

**INTRODUCTION TO PAHLAVI
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Cambridge, Mass.

INTRODUCTION: THE IRANIANS, THEIR LANGUAGES, AND THEIR LITERATURES

THE IRANIANS

“Iranian” is a term of many meanings, but for our purposes we shall define it as pertaining to peoples who at some point in history spoke languages belonging to the Iranian language family. The Iranian language family itself belongs to the Indo-European language family,¹ within which its closest relatives are the Indo-Aryan languages, more specifically the Old Indic language of the *Vedas*, the oldest of which is the *Rigveda*.²

Iranian peoples did not enter history until the 9th century B.C.E., when the Persians were for the first time mentioned in the Assyrian annals. After this there are scattered references to Persians, Medes, and Scythians in the Mesopotamian texts.

Then, in the 7th and 6th centuries, the Iranians finally made a big splash in world history, when the Median king Cyaxares destroyed Assur (614) and Niniveh (612), but were redeemed in the eyes of the world when King Cyrus the Great in 549 overthrew the last of the Median kings, establishing the Achaemenids on the throne, and allowing the Jews to return home from their Babylonian captivity.

OLD AND MIDDLE IRANIAN LANGUAGES

Avestan and Old Persian, both spoken several centuries before our era, are the two oldest Iranian languages known. Among other Old Iranian languages are Median, spoken by the Medes, who ruled western Iran before the Achaemenids, and Scythian, spoken by the Northwest-Iranian tribes from which the Alans and the modern Ossetes are descended.³

Avestan is the language of the *Avesta*, the holy scriptures of the Zoroastrians. The *Avesta* as we know it was written down some time during the Sasanian period (ca. 224 - 636 C.E.) in an alphabet invented for that purpose. This alphabet is based upon the Middle Persian Pahlavi alphabet but also contains elements from the earlier *Psalter* script, on which see below. The *Avesta* is collection of miscellaneous texts first compiled and committed to writing in the mid-first millennium of our era. This text corpus was subsequently, after the Muslim conquest, considerably reduced in volume.

It is from one of Cyrus’s successors, Darius I, that we have the earliest indigenous texts in an Iranian language, Old Persian, which is the oldest known ancestor of modern Persian (Pers. *fārsī*), the official language of modern Iran/Persia. Old Persian was written in a cuneiform script, probably invented under Darius for the purpose of recording his deeds. It was also the first cuneiform script to be deciphered and provided the clue to all the other cuneiform scripts.

The extant Old Persian texts all date from the 6th to the 4th century. The Old Persian language as we know it from the later inscriptions (5th-4th cents.) was already about to change from Old to Middle Persian, with simplification of diphthongs and loss of final vowels, and with them, loss of grammatical endings.

Middle Iranian is the common name for numerous Iranian languages, now extinct, that were spoken throughout Iran and central Asia from about the 4th century B.C.E. up to after the Islamic conquest. They can be grouped together with Old Persian, on one hand, into a southwestern group (Middle Persian = Pahlavi), and with Avestan, on the other, into a northern and northeastern group (Parthian, Bactrian, Chorasmian, Sogdian, Khotanese).

MIDDLE PERSIAN, PAHLAVI

The Middle Iranian language most closely related to Old Persian is Middle Persian, which is known from a variety of sources: inscriptions and Manichean texts, the earliest of which date from the 3rd cent. C.E., and from the Zoroastrian scriptures. The language of the Zoroastrian texts is commonly referred to as Pahlavi.

¹ For Indo-European languages, see, e.g., Mallory, 1989; Fortson, 2004; for Indo-European literary poetics see Schmitt, 1967, and Watkins, 1995.

² For English translations from the *Rigveda*, see the Penguin Classics edition, O’Flaherty, 1981.

³ See Skjærvø, 2006.

The Middle Persian inscriptions, most of them located in southern Iran, are written in a script derived from Aramaic, and the Zoroastrian texts in a still more developed form of this script. A few pages from a Middle Persian translation of the *Psalms* were also found there, written in a cursive script between the script of the inscriptions and the Pahlavi script.⁴

The Manichean Middle Persian texts are written in a script derived from a variety of the Syriac alphabet.

THE PAHLAVI TEXTS

The earliest Middle Persian texts with Zoroastrian contents are the 3rd-century inscriptions of the first Sasanian kings and their high priest Kerdīr.

Most of the extant Pahlavi texts were probably compiled in the 9th century, although parts of them must have been composed much earlier, even as early as the 3rd century. It is probably more correct to say that the extant literature was compiled from the living oral tradition, some of which was ascribed to specific “authors.”

The corpus consists of 1. translations of Avestan texts, 2. texts with religious contents, sometimes incorporating translations from the extant or lost Avesta; and 3. secular texts.

Translations have been preserved of most of the Avestan texts (referred to as the “Pahlavi *Yasna*,” “Pahlavi *Videvdad*,” etc.), with the important exception of the “old” *yašts*. All the translations contain glosses and commentaries, especially the Pahlavi *Videvdad*, which incorporates lengthy legalistic discussions.

The main religious texts are the *Dēnkard* (deeds of the *dēn*) and the *Bundahišn* (the way the world was established in the beginning), both of which are best characterized as encyclopaedias of Zoroastrian religion.

Of the 9 books of the *Dēnkard*, the first two are completely lost, as is the beginning of the third. Of special interest are book 3, which discusses numerous theological issues (transl. Menasce, 1973), book 5 (theological questions, transl. Amouzgar and Tafazzoli, 2000), book 6, a wisdom text (transl. Shaked, 1979), book 7, which contains a complete life of Zarathustra (Molé, 1967), book 8, which contains a description of the contents of the *Avesta* as known in the Sasanian period, and book 9, which contains commentaries on the *Gāthās*.

The *Bundahišn* and the *Wizīdagihā ī Zādspram* (selections of Z.; transl. Gignoux and Tafazzoli, 1978) are our most important sources on Zoroastrian cosmology.

The *Dādestān ī Mēnōy [ī] Xrad* (the judgements of the divine wisdom)⁵ is a collection Zoroastrian tenets of faith in the form of questions asked by the wise man (*dānāg*) and answers given by the divine wisdom (*mēnōy ī xrad*).

The *Dādestān ī dēnīg* (the judgements of the *dēn*; transl. Jaafari-Dehaghi, , 1998) and the *Nāmagihā ī Manuščih*r (letters of Manušchih) deal with questions of Zoroastrian practice.

The *Ardā Wirāz-nāmag* may be described as the Pahlavi *Divina Commedia* (transl. Gignoux, 1984).

Among secular texts are the following:

The *Mādayān ī hazār dādestān* (book of a thousand judgments), deals with questions of religious law (transl. Macuch, 1993).

The *Kār-nāmag ī Ardaxšēr ī Pābagān* (the book of the deeds of Ardashir [founder of the Sasanian dynasty], son of Pabag; transl. Grenet, 2003, and the *Ayādgār ī Zarērān* (the memorial of Zarēr; transl. Monchi-Zadeh, 1981), about the war over the *dēn* brought by Zarathustra.

See also the translations at

<http://www.fas.harvard.edu/~iranian/Zoroastrianism/index.html>

<http://avesta.org/>

⁴ See Skjærvø, 1996.

⁵ The title is usually cited as *Mēnōy ī xrad* “the spirit of wisdom,” but *mēnōy* never means “spirit.” It is an adjective referring to things in the other world, also in expressions such as *mēnōy āsmān* “the sky (located) in the other world.”

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LESSON 1

PRELIMINARY REMARKS ABOUT STUDYING PAHLAVI

Since Pahlavi is an Indo-European language, its grammar and grammatical terminology is that typical of such languages (English, German, French, Latin, etc.). The grammatical terminology of Semitic languages, for instance, Hebrew, can not be applied, so, if you have had little exposure to Indo-European grammatical terminology, you should study a book on grammar.

Pahlavi is difficult to get into because of its script, so you should try to memorize as much vocabulary as possible as you go along. The spelling is particularly difficult, so you should get used to relying on your memory rather than on dictionaries and glossaries. Trying to find a word in a dictionary usually takes a long time. For this reason, glossaries will not be included in the first lessons. Instead, you should start compiling your own mini-dictionary right away. It is the best way to learn the words. Categorize the words into nouns, adjectives, arameograms, etc.

You should be able to figure out the meanings of the individual words in the sentences quoted with translations from the explanations in the lessons. Do not try to look them up in a dictionary.

You should read through the entire lesson before studying it in detail, since, occasionally, a feature in a sentence is explained in what follows.

Numerous words included as examples in the sections on spelling and arameograms are not necessarily high-frequency and need not be learned. High-frequency words and important terminology will be repeatedly used in the examples and exercises to ensure familiarity.

SOUND SYSTEM

The phonology (sound system) of Pahlavi is similar to that of modern Persian.

Vowels are short or long (marked by a *macron*):

<i>a</i>	(<i>e</i>)	<i>i</i>	(<i>o</i>)	<i>u</i>
<i>ā</i>	<i>ē</i>	<i>ī</i>	<i>ō</i>	<i>ū</i>

Vowels should be pronounced cleanly, that is, as in Spanish and Italian, for instance. English diphthongization should be avoided (*ei* for *ē*, etc.).

It is not clear whether the vowels *e* and *o* were “phonemes,” that is, whether there were words that were only distinguished by one having *i* and the other *e*. On the whole it is doubtful. Here, *e* and *o* will be used consistently in cases where they may have occurred (e.g., *kerbag* [not *kirbag*] “good deeds,” and *abdom* [not *abdom*] “last”). To find such words in dictionaries and glossaries, you may have to look for the forms with *i* and *u*.

The consonants are as in modern Persian. Note the use of a *haček* in *č*, *ǰ*, *š*, and *ž*.

- *č* and *ǰ* are the sounds in English *church* and *judge*.
- *š* is English *sh*, German *sch*, French *ch*, etc.
- *ž* is the voiced sound of English *pleasure*. It is only found as a variant of *ǰ* before *d* and *g* as in *duždēn* “having evil *dēn*,” for which we shall write *duǰdēn*; *yōždahr* “ritually clean,” for which we shall write *yōǰdahr*; *aždahāg* “dragon” from Avestan *aži dahāka*, for which we shall write *aǰdahāg*; and *ažgahān* “indolent,” for which we shall write *aǰgahān*. There may have been other sporadic cases, such as *mǰag* (*mǰag*), Pers. *može* “eyelash.”
- *x* is the *ch*-sound in German *Bach* and the Spanish *j*-sound in *juego* (not as in American Spanish, where the *j* is pronounced as English *h*).
- *γ* (Greek *gamma*) is the sound of the Spanish *g* between vowels, as in *haga*. It is a variant of *g* used probably by influence from Avestan, e.g., *moγ* “Magian” instead of regular *mow* from Avestan *moγu* (< *magu*).
- *xw* was probably a sound like Eng. *wh*, when pronounced with aspiration (rather than simply as *w*), but with *x* (*xw*) instead of *h* (*hw*).

There were probably double consonants (geminate) *kk*, *rr*, *tt*, *zz*, e.g., *waččag* “child” = Pers. *bač(č)e*.

THE PAHLAVI SCRIPT

The Pahlavi alphabet contains only twelve different letters to express all these sounds. Several of the letters therefore have many values, which makes reading difficult. This difficulty is compounded by the various shapes the different letters can take.

As students progress, they will become used to recognizing whole words rather than identifying each letter and finding a possible combination that produces a word and makes sense in the context.

The twelve letters in the alphabetical order — right to left — used in MacKenzie’s *Dictionary* and their equivalents in the Semitic alphabets are as follows (the values of the letters are discussed below):

𐬀	𐬁	𐬂	𐬃	𐬄	𐬅	𐬆	𐬇	𐬈	𐬉	𐬊	𐬋
t	š	č (š)	p	m	l	k	z	w	y	b	a

The following are relatively unambiguous letters:

𐬊	b	𐬆	r, l	𐬂	c
𐬇	z	𐬄	m	𐬁	š
𐬅	k	𐬃	p	𐬀	t

When 𐬆 spells *l* (rather than the more common *r*), it is sometimes written 𐬆.

The very ambiguous letters are:

	As vowels	As consonants	
𐬀	ʔ, a, ā	h - x	
𐬁	i, ī, e, ē, ay	d - g - j - y	𐬁 + 𐬁 = 𐬁 or 𐬁 also = s
𐬂	u, ū, o, ō, aw	n - w - r	

The use of <ʔ> (*alef* or *hamza*) is a practice taken over from Semitic alphabets.

When these three letters express vowels, they are often called *matres lectionis* “mothers of reading.” Long vowels and diphthongs, as well as short *u*, are always spelled with *matres lectionis*, while short *i* may or may not be spelled with <y>. The assumed *e* and *o* are sometimes spelled with, sometimes without <y> and <w>.

Note that short *a* is rarely written and that long *ā* is written with <ʔ>

The script is a cursive script, that is, the letters are combined with one another.

Note that the following six letters are never combined to the left:

𐬊	b	𐬂	c	𐬅	k	𐬃	p	𐬀	t	𐬁	w
---	---	---	---	---	---	---	---	---	---	---	---

Typical of the Pahlavi cursive is the way some letters are combined by a deep curve, dropping below the “base line” of the script, while others are not, for instance:

𐬁 + 𐬁	>	𐬁	𐬊 + 𐬀	>	𐬊
𐬂 + 𐬁	>	𐬂	𐬅 + 𐬁	>	𐬅
𐬂 + 𐬄	>	𐬂	𐬄 + 𐬁	>	𐬄

LESSON 1

𐬀 + 𐬀	>	𐬁	𐬂 + 𐬀	>	𐬃
𐬁 + 𐬀	>	𐬄	𐬃 + 𐬀	>	𐬅
𐬂 + 𐬀	>	𐬆 or 𐬇			

The only “tall” letter is 𐬀, which may be combined on the base line or below:

𐬀 + 𐬁 + 𐬁	>	𐬁𐬁𐬁	𐬂 + 𐬂 + 𐬀	>	𐬆𐬆𐬀	𐬀 + 𐬁 + 𐬂	>	𐬁𐬂𐬃
𐬀 + 𐬁 + 𐬂	>	𐬁𐬂𐬃	𐬂 + 𐬂 + 𐬀	>	𐬆𐬆𐬀	𐬀 + 𐬁 + 𐬂	>	𐬁𐬂𐬃

The combination form of the letter 𐬂 <p> is often identical with that of the letter 𐬃 <c>. When that is the case, we usually transliterate <p> as <ṗ>:

𐬂 + 𐬁	>	𐬂𐬁 <ṗ> or 𐬂𐬁 <ṗ̄> (common)	𐬃 + 𐬁	>	𐬃𐬁 <ṑ>
𐬂 + 𐬂	>	𐬂𐬂 <yp> or 𐬂𐬂 <yṗ̄> (less common)	𐬃 + 𐬂	>	𐬃𐬂 <yc>
𐬂 + 𐬃	>	𐬂𐬃 <mp> or 𐬂𐬃 <yṗ̄>	𐬃 + 𐬃	>	𐬃𐬃 <mc>
𐬂 + 𐬄	>	𐬂𐬄 <mp> or 𐬂𐬄 <zṗ̄>	𐬃 + 𐬄	>	𐬃𐬄 <zc>
𐬂 + 𐬀	>	𐬂𐬀 <mp> or 𐬂𐬀 <lṗ̄>	𐬃 + 𐬀	>	𐬂𐬀 <lc>

Note the alternative forms of combinations with the letters 𐬀 <l> and 𐬄 <z> on or below:

𐬀 + 𐬀	>	𐬀𐬀 or 𐬀𐬀 <lw>	𐬀 + 𐬄	>	𐬀𐬄 or 𐬀𐬄 <zw>
𐬂 + 𐬀	>	𐬂𐬀 or 𐬂𐬀 <lp>	𐬂 + 𐬄	>	𐬂𐬄 or 𐬂𐬄 <zp>

In the manuscripts, there are still other variations, e.g., 𐬂 + 𐬁 > 𐬂𐬁, 𐬂 + 𐬁 > 𐬂𐬁, etc.

SPELLING 1

For various reasons, Pahlavi was not written the way it was pronounced, but rather as it had been pronounced centuries earlier. This is similar to the case of French and English. In order to determine the actual pronunciation, we may compare the spellings used in the Manichean texts of the 3rd-4th centuries, which were written in a different alphabet, which showed the actual pronunciation. We may also compare the modern pronunciation, as we find it in modern Persian. Finally, we may consider the etymology (history) of the word to reconstruct the presumed pronunciation.

Compare the spelling and pronunciation of the following:

𐬀	<lt>	rad “chief, ratu” ⁶	𐬀𐬀	<kʰl>	kār “work”
𐬂𐬀	<lmk>	ramag “herd, flock”	𐬂𐬀	<wtl>	wattar “bad, evil”
𐬂𐬀	<mʰl>	mār “snake”	𐬂𐬀	<pwl>	purr “full (of)”
𐬂𐬀𐬀𐬀	<twšʰk>	tuxšāg “diligent”	𐬂𐬀	<gyty>	gētīy “the world-of-the-living, this world”
𐬂𐬀	<šyl>	šēr “lion”	𐬂	<dt>	dad “wild animal”

⁶ An Avestan technical term, meaning “model, prototype, principal representative,” and similar.

LESSON 1

𐭩𐭪	<gwlǵ> <i>gurg</i> “wolf”	(𐭪 + 𐭪) 𐭪𐭪	<myš> <i>mēš</i> “sheep”
𐭪𐭪	<bwc> <i>buz</i> “goat”	𐭪𐭪𐭪	<gwspnd> <i>gōspand</i> “domestic animal”
𐭪𐭪𐭪	<dlyǵwš> <i>driyōš</i> “poor”	𐭪𐭪𐭪	<mltwm> <i>mardōm</i> “people, humans”
𐭪𐭪𐭪𐭪	<zltwhšt> <i>Zarduxšt</i> “Zarathustra”	𐭪𐭪𐭪	<hwcšm> <i>hučāšm</i> “benevolent”

Note: Double consonants are not written double, except in **some** compounds, e.g., 𐭪𐭪𐭪𐭪 <bckkl> *bazzak-kar* “evil-doer.”

TRANSLITERATION AND TRANSCRIPTION

Above, what is inside < > is a one-to-one correspondence between the Pahlavi and Latin alphabets. We call this trans-LITER-ation, meaning “transferring letter to letter.”

The pronunciation of the word is in *cursive*. This is called tran-SCRIP-tion, meaning that we “write” out the word so it can be pronounced.

Later, we shall talk more about various ways of transliterating and transcribing Pahlavi.

GRAMMAR 1

THE SENTENCE

Pahlavi sentences can be short and clear or long and ponderous. The most common constituents are subject, direct object, and verb, in that order.

There are no definite or indefinite articles.

Personal pronouns as subjects of verbs may be left out.

Word order

The inflected verb is *usually* at the end of the clause or sentence.

The basic word order is therefore:

SUBJECT - VERB (e.g.: “he lives, he was-killed”)

SUBJECT - INDIRECT OBJECT - DIRECT OBJECT - VERB

e.g.:

“the man+the boy+book+gives” = the man gives the boy a book”

This is the word order that should preferably be used in the translations from English in the exercises.

The word order is relatively flexible, however, and a predicate or direct object is often “lowered” behind the verb, or the verb may be “raised” to in front of the subject.

Adverbs and complements of time, place, manner, etc., may precede the subject and are often placed at the beginning of the sentence, but they can also occur elsewhere in the sentence in various logical places.

Note on terminology:

In Western (Indo-European) languages, what one calls the “**subject**” of a clause is usually defined as the person or object that performs an action (or utters a statement, thinks a thought) or is (or gets into) a state, for instance:

action: “*God* created the world”; “*Zarathustra* spoke a word”; “have *you* reflected on this?”

state: “*man* sleeps”; “*we* all die.”

In these cases, the subject is what is most closely connected with the verb, and **the verb “agrees” with the subject.**

LESSON 1

There are examples of clauses that have no subject, for instance, “*it* rains,” “*it* is impossible,” in which “*it*” has no meaning. Such clauses are called “impersonal.”

There are also examples of clauses in which the one who performs the action is not what the verb agrees with, as in “the Zoroastrians were persecuted by the Arabs.” Here the performers are “the Arabs” and the verb agrees with “the Zoroastrians.” We call these clauses passive.

In this *Introduction*, the term “subject” shall only to refer to the part of the sentence with which the verb agrees.

A “predicate” is a noun or adjective connected with a noun (pronoun) by the verb “to be,” e.g., “the man is *big*,” “we are *hungry*,” “he is *a teacher*.”

NOUNS

Important: Nouns as subjects and predicates have the same form in the singular and the plural.

If a noun as subject is singular, the verb is 3rd person singular. If a noun as subject is plural, the verb is 3rd person plural. E.g.:

<i>andar mān dēw būd</i>	“ <u>a demon was</u> in the house” = “there was a demon in the house”
<i>andar mān dēw būd hēnd</i>	“ <u>demons were</u> in the house” = “there were demona in the house”

On the verbs, see below.

PERSONAL PRONOUNS

The **personal pronouns used as subject** are the following:

Singular			Plural		
1st	<i>an</i>	“I”	1st	<i>amāh</i>	“we”
2nd	<i>tō</i>	“you, thou”	2nd	<i>ašmāh</i>	“you, ye”
3rd	<i>ōy</i>	“he, she, it”	3rd	<i>awēšān</i>	“they”

Note: do not confuse the 2nd singular and plural, which are not distinguished in English.

“TO BE”

The present (indicative), imperative, and past tense of “to be” are as follows:

<u>Present tense:</u>				<u>Imperative:</u>			
Singular		Plural		Singular		Plural	
1st	<i>ham</i>	“I am”	<i>hēm</i>	“we are”			
2nd	<i>hē</i>	“you are (thou art)”	<i>hēd</i>	“you (ye) are”	<i>bāš</i>	“be!”	<i>bawēd</i> “be!”
3rd	<i>(nothing)</i>	“he/she/it is”	<i>hēnd</i>	“they are”			
<u>Past tense:</u>							
Singular		Plural					
1st	<i>būd ham</i>	“I was, I have been”	<i>būd hēm</i>	“I was, I have been”			
2nd	<i>būd hē</i>	“you were, you have been”	<i>būd hēd</i>	“you were, you have been”			
3rd	<i>būd</i>	“he, she, it was, has been”	<i>būd hēnd</i>	“they were, they have been”			

LESSON 1

NEGATIONS

The common negation is *nē* “not.”
The negation *ma* “(do) not” is used with imperatives.

QUESTIONS

Questions are distinguished from statements only when introduced by question particles, for instance interrogative pronouns (*kē* “who?” etc.).

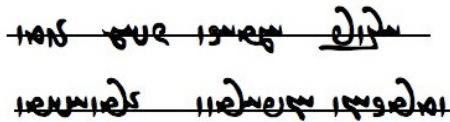
SENTENCES 1

Analyze the following sentences:

<i>ay mard tō kē hē</i>	“O man, who are you?”
<i>an Kay Husrōy ham = an ham Kay Husrōy</i>	“I am Kay Husrōy”
<i>ašmāh kē hēd</i>	“Who are you (all)?”
<i>amāh mazdēsn hēm</i>	“We are Mazdayasnians”
<i>ašmāh driyōš mardōm hēd</i>	“you (all) are poor people”
<i>awēšān mard hēnd zan nē hēnd</i>	“they are men, not women”
<i>dēw hēnd nē mardōm</i>	“they are demons, not humans.”
<i>andar mardōm ertan ud čarb ud hučašm bāš</i>	“among people, be humble and amenable and benevolent!”
<i>ašmāh pad kār ud kerbag tuxšāg bawēd</i>	“(you all), be diligent in (your) work and good deeds!”
<i>pad Ahrimen wistāx ma bawēd</i>	“do not be confident in (= rely on) Ahrimen (the Evil One)!”
<i>pad gētīy nē būd ham</i>	“I have not (always) been in this world”
<i>andar mān mār būd</i>	“(there) was a snake in the house”
<i>fradom mardōm andar abēgumānīh būd hēnd</i>	“the first humans were in a state of non-doubt”
<i>andar ērān-šahr was mazdēsn būd hēnd</i>	“In the land of the Iranians, there were many Mazdayasnians”

EXERCISES 1

- Practice writing the Pahlavi words in this lesson, using lined paper.
Pahlavi is written horizontally, straight across the page; the line does not bend upward or downward.
Note, in particular the height and depth of the letters relative to the base line, e.g.,



- Match the Pahlavi words with their transliterations and identify them with words in this lesson:

𐬀𐬀𐬀𐬀	<bckkl>	𐬀𐬀𐬀𐬀	<hwp>
𐬀𐬀𐬀𐬀𐬀𐬀	<bwc>	𐬀𐬀𐬀𐬀	<k'l>
𐬀𐬀	<bwt>	𐬀𐬀𐬀𐬀	<krpkkl>
𐬀𐬀𐬀𐬀𐬀	<clp>	𐬀𐬀𐬀	<ky>
𐬀𐬀	<dlygwš>	𐬀𐬀𐬀	<lmk>
𐬀𐬀	<dt>	𐬀𐬀	<lt>
𐬀𐬀	<gwlg>	𐬀𐬀	<m'l>
𐬀𐬀	<pltwm>	𐬀𐬀𐬀𐬀	<mltwm>
𐬀𐬀𐬀	<gwspond>	𐬀	<m'n>

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𐭪𐭥𐭥𐭥𐭥	<gyty>	𐭪	<myš>
𐭪𐭥𐭥	<°hlmn>	𐭪𐭥𐭥	<°pdwm>
𐭪𐭥	<hwcšm>	𐭪𐭥	<pwl>
𐭪𐭥𐭥	<°pygwm°nyh>	𐭪𐭥	<wtl>
𐭪	<šyl>	𐭪𐭥𐭥	<°yltn>
𐭪𐭥	<twšš°k>	𐭪𐭥	<zltwhšt>

3. Translate into English (do not attempt to write in Pahlavi):

1. *an Pērōz ham tō Wahrām hē*
2. *ašmāh mardōm hēd*
3. *gurg ud šēr dad hēnd*
4. *pad gētīy wistāx ma bāš*
5. *pad mardōm wistāx ma bawēd*
6. *mān purr wattar mār būd*
7. *andar ramag gurg būd hēnd*
8. *ašmāh andar mazdēsn šahr ertan bawēd*
9. *amāh mazdēsn driyōš mardōm nē hēm*
10. *Zarduxšt pad gētīy kār tuxšāg būd pad driyōš hučašm būd*

4. Translate into Pahlavi (do not attempt to write in Pahlavi):

Be sure to study the sentences with translations above to get used to the correct word order.

1. You are Kay Wištāsp, I am Zarduxšt.
2. Kay Wištāsp was a Mazdayasnian.
3. You are Mašiy and Mašyānīy; you were the first humans (people).
4. O Zardušt, among the Mazdayasnians, be amenable and humble!
5. O Mazdayasnians, among the Iranians be benevolent and diligent!
6. Ahrimen has not (always) been in this world.
7. There were many demons in this world.
8. The sheep and the goat are domestic animals.
9. O man, be amenable and benevolent to (your) wife (= woman)!
10. O woman, be humble to (your) man!

GLOSSARY OF WORDS IN THE SENTENCES AND THE EXERCISES 1

Note: Grammatical words in the lesson are not included. Spelling is only included with words spelled with arameograms.

<i>abēgumānīh</i>	𐭪𐭥𐭥𐭥𐭥𐭥	<°pygwm°nyh>	state of non-doubting; freedom from doubt
<i>Ahrimen</i>	𐭪𐭥𐭥	<°hlmn>	Ahrimen, the Evil One
<i>andar</i>			in, inside; during
<i>abdom</i>	𐭪𐭥𐭥	<°pdwm>	last; in the end
<i>ay</i>	𐭪	<°y>	O! particle of address
<i>buz</i>	𐭪𐭥	<bwc>	goat

LESSON 1

<i>bazzakkar</i>	𐭪𐭥𐭥𐭥	<bckkl>	evil-doer, someone who do evil deeds
<i>būd</i>	𐭪𐭥	<bwt>	was
<i>čarb</i>	𐭪𐭥𐭥	<clp>	amenable
<i>dad</i>	𐭪𐭥	<dt>	wild animal
<i>dēw</i>			demon, demons
<i>driyōš</i>	𐭪𐭥𐭥𐭥	<dlygwš>	poor
<i>ērān-šahr</i>	𐭥𐭥𐭥𐭥𐭥𐭥	<ʹylʹn-štr>	land of the Iranians
<i>ērtan</i>	𐭥𐭥𐭥	<ʹyltn>	humble
<i>fradom</i>	𐭥𐭥𐭥𐭥	<pltwm>	first
<i>gētīy</i>	𐭥𐭥𐭥	<gyty>	this world
<i>gōspand</i>	𐭥𐭥𐭥𐭥	<gwspond>	domestic animal
<i>gurg</i>	𐭥𐭥	<gwlg>	wolf
<i>hučāšm</i>	𐭥𐭥𐭥𐭥	<hwcšm>	benevolent
<i>Husrōy</i>	𐭥𐭥𐭥𐭥	<hwslwd>	Husrōy (later Husraw, Xosrow)
<i>kār</i>	𐭥𐭥	<kʹl>	work, activities
<i>kay</i>	𐭥𐭥	<kd>	a title (<i>Av. kauui</i>)
<i>kerbag</i>	𐭥𐭥𐭥	<krpk>	good deeds
<i>kerbakkar</i>	𐭪𐭥𐭥𐭥	<krpkl>	someone who do good deeds
<i>mān</i>	𐭥𐭥	<mʹn>	house
<i>mār</i>	𐭥𐭥	<mʹ l>	snake
<i>mard</i>			man, men
<i>mardōm</i>	𐭥𐭥𐭥𐭥	<mltwm>	people, humans
<i>Mašīy</i>	𐭥𐭥𐭥	<mšyd, mšydy>	Mašīy
<i>Mašyānīy</i>	𐭥𐭥𐭥𐭥𐭥	<mšydʹnyd>	Mašyānīy
<i>mazdēsən</i>	𐭥𐭥𐭥𐭥	<mzdysnʹ>	Mazdayasnian (see Lesson 3 on the spelling)
<i>mēš</i>	𐭥𐭥	<mys>	sheep
<i>pad</i>			in, to, by (etc.)
<i>Pērōz</i>	𐭥𐭥𐭥	<pylwc>	a name
<i>purr</i>	𐭥𐭥	<pwl>	full
<i>ramag</i>	𐭥𐭥	<lmk>	flock
<i>šahr</i>	𐭥𐭥𐭥	<štr>	land
<i>šēr</i>	𐭥𐭥	<šyl>	lion
<i>tuxšāg</i>	𐭥𐭥𐭥𐭥	<twššʹk>	diligent
<i>Wahrām</i>	𐭥𐭥𐭥𐭥	<wʹhlʹm>	a name
<i>was</i>			much, many, very
<i>wattar</i>	𐭥𐭥	<wtl>	bad, worse, worst
<i>wistāx</i>	𐭥𐭥𐭥	<wstʹhw>	confident; <i>pad ... wistāx baw-</i> “have confidence in”
<i>xōb</i>	𐭥𐭥	<hwp>	good
<i>zan</i>			woman, women
<i>Zarduxšt</i>	𐭥𐭥𐭥𐭥	<zltwhšt>	Zarduxšt, Zarathustra

LESSON 2






SPELLING 2

THE “OTIOSE” STROKE






The letter **ﻝ** <'> is often added at the end of a word to signify the end. For some reason, this is often referred to as the “otiose” stroke, but could also be called a “final” or “superfluous” stroke.

The stroke is only added after the **five consonants that do not connect to the left**, so the stroke is always written separately and is never combined with a preceding letter (to the right), e.g.:





With “otiose” stroke:

	<dlwb'> <i>drō</i> “deception, lie”		<'wc'> <i>ōz</i> “strength”
	<lt'> <i>rad</i> “ratu”		<tp'> <i>tab</i> “fever”
	<lmk'> <i>ramag</i> “herd, flock”		

No otiose stroke is possible after letters that combine to the left:

	<g'h'> <i>gāh</i> “throne, place”		<mng'> <i>mang</i> “hashish”
	<bckkl'> <i>bazzakkar</i> “evil-doer”		<pltwm'> <i>fradom</i> “first”
	<gwš'> <i>gōš</i> “ear”		

Not all scribes used the final stroke or used it consistently, so, depending on the scribe, the words *būd* “was” and *būdan* “to be(come)” are differentiated as follows:

	with final <'>	without final <'>
<i>būd</i> :	 <bwt'>	 <bwt>
<i>būdan</i> :	 <bwt'n'>	 <bwt'n>

In this Introduction, the final stroke will be used regularly.

CONSONANTS

The unvoiced consonants **ﻁ ﻛ ﺩ ﺭ** <p, t, k, c> are used to spell these sounds (*p, t, k, ĉ*) when at the beginning of a word; after *f, x, s, š*, or when double, for example:

Initial:

	<k'l'> <i>kār</i> “work”		<t'l'> <i>tār</i> “darkness”
	<pwl'> <i>purr</i> “full”		<c'l'> <i>čār</i> “able, capable”

After *f, x*

	<hpt'> <i>haft</i> “seven”		<gwpt'> <i>guft</i> “said”
	<sht'> <i>saxt</i> “hard, firm(ly)”		<'htl'> <i>axtar</i> “constellation”

LESSON 2

After s, š:

𐬀𐬀𐬎	<nsk'> <i>nask</i> , book of the Avesta	𐬀𐬎𐬀𐬎	<l'st'> <i>rāst</i> “straight, true, truthful”
𐬀𐬀𐬎𐬎	<wsp'> <i>wisp</i> “all”	𐬀𐬎𐬀𐬎𐬎𐬎	<wšt'sp'> <i>Wištāšp</i> , a king
𐬀𐬎𐬎𐬎	<'lšk'> <i>arešk</i> “envy”	𐬀𐬎𐬎𐬎	<kwšt'> <i>kušt</i> “killed”

Double:

𐬀𐬎𐬎𐬎𐬎	<bckkl> <i>bazzakkar</i> “evil-doer/doing”	𐬀𐬎𐬎	<wtl> <i>wattar</i> “bad, evil”
𐬀𐬎𐬎𐬎	<'pwt'> <i>appurd</i> “stole”	𐬀𐬎𐬎	<wck'> <i>waččag</i> “child”

When the same consonants 𐬎 𐬎𐬎 𐬎𐬎𐬎 <p, t, k, c> come after a vowel or a voiced consonant, they are (usually) pronounced voiced *b, d, g, z*. After *n*, <c> is pronounced *č*. Examples:

𐬀𐬎𐬎	<tp'> <i>tab</i> “fever”	𐬀𐬎𐬎𐬎	<lmk'> <i>ramag</i> “herd, flock”
𐬀𐬎𐬎𐬎	<hwp'> <i>xōb (xūb)</i> “good”	𐬀𐬎𐬎𐬎𐬎	<krpk'> <i>kerbag</i> “good deed”
		𐬀𐬎𐬎𐬎	<bck'> <i>bazzag</i> “evil deed”
𐬀𐬎	<lt'> <i>rad</i> “ratu”	𐬀𐬎𐬎𐬎	<'wc'> <i>ōz</i> “strength”
𐬀𐬎𐬎	<l't'> <i>rād</i> “generous”	𐬀𐬎𐬎𐬎𐬎𐬎	<'pyckyh> <i>abēzagīh</i> “purity”
𐬀𐬎𐬎𐬎𐬎	<mwltk'> <i>murdag</i> “corpse”	𐬀𐬎	<wlc'> <i>warz</i> “miraculous power”
𐬀𐬎𐬎𐬎𐬎	<mltwm> <i>mardōm</i> “people”	𐬀𐬎𐬎	<pnc> <i>panč</i> “five”

Exceptions include the following common words:

𐬀𐬎𐬎𐬎𐬎	<t'lyk'> <i>tārīk</i> “dark”	𐬀𐬎𐬎𐬎	<nzdyk'> <i>nazdik</i> “near”
𐬀𐬎𐬎𐬎𐬎𐬎	<t'lykyh> <i>tārīkīh</i> “darkness”	𐬀𐬎𐬎𐬎𐬎	<nzdykyh> <i>nazdikīh</i> “nearness, vicinity”
𐬀𐬎𐬎	<'yc'> <i>ēč</i> “any(thing)”		

some Avestan words:

𐬀𐬎𐬎𐬎𐬎	<'thš> <i>ātaxš</i> “fire”	𐬀𐬎𐬎𐬎	<wkš> <i>Warkaš</i> , the Warkaš sea
𐬀𐬎𐬎	<gyty> <i>gētīy</i> “world-of-the-living”		

and compounds:

𐬀𐬎𐬎𐬎𐬎	<'kn'lk'> <i>a-kanārag</i> “limitless”	<	𐬀𐬎𐬎𐬎	<kn'lk'> <i>kanārag</i> “border, side”
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The letter 𐬀 is also used to spell *f*, usually before consonants, but also between vowels and in final position, e.g.:

𐬀𐬎𐬎𐬎	<pltwm> <i>fradom</i> “first”	𐬀𐬎𐬎	<kwp> <i>kōf</i> “mountain”
𐬀𐬎	<wpl> <i>wafr</i> “snow”	𐬀𐬎𐬎	<hpt'> <i>haft</i> “seven”

LESSON 2

The letter <z> spells z also when not initial, but this is relatively rare (except in arameograms) and almost only in compounds, e.g.:

𐭩𐭪 <ʔz> az “goat” (rare word from Avestan *aza*)
𐭩𐭪𐭫𐭬𐭭 <mʔzdysnʔ> *māzdēsn* “Mazdayasnian” (with *dēn*)
𐭩𐭪𐭫𐭬𐭭 <zlmʔnʔ> *zarmān* “old age”
but 𐭩𐭪𐭫𐭬𐭭 <ʔzlmʔnʔ> *a-zarmān* “unaging”

GRAMMAR 2

THE USE OF *-ēw* “ONE” TO SPECIFY

There is no indefinite article in Pahlavi, but the numeral 𐭪 <-1> *-ēw* “one” can be added to a noun to signify “one particular, a certain” and similar. Sometimes it comes close in function to the English indefinite article, but one should not make it a habit to translate every English indefinite article by Pahlavi *-ēw*!
e.g.:

rōd-ēw “a certain river”

kanīzag-ēw “a certain girl”

gyāg-ēw būd “there was a (special) place (where)”

čiyōn mard-ēw “like a man (who)”

SINGULAR AND PLURAL

Normally, the verb agrees with the subject in number.

When plurality is not emphasized, but rather species, the singular is normally used, e.g.:

pad āsmān stārag ud axtar ud abāxtar ast “there are stars, constellations, and planets in the sky”

When two or more 3rd plural past tense forms follow, the plural may be indicated on the last only, e.g.:

pad kerbag kerdan tuxšāg būd ud az wināh pahrēxtār būd hēnd “they were diligent (*tuxšāg*) in performing (*kerdan* [infinitive]) good deeds and kept away (*pahrēxtār būd hēnd*) from sin (*wināh*)”

The noun *mardōm* “people, humans” is always plural:

ēn mardōm kadām hēnd “which (= who) are these people?”

The plural ending *-ān* with plural nouns governed by prepositions.

The plural ending *-ān* is also used when nouns are governed by prepositions (postpositions), e.g.:

ēn kanīg ō abārīgān kanīgān nē homānāg “this young woman is not like (other) young women”

Zarduxšt pad mardōmān rād ud rāst būd “Zarathustra was generous and straight/truthful to people”

THE ADJECTIVE/ADVERB WAS “MUCH, MANY, VERY”

This adjective is very commonly used to qualify nouns and adjectives, e.g.,

andar ērān-šahr was mazdēsn būd hēnd “in the land of the Iranians, there were many Mazdayasnians”
ēn kanīzag was hučīhr ān rēdag was huwīr “this girl is very pretty, that boy is very manly”

Note the alternative word order, in which *was* is the predicate of the noun it qualifies:

andar ērān šahr was mowmard hēnd “in the land of the Iranians, there are many Zoroastrian priests”
 beside

andar ērān šahr mowmard was hēnd “in the land of the Iranians, Zoroastrian priests are many”

POSSESSION 1

Possession can be expressed by simply putting the possessor in front of what is possessed, similar to English *In God’s name* (as opposed to *In the name of God*).

If the possessor is a plural noun, it usually takes the ending *-ān*, e.g.:

pad Ohrmazd nām “in Ohrmazd’s name”
pad yazdān nām “in the gods’ name”
dēwān dām “the creation of the evil gods.”
mardōmān ruwān “people’s souls”

“TO BE” AND “NOT TO BE”

To express existence, the verbs *ast* “exists” and *nēst* “does not exist” are used, past tense *būd*.

These forms are also used to express “there is, there are.”

The plural forms *hēnd*, *nē hēnd*, *būd hēnd* are used when plurality is emphasized.

Examples:

wahišt ast ud dōšox ast “Paradise exists, and Hell exists; there is a Paradise and there is a Hell”
Ahrimen andar gētīy nēst “Ahrimen does not exist in this world”
andar wahišt bazzakkar nēst “there is no evil-doer in Paradise, there are no evil-doers in Paradise (no one in Paradise does evil deeds)”
andar dōšox kerbakkar nē hēnd “there are no doers of good deeds in Hell (no one in Hell does good deeds)”
andar gētīy yazd nē būd hēnd “there have been no gods (ever) in *this* world, there have never been any ...”

“TO HAVE”

These verbs are also used to express **possession**. Grammatically, we could say that the possessor is indirect object. **Plural nouns take the ending *-ān*, e.g.:**

man ēč nēst “I have nothing” (“there is nothing for me”)
murwān parr ast “birds have wing(s)” “for the birds there are wings”)

LESSON 2

SENTENCES 2

<i>andar Ohrmazd mān wazurg šādīh ast</i>	“in Ohrmazd’s house, there is great joy”
<i>wad dēw hēnd wad yazd nē hēnd</i>	“there are bad demons, there are no bad gods”
<i>pad Ohrmazd warz yazdān dušmen nē hēnd</i>	“By Ohrmazd’s miraculous power, the gods have no enemies”
<i>Wištāsp šāhān šāh ud ērān šāh būd</i>	“Wištāsp was king of kings and (the) king of the Iranians”
<i>ēn Wištāsp būd wazurg šāh</i>	“this was Wištāsp, a great king”
<i>pad gētīy mardōm was hēnd</i>	“there are many people in this world”
<i>andar Jam xwadāyīh haft kišwar mardōm pad</i>	“during Jam’s kingdom (rule), the people of the seven
<i>abēgumānīh bud hēnd</i>	continents were in absence of doubt” (“had no doubts”)
<i>mardōmān tan ud gyān ud ruwān ast</i>	“humans have bodies, vital spirits (souls), and (immortal) souls”
<i>gōspandān ud dadān ruwān nēst</i>	“domestic and wild animals have no souls”
<i>andar wahišt rōšnīh widerdagān ruwān was hēnd</i>	“in the light of Paradise, there are many souls of the departed”
<i>pad gētīy kōf ud rōd ud zrēy was ast bē stārag nēst</i>	“in the world of the living, there are many mountains, rivers, and oceans, but there are no stars”
<i>andar ēn zrēy ud rōd māhīg ast</i>	“in this ocean and river there are fish”
<i>xwaršēd ud māh ud stārag pad āsmān hēnd</i>	“the sun, moon, and stars are in the sky”
<i>bazzakkarīh mardōmān wattar kunišn</i>	“evil-doing is humans’ worst deed (act, action)”
<i>andar mazdēsnañ bazzakkar was nēst</i>	“there are not many evil-doers among the Mazdayasnians”

EXERCISES 2

- Practice writing the Pahlavi words in this lesson, using lined paper.
- Match the Pahlavi words with their transliterations and identify them with words in this lesson:

𐭥𐭮𐭥	𐭥𐭮𐭥	<d'm>	<'sm'n'>
𐭥𐭮𐭥	𐭥𐭮𐭥𐭮𐭥	<g'h>	<st'lk'>
𐭥𐭮𐭥𐭮𐭥	𐭥𐭮𐭥	<hwcyh>	<š'tyh>l>
𐭥𐭮𐭥𐭮𐭥	𐭥𐭮𐭥	<lwšny>	<'thš>h>
𐭥𐭮𐭥𐭮𐭥	𐭥𐭮𐭥𐭮𐭥	<hwwy>	<t'lyk'>l>
𐭥𐭮𐭥𐭮𐭥	𐭥𐭮𐭥	<hpt'>	<t'lykyh>
𐭥𐭮𐭥	𐭥𐭮𐭥𐭮𐭥	<'kn'lk'>	<wck'>>
𐭥𐭮𐭥𐭮𐭥	𐭥𐭮𐭥𐭮𐭥	<knyck'>	<whšt'>
𐭥𐭮𐭥	𐭥𐭮𐭥	<kt'm>	<wlkš>
𐭥𐭮𐭥𐭮𐭥	𐭥𐭮𐭥𐭮𐭥	<kyšwl>	<wpl>
𐭥𐭮𐭥𐭮𐭥	𐭥𐭮𐭥	<l't'>	<wsp'>
𐭥𐭮𐭥	𐭥𐭮𐭥	<lytk'>	<wšt'sp'>
𐭥𐭮𐭥	𐭥𐭮𐭥𐭮𐭥	<m'h>	<wtltk'>
𐭥𐭮𐭥𐭮𐭥	𐭥𐭮𐭥	<nsk'>	<'pykyh>

LESSON 2

2. Translate into English (do not attempt to write in Pahlavi):

1. *Ohrmazd dām ham nē Ahrimen dām*
2. *Ohrmazd fradom dām kadām būd*
3. *ēn Gayōmard būd fradom mardōm*
4. *Hōšang ud Tahmōraf ud Jam haft kišwar šāh būd hēnd*
5. *andar wahišt widerdagān ruwān andar šādīh būd hēnd*
6. *Ohrmazd ud was yazd andar wahišt pad rōšnīh ud abēzagīh būd hēnd*
7. *Ahrimen ud was dēw andar dōšox pad tārīkīh ud bazzakkarīh būd hēnd*
8. *ēn gētīy rōšnīh az xwaršēd ud māh ud stārag ast*
9. *yздān kunišn andar gētīy nēst*
10. *āsmān kanārag nēst*

3. Translate into Pahlavi (do not attempt to write in Pahlavi):

1. Jam was very generous to the poor.
2. All demons do evil, all gods do good. [say: are evil-doers, etc.]
3. The evil-doing demons are in darkness.
4. The souls of the generous (ones) are in purity and joy.
5. On the big mountain there is much snow.
6. In the house, there were a pretty girl and a big boy.
7. By Wištāsp's miraculous power, the land of the Iranians had no enemies.
8. In Hell, the souls of the evil-doers are in darkness.
9. There was a girl in the house; she was very pretty.
10. Who are these truthful men? They are Mazdayasnians.

GLOSSARY OF WORDS IN THE SENTENCES AND THE EXERCISES 2

Note: Grammatical words in the lesson are not included. Spelling is only included with words spelled with arameograms.

