

**INTRODUCTION TO PAHLAVI**  
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## INTRODUCTION: THE IRANIANS, THEIR LANGUAGES, AND THEIR LITERATURES

### THE IRANIANS

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

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

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

### OLD AND MIDDLE IRANIAN LANGUAGES

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

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

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

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

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

### MIDDLE PERSIAN, PAHLAVI

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

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

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

<sup>3</sup> See Skjærvø, 2006.

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

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

### THE PAHLAVI TEXTS

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

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

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

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

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

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

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

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

The *Dādestān ī dēnīg* (the judgements of the *dēn*; transl. Jaafari-Dehaghi, , 1998) and the *Nāmāgīhā ī Manuščīhr* (letters of Manušchīhr) deal with questions of Zoroastrian practice.

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

Among secular texts are the following:

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

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

See also the translations at

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

<http://avesta.org/>

<sup>4</sup> See Skjærvø, 1996.

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

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#### LESSON 4

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## LESSON 1

### PRELIMINARY REMARKS ABOUT STUDYING PAHLAVI

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

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

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

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

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

### SOUND SYSTEM

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

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

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

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

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

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

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

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

**THE PAHLAVI SCRIPT**

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

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

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

𐭠	𐭡	𐭢	𐭣	𐭤	𐭥	𐭦	𐭧	𐭨	𐭩	𐭪	𐭫
t	š	č (ṣ)	p	m	l	k	z	w	y	b	a

The following are relatively unambiguous letters:

𐭪	b	𐭥	r, l	𐭢	c
𐭧	z	𐭤	m	𐭡	š
𐭦	k	𐭣	p	𐭠	t

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

The very ambiguous letters are:

	As vowels	As consonants	
𐭠	ʔ, a, ā	h - x	
𐭡	i, ī, e, ē, ay	d - g - ĵ - y	𐭡 + 𐭡 = 𐭢 or 𐭣 also = s
𐭢	u, ū, o, ō, aw	n - w - r	

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

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

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

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

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

𐭪	b	𐭢	c	𐭦	k	𐭣	p	𐭠	t	𐭡	w
---	---	---	---	---	---	---	---	---	---	---	---

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

𐭠 + 𐭠	>	𐭠𐭠	𐭪 + 𐭠	>	𐭪𐭠
𐭢 + 𐭠	>	𐭢𐭠	𐭦 + 𐭠	>	𐭦𐭠
𐭣 + 𐭠	>	𐭣𐭠	𐭤 + 𐭠	>	𐭤𐭠



LESSON 1

𐬀 + 𐬀 > 𐬁	𐬂 + 𐬀 > 𐬃
𐬁 + 𐬀 > 𐬂	𐬃 + 𐬀 > 𐬄
𐬂 + 𐬀 > 𐬃 or 𐬄	

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

𐬀 + 𐬂 + 𐬁 > 𐬃𐬁	𐬀 + 𐬂 + 𐬃 > 𐬃𐬃	𐬀 + 𐬂 + 𐬄 > 𐬃𐬄
𐬀 + 𐬁 + 𐬂 > 𐬃𐬂	𐬂 + 𐬀 > 𐬃	𐬀 + 𐬂 + 𐬀 > 𐬃𐬀

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

𐬂 + 𐬂 > 𐬃𐬃 <ṗṗ> or 𐬃𐬃 <ṗṑ> (common)	𐬃 + 𐬂 > 𐬃𐬃 <ṑc>
𐬂 + 𐬀 > 𐬃𐬀 <yp> or 𐬃𐬀 <yṗ> (less common)	𐬃 + 𐬀 > 𐬃𐬀 <yc>
𐬂 + 𐬂 > 𐬃𐬃 <mp> or 𐬃𐬃 <yṗ>	𐬃 + 𐬂 > 𐬃𐬃 <mc>
𐬂 + 𐬃 > 𐬃𐬃 <mp> or 𐬃𐬃 <zṗ>	𐬃 + 𐬃 > 𐬃𐬃 <zc>
𐬂 + 𐬀 > 𐬃𐬀 <mp> or 𐬃𐬀 <lṗ>	𐬃 + 𐬀 > 𐬃𐬀 <lc>

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

𐬀 + 𐬀 > 𐬁 or 𐬂 <lw>	𐬀 + 𐬃 > 𐬃 or 𐬄 <zw>
𐬂 + 𐬀 > 𐬃 or 𐬄 <lp>	𐬂 + 𐬃 > 𐬃𐬃 or 𐬃𐬄 <zp>

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

**SPELLING 1**

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

Compare the spelling and pronunciation of the following:

𐬃	<lt> <i>rad</i> “chief, <i>ratu</i> ” <sup>6</sup>	𐬃𐬀	<kʰl> <i>kār</i> “work”
𐬃𐬁	<lmk> <i>ramag</i> “herd, flock”	𐬃𐬃	<wtl> <i>wattar</i> “bad, evil”
𐬃𐬃	<mʰl> <i>mār</i> “snake”	𐬃𐬀	<pwl> <i>purr</i> “full (of)”
𐬃𐬃𐬃𐬃	<twšʰk> <i>tuxšāg</i> “diligent”	𐬃𐬃	<gyty> <i>gētīy</i> “the world-of-the-living, this world”
𐬃𐬃	<šyl> <i>šēr</i> “lion”	𐬃	<dt> <i>dad</i> “wild animal”

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

## LESSON 1

𐭩𐭥	<gwlǵ> <i>gurg</i> “wolf”	(𐭥 + 𐭥) 𐭥𐭥	<myš> <i>mēš</i> “sheep”
𐭥𐭥	<bwc> <i>buz</i> “goat”	𐭥𐭥𐭥	<gwspnd> <i>gōspand</i> “domestic animal”
𐭥𐭥𐭥	<dlygwš> <i>driyōš</i> “poor”	𐭥𐭥𐭥	<mltwm> <i>mardōm</i> “people, humans”
𐭥𐭥𐭥𐭥	<zltwhšt> <i>Zarduxšt</i> “Zarathustra”	𐭥𐭥𐭥	<hwcšm> <i>hučāšm</i> “benevolent”

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

### TRANSLITERATION AND TRANSCRIPTION

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

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

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

### GRAMMAR 1

#### THE SENTENCE

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

*There are no definite or indefinite articles.*

*Personal pronouns as subjects of verbs may be left out.*

#### Word order

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

The basic word order is therefore:

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

SUBJECT - INDIRECT OBJECT - DIRECT OBJECT - VERB

e.g.:

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

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

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

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

Note on terminology:

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

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

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

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

## LESSON 1

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

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

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

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

### NOUNS

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

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

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

On the verbs, see below.

### PERSONAL PRONOUNS

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

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

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

### “TO BE”

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

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

LESSON 1

NEGATIONS

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

QUESTIONS

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

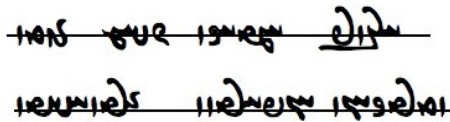
SENTENCES 1

Analyze the following sentences:

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

EXERCISES 1

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



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

𐭠𐭣𐭥𐭥𐭥	<bckkl>	𐭠𐭣𐭥𐭥𐭥	<hwp>
𐭠𐭣𐭥𐭥𐭥𐭥	<bwc>	𐭠𐭣𐭥𐭥	<k'l>
𐭠𐭣𐭥	<bwt>	𐭠𐭣𐭥𐭥	<krpkkl>
𐭠𐭣𐭥𐭥𐭥	<clp>	𐭠𐭣𐭥	<ky>
𐭠𐭣𐭥𐭥	<dlygwš>	𐭠𐭣𐭥𐭥	<lmk>
𐭠𐭣𐭥	<dt>	𐭠𐭣𐭥	<lt>
𐭠𐭣𐭥𐭥	<gwlg>	𐭠𐭣𐭥	<m'l>
𐭠𐭣𐭥𐭥	<pltwm>	𐭠𐭣𐭥𐭥𐭥	<mltwm>
𐭠𐭣𐭥𐭥𐭥	<gwspond>	𐭠𐭣	<m'n>

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

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

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

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

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

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

GLOSSARY OF WORDS IN THE SENTENCES AND THE EXERCISES 1

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

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

LESSON 1

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

## LESSON 2






### SPELLING 2

#### THE “OTIOSE” STROKE






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

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





With “otiose” stroke:

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

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

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

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

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

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

#### CONSONANTS

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

Initial:

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

After *f, x*

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

LESSON 2

After s, š:

𐬀𐬀𐬀	<nsk'> <i>nask</i> , book of the Avesta	𐬀𐬀𐬀𐬀	<l'st'> <i>rāst</i> “straight, true, truthful”
𐬀𐬀𐬀𐬀	<wsp'> <i>wisp</i> “all”	𐬀𐬀𐬀𐬀𐬀𐬀	<wšt'sp'> <i>Wištāšp</i> , a king
𐬀𐬀𐬀𐬀𐬀	<'lšk'> <i>arešk</i> “envy”	𐬀𐬀𐬀𐬀	<kwšt'> <i>kušt</i> “killed”

Double:

𐬀𐬀𐬀𐬀𐬀	<bckkl> <i>bazzakkar</i> “evil-doer/doing”	𐬀𐬀𐬀	<wtl> <i>wattar</i> “bad, evil”
𐬀𐬀𐬀𐬀	<'pwlt'> <i>appurd</i> “stole”	𐬀𐬀𐬀	<wck'> <i>waččag</i> “child”

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

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

Exceptions include the following common words:

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

some Avestan words:

𐬀𐬀𐬀𐬀	<'thš> <i>ātaxš</i> “fire”	𐬀𐬀𐬀	<wškš> <i>Warkaš</i> , the Warkaš sea
𐬀𐬀𐬀	<gyty> <i>gētīy</i> “world-of-the-living”		

and compounds:

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

𐬀𐬀𐬀𐬀	<pltwm> <i>fradom</i> “first”	𐬀𐬀𐬀	<kwp> <i>kōf</i> “mountain”
𐬀𐬀	<wpl> <i>wafr</i> “snow”	𐬀𐬀𐬀	<hpt'> <i>haft</i> “seven”



## LESSON 2

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

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

## GRAMMAR 2

### THE USE OF *-ēw* “ONE” TO SPECIFY

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

*rōd-ēw* “a certain river”

*kanīzag-ēw* “a certain girl”

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

*čiyōn mard-ēw* “like a man (who)”

### SINGULAR AND PLURAL

Normally, the verb agrees with the subject in number.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

### POSSESSION 1

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

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

*pad Ohrmazd nām* “in Ohrmazd’s name”  
*pad yazdāñ nām* “in the gods’ name”  
*dēwāñ dām* “the creation of the evil gods.”  
*mardōmāñ ruwāñ* “people’s souls”

### “TO BE” AND “NOT TO BE”

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

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

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

Examples:

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

### “TO HAVE”

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

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

LESSON 2

SENTENCES 2

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

EXERCISES 2

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

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

## LESSON 2

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

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

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

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

## GLOSSARY OF WORDS IN THE SENTENCES AND THE EXERCISES 2

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

<i>abēzagīh</i>	𐬀𐬀𐬀𐬀𐬀	< <sup>3</sup> pyckyh>	purity
<i>akanārag</i>	𐬀𐬀𐬀𐬀𐬀	< <sup>3</sup> kn <sup>3</sup> lk'>	limitless
<i>āsmān</i>	𐬀𐬀𐬀𐬀𐬀	< <sup>3</sup> sm <sup>3</sup> n'>	sky, heaven
<i>ātaxš</i>	𐬀𐬀𐬀𐬀	< <sup>3</sup> thš>	fire
<i>bazzakkarīh</i>	𐬀𐬀𐬀𐬀𐬀	<bckklyh>	the practice of doing evil deeds
<i>dām</i>	𐬀𐬀𐬀	<d <sup>3</sup> m>	creation
<i>dōšox (dušox)</i>	𐬀𐬀𐬀𐬀𐬀	<dwšhw'>	Hell
<i>dušmen</i>	𐬀𐬀𐬀𐬀𐬀	<dwšmn'>	enemy
<i>ēn</i>			this
<i>gāh</i>	𐬀𐬀𐬀	<g <sup>3</sup> h>	(a special) place; throne
<i>Gayōmard</i>	𐬀𐬀𐬀𐬀𐬀	<g <sup>3</sup> ywmlt'>	Gayōmard
<i>gyān</i>	𐬀𐬀𐬀	<y <sup>3</sup> n'>	soul, vital spirit (leaves the body at death)
<i>haft</i>	𐬀𐬀𐬀	<hpt'>	seven
<i>Hōšang</i>	𐬀𐬀𐬀𐬀	<hwšng>	a mythical king
<i>hučīhr</i>	𐬀𐬀𐬀𐬀	<hwcyhl>	pretty, beautiful

LESSON 2

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

LESSON 2

## LESSON 3

### SPELLING 3

#### THE LETTER <D/G/Y>

This is the most problematic letter in the Pahlavi script.

##### Initial y

In initial position, <y-> rarely has the value *y*- and most often in words borrowed from Avestan.

The word <yl> *yal* “hero” may be a loanword.

##### Initial d and g

Words with initial *d* and *g* are common, e.g.:

𐭠𐭥𐭥	<d't'> <i>dād</i> “law”	𐭠𐭥𐭥	<g'h> <i>gāh</i> “throne, place”
𐭠𐭥𐭥	<d'm> <i>dām</i> “creation”	𐭠𐭥𐭥	<g'm> <i>gām</i> “step”
𐭠𐭥𐭥	<dyn'> <i>dēn</i> , technical term	𐭠𐭥𐭥	<gyw'k> <i>gyāg</i> “place”
𐭠𐭥𐭥	<dn'h> <i>dannāh</i> “tooth ache”	𐭠𐭥𐭥	<gn'k> <i>gannāg</i> “foul(-smelling)”
𐭠𐭥𐭥	<dl> <i>dar</i> “door, chapter”	𐭠𐭥𐭥	<gl> <i>gar</i> “mountain”

Note: We see that 𐭠 has three different readings: *yal*, *dar*, *gar*. Such “homography” is quite common in Pahlavi.

##### <d/g> after n:

𐭠𐭥𐭥	<bnd> <i>band</i> “bond, tie, rope”	𐭠𐭥𐭥	<nng> <i>nang</i> “modesty, shame”
𐭠𐭥𐭥	<dlwnd> <i>druwand</i> “evil, wicked”	𐭠𐭥𐭥	<tng> <i>tang</i> “narrow”
𐭠𐭥𐭥	<cmd> <i>čand</i> “as much as, how much/many?”	𐭠𐭥𐭥	<cng> <i>čang</i> “lyre” (musical instrument)
𐭠𐭥𐭥	<bwlnd> <i>buland</i> “tall, high”	𐭠𐭥𐭥	<lng> <i>rang</i> “color”
𐭠𐭥𐭥	<'st'wmnd> <i>astōmand</i> “with bones”	𐭠𐭥𐭥	<mng> <i>mang</i> “hashish”

##### <d/g> after z:

𐭠𐭥𐭥	<'zd> <i>azd</i> “known”	𐭠𐭥𐭥	<'zg> <i>azg</i> “branch”
𐭠𐭥𐭥	<mzd> <i>mizd</i> “fee, reward”	𐭠𐭥𐭥	<mzg> <i>mazg</i> “marrow, brain”

##### <g> after r:

𐭠𐭥𐭥	<gwlg> <i>gurg</i> “wolf”	𐭠𐭥𐭥	<wstlg> <i>wastarg</i> “garment, clothes”
𐭠𐭥𐭥	<mlg> <i>marg</i> “death”	𐭠𐭥𐭥	<wstlg> <i>wistarg</i> “carpet, bedspread, etc.”

##### <y> for <z>

Sometimes the letter 𐭠 is used for <z> and is then usually transliterated as <z>. It combines with a following <y> into the letter 𐭠𐭥𐭥 <'>, transliterated as <-zd->, e.g.:

𐭠𐭥𐭥	<zmyk> <i>zamīg</i> “earth” (also 𐭠𐭥𐭥)
𐭠𐭥𐭥	<zmst'n'> <i>zamestān</i> “winter” (also 𐭠𐭥𐭥)
𐭠𐭥𐭥	<yzd'n'> <i>yazdān</i> “(of, to) gods”
𐭠𐭥𐭥	<'whrmzd> <i>ohrmazd</i> , name of the supreme god

LESSON 3

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

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

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

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

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

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

Learn the following similar words:

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

DIACRITICS

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

two dots above **◌̈** for *g*

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

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

Examples:

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

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



**ARAMEOGRAMS 1**

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

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

Arameograms are traditionally transliterated with capital letters.

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

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

**Conjunctions and particles**

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

**Adjectives**

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

**Adverbs**

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

Note the expressions:

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

**Pronouns**

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

**Prepositions**

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

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

“To be”

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

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

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

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

Notes:

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

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

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

**GRAMMAR 3**

**ADJECTIVES**

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

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

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

*pad wazurg šādīh* “in great joy”

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

*wistarg ī xōb* “a good carpet”

*zamān ī akanārag* “unlimited time”

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

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

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

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

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

## LESSON 3

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

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

The particle is also used in expressions such as:

*kōf ī Harburz* “the mountain Harburz, Mount Harburz”

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

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

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

Several particles with one noun:

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

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

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

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

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

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

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

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

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

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

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

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

Note also:

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

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

## POSSESSION 2

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

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

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

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

SENTENCES 3

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

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

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

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

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

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

EXERCISES 3

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

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

LESSON 3

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

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

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

- |     |  |
|-----|--|
| 1.  | سپهره واره و ايد                       |
| 2.  | اره سپهره واره واره واره               |
| 3.  | اهرمزده قوه ا قوه واره واره            |
| 4.  | اره واره واره واره واره واره واره      |
| 5.  | سپهره واره واره واره واره واره واره    |
| 6.  | اره واره واره واره واره واره واره واره |
| 7.  | اره واره واره واره واره واره واره واره |
| 8.  | اره واره واره واره واره واره واره واره |
| 9.  | اره واره واره واره واره واره واره واره |
| 10. | اره واره واره واره واره واره واره واره |

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

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

GLOSSARY OF WORDS IN THE SENTENCES AND THE EXERCISES 3

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

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

## LESSON 4

### SPELLING 4

#### THE LETTER <N/W/R>

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

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

𐎠𐎠𐎠	<mtr'> <i>mīhr</i> “ <i>Mithra</i> ; love”	𐎠𐎠𐎠	<štr'> <i>šahr</i> “land”
𐎠𐎠𐎠𐎠	<²twr'> <i>ādur</i> “fire”	𐎠𐎠𐎠𐎠	<²pryn'> <i>āfrīn</i> “blessing, applause”
𐎠𐎠𐎠𐎠	<dpywr'> <i>dibīr</i> “scribe”	𐎠𐎠𐎠𐎠	<prznd> “children, offspring”
𐎠𐎠𐎠	<krt'> <i>kerd</i> “did”	𐎠𐎠𐎠𐎠	<krpk'> <i>kerbag</i> “good deed(s)”
𐎠𐎠𐎠𐎠	<pr³c'> <i>frāz</i> “forth, forward”	𐎠𐎠𐎠𐎠	<²p³ryk'> <i>abārīg</i> “the other, the remaining”
𐎠𐎠𐎠𐎠𐎠	<pwrst'> <i>pursīd</i> “asked”		

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

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

𐎠𐎠𐎠𐎠𐎠𐎠	<hpt' ³mhrspnd> <i>haft amahrspand</i>
𐎠𐎠𐎠𐎠	<²whrmzd> <i>Ohrmazd</i>
𐎠𐎠𐎠𐎠	<whwmn'> <i>Wahman</i>
𐎠𐎠𐎠𐎠𐎠	<²rtwhšt'> <i>Ardwahišt</i>
𐎠𐎠𐎠𐎠𐎠	<štr'ywr'> <i>Šahrīwar</i>
𐎠𐎠𐎠𐎠𐎠	<spndrmt'> <i>Spandarmad</i> (the Earth)
𐎠𐎠𐎠𐎠	<hwrđt'> <i>Hordad</i>
𐎠𐎠𐎠𐎠	<²mwrđt'> <i>Amurdad</i>

#### LETTER VALUES IN ARAMEOGRAMS

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

Three letter values are found only in Arameograms:

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

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

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

LESSON 4

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

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

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

ARAMEOGRAMS 2

Here are some more arameograms:

Conjunctions

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

Pronouns

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

Adverbs

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

Adjectives

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

Nouns

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



## GRAMMAR 4

## POSSESSION 3

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

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

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

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

*ān ī šāh pus* “the king’s son”

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

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

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

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

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

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

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

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

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

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

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

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

## PERSONAL PRONOUNS

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

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

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

The pronouns as subjects of verbs are often left out.

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

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

LESSON 4

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

Notes:

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

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

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

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

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

Examples with *u-*:

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

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

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

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

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

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

= *ān haft amahrspand ā-šān nām ēn*

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

Relative pronouns with enclitics, e.g.:

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

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

**“TO BE” AND “TO HAVE” 2**

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

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

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

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

Examples:

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

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

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

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

**Present indicative 3rd person singular and plural**

Endings:	Singular	Plural	
	𐭪𐭥𐭥 <-yt'> -ēd	𐭪𐭥𐭥𐭥 <-ynd> -ēnd	
Examples:			
𐭪𐭥𐭥𐭥𐭥	<twšyt'> <i>tuxš-ēd</i> “makes an effort”	𐭪𐭥𐭥𐭥𐭥𐭥	<twšynd> <i>tuxš-ēnd</i>
𐭪𐭥𐭥𐭥𐭥	<pwrsyt'> <i>purs-ēd</i> “asks”	𐭪𐭥𐭥𐭥𐭥𐭥	<pwrsynd> <i>purs-ēnd</i>
𐭪𐭥𐭥𐭥𐭥𐭥	<plm'dyt'> <i>framāy-ēd</i> “commands”	𐭪𐭥𐭥𐭥𐭥𐭥𐭥	<plm'dynd> <i>framāy-ēnd</i>
𐭪𐭥𐭥𐭥𐭥	<sl'dyt'> <i>srāy-ēd</i> “recites, sings”	𐭪𐭥𐭥𐭥𐭥𐭥	<sl'dynd> <i>srāy-ēnd</i>
𐭪𐭥𐭥𐭥	<zywyt'> <i>zīy-ēd</i> “lives”	𐭪𐭥𐭥𐭥	<zywynd> <i>zīy-ēnd</i>
𐭪𐭥𐭥𐭥	<gwbyt'> <i>gōw-ēd</i> “says, speaks”	𐭪𐭥𐭥𐭥	<gwbyynd> <i>gōw-ēnd</i>

Examples:

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

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

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

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

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

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

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

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

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

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

**Imperative 2nd person singular and plural**

Endings:	Singular		Plural
	- <-> - (no ending)		𐬀𐬀𐬎 <-yt'> -ēd
Examples:			
	𐬀𐬎𐬀𐬎 <twš> <i>tuxš</i> “make an effort!”	𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎 <twšyt'> <i>tuxšēd</i>	
	𐬀𐬎𐬀𐬎𐬀𐬎 <pwr> <i>purs</i> “ask!”	𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎 <pwrst'> <i>pursēd</i>	
	𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎 <dwb'l> <i>dwār</i> “run!”	𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎 <dwb'lyt'> <i>dwārēd</i>	
	𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎 <plm'd> <i>framāy</i> “command!”	𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎 <plm'dyt'> <i>framāyēd</i>	
	𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎 <sl'd> <i>srāy</i> “recite!, sing!”	𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎 <sl'dyt'> <i>srāyēd</i>	

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

Examples:

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

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

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

**Negations**

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

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

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

**TWO TECHNICAL TERMS: DĒN AND PAYDĀG**

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

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







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

GLOSSARY OF WORDS IN THE TEXT AND THE EXERCISES 4

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



LESSON 4

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

## LESSON 5

### SPELLING 5

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

#### COMBINATIONS WITH <°, H>

##### <-°h-> = -āh-

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

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

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

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

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

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

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

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

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

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

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

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

The sequence <hw> is found between vowels in:

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

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

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

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

Compare the Manichean spellings:

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

<<sup>3</sup>w> for *ō* or *ā*

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

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

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

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

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

**POSTVOCALIC <Y, D, G>**

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

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

LESSON 5

-y spelled <d/g>

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

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

Note the irregular

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

-yā- spelled <-<sup>2</sup>-> = <-dy<sup>2</sup>-, -yd<sup>2</sup>->

Since <-<sup>2</sup>-> can be for <-yy-> (etc.), the sequence <-<sup>2</sup>-> can also be for <-yd<sup>2</sup>-> or <-dy<sup>2</sup>->, e.g.:

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

-yā- spelled <-<sup>2</sup>- = -gd<sup>2</sup>->

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

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

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

Cf. inscriptions 𐭩𐭥𐭥𐭥 <nm<sup>2</sup>dy> *nimāyēd* “he shows.”

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

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

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

w spelled <-gw->

This combination is found in a Zoroastrian term:

𐭩𐭥	<mgwmt’, mgw-GBRA> <i>mowmard</i> “high priest” (“Magian man”)
----	--

Spelling of -ay, -ay- as <-<sup>2</sup>y(-)>

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

𐭣𐭥 <w<sup>2</sup>d> way “bird”
𐭣𐭥𐭥 <z<sup>2</sup>y-, z<sup>2</sup>d-> zay- “ask for”  
𐭥𐭥𐭥𐭥𐭥 <g<sup>2</sup>ywmlt’> Gayōmard

**Note:**

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

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

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

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

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

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

Examples:

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

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

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

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

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

Av. *gaēθiia*-:

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

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

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

𐭥𐭥𐭥𐭥, 𐭥𐭥𐭥𐭥 <mšyd, mšydy> *Mašīy*
(etc.) 𐭥𐭥𐭥𐭥𐭥 <mšyd<sup>2</sup>nyd> *Mašyānīy*  
(etc.) 𐭥𐭥𐭥𐭥𐭥 <m<sup>2</sup>hlydy> *Mahlīy*
(etc.) 𐭥𐭥𐭥𐭥𐭥𐭥 <m<sup>2</sup>hlyd<sup>2</sup>nydy> *Mahlyānīy*  
(etc.) 𐭥𐭥𐭥𐭥 <mtrydy> *Mahrīy*
(etc.) 𐭥𐭥𐭥𐭥𐭥𐭥 <mtryd<sup>2</sup>nydy> *Mahriyānīy*

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

𐭥𐭥𐭥𐭥𐭥𐭥𐭥 <hlwm<sup>2</sup>dydk<sup>2</sup>n’> Hrōmāyīgān ZWY 4.59 \$\$

## GRAMMAR 5

### THE RELATIVE PRONOUNS

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

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

Examples:

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

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

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

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

### “Whose”

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

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

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

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

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

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

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

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

### THE VERB. THE PRESENT AND PAST STEMS 1

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

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

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

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

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

LESSON 5

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

-ād:

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

-īd:

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

-ist:

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

Note:

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

𐭪𐭥𐭥𐭥	< <sup>3</sup> p <sup>3</sup> st'>	<i>abāyist</i> “it was necessary”	for	𐭪𐭥𐭥𐭥𐭥	< <sup>3</sup> p <sup>3</sup> y <sup>3</sup> st'>
𐭪𐭥𐭥𐭥𐭥	<š <sup>3</sup> st'>	<i>šāyist</i> “it was possible”	for	𐭪𐭥𐭥𐭥𐭥𐭥	<š <sup>3</sup> y <sup>3</sup> st'>

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

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

**ARAMEOGRAMS 3. VERBS 1**

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

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

LESSON 5

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

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

Ending in <-WN>:

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

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

Ending in <-YTN (-YTWN)>:

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

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

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

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

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

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

Note: The inscriptions have <YHSNN->.

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

𐎧𐎠𐎡𐎢	<OŠTEN->	<i>xwar- xward</i>	“eat, consume”
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Note: The inscriptions also have just <OŠTE->.

The verb “to be” belongs here:

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

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

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

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



**THE PAST STEMS OF ARAMEOGRAMS**

Arameograms of verbs take regular (Iranian) endings. Such “phonetically” spelled endings are commonly referred to as “**phonetic complements.**”

The common ending of the past stem is **𐭮𐭥** <-t'>, e.g.:

𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥	<OŠTEN-t'>	<i>xward</i>	“eaten”
𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥	<MHYTN-t'>	<i>zad</i>	“struck”

Past stems ending in *-ād, -īd, -st* take the endings **𐭮𐭥-**, **𐭮𐭥-**, **𐭮𐭥-**, e.g.:

𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥	<YKOYMWN- <sup>3</sup> t'>	<i>est-ād</i>	“stood”
𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥	<YHMTWN-yt'>	<i>ras-īd</i>	“arrive”
𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥	<ŠDRWN-yt'>	<i>frēst-īd</i>	“send”
𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥	<YDOYTN-st'>	<i>dān-ist</i>	“know”

**THE PAST TENSE**

The past tense of intransitive verbs is formed like the past tense of “to be” (Lesson 1). “Intransitive” verbs are verbs that cannot take a direct object, for instance verbs of motion or state. **Note that Pahlavi does not distinguish “I went” from “I have gone.” Most of the time the forms correspond to English imperfects, but to perfects in sentences such as “when I have gone.”**

	Singular		Plural
1st	<i>rasīd ham</i> “I arrived, I have arrived”		<i>rasīd hēm</i> “we went, we have arrived”
2nd	<i>rasīd hē</i> “you arrived, you have arrived”		<i>rasīd hēd</i> “you went, you have arrived”
3rd	<i>rasīd</i> “he, she, it arrived, has arrived”		<i>rasīd hēnd</i> “they went, they have arrived”

	Singular	Plural
1st	𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥	𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥
2nd	𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥	𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥
3rd	𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥	𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥

“To be, become”:

	Singular	Plural
1st	𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥	𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥
2nd	𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥	𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥
3rd	𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥	𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥

Examples:

*ka ardašīr ō dād ī 15-sālag rasīd āgāhīh ō ardawān mad* “when Ardašīr came to the age of 15, information came to Ardawān.”

**SENTENCES 5**

Analyze the following sentences.

𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥 𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥 𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥 𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥 𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥 𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥 𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥

LESSON 5

*pas 2 (dō) druz frāz mănēnd Ahrimen ud Āz* “afterward, two Lie-demons remain: Ahrimen and Āz”

• 𐬨𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀

*frāz ō Činwad puhl mad hēm* “we came to the Činwad bridge”

• 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀

*ānōh Rašn ī rāst u-š tarāzūg estēd* “there stands Rašn the Straight and his balance”

• 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀

*u-mān pad ān gyāg awēšān widerdagān ruwān ō padīrag mad hēnd*

“and, in that place, the souls of the departed came toward (*ō padīrag*) us”

• 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀

*pas az ān ka petyārag andar dwārist Gayōmard andar ēbgadīh 30 (sī) sāl zīst* “after the Adversary (= Ahrimen)

(had) rushed in, Gayōmard lived in the State after the Invasion (*ēbgadīh*) for 30 years”

• 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀

*Mašiy ud Mašyānīy ud abārīg mardōm hamāg az tōhmag ī Gayōmard zād hēnd*

“Mašiy and Mašyānīy and the other humans were all born from Gayōmard’s seed”

• 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀

*ān xrafstar ī murdag pad zamīg andar mānd u-šān wiš ud gandagīh pad zamīg abar rasīd*

“those dead evil animals remained inside the earth and their poison and foulness came up on the earth”

TEXT 5

Adapted from the *Ardā Wirāz-nāmag*:

*ēdōn gōwēnd kū pas az marg ī ahlaw Zarduxšt tā bowandagīh ī 300 (sī sad) sāl dēn andar abēzagīh ud mardōm  
andar abēgumānīh būd hēnd*

*ēg ān gizistag Aliksandar ī hrōmāyīg pad garān zyān ud anāštīh ō ērān-šahr āmad  
pas az marg ī Aliksandar mardōmān ī ērān-šahr ēk abāg did was āšōb ud pahikār būd*

*čiyōn-išān xwadāy ud sālār ud dastwar ī dēn-āgāh nē būd  
ud mowmard-iz pad tis ī yazdān gumān būd hēnd*

*ud was jud-dādestānīh andar gēhān bē ō paydāgīh āmad*

So they say: After the death of righteous Zarduxšt until the completion of 300 years, the religion (was) in purity, and people were in a state of non-doubt.

Then that accursed Alexander, the Roman, came to Iran with (= bringing) much harm and lack of peace (= war).

After the death of Alexander, there was much turmoil and strife among the people of Iran (lit. “the people of Iran had much turmoil and strife one with the other”)

since they had no lord (king), governor, and guide knowledgeable in the *dēn*.

And the high priests, too, were doubtful about the matters of the gods.

And much disagreement appeared in the world.

