation is undoubtedly modern, and has been found only in the fragmentary manuscripts R and Bm, which contain the Persian version of ch. i, 25-v, 57 and of ch. i, 1-31,

respectively. This version is a translation of the Pâzand interspersed with explanatory clauses, some of which are of considerable length, so as to produce a text resembling, in character, the Pahlavi translations of the Avesta. The Gujarâti translation may be older, since it is found in MH19 and as a marginal addition to AK2, as described in pp. xxi, xxiv; it is probably derived from the Sanskrit version, but has not been fully examined.

The general nature of the longer explanations, interpolated in the Persian version, will be seen from the following examples of commentary appended to the several sections here cited:—

(Persian commentary on ch. i, 32):—‘And all people are brought into the true religion, because it is declared in the religion that, in the days of king Gushtâsp, one part of the world accepted the religion of Zaratusht; and, after this, in the days of the apostle Hushêdar, who will come, the religion of Zaratusht becomes current in two parts of the world; in the time of the apostle Hushêdar-mâh the religion of Zaratusht is accepted by three parts of the world; and in the time of the apostle Syôshânsî the whole world turns to the one religion of the truth of Ormazd, and then the resurrection and future existence occur. These four are the apostles of the one religion of Ormazd.’

(On ch. ii, 18):—‘Because it is declared in the religion that, in the days of king Gushtâsp, the righteous apostle Zaratusht brought a fire from the court of Ormazd, the lord, which was always alight without fuel, and in the king’s court every one touched it without being burnt. In the days of Alexander that fire went back to the spiritual existence; and in that heavenly fire, which is warm and luminous, there was no burning. The fire of hell is owing to drought, and its burning is out of smoke, for there is no light in it. And in this world the two kinds are united, the fire of drought with the fire of warmth, and, therefore, burning becomes manifest; what is light is from Ormazd, and what is smoke is from Âhrîman.’

(On ch. iv, 52):—‘Every time rain is about to fall, the demon Spôzgar becomes terrible and restrains it, so that rain may not fall in the world till the creatures die. And the star Tishtar, who is superintendent over the rain, for the sake of making rain fall in this world, fights with the demon Spôzgar, and exhibits him beaten and defeated, so that rain begins to fall in the world, and it makes the world become prosperous.’

(On ch. iv, 53):—‘And their conflict was in such a way that the fire Vâjîst, which they call the fire of lightning, at once becomes flashing

and luminous, and, owing to his weapons of awful brightness, such as sword, club, and others, he exhibits those demons beaten and defeated, till they become exhausted and flee; then that flashing weapon falls upon the backs of the demons, while, wherever that weapon, the lightning, falls, the whole place is burnt; then the rain begins to fall well. Always in this way were the conflicts with the demon Âv-ush.'

In conclusion, the editors wish to remind the Parsi community of the impossibility of preparing satisfactory editions of the few Pahlavi and Pâzand texts that still survive, until a descriptive catalogue of all existing manuscripts of such works has been prepared, as a first step towards making their contents accessible to scholars. So far as public libraries are concerned, this information can be usually obtained with more or less trouble; but the contents of private libraries are practically unknown to scholars, and are often little understood by the owners themselves. At present every editor of such texts has to regret much time and labour wasted in the study of inferior manuscripts, when others of much greater importance could have been made available if he had been aware of their existence. And, what is of far greater consequence, the Parsi community have to be content with incorrect editions of their texts prepared from the inferior manuscripts which were alone accessible to the editors.

In public libraries unique and valuable manuscripts are tolerably safe, and may continue so for many generations; but private libraries have to pass through a period of loss and destruction at every change of ownership, which must occur at least once in every generation, so that many of the really valuable manuscripts, now existing in private hands, may possibly be lost in the next fifty years. Supposing, however, that complete manuscripts may be comparatively safe from wilful destruction, the same cannot be assumed with respect to unrecognised fragments, which are too apt to be considered as rubbish, merely because they contain some portion of a text unknown to their owner. So long as such fragments remain unrecognised, it is possible that their contents may be unique, and they should be carefully preserved for examination by more competent scholars, until they are recognised, and their value is properly ascertained.

[POSTSCRIPT.] Since this Introduction has been in type, an opportunity has occurred for comparing the handwriting of AK and AK2 with that of a third manuscript which may be attributed to Âsadîn

Kâkâ with almost absolute certainty. This is a manuscript of the Khurdah Avesta (called F₁ in Geldner's new edition of the Avesta Texts), whose original colophon, having become nearly illegible, was afterwards copied on an additional folio by a later hand. Only the beginning of the original Pâzand colophon is now legible, but, as all the peculiarities of orthography in this portion have been accurately copied by the later writer, no doubt of the accuracy of the remainder of the copy, containing the date and names, can be reasonably entertained. It appears, from this copy of the colophon, that F₁ was completed in the evening of a day corresponding to the 11th January, 1591 (O. S.), and that the writer of the manuscript was Âsadîn Kâkâ Danpâl Lakhmîdar of the family of Hôrmazyâr Râmyâr.

The comparison of handwriting has shown that the writing of the oldest manuscript, AK, is altogether different from that of F₁; whereas the writing of AK₂ very closely resembles that of F₁, which was written some twenty-one years later. The chief difference is that AK₂ has always [∞] for initial y, while F₁ has always < ; but this variation was, no doubt, owing to the writer copying the peculiarities of his originals in each case, and only proves that he did not consider that the two forms ought to be used indifferently.

From these observations it will be seen that we may now safely conclude that AK₂ was written by Âsadîn Kâkâ, and that the respective ages of AK and AK₂ have been correctly assumed in p. xxii.

ABBREVIATIONS USED IN THIS VOLUME.

Abl. for ablative case; abst. for abstract; acc. for accusative case; act. for active voice; adj. for adjective; adv. for adverb; AK for the oldest MS. of this work (see p. xx); AK₂ for MS. written by Âsadin Kâkâ (see pp. xxi, xxii); Ar. for Arabic; aux. for auxiliary verb; AV. for Ardâ-Virâf Nâmak; Bm for No. 22,378 of the Additional Oriental Manuscripts in the British Museum Library (see p. xxvii); Byt. for Bahman Yasht in *Sacred Books of the East*, vol. v; caus. for causative; cond. for conditional mood; conj. for conjunctive mood; cons. for consonant; Ch. for Chaldee; ch. for chapter; dat. for dative case; denom. for denominative; Far. Oim. for Farhaug-i Oim-aêvak; fem. for feminine; 1st for first person; fol. for folio; fut. for future; gen. for genitive case; GF. for Gôsh-t-i Fryânô; glos. for glossary; Guj. for Gujarâti; Huz. for Huzvârish; impv. for imperative mood; ind. for indicative mood; inf. for infinitive mood; ins. for instrumental case; JE for MS. written by Jamshêd Edal (see p. xxiii); JJ for MS. written by Jamshêd Jâmâsp (see p. xxiii); K₂₈, K₄₃ for MSS. Nos. 28, 43 of the University Library in Copenhagen (see pp. xxv, xvii); L₁₅, L₁₉, L₂₃, L₂₆ for MSS. Nos. 15, 19, 23, 26 of the India Office Library in London (see pp. xxvi, xxxii, xxv); loc. for locative case; mas. for masculine; MH₆, MH₁₈, MH₁₉ for MSS. Nos. 6, 18, 19 of the Haug Collection in the State Library in Munich (see pp. xix, xxiv); Mkh. for Mainyô-i Khard, ed. West; MS. for manuscript; n. for noun; neg. for negative; Nêr. for Nêryôsang; nom. for nominative case; om. for omit, or omits; p. for page, or participle; PA₁₈ for MS. No. 18 of the Anquetil Collection in the National Library in Paris (see p. xxv); Pahl. for Pahlavi; pas. for passive voice; patron. for patronymical; Pâz. for Pâzand; PB₃ for MS. No. 3 of the Burnouf Collection in the National Library at Paris (see p. xxiv); perf. for perfect tense; Pers. for Persian; Pl. for Pahlavi, or plural; pl., plu. for plural number; pos. for possessive; pot. for potential mood; pp. for pages; p. p. for past participle; pr., pres. for present tense; prep. for preposition; pron. for pronominal; prph. for periphrastic; Pz. for Pâzand; R for MS. brought from Surat by Mr. Romer (see p. xxvi); S for Sanskrit text; s., sing. for singular number; Sans. for Sanskrit; Sas. for Sasanian; 2d for second person; Sls. for Shâyast-lâ-shâyast in *Sacred Books of the East*, vol. v; suf. for suffix; 3d for third person; Vd., Vend. for Vendidad; vol. for volume; W. for Westergaard; X for a fragmentary polyglot MS. bound up with AK (see p. xxvi); Yas. for Yasna.



SHIKAND-GŪMÂNĪK VIJÂR.

THE PÂZAND-SANSKRIT TEXT

OF

NÊRYÔSANG.

OBSERVATIONS.

1. For the division into chapters the editors are responsible, but the sections are divided according to the text attributed to Nêryôsang, in which the two versions alternate.

2. The spelling of the Pâzand is rendered uniform, adhering as closely as possible to the prevailing orthography of AK; and hyphens are inserted between the components of compound terms.

3. The Sanskrit orthography is corrected, so far as *internal* combination is concerned, without noticing any variations in spelling, except in doubtful cases. But optional forms and *external* modifications are either given as they occur in AK, or treated in the manner most prevalent in that manuscript. Sanskrit scholars must observe that the construction of the sentences is that of the Pâzand text.

4. The manuscripts, mentioned in the foot-notes, are fully described in the Introduction. Their extent, age, and relative importance, so far as they each extend, are as follows:—

AK (probably written A.D. 1568) Pâz.-Sans., I, 16—XI, 145..

PB₃ (more than a century old) Pâz.-Sans., I, 5—X, 66.

MH₁₉ (about 150 years old) Pâz.-Guj., I, 1—XI, 201.

L₂₃ (written about A.D. 1737) Pâzand, I, 34—VIII, 23.

PA₁₈ (more than a century old) Pâz.-Pahl., I, 4—V, 95.

JJ (written A.D. 1768) Pâz.-Sans., complete.

JE (written A.D. 1842) Pâz.-Sans., complete.

K₂₈ (about 150 years old) Pahl.-Pâz.-Sans., I, 1—II, 8; III, 1—25; III, 36—

IV, 106; VIII, 103—IX, 16; IX, 30—X, 13; X, 71—XI, 28; XI, 55—61.

R (more than 50 years old) Pahl.-Pâz.-Sans.-Pers., I, 25—V, 57.

S, the Sanskrit version, is so literal, and has so few real variants, that it is nearly equivalent to an additional Pâz.-Sans. manuscript of the time of Nêryôsang, about the fifteenth century.

SHIKAND-GŪMÂNĪK VIJÂR.

CHAPTER I.

[illegible]

नाम्ना सर्व्वेङ्गशक्त्याच साहाय्येनच स्वामिनो अहुरमज्दस्य महाज्ञानिनः सिद्धिः शुभा भुयात्
प्रवृत्तिः प्रसिद्धिश्च उन्नमदीनेर्माज्दईअस्या वपुषिच पाठयं दीपं जीवितंच सर्व्वेषां उन्नमानां
उन्नमनसां ॥ इदं स्कंदगुमानीगुजारनाम पुस्तकं मया नयरिओसंघेन धयलसुतेन पहिलवी-
भाषायाः संस्कृतभाषायामवतारितं विषमपारसोक्ताक्षरेभ्यश्च अविस्ताक्षरैर्लिखितं सुखप्रबोधाय
उन्नमानां शिक्षाश्रोतॄणां सत्यचेतसां ॥ प्रणामः उन्नमेभ्यः शुद्धमतेभ्यः सत्यजिह्वेभ्यः सत्यसमा-
चारेभ्यः ॥ ॥

CHAPTER I.

1 नाम्ना^१ होर्मिन्दस्य स्वामिनो महाज्ञानिनः सध्वीराज्ञः सध्वीवगतेः सध्वीशक्तेः ॥ 2 यः संतश्च
अदृश्येषु अदृश्यतरः ॥ 3 असौ स्वत्वात् एकस्मात् एकतयाच सूत्रपारः समारचनाय ॥ 4 असौ ददौ
स्वीयेन अप्रतिमज्ञेन प्राण्येन उत्कृष्टतरान् सप्त ज्ञमरान् गुरुन् समग्रांश्च इज्जदान् परलोकचरान्
पृथ्वीचरान् ॥ 5 सप्त भूमौ चिद्ज्ञानिच यानि संति मनुष्याः गोपश्वश्च अग्नयश्च धातवश्च भुवश्च
आपश्च वनस्पतयश्च ॥ 6 असौ

¹ All om. ² MH₁₉ om. ³ JE om. ⁴ So MH₁₉, S; but JJ, JE *om.* ⁵ So MH₁₉, S. ⁶ JJ, JE *अनुप्रासः*. ⁷ JJ, JE prefix *ॐ*.
⁸ All नाम.

32 ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ 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

प्रतिद्वन्द्विनो भङ्गारः कदर्पयितारः संति ॥ 32 सह संवादेन भङ्गत्वेन विधातेन च यद्येते अन्योन्यं
 तथापि एकहेलया ऐक्यप्राणतया प्रत्यभिमुखं एकं सत्यं युष्मन्ति ॥ 33 सत्यं च स्वयं एकचलं
 प्राधोक्ष्येन एकतया च सत्यस्य ॥ 34 अनृतं च बहुप्रकारं बहुवेपं संवादि शङ्कोति भवितुं समग्रतया
 एकस्मात् मूलात् यत् अनृतस्य अस्ति ॥ ॥

35 सोऽहं महींप्रोषो होस्मिन्ददादस्य पुत्रोऽस्मि एनां चारचनां चकार यथा अहं¹² ददर्श
 अंतर्गुणे बहुजातित्वं बहुदीनित्वं बहुसमालोचनत्वं यत् दर्शनानां ॥ 36 सोऽहं अंतः सद्योयायां
 अपूर्वैर्नरदातो सर्वैवारं सुचेतनमनः ईप्सिता शोधयिता च सत्यस्य संयातोऽस्मि ॥ 37 इति
 हेतोः प्रचुरतरङ्गीये¹³ समुद्रसीमासुच पर्यटितोऽस्मि ॥ 38 मया इदं परिमितवचसा या एतेषां
 अस्ति प्रश्रुता

¹ R prefixes . ² AK > ; PB₃ > ; MH₁₉ > ; JE > . ³ AK > ,
 JJ > . ⁴ AK, L₂₃ > ; AK adds . ⁵ MH₁₉, PA₁₈, R > . ⁶ PA₁₈ > . ⁷ R om.
⁸ AK, PB₃, L₂₃ > . ⁹ JE, R > ; MH₁₉, PA₁₈ om. ¹⁰ MH₁₉, PA₁₈,
 R om. ¹¹ AK, PB₃, JE > ; others > . ¹² AK > . ¹³ All have त्र for तर.

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20 ये परोक्षायाः रत्नस्य अंतः कर्मणि चलनेच अज्ञातारः ॥ 21 दुष्टश्चापदानं सुदूजं तूत्
 शुभतया गणयति ॥ 22 यथा अन्यायो निकृष्टत्वं यत् मनुष्येभ्यो गोजातिभ्यो नच स्त्रीयरत्नतया
 किंतु विध्वंसनात् विप्रतारणात् नास्तिक्यात् व्यामोहनात् दूजस्य ॥ 23 सर्वस्माच्च निकृष्टत्वात्
 अपरेषां दूजानां यथा द्वेषश्च क्रोधश्च कामश्च सम्मिश्रितो मनुष्येषु ॥ 24 यथा खादनं यत्
 औषधस्य कटुकतरस्य विषावलिस्रस्य नच शुभस्य विस्फीतये किंतु प्रच्छादनाय दुःखस्य मांसस्य
 यत् विभिन्नरत्नात् ॥ 25 यथा वचः सत्यं च अनृतं च ॥ 26 यदिचास्ति समग्रं तनुः वचसा
 अनृतेन मुक्तात्मनो मनुष्यस्य प्रभूततरात् अन्यायात् शुध्यति तेनैवच सत्येन अशुध्यति ॥
 27 प्रभूतं तत् शुभं नच अनृतात् वचसः किंतु प्रच्छादनात् विघातस्य निकृष्टत्वस्य यत् सम्मिश्रितं
 निकृष्टेषु ॥ 28 सच अन्यायो नच सत्यात् वचसः किंतु निकृष्टत्वात् यत् सम्मिश्रितं निकृष्टेषु ॥

¹ MH19, JJ, R have ५ for ५, which is better.

² AK, PB3, MH19, L23 om.

³ PB3, MH19, R ५; AK has ५ above ५.

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किञ्चित् संचितार्थं अपहरन्ति ॥ 27 नच सत्कार्यिभ्यो योग्यतरेभ्यः किंतु पापकर्मिभ्योऽसत्कार्यिभ्यः परदारेभ्यो⁵ विदेभ्योऽयोग्यतरेभ्यश्च विभजन्ते ददतिच⁶ ॥ ॥

28 इदं यत् एनां पुण्यकृतिं यां तारागणकाः तेभ्यो ग्रहेभ्यो गणयन्ति ब्रुवन्तिच इति हेतोः ॥
 29 यत् तैः यथास्थत्वं यत् दानृतायाः शुभविभजनायाः ताश्च पंच तारकाः होर्मिज्जीयाः याः संति महत्यः उच्चैस्तराः दृश्यतराः हप्नोइरिंगमज्ददातवन्नंतसतयएशतिस्तरतारकाः अंतर्ग्रहेषु अन्यायविभक्त्यु न विविक्ताः संति ॥ 30 तेच पंच ग्रहाः ये तारकाकलेवरतया अधसि तेषां दृग्गच्छन्ति रोचिषाच⁷ परिवेष्टितां दधति ये संति शनैश्चरवृहस्पतिमंगलशुक्रबुधाः ॥ 31 यथा तारकाः उच्चैस्तराः महत्यः अवास्तुरिणां⁸ प्रतीपाः ॥ 32 हप्नोइरिंगः प्रतीपः शनैश्चरस्य ॥ 33 हप्नोइरिंगः मज्ददातिश्च प्रतीपौ वृहस्पतेः ॥

¹ So all; perhaps ५१५, as in S.

² MH19, L23, JJ, JE om.

³ So all.

⁴ MH19 omits § 32.

⁵ AK has रि for रे.

⁶ Always ददतिच.

⁷ All

रोचिषं, but see § 21.

⁸ S always घत् for खत्.

. ॥ ४७ ॥ अन्त्याच सा या
 ॥ ४८ ॥ यद्विच बंधात् दूरे भवति तस्मिन् नष्टत्वे यस्यांतः प्रयाति प्रदेशेषु तस्मिन् यत् तत् नष्टत्वं
 ॥ ४९ ॥ यावत् पुनः व्यापृत्य बंधग्राहे सूर्यस्य भवति ॥
 ॥ ५० ॥ वचश्च तं प्रति उदीरितं ॥ ५१ ॥ अयं अस्ति संग्रामः उपरिष्ठानां संतस्तारापदे ॥ ५२ ॥ अथस्ताच्च
 ॥ ५३ ॥ अग्नेश्च वाजिस्तस्य अवाउशदेवस्य ॥ ५४ ॥ अपरे-
 ॥ ५५ ॥ अथस्ताच्च तेषां मनुष्याणां गोपशूनां क्षुद्रजंतूनां नृशंसानां अपरासां च सृष्टीनां उन्नमानां
 ॥ ५६ ॥ यतो लोलता समं मनुष्यैः संश्लिष्टा आस्ते ॥ ५७ ॥ या अस्ति^५

अवाख्तरिणौ प्रतिलोमतया अपो रोचिषो द्वयोः रोचिष्मतोः प्रचरतः ॥ ४७ अन्याच सा या
 आकार्यते उन्नमत्वात् या अस्ति तारका गदूगा समं अथः^३ तेजसा^४ सूर्यस्य निवद्धा आस्ते ॥
 ४८ यद्विच बंधात् दूरे भवति तस्मिन् नष्टत्वे यस्यांतः प्रयाति प्रदेशेषु तस्मिन् यत् तत् नष्टत्वं
 सत्कार्यतायाः हानिं अन्यायं च कुरुते ॥ ४९ यावत् पुनः व्यापृत्य बंधग्राहे सूर्यस्य भवति ॥
 ५० वचश्च तं प्रति उदीरितं ॥ ५१ अयं अस्ति संग्रामः उपरिष्ठानां संतस्तारापदे ॥ ५२ अथस्ताच्च
 तेषां संग्रामः तिस्रस्तारस्य स्वेजग्रदेवस्य ॥ ५३ अग्नेश्च वाजिस्तस्य अवाउशदेवस्य ॥ ५४ अपरे-
 षांच उन्नमानां अदृश्यानां समं तमिस्त्रियैः वृष्टिकारितया लाभविभक्ततया सृष्टिभ्यः ॥ ॥
 ५५ अथस्ताच्च तेषां मनुष्याणां गोपशूनां क्षुद्रजंतूनां नृशंसानां अपरासां च सृष्टीनां उन्नमानां
 निकृष्टानां ॥ ५६ यतो लोलता समं मनुष्यैः संश्लिष्टा आस्ते ॥ ५७ या अस्ति^५

^१ L23 omits § 53.^२ MH19, JJ, JE, R 156; but see S.^३ So all.^४ So AK.^५ All योऽस्ति.

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लोभश्च कामश्च द्वेषश्च क्रोधश्च वृश्चिआस्मश्च ॥ 58 बुद्धिश्च सत्यं च शैथिल्यं ज्ञानं च चेतना च
 स्मृतिश्च ॥ 59 यथा गुणाः उत्तमाः गुणाः निकृष्टाश्च उच्यन्ते ये हेतवः सन्ति पुण्यस्य पापस्य च ॥
 60 इयं समग्रा शुभता सृष्टीनां प्रचुरतरा दातुः सृष्टेः ॥ 61 योऽस्ति स्वयं वैद्यः आरोग्यपतिः
 पाता धर्मा प्रतिपालयिता प्रयत्नयिता शोधयिता स्त्रीयानां सृष्टीनां ॥ 62 अनेन स्त्रीयाभ्यः
 सृष्टिभ्यः उपायं अन्वायात् शोडुं शस्त्रं च पापात् प्रयत्नयितुं संप्रवृत्तया दत्तं शिक्षापितमास्ते ॥ ॥

63 अस्य च निदर्शनमेव यथा आरामस्थानी आरामपाता ज्ञानी यस्य श्वापदः पक्षी वा यः
 पापकर्मा हन्ता विलोपनेन फलानां वृक्षाणां आरामं अपेक्षितं विध्वंसितुं ॥ 64 असौ च आराम-
 पाता ज्ञानी सानुरूपं स्वत्यक्तेः स्वस्तीयस्य अन्यथा

¹ PB₃, MH₁₉, R १५३; AK has १ above ८.

² All om.

³ JE prefixes १.

⁴ MH₁₉, R prefix १.

⁵ So all; perhaps शिक्षापितमास्ते.

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कस्यचित् वस्तुनः कारणेन भवति ॥ 18 कारणं च रुचेः कस्यचित् पदार्थस्य स्वत्वात् न सुरूपयते ॥
 19 यतो विभेदप्राप्तिनात् कारणं भवति ॥ 20 यदर्थं दर्शयिता अर्थीयं कर्म्मत्वं निश्चीयज्ञः ॥
 21 अर्थश्च कारणात् कारणं च उद्भेगात् उद्भेगश्च विभेदात् विभेदश्च विरोधयितुः विरोधताच
 प्रतिपत्त्यात् अनुक्तापि ॥ ॥

22 अहं अनेन संबन्धेन अदर्शयं अनुमानज्ञानतया उपमानतया कृतत्वं रूपितत्वं जगतः अस्य
 समृद्धीनां शस्त्राणां च ॥ 23 कृतत्वात् रूपितत्वात् जगतः प्रकटायते कर्त्ता रूपयिता च ॥
 [24³ अर्थकर्म्मतया कृतत्वं निश्चीयज्ञस्य दातुः ॥] 25 अर्थकर्म्मतया कृतत्वात् प्रकटायते सत्ता विरो-
 धयितुः यो विभेदात् ॥ ॥

¹ § 20 is Pl. in AK, PB₃, MH₁₉, L₂₃.

² Pz.-Pl. in AK.

³ AK, PB₃,

MH₁₉, L₂₃ omit the passage in brackets; JE inserts "७".

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निर्वीणज्ञः उत्तमकामी ॥ 53 अस्य कामः समग्रा उत्तमता ॥ 54 असौ ददौ सृष्टिं अनुरुपां
 स्त्रीयकामस्य ॥ 55 संपूर्णप्रवृत्तिकामी असौ उत्तमकामस्य निर्वीणज्ञः निरसनेन नास्तिकरणेन
 निकृष्टतायाः ॥ 56 यतो यावत् निकृष्टता न निहन्यते असौ उत्तमकामी न संपूर्णकामी ॥
 57 इदं यत् असौ दाता निर्वीणज्ञः उत्तमतायाः दातृत्वात् पालनत्वात् रक्षणत्वात् मार्गे अन्यायस्य
 अपनेतुं प्रतियत्नं च पापात् कर्तुं उपायं आदेशयन् शिक्षापयन् प्रकटः ॥ 58 रूपावयवेभ्यः प्रागे-
 भ्यश्च तनोः यत् पीडया मंथेन च बाह्यात् ॥ 59 कारणेन च तनोः ॥ 60 प्रतिपक्षस्य यो वपुषि
 प्राप्नोति प्रतिस्खलनेन अन्यथा धारणेन धारणं परिपाचनं विकाशनं च जीवमतां वनस्पतीनां
 धान्यानां च प्रागेन धात्वा प्रतिपालयित्वा रूपस्य सर्वेषु कार्येषु यो दीनीयेषु वृद्धिरिति आकार्यते ॥
 61 तैश्च चतुर्भिः

1 JJ, JE om. 2 Altered into संपूर्ण in AK by a later hand; PB3, MH19, JJ, JE संपूर्ण ; PB3 adds संपूर्ण in the margin, and JJ, JE add it in the text.

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ज्ञानिनि युज्यते वक्तुं ॥ 69 यथा ज्ञानिभ्यो निश्चीणज्ञेभ्यः कर्म निःकारणं³ निरर्थकं³ न भवति ॥
 70 इत्येवं अज्ञानेभ्यो दुष्टावबोधेभ्योऽनिश्चीणदर्शिभ्यः कर्म समग्रं ग्रहिलं निरर्थकं निःकारणं च ॥
 71 असौचं निश्चीणज्ञः अन्यथा विधानेन तस्य ग्रहिलकर्मिणोऽनिश्चीणज्ञानिनः स्वीयाभ्यः
 मृष्टिभ्यो निश्चीणज्ञतया विवेकतयाच कर्मिणो दर्शयिता ॥ 72 एनंच ग्रहिलकर्मानं गुंफितं
 आवर्माहितं अंतः मृष्टौ आलेखी⁴ चकार ॥ 73 यतः इदं परिस्पृष्टं यदेनं चंचलं जीवितरत्नं अंतः
 निःसीमि शून्ये एवं न शक्यते अन्यथा धर्तुं संकोचयितुं विरोधत्वात् निर्भयो भवितुं ॥
 74 यदिच आवर्माहितो गुंफितो ग्राही कृतो न स्यात् ॥ 75 अंतः आवर्माहेनत्वे ग्राहेच दुःखस्य
 विमार्जनं महतो निग्रहस्यच उपायः ॥ 76 किंतु यावत् संपूर्णविमार्जिता या दुःखस्य संपूर्णा-
 वगतिश्च अस्य

1 JE om. 2 JJ, JE have *els* for *ev*. 3 These two words should change places, see § 70.
 4 AK, JE आलेपी.

[illegible][illegible]

6 अस्य प्रतिपद्यः प्रतिघातीच कः ॥ 7 अस्य मित्रः सहायीच कः ॥ 8 एनंच कल्लुखं⁴ कर्तुं कः क्षिपति ॥ 9 कस्माच्च रत्नात् ॥ 10 असौ शोडं कथं शक्नोति ॥ ॥

11 अन्यथा न समर्थो दातारं यथास्थितया परिज्ञातुं अस्यच स्वीयत्वे समागतुं ॥ 12 यतो यदि दातेति नाम निहितं ततोऽस्य इमानि त्रीणि नामानि सममेव सन्निहितानि ॥ 13 दानं दीनिश्च आत्माच ॥ 14 यतो दाता नाम दानात् भवतीति परिस्फुटमेव ॥ 15 इदंच यत् दाता सृष्टेः सृष्टीः सत्कार्यत्वे ददौ ॥ 16 कृते सत्कार्यत्वात् न विमुंचति ॥ 17 सत्कार्यताच सृष्टीनां कामं दातुः परिज्ञाय विधेया ॥ 18 अकामाच्च परिरक्षणीया ॥ 19 कामात् दातुः समाचरणं अस्य अकामाच्च परिरक्षणं आत्मनः शोधनं ॥ 20 कामंच दातुः कृते दीनेदातुर्न परिज्ञायते ॥ 21 दीनिश्च दाता विनिर्भितेति निर्धिक्कल्पमेव ॥ ॥

¹ S indicates שׁוֹמֵר.

¹ S indicates 𐎧𐎢𐎥. ² Probably 𐎧𐎢𐎥; both words being alike in Pl.

3 Pl.

in AK.

⁴ Perhaps for कल्मषं.

[illegible]

30 तस्मात् न युज्यते विप्रतारकं विमोहकं आत्मनां^३ स्त्रीयेन ज्ञानेन कामेन उदाहर्तुं ॥
31 यदिचासौ स्वयं अस्ति दाता स्वयंच विप्रतारको विध्वंसयिताच आत्मनां च्युते कामात् अस्य
किमपि न भवति ॥ 32 ततश्च यदि मे इच्छजदात् शुद्धिं संयुज्यते समालिखितुं रक्षकं कृ
करोमि ॥ ॥
33 इदानीं सर्वेषां सुचेतनानां मनुष्याणां इदं एतावत् संयुज्यते समवलोकितुं समाज्ञातुं ॥
34 यत् मे कस्मात् प्रनष्टं परिरक्षितुंच योग्यं ॥ 35 मेच रक्षकः कृ आशाच कृ धर्तव्या ॥
36 उपायोऽस्य कार्यस्य अपरः कोऽपि नास्ति इच्छजदं यथास्थतया परिज्ञातुं ॥ 37 यतो
यथाहं उपरि समालिखं यत् न केवलं सत्तां परिज्ञातुं किंतु यथास्थत्वं अस्य कर्मच उपयुज्यते
अवलोकितुं ॥ 38 अहं आलोकयं अंतर्जगति सर्वेषां दर्शनधारिणां दर्शनप्रबोधं यं दधति मूले
इमे द्वे एव ॥

¹ Ch. v, 6-9.

² JE adds $\mathfrak{B} \cdot \mathfrak{A} \cdot \mathfrak{B}$ in margin, to agree with S.

³ AK om.

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३९ एकं च तत् यत् ब्रुवंति यत् समग्रं शुभं अन्यायश्च पृथिव्यां इज्जदात् ॥ ४० एकं च तत् यत् ब्रुवंति यत् समग्रं शुभं पृथिव्याः आशाच आत्मशुद्धौ इज्जदात् ॥ ४१ समग्रश्च अन्यायस्तनोः भयं च आत्मनः आहर्म्मन्हेतोः ॥ ४२ सर्वेऽपि विभक्तित्वात् जनयोर्द्वयोर्मूलयोः खंडं खंडं भेदं भेदं प्रसारिताः संति ॥ ॥

४३ इहाहं सर्वेषु स्थानेषु इज्जदपरिज्ञानेन यथा उपरि समालिखितं उष्णतरमनः संशोधन-
 तया अस्य दीनेः कामस्य च प्रष्टा समभवं ॥ ४४ इत्येवं संशोधनाय द्वीपे हिंदूस्थाने भूमौ च बहुषु
 विभिन्नजातिषु पर्यटितोऽहं ॥ ४५ यतोऽहं दीनिं न तां या पारंपर्येण मैत्री चकार ॥ ४६ किंतु
 तां अभीप्सां या^३ बुद्ध्या साक्षितया च विवेकितरा प्रतिकरणीयतरा ॥ ४७ संसर्गं त्वे प्रभूतानां
 विभिन्नजातीनां^४ गतोऽहं ॥

^१ Ch. i, 36, 37.

^२ JJ, JE ५५.

^३ So JJ; AK, JE अभीप्सया.

^४ AK

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61 सुनिश्चिती यातोऽहं³ तेन बुद्धिप्रायेण दीनिज्ञानचलेन ॥ 62 नच निविडप्रवाहतया
 किंतु निर्मलया भिन्नदेवया⁴ दीन्या होर्मिज्दन्यायिन्या ॥ 63 यां दाता होर्मिज्दः पुण्यात्मने
 जरपुस्त्राय समाखादयत् ॥ 64 जरपुस्त्रश्च सत्यदूततया एकाकी द्वारे कलावतो राज्ञो गुस्तास्पस्य
 समाजगाम ॥ 65 असौच बलवत्या जिह्वया बुद्धिसाक्षितया हस्तोपरिविन्यस्ततया ससीमवाक्यतया
 बहुसंदेहविभेदनतया अमिश्रित्यास्तिंतानां परिस्फुटसाक्षिदातृतया दीनिं राज्ञो गुस्तास्पस्य निश्चिण-
 ज्ञानिनां समाखादयत् समं प्रभूतमहत्त्वेन ॥ 66 महत्त्वं च अंतः शक्तेः शरीरिणां न विध्वस्तं ये
 ऽस्य गाढतरां वृद्धिं ददृशुः ॥ 67 राजा स्युदाखतो⁵ जरगरश्च अपरेच द्वीपीयाः बहुषु युद्धावलंबेषु
 रक्तप्रवाहेषु जातेषु⁶ दीनिं एतस्मात् प्रत्यकुर्वन् ॥ 68 यावच्च रुमस्यानं

¹ Pl. in MH19.

² JJ, JE add .

³ ज्ञानतया wanting.

⁴ JJ, JE

prefix वि.

⁵ S always प्त for ख्त.

⁶ All यातेषु.

CHAPTER XI.

1

6

CHAPTER XI.

1 इतः संलिखामोऽवद्वत्वं एतेषां प्रलापस्य सत्यनिरीक्षणत्वं ॥ 2 अहो पश्येत् तेन ज्ञान-
 लोचनेन ॥ 3 आदौ अमून ये एकमूलास्पदसमालोचिनः ॥ 4 येच प्रलपन्ति यत् एकोऽस्ति
 इक्षजदो यः पुण्यकरो ज्ञानी शक्तिमान् रक्षकः क्षमापरश्च ॥ 5 यत् पुण्यं पापं सत्यं अनृतं जीवितं
 मरणं च उत्तमत्वं च निकृष्टत्वं च सर्वं एतस्मात् ॥ ॥

6 इह एतेभ्यः पृच्छेत् ॥ 7 यत् इक्षजदः सदैव रक्षकः क्षमापरः पुण्यकरो न्यायी सर्वं वर्त्तमानं
 अतीतं भाव्यं च वेत्ति सकलेन केनचित् कामेन कामचरः तत् क्व न्यायत्वं माध्यस्थ्यं अथवा यत् एवं
 एवं नो ॥ 8 यतश्चेत् रक्षकः पुण्यकरः क्षमापरश्च ततः आहर्म्मिनं

¹ JE inserts सत्यं to agree with S.

² Pl.-Pz. in AK.

૧૬૫ . ૬૫ . ૬૫ . ૬૫ 65 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫
 . ૬૫ . ૬૫ . ૬૫ 66 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫
 . ૬૫ . ૬૫ . ૬૫ 67 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫
 . ૬૫ . ૬૫ . ૬૫ 68 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫
 . ૬૫ . ૬૫ . ૬૫ 69 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫
 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫ . ૬૫ . ૬૫ . ૬૫ . ૬૫
 . ૬૫ . ૬૫ . ૬૫ 70 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫
 . ૬૫ . ૬૫ . ૬૫ 71 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫
 . ૬૫ . ૬૫ . ૬૫ 72 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫
 . ૬૫ . ૬૫ . ૬૫ . ૬૫ . ૬૫ . ૬૫ . ૬૫
 . ૬૫ . ૬૫ . ૬૫ 73 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫
 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫ . ૬૫ . ૬૫ . ૬૫ . ૬૫
 . ૬૫ . ૬૫ . ૬૫ 74 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫
 . ૬૫ . ૬૫ . ૬૫ 75 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫
 . ૬૫ . ૬૫ . ૬૫ 76 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫
 . ૬૫ . ૬૫ . ૬૫ 77 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫
 ઈ ૬૫ . ૬૫ . ૬૫ . ૬૫

समादिष्टो यत् मा भवेः ॥ 65 असौ समं तैश्च विप्रतारयितारं विमोहयितारं च समारचत्² ॥
 66 अंतश्च उद्याने सविहितवान् ॥ 67 यं कश्चित् सर्म्यं वक्ति कश्चित् आहर्मनं ॥ 68 असौ
 रूपं च खादनतायाः तृष्णायाः सध्वं स्वयं एतस्मै मनुष्याय ददौ ॥ 69 पश्चात् तेन विमोहकत्वा
 विप्रतारिताः यत् तस्मात् वृक्षात् भवेत् ॥ 70 अस्ति कश्चित् खादनं वक्ति ॥ 71 ते च तेन
 रूपेण खादनतायाः अखादन् ॥ 72 पश्चात् खादनात् एवं ज्ञानयंतो बभूवुः यदेतैः उन्नमं निकृष्टं
 अवलोकितं परिज्ञातं च ॥ 73 तस्माच्च एवं प्रियत्वात् वात्सल्यात् तेनैकेनादेशेन ते विस्मृताः ॥
 74 तस्याश्च विस्मृतेः सध्वं एतस्मात् कारणं ॥ 75 समं कलत्रैर्मून् महाक्रोधेन अप्रियत्वेन
 स्वर्गोद्यानात् वहिश्चकार ॥ 76 हस्ते चास्य दुष्टमनसो विप्रतारकस्य विमोहकस्य समर्पितवान् ॥
 77 यदेषां कामः स्वीय उपरि प्रचारितः उपर्येषां च कारितः ॥ ॥

¹ All om.² So all.

[illegible]

122 चेत् असौ विज्ञातवान् यत् अस्याः सुष्ठेः दातेश्च यां ददामि किञ्चित् भविष्यति यत् न अन्तः
कामे मम ॥ 123 निदाने तु चकार ॥ 124 तत्रनु अयं सकलोऽपि असंतुष्ट्या निजेन करणेन
प्रवर्त्तनेन कोपः शापश्च निक्षेपश्च यो निग्रहे नरकस्य निःकारणः ॥ ॥

125 द्वितीयंच इदं यच्चेत् समग्रं पापमनसा पापकर्मणा पापं यत् मनुष्याः मन्यन्ते ब्रुवंति कुर्वन्तिच एवंच दुःखं माघं दौष्यं निग्रहोऽन्यायश्च नरकस्य विना कामेन आदेशेनच इञ्जदस्य भवितुं न शक्नोति ॥ 126 इञ्जदस्य कामः शक्नो नित्यश्च ॥ 127 यतोऽसौ स्वयंच नित्यः ॥ 128 इह कस्यापि नित्यात् अन्यायात् निग्रहात् शोडुं अनाशः³ सुनिश्चिता एव ॥ 129 यतः प्राचुर्येण प्रकटं यत् कोऽपि विद्याधिपतिः प्रवीणश्च नास्ति यः⁴ एतस्मात् अन्यायात् निकृष्टका-
मत्वात् अन्यथा दधाति ॥ 130 चेत् आराधितः

¹ S om.

² AK, MH19 649; but see S.

³ So AK; better अनाशता.

⁴ AK om.