<i>abēzagīh</i>	𐭠𐭣𐭥𐭥𐭥	< ^o pyckyh>	purity
<i>akanārag</i>	𐭠𐭣𐭥𐭥𐭥	< ^o kn ^o lk'>	limitless
<i>āsmān</i>	𐭠𐭣𐭥𐭥𐭥	< ^o sm ^o n'>	sky, heaven
<i>ātaxš</i>	𐭠𐭣𐭥𐭥𐭥	< ^o thš>	fire
<i>bazzakkarīh</i>	𐭠𐭣𐭥𐭥𐭥	<bckklyh>	the practice of doing evil deeds
<i>dām</i>	𐭠𐭣𐭥𐭥𐭥	<d ^o m>	creation
<i>dōšox (dušox)</i>	𐭠𐭣𐭥𐭥𐭥	<dwšhw'>	Hell
<i>dušmen</i>	𐭠𐭣𐭥𐭥𐭥	<dwšmn'>	enemy
<i>ēn</i>			this
<i>gāh</i>	𐭠𐭣𐭥𐭥𐭥	<g ^o h>	(a special) place; throne
<i>Gayōmard</i>	𐭠𐭣𐭥𐭥𐭥	<g ^o ywmlt'>	Gayōmard
<i>gyān</i>	𐭠𐭣𐭥𐭥𐭥	<y ^o n'>	soul, vital spirit (leaves the body at death)
<i>haft</i>	𐭠𐭣𐭥𐭥𐭥	<hpt'>	seven
<i>Hōšang</i>	𐭠𐭣𐭥𐭥𐭥	<hwšng>	a mythical king
<i>hučīhr</i>	𐭠𐭣𐭥𐭥𐭥	<hwcyhl>	pretty, beautiful

LESSON 2

<i>huwīr</i>	𐬨𐬀𐬯𐬀	<hw̄wyl>	manly
<i>Ĵam</i>	𐬵𐬀	<ym>	Ĵam (mythical king, deposed by Dahāg)
<i>kadām</i>	𐬵𐬀𐬵𐬀	<kt²m>	which (of two)
<i>kanārag</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<kn²lk'>	border, edge
<i>kanīzag</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<knyck'>	girl
<i>kišwar</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<kyšwl>	continent
<i>kōf</i>	𐬵𐬀𐬵𐬀	<kwp'>	mountain
<i>kunišn</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<kwñšn'>	activity, doing of deeds
<i>māh</i>	𐬵𐬀𐬵𐬀	<m²h>	moon
<i>māhīg</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<m²hyk'>	fish
<i>nask</i>	𐬵𐬀𐬵𐬀	<nsk'>	the Avesta was divided into 21 <i>nasks</i>
<i>Ohrmazd</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<²whrmzd>	Ohrmazd (the surpeme god)
<i>rād</i>	𐬵𐬀𐬵𐬀	<l²t'>	generous
<i>rēdag</i>	𐬵𐬀𐬵𐬀	<lytk'>	boy
<i>rōd</i>	𐬵𐬀𐬵𐬀	<lwt'>	river
<i>rōšnīh</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<lwšnyh>	light (noun)
<i>ruwān</i>	𐬵𐬀𐬵𐬀	<lw²n'>	soul (goes to Paradise or Hell)
<i>šādīh</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<š²tyh>	happiness
<i>šāh</i>	𐬵𐬀𐬵𐬀	<š²h>	king
<i>šāhān šāh</i>	𐬵𐬀𐬵𐬀 𐬵𐬀𐬵𐬀𐬵𐬀	<š²h>	king of kings
<i>stārag</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<st²lk'>	star
<i>Tahmōraf</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<thmwlp'>	a mythical king
<i>tan</i>	𐬵𐬀𐬵𐬀	<tn'>	body
<i>tārik</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<t²lyk'>	darkn
<i>tārīkīh</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<t²lykyh>	darkness
<i>waččag</i>	𐬵𐬀𐬵𐬀	<wck'>	child
<i>wad</i>			bad
<i>wafr</i>	𐬵𐬀𐬵𐬀	<wpl>	snow
<i>wahišt</i>	𐬵𐬀𐬵𐬀	<whšt'>	Paradise
<i>Warkaš</i>	𐬵𐬀𐬵𐬀	<wlkš>	Warkaš (the world ocean; Av. Vourukaša)
<i>wazurg</i>			big, great, large
<i>warz</i>	𐬵𐬀𐬵𐬀	<wlc'>	miraculous power
<i>widerdag</i>	𐬵𐬀𐬵𐬀	<wtlkt'>	departed, dead
<i>wīsp</i>	𐬵𐬀𐬵𐬀	<wsp'>	every, all
<i>Wištāsp</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<wšt²sp'>	Wištāsp (a king)
<i>xwadāyīh</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<hwt²dyh>	rule
<i>xwaršēd</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<hwšyt'>	sun
<i>yazd</i>	𐬵𐬀𐬵𐬀	<yzd²t'>	god
<i>yazdān</i>	𐬵𐬀𐬵𐬀	<yzd²n'>	(of, to, for) the gods
<i>zrēy</i>	𐬵𐬀𐬵𐬀	<zlyd>	sea, ocean

LESSON 2

LESSON 3

Note the very irregular **𐬵𐬀𐬎** <yzd't'> *yazd* “god, gods,” spelled with <-zd-> like **𐬵𐬀𐬎𐬌** <yzd'n'> *yazdān* and with <-t-> as in the older spelling <yzt> in the inscriptions. The word is much rarer than **𐬀𐬎𐬌** <d't'> *dād* “law.”

Similarly **𐬵𐬀𐬎𐬎** <mzdy'sn'> *mazdēs'n* “Mazdayasnian,” in which also the **𐬎** <sn> has been distorted into **𐬎𐬀** <yt>. Some scribes write the word like <mhst'> *mahist* “biggest, greatest,” others distinguish them by spelling *mahist* **𐬵𐬀𐬎𐬎𐬀** <mhyst'>. The word is occasionally found spelled out as **𐬵𐬀𐬎𐬎𐬀𐬎**, **𐬵𐬀𐬎𐬎𐬀** <mzd(y)sn'>.

The adjective *māzdēs'n* (in *dēn māzdēs'n*) is spelled **𐬵𐬀𐬎𐬎𐬀𐬎**, **𐬵𐬀𐬎𐬎𐬀** <m'zd(y)sn'>.

Note also the irregular **𐬵𐬀𐬎𐬎𐬀𐬎** <g'ywmlt'> *Gayōmard* (with an extra <-'->), the name of the first human-like living being.

In addition to its multivalence, when double, <yy> also spells <s>: **𐬀𐬎**, **𐬎𐬀**, which is pronounced as *s* or *h* (only after vowel), for example:

𐬀𐬎 <s'm> <i>sām</i> “Sām”	𐬵𐬀𐬎𐬀 <l'st'> <i>rāst</i> “straight, true, truthful”
𐬀𐬎𐬀𐬎 <'sm'n'> <i>āsmān</i> “sky, heaven”	𐬀𐬎𐬀𐬎𐬀𐬎 <swš'ns> <i>Sōšāns</i> , a commentator
𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎 <hmd'tst'n'> <i>ham-dādestān</i> “agreed”	𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎 <swšy'ns> <i>Sōšyāns</i> (variant spelling)
𐬀𐬎𐬀𐬎𐬀𐬎 <šlpsyt'> <i>šarfšēd</i> “is ashamed”	
𐬀𐬎 <ms> <i>meh</i> “bigger, greater”	𐬵𐬀𐬎𐬀 <'k's> <i>āgāh</i> “aware, knowledgeable”

Learn the following similar words:

𐬵𐬀𐬎𐬀 <yzd'n'> <i>yazdān</i> “(of, to) the gods”
𐬵𐬀𐬎𐬀𐬎 <g'h'n'> <i>gāhān</i> “the Gathas”
𐬵𐬀𐬎𐬀𐬎 <gyh'n'> <i>gēhān</i> “living beings, world (of living beings)”
𐬵𐬀𐬎𐬀𐬎𐬀𐬎 , 𐬵𐬀𐬎𐬀𐬎𐬀𐬎 <ŠDYA'n'> <i>dēwān</i> “bad gods, demons”
𐬵𐬀𐬎𐬀𐬎𐬀𐬎 , 𐬵𐬀𐬎𐬀𐬎𐬀𐬎 , 𐬵𐬀𐬎𐬀𐬎𐬀𐬎 <ŠDYA'n' ŠDYA> <i>dēwān dēw</i> “the (worst) demon among demons”
𐬵𐬀𐬎𐬀𐬎𐬀𐬎 <š'h'n' š'h> <i>šāhān šāh</i> “king of kings”

DIACRITICS

The ambiguous <y> can be dis-ambiguated by adding diacritics for *d*, *g*, *y*, and *ĵ*, but the diacritics reflect the manuscript writers’ thoughts on the identity of the word more often than traditional practices. The marks are: circumflex (“roof”) **◌̂** for *d* (often added wrongly for <y>)

two dots above **◌̈** for *g*

one dot below **◌̇** for *ĵ* (as in Arabo-Persian ج).

two dots below **◌̈̈** for *y* (as in Arabo-Persian ي)

Examples:

𐬀𐬎𐬀𐬎̂ <mdnwd> <i>mēnōy</i> = 𐬀𐬎𐬀𐬎̂	𐬵𐬀𐬎𐬀̈ <gwm'n'> <i>gumān</i> = 𐬵𐬀𐬎𐬀̈
𐬀𐬎𐬀𐬎̇ <HWEd> <i>hēnd</i> = 𐬀𐬎𐬀𐬎̇	𐬵𐬀𐬎̇ <ĵ'n'> <i>gyān (ĵān)</i> = 𐬵𐬀𐬎̇
𐬵𐬀𐬎̈̈ <wdh> <i>weh</i> = 𐬵𐬀𐬎̈̈	

Note: The mark for <d> is not originally a diacritic, but the top of the old form of <d>, cf. the earlier forms in the inscriptions **𐬀** and the Psalter **𐬀**.

ARAMEOGRAMS 1

We just saw that the word *dēwān*, possessive plural of *dēw* “bad god, (male) demon” is spelled with a completely different-looking word, **𐭩𐭮𐭮** <ŠDYA>. The word *ŠDYA* is in fact from Aramaic and, when it is used to spell a Pahlavi word, is called an arameogram (or heterogram, ideogram, Persian *hozvāreš*).

Probably close to half the Pahlavi vocabulary (or more) is spelled by means of arameograms. This may sound very difficult, but with time the student will learn that it is easier to recognize an arameogram than an Iranian word. This is in part due to some very common patters, mainly in the verbs, but also because of certain letter combinations.

Arameograms are traditionally transliterated with capital letters.

Note final **𐭮** = <-E> and the value <O> for **𐭮**.

Here are some common arameograms for words we have already learned and some other common words:

Conjunctions and particles

𐭮	<W>	<i>ud</i>	“and”
𐭮	<Y>	<i>ī</i>	1. particle; 2. relative pronoun
𐭮	<LA>	<i>nē</i>	“not”
𐭮	<AL>	<i>ma</i>	“do not”
𐭮	<BRA>	<i>bē</i>	“but; out, away”; verbal particle expressing completion
𐭮	<AYK>	<i>kū</i>	1. “that,” introduces direct speech (= “:”); 2. “so that”; 3. “where?”
𐭮	<OD>	<i>tā</i>	1. “until, for as long as; 2. “so that, in order that”

Adjectives

𐭮	<KBD>	<i>was</i>	“much, many”
𐭮	<LBA>	<i>wazurg</i>	“big, great”

Adverbs

𐭮	<KN>	<i>ōh</i>	“in that manner, in the usual manner”
𐭮	<LOYN'>	<i>pēš</i>	“before”
𐭮	<AHL>	<i>pas</i>	“after, afterward”

Note the expressions:

<i>pēš ī</i> “before” (place)	<i>pēš az</i> “before” (time)
<i>az pas ī</i> “after, behind” (place)	<i>pas az</i> “after” (time)

Pronouns

𐭮	<ANE>	<i>an</i>	“I”			
𐭮	<L>	<i>man</i>	“I, me, my”	𐭮 <LK>	<i>tō</i>	“you, your”
𐭮	<LNE>	<i>amāh</i>	“we”	𐭮 <LKWM>	<i>ašmāh</i>	“you, your”
𐭮	<MNW>	<i>kē</i>	“who, whom, whose” (relative and interrogative)			
𐭮	<NPŠE>	<i>xwēš</i>	“own”			

Prepositions

𐭮		<i>ō</i>	“to”	𐭮 <PWN>	<i>pad</i>	“in, with, by means of”
𐭮	<MN>	<i>az</i>	“from”	𐭮 <BYN>	<i>andar</i>	“in(side), among”
𐭮	<OD>	<i>tā</i>	“until”	𐭮 <LWTE>	<i>abāg</i>	“(together) with”

Some letters have special shapes in arameograms. Note especially <-k> in **𐭮** <AYK> and **𐭮** <KN>; <-l> in **𐭮** , **𐭮** <AL>, and **𐭮** <AHL> (also: **𐭮**, **𐭮**, **𐭮**); and the unusual **𐭮** <BYN>.

“To be”

The verb “to be” has two principal functions: 1. to add a predicate, in which case it is called a “copula”; 2. in the 3rd person to indicate existence, in which case it is called an “existential verb.” **The copula has no 3rd singular. The existential verb corresponds to English “there is, there are.”**

𐬵𐬀𐬎𐬎	<HWEm>	<i>ham</i>	“I am”	𐬵𐬀𐬎𐬎	<HWEym>	<i>hēm</i>	“we are”
𐬵𐬀𐬎𐬎	<HWEyd>	<i>hē</i>	“you are”	𐬵𐬀𐬎𐬎	<HWEyt'>	<i>hēd</i>	“you are”
		(<i>nothing</i>)		𐬵𐬀𐬎𐬎	<HWEd>	<i>hēnd</i>	“(they) are”
𐬵𐬀𐬎𐬎	<AYT'>	<i>ast</i>	“is, exists; there is”	𐬵𐬀𐬎𐬎	<LOYT'>	<i>nēst</i>	“there is not”

In the past tense, the two kinds of “to be” are not distinguished. Moreover, there is no difference between 1. “was” and “became” and 2. “was” and “has been,” “became” and “has become” (English imperfect and perfect):

𐬵𐬀𐬎𐬎	<bwt'>	<i>būd</i>	“(he/she/it) was/has been; there was/has been”
			“(he/she/it) became/has become”
𐬵𐬀𐬎𐬎 𐬵𐬀𐬎𐬎	<bwt' HWEd>	<i>būd hēnd</i>	“(they) were/have been; there were/have been”
			“(they) became/have become”

Notes:

Arameograms of verbs take phonetically written endings, usually called **“phonetic complements”**:

On the spelling of *hē* “you are,” see lesson 5.

Instead of 𐬵𐬀𐬎𐬎, etc., we often see 𐬵𐬀𐬎𐬎 with the otiose stroke (or <-N>) after the arameogram, before the ending.

GRAMMAR 3

ADJECTIVES

Adjectives can qualify a noun directly or as predicate of “to be” (many examples in lessons 1-2).

Adjectives can be placed before the noun they qualify, as in English, e.g.:

pad zarrēn gāh “on a golden throne, on a throne of gold”

pad wazurg šādīh “in great joy”

More commonly adjectives follow the noun, attached to it by the particle *ī*, often referred to as the *izafe*, e.g.:

wistarg ī xōb “a good carpet”

zamān ī akanārag “unlimited time”

Rašn ī rāst “the straight Rašn” (a god of judgment)

kanīzag ī was hučīhr ud rēdag ī was huwīr “a very pretty girl, a very manly boy”

The particle can also be used after the specifying *-ēw*, e.g.:

rōd-ēw ī wazurg “a (certain) big river”

xarbut ī spēd buzān rad “the white oryx [*oryx leucoryx*] is the *rad* ‘chief’ of goats (= of the ‘goat’ species)”

LESSON 3

It can also be placed after an intervening verb, e.g.:

andar mān ātaxš-ēw būd ī wazurg “in the house, there was a great fire”

The particle is also used in expressions such as:

kōf ī Harburz “the mountain Harburz, Mount Harburz”

andar zrēy ī Warkaš xar-ēw ast ī sē-pāy “in the Warkaš sea (ocean), there is a three-legged donkey (*xar*)”

ērān šahr andar kišwar ī Xwanīrah “the land of the Iranians is in the continent (*kišwar*) of Xwanīrah”

kerbag ī gētīy “the good deeds (performed) in this world”

Several particles with one noun:

šahr ī wazurg ī Bābēl “the great land of Babylon”

The particle is also used **before prepositional phrases**:

nēkīh ī pad wahišt ud anāgīh ī pad dōšox “the goodness in Paradise and the evil in Hell”

kanīg-ēw ī ō kanīgān nē homānāg “a young woman not like (other) young women”

The Pahlavi expression for “**the X one,**” is *ān ī X*, literally, “that X one.” This expression can also be used to attach adjectives to nouns: e.g.:

ān ī pahlom axwān “the best existence” = *pahlom axwān* = *axwān ī pahlom*

ān ī wattar axwān “the best/worst existence” = *wattar axwān* = *axwān ī wattar*

ān ī asar tārikīh “the endless (*asar*) darkness” = *asar tārikīh* [**tārikīh ī asar** is not used]

ān ī meh kerbag ud ān ī keh “the greater good deed and the smaller one”

ān ī ahlaw kas ud ān ī druwand “the righteous person and the evil one”

gāh ī rāstān ud ān ī drōzanān “the place of the truthful ones and that of the liars”

ān ī dānēd ud ān ī nē “the one who knows and the one who does not”

Note also:

ōy ī mazdēsn “the Mazdayasnian (person), the Mazdayasnians”

The construction with *ān ī* is very common and important, so learn it well!

POSSESSION 2

Note the common possessive expression *X xwēš* “belonging to X.” **Plural nouns take *-ān* before *xwēš***, e.g.:

kē xwēš ham “whose am I?” (“who do I belong to?”)

Ohrmazd man xwēš ud an Ohrmazd xwēš ham “Ohrmazd belongs to me, and I belong to Ohrmazd”

Ahrimen ud dēwān xwēš nē ham “I do not belong to Ahrimen and the demons”

SENTENCES 3

anōšag-ruwān Ādurbād ī Mahrspandān mazdēsnañ sālār būd “Ādurbād son of Mahrspand of-immortal-soul (*anōšag-ruwān*) was a leader of the Mazdayasnians”

Note the ending *-ān* in *Mahrspand-ān* meaning “son of.”

ān ī ahlawān widerdagān ruwān hamāg abāg Ohrmazd ud amahrspandān andar Garōdmān pad wazurg šādīh hēnd “the souls of the righteous departed are all (*hamāg*) in Garōdmān together with Ohrmazd and the *amahrspands* in great joy”

Appositions are not marked in Pahlavi and can at times be not so easy to identify (at first glance):

asar rōšnīh gāh ī amahrspandān ud Garōdmān ud āsmān awināh “the Endless Lights, the place of the Amahrspands, Garōdmān, and the sky are sinless (free from sin, *awināh*)”

ēk ast rāh ī ahlāyīh rāh ī pōryōtkēšīh ud ān ī abārīg rāh hamāg nē-rāh “one (*ēk*) is the road (path, *rāh*) of righteousness, (namely) the road of the teachings of old (*pōryōtkēšīh*); the other (*abārīg*) roads are all ‘non-roads’”

EXERCISES 3

1. Practice writing the Pahlavi words in this lesson, using lined paper.
2. Match the Pahlavi words with their transcriptions and add the transliterations:

𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<ANE>	<ʰhwⁿnʰ>	<mzdysnʰ>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<AYTʰ>	<HWey, HWEd>	<NPŠE>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<BRA>	<HWEʰym>	<pltwm>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<bckkl>	<hwnyls>	<ŠDYAⁿnʰ>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<bwld>	<KBD>	<ʰsmⁿnʰ>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<BYN>	<krpkkl>	<stʰlkʰ>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<cnd>	<kwp>	<štrʰ>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<cygwnʰ>	<kyšwl>	<šʰtyh>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<dynʰ>	<LBA>	<ʰstʰwmnd>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<gʰh>	<LK>	<tʰlykyh>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<gyhⁿnʰ>	<LOYTʰ>	<ʰwhrmzd>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<gywʰkʰ>	<lwsnyh>	<whštʰ>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<gʰywmltʰ>	<lwtʰ>	<wpl>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<ʰhlʰdyh>	<MN>	<yzdⁿnʰ>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<hlbwlc>	<MNW>	<zmⁿnʰ>
𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	𐭠𐭣𐭥𐭥	<hmdʰtstⁿnʰ>	<mⁿnʰ>	<ʰpykyh>
		𐭠𐭣𐭥𐭥	<HWEṃ>		

LESSON 3

3. Add the transliterations to these sentences and translate them:

- | | | |
|----|---|---|
| 1 | <i>an Pērōz ham. tō kē xwēš hē</i> | ان پيروز هم . تو كه خورشيد است :: |
| 2 | <i>Ohrmazd xwēš ham nē Ahrimen xwēš</i> | اهرمزد خورشيد هم نه اهرiman خورشيد :: |
| 3 | <i>yazdān xwēš ham nē dēwān</i> | يازدان خورشيد هم نه ديوان :: |
| 4 | <i>amāh Ohrmazd dām hēm ān ī druwand dām nē hēm</i> | اماه اهرمزد دام هم ان ي درواند دام نه هم :: |
| 5 | <i>ašmāh mardōm ī mazdēsna hēd bē amāh driyōš hēm</i> | اشماه مردوم ي مازدسنا هيد به اماه دريوش هم :: |
| 6 | <i>dēw ī bazzakkar hēnd nē mardōm ī awināh</i> | ديو ي بازكار هيند نه مردوم ي اويناه :: |
| 7 | <i>pad kōf ī buland wafr was ast</i> | پاد كوف ي بلند وافر و است :: |
| 8 | <i>andar Ohrmazd mān wazurg šādīh ast</i> | اندر اهرمزد مان وازرگ شادي است :: |
| 9 | <i>pad gētīy kōf ud rōd was ast bē stārag nēst</i> | پاد گيتي كوف و رود و است به ستارگ نهست :: |
| 10 | <i>Ohrmazd andar asar rōšnīh būd zamān ī akanārag</i> | اهرمزد اندر اسار روشن ي بود زمان ي اكانارگ :: |

4. Transliterate, transcribe, and translate the following sentences:

- | | |
|----|---|
| 1. | سپهره و اش و ايد :: |
| 2. | اش و سپهره و اش و اش :: |
| 3. | اهرمزدي قبي ا قاصو به اش :: |
| 4. | به اش و اش و اش و اش :: |
| 5. | سپهره و اش و اش و اش و اش :: |
| 6. | اش و اش و اش و اش و اش و اش :: |
| 7. | اش و اش و اش و اش و اش و اش و اش :: |
| 8. | اهرمزدي اش و اش و اش و اش و اش و اش و اش :: |
| 9. | اش و اش و اش و اش و اش و اش و اش و اش :: |

5. Translate into Pahlavi (try to write in Pahlavi):

- Jam was king of living beings with bones.
- Gayōmard was Ohrmazd's first creation in the world of living beings.
- Ohrmazd and the other gods are in Paradise in high heaven in great joy.
- The evil Ahrimen is in the endless darkness, but the *amahrspand* are in the endless light.
- The demons are not like the gods: the gods are good, the demons are bad.
- The world of living beings is full of people, domestic animals, and wild animals.
- We Mazdayasnians are in Ērān-šahr together with the others who do good deeds.
- The one road to Paradise and the house of the gods, that of righteousness, is narrow.
- Good deeds and work free from sin is the path of the *dēn*. Be not diligent in bad deeds.
- People who do good deeds belong to Ohrmazd and the gods. Those who do bad deeds belong to Ahrimen and the demons.

GLOSSARY OF WORDS IN THE SENTENCES AND THE EXERCISES 3

Note: Grammatical words in the lesson are not included. Spelling is not included with words spelled with arameograms.

<i>abārīg</i>	𐎠𐎡𐎹	< ³ p ³ ryk'>	the other, the remaining"
<i>Ādurbād</i>	𐎠𐎡𐎹𐎠𐎡𐎹	< ³ twrp ³ t'>	the name of a famous high priest in the 4th century
<i>ahlaw</i>	𐎠𐎡𐎹𐎠𐎡𐎹	< ³ hlwb'>	righteous (opposite: <i>druwand</i>)
<i>ahlāyih</i>	𐎠𐎡𐎹𐎠𐎡𐎹, 𐎠𐎡𐎹𐎠𐎡𐎹	< ³ hl ³ dyh, ³ hl ³ yh >	righteousness
<i>anōšag-ruwān</i>	𐎠𐎡𐎹𐎠𐎡𐎹𐎠𐎡𐎹	< ³ nwšk'-lwb ³ n'>	'of immortal soul', dead
<i>asar</i>	𐎠𐎡𐎹	< ³ sl>	without beginning, 'eternal', 'endless'
<i>astōmand</i>	𐎠𐎡𐎹𐎠𐎡𐎹	< ³ st ³ wmnd>	with bones
<i>awināh</i>	𐎠𐎡𐎹𐎠𐎡𐎹	< ³ wn ³ h>	free from sins
<i>buland</i>	𐎠𐎡𐎹	<bwlnd>	tall, high
<i>čand</i>	𐎠𐎡𐎹	<cnđ>	how much? how many?
<i>čiyōn</i>	𐎠𐎡𐎹	<cygwn>	like
<i>dēn</i>	𐎠𐎡𐎹	<dyn'>	the <i>dēn</i>
<i>druwand</i>	𐎠𐎡𐎹	<dlwnd>	evil, wicked (opposite: <i>ahlaw</i>)
<i>ēk</i>	𐎠𐎡𐎹	< ³ dwk' >	one
<i>Garōdmān</i>	𐎠𐎡𐎹𐎠𐎡𐎹	<glwtm ³ n'>	the house of Ohrmazd, Paradise
<i>gēhān</i>	𐎠𐎡𐎹	<gyh ³ n'>	living beings, world (of living beings)
<i>gyāg</i>	𐎠𐎡𐎹	<gyw ³ k>	place
<i>hamāg</i>	𐎠𐎡𐎹	<hm ³ k'>	all
<i>ham-dādestān</i>	𐎠𐎡𐎹𐎠𐎡𐎹	<hmd ³ tst ³ n'>	agreed
<i>Harburz</i>	𐎠𐎡𐎹	<hlbwlc>	the mountain surrounding the world
<i>homānāg</i>	𐎠𐎡𐎹𐎠𐎡𐎹	<hwm ³ n ³ k'>	similar to (<i>ō... homānāg</i>)
<i>Mahrspandān</i>	𐎠𐎡𐎹𐎠𐎡𐎹	<mhrspnd ³ n'>	son Mahrspand
<i>nē-rāh</i>			non-road, road leading nowhere or to Hell
<i>pōryōtkēših</i>	𐎠𐎡𐎹𐎠𐎡𐎹	<pwlywtkyšyh>	the teachings of old
<i>rāh</i>	𐎠𐎡𐎹, 𐎠𐎡𐎹	<l ³ h, l ³ s>	road, path
<i>Rašn</i>	𐎠𐎡𐎹	<lšn'>	Rašn, one of the judges in the beyond; he holds a balance, on which the good and evil thoughts, etc., are weighed
<i>sālār</i>	𐎠𐎡𐎹	<srd ³ l'>	leader, chief, governor
<i>tang</i>	𐎠𐎡𐎹	<tng>	narrow
<i>Xwanīrah</i>	𐎠𐎡𐎹	<hwnyls>	the central one of the seven continents
<i>zamān</i>	𐎠𐎡𐎹	<zm ³ n'>	time

LESSON 4

SPELLING 4

THE LETTER <N/W/R>

The letter **𐬨** <w> is not quite as ambiguous as **𐬨** <y>. Its common values are *n* and *w* and as otiose stroke, of which we have already seen many examples.

In a few common words, however, it has the value *r*, for example:

<p>𐬨𐬀𐬎 <mtr'> <i>mīhr</i> “<i>Mithra</i>; love”</p> <p>𐬨𐬀𐬎𐬀 <²twr'> <i>ādur</i> “fire”</p> <p>𐬨𐬀𐬎𐬀𐬀 <dpywr'> <i>dibīr</i> “scribe”</p> <p>𐬨𐬀𐬎𐬀 <kr't'> <i>kerd</i> “did”</p> <p>𐬨𐬀𐬎𐬀𐬀 <pr'c'> <i>frāz</i> “forth, forward”</p> <p>𐬨𐬀𐬎𐬀𐬀𐬀𐬀𐬀𐬀 <pwr'syt'> <i>pursīd</i> “asked”</p>	<p>𐬨𐬀𐬎𐬀𐬀 <štr'> <i>šahr</i> “land”</p> <p>𐬨𐬀𐬎𐬀𐬀𐬀 <²pryn'> <i>āfrīn</i> “blessing, applause”</p> <p>𐬨𐬀𐬎𐬀𐬀𐬀𐬀 <prznd> “children, offspring”</p> <p>𐬨𐬀𐬎𐬀𐬀𐬀𐬀 <krpk'> <i>kerbag</i> “good deed(s)”</p> <p>𐬨𐬀𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 <²p'ryk'> <i>abārīg</i> “the other, the remaining”</p>
--	--

Note especially the irregular **𐬨𐬀𐬎𐬀𐬀𐬀** <srđ'l> *sālār* “leader, chief, governor.”

The value <*r*> is also found in many Zoroastrian technical terms, notably in the names of the 7 *amahrspand*s (also names of months):

𐬨𐬀𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<hpt' ²mhrspnd> <i>haft amahrspand</i>
𐬨𐬀𐬎𐬀𐬀𐬀𐬀	<²whrmzd> <i>Ohrmazd</i>
𐬨𐬀𐬎𐬀𐬀𐬀	<whwmn'> <i>Wahman</i>
𐬨𐬀𐬎𐬀𐬀𐬀𐬀𐬀𐬀	<²rtwhšt'> <i>Ardwahišt</i>
𐬨𐬀𐬎𐬀𐬀𐬀𐬀𐬀	<štr'ywr'> <i>Šahrīwar</i>
𐬨𐬀𐬎𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<spndrmt'> <i>Spandarmad</i> (the Earth)
𐬨𐬀𐬎𐬀𐬀𐬀	<hwrđt'> <i>Hordad</i>
𐬨𐬀𐬎𐬀𐬀𐬀𐬀	<²mwrđt'> <i>Amurdad</i>

LETTER VALUES IN ARAMEOGRAMS

Arameograms are always written with capital letters, including <*A*> instead of <²>, for instance: **𐬨𐬀𐬎𐬀𐬀** <GBRA> *mard* “man.”

Three letter values are found only in Arameograms:

𐬨- <-E> (only final), e.g.:	𐬨𐬀𐬎𐬀 <ZNE> <i>ēn</i> “this”	𐬨𐬀𐬎𐬀𐬀 <OLE> <i>ōy</i> “he, she, it.”
𐬨 <O>, e.g.:	𐬨𐬀𐬎𐬀𐬀 <i>ō</i> “to”	𐬨𐬀𐬎𐬀𐬀𐬀 <KON> <i>nūn</i> “now”
𐬨 <Q>: only in	𐬨𐬀𐬎𐬀𐬀𐬀𐬀 <QDM> <i>abar</i> “on”	

The letter **𐬨** <-mn, -E> when final is almost always the sign of an Arameogram, for instance, **𐬨𐬀𐬎𐬀𐬀** <NYŠE> *zan* “woman”; only rarely are we dealing with an Iranian word, for instance **𐬨𐬀𐬎𐬀𐬀𐬀** <dwšmn'> *dušmen* “enemy.”

Note that final <-E> does not *usually* take a final <-¹>, whereas final <-mn'> usually does.

LESSON 4

Note letter combinations with <-ME, -mm->:

ܡܥ	<ME>	čē	“what, which”	ܥܥ	<QDM>	abar	“on”
ܡܥܐ	<PWME>	dahan	“mouth”	(ܡܥܡܢܐ) ܡܥܡܢܐ	<MDMEN-st'>	sahist	“seemed”

The preposition ܡܥ <PWN> *pad* “in, with, by means of, etc.” is a pseudo-Arameogram, as it is not a known Aramaic word. Note also the strange spelling ܡܢ <BYN> *andar* “in(side)” (inscr. ܡܢ).

ARAMEOGRAMS 2

Here are some more arameograms:

Conjunctions

ܘܝ, ܘܡ	<ZY->	ī-	= <i>ī</i> , when used with enclitic pronouns (see below)
ܘܢ	<AP̄->	<i>u-</i>	= <i>u</i> , when used with enclitic pronouns
ܡܟܐ	<AMT>	<i>ka</i>	“when, if”
ܡܢ	<HT>	<i>agar</i>	“if”
ܡܢܢ	<ADYN'>	<i>ēg</i>	“then”

Pronouns

ܡܢܐ	<OLE>	<i>ōy</i>	“he, she, it”	ܡܢܡܢܐ	<OLEš'n'>	<i>awēšān</i>	“they, them, their”
ܡܢܢ	<ZNE>	<i>ēn</i>	“this” (not that)				
ܡܢܢܐ	<HNA>	<i>ēd</i>	“this” (X in question)	ܡܢܢܐ	<LTME>	<i>ēdar</i>	“here”
ܡܢܢܐ	<ZK>	<i>ān</i>	“that” (not this)	ܡܢܢܐ	<TME>	<i>ānōh</i>	“there”
ܡܥ	<ME>	<i>čē</i>	“what, which” (also conjunction “for, because”)				
ܡܢܢܐ	<KRA>	<i>harw</i>	“every, each”	ܡܢܢܐ	<AYŠ>	<i>kas</i>	“person, -body”
ܡܢܢܐ	<TWB>	<i>dīd</i>	“other”	ܡܢܢܐ	<MNDOM>	<i>tis</i>	“thing, -thing, matter”

Adverbs

ܡܢܢܐ	<LTME>	<i>ēdar</i>	“here” (cf. <i>ēd</i> “this”)
ܡܢܢܐ	<TME>	<i>ānōh</i>	“there” (cf. <i>ān</i> “that”)

Adjectives

ܡܢܢܐ	<LBA>	<i>wazurg</i>	“big, great”	ܡܢܢܐ	<LHYK>	<i>dūr</i>	“far, distant”
ܡܢܢܐ	<SLYtl>	<i>wattar</i>	“bad (people), worse”	ܡܢܢܐ	<ŠPYL>	<i>wēh</i>	“good, better”
ܡܢܢܐ	<DKYA>	<i>pāk</i>	“clean, pure”	ܡܢܢܐ	<ZHByn'>	<i>zarrēn</i>	“of gold, golden”

Nouns

ܡܢܢܐ	<ANŠWTA>	<i>mardōm</i>	“people”	ܡܢܢܐ	<AM>	<i>mād</i>	“mother”
ܡܢܢܐ	<AB'>	<i>pid</i>	“father”	ܡܢܢܐ	<AHTE>	<i>xwah</i>	“sister”
ܡܢܢܐ	<AH>	<i>brād</i>	“brother”	ܡܢܢܐ	<NYŠE>	<i>zan</i>	“woman”
ܡܢܢܐ	<GBRA>	<i>mard</i>	“man”	ܡܢܢܐ	<MROH>	<i>xwadāy</i>	“lord, ruler”
ܡܢܢܐ	<MLKA>	<i>šāh</i>	“king”	ܡܢܢܐ	<MROTA>	<i>bānūg</i>	“lady”
ܡܢܢܐ	<MLKTE>	<i>bāmbišn</i>	“queen”				

GRAMMAR 4

POSSESSION 3

We have already seen expressions such as *man pid* “my father” and *ērān šāh* “(the) king of iran(ians).” More commonly, genitives are connected to their nouns by means of the particle *ī*, also used with adjectives. In this case, too, plural nouns (and sometimes their adjectives) take the ending *-ān*, e.g.:

gyāg ī Ohrmazd ud abārīgān yazdān “the place of Ohrmazd and the other gods > Ohrmazd’s and the other gods’ place” (beside: *Ohrmazd ud abārīgān yazdān gyāg*).

Note that, in this construction, the *ī* is in the same position as English *of*.

As in the case of adjectives, one can also use the formula *ān ī X* “that of X,” which can be replaced by *ēn (ēd) ī X* “this one of X’s,” e.g.:

ān ī šāh pus “the king’s son”

ān ī murwān parr “the birds’ feathers’ wings”

ēn ī man dēn ud ān ī tō kerb “this *dēn* of mine and that body/shape of yours”

ēd ī mardōmān zīndagīh “this people’s life, this life that people lead”

mīzd ī gētīy ān-iz ī mēnōy “the reward in this world and that in the other world, too”

tan ī pasēn ān ī Ohrmazd abdom dām “the Final Body is Ohrmazd’s last creation”

ān ī ahlawān kerbag ud ān ī druwandān wināh “the good deeds of the righteous ones and the sins of the wicked ones”

pad ān ī Ohrmazd āmurzīdārīh ud pad ān ī Ohrmazd rādīh “by Ohrmazd’s mercy and by Ohrmazd’s generosity”

menišn ud gōwišn ud kunišn ān ī harw dō kē weh ud kē-iz wattar “thinking, speaking, and acting belongs to both (*harw dō*): (the one) who is good and also (*-iz*) (the one) who is bad”

Note: the use of the relative pronoun in *kē weh ud kē-iz wattar* is in imitation of Avestan.

And with *xwēš* and plural nouns with *-ān*:

ān ī Ohrmazd xwēš “that of Ohrmazd’s, that which belongs to Ohrmazd”

ēd ī amahrspandān xwēš “this that belongs to the *amahrspands*”

PERSONAL PRONOUNS

Personal pronouns have full forms and “enclitic” forms. Enclitic forms are short forms that can not stand alone, but are attached to a preceding word, often the first word in a clause.

They are often used as: genitives (“my, your, his,” etc.), direct object (“me, you, him,” etc.), indirect objects (“to/for me, you, him,” etc.); and governed by prepositions and postpositions. Since the enclitic pronoun is usually attached to the first word of a clause, the preposition will often follow it and become a postposition.

An enclitic pronoun can never be the (grammatical) subject of a verb.

The pronouns as subjects of verbs are often left out.

There is no grammatical difference between “he, she, it.”

Note that the 1st pers. *an* is only used as subject (*with which the verb agrees*), while *man* and the other pronouns are used as direct and indirect object, possessive, with pre/postpositions, etc.

LESSON 4

	Full forms				Enclitic forms		
Singular	1st	𐬀𐬎𐬎	<ANE>	<i>an</i>	“I”	𐬀- <i>-(i)m</i>	“me, my”
		𐬎	<L>	<i>man</i>	“I, me, my”		
	2nd	𐬎𐬎	<LK>	<i>tō</i>	“you, your”	𐬎- <i>-(i)t</i>	“you, your”
	3rd	𐬎𐬎𐬎	<OLE>	<i>ōy</i>	“he/she, him/her, his/her”	𐬎- <i>-(i)š</i>	“him/her/it, his, etc.”
Plural	1st	𐬀𐬎𐬎𐬎	<LNE>	<i>amāh</i>	“we, us, our”	𐬀𐬎𐬎- <i>-(i)mān</i>	“us, our”
	2nd	𐬀𐬎𐬎𐬎	<LKWM>	<i>ašmāh</i>	“you, your”	𐬀𐬎𐬎- <i>-(i)tān</i>	“you, your”
	3rd	𐬀𐬎𐬎𐬎𐬎	<OLEŠ ^o n’>	<i>awēšān</i>	“they, them, their”	𐬀𐬎𐬎- <i>-(i)šān</i>	“them, their”

Notes:

When the arameogram 𐬎 <L> *man* is followed by the enclitic particle *-iz* “too” it becomes 𐬎𐬎 <LYc> *man-iz* “me too.”

The 3rd plural *awēšān* is commonly used as subject, but *ōy* is used with plural nouns as subjects, e.g.

ōy yazd andar wahišt hēnd “those gods are in Paradise”

The enclitic pronouns must be attached to another word, most commonly the first word of a clause, which means that they are often separated from the words they qualify. e.g.:

𐬀	< ^o m>	<i>ā-m</i>	𐬀𐬎	<HTm>	<i>agar-im</i>
𐬎𐬎	<ZYt>	<i>ī-t</i>	𐬎𐬎	<ZYm>	<i>ī-m</i>
𐬀𐬎𐬎𐬎	<APm ^o n’>	<i>u-mān</i>	𐬀𐬎𐬎𐬎	<AYKm ^o n’>	<i>kū-mān</i>
𐬀𐬎𐬎𐬎𐬎	<MNWš ^o n’>	<i>kē-šān</i>	𐬀𐬎𐬎𐬎𐬎	<ADYnt ^o n’>	<i>ēg-itān</i>

Examples with *u-*:

Zarduxšt mād nām būd Dugdōw u-š pid nām Pōrušasp “Zarduxšt’s mother’s name was Dugdōw and his father’s name was Pōrušasp”

frahang tōhm ī dānišn u-š bar xrad “learning is the seed of knowledge, and its fruit is wisdom”

u-m dēn kadām u-m kē dōst u-m kē dušmen u-m čē xwēškārīh ī gētīy ud čē mizd ī mēnōy “Which is my *dēn*? Who is my friend? Who is my enemy? And what is my duty (of =) in this world, and what is my reward in the other world?”

pad gōwišnīh ī Ohrmazd paydāg kū ēd tō Maši gāw u-t ēd jōrdā “by the statement of Ohrmazd (= from what Ohrmazd has said) it is well-known that: This (is) your cow, Maši, and this (is) your barley”

The conjunction *u-* “and” is also often used simply as a particle to attach the pronoun to, alternating with the particle *ā-* “then,” e.g.:

ān haft amahrspand u-šān nām ēn “those seven *amahrspands*—their names are these”

= *ān haft amahrspand ā-šān nām ēn*

kē kerbakkar ā-š mizd wahišt “he who does good, his reward is Paradise”

Relative pronouns with enclitics, e.g.:

ān ī-š andar dānišn “that which (is) within his knowledge”

spazgīh ma gōwēd čē-tān andar dōšox wināh ī spazgīh az pēš dwārēd “do not speak slander (*spazgīh*), for in Hell, the sin of slander runs in front of you.”

“TO BE” AND “TO HAVE” 2

As already mentioned, the verb “to be, become” is also used to express possession “there is an X for Y” = “Y has an X.” The possessor often takes the postposition *rāy*:

agar-it hambun-iz mihr ī amāh ast “if you have any love for us at all (*hambun-iz*)”

Pābag rāy čč fraزند nē būd “Pābag had no child.”

We find *ast* in certain contexts (not yet entirely defined), referring to some preceding discussion or explanation, meaning something like “that is (*id est*)” or “and that is X.”

Examples:

ān ast Ohrmazd “(Wahman said:) That/he is Ohrmazd”

az asarag kerb Ahunwar frāz būd. ast dēn “From the head-less form, the *Ahunwar* originated, that is, the *dēn*”
stārag ī kōdag was hēnd kē-šān nām ēn ast “there are many small stars, whose (*kē-šān* ‘who their’) names are these (= as follows)”

THE VERB. THE 3RD PERSON SINGULAR AND PLURAL PRESENT AND THE IMPERATIVE

Pahlavi verbs are conjugated in 3 persons and 2 numbers (1st, 2nd, 3rd person singular and plural), like German, French, etc.

Present indicative 3rd person singular and plural

Endings:	Singular	Plural
	𐭮𐭩𐭥 <-yt'> -ēd	𐭮𐭩𐭥𐭥 <-ynd> -ēnd
Examples:		
𐭮𐭩𐭥𐭥𐭮𐭩	<twšyt'> <i>tuxš-ēd</i> “makes an effort”	𐭮𐭩𐭥𐭥𐭮𐭩𐭥𐭥 <twšynd> <i>tuxš-ēnd</i>
𐭮𐭩𐭥𐭥𐭮𐭩𐭥	<pwrsyt'> <i>purs-ēd</i> “asks”	𐭮𐭩𐭥𐭥𐭮𐭩𐭥𐭥𐭥 <pwrsynd> <i>purs-ēnd</i>
𐭮𐭩𐭥𐭥𐭮𐭩𐭥𐭥𐭮𐭩𐭥	<plm'dyt'> <i>framāy-ēd</i> “commands”	𐭮𐭩𐭥𐭥𐭮𐭩𐭥𐭥𐭮𐭩𐭥𐭥𐭥𐭥 <plm'dynd> <i>framāy-ēnd</i>
𐭮𐭩𐭥𐭥𐭮𐭩𐭥𐭥𐭮𐭩𐭥	<sl'dyt'> <i>srāy-ēd</i> “recites, sings”	𐭮𐭩𐭥𐭥𐭮𐭩𐭥𐭥𐭮𐭩𐭥𐭥𐭥𐭥 <sl'dynd> <i>srāy-ēnd</i>
𐭮𐭩𐭥𐭥𐭮𐭩𐭥𐭥𐭮𐭩𐭥	<zywyt'> <i>zīy-ēd</i> “lives”	𐭮𐭩𐭥𐭥𐭮𐭩𐭥𐭥𐭮𐭩𐭥𐭥𐭥𐭥 <zywynd> <i>zīy-ēnd</i>
𐭮𐭩𐭥𐭥𐭮𐭩𐭥𐭥𐭮𐭩𐭥	<gwbyt'> <i>gōw-ēd</i> “says, speaks”	𐭮𐭩𐭥𐭥𐭮𐭩𐭥𐭥𐭮𐭩𐭥𐭥𐭥𐭥 <gwbynd> <i>gōw-ēnd</i>

Examples:

Zarduxšt az Ohrmazd ēdōn pursēd kū tō kē hē “Zarduxšt asks Ohrmazd thus: who are you?”

Note *purs-* + *az* “ask (something) ‘from’ somebody.”

mard az mard pursēnd kū-ṭ pad ruwān dādestān čē būd “men asks men: what was the judgment upon your soul?”

Note the use of the generic singular *mard* + plural verb *pursēnd*.

amahrspond andar Garōdmān pēš ī Ohrmazd estēnd “The *amahrsponds* stand before Ohrmazd in Garōdmān”

LESSON 4

ahlawān kerbag ō yazdān rasēd ayāb ō dēwān “does the good activity (the good deeds) of the righteous ones come to the gods or to the demons?”

Note: Remember that plural nouns take the ending *-ān* also after prepositions: *ō yazd-ān/dēw-ān*.

Spandarmad zamīg rādīh ēd kū hamāg dāmān az ōy zīyēnd “Spandarmad the earth’s generosity is this: all creatures (*dāmān*) live from her”

pad ān ī Ohrmazd āmurzīdārīh dāmān zīyēnd ud pad ān ī Ohrmazd rādīh ō ān ī pahlom axwān rasēnd “by Ohrmazd’s mercy (*āmurzīdārīh*) the creatures live, and by Ohrmazd’s generosity they (will) come to the best existence”

win wāng ān ast kē ahlaw srāyēnd ī Abestāg abar gōwēnd “the sound (*wāng*) of the lute (*win*) is that which the righteous ones sing who recite (*abar gōwēnd*) the Avesta”

Imperative 2nd person singular and plural

Endings:	Singular		Plural
	- <-> - (no ending)		𐬀𐬀𐬎 <-yt'> -ēd
Examples:			
	𐬀𐬎𐬎𐬎 <twš> <i>tuxš</i> “make an effort!”	𐬀𐬎𐬎𐬎𐬀𐬀𐬎𐬎𐬎 <twšyt'> <i>tuxšēd</i>	
	𐬀𐬎𐬎𐬎𐬎 <pwr> <i>purs</i> “ask!”	𐬀𐬎𐬎𐬎𐬎𐬀𐬀𐬎𐬎𐬎𐬎 <pwrst'> <i>pursēd</i>	
	𐬀𐬎𐬎𐬎𐬎𐬎 <dwb'l> <i>dwār</i> “run!”	𐬀𐬎𐬎𐬎𐬎𐬎𐬀𐬀𐬎𐬎𐬎𐬎𐬎 <dwb'lyt'> <i>dwārēd</i>	
	𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎 <plm'd> <i>framāy</i> “command!”	𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬀𐬀𐬎𐬎𐬎𐬎𐬎𐬎 <plm'dyt'> <i>framāyēd</i>	
	𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎 <sl'd> <i>srāy</i> “recite!, sing!”	𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬀𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎 <sl'dyt'> <i>srāyēd</i>	

Note: The 2nd plural is always identical with the 3rd singular.

