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An Introduction to Sogdian

(3rd revised version)

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

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INTRODUCTION

The Sogdians and their language.

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

We have Sogdian texts in four different alphabets: Old Sogdian Aramaic, Sogdian-Uighur, Manichean, and Nestorian Christian scripts. The Old Sogdian Aramaic script is used in a group of old letters discovered in the Great Wall dating from the beginning of the fourth century and in graffiti on rocks in northern Pakistan. The Sogdian-Uighur script is the most common, being used for secular documents, as well as Buddhist and Manichean texts. The Manichean script, a relative of Syriac Estrangelo, and the Nestorian script were used for Manichean and Christian texts respectively.

The center of ancient Sogdiana was around the cities of Samarkand and Bukhara in present-day Uzbekistan. Many Sogdians were merchants, however, and traveled east as far as China, bringing with them the Sogdian language. The Manicheans and Christians, as they fled before the persecutions of the Sasanian state from the third century on, must have settled for a while in Central Asia, learning Sogdian, before continuing east, even to the farthest reaches of Chinese Turkestan and beyond into Mongolia. In early times the 12 must have been the neighbors of the Tokharians, who borrowed numerous Sogdian words.

Sogdian literature.

The Sogdian written remains consist of religious and non-religious texts. Most of the non-religious texts are letters, and most of the religious texts are translations.

The "Ancient Letters."

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

The graffiti on the Karakorum highway.

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

The letters from Mount Mug.

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

Inscriptions.

The most important inscriptions other than the Karakorum Highway inscriptions are those found in Kirghizia, Bugut, Karabalgasun, and Ladakh.

Buddhist texts.

This is the largest corpus of Sogdian texts. It contains complete or fragmentary Buddhist texts, *sūtras*, *jātakas*, *prajñāpāramitā* texts, and other.

Manichean texts.

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

Christian texts.

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

TABLE OF SCRIPTS USED FOR SOGDIAN

Phonemes	Sogdian 1		Manichean		Christian	
a (ə, i)	-ـ-, -ـ	ʾ, ʾ-		ʾ, -Ø		ʾ
ā	-ـ-, -ـ	ʾ(ʾ)-, -ʾ		=	,	ʾ
-ă		-h		-h		h
b		ṗ		b		b
β		β		β		b
č		c		c		c
c (ts)		-		-		c
d (nd)			(ـ)	d (t)	(ـ)	d (t)
δ		δ		δ		d
ē		y		y		y
f		p, p, β, β		β, ṗ		f
g				g		g
γ		γ		γ		ʿ
h				h		ḥ
ī		y		y		y
i	-ـ	ʾ-		ʿ-		ʾ-
ǰ		c		ž		c
k		k, q		k, q		q
l						
m		m		m		m
n		n		n		n

ŏ		w		w		w
p		p		p		p
r		r		r		r
s		s		s		s
š		š		š		š
t		t		t, ṭ		t (θ)
θ		δ		δ		θ (t)
ŭ		w		w		w
w		w		w		w
x		x		ḳ		x
y		y		y		y
z		z		z		z
ž		z, ẓ		j		ž

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SYMBOLS

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

ABBREVIATIONS

$$

LESSON 1

ORTHOGRAPHY

The Manichean Sogdian script.

The Manichean alphabet is a variant of the Syriac Estrangelo script. Its invention is sometimes attributed to Mani himself, but the alphabet is probably older than that.

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

THE MANICHEAN SYRIAC (ESTRANGELO) ALPHABET

ܐ	ʾ	ܚ	ḫ	ܨ ܨ	s
ܒ ܒ	b	ܛ ܛ	ṭ	ܥ	ʿ
ܒ ܒ	β	ܝ	y	ܦ ܦ	p
ܓ ܓ	g	ܟ	k	ܦ ܦ	f
ܓ ܓ	γ	ܟ	x	ܨ ܨ	c [ṣ]
ܕ ܕ	d	ܠ	δ	ܩ ܩ	q
ܗ	h	ܠ	l	ܪ ܪ	r
ܘ	w	ܡ ܡ	m	ܫ	š
ܙ	z	ܢ ܢ	n	ܬ	t
				ܕ	j

Notes on the table.

The letter forms are quite constant, with some exceptions:
<d> and <r> have two different forms, the distribution of which may be according to scribe.
<m>, <n>, and <q> have special forms in final position.

The Aramaic-Syriac letter <ṣ> (Arabic *ṣād*) is used in Sogdian scripts for <c> and <l> for Sogdian <δ>.

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

On <ʿ> (ʿayn) see below.

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

The letters <β>, <γ>, <f>, and <x> are modified forms of <b>, <g>, <p>, and <k> needed to express distinct Sogdian phonemes (see below).

Transliteration and transliteration.

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

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

Example: ܡܐܬ translit. <mʾṭ>, transcr. *māt* "mother"; ܟܢܐܗ <xʾnʾh > *xānā* "house"; ܕܢܐܪ <δynʾr> *δēnār* "dinar"; ܡܝܠ <myδ> *mēθ* "day."

Vowels.

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

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

The correct vowels have to be learned for each word.

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

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

Phonemes.

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

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

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

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

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

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

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

Phonemic neutralization.

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

Accent— light and heavy stems.

Of special importance is the feature of the Sogdian vowel system that is commonly referred to as "light" and "heavy" stems, which rules the morphology of the language. The system of light and heavy stems is commonly referred to as the "rhythmic law."

The form of a noun, verb, etc., that is left when case endings or personal endings are removed is called a "stem." All Sogdian declensions, conjugations, and word formations contain two subgroups, referred to as "light stems" and "heavy stems." A heavy stem is a stem that carries the accent, while a light stem is unaccented, and its accent is on the ending.

The accent in Sogdian lay on the first (probably) long vowel of the word. If the word contained no long vowel the accent was on the final syllable of the word.

In heavy stems the short vowels of the endings were lost, and if the ending consisted of only a short vowel the word had no ending. In order to retain important grammatical distinctions short-vowel endings

were sometimes restored by analogy with light stems, however.

Vowel phonemes.
In view of the rhythmic law, we shall describe the vowel phonemes of Sogdian within the framework of stress.

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

In addition Sogdian may have had long and short rhotacized (retroflex) and nasalized vowels, but these can be analyzed phonemically as sequences of vowel + /r/ or /n/, respectively. To explain the difference between light and heavy stems with short vowel + r/n, we can simply assume that when the rhythmic law was formed, the (later) light stems contained syllabic [r̩] and [n̩] phonemes, which were phonetically realized as short vowels and later developed into unaccented *ər*, *ir*, *ur* and *ən*, *in*, *un* contrasting with accented *ár*, *ír*, *úr* and *án*, *ín*, *ún*, which were phonetically realized as long vowels.

1. Short vowels.

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

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

The short /a/ cannot always be identified, as it is not clear which consonant clusters existed. In initial consonant clusters, for instance, (two or more consonants at the beginning of a word) we do not know if vowels were inserted or not. The fact, however, that the orthography in many instances vacillates between nothing and <ʾ> or <y> indicates that short vowels were sometimes not pronounced. In these cases, comparison with other languages leads one to posit one or two "central" vowels [ə] (so-called *sch^{e}wa*), a vowel like the *e* in English *perhaps*, and [ɨ], a vowel sounding like the first *e* in English *between*. Thus, ܦܬܘܫ <ptγwš-> may have been pronounced *pətəγōš-* in slow and accurate speech, but in normal speech either *pətγōš-* or—after a vowel —*p^{ə}tγōš-* (with a "super-short" *ə*), and—after consonant —even *əptγōš-*.

This [ə] may also have been influenced by its phonetic context, e.g., before palatal consonant we seem to have [ə] ~ [e] in ܒܙܐ <βj> *βəž* ~ ܒܝܙܐ <βyj> *βež* or *βɨž*.

In this manual *ə* will be used to indicate either of the unstressed vowels [ə] and [ɨ]. The *ə* is always indicated in the transcriptions, although the principles underlying its inclusion are admittedly impressionistic.

Short /u/ may have been realized as [u], [uə], [wə], or [wu] depending on the context. This analysis is based mainly upon the fact that words with original initial *Cu-* can take a prosthetic *ə-*, e.g., ܐܟܘܬܝ <ʾkwty> *əkutí* = [əkwətí, əkwutí, əkutí]. Other examples are difficult to find.

To simplify the transcription, in this manual *u* and *i* will be used, occasionally *wə* and *yə*. When *ur*, *ir*, *un*, and *in* occur in heavy stems they will be marked as stressed: *úr*, etc.

2. Long vowels.

The long vowels /ā, ē, ī, ū, ō/ may have been long only in stressed position and short in unstressed position. The variant spellings of the verbal endings may reflect this.

The short /e/ and /o/ were probably not separate phonemes opposed to /ē/ and /ō/. Short [e] seems to be supported by alternances such as in the ending <-yny-> ~ <-ny>, i.e., **-enē ~ -ənē*.

There are no similar pairs for [o].

In this manual *e* is used (e.g., *βénd-* "to bind"), but *u* instead of *o* (e.g., *ruxšn* "light," not *roxšn*).

Whether there was an opposition between final stressed */-é/* and */-ḗ/*, is also very uncertain. In this manual the traditional transcription with final short *-é* in some forms of light-stem nouns (adjectives, pronouns) and verbs as opposed to *-ē* and *-ḗ* < **-aka* is maintained for pedagogical reasons.

3. Diphthongs.

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

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

The situation in final position is even less certain.

4. "Long diphthongs."

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

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

		stressed			unstressed		
		+ /r/	+ /n/			+ /r/	+ /n/
/ā/	[ā]				[a]	[aʳ]	[aⁿ]
/a/	[a]	[aʳ]	[aⁿ]		[ə]	[əʳ]	[əⁿ]
/ē/	[ē]				[e]	[eʳ]	[eⁿ]
/ī/	[ī]				[i]	[iʳ]	[iⁿ]
/i/	[i]	[iʳ]	[iⁿ]		[yə]	[ɨʳ]	[ɨⁿ]
/ō/	[ō]				[o]		
/ū/	[ū]				[u]		
/u/	[u]	[uʳ]	[uⁿ]		[wə]	[uʳ]	(no examples?)

Examples of light and heavy stems:

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

Notes:

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

Lesson 1

Consonants phonemes.

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

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

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

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

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

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

Special scribal habits.

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

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

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

Some letters can be and are frequently written double: <ʾʾ> (when = *ā*); <yy> and <ww>, especially at the end of words; <δδ> for both *δ* and *θ*, <nn> for n, and <tt> or <ṭṭ> for *t* (*d*).

Final <ʾ> alternates with<h>, and a <h> can be added after final <ʾ>, <y>, and, occasionally, <w> without affecting the form of the word.

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

The only grammatical correlation is found in the use of final <h>, which is frequently used with feminine nouns, pronouns, and adjectives, e.g., <wnh> = <wnʾ>, <xh> = <xʾ, xʾʾ>.

TABLE OF CORRESPONDENCES SOUND ~ SPELLING

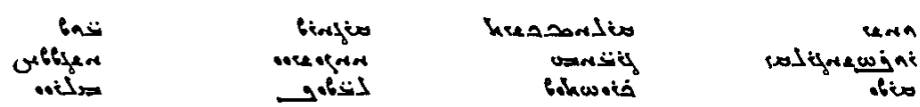
Transcription	Spelling		Transcription	Spelling	
a (ə)		ʾ, nothing	k		k q
ā		ʾ, ʾʾ	l		l
-ă		-h -ʾ (final)	m, n in mb		m np, nb
b in mb		mb np	n		n
β		β	ŏ		w ww
č		c	p		p
d in nd, ndt,		nd ndt	r		r
βd, γd		βt, γts			s
δ		δ	š		š
ĕ		y yy	t		t, ṭ
f		f	θ		δ
g in ng		ng nk nq	ŭ		w ww
γ		γ	w		w
h		h (ḥ)	x		x
ĭ		y yy	y		y yy
i		ʿ- (initial)	z		z
ǰ in nǰ		c	ž		j

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

pointed brackets < > are dispensed with;
letters are written single, not double;
k and t are used for q and ṭ;
-ʾ or nothing is used for -h (βγʾ not βγh, mrty not mrṭyyh, etc.).

EXERCICSES

1. Read and transcribe the following words:



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

pətəri
pətsār
əxšēšpət
βəγpəšē
čāδərčīk
unda
δəsa smānē
ruxšnāγərəδmən

GLOSSARY 1

Learn the following words by heart:

ʾʾykwn *āyəkōn*: eternally
ʾʾzynd *āzend*: parable, story
ʾsp *əsp*: horse
βrʾt *βərāt*: brother
δβr- δβrt *θəβər- θəβart*: to give, given
δsʾ *δəsa*: ten
δynʾr *δēnār* (or *δīnār*): dinar
fryšty *fərēštē*: angel
γʾδwk *γāθuk*: throne
mrty *martiy*: man
myδ *mēθ*: day
myδ, mʾyδ *mēδ*: thus
mʾt *māt* fem.: mother
nwkr *nūkər*: now
nwr *nūr*: today
ptr *pətər*: father
ptγwš- ptγwšt *pətγōš- - pətγušt*: to hear, heard
ptsʾr *pətsār*: again, once more
šʾtwx *šātux*: glad, happy
wn *un* (*wən*) fem.: tree
xʾnʾ *xānā* fem.: house
xwtʾw *xutāw*: lord, king
zrwʾβγ *zərwā-βəγ*: God Zurwān, the Father of Greatness
zyrn *zérn*: gold

LESSON 2

GRAMMAR

Noun declension.

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

There are three numbers: singular, plural, and numerative (historically descended from the old dual). The last is used after numerals (see lesson 10).

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

There are two declensions: stems ending in consonants the "consonant declension," and stems ending in the vowels *-ē* or *-ā*, the "vocalic declension." Because of the final long vowels the vocalic declension has only heavy stems.

The plural suffix is *-tʾ* (light), *-t* (heavy), which is declined like a feminine singular of the consonant declension. The *t* becomes *d* after *n*, written <d, dt, t>. Before *-t* a final *-č* becomes *-š*, e.g., *strīč* "woman," plur. *strīšt*.

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

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

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

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

The endings of the declensions are as follows:

Consonant declensions. Light stems

	Singular masculine	feminine	neuter	Plural masculine-feminine
nom.	*-í* <-y>	*-á* <-ʾ>	*-ú*	*-tá* <-tʾ>
acc.	*-ú* <-w>	= nom.	= nom.	= nom.
voc.	*-á* <-ʾ>	*-é* <-y>		*-té* <-ty>
gen.-dat.	*-é* <-y>	*-yá* <-yʾ>		*-tyá* <-tyʾ>
ins.-abl.	*-á* <-ʾ>	*-yá* <-yʾ>		*-tyá* <-tyʾ>
loc.	*-yá* <-yʾ>	*-yá* <-yʾ>		*-tyá* <-tyʾ>
num. dir.	*-á* <-ʾ>	*-é* <-y>	*-é* <-y>	
num. obl.			*-yá* <-yʾ>	

Notes:

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

Consonant declensions. Heavy stems

	Singular masculine	feminine	Plural masculine-feminine
dir.	-	-	*-t* <-t>
voc.	-, *-a* <-, -ʾ>	**-e*	**-te*
obl.	*-ī* <-y>	*-ī* <-y>	*-tī* <-ty>
Numerative			
dir.	-	-, *-é* <-y>	
obl.	*-ī*		

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

Vocalic declensions

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

Notes:

The endings of this declension are the result of vowel contractions after the loss of an intervocalic *k*, e.g., sing. nom. masc. *-ē* <* *-aʾi* < **-aki*, fem. *-ā* < **-ǎʾa* < **-ǎka*.

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

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

Paradigms.

Consonant declensions:

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

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

Vocalic declensions: *murtē* masc. "corpse," *xānā* fem. "house."

Consonant declensions. Light stems

Singular

	masculine	feminine	neuter
nom.	*rəmí* <rmy>	*uná* <wnʾ>	*βəγnu* <βγnw>
acc.	*rəmú* <rmw>	*uná* <wnʾ>	= nom.
voc.	*pətərá* <ptrʾ>	*δuγdé* <δwγty>	
gen.-dat.	*rəmé* <rmy>	*unyá* <wnyʾ>	*βəγnu* <βγnw>
ins.-abl.	*rəmá* <rmʾ>	*unyá* <wnyʾ>	
loc.	*rəmyá* <rmyʾ>	*unyá* <wnyʾ>	

Numerative

dir.	*rəmá* <rmʾ>	*uné* <wny>	*βəγné* <βγny>
obl.			*βəγnyá* <βγnyʾ>

Plural

	masculine	feminine
nom.	*rəmtá* <rmtʾ>	*undá* <wntʾ>
acc.	*rəmtá* <rmtʾ>	*undá* <wntʾ>
voc.	*pətərté* <ptrty>	?
gen.-dat.	*rəmtyá* <rmtyʾ>	*undyá* <wntyʾ>
ins.-abl.	*rəmtyá* <rmtyʾ>	*undyá* <wntyʾ>
loc.	*rəmtyá* <rmtyʾ>	*undyá* <wntyʾ>

Consonant declensions. Heavy stems

Singular

	masculine	feminine
dir.	*mēθ* <myδ>	*žəwān* <jwʾn>
voc.	*martiya* <mrtyʾ>	*strīče* <strycy>
obl.	*mēθī* <myδy>	*žəwānī* <jwʾny>

Numerative

dir.	*mēθ* <myδ>	*žəwān* <jwʾn>, *žəwāne* <jwʾny>
obl.	*parβəγnī* <prβγny>	

Plural

	masculine	feminine
dir.	*mēθʾt* <myδt>	*žəwānd* <jwʾnt>
voc.	*martīte* <mrtyty>	*δuγdárte* <δwγtrty>
obl.	*mēθtī* <myδty>	*žəwāndī* <jwʾnty>

The actual pronunciation of the forms of stems such as *martiy/martī* "man" is not known, but it is probable that the sing. obl. was contracted: *martiyī/martīʾī* > *martī*, and that the plural was *martīt*.

Vocalic declensions

Singular	masculine	feminine	neuter
dir.	*murtē* <mwrty>	*xānā* <xʾnʾ>	*əspətō* <ʾsptw>
voc.	*murtā* <mwrʾ>	?	
obl.	*murtē* <mwrty>	*xānē* <xʾny>	
Numerative	*murtē* <mwrty>		

Plural

	masculine	feminine
dir.	*murtēt* <mwrtyt>	*xānēt* <xʾnyt>
voc.	?	?
obl.	*murtētī* <mwrtyty>	*xānētī* <xʾnyty>

Note: The abstract fem. nouns in *-yā* are usually invariable, but occasionally the ending *-ī* of the obl. sing. may be attached to the nom. of such nouns, e.g., *əkʾtyā* "act, deed," obl. *əktyāʾī* <ʾktyʾy>; *γərβākyā* "knowledge," obl. *γərβākyāʾī* <γrβʾkyʿy>.

Pronouns. The definite article.

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

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

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

The forms in square brackets are found occasionally.

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

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

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

Notes.

There is no indefinite article.

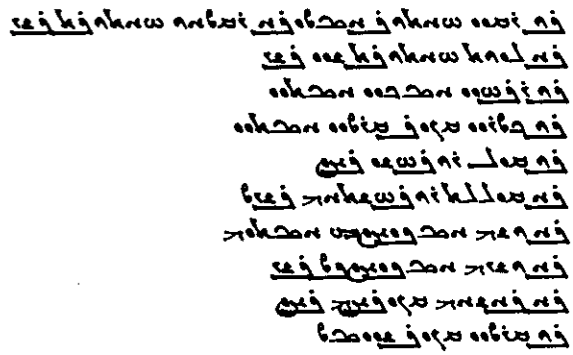
Adjectives agree with their nouns in gender and number.

Noun clauses.

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

TEXT 2

xō rəmi šātux əsti, xā rəmta šātuxt xand
xā δēw'ᵊt šātuxt nē xand
xō Rəxši əspi əsti
xō pətəri məzēx martiy əsti
xō mēθ ruxšᵊni xəči
xā mēθᵊt ruxšənda xand
xā una əskēčīk əsti
xā unda əskēčīkᵊt xand
xā xānā məzēxᵊč xəči
xō martiy məzēx nēst



NOTES

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

EXERCISES 2

Lesson 2

1. Write out the noun paradigms in Manichean script.

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

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

<xw xypδ'wnd>		<xww prxyy>	
<xw mrṭyy>		<ww stw δyn'r>	
<'ww βγw>		<wny zrw'βγyy>	
<wy' 'rky>		<wy' šyr'kyy>	
<x' x'n'>		<xww wyn'>	
<wny mrṭy>		<wy' rwxšn'γrδmny>	

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

4. Translate into Sogdian and write in Manichean script:

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

GLOSSARY 2

'kty' *əkətyā*: act, deed
'ny *əniy*: other
'rk *ark* fem.: work
'skycyk *əskēčīk*: hight, tall
'spty *əspətē*: full, complete
'ty *əti*: and
βγ, plur. βγyšt, βγ'n *βəγ*, *βəγīšt*, *βəγān*: lord, sir
βγn *βəγən* neut.: temple
δwγt, plur. δwγtrt *δuγd*, *δuγdárt* fem.: daughter
δyw *δēw*: demon
fry *friy*: dear
γrβ'ky' *γərβākyā*: knowledge
jw'n *žəwān* fem.: life
kt *kát*: that, if
mrδ'spnd *mərθāspənd*: element, the sons of Primal Man (Xorməzd)
mwrty *murtē*: corpse
mzyx, fem. mzyxc *məzēx*, *məzēxč*: big, great
ny *nē*: not
pδk *pəδk* fem.: judgement
prβyn *parβəγən*: gift
prxy *pərxē*: payment, wages
ps'k *pəsāk* fem.: wreath, crown

pwt, plur. pwtyšt *put* (*bud*), *putīšt*: Buddha
rm *rəm*: people
rwxšn *ruxšən*: light (adjective)
rwxšnʾγrδmn *ruxšnāγərəδmən* fem.: the Light Paradise
rxš *Rəxš*: name of Rustam's horse
st- *sət-*: a hundred
stryc, plur. stryšt *strīč, strīšt*: female, woman
syʾk *səyāk* fem.: shade, shadow
šyr *šir:* good
šyrʾk *širāk* fem.: goodness
wynʾ *wīnā* fem.: lute, *viṇā*
xypδʾwnd *xēpθāwənd*: master, lord, owner
zʾwrkyn *zāwərkēn*: powerful

LESSON 3

GRAMMAR

Adjectives. Feminine.

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

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

Heavy fem. stems:
nōšē <nwšy> "immortal," fem. *nōšəč* <nwšc>
marčenē <mrcyny> "deadly": *marčenəč* <mrcync>
anγətē <ʾnγty> "entire": fem. *anγətəč* <ʾnγtc>
ōsuγdē <ʾwswγty> "purified, pure": fem. *ōsuγč* <ʾwswγtc>

Demonstrative pronouns.

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

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

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

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

Masculine forms are often used instead of feminine.

The forms are (sing. and plur.):

	ēnē "this"	*yōnē* "this"		*xōnē* "that, yonder"	
Sing.					
	masc.-fem.	masc.	fem.	masc.	fem.
nom.	*ēnē* <ʾyny, ʿyny>	*yōnē* <ywny>	*yānā* <yʾnʾ>	*xōnē* <xwny>	*xānā* <xʾnʾ>
acc.	= nom.	*mōnō* <mwnw>	*mānā* <mʾnʾ>	*ōnō* <ʾwnw>	*wānā* <wʾnʾ>
Plur.					
nom.		*yānd* <yʾnt>		*xānd* <xʾnt>	
acc.		*mānd* <mʾnt>		*wānd* <wʾnt>	

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

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

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

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

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

Most of these pronouns can be governed by prepositions (*č-* "from, with, by means of," *δ-* "(together) with," *k-* "to", *pər-* "in, on, by"), e.g., *čēmēδ* "with this ..." and they can then also take the suffix *-ənd*, e.g., *kēwənd* (or *kū kēwənd*) "to those ..."

Sing.	"this"	"that"
nom.	*ēδ* <ʾyδ>	*xēδ* <xyδ
acc.	-	*wēδ* <wyδ>
Plural		
nom.-acc.	*mešand* <myšʾnd>	*wešand* <wyšnd>
With prepositions:		

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

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

Verbs.

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

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

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

Present indicative.

The present indicative has the following endings:

	Light stems	Heavy stems
Singular		
1	*-ám* <-m, -ʾm>	*-əm* <-m>, *-am* <-ʾm>
2	*-é* <-y>	*-e* <-y>
3	*-tí* <-ty>	*-t* <-t>
Plural		
1	*-ḗm* <-ym>	*-ēm* <-ym>
2	*-θá* <-δʾ>, *-tá* <-tʾ>	*-θa* <-δʾ>, *-ta* <-tʾ>
3	*-ánd* <-nd, -ʾnd>	*-ənd* <-nd, -ʾnd>

Notes:

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

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

In the 3 sing. and 2nd plur. of light-stem verbs ending in *r* or *n*, the addition of the endings *-t* and *-θa*, *-ta* originally produced heavy stems, e.g., *βart*, **βarθ*. Such forms are sometimes preserved of *r*-stems, but more often the light-stem form is restored, and *βərti* and *βərθa* are the normal forms. All *n*-stems remain light.

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

Paradigms.

	Light stems	Heavy stems
Sing.		
1	*βərám* <βrʾm, βrm>	*wēnəm* <wynm>
2	*βəré* <βry>	*wēne* <wyny>
3	*βərtí* <βrty>	*wēnd* <wynt>
Plur.		
1	*βərēm* <βrym>	*wēnēm* <wynym>
2	*βərθá* <βrδʾ>, *βərtá* <βrtʾ>	*wēnθa* <wynδʾ>
3	*βəránd* <βrnd, βrʾnd>	*wēnənd* <wynnd>

Notes:

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

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

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

"To be, become."