174 . द . ॐ . पुन्यस्य . द . से . दास . द . ॐ . 174
 . द . ॐ . 175 . सि . स . पुन्य . से . पुन्य . 175
 . पुन्य . से . पुन्य . 176 . दास . द . ॐ . 176 . सि . स . पुन्य . से . पुन्य . 176
 . द . से . पुन्य . 176 . सि . स . पुन्य . से . पुन्य . 176

177 . पुन्य . से . पुन्य . 177 . सि . स . पुन्य . से . पुन्य . 177
 . पुन्य . से . पुन्य . 178 . सि . स . पुन्य . से . पुन्य . 178
 . पुन्य . से . पुन्य . 179 . सि . स . पुन्य . से . पुन्य . 179
 . पुन्य . से . पुन्य . 180 . सि . स . पुन्य . से . पुन्य . 180
 . पुन्य . से . पुन्य . 181 . सि . स . पुन्य . से . पुन्य . 181
 . पुन्य . से . पुन्य . 182 . सि . स . पुन्य . से . पुन्य . 182
 . पुन्य . से . पुन्य . 183 . सि . स . पुन्य . से . पुन्य . 183
 . पुन्य . से . पुन्य . 184 . सि . स . पुन्य . से . पुन्य . 184
 . पुन्य . से . पुन्य . 185 . सि . स . पुन्य . से . पुन्य . 185
 . पुन्य . से . पुन्य . 186 . सि . स . पुन्य . से . पुन्य . 186

174 चेत् तच्च यत् शुभं कामः इज्जदस्य तच्च यत् अशुभं अन्यकामात् समुद्भूतं परिस्फुटमेव ॥
 175 चेत् तत् यत् अशुभं कामोऽस्य तच्च यत् शुभं अन्यकामात् यातं अनुमानेन ॥ 176 अनु-
 मानतया² एव प्रकटायते प्रतिबुद्धी कामस्य इज्जदस्य ॥ ॥

177 चेत् अशुभं मनुष्यात् प्रभवतीति ब्रुवंति ॥ 178 तद्यथा मनुष्यो न नित्यः स्वयं तत्
 अनुमानेनैव अथवा अशुभं प्राक् मनुष्यात् समुद्भूतं अथवा पश्चात् ॥ 179 अथवा समं मनुष्येण
 समुत्पन्नं ॥ 180 चेत् प्राक् मनुष्यात् समुद्भूतं ब्रुवंति ॥ 181 तद्यथा ऋते इज्जदात् अन्यः
 कोऽपि आरचिता³ दाता नाभूत् ॥ 182 तत् अशुभं अथ इज्जदो ददौ अथवा स्वं स्वयं ददौ
 अथवा स्वयं सदैव अभूत् ॥ 183 चेत् पश्चात् मनुष्यात् संजातं वदंति ॥ 184 तच्चेत् रत्नं
 मानुषीयं सकलमपि दातिः इज्जदस्य ॥ 185 मनुष्यस्यच अशुभं इज्जदः संतः रत्ने न ददौ ॥
 186 कर्मणा कथं एतस्मात्

¹ All but S . . .

² Both omit या.

³ So both.

. ॥ २२६ . ॥ २२७ . ॥ २२८ . ॥ २२९ . ॥ २३० . ॥ २३१ . ॥ २३२ . ॥ २३३ . ॥ २३४ . ॥ २३५ . ॥ २३६ . ॥ २३७ . ॥ २३८ . ॥
 . ॥ २२६ . ॥ २२७ . ॥ २२८ . ॥ २२९ . ॥ २३० . ॥ २३१ . ॥ २३२ . ॥ २३३ . ॥ २३४ . ॥ २३५ . ॥ २३६ . ॥ २३७ . ॥ २३८ . ॥
 . ॥ २२६ . ॥ २२७ . ॥ २२८ . ॥ २२९ . ॥ २३० . ॥ २३१ . ॥ २३२ . ॥ २३३ . ॥ २३४ . ॥ २३५ . ॥ २३६ . ॥ २३७ . ॥ २३८ . ॥
 . ॥ २२६ . ॥ २२७ . ॥ २२८ . ॥ २२९ . ॥ २३० . ॥ २३१ . ॥ २३२ . ॥ २३३ . ॥ २३४ . ॥ २३५ . ॥ २३६ . ॥ २३७ . ॥ २३८ . ॥
 . ॥ २२६ . ॥ २२७ . ॥ २२८ . ॥ २२९ . ॥ २३० . ॥ २३१ . ॥ २३२ . ॥ २३३ . ॥ २३४ . ॥ २३५ . ॥ २३६ . ॥ २३७ . ॥ २३८ . ॥
 . ॥ २२६ . ॥ २२७ . ॥ २२८ . ॥ २२९ . ॥ २३० . ॥ २३१ . ॥ २३२ . ॥ २३३ . ॥ २३४ . ॥ २३५ . ॥ २३६ . ॥ २३७ . ॥ २३८ . ॥
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 . ॥ २२६ . ॥ २२७ . ॥ २२८ . ॥ २२९ . ॥ २३० . ॥ २३१ . ॥ २३२ . ॥ २३३ . ॥ २३४ . ॥ २३५ . ॥ २३६ . ॥ २३७ . ॥ २३८ . ॥
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 . ॥ २२६ . ॥ २२७ . ॥ २२८ . ॥ २२९ . ॥ २३० . ॥ २३१ . ॥ २३२ . ॥ २३३ . ॥ २३४ . ॥ २३५ . ॥ २३६ . ॥ २३७ . ॥ २३८ . ॥

226 अस्ति कदाचित् यत् दुष्टज्ञानी कुराजा बलात्कारकरः ॥ 227 चेत् सदैव शुभज्ञानी सुराजा
 समृद्धिकरः ॥ 228 ततोऽस्य न स्यात् अंतर्नगरे राज्ये बलात्कारः उपद्रवः आक्रंदश्च ॥ 229 अस्य
 सृष्टिमित्रता सृष्टेश्च सम्मुखमस्य मित्रता केवलैव ॥ 230 इति हेतोः उपरि स्त्रीयानां सृष्टीनां
 पालनाकरः ॥ 231 अस्य सृष्टिश्च त्रिधाप्रहरककारिणी सम्मुखं च स्तुतिकरा केवलं मित्राच ॥
 232 अस्य नामच इक्षजदीयं अनुरूपं आत्मनः ॥ 233 चेत् दुष्टज्ञानी कुराजा बलात्कारकरः ॥
 234 ततः स्वयमेव सृष्टिषु केवलः शत्रुः अस्य सृष्टिश्च सम्मुखं एवं विधा ॥ 235 इति हेतोः
 सृष्टीनां विभंशयिता विनाशयिता विमोहनाकरः ॥ 236 अस्य सृष्टिश्च एतस्मात् आक्रंदिनी
 सम्मुखं युद्धकारिणी केवला विरोधिनी ॥ 237 अस्य नामच इक्षजदीयं अनुरूपनामसन्निभं² ॥
 238 अस्य नित्यत्वाच्च सृष्टीनां अनंतकालीयात्

¹ JJ . . ॥ २२६ ॥, JE ॥ २२६ ॥; but see S.

² Both omit न.

- ६०६ • ॥ २७१ • ॥ २७२ • ॥ २७३ • ॥ २७४ • ॥ २७५ • ॥ २७६ • ॥ २७७ • ॥ २७८ • ॥ २७९ • ॥ २८० • ॥ २८१ • ॥ २८२ • ॥ २८३ • ॥ २८४ • ॥ २८५ • ॥ २८६ • ॥ २८७ • ॥ २८८ • ॥ २८९ • ॥ २९० • ॥ २९१ • ॥
- २७९ • ॥ २८० • ॥ २८१ • ॥ २८२ • ॥ २८३ • ॥ २८४ • ॥ २८५ • ॥ २८६ • ॥ २८७ • ॥ २८८ • ॥ २८९ • ॥ २९० • ॥ २९१ • ॥
- २८० • ॥ २८१ • ॥ २८२ • ॥ २८३ • ॥ २८४ • ॥ २८५ • ॥ २८६ • ॥ २८७ • ॥ २८८ • ॥ २८९ • ॥ २९० • ॥ २९१ • ॥
- २८१ • ॥ २८२ • ॥ २८३ • ॥ २८४ • ॥ २८५ • ॥ २८६ • ॥ २८७ • ॥ २८८ • ॥ २८९ • ॥ २९० • ॥ २९१ • ॥
- २८२ • ॥ २८३ • ॥ २८४ • ॥ २८५ • ॥ २८६ • ॥ २८७ • ॥ २८८ • ॥ २८९ • ॥ २९० • ॥ २९१ • ॥
- २८३ • ॥ २८४ • ॥ २८५ • ॥ २८६ • ॥ २८७ • ॥ २८८ • ॥ २८९ • ॥ २९० • ॥ २९१ • ॥
- २८४ • ॥ २८५ • ॥ २८६ • ॥ २८७ • ॥ २८८ • ॥ २८९ • ॥ २९० • ॥ २९१ • ॥
- २८५ • ॥ २८६ • ॥ २८७ • ॥ २८८ • ॥ २८९ • ॥ २९० • ॥ २९१ • ॥
- २८६ • ॥ २८७ • ॥ २८८ • ॥ २८९ • ॥ २९० • ॥ २९१ • ॥
- २८७ • ॥ २८८ • ॥ २८९ • ॥ २९० • ॥ २९१ • ॥
- २८८ • ॥ २८९ • ॥ २९० • ॥ २९१ • ॥
- २८९ • ॥ २९० • ॥ २९१ • ॥
- २९० • ॥ २९१ • ॥
- २९१ • ॥

निजयामूढत्वात् ततः इक्षजदः समं आहर्म्मनेन पापात् दूरे ॥ २७९ यतो यथा न इक्षजदात् नच आहर्म्मनात् ॥ ॥

२८० द्वितीयं तेभ्यो ये मुषजरीकाः आकार्यन्ते ननु पृच्छेत ॥ २८१ यत् इक्षजदस्य समग्रान् मनुष्यान् स्वतंत्रकामतया पापात् परिरक्षितुं नरकाच्च शोधयितुं स्वर्गोच्च नयितुं^४ कामः किंवा नो ॥ २८२ चेत् वक्ति यत् नो ॥ २८३ तदसौ निश्चिवेज उपरि हीनोत्तमत्वे इक्षजदस्य निकृष्टत्वं अस्य कामः ॥ २८४ इति हेतोः इक्षजदत्वेन स्तोतुं न योग्यः ॥ २८५ चेत् वक्ति यदस्य कामः ॥ २८६ तदसौ निश्चिवेज उपरि उत्तमकामत्वे इक्षजदस्य ॥ २८७ इति हेतोः इक्षजदत्वेन स्तोतुं योग्यः ॥ २८८ इदं यदसौ^५ कामकर्तुं शक्तः किंवा नो ॥ २८९ चेत् वक्ति यत् नो ॥ २९० ततोऽसौ निश्चिवेज उपरि अशक्तत्वे इक्षजदस्य तेन योऽस्य कामः ॥ २९१ इति हेतोः

^१ Both २२५, but see S and ch. xv, 77, 80, 82-84.
insert †, but see S and § 290.

^४ Both नइतुं.

^२ JJ २२५.

^५ Better यचेदसौ.

^३ Both

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318 इदं ननु जानीयात् यत् यथा कश्चिदपि विद्यमानः पदार्थो यः कर्त्ता कामवान् विना यथास्थकियत्तया न शक्नोति बभूव ॥ 319 तच्चेत् दातुः मूलसत्ता इच्छजदत्वं अस्य यथास्थताच्च उद्योतत्वं सुरुपत्वं सुगंधत्वं पवित्रत्वं उत्तमत्वं ज्ञानत्वं ततस्तत् यत् यथा तिमिरत्वं कुरुपत्वं दुर्गंधित्वं मलिनत्वं निकृष्टत्वं अज्ञानत्वं स्वयं देवीयं यथास्थत्वं एतस्मात् दूरे उपयुज्यते भवितुं ॥ 320 चेत् अस्य मूलसत्ता काचित् देवत्वं अस्य यथास्थताच्च तिमिरत्वं कुरुपत्वं दुर्गंधित्वं मलिनत्वं निकृष्टत्वं अज्ञानत्वं ततस्तत् यत् इच्छजदीयं यथास्थत्वं एतस्मात् बहिरास्ते ॥ 321 चेत् एकोऽस्ति यस्येदं सकलं अस्यैव अंतः स्वतायां अविक्तायां⁸ समाधिष्टं ततोऽस्य अविभक्तत्वात् शुभेन अंतर्निर्जनेऽन्याये विभक्तत्वं नास्ति ॥ 322 ननुच आशाकराणां आशा विलीना ॥ 323 यतोऽसौच यः पुण्यकर्मत्वात्

¹ seems wanting, see S and ch. xvi, 75, 76. ² Both om. ³ JJ
⁴ Both have this word after the next, but see S and § 319. ⁵ So both. ⁶ Both ⁷ JE alters वि into विवि.

ॐ सप्तमः . १ . पञ्च . सप्त . सप्तमः . पञ्चमः . सप्तमः .
 . ३२४ . सप्तमः . पञ्चमः . पञ्चमः . पञ्चमः . पञ्चमः .
 . ३२५ . सप्तमः . पञ्चमः . पञ्चमः . पञ्चमः . पञ्चमः .
 . ३२६ . सप्तमः . पञ्चमः . पञ्चमः . पञ्चमः . पञ्चमः .
 . ३२७ . सप्तमः . पञ्चमः . पञ्चमः . पञ्चमः . पञ्चमः .
 . ३२८ . सप्तमः . पञ्चमः . पञ्चमः . पञ्चमः . पञ्चमः .
 कृतसप्तमः

. ३२९ . सप्तमः . पञ्चमः . पञ्चमः . पञ्चमः . पञ्चमः .
 . ३३० . सप्तमः . पञ्चमः . पञ्चमः . पञ्चमः . पञ्चमः .
 . ३३१ . सप्तमः . पञ्चमः . पञ्चमः . पञ्चमः . पञ्चमः .
 . ३३२ . सप्तमः . पञ्चमः . पञ्चमः . पञ्चमः . पञ्चमः .
 . ३३३ . सप्तमः . पञ्चमः . पञ्चमः . पञ्चमः . पञ्चमः .
 . ३३४ . सप्तमः . पञ्चमः . पञ्चमः . पञ्चमः . पञ्चमः .
 . ३३५ . सप्तमः . पञ्चमः . पञ्चमः . पञ्चमः . पञ्चमः .

स्वर्गे प्रयाति तत्रापि अशुभेन अन्यायेन ॥ ३२४ यत्तत्तत्रापि शुभस्य अशुभात् पृथक् वि-
 भक्तिर्नास्ति ॥ ३२५ चेत् किञ्चित् शुभं अस्ति यत् विभिन्नं अन्यायात् ततोऽन्यायोऽप्यस्ति यः शुभात्
 पृथक् विभक्तः ॥ ३२६ इदं च प्रसिद्धमेव यत् शुभस्य अन्यायस्य च विभिन्नत्वं विभिन्नरत्नात् ॥
 ३२७ यत्तयोः विभिन्नत्वं विभक्तिश्च द्वितीयाद्विभिन्नरत्नात् द्वयोर्मूलयोः प्रकटा ततः आशाकराणां
 आशा सत्या ॥ ३२८ तेषां च ज्ञानता सहायिनी ॥ ॥

३२९ इदं च ननु जानीयात् यत् सकलमपि वाक्यं यत् न निजेन सीमा अशृंगारं अनभिल-
 षणीयं ॥ ३३० इदं च यत् सीमा इच्छदत्वस्य मुख्यतरा^४ ज्ञानता ॥ ३३१ सीमा च ज्ञानतायाः
 एका लाभवत्कर्मता ॥ ३३२ लाभवत्कर्मता अहानिकारिता ॥ ३३३ हानिकारिता प्रकारैस्त्रिभिः ॥
 ३३४ एका च सा यदात्मनो न लाभः ^३[अन्येषां च हानिः ॥ ३३५ एका च सा] यदन्येषां न लाभः
 अस्यात्मनो

^१ Both have सप्तमः for सप्त, but see S. ^२ JE has सप्त for सप्त. ^३ JE om. text in
 brackets, but inserts सप्तमः . पञ्चमः . पञ्चमः . पञ्चमः . पञ्चमः in margin. ^४ Both have सप्त for सप्त.

336 [હિંદુ . દેવ 336
 337 હિંદુ 337
 338 338
 હિંદુ

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 347 347

हानिः ॥ 336 एकाच सा यदात्मनश्च हानिः अन्येषांच हानिः ॥ 337 इञ्जदस्यच ज्ञानकार्यिणः
 आरचनात् आहर्म्मनस्य देवानांच आत्मनो न लाभः अन्येषांच हानिः ॥ 338 अस्यैव⁴ निजकामस्य
 निजकर्म्मत्वात् अप्रवृत्तिः सदैव प्रकटायते ॥ ॥

339 इदंच यत् चेत् इञ्जदस्य कामः उत्तमत्वं ॥ 340 अस्यच कामो नित्यः ॥ 341 अनुरूपि-
 णाच कामेन शक्तः आस्ते ॥ 342 किल मूलात् यावत् निश्चीयं अंतर्जगति सर्वं उत्तमत्वं सदाचारत्वं
 इञ्जदकामस्य प्रदास्ते⁵ ॥ 343 तत्रनु प्रकटमेव यत् निकृष्टत्वं अनाचारत्वं प्रभूतं विस्पीतं सदैव
 प्रचरति ॥ 344 पश्चात् अस्मादेकस्मादेव अथवा कामेन इञ्जदस्य सदैव प्रचरति अथवा
 अकामेन ॥ 345 चेत् कामेन इञ्जदस्य सदैव प्रचरति तत् स्पष्टमेव यदस्य कामश्च निकृष्टत्वे
 एवं यथा उत्तमत्वे ॥ 346 अथवा कामेन अशक्तो विपर्ययीच ॥ 347 यथा कामः

¹ Both *દેવ*.

² JE adds *દે*.

³ * seems wanting, see S and §§ 350, 357.

⁴ JE *અસ્યચ*.

⁵ Perhaps for *પ્રદક્ષમાસ્તે*.

20 ¹ - ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ 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

नच प्रतिपद्यमान् ॥ 20 विमर्शदरिद्री⁵ सर्ववेत्ताच ॥ 21 आदेशस्खलिता असौ स्वकामस्य ॥
 22 एनंच यः स्खलति बंधग्रहीतं कुरुते सुराजाच ॥ 23 अस्यादेशः सर्वप्रवृत्तः ॥ 24 आदेश-
 स्खलिताच योऽस्यापेक्षी ॥ 25 अस्य कामोऽस्ति यत् न प्रवृत्तः ॥ 26 अस्य स्खलिता कामस्य
 न विरोधी कामस्य ॥ 27 अनेनादिष्टः स यस्य न कामः ॥ 28 अस्य कामः आदेशे नान्योन्य-
 विरोधी अस्यादेशश्च कामे अन्योन्यविरोधी द्वितयमपि सदाचारि ॥ 29 असौ शुभकामी न
 अप्रवृत्तकामः ॥ 30 असौ अशुभकामीच यश्च किंचित् अशुभं कुरुते सोऽस्ति न्यायी ॥ 31 अन्यच्च
 प्रभूतं परस्परविरोधत्वं यदंतर्वैचसि दर्शनानां ॥ 32 चेत् प्रमाणतो⁶ दीनिः रतस्मात् बहुप्रकारात्
 परस्परविरोधिवाक्यात् न शक्नोति भवितुं स्वभावेनैव ॥ 33 अन्यथा तु तच्च यत् वदंति यत्
 द्विमूलास्पदसमालोचिनां कार्यं इत्यनदस्य कृशं

¹ Both insert >.² Both om.³ These two words change places in S.⁴ JE om.⁵ JJ विमर्शी दरिद्री.⁶ Both have तदी for तो; possibly for तथा.

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73 अथवा स्वकीयत्वे समानयामि स्वीयरत्नात् विभ्रामयामि ॥ 74 किल मा इक्षजदः शवोत्थानं
 अक्षयत्वं कर्तुं सृष्टिं स्त्रीयां पुनः समारचितुं³ शक्नो भूयात् ॥ 75 सैन्यानिच इक्षजदस्य उपरि
 एतस्मिन् युध्यंति यत् असौ प्रतिपद्यो रुचितेन कामे मा प्रयातु ॥ 76 इदं च यत् सैन्यं होर्मिजदस्य
 मूलमुद्दिष्ट एव युद्धेन बलिष्ठं कामेन च विजयि ॥ ॥

77 एतस्मात् प्रकटं यत् अस्ति इयं जगती आकाशं च विनिर्मितं ॥ 78 चेत् समग्रां सृष्टिं
 दातुं असतीं कर्तुं शक्नोः तत्किं एकामपि लघुतनुतमां सृष्टिं इक्षजदस्य असतीं कर्तुं न शक्नोति ॥
 79 यतो यद्यपि हेतुना मृत्योः तनुर्जीवात् विभिन्नायते न असन्ना व्यत्ययता च रत्नस्य स्वत्वात् किंतु
 स्त्रीण्यत्वं लोलतायाः⁴ ऊनत्वं पृथक्⁵ स्थानात् स्थाने कार्यात् कार्ये ॥ 80 अन्यथा तु तनुर्जीव-

¹ So JJ, *¹ in JE.

² Both *², but see S.

³ So both, see ch. xi, 51.

⁴ Both लोभतायाः, but see ch. iv, 56.

⁵ Both प्रत्.

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आदीनः कामराजा ॥ 78 उत्कटतरोऽप्रतिपद्यः कामकारी कोऽपि न समर्थायति उपरि मत्प्रलापे वक्तुं ॥

79 विस्फीतं प्रभूतं प्रलापं यत् पूर्णाशुद्धितया अस्माकं लिखितं प्रलंबतरं प्रतिभासितं ॥
 80 योऽवलोभा व्यस्ताचारः एतस्मात् वाक्यात् तस्मै वाक्स्ततस्तस्य गुरोर्भूयात् ॥ 81 यावत्
 भवति सुप्रबुद्धो यथास्थत्वात् सञ्ज्ञागमानां सत्याच्च तस्मात् यदस्माभिरुक्तं ॥ 82 ननु चेत् स
 इज्जदो यस्येदं साभिज्ञानं लक्षणं⁵ ततः सत्यं एतस्मात् दूरे ॥ 83 प्रतिपालनं च एतस्मात्
 बहिस्तरे ॥ 84 अस्य ज्ञानत्वं च उपरि न विभक्तं ॥ 85 यतोऽयं स्वयं अस्ति दूजो यो
 नरकाधिपतिः तिमिराकरः तमोबीजः ॥ 86 यस्य व्यामुग्धाः देवत्वदुष्टाः आदीननाम्ना स्तुवंति
 प्रणामं च कुर्वन्ते ॥ 87 उपरि एतस्मिन् पदे अत्र परिपूर्णे ॥

¹ Both have { for .

² Better #.

³ JE, S om.

⁴ Both insert .

⁵ Both omit च.

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चक्रपदे निबद्ध कूनीदेवो निहतः ॥ 20 इयं सृष्टिः गुह्यो तस्मात् धृता कृताच ॥ 21 सूर्यचंद्रश्च
 बहिराकाशे उच्चैस्तरं विनिर्मितः ॥ 22 यत् यावत् तां रोचिपं देवैर्गलितं स्तोक्तोक्तं आकर्षणेन
 गालनेन सूर्यचंद्रयोः गालयंति आकर्षंति च ॥ 23 पश्चात् आहर्म्मनः पुरोनिरीक्षणतया विवेद
 यत् एनां रोचिपं सूर्यचंद्रयोः आकर्षणेन क्षिप्रं गालयिष्यंति विवेजयिष्यंति ॥ 24 क्षिप्रं न
 विभक्तये रोचिपस्तमिस्त्रात् एनां सृष्टिं लघ्वीं या यथा मनुष्याः गोपश्वश्च अपराणि जीवमंति
 समग्राणि तथैव प्रतिरूपाणि सृष्टेः गुह्याः समं अपरया सरिण्या सृष्ट्या समारचन्त¹ ॥ 25 जीवं
 रोचिपंच संतवैपुषि बवंध गुह्यां² चिक्षेप ॥ 26 यत् यावत् सा रोचिः या सूर्येण चंद्रेण आकृष्यते
 पुनर्मैथुनेन जननेनच जीवमतां प्रतिस्त्रवत्येते ॥ 27 विभक्तिश्च दीर्घतरा भवेत् ॥

¹ So both; see ch. xi, 51.² JJ गात्वां, JE गोत्वां (as both in § 38).

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

फलेन दृश्यतरं सर्वस्मात् विचारात् मूलमपि यस्मात् फलं सीमामज्ञया निःसंदिग्धं ॥ ॥

94 द्वितीयं च इदं यत् निःसीमः स भवति योऽपरिरेपितस्थानो⁴ समर्थादस्वरूपः ॥ 95 अस्य
 अन्यत् स्थानं आसनं च अस्य परिरेपणे⁵ नास्ति ॥ 96 तच्चेत् द्वौ मूलास्पदीयौ निःसीमौ समर्था-
 दस्वरूपौ उच्यते आकाशपृथ्वीप्रभृतौ तनुकृतानि बहिष्कृतानि जीवाश्च रोचिषश्च दातारश्च
 अमराः गुरुतराः प्रचुराः सहसंचाराः येषां विभिन्ननामत्वं विभिन्नत्वात् एकैकस्य अन्योन्यतो न
 सीमामंतः शक्नुवन्ति भवितुं ॥ 97 तत् सर्वं अंतः कस्य कुत्र च ददौ ॥ 98 चेत् द्वौ मूलास्पदीयौ
 सर्वकालं अपरिरेपितस्थानौ बभूवतुः ॥ 99 चेत् तौ स्वतां निःसीमां सीमावर्तीं च चक्रतुः स्थानं च⁶
 इदं सर्वेषां वर्तमानानां भूतानां भविष्याणां च चक्रतुः भवितुं कथं शक्नोति ॥ 100 चेत् रत्नं यत्
 सदैव निःसीमं

¹ JJ ११५५८; perhaps for ११५५८ or ११५५८, see S and § 96.

² Both ११५५८.

³ Both omit ११५५८.

⁴ रेपित and its cognates, both here and in §§ 95, 98, 102, are evidently intended to be derivatives from रिप्.

⁵ Or परिरेषा; both have परिरेषान्.

⁶ JE omits च.

ॐ नमो भगवते वासुदेवाय . १ . नमो भगवते वासुदेवाय . १ . नमो भगवते वासुदेवाय . १ .
 १०९ . नमो भगवते वासुदेवाय . १ . नमो भगवते वासुदेवाय . १ . नमो भगवते वासुदेवाय . १ .
 १ . नमो भगवते वासुदेवाय . १ . नमो भगवते वासुदेवाय . १ . नमो भगवते वासुदेवाय . १ .
 ११० . नमो भगवते वासुदेवाय . १ . नमो भगवते वासुदेवाय . १ . नमो भगवते वासुदेवाय . १ .
 १११ . नमो भगवते वासुदेवाय . १ . नमो भगवते वासुदेवाय . १ . नमो भगवते वासुदेवाय . १ .
 १ . नमो भगवते वासुदेवाय . १ . नमो भगवते वासुदेवाय . १ . नमो भगवते वासुदेवाय . १ .
 १ . नमो भगवते वासुदेवाय . १ . नमो भगवते वासुदेवाय . १ . नमो भगवते वासुदेवाय . १ .

ज्ञानेन अथलोकितं संतर्जनेन प्रवर्तितं ॥ १०९ किञ्चिदपि विना तत् यदंतर्जने समग्राय^२
 प्रवर्तितं दृष्टं अन्यथा संपूर्णं^३ न परिज्ञायते ॥ ११० कस्यचित् पदार्थस्य परिज्ञानं समग्राव-
 लोकेन पदार्थस्य भवति ॥ १११ समग्रावलोकनं च पदार्थस्य समग्राप्रवृत्त्या च पदार्थस्य संतर्जने
 भवति^४ ॥

^१ Better ॐ नमो भगवते वासुदेवाय .

^२ Both समग्राये .

^३ JE has संति and omits the

rest of the section, as if its original were illegible.

^४ Both भवितुं . JJ and JE both

break off at this point, without concluding the subject ; and no other MS. has yet been discovered that extends farther. The quantity of text that has been lost is probably small, for, if we suppose that the old MS. AK was originally complete, and was divided into two equal portions in consequence of some division of family property, as the portion extant ends with ch. xi, 145, the missing portion could hardly have extended more than two pages further than the text is printed in this edition. The additional MS., described in the Introduction as AK2, which was not available till half of the Pāzand text was in type, and is now supposed to be the MS. of 1569, also breaks off at the same point as JJ and JE.

SHIKAND-GŪMĀNĪK VIJĀR.

THE PAHLAVI TEXT,
CHAPTERS I-V.

OBSERVATIONS.

1. The Pahlavi manuscripts of this work rarely extend beyond these first five chapters. The few exceptions, known to the editors, are mentioned at the end of the text. But, as the Pahlavi version, now extant, is evidently a mere reproduction from the Pâzand, it seems unnecessary to print more than its usual extent.* For the same reason, many trifling variations in the manuscripts are left unnoticed, and the Pahlavi orthography is freely corrected to agree with that in general use.

2. In the text, the chapters and sections are made to correspond with those of the Pâzand version, and the words are divided as usual in the manuscripts, the conjunction *va* and relative *i* being not separated from the words to which they belong. But, in the transliteration, hyphens are used, both for connecting the components of compound terms, and for dividing words into their component parts.

3. The meaning of the italics and apostrophes in the transliteration is as follows:—*a*, *â*, *h*, *kh* are used where one turn of the Pahlavi letter is omitted, as in *o* for *o* or *o*, and *u* for *u*; *c* has the sound of *ch* in 'church'; *d* is used when its sound is represented by *o*; *j* when written *o*; *l*, *r* when written *l* or *l*; *v* when written *o*; *z* when written *o* or *o*; *zd* when written *o*; *dip*, *sp*, *saj*, *sic*, *sij* when written *o*, for *o* or *o*; *êc*, *êj*, *êz*, *gac*, *gaj*, *guj*, *yez* when written *o*, for *o*; *raj*, *r'j*, *r'z* when written *o*, for *o*; and *ih* indicates the correction of an erroneous *ik*.

4. The manuscripts mentioned in the foot-notes are fully described in the Introduction. Their extent, age, and relative importance (so far as their Pahlavi text is concerned) are as follows:—

K28 (about 150 years old) I, 1—II, 8; III, 1—25; III, 36—IV, 106; &c.

PA18 (more than a century old) I, 4—V, 95.

L15 (written about A.D. 1737) I, 4—IV, 39; IV, 41—V, 71.

R (more than 50 years old) I, 28—V, 61.

X (perhaps the same age) I, 1—32; I, 34—III, 11; III, 13—IV, 8; IV, 10—48, 50—70, 72—100; &c.

AK (probably four centuries old) V, 6, 7, 9—28, 34, 35, 81, 95; &c.

Bm (perhaps 50 years old) I, 1—31.

Other manuscripts were originally collated at Poona, but hardly any particulars about them have been preserved.

SHIKAND-GŪMÂNĪK VIJÂR.

CHAPTER I.

[illegible]

CHAPTER I.

1 Pavan shem-i Aûharmas*ad*, khvadâi-i mahîst va-dânâk, visp-khva*dâi*, visp-âkâs, va-visp-tûbân*ö*, (2) mûn dên-ic mainôgân*ö* mainôg. 3 Afash min benafshman*ih*-i aêvak pavan aêvak*ih* aûstîgân*ö* afri*dân*ö. 4 Afash yeha-bûnd, pavan nafshman anahambu*di*k zôhar, avartar haft ameshôspend, va-vispân*ö* yazdân*ö*-i mainôgân*ö* stihân*ö*, (5) va 7 stih dakhshakân-i hômand mar*dûm*, gôspend, âtâsh, ayôkshûst, zamîk, mayâ, aûrvar. 6 Afash yeha-bûnd mar*dûm* pavan

¹ All om.

² All ṣūḥ, by confusing Pz. ṣūḥ with ṣūḥ.

³ All **adiposa*.

The misuse of *u* for *o* is nearly constant in the MSS., and is corrected, without further notice, wherever italic *th* is given as the reading of *o*. ⁴ Bm *o*^u, which seems

better. ⁵ All have ⲁϥ for ⲉ. Several of the Pl. MSS. in India omit from ⲡⲓⲛⲟⲩⲧⲏⲙⲱⲕⲏⲣⲏⲗⲏⲥ
to this point, and two of them substitute the following modern passage :—ⲡⲓⲛⲟⲩⲧⲏⲙⲱⲕⲏⲣⲏⲗⲏⲥ

[illegible]

ṣṭṛ. 6 Better *ṣṭṛ* (va-vīsp ayin); PA18, L15 begin with this word. 7 All but L15 have ṣṭṛ.

15 וואסער און אים אים 15 ס'מ'ק'ט ס'מ'ק'ט ס'מ'ק'ט ס'מ'ק'ט ס'מ'ק'ט
 16 ס'מ'ק'ט ס'מ'ק'ט 1 ס'מ'ק'ט ס'מ'ק'ט 16 ס'מ'ק'ט ס'מ'ק'ט
 17 ס'מ'ק'ט ס'מ'ק'ט 17 ס'מ'ק'ט ס'מ'ק'ט
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 19 ס'מ'ק'ט ס'מ'ק'ט 19 ס'מ'ק'ט ס'מ'ק'ט
 20 ס'מ'ק'ט ס'מ'ק'ט 20 ס'מ'ק'ט ס'מ'ק'ט
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 22 ס'מ'ק'ט ס'מ'ק'ט 22 ס'מ'ק'ט ס'מ'ק'ט
 23 ס'מ'ק'ט ס'מ'ק'ט 23 ס'מ'ק'ט ס'מ'ק'ט
 24 ס'מ'ק'ט ס'מ'ק'ט 24 ס'מ'ק'ט ס'מ'ק'ט
 25 ס'מ'ק'ט ס'מ'ק'ט 25 ס'מ'ק'ט ס'מ'ק'ט
 26 ס'מ'ק'ט ס'מ'ק'ט 26 ס'מ'ק'ט ס'מ'ק'ט
 27 ס'מ'ק'ט ס'מ'ק'ט 27 ס'מ'ק'ט ס'מ'ק'ט

kūnishnō va-pāhrejishnō. 15 3 azag hūmatō, hūkhtō, hūvarshōtō-ī aīt hū-
mīnīshnīh, hū-gōbīshnīh, hū-kūnīshnīh. 16 Arbā shāk cahār pīshakān-ī
dēnō mūnash dēnō gēhānō padash vīrāyī-ait, (17) ī aīt āsrūkīh, aratēshtārīh,
vāstryōshīh, hū-tūkhshīh. 18 Panj barg-gās khōmshyā patānō zyashānō
dēnōīk shem mānpat, vīspat, zandpat, matāpat, zaratūhashtatūm. 19 Va-
aēvak rōēshmanān sar-ī aīt malkān malkā, dahyūpat-ī gēhānō. 20 Afash
dēn gēhānō kardak-ī aīt marđūm pēdākīnīd pavan hūmānākīh-ī denman
cahār pīshakān-ī gēhānō. 21 Cīgūn madam rōēshman āsrūkīh, (22) madam
yedman aratēshtārīh, (23) madam ashkambō vāstryōshīh, (24) madam rigel-
man hū-tūkhshīh. 25 Aētūnō-c cahār hūnarān-ī dēn marđūm-ī aīt khīm,
hūnar, khīrad, tūkhshākīh, (26) madam khīm āsrūkīh, cīgūn mahīst khvēsh-
kārih-ī āsrūkān khīm-ī sharm va-bīm rāī vinās lā vadīdūnd, (27) madam
hūnar aratēshtārīh-ī aīt vāspūharakāntar

¹ All have 'l for 'o.

² K28, X, Bm prefix ! (va).

³ L15 has 𐎠𐎢𐎩 for 𐎠𐎢.

⁴ All omit *o*.

⁵ K28, L15, X, Bm prefix 1 (va).

^c All but L15, X have ω for

the latter to.

⁷ K₂S, X have 1 (va) for λ .

^s All have always རྒྱུལ for རྒྱུལ.

47 48 49 50 51 52 53 54 55 56

47 48 49 50 51 52 53 54 55 56

aît, avō ar'jānikān khelkūnēd, padīrishniktar aēgh mūn kabed khavītūnēd, ar'jānikān ajash asūdēh anāīyyārēh. 47 Cīgūn valmanshānō vijīrīnēd pēshnik dānākānō, (48) aēgh rādēh telatā āyūīnak, mīnishnik, gōbīshnik, kūnishnik. 49 Mīnishnik rādēh zak mūn, kadār-ic-aē ham-gōharān rāi, nēvakīh avāyastanō āngūn cīgūn nafshman rāi. 50 Rādēh-i pavan gōbīshnō zak mūn, min kolā frārūn dānishnō va-ākāsīh zyash mad yekavīmūnēd, val ar'jānikān āmūjēd; (51) cīgūn zak-i dānāk-i gūft, (52) aēgh: 'Yezbe-mūnam aēgh khavītūnam vīsp ākāsīh-i sud-bar, va-āmūjōm val fryādān, va-ayāvōm bar-i ayāvīshnik.' 53 Rādēh-i pavan kūnishnō zak mūn, min nēvakīh zyash mad yekavīmūnēd, kadār-ic-aē ghal ar'jānikān nēvakīh.

54 Dadīgar, aīyyādīnīdārīh-i shapīrān pavan būkht-rūbānēh; (55) ham cīm rāi li ārāst, aēgham vad dānākānō, pavan khvēsh khvāparēh, hū-cashm nikīrishnik, pavan anōshak-rūbānēh aīyyādīnend. 56 Maman gūft yekavīmūnēd,

1 K28, X prefix ' (va). 2 All but X have 𐭠 for 𐭡. 3 So K28, R, X; others 𐭠. 4 All omit 𐭠. 5 K28, PA18, R, X have 𐭠 for 𐭡; others omit it. 6 All 𐭠 (amat). 7 L15, R 𐭠 (va-alfūnam). 8 K28, R, X 𐭠; others 𐭠. 9 L15 𐭠 (man). 10 L15 𐭠.

سے کہ اندک ٹھنڈا ہوا ہے اور اس کے ساتھ ساتھ
 اس کے ساتھ ساتھ 57 اور اس کے ساتھ ساتھ
 اور اس کے ساتھ ساتھ

CHAPTER II.

1 اور اس کے ساتھ ساتھ 2 اور اس کے ساتھ ساتھ
 اور اس کے ساتھ ساتھ اور اس کے ساتھ ساتھ
 اور اس کے ساتھ ساتھ

3 اور اس کے ساتھ ساتھ اور اس کے ساتھ ساتھ
 اور اس کے ساتھ ساتھ اور اس کے ساتھ ساتھ
 اور اس کے ساتھ ساتھ اور اس کے ساتھ ساتھ
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 اور اس کے ساتھ ساتھ اور اس کے ساتھ ساتھ
 اور اس کے ساتھ ساتھ اور اس کے ساتھ ساتھ

aēgh : 'Mūn vīsp dām-i shapīr hū-cashmīhā nikīrēd, cashm-i valman cashm-i khūrshēd aīt, (57) maman khūrshēd-ic val vīsp dām hū-cashmīhā nikīrīdār va-barāzinīdār.'

CHAPTER II.

1 Babā-i fratūm (2) madam pūrsishnō aēva-cand-i hamāf-pīrūzkar Mitro-aiyyār-i Māhmādān, min Spāhān, vēh-mīnishnīhā, lā khalak-khvahīshnīhā, pūrsīd pasukhvō.

3 Zak-i pūrsīd, aēgh : Akharman maman rāf val rōshanīk vizāyast, va-cīgūn shāyast yehevūnd amatash lā ham-gōhar, amat lanman hamāf khadī-tūnem aēgh koḥā maman lā ham-gōhar min gvid gōhar āngūn pāhrējēd, cīgūn mayā min ātāsh? 4 Pasukhō denman, aēgh : Akharman vizāyishnō zyash val rōshanīk, benafshman vahānō gvid-gōharīk. 5 Va-zadār kāmākīh, zyash hamīshakīhā pavan gōhar yehevūnd, rāf, val gvid-gōharīk zadār.

1 All omit . 2 Nearly all ۱. 3 K28, X ۱۳ (avō); L15, R ۱. 4 So PA18; others ۱۳. 5 All , but see Pz. note. 6 R, X have this word after the next two. 7 K28, PA18, R ۱; X ۱۳ (avō); L15 om. 8 So PA18; others ۱۳. 9 K28, X ۱۳. 10 X ۱۳ (avān). 11 K28, X om. 12 All ۱. 13 L15 ۱۳ (shapīrānō = ۱۳۱۳ vēhānō). 14 All but X have , for .

6 7 8 9 10 11 12 13 14 15 16 17 18

va-saryâ kâmakîh zyash hamîshak pavan drûj. 6 Dâdâr Aûharmazd vîsp-tûbânê zak-î madam vîsp shâyed yehevûntanô, va-sâmân-hômand.

7 Zak-î lâ shâyed yehevûntanô tûbân atûbân madam lâ jûmbî-aît. 8 Mûn yemaleûnêd lâ dên vîmônd-î sakhun-shnâsê. 9 Maman, amat gûft aêgh lâ shâyed yehevûntanô, tanê yemaleûnêd aêgh yêdatô padash tûbânîk, zyash min vîmônd-î lâ shâyed yehevûntanô dedrûnê. 10 Maman akhar lâ lâ-shâyed, barâ shâyed, yehevûntanô. 11 Cigûnash tûbân sâman-hômand, ângûn-ic ajash kâm. 12 Maman far'zânak, (13) va-kâm-î far'zânak kolâ val zak-î shâyed yehevûntanô, (14) afash kâm val zak-î lâ shâyed lâ vîdrêd, (15) maman kolâ zak yezbemûnêd-î shâyed sajêd yehevûntanô.