EXERCISES 5

1. Transcribe/transliterate these sentences and translate them. Underscore letters with irregular shapes. Identify the past and present tense arameograms and translate the sentences.:



۱۱۱۱ ۳۳۳۳ ۵۵۵۵ ۶۶۶۶ ۷۷۷۷ ۸۸۸۸ ۹۹۹۹ ۰۰۰۰ ۱۱۱۱ ۲۲۲۲ ۳۳۳۳ ۴۴۴۴ ۵۵۵۵ ۶۶۶۶ ۷۷۷۷ ۸۸۸۸ ۹۹۹۹ ۰۰۰۰  
 ۱۱۱۱ ۲۲۲۲ ۳۳۳۳ ۴۴۴۴ ۵۵۵۵ ۶۶۶۶ ۷۷۷۷ ۸۸۸۸ ۹۹۹۹ ۰۰۰۰ ۱۱۱۱ ۲۲۲۲ ۳۳۳۳ ۴۴۴۴ ۵۵۵۵ ۶۶۶۶ ۷۷۷۷ ۸۸۸۸ ۹۹۹۹ ۰۰۰۰  
 ۱۱۱۱ ۲۲۲۲ ۳۳۳۳ ۴۴۴۴ ۵۵۵۵ ۶۶۶۶ ۷۷۷۷ ۸۸۸۸ ۹۹۹۹ ۰۰۰۰ ۱۱۱۱ ۲۲۲۲ ۳۳۳۳ ۴۴۴۴ ۵۵۵۵ ۶۶۶۶ ۷۷۷۷ ۸۸۸۸ ۹۹۹۹ ۰۰۰۰  
 ۱۱۱۱ ۲۲۲۲ ۳۳۳۳ ۴۴۴۴ ۵۵۵۵ ۶۶۶۶ ۷۷۷۷ ۸۸۸۸ ۹۹۹۹ ۰۰۰۰ ۱۱۱۱ ۲۲۲۲ ۳۳۳۳ ۴۴۴۴ ۵۵۵۵ ۶۶۶۶ ۷۷۷۷ ۸۸۸۸ ۹۹۹۹ ۰۰۰۰  
 ۱۱۱۱ ۲۲۲۲ ۳۳۳۳ ۴۴۴۴ ۵۵۵۵ ۶۶۶۶ ۷۷۷۷ ۸۸۸۸ ۹۹۹۹ ۰۰۰۰ ۱۱۱۱ ۲۲۲۲ ۳۳۳۳ ۴۴۴۴ ۵۵۵۵ ۶۶۶۶ ۷۷۷۷ ۸۸۸۸ ۹۹۹۹ ۰۰۰۰

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

Note the tenses. Do not translate present into past.

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

### GLOSSARY OF WORDS IN THE TEXT AND THE EXERCISES 5

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

LESSON 5

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

## LESSON 6

### SPELLING 6

Initial <pt-> = *pay-*, <p<sup>2</sup>t-> = *pāy-*

These spellings are found in a few words:

- |             |  |
|-------------|--|
| 𐬨𐬀𐬎𐬎        | <ptwnd> <i>paywand</i> “connection, lineage”                     |
| 𐬨𐬀𐬎𐬎𐬀, 𐬨𐬀𐬎𐬎 | <ptwnd-, ptwst' > <i>paywand-</i> <i>paywast</i> “connect, link” |
| 𐬀𐬨𐬀𐬎𐬎       | <p <sup>2</sup> tkws> <i>pāygōs</i> “district”                   |

Note the irregular:

- |      |  |       |  |
|------|--|-------|--|
| 𐬨𐬀𐬎𐬎 | <pgt <sup>2</sup> m> <i>paygām</i> “message” | 𐬨𐬀𐬎𐬎𐬀 | <pgt <sup>2</sup> mbl> <i>paygāambar</i> “messenger” |
|------|--|-------|--|

Initial <pt-> = *pahi-*

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

- |               |   |
|---------------|---|
| 𐬨𐬀𐬎𐬎          | <ptk <sup>2</sup> l> <i>pahikār</i> “strife”  |
| 𐬨𐬀𐬎𐬎𐬀, 𐬨𐬀𐬎𐬎   | <ptk <sup>2</sup> p̄-> <i>pahikāf-</i> , <i>pahikāft</i> “to pierce, drive through” |
| 𐬨𐬀𐬎𐬎𐬀𐬎𐬎, 𐬨𐬀𐬎𐬎 | <ptpwr̄s-> <i>pahipurs-</i> ( <i>pahiburs-</i> ) <i>pahipursīd</i> “to read”        |

-h- spelled <-t->

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

- |         |   |
|---------|---|
| 𐬨𐬀𐬎𐬎    | <mtr'> <i>mīhr</i> “Mithra (a god); love”                       |
| 𐬨𐬀𐬎𐬎    | <štr'> <i>šahr</i> “land”                                       |
| 𐬨𐬀𐬎𐬎𐬀𐬎𐬎 | <lpytpyn'> <i>rabiḥwin</i> “noon” ( <i>Av. rapīθβīna</i> )      |
| 𐬨𐬀𐬎𐬎𐬀𐬎𐬎 | <mytwh̄t'> <i>mihōxt</i> “false speech” ( <i>Av. miθaoxta</i> ) |

Initial <y> = *j*

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

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

Note 𐬨𐬀𐬎𐬎 <y<sup>2</sup>n'> *gyān*, later *jān*, but still spelled <gy<sup>2</sup>n> in Manichean Middle Persian.

Internal <b>

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

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

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

Final <-mb>

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

- 𐭮𐭮𐭮 <dwmb> *dumb* “tail”  
𐭮𐭮𐭮, 𐭮𐭮𐭮 <swmb, swm> *sumb* “hoof”  
𐭮𐭮𐭮𐭮, 𐭮𐭮𐭮𐭮 <<sup>3</sup>škwmb, <sup>3</sup>škwmb> *aškamb, aškomb* “womb”  
𐭮𐭮𐭮𐭮 <kcdwmb> *kazdumb* “scorpion”  
𐭮𐭮𐭮𐭮 <st<sup>3</sup>hmb> *stahm(b)* “violence”  
𐭮𐭮𐭮𐭮 <st<sup>3</sup>hmbk<sup>3</sup>> *stahm(b)ag* “violent”  
𐭮𐭮𐭮𐭮, 𐭮𐭮𐭮𐭮 <dwmb<sup>3</sup>wnd, dm<sup>3</sup>wnd> *Dumbāwend, Damāwand* (mountain)

-w- spelled <-wb->

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

- 𐭮𐭮𐭮𐭮 <<sup>3</sup>hlwb<sup>3</sup>> *ahlaw* “righteous”      𐭮𐭮𐭮𐭮 <lwb<sup>3</sup>n<sup>3</sup>> *ruwān* “soul”  
𐭮𐭮𐭮𐭮 <dstwbl> *dastwar* “teacher”      𐭮𐭮𐭮𐭮 <<sup>3</sup>swb<sup>3</sup>l> *aswār* “on horse, rider”

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

- 𐭮𐭮𐭮 <ywb̄t> *jud* “separately”      𐭮𐭮𐭮 <ywb̄t<sup>3</sup>k<sup>3</sup>> *judāg* “separate”  
𐭮𐭮𐭮 <ywb̄<sup>3</sup>n<sup>3</sup>> *juwān* “young, a youth”      𐭮𐭮𐭮 <<sup>3</sup>wb̄<sup>3</sup>m> *āwām* “time (period), age”

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

-w- spelled <-wp->

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

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

-y- spelled <-yyb->

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

- 𐭮𐭮𐭮 <hdyb<sup>3</sup>l> *hayār (ayār)* “helper”      𐭮𐭮𐭮 <<sup>3</sup>byd<sup>3</sup>t<sup>3</sup>> *ayād* “memory”  
𐭮𐭮𐭮 <hdyb<sup>3</sup>lyh> *hayār* “help”      𐭮𐭮𐭮 <<sup>3</sup>byd<sup>3</sup>tk<sup>3</sup>lyh> *ayādgārīh* “remembrance”

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

Note: Do not confuse 𐭮𐭮𐭮 <hdyb<sup>3</sup>l> *hayār* and 𐭮𐭮𐭮 <<sup>3</sup>swb<sup>3</sup>l> = *aswār* “horseman”

## GRAMMAR 6

### THE VERB. THE PRESENT AND PAST STEMS 2

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

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

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

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

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

#### Past stem ending in one consonant:

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

#### Past stem ending in two consonants:

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

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

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

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

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

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



**ARAMEOGRAMS 4. VERBS 2**

Here are the arameograms of the verbs above arranged by patterns:

Ending in <-WN>:

ܟܘܢܟܪܕ	<OBYDWN->	<i>kun- kerd</i>	“do”
ܟܘܢܟܪܕܐ	<OHDWN->	<i>gīr- grift</i>	“take, seize”
ܒܢܕܒܫܬܐ	<OSLWN->	<i>band- bast</i>	“tie, bind, close”
ܫܘܘܫܘܕ	<OZLWN->	<i>šaw- šud</i>	“go”
ܟܘܘܘܫܘܘܫܘܕܐ	<BOYHWN->	<i>xwāh- xwāst</i>	“seek, ask for, request”
ܘܒܐܕܘܒܐܫܬܐ	<NPLWN-, NPLWN-st'>	<i>ōbad- ōbast</i>	“fall”
ܗܝܠܗܝܫܬܐ	<ŠBKWN->	<i>hil- hišt</i>	“let, leave, allow”

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

ܩܕܝܪܩܕܝܪܝܬܐ	<MKBLWN->	<i>padīr-, padīrift</i>	“receive, accept”
-------------	-----------	-------------------------	-------------------

Ending in <-YTN (-YTWN)>:

ܘܘܢܘܕܝܢܐ	<HZYTN->	<i>wēn- dīd</i>	“see”
ܪܘܘܪܝܬܐ	<SGYTN->	<i>raw- raft</i>	“go (about)”

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

ܐܝܘܐܡܐܕ	<YATWN->	<i>āy- āmad</i>	“come”
ܕܐܗܕܐܕ	<YHBWN->	<i>dah- dād</i>	“give”
ܕܐܪܕܐܫܬ	<YHSNN- (YHSNWN-)>	<i>dār- dāšt</i>	“hold”
ܘܘܢܘܕܝܢܐ, ܘܘܢܘܕܝܢܐ	<YMLLWN-, YMRRWN- >	<i>gōw- guft</i>	“say, speak”
ܢܝܫܝܢܢܝܫܐܫܬ	<YTYBWN->	<i>nišīn- nišast</i>	“to sit”

Some verbs tend to write the past stem phonetically, but spellings with arameograms are also common:

ܟܘܢܟܪܕܐ or ܟܘܢܟܪܕܐ, ܟܘܢܟܪܕܐ	<OBYDWN-, OBYDWNt' or krt'>	<i>kun- kerd</i>	“do”
ܒܘܘܕܐܘܕܐ or ܒܘܘܕܐܘܕܐ, ܒܘܘܕܐܘܕܐ	<YHWWN-, YHWWNt' or bwt'>	<i>baw- būd</i>	“be, become”
ܕܐܪܕܐܫܬܐ or ܕܐܪܕܐܫܬܐ, ܕܐܪܕܐܫܬܐ	<YHSNN-, YHSNNt' or d'št'>	<i>dār- dāšt</i>	“hold”
ܘܘܢܘܕܝܢܐ or ܘܘܢܘܕܝܢܐ, ܘܘܢܘܕܝܢܐ	<YLYDWN-, YLYDWNt' or z't'>	<i>zāy-, zād</i>	“be born”
ܘܘܢܘܕܝܢܐ or ܘܘܢܘܕܝܢܐ, ܘܘܢܘܕܝܢܐ	<YMLLWN-, YMRRWN- >	<i>gōw- guft</i>	“say, speak”

**ARAMEOGRAMS. ADVERBS**

Here are some common adverbs and other useful words, arameograms and others:

ܗܝܪܐ	<LTME>	<i>ēdar</i>	“here”	ܗܝܪܐ	<TME>	<i>ānōh</i>	“there”
ܫܘܠܘܠܐ	<pr <sup>3</sup> c'>	<i>frāz</i>	“forth, forward”	ܫܘܠܘܠܐ	<LAWHL>	<i>abāz</i>	“back, backward”
ܫܘܠܘܠܐ	<plwt'>	<i>frōd</i>	“down”	ܫܘܠܘܠܐ	<LALA>	<i>ul</i>	“up”
ܘܘܢܘܕܝܢܐ	< <sup>3</sup> ndlwn'>	<i>anda(r)rōn</i>	“in(side)”	ܘܘܢܘܕܝܢܐ	<bylwn'>	<i>bērōn</i>	“out(side)”
ܫܘܠܘܠܐ	< <sup>3</sup> cdl>	<i>azēr</i>	“below”	ܫܘܠܘܠܐ	< <sup>3</sup> cpl>	<i>azabar</i>	“above”

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

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

The following adverb is also used as an imperative:

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

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

**NOUNS AND ADVERBS AS PREPOSITIONS AND POSTPOSITIONS**

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

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

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

Examples:

*pēš* and *pas*

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

Others

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

**SENTENCES 6**

Analyze the following sentences, and identify the arameograms:

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

𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡  
*mardōm ka xrafstar wēnēnd ā-šān ōzanēnd* “when/if people see evil animals, they kill them”

𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡  
*drust awar tō Wirāz ī amā mazdēsnañ paygāambar* “welcome, Wirāz, our, the Mazdayasnia’s, messenger!”

𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡  
*ruwān ī druwand ō dōšox ōbadēd ud ānōh harw anāgih wēnēd* “the soul of the evil (person) falls down to Hell”

𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡  
*gōwēd pad dēn kū zrēy ī Warkaš pad kust ī nēmroz kanārag ī kōf ī Harburz* “It says in the *dēn* that the Warkaš Sea (is) in the southern direction next to Mount Harburz”

𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡  
*nūn-im pēš az zamān az ēn šahr ī zīndagān bē ō ān ī murdagān frēstēd* “now, send me before (my) time from this realm of the living to that of the dead!”

𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡  
*mardōm ī ēdar andar gētīy ka murd ruwān ō wahišt ayāb ō dōšox dahēnd* “people in this world, when they are dead, do they give (their) soul(s) to paradise or to hell?”

𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡 𐎧𐎥𐎠𐎡  
*Ohrmazd ud amahrspand čārag ī ēn tis xwāhēnd ud ēn petyārag nē hilēnd kū zyān kunēd* “Ohrmazd and the amahrspands will seek a means (to deal with) this matter, and they will not permit this adversary to do harm”

**TEXTS 6**

**TEXTS 6.1**

From *Pand-nāmag ī Zarduxšt* “Zarduxšt’s Book of Advice” (also called: *Wizīdagihā ī pōryōtkēšān* “Select (sayings) of the teachers of old”):

*paydāg kū xwaršēd harw rōz sē bār ō mardōm ī gētīy framān dahēd. bāmdād ēn gōwēd kū*  
*Ohrmazd ō ašmāh kē mardōm hēd hamē gōwēd kū pad kār ud kerbag tuxšāg bawēd tā-tān an zīšn ī gētīy pad*  
*mayān kunam*

It is well known that every day three times, the sun commands the people of this world. At dawn it says: “Ohrmazd keeps saying to you, (who are) people: ‘Be diligent in all (your) activities so that I (can) place among you life in this world!’”

Note: *kē mardōm hēd* “(you) who are people” is an Avestan-type phrase and means only “(you) people.”

**TEXTS 6.2**

Adapted from the *Ardā Wirāz-nāmag*:

*fradom gām pad humad ud didīgar gām pad hūxt ud sidīgar gām pad huwaršt*  
*frāz ō Činwad puhl mad ham ī was-pahnāy ī amāwand ī Ohrmazd-dād*  
*čahārom gām frāz niham ō ān ī rōšn Garōdmān ī hamāg-xwārīh*  
*u-mān ō padīrag āmad awēšān widerdagān ruwān*  
*ud drōd pursēnd ud āfrīn kunēnd ud ēn gōwēnd kū*  
*čīyōn tō ahlaw bē mad hē az ān ī was-anāgīh axwān ud abar ō ēn axwān ī apetyārag āmad hē*  
*ud anōš xwar čē dagr zamān ēdar rāmišn wēnē*

The first step with good thought, the second step with good speech, and the third step with good action—  
 I came forth to the very wide and powerful Činwad bridge established by Ohrmazd.  
 The fourth step I place forth to the luminous Garōdmān, full of bliss.  
 And those souls of the departed came to meet us.  
 And they ask (us about our) health; they applaud (us); and they say this:  
 How did you, O righteous one, come from that existence with much evil and came to this existence, free from  
 adversity?  
 And drink nectar! For you shall see peace for a long time.

**EXERCISES 6**

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

*Ohrmazd ī xwadāy pad ān ī asar rōšnīh nišnīd* ۰۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰

*ruwān ī druwand az Činwad puhl sar-nigūn ō dōšoṣ ōbadēd ud ānōh harw anāgīh wēnēd* ۰۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰

<gwcylh 'ndlwn' Y 'sm'n BRA YKOYMWN't' m'l hwm'n'k'>

۰۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰

*ān kanīzag tā nazd ī bām abāg Ardaxšīr būd ud pas abāz ō peš ī Ardawān šud*

۰۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰

<AYK mytwh't' YHMTWNyt' 'm'n' 'lšk' m'hm'n' YHWWNy't'>

۰۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰

*ruwān ī druwand az Činwad puhl sar-nigūn ō dōšoṣ ōbadēd ud ānōh harw anāgīh wēnēd*

۰۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰

<zltwhšt mzd Y mynwd MN yzd'n' ZNE BOYHWNyt' AYKm zywndkyh Y y'wyt'n' YHBWNyt'>

۰۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰ ۰۰۰۰ ۰

*u-m paywand ud tōhmag az Gayōmard. u-m mād Spandarmad u-m pid Ohrmazd.*

*u-m mardōmīh az Mahlīy ud Mahliyānīy kē fradom paywand ud tōhm az Gayōmard būd hēnd.*



ADDITIONAL READINGS 6

From *Bundahišn* 26.34-36

ADDITIONAL READINGS 6.1

*mēnōy-ēw ī abāg Mihr hamkār Sōg xwānēnd.  
hamāg nēkīh ka az abargarān ō gētīy brēhēnīd nazdist ō Sōg āyēd  
Sōg ō Māh abespārēd Māh ō Ardwīsūr abespārēd  
ud Ardwīsūr ō Spahr abespārēd ud Spahr pad gēhān baxšēd  
kē wēš dahēd nēkīh Spahr ud kē kem dahēd wad Spahr xwānēnd  
ud ān-iz baxšīšn pad zamān rasēd kē Wāy ī dagrand-xwadāy ī ast Zurwān*

One being in the *mēnōy* who collaborates with Mihr they call Sōg.

All goodness, when it is fashioned (to be sent) from those who work above to this world, first comes to Sōg. Sōg transfers it to the Moon. The Moon transfers it to Ardwīsūr.

And Ardwīsūr transfers it to the Firmament. And the Firmament distributes it among living beings.

The one who gives the more goodness is the Firmament, and the one who gives less they call the bad Firmament.

And that distribution (of goodness), too, comes through Time, who is Wāy of long-lasting lordship, that is, Zurwān.

ADDITIONAL READINGS 6.2

*Ardwahišt xwēškārīh ēd kū ruwān ī druwandān andar dōšox dēwān wēš az wināh ī-šān ast pādīfrāh nē hilēd  
kerdan u-šān was abāz dārēd.*

*čiyōn gōwēd kū Ašwahišt ašāyīh ī pahlom ī amarg ī abzōnīg.*

Ardwahišt's special duty is this: He does not permit the demons to exact more punishment on the soul of the wicked in Hell than their sins (warrant), and he holds many of them back.

As it says: Ardwahišt is the best Righteousness, undying and making increase.

GLOSSARY OF WORDS IN THE TEXTS AND THE EXERCISES 6

<i>abar dār-</i>	𐬀𐬎𐬌𐬎𐬎𐬀	<QDM YHSNN->	extend, offer
<i>abargar</i>	𐬀𐬎𐬎𐬀	<°p̄lgl>	who works above
<i>abēr</i>	𐬀𐬎𐬀	<°p̄yl>	very
<i>abespār-, abespurd</i>	𐬀𐬎𐬎𐬀𐬀𐬎𐬎𐬀	<°p̄sp°l- °p̄spwlt'>	deliver, render, hand over, transfer
<i>abzōnīg</i>	𐬀𐬎𐬎𐬀	<°p̄zwny'>	making increase (for Av. <i>spənta</i> )
<i>āfrīn</i>	𐬀𐬎𐬀	<°p̄ryn'>	blessing; + <i>kun-</i> : bless
<i>ahunsandīh</i>	𐬀𐬎𐬎𐬀𐬎𐬎𐬀	<°hwnsndyh>	discontent
<i>amarg</i>	𐬀𐬎𐬎𐬀	<°mlg>	undying
<i>amāwand</i>	𐬀𐬎𐬎𐬀	<°m°wnd>	powerful
<i>anāg-kerdārīh</i>	𐬀𐬎𐬎𐬀𐬀𐬎𐬎𐬀	<°n°k-krt°lyh>	evil-doing
<i>anōš</i>	𐬀𐬎𐬎𐬀	<°nwš>	nectar

LESSON 6

<i>apetyārag</i>	اپټياراگ	<°pyty°lk'>	lacking adversity
<i>Ardaxšīr</i>	اردخسیر	<°ldhšyl>	Ardaxšīr
<i>Ardawān</i>	اردوان	<°ldw°n'>	Ardawān
<i>ašāyīh</i>	اشایه	<°š°dyh>	Righteousness (another form of <i>ahlāyīh</i> )
<i>āštīh</i>	اشتیه	<°štyh>	peace
<i>āwām</i>	آوام	<°wb°m>	(time and) age
<i>bām, bāmdād</i>	بام, بامداد	<b°m, b°md°t'>	dawn
<i>bār</i>	بار	<b°l>	time (three times, etc.)
<i>baxš- baxt</i>	بخت	<HLKWN->	share, divide (equally), distribute
<i>baxšīšn</i>	بختیش	<HLKWNšn'>	distribution
<i>brēhēn- brēhēnīd</i>	برهین	<blyhyn->	fashion; <i>frāz</i> + “fashion forth, ‘create’”
<i>čārag</i>	چاراگ	<c°lk'>	means, remedy, help
<i>dādār</i>	دادار	<d°t°l>	creator
<i>dagr</i>	درا	<dbl >	long, long-lasting
<i>dagrand-xwadāy</i>	دراوند	<dglndhwt°d>	having long-lasting lordship
<i>didīgar</i>	دیگر	<dtykl>	second
<i>drōd</i>	درد	<dlwt', ŠRM>	health, well-being
<i>duškām-kerdārīh</i>	دشکاره	<dwšk°m-kr°t°lyh>	performing of evil wishes
<i>framān</i>	فرمان	<plm°n'>	order, command
<i>frasang</i>	فرساگ	<plsg>	parasang, “mile”
<i>Gannāg Mēnōy</i>	گناه مینوی	<gn°k mynwd >	the Foul(-smelling) Spirit
<i>Gōčīhr</i>	گوحیر	<gwcyhl>	a celestial dragon; the lunar nodes?
<i>hamāg-xwārīh</i>	همه جا	<hm°k'-hw°lyh>	all bliss, all joy
<i>hamēstārīh</i>	همه ستاره	<hmyst°lyh>	opposition
<i>hamkār</i>	همکار	<hmk°l>	collaborator
<i>hāsr</i>	هاسر	<h°sl>	a “league” (measure of distance)
<i>homānāg</i>	همانجا	<hwm°n°k', hm°n°k'>	similar to, like
<i>jāwēdān</i>	جاودان	<y°wyt°n'>	eternal
<i>kem</i>	کم	<kym>	less
<i>kust</i>	کوست	<kwst'>	side, direction
<i>madār</i>	مدار	<mt°l>	coming
<i>mayān</i>	مایان	<mdy°n'>	middle, waist
<i>mēnōy</i>	مینوی	<mynwd>	the world of thought, the other world
<i>mīzd</i>	مزد	<mzd>	fee, reward
<i>nazdīst</i>	نازدست	<nzdst' (nzst')>	first, at first
<i>pahnāy</i>	پهنای	<p°hn°d>	width
<i>Pišyōtan</i>	پیشتان	<pyšydwt'n'>	Pišyōtan, son of Wištāsp
<i>purr-xwarrah</i>	پور خوار	<pwl-GDE>	full of fortune, very fortunate
<i>rōzan</i>	روزان	<lwen'>	window
<i>sahmgen</i>	سهمگن	<shmg'n'>	fearsome
<i>sar-nīgūn</i>	سارنگون	<sl-nkwn'>	headlong
<i>sidīgar</i>	سیدگار	<stykl>	third

LESSON 6

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



## LESSON 7

### ARAMAEOGRAMS, NOUNS

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

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

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

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

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

### WORD FORMATION 1.

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

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

### PREFIXES AND SUFFIXES 1

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

#### **-īh**

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

#### Noun > noun

*xwadāy* “lord”  
*ǰādūg* “sorcerer”

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

Adjective > noun

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

Note the phonetic change in

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

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

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


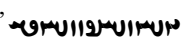
The original implication of “action” is often faded, and the noun is no longer an “action” noun and may express the result of the action rather than the action itself, as in several of the above examples (“thinking” > “thought”). Occasionally, there is no “action,” as in

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

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

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

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

**GRAMMAR 7**

**COMPARISONS WITH ČIYŌN**

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

The commonest combinations are:

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

Note: Both 𐭯𐭮𐭮 and 𐭯𐭮𐭮𐭮 tend to be written without final stroke and even without the final -n as 𐭯𐭮𐭮, 𐭮𐭮, 𐭯𐭮𐭮, 𐭮𐭮.

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

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

*ōwōn čiyōn pad dēn gōwēd kū* “as/in the way that it says in the Tradition”  
*ōwōn saxt čiyōn sang-ēw* “as heavy as a stone”  
*Ardā Wirāz ōwōn būd čiyōn mard-ēw ī hūram* “Ardā Wirāz was like a happy man”  
*tō ōwōn kerbag kun čiyōn-it Ohrmazd framāyēd* “perform good deeds in the way that Ohrmazd commands you!”

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

*ēdōn čiyōn tō* “like you”  
*pad ēč nēkīh ī gētīy wistāx ma bāš čē nēkīh ī gētīy ēdōn homānāg čiyōn abr ī pad absālān rōz āyēd kē pad ēč kōf abāz nē pāyēd* “have confidence in no goodness of this world, for the goodness of this world is just like a cloud that comes on an autumn day and does not linger on any mountain”  
*mēnōy āsmān ēdōn estād čiyōn gurd ī artēštār* “the divine sky stood like a warrior hero”  
*dām ī Ohrmazd pad mēnōyīh ēdōn parward ... čiyōn šusr homānāg* “the creation of Ohrmazd was nurtured as something belonging to the world of thought, like semen”  
*an ēdōn dušxwār būd hēm čiyōn mard-ēw ka-š mān kanēnd* “I was as unhappy as a man when they destroy his house”

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

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

**ARAMEOGRAMS 5. VERBS 3**

Here are some more arameograms, arranged by patterns:

Ending in <-WN>:

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

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

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

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

Ending in <-EN->

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

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

Note the pairs:

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

Similarly:

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

**THE VERB. THE PRESENT INDICATIVE AND THE IMPERATIVE**

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

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

**The present indicative**

Endings:

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

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

The 1st singular:

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

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

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

LESSON 7

Paradigms:

Paradigms of *men-* (-מנ <myn->) “to think,” *ōbār-* (שׂוּבַר <ʔwpʔl->) “swallow,” *purs-* (-פּוּרַס <pwr̥s->) “to ask,” *framāy-* (-פּרַמְאֵי <plmʔd->) “to order, command,” *kun-* (-כּוּן <OBYDWN->) “to do” and *šaw-* (-שׂוּ <OZLWN->) “to go”:

Singular

1st	מנ	<mynm>	<i>menam</i>	פּוּרַס	<pwr̥sm>	* <i>pursam</i>	פּרַמְאֵי	<plmʔdym>	* <i>framāyam</i>
2nd	מנ	<mynyḏ>	<i>menē</i>	פּוּרַס	<pwr̥syḏ>	<i>pursē</i>	פּרַמְאֵי	<plmʔdyḏ>	<i>framāyē</i>
3rd	מנ	<mynytʾ>	<i>menēd</i>	פּוּרַס	<pwr̥syʾtʾ>	<i>pursēd</i>	פּרַמְאֵי	<plmʔdtʾ>	<i>framāyēd</i>

Plural

1st	מנ	<mynym>	<i>menēm</i>	פּוּרַס	<pwr̥sym>	<i>pursēm</i>	פּרַמְאֵי	<plmʔdym>	<i>framāyēm</i>
2nd	מנ	<mynytʾ>	<i>menēd</i>	פּוּרַס	<pwr̥syʾtʾ>	<i>pursēd</i>	פּרַמְאֵי	<plmʔdtʾ>	<i>framāyēd</i>
3rd	מנ	<mynynd>	<i>menēnd</i>	פּוּרַס	<pwr̥synd>	<i>pursēnd</i>	פּרַמְאֵי	<plmʔdynd>	<i>framāyēnd</i>

Singular

1st	כּוּן	<OBYDWNm>	<i>kunam</i>	שׂוּ	<OZLWNm>	<i>šawam</i>
2nd	כּוּן	<OBYDWNyḏ>	<i>kunē</i>	שׂוּ	<OZLWNyḏ>	<i>šawē</i>
3rd	כּוּן	<OBYDWNytʾ>	<i>kunēd</i>	שׂוּ	<OZLWNytʾ>	<i>šawēd</i>

Plural

1st	כּוּן	<OBYDWNym>	<i>kunēm</i>	שׂוּ	<OZLWNm>	<i>šawēm</i>
2nd	כּוּן	<OBYDWNytʾ>	<i>kunēd</i>	שׂוּ	<OZLWNytʾ>	<i>šawēd</i>
3rd	כּוּן	<OBYDWNd>	<i>kunēnd</i>	שׂוּ	<OZLWNd>	<i>šawēnd</i>

Notes:

In arameograms, the 1st singular and 1st plural endings are always distinguished: sing. <-m> ~ plur. <-ym>.

For פּוּרַס, we also find פּוּרַס, etc. The 2nd singular of *zay-* is פּוּרַס . פּוּרַס <zʔdyḏ, zʔdydyḏ>, etc., “you ask (for).”

Forms such as פּוּרַס (etc.) can be read as <YHMTWNYtʾ> *rasīd* (past stem) or *rasēd* (3rd sing. present).

**The imperative**

The imperative has no ending in the 2nd singular and is identical with the present indicative in the 1st and 2nd plural. **The 2nd singular present indicative is also often used as imperative.**

Paradigms:

Singular

2nd	שׂוּבַר	<ʔwpʔl>	<i>ōbār</i>	“swallow!”	פּוּרַס	<pwr̥s>	<i>purs</i>	“ask!”
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Plural

1st	שׂוּבַר	<ʔwpʔlym>	<i>ōbārēm</i>	“let us swallow!”	פּוּרַס	<pwr̥sym>	<i>pursēm</i>	“let us ask!”
2nd	שׂוּבַר	<ʔwpʔlytʾ>	<i>ōbārēd</i>	“swallow!” (you all)	פּוּרַס	<pwr̥syʾtʾ>	<i>pursēd</i>	“ask!” (you all)

Singular

2nd	פּרַמְאֵי	<plmʔd>	<i>framāy</i>	“order!”
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Plural

1st	פּרַמְאֵי	<plmʔdym>	<i>framāyēm</i>	“let us order!”
2nd	פּרַמְאֵי	<plmʔdtʾ>	<i>framāyēd</i>	“order!” (you all)

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

Notes:

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

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

**USES OF THE PRESENT AND THE IMPERATIVE**

**Present indicative**

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

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

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

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

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

**Imperative**

The imperative expresses commands, e.g.:

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

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

With the 2nd singular ending of the indicative:

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

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

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

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

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

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

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

### SUBJECT AND VERB AGREEMENT

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

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

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

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

### Collective nouns

Collective nouns in the singular can take a plural verb:

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

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

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

### VERBAL PARTICLES

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

### Negations

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

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

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

*ma xyōn rasēnd* “let not the Xyonians come!”

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

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

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

**The particle *hamē***

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

*tā hamē ud hamē-rawišnīh* “forever and ever”

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

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

*hamē ka* “(for) as long as”

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

**The particle *bē***

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

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

With the present:

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

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

With the imperative:

*bē nigerēd* “look!”

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

**The particle *ē***

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

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

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

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

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

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

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

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

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



SENTENCES 7

Analyze the following sentences, and identify the arameograms:

ⲗⲏⲉⲣⲏⲁⲛⲟⲩ ⲏⲛⲟⲩⲁⲛⲟⲩ ⲛⲉ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉ ⲁⲩⲏⲧⲁⲛⲟⲩ ⲗⲏⲉⲣⲏⲁⲛⲟⲩ ⲗⲏⲉⲣⲏⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲗⲏⲉⲣⲏⲁⲛⲟⲩ ⲗⲏⲉⲣⲏⲁⲛⲟⲩ

*andar Dēnkard nask-ēw ast ī Duzd-sar-nizad xwānēnd*

“In the *Dēnkard*, there is a book which they call ‘struck down on the head of the thief’”

Note: Cf. Yt.10.40 Even their well-wielded axes/well-brandished cudgels, when struck down upon the heads of men ...”

ⲗⲏⲉⲣⲏⲁⲛⲟⲩ ⲏⲛⲟⲩⲁⲛⲟⲩ ⲛⲉ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉ ⲁⲩⲏⲧⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ

*pad weh-dēn ōwōn paydāg kū ohrmazd bālistīg pad harwisp-āgāhīh ud wehīh zamān ī akanārag abar rōšnīh hamē būd.*

“In the good *dēn* it is thus evident that Ohrmazd was on high in the light in omniscience and goodness for an endless time”

ⲗⲏⲉⲣⲏⲁⲛⲟⲩ ⲏⲛⲟⲩⲁⲛⲟⲩ ⲛⲉ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉ ⲁⲩⲏⲧⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ

*kē nē az frārōn tuxšāgīh ī xwēš xwarēd ōy ēdōn homānāg čiyōn kē sar ī mardōmān pad dast dārēd ud mazg ī mardōmān xwarēd*

“He who does not eat from his own good diligence, he is like someone who holds people’s heads in his hands and eats people’s brains.”

