Prods Oktor Skjærvø

An Introduction To Manichean Sogdian

My thanks to all of my students who have actively noted ypos, inconsistencies, etc.

The manuscript samples are from the online collections of the Berliner Turfansammlung, Depositum of the Berlin-Brandenburgische Akademie der Wissenschaften in the STAATSBIBLIOTHEK ZU BERLIN - Preußischer Kulturbesitz Orientabteilung.
www.bbaw.de/bbaw/Forschung/Forschungsprojekte/turfanforschung/de/DigitalesTurfanArchiv

The picture above is from www.askasia.org/teachers/images/image.php?no=827&review=yes

NOTE

This version of the Introduction has been corrected and minimally updated to be more reliable. A problem with the preceding version was that, as I had moved texts about, the glossaries had not all be updated. I have tried to update them here, but there may still be words in the wrong place. The complete glossary at the end should help.

I would have liked to update and complete the bibliography, but time is in short demand. A complete online bibliography of Sogdian studies would be useful.

Many of the Sogdian texts had to be retyped, since they were originally typed in a right-to-left mode, which was no longer available after Mac OS 7.5. To obviate potential typos when the text is typed backward, I decided to simply use the photos from the Berlin Turfan collection.

I hope I will find time to add intros to Buddhist and Christian Sogdian by and by.

INTRODUCTION

The Sogdians and their language.

Sogdian is an Eastern Middle Iranian language, like Khotanese and Choresmian (Khwarezmian), as opposed to the Western Middle Iranian languages Middle Persian, with Parthian and Bactrian in the middle. The Eastern Middle Iranian languages are closely related to the Old Iranian language Avestan, the Western Middle Iranian languages to the Old Iranian language Old Persian.   The modern Iranian language Yaghnobi is the descendant of a variant of Sogdian.

We have Sogdian texts in four different alphabets: Old Sogdian Aramaic, Sogdian-Uighur, Manichean, and Nestorian Christian scripts. The Old Sogdian Aramaic script is used in a group of letters (the *Ancient Letters*) discovered near Dunhuang, which date from the beginning of the fourth century,[1] and in graffiti on rocks in northern Pakistan. The Sogdian(-Uighur) script is the most common, being used for secular documents, as well as Buddhist and Manichean texts. The Manichean script is a Syriac script, related to Estrangelo and the Nestorian script. The Nestorian script was used for Christian texts.

The center of ancient Sogdiana was around the cities of Samarkand and Bukhara in present-day Uzbekistan.   Many Sogdians were merchants, however, and traveled east as far as China, bringing with them the Sogdian language. The Manicheans and Christians, as they fled before the persecutions of the Sasanian state from the third century on, must have settled for a while in Central Asia, learning Sogdian, before continuing east, even to the farthest reaches of Chinese Turkestan and beyond into Mongolia.[2]

In early times the Sogdians must have been the neighbors of the Tokharians, who borrowed numerous words from an Iranian language, possibly proto-Sogdian.

The "Ancient Letters."

These are letters written on paper discovered by the British discoverer and archeologist Marc Aurel Stein in eastern Chinese Turkestan. The letters contain references to events that took place in the early fourth century and can therefore be dated to that time.[3]

The letters from Mount Mug.

This is a collection of letters and administrative, economic, and legal documents written in the Sogdian script from the archives of King Dēwāstīč found at Mount Mug east of Samarkand (8th cent.).

The graffiti on the Karakorum highway.

These are a large number of inscriptions written in a script similar to that of the "Ancient Letters" found on rocks in northern Pakistan. They consist mostly of names.[4]

Inscriptions.

The most important inscriptions other than the Karakorum Highway inscriptions are those found in

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[1] Go to http://idp.bl.uk/ and SEARCH THE IDP DATABASE for Sogdian.
[2] See La Vaissière, 2004, 2005.
[3] See Sims-Williams, 1985.
[4] Sims-Williams, 1989, 1992.

Kirghizia, Bugut, Karabalgasun, and Ladakh.

Buddhist texts.

This is the largest corpus of Sogdian texts. It contains complete or fragmentary Buddhist texts, *sūtra*s, *jātaka*s, *prajñāpāramitā* texts, and other, most of them translated from Chinese.

Manichean texts.

There are numerous Manichean texts in Sogdian, some written in Manichean script but most of them in Sogdian-Uighur script. Some of them have parallel texts in Middle Persian or Parthian, of which they are expanded translations.

Christian texts.

Almost all the Christian texts were found at a Christian Nestorian monastery at Bulayïq north of Turfan. Most of the texts are translations from Syriac.

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SYMBOLS

italics	transcribed letter or word (roughly: "as pronounced")
< >	transliteration value (value in Latin alphabet of letter(s) in Sogdian alphabet)
[ ]	1. in grammar: phonetic transcription; 2. in text: missing text in manuscript
/ /	phoneme (see lesson 1)
{ }	allophone (see lesson 1)
*	1. before non-English word: restored word; 2. before English word: uncertain meaning

TABLE OF SCRIPTS USED FOR SOGDIAN

Phonemes	Sogdian 1		Manichean		Christian	
a (ə, ɨ)	[glyph]	', '-	[glyph]	', -Ø	[glyph]	'
ā	[glyph]	'(')-, -'	[glyph]	=	[glyph]	'
-ă	[glyph]	-h (-ẖ)	[glyph]	-h (-ẖ)	[glyph]	h
b	[glyph]	ṗ	[glyph]	b	[glyph]	b
β	[glyph]	β	[glyph]	β	[glyph]	b
č	[glyph]	c	[glyph]	c	[glyph]	c
c (ts)		-		-	[glyph]	c
d (nd)	[glyph]		[glyph]	d (t)	[glyph]	d (t)
δ	[glyph]	δ	[glyph]	δ	[glyph]	d
ĕ	[glyph]	y	[glyph]	y	[glyph]	y
f	[glyph]	p, ṗ, β	[glyph]	β, ṗ	[glyph]	f
g			[glyph]	g	[glyph]	g
γ	[glyph]	γ	[glyph]	γ	[glyph]	'
h			[glyph]	h	[glyph]	ḥ
ĭ	[glyph]	y	[glyph]	y	[glyph]	y
ɨ	[glyph]	'-	[glyph]	'-	[glyph]	'-
ǰ		c	[glyph]	ž	[glyph]	c
k	[glyph]	k, q	[glyph]	k, q	[glyph]	q
l					[glyph]	
m	[glyph]	m	[glyph]	m	[glyph]	m
n	[glyph]	n	[glyph]	n	[glyph]	n
ŏ	[glyph]	w	[glyph]	w	[glyph]	w
p	[glyph]	p	[glyph]	p	[glyph]	p
r	[glyph]	r	[glyph]	r	[glyph]	r
s	[glyph]	s	[glyph]	s	[glyph]	s
š	[glyph]	š	[glyph]	š	[glyph]	š
t	[glyph]	t	[glyph]	t, ṭ	[glyph]	t (θ)
θ	[glyph]	δ	[glyph]	δ	[glyph]	θ (t)
ŭ	[glyph]	w	[glyph]	w	[glyph]	w
w	[glyph]	w	[glyph]	w	[glyph]	w
x	[glyph]	x	[glyph]	x	[glyph]	x
y	[glyph]	y	[glyph]	y	[glyph]	y
z	[glyph]	z	[glyph]	z	[glyph]	z
ž	[glyph]	z, ẓ	[glyph]	j	[glyph]	ž

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LESSON 1

ORTHOGRAPHY

THE MANICHEAN SOGDIAN SCRIPT.

The Manichean alphabet is commonly regarded as a variant of the Syriac Estrangelo script, but seveeral letteers have shapes closer to the Syriac Nestorian script. Its invention is sometimes attributed to Mani himself, but the alphabet is probably older than that.

The order of the letters in the table below is that of the Aramaic-Syriac alphabets.

THE MANICHEAN ALPHABET

‎ﻮ	’	‎ﻮ	h (ḥ)	‎ﻮ	s
‎ﻮ	b	‎ﻮ	ṭ	‎ﻮ	‘
‎ﻮ	β	‎ﻮ	y	‎ﻮ	p
‎ﻮ	g	‎ﻮ	k	‎ﻮ	f
‎ﻮ	γ	‎ﻮ	x	‎ﻮ	c [ṣ]
‎ﻮ	d	‎ﻮ	δ	‎ﻮ	q
‎ﻮ	-h (-ḥ)	‎ﻮ	l	‎ﻮ	r
‎ﻮ	w	‎ﻮ	m	‎ﻮ	š
‎ﻮ	z	‎ﻮ	n	‎ﻮ	t
				‎ﻮ	j

Notes on the table.

The Syriac letter <l> is used for <δ> and <ṣ> for Sogdian <c>.

The letter <δ> is used to write both *δ* and *θ*.

The letter <j> is not found in the Syriac version of the alphabet, but is peculiar to Sogdian. In the Middle Persian and Parthian versions of the script a <z> with two dots above <ž > is used instead.

On <‘> (‘ayn) see below.

The letter forms are quite constant in the manuscripts, with the exception of <d, r>, <ṭ>, and <k, x>, which vary according to manuscript.

Otherwise, when a letter has two forms in the table, the one to the left is used in final position.

The letters <β>, <γ>, <f>, and <x> are modified forms of <b>, <g>, <p>, and <k>.

The letter ‎ﻮ- <-h> (Syriac *hē*) is used only in final position and has no phonetic value, while ‎ﻮ <-h-> (Syriac *ḥēt*) is found very rarely in loanwords from Parthian (e.g., <krmšwhn> *karmšōhən* "absolution" Lesson 10). The letter is frequently lengthened to fill the space at the end of a line.

Several letters adjust their forms when there is too little space at the end of a line for their normal forms, e.g., ‎ﻮ- for ‎ﻮ-, ‎ﻮ-, ‎ﻮ, and ‎ﻮ- for ‎ﻮ-; <w> has the special form ‎ﻮ sometimes at the beginning of words; <c> has the squeezed form ‎ﻮ for ‎ﻮ.

Letters with a left extension (<β, γ > etc.) can extend this as much as needed to fill space.

Note also that the letters <n> and <y> are usually written inside <c>:‎ﻮ,‎ﻮ.

In double <δδ> the letters are close to one another: ‎ﻮ.

TRANSLITERATION AND TRANSCRIPTION.

When we simply substitute English letters for the Sogdian ones we say we "transliterate" the words, but when we write out the word in English letters the way it was pronounced we say we "transcribe" the words.

To denote that we are simply transliterating we may enclose the transliteration in pointed brackets < >, while transcriptions are indicated by italics.

Example: ᵇᵒᵒ translit. <m't>, transcr. *māt* "mother"; ᵡⁿ'ʰ <x'n'h > *xānā* "house"; ᵈʸⁿ'ʳ <δyn'r> *δēnār* "dinar"; ᵐʸᵈ <myδ> *mēθ* "day."

VOWELS.

Vowels are not written consistently in the Sogdian scripts, and it is therefore not always certain what they were, although most of the time we can make educated guesses on the basis of orthography and linguistic comparison with other Iranian languages.

As the Sogdian alphabets are of Aramaic-Syriac descent they do not regularly express short vowels in writing. In the Manichean script long vowels are always written, using <'> for *ā*; <y> for *ē* and *ī*, and <w> for *ō* and *ū*. Short vowels between consonants are usually written, using <y> for *e* and *i* and <w> for *o* and *u*.

The correct vowels have to be learned for each word.

The letter <'> is used initially (at the beginning of a word) to express *a*, *ə*, or long *ā*, but double <''-> is commonly written for *ā-*.

At the beginning of a word long *ē* and *ī* are written <'y-> or <'y>, while short *i* and *u* are written <y-> and <w->.

ACCENT AND THE RHYTHMIC LAW—LIGHT AND HEAVY STEMS.

Sogdian words consist of a "stem" and an "ending."

Usually, endings are case endings of nouns, adjectives, pronouns, and adverbs or personal endings of verbs.

The form of a noun, verb, etc., that is left when the "ending" is removed is the "stem."

A stem may contain one or more suffixes. For instance, *əkt-* "did" is the past stem of the present stem *kun-* "does." With the suffix *-yāk* it becomes a noun *əkt-yāk* "act, action," which is also a "stem."

The accent in Sogdian lay on the first "long vowel" of the word if it had one. (The nature of "long vowels" will be defined in the next section on vowels.)

If the first long vowel was in the stem, the word was accented on the stem.

If the stem contained no long vowel, the word would be accented on the ending, whether its vowel was short or long.

In this way, all Sogdian words can be characterized as belonging to one of two types. Stems with the accent on the stem are called "heavy stems," and words with the accent on the ending are called "light stems."

This system of light and heavy stems is commonly referred to as obeying the "rhythmic law" and affects all Sogdian declensions, conjugations, and word formations. In "heavy stem" words, final short vowels were lost, final long vowels often reduced, and final consonants occasionally lost.

Note: In order to retain important grammatical distinctions short-vowel endings were sometimes restored by analogy with light stems, however.

Example:
Light:	*βəγ-* <βγ> "god"	nom. sing. *βəγ-í* <βγ-y>
Heavy:	*βāγ* <β'γ> "piece of land, garden"	nom. sing. *βā́γ* <β'γ>

The "rhythmic law" also affected many suffixes, which took different forms according as the "stem" to which they were attached was heavy or light.

Example:
Light:	*əkt-* <'kt> "done"	*əkt-yā́k* "act, action,"
Heavy:	*γərβā́k* "wise"	*γərβā́k-yā* "wisdom"

VOWEL PHONEMES.

   The rhythmic law shows that Sogdian possessed at least the short vowel phonemes /a, i, u/ and the long /ā, ē, ī, ū, ō/, a system known from other Iranian languages. These vowel phonemes were probably phonetically realized more or less as "cardinal vowels" when stressed, long and short: [a - a:], [e:], [i - i:], [o:], [u - u:].

1. Short vowels.
   In this manual short *a* or *á* will be used in transcription of heavy stems, but *ə* instead of *a* in the transcription of light stems, in order to enable the student to see at a glance the nature of the stem.

   There are basically no Sogdian words ending in a consonant with only short vowels. Any stem of this structure either requires an ending, e.g., /βəγ-í/, /šəmən-í/ or must be enclitic, e.g., /kát-βəγ/. The last example belongs to a small group of words showing stressed short /á/. The condition for the appearance of such a stressed short /á/ seems to be that the word has only one syllable and and is followed by an enclitic. Whether <'rty>, possibly a combination of *árt + (ə)ti*, was *árt(t)i* or *ərtí* is not clear. In this manual *árti* is used. With few exceptions, therefore, any word ending in a consonant must have a long vowel or accented *ár*, etc.

   The presence short /ə/ cannot always be verified, as it is not clear which consonant clusters existed. In initial consonant clusters, for instance, (two or more consonants at the beginning of a word) we do not know if vowels were inserted or not. The fact, however, that the orthography in many instances vacillates between nothing and <'> or <y> indicates that short vowels were sometimes not pronounced.
   In these cases, comparison with other languages leads one to posit one or two "central" vowels [ə] (so-called *sch^{e}wa*), a vowel like the *e* in English *perhaps*, and [ɨ], a vowel sounding like the first *e* in English *between*.   Thus, ოჩჴⴄ <ptγwš-> may have been pronounced (*patəγōš-*) in slow and accurate speech, but in normal speech either *pətγōš- (patγōš-)* or—after a vowel —*ptγōš-*, and—after consonant —even *əptγōš-*.
   This [ə] may also have been influenced by its phonetic context, e.g., before palatal consonant we seem to have [ə] ~ [e] in ⴄⴄ <βj> *βəž* ~ ⴄⴄ <βyj> *βež* or *βɨ̌ž*.
   In this manual *ə* will be used to indicate either of the unstressed vowels [ə] and [ɨ]. The *ə* is always indicated in the transcriptions, although the principles underlying its inclusion are admittedly impressionistic.

   Short /u/ may have been realized as [u], [uə], [wə], or [wu] depending on the context. This analysis is based mainly upon the fact that words with original initial *Cu-* can take a prosthetic *ə-*, e.g., ⴄⴄⴄⴄ <'kwty> *əkutí* = [əkwətí, əkwutí, əkutí]. Other examples are difficult to find.
   Similarly, short /i/ may have been realized as [i], [iə], [yə], or [yi] depending on the context.
   To simplify the transcription, in this manual *u* and *i* will be used, occasionally *wə* and *yə*. When *ur*, *ir*, *un*, and *in* occur in heavy stems they will be marked as stressed: *úr*, etc.

   The exact distribution of final short -*i* and -*e* is unclear. Here, certain etymological principles have been followed.

2. Long vowels.
   The long vowels /ā, ē, ī, ū, ō/ may have been long only in stressed position and short in unstressed position.   The variant spellings of the verbal endings may reflect this.
   The short /e/ and /o/ were probably not separate phonemes opposed to /ē/ and /ō/. Short [e] seems to be supported by alternances such as in the ending <-yny-> ~ <-ny>, i.e., *-enē ~ -ənē*.
   There are no similar pairs for [o].
   In this manual *e* is used (e.g., *βénd-* "to bind"), but *u* instead of *o* (e.g., *ruxšn* "light," not *roxšn*).
   Whether there was an opposition between final stressed /-é/ and /-ḗ/, is also very uncertain. In this manual the traditional transcription with final short -*é* in some forms of light-stem nouns (adjectives, pronouns) and verbs as opposed to -*ē* and -*ḗ* < *-aka* is maintained for pedagogical reasons.

3. Nasalized and rhotacized vowels.
   Sogdian apparently had short and long rhotacized (retroflex) and nasalized vowels, phonemically (probably) vowel + /r/ or /n/.
   Not all vowels + /r/ produce heavy stems, however. For instance, *murγ* "bird" is a light stem, but *marγ*

"meadow" is a heavy stem. The explanation for the difference is that, historically, the light stems contain an Old Iranian "vocalic ṛ," which functioned as vowel. Thus, *mṛga* "bird," but *marga* "meadow." In Sogdian, the "vocalic ṛ" developed a short vowel before it, which remained short and did not cause a stem to become heavy, while the old sequence vowel + r probably became a long rhotacized /ā^r/.

Differently, almost all stems with *n* before consonant are heavy.

4. Diphthongs.

The existence of short-vowel diphthongs is uncertain, as we have little means of determining whether the old diphtongs *ai* and *au* remained before consonants or had become *ē* and *ō*. It is possible that they were still diphthongs at an early stage of Sogdian, as suggested by the Sogdian orthography, but were simply long vowels in the stage represented by the Manichean and Christian texts.

In this manual only long vowels *ē* and *ō* will be used before consonants, thus **βaw- + -am > βəwam*, but **βaw- + -t > βōt*.

The situation in final position is even less certain.

5. "Long diphthongs."

The sequences *V̄ + i, u, r, n, m* (*āi, āu, ōr*, etc.) are perhaps more conveniently analyzed as combinations of *V̆ + y, w, r, n, m*, thus /āyC/ = [āyəC], /āwC/ = [āwəč], /ānč/ = [ānəč], etc.

With considerable reservations one may posit the following possible system of (attested) vocalic phonemes and allophones for Sogdian:

	stressed	+ /r/	+ /n/	unstressed	+ /r/	+ /n/
/ā/	[ā]			[a]	[a^r]	[a^n]
/a/	[a]	[a^r]	[a^n]	[ə]	[ə^r]	[ə^n]
/ē/	[ē]			[e]	[e^r]	[e^n]
/ī/	[ī]			[i]	[i^r]	[i^n]
/i/	[i]	[i^r]	[i^n]	[yə]	[ɨ^r]	[ɨ^n]
/ō/	[ō]			[o]		
/ū/	[ū]			[u]		
/u/	[u]	[u^r]	[u^n]	[wə]	[u^r]	(no examples?)

[Note: Evidence from texts written in Brahmi script now suggests that the difference may not be in quantity but in quality, e.g., stressed *ē*, unstressed *ī*.].

Examples of nominative singular forms of light- and heavy-stem nouns:

Light stems	Heavy stems
βəγ-í <βγ-y> "god"	*βāγ* <β'γ> "piece of land, garden"
	rēž <ryj> "pleasure"
βəγé <βγy> "god's"	*wīnā* <wyn'> "lute"
	rōδ <rwδ> "copper"
put-í <pwt-y> "Buddha"	*pūt* <pwt> "rotted"
mərγ-í <mrγ-y> "bird"	*márγ* <mrγ> "meadow"
ək(ər)t-í <'k(r)t-y> "(was) made"	*mártiy* <mrty> "man"
wirk-í <wyrk-y> "wolf"	*pətšmírt* <ptšmyrt> "is (being) counted"
	βéndam <bynd(')m> "I bind"
purn-í <pwrn-y> "full"	*kúrθ* <kwrδ> "where"

Note: Heavy stems with *ir* and *ur* are very rare.

CONSONANTS PHONEMES.

	Stops	Affricates	Fricatives	Nasals	Continuants	Sibilants
Unvoiced	p, t, k	č [tš]	f, θ, x			s, š
Voiced	{b, d, g}	{ǰ} [dž]	β, δ, γ	m, n, [ŋ]	w, y, r	z, ž

In loanwords we also find *l* and *h*.

The affricates *č* and *ǰ* are pronounced like English *ch* in *child* and *j* in *judge*.

The fricatives are pronounced as follows: *f* as in English; *θ* as English *th* in *thing*; *x* as German *ch* in *Loch* or Spanish Spanish (*not* American Spanish) *j* in *rojo*; *β*, *δ*, *γ* are pronounced like Spanish *b*, *d*, *g* after vowels, e.g., *robar*, *nada*, *haga*. The sibilants *š* and *ž* are pronounced like English *sh* in shut and *s* in *leasure*, respectively.

[ŋ], pronounced like English *ng* in *thing*, is the phonetic realization of *n* before *k*, *g*, and *x*. It is not a separate phoneme in Sogdian, only an allophone of /n/.

{b, d, g} and {ǰ} are allophones of /p, t, k, č/ after the voiced cononants *β*, *δ*, *γ*, *m*, *n*, *z*, *ž*.

[PHONEMES.

We call "phonemes" the smallest units of speech that distinguish meanings. Phonemes are usually determined be establishing "minimal pairs," for instance, English *bad* ~ *sad*, a pair that establishes English /b/ and /s/ as separate phonemes. Phonemes are denoted by writing them between / /. The phoneme is not a sound, merely a linguistic abstraction. When we want to emphasize that we are talking about the actual sound—or the "phonetic realization" of a phoneme—we use square brackets [ ], e.g., [p], [b], [z], etc.

Phonemes are described by listing their "distinctive features." Examples:

/b/: stop, labial, voiced ~ /p/: stop, labial, unvoiced, ~ /m/: nasal, labial.

/x/: fricative, velar, unvoiced ~ /γ/: fricative, velar, voiced.

/s/: sibilant, alveo-dental, unvoiced ~ /z/: sibilant, alveo-dental, voiced ~ /š/: sibilant, alveo-palatal, unvoiced ~ /ž/: sibilant, alveo-palatal, voiced.

In the case of /m/ we note that "voiced" is not a distinctive feature of nasals in English or Sogdian, as no two words can be distinguished by the presence or absence of voicing in a nasal /m/.

Note that English *t* is sometimes aspirated [t'], sometimes not aspirated [t]. The feature "aspiration" is not, however, distinctive in English or Sogdian, so there is no phonemic opposition /t/ ~ /t'/, /p/ ~ p'/, etc. In this case we say that [p] and [p'] are "allophones" of the phoneme /p/. Aspiration is a distinctive feature in Sanskrit, for instance, where we have minimal pairs such as *kara* [kara] "hand" ~ *khara* [k'ara] "donkey."

Phonemes may not be distinguished in all positions. Thus, in English we cannot find any minimal pairs distinguished by the phoneme sequences /st/ and /sd/. In such cases we say that the phonemic opposition between /t/ and /d/ has been neutralized. Such phonemic neutralization has important consequences for the orthography of Sogdian.]

SPECIAL SCRIBAL HABITS.

As the Sogdian alphabets were not created specifically for Sogdian, there is some lack of internal logic in the way letters correspond to sounds. Thus some phonemes are not distinguished in the alphabet (<δ> = /δ/ and /θ/), while others can be written with two different letters. Such optional spellings occur in two situations:

• <k> and <q> both spell *k*, <t> and <ṭ> both spell *t*.

• As voiced and unvoiced stops are not distinguished after a voiced cononant, either consonant may be used—for instance, *p* or *b* after *m*, *z*, and *ž*; *t* and *d* after *β*, *γ*, *n*, *z*, and *ž* (*δ* is not found in such combinations); and *k* and *g* after *n* [ŋ], *z*, and *ž*. Examples:<δβ'mpn> and <δβ'mbn> = *δβāmbən* "lady, wife." In the case of *nd* the most frequent spelling is <nd>, less frequently we find <ndt>, least frequently <nt>. Thus, the present participle -*andē* may be written <-ndyy>, <-ndṭyy>, or <-nṭyy>. Before *p* and *b* the opposition between *n* and *m* is also neutralized, and either <n> or <m> can be used. Some sound and spelling combinations that occur frequently are the following:

	+ p, b	+ t, d	+ k, g	+ č, ǰ
β		βd <βt>		
γ		γd <γt>		
m	mb < mp, mb>			
n	mb < mp, mb>	nd <nt, nd, ndt>	ng [ŋg] <ng, nng>	nǰ <nc, nj>
z		zd <zt, zd, zdt>	zg <zg>	
ž	žb <jp>	žd <jt, jd>		

Some letters can be and are frequently written double: <'> (when = ā); <yy> and <ww>, especially at the end of words; <δδ> for both δ and θ; <nn> for n, and <tt> or <ṭṭ> for t (d).

Final <'> alternates with <-h> (Aramaic hē), and a <-h> can be added after final <'>, <y>, and, occasionally, <w> without affecting the form of the word.

There is no grammatical significance to these alternations. Thus, both βəγi and mártiy can be written with final <-y>, <-yy>, or <-yh>.

The only grammatical correlation is found in the use of final <h>, which is frequently used with feminine nouns, pronouns, and edjectives, e.g., <wnh> = <wn'>, <xh> = <x', x''>.

In the grammar and vocabularies in this manual a simplified transliteration system of Manichean Sogdian is used:

pointed brackets < > are dispensed with;

letters are written single, not double;

<k> and <t> are used for <q> and <ṭ>;

<-'> or nothing is used for <-h> (<βγ'> not <βγh>, <mrty> not <mrṭyyh>, etc.).

EXERCISES 1

1. Read and transcribe the following words:

(Manichean script)

2. Suggest spellings for the following transcribed words, and write them in Manichean script:

pətəri

pətsār

əxšēšpət

βəγpəšē

čāδərčīk

unda

δəsa smānē

ruxšnāγərəδmən

GLOSSARY 1

Learn the following words by heart:

''ykwn āyəkōn: eternally

''zynd āzend: parable, story

'sp əsp: horse

βr't βərāt: brother

δβr- δβrt θəβər- θəβart: to give, given

δs' δəsa: ten

δyn'r δēnār (or δīnār): dinar

fryšty fərēštē: angel

γ'δwk γāθuk: throne

mrty martiy: man

myδ mēθ: day

myδ, m'yδ mēδ: thus

m't māt fem.: mother

nwkr nūkər: now

nwr nūr: today

ptr pətər: father

pts'r pətsār: again, once more

ptγwš- ptγwšt pətγōš- - pətγušt: to hear, heard

š'twx šātux: glad, happy

wn un (wən) fem.: tree

x'n' xānā fem.: house

xwt'w xutāw: lord, king

zrw'βγ zərwā-βəγ: God Zurwān, the Father of Greatness

zyrn zérn: gold

TABLE OF CORRESPONDENCES SOUND ~ SPELLING

Transcription	Spelling		Transcription	Spelling	
a (ə, ɨ)		', nothing	l		l
ā		' , ''	m		m n
-ă		-h -'	n		n
b in mb		b p	ð		w ww
β		β	p		p
č		c	r		r
d in nd, ndt		d dt t	s		s
δ		δ	š		š
ĕ		y yy	t		t, ṭ
f		f	θ		δ
g in ng		g k q	ŭ		w ww
γ		γ	w		w
h (rare)		h (ḥ)	x		x
ĭ		y yy	y		y
ɨ		'-	z		z
ǰ in nǰ		c	ž		j
k		k q			

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LESSON 2

GRAMMAR

NOUN DECLENSION.

Sogdian has 6 cases (like Old Persian and Khotanese): nominative, vocative, accusative, genitive-dative, instrumental-ablative, and locative. All the cases are distinguished only in light stems. In heavy stems just two cases (plus the vocative) are distinguished, which we refer to as the "direct" and "oblique" cases.

There are three numbers: singular, plural, and numerative (historically descended from the old dual). The last is used after numerals (see lesson 8).

There are three genders: masculine, feminine, and neuter. Neuter forms of nouns are rare but common with adjectives. The neuter is distinguished from the masculine only in the nom. sing, which is identical with the acc. (see lesson 5).

Adjectives agree with nouns, both when attributive and when predicative (see also Lesson 10).

There are two declensions: stems ending in consonants the "consonant declension" (old *a-* and *ā-*stems), and stems ending in the vowels *-ē* or *-ā*, the "vocalic declension" (old masc. *aka-* and fem. *ākā-*stems). Because of the final long vowels the vocalic declension has only heavy stems.

The plural suffix is *-t'* (light), *-t* (heavy), which is declined like a feminine singular of the consonant declension. The *t* becomes *d* after *n*, written <d, dt, t>. Before *-t* a final *-č* becomes *-š*, e.g., *strīč* "woman," plur. *strīšt*.

Note: Originally, light stems ending in *r/n* became heavy stems when the suffix was added, e.g., *rurá* <rwr'> "plant," plur. *rúrt* <rwrt>. Similarly, light stems in *-iy* became heavy stems in *-īt*, e.g., sing. acc. *əniyu* <'nyw>, plur. *ənīt* <'nyt>, sing. voc. *friya* <fry'>, plur. *frīt* <fryt>. Mostly, however, such words are treated as light stems in the plural as well, e.g., sing. nom. *una* <wn'> "tree," plur. *unda* <wnt'>.

The plural ending *-īšt* is found in *βəγīšt* <βγyšt>, the plural of *βəγ*, and a few other words, many of them loanwords, e.g., *putīšt* "Buddhas."

There are a few instances of the old gen.-dat. plural in *-ān*, e.g., *βəγān* <βγ'n> "of gods."

Finally, there are a few irregular plural forms, such as *δuγdárt* <δwγtrt>, plural of *δuγd*, with *-ar-* inserted before the plural *-t*. See lesson 5.

Consonant declensions. Light stems

	Singular masculine	feminine	Plural masculine-feminine
nom.	*-í* <-y>	*-á* <-'>	*-tá* <-t'>
acc.	*-ú* <-w>	= nom.	= nom.
voc.	*-á* <-'>	*-é* <-y>	*-té* <-ty>
gen.-dat.	*-é* <-y>	*-yá* <-y'>	*-tyá* <-ty'>
ins.-abl.	*-á* <-'>	*-yá* <-y'>	*-tyá* <-ty'>
loc.	*-yá* <-y'>	*-yá* <-y'>	*-tyá* <-ty'>
num. dir.	*-á* <-'>	*-é* <-y>	

Notes:

The ending of the vocative may be lost when the word is "enclitic" (when it is attached to a preceding word), e.g., *βəγa* "o god," *kát-βəγ* "if, sir."

The distribution of final *-i* and *-e* suggested here is not entirely certain.

Consonant declensions. Heavy stems

	Singular		Plural
	masculine	feminine	masculine-feminine
dir.	-	-	*-t* <-t>
voc.	-, *-a* <-, -'>	*-e*	*-te*
obl.	*-ī* <-y>	*-ī* <-y>	*-tī* <-ty>
numerative	-	-, *-é* <-y>	

Note: The vocative ending *-a* is borrowed from the light stems.

Vocalic declensions

	Singular		Plural	
	masculine	feminine	masculine	feminine
dir.	*-ē* <-y>	*-ā* <-'>	*-ēt* <-yt>	*-ēt* <-yt>
voc.	*-ā* <-'>	?	?	?
obl.	*-ē* <-y>	*-ē* <-y>	*-ētī* <-yty>	*-ētī* <-yty>
Numerative	*-ē* <-y>			

Notes:

The endings of this declension are the result of vowel contractions after the loss of an intervocalic *k*, e.g., sing. nom. masc. *-ē* <* *-a'i* < *-aki*, fem. *-ā* < *-ă'a* < *- ăka*.

Feminines like *pəsāk* (*əpsāk*) < *-pusăkā-*, *səyāk* "shade" and the abstract nouns in *-yāk* are declined as heavy stems.

Remember that a final *-a* can be written <-h> and that a final <-h> can be added to endings in <-y, -yy>. Thus, the spelling <-yh> can be for <-y'> or <-y, -yy>.

PARADIGMS.

Consonant declensions:

Light stems: *rəm-* masc. "people," *pətər-* masc. "father," *un-* (*wən-*) fem. "tree," *δuγd-* fem. "daughter."

Heavy stems: *mēθ-* masc. "day," *martiy-* masc. "man," *žəwān-* fem. "life," *strīč-* fem. "woman."

Vocalic declensions: *murtḗ* masc. "corpse," *xā́nā* fem. "house."

Consonant declensions. Light stems

Singular

	masculine	feminine
nom.	*rəmí* <rmy>	*uná* <wn'>
acc.	*rəmú* <rmw>	*uná* <wn'>
voc.	*pətərá* <ptr'>	*δuγdé* <δwγty>
gen.-dat.	*rəmé* <rmy>	*unyá* <wny'>
ins.-abl.	*rəmá* <rm'>	*unyá* <wny'>
loc.	*rəmyá* <rmy'>	*unyá* <wny'>
Numerative	*rəmá* <rm'>	*uné* <wny>

Plural

	masculine	feminine
nom.	*rəmtá* <rmt'>	*undá* <wnt'>
acc.	*rəmtá* <rmt'>	*undá* <wnt'>
voc.	*pətərté* <ptrty>	?
gen.-dat.	*rəmtyá* <rmty'>	*undyá* <wnty'>
ins.-abl.	*rəmtyá* <rmty'>	*undyá* <wnty'>
loc.	*rəmtyá* <rmty'>	*undyá* <wnty'>

Consonant declensions. Heavy stems

Singular

	masculine	feminine
dir.	*mēθ* <myδ>	*žəwān* <jw'n>
voc.	*martiya* <mrty'>	*strīče* <strycy>
obl.	*mēθī* <myδy>	*žəwānī* <jw'ny>
Numerative	*mēθ* <myδ>	*žəwān* <jw'n>, *žəwāne* <jw'ny>

Plural

	masculine	feminine
dir.	*mēθᵊt* <myδt>	*žəwānd* <jw'nt>
voc.	*martīte* <mrtyty>	*δuγdárte* <δwγtrty>
obl.	*mēθtī* <myδty>	*žəwāndī* <jw'nty>

The actual pronunciation of the forms of stems such as *martiy/martī* "man" is not know, but it is probable that the sing. obl. was contracted: *martiyī/martī'ī > martī*.

Vocalic declensions

Singular

	masculine	feminine
dir.	*murtē* <mwrty>	*xānā* <x'n'>
voc.	*murtā* <mwr'>	?
obl.	*murtē* <mwrty>	*xānē* <x'ny>
Numerative	*murtē* <mwrty>	

Plural

	masculine	feminine
dir.	*murtēt* <mwrtyt>	*xānēt* <x'nyt>
voc.	?	?
obl.	*murtētī* <mwrtyty>	*xānētī* <x'nyty>

Note: The abstract fem. nouns in *-yā* are usually invariable, but occasionally the ending *-ī* (*-yī*) of the obl. sing. may be attached to the nom. of such nouns, e.g., *əkᵊtyā* "act, deed," obl. *əktyāyī* <'kty'y>; *γərβākyā* "knowledge," obl. *γərβākyā'ī* <γrβ'ky''y>.

PRONOUNS. THE DEFINITE ARTICLE.

The most common pronoun is *xō* (*xu*) "that," which also functions as definite article. The forms below are those of *xō* when used as the article. For the pronoun "that" see lesson 4.

We do not know what the quantity of the final vowels were: *xō* or *xu*; *xā* or *xa*, etc. In Sogdian script the article is *'xw* or *'x*, which perhaps points to a short vowel.

Note that, since the plural of nouns is formally a feminine singular, the plural of the article is identical with the feminine singular.

The forms in square brackets are found occasionally.

	masc.	fem. = plur. masc.-fem.
Sing.		
nom.	*xō* <xw>	*xā* <x', x''> [*xō* <xw>]
acc.	*(ə)wu* <'ww, ww> [*xō* <xw>]	*wa* <w'> [*xā* <x'>, *wu* <ww>]
gen.-dat.	*uné, winé* <wny, wyny>	*uya* <wy'>, *wī* <wy, wyy>
instr.-abl.	*-n* <-n>, *-wn* <-wn>	*uné, winé* <wny, wyny>, *-n* <-n>, *-wn* <-wn>
loc.	*uya* <wy', wyh>, *wī* <wy, wyy>	= gen.-dat.

   Note the combinations *pər* + *əwu*: *pərō* <prw> "on the" and *kə* + *əwu*: *kū* <kw> "to the" which are used for both masculine and feminine, singular and plural.

   The instr.-abl. forms are found only combined with the prepositions *čə* "from" and *δə* "with": *čən*, *čōn* <cn, cwn> and *δən*, *δōn* <δn, δwn>.

Notes.

   There is no indefinite article.

   Adjectives agree with their nouns in gender and number.

   Word order: article + adjective + noun.

NOUN CLAUSES.

In a clause consisting of a noun plus predicate noun or an adjective, e.g., "the people (is) happy," the verb "is" (*əsti* <'sty>, *xəčí* <xcy>) and "are" (*xand* <xnd>) are sometimes, but not usually, omitted. The negation is *nēst* <nyst> "is not."

TEXT 2

xō rəmi šātux əsti, xā rəmta šātuxt xand

xā δēwᵊt šātuxt nē xand

xō Rəxši əspi əsti

xō pətəri məzēx martiy əsti

xō mēθ ruxšᵊni xəči

xā mēθᵊt ruxšənda xand

xā una əskēčīk əsti

xā unda əskēčīkᵊt xand

xā xānā məzēxᵊč xəči

xō martiy məzēx nēst

<x' rwxšnd'h βγyštt fryštyt 'ty mrδ'spndt 'ty z'wrkynd>

Notes.

1. *rəmtá* is nom.-acc. plur. light stem noun, *šắtuxt* is nom.-acc. plur. heavy stem adjective, *xā* is the the definite article nom. sing. agreeing with *rəmta*.

EXERCISES 2

1. Write out the noun paradigms in Manichean script.

2. Write out the paradigms of the following words in transliteration and transcription: *Rəxš*, *zérən*, both masculine, and *pəδk* and *árk*, both feminine.

3. Identify the forms below and write out the other case forms (nom., acc., gen.-dat., and loc.) with the definite article:

<xw xypδ'wnd>		<xww prxyy>	
<xw mrtyy>		<ww stw δyn'r>	
<'ww βγw>		<wny zrw'βγyy>	
<x' x'n'>		<wy' 'rky>	

4. Translate into Sogdian and write in Manichean script:

The other Buddhas.
The man is a great lord.
Life (the life) is good.
The angels are light.
The elements are not happy.

GLOSSARY 2

’kty’ *əkətyā/əktəyā*: act, deed
’ny *əniy*: other
’rk *ark* fem.: work
’skycyk *əskēčīk*: high, tall
’ty *əti*: and
βγ, plur. βγyšt, βγ’n *βəγ, βəγīšt, βəγān*: lord, sir
δwγt, plur. δwγtrt *δuγd, δuγdárt* fem.: daughter
δyw *δēw*: demon
γrβ’ky’ *γərβākyā*: knowledge
fry *friy*: dear
jw’n *žəwān* fem.: life
kt *kát*: that, if
mrδ’spnd *mərθāspənd*: element, the sons of Primal Man (Xorməzd)
mwrty *murtē*: corpse
mzyx, fem. mzyxc *məzēx, məzēxč*: big, great
ny *nē*: not
pδk *pəδk* fem.: judgement
prxy *pərxē*: payment, wages
ps’k *pəsāk* fem.: wreath, crown
pwt, plur. pwtyšt *put (bud), putīšt*: Buddha
rm *rəm*: people
rwxšn *ruxšən*: light (adjective)
rwxšn’γrδmn *ruxšna-γərəδmən* fem.: the Light Paradise
rxš *Rəxš*: name of Rustam’s horse
stryc, plur. stryšt *strīč, strīšt*: female, woman
sy’k *səyāk* fem.: shade, shadow
šyr *šir:* good
šyr’k *širāk* fem.: goodness
wyn’ *wīnā* fem.: lute, *viṇā*
xypδ’wnd *xēpθāwənd*: master, lord, owner
z’wrkyn *zāwərkēn*: powerful

LESSON 3

GRAMMAR 3

ADJECTIVES. FEMININE.

Many vowel-stem adjectives have feminine forms in *-č*. A preceding *t* is often lost before the *č* (e.g., in the perfect participles). Examples:

Light fem. stems:
  šəkəwē <škwy> "dry": fem. *šukəč* <šwkc>
  nəβdē <nβty> "wet": fem. *nəβdəč* <nβtc>
  pətsəγdē <ptsγty> "prepared": fem. *pətsəγdəč* <ptsγtc>
  əktē <'kty> "done": fem. *əktəč* <'ktc>
  pətristē <ptrysty> "mixed": fem. *pətrisč* <ptrysc>

Heavy fem. stems:
  nōšē <nwšy> "immortal," fem. *nōšəč* <nwšc>
  marčenē <mrcyny> "deadly": *marčenəč* <mrcync>
  anγətē <'nγty> "entire": fem. *anγətəč* <'nγtc>
  ōsuγdē <'wswγty> "purified, pure": fen. *ōsuγč* <'wswγtc>

DEMONSTRATIVE PRONOUNS.

The simple demonstrative pronouns are *yō* (*ē-*), obl. *(ə)m-* "this" and *xō*, obl. *(ə)w-* "that." These two are mostly restricted to the function of definite articles; *xō* also functions as personal pronoun for the 3 pers. (see lesson 4).

There is also a demonstrative pronoun *(ə)šō*, f. *šā* "that there," often with 2nd pers. reference.

The pronoun *yō* functions as nom.-acc., masc.-fem., sing.-plur.

Sogdian has several "composite" demonstrative pronouns. The most common ones are *ēδ*/*mēδ* "this" and *xēδ*/*wēδ* "that" < *ē-*/*yō*/*əm-* and *xō*/*əw-* + *-ēδ*; *ēnē*/*yōnē* "this" and *xōnē* "that" < *ē-*/*yō*/*əm-* and *xō*/*əw-* + *-nē*.

nom.	*ēδ* <'yδ>	*xēδ* <xyδ
acc.	?	*wēδ* <wyδ>
Plural		
nom.-acc.	*mešand* <myš'nd>	*wešand* <wyšnd>

The original (neut.) acc. of *ēδ* is *mēδ* <myδ, m'yδ>, which is used only as an adverb "thus."