16 Hat yemaleûnam, aêgh dâdâr Aûharmazd Akharman min sarîtarîh, zyash hamîshak gôharîk, avâz dâshtanô tûbân, (17) zak gôhar-î dêvîk val yêdatôîk, va-zak-î yêdatôîk val dêvîk, vardînîdânô shâyed; (18) va-târ rôshan,

1 All but X have 𐬨 for 𐬨. 2 L15 has 𐬨 for 𐬨. 3 Misread 'âsh' (=zakash) in Pz. 4 K28, R, X 𐬨𐬨. 5 X 𐬨𐬨 (avô), others 𐬨. 6 L15 𐬨𐬨. 7 All 𐬨. 8 K28, PA18, R have 𐬨, and L15 𐬨, for 𐬨. 9 Better 𐬨𐬨 (adînô).

۱۰ ۱۱ ۱۲ ۱۳ ۱۴ ۱۵ ۱۶ ۱۷ ۱۸ ۱۹ ۲۰ ۲۱ ۲۲ ۲۳ ۲۴ ۲۵ ۲۶ ۲۷ ۲۸ ۲۹ ۳۰
 ۳۱ ۳۲ ۳۳ ۳۴ ۳۵ ۳۶ ۳۷ ۳۸ ۳۹ ۴۰ ۴۱ ۴۲

bâlistik-i andâzishnik, Haptôîring mazdadâd, Vanand, Satavês, Tishtar stârak, dên gadôgân anâkîh bakhtârân, lâ vijîd yekavimûnd. 30 Va-zak khômshyâ apâkhtar-i pavan star-kerpîh azîr valmanshân dûbârênd va-rôshanîh padmûkht yakhsenund-i âit Kêvân, va-Aûharmazd, va-Vâhrâm, va-Anâhîd, va-Tîr. 31 Cîgûn stârak-i bâlistik, mas-i apâkhtarîk-padîr (32) Haptôîring, padîrak Kêvân, (33) Haptôîring mazdadâd padîrak Aûharmazd, (34) Vanand-i khrafstar zadâr padîrak Vâhrâm, (35) star-i Satavês padîrak Anâhîd, (36) Tishtar stârak padîrak Tîr-i apâkhtarîk, (37) névakîh-i min valmanshân gadôgân yemaleûnd min zak panj stârak-i Aûharmazdîk, (38) cîgûn vêsh-nîrûkîh kêm vizûdârîh pîrûzîh ayâvênd. 39 Va-denman panj apâkhtar dâdâr Aûharmazd, nafshman-kâmakîhâ lâ shedkûntanô râî, kolâ aêvak pavan trênzîk val Mitrô va-mâh bast yekavimûnd. 40 Afshân frâz-rûbishnêh va-avâz-rûbishnêh min ham cîm. 41 Âit mûnash darânâi-i zik dirâzstar, cîgûn Kêvân va-Aûharmazd; (42) va-âit-i kastar, cîgûn Tîr *

¹ All but X have « for ».

² All ð.

101 *va-zak-ic-i vinâskâr, jômb zak-i aharûbân, pavan vijârdârîh-i vinâs*
min yôshdâsarkarân yedman, bûjêd, va/ nêvak-rûbishnêh-i jâvidânak
gâminêd.
 102 *Hangêrd denman, aêgh dâdâr bezashk, va-dûrest pat, va-dâshtâr,*
va-parvardâr, va-pânâk, bûjak-i dâmân; lâ vimârkar, va-dardînîdâr, va-
pâdâfrâskar-i khvêsh dâm. 103 *Va-aît gô-vijârtar azîr nipisht, levatman*
trên bûn-gashtak nivârdârîh, andarg lôit-yêdatô-yemazêlûnân va-aêvakêh
hû-sikâlân.
 104 *Cigûntân farmûd va-khvâst padrâst yekavîmûnêd; hû-cashmîhâ*
farmâyed va-nikîrêd. 105 *Maman cigûnmân azvar nipisht, lâ pâyak-i*
âmûjkârik, barû zak-ic-i âmûjishnik dârôm. 106 *Denman-ic dênôihâ*
âmûj valman zyam pavan dênô-i khîrad min nipik-i Âtûr-pâdiyâvandân
ayâft, va-latamman nishânînîd. 107 *Afash âmûjakân dên Dênô-kard*
nipik-i aghryê far'zânak

101 *Va-zak-ic-i vinâskâr, jômb zak-i aharûbân, pavan vijârdârîh-i vinâs*
min yôshdâsarkarân yedman, bûjêd, va/ nêvak-rûbishnêh-i jâvidânak
gâminêd.

102 *Hangêrd denman, aêgh dâdâr bezashk, va-dûrest pat, va-dâshtâr,*
va-parvardâr, va-pânâk, bûjak-i dâmân; lâ vimârkar, va-dardînîdâr, va-
pâdâfrâskar-i khvêsh dâm. 103 *Va-aît gô-vijârtar azîr nipisht, levatman*
trên bûn-gashtak nivârdârîh, andarg lôit-yêdatô-yemazêlûnân va-aêvakêh
hû-sikâlân.

104 *Cigûntân farmûd va-khvâst padrâst yekavîmûnêd; hû-cashmîhâ*
farmâyed va-nikîrêd. 105 *Maman cigûnmân azvar nipisht, lâ pâyak-i*
âmûjkârik, barû zak-ic-i âmûjishnik dârôm. 106 *Denman-ic dênôihâ*
âmûj valman zyam pavan dênô-i khîrad min nipik-i Âtûr-pâdiyâvandân
ayâft, va-latamman nishânînîd. 107 *Afash âmûjakân dên Dênô-kard*
nipik-i aghryê far'zânak

¹ Pers. جنب. Better than *جنگ*, which could only be compared with *جنگ* of Pl. Yas. xxx, 3 a (= Av. yema). ² L151 (va), others *هه*. ³ All *کھش* (khvêsh-kârân). ⁴ All omit, but see Pz.

70 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 71 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 72 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 73 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 74 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 75 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 76 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 77 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 78 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 79 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 80 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 81 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 82 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה
 83 וְהָיָה כִּי יִשְׁמַע ה' אֶת הַקּוֹל וְהָיָה

cashm min kûst val kûst padash yehevûnêd; (70) têdak, benafshman vênâkî, aît cigûn vênâkî-î dên mayâ. 71 Sâyak pavan lag-î spêdak yekavîmûnêd, cigûn istishnô-î mayâ pavan lag-î tarbâ; (72) va-têdak dên sâyak, cigûn vênâkî-î mindavam dên rôshan mayâ, (73) stûn kâlpûd dên âyûînak-î rôshan. 74 Va-spêdak-î dôr-gâs nivârastanô pavan zak cîm, aêgh afrâ gard-î min andarvâî, amat val cashm yehamtûnêd, padash lâ nihûftâd, (75) val gûmbô-î cashm gardâd, (76) va-vênishnô-î cashm al tapâhînâd. 77 Aêtûnô cigûn rag-î gôsh afâhal pasâkhtanô, pavan zak cîm, (78) aêgh afrâ gard va-parvarân khrafstar râstihâ padash dên lâ vazlûnâd. [79 Va-benafshman nam, va-gûzak-î gôsh, va-zâhar-î khrafstarân aêtûnô pêdâk.

80 Amat vaʼ afzārān-i jān va-rūbān nikirī-ait — (81) cīgūn anbōishnō, va-shinvishnō, va-vēnishnō, va-cūshishnō, va-padarmāyishnō-i ākāskar-i jān-hōmandān; (82) aētūnō-c khirad-i koʻā rad, va-vijārī-ait vijinkar, (83) va-dānishnō-i ayāvāk,

¹ All *cf.*

² Nêr. reads 'ragh i.'

³ PAIS fr.

4 All 1st.

⁵ PA18

has 𐎧𐎠𐎢𐎡𐎹 for these two words.

⁶ Better *ᠠᠨᠢᠭᠤᠰᠡᠩᠳᠦ᠋ᠨᠶᠢ* (*va-pîrmâsisishnô-i*).

84 ۱۱ دلد سس سس سس سس 85 ۱۱ سس سس سس سس 86 ۱۱ دلد سس سس سس سس
 87 ۱۱ سس سس سس سس 88 ۱۱ سس سس سس سس 89 ۱۱ سس سس سس سس
 90 ۱۱ سس سس سس سس 91 ۱۱ سس سس سس سس 92 ۱۱ سس سس سس سس
 93 ۱۱ سس سس سس سس 94 ۱۱ سس سس سس سس 95 ۱۱ سس سس سس سس
 ۱۱ سس سس سس سس

(84) *va-vir-i khvâstâr avaspârdâr*, (85) *va-hûsh-i ganjôbar nikâsdâr*, (86) *va-bôd-i benafshman vênâkîh-i rûbân*, (87) *fravâhar-i benafshman citar-i dâstâr-i tanû*, (88) *va-ahû-i avêzak*, (89) *va-avârik mainôgân-i tanû dâstâr*, *mûnshân gvid gvid kâr va-khvêshkârîh pavan zak âyûînak cîharî-nîd yekavîmûnd*—(90) *pavan khvêshkârîh cigûn vâspûharakânîd cîharî-nîd yekavîmûnd*, *pavan khvêsh kâr bûndak hōmand*. 91 *Pavan zak-i lâ cîharî-nîd yekavîmûnd*, *lâ shâyend*.

92 *Va-dôkân-i gvid gvid dên Dênô-kard nipik-i cigûn aghryê far'zânak min dênô dânakîh vijârd*, *latamman dêrangîh râi frâz shedkûnd*. 93 *Mûnash kâmak aêgh afdîh-i dênô-i Mazdayast*, *va-pôryô-âkêshîk gôbishnô*, *barâ khavîtûnastânô*, (94) *pavan zak ângunî-aitak nipik padash nikîrêd*, (95) *afdîh va-râstîh-i dênô avartar hanâ khavîtûnâd*.

¹ All MSS. ² The only MSS., known to the editors, that supply any more of the Pahlavi text are the following:—K28, containing chs. viii, 103-ix, 16; ix, 30-x, 13; x, 71-xi, 28; xi, 55-61. X, containing chs. x, 71-xi, 47. AK, containing chs. vi, 2, 14, 27, 32, 37, 38, 40; vii, 20; viii, 2, 3, 6, 9, 10, 12-21, 23-31. L23, containing chs. vi, 27, 32; vii, 20; viii, 9, 10, 12-14. MH19, containing chs. vii, 20; viii, 9, 10, 12-14. And another incomplete MS. in Bombay, said to be of considerable length, the extent of which has not been ascertained. In all these MSS. the Pahlavi is evidently a mere reproduction from the Pâzand.

COMPARATIVE VOCABULARY
(PÂZAND-PAHLAVI-SANSKRIT-ENGLISH)
OF ALL THE
WORDS IN THE PÂZAND TEXT;
WITH
GRAMMATICAL NOTES.

OBSERVATIONS.

1. To each transliterated Pâzand word is attached its Pahlavi equivalent, with any corresponding Huzvârish form in brackets, followed by a transliteration of all the Sanskrit words used by Nêryôsang to translate the Pâzand, and by its most usual English meanings (in italics).

2. The transliterated Pâzand words are arranged in the order of the English alphabet, without regard to any modifications of sound indicated by italics and circumflexes, because such modifications are very variable in Pâzand manuscripts. When the nasal sound of *ā* can be heard it is classed as *ân*, but when it cannot alter the pronunciation (as in *ām*, or *ān*) it is classed as *â*.

3. The transliteration of the Pâzand is explained in the preliminary grammatical notes, to all of which, and to the succeeding list of suffixes, the reader's attention should be specially directed.

4. The Pahlavi forms which do not occur in the foregoing text have been supplied from other sources, and may be relied on when not marked with a query. For several of the particles only Huzvârish forms are given, because no ordinary Pahlavi equivalents are likely to be found, except in modern glossaries and colophons. Mixed Huzvârish-Pahlavi forms are not enclosed in brackets when the Pahlavi component predominates.

5. Any Pahlavi word ending with *e*, *œ*, *œ*, *ɣ*, or *ɣ* can optionally add an extra final *ɣ*, but this final letter, when it is really optional, is usually omitted in this vocabulary.

6. The Sanskrit translations are given in the order of their frequency, beginning with that which is most commonly used. In their transliteration, italics are used for the following letters:—*च c*, *छ ch*, *ड d*, *ढ dh*, *ः h*, *ण n*, *क्व ri*, *श s*, *ट t*, *ठ th*;—while *m* represents a final *anusvâra* when its sound is not modified by a following consonant, and *ñ* when it is so modified, or when it is medial before a semivowel, sibilant, or *h*; but all other nasals (except the labial *m*) are represented by *n*, as the adjacent consonant always defines the character of such nasals. Of the Sanskrit verbs only the roots, or derivative stems, are given.

7. As only the most usual English equivalents are given in this vocabulary, the reader will often have to modify them to suit the context. They are intended to translate the Pâzand, and sometimes differ in meaning from the Sanskrit.

GRAMMATICAL NOTES.

Pâzand is a word-for-word transcript of Pahlavi, in which every Huzvârish form, whether Semitic or obsolete Iranian, is replaced by its Persian equivalent. In the construction of its sentences, therefore, it is Pahlavi, while its words belong to a 'Parsi' dialect of modern Persian, entirely free from Arabic, but containing many terms derived from the Avesta. This Pâzand can be written in either Persian or Avesta characters, and, as its writers are Parsi priests whose vernacular is Gujarâti, its orthography represents the Gujarâti pronunciation of Persian, rather than that current anywhere in Persia at any particular period.

In this vocabulary the Avesta letters, used in the Pâzand words, are transliterated as follows:—*a*, *â*, *i*, *î*, *u*, *û*, *e*, *ê*, *o*, *ô*, *ao*, *ã*, *g*, *kh*, *khv*, *g*, *gh*, *c*, *j*, *z*, *z*, *n*, *t*, *th*, *d*, *or d*, *n*, *p*, *f*, *b*, *m*, *y* (initial), *y* (medial), *r*, *l*, *v*, *v*, *w*, *sh*, *s*, and *h*. Of the remaining Avesta letters, which do not occur in this edition, *z*, *ç*, *ç*, and *ç* are found only in words taken from the Avesta, and *ç*, *ç*, *ç*, and *ç* are occasionally used by some writers as substitutes for *ç*, *ç*, *ç*, and *ç*, respectively.

With regard to pronunciation it is sufficient to notice that the circumflex lengthens the vowels; that *â*=*ân*, or *â* before *m* or *n*; *ao*=*ow* in 'how'; *c*=*ch* in 'church'; *d*=*d*; *e*, *ê*, *ê* are practically alike in sound; *g* is always hard; *j* has its English sound; *kh*=Persian *خ*, or *ch* in 'loch,' but is sometimes used for initial *k*; *khv*=Persian *خو*; *n*=*n* before *b*, *d*, *g*, *j*; *th* sounds as in 'thin,' but is sometimes used for initial *t*; *v* is a medial form of *v*; and *z*=French *j*. As the use of *v* and *w* has been established by continental Orientalists, it will be safest to pronounce *w* like an English *v*, and *v* something like an English consonantal *w*¹; observing, however, that when *v* (not *v*) is *radically* medial, in Pâzand, it is merely a substitute for *w*.

Pâzand orthography is excessively irregular, but the earlier manuscripts of Nêryôsang's works are much more uniform in their spelling than the later ones, which renders it probable that he had adopted a general system of orthography, though this was always liable to some arbitrary exceptions, and also varied a little, from time to time, as he compiled his different works. The system of orthography that prevails in the oldest extant MS. (AK) of this work can be gathered from the

¹ The syllables *vi*, *vi*, in the Avesta, had probably nearly the same sound as *वि, वी* in Marâthî, that is, something like *hi*, *hi*; so that the Greek 'Hystaspês' may have been a very close approximation to the sound of the ancient Persian 'Vishtâspa.'

vocabulary, but a few remarks may be useful. The Pahlavi suffix 𐭌-, -ak, is rendered in this work by -aa (in others by -a). Similarly, the Pl. suffix 𐭌-, -âk (which in most cases becomes -â), is occasionally written -ââ. The Pl. suffix 𐭌-, -ishnô, becomes -ashni, -eshni, or -ishni in this work, while in other works the final -i is usually omitted. When any additional suffix is added to the terminations -aa, -ââ, -ashni, -eshni, -ishni the last vowel of the termination is dropped. In a few cases, however, -aa remains unaltered before -mand, and becomes -ah before -ihâ. A final -â becomes either -ân or -ân before a suffix beginning with a vowel; while a final *d* becomes d, and a final -n becomes -n, in a like position. The letter *d* is used only after a vowel and when either final or followed by any consonant except y; while d is always used before a vowel or y, or as a final after a consonant or â. And the letters gh, kh, th are sometimes used merely as substitutes for g, k, t, respectively. Among Nêryôsang's arbitrary inconsistencies are such forms as awâ and âwâgî, cun and cûnî, dâm and kâm, nyak and neki, visp, haravis, and haravist. And his reason for rendering Pl. 𐭌-, cish, by his Pz. this can be only conjectured.

As a list of all the usual suffixes is given at the end of these notes, it will be sufficient to mention here a few details in which Pâzand differs, more or less, from modern Persian.

The plural of all nouns, animate or *inanimate*, and of all adjectives used as nouns, is formed by suffixing -â, which becomes -gâ after -a, -â, -e, and often after -î, -ô, because a Pl. final 𐭌-, -k, has been dropped in such words. In this work, as already stated, Nêryôsang does not altogether drop the final -k in the Pl. termination -ak, but writes -aa in Pâzand (in imitation of Pers. -ah), and it is this -aa that becomes -agâ in the plural. The final -shni of the abstract suffix also drops its vowel, and becomes -shnâ in the plural. Some few nouns, however, do not follow these general rules; thus, a final -î may also become -yâ, and a final -u or -û may become -vâ, in the plural. More rarely, final -ê, -î, -ô, -û take the simple suffix -â. While jîhyâ and mainyuâ are still more irregular plurals of jîh and mainyô, respectively.

Plurals in -ihâ are very rare; the only instances in this work being dînihâ, farmânihâ, hazârihâ, sakhunihâ, and zaharihâ. But when -ihâ is suffixed to an adjective, or to a noun which is the final member of a compound adjective, it converts the adjective into an adverb.

The natural position of an adjective, or of a noun in the genitive case, is *before* the noun which it qualifies, and, in the case of a genitive, it may be widely separated from that noun. When an adjective, or genitive, *follows* its noun, it must be connected therewith by the relative 'i,' which retains much more of a relative signification than the *izâfat* has in modern Persian, as it is used not only for connecting a noun with its adjective, or a genitive, but also for connecting two nouns in apposition, or one noun with another which is preceded by a preposition, or even one phrase with another, just like the other relative ke.

The *izāfat* of unity, *e* or *ê*, is merely the Pāzand reading of the Pahlavi numeral cipher 𐭥 (=1), which is occasionally suffixed to a noun to express unity or indefiniteness.

Some nouns and adjectives are occasionally repeated for the sake of generalizing, or intensifying, the meaning of the phrase; as *hangām hangām*, 'various times;' *sardaa sardaa*, 'various kinds;' *andak andak*, 'little by little;' *jad jad*, 'each separately;' *nô nô*, 'every new;' *yak yak*, 'each one.' In such cases, the two words are really coupled together by the conjunction 'and' understood.

The pronominal suffixes -am, -at, -ash, with their plurals -mā, -tā, -shā, are very rarely attached to nouns or verbs. But, in nearly all cases, they are suffixed either to certain adverbs, conjunctions, or relatives which begin a sentence or clause, or to certain prepositions that occur in the midst of the sentence. When these suffixes are not used as accusative or genitive forms of the personal pronouns, they must be governed by some preposition either expressed or understood, but generally the latter; they are *never* nominatives, although it may sometimes be convenient to translate them as such, owing to the peculiarities of the translator's language. In this work 553 pronominal suffixes are appended to adverbs and conjunctions, 128 to prepositions, 197 to relatives, five to nouns, and one to a pronoun; while seven are used independently in the forms *am*, *at*, *ash*, *ashā*, and two in the form *shā*.

Occasionally, a pronominal suffix is used tautologically, in apposition to some noun that occurs in the latter part of the phrase, as appears in such sentences as *vash minid ganāmainyô*, 'and it was thought by him, the evil spirit;' *guftash Hôrmezd*, 'it was said by him, Aôharmazd;' *kesh dādâr câsht*, 'which was taught by him, the creator;' *yash kard Rôshan*, 'which was prepared by him, Rôshan.' This happens when it is necessary to govern the noun by a preposition that can be understood in the suffix; and the expedient is analogous to that employed for governing a relative by a preposition similarly understood, as mentioned below.

The word *inshā* is a very rare plural of *in*, analogous to *eshā*, which is always used as the plural of *ôi*; but, in nearly all cases, *in* is as invariable as *ā* in the plural. The forms *ām*, *ātā*, *āsh*, *āshā*, some of which occur very frequently in this work, are certainly misreadings of the original Pahlavi. There can be little doubt that *ām* stands for Pl. 𐭥𐭥 *adinam*; *ātā* for 𐭥𐭥𐭥 *adintân*; *āsh* generally for 𐭥𐭥 *adinash*, but sometimes for 𐭥𐭥^s *zyash* (=yash); and *āshā* for 𐭥𐭥𐭥 *adinshā*; which words are always much more suitable to the context than the pronoun *ā* with a pron. suf., a combination as yet undiscovered in Pahlavi. Other misreadings are *ainā*, *aināum*, *aināsh*, which are known (from the recently-discovered Pahlavi text of the Mainyô-i-Khard) to stand for Pl. 𐭥𐭥 *adinash*, 𐭥𐭥𐭥 *adinasham*, 𐭥𐭥𐭥 *adinashash*, respectively; the latter two words each having two pronominal suffixes. Three instances of such double pronominal suffixes occur in this work. The word *anyê* may also be a misreading of Pl. 𐭥𐭥 *adinash*.

The cause of these misreadings was probably the use of the Pl. form *aw adin*, a contraction of *aw adin*, which latter Nêryôsang reads *aigin*¹ or *aigi*.

When a pronominal suffix is attached to a relative, it produces one of the following results:—First, the relative may be a nominative, and the suffix an accusative or genitive, or governed by some preposition understood. Secondly, the relative may be a nominative, and the suffix governed by a preposition, with or without a suffix attached to it, in the latter part of the sentence. Thirdly, the relative may itself be an accusative or genitive, or be governed by the preposition understood in the suffix. Fourthly, the relative may be governed by the preposition expressed in the latter part of the sentence. Fifthly, the relative *ya* (a-form of the *izâfat i*) may merely connect the genitive of the suffix with the preceding noun. In this work, the first case occurs ten times with *ke*, and 70 times with *ya*; the second occurs once with *ke*, and nine times with *ya*; the third occurs 45 times with *ke*, and ten times with *ya*; the fourth occurs 19 times with *ke*, and twice with *ya*; and the fifth occurs 27 times with *ya*. When the relative *ke* has no suffix it is 77 times a nominative, but six times it is governed by a preposition expressed in the latter part of the sentence and having a pronominal suffix attached to it.

The Pâzand verb does not differ materially, in its general mode of formation, from that in modern Persian. When the infinitive suffix is *-idan*, *-istan*, or *-astan*, the whole verb is formed from the same stem, because all the suffixes begin with vowels. But when the infinitive suffix is *-tan*, the consonant *t* often occasions a change in the final consonant of the verbal stem; so that the stem has then two forms: one before the suffixes of the indicative present, and others beginning with vowels, which may be called the present stem; and the other before the *t* or *d* suffixes of the infinitive, past participle, and preterit, which may be called the past stem. Thus, when the present stem ends with *-z*, the past stem (when it differs) almost always ends with *-kh*; when the present stem ends with *-w* or *-r*, the past stem often ends with *-f* or *-sh*, respectively. This system of verbal formation on two stems extends, with some exceptions, to other classes of verbs, and sometimes arises from other causes than euphonic change.

As there is much apparent irregularity in the forms of the present stems, they are inserted in the vocabulary whenever they differ from the past stem, which latter is always seen in the infinitive. The present stem, without suffix, is the imperative second person singular, and is also used as the final component of compound adjectives, where it has the meaning of a present participle.

A causative stem can be formed from the present stem of any verb by adding the syllable *-in*; and denominative stems, with a causative meaning, are formed

¹ If we suppose that *aigin* stands for *aêgun*, or *egun*, (*i* being used for *u* in *awadim* and *fradim*.) it would be no misreading of Pl. *adin*, but a translation of it, meaning 'this manner, then.'

by the same addition to many nouns and adjectives. The infinitives of all such causative and denominative verbs are formed with the suffix *-idan*.

The verbs 'is' and 'are' (third person plural) are rarely expressed, and the prevailing construction of sentences referring to past time is a kind of passive, of the form 'spoken by him,' 'written by me,' in which the pronoun is suffixed to some particle beginning the clause, and the verb is a past participle at the end of the clause.

The preterit is rarely used, and undergoes no change on account of number or person, being always identical in form with the past participle. After the adverb *hame* it occasionally becomes continuative, as in *hame būd*, 'was existing;' or it can be converted into a conditional passive present by prefixing *e*, as in *e farmâyast*, 'it should be enjoined;' *e dânašt*, 'it should be known.' And the past participle becomes an adjective by adding the adj. suf. *-aa* (Pl. 4-).

The indicative present is made conditional by prefixing *e*, or by affixing it in some cases. This *e* resembles the *izâfat* of unity, not only in form, but also in giving an indeterminate, or contingent, meaning to the verb. After the adverb *hame* the indicative present sometimes becomes continuative, as in *hame brihinom*, 'I am appointing;' but the adverb also often retains its original meaning of 'ever,' before both the present and preterit. The adverb *be* is often prefixed to verbs, in all tenses, to give them a more or less intensive signification, and it sometimes gives a future meaning to the indicative present, but only three instances of this future occur in this work, and even these are doubtful. The indicative present, however, has often a future signification inherent in itself; and it also generally acquires a potential meaning in any clause beginning with the conjunction *ku*.

Of the conjunctive present the third persons, singular and plural, are formed by adding the suffixes *-âd* and *-ād* to the present stem, as in *kunâd*, 'he shall perform;' *vardâd*, 'they shall turn.' The second person singular likewise occurs in *bâsh*, 'thou shalt be,' which is also used for the imperative. When negative, both the imperative and conjunctive require the adverb *ma* to be used, instead of the general negative *ne*.

Compound tenses are constructed by adding various forms of the auxiliary verbs *hastan*, 'to exist,' *estâdan*, 'to remain,' and *bûdan*, 'to become,' to the past participle of the principal verb. Whether these auxiliaries can be used indifferently to produce the same signification, or whether each of them communicates its own particular shade of meaning to the compound tense, has not yet been ascertained. When the indicative present of the auxiliary is added to the past participle of the verb, the compound has the meaning of an indicative perfect, or passive present; when the indicative preterit of the auxiliary is used, the result is an indicative pluperfect, or passive preterit; when the conjunctive present of the auxiliary is used, the result is a conjunctive perfect, or conjunctive passive present; when the conditional present of the auxiliary is

used, the result is a conditional perfect, or conditional passive present. Occasionally the indicative perfect and passive present are also formed by adding the personal suffixes of the present tense to the past participle, as in *nawashtom*, 'I have written;' *bukhted*, 'he is preserved.' Whether the compound tense be active, or passive, can be determined only from the context, as the forms are identical. And, with regard to the conjunctive and conditional compounds, it should be noticed that the only auxiliaries in ordinary use are forms of *hastan*.

All the auxiliaries occur also as independent verbs, but some much more frequently than others. Thus, in this work, while various forms of *estâdan* are used 39 times as auxiliaries, and occur only six times independently, the forms of *bûdan* are used only four times as auxiliaries, but 224 times independently; and while the form *hast* is used only twice as an auxiliary and 144 times independently, other forms of *hastan* are used 65 times as auxiliaries and only 57 times independently. No form of the verb *shudan*, 'to go,' is used as an auxiliary.

Besides the addition of the three auxiliaries and the personal suffixes to the past participle, a fifth mode of forming a passive present is by adding the suffix *-ihed*, or *-ihast*, to the present stem of the verb. The former suffix is a transliteration, and the latter a translation, of the Pahlavi suffix *𐭥𐭩𐭥*, *-i-ait*, which is a compound of the abstract suffix *-ih* and the word *ait*, 'there is.' These suffixes, therefore, convert the present stem into an abstract noun, and add to it the verb *hast*. And the literal meaning of such a form as *kunihed* is 'there is a doing,' which is equivalent to 'it is done.' When the verb is intransitive, the form produced by these suffixes can be translated only as an indicative perfect, as in the case of *khvazihed*, 'there is a creeping,' or 'it has crept.' These forms may be conveniently termed the periphrastic perfect and passive present; and similar forms can be constructed from adjectives or nouns, instead of present verbal stems, as in *âgârihed*, *judâihed*, *khveshihed*, *pedâihed*, *âshkârâihast*, *sakhuniast*, &c.

Although all these forms must have originated in phrases, and can often be translated as such, they seem to have been subsequently considered as actual verbal tenses, being occasionally found compounded with auxiliaries, as in the indicative passive perfect *âstvâniast hom*, 'I have been confirmed,' and the conditional passive perfect *pedâihast haš*, 'would have been manifested,' where the auxiliaries could not form a compound tense with the verb *hast* alone, but the whole periphrastic form is taken as a past participle from a passive infinitive ending in *-hastan*, a form which really occurs in *gumeziastan*, 'to be mingled.' Likewise in the conditional passive present *e gôyêhed*, 'it should be said,' the periphrastic form is evidently treated as an actual verbal tense. In addition to the forms already mentioned, there is also a periphrastic conjunctive passive present, such as *awaganihâd*, 'shall be thrown;' *khanihâd*, 'shall be dug up.'

In the Pâzand texts hitherto examined, these periphrastic forms (when not compounded with auxiliaries) are confined to the third person, and the verbal termination is always singular because its real nominative is the abstract noun which constitutes the first part of the word; but when they are construed as passives, or perfects, the genitive defining the abstract becomes the nominative, and often requires the verb to be plural; thus *awazârâ nigarihed* (literally, 'there is an observation of the appliances') means 'the appliances are observed,' with a plural verb.

Such plural forms as *gumezihend* and *vashôwihend* are differently constructed from *gumezihed* and *vashôwihed*, being merely improper unions of adjectives (probably ending with *-ak*, in Pahlavi) with the verb *hend*. They have the meaning of third persons plural of passive presents, but are no true verbal forms. In the case of *âmârihend* we have a misreading of the Pahlavi possessive adjective *âmâr-hômand*, 'accountable,' which ought to be *âmârmand* in Pâzand.

In the Pahlavi initial benedictions of the Bahman Yasht and Shâyast-lâ-shâyast another periphrastic form occurs, in phrases which would be written in Pâzand as follows:—*ôî râ ke niwesihem*, 'for him whose writing I am,' and *ôî ke râ niwesihem*, 'he for whom I am a writing.' But whether *niwesihem* can be considered an actual verbal form, or merely a phrase, is yet uncertain.

The infinitive is generally used as an abstract noun, and so is the future participle, which is formed by adding *-ashni*, *-eshni*, or *-ishni* to the present stem; when used as a participle the latter has the meaning of an English passive infinitive.

Most adjectives can be used as adverbs, without any change of form; but it is more usual to add the suffix *-ihâ* to the adjective. Thus, from *dânâ*, 'wise,' is formed *dânâihâ*, 'with wisdom, wisely.' Adverbs can also take the comparative and superlative suffixes, even when they are phrases used adverbially, in which case the suffix may be found attached to a noun, if the latter be the final word of the phrase.

The conjunction *u*, 'and,' is often omitted when only two words are coupled together, and, if they be nouns, this omission sometimes renders it doubtful whether the former noun may not be a genitive. When the enclitic *-ca*, 'also, even,' is appended to a word ending with a consonant it becomes *-ica*, except in a few cases after *n*.

PÂZAND SUFFIXES

IN THE ALPHABETICAL ORDER OF THEIR FINALS.

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|---|---|
| <p>-a, -aa¹, 𐬀-, adj. or n. from p. p. or n.</p> <p>-â, 𐬁-, adj. from pr. stem.</p> <p>-ca, 𐬂-, 'also, even,' after a vowel.</p> <p>-ica, 𐬃-, same after a consonant.</p> <p>-ihâ, 𐬄-: 1) adv. from adj. 2) rare pl. 3) cond. verb = haē.</p> <p>-ihâd, 𐬄𐬀-: 1) = î + ihâ. 2) cond. verb = haē.</p> <p>-d, 𐬅-, p. p. after â, n, r.</p> <p>-d², 𐬆-, p. p. after a vowel.</p> <p>-âd, 𐬇-: 1) 3d s. conj. from pr. stem. 2) p. p. when inf. ends with -âdan.</p> <p>-ihâd, 𐬄𐬀-, prph. conj. pas. pr. from pr. stem.</p> <p>-ed, 𐬈-, 3d s. pres. after a consonant.</p> <p>-êd, 𐬉-, same after a vowel.</p> <p>-ed, 𐬈-, 2d pl. pres. and impv. after a cons.</p> <p>-êd, 𐬉-, same after a vowel.</p> <p>-êhed, 𐬉𐬀-, prph. pas. pres. after y.</p> <p>-ihed, 𐬄𐬀-, usual prph. pas. pres. from pr. stem, n., or adj.</p> <p>-îd², 𐬊-, p. p. after most consonants.</p> <p>-and, 𐬋-, pr. p. from pr. stem.</p> <p>-âd, 𐬁𐬀-, 3d pl. conj. from pr. stem.</p> <p>-mand, 𐬌𐬀-, pos. adj. from noun.</p> <p>-omand, 𐬌𐬀𐬀-, same occasionally.</p> <p>-wand, 𐬍-, pos. adj. from some nouns.</p> | <p>-end, 𐬎-, 3d pl. pr. after a consonant.</p> <p>-ênd, 𐬏-, same after a vowel.</p> <p>-ihend, 𐬄𐬀𐬀-, adj. suf. + head.</p> <p>-ind, 𐬐-: 1) pr. p. from pr. stem. 2) 3d pl. pres. after a vowel when y is omitted.</p> <p>-e, 𐬑-, 'one, a,' after a consonant.</p> <p>-ê, 𐬒-, same after a vowel.</p> <p>-aē, 𐬓-, 2d s. pres. ind. from pr. stem.</p> <p>-eē, 𐬔-, 2d s. pres. cond. from pr. stem.</p> <p>-sh, 𐬕-, pron. suf. 3d s. after a vowel.</p> <p>-ash, 𐬖-, same after a consonant.</p> <p>-î, 𐬗-, abst. n. from n., adj., or adv.</p> <p>-î, 𐬗-, adj. from noun.</p> <p>-ashni¹, 𐬘-, fut. p. and abst. n. from pr. stem.</p> <p>-eshni¹, 𐬙-, same from stems est, gaw, nigar, raw, ras.</p> <p>-ishni¹, 𐬚-, 𐬛-, same after a vowel, or vowel + h; or from stems cand, kun, man, râin, râm.</p> <p>-m, 𐬜-, pron. suf. 1st s. after a vowel.</p> <p>-am, -aēm, -um, 𐬝-, same after a cons.</p> <p>-ēm, 𐬞-, 1st s. or pl. pres. after a vowel.</p> <p>-om, 𐬟-, 𐬠-, same after a consonant.</p> <p>-um, 𐬡-, ordinal from cardinal numeral.</p> <p>-tum, 𐬢-, superlative adj. or adv.</p> <p>-an, 𐬣-, rarely for caus. stem suf. -in.</p> |
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¹ The final letter is omitted before any further suffix.

² A final d becomes d before the vowel of any further suffix.

- ã, ʔ-: 1) pl. of n. or adj. 2) patron. adj.
 3) pr. p. from pr. stem.
- dan, ʔʔ-, ʔʔ-, inf. after vowels, or ã, n, r.
- îdan, ʔʔ-, inf. after most consonants.
- gã, ʔʔ-, ʔʔ-, pl. of n. or adj. in -aa, -ã, -e, -î, -ô.
- shã, ʔʔ-: 1) pron. suf. 3d pl. 2) pl. of e, î.
- mã, ʔʔ-, pron. suf. 1st pl.
- tan, ʔʔ-, inf. after f, kh, sh, s.
- tã, ʔʔ-, pron. suf. 2d pl.
- stan, ʔʔ-, inf. after a few vowels.
- astan, ʔʔ-, inf. sometimes after a cons.
- ihastan, ʔʔ-, prph. pas. inf. from pr. stem.
- vã, ʔʔ-, ʔʔ-, pl. of some n. in u, û.
- yã, ʔʔ-, ʔʔ-, pl. of some n. in î.
- in, ʔ-, caus. or denom. stem from pr. stem, n., or adj.
- âr, ʔʔ-, term for agent from p. p.
- dâr: 1) ʔʔ-, pos. adj. from n., 'having.'
 2) ʔʔ-, term for agent from p. p. in -d, -d.
- gar, -gâr, -kâr, ʔʔ-, ʔʔ-, ʔʔ-, ʔʔ-, caus. suf., 'doing, causing.'
- tar, ʔʔ-, comparative adj. or adv.
- t, ʔ-, p. p. after f, kh, sh, s.
- t, ʔ-, pron. suf. 2d s. after a vowel.
- at, ʔ-, same after a consonant.
- st, ʔ-, p. p. after a few vowels.
- ast, ʔ-, p. p. sometimes after a cons.
- ihast, ʔʔ-, prph. pas. pr. from pr. stem, n., or adj.

COMPARATIVE VOCABULARY.

abesh, אָבֶשׁ, adukha, undistressed.

abim, אָבִים, nirbhaya, fearless.

Abrâhîm, אַבְרָהָם, אַבְרָהָם, Abrâhîma, Abraham.

abundaa, אַבּוּדָא, asampûrana, apûrana; imperfect.

abundaa-khard, אַבּוּדָא אַבּוּדָא, apûrana-buddhi, of incomplete wisdom.

abundaa-nîrôî, אַבּוּדָא אַבּוּדָא, apûranapratna, imperfect strength.

abunyast, אַבּוּדָא, amûlâspada, without an original evolution.

aburd-farmân, אַבּוּדָא אַבּוּדָא, akritâdesa, disobedient.

aburd-farmâni, אַבּוּדָא אַבּוּדָא, akritâdesatva, disobedience.

acâr, אַכָּר, anumânena, anupâya, svabhâvena; inevitable, inevitably.

acâr-dânashni, אַכָּר אַכָּר, anumânajânatâ, inevitable knowledge.

acâr-dânashnihâ, אַכָּר אַכָּר, anumânajânatayâ, through inevitable knowledge.

acâri: 1) אַכָּר, anupâyena, anumâna-naiva, anumânatayâ eva; want of remedy, inevitability. 2) אַכָּר, anumâna; irrepensible, inevitable.

acârihâ, אַכָּר אַכָּר, anumânenaiva, svabhâvena; helplessly, unreasonably.

adâd, אַדָּד, anyâya, disorder.

adâdi, אַדָּד, anyâya, anyâyatva; injustice.

adâdihâ, אַדָּד אַדָּד, anyâyatayâ, unlawfully.

adâestânihâ, אַדָּד אַדָּד, anyâyin, injudiciously.

Âdam, אָדָם? Âdama, Adam.

adân, אָדָן, ajnâna, ajnânin; unwise, ignorant.

adânâi, אָדָן אָדָן, ajnânatva, ignorance.

adânî, אָדָן, ajnânatva, ajnâna; ignorance.

adânihâ, אַדָּד אַדָּד, ajnânatara, unwisely.

âdar, אָדָר, agni, fire.

Âdar-farôbag, אָדָר אָדָר, Âdarapharobaga, Âtâr-frôbag.

Âdar-pâd, אָדָר אָדָר, Âdarapâda, Âtâr-pâd.

Âdar-pâdyâwandâ, אָדָר אָדָר, Âdara-pâdiâvanda, Âtâr-pâdyâvand¹.

adîni, אָדִינִי, adinitva, irreligion.

Âdinô, אָדִינוּ? Âdina, the Lord.

âed, אָעֵד [אָעֵד], pres. 3d s. of âmadan.

afa-ê, for hapa-ê, אָפָה, tâlikâ, a palm of the hand? (perhaps for awad).

afarawastâi, אַפֶּרַעֲוֵסְתָּי, apravarttanatva, non-encompassment.

afarzâm-shnâs, אַפֶּרַעֲוֵסְתָּי, anirvvâna-jnânin, anirvvânadarsin; of inconclusive understanding.

âfrâ, âfrâ, אָפְרָא, אָפְרָא, âdeshtri, sikshâpaka; exalting, exalted.

âfrîdaa, אָפְרִידָא, âracita, created.

âfrîdan, אָפְרִידָן, ârac, samârac, âracana, samâracana, udâhri; to create, produce.