ⲗⲏⲉⲣⲏⲁⲛⲟⲩ ⲏⲛⲟⲩⲁⲛⲟⲩ ⲛⲉ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉ ⲁⲩⲏⲧⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ

*nūn aweštābēd tā ō zrēy ud ka zrēy pad čašm wēnēd ma pāyēd*

*čē ka-tān čašm ō zrēy ōbadēd az dušmenān abēbīm bawēd*

“Now, hurry to the sea! And, when you see the sea with (your own) eye(s), do not linger!

For, when your eyes fall on the sea, you will be without fear of the enemies”

ⲗⲏⲉⲣⲏⲁⲛⲟⲩ ⲏⲛⲟⲩⲁⲛⲟⲩ ⲛⲉ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉ ⲁⲩⲏⲧⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ

*az Mašīy ud Mašyānīy pad nō māh juxt-ēw zād zan ud mard ud az awēšān šaš juxt būd hēnd ī nar ud mādag. ud hamāg brād ud xwah ī zan būd hēnd*

“From *Mašīy ud Mašyānīy*, within nine months, a couple was born, woman and man, and, from those (two), there came six couples, male and female. And they were all brother and sister-wife.”

ⲗⲏⲉⲣⲏⲁⲛⲟⲩ ⲏⲛⲟⲩⲁⲛⲟⲩ ⲛⲉ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉ ⲁⲩⲏⲧⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ

*pad čīnwad puhl ī buland ī sahmgēn was hamēstār ēstēnd čiyōn Xešm ī xurdruš ud Astwihād kē hāmōyēn dām ōbārēd ud sagrīh nē dānēd*

“At the high and frightening *Čīnwad* bridge, many opponents are standing: Wrath with-the-bloody-club and Astwihād, who swallows the entire creation and knows no satiety.”

ⲗⲏⲉⲣⲏⲁⲛⲟⲩ ⲏⲛⲟⲩⲁⲛⲟⲩ ⲛⲉ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉ ⲁⲩⲏⲧⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ ⲛⲉⲩⲏⲛⲁⲛⲟⲩ

LESSON 7

*mardōm ka az pušt ī pidar ō aškomb ī mādar šawēd ēg-iš Astwihād dēw band-ēw andar ō grīw abganēd*

“When a human goes from the father’s loins to the mothers womb, then (= at that time) the demon Astwihād throws a rope about his neck.”

سر سرر . سرسره اهریمن کاه که از او آید و او را در شکم مادر او آویزند و او را از او جدا می کنند

*pas az bē-widerišnīh pad ān ī xwēš hukunišnīh ān ī ahlaw band az grīw bē ōbadēd*

“After his passing (away), on account of his good deeds the rope of the righteous falls away.”

TEXTS 7

**TEXTS 7.1**

From the account of the last days in the *Bundahišn*

*pas mardōm mardōm bē šnāsēnd kū ruwān ruwān tan tan bē šnāsēd kū ēn man ast pid ēn man ast brād ud ēn man ast zan.*

*pas bawēd hanjaman ī Isadwāstarān kū mardōm pad ēn zamīg bē estēnd.*

*andar ān hanjaman harw kas nēk-kunišnīh ud wad-kunišnīh ī xwēš wēnēnd.*

*ahlaw andar druwand ōwōn paydāg čiyōn gōspand spēd andar ān ī syā bawēd.*

*pas ahlaw az druwand jūdāg kunēnd ud ahlaw ō Garōdmān nayēnd ud druwand abāz ō dōšox abganēnd.*

*ud 3 (sē) rōz šab dōšoxīg tanōmand gyānōmand andar dōšox pādīfrāh widārēnd ud ahlaw andar Garōdmān tanōmand ān 3 rōz šab urwāhmenīh wēnēd.*

Then people will know (recognize) people, i.e., souls will know souls (and) bodies bodies (knowing that) this is my father, this is my brother, and this is my wife.

Then comes the assembly of Isadwāstar, where (in which) people will stand on this earth.

In that assembly, all will see what good they did and what bad they did.

The righteous will be as evident among the wicked as a white sheep among the black.

Then they will separate the righteous from the wicked. And they lead the righteous to Garōdmān and throw the wicked back into Hell.

And, for three days (and) nights, the Hell-bound, they will suffer punishment in Hell in body and soul, and the righteous (one) in Garōdmān will see (= experience) bliss in body for three days (and) nights.

**TEXTS 7.2**

*Māh nyāyišn* 3.4, translation from Avestan and commentary.

***čiyōn ka māt waxšēd čiyōn ka māt nirfsēd***

***15 (panzdah) ka māt waxšēd 15 ka māt nirfsēd***

*15 rōz az gētīyān kār ud kerbag padīrēd ud az mēnōyān mizd ud pādāšn*

*ud 15 rōz ō mēnōyān kār ud kerbag bē abespārēd ō gētīyān mizd ud pādāšn*

*nēkīh ī māt pērozgar az ēk tā 15 rōz az mēnōyān nēkīh ud farroxīh padīrēd*

*ud az 15 tā bowandagīh ī 30 (sīh) rōz pad gētīyān baxšēd*

*ud az ān ēk rōz ka nōg bē abzōn pad māt bawēd tā bowandagīh ī 30 rōz rōšnīh ud nēkīh az mēnōyān padīrēd ō gētīyān abespārēd mizd ud pādāšn*

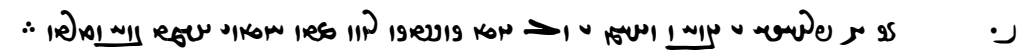
‘How (is it) when the moon waxes? How (is it) when the moon wanes?’

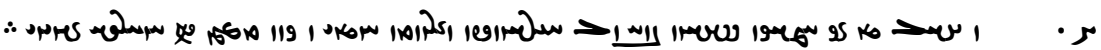
Fifteen when the moon waxes. Fifteen when the moon wanes.’

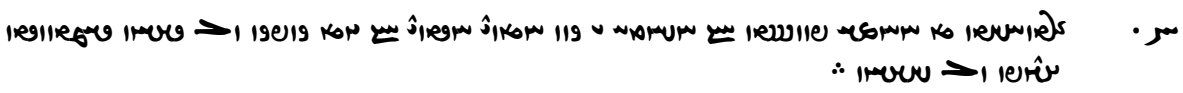
For fifteen days, it receives all the activities of those in this world and rewards and counter gifts from those in the other world.  
 And for fifteen days, it transfers the activities to those in the other world, to those in this world the rewards and counter gifts.  
 The goodness of the victorious moon: from day one to (day) fifteen, it receives from those in the other world goodness and good fortune.  
 And from day fifteen to the completion of thirty (days), it distributes it among those in this world.  
 And from that day one, when (it is) new, there is (*bē ... bawēd*) increase in the moon, to the completion of thirty (days), it receives light and goodness from those in the other world (and) transfers rewards and counter gifts to those in this world.

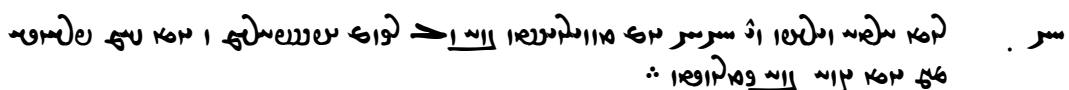
EXERCISES 7

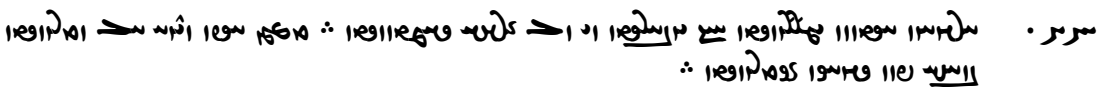
1. Identify the verbs in Texts 1-2 that are spelled with arameograms.
2. Add the transcriptions/transliterations to these sentences and translate them:

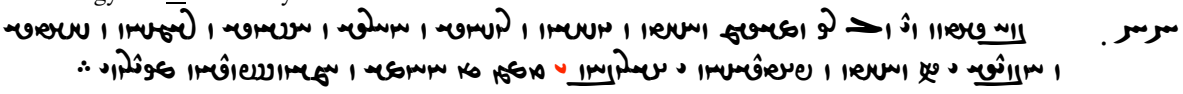
•. .  
*ān dō aswār ī mard ud zan ī ō ēn kustag rōn mad hēnd kay bē widerd*

•   
 <W AHL MN ZK hm²k' gyh²n' BRA OL ²yl'nywc' OZLWNt' HWEd W KON TME BYN hw²lyh zywynd>

•   
 <zlthwšt' MN ²whrmzd pwrstyt' AYK ANŠWTA Y KON HWEd YDOYTNd AYK ZNE krpk' OL yzd²n' YHMTWNyt' ²dwp' OL ŠDYA²n'>

•   
*amā Ardā Wirāz tā haft rōz tan-drust bē ō ašmā abespārēm ud ēn nām farrōxīh abar ēn mard bē mānēd*

•   
 <²ldw²n' ²ytwn' YMLLWNyt' AYK dwb²lyt' OD OL zlydy YHMTWNyt'. TME ²yc' ODNA AL NTLWNyt' BRAŠ PWN gyw²k' ²KTLWNyt'>

•   
*bē āy tā ō tō nimāyam wahišt ud došox ud rōšnih ud xwārih ud āsānih ud rāmišn ud šādih ud hubōyih ī andar wahišt ud pādāšn ī ahlawān ī ānōh az Ohrmazd ud amahrspandān padirēnd.*

Note: Remember that *ī* can be either the connecting particle or a relative pronoun.



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

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

## ADDITIONAL READINGS 7

### ADDITIONAL READINGS 7.1

From *Mēnōy xrad* 2.110-115

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

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

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

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

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

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

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

it goes to the Činwad bridge, tall and fearsome,

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

### ADDITIONAL READINGS 7.2

From *Dēnkard* 7.1.21

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



LESSON 7

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

LESSON 7

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

Verbs:

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



## LESSON 8

### SPELLING 7

#### The phoneme /j/ (ž)

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

𐬀𐬎𐬎𐬎𐬎	<°cdh°k°>	<i>Aj dahāg (Aždahāg)</i>	Av. Aži Dahāka (dragon slain by 𐬑𐬀𐬎𐬎𐬎𐬎, Pahl. Frēdōn)
𐬀𐬎𐬎𐬎𐬎	<ywšd°sl>	<i>yōj dahr (yōždahr)</i>	“ritually clean,” Av. <i>yaoždāθra</i>
𐬀𐬎𐬎𐬎𐬎	<hlwcdtwm>	<i>xrujdtom (xruždtom)</i>	“hardest,” Av. <i>xruždišta</i>
𐬀𐬎𐬎𐬎𐬎	<°šgh°n°>	<i>ajgahān (ažgahān)</i>	“lazy, indolent”

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

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

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

#### ARAMAEOGRAMS, NOUNS

Here are some more common arameograms:

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

## WORD FORMATION 2. PREFIXES AND SUFFIXES 2

### **a- (an-)**

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

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

Note *anērān* “non-Iranian.”

### **abē-**

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

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

### **pad- “with”**

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

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

### **hu- ~ duš-**

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

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

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

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

## LESSON 8

Note the following forms from Avestan:

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

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

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

### **-īg, -īk**

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

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

### **-āg**

This suffix makes agent nouns from verbs:

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

## COMPOUNDS 1

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

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

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

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

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

## GRAMMAR 8

### THE PLURAL ENDING *-IHĀ*

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

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

### THE POSTPOSITION *RĀY*

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

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

Its other principal functions are:

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

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

“on account of, because of”

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

“about, regarding, as for”

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

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

**ADJECTIVES. COMPARATIVE AND SUPERLATIVE**

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

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

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

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

Irregular forms.

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

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

Notes:

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

We also find forms such as *pahlomtar*.

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

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

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

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

From derived adjectives and compounds:

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

From adverbs:

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

Note: In the inscriptions, we find the form <pl<sup>3</sup>sty> *frāstar*, which shows that the suffix was *-tar*, not *-dar*.

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

<i>fradom</i>	𐭌𐭕𐭎𐭕	“first”	<i>abdom</i>	𐭌𐭕𐭎𐭕	“final”
<i>bēdom</i>	𐭌𐭕𐭎𐭕	“outermost”	<i>nīdom</i>	𐭌𐭕𐭎𐭕	“lowermost”

Note also

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

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

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

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

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

Note the construction **with relative pronouns**:

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

With *ān ī az* “the one ...-er than”:

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

**Uses of the superlative**

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

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

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

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

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

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

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

**ARAMEOGRAMS 6. VERBS 4**

Here are some common and less common arameograms:

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

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

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

**THE VERB. THE PRESENT PERFECT AND THE PAST PERFECT**

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

**Present perfect**

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

## LESSON 8

### Past perfect

Singular		Plural	
1st	<i>šud estād ham</i> 𐭮𐭥𐭲𐭱𐭥𐭩𐭥𐭮𐭥𐭮	1st	<i>šud estād hēm</i> 𐭮𐭥𐭲𐭱𐭥𐭩𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮
2nd	<i>šud estād hē</i> 𐭮𐭥𐭲𐭱𐭥𐭩𐭥𐭮𐭥𐭮𐭥	2nd	<i>šud estād hēd</i> 𐭮𐭥𐭲𐭱𐭥𐭩𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥
3rd	<i>šud estād</i> 𐭮𐭥𐭲𐭱𐭥𐭩𐭥𐭮𐭥	3rd	<i>šud estād hēnd</i> 𐭮𐭥𐭲𐭱𐭥𐭩𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮

The original meaning of this tense was *state resulting from previous action or other event*, e.g., *ēdōn nibišt estēd* “it is written thus,” with emphasis on the **actual presence** of writing, not on the fact that it was written at some specific moment in the past. So, *šud estēd* means “he has gone” with the implication that “he is now away,” as in English “he has gone (and is now gone).”

Note that when the main verb is **transitive**, the perfect is **passive**. This also implies that there is no agent or “performer of action” in the perfect.

Note: In later Pahlavi, however, the perfect acquires the meaning of the regular past and pluperfect tenses.

Examples:

*čiyōn gurd ī artēštār kē zrēy paymōxt estēd* “like a warrior (*artēštār*) hero (*gurd*) who is dressed in armor”  
*spāh homānāg kē ō kārēzār baxt estēd* “like an army that has been (and now is) partitioned (distributed) for battle”

*pad kār-nāmag ī Ardaxšīr ī Pābagān ēdōn nibišt estēd* “in the book of deeds of Ardaxšīr son of Pābag it is written as follows”

*Ardawān andar kōšk xuft estād* “Ardawan had gone to sleep (and was lying asleep) in a pavilion”

*Sāsān pad pīl-ēw ī ārāstag ī spēd nišast estād* “Sasan was seated on a white, adorned, elephant”

*ān hōm pad ān wan abar rust estād* “that *hōm* had grown (and now was fully grown) on (*pad ... abar*) that tree”

### SENTENCES 8

Analyze the following sentences, and identify the arameograms:

*murwān tan az parr paymōxt estēd*      𐭮𐭥𐭲𐭱𐭥𐭩𐭥𐭮𐭥𐭮𐭥𐭮 𐭮𐭥𐭲𐭱𐭥𐭩𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮  
 “The body of birds is dressed in feathers.”

𐭮𐭥𐭲𐭱𐭥𐭩𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮 𐭮𐭥𐭲𐭱𐭥𐭩𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮  
*ān ī Zarduxšt tan pad frārōnīh amarg kerd estād*  
 “Zarduxšt’s body had been made (and is now) immortal by (his) goodness”

𐭮𐭥𐭲𐭱𐭥𐭩𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮 𐭮𐭥𐭲𐭱𐭥𐭩𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮  
*az haft kišwar az harw kišwar-ēw band-ēw ō Haftōring paywast estēd*  
 “From each single continent from the seven continents, a bond is connected to the Big Dipper.”

𐭮𐭥𐭲𐭱𐭥𐭩𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮 𐭮𐭥𐭲𐭱𐭥𐭩𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥𐭮  
*zamīg pad homānāg ī mard-ēw ka-š jāmag jāmag hamāg kust pad tan saxt andar kerd estēd*  
 “The earth (is) like a man, when various pieces of clothing have been placed firmly on his body on all sides.”





TEXTS 8.2

From the *Bundahišn* 2.18

𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥  
 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥  
 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥  
 \* 𐭠𐭮𐭮𐭥𐭮𐭥

*starān rawiṣn čiyōn sē-parrag tigr ī keh ka keh mard az ān ī keh kamān wihēd.*  
*māh rawiṣn ōwōn čiyōn sē-parrag tigr ī mayānag ka ān ī mayānag mard az ān ī mayānag kamān wihēd.*  
*rawiṣn ī xwaršēd čiyōn mahistar tigr ī sē-parrag ka ān ī mahistar mard az ān ī mahistar kamān wihēd.*

EXERCISES 8

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

𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥  
*māh Frawardīn rōz Ohrmazd petyārag andar dwārist nēmrōz*

𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥  
 <glwh-1 YATWNd W p<sup>3</sup>ls W lwst<sup>3</sup>kyh<sup>3</sup> Y <sup>3</sup>p<sup>3</sup>ryk<sup>3</sup> Y <sup>3</sup>yl<sup>3</sup>n-štr<sup>3</sup> OD b<sup>3</sup>pyl OHDWNd>

𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥  
*fradom Arwand rōd ud Weh rōd bē tazīd hēnd pas abārīg ābīhā az ān dō rōd frāz tazīd hēnd*

𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥  
 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥  
 <mltwm AMT hlpstl HZYTNd <sup>3</sup>-š<sup>3</sup>n<sup>3</sup> YKTLWNd BRA ZNE ŠDYA I<sup>3</sup>d YMLLWNyt<sup>3</sup> AYK AMT  
 hlpstl HZYTNYt<sup>3</sup> APš LA YKTLWNyt<sup>3</sup>>

𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥  
*wināh ast ī margarzān guft ud ast ī xwārtar ud ast ī grāy*

𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥  
 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥  
 <KONc mltwm BYN gwmyčšn<sup>3</sup> KBD HWE<sup>3</sup>d MNW <sup>3</sup>p<sup>3</sup>lwnyh wyš wlzynd AYK pl<sup>3</sup>lwnyh  
 AYK k<sup>3</sup>mk<sup>3</sup> Y gn<sup>3</sup>k<sup>3</sup> mynwd hmydy wlcynd.>

𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥  
*jädügīh ī Dahāg andar Bābēl rāy mardōm ō uzdēs-paristišnih mad estād hēnd*

𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥  
 <AMT w<sup>3</sup>p<sup>3</sup>n<sup>3</sup> w<sup>3</sup>lyt<sup>3</sup> tyštī MYA MN hm<sup>3</sup>k<sup>3</sup> zlydy YNSBWNYt<sup>3</sup> BRA MN zlydy Y wlks<sup>3</sup> wyš YNSBWNYt<sup>3</sup>>

𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥  
 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥 𐭠𐭮𐭮𐭥𐭮𐭥



## LESSON 8

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

## ADDITIONAL READINGS 8

### ADDITIONAL READINGS 8.1

From the Pahlavi *Videvdad* 3.15-17

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

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

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

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

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

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

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

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

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

### ADDITIONAL READINGS 8.2

From the *Ardā Wirāz-nāmag* 4.7-9

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

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

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

LESSON 8

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

**ADDITIONAL READINGS 8.3**

From the *Ardā Wirāz-nāmag* 9.1-4

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

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

**GLOSSARY OF WORDS IN THE TEXTS AND THE EXERCISES 8**

Idioms

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

Nouns, adjectives, adverbs, pronouns:

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

LESSON 8

<i>did</i>	دځا	<TWB>	again
<i>dōst</i>	دوست	<dwst'>	friend
<i>frārōnīh</i>	فرارونيه	<pl <sup>2</sup> lwnyh>	good behavior
<i>frawahr</i>	فراواهر	<plw <sup>2</sup> hl>	fravashi
<i>Frawardīn</i>	فراوردین	<plwltn'>	(festival) of the fravashi
<i>Frāxkerd</i>	فراخکرد	<pl <sup>2</sup> hwkrt'>	name of the world ocean = Warkaš
<i>frāz-peštān</i>	فرازپستان	<pr <sup>2</sup> c-pst <sup>2</sup> n'>	with prominent bosom
<i>frāz-šnūg</i>	فرازشنوگ	<pr <sup>2</sup> c-šnwk'>	with prominent knees, knobby-kneed
<i>gandag</i>	گندگ	<gndk'>	foul-smelling
<i>gētīyīg</i>	گیتیگ	<gytydyk'>	of/in this world
<i>gōhr</i>	گوهر	<gw <sup>2</sup> hl>	(some kind of) substance; jewel
<i>grōh</i>	گروه	<glwh>	group
<i>gumēzišn</i>	گومیزیسن	<gwmycšn'>	mixture, the Mixture
<i>gund</i>	گوند	<gwnd>	troop, army
<i>Haftōring (Haptōring)</i>	هفتاورنگ	<hptwlng>	the Big Dipper, Ursa Major ( <i>Av. Haptōriṅga</i> )
<i>hamēmāl</i>	همامال	<hmym <sup>2</sup> l>	opponent (war and law)
<i>hamtāg</i>	همتگ	<hmt <sup>2</sup> k'>	(social, socially) equal
<i>harw dō</i>	هر دو	<KRA 2>	both
<i>hixr</i>	هخر, هخر	<hyhl, h <sup>2</sup> hl>	excrements
<i>hudōšag</i>	هودوشگ	<hwdwšk'>	very pleasing
<i>hupādixšāy</i>	هوپادیکشای	<hw <sup>2</sup> p <sup>2</sup> thš <sup>2</sup> d>	good ruler
<i>hurust</i>	هورست	<hwlwst'>	well-grown
<i>hušk-zamīg</i>	هوشگزامیگ	<hwšk <sup>2</sup> -zmyk'>	(place) where the earth is dry
<i>jadūgih</i>	جادوگه	<y <sup>2</sup> twkyh>	sorcery
<i>jāmag</i>	جامگ	<y <sup>2</sup> mk'>	garment, coat
<i>jud-āb</i>	جودآب	<ywb <sup>2</sup> t'-MYA>	devoid of water
<i>judāg</i>	جودگ	<ywb <sup>2</sup> t <sup>2</sup> k'>	separated; + <i>baw--</i> : be separated
<i>jud-urwar</i>	جودوروار	<ywb <sup>2</sup> t <sup>2</sup> - <sup>2</sup> wlwl>	devoid of plants
<i>kāmag</i>	کامگ	<k <sup>2</sup> mk'>	will, wish
<i>kamān</i>	کمان	<km <sup>2</sup> n'>	bow
<i>māhīgān</i>	ماهگان	<m <sup>2</sup> hyk <sup>2</sup> n'>	month(s)
<i>margarzān</i>	مگرتزان	<mlglc <sup>2</sup> n'>	deserving-of-death, guilty of capital (sin, offense)
<i>mayānag</i>	مایانگ	<mdy <sup>2</sup> nk'>	middle(-sized), intermediate
<i>mehmānīh</i>	مهمانیه	<m <sup>2</sup> hm <sup>2</sup> nyh>	being guest, intimacy
<i>mēnōyīg</i>	منویگ	<mynwdyk'>	of/in the other world
<i>murw</i>	مور	<mwlw'>	bird
<i>nam</i>	نام	<nm>	humidity
<i>nārīg, nāyrīg</i>	ناریگ, نایریگ	<n <sup>2</sup> lyk', n <sup>2</sup> lyk'>	adult woman ( <i>Av. nāirikā</i> )
<i>nēmag</i>	نیمگ	<nymk'>	side, direction (one of two)
<i>nigerišn &lt; niger-</i>	نیریشن	<nkylšn'>	look, looking at
<i>Ohrmazd</i>	اورمزد	< <sup>2</sup> whrmzd>	first day of the month

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

Verbs:

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

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

Numerals:

<i>sī</i>	سی	<30>	thirty
<i>nōh</i>	ننه	<3-3-3>	nine
<i>nawad</i>	نواذ	<20-20-20-20-10>	ninety
<i>nōh sad</i>	ننه ساد	<3-3-3-100>	nine hundred
<i>nōh hazār</i>	ننه هزار	<3-3-3-1000>	nine thousand
<i>bēwar</i>	بهار	<bywl>	10,000



## LESSON 9

### NUMERALS

There is no complete description of the Pahlavi numerals.

### CARDINALS

<i>ēk</i>	𐬀	<1>		
<i>dō</i>	𐬁	<2>	𐬀𐬀	<TLYN>
<i>sē</i>	𐬂	<3>	𐬀𐬀𐬀	<TLTA>
<i>čahār</i>	𐬃	<4>	𐬀𐬀𐬀𐬀	<ALBA>
<i>pañ</i>	𐬄	<2-3>	𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀	<HWMŠA, HWMSYA>
<i>šaš</i>	𐬅	<3-3>	𐬀𐬀𐬀	<ŠTA>
<i>haft</i>	𐬆	<3-4>	𐬀𐬀𐬀	<ŠBA>
<i>hašt</i>	𐬇	<4-4>	𐬀𐬀𐬀𐬀	<TWMNYA>
<i>nō</i>	𐬈	<3-3-3>	𐬀𐬀𐬀, 𐬀𐬀𐬀	<TŠA, TŠYA>
<i>dah</i>	𐬉	<10>	𐬀𐬀𐬀, 𐬀𐬀𐬀	<ASLA, ASLYA>

<i>yāzdah</i>	𐬊	<10-1>	𐬀𐬀𐬀𐬀
<i>dwāzdah</i>	𐬋	<10-2>	𐬀𐬀𐬀𐬀𐬀
<i>sēzdah</i>	𐬌	<10-3>	𐬀𐬀𐬀𐬀𐬀
<i>čahārdah</i>	𐬍	<10-4>	𐬀𐬀𐬀𐬀𐬀
<i>pañdah, pānzdah</i>	𐬎	<10-2-3>	𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀
<i>šāzdah</i>	𐬏	<10-3-3>	𐬀𐬀𐬀𐬀
<i>hafdah</i>	𐬐	<10-3-4>	𐬀𐬀𐬀𐬀
<i>hašdah</i>	𐬑	<10-4-4>	𐬀𐬀𐬀𐬀
<i>nōzdah</i>	𐬒	<10-3-3-3>	𐬀𐬀𐬀𐬀

Alternative spellings of the teens: 𐬑𐬀 etc.; 𐬑𐬀𐬀 etc.

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

LESSON 9

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

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

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

**ORDINALS**

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

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

**Derivatives in -gānag “-fold”**

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

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

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

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

**Fractions**

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

**ARAMAEOGRAMS 7, NOUNS**

Here are (again) some more common nouns:

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

**WORD FORMATION 3. PREFIXES AND SUFFIXES 3**

**ham- ~ ĵud-**

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

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

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

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

**-ān, -agān**

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

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

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

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

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

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

**-ēn**

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

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

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

**-ōmand**

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

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

**-āwand (-āwend)**

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

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

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

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

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

**GRAMMAR 9**

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

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

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

𐭠𐭣𐭥𐭥 , 𐭠𐭣𐭥	<AHRN, AHRN’n’>	<i>anīy, anyān</i>	“other, another, others”
𐭠𐭣𐭥𐭥𐭥	<AHRNyc>	<i>anīz</i>	“another, too; others,
𐭠𐭣𐭥𐭥 , 𐭠𐭣𐭥𐭥 , 𐭠𐭣𐭥𐭥	<ZKȳdy>	<i>anīy</i>	
𐭠𐭣𐭥𐭥	<ZKȳ’n’>	<i>anyān</i>	

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

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

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

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

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

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

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

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

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

## LESSON 9

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

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

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

With other conjunctions:

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

### ADVERBS IN *-ĪHĀ*

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

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

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

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

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

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

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

**ARAMEOGRAMS 7. VERBS 5**

Here are some less common arameograms:

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

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

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

**Shortened form**

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

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

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

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

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

**The symbols <x<sub>1</sub>> and <x<sub>2</sub>>.**

Instead of the usual 3rd person singular and plural endings <-yt'> and <-ynd, -d>, we often find two symbols, 𐭠𐭣𐭥𐭥 <x<sub>1</sub>> and 𐭠𐭣𐭥𐭥, 𐭠𐭣𐭥𐭥 <x<sub>2</sub>>. It is obvious that the two forms are from <-yt'> and <-ynd>, respectively:

𐭠𐭣𐭥𐭥 > 𐭠𐭣𐭥𐭥 (*Psalms* 𐭠𐭣𐭥𐭥)      𐭠𐭣𐭥𐭥 > 𐭠𐭣𐭥𐭥 and 𐭠𐭣𐭥𐭥 > 𐭠𐭣𐭥𐭥 (*Psalms* 𐭠𐭣𐭥𐭥)

Combinations of ending plus symbol are also found.

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

A single leaf from a manuscript containing a list of verbal arameograms was found at Turfan. This is the oldest Pahlavi manuscript in existence. The verbs are (to the right) <HYTYWN->, <YHSNN->, <OZLWN->, <YBLWN-, YBLWN->, (to the left) <DBLWN- (looks like YZLWN->>, <YNPKWN->, <HŠKHWN->; <x<sub>1</sub>> is the oversized letter, <x<sub>2</sub>> is seen to the right in lines 3 and 6.

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

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

### THE VERB. PASSIVE

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

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

#### Passive with “to become.”

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

*guft bawēd kū* “it is said that ...”

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

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

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

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

#### Past transitive verbs without “performer” as passive.

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

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

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

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

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

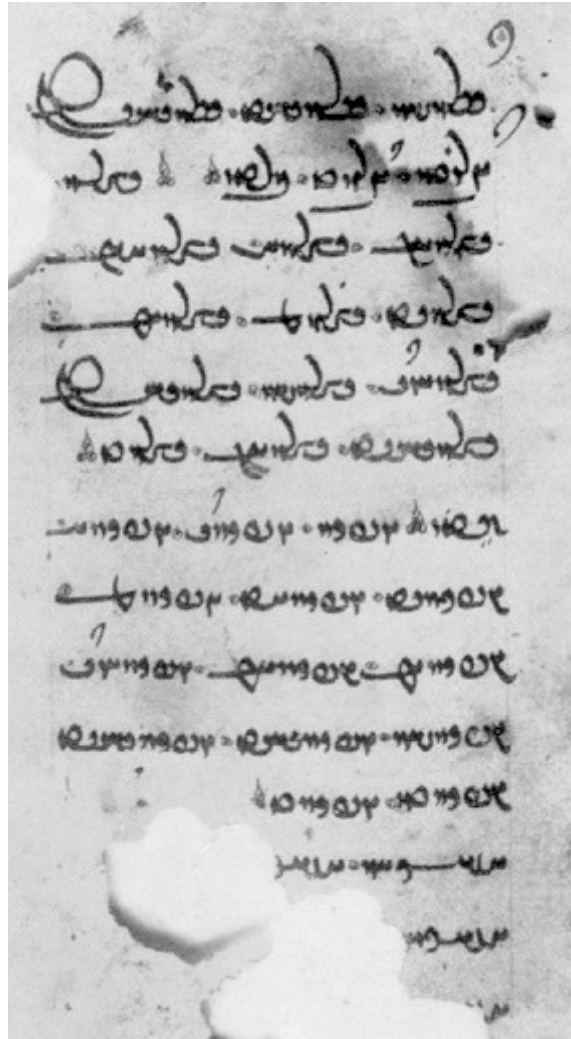
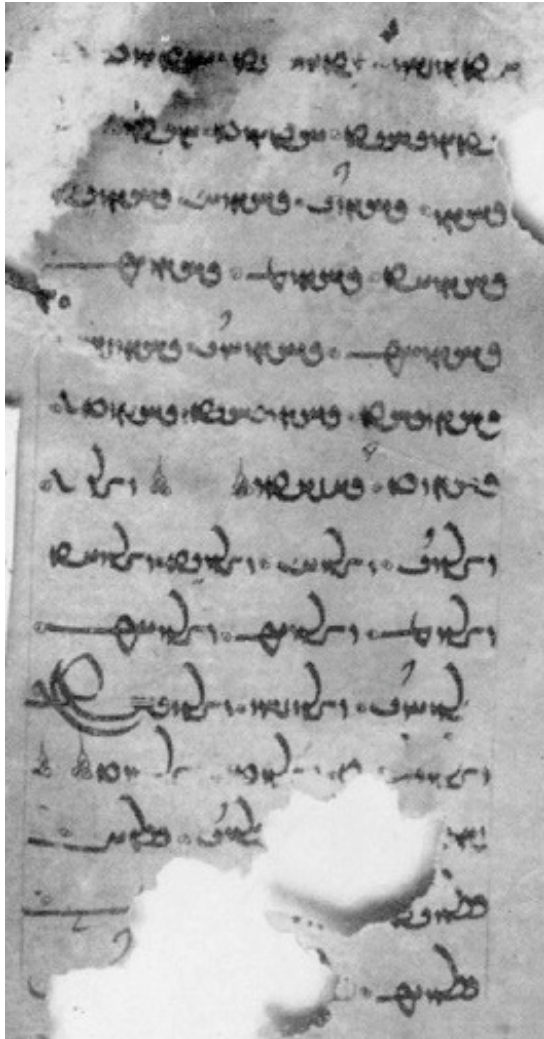
When the “performer” is unknown, one can also use an indefinite 3rd plural: “they say” = “it is said,” “they killed him” = he was killed,” e.g.:

*gōwēnd kū* “they say, it is said”

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

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





In the fragment the following seven verbs are represented: I, *ānītan*; II, *dāštan*; III, *šutan*; IV, *burtan*; V, *nītan*; VI, [*uzītan*]; VII, [*vindātan*]. As the only form preserved of VII is the imper. sg., I omit this verb in the synoptic list I now have arranged in order to make out the value of the ligatures of endings found. The ligatures, which will be discussed below, are put in parentheses, restorations in brackets.