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

"To be":

Sing.	1	*ēm* <ʿym, -ym>	Plur.	1	*ēm* <ʿym, -ym>
	2	*ēš* <ʿyš, -yš>		2	*ansəθa* <ʾnsδʾ>, *-sθa* <-sδʾ>
	3	*əsti* <ʾsty>, *xəči* <xcy>, *ēči* <ʿycy>		3	*xand*, *-and* <xnd, -ʾnt, -nt>

Note:

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

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

"To become":

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

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

The progressive present and the future tenses.

The "progressive" present tense is formed from the present indicative by adding the particle <-skwn> *-skun*. It corresponds to the English progressive present ("I am working"). The suffix *-skun* is probably an old (middle) participle of *əskəw-* (< **skūn* or **skōn* < **skawan*):

βəram-skun "I am carrying"
wēn-skun "you are seeing"

The future tense is formed from the present indicative by adding the particle <-kʾm, -qʾm> *-kām* or <-kʾn> *-kān*. The suffix *-kām* is an old noun meaning "wish":

βərθa-kām "you will carry"
šəwēm-kān "we shall go"

Uses of the nominative.

The functions of the nominative are as follows:

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

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

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

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

3. The predicate noun or adjective of the verb "to be" and some other verbs (e.g., "to be called") is in the nominative. The verb "to be" in the present is frequently omitted (always, but not exclusively, in the 3rd sing. present). Clauses with a subject and predicate noun or adjective but without a verb are called "nominal clauses" or "noun clauses." Examples:

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

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

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

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

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

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

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

Lesson 3

TEXT 3

xō xətu əwu mərāz martiy wānō pəsti kət
ču ark γərβe
árti xō martiy pətškwēt kət
mərγārt súmbam-skun
γarf δēwt ēsənd-skun
xō Rustəmi sāt pətxwāyt-kām
xō Rəxši šātux nē βōt-kām
əwu xətu pərō xətyāk pəsam-kām
mirēm-kām əti kū uštəmāx əwu nōšč ruxšnāγərəδmən šəwēm-kām

EXERCISES 3

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

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

This man is a judge; that man is a lord. This water is pure; that water is foul.
The air is very fragrant; the poison is deadly.
This is the creation of Xormazd.
Death comes quickly.
You understand everything; they know nothing.
Many elephants and pigs are gathering.
He will be happy.
The entire Paradise will be very joyous.

GLOSSARY 3

Note: In the glossary verbs are listed by present stem and past stem.

ʾʾp *āp* fem.: water
ʾkty, fem. ʾktc *əktē*, *əktč*: done
ʾnγty, fem. ʾnγtc *anγətē*, *anγətč*: entire, complete
ʾnwz- ʾnwšt *anwəz- ənušt*: to gather
ʾrtʾw *ərtāw*: righteous
ʾrty *árti*: and
ʾskw- ʾskwʾt *əskəw- əskwāt*: to dwell, be
ʾwswγty, fem. ʾwswγtc *ōsuγdē*, *ōsuγdəč*: purified, pure
ʾyδ *ēδ*: this
ʾyδc ... ny/nʾ *ēδč ... nē/na*: no, not, don't ... any (thing), nothing
ʾyny, ʿyny *ēnē*: this
ʾys-, ʿys- ʾʾγt *ēs- āγət*: to come
ʾzw *əzu*: I (subject)
βr- βwrt/βrt *βər- βurt/βart*: to carry, bring
βry *βəriy* fem.: air
βwδʾndy, fem. βwδʾndc *βōδandē*, *βōδanč*: fragrant

cw *ču*: what
cynstn *Čīnəstən*: China
δ'm *δām* fem.: creation
δwr *δūr*: far, distant
δynδ'r, δynδ'ry *δēnδār*, *δēnδārē*: holder of the religion, (good) Manichean
γnd'k *γandāk*: bad, foul
γrβ- γrβ't *γərβ- γərβāt*: to know, understand
γrf *γarf*: much, many
j'r *žār* fem.: poison
jγrt *žγart*: quickly
k's *kās*: pig
mγwn *məγōn*: entire
mr'z *mərāz*: workman
mrc *marč* fem.: death
mrcyny, fem. mrcync *marčenē*, *marčenč*: deadly
mrγ'rt *mərγārt*: pearl
mrts'r *martsār*: hither
myr- mwrt *mir- murt*: to die
nβty, fem. nβtc *nəβdē*, *nəβdč*: wet
npys- npxšt *nəpēs- nəpəxšt*: to write
nwšy, fem. nwšc *nōšē*, *nōšč*: immortal
ps- fršt, fšt *pəs- fəršt*, *fəšt*: to ask, investigate
ptrysty, fem. ptrysc *pətristē*, *pətrisč*: mixed
ptsγty, fem. ptsγtč' *pətsəγdē*, *pətsəγtč*: prepared, constructed
ptškwy- ptškw't *pətškwəy- pətškwāt*: to say
ptxw'y- ptxwst *pətxwāy- pətxust*: to kill.
pyδ *pīδ*: elephant
rwstm *Rustəm*: proper name
rwxšny'k *ruxšnyāk*: light
s'c- *sāč-*: it is proper, necessary (*for* sb. *to* do); impersonal verb
s't *sāt*: all, everything
swγδyk *Suγδīk*: Sogdian
swmb- swβt *súmb- suβd*: to bore
škwy, fem. šwkc *šəkəwē*, *šukč*: dry
šmn *šəmən*: Buddhist monk
šw- xrt *šəw- xart*: to go
šyr *šīr*: well, very
tγw *təγu*: you (thou)
trs'k *tərsāk*: Christian
w'nw *wānō*: thus
wβ- *uβ-*: to become
wγšndy *uγəšandē*: joyous
wštm'x *uštəmāx*: Paradise
wyn- wyt *wēn wīt*: to see
xtw *xətu*: judge
xty'k *xətyāk* fem.: judgement
xwnx, hwnx *xōnəx*: that
xwny *xōnē*: that
xwrmztyk, fem. xwrmztyc *xurməzdīk*, *-īč*: Ohrmazdian
xwyn- *xwen-*: to be called
xyδ *xēδ*: that
y'xy *yāxē*: brave

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ywny *yōnē*: this
ywnyδ *yōnēθ*: at once, right away
zʾty *zātē*: son
zʾy *zāy* fem.: earth
zwrt- zwst *zəwart- zust*: to turn (back), return

LESSON 4

GRAMMAR

Personal pronouns.

The personal pronouns are declined as follows:

Singular:

	"I"	"you"	"he"	"she"
nom.	*əzu* <ʾzw>	*təγu* <tγw>	*xō*	*xā* <xʾ>
acc.	*tāmā* <tʾmʾ>	*tāfā* <tʾfʾ>	*əwu, wu* <ʾww, ww>	= masc.
enclitic	*-m, -mi* <-m, -my>	*-f* <-f>	*-šu* <-šw>	= masc.
gen.-dat.	*məna* <mnʾ>	*təwa* <twʾ>	*une, wine* <wny, wyny>	*uya* <wyʾ>
enclitic	*-mi* <my>	*-ti* <-ty>, *-fi*, *-f* <-fy, -f>	*-ši* <-šy>, *-š* <-š>	= masc.

Plural:

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

The "enclitic" forms are never used as subject of a sentence. They are normally attached to the preceding word and have no stress of their own.

If *šu* stands at the beginning of a sentence it is a demonstrative pronoun, "that one" (see lesson 3).

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

Parallel formations with other prepositions are the following:

čə- +	*čāmā* <cʾmʾ>	*čāfā* <cʾfʾ>
δə- +	*δāmā* <δʾmʾ>	*δāfā* <δʾfʾ>
pər +	*pərāmā* <prʾmʾ>	*pərāfā* <prʾfʾ>

Verbs. The imperfect.

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

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

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

	present stem	imperfect stem	meaning
ō- ~ wā-	*ōžγəδ-*	*wāžγəδ-*	"to dismount"
pə- ~ pā-	*pərəxs-*	*pāraxs-*	"to be left (over), remain"
pər- ~ pərī-	*pərštāy-*	*pərīštāy-*	"to prepare"
pət- ~ pətī-	*pətškway-*	*pətīškway-*	"to answer"
nə- ~ nī-	*nəmāy-*	*nīmāy-*	"to show"
sə- ~ sī-	*səfrīn-*	*sīfrīn-*	"to create"

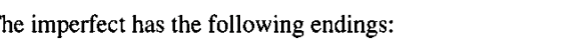
tə- ~ tī-	*təkōš-*	*tīkōš-*	"to listen"
zə- ~ zī-	*zəwart-*	*zīwart-*	"to turn back, return"
wi- ~ wī-	*witər-*	*wītər-*	"to depart"
u- ~ wī-	*uγəš-*	*wīγuš-*	"to rejoice"

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

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

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

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

šəwá-skun or  *šəwāz-skun* "he was going."

The imperfect has the following endings:

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

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

Paradigms.

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

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

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

"To be, become."

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

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

Uses of the accusative.

The accusative is used in the following functions in Sogdian:

1. The direct object of a transitive verb is in the accusative:

əwu xətu wēne "do you see the judge?"

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

ēw mēθ "(for) one day"

δūr zāy šōθa-kām "you will go a long distance"

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

kū xətu sār pər xətyāk šəwand
"they went to the judge about judgement"

xā δēnδārt kū uštəmāx šəwand-kām
"the good Manicheans will go to Paradise"

əwu martiy ēw mēθ pər stu δēnār zērən pətxrīnēm-kām
"we shall rent the man for one day for 100 dinars (of) gold"

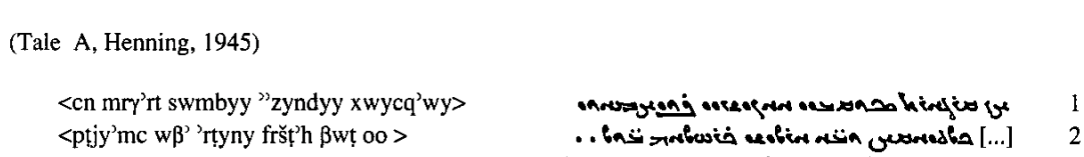
4. The apposition to a noun in the accusative is in the accusative.

Rəxšu əwu əspu wēnθa "do you see Raxš, the horse?"

Rustəmu əwu yāxē pətxrīne-kām
"are you going to hire Rustam the brave?"

TEXT 4.1

(Tale A, Henning, 1945)

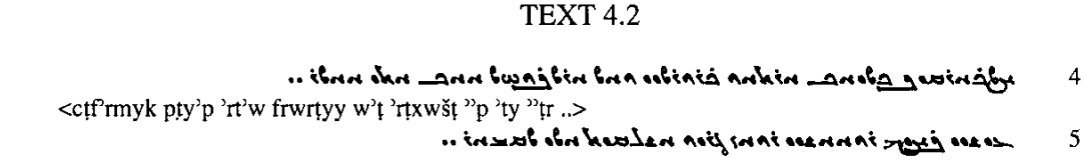


1 <cn mrγ'rt swmbyy ''zyndyy xwycq'wy>

2 <pṭjy'mc wβ' 'rṭyny fršṭ'h βwṭ oo >

3 <'rṭy pṭs'r δβṭyk myδ kw xṭw s'r pr xṭy'k šw'nd oo >

TEXT 4.2



4 <cṭf'rmyk pṭy'p 'rt'w frwrṭyy w'ṭ 'rṭxwšṭ ''p 'ty ''ṭr ..>

5 <'ynyy xcyẖ rw'nyy rw'n γryw 'nδmyt 'ty ṭmb'r ..>

6 <kyy ''z δyywδ'ṭ wnyq kwn' cf' 'ty fr'mrz ..>

7 <šww δ[y]myδ ṭ'ryy s'rβγyy cyndr βyynd prykyš 'ty np'q nyy's ..>

8 <xwṭyy pr δrjy'wr w'šṭyy ..>

NOTES

1 *mərγārt-sumbē*: a vowel-stem compound made from a noun plus a verbal stem: *mərγārt* + *súmb* + *ē*.

2 The beginning of the second sentence is lost.
árti-nē: other words than pronouns can be enclitic, too; here the negation *nē* "not" is attached to the sentence-introducing particle *árti* "and, then."
fəršta βōt: potential passive 3 sing. (see lesson 14): "cannot be asked (tried, punished?)."

3 *δəβdīk mēθ*: "the second day," accusative of time.
xətyāk: abstract noun in *-yāk* (fem.) from *xətu*.

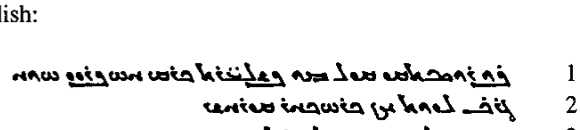
Text 4.2 is about the five sons of the First Man, the five elements, who are bound in the evil world. Their names are taken from Zoroastrian mythology.

7 šww *šō*, dem. pronoun used in derogatory sense: "that one."
δēmēδ ... čendər "inside this."

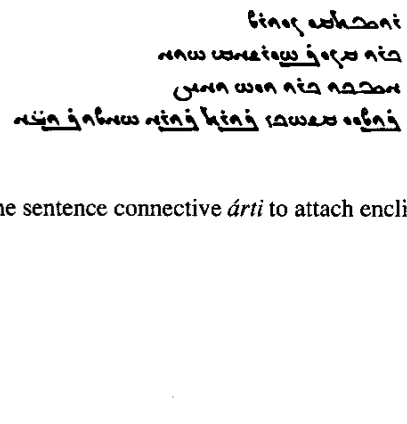
EXERCISES 4

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

2. Transliterate, transcribe, and translate into English:



Lesson 4



4
5
6
7

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

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

GLOSSARY 4

ʾʾγʾz- ʾʾγšt *āγāz-* (*māγāz-*, *āγāz-*) *āγəšt*: to begin
ʾʾtr *ātər*: fire
ʾʾz *āz* fem.: desire, greed, Hyle (the dark and evil feminine principle)
ʾnδmy *anδəmē*: limb
ʾnšpn- *anšpən-* (*manšpən-*): to rest
ʾnxz- ʾnxšt *anxəz-* (*manxəz-*) *anxəšt*: to rise
ʾps-, ʾprs- fšt *əps-* (*əpərs-*) *fəšt*: to ask (+ acc. + gen.-dat. or *c-*)
ʾrtxwšt *artxušt*: light (as one of the five elements)
ʾwjγδ- (wʾjγδ-) ʾwjγst *ōžγəδ-* (*wāžγəδ-*) *ōžγəst*: to dismount
ʾwsty- ʾwstʾt *ōstəy-* (*wāstəy-*) *ōstāt*: to place
ʾwšt-, ʾwšty- (wʾšty-) ʾwstʾt *ōšt(əy)-* (*wāšty-*) *ōstāt*: to stand
ʾyw *ēw*: oneʾškry *əškərē*: in pursuit
βynd- βst *βend- βəst*: to bind, lock
δβtyk *δəβdīk*: second
δrjyʾwr *žyāwər*: heart
cf- cβt *čəf- čəβd*: to steal
ckn'c pyδ'r *čəkənāč piδār*: why, for what reason
ctfʾrmyk *čətfārəmīk*: fourth
cxwδ *čəxūδ*: Jewish
cyn *Čīn*: Chinese
δywδʾt *δēwδāt*: demon-made
frmrz- (frʾmrz-) frmšt *fərmərz-* (*frāmərz-*) *fərməšt*: ruin
frwrt *frurt, fərwərt* in *artāw fərwərt*: the ether (as one of the five elements)
γryw *γərīw* fem.: self, soul

jγyr- jγyrt *žəγēr* (*žīγēr-*) *žəγērt* (?): to call
knδ *kanθ* fem.: town
knδβr *kanθβər* (< *kanθ-δβər*): city gate
kwts'r *kutsār*: where(to)
ky 'ty *kē əti*: whom
mrγ'rt-swmby *mərγārt-sūmbē*: pearl-borer
nm'y- nm't *nəmāy-* (*nīmāy-*) *nəmāt*: to judge
np'k *nəpāk*: hostage
ny's- (nyy's) ny't *nyās-* (*nīyās*) *nyāt*: to take
prm *pərəm*: (all the way) to; postposition + acc.
pršp'r *pəršpār*: trampling
pršt'y- pršt't *pərštāy-* (*pərīštāy-*) *pərštāt*: to prepare
prxs- pr'γt, prγt *pərəxs-* (*pārəxs-*) *pərəγd*: to be left (over), remain
prkyš- (prykyš) prkšt *pərkēš-* (*pərīkēš*) *pərkišt*: to imprison
ptjy'mc *pətəžyāməč*: *quarrel
ptxryn- ptxryt *pətxrīn* (*pətīxrīn*) *pətxrīt*: to hire, rent
pty'p *pətyāp*: part, time (3 times)
pwt'ny *putānē*: Buddhist
rw'n *rəwān*: soul
s'r *sār*: toward; postposition + gen.-dat.; but *kū* ... *sār* "to, toward" + acc.
s'rβγ *sārβəγ*: tower
sfryn- sfryn't *sfrīn-* (*sīfrīn-*) *sfrīnāt*: to create
š'twxy' *šātuxyā*: happiness
škr- škrt *šəkər-* (*šīkər-*) *šəkart*: to lead, pursue
šyrn'm *šīrnām*: fame
t'ry *tārī* (*tāriy*): darkness
tkwš- *təkōš-* (*tīkōš-*): to look (at)
tnb'r, tmb'r *tambār* fem.: body
w'β- wγt *wāβ uγd*: to say
w'c- wγt *wāč- uγd*: to release, send
w'crn *wāčərən*: bazaar
w'šty- > 'wšt-
w't *wāt*: wind
wδyδ *uδēδ*: there
wγš-, impf. wyγwš- *uγəš-* (*wīγuš-*): to rejoice
wnyk *unīk*: *captive
wytr- *witər-* (*wītər-*): to depart
wyš *wēš*: pasture, grass
xwδnyk *Xuδənīk*: Khotanese
xwj- xwšt *xōž- xušt*: to desire, require, ask for (from somebody = *c-*)
xwr- xwrt *xur- xurt*: to eat
xwrt *xwart*: food
xwt *xut*: self
xwycq'wy *xwēčkāwī* fem.: explanation

LESSON 5

GRAMMAR

Nouns. Other declensions.

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

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

The following words from old *u*-stems have *-ú* <-w> in the nom.-acc. and gen.-dat. singular : *šəmnú* <šmnw> "Ahrimen, Satan," *rətú* <rtw> "10 seconds," *xətu* <xtw> "judge." No plural forms are known of these words.

The word for "time, hour" *žəmən* <jmn> has acc. *žəmnu*, loc. *žəmnuya* and *žəmənya*, nom.-acc. plur. *žəmənda*.

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

Nouns denoting family relations were original *r*-stems and "brother" and "daughter" have retained traces of this declension in the plural: *βrāt* <βr't>, plur. *βrātərt*, obl. *βrātərtī* <βr'trt->; *δuγd-* <δwγt> fem., plur. *δuγdart*, obl. *δuγdartī* <δwγtrt->.

Other nouns denoting family relations are regular: *pətər-* <ptr-> "father" and *nəpēšən* <npyšn> "grandson" are regular consonant stems with plural stems *pətərt* and *nəpēšənd*; *xwār* <xw'r> "sister" has plur. *xwārīšt*; *zāmātē* "son-in-law," *zātē* <z'ty> "son" are regular vocalic stems. The plur. of *māt* <m't> "mother" does not seem to be attested.

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

Pronouns. Pronominal declensions.

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

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

The forms *wisp* and *wispu* can also be used before nouns in all case forms.

The instr.-abl. is found in *čən wispənāč* <cnn wyspn'c> "from every(thing)" and *δən wispənāδ* <δnn wyspn'δ> "with every(body)."

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

Verbal nouns and adjectives.

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

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

participiles are used as adjectives and nouns:

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

2. A verbal adjective in *-ē* is used in a sense close to that of an active present participle, especially together with verbs of motion, e.g.:

xō Rustəmi kū kanθβər pərəm əškarē šəwa
"Rustam went in pursuit (of them) to the city gates"
wītərənd yāxē Rustəmi pərwēδē
"they departed in search of brave Rustam"

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

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

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

panǰ δβərtya anwēžāmandī "the gathering of the five gates"
pətīyəms Məšī-βəγī šəwāmandī
"'The coming of the Third Messenger' is ended"
árti pərō frēštē wēnāmandī šīr-šīr uγəšandēt uβand
"and they became extremely joyful at seeing the apostle"
árti čətfāməmīk ōsuγč βərya uya ruxšnu ruxšna-γərəδmənī wiδāsənīk karšnāw wēnāmandī
"and the fourth (is) the Pure Ether in the light Light Paradise, marvelous (and) beautiful to behold"

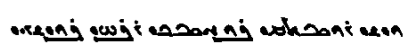
Uses of the cases. Genitive-dative.

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

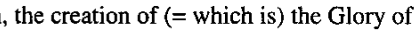
Genitive functions:

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

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

wine Rustəme xō əspi Rəxši xwendi
"Rustam's horse is called Raxš"
une Rustəme əδu əspa xand "Rustam has two horses"

ēnē nəwē mərtəxmē pətsāk δēnīfarnī səfrīwən
"this is the construction of (= which is) the New Man, the creation of (= which is) the Glory of the Religion"

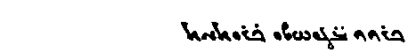
b. subjective genitive ("my love" < "I [subject] love"):

məna fərmān "my command" 

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

pərō βəγīštī frītāt "for love of the gods"

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

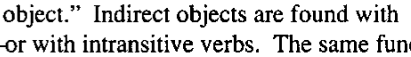
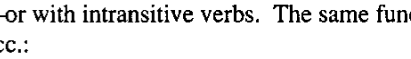
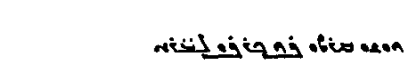
βəγān-βəxtəm "the most god = divine of gods (the highest of the gods)" 

Dative functions:

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

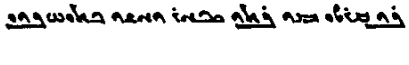
wine martī xō pərxē θβəra "give the man the wages!"
xō martī kū xətu sār wānō pətīškwəy
"the man said thus to the judge"

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

məna xānā γōt "I need a house" 
árti-fən ču γōt-kām "and what will you need?" 
árti māx ənyu θβār nē γōt "we do not need any other gift" 

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

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


wine Rəxše Rustəme une əspe xwart θāβər "he gave Raxš, Rustam's horse, food"

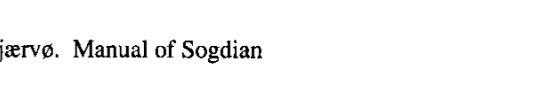
Some local adverbs used as postpositions take the gen.-dat., e.g., *sār* "toward, to," *pērnəmsār* <pyrnms'r> "before":

məna sār ēsənd "they came toward me"

Rustəme pērnəmsār šəwand "they went before Rustam"

TEXT 5.1

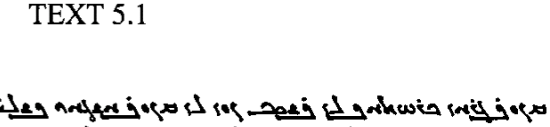
(from the Rustam story)



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

TEXT 5.2

(Tale A cont'd)

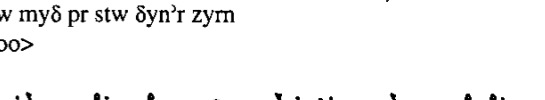


4

<'rṭxw xypδ'wnd w'nw w'β kṭ βγ mwnw mrṭy 'yw myδ pr stw δyn'r zyrn
pṭxryṭ-δ'rm o w'nw 'ṭymyy mrγ'rṭ swmbyy oo>

5

<'rṭy ṭym 'yδc mrγ'rt nyy swmbṭ o 'rṭmy qδryy prxyy xwjṭṭ-skwn oo>



6

<'rṭyxw mr'z mrṭyy kw xṭw s'r w'nw pṭyškwyy>

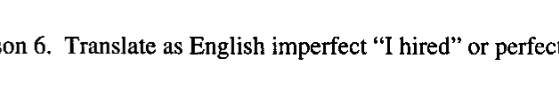
NOTES

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

5 *-mi*: accusative with *xōž-* (see lesson 4).

