An Introduction To Manichean Sogdian

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

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NOTE

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

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

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

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

INTRODUCTION

The Sogdians and their language.

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

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

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

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

The “Ancient Letters.”

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

The letters from Mount Mug.

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

The graffiti on the Karakorum highway.

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

Inscriptions.

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

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1 Go to http://idp.bl.uk/ and SEARCH THE IDP DATABASE for Sogdian.
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, most of them translated from Chinese.

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

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

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— Manichäische Dogmatik aus chinesischen und iranischen Texten, Abh. PAW 1926 no. 4

SYMBOLS

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

<table>
<thead>
<tr>
<th>Phonemes</th>
<th>Sogdian 1</th>
<th>Manichean</th>
<th>Christian</th>
</tr>
</thead>
<tbody>
<tr>
<td>a (ə, i)</td>
<td>Ӓ, Ӭ</td>
<td>Ӭ, -Ø</td>
<td>Ӭ</td>
</tr>
<tr>
<td>ā</td>
<td>’(‘), -’</td>
<td>Ӭ</td>
<td>Ӭ</td>
</tr>
<tr>
<td>-ā</td>
<td>-h (-h)</td>
<td>Ӭ</td>
<td>Ӭ</td>
</tr>
<tr>
<td>b</td>
<td>ӹ</td>
<td>b</td>
<td>b</td>
</tr>
<tr>
<td>β</td>
<td>ڱ</td>
<td>β</td>
<td>β</td>
</tr>
<tr>
<td>c (ts)</td>
<td>-</td>
<td>-</td>
<td>c</td>
</tr>
<tr>
<td>d (nd)</td>
<td>Ӹ(?)</td>
<td>d (t)</td>
<td>d (t)</td>
</tr>
<tr>
<td>δ</td>
<td>ԇ</td>
<td>Ԭ</td>
<td>d</td>
</tr>
<tr>
<td>ē</td>
<td>ԭ</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>f</td>
<td>电影节, 电影节</td>
<td>电影节, 电影节</td>
<td>电影节</td>
</tr>
<tr>
<td>g</td>
<td>ڱ</td>
<td>g</td>
<td>g</td>
</tr>
<tr>
<td>γ</td>
<td>ڴ</td>
<td>γ</td>
<td>γ</td>
</tr>
<tr>
<td>h</td>
<td>ԭ</td>
<td>ԭ</td>
<td>ԭ</td>
</tr>
<tr>
<td>ʃ</td>
<td>Ԇ</td>
<td>ӟ</td>
<td>ӟ</td>
</tr>
<tr>
<td>j</td>
<td>ڱ</td>
<td>ӟ</td>
<td>c</td>
</tr>
<tr>
<td>k</td>
<td>Ӱ (k, q)</td>
<td>k, q</td>
<td>k, q</td>
</tr>
<tr>
<td>l</td>
<td>Ӆ (l)</td>
<td>l</td>
<td>l</td>
</tr>
<tr>
<td>m</td>
<td>Ӎ (m)</td>
<td>m</td>
<td>m</td>
</tr>
<tr>
<td>n</td>
<td>Ӈ (n)</td>
<td>n</td>
<td>n</td>
</tr>
<tr>
<td>ō</td>
<td>Ҥ (w)</td>
<td>w</td>
<td>w</td>
</tr>
<tr>
<td>p</td>
<td>ԧ</td>
<td>p</td>
<td>p</td>
</tr>
<tr>
<td>r</td>
<td>Ԫ</td>
<td>r</td>
<td>r</td>
</tr>
<tr>
<td>s</td>
<td>Ӟ</td>
<td>s</td>
<td>s</td>
</tr>
<tr>
<td>š</td>
<td>Ԭ</td>
<td>Ԭ</td>
<td>š</td>
</tr>
<tr>
<td>t</td>
<td>Ԏ, Ԭ</td>
<td>t, Ӗ</td>
<td>t (ŧ)</td>
</tr>
<tr>
<td>Ѳ</td>
<td>Ԭ</td>
<td>ѹ</td>
<td>Ѳ (t)</td>
</tr>
<tr>
<td>ĕ</td>
<td>Ӭ</td>
<td>Ӭ</td>
<td>Ӭ</td>
</tr>
<tr>
<td>w</td>
<td>Ӭ</td>
<td>w</td>
<td>w</td>
</tr>
<tr>
<td>x</td>
<td>ӵ</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>y</td>
<td>Ӭ</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>z</td>
<td>Ӳ, Ӭ</td>
<td>z</td>
<td>z</td>
</tr>
<tr>
<td>ž</td>
<td>Ӭ</td>
<td>j</td>
<td>ž</td>
</tr>
</tbody>
</table>
LESSON 1

ORTHOGRAHY

THE MANICHEAN SOGDIAN SCRIPT.