âfrîdâr, אָפְרִידָר, âracayitri, âracitri; creator, producer.

âfrîdârî, אָפְרִידָרִי, âracanatâ, creativeness.

¹ So Nêryôsang, but it ought to mean 'son of Âtâr-pâdyâvand' or, possibly, 'Âtâr-pâd son of אָפְרִידָד.'

AFR

- afryâd, అఫ్రయ, asahâyin, *unaided*.
 aftâw, అఫ్తావ? âtapa, *sunshine*.
 âgâh, అగ్గా, vetti, vettri, jnâtri, supra-
 buddha; *aware*.
 âgâhî, అగ్గాహి, avagati, vârttâ, pariciti,
 paricaya, avabodha, safivitti, prabodha;
 information.
 âgâhîgar, అగ్గాహిగర్, avabodhakara, *causing*
 the intelligence.
 âgâhihâ, *see* visp-âgâhihâ.
 âgâhinîdan, అగ్గాహినీదన్, pariñâ, *to inform*.
 agar [అగర్] ced, yadi, *if*.
 âgâr, అగార్, akshama, *disabled*.
 agarash [అగర్ష] ced, cedasya, cedasau, atha
 cedasau, yadica, atha ced, yadasau; *if by*
 (for, or of) him (her, or it); if him (her,
 it, his, or its).
 âgarat [అగర్త] kadâcit tvayâ, ced; *if by*
 (for, or of) thee; if thee (or thy).
 âgârgar, అగ్గార్గర్, vilâyayitri, *disabler*.
 âgârî, అగ్గార్, vilayitri, *dissolution*.
 âgârihâ, అగ్గార్హి, akshamatayâ, *impotently*.
 âgârihed, అగ్గార్హేద, vilinâti, akshamâyate;
 is exhaustion, is inutility.
 âgârihend, అగ్గార్హేంద, vilinanti, *are disabled*.
 âgârinîdan, అగ్గార్హినీదన్, vinâsaya, *to render*
 useless.
 âgârinîdâr, అగ్గార్హినీదార్, akshamayitri, *dis-*
 abler.
 agarmâ [అగర్మ] ced me; *if by (for, or of)*
 us; if us (or our).
 âgâr-nîrôihâ, అగ్గార్నిరొహి, vilinaprânatayâ,
 with exhausted strength.
 agarshâ [అగర్ష] cedete, cet tau, yaditayoh;
 if by (for, or of) them; if them (or their).
 agarum [అగర్] ced me; *if by (for, or of)*
 me; if me (or my).
 agdîni, అగ్దీని, agadinitva, *infidelity*.
 aghanîn, అగ్గనిన్, anyonyam, sammilita; *to-*
 gether.

AIG

- aghre, అగ్గ్రే, agrya, *supremely*.
 agîrashnî: 1) అగ్గిరాశ్నీ [అగ్గిరాశ్నీ] asprisya-
 tva, *intangibility*. 2) అగ్గిరాశ్నీ [అగ్గిరాశ్నీ]
 asprisya, *intangible*.
 agrôishnihâ, అగ్గిరొషినిహ, apra-
 tikaranîya, *incredibly*.
 agumâ, అగమ్, nahisandeha, nihsandigdha;
 without doubt.
 agumânihâ, అగమ్నిహ, nihsandehatayâ, *un-*
 questionably.
 agunâh, అగన్, apâpa, *innocent*.
 agunast, అగన్స్త, anâvila, *undecayed?*
 ahamestâr, అహమేస్తార్, apratipaksha, *without*
 an opponent.
 ahamestârî, అహమేస్తార్, apratipakshatâ,
 freedom from opposition.
 âhanzâ, అహన్జ, âkrishtri, *attracting*.
 âhanzîdan, అహన్జీదన్, âkrish, *to drag*.
 aharâmîdan, అహరమ్మీదన్, âkrish, *to excite*.
 aharâminîdan, అహరమ్మినీదన్, âkrish, *to excite*.
 aharâmishni, అహరమ్మిష్నీ, âkarshana, *excite-*
 ment.
 Âharman, అహర్మన్, Âharman, *Aharman*.
 Âharman-kunishnî, అహర్మన్కునిష్నీ, Âharm-
 manakarmmatâ, *work of Aharman*.
 âhikhtan, అహిక్తన్, anugrah, *to take care*.
 âhô, అహో, dosha; *defect, iniquity*.
 aibigad, అయిబిగద్, pratipaksha, *destroyer*.
 aigin [అయిగిన్] tatas, tatasca, tathâ, tadapi,
 tad; *then, still*.
 aiginmâ [అయిగిన్మ] tanmahyam; *then by (for,*
 or of) us; then us (or our).
 aiginum [అయిగిన్ము] tato'ham; *then by (for, or*
 of) me; then me (or my).
 aigish [అయిగిష్] tatas, tato'sya, tatasca, ta-
 thaiva, tadasau; *then by (for, or of) him*
 (her, or it); then him (her, it, his, or its),
 aigishâ [అయిగిష్ట] teshâm; *then by (for, or*
 of) them; then them (or their).

ANA

- anānī, אננאי, anācārātā, *lawlessness*.
 anākām, אנאקאם, anyāyakāmin, *desirous of evil*.
 anāmurz, אנאמרז, akshamin, *unforgiving*.
 anaomed, אנאומעד, anāsā eva, *hopeless*.
 anaomedī, אנאומעדי, anāsā, *hopelessness*.
 anarzānī, אנארזאני, ayogyatara, ananurūpa; *unworthy*. Plu. -nyā.
 anashnākhtārī, אנאשנאכטאר, अपरिज्ञानात्वा, *misapprehension*.
 anashnās, אנאשנאס, ajnātri, aprabuddha; *uninformed, unintelligent*.
 anaspurī, אנאספירי, apūrna, asampūrna; *imperfect*.
 anaspurī-kām, אנאספירי-קאם, apūrnakāmin, *of imperfect will*.
 anāst, אנאסט, nāstika; *irreverent, untruthful?*
 anatū, אנאטו, asakta, *not unrestrained*.
 anāw, אנאוו, pres. stem of anāftan.
 anawakhshashnigarī, אנאואכששניגרי, अप्रातिपालकत्वा, *unmercifulness*.
 anāwī, אנאוי, avaloshita? *subjugation*.
 anayārī, אנאירי, asahāyatā, *without help*.
 anāzarm, אנאזארם, agauravita, *irreverently*.
 anāzarmī, אנאזארמי, apriyatva, avallabhatva; *disrespect, disgrace*.
 anbādaa, see haft-anbādaa.
 anbasā, אנבסא, virodhin, sañvādin, an-yonyavirodhin, parasparavirodhin, nirā-karttri, anibaddha, pratidvandvin; *mutually afflictive, inconsistent*.
 anbasā-gaweshnī, אנבסא-גאושני, abaddha-vākyatā, *mutually-afflictive speech*.
 anbasānī, אנבסאני, abaddhatva, anibaddhatva, sañvāda, asambaddhatva, parasparavirodhin, parasparavirodhatva, mithovirodhin; *inconsistency*.
 anbasānīhā, אנבסאניהא, anibaddhatayā, asambaddhatayā; *inconsistently*.
 anbidī, see hambidī.

AND

- anbōishni, אנבוישני, āghrāna, *the smell*.
 anburdan, אנבירדאן, udare, *to collect*.
 ā cim rā, אים רא, iti hetoh, tasmai he-tave; *for this reason*.
 and, אַנד, etāvat, etāvanmatra; *as much, so much, thus much*. See in and.
 andā [אָדאָ] yāvat, anyathā, anyathā tu; *while, until, unto*.
 andā būdan [אָדאָ בודאן] anyathā bhū, *to take place*.
 andak, אַנדאק, svalpa, svalpatara, stoka; *few, little*.
 andākhtan, אנדאכטאן, nidris, dris, pratipā-dana; *to collect, impel, estimate, measure*.
 andākhtār, אנדאכטאר, darsayitri, *contriver*.
 andā ku [אָדאָ קו] no ced, *so long as*.
 andām, אנדאם, anga; *limb, member, organ*.
 andā nun [אָדאָ נון] yāvad idānīm, *hitherto*.
 andā ō [אָדאָ או] antar, *into, unto*.
 andar [אָדאר] antar, antarāle, madhye; *in, within, into, among*.
 andarash, אנדארש, antar; *into (or unto) him (his, her, it, or its)*.
 andarg, אנדארג, antar; *among, inward*.
 andarshā, אנדארשאָ, antasteshām, *in (or unto) them (or their)*.
 andartum, אנדארטום, antastama, *innermost*.
 andarun, אנדארון, antar, antarāle, antarāls; *inside, within*.
 andarūnī, אנדארוני, antargata, *internal*.
 andarwāl, אנדארואל, sūnya, *atmosphere*.
 andarz, אנדארז, niropa, ādesa; *injunction*.
 andarzinīdan, אנדארזינידאן, ādis, *to prescribe*.
 andāsh [אָדאָש] yāvad asau, yāvat, ced; *while (or till) him (his, her, it, its, or by him)*.
 andāshā [אָדאָשאָ] yāvadete, yāvatte, yāvat-tai; *while (or till) them (their, or by them)*.
 andāt [אָדאָט] tat tubhyam; *while (till, or unto) thee (thy, or by thee)*.

AND

andâz, *pres. stem of andâkhtan.*
 andâzashni, անձաշնի, drisyatara, *measurable.*
 andemân, անձամ, sannidha, upakantha; *domestically serving.*
 andemânî, անձամնի, samâsannatâ, *household service.*
 andeshashni, անձաշնի, smarana, *consideration.*
 andeshîdan, անձաշիտան, cint, avaman, man, vimris; *to consider, meditate, imagine.*
 anekî, անեկի, asubha, *without benefit.*
 anekî-andarz, անեկի անձարզ, asubhopadeshtri, *unhappily advised.*
 angârdan, անգարտան, gan, ganana, kal; *to account, compute, imagine, recount.*
 angawîn, անգաւին [անգաւին] madhu, *honey.*
 angird, անգիրտ, sankshepât; *a summary, conclusion.*
 angirdî: 1) անգիրտի, sankshiptya, pratisankshepât, sankshepa, sankshepatva, sampûrnatva; *a summary.* 2) անգիրտի, parimita, *compendious.*
 angôshîdaa, անգոշիտա, nidarsana, pratirûpa, pratirûpatâ, drishtânta, mahâdrishtânta; *similitude, character, parable.*
 angôshîdaa-dânashni, անգոշիտա անձաշնի, drishtântajñânâtâ, *knowledge by analogy.*
 angôshîdaî, անգոշիտա, drishtânta, *analogous.*
 angôshîdaiâ, անգոշիտա, upamânatayâ, *through analogy.*
 anjâmî, անյամի, paripâka, *determination.*
 âm *for aiginam*, հայ, so'ham, tanme; *then by (for, or of) me, then me (or my).*
 ânô [հան] tatra, tad, paraloke; *there.*
 anôsh, անոշ, amrita; *antidote, antidotal.*
 anôshaa, անոշա, anasvara, *immortal.*
 anôsh-rvânî, անոշ րվանի, anasvarâtmatâ, *immortality of the soul.*

APU

â râ, ա րա, tasmât, tatas; *on that account; for the reason.*
 âsh: 1) *for aigish* [աիշ] tatas, tato'sya, tato'sau, tad, tadasau, tadasya, tasmai asya; *then by him, &c. (see aigish).* 2) *for yash* [յաշ] tatas, tad; *who (or which) by (for, or of) him, &c.*
 âshâ, *for aigishâ* [աիշա] tataste, tad, tateshâm; *then their, &c.*
 âtâ, *for aigintâ* [աիգտ] tad yûyam; *then (or therefore) you (or by, for, or of you).*
 anyâz, անյաշ, animnatva, *without want.*
 anyê, *for aigin ê* [ա ւ] or aigish [աիշ] apareca; *then this, or then to him.*
 anyôkhsh-andarz, անյոքիշ անձարզ, asrutaniropa, *deaf to admonition.*
 aoj, աօյ, sakti, bala; *strength.*
 aoja, *see meh-aoja.*
 aojmand, աօյման, balavat, *powerful.*
 aojmandî, աօյմանի, balavattva, balavattâ; *powerfulness.*
 aomen, *for anman*, [ահմ] aham, I (Ch. հմ).
 apadkhwâw, աբադխաւաւ? anabhilashaniya, *disquieting?*
 apadvâh, աբադաւա, asânukûla, *disablement.*
 apar, աբար, apahâra, *plunder.*
 apardan, աբարտան [աբարտան] apahri, *to abstract.*
 aparekht, աբարեկտ, aparireshita, *undisturbed.*
 apâsukh, աբասուխ, apratyuttara, *unanswered.*
 apatyâraa, աբատյարա, apratighâtin, *without an adversary.*
 apedâ, աբեդա, aprakata, aprakâsayitri; *not manifest, imperceptible.*
 apedâi, աբեդաի, aprakatatva, *imperceptibility.*
 apurashni, աբարաշնի, srishti, apahâra; *achievement.*
 apurdâr, աբարդար, apahantri, *despoiler.*

ARA

- ārā, *pres. stem of ārāstan.*
 ārāishni, արահիշի, āracanā, *adjustment.*
 ārāstan, արահիշ, ārac, *samārac; to arrange.*
 ārāstār, արահիշար, āracayitri, *arranger.*
 ārāstārī, արահիշարի, āracayitri, *arrangement.*
 ārāstārīhā, *see awāz-ārāstārīhā.*
 aratishtār, արատիշտար, kshatriya, *warrior.*
 aratishtārī, արատիշտարի, kshatriyatā, *warriorship.*
 arawā, արաւ, apravritti, *appravritta; discontinuous.*
 arawāi, արաւի, apravrittiva, *appravritti; non-advancement, inconstancy.*
 ārāwed, արաւեմ, āsādayati, *settles? Or for արեմ, արեւեմ, or արեմ.*
 ardī, արծիւ, sangrāma, *yuddha, sainya, sammardda; conflict, contest.*
 ardī-kārī, արծիւար, balishtakāryin, *strenuous performance.*
 ardium, *for cihārum [արծիւ]* balishto me, *fourth.*
 arg, *for alag, արց, utkarsha, trouble.*
 arōvinā, *for arvand nā, արուիշ, sarat-pravāha, rapid water.*
 Arūm, արմ, Rūmasthāna, *eastern Roman empire.*
 Arūmāē, արումայ, Rūmiya, *eastern Roman.*
 arza, արծ, mūlya, *value.*
 arzamand, արծամ, mūlyamat, *costly.*
 arzamandī, արծամի, utkarshamattā, mūlyamattva, *mulyamattā; value.*
 arzānī: 1) արծանի, anurūpa, *worthiness.*
 2) արծան, yogyatara, anurūpa; *worthy.*
 arzānīhā, արծանի, anurūpa, *worthily.*
 āsāēaa, արծայ = արծ, chāyā, *shadow.*
 asākhtār, արահիշար, ananurūpa, *unadapted.*
 asākhtārī, արահիշարի, asānsarggatva, *want of an adapter.*
 asāmān, արահիշ, nihsīma, *unlimited.*

ASP

- asāmān-khvadi, ասաման-խվադի, amaryāda-svarūpa, *of unbounded individuality.*
 āsā, աս, samādhāna, samādhānin; *easy, comfortable.*
 āsānī, ասանի, samādhāna, *comfort.*
 āsānīhā, ասանի, samādhāna, *easily.*
 Asarāsarā, ասարահ, Asarāsārāh, *Israelites.*
 asazū-kunishnī, ասաւ-կունիշնի, ananurūpa-karmmatva, *unworthy actions.*
 asāzashnī, ասաշահնի, asammārjjanatva, *incompatibility.*
 asāzashnī-cihārī, ասաշահնի-չիարի, asāfi-sarggarūpatva, *incompatible quality.*
 ash, աս, asya; *by (to, for, or of) him (her, or it); him, her, his, it, its.*
 ashā, ասա, teshām, tāsām; *by (to, for, or of) them; them, their.*
 ashāyast, ասայաստ, nāsakishyat, *been impossible.*
 āshkārā, ասիւհար, parisphuṭa, *obviously.*
 āshkārāi, ասիւհարի, prakatatva, *detection.*
 āshkārāihast, ասիւհարի, parisphuṭa babbhūva; *is discovered.*
 āshmōg, ասիւհ, āsmoga, *apostate.*
 āshnā, ասիւհ, parisphutameva, prasiddhameva, parisphuṭa, prasiddha; *known.*
 ashō, ասիւհ [ասիւհ] muktātman, *punyātman; righteous.*
 Āsīnaa, ասինա, Āsinaka, *Isaac.*
 āsmān, ասման, ākāsa, *sky.*
 āsmān-varz, ասման-արց, ākāsakarttri, *illuminating the sky.*
 asp, աս, աս [աս] asva, *horse.*
 aspīdan, *for khuspīdan, ասիւհ, visram, to repose.*
 aspīmand, ասիւհամ, visrāmin, *enjoying repose. Perhaps for khuspī (ասիւհ) hend.*
 aspīn, ասիւհ, visrāma, *reposing. Perhaps for khuspān (ասիւհ).*

ASR

- âsrû, າສຣຸ, âcârya, *priest*. *Plu. âsrûâ.*
 âsrûî, າສຣຸຶ, âcâryatâ, *priesthood.*
 ast, າສ, asthi, *bone.*
 astimand, າສຕິມນ, srishtimat, *materially existing.*
 âstvânihas, າສຕວນິຫສ, suniscitî yâta, *been confirmed.*
 asûd, າສຸດ, alâbha, *useless.*
 asûdî, າສຸດຶ, alâbha, *without benefit.*
 at, າຕ, te; *by (to, for, or of) thee; thee, thy.*
 atanî, າຕານີ, atanutâ, *disembodied existence.*
 âtash, າຕາສ [ຳຕາ] agni, jvalana, pâvaka, vahni; *fire.*
 âtashî, າຕາສຶ, jvalanîya, *fiery.*
 athis, າຕິສ [ຳຕິສ] na kincit, *nothing.*
 atû, າຕຸ, for atang, າຕາງ, kshama, sakta, samartha; *unrestricted.*
 atvâ, າຕວ, asakta, *incapable.*
 atvânî: 1) າຕວນີ, asaktitva, asaktatva; *incapability.* 2) າຕວນີ, asakta, na saknoti; *incapable, inefficient.*
 atvânihâ, າຕວນິຫ, asakta, *incapably.*
 avacôrdî, າວາຈອຣດີ, avacogurutâ, *misjudgment.*
 avahân, າວາຮານ, nihkârana, *without a cause.*
 avahânî, າວາຮານີ, nihkâranatâ, *without a cause.*
 avâhar, າວາຮາ, for afâhal, າວາຮາ, vakratara, *undilated.*
 avamân, າວາມານ, for asâmân? າມານ, amaryâda, *unbounded.*
 avanâmîdan, າວາຮາມິດານ, praccâhâdaya, *to unveil.*
 avardishnî, າວາຣດິສນີ, aparivritti, *unchangeableness.*
 Avarmazd, າວາຣມາຊ, Vrihaspati, *planet Jupiter.*
 avazandihâ, າວາຮາຊນິຮາ, ahânitayâ, *undamaged.*
 avazârdârî, າວາຮາຣດາຣີ, avibhaktikarttritva, *want of distinction.*

AWA

- avazirashnî: 1) າວາຮາຣາສນີ, avibhaktatva, *indecision.* 2) າວາຮາຣາສນີ, avikta, *undecided.*
 avîn, າວິນ, vikala, *unobservant.*
 avînashnî: 1) າວິນາສນີ, adrisyatva, *invisibility.* 2) າວິນາສນີ, adrisya, *invisible.*
 avinâwadâ, າວິນາວາດາ, adrisya, *invisible.*
 avyâwân, າວຍາວານ, amugdha, *undeluded.*
 âw, າວ [ຳວ] jala, payas, udaka, âpas; *water.*
 awâ [ຳວາ] samam, saha, samameva, (acc.); *with, together with.*
 awad, າວາດ, mahattara, mahâ; *wonderful.*
 âwâdâ, າວາດາ, sunivâsa, *prosperous.*
 awad-angôshidâa, າວາດ-ອາງອາສິດາ, mahâdrish-tânta, *miracle-resembling.*
 awadî, າວາດີ, mahattâ, mahattva; *wonderfulness, miracle.*
 âwâdî, າວາດີ, prabhûtatva, *prosperity.*
 âwâdîgar, າວາດີກາ, see âzâdîgar.
 awadim, າວາດິມ, nidâne, nirvânne, nirvânna; *end, ultimately, finally.*
 awâdyâwand, າວາດຍາວາງ, apradhânatara, apradhânavat; *unresisting, unprevailing.*
 awagadan, າວາກດານ, [ຳວາກດານ] avakrî, nikship, nikshepaya, nikshepa, nipâtaya; *to cast away, cast, admit.*
 awagan, າວາກາ, pres. stem of awagadan.
 âwâgî, າວາກີ, sammisra, sañsarggatva; *association, assistance.*
 âwâishnî, າວາຮາສນີ, abhîpsâ; *suitability, necessity.*
 âwâishnî, າວາຮາສນີ, abhîpsâ, abhishta, vâncâ, îpsâ; *suitable, requisite.*
 awakshshadâr, າວາກາສາດາຣ, vishâdikâryin, *suffering from sorrow.*
 awakshshâdâr, າວາກາສາດາຣ, rakshâkarttri, *forgiver.*
 awakshshâind, າວາກາສາດາຣ, kshamâpara, *showing mercy.*

AWA

awakhshâindî, አወጽኤ, kshamâparatâ,
kshamâvattva; *mercifulness*.

awakhshâishni, አወጽኤ, pratipâlana,
forgiveness.

awakhshâishnigar, አወጽኤ, kshamâ-
para, pâlanâkara, kshamâkara, kshamâ-
dhara; *merciful*.

awakhshâishnigarî, አወጽኤ, pâlanâ-
kara, pâlanatva; *mercifulness*.

awakhshâishnigarîhâ, አወጽኤ, pâ-
lanâkara, *would be merciful*. (*The final*
-ihâ is a cond. verbal form like hæ.)

awakhshastan, አወጽኤ? avagup, *to allot*.

awakhshi, አወጽኤ, vishâdatva, *sorrow*.

awakhshidâr, አወጽኤ, pratipâlaka,
kshamâkara; *merciful*.

awakhshidârî, አወጽኤ, pratipâlatva,
mercifulness.

awâkhtar, አወጽኤ, graha, dushtagraha;
planet.

awâkhtarî, አወጽኤ, avâkhtarin, *planetary*.

awâkhtarî-padîr, አወጽኤ, avâkh-
tarinâm pratîpa, *north-opposing*.

awam = vaem [አወጽኤ] aham; *and (or also)*
by (for, or of) me; and (or also) me
(or my).

awamâ [አወጽኤ] asmâbhih, asmâkam, meca,
mahyam, mām; *and (or also) by (for, or*
of) us; and (or also) us (or our).

awâ, አወጽኤ, evam; *so, such, as much*.

awar, አወጽኤ, abhra, *cloud*.

awar, አወጽኤ [አወጽኤ] upari, adhikam, uparishât;
on, upon, about, over, unto, among.

awar âmadan [አወጽኤ] upari âyâ, upari
samâyâ; *to come unto (or on)*.

awar ârastan, አወጽኤ [አወጽኤ], upari samârac, *to*
arrange.

âwardan, አወጽኤ [አወጽኤ] samânî,
samâyâ; *to bring*.

AWA

awardar, *for awartar*.

awar dâshtan [አወጽኤ] upari dhâ, *to*
consider.

aware, አወጽኤ, apara, anya; *other*.

awar estâdan [አወጽኤ] upari sthâ, *to*
insist.

awargar, አወጽኤ, utkatatara, *superintending*.

awar guftan, አወጽኤ [አወጽኤ], upari udîr (sam-
udîr, or samudgrî), *to speak about*.

awarî, አወጽኤ, uparishâ, superior. *Plu. -igâ.*

awarmâd, አወጽኤ, pâramparya, *supremacy*.

awarnâê, አወጽኤ, apûrnnanara, *youthful*.

awarnâêdârî, አወጽኤ, apûrnnanaradâti,
youthful career.

awar nahâdan [አወጽኤ] parinyas, *to*
put upon (or up).

awar râinîdan, አወጽኤ [አወጽኤ], upari pracâraya;
to propagate among, urge about.

awarshâ [አወጽኤ] uparyeshâm, upari
teshâm, upari tâsâm, upari teshu; *on*
(about, over, or among) them (or their).

awartar, አወጽኤ [አወጽኤ] utkrishtatara, adhi-
katara, ûrdhvacara; *upper, more fully,*
supreme.

awartar-nigazeshnî, አወጽኤ [አወጽኤ], ûrdh-
vataranirikshana, *supreme inspection*.

awartum, አወጽኤ, utkrishtatara, adhika-
tama; *highest, supreme*.

awârûnî, አወጽኤ, anâcâratva, *vice*.

awar vakhtan, አወጽኤ [አወጽኤ], upari vibhaj, *to*
bestow upon.

awarvez, አወጽኤ, adhikasakti, *triumphant*.

awarvezî, አወጽኤ, utkataprânatâ, adhika-
saktitva; *victory, triumph*.

awasâinîdan, አወጽኤ, avasrî; *to exter-*
minate, annihilate.

awasard, አወጽኤ, avidrava, *frozen*.

awaspârdan, አወጽኤ [አወጽኤ], sampâdaya, sa-
marppaya; *to deliver, consign*.

AWA

awaspârdâr, آواسپاردار, sampâdayitri, transmitter.

âwast, آواست, goshâna, pregnant:

âwastan, آواستان, garbhita, pregnant.

âwastanî, آواستانى, garbha, pregnancy.

Awâush, آواوش, Avâusa, Awâush demon.

âwâyast, آوايast, rucita; necessity, desire.

âwâyastaa, آوايastaa, rucita, abhîpsu; requisite, desire.

âwâyastan, آوايastan, ruc, sañyujya, samih, ruci, yogya, ish, abhivâñch, samihana, upayujya, yujya, abhîps, avâp; to be necessary, wanted, desirable.

âwâyastî, آوايastî, rucitîya, requisite.

awâz, آواز, anyathâ, punar, vyâvritya, vinâ, prithak, vyâghutya; back, away, again.

awazû, آوازو, pres. stem of awazûdan.

awazadan, آوازادن, nihan, han; to slay.

awazadâr, آوازدار, apahantri, slayer.

awazâishni, آوازآيشنى, vridhhi, increase.

awazan, آوازن, pres. stem of awazadan.

awazana, آوازا, apaghâtaka, apahantri, avaghâtaka; slaying, deadly.

awazanashni, آوازنآشنى, apaghâta, slaughter.

awazâr, آوازار, sastra; appliances, means.

awâz ârâstan, آوازآراستان, punaâ samârac, to restore.

awâz-ârstârî, آوازآراستارى, punarâracanâtâ, restoration.

awâz-ârstârîhâ, آوازآراستارىها, punarâracanatayâ, rearranged.

awazârî, آوازارى, sastratva, means.

awazârmand, آوازآرماند, sastravat, talented.

awâz-dâd, آوازداد, vyastâcâra, representation.

AWE

awâz-râhî, آوازراهى, apamârggatva, backsliding.

awâz-raweshnî, آوازرايشنى, pascât vyâvritti, backward motion.

awâz-sâr, آوازسار, apahârin, apaharttri; headstrong.

awâz-sârî, آوازسارى, apahâritva, headstrongness.

awazûdan, آوازودان, see vash-awazûd.

awazun, آوازن, vridhhi, aggrandizement.

awazûnî: 1) آوازونى, vrihattva, increase.

2) آوازى, guru, vrihat; prevailing.

awebahar, آوبهار, apetarddhi, without a stipend.

awebîm, آوبىم, nirbhayin, without risk.

awebrahm, آوبراهم, asringâra, niralankâra; unconfused, incoherent.

awecâr, آوبىار, nirupâya, svabhâvenaiva; without help, without rescue.

awecim, آوبىم, niâkârana, nirarthaka, akârana; without a purpose, unreasonable.

awecim-farmânî, آوبىمفرمانى, niâkârana-desatva, unreasonable command.

awecimihâ, آوبىمىها, nirarthakatayâ, niâkârana-tayâ, niâkârana; unreasonably.

awecim-kunishnî, آوبىمكوشنى, niâkârana-karmmatva, unreasonable performance.

awecim-kunishnihâ, آوبىمكوشنىها, niâkârana-karmma, acting unreasonably.

awedâdî, آوبىدادى, anâcârin, injustice.

awefâsûdan, آوبىفاسودان, sankocaya, to seize? Perhaps for apasazainîdan, to disorganize.

awegumâ, آوبىگوماء, niâsandigdha, suniscita, asandigdha, na sañsaya, nirvvikalpameva; without doubt, unquestionable.

awegumânî, آوبىگومانى, asañsaya-tva, freedom from doubt.

awegumânihâ, آوبىگومانىها, niâsandigdha, undoubtedly.

AWE

- awegunāh, འཇུག་པོ་, apāpa, *innocent*.
 awehangf, འཇམ་མེད་, asatvatā, *want of ability*.
 awehōsh, འཇམ་མེད་, acetana, *senseless*.
 awehōshī, འཇམ་མེད་, acaitanya, *want of understanding*.
 awemaust, འཇམ་མེད་, nirupadrava, *undistressed*.
 awenyāz, འཇམ་མེད་, apanāstikya, anābādhaka; *free from want, needless*.
 awerāh, འཇམ་མེད་, amārggin, apamārggena; *astray*.
 awerāhī, འཇམ་མེད་, amārggatva, *going astray*.
 awerāhinīdār, འཇམ་མེད་འཇམ་མེད་, amārgganetri, *misleader*.
 awerāhinīdārī, འཇམ་མེད་འཇམ་མེད་, amārgga-kāritva, amārgganayanatā; *a misleading*.
 awerāinīdār, འཇམ་མེད་འཇམ་མེད་, vinā pravritti-kartrā, *without a manager*.
 awerastaa, འཇམ་མེད་, vyādhi, *irregular*.
 awesakhun, འཇམ་མེད་, anuktāpi, *without words*.
 awesūd, འཇམ་མེད་, alābhavat, *unprofitable*.
 awevazandihā, འཇམ་མེད་, anupadravatayā, *free from misfortune*.
 awevimand, འཇམ་མེད་, amaryāda, nihsīman, upamaryādītara; *unlimited*.
 awevimandihā, འཇམ་མེད་, nirmmaryāda-tayā, *unlimitedly*.
 awevinākhtaī, འཇམ་མེད་, anaikya, *want of sympathy*.
 awir, འཇམ་མེད་, ativa; *very, better*.
 awirtar, འཇམ་མེད་, adhikata, *more fully*.
 awizaa, འཇམ་མེད་, nirmmala, kevala, kevalaiva, vimala; *pure, unalloyed*.
 awizaa-kunishni, འཇམ་མེད་, nirmmala-karmmin, *pure in action*.
 awizai, འཇམ་མེད་, nirmmalatā, *purity*.
 āw-khūn, for afām? འཇམ་མེད་, payorudhira, *without form*.

AZA

- ayādagār, འཇམ་མེད་, prabandha, *memo-randum*.
 ayādinīdan, འཇམ་མེད་, sañsmri, *to re-member*.
 ayādinīdārī, འཇམ་མེད་, smaranakāritā, *a reminding*.
 ayāft, འཇམ་མེད་, abhīṣhta, abhīṣita; *a favour*.
 ayāftaa, འཇམ་མེད་, abhīṣita, avalokita, drīṣhta; *acquired*.
 ayāftan, འཇམ་མེད་, avalok, avāp, abhīṣ, drīṣ, prāp, nirīksh; *to obtain, reach*.
 ayāo, འཇམ་མེད་, athavā, kīṣivā, atha, atha—ca, atha—ced, vā; *or, either*.
 ayaokhshast, འཇམ་མེད་, dhātu, *metal*.
 ayāosh, འཇམ་མེད་, athavā, athavāsyā, atha ced, atha cedasyā; *or by (for, or of) him (his, her, it, or its); or him (his, her, it, or its)*.
 ayār, འཇམ་མེད་, sahāyin, *helper*.
 ayārī, ayārīhā, see ham-ayārī, &c.
 ayārīdan, འཇམ་མེད་, samarthīya, *to assist*.
 ayārīnīdan, འཇམ་མེད་, samarthīya, *to assist*.
 ayāw, pres. stem of ayāftan.
 ayāwā, འཇམ་མེད་, avalokayitri, *acquiring*.
 ayāwashnī, འཇམ་མེད་, abhīṣā, avāpya, avabodhatā, avalokatā, apekshin, drīṣyatara; *obtainable, attainable*.
 āz, འཇམ་མེད་, lobha, *greed*.
 āzād, འཇམ་མེད་, ādhyā, svatantra; *noble, holy*.
 āzādī, འཇམ་མེད་, sampatti, riddhatva; *freedom from care*.
 āzādīgar, for āwādīgar? འཇམ་མེད་, sam-riddhikara, *occasioning prosperity*.
 āzād-kām, འཇམ་མེད་, svatantrakāma, *with free will*.
 āzād-kāmī: 1) འཇམ་མེད་, svatantrakāma-tva, svatantrakāmātā; *free will*. 2) འཇམ་མེད་, svatantrakāmiya, *freely willed*.
 āzāishnī, for āzāishnī, འཇམ་མེད་, upaciti, *propagating*.

AZA

- ârâr, ¹ଅରାର, dukkhita, *suffering*.
 ârâraa, ¹ଅରାରା, pidita, dukkhita; *suffering*.
 âzarm, ଅଜରମ, hitatva, priyatva; *respect*.
 azash, ଅଜଶ [ଅଜଶ] etasmât, asya, tasmât,
 (abl.), tebhyaḥ, asmât, eteshâm, asyâḥ,
 asyaiva, yasmât, anena, (inst.); *from (by, of, or owing to) him (his, her, it, or its)*.
 azashâ, ଅଜଶା [ଅଜଶ] tebhyaḥ, etebhyaḥ,
 (abl.); *from (by, of, or owing to) them (or their)*.
 azawar, ଅଜବାର, upari, uparishât; *above, beyond*.
 azer, ଅଜର, adhas, adhastât; *below, inferior*.
 azg, ଅଜ୍ଝ, sâkhâ, *bough*.
 âzûrî, ଅଜୁରୀ, trishnâ, *greediness*.
 bâd, conj. 3d s. of bûdan.
 baëwar, ବାୟ, dasasahasra, lakshadhâ;
myriad.
 bagh, ବାଗ, ବାଗ, dâtri, dâtritâ; *a divinity*.
 bâgh, ବାଗ, ârâma, *orchard*.
 bagha, ବାଗା, ? dâna, *divine*.
 baghân, ବାଗାନ, mahân, *descendant of the divine*.
 bâghastân, ବାଗସ୍ତାନ, udyâna, *garden*.
 bâghawân, ବାଗବାନ, âramapâtri, *gardener*.
 bahar, ବାହାର, vibhâga, samriddhi, bhâga;
portion, allotment, circumstances.
 baharî, see humânâ-baharî.
 baharmand, ବାହରମନ୍ଦ, vibhâgavat, *provided with allotments*.
 baharmandî, ବାହରମନ୍ଦି, samriddhimattva,
endowment.
 Bahrâm, ବାହରାମ, Mangala, *planet Mars*.
 bahôd, pres. 3d s. of bûdan: bahôdâ, ବାହୋଦା,
 bhavishyâḥ, *those that will be*.
 bakhshashni: 1) ବାକ୍ଷଶନୀ, vibhaktitva, vi-
 bhanjana; *appointment, distribution*. 2)
 ବାକ୍ଷଶନୀ, skandhavigâsa, *a branch*.
 bakhshîdan, ବାକ୍ଷଶିଦାନ [ବାକ୍ଷଶିଦାନ] vibhaj; *to bestow, distribute*.

BAZ

- bakhshinîdâr, ବାକ୍ଷଶିନୀଦାର, vibhaktri, be-
 stower.
 bakht, ବାକ୍ଷ [ବାକ୍ଷ] bhâgya, *destiny*.
 bakhtan, ବାକ୍ଷତାନ [ବାକ୍ଷତାନ] vibhaj; *to ordain, allot*.
 bakhtâr, ବାକ୍ଷତାର, vibhaktri, *distributor*.
 bakhtârî: 1) ବାକ୍ଷତାରୀ, vibhajana, vibhak-
 tritâ; *distribution*. 2) ବାକ୍ଷତାରୀ, vibhajana,
distributing.
 bâlin, ବାଲିନ, ucchîrshaka, *cushion*.
 bâlist, ବାଲିସ୍ତ, uccaistara, *supremacy*.
 bâlistî, ବାଲିସ୍ତି, uccaistara, *supreme*.
 band: 1) pres. stem of bastan. 2) ବାନ୍ଦ,
 bandha; *restraint, control*.
 bandaa, ବାନ୍ଦା, ବାନ୍ଦା: 1) bandha, *bound*. 2)
 dâsa, *servant*.
 bandayashtî, for bandagashtî, ବାନ୍ଦୟାସ୍ତି ବାନ୍ଦା,
 bandhagrahita, *restricted evolution*.
 bar, pres. stem of burdan.
 bar, ବାର, phala; *fruit, result*.
 bâr, ବାର, bhâra, *load*.
 bâraa, ବାରା, vâhana, *steed*.
 barashni, ବାରାଶନୀ [ବାରାଶନୀ] vimukti, sup-
 port.
 bârik, ବାରିକ, bârika (Pz.), *minutely*.
 bâsh, impv. 2d s. of bûdan.
 bastan, ବାସ୍ତାନ [ବାସ୍ତାନ], nibandh,
 bandh; *to bind, confine*.
 bavânî, for vyâwânî, ବାବୟାନୀ, vaikalya (see
 Mkh.), *delusion*.
 bazaa, ବାଜା, pâpa, pâpin, dosha, kalmasha;
crime, offence.
 bazaa-kunishnî, ବାଜାକୁନିଶନୀ, pâpakarmman,
crime-committing.
 bazaa-manishnî: 1) ବାଜାମାନିଶନୀ, pâpimanas,
 criminal thought. 2) ବାଜାମାନିଶନୀ, pâpa-
 manas, *crime-meditating*.
 bazagâ, perhaps for bazaa-âin, ବାଜାଗା,
 pâpin, *sin-addicted*.