EXERCISES 5

1. Transliterate, transcribe, and translate into English:



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

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

GLOSSARY 5

ʾʾβr- ʾʾγt *āβər- āγət*: to bring
ʾδw *əδu* (*əδəw*): two (before noun)
ʾfcmbδδ *əfčambəδ* fem.: the world
ʾkwt *əkut*, plur. *əkutīšt*: dog
ʾnγʾw *anγāw*: *haste
ʾnwyj- ʾnwšt *anwēž- ənušt*: to gather (trans.)
βyr- βyrt *βīr- βírt/βīrət*: to obtain, be successful
βyʾryy *βyārī*: the next morning
γrʾn *γərān*: heavy
δβʾr *θəβār*: gift
δβr *δβər*: door, gate
δβyš *δβēš*: harm
δrwnpʾδy *δrūn-pāθē*: shooting with bow (and arrows)
δt, plur. δtyšt *δət δətīšt* neut.: wild animal
δynyfrn *δēnī-farn*: the Glory of the Religion
γrβʾk *γərβāk*: wise
γw- *γəw-*: to be necessary; + infinitive
fryt'ʾt *frītāt* fem.: love
jmnw *žəmnu*: time, hour
jw- *žəw-*: to live
jwndy *žwandē* (masc. and fem.): living
kβn *kəβn*: less, too little
kδry *kəθrē, kəšē*: now
kršnʾw *karšnāw*: beauty
mrγ *mərγ*, plur. *mərγīšt*: bird
mrtxmy *mərtəxmē*: man, person, human being, people (plur.)
mrync- *mərēnǰ-*: to destroy
ms *məs*: also
mšyβγ *Məšīβəγ*: the Third Messenger (Miθr)
nγwšʾk *nəγōšāk*: hearer
npyšn *nəpēšən*: grandson
nwy *nəwē*: new
pδwfs- *pəδufs-* (impf. =): to stick, cling
pršt'k *pərštāk*: preparation, equipment
prwyδ- *pərwēδ-*: to seek
pšʾy- *pəšāy-*: to throw
pts'c- ptsγt *pətsāč- pətsəγd*: to build, construct

pts'k *pətsāk*: construction
ptyms- ptymt *pətyəm'ʾs-* (*pətīyəms-*) *pətyamt*: to end, stop (intrans.)
pyn- *pīn-*: to open
pyrnms'r *pērnəmsār*: before, in front of
rtu *rətu*: 10 seconds
s't *sāt*: every, all
sfrywn *səfrīwən*: creation
šmnw *šəmnu*: Ahrimen, Satan
šyrš'yr *šīr-šīr*: extremely < *šīr* "very"
tym *tīm*: again
w'nw 'ty *wānō əti*: so that, in order that
wδw *uδu*, *uδəw* fem.: wife
wrnkyn *urənkēn*: believing, faithful
wrtn *wartən*: chariot
wyδ'snyq *wiδāsənīk*: wondrous
wysp *wisp*: every, each, all
xns *xans*: firm, strong, secure
xw'r *xwār* fem.: sister
z'm'ty *zāmātē*: son-in-law
zrxs- zrγt *zərəxs-* (**zīrəxs-*) *zərəγd* : to be delivered
zyn *zēn*: weapon, armor

LESSON 6

GRAMMAR

Adjectives. Comparative and superlative.

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

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

Verbs. The imperative.

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

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

Paradigms.

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

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

árti məs anγōn səγdəmān kunθa pətəstāt ܐܪܬܝ ܡܣ ܐܢܓܘܢ ܣܥܕܡܐܢ ܟܘܢܬܐ ܦܬܣܬܐܬ
"and also make resistance to (= resist) all!" (BBBf)

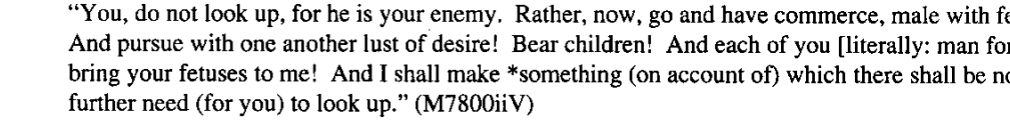
ēδəč na pəsa "don't ask anything!" ܐܕܟܬ ܢܐ ܦܣܐ

ܪܐܡܢܕ ܐܢܕܘܟܣܐܬܐ ܦܪ ܟܐܦܐܬܐ ܪܘܐܢܝ ܦܪܬܪܝܐ ܐܬܝ ܡܢܐ ܦܪܡܐܢ ܐܬܝ [ܦܫܬܐܘܢ ܦܪ] ܐܫܝܐ ܕܐܪܐܬܐ
rāmənd anduxsəθa pər xēpəθ rəwānī fərtəryā; əti məna fərmān, əti [pəštāwən pər] əšya δārəθa
"always be diligent in the improvement of your own soul and keep my command and directive in memory" (Tale B)

ܐܝܟ ܕܐܢܬ ܡܬܬܝ ܠܒܝܬ ܡܠܟܐ ܕܐܢܬ ܡܫܬܡܥ ܠܡܠܬܝ ܘܠܦܩܕܢܝ ܕܐܢܬ ܡܩܝܡ ܠܦܩܕܢܝ ܘܠܡܨܬܐ ܕܐܢܬ ܡܨܐ ܠܡܨܬܐ ܘܠܡܫܬܡܥ ܠܡܠܬܝ ܘܠܦܩܕܢܝ ܕܐܢܬ ܡܩܝܡ ܠܦܩܕܢܝ ܘܠܡܨܬܐ ܕܐܢܬ ܡܨܐ ܠܡܨܬܐ ܘܠܡܫܬܡܥ ܠܡܠܬܝ ܘܠܦܩܕܢܝ ܕܐܢܬ ܡܩܝܡ ܠܦܩܕܢܝ ܘܠܡܨܬܐ ܕܐܢܬ ܡܨܐ ܠܡܨܬܐ ..

šmāx əskī sār na təkōšəθa pā šmāx s[ān] xči. iwār kəδrē šm[āx] šōθa. əti nérk əstrīč əprew pəčwəzθa əti ēw δəβdya əprew [āβər]əxsē rēž škərθa zyānd zənθa əti mart mart xēpəθ pəžūkt məna sār āβərθa əti əzu ēw wānō əčēδč pərštāyam-kān kē əskātər pər əskī sār təkōš nəyāz nē βōt-kām.
"You, do not look up, for he is your enemy. Rather, now, go and have commerce, male with female! And pursue with one another lust of desire! Bear children! And each of you [literally: man for man] bring your fetuses to me! And I shall make *something (on account of) which there shall be no further need (for you) to look up." (M7800iiV)

From the Manichean cosmogony:



əti kərānd kuna čən šəmənkəwānč žārī əti pəsōč art-šən pətsār kū ruxšnāγərəδmən sār sēn
"and make them pure from the satanic poison and purify (them), and lead them up again to Paradise!"

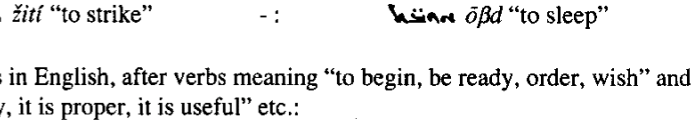
Infinitives.

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

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

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

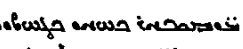
βēk-sār pəšāy pəγəštē βōt "he is about to throw it away"



une γərβākī mēθ pərō əθrē pətyāp βəxši γōt
"the wise man should divide the day into three parts"

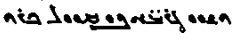
frāγāz wīna žití "he began to strike = play the lute"

árt-pətsār nūkər frāγāzənd pətsəγdi



"and now, after that, they began to construct"

āγāz ōβd "he began to sleep"



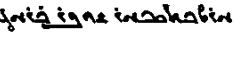
məna sāšt xart čən γəra kū γəru

"I must go from mountain to mountain"

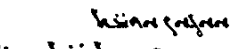
Uses of the instrumental-ablative.

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

čən kanθī nīžəy "he went out of the town"

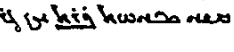


xō martī δən xətu pərew šəwa

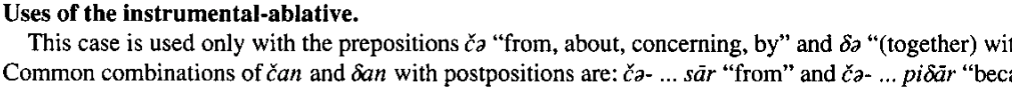


"the man went together with the judge"

ēw δəβdya əprew "together with one another"



čəkənāč piδār wānō fərmāye "why do you order thus?"



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

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

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

*čən δəsa *smānī čāδərəstər*
"lower than (= below) the ten heavens"
čən šəkəra nāmərtər "sweeter than sugar"

pərō sāt əfčambəδī nēst zēnī-xwārī čēwēδ məsyātər
"in the entire world there is no protection greater than that"
čən δēwtī kē stəβdtəra umātənd
"who was (lit. were) harsher than the *dēw*s?"
[the form *stəβdtəra* has a final "predicative" *-a*]

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

TEXT 6.1

(from the Rustam story)

Rustəmi anspā pərīštərən nīpəδ āγāz ōβd
*xō δēwt pərō nəβēr pərō *anst wāštənd*
ēw δəβdī mēδ wāβənd

TEXT 6.2

(the Pearl-borer cont'd)

7
8
9
10
11

NOTES

7 *fərmāyē*: probably optative 2 sing. "you may order" after *ču əti*.
9 *žitu-δāram* is perfect: "I played," *fərmāt-δāre* "you ordered."
10 xww: acc. sing. fem.
11 γw'ṭ : subjunctive 3 sing. "may be necessary."

EXERCISES 6

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

2. Write in Sogdian script and translate:

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

3. Translate into Sogdian:

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

GLOSSARY 6

3 *əθrē*: three
ʾβrxsy *āβərəxsē*: lust
ʾδy *āδē*: any
ʾcyδc *əčēδč*: *something(?)
ʾndwxs- *anduxs-*: to strive, toil
ʾndxs- ʾntγt *andəxs-* (*mandəxs-*) *andəγd*: to flee
ʾnspʾ *anspā*: carpet
ʾnst **ans°t*: *mischief
ʾpryw *əprew* = pryw
ʾskʾtr *əskātər*: higher, further, any more
ʾskysʾr *əskīsār*: upward
ʾwfs- ʾwβd *ōfs- ōβd*: to sleep
ʾwpt- ʾwpst (wʾpt) *ōpət-* (*wāpət-*) *ōpəst*: to fall
ʾwšt- ʾwštʾt *ōšt-* (*wāšt-*) *ōstāt*: to stand
ʾyδc *ēδəč*: any
ʾyδy *ēδē*: person, somebody
ʾywtʾc *ēwtāč*: single
ʾš, wš *əš*, *uš*: memory, mind
βʾry *βārē*: rider
βjngʾry *βəžəngārē*: evil-doing
βxš- βγt *βəxš- βəγd*: to distribute
βyk *βēk*: outside
βyksʾr *βēk-sār*: outward, away

cʾδr *čāδər*: down (below)
cʾnw *čānō*: as, when, like
cw ʾty *ču əti*: whatever that
δʾr- jγt *δār- žəγd*: to hold, keep, maintain
frmʾn *fərmān* fem.: order, command
frmʾy- frmʾt *fərmāy- (frāmāy-) fərmāt*: to order, command; + infinitive (see next lesson)
frtryʾ *fərtəryā*: increase, improvement, furtherance
fryʾtr, fyʾtr *fəryātər, fəyātər*: more
fryʾwy *friyāwī*: love
frγʾz- *fərγāz-*: to begin (to do)
fsʾc *fəsāč-*: to teach
fšyʾws *fəšyāwəs*: gentleman
γr *γər*: mountain
γrβ *γarf*: much
jn- jyt *žən- žit*: to strike, play (an instrument)
jyštwc *žištōč*: hatred
kδʾ *kəδa*: when(ever)
kδwty *kəδuti*: that
kmby *kambī*: less, too little
krʾn *kərān*: pure, clean
kt *kət*: particle introducing direct speech.
kwn- ʾkrt *kun- ək(ər)t*: to do
kws *kōs*: side
kštr *kəštər*: smaller
mrt mrt *mart mart*: each and every one
msyʾtr *məsyātər*: greater
mδyδ *məδēδ*: here
nʾmr *nāmər*: sweet
nβyr *nəβēr*: deliberation, planning
npδ- npst *nəpəδ- (nīpəδ-) nəpəst*: to lie down
nyʾz *nəyāz*: need (+ infinitive, e.g., "there is no need to do sth.")
nyjy- nyjt, njyt *nižəy-(nīžəy-) nižət, nəžit (nižd)*: to go out
pʾ *pā*: short form of *pār-ti*
pʾr(w)ty *pār(u)-ti*: but (instead)
pcwz- *pəčwəz- (pəčīwəz-)*: to meet, get together (also sexually)
pγšty *pəγəštē*: (to be) about to (do)
pjwk *pəžūk*: abortion
prštrn- prštrt *pərštərən- (pərīštərən-) pərštərt*: to spread
pryw = ʾpryw *(ə)pərew*: together (with); postposition with instr.-abl.
pswc- *pəsōč-*: to purify
ptstʾt *pətəstāt*: opposition, resistance
pštʾwn *pəštāwən*: order, command
rʾδtʾk *rāθ-tāk*: guide
rʾmnd(y) *rāmənd(ī)*: always
sʾn *sān*: enemy
smʾn *smān*: heaven
stβt *stəβd*: hard, harsh, fierce
syn- st *sēn- sət*: to raise, lead up
sγtmʾn *səγdəmān*: all
šfʾr *šəfār*: shame
škr *šəkər*: sugar
šmnkwʾny *šəmnəkwānē/šəmənkuwānē*: belonging to Šimnu (Ahrimen, Satan)

tm *təm*: darkness
trš- *tərš-*: to flee
xypδ *xēpəθ*: own
yw'r *iwār*: but
zn- z't *zən- zāt*: to bear (children)
zrync- zrγt *zərēnǰ- zərəγd*: to deliver
zy'n *zəyān*: *offspring, children
zynyxw'ry *zēnī-xwārī*: protection

LESSON 7

GRAMMAR

Past stems.

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

Notes:

The past stem can not usually be predicted from the present stem.

The past stem is from an old "past participle" with active meaning when from intransitive verbs, but passive when from transitive verbs.

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

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

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

βər- βurt, βart <βr- βwrt, βrt> "to carry (away)"
mir- murt <myr- mwrt> "to die"
šəkər- (*əškər-*) *šəkart* <škr-, 'škr- škrt> "to follow"

xur- xurt <xwr- xwrt> "to eat"
θəβər- θəβart <δβr- δβrt> "to give"

wāc- uγd <w'c wγt> "to release"
pəsōc- pəsuγd <pswc- pswγt> "to purify, clean"
zərenǰ- zərəγd <zrync- zrγt> "to deliver"
súmb- suβd <swmb- swβt> "to bore, pierce"

tōž- tuγd <twj- twγt> "to redeem, pay"
ōsuxs- ōsuγd <'wswxs 'wswγt> "to be purified"
zərəxs- zərəγd <zrxs- zrγt> "to be delivered"

ōpət- ōpəst <'wpt- 'wpst> "to fall"
pətrēθ- pətrist <ptryδ- ptryst> "to mix"

pyāt- pist (*pyəst-*) <py't- pyst> "to adorn"
rōδ- rust <rwδ- rwst> "to grow"

žən- žit <jn- jyt> "to strike"
āfrīn- āfrīt <'fryn- ''fryt> "to bless"
wēn- wīt <wyn- wyt> "to see"

zən- zāt <zn- z't> "to bear (children)"
pətxrīn- pətxrīt <ptxryn- ptxryt> "to hire"

pətəškwəy- pətəškwāt <ptškwy- ptškw't> "to speak"
fərmāy- fərmāt <frm'y- frm't> "to order"

nəmāy- nəmāt <nm'y- nm't> "to judge"

pəs- fər(ə)št, fəšt <ps- fršt, fšt> "to ask, punish"
anwəz- ənušt <'nwz- 'nwšt> "to gather" (intrans.)

xōž- xušt <xwj- xwšt> "to ask for, request"
anwēž- ənušt <'nwyj- 'nwšt> "to gather" (trans.)

ēs- āγət <'ys- ''γt> "to come"
āβər- āγət <''βr- ''γt> "to bring"
šəw- xart <šw- xrt> "to go"

tīs- təγət <tys- tγt> "to enter"
δār- žəγd <δ'r- jγt> "to hold, keep"
wāβ- uγd <w'β wγt> "to say"

Note: Originally the infinitive of verbs ending in *-r* was a heavy stem, while the past stem was light, cf.

xwart "food" (= inf.) ~ *xurt* "eaten." The heavy stem tended to spread, however, hence we find both *βurt* and *βárt*.

The simple past tense.

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

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

The simple past tense has all the moods.

The intransitive simple past tense.

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

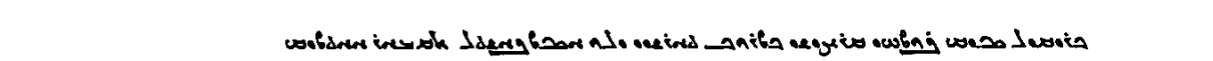
When a transitive verb is inflected intransitively its meaning is passive, but this is rare and relatively common only in the 3 sing. Normally the passive of the simple past tense (see lesson 13) is expressed with the auxiliary "to do," which, when inflected intransitively, has the meaning "to become":

Paradigms.
Intransitive simple past tense indicative:

	Light stems		Heavy stems	
Sing.				
1	*təγətēm* <tγtym>	*əktēm* <'ktym>	*āžitēm* <"jytym>	*āγətēm* <"γtym>
2	*təγətēš* <tγtyš>	*əktēš* <'ktyš>	*āžitēš* <"jytyš>	*āγətēš* <"γtyš>
3	*təγəti* <tγty>	*əkti* <'kty>	*āžit* <"jyt>	*āγət* <"γt>
Plur.				
1	*təγətēm* <tγtym>	*əktēm* <'ktym>	*āžitēm* <"jytym>	*āγətēm* <"γtym>
2	*təγətəsθa* <tγtsδ'>	*əktəsθa* <'ktsδ'>	*āžitəsθa* <"jytsδ'>	*āγətəsθa* <"γtsδ'>
3	*təγətand* <tγtnd>	*əktand* <'ktnd>	*āžitand* <"jytnd>	*āγətand* <"γtnd>

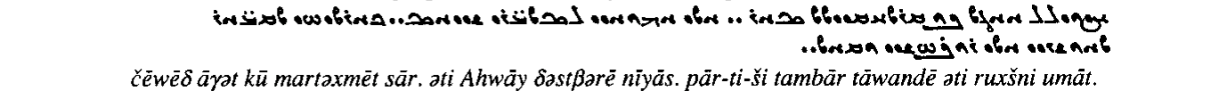
Note especially: *umātēm* "I was," etc.; *əktēm* "I became," etc.

Examples:



wēδpātī səγdəmān nəγōšākt šīr wīγušand, əti xusand əktand pərō βəγānīk wəyāβartī

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



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

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

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

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

Uses of the locative.

Lesson 7

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

uya kanθī ēw martiy umāt "there was a man in the city"
xā əktānīkārēt uya təmya ōpətənd-kām
"sinners will fall into hell"

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

Θərwānī uya məzēxčī kanθī
"in Θruwān (Dunhuang), the great city"

TEXT 7.1

(from the Rustam story)

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

TEXT 7.2

(the Pearl-borer cont'd)

12
13
[...]

NOTES

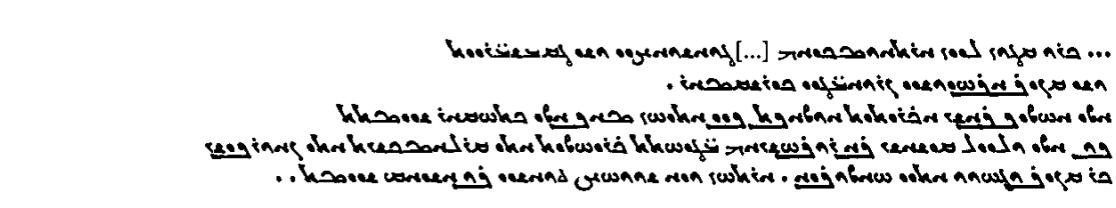
12 pw-skfty: the prefix *pū-*: indicates lack of something; adjectives and nouns in *pū-* can be translated by English adjectives in "-less" and nouns in "-lessness" or by circumlocutions such as "without ...," "having no ...," etc.
ṭwj: the imperfect stem of *tōž-* = present stem.
13 The text is incomplete at the end.

TEXT 7.3

A fragment of the Manichean cosmogony.

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

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



NOTES

1. The first sentence is incomplete.
3 kw ʾty wδyyδ: "literally "where there."

EXERCISES 7

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

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

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

GLOSSARY 7

ʾʾjy- ʾʾjit *āžəy- āžit*: to be born
ʾfryn- ʾfryt *āfrīn- āfrīt*: bless
ʾfryn- ʾfryt *āfrīn- āfrīt*: to bless
ʾhwʾyy *ahwāy*: Eve
ʾkrtʾny-kʾry *əkərtānī-kārē*: sinner
ʾnyʾm *anyām*: end
ʾnyms- ʾnymt *anyəms- anyəmt*: to be finished, done for
ʾrtʾwspyʾ *ərtāwəspyā*: righteousness, the community of the righteous
ʾstkʾnjl *əstəkanǰəl*: of bone
ʾštyk *əštīk*: third
ʾwswxs ʾwswγt *ōsuxs-* (*wāsuxs-*) *ōsuγd*: to be purified
ʾwtʾk *ōtāk*: place
ʾzy myδ *əz(y)ī mēθ*: yesterday
βʾγ *βāγ*: garden
βγʾnyk *βəγānīk*: divine
δrwʾn *Θərwān*: Throana, Dunhuang
δstβry *δəstβərē*: guide, representative
δyn *δēn* fem.: religion
γmbn *γambən*: trouble, exertion, toil, hardship

γmbnβry *γambən-βərē* who suffers hardship
γn *γən*: skill, craft
γwʾn *γəwān*: sin
γwʾnwʾcy *γəwān-wāčī*: forgiveness for sins
jʾrny *žārenē*: poisonous, full of poison
kβnyxn *kəβnīxən*: *meager remnant
krnwʾncyʾ *qərnəwānčyā*: craft
ktʾr ... ktʾr *kətār ... kətār*: either ... or
ktʾr *kətār*: or, whether
kyty *kēti* < *kē əti*
mʾyδ = myδ *mēδ*: thus
myn- *mēn-*: to dwell
nʾ-swβt *nā-suβd*: un-bored
nmʾny *nəmānē*: regret
pʾrty *pār-tī*: for
prtr *partər*: higher, foremost
prys- prʾγt *pərēs- pərāγət*: arrive
ptmync- ptmwγt *pətmenǰ-(pətīmenǰ-) pətmuγd*: to don, put on clothes
ptrwp *pətrōp*: *fortress
ptryδ- ptryst *pətrēθ- pətrist*: to mix, mingle
ptšmʾr *pətšmār*: count
pw-skβty *pū-skəβdē:* *helpless
pyʾt- pyst *pyāt- pyast*: to adorn
pyʾty *pyātē*: adornment
rwδ- rwst *rōδ- rust*: to grow
sym *sēm*: fearful
tʾwndy *tāwandē*: mighty, strong
twj- twγt *tōž- tuγd*: to pay, redeem
tys- tγt *tīs- təγət*: to enter
wγš *uγəš*: joy
wyʾβrt *wəyāβart*: speech, exposition
wyδpʾty *wēδpātī*: at that time
xwsnd *xusand*: happy, content
xwtšy *xutəšē*: *structure
yδw **iδū*: *shape
yxny *ixənē*: *remainder (?)
zʾn- *zān-*: to know
zrγwny *zərγōnē*, fem. *zərγōnəč*: green

LESSON 8

GRAMMAR

Relative and interrogative pronouns and adverbs.
The principal relative-interrogative pronouns are:

kē, obl. *kəya* "who"
kətām, kθām "which"
ču "which, what?"

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

The principal relative-interrogative adverbs are:

ku "where?"
kəδa "when?"
čānō "how?"

Correlative pronouns and adverbs.
Some of the relative-interrogative-indefinite pronouns and adverbs in *č-* have corresponding demonstrative pronouns and adverbs in *w-*:

The correlative adverbs of quantity and quality are:

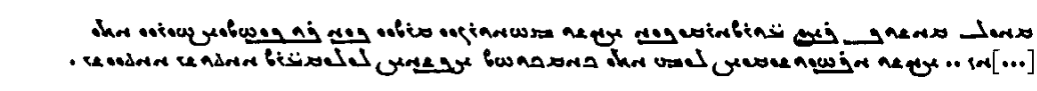
čā- "how"	*wā-* "so, that"
čā-pərəm "as/how long"	*wā-pərəm* "so long"
čā-γōnē "of what kind"	*wā-γōnē* "of that kind"
čānō "as/how"	*wānō* "thus"
čāf "as/how much"	*wāf* "so much"
čāfēδ "just as/how much"	*wāfēδ* "just so much"
čāfrēθ "just as/how many"	*wāfrēθ* "so many"
čandən "as/how much"	*wandən* "so much"

The correlative adverbs of place are:

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

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

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



mēδ mānuk xəči βurtārəmīkyā čānō kəšāwərzē martiy kəya xō keštīč širē əti [...]ān . čānō əxšēwənēmīč δēk əti bāmbušt čəkənāč δēδēmβart āžōnd āžəyand
"patience is like a farmer who has good and [...] (earth) for tilling, like a royal letter and a consort from whom diadem-bearing children are born" (M133Vii)

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

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

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

Other examples:

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

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

Interrogative clauses.

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

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

The transitive simple past tense.

The transitive simple past is formed with the past stem + *δār-* "have." It is therefore like English "I have gone."

Light-stem past stems have the ending *-u* (*-w*) (originally an accusative), e.g., *əktuδārəm* <'krtwδ'rm> "I (have) made."

Heavy-stem past stems have no ending, e.g.: *āγət-δār* <''γt-δ'r> "you have brought"; *fəštuδārt* <fštwδ'rt> "he (has) asked"; *wītδārēm* <wytδ'rym> "we saw, have seen."

The verb *δār-* "to have" may be written together with the past stem or separate from it.

When the auxiliary is written together with the past stem the *-u* may be lost.

The verb "to do" is often reduced to a mere *k-* before *δār-*, and the *δ-* is then assimilated to the *k* and becomes *θ*. The simple past tense of "to do" is therefore *əktuδār-* > *(ə)kθār-* <(')kδ'r->.

The transitive simple past tense has all the modes and its own past: the pluperfect, formed with the auxiliary in the imperfect, e.g.: *ētδāru* <'ytδ'rw> "I had received"; *kθār* <kδ'r> < *əktuδār* "he had made."