I	II	III	IV	V	VI
	(3) YĤSNN	'ZLWN	[YBLWN]	*DBLWN	YNPKWN
	— d	(8) — d	[Y]BLWNd	(3) — (?)	— d
	— yy	— yy	YBLNyy (!)	— yy	— yy
	— yt	— yt	(13) YBLWNyt	— ('t)	(8) — yt
(4) — 't	— 't	— 't	[— 't]	(4) — (yt)	— 't
— m	(9) — m	— m	[— m]	— m	— m
— ym	— ym	(14) — ym	— ym	— ym	(9) — ym
(5) — 'm	— 'm	— 'm	YBL[WN'm]		— 'm
— 'nd	(10) — 'nd	— 'nd	[YBLWN'n]d	(5) — 'nd	— 'nd
(R 1) HYTYWNšn'	— šn[']	— šn'	(V 1) — šn'	— šn'	(10) — šn'
— [yb]yt	(6) — yb(yt)	— yb(yt)	— yb(yt)	— yb(yt)	— yb(yt)
— t[n ?]	— ybst	(11) — ybst	— yb(st)	(6) — ybst	— ybst
(2) — ybst	— tn	— tn	(2) — tn	— (tn)	(11) — tn
— t	(7) — t	— t	— t	— t	— t
'nytn	d'štn	(12) šwt[n]	bwrtn	(7) nytn	[ ]

*ud az tan ī Gayōmard rōšnīh ōwōn bē šud čiyōn āhen ī garm ī suxr ka-š pōlābad abar zanēnd ud syā bē bawēd* “and from Gayōmard’s body light went out like (when) they strike steel on a redhot iron and it becomes black”

Note the combination of intransitive + indefinite verb:

*har čē abēzag ō Garōdmān šawēd ud har čē druwand ō dōzox abganēnd* “everything that is pure goes to Garōdmān, and everything that is wicked they throw (= is thrown) into hell”

### IMPERSONAL EXPRESSIONS

Impersonal expressions are sentences without grammatical subjects (English “it is necessary, it is possible, etc.”). Most impersonal expressions involve a 3rd singular verb or a noun or an adjective (*tuwān*, etc.).

The person it is necessary, etc., *for* can be expressed by a noun, an independent pronoun, or an enclitic pronoun. **Plural nouns take the ending -ān.** When the person is expressed by a relative pronoun (*kē*), an enclitic pronoun can be added to clarify the person.

Impersonal verbs have only the 3rd singular form. They are called *impersonal*. The most common ones are *abāyēd* “it behoves X (to), X should, must,” *abāyist* “it behoved X (to), X should, ought to, must”; *andar abāy-* “to need”; *šāyēd* “it is possible for X, X can,” *šāyist* “it was possible for X, X could, was able (to),” *sah-sahist* “seem (to ...),” *kāmēd kāmist* “wants, wishes,” *wurrōyēd wurrōyist* “believe.”

Impersonal expressions are often combined with an infinitive (see Lesson 10).

In the English translation, the impersonal expression must often be turned into a personal one.

Note that the past stems *abāyist* and *šāyist* are frequently written as if “*abāyīd*” and “*šāyīd*,” but this is probably a special way of spelling *-āyist* (see Lesson 5).

Examples:

*čand-itān tuwān pad kerbag kerdan tuxšāg bawēd* “as much as it is possible for you = you can, be diligent in performing good deeds!”

*ān mard u-m and sahist čand sē mard nēzag-bālāy* “that man seemed to me as large as three men the height of a spear”

*harw čē-t kāmāg ast xwāh tā-t daham* “Ask everything you wish, so that I shall give it to you!”

*ēk ka-š tis kāmēd guftan* “one, when he wants to say something”

*nohom kē pad harw kēš wurrōyēd ud paristīdan kāmēd* “ninth, he who (kē) believes in every teaching and wishes to worship (in it)”

*kē-š wurrōyēd xwarēd ud kē-š nē wurrōyēd nē xwarēd* “he who (kē-š) believes shall eat, and he who does not believe shall not eat.”

*ka-m frāz mad hēnd pad ān paymōzan ī zarrēn-pēsīd ī asēmēn-pēsīd ī brāzišnīgtom az harwisp paymōzanān u-m burzišnīgtar sahist* “when they come forward to me in that gold-embroidered, silver-embroidered garment(s), most radiant of all garments, it seemed to me most praiseworthy”

### Impersonal *andar abāyēd* “be needed”

In this expression, the person who needs to do something is often an enclitic pronoun. If a plural noun, it takes the ending *-ān*, and the pronoun *man* is used instead of *an*. “Needed for” is expressed by *pad*. Examples:

*Ohrmazd ēdōn gōwēd kū ka ēbgad āmad ān ī xwēš hamēmāl pad kōxšīšn frāz gīrēd kū nōg framān andar nē abāyēd* “Ohrmazd says as follows: When the Invasion has come, (each) seizes his own opponent to fight with, that is, a new command is not needed”

*gōwēd pad dēn kū hōm ī spēd pad fraškerd-kerdārīh andar abāyēd* “it says in the *dēn* that the white *hōm* is needed for making Fraškerd.

*Wāy abzār-ēw būd ī Ohrmazd pad dām-dahišnīh andar abāyīst* “Wāy was a tool that Ohrmazd needed for creating the creation”

*Ohrmazd rāy gōwēd kū Wāy-iz abzār-ēw būd ī-š pad dām-dahišnīh andar abāyīst* “he says about Ohrmazd that Wāy, too, was a tool that he needed for establishing the creation”

SENTENCES 9

Analyze the following sentences, and identify the arameograms:

• *Šābuhr māndagīh ud gursagīh ud tišnagīh rāy xešmgen būd*

“Šābuhr was angry because he was tired, hungry, and thirsty”

• *Ohrmazd pēš az dām-dahišnīh nē būd xwadāy ud pas az dām-dahišnīh xwadāy ud frazānag ud jud-bēš ud abzōnīg būd*

“before the establishment of the creation, Ohrmazd was not ruler, and, after the establishment of the creation, he was ruler, possessed of foreknowledge, keeping harm away, and ‘incremental’”

• *pad weh-dēn abar ham dar ēn-iz gōwēd kū ka nigerēnd ā-šān wurrōyēd druwandān ān nērang ī war*

“In the Good Dēn, in the same chapter, this, too, it says: when they look (closely at it), then they, the wicked, will believe that ritual of the ordeal”

• *Kangdiz rāy gōwēd kū-š haft frasp ī ast zarrēn ud āsēmēn ud pōlābdēn ud brinjēn ud āhenēn ud ābgēnagēn ud kāskēn*

“It says about the Kangdiz that it has seven beams, which are of gold, silver, steel, bronze, iron, crystal, and lapis lazuli.”

• *pas Mašīy ud Mašyāniy har dō az urwar-kerbih bē ō mardōm-kerbih wašt hēnd. ud ān xwarrah mēnōyihā andar ō awēšān šud ī ast ruwān.*

“Then Mašīy and Mašyāniy both turned from plant-form to the form of humans. And, ‘invisibly’, that Fortune went into them which is the soul.”

• *wād ka sūdōmandihā wazēd ān ī frārōn wād xwānēnd. ān ī frārōn wād bīm ī az dēwān rāy harw tis jud jud bē nigerēnd ud pādāwandihā pad nērōgōmandih frāz wazēd*

“when the wind blows so that it provides benefit, they call it the ‘good wind’. For fear of the demons, the ‘good wind’ looks at everything individually and blows forth mightily and forcefully.”



200 years (up) to the star-level, 200 up to the moon-level, 200 up to the sun-level, and 200 up to the highest of heaven.

Because the other mountains are grown forth from Harburz, 2244 mountains in number (in total).

TEXTS 9.3

From the *Pahlavi Rivayat*.

ا وارهتد کا دز دسملد و هج وارهتد کوردها سکاو د ٠  
دغه سرتسدک دسملد دسملد وارهتد دسملد کوردها سکاو د ٠  
ا سکاو دسملد وارهتد دسملد دسملد وارهتد دسملد کوردها سکاو د ٠

*ud kōfihā az ān gōhr ī xwarrah bē rust hēnd.*

*ēk hazār hašt sad sāl azēr ud azabar harw dō hamē rust.*

*ud pas azēr bē estād azabar hašt sad sāl did hamē rust tā bē ō āsmān*

And the mountains grew from that substance of the Fortune.

For 1800 years they grew both below and above.

Then they stopped below; above they grew again for 800 years all the way to (*tā bē ō*) the sky”

Note: *xwarrah* “fortune” is an elusive concept. Its myth is told in the Avestan hymn to the genius of the earth with its mountains (*Yašt* 18-19).

EXERCISES 9

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

٠ ر . دسملد و دسملد کوردها سکاو د ٠

*ātaxš ī Ohrmazd madārtom az anyān amahrspandān*

٠ ر . دز دسملد دسملد وارهتد دسملد کوردها سکاو د ٠

<ZK 'wgwn' cygwn swš'ns YMRRWNyt' LA š'dyt' BRA 'ydw'n' cygwn 'p'lg YMRRWNyt' š'dyt'>

٠ س . کا دسملد وارهتد دسملد کوردها سکاو د ٠

*az ēk tā dah ka māh abzāyēd andar-māh xwānēnd az dah tā pānzdah ka abzāyēd purr-māh xwānēnd*

٠ س . دسملد وارهتد دسملد کوردها سکاو د ٠

<k'mk'wmndyh' OZLWNm OL ZK gyw'k' Y 'hlwb'n' W dlwnd'n' W ZNE pgt'm l'styh' YHYTYWNm>

٠ س . دسملد وارهتد دسملد کوردها سکاو د ٠

*āsmān ō drubušt homānāg kē-š harw abzār ī pad kōxšišn andar abāyēd andarōn nihād estēd*

٠ س . دسملد وارهتد دسملد کوردها سکاو د ٠

٠ س . دسملد وارهتد دسملد کوردها سکاو د ٠

<YMLLWNyt' PWN dyn' AYK hwm Y spyt' MNW gwkl'n' dlht' KRYTNd BYN zlyd Y pl'hwkrt' PWN ZK Y zwpl wl lwst' YKOYMWNYt' W PWN plškr't krt'lyh BYN 'p'dyt'>

٠ س . دسملد وارهتد دسملد کوردها سکاو د ٠

٠ س . دسملد وارهتد دسملد کوردها سکاو د ٠

٠ س . دسملد وارهتد دسملد کوردها سکاو د ٠

*ēg ān rah 2 rah būd mēnōy anīy ud gētīy anīy*

*ud pad ān ī gētīy frāz wāzīd burzāwand Kay Wištāsp abar ō wis ī Nōdarān pad urwāhmenīh humenišnīh*

*ud pad ān ī mēnōy frāz wāzīd ruwān ī Srid ī Wisrabān abar ō ān ī pahlom axwān.*



The Avestan text:

*huuarəxšaētəm aməšəm raēm  
 auruuat.aspəm yazamaide  
 āaʃ yaʃ huuarə raoxšne tāpaiieiti  
 āaʃ yaʃ huuarə raocō tāpaiieiti  
 hištənti mainiauuāŋhō yazatāŋhō  
 satəmca hazarəmca  
 taʃ xʷarənō haŋbāraieiṇti  
 taʃ xʷarənō nīpāraieiṇti  
 taʃ xʷarənō baxšənti  
 zaŋ paiti ahuraδātəŋ*

We sacrifice to the immortal sun, wealthy  
 with fleet horses.  
 Then, when the sun warms (the world) in the light,  
 Then, when the sun warms the light,  
 (then) those worthy of sacrifice in the world of thought stand  
 a hundred and a thousand.  
 They carry together that Fortune.  
 They convey down that Fortune.  
 They apportion that Fortune  
 over the earth set in place by (Ahura) Mazdā.

9.4. Translate into Pahlavi and write in Pahlavi at least sentences 2, 4, 6, 8, 9:

- When I praise righteousness, then the demons are scorned.
- Before the Renovation, Ohrmazd needs Frēdōn for the striking of Dahāg.
- Ahrimen and the other demons and lie-demons will be stricken and killed.
- Everything that was said there in that assembly was written (down) clearly.
- If it seems (good) to you (all), tell me in more detail what is written here in this book.
- Another day, Ardaxšir was standing on a chariot, and all the other people were sitting on horses (all) around him.
- The one who has done good deeds, he goes forth to Paradise, and he who has done evil deeds, him they throw into Hell.
- Do not speak lying speech, because if you speak lying speech Astwihād will drag you to the worst existence, and there you will experience (see) much unhappiness.
- When I came to Paradise, a group of departed ones came toward me, and, from the souls of the righteous, a light went out like that of the sun, the moon, and the stars, and they went about joyfully in the light of the intermediate space (atmosphere).

ADDITIONAL READINGS 9

ADDITIONAL READINGS 9.1

From the Pahlavi *Videvdad* 6.1-3 9 after ms. K1.

:: 𐭡𐭠𐭮𐭩 𐭠𐭡𐭮𐭩

:: 𐭠𐭡𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩  
 :: 𐭠𐭡𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩

*šašom fragard*

*čand drahñāy zamān ēn zamīg anabēdān [kū pad-iz anīz kār nē šāyēd] kū pad ān abar sag ayāb mard bē widerēd  
 sāl drahñāy ahlaw zardušt ēn zamīg anabēdān [kū pad-iz anīz kār nē šāyēd] kū-š pad ān abar sag ayāb mard bē  
 widerēd*

“For how much length of time (= for how long) (is) this earth not to be ‘approached’”, i.e., it is not any good for any other work, either, “?”

“A year long, O righteous Zardušt, this earth (is) not to be ‘approached’, i.e., it is not any good for any other work, either, “on which a dog or a man passes away.”

𐭠𐭡𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩 𐭡𐭠𐭮𐭩





The sky stood on the star-level, (but) was dragged down into the void, which, it was written in the beginning, was between the bases of the lights and the dark ones, so that it stood as much as one-third from inside the sky above the star-level.

And like a snake, the sky jumped beneath this earth and was shattered and broken.

**ADDITIONAL READINGS 9.3**

From the *Mēnōy xrad* 61.4, 20-21

𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥  
 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥  
 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥  
 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥

*pursišn. tan ī sām kū gyāg nibayēd.*  
*passox. tan ī sām pad dašt ī Pēšānsīy nazdīk ō kōf ī Damāwand.*  
*ud pad ān dašt bē jōrdāg ud xwarišnīg tīs ī kārēnd ud drūnēnd ud pad ān zīyēnd tā*  
*anīy drūnāy ud draxt ud urwar nēst*

- Q. Where does Sām’s body lie?
- A. Sām’s body lies in the P. plain, near Mount D.
- In that plain, except grain and eatables that they sow and reap and live thereby, there is no other harvestable things, and there are no trees and plants.

**ADDITIONAL READINGS 9.4**

From the *Mēnōy xrad* 61.7, 28-30

𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥  
 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥  
 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥  
 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥  
 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥 𐭠𐭣𐭥𐭥𐭥𐭥

*pursišn. hōm ī rist-ārāstār kē rist pad ān wirāyēnd ud tan ī pasēn pad ān kunēnd kū rust estēd.*  
*ud Kar māhīg pad čē kār gumārd estēd.*  
*passox. hōm ī rist-ārāstār pad zrēy ī Warkaš andar ān ī zofāytom gyāg rust estēd.*  
*u-š nō ud nawad ud nō sad ud nō hazār ud nō bēwar frawahr ī ahlawān pad panāgīh gumārd estēnd.*  
*u-š Kar māhīg pērāmōn hamē gardēd ud wag ud abārīg xrafstar az ōy abāz dārēd.*

- Q. The ‘hōm that restores the dead’, when they restore the dead with it and with which they make the Final Body, where does it grow? And for what deed has the Kar fish been appointed?
- A. The ‘hōm that restores the dead’ grows in the W. S and in the deepest place.
- 99,999 fravashis of the righteous have been appointed to protect it.
- And the Kar fish turns around it and keeps frogs and other evil animals away from it.

**GLOSSARY OF WORDS IN THE TEXTS AND THE EXERCISES 9**

Nouns, adjectives, adverbs, pronouns:

<i>Abarg</i>	𐭠𐭣𐭥𐭥𐭥𐭥	<’plg>	Abarg, name of a scholar-priest
<i>ābgēnēn</i>	𐭠𐭣𐭥𐭥𐭥𐭥	<’pkynkyn’>	of glass

LESSON 9

<i>abzār</i>	𐬀𐬵𐬭𐬀	<ʔp̄zʔl>	tool
<i>ahanūz, ahanūz ... nē</i>	𐬀𐬀𐬨𐬭𐬀	<ʔhnwc>	still; not yet
<i>āhenēn</i>	𐬀𐬀𐬨𐬭𐬀	<ʔsynynʔ>	of iron
<i>akāmāgōmand</i>	𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<ʔkʔmkʔwmnd>	unwilling
<i>anabēdān</i>	𐬀𐬀𐬀𐬀𐬀𐬀	<ʔnʔpytʔnʔ>	‘un-approached’ (sexually; Av. term)
<i>andarg</i>	𐬀𐬀𐬨𐬀	<ʔndlg>	between
<i>andar-māh</i>	𐬀𐬀𐬨𐬀𐬀𐬀	<ʔndl-mʔh>	new moon
<i>andarōn (&lt; andar-rōn)</i>	𐬀𐬀𐬨𐬀𐬀𐬀, 𐬀𐬀𐬨𐬀𐬀	<ʔndlwnʔ, BYN-lwnʔ>	inner, interior, inside
<i>andarōn-nēmag</i>	𐬀𐬀𐬨𐬀𐬀𐬀	<ʔ ndlw(n)-nymkʔ>	the inside
<i>arešk-kāmag</i>	𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<ʔlyšk-kʔmkʔ>	having envy as one’s wish
<i>arwand-asp</i>	𐬀𐬀𐬨𐬀𐬀𐬀	<ʔwnd-ʔspʔ>	with fleet (fast) horses
<i>ašādīh</i>	𐬀𐬀𐬀𐬀𐬀	<ʔšʔtyh>	unhappiness
<i>āsēmēn</i>	𐬀𐬀𐬀𐬀𐬀	<ʔsymentʔ>	of silver, silvery
<i>axtar</i>	𐬀𐬀𐬨𐬀	<ʔhtl>	star, constellations, sign of the zodiac
<i>bayōbaxt</i>	𐬀𐬀𐬀𐬀𐬀𐬀, 𐬀𐬀𐬀𐬀𐬀𐬀	<bk/γwbʔhtʔ>	allotted by the god (Av. epithet)
<i>bē ... tā</i>	𐬀𐬀 ... 𐬀𐬀	<BRA ... OD>	except
<i>bowandagīh</i>	𐬀𐬀𐬀𐬀𐬀	<bwndkyh>	fullness, completeness
<i>brinjēn</i>	𐬀𐬀𐬀𐬀	<blncynʔ>	of bronze, brazen
<i>bun</i>	𐬀𐬀	<bwnʔ>	beginning
<i>buništāg</i>	𐬀𐬀𐬀𐬀𐬀	<bwnyštʔkʔ>	basis
<i>bun-xān</i>	𐬀𐬀𐬀 𐬀𐬀	<bwnʔ-hʔnʔ>	source
<i>burzāwand</i>	𐬀𐬀𐬀𐬀𐬀	<bwlzʔwnd>	lofty, tall
<i>čašmag</i>	𐬀𐬀𐬀𐬀	<cšmkʔ>	well-spring, source
<i>Čēčast</i>	𐬀𐬀𐬀𐬀	<cycstʔ>	name of a lake
<i>čiyōnih</i>	𐬀𐬀𐬀𐬀	<cygwnyh>	‘howness’, how things are
<i>dām-dahišnih</i>	𐬀𐬀𐬀𐬀𐬀𐬀𐬀	<dʔm-dhšnyh>	the establishment of the creation
<i>dānāg</i>	𐬀𐬀𐬀𐬀	<dʔnʔkʔ>	knowledgeable, wise
<i>drahnāy</i>	𐬀𐬀𐬀𐬀	<dlʔhnʔd>	length, extent
<i>draxt</i>	𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀	<dlʔhtʔ>	tree
<i>drubušt</i>	𐬀𐬀𐬀𐬀𐬀𐬀	<dlwpwštʔ>	fortress
<i>ēw-čand, ē-čand</i>	𐬀𐬀𐬀	<ʔy-cnd, HD-cnd >	some, a few
<i>ēg</i>	𐬀𐬀𐬀	<ADYNʔ>	then, next
<i>ēkānag</i>	𐬀𐬀𐬀𐬀𐬀	<ʔywkʔnkʔ>	single, identical
<i>ēwēnag</i>	𐬀𐬀𐬀𐬀	<ʔdwyknʔ>	manner, way
<i>ēwkardagīh</i>	𐬀𐬀𐬀𐬀𐬀𐬀	<ʔyw-krtkyh>	unison; <i>pad</i> +: “in unison, jointly”
<i>fragard</i>	𐬀𐬀𐬀𐬀	<plktʔ>	a chapter/book division in the Avesta
<i>Fraškerd</i>	𐬀𐬀𐬀𐬀𐬀	<plškrʔtʔ>	the Renovation
<i>frasp</i>	𐬀𐬀𐬀𐬀	<plspʔ>	beam
<i>frāxih (frāxwih)</i>	𐬀𐬀𐬀𐬀𐬀	<plʔhwyh>	expanse
<i>frazānag</i>	𐬀𐬀𐬀𐬀	<plcʔnkʔ>	possessing foreknowledge
<i>gōkarn</i>	𐬀𐬀𐬀𐬀	<gwkln>	Cow’s ear (Avestan); name of a mythical plant
<i>gursagīh</i>	𐬀𐬀𐬀𐬀	<gwlskyh>	hunger

LESSON 9

<i>ham</i>	𐬀𐬵	<hm>	same
<i>hamist</i>	𐬀𐬵𐬀	<KHDE>	all
<i>hayārīh</i> ( <i>ayārīh</i> )	𐬀𐬵𐬀𐬵𐬀	<hdyb <sup>2</sup> lyh>	help
<i>hazārgānag</i>	𐬀𐬵𐬀𐬵𐬀𐬵𐬀	<hc <sup>2</sup> l-k <sup>2</sup> nk <sup>2</sup> >	a thousand-fold, by thousands
<i>hešmgen</i>	𐬀𐬵𐬀𐬵𐬀	<hšmgn <sup>2</sup> >	angry
<i>jud-bēš</i>	𐬀𐬵𐬀𐬵𐬀	<ywb <sup>2</sup> t-byš <sup>2</sup> >	keeping harm away
<i>kāmagōmandihā</i>	𐬀𐬵𐬀𐬵𐬀𐬵𐬀𐬵𐬀	<k <sup>2</sup> mk <sup>2</sup> wmndyh <sup>2</sup> >	willingly
<i>Kangdiz</i>	𐬀𐬵𐬀𐬵	<kngdc <sup>2</sup> >	name of a castle
<i>kāskēn</i>	𐬀𐬵𐬀𐬵𐬀	<k <sup>2</sup> skyn <sup>2</sup> >	of lapis lazuli
<i>kerdārīh</i>	𐬀𐬵𐬀𐬵𐬀	<krt <sup>2</sup> lyh>	making
<i>kōxšīšn</i>	𐬀𐬵𐬀𐬵𐬀	<kwššn <sup>2</sup> >	struggle, fight
<i>madār</i>	𐬀𐬵𐬀𐬵	<mt <sup>2</sup> l>	a comer, who comes often, that will come
<i>māh-pāyag</i>	𐬀𐬵𐬀𐬵𐬀𐬵𐬀	<m <sup>2</sup> h-p <sup>2</sup> dk <sup>2</sup> >	the moon-level
<i>mādayān</i>	𐬀𐬵𐬀𐬵𐬀𐬵	<m <sup>2</sup> tgd <sup>2</sup> n <sup>2</sup> >	book
<i>māndagīh</i>	𐬀𐬵𐬀𐬵𐬀𐬵	<m <sup>2</sup> ndkyh>	tiredness
<i>mang</i>	𐬀𐬵𐬀	<mng>	hashish, bang
<i>marag</i>	𐬀𐬵𐬀	<mlk <sup>2</sup> >	number
<i>mowmardīh</i>	𐬀𐬵𐬀𐬵𐬀𐬵	<mwgmltyh>	Magian-hood
<i>nasāy-nigānīh</i>	𐬀𐬵𐬀𐬵𐬀𐬵𐬀	<ns <sup>2</sup> d-nk <sup>2</sup> nyh>	burial of corpses
<i>nērang</i>	𐬀𐬵𐬀𐬵	nylng>	a ceremony, ritual, spell
<i>nērōgōmand</i>	𐬀𐬵𐬀𐬵𐬀𐬵𐬀	<nylwk <sup>2</sup> wmnd>	possessing strength
<i>Nōdarān</i>	𐬀𐬵𐬀𐬵𐬀	<nwtl <sup>2</sup> n <sup>2</sup> >	descended from Nōdar
<i>Ohrmazd-dād</i>	𐬀𐬵𐬀𐬵𐬀𐬵𐬀	< <sup>2</sup> whrmzd-d <sup>2</sup> t <sup>2</sup> >	established by Ohrmazd
<i>ōzōmand</i>	𐬀𐬵𐬀𐬵𐬀	< <sup>2</sup> wc <sup>2</sup> wmnd>	strong, powerful
<i>pādyāwand</i>	𐬀𐬵𐬀𐬵𐬀𐬵	<p <sup>2</sup> ty <sup>2</sup> wnd>	strong, mighty
<i>paygām</i>	𐬀𐬵𐬀𐬵	<pgt <sup>2</sup> m>	message
<i>pērāmōn</i> (+ <i>ī</i> or <i>az</i> )	𐬀𐬵𐬀𐬵𐬀	<pyl <sup>2</sup> mwn <sup>2</sup> >	around
<i>pōlābdēn</i>	𐬀𐬵𐬀𐬵𐬀𐬵	<pw <sup>2</sup> l <sup>2</sup> ptyn <sup>2</sup> >	of steel
<i>purr-māh</i>	𐬀𐬵𐬀𐬵𐬀	<pw <sup>2</sup> l <sup>2</sup> -m <sup>2</sup> h>	full moon
<i>rahīy</i>	𐬀𐬵𐬀	<lyd, l <sup>2</sup> d>	chariot
<i>rāmišnōmand</i>	𐬀𐬵𐬀𐬵𐬀𐬵𐬀	<l <sup>2</sup> mšn <sup>2</sup> wmnd>	joyful, happy
<i>rāyōmand</i>	𐬀𐬵𐬀𐬵𐬀	<l <sup>2</sup> d <sup>2</sup> wmnd>	wealthy ( <i>Av. raēuuant</i> )
<i>rōšn</i>	𐬀𐬵𐬀	<lwšn <sup>2</sup> >	bright, light (adj.); brightly, clearly
<i>Šābuhr</i>	𐬀𐬵𐬀𐬵𐬀	<š <sup>2</sup> pwhl>	a Sasanian king
<i>sadgānag</i>	𐬀𐬵𐬀𐬵𐬀	<st-k <sup>2</sup> nk <sup>2</sup> >	a hundred-fold, by hundreds
<i>Sagestān</i>	𐬀𐬵𐬀𐬵𐬀𐬵𐬀, 𐬀𐬵𐬀𐬵𐬀𐬵𐬀	<skst <sup>2</sup> n <sup>2</sup> , sk <sup>2</sup> st <sup>2</sup> n <sup>2</sup> >	Sistan
* <i>Sawar</i>	𐬀𐬵𐬀	<yywbl, swbl>	name of a lake
<i>šnāyišn</i> = <i>xšnāyišn</i>	𐬀𐬵𐬀𐬵𐬀𐬵	<šn <sup>2</sup> dšn <sup>2</sup> >	<b>hail (to you)!</b>
<i>star-pāyag</i>	𐬀𐬵𐬀𐬵𐬀𐬵	<stl <sup>2</sup> -p <sup>2</sup> dk <sup>2</sup> >	the star-level
<i>sūdōmand</i>	𐬀𐬵𐬀𐬵𐬀𐬵	<swt <sup>2</sup> wmnd>	bringing benefit
<i>tag</i>	𐬀𐬵𐬀	<tk <sup>2</sup> >	attack, assault
<i>tišnagīh</i>	𐬀𐬵𐬀𐬵𐬀	<tyšnkyh>	thirst

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<i>tomīg</i>	𐬵𐬀𐬎𐬎	<t(w)myk'>	belonging to darkness
<i>tuhīgih</i>	𐬵𐬀𐬎𐬎𐬵	<twhykyh>	emptiness
<i>tuwānāg</i>	𐬵𐬀𐬎𐬎𐬎	<twb <sup>o</sup> n <sup>o</sup> k'>	mighty
<i>ul</i>	𐬵𐬀𐬎	<LALA>	up
<i>wād</i>	𐬵𐬀𐬎	<w <sup>o</sup> t'>	wind
<i>war</i>	𐬵𐬀𐬎	<wl>	lake; bay, inlet
<i>wāz-īd</i>	𐬵𐬀𐬎	<w <sup>o</sup> c->	drive
<i>wīs</i>	𐬵𐬀𐬎	<ws>	town
<i>xšnāyišn = šnāyišn</i>	𐬵𐬀𐬎𐬎𐬎𐬎	<hšn <sup>o</sup> dšn'>	<b>hail (to you)!</b>
<i>xwurdag</i>	𐬵𐬀𐬎𐬎	<hwwltk'>	little, small
<i>zamān</i>	𐬵𐬀𐬎	<ODNA>	time
<i>zanišn</i>	𐬵𐬀𐬎𐬎𐬎𐬎	<znišn', MHYTNšn'>	striking, smashing
<i>zarrēn</i>	𐬵𐬀𐬎𐬎	<ZHBAyn'>	of gold, golden
<i>zufr</i>	𐬵𐬀𐬎	<zwpl>	deep
<b>Verbs:</b>			
<i>abzāy- abzūd</i>	𐬵𐬀𐬎𐬎𐬎	< <sup>o</sup> pz <sup>o</sup> d- <sup>o</sup> pzw't'>	increase (intransitive)
<i>āhanj- āhaxt</i>	𐬵𐬀𐬎𐬎𐬎	< <sup>o</sup> hnc- <sup>o</sup> hht'>	pull
<i>āster-</i>	𐬵𐬀𐬎𐬎	< <sup>o</sup> stl->	become guilty (Av. <i>āstriia-</i> )
<i>āwar- āwurd</i>	𐬵𐬀𐬎𐬎𐬎	<YHYTYWN->	bring (hither)
<i>āxēz-ist</i>	𐬵𐬀𐬎𐬎𐬎	< <sup>o</sup> hyc- <sup>o</sup> hst'>	rise, get up
<i>ham-bar-</i>			gather
<i>hil- hišt</i>	𐬵𐬀𐬎𐬎	<ŠBKWN->	let out, allow
<i>kan- kand</i>	𐬵𐬀𐬎𐬎	<HPLWN->	dig (out: <i>bē</i> ), destroy
<i>kār- kišt</i>	𐬵𐬀𐬎𐬎	<ZLYTN->	sow, plough, till
<i>nibēs- nibišt</i>	𐬵𐬀𐬎𐬎𐬎	<npys- npšt', YKTYBWN->	write
<i>niger-īd</i>	𐬵𐬀𐬎𐬎	<nkyl->	look (at)
<i>nih-ād</i>	𐬵𐬀𐬎𐬎	<HNHTWN->	place, lay
<i>nišān- nišāst</i>	𐬵𐬀𐬎𐬎𐬎	<nš <sup>o</sup> n- nš <sup>o</sup> st'>	settle, set down
<i>pāy- pād</i>	𐬵𐬀𐬎𐬎	<NTLWN->	protect, wait, linger
<i>rānēn- rānēnīd</i>	𐬵𐬀𐬎𐬎𐬎	<l <sup>o</sup> nyn->	drive (trans.), push
<i>rēz- rēxt</i>	𐬵𐬀𐬎𐬎	<lyc- lyht'>	pour
<i>rōy- rust</i>	𐬵𐬀𐬎𐬎	<lwd- lwst'>	grow (up)
<i>šāyēd</i>	𐬵𐬀𐬎𐬎	<š <sup>o</sup> dyt'>	it is allowed, it is possible
<i>škenn- škast</i>	𐬵𐬀𐬎𐬎𐬎	<TBLWN->	break
<i>tāb-, tāft</i>	𐬵𐬀𐬎𐬎	<t <sup>o</sup> p->	shine, heat
<i>waz-īd</i>	𐬵𐬀𐬎𐬎	<wc->	blow
<i>wirēz- wirēxt</i>	𐬵𐬀𐬎𐬎	<OLYKWN->	flee
<i>xwah- xwast</i>	𐬵𐬀𐬎𐬎𐬎	<PLHWN->	thresh
<i>xwān- xwānd</i>	𐬵𐬀𐬎𐬎	<KL/RYTN->	call
<i>yaz- yašt</i>	𐬵𐬀𐬎𐬎	<YDBHWN->	(offer) sacrifice (to)

## LESSON 10

### SPELLING 7

#### *sr* for Avestan *θr*

In loanwords from Avestan, *θr* does not become *-hr*, but *sr*, e.g.:

𐬨𐬀𐬎𐬎𐬎	<m <sup>3</sup> nsl >	<i>mānsr</i>	“sacred word”
𐬨𐬀𐬎𐬎𐬎𐬎𐬎	<m <sup>3</sup> nsl-sṣnd>	<i>mānsr-sṣand</i>	a deity, name of a day
𐬨𐬀𐬎𐬎	<h <sup>3</sup> sl >	<i>hāsr</i>	“league,” Av. <i>hāθra</i>
𐬨𐬀𐬎𐬎𐬎𐬎	<ywšd <sup>3</sup> sl >	<i>yōjdahr (yōždahr)</i>	“ritually clean,” Av. <i>yaoždāθra</i>

### ARAMAEOGRAMS 8, ADJECTIVES AND ADVERBS

Here are (again) some more common adjectives:

𐬨𐬀𐬎𐬎	<LBA>	<i>wazurg</i>	“big, great”	𐬨𐬀𐬎𐬎	<MALE>	<i>purr</i>	“full”
𐬨𐬀𐬎𐬎𐬎	<LHYK>	<i>dūr</i>	“far, distant”	𐬨𐬀𐬎𐬎𐬎	<ALYK>	<i>dagr</i>	“long” (time)
𐬨𐬀𐬎𐬎𐬎	<ŠPYL>	<i>weh</i>	“good, better”	𐬨𐬀𐬎𐬎	<SLYA>	<i>wad</i>	“bad”
𐬨𐬀𐬎𐬎𐬎	<BSYM>	<i>xwaš</i>	“pleasant”	𐬨𐬀𐬎𐬎	<TB>	<i>nēw</i>	“good, well”
𐬨𐬀𐬎𐬎𐬎	<DKYA>	<i>pāk</i>	“clean, pure”	𐬨𐬀𐬎𐬎𐬎	<ŠLYTA>	<i>pādixšāy</i>	“authorized”
𐬨𐬀𐬎𐬎	<KBD>	<i>was</i>	“much, very”				
𐬨𐬀𐬎𐬎	<KZY>	<i>ahīy</i>	“earlier, formerly, at first”				
𐬨𐬀𐬎𐬎	<LOYN'>	<i>pēš</i>	“before, in front”	𐬨𐬀𐬎𐬎	<AHL>	<i>pas</i>	“after, afterward”
				𐬨𐬀𐬎𐬎	<BATL>	<i>pasīy</i>	“after, afterward”

Note the following arameogram:

𐬨𐬀𐬎𐬎𐬎𐬎𐬎𐬎 <HWBDWN (HBDWN)> *wanīy* “destroyed”

used in the expressions

<i>wanīy kun-</i>	“destroy”	<i>wanī-gar</i>	“destroyer”	<i>wanī-garīh</i>	“destruction” (active)
<i>wanīy baw-</i>	“be destroyed”			<i>wanī-būdīh (wanyūdīh)</i>	“destruction” (passive)

### WORD FORMATION 4. PREFIXES AND SUFFIXES 4

#### *-tār/-dār, -tārīh/-dārīh*

Nouns of agent (performer of action) is formed from past stems of verbs by replacing the final *-t* or *-d* with *-tār* or *-dār*, respectively. Negative nouns in *a-* and abstract nouns in *-īh* are frequently formed from such agent nouns.