BAZ

- bazagar, ¹בַּזָּגָר, pāpakarmmin, pātakakara, doshakara, pāpakara; *criminal, iniquitous.*
- bazagarî, ²בַּזָּגָרִי, pāpikarmmatva, *criminal action.*
- bazaî, ³בַּזָּאִי, pāpa, pāpatva, doshatva, pātaka; *criminality, iniquity.*
- bazashk, ⁴בַּזָּשֵׁק, vaidya; *physician, healer.*
- be [בֵּי] kintu, vinâ, rite, (om.), vibheda, -ca, vibhinna, param, punar, tatas, tatkim, nis-; *but, except, without, extraneous.*
- be âmadan [בֵּי אִמָּדָן] samâyâ, *to come forth.*
- be awazadan [בֵּי אִוָּזָדָן] vyâpâdaya, *to slay outright.*
- be bûdan [בֵּי בִּוּדָן] sambhû, *to arise.*
- be burdan [בֵּי בִּוּרָדָן] apanî, apahri; *to carry off, convey away.*
- be dānastan [בֵּי דָּאִנְסְטָן] pariñā, *to understand fully.*
- begānî, ⁵בִּגְאִנִּי, bahis, bahistara; *strange.*
- be hawast (hanbast?) ⁶בֵּי חָוָסְט (comp. hawash=חָוָס), vimudritavat, *shut up close.*
- be kardan [בֵּי קָרָדָן] apanî, kri; *to put away, make fully.*
- bend, *pres. 3d pl. of bûdan.*
- be-raseshnî [בֵּי רָסֵשְׁנִי] vibhedaprâp-titva, *progression.*
- be rastan, ⁷בֵּי רָסְטָן, sudh, *to escape.*
- berun, ⁸בֵּי רוּן, bahis, bâhya; *outside, out.*
- berûnî, ⁹בֵּי רוּנִי, bahirgata, *external.*
- berûninîdan, ¹⁰בֵּי רוּנִינִידָן, bahiḥ kri; *to put out.*
- besb, ¹¹בֵּשֶׁב, kashfa, vishâda, duḥkha, âbâdhin; *vexation, distress.*
- besb, ¹²בֵּשֶׁב, vishavriksha, *a poisonous herb.*
- besb [בֵּי-בֵּשֶׁב] kintu; *but (or except) by (for, or of) him (his, her, it, or its).*

BRI

- besb [בֵּשֶׁב-בֵּי] kintu teshâm, parameshâm; *but (or except) by (for, or of) them (or their).*
- be shnâkhtan, ¹³בֵּי שְׁנָאֲכְתָן, adhikañ jñâ, avalok; *to understand fully.*
- be spukhtan, ¹⁴בֵּי שְׁפִיכְתָן, pratiskhalana, *to remove.*
- betum [בֵּי תִּי] bija (for thûm), *outermost.*
- beum [בֵּי-וּם] vinâ me, param mayâ; *but (or except) by (for, or of) me (or my).*
- bîm, ¹⁵בִּימ, bhaya; *fear, risk.*
- bîminîdan, ¹⁶בִּימִינִידָן, trāsaya, *to frighten.*
- bôî, ¹⁷בֹּי, ¹⁸בֹּי, gandha, sugandha, sugandhi; *scent, perfume.*
- bôî, ¹⁹בֹּי, jîva, *consciousness.*
- bôstân, ²⁰בֹּסְטָן, udyâna, *garden.*
- bôstânwân, ²¹בֹּסְטָנְוָן, ârâmapâttri, *gardener.*
- bôz, *pres. stem of bôzîdan and bukhtan.*
- bôzâ, ²²בֹּזָא, sodhayitri, *preserving.*
- bôzashni, ²³בֹּזָשְׁנִי, suddhi; *deliverance, excuse.*
- bôzîdan, ²⁴בֹּזִידָן, sodhaya, *to preserve.*
- brâdarôdî, ²⁵בְּרָדָרֹדִי, brâdaroda (Pz.), *fraternization.*
- brahahaa, ²⁶בְּרָהָהָא, vinagna, *naked.*
- brahanaî, ²⁷בְּרָהָנָא, vinagnatva, *nakedness.*
- brahm, ²⁸בְּרָהְמ, ²⁹בְּרָהְמ, vesha, sringâra; *involved, intricate, confused.*
- brâzinîdâr, ³⁰בְּרָזִינִידָר, dyotayitri, *beautifier.*
- brîdan, ³¹בְּרִידָן, ³²בְּרִידָן [בֵּי רִידָן] chîd; *to cut, interrupt.*
- brih, ³³בְּרִיחַ, rocis, tejas; *splendour.*
- brihî, ³⁴בְּרִיחִי, rocis, *splendour.*
- brihinîdan, ³⁵בְּרִיחִינִידָן, vinirmmâ, srij, sañ-srij, nirmmâ; *to appoint, produce.*
- brîn, *pres. stem of brîdan.*
- brîn, ³⁶בְּרִין, bhâgya, *supreme.*
- brînana, ³⁷בְּרִינָנָא, bheda, *subdivision,*

BRI

brīṣhaa, for barg-gāh, , mūla, a
shoot.


bhū, भू [भू] : 1) *p. p. of bhūdan*. 2) *bhūta, samudbhūta, yātañ sat; what was, existence.*

bhūdan, भूदान [भूदान] bhū, as, samudbhū,
sambhū, sanjan, samutpad, jan, atī, yā,
sañyā, ās; *to become, be, exist, arise, occur.*

bukhtan, बुख्त, sudh, साँसुध, sodhaya;
to save, preserve.

bukhtār, बुख्तार, sodhayitri, preserver.

bukhtârî, बुख्तारि, suddhi, preservation.

bukht-rvānī, , suddhâtmatâ,
preservation of the soul.

bhūm, भूमि, bhūmi; *land, country*.

bun, ॥, mûla, âdya; *root, origin.*

bundaa, ॥, sampūrṇa, paripūrṇa,
pūrṇa; *complete, perfect, full.*

bundaa-nigareshnî, ¹बुन्दा निगरेष्णि, sampūr-
nanirīkṣhanatā, complete observation:

bundaa-rawâf, بندہ رواف, sampûrnnapra-
vritti, *completely-stirring*.

bundāhihā, ॐ, sampūrnatayā, *thoroughly*.

bundaî, see ne-bundaî.

bunkhān, རྩམ་བྱ, mūlanidhāna, *source*.

bun-spāts, འཕྲོ་ཕྱིན།, mûlarakshana, *original
thanksgiving.*


bunyasht, *for* bungasht, འཇམ་པལ་, mûlâ-spada, mûlâspadîya; *original evolution*.


bunyashtaa, for bungashtaa, बृण्शतम्,
mūlāspada, mūlāspadiya, mūlasthāna;
original evolution.

bunyashtaiḥ, *for* bungashtaiḥ, -बुण्ड ॥
 -बुण्ड, mûlâspadatayâ, *originally evolved*.

burdan, क्रि [क्रि] kri, udīr, apāhri,
nī, nikship, nidhā, vidhā, sannidhā,
ālikh, samānī, samudvah, samutserij; to
carry, bear, bring, offer.

CER

burdâr, , vidhâtri, dharttri; carrier, sustainer, bringer.

burzashnî, , slâghya, commendable.

burzâwand, **برزآوند**, kalâvat, kriyâvat; *lofty, exalted.*

būshyāsp, འཇམ་ལྷན་པ་, būsiāspa, *lethargy*.

brashñi [𑀧𑀺𑀢𑀺𑀓𑀲] samutpatti, *existence*.

byashni-kâr [𑀧𑀺𑀢𑀺𑀓𑀲𑀺𑀓] sambhûtikârya,
causing existence.

-ca, &, ca, api, (om.), yathâ, kim, atha, vâ,
apivâ; also, too, and, even, really, yet,
moreover, whatever. (Always suffixed.)

cand, ॐ, yāvanmātra, yat kiyat, kiyaccit,
kiyacca; *several, as much, how long, as.*

candā, 𑀓𑀲𑀸𑀓, kiyadapi, *as well as*.

candash, चण्डाश्च, yâvat; *as much as (or so far as) by (for, or of) him (her, or it).*

candashā, कण्डश, kiyatāncit, yāvadete; as
much as (or so far as) by (for, or of)
them.

candî, མཚོན, kiyattâ, *quantity*.


candishni, কান্দিশনি, cancala, cancalatâ;
movement.

câr, १२३, upâya; means, possibility.

cāraa, चार, upāya; means, method.

cāra-kunishniḥā, उपरि कृणु, upāya-
karmmatayā, through provision of a
remedy.


cāravînî, चरविनी, upāyāvalokana, discernment of means.

cârî, , upâya, upâyârtha; *remedy*.

cāshashni, ॥३॥३॥, āsvādana, *the taste*.

cāśhashnī? अश्वशनी, āśvādya, *teachable*.

cashm, चक्षु [चक्षु] cakshus, locana; *eye*.

cashm-dârashnî, , locanagra-
hana, *observation*.

cāśtan, ॥सु॥, samāśvādaya, *to teach*.

cer, बल, *balishta*; *victorious, valiant*.

cerî, , balisht^hatva, *victory*.

DAD

dādāri, दादारी, dātritva, dātritā; *creativity, productiveness.*

dādārihā, see guwāi-dādārihā.

dadigar, दादगर, dvitīya; *secondly, other.*

dadum [दादुम] dvitīya, *second.*

dāstā, दास्ता, [दासु] nyāya, nyāyin; *judgment, opinion, decision.*

dāstānī: 1) दास्तानी [दासुनी] nyāyatva, *judiciousness*; 2) दास्तानी, nyāyin, *judicious.*

dāstānmandī, दास्तानमंदी, nyāyamattā, *adjudication.*

dah, दाह, *pres. stem of dādan.*

dahā, दाहा, [दाह] mukha, *mouth.*

aharī, अहरी, digambara, *atheistical.*

dahī [दाही] dāna, *a presenting.*

dahishni, दाहिनी, दाहिनी [दाहिनी] srishti, dāti, dāna; *creation, dispensation.*

dahishnī: 1) दाहिनी [दाहिनी] see dām-dahishnī. 2) दाहिनी, dāna, dāti; *presentable.*

dām, दाम, srishti, *creature.*

dām, दाम, vāgurā, *trap.*

damashni, दामाशनी, svāsa, *panting.*

dām-dahishnī, दाम-दाहिनी, srishtidāna, srishtidāti; *creation of the creatures.*

dānā, दाना, jñānin, jñāna, jñātri; *wise, sage.*

dānāi, दानाई, jñānatva, jñāna, jñānatā, vijñāna, jñāpanatva; *knowledge, sagacity, wisdom.*

dānāihā, दानाईहा, jñānatayā, *wisely.*

dānā-kār, दानाकार, jñānakāryin, *wisely-acting.*

dānashni, दानाशनी [दानाशनी] jñāna, pariñāna, pariñeya, avabodha, jñātā, jñānin; *knowledge, understanding.*

DAR

dānashnī: 1) दानाशनी, see acār, akanāraa, angōshīdaa, dīn, kam. 2) दानाशनी, jñānena, *comprehensible.*

dānashnihā: 1) see acār. 2) दानाशनी (S. om.), *deliberately.*

dānashni-mand, दानाशनीमंद, jñānavat, *intelligent.*

dānastan, दानास्तान [दानास्तान] jñā, pariñā, vid, vijñā, samājñā, jñāna, pariñāna, avabudh, dris; *to know, understand.*

dandā, दादा [दादा] dantāh, *teeth.*

dar, दार [दार] sambandha, nibandha, dvāra, nivesa, pada, sthāna; *door, chapter, subject, mode.*

dār, दार, sūla; *timber, stake.*

dār, *pres. stem of dāsthan.*

dārā, दारा [दारा] dhātri, *maintaining.*

daraa, दारा [दार] nibandha, ābandha, pāda; *subject.*

dāramaa, *perhaps for sharmaa, दारा? dāramiṣa (Pz.), modest?*

dāramaiḥā, *perhaps for sharmaiḥā, दारामाइहा? sūkshmatayā, modestly?*

dārashni, दाराशनी [दाराशनी] dharttavya, *to be maintained, maintenance.*

dārashnī, see cashm, nām, ōmed.

dard, दर्द, dukkha, pīdā, cheda; *pain.*

dardgar, दर्दगर, pīdākara, *agonizing.*

dardihast, दर्दिहस्त, vyathāpīdita, *is afflicted.*

dardiniḍār, दर्दिनी, dukkha-karttri, *causer of pain.*

dard-māl, दर्दमाल, dukkhasya vimārjjana, *spreading anguish.*

dārkdārī, दार्कदारी, sūlāvesana, *execution on the tree.*

¹ Another guess would be bahramaa, 'piercing, acute,' as compared with Pers. بزمه 'a gimlet.' Garāmi, 'reverent,' would assume a greater oversight on the part of Nēryōsang.

DAR

- darmā, ཇམ་མཁེན་, aushadha, *remedy*.
 dārū, ཇམ་མཁེན་, aushadha, *medicine*.
 darvand, ཇམ་མཁེན་, durggatin, *wicked*.
 darvandī, ཇམ་མཁེན་, durggatitva, durggati;
wickedness.
 daryam, *perhaps for dar i dum*, ཇམ་མཁེན་,
nishtā, fundament.
 daryōsh, ཇམ་མཁེན་, durbala, *poor*.
 daryōshī, ཇམ་མཁེན་, daushtya, daurbalya;
poverty.
 dashaa, ཇམ་མཁེན་, cihna, lakshana; *token*,
characteristic, essence.
 dashaamandī, ཇམ་མཁེན་ ཇམ་མཁེན་, cihnavat, in-
dicative.
 dasht, ཇམ་མཁེན་, vana; *wilderness, plain*.
 dāshtaa, ཇམ་མཁེན་, dhrita, srishti; *maintained*,
assumed.
 dāshtan, ཇམ་མཁེན་ [ཇམ་མཁེན་] dhā, dhri,
 dhārana, pariñā, grah, kri, vidhāna,
 nidhā; *to keep, maintain, have, hold*,
consider.
 dāshthār, ཇམ་མཁེན་, dharttri, dhātri, niband-
 dhri; *maintainer, possessor*.
 dāshthāri, ཇམ་མཁེན་, dharana, dhārana,
 vidhāna, dhātrita; *keeping, maintenance*.
 dashtī, ཇམ་མཁེན་, aranyīya, *of the plain*.
 dast, ཇམ་མཁེན་ [ཇམ་མཁེན་] hasta, hastiya; *a hand*.
 dastāwar-nahādihā, ཇམ་མཁེན་ ཇམ་མཁེན་? hasto-
 parivinyastatayā, *through manual ges-
 tures*.
 dastūr, ཇམ་མཁེན་, ācārya, guru; *high-priest*,
custom.
 dawargāh, ཇམ་མཁེན་ ཇམ་མཁེན་? ubhau sthāne, *orbit*.
 dawur, *for spur*, ཇམ་མཁེན་, kālakhanda, *spleen*.
 deh, ཇམ་མཁེན་ [ཇམ་མཁེན་] grāma, *town*.
 dehavad, ཇམ་མཁེན་ [ཇམ་མཁེན་] grāmapati,
 svāmin; *province ruler, governor*.
 derang, ཇམ་མཁེན་, dīrgha, dīrghatva, pralam-
 batara; *long-continued, tedious, delay*.

DRA

- derangī, ཇམ་མཁེན་, dīrghatva; *tediousness*,
delay, length.
 deshāa, *for shāk*, ཇམ་མཁེན་, jatā, *twig*.
 deshāā, *for dag-dahā*, ཇམ་མཁེན་, dhātri,
 dharttri; *foundation-laying*.
 dew, ཇམ་མཁེན་ [ཇམ་མཁེན་] deva, *demon*.
 dew-cihar, ཇམ་མཁེན་ ཇམ་མཁེན་, devarūpin, *demon-
 natured*.
 dewī: 1) [ཇམ་མཁེན་] devatva, *devilry*. 2)
 ཇམ་མཁེན་, deviya, devatva; *demoniacal*.
 did [ཇམ་མཁེན་] dvitīyāna, anya, dvitīya, punar;
other, another, again.
 didan, ཇམ་མཁེན་ [ཇམ་མཁེན་] dris, niriksh,
 avalok, nirikshana, darsana; *to see, look*.
 (Pres. stem substitutes vin.)
 didār, ཇམ་མཁེན་, drisyatara; *looker, visible*.
 didārī: 1) ཇམ་མཁེན་, visibility. 2) ཇམ་མཁེན་,
 drisyatara, *visible*.
 dīl, ཇམ་མཁེན་ [ཇམ་མཁེན་] hridaya, *heart*.
 dīn, ཇམ་མཁེན་, dīni, dinitva; *religion, doctrine*,
revelation. Plu. dīnihā.
 dīn-dānashnī, ཇམ་མཁེན་ ཇམ་མཁེན་, dīneh jñānini,
knowledge of the religion.
 dīnī: 1) ཇམ་མཁེན་, see vas-dīnī. 2) ཇམ་མཁེན་,
 dīniya, dīneh; *religious, scriptural*.
 dīni i khard, ཇམ་མཁེན་ ཇམ་མཁེན་, dīnik buddheh,
*religion of wisdom (possible name of a
 book)*.
 Dīn-kard, ཇམ་མཁེན་ ཇམ་མཁེན་, Dīnikardda, (*name of
 a book*.)
 dōshī, ཇམ་མཁེན་, dushtatva, vidushta; *folly*.
 dōshīdaa, ཇམ་མཁེན་, mitrin, *beloved*.
 dōshīdan, ཇམ་མཁེན་, maitrī kri, *to admire*.
 dōst, ཇམ་མཁེན་, mitra, sakhi; *friend*.
 dōstī, ཇམ་མཁེན་, mitratā, mitratva; *affection*.
 dōzakh, ཇམ་མཁེན་, naraka, *hell*.
 dōzakhī, ཇམ་མཁེན་, narakiya, narakin; *hellish*.
 drāidan, ཇམ་མཁེན་, prajalp, *to chatter*.
 drāishni, ཇམ་མཁེན་, pralāpa, *twaddle*.

DRA

- drakht, ^{ደረክ} [drakṣha] vriksha, *tree*.
 drāṇāḥ, ^{ደረክ}, dairghya, dairghatva; *length*.
 drāz, ^{ደረክ}, dīrgha, *long*.
 drenzashni, ^{ደረክ}, pralāpa, *a murmur*.
 drōg, ^{ደረክ} [anrita], alika; *false, a lie*.
 drōg-gaweshnī, ^{ደረክ}, anritaṁ vacas, *false statement*.
 drōgī, ^{ደረክ} [anrita], *falsehood*.
 drōṣan, ^{ደረክ}, alika, *false*.
 drōzangar, ^{ደረክ}, asatyakāra, *falsifying*.
 drōzanī, ^{ደረክ}, anrita, anritatā, anritatva, alika, alikatva; *falsehood*.
 drūd, ^{ደረክ} [kusala], *peace, welfare*.
 drūpusht, ^{ደረክ}, suprakāra, sa-prākāra; *fortified*.
 drūz, ^{ደረክ}, drūja (Pz.), *fiend*.
 drūzī: 1) ^{ደረክ}, drūjatva, drohita; *fiendishness, falsification*. 2) ^{ደረክ}, drūjiya, *fiendish*.
 drūzīdan, ^{ደረክ}, druh, *to falsify*.
 drūz-nīroī, ^{ደረክ}, drūjapranatā, *fiendish power*.
 du, [dvi], dvi, dvitaya, dvitayameva, dvidhā, dvaya, dvitiya, ubhaya; *two*.
 dubār, ^{ደረክ}? divāram, *twofold*.
 du-bunyashtaa-angār, ^{ደረክ}, dvimūlāspadasamālocin, *supposing two original evolutions*.
 dūd, ^{ደረክ}, dhūma, *smoke*.
 dugāḥ, ^{ደረክ}, guwāī, vipulatva, *testimony*.
 dugā, ^{ደረክ}, vistīrṇa, vyakti; *repetition, two*.
 dugānīhā, ^{ደረክ}, prācuryena, *repeatedly*.
 dui [dvi], dviṭva, *duality*.
 dukhtar, ^{ደረክ}, duhitri, *daughter*.
 du-pāḥ, ^{ደረክ}, dvipada, *two-legged*.
 dūr, ^{ደረክ} [dūre], *far*.

DUS

- dūri, ^{ደረክ}, dūratā, *distance*.
 durust, ^{ደረክ}, arogya, *healthy*.
 durustī, ^{ደረክ}, ārogya, *health*.
 durust vad, ^{ደረክ}, ārogyapati, *perfect ruler*.
 dushāgāh, ^{ደረክ}, dushṭajñānin, dushṭā-vabodha; *ignorant*.
 dushāgāhī, ^{ደረክ}, dushṭajñāna, *ignorance*.
 dushāgāh-kārī, ^{ደረክ}, dushṭāva-bodhakarmman, *ignorant activity*.
 dushāmōz, ^{ደረክ}, dushtasikshā, *evil-teaching*.
 dushārm, ^{ደረክ}, vāllabhya, *affection*.
 dushāzāī, ^{ደረክ}, duscāritā, *incapacity*.
 dushcihar, ^{ደረክ}, dushtarūpa, *ugly*.
 dushciharī, ^{ደረክ}, kurūpatva, dushṭarūpa; *ugliness*.
 dushdānā, ^{ደረክ}, dushṭajñānin, dushṭajñānatva; *evil-understanding, ignorant*.
 dushdānāī, ^{ደረክ}, dushṭajñāna, *ignorance*.
 dushdānāihā, ^{ደረክ}, dushṭajñānatayā, *with evil astuteness*.
 dushgandī, ^{ደረክ}, durggandha, durg-gandhi; *stench*.
 dushman, ^{ደረክ}, satru, dushṭamanas, virodhin, dushṭa; *enemy*.
 dushmānā, ^{ደረክ}, visadrīṣa, *ill-seeming*.
 dushman-gashtī, ^{ደረክ}, mānasatvam, *conversion to enmity*.
 dushmanī, ^{ደረክ}, satrutva, *enmity*.
 dushmīzāī, ^{ደረክ}, duḥsvāda, *unsavouriness*.
 dushnām, ^{ደረክ}, dushṭanāma, *ill-famed*.
 dushpādīshāh, ^{ደረክ}, kurājan, *bad sovereign*.
 dushrāmī, ^{ደረክ}, vishāda, *discomfort*.
 dushvār, ^{ደረክ}, vishādatva, *uneasy*.

DUS

- dushvazâr, ¹دشواز, dushtavicâra, *ill-solvable*.
 dusrûb, ¹دشرب, dushtakîrtti, *disgraced*.
 dusrûbinîdaa, ¹دشربینیدا, apakîrtti, *de-famed*.
 duz, ¹دز, caura, caurya; *robber, theft*.
 dvârastan, ¹دوارستان, ¹دورستان, durggam; *to run, rush*.
 dvâzdah, ¹دوازده, ¹دووزده [د] dvâdasa, *twelve*.
 ê¹: 1) (*affixed to noun*) —, (*rarely prefixed*) —, (S. om.), eka, purusha; *a, an, some, any, one*. 2) (*prefixed to verb*) — [د] nanu, aho, (*pot.*); *should, should be*.
 ê¹: 1) (*affixed to noun*) —, eka, (om.), eva; *a, an, any, some*. 2) (*rarely affixed to verb*) —, —, (S. *pot.*), *should*.
 ê¹, — [د] etad, aho, idam, tad, nanu, evam, (om.); *this*.
 ebâr, ¹دبار, ekavâra; *a time, at once*.
 edar [ددار] atra, *here*.
 edun, ¹دو, evam, atas; *so, such, thus*.
 emâ [دما] vayam, *we*.
 e râ [درا] iti hetoh, *therefore*.
 e râ ci [درا] iti hetoh yatas, *iti hetoh* yat; *because*.
 Erâ, ¹درا, Erâm, *Irân*.
 erang, ¹درا, asuddhi, asuddha, ajaya; *delusion, trouble*.
 erangî, erangihâ, *see pur*.
 erdar, *for ertar*, ¹درا, adhascara, *lower*.
 erekhtan, ¹درا, ¹درا, asudh, *to ruin*.
 erez, *pres. stem of erekhtan*.
 erazinîdan, ¹درا, avalup, *to ruin*.
 eshâ [دشا] te, tâni, tâh, amî; *those, they, them, their*. Sing. ôi.
 estâdaa, ¹درا [درا] sthitamasti, *stood*.

EZ

- estâdan, ¹درا [درا] as, âs, sthâ, sañsthâ; *to stand, remain; be, have (aux.)*.
 esteshni, ¹درا [درا] sañsthiti, sthiti; *standing, continuance*.
 eucand, ¹درا, ¹درا, kiyat, kiyaccit; *several*.
 euciharî, ¹درا, ekarûpatva, *unity of nature*.
 eugânaa, ¹درا, kevala, kevalabhâvin; *only, peculiar*.
 eugôharî, ¹درا, ekaratnatva, *individual nature*.
 eujâ, ¹درا, ekasthânâtâ, *single place*.
 eukardaihâ, ¹درا, ekahelayâ, *co-operatively*.
 euzôrî, ¹درا, aikyaprâna, *united strength*.
 ewadâ, ¹درا, ekâkin, *alone*.
 ewar, ¹درا, suniscitameva, eva, avitarkya-meva, nihsandigdha, nihsandigdhameva, nirrvikalpameva; *certain, sure*.
 ewarî: 1) ¹درا, *certainty*. 2) ¹درا, suniscita, *certain*.
 ewâz, ¹درا, kevalam, kevala, -ca; *only, merely, sole*.
 ez [د] (S. *abl., adv., om., loc.*); *from, owing to, of, out of, by, than*.
 ez ânô [درا] tasmât, *from there*.
 ez ci [درا] kasmât, kutas; *whence?*
 ez edar [درا] itas, *henceforth*.
 ez ham cim, ¹درا, ¹درا, ¹درا, *iti hetoh, owing to the same cause*.
 ez ku [درا] kutas, kasmât, kasmât mûlât; *whence?*
 ez-kvî [درا] kasmât, *from whereabouts*.
 ez nô, ¹درا, nûtanatvât, nûтана; *anew*.
 ez nun [درا] tasmâdûrdhvam, *henceforth*.

¹ Most MSS. have e, ê, ê almost indifferently.

FAR

farahangî, ښځه پوهنه, vidyârthin, *instructed*.

Plu. -iâ.

farahangwad, ښځه پوهنه, vidyâdhipati, *learned man*.

farahîdaa, for parkhîdaa, ځمکه پوهنه? gum-phita, *fenced in*.

farawadâ, for frôdâ, ځمکه پوهنه? samutpatti, *down-sending?*

farawand: 1) *pres. stem of farawastan* 1.

2) ځمکه پوهنه, pracârin, *compass*.

farawar, for parvar, ځمکه پوهنه, utpatat, *winged*.

farawastaa, for parwastaa, ځمکه پوهنه, sam-udgata, pravritta, pravritti, pravartita; *compass*.

farawastai, for parwastai, ځمکه پوهنه, pravarttanatâ, pravarttanatva; *encompassment*.

farawastan: 1) for parwastan, ځمکه پوهنه, pravrit, *to compass*. 2) for farazastan, ځمکه پوهنه, prasrip, pravis, pravrit; *to spring forth*.

farazastaa, ځمکه پوهنه, pravritta, *sprung forth*.

farendaa, for parendaa, ځمکه پوهنه, pallava, *bird*.

fari, for pari, ځمکه پوهنه, dushtagraha, *witch*.

Plu. faryâ.

fari, for pari, ځمکه پوهنه, skandha, *wing*.

farmâ, *pres. stem of farmâyastan*, farmûdan.

farmân, ځمکه پوهنه, âdesa, *a command*. Plu. -ihâ.

farmângar, ځمکه پوهنه, âdesakara, *performer of commands*.

farmânî, *see* aburd, awecim.

farmân-nyôkhsh, ځمکه پوهنه, âdesasrotri, *listening to commands*.

farmâyast, ځمکه پوهنه, samâdishta, *a command*.

farmâyastan, ځمکه پوهنه, samâdis, *to command, enjoin, dictate*.

farmôshidan, ځمکه پوهنه, vismriti, vilî; *to forget*.

FRA

farmôshidârî, ځمکه پوهنه, vismriti, *forgetfulness*.

farmûdan, ځمکه پوهنه, âdis, samâdis, vac; *to command, order, direct*.

farnaftan, for frôftan? ځمکه پوهنه, paryat, prasâraya; *to start forth, wander*.

Farôbag, *see* Âdar-farôbag.

farwânaa, for parwânaa, ځمکه پوهنه, sahâyin; *assistance, passport*.

farwarâ, for parwarâ, ځمکه پوهنه, pratipâlayitri, *cherishing*.

farwardâr, for parwardâr, ځمکه پوهنه, pratipâlayitri, pâlayitri; *nourisher*.

farwardârî, for parwardârî, ځمکه پوهنه, pâlanatva, pâlanatâ; *nourishing*.

farzâm, ځمکه پوهنه, nirrvâna, *end*.

farzâmgârî, ځمکه پوهنه, nirrvânakâla, *final result*.

farzânaa, ځمکه پوهنه, nirrvânajna, nirrvânajnanin; *sagacious, learned*.

farzânahihâ, ځمکه پوهنه, nirrvânajnatayâ, nirrvânajnanatayâ; *sagaciously*.

farzânahihâ-kunishni, ځمکه پوهنه, nirrvânajnatayâ karmmatâ, nirrvânajnatayâ karmman; *a working sagaciously*.

farzânai, ځمکه پوهنه, nirrvânajnâna, nirrvânajnatva; *sagacity*.

farzand, ځمکه پوهنه, jâtaka, *offspring*.

farzidashnigar, for parjasashnigar, ځمکه پوهنه, ځمکه پوهنه? (S. om.), *accumulative*.

farzinmand, for pareinmand, ځمکه پوهنه, gumphita, *distorted*.

fradim, ځمکه پوهنه, âdya, âdau, prathama, pûrvvam; *first, at first*.

fradimî, perhaps fradim-ash, ځمکه پوهنه, prathamata eva, *at first (his?)*

frâî, *see* vâz-frâî.

frârun, ځمکه پوهنه, sadâcârin, sadvyâpâratara; *proper, virtuous*.

FRA

- frārūnī, 𐎠𐎡𐎢𐎣𐎤𐎥, sadācāratva, *virtue*.
 frashekard, 𐎠𐎡𐎢𐎣𐎤𐎥, sa-Saosiosa, akshaya-
 kriti, akshayatva; *renovation of the universe*.
 frashn, 𐎠𐎡𐎢𐎣𐎤𐎥, prasna, *question*.
 fravash, 𐎠𐎡𐎢𐎣𐎤𐎥, vridhhi, *guardian spirit*.
 frāz, 𐎠𐎡𐎢𐎣𐎤𐎥, anantaram, ūrdhvamapi; *forth, onwards*.
 frāz bastan, 𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥, nibandh, *to shut up*.
 frāz hishtan [𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥] samujjh, *parityaj; to set forth*.
 frāz madan, 𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥, samāgam, *to come forth*.
 frāz rasīdan [𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥] prāp, *to advance*.
 frāz-raweshnī, 𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥, puraḥ pravritti, *forward motion*.
 freftagā-vyāwāninidārihā, 𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥, vipratāritānām vimohakāri-tayā, *delusively for the deceived*.
 freftan, 𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥, vipratāraya, vipratrī, pratāraya; *to deceive*.
 freftār, 𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥, vipratāraka, vipratārayi-tri; *deceiver*.
 freftārī, 𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥, vipratārana, vipratār-aka, vipratāranatva; *deceit*.
 freftārihā, 𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥, vipratārakatayā, *deceivingly*.
 freh, 𐎠𐎡𐎢𐎣𐎤𐎥, sphita; *numerous, much*.
 frehest, 𐎠𐎡𐎢𐎣𐎤𐎥, prabhūta, pracuratara, visphita, prāshta (Pz.); *especially, mostly*.
 frehmandī, 𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥, vridhdimattā, *development*.
 frew, 𐎠𐎡𐎢𐎣𐎤𐎥, 𐎠𐎡𐎢𐎣𐎤𐎥: 1) *pres. stem of freftan*.
 2) *chadman, pratārana; deceit*.
 frewashni, 𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥, vipratārana, *deceit*.
 fristaa: 1) 𐎠𐎡𐎢𐎣𐎤𐎥, gana, ārādhaka; *angel, messenger*. 2) *see parastaa*.

GAR

- fristai, 𐎠𐎡𐎢𐎣𐎤𐎥, dūtātā, *mission*.
 frizashnī, *see neki-frizashnī*.
 frōd, 𐎠𐎡𐎢𐎣𐎤𐎥, adhas, *down*.
 frōh, *pres. stem of frōkhtan*.
 frōkha, *see Mardā-frōkha*.
 frōkhī, 𐎠𐎡𐎢𐎣𐎤𐎥, samriddhatva, *enjoyment*.
 frōkhtan, 𐎠𐎡𐎢𐎣𐎤𐎥 [𐎠𐎡𐎢𐎣𐎤𐎥] vikrī, *to sell*.
 Frōkh-zādā, 𐎠𐎡𐎢𐎣𐎤𐎥, Phroshajādaputra, *son of Farukh-zād*.
 fryād, 𐎠𐎡𐎢𐎣𐎤𐎥, mitra, *friend*.
 fryādihed, 𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥, sahāyiyate, *is assisted*.
 gac, 𐎠𐎡𐎢𐎣𐎤𐎥, sudhā, *chalk*.
 gadashni, *for guzinashni?* 𐎠𐎡𐎢𐎣𐎤𐎥 lolatā, pracāra, pracara, calana, cancelatva; *propensity, peculiarity*.
 gadūg, 𐎠𐎡𐎢𐎣𐎤𐎥? gadūga (Pz.), graha, dushta-graha, krūra; *brigand*.
 gāh, 𐎠𐎡𐎢𐎣𐎤𐎥, sthāna; *position, place, throne*.
 gāhī, 𐎠𐎡𐎢𐎣𐎤𐎥, sthānatā, *throne*.
 Ganāmainyō, 𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥, Ganāma, inio, *evil spirit*.
 gand, 𐎠𐎡𐎢𐎣𐎤𐎥, 𐎠𐎡𐎢𐎣𐎤𐎥, durggandhi, *stench*.
 gandaa, 𐎠𐎡𐎢𐎣𐎤𐎥, 𐎠𐎡𐎢𐎣𐎤𐎥, durggandhin, *fetid*.
 gandaī, 𐎠𐎡𐎢𐎣𐎤𐎥, 𐎠𐎡𐎢𐎣𐎤𐎥, durggandhitva, *stench*.
 ganz, 𐎠𐎡𐎢𐎣𐎤𐎥, ganja, *storehouse*.
 ganzubar, 𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥, ganjaphala, ganjah phalanca; *treasurer*.
 gaovazār, 𐎠𐎡𐎢𐎣𐎤𐎥 𐎠𐎡𐎢𐎣𐎤𐎥, suvyaktatara, *explicitly*.
 garā, 𐎠𐎡𐎢𐎣𐎤𐎥, mahā, mahat, bhāritara, garishtha, bahu; *grievous, serious, dear*.
 garāmī: 1) 𐎠𐎡𐎢𐎣𐎤𐎥, priyatva, vātsalya; *affection*. 2) 𐎠𐎡𐎢𐎣𐎤𐎥, vātsalya, *precious*.
 gard, 𐎠𐎡𐎢𐎣𐎤𐎥, bhrama; *whirl, whirlwind*.
 gardashni, 𐎠𐎡𐎢𐎣𐎤𐎥, bhramana, paribhramana, paribhramin; *turning, revolution*.
 gardidan, 𐎠𐎡𐎢𐎣𐎤𐎥, paribhram, *to turn*.
 garm, 𐎠𐎡𐎢𐎣𐎤𐎥, ushna, *hot*.

GAR

garmî, གརྨི, ushna, ushnatva, ushnatâ;
heat.

garzashni, གར་ཤའ་, âkranda, *complaint*.

garzashnî, གར་ཤའ་, âkrandin, *complaining*.

garzîdâr, གར་ཤའ་, krandidri, âkrandin;
complainer, suppliant.

gashtî, see dushman-gashtî.

gâw, གའ་ [ཀོ] go; ox, cattle.

gaweshni, གའ་ཤའ་ [ཀོ་ཤའ་] vâc, vâkya,
vacas, gir; *statement, word, saying*.

gaweshnî: 1) གའ་ཤའ་, see anbasâ, drôg,
râst, vîmanda, zaspâ. 2) གའ་ཤའ་, vacasâ,
of word.

gaweshni-âzâd, གའ་ཤའ་, vâksvatantira,
speaking candidly.

gazâ, གཟཱ, dânsaka, *stinging*.

gazdum, གཟདུམ་, matkuna, *scorpion*.

gazîdan, གཟིད་, khâd, *to wound*.

gazistaa, གཟིམ་, nikrishta, *accursed*.

gehâ, གེམ་, jagat, prithivî, srishti, bhû-
sambhûti, bhûmi, prithivî, bhûvibhûti,
jagatî; *world*.

gethî, གེམ་, jagat, prithivî, ihalokatâ,
ihaloka, prithivîcâra, bhûmi, drisya,
jagatî, bhû, sañsârin, sarîrin, ihalokiya,
prithivî; *worldly existence, worldly*.

gethihâ, གེམ་མ་, ihalokatayâ, *in the worldly
existence*.

gil, གིལ་ [ཀོ] karddama, mrittikâ; *clay*.

gîr, pres. stem of grifan.

gîrâ, གིར་, dharttri, *seizing*.

gîrashni, གིར་ཤའ་ [ཀོ་ཤའ་] sprisyatva, tangi-
bility.

gîrashnî, གིར་ཤའ་, sprisya, *tangible*.

gô, pres. stem of guftan, (gaw in gaweshni.)

gôê [ཀོ] bruvâna, *asserting*.

gôhar, གོམ་, ratna, ratnatva; *nature, sub-
stance, quality, jewel*.

GUM

gôharî: 1) གོམ་, see ham, hambidî,
hamestâr, jad, khvesh, vad. 2) གོམ་,
ratniya, *natural*.

gôharihâ, see hameshaa, hast, jad, khvad,
khvesh.

gôsh, གོམ་ [ཀོ] srotra, *ear*.

gôsht, གོམ་ [ཀོ] pisita, *flesh*.

gôspend, གོམ་པ་ [ཀོ་པ་] gopasu, pasu, gojâtî;
cattle, sheep, animals.

grifan, གིར་ཤའ་ [ཀོ་ཤའ་] grah, vidhri; *to
seize, capture*.

grînâ, གིར་ཤའ་, âkranda, *causing weeping*.

grîstaa, གིར་ཤའ་, timirâkara, *den*.

grôh, གིར་ཤའ་: 1) samudâyika, samudâya;
congregation. 2) grâhya, *a captive*.

grôhî: 1) གིར་ཤའ་, grâha; *grasp, captive,
captivity*. 2) གིར་ཤའ་, grâhî krita, *cap-
tured*.

grôhihed, གིར་ཤའ་, grâhîyate, *is captured*.

grôhî hend, གིར་ཤའ་, grâhe santi, *are
captured*.

grôishni, གིར་ཤའ་ [ཀོ་ཤའ་] prabodha, pra-
bodhin; *faith, belief*.

grôishnî, གིར་ཤའ་ [ཀོ་ཤའ་] sañvitti,
credible.

grôistan, གིར་ཤའ་ [ཀོ་ཤའ་] pratîyaya, *to
believe*.

gûam¹, གུམ་, tamas, *invisible*.

guftan, གུམ་པ་ [ཀོ་པ་] vac, vad, nigad, brû, udgrî, udîr, samud-
grî, prativac, gad, samudîr, sañvac,
samîr, pralap, prativad; *to say, speak,
state, assert*.

guftâr, གུམ་པ་, vaktri, *speaker*.

guhârâ, གུམ་པ་, viharâyitri, *digesting*.

gumâ, གུམ་, bhrânti, *doubt*.

gumâgarî, གུམ་པ་, sañsayatva, *cause of
doubt*.

¹ Perhaps andar gûam is a miswriting of andarg tam, 'inward gloom.'

GUM

- gumānī: 1) གུམ་ཀྱི་, sandeha, sandigdha, bhrānti; *doubt*. 2) གུམ་ཀྱི་, see Shkand-gumānī.
- gumānihā, གུམ་ཀྱི་, sandigdha, *doubtfully*.
- gumā-vazārihā, གུམ་ཀྱི་ བཟུང་, sandeha-vibhedanatayā, *through explanation of doubt*.
- gumekhtaa, གུམ་ཀྱི་, sammisrita, samāslīṣṭa; *mingled, mixture, insinuated*.
- gumekhtan, གུམ་ཀྱི་, sañyojaya, sammisr, sammil, samāslīṣ, sañslīṣ; *to mingle*.
- gumez, *pres. stem of gumekhtan*.
- gumezaa, གུམ་ཀྱི་, samala, *mingled*.
- gumezaa-kunishnī, གུམ་ཀྱི་ གུམ་ཀྱི་, samala-karmmatva, *mingled action*.
- gumezaī, གུམ་ཀྱི་, samalatā, *contamination*.
- gumezashini, གུམ་ཀྱི་, samāśleṣha; *mingling, confusion*.
- gumezihastan, གུམ་ཀྱི་, samāśleṣhana, *to be mingled*.
- gumezihend, གུམ་ཀྱི་ གུམ་ཀྱི་, sañyunjanti, *are mingled*.
- gūn, གུ་, varṇa, *colour*.
- gūnaa, *see ham-gūnaa*.
- gunāh, གུ་, pāpa; *sin, harm*.
- gunāhī, གུ་, pāpakāritva, pātakatva; *sinfulness*.
- gunāhkār, གུ་ཀྱི་, pāpakārin, pāpakarman, pāpakarmin, pāpakāritara; *sinful, mischievous, a sinner*.
- gunāhkārī, གུ་ཀྱི་, pāpakāritā; *sinfulness, culpability*.
- gunāh-sāmānihā, གུ་ཀྱི་ གུ་ཀྱི་, pāpamaryādatayā, *proportionably to the sin*.
- gunāsashni, *for vanāsashni*, གུ་ཀྱི་, vidhavanāsana, *havoc*.
- gunb, གུ་, golaka, *lid (of the eye)*.

HAL

- gund, གུང་, གུང་, sainya, vrinda, samūha; *champion*.
- gurdaa, གུར་, vrikkā? *kidney*.
- gurg, གུར་, dushtasvāpada, viru (*Guj.*); *wolf*.
- gursaa, གུར་, bubhukshita, *hungry*.
- Gushtāsp, *see Kai Gushtāsp*.
- guwāi, གུ་ལེ་, sākshya, sākshitva, sākshya, sākshitā, sākshin; *evidence, testimony, assurance*.
- guwāi-dādārihā, གུ་ལེ་ གུ་ལེ་, sākshidātritayā, *through giving evidence*.
- guwāihā, *see ham, khard*.
- guzg, གུ་ར་, mala, *secretion*.
- guzurg, གུ་ར་, གུ་ར་, གུ་ར་, གུ་ར་, guru, mahat; *grand, mighty, greater*.
- guzurgī, གུ་ར་, mahattva, *grandeur*.
- hād [ཁ་] syāt, āsishyata, (*cond.*), abhūt, stha; *shall (may, would, or could) be (or have); (conj. 3d s.)*
- haē [ཁ་] asi, *thou art*.
- haē [ཁ་] āste, bhavet, abhavishyat, (*cond.*), āsishyata, syāt, te, tatkalām¹, (*om.*); *should (would, or could) be (or have); (cond. s. pl.)*
- haft, ཁ་, ཁ་, [ཁ་, ཁ་] sapta, *seven*.
- haft-anbādaa², ཁ་ ཁ་, saptatvaiyatya, *sevenfold?*
- Haftōiring, ཁ་ཁ་, Haphtōiringa, *Ursa Major*.
- haftum, ཁ་, [ཁ་, ཁ་] saptama, *seventh*.
- halaa, ཁ་, grahila; *defective, foolish*.
- halaa-kārī, ཁ་ ཁ་, dushtakāryatā, dushtakāritā; *blemishing operation*.
- halaa-kārihā, ཁ་ ཁ་, pisācakāryin, *acting foolishly*.
- halaa-khāvāhishnihā, ཁ་ ཁ་, grahilecchayā, *in search of defects*.