Lesson 8

Paradigms:

	Simple past tense indicative:		Pluperfect:
	Light stems	Heavy stems	
Sing.			
1	*əktu-δārəm* <ʾktw-δʾrm>	*āγət-δārəm* <ʾʾγt-δʾrm>	*əktu-δāru* <ʾktw-δʾrw>
2	*əktu-δār* <ʾktw-δʾr>	*āγət-δār* <ʾʾγt-δʾr>	*əktu-δār* <ʾktw-δʾr>
3	*əktu-δārt* <ʾktw-δʾrt>	*āγət-δārt* <ʾʾγt-δʾrt>	*əktu-δār* <ʾktw-δʾr>
Plur.			
1	*əktu-δārēm* <ʾktw-δʾrym>	*āγət-δārēm* <ʾʾγt-δʾrym>	*əktu-δārēm* <ʾktw-δʾrym>
2	*əktu-δārθa* <ʾktw-δʾrδʾ>	*āγət-δārθa* <ʾʾγt-δʾrδʾ>	**əktu-δārθ* <ʾktw-δʾrδ>
3	*əktu-δārənd* <ʾktw-δʾrnd>	*āγət-δārənd* <ʾʾγt-δʾrnd>	*əktu-δārənd* <ʾktw-δʾrnd>

Examples:

əzu nəpēk nəpəxštu-δārəm "I wrote a letter"

əwu Rustəmu nūr wīt-δārθa "did you see Rustam today?"

čən xwēštərī ēw nəpēk pətčəγdu-δāru

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

kətār une xutāwtī əwu kēn xušt-δārənd

"whether they sought revenge for the lords"

pər γarf rēt γišēp kambōnī əkθārənd uβyu wāxšək uβyu tənīgird

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

*əskātər fəyātər ču pərēmēδ sēm xutəšē marčēnē pətrōp žārənē *iδū əstəkanǰəl tambār*

āžitēm; nəγōšəkānē xānē mərtəxmānē karšn; əti pətkārā pə(t)čəγd-δārəm [...] ēžən əktu-δārt

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

Uses of the direct and oblique cases.

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

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

xō məryārtī (gen.-dat.) *xēpθāwənd* "the master of the pearls"

pərō xēpθāwəndī (gen.-dat.) *fərmān* (acc.)

"at the command of the master"

une məzēx əxšēwənī (gen.-dat.) *Zərwā-βəγī pērnəmsār* "before the great god Zərwā"

farn čən xēpθ farnī "majesty from (his) own majesty"

tāmā wāčərnī (gen.-dat.) *kōsī* (loc.) *wēn*

"he saw me at the edge of the bazaar"

ēw žəwānī šīrβərān uβē-kām

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

TEXT 8

(Manichean cosmology, cont'd)

4 [illegible]

5 [illegible]

6 [illegible]

NOTES

4 rwxšnww: *ruxšnu*, acc. form for locative.
rwxšnʾγrδmnʿy: Note the uncommon spelling of final and postconsonantal *-ī* as <-ʿy>.
sfrynʾṭ: 3 sing. subj. "it shall create, bring into being" (Henning).

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

EXERCISES 8

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

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

[illegible]

3. Translate into Sogdian:

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

Lesson 8

GLOSSARY 8

1 = *ēw*: one
12 = *δəwātəs*: twelve
ʾʾpʾy- ʾʾpʾt *āpāy- āpāt*: to consider, imagine, fathom
ʾʾs- ʿyt *ās- ēt*: to take
ʾβjyrʿynyy *əβžirēnē*: made of diamonds; from *vajra*, cf. Khotanese *vaśira-*
ʾβnw- *əβnəw-* (*əβnō-*): to tremble, shake
ʾβyʾp *əβyāp*: *reach
ʾnspt- *anspət-*: to rise, rouse oneself
ʾnšpr- *anšpər-*: to tread (upon)
ʾpsʾk *əpsāk* fem.: wreath
ʾpyʾr *əpyār*: last night
ʾspʾδ *əspāδ*: army
ʾsprγm *əspərγəm*: flower
ʾwryz *ōrēz-*: fall down
ʾwst(y)- ʾwstʾt *ōst(əy)* (*wāstəy*) *ōstāt*: to place ʾwyjtkʾry *əwižd-kārē*: killer, murderer
ʾxšʾwn *əxšāwən*: a rule
ʾxšnk *əxšnək*: graceful
ʾxšywny *əxšēwənē*: ruler
ʾxšywnymyc *əxšēwənēmīč* fem.: royal
ʾyjn, ʿyjn *ēžən*: worthy
δrwnstn *δrūnəstən*: quiver
δyδym *δēδēm*: diadem
δyδymβr *δēδēmβər*: diadem-carrying
δyk *δēk*: letter
βʾrycyk *βārēčīk*: riding animal
βjγδ- βjγst *βəžγəδ-* (*βāžγəδ*) *βəžγəst*: to mount (a horse)
βγʾnyq *βəγānīk*: divine
βry *βərē*: fruit
βryyβryny *βərēβərēnē*: fruit-bearing
βwδnβrʾn *βōδənβərān*: *perceptive
βwrtʾrmykyʾ *βurtārəmīkyā*: patience
cʾf *čāf*: as much as, how much
cʾfryδ *čāfrēδ*: just as much as, just how much
cʾfyδ *čāfēδ*: just as much as, just how much
cʾγwny *čā-γōnē*: of what kind
cʾprm *čā-pərəm*: as long as, how long
cndn *čandən*: as much as, how much
crm *čarm*: skin, hide
frn *farn*: majesty, glory
frpʾš- *fərpāš-* (*frāpāš-*): to urge on
γrβ *γarβ* = *γarf*
γyšyp *γišēp*: harm
kmbwny *kambōnī*: inferiority, lessness
krjyʾwr *kəržyāwər*: marvel, wonder
kršn *karšən*: form
kšʾwrzy *kəšāwərzē*: farmer
kyrmny *kirmenē*: worm-eaten
kyš- *kēš-*: to decrease
kyštyc *keštīč*: (ground) for tilling, farmland

m'nwk *mānuk*: similar
mrtxm'ny *mərtəxmānē*: of men
n'ywk'wyy *nāyŭkāwī*: depth; from *nāyŭk* "deep"
nγwδn *nəγōδən*: dress, garment
nβynd- nβst *nəβend-* (*nīβend-*) *nəβəst*: to attach
nγwšk'ny *nəγōšəkānē*: of the hearers
npyk *nəpēk*: sth. written
ny ... ny *nē* ... *nē*: neither ... nor
p'mpwšt *pāmbušt*: consort, spouse, wife (from Pers. *bāmbišn*, *bāmbušn*)
p'rγzy' *pārəγzyā*: excellence
pcγt > ptcxš-
pδy *pəδē*: foot soldier
pδβ'r- *pəθβār-* (*pāθβār*): to hurry, rush
pncmyk *panǰəmīk*: fifth
pršprn *paršpərən*: pavement
ptcxš- ptcγt (pcγt) *pətčəxš-* (*pətīčəxš-*) *pətčəγd*: to receive, accept
ptk'r' *pətkārā*: shape
ptm'k *pətmāk*: measure
ptmwk *pətmōk*: garment, dress
ptsynd- *pətsend-* (*pətīsend-*): to agree
pwrδnk *purδank*: leopard
pws- pwt *pūs- pūt*: to rot
ryt *rēt*: face, respect (in many respects)
s'k *sāk*: number
sk'wy *skāwī*: height
tnygyrd *tənīgird*: bodily (Parthian word)
w'f *wāf*:so much
w'fryδ *wāfrēδ*: just so much
w'fyδ *wāfēδ*: just so much
w'γwny *wā-γōnē*: of that kind
w'prm *wā-pərəm*: so long
w'xšk *wāxšək*: spiritual
wβyw ... wβyw *uβyu* ... *uβyu*: both ... and
wβyw *uβyu*: both, as well as
wndn *wandən*: so much
wrcxwndqy'*warčxundəkyā*: magic
wyspzng'n *wisp-zangān*: all kinds of
wγryš-, wyγryš- (wyγryš-) wγr't, wyγr't *uγrēš-*, *wiγrēš-* (*wīγrēš-*) *uγrāt*, *wiγrāt*: to wake
xwβn *xuβn*: sleep
xwymny *xwēmənē* ?: *self-existent
xwyštr *xwēštər*: elder
zywr *zēwər*: adornment

LESSON 9

GRAMMAR

Indefinite pronouns.

The relative-interrogative pronouns also function as relative-indefinite pronouns, e.g., *kē* "whoever," etc.

The other indefinite pronouns are *āδē* and *ēδē* "some, somebody," negated *nē* ... *āδē* "not ... any(body)." In the plural, and sometimes in the singular, the meaning of the pronouns is "person"

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

Examples:

āδē nē γərəβdi "nobody knows"

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

pər ənyu āδē γišēp xusandyā δārt
"he rejoices at the misfortune of someone else"

kətām ēδē [...] ənyu ēδē
"whoever ... anyone else ..."

*xēδ āδē sār əzwart čən kya *rūfī niždi*
"he returns to that person from whose mouth ... he came out" (M117)

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

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

ču āč xōžəθa "whatever you ask for"

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

árti xō wispu širu ēδč čēwēδī āžēt
"and every good thing is born from this"

kē əti-šən əfčambəδī ēδč pəδufsēnē βōt
"anything of the world that is sticking to them" (M5030V)

təwa xwār āč xwāčənāk nēst
"your sister is not sickly at all"

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

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

xō βərē kəδāč nē ōrēzət (ōrēzd) "the fruit never drops"

See additional examples below under uses of the subjunctive.

Verbs. The present subjunctive.

	Light stems	Heavy stems
Sing.		
1	*-án* <-n, -ʾn>	*-an* <-n, -ʾn>
2	*-á* <-ʾ>	*-a* <-ʾ>
3	*-ā́t* <-ʾt>	*-āt, -at* <-ʾt, -t>
Plur.		
1	? *-ēm* <-ym>	? *-ēm* <-ym>
2	*-θá* <-δʾ>	*-θ(a)* <-δ(ʾ)>
3	*-ánd* <-nd, -ʾnd>	*-and* <-nd, -ʾnd>

Paradigms.

	Light stems	Heavy stems
Sing.		
1	*βərán* <βrn, βrʾn>	*wēnan* <wynn, wynʾn>
2	*βərá* <βrʾ>	**wēna* <wyn>
3	*βərā́t* <βrʾt>	*wēnā́t* <wynʾt>
Plur.		
1	**βərḗm* <βrym>	*wēnēm* <wynym>
2	*βərθá* <βrδʾ>	*wēnəθ(a)* <wynδ(ʾ)>
3	*βəránd* <βrnd, βrʾnd>	*wēnand* <wynʾnd>

Verbs. "To be."

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

Sing.		
1	**xān*	**uβan*
2		?
3	*āt* <ʾt>, *xāt* <xʾt>	*uβāt* <wβʾt>, *βāt* <βʾt->
Plur.		*uβand, βand* <wβnd, βnd>

Notes:

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

The suffixe *-kām* can be attached to the subjunctive: [illegible] *βāt-kām* "he shall be(come)"

The subjunctive of the simple past tense is *əktāt* <ʾktʾt> "will have become."

Uses of the subjunctive.

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

1. in main clauses, see relative clauses below.

2. temporal clauses:

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

3. final clauses:

wānō kát-fi [...] nəmyāk əti pətēδyā nē kunāt
"in order that he should not belittle and offend you" (M117)

áti-šu pətčəxšəθ mang-xō zērən; pər pətmāk šu əspurnu pətwēδət une xēpθāwəndī mēδ əti nē pərēsəθ kū məzēx xətyāk; pāyəθ əti-šu pər nīxyā árt-šu δārəθ pər məzēx xansyā wānō əti-šu mand-zəpart na pərwērəθ pərō šəkəwē əti nəβdē ixōnī
"and receive it like gold; recognize it fully at (its) measure (as that) of (its) master, so that you do not come to the great judgement; protect it in depth (= conscientiously), and keep it with great firmness, so that you do not let it become impure through dry or wet blood" (BBBf)

4. relative clauses:

árti xōnē mərtəxmē kē əti γarf γandāk əktyā kunāt, γarf āδētī (ēδētī) xāwāt pətxwāyāt, əti γarf āδētī umərzāt "and that human being who may perform much bad action, may strike and kill many persons, and may destroy many persons" (BBBe)

ču pərō əθrē sərθangtī nəwārt: āzəmīč, āβərəxsīmēnč, rurtyāmēnč mand-xōpē əšmārā əšmārt-δārən
"whatever greedy, lustful, shameless, (or other) un-good thought I may have thought against the *injunctions of the three leaders" (BBBb)

5. hypothetical clauses:

árt-kəδ čēwēδ γīrtər ēδəč δəβēš ēsāt
"and if later than this (in the future) any harm comes"

TEXT 1

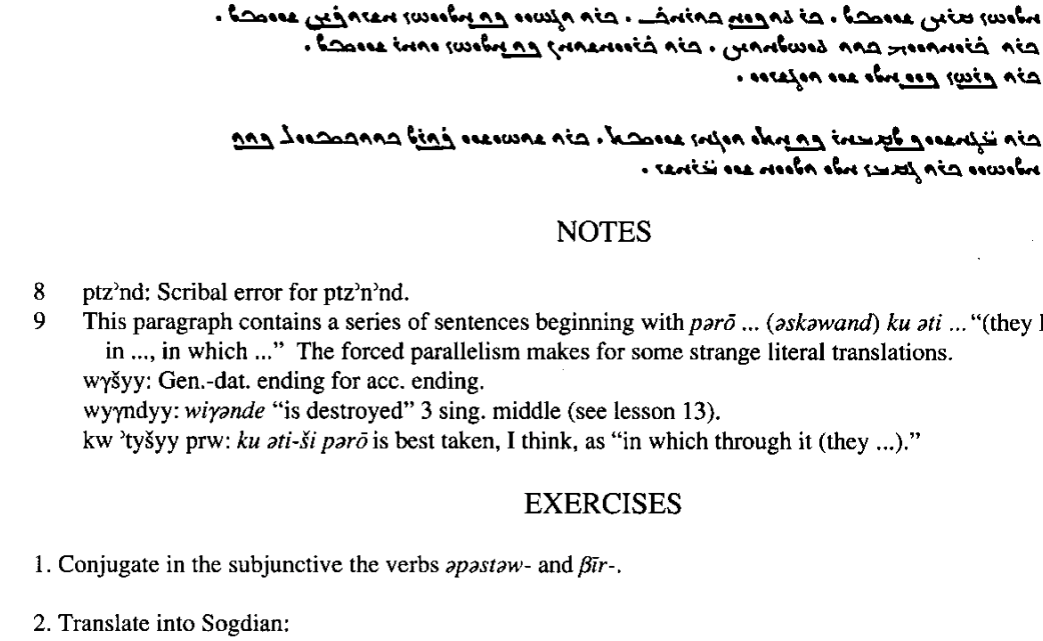
(BBBf)

TEXT 2

(Manichean cosmogony, cont'd)

7

8



NOTES

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

9 This paragraph contains a series of sentences beginning with *pərō* ... (*əskəwand*) *ku əti* ... "(they live) in ..., in which ..." The forced parallelism makes for some strange literal translations.
wγšyy: Gen.-dat. ending for acc. ending.
wyγndyy: *wiγənde* "is destroyed" 3 sing. middle (see lesson 13).
kw 'tyšyy prw: *ku əti-ši pərō* is best taken, I think, as "in which through it (they ...)."

EXERCISES

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

2. Translate into Sogdian:

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

GLOSSARY 9

''βrxsymync *āβərəxsīmēnč*: of lust
''jwn *āžōn*: birth (~ *gati*, Buddh.), child
''zmyc *āzəmīč*: of desire, greed
'mbyr- *ambēr-*: to fill (trans.)
'ndwxc *andōxč*: sorrow
'spnc *əspanč*: mansion, guest-house
'šm'r- 'šm'rt = šm'r- šm'rt *(ə)šmār-* (*šīmār-*) *(ə)šmārt*: to think
'šm'r' *əšmārā*: thought
'wrm *ōrəm*: *calm
'xw'y- 'xw't *əxwāy- əxwāt*: to break, infringe
'zwrt = zwrt
cxš'pt *čəxšāpət*: commandment
fny- *fənəy-*: *renounce (sth. for: *pər-* +)
fry'nw'z *friyanwāz*: company of friends
fry'wy *friyāwē*: love
γyr *γīr*: late
jwky' *žūkyā*: (good) health
jyšt'wc *žištāwəč* = jyštwc
-kδ *-kəδ* = *kəδa*
mndxwpyy *mand-xōpē*: lacking goodness

mndzprt *mand-zəpart*: unclean, impure
mrγ *marγ* fem.: meadow
mzyxy' *məzēxyā*: greatness
nmy'k *nəmyāk*: belittling
nw'rt **nəwārt*: contradiction, provocation (?)
nwš'ft'k *nōšāftāk*: flowing with ambrosia
nyxy' *nīxyā*: depth, care
pckwyr *pəčkwēr*: fear
prt'w *pərtāw*: *bench
prwyrt- *pərwērt-*: to let become
psyδ *pəsēδ*: diminishing
ptyδy' *pətēδyā*: offense
ptz'n- *pətzān-*: to know, recognize
pw-s'k *pū-sāk*: countless
r'f *rāf*: illness
r'γ *rāγ*: plain
rwβ **rūf*: mouth
rwrty'mync *rurtyāmēnč*: of insolence
srδng *sərθang*: chief, leader
š'ykn *šāykən*: palace
šm'r- šm'rt = 'šm'r- 'šm'rt
wmrz- *umərz-*: to destroy
wrm *urəm*: quietness
wty' *utyā*: hardship; + *βər-* "to toil" + *pər-* (cf. *γambən βər-*)
wyg'n *wigān*: destruction
wykn-, wyγn- *wikən-*, *wiγən-*: to destroy
x'w- *xāw-*: strike
x'xsry *xāxsərē*: spring
xnsy' *xansyā*: firmness
xw'cn'k *xwāčənāk*: sickly
yw'r *iwār*: separation
yxwn *ixōn*: blood

LESSON 10

GRAMMAR

Group inflection.

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

1. {Noun + noun (sing./plur.)}$^{obl.}$:

rəwān tambārī "in (?) soul (and) body" (for *rəwānī*)
xūr māxī təxēz "the setting of sun (and) moon" (for *xūrī*)
čən anxərt pəxrētī βēk "aside from fixed stars (and) planets" (for *anxərtī*)
čən wānd təmīkt δēwtī "from those demons of Hell" (for *wāndī təmīktī*)

2. {Adj. + noun}$^{plur.}$:

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

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

3. {Adj. plur. + noun plur.}$^{dir.}$:

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

4. {{Adj. + adj.}$^{plur.}$ + noun}$^{obl.}$:

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

Numerals.

The cardinals:

1	*ēw* <ʿyw>	11	**ēwəts*				
2	*(ə)δwa* <(ʾ)δwʾ>, gen.-dat. *δiβnu* (*δ(y)βnw*)	12	*δəwāts* <δwʾts>	20		200	**δwēsət*
3	*əθrē, šē* <ʾδry>			30	*šis* <šys>	300	**šīsət*
4	*čətfār*<ctfʾr>			40	**čətfərs*		
5	*panǰ* <pnc>	15	*panǰəts* <pncts->	50	**pənǰās*		
6	**xušu*			60	**xušəšt*		
7	**əβda* <ʾβt->			70	*əβdāt* <ʾβtʾt>		
8	**əšta* <ʾštʾ>	18	**ašts*	80	**əštāt*		
9	**nəwa* <nwʾ>			90	**nəwət*		
10	*δəsa* <δsʾ>			100	*sət* <st>	1000	*zār* <zʾr>

Notes:

When the simple numerals 2, 7-10 are used before a noun they lose the final *-a*: *(ʾ)δu*, **əβd*, etc.
sət is a consonant-stem noun and takes the normal case endings.
Numerals can be doubled, e.g., *zār zār* "(by) thousands."

The ordinals:

1st	*əftəm* <ʾftm>	*əftəmīk* <ʾftmyk>
2nd	*δiβdiy*, *δəβdiy* <δyβty, δβty>	*δəβdīk* <δβtyk>
3rd		*(ə)štīk* <(ʾ)štyk>, *štiyu* <štyw> "thirdly"
4th		*čətfārəmīk* <ctfʾrmyk>
5th		*panǰəmīk* <pncmyk>
6th		**uxuš(u)mīk* <*wxwšmyk>
7th		*əβdəmīk* <ʾβtmyk>
8th		**əštəmīk* <*ʾštmyk>
9th		*nōmīk* <nwmyk>
10th		*δəsəmīk* <δsmyk>

Grammatical agreement with nouns with numerals.

Note the following combinations:

Numeral + numerative:
čətfār δβəra "four gates"
čən panǰ parβəγnī "from the five Gifts"

Numeral + numerative + sing. verb.:
əδu βəγəne əsti "there are two temples"

Numeral obl. + numerative obl.:
δēwēδ δiβnu βəγənya čéndər "in these two temples"

Numeral + pred. plur. + verb plur.:
əδu kəpa xwēštərt umātənd "the two fishes were elders (teachers)"

Numeral + plural:
δəwātəs δβərta "twelve gates"
panǰ δβərtya "of the five gates"
čən panǰ putīštī "from the five Buddhas"

Numeral + plural + plur. verb.:
əθrē kəpīšt umātənd "there were three fishes"
δəwāts anδəmēt mōnō xand "the twelve limbs are these: ..."

Verbs. The present optative.

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

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

Paradigms.

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

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

āsē-skun "she would take"
uβē-kām "it may be"

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

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

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

Use of the optative.

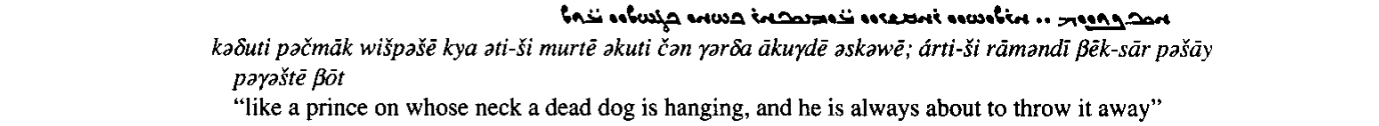
1. The principal function of the optative is to express a wish:

árti mēδ āγəδē xōž cānō əti əzu nūr čən ōsuγd-pāzən θəβār θəβərē-kām árti məs wānō āγəδē βāt əti əwu əθrē əškamb panǰ āžōn wātδār čən βeža zərēnǰē árti-šən sāt kū nirβān əškəran
"And he wished a wish thus: As I today from a pure heart shall wish to give a gift, thus shall my wish be, that I may deliver the living beings of the three worlds (and) the five (places of) birth from evil and (so) I shall lead them all to nirvana!" (VJ)

2. Exhortations:

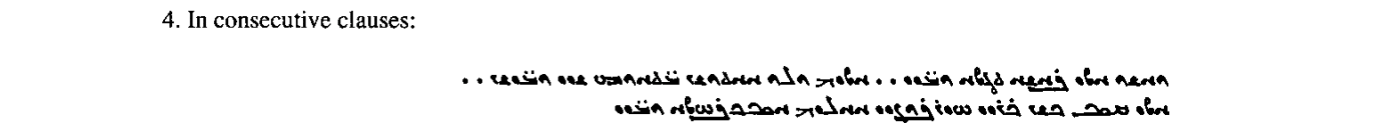
δəβdīk pətyāp pər kətēβərīk ark anduxsē
"the second part (of the day) he should strive in household work" (Tale B)

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



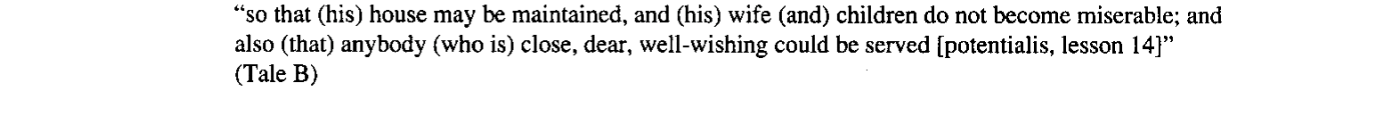
kəδuti pəčmāk wišpəšē kya əti-ši murtē əkuti čən γərδa ākuγdē əskəwē; árti-ši rāməndī βēk-sār pəšāy pəγəštē βōt
"like a prince on whose neck a dead dog is hanging, and he is always about to throw it away" (M5030R4-9)

4. In consecutive clauses:



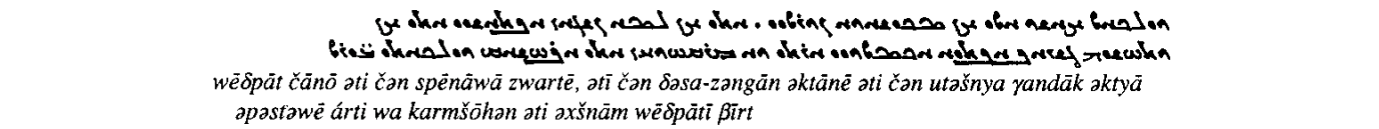
wānō əti xānā žəγda uβē; əti uδu ážōnd βəžāwək nē uβēnd; əti məs pand frī šīrxōzē āδē əspəxšta uβē
"so that (his) house may be maintained, and (his) wife (and) children do not become miserable; and also (that) anybody (who is) close, dear, well-wishing could be served [potentialis, lesson 14]" (Tale B)

5. In hypothetical clauses:



wēδpāt čānō əti čən spēnāwā zwartē, ətī čən δəsa-zəngān əktānē əti čən utəšnya γandāk əktyā əpəstəwē árti wa karmšōhən əti əxšnām wēδpātī βīrt
"then, if he turns away from *depravity and from the ten kinds of sin and renounces (his) old bad evil-doing, then at that time he obtains the absolution and the grace" (BBBf)