Examples:

rāst gōwēd ān ī drō ma gōwēd “Speak the truth! Do not speak untruth/lies!”

ō ān wināhkār zahr dah tā andar zamān mīrēd “give that sinner poison, so that he dies in time = on the spot!”

ay bazzakkar Ohrmazd dām ma zanēd čē ō dōšox rasēd “O evil-doers, do not smite Ohrmazd’s creation, because you will come to Hell!”

Negations

Note the use of double negations: *nē ... (ud) nē, ma ... ma*, “neither ... nor,” e.g.:

ēn az abestāg paydāg ān bawēd ka nē nān ud nē gōšt nēst “This (case) we know from the Avesta. That (is the case) when (he has) neither bread nor meat.”

ma-iz pas-iz mazdēsn ān zamīg kārēnd ma āb abar hilēnd kū pad ān abar sag ayāb mard widerd “Also, afterward, let them no till that earth, let them not release water on it, on which a dog or a man has passed away!”

TWO TECHNICAL TERMS: DĒN AND PAYDĀG

The term *dēn* is often rendered as “religion,” which can be adequate in late texts. It can be misleading, however, if applied to pre-Christian times, when “religion” in the modern sense did not really exist. In ancient times, “religion” was more *a way of life* including the divine, rather than a *personal attitude* to the divine. Western scholars, however, have projected the characteristics of Christianity and Islam onto Zoroastrianism, rather than seeing it as a religion like those of the Ancient Near East.

The ‘Dēn’ and the ‘Good Dēn’ (*weh dēn*) refer to the entire tradition, knowledge, and customs of the Zoroastrians, which *were* revealed to Zarathustra by Ohrmazd. It is sometimes synonymous with “Zoroastrianism.”

LESSON 4

In the Zoroastrian eschatological myth, the *dēn* is the totality of a person's good thoughts, speech, and deeds. After death, she appears to the soul in the shape of a woman, whose appearance is according to the balance of good versus evil thoughts, etc., and who leads the soul to heaven or hell accordingly.

The term *paydāg* and the phrase *paydāg būd* are often rendered as “it is/was revealed,” but it only means “apparent, (for all) to be seen” and *paydāg būd* means “appeared.”

The term is commonly connected with the *dēn* or ‘good *dēn*’, and what appears is often something that Ohrmazd shows Zardušt; in those cases it comes close to our use of “revealed.”

The similar term *az Abestāg paydāg* means “it is known from the Avesta” and is sometimes followed by an Avestan quotation.

The corresponding noun is *paydāgīh*, often in the phrase *(bē) ō paydāgīh āmad* “came into full view (appeared, became clear for all to see).” Examples:

pad weh dēn paydāg kū Ohrmazd dādār ī hamāg gēhān ī astōmandān. ēn-iz paydāg kū harw kas ošōmand “(it is) apparent in the Good *Dēn* that Ohrmazd is the creator (*dādār*) of all living beings ‘with bones’ (*gēhān ī astōmandān*); this too is apparent: that every person (= everybody) (is) mortal (*ošōmand*).”

Note the particle *-iz* “too, also.”

ast kē ēdōn gōwēd ēn az Abestāg paydāg “there is one (authority) who says: This is known from the Avesta”
ēn az abestāg paydāg ān bawēd ka nē nān ud nē gōšt nēst “This (case) we know from the Avesta. That (one is the case) when he has neither bread nor meat.”

TEXT 4

Adapted from the *Ardā Wirāz-nāmag* “Book of the righteous Wirāz” (the Zoroastrian *Divina Commedia*):

*Ardā Wirāz az Mihr ud pērōzgar Srōš Ahlīy ud Ādur yazd pursēd kū
 awēšān kē hēnd ud čē rāy ēdar estēnd
 gōwēd Srōš Ahlīy ud Ādur yazd kū ēn gyāg hamēstagān xwānēnd
 ud ēn ruwān tā tan ī pasēn ēn gyāg estēnd
 ud ruwān ī awēšān mardōmān hēnd kē-šān kerbag ud wināh rāst būd
 u-šān pādīfrāh az wardīšn ī andarwāy sardīh ayāb garmīh
 u-šān abārīg petyārag nēst*

Ardā Wirāz asks *Mihr*, the victorious *Srōš* of the Rewards, and the divine Fire:

Who are those (souls) and why are they standing here?

Srōš of the Rewards and the divine Fire say: This place they call *Hamēstagān*.

These souls stand (in) this place until the Final Body.

They are the souls of those people whose (*kē-šān*) good deeds and sins are equal (in weight).

And their punishment is from the coldness and heat of (resulting from) the turning of the atmosphere.

And they have no other adversities.

EXERCISES 4

1. Add the transcriptions/transliterations to these sentences and translate them:

1 ⋮
 <PWN dyn' 'ytwn' pyt'k' AYK BYN whšt' wstlg Y hwp' AYT'>

2 ⋮
 <ZNE gyty pwl MN 'whrmzd d'm'n' MNW LTME PWN l'mšn' zywynd>

raw ō ēn Ērān dehān ī man Ohrmazd-dād
 abāz wirāy gāh ī dēn ud xwadāyīh abar
 druwandān ka tō wēnē bē škennē
 \$\$

GLOSSARY OF WORDS IN THE TEXT AND THE EXERCISES 4

<i>abar</i> gōw-			utter, recite
Ādur	𐬀𐬎𐬎𐬎𐬎	<'twr'>	the divine fire, son of Ohrmazd
āmurzīdārīh	𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎	<'mwlycyt'lyh>	mercy, forgiveness
anāgīh	𐬀𐬎𐬎𐬎𐬎	<'n'kyh >	evil
andarwāy	𐬀𐬎𐬎𐬎𐬎	<'ndlw'd>	the intermediate space, atmosphere
ānōh	𐬀𐬎𐬎𐬎	<TME>	there
Ardā Wirāz	𐬀𐬎𐬎𐬎𐬎𐬎𐬎	<'lt' wyl'c'>	proper name
āšōb	𐬀𐬎𐬎𐬎	<'šwṗ>	turmoil
ayāb, ayāb ... ayāb	𐬀𐬎𐬎𐬎	<'dwp'>	or; either ... or
bar	𐬀𐬎	<bl>	fruit
Bābēl	𐬀𐬎𐬎𐬎	<b'ṗyl>	Babylon
čē rāy	𐬀𐬎𐬎𐬎	<ME l'd>	why?
čiyōn	𐬀𐬎𐬎𐬎	<cygwn'>	as, like, in the way that; how?
Dahāg	𐬀𐬎𐬎𐬎	<dh'k'>	a mythical evil ruler of Iran
dānišn	𐬀𐬎𐬎𐬎	<d'nšn'>	knowledge
dastwar	𐬀𐬎𐬎𐬎	<dstwbl>	guide in religious matters, teacher
dūr	𐬀𐬎𐬎𐬎	<LHYK>	far, distant
ēdar	𐬀𐬎𐬎𐬎	<LTME>	here
ēdōn	𐬀𐬎𐬎𐬎	<'ytw'n'>	thus, in this way
garmīh	𐬀𐬎𐬎𐬎	<glmyh>	heat
gumān	𐬀𐬎𐬎𐬎	<gwm'n'>	doubtful (be doubtful = have doubt)
hamēstagān	𐬀𐬎𐬎𐬎𐬎𐬎	<hmystk'n'>	the intermediate resting place of the souls
jud-dādestān	𐬀𐬎𐬎𐬎𐬎𐬎𐬎	<ywbt'-d'dst'n'>	disagreeing
jud-dādestānīh	𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎	<ywbt'-d'dst'nyh>	disagreement
kārēzār	𐬀𐬎𐬎𐬎𐬎	<k'lyc'l>	battle
marg	𐬀𐬎𐬎𐬎	<mlg>	death
nēkīh	𐬀𐬎𐬎𐬎	<nywkyh>	goodness
nō	𐬀𐬎𐬎𐬎	<3 3 3>	nine, 9
nūn	𐬀𐬎	<KON>	now
pādifrāh	𐬀𐬎𐬎𐬎	<p'tpl's>	punishment
paydāg	𐬀𐬎𐬎𐬎	<pyt'k'>	apparent, clear for all to see, evident
pērōzgar	𐬀𐬎𐬎𐬎	<pylwzgl>	victorious
rādīh	𐬀𐬎𐬎𐬎	<l'tyh>	generosity
rāmišn	𐬀𐬎𐬎𐬎	<l'mšn'>	joy, happiness
sāl	𐬀𐬎𐬎𐬎	<šNT'>	year
sardīh	𐬀𐬎𐬎𐬎	<sltyh>	cold(ness)

LESSON 4

<i>Srōš Ahlīy</i>	سروش اهلای	<slwš 'hlyd>	Srōš of the Rewards (Av. Sraoša ašīia)
<i>tā</i>	تا	<OD>	until; so that
<i>tan ī pasēn</i>	تا نه ی پاسن	<tn' Y psyn'>	the Final Body (the world in the end)
<i>tīs</i>	تیس	<MNDOM>	thing
<i>tōhm</i>	توهم	<twhm>	seed
<i>wardišn</i>	واردیشن	<wltšn'>	turning, rotating
<i>wināh</i>	ویناه	<wn's>	sin
<i>wināhkār</i>	ویناهکار	<wn's-k'l>	sinner
<i>xwānēnd</i>			they call

LESSON 5

SPELLING 5

There are numerous irregular (i.e., unpredictable) spellings of Pahlavi words, as there are in English, most of them caused by the history of the words.

COMBINATIONS WITH <°, H>

<-°h-> = -āh-

The regular reading of the sequence <°h> is *āh*, e.g.:

<p>𐭡𐭣𐭥 <m°h> <i>māh</i> “moon”</p> <p>𐭡𐭣𐭥 <g°h> <i>gāh</i> “throne, place”</p> <p>𐭡𐭣𐭥𐭥 <k°h> <i>āgāh</i> “aware, knowledgeable”</p> <p>𐭡𐭣𐭥𐭥𐭥 <nk°h> <i>nigāh</i> “a look”</p>	<p>𐭡𐭣𐭥𐭥𐭥 <pn°h> <i>panāh</i> “refuge”</p> <p>𐭡𐭣𐭥𐭥 <l°h> <i>rāh</i> “road, path”</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥 <wn°h> <i>wināh</i> “sin, evil act”</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥 <p°tpl°s> <i>pādifrāh</i> “punishment”</p>
---	---

Some of these words are also spelled with <-°s->, e.g.:

<p>𐭡𐭣𐭥𐭥 <g°s> <i>gāh</i> “throne, place”</p> <p>𐭡𐭣𐭥𐭥𐭥 <k°s> <i>āgāh</i> “aware, knowledgeable”</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥 <nk°s> <i>nigāh</i> “a look”</p>	<p>𐭡𐭣𐭥𐭥𐭥 <l°s> <i>rāh</i> “road, path”</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥 <wn°s> <i>wināh</i> “sin, evil act”</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥𐭥 <p°tpl°s> <i>pādifrāh</i> “punishment”</p>
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Note: 𐭡𐭣𐭥𐭥𐭥𐭥 and 𐭡𐭣𐭥𐭥𐭥𐭥𐭥 are also spelled 𐭡𐭣𐭥𐭥𐭥𐭥𐭥 or 𐭡𐭣𐭥𐭥𐭥𐭥𐭥 <p°twpl°s/h> *pādufrāh*.

Less commonly, it is to be read as <h°> and spells *hā*, e.g.:

<p>𐭡𐭣𐭥𐭥𐭥𐭥 <ch°lwm> <i>čahārom</i> “fourth”</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥 <g°h°n> <i>gāhān</i> “the Gathas”</p>	<p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥 <dh°k'> <i>Dahāg</i>, mythical evil ruler of Iran</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥𐭥 <gyh°n'> <i>gēhān</i> “living beings, world”</p>
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<-°h-> = -ah/-ax-

In a number of common words, however, the sequence <-°h-> spells *-ah/-ax-* (with short *-a-*), e.g.:

<p>𐭡𐭣𐭥𐭥𐭥 <p°h> <i>pah</i>, small domestic animal (sheep and goats, Av. <i>pasu</i>)</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥 <b°hl> <i>bahr</i> “part, share”</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥𐭥 <p°hlwm> <i>pahlom</i> “best”</p>	<p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥𐭥 <b°ht'> <i>baxt</i> “divided, shared, allotted; destiny”</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <d°hm> <i>dahm</i> “qualified (priest)”</p>
---	---

But compare, with regular spellings:

<p>𐭡𐭣𐭥𐭥𐭥𐭥 <sht'> <i>saxt</i> “hard, firm; firmly”</p>	<p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥𐭥 <s°ht'> <i>sāxt</i> “made, built”</p>
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Occasionally, <-°h-> is used to spell *-h-* or *-x-* after other vowels, e.g.:

<p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥𐭥 <sn°hl> <i>snexr</i> “snow, sleet(?)”</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <zwhl, zw°hl> <i>zōhr</i> “libation”</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <hyhl, h°hl> <i>hixr</i>, excrement(s)</p>	<p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <sw°hl> <i>suxr</i> “(glowing) red”</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <gwhl, gw°hl> <i>gōhr</i> “substance; jewel”</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <m°hm°n'> <i>mehmān</i> “guest; intimate”</p> <p>𐭡𐭣𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <d°hk°n> <i>dehgān</i> “landowner” ZWY 4.53 \$\$</p>
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THE SEQUENCE <HW> AND <-HW> = XW, -X

At the beginning of words, the sequence <hw>, in addition to *hu-*, also spells *xw-*, e.g.:

𐭠𐭣𐭥𐭥𐭥	<hwt ³ dyh> <i>xwadāyīh</i> “rule”	𐭠𐭣𐭥𐭥	<hwłšn'> <i>xwarišn</i> “food”
𐭠𐭣𐭥𐭥	<hw ³ pl> <i>xwābar</i> “munificent”	𐭠𐭣𐭥𐭥𐭥	<hw ³ lyh> <i>xwārīh</i> “ease, bliss, joy”
𐭠𐭣𐭥𐭥𐭥	<hwłšyt'> <i>xwaršēd</i> “sun”	𐭠𐭣𐭥𐭥𐭥𐭥	<hwyšk ³ lyh> <i>xwēškārīh</i> “duty” (as a Zoroastrian)

The sequence <hw> is found between vowels in:

𐭠𐭣𐭥𐭥	<shwn'> <i>saxwan</i> “word, speech, talk”
------	--

It is also found at the end of some very common words. Here, the original sequence *-axw* (with short *a*) was probably pronounced *-ox*, while original *-āxw* may have been pronounced *-āxw* or *-āx*.

Originally, the pronunciation may have differed when endings were added, e.g.:

𐭠𐭣𐭥𐭥	<pshw'> <i>passox</i> “answer”	𐭠𐭣𐭥𐭥𐭥	<wst ³ hw'> <i>wistāx(w)</i> “confident”
𐭠𐭣𐭥	< ³ hw'> <i>ox</i> “existence”	𐭠𐭣𐭥𐭥	< ³ hw ³ n'> <i>oxān</i> or <i>axwān</i> “(the two) existences”
𐭠𐭣𐭥𐭥𐭥	<dwšhw'> <i>dōšox</i> “Hell”	𐭠𐭣𐭥𐭥𐭥	<hw ³ hwyh> <i>hu-oxīh</i> or <i>hu-axwīh</i> “good existence”
𐭠𐭣𐭥𐭥	<pl ³ hw'> <i>frāx</i> “broad, wide”	𐭠𐭣𐭥𐭥𐭥	<pl ³ hwyh> <i>frāxīh</i> or <i>frāxwīh</i> “breadth, width”

Compare the Manichean spellings:

𐭠𐭣𐭥𐭥𐭥	<wst ³ hw'> <i>wistāx(w)</i> “confident”	Man. <wst ³ xw, wst ³ h>
𐭠𐭣𐭥	<plhw'> <i>farrox</i> “fortunate”	Man. <prwx, prwx ³ n>
𐭠𐭣𐭥𐭥	<plhwyh> <i>farroxīh</i> “fortune”	Man. <prwxyh>
𐭠𐭣𐭥𐭥	<pshw'> <i>passox</i> “answer”	Man. <pswx>

<³w> for *ō* or *ā*

We find internal <³w> for <w> *ō* in a couple of words, perhaps to avoid confusion with similar words, e.g.:

𐭠𐭣𐭥	<z ³ wl> <i>zōr</i> “strength” for	𐭠𐭣𐭥	<zwł> <i>zōr</i>
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cf.

𐭠𐭣𐭥	<zwł> <i>zūr</i> “deception, deceitful”
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The <w> is ignored in several words after a long vowel, e.g.:

𐭠𐭣𐭥	<dpywr'> <i>dibīr</i> “scribe”
𐭠𐭣𐭥	<y ³ wł> <i>jár</i> “time” (three times, etc.)

As well as in the important conjunction 𐭠𐭣𐭥𐭥 <³dwp'> “or.”

POSTVOCALIC <Y, D, G>

Intervocalic <-d-> and <-g-> spell *-d-* and *-g-* when they are the initials of words with prefixes and in compounds, e.g.:

𐭠𐭣𐭥	<hw-dyn'> <i>hu-dēn</i> “having good <i>dēn</i> ”
𐭠𐭣𐭥𐭥	<hw-gwbšn'> <i>hu-gōwišn</i> “speaking good speech”
𐭠𐭣𐭥𐭥𐭥	< ³ p̄y-gwm ³ nyh> <i>abē-gumānīh</i> “lack of doubt (<i>gumān</i>)”

LESSON 5

-y spelled <d/g>

From the inscriptions and the Pahlavi Psalms, we see that final -y was always spelled <-d> and that intervocalic -y- was often spelled <-d-> but also <-g->:

𐭩𐭥	<rd> <i>rōy</i> “face”	𐭩𐭥	<bwd> <i>bōy</i> “smell, fragrance”
Note that 𐭩𐭥 and 𐭩𐭥 also spell <i>rang</i> and <i>band</i> .			
𐭩𐭥	<w ² d> <i>Wāy</i> , a deity	𐭩𐭥	<ns ² d> <i>nasāy</i> “corpse”
𐭩𐭥	<mynd> <i>mēnōy</i> “the world of thought”	𐭩𐭥	<hwt ² d> <i>xwadāy</i> “lord, ruler”
𐭩𐭥	<myndyk’> <i>mēnōyīg</i> “of the <i>mēnōy</i> ”	𐭩𐭥	<hwt ² dyh> <i>xwadāyīh</i> “rule”
𐭩	<bg> <i>bay</i> “god(s), Majesty”		
𐭩𐭥	<bg ² n’> <i>bayān</i> “gods, Majesty”	𐭩𐭥	<plnbg, plwbg> <i>Farnbay, Farrōbay</i>

Note the irregular

(𐭩𐭥𐭥)	<drwyst’, drwdst’ (drwst’)> <i>drust</i> “whole, healthy, sound” (Man. <dryst>)
𐭩𐭥	< ² dwp’> <i>ayāb</i> “or”

-yā- spelled <-²-> = <-dy²-, -yd²->

Since <-²-> can be for <-yy-> (etc.), the sequence <-²-> can also be for <-yd²-> or <-dy²->, e.g.:

𐭩𐭥	<m ² n’> = <mdy ² n’> <i>mayān</i> “middle”	𐭩𐭥	<z ² n’> = <zyd ² n’> <i>zyān</i> “harm”
𐭩𐭥	= 𐭩𐭥	<pyty ² lk’> or <pyt ² lk’ = pyty ² lk’> <i>ptyārag</i> , the Adversary	

-yā- spelled <-²- = -gd²->

𐭩𐭥	<m ² t ² n’> = <m ² tg ² d ² n’> <i>mādayān</i> “book”
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-yē- spelled <-d->

<y> does not have to be written double <yy> when it stands for -yē- (found frequently in verbs) or -yī-, e.g.:

𐭩𐭥	<plm ² dt’> <i>framāyēd</i> “he commands”	=	𐭩𐭥	<plm ² dyt’>
𐭩𐭥	<hwt ² yh> <i>xwadāyīh</i> “rule”	=	𐭩𐭥	<hwt ² dyh>

Cf. inscriptions 𐭩𐭥𐭥𐭥 <nm²dy> *nimāyēd* “he shows.”

y spelled <-yw->, <-dw->

In some common words, <-yw->, <-dw-> is used instead of simple <-y->:

𐭩𐭥	< ² ywk’, ² dwk’> <i>ēk</i> “one”	𐭩𐭥	<nywk’> <i>nēk</i> “good”
𐭩𐭥	<gyw ² k’> <i>gyāg</i> “place”	𐭩𐭥	<dḫywr> <i>dibīr</i> “scribe”
𐭩𐭥	<dhywpt’> <i>dahībed</i> “lord of the land”		
𐭩𐭥	<zyw-, zywst’> <i>zīy- zīst</i> “to live”	𐭩𐭥	<zywndk’> <i>zīyendag</i> > <i>zīndag</i> “living, alive”

w spelled <-gw->

This combination is found in a Zoroastrian term:

𐭩𐭥	<mgwmt’, mgw-GBRA> <i>mowmard</i> “high priest” (“Magian man”)
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Spelling of -ay, -ay- as <-²y(-)>

In a few words <²y, ²d> spells ay with short a, among them:

𐭣𐭥 <w²d> way “bird”
𐭣𐭥𐭥 <z²y-, z²d-> zay- “ask for”
𐭥𐭥𐭥𐭥𐭥 <g²ywmlt’> Gayōmard

Note:

The graph 𐭣 alone has two readings: <HD> ēw “one” and <²y> 1. ē, a particle used with the present tense to give it imperative meaning, e.g., ē *kunēd* “let him do!”; 2. ay, a particle “i.e., that is”; 3. vocative particle ay “O.”

Spelling of final -ē, -ī (-ēy, -īy), -ay

These endings are spelled in several ways. There are no preferred spellings for individual words, but variants according to individual scribes.

The forms 𐭥-, 𐭥-, 𐭥- <-yd> are archaic forms of <-yd>, cf. Psalter 𐭥𐭥 <-yd>.

Forms such as 𐭥𐭥-, 𐭥𐭥-, 𐭥𐭥- <-ydy> are from Psalter 𐭥𐭥𐭥 <-ydy> -īy, -ēy/-ē.

In some manuscripts, we find the ending shortened to 𐭥- and, perhaps, 𐭥-.

Examples:

(etc.) 𐭥𐭥𐭥, 𐭥𐭥𐭥 <zlyd, zlydy> *zrēy* “sea, ocean; armor”
 𐭥𐭥𐭥, 𐭥𐭥𐭥 <pyd, pydy> *pay* “sinew, tendon”
 𐭥𐭥, 𐭥𐭥 <hwyd> *xwēy* “sleep”

Note: *zrēy* “sea, ocean” and *zrēy* “armor” are transcribed as *zreh* in MacKenzie’s *Dictionary* (cf. New Persian *zereh* “armor”).

The exact pronunciation of the word for “chariot,” Manichean Middle Persian <rh> and <rhy> is uncertain:

𐭥𐭥, 𐭥𐭥, 𐭥𐭥 <ls, lhy, lyd> *rahīy, reh, rah* “chariot” (Avestan *raθa* and **raθiya*; Man. <rhy, ryh, rh>).

The ending -ī (-īy) is found in the Pahlavi forms of Avestan words ending in -*iia* (= -*iya*), notably in:

Av. *gaēθiia*:-

(etc.) 𐭥𐭥𐭥, 𐭥𐭥𐭥 <gytydy, gytyd> *gētīy* “world of the living”
 𐭥𐭥𐭥𐭥, 𐭥𐭥𐭥𐭥 <gytydyk’> *gētīyīg* “of the *gētīy*”

Note: The terms *gētīy* and *mēnōy* are often transcribed as *gētīg* and *mēnōg*, based on the Manichean term <myngwyh>, but they are never (except occasionally in late texts) spelled with <-k>.

Av. *mašīia*- **mašīiānī*- (the first two humans in the Pahlavi texts):

𐭥𐭥𐭥𐭥, 𐭥𐭥𐭥𐭥 <mšyd, mšydy> *Mašīy*
(etc.) 𐭥𐭥𐭥𐭥𐭥𐭥 <mšyd²nyd> *Mašyānīy*
(etc.) 𐭥𐭥𐭥𐭥𐭥 <m²hlydy> *Mahlīy*
(etc.) 𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <m²hlyd²nydy> *Mahlyānīy*
(etc.) 𐭥𐭥𐭥𐭥𐭥 <mtrydy> *Mahrīy*
(etc.) 𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <mtryd²nydy> *Mahriyānīy*

Note: The spelling <-yd-> for -ī is sometimes found before consonants, as well, e.g.:

𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <hlwm²dydk²n’> Hrōmāyīgān ZWY 4.59 \$\$

GRAMMAR 5

THE RELATIVE PRONOUNS

The relative pronouns *ī* (𐬰 <Y>) and *kē* (𐬀 <MNW>) are both of them common in the functions of “who, whom, which.”

Note that relative clauses introduced by *ī* usually contain a verb, which helps distinguish them from *ezafe* constructions.

Examples:

ast kē ēdōn gōwēd “there is one who says thus (as follows) ...”

mardōm ī andar ēn šahr hēnd mazdēsn hēnd “the people who are in this town are Mazdayasnian”

ātaxš ī Burzisawang ātaxš ī pēš ī ohrmazd ī xwadāy estēd “The Burzisawang fire is the fire which stands before Ohrmazd the Lord”

Note: The three particles in this last sentence all have different functions. What are they?

“Whose”

The relative pronoun *kē* can be direct or indirect object, as well as possessive “whose,” e.g.:

ān kē kār abāg wehān wehīh kunēd ud kē abāg wattarān wattarīh kunēd “he who has business with good (people) does good things (goodness); he who (has business) with bad ones does bad things (badness)”

The possessive “whose” can also be expressed by attaching an enclitic pronoun to the relative pronoun, e.g.:

u-šān čē wināh būd kē-šān ruwān ōwōn garān pādīfrāh bawēd “and what sin was theirs whose soul gets (lit. who for their soul = for whose soul there will be) such a heavy punishment?”

Ardawān kanīzag būd ī-š kerb was nēk “Ardawān had a (servant) girl, whose (lit. who her) shape (was) very good (beautiful)”

The relative pronoun *čē* (𐬀 <ME>) is most often used indefinitely, “all that, everything that,” etc., e.g.:

ud čē andar ān dar “and (that) which (is) in that chapter”

har čē andar dānišn ī Ohrmazd kanāragōmand “everything that (is) in Ohrmazd’s knowledge is limited”

THE VERB. THE PRESENT AND PAST STEMS 1

The Pahlavi verbal system is based upon two forms of the verb: the present stem and the past stem. The past stem ends in *-d* after vowels and voiced consonants and in *-t* after voiceless consonants.

The past stem *mad* (𐬀 <mt'>) “came” has no corresponding present stem.

Verbs can be divided into two groups: regular (weak) and irregular (strong) verbs. The present stem of regular verbs can be deduced from the past stem, though not vice versa, while the stems of irregular verbs cannot be guessed from one stem or the other.

Very few verbs form the past stem by adding *-d* or *-t* directly to the present stem; most of the time, the past stem differs from the present stem in various ways, e.g.:

<u>Present stem</u>	<u>Past stem</u>	
<i>abgan-</i>	<i>abgan-d</i>	“throw”
<i>xwar-</i>	<i>xwar-d</i>	“eat”
<i>mān-</i>	<i>mān-d</i>	“remain, dwell”
<i>xwān-</i>	<i>xwān-d</i>	“call”

LESSON 5

“Regular” (weak) verbs take endings (-ād, -īd, -ist), while “irregular” verbs have unpredictable past stems, e.g.:

-ād:

<i>est-</i> (<i>ēst-</i>)	<i>est-ād</i>	“stand”
<i>nih-</i>	<i>nih-ād</i>	“place, lay down”

-īd:

<i>ras-</i>	<i>ras-īd</i>	“arrive”
<i>tuxš-</i>	<i>tuxš-īd</i>	“strive, work diligently, make an effort”
<i>frēst-</i>	<i>frēst-īd</i>	“send”

-ist:

<i>dān-</i>	<i>dān-ist</i>	“know”
<i>dwār-</i>	<i>dwār-ist</i>	“rush” (how evil beings move)
<i>drāy-</i>	<i>drāy-ist</i>	“howl” (how evil beings speak)
<i>zīy-</i>	<i>zīst</i> (< <i>zīy-ist</i>)	“live”

Note:

In the same way that -yē- can be spelled with single <-y-> (<-d->) instead of double <-yy->, thus, -yist- can be spelled with double <yy = s> as <-yyt> instead of triple <yyy>, e.g.:

𐭠𐭣𐭥𐭥	< ³ p ³ st'>	<i>abāyist</i> “it was necessary”	for	𐭠𐭣𐭥𐭥𐭥	< ³ p ³ y ³ st'>
𐭠𐭣𐭥𐭥𐭥	<š ³ st'>	<i>šāyist</i> “it was possible”	for	𐭠𐭣𐭥𐭥𐭥	<š ³ y ³ st'>

The past stem can be made from the present stem by replacing a final consonant with -d, e.g.:

<i>zan-</i>	<i>zad</i>	“strike, smite, smash”
<i>ōzan-</i>	<i>ōzad</i>	“kill”
<i>framāy-</i>	<i>framād</i>	“order, command”
<i>zāy-</i>	<i>zād</i>	“be born”

ARAMEOGRAMS 3. VERBS 1

The large majority of common Pahlavi verbs are spelled with arameograms. Thus, most of the verbs above are spelled with arameograms:

𐭠𐭣𐭥𐭥𐭥	<OŠTEN->	<i>xwar- xward</i>	“eat, consume”
𐭠𐭣𐭥𐭥𐭥	<HNHTWN->	<i>nih- nihād</i>	“place”
𐭠𐭣𐭥𐭥𐭥 = 𐭠𐭣𐭥𐭥𐭥	<KLYTN-, KRYTN->	<i>xwān- xwānd</i>	“call”
𐭠𐭣𐭥𐭥𐭥	<KTLWN- >	<i>mān- mānd</i>	“remain”
𐭠𐭣𐭥𐭥𐭥	<LMYTN->	<i>abgan-, abgand</i>	“throw”
𐭠𐭣𐭥𐭥𐭥	<MHYTN->	<i>zan- zad</i>	“strike”
𐭠𐭣𐭥𐭥𐭥	<ŠDRWN->	<i>frēst- frēstīd</i>	“send”
𐭠𐭣𐭥𐭥𐭥	<YDOYTN->	<i>dān- dānist</i>	“know” (something)
𐭠𐭣𐭥𐭥𐭥	<YHMTWN->	<i>ras- rasīd</i>	“arrive”
𐭠𐭣𐭥𐭥𐭥	<YHWWN->	<i>baw- būd</i>	“be, become”
𐭠𐭣𐭥𐭥𐭥	<YKOYMWN->	<i>est- estād</i> (or: <i>ēst-</i>)	“stand (up)”
𐭠𐭣𐭥𐭥𐭥 = 𐭠𐭣𐭥𐭥𐭥	<YKTLWN-, YKTLWN->	<i>ōzan- ōzad</i>	“kill”
𐭠𐭣𐭥𐭥𐭥	<YLYDWN->	<i>zāy-, zād</i>	“be born”

LESSON 5

Note the many simplified and otherwise changed letters: <-BY-> written <-YY->, <YD->, <-ʔ->; <-Z-> written <-Y->, etc.; <-Y-> written <-Z->, etc.

If we arrange these arameograms by forms, we recognize certain patterns:

Ending in <-WN>:

𐎧𐎠𐎡𐎢	<KTLWN->	<i>mān- mānd</i>	“remain”
𐎧𐎠𐎡𐎢	<ŠDRWN->	<i>frēst- frēstīd</i>	“send”

Note: 𐎧𐎠𐎡𐎢 <ŠDRWN-> is also spelled 𐎧𐎠𐎡𐎢 <ŠDRWN-> (cf. 𐎧𐎠𐎡𐎢 <mzdysn'>).

Ending in <-YTN (-YTWN)>:

𐎧𐎠𐎡𐎢	<MHYTN->	<i>zan- zad</i>	“strike”
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Note: This is how these are spelled in the inscriptions and often also in good manuscripts. In less careful manuscripts, they seem to end in <-YTWN->, with an extra <w/n>.

Beginning with <Y->, ending in <-WN>:

𐎧𐎠𐎡𐎢	<YHMTWN->	<i>ras- rasīd</i>	“arrive”
𐎧𐎠𐎡𐎢	<YKOYMWN->	<i>est- estād (or: ēst-)</i>	“stand (up)”
𐎧𐎠𐎡𐎢	<YLYDWN->	<i>zāy-, zād</i>	“be born”

Beginning with <H->, ending in <-WN>:

𐎧𐎠𐎡𐎢	<HNHTWN->	<i>nih- nihād</i>	“place”
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Beginning with <Y->, ending in <-N> or <-YTN>:

𐎧𐎠𐎡𐎢	<YDOYTN->	<i>dān- dānist</i>	“know”
𐎧𐎠𐎡𐎢	<YHSNN-> (<YHSNWN->)	<i>dār- dāšt</i>	“hold”
𐎧𐎠𐎡𐎢	<YHWWN->	<i>baw- būd</i>	“be, become”

Note: The inscriptions have <YHSNN->.

Ending in <-EN> (or <-E>)

𐎧𐎠𐎡𐎢	<OŠTEN->	<i>xwar- xward</i>	“eat, consume”
------	----------	--------------------	----------------

Note: The inscriptions also have just <OŠTE->.

The verb “to be” belongs here:

(-𐎧𐎠𐎡𐎢) - 𐎧𐎠𐎡𐎢	<HWE- (HWEN->)	<i>h-</i>	“be”
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PRESENT AND IMPERATIVE ENDINGS OF ARAMEOGRAMS

The ending (phonetic complement) of the 3rd person present/2nd plural imperative of arameograms is the same as phonetically spelled forms, but the 3rd plural takes only 𐎧- <-d>, e.g.:

	Present 3rd person		Imperative 2nd person
Singular:	𐎧𐎠𐎡𐎢 <KTLWNyt'> <i>mānēd</i> “he waits”	𐎧𐎠𐎡𐎢 <KTLWN>	<i>mān</i> “wait!”
Plural:	𐎧𐎠𐎡𐎢 <KTLWNd> <i>mānēnd</i> “they wait”	𐎧𐎠𐎡𐎢 <KTLWNyt'>	<i>mānēd</i> “wait!”

Note: Forms such as 𐎧𐎠𐎡𐎢 (etc.) can be read as <YHMTWNyt'> *rasīd* (past stem) or *rasēd* (3rd sing. present).

۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹ ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹ ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹
 ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹ ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹ ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹
 ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹ ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹ ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹
 ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹ ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹ ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹
 ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹ ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹ ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹
 ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹ ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹ ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹
 ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹ ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹ ۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۷۷۷۷ ۹۹۹۹

*4. Translate into Pahlavi and write in Pahlavi at least four of the sentences.

Note the tenses. Do not translate present into past.

- 1 The demon howls to the righteous man: “Do not speak truth, for those who speak the truth will come to hell.
- 2 But speak lies, for those who speak lies, their place and position will be in Paradise.”
- 3 Then Zarduxšt stood before the demons. Thus, he says:
- 4 But I, who am Zarduxšt, say to you, the demons: For that lie, there, there will be punishment for you from Ahrimen in Hell.
- 5 Have no doubt about this thing: from the accursed Ahrimen there will be no mercy.
- 6 Do not speak slander, for in Hell every sin will run after you, but the sin of slander will run in front of you!
- 7 Destiny is from the turning of the stars in the atmosphere, goodness is from the duties you perform, and rewards are from the generosity and truthfulness which are intrinsic to you (= in you).

GLOSSARY OF WORDS IN THE TEXT AND THE EXERCISES 5

<i>abar ras-</i>			come upon
<i>abāz mān-</i>			remain behind
<i>anāštīh</i>	𐭠𐭣𐭥𐭥𐭥𐭥	< ² n ² styh>	lack of peace, war
<i>andarwāy</i>	𐭠𐭥𐭥𐭥𐭥	< ² ndlw ² d>	the intermediate space, atmosphere
<i>Arzāsp</i>	𐭠𐭥𐭥𐭥𐭥	< ² lc ² sp'>	Arzāsp, king of the Khionians
<i>baxt</i>	𐭠𐭥𐭥𐭥	<b ² ht'>	destiny
<i>bē ō</i>			to
<i>Činwad puhl</i>	𐭠𐭥𐭥𐭥𐭥𐭥	<cynwpt' pwhl>	the Činwad bridge
<i>dēn-āgāh</i>	𐭠𐭥𐭥𐭥𐭥	<dyn'- ² k ² h>	knowledgeable in the <i>dēn</i>
<i>drāy- drāyist</i>	𐭠𐭥𐭥𐭥	<dl ² d->	howl (demonic way of speaking)
<i>drō</i>	𐭠𐭥𐭥𐭥	<dlwb'>	lie(s)
<i>druz</i>	𐭠𐭥𐭥𐭥	<dlwc'>	the Lie, lie-demons (female)
<i>dušxwadāyīh</i>	𐭠𐭥𐭥𐭥𐭥𐭥	<dšwhwt ² dyh>	evil rule, misrule
<i>ēbgad</i>	𐭠𐭥𐭥𐭥	< ² ybg't>	the Invasion (the attack by the Evil Spirit)
<i>ēk ... did</i>	𐭠𐭥𐭥 ... 𐭠𐭥𐭥	< ² dwk' .. TWB>	one another
<i>esm</i>	𐭠𐭥𐭥	< ² sm>	firewood
<i>garān</i>	𐭠𐭥𐭥	<gl ² n'>	heavy
<i>gizistag</i>	𐭠𐭥𐭥𐭥	<gcstk'>	accursed (about Ahrimen and Alexander)
<i>hamwār</i>	𐭠𐭥𐭥𐭥	<hmw ² l'>	always
<i>harwis-p-āgāhīh</i>	𐭠𐭥𐭥𐭥𐭥𐭥	<hlwsp ² k ² syh>	omniscience

LESSON 5

<i>hazār</i>	𐬀𐬎𐬎𐬎	<1000>	a thousand
<i>hrōmāyīg</i>	𐬀𐬎𐬎𐬎𐬎𐬎	<hlwm'yk'>	Roman
<i>hudēn</i>	𐬀𐬎𐬎	<hw-dyn'>	having good <i>dēn</i>
<i>Ĵam</i>	𐬀𐬎	<ym>	Jam, Jamshid (mythical king, Avestan Yima)
<i>ĵud-dādestānīh</i>	𐬀𐬎𐬎𐬎𐬎𐬎𐬎	<ywb̄t-d'tst'nyh>	disagreement
<i>kirrēn-īd</i>	𐬀𐬎𐬎𐬎	<klyn-yt'>	cut up
<i>mehmān</i>	𐬀𐬎𐬎𐬎𐬎	<m'hm'n'>	intimate, intrinsic
<i>nām</i>	𐬀𐬎	<ŠM>	name, fame
<i>nēmroz</i>	𐬀𐬎𐬎𐬎	<nymw'c'>	noon
<i>pahikār</i>	𐬀𐬎𐬎𐬎	<ptk'l'>	strife
<i>paydāgīh</i>	𐬀𐬎𐬎𐬎	<pyt'kyh>	appearance
<i>Pōrušasp, Pōršasp</i>	𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎	<pwl(w)šsp'>	Zarduxšt's father
<i>puhl</i>	𐬀𐬎𐬎	<pwhl>	bridge
<i>rāspīg</i>	𐬀𐬎𐬎𐬎	<l'spyk'>	assistant priest
<i>sag</i>	𐬀𐬎𐬎	<KLBA>	dog
<i>spazgīh</i>	𐬀𐬎𐬎𐬎	<spzgyh>	slander
<i>tarāzūg</i>	𐬀𐬎𐬎𐬎	<tl'cwk'>	balance, scales
<i>wardišn</i>	𐬀𐬎𐬎𐬎	<wltšn'>	turning, rotating; <i>ō wardišn est-</i> “be turning”
<i>wider- widerd</i>	𐬀𐬎𐬎𐬎𐬎	<wtyl-, wltl'>	pass (over, through: <i>az</i>), cross over
<i>wirēg</i>	𐬀𐬎𐬎	<wlyk'>	flight, exile; <i>ō wirēg est-</i> “be in exile”
<i>wiš</i>	𐬀𐬎	<wš>	poison
<i>xrafstar</i>	𐬀𐬎𐬎𐬎	<hlpstl'>	evil animals (made by the Evil Spirit)
<i>zīndag</i>	𐬀𐬎𐬎𐬎	<zywndk'>	living, alive
<i>zīst</i>	𐬀𐬎𐬎𐬎	<zyw-, zywst'>	to live
<i>zōd</i>	𐬀𐬎𐬎	<zwt'>	chief priest

LESSON 6

SPELLING 6

Initial <pt-> = *pay-*, <p²t-> = *pāy-*

These spellings are found in a few words:

- | | |
|---------------|--|
| 𐬨𐬀𐬎𐬎𐬎 | <ptwnd> <i>paywand</i> “connection, lineage” |
| 𐬨𐬀𐬎𐬎𐬎𐬎, 𐬨𐬀𐬎𐬎𐬎 | <ptwnd-, ptwst' > <i>paywand-</i> <i>paywast</i> “connect, link” |
| 𐬨𐬀𐬎𐬎𐬎𐬎 | <p ² tkws> <i>pāygōs</i> “district” |

Note the irregular:

- | | | | |
|-------|--|--------|--|
| 𐬨𐬀𐬎𐬎𐬎 | <pgt ² m> <i>paygām</i> “message” | 𐬨𐬀𐬎𐬎𐬎𐬎 | <pgt ² mbl> <i>paygāambar</i> “messenger” |
|-------|--|--------|--|

Initial <pt-> = *pahi-*

This spelling is found before *k* and *p* (with time, *pahi-* became *pay-*):

- | | |
|----------------|---|
| 𐬨𐬀𐬎𐬎𐬎 | <ptk ² l> <i>pahikār</i> “strife” |
| 𐬨𐬀𐬎𐬎𐬎𐬎, 𐬨𐬀𐬎𐬎𐬎 | <ptk ² p̄-> <i>pahikāf-</i> , <i>pahikāft</i> “to pierce, drive through” |
| 𐬨𐬀𐬎𐬎𐬎𐬎𐬎, 𐬨𐬀𐬎𐬎𐬎 | <ptpwrs-> <i>pahipurs-</i> (<i>pahiburs-</i>) <i>pahipursīd</i> “to read” |

-h- spelled <-t->

This spelling is found in the sequence <tr-> *-hr-* and occasionally between vowels in some words from Avestan corresponding to Avestan *-θ-*, e.g.:

- | | |
|--------|---|
| 𐬨𐬀𐬎𐬎 | <mtr'> <i>mīhr</i> “Mithra (a god); love” |
| 𐬨𐬀𐬎𐬎 | <štr'> <i>šahr</i> “land” |
| 𐬨𐬀𐬎𐬎𐬎𐬎 | <lpytpyn'> <i>rabiḥwin</i> “noon” (<i>Av. rapīθβīna</i>) |
| 𐬨𐬀𐬎𐬎𐬎𐬎 | <mytwh't'> <i>mihōxt</i> “false speech” (<i>Av. miθaoxta</i>) |

Initial <y> = *j*

This represents the regular development of Old Persian *y-* to Middle Persian *j-*, e.g.:

- | | | | |
|-------------|--|--------|---|
| 𐬨𐬀𐬎𐬎 | <y ² t'> <i>jād</i> “share” | 𐬨𐬀𐬎𐬎 | <ym> <i>Ĵam</i> “Jam” |
| 𐬨𐬀𐬎𐬎 | <y ² m> <i>jām</i> “cup” | 𐬨𐬀𐬎𐬎𐬎𐬎 | <ymšyt'> <i>Ĵamšēd</i> “Jamshid” = Jam |
| 𐬨𐬀𐬎𐬎 | <ywt'> <i>jūd</i> “chewed” | 𐬨𐬀𐬎𐬎𐬎𐬎 | <y ² wyt ² n'> <i>jāwēdān</i> “eternal” |
| 𐬨𐬀𐬎𐬎𐬎, 𐬨𐬀𐬎𐬎 | <ywlt'(k)> <i>jōrdā(g)</i> “barley, grain” | 𐬨𐬀𐬎𐬎 | <y ² wl> <i>jār</i> “time” (‘three times’, etc.) |

Note 𐬨𐬀𐬎𐬎 <y²n'> *gyān*, later *jān*, but still spelled <gy²n> in Manichean Middle Persian.

Internal

The letter = *b* is rarely found between vowels and usually in Avestan words or in compounds and after prefixes. Initially and after *n*, *m* it spells *b*, e.g.:

- | | | | |
|------|---|------|--------------------------------------|
| 𐬨𐬀𐬎𐬎 | <b ² l'> <i>bār</i> “burden; time (three times, etc.)” | 𐬨𐬀𐬎𐬎 | <bylwn'> <i>bērōn</i> “out, outside” |
| 𐬨𐬀𐬎𐬎 | <bwk'> <i>būg</i> “owl” | 𐬨𐬀𐬎𐬎 | <bwm> <i>būm</i> “earth” |

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- 𐭮𐭮𐭮𐭮𐭮 <st³hmbk³> *stahm(b)ag* “violent” 𐭮𐭮𐭮𐭮 <tnbwl> *tanbūr, tambūr* “drum”
𐭮𐭮𐭮𐭮 <³ybgt³> *ēbgad (ēbgat)*, the Invasion (attack of the Evil Spirit; Av. **aibigaiti*)
𐭮𐭮𐭮𐭮 <³py-bym> *abēbīm* “without fear”
𐭮𐭮𐭮𐭮 <hw-bwd> *hubōy* “having good smell, sweet-smelling, fragrant”

Final <-mb>

Final *-b* after *-m-* was probably still pronounced in early Pahlavi, but spellings without *-b* show that it was eventually lost. After *-hm-* it was probably no longer pronounced, though it may have persisted before suffixes, e.g.:

- 𐭮𐭮𐭮 <dwmb> *dumb* “tail”
𐭮𐭮𐭮, 𐭮𐭮𐭮 <swmb, swm> *sumb* “hoof”
𐭮𐭮𐭮𐭮, 𐭮𐭮𐭮𐭮 <³škwmb, ³škwmb> *aškamb, aškomb* “womb”
𐭮𐭮𐭮𐭮 <kcdwmb> *kazdumb* “scorpion”
𐭮𐭮𐭮𐭮 <st³hmb> *stahm(b)* “violence”
𐭮𐭮𐭮𐭮 <st³hmbk³> *stahm(b)ag* “violent”
𐭮𐭮𐭮𐭮, 𐭮𐭮𐭮𐭮 <dwmb³wnd, dm³wnd> *Dumbāwend, Damāwand*’ (mountain)

-w- spelled <-wb->

This combination is found in a few common words, some of which we have already encountered:

- 𐭮𐭮𐭮𐭮 <³hlwb³> *ahlaw* “righteous” 𐭮𐭮𐭮𐭮 <lwb³n³> *ruwān* “soul”
𐭮𐭮𐭮𐭮 <dstwbl> *dastwar* “teacher” 𐭮𐭮𐭮𐭮 <³swb³l> *aswār* “on horse, rider”

-w- spelled <-wy-> instead of <-wb->

- 𐭮𐭮𐭮 <ywb³t> *jud* “separately” 𐭮𐭮𐭮 <ywb³t³k³> *judāg* “separate”
𐭮𐭮𐭮 <ywb³n³> *juwān* “young, a youth” 𐭮𐭮𐭮 <³wb³m> *āwām* “time (period), age”

Note that 𐭮𐭮𐭮 <³wb³m> *āwām* is indistinguishable from 𐭮𐭮𐭮 <hng³m> *hangām* “time (point of time, time for some activity),” which is therefore often spelled 𐭮𐭮𐭮 <hng³m>.