¹ For ḍ [ཁ་] *this, or time?*² Possibly for ham-bastaa, or ham-būdaa.

HAL

halaa-kunishni, ཁྲམ་ཀུ་ཤི་མེད་, grahilakarmman, piśācākarmman, grahilakarmmin; *working defectively or foolishly.*

halaiḥā, ཁྲམ་ཤི་མེད་, grahilatayā, grahilatara; *defectively, foolishly.*

ham, ཁྲམ་, sarvva, iti, sakalamapi, adas, samagra, sarvve'pi, sakalanca, samam, tad, eka, evam; *same, alike, likewise, like, together, wholly.*

hamā, ཁྲམ་ཁྲམ་, sarvva, samagra, sakala; *all, whole, entire.*

hamāi, ཁྲམ་ཁྲམ་, sarvvatva, samavāya, samagrata, samatā; *aggregate, aggregation.*

hamāihā, ཁྲམ་ཁྲམ་, sarvva, samagratayā, samagrāya; *wholly.*

hamāihā-esteshni, ཁྲམ་ཁྲམ་ཤི་མེད་, sama-gratayā sañstḥiti, *perpetually remaining.*

ham-anbasāni, ཁྲམ་འཇམ་སྒྲིལ་, sarvvamasam-bandhatva, *accompanying inconsistency.*

ham-ayār, ཁྲམ་ཡུལ་, sahasahāya, sahāyin, sarvvañ sahāyi; *auxiliary, co-operating, companion.*

ham-ayārī, ཁྲམ་ཡུལ་རྒྱུ་, aikyasahāyatva, *mutual assistance.*

ham-ayārīhā, ཁྲམ་ཡུལ་རྒྱུ་ཤི་མེད་, aikyasahāyatayā; *mutually helping.*

ham-ayukhtan, ཁྲམ་ཡུལ་མཉམ་, niyojaya, *to yoke with. Pres. stem ham-ayōz.*

hambāē, ཁྲམ་བཤམ་, samabhāgin, samabhāga; *confederate, associate.*

ham-barashni, ཁྲམ་བར་ཤི་མེད་, sahasancāra, *congregation.*

hambidi, ཁྲམ་བཤམ་, pratidvandvin, vipaksha, pratipaksha, virodhin, pratidvandva, virodhatva, dvandvin; *co-existent, competing, competitor.*

hambidi-gōharī, ཁྲམ་བཤམ་རྒྱུ་, pratidvand-viratnatva, *competing nature.*

HAM

hambun, ཁྲམ་བཤམ་, lavasyāpi, kincit, svalpam-api; *of the same origin, originating with.*

ham cim rā, ཁྲམ་ཅིམ་རྒྱུ་, iti hetoh, *for the same reason.*

ham-cun, ཁྲམ་ཅུན་, tat tathaiva, ityevam, evañ yathā, sarvvañ tathaiva; *just as though, as well as, likewise.*

ham-cuashā, ཁྲམ་ཅུ་ཤི་མེད་, yathaite, yathai-shām; *just as their (or them).*

ham-dāestā, ཁྲམ་དཔེ་སྒྲིལ་ [ཁྲམ་] ekamata, *unanimous.*

ham-dānashnī, ཁྲམ་དཔེ་སྒྲིལ་, sarvvajnānatā, *complete knowledge.*

hame, ཁྲམ་པེ་, sadaiva, sadā; *ever, always (makes pres. and pret. continuative).*

hamei, ཁྲམ་པེ་, sadaiva, *eternal.*

hame ka [ཁྲམ་པེ་] sadaiva yadi, *when-ever.*

hamekhtaa, for āmekhtaa, ཁྲམ་པེ་སྒྲིལ་, sam-misra, *mixture.*

hamemāl, ཁྲམ་པེ་མེལ་, pratipaksha, vipaksha; *opponent, accuser.*

hameshaa, ཁྲམ་པེ་ཤི་མེད་, sadaiva, nitya; *always, perpetual.*

hameshaa-gōharihā, ཁྲམ་པེ་ཤི་མེད་ལྷོ་ཤི་མེད་, sadaiva-ratnatayā, *through perpetual nature.*

hameshaa-kārihā, ཁྲམ་པེ་ཤི་མེད་ལྷོ་ཤི་མེད་, nityakār-yatayā, *perpetually active.*

hameshaa-kōkshashnī, ཁྲམ་པེ་ཤི་མེད་ལྷོ་ཤི་མེད་, sadaivayuddha, sadaivayuddhatā; *perpetual struggling.*

hamesha: 1) ཁྲམ་པེ་ཤི་མེད་, nityatva, *eternity.*
2) ཁྲམ་པེ་ཤི་མེད་, nitya, *eternal.*

hameshaihā, ཁྲམ་པེ་ཤི་མེད་ལྷོ་ཤི་མེད་, sadaiva, sarvvakā-lam; *perpetually.*

hamestār, ཁྲམ་པེ་ཤི་མེད་, pratipaksha, prati-dvandvin, vipaksha, pratidvandvitara; *opponent, opposing.*

HAM

- hamestâr-gôharî, ཨམེས་རྒྱུ་ལྡན་པ་, pratidvandviratnatva, *opposing nature*.
- hamestârî, ཨམེས་པ་, pratidvandvatâ, pratipakshatva; *opposition*.
- hamestârihâ, ཨམེས་པ་ལྡན་པ་, pratidvandvitayâ, pratilomatayâ; *in opposition to*.
- hamestârmand, ཨམེས་པ་ལྡན་པ་, pratipakshavat, *provided with an opponent*.
- ham-gôhar, ཨམེས་པ་, ekaratna, *of a like nature*.
- ham-gôharî, ཨམེས་པ་, ekaratnatva, *similarity of nature*.
- ham-gumezashnî, ཨམེས་པ་ལྡན་པ་, sahasam-parkka, *a commingling*.
- ham-gûnaa, ཨམེས་པ་, ityevam, tat pratima eva; *in like manner, of the same kind, so*.
- ham-gunâh, ཨམེས་པ་, samagram pâpam, *accomplice*.
- ham-guwâihâ, ཨམེས་པ་ལྡན་པ་, sarvvasâkshitayâ, *similarly testified*.
- haminîdaa, ཨམེས་པ་, sammilita, sanghatita; *united, concentrated*.
- haminîdan, ཨམེས་པ་, mil, *to unite*.
- haminîdâr, ཨམེས་པ་, sanghatayitri, melayitri; *uniter, concentrator*.
- ham jamân, ཨམེས་པ་, tatkalâm, tatkalameva; *immediately, at once*.
- ham-kâmaî, ཨམེས་པ་, ekakâmatva, *similarity of will*.
- ham-kâr, ཨམེས་པ་, sarvveshu kâryeshu, *co-operator*.
- ham-kârihâ, ཨམེས་པ་, sarvveshu kâryeshu, *should be co-operative. (The final -ihâ is a cond. verbal form like ha.)*
- ham-khâvashî, ཨམེས་པ་ [ཨམེས་པ་] sarvvasukhatâ, *mutual delightfulness*.
- hamôin, ཨམེས་པ་, sarvva, sarvve'pi, samagramapi; *every kind (mode, or way)*.

'HAR

- ham-pacîn, ཨམེས་པ་, samagrañ tathaiva, *wholly-copied*.
- ham-pursai, ཨམེས་པ་, anyonyaprasnatâ, *conference*.
- ham-sâzaî, ཨམེས་པ་, ekâracanatva, *unanimity*.
- ham-tan, ཨམེས་པ་, samagrañ tanuñ, *connected*.
- hamvâr, ཨམེས་པ་, sarvvavâram, *at all times*.
- ham-vîmandihâ, ཨམེས་པ་, samasîmatayâ, *contiguously*.
- ham-zôr, ཨམེས་པ་, sahaprâna, *of like strength*.
- ham-zôri, ཨམེས་པ་, aikyaprânatva, *united strength*.
- han, ཨམེས་པ་, anya, apara; *another, other, else*.
- hangâm, ཨམེས་པ་, kâla, kadâcit; *time, period*.
- har [ཨམེས་པ་] sarvva, sakala, samagra; *every*.
- haravis, ཨམེས་པ་, sarvva, *all*.
- haravist, ཨམེས་པ་, sarvva, samagra, samasta; *all, every*.
- haravist-âgâh, ཨམེས་པ་, sarvvavettri, sarvvajnânin; *omniscient*.
- haravist-âgâhî, ཨམེས་པ་, sarvvajnânin, samagrajnânatva, sarvvâvabodhatva, sarvvajnânatva; *omniscience*.
- har ci [ཨམེས་པ་] sarvvañ yat, sakalañ kincit, sarvvañ kincit, sarvvañ kincit yat, kila yat kincit, sarvvanca yat; *whatever, everything that*.
- har cish [ཨམེས་པ་] sakalañ kincit, *what-ever is his*.
- har cun [ཨམེས་པ་] sarvvañ yathâ, *however*.
- har du [ཨམེས་པ་] dvitayamapi, dve'pi, dvi, dvitaya; *both*.
- har gâh [ཨམེས་པ་] sarvvasmin sthâne, *everywhere*.
- hargizica, ཨམེས་པ་, kadâcit, kadâcidapi; *ever even (yet, or really)*.
- har ka [ཨམེས་པ་] sarvveca yadi, *whenever*.

HAR

har' se [𑂔𑂰𑂩𑂱] tritayamapi, trayo'pi;
all three.

har yak [𑂔𑂰𑂩𑂱] ekaikasas, sarvve eka;
each one, every one.

hast, 𑂔𑂰𑂩𑂱 [𑂔𑂰𑂩𑂱]: 1) asti, santi, âste, (om.),
bhavati; is, are, be it, there is, there are.
2) varttamâna, vidyamâna, sat, santi;
what exists, existence, being.

hastaa [𑂔𑂰𑂩𑂱] sattâstha, vidyamâna, san-
tishtamâna; existing.

hastaa-hend, for hastmand [𑂔𑂰𑂩𑂱]
sthitâni santi, existent.

hast-gôharihâ, 𑂔𑂰𑂩𑂱 𑂔𑂰𑂩𑂱, ratnasattayâ,
with existing nature.

hastî [𑂔𑂰𑂩𑂱] sattâ, asti; existence.

bat [𑂔𑂰𑂩𑂱] syât, that is.

Havâ, 𑂔𑂰𑂩𑂱? Ha, uâ, Eve.

hawand, 𑂔𑂰𑂩𑂱, tulya; so much, equal.

hawandî, 𑂔𑂰𑂩𑂱, sannibha, an equivalent.

hawash, 𑂔𑂰𑂩𑂱, sammukham, sammukha-
masya, artham; towards (to, for, or
about) him (her, or it).

hawashâ, 𑂔𑂰𑂩𑂱, sammukhâni tâsam, saha,
sahaitâni; towards (to, for, or about)
them (or their).

hawast, see be hawast.

hazâr, 𑂔𑂰𑂩𑂱 [𑂔𑂰𑂩𑂱] sahasra, sahasradhâ;
thousand.

bazâraa, 𑂔𑂰𑂩𑂱, sahasratâ, millennium. Plu.
hazâraihâ.

heci, 𑂔𑂰𑂩𑂱, kimapi, ko'pi, kincidapi, api,
kincit; any, anything.

hed [𑂔𑂰𑂩𑂱] stha, you are.

hel, pres. stem of hishtan.

hend [𑂔𑂰𑂩𑂱] santi, (perf.), (om.), asti,
abbûvan, âsan, stah; they are (or have).

bihir, 𑂔𑂰𑂩𑂱, mûtra, bodily refuse.

Hindu, 𑂔𑂰𑂩𑂱, Hindûsthâna, Hindû. Plu.
-vâ.

HUG

hishtan, 𑂔𑂰𑂩𑂱 [𑂔𑂰𑂩𑂱] vimuc, sam-
utsrij, vinirmuc, nikship, prer, san-
nidhâ, vimocana, pratikship; to allow,
leave, let, dismiss.

hishtâr, 𑂔𑂰𑂩𑂱, vimoktri, leaver.

hom [𑂔𑂰𑂩𑂱] asmi, aham, abhûvam, smah;
I am, I have (aux.).

Hôrmezd, 𑂔𑂰𑂩𑂱, Hormmijda, Ahuramazda,
Hormmijdiya, Vrihaspati; Aûharmazd,
planet Jupiter.

Hôrmezdâ, 𑂔𑂰𑂩𑂱, Hormmijdaputra, son
of Aûharmazd.

Hôrmezd-dâd, for Hôrmezd-dâdâ, 𑂔𑂰𑂩𑂱
𑂔𑂰𑂩𑂱, Hormmijdadâdasya putra, son of
Aûharmazd-dâd.

Hôrmezdi, 𑂔𑂰𑂩𑂱, Hormmijdiya, per-
taining to Aûharmazd.

hôsh, 𑂔𑂰𑂩𑂱, smriti, caitanya; understanding.

hôshyâr, 𑂔𑂰𑂩𑂱, sucetana, intelligent.

hûbôî, 𑂔𑂰𑂩𑂱, sugandha, sugandhatva;
perfume, fragrance.

hûcashm, 𑂔𑂰𑂩𑂱, sucakshus, kindly.

hûcashmihâ, 𑂔𑂰𑂩𑂱, sulocanatayâ, with
kind regards.

hûcihar, 𑂔𑂰𑂩𑂱, surûpa, handsome.

hûciharî, 𑂔𑂰𑂩𑂱, surûpa, surûpatva; hand-
someness, beauty.

hûdahaa, 𑂔𑂰𑂩𑂱, uttamadânin, well-yielding.

hûdânâ, 𑂔𑂰𑂩𑂱, subhajnânin; well-under-
standing, erudite.

hûdânâî, 𑂔𑂰𑂩𑂱, subhajnâna, uttamajnâ-
natâ, uttamajnânatva, sujnâna; good
knowledge, erudition.

hûdin, 𑂔𑂰𑂩𑂱, uttamadinimat, of the good
religion.

hûfarward, 𑂔𑂰𑂩𑂱, hûpharavardda (Pz.);
saintly, glorified.

hugârîdan, for ôkâlîdan, 𑂔𑂰𑂩𑂱, apahri,
vijrî; to dispel, subdue.

HUG

- hāgaweshnî, **ሐገላሽኒ**, suvacas, *good words*.
- hūkḥîmî, **ሐሕክሚ**, subhasîla, susîla; *good disposition*.
- hūkht, **ሐሕክተ**, sūkta, *Hūkht*.
- hūkunishnî, **ሐሕክሽኒ**, sukarmman, sukarm-matva; *good deeds*.
- humânâ, **ሐሙኑ**, upamâna, samâna, upama, *tulya; resembling, resemblance*.
- humânâ-bahar, **ሐሙኑ ሐሐር**, upamânavi-bhâga, *partially resembling*.
- humânâ-baharî, **ሐሙኑ ሐሐር**, upamâna-vibhâga, *partial resemblance*.
- humânâî, **ሐሙኑ**, upamâna, pratirûpatâ; *likeness, analogy*.
- hūmanishnî, **ሐሙኑ**, sumanas, *good thoughts*.
- humat, **ሐሙተ**, sumata, *Humat*.
- hūmîzai, **ሐሙዝላይ**, susvâda, *savouriness*.
- hunar, **ሐህን**, guna, saurya; *capability, skill, attribute*.
- hūpādîshâh, **ሐህፓድሻሕ**, surâjan, *good sovereign*.
- hupârdan, *for* ôpârdan, **ሐህፓድኑ**, grî, *to swallow*.
- hurn, **ሐህን**, eva, *since*.
- Hurûsharm, **ሐህሽራም**, Hurusarmma, *Jerusalem*.
- hûsazîdan, **ሐህረኛድኑ**, surûpaya, surûpâya, samudî; *to be well suited*.
- hustarashni, **ሐህተራሽኒ**, âstarana, *a scraping off*.
- hûtukhsh, **ሐህተክሽ**, prakritivyavasâyin, *artisan*.
- hûtukhshî, **ሐህተክሽ**, prakritivyavasâyatâ, *artisanship*.
- huvashtan, **ሐህረኑ**, nipat, *to fall*.
- huzîridan, **ሐህዝረድኑ**, prabhû, *to attract*.
- huzvâ, **ሐህዝ** [ሐህዝ] jîhvâ, *tongue*.

JAD

- huzvârdan, *for* hûzinhârdan, **ሐህዝረድኑ**, safsodhaya, vij, vicâraya; *to well recognise*.
- hvarsht, **ሐህረክ**, sukrita, *Huvarsht*.
- hvaspîn, **ሐህረክ**, sobhana, *well-horsed*.
- i, ፡, (*gen.*), yad, (*om.*), (*adj.*), (*ins.*), tad; *which, who, that, what, (om.)*; (*connects n. with following gen., adj., n. in apposition, or n. governed by prep.*)
- in [፳፻] idam, etad, adas; *this, these*.
- in and [፳፻ ፳፻] idam etâvat, idam etâva-deva; *thus much, thus far*.
- însâ [፳፻፳፻] etc, *these*. (*Rare pl. of in.*)
- ishkam, **ሐህፍ** [፳፻፳፻, ፳፻፳፻] udara; *belly, womb*.
- jâ, **ሐህፍ**, sthâna; *place, position*.
- jad, **ሐህፍ**, vibhinna, prithak, rite; *different, separate, antagonistic, except*.
- jad-âinaa, **ሐህፍ ሐህፍ**, vibhinnarîti, *of different kinds*.
- jad-ciharanîdihâ, **ሐህፍ ሐህፍ ሐህፍ**, vibhin-narûpatatayâ, *through different qualification*.
- jad-ciharihâ, **ሐህፍ ሐህፍ ሐህፍ**, vibhinnarûpa-tayâ, *through different quality*.
- jad-dew [ሐህፍ ሐህፍ] bhinnadeva, *opposed to the demon*.
- jad-gôhar, **ሐህፍ ሐህፍ**, vibhinnaratna, *of a different nature*.
- jad-gôharî, **ሐህፍ ሐህፍ ሐህፍ**, vibhinnaratnatva, vibhinnaratnatâ, vibhinnaratna; *difference of nature*.
- jad-gôharihâ, **ሐህፍ ሐህፍ ሐህፍ**, vibhinnaratna-tayâ, *through different nature*.
- jadî, **ሐህፍ**, vibhinnatva, *difference*.
- jad jad, **ሐህፍ ሐህፍ**, vibhinnavibhinna, prithak prithak; *each separately, severally*.
- jad-kârî, **ሐህፍ ሐህፍ**, vibhinnakâryatva, *difference of operation*.

JAD

- jad-kārihā, جادره , vibhinnakāryatayā, *through different duty.*
 jad-nāmī, جادمی , vibhinnanāmatva, *different names.*
 jad-pasākhtihā, جادره جاد , vibhinnā-racitatayā, *through different construction.*
 jad-patkār, جادره جاد , vibhinnaprativā-din, *free from strife.*
 jad-rānīshnī, جادره جاد , vibhinnapra-vritti, *different management.*
 jad-sardaihbā, جادره جاد , vibhinnajāti-tayā, *through different species.*
 jādu, جادو , rākshasa, *wizard. Plu. -vā.*
 jāduī, جادوئی , rākshasiya, *witchcraft.*
 jad-vazārashnī, جادره جاد , prithak vibhakti, *distinct discrimination.*
 jah, *pres. stem of jastan.*
 jamān, زمان , kāla, muhūrta; *time, period, hour.*
 jamānaa, زمانه , kāla; *time, age.*
 jāmand, جاماند , sthānavat, *localised.*
 jāmandī, جاماندی , sthāna, *locality.*
 jamānī: 1) زمانی , kāla, *time.* 2) زمانه , see akanāraa-jamānī.
 jamānīhā, *see akanāraa-jamānīhā.*
 jamānmand, جاماند , kālavat, *temporary.*
 jāminīdan, *for gāminīdan, جادو, prāpaya, āruh, nī; to make proceed.*
 jā, جا , jīva, *life. Plu. jānā.*
 jānavar, جانوار , jīvat, *living creature.*
 jāmand, جاماند , jīvat, *living.*
 jastan, جاستان , prayā; *to spring, attain.*
 jastihā, *see pesh-jastihā.*
 jatar, جاتر , vibhinna; *otherwise, distinct.*
 jatari, جاتری , vibhedatva, *difference.*
 jāvar, *for dānar, جادو, samaya, occasion.*
 jāwadān, جوادان , anantakālam, *eternally.*
 jāwadānaa, جوادانه , ananta, anantakāliya, anantakālam, *dirghakālam; eternal.*

KAM

- jigar, جگر , jigira (Pz.), *the liver.*
 jih, جیه , paradāra, *courtesan. Plu. jihyā.*
 jīk, *for zīk, راجو, thread.*
 judā, جدا , prithak, *separate.*
 judāi, جداوی , vibhinnatva, vibhinnatā, vibhinna; *separation, difference.*
 judāihed, جدا شده , vibhinnāyate, *is separated.*
 judāinīdan, جدا کردن , prithak kri, *to separate.*
 jumē, *for jumb, جهم, saha, samavāya; together with.*
 jumbā, جهم , cancala, *moving.*
 jumbashni, جهمی , cancelatā, avalambana; *movement.*
 jumbashnī, جهمی , avalamba, *instigating.*
 jumbādan, جهمیدن , avalamb; *to move, stir.*
 jvānī, جوانی , yuvatva, *youth.*
 ka [ک] ced, yadi, yat, kila, yatas; *when, though, if, wherein.*
 kacash [کاش] cecca, *when indeed him.*
 kadām, کدام , kim; *what? which?*
 kadārcihe, کدامی , kincit, *any whatever.*
 kaē [که] kadā, *when?*
 Kaēvān, کایان , Sanaiscara, *planet Saturn.*
 Kai Gushtāsp, کای گشتاسپ , rājā Gustāspah, *Kaī Gushtāsp.*
 Kai Spudākht, کای سوادخت , rājā Spudākhtah, *Kaī Spend-dād.*
 Kai-tukhmaa, کای توخمه , rājābija, *Kayān race.*
 kālbūd, کالبد , kalevara; *body, form.*
 kam, کم , svalpa, hīna, kincittaramapi, (om.); *little, scanty, deficient.*
 kām, کام , kāma, kāmīn, icchā; *will, desire, wish.*
 kāmaa, کامه , kāma; *will, desire, wish.*
 kāmāi: 1) کامی , kāmātva, kāmātā, kāma, kāmīn; *will, desire.* 2) کامی , kāmīya; *willed, designed.*

KAM

- kāmaiḥ, ཀམམིམ, kāmatayā, *through the will.*
- kamā [ཀམ་མ] yadaham, yadi me; *when (or though) by (for, or of) us.*
- kāmaomand, ཀམ་མམ་མམ་མ, kāmavat; *with a will, desirable.*
- kāmashni, ཀམ་མམ་མ [ཀམ་མམ་མ] kāma, *will.*
- kāmasnigar, ཀམ་མམ་མམ་མ, kāmakarttri, *doer of one's will.*
- kāmashnigarī, ཀམ་མམ་མམ་མམ་མ, icchācārātā, icchācāritva, kāmākāritva; *performance of will, wilfulness.*
- kāmastan, ཀམ་མམ་མམ་མ [ཀམ་མམ་མམ་མ] samih, kāmaya, apeksh, ish, kāma; *to wish, desire, will, design.*
- kam-dānashni, ཀམ་མམ་མམ་མ, kinciġjna, kinciġjnāna, kinciġjnātara; *deficient in knowledge.*
- kam-dānashni, ཀམ་མམ་མམ་མ, kinciġjnānatva, kinciġjnānam; *scanty knowledge.*
- kāmī: 1) ཀམ་མམ་མ, kāma, kāmīn; *desire.* 2) ཀམ་མམ་མ, kāmīn, *desirous.*
- kāmākār, ཀམ་མམ་མམ་མ, kāmācara, kāmākārin; *doing one's will, absolute.*
- kāmākārī, ཀམ་མམ་མམ་མམ་མ, kāmākārītā, *absolute power.*
- kam-khardī, ཀམ་མམ་མམ་མ, kincidbuddhi, *little wisdom.*
- kam-ranjī, ཀམ་མམ་མམ་མ, svalpaklesa, *little trouble.*
- kām-rawā, ཀམ་མམ་མམ་མ, kāmācara, *advancing desire.*
- kanāraomand, ཀམ་མམ་མམ་མམ་མ, sīmāvat, sīmāmat; *limited.*
- kanāraomandī, ཀམ་མམ་མམ་མམ་མམ་མ, sīmāvatā, sīmāmatva; *limitation.*
- kanāraomandihā, ཀམ་མམ་མམ་མམ་མམ་མ, avadhimattayā, *with limitation.*
- kār, ཀམ་མམ་མ, kārya; *operation, work, duty, purpose.*

KER

- kār, *pres. stem of kishtan.*
- kāravān, ཀམ་མམ་མམ་མ, vānījya, oaravan.
- kardaa, ཀམ་མམ་མ, krita, khanda, kīrttana; *made, formation, work.*
- kardāi, ཀམ་མམ་མམ་མ, kṛitatva, khandatva; *formation, making, work.*
- kardan, ཀམ་མམ་མ [ཀམ་མམ་མ] kri, karana, vidhā, kship; *to do, make, perform, commit, cause, occasion, provide, set, put.*
- kardār, ཀམ་མམ་མ, karttri, kara; *maker.*
- kardārī, ཀམ་མམ་མམ་མ, kārītā, kārītva, karttritā, karttritva; *formation, production.*
- karf, ཀམ་མམ་མ, kalevara; *form, shape.*
- karfī, *see star-karfī.*
- kārī, *see ardi, dushāgāh, halaa, jad, khvesh, sūdmān, vazand.*
- kārīhā, *see halaa, hameshaa, jad.*
- kārī hend, ཀམ་མམ་མམ་མ, kāryīyanti, *are efficient.*
- kārinīdan, ཀམ་མམ་མམ་མ, kāraya, *to disseminate.*
- kas [ཀམ་མ] kascit, ko'pi; *any one.*
- kash [ཀམ་མམ་མ] ced, yadi, cedasya, yat, kila, yadyasau, cedasau, yadasau; *when (or though) by (for, or of) him (her, or it).*
- kashā [ཀམ་མམ་མམ་མ] yattaiḥ, yeshām, yattayoh, yadica taiḥ, yadica te; *when (or though) by (for, or of) them (or their).*
- kashīdan, ཀམ་མམ་མམ་མ [ཀམ་མམ་མ] ākrish, *to drag.*
- ke [ཀམ་མ]: 1) yad, kascit, ka, yatra; *who, which, whoever, that.* 2) ka, yad; *who?*
- keh, ཀམ་མ, laghu, hrasvatara; *less.*
- ke rā [ཀམ་མམ་མ]: 1) yasmāt, yadartham, tatas, yasya; *about which, wherefore.* 2) kasmāt, *on what account?*
- kerbaa, ཀམ་མམ་མ, punya, dharmma; *good works, merit.*
- kerbagar, ཀམ་མམ་མམ་མ, punyakara, punyakarmmin, punyakārin; *doing good works.*

KER

kerbagarî, کرباگاری, punyakriti, punya-kârîtâ, punyakarmmatva; *performance of good works.*

kerôî, کربوئی, vicitrâtâ, *restraint.*

kesh [کشی] yasya, yena, yam, yah, yâm, yasyâh, kasyacit, kimasau; *whose, whom, by whom, by which, who his, which by him.*

— andar; yasya . . antar, *in which.*

— awar; kasyopari, *over whom.*

— azash; yasmât, yo'sya . . etasmât, yasya . . asyaiva; *from (of, or owing to) which.*

— hawash; yâni . . saha, yadartham, yasya . . sammukham, yah; *to (unto, towards, or for) whom (or which).*

— padash; yâbhisca, *by whom.*

— padiraa; kasyâsca . . pratyabhimukham, *against which.*

kesh, کشی, darsana, darsaniya; *sect.*

keshâ [کشہ] yeshâm, ye, yâsâm, yeshu; *whose, whom, who (whose, or which) by (for, or to) them (or their).*

— azash; yebhya, yâbhi, ye . . asmât; *from (or by) whom (or which).*

— hawash; teshâm, *who to them.*

keshdâr, کشداری, darsanadhârin, *maintaining sects.*

keshwar, کشوار, dvîpa; *region, realm.*

keshwarî, کشواری, dvîpiya, *of the realm.*
Plu. -yâ.

khadan, خدان [خداوند] khan, utkhanana; *to dig up, demolish.*

khââa, خاا, andaka; *egg, eyeball.*

khahastan, خاهستان, kadhasthaya, *to detract.*

khâhîdan, خاهیدن, vilaksh, *to be exhausted.*

khâk, خاک [خاک] pâñsu, *dust.*

KHU

khâmast, خماست [خماست] prabhriti, âdi; *primitive, primary.*

khan, *pres. stem of khadan.*

khar, خار [خار] gârdabhi, *ass. . .*

kharawastar, خراواستار, kshudrajantu, *noxious creature.*

kharawastari, خراواستاری, kshudrajantûnâm, *of noxious creatures.*

khard, خرد, buddhi, *wisdom.*

khard-guwâihâ, خردگووايهه, buddhisâk-shitayâ, *through testimony of wisdom.*

khardî, *see kam-khardî, pas-khardî.*

khard-padirashnî, خردپاديراشني, buddhi-pratikanaratayâ, *approvable by wisdom.*

kharg, *for khar-kun, ۱۹۱۹, riddha¹, deafening.*

khashm, خشم, کبود, krodha, kopa; *wrath.*

khashmûn, خشمون, kopâlu, krodha; *wrathful.*

khashmûnî, خشمونی, krodhatva, *wrathfulness.*

khastâr, خاستار, kadhasthayitri, *injurer.*

khîm, خم, sîla, satya; *temper, disposition.*

khîn, خین, dvesha; *malice, revenge.*

khîn-khêâh, خین کهاه, dveshakânkshin, *seeking vengeance.*

khîn-thôz, خین تھوز, dveshasocayitri, *retaliating vengeance.*

khîr, خیر [خیر] dravya, sambhûti, kârya; *property, possessions.*

khôr, خور, daridrin², asrotri²; *blind.*

khôri, خوری, andhatva, *blindness.*

khshnûdan, *for ashnûdan, ۱۱۱۱۱۱, sru, to hear.*

khûb, خوب, suddha, *well, good.*

khûn, خون [خون] rakta, *blood.*

¹ Nér. understood کَر, but the text quoted is from Is. xlii, 19, which is inconsistent with his reading.

² Nér. understood خور and کر.

KHU

khûn-rezashnî, کورکشی, raktam pravâhi;
shedding of blood.

khûr, کور [کور] sūrya, sun.

khurg, for khôr-kun, کورگ, angāraka¹,
blinding.

khusrûb, کورب, sukirtti, renowned.

khustuhed, کورکشی, suniscitikrita, is
confessing.

khuzmâishni, کورمیشنی, vimarsana, vimar-
saka, vimrisya; experiment.

khuzmâishni-nyâz, کورمیشنی نیاز, vimarsa-
daridrin, wanting experience.

khuzmûdaa, کورمؤدا, vikhyâta, tested.

khvad, کور [کور] svayam, âtman,
svayameva, nija, sva, sviya; oneself, my
(thy, him, her, or it) self, our (your, or
them) selves.

khvadâê, کوراداء [کوراداء] svâmin, râjan; ruler,
lord, master.

khvadâi, کورادائی, râjya, svâmitva; do-
minion, rule, reign.

khvad-gôharihâ, کورادگواریه, svaratnatayâ,
through one's own nature.

khvadî, کورادی [کورادی] svatâ, svatva,
svayam, svarûpa; own self, individuality,
peculiarity, belongings.

khvâê, کوراء, nidrâ², sweat.

khvâhastan, کورواستان [کورواستان] samih,
âkânkshâ, abhilashana, abhipsâ, ish,
kânksh, yâc, prârthaya; to seek, want,
demand, beg.

khvâhishni, کورواشینی, prârthana, entreaty.

khvâhishnî, کورواشینی, yâcaka, yâcana;
begging, imploring.

khvâhishnihâ, see halaa-khvâhishnihâ.

khvân, pres. stem of khvâdan.

khvânashni, کورواناشنی [کورواناشنی] âkârya, to be called.

KHV

khvâdan, کوروان [کوروان] âkârya, âkârya,
samâkârya, âghoshaya, âkârana, âgho-
sha, âhvânaya, samâkârya; to call,
recite.

khvânidan = khvâdan.

khvâr, کورار, laghu, laghutara; easy, light,
mean, contemptible.

khvarasand, کورواسند, santoshin, santushta;
contented.

khvarasandihâ, کورواسندیه, santushto'pi,
contentedly.

khvarashni, کورواشینی, khâdya, khâdana;
eating, tasting, food.

khvârashni, کورواراشینی, khâdana, drinking.

khvârashnî, see ne-khvârashnî.

khvardan, کورواردان [کورواردان] khâd, bhaksh,
khâdana, khâdya; to eat, taste, swear
(an oath).

khvardârî, کوروارداری, khâdanatâ, eating.

khvarehe [کور] srî, glory.

khvarî [کور] râsi, glorious. Plu. -gâ.

khvârî, کوراری, riddhatva, comfort.

khvâridan, for khvârdan, کورواریدان, khâd, to
drink.

khvarshed, کورواشید, sūrya, sun.

khvâr-tan, کوروارتن, laghutana, tender-
bodied.

khvash, کورواش [کورواش] svâdu, pleasant.

khvashî, see ham-khvashî.

khvashinââ, کورواشیناء, karkasa, soshaka;
parching.

khvashk, کورواشک, sushka, dry.

khvashkâr, for hûsikâl, کورواشکار, samâlocin,
samâlôca; well-considering, deliberating.

khvashkârashnî, for hûsikâlashnî, کورواشکاراشینی,
samâlocanatva, good considera-
tion.

¹ Nêr. understood کور or کور.

² Nêr. understood khvâp.

KHV

- khvashkârdan*, for *hûsikâldan*, ກຳລັງ ກຳລັງ, *samâloc, vimris; to consider well.*
- khvashkî*, ສຸກັດ, *sushkatva, rûksha; dryness.*
- khvashmâr*, ຈຳນວນ, *ganana, a numbering.*
- khvashmâridan*, ກຳນົດ, *gan, to account for.*
- khvashmurdan*, ກຳນົດ, ກຳນົດ, [ກຳນົດ] *samavajñâ, vimarsaya; to enumerate, recount.*
- khvashtâftan*, ກຳນົດ, *uttâpaya, to hurry on.*
- khvashtâw*, ກຳນົດ: 1) *pres. stem of khvashtâftan.* 2) *udvega, âpad, upatâpa; haste, hurry.*
- khvashtâwashni*, ກຳນົດ, *upatâpatva; hastening, urgency.*
- khvâstâr*, ຈຳນວນ, *abhilâshuka, îpsitri, îpsayitri; seeker, enquirer.*
- khvastuî*, ກຳນົດ, *pratyaya, confident.*
- khvastvâr*, ຈຳນວນ, *sudakshatara, strong.*
- khvâwar*, ຈຳນວນ, *rakshaka, dayâlu, kripâlu; compassionate.*
- khvâwarî*, ຈຳນວນ, *rakshâ, karunâ, dayâlu-tva; compassion.*
- khvazâr*, ຈຳນວນ, *apakâra, a little.*
- khvazâraa*, ຈຳນວນ, *hrasvataro'pi, stoka; feeble.*
- khvazîdan*, ກຳນົດ, *prabhû, vilî, samudgam, apayâ, vye; to creep on, spring, absorb.*
- khvazîrashnî*, ກຳນົດ, *sûkshmatara, perspicacious.*
- khvesh*, ຈຳນວນ [ກຳນົດ] *svîya, nija, sva, svâdhîna, âtman, sakta, svatas, asya, svîyatva; one's own, my (thy, his, her, its, our, your, or their) own.*
- khvesh-ciharî*, ຈຳນວນ, ຈຳນວນ, *nijarûpatâ, its own quality.*

KOS

- khvesh-gôharî*, ຈຳນວນ, ຈຳນວນ, *nijaratnatâ, its own nature.*
- khvesh-gôharihâ*, ຈຳນວນ, ຈຳນວນ, *svîyaratnatayâ, naturally their own.*
- khveshî*, ຈຳນວນ [ກຳນົດ] *svîyatva, sva-kîyatva; own property, possession.*
- khveshihed*, ຈຳນວນ, *svîyâyate, is possessed.*
- khvesh-kâmaiha*, ຈຳນວນ, ຈຳນວນ, *sveccâcâratayâ, by (or to) their own wills.*
- khveshkâr*, ຈຳນວນ, *satkâryin, diligent.*
- khveshkârî*, ຈຳນວນ, *satkâryatâ, satkâr-yatva, satkârya; duty, activity.*
- khvesh tan*, ຈຳນວນ, *svîyâñ vapus; one's self, himself, &c.*
- khvîd*, ຈຳນວນ, *sârdra? sârdra; damp, wet.*
- khvîdî*, ຈຳນວນ, *sârdratva, sârdra; moisture.*
- kimâr*, for *dumâl*, ຈຳນວນ, *purîsha, dung. Or for simâr*, ຈຳນວນ, *fennel, weeds.*
- kishtan*, ຈຳນວນ [ກຳນົດ] *vap, vâpaya; to sow, cultivate.*
- kôdak*, ຈຳນວນ, *laghu; lesser, trifling.*
- kôh*, ຈຳນວນ, *adri, mountain.*
- kôhî*, ຈຳນວນ, *pârvvatîya, parvvatîya; of the hills.*
- kôkhshââ*, ຈຳນວນ, *kalahitara, yoddhri; contentious, resisting.*
- kôkhshâî*, ຈຳນວນ, *yuddha, yuddhi; struggle.*
- kôkhshashni*, ຈຳນວນ, *yuddha, sangrâma; struggle, fight.*
- kôkhshashnî*: 1) ຈຳນວນ, *see hameshaa.* 2) ຈຳນວນ, *yuddhena, striving.*
- kôkhshîdan*, ຈຳນວນ, *yudh, yuddhâñ kri; to struggle, fight, endeavour.*
- kôkhshîdâr*, ຈຳນວນ, *yuddhakârin, struggler.*
- kôkhshîdârî*, ຈຳນວນ, *yuddhakâritâ, kalahakâritâ; struggle, contest.*
- kôsh* = *kush, stem of kushtan.*

KOS

MAL

kôshashni, 𐭕𐭥𐭥𐭥𐭥, vimarddanâ, *slaughter*.

ku [𐭕𐭥]: 1) yat, kila, (*abl.*), (*om.*), yathâ, (*ins.*), yatas; *that, thus, so that, that is, than.* 2) kva, yatra, yasmin, (*om.*); *where.* 3) kva, kutas, kasmât, kutra; *where?*

kum [𐭕𐭥𐭥] yadaham, yanme, yat mām; *that (or thus) by (for, or of) me.*

kumā [𐭕𐭥𐭥𐭥] yanme; *that (or thus) by (for, or of) us.*

kumand [𐭕𐭥𐭥𐭥] kiñvat, *possessing a whereabouts.*

kun, *pres. stem of kardan.*

kunâ [𐭕𐭥𐭥𐭥] karttri; *doing, making.*

Kunî, for Kund, 𐭕𐭥𐭥, Kûnî, Kûnîdeva; *the demon Kund (Vd. xi, 12, xix, 41, W.).*

kunishni, 𐭕𐭥𐭥𐭥, karmman, karmmatva; *work, action, deed.*

kunishnî: 1) 𐭕𐭥𐭥𐭥, *see* Âharman, awecim, cimî, farzānahihâ, gumezaa, myāzaî, vad. 2) 𐭕𐭥𐭥𐭥, karmmanâ, karmmanah; *working, of deed.*

kunishnigar, 𐭕𐭥𐭥𐭥𐭥, karmmakarttri, *worker.*

kunishnihâ, *see* awecim, câraa, cimî.