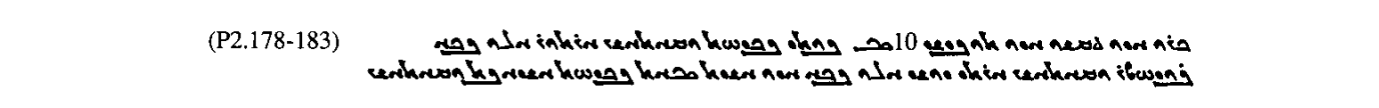
6. In relative-concessive clauses:



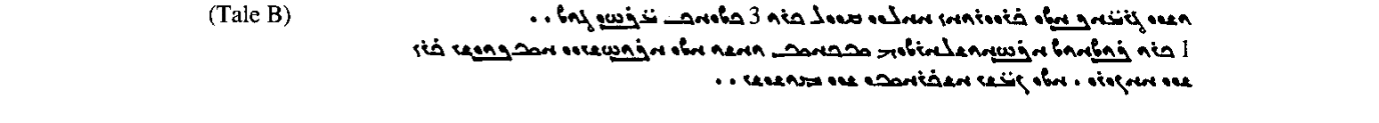
*árti xōnē mərtəxmē kē əti mōnō wāf zəngān βəžīk əktyā əkti yāt; árti-ši une βəγīštī pērnəmsār xā əktča γandāk əktyā *nāktča* "and that human being for whom so many kinds of evil deeds may have become (arisen), before the gods that bad deed done (will be) undone" (BBBe)

TEXT 1

(P2.178-183)

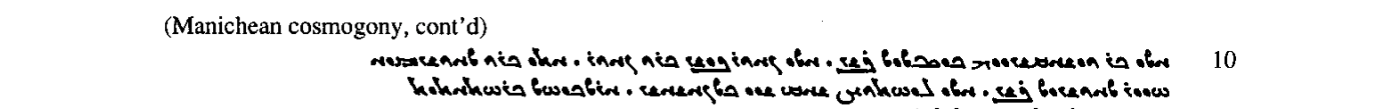


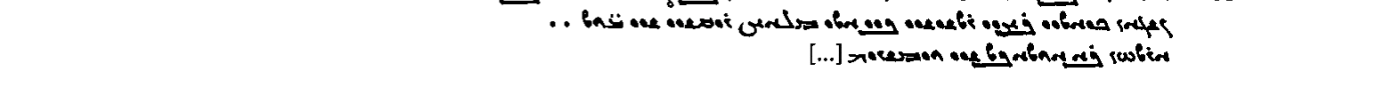
(Tale B)



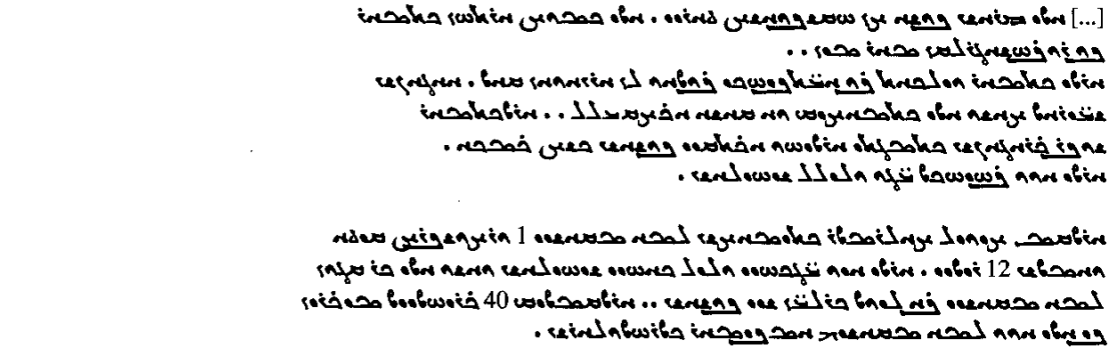
TEXT 2

(Manichean cosmogony, cont'd)





(second folio)



NOTES

10 pysty: *pistē* (*pyəstē*) "adorned," perfect participle (see lesson 10) used as adjective.
šyyr: This word occurs as both light stem *šir* "good" and heavy stem *šīr* "well, very."
13 Note that Sogdian has no indirect speech.

EXERCISES

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

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

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

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

GLOSSARY 10

ʾʾγδy *āγəδē*: a wish
ʾʾkwc- ʾʾkwγt *ākōč- ākuγd*: to hang, suspend
ʾʾzyr- *āzēr-*: to harm
ʾβtkyšp *əβdkišp*: the (world) of the Seven Climes, the whole world
ʾβtmyk *əβdəmīk*: seventh, 7th
ʾftmy *əftəmi*: first(ly), first of all
ʾktʾny *əktānē*: sin
ʾnfrʾsy *anfrāsē*: *litigation
ʾpstw- *əpəstəw-* + *čə*: to renounce
ʾrdʾwʾn mʾt *ardāwān māt*: the Mother of the Righteous (Pers.-Parth. word)
ʾspyš- ʾspxšt *əspeš- əspəxšt*: to serve
ʾspʾs *əspās*: service
ʾškmb *əškamb*: world (~ *loka*, Buddh.)
ʾwsγt-pʾzn *ōsuγd-pāzən*: pure heart
ʾxšnʾm *əxšnām*: grace
ʾxwšnd *əxušand* = əxusand ?
βγpšy *βəγpəšē*: son of gods
βjʾwk *βəžāwk*: misery

βryywr *βrēwər*: 10,000
c'δrstr c- *čāδəristər č-*: further down from
δsmyk *δəsəmīk*: tenth, 10th
δyštwc *δištōč*: poverty
γrδ *γərδ*: neck
fryyrw'n *frī-rəwān*: soul-loving, the Hearer
fsp *fəsp*: rug
jyk *žek* fem.: damage
kp *kəp*, plur. *kəpīšt*: fish
krmšwhn *karmšōhən*: absolution
ktyβryk *kətēβərīk*: pertaining to the house
kwty *kōtī*: a koṭi (zillion)
m'n *mān*: mind
myj *mež* fem.: lens
n'ktc *nāktč* < *nā* + *əktč*: undone, not done
n'm *nām*: name
nβyr- nβyr't *nəβēr-āt*: to deliberate
nšyδ- *nəšēδ-* (*nīšēδ-*): to set down
nwmyk *nōmīk*: ninth, 9th
nyrβ'n *nirβān*: nirvana (Buddh.)
p'šy *pāšē*: guardian
pcm'k *pəčmāk*: resembling
pnd *pand*: close, relative
prδβn *pərδəβən*: deceit, harm
ptr'z- ptršt *pətrāz- pətrəšt*: to erect
rtnyny *rətnēnē*: made of jewels (Skt. *ratna*)
rymny *rēmənē*: soiled, dirty
spyn'w' *spēnāwā*: *depravity
štyk *štīk* = *əštīk*
šyrxwzy *šīrxōzē*: well-wisher, friend
t'wndky' *tāwəndkyā*: might
twkyn **tōkēn*: pond, lake
w'f *wāf*: so many
w'tδ'r *wātδār*: living being
-wr *-wər*: there
wrcwnkry *určōnkərē*: magical
wtšn *utəšən*: old, former
wyδp't(y) *wēδpāt(ī)* < *wēδ* + *pāt(ī)*: that time, then
wyšpšy *wišpəšē* (< *wispəšē*): prince
xšyšpt *(ə)xšēšpət*: Lord of the Realm
xwt'w *xutāw*: lord, ruler
z'wr *zāwər*: power
zβnd *zəβand*: *quarrel
zng'n *-zəngān*: of ... kinds
zrync- zrγt *zərēnǰ- zərəγd*: to deliver

LESSON 11

GRAMMAR

Noun formation.

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

A. Nouns from verbs.

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

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

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

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

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

B. Nouns from adjectives (or nouns).

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

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

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

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

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

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

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

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

Verbs. Intransitive ~ transitive.

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

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

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

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

pəsuxs- <pswxs-> "to be purified"	*pəsuγd* <pswγt>	*pəsōc-* <pswc-> "to purify"
āyəfs- <ʾʾyfs-> "to be perverted"	*āyəβd* <ʾʾyβt>	*āyəmb-* <ʾʾymb-> "to pervert"
pətyams- <ptyms-> "to end, stop"	*pətyamt* <ptymt>	*pətyām-* <ptyʾm-> "to end"

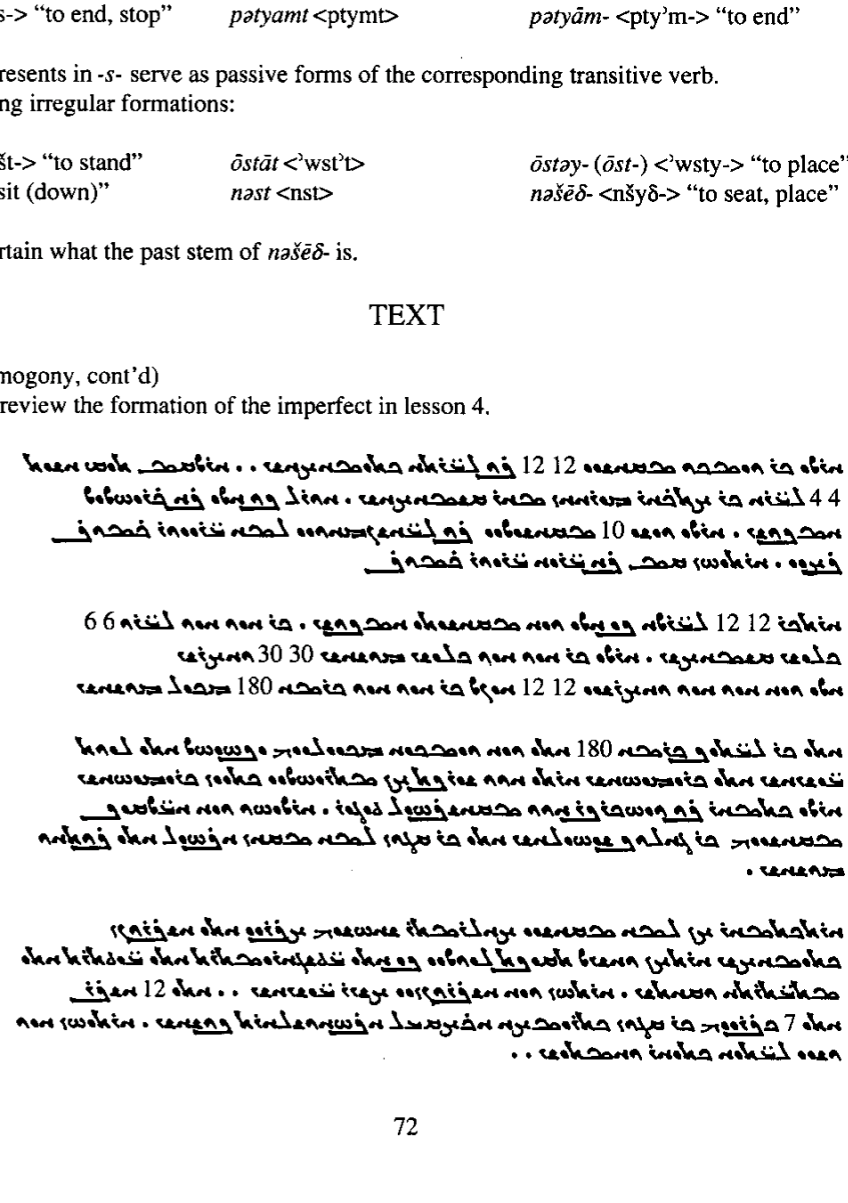
As we see, the presents in *-s-* serve as passive forms of the corresponding transitive verb.
Note the following irregular formations:

ōšt- (*ōštəy-*) <ʾwšt-> "to stand"	*ōstāt* <ʾwstʾt>	*ōstəy-* (*ōst-*) <ʾwsty-> "to place"
nīθ- <nyδ-> "to sit (down)"	*nəst* <nst>	*nəšēδ-* <nšyδ-> "to seat, place"

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

TEXT

(Manichean cosmogony, cont'd)
Students should review the formation of the imperfect in lesson 4.



19

(end of Manichean cosmogony)

EXERCISES

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

2. Translate into Sogdian:

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

GLOSSARY 11

ʾʾyfs- ʾʾyβt *āyəfs- āyəβd*: to become perverted
ʾʾymb- ʾʾyβt *āyamb- āyəβd*: to pervert
ʾʾzrmkry *āzarmkərē*: hurting
ʾkwc- ʾkwγt *ākōč- ākuγd*: to suspend, hang up
ʾns'c- ʾnsγt *ansāč- ansəγd*: to arrange
ʾnxr *anxər*: star, constellation
ʾnxrwzn *anxər-wəzən*: zodiac
ʾsp'sy *əspāsē*: servant
ʾwrδ *ōrəθ*: there
ʾxš'wnδ'r *əxšāwənδār*: ruler
ʾxšyδ *xšēθ*: ruler
ʾyjn'wy *ēžənāwī*: worthiness
ʾyw wnyy δβty' *ēw wine δβitya*: one another
ʾyzt *ēzd*: street
δβ'nzk'wy *δβanzəkāwī*: thickness
βwn *βun*: bottom
βwδstn *βōδəstən*: garden
βyj *βež* fem.: evil
c'δrcyk *čāδərčīk*: which is below
c'δrs'r *čāδərsār*: down(ward)
cndr *čandər*: within
cxr *čəxr*: wheel
fswx *fəsux*: frasang
j'm *žām*: exquisite
kpyδ **kəpēδ*: *shop, *stall, *room
kyr'n *kirān*: direction; *čən ... kirān*: from the side/direction of
mstwny *məstōnī*: drunkenness

n'šny *nāšənē*: rolling, turning
nyδ- nyst *nīθ- nīst*: to sit (down)
nyrk *nērək*: male
prs *pərs* fem.: side, flanc
pswxs- pswγt *pəsuxs- pəsuγd*: to be purified
ptβnd *pətβand*: link, tie, bond
ptw'f- *pətwāf-*: to weave
pty'm- ptymt *pətyām- pətyamt*: to end, stop (trans.)
pty'r *pətyār*: opposition, counterpart
ptyn *pətīn*: separate(ly)
pw-'rγ *pū-arγ*: priceless, valuable
pxry *pəxrē*: planet
pδynd **pəδēnd*: threshold
p'šyn *pāšēn*: guardian
r'k *rāk*: vein
sm'nxšyδ *smānxšēδ*: Ruler of Heaven, Rex Honoris
sn- st *sən- sət*: to rise, go up
šyr'kty *širāktī*: beneficence
tmyk *təmīk*: of darkness, pertaining to Hell
w'f- *wāf-*: to weave
w'sty- < 'wsty-
wy'βr *wyāβər*:explanation, word
wy'βrty *wyāβərtī*: speech
wyδp'ty *wēδpātē*: at that time, thereupon
wyšprkr *wēšpərkər*: Spiritus vivens (Vaiiuš Uparōkairiia)
wyx *wēx* fem.: root
xwsnd *xusand*: satisfied
xwyr- *xwēr-*: to feed
ykš *yakš*: yakṣa
z'kδny *zākδənē*: womb
zyrnkry *zérnkərē*: goldsmith

LESSON 12

GRAMMAR

Formation of adjectives.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Verbs. The perfect participle.

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

The perfect participle is very commonly used as an adjective.

The present perfect.

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

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

	Indicative	Preterite
Sing.		
1	*təγətē ēm* <tγty ʿym>	
2	*təγətē ēš* <tγty ʿyš>	
3	*təγətē əsti* <tγty ʾsty>	*təγətē umāt* <tγty wmʾt>
	fem. *təγəča əsti* <tγtcʾ ʾsty>	
Plur.		
1	*təγətēt ēm* <tγtyt ʿym>	
2	**təγətēt əsθa** <tγtyt ʾsδʾ>	
3	*təγətēt xand* <tγtyt xnd>	*təγətēt umātənd* <tγty wmʾtnd>

Note:

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

Feminine and modal forms are rare.

čāf mēθ xartē əsti [...] βəžāw

"as many days have passed [...] increase" (M767iR)

wāfərēδ sūš xartē βōt čāfərēδ pətšmār uβē

"however many minutes have passed, let the count be that much" (M767iV)

pərāγətēt əskwand "they have arrived (and are now here)"

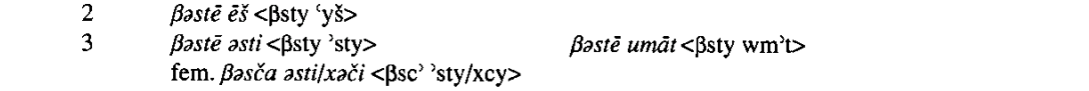
βəžγəstē umāt "he had mounted (the horse)" (M 127V11))

āžitēt umātənd "they had been born" (Kaw G 17-18)

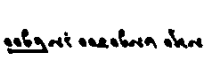
Lesson 12

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

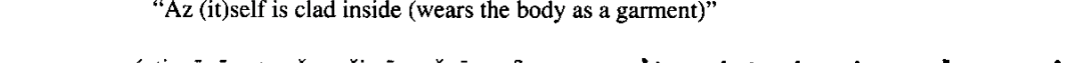
	Indicative	Simple past
Sing.		
1	*βəstē ēm* <βsty ʿym>	
2	*βəstē ēš* <βsty ʿyš>	
3	*βəstē əsti* <βsty ʾsty>	*βəstē umāt* <βsty wmʾt>
	fem. *βəsča əsti/xəči* <βscʾ ʾsty/xcy>	
Plur.		
1	*βəstēt ēm* <βstyt ʿym>	
2	**βəstēt əsθa** <βstyt ʾsδʾ>	
3	*βəstēt xand* <βstyt xnd>	*βəstēt umātənd* <βstyt wmʾtnd>



əti wātenē rāktī xō pətβand čən anxərwəznī pətβəstē əsti
"and the tie of the windy veins is tied to the zodiac" (KawK)

āz xuti čendər pətmuγdē əsti 
"Āz (it)self is clad inside (wears the body as a garment)"

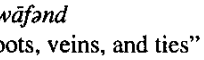
árti wānō pətsəγča xəči xā ruxšnāγərəδmən
"and thus is the Light Paradise (now) constructed"



əti čən wispu δēwətī kē əti wya anxərwəznī βəstēt xand wēx rāk əti pətβand wāfənd
"and from all the demons that are (now) bound to the zodiac they wove roots, veins, and ties"

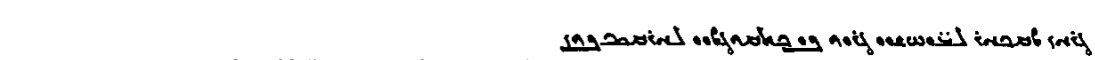
Present perfect subjunctive transitive-passive:

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

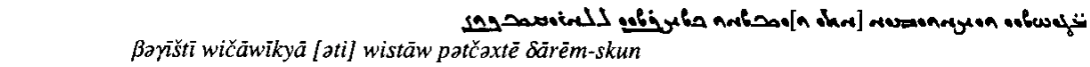
uδərtē əskwāt "shall have been established" 

Present perfect indicative transitive-active.
Only progressive forms attested:

	Indicative
Sing.	
1	*βəstē δāram* <βsty δʾrm> lit. "I hold bound"
Plur.	
1	*βəstē δārēm* <βsty δʾrym>



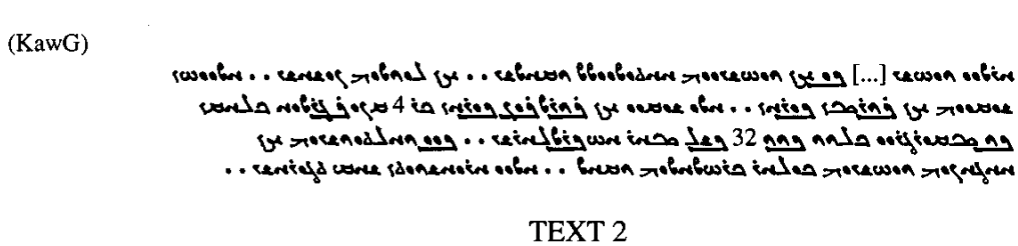
γərān tambār δβēšenē γərīw kē pətmuγdē δārəm-skun
"the heavy, harmful self that I (have put on and) am (now) wearing" (BBB)



βəγīštī wičāwīkyā [əti] wistāw pətčaxtē δārēm-skun
"we have accepted the testimony [and] oath of the gods (and are now bound by them)" (M116R)

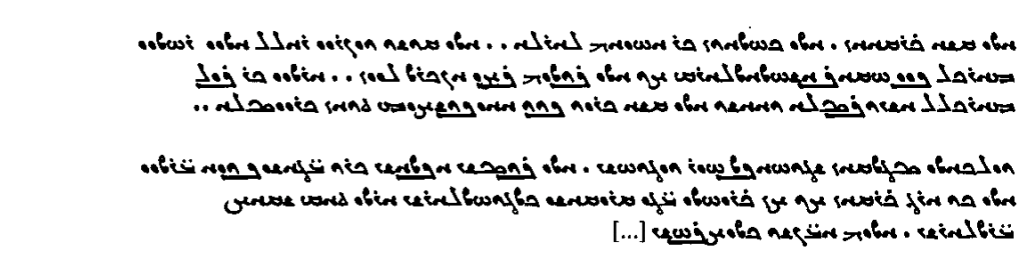
TEXT 1

(KawG)



TEXT 2

(Tale B)



EXERCISES

1. Conjugate in the present perfect *parēs-*, *āyafs-*, and*patmenǰ-*.

2. Translate into Sogdian using the perfect tense:

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

3. Translate into Sogdian:

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

Lesson 12

GLOSSARY 12

ʾʾpyk *āpīk*: of water, living in water
ʾʾxʾskry *āxāskərē*: soldier
ʾʾykwncyk *āykōnčīk*: eternal
ʾʾzrmkry *āzərmkərē*: someone who hurts
ʾʾzyr- *āzēr-*: to harm, torment
ʾβjngʾry *əβəžəngārē*: evil-doer
ʾβzn **əβzən*: *recognition
ʾkš- > kš-
ʾnfrʾsy *anfrāsē*: *quarrel
ʾryʾn wyjn *aryān wēžən*: (Zor.) the Aryan Expanse, the mythical homeland of the Iranians
ʾzprt *əzpart*: pure
βʾwcy(k) *βāwčī, βāwčīk*: sufficient
βγʾnyk *βəγānīk*: divine
βγʾnyk *βəγānīk*: of the gods, divine
βyjβry *βež-βərē*: suffering, needy
cʾδrcy(k) *čāδərčī, čāδərčīk*: inferior, below
δβyšny *δβēšenē*: harmful
δynʾβry, fem. δynʾβrʾnc *δēnāβərē, δēnāβerānč*, plur. *δēnāβerāšt*: male/female elect
δynmync *δēnmēnč*: of the religion
γβty *γəβdē*: *strenuous, exhausting
γwʾnkry *γəwānkərē*: sinner
jʾm *žām*: politely (?)
kʾrpδ *kārpəδ*: way
kš- (ʾ)kšt- *kəš- (ə)kəšt-*: till, sow
kyr- ʾkšt *kēr- əkəšt*: to till
mrymʾny *marī mānī*: Mar Mani
mstkʾry *məst-kārē*: intoxicating
mwγʾny, fem. mwγʾnc *muγānē, muγānč*: of the Magi
nγwšʾkʾnc *nəγōšākānč* fem.: female hearer
nmʾc βr- *nəmāč βər-*: to do homage, obeisance
nymy *nēmē*: one half
pδ- *pəδ*: foot (of mountain)
pδʾmn *pəδāmən*: skirt (of mountain)
pnʾnc *pənānč* fem.: co-wife
prʾδn *pərāθən*: sale
prʾkn- prʾknd *pərākənd-*: to scatter, sow
ptrkʾn *pətarkān*: estate, inheritance
ptyʾmcyk *pətyāmčīk*: final,
pw ʾrγ *pū-arγ*: priceless, invaluable
rʾfkyn *rāfkēn*: diseased
rʾδ *rāθ* fem.: road
ršt *rəšt*: straight
rwδny, fem. rwδync *rōδenē, rōδēnč*: of copper
smyrγr *səmīrγər*: Mt. Sumeru, the mountain in the middle of the world
šmnʾnc *šəmənānč* fem.: Buddist nun
šyrngʾry *širəngārē*: pious, beneficent
tʾw *tāw*: might
tmbʾrmync *tambārmēnč*: of the body
wʾδ jywndy *wāδ žīwandē*: (Parth.) the Living Spirit

w'tny *wātenē*: of wind, windy
wδyr- wδrt *uδēr- uδərt*: to hold out, arrange
wy'βr *wyāβər*: explanation
wγš- (imperf. wyγwš-) *uγaš-* (*wīγuš-*): to rejoice
wyc'wky' *wičāwīkyā*: testimony
wyspγwny *wispγōnē*: of all kinds
wyzr *wizər*: straight
xryc *xrīč*: purchase
xwrsn *xūrsən*: sunrise, east
xwrtxyz *xūrtəxēz*: sunset, west
xwsnd *xusand*: happy, content
yp'kβry *ipāk-βərē*: angry
zyn- zyt *zin- zit*: to take (from); passive: to be deprived (of: *c-*)

LESSON 13

GRAMMAR

Formation of nouns and adjectives. Prefixes.

The most common prefixes are the following:

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

Compounds.

A compound is a word formed by combining two or more words into one. The most usual compounds are of the type noun + noun, adj. (past partic.) + noun, numeral + noun, noun + verbal noun/adjective.

Compounds can be nouns, adjectives, or adverbs.