-w- spelled <-wp->

- 𐭮𐭮𐭮𐭮 <cynwpt³> *Činwad* “Činwad puhl,” the bridge of judgement

Note: The spelling 𐭮𐭮𐭮𐭮 <cynwt³> is also found.

-y- spelled <-yyb->

The sequence 𐭮𐭮𐭮 spells *ayā* in the following words:

- 𐭮𐭮𐭮 <hdyb³l> *hayār (ayār)* “helper” 𐭮𐭮𐭮 <³byd³t³> *ayād* “memory”
𐭮𐭮𐭮 <hdyb³lyh> *hayār* “help” 𐭮𐭮𐭮 <³byd³tk³lyh> *ayādgārīh* “remembrance”

Note: The older spellings are known from the Pahlavi Psalms.

Note: Do not confuse 𐭮𐭮𐭮 <hdyb³l> *hayār* and 𐭮𐭮𐭮 <³swb³l> = *aswār* “horseman”

GRAMMAR 6

THE VERB. THE PRESENT AND PAST STEMS 2

The past stem can be made from the present stem by changing the final consonant and adding *-t* (no examples of *-d?*), e.g.:

<i>ōbad-</i>	<i>ōbast</i>	“fall”
<i>xwāh-</i>	<i>xwāst</i>	“seek, ask for”
<i>hīl-</i>	<i>hīšt</i>	“let, leave, allow”
<i>dār-</i>	<i>dāšt</i>	“have, hold”

The past stem can be made from the present stem by changing the vowel and adding *-d* (no examples of *-t?*), e.g.:

<i>bar-</i>	<i>burd</i>	“carry, bring”
<i>mīr-</i>	<i>murd</i>	“die”

The past stem can be made from the present stem by changing the vowel and final consonant(s) and adding *-d* or *-t*. This gives us past stems ending in one or two consonants, e.g.:

Past stem ending in one consonant:

<i>dah-</i>	<i>dād</i>	“give”
<i>šaw-</i>	<i>šud</i>	“go”
<i>baw-</i>	<i>būd</i>	“be, become”
<i>srāy-</i>	<i>srūd</i>	“recite, sing”
<i>āšnaw-</i>	<i>āšnūd</i>	“hear, listen”

Past stem ending in two consonants:

<i>band-</i>	<i>bast</i>	“tie, bind, close”
<i>nišīn-</i>	<i>nišast</i>	“sit”
<i>šōy-</i>	<i>šust</i>	“wash”
<i>kun-</i>	<i>kerd</i>	“do, make”
<i>raw-</i>	<i>raft</i>	“go (about)”
<i>gōw-</i>	<i>guft</i>	“say, speak”

Sometimes the change is more substantial, e.g.:

<i>gīr-</i>	<i>grift</i>	“take, seize”
<i>padīr-</i>	<i>padīrift</i>	“receive, accept”

Some past stems are not etymologically related to the present stem, e.g.:

<i>h-</i>	<i>būd</i>	“be, become”
<i>āy-</i>	<i>āmad (mad)</i>	“come”
<i>wēn-</i>	<i>dīd</i>	“see”

Note: Cf. English *be - am - was* and *go - went*.

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𐭪𐭥	<LOYN'>	<i>pēš</i>	“before, in front”	𐭮𐭥	<AHL>	<i>pas</i>	“after, behind”
𐭮𐭥𐭥	<pltwm>	<i>fradom</i>	“first”	𐭮𐭥𐭥	<’pdwm>	<i>abdom</i>	“last”
𐭮𐭥	<nzd>	<i>nazd</i>	“near”	𐭮𐭥𐭥	<LHYK>	<i>dūr</i>	“far, distant”
𐭮𐭥𐭥𐭥	<nzdst'>	<i>nazdist</i>	“first (of all)”	𐭮𐭥𐭥	<AYMT>	<i>kay</i>	“when?”
𐭮𐭥	<AMT>	<i>ka</i>	“when, if”				

Note: *nazdist* is often spelled 𐭮𐭥𐭥𐭥 <nzst'>, which may reflect a local pronunciation.

The following adverb is also used as an imperative:

𐭮𐭥𐭥	<LPNE>	<i>awar</i>	“hither, come here!”
𐭮𐭥𐭥𐭥	<LPNEyt'>	<i>awarēd</i>	“hither, come here!”

Note: The word is spelled as if <L-PWME> with <PWME> “mouth.”

NOUNS AND ADVERBS AS PREPOSITIONS AND POSTPOSITIONS

Several of these adverbs can be used as prepositions, in which case some take the connecting particle *ī*, others combine with the preposition *az*, e.g., *pēš ī* “in front of,” *ō pēš ī* “(go) before,” *pēš az* “before,” *pas az* “after,” *az pas ī* “after, in pursuit of,” *dūr az* “far from,” etc. Note *pas az ān (ī) ka* “after ...” (conjunction).

Many nouns indicating position also behave in this manner, e.g., *mayān ī* “in the middle of,” *pērāmōn ī* “around,” *kanārag ī* “by the side of, beside.”

Note that, in many cases, it can be difficult to decide whether or not an expression takes the particle.

Examples:

pēš and *pas*

ud pas ōy Wirāz pēš ī mazdēsān šud “and, afterward, that Wirāz went before the Mazdayasnians”
dānāg ud xwamn-wizār ō pēš xwāst hēnd “the wise men and the dream-interpreters were called before (him)”
pas az ān (ī) ka druz ō dām dwārist “after the Druz rushed upon the world”
az pas ī awēšān rōdān 18 rōd az ham bunxān frāz tazīd hēnd “after those rivers, 18 (other) rivers flowed forth from the same source”
spāh ī Kirm az pas ī Ardaxšīr aweštāft “Kirm’s army hurried after Ardashir”
Ohrmazd pēš az dām-dahišnīh nē būd xwadāy ud pas az dām-dahišnīh xwadāy būd “before the creation was established, Ohrmazd was not lord, and, after the creation was established, he became/was lord”

Others

Wād mēnōy wād kē ēn zamīg azēr ud azabar dārēd “the Wind is the wind in the other world, which holds (up) this earth below and above”
azēr ī ēn zamīg hamāg gyāg āb bē estēd “under this earth, in every place, there stands water”
Harburz ān kōf ī pērāmōn ī ēn zamīg “Harburz is that mountain (which is) around this earth”
kōf ī Harburz pērāmōn ī gēhān kōf ī Tērag mayān ī gēhān “Mount Harburz is around the world, Mount Tērag is in the middle of the world”
Činwad puhl pad čagād ī Dāitīy estēd ī kōf ī buland ī mayān ī gēhān “the Činwad Bridge is on the Ridge of Dāitīy, which is the high mountain in the middle of the world”
zrēy ī Frāxkerd kanārag ī Harburz “the Frāxkerd sea is beside (Mount) Harburz”

LESSON 6

<i>apetyārag</i>	اپټياراگ	<°pyty°lk'>	lacking adversity
<i>Ardaxšīr</i>	اردخسیر	<°ldhšyl>	Ardaxšīr
<i>Ardawān</i>	اردوان	<°ldw°n'>	Ardawān
<i>ašāyīh</i>	اشايي	<°š°dyh>	Righteousness (another form of <i>ahlāyīh</i>)
<i>āštīh</i>	اشتي	<°štyh>	peace
<i>āwām</i>	اوام	<°wb°m>	(time and) age
<i>bām, bāmdād</i>	بام, بامداد	<b°m, b°md°t'>	dawn
<i>bār</i>	بار	<b°l>	time (three times, etc.)
<i>baxš- baxt</i>	بخش- بخت	<HLKWN->	share, divide (equally), distribute
<i>baxšīšn</i>	بخشيشن	<HLKWNšn'>	distribution
<i>brēhēn- brēhēnīd</i>	برهين- برهينيد	<blyhyn->	fashion; <i>frāz</i> + “fashion forth, ‘create’”
<i>čārag</i>	چاراگ	<c°lk'>	means, remedy, help
<i>dādār</i>	دادار	<d°t°l>	creator
<i>dagr</i>	درا	<dgl >	long, long-lasting
<i>dagrand-xwadāy</i>	دراگراډ-خواداي	<dglndhwt°d>	having long-lasting lordship
<i>didīgar</i>	ديديگار	<dtykl>	second
<i>drōd</i>	دروډ	<dlwt', ŠRM>	health, well-being
<i>duškām-kerdārīh</i>	دوشكام-كرداري	<dwšk°m-kr°t°lyh>	performing of evil wishes
<i>framān</i>	فرمان	<plm°n'>	order, command
<i>frasang</i>	فرساڼ	<plsg>	parasang, “mile”
<i>Gannāg Mēnōy</i>	گانگ مينوي	<gn°k mynwd >	the Foul(-smelling) Spirit
<i>Gōčīhr</i>	گوچير	<gwcyhl>	a celestial dragon; the lunar nodes?
<i>hamāg-xwārīh</i>	هاماگ-خواري	<hm°k'-hw°lyh>	all bliss, all joy
<i>hamēstārīh</i>	هامستاري	<hmyst°lyh>	opposition
<i>hamkār</i>	هامكار	<hmk°l>	collaborator
<i>hāsr</i>	هاسر	<h°sl>	a “league” (measure of distance)
<i>homānāg</i>	هاماناگ	<hwm°n°k', hm°n°k'>	similar to, like
<i> jāwēdān</i>	جاويدان	<y°wyt°n'>	eternal
<i>kem</i>	کم	<kym>	less
<i>kust</i>	کوست	<kwst'>	side, direction
<i>madār</i>	مادار	<mt°l>	coming
<i>mayān</i>	مايان	<mdy°n'>	middle, waist
<i>mēnōy</i>	مينوي	<mynwd>	the world of thought, the other world
<i>mīzd</i>	مزد	<mzd>	fee, reward
<i>nazdīst</i>	نازدست (نزدست)	<nzdst' (nzst')>	first, at first
<i>pahnāy</i>	پاناي	<p°hn°d>	width
<i>Pišyōtan</i>	پيشوتان	<pyšydwt'n'>	Pišyōtan, son of Wištāsp
<i>purr-xwarrah</i>	پور-خوارا	<pwl-GDE>	full of fortune, very fortunate
<i>rōzan</i>	روزان	<lwen'>	window
<i>sahmgen</i>	ساهمگن	<shmg'n'>	fearsome
<i>sar-nīgūn</i>	سار-نيگون	<sl-nkwn'>	headlong
<i>sidīgar</i>	سیدیگار	<stykl>	third

LESSON 6

<i>stāyišn</i>	𐬰𐬀𐬎𐬌𐬎𐬎	<st'dšn'>	praise
<i>was-anāgīh</i>	𐬯𐬀𐬎𐬎𐬎𐬎𐬎𐬎	<KBD-n'kyh>	of much evil > very evil
<i>was-pahnāy</i>	𐬯𐬀𐬎𐬎𐬎𐬎𐬎𐬎	<KBD-p'hn'd>	of much width > very wide
<i>wēš</i>	𐬯𐬀𐬎𐬎	<wyš>	more
<i>xurdruš</i>	𐬰𐬀𐬎𐬎𐬎𐬎	<hwldlwš>	Av. <i>xruuidruš</i> "with a bloody club"
<i>xwah</i>	𐬰𐬀𐬎𐬎𐬎	<AHTE>	sister
<i>xwarišn</i>	𐬰𐬀𐬎𐬎𐬎	<hwlšn'> =	food
<i>Xyōn</i>	𐬰𐬀𐬎𐬎	<hywn'>	Xyōn (enemies of the Iranians)
<i>yal</i>	𐬰𐬀𐬎	<yl>	hero

LESSON 7

ARAMAEOGRAMS, NOUNS

Here are (again) some common and less common nouns from the human sphere:

𐭪𐭥𐭥	<AB'>	<i>pid</i>	“father”	𐭪𐭥𐭥𐭥	<AM>	<i>mād</i>	“mother”
𐭪𐭥𐭥𐭥	<ABYtl>	<i>pidar</i>	“father”	𐭪𐭥𐭥𐭥𐭥	<AMYtl>	<i>mādar</i>	“mother”
𐭪𐭥	<AH>	<i>brād</i>	“brother”	𐭪𐭥𐭥𐭥	<AHTE>	<i>xwah</i>	“sister”

Note: the forms *pidar* and *mādar* are used in the same way as the plurals in *-ān*: with pre/postpositions and as possessive and indirect objects.

𐭪𐭥𐭥𐭥𐭥	<ANŠWTA>	<i>mardōm</i>	“people”	𐭪𐭥𐭥𐭥	<NYŠE>	<i>zan</i>	“woman”
𐭪𐭥	<GBRA>	<i>mard</i>	“man”	𐭪𐭥𐭥	<NKĒ>	<i>mādag</i>	“female”
𐭪𐭥	<ZKL>	<i>nar</i>	“male”	𐭪𐭥𐭥𐭥𐭥	<MLKTE>	<i>bāmbišn</i>	“queen”
𐭪𐭥𐭥	<MLKA>	<i>šāh</i>	“king”	𐭪𐭥𐭥𐭥	<MROTA>	<i>bānūg</i>	“lady”
𐭪𐭥𐭥𐭥	<MROH>	<i>xwadāy</i>	“lord, ruler”	𐭪𐭥𐭥𐭥𐭥	<PLŠYA>	<i>aswār</i>	“horseman”
𐭪𐭥𐭥𐭥	<BLBYTA>	<i>wispuhr</i>	“prince”	𐭪𐭥𐭥	<AYNE>	<i>čašm</i>	“eye”
𐭪𐭥𐭥	<GNBA>	<i>duzz</i>	“thief”	𐭪𐭥𐭥𐭥	<CWLE>	<i>grīw</i>	“neck, self”
𐭪𐭥𐭥	<LOYŠE>	<i>sar</i>	“head”	𐭪𐭥𐭥𐭥	<LBLE>	<i>pāy</i>	“foot”
𐭪𐭥𐭥	<PWME>	<i>dahan</i>	“mouth”	𐭪𐭥𐭥𐭥	<LBBE>	<i>dil</i>	“heart”
𐭪𐭥𐭥	<YDE>	<i>dast</i>	“hand”	𐭪𐭥𐭥𐭥	<ŠRM>	<i>drōd</i>	“health, well-being”
𐭪𐭥𐭥	<KLSE>	<i>aškomb</i>	“belly”				
𐭪𐭥	<HYA>	<i>gyān (jān)</i>	“soul”				

Note: The use of 𐭪𐭥 <-E> for 𐭪 in 𐭪𐭥𐭥𐭥 <LBBE> *dil* is also seen in 𐭪𐭥𐭥𐭥 <LPNE> *awar* “hither, come here!”

WORD FORMATION 1.

In Pahlavi, word derivation is very common. Nouns and adjectives are made from other nouns and adjectives and verbs, by prefixes and suffixes and by combining words; verbs can be made from nouns and adjectives and other verbs; and the meaning of verbs can be modified by preverbs. We have already seen many examples of such derived words.

Often Pahlavi derivatives express what in English would be expressed by syntax. **Understanding derived words is therefore an important part of understanding the language.**

PREFIXES AND SUFFIXES 1

New nouns and adjectives can be formed by means of prefixes or suffixes from other nouns and adjectives, single or in combination (compounds) or from the stems of verbs, most commonly the present stem, occasionally the past stem. Some of the most common prefixes and suffixes are the following:

-īh

This suffix is used to form abstract nouns from other nouns and adjectives, especially of compounds, e.g.:

Noun > noun

xwadāy “lord”
ǰādūg “sorcerer”

xwadāyīh “(over)lordship, rule”
ǰādūgīh “sorcery”

Adjective > noun

<i>šād</i> “happy”	<i>šādīh</i> “happiness”
<i>nēk</i> “good”	<i>nēkīh</i> “goodness”
<i>wattar</i> “bad”	<i>wattarīh</i> “badness”
<i>frārōn</i> “(morally) good”	<i>frārōnīh</i> “(moral) goodness”
<i>abārōn</i> “(morally) bad”	<i>abārōnīh</i> “(moral) badness”
<i>druwand</i> “evil”	<i>druwandīh</i> “evilness”
<i>abēzag</i> “pure”	<i>abēzagīh</i> “purity”
<i>dānāg</i> “knowing, wise”	<i>dānāgīh</i> “wisdom”
<i>tuxšāg</i> “diligent, hard-working”	<i>tuxšāgīh</i> “diligence, hard work”
<i>hubōy</i> “smelling good, perfumed, fragrant”	<i>hubōyīh</i> “good smell, perfume, fragrance”
<i>dusraw</i> “of evil fame”	<i>dusrawīh</i> “infamy”
<i>abēgumān</i> “free from doubt”	<i>abēgumānīh</i> “freedom from doubt”
<i>ham-dādestān</i> “agreeing”	<i>ham-dādestānīh</i> “agreement”
<i>harwisp-āgāh</i> “omniscient, all-knowing”	<i>harwisp-āgāhīh</i> “omniscience”

Note the phonetic change in

<i>ahlaw</i> “righteous”	<i>ahlāyīh</i> “righteousness”
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-išn

This suffix is used to form “action nouns” from present stems of verbs, occasionally from the past stem e.g.:

<i>men-</i> “think”	<i>menišn</i> “thinking, thought”
<i>gōw-</i> “say, speak”	<i>gōwišn</i> “speaking, speech”
<i>kun-</i> “do”	<i>kunīšn</i> “doing, deed”
<i>warz-</i> “make, perform, produce”	<i>warzišn</i> “making”
<i>dān-</i> “know”	<i>dānišn</i> “knowledge”
<i>dwār-</i> “run” (about evil beings)	<i>dwārišn</i> “running”
<i>rām-</i> “be in peace”	<i>rāmišn</i> “peace”
<i>āmad</i> “come”	<i>āmadišn</i> “coming” (in the past)


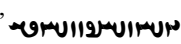
The original implication of “action” is often faded, and the noun is no longer an “action” noun and may express the result of the action rather than the action itself, as in several of the above examples (“thinking” > “thought”). Occasionally, there is no “action,” as in

<i>xwar-</i> “eat”	<i>xwarišn</i> “food”
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-išnīh

The combination *-išnīh* is also common, e.g.:

<i>bē wider-</i> “pass away”	<i>bē-widerišnīh</i> “passing away”
<i>tar men-</i> “scorn”	<i>tar-menišnīh</i> “scorning, scorn”
<i>drō gōw-</i> “speak lies”	<i>drō-gōwišnīh</i> “speaking lies, the lies one speaks”
<i>dām dah-</i> “establish the creation”	<i>dām-dahišnīh</i> “the establishment of the creation”
<i>hamē raw-</i> “go forever”	<i>hamē-rawišnīh</i> “‘going forever’, eternity”
<i>hu-kunišn</i> “doing good deeds”	<i>hu-kunišnīh</i> “the doing of good deeds, the good deeds one does”

These nouns are frequently spelled with the arameogram of the verb, e.g.,  <YMLLWNšn'> *gōwišn* “speaking, speech,”  <gwšn'-ŠBKWN-šn-yh> *gušn-hil-išn-ih* “the releasing of the male animals” (i.e., in to the females for mating).

GRAMMAR 7

COMPARISONS WITH ČIYŌN

The conjunction of comparison *čiyōn* “as, like; how?” is usually combined with an adverb meaning “such, in this/that manner.” The constructions can rarely be translated literally into English.

The commonest combinations are:

𐬵𐬀𐬎𐬎 <³wgn'> *ōwōn* “in that way, so” 𐬵𐬀𐬎𐬎𐬀 <cygn'> *čiyōn* “as”
 𐬵𐬀𐬎𐬎𐬀 <³ytn'> *ēdōn* “in this way, so”

Note: Both 𐬵𐬀𐬎𐬎 and 𐬵𐬀𐬎𐬎𐬀 tend to be written without final stroke and even without the final -n as 𐬵𐬀𐬎, 𐬵𐬀𐬎𐬀, 𐬵𐬀𐬎𐬀𐬀, 𐬵𐬀𐬎𐬀𐬀𐬀.

The adverbs may precede *čiyōn* directly or at a distance, e.g.:

ōwōn čiyōn, ōwōn ... čiyōn “as, like, in that way that”

ōwōn čiyōn pad dēn gōwēd kū “as/in the way that it says in the Tradition”

ōwōn saxt čiyōn sang-ēw “as heavy as a stone”

Ardā Wirāz ōwōn būd čiyōn mard-ēw ī hūram “Ardā Wirāz was like a happy man”

tō ōwōn kerbag kun čiyōn-it Ohrmazd framāyēd “perform good deeds in the way that Ohrmazd commands you!”

ēdōn čiyōn, ēdōn ... čiyōn “like, in this way that”

ēdōn čiyōn tō “like you”

pad ēč nēkīh ī gētīy wistāx ma bāš čē nēkīh ī gētīy ēdōn homānāg čiyōn abr ī pad absālān rōz āyēd kē pad ēč kōf abāz nē pāyēd “have confidence in no goodness of this world, for the goodness of this world is just like a cloud that comes on an autumn day and does not linger on any mountain”

mēnōy āsmān ēdōn estād čiyōn gurd ī artēštār “the divine sky stood like a warrior hero”

dām ī Ohrmazd pad mēnōyīh ēdōn parward ... čiyōn šusr homānāg “the creation of Ohrmazd was nurtured as something belonging to the world of thought, like semen”

an ēdōn dušxwār būd hēm čiyōn mard-ēw ka-š mān kanēnd “I was as unhappy as a man when they destroy his house”

Note that *ōwōn* and *ēdōn* are commonly used with adjectives and adverbs to mean “as, so,” e.g.:

kerbag ōwōn wazurg ud akanārag (kū...) “good deeds are so great and immeasurable (that ...)”

ARAMEOGRAMS 5. VERBS 3

Here are some more arameograms, arranged by patterns:

Ending in <-WN>:

𐬵𐬀𐬎𐬎𐬀	<DBLWN->	<i>nay- nīd</i>	“lead”
𐬵𐬀𐬎𐬎𐬀𐬀	<NTLWN->	<i>pāy- pād</i>	“protect, wait, linger”

Beginning with <Y->, ending in <-WN>:

𐬵𐬀𐬎𐬎𐬀, 𐬵𐬀𐬎𐬎𐬀	<YBLWN-, YBLWN->	<i>bar- burd</i>	“carry, bring”
𐬵𐬀𐬎𐬎𐬀𐬀	<YDBHWN->	<i>yaz- yašt</i>	“sacrifice (to)”
𐬵𐬀𐬎𐬎𐬀𐬀𐬀	<YHYTYWN->	<i>āwar- āwurd</i>	“bring, fetch” (things)

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𐬨𐬀𐬎𐬎𐬀	<YKTYBWN->	<i>nibēs- nibišt</i>	“write”
𐬨𐬀𐬎𐬎𐬀	<YMYTWN->	<i>mīr- murd</i>	“die”
𐬨𐬀𐬎𐬎𐬀	<YNSBWN->	<i>stan- stad</i>	“take”

Ending in <-EN->

𐬨𐬀𐬎𐬎𐬀	<OŠMEN->	<i>āšnaw- āšnūd</i>	“hear, listen”
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Beginning with <H->, ending in <-N> or <-WN>:

𐬨𐬀𐬎𐬎𐬀	<HYTYWN->	<i>ānay- nīd</i>	“bring, fetch” (people)
𐬨𐬀𐬎𐬎𐬀	<HŠKHWN->	<i>wind- windād (-īd)</i>	“find”

Note the pairs:

𐬨𐬀𐬎𐬎𐬀	<YBLWN->	<i>bar- burd</i>	“carry, bring” (away things)
𐬨𐬀𐬎𐬎𐬀	<YHYTYWN->	<i>āwar- āwurd</i>	“bring, fetch” (hither things)
𐬨𐬀𐬎𐬎𐬀	<DBLWN->	<i>nay- nīd</i>	“lead” (away people)
𐬨𐬀𐬎𐬎𐬀	<HYTYWN->	<i>ānay- nīd</i>	“bring, fetch” (hither people)

Similarly:

𐬨𐬀𐬎𐬎𐬀	<mt'>	<i>-, mad</i>	“come”
𐬨𐬀𐬎𐬎𐬀	<YATWN->	<i>āy- āmad</i>	“come”

THE VERB. THE PRESENT INDICATIVE AND THE IMPERATIVE

The present indicative and the imperative are formed from the present stem. As in English, the present indicative is commonly used to express present and future action or state.

There is also a *1st plural imperative* (= 1st plural indicative), which is used to express “let us ...!”

The present indicative

Endings:

	Singular		Plural
1st	-am	<-m>, aram. <-m>	-ēm <-ym>
2nd	-ē	<-y <u>d</u> , -y <u>dy</u> >	-ēd <-yt'>
3rd	-ēd	<-yt'>	-ēnd <-ynd>, aram. <-d>

Note: On the spellings of the 2nd singular ending -ē and <-dt'> for <-yyt'>, see Lesson 5.

The 1st singular:

Phonetically written 1st singular forms are rare outside the Pahlavi translations of the Avesta, where we find both <-m> and <-ym>. For instance, in the old *Yasna* manuscript J2, we find <-m> in the formula 𐬨𐬀𐬎𐬎𐬀 𐬨𐬀𐬎𐬎𐬀 <nwydynm hngltynm> *nīwēyēnam hangerdēnam*, in 𐬨𐬀𐬎𐬎𐬀 <mynm> *menam* “I think,” and in 𐬨𐬀𐬎𐬎𐬀 or 𐬨𐬀𐬎𐬎𐬀 <pln'mm> *franāmam* “I go forth”; other examples are 𐬨𐬀𐬎𐬎𐬀 <pl'hwynm> *frāxēnam* “I shall expand” (*Videvdad* manuscript K3a) and 𐬨𐬀𐬎𐬎𐬀 <'wcm> *uzam* “I shall go up” (*Dēnkard*).

The ending <-ym> is also attested, e.g., <whšym> *waxšēm*, paralleling <tcem> *tazam* in ZWY.9.19. *hāzēm* \$\$

From present stems in -y-, we have 𐬨𐬀𐬎𐬎𐬀 <z'yem> *zayam* or *zayēm* “I ask for” and 𐬨𐬀𐬎𐬎𐬀 <st'dym> *stāyam* or *stāyēm*. In *Yasna* 44, the phrase *ān ī az tō pursēm* “that which I ask you about,” has both 𐬨𐬀𐬎𐬎𐬀 <pwrsym> and 𐬨𐬀𐬎𐬎𐬀 <pwrsyym> [!!].

Singular						
2nd	𐬀𐬀𐬎𐬎	<OBYDWN>	<i>kun</i> “do!”	𐬀𐬎𐬎𐬎	<OZLWN>	<i>šaw</i> “go!”
Plural						
1st	𐬀𐬀𐬎𐬎𐬎	<OBYDWNym>	<i>kunēm</i> “let us do!”	𐬀𐬎𐬎𐬎𐬎	<OZLWNm>	<i>šawēm</i> “let us go!”
2nd	𐬀𐬀𐬎𐬎𐬎𐬎	<OBYDWNyt'>	<i>kunēd</i>	𐬀𐬎𐬎𐬎𐬎𐬎	<OZLWNyt'>	<i>šawēd</i> “go!” (you all)

Notes:

The imperative of “to come” is the regular *āy*, *āyēd*, but *awar* <LPNE> *awarēd* <LPNEyt'> (see above) is also common.

baw- “become, be” has the irregular 2nd singular imperative: 𐬀𐬎𐬎𐬎𐬎𐬎 <YHWWNš> *bāš* “be!”

USES OF THE PRESENT AND THE IMPERATIVE

Present indicative

The present indicative is used for actions taking place in the present or future and for general statements, e.g.:

ēdōn gōwēnd kū “thus they say (are saying): ...”

agar ašmāh stāyēd weh dēn ī abēzag ī Spitāmān ahlaw Zarduxšt amāh ō tō dahēm dagr-xwadāyīh “if you praise the good, pure *dēn* of the righteous Spitamān Zarduxšt, (then) we shall give to you long-lasting kingship”
az dēwān ud druzān garān zyān ud wizend pad Ohrmazd dāmān bawēd “there will be heavy damage and harm to Ohrmazd’s creatures from the demons and lie-demons”

Gannāg Mēnōy hagriz az petyāragīh nē wardēd “the Foul Spirit will never (*hagriz ... nē*) turn away from being the Adversary (of Ohrmazd’s creation)”

ātaxš gōwēd kū nē waxšēm ud āb gōwēd kū nē tazam “the fire says: ‘I will not blaze!’ the water says: ‘I will not run/flow!’ ”

Imperative

The imperative expresses commands, e.g.:

andar hamahlān ērtan ud čarb ud hučašm bāš “be humble and amenable and benevolent with respect to (= toward) those of equal social standing!”

Sōšāns gōwēd kū Kay raw ud dēn stāy Kay Husrōy dēn bē stāyēd “Sōšāns says: ‘Go, Kay, and praise the *dēn* (*dēn*)!’ — Kay Husrōy praises the *dēn*”

With the 2nd singular ending of the indicative:

zayē Zarduxšt az amāh kē amahrspand hēm ēd ī ō tō rādīh “ask us, O Zarduxšt, (us), the *amahrspand*s, for this generous gift to you!”

The 1st plural expresses an exhortation to oneself, e.g.:

tā šab kārēzār kunēm “let us do battle until night(-fall)!”
Zarduxšt bē ō gētīy bē dahēm “let us give Zarduxšt to the world!”

The imperative is negated with *ma* “do not,” which usually precedes the verb but can also be separated from it, e.g..

Sāsān ō Pābag guft kū-m wizend ud zyān ma kun “Sāsān said to Pābag: do not do harm and damage to me!”
pad ēč nēkīh ī gētīy wistāx ma bāš “do not be confident in (do not rely upon) any goodness of this world!”
ēč zamān ma pāy u-š ōzan “Do not linger (hesitate) any (amount of) time, and (= but) kill him!”

ašmāh mard ma dēwān stāyēd “you, men, do *not* praise the *dēws*!”

čarātīg kē šawē ma ō ānōh rawē frāz dast šōy pad ān dast esm stanē ud frāz ō ātaxš barē “O woman, who are going (there), do not go there! Wash your hand! With that hand take firewood and carry it to the fire!”

SUBJECT AND VERB AGREEMENT

When the subject is the plural of an animate noun (humans or animals) the predicate is usually in the plural, but in the past tense the auxiliary (*hēnd*) is sometimes omitted. When the subject is not expressed, the auxiliary can not usually be omitted:

čand āyēnd xyōn az bunag čand aswār āyēnd čand mīrēnd ud čand abāz šawēnd “how many Xyōns will be coming from the camp? How many will come on horseback? How many will die? And how many will go back?”

ud pas awēšān haft mard bē nišast hēnd “and then those seven men sat down”

u-mān ō padīrag āmad awēšān widerdagān ruwān “and the souls of those departed came to meet us”

Collective nouns

Collective nouns in the singular can take a plural verb:

grōh-ēw āyēnd ud rōstāg ī Ērānšahr tā Bābēl girēnd “one group will come, and they will take the provinces of Iran (all the way) to Babylon”

When the subject is an inanimate noun the predicate is usually in the plural when the individuality is emphasized, also when the noun has no plural ending:

gōwēd pad dēn kū nazdist kōf frāz rust Hariburz ud az ān pas hamāg kōf frāz rust hēnd pad 18 sāl “it says in the *dēn*: The first mountain (that) grew up (is) Hariburz. And from that, afterward, all the mountains grew up in 18 years.”

VERBAL PARTICLES

There are two kinds of negations, with *nē* and *ma*, and three common verbal particles with modal functions: *hamē*, *bē*, and *ē*.

Negations

To recapitulate: The normal negations are *nē* (نē) <LA> and *ma* (ما, ما) <AL> “(do) not!,” both of which we have seen many times, e.g.:

ēg-im akāmagōmand mang ma dahēd “then do not give me hashish unwillingly (i.e., if I do not want it)

It is used also in other persons to express “let not!” e.g.:

ma xyōn rasēnd “let not the Xyonians come!”

Note repeated *nē* and *ma*, often with *-iz* “either,” e.g.:

ān tarāzūg ēč kustag ōgrāy nē kunēd nē ahlawān rāy ud nē-iz druwandān nē xwadāyān rāy ud nē-iz ān ī dahībedān “that balance does not dip to any side (i.e., the wrong way): neither for the righteous nor the evil, neither for lords nor governors”

ān ēk rāh girēd ī ahlāyīh ud ma pad frāxīh ud ma pad tangīh ud ma pad ēč rāh az-iš wardēd “Take that one path, that of righteousness, and do not turn from it onto any (other) path, (n)either in well-being (n)or in distress!”

The particle *hamē*

The particle *hamē* (همید <hmydy>) literally means “ever, for ever” and is used to express continuing action; it can be rendered by “keep doing” or similar, e.g.:

tā hamē ud hamē-rawišnīh “forever and ever”

kāmag ī Gannāg Mēnōy hamē warzēnd “they keep performing the will/wish of the Foul Spirit”

Ohrmazd ō ašmāh kē mardōm hēd hamē gōwēd kū pad kār ud kerbag kerdan tuxšāg bawēd “Ohrmazd keeps saying to you (who are) people: Be diligent in performing (your) work and good deeds!”

hamē ka “(for) as long as”

hamē ka wārišn wārēd xrafstar ēdōn wārēd čiyōn wārišn “for as long as it rains, it rains evil animals like rain”

The particle *bē*

As an adverb, *bē* (بە <BRA>) means “out (from), away (from),” and is often used with prepositions, as in *bē ō* “to, all the way to.”

As a verbal particle, one of its most common functions seems to be to express completed action, especially with past tenses, but also with the present, and imperative, e.g.:

With the present:

ka nō hazār sāl bowandag bawēd Srōš ahlīy hešm bē zanēd “when the nine thousand years are complete, Srōš of the Rewards will smite Wrath”

pad abdom Gannāg Mēnōy nē bawēd andar dām ī Ohmrazd ud pad frazām bē abesīhēd “In the end, the Foul Spirit will not be (exist) in Ohrmazd’s creation, and, for (all) future, he will be destroyed”

With the imperative:

bē nigerēd “look!”

wināh andar hāsr bē ma hilēd “do not let a sin within a mile (of you)!”

The particle *ē*

The particle *ē* (سد , سر , سر <³y, ²d>; inscr. ēw 𐭥𐭌𐭎, Man. *hēb*) is used with the present to express exhortation to other than 2nd person. It can usually be translated with “let ... !”

It is negated with *ma* (*ma ē*) e.g.:

Note: In the manuscripts, *ē* is frequently spelled <HNA> *ēd*, which indicates that at the time of the manuscripts were written, the pronoun *ēd* had lost its final *-d* and become *ē*.

paydāg kū mard mēnōy az zan ē bandēd “it is well known: Let a man close his mind to women!”

ka meh ruwān-dōstar meh ē šawēd “When the greater = older loves (his) soul more, let the greater go!”

aškamb rāy ēdōn ma ē tuxšēd “Let him not labor so for the sake of his belly!”

Spitāmān Zarduxšt tēz ō man bē ē rasēd pad tuxšāgīh ī Spitāmān Zarduxšt tēz ud ō man ē nigēzēd dēn ī Ohrmazd ud Zarduxšt.

Note *tā ... ma ē ...* “so that not, lest,” e.g.:

tā az spāh ī dušmenān ēč xyōn ma ē mānēd “so that no Xyōn remains of the army of the enemies”

5. Translate into Pahlavi and write in Pahlavi at least four sentences, including at least two of the longer ones:

1. Gayōmard's life was 30 years. After that he died.
2. Zarduxšt, the Mazdayasnians' messenger, will bring Ohrmazd's *dēn* to King Wištāsp.
3. Now, Ohrmazd, show me heaven and hell and the reward of the righteous and the punishment of the evil!
4. Always be truthful and generous (so) that (*tā*) you will be happy after death! [*singular and plural*]
5. Praise righteousness and scorn the demons like Zarduxšt praises them and scorns them!
6. At the Činwad bridge (there) stand three helpers and three opponents.
7. From that bridge the wicked fall into Hell, but the righteous go to Heaven.
8. Let Pišyōtan and his horsemen go forth, and let them kill the enemies!
9. Do not let the Xionians strike the heroes of Iran!
10. Everybody in this world has (< there is for ...!) sins in (his) hand and foot (= commits sins with his hands and feet).

ADDITIONAL READINGS 7

ADDITIONAL READINGS 7.1

From *Mēnōy xrad* 2.110-115

*pad zīndagīh wistāx ma bāš čē-t abdom margīh abar rasēd
ud nasā sag ud way kīrrēnēd ud astag ō zamīg ōftēd.
ud tā sē rōz-šabān ruwān pad bālēn ī tan nišīnēd.
ud rōz ī čahārōm andar ōšbām pad abāgīh ī Srōš ahlīy ud Wāy ī weh ud Wahrām ī amāwand
ud hamēstārīh ī Astwihād ud Wāy ī wad ud Frazišt dēw ud Nizišt dēw
ud duškām-kerdārīh ī Xešm ī anāg-kerdār ī xurdruš
tā ō Činwad puhl šawēd ī buland ī sahmgēn
kē harw ahlaw ud druwand awiš madār.*

Do not rely on life, because, in the end, death will come to you.

And dogs and birds will cut up the corpse, and the bones will fall on the ground.

And for three days and nights, the soul sits at the headboard of (the bed where) the body (lies).

And, on the fourth day, at dawn, (it goes) accompanied by Sroš with the rewards, the good Wāy, and the powerful Wahrām

and with the opposition of Astwihād, the evil Wāy, the demons Drag-forth and Drag-down,

and Wrath who only fulfills evil wishes and does evil things, he with the bloody club,

it goes to the Činwad bridge, tall and fearsome,

to which (*kē... awiš*) every righteous and wicked must come (there is coming).

ADDITIONAL READINGS 7.2

From *Dēnkard* 7.1.21

*ud andar weh dēn pad gōwišn ī dādār Ohrmazd ō Ĵam paydāg kū
ēg ān ī man gēhān frāyēn kū maraḡ wēš bē kunē ud ēg ān ī man gēhān wālēn kū frabihtar bē kunē
ud ēg az man padīrē gēhān srāyišn ud parwarišn
ud sālārīh ud abar-nīgāhdārīh ēdōn bē kunē kū kas abar ōy ī did rēš ud zyān nē kunēd*

LESSON 7

<i>amāwand</i>	𐬨𐬀𐬎𐬎𐬎	< m'wnd >	powerful (Av. <i>amauuant</i>)
<i>āsānīh</i>	𐬀𐬎𐬎𐬎	< s'nyh >	ease (of mind), freedom from worry
<i>astag</i>	𐬀𐬎𐬎	< stk' >	bone
<i>āstār</i>	𐬀𐬎𐬎𐬀	< st'l >	sin
<i>Astwihād</i>	𐬀𐬎𐬎𐬀𐬎𐬎	< stwh't >	Astwihād, the Bone-untier
<i>bahr</i>	𐬀𐬎𐬎	< b'hl >	part, share
<i>bālēn</i>	𐬀𐬎𐬎	< b'lyn' >	the head end of the bed, headboard, pillow
<i>bālistīg</i>	𐬀𐬎𐬎𐬎𐬎	< b'lstyk' >	located on high
<i>band</i>	𐬀𐬎𐬎	< bnd >	bond, rope
<i>būšāsp</i>	𐬀𐬎𐬎𐬎𐬎	< bwš'sp' >	sloth, the demon of sloth (procrastination)
<i>čahār-pāy</i>	𐬀𐬎𐬎𐬎	< 4-p'd >	quadruped, living being on four feet
<i>Dēnkard</i>	𐬀𐬎𐬎𐬎	< dynkrt' >	name of a large Pahlavi book
<i>dō-pāy</i>	𐬀𐬎𐬎	< 2-p'd >	biped, living being on two feet
<i>dōšoxīg</i>	𐬀𐬎𐬎𐬎𐬎	< dwš'hwyk' >	Hell-bound, inhabitant of Hell
<i>drāyān-jōyišnīh</i>	𐬀𐬎𐬎𐬎𐬎𐬎𐬎	< dl'd'n-ywdšnyh >	speaking while eating
<i>ēk-mōg (ēw-mōg)</i>	𐬀𐬎𐬎	< 1-mwk' >	walking with one shoe
<i>frabih, -tar</i>	𐬀𐬎𐬎𐬎, 𐬀𐬎𐬎	< plpyh, -tl >	fat, fatter
<i>frārōn</i>	𐬀𐬎𐬎	< pl'lwn' >	good (morally)
<i>frazend (frazand)</i>	𐬀𐬎𐬎	< prznd >	offspring, child
<i>gētīy (gētīyān)</i>	𐬀𐬎𐬎𐬎 (𐬀𐬎𐬎𐬎)	< gtydy, gtyd'n' >	this world; of this world (adj.)
<i>gyānōmand</i>	𐬀𐬎𐬎𐬎	< y'n'-wmnd >	with soul, in soul
<i>hamē-rawišnīh</i>	𐬀𐬎𐬎𐬎𐬎𐬎	< hmydy-lwbšnyh >	eternity
<i>hamēstār</i>	𐬀𐬎𐬎𐬎	< hmyst'l >	opponent
<i>hanjaman</i>	𐬀𐬎𐬎	< hncmn' >	assembly
<i>harwisṣ</i>	𐬀𐬎𐬎𐬎, 𐬀𐬎𐬎	< KRA-wsp', hlwsp' >	every, all
<i>husraw, -tar</i>	𐬀𐬎𐬎𐬎, 𐬀𐬎𐬎	< hswlwb', -tl >	of good fame, famous; more famous
<i>Isadwāstarān</i>	𐬀𐬎𐬎𐬎𐬎𐬎	< ystw'stl-'n' >	adjective of Isadwāstar, son of Zarduxšt
<i>judāg</i>	𐬀𐬎𐬎	< ywbt'k' >	separated; + <i>kun-</i> : to separate; + <i>baw-</i> : be separated (from: <i>az</i>)
<i>juxt</i>	𐬀𐬎𐬎	< ywht' >	pair, couple
<i>kustag</i>	𐬀𐬎𐬎𐬎	< kwstk' >	side, direction
<i>marag</i>	𐬀𐬎𐬎	< mlk' >	count, number
<i>margīh</i>	𐬀𐬎𐬎	< mlgyh >	death, mortality
<i>mēnōy (mēnōyān)</i>	𐬀𐬎𐬎 (𐬀𐬎𐬎)	< mynwd, mynwd'n' >	the other world; of the other world (adj.)
<i>ōšbām</i>	𐬀𐬎𐬎	< wš-b'm >	dawn; from <i>ōš</i> "dawn" + <i>bām</i> "brightness"
<i>pādāšn</i>	𐬀𐬎𐬎𐬎	< p'td'sn' >	countergift, reward
<i>pad-gōhr</i>	𐬀𐬎𐬎𐬎, 𐬀𐬎𐬎	< PWN-gwhl, -gw'hl >	of good family
<i>parwarišn</i>	𐬀𐬎𐬎	< plwšn' >	fostering, raising
<i>pāy</i>	𐬀𐬎𐬎	< LGLE >	foot
<i>pēšārwar</i>	𐬀𐬎𐬎𐬎	< pyš'lw'l >	urination
<i>rēš</i>	𐬀𐬎𐬎	< lyš >	wound, harm, injury
<i>rōn</i>	𐬀𐬎𐬎	< lwn' >	direction; <i>ō ... rōn</i> : in the direction of ...