kush [𐭕𐭥𐭥] yat, yadasya, yadasau, kila, kilâsya, yathâ, yathâ asya, yadenâm, (*om.*); *that (or thus) by (for, or of) him (her, or it).*

kushâ [𐭕𐭥𐭥𐭥] yat teshâm, yathaita, yadetaih, yadeshâm, etc, yadamûn, yat taih, yathâ teshâm; *that (or thus) by (for, or of) them (or those).*

kushtan, 𐭕𐭥𐭥𐭥 [𐭕𐭥𐭥𐭥𐭥] nirddasana, *to slay.*

kûst, 𐭕𐭥𐭥, paksha, pradesa; *side.*

kûstaa, 𐭕𐭥𐭥𐭥, paksha; *side, direction.*

kut [𐭕𐭥] yat te, yat tubhyam, yat tvamapi, yat tava; *that (or thus) by (for, or of) thee (or thine).*

kvî, *see* ez-kvî.

law, 𐭕𐭥 [𐭕𐭥𐭥𐭥] oshtha, *lip.*

ma [𐭕𐭥] mâ, na; *dont, shall not (neg. with impv. and conj.).*

mâdag, 𐭕𐭥𐭥, mâtuh; *maternal, essential.*

mâdagî: 1) 𐭕𐭥𐭥𐭥 [𐭕𐭥𐭥𐭥] nâritva, nâriya; *female nature.* 2) 𐭕𐭥𐭥𐭥, lakshmi, sancitârtha; *particular, important.*

madan, 𐭕𐭥𐭥, prâp, samâgam, samprâp, prâpti, samâyâ; *to come, attain.*

madâr, 𐭕𐭥𐭥, rata, âgata; *attainer.*

mâdavar, 𐭕𐭥𐭥𐭥, mukhyatara, *especially.*

maê, 𐭕𐭥 [𐭕𐭥] madhu, *wine.*

mâh, 𐭕𐭥: 1) [𐭕𐭥𐭥, 𐭕𐭥𐭥] candra, *moon.* 2) [𐭕𐭥] mâsa, *month.*

mahest, 𐭕𐭥𐭥𐭥, mahâ, mahat; *greatest, immense, supreme.*

mahest, 𐭕𐭥𐭥𐭥, Mâjda, iasni, Mâjda, iasna; *Mazda-worshipping.*

Mahmâdâ, 𐭕𐭥𐭥𐭥𐭥, Mahamâdasya putra, *son of Mahmâd.*

mahmâ, 𐭕𐭥𐭥𐭥, abhyâgata; *lodging, residing.*

mainyô, 𐭕𐭥𐭥, adrisya, paraloka, paralokiya, paralokacara, adrisyatâ; *spiritual existence, spirit, spiritual. Plu. -yuâ.*

mainyô-cihari, 𐭕𐭥𐭥𐭥 𐭕𐭥𐭥, adrisyarûpitva, *spiritual nature.*

mainyôi: 1) 𐭕𐭥𐭥𐭥, adrisyatâ, adrisyatva; *spirituality.* 2) 𐭕𐭥𐭥𐭥, adrisiya, *spiritual.*

mâl, *see* dard-mâl.

mâlâdâr, 𐭕𐭥𐭥𐭥𐭥 for 𐭕𐭥𐭥𐭥𐭥, tvac, *rubbing surface.*

maladâri, 𐭕𐭥𐭥𐭥𐭥, mârjjana, vimârjjatâ, vimârjjanâ, vimârjjana; *a daubing, a wiping away.*

mâlashni: 1) 𐭕𐭥𐭥𐭥𐭥, *see* cihar-mâlashni. 2) 𐭕𐭥𐭥𐭥, sañsprisya, *susceptible.*

MAN

māu, ມ້າວ, griba; *house, abode.*

mānā, ມ້ານ້າ, pratima, upamāna, upama; *like.*

Mānāḥ, ມ້ານ້າ, ມ້ານ້າ, Māneya, Māna; *Mānā.*

Mānāḥi, ມ້ານ້າ, Māneyiya, Mānāchaan.

mānāi, ມ້ານ້າ, upamāna, *similarity.*

mānashni, ມ້ານ້າ, nivāsa, *abode.*

mānavad, ມ້ານ້າ, grihapati, *house-ruler.*

māndan, ມ້ານ້າ [ມ້ານ້າ] nivas, *to dwell.*

manishni, ມ້ານ້າ, manas; *mind, thought.*

manishnī: 1) ມ້ານ້າ, *see bazaa-manishnī.*

2) ມ້ານ້າ, manasā, manas; *of thought, thoughtful.*

manishnihā, *see rād, taftī, vahe.*

mar, ມ້າ, nrisaṇsa, nara; *deadly one, felon.*

mar, ມ້າ, sankhya, *number.*

mār, ມ້າ, sarppa, vyāla; *serpent.*

maraa: 1) ມ້າ, sankhya, ganana; *number.*

2) *for tharaa.*

maraoṃandī, ມ້ານ້າ, ມ້ານ້າ, sankhyāmattā, *numerousness.*

Māraspendā, ມ້ານ້າ, ມ້ານ້າ, Māraspin-dānaputra, *son of Māraspend.*

mard, ມ້າ [ມ້າ] manushya, nara, puṇis; *a man.*

Mardā-frōkha, ມ້ານ້າ ມ້ານ້າ [ມ້ານ້າ]

Marddām-phrosha, *Mardān-farukh.*

mardum, ມ້ານ້າ [ມ້ານ້າ] manushya, nara; *man, mankind, person, people.*

mardumī, ມ້ານ້າ, mānushya, *human.*

marg, ມ້າ, mrityu, marana; *death.*

margī, ມ້າ, mrityu, marana, maranātā; *death.*

margī-raseshnī, ມ້ານ້າ ມ້ານ້າ, mrityoh prāpti, *occurrence of death.*

marōcinidār, ມ້ານ້າ, vināśakarttri, vināsayitri, mrityukarttri; *destroyer.*

marzashni, ມ້ານ້າ, maithuna, *cohabitation.*

MUS

marzidan, ມ້ານ້າ, math, *to defile sexually.*

Mashyāḥ, ມ້ານ້າ, Masiāka, *Messiah.*

mastarag, *see rad-mastarag.*

mastidan, ມ້ານ້າ, mad, *to exhilarate.*

Māzandar, ມ້ານ້າ, ມ້ານ້າ, Mājandaradeva,

Mājandara; *a Māzendaran.*

Māzandari, ມ້ານ້າ, Mājandariya, Māzen-darian. *Plu. -igā.*

mazd, ມ້າ, ມ້າ, prasāda, *reward.*

Mazdadhāta, ມ້ານ້າ, Majdadāta, Majda-dāti; *created by Mazda.*

mazg, ມ້າ, bhrū; *eyelash.*

mazū, ມ້າ, mukhya, *mighty?*

meh, ມ້າ, mahat, mahā, mahattara; *great, greater.*

mehādar [ມ້ານ້າ] ມ້ານ້າ, Mehādara; *aged, venerable.*

meh-aoja, ມ້ານ້າ ມ້ານ້າ, mahābala, *greater in strength.*

mehī, ມ້າ, mahattva, *greatness.*

men [ມ້າ] aham; *I, me, my.*

mēraa, ມ້ານ້າ, mukhya, *proprietor.*

mīdukhtī, ມ້ານ້າ, mithyokti, *falsehood.*

mīdukhtihā, *see zur-mīdukhtihā.*

Mihir, ມ້ານ້າ, sūrya, *sun.*

Mihir-ayār, ມ້ານ້າ ມ້ານ້າ, Mihira-fāra, *Mitrō-atyār.*

mināḥ, ມ້ານ້າ, (S. om. P. ch. v, 7), *thinking.*

minidan, ມ້ານ້າ, man, avaman, cint; *to think, meditate.*

mīr, *pres. stem of murdan.*

miz, ມ້າ, svāda, *flavour.*

murdaa, ມ້ານ້າ, mrita, *dead.*

murdan, ມ້ານ້າ [ມ້ານ້າ] mri, *to die.*

murū, ມ້ານ້າ [ມ້ານ້າ] pakshin, vihangā; *bird.*

Mūshāḥ, ມ້ານ້າ, Mūsāka, Mūsa; *Moses.*

must, ມ້ານ້າ, upadrava, balātkāra, upadruta, vipatti, balātkārin; *distress.*

MUS

- mustagar, מוֹסָגָר, balât-kâarakara, balât-kârin;
causing distress.
- mustagari, מוֹסָגָר, upadravakâritva, pro-
duction of distress.
- mustamand, מוֹסָגָר, varâka, upadruta;
distressed, wretched.
- must-perâê, מוֹסָגָר, balât-kâraracayitri,
preparing distress.
- Muthzari, מוֹתָזָר? Muthajarika; *Mâta-
zâlik*, of the מוֹתָזָר sect.
- myân, מִיָּאן, madhye, madhya; middle,
between, among.
- myânaa, מִיָּאנָא, madhya, medium.
- myâzai, מִיָּאזַי, mādhyastha; inter-
ference, arbitration.
- myâzai-kunishni, מִיָּאזַי מוֹתָזָר, madh-
yasthakarmmatâ, intermeddling action.
- nâf, נֶאֱפֵי, nâbhi; navel, nucleus.
- nagâhdâr, נֶאֱגֵד, rakshâkara, defender.
- nahâdan, נֶאֱהָדָן [נֶאֱהָדָן] nidhâ, nirm-
mâ; to put, appoint.
- nahâdihâ, see dastâwar-nahâdihâ.
- nahuftai, נֶאֱהָפְטַי, pracchannatâ, conceal-
ment.
- nahuftan, נֶאֱהָפְטַן, prâvri, samâvri, pidhâ;
to conceal, cover.
- nâkhun, נֶאֱכֻן, נֶאֱכֻל, nakha, finger-nail.
- nakhust, נֶאֱכֻשְׁט, âdau, âdi, prâk; first.
- nakhustin, נֶאֱכֻשְׁטִין, prâktaniya, prâktana,
pûrvva, âdya; first.
- nakheârîdan, נֶאֱכֻשְׁטִין? virodhiya, khship,
viruddhaya; to instigate.
- nam, נֶאֱמַם, angasveda, moisture.
- nâm, נֶאֱמַם [נֶאֱמַם] nâman; name, term.
- namâ, נֶאֱמַם, pres. stem of namûdan.
- namâz, נֶאֱמַם [נֶאֱמַם] pranâma, namaskarana;
homage, prayer.
- nâmcisht, נֶאֱמַם, nâmânkita; especially,
particulars.

NES

- nâm-dârashni, נֶאֱמַם מוֹתָזָר, nâmagraba-
natva, preservation of the name.
- nâmî, see jad-nâmî.
- namûdan, נֶאֱמַם, nidarsaya, darsaya, dris,
darsana, nidarsana, nidarsayana; to
show, demonstrate.
- namûdâr, נֶאֱמַם, darsayitri, nidarsayitri;
demonstrator, indicator.
- namûdâri, נֶאֱמַם, darsayana, indication.
- nân, נֶאֱמַם [נֶאֱמַם] dhânya, anna; bread.
- nar, נֶאֱמַם [נֶאֱמַם] narâkriti, male.
- nari, נֶאֱמַם [נֶאֱמַם] naratva, paurusha,
nariya; male nature, manliness.
- nawad, נֶאֱמַם [נֶאֱמַם] navati, ninety.
- nawashtaa, נֶאֱמַם, likhita, written.
- nawashtan, נֶאֱמַם [נֶאֱמַם] samâlikh, likh, saâlikh, âlikh; to write.
- nawashtâr, נֶאֱמַם, lekhaka, writer.
- nazâr, נֶאֱמַם, krisa, durbala; weak.
- nazârî, נֶאֱמַם, krisatva, weakness.
- ne [נֶאֱמַם] na, a-, naca, no, nahi, an-, nanu;
not, no, nor, im-.
- ne-bun, נֶאֱמַם, nirâmûlam, not a rudiment.
- ne-bundai, נֶאֱמַם [נֶאֱמַם] asampûrnatâ, imper-
fection.
- ne-dânashni [נֶאֱמַם] ajnânatva,
ignorance.
- ne-kâm, נֶאֱמַם, na kâma, akâmin; un-
willing.
- ne-kheârashni, נֶאֱמַם, na khâdana, not
drinking.
- neki, נֶאֱמַם, subha, subhatâ; happiness,
benefit, goodness, good. (See nyak.)
- neki-frizashni, for neki-pardazashni, נֶאֱמַם
subhasya visphûti, accomplishment
of happiness.
- ne-pâki [נֶאֱמַם] apavitratva, impurity.
- ne-shnâs, נֶאֱמַם, ajnâtri, not under-
standing.

NYA

nyâz, ལམ, nimnatva, daridratva, nihîna, nâstikya, nihinatva; *want, necessity*.
 nyâzand, སྒེལ, nâstika, *begging*.
 nyâzashni, ལམ་ལམ་, nâstikya, nirddhana, ûnatva; *necessity, solicitation*.
 nyâzîdan, ལམ་ལམ་, kshîmaya, *to covet*.
 nyâzmand, སྒེལ་ལམ་, nâstika, daridrin; *needy, necessitous*.
 nyôksh, see farmân-nyôksh.
 nyôkshîdan, ལམ་ལམ་, sru; *to hear, listen*.
 nyôkshîdârî, ལམ་ལམ་, karnnasrâvana, *a listening*.
 ô, ལ [འ, ལ] (S. loc. dat. gen. acc. om. nom. ins. adv. inf.) yâvat, iyam; *to, for, into, towards, with, at*.
 ô aghanîn, ལྟ་ལྟ་, anyonyam, *together*.
 ôca ka [ལྟ་ལྟ་] yadica, *so far indeed*.
 ôca ôi, for ô cavarman (gardan) [ལྟ་ལྟ་] ལྟ་ལྟ་, asau, etasmât; *for the neck, as a yoke*.
 ô ci [ལྟ་ལྟ་] kasmai, *for what?*
 oftîdan, ལྟ་ལྟ་, nipat, *to fall*.
 ôghâm, for hangâm, ལྟ་ལྟ་, yuga; *period, time*.
 ô ham, ལྟ་ལྟ་, ekatra, sarvvatra; *together, on the whole*.
 ôi [ལྟ་ལྟ་] idam, adas, etad, (om.), tad, tadasau; *that, the, he, she, it, him, his. Plu. eshâ*.
 okht, ལྟ་ལྟ་, avocat, ukta; *said, spoken*.
 ômed, ལྟ་ལྟ་ [ལྟ་ལྟ་] âsâ, *hope*.
 ômedâr, ལྟ་ལྟ་, âsâkara, *hopeful*.
 ômed-dârashni, ལྟ་ལྟ་, âsâvritti, *maintenance of hope*.
 ô padîraa, ལྟ་ལྟ་, pratyabhimukham, *for encountering*.
 ôstâd, ལྟ་ལྟ་, pravîna, *teacher*.
 ôstyâ, ལྟ་ལྟ་, pravînatara, sûtradhâra, prâvînya, vivekin; *the faithful, steadfast*.
 ôstyâni, ལྟ་ལྟ་, sûtradhâratâ, *assurance*.

PAD

pa [ལ] (S. inst. loc. om. adv. gen. acc. nom. dat.), madhye; *in, through, by, with, for, on, as*.
 pacîn, see ham-pacîn.
 pad, ལ, ལ, medas, *fat*.
 pâdadahishni, ལ་ལ་, prasâdadâna, prasâda; *recompense*.
 pâdadahishnimand, ལ་ལ་, prasâdadânavat, *worthy of recompense*.
 pâdadahishninîdan, ལ་ལ་, prasâdapûr, *to reward*.
 pâdadahishninîdâr, ལ་ལ་, prasâdadâtri, *bestower of recompense*.
 pâdafrâh, ལ་ལ་, nigrâha, *punishment*.
 pâdafrâhgar, ལ་ལ་, nigrâhakara, *inflicter of punishment*.
 pâdafrâhinîdan, ལ་ལ་, nigrâhakaranâ, nigrâh; *to punish*.
 pâdan, ལ [ལ་ལ་] pâ, nipâ; *to protect*.
 pâdâr, ལ, pâtri; *protector, watcher*.
 padarâstan, ལ་ལ་, prakâs, nihsandih; *to prepare, provide*.
 padarmâishni, ལ་ལ་, for pîrmâishni, ལ་ལ་, sparsana, *the touch*.
 padasâc, ལ་ལ་? anurûpa, sânurûpa; *desired, inclined for*.
 padash, ལ, tena, tasya, tatra, taih, tam prati, tam, tām, teshām, teshu, tasmin, tasyām, (inst. loc.); *by (with, in, on, about, for, or of) him (her, or it); thereby, therein, thereon*.
 pâdazahar, ལ་ལ་? vishaushadha, *anti-dote*.
 pâdimâl, ལ་ལ་, pratirakshaka, *defence*.
 padîr: 1) see awâkhtarî-padîr. 2) pres. stem of padîraftan.
 padîraa, ལ་ལ་, pratyabhimukham, pratîpa, abhimukham, pratikûlam, sammukham; *opposing, against*.

PAS

pasākhtaī, ^{ᠮᠤᠰᠠᠬᠲᠠᠢ}, āracitatva; *construction, organization.*

pasākhtan, ^{ᠮᠤᠰᠠᠬᠲᠠᠨ}, ārac, samārac, virac, rac, viracana, vinirmā; *to construct, organize.*

pasākhtār, ^{ᠮᠤᠰᠠᠬᠲᠠᠷ}, āracayitri, viracayitri, āracitri; *constructor, composer.*

pasākhtihā, *see jad-pasākhtihā.*

pasandīdan, ^{ᠮᠤᠰᠠᠨᠳᠢᠨ}, pratikri, *to approve.*

pasāz, *pres. stem of pasākhtan.*

pasazaa, ^{ᠮᠤᠰᠠᠵᠠᠠ}, anurūpa, anurūpin, anurūpāyate, yoga; *provided, adapted.*

pasāzashni, ^{ᠮᠤᠰᠠᠵᠠᠰᠢᠨᠢ}, āracana, *composition.*

pāsh, *for pās*, ^{ᠮᠤᠰᠠ}, praharaka, *watch.*

pashemā, ^{ᠮᠤᠰᠡᠮᠠ}, pascāttāpa, pascāttāpin; *sorry, repentant.*

pashemāni, ^{ᠮᠤᠰᠡᠮᠠᠨᠢ}, anutāpatva, pascāttāpatva; *regret, penitence.*

pashemāni-kunishni, ^{ᠮᠤᠰᠡᠮᠠᠨᠢᠭᠤᠨᠢᠨᠢ}, anutāpikarmman, *performing penitence.*

pasī, ^{ᠮᠤᠰᠢ}, ^[ᠮᠤᠰᠢᠳ] pascāt, *behind.*

pasin, *see tan-i pasin.*

pas-khardi, ^{ᠮᠤᠰᠠᠬᠢᠷᠳᠢ}, anutāpibuddhitva, *after-wisdom.*

pasukh, ^{ᠮᠤᠰᠤᠬᠤ}, pratyuttara; *reply, answer.*

pasukhinīdan, ^{ᠮᠤᠰᠤᠬᠢᠨᠢᠳᠠᠨ}, prativac, *to answer.*

pāswāninīdār, ^{ᠮᠤᠰᠠᠰᠠᠨᠢᠨᠢᠳᠠᠷ}, praharakakarttri, *defender.*

patkār, ^{ᠮᠤᠮᠤᠷ}, sañivāda, *disputing.*

patkārashni, ^{ᠮᠤᠮᠤᠷᠰᠢᠨᠢ}, prativāda, *disputation.*

patyāraa, ^{ᠮᠤᠮᠤᠷᠠᠠ}, pratighāta, pratighātin, prativandvin; *adversary.*

patyārai, ^{ᠮᠤᠮᠤᠷᠠᠢ}, prativandvatā, pratighātata; *antagonism.*

patyārainīdan, ^{ᠮᠤᠮᠤᠷᠠᠨᠢᠳᠠᠨ}, sapratighātinañ kri, *to afflict.*

PES

patyārainīdār, ^{ᠮᠤᠮᠤᠷᠠᠨᠢᠳᠠᠷ}, pratighātayitri, *disturber.*

Pāvarōsh, ^{ᠮᠤᠮᠤᠷᠠᠰᠠ}, Pāvarosa, *Paul.*

pazāminīdārī, ^{ᠮᠤᠮᠤᠨᠢᠳᠠᠷᠢ}, paripācana, *cause of maturity.*

pāzashni, ^{ᠮᠤᠵᠠᠰᠢᠨᠢ}, trishā, *a parching.*

pecīdaa, ^{ᠮᠤᠮᠤᠳᠠᠠ}, āvamarddita, *entangled.*

pecīdai, ^{ᠮᠤᠮᠤᠳᠠᠢ}, samparkka, āvamarddānatva; *entanglement.*

pecīdan, ^{ᠮᠤᠮᠤᠳᠠᠨ}, sampric, *to entangle.*

pedā, ^{ᠮᠤᠮᠤᠳᠠ}, prakata, parisphutameva, prakatameva, spashameva, parisphuta; *manifest, evident, declared, conspicuous.*

pedāi, ^{ᠮᠤᠮᠤᠳᠠᠢ}, prakatavta, prakatātā, prakata; *manifestation, perceptibility.*

pedāidan, ^{ᠮᠤᠮᠤᠳᠠᠢᠳᠠᠨ}, prakatāya, prakatikri, prakatibhū; *to manifest.*

pedāinīdan, ^{ᠮᠤᠮᠤᠳᠠᠢᠨᠢᠳᠠᠨ}, prakatāya, prakatāya, prakatikri; *to publish, announce, specify.*

pedābar, ^{ᠮᠤᠮᠤᠳᠠᠨᠪᠠᠷ}, ācārya, guru; *apostle.*

pedābar-āfrā, ^{ᠮᠤᠮᠤᠳᠠᠨᠪᠠᠷᠠᠶᠢᠷᠠ}, ārādhakah sikshāpaka, *exalting the apostle.*

pegh, ^{ᠮᠤᠮᠤᠳᠠ}, vyajana, *fat.*

perāishni, ^{ᠮᠤᠮᠤᠳᠠᠨᠢᠰᠢᠨᠢ}, bhūshana, *adornment.*

perāmūn, ^{ᠮᠤᠮᠤᠳᠠᠨᠠᠮᠤᠨ}, parivarttulam, *around.*

perōz, ^{ᠮᠤᠮᠤᠳᠠᠨᠵᠢᠷᠠᠨ}, vijayin, *victorious.*

perōzgar, ^{ᠮᠤᠮᠤᠳᠠᠨᠵᠢᠷᠠᠨᠭᠠᠷ}, vijayin, vijayitara; *victorious, triumphant, successful.*

perōzī, ^{ᠮᠤᠮᠤᠳᠠᠨᠵᠢᠷᠠᠨᠢ}, vijaya, vijayatva, vijayatā; *victory, triumph.*

pesh, ^{ᠮᠤᠮᠤᠳᠠ} [ᠮᠤᠮᠤᠳᠠ] pūrvvam, puras, prāk, ādya, ādi, pūrvvatva, prāgeva, prāktanīya; *before, previous, earlier.*

peshaa, ^{ᠮᠤᠮᠤᠳᠠᠠ}, vidyā; *class, profession.*

peshawāc, ^{ᠮᠤᠮᠤᠳᠠᠠᠴᠠ}, purahsara, agresara; *leader.*

PES

- pesh-dahishni, ^{පෙහිදාහිෂ්නි} පෙහිදාහිෂ්නි, prāk srishteḥ, before creation.
- peshīnaa, ^{පෙහිනා} පෙහිනා, pūrvvapuruṣa, ancient.
- peshīnī, ^{පෙහිනී} පෙහිනී, prāktana, ancient.
- pesh-jastihā, ^{පෙහිජාස්තිහා} පෙහිජාස්තිහා, prāk prāpta, through previous occurrence.
- pesh-vīnāihā, ^{පෙහිවිනායිහා} පෙහිවිනායිහා, puronirikṣha-natayā, through foresight.
- pid, ^{පිද} පිද [^{පිත්ರಿ}] pitri, father.
- pidar, ^{පිදාර} පිදාර [^{පිත්රි}] pitri, dhātri; father.
- pidar-mā, ^{පිදාරමා} පිදාරමා, pitarme, our father.
- pidar-tā, ^{පිදාරතා} පිදාරතා, pitrā yūyam, your father.
- pih, ^{පිහ} පිහ [^{වසි}] vasi, fat.
- pīl, ^{පිල} පිල [^{හස්ත}] hastin, elephant.
- pīrī, ^{පිරි} පිරි, vārddhakya, old age.
- pōshashni, see zahar pōshashni.
- pōst, ^{පොස්ත} පොස්ත [^{කර්ම}] carmman, ajina; skin.
- pur, ^{පුර} පුර [^{සම්පූර්ණ}] sampūrnam, pūrna; full, fully, complete, abundant.
- pur-erang, ^{පුරෙරංග} පුරෙරංග, sampūrnam ajayatva, sampūrnam asuddha; full of delusion.
- pur-erangi, ^{පුරෙරංගි} පුරෙරංගි, sampūrnamasud-dhitva, full delusion.
- pur-erangihā, ^{පුරෙරංගිහා} පුරෙරංගිහා, pūrnāsuddhi-tayā, completely delusive.
- pur-nekī, ^{පුරනෙකි} පුරනෙකි, sampūrnasubha, full of happiness.
- pur-rawā, ^{පුරරාචා} පුරරාචා, sampūrnapravritta, fully proceeding.
- pur-raweshnihā, ^{පුරරාචාශ්නිහා} පුරරාචාශ්නිහා, sampūrnapravrittityā, fully continuously.
- pursai, see ham-pursai.
- pursashni, ^{පුර්ශ්නි} පුර්ශ්නි, prasna, prasnatā, prac-chaṇatva; enquiry, question.
- pursidan, ^{පුර්ශ්නි} පුර්ශ්නි, prach; to ask, enquire.
- pursidār, ^{පුර්ශ්නි} පුර්ශ්නි, prashtri, enquirer.
- pur-zahar, ^{පුර්ජාහර} පුර්ජාහර, sampūrnnavisha, full of indignation.

RAN

- pus, ^{පුස්} පුස් [^{පුත්ර}] putra, son.
- pusarī, ^{පුසරි} පුසරි [^{පුත්ර}] putratā, sonship.
- rā, ^{රා} රා (S. abl. dat. inf. ins. loc. gen. acc.), hetave, hetunā; on account of, for the sake of, for, at, by means of. (Follows its noun or phrase.)
- rad, ^{රද} රද, guru, master.
- rādī, ^{රාදි} රාදි, dakṣhinā, liberality.
- rād-manishnihā, ^{රාදමනිෂ්නිහා} රාදමනිෂ්නිහා, dānaśāna-satā, with liberal thought.
- rad-mastarag, ^{රදමස්තරග} රදමස්තරග, guroḥ mastargga, empty-skulled.
- raftan, ^{රාෆ්තන} රාෆ්තන [^{ප්‍රාචාර}] pracar, paryat, samudgam, pradā, pravah, prayā, prabhū; to proceed, walk, go, move.
- ragh, ^{රාග්} රාග්: 1) sirā, vein, tube. 2) for lag; sirā, rasanābhara; prison, confinement.
- rah, ^{රාහ} රාහ, pres. stem of rastan.
- rāh, ^{රාහ} රාහ, mārgga; path, way.
- rāhdār, ^{රාහදාර} රාහදාර, mārggarakṣhaka, highway-man.
- rāhī, see awāz-rāhī, rāst-rāhī.
- rāinā, ^{රායිනා} රායිනා, pravrittikara, pravartta-māna, pracārayitri; stimulating, urging.
- rāinīdan, ^{රායිනිදාන} රායිනිදාන, pracāraya; to stimulate, urge, propagate.
- rāinīdār, ^{රායිනිදාර} රායිනිදාර, pravrittikarttri, pracā-rayitri, pravrittikara; stimulator, manager.
- rāinīdārī, ^{රායිනිදාරී} රායිනිදාරී, pravrittikāritā, pravrittikāritva; management.
- rāinishni, ^{රායිෂ්නි} රායිෂ්නි, pravritti, stimulus.
- rāinishnī, see jad-rāinishnī.
- ram, ^{රාම} රාම, vrinda, yūtha, sanghāta; assem- blage, congregation, flock.
- rāmishni, ^{රාමිෂ්නි} රාමිෂ්නි, ānanda, pleasure.
- ranj, ^{රාන්ජ} රාන්ජ, kashṭa, āyāsa, klesa; toil, trouble.
- ranjaihā, ^{රාන්ජායිහා} රාන්ජායිහා, āyāsatayā, with suspicion.
- ranjī, see kam-ranjī.

RAS

raseshni, ரசேஷ்னி [ரஸ||ரஃஸ] samprāpti, prāpti;
arrival, a coming.

raseshnī, see be-raseshnī, margī-raseshnī.

rasīdan, ரசீடன் [ரஸ||ரஃஸ] prāp, prāyā;
to arrive, come, reach, occur.

rāst, ரஸ்த், satya, tulya; true, just.

rastaa, ரஸ்தா, sāvivāsin, antarangā, varna,
pravāha; custom, rule, law.

rastap, ரஸ்தப், sudh, samānāyana; to escape.

rāst-gaweshni, ரஸ்த-காவேஷ்னி, satyavāk, speak-
ing truthfully.

rāst-gaweshnī, ரஸ்த-காவேஷ்னி, satyāñ vacas,
true statement.

rāstī, ரஸ்தீ, satyam, satyatā, tulyatā,
satyatva; truth, justice.

rāstihā, ரஸ்திஹா, satyatayā, saralatayā;
truly, justly, rightly.

rāstī-kāmaa, ரஸ்தீ-காமா, satyakāmin,
desiring the truth.

rāst-nigareshnī, ரஸ்த-நி-காவேஷ்னி, satyanirīk-
shanatva, just observation.

rāst-rāh, ரஸ்த-ரஹ், satyamārggin, in the
true path.

rāst-rāhī, ரஸ்த-ரஹீ, satyam mārggatva,
the true way.

rasūnā, ரசூனா, for rasā? ராசா? nibandhya
(= rasūnā kardan), disgrace.

rasūnāi, ரசூனாஐ, rajjubandha, disgrace.

rasūnāihā, ரசூனாஹா, rajjubandhatayā,
disgracefully.

raw, pres. stem of raftan.

rawā, ரவா, pravritta, pravritti; continuous.

rawāi, ரவாஐ, pravrittiva, advancement.

rawāinidārī, ரவா-இ-நி-தாரீ, pravrittikārin,
pravrittikāritā; advancement, propaga-
tion.

raweshni, ரவேஷ்னி, pravritti, pracārin, pravart-
tana; progress, motion.

ROZ

raweshnī, see awāz, frāz, nihā, nyak.

raweshnihā, see nihā, nyak, pur.

rāz, ராஸ்த்: 1) rahasyatā, guptam; mystery,
secretly. 2) sūtradhāra, mortar-mixer.

razm, ராம், sainya, contest.

redak, ரீடக் [ரீட] dīmbha; child, young
one.

revihed, for rezihed, ரீ-வீ-ஹீ, avakīryate, is
poured. Or 'is liberated,' (see rewudan.)

rewudan, for rewīdan? ரீ-வீ-டான்? avālikh¹,
to be liberated.

rezashnī: 1) ரீ-ஸ-ஷ்னி, see khūn-rezashnī.
2) ரீ-ஸ-ஷ்னி, pravāha, recita; pouring, shed-
ding.

rezihed, ரீ-வீ-ஹீ, riktāyate, is poured out.

rīman, ரீமான், malina, polluted.

rīmanī, ரீமான்ஐ, malinatva, pollution.

rist, ரீஸ்த், sava, the dead.

ristākhez, ரீஸ்த-அ-கீஸ்த், savotthāna,
savotthāniya; resurrection.

rōd, ரோட, srotas, nadī; river.

rōd, ரோட, hrada; face, surface.

rōdamān, ரோடமான், vanaspatīrdhānyanca,
sprouting plant.

rōdīdan, ரோடீடன், pravah, to grow.

rōshan, ரோஷான், rocishmat, tejas, rocis, nirm-
mala, nirmmalatara, tejasvin, teja; light,
clear; a luminary.

Rōshan, ரோஷான், Rosana, nirmala; Rōshan.

rōshanī, ரோஷான்ஐ, rocis, roci, tejas, uddyota,
uddyotatva; the light.

rōshanihā, ரோஷான்ஹா, nirmmalatayā, clearly.

rōspī, ரோஸ்பீ, vīta, paramour. Plu. -yā.

rōv, pres. stem of rustan.

rōz, ரோஸ்த் [ரோஸ்த்] dina, ahan, divasa; day.

rōza, ரோஸ்த், nakta, fasting.

rōzgār, ரோஸ்த-கார, divasa, daily work.

rōzgārī, ரோஸ்த-காரீ, santatīya, daily.

¹ Perhaps Nér. read rezīdan with the meaning 'to bruise, tear, scratch.'

ROZ

- rôzi, 𐭠𐭣𐭥, artha, *daily food*.
 rūi, 𐭠𐭣, dhātu, *metal*.
 run, 𐭠𐭣, abhimukham; *direction, tendency*.
 rustan, 𐭠𐭣𐭥 [𐭠𐭣𐭥𐭣] samāruh, samud-
 bhū; *to grow*.
 rûā, 𐭠𐭣 [𐭠𐭣] ātman, *soul*.
 rûāni, *see* anōsh-rûāni.
 sad, 𐭠𐭣 [𐭠𐭣] sata, *hundred*.
 sadigar, 𐭠𐭣𐭥, tritīya, *third*.
 sâēaa, 𐭠𐭣𐭥, tārakā; *shadow, iris of the*
 eye.
 sag, 𐭠𐭣 [𐭠𐭣] sunaka, *dog*.
 sakht, 𐭠𐭣𐭥, gādhatara; *hard, vehement*.
 sākhtan, 𐭠𐭣𐭥𐭣, āracana, *to form*.
 sākhtāri, 𐭠𐭣𐭥𐭣𐭣, saṣpārdhanatva
 (= hambidī sākhtāri), *formation*.
 sakht-virōdashniḥ, 𐭠𐭣𐭥𐭣𐭣𐭣 𐭠𐭣𐭥, nivida-
 pravāhatayā, *through obstinate faith*.
 sakhun, 𐭠𐭣𐭥, 𐭠𐭣 [𐭠𐭣] vākya, vacas; *word,*
 statement. *Plu.* -ihā.
 sakhunīdan, 𐭠𐭣𐭥𐭣, vācaya, *to discourse*.
 sakhuniḥ, *see* vīmand, vīmandī.
 sakhun-shnāsi, 𐭠𐭣𐭥𐭣𐭣 𐭠𐭣𐭥, vacasā jñānin,
 understanding of the words.
 sāl, 𐭠𐭣 [𐭠𐭣] varsha, saṣivatsara; *year*.
 sālār, 𐭠𐭣𐭥, adhipati, *leader*.
 sālārī, 𐭠𐭣𐭥𐭣, ādhipatya; *leadership, con-*
 trol.
 sāmān, 𐭠𐭣𐭥, sīman, sīmā, maryādā; *limit,*
 argument.
 sāmānaa, 𐭠𐭣𐭥𐭣, kiyānapi, maryādā; *limit,*
 extent.
 sāmāniḥ, *see* guṇāh-sāmāniḥ.
 sāmānmand, 𐭠𐭣𐭥𐭣 𐭠𐭣𐭥, sīmāvat, sīmāmat;
 limited.
 sang, 𐭠𐭣, 𐭠𐭣 [𐭠𐭣] silā; *stone, weight*.
 sar, 𐭠𐭣 [𐭠𐭣] siras; *head, chief*.
 sār, sārī, *see* awāz.
 sard, 𐭠𐭣, sitala, *cold*.

SHA

- sardaa, 𐭠𐭣𐭥, jāti, jātiya; *species, race*.
 sardaa sardaa, 𐭠𐭣𐭥 𐭠𐭣𐭥, prithak prithak
 jāti, *various kinds*.
 sardaiḥ, *see* jad, vas.
 sardi, 𐭠𐭣𐭥, saitya, sītām; *coldness*.
 sārīnīdan, 𐭠𐭣𐭥𐭣, utsāraya, *to pour forth*.
 sarmandihā, 𐭠𐭣𐭥𐭣𐭣, paryantamattayā,
 finally.
 Satavaēsh, 𐭠𐭣𐭥𐭣, Satavaesa, Satavaṣa;
 star Satavaēs.
 sawagand, 𐭠𐭣𐭥, sapatha, *oath*.
 sâz, *pres. stem of* sākhtan.
 saza, 𐭠𐭣𐭥, yogya, anurūpin; *fitting, ex-*
 pedient.
 sāzaī, *see* ham-sāzaī.
 sāzashni, 𐭠𐭣𐭥𐭣, senāracana, *forming*.
 sazaстан, 𐭠𐭣𐭥𐭣, anurūpa, *to be expedient*.
 sazīdan, 𐭠𐭣𐭥𐭣, yujya, saṣyujya, sak, saṣi-
 vad, upayujya, anurūpāya, yogya, anu-
 rūpin, subh, sambhū; *to be expedient,*
 fitting, suitable, proper; ought.
 se [𐭠𐭣, 𐭠𐭣𐭣] tri, *three*.
 ser, 𐭠𐭣, tripta; *surfeited, tired*.
 seri, 𐭠𐭣, tripti, *satiety*.
 shāh, 𐭠𐭣𐭣, 𐭠𐭣 [𐭠𐭣] rājan, *king*.
 shahar, 𐭠𐭣𐭣, nagara; *district, country*.
 shaharyār, 𐭠𐭣𐭣𐭣, 𐭠𐭣𐭣𐭣𐭣, rājan, em-
 peror.
 shaharyāri, 𐭠𐭣𐭣𐭣𐭣, rājya, *empire*.
 shahōd, *pres. 3d s. of* shudan.
 Shāhpūr, 𐭠𐭣𐭣𐭣𐭣𐭣, 𐭠𐭣𐭣𐭣𐭣, 𐭠𐭣𐭣𐭣, Sāha-
 pūra, Shāhpūr.
 shāind, *pres. 3d pl. of* shāyastan.
 shā, 𐭠𐭣, eṣhām, tebhyaḥ, āsām, teshām;
 them, their.
 sharm, 𐭠𐭣, lajjā, *shame*.
 shash, 𐭠𐭣𐭣 [𐭠𐭣, 𐭠𐭣] shash, *six*.
 shast, 𐭠𐭣𐭣 [𐭠𐭣, 𐭠𐭣] shashti, *sixty*.
 shav, 𐭠𐭣 [𐭠𐭣] nisā, rātri; *night*.

SHA

- shavā-gāh, ལྷ་མཚན་མཚན་, nisāvasāna, *nightfall*.
 shaw, *pres. stem of shudan (except 3d s.)*.
 shawā, རྩུའུ་, pasupātri, *shepherd*.
 shāyad, རེ་ལུ་, *pres. 3d s. of shāyastan*.
 shāyastan, རྩུའུ་ལུ་, sak, *adhikri, upakri, yujya; to be possible; can, may, must*.
 shē, *for gāh-ē?* རྩུའུ་, kshana, *one time*.
 sher, རྩུའུ་ [ལྷ་མཚན་] vyāghra, *lion*.
 shihāstan, རྩུའུ་མཚན་ [ལྷ་མཚན་] samih, *abhīps, ruc, ih, pratibhās; to seem, consider*.
 shīrīn, རྩུའུ་, madhura, *sweet*.
 shkaft, རྩུའུ་ལུ་, རྩུའུ་ལུ་, རྩུའུ་ལུ་, *adbhuta, ghoratara, sacamatkāra; marvellous, strange, awful*.
 Shkand-gumānī-vazār, རྩུའུ་ལུ་ རྩུའུ་ལུ་ རྩུའུ་ལུ་, Skanda-gumānī-gujāra, *doubt-dispelling explanation*.
 shkastaī, རྩུའུ་ལུ་, vibhinnatā, *disconnection*.
 shkastan, རྩུའུ་ལུ་ [ལྷ་མཚན་] vimardana; *to break, destroy*.
 shkastār, རྩུའུ་ལུ་, bhanktri, *destroyer*.
 shkastārī, རྩུའུ་ལུ་, bhanktatva, *destructiveness*.
 shkōh, རྩུའུ་, samūha, *dignity*.
 shnākhtan, རྩུའུ་ལུ་, parijnāna, *avalok, avabodhana, avalokana, parijnā, avabudh, samājnā, avagam, ālok, vijñā, samavalok, parijnānatva; to understand*.
 shnākhtārī, རྩུའུ་ལུ་, parijnāna, *parijnānatva; understanding, information*.
 shnās, རྩུའུ་, *pres. stem of shnākhtan. See afarzām, ne, vad*.
 shnāsaa, རྩུའུ་ལུ་, jñānin, *intelligent*.
 shnāsai, རྩུའུ་ལུ་, avabodha, *understanding*.
 shnāsī, *see ne, sakhun, yazad*.
 shnawashni, རྩུའུ་ལུ་, śravaṇa, *the hearing*.
 shōishni, རྩུའུ་ལུ་, kshudhā, *hunger*.