	ēnē "this"	*yōnē* "this"		*xōnē* "that, yonder"	
Sing.					
	masc.-fem.	masc.	fem.	masc.	fem.
nom.	*ēnē* <'yny, 'yny>	*yōnē* <ywny>	*yānā* <y'n'>	*xōnē* <xwny>	*xānā* <x'n'>
acc.	= nom.	*mōnō* <mwnw>	*mānā* <m'n'>	*ōnō* <'wnw>	*wānā* <w'n'>
Plur.					
nom.		*yānd* <y'nt>	*xānd* <x'nt>		
acc.		*mānd* <m'nt>	*wānd* <w'nt>		

The forms *ēnē*, *yōnē*, and *xōnē* are occasionally found used as oblique case sing. and nom.-acc. plur.

Beside *xōnē* there is the form *xōnəx* <xwnx, hwnx>, which appears to be a combination of *xōn(ē)* + *əxō* or dissimilated from **xōnak* (S.-W.).

Note also the adverbs *yōnēθ* <ywnyδ> "at once, right away" and *wānō* "thus."

The pronoun *(ə)šō* has the composite form *šōnē* (Yoshida, 2000, pp. 81-82).

Most of these pronouns can be governed by prepositions:

č- "from, with":	*čēmēδ* <cymyδ>	*čēwēδ(ī)* <cywyδ(y)>	*čēwēšən* <cywyšn>
δ- "with":	*δēmēδ* <δymyδ>	*δēwēδ* <δywyδ>	**δēwešən* <δywyšn>
k- "to":	*kēmēδ* <kymyδ>	*kēwēδ* <kywyδ>	
pər- "in, on, by":	*pərēmēδ* <prymyδ>	*pərēwēδ* <prywyδ>	*pərēwešən* <prywyšn>

č- "from, with":	*čēmənd* <cymnt>	*čēwənd* <cywnt>
δ- "with":	*δēmənd* <δymnt>	*δēwənd* <δywnt>
k- "to":	*kēmənd* <kymnt>	*kēwənd* <kywnt>
pər- "in, on, by":	*pərēmənd* <prymnt>	*pərēwənd* <prywnt>

VERBS.

The Sogdian verbal system is based upon two stems: the present stem and the past stem. Both stems (if known) are listed in the glossaries and must be learnt.

From the present stem are made the present indicative, subjunctive, injunctive, optative, the imperative, and the imperfect.

From the past stem are made the past tenses (simple past and pluperfect) and the perfect tenses (present perfect and pluperfect), indicative, subjunctive, and optative.

PRESENT INDICATIVE.

The present indicative has the following endings:

	Light stems	Heavy stems
Singular		
1	*-ám* <-m, -'m>	*-əm* <-m>, *-am* <-'m>
2	*-é* <-y>	*-e* <-y>
3	*-tí* <-ty>	*-t* <-t>
Plural		
1	*-ḗm* <-ym>	*-ēm* <-ym>
2	*-θá* <-δ'>, *-tá* <-t'>	*-θa* <-δ'>, *-ta* <-t'>
3	*-ánd* <-nd, -'nd>	*-ənd* <-nd, -'nd>

Notes:

The quantity of the vowel of the 1 sing. ending *-am* (*-ām*) is uncertain. Phonetically it was probably [ãm]. (Note that Khotanese *-īmä* is < *-ami*.)

The 2 sing. and 2 plur. endings of the heavy stems are from the light stems.

In the 3 sing. of light-stem verbs ending in *r* or *n*, the addition of the ending *-t* originally produced a heavy stem, e.g., *βart*. Such forms are sometimes preserved of *r*-stems, but more often the light-stem form is restored, and *βərti* is the normal form. All *n*-stems remain light.

In the 3 sing. of verbs ending in *t*, the *t* of the ending merges with the final *t* of the verb, e.g., *əzwart* < *əzwart-t* "he returns."

PARADIGMS.

	Light stems	Heavy stems
Sing.		
1	*βərám* <βr'm, βrm>	*wēnəm* <wynm>
2	*βəré* <βry>	*wēne* <wyny>
3	*βərtí* <βrty>	*wēnd* <wynt>
Plur.		
1	*βərēm* <βrym>	*wēnēm* <wynym>
2	*βərθá* <βrδ'>, *βərtá* <βrt'>	*wēnθa* <wynδ'>
3	*βəránd* <βrnd, βr'nd>	*wēnənd* <wynnd>

Notes:

   t becomes *d* after *n*: *kun + ti > kundi*, etc.

   č becomes *š* before *t*: *sāč + t > sāšt* (not *sāčət*!) "it is proper, necessary (to do)," etc.

   Present stems in -*əw* (-*aw*) <-w> or -*əy* (-*ay*) <-y> have -*ō* and -*ē* before consonants, e.g., *šəw*- "to go": *šəwam* but *šōt < *šáwət*; *pətškwəy*-: "to say": *pətškwəyam* but *pətškwēt < *patškwayət*. Whether there were also present stems in -*uw* opposed to -*əw*, e.g., *žuw*- or *žəw*- "to live," (and -*iy*) with 3 sing. in -*ūt* (and -*īt*) we do not know.

"TO BE, BECOME."

   The verbs "to be" and "to become" have some irregular forms. The present indicative paradigms are as follows:

"To be":

Sing.	1	*ēm* <'ym, -ym>	Plur.	1	*ēm* <'ym, -ym>
	2	*ēš* <'yš, -yš>		2	*ansəθa* <'nsδ'>, -sθa <-sδ'>
	3	*əsti* <'sty>, *xəči* <xcy>, *ēči* <'ycy>		3	*xand*, -*and* <xnd, -'nt, -nt>

Notes:

   The forms with hyphen are used as endings in the simple past tense (see lesson 7).

   nēstēm "I am not," *nēst* "(he, she, it) is not."

"\To become":

Sing.	1	*uβam* <wβ'm>	Plur.	1	*βēm* <βym>
	2	*uβē* <wβy>		2	**βōθa*
	3	*βōt* <βwt>		3	*βand* <βnd>

Note:

   The verb *əskəw*- *əskəwāt* "to dwell" is also employed as an auxiliary with the same functions as "to be."

THE PROGRESSIVE PRESENT AND THE FUTURE TENSES.

   The" progressive" present tense is formed from the present indicative by adding the particle <-skwn> -*skun*. It corresponds to the English progressive present ("I am working").

   The suffix -*skun* is probably an old (middle) participle of *əskəw*- (< **skūn* or **skōn < *skawan*):

   βəram-skun "I am carrying"

   wēn-skun "you are seeing"

The future tense is formed from the present indicative by adding the particle <-k'm, -q'm> -*kām* or <-k'n> -*kān*. The suffix -*kām* is an old noun meaning "wish":

   βərθa-kām "you will carry"

   šəwēm-kān "we shall go"

The verb "to be" uses forms from "to become":

   uβam-skun "I shall be"

   βōt-kām "he will be"

USES OF THE NOMINATIVE.

   The functions of the nominative are as follows:

1. The nominative is used to name something or somebody, e.g.:

   xō Rustəmi xəči "it (lit. "he") is Rustam"

xā məzēxəč xānā əsti "it is a big house"
xā δēwt xand "those are δēws"
xā yāxēt martīt xand "those are brave men"
xōnəx xəči ərtāw δēnδārē "he is a righteous Manichean"
panǰəmīk xānā ruxšna zāy "fifth (there is) yonder Light Earth"

2. The subject of a verb is in the nominative, whether intransitive (e.g., "I am, I go"), transitive (e.g., "I do"), or passive (e.g., "I am called"). A personal pronoun as subject may be omitted. Examples:

əzu miram-skun "I am dying"
Rustəmi nəpēst-skun "Rustam writes"
xō Rəxši martsār ēst-skun "Raxš is coming here (hither)"

3. The predicate noun or adjective of the verb "to be" and some other verbs (e.g., "to be called") is in the nominative. The verb "to be" in the present is frequently omitted (always, but not exclusively, in the 3rd sing. present).

Clauses with a subject and predicate noun or adjective but without a verb are called "nominal clauses" or "noun clauses."

Examples:

xō Rəxši əspi əsti "Raxš is a horse"
Rustəmi xwenám "I am called Rustam"
xō Rustəmi yāxē "Rustam is brave"
xā xānā pətsəydča əsti "the house is constructed"
xā zāy nəβdča, šukča nēst "the earth is wet, not dry"
xā tərsākt suyδīkt xand "the Christians are Sogdians"
Čīnəstən δūr əsti "China is far away"

4. An apposition to another nominative is in the nominative:

xō Rəxši xō əspi "Raxš, the horse"
xō Rustəmi xō yāxē "Rustam the brave"

Number with *γarf* "much, many (a)" and *sāt* "every, all."

The measure word *γarf* when meaning "much" or "many a" takes a following noun in the singular, e.g., *γarf āp* "much water," *γarf ruxšnyāk* "much light."

When it means "many" and plurality is emphasized(?), the plural is also found, e.g., *γarf ēδēt* "many persons" (BBB 545), *γarf zātēt* "many children" (TaleK 33), *γarf šəmənda* "many monks" (P8.196).

The measure word *sāt* is most commonly used alone as direct object "all of it," but it can also be used with nouns: in the singular meaning "every" and in the plural meaning "all," e.g., *sāt βəyīšt* "all the gods."

TEXT 3

xō xətu əwu mərāz martiy wānō pəsti kət
ču ark γərβe
árti xō martiy pətškwēt kət
məryārt súmbam-skun
γarf δēwt ēsənd-skun
xō Rustəmi sāt pətxwāyt-kām
xō Rəxši šātux nē βōt-kām
əwu xətu pərō xətyāk pəsam-kām

mirēm-kām əti kū uštəmāx kū nōšč ruxšnāyərəδmən šəwēm-kām

EXERCISES 3

1. Conjugate in the present indicative *γərβ-* "to understand" and *pətxwāy-* "to kill."

2. Translate into Sogdian, and write in Manichean script:

This man is a judge; that man is a lord.
The air is very fragrant; the poison is deadly.
Death comes quickly.
Many elephants and pigs are gathering.

This water is pure; that water is foul.
This is the creation of Xormazd.
You understand everything; they know nothing.
He will be happy; the entire Paradise will be very joyous.

GLOSSARY 3

Notes:
   In the glossary verbs are listed by present stem and past stem. Masculine nouns are not marked as such.

''p *āp* fem.: water
'kty, fem. 'ktc *əktē*, *əktč*: done
'nγty, fem. 'nγtc *anγətē*, *anγətč*: entire, complete
'nwz- 'nwšt *anwəz- ənušt*: to gather
'rt'w *ərtāw*: righteous
'rty *árti*: and
'skw- 'skw't *əskəw- əskwāt*: to dwell, be
'wswγty, fem. 'wswγtc *ōsuγdē*, *ōsuγdəč*:
   purified, pure
'yδ *ēδ*: this
'yδc ... ny/n' *ēδč ... nē/na*: no, not, don't ... any
   (thing), nothing
'yny, 'yny *ēnē*: this
'ys-, 'ys- ''γt *ēs- āγət*: to come
'zw *əzu*: I (subject)
βr- βwrt/βrt *βər- βurt/βart*: to carry, bring
βry *βəriy* fem.: air
βwδ'ndy, fem. βwδ'ndc *βōδandē*, *βōδanč*:
   fragrant
cw *ču*: what
cynstn *Čīnəstən*: China
δ'm *δām* fem.: creation
δwr *δūr*: far, distant
δynδ'r, δynδ'ry *δēnδār*, *δēnδārē*: holder of the
   religion, (good) Manichean
fršt, fšt > ps-
γnd'k *γandāk*: bad, foul
γrβ- γrβ't *γərβ- γərβāt*: to know, understand
γrf *γarf*: much, many
j'r *žār* fem.: poison
jγrt *žγart*: quickly
k's *kās*: pig
mγwn *məγōn*: entire
mr'z *mərāz*: workman
mrc *marč* fem.: death
mrcyny, fem. mrcync *marčenē*, *marčenč*: deadly
mrγ'rt *mərγārt*: pearl
mrts'r *martsār*: hither
myr- mwrt *mir- murt*: to die
nβty, fem. nβtc *nəβdē*, *nəβdč*: wet
npys- npxšt *nəpēs- nəpəxšt*: to write

nwšy, fem. nwšc *nōšē*, *nōšč*: immortal
ps- fršt, fšt *pəs- fəršt*, *fəšt*: to ask, investigate
ptrysty, fem. ptrysc *pətristē*, *pətrisč*: mixed
ptsγty, fem. ptsγtc' *pətsəγdē*, *pətsəγtč*: prepared,
   constructed
ptškwy- ptškw't *pətškwəy- pətškwāt*: to say
ptxw'y- ptxwst *pətxwāy- pətxust*: to kill.
pyδ *pīδ*: elephant
rwstm *Rustəm*: proper name
rwxšny'k *ruxšnyāk*: light
s'c- *sāč-*: it is proper, necessary (*for* sb. *to* do);
   impersonal verb
s't *sāt*: all, everything
swγδyk *Suγδīk*: Sogdian
swmb- swβt *súmb- suβd*: to bore
škwy, fem. šwkc *šəkəwē*, *šukč*: dry
šmn *šəmən*: Buddhist monk
šw- xrt *šəw- xart*: to go
šyr *šīr*: well, very
tγw *təγu*: you (thou)
trs'k *tərsāk*: Christian
w'nw *wānō*: thus
wβ- *uβ-*: to become
wγšndy *uγəšandē*: joyous
wštm'x *uštəmāx*: Paradise
wyn- wyt *wēn wīt*: to see
xtw *xətu*: judge
xty'k *xətyāk* fem.: judgement
xwnx, hwnx *xōnəx*: that
xwny *xōnē*: that
xwrmztyk, fem. xwrmztyc *xurməzdīk*, *-īč*:
   Ohrmazdian
xwyn- *xwen-*: to be called
xyδ *xēδ*: that
y'xy *yāxē*: brave
ywny *yōnē*: this
ywnyδ *yōnēθ*: at once, right away
z'ty *zātē*: son
z'y *zāy* fem.: earth
zwrt- zwst *zəwart- zust*: to turn (back), return

GRAMMAR

PERSONAL PRONOUNS.

The personal pronouns are declined as follows:

Singular:

	"I"	"you"	"he"	"she"
nom.	*əzu* <'zw>	*təγu* <tγw>	*xō*	*xā* <x'>
acc.	*tāmā* <t'm'>	*tāfā* <t'f'>	*əwu, wu* <'ww, ww>	= masc.
enclitic	*-m, -mi* <-m, -my>	*-f* <-f>	*-šu* <-šw>	= masc.
gen.-dat.	*məna* <mn'>	*təwa* <tw'>	*une, wine* <wny, wyny>	*uya* <wy'>
enclitic	*-mi* <my>	*-ti* <-ty>, *-fi, -f* <-fy, -f>	*-ši* <-šy>, *-š* <-š>	= masc.

Plural:

	"we"	"you"	"they"
dir.	*māx* <m'x>	*šmāx* <šm'x>	*wešand, ušand* <wyšnt, wšnt>
obl.	= dir.	= dir.	*wešandī, ušandī* <wyšnty, wšnty>
enclitic	*-mən* <-mn>	*-tən* <-tn>, *-fən* <-fn>	*-šən* <-šn>

    The "enclitic" forms are normally attached to the preceding word and have no stress of their own.
    On enclitic pronouns with relative pronouns, see Lesson 8.
    Only exceptionally do we find *šu* at the beginning of a sentence, but it is then the rare demonstrative pronoun *šō* (Lesson 3).

    The accusative forms *tāmā* and *tāfā* are compounded with an old preposition *əta/tā* "to" (used in letter openings) + the old enclitic accusative forms *-mā* and *-fā* + an old ending *-kam, or similar.
    Parallel formations with other prepositions are the following:

čə- +	*čāmā* <c'm'>	*čāfā* <c'f'>
δə- +	*δāmā* <δ'm'>	*δāfā* <δ'f'>
pər +	*pərāmā* <pr'm'>	*pərāfā* <pr'f'>

Verbs. The imperfect.
    The stem of the imperfect is often different from that of the present. The imperfect stem is formed in various ways, depending on the history of the verb:

1. The imperfect stem is identical with that of the present stem if the stem has only one syllable, e.g., *βər-*: imperf. *βər-*; *wēn-*: imperf. *wēn-*.

2. If the verb has a preverb, the (historical) vowel of the preverb is sometimes lengthened. The most common types are:

	present stem	imperfect stem	meaning
ō- ~ wā-	*ōžγəδ-*	*wāžγəδ-*	"dismount"
pə- ~ pā-	*pərəxs-*	*pārəxs-*	"be left (over), remain"
pər- ~ pərī-	*pərštāy-*	*pərīštāy-*	"prepare"
pət- ~ pətī-	*pətškwəy-*	*pətīškwəy-*	"answer"
nə- ~ nī-	*nəmāy-*	*nīmāy-*	"show"
sə- ~ sī-	*səfrīn-*	*sīfrīn-*	"create"
tə- ~ tī-	*təkōš-*	*tīkōš-*	"listen"
zə- ~ zī-	*zəwart-*	*zīwart-*	"turn back, return"
wi- ~ wī-	*witər-*	*wītər-*	"depart"
u- ~ wī-	*uγəš-*	*wīγuš-*	"rejoice"

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3. Such lengthening also sometimes occurs when the first consonant of the stem is not a preverb, e.g., *šəkər-*: imperf. *šīkər-*; *žəγēr-*: imperf. *žīγēr-*.
   In *θəβər-* "to give": imperf. *θāβər-* the initial *θ* represents an old **f- < *fra-*.

4. If the verb begins with *a-* or *ā-* (not consistently), the imperfect stem may be formed by prefixing *m-*, cf. *anxəz-*, imperf. *manxəz-* "to rise," *āγāz-*: imperf. *māγāz-* (or *āγāz-*) "to begin."

5. A special imperfect stem is formed with the suffix *-āz*, e.g., *šəwāz* (*šw'z*) "he went." Such forms are rare in Manichean Sogdian.

The progressive imperfect is formed by attaching the particle *-skun* to the imperfect form:

   ꡆꡖꡦ *šəwa-skun* or ꡆꡖꡦ *šəwāz-skun* "he was going."

The imperfect has the following endings:

	Light stems	Heavy stems
Singular		
1	*-ú* <-w>	- <->, *-u* <-w>
2	*-í* (*-é*?) <-y>	- <->, *-i* <-y>
3	*-á* <-'>	-
Plural		
1	*-ém* <-ym>	*-ēm* <-ym>
2	*-tá* <-t'>	*-ta* <-t'>
3	*-ánd* <-nd, -'nd>	*-ənd* <-nd, -'nd>

Notes:
   The 1 sing., the 2 sing. *-i*, and 2 plur. ending of the heavy stems are from the light stems.
   The ending of the 2 sing. should be *-í* like the nom. sing. of cons. stems. Whether this *-í* has been replaced by the *-é* of the present indicative we do not know.

Paradigms.

	Light stems	Heavy stems	
Sing.			
1	*βərú* <βrw>	*wēnu* <wynw>	*θāβəru* <δ'βrw>
2	*βərí* <βry>	*wēni* <wyny>	*θāβər(i)* <δ'βr(y)>
3	*βərá* <βr'>	*wēn* <wyn>	*θāβər* <δ'βr>
Plur.			
1	*βərēm* <βrym>	*wēnēm* <wynym>	*θāβərēm* <δ'βrym>
2	*βərtá* <βrt'>	**wēnda*	**θāβərta* <δ'βrt'>
3	*βəránd* <βrnd, βr'nd>	*wēnənd* <wynnd>	*θāβərənd* <δ'βrnd>

The exact vocalization of the final syllable(s) of heavy-stem imperfects of present stems in *-əy/-ē* is not known. In this manual *-əy* will be used:

Sing.				
1	<ptyškwy>	*pətīškwəy*	or	*pətīškwē*
2	<ptyškwy>	*pətīškwəyi*	or	*pətīškwē*
3	<ptyškwy>	*pətīškwəy*	or	*pətīškwē*
Plur.				
1	<ptyškwym>	*pətīškwəyēm*	or	*pətīškwēm*
2	<ptyškwyt'>	**pətīškwēta*		
3	<ptyškwynd>	*pətīškwəyənd*	or	*pətīškwēnd*

"To be, become."

Manichean Sogdian does not have a 3 sing. imperfect of the original verb "to be"; instead it uses the simple past tense *umāt* <wm't> "was."

The only attested imperfect forms of *βw-* "to become" are 3 sing. *uβá* <wβ'>, 3 plur. *uβand* <wβndt>.

Uses of the accusative.

The accusative is used in the following functions in Sogdian:

1. The direct object of a transitive verb is in the accusative of light stems and the direct or oblique case (especially animate nouns and pronouns?) of heavy stems: $$

   əwu xətu wēne "do you see the judge?"

2. Two accusative objects are found with verbs signifying "to make sb. sth., to ask sb. for sth.":

   xō mərāz martiy xēpθāwənd pərxē xōžd
     "the hired man asks the master for (his) wages"

3. The accusative is used to indicate measure: "how much, how many, how long?":

   ēw mēθ "(for) one day"
   δūr zāy šōθa-kām "you will go a long distance"

4. The prepositions *pər* "on, about, for" and *kū* (< *kə + əwu*) "to(ward)" govern the accusative. Common combinations of *pər* and *kū* with postpositions are *pər ... sār* "toward," *pər ... čūpər* "over," *kū ... sār* "toward," *kū ... pərəm* "(all the way) to," *kū ... čandər/čéndər* "into."

   kū xətu sār pər xətyāk šəwand
     "they went to the judge about judgement"
   xā δēnδārt kū uštəmāx šəwand-kām
     "the good Manicheans will go to Paradise"
   əwu martiy ēw mēθ pər stu δēnār zérən pətxrīnēm-kām
     "we shall rent the man for one day for 100 dinars gold"

5. The apposition to a noun in the accusative is in the accusative.

   Rəxšu əwu əspu wēnθa "do you see Raxš, the horse?"
   Rustəmu əwu yāxē pətxrīne-kām
     "are you going to hire Rustam the brave?"

TEXT 4.1

(Tale A, M 135)

   <cn mrγ'rt swmbyy ''zyndyy xwycq'wy>   1
   <ptjy'mc wβ' 'rty ny fršṭ'h βwṭ oo >   2
               3
   <'rty pṭs'r δβtyk myδ kw xṭw s'r pr xṭy'k šw'nd oo >

Notes:
1 *mərγārt-sumbē*: a vowel-stem compound made from a noun plus a verbal stem: *mərγārt + súmb + ē*.
2 The beginning of the second sentence is lost.
  árti-nē: other words than pronouncs can be enclitic, too; here the negation *nē* "not" is attached to the sentence-introducing particle *árti* "and, then."
  fəršta βōt: potential passive 3 sing. (see lesson 14): "cannot be asked (tried, punished?)."

3 $\delta\partial\beta d\bar{\imath}k\ m\bar{e}\theta$: "the second day," accusative of time.
   $x\partial ty\bar{a}k$: abstract noun in -$y\bar{a}k$ (fem.) from $x\partial tu$.

TEXT 4.2

From M 133. This text is about the five sons of the First Man, the five elements, who are bound in the evil world. Their names are taken from Zoroastrian mythology.
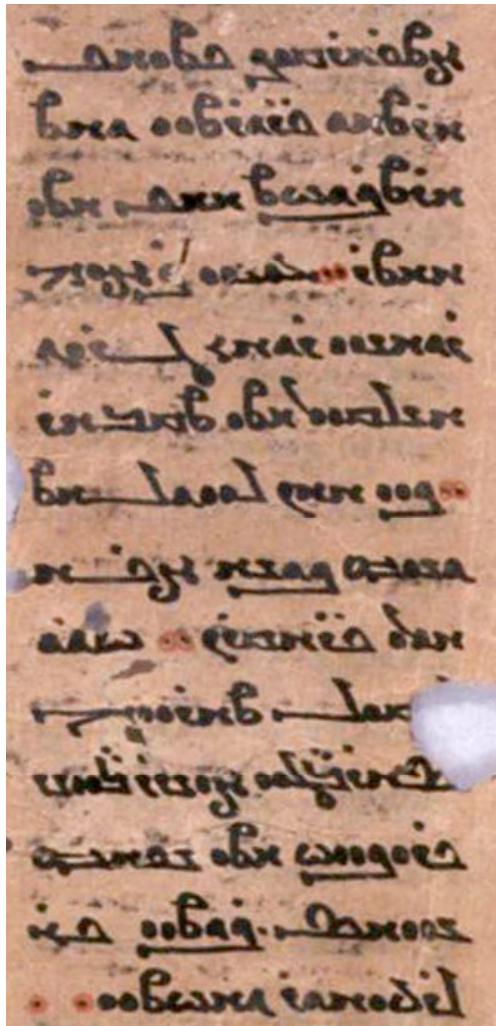
ctf'rmyk pty'p

'rt'w frwrṭyy w'ṭ

'rṭxwšṭ ''p 'ty

''ṭr °° 'ynyy xcyh

rw'nyy rw'n γryw

'nδmyt 'ṭy ṭmb'r

°° kyy ''z δyywδ'ṭ

wnyq kwn' cf'

'ty fr'mrz °° šww

δ[y]myδ ṭ'ryyh

s'rβγyy cyndr βyynd

prykyš 'ṭy np'q

nyy's .. xwṭyy pr

δrjy'wr w'štyy ° °

1 <ctf'rmyk pty'p 'rt'w frwrṭyy w'ṭ 'rṭxwšṭ ''p 'ty ''ṭr ..>
2 <'ynyy xcyh rw'nyy rw'n γryw 'nδmyt 'ṭy ṭmb'r ..>
3 <kyy ''z δyywδ'ṭ wnyq kwn' cf' 'ty fr'mrz ..>
4 <šww δ[y]myδ ṭ'ryy s'rβγyy cyndr βyynd prykyš 'ṭy np'q nyy's ..>
5 <xwṭyy pr δrjy'wr w'štyy ..>

Notes:
4 šww *šō*, dem. pronoun used in derogatory sense: "that one."
   $\delta\bar{e}m\bar{e}\delta$ ... *čendǝr* "inside this."

EXERCISES 4

1. Conjugate in the imperfect *γərβ-* "to understand" and *pətxwāy-* "to kill."

2. Transliterate, transcribe, and translate into English:

<div dir="rtl">

ܦܢܓܝܗܕܟܘ ܣܘܠ ܕܣ ܩܪܝܬܝܠܓ ܗܣܐ ܠܣܐ ܟܘܗܕܣܐܢܓ ܗܢܘ   1

ܟܐܬܝܣ ܝܢܗܘܣ ܢܘ ܗܢܗܘܣ ܠܣܐ ܟܢܓ   2

ܟܢܟܣܬܝ ܟܪܝܬܝܠܓ ܢܢ ܗܠܣܐ ܢܘܢ   3

ܒܢܣܩ ܟܘܗܟܘܢܐ   4

ܗܢܘ ܣܘܢܣܝܘ ܐܘܪܣ ܐܢܪ   5

ܣܗܟܣ ܐܢܪ ܢܗܕܗܣ ܩܢܗ ܘܣܢ   6

ܟܝܬܢ ܝܢܗܒܢܘ ܢܪܢܝ ܗܝܢܝ ܣܗܘܣܘ ܗܘܒܝܢ ܦܢܗܘܪ ܢ   7

</div>

3. Translate into Sogdian, and write in Manichean script. Use the sentence connective *árti* to attach enclitic pronouns.

   I am Sogdian, *you* are Khotanese, *she* is Chinese.
   You (plur.) are Christian, *we* are Jewish, *they* are Buddhist.
   I am going to the bazaar; where are *you* (sing.) going?
   Why did you go to the bazaar?
   Will you see the judge?
   You (plur.) did not tell me (= you did not say to me) whom you saw there.
   I told a story.
   We did not desire gold; we desired happiness.
   He was asking Rustam for one horse.
   They rented ten horses.
   Raxš, the horse, is carrying Rustam the brave.
   The brave Rustam killed a hundred demons.
   I saw dry land and wet water, deadly demons and immortal angels.

GLOSSARY 4

''γ'z- ''γšt *āγāz-* (*māγāz-*, *āγāz-*) *āγəšt*: to begin
''tr *ātər*: fire
''z *āz* fem.: desire, greed, Hyle (the dark and evil feminine principle)
'nδmy *andəmē*: limb
'nšpn- *anšpən-* (*manšpən-*): to rest
'nxz- 'nxšt *anxəz-* (*manxəz-*) *anxəšt*: to rise
'ps-, 'prs- fšt *əps-* (*əpərs-*) *fəšt*: to ask (+ acc. + gen.-dat. or *c-*)
'rtxwšt *artxušt*: light (as one of the five elements)
'wδyδ *ōδēδ*: there
'wjγδ- (w'jγδ-) 'wjγst *ōžγəδ-* (*wāžγəδ-*) *ōžγəst*: to dismount
'wrδ *ōrəθ*: there
'wsty- 'wst't *ōstəy-* (*wāstəy-*) *ōstāt*: to place
'wšt-, 'wšty- (w'šty-) 'wšt't *ōšt(əy)-* (*wāšty-*) *ōstāt*: to stand
'yw *ēw*: one
'škry *əškərē*: in pursuit
βynd- βst *βend-* *βəst*: to bind, lock

cf- cβt *čəf-* *čəβd*: to steal
ckn'c pyδ'r *čəkənāč piδār*: why, for what reason
ctf'rmyk *čətfārəmīk*: fourth
cxwδ *čəxūδ*: Jewish
cyn *Čīn*: Chinese
δβtyk *δəβdīk*: second
δrjy'wr *žyāwər*: heart
δywδ't *δēwδāt*: demon-made
frmrz- (fr'mrz-) frmšt *fərmərz-* (*frāmərz-*) *fərməšt*: ruin
frwrt *frurt*, *fərwərt* in *artāw fərwərt*: the ether (as one of the five elements)
fryj- fršt *frēž-* *fərəšt*: to straighten
γryw *γərīw* fem.: self, soul
jγyr- jγyrt *žəγēr* (*žīγēr-*) *žəγērt* (?): to call
knδ *kanθ* fem.: town
knδβr *kanθβər* (< *kanθ-δβər*): city gate
kwts'r *kutsār*: where(to)
ky 'ty *kē əti*: whom
mrγ'rt-swmby *mərγārt-sūmbē*: pearl-borer
nm'y- nm't *nəmāy-* (*nīmāy-*) *nəmāt*: to judge

np'k *nəpāk*: hostage
ny's- (nyy's) ny't *nyās- (nīyās) nyāt*: to take
prm *pərəm*: (all the way) to; postposition + acc.
prs-
pršp'r *pəršpār*: trampling
pršt'y- pršt't *pərštāy- (pərīštāy-) pərštāt*: to
    prepare
prxs- pr'γt, prγt *pərəxs- (pārəxs-) pərəγd*: to be
    left (over), remain
prkyš- (prykyš) prkšt *pərkēš- (pərīkēš) pərkišt*: to
    imprison
ptjy'mc *pətəžyāməč*: *quarrel
ptxryn- ptxryt *pətxrīn (pətīxrīn) pətxrīt*: to hire,
    rent
pty'p *pətyāp*: part, time (3 times)
pwt'ny *putānē*: Buddhist
rw'n *rəwān*: soul
s'r *sār*: toward; postposition + gen.-dat.; but *kū*
    ... *sār* "to, toward" + acc.
s'rβγ *sārβəγ*: tower
sfryn- sfryn't *sfrīn- (sīfrīn-) sfrīnāt*: to create
š'twxy' *šātuxyā*: happiness

škr- škrt *šəkər- (šīkər-) šəkart*: to lead, pursue
šyrn'm *šīrnām*: fame
t'ry *tārē*: dark; darkness
tkwš- *təkōš- (tīkōš-)*: to look (at)
tnb'r, tmb'r *tambār* fem.: body
w'β- wγt *wāβ uγd*: to say
w'c- wγt *wāč- uγd*: to release, send
w'crn *wāčərən*: bazaar
w'šty- > 'wšt-
w't *wāt*: wind
wδyδ *uδēδ*: there
wγš-, impf. wyγwš- *uγəš- (wīγuš-)*: to rejoice
wnyk *unīk*: *captive
wytr- *witər- (wītər-)*: to depart
wyš *wēš*: pasture, grass
xwδnyk *Xuδənīk*: Khotanese
xwj- xwšt *xōž- xušt*: to desire, require, ask for
    (from somebody = *c*-)
xwr- xwrt *xur- xurt*: to eat
xwrt *xwart*: food
xwt *xut*: self
xwycq'wy *xwēčkāwī* fem.: explanation

LESSON 5

GRAMMAR 5

Nouns. Other declensions.
   There are some nouns in the consonant declension that are neuter and have the ending *-u* <-w> in the nominative and accusative singular and *-e* <-y> in the numerative (see Lesson 10).   The only oblique forms of the numerative noticed so far are of light-stem neuter nouns, which take the ending *-ya* <-y'>. Examples of neuter nouns are *δət* <δt>, nom. *δətu*, "wild animal" and *βəγən* <βγn>, nom. *βəγnu*, "temple."

   Neuter forms of adjectives are quite common and also function as adverbs: *kəβnu* <kβnw> "(a) little," *širu* <šyrw> "(what is) good, good things, well," *wispu* <wyspw> "everything, all (together)"; *əftəmu* <'ftmw> "firstly"; *əspətō* <'sptw> "complete(ly)" (probably neuter of *əspətē*, a vocalic stem).

   The following words from old *u*-stems have *-ú* <-w> in the nom.-acc. and gen.-dat. singular : *šəmnú* <šmnw> "Ahrimen, Satan," *rətú* <rtw> "10 seconds," *xətu* <xtw> "judge." No plural forms are known of these words.
   The word for "time, hour" *žəmən* <jmn> has acc. *žəmnu*, loc. *žəmnuya* and *žəmənya*, nom.-acc. plur. *žəmənda*.

   The word *uδ* fem. "wife" was an *ū*-stem in Old Iranian. It has the following forms: nom.-acc. *uδú/uδəw* <wδw>, gen.-dat., instr.-abl. *uδuyá* <wδwy'>, plur. **uδĭšt*.

   Nouns denoting family relations were original *r*-stems and "brother" and "daughter" have retained traces of this declension in the plural: *βrāt* <βr't>, plur. *βrātərt*, obl. *βrātərtī* <βr'trt->; *δuγd-* <δwγt> fem., plur. *δuγdart*, obl. *δuγdartī* <δwγtrt->.
   Other nouns denoting family relations are regular: *pətər-* <ptr-> "father" and *nəpēšən* <npyšn> "grandson" are regular consonant stems with plural stems *pətərt* and *nəpēšənd*; *xwār* <xw'r> "sister" has plur. *xwārīšt*; *zāmātē* "son-in-law," *zātē* <z'ty> "son" are regular vocalic stems. The plur. of *māt* <m't> "mother" does not seem to be attested.

   On the nom.-acc. plur. forms in *-ī* or *-ya* in SSogdian and CSogdian see lesson 16.

Pronouns. Pronominal declensions.
   The pronominal adjective *wisp-* "every, all" has forms resembling those of personal and demonstrative pronouns:

	Singular	Plural
nom.	*wispí* <wyspy>	*wispé* <wyspy>
acc.	*wispú* <wyspw>	= nom.
gen.-dat.	*wispəné* <wyspny>	*wispēšən* <wyspyšn>
instr.-abl.	*wispəná* <wyspn'>	

   The forms *wisp* and *wispu* can also be used before nouns in all case forms.
   The instr.-abl. is found in *čən wispənāč* <cnn wyspn'c> "from every(thing)" and *δən wispənāδ* <δnn wyspn'δ> "with every(body)."

   A few pronouns have sing. gen.-dat. ending in *-əya*, *-ya* (< -y'>, thus: *kəya* <ky'> "whose," *ənya* <'ny'> "the other's," *δəβdiya* <δβty'> "the other's, the second's."

Verbal nouns and adjectives.
    Sogdian has a number of adjectives and nouns made from verbal stems. Among these are the following:

1. The present participle active ends in -*andē* <-(')ndy>, which, when used as an adjective, has fem. -*andəč*
<-(')ndc>.
    The present participle middle ends in -*enē* <-yny>, fem. -*enč* <-ync>. Many or most present participles
are used as adjectives and nouns:

urənkēnd nəγōšākt kē une žəwandē γrīwī məzēxyā pətzānənd
    "the faithful hearers who recognize the greatness of the Living Self" (BBBf)
βōδandəč əpsāk "a perfumed garland"
wēnandē mərγīšt əti əkutīšt "visible birds and dogs"
wispu xurenē "all-eating, omnivorous"
nā-γərβenēt "incomprehensible"
kē əti-šən əfčambəδī ēδəč pəδufsenē βōt
    "for whom (lit. who for them) there is anything of the world to cling to"

2. A verbal adjective in -*ē* is used in a sense close to that of an active present participle together with a
variety of verbs, including verbs of motion.
    A direct object is in the gen.-dat., e.g.:

pətγōδē umāt-ēm "I was concealing"
xō Rustəmi kū kanθβər pərəm əškərē šəwa
    "Rustam went in pursuit (of them) to the city gates"
wītərənd yāxē Rustəme pərwēδē
    "they departed in search of brave Rustam"

3. Another verbal adjective used in a sense close to that of an active present participle can be formed from
the present stem plus the suffix -*āk*, e.g., *γərβāk* "sb. who knows, wise" (cf. Mid. Pers. *dānāg*, Pers. *dānā*).

4. A verbal adjective with future meaning but neutral with respect to active-passive is formed from the
present stem + the suffix -*čīk* (-*jīk*), e.g., *sumbəčīk* "about to bore/be bored," *kunjīk* "about to make."

5. A noun of action can be formed from the present stem plus the suffix -*āmandī*, e.g., *wēnāmandī* "seeing,
to see," also used in such expressions as "beautiful to see":

panǰ δβərtəya anwēžāmandī "the gathering of the five gates"
pətīyəms Məšī-βəγī šəwāmandī
    "'The coming of the Third Messenger' is ended"

árti pərō frēštē wēnāmandī šīr-šīr uγəšandēt uβand
    "and they became extremely joyful at seeing the apostle"

árti čətfārəmīk ōsuγč βərya uya ruxšnu ruxšnāγərəδmənī widāsənīk karšnāw wēnāmandī
    "and the fourth (is) the Pure Ether in the light Light Paradise, marvelous (and) beautiful to behold"

Uses of the cases. Genitive-dative.
    The functions of the Sogdian gen.-dat. incorporate the functions of the old genitive and dative.

Genitive functions:

1. The first main function of the genitive is "adnominal." The main adnominal functions are:

a. possessive genitive and variants thereof ("the man's house, the man's son, the picture of the man"); note
especially the use of the gen.-dat. + "to be" which corresponds to English "to have": "mine is a son" = "I
have a son":

wine Rustəme xō əspi Rəxši xwendi
ܡܢܝ ܐܢܕܒܟܘܐ ܢܐ ܪܘܣܛܡܐ ܙܘܝܢ ܪܚܫܝ
  "Rustam's horse is called Raxš"

une Rustəme əδu əspa xand "Rustam has two horses"
ܡܢܝ ܐܢܕܒܟܘܐ ܐܠܢ ܡܣܕܐ ܙܘܦ

ēnē nəwē mərtəxmē pətsāk δēnīfarnī səfrīwən
ܡܢܐ ܡܢܐ ܢܐܘܐ ܒܝܕܝܦܓܝܬܝܢ ܕܒܓܣܐ ܦܝܕܝܒܐܢ ܡܕܒܝܣܐ ܣܦܪܝܘܢ
  "this is the construction of (= which is) the New Man, the creation of (= which is) the Glory of the Religion"

b. subjective genitive ("my love" < "I [subject] love"):

  məna fərmān "my command"
ܡܢܐ ܦܪܡܢܝ

c. objective genitive ("love of music" < "to love music [dir. obj.]"):

  pərō βəγīštī frītāt "for love of the gods"
ܦܪܐ ܒܓܝܫܬܝ ܦܪܝܬܐܬ

2. The second main function of the genitive is "partitive," which survives in Sogdian in expressions such as "god of gods":

  βəγān-βəxtəm "the most god = divine of gods (the highest of the gods)"
ܒܓܢ ܢ ܒܚܬܡ

Dative functions:

3. The main function of the dative is to express the "indirect object." Indirect objects are found with transitive verbs—most often accompanying a direct object—or with intransitive verbs. The same function is sometimes expressed by the preposition *kū* (*kū ... sār*) + acc.:

wine martī xō pərxē θβəra "give the man the wages!"
ܡܢܝ ܡܪܬܝ ܙܘ ܦܪܚܐ ܬܒܪܐ

xō martī kū xətu sār wānō pətīškwəy
ܙܘ ܡܪܬܝ ܟܘ ܚܬܘ ܣܪ ܘܢܐ ܦܝܕܝܫܟܘܝ
  "the man said thus to the judge"

4. The gen.-dat. is used with impersonal verbs, such as *γəw-* "need, should":

  məna xānā γōt "I need a house"
ܡܢܐ ܚܢܝ ܓܘܬ

  árti-fən ču γōt-kām "and what will you need?"
ܐܪܬܝܦܢ ܚܘ ܓܘܬ ܟܡ

  árti māx ənyu θβār nē γōt "we do not need any other gift"
ܐܪܬܝ ܡܚ ܐܢܝܘ ܬܒܪ ܢܐ ܓܘܬ

Often these verbs are used without reference to persons. Such sentences should be translated using "one": "*one* must, should," etc.
  See further lesson 6 on Infinitives.