LESSON 7

<i>rōz-šabān</i>	𐭠𐭣𐭥𐭥𐭥𐭥	<lwcš ^o p ^o n'>	day-and-night
<i>šād</i>	𐭠𐭥𐭥𐭥	<š ^o t'>	happy
<i>sahmgen</i>	𐭠𐭥𐭥𐭥𐭥	<shmkn'>	terrible, terrifying
<i>sālārīh</i>	𐭠𐭥𐭥𐭥𐭥	<srđ ^o lyh>	leadership, government
<i>šnāyišn</i>	𐭠𐭥𐭥𐭥𐭥	<šn ^o dšn'>	satisfaction, (by: <i>pad</i>) satisfying
<i>spāh</i>	𐭠𐭥𐭥𐭥	<sp ^o h>	army
<i>spēd</i>	𐭠𐭥𐭥𐭥	<spyt'>	white
<i>Spēnāg Mēnōy</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥	<spyn ^o k' mynwd>	the Life-giving Spirit
<i>srāyišn</i>	𐭠𐭥𐭥𐭥𐭥	<sl ^o dšn'>	protection
<i>syā</i>	𐭠𐭥𐭥𐭥	<syd ^o >	black
<i>tan-drust</i>	𐭠𐭥𐭥𐭥𐭥𐭥	<tn'-dlwdst'>	healthy (in body), in good health
<i>tanōmand</i>	𐭠𐭥𐭥𐭥𐭥	<tn'- ^o wmnd>	with body, in body
<i>urwāhmenīh</i>	𐭠𐭥𐭥𐭥𐭥𐭥	< ^o wlw ^o hmnyh>	blissfulness
<i>Waran</i>	𐭠𐭥𐭥𐭥	<wln'>	the demon Greed
<i>wišād-dwārišnīh</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥	<wš ^o t'-dwb ^o lšnyh>	going about without tying the <i>kusti</i>
<i>hešm (hešm)</i>	𐭠𐭥𐭥𐭥	<hšm>	anger, the demon Wrath (demon of darkness)
<i>xrad</i>	𐭠𐭥𐭥𐭥	<hlt'>	wisdom
<i>xurdruš</i>	𐭠𐭥𐭥𐭥𐭥	<hwldlwš>	with-the-bloody-club, epithet of Xešm
<i>xwārtar</i>	𐭠𐭥𐭥𐭥𐭥	<hw ^o ltl'>	less serious, less heavy (sin)

Verbs:

<i>aweštāb- aweštāft</i>	𐭠𐭥𐭥𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥𐭥𐭥	< ^o wšt ^o p ^o - ^o wšt ^o p ^o t'>	hurry
<i>frāyēn- frāyēnīd</i>	𐭠𐭥𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥𐭥	<pl ^o dyn->	further
<i>jah- jast</i>	𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥	<yh- yst'>	jump, occur (to), befall
<i>nikōh- nikōhīd</i>	𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥	<nikōh->	blame, scorn, mock
<i>nirfs-</i>	𐭠𐭥𐭥𐭥	<nlp ^o s->	wane
<i>šnās- šnāxt</i>	𐭠𐭥𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥𐭥	<šn ^o s- šn ^o ht'>	know (a person), recognize
<i>stāy- stūd</i>	𐭠𐭥𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥𐭥	<st ^o d- stwt'>	to praise
<i>wālēn-nīd</i>	𐭠𐭥𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥𐭥	<w ^o lyn->	increase (something)
<i>warz-īd</i>	𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥	<>wlc->	perform... cultivate
<i>waxš-īd</i>	𐭠𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥	<whš->	grow, wax
<i>widār- widārd</i>	𐭠𐭥𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥𐭥	<wt ^o l-t'>	go through, undergo, suffer
<i>wizīn- wizīd</i>	𐭠𐭥𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥𐭥	<>wcyn- weyt'>	choose
<i>xwar-, xward</i>	𐭠𐭥𐭥𐭥𐭥 - 𐭠𐭥𐭥𐭥𐭥	<OŠTEN->	eat, consume

LESSON 8

SPELLING 7

The phoneme /j/ (ž)

The sound ž may have existed in some words, especially words with Avestan -ž-, but the evidence is not clear. MacKenzie, in his *Dictionary*, assumes this ž belongs to the phoneme /j/ (*Ajdahāg*, etc.). Among the possible examples are the following:

𐬀𐬎𐬎𐬎𐬎	<°cdh°k°>	<i>Aj dahāg</i> (<i>Až dahāg</i>)	Av. Aži Dahāka (dragon slain by 𐬀𐬎𐬎𐬎𐬎, Pahl. Frēdōn)
𐬀𐬎𐬎𐬎𐬎𐬎	<ywšd°sl>	<i>yōj dahr</i> (<i>yōž dahr</i>)	“ritually clean,” Av. <i>yaoždāθra</i>
𐬀𐬎𐬎𐬎𐬎𐬎	<hlwcdtwm>	<i>xruj dtom</i> (<i>xruž dtom</i>)	“hardest,” Av. <i>xruždišta</i>
𐬀𐬎𐬎𐬎𐬎𐬎	<°šgh°n°>	<i>aĵgahān</i> (<i>ažgahān</i>)	“lazy, indolent”

The sound may also have been used in *duž-*, a byform of *duš-* “evil, bad,” e.g.:

𐬀𐬎𐬎𐬎	<dwš-dyn°>	<i>duj dēn</i> (<i>duž dēn</i>)	“of evil <i>dēn</i> ,” Av. <i>duždaēna</i>
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Examples of Avestan -j- in Pahlavi include the following common terms:

𐬀𐬎𐬎	<syč°>	<i>sej</i>	“danger,” Av. <i>iθiiajah</i> ; also some kind of imperfection (sexual impotence?)
𐬀𐬎𐬎𐬎	<°syč°>	<i>asej</i>	“free from danger, free from imperfection,” Av. <i>aiθiiajah</i>

ARAMAEOGRAMS, NOUNS

Here are some more common arameograms:

𐬀𐬎𐬎𐬎	<SWSYA>	<i>asp</i>	“horse”	𐬀𐬎𐬎𐬎	<TWRA>	<i>gāw</i>	“bull, cow”
𐬀𐬎𐬎	<HMRA>	<i>xar</i>	“donkey”	𐬀𐬎𐬎	<KLBA>	<i>sag</i>	“dog”
𐬀𐬎𐬎	<GMRA>	<i>uštur</i>	“camel”	𐬀𐬎𐬎	<KYNA>	<i>gōspand</i>	“sheep”
𐬀𐬎𐬎	<LHMA>	<i>nān</i>	“bread”	𐬀𐬎𐬎	<BSLYA>	<i>gōšt</i>	“meat”
𐬀𐬎𐬎	<HMLA>	<i>may</i>	“wine”				
𐬀𐬎𐬎	<ODNA>	<i>zamān</i>	“time”	𐬀𐬎𐬎	<YWM>	<i>rōz</i>	“day”
𐬀𐬎𐬎	<ŠNT>	<i>sāl</i>	“year”	𐬀𐬎𐬎	<LYLYA>	<i>šab</i>	“night”
𐬀𐬎𐬎	<BYRH>	<i>māh</i>	“month”	𐬀𐬎𐬎	<MHL>	<i>fradāg</i>	“tomorrow”
				(𐬀𐬎𐬎) 𐬀𐬎𐬎	<YMTL (YWM)>	<i>dī(-rōz)</i>	“yesterday”
𐬀𐬎𐬎	<MTLA>	<i>wārān</i>	“rain”				
𐬀𐬎𐬎	<GDE>	<i>xwarrah</i>	“fortune”	𐬀𐬎𐬎	<OSGDE>	<i>namāz</i>	“homage”
𐬀𐬎𐬎	<PRG>	<i>nēm</i>	“half”	𐬀𐬎𐬎	<ŠTRA>	<i>ālag</i>	“side”
𐬀𐬎𐬎	<CBW>	<i>xīr</i>	“matter, possessions”				
𐬀𐬎𐬎	<MNDOM>	<i>tis</i>	“thing, something”				

WORD FORMATION 2. PREFIXES AND SUFFIXES 2

a- (an-)

Adjectives denoting lack of something are formed from nouns or present stems of verbs by means of the prefix *a-* (*an-* before vowels) “un-, -less, without,” etc. The opposites of these adjectives are formed by means of the suffixes *-ōmand* and *-gen*, on which see below. Nouns in *-īh* can in turn be formed from such adjectives, e.g.:

<i>dān</i> “to know”	<i>adān</i> “without knowledge, ignorant”	<i>adānīh</i> “ignorance”
<i>petyārag</i> “adversary”	<i>apetyārag</i> “without adversary”	<i>apetyāragīh</i> “adversary-less-ness”
<i>kanārag</i> “border”	<i>akanārag</i> “borderless”	<i>akanāragīh</i> “border-less-ness”
<i>zarmān</i> “old age”	<i>azarmān</i> “unaging”	
<i>marg</i> “death”	<i>amarg</i> “undying”	<i>amargīh</i> “immortality”
<i>ōš (hōš)</i> “death”	<i>ahōš</i> “immortal”	<i>ahōšīh</i> “immortality”
<i>bīm</i> “fear”	<i>abīm</i> “free from fear”	
<i>bēš</i> “harm”	<i>abēš</i> “free from harm”	
<i>tazišn</i> “running, flow (of rivers)”	<i>atazišn</i> “not flowing”	<i>atazišnīh</i> “fact/state of not flowing”

Note *anērān* “non-Iranian.”

abē-

Adjectives denoting lack of something can also be formed from nouns or present stems of verbs by means of the prefix *abē-* (<’p̄y, ’p̄yy>) “without.” The opposites of these adjectives are formed by means of the suffixes *-ōmand* and *-gen* “full of,” on which see Lesson 9. Examples:

<i>mizag</i> “taste”	<i>abē-mizag</i> “tasteless”	
<i>bīm</i> “fear”	<i>abē-bīm</i> “without fear”	<i>abē-bīmīh</i> “fearlessness”
<i>wināh</i> “sin”	<i>abē-wināh</i> “sin-less, having no sin”	<i>abē-wināhīh</i> “sinlessness”
<i>gumān</i> “doubt”	<i>abē-gumān</i> “having no doubt”	<i>abē-gumānīh</i> “state of non-doubt”

pad- “with”

A few adjectives are formed with *pad-*. They are not easy to recognize, looking like prepositional phrases, e.g.:

<i>gōhr</i> “substance, descent”	<i>pad-gōhr</i> “of substance, of (good) descent”
<i>parr</i> “wing”	<i>pad-parr</i> “winged”
<i>dād</i> “law”	<i>pad-dād</i> “legitimate, according to the law”
<i>drō</i> “lie”	<i>pad-drō</i> “lying, untruthful”
<i>bun</i> “beginning”	<i>pad-bunīh</i> “being at the beginning”

hu- ~ duš-

Nouns can be formed from other nouns by means of the prefixes *hu-* and *duš-* and mean “a good X, a bad X, e.g.:

<i>pādixšāy</i> “king”	<i>hupādixšāy</i> “a good king”	<i>hupādixšāyīh</i> “a good rule”
	<i>dušpādixšāy</i> “a bad king”	<i>dušpādixšāyīh</i> “a bad rule”

More commonly, adjectives are formed from nouns by means of the prefixes *hu-* and *duš-* mean “having good/bad X.” Note that *duš-* becomes *du(s)-* before *s* and, sometimes, *duj-* before voiced stops, e.g.:

<i>menišn</i> “thinking”	<i>hu-menišn</i> “having good thinking”	<i>duš-menišn</i> “having bad thoughts”
<i>gōwišn</i> “speaking, speech”	<i>hu-gōwišn</i> “having good speech”	<i>duš-gōwišn</i> “having bad speech”
<i>kunišn</i> “action, deeds”	<i>hu-kunišn</i> “having good deeds”	<i>duš-kunišn</i> “having bad deeds”
<i>dēn</i> , technical term	<i>hu-dēn</i> “having a good <i>dēn</i> ”	<i>duj-dēn</i> “having a bad <i>dēn</i> ”
<i>sraw</i> “reputation”	<i>husraw</i> “of good fame, famous”	<i>dusraw</i> “of bad fame, infamous”

LESSON 8

Note the following forms from Avestan:

<i>humad</i> (<i>humat</i>)	<i>dušmad</i> (<i>dušmat</i>)	Man. <i>dwšmtyh</i>	= <i>hu-menišn</i>	<i>duš-menišn</i>
<i>hūxt</i>	<i>dušhūxt</i>	Man. <i>dwšxwptyh</i>	= <i>hu-gōwišn</i>	<i>duš-gōwišn</i>
<i>huwaršt</i>	<i>dušhuwaršt</i>	Man. <i>dwšwštyh</i>	= <i>hu-kunišn</i>	<i>duš-kunišn</i>

Sometimes the meaning is modified and cannot be predicted from the individual components:

<i>čihr</i> “appearance”	<i>hu-čihr</i> “beautiful”	<i>duš-čihr</i> “ugly”
<i>čašm</i> “eye”	<i>hu-čašm</i> “benevolent”	<i>duš-čašm</i> “envious”
<i>āgāh</i> “aware”		<i>duš-āgāh</i> “ignorant”

-īg, -īk

The most common suffix for forming adjectives from nouns is *-īg*, with the less common variant *-īk*, e.g.:

<i>āb</i> “water”	<i>ābīg</i> “living in water”	
<i>zamīg</i> “earth”	<i>zamīgīg</i> “living on earth”	
<i>hrōmāy</i> “a Roman”	<i>hrōmāyīg</i> “Roman” (adjective)	
<i>dōšox</i> “Hell”	<i>dōšoxīg</i> “denizen of Hell”	
<i>abzōn</i> “increase”	<i>abzōnīg</i> “making increase”	<i>abzōnīgīh</i> “increase”
<i>waran</i> “greed”	<i>waranīg</i> “greedy”	<i>waranīgīh</i> “greediness”
<i>tār</i> “darkness”	<i>tārīk</i> “dark”	<i>tārīkīh</i> “darkness”
<i>nazd</i> “nearness, vicinity”	<i>nazdīk</i> “near”	

-āg

This suffix makes agent nouns from verbs:

<i>dān-</i> “know”	<i>dānāg</i> “knowledgeable; a wise man”	<i>dānāgīh</i> “being knowledgeable”
<i>saz-</i> “fit”	<i>sazāg</i> “fitting, appropriate”	
<i>tuwān-</i> “be able”	<i>tuwānāg</i> “able, mighty”	<i>tuwānāgīh</i> “ability, might”
<i>tuxš-</i> “be diligent, strive”	<i>tuxšāg</i> “diligent”	<i>tuxšāgīh</i> “diligence”

COMPOUNDS 1

We have already seen many examples of compounds, that is, words formed by combining other words, with or without suffixes. Some common types of compounds are represented by the following:

<i>harwisp</i> “all” + <i>āgāh</i> “aware”	> <i>harwisp-āgāh</i> “omniscient, all-knowing”	> <i>harwisp-āgāhīh</i> “omniscience”
<i>rāst</i> “truthful” + <i>gōwišn</i> “speech”	> <i>rāst-gōwišn</i> “of truthful speech, truthful”	> <i>rāst-gōwišnīh</i> “speaking the truth”
<i>dām</i> “creation” + <i>dahišn</i> “establishing”	> <i>dām-dahišn</i>	> <i>dām-dahišnīh</i> “establishment of the creation”
<i>kār</i> “work” + <i>nāmag</i> “written document”	> <i>kār-nāmag</i> “book of deeds”	
<i>uzdēs</i> “idol” + <i>parist-</i> “to worship”	> <i>uzdēs-parist</i> “idol-worshipper”	> <i>uzdēs-paristišnīh</i> “idol-worship”
+ <i>kerd</i> “made with/from”:	> <i>zarrēn-kerd</i> “made from gold, with gold (thread, etc.)”	

+ *pēsīd* “adorned with”:
harwisp-pēsīd “adorned with every (adornment)”
zarrēn-pēsīd “adorned with (adornments) of gold”
asēmēn-pēsīd “adorned with (adornments) of silver”
gōhr-pēsīd “adorned with jewels”

pronouns + words meaning “manner, kind,” etc.

čē-ēwēnag “what kind of”
ēdōn-čihrag “this type of, of this type”

GRAMMAR 8

THE PLURAL ENDING *-IHĀ*

The plural ending *-ihā* expresses “individual plurality,” e.g., *kōfihā* “(all) the (individual) mountains.” This plural form takes the plural of the verb, e.g.:

Spahān ud Pārs ud kustagihā ī abārīg “Spahān (Isfahan), Pārs, and the other areas”
xrafstar ī parrwar andar sūrāgihā ī zamīg šud hēnd “the winged evil animals went into the holes (cavities) of the earth”
Tištār wārān ō kišwarihā wārēd “Tištār rains the rain onto the continents”
zrēyihā az wārān ī Tištār būd hēnd “the oceans became (came into existence) from Tištār’s rain”
abārīg kōfihā az Harburz frāz rust hēnd “the other (= remaining) mountains grew forth from Harburz”
ēdōn-čihragihā nē garm nē sard “things of this type are neither warm nor cold”

THE POSTPOSITION *RĀY*

The postposition *rāy* plays a very important role in Pahlavi syntax and has several functions. We have already seen it used with “to be” to express *possession*. Other examples:

Pābag rāy pus-ēw būd ī abāyišnīg “Pābag had a nice son.”
Pābag rāy ēč fraزند nē būd “Pābag had no child”
ud ōy Wirāz rāy haft xwah būd “and that Wirāz had seven sisters”
amā haft xwah rāy brād ēn ēk ast “we seven sisters have only this one brother”

Its other principal functions are:

“for the sake of” and indirect object (instead of *ō*)

tan ruwān rāy bē abespārēd “he gives over (gives up) his body for the sake of his soul”
pid ud mād fraزند ī xwēš rāy ēn kār ud kerbag pēš az pānzdah sāl bē ē hammōzēnd “let the parents teach their child these secular and religious activities before the age of fifteen (before fifteen years)”

“on account of, because of”

čē rāy “for what reason, why?”
čē rāy xwāstag ēdōn kam “why is property so scarce?”
ēd rāy čē “for this reason that, because”
ham čīm rāy “for the same reason, for that very reason”
harwisp-āgāhīh ī Ohrmazd rāy “because of Ohrmazd’s omniscience, because Ohrmazd knows/knew all”

“about, regarding, as for”

may rāy paydāg kū ... “regarding wine, it is well known that ...”

bāz ī spēd rāy gōwēd kū mār ī pad-parr ōzanēd “about the white falcon it says that it kills the winged snake”

ADJECTIVES. COMPARATIVE AND SUPERLATIVE

The comparative of adjectives is regularly formed with the ending *-tar* and the superlative with *-tom*.

In Manichean texts, the suffixes became *-dar* and *-dom* after voiced consonants, but Persian has the forms with *-t-*, which are used here, e.g.:

	Comparative	Superlative	
<i>abēzag</i>	<i>abēzagtar,</i>	<i>abēzagtom</i>	“pure, purer, purest.”
<i>rēman</i>	<i>rēmantar</i>	<i>rēmantom</i>	“polluted, more polluted, most polluted”
<i>xwār</i>	<i>xwārtar</i>	<i>xwārtom</i>	“light, lighter, lightest” (i.e., describing sins)
<i>garān</i>	<i>garāntar</i>	<i>garāntom</i>	“heavy (serious), heavier, heaviest” (i.e., describing sins)

When the adjective ends in *-t*, sometimes only one *<-t->* is written, e.g., *saxt-tar* “harder” spelled *<s’htl>* beside *<shttl>*.

Irregular forms.

The following irregular (“suppletive”) comparatives and superlatives should be noted carefully:

	Comparative	Superlative	
<i>xōb</i>	وہ , وہی <i>weh</i>	پہلوم (پہلوم) <i>pahlom (pāšom)</i>	“good, better, best”
<i>wazurg</i>	مہ , مہیستار <i>meh, mahistar</i>	مہیست , مہیستار <i>mahist</i>	“great, greater, greatest”
<i>kōdag</i>	وہ <i>keh</i>	کاهست <i>kahist</i>	“small”
<i>kam</i>	کم <i>kem</i>	کامیست <i>kamist</i>	“few, a little; fewer, fewest”
<i>garān</i>	گرای <i>grāy</i>	گرایست <i>grāyist</i>	“heavy (serious)”
<i>was</i>	وہش <i>wēš</i>		“more”
	فرای , فرہ <i>frāy, freh</i>	فرایست , فرہیست <i>frāyist, frahist</i>	“much, more, most”
(<i>bālāy</i> “height”)		بالیست <i>bālist</i>	“highest (point)”

Notes:

There is also an adjective *weh* “good” different from *weh* “better,” which is mainly used in the expression *weh dēn* “the good *dēn*,” which corresponds to Avestan *vañh’r daēnā* (the comparative *weh* corresponds to Avestan *vahiiah*).

We also find forms such as *pahlomtar*.

In Manichean Middle Persian we find both *<why>* and *<wyh>*, *<mhy>* and *<meh>* for *wahīy*, *weh* and *mahīy*, *meh*. Pahlavi has *<ms>* corresponding to Manichean *<mhy>*, and *mahistar* is based on *mahist* (unless it is a distortion of *mahī-tar?*).

The various spellings of *frāy* and *frayist* (Avestan *frāiiah* and *fraēšta* < **frayišta*) indicate analogical leveling. If the forms *<plyh - plhst’>* are, indeed, for *freh - frahist* [thus MacKenzie, *Dictionary*], they must have been changed in analogy with *keh - kahist*.

Note the following expressions, which characterize the soul that is going to Paradise:

frāy-humad frāy-hūxt frāy-huwaršt “having thought more good thoughts, having spoken more good words, having performed more good acts (than bad ones).”

From derived adjectives and compounds:

<i>awināh</i>	<i>awināhtar</i>	<i>awināhtom</i>	“(more/most) free from sin”
<i>hutōhmag</i>	<i>hutōhmagtar</i>	<i>hutōhmagtom</i>	“of good/better/best lineage”
<i>hufrahaxt</i>	<i>hufrahaxttar</i>	<i>hufrahaxttom</i>	“well/better/best-trained”
<i>abēgumān</i>	<i>abēgumāntar</i>	<i>abēgumāntom</i>	“(more/most) free from doubt”
<i>xwarrahōmand</i>	<i>xwarrahōmandtar</i>	<i>xwarrahōmandtom</i>	“(more/most) endowed with fortune”
<i>tom-arzānīg</i>	<i>tom-arzānīgtar</i>	<i>tom-arzānīgtom</i>	“(more/most) worthy of darkness”

From adverbs:

<i>frāz</i>	“forward”	<i>frāztar</i>	“more forward, future” (time)	<i>frāztom</i>	“most forward”
<i>abar</i>	“above”	<i>abartar</i>	“higher”	<i>abartom</i>	“highest”
<i>azabar</i>	“above”	<i>azabartar</i>	“farther above”	<i>azabartom</i>	“farthest above”
<i>azēr</i>	“below”	<i>azērtar</i>	“farther below”	<i>azērtom</i>	“farthest below”

Note: In the inscriptions, we find the form <pl'stly> *frāstar*, which shows that the suffix was *-tar*, not *-dar*.

The ending *-dom* is found in some adverbial forms that have only the superlative:

<i>fradom</i>	𐎎𐎠𐎡𐎢	“first”	<i>abdom</i>	𐎠𐎡𐎢	“final”
<i>bēdom</i>	𐎠𐎡𐎢𐎣	“outermost”	<i>nīdom</i>	𐎠𐎡𐎢	“lowermost”

Note also

<i>ēwtom</i>	𐎠𐎡𐎢𐎣	“one and the same”
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Uses of the comparative: “than”

To express comparisons, “than,” the preposition *az* or the conjunction *kū*, occasionally *čyōn*, is used:

ān mard az man meh “that man (is) bigger than me”

spazgīh garāntar kū jādūgīh “slander is a heavier (sin) than sorcery”

u-š xwaštar sahist ān bōy čyōn harwisp bōy xwaš ī-š pad zīndagān pad wēnīg abar šud “and that smell seemed to him more pleasant than every pleasant that had come to his nose in life”

Note the construction **with relative pronouns**:

Ardā Wirāz ōwōn būd čyōn mard-ēw kē tā pad gētīy būd az ōy āsāndar ud xwaštar ud huramtar nē būd “Ardā Wirāz was like a man than whom, while he was in this world, there was no one more at ease, more pleased, and more cheerful”

With *ān ī az* “the one ...-er than”:

ān ī az tō keh “that one who (is) smaller than you(rself), the one smaller than you”

Uses of the superlative

The superlative is used 1. to express a high degree of something; 2. the most outstanding of a group (+ possessive) or among (+ *az*) others, e.g.:

az nēmag ī dēwān bē āmad gandagtom wād “from the direction of the demons came the foulest wind”

kē yazdān mahist ud kē mardān pahlom “who is the greatest of gods, and who is the best of/among men?”

Ohrmazd az mēnōyān abzōnīgtom “Ohrmazd, the most life-giving (Av. *spənta*) of/among beings in the world of thought”

With *ān ī* and *ān ī az* “the most X (of)”:

ān ī bazzag-ēwēntom xrafstar ī rēmantom ī gandagtom “the evil animal performing the worst kinds of evil deeds, the filthiest, and the foulest”

ān ī az harwispīn pahlom “the best one of all”

ARAMEOGRAMS 6. VERBS 4

Here are some common and less common arameograms:

-۱۱۹۱	<OLYKWN->	<i>wirēz- wirēxt</i>	“flee”
-۱۱۹۱	<BK_YWN->	<i>grīy- grīst</i>	“weep”
-۱۱۹۱	<HLKWN->	<i>baxš- baxt</i>	“share, divide (equally)”
-۱۱۹۱	<HLLWN->	<i>šōy- šust</i>	“wash”

Note: ۱۱۹۱ <HLLWN> *šōy* (imperative) is also used for the noun *šōy* “wash, manner of washing.”

-۱۱۹۱	<HLMWN->	<i>xuft xufs-</i>	“sleep”
-۱۱۹۱	<HPLWN->	<i>kan- kand</i>	“dig (out), destroy”
-۱۱۹۱	<ŠKBHWN->	<i>nibay- nibast</i>	“lie (down)”
-۱۱۹۱	<ŠDYTN->	* <i>wih- wist</i>	“shoot (arrow)”
-۱۱۹۱	<MDMEN->	<i>sah- sahist</i>	“seem”
-۱۱۹۱	<YCBEN->	<i>kām- kāmist</i>	“wish”
-۱۱۹۱	<HYMN(W)N->	<i>wurrōy-, wurrōyist</i>	“believe”

THE VERB. THE PRESENT PERFECT AND THE PAST PERFECT

The present and past perfect are formed with the present and past of the auxiliary *estādan est-*, e.g., ۱۱۹۱ ۱۱۹۱ *šud est-* <OZLWNt' YKOYMWN-> “have gone”:

Present perfect

Singular			Plural		
1st	<i>šud estam</i>	۱۱۹۱ ۱۱۹۱	1st	<i>šud estēm</i>	۱۱۹۱ ۱۱۹۱
2nd	<i>šud estē</i>	۱۱۹۱ ۱۱۹۱	2nd	<i>šud estēd</i>	۱۱۹۱ ۱۱۹۱
3rd	<i>šud estēd</i>	۱۱۹۱ ۱۱۹۱	3rd	<i>šud estēnd</i>	۱۱۹۱ ۱۱۹۱

LESSON 8

3. When the Roman army came against the land of Iran, it was greatly smitten, and many Romans died.
4. When Tištar rains the rain on the (various) continents, the (various) oceans all come into existence.
5. About the dog they say that it came from the star-level from the direction of the star Ursa Major.
6. The most happy among men is he whose wife is the best among women.
7. (He) who gives less to the poor than to the rich, his sin is more than that of him who kills his own son.
8. Because of your wish and action, I, who am your Dēn, am so (much) better and sweet-smelling and victorious and free from harm as you see me.
9. Ardawan had four sons: two were with their father and two had fled to Babylon (and were now there).
10. That evil which we see in Babylon, has all been done by the sin(s) of the Babylonians.

ADDITIONAL READINGS 8

ADDITIONAL READINGS 8.1

From the Pahlavi *Videvdad* 3.15-17

pursišn. dādār ī gēhān ī astōmand ahlaw kū ōy mard gāh ī rist-keš.

passox. kē hēnd pad ēn zamīg jud-ābtom jud-urwartom yōjdahr-zamīgtom [az hixr] hušk-zamīgtom [kū nam pad ān nēst]

kamist-iz pad awēšān rāh franāmēnd pah ud stōr ātaxš-iz ī ohrmazd ud barsom-iz ī pad ahlāyīh frāz wistard mard-iz ī ahlaw

Q. O righteous creator of the bony world of the living! Where is there a (resting) place for the man who is a carrier of the dead?

A. (The places) that are, on this earth, the most devoid of water, the most devoid of plants, where the earth is the most (ritually) clean [from excrements], where the earth is the driest [i.e., there is no humidity on it], and (where) they go forth the least on their paths, small and large domestic animals and the fire of Ohrmazd and the *barsom* spread out in proper fashion and righteous men.

dādār ī gēhān astōmandān ahlaw čand drahnā az ātaxš čand drahnā az āb čand drahnā az barsom pad ahlāyīh frāz wistard čand drahnā az mard ī ahlaw

sī gām az ātaxš ud sī gām az āb ud sī gām az barsom pad ahlāyīh frāz wistard ud sē gām az mardān ī ahlawān

Q. O righteous creator of the bony world of the living! How much distance from the fire, how much from the water, how much from the barsom spread out in proper fashion, and how much from the righteous man.

A. Thirty steps from the fire, thirty steps from the water, thirty steps from the *barsom* spread out in proper fashion, and three steps from righteous men.

ADDITIONAL READINGS 8.2

From the *Ardā Wirāz-nāmag* 4.7-9

pad ošībām ī sidigar ōy ruwān ī ahlawān andar urwar bōy ī xwaš bē wašt

u-š xwaštar sahist ān bōy čiyōn harwisp bōy xwaš ī-š pad zīndagān pad wēnīg abar šud ud ān bōy wād az rabihiwintar rōn az nēmag ī yazdān bē āyēd

u-š ān ī xwēš dēn ud ān ī xwēš kunišn ō padīrag āmad pad kanīg kerb ī nek pad dīdan ī hurust kū pad frārōnīh rust estād frāz-pestān kū-š pestān abāz nišast ī dil ud gyān dōst kē-š kerb ēdōn rōšn čiyōn pad dīdan hudōšagtar pad nigerišn abāyīšnīgtar

LESSON 8

At the third dawn, the soul of the righteous wandered among nice fragrant herbs.
 And it seemed nicer to him that all the nice fragrance that had come to his nose in life.
 And the breeze of that fragrance was coming from the southern direction, from the direction of the gods.
 And his own *dēn* and his own deeds came toward him in a maiden's form, beautiful to see, well-grown, i.e., she
 had grown up in goodness, with forward bosom, i.e., her bosom sat well[?], and a friend to heart and soul.
 (A maiden) whose (*kē-š*) form was as bright as to be most pleasant to see, most attractive to look at.

ADDITIONAL READINGS 8.3

From the *Ardā Wirāz-nāmag* 9.1-4

*ka sidigar gām frāz niham pad huwaršt ānōh kū huwaršt pad mehmānīh ō ānōh rasēm
 rōšnīh ī bālistān bālist xwānēnd
 ud wēnam ān ī ahlaw pad gāh ud wistarg ī zarrēn-kerd
 ud mardōm būd hēnd kē-šān rōšnīh ō rōšnīh ī xwaršēd homānāg būd
 pursam az Srōš ahlīy ud Ādur yazd kū ēn gyāg kadām ud ōy ruwān kē hēnd
 gōwēd Srōš ahlīy ud Ādur yazd kū ēn gyāg xwaršēd-pāyag ud ōy ruwān hēnd kē pad gētīy hupādixšāy būd hēnd.*

When I take the third step in Good Deeds, we come to where Good Deeds abide.
 They call it the light of the highest of heights.
 And I see the righteous on thrones and carpets made from gold.
 And they were people whose (*kē-šān*) light was similar to the sun's light.
 I ask Srōš with the rewards and the divine Fire: Which is this place, and who are those souls?
 Srōš with the rewards and the divine Fire say: This place is the sun-level.
 And those souls are those who were good rulers in this world.

GLOSSARY OF WORDS IN THE TEXTS AND THE EXERCISES 8

Idioms

ast ī ... ast ī one ... another, some ... others
kū that is, i.e.

Nouns, adjectives, adverbs, pronouns:

<i>abārōnīh</i>	س س ل و ی ه	< ³ p ³ lwnyh>	bad behavior
<i>abāyīšnīg</i>	س س س ی و ا	< ³ p ³ dšnyk'>	pleasing, attractive
<i>abāz nišast</i>	س س ی و ا س س ی	< ³ p ³ z-nšst'>	sitting well(??)
<i>abāz-kūn</i>	س س ی و ا	< ³ p ³ z-kwn'>	flat-assed
<i>Akataš</i>	س و ی ه س	< ³ ktš>	Akataš, a demon
<i>ars</i>	س ل ی	< ³ ls>	tear
<i>Arwand</i>	س ل و د	< ³ lwnd>	name of a river
<i>bābēlāyīg</i>	س ی ل ی و ا	<b ³ p ³ yl ³ yk'>	Babylonian
<i>bālist</i>	س ل ی و ا	<b ³ lst'>	height, highest point
<i>barsom</i>	س ی و ا	<blswm>	ritual grass, twigs
<i>bazzag-ēwēn</i>	س ی و ا ی و ا	<bck- ³ dwyn'>	of evil habits
<i>bun-dahišn</i>	س ی و ا ی و ا	<bwn-dhšn'>	the first creation

LESSON 8

<i>did</i>	دځا	<TWB>	again
<i>dōst</i>	دوست	<dwst'>	friend
<i>frārōnīh</i>	فرارونيه	<pl'lwnyh>	good behavior
<i>frawahr</i>	فراواهر	<plw'hl>	fravashi
<i>Frawardīn</i>	فراوردین	<plwltyn'>	(festival) of the fravashi
<i>Frāxkerd</i>	فراخکرد	<pl'hwkrt'>	name of the world ocean = Warkaš
<i>frāz-peštān</i>	فرازپستان	<pr'c-pst'n'>	with prominent bosom
<i>frāz-šnūg</i>	فرازشنوگ	<pr'c-šnwk'>	with prominent knees, knobby-kneed
<i>gandag</i>	گندگ	<gndk'>	foul-smelling
<i>gētīyīg</i>	گیتیگ	<gytydyk'>	of/in this world
<i>gōhr</i>	گوهر	<gw'hl>	(some kind of) substance; jewel
<i>grōh</i>	گروه	<glwh>	group
<i>gumēzišn</i>	گومیزیšn	<gwmycšn'>	mixture, the Mixture
<i>gund</i>	گوند	<gwnd>	troop, army
<i>Haftōring (Haptōring)</i>	هفت‌اړنگ	<hptwlng>	the Big Dipper, Ursa Major (<i>Av. Haptōriṅga</i>)
<i>hamēmāl</i>	هم‌میل	<hmym'l>	opponent (war and law)
<i>hamtāg</i>	هم‌تاگ	<hmt'k'>	(social, socially) equal
<i>harw dō</i>	هر دو	<KRA 2>	both
<i>hixr</i>	هیکر, هیکل	<hyhl, h'hl>	excrements
<i>hudōšag</i>	هودوشگ	<hwdwšk'>	very pleasing
<i>hupādixšāy</i>	هوپادیکشای	<hwp'thš'd>	good ruler
<i>hurust</i>	هورست	<hwlwst'>	well-grown
<i>hušk-zamīg</i>	هوشک‌زامیگ	<hwšk'-zmyk'>	(place) where the earth is dry
<i>jadūgih</i>	جادوگه	<y'twkyh>	sorcery
<i>jāmag</i>	جامگ	<y'mk'>	garment, coat
<i>jud-āb</i>	جودآب	<ywbt'-MYA>	devoid of water
<i>judāg</i>	جودگ	<ywbt'k'>	separated; + <i>baw--</i> : be separated
<i>jud-urwar</i>	جود‌اړوار	<ywbt'-'wlv>	devoid of plants
<i>kāmag</i>	کامگ	<k'mk'>	will, wish
<i>kamān</i>	کمان	<km'n'>	bow
<i>māhīgān</i>	ماه‌یگان	<m'hyk'n'>	month(s)
<i>margarzān</i>	ماریگان	<mlglc'n'>	deserving-of-death, guilty of capital (sin, offense)
<i>mayānag</i>	مایانگ	<mdy'nk'>	middle(-sized), intermediate
<i>mehmānīh</i>	هم‌مانیه	<m'hm'nyh>	being guest, intimacy
<i>mēnōyīg</i>	منویگ	<mynwdyk'>	of/in the other world
<i>murw</i>	مور	<mwlv'>	bird
<i>nam</i>	نام	<nm>	humidity
<i>nārīg, nāyrīg</i>	ناریگ, نایریگ	<n'lyk', n'ylyk'>	adult woman (<i>Av. nāirikā</i>)
<i>nēmag</i>	نیمگ	<nymk'>	side, direction (one of two)
<i>nigerišn < niger-</i>	نیریشن	<nkylšn'>	look, looking at
<i>Ohrmazd</i>	اورمزد	<'whrmzd>	first day of the month

LESSON 8

<i>ōšbām = ōšbām</i>	𐬀𐬎𐬎𐬎𐬎𐬎	<ʔšybʰm>	dawn
<i>padīrag</i>	𐬀𐬎𐬎𐬎𐬎	<ptylkʰ>	against, toward
<i>pah</i>	𐬀𐬎𐬎	<pʰh>	small domestic animal (sheep and goats, Av. <i>pasu</i>)
<i>pānagīh</i>	𐬀𐬎𐬎𐬎𐬎	<pʰnkyh>	protection
<i>parr</i>	𐬀𐬎𐬎	<pl>	feather, wing
<i>paymōzan</i>	𐬀𐬎𐬎𐬎𐬎𐬎	<ptmwcnʰ>	clothes, garment
<i>pestān</i>	𐬀𐬎𐬎𐬎𐬎	<pstʰnʰ>	bosom
<i>rabihwintar</i>	𐬀𐬎𐬎𐬎𐬎𐬎𐬎	<lpytpyntl>	southern
<i>rawišn</i>	𐬀𐬎𐬎𐬎, 𐬀𐬎𐬎𐬎𐬎	<SGYTNšnʰ, lwbšnʰ>	movement
<i>rāy ud xwarrah</i>	𐬀𐬎𐬎 𐬀𐬎𐬎	<lʰd W GDE>	wealth and fortune (Avestan expression)
<i>rēman</i>	𐬀𐬎𐬎	<lymnʰ>	polluted, filthy
<i>rist-keš</i>	𐬀𐬎𐬎𐬎𐬎	<lystʰ-kš>	carrier of the dead ('mortician')
<i>rōstāg</i>	𐬀𐬎𐬎𐬎𐬎	<lwtstʰkʰ>	district
<i>saxt</i>	𐬀𐬎𐬎	<shtʰ>	hard, firm, firmly
<i>sē-parrag</i>	𐬀𐬎𐬎𐬎𐬎	<3-plkʰ>	having three feathers, with three feathers
<i>šōy</i>	𐬀𐬎𐬎	<šwd>	husband
<i>star</i>	𐬀𐬎𐬎	<stl>	star
<i>stōr</i>	𐬀𐬎𐬎	<stwl>	large domestic animal (cows and horses, Av. <i>staora</i>)
<i>tigr</i>	𐬀𐬎𐬎, 𐬀𐬎𐬎	<tgl, HTYA>	arrow
<i>tuwāngar</i>	𐬀𐬎𐬎𐬎𐬎	<twbʰngl>	rich
<i>urwar</i>	𐬀𐬎𐬎	<ʔwlwl>	plant
<i>uzdēs-paristišnih</i>	𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎	<ʔwzdys-plstšnʰ>	idol-worship
<i>wan</i>	𐬀𐬎𐬎	<wnʰ>	tree
<i>Warahrān</i>	𐬀𐬎𐬎𐬎𐬎	<wlhlʰnʰ>	Warahrān, a martial deity
<i>wārān</i>	𐬀𐬎𐬎𐬎	<wʰlʰnʰ>	rain
<i>was-tōhmag</i>	𐬀𐬎𐬎𐬎𐬎𐬎	<KBD-twhmkʰ>	with many seeds
<i>Weh</i>	𐬀𐬎𐬎	<wyh>	name of a river
<i>wēnīg</i>	𐬀𐬎𐬎	<wynykʰ>	nose
<i>wistarg</i>	𐬀𐬎𐬎	<wstlg>	carpet, bedspread, etc.
<i>xwarrah</i>	𐬀𐬎𐬎	<GDE>	fortune
<i>xwaršēd-pāyag</i>	𐬀𐬎𐬎𐬎𐬎𐬎𐬎	<hwšytʰ-pʰdkʰ>	the sun-level
<i>xwēštan</i>	𐬀𐬎𐬎𐬎𐬎	<NPŠE-tnʰ>	oneself (myself, yourself, himself, herself, etc.)
<i>yōjdahr-zamīg</i>	𐬀𐬎𐬎𐬎𐬎𐬎	<ywšdʰsl-zmykʰ>	(place) where the earth is (ritually) clean
<i>zang</i>	𐬀𐬎𐬎	<zng>	shank, leg

Verbs:

<i>abāz dār- (dāšt)</i>	𐬀𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎	<LAWHL YHSNN->	hold back, keep back
<i>andar kun-</i>	𐬀𐬎𐬎𐬎 𐬀𐬎𐬎	<BYN kwn->	place, apply
<i>baxš- baxt</i>	𐬀𐬎𐬎𐬎	<HLKWN->	share, divide
<i>bē est-</i>	𐬀𐬎𐬎𐬎𐬎	<BRA YKOYMWN->	stand (still)
<i>bōz- bōxt</i>	𐬀𐬎𐬎𐬎 𐬀𐬎𐬎	<bwc- bwhtʰ>	save, deliver

LESSON 8

<i>dār-</i>	دَار- ۱۱۲۳	<YHSNN->	hold; <i>pad dār-</i> “regard as”
<i>franām-, franaft</i>	فرانام- ۱۱۲۳	<pln'm-, plnpt'>	to go forth
<i>grīy- grīst</i>	گری- ۱۱۲۳	<BK̄YWN->	weep
<i>kōxš- kōxšīd</i>	کوخش- ۱۱۲۳	<kwhš->	struggle
<i>niger-īd</i>	نیر- ۱۱۲۳	<nkyl->	look at
<i>paydāg kun-</i>	پایدگ کون- ۱۱۲۳	<pyt'k' OBYDWN->	make clear, “reveal”
<i>paymōz- paymōxt</i>	پایموز- ۱۱۲۳	<ptmwc- ptmwht'>	put on, dress in
<i>rōy- rust</i>	روی- ۱۱۲۳	<lwd-, lwst'>	grow
<i>stan- stad</i>	ستان- ۱۱۲۳	<YNSBWN->	take
<i>taz- tazīd</i>	تاز- ۱۱۲۳	<tc->	flow, run
<i>wār- wārīd</i>	وار- ۱۱۲۳	<w'l->	rain
<i>ward- wašt</i>	وارد- ۱۱۲۳	<wlt-, wšt'>	turn (around), change; go about, wander
<i>widār- widārd</i>	ویدار- ۱۱۲۳	<wt'l- wt'lt'>	make pass
<i>wih- wist</i>	وی- ۱۱۲۳	<ŠDYTN-st'>	shoot (arrows)
<i>wīstar- wīstard</i>	ویستار- ۱۱۲۳	<wstl->	spread out (<i>frāz +</i>)

Numerals:

<i>sī</i>	سی	<30>thirty	
<i>nōh</i>	نُه	<3-3-3>nine	
<i>nawad</i>	نواذ	<20-20-20-20-10>	ninety
<i>nōh sad</i>	نُه سز	<3-3-3-100>	nine hundred
<i>nōh hazār</i>	نُه سز	<3-3-3-1000>	nine thousand
<i>bēwar</i>	بِه	<bywl>	10,000

LESSON 9

NUMERALS

There is no complete description of the Pahlavi numerals.

CARDINALS

<i>ēk</i>	𐬀	<1>		
<i>dō</i>	𐬁	<2>	𐬀𐬀	<TLYN>
<i>sē</i>	𐬂	<3>	𐬀𐬀𐬀	<TLTA>
<i>čahār</i>	𐬃	<4>	𐬀𐬀𐬀𐬀	<ALBA>
<i>pañj</i>	𐬄	<2-3>	𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀	<HWMŠA, HWMSYA>
<i>šaš</i>	𐬅	<3-3>	𐬀𐬀𐬀𐬀	<ŠTA>
<i>haft</i>	𐬆	<3-4>	𐬀𐬀𐬀𐬀𐬀	<ŠBA>
<i>hašt</i>	𐬇	<4-4>	𐬀𐬀𐬀𐬀𐬀𐬀	<TWMNYA>
<i>nō</i>	𐬈	<3-3-3>	𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀	<TŠA, TŠYA>
<i>dah</i>	𐬉	<10>	𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀	<ASLA, ASLYA>
<i>yāzdah</i>	𐬊		𐬀𐬀𐬀𐬀𐬀	<10-1>
<i>dwāzdah</i>	𐬋		𐬀𐬀𐬀𐬀𐬀𐬀	<10-2>
<i>sēzdah</i>	𐬌		𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<10-3>
<i>čahārdah</i>	𐬍		𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<10-4>
<i>panzdah, pānzdah</i>	𐬎		𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀	<10-2-3>
<i>šāzdah</i>	𐬏		𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<10-3-3>
<i>hafdah</i>	𐬐		𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<10-3-4>
<i>hašdah</i>	𐬑		𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<10-4-4>
<i>nōzdah</i>	𐬒		𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<10-3-3-3>

Alternative spellings of the teens: 𐬀𐬀𐬀 etc.; 𐬀𐬀𐬀 etc.

<i>dah</i>	𐬉	<10>	<i>sad (ēk-sad)</i>	𐬀𐬀𐬀 (𐬀𐬀)	<100, 1-100>
<i>wīst</i>	𐬊	<20>	<i>duwēst</i>	𐬀𐬀𐬀	<2-100>
<i>sī</i>	𐬋	<30>	<i>sē-sad</i>	𐬀𐬀𐬀	<3-100>
<i>čihl</i>	𐬌	<20-20>			
<i>pañjāh</i>	𐬍	<20-20-10>			
<i>šašt</i>	𐬎	<20-20-20>			
<i>haftād</i>	𐬏	<20-20-20-10>			
<i>aštād</i>	𐬐, 𐬑	<20-20-20-20>	<i>hašt sad</i>	𐬀𐬀𐬀𐬀𐬀𐬀	<800>
<i>nawad</i>	𐬑, 𐬒	<20-20-20-20-10>	<i>nō sad</i>	𐬀𐬀𐬀𐬀𐬀𐬀	<900>
<i>wīst ēk</i>	𐬊𐬀	<20-1>			
<i>wīst dō</i>	𐬊𐬁	<20-2>			

LESSON 9

Compound numerals are made with or without *ud*, e.g.:

دو هزار و دو صد و چهل و چهار <2-1000 W 2-100 W 40 W 4> *dō hazār ud duwēst ud čihl ud čahār* “2244”

hazār (ēk-hazār) صد (هزار) <1000 (1-1000)> “1000” *bēwar* بیست <bywl> “10,000”
sad hazār (?) صد (هزار) <100-1000> “100,000” *hazār hazār (?)* صد (هزار) <1000-1000> “1,000,000”

ORDINALS

The regular ordinals are formed by adding *-om* to the cardinal. They can be spelled similarly by adding <-wm> to the numeral, e.g., *سرسرا* <3-3-wm>. “1st,” “2nd,” and “3rd” also have special words.

<i>ēkom</i>	یکم	<°dwkwm>	<i>fradom</i>	اول	<pltwm>
<i>dōwom</i>	دوم	<2-wm>	<i>didīgar</i>	دویم	<dtykl>
<i>sēyom</i>	سوم	<3-wm>	<i>sidīgar</i>	سوم	<stykl>
<i>čahārom</i>	چهارم	<ch°lwm>			
<i>pañjom</i>	پنجم	<pncwm>			
<i>šašom</i>	ششم	<ššwm>			
<i>haftom</i>	هفتم	<hptwm>			
<i>haštom</i>	هشتم	<hštwm>			
<i>nohom</i>	نهم	<nhwmm>			
<i>dahom</i>	دهم	<dhwmm, d°hwmm>			
<i>yāzdahom</i>	یازدهم	<y°cdhwmm>			
<i>dwāzdahom</i>	دوازدهم	<dw°cdhwmm>			
<i>sēzdahom</i>	سیزدهم	<syecdhwmm>			
<i>čahārdahom</i>	چهاردهم	<ch°ldhwmm>			
<i>panzdahom</i>	پنجاهم	<p(°)ncdhwmm>			
<i>šāzdahom</i>	شانزدهم	<š°cdhwmm>			
<i>hafdahom</i>	هفدهم	<hptdhwmm>			
<i>hašdahom</i>	هشدهم	<hštdhwmm>			
<i>nōzdahom</i>	نوزدهم	<nwcdhwmm>			
<i>wīstom</i>	بیستم	<20-wm>			
<i>sīyom</i>	سیستم	<30-wm>			
<i>čihlom</i>	چهل و دو	<20-20-wm>			
<i>pañjāhom</i>	پنجاه و دو	<20-20-10-wm>			
<i>šaštom</i>	شصت و دو	<20-20-20-wm>			
<i>haftādom</i>	هفتاد و دو	<20-20-20-10-wm>			
<i>aštādom</i>	هشتاد و دو	<20-20-20-20-wm>			
<i>nawadom</i>	نود و دو	<20-20-20-20-10-wm>			
<i>sadom (ēk-sad)</i>	صد (یک)	<100, 1-100>	<i>hazārom</i>	هزار	<1000, 1-1000>
<i>duwēstom</i>	دو صد	<2-100>			
<i>sē-sadom</i>	سی صد	<3-100>			
<i>čahār-sadom</i>	چهار صد	<400>, etc.			

Derivatives in -gānag “-fold”

Among derivatives from numerals, not those in -gānag meaning “-fold,” e.g.:

ēkānag (*ēgānag*) “single, identical”; also “submissive”

dōgānag ud sēgānag “double and triple, twins and triplets”

sadgānag ud hazārgānag “a hundred-fold and a thousand-fold, by hundreds and thousands”

Fractions

Fractions are of the type *sē-ēk*, e.g.: *sē-ēk-ēw* سر سز سز <3^{ywk'}-HD> “one-third,” *sē-ēk ī rōz* “one-third of the day.”

