

LESSON 2

GRAMMAR

NOUN DECLENSION.

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

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

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

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

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

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

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

The plural ending *-īšt* is found in *βγīšt* <βγγyšt>, the plural of *βγ*, 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., *βγān* <βγ'n> “of gods.”

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

Consonant declensions. Light stems

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

Notes:

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

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

Consonant declensions. Heavy stems

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

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

Vocalic declensions

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

Notes:

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

Feminines like *pāsāk* (*apsāk*) < *pusākā-, *sāyāk* “shade” and the abstract nouns in -yāk are declined as heavy stems.

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

PARADIGMS.

Consonant declensions:

Light stems: *rām*- masc. “people,” *pātār*- masc. “father,” *un-* (*wān-*) fem. “tree,” *ḍuyd*- fem. “daughter.”

Heavy stems: *mēθ*- masc. “day,” *martiy*- masc. “man,” *žwān*- fem. “life,” *strīč*- fem. “woman.”

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

Consonant declensions. Light stems

Singular	masculine	feminine
nom.	<i>rāmí</i> <rmy>	<i>uná</i> <wn'>
acc.	<i>rámú</i> <rmw>	<i>uná</i> <wn'>
voc.	<i>pātará</i> <ptr'>	<i>ḍuydé</i> <ḍwγty>
gen.-dat.	<i>rámé</i> <rmy>	<i>unyá</i> <wny'>
ins.-abl.	<i>rámá</i> <rm'>	<i>unyá</i> <wny'>
loc.	<i>rāmyá</i> <rmy'>	<i>unyá</i> <wny'>
Numerative	<i>rámá</i> <rm'>	<i>uné</i> <wny>
Plural	masculine	feminine
nom.	<i>rāmtá</i> <rmt'>	<i>undá</i> <wnt'>
acc.	<i>rāmtá</i> <rmt'>	<i>undá</i> <wnt'>
voc.	<i>pātarté</i> <ptrty>	?
gen.-dat.	<i>rāmtýá</i> <rmtý'>	<i>undyá</i> <wnty'>
ins.-abl.	<i>rāmtýá</i> <rmtý'>	<i>undyá</i> <wnty'>
loc.	<i>rāmtýá</i> <rmtý'>	<i>undyá</i> <wnty'>

Consonant declensions. Heavy stems

Singular		
	masculine	feminine
dir.	<i>mēθ</i> <myδ>	<i>žəwān</i> <jw'n>
voc.	<i>martiya</i> <mrty'>	<i>strič'e</i> <strycy>
obl.	<i>mēθī</i> <myδy>	<i>žəwānī</i> <jw'ny>
Numerative	<i>mēθ</i> <myδ>	<i>žəwān</i> <jw'n>, <i>žəwāne</i> <jw'ny>
Plural		
	masculine	feminine
dir.	<i>mēθ²t</i> <myδt>	<i>žəwānd</i> <jw'nt>
voc.	<i>martīte</i> <mrtyty>	<i>duγdārte</i> <δwγtrty>
obl.	<i>mēθī</i> <myδty>	<i>žəwāndī</i> <jw'nty>

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/martī'ī* > *martī*.

Vocalic declensions

Singular		
	masculine	feminine
dir.	<i>murtē</i> <mrwty>	<i>xānā</i> <x'n'>
voc.	<i>murtā</i> <mrw'>	?
obl.	<i>murtē</i> <mrwty>	<i>xānē</i> <x'ny>
Numerative	<i>murtē</i> <mrwty>	
Plural		
masculine	feminine	
dir.	<i>murtēt</i> <mrwtyt>	<i>xānēt</i> <x'nyt>
voc.	?	?
obl.	<i>murtētī</i> <mrwtyty>	<i>xānētī</i> <x'nyty>

Note: The abstract fem. nouns in *-yā* are usually invariable, but occasionally the ending *-ī* (*-yī*) of the obl. sing. may be attached to the nom. of such nouns, e.g., *ək²tyā* “act, deed,” obl. *əktyāyī* <'kty'y>; *γərβākya* “knowledge,” obl. *γərβākya'ī* <γrβ'ky'y>.

PRONOUNS. THE DEFINITE ARTICLE.

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

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

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

The forms in square brackets are found occasionally.

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

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

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

Notes.

- There is no indefinite article.
- Adjectives agree with their nouns in gender and number.
- Word order: article + adjective + noun.

NOUN CLAUSES.

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

TEXT 2

<i>xō rəmi šātux əsti, xā rəmta šātuxt xand</i>	<u>𐭪𐭥𐭩 𐭪𐭥𐭩𐭮𐭫𐭮𐭮𐭮 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮 . 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮</u>
<i>xā δēw^θt šātuxt nē xand</i>	<u>𐭪𐭥𐭩 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮</u>
<i>xō Rəxšī əspi əsti</i>	<u>𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮</u>
<i>xō pətəri məzēx martiy əsti</i>	<u>𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮</u>
<i>xō mēθ ruxš^θni xəčī</i>	<u>𐭪𐭥𐭩 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮</u>
<i>xā mēθ^θt ruxšənda xand</i>	<u>𐭪𐭥𐭩 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮</u>
<i>xā una əskēčīk əsti</i>	<u>𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮</u>
<i>xā unda əskēčīk^θt xand</i>	<u>𐭪𐭥𐭩 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮</u>
<i>xā xānā məzēx^θč xəčī</i>	<u>𐭪𐭥𐭩 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮</u>
<i>xō martiy məzēx nəst</i>	<u>𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮</u>

∴ 𐭪𐭥𐭩 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮 𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮𐭮

<x’ rwxšnd’h βγyšt fryštyt ’ty mrδ’spndt ’ty z’wrkynd>

Notes.

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

EXERCISES 2

1. Write out the noun paradigms in Manichean script.
2. Write out the paradigms of the following words in transliteration and transcription: 𐭪𐭥𐭩 Rəxš, 𐭮𐭫𐭮𐭮 zérən, both masculine, and 𐭮𐭫𐭮𐭮 pəðk and 𐭮𐭫𐭮𐭮 árk, both feminine.
3. Identify the forms below and write out the other case forms (nom., acc., gen.-dat., and loc.) with the definite article:

<xw xypδ’wnd>	<u>𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮𐭮</u>	<xww prxyy>	<u>𐭮𐭫𐭮𐭮𐭮𐭮</u>
<xw mrtyy>	<u>𐭮𐭫𐭮𐭮𐭮</u>	<ww stw δyn’r>	<u>𐭮𐭫𐭮𐭮𐭮𐭮𐭮𐭮</u>
<’ww βγw>	<u>𐭮𐭫𐭮𐭮</u>	<wny zrw’βγyy>	<u>𐭮𐭫𐭮𐭮𐭮𐭮𐭮</u>
<x’ x’n’>	<u>𐭮𐭫𐭮𐭮</u>	<wy’ rky>	<u>𐭮𐭫𐭮𐭮𐭮</u>

4. Translate into Sogdian and write in Manichean script:

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

GLOSSARY 2

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