5. Appositions to words in the gen.-dat. are in the gen.-dat.

ܡܢܝ ܙܘܝܢ ܪܚܫܐ ܪܘܣܛܡܐ ܡܢܝ ܐܢܕܒܟܘ ܐܣܦܐ ܚܘܪܬ ܬܐܒܪ
  wine Rəxše Rustəme une əspe xwart θāβər "he gave Raxš, Rustam's horse, food"

6. Some local adverbs used as postpositions take the gen.-dat., e.g., *sār* "toward, to," *pērnəmsār* <pyrnms'r> "before":

məna sār ēsənd "they came toward me"
ܡܢܐ ܣܪ ܐܝܣܢܕ

Rustəme pērnəmsār šəwand "they went before Rustam"
ܪܘܣܛܡܐ ܦܝܪܢܡܣܪ ܫܘܢܕ

TEXT 5.2

(from the Rustam story)

مروفري؛ مرن حنومهو كر رمصف ؛مر لر مرف؛مرمصوم ومكتهكا حمم
مهم ؛مف لنمحملم ؛مف تممه؛مف مهك تممه؛مف مهك؛مممهمك ؛مف ومحمتهكم ممو

<mzyx γr'n pršt'k δn xns zyn δn mzyx 'nγ'w knδβrt pynnd
'ww γrf δrwnp'δy γrf wrtnβ'r γrf pyδ β'ry γrf k's β'ry šw'>

TEXT 5.1

(Tale A cont'd, see Text 4.2)
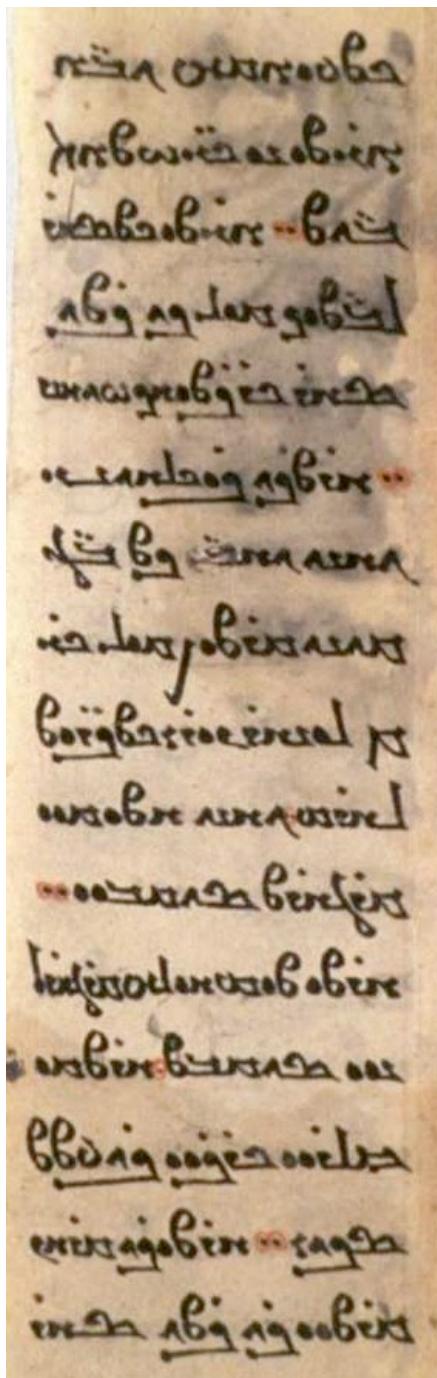
ptjy'mc wβ'

'rty ny fršṭ'h

βwṭ oo 'rty pṭs'r

δβṭyk myδ kw xṭw

s'r pr xṭy'k šw'nd

oo 'rṭxw xypδ'wnd

w'nw w'β kṭ βγ

mwnw mrṭy 1 myδ pr

100 δyn'r zyrn pṭxryṭ-

δ'rm o w'nw 'ṭymyy

mrγ'rṭ swmbyy oo

'rty ṭym 'yδc mrγ'rt

nyy swmbṭ o 'rṭmy

qδryy prxyy xwjṭṭ-

skwn oo 'rṭyxw mr'z

mrṭyy kw xṭw s'r
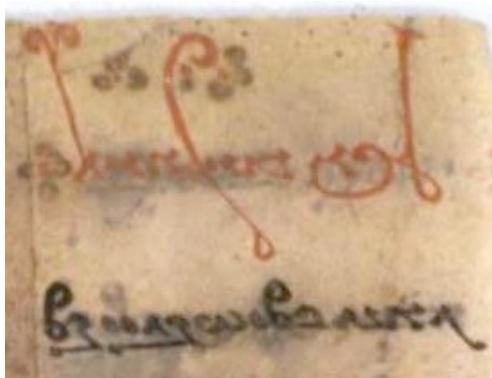
CN MRΓART [SWMBYY AAZYNDYY]

w'nw pṭyškwyy kṭ

2   <pṭjy'mc wβ' 'rṭyny fršṭ'h βwṭ oo >
3   <'rty pṭs'r δβṭyk myδ kw xṭw s'r pr xṭy'k šw'nd oo >
4   <'rṭxw xypδ'wnd w'nw w'β kṭ βγ mwnw mrṭy 'yw myδ pr stw δyn'r zyrn pṭxryṭ-δ'rm o w'nw 'ṭymyy
         mrγ'rṭ swmbyy oo>
5   <'rty ṭym 'yδc mrγ'rt nyy swmbṭ o 'rṭmy qδryy prxyy xwjṭṭ-skwn oo>
6   <'rtyxw mr'z mrṭyy kw xṭw s'r w'nw pṭyškwyy kṭ >

Notes
4 *βəγ* is a shortened form of *βəγa* vocative.
   δēnār: numerative.
   pətxrīt-δārəm: "simple past tense," see lesson 6. Translate as English imperfect "I hired" or perfect "I
have hired."
   wānō əti: the conjunction *əti* "and" is frequently used with pronouns and adverbs to form subordinate
conjunctions, e.g., *wānō əti* "so that, in order that," *kəδuti* = *kət* "that" (introducing indirect speech), *ču əti*
"whatever."
   -mi: the enclitic pronouns must be attached to the first word (word group) of the sentence. *-mi* here is
dative: "for me."
   súmbē: optative 3 sing. after *wānō əti* (see lesson 10).
5 *-mi*: accusative with *xōž*- (see lesson 4).

EXERCISES 5

1. Transliterate, transcribe, and translate into English:

ܩܢܓܗ ܣܘܒܝܘ ܚܘܣܐܐ ܚܘܣܐ ܘܓܐܐܘܘܐ ܚܢܝܓ ܚܘ̈ܫ ܦܢܝܓ ܒܘܨܝ̈ܢ ܚܘܣܕܘܟܣ
ܣܘܒܘ ܚܘܨܢܝܝ ܘܣܥ ܦܢܝܓ ܚ̈ܣ ܠܐܘܟܐ ܒܘܐܚܣ ܚܘܓܐܝ ܩܘܓܗܢ ܒܘܐܚ
ܚܢܝܣ ܚܘܣܐܐ ܚ̈ܢ ܟܢܝ ܦܢܝܓ ܚܘܟܘܨܝܒܘܟܘܣ ܝܘܠ ..

2. Translate into Sogdian, and write in Sogdian script. Use the sentence connectives *ətí* and *árti* to attach
enclitic pronouns.

   My father's son is my brother. Are you (sing.) their sister?
   Are your (plur.) brothers hearers?
   All men are evil.
   My wife's sister is very beautiful to behold.
   Why are you pursuing this righteous Manichean?
   We shall go and look for a good horse.
   Every man needs a woman.
   All Sogdians need horses.
   Wise men do not know any evil, and they do not do any harm.
   They rejoiced greatly at the coming of the apostle, the success of the religion, and the deliverance of the
Living Self.

GLOSSARY 5

1 *ēw*: one
100 *stu*: a hundred
''βr- ''γt *āβər- āγət*: to bring
'δw *əδu* (*əδəw*): two (before noun)
'fcmbδδ *əfčambəδ* fem.: the world
'ftmw *əftəmu* adv.: firstly
'kwt *əkut*, plur. *əkutīšt*: dog
'nγ'w *anγāw*: *haste
'nwyj- 'nwšt *anwēž- ənušt*: to gather (trans.)
βγn *βəγən* neut.: temple
βyr- βyrt *βīr- βírt/βīrət*: to obtain, be successful
βy'ryy *βyārī*: the next morning
γr'n *γərān*: heavy
δβ'r *θəβār*: gift
δβr *δβər*: door, gate
δβyš *δβēš*: harm
δrwnp'δy *δrūn-pāθē*: archer
δt, plur. δtyšt *δət δətīšt* neut.: wild animal
δynyfrn *δēnī-farn*: the Glory of the Religion
γrβ'k *γərβāk*: wise
γw- *γəw-*: to be necessary; + infinitive
fryt't *frītāt* fem.: love
jmnw *žəmnu*: time, hour
jw- *žəw-*: to live
jwndy *žwandē* (masc. and fem.): living
kβn *kəβn*: less, too little
kδry *kəθrē*, *kəšē*: now
kršn'w *karšnāw*: beauty
mrγ *mərγ*, plur. *mərγīšt*: bird
mrtxmy *mərtəxmē*: man, person, human being, people (plur.)
mrync- *mərēnǰ-*: to destroy
ms *məs*: also
mšyβγ *Məšīβəγ*: the Third Messenger (Miθr)

nγwš'k *nəγōšāk*: hearer
npyšn *nəpēšən*: grandson
nwy *nəwē*: new
pδwfs- *pəδufs-* (impf. =): to stick, cling
pršt'k *pərštāk*: preparation, equipment
prwyδ- *pərwēδ-*: to seek, look for
pš'y- *pəšāy-*: to throw
ptγwδ- ptγwst *pətγōδ- pətγust*: hide, conceal
pts'c- ptsγt *pətsāč- pətsəγd*: to build, construct
pts'k *pətsāk*: construction
ptyms- ptymt *pətyəmᵊs-* (*pətīyəms-*) *pətyamt*: to end, stop (intrans.)
pyn- *pīn-*: to open
pyrnms'r *pērnəmsār*: before, in front of
rtu *rətu*: 10 seconds
s't *sāt*: every, all
sfrywn *səfrīwən*: creation
šmnw *šəmnu*: Ahrimen, Satan
šyrš'yr *šīr-šīr*: extremely < *šīr* "very"
tym *tīm*: again
w'nw 'ty *wānō əti*: so that, in order that
wδw *uδu*, *uδəw* fem.: wife
wrnkyn *urənkēn*: believing, faithful
wrtn *wartən*: chariot
wyδ'snyq *wiδāsənīk*: wondrous
wysp *wisp*: every, each, all
xns *xans*: firm, strong, secure
xw'r *xwār* fem.: sister
z'm'ty *zāmātē*: son-in-law
zrxs- zrγt *zərəxs-* (*zīrəxs-*) *zərəγd* : to be delivered
zyn *zēn*: weapon, armor

LESSON 6

GRAMMAR 6

ADJECTIVES. COMPARATIVE AND SUPERLATIVE.

The suffix of the comparative is *-tər* <-tr>, that of the superlative *-stər* <-str>, but the meanings are not always clear-cut. There are a few superlative forms in *-təm* and *-təmčīk* <-tmcyk>. Examples: *βeždər* (*βeždər*) <βyjtr> "more sinful"; *stəβd(t)ər* <stβtr> "harsher"; *βəžəngāristər* <βjng'rystr> "most evil-doing"; *čāδərəstər* <c'δrstr> "nethermost"; *βəɣān βəxtəm* <βɣ'n βxtm> "most divine of deities" (the Buddha).

Note also the following forms:
ɣarf "much, many," comp. *fəryātər* <fry'tr>, *fyātər* <fy'tr> "more," *fərēštər* "more, most";
*kəs "small," comp. *kəštər* <kštr>;
kəβn <kβn> "little," comp. *kambiy* <kmby> "less, too little";
məzēx <mzyx> "great," comp. *məsyātər* <msy'tr> "greater."

VERBS. THE IMPERATIVE.

The imperative is found only in the second person singular and plural. The endings are:

	Light stems	Heavy stems
Singular 2	*-á* <-'>	- <->
Plural 2	*-θá* <-δ'>	*-θ(a)* <-δ(')>

PARADIGMS.

	Light stems		Heavy stems
Singular 2	*βərá* <βr'> "carry!"	*šəwa* <šw'> "go!"	*wēn* <wyn> "see!"
Plural 2	*βərθá* <βrδ'>	*šōθa* <šwδ'>	*wēnθ(a)* <wynδ(')>

The negation of the imperative is *na* <n'>. Examples:

árti məs anyōn səydəmān kunθa pətəstāt

ܟܢܚܕܐܕܟܐ ܘܠܐܝܢܩ ܪܘܐܝܟܬܐ ܪܐܝܟܢ ܚܕܥ ܐܝܟܢ

"and also make resistance to (= resist) all!" (BBBf)

ēδəč ná psa "don't ask anything!"

ܐܝܟܢ ܐܥ ܚܕܥ

ܟܢܐܝܢܐ ܪܥܘܘܐ ܟܐ ܪܐܢܒܘܐ ܐܒܢ · ܪܐܝܘܝܐ ܢܥܘ ܐܒܢ · ܐܝܒܝܐ ܐܥܘܢܝ ܐܠܘܥܠ ܟܐ ܐܠܘܐܝܢܪܢ ܐܝܘܢܝ
rāmənd anduxsəθa pər xēpəθ rəwānī fərtəryā; əti məna fərmān, əti [pəštāwən pər] əšya δārəθa
"Always be diligent in the improvement of your own soul and keep my command and directive in memory!" (Tale B)

From the Manichean cosmogony (M 178):

·· ܪܥܢܝ ܐܢܚܕܥܘܠܕܝܪܥܘܐܢܝܢܩ ܐܢܚܕܟܐ ܪܘܐܝܢ ܚܥܕܥ ܚܕܥܘܢ ܐܝܢ·ܐܝܢܕ ܐܝܢܩ ܟܐܢܝܚ ܐܒܢ
əti kərānd kuna čən šəmənkəwānč žārī əti pəsōč art-šən pətsār kū ruxšnāɣərəδmən sār sēn
"And make them pure from the satanic poison and purify (them), and lead them up again to Paradise!"

From the "Speech on the aborted demons" (M7800iiV). After the Third Messenger has revealed his male and female forms to the archonts, the female archont speaks to the other male and female demons:
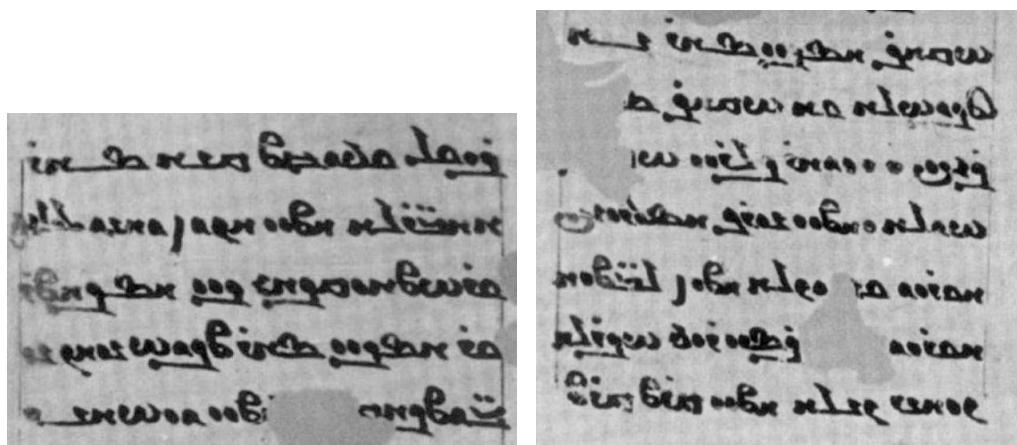
šmāx əskī sār na təkōšəθa pā šmāx s[ān] xəči. iwār kəδrē šm[āx] šōθa. əti nérk əstrīč əprew pəčwəzθa əti ēw δəβdya əprew [āβər]əxsē rēž škərθa zyānd zənθa əti mart mart xēpəθ pəžūkt məna sār āβərθa əti əzu ēw wānō əčēδč pərštāyam-kān kē əskātər pər əskī sār təkōš nəyāz nē βōt-kām.

"You, do not look up, for he is your enemy. Rather, now, go and have commerce, male with female! And pursue with one another lust of desire! Bear children! And each of you [literally: man for man] bring your fetuses to me! And I shall make *something (on account of) which there shall be no further need (for you) to look up."

Infinitives.

Sogdian has two infinitives, one made from the present stem and one made from the past stem. There is no perceptible difference in meaning between the two. The endings are:

	Light stems		Heavy stems	
present	*-í*:	*žəní* "to strike"	- :	*pəšāy* "to throw"
past	*-í (-é)*:	*žití* "to strike"	- :	*ōβd* "to sleep"

The infinitive is used much as in English, after verbs meaning "to begin, be ready, order, wish" and impersonal verbs "it is necessary, it is proper, it is useful" etc.:

βēk-sār pəšāy pəyəštē βōt "he is about to throw it away"

une γərβākī mēθ pərō əθrē pətyāp βəxši γōt
"the wise man should divide the day into three parts"
frāγāz wīnā žití "he began to strike = play the lute"
árt-pətsār nūkər frāγāzənd pətsəydi
"and now, after that, they began to construct"
āγāz ōβd "he began to sleep"
məna sāšt xart čən γəra kū γəru
"I must go from mountain to mountain"

Uses of the instrumental-ablative.

This case is used only with the prepositions *čə* "from, about, concerning, by" and *δə* "(together) with." Common combinations of *čan* and *δan* with postpositions are: *čə- ... sār* "from" and *čə- ... piδār* "because of," *δə- ... (ə)pərew* <(')pryw> "together with":

čən kanθī nīžəy "he went out of the town"
xō martī δən xətu pərew šəwa
"the man went together with the judge"

ēw δəβdya əprew "together with one another"
čəkənāč piδār wānō fərmāye "why do you order thus?"

ܝܢܬܣܒܖ̈ܢܘܒܘܣܐ ܩܢܩ ܐܒܝܢ · ܒܝܪܐܥܝܨ ܢܘܒ ܝܨ ܝܪܒܠܐܠ ܢܝ̈ܬܪ ܩܘܩ ܐܝܢܝܠܐܠ ܐܘܒܝܢ ܝܪܘܓܢ ܨܒܪ̈ ܐܒܝܢ

ܒܢܨ ܓܘܒܠܠܝܢܝ ..

árti xōnəx xəči artāw δēnδārē kē γarf ēδētī čən təma zrēnǰət əti kū uštəmāx-sār rāθ-tāk βōt

"and that one is that righteous Manichean who delivers many persons from Hell and becomes (their) guide to Paradise" (TaleB)

[*Note*: γarf ēδētī is direct object in the oblique plural]

Note the use of the instr.-abl. with comparatives:

čən δəsa *smānī čāδərəstər

ܝܒ ܐܪܒ̈ܐ ܣܒܘܣܒ ܣܪ̈ܒܘܣ ܝܪܠܝܕܪ̈ܐ

"lower than (= below) the ten heavens"

čən šəkəra nāmərtər "sweeter than sugar"

ܝܒ ܘܣ ܐܝܘܢ ܝܪܐܘܣܝܐ

ܐܝܢ ܐܪܒܝ̈ܐ̈ܖܝܐܠܘܣܨܐ ܣܒܘܣܐ ܣ̈ܪ̈ܐܝ̈ܨܝܢܪܟܕ ܨܒܘܪܝ ܠܣܨ ܣܒܘܣܐܝܪ̈ ܝܟ

pərō sāt əfčambəδī nēst zēnī-xwārī čēwēδ məsyātər

"in the entire world there is no protection greater than that"

čən δēwtī kē stəβdtəra umātənd

ܝܒ ܠܐܢܟܕ ܩܢ ܣܒ̈ܪ̈ܐܝ̈ܨܝܐ ܐܪܘܣܐ

"who were harsher than the *dēw*s?"

[*Note*: the form stəβdtəra has a final "predicative" -a]

and in the expression *čən məna sār šəfār əsti* "it shames me, I am ashamed of it."

TEXT 6.1

(from the Rustam story)

Rustəmi anspā pərīštərən nīpəδ āγāz ōβd

ܐܢ̈ܘܒܘܣܪ ܣ̈ܒܘܣܒ ܝܪܟܣܕ̈ܐ ܐܣܪ ܠܐܕ ܐܝܣ̈ܪܘܟܣ ܝ̈ܪܘܣܒܘܣ ܝܘܪ̈ܟܢ ܣܒ̈ܪ̈ܘܢ

xō δēwt pərō nəβēr pərō *anst wāštənd

ܝܨ ܠܐܢܟܕ ܐܝܝܒܘܣܐ ܐܝܣ ܝܨ̈ܪ ܐܝܣ ܒܢܠܐ ܝܨ ܣ̈ܪ̈ܘܣܐ ܒܣܒܘܣܪ

ēw δəβdī mēδ wāβənd

ܐܪܨ̈ܪܘܢ ܠܣܘ ܐܟ̈ܬܐ ܣܒܠ ܢܣܘ

TEXT 6.2

(the Pearl-borer cont'd)

Notes:
  fərmāyē: probably optative 2 sing. "you may order" after *ču əti*.
  žitu-δāram "I played," *fərmāt-δāre* "you ordered," *pətxrīt-δāre* "you bought" are simple past tense forms.
  xww: acc. sing. fem.
  γw'ṭ: subjunctive 3 sing. "may be necessary."

7   ܝܪܒܠܕܐ ܣܒܘ ܣ̈ܪܘܢ ܐ̈ܪܘܣܪܒܘ · ܣܪ ܣܒܘܣܩܢ ܐ̈ܝܟܪܢ ܐܪܘܣܒ ܐܘܪܝܪ ܣܒܘܣ̈ܢܪܘܣܘ ܣ̈ܪܣܪ ܣܒܘ

ܐܝ ܐܝܢܪ ܒ̈ܝܢ ܝܨܟܨ ..

8   ܐܪܘܒܝܢ ܐܨܪ ܣܒܘܣ ܐ̈ܪܨ ܐܨܪ ܣܒܘ ܐܪܘ̈ܓܘܣܒ ܣ̈ܢܩܘܣܘܢܩ ܝܒ ܣܒܘ ܝ̈ܨ̈ܬ ܣܒܘܣ̈ܪ ܣܒܘ ܐܨܪ ܐܨ̈ܪ ܐ̈ܨܟ ܐ̈ܪܘܣܒ ܐܝܪ ܓܝܢ ܐܨܪ ܣܒܘ

ܝܨ̈ܬ̈ ܩܨ̈ܘܣܘܢ

9   ܐ̈ܪܘܣܒ ܐ̈ܪܪܝ ܐܩ ܐܪܝܘܣܒ ܣ̈ܪܨܪ̈ܐ ܣܒ̈ܪ ܐܝܘܨ ܝ̈ܪ ܣܒ̈ܪ ܐ̈ܪܝ̈ܪܨ ܐܒܝܢ · · ܣܒ̈ܒ̈ ܣܒܘܣܨ̈ܪܐ ܣ̈ܪܣܒ ܣܒ̈ܪܝܢ · · ܐܝܨ̈ ܘܣܒ ܐܝܨ̈ ܣ̈ܝܢ̈ܪ̈ܨ ܐܒܝܢ · · ܐܝܢ ܘܣܒ ܐ̈ܝܢ̈ܪ̈ܨ ܐܒܝܢ

ܝܨ̈ܪ̈ܢܠܨܢܝ ܣ̈ܝܨܠ ܐܒܘܪ ܣ̈ܪܣܒ ܣ̈ܪܘܒ̈ܪ ܠܒܝ̈ܢ ·

10   ܐܘܒܝܢ ܣܒܨ̈ ܐܘܒܝܢ ܣ̈ܪܣܒ ܣܪ ܝܒ ܨ̈ܩ ܣܒܘ ܐ̈ܪܣܒ ܐ̈ܪܓܠܐ ܐ̈ܪܘܣܒ · ܐܝܢ ܒܝܨ̈ܒ̈ܪ̈ܐ̈ܝܢ̈ܪ̈ܨ ܣ̈ܪܘܒ̈ ܐܒܝܢ · ܐܘܒܝܢ ܝܪ̈ܣܪܝܨ ܣ̈ܪ̈ܝܕ

ܐܝܒܝ̈ܪ̈ܨ ܣ̈ܪ ܣ̈ܪ̈ܨܪ̈ܐ ܣ̈ܪܣܒ ܐܒ̈ܨ̈ܬ̈ · ܣܒ̈ܝܨ̈ ܣܒܘܪ̈ܣܒ ܣ̈ܪ ܒܝ̈ܪ̈ܨܘܣ ·

11   ܐܝܪܐ ܣܒ ܐܝܢ ܐܒܝܢ ܣܒ ܨ̈ܪܨ̈ ܩܢܩ ܨ̈ܪ̈ܨ̈ ܝܨ ܣ̈ܪܒܘܣ̈ܨ̈ܝܨ ܐ̈ܝ̈ܬܨܠ ܐܝܨ̈ܝܒ̈ܐܝ̈ · ܐܝܢ ܝܒܕ̈ ܣܒ ܢ̈ܠܪ̈ ܒ̈ܝ̈ܢ · ܣܒ̈ܝܒܒ̈ܢ̈ ܐܒ̈ܬ̈ܨ ܣ̈ܪ̈ܨ̈ ܝܣ̈ܪ̈ܒ̈ ܣ̈ܪ̈ܘ̈ܣ̈ܒ̈ܪ̈ ܣ̈ܪ̈

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ܒܪܢܟ ·

EXERCISES 6

1. Conjugate in the imperative the verbs *kun-* "to do," *θəβər-* "to give," *ōfs-* "to sleep," and *pətxwāy-* "to kill."

2. Write in Sogdian script and translate:

*məzēx γandāk   məzēx šəfār uβa čən māx sār
kat-čən ēwtāč βārē əwī kanθī wānō mandəxsēm*

3. Translate into Sogdian:

Build a house here!
Throw the lute away and do not play it again!
Go to the town and ask the lord: Give us (our) wages!
The judge said to them: Come tomorrow morning!
The Chinese master said to his hired men: Kill the Manicheans with poison! Then return here! I shall
    give you much gold.
The Khotanese were fleeing from the Sogdians. It was a great shame for them.
There is nothing greater than love and nothing more evil than hatred.
Through (*pər-*) the religion they teach the going away from this world and the entering into (*kə ...
    čandər*) Paradise and the falling into (*pər-*) hell.

GLOSSARY 6

3 *əθrē*: three
''βrxsy *āβərəxsē*: lust
''δy *āδē*: any
'cyδc *əčēδč*: *something(?)
'ndwxs- *anduxs-*: to strive, toil
'ndxs- 'ntγt *andəxs-* (*mandəxs-*) *andəγd*: to flee
'nsp' *anspā*: carpet
'nst *anst*: *mischief
'pryw *əprew* = pryw
'sk'tr *əskātər*: higher, further, any more
'skys'r *əskīsār*: upward
'wfs- 'wβd *ōfs-* *ōβd*: to sleep
'wpt- 'wpst (w'pt) *ōpət-* (*wāpət-*) *ōpəst*: to fall
'yδc *ēδəč*: any
'yδy *ēδē*: person, somebody
'ywt'c *ēwtāč*: single
'š, wš *əš, uš*: memory, mind
β'ry *βārē*: rider
βjng'ry *βəžəngārē*: evil-doing
βxš- βγt *βəxš- βəγd*: to distribute
βyk *βēk*: outside
βyks'r *βēk-sār*: outward, away
c'δr *čāδər*: down (below)
c'nw *čānō*: as, when, like
cw 'ty *ču əti*: whatever that
δ'r- jγt *δār- žəγd*: to hold, keep, maintain
frm'n *fərmān* fem.: order, command
frm'y- frm't *fərmāy-* (*frāmāy-*) *fərmāt*: to order,
command; + infinitive (see next lesson)
frtry' *fərtəryā*: increase, improvement,

furtherance
fry'tr, fy'tr *fəryātər, fəyātər*: more
fry'wy *friyāwī*: love
frγ'z- *fərγāz-*: to begin (to do)
fs'c *fəsāč-*: to teach
fšy'ws *fəšyāwəs*: gentleman
γr *γər*: mountain
γrβ *γarf*: much
jn- jyt *žən- žit*: to strike, play (an instrument)
jyštwc *žištōč*: hatred
kδ' *kəδa*: when(ever)
kδwty *kəδuti*: that
kmby *kambī*: less, too little
kr'n *kərān*: pure, clean
kwn- 'krt *kun- ək(ər)t*: to do
kws *kōs*: side
kštr *kəštər*: smaller
mrt mrt *mart mart*: each and every one
msy'tr *məsyātər*: greater
mδyδ *məδēδ*: here
n'mr *nāmər*: sweet
nβyr *nəβēr*: deliberation, planning
npδ- npst *nəpəδ-* (*nīpəδ-*) *nəpəst*: to lie down
ny'z *nəyāz*: need (+ infinitive, e.g., "there is no
need to do sth.")
nyjy- nyjt, njyt *nižəy-(nīžəy-) nižət, nəžit* (*nižd*):
to go out
p' *pā*: short form of *pār-ti*
p'r(w)ty *pār(u)-ti*: but (instead), for
pcwz- *pəčwəz-* (*pəčīwəz-*): to meet, get together

(also sexually)
pγšty *pəγəštē*: (to be) about to (do)
pjwk *pəžūk*: abortion
prštrn- prštrt *pərštərən-* (*pərīštərən-*) *pərštərt*: to spread
pryw = 'pryw *(ə)pərew*: together (with); postposition with instr.-abl.
pswc- *pəsōč-*: to purify
ptst't *pətəstāt*: opposition, resistance
pšt'wn *pəštāwən*: order, command
r'δt'k *rāθ-tāk*: guide
r'mnd(y) *rāmənd(ī)*: always
s'n *sān*: enemy
sm'n *smān*: heaven
stβt *stəβd*: hard, harsh, fierce

syn- st *sēn- sət*: to raise, lead up
sγtm'n *səγdəmān*: all
šf'r *šəfār*: shame
škr *šəkər*: sugar
šmnkw'ny *šəmnəkwānē/¢əmənkuwānē*: belonging to Šimnu (Ahrimen, Satan)
tm *təm*: darkness
trš- *tərš-*: to flee
xypδ *xēpəθ*: own
yw'r *iwār*: but
zn- z't *zən- zāt*: to bear (children)
zrync- zrγt *zərēnǰ- zərəγd*: to deliver
zy'n *zəyān*: *offspring, children
zynyxw'ry *zēnī-xwārī*: protection

LESSON 7

GRAMMAR

PAST STEMS.

   The relationship between present and past stems in Sogdian is of two kinds: 1. the present stem can be predicted from the past stem ("regular" past stems), 2. the present stem cannot be predicted from the past stem ("irregular" past stems). Both stems must therefore always be learned together.

Notes:
   The past stem can not usually be predicted from the present stem.
   The past stem is from an old "past participle" with active meaning when from intransitive verbs, but passive when from transitive verbs.

1. Regular past stems. Many Sogdian verbs make the past stem by suffixing *-āt* to the present stem, e.g., *γərβ- γərβāt* (*γrβ- γrβ't*); *təkōš- təkōšāt* (*tkwš- tkwš't*) "to listen."

Note: Even here the forms are not always clear, as many "irregular" past stems also end in *-āt*, e.g., *pətxwāy- pətxwāt*.

2. Irregular past stems (most verbs).   There are no rules for determining the present stem from an irregular past stem and vice versa. Following are some of the more common types:

βər- βurt, *βart* <βr- βwrt, βrt> "to carry (away)"   *xur- xurt* <xwr- xwrt> "to eat"
mir- murt <myr- mwrt> "to die"   *θəβər- θəβart* <δβr- δβrt> "to give"
šəkər- (*əškər-*) *šəkart* <škr-, 'škr- škrt> "to follow"

wāc- uγd <w'c wγt> "to release"   *tōž- tuγd* <twj- twγt> "to redeem, pay"
pəsōc- pəsuγd <pswc- pswγt> "to purify, clean"   *ōsuxs- ōsuγd* <'wswxs 'wswγt> "to be purified"
zərenǰ- zərəγd <zrync- zrγt> "to deliver"   *zərəxs- zərəγd* <zrxs- zrγt> "to be delivered"
súmb- suβd <swmb- swβt> "to bore, pierce"

ōpət- ōpəst <'wpt- 'wpst> "to fall"   *pyāt- pist* (*pyəst-*) <py't- pyst> "to adorn"
pətrēθ- pətrist <ptryδ- ptryst> "to mix"   *rōδ- rust* <rwδ- rwst> "to grow"

žən- žit <jn- jyt> "to strike"   *zən- zāt* <zn- z't> "to bear (children)"
āfrīn- āfrīt <'fryn- ''fryt> "to bless"   *pətxrīn- pətxrīt* <ptxryn- ptxryt> "to hire"
wēn- wīt <wyn- wyt> "to see"

pətəškwəy- pətəškwāt <ptškwy- ptškw't> "to speak"
fərmāy- fərmāt <frm'y- frm't> "to order"   *nəmāy- nəmāt* <nm'y- nm't> "to judge"

pəs- fər(ə)št, *fəšt* <ps- fršt, fšt> "to ask, punish"   *xōž- xušt* <xwj- xwšt> "to ask for, request"
anwəz- ənušt <'nwz- 'nwšt> "to gather" (intrans.)   *anwēž- ənušt* <'nwyj- 'nwšt> "to gather" (trans.)

ēs- āγət <'ys- ''γt> "to come"   *tīs- təγət* <tys- tγt> "to enter"
āβər- āγət <''βr- ''γt> "to bring"   *δār- žəγd* <δ'r- jγt> "to hold, keep"
šəw- xart <šw- xrt> "to go"   *wāβ- uγd* <w'β wγt> "to say"

Note: Originally the infinitive of verbs ending in *-r* was a heavy stem, while the past stem was light, cf. *xwart* "food" (= inf.) ~ *xurt* "eaten." The heavy stem tended to spread, however, hence we find both *βurt* and *βárt*.

THE SIMPLE PAST TENSE.

There is a fundamental split in the formation of tenses from the past stem (and the perfect participle, see lesson 12) between intransitive/passive and transitive (active) forms. The intransitive simple past is formed with the past stem and the auxiliary verb "to be," while the transitive simple past is formed with the past stem and the auxiliary verb "to have": δ̄ār-.

The Sogdian simple past tense corresponds to the English imperfect and perfect, "I did, have done," "I went, have gone," etc. The imperfect of the simple past tense (the auxiliary is in the imperfect) corresponds to the English pluperfect, "I had done," "I had gone," etc.

The simple past tense has all the moods.

THE INTRANSITIVE SIMPLE PAST TENSE.

In the intransitive simple past the verb "to be" is added on to the stem as endings, except in the 3 sing., where the verb is usually left out. In the 3 sing. and when the verb is written separate (e.g., in the subjunctive and optative), light-stem past stem takes the ending -*i* (-*y*):

When a transitive verb is inflected intransitively its meaning is passive, but this is rare and relatively common only in the 3 sing. Normally the passive of the simple past tense (see lesson 13) is expressed with the auxiliary "to do," which, when inflected intransitively, has the meaning "to become":

Paradigms.
Intransitive simple past tense indicative:

	Light stems		Heavy stems	
Sing.				
1	*təɣətēm* \<tɣtym\>	*əktēm* \<'ktym\>	*āžitēm* \<''jytym\>	*āɣətēm* \<''ɣtym\>
2	*təɣətēš* \<tɣtyš\>	*əktēš* \<'ktyš\>	*āžitēš* \<''jytyš\>	*āɣətēš* \<''ɣtyš\>
3	*təɣəti* \<tɣty\>	*əkti* \<'kty\>	*āžit* \<''jyt\>	*āɣət* \<''ɣt\>
Plur.				
1	*təɣətēm* \<tɣtym\>	*əktēm* \<'ktym\>	*āžitēm* \<''jytym\>	*āɣətēm* \<''ɣtym\>
2	*təɣətəsθa* \<tɣtsδ'\>	*əktəsθa* \<'ktsδ'\>	*āžitəsθa* \<''jytsδ'\>	*āɣətəsθa* \<''ɣtsδ'\>
3	*təɣətand* \<tɣtnd\>	*əktand* \<'ktnd\>	*āžitand* \<''jytnd\>	*āɣətand* \<''ɣtnd\>

Note especially: *umātēm* "I was," etc.; *əktēm* "I became," etc.

Examples:

wēδpātī səɣōšākt nəɣōšākt šīr wīɣušand, əti xusand əktand pərō βəɣānīk wəɣāβartī

"at that time, all the hearers were very happy and became content with the divine explanation" (TaleB)

*pərēmēδ sēm xutəšē marčēnē pətrōp žārənē *iδū əstəkanǰal tambār āžitēm*

"I was born in this terrifying *structure, deadly *fortress, poisonous *form, *skeleton body" (BBBb)

čēwēδ āɣət kū martəxmēt sār. əti Ahwāy δəstβərē nīyās. pār-ti-ši tambār tāwandē əti ruxšni umāt.

"He came from that to mankind. And he took Eve as his representative, for her body was strong and shining." (M129)

USES OF THE LOCATIVE.

1. The main function of the loc. is to express place where or where (in)to:

uya kanθī ēw martiy umāt "there was a man in the city"

xā əktānīkārēt uya təmya ōpətənd-kām
"sinners will fall into hell"

2. Appositions to words in the loc. are in the loc.:

Δərwānī uya məzēxčī kanθī "in Δruwān (Dunhuang), the great city"   ܠܚܢܡܢܢ ܪܝܢ ܘܥܪܘܢܝ ܡܟܠܘܢ

TEXT 7.1

(from the Rustam story)

Note: *pərəydē umātənd* "were/had been left behind" is perfect intransitive/passive (lesson 12).

TEXT 7.2

(the Pearl-borer cont'd)
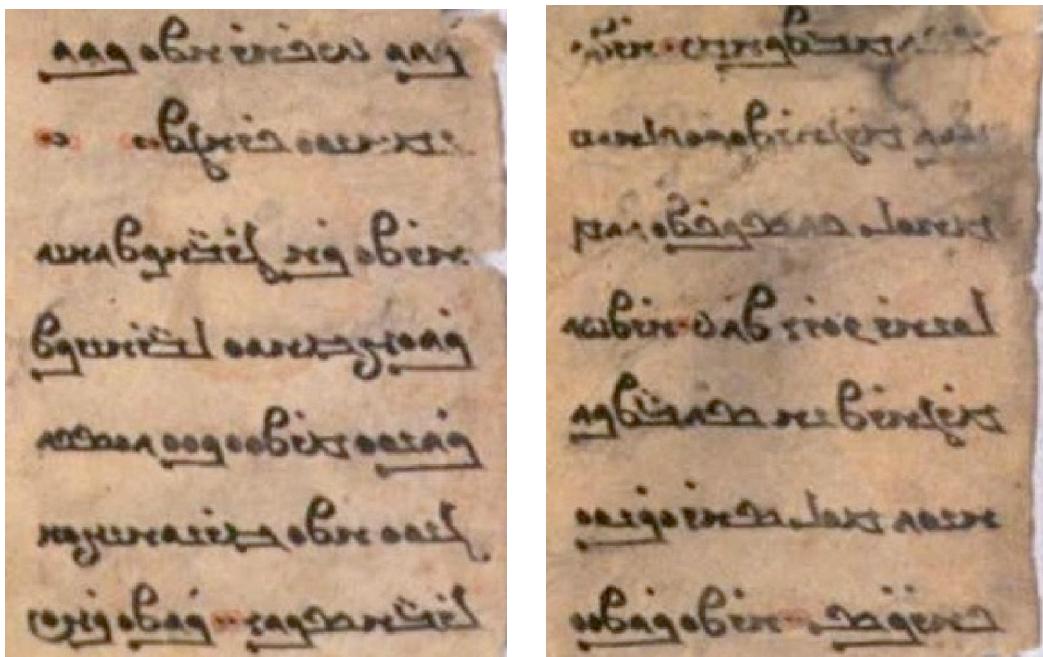
12 ... 100 ...
13 ... [...]

Notes:

12   *pw-skfty*: the prefix *pū-*: indicates lack of something; adjectives and nouns in *pū-* can be translated by English adjectives in "-less" and nouns in "-lessness" or by circumlocutions such as "without ...," "having no ...," etc.

   ṭwj: the imperfect stem of *tōž-* = present stem.

13   The text is incomplete at the end.

TEXT 7.3

A fragment of the Manichean cosmogony (M 178).

 The first part of the text, the beginning of which is missing, contains a description of the Light Paradise and the Five Greatnesses: the Father (missing), the Twelve Aeons of the Father, the Aeons of Aeons = the Blessed Places, the Pure Air, the Light Earth, and the inhabitants of the Light Paradise.

 Next the creation of the world is described: the Father orders the Living Spirit and the Mother of Life to create the world, and the Living Spirit and the Mother of Life begin the creation, first the ten heavens, then the zodiac. Then the text breaks off.