SPO

- shōishnimand, རྩུའུ་ལུ་, kshudhātri-shāvat, *hungry*.
 shtāftār, རྩུའུ་ལུ་, santāpayitri, *hurrier*.
 shudan, རྩུའུ་ལུ་ [ལྷ་མཚན་] prayā, gam, yā, *sancar, vipranas, samāyā, dhāv; to go*.
 shumā [ལྷ་མཚན་] yūyam, *you*.
 shumā-shū [ལྷ་མཚན་] yūyam etāmetān, *ye them*.
 shun, རྩུའུ་, pratimā, anurūpa, upama; *description, nature*.
 shunbad, རྩུའུ་, sanaiscariya, *sabbath*.
 shustan, རྩུའུ་ལུ་ [ལྷ་མཚན་] snāpayana; *to wash, cleanse*.
 shuthur, རྩུའུ་, vīrya, *semen*.
 sōzā, རྩུའུ་, jyotishmat; *burning, blazing*.
 spāh, རྩུའུ་, sainya, *troops*.
 Spāhān, རྩུའུ་ལུ་, Aspāhana, *Ispāhān*.
 spāhsalār, རྩུའུ་ལུ་ རྩུའུ་ལུ་, sainyaādhīpati, *commander of the army*.
 Sparagar, *for Geprel, རྩུའུ་ལུ་, Sparagara, Gabriel*.
 spās, *see bun-spās*.
 spās-angār, རྩུའུ་ལུ་ རྩུའུ་ལུ་, tridhāpraharaka-kārin, *recounting praise*.
 spāsdār, རྩུའུ་ལུ་ རྩུའུ་ལུ་, rakshakāra, tridhāpraharakakārin, *tridhāpraharakakara; praising, grateful*.
 spedaa, རྩུའུ་ལུ་, pakshman, *spedaka (Pz); white (of eye or egg)*.
 spedi, རྩུའུ་ལུ་, dhavalatva, *whiteness*.
 Spenzagar, རྩུའུ་ལུ་, Spenjagra, *Spenjaghra demon*.
 spihir, རྩུའུ་ལུ་, cakra, *cakrapada; celestial sphere*.
 spōz, རྩུའུ་ལུ་: 1) *pres. stem of spukhtan*.
 2) *skhalitri; setting aside, neglect*.
 spōzā, རྩུའུ་ལུ་, poshtri, *prasthāpaka; putting aside, extracting*.

SPO

spōśashnī, སྤོ་སྤུ་ཤེན་ཀྲི, pratiskhalana, *removing*.

Spudākht, for Spendād, see Kai Spudākht.

spukhtan, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, pratiskhal, *pracchādana*, *pratiskhalana*, *skhal*; *to set aside, remove, neglect*.

spukhtār, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, skhalayitri, *remover*.

spur, སྤུ་རྩེ་ཤེན་ཀྲི, sampūrṇa, *perfect*.

spuri, སྤུ་རྩེ་ཤེན་ཀྲི, pūrṇa, sampūrṇa, sampanna; *complete, perfect, fulfilled*.

spuri-humānā, སྤུ་རྩེ་ཤེན་ཀྲི་མུ་མ་ན་ཤེན་ཀྲི, pūrnopamāna, *completely similar*.

stahm, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, balātkāra, *oppression*.

stāidan, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, stu; *to praise, glorify*.

stāidār, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, stutikara; *glorifier, thanksgiver*.

stāishni, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, stuti, *commendation*.

star, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, tāra, tārakā; *star, planet*.

stār, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, tārakā, *star*.

stāraa, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, tārakā; *star, constellation*.

star-angār, སྤུ་ཁྲིའུ་ཤེན་ཀྲི་འང་རྩེ་ཤེན་ཀྲི, tāraṅganaka, *astrologer*.

star-karfi, སྤུ་ཁྲིའུ་ཤེན་ཀྲི་ཀ་ར་ཁྲིའུ་ཤེན་ཀྲི, tārakākalevaratā, *shape of stars*.

stezidan, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, yudh, *to contend*.

stī, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, pankti, *substance*.

stūn, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, stambha; *column, series*.

stūnaa, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, prakāṇḍa, stambha; *stem*.

sturdailā, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, stabdhatayā, *stupidly*.

sūca, for sūcan, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, sūcika, *needle*.

sūd, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, lābha, lābhin; *profit, advantage*.

sūd-bar, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, lābhasyaca phalasyaca, *advantageous*.

sūdi, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, lābha, *advantage*.

sūdmand, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, lābhavat, lābhamat; *advantageous, beneficial*.

sūdmandihā, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, lābhamattayā, *advantageously*.

TAR

sūdmand-kārī, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, lābhavat-kāryatā, *advantageous effect*.

sūdmand-kunishnī, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, lābhavatkarmmatā, *advantageous action*.

sūlā, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, chidra; *hole, eye (of needle)*.

sush, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, bukkam aurasam? *lungs*.

suwastāi, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, suvastāyika (Pz.), *sophistical. Plu. -āiā*.

syāh, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, krishna, *black*.

tafti-manishni, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, ushnataramanas, *fervent-minded*.

tafti-manishnihā, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, sucetanamanas, *fervent-mindedly*.

tahal, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, katu, katuka, katukatara; *bitter, jaundiced*.

tahalūnī, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, katukatva, *jaundiced nature*.

takht, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, āsana, *throne*.

tamaa, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, tamasvin, *gloomy*.

tamī, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, tamisriya, *gloomy*.

tam-tukhmaa, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, tamobija, *of a gloomy race*.

tan, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, tanu, vapus; *the body*.

tān, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, vistirṇa; *empty, void*.

tani-kard, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, tanukrita, saririn; *bodily-formed*.

tani-kardī; 1) སྤུ་ཁྲིའུ་ཤེན་ཀྲི, sarirakrittā, *bodily formation*. 2) སྤུ་ཁྲིའུ་ཤེན་ཀྲི, tanukrit, sarin; *bodily-formed*.

tanimandī, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, tanumattā, *bodily form*.

tan-i pasīn, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, tanoh akshayatva, *future existence*.

tār, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, tamas, timira, tamisra; *dark, gloomy*.

tārik, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, tamomat, tamasvin, tamovat, tamisrin; *dark*.

tārikī, སྤུ་ཁྲིའུ་ཤེན་ཀྲི, tamisra, tamas, timira, timiratva; *darkness*.

TAR

- Tarsâ, ተረሳ, Tarsâ, *Christian*.
 tars-âgâh, ተረሳገላ, bhaktisîla, *reverent*.
 Tarsâf, ተረሳፋ, Tarsâkajâti, *Christianity*.
 tâsht, ጥረት? niscaya, *anxiety (?)*.
 tâshti, ጥረዳ, suniscita, *formed*.
 tâwââ, ተረረ, tîvratarâ, sadrava; *scorching, fervent*.
 tawâhinîdan, ጥረጥረ, vilopana, vinas, vinâsaya; *to spoil, destroy*.
 tawâhinîdâr, ጥረጥረ, vidhvaṅsa-karttri, vilopayitri, vidhvaṅsayitri; *spoiler, corrupter*.
 tâwânaa, for tâzânaa, ተረረ, carmmalatâ, *whip*.
 thar, ተረ, hîna, *scornful*.
 tharaa, for talaa, ተረ, kîlaka, stambhâh; *springe, trap*.
 thedaa, ተረ, bimba, *pupil (of eye)*.
 thihî, ተረ, sūnyam, âkâsa, riktatva; *empty space, a void*.
 this, for cish, ተረ [ፍፍ] kincit, padârtha, kascit padârtha, vastu, kincit vastu, kincidapi, kimapi; *a thing, anything, something*.
 thô [ተ] tvam; *thou, thee*.
 thôkhtan, ጥረዳ, socaya, sodhaya; *to repay, retaliate*.
 thôz, ጥረ, pres. stem of thôkhtan.
 thûm, ፍፍ? bîja, *semen*.
 timâr, ተረ, vishâdita, *anxiety*.
 Tîr, ተረ, Budha, *planet Mercury*.
 Tishtar, ተረ, Tistara, Tistarâtâra; *angel Tishtar, star Sirius*.
 tôw, ጥረ, puta, *eyelid*.
 tukhm, ተረ, bîja, *seed*.
 tukhmaa, ተረ, bîja, ekabîja; *source, pedigree*.
 tukhshâ, ተረ, vyavasâyin, *diligent*.

VAD

- tukhshâi, ተረ, adhivyavasâya, *diligence*.
 tvâ, ጥረ, sakta, saknoti, sakti, samartha, sakyate, kshama, saknuvanti, balishtâ; *able, possible; power*.
 tvânâi, ጥረ, saktitva, *capability*.
 tvânastan, ጥረ, sak, *to be possible*.
 tvânî: 1) ጥረ, saktitva, sakti; *capability, power, opulence*. 2) ጥረ, sakta, saktimat, sakti, samartha; *capable, powerful*.
 tvâninîdan, ጥረ, samarthîya, *to be enabled*.
 u, ሀ, ca, (om.), vâ, tu, tathâ, param, hi; *and; (rarely) also, or, but*.
 urvar, ሀ, vanaspati; *plants, trees*.
 uuh, *see vñ*.
 vacôrdî, ጥረ, vacogurutâ, *judgment*.
 vad, ጥረ [ፍፍ] asubha, nikrishtha, nikrish-tatva, viruddha, dukkhita; *evil, bad, wretched*.
 vad, ጥረ, pati, *ruler*.
 vâd, ጥረ [ፍፍ] vâyu, pavana; *wind, air, breath*.
 vadaa, ተረ, dushta, *evil*.
 vadâkhtan, ጥረ, uttap, *to melt*.
 vadang, for u tang, ሀ, hâni, vishama; *and straitened*.
 vadangihâ, for u tangihâ, ሀ, hânitayâ, *and distressingly*.
 vadardan, ጥረ [ፍፍ] vyatyaya; *to pass away, die*.
 vadâz, ጥረ, pres. stem of vadâkhtan. *See zahar-vadâz*.
 vad-gôharî, ጥረ, nikrishfaratnatva, *evil nature*.
 vadî, ጥረ [ፍፍ] asubham; *evil, vile-ness*.
 vadîrdan, ጥረ, prer, *to pass on*.

VAD

vad-kunishnî, འཇམ་མེད་ཀྱི་སྐྱོན་པོ་, nikrishtatâ,
evil deeds.

vad-shnâs, འཇམ་མེད་ཀྱི་སྐྱོན་པོ་, asubhâvalokin,
badly informed.

vaê, ལྷ་? nindâ, woe.

vaêm [ཅེ] aham, mayâ, me, (om.), mām;
and (or also) by (for, or of) me; and (or
also) me (or my). See awam.

vâfringânî, འཇམ་མེད་ཀྱི་སྐྱོན་པོ་, prasiddhatâ, blessed-
ness.

vahâ, འཇམ་མེད་, vikrayin, price.

vahân, འཇམ་མེད་, kârana, hetu; cause.

vahânaa, འཇམ་མེད་, arthâya, cause.

vahâni, འཇམ་མེད་, kâranîya, kâranena; caused.

vâhar, for nâhar, འཇམ་མེད་? anrita, strange.

vahe, འཇམ་མེད་ [འཇམ་མེད་] uttama, sundaram; good,
better. *Plu.* vahâ.

vaheftaa, འཇམ་མེད་, vyâmugdha, vimugdha;
defiled.

vaheftaa-dil, འཇམ་མེད་ འཇམ་མེད་, vimugdhacetas,
defiled in heart.

vaheftai, འཇམ་མེད་ འཇམ་མེད་, vipratârana, defilement.

vaheftan, འཇམ་མེད་ འཇམ་མེད་, vyâmohaya, to
defile.

vaheftâr, འཇམ་མེད་, vipratâraka, defiler.

vahe-kâm, འཇམ་མེད་ འཇམ་མེད་, uttamakâmin, utta-
makâma; good-willed.

vahe-kâmi, འཇམ་མེད་ འཇམ་མེད་, uttamakâmatva,
good will.

vahe-manishnihâ, འཇམ་མེད་ འཇམ་མེད་ འཇམ་མེད་, uttama-
manasâ, with good intent.

vahešt, འཇམ་མེད་, svargga, svarggaloka,
svargabhuvana; heaven, paradise.

vahî: 1) འཇམ་མེད་ [འཇམ་མེད་] uttamata, utta-
matâ, uttama; goodness, welfare. 2)
འཇམ་མེད་ [འཇམ་མེད་] uttama, of good origin.
Plu. -igâ.

Vahman, འཇམ་མེད་, Gvahmana, Vohuman.

VAR

vahmân, འཇམ་མེད་, varttamâna, a certain.

vahmânî, see viâmânî.

vakhsh, for vâyâ, འཇམ་མེད་, locana, cakshus¹;
breath, breathing.

vakhshashni, འཇམ་མེད་, visphîti, varddhishau;
growth.

vakhshinîdârî, འཇམ་མེད་, vikâsana, cause
of growth.

vakhshûr, འཇམ་མེད་, vidagdha, pravîna; prophet.

vakht, འཇམ་མེད་ [འཇམ་མེད་] vidhvasta, destiny.

vakhtan, འཇམ་མེད་ [འཇམ་མེད་] vibhaj, bhrañs;
to ordain, appoint, bestow.

Vanand, འཇམ་མེད་, Vananta, star Fomalhaut.

vanâsashnigar, འཇམ་མེད་, vinâsakara, doer
of mischief.

vanâsîdan, འཇམ་མེད་, vibhrañsaya, to injure.

vanâstâr, འཇམ་མེད་, vibhrañsayitri, injurer.

vâg, འཇམ་མེད་ [འཇམ་མེད་] sabda, âghosha; voice,
outcry.

vâgî, འཇམ་མེད་, âghosha, shouting.

var, འཇམ་མེད་, hridaya; the chest, breast.

vârâ, འཇམ་མེད་ [འཇམ་མེད་] vrishti, rain.

vardîdan, འཇམ་མེད་, viparyaya, to turn.

vardinâ, འཇམ་མེད་, parivarttamâna, changing.

vardinîdan, འཇམ་མེད་, vyastaya, viparyaya,
paribhramaya, vyâvarttaya, vibhramaya;
to turn, change, pervert.

vardinîdâr, འཇམ་མེད་, vibhramayitri,
changer.

vardishni, འཇམ་མེད་, parivarttana, parivritti;
change, rotation.

vardishni, འཇམ་མེད་, vyatyaya, viparyayin;
changeable.

varekhtan, འཇམ་མེད་ [འཇམ་མེད་] pranas, to flee.

varg, འཇམ་མེད་, patra, leaf.

varôishnî, འཇམ་མེད་ [འཇམ་མེད་] prabodhîya,
believing.

vars, འཇམ་མེད་, kesa, hair.

¹ Nér. was thinking of འཇམ་མེད་ akshh, 'a look, eye.'

VAR.

varun, ࠠ, kâma, *lust*.

varz, ࠠ: 1) krishi, *cultivation*. 2) see âsmân-varz.

varzîdan, ࠠ, krish, samanushthâ, anushtâna, samâcarana, vicar, samâcar; *to till, practise*.

vas, ࠠ [འ] prabhûta, bahu, pracura, prabhûtata, bhûri, bahutaram, pracurâtara, prabhûtatva, bhûritara; *many, much, more, very*.

vas, for vash? ࠠ? rasa; *phlegm, or bile?*
Or for vars, hair?

vas-âinaî, ࠠ, bahuprakâra, *multifariousness*.

vas-âinaihâ, ࠠ, bahuprakâratayâ, *multifariously*.

vasâ, for vas âin? ࠠ, prabhûtâ, bahu, pracura, pracurâtara; *many ways, many kinds*.

vas-dînî, ࠠ, bahudînitva, *much religiousness*.

vash [འ] asya, asau, asyaca, asauca, ânena, asyâh, tasya, enanca, tasyaca, tanca, teca, tebhyah, iyam, tân, yasmât, yasyaca, eteca, etaih, sâca, ete, yenaca, asyaiva, asau . . eva, anenaca, idamapi; *and (or also) by (for, or of) him (her, or it); and (or also) him (her, it, his, or its)*.

vashâdai, ࠠ, visleshatva, *open space*.

vashâ [འ] teshâm, eteshâm, âsâm, teca, amîshâm, amûn, etân, âsânca, etânca, teshânca, eteca, ete, taisca, tayoh; *and (or also) by (for, or of) them; and (or also) them (or their)*.

vash-awazûd, ࠠ? pittaprapopin, *abounding in bile (or phlegm)*.

vashôftan, ࠠ, vidhvañs, vighataya, vibhrañsaya, vilî; *to dissipate, destroy*.

VAT

vashôftâr, ࠠ, vighatayitri, vinâsa-yitri, vibhrañsayitri; *dissipater*.

vashôw, ࠠ, vidhvañsin, *devastating*.
Pres. stem of vashôftan.

vashôwâ, ࠠ, vinâsitara, *disintegrating*.
vashôwashni, ࠠ, vinâsatva, vinâsa, vidhvañsa, vidhûnana; *disintegration, devastation*.

vashôwihend, ࠠ, vinasanti; *are disintegrated, are dispersed*.

vashtaa, ࠠ, vyatyayita, *turned*.

vashtaî, ࠠ, vyatyayatâ, *change*.

vashtan, ࠠ, vyatyaya, viparyaya; *to turn, change, become*.

vashûdaa, ࠠ, dushtasrishti, *a miscreation*.

vasihâ, ࠠ [འ] prâcuryena, pracuratayâ, bâhulyena; *abundantly*.

vas-nihânihâ, ࠠ, bahuguhyatayâ, *very secretly*.

vâspuharg, ࠠ [འ] suprasiddha; *princely, noble*.

vâspuhargânî, ࠠ, prakâsatâ, prakâsitatva; *ennoblement, nobility*.

vâspuhargânîdan, ࠠ, prakâsaya, *to ennoble*.

vâspuhargânîdâr, ࠠ, prakâsayitri, *ennobler*.

vas-sardai, ࠠ, bahujâtitva, *many species*.

vas-sardaihâ, ࠠ, bahujâtitayâ, *multiformedly*.

vâstryôsh, ࠠ, kutumbika, *husbandman*.

yâstryôshî, ࠠ, kutumbikatâ, *husbandry*.

vat [འ] tavaca, teca, tava; *and (or also) by (for, or of) thee; and (or also) thee (or thy)*.

VAT

vatar, વૅતર [વૅત્ત] nikriṣṭa, nikriṣṭatara, asubhatara; *very bad, vile, evil.*

vatarī, વૅતરૅ [વૅત્ત] nikriṣṭatva, nikriṣṭatā, asubham, nikriṣṭa; *vileness, evil.*

vāwar, વૅવૅ: 1) suddham, *credibly.* 2) pradhāna, *belief.*

vazā, વૅઝૅ, *pres. stem of vazūdan.*

vāzaa, વૅઝૅ, vākya, *statement.*

vazāishni, વૅઝૅશ્નિ, vikrānti; *a hurrying on, an injuring.*

vazand, વૅઝૅન્ડ, hāni, vipatti; *damage, ruin.*

vazand-kārī, વૅઝૅન્ડ કૅરૅ, hānikāritā, *work of ruin.*

vazār, વૅઝૅર, vicāra, *explanation.*

vāzār, વૅઝૅર [વૅઝૅર] hattavyavahāra; *market, usage.*

vazārashni, વૅઝૅરશ્નિ, vibhakti, vibhaktitva; *distinction, release.*

vazārashnī, *see jad-vazārashnī.*

vazārdaa, વૅઝૅરડૅ, vibhakta, *represented.*

vazārdaī, વૅઝૅરડૅ, vibhaktatva, *discrimination.*

vazardan, વૅઝૅરડૅ, vibhaj; *to pass, release.*

vazārdan, વૅઝૅરડૅ, vibhaj, vivie, vicārya, vij, vibhedaya, saṁsodhana, vibhanj; *to explain, distinguish, separate, discharge, expend, atone.*

vazārdārī, વૅઝૅરડૅરૅ, suddhikāritā, vibhaktikarttritā; *departure, atonement.*

vāzargān, વૅઝૅરગૅન્, vānīyākrit, *trader.*

vazārī, વૅઝૅરૅ, vicāranatā, *explanation.*

vazārihā, *see gumā-vazārihā.*

vazārinīdan, વૅઝૅરૅનૅડૅ, vivejaya, *to release.*

vazāyastan, વૅઝૅઝૅસ્ટૅન્, vikram, *to hurry on.*

vāz-frā, *for vāz-parās, વૅઝૅઝૅ વૅ, vacaḥ sikshāpanā, uttering a word.*

vazīdaa, વૅઝૅડૅ, vivikta; *selected, distinguished.*

VIC

vazīdan, વૅઝૅડૅ, vivie; *to select, prefer.*

vazīdār, વૅઝૅડૅરૅ, vivektri; *selector.*

vazīdārihā, વૅઝૅડૅરૅહૅ, vivektritayā, *discreetly.*

vazīhashni, *for uzdahishni, વૅઝૅહૅશ્નિ, parīkshā, result.*

vazīn, વૅઝૅન, *pres. stem of vazīdan.*

vazīnā, વૅઝૅનૅ, vivikta, *discriminative.*

vazīngar, વૅઝૅનગૅરૅ, vivejanakara, *decisive.*

vazīrīdan, વૅઝૅરૅડૅ, saṁvad, *to determine.*

vazīrīnīdan, વૅઝૅરૅનૅડૅ, nirvīj, vicāraya; *to decide, form an opinion.*

Vāzisht, વૅઝૅસ્ટ, વૅઝૅસ્ટૅન્, Vājista, *lightning fire.*

vazim, વૅઝૅમ, dhūmalatva, *dew.*

vazōstār, વૅઝૅસ્ટૅરૅ, sodhayitri, *investigator.*

vazōstārī, વૅઝૅસ્ટૅરૅ, saṁsodhana, saṁsodhanatā; *investigation.*

vazūdaī, વૅઝૅડૅ, virodhatā, *injury.*

vazūdan, વૅઝૅડૅન્, vidhvaṣ, vibhvaṣana; *to injure, diminish, incline.*

vazūdār, વૅઝૅડૅરૅ, virodhin, virodhayitri, vidhvaṣayitri, virodhitara, vibhettritarā; *injurer.*

vazūdārī, વૅઝૅડૅરૅ, virodhatva, virodhitā, vidhvaṣatva, virodhatā; *injuriousness, injury.*

vazurgī, વૅઝૅરુગૅ [વૅઝૅરુગૅ] garimatā, mahatva; *greatness, grandeur.*

vesh, વૅશ, prabhūta, bahu, visphīta, bhūri; *much, more.*

vesh-nīrōī, વૅશનૅરૅ, વૅશ, prabhūtaprānatva, *much power.*

vh, or uuh, *for ahu, વૅહ, prajnonmesha, spiritual life.*

viāmānī, *for vahmānī, વૅઝૅઝૅ, vivekatā, intervention.*

vicumānahihā, વૅઝૅઝૅહૅહૅ, vivekatayā, vivekajnatayā; *methodically.*

VID

vidardan, for vadardan, ۱۱۴۱۴۱, sankram, to pass.

vīmand, ۱۱۴۱۴۱, sīmā, sīman; limit, shore.

vīmandā-gaweshnī, ۱۱۴۱۴۱ ۱۱۴۱۴۱, sīmāvatī vāc, definite statement.

vīmandihā, see ham-vīmandihā.

vīmandī-sakhunihā, ۱۱۴۱۴۱ ۱۱۴۱۴۱, sasīma-vākyatayā, through definite words.

vīmand-sakhunihā, ۱۱۴۱۴۱ ۱۱۴۱۴۱, sasīmavāk-yeṇa, definitely worded.

vīmār, ۱۱۴۱۴۱, rogin, māndyavat; sick.

vīmārgar, ۱۱۴۱۴۱, vyādhikara, producing disease.

vīmārī, ۱۱۴۱۴۱, māndya, vyādhi, roga; sickness, disease.

vīmārīhend, ۱۱۴۱۴۱ ۱۱۴۱۴۱, māndyīyanti, they are sick.

vīmārstān, ۱۱۴۱۴۱ ۱۱۴۱۴۱, rogin, abode of disease.

vīn, ۱۱, drishti, the sight. Used as pres. stem of didan.

vīnā, ۱۱۴۱, nirīkshana, seeing.

vīnāī, ۱۱۴۱۴۱, nirīkshana, vilokanatva, vilokana; sight, view.

vīnāihā, see pesh-vīnāihā.

vīnākhta, for nīvākhta, ۱۱۴۱۴۱, guna, influence.

vīnārashni, for nīvārashni, ۱۱۴۱۴۱, samārācana, sammārjjanā, svāsākrishṭi; arrangement, preparation.

vīnārastan, for nīvārastan, ۱۱۴۱۴۱, virācana, to arrange.

vīnārdan, for nīvārdan, ۱۱۴۱۴۱, vinirmmā, sanghataya; to arrange, prepare.

vīnārdārī, for nīvārdārī, ۱۱۴۱۴۱, prakāsakārītā, arrangement.

vīnashni, ۱۱۴۱, nirīkshana, drishti, drisyatva; the sight, perception, visibility.

vīnashnī, ۱۱۴۱, drisya, visible.

VIS

vīnāwadā, ۱۱۴۱۴۱, drisyatara, drisya, parisphuta; visible, the sight.

vīnī, ۱۱۴۱ [۱۱۴۱] nāsikā; nose, nostrils.

vīninīdan, ۱۱۴۱۴۱ [۱۱۴۱۴۱] nidarsaya, to show.

vīr, ۱۱۴۱, caitanya, smṛiti; intellect.

vīrāishni, ۱۱۴۱۴۱, samārācana, āracanātā; arrangement, preparation.

vīrāstāī, ۱۱۴۱۴۱, samārācana, samārācanatva; arrangement.

vīrāstan, ۱۱۴۱۴۱, samārāc, sammārjjaya, vinirmmā, nirmmā, ārac, samārācana, āracana; to prepare.

vīrāstārī, ۱۱۴۱۴۱, sammārjjanatva, restoration.

vīrōdashnihā, see sakht-vīrōdashnihā.

vīrōd-dīnī, for vīrōishnī, ۱۱۴۱۴۱, ۱۱۴۱۴۱, Gvirodadinīya, believing. Plu. -īḡ¹.

vīrōshaa, for vīrōiā, ۱۱۴۱۴۱, āmnāya; believing, faith.

vīsavad, ۱۱۴۱۴۱, vīsapati, village-ruler.

vīsp, ۱۱۴۱, sarvva, samagra, visva, sarvve¹pi; all, the whole.

vīsp-āgāh, ۱۱۴۱ ۱۱۴۱, sarvvajñānin, sarvvāvagati; all-knowing, omniscient.

vīsp-āgāhihā, ۱۱۴۱ ۱۱۴۱ ۱۱۴۱, sarvvajñānatayā, omnisciently.

vīspā, for vīsp āin, ۱۱۴۱, sarvva, samagra; all kinds, all classes, every description.

vīsp-dānā, ۱۱۴۱ ۱۱۴۱, sarvvajñānin, all-wise.

vīsp-khvadāē, ۱۱۴۱ ۱۱۴۱, sarvvarājan, all-ruling.

vīsp-tōā, ۱۱۴۱ ۱۱۴۱, sarvvasakti; almighty, omnipotent.

vīsp-tōānī, ۱۱۴۱ ۱۱۴۱, sarvvasakti, sarvvasaktitva, sarvvasakta; omnipotence.

¹ The Pl. vīrōyishnikān is a translation of the Ar. مؤمنون, 'the believers, the faithful,' an appellation commonly assumed by the Muhammadans.

VIS

visp-vahe, འཇོག་པ་ལྷ་མོ།, sarvottama, visvot-tama; *all-good*.

visp-vîn, འཇོག་པ་ལྷ་མོ།, visvadarsin, *all-seeing*.

vyāwān, འཇོག་པ་ལྷ་མོ།: 1) sūnyam, *wilderness*. 2) vimugdha, vimohita; *astray, deluded*.

vyāwāngar, འཇོག་པ་ལྷ་མོ།, vimohanākara, vimohayitri, vimohakarttri, vimohaka, vyā-mohakarttri; *deluding, deluder*.

vyāwāngari, འཇོག་པ་ལྷ་མོ།, vimohanatā, vimohakāritā; *a deluding, delusion*.

vyāwānī: 1) འཇོག་པ་ལྷ་མོ།, vyāmohana, vimohana, vipratāranatā, vimohanatva, vyā-mūdhātva; *delusion*. 2) འཇོག་པ་ལྷ་མོ།, vimūdhā, vimūdhātā; *deluding*.

vyāwānīdan, འཇོག་པ་ལྷ་མོ།, vyāmohaya, *to delude*.

vyāwānīdār, འཇོག་པ་ལྷ་མོ།, vimohaka, vimohayitri; *deluder*.

vyāwānīnīdan, འཇོག་པ་ལྷ་མོ།, vimohaya, vipratāraya, vināśaya; *to delude*.

vyāwānīnīdār, འཇོག་པ་ལྷ་མོ།, vimohayitri, *deluder*.

vyāwānīnīdārihā, *see freftagā*.

yak, གཅིག་ཀྱི།, eka, eka tāvat; *one, single*.

yak andar did [ཅི་ཞིང་ལྟ་བུ་ཀྱི།] anyonyāntar, *among one another*.

yak awā did [ཅི་ཞིང་ཆེད་ཀྱི།] anyonyam, *one as regards the other*.

yak ez did [ཅི་ཞིང་ཆེད་ཀྱི།] anyonyasmāt, anyo-nyatas; *one from the other*.

yaki, གཅིག་ཀྱི།, ekatva, ekatā; *unity*.

yak ô did [ཅི་ཞིང་ལྟ་བུ་ཀྱི།] anyonyam; *one another, one towards (to, for, or with) the other*.

yak pa did [ཅི་ཞིང་ལྟ་བུ་ཀྱི།] anyonyena, *with one another*.

yak yak, གཅིག་ཀྱི།, ekaikasas, ekaika; *each one, each unit*.

yam [ཅི་ཞིང་] asmābhih, yasmādasasmābhih,

ZAD

mat, meca, asmākam, yadasmābhih, yanme; *who (which, or that) by (for, or of) me; who (which, or that) me (or my)*.
yamā [ཅི་ཞིང་] asmābhih; *who (which, or that) by (for, or of) us; who (which, or that) us (or our)*.

yaozdāthragar, རྒྱལ་པོ་ལྷ་མོ།, pavitratayā āt-manah pāvanakarttri, *purifier*.

yash [ཅི་ཞིང་] yadasya, asya, yat, yo'sya, yāh, yasya, yad, (om.), yāh, kecit, ye, yam, yamasya, yānasya, yā, yāni asya, yāh anena, yān, yadete, yām, yena, yat iyam; *who (which, or that) by (for, or of) him (her, or it); who (which, or that) him (her, it, his, or its); of his (hers, or its); by (to, for, of, in, or with) whom (or which)*.

yashā [ཅི་ཞིང་] yeshām, eteshām, yat-teshām, teshām, ye, yadyete, yadamunā, amibhih, te, (om.), yō'mishām, yat, yas-teshām; *who (which, or that) by (for, or of) them; who (which, or that) them (or their); theirs, whom, whose*.

yat [ཅི་ཞིང་] yā tvayā, te; *who (which, or that) by (for, or of) thee; who (which, or that) thee (or thy); of thy*.

yatā [ཅི་ཞིང་] yat yūyam, yat yushmākam; *who (which, or that) by (for, or of) you; who (which, or that) you (or your); of yours*.

yazad, རྒྱལ་པོ།, iajada (Pz.), svāmin, iajadiya; *the sacred being, an angel. Plu. yazdā*.

yazadi: 1) རྒྱལ་པོ།, iajadatva; *divinity, divine existence*. 2) རྒྱལ་པོ།, iajadiya; *divine, sacred*.

yazad-shnāst, རྒྱལ་པོ་ལྷ་མོ།, iajadaparijnāna-tva, *an understanding of the sacred being*.

zādaa, རྒྱལ་པོ།, jāta; *born, offspring, prince*.

zadan, རྒྱལ་པོ། [འཇོག་པ་ལྷ་མོ།] nihan; *to strike, destroy*.

ZAD

- zâdan, זאדן [זאדן] samutpad, *to be born*.
 zadâr, זאדאר, hantri, vighâta, nihantritara;
destroyer, destructive.
 zadârî, זאדארî, vighâta, nihantritâ; com-
bativeness, destructiveness.
 zahâ, זאח, pinda, emanation.
 zahaa, זאחא, sambhûti, janani; emanation,
element.
 zahaamand, זאחאמאנד, jananimat, germi-
nating.
 zahar, זאחאר, visha; *poison, venom*. Plu.
 zaharihâ.
 zahar-gumekht, זאחאר גומעכט, vishâvalipta,
mingled with poison.
 zahar pôshashni, זאחאר פושאשני, pittam an-
tram, gall-bladder.
 zahar-vadâz, זאחאר ואדאז, vishavarshin, dis-
solving venom.
 zâishni, זאישני, janani, utpatti, jananam;
birth, bringing forth, origin.
 zami, זאמי, זאמי [זאמי] jagatî, prithvî, pri-
 thivî, bhû, bhûmi; *earth, land*. Plu.
 zamyâ.
 zan, *pres. stem of zadan*.
 zanashni, זאנאשני [זאנאשני] nirasana; *a*
beating, scourging.
 zandavad, זאנדאבאד, jandapati, *tribe-ruler*.
 zani, זאני [זאני] yoshit, kalatra, nârî;
woman, wife.
 Zarathusht, זאראתוסט, זאראתוסט, Jara-
 thustra, Jarathustriya; *Zarathushtra*.
 zarathushtrottem, זאראתוסטרוטתם, Jarathus-
trotima, supreme Zarathushtra.
 Zargar, זארגאר, Jaragara, Zarfr.
 zari, *for zardaa*, זארי, jariga (Pz.); *pale,*
despondent.
 zarmâni, זארמאני, jarâ, decay.

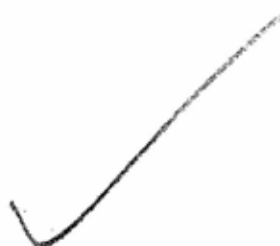
ZYA

- zaspâ, *for zifâ*, זאספא, kutsita, nikrishta;
faulty.
 zaspâ-gaweshni, זאספא גאושני, kutsitavâc,
faulty statement.
 zaspânî, *for zifânî*, זאספאני, kutsitatva,
 kutsitatâ; *faultiness, error*.
 zindaa, זינדאא, jîvat, jivita; *living, alive*.
 zindaî, זינדאî, jivitam, jivitatva; *life*.
 zindânî, זינדאני, guptyâm, guptyân kshipta;
imprisoned.
 zîshtî, זישטי, kashfam, kashfatâ; *brutal*
treatment, brutality.
 zîshtihâ, זישטיהא, kashatatayâ, *brutally*.
 zîwashni, זיואשני, jivitam, *a living*.
 zîwastan, זיואסטאן, jivitam, *to live*.
 zîwihend, זיואיחאנד, jiviyanti, *are lively*.
 zôr, זור, prâna, bala; *power*.
 zôrdâê, זורדאê, dhânya, *grain*.
 zôri, *see ham-zôri*.
 zôshast, זושאסט, sahodara, *dearest*.
 zrih, זריח, samudra, *sea*.
 zûd, זוד, kshipram; *quick, rapidly*.
 zufâê, זופאê, dushtâgama, *depth*.
 Zuhûd, זוהוד, Juhûda, *Jew*.
 Zuhûdaa, זוהודאא, Juhûda, *Jewish*.
 Zuhûdî, זוהודאî, Juhûdatâ, *Judaism*.
 zur, זור, nikrishta, *a lie*.
 zurmand, זורמאנד, alikamat; *lying, hypo-*
critical.
 zur-mîdukhtihâ, זורמידוקחטיהא, nikrishta-
 mithyoktyâ, *with lying falsehood*.
 Zureân, זוראן, kâla, *Time (personified)*.
 Zureânî, זוראני, kâla, *of Time*.
 zyâ, זיא, hâni; *harm, injury*.
 zyânaa, זיאנאא, kalatra¹, *unfortunate?*
 zyâgârî, זיאגארי, hânîkârîtâ, *doing of*
harm.

¹ Nér. understood zani.

ERRATA.

- Page 2, line 16, for 'written A. D. 1568' read 'four centuries old'
- P. 2, last line, for 'about the fifteenth' read 'early in the fourteenth'
- P. 4, l. 24; p. 5, l. 16; for स्कंधविकाशौ read स्कंधविकासौ
- P. 5, l. 5, for ~~१५६८~~ read १५६८
- P. 15, l. 8, for ~~१५६८~~ read १५६८
- P. 26, l. 11, for ~~१५६८~~ read १५६८
- P. 27, l. 13, for ~~१५६८~~ read १५६८
- P. 27, l. 21, for नु read तु
- P. 38, l. 18, for यदमूना read यदमुना
- P. 42, l. 21, for विविक्तुः read विवेक्तुः

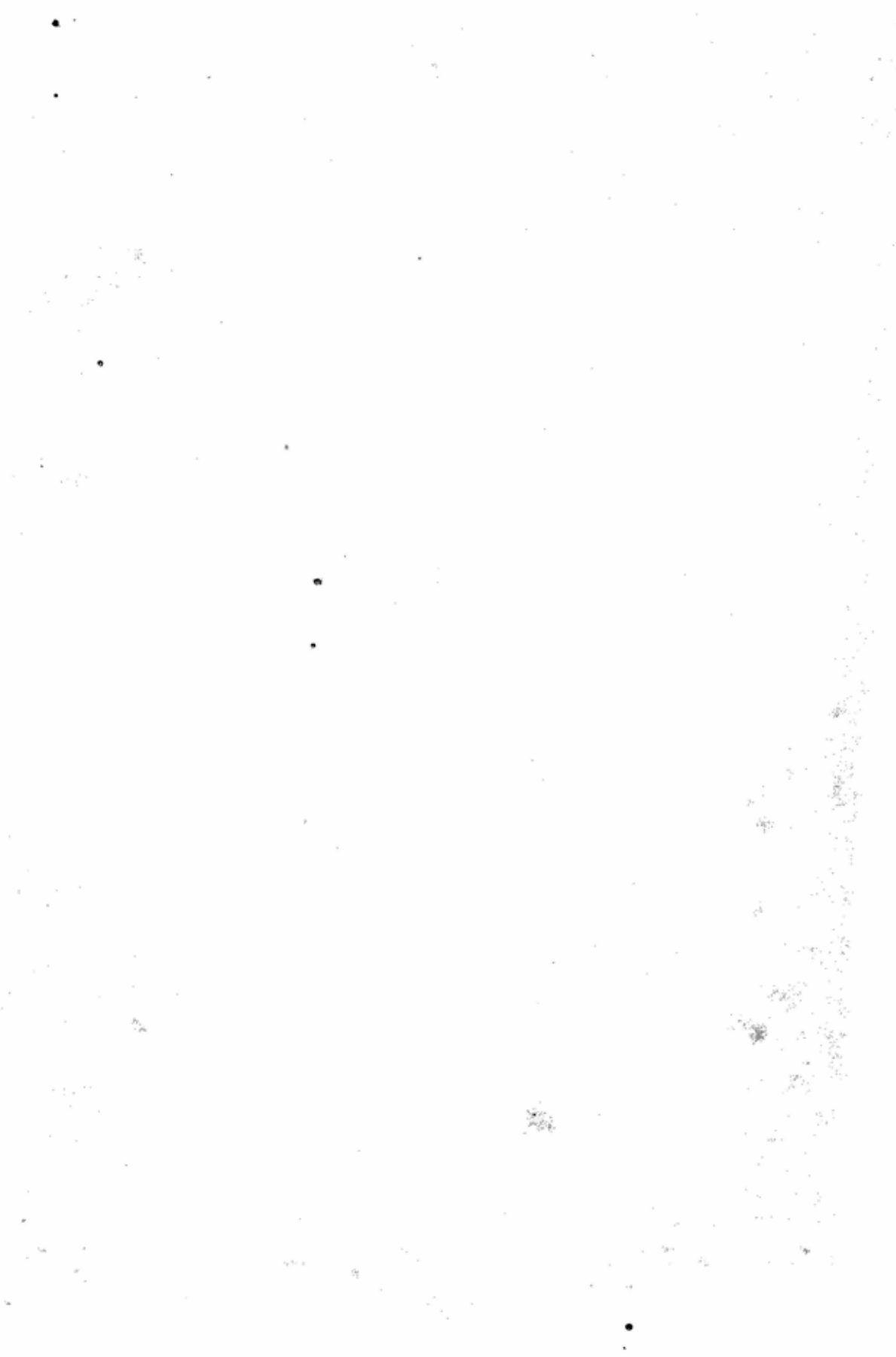


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