ARAMAEOGRAMS 7, NOUNS

Here are (again) some more common nouns:

𐎎𐎠 <ŠM>	<i>nām</i>	“name, fame ”	𐎎𐎠𐎡 <KALA>	<i>wāng</i>	“voice, sound, cry”
𐎎𐎠𐎡 <MRYA>	<i>saxwan</i>	“word, speech, talk”	𐎎𐎠𐎡𐎠 <KDBA>	<i>drō</i>	“lie”
𐎎𐎠𐎡𐎠 <DYNA>	<i>dādestān</i>	“law, judgement”			
𐎎𐎠𐎡𐎠 <MYA>	<i>āb</i>	“water”	𐎎𐎠𐎡𐎠 <YMA>	<i>drayāb</i>	“sea”
𐎎𐎠𐎡𐎠𐎡 <NWLA>	<i>ātaxš</i>	“ fire ”	𐎎𐎠𐎡𐎠 <BBA>	<i>dar</i>	“door; chapter”
𐎎𐎠𐎡𐎠 <MTA>	<i>deh</i>	“village”	𐎎𐎠𐎡𐎠𐎡 <MDYNA>	<i>šahrestān</i>	“town”
𐎎𐎠𐎡𐎠 <BYTA>	<i>xān(ag)</i>	“house”	𐎎𐎠𐎡𐎠𐎡, 𐎎𐎠𐎡𐎠 <BYTAK(!)>	<i>xānag</i>	“house”
𐎎𐎠𐎡𐎠 <HTYA>	<i>tigr</i>	“arrow”	𐎎𐎠𐎡𐎠𐎡 <SKYNA>	<i>kārd</i>	“knife”
𐎎𐎠𐎡𐎠𐎡 <MANE>	<i>jām</i>	“cup, goblet”			
𐎎𐎠𐎡𐎠 <ZHBA>	<i>zarr</i>	“gold”	𐎎𐎠𐎡𐎠 <HPLA>	<i>xāk</i>	“earth, dirt”
𐎎𐎠𐎡𐎠𐎡 <KSPA>	<i>asēm</i>	“silver”	𐎎𐎠𐎡𐎠 <CCA>	<i>sang</i>	“stone”

WORD FORMATION 3. PREFIXES AND SUFFIXES 3

ham- ~ ĵud-

Adjectives formed from nouns by means of the prefixes *ham-* and *ĵud-* mean “being of the same ...,” “being of different/opposite ...” Nouns in *-ih* are common, e.g.:

<i>ham-dādestān</i> “agreed”	<i>ĵud-dādestān</i> “disagreeing”
<i>ham-dādestānīh</i> “agreement”	<i>ĵud-dādestānīh</i> “disagreement”
<i>ham-dēn</i> “having the same religion”	<i>ĵud-dēn</i> “having a different (the opposite) religion”
	<i>ĵud-kēš</i> “having different teachings”
	<i>ĵud-wurrōyišn</i> “having a different belief”
<i>ĵud-ristag</i> “having different ways”	<i>ĵud-ristagīh</i> “heresy”
<i>ham-paywand</i> “relative”	
<i>ham-kār</i> “collaborator”	

In some words, *ĵud* has the meaning “keeping away” (for Avestan *vī-*), e.g.:

<i>bēš</i> “harm”	<i>ĵud-bēš</i> “keeping harm away” (Av. <i>vīṭbaēša</i>)
<i>dēw</i> “demon”	<i>ĵud-dēw</i> “keeping the demons away” (Av. <i>vīdaēuua</i>)

-ān, -agān

These two suffixes are used to form adjectives meaning “son of,” e.g.:

<i>Ardašīr</i>	<i>Ardašīrān</i> “son of Ardašīr”
<i>Pābag</i>	<i>Pābagān</i> “son of Pābag”
<i>Šābuhr</i>	<i>Šābuhragān</i> “son of Šābuhr”

The suffix *-ān* can also form “possessive” adjectives of names, e.g.:

<i>Isadwāstar</i>	<i>hanjāman ī Isadwāstarān</i> “the assembly of Isadwāstar”
<i>Zarēr</i>	<i>kēn ī Zarērān</i> “revenge for Zarēr”; <i>ayādgār ī Zarērān</i> “the Memorial of Zarēr”
<i>Wištāsp</i>	<i>razm ī Wištāspān</i> “the battle fought by Wištāsp”

The suffix *-agān* is found also elsewhere, e.g.:

<i>Ādurbādagān</i>	modern Azerbaijan
<i>āfrīnagān</i>	name of a ceremony
<i>wāspuhragān</i>	“in particular”

-ēn

Adjectives designating material and similar are formed from nouns by means of the suffix *-ēn*. Examples:

<i>zarr</i> “gold”	<i>zarrēn</i> “of gold, golden”
<i>āhen</i> “iron”	<i>āhenēn</i> “of iron”
<i>dār</i> “tree, wood”	<i>dārēn</i> “of wood”

Note: Manichean Middle Persian has the older form *dārwēn*.

-ōmand

Adjectives meaning (things) “full of ...” are formed from nouns by means of various suffixes, most commonly *-ōmand*. Note that this suffix is spelled <-²wmnd> (with <-²->) as if a separate word, e.g.:

<i>ast</i> “bone”	<i>astōmand</i> “having bones, bony”	
<i>ōz</i> “strength”	<i>ōzōmand</i> “strong, powerful”	
<i>xwarrah</i> “fortune”	<i>xwarrahōmand</i> “fortunate”	<i>xwarrahōmandīh</i> “being fortunate”
<i>rāmišn</i> “joy”	<i>rāmišnōmand</i> “full of joy”	<i>rāmišnōmandīh</i> “joyfulness”
<i>sar</i> “head, beginning”	<i>sarōmand</i> “having a beginning”	cf. <i>asar</i> “having no beginning”
<i>bīm</i> “fear”	<i>bīmōmand</i> “fearful”	cf. <i>abēbīm</i> “without fear”
<i>kanārag</i> “border, limit”	<i>kanāragōmand</i> “limited”	cf. <i>akanārag</i> “limitless”
<i>kāmag</i> “will, wish”	<i>kāmagōmand</i> “willing”	cf. <i>akāmag</i> “unwilling”

-āwand (-āwend)

This is an older version of *-ōmand* that survives in a few words, e.g.:

(Av. <i>ama-</i> “power”)	<i>amāwand</i> “powerful”	<i>amāwandīh</i> “power”
<i>hunar</i> “skill, artistry”	<i>hunarāwand</i> “skillful, artful”	<i>hunarāwandīh</i> “skill, artfulness”
	<i>pādyāwand</i> “strong”	<i>pādyāwandīh</i> “strength”
<i>xwēš</i> “(one’s) own”	<i>xwēšāwand</i> “a relative”	
	<i>zēnāwand</i> “vigilant”	<i>zēnāwandīh</i> “vigilance”
(<i>dumb</i> “tail”)	<i>Dambāwand, Dumbāwand</i> , name of a mountain	

-gen <-kn', -kyn'; -gn', -gyn'>

This suffix has a function similar to that of *-ōmand*, but is less common. Examples:

<i>sahm</i> “terror”	<i>sahmgen</i> “terrible”	
<i>bīm</i> “fear”	<i>bīmgen</i> “scary”	cf. <i>bīmōmand</i> “fearful”
<i>rēš</i> “wound, harm”	<i>rēšken</i> “harmful”	
<i>andōh</i> “sorrow”	<i>andōhgen</i> “sorrowful”	
<i>hešm</i> “anger”	<i>hešmgen</i> “angry, quick to anger”	

GRAMMAR 9

“OTHER,” “THE OTHERS,” “ONE ... ANOTHER”

We have seen numerous examples of the use of *abārīg* <’p’lyk’> “the other(s),” that is, those that remain of a group or class of objects after one part has been removed.

For “other(s),” i.e., something or someone different from something or someone already mentioned, the word *anīy* 𐭠𐭣𐭥𐭥 <AHRN is used. The word is also, wrongly, spelled 𐭠𐭣𐭥𐭥𐭥 <ZK_ydy>, which is abbreviated to 𐭠𐭣𐭥𐭥 <ZK_d>, 𐭠𐭣𐭥𐭥 <ZK> in less careful manuscripts:

𐭠𐭣𐭥𐭥 , 𐭠𐭣𐭥𐭥	<AHRN, AHRN ³ n’>	<i>anīy, anyān</i>	“other, another, others”
𐭠𐭣𐭥𐭥𐭥	<AHRNyc>	<i>anīz</i>	“another, too; others,
𐭠𐭣𐭥𐭥𐭥 , 𐭠𐭣𐭥𐭥𐭥 , 𐭠𐭣𐭥𐭥𐭥	<ZK _y dy>	<i>anīy</i>	
𐭠𐭣𐭥𐭥𐭥	<ZK _y ² n’>	<i>anyān</i>	

pas ō anī gyāg-ēw mad “then he came to another place”

az haft fraزند ī Mīhrōg bē man tā anīy kas nē mānd estēd “of Mīhrōg’s seven children nobody else but me (*bē man tā*) is left”

Way ī abarkār tarwēnīdārtom az anyān dāmān “Way of lofty work is the one among the other creations who overcomes (evil) the most”

anīz was šahr ud šahrestānīhā ud mānīhā hēnd “there are many other lands, cities, and houses, too”

Occasionally, <AHRN> may be for <ZK Y>, as in:

**ān ī abārīg gētīyīg druz ō gētīyān yazdān mad hēnd* “the other, remaining, demons in this world came against the gods in this world”

To express “one ... another, (the) one ... the other,” ... *anīy ... anīy* is used, e.g.:

ēg ān rah 2 rah būd mēnōy anīy ud gētīy anīy “then that chariot became two chariots, one in the other world, the other in this world”

ēdōn tō ātaxš ān wazr barē pad mēnōy hād abzār-it-ēw ī čīyōn ān daham kē pad ān harwisp ox ī astōmand bē wardē ō ān ī asar rōšnīh anīy ud ō ān ī asar tārikīh anīy “thus you, the Fire, shall carry that cudgel in the other world, that is, I shall give you a tool like that, by which (which by that) you shall turn the entire bony existence, the ones to the eternal lights, the others to the eternal darkness”

LESSON 9

The expression *ast ī (ast kē)* means “there is one who ...” and *ast ī ... ast ī* “there is one who ... and another who, one ... another, some ... others,” e.g.:

mang ī bēšāz kē ast ī banj xwānēd “medicinal/healing hempt, which some call hashish”
was ruwān andar ān rōd būd hēnd ud ast ī-šān pad grān ranj hamē widerd ud ast ī xwārihā widerd hēnd “there were many souls in that river; some of them passed with heavy pain, others passed lightly”
ast kē ēdōn gōwēd “there is one who says”
ast kē ēdōn gōwēnd “there are some who say”
ast kē Wāy ī dērang-xwadāy frāz gōwēd “there is one who says ‘Wāy of long dominion’”
ān 5 rōz gāhānbār. ast kē 5 rōz truftag ast kē duzzīdag gōwēd “(as for) those five Gāhānbār days, there is one who says the five ‘stolen’ days, another who says ‘stolen’”

Note: *truftag* is from the Avestan word; *duzzīdag* the common Pahlavi word.

With other conjunctions:

ast ka tēz ast ī dērang ast ka abāz-rawišn ast ka estādag hēnd “sometimes (the planets) are fast, sometimes slow, sometimes they go backward, sometimes they stand still”

ADVERBS IN *-ĪHĀ*

Many adjectives are also used as adverbs, e.g., *rāst* “true, truly,” *rōšn* “brightly,” *saxt* “firmly,” *xwaš* “pleasant, pleasantly.”

Other adverbs are formed from adjectives by the ending *-ihā* (<-yh> = plur. ending of nouns). Adverbs are formed from both nouns and adjectives. Note that the morphology (form) and syntax (use) of the adverb is very different from that of the plural noun in *-ihā*, so there is hardly ever danger of confusion, e.g.:

gōspand dādīhā warzēm “we tend cattle according to the law”
ašmā xwēšīhā bē nišīnēd “go and sit by yourselves!”
dawēnd abēbrahmīhā “they run around undressed”
ka pad gētīy šēwan mōyag ud grīstan adādīhā ma kunēd “When you (are) in the world, do not wail, sob, and weep (lit.: do wailing, sobbing, and weeping), thus breaking the law!”
dām-dahišnīh ī mēnōyīhā gōwam ud pas gētīyīhā “I shall talk about the creation of the creatures (as it took place) in the world of thought, and then in the world of the living.”

Such adverbs can also qualify the whole sentence, e.g.:

spāh ī kirm ō bērōn āyēd ud abāg aswārān ī ardaxšīr kārēzār ī gyān-abespārīhā saxt kunēd “Kirm’s army comes out and makes (= fought) so fierce battle with Ardaxšīr’s cavalry as to surrender their souls’ (KN.6.16);

These adverbs are commonly used in the comparative, e.g.:

gōwizār-ihā-tar “more in detail” < *gōwizār* “in detail, detailed”
kam-wināh-ihā-tar “in such a manner that there is little/less sin”
āfrāh ī dēn zēnāwandīhā abar tuxšēd tā dānēd kadār ayāb ahlaw ayāb druwand wurrōyēd
meh kū kasān ayāb ān ī ahlaw tuxšāgīhātar wurrōyēd ayāb ān ī druwand
“apply yourselves diligently to the teaching of the *dēn* so that/until you know whether a righteous or an evil person believes more greatly than (other) people, (i.e.) whether the righteous one or the evil one believes the most zealously” (Pahl. Y. 31.17)

ARAMEOGRAMS 7. VERBS 5

Here are some less common arameograms:

𐭠𐭣𐭥𐭮	<HTYMWN->	<i>āwāš- āwišt</i>	“seal”
𐭠𐭣𐭥𐭮, 𐭠𐭣𐭥𐭮	<KYMWN-, KDMWN->	<i>āxēz- āxist</i>	“rise, go up”
𐭠𐭣𐭥𐭮	<LHTWN->	<i>daw- dawīd</i>	“run”
𐭠𐭣𐭥𐭮	<NSHWN->	<i>wez- wēxt</i>	“sift, winnow”
(𐭠𐭣𐭥𐭮) 𐭠𐭣𐭥𐭮	<PLHWN-(YPLHWN)->	<i>xwah- xwast</i>	“thresh, trample”
𐭠𐭣𐭥𐭮	<TBLWN->	<i>škenn- škast</i>	“break (something/somebody)”
𐭠𐭣𐭥𐭮	<YHNCLWN->	<i>appurd appar-</i>	“take away, steal”
𐭠𐭣𐭥𐭮	<MNYTN->	<i>ōšmar- ošmurd</i>	“count, reckon”
𐭠𐭣𐭥𐭮	<SLYTN->	<i>gāy- gād</i>	“have sex with”
𐭠𐭣𐭥𐭮	<ZLYTN->	<i>kišt kār-</i>	“sow”
𐭠𐭣𐭥𐭮	<HCDLWN->	<i>drūd drūn-</i>	“reap”

THE VERB. FORMS AND ENDINGS OF THE 3RD PERSON.

In addition to the usual forms and endings of the 3rd person singular and plural, some unusual forms and endings also exist.

Shortened form

Shortened forms of the 3rd singular are relatively common in some texts, e.g.:

𐭠𐭣𐭥𐭮, 𐭠𐭣𐭥𐭮	<i>kund</i>	= <i>kunēd</i> (Man. <i>kwnd</i>)	𐭠𐭣𐭥𐭮	<i>rawd</i>	= <i>rawēd</i> “goes”
𐭠𐭣𐭥𐭮	<i>bēd</i>	= <i>bawēd</i>	𐭠𐭣𐭥𐭮	<i>hōšt</i>	= <i>hōšēd</i> “dries out”
𐭠𐭣𐭥𐭮	<i>bard</i>	= <i>barēd</i> “carries”	𐭠𐭣𐭥𐭮	<i>čāšt</i>	= <i>čāšēd</i> “teaches”
𐭠𐭣𐭥𐭮, 𐭠𐭣𐭥𐭮	<i>dad</i> or <i>dat</i>	= <i>dahēd</i> (Man. <i>dat</i> and <i>tađ!</i>)			

The Pahlavi Psalter also has forms such as *bam* for *bawam*.

The form *bēd* is also used in the 2nd plural imperative.

It is likely that the form <YHWWNy't'> was also commonly read as *bēd*, as the two forms alternate in the manuscripts.

The symbols <x₁> and <x₂>.

Instead of the usual 3rd person singular and plural endings <-yt'> and <-ynd, -d>, we often find two symbols, 𐭠𐭣𐭥𐭮 <x₁> and 𐭠𐭣𐭥𐭮, 𐭠𐭣𐭥𐭮 <x₂>. It is obvious that the two forms are from <-yt'> and <-ynd>, respectively:

𐭠𐭣𐭥𐭮 > 𐭠𐭣𐭥𐭮 (*Psalms* 𐭠𐭣𐭥𐭮) 𐭠𐭣𐭥𐭮 > 𐭠𐭣𐭥𐭮 and 𐭠𐭣𐭥𐭮 > 𐭠𐭣𐭥𐭮 (*Psalms* 𐭠𐭣𐭥𐭮)

Combinations of ending plus symbol are also found.

In some manuscripts, the original distribution is maintained, but even in old manuscripts the two symbols are used for one another, although, in some cases, we may be dealing with vacillation between the singular and the plural.

A single leaf from a manuscript containing a list of verbal arameograms was found at Turfan. This is the oldest Pahlavi manuscript in existence. The verbs are (to the right) <HYTYWN->, <YHSNN->, <OZLWN->, <YBLWN-, YBLWN->, (to the left) <DBLWN- (looks like YZLWN->>, <YNPKWN->, <HŠKHWN->; <x₁> is the oversized letter, <x₂> is seen to the right in lines 3 and 6.

Note also the 2nd singular ending 𐭥 <-yd>, the diacritic on <d>, the archaic form of <n> in <YN-> similar to Psalter 𐭥 (inscriptions 𐭥), and the archaic form 𐭥 <z> also found in old Pahlavi manuscripts. The form of <w> with the top curved left is also found in the oldest Pahlavi manuscripts.

The leaf was published by Kaj Barr in the *Bulletin of the School of Oriental Studies (BSOS)* 8, 1936, pp. 391-40.

THE VERB. PASSIVE

Originally, in Iranian languages, the passive was only used in sentences in which the person or thing performing an action was not mentioned specifically. That is, there were only constructions of the type “he is being eaten,” but not “he is being eaten *by* a lion.” In this way, active constructions were reserved for sentences in which the “performer” was explicitly mentioned, e.g., “*Ahura Mazda* establishes the world,” “*the soul* sees its *dēn*,” “*they* think good thoughts.”

By the time of Pahlavi, this rule had been relaxed, and we find constructions such as “he is led away by the demons.” We will return to these constructions later. Here, examples are given only of those without “performer.”

Passive with “to become.”

A so-called “analytic” passive is formed with *būdan* “to become” (cf. German passive with *werden*), e.g.:

guft bawēd kū “it is said that ...”

abar amāh stahm-ēw abēčim kerd bawēd “for no reason violence will be done to us”

ka xrafstar ōzanēnd ahrimen bēšīd bawēd čē xrafstar hamāg az tan ī ahrimen “when one kills evil animals, Ahrimen is (will be) hurt, because evil animals are all from Ahrimen’s body”

ka ō mān ātaxšān šawēd ud ātaxš niyāyišn kunēd aziš druz ī aṅgahānīh zad bawēd “when you go to the fire temple and say a hymn to the fire, (then) thereby (*az-iš*) the lie-demon of laziness is (will be) struck down”

mard-ē kē duxt-ēw ī purnāy pad zanih bē ō mard-ē dahēd duxt nē ham-dādestān sālārīh bē ōy dād bawēd ayāb nē “a man who gives a minor daughter as wife to a man (but) the daughter does not agree, (then) is guardianship given (has it thereby been given) to him or not?”

Past transitive verbs without “performer” as passive.

When a past transitive verb is used without a “performer,” it is passive, e.g.:

ēn ān mard ī-š pus andar kārēzār ōzad “this (is) that man whose (‘who his’) son was killed in the battle”

šusr ī gāw abar ō māh-pāyag burd ānōh bē pālūd hēnd. ud az ān šusr gōspand ī purr-sardag frāz brēhēnīd “the bull’s semen was brought to the moon-level (and) there it was purified [*note plural*]; and from that semen the animal of many-species was fashioned forth”

hamāg mardōm ō dar ī ādur Farrbay xwānd hēnd “all people were called to the house of the Farrbay fire”

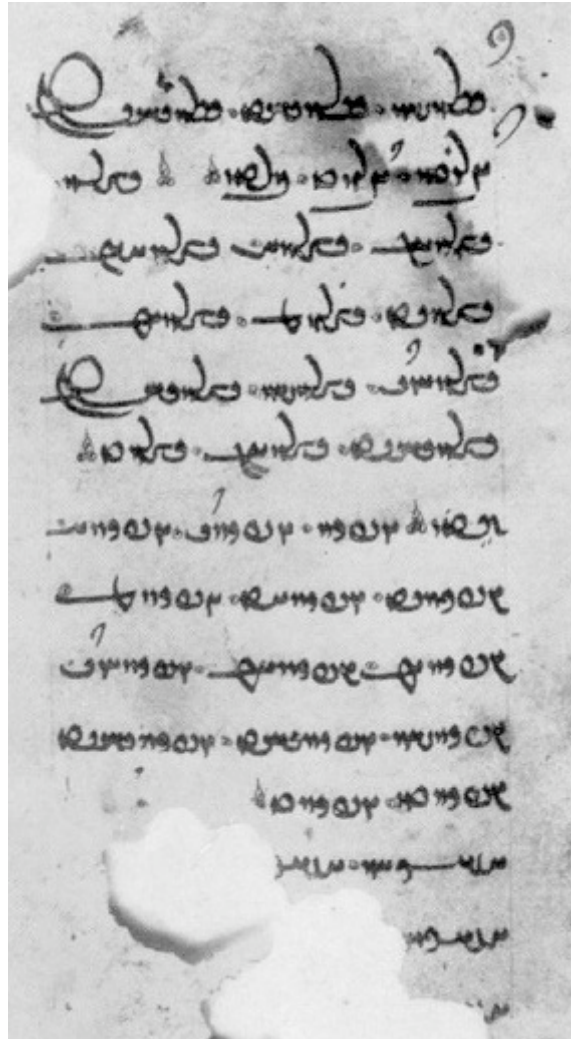
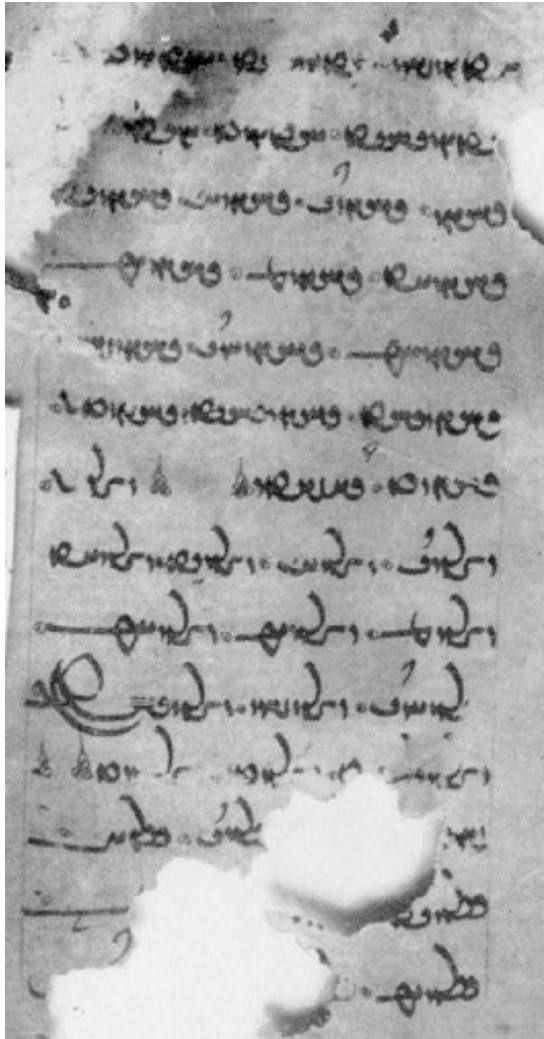
The 3rd plural expressing indefinite subject (“one”)

When the “performer” is unknown, one can also use an indefinite 3rd plural: “they say” = “it is said,” “they killed him” = he was killed,” e.g.:

gōwēnd kū “they say, it is said”

kas pad wēmārīh nē mīrēd bē pad zarmānīh ayāb ōzanēnd “no one will die from illness, other than from old age or (if) someone kills them = they are killed”

xrafstar sē ēwēnag hēnd ābig ud zamīgīg ud parragīg. ān ī ābig xrafstar ud zamīgīg xrafstar ud parragīg xrafstar gōwēnd “The *xrafstars* are of three kinds: those in the water, in or on the earth, and those with wings; they call (them) ‘the *xrafstar* in the water’, ‘the *xrafstar* in or on the earth’, and ‘the *xrafstar* with wings’”



In the fragment the following seven verbs are represented: I, *ānītan*; II, *dāštan*; III, *šutan*; IV, *burtan*; V, *nītan*; VI, [*uzītan*]; VII, [*vindātan*]. As the only form preserved of VII is the imper. sg., I omit this verb in the synoptic list I now have arranged in order to make out the value of the ligatures of endings found. The ligatures, which will be discussed below, are put in parentheses, restorations in brackets.

I	II	III	IV	V	VI
	(3) YĤSNN	'ZLWN	[YBLWN]	*DBLWN	YNPKWN
	— <i>d</i>	(8) — <i>d</i>	[Y]BLWN <i>d</i>	(3) — (?)	— <i>d</i>
	— <i>yy</i>	— <i>yy</i>	YBLN <i>yy</i> (!)	— <i>yy</i>	— <i>yy</i>
	— <i>yt</i>	— <i>yt</i>	(13) YBLWN <i>yt</i>	— (' <i>t</i>)	(8) — <i>yt</i>
(4) — ' <i>t</i>	— ' <i>t</i>	— ' <i>t</i>	[— ' <i>t</i>]	(4) — (<i>yt</i>)	— ' <i>t</i>
— <i>m</i>	(9) — <i>m</i>	— <i>m</i>	[— <i>m̄</i>]	— <i>m</i>	— <i>m</i>
— <i>ym</i>	— <i>ym</i>	(14) — <i>ym</i>	— <i>ym</i>	— <i>ym</i>	(9) — <i>ym</i>
(5) — ' <i>m</i>	— ' <i>m</i>	— ' <i>m</i>	YBL[WN' <i>m</i>]	— ' <i>m</i>	— ' <i>m</i>
— ' <i>nd</i>	(10) — ' <i>nd</i>	— ' <i>nd</i>	[YBLWN' <i>n</i>] <i>d</i>	(5) — ' <i>nd</i>	— ' <i>nd</i>
(R 1) HYTYWNšn'	— šn[']	— šn'	(V 1) — šn'	— šn'	(10) — šn'
— [<i>yh</i>] <i>yt</i>	(6) — <i>yhyt</i>	— <i>yh(yt)</i>	— <i>yhyt</i>	— <i>yh(yt)</i>	— <i>yhyt</i>
— [<i>n</i> ?]	— <i>yhst</i>	(11) — <i>yhst</i>	— <i>yh(st)</i>	(6) — <i>yhst</i>	— <i>yhst</i>
(2) — <i>yhst</i>	— <i>tn</i>	— <i>tn</i>	(2) — <i>tn</i>	— (<i>tn</i>)	(11) — <i>tn</i>
— <i>t</i>	(7) — <i>t</i>	— <i>t</i>	— <i>t</i>	— <i>t</i>	— <i>t</i>
'nytn	<i>d'štn</i>	(12) šwt[<i>n</i>]	<i>bwrtn</i>	(7) <i>nytn</i>	[]

ud az tan ī Gayōmard rōšnīh ōwōn bē šud čiyōn āhen ī garm ī suxr ka-š pōlābad abar zanēnd ud syā bē bawēd “and from Gayōmard’s body light went out like (when) they strike steel on a redhot iron and it becomes black”

Note the combination of intransitive + indefinite verb:

har čē abēzag ō Garōdmān šawēd ud har čē druwand ō dōzox abganēnd “everything that is pure goes to Garōdmān, and everything that is wicked they throw (= is thrown) into hell”

IMPERSONAL EXPRESSIONS

Impersonal expressions are sentences without grammatical subjects (English “it is necessary, it is possible, etc.”). Most impersonal expressions involve a 3rd singular verb or a noun or an adjective (*tuwān*, etc.).

The person it is necessary, etc., *for* can be expressed by a noun, an independent pronoun, or an enclitic pronoun. **Plural nouns take the ending -ān.** When the person is expressed by a relative pronoun (*kē*), an enclitic pronoun can be added to clarify the person.

Impersonal verbs have only the 3rd singular form. They are called *impersonal*. The most common ones are *abāyēd* “it behoves X (to), X should, must,” *abāyist* “it behoved X (to), X should, ought to, must”; *andar abāy-* “to need”; *šāyēd* “it is possible for X, X can,” *šāyist* “it was possible for X, X could, was able (to),” *sah- sahist* “seem (to ...),” *kāmēd kāmist* “wants, wishes,” *wurrōyēd wurrōyist* “believe.”

Impersonal expressions are often combined with an infinitive (see Lesson 10).

In the English translation, the impersonal expression must often be turned into a personal one.

Note that the past stems *abāyist* and *šāyist* are frequently written as if “*abāyīd*” and “*šāyīd*,” but this is probably a special way of spelling *-āyist* (see Lesson 5).

Examples:

čand-itān tuwān pad kerbag kerdan tuxšāg bawēd “as much as it is possible for you = you can, be diligent in performing good deeds!”

ān mard u-m and sahist čand sē mard nēzag-bālāy “that man seemed to me as large as three men the height of a spear”

harw čē-t kāmāg ast xwāh tā-t daham “Ask everything you wish, so that I shall give it to you!”

ēk ka-š tis kāmēd guftan “one, when he wants to say something”

nohom kē pad harw kēš wurrōyēd ud paristīdan kāmēd “ninth, he who (kē) believes in every teaching and wishes to worship (in it)”

kē-š wurrōyēd xwarēd ud kē-š nē wurrōyēd nē xwarēd “he who (kē-š) believes shall eat, and he who does not believe shall not eat.”

ka-m frāz mad hēnd pad ān paymōzan ī zarrēn-pēsīd ī asēmēn-pēsīd ī brāzišnīgtom az harwisp paymōzanān u-m burzišnīgtar sahist “when they come forward to me in that gold-embroidered, silver-embroidered garment(s), most radiant of all garments, it seemed to me most praiseworthy”

Impersonal *andar abāyēd* “be needed”

In this expression, the person who needs to do something is often an enclitic pronoun. If a plural noun, it takes the ending *-ān*, and the pronoun *man* is used instead of *an*. “Needed for” is expressed by *pad*. Examples:

Ohrmazd ēdōn gōwēd kū ka ēbgad āmad ān ī xwēš hamēmāl pad kōxšīšn frāz gīrēd kū nōg framān andar nē abāyēd “Ohrmazd says as follows: When the Invasion has come, (each) seizes his own opponent to fight with, that is, a new command is not needed”

LESSON 9

<i>abzār</i>	𐬀𐬵𐬭𐬀	<ʔp̄zʔl>	tool
<i>ahanūz, ahanūz ... nē</i>	𐬀𐬀𐬨𐬭𐬀	<ʔhnwc>	still; not yet
<i>āhenēn</i>	𐬀𐬀𐬨𐬭𐬀	<ʔsynynʔ>	of iron
<i>akāmāgōmand</i>	𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<ʔkʔmkʔwmnd>	unwilling
<i>anabēdān</i>	𐬀𐬀𐬀𐬀𐬀𐬀	<ʔnʔpytʔnʔ>	‘un-approached’ (sexually; Av. term)
<i>andarg</i>	𐬀𐬀𐬨𐬀	<ʔndlg>	between
<i>andar-māh</i>	𐬀𐬀𐬨𐬀𐬀𐬀	<ʔndl-mʔh>	new moon
<i>andarōn (< andar-rōn)</i>	𐬀𐬀𐬨𐬀𐬀𐬀, 𐬀𐬀𐬨𐬀𐬀	<ʔndlwnʔ, BYN-lwnʔ>	inner, interior, inside
<i>andarōn-nēmag</i>	𐬀𐬀𐬨𐬀𐬀𐬀	<ʔ ndlw(n)-nymkʔ>	the inside
<i>arešk-kāmag</i>	𐬀𐬀𐬀𐬀𐬀𐬀	<ʔlyšk-kʔmkʔ>	having envy as one’s wish
<i>arwand-asp</i>	𐬀𐬀𐬀𐬀𐬀	<ʔwnd-ʔspʔ>	with fleet (fast) horses
<i>ašādīh</i>	𐬀𐬀𐬀𐬀	<ʔšʔtyh>	unhappiness
<i>āsēmēn</i>	𐬀𐬀𐬀𐬀	<ʔsymentʔ>	of silver, silvery
<i>axtar</i>	𐬀𐬀𐬀	<ʔhtl>	star, constellations, sign of the zodiac
<i>bayōbaxt</i>	𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀	<bk/γwbʔhtʔ>	allotted by the god (Av. epithet)
<i>bē ... tā</i>	𐬀𐬀 ... 𐬀𐬀	<BRA ... OD>	except
<i>bowandagīh</i>	𐬀𐬀𐬀𐬀	<bwndkyh>	fullness, completeness
<i>brinjēn</i>	𐬀𐬀𐬀𐬀	<blncynʔ>	of bronze, brazen
<i>bun</i>	𐬀𐬀	<bwnʔ>	beginning
<i>buništāg</i>	𐬀𐬀𐬀𐬀𐬀	<bwnyštʔkʔ>	basis
<i>bun-xān</i>	𐬀𐬀𐬀 𐬀𐬀	<bwnʔ-hʔnʔ>	source
<i>burzāwand</i>	𐬀𐬀𐬀𐬀𐬀	<bwlzʔwnd>	lofty, tall
<i>čašmag</i>	𐬀𐬀𐬀𐬀	<cšmkʔ>	well-spring, source
<i>Čēčast</i>	𐬀𐬀𐬀𐬀	<cycstʔ>	name of a lake
<i>čiyōnih</i>	𐬀𐬀𐬀𐬀	<cygwnyh>	‘howness’, how things are
<i>dām-dahišnih</i>	𐬀𐬀𐬀𐬀𐬀𐬀	<dʔm-dhšnyh>	the establishment of the creation
<i>dānāg</i>	𐬀𐬀𐬀𐬀	<dʔnʔkʔ>	knowledgeable, wise
<i>drahnāy</i>	𐬀𐬀𐬀𐬀	<dlʔhnʔd>	length, extent
<i>draxt</i>	𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀	<dlʔʔhtʔ>	tree
<i>drubušt</i>	𐬀𐬀𐬀𐬀𐬀	<dlwpwštʔ>	fortress
<i>ēw-čand, ē-čand</i>	𐬀𐬀𐬀	<ʔy-cnd, HD-cnd >	some, a few
<i>ēg</i>	𐬀𐬀𐬀	<ADYNʔ>	then, next
<i>ēkānag</i>	𐬀𐬀𐬀𐬀𐬀	<ʔywkʔnkʔ>	single, identical
<i>ēwēnag</i>	𐬀𐬀𐬀𐬀	<ʔdwyknʔ>	manner, way
<i>ēwkardagīh</i>	𐬀𐬀𐬀𐬀𐬀𐬀	<ʔyw-krtkyh>	unison; <i>pad</i> + : “in unison, jointly”
<i>fragard</i>	𐬀𐬀𐬀𐬀	<plktʔ>	a chapter/book division in the Avesta
<i>Fraškerd</i>	𐬀𐬀𐬀𐬀𐬀	<plškrʔtʔ>	the Renovation
<i>frasp</i>	𐬀𐬀𐬀𐬀	<plspʔ>	beam
<i>frāxīh (frāxwīh)</i>	𐬀𐬀𐬀𐬀𐬀	<plʔhwyh>	expanse
<i>frazānag</i>	𐬀𐬀𐬀𐬀	<plcʔnkʔ>	possessing foreknowledge
<i>gōkarn</i>	𐬀𐬀𐬀𐬀	<gwkln>	Cow’s ear (Avestan); name of a mythical plant
<i>gursagīh</i>	𐬀𐬀𐬀𐬀	<gwlskyh>	hunger

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<i>ham</i>	𐬵𐬀	<hm>	same
<i>hamist</i>	𐬵𐬀𐬵𐬀	<KHDE>	all
<i>hayārīh</i> (<i>ayārīh</i>)	𐬵𐬀𐬵𐬀𐬵𐬀	<hdyb ² lyh>	help
<i>hazārgānag</i>	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	<hc ² l-k ² nk ² >	a thousand-fold, by thousands
<i>hešmgen</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<hšmgn ² >	angry
<i>jud-bēš</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<ywb ² t-byš ² >	keeping harm away
<i>kāmagōmandihā</i>	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	<k ² mk ² wmndyh ² >	willingly
<i>Kangdiz</i>	𐬵𐬀𐬵𐬀	<kngdc ² >	name of a castle
<i>kāskēn</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<k ² skyn ² >	of lapis lazuli
<i>kerdārīh</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<krt ² lyh>	making
<i>kōxšīšn</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<kwššn ² >	struggle, fight
<i>madār</i>	𐬵𐬀𐬵𐬀	<mt ² l>	a comer, who comes often, that will come
<i>māh-pāyag</i>	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	<m ² h-p ² dk ² >	the moon-level
<i>mādayān</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<m ² tgd ² n ² >	book
<i>māndagīh</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<m ² ndkyh>	tiredness
<i>mang</i>	𐬵𐬀𐬵𐬀	<mng>	hashish, bang
<i>marag</i>	𐬵𐬀𐬵𐬀	<mlk ² >	number
<i>mowmardīh</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<mwgmlyh>	Magian-hood
<i>nasāy-nigānīh</i>	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	<ns ² d-nk ² nyh>	burial of corpses
<i>nērang</i>	𐬵𐬀𐬵𐬀	nylng>	a ceremony, ritual, spell
<i>nērōgōmand</i>	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	<nylw ² kmnd>	possessing strength
<i>Nōdarān</i>	𐬵𐬀𐬵𐬀	<nwtl ² n ² >	descended from Nōdar
<i>Ohrmazd-dād</i>	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	< ² whrmzd-d ² t ² >	established by Ohrmazd
<i>ōzōmand</i>	𐬵𐬀𐬵𐬀𐬵𐬀	< ² wc ² wmnd>	strong, powerful
<i>pādyāwand</i>	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	<p ² ty ² wnd>	strong, mighty
<i>paygām</i>	𐬵𐬀𐬵𐬀	<pgt ² m>	message
<i>pērāmōn</i> (+ <i>ī</i> or <i>az</i>)	𐬵𐬀𐬵𐬀𐬵𐬀	<pyl ² mwn ² >	around
<i>pōlābdēn</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<pw ² l ² ptyn ² >	of steel
<i>purr-māh</i>	𐬵𐬀𐬵𐬀	<pw ² l ² -m ² h>	full moon
<i>rahīy</i>	𐬵𐬀𐬵𐬀	<lyd ² , l ² d ² >	chariot
<i>rāmišnōmand</i>	𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	<l ² mšn ² wmnd>	joyful, happy
<i>rāyōmand</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<l ² d ² wmnd>	wealthy (<i>Av. raēuuant</i>)
<i>rōšn</i>	𐬵𐬀𐬵𐬀	<lwšn ² >	bright, light (adj.); brightly, clearly
<i>Šābuhr</i>	𐬵𐬀𐬵𐬀	<š ² pw ² hl>	a Sasanian king
<i>sadgānag</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<st-k ² nk ² >	a hundred-fold, by hundreds
<i>Sagestān</i>	𐬵𐬀𐬵𐬀𐬵𐬀, 𐬵𐬀𐬵𐬀𐬵𐬀	<skst ² n ² , sk ² st ² n ² >	Sistan
* <i>Sawar</i>	𐬵𐬀𐬵𐬀	<yywbl, swbl>	name of a lake
<i>šnāyišn</i> = <i>xšnāyišn</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<šn ² dšn ² >	hail (to you)!
<i>star-pāyag</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<stl ² -p ² dk ² >	the star-level
<i>sūdōmand</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<swt ² wmnd>	bringing benefit
<i>tag</i>	𐬵𐬀𐬵𐬀	<tk ² >	attack, assault
<i>tišnagīh</i>	𐬵𐬀𐬵𐬀𐬵𐬀	<tyšnkyh>	thirst

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<i>tomīg</i>	𐬵𐬀𐬎𐬎	<t(w)myk'>	belonging to darkness
<i>tuhīgih</i>	𐬵𐬀𐬎𐬎𐬵	<twhykyh>	emptiness
<i>tuwānāg</i>	𐬵𐬀𐬎𐬎𐬎	<twb ^o n ^o k'>	mighty
<i>ul</i>	𐬵𐬀𐬎	<LALA>	up
<i>wād</i>	𐬵𐬀𐬎	<w ^o t'>	wind
<i>war</i>	𐬵𐬀𐬎	<wl>	lake; bay, inlet
<i>wāz-īd</i>	𐬵𐬀𐬎	<w ^o c->	drive
<i>wīs</i>	𐬵𐬀𐬎	<ws>	town
<i>xšnāyišn = šnāyišn</i>	𐬵𐬀𐬎𐬎𐬎𐬎	<hšn ^o dšn'>	hail (to you)!
<i>xwurdag</i>	𐬵𐬀𐬎𐬎	<hwwltk'>	little, small
<i>zamān</i>	𐬵𐬀𐬎	<ODNA>	time
<i>zanišn</i>	𐬵𐬀𐬎𐬎𐬎𐬎	<znišn', MHYTNšn'>	striking, smashing
<i>zarrēn</i>	𐬵𐬀𐬎𐬎	<ZHBAyn'>	of gold, golden
<i>zufr</i>	𐬵𐬀𐬎	<zwpl>	deep
Verbs:			
<i>abzāy- abzūd</i>	𐬵𐬀𐬎𐬎𐬎	< ^o pz ^o d- ^o pzw't'>	increase (intransitive)
<i>āhanj- āhaxt</i>	𐬵𐬀𐬎𐬎𐬎	< ^o hnc- ^o hht'>	pull
<i>āster-</i>	𐬵𐬀𐬎𐬎	< ^o stl->	become guilty (Av. <i>āstriia-</i>)
<i>āwar- āwurd</i>	𐬵𐬀𐬎𐬎𐬎	<YHYTYWN->	bring (hither)
<i>āxēz-ist</i>	𐬵𐬀𐬎𐬎𐬎	< ^o hyc- ^o hst'>	rise, get up
<i>ham-bar-</i>			gather
<i>hil- hišt</i>	𐬵𐬀𐬎𐬎	<ŠBKWN->	let out, allow
<i>kan- kand</i>	𐬵𐬀𐬎𐬎	<HPLWN->	dig (out: <i>bē</i>), destroy
<i>kār- kišt</i>	𐬵𐬀𐬎𐬎	<ZLYTN->	sow, plough, till
<i>nibēs- nibišt</i>	𐬵𐬀𐬎𐬎𐬎	<npys- npšt', YKTYBWN->	write
<i>niger-īd</i>	𐬵𐬀𐬎𐬎	<nkyl->	look (at)
<i>nih-ād</i>	𐬵𐬀𐬎𐬎	<HNHTWN->	place, lay
<i>nišān- nišāst</i>	𐬵𐬀𐬎𐬎𐬎	<nš ^o n- nš ^o st'>	settle, set down
<i>pāy- pād</i>	𐬵𐬀𐬎𐬎	<NTLWN->	protect, wait, linger
<i>rānēn- rānēnīd</i>	𐬵𐬀𐬎𐬎𐬎	<l ^o nyn->	drive (trans.), push
<i>rēz- rēxt</i>	𐬵𐬀𐬎𐬎	<lyc- lyht'>	pour
<i>rōy- rust</i>	𐬵𐬀𐬎𐬎	<lwd- lwtst'>	grow (up)
<i>šāyēd</i>	𐬵𐬀𐬎𐬎	<š ^o dyt'>	it is allowed, it is possible
<i>škenn- škast</i>	𐬵𐬀𐬎𐬎𐬎	<TBLWN->	break
<i>tāb-, tāft</i>	𐬵𐬀𐬎𐬎	<t ^o p->	shine, heat
<i>waz-īd</i>	𐬵𐬀𐬎𐬎	<wc->	blow
<i>wirēz- wirēxt</i>	𐬵𐬀𐬎𐬎	<OLYKWN->	flee
<i>xwah- xwast</i>	𐬵𐬀𐬎𐬎𐬎	<PLHWN->	thresh
<i>xwān- xwānd</i>	𐬵𐬀𐬎𐬎	<KL/RYTN->	call
<i>yaz- yašt</i>	𐬵𐬀𐬎𐬎	<YDBHWN->	(offer) sacrifice (to)

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SPELLING 7

sr for Avestan *θr*

In loanwords from Avestan, *θr* does not become *-hr*, but *sr*, e.g.:

𐬨𐬀𐬎𐬎𐬎	<m ³ nsl >	<i>mānsr</i>	“sacred word”
𐬨𐬀𐬎𐬎𐬎𐬎𐬎	<m ³ nsl-sṣnd>	<i>mānsr-sṣand</i>	a deity, name of a day
𐬨𐬀𐬎𐬎	<h ³ sl>	<i>hāsr</i>	“league,” Av. <i>hāθra</i>
𐬨𐬀𐬎𐬎𐬎𐬎	<ywšd ³ sl>	<i>yōjdahr</i> (<i>yōždahr</i>)	“ritually clean,” Av. <i>yaoždāθra</i>

ARAMAEOGRAMS 8, ADJECTIVES AND ADVERBS

Here are (again) some more common adjectives:

𐬨𐬀𐬎𐬎	<LBA>	<i>wazurg</i>	“big, great”	𐬨𐬀𐬎𐬎	<MALE>	<i>purr</i>	“full”
𐬨𐬀𐬎𐬎𐬎	<LHYK>	<i>dūr</i>	“far, distant”	𐬨𐬀𐬎𐬎𐬎	<ALYK>	<i>dagr</i>	“long” (time)
𐬨𐬀𐬎𐬎𐬎	<ŠPYL>	<i>weh</i>	“good, better”	𐬨𐬀𐬎𐬎	<SLYA>	<i>wad</i>	“bad”
𐬨𐬀𐬎𐬎	<BSYM>	<i>xwaš</i>	“pleasant”	𐬨𐬀𐬎	<TB>	<i>nēw</i>	“good, well”
𐬨𐬀𐬎𐬎	<DKYA>	<i>pāk</i>	“clean, pure”	𐬨𐬀𐬎𐬎𐬎	<ŠLYTA>	<i>pādixšāy</i>	“authorized”
𐬨𐬀𐬎	<KBD>	<i>was</i>	“much, very”				
𐬨𐬀𐬎	<KZY>	<i>ahīy</i>	“earlier, formerly, at first”				
𐬨𐬀𐬎	<LOYN'>	<i>pēš</i>	“before, in front”	𐬨𐬀𐬎	<AHL>	<i>pas</i>	“after, afterward”
				𐬨𐬀𐬎	<BATL>	<i>pasīy</i>	“after, afterward”

Note the following arameogram:

𐬨𐬀𐬎𐬎𐬎𐬎𐬎𐬎 <HWBDWN (HBDWN)> *wanīy* “destroyed”

used in the expressions

<i>wanīy kun-</i>	“destroy”	<i>wanī-gar</i>	“destroyer”	<i>wanī-garīh</i>	“destruction” (active)
<i>wanīy baw-</i>	“be destroyed”			<i>wanī-būdīh</i> (<i>wanyūdīh</i>)	“destruction” (passive)

WORD FORMATION 4. PREFIXES AND SUFFIXES 4

-tār/-dār, -tārīh/-dārīh

Nouns of agent (performer of action) is formed from past stems of verbs by replacing the final *-t* or *-d* with *-tār* or *-dār*, respectively. Negative nouns in *a-* and abstract nouns in *-īh* are frequently formed from such agent nouns.

Examples:

<i>bōxtan</i>	“deliver”	<i>bōxtār</i>	“deliverer”	<i>bōxtārīh</i>	“deliverance”
<i>warzīdan</i>	“work, labor, perform”	<i>warzīdār</i>	“laborer, sb. who performs/does sth.”	<i>warzīdārīh</i>	“performance”
<i>xwardan</i>	“eat”	<i>axwardār</i>	“not eating, without eating”		
<i>pahrēxtan</i>	“guard (against)”	<i>pahrēxtār</i>	“staying away from”		

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Note also names of *Avestan texts*:

- Hērbedestān*, rules connected with priestly studies (extant)
- Nīrangestān*, rules connected with the performance of rituals (extant)
- Zaxmestān*, *Rēšestān*, rules dealing with bodily assault and harm (not extant)
- Hamēmālestān*, rules dealing with bodily assault and harm (not extant)
- Pasuš-horwestān*, rules for dealing with sheep and shepherd dogs (partly extant)
- Stōrestān*, rules for dealing with domestic animals (partly extant)
- Arzestān*, rules for determining value (partly extant)
- Waxšestān*, rules for gift exchange, compensation, etc. (not extant)

-āy, -āyīg

The suffixes *-āy* (*-ā*) *-āyīg* make adjectives from geographical names.