The headings are to be read: lower left ⇒ upper right and upper left ⇒ lower right.
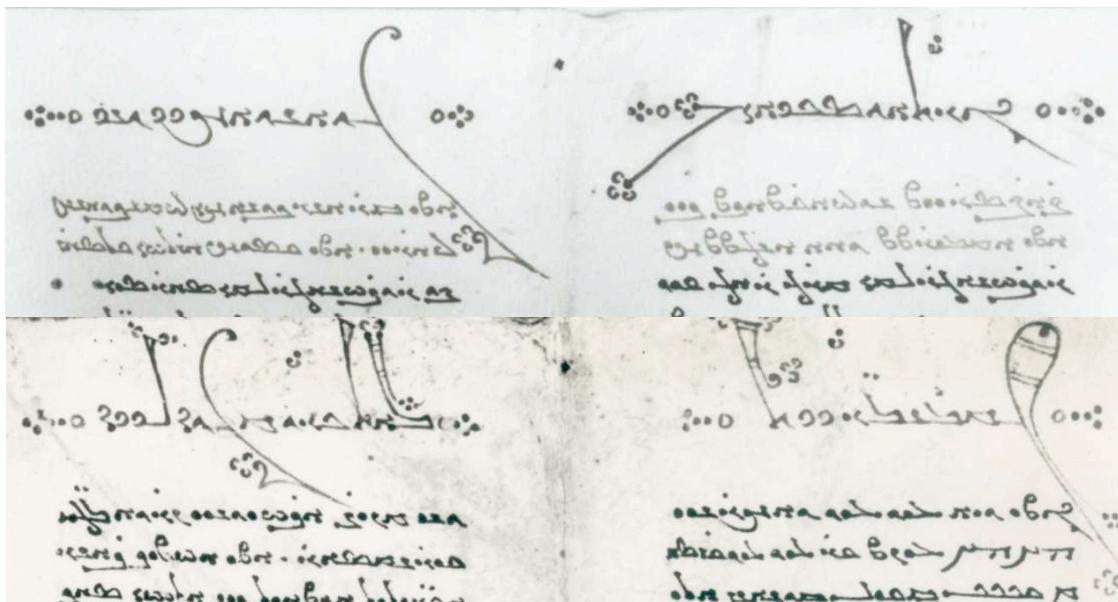
<β't prw mγwn δyyn o 'rt'wspy'h o γw'nw'cyy wny o γmbnβryyt o

ܟܢܝܬܚܪܝܪܘܬܢ ܡܢ ܡܥܝܪܢܐܪܢܐܫ […] ܝܝܝܢܥܝܕܕܢܪܟܝܢ ܝܘܠ ܝܠܝܘ ܢܝܕ ܟܢܝܝ   1
ܡܢ ܥܝܕ ܥܝܝܢܝܥܝܥܝܝ ܝܝܢܝܝܢܝܬ ܡܥܢܥܝܫܝܕܢ ܝܥܝܘ ܥܢ ·   2
ܡܕ ܡܘܥܝ ܝܝܝ ܝܘܒܘܢ ܢܝܘܘܟܢ ܥܒܢ ܓܝܥ ܝܘܟܢܝ ܥܥ ܟܓܢܒܢܢ ܟܘܟܝܬܝܢ ܝܥܝܕ ܓܘܒܘܢܢ ܥܒܢ   3
ܝܥܝܝܢܥ ܝܟܢ ܟܪܥܪܘܢܠܝܘ ܝܟܢ ܟܢܒܘܢܝܢ ܟܟܘܥܝܢ ܝܝܪܥܘܝܝܪܝ ܥܝ ܝܢ ܝ ܝܢ ܟܪܢܥܥ ܠܥܠܢ ܥܒܢ
ܕܝ ܥܝܥ ܝܝܥ ܝ ܟܒܘܥܥ ܘܢܝܥܥ ܢܝ ܡܥܢܥܠ ܓܘܢܢܢ ܢܝܢ ܝܘܟܝܢ · ܡܥܝܢܒܢܘ ܥܟܢ ܢܢܥܝܢ ܝ ܥܝܥ ܝ ··
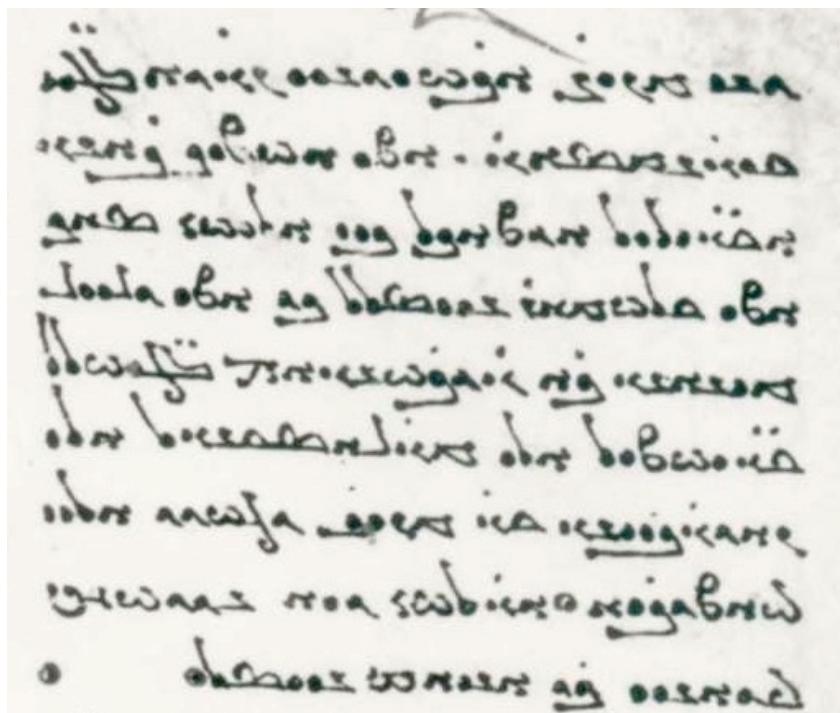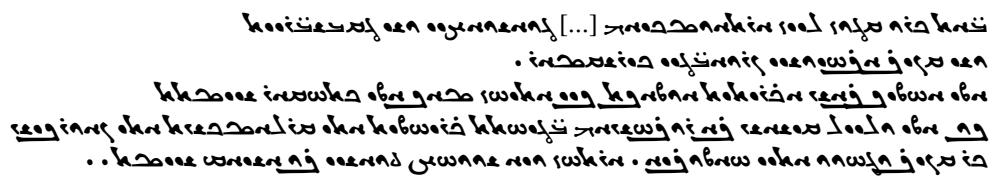
Notes:
1 The first sentence is incomplete.
3 *kw 'ty wδyyδ*: "literally "where there.""

EXERCISES 7

1. Conjugate in the simple past tense indicative the verbs *zərəxs-* and *pərēs-*.

2. Translate into Sogdian (use imperfect for transitive verbs, imperfect or simple past tense for intransitive verbs):

> Did you (all) see us in the town? We saw Rustam there.
> Why (*ču*) didn't you (sing.) go with *that* man?
> We dwell in a city where all (everything) is happiness.
> I knew the man whose house is in the garden.
> In the house there were two men, who were adorning with wondrous adornment a green tree.
> When he came to the town, he entered and saw many beings who were blessing the Lord Mani.
> When did you come (= arrive) to China? I came yesterday. My mother is coming tomorrow morning.
> My work is now finished. All men have been delivered. They have no more sin(s). They have all gone to the Light Paradise, before the great god Zərwān.

GLOSSARY 7

''jy- ''jit *āžəy- āžit*: to be born
'fryn- 'fryt *āfrīn- āfrīt*: bless
'fryn- 'fryt *āfrīn- āfrīt*: to bless
'hw'yy *ahwāy*: Eve
'krt'ny-k'ry *əkərtānī-kārē*: sinner
'ny'm *anyām*: end
'nyms- 'nymt *anyəms- anyəmt*: to be finished, done for
'rt'wspy' *ərtāwəspyā*: righteousness, the community of the righteous
'stk'njl *əstəkanǰəl*: of bone
'štyk *əštīk*: third
'wswxs 'wswγt *ōsuxs- (wāsuxs-) ōsuγd*: to be purified
'wt'k *ōtāk*: place
'zy myδ *əz(y)ī mēθ*: yesterday
β'γ *βāγ*: garden
βγ'nyk *βəγānīk*: divine
δrw'n *ẟərwān*: Throana, Dunhuang
δstβry *ẟəstβərē*: guide, representative
δyn *ẟēn* fem.: religion
γmbn *γambən*: trouble, exertion, toil, hardship
γmbnβry *γambən-βərē* who suffers hardship
γn *γən*: skill, craft

γw'n *γəwān*: sin
γw'nw'cy *γəwān-wāčī*: forgiveness for sins
j'rny *žārenē*: poisonous, full of poison
jw'n *žwn* fem.: life
kβnyxn *kəβnīxən*: *meager remnant
krnw'ncy' *qərnəwānčyā*: craft
kt'r ... kt'r *kətār ... kətār*: either ... or
kt'r *kətār*: or, whether
kyty *kēti < kē əti*
m'r m'ny = mry m'ny: the Lord Mānī
m'yδ = myδ *mēδ*: thus
myn- *mēn-*: to dwell
n'-swβt *nā-suβd*: un-bored
nm'ny *nəmānē*: regret
p'rty *pār-ti*: for
prtr *partər*: higher, foremost
prys- (p'rys-) pr'γt *pərēs- (pārēs-) pərāγət*: arrive
ptmync- (ptymync-) ptmwγt *pətmenǰ- (pətīmenǰ-) pətmuγd*: to don, put on clothes
ptrwp *pətrōp*: *fortress
ptryδ- ptryst *pətrēθ- pətrist*: to mix, mingle
ptšm'r *pətšmār*: count
pw-skβty *pū-skəβdē*: *helpless
py't- pyst *pyāt- pyast*: to adorn

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py'ty *pyātē*: adornment
rwδ- rwst *rōδ- rust*: to grow
s'k *sāk*: number
sym *sēm*: fearful
t'wndy *tāwandē*: mighty, strong
twj- twγt *tōž- tuγd*: to pay, redeem
tys- tγt *tīs- təγət*: to enter
wγš *uγəš*: joy

wy'βrt *wəyāβart*: speech, exposition
wyδp'ty *wēδpātī*: at that time, thereupon
xwsnd *xusand*: happy, content
xwtšy *xutəšē*: *structure
yδw **iδū*: *shape
yxny *ixənē*: *remainder (?)
z'n- *zān-*: to know
zrγwny *zərγōnē*, fem. *zərγōnəč*: green

LESSON 8

GRAMMAR 8

RELATIVE AND INTERROGATIVE PRONOUNS AND ADVERBS.

The principal relative-interrogative pronouns are:

kē, obl. *kǝya* "who, which; who, whose?"
kǝtām, kθām "which?"
ču "which, what?"

The instr.-abl. of the relative and interrogative pronouns is *kǝnāč, čǝkǝnāč* "from whom, whence."

The principal relative-interrogative adverbs are:

ku "where?"
kǝδa "when?"
čānō "how?"

Note also:
čǝkǝnāč piδār "why?"

CORRELATIVE PRONOUNS AND ADVERBS.

Some of the relative-interrogative-indefinite pronouns and adverbs in *č-* have corresponding demonstrative pronouns and adverbs in *w-*:
   The correlative adverbs of quantity and quality are:

čā- "how"	*wā-* "so, that"
čā-pǝrǝm "as/how long"	*wā-pǝrǝm* "so long"
čā-γōnē "of what kind"	*wā-γōnē* "of that kind"
čānō "as/how"	*wānō* "thus"
čǣf "as/how much"	*wǣf* "so much"
čǣfēδ "just as/how much"	*wǣfēδ* "just so much"
čǣfrēθ "just as/how many"	*wǣfrēθ* "so many"
čandǝn "as/how much"	*wandǝn* "so much"

The correlative adverbs of place are:

ku "where"	*kuδ, kuδa* "where"	*kurθ* "where"	**kutsār* "whither"
mǝδē "here"	*mǝδēδ* "here"	**marθ* "here"	*martsār* "hither"
uδē "there"	*uδēδ* "there"	*ōrθ* "there"	*ōrtsār* "thither"

Note also, beside *wānō ... čānō* "like, similar to," expressions such as *mēδ mānuk ... cānō* "similar to."

RELATIVE CLAUSES.

   The relative-interrogative pronouns can be used as conjunctions. They usually then combine with the particle *ǝti, -ti*, e.g., *kē ǝti, kē-ti* "who, which" *ču ǝti, ču-ti* "which," *ku ǝti* "where," *čānō ǝti* "how."
   To express the genitive of the relative pronoun: "whose, of whom, who has," in Sogdian, one usually says "whose is/is not" or "who ... his ... is/is not":

ܡܕ ܡܢܘ ܟܝܒܘܪܬܪܡܝܟܐ ܟܐܢܘ ܟܫܐܘܪܙ ܡܪܬܝ ܟܝܐ ܟܫܬܝ ܫܝܪ ܐܬܝ ... ܟܐܢܘ ܐܟܫܝܘܢܡܝ
[...] ܀܀ ܐܙܝܢܕ ܐܙܘܢܕ ܕܝܕܡܒܪܬ ܟܢܐ ܒܡܒܘܫܬ ܐܬܝ ܕܝܟ

mēδ mānuk xǝči βurtārǝmīkyā čānō kǝšāwǝrzē martiy kǝya xō keštīč širē ǝti [...]ān . čānō ǝxšēwǝnēmīč δēk ǝti bāmbušt čǝkǝnāč δēδēmβart ǣžōnd ǣžǝyand

"patience is like a farmer who has good and [...] (earth) for tilling, like a royal letter and a consort from whom diadem-bearing children are born" (M133Vii)

kē əti-ši sāk nēst "which has no number."

Similarly, to express "where ..." one can say "where there ...":

ku əti uδēδ mēnənd xā ruxšənda βəγīšt
"where the light gods dwell"

Other examples:

čāf šəwa wāfēδ rətu žəmnu mēθ māx əti sarδ kēšt-skun, əti γarf sarδēt uβa kē 12 [δəwātəs] anxərtī əxšāwən sāt nižəti "as much as has passed, so many minutes, hours, days, months, and years it decreases; and there were many years that the rule of the twelve stars all went out" (M767iiR)

wāfrēδ sūš xartē βōt čāfrēδ pətšmār uβē "however many may have been counted (optative), so many minutes will have passed" (M767iV)
    Note: *xartē βōt* is intransitive perfect (lesson 12).

Interrogative clauses.
    The pronoun *ču* can be used with the negation *nē* to express an exhortation to oneself: "why don't I, why don't we":

ču nē nəžəyēm "why don't we go out, let us go out!"

THE TRANSITIVE SIMPLE PAST TENSE.
    The transitive simple past is formed with the past stem + *δār-* "have." It is therefore like English "I have done."
    Light-stem past stems have the ending -*u* (-*w*) (originally an accusative), e.g., *əktuδārəm* <'krtwδ'rm> "I (have) made."
    Heavy-stem past stems have no ending, e.g.: *āγət-δār* <''γt-δ'r> "you have brought"; *fəštuδārt* <fštwδ'rt> "he (has) asked"; *wītδārēm* <wytδ'rym> "we saw, have seen."
    The verb *δār-* "to have" may be written together with the past stem or separate from it.
    When the auxiliary is written together with the past stem the -*u* may be lost.
    The verb "to do" is often reduced to a mere *k-* before *δār-*, and the *δ-* is then assimilated to the *k* and becomes *θ*. The simple past tense of "to do" is therefore *əktuδār-* > *(ə)kθār-* <(')kδ'r->.
    The transitive simple past tense has all the modes and its own past: the pluperfect, formed with the auxiliary in the imperfect, e.g.: *ētδāru* <'ytδ'rw> "I had received"; *kθār* <kδ'r> < *əktuδār* "he had made."

Paradigms:
        Simple past tense indicative: Pluperfect:

	Light stems	Heavy stems	
Sing.			
1	*əktu-δārəm* <'ktw-δ'rm>	*āγət-δārəm* <''γt-δ'rm>	*əktu-δāru* <'ktw-δ'rw>
2	*əktu-δār(e)* <'ktw-δ'r(y)>	*āγət-δār* <''γt-δ'r>	*əktu-δār* <'ktw-δ'r>
3	*əktu-δārt* <'ktw-δ'rt>	*āγət-δārt* <''γt-δ'rt>	*əktu-δār* <'ktw-δ'r>
Plur.			
1	*əktu-δārēm* <'ktw-δ'rym>	*āγət-δārēm* <''γt-δ'rym>	*əktu-δārēm* <'ktw-δ'rym>
2	*əktu-δārθa* <'ktw-δ'rδ>	*āγət-δārθa* <''γt-δ'rδ>	**əktu-δārθ* <'ktw-δ'rδ>
3	*əktu-δārənd* <'ktw-δ'rnd>	*āγət-δārənd* <''γt-δ'rnd>	*əktu-δārənd* <'ktw-δ'rnd>

Examples:

əzu nəpēk nəpəxštu-δārəm "I wrote a letter"　　　　ܘܫܠ ܐܟܫܝ̈ܕܬ ܓܘܐܥ ܐܝܢ

əwu Rustəmu nūr wīt-δārθa "did you see Rustam today?"　　ܢܠܝܪܠ ܟܢ ܝܢܥ ܐܘܟܬܘܢܝ ܐܢܢ

čən xwēštərī ēw nəpēk pətčəydu-δāru　　ܢܝܕܠܢܟ݂ܝܟܒ݂ܬ ܓܘܥ ܐܢܢ ܘܝ̈ܟܘܣܢܝ ܝ݂ܥ

　　"I had received a letter from the elder" (from BBB)

kətār une xutāwtī əwu kēn xušt-δārənd　　ܟܕܝܬܠܒܘܣܢܝ ܨ̈ܝܥ ܐܢܢ ܐܟܢܢܒܢܝ ܐܥܢ ܝܢܟܒ

　　"whether they sought revenge for the lords"

ܝܝܥܠܘܣܥܒ ܐܢܝ̈ܢ ܓܘܝ̈ܢܝܢ ܐܢܝ̈ܢ ܟܢܝ̈ܝܠܢܝ ܥܥܢܝܥܘܣ ܓܘܝܝܥܢ ܐ̱ܘܣܘܣܠ ܒܘܝ ܢ̈ܝ ܝ̈ܢ ܥ

pər γarf rēt γišēp kambōnī əkθārənd uβyu wāxšək uβyu tənīgird

　　"in many respects they inflicted harm and distress, both spiritual and bodily"

ܐܣܟܬܪ ܦܝܬܪ ܝ̈ܒܝܝ ܝ̈ܒܢܝܒ݂

*əskātər fəyātər ču pərēmēδ sēm xutəšē marčēnē pətrōp žārənē *iδū əstəkanʲəl tambār
āžitēm; nəγōšəkānē xānē mərtəxmānē karšn əti pətkārā pə(t)čəyd-δārəm [...] ēžən əktu-δārt*

　　"Above and beyond (this, it is) because I was born in this terrifying *structure, deadly *fortress, poisonous *form, *skeleton body, (because) I received in the house of the hearers a human form and shape, (that) he made [me] worthy [of ...]" (BBBb)

### USES OF THE DIRECT AND OBLIQUE CASES.

　　The direct case is commonly used as nominative, vocative, and accusative.
　　Either direct or oblique is used as instrumental-ablative of *masculine* nouns.
　　The oblique case is commonly used as genitive-dative and locative.
　　Exceptions occur. Examples:

ču ark (fem. acc.) *γərβe* "what work (trade) do you understand?"　　ܐܢܝܢܪܓ ܐܥ

xō mərγārtī (gen.-dat.) *xēpθāwənd* "the master of the pearls"　　ܟܢܢܠܕܝܢ ܘܟܝܢܝܝ ܐ̈ܢ

pərō xēpθāwəndī (gen.-dat.) *fərmān* (acc.)　　ܐ̈ܢ ܟܢܢܠܕܝܢ ܝܘܘܝܣ

　　"at the command of the master"

une məzēx əxšēwənī (gen.-dat.) *Zərwā-βəγī pērnəmsār*　　ܝܢܒܘܣܝܥܢ ܘܟ̈ܢܢܝܝ ܥܥܢܘܣܝܝ̈ܢ ܝܪܝܥ ܐܥܢ

　　"before the great god Zərwā"

farn čən xēpθ farnī "majesty from (his) own majesty"　　ܐܝܥܝ̈ܢ ܠܕܝܝ̈ܢ ܝܥ ܝܝܝܝ

tāmā wāčərnī (gen.-dat.) *kōsī* (loc.) *wēn*　　ܝܢܢ ܥܥܒܘܥ ܥܥܝ̈ܥܢܢ ܐܘܢܠܢ

　　"he saw me at the edge of the bazaar"

ēw žəwānī šīrβərān uβē-kām　　ܘܓ̈ܢ ܥܝ̈ܢ ܝܝܝ̈ܝܝܝܘ ܥܥܢܢܠ ܐܢܢ

　　"you shall be happy (in) one (entire) life (loc.?)"

TEXT 8

(Manichean cosmology, cont'd)

4

5

6
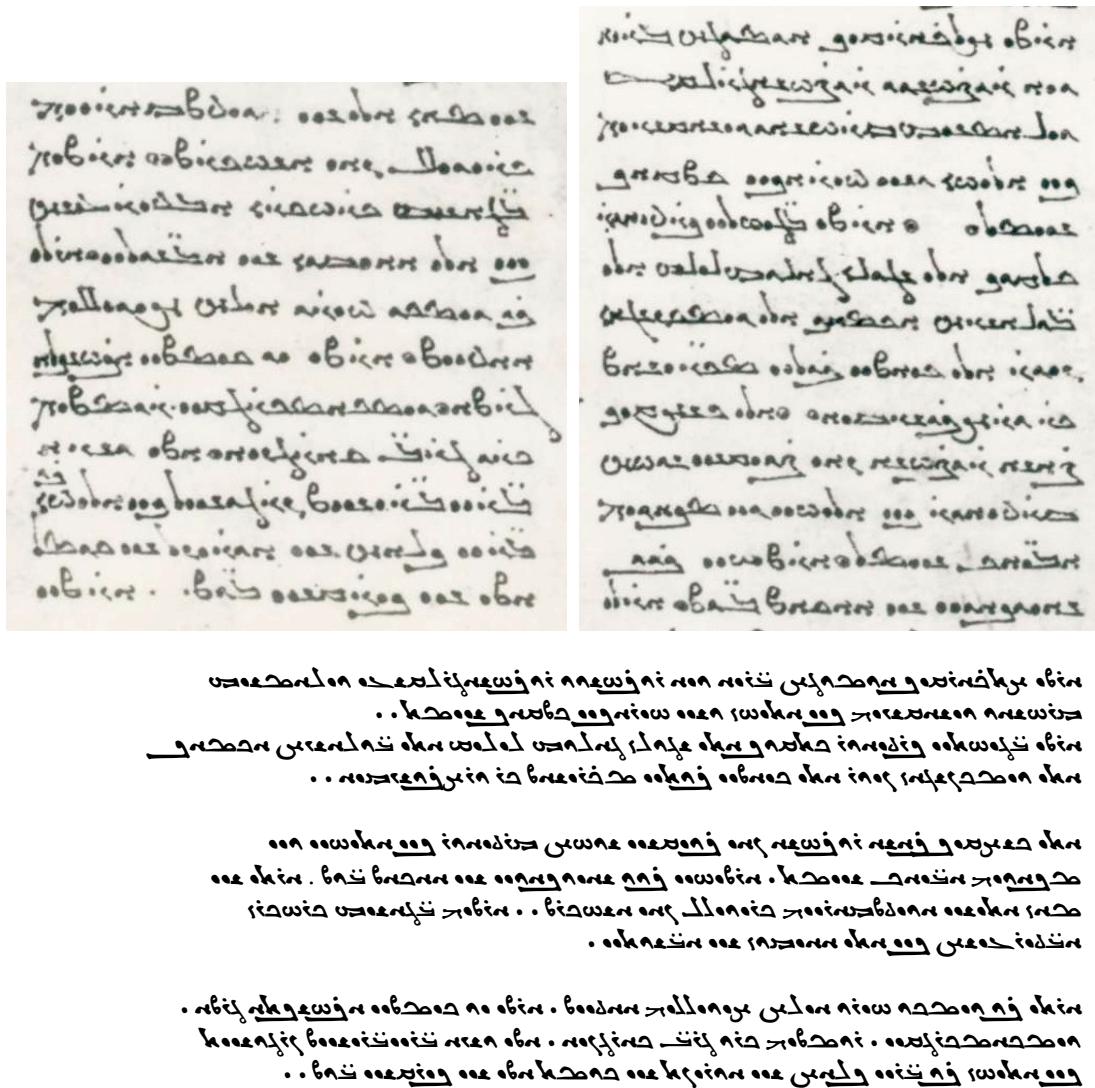
Notes

4 rwxšnww: *ruxšnu*, acc. form for locative.

rwxšn'γrδmn'y: Note the uncommon spelling of final and postconsonantal -ī as <-'y>.

sfryn'ṭ: participle "(self-)created"?

5 ''p'ṭ βwṭ: 3 sing. potentialis (see lesson 12) "cannot be reached."

'βnwty *aβnōtē*: 3 sing. middle (see lesson 15) "is shaken, trembles"

EXERCISES 8

1. Conjugate in the simple past tense and *zərēnǰ-* and *āfrīn-*.

2. Transliterate and translate into English the following passage from the Rustam story. Then turn the imperfects of intransitive verbs into simple past tense forms:

[Four lines of Sogdian script]

3. Translate into Sogdian:

I did everything which you (sing.) told (= ordered) me to do.
Did you (plur.) see the two statues which we fashioned and placed in the temple?
How many pearls did you (sing. and plur.) bore last night?
I took the three flowers and threw them into the garden.
The chief saw the enemies coming (= saw the enemies who = that they were coming) and thought thus:
   They have either killed Rustam or Rustam has fled into the city.

GLOSSARY 8

1 = *ēw*: one
12 = *dəwātəs*: twelve
''p'y- ''p't *āpāy- āpāt*: to consider, imagine, fathom
''s- 'yt *ās- ēt*: to take
'βjyr'ynyy *əβžirēnē*: made of diamonds; from *vajra*, cf. Khotanese *vaĉira-*
'βnw- *əβnəw-* (*əβnō-*): to tremble, shake
'βy'p *əβyāp*: *reach
'nspt- *anspət-*: to rise, rouse oneself
'nšpr- *anšpər-*: to tread (upon)
'ps'k *əpsāk* fem.: wreath
'py'r *əpyār*: last night
'sp'δ *əspāδ*: army
'sprym *əspərγəm*: flower
'wryz *ōrēz-*: fall down
'wyjtk'ry *əwižd-kārē*: killer, murderer
'xš'wn *əxšāwən*: a rule
'xšnk *əxšnək*: graceful
'xšywny *əxšēwənē*: ruler
'xšywnymyc *əxšēwənēmīč* fem.: royal
'yjn, 'yjn *ēžən*: worthy
β'rycyk *βārēčīk*: riding animal
βjγδ- βjγst *βəžγəδ-* (*βāžγəδ*) *βəžγəst*: to mount (a horse)
βγ'nyk *βəγānīk*: divine
βry *βərē*: fruit
βryβryny *βərēβərēnē*: fruit-bearing
βwδnβr'n *βōδənβərān*: *perceptive
βwrt'rmyky' *βurtārəmīkyā*: patience
c'f *čāf*: as much as, how much
c'fryδ *čāfrēδ*: just as much as, just how much
c'fyδ *čāfēδ*: just as much as, just how much
c'γwny *čā-γōnē*: of what kind
c'prm *čā-pərəm*: as long as, how long
cndn *čandən*: as much as, how much
crm *čarm*: skin, hide
δrwnstn *δrūnəstən*: quiver

δyδym *δēδēm*: diadem
δyδymβr *δēδēmβər*: diadem-carrying
δyk *δēk*: letter
frn *farn*: majesty, glory
frp'š *fərpāš-* (*frāpāš-*): to urge on
γrβ *γarβ* = *γarf*
γγšyp *γišēp*: harm
kmbwny *kambōnī*: inferiority, lessness
krjy'wr *kəržyāwər*: marvel, wonder
kršn *karšən*: form
kš'wrzy *kəšāwərzē*: farmer
kyrmny *kirmenē*: worm-eaten
kyš- *kēš-*: to decrease
kyštyc *keštīč*: (ground) for tilling, farmland
m'nwk *mānuk*: similar
mrtxm'ny *mərtəxmānē*: of men
n'ywk'wyy *nāyŭkāwī*: depth; from *nāyŭk* "deep"
nγwδn *nəγōδən*: dress, garment
nβynd- nβst *nəβend-* (*nīβend-*) *nəβəst*: to attach
nγwšk'ny *nəγōšəkānē*: of the hearers
npyk *nəpēk*: sth. written
ny ... ny *nē ... nē*: neither ... nor
p'mpwšt *pāmbušt*: consort, spouse, wife (from Pers. *bāmbišn, bāmbušn*)
p'rγzy' *pārəγzyā*: excellence
pcγt > ptcxš-
pδy *pəδē*: foot soldier
pδβ'r- *pəθβār-* (*pāθβār-*): to hurry, rush
pncmyk *panjəmīk*: fifth
pršprn *paršpərən*: pavement
ptcxš- ptcγt (pcγt) *pətčəxš-* (*pətīčəxš-*) *pətčəγd*: to receive, accept
ptk'r' *pətkārā*: shape, statue
ptm'k *pətmāk*: measure
ptmwk *pətmōk*: garment, dress
ptsynd- *pətsend-* (*pətīsend-*): to agree
pwrδnk *purδank*: leopard
pws- pwt *pūs- pūt*: to rot

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ryt *rēt*: face, respect (in many respects)
sk'wy *skāwī*: height
swš *sūš*: minute
tnygyrd *tənīgird*: bodily (Parthian word)
w'f *wāf*:so much
w'fryδ *wāfrēδ*: just so much
w'fyδ *wāfēδ*: just so much
w'γwny *wā-γōnē*: of that kind
w'prm *wā-pərəm*: so long
w'xšk *wāxšək*: spiritual
wβyw ... wβyw *uβyu ... uβyu*: both ... and
wβyw *uβyu*: both, as well as

wndn *wandən*: so much
wrcxwndqy'*warčxundəkyā*: magic
wyspzng'n *wisp-zangān*: all kinds of
wγryš-, wyγryš- (wyγryš-) wγr't, wyγr't *uγrēš-*,
    wiγrēš- (*wīγrēš-*) *uγrāt, wiγrāt*: to wake
wysp'sprymyy *wisp-əspəryəmē*: with all kinds of
    flowers
xwβn *xuβn*: sleep
xwymny *xwēmənē* ?: *self-existent
xwyštr *xwēštər*: elder
zywr *zēwər*: adornment

LESSON 9

GRAMMAR 9

INDEFINITE PRONOUNS.

The relative-interrogative pronouns also function as relative-indefinite pronouns, e.g., *kē* "whoever," etc.
The other indefinite pronouns are *āδē* and *ēδē* "some, somebody," negated *nē ... āδē* "not ... any(body)."
In the plural, and sometimes in the singular, the meaning of the pronouns is "person"

Sing.

nom.-acc., gen.-dat.	*āδē*	*ēδē*
instr.-abl.	*āδā*	
Plur.		
dir.	*āδēt*	*ēδēt*
obl.	*āδētī*	*ēδētī*

Examples:

āδē nē γərəβdi "nobody knows"   ܐܝܫ ܠܐ ܢܝܪܒܕܝ

čən āδā səfrītē əti āfrītē nē xəči   ܒܪ ܐܝܫܐ ܣܦܪܝܬܐ ܐܬܝ ܐܦܪܝܬܐ ܠܐ ܟܝܫܝ
"has not been created and blessed by anybody" (M264aR)

pər ənyu āδē γišēp xusandyā δārt   ܩܐ ܐܢܝܘ ܐܝܫ ܟܝܫܝܦ ܟܘܣܢܕܝܐ ܕܪܬ
"he rejoices at the misfortune of someone else"

kətām ēδē [...] ənyu ēδē "whoever ... anyone else ..."   ܟܬܡ ܐܝܕ [...] ܐܢܝܘ ܐܝܕ

xēδ āδē sār əzwart čən kya *rūfī niždi   † ܟܝܕ ܐܝܫ ܣܪ ܐܙܘܪܬ ܒܝ ܟܝܐ ܪܘܦܝ ܢܝܫܕܝ
"he returns to that person from whose mouth ... he came out" (M117)

ܟܘܢܐ ܡܪܬܟܡܐ ܟܐ ܓܪܦ ܐܝܕܬܝ (ܐܝܕܬܝ) . ܟܐܘܬ · ܓܪܦ ܐܝܕܬܝ ܐܘܡܪܙܕܝ

xōnē mərtəxmē kē γarf āδētī (ēδētī) xāwət, γarf āδētī umərzdi
"that human being who strikes many persons (and) wipes out many persons"

To add indefiniteness to other pronouns, adverbs, or conjunctions the compounds *āδču, āč* or *ēδč, ēč*
"whatever, (not ...) at all" are used. The meaning of these words sometimes approaches "thing":

ču āč xōžəθa "whatever you ask for"   ܟܘ ܐܚ ܟܘܫܕܐ

ənyu āč xōžəta (xōžda) "ask for anything else!"   ܐܢܝܘ ܐܚ ܟܘܫܕܐ

árti xō wispu širu ēδč čēwēδī āžēt   ܐܪܬܝ ܟܘ ܘܣܦܘ ܫܝܪܘ ܐܚ ܟܐܘܝܕܝ ܐܫܬ
"and every good thing is born from this"

kē əti-šən əfčambəδī ēδč pəδufsenē βōt   ܟܐ ܐܬܝܫܢ ܐܦܟܡܒܕܝ ܐܚ ܦܕܘܦܣܢܐ ܒܘܬ
"anything of the world that is sticking to them" (M5030V)

təwa xwār āč xwāčənāk nēst   ܬܘܐ ܟܘܪ ܐܚ ܟܘܐܟܢܐܟ ܢܝܣܬ
"your sister is not sickly at all"

A similar function is fulfilled in Buddhist Sogdian by the combination *āδpərəm* or **γətu āδpərəm*.

The particle *-č* is found also in *kəδāč* "any time, *kəδāč ... nē* "never":

xō βərē kəδāč nē ōrēzət (ōrēzd) "the fruit never drops"   ܟܘ ܒܪܐ ܟܕܐܚ ܢܐ ܐܘܪܝܙܕ

See additional examples below under uses of the subjunctive.

Verbs. The present subjunctive.

	Light stems	Heavy stems
Sing.		
1	*-án* <-n, -'n>	*-an, -ən* <-n, -'n>
2	*-á* <-'>	*-a* <-'>
3	*-ất* <-'t>	*-āt, -at* <-'t, -t>
Plur.		
1	? *-ēm* <-ym>	? *-ēm* <-ym>
2	*-θá* <-δ'>	*-θ(a)* <-δ(')>
3	*-ánd* <-nd, -'nd>	*-and* <-nd, -'nd>

Paradigms.

	Light stems	Heavy stems
Sing.		
1	*βərán* <βrn, βr'n>	*wēnan* <wynn, wyn'n>
2	*βərá* <βr'>	**wēna* <wyn>
3	*βərất* <βr't>	*wēnăt* <wyn't>
Plur.		
1	**βərḗm* <βrym>	*wēnēm* <wynym>
2	*βərθá* <βrδ'>	*wēnəθ(a)* <wynδ(')>
3	*βəránd* <βrnd, βr'nd>	*wēnand* <wyn'nd>

Verbs. "To be."

The attested present subjunctive forms of "to be" are:

Sing.		
1	**xān*	**uβan*
2		?
3	*āt* <'t>, *xāt* <x't>	*uβāt* <wβ't>, *βāt* <β't->
Plur.		*uβand, βand* <wβnd, βnd>

Notes:

The form *xāt* is used in the perfect subjunctive.

The suffix *-kām* can be attached to the subjunctive: خت‌وگنیو *βāt-kām* "he shall be(come)"

The subjunctive of the simple past tense is *əktāt* <'kt't> "will have become."

Uses of the subjunctive.

The basic function of the subjunctive is that of prospective or eventual future. It is therefore used in:

1. in main clauses, see relative clauses below.

2. temporal clauses:

kəδa mēθ kəβn əskəwāt "when the day becomes less" (BBBd)

3. final clauses:

wānō kát-fi [...] nəmyāk əti pətēδyā nē kunāt

"in order that he should not belittle and offend you" (M117)

áti-šu pətčəxšəθ mang-xō zērən; pər pətmāk šu əspurnu pətwēδət une xēpθāwəndī mēδ əti nē pərēsəθ kū məzēx xətyāk; pāyəθ əti-šu pər nīxyā árt-šu δārəθ pər məzēx xansyā wānō əti-šu mand-zəpart na pərwērəθ pərō šəkəwē əti nəβdē ixōnī

"and receive it like gold; recognize it fully at (its) measure (as that) of (its) master, so that you do not come to the great judgement; protect it in depth (= conscientiously), and keep it with great firmness, so that you do not let it become impure through dry or wet blood" (BBBf)

Note: *pərwērəθ < pərwērt-θ.*

4. relative clauses:

ܠܐܚܪܢܝܢܐ ܒܚܪܘܢܐ (ܕܚܠܐܚܠܘܢ) ܕܚܠܐܚܠܘܢ ܐܚܝ ܚܪܐܘܐ ܢܘܒܢ ܓܢܪܠ ܐܚܝ ܐܒܢ ܐܘܘ ܐܘܘܝܓܒܝܢ ܐܘܓܢܝ ܐܒܝܢ ܂
ܠܐܚܪܝܘܢ ܐܕܚܠܐܚܠܘܢ ܐܚܝ ܐܒܢ

árti xōnē mərtəxmē kē əti γarf γandāk əktyā kunāt, γarf āδētī (ēδētī) xāwāt pətxwāyāt, əti γarf āδētī umərzāt

"and that human being who may perform much bad action, may strike and kill many persons, and may destroy many persons" (BBBe)

ܨܘܠܒܝܢܘܘܢ ܐܘܢܘܘܢ ܐܘܘܓܢܝܨܝܘܢ ܐܘܪܘܘܕܙܐܨܝܘܢ ܂ ܐܘܘܘܘܕܙܐܨܝܘܢ ܐܘܘܨܝܘܢ ܒܝܢܐ ܐܬܝܠܐ 3 ܐܝܢ ܐܢ ܨܚܐܬܠܐܝܐ
ču pərō əθrē sərθangtī nəwārt: āzəmīč, āβərəxsīmēnč, rurtyāmēnč mand-xōpē əšmārā əšmārt-δārən

"whatever greedy, lustful, shameless, (or other) un-good thought I may have thought against the *injunctions of the three leaders" (BBBb)

5. hypothetical clauses:

árt-kəδa čēwēδ γīrtər ēδəč δəβēš ēsāt   ܒܚܕܘܘܢ ܘܚܬܢ ܠܚܬܢ ܐܬܝܕܝ ܠܘܢܐܝ ܐܕܘܓܒܝܢ

"and if later than this (in the future) any harm comes"

TEXT 9.1

(Manichean cosmogony cont'd)
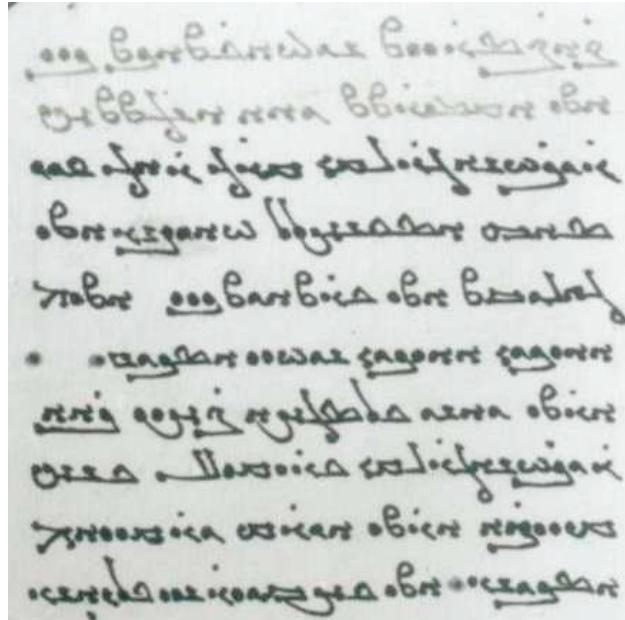
ܨܝܘ ܨܘܠܐܝܢܪܐܘܙܝܐܢܝ ܐܘܒܒܝܢܢ ܐܘܢ ܒܒܝܨܘܘܢ ܐܒܢ ܐܘܘ ܒܓܢܒܚܢܘܘܢܐ ܒܘܘܝܕܝܢܝ ܐܒܝܢ   7
ܐܝܢܝ ܐܘܘ ܒܐܢܒܝܕ ܐܒܢ ܒܨܢܠܐܝ ܐܒܢ ܨܨܐܘܘ ܠܐܝܨܐܕܘܘܢ ܘܨܢܕܘܘܢ ܐܝܢܝ ܐܝܒܢ
ܐܝܢܝ ܨܐܢܙܕܘܢ ܐܘܘܘܢܐ ܨܐܓ ܐܘܘ ܨܐܓ ܐܘܘ ܂ ܂

ܐܒܝܢ ܐܘܘ ܐܘܘܓܒܝܢ ܨܘܠܐܝܢܪܐܘܙܝܐܢܝ ܐܝܝ ܨܝܢ ܨܚܝ ܐܪܚܨܚܒܨ ܐܚܢ ܂ ܨܐܢܙܕܘܢ ܐܝ   8
ܐܝܢܝ ܐܢܝܘܢ ܐܢܘܘܘܝܢ ܘܝܢܝ ܐܒܝܢ ܂

9

10
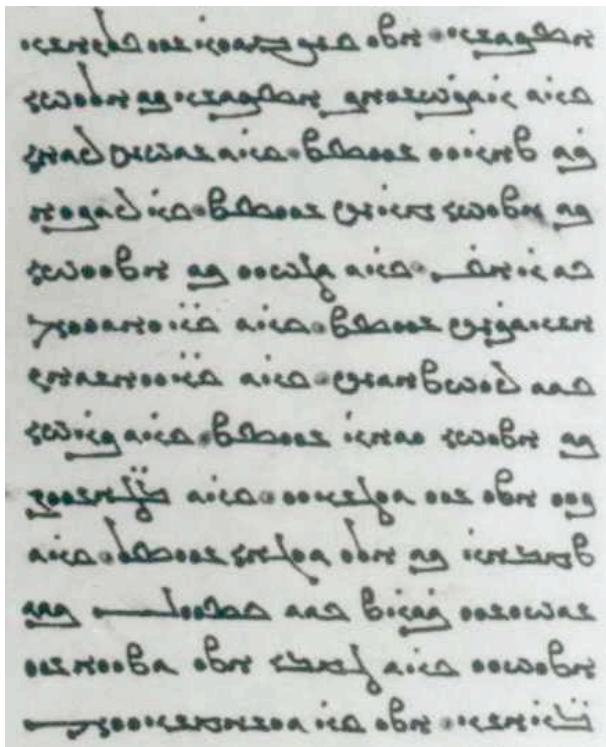
Notes:

8 ptz'nd: Scribal error for ptz'n'nd.

9 This paragraph contains a series of sentences beginning with *parō ... (askawand) ku ati ...* "(they live) in ..., in which ..." The forced parallelism makes for some strange literal translations.

  wγšyy: Gen.-dat. ending for acc. ending.

  wyγndyy: *wiγande* "is destroyed" 3 sing. middle (see lesson 13).

  kw 'tyšyy prw: *ku ati-ši parō* is best taken, I think, as "in which through it (they ...)."

TEXT 9.2

(BBBf)

EXERCISES 9

1. Conjugate in the subjunctive the verbs *apastaw-* and *βīr-*.

2. Translate into Sogdian:

  He who does not do any sin shall see paradise.
  Do (sing.) well, so that you shall obtain eternal life.
  When shall I see my great leader again?
  You should (it will be proper for you to) deliver all living beings from (re)births.
  He toiled hard, so that his father, mother, wife, and children might be happy.