Examples:

<i>bōxtan</i>	“deliver”	<i>bōxtār</i>	“deliverer”	<i>bōxtārīh</i>	“deliverance”
<i>warzīdan</i>	“work, labor, perform”	<i>warzīdār</i>	“laborer, sb. who performs/does sth.”	<i>warzīdārīh</i>	“performance”
<i>xwardan</i>	“eat”	<i>axwardār</i>	“not eating, without eating”		
<i>pahrēxtan</i>	“guard (against)”	<i>pahrēxtār</i>	“staying away from”		

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*madan* “come”                                    *madār* “a comer, sb. who comes frequently, sth. that will come”  
Some of these nouns have passive meaning, e.g.:

*griftan* “seize”                                    *griftār* “prisoner”

In compounds:

*āyaft-xwāstār* “sb. who seeks rewards”                                    *āyaft-xwāstārīh* “the seeking of rewards”  
*kerbag-warzīdār* “sb. who performs deeds”                                    *kerbag-warzīdārīh* “the performing of good deeds”

**-gar (-kar), -gār (-kār)**

These suffixes make nouns and adjectives meaning “doer of X, making X.” The form with *-k-* is found after the suffix *-ag*, which then keeps its older form *-ak*. They sometimes take an additional *-ī-*, e.g.:

*pērōz* “victorious”                                    *pērōzgar* “victorious”  
*yōjdahr* “ritually pure”                                    *yōjdahrgar* “who makes ritually pure”  
*bazzag* “bad deeds”                                    *bazzakkar* “doer of bad deeds, evil-doer”  
*kerbag* “good deeds”                                    *kerbakkar* “doer of good deeds”  
*warz* “cultivation, farming”                                    *warzīgar* “cultivator, farmer”

*ayād* “memory”                                    *ayādgār* “memorial”  
*kām* “wish, desire”                                    *kāmgār* “authoritarian”  
*rōz* “day”                                    *rōzgār* “time” (as it passes day by day)  
*wināh* “sin, crime”                                    *wināhgār* (*wināhkār*) “sinful, criminal”

**-wār**

This suffix makes adjectives (adverbs) of manner. Examples:

*sazāg* “fitting, appropriate”                                    *sazāgwār* “fittingly, appropriately”  
*xwadāy* “lord, ruler”                                    *xwadāywār* “lordly, in a manner befitting a lord”  
*ham* “same”                                    *hamwār* “always”

**-stān**

This common suffix makes nouns of place, e.g.:

*Asūrestān* “Assyria, Syria”                                    *Hūzestān* “Kuzistan”                                    *Tabarestān* “Tabaristan”  
*Čīnestān* “China”                                    *Sagestān* “Sistan”                                    *Turkestān* “Turkistan”  
*Hindūstān* “India”                                    *sō(g)westān* “Sogdiana”(?)

*aspestān* “(horse) stable”                                    *uštār-estān* “camel-stable”                                    *gōstān* “cow pen”                                    [but: *pahast* “sheep stall”]

*šahr* “realm”                                    *šahrestān* “town”  
*hērbēd*, a priestly teacher                                    *hērbēdestān*, place for learning, “school”

In a few words, the function of the suffix is indeterminate, e.g.:

*dād* “law”                                    *dādestān* “law, judgement”  
*bār* “burden”                                    *zamestān* “winter”  
*bārestān* “patient”

## LESSON 10

Note also names of *Avestan texts*:

*Hērbedestān*, rules connected with priestly studies (extant)  
*Nīrangestān*, rules connected with the performance of rituals (extant)  
*Zaxmestān*, *Rēšestān*, rules dealing with bodily assault and harm (not extant)  
*Hamēmālestān*, rules dealing with bodily assault and harm (not extant)  
*Pasuš-horwestān*, rules for dealing with sheep and shepherd dogs (partly extant)  
*Stōrestān*, rules for dealing with domestic animals (partly extant)  
*Arzestān*, rules for determining value (partly extant)  
*Waxšestān*, rules for gift exchange, compensation, etc. (not extant)

### **-āy, -āyīg**

The suffixes *-āy* (*-ā*) *-āyīg* make adjectives from geographical names.

Examples:

<i>hrōm</i> “Rome”	<i>hrōmāy</i> ( <i>hrōmā</i> ) “a Roman”	<i>hrōmāyīg</i> “Roman”
* <i>muzr</i> , <i>misr</i>		<i>muzrāyīg</i> “Egyptian”
<i>bābēl</i> “Babylonia”		<i>bābēlāyīg</i> “Babylonian”
<i>asūrestān</i> “Assyria”		<i>asūrāyīg</i> “Assyrian”

### **-āy**

This rare suffix makes nouns corresponding to adjectives denoting size:

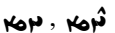
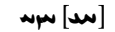


<i>drahnāy</i> “length”	cf. <i>drāz</i> “long” (distance, cf. <i>darg</i> “long” time)
<i>pahnāy</i> “width, thickness”	cf. <i>pahn</i> “broad, thick”
<i>bālāy</i> “height”	cf. <i>buland</i> “height”
<i>zofāy</i> “depth”	cf. <i>zafir</i> , <i>zofr</i> “deep”

## GRAMMAR 10




### DEMONSTRATIVE PRONOUNS (RECAPITULATION)

Pahlavi has the following demonstrative pronouns:

Near deictic (“this, these”):

<i>ēn</i>		<ZNE>	“this”	
<i>ēd</i>		<HNA (ʔy)>	“this (here)”	
<i>im</i>		<LZNE>	“this”	<i>imēšān</i>  <LZNEšʔnʔ> “these”

Far deictic (“that, those”):

<i>ōy</i>		<OLE>	“that”	<i>awēšān</i>  <OLEšʔnʔ> “those”
<i>ān</i>		<ZK>	“that (there)”	

Notes:

Only *ōy* and *im* have plural forms: *awēšān* and *imēšān* (Manichean also *imīn*).

*awēšān* tends to be used as general plural; *imēšān* is used with nouns in *-ān*.

*ēn*, *ēd*, and *ān* can be used with singular and plural nouns, including nouns in *-ān*.

*ēd* is commonly used to refer to the text or the situation in which a sentence is spoken: “this one in question, this that we have been talking about, the following,” etc.

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*im* “this” is the least frequent of the near-deictic pronouns; it is mainly used in expressions such as *im rōz* “this day, today.” The plural *imēšān* is very rare.

*ōy*, *awēšān* is also used as a personal pronoun “he, she, it; they.”

Examples:

*ēn dašt nēk ud gōr ēdar was* “this plain is fine and wild asses are plentiful here”

*pad gōwišnīh ī ohrmazd paydāg kū ēd tō maši gāw u-t ēd jōrdā* “in/by the statement of Ohrmazd it is manifest:

This is your cow, Maši, and this (is) your barley.”

*ān sāl wārān bawēd* “that year there will be rain” (in predictions)

*Gayōmard daxšagōmandīh ēd kū mardōm az ōy tōhmag pad ān hangōšīdag zād hēnd* “Gayōmard’s ‘having a mark’ is this (the following): people were born from his seed in that similar manner”

Note the expressions *ēd rāy* “for this reason,” *pad ēd dār-* “to think, estimate”:

*ēd rāy star ī agumēzagīh xwānēnd* “for this reason they call (them) ‘the stars un(touched by) the Mixture’”

*pad ēd dārēnd kū ēk-tāg hēnd* “they think they are alone”

Note also the use of *ēn ... ān* as “this ... that, one ... the other”:

*ka zarmān mard pad ēn darag andar šawēd aburnāy ī panzdah-sālag pad ān darag bērōn āyēd* “when an old man goes in through this (one) door, he comes out through that (the other) door as a 15 year-old youth”

A special use of the demonstrative pronouns is seen in expressions such as *ēn nām* “this fame,” that is, “the fame for this deed.”

### THE VERB. INFINITIVES

Infinitives are formed in two ways:

1. “short” infinitives are identical with the past participle
2. “long” infinitives are formed from the past stem by adding *-an*: <-tn', -<sup>3</sup>tn', -ytn', -(y)stn'>, e.g.:

Since the only orthographic difference between the short and the long infinitives is the final stroke, they cannot always be distinguished, but we know from Manichean Middle Persian and modern Persian that they existed.

<i>framūdan</i>	𐭠𐭥𐭥𐭥𐭥	<plmwtn'>	“to command, order”
<i>āmadan</i>	𐭠𐭥𐭥𐭥𐭥𐭥	<YATWNtn'>	“to come”
<i>madan</i>	𐭠𐭥𐭥𐭥	<mtn'>	“to come”
<i>estādan</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥	<YKOYMWN <sup>3</sup> tn'>	“to stand”
<i>frēstīdan</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<ŠDRWNytn'>	“to send”
<i>pursīdan</i>	𐭠𐭥𐭥𐭥𐭥𐭥	<pwrsytn'>	“to ask”
<i>nišastan</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<YTYBWN <sup>3</sup> stn'>	“to sit”
<i>dwāristan</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<dwb <sup>3</sup> lystn'>	“to run”
<i>kerdan</i>	𐭠𐭥𐭥𐭥	<krtn'>	“to do”
	or: 𐭠𐭥𐭥𐭥𐭥	<OBYDWNtn'>	
<i>griftan</i>	𐭠𐭥𐭥𐭥𐭥	<glptn'>	“to take, seize”
	or: 𐭠𐭥𐭥𐭥𐭥	<OHDWNtn'>	



Notes:

The verb *madan* “come” (= *āmadan*) has no present stem.

𐬨𐬀𐬎𐬎 <krtn'> is probably more common than 𐬨𐬀𐬎𐬎𐬀𐬎 <OBYDWNtn'>.

𐬨𐬀𐬎𐬎𐬀𐬎 <OHDWNtn'> is probably more common than 𐬨𐬀𐬎𐬎𐬀𐬎𐬀𐬎 <glptn'>.

## USES OF THE INFINITIVE

The infinitive is used largely as in English. Note that it sometimes needs to be translated into English as a passive.

### Infinitive as subject, direct object, possessive

*nūn-it nimāyam būdan ī ristāxēz ud tan ī pasēn* “now I (will) show you the becoming (coming into existence) of the Resurrection and the Final Body (= how the R. comes about)”

*u-m xwēškārīh ud frēzwānīh ēn kū ohrmazd pad astīh ud akanāragīh ud abēzagīh ahrimen pad nēstīh ud wanī-būdīh menīdan* “and my duties and obligations (are) this: to think about Ohrmazd as being, as limitless and pure, (but) about Ahrimen as not being and as someone that will be destroyed”

*ka hangām ī xwarišn xwardan ī ān kirm bawēd ēdōn kunē* “when the time comes for that Kirm to eat [lit.: that Kirm’s time to eat food], then you (shall) do thus (= as follows)”

### Infinitive with verbs

The infinitive is used with verbs meaning “to order, command” and “to wish” to express future:

*ēdōn framāyēd nibīstan* “he orders (him) to write as follows”

*pad dēn gōwēd kū dušpādixšāyīh ī awēšān sar kāmēd būdan* “it says in the Religion that their evil rule will come to an end”

With “give”:

*āwarēnd wiš ud zahr ī mār ud gazdum ud abārīg-iz xrafstar ī pad dōšox u-š xward dahēnd* “they bring venom and poison from snakes, scorpions, and the other creeps in Hell and give him to eat”

### With impersonal constructions:

On the constructions of impersonal verbs, see Lesson 9. These often take the short infinitive. Examples:

*čē sazēd būdan* “what can it be?”

*ardašīr widerdan nē šāyist* “Ardaxšīr was unable to cross (over).”

*čand weh šāyēd kerbag warzīdan* “How well can one perform good deeds?”

*u-tān griftan nē tuwān* “and (it will) not (be) possible for you = you will not be able to seize (him, them, etc.)”

*dēwān andar ēbgadīh ayōxšust wanīy kerdan nē tuwān* “during the Invasion, the demons are unable to destroy the metal”

*drust āmad hē tō ardā wirāz ka-t ahanūz āmad zamān nē būd* “welcome, righteous Wirāz, (who have come) when it was not yet the time for you to come”

*pidar ud mādar frazend ī xwēš rāy ēn and kār ud kerbag pēš az panzdah sāl bē hammōxtan abāyēd* “A father and mother should teach these many (= the following) works and good deeds to their own child before it reaches fifteen years (of age).”

*u-šān ... guftan abāyēd* “it behoves them to say” > “they should say.”

*ōy kē-š pad ēn frahang ud rāz hammōxtan kāmag būd* “he who wished to be taught in this learning and secret”

**With prepositions**

abar “about, for (the sake of)”:

*xwarrah pad ān hangām mad ō Waēgird ī Hōšang ī pēšdād abar winnārdan andar gēhān dād ī dehganīh ud gēhān warzīdārīh ud dahībedīh ī gēhān pānagīh* “at that time, the Fortune came to Waēgird son of Hōšang Pēšdād for the sake of establishing in the world the law of landownership, the cultivation and overlordship of the world, that is, the protection of the world”

*abar agārēnīdan ī abārōn-dādīh ud wad-kunišnīh ī banīg srāyēl* “about undoing (how to undo) the evil laws and evil deeds of Banī Isrāyīl”

pad “in order to, for”:

*pad marnjēnīdan tag abar kerd* “he attacked to destroy (it)”

*Ardawān spāh ud gund ī ārāstag abāg pus ī xwēš ō pārs pad griftan ī ardaxšīr frēstīd* “Ardawān sent an equipped army and force with his own son to Pārs in order to seize Ardaxšīr”

Prepositions of time:

*tā madan ī ēbgad* “until the coming of the Invasion”

*tā nišastan ī hešm* “until the anger has subsided”

*pas az madan ī gīzistag Aliksandar ī hrōmāyīg* “after the coming of the accursed Alexander, the Roman”

*pēš az madan ī ō gāw ohrmazd mang ī bēšāz ō gāw pad xwardan dād* “before (the Adversary) came to the bull, Ohrmazd gave the bull medicinal hashish to eat”

**With *rāy*, *pad* ... *rāy* “in order to, for ... -ing”**

*gumān kerdan ī mardōmān pad ēn dēn rāy* “in order to make people doubtful about this religion”

*ān āb pad frašgerd rist wirāstan rāy andar abāyēd* “that water is needed at the Fraškerd in order to restore the dead”

**In enumerations**

*pad gētīy fradom pad dēn āstawān būdan didīgar zan kerdan ud paywand ī gētīy rāyēnīdan ... ud pad ēn abēgumān būdan* “in this world, firstly, to have faith in the religion; secondly, to marry and arrange continuation of one’s line in this world ... and to be without doubt (= have no doubt) about this (= the following)”

**THE USE OF DERIVED NOUNS INSTEAD OF SUBORDINATE CLAUSES**

The nouns in *-īh*, especially those made from compounds, are often used much in the same way as infinitives. They can, and should, often be translated as full clauses. Note especially the use of *rāy* in such constructions. Examples:

*u-m mardōmīh az Mahlīy ud Mahliyānīy* “and my being a human being (comes) from (being descended from) Mahlīy ud Mahliyānīy = I am a human being because I am (descended) from Mahlīy ud Mahliyānīy”

*sag pad hamēstārīh ī gurg-sardagān ud pānagīh ī gōspandān kerdan rāy dād estēd* “the dog has been established (‘created’) in order to oppose the wolf-species and to protect the domestic animals”

*did Ahrimen gōwēd kū bē hāzam harwisp ox ī astōmand ō adōstīh ī tō dōstīh ī man* “then Ahrimen says: ‘I will lead the entire bony existence to not be friendly to you, (but) to be friendly to me’”

Note how phrases are changed into adjectives and adjectives are changed into nouns:

*garān wināh (wināh ī garān)* “a heavy sin”

- > *mard ī garān-wināh* “a heavy-sin man = a man who commits (is guilty of) heavy sins”
- > *garān-wināhīh ī ān mard rāy* “on account of the heavy-sin-ness of that man = because that man had committed (was guilty of) such heavy sins”

*mard-ēw kē-š gōwišn rāst* “a man whose speech is truthful”

- > *mard ī rāst-gōwišn* “a truthfully-speaking man”
- > *pad rāst-gōwišnīh ī ēn mard* “through the truthfully-speaking of this man = because this man speaks the truth”

*harwisp-āgāh* “all-knowing”

- > *Ohrmazd harwisp-āgāhīh rāy* “because of Ohrmazd’s all-knowing-ness = because O. knows/knew all”
- wiṣād dwār-* “run about untied (i.e., without tying the kustī)”
- > *wiṣād-dwārišnīh wināh ī garān* “going about (with the kustī) untied is a heavy sin”

### SENTENCES 10

Analyze the following sentences, and identify the arameograms:

• *بازاکارن و توک نروان لید بچ مومس و لولول و نل و سوزاوا*

*bazzakkarīh ī ašmāh druwandān rāy andar dōšox pādufrāh ī garān wēnēd* “on account of your evil-doing, (you) wicked ones, you will see (experience) heavy punishment in Hell = For the evil deeds you have done, O evil ones ...”

• *چيون شايهد خستان داريش و پادخويش و تن چود از زيان و رويان و سوزاوا و سوزاوا و سوزاوا و سوزاوا*

*čiyōn šāyēd xwāstan dārišn ud padēxwīh ī tan čud az zyān ī ruwān* “how is it possible to seek the upkeep and prosperity of the body without harm of (to) the soul?”

• *پاد ايد داريهد کي اوهرمازد و اچارگ او ايد سوزاوا و سوزاوا و سوزاوا و سوزاوا*

*pad ēd dārēd kū Ohrmazd andar ōy ačārag ud ēd rāy āšīh pēš dārēd* “he thinks that Ohrmazd is helpless against him and for this reason is offering peace”

• *فرمايهد او ايتاخس و پارستگ و مردوم کردان و خواريش ساختان و دارد زادن و سوزاوا و سوزاوا و سوزاوا و سوزاوا*

*framāyēd ō ātaxš andar ēbgadīh paristag ī mardōm kerdan xwarišn sāxtan ud dard zadan* “he orders the fire to serve mankind during the time after the Invasion, to make food and to strike pain (illness)”

• *از هفت کیشوار از هر کیشوار و باند و پست استهد ویناردار و کیشواران و گومیزیان رای و سوزاوا و سوزاوا و سوزاوا و سوزاوا*

*az haft kišwar az harw kišwar-ēw band-ēw paywast estēd winnārdār ī kišwarān andar gumēzišn rāy* “from each individual continent among the seven continents a bond is tied to serve as upholder of the continents in the Mixture (to keep the continents in their places)”

• *مهر رای ان-یز گوهده کی پاد هامگ دهان دایهد کی خواررهامندتوم از منویان یزدان و سوزاوا و سوزاوا و سوزاوا و سوزاوا*

*Mīhr rāy ēn-iz gōwēd kū pad hamāg dehān dahībed kū xwarrahōmandtom az mēnōyān yazdān* “About Mīhr he says the following, too: He is the town-master of all towns, i.e., he is the most endowed with Fortune of all the gods in the other world”

سرر . سقا ماس واوا سق ذ و سجوامر وواوا وواواوا ماس ماسوا و ماس ماس ماس ماس ماس  
سج ماسوا واوا وواوا وواوا .

*ka ēn kanīg andar ān ī andarrōntar kadag nišīnēd az rōšnīh ī az im tan bē tābēd rōšntar kū ānōh kū ātaxš burz waxšēnēnd* “when this young woman sits in the innermost room, (then,) from the light that shines out from this body (of hers, it becomes) brighter than there where they light a tall fire.”

سرر . ا ورا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا  
*ud was-ēwēnag saxwan abar ēn būd kū-mān čārag xwāstan abāyēd* “there was various talk (discussion) about this, (namely) that: We must seek a means.”

سرر . وراوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا  
و ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا

*didīgar garzišn az burdārān ī ātaxš az ān mām kē-šān pahrēz ī ātaxš kerdan pad-dād ō ān mām kē-šān pahrēz ī ātaxš kerdan pad-dād nēst* “Second, the complaint about those who carry the fire from a dwelling where their caring for the fire is according to the law to a dwelling where it is not according to the law”

و . ذ و ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا  
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*ān xrafstar ī murdag pad zamīg andar mānd u-š wiš ud gandagīh pad zamīg abar gumēxt. ān wiš az zamīg bē burdan rāy Tištar pad asp-kerbīh ī spēd ī drāz-dumb andar zrēy frōd šud.*  
“That dead *xrafstar* remained inside the earth, and its poison and foulness was mixed into the earth. To remove that poison from the earth, *Tištar* went down into the ocean in the form of a white horse with a long tail”

TEXTS 10

TEXTS 10.1  
From the *Mēnōy xrad* 3

واسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا ماسوا  
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*dānāg az mēnōy xrad pursēd kū az tuwāngarān kē driyōštar ud az driyōšān kē tuwāngartar. mēnōy xrad passox kunēd kū az tuwāngarān ōy driyōštar kē pad ān ī-š ast nē hunsand ud wēš būdan ī tis rāy tēmār barēd. ud az driyōšān ōy tuwāngartar kē pad ān ī mad ēstēd hunsand ud wēš būdan ī tis rāy nē handēšēd.*

The knowledgeable man asks the divine Wisdom:  
Who is the poorer among the rich, and who is the richer among the poor?  
The divine Wisdom answers:  
Among the rich, he is the poorer who is not content with what he has and worries about how (his) stuff can become more.











4. Translate into Pahlavi and write in Pahlavi:

- 1. When we arrived in (= to) Babylon, we came to a river which we could not cross.
- 2. It says in the Avesta that, in Ērānwēz, the winter is ten months and the summer two months.
- 3. Until the resurrection and the Final Body, one must be in Hell in much evil and many kinds of punishment.
- 4. Gōbedšāh’s house is in Ērānšahr in the continent of Xwanīrah, but there is (one) who says he was ruler of Sogdiana, which is on the road from Xwarāsān to China.
- 5. In the Hērbedestān there is much talk about (*abar*) how to become a priestly teacher, and the Nīrangestān is about how to perform the *yasna* to the gods properly.
- 6. The accursed king of the Xionians ordered the scribe to write as follows in a letter: You must relinquish that Mazdayasnian religion! If not, we will come against you with 10,000 Turanian warriors and we will kill all the Iranians.
- 7. In this world, one should, first, believe in the *dēn*; second, marry; third, cultivate the earth; fourth, tend (cultivate) cattle according to the law; fifth, one-third of the day and one-third of the night go to school and inquire about (ask) the wisdom of the righteous; one-third of the day and one-third of the night be diligent in one’s duties, and one-third of the day and one-third of the night be happy and relax.

ADDITIONAL READINGS 10

ADDITIONAL READINGS 10.1

From *Bundahišn* 9.12, 20, 11A.2-3

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*ēn-iz gōwēd kū jūd az Harburz Abursēn kōf meh ast kū Abursēn gōwēd kōf ī hamāg Pārs az-iš bun  
ā-š bun pad Sagestān u-š sar pad Hūzestān pad-iz Xwarāsān tēx-ēw ast.*  
*Padišxwargar kōf ān ī pad Tabarestān ud Gēlān ud ān kustag.*  
This, too, it says: Aside from Harburz, Mount Abursēn is the largest, for, (as for) Abursēn it says the mountains of all of Pārs have their origin from it, so its beginning is in Sagestān and its end in Hūzestān, and it has one branch in Xwarāsān.

𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩  
𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩  
𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩 𐭮𐭥𐭬𐭥𐭥𐭩

*Weh-rōd pad Xwarāsān bē widerēd ud pad Sind būm šawēd ud pad Hindūstān ō zrēy rēzēd u-š ānōh Mihrān rōd  
xwānēnd ud Hindūgān rōd-iz xwānēnd.*

*Frād rōd bunxān az wimand ī Hrōm pad Asūrestān widerēd ud ō Dajlit rēzēd  
u-š frādīh ēd kū abar zamīg xwarīšn kund.*

Note: Recall the short form *kund* for *kunēd* (Lesson 9).  
The river Weh passes through Xwarāsān and goes to the land of Sind, and it pours into the sea in India. There they call it the river Mihrān, and they also call it the river of the Indians.  
The source of river Euphrates passes from the border with Rome through Asūrestān and flows into the Tigris. And it is called ‘Frād’ because it produces food throughout the earth.

ADDITIONAL READINGS 10.2

From *Mēnōy xrad* 61.6, 26-27

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*pursišn. xar ī sē-pāy kū gyāg estēd.*

*passox. xar ī sē-pāy mayān ī zrēy ī warkaš nišīnēd. hāmōyēn āb ī ō nasāy ud daštān ud abāriḡ hixr wārēd ka ō xar ī sē-pāy rasēd hāmōyēn pad wēnišn pāk ud yōjdahr kunēd.*

Q. Where is the three-legged donkey?

A. The three-legged donkey sits in the W. Sea.

All the water that rains on dead bodies, menstrual discharge, and other excretions, when it comes to the three-legged donkey, it makes it all clean and pure by looking at it.

ADDITIONAL READINGS 10.3

From the *Mēnōy xrad* 61.8, 31-36

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*pursišn. Gōbedšāh pad kadām gyāg.*

*passox. Gōbedšāh pad Ērānwēz andar kišwar ī Xwanirah*

*ud az pāy tā nēmtan gāw ud az nēmtan tā azabar mardōm*

*ud hamwār pad drayā bār nišīnēd ud yazišn ī yazdān hamē kunēd ud zōhr ō zrēy hamē rēzēd*

*kē rāy pad ān zōhr-rēzišnīh amar xrafstar andar zrēy bē mīrēnd.*

*čē agar pargast ōy ān yazišngarīh nē kunēd ud ān zōhr ō ān zrēy nē rēzēd kū ān amar xrafstar bē abesihēd*

*ēg hamē ka wārišn wārēd xrafstar ēdōn wārēd čiyōn wārišn.*

Q. Where is Gōbedšāh?

A. Gōbedšāh is in Ērānwēz in the continent of Xwanirah.

And from the feet to the waist he is a bull, and from the waist to the top human.

And he always sits by the sea shore and sacrifices to the gods and pours libations into the sea, on account of whom, by that libation pouring, countless evil animals die in the sea.

For, God forbid he should not perform that sacrificing and should not pour the libations into the ocean so that those countless evil animals are destroyed, then whenever it rains, it rains evil animals like rain.