Examples:

<i>hrōm</i> “Rome”	<i>hrōmāy</i> (<i>hrōmā</i>) “a Roman”	<i>hrōmāyīg</i> “Roman”
* <i>muzr</i> , <i>misr</i>		<i>muzrāyīg</i> “Egyptian”
<i>bābēl</i> “Babylonia”		<i>bābēlāyīg</i> “Babylonian”
<i>asūrestān</i> “Assyria”		<i>asūrāyīg</i> “Assyrian”

-āy

This rare suffix makes nouns corresponding to adjectives denoting size:

<i>drahnāy</i> “length”	cf. <i>drāz</i> “long” (distance, cf. <i>darg</i> “long” time)
<i>pahnāy</i> “width, thickness”	cf. <i>pahn</i> “broad, thick”
<i>bālāy</i> “height”	cf. <i>buland</i> “height”
<i>zofāy</i> “depth”	cf. <i>zafir</i> , <i>zofr</i> “deep”

GRAMMAR 10

DEMONSTRATIVE PRONOUNS (RECAPITULATION)

Pahlavi has the following demonstrative pronouns:

Near deictic (“this, these”):

<i>ēn</i>	𐭪𐭥, 𐭪𐭥	<ZNE>	“this”		
<i>ēd</i>	𐭪𐭥 [𐭪𐭥]	<HNA (ʔy)>	“this (here)”		
<i>im</i>	𐭪𐭥, 𐭪𐭥	<LZNE>	“this”	<i>imēšān</i>	𐭪𐭥𐭪𐭥𐭥 <LZNEšʔnʔ> “these”

Far deictic (“that, those”):

<i>ōy</i>	𐭪𐭥	<OLE>	“that”	<i>awēšān</i>	𐭪𐭥𐭪𐭥𐭥 <OLEšʔnʔ> “those”
<i>ān</i>	𐭪𐭥	<ZK>	“that (there)”		

Notes:

Only *ōy* and *im* have plural forms: *awēšān* and *imēšān* (Manichean also *imīn*).

awēšān tends to be used as general plural; *imēšān* is used with nouns in *-ān*.

ēn, *ēd*, and *ān* can be used with singular and plural nouns, including nouns in *-ān*.

ēd is commonly used to refer to the text or the situation in which a sentence is spoken: “this one in question, this that we have been talking about, the following,” etc.

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im “this” is the least frequent of the near-deictic pronouns; it is mainly used in expressions such as *im rōz* “this day, today.” The plural *imēšān* is very rare.

ōy, *awēšān* is also used as a personal pronoun “he, she, it; they.”

Examples:

ēn dašt nēk ud gōr ēdar was “this plain is fine and wild asses are plentiful here”

pad gōwišnīh ī ohrmazd paydāg kū ēd tō maši gāw u-t ēd jōrdā “in/by the statement of Ohrmazd it is manifest:

This is your cow, Maši, and this (is) your barley.”

ān sāl wārān bawēd “that year there will be rain” (in predictions)

Gayōmard daxšagōmandīh ēd kū mardōm az ōy tōhmag pad ān hangōšīdag zād hēnd “Gayōmard’s ‘having a mark’ is this (the following): people were born from his seed in that similar manner”

Note the expressions *ēd rāy* “for this reason,” *pad ēd dār-* “to think, estimate”:

ēd rāy star ī agumēzagīh xwānēnd “for this reason they call (them) ‘the stars un(touched by) the Mixture”

pad ēd dārēnd kū ēk-tāg hēnd “they think they are alone”

Note also the use of *ēn ... ān* as “this ... that, one ... the other”:

ka zarmān mard pad ēn darag andar šawēd aburnāy ī panzdah-sālag pad ān darag bērōn āyēd “when an old man goes in through this (one) door, he comes out through that (the other) door as a 15 year-old youth”

A special use of the demonstrative pronouns is seen in expressions such as *ēn nām* “this fame,” that is, “the fame for this deed.”

THE VERB. INFINITIVES

Infinitives are formed in two ways:

1. “short” infinitives are identical with the past participle
2. “long” infinitives are formed from the past stem by adding *-an*: <-tn', -³tn', -ytn', -(y)stn'>, e.g.:

Since the only orthographic difference between the short and the long infinitives is the final stroke, they cannot always be distinguished, but we know from Manichean Middle Persian and modern Persian that they existed.

<i>framūdan</i>	𐭠𐭥𐭥𐭥𐭥	<plmwtn'>	“to command, order”
<i>āmadan</i>	𐭠𐭥𐭥𐭥𐭥𐭥	<YATWNtn'>	“to come”
<i>madan</i>	𐭠𐭥𐭥𐭥	<mtn'>	“to come”
<i>estādan</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥	<YKOYMWN ³ tn'>	“to stand”
<i>frēstīdan</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<ŠDRWNytn'>	“to send”
<i>pursīdan</i>	𐭠𐭥𐭥𐭥𐭥𐭥	<pwrsytn'>	“to ask”
<i>nišastan</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<YTYBWN ³ stn'>	“to sit”
<i>dwāristan</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<dwb ³ lystn'>	“to run”
<i>kerdan</i>	𐭠𐭥𐭥𐭥	<krtn'>	“to do”
	OR: 𐭠𐭥𐭥𐭥𐭥	<OBYDWNtn'>	
<i>griftan</i>	𐭠𐭥𐭥𐭥𐭥	<glptn'>	“to take, seize”
	OR: 𐭠𐭥𐭥𐭥𐭥	<OHDWNtn'>	

Notes:

The verb *madan* “come” (= *āmadan*) has no present stem.

𐬨𐬀𐬎𐬎 <krtn'> is probably more common than 𐬨𐬀𐬎𐬎𐬀𐬎 <OBYDWNtn'>.

𐬨𐬀𐬎𐬎𐬀𐬎 <OHDWNtn'> is probably more common than 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎 <glptn'>.

USES OF THE INFINITIVE

The infinitive is used largely as in English. Note that it sometimes needs to be translated into English as a passive.

Infinitive as subject, direct object, possessive

nūn-it nimāyam būdan ī ristāxēz ud tan ī pasēn “now I (will) show you the becoming (coming into existence) of the Resurrection and the Final Body (= how the R. comes about)”

u-m xwēškārīh ud frēzwānīh ēn kū ohrmazd pad astīh ud akanāragīh ud abēzagīh ahrimen pad nēstīh ud wanī-būdīh menīdan “and my duties and obligations (are) this: to think about Ohrmazd as being, as limitless and pure, (but) about Ahrimen as not being and as someone that will be destroyed”

ka hangām ī xwarišn xwardan ī ān kirm bawēd ēdōn kunē “when the time comes for that Kirm to eat [lit.: that Kirm’s time to eat food], then you (shall) do thus (= as follows)”

Infinitive with verbs

The infinitive is used with verbs meaning “to order, command” and “to wish” to express future:

ēdōn framāyēd nibīstan “he orders (him) to write as follows”

pad dēn gōwēd kū dušpādixšāyīh ī awēšān sar kāmēd būdan “it says in the Religion that their evil rule will come to an end”

With “give”:

āwarēnd wiš ud zahr ī mār ud gazdum ud abārīg-iz xrafstar ī pad dōšox u-š xward dahēnd “they bring venom and poison from snakes, scorpions, and the other creeps in Hell and give him to eat”

With impersonal constructions:

On the constructions of impersonal verbs, see Lesson 9. These often take the short infinitive. Examples:

čē sazēd būdan “what can it be?”

ardašīr widerdan nē šāyist “Ardaxšīr was unable to cross (over).”

čand weh šāyēd kerbag warzīdan “How well can one perform good deeds?”

u-tān griftan nē tuwān “and (it will) not (be) possible for you = you will not be able to seize (him, them, etc.)”

dēwān andar ēbgadīh ayōxšust wanīy kerdan nē tuwān “during the Invasion, the demons are unable to destroy the metal”

drust āmad hē tō ardā wirāz ka-t ahanūz āmad zamān nē būd “welcome, righteous Wirāz, (who have come) when it was not yet the time for you to come”

pidar ud mādar frazend ī xwēš rāy ēn and kār ud kerbag pēš az panzdah sāl bē hammōxtan abāyēd “A father and mother should teach these many (= the following) works and good deeds to their own child before it reaches fifteen years (of age).”

u-šān ... guftan abāyēd “it behoves them to say” > “they should say.”

ōy kē-š pad ēn frahang ud rāz hammōxtan kāmag būd “he who wished to be taught in this learning and secret”

With prepositions

abar “about, for (the sake of)”:

xwarrah pad ān hangām mad ō Waēgird ī Hōšang ī pēšdād abar winnārdan andar gēhān dād ī dehganīh ud gēhān warzīdārīh ud dahībedīh ī gēhān pānagīh “at that time, the Fortune came to Waēgird son of Hōšang Pēšdād for the sake of establishing in the world the law of landownership, the cultivation and overlordship of the world, that is, the protection of the world”

abar agārēnīdan ī abārōn-dādīh ud wad-kunišnīh ī banīg srāyēl “about undoing (how to undo) the evil laws and evil deeds of Banī Isrāyīl”

pad “in order to, for”:

pad marnjēnīdan tag abar kerd “he attacked to destroy (it)”

Ardawān spāh ud gund ī ārāstag abāg pus ī xwēš ō pārs pad griftan ī ardaxšīr frēstīd “Ardawān sent an equipped army and force with his own son to Pārs in order to seize Ardaxšīr”

Prepositions of time:

tā madan ī ēbgad “until the coming of the Invasion”

tā nišastan ī hešm “until the anger has subsided”

pas az madan ī gīzistag Aliksandar ī hrōmāyīg “after the coming of the accursed Alexander, the Roman”

pēš az madan ī ō gāw ohrmazd mang ī bēšāz ō gāw pad xwardan dād “before (the Adversary) came to the bull, Ohrmazd gave the bull medicinal hashish to eat”

With *rāy*, *pad* ... *rāy* “in order to, for ... -ing”

gumān kerdan ī mardōmān pad ēn dēn rāy “in order to make people doubtful about this religion”

ān āb pad frašgerd rist wirāstan rāy andar abāyēd “that water is needed at the Fraškerd in order to restore the dead”

In enumerations

pad gētīy fradom pad dēn āstawān būdan didīgar zan kerdan ud paywand ī gētīy rāyēnīdan ... ud pad ēn abēgumān būdan “in this world, firstly, to have faith in the religion; secondly, to marry and arrange continuation of one’s line in this world ... and to be without doubt (= have no doubt) about this (= the following)”

THE USE OF DERIVED NOUNS INSTEAD OF SUBORDINATE CLAUSES

The nouns in *-īh*, especially those made from compounds, are often used much in the same way as infinitives. They can, and should, often be translated as full clauses. Note especially the use of *rāy* in such constructions.

Examples:

u-m mardōmīh az Mahlīy ud Mahliyānīy “and my being a human being (comes) from (being descended from) Mahlīy ud Mahliyānīy = I am a human being because I am (descended) from Mahlīy ud Mahliyānīy”

sag pad hamēstārīh ī gurg-sardagān ud pānagīh ī gōspandān kerdan rāy dād estēd “the dog has been established (‘created’) in order to oppose the wolf-species and to protect the domestic animals”

did Ahrimen gōwēd kū bē hāzam harwisp ox ī astōmand ō adōstīh ī tō dōstīh ī man “then Ahrimen says: ‘I will lead the entire bony existence to not be friendly to you, (but) to be friendly to me’”

ADDITIONAL READINGS 10.2

From *Mēnōy xrad* 61.6, 26-27

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pursišn. xar ī sē-pāy kū gyāg estēd.
passox. xar ī sē-pāy mayān ī zrēy ī warkaš nišīnēd. hāmōyēn āb ī ō nasāy ud daštān ud abāriḡ hixr wārēd
ka ō xar ī sē-pāy rasēd hāmōyēn pad wēnišn pāk ud yōjdahr kunēd.

- Q. Where is the three-legged donkey?
- A. The three-legged donkey sits in the W. Sea.
- All the water that rains on dead bodies, menstrual discharge, and other excretions, when it comes to the three-legged donkey, it makes it all clean and pure by looking at it.

ADDITIONAL READINGS 10.3

From the *Mēnōy xrad* 61.8, 31-36

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pursišn. Gōbedšāh pad kadām gyāg.
passox. Gōbedšāh pad Ērānwēz andar kišwar ī Xwanirah
ud az pāy tā nēmtan gāw ud az nēmtan tā azabar mardōm
ud hamwār pad drayā bār nišīnēd ud yazišn ī yazdān hamē kunēd ud zōhr ō zrēy hamē rēzēd
kē rāy pad ān zōhr-rēzišnīh amar xrafstar andar zrēy bē mīrēnd.

- Q. Where is Gōbedšāh?
- A. Gōbedšāh is in Ērānwēz in the continent of Xwanirah.
- And from the feet to the waist he is a bull, and from the waist to the top human.
- And he always sits by the sea shore and sacrifices to the gods and pours libations into the sea, on account of whom, by that libation pouring, countless evil animals die in the sea.
- For, God forbid he should not perform that sacrificing and should not pour the libations into the ocean so that those countless evil animals are destroyed, then whenever it rains, it rains evil animals like rain.

ADDITIONAL READINGS 10.4

Bundahišn 24.17-18, 20-21

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GLOSSARY OF WORDS IN THE TEXTS AND THE EXERCISES 10

Idioms:

<i>abar dāštan</i>	raise, lift up
<i>andar abāyēd</i>	need (impersonal)
<i>andar ēn āwām</i>	in this day and age
<i>āsāyišn kerdan</i>	relax
<i>bē burdan</i>	carry away, get rid of
<i>dām ud dahišn</i>	the entire creation; cf. <i>dām-dahišnīh</i> “the establishment of the creation”
<i>(ō) ham bar-</i>	carry together, gather, accumulate
<i>ō bun</i>	to be one’s/their own, to one’s stock, “as start-up capital”
<i>ō xwēš kerdan</i>	make one’s own, appropriate
<i>pad ēd dāštan</i>	he thinks, considers
<i>pad kardag āwar-</i>	employ, practice
<i>pēš dār-</i>	offer
<i>rāmišn kerdan</i>	be happy, have fun
<i>zan kerdan</i>	marry

Nouns, adjectives, adverbs, pronouns:

<i>abāg</i>	اباگ	<LWTE>	with
<i>abāxtar</i>	اباختر	<’p’htl>	north
<i>abēbar</i>	اببار	<’by-bl>	fruitless, not bearing fruits
<i>abērāh</i>	ابراه	<’py-l’h>	having lost one’s way
<i>abesīh-ist</i>	ابسیست	<’psyh->	be destroyed
<i>ābig</i>	ابگ	<’pyk’>	water-, living in the water
<i>ābus</i>	ابوس	<’pws>	pregnant
<i>ābustan</i>	ابستان	<’pwstn’>	pregnant
<i>ačārag</i>	اچارگ	<’c’lk’>	helpless; + <i>andar</i> “against”
<i>āfrīnagān</i>	افرینگان	<’prynkn’n’>	name of a a ceremony
<i>āgāhīh</i>	اگاهیه	<’k’syh>	knowledge, information
<i>ahīy</i>	اهیه	<KZY>	before (adverb); + <i>rāy</i> “before” (postposition)
<i>akerd</i>	اکرد	<’-krt’>	undone
<i>amar</i>	امار	<’ml>	countless, innumerable
<i>amāwandīh</i>	امآوندیه	<’m’wndyh>	powerfulness
<i>ambar</i>	امبار	<’nbl>	amber
<i>apparag</i>	اپارگ	<’plk’>	robber
<i>artēštār</i>	ارتیشتر	<’ltyšt’l>	soldier, warrior
<i>āsāyišn</i>	اسایشن	<’s’dšn’>	relaxation
<i>āškārag</i>	اشکارگ	’šk’lk’>	openly, evident
<i>aškomb</i>	اشکومب	<’šk(w)mb>	belly, womb
<i>asp-kerbīh</i>	اسپرکربیه	<’sp-klpyh>	the form of a horse
<i>āštīh</i>	اشتیه	<’styh>	peace
<i>bār</i>	بار	<b’l>	shore, riverside
<i>bē-barišnīh</i>	بباریشنیه	<BRA-blšnyh>	getting rid of

LESSON 10

<i>būm</i>	بوم	<bwm>	land
<i>bun</i>	بن	<bwn'>	bottom, foundation, beginning
<i>bundahišnīh</i>	بندهشنيھ	<bwndhšnyh>	the first establishing of the cosmos, Creation
<i>bunxān</i>	بنخاڻ	<bwn'-hv'n'>	source
<i>burdār</i>	بردار	<bwl't'>	someone who carries
<i>burz</i>	برز	<bwl'c'>	tall
<i>dahībed</i>	داهيبه	<dhywpt'>	town-master
<i>dard</i>	دارد	<dl't'>	pain
<i>dārišn</i>	داريشن	<d'lšn'>	upkeep (lit. "holding")
<i>daštān</i>	داستان	<dšt'n'>	menstrual discharge
<i>deh</i>	ده	<MTA>	town, village
<i>dibīr</i>	ديبر	<dpywr'>	scribe
<i>dōšāram</i>	دوشارم	<dwš'lm>	desire, love
<i>drayā, drayāb</i>	درایا, درایاب	<YMA, dlyd'p'>	sea, ocean
<i>drāz-dumb</i>	درازدومب	<dl'c-dwmb'>	having a long tail
<i>drōn</i>	درون	<dlwn'>	a ceremony
<i>dušwahāg</i>	دوشواگ	<dwš-wh'k'>	worthless
<i>duxt</i>	دخت	<BRTE>	daughter
<i>duzz (duzd)</i>	دزد	<GNBA>	thief
<i>ēbgadīh</i>	هبگاديه	<'ybg't'>	the period after the Invasion
<i>ēkānagīh</i>	هبکانگيه	<'yk'nkyh>	obedience, submission
<i>ēk-tāg</i>	هبکاگ	<'ywk'-t'k'>	single, alone
<i>ēk-tāgīh</i>	هبکاگيه	<'ywk'-t'kyh>	being single, loneliness
<i>fragard</i>	فرگارد	<plkrt'>	section, chapter
<i>framān-burdārīh</i>	فرمانبرداريه	<plm'n bwl't'lyh>	obedience
<i>frayād</i>	فرایاد	<plyd't'>	help
<i>frōd</i>	فروید	<plwt'>	down
<i>gādan-menišnīh</i>	گادانمنيشنيھ	<SLYTNtn'-mynšnyh>	thought/intent of having sex with
<i>gāhānbār</i>	گاهانبار	<g'h'nb'l'>	a ritual
<i>gandagīh</i>	گاندگيه	<gndkyh>	foulness
<i>garzišn</i>	گارشين	<glcšn'>	complaint; + <i>az</i> "about"
<i>gōmēz</i>	گوميز	<gwmyc'>	urine (of cattle used for cleansing)
<i>griftār</i>	گريفتار	<glpt'l'>	captive, prisoner
<i>grīw</i>	گريو	<CWLE>	neck, self
<i>gušn</i>	گوشن	<gwšn'>	male animal; + <i>hištan</i> , let the males in to the females to breed
<i>haft-kišwar</i>	هفتکشوار	<hpt' kyšwl>	having seven continents
<i>hāmīn</i>	هامين	<h'myn'>	summer
<i>hāmōyēn</i>	هامويين	<h'mwdyn'>	all, entire; altogether
<i>handarz</i>	هاندرز	<hndlc'>	advice
<i>hunsand</i>	هونسند	<hwnsnd>	content; + <i>pad</i> "with"
<i>jam-kerd</i>	جامکرد	<ym-krt'>	made by Jam (Yima)

LESSON 10

<i>wārišn</i>	𐭱𐭮𐭮𐭥	<w ¹ lšn'>	rain
<i>was-ēwēnag</i>	𐭱𐭮𐭮𐭥𐭮𐭮𐭮𐭮	<KBD ³ dwyнк'>	many kinds of, miscellaneous
<i>wēnišn</i>	𐭱𐭮𐭮𐭥	<wynšn'>	seeing
<i>widarg</i>	𐭱𐭮𐭮𐭥	<wtlg>	crossing, ford
<i>widest</i>	𐭱𐭮𐭮𐭥	<wtst'>	a span (9")
<i>wimand</i>	𐭱𐭮𐭮𐭥	<wymnd>	border, limit
<i>winnārdār</i>	𐭱𐭮𐭮𐭥𐭮𐭮𐭮𐭮	<wn ¹ lr ¹ >	someone who holds up
<i>xīr</i>	𐭱𐭮𐭮𐭥	<CBW>	matter, things; + <i>xwāstag</i> "all one's possessions"
<i>xōb</i>	𐭱𐭮𐭮𐭥	<hwp>	good, valid
<i>xwah</i>	𐭱𐭮𐭮𐭥	<AHTE>	sister
<i>xwarrahōmand</i>	𐭱𐭮𐭮𐭥𐭮𐭮𐭮𐭮	<GDE ² wmnd>	endowed with Fortune
<i>xwāstag</i>	𐭱𐭮𐭮𐭥	<hw ² stk'>	property
<i>xwēdōdah</i>	𐭱𐭮𐭮𐭥	<hwytwds>	next-of-kin marriage
<i>xwēdōdahih</i>	𐭱𐭮𐭮𐭥𐭮𐭮𐭮𐭮	<hwytwdsyh>	performance of next-of-kin marriage
<i>yazišn</i>	𐭱𐭮𐭮𐭥	<ycšn'>	ritual, <i>yasna</i>
<i>yazišngarih</i>	𐭱𐭮𐭮𐭥	<ycšnglyh>	sacrificing
<i>yōjdahr</i>	𐭱𐭮𐭮𐭥	<ywšd ³ sl>	ritually purify
<i>yōjdahrīh</i>	𐭱𐭮𐭮𐭥	<ywšd ³ slyh>	purification ritual
<i>zamānag</i>	𐭱𐭮𐭮𐭥	<zm ³ nk'>	time (appointed)
<i>zanih</i>	𐭱𐭮𐭮𐭥	<NYŠEyh>	wifehood, marriage; <i>pad zanih</i> "as one's wife"
<i>zōhr</i>	𐭱𐭮𐭮𐭥	<zwhl>	libation
<i>zyān</i>	𐭱𐭮𐭮𐭥	<zyd ³ n'>	harm
<u>Names:</u>			
<i>Abursēn</i>	𐭱𐭮𐭮𐭥	< ³ pwlšyn'>	name of a mountain
<i>Ādurbādagān</i>	𐭱𐭮𐭮𐭥	< ² twr ¹ p ³ tk ³ n'>	name corresponding to modern Azerbaijan
<i>Asūrestān</i>	𐭱𐭮𐭮𐭥	< ³ swlst ³ n'>	Syria
<i>Čīnestān</i>	𐭱𐭮𐭮𐭥	<cyn st ³ n'>	China
<i>Dajlit</i>	𐭱𐭮𐭮𐭥	<dglyt'>	Tigris
<i>Damagān</i>	𐭱𐭮𐭮𐭥	<dmk ³ n'>	a mountain in Pārs
<i>Ērānwēz</i>	𐭱𐭮𐭮𐭥	< ³ yl ³ nwyc'>	Ērānwēz, mythical homeland of the Iranians
<i>Frād</i>	𐭱𐭮𐭮𐭥	<pl ³ t'>	Euphrates
<i>Gēlān</i>	𐭱𐭮𐭮𐭥	<gyl ³ n'>	Gilan (southwest of the Caspian Sea)
<i>Gōbedšāh</i>	𐭱𐭮𐭮𐭥	<gwpstš ³ h>	name of a mythical king
<i>Hindūgān-rōd</i>	𐭱𐭮𐭮𐭥	<hndwk ³ n'-lwt'>	name of a river
<i>Hindūstān</i>	𐭱𐭮𐭮𐭥	<hndwst ³ n'>	India
<i>Hrōm</i>	𐭱𐭮𐭮𐭥	<hlwm>	Rome
<i>Hūzestān</i>	𐭱𐭮𐭮𐭥	<hwst ³ n'>	Khuzistan (southwestern Iran)
<i>Kang-diz</i>	𐭱𐭮𐭮𐭥	<kng-dc'>	the fortress Kang
<i>Kašmīr</i>	𐭱𐭮𐭮𐭥	<kšmyl>	Kasmir
<i>Kayānsīy</i>	𐭱𐭮𐭮𐭥	<ky ³ nsyd>	sea in which Z.'s semen is preserved (in a box)

LESSON 10

<i>Mīhrān-rōd</i>	𐬨𐬀𐬎𐬌𐬎𐬀𐬎𐬀	<mtl ² n'-lwt'>	name of a river
<i>Padišwargar</i>	𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎	<ptšhwl-gl>	name of a mountain
<i>Pārs</i>	𐬀𐬎𐬎𐬎	<p ² ls>	Pars, modern Fars
<i>Sagestān</i>	𐬎𐬎𐬎𐬎𐬎𐬎	<skst ² n'>	Sistan (eastern iran)
<i>Sind</i>	𐬎𐬎	<snd>	Sindh
<i>Sōšāns</i>	𐬎𐬎𐬎𐬎𐬎	<swš ² ns>	son of Z., born 3000 years after Z.
<i>Sōwestān</i>	𐬎𐬎𐬎𐬎𐬎𐬎	<swkwst ² n'>	Sogdiana
<i>Sūdgar (nask)</i>	𐬎𐬎𐬎𐬎	<swtkl>	a text found in the <i>Dēnkard</i>
<i>Tabarestān</i>	𐬎𐬎𐬎𐬎𐬎𐬎	<tplst ² n'>	Tabaristan (southeast of the Caspian Sea)
<i>Tištār</i>	𐬎𐬎𐬎𐬎	<tyštł>	name of a divine star, Sirius
<i>Turkestān</i>	𐬎𐬎𐬎𐬎𐬎𐬎	<twlkt ² n'>	Turkestan
<i>Ušidar</i>	𐬎𐬎𐬎𐬎	< ² wšytł>	son of Z., born 1000 years after Z.
<i>Ušidarmāh</i>	𐬎𐬎𐬎𐬎𐬎𐬎𐬎	< ² wšytlm ² h>	son of Z., born 2000 years after Z.
<i>Weh-rōd</i>	𐬎𐬎𐬎𐬎 . 𐬎𐬎𐬎𐬎	<wyh(-)lwt'>	Indus
<i>Xwanirah</i>	𐬎𐬎𐬎𐬎	<hwnyls>	the central continent
<i>Xwarāsān</i>	𐬎𐬎𐬎𐬎𐬎	<hwł ² s ² n'>	land in the east, Khorasan
<i>Yatā-ahū-wēryō</i>	𐬎𐬎𐬎𐬎𐬎𐬎𐬎𐬎	<yt ² - ² hw-wylywk'>	an Old Avestan text used as a prayer

Verbs:

<i>abāgēn-īd</i>	𐬎𐬎𐬎𐬎	< ² p ² kyn->	accompany
<i>abgan-, abgand</i>	𐬎𐬎𐬎𐬎	<LMYTN->	throw (away), abort
<i>āšnaw- āšnūd</i>	𐬎𐬎𐬎𐬎 , 𐬎𐬎𐬎𐬎	<OŠMEN-, ² šnwt'>	hear
<i>brēhēn-īd</i>	𐬎𐬎𐬎𐬎	<blyhyn->	allot, assign; fashion
<i>dwār-īst</i>	𐬎𐬎𐬎𐬎	<dwb ² l->	run (esp. about evil beings)
<i>gāy- gād</i>	𐬎𐬎𐬎𐬎	<SLYTN->	have sex with
<i>gumēz- gumēxt</i>	𐬎𐬎𐬎𐬎 , 𐬎𐬎𐬎𐬎	<gwmyc- gwmyht'>	mix, mingle
<i>handēš-īd</i>	𐬎𐬎𐬎𐬎	<hndyš->	think; + <i>rāy</i> “about”
<i>kāmēd kāmīst</i>	𐬎𐬎𐬎𐬎	<YCBEN->	one wishes (impersonal)
<i>keš-īd</i>	𐬎𐬎𐬎	<kš->	drag, pull
<i>kuš- kušt</i>	𐬎𐬎𐬎 , 𐬎𐬎𐬎	<kwš- kwšt'>	kill
<i>mēz- mišt</i>	𐬎𐬎𐬎 , 𐬎𐬎𐬎	<myc- mšt'>	urinate
<i>nay- nīd</i>	𐬎𐬎𐬎	<DBLWN->	lead (away)
<i>padīr- padīrīft</i>	𐬎𐬎𐬎𐬎	<MKBLWN->	receive
<i>sāz- sāxt</i>	𐬎𐬎𐬎𐬎 , 𐬎𐬎𐬎	<s ² c- s ² ht'>	prepare, make
<i>šōy- šust</i>	𐬎𐬎𐬎	<HLLWN->	wash
<i>tāb- tāft</i>	𐬎𐬎𐬎 , 𐬎𐬎𐬎	<t ² p- t ² pt'>	shine
<i>waxšēn-īd</i>	𐬎𐬎𐬎𐬎	<whšyn->	light (a fire)
<i>wišuft, wišōb-</i>	𐬎𐬎𐬎𐬎 , 𐬎𐬎𐬎	<wšwp- wšwpt'>	disturb, destroy; tousle (hair)

LESSON 10

LESSON 11

SPELLING 8

The allophones /e/ and /o/

As already mentioned in lesson 1, MacKenzie introduced the use of the vowels *e* and *o* in his *Dictionary*. He used them inconsistently, however, and their usefulness is doubtful.

MacKenzie assigned them, in particular, to words in which the spelling of the vowel varies in the manuscripts, e.g.:

men- “think”: usually spelled <mn->, occasionally <myn->

zofr “deep”: usually spelled <zwpl>, occasionally <zpl>, cf. *zofāy* <zwp^od> “depth” (cf. Avestan *jafnu-* “deep,”

Sanskrit *gambhīra*)

homānāg “similar (to)”: spelled <hwm^on^ok’> and <hm^on^ok’>

abaxšāyīdan, *aboxšāyīdan* “forgive”: spelled <^ophš^od-> and <^opwhš^od->

škeft or *škoft* “wonderfully, very”: spelled <škpt’>, <škypt’>, and <škwpt’>

GRAMMAR 11

PLURAL OF NOUNS AND ADJECTIVES

Pahlavi originally had two cases, one reserved for **the (grammatical) subject, i.e., the word with which the verb agrees**, and one for the other syntactic functions. The cases are commonly referred to as “direct” and “oblique,” a terminology that says little about either form or function.

The cases are distinguished in the 1st person pronoun *an* ~ *man*; in the plural of nouns and adjectives, where the oblique takes the ending *-ān*; and in the family terms (see below).

	Singular	Plural	1st person “I, me”
Direct	<i>yazd</i>	<i>yazd</i>	<i>an</i>
Oblique	<i>yazd</i>	<i>yazdān</i>	<i>man</i>

It is doubtful, however, whether this terminology helps the understanding of the Pahlavi system, unless one is already familiar with it. It might be more useful to call the two forms “subject case” and “non-subject case.”

Thus, it may be simpler just to remember that *an* “I” is only used as subject of verbs and that the plural forms in *-ān* are used when the noun is not the (grammatical) subject of a verb.

The subject case is also, as expected, used for the predicate of the verb “be, become,” as well as with verbs such as “be called,” and for appositions to the (grammatical) subject and the predicate.

Note that it is not clear whether a **plural direct object** originally took *-ān* or not, that is, whether correct Pahlavi should be *mard wēnēm* or *mardān wēnēm* “we see the men.” There may also have been a difference between *mard wēnēm* “we see some men” (what we see are men) and *mardān wēnēm* “we see the men.” In this Introduction, we will simply follow the manuscripts on this point.

Plural of adjectives

Adjectives used with nouns ending in *-ān* can take no ending or the ending *-ān*. When they are used as nouns, they take the ending, e.g.:

ō abēzagān mardōmān “to pure people”

ahlawān mardān zanān yazam. driyōšān mardān zanān yazam druwandān mardān zanān nē yazam “I sacrifice for the righteous men and women. I sacrifice for the poor men and women. I do not sacrifice for wicked men and women.”

kē hučašmih ī wehān xwāhēd ud xwad-iz pad wehīh ī andar wehān wēnēd hučašm bawēd “he who seeks the benevolence of the good, he will himself, too, be benevolent because of the goodness he sees in the good”

Irregular plural endings.

In early Pahlavi, there were two alternative endings for plural *-ān*: *-īn*, and *-ūn*, e.g., *frazendīn* “of the children (offspring)” and *dušmenūn* “of the enemies.”

In Book Pahlavi, only the ending *-īn* survives in *harwīn* and *harwispīn* from *harw* and *harwisp* “every, all” (the form *harwistīn* is also found), as well as in *دوین* **dōwīn* <2'-yn'> or **dōnīn* <2-nyn'> (?) “of the two,” beside *دوین* *dō'ān* (?) and *دوین* *dōnān* (Man. <dwn'n>).

The “family terms.”

In Iranian languages in general and Pahlavi in particular, the family terms *father*, etc., have some irregular forms (cf. Eng. *brother*, *brethren*).

In early Pahlavi, they took the ending *-ar* in the plural, but also in the singular in the same positions that plural nouns take *-ān* (possessive, indirect object, after prepositions). In terms of direct and oblique cases, we have the following system:

	Singular	Plural
Direct	<i>pid</i>	<i>pidar</i>
Oblique	<i>pidar</i>	<i>pidarān</i>

Examples:

az pidar nāmburdār bāš bē harw-ēwēnag mād ma āzār “carry the name of your father, but do not bother your mother in every way!”

pidar ī gēhān hēd “you are the fathers (= parents) of living beings”

pus ī Frēdōn rāy xānag az abarmānd ī pidarān was būd “Frēdōn’s son had many houses from his parents’/fathers’ heritage”

awēšān pūsārān ud brādarān ud wispuhragān ī tō rām-šahr kay-Wištāsp-šāh andar ān diz bē framāy nišastan “O King Kay Wištāsp, of peaceful land, order those your sons, brothers, and princes to sit (be placed) in that fortress!”

pas gōwēd kay-Wištāsp-šāh kū agar hamāg pus ud brād ud wispuhrag ī man kay-Wištāsp-šāh murd bawēnd ēg-im ēn abēzag dēn ī māzdēs n bē nē hīlam “Then King Kay Wištāsp, of peaceful land, says: If all my sons, brothers, and princes are to die, I shall not relinquish this pure Mazdayasnian religion.”

THE USE OF ENDINGS IN THE MANUSCRIPTS.

All our Pahlavi manuscripts were written in or after the 13th century, that is, well into the modern Persian period, when the case distinctions had been lost. In early modern Persian, therefore, the forms in *-ān* simply indicated plural, and the family terms could take the shorter or longer forms, for instance, according to metrical requirements or at the whim of the writer.

The pronoun *an* “I” had simply disappeared by then and been replaced by *man*.

This practice shows up in the Pahlavi manuscripts, as well, but, in good manuscripts based on strong traditions, the older distribution of the forms is still the most(?) common.

In the exercises in this Introduction, the students are expected to use the original distribution.

Examples of actual usage in the texts will be found in the manuscript samples given from this lesson on.

INTERROGATIVE PRONOUNS AND ADVERBS

Questions are often introduced by “question words”:

<i>kē</i>	کِه	<MNW>	“who?”
<i>kadām</i>	کدام	<kt ² m>	“which?”
<i>kadār</i>	کداری	<kt ² l>	“which (of two)?”
<i>kay</i>	کای	<AYMT>	“when?”
<i>kū</i>	کوی	<AYK>	“where?”
<i>čē</i>	چه	<ME>	“what?” (sometimes “how?”)
<i>čē rāy</i>	چه رایی	<ME l ² d>	“for what reason, why?”
<i>čand</i>	چند	<cnd>	“how much, how many?”
<i>čim (rāy)</i>	چیم	<cm>	“why?”
<i>čiyōn</i>	چگونه	<cygwn>	“how?”

Note: Interrogative pronouns and adverbs are made from the same stems as relative pronouns (*k-*, *č-*), as in English, e.g. *who*, *which*, etc.

These can also be combined with nouns, e.g., *kū gyāg* “where,” *čē zamān* “when,” etc.

Examples:

kē ham ud kē xwēš ham “Who am I, and whose am I (who do I belong to)?”
az kadām paywand ud tōhmag ham “of which lineage and descent am I?”
zamīg kadār gyāg mustōmandtar “which place is the earth more oppressed?”
kadār-itān sūdōmandtar sahed “which (alternative) seems more profitable to you?”
kū pad gyān ī xwadāyān kōxšēnd pad čē dārē “when they make an attempt upon the life of lords, how do you regard it?” (cf. *pad ēd dāram* “I consider, I think (that)”)
awēšān kē hēnd ud čē rāy ēdar estēnd “who are those and why do they stand here?”
čē dānē kū “what do you know (about the fact) that?,” “how do you know that?”

The question words can be placed at the end of the question (as in modern Persian), e.g.:

ān mard ī-š abāg pad asp kē “who is that man who is with him on the horse?”
tan ī Sām kū gyāg nibayēd ud māništ ī Srōš kū “where does Sām’s body lie? and where is Srōš’s dwelling?”
dōšox čiyōn ud čand. ud ahlawān andar wahišt dādēstān čē ud nekīh az čē “Hell is how and how many? And what is the judgement for/of the righteous in Paradise, and from what is the goodness (there)?”

ALTERNATE QUESTIONS

Simple questions without interrogative pronouns or adverbs are identical with statements, e.g., *tō pārsīg hē* “you are Persian” = “are you Persian?”

Questions of this type can also be formulated by adding a *ayāb nē* “or not,” e.g.:

tō ēd dānē ayāb nē “do you know this?”
pad tuxšāgīh xīr ud xwāstag ī gētīy ō xwēš šāyēd kardan ayāb nē “is it possible to appropriate the things and possessions of this world by diligence?”

dōšox azēr ī zamīg az azabar abar asmān u-š dar ul ō zamīg ēn kū abar bērōn asmān ast ayāb nē ā-m nē rōšnag
 “Hell is under the earth, (but) up above the sky (beneath the earth), and it has a door up to the earth; whether
 ‘above’ (means) outside the sky or not is not clear to me”

Note: *ā-* “then” is a particle introducing main clauses and is most often used to attach enclitic pronouns.

Disjunctive questions (“whether ... or”) are also formed with *ayāb*, e.g.:

ēn yazišn ō yazdān rasēd ayāb ō dēwān “does this sacrifice come to the gods or the demons?”

INDIRECT QUESTIONS

Indirect questions are regular questions preceded by *kū*, e.g.:

ašmāh dānēd kū ēn yazišn ō yazdān rasēd ayāb ō dēwān “do you know whether this sacrifice comes to the gods or
 the demons?”

gōw kū ān 3 tis čē “say what those three things are!”

RELATIVE PRONOUNS AND RELATIVE CLAUSES

Of the three relative pronouns *kē*, *ī*, and *čē*, the relative pronoun *čē* is rare; it is used mainly when the referent is not specific (that which, everything that, whatever).

Relative pronouns usually have an “antecedent,” that is, a noun, adjective, or pronoun that they refer to. The antecedent may be separate quite a distance from the relative pronoun, e.g.:

Ardawān rāy kanīzag-ēw abāyišnīg būd kē az abārīg kanīzagān āzarmīgtar ud grāmīgtar dāšt “Ardawān had a
 (certain) attractive (servant) girl, whom he held (who was to him) more beloved and more dear than the
 other girls.”

ān menišn agriftār ud kunišn griftārōmand čē mardōmān pad kunišn kunēnd “that thought (is) intangible and
 (that) action tangible which people perform in their action (when they act)”

amā haft xwah rāy brād ēn ēk ast kē-mān zīyišn ud dārišn “we seven sisters have (only) this one brother, who is
 our life (livelihood) and upkeep”

An indefinite relative meaning “whoever, anyone who,” etc., is formed by adding *ēč* before the relative pronoun, e.g.:

ēč kē būd hēnd ud ēč kē bawēnd ud ēč kē hēnd “whoever have been, whoever will be, and whoever are”

Sometimes the antecedent is missing, in which case we must translate the relative pronoun as “he who, someone who, that which, something which,” etc., e.g.:

ōy ēdōn homānāg čiyōn kē sar ī mardōmān pad dast dārēd ud mazg ī mardōmān xwarēd “he is like someone who
 holds people’s heads in his hands and eats people’s brains”
ud čē andar ān dar “and (that) which is in that chapter”

The relative pronouns do not have case forms, and possession and other syntactic functions must be expressed explicitly in the clause, either by an enclitic pronoun or by a possessive or prepositional phrase, e.g.:

ēn ruwān ī awēšān mardōmān hēnd kē-šān kerbag ud wināh rāst būd “these are the souls of those people (who their >) whose good and bad deeds were equal”

ēn mardōm būd hēnd kē-šān rōšnīh ō rōšnīh ī xwaršēd homānāg būd “these were people whose light was similar to the light of the sun”

harw kē-š ān wād pad wēnīg abar šawēd bē larzēd ud bē ōftēd “everybody (who up his nose >) up whose nose that wind goes, trembles and falls”

Note that **prepositions cannot precede the relative pronoun**, but must come later in the clause, e.g.:

mān mānāg kē harw tis andar pāyēd “like a house in which he guards everything”

THE USE OF PRE- AND POSTPOSITIONS 1

Most prepositions can govern an enclitic pronoun, e.g.:

u-m kāmīst pad pēš-iš namāz burdan “and I wished to bear homage before him”

mard-ēw was wazurg abāg-iš pad asp nišast estād “a very large man was sitting with him on the horse”

As we have seen above, prepositions often turn up as postpositions, as when they govern relative pronouns and enclitic pronouns. This also happens in other cases, where it is often difficult to decide whether we are dealing with a postposition or a preverb, e.g.:

Following the pronoun directly:

u-šān mayān tuhīgīh būd “and between them was emptiness”

u-šān pērāmōn dēwār bē estēnīd “and around them a wall was set up,” cf. *pērāmōn ī Sāsān estēnd* “they stand around Sāsān”

Separated from the pronoun:

ud ašwahišt passox gōwēd kū tō ān-iz āgāh hē abzōnīg abar “And Ardwahišt answers: ‘You also are aware of that, O Incremental one.’”

u-š kōšk asēmēn ud dandānag zarrēn u-š čahārdah kōf andar u-š haft rōd nāydāg andar u-š haft murw kē-š pānagīh pad xwadāyīh šāyēd kerdan andar “and it has a silver turret and golden crenelations, and there are 14 mountains inside it and seven deep rivers inside it, and there are seven birds inside it, which it can protect by its reign”

With relative pronoun:

tis-iz ēč ast ī hamāg āhōgēnīd estēd kē-iz-iš gōhr andar gumēxt estēd “there is something that is all polluted and also (something) that jewels are mixed into (into which)”

az, ō, and pad with governed enclitics

The prepositions *az* “from,” *ō* “to,” and *pad* “on, with” regularly govern the 3rd singular enclitic pronoun. More rarely they govern other enclitic pronouns. In these functions, these three prepositions are usually written phonetically, not with araeograms, although spellings with arameograms are also found, e.g.:

az-iš	ازیش	<hcš>	“from him, her, it”
pad-iš	پادیش	<ptš>	“on him, her, it”
aw-iš	اویش	<ʾwbš>	“to him, her, him”

Examples:

andar ēw rōz mard ēn hamāg tis bē aw-iš rasēd “in one day, this man, all things come to him”

drubuštih āsmān kerd kū petyārag aw-iš gumēxtan nē tuwān “the heaven was made (to be) a fortress, so that the Adversary was not able to mingle himself into it”

ud ēn-iz nihang-ēw az-iš “and this too is a chapter from (i.e., in) it”

ēn frašn az-iš pursīd kū “this question was asked of him”

3 zrēy ī meh ud 30 zrēy ī keh az-iš būd “three great seas and 30 small seas arose from it”

kū mardōm wēnēnd az-iš nē tarsēnd “when people see (it), they do not fear it” (lit. “from it”)

zamīg ka suft Gannāg Mēnōy pad-iš dwārist “when the earth was pierced, the Evil Spirit rushed into it”

ēd ī pad dārišn ī tan ud bōzišn ī ruwān rāy pursē aw-iš nēk pardaz ud pad kār dār čē-t ēd ast mahist rāh pad dārišn ī tan ud bōzišn ī ruwān “this which you ask regarding the upkeep of the body and the salvation of the soul, set about it and practice it well, for this is for you the greatest path to the upkeep of the body and the salvation of the soul”

az aspān astar ī az asp ud xar ī ō ēč az-išān nē homānāg “among horses, the mule, which is from a horse and a donkey, is like none of them”

az, ō, and pad with enclitics not governed by the preposition

Other enclitic pronouns when not governed by the preposition, can be attached to it, however. In these cases, the prepositions are usually (?) spelled with arameograms, e.g.:

<i>az awēšān gyāg</i>	>	<i>az-išān gyāg</i>	<MN-šʾnʾ ...>	“from their place”
<i>ō man xānag</i>	>	<i>ō-m xānag</i>	<OL-m ...>	“to my house”

ud paydāgīhist wazurg abdīh ō-šān (𐭥𐭥𐭥𐭥𐭥) harw dō “and a great wonder was manifested to the two of them”

ō-mān (𐭥𐭥𐭥𐭥) harw dōʾān sūd abgārīhēd az-iš “to both of us profit will accrue from it”

ka mānd estād ō-š (𐭥𐭥𐭥) zāyišn 3 rōz “when there remained 3 days to his birth”

aziš, padiš, and awiš as postpositions

More importantly, **aziš, padiš, and awiš are also by themselves postpositions**, meaning simply “from, by, to,” etc., used with all personal pronouns and the relative pronouns. The element *-iš* (in *aziš, padiš, and awiš*) then has no function. Examples:

awiš postposition:

u-m rēmanīh awiš abganēnd “they throw impurities at me”

spazgīh ma kun kū-t dusrawīh ud druwandīh awiš nē rasēd “do not slander, so that bad fame and evil may not come upon you”

ō tō bē daham zarduxšt kē-t hōm ud zōhr awiš rēzēd “I give you Zarathustra, who will pour *hōm* and libations upon you”

ud anāgīh ī-šān nūn az mardōmān bē awiš hamē rasēd “and the evil that (here and) now comes upon them from people”

ēg-iš āsāyēd ruwān az ān sē-šabag tars ī puhl ī-š az astwihād ud abārīg dēwān awiš mad u-š pad gāh ī harwis-pēsīd abar nišīnēd “then his soul rests from that three-night fear of punishment, which came upon it from Astwihād and the other demons, and it sits down on its all-adorned seat/throne”

With relative and indefinite pronouns:

pursišn. mard-ēw kē duxt-ēw pad duxtarih pad ōh mard dahēd ēg-iš sālārīh pad kē. passox. pad ōy kē-š awiš dahēd
“Q.: a man who gives a daughter to some man to be his daughter, then, with whom does her guardianship rest? — A.: With him to whom he gives (her)”

Note: *kē-š awiš* could also be analyzed as “to whom (*kē*) he gives her (*-š*), but similar examples show that the above interpretation is more likely.

ud abar kē-šān wināh tōzišn awiš nē bawēd “and about ‘(those) for whom there will be no redemption for (their) sins”

u-š guft Pōrušasp ō Dugdōw kū Dugdōw bē awēšān gāw dōš kē ān ī ōy gāw čēgām-iz-ēw ox ī astōmand rāy xwarrah aziš “and Pōrušasp said to Dugdōw: Dugdōw, (go) milk those (two) cows, from whichever (of them there is) good fortune for the existence with bones!”

aziš postposition:

ēn-iz guft ēstēd kū harw kas bē abāyēd dānistan kū az kū bē mad ham ud čīm ēdar ham u-m abāz ō kū abāyēd šudan u-m čē aziš xwāhēnd “this too it is said: everybody should know: From where did I come and why am I here? Where must I return to and what will they ask of me (ask me)?”