GLOSSARY 9

''βrxsymync *āβərəxsīmēnč*: of lust
''jwn *āžōn*: birth (~ *gati*, Buddh.), child
''zmyc *āzəmīč*: of desire, greed
'mbyr- *ambēr-*: to fill (trans.)
'ndwxc *andōxč*: sorrow
'spnc *əspanč*: mansion, guest-house
'šm'r- 'šm'rt = šm'r- šm'rt *(ə)šmār- (šīmār-) (ə)šmārt*: to think
'šm'r' *əšmārā*: thought
'wrm *ōrəm*: *calm
'xw'y- 'xw't *əxwāy- əxwāt*: to break, infringe
'zwrt = zwrt
cxš'pt *čəxšāpət*: commandment
fny- *fənəy-*: *renounce (sth. for: *pər-* +)
fry'nw'z *friyanwāz*: company of friends
γyr *γīr*: late
jwky' *žūkyā*: (good) health
jyšt'wc *žištāwəč* = jyštwc
-kδ -*kəδ* = *kəδa*
mndxwpyy *mand-xōpē*: lacking goodness
mndzprt *mand-zəpart*: unclean, impure
mrγ *marγ* fem.: meadow
mzyxy' *məzēxyā*: greatness
nmy'k *nəmyāk*: belittling
nw'rt *nəwārt*: contradiction, provocation (?)
nwš'ft'k *nōšāftāk*: flowing with ambrosia
nyxy' *nīxyā*: depth, care

pckwyr *pəčkwēr*: fear
prt'w *pərtāw*: *bench
prwyrt- *pərwērt-*: to let become
psyδ *pəsēδ*: diminishing
ptyδy' *pətēδyā*: offense
ptz'n- *pətzān-*: to know, recognize
pw-s'k *pū-sāk*: countless
r'f *rāf*: illness
r'γ *rāγ*: plain
rwβ *rūf*: mouth
rwrty'mync *rurtyāmēnč*: of insolence
srδng *sərθang*: chief, leader
š'ykn *šāykən*: palace
šm'r- šm'rt = 'šm'r- 'šm'rt
wmrz- *umərz-*: to destroy
wrm *urəm*: quietness
wty' *utyā*: hardship; + *βər-* "to toil" + *pər-* (cf. *γambən βər-*)
wyg'n *wigān*: destruction
wykn-, wyγn- *wikən-, wiγən-*: to destroy
x'w- *xāw-*: strike
x'xsry *xāxsərē*: spring
xnsy' *xansyā*: firmness
xw'cn'k *xwāčənāk*: sickly
yw'r *iwār*: separation
yxwn *ixōn*: blood

GRAMMAR 10

GROUP INFLECTION.

In series of two or more nouns or adjectives and nouns oblique case endings and plural endings are sometimes only added to the last word in the series. This phenomenon is commonly referred to as "group inflection."

1. {Noun + noun (sing./plur.)}[obl.]:

   rəwān tambārī "in (?) soul (and) body" (for *rəwānī*)

   xūr māxī təxēz "the setting of sun (and) moon" (for *xūrī*)

   čən anxərt pəxrētī βēk "aside from fixed stars (and) planets" (for *anxərtī*)

   čən wānd təmīkt δēwtī "from those demons of Hell" (for *wāndī təmīktī*)

2. {Adj. + noun}[plur.]:

   wāxšīk əti tənīgirδt "spiritual and bodily [...]" (for *wāxšīkt*)

   une γərβāk əti frīrəwān āδē mēδ pərō əθrē pətyāp βəxši γōt (for *γərβākī əti frīrəwānī*)
   "anybody wise and devoted to his soul should divide the day into three parts" (Tale B)

3. {Adj. plur. + noun plur.}[dir.]:

   βeždərt əti stəβdərta umātənd
   "they were most evil and cruel" (for *βeždərta*)

4. {{Adj. + adj.}[plur.] + noun plur.}[obl.]:

   tāwandē məzēxᵊt γərtya
   "on powerful, great mountains" (for *tāwandētī məzēxtī*)

Numerals.
  The cardinals:

دررل	1	*ēw* <'yw>	ܐܬ	11	**ēwəts*
مر	2	*(ə)δwa* <(')δw'>, gen.-dat. *δiβnu* (*δ(y)βnw*)	ܐܬ	12	*δəwāts* <δw'ts>
مرر	3	*əθrē, šē* <'δry>			
سمر	4	*čətfār* <ctf'r>			
ܒ	5	*panǰ* <pnc>	ܒܬ	15	*panǰəts* <pncts->
ܒܪ	6	**xušu*			
ܒܣܪ	7	**əβda* <'βt->			
ܒܣܣܪ	8	**əšta* <'št'>	ܒܣܪܬ	18	**ašts*
ܒܣܣܣ	9	**nəwa* <nw'>			
ܬ	10	*δəsa* <δs'>			
ܒ	20			200	**δwēsət*
ܒܬ	30	*šis* <šys>		300	**šīsət*
ܒܒ	40	**čətfərs*			
ܒܒܬ	50	**pənǰās*			
ܒܒܒ	60	**xušəšt*			

ححمه 70   əβdāt <'βt't>

ححمم 80   *əštāt

ححمهـ 90   *nəwət

م 100   sət <st>   1000   zār <z'r>

Notes:

   When the simple numerals 2, 7-10 are used before a noun they lose the final *-a*: *(')δu*, *əβd*, etc.

   sət is a consonant-stem noun and takes the normal case endings.

   Numerals can be doubled, e.g., *zār zār* "(by) thousands."

The ordinals:

1st	*əftəm* <'ftm>	*əftəmīk* <'ftmyk>
2nd	*δiβdiy, δəβdiy* <δyβty, δβty>	*δəβdīk* <δβtyk>
3rd		*(ə)štīk* <(')štyk>, *štiyu* <štyw> "thirdly"
4th		*čətfārəmīk* <ctf'rmyk>
5th		*panǰəmīk* <pncmyk>
6th		*uxuš(u)mīk* <*wxwšmyk>
7th		*əβdəmīk* <'βtmyk>
8th		*əštəmīk* <*'štmyk>
9th		*nōmīk* <nwmyk>
10th		*δəsəmīk* <δsmyk>

Grammatical agreement with nouns with numerals.

   Note the following combinations:

Numeral + numerative:

   čətfār δβəra "four gates"

   čən panǰ parβəγnī "from the five Gifts"

Numeral + numerative + sing. verb.:

   əδu βəγəne əsti "there are two temples"

Numeral obl. + numerative obl.:

   δēwēδ δiβnu βəγənya čéndər "in these two temples"

Numeral + numerative + pred. plur. + verb plur.:

   əδu kəpa xwēštərt umātənd "the two fishes were elders (teachers)"

Numeral + plural:

   δəwātəs δβərta "twelve gates"

   panǰ δβərtya "of the five gates"

   čən panǰ putīštī "from the five Buddhas"

Plural + numeral + numerative

   ənīt 4 δβəra "the other four doors"

Numeral + plural + plur. verb.:

   əθrē kəpīšt umātənd "there were three fishes"

   δəwāts anδəmēt mōnō xand "the twelve limbs are these: ..."

Verbs. The present optative.

   The optative forms are the same for light and heavy stems. The endings are the following:

	Sing.	Plur.
1	*-ē* <-y>	*-ēmən* <-ymn>
2	*-ē* <-y>	*-ēθ* <-yδ>
3	*-ē* <-y>	*-ēnd* <-ynd>

Paradigms.

	Light stems	Heavy stems
Sing.		
1-3	*βərē* \<βry>	*wēnē* \<wyny>
Plur.		
1	*βərēmən* \<βrymn>	**wēnēmən* \<wynymn>
2	*βərēθ* \<βryδ>	**wēnēθ*
3	*βərēnd* \<βrynd>	*wēnēnd* \<wynynd>

The suffixes *-skun* and *-kām* can be attached to the optative, as well:

āsē-skun "she would take"

uβē-kām "it may be"

Verbs. "To be."

The attested optative forms of "to be" and "to become" are:

	"to be"	"to become"
Sing.		
1		**uβē* \<wβy>
2		*uβē* \<wβy>
3	*yāt* \<y't>	*uβē* \<wβy>
Plur.		
1		*uβēm* \<wβym>
2		?
3		*uβēnd* \<wβynd>

Note: The optative of the simple past tense: *əkti yāt* \<'kty y't> "he/it may have become."

Use of the optative.

1. The principal function of the optative is to express a wish:

árti mēð āyəðē xōž cānō əti əzu nūr čən ōsuyd-pāzən θəβār θəβərē-kām árti məs wānō āyəðē βāt əti əwu əθrē əškamb panǰ āžōn wātðār čən βeža zərēnǰē árti-šən sāt kū nirβān əškəran

"And he wished a wish thus: As I today from a pure heart shall wish to give a gift, thus shall my wish be, that I may deliver the living beings of the three worlds (and) the five (places of) birth from evil and (so) I shall lead them all to nirvana!" (VJ)

2. Exhortations:

ðəβdīk pətyāp pər kətēβərīk ark anduxsē

"the second part (of the day) he should strive in household work" (Tale B)

3. The so-called "parabolic optative" is used in parables and other tales as a narrative past tense:

kəðuti pəčmāk wišpəšē kya əti-ši murtē əkuti čən yərða ākuyðē əskəwē; árti-ši rāməndī βēk-sār pəšāy pəyəštē βōt

"like a prince on whose neck a dead dog is hanging, and he is always about to throw it away" (M5030R4-9)

4. In consecutive clauses:

(Sogdian script text)

wānō ǝti xānā žǝyda uβē; ǝti uδu āžōnd βǝžāwǝk nē uβēnd; ǝti mǝs pand frī šīrxōzē āδē ǝspǝxšta uβē

"so that (his) house may be maintained, and (his) wife (and) children do not become miserable; and also (that) anybody (who is) close, dear, well-wishing could be served [potentialis, lesson 14]" (Tale B)

5. In hypothetical clauses:

(Sogdian script text)

wēδpāt čānō ǝti čǝn spēnāwā zwartē, ǝti čǝn δǝsa-zǝngān ǝktānē ǝti čǝn utǝšnya γandāk ǝktyā ǝpǝstǝwē árti wa karmšōhǝn ǝti ǝxšnām wēδpātī βīrt

"then, if he turns away from *depravity and from the ten kinds of sin and renounces (his) old bad evil-doing, then at that time he obtains the absolution and the grace" (BBBf)

6. In relative-concessive clauses:

(Sogdian script text)

*árti xōnē mǝrtǝxmē kē ǝti mōnō wāf zǝngān βǝžīk ǝktyā ǝkti yāt; árti-ši une βǝγīštī pērnǝmsār xā ǝktča γandāk ǝktyā *nāktča* "and that human being for whom so many kinds of evil deeds may have become (arisen), before the gods that bad deed done (will be) undone" (BBBe)

TEXT 10.1

(Tale B)

(Sogdian script text)

(Sogdian script text)

(Sogdian script text) 1

(Sogdian script text)
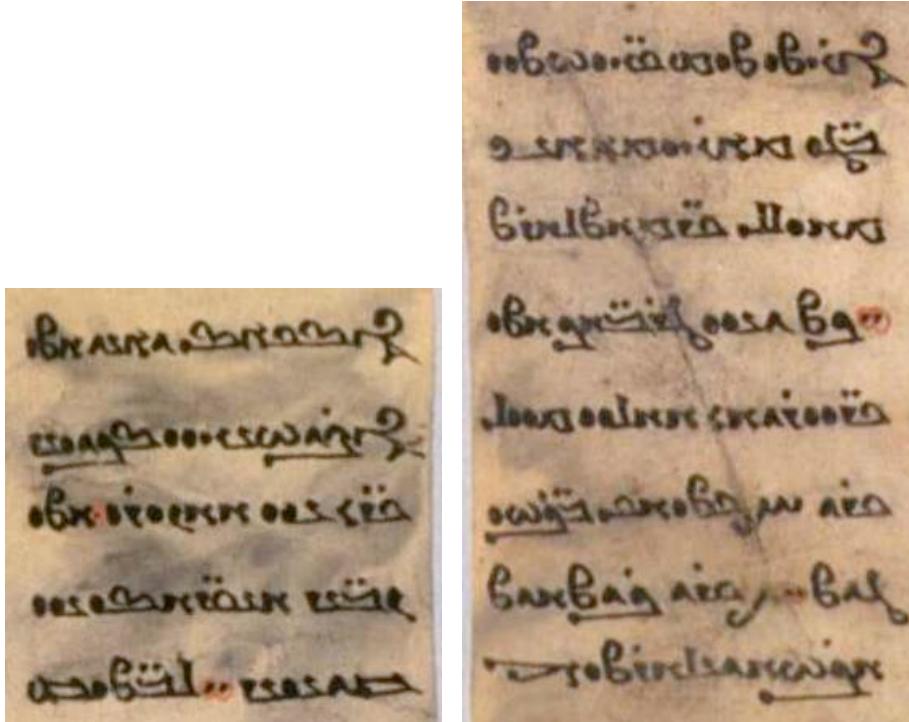
TEXT 10.2

(Manichean cosmogony, cont'd)

ܒܩܪܢܬ ܝܘܘ ܢܘܙܪܪܢܬ ܢܝܐ ܐܗܪ ܂ ܝܐܢܪ ܢܝܐ ܢܝܐ ܪܘܓܝܐܢܪ ܐܗܪ ܂ ܪܥܪ ܒܘܒܩܕܪܐ ܟܘܘܪܘܢܪܘܐ ܢܐ ܐܗܪ 11
ܪܥܪ ܂ ܐܗܪ ܠܪܢܘܠ ܒܘܥܒܝܢ ܂ ܪܢܘܢܪܐܒܪ ܐܪ ܘܪܪ ܝܢܐܟܘܠ ܐܗܪ ܂ ܪܥܪ ܒܘܒܩܕܪܐ ܐܗܪ ܒܪܢܪܟܘܝܪܐ ܟܘܟܘܟܘܝܪܐ

ܐܗܪܘ ܪܘܠܝܪ ܝܢܘܬ ܒܪܟܘܝܢ ܓܪܘܒܪܐ ܪܟܟܘܫ ܪܢ ܪܘܒܝܪ ܂ ܝܢܪܟܪ ܒܪܝܘ ܪܘܘܢܝܐ ܟܘܪܪܐ ܩܘܪ ܪܘܒܝܪ ܝܢܘܬ ܪܘܩܘ ܒܩܪܐ 12
[...] ܟܘܘܪܘܢܐ ܐܪ ܒܓܪܒܪܟ ܢܝܪ ܪܘܒܝܪ ܂ ܒܪܐ ܢܪ ܐܪ ܪܘܘܪܝ ܟܠܝܢ ܟܠܪܐ ܐܗܪ ܘܘܘ ܐܪܪܒܝ ܘܘܝ ܪܥܝܐ

(second folio)

ܐܗܪ ܟܪܝܪ ܪܥܝܐ ܪܘܢܩܘܘܪܢ ܝܪ ܪܥܢ ܪܘܪܘܢ ܂ ܐܗܪ ܟܟܟܪܝ ܢܝܪܟ ܒܘܒܝܪ ܝܢܟܪ ܂ ܪܢ ܪܢܝܪ ܒܪܢܪܘܟ ܝܢܪܟܘܒܪܐ ܟܘܪܝܪܘܝܪܢ 13
ܟܒܢܪ ܟܘܪ ܂ ܂

ܐܗܪ ܟܟܟܪܐ ܢܘܟܪܐ ܝܢܟܪܘܝ ܪܢ ܟܟܘܟܝܟܘܝܪ ܩܘܒܪ ܠ ܢܪܪܘܘ ܂ ܒܪܘ ܪܘܘܪܝܪ ܪܟܝܪܘܝܘ ܂ ܟܘܢܟ ܒܘܟܘܒܘ ܪܥܪܝܘ 14
ܐܗܪ ܟܟܟܪܐ ܢܪܘܘ ܐܪ ܘܘܝܢܟܘܐ ܢܝܪܝܟܪܘ ܂ ܂

ܝܢܘܟܘܒܝܪ ܐܪ ܝܓܢܪ ܪܥܪܪܝܝܪ ܩܝܢܪ ܪܥܝܕܟܪ ܟܟܪܟܪ ܢܘܒܝܪ ܢܘܒܝܪ ܪܘܒܝܪ ܪܢܪܪ ܝܘܝ ܩܒܩܘ ܂ 15
ܐܗܪ ܘܘܝ ܝܢܘܘܢܝ ܒܘܪܝܪ ܢܝܪ ܟܠܟܠ ܟܘܟܘܟܘܘܪ ܂

16 ܡܬܒܝܢ ܚܡܥܐ ܝܠܦܝܕܐ ܚܡܟܚܕܕܐ ܐܒܘܢܝܠܢܝ ܠܘܢܝ ܡܬܒܝܢ ... [Sogdian/Syriac script text line]

[Sogdian script text lines]

Notes:

10 pysty: *pistē* (*pyəstē*) "adorned," perfect participle (see lesson 10) used as adjective.

šyyr: This word occurs as both light stem *šir* "good" and heavy stem *šīr* "well, very."

13 Note that Sogdian has no indirect speech.

TEXT 10.3

(P2.178-183)

[Sogdian script text lines]

EXERCISES 10

1. Conjugate in the optative the verbs *əspeš-* and *pətrāz-*.

2. Translate into Sogdian (the students should *not* use group inflection):

   The house has three doors and five rooms. In every room there are ten angels who are sitting on ten golden thrones.

   Thus he made a wish: May I be delivered from all evil in the world and may I go to Paradise so that I may be there together with all the angels, powers, and gods.

GLOSSARY 10

''γδy *āγəδē*: a wish
''kwc- ''kwγt *ākōč- ākuγd*: to hang, suspend
''zyr- *āzēr-*: to harm
''zyr- *āzir-*: to be harmed
'βtkyšp *əβdkišp*: the (world) of the Seven
   Climes, the whole world
'βtmyk *əβdəmīk*: seventh, 7th
'ftmy *əftəmi*: first(ly), first of all
'kt'ny *əktānē*: sin
'nfr'sy *anfrāsē*: *quarrel, *litigation
'ny'k *ənyāk*: grandfather
'pstw- *əpəstəw- + čə*: to renounce
'rd'w'n m't *ardāwān māt*: the Mother of the
   Righteous (Pers.-Parth. word)
'spyš- 'spxšt *əspeš- əspəxšt*: to serve
'sp's *əspās*: service
'škmb *əškamb*: world (~ *loka*, Buddh.)
'wsγt-p'zn *ōsuγd-pāzən*: pure heart
'xšn'm *əxšnām*: grace
'xwšnd *əxušand*: *pleased
βγpšy *βəγpəšē*: son of gods
βj'wk *βəžāwk*: misery
βryywr *βrēwər*: 10,000
c'δrstr c- *čāδəristər č-*: further down from
δsmyk *δəsəmīk*: tenth, 10th
δyštwc *δištōč*: poverty
frn *farn*: royal 'glory', majesty
γrδ *γərδ*: neck
fryrw'n *frī-rəwān*: soul-loving, the Hearer
fsp *fəsp*: rug
jyk *žek* fem.: damage
kp *kəp*, plur. *kəpīšt*: fish
kpyδ **kəpēδ*: *shop, *stall, *room
krmšwhn *karmšōhən*: absolution
ktyβryk *kətēβərīk*: pertaining to the house

kwty *kōtī*: a koṭi (zillion)
m'n *mān*: mind
myj *mež* fem.: lens
n'ktc *nāktč < nā + əktč*: undone, not done
n'm *nām*: name
nβyr- nβyr't *nəβēr-āt*: to deliberate
nšyδ- *nəšēδ- (nīšēδ-)*: to set down
nwmyk *nōmīk*: ninth, 9th
nyrβ'n *nirβān*: nirvana (Buddh.)
p'šy *pāšē*: guardian
pcm'k *pəčmāk*: resembling
pnd *pand*: close, relative
prδβn *pərδəβən*: deceit, harm
ptr'z- ptršt *pətrāz- pətrəšt*: to erect
rtnyny *rətnēnē*: made of jewels (Skt. *ratna*)
rymny *rēmənē*: soiled, dirty
spyn'w' *spēnāwā*: *depravity
štyk *štīk = əštīk*
šyrxwzy *šīrxōzē*: well-wisher, friend
t'wndky' *tāwəndkyā*: might, wealth
twkyn **tōkēn*: pond, lake
w'f *wāf*: so many
w'tδ'r *wātδār*: living being
-wr *-wər*: there
wrcwnkry *určōnkərē*: magical
wtšn *utəšən*: old, former
wyδp't(y) *wēδpāt(ī) < wēδ + pāt(ī)*: that time,
   then
wyšpšy *wišpəšē (< wispəšē)*: prince
xšyšpt *(ə)xšēšpət*: Lord of the Realm
z'wr *zāwər*: power
zβnd *zəβand*: *quarrel
zng'n *-zəngān*: of ... kinds
zyrnyny *zernēnē*: golden

       2/5/08 - 3:30 PM

LESSON 11

GRAMMAR 11

NOUN FORMATION.

In the preceding lessons we have seen many ways of making nouns from verbs or adjectives. Nouns are of different kinds. In addition to those formations inherited from Old Iranian, numerous indigenous Sogdian ones exist. These are summarized and supplemented here. The list is not complete, of course.

A. Nouns from verbs.

1. Noun = present stem, e.g., *anyām* "end," *āxəns* "fight," *δβēš* "harm," *pərβēr* "deliberation," *uγəš* "joy," etc.
   Sometimes the noun differs from the present stem only by the quality or quantity of the vowel, e.g., *θəβār* "gift" ~ *θəβər-* "to give."

2. Noun = present stem (or "root") + *ē*, e.g., *pyātē* "adornment," and— with different vowel—*əspāsē* "servant" ~ *əspeš-* "to serve," root *əspəs-*.

3. Noun = present stem + *-ā*, e.g., *əšmārā* "thought."

4. Noun = present stem + *-āmandī*, see lesson 5.

5. Noun = past stem + *yā* (light) or *-ī* (heavy), e.g, *əktyā* "deed, act," *wyāβərtī* "speech."

B. Nouns from adjectives (or nouns).

6. Noun = adjective + *yā* (light) or *-ī* (heavy), e.g, *utyā* "hardship," *širāktī* (*širəktyā*) "beneficence."

7. Noun = adjective or noun + *-yāk* (light) or *-yā* (heavy), e.g, *xətyāk* "judgement," *γərβākyā* "wisdom."

8. Noun = adjective + *-āwē*, e.g, *friyāwē* "love," *ēžənāwē* "worthiness."
   The feminine *-āwəč* (*-ōč*) also makes nouns from adjectives, but is rare, e.g., *δəštāwč*, *δištōč* "poverty."

9. Noun = adjective + *-kāwī*, e.g, *δβanzəkāwī* <δβ'nzk'wy> "thickness."

10. Noun = adjective + *-ōnī*, e.g, *məstōnī* "drunkenness," *kambōnī* "inferiority, 'less-ness'."

11. Noun = noun + *-δənē*, designating container, e.g., *zākδənē* "womb" < *zāk* "child."

12. Noun = noun + *-stən*, designating place, e.g., *βōδəstən* "garden" < *βōd* "fragrance," *čīnəstən* "China."

13. Noun = noun + *-kərē*, designating action or profession, e.g., *āzarmkərē* "hurting," *zérnkərē* "goldsmith."

VERBS. INTRANSITIVE ~ TRANSITIVE.

Many Sogdian verbs can be grouped in pairs of intransitive ~ transitive with passive ~ active or active ~ causative meaning. There are several types, but two of the most common are:

1. Intransitive with short vowel ~ transitive (causative) with long vowel, usually *-ē-*. The past stems of such pairs are usually the same for both, e.g.:

Intransitive	Past stem	Transitive
sən- <sn-> "to rise, go up"	*sət* <st>	*sēn-* <syn-> "to raise, lead up"
xur- <xwr-> "to eat"	*xurt* <xwrt>	*xwēr-* <xwyr-> "to feed"
anwəz- <'nwz-> "to gather"	*ənušt* <'nwšt>	*anwēž-* <'nwyj-> "to gather"

2. Intransitive in *-s-*, also called inchoatives, e.g.:

pəsuxs- <pswxs-> "to be purified"	*pəsuɣd* <pswγt>	*pəsōc-* <pswc-> "to purify"
āyəfs- <''yfs-> "to be perverted"	*āyəβd* <''yβt>	*āyəmb-* <''ymb-> "to pervert"
pətyams- <ptyms-> "to end, stop"	*pətyamt* <ptymt>	*pətyām-* <pty'm-> "to end"

As we see, the presents in *-s-* serve as passive forms of the corresponding transitive verb.
Note the following irregular formations:

ōšt- (*ōštəy-*) <'wšt-> "to stand" place"	*ōstāt* <'wst't>	*ōstəy-* (*ōst-*) <'wsty-> "to
nīθ- <nyδ-> "to sit (down)"	*nəst* <nst>	*nəšēδ-* <nšyδ-> "to seat, place"

Note: It is not certain what the past stem of *nəšēδ-* is.

TEXT 11

(Manichean cosmogony, cont'd)
Students should review the formation of the imperfect in lesson 4.
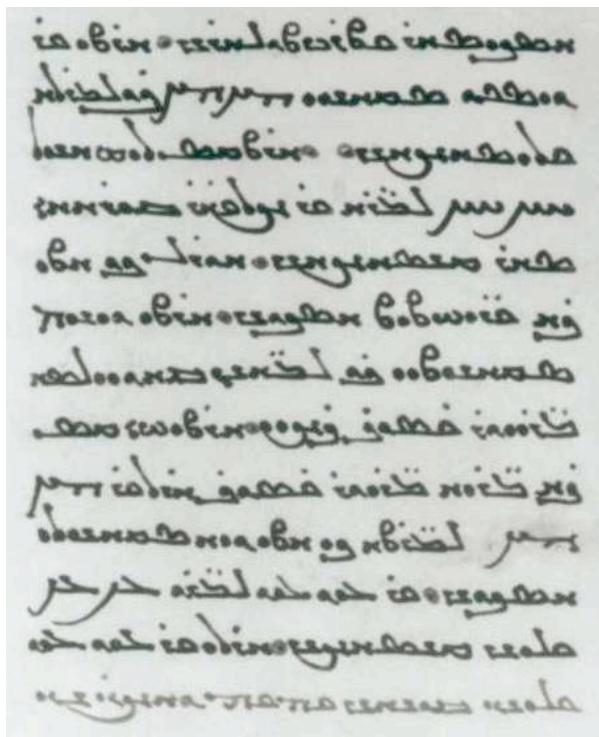
17 ܡܢܘ ܗܢ ܡܚܕܚܗ ܡܚܘܡܢ ܗܢ ܡܢ ܡܢ ܩܢ ܠܬܢܐ ܩܢ ܠܝܢ ܡܢ ܢܝ ܝܪ ... ܩܢܝܢܡܚܗܡܚܐ ܡܚܠܬܢܐ ܡܚܡܚ .. ܡܚܗܡܚ ܐܠܘ ܡܚܢ ܗܢ ܢܢ ܝܢ ܠܬܢܐ
ܩܢܝܡܚܘܐ ܡܚܗܟܢ . ܒܘܒܘܡܢܕ ܩܢ ܐܚܢ ܢܘ ܠܝܐܢ . ܩܢܝܡܚܡܚܐ ܡܚܗ ܝܡܚܢܘ ܐܚܠܟܘܝ ܗܢ
ܡܢܘ ܗܢ ܝ ܡܚܗ ܢܬ ܡܚܐ ܩܢ ܠܬܢܐ ܡܚܢܘܡܝܩܢܡܚܘܡ ܠܡܚܗ ܢܬܢܝܝ ܚܡܚܗ ܢ ܝܚܝܝ .
ܡܚܢܝܢ ܡܚܡܚ ܩܢ ܠܬܢܐ ܢܬܢܝܝ ܚܡܚܗ ܢ

18 ܡܠܟܐܢܐ ܗܢ ܗܢ ܠܬܢܐ ܐܠܬܢܐ ܩܢ ܗܢ ܡܚܐ ܢܘ ܡܚܢܡܚܗ ܡܚܗܡܚܐܡܚܢ ܡܚܗܡܚܐ . ܗܢ ܡܢ ܡܢ ܠܬܢܐ ܗܢ ܚ ܚ ܚܠܬܐ
ܡܚܡܚܐ . ܡܢܘ ܗܢ ܡܚܐ ܢܘ ܠܬܢܐ ܚܡܚܐ ܚܐܠܬܐ ܢܘ ܗܢ ܗܢ ܗܢ ܐܒܝܢ . ܩܢܡܚܡܚܐ

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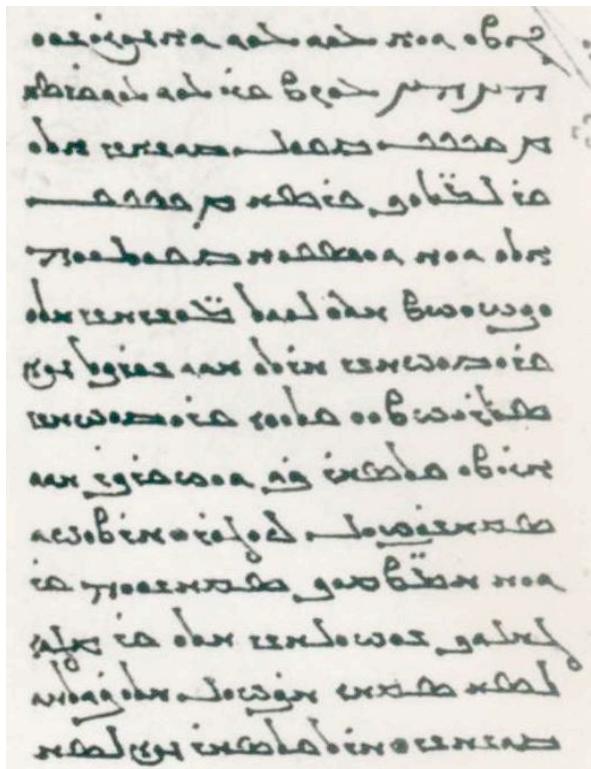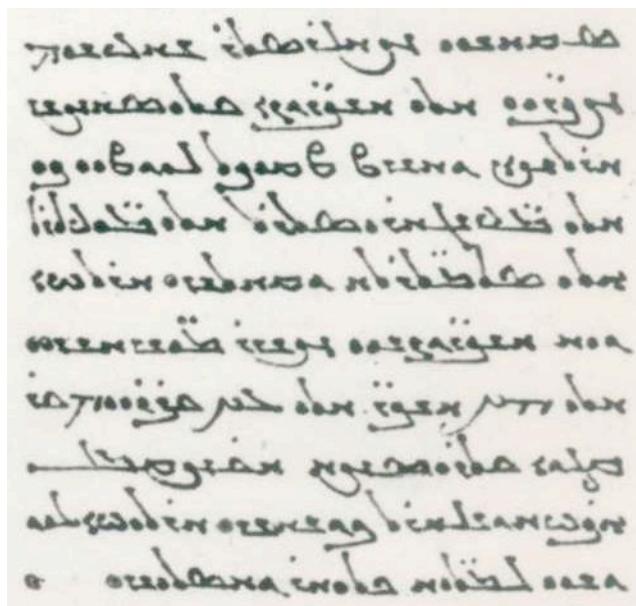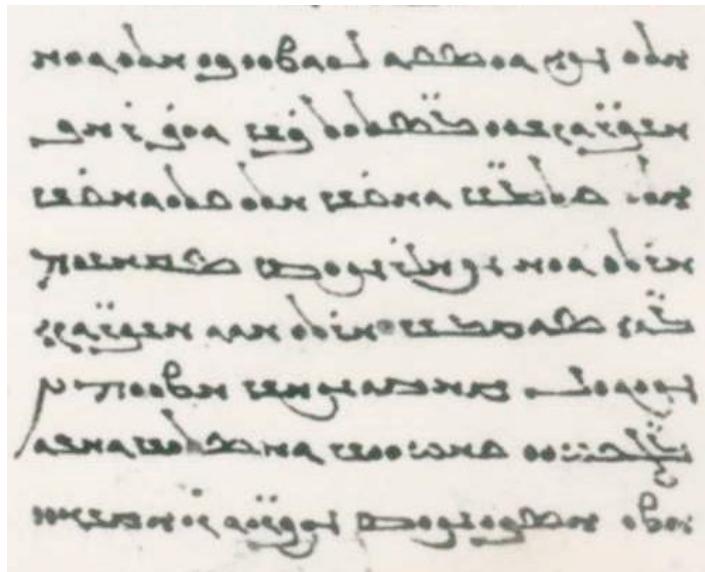
(end of Manichean cosmogony)

EXERCISES 11

1. Transliterate, transcribe, and translate into English. Then change simple past tense into imperfect and imperfect into simple past tense. Then write the whole in subjunctive and then in optative.

2. Translate into Sogdian:

The δēn led three souls up to paradise.
The demons gathered before the city and deliberated.
Thus they said: 'Let us gather a large army so that we can kill brave Rustam!'
The evil Chinese began to pervert the pure Sogdians.
But the Sogdians departed from China and came to Samarkanθ.

GLOSSARY 11

''yfs- ''yβt *āyəfs- āyəβd*: to become perverted
''ymb- ''yβt *āyamb- āyəβd*: to pervert
''zrmkry *āzarmkərē*: hurting
'kwc- 'kwγt *ākōč- ākuγd*: to suspend, hang up
'ns'c- 'nsγt *ansāč- ansəγd*: to arrange
'nxr *anxər*: star, constellation
'nxrwzn *anxər-wəzən*: zodiac
'sp'sy *əspāsē*: servant
'xš'wnδ'r *əxšāwəndār*: ruler
'xšyδ *xšēθ*: ruler
'yjn'wy *ēžənāwī*: worthiness

'yw wnyy δβty' *ēw wine δβitya*: one another
'yzt *ēzd*: street
βwn *βun*: bottom
βwδstn *βōδəstən*: garden
βyj *βež* fem.: evil
c'δrcyk *čāδərčīk*: : inferior, below, which is below
c'δrs'r *čāδərsār*: down(ward)
c'δrstr *čāδəristər*: most down(ward)
cndr *čandər*: within
cxr *čəxr*: wheel

δβ'nzk'wy *δβanzəkāwī*: thickness
fswx *fəsux*: frasang
j'm *žām*: exquisite
kyr'n *kirān*: direction; *čən ... kirān*: from the
   side/direction of
mstwny *məstōnī*: drunkenness
n'šny *nāšənē*: rolling, turning
nyδ- nyst *nīθ- nīst*: to sit (down)
nyrk *nērək*: male
prs *pərs* fem.: side, flanc
pswxs- pswγt *pəsuxs- pəsuγd*: to be purified
ptβnd *pətβand*: link, tie, bond
ptw'f- *pətwāf-*: to weave
pty'm- ptymt *pətyām- pətyamt*: to end, stop
   (trans.)
pty'r *pətyār*: opposition, counterpart
ptyn *pətīn*: separate(ly)
pw-'rγ *pū-arγ*: priceless, valuable
pxry *pəxrē*: planet

pδynd **pəδēnd*: threshold
p'šyn *pāšēn*: guardian
r'k *rāk*: vein
sm'nxšyδ *smānxšēδ*: Ruler of Heaven, Rex
   Honoris
sn- st *sən- sət*: to rise, go up
šyr'kty *širāktī*: beneficence
tmyk *təmīk*: of darkness, pertaining to Hell
w'f- *wāf-*: to weave
w'sty- < 'wsty-
wy'βr *wyāβər*: explanation, word
wyšprkr *wēšpərkər*: Spiritus vivens (Vaiiuš
   Uparōkairiia)
wyx *wēx* fem.: root
xwsnd *xusand*: satisfied
xwyr- *xwēr-*: to feed (somebody, an animal)
ykš *yakš*: yakṣa
z'kδny *zākδənē*: womb
zyrnkry *zérnkərē*: goldsmith

LESSON 12

GRAMMAR 12

FORMATION OF ADJECTIVES.

Like nouns, adjectives are of different kinds. In addition to formations inherited from Old Iranian, numerous indigenous Sogdian ones exist. Following is a list of the most common.

1. By far the most common ajective ending is -*ē*, which is added to old adjectives, e.g., *nōšē* <nwšy> "immortal" (OIr. **anauša-*), *šəkəwē* "dry" (OIr. **huška-*), *əspētē* <'spyty> "white" (OIr. **spaita-*).

2. The ending -*ək* is a kind of "reinforced" variant of the ending -*ē*, making new adjectives from Sogdian ones, e.g., *šir* and *širək* <šyrk> "good," *kəβn* and *kəβnək* "little, few," *əspətē* and *əspətək* <'sptk> "complete."

3. The ending -*īk* is one of the most common denominal endings, making adjectives from nouns with the meaning "consisting of, pertaining to," etc., e.g. *āpīk* <''pyk> "of water, living in water," *təmīk* <tmyk> "pertaining to Hell," *suγδīk* <swγδyk> "Sogdian."
   These adjectives sometimes seem to have fem. in -*īč*, but there are hardly any that are found in both masc. and fem., e.g., *xurməzdīč* <xwrmztyc> "made by Xormazd."
   Composite suffixes containing -*īk* are numerous.

4. The suffixes -*ānē*, fem. -*ānč*, and -*ānīk* make possessive adjectives, e.g., *putānē* "of the buddha," *muγānē*, fem. *muγānč* "of the Magi," *βəγānīk* "of the gods, divine."
   The fem. -*ānč* is also used as an individual suffix to denote female persons of a specific class, e.g., *nəγōšāk* "hearer, *auditor*," fem. *nəγōšākānč* "female hearer, *auditrix*"; *δēnāβərē* "elect," fem. *δēnāβərānč* "*electa*"; *šəmən* "Buddhist monk," fem. *šəmənānč* "Buddist nun." In the plural the *č* becomes *š* and the *n* is lost before it, e.g., *δēnāβərāšt* "*electae*."
   The noun *pənānč* "co-wife" seems to be made in analogy with the last group from a non-attested or outdated *pən* fem. "co-wife."

5. The suffix -*čīk*, which alternates with -*čī*, has two functions, one to make adjectives from nouns, adverbs, and verbs, e.g., *pətyāmčīk* "final," *əskēčīk* "superior, above," *čāδərčī* and *čāδərčīk* "inferior, below," *βāwčī* and *βāwčīk* "sufficient" (see also Lesson 5).

6. The suffix -*ēnē* (or -*enē*), fem. -*ēnč*, makes adjectives from nouns and denotes "consisting of, relating to" e.g., *marčēnē*, fem. *marčēnč* "of death," *kirmenē* "worm-eaten," *žārēnē* "full of poison," *rōδenē*, fem. *rōδēnč* "of copper."

7. The suffix -*kēn* makes adjectives of nouns meaning "full of," e.g., *zāwərkēn* "powerful," *rāfkēn* "diseased."

8. The suffix -*(ī)mēnč* makes adjectives from nouns, e.g., *tambārmēnč* "of the body," *δēnmēnč* "of the religion."

9. The suffix -*mīk*, fem. -*mīč* makes adjectives from nouns, e.g., *āzmīk* "of greed," *žəwānmīč* "of life."

10. The suffix -*γōnē*, fem. -*γōnč*, literally means "kind, color," e.g., *zəryōnē* "of green color," *wispγōnē* "of all kinds."

11. The suffixes -*kərē* and -*kārē* (-*əngārē*) designate the doer or maker of something, e.g., *zērənkərē* "goldsmith," *γəwānkərē* "sinner," *āxāskərē* "fight-maker > soldier," *āzərmkərē* "someone who hurts"; *əwəžd-kārē* "killing, killer," *məst-kārē* "intoxicating"; *əβəžəngārē* "evil-doer," *širəngārē* "pious."

13. The suffixes *-βərē* and *-βərən* designate the holder, bearer, sufferer of something, e.g., *ipāk-βərē* "angry," *βež-βərē* "suffering, needy," *βōδβərən* "incense-holder," *βōδənβərən* "fragrant."

14. The suffix *-āw* makes adverbs denoting language: *suγδiyāw* "in Sogdian."

Verbs. The perfect participle.
   The perfect participle is a vocalic-stem adjective formed from the past stem (past participle), e.g., *əkt-ē*, fem. *əkt-ča* "done"; *āγət-ē*, fem. *āγət-č* "come, arrived."
   The perfect participle is very commonly used as an adjective.

The present perfect.
   The perfect participle is also used to form the so-called "present perfect," a perfective tense, in which the emphasis is on the *state* reached by performing an act or by undergoing a process. It is formed from the simple past tense by substituting the perfect participle for the past stem. The perfect participle is then declined like an adjective. It has all the modes. Examples:

Present perfect indicative intransitive ("I have/had entered" and am now inside):

	Indicative	Preterite
Sing.		
1	*təγətē ēm* <tγty 'ym>	
2	*təγətē ēš* <tγty 'yš>	
3	*təγətē əsti* <tγty 'sty>	*təγətē umāt* <tγty wm't>
	fem. *təγəča əsti* <tγtc' 'sty>	
Plur.		
1	*təγətēt ēm* <tγtyt 'ym>	
2	**təγətēt əsθa** <tγtyt 'sδ'>	
3	*təγətēt xand* <tγtyt xnd>	*təγətēt umātənd* <tγty wm'tnd>

Note:
   Instead of *ēm* "I am," etc., we also find *əskəw-*, e.g., *təγətē əskəwe* "you have entered" and *uβ-*, e.g., *xartē βōt* "may have passed."
   Feminine and modal forms are rare.

čəf mēθ xartē əsti [...] βəžāw   ܢܚܫܐ [...] ܘܒܚܕܡ ܦܐܝܬܝ ܠܘܐ ܤܚܝܢܒ
   "as many days have passed [...] increase" (M767iR)
βəžγəstē umāt "he had mounted (the horse)" (M 127V11))   ܦܝܠܘܓܐܬ ܡܚܘܤ
āžitēt umātənd "they had been born" (Kaw G 17-18)   ܟܒܚܘܤ ܒܒܝܟܒܝܚܝܢ
wāfərēδ sūš xartē βōt čāfərēδ pətšmār uβē   ܢܚܕܝ ܟܚܘܘܟܐ ܚܚܝܦܚܝܢܥ ܒܢܐ ܢܚܝ ܦܐܝܬܝܒ ܘܝܥ ܤܚܝ ܚܚܝܦܚܝܢ
   "however many minutes have passed, let the count be that much" (M767iV)
pərāγətēt əskwand "they have arrived (and are now here)"   ܟܐܝܢܓܕܡܢܠܟܠܟܝܢܝܥ

Present perfect indicative transitive-passive ("I have been bound, I am bound"):

	Indicative	Simple past
Sing.		
1	*βəstē ēm* <βsty 'ym>	
2	*βəstē ēš* <βsty 'yš>	
3	*βəstē əsti* <βsty 'sty>	*βəstē umāt* <βsty wm't>
	fem. *βəsča əsti/xəči* <βsc' 'sty/xcy>	
Plur.		
1	*βəstēt ēm* <βstyt 'ym>	-
2	**βəstēt əsθa** <βstyt 'sδ'>	-
3	*βəstēt xand* <βstyt xnd>	*βəstēt umātənd* <βstyt wm'tnd>

ܪܟܒܣܘ ܣܣܒܒܕܒܬܣ ܣܣܩܢܐܝܕܣܢ ܝܚ ܝܬܐܒܬ ܠܢ ܣܒܕ̈ܝܐܝ ܣܣܒܪܣܢ ܕܟܢ

əti wātenē rāktī xō pətβand čən anxərwəznī pətβəstē əsti

   "and the tie of the windy veins is tied to the zodiac" (KawK)

āz xuti čendər pətmuɣdē əsti

ܣܒܚܣܢ ܣܒܝܐܕܒܐ ܝܬܥܥ ܣܒܐܝ ܝܣܪܣ

   "Āz (it)self is clad inside (wears the body as a garment)"

árti wānō pətsəɣča xəči xā ruxšnāɣərəδmən

ܣܠܝ̈ܢܬܘ̈ܚܐܝ ܝܪܝ ܣܥܪܥ ܝܬܥܕܟܚܐ ܢܬܢ ܕܝܬ

   "and thus is the Light Paradise (now) constructed"

ܬܥܕܚܢ ܬܥܬܚܐ ܕܟܢ ܝܪܝ ܦܢ ܬܝ ܟܘܕܟܚܐ ܬܢܬܚܐܝ ܣܣܩܢܐܝܕܣܢ ܢܣܢ ܕܟܝܥ ܥܝ ܣܒܢܐܠ ܢܣܒܣܢ ܝܚ ܕܟܢ

   əti čən wispu δēwətī kē əti wya anxərwəznī βəstēt xand wēx rāk əti pətβand wāfənd

   "and from all the demons that are (now) bound to the zodiac they wove roots, veins, and ties"

Present perfect subjunctive transitive-passive:

ək(r)tē əsti xāt "shall have been made"

ܒܢܝ ܣܒܣܢ ܣܒܝܩܝܢ

uδərtē əskəwāt "shall have been established"

ܒܝܢܩܣܢ ܣܒܝܠܢ

Present perfect indicative transitive-active.