ADDITIONAL READINGS 10.4

*Bundahišn* 24.17-18, 20-21

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GLOSSARY OF WORDS IN THE TEXTS AND THE EXERCISES 10

Idioms:

<i>abar dāštan</i>	raise, lift up
<i>andar abāyēd</i>	need (impersonal)
<i>andar ēn āwām</i>	in this day and age
<i>āsāyišn kerdan</i>	relax
<i>bē burdan</i>	carry away, get rid of
<i>dām ud dahišn</i>	the entire creation; cf. <i>dām-dahišnīh</i> “the establishment of the creation”
<i>(ō) ham bar-</i>	carry together, gather, accumulate
<i>ō bun</i>	to be one’s/their own, to one’s stock, “as start-up capital”
<i>ō xwēš kerdan</i>	make one’s own, appropriate
<i>pad ēd dāštan</i>	he thinks, considers
<i>pad kardag āwar-</i>	employ, practice
<i>pēš dār-</i>	offer
<i>rāmišn kerdan</i>	be happy, have fun
<i>zan kerdan</i>	marry

Nouns, adjectives, adverbs, pronouns:

<i>abāg</i>	آب‌آغ	<LWTE>	with
<i>abāxtar</i>	آب‌آختار	<’p’htl>	north
<i>abēbar</i>	آب‌بەر	<’by-bl>	fruitless, not bearing fruits
<i>abērāh</i>	آب‌ره	<’py-l’h>	having lost one’s way
<i>abesīh-ist</i>	آب‌سیه‌ست	<’psyh->	be destroyed
<i>ābig</i>	آب‌بگ	<’pyk’>	water-, living in the water
<i>ābus</i>	آب‌وس	<’pws>	pregnant
<i>ābustan</i>	آب‌بستان	<’pwstn’>	pregnant
<i>ačārag</i>	آچ‌ارگ	<’c’lk’>	helpless; + <i>andar</i> “against”
<i>āfrīnagān</i>	آفرین‌آگان	<’přynk’n’>	name of a a ceremony
<i>āgāhīh</i>	آگاهیه	<’k’syh>	knowledge, information
<i>ahīy</i>	آهیه	<KZY>	before (adverb); + <i>rāy</i> “before” (postposition)
<i>akerd</i>	آکرد	<’-krt’>	undone
<i>amar</i>	آمر	<’ml>	countless, innumerable
<i>amāwandīh</i>	آم‌آوندیه	<’m’wndyh>	powerfulness
<i>ambar</i>	آمبر	<’nbl>	amber
<i>apparag</i>	آپ‌ارگ	<’plk’>	robber
<i>artēštār</i>	آرت‌ش‌تار	<’ltyšt’l>	soldier, warrior
<i>āsāyišn</i>	آس‌آی‌شن	<’s’dšn’>	relaxation
<i>āškārag</i>	آش‌کارگ	’šk’lk’>	openly, evident
<i>aškomb</i>	آش‌کومب	<’šk(w)mb>	belly, womb
<i>asp-kerbīh</i>	آس‌کربیه	<’sp-klpyh>	the form of a horse
<i>āštīh</i>	آشتیه	<’styh>	peace
<i>bār</i>	بار	<b’l>	shore, riverside
<i>bē-barišnīh</i>	ب‌باری‌شنیه	<BRA-blšnyh>	getting rid of

LESSON 10

<i>būm</i>	بوم	<bwm>	land
<i>bun</i>	بن	<bwn'>	bottom, foundation, beginning
<i>bundahišnīh</i>	بندهشنيھ	<bwndhšnyh>	the first establishing of the cosmos, Creation
<i>bunxān</i>	بنخاڻ	<bwn'-hv'n'>	source
<i>burdār</i>	بردار	<bwl't'>	someone who carries
<i>burz</i>	برز	<bwl'c'>	tall
<i>dahībed</i>	داهيبه	<dhywpt'>	town-master
<i>dard</i>	دارد	<dl't'>	pain
<i>dārišn</i>	داريشن	<d'lšn'>	upkeep (lit. "holding")
<i>daštān</i>	داستان	<dšt'n'>	menstrual discharge
<i>deh</i>	ده	<MTA>	town, village
<i>dibīr</i>	ديبر	<dpywr'>	scribe
<i>dōšāram</i>	دوشارم	<dwš'lm>	desire, love
<i>drayā, drayāb</i>	دریا، دریاب	<YMA, dlyd'p'>	sea, ocean
<i>drāz-dumb</i>	درازدومب	<dl'c-dwmb'>	having a long tail
<i>drōn</i>	درون	<dlwn'>	a ceremony
<i>dušwahāg</i>	دوشواگ	<dwš-wh'k'>	worthless
<i>duxt</i>	دخت	<BRTE>	daughter
<i>duzz (duzd)</i>	دزد	<GNBA>	thief
<i>ēbgadīh</i>	هبگادیه	<'ybg't'>	the period after the Invasion
<i>ēkānagīh</i>	هکاناگیه	<'yk'nkyh>	obedience, submission
<i>ēk-tāg</i>	هکتاب	<'ywk'-t'k'>	single, alone
<i>ēk-tāgīh</i>	هکتابیه	<'ywk'-t'kyh>	being single, loneliness
<i>fragard</i>	فرگارد	<plkrt'>	section, chapter
<i>framān-burdārīh</i>	فرمانبرداریه	<plm'n bwl't'lyh>	obedience
<i>frayād</i>	فریاد	<plyd't'>	help
<i>frōd</i>	فرو	<plwt'>	down
<i>gādan-menišnīh</i>	گادانمنیشنیھ	<SLYTNtn'-mynšnyh>	thought/intent of having sex with
<i>gāhānbār</i>	گاہانبار	<g'h'nb'l'>	a ritual
<i>gandagīh</i>	گانداگیه	<gndkyh>	foulness
<i>garzišn</i>	گارشین	<glcšn'>	complaint; + <i>az</i> "about"
<i>gōmēz</i>	گومیز	<gwmyc'>	urine (of cattle used for cleansing)
<i>griftār</i>	گریفتار	<glpt'l'>	captive, prisoner
<i>grīw</i>	گریو	<CWLE>	neck, self
<i>gušn</i>	گوشن	<gwšn'>	male animal; + <i>hištan</i> , let the males in to the females to breed
<i>haft-kišwar</i>	هفتکشوار	<hpt' kyšwl'>	having seven continents
<i>hāmīn</i>	هامین	<h'myn'>	summer
<i>hāmōyēn</i>	هامویین	<h'mwdyn'>	all, entire; altogether
<i>handarz</i>	هنداز	<hndlc'>	advice
<i>hunsand</i>	هونسند	<hwnsnd>	content; + <i>pad</i> "with"
<i>jam-kerd</i>	جامکرد	<ym-krt'>	made by Jam (Yima)

LESSON 10

<i>jud-dēw</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<ywdt-ŠDYA>	which keeps the <i>dēw</i> away
<i>kām-kerdār</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<k'm-kr't'l>	at will, according to wish
<i>kārd</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<k't't', SKYNA>	knife
<i>kardag</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<kr'tk'>	<i>pad k. āwar-</i> “to employ, practice”
<i>nāmag</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<n'mk', ŠMk'>	letter, book
<i>nasāy</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<ns'd >	corpse
<i>nēmtan</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<nym-tn'>	waist
<i>nihān</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<nh'n'>	hidden, in secret
<i>ohrmazd-dādestān</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<'whrmzd-d't'>	which is (contains) Ohrmazd's law
<i>pad-bunih</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<PWN-bwnyh>	what is at the beginning (of)
<i>pad-dād</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<PWN-d't'>	according to the law
<i>padēxwīh</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<ptyhwyh>	prosperity
<i>pādixšāy</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<p'thš'd, ŠLYTA>	authorized; + infinitive
<i>pādyābīh</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	p'ty'pyh>	a ceremony
<i>pahrēz</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<p'hlyc'>	care, protection; + <i>kerdan</i> “care for, protect”
<i>pargast</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<plgst'>	God forbid!
<i>paristag</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<plstk'>	servant; + <i>kerdan</i> “to serve”
<i>parwāl</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<plw'l>	*nourishment
<i>passox</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥		answer; + <i>kerdan</i> “to answer”
<i>pērōzgarīh</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<pylwcglyh>	victoriousness
<i>pušt</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<pwšt'>	back, “loins”; backing, support
<i>rad-franāmišnīh</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<lt'-pln'mšnyh>	promoting the ‘models; Av. <i>ratifriti</i> ‘satisfying the models (of the ritual, behavior)
<i>rēdag</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<lytk'>	young (of animals)
<i>sar</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<LOYŠE>	head
<i>sargēn</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<slgyn'>	feces
<i>saxwan</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<MRYA>	talk, word
<i>sazāg</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<sc'k'>	fitting, suitable, appropriate
<i>spāsdār</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<sp'sd'l>	grateful
<i>spāsdārīh</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<sp'sd'lyh>	gratitude
<i>stahm</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<st'hmb>	violence, force
<i>sūrāg</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<swl'k'>	hole
<i>tār</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<t'l>	darkness
<i>tēmār</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<tym'l>	sorrow, concern; + <i>burdan</i> “be concerned”; + <i>rāy</i> “about”
<i>tēx</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<tyh>	edge, ridge
<i>tōm</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<twm>	seed, grain
<i>tuwān</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<twb'n'>	possible, it is possible (impersonal)
<i>uskār</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<'wsk'l>	discussion, consideration
<i>wāng</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<w'ng, KALA>	sound; + <i>kardan</i> “shout, bray,” etc.
<i>wanī-būdīh</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<HWBDWN bwtyh>	annihilation, destruction (passive)
<i>war</i>	𐭠𐭥𐭥𐭥𐭥𐭥𐭥𐭥𐭥	<wl>	Yima's <i>vara</i> , bunker

LESSON 10

<i>wārišn</i>	𐭱𐭮𐭮𐭥	<w <sup>1</sup> lšn'>	rain
<i>was-ēwēnag</i>	𐭱𐭮𐭮𐭥𐭮𐭮𐭮𐭮	<KBD <sup>3</sup> dwyнк'>	many kinds of, miscellaneous
<i>wēnišn</i>	𐭱𐭮𐭮𐭮	<wynšn'>	seeing
<i>widarg</i>	𐭱𐭮𐭮	<wtlg>	crossing, ford
<i>widest</i>	𐭱𐭮𐭮𐭮	<wtst'>	a span (9")
<i>wimand</i>	𐭱𐭮𐭮	<wymnd>	border, limit
<i>winnārdār</i>	𐭱𐭮𐭮𐭮𐭮𐭮	<wn <sup>1</sup> lr <sup>1</sup> >	someone who holds up
<i>xīr</i>	𐭱𐭮𐭮	<CBW>	matter, things; + <i>xwāstag</i> "all one's possessions"
<i>xōb</i>	𐭱𐭮𐭮	<hwp>	good, valid
<i>xwah</i>	𐭱𐭮𐭮𐭮	<AHTE>	sister
<i>xwarrahōmand</i>	𐭱𐭮𐭮𐭮𐭮𐭮𐭮	<GDE <sup>2</sup> wmnd>	endowed with Fortune
<i>xwāstag</i>	𐭱𐭮𐭮𐭮𐭮	<hw <sup>2</sup> stk'>	property
<i>xwēdōdah</i>	𐭱𐭮𐭮𐭮𐭮	<hwytwds>	next-of-kin marriage
<i>xwēdōdahih</i>	𐭱𐭮𐭮𐭮𐭮𐭮𐭮	<hwytwdsyh>	performance of next-of-kin marriage
<i>yazišn</i>	𐭱𐭮𐭮𐭮	<ycšn'>	ritual, <i>yasna</i>
<i>yazišngarīh</i>	𐭱𐭮𐭮𐭮𐭮𐭮	<ycšnnglyh>	sacrificing
<i>yōjdahr</i>	𐭱𐭮𐭮𐭮𐭮	<ywšd <sup>3</sup> sl>	ritually purify
<i>yōjdahrīh</i>	𐭱𐭮𐭮𐭮𐭮𐭮𐭮	<ywšd <sup>3</sup> slyh>	purification ritual
<i>zamānag</i>	𐭱𐭮𐭮𐭮	<zm <sup>3</sup> nk'>	time (appointed)
<i>zanīh</i>	𐭱𐭮𐭮𐭮𐭮	<NYŠEyh>	wifehood, marriage; <i>pad zanīh</i> "as one's wife"
<i>zōhr</i>	𐭱𐭮𐭮	<zwhl>	libation
<i>zyān</i>	𐭱𐭮𐭮𐭮	<zyd <sup>3</sup> n'>	harm
<u>Names:</u>			
<i>Abursēn</i>	𐭱𐭮𐭮𐭮𐭮	< <sup>3</sup> pwlsyn'>	name of a mountain
<i>Ādurbādagān</i>	𐭱𐭮𐭮𐭮𐭮𐭮𐭮𐭮	< <sup>3</sup> twr <sup>3</sup> p <sup>3</sup> tk <sup>3</sup> n'>	name corresponding to modern Azerbaijan
<i>Asūrestān</i>	𐭱𐭮𐭮𐭮𐭮𐭮	< <sup>3</sup> swlst <sup>3</sup> n'>	Syria
<i>Čīnestān</i>	𐭱𐭮𐭮𐭮𐭮𐭮	<cyn st <sup>3</sup> n'>	China
<i>Dajlit</i>	𐭱𐭮𐭮	<dglyt'>	Tigris
<i>Damagān</i>	𐭱𐭮𐭮𐭮	<dmk <sup>3</sup> n'>	a mountain in Pārs
<i>Ērānwēz</i>	𐭱𐭮𐭮𐭮𐭮𐭮	< <sup>3</sup> yl <sup>3</sup> nwyc'>	Ērānwēz, mythical homeland of the Iranians
<i>Frād</i>	𐭱𐭮𐭮	<pl <sup>3</sup> t'>	Euphrates
<i>Gēlān</i>	𐭱𐭮𐭮	<gyl <sup>3</sup> n'>	Gilan (southwest of the Caspian Sea)
<i>Gōbedšāh</i>	𐭱𐭮𐭮𐭮𐭮𐭮	<gwpstš <sup>3</sup> h>	name of a mythical king
<i>Hindūgān-rōd</i>	𐭱𐭮𐭮𐭮𐭮𐭮	<hndwk <sup>3</sup> n'-lwt'>	name of a river
<i>Hindūstān</i>	𐭱𐭮𐭮𐭮𐭮𐭮	<hndwst <sup>3</sup> n'>	India
<i>Hrōm</i>	𐭱𐭮𐭮	<hlwm>	Rome
<i>Hūzestān</i>	𐭱𐭮𐭮𐭮𐭮	<hwst <sup>3</sup> n'>	Khuzistan (southwestern Iran)
<i>Kang-diz</i>	𐭱𐭮𐭮	<kng-dc'>	the fortress Kang
<i>Kašmīr</i>	𐭱𐭮𐭮𐭮	<kšmyl>	Kasmir
<i>Kayānsīy</i>	𐭱𐭮𐭮𐭮	<ky <sup>3</sup> nsyd>	sea in which Z.'s semen is preserved (in a box)



LESSON 10

<i>Mīhrān-rōd</i>	𐬨𐬀𐬎𐬌𐬎𐬭𐬀	<mtl <sup>2</sup> n'-lwt'>	name of a river
<i>Padišwargar</i>	𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀	<ptšhwl-gl>	name of a mountain
<i>Pārs</i>	𐬀𐬎𐬭𐬀	<p <sup>2</sup> ls>	Pars, modern Fars
<i>Sagestān</i>	𐬎𐬭𐬀𐬎𐬭𐬀𐬎	<skst <sup>2</sup> n'>	Sistan (eastern iran)
<i>Sind</i>	𐬎𐬭𐬀	<snd>	Sindh
<i>Sōšāns</i>	𐬎𐬭𐬀𐬎𐬭𐬀𐬎	<swš <sup>2</sup> ns>	son of Z., born 3000 years after Z.
<i>Sōwestān</i>	𐬎𐬭𐬀𐬎𐬭𐬀𐬎	<swkwst <sup>2</sup> n'>	Sogdiana
<i>Sūdgar (nask)</i>	𐬎𐬭𐬀𐬎𐬭𐬀	<swtkl>	a text found in the <i>Dēnkard</i>
<i>Tabarestān</i>	𐬎𐬭𐬀𐬎𐬭𐬀𐬎	<tplst <sup>2</sup> n'>	Tabaristan (southeast of the Caspian Sea)
<i>Tištār</i>	𐬎𐬭𐬀𐬎𐬭𐬀	<tyštł>	name of a divine star, Sirius
<i>Turkestān</i>	𐬎𐬭𐬀𐬎𐬭𐬀𐬎	<twlkt <sup>2</sup> n'>	Turkestan
<i>Ušīdar</i>	𐬎𐬭𐬀𐬎𐬭𐬀	< <sup>2</sup> wšytł>	son of Z., born 1000 years after Z.
<i>Ušīdarmāh</i>	𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀	< <sup>2</sup> wšytlm <sup>3</sup> h>	son of Z., born 2000 years after Z.
<i>Weh-rōd</i>	𐬎𐬭𐬀𐬎𐬭𐬀 . 𐬎𐬭𐬀𐬎𐬭𐬀	<wyh(-)lwt'>	Indus
<i>Xwanirah</i>	𐬎𐬭𐬀𐬎𐬭𐬀	<hwnyls>	the central continent
<i>Xwarāsān</i>	𐬎𐬭𐬀𐬎𐬭𐬀𐬎	<hwł <sup>2</sup> s <sup>2</sup> n'>	land in the east, Khorasan
<i>Yatā-ahū-wēryō</i>	𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀𐬎𐬭𐬀	<yt <sup>2</sup> - <sup>2</sup> hw-wylywk'>	an Old Avestan text used as a prayer

Verbs:

<i>abāgēn-īd</i>	𐬎𐬭𐬀𐬎𐬭𐬀	< <sup>2</sup> p <sup>2</sup> kyn->	accompany
<i>abgan-, abgand</i>	𐬎𐬭𐬀𐬎𐬭𐬀	<LMYTN->	throw (away), abort
<i>āšnaw- āšnūd</i>	𐬎𐬭𐬀𐬎𐬭𐬀 , 𐬎𐬭𐬀𐬎𐬭𐬀	<OŠMEN-, <sup>2</sup> šnwt'>	hear
<i>brēhēn-īd</i>	𐬎𐬭𐬀𐬎𐬭𐬀	<blyhyn->	allot, assign; fashion
<i>dwār-īst</i>	𐬎𐬭𐬀𐬎𐬭𐬀	<dwb <sup>2</sup> l->	run (esp. about evil beings)
<i>gāy- gād</i>	𐬎𐬭𐬀𐬎𐬭𐬀	<SLYTN->	have sex with
<i>gumēz- gumēxt</i>	𐬎𐬭𐬀𐬎𐬭𐬀 , 𐬎𐬭𐬀𐬎𐬭𐬀	<gwmyc- gwmyht'>	mix, mingle
<i>handēš-īd</i>	𐬎𐬭𐬀𐬎𐬭𐬀	<hndyš->	think; + <i>rāy</i> “about”
<i>kāmēd kāmīst</i>	𐬎𐬭𐬀𐬎𐬭𐬀	<YCBEN->	one wishes (impersonal)
<i>keš-īd</i>	𐬎𐬭𐬀𐬎𐬭𐬀	<kš->	drag, pull
<i>kuš- kušt</i>	𐬎𐬭𐬀𐬎𐬭𐬀 , 𐬎𐬭𐬀𐬎𐬭𐬀	<kwš- kwšt'>	kill
<i>mēz- mišt</i>	𐬎𐬭𐬀𐬎𐬭𐬀 , 𐬎𐬭𐬀𐬎𐬭𐬀	<myc- mšt'>	urinate
<i>nay- nīd</i>	𐬎𐬭𐬀𐬎𐬭𐬀	<DBLWN->	lead (away)
<i>padīr- padīrīft</i>	𐬎𐬭𐬀𐬎𐬭𐬀	<MKBLWN->	receive
<i>sāz- sāxt</i>	𐬎𐬭𐬀𐬎𐬭𐬀 , 𐬎𐬭𐬀𐬎𐬭𐬀	<s <sup>2</sup> c- s <sup>2</sup> ht'>	prepare, make
<i>šōy- šust</i>	𐬎𐬭𐬀𐬎𐬭𐬀	<HLLWN->	wash
<i>tāb- tāft</i>	𐬎𐬭𐬀𐬎𐬭𐬀 , 𐬎𐬭𐬀𐬎𐬭𐬀	<t <sup>2</sup> p- t <sup>2</sup> pt'>	shine
<i>waxšēn-īd</i>	𐬎𐬭𐬀𐬎𐬭𐬀	<whšyn->	light (a fire)
<i>wišuft, wišōb-</i>	𐬎𐬭𐬀𐬎𐬭𐬀 , 𐬎𐬭𐬀𐬎𐬭𐬀	<wšwp- wšwpt'>	disturb, destroy; tousle (hair)

LESSON 10

## LESSON 11

### SPELLING 8

#### The allophones /e/ and /o/

As already mentioned in lesson 1, MacKenzie introduced the use of the vowels *e* and *o* in his *Dictionary*. He used them inconsistently, however, and their usefulness is doubtful.

MacKenzie assigned them, in particular, to words in which the spelling of the vowel varies in the manuscripts, e.g.:

*men-* “think”: usually spelled <mn->, occasionally <myn->

*zofr* “deep”: usually spelled <zwpl>, occasionally <zpl>, cf. *zofāy* <zwp<sup>o</sup>d> “depth” (cf. Avestan *jafnu-* “deep,”

Sanskrit *gambhīra*)

*homānāg* “similar (to)”: spelled <hwm<sup>o</sup>n<sup>o</sup>k’> and <hm<sup>o</sup>n<sup>o</sup>k’>

*abaxšāyīdan*, *aboxšāyīdan* “forgive”: spelled <<sup>o</sup>phš<sup>o</sup>d-> and <<sup>o</sup>pwhš<sup>o</sup>d->

*škeft* or *škoft* “wonderfully, very”: spelled <škpt’>, <škypt’>, and <škwpt’>

### GRAMMAR 11

#### PLURAL OF NOUNS AND ADJECTIVES

Pahlavi originally had two cases, one reserved for **the (grammatical) subject, i.e., the word with which the verb agrees**, and one for the other syntactic functions. The cases are commonly referred to as “direct” and “oblique,” a terminology that says little about either form or function.

The cases are distinguished in the 1st person pronoun *an* ~ *man*; in the plural of nouns and adjectives, where the oblique takes the ending *-ān*; and in the family terms (see below).

	Singular	Plural	1st person “I, me”
Direct	<i>yazd</i>	<i>yazd</i>	<i>an</i>
Oblique	<i>yazd</i>	<i>yazdān</i>	<i>man</i>

It is doubtful, however, whether this terminology helps the understanding of the Pahlavi system, unless one is already familiar with it. It might be more useful to call the two forms “subject case” and “non-subject case.”

Thus, it may be simpler just to remember that *an* “I” is only used as subject of verbs and that the plural forms in *-ān* are used when the noun is not the (grammatical) subject of a verb.

The subject case is also, as expected, used for the predicate of the verb “be, become,” as well as with verbs such as “be called,” and for appositions to the (grammatical) subject and the predicate.

Note that it is not clear whether a **plural direct object** originally took *-ān* or not, that is, whether correct Pahlavi should be *mard wēnēm* or *mardān wēnēm* “we see the men.” There may also have been a difference between *mard wēnēm* “we see some men” (what we see are men) and *mardān wēnēm* “we see the men.” In this Introduction, we will simply follow the manuscripts on this point.

#### Plural of adjectives

Adjectives used with nouns ending in *-ān* can take no ending or the ending *-ān*. When they are used as nouns, they take the ending, e.g.:

*ō abēzagān mardōmān* “to pure people”

*ahlawān mardān zanān yazam. driyōšān mardān zanān yazam druwandān mardān zanān nē yazam* “I sacrifice for the righteous men and women. I sacrifice for the poor men and women. I do not sacrifice for wicked men and women.”

*kē hučašmih ī wehān xwāhēd ud xwad-iz pad wehīh ī andar wehān wēnēd hučašm bawēd* “he who seeks the benevolence of the good, he will himself, too, be benevolent because of the goodness he sees in the good”

### Irregular plural endings.

In early Pahlavi, there were two alternative endings for plural *-ān*: *-īn*, and *-ūn*, e.g., *frazendīn* “of the children (offspring)” and *dušmenūn* “of the enemies.”

In Book Pahlavi, only the ending *-īn* survives in *harwīn* and *harwispīn* from *harw* and *harwisp* “every, all” (the form *harwistīn* is also found), as well as in *دوین* \**dōwīn* <2'-yn'> or \**dōnīn* <2-nyn'> (?) “of the two,” beside *دوین* *dō'ān* (?) and *دوین* *dōnān* (Man. <dwn'n>).

### The “family terms.”

In Iranian languages in general and Pahlavi in particular, the family terms *father*, etc., have some irregular forms (cf. Eng. *brother*, *brethren*).

In early Pahlavi, they took the ending *-ar* in the plural, but also in the singular in the same positions that plural nouns take *-ān* (possessive, indirect object, after prepositions). In terms of direct and oblique cases, we have the following system:

	Singular	Plural
Direct	<i>pid</i>	<i>pidar</i>
Oblique	<i>pidar</i>	<i>pidarān</i>

Examples:

*az pidar nāmburdār bāš bē harw-ēwēnag mād ma āzār* “carry the name of your father, but do not bother your mother in every way!”

*pidar ī gēhān hēd* “you are the fathers (= parents) of living beings”

*pus ī Frēdōn rāy xānag az abarmānd ī pidarān was būd* “Frēdōn’s son had many houses from his parents’/fathers’ heritage”

*awēšān pūsarān ud brādarān ud wispuhragān ī tō rām-šahr kay-Wištāsp-šāh andar ān diz bē framāy nišastan* “O King Kay Wištāsp, of peaceful land, order those your sons, brothers, and princes to sit (be placed) in that fortress!”

*pas gōwēd kay-Wištāsp-šāh kū agar hamāg pus ud brād ud wispuhrag ī man kay-Wištāsp-šāh murd bawēnd ēg-im ēn abēzag dēn ī māzdēs n bē nē hīlam* “Then King Kay Wištāsp, of peaceful land, says: If all my sons, brothers, and princes are to die, I shall not relinquish this pure Mazdayasnian religion.”

### THE USE OF ENDINGS IN THE MANUSCRIPTS.

All our Pahlavi manuscripts were written in or after the 13th century, that is, well into the modern Persian period, when the case distinctions had been lost. In early modern Persian, therefore, the forms in *-ān* simply indicated plural, and the family terms could take the shorter or longer forms, for instance, according to metrical requirements or at the whim of the writer.

The pronoun *an* “I” had simply disappeared by then and been replaced by *man*.

This practice shows up in the Pahlavi manuscripts, as well, but, in good manuscripts based on strong traditions, the older distribution of the forms is still the most(?) common.

**In the exercises in this Introduction, the students are expected to use the original distribution.**

Examples of actual usage in the texts will be found in the manuscript samples given from this lesson on.

## INTERROGATIVE PRONOUNS AND ADVERBS

Questions are often introduced by “question words”:

<i>kē</i>	کے	<MNW>	“who?”
<i>kadām</i>	کدام	<kt <sup>2</sup> m>	“which?”
<i>kadār</i>	کدآر	<kt <sup>2</sup> l>	“which (of two)?”
<i>kay</i>	کای	<AYMT>	“when?”
<i>kū</i>	کوی	<AYK>	“where?”
<i>čē</i>	چه	<ME>	“what?” (sometimes “how?”)
<i>čē rāy</i>	چه رآی	<ME l <sup>2</sup> d>	“for what reason, why?”
<i>čand</i>	چند	<cnd>	“how much, how many?”
<i>čim (rāy)</i>	چیم	<cm>	“why?”
<i>čiyōn</i>	چگونگی	<cygwn>	“how?”

Note: Interrogative pronouns and adverbs are made from the same stems as relative pronouns (*k-*, *č-*), as in English, e.g. *who*, *which*, etc.

These can also be combined with nouns, e.g., *kū gyāg* “where,” *čē zamān* “when,” etc.

Examples:

*kē ham ud kē xwēš ham* “Who am I, and whose am I (who do I belong to)?”  
*az kadām paywand ud tōhmag ham* “of which lineage and descent am I?”  
*zamīg kadār gyāg mustōmandtar* “which place is the earth more oppressed?”  
*kadār-itān sūdōmandtar sahed* “which (alternative) seems more profitable to you?”  
*kū pad gyān ī xwadāyān kōxšēnd pad čē dārē* “when they make an attempt upon the life of lords, how do you regard it?” (cf. *pad ēd dāram* “I consider, I think (that)”)  
*awēšān kē hēnd ud čē rāy ēdar estēnd* “who are those and why do they stand here?”  
*čē dānē kū* “what do you know (about the fact) that?,” “how do you know that?”

The question words can be placed at the end of the question (as in modern Persian), e.g.:

*ān mard ī-š abāg pad asp kē* “who is that man who is with him on the horse?”  
*tan ī Sām kū gyāg nibayēd ud māništ ī Srōš kū* “where does Sām’s body lie? and where is Srōš’s dwelling?”  
*dōšox čiyōn ud čand. ud ahlawān andar wahišt dādēstān čē ud nekīh az čē* “Hell is how and how many? And what is the judgement for/of the righteous in Paradise, and from what is the goodness (there)?”

## ALTERNATE QUESTIONS

Simple questions without interrogative pronouns or adverbs are identical with statements, e.g., *tō pārsīg hē* “you are Persian” = “are you Persian?”

Questions of this type can also be formulated by adding a *ayāb nē* “or not,” e.g.:

*tō ēd dānē ayāb nē* “do you know this?”  
*pad tuxšāgīh xīr ud xwāstag ī gētīy ō xwēš šāyēd kardan ayāb nē* “is it possible to appropriate the things and possessions of this world by diligence?”

*dōšox azēr ī zamīg az azabar abar asmān u-š dar ul ō zamīg ēn kū abar bērōn asmān ast ayāb nē ā-m nē rōšnag*

“Hell is under the earth, (but) up above the sky (beneath the earth), and it has a door up to the earth; whether ‘above’ (means) outside the sky or not is not clear to me”

Note: *ā-* “then” is a particle introducing main clauses and is most often used to attach enclitic pronouns.

Disjunctive questions (“whether ... or”) are also formed with *ayāb*, e.g.:

*ēn yazišn ō yazdān rasēd ayāb ō dēwān* “does this sacrifice come to the gods or the demons?”

### INDIRECT QUESTIONS

Indirect questions are regular questions preceded by *kū*, e.g.:

*ašmāh dānēd kū ēn yazišn ō yazdān rasēd ayāb ō dēwān* “do you know whether this sacrifice comes to the gods or the demons?”

*gōw kū ān 3 tis čē* “say what those three things are!”

### RELATIVE PRONOUNS AND RELATIVE CLAUSES

Of the three relative pronouns *kē*, *ī*, and *čē*, the relative pronoun *čē* is rare; it is used mainly when the referent is not specific (that which, everything that, whatever).

Relative pronouns usually have an “antecedent,” that is, a noun, adjective, or pronoun that they refer to. The antecedent may be separate quite a distance from the relative pronoun, e.g.:

*Ardawān rāy kanīzag-ēw abāyišnīg būd kē az abārīg kanīzagān āzarmīgtar ud grāmīgtar dāšt* “Ardawān had a (certain) attractive (servant) girl, whom he held (who was to him) more beloved and more dear than the other girls.”

*ān menišn agriftār ud kunišn griftārōmand čē mardōmān pad kunišn kunēnd* “that thought (is) intangible and (that) action tangible which people perform in their action (when they act)”

*amā haft xwah rāy brād ēn ēk ast kē-mān zīyišn ud dārišn* “we seven sisters have (only) this one brother, who is our life (livelihood) and upkeep”

An indefinite relative meaning “whoever, anyone who,” etc., is formed by adding *ēč* before the relative pronoun, e.g.:

*ēč kē būd hēnd ud ēč kē bawēnd ud ēč kē hēnd* “whoever have been, whoever will be, and whoever are”

Sometimes the antecedent is missing, in which case we must translate the relative pronoun as “he who, someone who, that which, something which,” etc., e.g.:

*ōy ēdōn homānāg čiyōn kē sar ī mardōmān pad dast dārēd ud mazg ī mardōmān xwarēd* “he is like someone who holds people’s heads in his hands and eats people’s brains”  
*ud čē andar ān dar* “and (that) which is in that chapter”

The relative pronouns do not have case forms, and possession and other syntactic functions must be expressed explicitly in the clause, either by an enclitic pronoun or by a possessive or prepositional phrase, e.g.:

*ēn ruwān ī awēšān mardōmān hēnd kē-šān kerbag ud wināh rāst būd* “these are the souls of those people (who their >) whose good and bad deeds were equal”

*ēn mardōm būd hēnd kē-šān rōšnīh ō rōšnīh ī xwaršēd homānāg būd* “these were people whose light was similar to the light of the sun”

*harw kē-š ān wād pad wēnīg abar šawēd bē larzēd ud bē ōftēd* “everybody (who up his nose >) up whose nose that wind goes, trembles and falls”

Note that **prepositions cannot precede the relative pronoun**, but must come later in the clause, e.g.:

*mān mānāg kē harw tis andar pāyēd* “like a house in which he guards everything”

### THE USE OF PRE- AND POSTPOSITIONS 1

Most prepositions can govern an enclitic pronoun, e.g.:

*u-m kāmīst pad pēš-iš namāz burdan* “and I wished to bear homage before him”

*mard-ēw was wazurg abāg-iš pad asp nišast estād* “a very large man was sitting with him on the horse”

As we have seen above, prepositions often turn up as postpositions, as when they govern relative pronouns and enclitic pronouns. This also happens in other cases, where it is often difficult to decide whether we are dealing with a postposition or a preverb, e.g.:

Following the pronoun directly:

*u-šān mayān tuhīgīh būd* “and between them was emptiness”

*u-šān pērāmōn dēwār bē estēnīd* “and around them a wall was set up,” cf. *pērāmōn ī Sāsān estēnd* “they stand around Sāsān”

Separated from the pronoun:

*ud ašwahišt passox gōwēd kū tō ān-iz āgāh hē abzōnīg abar* “And Ardwahišt answers: ‘You also are aware of that, O Incremental one.’”

*u-š kōšk asēmēn ud dandānag zarrēn u-š čahārdah kōf andar u-š haft rōd nāydāg andar u-š haft murw kē-š pānagīh pad xwadāyīh šāyēd kerdan andar* “and it has a silver turret and golden crenelations, and there are 14 mountains inside it and seven deep rivers inside it, and there are seven birds inside it, which it can protect by its reign”

With relative pronoun:

*tis-iz ēč ast ī hamāg āhōgēnīd estēd kē-iz-iš gōhr andar gumēxt estēd* “there is something that is all polluted and also (something) that jewels are mixed into (into which)”

### az, ō, and pad with governed enclitics

The prepositions *az* “from,” *ō* “to,” and *pad* “on, with” regularly govern the 3rd singular enclitic pronoun. More rarely they govern other enclitic pronouns. In these functions, these three prepositions are usually written phonetically, not with araeograms, although spellings with arameograms are also found, e.g.:

az-iš	از	<hcš>	“from him, her, it”
pad-iš	پاد	<ptš>	“on him, her, it”
aw-iš	او	<ʾwbš>	“to him, her, him”

## Examples:

*andar ēw rōz mard ēn hamāg tis bē aw-iš rasēd* “in one day, this man, all things come to him”

*drubuštih āsmān kerd kū petyārag aw-iš gumēxtan nē tuwān* “the heaven was made (to be) a fortress, so that the Adversary was not able to mingle himself into it”

*ud ēn-iz nihang-ēw az-iš* “and this too is a chapter from (i.e., in) it”

*ēn frašn az-iš pursīd kū* “this question was asked of him”

*3 zrēy ī meh ud 30 zrēy ī keh az-iš būd* “three great seas and 30 small seas arose from it”

*kū mardōm wēnēnd az-iš nē tarsēnd* “when people see (it), they do not fear it” (lit. “from it”)

*zamīg ka suft Gannāg Mēnōy pad-iš dwārist* “when the earth was pierced, the Evil Spirit rushed into it”

*ēd ī pad dārišn ī tan ud bōzišn ī ruwān rāy pursē aw-iš nēk pardaz ud pad kār dār čē-t ēd ast mahist rāh pad dārišn ī tan ud bōzišn ī ruwān* “this which you ask regarding the upkeep of the body and the salvation of the soul, set about it and practice it well, for this is for you the greatest path to the upkeep of the body and the salvation of the soul”

*az aspān astar ī az asp ud xar ī ō ēč az-išān nē homānāg* “among horses, the mule, which is from a horse and a donkey, is like none of them”

az, ō, and pad with enclitics not governed by the preposition

Other enclitic pronouns when not governed by the preposition, can be attached to it, however. In these cases, the prepositions are usually (?) spelled with arameograms, e.g.:

<i>az awēšān gyāg</i>	>	<i>az-išān gyāg</i>	<MN-šʾnʾ ...>	“from their place”
<i>ō man xānag</i>	>	<i>ō-m xānag</i>	<OL-m ...>	“to my house”

*ud paydāgīhist wazurg abdīh ō-šān (او-شان) harw dō* “and a great wonder was manifested to the two of them”

*ō-mān (او-مان) harw dōʾān sūd abgārīhēd az-iš* “to both of us profit will accrue from it”

*ka mānd estād ō-š (او-ش) zāyišn 3 rōz* “when there remained 3 days to his birth”

**aziš, padiš, and awiš as postpositions**

More importantly, *aziš, padiš, and awiš* are also by themselves **postpositions**, meaning simply “from, by, to,” etc., used with all personal pronouns and the relative pronouns. The element *-iš* (in *aziš, padiš, and awiš*) then has no function. Examples:

awiš postposition:

*u-m rēmanīh awiš abganēnd* “they throw impurities at me”

*spazgīh ma kun kū-t dusrawīh ud druwandīh awiš nē rasēd* “do not slander, so that bad fame and evil may not come upon you”

*ō tō bē daham zarduxšt kē-t hōm ud zōhr awiš rēzēd* “I give you Zarathustra, who will pour *hōm* and libations upon you”

*ud anāgīh ī-šān nūn az mardōmān bē awiš hamē rasēd* “and the evil that (here and) now comes upon them from people”



*ēg-iš āsāyēd ruwān az ān sē-šabag tars ī puhl ī-š az astwihād ud abārīg dēwān awiš mad u-š pad gāh ī harwis-pēsīd abar nišīnēd* “then his soul rests from that three-night fear of punishment, which came upon it from Astwihād and the other demons, and it sits down on its all-adorned seat/throne”

With relative and indefinite pronouns:

*pursišn. mard-ēw kē duxt-ēw pad duxtarih pad ōh mard dahēd ēg-iš sālārīh pad kē. passox. pad ōy kē-š awiš dahēd*  
“Q.: a man who gives a daughter to some man to be his daughter, then, with whom does her guardianship rest? — A.: With him to whom he gives (her)”

Note: *kē-š awiš* could also be analyzed as “to whom (*kē*) he gives her (*-š*), but similar examples show that the above interpretation is more likely.