Compounds can be endingless or take a typical nominal or adjectival ending.

Following are examples of some common types (combinations of prepositions and pronouns are not considered here):

1. Noun + noun:

a. Nouns. Most compounds in this category have the meaning "X of Y": *kanθβər* "gate of the city, city gate" < *kanθ* + *δβər*; *īškətē* "house of the women, women's quarters, harem" < *īnč* + *kətē* "house"; *βəγpəšē* "son of gods" < *βəγ* + **pəš* "son" + *-ē*; *āxāswāδē* "battlefield" < *āxās* "fighting" + *wāδ* "place." The traditional Indian name for these compounds is *tatpuruṣa*, literally, "his son."

b. Nouns. A few compounds in this category have the meaning "X and Y": *zāθmurθ* "birth and death, transmigration (of souls), *saṃsāra*" < *zāθ* "birth" + *murθ* "death" (from Parthian *zādmurd*?). The traditional Indian name for these compounds is *dvandva*, literally, "couple."

b. Adjectives. Most compounds in this category have the meaning "whose X is (in, for, etc.) Y, having the X of (in, for, etc.) Y": *zērənβām* "having the color of gold, gold-colored" < *zērən* + *βām* "color"; *āxāsrēžē* "whose pleasure is in fighting" > "warlike, soldier" < *āxās* "fighting" + *rēž* "pleasure"; *xərγōšē* "having the ears of a donkey" > "hare" < *xər* "donkey" + *γōš* "ear" + *-ē*; *rətənβāmīk* "(like) having the color of jewels" < *rətən* "jewel" + *βām* + *īk*. The traditional Indian name for these compounds is *bahuvrīhi*, literally, "whose rice is plenty, having much rice."

2. Noun + participle:

a. Adjectives. In one category we find nouns and adjectives meaning "Y'ed by (to, in, etc.) X": *δēw-nyātē* "possessed by demons" < *δēw* + *nyātē* "taken, seized"; *pəčāwāyuγdē* "joined to quarreling, quarrelsome" < *pəčāwā* "quarrel" + *yuγdē* "joined, attached."

b. Adjectives. In another category we find a few adjectives meaning "whose X is Y'ed, having (ones) X Y'ed" or "having Y'ed X": *frānβəstē* "whose breath is obstructed" < *frān* "breath" + *βəstē* "bound, obstructed"; *širəktē* "having done good, pious" < *šir* + *əktē*.

3. Noun/adjective + present participle or active verbal noun.

Compounds in this category have the meaning "Y'ing X": *wisp-γərβāk* "knowing all" < *wisp* + *γərβāk*; *γandā(k)kərē* "evil-doer" < *γandāk* + *-kərē*; *kəšāwərzē* "tilling" < **kəšā* "furrow" + *wərz-* "to work (the land)"; *anxərkəsē* "astrologer" < *anxər* "star" + *kəs-* "to see"; *zāyxēzē* "creeping on the earth" < *zāy* + *xēz-*

"to creep"; *βərīβərenē* "fruit-bearing" < *βər* + *βərenē*; *βežīβərān* "miserable: < *βež* + *βər-*.

4. Adj./past participle + noun:

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

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

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

Verbs. Passive.

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

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

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

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

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

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

	Indicative	Simple past
Sing.		
1	*βəstē uβām* <βsty wβʾm>	*βəstē əktēm* <βsty ʾktym> "I was (became) bound"
2	*βəstē uβe* <βsty wβy>	*βəstē əktēš* <βsty ʾktyš>
3	*βəstē βōt* <βsty βwt>	*βəstē əkti* <βsty ʾkty>
	fem. *βəsča βōt* <βscʾ βwt>	
Plur.		
1	*βəstēt uβēm* <βstyt ʿym>	
2	**βəstēt βōθa* <βstyt βwδʾ>	
3	*βəstēt uβand* <βstyt wβnd>	*βəstēt əktnd* <βstyt ʾktnd>

Examples:

Present passive indicative:

pəθəγdē βōt "he is pulled out"

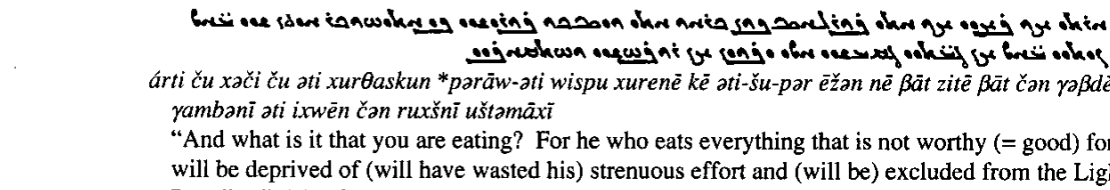
Present passive progressive:

ču xəči kē xurtē βōt-skun, kəθām δēwət xand kē xurand-skun

"What is it that is eaten? Which demons are they who are eating?" (BBB)

Present passive subjunctive:

uδərtē uβāt "shall be arranged"

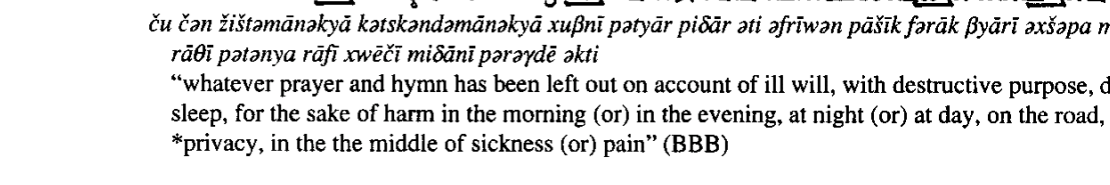


čānō čən məzēx əxšēwənī pətnəwī δəβdīk pərō əspətyāk səfrītēt uβand, pətsār šən əxšāwən δəβdīk pərō kətām zāy βōt-kām: āstənē uštəmāxī məzēx əxšēwənī pərew βōt-kām kətār nəwē uštəmāxī
"when they shall be created anew by the great king, a second time, in completeness, then in what earth shall their ruler be: shall he be in the first Paradise together with the great king or in the New Paradise?" (M591R)

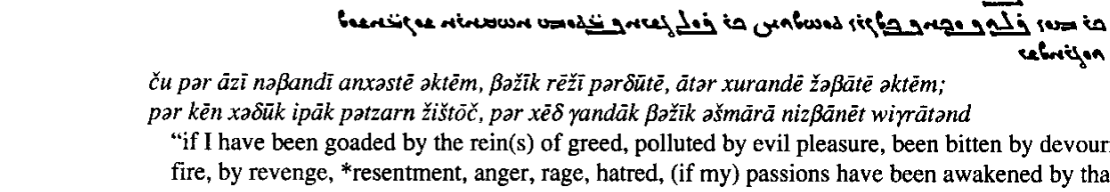
*árti ču xəči ču əti xurθaskun *pərāw-əti wispu xurenē kē əti-šu-pər ēžən nē βāt zitē βāt čən γəβdē γambənī əti ixwēn čən ruxšnī uštəmāxī*
"And what is it that you are eating? For he who eats everything that is not worthy (= good) for him will be deprived of (will have wasted his) strenuous effort and (will be) excluded from the Light Paradise." (BBBf)

Present passive optative:

βəstē uβē "should be bound"



Passive simple past indicative:



ču čən žištəmānəkyā kətskəndəmānəkyā xuβnī pətyār piδār əti əfrīwən pāšīk fərāk βyārī əxšəpa mēθ rāθī pətənya rāfī xwēčī miδānī pərəγdē əkti
"whatever prayer and hymn has been left out on account of ill will, with destructive purpose, during sleep, for the sake of harm in the morning (or) in the evening, at night (or) at day, on the road, in *privacy, in the the middle of sickness (or) pain" (BBB)

ču pər āzī nəβandī anxəstē əktēm, βəžīk rēžī pərδūtē, ātər xurandē žəβātē əktēm;
pər kēn xəδūk ipāk pətzarn žištōč, pər xēδ γandāk βəžīk əšmārā nizβānēt wiγrātənd
"if I have been goaded by the rein(s) of greed, polluted by evil pleasure, been bitten by devouring fire, by revenge, *resentment, anger, rage, hatred, (if my) passions have been awakened by that foul, evil thought" (BBBb)

Passive simple past subjunctive:

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

Notes:

A non-human agent in passive sentences can be expressed by *pər*, as in the example above (simple past ind.).

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

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

TEXT 13.1

(BBB)

[...]

TEXT 13.2

(Tale D)

1 [...]

2 [...]

3 [...]

EXERCISES

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

2. Translate into Sogdian:

And the collaborators of the demons who were in the heavens were all bound there.
And guardians were placed over them, so that they would not escape and so that they would not be released but be tortured for all eternity.
And whatever evil sin may have been committed in heaven and on earth, on account of that all evil humans have been imprisoned together with Satan and Greed in the depth of the earth.

GLOSSARY 13

ʾʾfryn- ʾʾfryt *āfrīn- āfrīt*: praise, create(?)
ʾʾstny *āstənē*: initial, first
ʾʾwmrʾz *āw-mərāz*: coworker, collaborator
ʾʾxʾs *āxās*: battle, fight
ʾʾxʾsryjy *āxāsrēžē*: whose pleasure is in fighting
ʾʾxʾswʾδy *āxāswāδē*: battlefield
ʾʾzyr- **āzir-*: to be harmed, be hurt
ʾktspʾs *əktəspās*: obliging
ʾncʾy- ʾncʾt *ančāy- ančāt*: to calm down, end
ʾndwxcnʾk *andōxčənāk*: anxious
ʾnxrksy *anxərkəsē*: astrologer
ʾnxr *anxər*: star
ʾnxwnc *anxwanč*: dispute, fight
ʾβtʾmyδ *əβdamēθ*: a week
ʾnxsty *anxəstē*: goaded
ʾspty'k *əspətyāk*: completeness
ʾwswγtpʾzn *ōsuγdpāzən* "a pure heart
ʾync *īnč* f.: woman
ʾyškty *īškətē*: house of the women, women's quarters, harem
βʾw- *βāw-*: to approach
βjyk *βəžīk*: evil (adj.)
βjyβrʾn *βežīβərān*: miserable
βryβryny *βərīβərenē*: fruit-bearing
cytyy *čētē*: ghost
δβʾt *δβāt*: perhaps
δwʾtsryty *δəwāt'ʾs-rētē*: having twelve faces
δywnyʾty *δēw-nyātē*: possessed by demons
frʾk *fərāk*: tomorrow
frʾnβsty *frānβəstē*: whose breath is obstructed
γndʾkry *γandā(k)kərē*: evil-doer
γrʾmyy *γərāmē*: wealth
γwš *γōš*: ear
γzn *γəzn*: treasure
jβ- jβʾt *žəβ- žəβāt*: to bite
jγyr- *žγir-*: to be called
jwšy : *sacrifice?
jyštmʾnkyʾ *žIšt-mānəkyā*: ill will
*knd *kand*: family
kšʾwrzy *kəšāwərzē*: tilling (the fields), agriculture
ktskndmʾnkyʾ *kətskənd-mānəkyā*: destructive purpose(?)
kty *kətē*: house
kwtr *kōtər*: family (Sanskrit *gotra*)
kyn *kēn*: hate, revenge
kyrʾn *kirān*, see grammar
mʾxjmncyk *māxžəmənčīk*: of Monday
mndmʾny *mand-mānē*: careless
mndmʾnkyʾ *mand-mānəkyā*: carelessness
nʾ-pδkcyk *nā-pəδəkčīk*: unlawful
nʾ-γrβyny *nā-γərβēnē*: ignorant

nʾ-γrβty *nā-γərəβdē*: incomprehensible
nβnd *nəβand*: reins
nm- *nəm-*: to let, permit (+ infinitive)
nγʾδʾ *nəγāδā*: prayer, request; ~*βər-*: to request
nw-γrβy *nō-γərβī*: ignorance
nwm *nūm*: rule
nw-ryjy *nō-rēžī*: displeasure, dislike
nwyδ *nəwēδ*: invitation
nymyδ *nē(m)mēθ*: south
nyzβʾny **nizβānē*: passion
pʾδy *pāθī*: still
pʾšyk *pāšīk*: hymn
pʾzy *pāzē*(?): part
pcʾwʾ *pəčāwā*: turmoil, quarrel
pcʾwʾywγty *pəčāwāyuγdē*: quarrelsome
pcpʾt *pəčpāt*: this time
pδynj- pδγt *pəθenj pəθəγd*: to pull (out)
prʾw ʾty *pərāw-əti:* for (because)
prδw- prδwt *pərδəw- pərδūt*: to sully, pollute
ptβty *pətəβd*y: burned, scorched
ptn *pətən*: *solitude, *privacy
ptnwy *pətnəwī*: anew, again
ptyʾr *pətyār*: opposition, harm
ptzrn *pətzarn*: anger
pw ʾrγ *pū-arγ*: priceless, invaluable
pw-sʾk *pū-sāk*:: countless
pww wyδʾβ *pū-wiδāβ*: without injury
pyrnm *pērnəm*: before
rʾβ *rāf*: sickness
rtnβʾmyk *rətənβāmīk*: (like) having the color of jewels
ryj *rēž*: pleasure
rytryʾ **rētəryā*: *decline
smwtr *səmutr*: ocean (Sanskrit *samudra*)
smwtryk *səmutrīk*: of the ocean
swβtγwš *suβd-γōš*: whose ears are pierced, having pierced ears
šmʾr- *šəmār-*: to think
šmʾrʾkyn *šəmārkēn*:thoughtful
šyrkty *širəktē*: having done good, pious
tʾwndyy *tāwəndē*: mighty
wʾδ *wāδ*: place, seat
wʾxšyk *wāxšīk*: spirit
wyδʾβ *wiδāβ* : harm, damage, injury
wyδβzʾt: ?
wyγrʾs- wyγrʾt *wiγrās-* (*wīγrās-*) *wiγrāt*: to awake (intr.)
wyspγrβʾk *wisp-γərβāk*: knowing all, omniscient
wyspsprγmy *wispəspərγəmē*: all (covered with) flowers
wystʾw *wistāw*: oath; *wistāw- kun-*: to swear an oath
wystʾw- *wistāw-*: to swear
xδwk *xəδūk*: resentment
xr *xər*: donkey
xrγwšy *xərγōšē*: hare"
xwʾkr *xwākər*: merchant

Lesson 13

xwyc *xwēč*: pain
yp'k *ipāk*: anger
yxwyn *ixwēn*: separate (from), excluded (from)
z'yxyzy *zāyxēzē*: creeping on the earth
zmb *zamb*: shore
zrxs- zryt *zərəxs- zərəγd*: to be saved, delivered
zwrnyy *zurnē*: time, moment
zyn- zyt *zin- zit*: to deprive (of: *c-*)
zyrnβ'm *zērənβām*: having the color of gold, gold-colored

LESSON 14

GRAMMAR

Word formation. Doubling.

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

Geminated compounds are usually "intensive," that is, emphasizing the meaning of an adjective, or "distributive," that is, noting several occurrences of what is indicated by the noun or adjective.

1. Nouns: *rēt-rētē* (*rēt-rētī*?) "in many respects, in various respects"; *kōs-kōs* "in various/many places, from place to place."
2. Adjectives: *šīršīr* "very much," *āykōn-āykōn* "for ever and ever"; *zārī-zārī* "with great compassion."
3. Adverbs. Some compounds in this category are distributives: *kəβna-kəβnu* "little by little."

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

Verbs. The potentialis.

The so-called potentialis is a verbal construction with two different functions. 1. It expresses ability and is then translated by means of the auxiliary "can, be able," 2. it expresses completion of action in the past and is then translated as a pluperfect, optionally with an additional "finished," "completely," or similar.

Active forms take the auxiliary *kun-* "to do," intransitive and passive forms the auxiliary *βəw-* "to become."

The main verb is in a form made from the past stem. Light stems take the ending *-u* (in Sogdian script) or *-a*; heavy stems take no ending.

1. active:

nē žəγda kunam "I cannot uphold (observe)"

nē əti məs pērnəmčīk āxās pətfərāwt kunam
"I am unable any more to remember the first struggle" (BBB)

əkta kunēm-kām "we shall be able to do"

1. passive:

čēmēδī čāf uγda uβāt pəčāyət-kām fərmāy
"it will be useful to tell as much of this as can be said" (BBBd)

árti-ši xō nāyukāwī nē āpāt βōt
"and its depth cannot be reached" (Cosm.)

2. active:

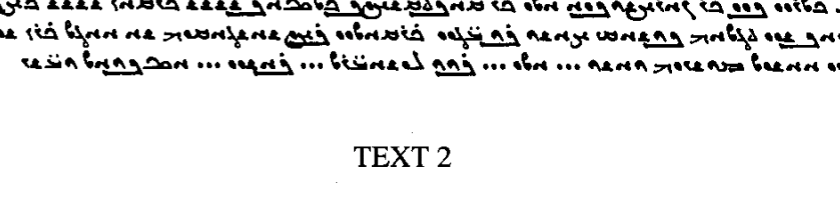
čānō xwart əspətē xurt kunand
"when they had finished eating the food"

2. intransitive:

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

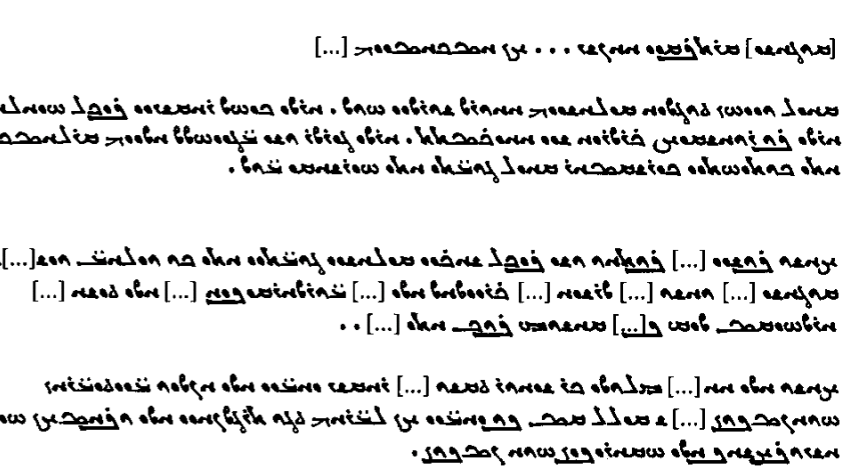
TEXT 1

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



TEXT 2

(Tale E)



Lesson 14

EXERCISES

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

2. Translate into Sogdian:

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

GLOSSARY 14

1-jw'ny *ēw-žwānē*: one life through
''wrt- *āwart-*: to turn hither
''wzr *āwəzər*: *slope
''yfs- ''yβt *āyəfs- āyəβd*: to be perverted, compromised
''x's 'wxwnc *āxās ōxunč*: struggle
'ztyw *əzdēw*: exiled
βγn *βəγən* neut.: temple (see grammar lesson 5)
βγyyst'n *βəγistān*: place of gods
βwrt'rmyky' *βurtārəmīkyā*: patience
βyyjyβr'n *βežēβərān*: dejected
cyndr *čendər*: inside
frkrnd- *fərkrand-*: to cut
frtry' *fərtəryā*: furthering, promotion
frwz- frwšt *fəruz- fərušt*: to fly (forth)
fryyt't *frītāt*: charity
γwβ- *γōβ-*: to praise
γyrtr *γīrtər*: later
j'y- *žāy-*: to speak, talk
jγw *žəγu*: very
jγw, jwγ- *žəγu žuγ-*: hard, cruel
jmn *žəmən*: time (point of, stretch of time)
jyn' *ženā* : body
kwjpy'k *kužbyāk*(?): *zeal
m'nwk *mānūk*: similar
mwγ'ny *muγānē*: Magian
myδ'ny *mēδānī*: among, amidst
nγwš- nγwšt *nəγōš- nəγušt*: to listen to
nwrt- *nəwart-*: to turn thither
ny'wr *nyāwər*: another time
n'-wyyt *nā-wīt*: unseen
n'f *nāf*: people
n'ktynyy *nāktēnē*: of silver
n'nγ'my *nā-nəγāmē*: untimely

p'cr't *pāčrāt*: reward
p'tcγnyy *pātčəγnē*: answer
pcxw'q *pəčxwāk*: obstacle
pcy'y- *pəčyāy-*: to help
przr *parzər*: very
ptβnd *pətβand*: bond
ptryš- ptryšt *pətrēš- pətrišt*: to tear up
ptycy **pətīčī*: facing
pts'k *pətsāk*: regulation
pxw'y- pxwst *pəxwāy- pəxust*: to cut off
pyšt *pišt*: but
rw'nmyc *rəwānmēč*: of the soul
rwδny *rōδenē*: brazen, of brass
škwrδ *škúrθ*: difficult
šwnyy *šōnē*: that (dem. pron., lesson 3)
šyrβr'n *šīrβərān*: happy
trγtz'yy *trəγdzāyē*: depressed
trny' *tarnyā*: submissiveness
w'xš *wāxš*: word
wx'scn *uxāsčən*: troubled
wxr, wnxr *wa(n)xər*: voice
wy'βrny *wyāβərnē*: endowed with speech
wyncyk *wēnčīk*: visible
wysprtnyny *wispərtənēnē*: studded with jewels (Sanskrit *ratna*)
wz- wšt *uz- ušt*: to fly
xnγr *xanγər*: sword
xwp *xōp*: good, skillful
y'β- *yāβ-*: to wander, rove
ywkfswk *yōk fəsōk*: teaching
z'rcnwky' *zārčənūkyā*: pity, mercy
z'ryy-sy- *zārē-say-*: to be pitiful
zryš- zryšt *zrēš- zri.st*: to tear asunder
zyrnynyy *zérnenē*: of gold

LESSON 15

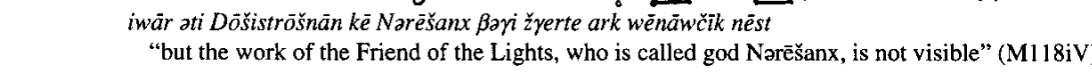
GRAMMAR

Verb. Middle forms.

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

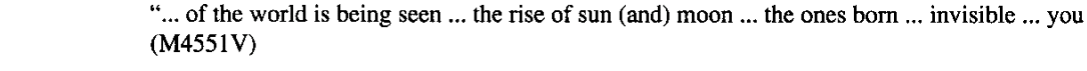
	Present ind.	Imperfect		Optative ("Precative")
		Light stems	Heavy stems	
Sing.				
1		*-tu* <-tw>		*-ētu* <-ytw>
2		*-ti* <-ty>		*-ēta* <-yt'>
3	*-te* <-ty>	*-ta* <-t'>	*-t* <-t>	*-ēt, -ēte* <-yt, -yty>
Plur.				
3		*-tand* <-t'nd, -tnd>	*-tand* <-t'nd, -tnd>	*-ētēnd* <-ytynd>

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



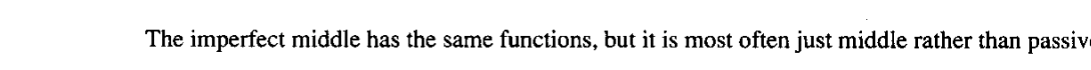
iwār əti Dōšistrōšnān kē Nərēšanx βəγi žγerte ark wēnāwčīk nēst

"but the work of the Friend of the Lights, who is called god Nərēšanx, is not visible" (M118iV)



**əfčambəδčīk [...] wēnde-skun [...] xūr māxī təxēz [...] āžətētī [...] nā-wēnānčīk [...] žγērəθa*

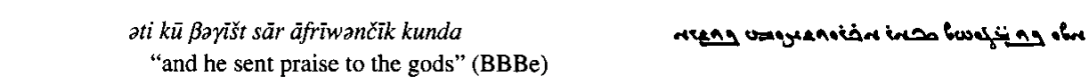
"... of the world is being seen ... the rise of sun (and) moon ... the ones born ... invisible ... you call" (M4551V)



arti βəγānīk paršpərən əβžirēnč kē əti āykōn nē əβnōte

"and a divine pavement made of diamonds (*vajra*), which for ever does not tremble" (Cosm.)

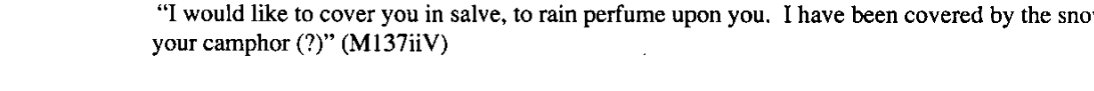
The imperfect middle has the same functions, but it is most often just middle rather than passive:



wānō uγdu δārt kət əδu pərwərtē pəšē δβərya xurni āstu

"he said: Twice I have taken = found (?) blood behind the door" (Man. Let. 1)

əti kū βəγīšt sār āfrīwənčīk kunda



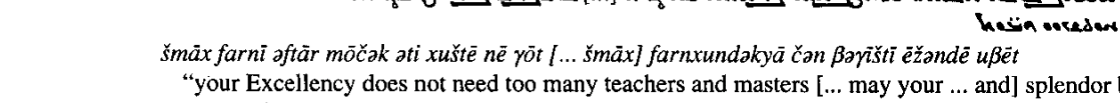
"and he sent praise to the gods" (BBBe)

pər təwa āγundētu čəxšām ixsa wārētu čən kəpūrī šənēšətu

"I would like to cover you in salve, to rain perfume upon you. I have been covered by the snow of your camphor (?)" (M137iiV)

ču məna āγəδē γəwēte βīrētu čən βəγa

"whatever wished-for thing I may need may I obtain it from god!" (M337R)

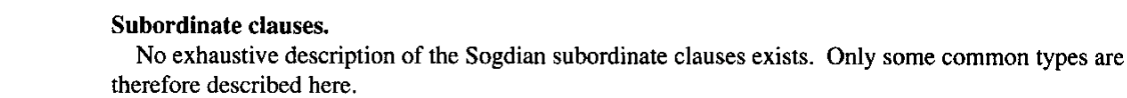


šmāx farnī əftār mōčək əti xuštē nē γōt [... šmāx] farnxundəkyā čən βəγīštī ēžəndē uβēt
"your Excellency does not need too many teachers and masters [... may your ... and] splendor be worthy from (the point of view of) the gods!" (M483)

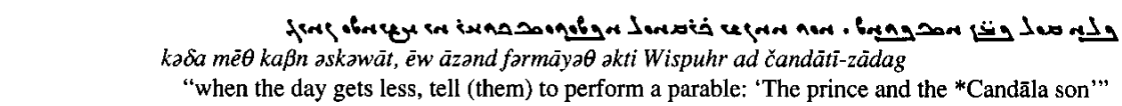
Subordinate clauses.