   Here, the perf. participle is invariable. Only progressive forms attested:

               Indicative

Sing.

1   *βəstē δāram* <βsty δ'rm> lit. "I hold bound"

Plur.

1   *βəstē δārēm* <βsty δ'rym>

ܟܝܢܝ ܒܟܚܢܝ ܝܚܣܘܚܣܢ ܝܪܢ ܥܥ ܕܟܚܐܕܟܓ ܢܬܝ ܣܣܘܚܬܝ ܝܚܚܣܒ ܝܪܝ

ɣərān tambār δβēšenē ɣərīw kē pətmuɣdē δārəm-skun

   "the heavy, harmful self that I (have put on and) am (now) wearing" (BBB)

ܬܚ̈ܒܘܣ̈ܝ ܣܣܘܚܝܣܘܚܝܥܣܢ ܢܣܒܣܢ[ܢ ܕܟܝ] ܕܟܚ̈ܩܝܟܒ ܣܒܝ̈ܝܟܒ ܒܟܚܣܘܝܝܠ ܣܩܒܚܣܘܝܝܠ

βəɣīštī wičāwīkyā [əti] wistāw pətčəxtē δārēm-skun

   "we have accepted the testimony [and] oath of the gods (and are now bound by them)" (M116R)

TEXT 12.2

(Tale B)
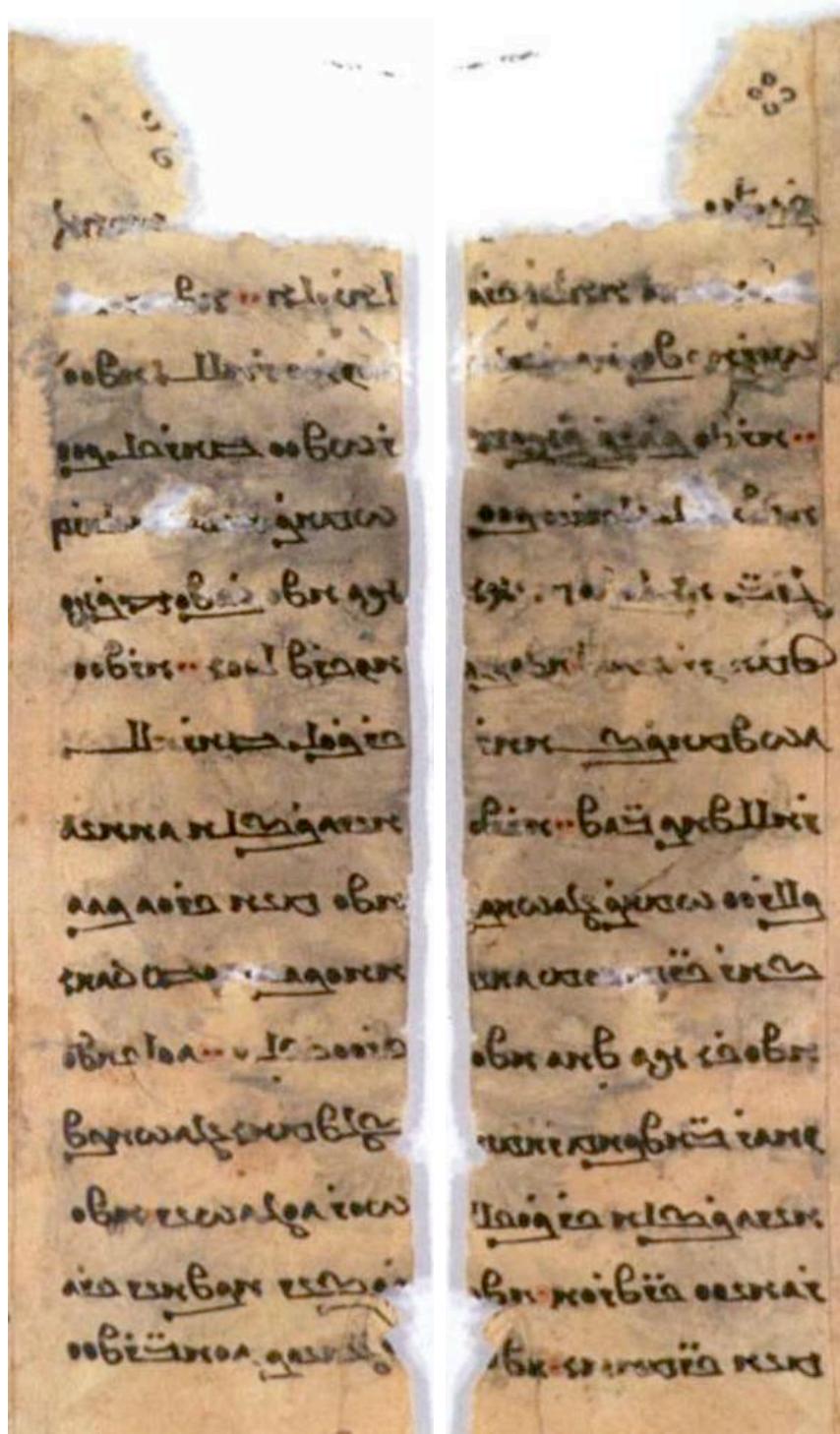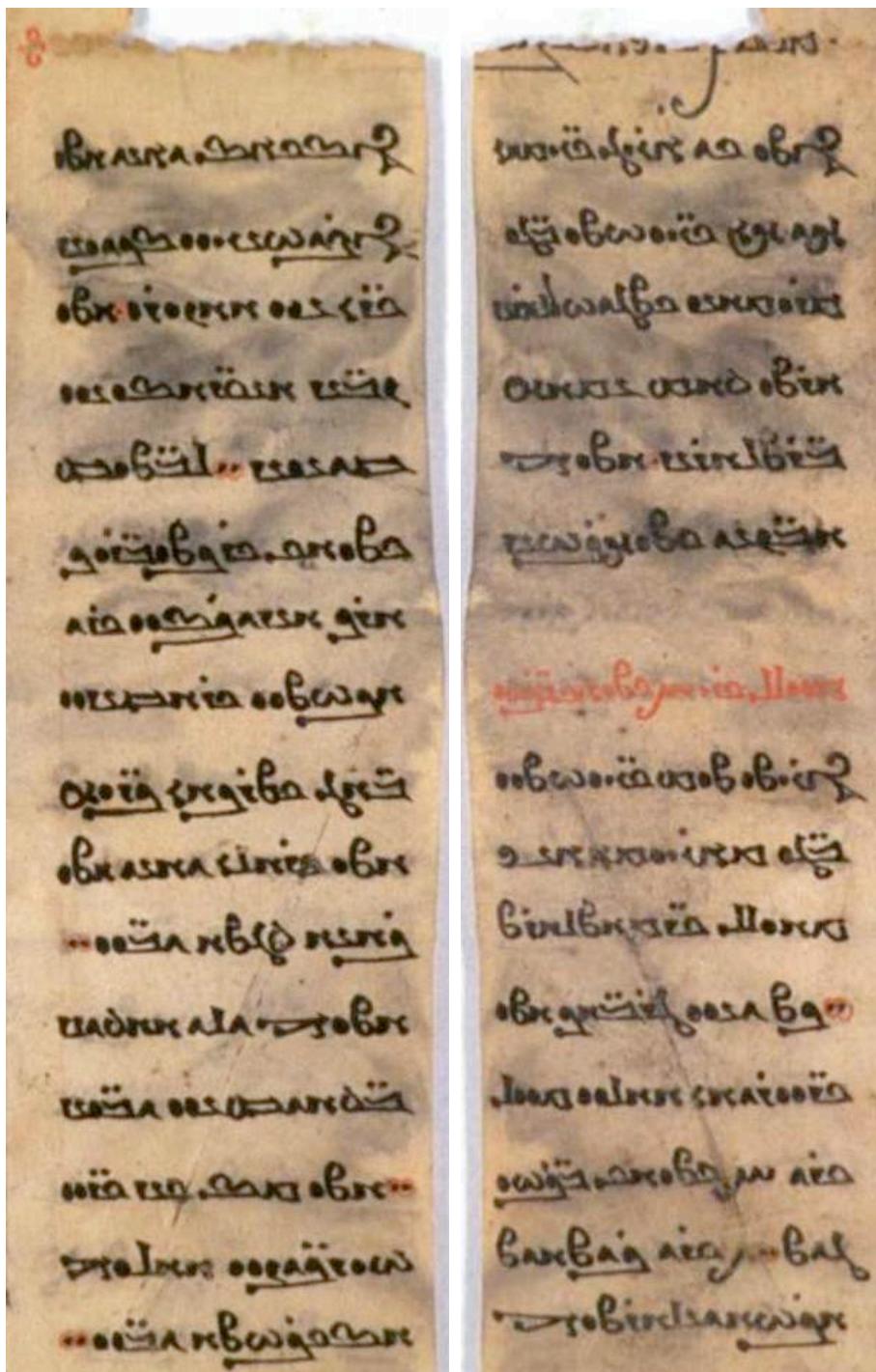
Notes:

5 'spxšt': predicative instr.(-abl.).
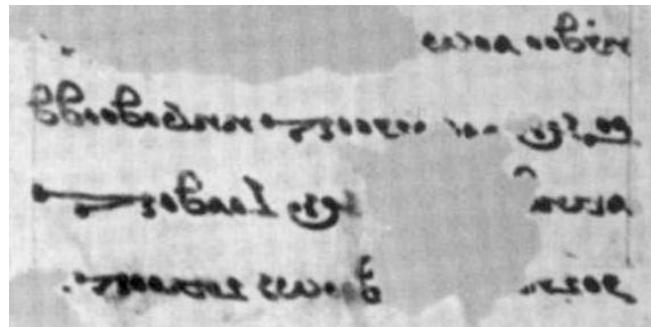
2/5/08 - 3:30 PM

TEXT 12.1

(KawG)

[... ⲁⲍ]ⲱⲟⲛ ⲟⲟⲃⲓⲥⲉ
ⲟⲟ ⲅⲉ ⲛⲟⲩⲍⲁⲍⲟⲟⲕ ⲛⲣⲟⲟⲍⲟⲟⲇⲇ
ⲛⲟⲟⲛⲇ[ⲁⲍ .... ⲍⲉ]ⲃⲟⲟⲟⲛ
ⲅⲟⲟⲥⲟⲟⲍ ⲍⲱⲟⲟⲃ[ⲛ ... ⲍⲉ]ⲛⲟⲟⲥ

ⲫⲟⲛⲍⲟⲟⲇ ⲅⲟⲟⲥⲟⲟ · ⲛⲇⲟ ⲟⲟⲟⲟ ⲟⲃⲟⲥ ⲅⲉ ⲫⲟⲛⲫⲟⲟⲟ
ⲅⲟⲟⲥⲟⲟ ⲓⲟ ⲟⲟ ⲟⲟⲫⲟⲫ ⲫⲟⲟⲟⲟ ⲟⲃⲟⲟⲍ
ⲟⲟ ⲫⲟⲟⲟⲓⲓⲟⲟ ⲟⲃⲟⲟ ⲟⲟⲟ ⲟⲍⲥⲟ
ⲟⲟⲇ ⲟⲟⲟⲟ ⲍⲟⲓⲟⲟⲃⲓⲫⲟⲟⲟ ⲓⲟⲟⲍⲟ · ⲟⲟⲟ
ⲟⲟⲃⲟⲟⲟ[ⲁⲍⲟ]ⲕ ⲅⲉ ⲥ[ⲟⲍⲟ]ⲟⲟⲃⲟⲟⲟ
ⲛⲟⲟⲟⲱⲟⲟ ⲟⲃⲟⲟ ⲅⲟⲟⲍⲱⲟⲟ
ⲟⲟⲟⲍ ⲓⲇⲟⲟⲍⲥⲟⲟⲍ ⲟⲟⲃⲟ · ⲃⲟⲟⲟ
· · ⲍⲟⲟⲓⲟⲍⲇ
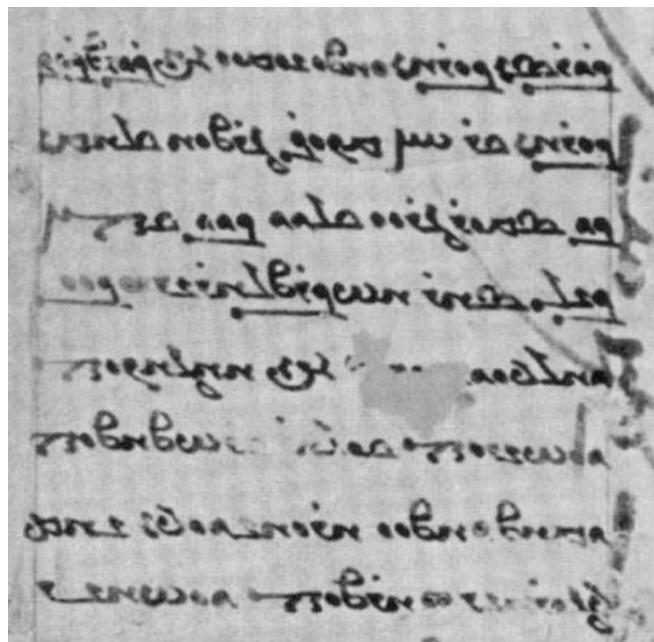
EXERCISES 12

1. Conjugate in the present perfect *pərēs-*, *āyəfs-*, and *pətmenǰ-*.

2. Translate into Sogdian using the perfect tense:

   My work has now been finished. All men have been delivered. They have no more sin(s). They have all gone to the Light Paradise, before the great god Zərwān.
   I have done everything which you told me to do.
   Did you (plur.) see the two statues which have now been fashioned and placed in the temple?
   The chief saw the enemies coming (= saw the enemies that they were coming) and thought thus: Either Rustam has been killed or he has fled to into the city.

3. Translate into Sogdian:

   Those spirits, upon seeing the angel, became extremely happy, and all gathered before him.
   And then those powerful spirits said thus to the beneficent angel.

GLOSSARY 12

’’pyk *āpīk*: of water, living in water
’’x’skry *āxāskərē*: soldier
’’ykwncyk *āykōnčīk*: eternal
’’zrmkry *āzərmkərē*: someone who hurts
’βjng’ry *əβəžəngārē*: evil-doer
’βzn *əβzən*: *recognition, *hospitality
’kš- > kš-
’ry’n wyjn *aryān wēžən*: (Zor.) the Aryan Expanse, the mythical homeland of the Iranians
’zprt *əzpart*: pure
β’wcy(k) *βāwčī, βāwčīk*: sufficient
βγ’nyk *βəγānīk*: divine
βγ’nyk *βəγānīk*: of the gods, divine
βyjβry *βež-βərē*: suffering, needy
c’δrcy *čāδərčī* = c’δrcyk *čāδərčīk*
δβyšny *δβēšenē*: harmful
δyn’βry, fem. δyn’βr’nc *δēnāβərē, δēnāβerānč*, plur. *δēnāβerāšt*: male/female elect
δynmync *δēnmēnč*: of the religion
γβty *γəβdē*: *strenuous, exhausting
γw’nkry *γəwānkərē*: sinner
k’rpδ *kārpəδ*: way (?)
kš- (’)kšt- *kəš- (ə)kəšt-*: till, sow
kyr- ’kšt *kēr- əkəšt*: to till
mrym’ny *marī mānī*: Mar Mani
mstk’ry *məst-kārē*: intoxicating
mwγ’ny, fem. mwγ’nc *muγānē, muγānč*: of the Magi
nγwš’k’nc *nəγōšākānč* fem.: female hearer
nm’c βr- *nəmāč βər-*: to do homage, obeisance
nymy *nēmē*: one half

pδ- *pəδ*: foot (of mountain)
pδ’mn *pəδāmən*: skirt (of mountain)
pn’nc *pənānč* fem.: co-wife
pr’δn *pərāθən*: sale
pr’kn- pr’knd *pərākənd-*: to scatter, sow
ptrk’n *pətərkān*: estate, inheritance
pty’mcyk *pətyāmčīk*: final,
r’fkyn *rāfkēn*: diseased
r’δ *rāθ* fem.: road
ršt *rəšt*: straight
rwδny, fem. rwδync *rōδenē, rōδēnč*: of copper
smyrγr *səmīrγər*: Mt. Sumeru, the mountain in the middle of the world
šmn’nc *šəmənānč* fem.: Buddist nun
šyrng’ry *širəngārē*: pious, beneficent
t’w *tāw*: might
tmb’rmync *tambārmēnč*: of the body
w’δ jywndy *wāδ žīwandē*: (Parth.) the Living Spirit
w’tny *wātenē*: of wind, windy
wδyr- wδrt *uδēr- uδərt*: to hold out, arrange
wyc’wky’ *wičāwīkyā*: testimony
wyspγwny *wispγōnē*: of all kinds
wyzr *wizər*: straight
xryc *xrīč*: purchase
xwrsn *xūrsən*: sunrise, east
xwrtxyz *xūrtəxēz*: sunset, west
xwsnd *xusand*: happy, content
yp’kβry *ipāk-βərē*: angry
zyn- zyt *zin- zit*: to take (from); passive: to be deprived (of: *c-*)

LESSON 13

GRAMMAR 13

Formation of nouns and adjectives. Prefixes.
   The most common prefixes are the following (they all produce heavy stems):

   āw- "co-": *āw-mərāz* "coworker, collaborator";
   mand- "un-, non-": *mand-zəpərt* <mndzprt> "unclean," *mand-zəpərtyā* "uncleanness," *mand-xōpē* "lacking goodness," *mand-mānē* <mndm'ny> "careless," *mand-mānəkyā* "carelessness";
   nā- "un-": *nā-suβd* "un-bored," *nā-pəδəkčīk* "unlawful," *nā-γərβēnē* "ignorant," *nā-γərəβdē* "incomprehensible";
   nō- "un-, non-": *nō-rēžī* "displeasure, dislike," *nō-γərβī* "ignorance";
   pū- "-less": *pū-arγ* "priceless, invaluable," *pū-skəβdē* "without support," *pū-sāk*: "countless."

Compounds.
   A compound is a word formed by combining two or more words into one. The most usual compounds are of the type noun + noun, adj. (past partic.) + noun, numeral + noun, noun + verbal noun/adjective.
   Compounds can be nouns, adjectives, or adverbs.
   Compounds can be endingless or take a typical nominal or adjectival ending.
   Following are examples of some common types (combinations of prepositions and pronouns are not considered here):

1. Noun + noun:
   a. Nouns. Most compounds in this category have the meaning "X of Y": *kanθβər* "gate of the city, city gate" < *kanθ* + *δβər*; *īškətē* "house of the women, women's quarters, harem" < *īnč* + *kətē* "house"; *βəγpəšē* "son of gods" < *βəγ* + **pəš* "son" + *-ē*; *āxāswāδē* "battlefield" < *āxās* "fighting" + *wāδ* "place." The traditional Indian name for these compounds is *tatpuruṣa*, literally, "his son."
   b. Nouns. A few compounds in this category have the meaning "X and Y": *zāθmurθ* "birth and death, transmigration (of souls), samˇsāra" < *zāθ* "birth" + *murθ* "death" (from Parthian *zādmurd*?). The traditional Indian name for these compounds is *dvandva*, literally, "couple."
   b. Adjectives. Most compounds in this category have the meaning "whose X is (in, for, etc.) Y, having the X of (in, for, etc.) Y": *zērənβām* "having the color of gold, gold-colored" < *zērən* + *βām* "color"; *āxāsrēžē* "whose pleasure is in fighting" > "warlike, soldier" < *āxās* "fighting" + *rēž* "pleasure"; *xərγōšē* "having the ears of a donkey" > "hare" < *xər* "donkey" + *γōš* "ear" + *-ē*; *rətənβāmīk* "(like) having the color of jewels" < *rətən* "jewel" + *βām* + *īk*. The traditional Indian name for these compounds is *bahuvrīhi*, literally, "whose rice is plenty, having much rice."

2. Noun + participle:
   a. Adjectives. In one category we find nouns and adjectives meaning "Y'ed by (to, in, etc.) X": *δēw-nyātē* "possessed by demons" < *δēw* + *nyātē* "taken, seized"; *pəčāwāyuγdē* "joined to quarreling, quarrelsome" < *pəčāwā* "quarrel" + *yuγdē* "joined, attached (to)."
   b. Adjectives. In another category we find a few adjectives meaning "whose X is Y'ed, having (ones) X Y'ed" or "having Y'ed X": *frānβəstē* "whose breath is obstructed" < *frān* "breath" + *βəstē* "bound, obstructed"; *širəktē* "having done good, pious" < *šir* + *əktē*.

3. Noun/adjective + present participle or active verbal noun.
   Compounds in this category have the meaning "Y'ing X": *wisp-γərβāk* "knowing all" < *wisp* + *γərβāk*; *γandā(k)kərē* "evil-doer" < *γandāk* + *-kərē*; *kəšāwərzē* "tilling" < **kəšā* "furrow" + *wərz-* "to work (the land)"; *anxərkəsē* "astrologer" < *anxər* "star" + *kəs-* "to see"; *zāyxēzē* "creeping on the earth" < *zāy* + *xēz-* "to creep"; *βərīβərenē* "fruit-bearing" < *βər* + *βərenē*; *βežīβərān* "miserable: < *βež* + *βər-*.

4. Adj./past participle + noun:
   a. Nouns. Compounds in this category have the meaning of their components: *širnām* "good name, fame" < *šir* + *nām*; *nē(m)mēθ* "south" < *nēm* "half" + *mēθ*; *ōsuγdpāzən* "a pure heart" < *ōsuγd* + *pāzən*

"heart, mind."

b. Adjectives. Some compounds in this category are *bahuvrīhi*s: whose Y is X": *suβd-γōš* "whose ears are pierced, having pierced ears" < *suβd* + *γōš*; *əktəspās* "whose service is performed" > "obliging"; *δəwāt°srētē* "having twelve faces" < *δəwāt°s* + *rēt*.

c. Adjectives. Some compounds in this category have the meaning "who is X (and) Y": *wispəspəryəmē* "all (covered with) flowers" < *wisp* + *əspəryəmē*.

Verbs. Passive.

We have seen that passive in Sogdian can be expressed in a variety of ways:

Intransitive verbs in *-s-* are the passive of the corresponding transitive verb, e.g., *pəsuxs-* ~ *pəsōc-* "be purified" ~ "purify."

There are a few present stems that have corresponding passive present stems of different kinds, among them: *xwen-* <xwyn-> "to be called" ~ *xwēn-* <xwyn-> "to call"; *āzir-* <'zyr-> "to be harmed, be hurt" ~ *āzēr-* <'zyr-> "to harm, hurt"; *žyir-* <jγyr-> "to be called" ~ *žγēr-* <jγyr-> "to call" *kir-* <kyr-> "to be done" ~ *kun* "to do."

Some verbs can express the passive by middle endings: *wēnde* "is seen."

In the simple past tense and the present perfect tenses a transitive verb inflected intransitively has passive meaning, e.g., *βəstēm* "I was bound"; *pətəβdēt ēm* "we have been burned (and are now roasted)."

If no special present stem is available, then a present passive is formed with the perfect participle and the auxiliary "to become." The perfect participle is then declined like an adjective.

	Indicative	Simple past
Sing.		
1	*βəstē uβām* <βsty wβ'm>	*βəstē əktēm* <βsty 'ktym> "I was (became) bound"
2	*βəstē uβe* <βsty wβy>	*βəstē əktēš* <βsty 'ktyš>
3	*βəstē βōt* <βsty βwt>	*βəstē əkti* <βsty 'kty>
	fem. *βəsča βōt* <βsc' βwt>	
Plur.		
1	*βəstēt uβēm* <βstyt 'ym>	
2	**βəstēt βōθa* <βstyt βwδ'>	
3	*βəstēt uβand* <βstyt wβnd>	*βəstēt əktand* <βstyt 'ktnd>

Examples:

Present passive indicative:

pəθəγdē βōt "he is pulled out"   ܚܠܠܝܪܠܒ̈ܘ ܢܒ̈ܘ

Present passive progressive:

                                             ܝܢܩܝܨܢܝ̈ܥܢܘܩ ܘܘܩ ܪܥܝ ܠܢܐ ܠܢܐܕ ܘܢܠ̈ܒܘ ܆ ܝܢܩܘܒ̈ܘܢܝ ܘܚܟܝܢ̈ܢܝ ܘܘܩ ܪܥܝ ܢܩ
ču xəči kē xurtē βōt-skun, kəθām δēwət xand kē xurand-skun
                              "What is it that is eaten? Which demons are they who are eating?" (BBB)

Present passive subjunctive:

uδərtē uβāt "shall be arranged"   ܝܢܬܒ̈ܘ ܘܚܟܝܠܒ

ܘܒ̈ܘܒ̈ܠܬ ܝܢܩܘܫ̈ܝܢ ܪܘ ܝܢܚܒܘܕ ܆ ܚܒܚܒܢ ܒܘܒܚܨܕ ܚܕܚ̈ܟܒܚ ܘܒ̈ܘܒܚܒܘܚ ܘ̈ܝ ܝܚܒܒ ܠܝܢܒܚ ܘܘܢܒܚ ܚܒܘܚ ܘܘܚܢܩܘܫ̈ܝܢ ܝ ܥܝܚ ܪܥ ܢܚܚ̈ܝ
ܚܝ̈ܢ ܝܚܒܒ ܝܢ̈ܘܒܚܘܢ ܘܘܢܚ ܝܪܒܒ̈ܚ ܘܚܝ ܒܚ̈ܢ ܢܝܚ ܆ ܘܘܢܩܘܫ̈ܝܢ ܝ ܥܪܝ ܘܝ̈ܢܚܒܘܒ̈ܢ ܘܚܒܚܒܚܢ ܆ ܘܝܢܩܒܚ̈ܢ ܚܢ ܘܚܒ̈ܠ ܢܝܚ

čānō čən məzēx əxšēwənī pətnəwī ðəβdīk pərō əspətyāk səfrītēt uβand, pətsār šən əxšāwən ðəβdīk pərō kətām zāy βōt-kām: āstənē uštəmāxī məzēx əxšēwənī pərew βōt-kām kətār nəwē uštəmāxī

"when they shall be created anew by the great king, a second time, in completeness, then in what earth shall their ruler be: shall he be in the first Paradise together with the great king or in the New Paradise?" (M591R)

*árti ču xəči ču əti xurθaskun *pərāw-əti wispu xurenē kē əti-šu-pər ēžən nē βāt zitē βāt čən yəβdē yambənī əti ixwēn čən ruxšnī uštəmāxī*

"And what is it that you are eating? For he who eats everything that is not worthy (= good) for him will be deprived of (will have wasted his) strenuous effort and (will be) excluded from the Light Paradise." (BBBf)

Present passive optative:

βəstē uβē "should be bound"

Passive simple past indicative:

ču čən žištəmānəkyā kətskəndəmānəkyā xuβnī pətyār piðār əti əfrīwən pāšīk fərāk βyārī əxšəpa mēθ rāθī pətənya rāfī xwēčī miðānī pərəydē əkti

"whatever prayer and hymn has been left out on account of ill will, with destructive purpose, during sleep, for the sake of harm in the morning (or) in the evening, at night (or) at day, on the road, in *privacy, in the the middle of sickness (or) pain" (BBB)

ču pər āzī nəβandī anxəstē əktēm, βəžīk rēžī pərðūtē, ātər xurandē žəβātē əktēm;
pər kēn xəðūk ipāk pətzarn žištōč, pər xēð yandāk βəžīk əšmārā nizβānēt wiyrātənd

"if I have been goaded by the rein(s) of greed, polluted by evil pleasure, been bitten by devouring fire, by revenge, *resentment, anger, rage, hatred, (if my) passions have been awakened by that foul, evil thought" (BBBb)

Passive simple past subjunctive:

ču čən məna kirān māxžəmənčīk nūm pəðka pərəydē əktāt sāt karmšōhən pətškwəyam
"if the Monday rule (and) law has been omitted by me I say 'absolution' for (it) all!" (BBB)

Notes:
   A non-human agent in passive sentences can be expressed by *pər*, as in the example above (simple past ind.).
   A human agent is rarely expressed in passive sentences. If an agent is present it may be expressed by the preposition *čə-* or an expression such as *čən ... kirān* "from the side of," as in the example above (past subj.):

čən āðā səfrītē əti āfrītē nē xəči
"has not been created by anybody" (M264aR)

TEXT 13.1

(BBB)
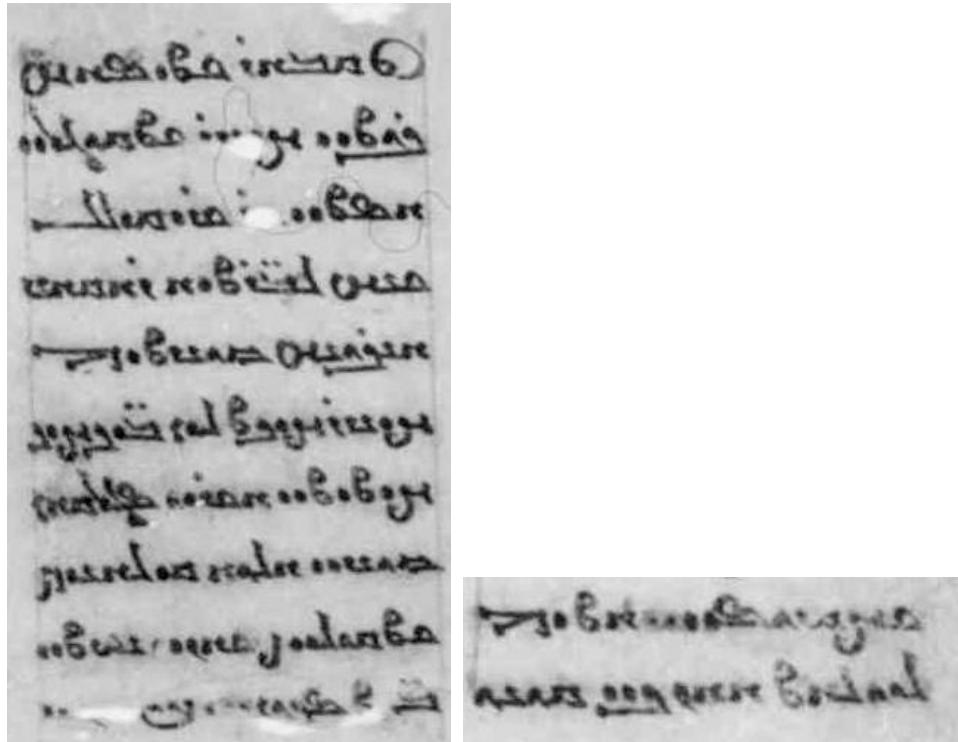
TEXT 13.2

(Tale D) $$

1

2

[Note: kwnd' is middle (Lesson 15)]

3

EXERCISES 13

1. Decline in all forms of the passive the verbs *pətxwāy-* and *wiγrēš-*.

2. Translate into Sogdian:

And the collaborators of the demons who were in the heavens were all bound there.

And guardians were placed over them, so that they would not escape and so that they would not be released but be tortured for all eternity.

And whatever evil sin may have been committed in heaven and on earth, on account of that, all evil humans have been imprisoned together with Satan and Greed in the depth of the earth.

GLOSSARY 13

''fryn- ''fryt *āfrīn- āfrīt*: praise, create(?)

''stny *āstənē*: initial, first

''wmr'z *āw-mərāz*: coworker, collaborator

''x's *āxās*: battle, fight

''x'sryjy *āxāsrēžē*: whose pleasure is in fighting

''x'sw'δy *āxāswāδē*: battlefield

''zyr- **āzir-*: to be harmed, be hurt

'ktsp's *əktəspās*: obliging

'nc'y- 'nc't *ančāy- ančāt*: to calm down, end

'ndwxcn'k *andōxčənāk*: anxious

'ntrxs- 'ntryt *antrəxs- antrəyt*: be tortured

'nxrksy *anxərkəsē*: astrologer

'nxr *anxər*: star

'nxwnc *anxwanč*: dispute, fight

'βt'myδ *əβdamēθ*: a week

'nxsty *anxəstē*: goaded

'spty'k *əspətyāk*: completeness

'ync *īnč* f.: woman

'yškty *īškətē*: house of the women, women's quarters, harem

β'w- *βāw-*: to approach

βjyk *βəžīk*: evil (adj.)

βjyβr'n *βežīβərān*: miserable

βykcyk *bēkčīk*: outer

cendrcyk *čendərčīk*: inner

cytyy *čētē*: ghost

δβ't *δβāt*: perhaps

δw'tsryty *δəwātᵊs-rētē*: having twelve faces

δywny'ty *δēw-nyātē*: possessed by demons

fr'k *fərāk*: tomorrow

fr'nβsty *frānβəstē*: whose breath is obstructed

γnd'kry *γandā(k)kərē*: evil-doer

γr'myy *γərāmē*: wealth

γwš *γōš*: ear

γzn *γəzn*: treasure

jβ- jβ't *žəβ- žəβāt*: to bite

jγyr- *žγir-*: to be called

jwšy : *sacrifice?

jyštm'nky' *žIšt-mānəkyā*: ill will

*knd *kand*: family

kš'wrzy *kəšāwərzē*: tilling (the fields), agriculture

ktskndm'nky' *kətskənd-mānəkyā*: destructive purpose(?)

kty *kətē*: house

kwtr *kōtər*: family (Sanskrit *gotra*)

kyn *kēn*: hate, revenge

kyr'n *kirān*, see grammar

m'xjmncyk *māxžəmənčīk*: of Monday

mndm'ny *mand-mānē*: careless

mndm'nky' *mand-mānəkyā*: carelessness

n'-pδkcyk *nā-pəδəkčīk*: unlawful

n'-γrβyny *nā-γərβēnē*: ignorant

n'-γrβty *nā-γərəβdē*: incomprehensible

nβnd *nəβand*: reins

nm- *nəm-*: to let, permit (+ infinitive)

nγ'δ' *nəγāδā*: prayer, request; ~ *βər-*: to request

nw-γrβy *nō-γərβī*: ignorance

nwm *nūm*: rule

nw-ryjy *nō-rēžī*: displeasure, dislike

nwyδ *nəwēδ*: invitation

nymyδ *nē(m)mēθ*: south

nyzβ'ny **nizβānē*: passion

p'δy *pāθī*: still

p'šyk *pāšīk*: hymn

p'zy *pāzē*(?): part

pc'w' *pəčāwā*: turmoil, quarrel

pc'w'ywγty *pəčāwāyuγdē*: quarrelsome

pcp't *pəčpāt*: this time

pδynj- pδyt *pəθenj pəθəyd*: to pull (out)

pr'w 'ty *pərāw-əti:* for (because)

prδw- prδwt *pərδəw- pərδūt*: to sully, pollute

ptβty *pətəβdy*: burned, scorched

ptmyδy *pətmēθē*: daily

ptn *pətən*: *solitude, *privacy

ptnwy *pətnəwī*: anew, again

ptzrn *pətzarn*: anger

pw-s'k *pū-sāk*:: countless

pww wyδ'β *pū-widāβ*: without injury

pyrnm *pērnəm*: before

r'β *rāf*: sickness

rtnβ'myk *rətənβāmīk*: (like) having the color of

jewels

ryj *rēž*: pleasure

rytry' **rētəryā*: *decline

smwtr *səmutr*: ocean (Sanskrit *samudra*)

smwtryk *səmutrīk*: of the ocean

swβtγwš *suβd-γōš*: whose ears are pierced, having pierced ears

šm'r- *šəmār-*: to think

šm'r'kyn *šəmārkēn*:thoughtful

šyrkty *širəktē*: having done good, pious

w'δ *wāδ*: place, seat

w'xšyk *wāxšīk*: spirit

wyδ'β *wiδāβ* : harm, damage, injury

wyδβz't: ?

wyγr's- wyγr't *wiγrās-* (*wīγrās-*) *wiγrāt*: to awake (intr.)

wyspγrβ'k *wisp-γərβāk*: knowing all, omniscient

wyspsprγmy *wispəspərγəmē*: all (covered with)

flowers

wyst'w *wistāw*: oath; *wistāw- kun-*: to swear an oath

wyst'w- *wistāw-*: to swear

xδwk *xəδūk*: resentment

xr *xər*: donkey

xrγwšy *xərγōšē*: hare"

xw'kr *xwākər*: merchant

xwyc *xwēč*: pain

yp'k *ipāk*: anger

yxwyn *ixwēn*: separate (from), excluded (from)

z'yxyzy *zāyxēzē*: creeping on the earth

zmb *zamb*: shore

zrxs- zrγt *zərəxs- zərəγd*: to be saved, delivered

zwrnyy *zurnē*: time, moment

zyrnβ'm *zernβām*: having the color of gold, gold-colored

LESSON 14

GRAMMAR 14

WORD FORMATION. DOUBLING.

In Sogdian words are frequently "doubled," either by repeating the same words twice ("gemination") or by combining two words of the same meaning (synonyms). Some of these combinations are compounds, others retain the independent status of the two words.

Geminated compounds are usually "intensive," that is, emphasizing the meaning of an adjective, or "distributive," that is, noting several occurrences of what is indicated by the noun or adjective.
   1. Nouns: *rēt-rētē* (*rēt-rētī*?) "in many respects, in various respects"; *kōs-kōs* "in various/many places, from place to place."
   2. Adjectives: *šīršīr* "very much," *āykōn-āykōn* "for ever and ever"; *zārī-zārī* "with great compassion."
   3. Adverbs. Some compounds in this category are distributives: *kəβna-kəβnu* "little by little."

Repetition of synonyms is a very common feature of translated text. Sometimes one of the pair is a foreign word, while the other is indigenous Sogdian. Examples: *nūm pəδka* "law" (with *nūm* < Greek νομος), *yōk fəsōk* "teaching," *āxās ōxunč* "struggle," *sāt wispu* "all," *zərištē pətrištē* "lacerated," *āwart nəwarti* "turning to and fro," *uzdi fəruzdi* "flies here and here."

VERBS. THE POTENTIALIS.

The so-called potentialis is a verbal construction with two different functions. 1. It expresses ability and is then translated by means of the auxiliary "can, be able," 2. it expresses completion of action in the past and is then translated as a pluperfect, optionally with an additional "finished," "completely," or similar.
   Active forms take the auxiliary *kun-* "to do," intransitive and passive forms the auxiliary *βəw-* "to become."
   The main verb is in a form made from the past stem. Light stems take the ending *-u* (in Sogdian script) or *-a*; heavy stems take no ending.

1. active:

   nē žəyda kunam "I cannot uphold (observe)"

   nē əti məs pērnəmčīk āxās pətfərāwt kunam
   "I am unable any more to remember the first struggle" (BBB)
   əkta kunēm-kām "we shall be able to do"

1. passive:

   čēmēδī čāf uγda uβāt pəčāyət-kām fərmāy
   "it will be useful to tell as much of this as can be said" (BBBd)
   árti-ši xō nāyukāwī nē āpāt βōt
   "and its depth cannot be reached" (Cosm.)

2. active:

   čānō xwart əspətē xurt kunand
   "when they had finished eating the food"

2. intransitive:

   čānō xā putīšt nista βand "when the Buddhas have sat down"

TEXT 14.1

(Tale E)

1

2

[*Note*: γwβty is middle (Lesson 15)]

3

4

5

6

7
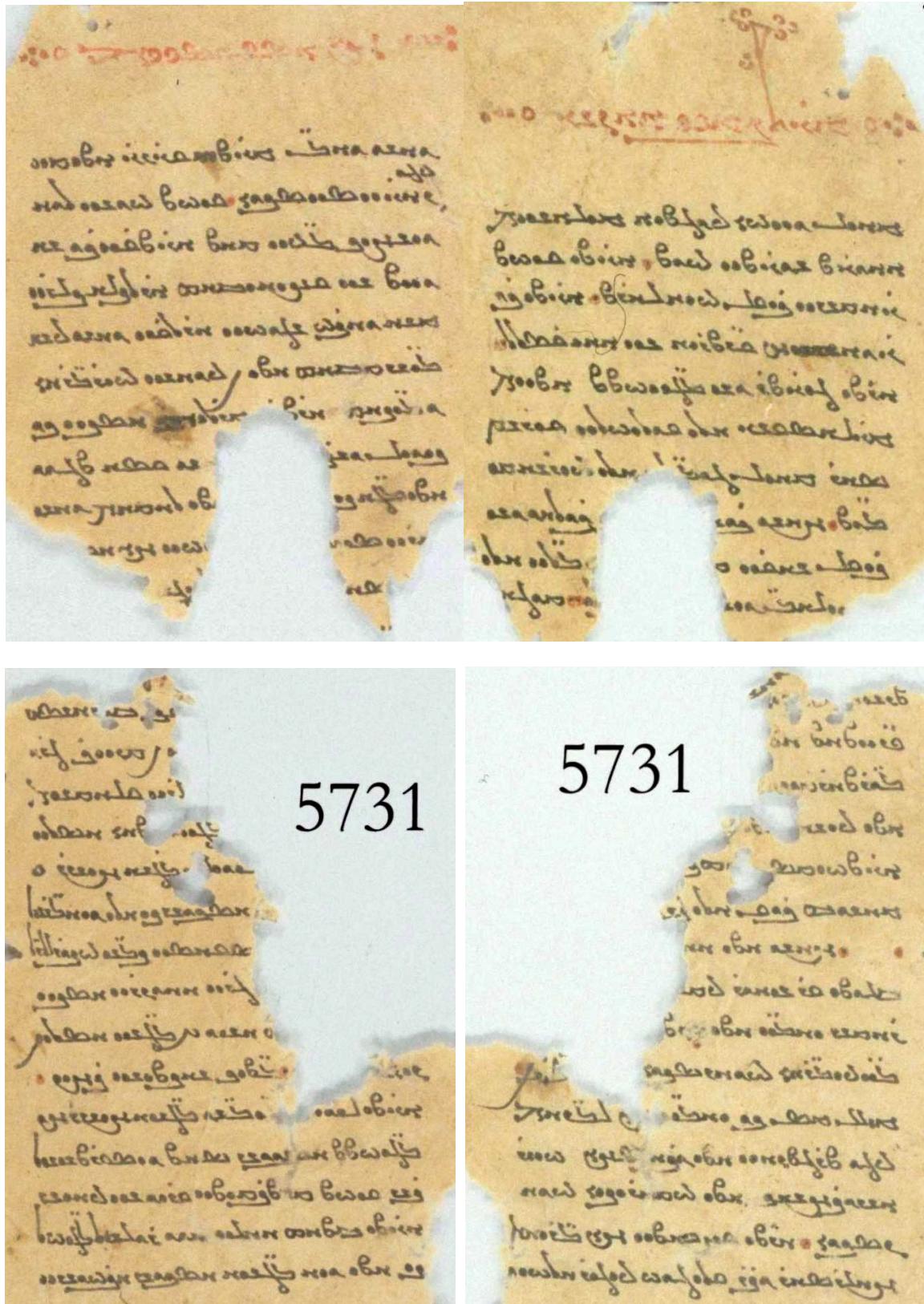
TEXT 14.2

(IB 4981a, LeCoq, *Man. Min.*)

EXERCISES 14

1. Conjugate in the potentialis the verbs *anyǝms-* and *āyamb-*.

2. Translate into Sogdian:

Through faith one can obtain (= can be obtained) wealth and every happiness.
At day the stars cannot be seen, at night the sun cannot be seen.
We cannot understand god's greatness.
What do you think: Can you kill the demons and not be killed yourself?
I shall give them a sword so that they can cut off the bonds in which they are bound for eternity.
When the Buddha had finished speaking the entire assembly rejoiced and began to practice piety and good deeds.
When you have heard what the prophet shall explain to you, at once go to the monastery and tell the brethren.