ēg-iš aziš šafšēr stanam “then I take the sword from him”

u-š āsmān aziš bē tarsīd čiyōn gōspand az gurg “and the sky was afraid of him, like a sheep of the wolf”

pas Sām abar āxēzēd ud padīrag ī Ažidahāg šawēd u-š saxwan aziš <MNš> nē āšnawēd u-š gad ī pērōzgar ō sar pahikōbēd ud zanēd ud ōzanēd “then Sām (Karsāsp) rises and goes against Ažidahāg (the dragon); and he hears no word from him; and he strikes the victorious cudgel at its head and strikes and kills it”

With relative pronoun:

hamāg dānāgīh abāg āsrōnān kē ō kasān nimāyēnd harw kas aziš hammōzēnd “all knowledge is with the priests, who show it to people (and) from whom everybody learns it.”

kas-ēw nē dānam kē-m nēkīh ēdōn aziš čiyōn az ašmāh “I know no one from whom there is goodness for me like (there is) from you”

duš-rawišnīh ī ān mēnōy ī-š gannāgīh ī dāmān ī Ohrmazd aziš būd “the evilness of that spirit, from whom the stench of Ohrmazd’s creatures came”

abar āxēz pid ī amā čē ān kārēzār kunēm ān ī-š Ohrmazd ud amahrspandān tangīh anāgīh aziš “Get up, our father, for we shall do that battle, the one from which (there will be) dire straights (and) evil to Ohrmazd and the Amahrspands”

padiš postposition:

bē gētīy nē šawam čē-m anāgīh was padiš kunēnd “I am not going to the world of the living because they will do much harm to me”

bē hilēd kū-š padiš andar tazēnd “permit that they set upon him (attack him)!”

ka-tān aždahāg padiš ōftēd “when the dragon falls upon you (all)”

With relative pronoun:

tērag ī Harburz ān kē-š star māh ud xwaršēd padīš andar wardēnd padīš abāz āyēnd “the top of Hariburz (is) the one upon which the stars, moon, and sun turn around (and) to (which) they come back”

Arzūr grīwag pad dar ī dōšox kē-š ham-dwārišnīh ī dēwān padīš bawēd “Arzūr (is) a mountain ridge at the door of Hell, at which the rushing together of the demons takes place”

ānōh was zarrēn gāh ud wistarg ī xōb ud bāliš abāg bōb passazag wēnam kē-šān padīš nišast hēnd kadag-xwadāyān ud dahīgānān ruwān “there I see good seats and carpets and pillows with fitting *pillow-cases on which the souls of the petty kings and land-owners were seated”

These postpositions are occasionally used with nouns, e.g:

Damūg Asūrestān kadag-xwadāyīh awiš dād “to Damūg the rule over Assyria was given”

ašmāh ō awēšān Ohrmazd hayārīh dahēd Ašwahišt ud Šahrewar kū Zardušt ud hāwištān ī Zardušt nekīh padīš kunēd “You, Ohrmazd (and) Ašwahišt and Šahrewar, give help to them! i.e., do (some) goodness for Zarathustra and Zarathustra’s pupils!” (Yasna 29.10)

Ērānšahr was wišōbišn ud awērānīh padīš kerd “much destruction and laying waste was done to Iran”

THE VERB. THE PLUPERFECT

The (simple) past tense “he (has) asked, went (has gone)” and pluperfect “he had asked, gone” are formed with the past participle of the main verb + present and past tenses of “to be.” The past indicative forms of *šaw- šud* are therefore as follows:

	Simple past	Pluperfect
Singular		
1st	<i>šud ham</i> “I went”	<i>šud būd ham</i> “I had gone”
2nd	<i>šud hē</i> “you went”	<i>šud būd hē</i> “you had gone”
3rd	<i>šud</i> “he, she, it went”	<i>šud būd</i> “he, she, it had gone”
Plural		
1st	<i>šud hēm</i> “we went”	<i>šud būd hēm</i> “we had gone”
2nd	<i>šud hēd</i> “you went”	<i>šud būd hēd</i> “you had gone”
3rd	<i>šud hēnd</i> “they went”	<i>šud būd hēnd</i> “they had gone”

USES OF THE PLUPERFECT

The pluperfect is used to indicate that an action or incipient state was completed **before something else happened in the past**, e.g.:

Intransitive verbs

ka ān dō rōd ī Arwand rōd ud Weh rōd bē tazīd būd pas abārīg ābīhā az ān nāydgān frāz tazīd hēnd “when those two rivers, the river Arwand and the river Weh, had flowed out, then the other waters flowed forth from those channels”

ka Mānuščihr uzīd būd did Afrāsyāb āmad “When Mānuščihr had gone out (left), (then) Afrāsyāb came again”
kū šud būd hēnd abar ō ān ī murw pus ēg franaft ān ī Zardušt frawaš “when (the snakes) had set upon the child of that bird, then Zardušt’s fravashi went forth”

Transitive verbs without “performer” (passive)

ka dēw ī māzandar ud abārīg druz wisp zad būd hēnd Hōšang ō Čīnestān pad ōzadan ī aždahāgān ī amar šud
 “when the giant *dēw* and all the other lie-demons had been stricken down, Hōšang went to China to kill
 countless dragons”

Personal forms of impersonal verbs

Personal forms of some of these verbs are also found, e.g.:

ka awēšān ēdōn was-marag hēnd pad čē abzār bē šāyēnd abesihēnīdan “if these are so numerous, by what tool can
 they be annihilated?”

pad dastwar abāyēnd dāštan “they should be regarded as spiritual guides”

hamāg mardōm pad weh dēn ī mazdēsnañ bē wurrōyēnd “all people will believe in the Good *dēn* of the
 Mazdayasnians”

*abāyēd kū bē *nixwārēm šāyēd kū pēš kū ān xwarrah awiš rasēd šāyēm griftan* “we must hurry; it is possible that
 we will be able to seize him before that fortune of kingship reaches him.

EXCLAMATIONS

Pahlavi has a few exclamatory words, some more common than others, e.g.:

drōd “health, greetings!”

ašmā rāy drōd az Ohrmazd xwadāy ud amahrspandān ud drōd az ahlaw Zarduxšt ī Spitāmān “Greetings to you
 from the lord Ohrmazd and the *amahrspands*, and greetings from Spitama Zarathustra!”

drīst awar, drīst awarēd “welcome!”

drust awar tō ahlaw ardā Wirāz māzdēsnañ paygāambar “Welcome, you, righteous Ardā Wirāz, messenger of the
 Mazdayasnians!

drīst ud weh ud pad drōd awarēd “Welcome, you (all), and greetings (to you)!”

šnāyīšn, xšnāyīšn “hail to you!”:

xšnāyīšn dādār Ohrmazd ī rāyōmand ī xwarrahōmand ī harwisp-āgāh ī dānāg ī tuwānāg ī mahist humad hūxt
huwaršt pad menišn gōwišn kunišn “Hail (to you), Ohrmazd the creator, wealthy and fortunate, all-knowing,
 wise, who is greatest (with respect) to having thought (good thoughts) in his thought, having spoken (good
 speech) in his speech, and having performed (good acts) with his action!”

āfrīn ō “blessing on!”

Cf.:

drōd pursēnd ud āfrīn kunēnd “they ask about his health and bless/congratulate him”

<i>dusrawih</i>	دوسراويھ	<dwsrlwbyh>	infamy
<i>dušwārīh</i>	دوشواريه	<dwšhw ² lyh>	discomfort
<i>dwārišn</i>	دواريشن	<dw ² lšnyh>	running
<i>dwārišnīh</i>	دواريشنيه	<dw ² lšn'>	running
<i>ēgānag</i>	اوغانگ	< ² ywk ² nk'>	submissive, obedient
<i>ēmēd</i>	اميد	< ² myt'>	hope
<i>fradāg</i>	فراذگ	<plt ² k', MHL>	tomorrow, the next morning/day
<i>framān-burdār</i>	فرمانبردار	<plm ² n bwl ² t ² >	obedient
<i>garān-wināhīh</i>	گارانويناهيه	<gl ² n' wn ² syh>	committing a heavy sin, the fact of being a heavy sin
<i>garm</i>	گرم	<glm>	warm
<i>gazdumb, gazdum</i>	گازدومب, گازدوم	<gcdwm(b)>	scorpion
<i>gilistag</i>	گيلستگ	<glstk'>	den, burrow
<i>grāmīg</i>	گراميگ	<gl ² myk'>	dear, precious
<i>gušn-hilišnīh</i>	گوشن-هليشنيه	<gwšn'-ŠBKWNšnyh>	release of the male animals (for mating)
<i>hamahl</i>	هاماهل	<hm ² hl>	someone of equal social standing
<i>hangōšīdag</i>	هانگوشيدگ	<hngwšyt ² k'>	like; also: <i>hangōšīdag ... homānāg</i>
<i>hayār (ayār)</i>	هايار	<hdyb ² l>	helper
<i>hu-asp</i>	هواسپ	<hw- ² sp'>	with a good horse, with good horses
<i>hukāmag</i>	هوکامگ	<hwk ² mk'>	of good will (toward)
<i>huparistā</i>	هوپارستاه	<hwplst ² y>	of good service (to)
<i>huram</i>	هورام	<hwlm>	happy, elated
<i>huškīh</i>	هوشكيه	<hwškyh>	driness
<i>kadār-iz-ēw</i>	کادار-يز-اew	<kt ² l-c-1>	whichever (of two)
<i>kay-gāh</i>	کايگاه	<kd-g ² h>	throne of the <i>kays</i> , royal throne
<i>magas</i>	مگاس	<mks>	a fly
<i>mānišn</i>	مانيشن	<m ² nšn'>	dwelling
<i>mihrdruz</i>	ميردروز	<mt ² dlwc'>	contract-breaker, cheater
<i>nāirīg</i>	نايریگ	<n ² ylyk'>	female; Av. <i>nāirikā</i>
<i>nam</i>	نام	<nm(b)>	dew
<i>namāz</i>	ناماز	<OSGDE, nm ² c'>	homage; + <i>bar-</i> “pay homage (to)”
<i>nāyīzag</i>	ناييزگ	<n ² yck'>	reed, straw, tube
<i>nazdik-paywand</i>	نازدیک-پایواند	<nzdyk-ptwnd>	belonging to the close family
<i>pargast</i>	پارگاست	<plgst'>	god forbid!
<i>paššinjag</i>	پاششینگ	<pšnck'>	sprinkle, drops
<i>pūdāg</i>	پودگ	<pwtk'>	rotten
<i>rōšnag</i>	روشنگ	<lwšnk'>	clear
<i>rōyēn</i>	رويغن	<lwdyn'>	(made) of brass
<i>rōzāg</i>	روزگ	<lwc ² k'>	shining
<i>spāhbed</i>	سپاهبد	<sp ² hpt'>	general
<i>sūd</i>	سود	<swt'>	use, usefulness
<i>tāg</i>	تاگ	<t ² k'>	piece, twig, branch
<i>wadih</i>	واديھ	<wtyh, SLYAyh>	badness
<i>warz</i>	وارز	<wlc'>	cultivation
<i>warzišn</i>	وارزیشن	<wlcšn'>	doing, making, performing

LESSON 11

<i>wāspuhrag</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<w ² spwhlk>	prince, nobleman
<i>widāxtag</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<wd ² htk'>	molten, melted
<i>wišādag</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<wš ² tk'>	broad, wide
<i>xānīg</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<h ² nyk'>	source, spring
<i>xōn</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<hwn', DMYA>	blood
<i>xwaš</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<BSYM>	pleasant, comfortable
<i>xwēdīh</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<hwytyh>	wetness, moisture
<i>xwēšīh</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<NPŠEyh, hwyšyh>	possession, belonging to
<i>zahr</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<z ² hl>	poison, venom
<i>zarrēn-kerd</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<ZHBAYn'-krt'>	made of gold, inlaid with gold (?)
<i>zōhrag = zōhr</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<zwhlk'>	libation

Proper names:

<i>Ardwīsūr</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	< ² ldywswl>	Ardwīsūr, goddess of the heavenly river
<i>Ayāsrīm</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	< ² y ² slym>	name of a fall season
<i>Frašāward</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<plš ² wlt'>	Wištāsp's son
<i>Hugar</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<hwgl>	name of a mountain
<i>Jāmāsp</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<y ² m ² sṣp>	Jāmāsp (Av. Jāmāspa)
<i>Pād-husrō</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<p ² thwslw>	a Mazdayasnian
<i>Rōšn</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<lwšn'>	name of a commentator
<i>Sāsān</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<s ² s ² n'>	Sāsān, Ardaxšīr's protegee
<i>Usindām, Usindom</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	< ² wsynd ² m, ² wsyndwm>	name of a mountain
<i>Zarēr</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<zlyl>	Wištāsp's brother

Verbs:

<i>āxēz- āxist</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<KDMWN->	rise (up: <i>abar āxēz-</i>)
<i>ayāb- ayāft</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	< ² y ² p̄->	reach, obtain
<i>bād</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<b ² t'>	let it be!
<i>frawār- frawārd</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<plw ² l->	offer
<i>gard-īd</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<glt->	turn, make a round
<i>nibay- nibast</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<ŠKKBHWN-st'>	lie (down)
<i>nixwār-īd</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<nswb ² l->	hurry
<i>tāzēn-īd</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<t ² cyn->	make run
<i>waxš-īd</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<whš->	blaze
<i>wišāy- wišād</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<ŠLYTN-, wš ² d->	open (the bonds), free
<i>xufs- xuft</i>	𐬯𐬀𐬎𐬌𐬀𐬎𐬀	<HLMWN->	sleep

LESSON 12

GRAMMAR 12

INDEFINITE PRONOUNS

<i>kadār-iz(-ēw)</i>	وآسار	<kt ² l-c[-1]>	“whichever (of two)”
<i>kas</i>	كس	<AYŠ>	“person, somebody”
<i>kas(-iz) ... nē</i>	كس ... (كس يوس)	<AYŠ(yc) ... LA>	“nobody, no one”
<i>tīs (čiš)</i>	كسك	<MNDOM>	“thing, something”
<i>tīs(-iz) ... nē</i>	كسك ... (كسك يوس)	<MNDOM(yc) ... LA>	“nothing”
<i>čēgām-iz(-ēw)</i>	كسك يوس	<cyk ² mc[-HD]>	“whatever”
<i>ēč (hēč)</i>	كس	< ² yc>	“any (at all)”
<i>ēč kē</i>	كس يوس	< ² yc MNW>	“whoever”
<i>ēč ... nē</i>	كس ...	< ² yc ... LA>	“nothing”
<i>wisp</i>	كسك	<wsp ¹ >	“every, all”
<i>harw</i>	كس	<KRA>	“every”
<i>harw ... -ēw</i>	كس ...	<KRA ... -1>	“each and every”
<i>harw kas</i>	كس يوس , كس	<KRA[-]AYŠ>	“everybody”
<i>harw čē</i>	كس	<KRA ME>	“everything”
<i>harw dō (dō’ān/dō’in)</i>	كس (كس / كس)	<KRA 2>	“both”
<i>harwisp</i>	كسك يوس , كسك	<KRA-wsp ¹ , hlwsp ¹ >	“every, all”
<i>hamāg, hāmāg</i>	كسك يوس ...	<hm ² k ¹ >	“all, entire, whole”
<i>hāmōyēn</i>	كسك يوس	<h ² mwdyn ¹ >	“all, in its entirety”
<i>and (... čand)</i>	كس	< ² nd >	“so much ... (as)”
<i>and-čand(... čand)</i>	كس , كس	< ² nd-cnd>	“as much as”
<i>čand</i>	كس	<cnd>	“(quite) a few”
<i>ēw-čand, ē-čand</i>	كس	< ² y-cnd , HD-cnd >	“some, a few”

Examples:

pas mardōm mardōm bē šnāsēnd kū ēn man ast kadār-iz-ēw nazdīk-paywandtar “then people will recognize one another (and know): ‘this is whichever is my closest relative’”

čē ān tis ī harw kas aziš hamē hušnūd ud čē ān ī kas-iz aziš nē hušnūd “what is it that everybody is happy with? And what is it that nobody is happy with?”

ēč kē būd hēnd ud ēč kē bawēnd ud ēč kē hēnd “whoever have been, whoever will be, and whoever are”

ēn-iz paydāg kū harw pēšag-ēw ī mardōmān mēnōy-ēw xwēš “this too is manifest that each and every limb of people belongs to a single entity in the spiritual world”

yazd ō mardōmān bē nekīh enyā tīs-iz juttarīh nē dahēnd ud Ahrimen ud dēw bē anāgīh enyā ēč nekīh nē dahēnd “The gods give nothing (producing) contrariety to people, only (*bē ... enyā*) goodness, and Ahrimen and the demons give no goodness, only evil things.”

Astwihād hāmōyēn dām obārēd ud sagrīh nē dānēd “Astwihād swallows the entire creation and knows no satiety.”
ud čand dastwar ud dādwar ud hērbed ud mowbed ud dēn-burdār ud dānāg ī Ērān-šahr kušt hēnd “and quite a few religious leaders, judges, *hērbeds*, *mowbeds*, religious officials, and (other) learned men in Iran were killed”

ka sāl ē-čand būd kanīzag ō dād ī zanān mad “when there had been few years, the girl came to the age of women”

Indefinite expressions can also be made by repeating a relative pronoun: *kē ... kē* “whether someone who ... or someone who”:

ud 57 sāl Sōšāns rist hangēzēnēd ud harwisp mardōm hangēzēnēnd kē ahlaw kē druwand mardōm harv kas az ānōh ul hangēzēnd “And for 57 years Sōšāns will raise the dead, and they will raise all people, whether righteous or unrighteous (people), everybody will be raised from there”

THE ERGATIVE CONSTRUCTION

We now come to one of the trickiest aspects of Pahlavi syntax, the so-called “ergative” construction. It is recommended that the students study all the examples very carefully and be able to analyze every example in detail.

Note that the grammar of the construction is not difficult *per se*—it is, in fact—quite simple, but the students often have a hard time getting used to thinking in such an unfamiliar way.

Everything they have learned about nouns, pronouns, verbs, and pre/postpositions must be mastered in order to understand the syntax and workings of the construction. These sections of the grammar in preceding lessons should therefore be carefully reviewed, especially [the section on passive in Lesson 9](#) and [all of Lesson 11](#).

Active and passive

It is important that the students have a good understanding of how active and passive work in English and other languages they know.

In English, there are two kinds of passive sentences:

1. sentences with transitive verbs, but without “performer”
2. sentences with transitive verbs and “performer”

In the first kind of sentence, the passive is necessary and can only be avoided by turning the sentence into an impersonal one (see Lesson 9):

This book is rarely read (People rarely read this book)

A man was seen running in the street (They saw a man running in the street)

This has never been done before (Nobody has done this before)

The other kind of sentence is a stylistic alternative to a corresponding active sentence. The two alternatives are not equivalent, however; often the passive alternative is bad style:

My students rarely read this book = This book is rarely read by my students

Have you ever done this before = Has this ever been done by you before?

In modern Persian, and, for instance, the Semitic languages, only the first kind is used, that is, passive forms of the verb are only used when the “performer” is not mentioned.

This was the situation in “classical” Pahlavi, as well, but it was complicated by various analogical syntactic developments. Here, we shall describe the “classical” Pahlavi syntax; later, we shall see how this was modified.

Intransitive and transitive and the past tense.

To understand the construction, we need to understand the difference between intransitive and transitive verbs.

An ‘intransitive’ verb is a verb that cannot take a direct object, for instance, verbs that usually express state or motion, like *būdan* “to become” and *šudan* “to go,” while a ‘transitive’ verb is a verb that *can* take a direct object, for instance, verbs that express actions, like *kerdan* “to do,” *ōzadan* “to kill,” *xwardan* “to eat,” etc.

In Pahlavi, as in many other languages, there is a fundamental difference between intransitive verbs and transitive verbs in the formation of the past tense. Familiar examples are German and French (Italian), where intransitive

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verbs in the perfect take the auxiliary “to be,” Germ. *sein*, Fr. *être*, while transitive verbs take the auxiliary “to have,” Germ. *haben*, Fr. *avoir*, e.g.:

	German	French	
Intransitive	<i>ich bin gegangen</i>	<i>je suis allé</i>	“I went, have gone”
Transitive	<i>ich habe ein Kind gesehen</i>	<i>j’ai vu un enfant</i>	“I saw/have seen a child”

In English, this distinction has been abandoned, reserving the construction with “to be” for a very few expressions with specialized meaning, such as “he is gone.”

INTRANSITIVE AND TRANSITIVE, ACTIVE AND PASSIVE

In Pahlavi, the difference between the intransitive and transitive past is quite different from the examples above, at least on the surface, although, in principle, it is of the same kind.

We saw in Lesson 9 that the following sentence is passive:

grammatical subject + verb

dušmen ōzad hēnd “the enemies were killed”:

Recall that the “grammatical subject” is what the verb agrees with.

In order to say “who” did the deed, the “who,” or “performer,” is simply added in front of this sentence, and the sentence can be translated in English as active or passive, e.g.:

performer + gramm. subject + verb

aswār dušmen ōzad hēnd “the enemies were killed **by the horseman**”

amāh dušmen ōzad hēnd “the enemies were killed **by us**”

The sentence can also be translated as active, however:

aswār dušmen ōzad hēnd “**the horseman** killed the enemies”

amāh dušmen ōzad hēnd “**we** killed the enemies”

These correspond to the following two sentences in the present tense:

performer = grammatical subject + direct object + verb

aswār dušmen ōzanēnd “**the horseman** kill the enemies”

amāh dušmen ōzanēm “**we** kill the enemies”

As in the English passive, **the verb** in the ergative constructions **agrees with the direct object** in the English active sentence, although it is the subject in the passive sentence.

The word order is usually AGENT - SUBJECT - VERB.

Prepositional phrases and indirect objects remain unchanged and are not affected by the ergative construction.

Thus we have the following Pahlavi structures:

Present:

performer = **grammatical subject** + direct object + verb (agrees with grammatical subject = **performer**)

Past:

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performer + direct object = **grammatical subject** + verb (agrees with grammatical subject = **direct object**)

Examples:

Present:

aswār dušmen ōzanēd “**the horseman** are killing the enemies” = “the enemies are being killed **by the horseman**”
amāh dušmen ōzanēm “**we** are killing the enemies” = “the enemies are being killed **by us**”

Past:

aswār dušmen ōzad hēnd “**the horseman** killed the enemies” = “the enemies were killed **by the horseman**”
amāh dušmen ōzad hēnd “**we** killed the enemies” = “the enemies were killed **by us**”

Note that there is no other way of saying, for instance, “Frēdōn was killed by the dragons” or “the dragons by which Frēdōn was killed.” Thus the ergative construction corresponds to both active and passive constructions in English. When we translate such constructions *we may therefore use either active or passive as best suits English style.*

This system is what is commonly referred to as an “ergative” construction (from Greek *ergon* “work”). Since it is only used in the past tenses, and not in the present, it is also called “*split ergative.*”

The construction has also been called an “agential” construction (from Latin *agens* “actor, performer”), and the “performer” is usually called the “agent.” In the sentences above, *aswār* and *amāh* are the “agents.” **We will use this terminology here.**

Since the “agent” is not the grammatical subject, **plural nouns as “agents” must take the ending *-ān***; the *r*-stems must take the *-ar* forms as “agents”; and the pronoun *man* must be used, since *an* is only used as “grammatical subject.”

Enclitic pronouns are very common as agents and are sometimes used even when a noun is present as agent (see Lesson 13).

To understand and get used to the construction it may be useful to think of it in terms of the English passive, e.g., “you were killed by me” = “I killed you,” but one should make it a habit to translate it with an English active in most instances.

In fact, since the active is much more common in English than the passive, it is expected the students use primarily English active constructions in the translations. If they keep using the passive, it is to be assumed that they have not grasped the construction.

It may be useful for some to keep in mind that the ergative construction corresponds formally to the “have” constructions in the European languages.

Pahlavi does not have the auxiliary “to have,” however, but instead it uses its regular “possessive” construction with “to be,” compare:

<i>man waččag ast</i>	“ <u>I have</u> a child”	<i>man waččag dīd</i>	“ <u>I have</u> seen/saw a child”
<i>man waččag hēnd</i>	“ <u>I have</u> children”	<i>man waččag dīd hēnd</i>	“ <u>I have</u> seen/saw the children”

Here *waččag* is the grammatical subject of the verb, and the verb agrees with it, while *man* is the one who “possesses” the action.

Thus, the English subject has become the “possessor of the action,” and pronouns and nouns (and adjectives) take the same forms as they do in possessive constructions.

Yet another similarity with European languages is in the agreement of the verb with the direct object in the constructions with “have,” e.g.:

Spanish: *tengo escritas las letras* “I have written the letters”
 French: *les lettres, je les ai écrites*
 Italian: *ho scritte le lettere*

EXAMPLES OF AGENTIAL CONSTRUCTIONS

“Agent” = noun in the singular:

Compare:

<i>mard man wēnēnd</i> “the men see me”	<i>mardān an dīd hēm</i> “the men saw me”
<i>mard zan wēnēnd</i> “the men see a woman”	<i>mardān zan dīd</i> “the men saw a woman”
<i>mard zan wēnēnd</i> “the men see the/some women”	<i>mardān zan dīd hēnd</i> “the men saw the/some women”

Examples with *ōzadan, ōzan*- “to kill”:

<i>frēdōn aǰdahāg ōzad</i>	“Frēdōn killed the dragon <i>or</i> Frēdōn killed a dragon.”
<i>frēdōn aǰdahāg ōzad hēnd</i>	“Frēdōn killed the dragons.”
<i>ēn hēnd aǰdahāg ī Frēdōn ōzad hēnd</i>	“these are the dragons which Frēdōn killed”
<i>dušmen was mard ōzad hēnd</i>	“the enemy killed many men”

<i>ohrmazd mardōm ud gōspand dād hēnd</i>	“Ohrmazd created people and animals”
<i>amāh mardōm hēm ohrmazd dād hēm</i>	“we are people, (so) Ohrmazd created us”

<i>dānāg az mēnōy xrad pursīd</i>	“the wise (man) asked the divine Wisdom”
-----------------------------------	--

ohrmazd andar yazišn kunišn dām hamāg bē dād “during his performance of the sacrifice, Ohrmazd established the entire creation”

az šīrēnīh ī frazend ēk mādar jūd ud ēk pidar “because of the children’s sweetness (because they were so sweet), the mother ate one and the father one (one was eaten by the mother, one by the father)”

pas Srōš ahlaw ud Ādur yazd dast ī man frāz grift ud guft kū bē āy tā ō tō nimāyēm wahišt ud dōšox ud rōšnīh “the righteous Srōš and the divine Fire took my hands and said: Come so we may show you Heaven and Hell and the light!”

Ardā Wirāz ka ān saxwan āšnūd zofr namāz burd ō dādār Ohrmazd “when Ardā Wirāz heard what He said, he bowed deeply before Ohrmazd the creator”

“Agent” = noun in the plural:

dānāgān ōwōn guft “the wise men said as follows”

aǰdahāgān Frēdōn ōzad “the dragons killed Frēdōn.”

dušmenān was mard ōzad hēnd “the enemies killed many men”

andar hazārag sar dēwān Jam kīrrēnīd “at the end of the millennium, the *dēws* cut Jam in half”

ēn fradom ardīg axtarān kerd abāg Gannāg Mēnōy “this first battle the constellations fought with the Foul Spirit = this first battle with the Foul Spirit was fought by the constellations”

“Agent” = personal pronoun

Examples with all three persons (non-enclitic):

dīdan, wēn- “to see”:

Present

an tō wēnam “I see you”
amāh tō wēnēm “we see you”
tō man wēnē “you see me”
tō amāh wēnē “you see us”
ašmāh man wēnēd “you (all) see me”
an ašmāh wēnam “I see you (all)”

Past

man tō dīd hē “I saw you”
amāh tō dīd hē “we saw you”
tō an dīd ham “you saw me”
tō amāh dīd hēm “you saw us”
ašmāh an dīd hēm “you (all) saw me”
man ašmāh dīd hēd “I saw you (all)”

“Agent” = interrogative pronoun:

kē tō dād hē kē man dād ham “who made you, who made me?” (*Dēnkard*)

kē amāh dād hēm kē amāh tāšīd hēm u kē parward hēm “Who created us, fashioned us, and nurtured us?”
 (*Yasna* 1.1)

compare the non-agential (passive) version:

ō ašmāh amahrspandān gōšōrūn garzīd kū ō kē an brehēnīd ham ō kē an tāšīd ham kū ō kē dād ham

“To you, the *amahrspand*s, Gōšōrūn complained: For whom was I created, for whom was I fashioned, i.e., for whom was I created?” (*Yasna* 29.1)

With verb or grammatical subject “raised” (“fronted”):

In this construction, too, the verb is frequently placed at the beginning of the clause; word order SUBJECT - AGENT - VERB, e.g.:

ud pursīd ān ī ahlawān ruwān az ān kanīg kū tō kē hē ud kē xwēš hē “and the soul of the righteous asked that young woman: who are you, and who do you belong to?”

sīdīgar hazārag bun būd ka frēdōn kišwar baxt salm ud tūz “it was the beginning of the third millennium when Salm and Tūz divided Frēdōn’s land”

as is the grammatical subject—for emphasis; word order VERB - AGENT:

tō dānāg bay tāšīd hē pad mēnōyīh tō dānāg bay bē dād hē ō gētīy

“the wise god fashioned you while in the world of thought; the wise god gave you to the world of the living = you were fashioned by the wise god (etc.)” (*Yasna* 10.10)

With word order SUBJECT - AGENT - VERB:

u-t wars ud rēš wādān wišuft “and the winds have tousled your hair and beard”

Series of verbs

An agent can have a series of verbs with it, without being repeated each time, e.g.:

andar ān hazārag Zarduxšt dēn az Ohrmazd padīrīft āwurd Wištāspšāh padīrīft rawāg kerd “in that millennium Zarathustra received the *dēn* from Ohrmazd (and) brought (it to W.); Wištāsp received (it and) propagated (it)”

Combinations of intransitive and transitive verbs

Note that, in a series of clauses, the subject of an intransitive verb can become the grammatical subject or agent of a transitive verb but be expressed only once, e.g.:

pas Afrāsyāb āmad. Mānuščihr abāg ērānagān ō Padišxwārgar spōxt.

“then Afrāsyāb came (*subject*); (he: *agent*) pushed Mānuščihr together with the Iranians back to Padišxwārgar”

EXPRESSIONS OF MEASURE, LENGTH AND DURATION

Nouns denoting time or space can be used without prepositions to denote length or duration, as well as point of time.

māh frawardīn rōz ohrmazd petyārag andar dwārist nēmrōz “in the month of Frawardīn, on the day of Ohrmazd, the Adversary rushed in (at) midday (*nēm-rōz*)” (the first day of the first month = spring equinox)

ēč zamān ma pāyēd “do not wait (for) any time (= not even a moment)!”

ohrmazd bālistīg ... zamān ī akanārag abar rōšnīh hamē būd “Ohrmazd was up above in the light (for) an unlimited time.”

hariburz tā bowandagīh 800 sāl hamē rust 200 sāl ō star-pāyag ud 200 tā ō māh-pāyag 200 tā ō xwaršēd-pāyag ud 200 tā ō bālist ī āsmān “Hariburz kept growing until the completion of 800 years; 200 years to the star-level, 200 years to the moon-level; 200 years to the sun-level; and 200 years to the highest point of the sky”

abēr dagr zamān andar ān kār ēstēd “she is at work at that (washing) for a very long time”

ka dagr zamān Ohrmazd rāy yazišn ī frārōn kunēnd āsānīh az-iš “if they perform good sacrifices for Ohrmazd for a long time, there is comfort from it”

Distance and length of time is often expressed by compounds ending in *-drahnāy*, e.g.:

andar ēn 9000 sāl 3000 sāl hamāg kāmāg ī ohrmazd rawēd “during these 9000 years, 3000 years Ohrmazd’s will goes (holds sway) entirely”

mard-ēw ī abar sang-ēw bē mīrēd ud sang abāg zamīg ēw-kardag sang pad andar sāl-drahnāy abāg zamīg pāk bē bawēd “a man who dies on a stone, and the stone is connected with the earth, (then) the stone becomes clean within one year”

zan ka zanih ī šōy nē kunēd pad gyāg tanābuhl ud pad sāl-drahnāy margarzān “if a women does not perform her wifely duty to her husband, she is immediately (guilty of) a *tanābuhl* sin and *margarzān* for the duration of a year”

u-m dīd ān ī xwēdōdahān ruwān andar rōšnīh kē-š gar-bālāy rōšnīh aziš hamē waxšīd “and I saw in the light the souls of those who had performed *xwēdōdah*, from whom a light shone the height of a mountain”

mayān ōy ī xwēdōdah nē kerd ud pahlom axwān dēwār-ēw čand zamīg-pahnāy ud zōfāy bē estēd u-š ō ān ī pahlom axwān nē hilēd “between him who had not performed *xwēdōdah* and the Best Existence, there stands a wall as wide and deep as the earth, and it does not let him into the Best Existence”

GLOSSARY OF WORDS IN THE TEXT AND THE EXERCISES 12

Idioms:

<i>abar grift</i>		took up
<i>az kār dār- drīst awar</i>	آوردن آبرو	ignore (?) welcome!
<i>frāz- srāy- pad kār nē abāyēd</i>		sing, recite have no need for
<i>pad nihānīh dār- pad xwār dār- wāng dār-</i>		keep hidden look down upon, despise have a voice, shout

Nouns, adjectives, adverbs, pronouns:

<i>ābādīh</i>	آبادی	< ³ p̄tyh>	wealth, prosperity
<i>ābgēnag</i>	آبگنک	< ³ p̄kynk'>	glass
<i>adān</i>	آدان	< ³ d'n'>	without knowledge, ignorant
<i>āgāh</i>	آگاه	< ³ k's, ³ k'h>	aware, knowledgeable
<i>agumēzišn</i>	آگومیزیسن	< ³ gwmycšn'>	unmixed, not part of the Mixture
<i>āhen</i>	آهن	< ³ syn'>	iron
<i>ardīg</i>	آردیگ	< ³ ltyk'>	battle
<i>arzānōmandīh</i>	آرزانماندی	< ³ lc'n ³ wmndyh>	(great) value
<i>arziz</i>	آرزیز	< ³ lcyk'>	tin
<i>asēmēn</i>	آسمن	< ³ sym>	silver
<i>astag</i>	آستگ	< ³ stk'>	bone
<i>astīh</i>	آستی	< ³ styh>	being, existence
<i>āwādag</i>	آوادیگ	< ³ wb ³ tk'>	generation, descendant
<i>awardāg</i>	آواردگ	< ³ wlt ³ k'>	not turning away (from)
<i>bāzā</i>	باز	<b ³ z'd>	arm
<i>brēhēnišn</i>	برهنیسن	<blyhynšn'>	assignment
<i>brīd-dumb</i>	بریددومب	<blyt'-dwmb'>	with the tail cut off
<i>bunag</i>	بوناگ	<bwnk'>	camp
<i>čāh</i>	چاه	<c'h>	well (for water)
<i>čahār-pāy</i>	چهارپای	<ch'l-p ³ d>	quadruped
<i>dōš</i>	دوش	<dōš>	the back (of body)
<i>drōzan</i>	دروان	<dlwcn'>	liar, deceiver
<i>ēk-dād</i>	یکداد	< ³ ywk-d't'>	created as one; the single-created (Bull)
<i>ērānag</i>	یرانگ	< ³ yl'nk'n'>	Iranian
<i>ēw-bār</i>	یوانبار	< ³ ywb'l>	once
<i>gōš</i>	گوش	<g wš>	ear
<i>hambašn</i>	همباشن	<hmbšn'>	of the same height
<i>hamdēsag</i>	همدیسگ	<hmdysk'>	of the same shape
<i>hambāyīh</i>	همبایی	<hmb'gyh>	sharing, partnership
<i>hamīh</i>	همی	<hmyh>	togetherness
<i>hazārag</i>	هزارگ	<hc ³ lk'>	millennium
<i>hērbed</i>	هربد	<hylpt'>	(religious) teacher
<i>hōy, hōyag</i>	هوی، هویگ	<hwy, hwyk'>	left (side)
<i>hubōyīh</i>	هوبویی	<hwbwdyh>	fragrance, perfume

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<i>huramīh</i>	هړامیځ	<hwlm̄yh>	happiness
<i>huspāsīh</i>	هوسپاسیځ	<hwsp ² syh>	gratitude; good service
<i>jahišn</i>	جانیښ	<yhšn ¹ >	chance, destiny
<i>juγ</i>	جو	<ywk ¹ >	yoke
<i>kēn</i>	کن	<kyn ¹ >	revenge (<i>kēn ī</i> “for”); + <i>xwāh</i> - “seek revenge”
<i>mazdakīh</i>	مزدکیځ	<mzdkyh>	Mazdakism
<i>mazg</i>	مځ	<mzg>	brain, marrow
<i>mowbed</i>	موډ	<mgwpt ¹ >	mowbed, high priest
<i>naxčīr</i>	نځیر	<nhcyl>	game, hunt; <i>ō n. šaw</i> - “go hunting”
<i>nēstīh</i>	نستیځ	<LOYTyh>	non-being, non-existence
<i>nēzag</i>	نځ	<nyck ¹ >	spear
<i>nigāh dār-</i>	نیگانه دار	<nk ² h-d ¹ l->	watch, guard
<i>nihānīh</i>	نیځانه	<nyh ² nyh>	hiding
<i>niyāz</i>	نیاز	<nyd ² c ¹ >	need
<i>pānag</i>	پانگ	<p ² nk ¹ >	protector
<i>paygāambar</i>	پایگامبار	<pgt ² mbl>	messenger
<i>paywand</i>	پایواند	<ptwnd>	connection, lineage
<i>pēm</i>	پیم , پیم	<pym, p ² ym>	milk
<i>pih</i>	پی	<pyhw ¹ >	flesh
<i>pōlābd</i>	پولابد	<pwl ² pt ¹ >	steel
<i>pornāyīh</i>	پورنایځ , پورنایځ	<p(w)ln ² dyh>	adulthood
<i>purr-sardag</i>	پورسارداغ	<pwl-sltk ¹ >	of many species
<i>Rašn-dād</i>	راښداد	<lšn-d ² t ¹ >	placed by Rašn
<i>rēbāh</i>	رېبه	<lyp ² s>	rhubarb
<i>rēšag</i>	رېشاغ	<lyšk ¹ >	root
<i>rōy</i>	رې	<lwd>	brass
<i>šafšēr, šofšēr</i>	شافشیر , شوفشیر	<š(w)pšyl>	sword
<i>sagrīh</i>	ساجریځ	<sglyh>	satisfaction, fullness (from eating food)
<i>sardag</i>	سارداغ	<sltk ¹ >	species
<i>sēj</i>	سېج	<syč ¹ >	danger
<i>šagr</i>	شاگر	<šgl>	lion
<i>srub</i>	سرب	<slwp ¹ >	lead
<i>stard, sturd</i>	ستاردا , ستاردا	<st(w)lt ¹ >	stunned
<i>stūn</i>	ستون	<stwn ¹ >	column, stalk
<i>tan-gōhr</i>	تانگوهر , تانگوهر	<tn ¹ -gwhl, g-w ² hl >	body substance
<i>tarsagāy, tarsagāh</i>	تارساگای , تارساگاه	<tlsk ² d, tlsk ² h>	respectful
<i>tērag</i>	تیراگ	<tylk ¹ >	dark (night)
<i>tēz</i>	تیز	<tyc ¹ >	sharp
<i>uštānōmand</i>	وشتانومانده	< ² št ² n ² wmnd>	living and breathing being
<i>wačast</i>	واچاست	<wcst ¹ >	a strophe of the Gathas
<i>warg</i>	وار	<wlg>	leaf
<i>warzīgar</i>	وارزیگار	<wlcykl>	farmer
<i>wēmārih</i>	ویماریځ	<wym ² lyh>	sickness
<i>wiyābān</i>	ویابان	<wyd ² p ² n ¹ >	astray; + <i>kun</i> - “lead astray”
<i>xar</i>	خار	<HMRA>	donkey
<i>xūb-wurrōyišn</i>	خوبووریښ	<hwp-wlwdšn ¹ >	(someone) of good faith

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<i>xurduš</i>	𐬰𐬀𐬎𐬎𐬀	<hwldlwš>	epithet of Srōš (many spellings); Av. <i>xruuī.druš</i> “wielding a bloody club”
<i>xwār</i>	𐬰𐬀𐬎	<hw'l>	lowly, abject
<i>xwārīh</i>	𐬰𐬀𐬎𐬀𐬎	<hw'lyh>	ease, bliss, joy
<i>xwašīh</i>	𐬰𐬀𐬎𐬀𐬎𐬀	<BSYMyh>	pleasantness
<i>zāyišn</i>	𐬀𐬎𐬎𐬀𐬎𐬀	<z'dšn'>	birth, being born

Proper names:

<i>Afrāsyaḅ</i>	𐬀𐬎𐬎𐬀𐬎𐬀𐬎	<³pl'syd³p'>	Afrāsyaḅ; a Turanian, arch enemy of the early Iranians
<i>Ahunwar</i>	𐬀𐬎𐬎𐬀𐬎	<³hwnwl>	name of the first strophe of the first Gatha
<i>Ardaxšīrān</i>	𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀	<³ldhšy'l'n'>	son of Ardashīr
<i>Aždahāg</i>	𐬀𐬎𐬎𐬀𐬎𐬀	<³cy dh'k'>	Aždahāg
<i>Bāmdādān</i>	𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀	<b'md't'n'>	son of Bāmdād
<i>Čagād ī Dāytīy</i>	𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀𐬎	<ck't' Y d'ytyd>	the Lawful Summit (a mountain)
<i>Ēriḅ</i>	𐬀𐬎𐬎𐬀	<³ylyc>	son of Frēdōn
<i>Frāsyaḅ</i>	(𐬀𐬎𐬎𐬀𐬎𐬀) 𐬀𐬎𐬎𐬀𐬎𐬀𐬎	<pl'syd³p'>	Frāsyaḅ = Afrāsyaḅ
<i>Frīy ī Nōdar</i>	(ms. 𐬀𐬎𐬎𐬀) 𐬀𐬎𐬎𐬀𐬎𐬀𐬎	<plyd nwtl>	son of Mānuščihr
<i>Gōšurūn</i>	𐬀𐬎𐬎𐬀𐬎𐬀	<gšwln'>	Gōšurūn, the Soul of the Cow/Bull
<i>Gušnasp</i>	𐬀𐬎𐬎𐬀𐬎𐬀	<gšnsp'>	name of a fire
<i>Hōšang</i>	𐬀𐬎𐬎𐬀𐬎𐬀, 𐬀𐬎𐬎𐬀𐬎𐬀	<hwš(³)ng>	
<i>Husrōy</i>	𐬀𐬎𐬎𐬀	<hwsld>	
<i>Hutōs</i>	𐬀𐬎𐬎𐬀	<hwtws>	Wištāsp's sister and wife
<i>Kawād</i>	𐬀𐬎𐬎𐬀	<kw't'>	
<i>Kawādān</i>	𐬀𐬎𐬎𐬀𐬎𐬀	<kw't'n'>	son of Kawād
<i>Mānuščihr</i>	𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀	<m³nwšcyhl>	Mānuščihr
<i>Mazdak</i>	(𐬀𐬎𐬎𐬀) 𐬀𐬎𐬎𐬀	<mzd(y)k'>	
<i>Salm</i>	𐬀𐬎𐬎𐬀	<slm>	son of Frēdōn
<i>Spandyād</i>	𐬀𐬎𐬎𐬀𐬎𐬀	<spndd't'>	Wištāsp's son
<i>Tahmūraf, Tahmūred</i>	𐬀𐬎𐬎𐬀𐬎𐬀, 𐬀𐬎𐬎𐬀𐬎𐬀	<thmwlp', thmwlyt'>	
<i>Tūz</i>	𐬀𐬎𐬎𐬀	<twc>	son of Frēdōn

Verbs:

<i>abesīhēn-</i>	𐬀𐬎𐬎𐬀𐬎𐬀-	<³psyhyn->	cause to perish, destroy
<i>ayārdīd</i>	𐬀𐬎𐬎𐬀		\$\$
<i>daz- īd</i>	-𐬀	<dc->	burn (sth.)
<i>frēftan frēb-</i>	(-𐬀𐬎𐬎𐬀) -𐬀𐬎𐬎𐬀	<pld(y)p->	deceive
<i>garz-īd</i>	-𐬀	<glc->	wail, complain
<i>gumār- gumārd</i>	𐬀𐬎𐬎𐬀	<gwm³l->	appoint
<i>gumēz- gumēxt</i>	𐬀𐬎𐬎𐬀𐬎𐬀, -𐬀𐬎𐬎𐬀	<gwmyc-, gwmyht'>	mix, mingle, blend
<i>henj- hext (haxt)</i>	-𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀/𐬀𐬎𐬎𐬀	<hnc-, h(y)ht'>	pull, draw (water)
<i>kōst</i>	𐬀𐬎𐬎𐬀	<kws->	beat, pound, crush
<i>marnjēn-īd, murnjēn-</i>	-𐬀𐬎𐬎𐬀, -𐬀𐬎𐬎𐬀	<m(w)lncyn->	to destroy
<i>nimāy- nimūd</i>	𐬀𐬎𐬎𐬀, -𐬀𐬎𐬎𐬀	<nm³d- nmwt'>	show
<i>nišān- nišāst</i>	𐬀𐬎𐬎𐬀𐬎𐬀, -𐬀𐬎𐬎𐬀	<YTYBWN³n-, -st'>	set down, establish
	𐬀𐬎𐬎𐬀	<nš³st'>	

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<i>niyōxš-īd</i>	- נַיִוֶחֶשׁ , - נַיִוֶחֶשׁ	<ny(d)wkhš->	listen
<i>niyōš-īd</i>	- נַיִוֶשׁ , - נַיִוֶשׁ	<ny(d)wkš->	listen
<i>pālāy- pālūd</i>	פָּאֵלַי , פָּאֵלַי	<p ^ʔ l'd-, p ^ʔ lwt'>	purify
<i>spōz- spōxt</i>	סְפוֹז / סְפוֹחַ , סְפוֹחַ / סְפוֹחַ	<sṕwc- sṕwht'>	push back
<i>srāy- srūd</i>	סְרַי , סְרַי	<sl ^ʔ d-, slwt'>	sing, recite
<i>stāy- stāyīd</i>	- סְטַי	<st ^ʔ d->	praise
<i>suft sumb-</i>	סוּפְט , סוּפְט	<swmb- swpt'>	pierce
<i>tars-īd</i>	- טַרְס	<tls->	to fear (+ <i>az</i>)
<i>winnār-, winnārd</i>	וִינְאָר , וִינְאָר	<wyn ^ʔ l->	arrange, fasten
<i>wišuftan, wišōb-</i>	וִישׁוּפְטַן , -וִישׁוּב	<wšwp->	disturb, destroy, tousle (hair)