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

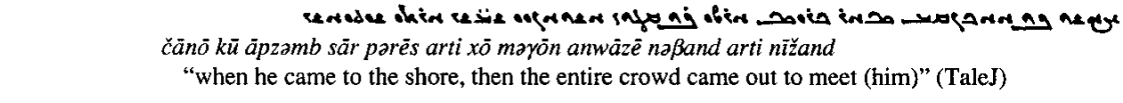
A. Temporal clauses are introduced by conjunctions such as *kəδa* "when," *čānō* "when, as,"



kəδa mēθ kaβn əskəwāt, ēw āzənd fərmāyəθ əkti Wispuhr ad čandātī-zādag
"when the day gets less, tell (them) to perform a parable: 'The prince and the *Candāla son'" (BBBd)

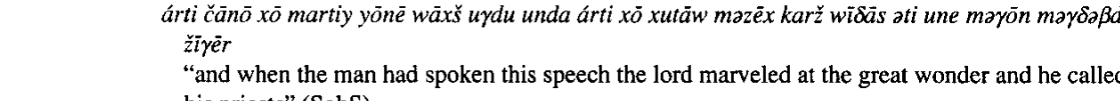


čānō kū āpzəmb sār pərēs arti xō məγōn anwāzē nəβand arti nīžand
"when he came to the shore, then the entire crowd came out to meet (him)" (TaleJ)



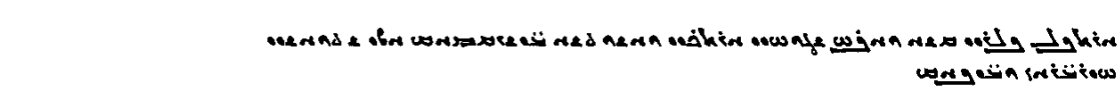
árti čānō xō martiy yōnē wāxš uγdu unda árti xō xutāw məzēx karž wīδās əti une məγōn məγδəβda žīγēr
"and when the man had spoken this speech the lord marveled at the great wonder and he called all his priests" (SghS)

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



árt-kəδ kəθrē məna wāxš nəγōše árt-fi wānō žənā βéndəm-kām əti ēw žəwānī šīrβərān uβē-kām
"And if you listen to my word(s) now, then I shall bind such knowledge to you that you shall be happy one (entire) life" (Tale E)

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



árti karmšōhənī βénd wānō əškúrθ wāβət pər δēn wānō əti ēw kətām δēnδārī əti kətār uné nəγōšākī karmšōhən βəsti uβē arti čēwēδ γírtər nē δēnδārt əti nē nəγōšākt pər βəγe nəmāč əti pər βūsəndī, əti pər θəβār uné əprew nē pətrēθənd
"and the withholding of the absolution is so serious—it says in the religion—that, were the absolution to be withheld from any one elect or hearer, then after that neither elects nor hearers shall mix with him at the worship of God and the fast and the alms-giving" (BBBf 27-35)

[illegible]

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

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

D. Final clauses.

wānō kət-fi [...] nəmyāk əti pətēðyā nē kunāt [illegible] [...] [illegible]

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

[illegible]

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

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

TEXT 15.1

(M 549; Murder of the Magi)

1 [illegible]

2 [illegible]

3 [illegible]

4 [illegible]

5 [illegible]

6 [illegible]

7 [illegible]

8 [illegible]

TEXT 15.2

1 [illegible]

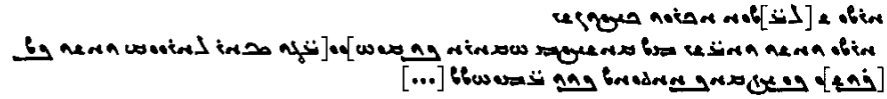
2 [...] [illegible]

3 [illegible]

4 [illegible]

5 [illegible]

6 [illegible]



7

EXERCISES

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

2. Translate into Sogdian:

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

GLOSSARY 15

ʾʾfrywncyk *āfrīwənčīk*: blessing
ʾʾγwnd- ʾʾγwst *āγund- āγust*: to cover
ʾʾpzmb *āpzəmb*: shore
ʾʾs *ās*: taking
ʾʾznd = ʾʾzynd
ʾftʾr *əftār*: much, many
ʾngrʾnd *angrānd*: cutting
ʾnzrʾ *anzərā*: damage
ʾpʾryk *əpārīk*: other, remaining
ʾpšyk *əpšēk*: spilling
ʾspnd *əspand*: *sacred
ʾškwrδ *əškurθ*: heavy, serious
ʾwpt- (wʾpt-) ʾwpst *ōpət-* (*wāpət-*) *ōpəst*: to fall (down)
ʾxwsndyʾ *əxusandyā*: satisfaction
ʾjndy *ēžəndē*: worthy
ʾync *īnč*: woman
ʿcyδc, mistake for ʿyδc
βwsndy *βūsəndī*: fasting
βyry *βīrē*: obtaining, success
cxsʾm *čəxšām*: salve
δβʾr *θəβār*: gift(-giving)
δwʾn *δəwān*: forward
dwšystrwšnʾn *Dōšistrōšnān* (MPers.): Friend of the Lights
δywʾštyk *δēwāštīk*: ?
frnkwndyʾ *farnxundəkyā*: glory
frpʾš- *fərpāš-*: to throw
ftr- *fətər-*: pull out
γwδy *γōδē*: vessel
γwš *γōš*: ear
jmykyʾ *žəmīkyā*: ?
jnʾ *žənā*: knowledge
jymt **žīmət*: city name
kpwr *kəpūr*: camphor
krj *karž*: miracle

Lesson 15

kšn *kašn* = *karšn*: form
kwγwny *kuγunē*: proper name, offspring of Ahriman
m'ncyk *mānčīk*: intentional(?)
mγδβ *məγδəβ*: Magian
mnd''γ'ry' *mand-āγəryā*: ?
mrt mrt *mart mart*: individually
myδry-βγ *miθriβəγ, mišiβəγ*: the Third Messenger (< god Miθra)
nfryn *nəfrīn*: curse
nnδβ'mbn *nənə-δβāmbən*: Lady Nana
nmy'k *nəmyāk* + *kun-*: to belittle, put down
nryšnx *nərēšanx*: Man. deity
p' *pā* = p'rty *pār-ti*: for
prm'n, mistake for frm'n
prwrty *pərwərtē*: turn, time
pš'k *pəšāk*: abortion
pšy *pəšī*: after (+ loc.)
ptmwxs- (ptymwxs-) ptmwγt *pətmuxs-* (*pətīmuxs*) *pətmuγd*: to don, put on (a garment)
ptryδ- ptryst *pətrēθ- pətrist*: to mix, mingle
ptsxs- ptsγt *pətsəxs- pətsəγd*: to be constructed
ptšk'f- *pətškāf-*: to smash
ptxwng *pətxwang*: murder
ptyδy' *pətēδyā*: offense
pysws *pēsōs*: female archont, maker of Adam and Eve
r'y- *rāy-*: to weep
rw'nsp'sy *rəwānspāsī*: soul-service
ryš- *rēš-*: to tear
ryt *rēt*: face
šklwn *šəklōn*: male archont (prince of darkness), maker of Adam and Eve
šnyš- *šənēš-*: to cover
šyrβr'n *šīrβərān*: happy
šyrm'ny *šīrmānē*: good-spirited, happy
twty *tuti* = əti
txyz *təxēz*: (sun-)rise
w'r- *wār-*: to rain
wδ's- (imperf. wyδ's-) *uδās-* (*wīδās-*): to marvel, wonder
wn'r'm *unārām*: forest retreat(?)
wš *wəš* = *əš*: memory, mind
wxwn- *uxun-*: to call
wy'k *wəyāk*: a place
wyδβ'γ *wiδβāγ*: discourse
wyn'wcyk *wēnāwčīk*: visible
wyspwhr 'd cnd'tyz'dg *Wispuhr ad čandātī-zādag*: the Prince and the Murderer's Son (MPers. tale)
x'x *xāx*: well (of water)
xšyβt *xəšiβd*: milk
xwrn *xurn*: blood
xwšty *xuštē*: teacher
yxs' *ixsa*: perfume
ytkw *itku*: bridge
ywxn *yuxn* fem.: blood
zβ'k *zəbāk*:
zprtkry *zəpartkərē*: purifying (or *zəpartkərī*: purification)

3 *əθrē*: three 6

ʾʾβr- ʾʾγt *āβər- āγət*: to bring 5
ʾʾβrxsymync *āβərəxsīmēnč*: of lust 9
ʾʾδy *āδē*: any 6
ʾʾγδy *āγəδē*: a wish 10
ʾʾγʾz- ʾʾγšt *āγāz- (māγāz-, āγāz-) āγəšt*: to begin 4
ʾʾjwn *āžōn*: birth (~ *gati*, Buddh.), child 10
ʾʾjy- ʾʾjit *āžəy- āžit*: to be born 7
ʾʾkwc- ʾʾkwγt *ākōč- ākuγd*: to hang, suspend 10
ʾʾp *āp* fem.: water 4
ʾʾpyk *āpīk*: of water, living in water 12
ʾʾpʾy- ʾʾpʾt *āpāy- āpāt*: to consider, fathom 8
ʾʾs *ās*: taking 15
ʾʾs- ʿyt *ās- ēt*: to take 8
ʾʾtr *ātər*: fire 7
ʾʾwrt- *āwart-*: to turn hither 14
ʾʾwzr *āwəzər*: *slope 14
ʾʾxns *āxəns*: fight 10
ʾʾyfs- ʾʾyβt *āyəfs- āyəβd*: to be perverted 11
ʾʾyfs- ʾʾyβt *āyəfs- āyəβd*: to be perverted 14
ʾʾykwn *āykōn*: eternally 1
ʾʾykwncyk *āykōnčīk*: eternal 12
ʾʾymb- ʾʾyβt *āyamb- āyəβd*: to pervert 11
ʾʾz *āz* fem.: desire, greed 9
ʾʾzmyc *āzəmīč*: of desire, greed 9
ʾʾzrmkry *āzarmkərē*: hurting 11
ʾʾzynd *āzend*: parable, story 1
ʾʾzyr- *āzēr-*: to harm 12

ʾβjyrʾynyy *əβžirēnē*: made of diamonds; from *vajra*, cf. Khotanese *vaśira-* 8
ʾβnw- *əβnəw- (əβnō-)*: to tremble, shake 8
ʾβtkyšp *əβdkišp*: the (world) of the Seven Climes, the whole world 10
ʾβtʾmyδ *əβdamāθ*: a week 13
ʾβyʾp *aβyāp*: *reach 8
ʾβzn **əβzən*: *recognition 12
ʾδw *əδu (əδəw)*: two (before noun) 5
ʾfcmbδδ *əfčambaδ*: the world 10
ʾfryn- ʾfryt *āfrīn- āfrīt*: to bless 7
ʾkty, fem. ʾktc *əktē, əktč*: done 3
ʾktyʾ *əktyā*: act, deed 2
ʾktʾny *əktānē*: sin 8
ʾkwc- ʾkwγt *ākōč- ākuγd*: to suspend, hang up 11
ʾkwt *əkut*, plur. *əkutīšt*: dog 5
ʾmbyr- *ambēr-*: to fill (trans.) 9
ʾncʾy- ʾncʾt *ančāy- ančāt*: to calm down, end 13
ʾndwxc əndōxč: sorrow 9
ʾndwxcnʾk *andōxčənāk*: anxious 13
ʾndwxs- *anduxs-*: to strive, toil 5
ʾndxs- ʾntγt *andəxs- (mandəxs-) andəγd*: to flee 6
ʾnfrʾsy *anfrāsē*: *litigation 12
ʾngrʾnd *angrānd*: cutting 15
ʾnγty, fem. ʾnγtc *anγətē, anγətč*: entire, complete 3
ʾnγʾw *ənγāw*: *haste 5
ʾnspt- *anspət-*: to rise, rouse oneself 9
ʾnspʾ *anspā*: carpet 6
ʾnsʾc- ʾnsγt *ansāč- ansəγd*: to arrange 11
ʾnšpn- *anšpən- (manšpən-)*: to rest 4
ʾnšpr- *anšpar-*: to tread (upon) 8
ʾnštʾy- ʾnštʾt *anštāy anštāt*: show, indicate, bring about 10
ʾnwyj- ʾnwšt *anwēž- ənušt*: to gather (trans.) 5
ʾnwz- ʾnwšt *anwəz- (manwəz-) anušt*: to gather 11
ʾnxr *anxər*: constellation 11
ʾnxrwzn *anxar-wəzən*: zodiac 11
ʾnxsty *anxəstē*: goaded 7
ʾnxwy- ʾnxwst *anxwəy- anxust*: to be broken 10
ʾnxz- ʾnxšt *anxəz- (manxəz-) anxəšt*: to rise 4
ʾny *əniy*: other 7
ʾnyms- ʾnymt *anyəms- anyəmt*: to be finished, done for 7
ʾnyʾm *anyām*: end 7
ʾnzrʾ *anzərā*: damage 15
ʾpstw- *əpəstəw- + čə*: to renounce 10
ʾpsʾk *əpsāk* fem.: wreath 8
ʾpšyk *əpšēk*: spilling 15
ʾrdʾwʾn mʾt *ardāwān māt*: the Mother of the Righteous (Pers.-Parth. word) 10
ʾrk *ark* fem.: work 2
ʾrtʾw *ərtāw*: righteous 3
ʾrtʾwspyʾ *ərtāwəspyā*: righteousness, the community of the righteous 7
ʾskw- ʾskwʾt *əskəw- əskwāt*: to dwell, be 3
ʾskycyk *əskēčīk*: hight, tall 2
ʾskysʾr *əskīsār*: upward 10
ʾskʾtr *əskātər*: higher, further, any more 8
ʾsp *əsp*: horse 1
ʾspnc *əspanč*: mansion, guest-house 9
ʾspnd *əspand*: *sacred 15
ʾsprγm *əspərγəm*: flower 8
ʾspty *əspətē*: full, complete 5
ʾspyš- ʾspxšt *əspeš- əspəxšt*: to serve 10
ʾspʾs *əspās*: service 12
ʾspʾsy *əspāsē*: servant 11
ʾspʾδ *əspāδ*: armyʾwrm ōrəm: *calm 9
ʾstkʾnjl *əstəkanǰəl*: of bone 8
ʾš *əš*: memory, mind 5
ʾškmb *əškamb*: world (~ *loka*, Buddh.) 10
ʾškry *əškərē*: in pursuit 4
ʾšmʾr- (ʾ)šmʾrt *(ə)šmār- (šīmār-) (ə)šmārt*: to think 9
ʾšmʾrʾ *əšmārā*: thought 9
ʾštyk *əštīk*: third 7
ʾty *əti*: and 2
ʾwfs- ʾwβd *ōfs- ōβd*: to sleep 6
ʾwjγδ- ʾwjγst *ōžγəδ- ōžγəst*: to dismount 15
ʾwryz *ōrēz-*: fall down 8
ʾwrδ *ōrθ*: there 11
ʾwsty- ʾwstʾt *ōstəy- (wāstəy-) ōstāt*: to place 10
ʾwsty- ʾwstʾt *ōstəy- (wāstəy-) ōstāt*: to place 11
ʾwswxs ʾwswγt *ōsuxs- (wāsuxs-) ōsuγd*: to be purified 7
ʾwswγty, fem. ʾwswγc *ōsuγdē, ōsuγč*: purified, pure 3
ʾwtʾk *ōtāk*: place 7
ʾwyjtkʾry *ōžit-kārē*: killer, murderer 8
ʾwšt- (ʾwšty-) ʾwstʾt *ōšt(əy)- (wāšt-) ōstāt*: to stand 15
ʾwšt- ʾwštāt *ōšt- (wāšt-) ōstāt*: to stand 6
ʾxwsndyʾ *əxusandyā*: satisfaction 15
ʾxwšnd *əxušand* = əxusand ? 12
ʾxwʾy- ʾxwʾt *əxwāy- əxwāt*: to break, infringe 8
ʾxšnk *əxšank*: graceful 8
ʾxšnʾm *əxšnām*: grace 10
ʾxšywny *əxšēwənē*: ruler 8
ʾxšywnymyc *əxšēwənēmīč* fem.: royal 8
ʾxšyδ *xšēθ*: ruler 11
ʾxšʾwnδʾr *əxšāwənδār*: ruler 11

ʾyδ *ēδ*: this 3
ʾyδc ... ny/nʾ *ēδč* ... *nē/na*: no, not, don't ... any (thing), nothing 5
ʾyδc *ēδč*: any 5
ʾyδy *ēδē*: person, somebody 6
ʾyjn, ʿyjn *ēžən*: worthy 8
ʾyjnʾwy *ēžənāwī*: worthiness 11
ʾync *īnč*: woman 15
ʾyny, ʿyny *ēnē*: this 3
ʾys-, ʿys- ʾʾγt *ēs- āγət*: to come 3
ʾyw wnyy δβtyʾ *ēw wine δβitya*: one another 11
ʾyw *ēw*: one 4
ʾywtʿc *ēwtāč*: single 6
ʾyzt *ēzd*: street 11
ʾzprt *əzpart*: pure 12
ʾztyw *əzdēw*: exiled 14

βʾγ *βāγ*: garden 7
βʾry *βārē*: rider 6
βʾrycyk *βārēčīk*: riding animal 10
βʾwcy(k) *βāwčī*, *βāwčīk*: sufficient 12
βjngʾry *βəžangārē*: evil-doing 6
βjyk *βəžīk*: evil (adj.) 7
βjγδ- βjγst *βəžγəδ- βəžγəst*: to mount (a horse) 9
βjʾwk *βəžāwk*: misery 10
βr *βər*: fruit 8
βr- βwrt *βər- βurt*: to carry, bring 3
βry *βəriy* fem.: air 5
βryywr*βrēwər*: 10,000 10
βryyβryny *βərēβərēnē*: fruit-bearing 8
βrʾt *βrāt*: brother 1
βγ, plur. βγyšt, βγʾn *βəγ*, *βəγīšt*, *βəγān*: lord, sir 2
βγn *βəγən*: temple 14
βγpšy *βəγpəšē*: son of gods 10
βγyystʾn *βəγistān*: place of gods 14
βγʾnyk *βəγānīk*: of the gods, divine 12
βγʾnyq *βəγānīk*: divine 8
βwn *βun*: bottom 11
βwrtʾrmykyʾ *βurtāəmīkyā*: patience 14
βwδnβrʾn *βōδənβərān*: *perceptive 9
βwδstn *βōδəstən*: garden 11
βwδʾndy, fem. βwδʾndc *βōδandē*, *βōδanč*: fragrant 5
βwδʾndy, fem. βwδʾndc *βōδandē*, *βōδanč*: perfumed 8
βxš- βγt *βəxš- βəγd*: to give, distribute 6
βyj *βež* fem.: evil 11
βyjβry *βež-βərē*: suffering, needy 12
βyk *βēk*: outside 6
βyksʾr *βēk-sār*: outward, away 6
βynd- βst *βend- βəst*: to bind, lock 4
βyr- βyrt *βīr- βīrt*: to obtain 8
βyry *βīrē*: obtaining, success 15
βyyjyβrʾn *βežēβərān*: dejected 14
βyʾryy *βyārī*: the next morning 5

cʾδr *čāδər*: down (below) 6
cʾδrcy(k) *čāδərčī*, *čāδərčīk*: inferior, below 12
cʾδrcyk *čāδərčīk*: which is below 11
cʾδrsʾr *čāδərsār*: down(ward) 14
cʾnw *čānō*: as, when, like 6
ckn'c pyδʾr *čəkənāč piδār*: why, for what reason 4
cndr *čandər*: within 11
crm *čarm*: skin, hide 9
ctfʾrmyk *čtfārmīk*: fourth 5
cw *ču*: what 3
cw ʾty *ču əti*: whatever that 6
cxr *čəxr*: wheel 11
cxšʾpt *čəxšāpət*: commandments 8
cxwδ *čəxūδ*: Jewish 4
cyn *Čīn*: Chinese 4
cyndr *čendər*: inside 14
cynstn *Čīnəstən*: China 3
cytyy *čētē*: ghost 13

δʾm *δām* fem.: creation 5
δʾr- jγt *δār- žəγd*: to hold, keep, maintain 5
δβʾnzkʾwy *δβanzəkāwī*: thickness 11
δβʾr *θβār*: gift 5
δβʾt *δβāt*: perhaps 13
δβr *δβər*: door, gate 5
δβr- δβrt *θəβər- θəβərt*: to give - given 1
δβtyk *δəβdīk*: second 4
δβyš *δβēš*: harm 8
δrwnpδy *δrūn-pəδē*: bow-case 5
δrwʾn *Θərwān*: Throana, Dunhuang 7
δsʾ *δəsa*: ten 1
δt, plur. δtyšt *δət δətyšt* neut.: wild animal 5
δwr *δur*: far, distant 3
δwγt, plur. δwγtrt *δuγd*, *δuγdart* fem.: daughter 2
δwʾn *δəwān*: forward 15
δyδym *δēδēm*: diadem 8
δyδymβr *δēδēmβər*: diadem-carrying 8
δyn *δēn* fem.: religion 7
δynmync *δēnmēnč*: of the religon 12
δynyfrn *δēnī-farn*: the Glory of the Religion 5
δynδʾr, δynδʾry *δēnδār*, *δēnδārē*: holder of the religion, (good) Manichean 3
δynʾr *δēnār* (or *δīnār*): dinar 1
δynʾβry, fem. δynʾβrʾnc *δēnāβərē*, *δēnāβerānč*, plur. *δēnāβerāšt*: male/female elect 12
δyštwc *δištōč*: poverty 10
δyw *δēw*: demon 3
δywʾštyk *δēwāštīk*: ? 15

fny- *fənəy-*: *renounce (sth.: *pər-* +) 8
frʾs *fərās*: punishment 10
frγʾz- frγšt *fərγāz- fərγəšt*: to begin (to do) 6
frmʾy- frmʾt *fərmāy-* (*frāmāy-*) *fərmāt*: to order, command; + infinitive (see next lesson) 6
frn *fərn*: majesty, glory 12
frpʾš- *fərpāš-* (*frāpāš-*): to urge on 10
frpʾš- *fərpāš-*: to throw 15
frtryʾ *fərtəryā*: increase, improvement, furtherance 5
frtryʾ *fərtəryā*: later, further 14
fryʾnwʾz *friyənwāz*: company of friends 9
fryʾtr, fyʾtr *fəryātər*, *fəyātər*: more 6
fryʾwy *friyāwī*: love 9
fryšty *frēštē*: angel 1
fryt't *frītāt* fem.: love 5
fryyrwʾn *frī-rəwān*: soul-loving, the Hearer 12
fryyt't *frītāt*: charity 14
fsp *fəsp*: rug 10
fswx *fəsux*: frasang 11
fšyʾws *fəšyāwəs*: gentleman 6
ftr- *fətər-*: pull out 15

γ'δwk *γāθūk*: throne 1
γmbn *γambən*: trouble, exertion, toil, hardship 7
γmbnβry *γambən-βərē* who suffers hardship 7
γn *γən*: skill, craft 7
γnd'k *γandāk*: bad 5
γr *γər*: mountain 6
γr'myy *γərāmē*: wealth 13
γr'n *γərān*: heavy 5
γrβ *γarf*: much 6
γrβ- γrβ't *γərβ-'t*: to know, understand 3
γrβ'k *γərβāk*: wise 5
γrβ'ky' *γərβākyā*: knowledge 2
γrδ *γərδ*: neck 10
γrf = γrβ
γrf *θγarf*: much, many 3
γryw *γərīw* fem.: self, soul 5
γw- *γəw-*: to be necessary; + infinitive 5
γwδy *γōδē*: vessel 15
γwš *γōš*: ear 15
γwβ- *γōβ-*: to praise 14
γw'n *γəwān*: sin 7
γw'nw'cy *γəwān-wāčī*: forgiveness for sins 7
γyr *γīr*: late 8
γyrtr *γīrtər*: later 14
γyšyp *γišēp*: harm 8
γzn *γəzn*: treasure 13

j'm *žām*: politely (?) 12
j'r *žār* fem.: poison 5
j'rny *žārenē*: poisonous, full of poison 8
j'y- *žāy-*: to speak, talk 14
jβ- jβ't *žəβ- žəβāt*: to bite 7
jγrt *žγart*: quickly 9
jγw *žəγu*: very 10
jγw *žəγu*: very 14
jγw, jwγ- *žəγu žuγ-*: hard, cruel 14
jγyr- jγyrt *žəγēr* (*žīγēr-*) *žəγērt* (?): to call 4
jmn *žəmən*: time (point of, stretch of time) 14
jmnw *žəmənu*: time, hour 5
jmyky' *žəmīkyā*: ? 15
jn- jyt *žən- žit*: to strike, play (an instrument) 6
jw- *žəw-*: to live 5
jwky' *žukyā*: (good) health 9
jwšy : *sacrifice? 13
jw'n *žəwān* fem.: life 2
jyk *žek* fem.: damage 10
jymt **žīmət*: city name 15
jyn' *ženā* : body 14
jyštwc *žištōč*: ugliness 7
jyšt'wc *žištāwəč*: hatred 9

k'rpδ *kārpaδ*: mold, Gk. καλαποδιον 12
k's *kās*: pig 5
kβn *kəβn*: less, too little 5
kβnyxn *kəβnīxən*: *meager remnant 7
kδryy *kəθrē, kəšē*: now 5
kδwty *kəδuti*: that 6
kδ' *kəδa*: when(ever) 6
kmbwny *kambōnī*: inferiority, lessness 8
kmby *kambī*: less, too little 6