*ud abar kē-šān wināh tōzišn awiš nē bawēd* “and about ‘(those) for whom there will be no redemption for (their) sins”

*u-š guft Pōrušasp ō Dugdōw kū Dugdōw bē awēšān gāw dōš kē ān ī ōy gāw čēgām-iz-ēw ox ī astōmand rāy xwarrah aziš* “and Pōrušasp said to Dugdōw: Dugdōw, (go) milk those (two) cows, from whichever (of them there is) good fortune for the existence with bones!”

aziš postposition:

*ēn-iz guft ēstēd kū harw kas bē abāyēd dānistan kū az kū bē mad ham ud čīm ēdar ham u-m abāz ō kū abāyēd šudan u-m čē aziš xwāhēnd* “this too it is said: everybody should know: From where did I come and why am I here? Where must I return to and what will they ask of me (ask me)?”

*ēg-iš aziš šafšēr stanam* “then I take the sword from him”

*u-š āsmān aziš bē tarsīd čiyōn gōspand az gurg* “and the sky was afraid of him, like a sheep of the wolf”

*pas Sām abar āxēzēd ud padīrag ī Ažidahāg šawēd u-š saxwan aziš <MNš> nē āšnawēd u-š gad ī pērōzgar ō sar pahikōbēd ud zanēd ud ōzanēd* “then Sām (Karsāsp) rises and goes against Ažidahāg (the dragon); and he hears no word from him; and he strikes the victorious cudgel at its head and strikes and kills it”

With relative pronoun:

*hamāg dānāgīh abāg āsrōnān kē ō kasān nimāyēnd harw kas aziš hammōzēnd* “all knowledge is with the priests, who show it to people (and) from whom everybody learns it.”

*kas-ēw nē dānam kē-m nēkīh ēdōn aziš čiyōn az ašmāh* “I know no one from whom there is goodness for me like (there is) from you”

*duš-rawišnīh ī ān mēnōy ī-š gannāgīh ī dāmān ī Ohrmazd aziš būd* “the evilness of that spirit, from whom the stench of Ohrmazd’s creatures came”

*abar āxēz pid ī amā čē ān kārēzār kunēm ān ī-š Ohrmazd ud amahrspandān tangīh anāgīh aziš* “Get up, our father, for we shall do that battle, the one from which (there will be) dire straights (and) evil to Ohrmazd and the Amahrspands”

padiš postposition:

*bē gētīy nē šawam čē-m anāgīh was padiš kunēnd* “I am not going to the world of the living because they will do much harm to me”

*bē hilēd kū-š padiš andar tazēnd* “permit that they set upon him (attack him)!”

*ka-tān aždahāg padiš ōftēd* “when the dragon falls upon you (all)”

With relative pronoun:

*tērag ī Harburz ān kē-š star mäh ud xwaršēd padiš andar wardēnd padiš abāz āyēnd* “the top of Hariburz (is) the one upon which the stars, moon, and sun turn around (and) to (which) they come back”

*Arzūr grīwag pad dar ī dōšox kē-š ham-dwārišnīh ī dēwān padiš bawēd* “Arzūr (is) a mountain ridge at the door of Hell, at which the rushing together of the demons takes place”

*ānōh was zarrēn gāh ud wistarg ī xōb ud bāliš abāg bōb passazag wēnam kē-šān padiš nišast hēnd kadag-xwadāyān ud dahīgānān ruwān* “there I see good seats and carpets and pillows with fitting \*pillow-cases on which the souls of the petty kings and land-owners were seated”

These postpositions are occasionally used with nouns, e.g:

*Damūg Asūrestān kadag-xwadāyīh awiš dād* “to Damūg the rule over Assyria was given”

*ašmāh ō awēšān Ohrmazd hayārīh dahēd Ašwahišt ud Šahrewar kū Zardušt ud hāwištān ī Zardušt nekīh padiš kunēd* “You, Ohrmazd (and) Ašwahišt and Šahrewar, give help to them! i.e., do (some) goodness for Zarathustra and Zarathustra’s pupils!” (Yasna 29.10)

*Ērānšahr was wišōbišn ud awērānīh padiš kerd* “much destruction and laying waste was done to Iran”

### THE VERB. THE PLUPERFECT

The (simple) past tense “he (has) asked, went (has gone)” and pluperfect “he had asked, gone” are formed with the past participle of the main verb + present and past tenses of “to be.” The past indicative forms of *šaw- šud* are therefore as follows:

	Simple past	Pluperfect
Singular		
1st	<i>šud ham</i> “I went”	<i>šud būd ham</i> “I had gone”
2nd	<i>šud hē</i> “you went”	<i>šud būd hē</i> “you had gone”
3rd	<i>šud</i> “he, she, it went”	<i>šud būd</i> “he, she, it had gone”
Plural		
1st	<i>šud hēm</i> “we went”	<i>šud būd hēm</i> “we had gone”
2nd	<i>šud hēd</i> “you went”	<i>šud būd hēd</i> “you had gone”
3rd	<i>šud hēnd</i> “they went”	<i>šud būd hēnd</i> “they had gone”

### USES OF THE PLUPERFECT

The pluperfect is used to indicate that an action or incipient state was completed **before something else happened in the past**, e.g.:

#### Intransitive verbs

*ka ān dō rōd ī Arwand rōd ud Weh rōd bē tazīd būd pas abārīg ābīhā az ān nāydgān frāz tazīd hēnd* “when those two rivers, the river Arwand and the river Weh, had flowed out, then the other waters flowed forth from those channels”

*ka Mānuščihr uzīd būd did Afrāsyāb āmad* “When Mānuščihr had gone out (left), (then) Afrāsyāb came again”  
*kū šud būd hēnd abar ō ān ī murw pus ēg franaft ān ī Zarduxšt frawaš* “when (the snakes) had set upon the child of that bird, then Zarduxšt’s fravashi went forth”

Transitive verbs without “performer” (passive)

*ka dēw ī māzandar ud abārīg druz wisp zad būd hēnd Hōšang ō Čīnestān pad ōzadan ī aždahāgān ī amar šud*  
 “when the giant *dēw* and all the other lie-demons had been stricken down, Hōšang went to China to kill  
 countless dragons”

**Personal forms of impersonal verbs**

Personal forms of some of these verbs are also found, e.g.:

*ka awēšān ēdōn was-marag hēnd pad čē abzār bē šāyēnd abesihēnīdan* “if these are so numerous, by what tool can  
 they be annihilated?”

*pad dastwar abāyēnd dāštan* “they should be regarded as spiritual guides”

*hamāg mardōm pad weh dēn ī mazdēsnañ bē wurrōyēnd* “all people will believe in the Good *dēn* of the  
 Mazdayasnians”

*abāyēd kū bē \*nixwārēm šāyēd kū pēš kū ān xwarrah awiš rasēd šāyēm griftan* “we must hurry; it is possible that  
 we will be able to seize him before that fortune of kingship reaches him.

**EXCLAMATIONS**

Pahlavi has a few exclamatory words, some more common than others, e.g.:

*drōd* “health, greetings!”

*ašmā rāy drōd az Ohrmazd xwadāy ud amahrspandān ud drōd az ahlaw Zarduxšt ī Spitāmān* “Greetings to you  
 from the lord Ohrmazd and the *amahrspands*, and greetings from Spitama Zarathustra!”

*drīst awar, drīst awarēd* “welcome!”

*drust awar tō ahlaw ardā Wirāz māzdēsnañ paygāambar* “Welcome, you, righteous Ardā Wirāz, messenger of the  
 Mazdayasnians!

*drīst ud weh ud pad drōd awarēd* “Welcome, you (all), and greetings (to you)!”

*šnāyišn, xšnāyišn* “hail to you!”:

*xšnāyišn dādār Ohrmazd ī rāyōmand ī xwarrahōmand ī harwisp-āgāh ī dānāg ī tuwānāg ī mahist humad hūxt*  
*huwaršt pad menišn gōwišn kunišn* “Hail (to you), Ohrmazd the creator, wealthy and fortunate, all-knowing,  
 wise, who is greatest (with respect) to having thought (good thoughts) in his thought, having spoken (good  
 speech) in his speech, and having performed (good acts) with his action!”

*āfrīn ō* “blessing on!”

Cf.:

*drōd pursēnd ud āfrīn kunēnd* “they ask about his health and bless/congratulate him”









4. If I become the gods' helper, the gods will make me their own, and I will not fear (my) enemies, but be confident in the goodness of this world and the just judgement in the other world.
5. The righteous in paradise are clothed in gold-adorned, silver-adorned, jewel-adorned garments, shinier than all (other) garments.
6. He who digs a well for (his) opponents falls into it himself, and he will not be able to come out of it, but will die in it from (because of) hunger and thirst.
7. Do you know why the sky is above and the earth is below and the atmosphere is in between and whether it is possible go from this world to the other?
8. When it became clear to Ardawān that Ardashīr had fled with his daughter, he became very angry and went after him with a large army. Thus he says to his general: That contract-breaker is the enemy of gods and men. God forbid the fortune of kingship has reached him!
9. To whom does this wonderful chariot belong on which you are standing, and where are you going in it? — It belongs to Spandyād, brother of Zarēr and son of King Wištāsp, ruler of the Iranians, and I am going to the land of the Xyōns, because my beautiful sister and wife has taken from me and now dwells there.
10. How many horses and how many men were in that army with which King Wištāsp had gone to Turkestān to do battle with the enemies of the land of the Iranians, and when will they come back to their wives and children?

ADDITIONAL READINGS 11

ADDITIONAL READINGS 11.1

*Bundahišn* 10.0-5

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*Abar čiyōnīh ī zrēyān*

*gōwēd pad dēn kū zrēy ī Frāxkerd pad kust ī nēmrōz ī  
kanārag ī Harburz 3-ēk-1 ī ēn zamīg dārēd. ēdōn*

*Frāx-Kerd*

*kū-š 1000 war andar dāš estēd.<sup>a</sup> \*ast kē \*čašmagān \*ī*

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*Ardwīsūr ud ast kē \*xānīgān ī war gōwēd. harw war-  
ēw rāy āb-xān 2*

*ast kē āb padīš abar āyēd ud andar ō war rēzēd. harw  
war-ēw*

*rāy harw āb-xānīg and-čand pahnay ud drahnay ast ī  
ka hu-asp*



mard tāzēnēd pad 40 rōz ud šab pērāmōn bē  
gardēd ī bawēd  
1000 800 frasang ī meh. az ān čiyōn ān āb pad garm  
rōz xwēdīh yōjdahrih frāy az abārīg ābān \*ī harw rōz  
az čašmag ī Ardwišūr hamē tazēnd ō nēmrōz kōf ī  
Hariburz ī  
ānōh 100.000 nāyīzag ī \*zarrēn-kerd estēd ān āb ī pad  
garmīh ī čihriḡ pad ān nāyīzag abar ō \*Hugar ī buland  
šawēd ud pad  
bālist <ī> ān \*kōf ī buland war-ēw<sup>b</sup> ast andar ān war  
rēzēd yōjdahr bē bawēd pad

jud nāyīzag ī zarrēn abāz āyēd pad 1000 mard \*bālā az  
ān  
nāyīzag tāg-ēw ī \*wišādag ī zarrēn frāz ō kōf ī Usin  
nām-  
ihēd<sup>c</sup> mayān <ī> zrēy ī Frāxkerd az ānōh bahr-ēw  
yōjdahrih zrēy  
rāy frāz ō zrēy rēzēd bahr-ēw pad hamāg ēn zamīg  
pad nam ud paššinḡag  
bē rasēd ud hamag dahišnān xwēdīh bēšāzēnišnih az-  
iš  
ayābēnd ud huškīh ī andarwāy bē zanēd.

Notes:

- a. This is an “etymological” explanation that would be better suited to the *War-kaš*, the form from Avestan *Vouru-kaša*, where *War* = Av. *vouru* “wide” corresponds to *frāx* “wide.”
- b. A few words were omitted by the scribe.
- c. *Usin nām/ihēd* probably error for \**Usindām jāhēd*: 𐬵𐬀𐬎𐬌𐬌 / 𐬵𐬀 𐬀𐬎𐬌𐬌 ~ 𐬵𐬀𐬎𐬌𐬌 𐬵𐬀𐬎𐬌𐬌 .

**ADDITIONAL READINGS 11.2**

From *Ayādgār ī Zarērān*

The image shows a snippet of handwritten Avestan script. The text is written in a cursive style with some characters being larger than others. There are several lines of text, with some words underlined. The script is dense and difficult to read without a key, but it represents the original text of the readings provided in the lesson.

55 MK. adds 𐬵. 56 JJ. 𐬵. 57 JJ. Adds 𐬀. 58 Both 𐬵𐬀𐬎𐬌𐬌.  
59 JJ. 𐬵𐬀𐬎𐬌𐬌. 60 JJ. 𐬵𐬀𐬎𐬌𐬌.

*pas Wištāsp-šāh abar āxēzēd ud abāz ō kay-gāh nišīnēd. ud Jāmāsp bidaxš ō pēš xwāhēd ud gōwēd kū amāh ēdōn bād čiyōn tō Jāmāsp gōwē.*

*čē man diz-ēw rōyēn bē framāyam kerdan ud ān diz pad bandān ī āhenēn bē framāyam kerdan.*

*awēšān pūsārān ud brādarān ud wāspuhragān andar ān diz framāyam nišastan.*

*šāyēd kū ō dast ī dušmenān nē rasēnd.*

*gōwēd Jāmāsp bidaxš kū agar diz-ēw rōyēn bē framāyē kerdan awēšān pūsārān ud brādarān wāspuhragān ī tō*

*rām-šahr kay-Wištāsp-šā andar ān diz bē framāyē nišastan pas ān-and dušmen az šahr abāz dāšt kē tuwān.*

*čē ān tahm spāh-bed ī nēw Zarēr ī tō brād kē šawēd ōzanēd Xyōn 15 bēwar*

*ud ān Pād-husrō ī ardāy mazdēsān kē šawēd ud ōzanēd Xyōn 14 bēwar*

*ud ān Frašāward ī tō pus kē šawēd ud ōzanēd Xyōn 13 bēwar.*

GLOSSARY OF WORDS IN THE TEXTS AND THE EXERCISES 11

Idioms:

<i>andar āmadan</i>	come inside
<i>andar taz-</i>	set upon, attack; +
<i>andar (ham) zamān</i>	at once
<i>az ēn kū</i>	for this reason that, because
<i>ōh bawēd</i>	it is in the usual manner

Nouns, adjectives, adverbs, pronouns:

<i>ābādānīh</i>	𐭠𐭣𐭥𐭥𐭥	< <sup>3</sup> p <sup>3</sup> t <sup>3</sup> nyh>	habitation
<i>abaxšāyīšnīh, aboxš.</i>	𐭠𐭣𐭥𐭥𐭥𐭥𐭥, 𐭠𐭣𐭥𐭥𐭥𐭥𐭥	< <sup>3</sup> pwhš <sup>3</sup> šnyh>	forgiveness
<i>abd</i>	𐭠𐭣𐭥	< <sup>3</sup> pd>	marvelous, wonderful
<i>āb-xān</i>	𐭠𐭣𐭥𐭥	< <sup>3</sup> p-h <sup>3</sup> n <sup>3</sup> >	water source
<i>āgenēn</i>	𐭠𐭣𐭥𐭥	< <sup>3</sup> knyn <sup>3</sup> >	together
<i>ahanūz</i>	𐭠𐭣𐭥𐭥	< <sup>3</sup> hnwc>	yet; <i>ahanūz ... nē</i> “not yet”
<i>anābādān</i>	𐭠𐭣𐭥𐭥𐭥𐭥	< <sup>3</sup> n <sup>3</sup> p <sup>3</sup> t <sup>3</sup> n <sup>3</sup> >	uninhabited
<i>anāmurzīšn</i>	𐭠𐭣𐭥𐭥𐭥𐭥	< <sup>3</sup> n <sup>3</sup> mwlcšn <sup>3</sup> >	mercilessness
<i>ān-and ... čand</i>	𐭠𐭣𐭥 ... 𐭠𐭣𐭥	<ZK- <sup>3</sup> nd ... cnd>	as much ... as
<i>arzānīg</i>	𐭠𐭣𐭥𐭥	< <sup>3</sup> lc <sup>3</sup> nyk <sup>3</sup> >	worthy (of)
<i>āsān</i>	𐭠𐭣𐭥𐭥	< <sup>3</sup> s <sup>3</sup> n <sup>3</sup> >	at ease, free from worry
<i>awarzīd</i>	𐭠𐭣𐭥𐭥	< <sup>3</sup> wlyct <sup>3</sup> >	uncultivated
<i>axtarmār</i>	𐭠𐭣𐭥𐭥𐭥	< <sup>3</sup> htlm <sup>3</sup> >	astrologer
<i>ayōxšust</i>	𐭠𐭣𐭥𐭥𐭥𐭥	< <sup>3</sup> ywhšwst <sup>3</sup> >	metal
<i>bar ud bēd</i>	𐭠𐭣𐭥 𐭠𐭣𐭥	<bl W byt <sup>3</sup> >	fruits and .?.
<i>bastag</i>	𐭠𐭣𐭥𐭥	<bstk <sup>3</sup> >	bound, tied up, imprisoned
<i>bēšāzēnišnīh</i>	𐭠𐭣𐭥𐭥𐭥𐭥𐭥	<byš <sup>3</sup> zynšnyh>	healing
<i>bidaxš</i>	𐭠𐭣𐭥𐭥	<bythš>	a Sasanian military/administrativetitle
<i>buništāg</i>	𐭠𐭣𐭥𐭥𐭥	<bwnšt <sup>3</sup> >	(original) principles
<i>čihriḡ</i>	𐭠𐭣𐭥𐭥	<cyhlyk <sup>3</sup> >	natural
<i>dāšn</i>	𐭠𐭣𐭥𐭥	<d <sup>3</sup> šn <sup>3</sup> >	gift; < <i>dādan dah-</i> “to give”
<i>dast</i>	𐭠𐭣𐭥	<YDE>	hand
<i>diz</i>	𐭠𐭣𐭥	<dc>	fortress, castle
<i>dōš</i>	𐭠𐭣𐭥	<dwš>	yesterday, last night

<i>dusrawīh</i>	دوسراویہ	<dwsrlwbyh>	infamy
<i>dušwārīh</i>	دوشوارویہ	<dwšhw'lyh>	discomfort
<i>dwārišn</i>	دواریشن	<dwb'łšnyh>	running
<i>dwārišnīh</i>	دواریشنہ	<dwb'łšn'>	running
<i>ēgānag</i>	اےگاناگ	<'ywk'nk'>	submissive, obedient
<i>ēmēd</i>	اےمےد	<'ymyt'>	hope
<i>fradāg</i>	فراڈاگ	<plt'k', MHL>	tomorrow, the next morning/day
<i>framān-burdār</i>	فرمان بردار	<plm'n bwl't'>	obedient
<i>garān-wināhīh</i>	گاران ویناہیہ	<gl'n' wn'syh>	committing a heavy sin, the fact of being a heavy sin
<i>garm</i>	گرم	<glm>	warm
<i>gazdumb, gazdum</i>	گازدومب, گازدوم	<gcdwm(b)>	scorpion
<i>gilistag</i>	گیلیستاگ	<glstk'>	den, burrow
<i>grāmīg</i>	گرامیگ	<gl'myk'>	dear, precious
<i>gušn-hilišnīh</i>	گوشن ہیلیشنہ	<gwšn'-ŠBKWNšnyh>	release of the male animals (for mating)
<i>hamahl</i>	ہاماہل	<hm'h'l>	someone of equal social standing
<i>hangōšīdag</i>	ہانگوشیداغ	<hngwšyt'k'>	like; also: <i>hangōšīdag ... homānāg</i>
<i>hayār (ayār)</i>	ہایار	<hdyb'l>	helper
<i>hu-asp</i>	ہو اسپ	<hw-'sp'>	with a good horse, with good horses
<i>hukāmag</i>	ہوکامگ	<hwk'mk'>	of good will (toward)
<i>huparistā</i>	ہوپاریستا	<hwplst'y>	of good service (to)
<i>huram</i>	ہورام	<hwlm>	happy, elated
<i>huškīh</i>	ہوشکیہ	<hwškyh>	driness
<i>kadār-iz-ēw</i>	کادار از عو	<kt'l-c-1>	whichever (of two)
<i>kay-gāh</i>	کای گاہ	<kd-g'h>	throne of the <i>kays</i> , royal throne
<i>magas</i>	مگاس	<mks>	a fly
<i>mānišn</i>	مانیشن	<m'nšn'>	dwelling
<i>mihrdruz</i>	مہردروز	<mt'dlwc'>	contract-breaker, cheater
<i>nāirīg</i>	نایریگ	<n'ylyk'>	female; Av. <i>nāirikā</i>
<i>nam</i>	نام	<nm(b)>	dew
<i>namāz</i>	ناماز	<OSGDE, nm'c'>	homage; + <i>bar-</i> “pay homage (to)”
<i>nāyīzag</i>	ناییزاگ	<n'yck'>	reed, straw, tube
<i>nazdik-paywand</i>	نازدیک پیاوند	<nzdyk-ptwnd>	belonging to the close family
<i>pargast</i>	پارگاست	<plgst'>	god forbid!
<i>paššinjag</i>	پاشینجاگ	<pšnck'>	sprinkle, drops
<i>pūdāg</i>	پوداگ	<pwtk'>	rotten
<i>rōšnag</i>	روشناگ	<lwšnk'>	clear
<i>rōyēn</i>	رویئن	<lwdyn'>	(made) of brass
<i>rōzāg</i>	روزاگ	<lwc'k'>	shining
<i>spāhbed</i>	سپاہبید	<sp'hpt'>	general
<i>sūd</i>	سود	<swt'>	use, usefulness
<i>tāg</i>	تاگ	<t'k'>	piece, twig, branch
<i>wadih</i>	وادہ	<wtyh, SLYAyh>	badness
<i>warz</i>	وارز	<wlc'>	cultivation
<i>warzišn</i>	وارزیشن	<wlcšn'>	doing, making, performing

LESSON 11

<i>wāspuhrag</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<w <sup>2</sup> spwhlk>	prince, nobleman
<i>widāxtag</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<wd <sup>2</sup> htk'>	molten, melted
<i>wišādag</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<wš <sup>2</sup> tk'>	broad, wide
<i>xānīg</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<h <sup>2</sup> nyk'>	source, spring
<i>xōn</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<hwn', DMYA>	blood
<i>xwaš</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<BSYM>	pleasant, comfortable
<i>xwēdīh</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<hwytyh>	wetness, moisture
<i>xwēšīh</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<NPŠEyh, hwyšyh>	possession, belonging to
<i>zahr</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<z <sup>2</sup> hl>	poison, venom
<i>zarrēn-kerd</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<ZHBAYn'-krt'>	made of gold, inlaid with gold (?)
<i>zōhrag = zōhr</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<zwhlk'>	libation

Proper names:

<i>Ardwīsūr</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	< <sup>2</sup> ldywswl>	Ardwīsūr, goddess of the heavenly river
<i>Ayāsrīm</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	< <sup>2</sup> y <sup>2</sup> slym>	name of a fall season
<i>Frašāward</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<plš <sup>2</sup> wlt'>	Wištāsp's son
<i>Hugar</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<hwgl>	name of a mountain
<i>Jāmāsp</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<y <sup>2</sup> m <sup>2</sup> sṣp>	Jāmāsp (Av. Jāmāspa)
<i>Pād-husrō</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<p <sup>2</sup> thwslw>	a Mazdayasnian
<i>Rōšn</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<lwšn'>	name of a commentator
<i>Sāsān</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<s <sup>2</sup> s <sup>2</sup> n'>	Sāsān, Ardaxšīr's protegee
<i>Usindām, Usindom</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	< <sup>2</sup> wsynd <sup>2</sup> m, <sup>2</sup> wsyndwm>	name of a mountain
<i>Zarēr</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<zlyl>	Wištāsp's brother

Verbs:

<i>āxēz- āxist</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<KDMWN->	rise (up: <i>abar āxēz-</i> )
<i>ayāb- ayāft</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	< <sup>2</sup> y <sup>2</sup> p̄->	reach, obtain
<i>bād</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<b <sup>2</sup> t'>	let it be!
<i>frawār- frawārd</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<plw <sup>2</sup> l->	offer
<i>gard-īd</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<glt->	turn, make a round
<i>nibay- nibast</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<ŠKKBHWN-st'>	lie (down)
<i>nixwār-īd</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<nswb <sup>2</sup> l->	hurry
<i>tāzēn-īd</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<t <sup>2</sup> cyn->	make run
<i>waxš-īd</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<whš->	blaze
<i>wišāy- wišād</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<ŠLYTN-, wš <sup>2</sup> d->	open (the bonds), free
<i>xufs- xuft</i>	𐬯𐬀𐬎𐬌𐬀𐬯𐬀	<HLMWN->	sleep

## LESSON 12

### GRAMMAR 12

#### INDEFINITE PRONOUNS

<i>kadār-iz(-ēw)</i>	وآسار	<kt <sup>2</sup> l-c[-1]>	“whichever (of two)”
<i>kas</i>	كس	<AYŠ>	“person, somebody”
<i>kas(-iz) ... nē</i>	كس ... (كس يوس)	<AYŠ(yc) ... LA>	“nobody, no one”
<i>tīs (čiš)</i>	تيس	<MNDOM>	“thing, something”
<i>tis(-iz) ... nē</i>	تيس ... (تيس يوس)	<MNDOM(yc) ... LA>	“nothing”
<i>čēgām-iz(-ēw)</i>	چغام	<cyk <sup>2</sup> mc[-HD]>	“whatever”
<i>ēč (hēč)</i>	عچ	< <sup>2</sup> yc>	“any (at all)”
<i>ēč kē</i>	عچ ك	< <sup>2</sup> yc MNW>	“whoever”
<i>ēč ... nē</i>	عچ ...	< <sup>2</sup> yc ... LA>	“nothing”
<i>wisp</i>	ويسپ	<wsp <sup>1</sup> >	“every, all”
<i>harw</i>	هارو	<KRA>	“every”
<i>harw ... -ēw</i>	هارو ...	<KRA ... -1>	“each and every”
<i>harw kas</i>	هارو كس , هارو كس	<KRA[-]AYŠ>	“everybody”
<i>harw čē</i>	هارو چ	<KRA ME>	“everything”
<i>harw dō (dō<sup>2</sup>ān/dō<sup>2</sup>īn)</i>	هارو دو (هارو / هارو)	<KRA 2>	“both”
<i>harwisp</i>	هارو ويسپ , هارو ويسپ	<KRA-wsp <sup>1</sup> , hlwsp <sup>1</sup> >	“every, all”
<i>hamāg, hāmāg</i>	هاماگ ...	<hm <sup>2</sup> k <sup>1</sup> >	“all, entire, whole”
<i>hāmōyēn</i>	هاموین	<h <sup>2</sup> mwdyn <sup>1</sup> >	“all, in its entirety”
<i>and (... čand)</i>	ان	< <sup>2</sup> nd >	“so much ... (as)”
<i>and-čand(... čand)</i>	ان چان , ان چان	< <sup>2</sup> nd-cnd>	“as much as”
<i>čand</i>	چان	<cnd>	“(quite) a few”
<i>ēw-čand, ē-čand</i>	عچان	< <sup>2</sup> y-cnd , HD-cnd >	“some, a few”

#### Examples:

*pas mardōm mardōm bē šnāsēnd kū ēn man ast kadār-iz-ēw nazdīk-paywandtar* “then people will recognize one another (and know): ‘this is whichever is my closest relative’”

*čē ān tis ī harw kas aziš hamē hušnūd ud čē ān ī kas-iz aziš nē hušnūd* “what is it that everybody is happy with? And what is it that nobody is happy with?”

*ēč kē būd hēnd ud ēč kē bawēnd ud ēč kē hēnd* “whoever have been, whoever will be, and whoever are”

*ēn-iz paydāg kū harw pēšag-ēw ī mardōmān mēnōy-ēw xwēš* “this too is manifest that each and every limb of people belongs to a single entity in the spiritual world”

*yazd ō mardōmān bē nekīh enyā tīs-iz juttarīh nē dahēnd ud Ahrimen ud dēw bē anāgīh enyā ēč nekīh nē dahēnd* “The gods give nothing (producing) contrariety to people, only (*bē ... enyā*) goodness, and Ahrimen and the demons give no goodness, only evil things.”

*Astwihād hāmōyēn dām obārēd ud sagrīh nē dānēd* “Astwihād swallows the entire creation and knows no satiety.”  
*ud čand dastwar ud dādwar ud hērbed ud mowbed ud dēn-burdār ud dānāg ī Ērān-šahr kušt hēnd* “and quite a few religious leaders, judges, *hērbeds*, *mowbeds*, religious officials, and (other) learned men in Iran were killed”

*ka sāl ē-čand būd kanīzag ō dād ī zanān mad* “when there had been few years, the girl came to the age of women”

Indefinite expressions can also be made by repeating a relative pronoun: *kē ... kē* “whether someone who ... or someone who”:

*ud 57 sāl Sōšāns rist hangēzēnēd ud harwisp mardōm hangēzēnēnd kē ahlaw kē druwand mardōm harv kas az ānōh ul hangēzēnd* “And for 57 years Sōšāns will raise the dead, and they will raise all people, whether righteous or unrighteous (people), everybody will be raised from there”

### THE ERGATIVE CONSTRUCTION

We now come to one of the trickiest aspects of Pahlavi syntax, the so-called “ergative” construction. It is recommended that the students study all the examples very carefully and be able to analyze every example in detail.

Note that the grammar of the construction is not difficult *per se*—it is, in fact—quite simple, but the students often have a hard time getting used to thinking in such an unfamiliar way.

Everything they have learned about nouns, pronouns, verbs, and pre/postpositions must be mastered in order to understand the syntax and workings of the construction. These sections of the grammar in preceding lessons should therefore be carefully reviewed, especially [the section on passive in Lesson 9](#) and [all of Lesson 11](#).

### Active and passive

It is important that the students have a good understanding of how active and passive work in English and other languages they know.

In English, there are two kinds of passive sentences:

1. sentences with transitive verbs, but without “performer”
2. sentences with transitive verbs and “performer”

In the first kind of sentence, the passive is necessary and can only be avoided by turning the sentence into an impersonal one (see Lesson 9):

This book is rarely read (People rarely read this book)

A man was seen running in the street (They saw a man running in the street)

This has never been done before (Nobody has done this before)

The other kind of sentence is a stylistic alternative to a corresponding active sentence. The two alternatives are not equivalent, however; often the passive alternative is bad style:

My students rarely read this book = This book is rarely read by my students

Have you ever done this before = Has this ever been done by you before?

In modern Persian, and, for instance, the Semitic languages, only the first kind is used, that is, passive forms of the verb are only used when the “performer” is not mentioned.

This was the situation in “classical” Pahlavi, as well, but it was complicated by various analogical syntactic developments. Here, we shall describe the “classical” Pahlavi syntax; later, we shall see how this was modified.

### Intransitive and transitive and the past tense.

To understand the construction, we need to understand the difference between intransitive and transitive verbs.

An ‘intransitive’ verb is a verb that cannot take a direct object, for instance, verbs that usually express state or motion, like *būdan* “to become” and *šudan* “to go,” while a ‘transitive’ verb is a verb that *can* take a direct object, for instance, verbs that express actions, like *kerdan* “to do,” *ōzadan* “to kill,” *xwardan* “to eat,” etc.

In Pahlavi, as in many other languages, there is a fundamental difference between intransitive verbs and transitive verbs in the formation of the past tense. Familiar examples are German and French (Italian), where intransitive

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verbs in the perfect take the auxiliary “to be,” Germ. *sein*, Fr. *être*, while transitive verbs take the auxiliary “to have,” Germ. *haben*, Fr. *avoir*, e.g.:

	German	French	
Intransitive	<i>ich bin gegangen</i>	<i>je suis allé</i>	“I went, have gone”
Transitive	<i>ich habe ein Kind gesehen</i>	<i>j’ai vu un enfant</i>	“I saw/have seen a child”

In English, this distinction has been abandoned, reserving the construction with “to be” for a very few expressions with specialized meaning, such as “he is gone.”

### INTRANSITIVE AND TRANSITIVE, ACTIVE AND PASSIVE

In Pahlavi, the difference between the intransitive and transitive past is quite different from the examples above, at least on the surface, although, in principle, it is of the same kind.

We saw in Lesson 9 that the following sentence is passive:

#### grammatical subject + verb

*dušmen ōzad hēnd* “the enemies were killed”:

Recall that the “grammatical subject” is what the verb agrees with.