GLOSSARY 14

1-jw'ny *ēw-žwānē*: one life through
''wrt- *āwart-*: to turn hither
''wzr *āwəzər*: *slope
''yfs- ''yβt *āyəfs- āyəβd*: to be perverted, compromised
''x's 'wxwnc *āxās ōxunč*: struggle
'xwšndy **əxušəndē*: *satisfied
'ztyw *əzdēw*: exiled
βγyyst'n *βəγistān*: place of gods
βyjyβr'n *βēžēβərān*: dejected
cyndr *čendər*: inside
frkrnd- *fərkrand-*: to cut
frwz- frwšt *fəruz- fərušt*: to fly (forth)
γwβ- *γōβ-*: to praise
γyrtr *γīrtər*: later
j'y- *žāy-*: to speak, talk
jγw *žəγu*: very
jγw, jwγ- *žəγu žuγ-*: hard, cruel
jmn *žəmən*: time (point of, stretch of time)
jyn' *ženā* : body
kwjpy'k *kužbyāk*(?): *zeal
m'nwk *mānūk*: similar (to), like
mwγ'ny *muγānē*: Magian
myδ'ny *mēδānī*: among, amidst
nγwš- nγwšt *nəγōš- nəγušt*: to listen to
nwrt- *nəwart-*: to turn thither
ny'wr *nyāwər*: another time
n'-wyyt *nā-wīt*: unseen
n'f *nāf*: people
n'ktynyy *nāktēnē*: of silver
n'nγ'my *nā-nəγāmē*: untimely
p'cr't *pāčrāt*: reward

p'tcγnyy *pātčəγnē*: answer
pcxw'q *pəčxwāk*: obstacle
pcy'y- *pəčyāy-*: to help
przr *parzər*: very
ptβnd *pətβand*: bond
ptryš- ptryšt *pətrēš- pətrišt*: to tear up
ptycy **pətīčī*: facing
pts'k *pətsāk*: regulation
pxw'y- pxwst *pəxwāy- pəxust*: to cut off
pyšt *pišt*: but
rw'nmyc *rəwānmēč*: of the soul
škwrδ *škúrθ*: difficult
šwnyy *šōnē*: that (dem. pron., lesson 3)
šyrβr'n *šīrβərān*: happy
trγtz'yy *trəγdzāyē*: depressed
trny' *tarnyā*: submissiveness
w'xš *wāxš*: word
wx'scn *uxāsčən*: troubled
wxr, wnxr *wa(n)xər*: voice
wy'βrny *wyāβərnē*: endowed with speech
wyncyk *wēnčīk*: visible
wysprtnyny *wispərtənēnē*: studded with jewels (Sanskrit *ratna*)
wz- wšt *uz- ušt*: to fly
xnγr *xanγər*: sword
xwp *xōp*: good, skillful
y'β- *yāβ-*: to wander, rove
ywkfswk *yōk fəsōk*: teaching
z'rcnwky' *zārčənūkyā*: pity, mercy
z'ryy-sy- *zārē-say-*: to be pitiful
zryš- zryšt *zrēš- zrišt*: to tear asunder
zyrnynyy *zernenē*: of gold

LESSON 15

GRAMMAR 15

VERB. MIDDLE FORMS.

Middle forms are rare in Sogdian. The paradigms have been analogically remade after the 3 singular. The following forms have been registered by Sims-Williams:

	Present ind.	Imperfect		Optative ("Precative")
		Light stems	Heavy stems	
Sing.				
1		*-tu* <-tw>		*-ētu* <-ytw>
2		*-ti* <-ty>		*-ēta* <-yt'>
3	*-te* <-ty>	-ta <-t'>	*-t* <-t>	*-ēt, -ēte* <-yt, -yty>
Plur.				
3		*-tand* <-t'nd, -tnd>	*-tand* <-t'nd, -tnd>	*-ētēnd* <-ytynd>

The 3 singular present middle is used as passive, both of passive and active present stems, but occasionally we find old middle intransitive forms without passive meaning:

iwār əti Dōšistrōšnān kē Nərēšanx βəyi žγirte ark wēnāwčīk nēst
"but the work of the Friend of the Lights, who is called god Nərēšanx, is not visible" (M118iV)

*əfčambəδčīk [...] wēnde-skun [...] xūr māxī təxēz [...] āžətētī [...] nā-wēnānčīk [...] žγērəθa
"... of the world is being seen ... the rise of sun (and) moon ... the ones born ... invisible ... you call" (M4551V)

arti βəyānīk paršpərən əβžirēnč kē əti āykōn nē əβnōte
"and a divine pavement made of diamonds (*vajra*), which for ever does not tremble" (Cosm.)

The imperfect middle has the same functions, but it is most often just middle rather than passive:

wānō uγdu δārt kət əδu pərwərtē pəšē δβərya xurni āstu
"he said: Twice I have taken = found (?) blood behind the door" (Man. Let. 1)

əti kū βəγīšt sār āfrīwənčīk kunda
"and he sent his praise to the gods" (BBBe)

pər təwa āγundētu čəxšām ixsa wārētu čən kəpūrī šənēšətu
"I would like to cover you in salve, to rain perfume upon you. I have been covered by the snow of camphor (?)" (M137iiV)

ču məna āγəδē γəwēte βīrētu čən βəya
"whatever wished-for thing I may need may I obtain it from god!" (M337R)

šmāx farnī əftār mōčək əti xuštē nē γōt [... šmāx] farnxundəkyā čən βəγīštī ēžəndē uβēt
"your Excellency does not need too many teachers and masters [... may your ... and] splendor be worthy from (the point of view of) the gods!" (M483)

SUBORDINATE CLAUSES.

No exhaustive description of the Sogdian subordinate clauses exists. Only some common types are therefore described here.

A. Temporal clauses are introduced by conjunctions such as *kəδa* "when," *čānō* "when, as,"

kəδa mēθ kaβn əskəwāt, ēw āzənd fərmāyəθ əkti Wispuhr ad čandātī-zādag

"when the day gets less, tell (them) to perform a parable: 'The prince and the *Candāla son'" (BBBd)

čānō kū āpzəmb sār pərēs arti xō məγōn anwāzē nəβand arti nīžəyand

"when he came to the shore, then the entire crowd came out to meet (him)" (TaleJ)

árti čānō xō martiy yōnē wāxš uγdu unda árti xō xutāw məzēx karž wīδās əti une məγōn məγδəβda žīγēr

"and when the man had spoken this speech the lord marveled at the great wonder and he called all his priests" (SghS)

B. Hypothetical clauses are introduced by conjunctions such as *kəδa*, *kəδ*, *kət* "if":

árt-kəδ kəθrē məna wāxš nəγōše árt-fi wānō žənā βéndəm-kām əti ēw žəwānī šīrβərān uβē-kām

"And if you listen to my word(s) now, then I shall bind such knowledge to you that you shall be happy one (entire) life" (Tale E)

C. Consecutive clauses are introduced by conjunctions such as *wānō ... əti* or *wānō əti* "so that":

árti karmšōhənī βénd wānō əškúrθ wāβət pər δēn wānō əti ēw kətām δēnδārī əti kətār uné nəγōšākī karmšōhən βəsti uβē arti čēwēδ γírtər nē δēnδārt əti nē nəγōšākt pər βəγe nəmāč əti pər βūsəndī, əti pər θəβār uné əprew nē pətrēθənd

"and the withholding of the absolution is so serious—it says in the religion—that, were the absolution to be withheld from any one elect or hearer, then after that neither elects nor hearers shall mix with him at the worship of God and the fast and the alms-giving" (BBBf 27-35)

árt-šu δārəθ pər məzēx xansyā wānō əti-šu mand-zəpərt na pərwērəθ pərō šəkəwē əti nəβdē ixuni mēδ čānō əti-fən xuti pərwērət šātux əti šīrmānē

"keep it with great diligence so that you do not cause it to become unclean through dry or wet blood, in the same way it itself causes you to be happy and good-spirited!" (BBBf 56-61)

D. Final clauses.

wānō kət-fi [...] nəmyāk əti pətēδyā nē kunāt

"in order that he should not belittle and offend you" (M117)

uné šəklōnī rētī pər pətəškəwān šəwa wānō kət fərmāy tuti-ši, xəšiβd θβərāt

"he went face to face with Šaqlōn to speak (with him) so: 'Order (her) that she should give him milk!'" (BBBe 15-18)

TEXT 15.1

(M 549; Murder of the Magi)
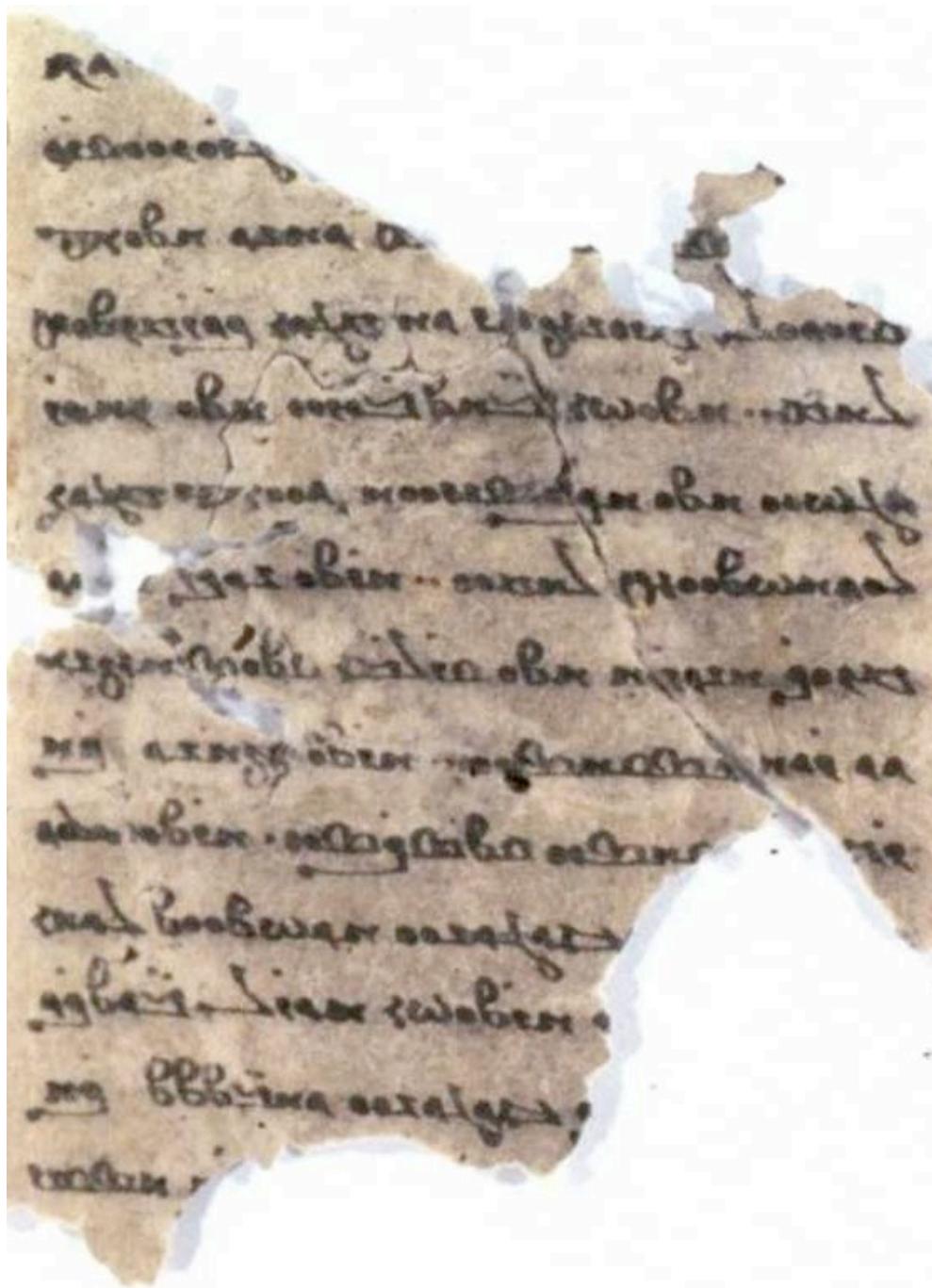
iiR1	/ [...]ww	iiR8	/ mzyx 'n(z)r' 'ṭy prδβn pṭys'cnd
iiR2	/ [.................................]γrywyy prw	iiR9	/ ww rw'nsp'syy oo 'rṭy c'nw x'
iiR3	/ [................]s(m)[••••]m w'nw 'ṭyh	iiR10	/ rw(')[ns]p'syy pṭsxsyy oo 'rṭyy 'yw
iiR4	/ prywyδ mryncnd w' mγwn xwrmzṭyc	iiR11	/ [................] qwγwnyy 'wšṭyyṭ δw'n
iiR5	/ δ'm oo 'ṭyšn β'ṭ βyryy 'ṭy z'wr	iiR12	/ [••]• 'rṭyšn 'wrδ βwṭ xw
iiR6	/ wγšyy 'ṭy 'xwsndyy' wyyh mγwn	iiR13	/ [........] (xw) qwγwnyy w'βṭṭṭ x'
iiR7	/ δyw'šṭyyc(y) δ'myy oo 'rṭyy nwkr [šṭ](y)w	iiR14	/ [........................](x') 'spnd . . .

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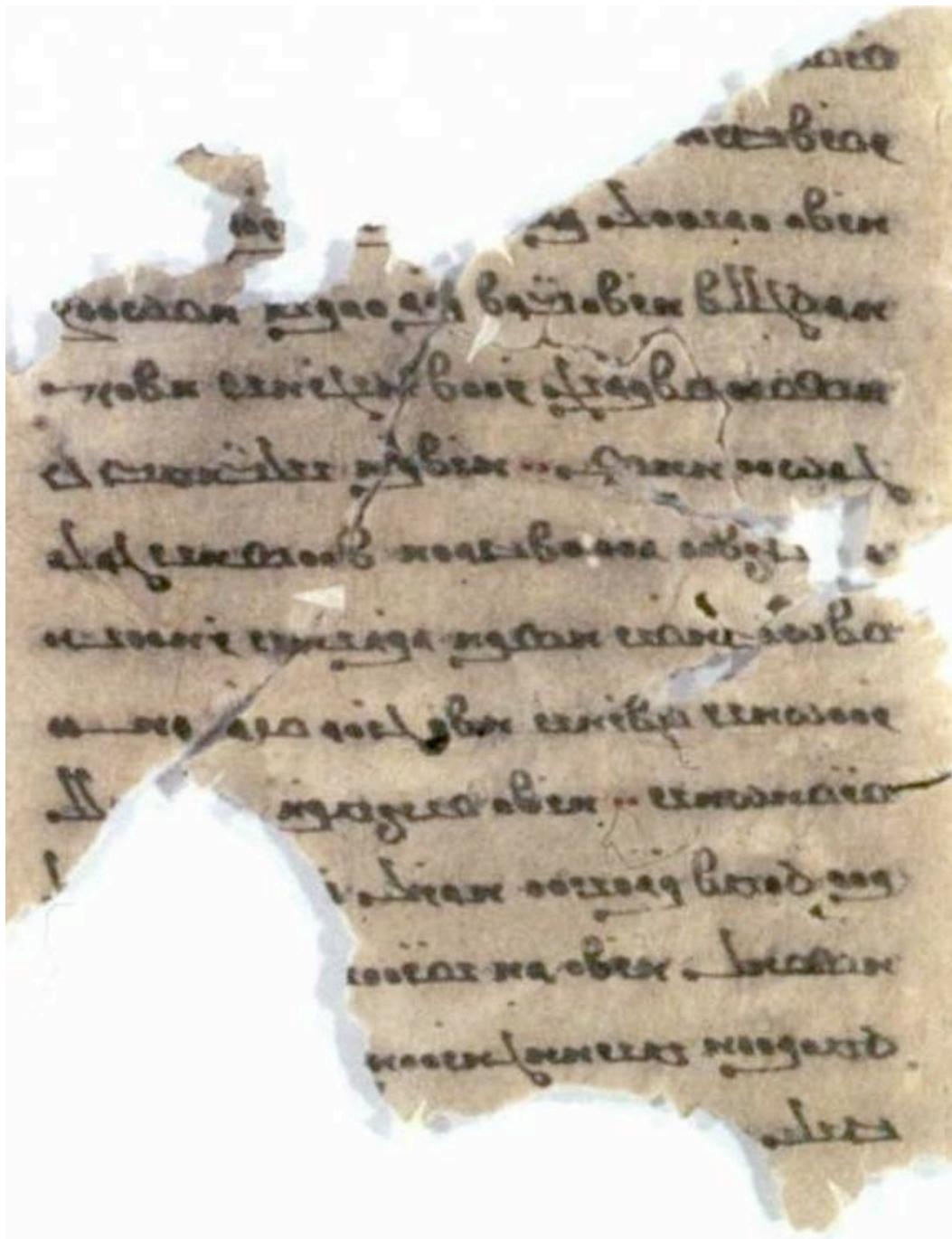
iiV1   / prp[......................................]

iiV2   / zprṭqryy [...............................]

iiV3   / ’rṭy ywnyyδ kw[w γ]ryw[..............]

iiV4   / ’wjγδδṭ ’rṭy βwṭ xw ywxn’ ’pšyyk[.]

iiV5   / ’spyy pṭxwng ryyṭ (’)ngr’nd ’ṭyh

iiV6   / γwšyy ’’s oo ’rṭx’ nnδβ’mbn δn

iiV7   / [’y](n)cṭyy wyy yṭqwy’ ṭyys’nd γwδ(y)

iiV8   / pṭšq’fnd ’sk’ wxwn’nd r’yynd

iiV9   / ryyš’nd (f)ṭr’nd ’ṭy γryw prw z’yy

iiV10   / frp’š’nd oo ’rṭy pncm-x’ [qn]δδ

iiV11   / kyy jymṭ xwyndyy ’wrδ r[......]δ

iiV12   / ’sp’δ ’rṭy w’ nfryyn[................]

iiV13   / jmykyy’ mnd’’γ’ryy’ [.............]

iiV14   / qnδ [...]

TEXT 15.2

M7800 ii

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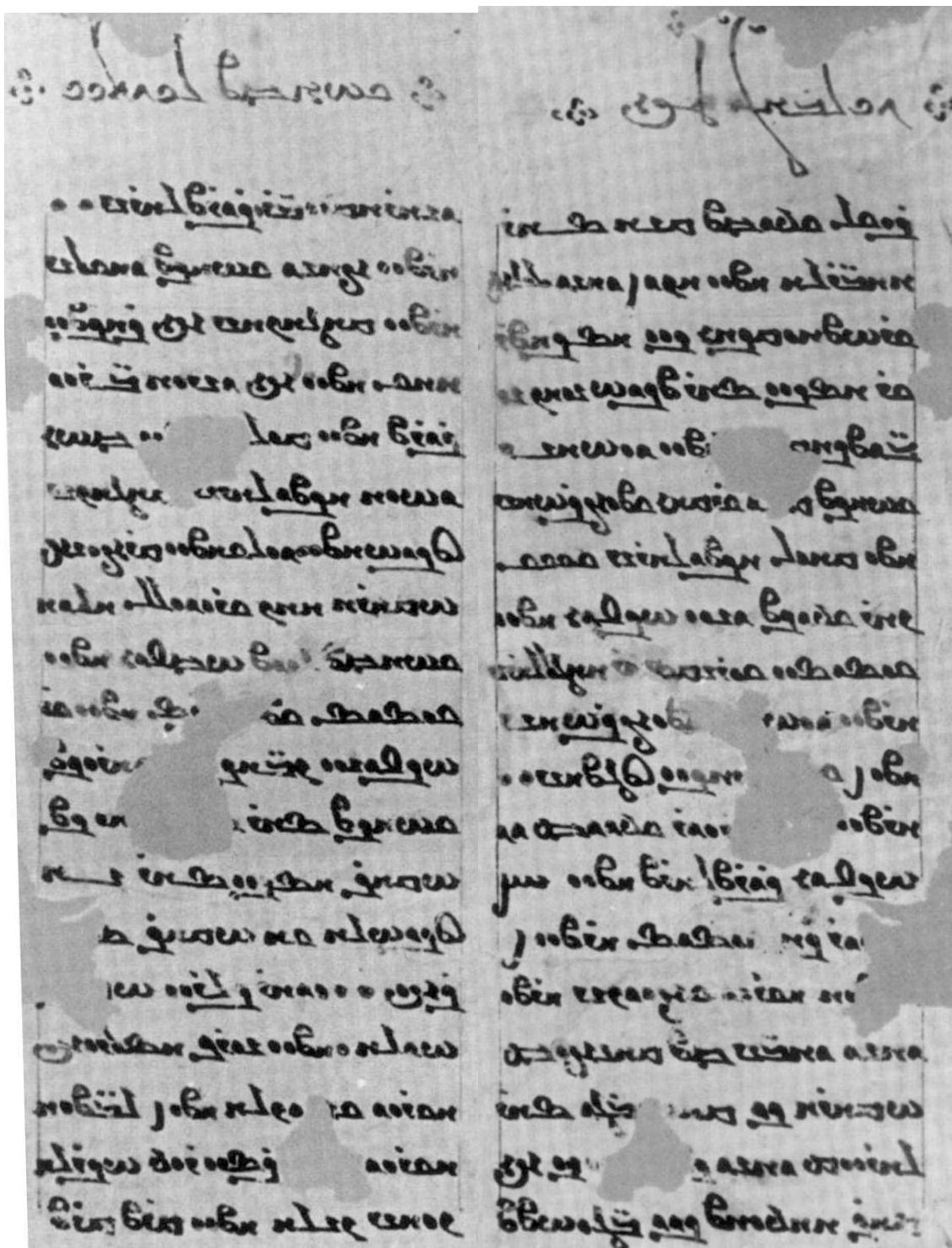
/ o wyδβ'γ cn o o pš'qṭ δywtyy o

R 1 / wn'r'myy βry xwrṭδ'rnd oo
R 2 / 'rṭyy c'nw pš'kṭ w'ptnd
R 3 / 'rṭyy m'γ'z'nd cn x'xtyy
R 4 / ''p 'ṭyy cn wndy' βryy
R 5 / xwrṭ 'ṭyy myδ[ry β]γyy qšn
R 6 / wšy' 'kṭwδ'rnd m'γ'znd
R 7 / ṭqwš'ṭ oo wyδp'ṭyy mrcync
R 8 / šm'r' ''z prywyδδ 'δw'
R 9 / pš'qṭ δywṭ šqlwn 'ṭyy
R 10 / pysws pt[ymw]xs 'ṭyy pr
R 11 / šklwnyy zβ'k [kw ']p'rykṭ
R 12 / pš'kṭ s'r f[r'm]'y kṭ
R 13 / šm'x 'skyy s'r n'
R 14 / ṭkwšδ' p' šm'x s['n](?)
R 15 / xcy oo yw'r kδryy šm[']x
R 16 / šwδ' o 'ṭyy nyrk 'sṭryc
R 17 / 'pryw pcwzδ' 'ṭy 1 δβṭy'
R 18 / 'pryw ['βr]xsyy ryj škrδ'
R 19 / zy'nd znδ' 'ṭy mrṭ mrṭ

V 1 / xypδ pjwqṭ mn' s'r
V 2 / ''βrδ' 'ṭyy 'zw 1 w'nw 'cyδc
V 3 / pršṭ'ymk'n kyy 'sk'ṭr
V 4 / pr 'skyy s'r ṭkwš ny'z ny
V 5 / βwtk'm [oo ']rṭyy wyšnd
V 6 / pš'kṭ m[wn]w prm'n pṭycxš'nd
V 7 / 'ṭy m'yδ 'kṭwδ'rnd 20-20-20-20
V 8 / z'r pjwqt wnyy šklwn 'ṭyy
V 9 / pyswsyy pyrnms'r ''γṭδ'rnd
V 10 / 'rṭyy wyš['nd] pṭycxš'nd
V 11 / 'ṭy i p[r 1 w]y'kyy(?) ṭγṭ'nd
V 12 / 'rṭyy [iiii β]rywr pjwwq ww
V 13 / šklwn xwrṭδ'rṭ 'ṭyy iiii
V 14 / [βr]ywr x' pysws 'rṭy i
V 15 / [δβ]ṭy' 'pryw pcywznd 'rṭy
V 16 / w'nw w'βnd qṭ m'ncyq
V 17 / šm'r' kw myš[yy]βγw s'r
V 18 / δ'ryym w'nw kṭ [xwn]y ky cn
V 19 / m'x ''jy'ṭ kww βγyšṭṭ

EXERCISES 15

1. Conjugate in the imperfect middle and the "precative" the verbs *mir-* and *ās-*.

2. Translate into Sogdian:

   The animals said: Who shall now be suitable (as) king over us? There is none better than you. Now, all animals have approved Your Excellency as absolute king and are now about to make you king. For a half of Your Excellency's body is like a man's and a half like an animal's. Let us now go quickly, and you shall sit (down) on the throne and be king over the animals.

GLOSSARY 15

''frywncyk *āfrīwənčīk*: blessing
''γwnd- ''γwst *āγund- āγust*: to cover
''pzmb *āpzəmb*: shore
''s *ās*: taking
''znd = ''zynd
'ft'r *əftār*: much, many
'ngr'nd *angrānd*: cutting
'nzr' *anzərā*: damage
'p'ryk *əpārīk*: other, remaining
'pšyk *əpšēk*: spilling
'spnd *əspand*: *sacred
'škwrδ *əškurθ*: heavy, serious
'wpt- (w'pt-) 'wpst *ōpət- (wāpət-) ōpəst*: to fall (down)
'xwsndy' *əxusandyā*: satisfaction
'jndy *ēžəndē*: worthy
'cyδc, mistake for 'yδc
βwsndy *βūsəndī*: fasting
βyry *βīrē*: obtaining, success

cxs'm *čəxšām*: salve
δw'n *δəwān*: forward
dwšystrwšn'n *Dōšistrōšnān* (MPers.): Friend of the Lights
δyw'štyk *δēwāštīk*: ?
frnkwndy' *farnxundəkyā*: glory
frp'š- *fərpāš-*: to throw
ftr- *fətər-*: pull out
γwδy *γōδē*: vessel
jmyky' *žəmīkyā*: ?
jn' *žənā*: knowledge
jymt *žīmət*: city name
kpwr *kəpūr*: camphor
krj *karž*: miracle
kšn *kašn = karšn*: form
kwγwny *kuγunē*: proper name, offspring of Ahriman
m'ncyk *mānčīk*: intentional(?)
mγδβ *məγδəβ*: Magian

mnd''γ'ry' *mand-āγəryā*: ?

mrt mrt *mart mart*: individually

myδry-βγ *miθriβəγ, mišiβəγ*: the Third
 Messenger (< god Miθra)

nfryn *nəfrīn*: curse

nnδβ'mbn *nənə-δβāmbən*: Lady Nana

nmy'k *nəmyāk + kun-*: to belittle, put down

nryšnx *nərēšanx*: Man. deity

p' *pā* = p'rty *pār-ti*: for

prm'n, mistake for frm'n

prwrty *pərwərtē*: turn, time

pš'k *pəšāk*: abortion

pšy *pəšī*: after (+ loc.)

ptmwxs- (ptymwxs-) ptmwγt *pətmuxs-*
 (*pətīmuxs*) *pətmuγd*: to don, put on (a garment)

ptsxs- ptsγt *pətsəxs- pətsəγd*: to be constructed

ptšk'f- *pətškāf-*: to smash

ptxwng *pətxwang*: murder

ptyδy' *pətēδyā*: offense

pysws *pēsōs*: female archont, maker of Adam
 and Eve

r'y- *rāy-*: to weep

rw'nsp'sy *rəwānspāsī*: soul-service

ryš- *rēš-*: to tear

ryt *rēt*: face

šklwn *šəklōn*: male archont (prince of darkness),
 maker of Adam and Eve

šnyš- *šənēš-*: to cover

šyrm'ny *šīrmānē*: good-spirited, happy

twty *tuti* = *əti*

txyz *təxēz*: (sun-)rise

w'r- *wār-*: to rain

wδ's- (imperf. wyδ's-) *uδās-* (*wīδās-*): to marvel,
 wonder

wn'r'm *unārām*: forest retreat(?)

wš *wəš* = *əš*: memory, mind

wxwn- *uxun-*: to call

wy'k *wəyāk*: a place

wyδβ'γ *widβāγ*: discourse

wyn'wcyk *wēnāwčīk*: visible

wyspwhr 'd cnd'ţyz'dg *Wispuhr ad čandātī-*
 zādag: the Prince and the Murderer's Son
 (MPers. tale)

x'x *xāx*: well (of water)

xšyβt *xəšiβd*: milk

xwrn *xurn*: blood

xwšty *xuštē*: teacher

yxs' *ixsa*: perfume

ytkw *itku*: bridge

ywxn *yuxn* fem.: blood

zβ'k *zəbāk*:

zprtkry *zəpartkərē*: purifying (or *zəpartkərī*:
 purification)

COMPLETE GLOSSARY

1 = *ēw*: one 5

1-jw'ny *ēw-žwānē*: one life through 14

3 *əθrē*: three 6

12 = *δəwātəs*: twelve 8

100 *stu*: a hundred

'cyδc, mistake for 'yδc 15

''βr- ''γt *āβər- āγət*: to bring 5

''βrxsy *āβərəxsē*: lust 6

''βrxsymync *āβərəxsīmēnč*: of lust 9

''δy *āδē*: any 6

''fryn- ''fryt *āfrīn- āfrīt*: praise, create(?) 13

''frywncyk *āfrīwənčīk*: blessing 15

''γ'z- ''γšt *āγāz- (māγāz-, āγāz-) āγəšt*: to begin 4

''γδy *āγəδē*: a wish 10

''γwnd- ''γwst *āγund- āγust*: to cover 15

''jwn *āžōn*: birth (~ *gati*, Buddh.), child 9

''jy- ''jit *āžəy- āžit*: to be born 7

''kwc- ''kwγt *ākōč- ākuγd*: to hang, suspend 10

''p *āp* fem.: water 3

''p'y- ''p't *āpāy- āpāt*: to consider, imagine, fathom 8

''pyk *āpīk*: of water, living in water 12

''pzmb *āpzəmb*: shore 15

''s- 'yt *ās- ēt*: to take 8

''s *ās*: taking 15

''stny *āstənē*: initial, first *13*

’’tr *ātər*: fire 4
’’wmr’z *āw-mərāz*: coworker, collaborator 13
’’wrt- *āwart-*: to turn hither 14
’’wzr *āwəzər*: *slope 14
’’x’s *āxās*: battle, fight 13
’’x’s ’wxwnc *āxās ōxunč*: struggle 14
’’x’skry *āxāskərē*: soldier 12
’’x’sryjy *āxāsrēžē*: whose pleasure is in fighting 13
’’x’sw’δy *āxāswāδē*: battlefield 13
’xwšndy **əxušəndē*: *satisfied 14
’’yfs- ’’yβt *āyəfs- āyəβd*: to be perverted, compromised 14
’’yfs- ’’yβt *āyəfs- āyəβd*: to become perverted 11
’’ykwn *āyəkōn*: eternally 1
’’ykwncyk *āykōnčīk*: eternal 12
’’ymb- ’’yβt *āyamb- āyəβd*: to pervert 11
’’z *āz* fem.: desire, greed, Hyle (the dark and evil feminine principle) 4
’’zmyc *āzəmīč*: of desire, greed 9
’’znd = ’’zynd 15
’’zrmkry *āzarmkərē*: hurting 11
’’zrmkry *āzərmkərē*: someone who hurts 12
’’zynd *āzend*: parable, story 1
’’zyr- **āzir-*: to be harmed, be hurt 13
’’zyr- *āzēr-*: to harm, torment 10
’’zyr- *āzēr-*: to harm 12
’βjng’ry *əβəžəngārē*: evil-doer 12
’βjyr‘ynyy *əβžirēnē*: made of diamonds; from *vajra*, cf. Khotanese *vaśi’ra-* 8
’βnw- *əβnəw- (əβnō-)*: to tremble, shake 8
’βt’myδ *əβdamēθ*: a week 13
’βtkyšp *əβdkišp*: the (world) of the Seven Climes, the whole world 10
’βy’p *əβyāp*: *reach 8
’βzn **əβzən*: *recognition 12
’cyδc *əčēδč*: *something(?) 6
’δw *əδu (əδəw)*: two (before noun) 5
’fcmbδδ *əfčambəδ*: the world 5
’fryn- ’fryt *āfrīn- āfrīt*: bless 7
’fryn- ’fryt *āfrīn- āfrīt*: to bless 7
’ft’r *əftār*: much, many 15
’ftmw *əftəmu*: firstly 5
’ftmy *əftəmi*: first, first of all 10
’ftmyk *əftəmīk*: first, 1st 10
’hw’yy *ahwāy*: Eve 7
’jndy *ēžəndē*: worthy 15
’krt’ny-k’ry *əkərtānī-kārē*: sinner 7
’kš- > kš- 12
’kt- > wβ- ’kt-
’kt’ny *əktānē*: sin 10
’ktsp’s *əktəspās*: obliging 13
’kty, fem. ’ktc *əktē, əktč*: done 3
’kty’ *əkətyā*: act, deed 2
’kwc- ’kwγt *ākōč- ākuγd*: to suspend, hang up 11
’kwt *əkut*, plur. *əkutīšt*: dog 5
’mbyr- *ambēr-*: to fill (trans.) 9
’nc’y- ’nc’t *ančāy- ančāt*: to calm down, end 13
’ndwxc *andōxč*: sorrow 9
’ndwxcn’k *andōxčənāk*: anxious 13
’ndwxs- *anduxs-*: to strive, toil 6
’ndxs- ’ntγt *andəxs- (mandəxs-) andəγd*: to flee 6

'nδmy *anδəmē*: limb 4
'nfr'sy *anfrāsē*: *quarrel, *litigation 10
'ngr'nd *angrānd*: cutting 15
'nɣ'w *anɣāw*: *haste 5
'nɣty, fem. 'nɣtc *anɣətē*, *anɣətč*: entire, complete *3*
'ns'c- 'nsɣt *ansāč- ansəɣd*: to arrange 11
'nsp' *anspā*: carpet 6
'nspt- *anspət-*: to rise, rouse oneself 8

'nst **ans^ət*: *mischief 6
'nšpn- *anšpən-* (*manšpən-*): to rest 4
'nšpr(n)- *anšpər(ən)-*: to tread (upon) 8
'nwyj- 'nwšt *anwēž- ənušt*: to gather (trans.) 5
'nwz- 'nwšt *anwəz- ənušt*: to gather 3
'nxr *anxər*: star 13
'nxr *anxər*: star, constellation 11
'nxrksy *anxərkəsē*: astrologer 13
'nxrwzn *anxər-wəzən*: zodiac 11
'nxsty *anxəstē*: goaded 13
'nxwnc *anxwanč*: dispute, fight 13
'nxz- 'nxšt *anxəz-* (*manxəz-*) *anxəšt*: to rise 4
'ny *əniy*: other 2
'ny'k *ənyāk*: grandfather 10
'ny'm *anyām*: end 7
'nyms- 'nymt *anyəms- anyəmt*: to be finished, done for 7
'nzr' *anzərā*: damage 15
'p'ryk *əpārīk*: other, remaining 15
'pryw *əprew* = pryw 6
'ps-, 'prs- fšt *əps-* (*əpərs-*) *fəšt*: to ask (+ acc. + gen.-dat. or *c-*) 4
'ps'k *əpsāk* fem.: wreath 8
'pstw- *əpəstəw-* + *čə*: to renounce 10
'pšyk *əpšēk*: spilling 15
'py'r *əpyār*: last night 8
'rd'w'n m't *ardāwān māt*: the Mother of the Righteous (Pers.-Parth. word) 10
'rk *ark* fem.: work 2
'rt'w *ərtāw*: righteous 3
'rt'wspy' *ərtāwəspyā*: righteousness, the community of the righteous 7
'rtxwšt *artxušt*: light (as one of the five elements) 4
'rty *árti*: and 3
'ry'n wyjn *aryān wēžən*: (Zor.) the Aryan Expanse, the mythical homeland of the Iranians 12
'sk'tr *əskātər*: higher, further, any more 6
'skw- 'skw't *əskəw- əskwāt*: to dwell, be 3
'skycyk *əskēčīk*: hight, tall 2
'skys'r *əskīsār*: upward 6
'sp *əsp*: horse 1
'sp's *əspās*: service 10
'sp'sy *əspāsē*: servant 11
'sp'δ *əspāδ*: army 8
'spnc *əspanč*: mansion, guest-house 9
'spnd *əspand*: *sacred 15
'sprɣm *əspərɣəm*: flower 8
'spty *əspətē*: full, complete 2
'spty'k *əspətyāk*: completeness 13
'spyš- 'spxšt *əspeš- əspəxšt*: to serve 10
'stk'njl *əstəkanǰəl*: of bone 7
'š, wš *əš, uš*: memory, mind 6
'škmb *əškamb*: world (~ *loka*, Buddh.) 10

’škwrδ *əškurθ*: heavy, serious 15

’šm’r- ’šm’rt = šm’r- šm’rt *(ə)šmār- (šīmār-) (ə)šmārt*: to think 9

’šm’r’ *əšmārā*: thought 9

’škr- škrt > škr- škrt

’štyk *əštīk*: third 7

’ty *əti*: and 2

’wfs- ’wβd *ōfs- ōβd*: to sleep 6

’wjγδ- (w’jγδ-) ’wjγst *ōžγəδ- (wāžγəδ-) ōžγəst*: to dismount 4

’wpt- (w’pt-) ’wpst *ōpət- (wāpət-) ōpəst*: to fall (down) 15

’wpt- ’wpst (w’pt) *ōpət- (wāpət-) ōpəst*: to fall 6

’wrδ *ōrəθ*: there 11

’wrm *ōrəm*: *calm 9

’wryz *ōrēz-*: fall down 8

’wst(y)- ’wst’t *ōstəy- (wāstəy-) ōstāt*: to place 4

’wswxs ’wswγt *ōsuxs- (wāsuxs-) ōsuγd*: to be purified 7

’wswγtp’zn *ōsuγdpāzən*: a pure heart 10

’wswγty, fem. ’wswγtc *ōsuγdē, ōsuγdəč*: purified, pure 3

’wšt(y)- (w’šty-) ’wst’t *ōšt(əy)- (wāšty-) ōstāt*: to stand 4

’wt’k *ōtāk*: place 7

’wyjtk’ry *əwižd-kārē*: killer, murderer 8

’xš’wn *əxšāwən*: a rule 8

’xš’wnδ’r *əxšāwəndār*: ruler 11

’xšn’m *əxšnām*: grace 10

’xšnk *əxšnək*: graceful 8

’xšywny *əxšēwənē*: ruler 8

’xšywnymyc *əxšēwənēmīč* fem.: royal 8

’xšyδ *xšēθ*: ruler 11

’xw’y- ’xw’t *əxwāy- əxwāt*: to break, infringe 9

’xwsndy’ *əxusandyā*: satisfaction 15

’xwšnd *əxušand*: *pleased 10

’yδ *ēδ*: this 3

’yδc *ēδəč*: any 6

’yδc ... ny/n’ *ēδč ... nē/na*: no, not, don’t ... any (thing), nothing 3

’yδy *ēδē*: person, somebody 6

’yjn, ‘yjn *ēžən*: worthy 8

’yjn’wy *ēžənāwī*: worthiness 11

’ync *īnč* f.: woman 13

’yny, ‘yny *ēnē*: this 3

’ys-, ‘ys- ’’γt *ēs- āγət*: to come 3

’yškty *īškətē*: house of the women, women’s quarters, harem 13

’yw *ēw*: one ’škry *əškərē*: in pursuit 4

’yw wnyy δβty’ *ēw wine δβitya*: one another 11

’ywt’c *ēwtāč*: single 6

’yzt *ēzd*: street 11

’zprt *əzpart*: pure 12

’ztyw *əzdēw*: exiled 14

’zw *əzu*: I (subject) 3

’zwrt = zwrt 9

’zy myδ *əz(y)ī mēθ*: yesterday 7

β’ry *βārē*: rider 6

β’rycyk *βārēčīk*: riding animal 8

β’w- *βāw-*: to approach 13

β’wcy(k) *βāwčī, βāwčīk*: sufficient 12

β’γ *βāγ*: garden 7

βγ, plur. βγyšt, βγ’n *βəγ, βəγīšt, βəγān*: lord, sir 2

βγ’nyk *βəγānīk*: of the gods, divine 7

βγn *βəγən* neut.: temple 5

βγpšy *βəγpəšē*: son of gods 10
βγγyst'n *βəγistān*: place of gods 14
βj'wk *βəžāwk*: misery 10
βjγδ- βjγst *βəžγəδ-* (*βāžγəδ*) *βəžγəst*: to mount (a horse) 8
βjng'ry *βəžəngārē*: evil-doing 6
βjyβr'n *βežīβərān*: miserable 13
βjyk *βəžīk*: evil (adj.) 13
βr- βwrt/βrt *βər- βurt/βart*: to carry, bring 3
βr't *βərāt*: brother 1
βry *βərē*: fruit 8
βry *βəriy* fem.: air 3
βryywr *βrēwər*: 10,000 10
βryyβryny *βərēβərēnē*: fruit-bearing 8
βwδ'ndy, fem. βwδ'ndc *βōδandē*, *βōδanč*: fragrant 3
βwδnβr'n *βōδənβərān*: *perceptive 8
βwδstn *βōδəstən*: garden 11
βwn *βun*: bottom 11
βwrt'rmyky' *βurtārəmīkyā*: patience 8
βwsndy *βūsəndī*: fasting 15
βxš- βγt *βəxš- βəγd*: to distribute 6
βy'ryy *βyārī*: the next morning 5
βyj *βež* fem.: evil 11
βyjβry *βež-βərē*: suffering, needy 12
βyjyβr'n *βežēβərān*: dejected 14
βyk *βēk*: outside 6
βyks'r *βēk-sār*: outward, away 6
βynd- βst *βend- βəst*: to bind, lock 4
βyr- βyrt *βīr- βírt/βīrət*: to obtain, be successful 5
βyry *βīrē*: obtaining, success 15
c'δr *čāδər*: down (below) 6
c'δrcy(k) *čāδərčī, čāδərčīk*: inferior, below 11
c'δrs'r *čāδərsār*: down(ward) 11
c'δrstr c- *čāδəristər č-*: further down from 10
c'γwny *čā-γōnē*: of what kind 8
c'f *čāf*: as much as, how much 8
c'fryδ *čāfrēδ*: just as much as, just how much 8
c'fyδ *čāfēδ*: just as much as, just how much 8
c'nw *čānō*: as, when, like 6
c'prm *čā-pərəm*: as long as, how long 8
cf- cβt *čəf- čəβd*: to steal 4
ckn'c pyδ'r *čəkənāč piδār*: why, for what reason 4
cndn *čandən*: as much as, how much 8
cndr *čandər*: within 11
crm *čarm*: skin, hide 8
ctf'rmyk *čətfārəmīk*: fourth 4
cw 'ty *ču əti*: whatever that 6
cw *ču*: what 3
cxr *čəxr*: wheel 11
cxs'm *čəxšām*: salve 15
cxš'pt *čəxšāpət*: commandment 9
cxwδ *čəxūδ*: Jewish 4
cyn *Čīn*: Chinese 4
cyndr *čendər*: inside 14
cynstn *Čīnəstən*: China 3
cytyy *čētē*: ghost 13
δ'm *δām* fem.: creation 3