*knd *kand*: family 13
knδ *kanθ* fem.: town 4
knδβr *kanθβər*: city gate 4
kpyδ **kəpēδ*: *shop, *stall 11
krjy'wr *karžyāwər*: 8
krmšwhn *karmšōhən*: absolution 10
krnw'ncy' *qərnəwānčyā*: craft 7
kršn *karšən*: form 8
kršn'w *karšnāw*: beauty 5
kr'n *karān*: pure, clean 5
kštr *kəštər*: smaller 6
kš'wrzy *kəšāwərzē*: farmer 8
kt *kət*: particle introducing direct speech. 6
kt *kət*: that, if 2
ktyβryk *katēβərīk*: pertaining to the house 10
kt'r ... kt'r *kətār ... kətār*: either ... or 7
kt'r *kətār*: or, whether 7
kwn- 'krt *kun- ək(ər)t*: to do 5
kws *kōs*: side 6
kwtr *kōtər*: family (Sanskrit *gotra*) 13
kwts'r *kutsār*: where(to) 4
kwγwny *kuγunē*: proper name, offspring of Ahriman 15
ky 'ty *kē əti*: whom 4
kyn *kēn*: hate, revenge 7
kyr- 'kšt *kēr- əkəšt*: to till 12
kyrmny *kirmənē*: worm-eaten 8
kyr'n *kirān*: direction 11
kyštyc *keštīč*: of tilling 8
kyty *kēti* < *kē əti* 7

m'n *mān*: mind 10
m'nwk *mānūk*: similar 14
m't *māt* fem.: mother 1
mγwn *məγōn*: entire 5
mndxwpyy *mand-xōpē*: lacking goodness 9
mndzprt *mand-zəpart*: unclean, impure 9
mnd''γ'ry' *mand-āγəryā*: ? 15
mr'z *mərāz*: workman 3
mrc *marč* fem.: death 9
mrcyny, fem. mrcync *mərčēnē, mərčēnč*: deadly 3
mrt mrt *mart mart*: each and every one 5
mrts'r *martsār*: hither 3
mrtxmy *mərtəxmē*: man, human being 5
mrtxm'ny *mərtəxmānē*: of men 8
mrty *martī*: man 1
mrym'ny *marī mānī*: Mar Mani 12
mrync- *mərēnǰ-*: to destroy 5
mrγ *marγ* fem.: meadow 9
mrγ *məryγ*, plur. *məryīšt*: bird 5
mrγ'rt *məryārt*: pearl 3
mrγ'rt-swmby *məryārt-sūmbē*: pearl-borer 4
mrδ'spnd *mərθāspənd*: element, the sons of Primal Man 2
ms *məs*: also 5
mstk'ry *məst-kārē*: intoxicating 12
mstwny *məstōnī*: drunkenness 11
msy'tr *məsyātər*: greater 6
mšyβγ *Məšīβəγ*: the Third Messenger (Miθr) 5
mwrty *murtē*: corpse 2
mwγ'ny *muγānē*: Magian 14
mwγ'ny, fem. mwγ'nc *muγānē, muγānč*: of the Magi 12
myδ *mēθ*: day 1
myδ, m'yδ *mēδ*: thus 1

myδ'ny *mēδānī*: among, amidst 14
myj *mež* fem.: lens 10
myn- *mēn-*: to dwell 7
myny mēnē: courage, hope 10
myr- mwrt *mīr- murt*: to die 3
mzyx, fem. mzyxc *məzēx, məzēxč*: big, great 2
mzyxy' *məzēxyā*: greatness 9

n'-swβt *nā-suβd*: un-bored 7
n'-wyyt *nā-wīt*: unseen 14
n'f *nāf*: people 14
n'ktc *nāktč* < *nā* + *əktč*: undone, not done 10
n'ktynyy *nāktēnē*: of silver 14
n'm *nām*: name 10
n'mr *nâmər*: sweet 6
n'šny *nāšənē*: rolling, turning 11
n'ywk'wyy *nāyŭkāwī*: depth; from nāyŭk "deep" 8
nβnd *nəβand*: reins 7
nβty, fem. nβtc *nəβd, nəβdč*: wet 3
nβynd- nβst *nəβend-* (*nīβend-*) *nəβəst*: to attach 9
nβyr *nəβēr*: deliberation, planning 6
nβyr- nβyr't *nəβēr-āt*: to deliberate 10
nfryn *nəfrīn*: curse 15
nγ'δ' *nəγāδā*: prayer, rekuest 13
nγwδn *nəγōδan*: dress, garment 8
nγwš- nγwšt *nəγōš- nəγušt*: to listen to 14
nγwšk'ny *nəγōšəkānē*: of the hearers 8
nγwš'k *nəγōšāk*: hearer 5
nγwš'k'nc *nəγōšākānč* fem.: female hearer 12
nm- *nəm-*: to let, permit 13
nmy'k *nəmyāk*: belittling 9
nm'c βr- *nəmāč βər-*: to do homage, obeisance 12
nm'ny *nəmānī*: regret 7
nm'y- nm't *nəmāy-* (*nīmāy-*) *nəmāt*: to judge 4
nnδβ'mbn *nənə-δβāmbən*: Lady Nana 15
npyk *nəpēk*: sth. written 8
npys- npxšt *nəpēs- nəpəxšt*: to write 3
npyšn *nəpēšən*: grandson 5
npδ- npst *nəpəδ-* (*nīpəδ-*) *nəpəst*: to lie down 6
nšyδ- *nəšēδ-*: to set down 10
nw'rt **nəwārt*: contradiction 9
nwkr *nūkər*: now 1
nwr *nūr*: today 1
nwrt- *nəwart-*: to turn thither 14
nwšy, fem. nwšc *nōšē, nōšč*: immortal 3
nwš'ft'k *nōšāftāk*: flowing with ambrosia 9
nwy *nəwē*: new 5
nwyδ *nəwēδ*: invitation 13
ny *nē*: not 2
ny *nē*: not 4
ny's- ny't *nyās- nyāt*: to take, seize 10
ny'wr *nyāwər*: another time 14
nyδ- nyst *nīθ- nīst*: to sit (down) 11
nyjy- nyjt *nižəy-*(*nīžəy-*) *nižd*: to go out 6
nyrβ'n *nirβān*: nirvana (Buddh.) 10
nyrk *nērək*: male 11
nyxy' *nīxyā*: depth, care 9
nyzβ'ny **nizβānē*: passion 7

p'δy *pāθī*: still 13
p'mpwšt *pāmbušt*: consort, spouse, wife (from Pers. *bāmbišn, bāmbušn*) 8
p'rty *pārtī*: but (instead) 6
p'rγzy' *pārəγzyā*: excellence 8
p'šy *pāšē*: guardian 10
p'šy- *pāšay-* ?: to guard 11
p'tcγnyy *pətčəγnē*: answer 14
pckwyr *pəčkwēr*: fear 9
pcm'k *pəčmāk*: resembling 10
pcp't *pəčpāt*: this time 13
pcwz- *pəčwəz-* (*pəčīwəz-*): to meet 5
pcy'y- *pəčyāy-*: to help, be useful 14
pc'w' *pəčāwā*: turmoil, quarrel 13
pδ'mn *pəδāman*: skirt (of mountain) 14
pδβ'r- *pəθβār-*: to hurry, rush 9
pδk *pəδk* fem.: judgement 2
pδwfs- *pəδufs-* (impf. =): to stick, cling 5
pδy *pəδē*: foot soldier 10
pδynd **pəδēnd*: threshold 11
pγšty *pəγəštē*: about to (do) 6
pjwk *pəžūk*: abortion 5
pncmyk *panǰəmīk*: fifth 8
pnd *pand*: close, relative 10
pn'nc *pənānč* fem.: co-wife 12
pr'δn *pərāδən*: sale 12
pr'kn- pr'knd *pərākən-d*: to scatter, sow 12
prδw- prδwt *pərδəw- pərδūt*: to sully, pollute 7
prδβn *pərδəβən*: deceit, harm 10
prkyš- prkšt *pərkēš- pərkišt*: to imprison 11
prm *pərəm*: (all the way) to; postposition + acc. 4
prm'n *θərmān* fem.: order, command 5
prs *pərs* fem.: side, flanc 11
pršp'r *pəršpār*: trampling 4
pršprn *pəršpərən*: pavement 8
pršt'k *pərštāk*: preparation, equipment 5
pršt'y- pršt't *pərštāy-* (*pərīštāy-*) *pərštāt*: to prepare 4
prštrn- prštrt *pərštərən-* (*pərīštərən-*) *pərštərt*: to spread 6
prtr *partər*: higher, foremost 7
prt'w *pərtāw*: *bench 9
prwyrt- *pərwērt-*: to let become 9
prwyδ- *pərwēδ-*: to seek 5
prxs- pr'γt *pərəxs-* (*pārəxs-*) *pərəγd*: to be left (over), remain 4
prxy *pərxē*: payment, wages 2
prys- pr'γt *parēs- pərāγət*: arrive 7
pryw = 'pryw *(ə)pərew*: together (with); postposition with instr.-abl. 6
przr *pərzər*: very 14
ps- frišt, fšt *pəs- fərišt, fəšt*: to ask, investigate 3
ps'k *pəsāk* fem.: wreath, crown 2
pswc- *pəsōč-*: to purify 5
pswxs- pswγt *pəsuxs- pəsuγd*: to be purified 11
psyδ *pəsēδ*: diminishing 9
pš'y- *pəšāy-*: to throw 5
pšt'wn *pəštāwən*: order, command 5ptcxš- ptcγt *pətčaxš- pətčəγd*: to receive 12
ptcxš- ptcγt *pətčaxš-* (*pətīčaxš-*) *pətčəγd*: to receive 8
ptβnd *pətβand*: link, tie, bond 11
ptγwš- ptγwšt *pətγōš- pətγušt*: to hear - heard 1
ptjy'mc *pətžyāmč*: *quarrel 4
ptk'r' *pətkārā*: shape 8
ptmwk *pətmōk*: garment, dress 8
ptmync- ptmwγt *pətmenǰ-*(*pətīmenǰ-*) *pətmuγd*: to don, put on clothes 7
ptm'k *pətmāk*: measure 8

ptr *pətər*: father 1
ptr'z- ptršt *pətrāz- pətrəšt*: to erect 10
ptrk'n *pətərkān*: estate, inheritance 12
ptrwp *pətrōp*: *fortress 8
ptryδ- ptryst *pətrēθ- pətrist*: to mix, mingle 7
ptryδ- ptryst *pətrēθ- pətrist*: to mix, mingle 11
ptrysty, fem. ptrystc*pətristē, pətrisč*: mixed 3
pts'c- ptsγt *pətsāč- pətsəγd*: to build, construct 5
pts'k *pətsāk*: construction 5
pts'r *pətsār*: again, once more 1
ptsγty, fem. ptsγtč' *pətsəγdē, pətsəγtč*: prepared, constructed 3
ptst't *pətəstāt*: opposition, resistance 5
ptsxs- ptsγt *pətsəxs- pətsəγd*: to be constructed 15
ptsynd- *pətsend-* (*pətīsend-*): to agree 10
ptškwy- ptškw't *pətškwəy- pətškwāt*: to say *3*
ptšk'f- *pətškâf-*: to smash 15
ptšm'r *pətšmār*: count 7
ptw'f- *pətwāf-*: to weave 11
ptxryn- ptxryt *pətxrīn- pətxrīt*: to hire, rent 4
ptxwng *pətxwang*: murder 15
ptxwy- = ptxw'y- 10
ptxw'y- ptxwst *pətxwāy- pətxust*: to kill. 3
pty'm- ptymt *pətyām- pətyamt*: to end, stop (trans.) 11
pty'mcyk *pətyāmčīk*: final, 12
pty'p *pətyāp*: part, time (3 times) 6
pty'r *pətyār*: opposition, counterpart 11
ptyδy' *pətēδyā*: offense 9
ptyms- ptymt *pətyəms-* (*pətīyəms-*) *pətyamt*: to end, stop (intrans.) 5
ptyn *pətin*: separate(ly) 11
ptzrn *pətzarn*: anger 7
ptz'n- *pətzān-*: to know, recognize 9
pw 'rγ pū-arγ: priceless, invaluable 12
pw-skβty *pū-skəftē:* *helpless 7
pw-s'k *pū-sāk*: countless 9
pwrδnk *purδank*: leopard 9
pws- pwt *pūs- pūt*: to rot 8
pwt, plur. pwtyšt *put* (*bud*), *putīšt*: Buddha 2
pwt'ny *putānē*: Buddhist 4
pww wyδ'β *pū-wiδāβ*: without injury 13
pxry paxrē: planet 11
pyδ *pīδ*: elephant 5
py't- pyst *pyāt- pyast*: to adorn 7
py'ty *pyātē*: adornment 7
pyn- *pīn-*: to open 5
pyrnm *pērnəm*: before 13
pyrnms'r *pērnəmsār*: before, in front of 5
pyšt *pišt*: but 14

r'δ *rāθ* fem.: road 12
r'δt'k *rāθ-tāk*: guide 6
r'f *rāf*: illness 9
r'γ *rāγ*: plain 9
r'fkyn *rāfkēn*: diseased 12
r'k *rāk*: vein 11
r'mnd(y) *rāmənd(ī)*: always 5
r'y- *rāy-*: to weep 15
rm *rəm*: people 2
ršt *rəšt*: straight 12
rtnyny *rətnēnē*: made of jewels (Skt. *ratna*) 10
rtw *rətu*: 10 seconds 5
rty *ərti*: and 3
rw'n *rəwān*: soul 5
rw'nmyc *rəwānmēč*: of the soul 14
rw'nsp'sy *rəwānspāsē*: soul-service 15
rwδ- rwst *rōδ- rust*: to grow 7
rwδny *rōδenē*: brazen, of brass 14
rwδny, fem. rwδync *rōδenē, rōδēnč*: of copper 12
rwrty'mync *rurtyāmēnč*: of insolence 9
rwstm *Rustəm*: proper name 3
rwxšn *ruxšən*: light (adjective) 2
rwxšn'γrδmn *ruxšna-γərəδmān* fem.: the Light Paradise 2
rxš *Rəxš*: name of Rustam's horse 2
ryj *rēž*: pleasure 7
rymny *rēmənē*: soiled, dirty 10
ryt *rēt*: face 15
ryt *rēt*: face, respect (in many respects) 8
rytry' **rētəryā*: *decline 13
ryš- *rēš-*: to tear 15

s'k *sāk*: number 8
s'n *sān*: enemy 8
s'r *sār*: toward; postposition + gen.-dat.; but *kə- ... sār* "to, toward" + acc. 4
s't *sāt*: all 3
s'c- *sāč- sāš-*: it is proper, necessary (*for* sb. *to* do); impersonal verb 3
sfryn- sfryn't *sfrīn-* (*sīfrīn-*): to create 4
sfrywn *səfrīwən*: creation 5
sγtm'n *səγdəmān*: all 5
sk'wy *skāwī*: height 8
smwtr *səmutr*: ocean (Sanskrit *samudra*) 13
smwtryk *səmutrīk*: of the ocean 13
sm'n *smān*: heaven 6
sm'nxšyδ *smānxšēθ*: Ruler of Heaven, Rex Honoris 11
sn- st *sən- sət*: to rise, go up 11
spyn'w' *spēnāwā*: *depravity 10
srδng *sərθang*: chief, leader 8
st *sət*: a hundred 4
stryc, plur. stryšt *strīč, strīšt*: female, woman 2
stβt *stəβd*: hard, harsh, fierce 6
swγδyk *Suγδīk*: Sogdian 3
swmb- swβt *sūmb- suβd*: to bore 3
sy'k *səyāk* fem.: shade, shadow 2
sym *sēm*: fearful 8
syn- st *sēn- sət*: to raise, lead up 5

š'twx *šātux*: glad, happy 1
š'twxy' *šātuxyā*: happiness 7
š'ykn *šāykən*: palace 9
šf'r *šəfār*: shame 6
škr *šəkər*: sugar 6
škr- škrt *šəkər-* (*šīkər-*) *šəkart*: to lead 4
škwrδ *škūrθ*: difficult 14
škwy, fem. šwkc *šəkəwē, šukč*: dry 3
šm'r- = 'šm'r-
šm'r- *šəmār-*: to think 13
šm'r'kyn *šəmārkēn*:thoughtful 13
šmnkw'ny *šimnkuwānē*: belonging to Šimnu (Ahrimen, Satan) 5
šmnw *šəmnú*: Ahrimen, Satan 5
šmn'nc *šəmənānč* fem.: Buddist nun 12
šw- xrt *šəw- xart*: to go 3
šwnyy *šōnē*: career 14
šyr *šir:* good 2

šyr *šīr*: well 10
šyr'k *širāk* fem.: goodness 2
šyr'kty *širāktī*: beneficence 11
šyrβr'n *šīrβərān*: happy 14
šymn'm *šīrnām*: fame 4
šyrš'yr *šīr-šīr*: extremely < *šīr* "very" 5
šyrxwzy *šīrxōzē*: well-wisher, friend 10

t'ry *tārī* (*tāriy*): darkness 9
t'w *tāw*: might 12
t'wndky' *tāwəndkyā*: might 10
t'wndy *tāwəndē*: mighty 10
t'wndyy *tāwəndē*: mighty 13
tkwš- *təkōš-* (*tīkōš-*): look (at) 4
tm *təm*: darkness 6
tmb'rmync *tambārmēnč*: of the body 12
tmyk *təmīk*: of darkness, pertaining to Hell 11
tmyk *təmīk*: pertaining to Hell 12
tnb'r *tambār* fem.: body 8
tnyygyrd *tənīgird*: bodily (Parthian word) 8
trγtz'yy *trəγdzāyē*: depressed 14
trng *tərang*: torture 10
trny' *tarnyā*: submissiveness 14
trs'k *tərsāk*: Christian 3
trš- *tərš-*: to fleetwj- twγt *tōž- tuγd*: to pay, redeem 7
tym *tīm*: again 5
tys- tγt *tīs- təγət*: to enter 7

w'β- wγt *wāβ uγd*: to say 4
w'c- wγt *wāč- uγd*: to release, send 4
w'crn *wāčərən*: bazaar 4
w'f *wāf*: so many 10
w'f- *wāf-*: to weave 11
w'nw *wānō*: thus 3
w'nw 'ty *wānō əti*: so that, in order that 5
w'tδ'r *wātδār*: living being 10
w'xš *wāxš*: word 14
w'xšk *wāxšək*: spiritual 8
w'xšyk *wāxšīk*: spirit 13
wβyw ... wβyw *uβyu* ... *uβyu*: both ... and 8
wβyw *uβyu*: both, as well as 10
wδw *uδu*, *uδəw* fem.: wife 5
wδyδ *uδēδ*: there 4
wδyδ *uδēδ*: there 10
wγš *uγəš*: joy 7
wγš- *uγəš-*: to rejoice 5
wγšndy *uγəšandē*: joyous 10
wmrz- *umərz-*: to destroy 9
wm't *umāt*: was 4
wn *un* (*wən*) fem.: tree 1
wrcwnkry *určōnkərē*: magical 10
wrcxwndqy'*warčxundəkyā*: magic 8
wrm *urəm*: quietness 9
wrnkyn *urənkēn*: believing, faithful 5
wrtn *wartən*: chariot 5
wštm'x *uštəmāx*: Paradise 3
wtr- *utər-* (*wītər-*): depart 4
wty' *utyā*: hardship 9
wtšn *utəšən*: old, former 10
wxr, wnxr *wa(n)xər*: voice 14
wxwn- *uxun-*: to call 15

wx'scn *uxāsčən*: troubled 14
wy'βr *wyāβər*: explanation 12
wy'βrny *wyāβərnē*: endowed with speech 14
wy'βrty *wyāβərtī*: speech 11
wyδp't(y) *wēδpāt(ī)* < *wēδ* + *pāt(ī)*: that time, then 10
wyδβz't: ? 13
wyδ'snyq *wiδāsənīk*: wondrous 5
wyδ'β *wiδāβ* : harm, damage 13
wyδ'β *wiδāβ*: injury 13
wyg'n *wigān*: destruction 9
wyγryš- *wiγrēš-* (*wīγrēš-*) *wiγrāt*: to wake 9
wyγr's- wyγr't *wiγrās-* (*wīγrās-*) *wiγrāt*: to awake (intr.) 7
wykn-, wyγn- *wikən-*, *wiγn-*: to be destroyed 9
wyn- wyt *wēn wīt*: to see 3
wyncyk *wēnčīk*: visible 14
wyn' *wīnā* fem.: lute, *viṇā* 2
wysp *wisp*: every, all 5
wysprtnyny *wispərtənēnē*: studded with jewels (Sanskrit *ratna*) 14
wyspzng'n *wisp-zangān*: all kinds of 8
wyspγwny *wispγōnē*: of all kinds 12
wyst'w *wistāw*: oath 13
wyst'w- *wistāw-*: to swear 13
wyš *wēš*: pasture, grass 4
wyšprkr *wēšpərkər*: Spiritus vivens (Vaiiuš Uparōkairiia) 11
wyšpšy *wišpəšē* (< *wispəšē*): prince 10
wyx *wēx* fem.: root 11
wyzr *wizər*: straight 12

x'n' *xānā* fem.: house 1
x'w- *xāw-*: strike 9
x'xsry *xāxsərē*: spring 9
xδwk *xəδūk*: $$ 7
xns *xans*: firm, strong, secure 5
xnsy' *xansyā*: firmness 9
xryc *xrīč*: purchase 12
xšyšpt *(ə)xšēšpət*: Lord of the Realm 10
xtw *xətu*: judge 3
xty'k *xətyāk* fem.: judgement 3
xw'cn'k *xwāčənāk*: sickly 9
xw'kr *xwākər*: merchant 13
xw'r *xwār* fem.: sister 5
xwβn *xuβn*: sleep 9
xwδnyk *Xuδənīk*: Khotanese 4
xwj- xwšt *xōž- xušt*: to desire, require, ask for 4
xwnx, hwnx *xōnəx*: that 3
xwny *xōnē*: that 3
xwp *xōp*: good, skillful 14
xwr- xwrt *xur- xurt*: to eat 4
xwrmztyk, fem. xwrmztyc *xurməzdīk*, *-īč*: Ohrmazdian 5
xwrt *xwart*: food 4
xwsnd *xusand*: happy, content 12
xwt *xut*: self 4
xwtšy *xutəšē*: *structure 8
xwt'w *xutāw*: lord, king 1
xwt'w *xutāw*: lord, ruler 10
xwycq'wy *xwēčkāwī*: explanation 4
xwymny *xwēmanē* ?: *self-existent 8
xwyn- *xwen-*: to be called 3
xwyr- *xwēr-*: to feed 11
xwyštr *xwēštər*: elder 8

xyδ *xēδ*: that 3
xypδ *xēpəθ*: own 5
xypδ'wnd *xēpθāwənd*: master, lord, owner 2

y'β- *yāβ-*: to wander, rove 14
y'xy *yāxē*: brave 3
ykš *yakš*: yakşa 11
yp'k *ipāk*: anger 7
yp'kβry *ipāk-βərē*: angry 12
ytkw *itku*: bridge 15
yw'r *iwār*: separation 9
ywny *yōnē*: this 3
ywnyδ *yōnēθ*: at once, right away 3
ywxn *yuxn* fem.: blood 15
yxny *ixənē*: *remainder (?) 7
yxwn *ixōn*: blood 9

z'kδny *zākδənē*: womb 11
z'm'ty *zāmātē*: son-in-law 5
z'n- *zān-*: to know 7
z'ryy-sy- *zārē-say-*: to be pitiful 14
z'ty *zātē*: son 5

z'wr *zāwər*: power 10
z'wrkyn *zāwərkēn*: powerful 2
z'y *zāy* fem.: earth 3
zβnd *zəβand*: *quarrel 12
zmb *zamb*: shore 13
zn- z't *zən- zāt*: to bear (children) 5
zng'n *-zəngān*: of ... kinds 10
zprtkry *zəpartkərē*: purifying 15
zrw'βγ *Zərwā-βəγ*: God Zurwān, the Father of Greatness 1
zrxs- zrγt *zrəxs-* (**zīrəxs-*) *zrəγd* : to be delivered 7
zrxs- zrγt *zərəxs- zərəγd*: to be saved, delivered 13
zrync- zrγt *zərēnǰ- zərəγd*: to deliver 6
zrγwny *zərγōnē*, fem. *zərγōnəč*: green 7
zwrnyy *zurnē*: time, moment 13
zwrt- *zəwərt-* (*zīwərt-*): to turn (back), return 4
zyn *zēn*: weapon, armor 5
zynyxw'ry *zēnī-xwārī*: truce-breaker 6
zyrn *zērn*: gold 1
zyrnkry *zērnkərē*: goldsmith 11
zyrnynyy *zérnenē*: of gold 14
zywr *zēwər*: adornment 8