In order to say “who” did the deed, the “who,” or “performer,” is simply added in front of this sentence, and the sentence can be translated in English as active or passive, e.g.:

#### performer + gramm. subject + verb

*aswār dušmen ōzad hēnd* “the enemies were killed **by the horseman**”

*amāh dušmen ōzad hēnd* “the enemies were killed **by us**”

The sentence can also be translated as active, however:

*aswār dušmen ōzad hēnd* “**the horseman** killed the enemies”

*amāh dušmen ōzad hēnd* “**we** killed the enemies”

These correspond to the following two sentences in the present tense:

#### performer = grammatical subject + direct object + verb

*aswār dušmen ōzanēnd* “**the horseman** kill the enemies”

*amāh dušmen ōzanēm* “**we** kill the enemies”

As in the English passive, **the verb** in the ergative constructions **agrees with the direct object** in the English active sentence, although it is the subject in the passive sentence.

The word order is usually AGENT - SUBJECT - VERB.

Prepositional phrases and indirect objects remain unchanged and are not affected by the ergative construction.

Thus we have the following Pahlavi structures:

Present:

performer = **grammatical subject** + direct object + verb (agrees with grammatical subject = **performer**)

Past:

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performer + direct object = **grammatical subject** + verb (agrees with grammatical subject = **direct object**)

Examples:

Present:

*aswār dušmen ōzanēd* “**the horseman** are killing the enemies” = “the enemies are being killed **by the horseman**”  
*amāh dušmen ōzanēm* “**we** are killing the enemies” = “the enemies are being killed **by us**”

Past:

*aswār dušmen ōzad hēnd* “**the horseman** killed the enemies” = “the enemies were killed **by the horseman**”  
*amāh dušmen ōzad hēnd* “**we** killed the enemies” = “the enemies were killed **by us**”

Note that there is no other way of saying, for instance, “Frēdōn was killed by the dragons” or “the dragons by which Frēdōn was killed.” Thus the ergative construction corresponds to both active and passive constructions in English. When we translate such constructions *we may therefore use either active or passive as best suits English style.*

This system is what is commonly referred to as an “ergative” construction (from Greek *ergon* “work”). Since it is only used in the past tenses, and not in the present, it is also called “*split ergative.*”

The construction has also been called an “agential” construction (from Latin *agens* “actor, performer”), and the “performer” is usually called the “agent.” In the sentences above, *aswār* and *amāh* are the “agents.” **We will use this terminology here.**

Since the “agent” is not the grammatical subject, **plural nouns as “agents” must take the ending *-ān***; the *r*-stems must take the *-ar* forms as “agents”; and the pronoun *man* must be used, since *an* is only used as “grammatical subject.”

Enclitic pronouns are very common as agents and are sometimes used even when a noun is present as agent (see Lesson 13).

To understand and get used to the construction it may be useful to think of it in terms of the English passive, e.g., “you were killed by me” = “I killed you,” but one should make it a habit to translate it with an English active in most instances.

In fact, since the active is much more common in English than the passive, it is expected the students use primarily English active constructions in the translations. If they keep using the passive, it is to be assumed that they have not grasped the construction.

It may be useful for some to keep in mind that the ergative construction corresponds formally to the “have” constructions in the European languages.

Pahlavi does not have the auxiliary “to have,” however, but instead it uses its regular “possessive” construction with “to be,” compare:

<i>man waččag ast</i>	“ <u>I have</u> a child”	<i>man waččag dīd</i>	“ <u>I have</u> seen/saw a child”
<i>man waččag hēnd</i>	“ <u>I have</u> children”	<i>man waččag dīd hēnd</i>	“ <u>I have</u> seen/saw the children”

Here *waččag* is the grammatical subject of the verb, and the verb agrees with it, while *man* is the one who “possesses” the action.

Thus, the English subject has become the “possessor of the action,” and pronouns and nouns (and adjectives) take the same forms as they do in possessive constructions.



Yet another similarity with European languages is in the agreement of the verb with the direct object in the constructions with “have,” e.g.:

Spanish: *tengo escritas las letras* “I have written the letters”  
 French: *les lettres, je les ai écrites*  
 Italian: *ho scritte le lettere*

### EXAMPLES OF AGENTIAL CONSTRUCTIONS

“Agent” = noun in the singular:

Compare:

<i>mard man wēnēnd</i> “the men see me”	<i>mardān an dīd hēm</i> “the men saw me”
<i>mard zan wēnēnd</i> “the men see a woman”	<i>mardān zan dīd</i> “the men saw a woman”
<i>mard zan wēnēnd</i> “the men see the/some women”	<i>mardān zan dīd hēnd</i> “the men saw the/some women”

Examples with *ōzadan, ōzan*- “to kill”:

<i>frēdōn aǰdahāg ōzad</i>	“Frēdōn killed the dragon <i>or</i> Frēdōn killed a dragon.”
<i>frēdōn aǰdahāg ōzad hēnd</i>	“Frēdōn killed the dragons.”
<i>ēn hēnd aǰdahāg ī Frēdōn ōzad hēnd</i>	“these are the dragons which Frēdōn killed”
<i>dušmen was mard ōzad hēnd</i>	“the enemy killed many men”

<i>ohrmazd mardōm ud gōspand dād hēnd</i>	“Ohrmazd created people and animals”
<i>amāh mardōm hēm ohrmazd dād hēm</i>	“we are people, (so) Ohrmazd created us”

<i>dānāg az mēnōy xrad pursīd</i>	“the wise (man) asked the divine Wisdom”
-----------------------------------	--

*ohrmazd andar yazišn kunišn dām hamāg bē dād* “during his performance of the sacrifice, Ohrmazd established the entire creation”

*az šīrēnīh ī frazend ēk mādar jūd ud ēk pidar* “because of the children’s sweetness (because they were so sweet), the mother ate one and the father one (one was eaten by the mother, one by the father)”

*pas Srōš ahlaw ud Ādur yazd dast ī man frāz grift ud guft kū bē āy tā ō tō nimāyēm wahišt ud dōšox ud rōšnīh* “the righteous Srōš and the divine Fire took my hands and said: Come so we may show you Heaven and Hell and the light!”

*Ardā Wirāz ka ān saxwan āšnūd zofr namāz burd ō dādār Ohrmazd* “when Ardā Wirāz heard what He said, he bowed deeply before Ohrmazd the creator”

“Agent” = noun in the plural:

*dānāgān ōwōn guft* “the wise men said as follows”

*aǰdahāgān Frēdōn ōzad* “the dragons killed Frēdōn.”

*dušmenān was mard ōzad hēnd* “the enemies killed many men”

*andar hazārag sar dēwān Jam kīrrēnīd* “at the end of the millennium, the *dēws* cut Jam in half”

*ēn fradom ardīg axtarān kerd abāg Gannāg Mēnōy* “this first battle the constellations fought with the Foul Spirit = this first battle with the Foul Spirit was fought by the constellations”

**“Agent” = personal pronoun**

Examples with all three persons (non-enclitic):

*dīdan, wēn-* “to see”:

Present

*an tō wēnam* “I see you”  
*amāh tō wēnēm* “we see you”  
*tō man wēnē* “you see me”  
*tō amāh wēnē* “you see us”  
*ašmāh man wēnēd* “you (all) see me”  
*an ašmāh wēnam* “I see you (all)”

Past

*man tō dīd hē* “I saw you”  
*amāh tō dīd hē* “we saw you”  
*tō an dīd ham* “you saw me”  
*tō amāh dīd hēm* “you saw us”  
*ašmāh an dīd hēm* “you (all) saw me”  
*man ašmāh dīd hēd* “I saw you (all)”

**“Agent” = interrogative pronoun:**

*kē tō dād hē kē man dād ham* “who made you, who made me?” (*Dēnkard*)

*kē amāh dād hēm kē amāh tāšīd hēm u kē parward hēm* “Who created us, fashioned us, and nurtured us?”  
 (*Yasna* 1.1)

compare the non-agential (passive) version:

*ō ašmāh amahrspandān gōšōrūn garzīd kū ō kē an brehēnīd ham ō kē an tāšīd ham kū ō kē dād ham*

“To you, the *amahrspand*s, Gōšōrūn complained: For whom was I created, for whom was I fashioned, i.e., for whom was I created?” (*Yasna* 29.1)

**With verb or grammatical subject “raised” (“fronted”):**

In this construction, too, the verb is frequently placed at the beginning of the clause; word order SUBJECT - AGENT - VERB, e.g.:

*ud pursīd ān ī ahlawān ruwān az ān kanīg kū tō kē hē ud kē xwēš hē* “and the soul of the righteous asked that young woman: who are you, and who do you belong to?”

*sīdīgar hazārag bun būd ka frēdōn kišwar baxt salm ud tūz* “it was the beginning of the third millennium when Salm and Tūz divided Frēdōn’s land”

as is the grammatical subject—for emphasis; word order VERB - AGENT:

*tō dānāg bay tāšīd hē pad mēnōyīh tō dānāg bay bē dād hē ō gētīy*

“the wise god fashioned you while in the world of thought; the wise god gave you to the world of the living = you were fashioned by the wise god (etc.)” (*Yasna* 10.10)

With word order SUBJECT - AGENT - VERB:

*u-t wars ud rēš wādān wišuft* “and the winds have tousled your hair and beard”

**Series of verbs**

An agent can have a series of verbs with it, without being repeated each time, e.g.:

*andar ān hazārag Zarduxšt dēn az Ohrmazd padīrīft āwurd Wištāspšāh padīrīft rawāg kerd* “in that millennium Zarathustra received the *dēn* from Ohrmazd (and) brought (it to W.); Wištāsp received (it and) propagated (it)”

### Combinations of intransitive and transitive verbs

Note that, in a series of clauses, the subject of an intransitive verb can become the grammatical subject or agent of a transitive verb but be expressed only once, e.g.:

*pas Afrāsyāb āmad. Mānuščihr abāg ērānagān ō Padišxwārgar spōxt.*

“then Afrāsyāb came (*subject*); (he: *agent*) pushed Mānuščihr together with the Iranians back to Padišxwārgar”

### EXPRESSIONS OF MEASURE, LENGTH AND DURATION

Nouns denoting time or space can be used without prepositions to denote length or duration, as well as point of time.

*māh frawardīn rōz ohrmazd petyārag andar dwārist nēmrōz* “in the month of Frawardīn, on the day of Ohrmazd, the Adversary rushed in (at) midday (*nēm-rōz*)” (the first day of the first month = spring equinox)

*ēč zamān ma pāyēd* “do not wait (for) any time (= not even a moment)!”

*ohrmazd bālistīg ... zamān ī akanārag abar rōšnīh hamē būd* “Ohrmazd was up above in the light (for) an unlimited time.”

*hariburz tā bowandagīh 800 sāl hamē rust 200 sāl ō star-pāyag ud 200 tā ō māh-pāyag 200 tā ō xwaršēd-pāyag ud 200 tā ō bālist ī āsmān* “Hariburz kept growing until the completion of 800 years; 200 years to the star-level, 200 years to the moon-level; 200 years to the sun-level; and 200 years to the highest point of the sky”

*abēr dagr zamān andar ān kār ēstēd* “she is at work at that (washing) for a very long time”

*ka dagr zamān Ohrmazd rāy yazišn ī frārōn kunēnd āsānīh az-iš* “if they perform good sacrifices for Ohrmazd for a long time, there is comfort from it”

Distance and length of time is often expressed by compounds ending in *-drahnāy*, e.g.:

*andar ēn 9000 sāl 3000 sāl hamāg kāmāg ī ohrmazd rawēd* “during these 9000 years, 3000 years Ohrmazd’s will goes (holds sway) entirely”

*mard-ēw ī abar sang-ēw bē mīrēd ud sang abāg zamīg ēw-kardag sang pad andar sāl-drahnāy abāg zamīg pāk bē bawēd* “a man who dies on a stone, and the stone is connected with the earth, (then) the stone becomes clean within one year”

*zan ka zanih ī šōy nē kunēd pad gyāg tanābuhl ud pad sāl-drahnāy margarzān* “if a women does not perform her wifely duty to her husband, she is immediately (guilty of) a *tanābuhl* sin and *margarzān* for the duration of a year”

*u-m dīd ān ī xwēdōdahān ruwān andar rōšnīh kē-š gar-bālāy rōšnīh aziš hamē waxšīd* “and I saw in the light the souls of those who had performed *xwēdōdah*, from whom a light shone the height of a mountain”

*mayān ōy ī xwēdōdah nē kerd ud pahlom axwān dēwār-ēw čand zamīg-pahnāy ud zōfāy bē estēd u-š ō ān ī pahlom axwān nē hilēd* “between him who had not performed *xwēdōdah* and the Best Existence, there stands a wall as wide and deep as the earth, and it does not let him into the Best Existence”



TEXT 12.3  
Bundahišn 33.1-13

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Missing line:

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ka Ganāg Mēnōy andar dwārist pad bun nazdist hazārag ī andar gumēzišnīh gāw ud Gayōmard būd hēnd.  
ka Mašī ud Mašyānī ān huspāsīh kerd 50 sāl ēg-išān zāyišn aziš nē būd.  
andar ham hazārag pad 70 sāl Hōšang ud Tahmūred har dō dēw bē ōzad hēnd.  
andar hazārag sar dēwān Jam kīrrēnīd.  
didīgar hazārag bun būd Ažīdahāg dušxwadāyīh abar {kerd} grift \*ud 100 sāl bē kerd. čiyōn hazārag sar būd Frēdōn grift bast.  
sidīgar hazārag bun būd ka Frēdōn kišwar baxt Salm ud Tūz ēg-išān Ērij ōzad fraزندān ud āwādagān \*abesīhēnīd.  
andar ham hazārag Mānuščihr zād ud kēn ī Ērij xwāst.  
pas Afrāsyāb āmad. Mānuščihr abāg ērānagān ō Padišxwārgar spōxt pad sēj niyāz ud was margīh \*abesīhēnīd \*Frīy ī Nōdar ī Mānuščihr pus ōzad tā pad anī paywand Ērānšahr az Afrāsyāb stad.  
ka Mānuščihr uzīd būd did Afrāsyāb āmad <Ērānšahr was wišōbišn ud awērānīh padiš kerd. wārān> az Ērānšahr abāz dāšt tā Uzaw ī Tahmāspān mad Frāsyāb spōxt ud wārān kerd

TEXT 12.3  
From Bundahišn

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*kanīzag ka Šābuhr ud aswār dīd āxist ud namāz burd guft kū drīst ud weh ud pad drōd awarēd.*  
*bē framāyēd nišastan čē gyāg xwaš sāyag ī draxtān xunak ud hangām garm tā an āb henjam.*  
*xwad ud stōr āb xwarēd.*  
*šābuhr māndagīh ud gursagīh ud tišnagīh rāy hešmgen būd.*  
*ō kanīzag guft kū amāh āb ī tō pad kār nē abāyēd. kanīzag pad tēmār šud ud pad kust-ēw bē nišast.*  
*šābuhr ō aswārān guft kū hēzag ō čāh abganēd ud āb āhenjēd tā amāh wāj girēm ud stōrān āb dahēd.*  
*aswārān hamgōnag kerd hēzag ō čāh abgand bē wazurgīh ī hēzag rāy purr āb būd ul kešīdan nē šāyist.*

ADDITIONAL READINGS 12.3

From *Bundahišn* 14.2-6

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*ka Gayōmard wēmārīh abar mad pad hōy dast ōbast.*  
*az sar srub ud az xōn arzīz ud az mazg asēm ud az pāy āhen ud az astag rōy ud az pih ābgēnag ud az bāzā pōlābd*  
*ud az gyān bē-šawišnih zarr ō paydāgīh āmad kē nūn arzānōmandīh rāy mardōmān abāg gyān bē dahēnd.*  
*az ān ī hōyag margīh pad tan ī gayōmard andar šud. harwisp dāmān tā fraškerd margīh abar mad.*  
*ka gayōmard tōhm bē dād ān tōhm pad rōšnih ī xwaršēd bē pālūd hēnd.*  
*u-š dō bahr-ēw Nēryōsang nigāh-dāšt bāhr-ēw spandarmad padīrift. 40 sāl andar zamīg dād.*  
*pad bowandagīh ī 40 sāl rēbāh-kerb ī ēk-stūn ī 15 warg mahliṯ ud mahliṯāniṯ az zamīg abar rust hēnd ōwōn*  
*homānāg kū-šān dast pad dōš abāz estād ēk ō dīd paywastag hambašn ud hamdēsag būd hēnd.*

When sickness befell Gayōmard, he fell on the left side. There appeared from his head lead, from his blood tin, from his brain silver, from his feet iron, from his bones copper, from his fat crystal, from his arms steel, and from the souls going forth gold, which still now people give with their souls because of its high value.

Through his left side mortality entered Gayōmard’s body. Mortality came upon all creatures until the Renovation.

When Gayōmard gave up his seed, it was cleansed with the light of the sun. And one half was preserved by Nēryōsang, and Spandarmad received one. It was placed in the earth for 40 years.

At the completion of 40 years, Mahliṯ and Mahliṯāniṯ grew up from the earth as a plant in the shape of a rhubarb with one stem and 15 leaves, in such a way that their hands were in the back and they were attached to one another. They were of the same height and same appearance.





GLOSSARY OF WORDS IN THE TEXT AND THE EXERCISES 12

Idioms:

<i>abar grift</i>		took up
<i>az kār dār-</i>		ignore (?)
<i>drīst awar</i>	آوردن آید	welcome!
<i>frāz- srāy-</i>		sing, recite
<i>pad kār nē abāyēd</i>		have no need for
<i>pad nihānīh dār-</i>		keep hidden
<i>pad xwār dār-</i>		look down upon, despise
<i>wāng dār-</i>		have a voice, shout

Nouns, adjectives, adverbs, pronouns:

<i>ābādīh</i>	آبادی	< <sup>3</sup> p̄tyh>	wealth, prosperity
<i>ābgēnag</i>	آبگنک	< <sup>3</sup> p̄kynk'>	glass
<i>adān</i>	آدان	< <sup>3</sup> d'n'>	without knowledge, ignorant
<i>āgāh</i>	آگاه	< <sup>3</sup> k's, <sup>3</sup> k'h>	aware, knowledgeable
<i>agumēzišn</i>	آگومیژیشن	< <sup>3</sup> gwmycšn'>	unmixed, not part of the Mixture
<i>āhen</i>	آهن	< <sup>3</sup> syn'>	iron
<i>ardīg</i>	آردیگ	< <sup>3</sup> ltyk'>	battle
<i>arzānōmandīh</i>	آرزانماندی	< <sup>3</sup> lc'n <sup>3</sup> wmndyh>	(great) value
<i>arziz</i>	آرزیز	< <sup>3</sup> lcyk'>	tin
<i>asēmēn</i>	آسیمین	< <sup>3</sup> sym>	silver
<i>astag</i>	آستگ	< <sup>3</sup> stk'>	bone
<i>astīh</i>	آستی	< <sup>3</sup> styh>	being, existence
<i>āwādag</i>	آوادگ	< <sup>3</sup> wb <sup>3</sup> tk'>	generation, descendant
<i>awardāg</i>	آواردگ	< <sup>3</sup> wlt <sup>3</sup> k'>	not turning away (from)
<i>bāzā</i>	بازا	<b <sup>3</sup> z'd>	arm
<i>brēhēnišn</i>	برهه‌نیشن	<blyhynšn'>	assignment
<i>brīd-dumb</i>	بریددومب	<blyt'-dwmb'>	with the tail cut off
<i>bunag</i>	بوناگ	<bwnk'>	camp
<i>čāh</i>	چاه	<c'h>	well (for water)
<i>čahār-pāy</i>	چهارپای	<ch'l-p <sup>3</sup> d>	quadruped
<i>dōš</i>	دوش	<dōš>	the back (of body)
<i>drōzan</i>	دروزان	<dlwcn'>	liar, deceiver
<i>ēk-dād</i>	یک‌داد	< <sup>3</sup> ywk-d't'>	created as one; the single-created (Bull)
<i>ērānag</i>	یرانگ	< <sup>3</sup> yl'nk'n'>	Iranian
<i>ēw-bār</i>	یو بار	< <sup>3</sup> ywb'l>	once
<i>gōš</i>	گوش	<g wš>	ear
<i>hambašn</i>	همباشن	<hmbšn'>	of the same height
<i>hamdēsag</i>	همدیسگ	<hmdysk'>	of the same shape
<i>hambāyīh</i>	همبایه	<hmb'gyh>	sharing, partnership
<i>hamīh</i>	همیه	<hmyh>	togetherness
<i>hazārag</i>	هزارگ	<hc <sup>3</sup> lk'>	millennium
<i>hērbed</i>	هربد	<hylpt'>	(religious) teacher
<i>hōy, hōyag</i>	هوی، هویگ	<hwy, hwyk'>	left (side)
<i>hubōyīh</i>	هوبویه	<hwbwdyh>	fragrance, perfume

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<i>huraṃīh</i>	𐬵𐬀𐬯𐬀𐬎	<hwlm̄yh>	happiness
<i>huspāsīh</i>	𐬵𐬀𐬯𐬀𐬎𐬵𐬀	<hwsp <sup>2</sup> syh>	gratitude; good service
<i>ḵahišn</i>	𐬵𐬀𐬵𐬀𐬎	<yhšn <sup>1</sup> >	chance, destiny
<i>ḵuγ</i>	𐬵𐬀𐬎	<ywk <sup>1</sup> >	yoke
<i>kēn</i>	𐬵𐬀𐬎	<kyn <sup>1</sup> >	revenge ( <i>kēn ī</i> “for”); + <i>xwāh</i> - “seek revenge”
<i>mazdakīh</i>	𐬵𐬀𐬵𐬀𐬎	<mzdkyh>	Mazdakism
<i>mazg</i>	𐬵𐬀𐬎	<mzg>	brain, marrow
<i>mowbed</i>	𐬵𐬀𐬵𐬀𐬎	<mgwpt <sup>1</sup> >	mowbed, high priest
<i>naxčīr</i>	𐬵𐬀𐬎𐬵𐬀	<nhcyl>	game, hunt; <i>ō n. šaw</i> - “go hunting”
<i>nēstīh</i>	𐬵𐬀𐬵𐬀	<LOYTyh>	non-being, non-existence
<i>nēzag</i>	𐬵𐬀𐬵𐬀	<nyck <sup>1</sup> >	spear
<i>nigāh dār-</i>	𐬵𐬀𐬎𐬵𐬀𐬎	<nk <sup>2</sup> h-d <sup>1</sup> l->	watch, guard
<i>nihānīh</i>	𐬵𐬀𐬎𐬵𐬀	<nyh <sup>2</sup> nyh>	hiding
<i>niyāz</i>	𐬵𐬀𐬎	<nyd <sup>2</sup> c <sup>1</sup> >	need
<i>pānag</i>	𐬵𐬀𐬎	<p <sup>2</sup> nk <sup>1</sup> >	protector
<i>paygāambar</i>	𐬵𐬀𐬎𐬵𐬀𐬎	<pgt <sup>2</sup> mbl>	messenger
<i>paywand</i>	𐬵𐬀𐬎𐬵𐬀	<ptwnd>	connection, lineage
<i>pēm</i>	𐬵𐬀𐬎 , 𐬵𐬀	<pym, p <sup>2</sup> ym>	milk
<i>pih</i>	𐬵𐬀𐬎	<pyhw <sup>1</sup> >	flesh
<i>pōlābd</i>	𐬵𐬀𐬎𐬵𐬀	<pwl <sup>2</sup> pt <sup>1</sup> >	steel
<i>pornāyīh</i>	𐬵𐬀𐬎𐬵𐬀 , 𐬵𐬀𐬎𐬵𐬀	<p(w)ln <sup>2</sup> dyh>	adulthood
<i>purr-sardag</i>	𐬵𐬀𐬎𐬵𐬀	<pwl-sltk <sup>1</sup> >	of many species
<i>Rašn-dād</i>	𐬵𐬀𐬎𐬵𐬀	<lšn-d <sup>2</sup> t <sup>1</sup> >	placed by Rašn
<i>rēbāh</i>	𐬵𐬀𐬎	<lyp <sup>2</sup> s>	rhubarb
<i>rēšag</i>	𐬵𐬀𐬎	<lyšk <sup>1</sup> >	root
<i>rōy</i>	𐬵𐬀	<lwd>	brass
<i>šafšēr, šofšēr</i>	𐬵𐬀𐬎𐬵𐬀 , 𐬵𐬀𐬎𐬵𐬀	<š(w)pšyl>	sword
<i>sagrīh</i>	𐬵𐬀𐬎	<sglyh>	satisfaction, fullness (from eating food)
<i>sardag</i>	𐬵𐬀𐬎	<sltk <sup>1</sup> >	species
<i>sēj</i>	𐬵𐬀𐬎	<sync <sup>1</sup> >	danger
<i>šagr</i>	𐬵𐬀𐬎	<šgl>	lion
<i>srub</i>	𐬵𐬀𐬎	<slwp <sup>1</sup> >	lead
<i>stard, sturd</i>	𐬵𐬀𐬎 , 𐬵𐬀𐬎	<st(w)lt <sup>1</sup> >	stunned
<i>stūn</i>	𐬵𐬀𐬎	<stwn <sup>1</sup> >	column, stalk
<i>tan-gōhr</i>	𐬵𐬀𐬎 , 𐬵𐬀𐬎	<tn <sup>1</sup> -gwhl, g-w <sup>2</sup> hl >	body substance
<i>tarsagāy, tarsagāh</i>	𐬵𐬀𐬎 , 𐬵𐬀𐬎	<tlsk <sup>2</sup> d, tlsk <sup>2</sup> h>	respectful
<i>tērag</i>	𐬵𐬀𐬎	<tylk <sup>1</sup> >	dark (night)
<i>tēz</i>	𐬵𐬀𐬎	<tyc <sup>1</sup> >	sharp
<i>uštānōmand</i>	𐬵𐬀𐬎	< <sup>2</sup> št <sup>1</sup> n <sup>2</sup> wmnd>	living and breathing being
<i>wačast</i>	𐬵𐬀𐬎	<wcst <sup>1</sup> >	a strophe of the Gathas
<i>warg</i>	𐬵𐬀	<wlg>	leaf
<i>warzīgar</i>	𐬵𐬀𐬎	<wlcykl>	farmer
<i>wēmārih</i>	𐬵𐬀𐬎	<wym <sup>2</sup> lyh>	sickness
<i>wiyābān</i>	𐬵𐬀𐬎	<wyd <sup>2</sup> p <sup>2</sup> n <sup>1</sup> >	astray; + <i>kun</i> - “lead astray”
<i>xar</i>	𐬵𐬀𐬎	<HMRA>	donkey
<i>xūb-wurrōyišn</i>	𐬵𐬀𐬎	<hwp-wlwdšn <sup>1</sup> >	(someone) of good faith

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<i>xurduš</i>	𐬰𐬀𐬎𐬎𐬀	<hwldlwš>	epithet of Srōš (many spellings); Av. <i>xruuī.druš</i> “wielding a bloody club”
<i>xwār</i>	𐬰𐬀𐬎	<hw'l>	lowly, abject
<i>xwārīh</i>	𐬰𐬀𐬎𐬀𐬎	<hw'lyh>	ease, bliss, joy
<i>xwašīh</i>	𐬰𐬀𐬎𐬀𐬎𐬀	<BSYMyh>	pleasantness
<i>zāyišn</i>	𐬀𐬎𐬎𐬀𐬎𐬀	<z'dšn'>	birth, being born
<u>Proper names:</u>			
<i>Afrāsyaḅ</i>	𐬀𐬎𐬎𐬀𐬎𐬀𐬎	<³pl'syd²p'>	Afrāsyaḅ; a Turanian, arch enemy of the early Iranians
<i>Ahunwar</i>	𐬀𐬎𐬎𐬀𐬎	<³hwnwl>	name of the first strophe of the first Gatha
<i>Ardaxšīrān</i>	𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀	<³ldhšy'l'n'>	son of Ardaxšīr
<i>Aždahāg</i>	𐬀𐬎𐬎𐬀𐬎𐬀	<³cy dh'k'>	Aždahāg
<i>Bāmdādān</i>	𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀	<b'md't'n'>	son of Bāmdād
<i>Čagād ī Dāytīy</i>	𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀𐬎	<ck't' Y d'ytyd>	the Lawful Summit (a mountain)
<i>Ēriḅ</i>	𐬀𐬎𐬎𐬀	<³ylyc>	son of Frēdōn
<i>Frāsyaḅ</i>	(𐬀𐬎𐬎𐬀𐬎𐬀) 𐬀𐬎𐬎𐬀𐬎𐬀𐬎	<pl'syd²p'>	Frāsyaḅ = Afrāsyaḅ
<i>Frīy ī Nōdar</i>	(ms. 𐬀𐬎𐬎𐬀) 𐬀𐬎𐬎𐬀𐬎𐬀𐬎	<plyd nwtl>	son of Mānuščihr
<i>Gōšurūn</i>	𐬀𐬎𐬎𐬀𐬎𐬀	<gšwln'>	Gōšurūn, the Soul of the Cow/Bull
<i>Gušnasp</i>	𐬀𐬎𐬎𐬀𐬎𐬀	<gšnsp'>	name of a fire
<i>Hōšang</i>	𐬀𐬎𐬎𐬀𐬎𐬀, 𐬀𐬎𐬎𐬀𐬎𐬀	<hwš(²)ng>	
<i>Husrōy</i>	𐬀𐬎𐬎𐬀	<hwsld>	
<i>Hutōs</i>	𐬀𐬎𐬎𐬀	<hwtws>	Wištāsp's sister and wife
<i>Kawād</i>	𐬀𐬎𐬎𐬀	<kw't'>	
<i>Kawādān</i>	𐬀𐬎𐬎𐬀𐬎	<kw't'n'>	son of Kawād
<i>Mānuščihr</i>	𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀	<m'nwšcyhl>	Mānuščihr
<i>Mazdak</i>	(𐬀𐬎𐬎𐬀) 𐬀𐬎𐬎𐬀	<mzd(y)k'>	
<i>Salm</i>	𐬀𐬎𐬎𐬀	<slm>	son of Frēdōn
<i>Spandyād</i>	𐬀𐬎𐬎𐬀𐬎𐬀	<spndd't'>	Wištāsp's son
<i>Tahmūraf, Tahmūred</i>	𐬀𐬎𐬎𐬀𐬎𐬀, 𐬀𐬎𐬎𐬀𐬎𐬀	<thmwlp', thmwlyt'>	
<i>Tūz</i>	𐬀𐬎𐬎𐬀	<twc>	son of Frēdōn
<u>Verbs:</u>			
<i>abesīhēn-</i>	𐬀𐬎𐬎𐬀𐬎𐬀	<³psyhyn->	cause to perish, destroy
<i>ayārdīd</i>	𐬀𐬎𐬎𐬀		\$\$
<i>daz- īd</i>	𐬀𐬎	<dc->	burn (sth.)
<i>frēftan frēb-</i>	(𐬀𐬎𐬎𐬀) 𐬀𐬎𐬎𐬀	<pld(y)p->	deceive
<i>garz-īd</i>	𐬀𐬎	<glc->	wail, complain
<i>gumār- gumārd</i>	𐬀𐬎𐬎𐬀	<gwm'l->	appoint
<i>gumēz- gumēxt</i>	𐬀𐬎𐬎𐬀𐬎, 𐬀𐬎𐬎𐬀𐬎	<gwmyc-, gwmyht'>	mix, mingle, blend
<i>henj- hext (haxt)</i>	𐬀𐬎𐬎𐬀 𐬀𐬎𐬎𐬀/𐬀𐬎𐬎𐬀	<hnc-, h(y)ht'>	pull, draw (water)
<i>kōst</i>	𐬀𐬎𐬎𐬀	<kws->	beat, pound, crush
<i>marnjēn-īd, murnjēn-</i>	𐬀𐬎𐬎𐬀𐬎, 𐬀𐬎𐬎𐬀𐬎	<m(w)lncyn->	to destroy
<i>nimāy- nimūd</i>	𐬀𐬎𐬎𐬀, 𐬀𐬎𐬎𐬀	<nm²d- nmwt'>	show
<i>nišān- nišāst</i>	𐬀𐬎𐬎𐬀𐬎𐬀, 𐬀𐬎𐬎𐬀𐬎𐬀	<YTYBWN²n-, -st'>	set down, establish
	𐬀𐬎𐬎𐬀	<nš²st'>	

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<i>niyōxš-īd</i>	- נַיִוֶחֶשׁ , - נַיִוֶחֶשׁ	<ny(d)wkhš->	listen
<i>niyōš-īd</i>	- נַיִוֶשׁ , - נַיִוֶשׁ	<ny(d)wkš->	listen
<i>pālāy- pālūd</i>	פָּאֵלַי , פָּאֵלַי	<p <sup>ʔ</sup> l'd-, p <sup>ʔ</sup> lwt'>	purify
<i>spōz- spōxt</i>	סְפוֹז / סְפוֹחַ , סְפוֹז / סְפוֹחַ	<sṕwc- sṕwht'>	push back
<i>srāy- srūd</i>	סְרַי , סְרַי	<sl <sup>ʔ</sup> d-, slwt'>	sing, recite
<i>stāy- stāyīd</i>	- סְטַי	<st <sup>ʔ</sup> d->	praise
<i>suft sumb-</i>	סוּפְט , סוּמְב	<swmb- swpt'>	pierce
<i>tars-īd</i>	- טַרְס	<tls->	to fear (+ <i>az</i> )
<i>winnār-, winnārd</i>	וִינְאָר , וִינְאָר	<wyn <sup>ʔ</sup> l->	arrange, fasten
<i>wišuftan, wišōb-</i>	וִישׁוּפְטַן , -וִישׁוּב	<wšwp->	disturb, destroy, tousle (hair)