δ'r- jγt *δār- žəγd*: to hold, keep, maintain 6
δβ'nzk'wy *δβanzəkāwī*: thickness 11
δβ'r *θəβār*: gift(-giving) 5
δβ't *δβāt*: perhaps 13
δβr *δβər*: door, gate 5
δβr- δβrt (δ'βr-) *θəβər- (θāβər-) θəβart*: to give, given 1
δβtyk *δəβdīk*: second, 2nd 4
δβyš *δβēš*: harm 5
δβyšny *δβēšenē*: harmful 12
δrjy'wr *žyāwər*: heart 4
δrw'n *ÿərwān*: Throana, Dunhuang 7
δrwnp'δy *δrūn-pāθē*: shooting with bow (and arrows) 5
δrwnstn *δrūnəstən*: quiver 8
δs' *δəsa*: ten 1
δsmyk *δəsəmīk*: tenth, 10th 10
δstβry *δəstβarē*: guide, representative 7
δt, plur. δtyšt *δət δətīšt* neut.: wild animal 5
δw'n *δəwān*: forward 15
δw'tsryty *δəwāt°s-rētē*: having twelve faces 13
δwγt, plur. δwγtrt *δuγd, δuγdárt* fem.: daughter 2
δwr *δūr*: far, distant 3
δyδym *δēδēm*: diadem 8
δyδymβr *δēδēmβər*: diadem-carrying 8
δyk *δēk*: letter 8
δyn *δēn* fem.: religion 7
δyn'βry, fem. δyn'βr'nc *δēnāβərē, δēnāβerānč*, plur. *δēnāβerāšt*: male/female elect 12
δyn'r *δēnār* (or *δīnār*): dinar 1
δynδ'r, δynδ'ry *δēnδār, δēnδārē*: holder of the religion, (good) Manichean 3
δynmync *δēnmēnč*: of the religion 12
δynyfrn *δēnī-farn*: the Glory of the Religion 5
δyštwc *δištōč*: poverty 10
δyw *δēw*: demon 2
δyw'štyk *δēwāštīk*: ? 15
δywδ't *δēwδāt*: demon-made 4
δywny'ty *δēw-nyātē*: possessed by demons 13
dwšystrwšn'n *Dōšistrōšnān* (MPers.): Friend of the Lights 15
fny- *fənəy-*: *renounce (sth. for: *pər-* +) 9
fr'k *fərāk*: tomorrow 13
fr'nβsty *frānβəstē*: whose breath is obstructed 13
frγ'z- *fərγāz-*: to begin (to do) 6
frkrnd- *fərkrand-*: to cut 14
frm'n *fərmān* fem.: order, command 6
frm'y- frm't *fərmāy- (frāmāy-) fərmāt*: to order, command; + infinitive (see next lesson) 6
frmrz- (fr'mrz-) frmšt *fərmərz- (frāmərz-) fərməšt*: ruin 4
frn *farn*: majesty, glory 8
frnkwndy' *farnxundəkyā*: glory 15
frp'š- *fərpāš- (frāpāš-)*: to urge on 8
frp'š- *fərpāš-*: to throw 15
frtry' *fərtəryā*: increase, improvement, furtherance 6
frwrt *frurt, fərwərt* in *artāw fərwərt*: the ether (as one of the five elements) 4
frwz- frwšt *fəruz- fərušt*: to fly (forth) 14
fry *friy*: dear 2
fry'nw'z *friyanwāz*: company of friends 9
fry'tr, fy'tr *fəryātər, fəyātər*: more 6
fry'wy *friyāwī*: love 6
fryšty *fərēštē*: angel 1

fryt't *frītāt* fem.: love, charity 5

fryyrw'n *frī-rəwān*: soul-loving, the Hearer 10

fs'c *fəsāč-*: to teach 6

fsp *fəsp*: rug 10

fswx *fəsux*: frasang 11

fšy'ws *fəšyāwəs*: gentleman 6

ftr- *fətər-*: pull out 15

γ'δwk *γāθuk*: throne 1

γβty *γəβdē*: *strenuous, exhausting 12

γmbn *γambən*: trouble, exertion, toil, hardship 7

γmbnβry *γambən-βərē* who suffers hardship 7

γn *γən*: skill, craft 7

γnd'k *γandāk*: bad, foul 3

γnd'kry *γandā(k)kərē*: evil-doer 13

γr *γər*: mountain 6

γr'myy *γərāmē*: wealth 13

γr'n *γərān*: heavy 5

γrβ > γrf

γrβ *γarβ = γarf* 8

γrβ- γrβ't *γərβ- γərβāt*: to know, understand 3

γrβ'k *γərβāk*: wise 5

γrβ'ky' *γərβākyā*: knowledge 2

γrδ *γərδ*: neck 10

γrf *γarf*: much, many 3

γryw *γərīw* fem.: self, soul 4

γw- *γəw-*: to be necessary; + infinitive 5

γw'n *γəwān*: sin 7

γw'nkry *γəwānkərē*: sinner 12

γw'nw'cy *γəwān-wāčī*: forgiveness for sins 7

γwβ- *γōβ-*: to praise 14

γwδy *γōδē*: vessel 15

γwš *γōš*: ear 13

γγr *γīr*: late 9

γγrtr *γīrtər*: later 14

γγšyp *γišēp*: harm 8

γzn *γəzn*: treasure 13

j'm *žām*: exquisite 11

j'r *žār* fem.: poison 3

j'rny *žārenē*: poisonous, full of poison 7

j'y- *žāy-*: to speak, talk 14

jβ- jβ't *žəβ- žəβāt*: to bite 13

jγrt *žγart*: quickly 3

jγw *žəγu*: very 14

jγw, jwγ- *žəγu žuγ-*: hard, cruel 14

jγγyr- jγγyrt *žəγēr (žīγēr-) žəγērt* (?): to call 4

jγγyr- *žγir-*: to be called 13

jmn *žəmən*: time (point of, stretch of time) 14

jmnw *žəmnu*: time, hour 5

jmyky' *žəmīkyā*: ? 15

jn- jyt *žən- žit*: to strike, play (an instrument) 6

jn' *žənā*: knowledge 15

jw- *žəw-*: to live 5

jw'n *žəwān* fem.: life 2

jwky' *žūkyā*: (good) health 9

jwndy *žwandē* (masc. and fem.): living 5

jwšy : *sacrifice? 13

jyk *žek* fem.: damage 10
jymt **žīmət*: city name 15
jyn' *ženā* : body 14
jyšt'wc *žištāwəč* = jyštwc 9
jyštm'nky' *žIšt-mānəkyā*: ill will 13
jyštwc *žištōč*: hatred 6
k'rpδ *kārpəδ*: way 12
k's *kās*: pig 3
kβn *kəβn*: less, too little 5
kβnyxn *kəβnīxən*: *meager remnant 7
-kδ *-kəδ = kəδa* 9
kδ' *kəδa*: when(ever) 6
kδry *kəθrē, kəšē*: now 5
kδwty *kəδuti*: that 6
kmbwny *kambōnī*: inferiority, lessness 8
kmby *kambī*: less, too little 6
*knd *kand*: family 13
knδ *kanθ* fem.: town 4
knδβr *kanθβər* (< *kanθ-δβər*): city gate 4
kp *kəp*, plur. *kəpīšt*: fish 10
kpwr *kəpūr*: camphor 15
kpyδ **kəpēδ*: *shop, *stall, *room 11
kr'n *kərān*: pure, clean 6
krj *karž*: miracle 15
krjy'wr *kəržyāwər*: marvel, wonder 8
krmšwhn *karmšōhən*: absolution 10
krnw'ncy' *qərnəwānčyā*: craft 7
kršn *karšən*: form 8
kršn'w *karšnāw*: beauty 5
kš- (')kšt- *kəš- (ə)kəšt-*: till, sow 12
kš'wrzy *kəšāwərzē*: farmer 8
kš'wrzy *kəšāwərzē*: tilling (the fields), agriculture 13
kšn *kašn* = *karšn*: form 15
kštr *kəštər*: smaller 6
kt *kát*: that, if 2
kt'r *kətār*: or, whether 7
kt'r ... kt'r *kətār ... kətār*: either ... or 7
ktskndm'nky' *kətskənd-mānəkyā*: destructive purpose(?) 13
kty *kətē*: house 13
ktyβryk *kətēβərīk*: pertaining to the house 10
kwγwny *kuγunē*: proper name, offspring of Ahriman 15
kwjpy'k *kužbyāk*(?): *zeal 14
kwn- 'krt *kun- ək(ər)t*: to do 6
kws *kōs*: side 6
kwtr *kōtər*: family (Sanskrit *gotra*) 13
kwts'r *kutsār*: where(to) 4
kwty *kōtī*: a kot≤i (zillion) 10
ky 'ty *kē əti*: whom 4
kyn *kēn*: hate, revenge 13
kyr- 'kšt *kēr- əkəšt*: to till 12
kyr'n *kirān*, see grammar 13
kyr'n *kirān*: direction; *čən ... kirān*: from the side/direction of (see grammar lesson 13) 11
kyrmny *kirmenē*: worm-eaten 8
kyš- *kēš-*: to decrease 8
kyštyc *keštīč*: (ground) for tilling, farmland 8
kyty *kēti < kē əti* 7
m'n *mān*: mind 10

m'ncyk *mānčīk*: intentional(?) 15
m'nwk *mānūk*: similar 14
m'nwk *mānuk*: similar 8
m't *māt* fem.: mother 1
m'xjmncyk *māxžəmənčīk*: of Monday 13
m'yδ = myδ *mēδ*: thus 7
mδyδ *məδēδ*: here 6
mγδβ *məγδəβ*: Magian 15
mγwn *məγōn*: entire 3
mnd''γ'ry' *mand-āγəryā*: ? 15
mndm'nky' *mand-mānəkyā*: carelessness 13
mndm'ny *mand-mānē*: careless 13
mndxwpyy *mand-xōpē*: lacking goodness 9
mndzprt *mand-zəpart*: unclean, impure 9
mr'z *mərāz*: workman 3
mrc *marč* fem.: death 3
mrcyny, fem. mrcync *marčenē, marčenč*: deadly 3
mrδ'spnd *mərθāspənd*: element, the sons of Primal Man (Xorməzd) 2
mrγ *marγ* fem.: meadow 9
mrγ *mərγ*, plur. *mərγīšt*: bird 5
mrγ'rt *mərγārt*: pearl 3
mrγ'rt-swmby *mərγārt-sūmbē*: pearl-borer 4
mrt mrt *mart mart*: each and every one 6
mrt mrt *mart mart*: individually 15
mrts'r *martsār*: hither 3
mrtxm'ny *mərtəxmānē*: of men 8
mrtxmy *mərtəxmē*: man, person, human being, people (plur.) 5
mrty *martiy*: man 1
mrym'ny *marī mānī*: Mar Mani 12
mrync- *mərēnǰ-*: to destroy 5
ms *məs*: also 5
mstk'ry *məst-kārē*: intoxicating 12
mstwny *məstōnī*: drunkenness 11
msy'tr *məsyātər*: greater 6
mšyβγ *Məšīβəγ*: the Third Messenger (Miθr) 5
mwγ'ny *muγānē*: Magian 14
mwγ'ny, fem. mwγ'nc *muγānē, muγānč*: of the Magi 12
mwrty *murtē*: corpse 2
myδ *mēθ*: day 1
myδ, m'yδ *mēδ*: thus 1
myδ'ny *mēδānī*: among, amidst 14
myδry-βγ *miθriβəγ, mišiβəγ*: the Third Messenger (< god Miθra) 15
myj *mež* fem.: lens 10
myn- *mēn-*: to dwell 7
myr- mwrt *mir- murt*: to die 3
mzyx, fem. mzyxc *məzēx, məzēxč*: big, great 2
mzyxy' *məzēxyā*: greatness 9
n'f *nāf*: people 14
n'-γrβty *nā-γərəβdē*: incomprehensible 13
n'-γrβyny *nā-γərβēnē*: ignorant 13
n'ktc *nāktč < nā + əktč*: undone, not done 10
n'ktynyy *nāktēnē*: of silver 14
n'm *nām*: name 10
n'mr *nāmər*: sweet 6
n'nγ'my *nā-nəγāmē*: untimely 14
n'-pδkcyk *nā-pəδəkčīk*: unlawful 13

n'šny *nāšənē*: rolling, turning 11

n'-swβt *nā-suβd*: un-bored 7

n'-wyyt *nā-wīt*: unseen 14

n'ywk'wyy *nāyūŸkāwī*: depth; from *nāyūŸk* "deep" 8

nβnd *nəβand*: reins 13

nβty, fem. nβtc *nəβdē*, *nəβdč*: wet 3

nβynd- nβst *nəβend-* (*nīβend-*) *nəβəst*: to attach 8

nβyr *nəβēr*: deliberation, planning 6

nβyr- nβyr't *nəβēr-āt*: to deliberate 10

nfryn *nəfrīn*: curse 15

nγ'δ' *nəγāδā*: prayer, request; ~ *βər-*: to request 13

nγwš- nγwšt *nəγōš- nəγušt*: to listen to 14

nγwš'k *nəγōšāk*: hearer 5

nγwš'k'nc *nəγōšākānč* fem.: female hearer *12*

nγwšk'ny *nəγōšəkānē*: of the hearers 8

nγwδn *nəγōδən*: dress, garment 8

nm- *nəm-*: to let, permit (+ infinitive) 13

nm'c βr- *nəmāč βər-*: to do homage, obeisance 12

nm'ny *nəmānē*: regret 7

nm'y- nm't *nəmāy-* (*nīmāy-*) *nəmāt*: to judge 4

nmy'k *nəmyāk*: belittling 9

nmy'k *nəmyāk* + *kun-*: to belittle, put down 15

nnδβ'mbn *nənə-δβāmbən*: Lady Nana 15

np'k *nəpāk*: hostage 4

npyk *nəpēk*: sth. written 8

npys- npxšt *nəpēs- nəpəxšt*: to write 3

npyšn *nəpēšən*: grandson 5

npδ- npst *nəpəδ-* (*nīpəδ-*) *nəpəst*: to lie down 6

nryšnx *nərēšanx*: Man. deity 15

nšyδ- *nəšēδ-* (*nīšēδ-*): to set down 10

nw'rt **nəwārt*: contradiction, provocation (?) 9

nw-γrβy *nō-γərβī*: ignorance 13

nwkr *nūkər*: now 1

nwm *nūm*: rule 13

nwmyk *nōmīk*: ninth, 9th 10

nwr *nūr*: today 1

nwrt- *nəwart-*: to turn thither 14

nw-ryjy *nō-rēžī*: displeasure, dislike 13

nwš'ft'k *nōšāftāk*: flowing with ambrosia 9

nwšy, fem. nwšc *nōšē*, *nōšč*: immortal 3

nwy *nəwē*: new 5

nwyδ *nəwēδ*: invitation 13

ny *nē*: not 2

ny ... ny *nē ... nē*: neither ... nor 8

ny's- (nyy's) ny't *nyās-* (*nīyās*) *nyāt*: to take 4

ny'wr *nyāwər*: another time 14

ny'z *nəyāz*: need (+ infinitive, e.g., "there is no need to do sth.") 6

nyδ- nyst *nīθ- nīst*: to sit (down) 11

nyjy- nyjt, njyt *nižəy-*(*nīžəy-*) *nižət, nəžit* (*nižd*): to go out 6

nymy *nēmē*: one half 12

nymyδ *nē(m)mēθ*: south 13

nyrβ'n *nirβān*: nirvana (Buddh.) 10

nyrk *nērək*: male 11

nyxy' *nīxyā*: depth, care 9

nyzβ'ny **nizβānē*: passion 13

p' *pā* = p'rty *pār-ti*: for 15

p' *pā*: short form of *pār-ti* 6

p'cr't *pāčrāt*: reward 14
p'δy *pāθī*: still 13
p'mpwšt *pāmbušt*: consort, spouse, wife (from Pers. *bāmbišn*, *bāmbušn*) 8
p'r(w)ty *pār(u)-ti*: but (instead) 6
p'rty *pār-ti*: for 7
p'rγzy' *pārǝγzyā*: excellence 8
p'šy *pāšē*: guardian 10
p'šyk *pāšīk*: hymn 13
p'šyn *pāšēn*: guardian 11
p'tcγnyy *pātčǝγnē*: answer 14
p'zy *pāzē*(?): part 13
pc'w' *pǝčāwā*: turmoil, quarrel 13
pc'w'ywγty *pǝčāwāyuγdē*: quarrelsome 13
pckwyr *pǝčkwēr*: fear 9
pcm'k *pǝčmāk*: resembling 10
pcp't *pǝčpāt*: this time 13
pcwz- *pǝčwǝz-* (*pǝčīwǝz-*): to meet, get together (also sexually) 6
pcxw'q *pǝčxwāk*: obstacle 14
pcγt > ptcxš- 8
pcy'y- *pǝčyāy-*: to help 14
pδ- *pǝδ*: foot (of mountain) 12
pδ'mn *pǝδāmǝn*: skirt (of mountain) 12
pδβ'r- (p'δβ'r) *pǝθβār-* (*pāθβār*): to hurry, rush 8
pδk *pǝδk* fem.: judgement 2
pδwfs- *pǝδufs-* (impf. =): to stick, cling 5
pδy *pǝδē*: foot soldier 8
pδynd **pǝδēnd*: threshold 11
pδynj- pδγt *pǝθenj pǝθǝγd*: to pull (out) 13
pγšty *pǝγǝštē*: (to be) about to (do) 6
pjwk *pǝžūk*: abortion 6
pn'nc *pǝnānč* fem.: co-wife 12
pncmyk *panjǝmīk*: fifth 8
pnd *pand*: close, relative 10
pr *pǝr*: on, etc. (preposition) 2
pr'kn- pr'knd *pǝrākǝnd-*: to scatter, sow 12
pr'w 'ty *pǝrāw-ǝti:* for (because) 13
pr'δn *pǝrāθǝn*: sale 12
prβγn *parβǝγǝn*: gift 2
prδβn *pǝrδǝβǝn*: deceit, harm 10
prδw- prδwt *pǝrδǝw- pǝrδūt*: to sully, pollute 13
prkyš- (prykyš) prkšt *pǝrkēš-* (*pǝrīkēš*) *pǝrkišt*: to imprison 4
prm *pǝrǝm*: (all the way) to; postposition + acc. 4
prm'n, mistake for frm'n 15
prs *pǝrs* fem.: side, flanc 11
pršp'r *pǝršpār*: trampling 4
pršprn *paršpǝrǝn*: pavement 8
pršt'k *pǝrštāk*: preparation, equipment 5
pršt'y- pršt't *pǝrštāy-* (*pǝrīštāy-*) *pǝrštāt*: to prepare 4
prštrn- prštrt *pǝrštǝrǝn-* (*pǝrīštǝrǝn-*) *pǝrštǝrt*: to spread 6
prt'w *pǝrtāw*: *bench 9
prtr *partǝr*: higher, foremost 7
prwrty *pǝrwǝrtē*: turn, time 15
prwyδ- *pǝrwēδ-*: to seek 5
prwyrt- *pǝrwērt-*: to let become 9
prxs- (pr'γt) prγt *pǝrǝxs-* (*pārǝxs-*) *pǝrǝγd*: to be left (over), remain 4
prxy *pǝrxē*: payment, wages 2

prys- pr'γt *pərēs- pərāγət*: arrive 7
pryw = 'pryw *(ə)pərew*: together (with); postposition with instr.-abl. 6
przr *parzər*: very 14
ps- fršt, fšt *pəs- fəršt, fəšt*: to ask, investigate 3
ps'k *pəsāk* fem.: wreath, crown 2
pswc- *pəsōč-*: to purify 6
pswxs- pswγt *pəsuxs- pəsuγd*: to be purified 11
psyδ *pəsēδ*: diminishing 9
pš'k *pəšāk*: abortion 15
pš'y- *pəšāy-*: to throw 5
pšt'wn *pəštāwən*: order, command 6
pšy *pəšī*: after (+ loc.) 15
ptβnd *pətβand*: bond 14
ptβnd *pətβand*: link, tie, bond 11
ptβty *pətəβdy*: burned, scorched 13
ptcxš- ptcγt (pcγt) *pətčəxš- (pətīčəxš-) pətčəγd*: to receive, accept 8
ptγwδ- ptγwst *pətγōδ- pətγust*: hide, conceal 5
ptγwš- ptγwšt *pətγōš- - pətγušt*: to hear, heard 1
ptjy'mc *pətəžyāməč*: *quarrel 4
ptk'r' *pətkārā*: shape 8
ptm'k *pətmāk*: measure 8
ptmwk *pətmōk*: garment, dress 8
ptmwxs- (ptymwxs-) ptmwγt *pətmuxs- (pətīmuxs) pətmuγd*: to don, put on (a garment) 15
ptmync- ptmwγt *pətmenǰ-(pətīmenǰ-) pətmuγd*: to don, put on clothes 7
ptn *pətən*: *solitude, *privacy 13
ptnwy *pətnəwī*: anew, again 13
ptr *pətər*: father 1
ptr'z- ptršt *pətrāz- pətrəšt*: to erect 10
ptrk'n *pətərkān*: estate, inheritance 12
ptrwp *pətrōp*: *fortress 7
ptryδ- ptryst *pətrēθ- pətrist*: to mix, mingle 7
ptryš- ptryšt *pətrēš- pətrišt*: to tear up 14
ptrysty, fem. ptrysc *pətristē, pətrisč*: mixed 3
pts'c- ptsγt *pətsāč- pətsəγd*: to build, construct 5
pts'k *pətsāk*: construction 5
pts'k *pətsāk*: regulation 14
pts'r *pətsār*: again, once more 1
ptsγty, fem. ptsγtč' *pətsəγdē, pətsəγtč*: prepared, constructed 3
ptst't *pətəstāt*: opposition, resistance 6
ptsxs- ptsγt *pətsəxs- pətsəγd*: to be constructed 15
ptsynd- *pətsend- (pətīsend-)*: to agree 8
ptšk'f- *pətškāf-*: to smash 15
ptškwy- ptškw't *pətškwəy- pətškwāt*: to say *3*
ptšm'r *pətšmār*: count 7
ptw'f- *pətwāf-*: to weave 11
ptxryn- ptxryt *pətxrīn (pətīxrīn) pətxrīt*: to hire, rent 4
ptxw'y- ptxwst *pətxwāy- pətxust*: to kill. 3
ptxwng *pətxwang*: murder 15
pty'm- ptymt *pətyām- pətyamt*: to end, stop (trans.) 11
pty'mcyk *pətyāmčīk*: final, 12
pty'p *pətyāp*: part, time (3 times) 4
pty'r *pətyār*: opposition, harm, counterpart 11
ptycy *pətīčī*: facing 14
ptyms- ptymt *pətyəmᵊs- (pətīyəms-) pətyamt*: to end, stop (intrans.) 5
ptyδy' *pətēδyā*: offense 15
ptyδy' *pətēδyā*: offense 9

ptyn *pətīn*: separate(ly) 11
ptz'n- *pətzān-*: to know, recognize 9
ptzrn *pətzarn*: anger 13
pw-'rγ *pū-arγ*: priceless, valuable 11
pwrδnk *purδank*: leopard 8
pws- pwt *pūs- pūt*: to rot 8
pw-s'k *pū-sāk*: countless 9
pw-s'k *pū-sāk:*: countless 13
pw-skβty *pū-skəβdē:* *helpless 7
pwt, plur. pwtyšt *put* (*bud*), *putīšt*: Buddha 2
pwt'ny *putānē*: Buddhist 4
pww wyδ'β *pū-wiδāβ*: without injury 13
pxry *pəxrē*: planet 11
pxw'y- pxwst *pəxwāy- pəxust*: to cut off 14
py't- pyst *pyāt- pyast*: to adorn 7
py'ty *pyātē*: adornment 7
pyδ *pīδ*: elephant 3
pyδ'r *piδār* in cn ... pyδ'r *čən ... piδār*: because of 12
pyn- *pīn-*: to open 5
pyrnm *pērnəm*: before 13
pyrnms'r *pērnəmsār*: before, in front of 5
pyšt *pišt*: but 14
pysws *pēsōs*: female archont, maker of Adam and Eve 15
r'β *rāf*: sickness 13
r'δ *rāθ* fem.: road 12
r'δt'k *rāθ-tāk*: guide 6
r'f *rāf*: illness 9
r'fkyn *rāfkēn*: diseased 12
r'γ *rāγ*: plain 9
r'k *rāk*: vein 11
r'mnd(y) *rāmənd(ī)*: always 6
r'y- *rāy-*: to weep 15
rm *rəm*: people 2
ršt *rəšt*: straight 12
rtnβ'myk *rətənβāmīk*: (like) having the color of jewels 13
rtnyny *rətnēnē*: made of jewels (Skt. *ratna*) 10
rtu *rətu*: 10 seconds 5
rw'n *rəwān*: soul 4
rw'nmyc *rəwānmēč*: of the soul 14
rw'nsp'sy *rəwānspāsī*: soul-service 15
rwβ *rūf*: mouth 9
rwδ- rwst *rōδ- rust*: to grow 7
rwδny, fem. rwδync *rōδenē, rōδēnč*: of copper 12
rwrty'mync *rurtyāmēnč*: of insolence 9
rwstm *Rustəm*: proper name 3
rwxšn *ruxšən*: light (adjective) 2
rwxšn'γrδmn *ruxšnāγərəδmən* fem.: the Light Paradise 2
rwxšny'k *ruxšnyāk*: light 3
rxš *Rəxš*: name of Rustam's horse 2
ryj *rēž*: pleasure 13
rymny *rēmənē*: soiled, dirty 10
ryš- *rēš-*: to tear 15
ryt *rēt*: face 15
ryt *rēt*: face, respect (in many respects) 8
rytry' *rētəryā*: *decline 13
s'c- *sāč-*: it is proper, necessary (*for* sb. *to* do); impersonal verb 3

s'k *sāk*: number 7

s'n *sān*: enemy 6

s'r *sār*: toward; postposition + gen.-dat.; but *kū ... sār* "to, toward" + acc. 4

s'rβγ *sārβǝγ*: tower 4

s't *sāt*: all, everything 3

s't *sāt*: every, all 5

sfryn- sfryn't *sfrīn- (sīfrīn-) sfrīnāt*: to create 4

sfrywn *sǝfrīwǝn*: creation 5

sγtm'n *sǝγdǝmān*: all 6

sk'wy *skāwī*: height 8

sm'n *smān*: heaven 6

sm'nxšyδ *smānxšēδ*: Ruler of Heaven, Rex Honoris 11

smwtr *sǝmutr*: ocean (Sanskrit *samudra*) 13

smwtryk *sǝmutrīk*: of the ocean 13

smyrγr *sǝmīrγǝr*: Mt. Sumeru, the mountain in the middle of the world 12

sn- st *sǝn- sǝt*: to rise, go up 11

sp's > 'sp's

spyn'w' *spēnāwā*: *depravity 10

srδng *sǝrθang*: chief, leader 9

st- *sǝt-*: a hundred 2

stβt *stǝβd*: hard, harsh, fierce 6

stryc, plur. stryšt *strīč, strīšt*: female, woman 2

swβtγwš *suβd-γōš*: whose ears are pierced, having pierced ears 13

swγδyk *Suγδīk*: Sogdian 3

swmb- swβt *súmb- suβd*: to bore 3

sy'k *sǝyāk* fem.: shade, shadow 2

sym *sēm*: fearful 7

syn- st *sēn- sǝt*: to raise, lead up 6

š'twx *šātux*: glad, happy 1

š'twxy' *šātuxyā*: happiness 4

š'ykn *šāykǝn*: palace 9

šf'r *šǝfār*: shame 6

šklwn *šǝklōn*: male archont (prince of darkness), maker of Adam and Eve 15

škr *šǝkǝr*: sugar 6

škr- škrt *šǝkǝr- (šīkǝr-) šǝkart*: to lead, pursue 4

škwrδ *škúrθ*: difficult 14

škwy, fem. šwkc *šǝkǝwē, šukč*: dry 3

šm'r- *šǝmār-*: to think 13

šm'r- šm'rt = 'šm'r- 'šm'rt 9

šm'r'kyn *šǝmārkēn*:thoughtful 13

šmn *šǝmǝn*: Buddhist monk 3

šmn'nc *šǝmǝnānč* fem.: Buddist nun 12

šmnkw'ny *šǝmnǝkwānē/¢ǝmǝnkuwānē*: belonging to Šimnu (Ahrimen, Satan) 6

šmnw *šǝmnu*: Ahrimen, Satan 5

šnyš- *šǝnēš-*: to cover 15

štyk *štīk = ǝštīk* 10

šw- xrt *šǝw- xart*: to go 3

šwnyy *šōnē*: that (dem. pron., lesson 3) 14

šyr *šir:* good 2

šyr *šīr*: well, very 3

šyr'k *širāk* fem.: goodness 2

šyr'kty *širāktī*: beneficence 11

šyrβr'n *šīrβǝrān*: happy 14

šyrkty *širǝktē*: having done good, pious 13

šyrm'ny *šīrmānē*: good-spirited, happy 15

šyrn'm *šīrnām*: fame 4

šyrng'ry *širǝngārē*: pious, beneficent 12

šyrš'yr *šīr-šīr*: extremely < *šīr* "very" 5
šyrxwzy *šīrxōzē*: well-wisher, friend 10
t'ry *tārī* (*tāriy*): darkness 4
t'w *tāw*: might 12
t'wndky' *tāwəndkyā*: might 10
t'wndy *tāwandē*: mighty, strong 7
tγw *təγu*: you (thou) 3
tkwš- *təkōš-* (*tīkōš-*): to look (at) 4
tm *təm*: darkness 6
tmb'r > tnb'r
tmb'rmync *tambārmēnč*: of the body 12
tmyk *təmīk*: of darkness, pertaining to Hell 11
tnb'r, tmb'r *tambār* fem.: body 4
tnygyrd *tənīgird*: bodily (Parthian word) 8
trγtz'yy *trəγdzāyē*: depressed 14
trny' *tarnyā*: submissiveness 14
trs'k *tərsāk*: Christian 3
trš- *tərš-*: to flee 6
twj- twγt *tōž- tuγd*: to pay, redeem 7
twkyn **tōkēn*: pond, lake 10
twty *tuti* = *əti* 15
txyz *təxēz*: (sun-)rise 15
tym *tīm*: again 5
tys- tγt *tīs- təγət*: to enter 7
w'β- wγt *wāβ uγd*: to say 4
w'c- wγt *wāč- uγd*: to release, send 4
w'crn *wāčərən*: bazaar 4
w'δ jywndy *wāδ žīwandē*: (Parth.) the Living Spirit 12
w'δ *wāδ*: place, seat 13
w'f *wāf*: so many 10
w'f- *wāf-*: to weave 11
w'f *wāf*:so much 8
w'fryδ *wāfrēδ*: just so much 8
w'fyδ *wāfēδ*: just so much 8
w'γwny *wā-γōnē*: of that kind 8
w'nw *wānō*: thus 3
w'nw 'ty *wānō əti*: so that, in order that 5
w'prm *wā-pərəm*: so long 8
w'r- *wār-*: to rain 15
w'sty- < 'wsty- 11
w'šty- > 'wšt- 4
w't *wāt*: wind 4
w'tδ'r *wātδār*: living being 10
w'tny *wātenē*: of wind, windy 12
w'xš *wāxš*: word 14
w'xšk *wāxšək*: spiritual 8
w'xšyk *wāxšīk*: spirit 13
wβ- 'kt- *uβ- əkt-*: to become 3
wβyw *uβyu*: both, as well as 8
wβyw ... wβyw *uβyu ... uβyu*: both ... and 8
wδ's- (imperf. wyδ's-) *uδās- (wīδās-)*: to marvel, wonder 15
wδw *uδu, uδəw* fem.: wife 5
wδyδ *uδēδ*: there 4
wδyr- wδrt *uδēr- uδərt*: to hold out, arrange 12
wγryš-, wyγryš- (wyγryš-) wγr't, wyγr't *uγrēš-, wiγrēš- (wīγrēš-) uγrāt, wiγrāt*: to wake 8
wγš *uγəš*: joy 7

wγš-, impf. wyγwš- *uγəš- (wīγuš-)*: to rejoice 4
wγšndy *uγšandē*: joyous 3
wmrz- *umərz-*: to destroy 9
wn *un (wən)* fem.: tree 1
wn'r'm *unārām*: forest retreat(?) 15
wndn *wandən*: so much 8
wnyk *unīk*: *captive *4*
-wr *-wər*: there 10
wrcwnkry *určōnkərē*: magical 10
wrcxwndqy' *warčxundəkyā*: magic 8
wrm *urəm*: quietness 9
wrnkyn *urənkēn*: believing, faithful 5
wrtn *wartən*: chariot 5
wš *wəš = əš*: memory, mind 15
wštm'x *uštəmāx*: Paradise 3
wtšn *utəšən*: old, former 10
wty' *utyā*: hardship; + *βər-* "to toil" + *pər-* (cf. *γambən βər-*) 9
wx'scn *uxāsčən*: troubled 14
wxr, wnxr *wa(n)xər*: voice 14
wxwn- *uxun-*: to call 15
wy'k *wəyāk*: a place 15
wy'βr *wyāβər*: explanation, word 11
wy'βrny *wyāβərnē*: endowed with speech 14
wy'βrt *wəyāβart*: speech, exposition 7
wyc'wky' *wičāwīkyā*: testimony 12
wyδ'β *wiδāβ* : harm, damage, injury 13
wyδ'snyq *wiδāsənīk*: wondrous 5
wyδp't(y) *wēδpāt(ī) < wēδ + pāt(ī)*: that time, then 10
wyδp'ty *wēδpātī*: at that time, thereupon 7
wyδβ'γ *wiδβāγ*: discourse 15
wyδβz't: discourse (?) 13
wyg'n *wigān*: destruction 9
wyγr's- wyγr't *wiγrās- (wīγrās-) wiγrāt*: to awake (intr.) 13
wyγryš- > wγryš-
wyγwš- *wīγuš-* > wγš- *uγəš-*
wykn-, wyγn- *wikən-, wiγən-*: to destroy 9
wyn- wyt *wēn wīt*: to see 3
wyn' *wīnā* fem.: lute, *vin≥ā* 2
wyn'wcyk *wēnāwčīk*: visible 15
wyncyk *wēnčīk*: visible 14
wysp *wisp*: every, each, all 5
wyspγrβ'k *wisp-γərβāk*: knowing all, omniscient 13
wyspγwny *wispγōnē*: of all kinds 12
wysprtnyny *wispərtənēnē*: studded with jewels (Sanskrit *ratna*) 14
wyspsprγmy *wispəspərγəmē*: all (covered with) flowers 13
wyspwhr 'd cnd'tyz'dg *Wispuhr ad čandātī-zādag*: the Prince and the Murderer's Son (MPers. tale) 15
wyspzng'n *wisp-zangān*: all kinds of 8
wyst'w *wistāw*: oath; *wistāw- kun-*: to swear an oath 13
wyst'w- *wistāw-*: to swear 13
wyš *wēš*: pasture, grass 4
wyšprkr *wēšpərkər*: Spiritus vivens (Vaiiuš Uparōkairiia) 11
wyšpšy *wišpəšē (< wispəšē)*: prince 10
wytr- *witər- (wītər-)*: to depart 4
wyx *wēx* fem.: root 11
wyzr *wizər*: straight 12
wz- wšt *uz- ušt*: to fly 14
x'n' *xānā* fem.: house 1

x'w- *xāw-*: strike 9
x'x *xāx*: well (of water) 15
x'xsry *xāxsərē*: spring 9
xδwk *xəδūk*: resentment 13
xnγr *xanγər*: sword 14
xns *xans*: firm, strong, secure 5
xnsy' *xansyā*: firmness 9
xr *xər*: donkey 13
xrγwšy *xərγōšē*: hare" 13
xryc *xrīč*: purchase 12
xšyβt *xəšiβd*: milk 15
xšyšpt *(ə)xšēšpət*: Lord of the Realm 10
xtw *xətu*: judge 3
xty'k *xətyāk* fem.: judgement 3
xw'cn'k *xwāčənāk*: sickly 9
xw'kr *xwākər*: merchant 13
xw'r *xwār* fem.: sister 5
xwβn *xuβn*: sleep *8*
xwδnyk *Xuδənīk*: Khotanese 4
xwj- xwšt *xōž- xušt*: to desire, require, ask for (from somebody = *c*-) 4
xwnx, hwnx *xōnəx*: that 3
xwny *xōnē*: that 3
xwp *xōp*: good, skillful 14
xwr- xwrt *xur- xurt*: to eat 4
xwrmztyk, fem. xwrmztyc *xurməzdīk*, *-īč*: Ohrmazdian 3
xwrn *xurn*: blood 15
xwrsn *xūrsən*: sunrise, east 12
xwrt *xwart*: food 4
xwrtxyz *xūrtəxēz*: sunset, west 12
xwsnd *xusand*: happy, content 12
xwsnd *xusand*: happy, content 7
xwsnd *xwsand*: satisfied 11
xwšty *xuštē*: teacher 15
xwt *xut*: self 4
xwt'w *xutāw*: lord, king 1
xwtšy *xutəšē*: *structure 7
xwyc *xwēč*: pain 13
xwycq'wy *xwēčkāwī* fem.: explanation 4
xwymny *xwēmənē* ?: *self-existent 8
xwyn- *xwen-*: to be called 3
xwyr- *xwēr-*: to feed 11
xwyštr *xwēštər*: elder 8
xyδ *xēδ*: that 3
xypδ *xēpəθ*: own 6
xypδ'wnd *xēpθāwənd*: master, lord, owner 2
y'β- *yāβ-*: to wander, rove 14
y'xy *yāxē*: brave 3
yδw **iδū*: *shape 7
ykš *yakš*: yaks≥a 11
yp'k *ipāk*: anger 13
yp'kβry *ipāk-βərē*: angry 12
ytkw *itku*: bridge 15
yw'r *iwār*: but 6
yw'r *iwār*: separation 9
ywkfswk *yōk fəsōk*: teaching 14
ywny *yōnē*: this 3

ywnyδ *yōnēθ*: at once, right away 3
ywxn *yuxn* fem.: blood 15
yxny *ixənē*: *remainder (?) 7
yxs' *ixsa*: perfume 15
yxwn *ixōn*: blood 9
yxwyn *ixwēn*: separate (from), excluded (from) 13
z'kδny *zākδənē*: womb 11
z'm'ty *zāmātē*: son-in-law 5
z'n- *zān-*: to know 7
z'rcnwky' *zārčənūkyā*: pity, mercy 14
z'ryy-sy- *zārē-say-*: to be pitiful 14
z'ty *zātē*: son 3
z'wr *zāwər*: power 10
z'wrkyn *zāwərkēn*: powerful 2
z'y *zāy* fem.: earth 3
z'yxyzy *zāyxēzē*: creeping on the earth 13
zβ'k *zəbāk*: 15
zβnd *zəβand*: *quarrel 10
zmb *zamb*: shore 13
zn- z't *zən- zāt*: to bear (children) 6
zng'n -*zəngān*: of ... kinds 10
zprtkry *zəpartkərē*: purifying (or *zəpartkərī*: purification) 15
zrγwny *zərγōnē*, fem. *zərγōnəč*: green 7
zrw'βγ *zərwā-βəγ*: God Zurwān, the Father of Greatness 1
zrxs- zrγt *zərəxs-* (*zīrəxs-*) *zərəγd* : to be delivered 5
zrxs- zrγt *zərəxs- zərəγd*: to be saved, delivered 13
zrync- zrγt *zərēnǰ- zərəγd*: to deliver 6
zryš- zryšt *zrēš- zri.st*: to tear asunder 14
zwrnyy *zurnē*: time, moment 13
zwrt- zwst *zəwart- zust*: to turn (back), return 3
zy'n *zəyān*: *offspring, children 6
zyn *zēn*: weapon, armor 5
zyn- zyt *zin- zit*: to take (from: *c-*); passive: to be deprived (of: *c-*) 12
zynyxw'ry *zēnī-xwārī*: protection 6
zyrn *zérn*: gold 1
zyrnkry *zérnkərē*: goldsmith 11
zyrnynyy *zérnenē*: of gold 14
zyrnβ'm *zērənβām*: having the color of gold, gold-colored 13
zywr *zēwər*: adornment 8