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

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

<table>
<thead>
<tr>
<th>LETTER</th>
<th>SHAPE</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>h (ḥ)</td>
</tr>
<tr>
<td>b</td>
<td>t</td>
</tr>
<tr>
<td>β</td>
<td>y</td>
</tr>
<tr>
<td>g</td>
<td>k</td>
</tr>
<tr>
<td>γ</td>
<td>x</td>
</tr>
<tr>
<td>δ</td>
<td>l</td>
</tr>
<tr>
<td>ι</td>
<td>m</td>
</tr>
<tr>
<td>z</td>
<td>n</td>
</tr>
</tbody>
</table>

Notes on the table.

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

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

The letter <ʃ> 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 <ɔ> with two dots above <ɔ> is used instead.

On <ɔ> (‘ayn) see below.

The letters are quite constant in the manuscripts, with the exception of <d, t>, <ɔ>, and <k, x>, which vary according to manuscript.

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

The letters <ʃ>, <y>, <ʃ>, and <x> are modified forms of <h>, <g>, <p>, and <k>.

The letter ʃ (Syriac ḫē) is used only in final position and has no phonetic value, while ʃ <h> (Syriac ḫē) is found very rarely in loanwords from Parthian (e.g., <krmšwhn> karmšōhan “absolution” Lesson 10). The letter is frequently lengthened to fill the space at the end of a line.

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

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

Note also that the letters <i> and <y> are usually written inside <ɔ>.

In double <δδ> the letters are close to one another: ʃ.
TRANSLITERATION AND TRANSCRIPTION.
When we simply substitute English letters for the Sogdian ones we say we “transliterate” the words, but when we write out the word in English letters the way it was pronounced we say we “transcribe” the words.
To denote that we are simply transliterating we may enclose the transliteration in pointed brackets < >, while transcriptions are indicated by italics.
Example: ḫum translit. <cm’r> transcr. mārt “mother”; ḫn’r <x’n’h> xānā “house”; ḫyn’r <dyn’r> dēnār “dinar”; 😲 <mynoopener “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 <ā> for ā; <ē> for ē and ī, and <ō> 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 <’ē> or <’ī>, while short i and u are written <’y> and <’w>.

ACCENT AND THE RHYTHMIC LAW—LIGHT AND HEAVY STEMS.
Sogdian words consist of a “stem” and an “ending.”
Usually, endings are case endings of nouns, adjectives, pronouns, and adverbs or personal endings of verbs.
The form of a noun, verb, etc., that is left when the “ending” is removed is the “stem.”
A stem may contain one or more suffixes. For instance, əkt- “did” is the past stem of the present stem kun- “does.” With the suffix -yāk it becomes a noun əkt-yāk “act, action,” which is also a “stem.”
The accent in Sogdian lay on the first “long vowel” of the word if it had one. (The nature of “long vowels” will be defined in the next section on vowels.)
If the first long vowel was in the stem, the word was accentuated on the stem.
If the stem contained no long vowel, the word would be accentuated on the ending, whether its vowel was short or long.
In this way, all Sogdian words can be characterized as belonging to one of two types. Stems with the accent on the stem are called “heavy stems,” and words with the accent on the ending are called “light stems.”
This system of light and heavy stems is commonly referred to as obeying the “rhythmic law” and affects all Sogdian declensions, conjugations, and word formations. In “heavy stem” words, final short vowels were lost, final long vowels often reduced, and final consonants occasionally lost.
Note: In order to retain important grammatical distinctions short-vowel endings were sometimes restored by analogy with light stems, however.

Example:

<table>
<thead>
<tr>
<th>Light</th>
<th>Heavy</th>
</tr>
</thead>
<tbody>
<tr>
<td>βyg &lt;βɣ&gt; “god”</td>
<td>nom. sing. βyg-ɣ &lt;βɣ-y&gt;</td>
</tr>
<tr>
<td>βg &lt;βɣ&gt; “piece of land, garden”</td>
<td>nom. sing. βg &lt;βɣ&gt;</td>
</tr>
</tbody>
</table>

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

Example:

<table>
<thead>
<tr>
<th>Light</th>
<th>Heavy</th>
</tr>
</thead>
<tbody>
<tr>
<td>əkt- &lt;kt&gt; “done”</td>
<td>əkt-yāk “act, action,”</td>
</tr>
<tr>
<td>γəɾbāk “wise”</td>
<td>γəɾbāk-ɣā “wisdom”</td>
</tr>
</tbody>
</table>
VOWEL PHONEMES.

The rhythmic law shows that Sogdian possessed at least the short vowel phonemes /a, i, u/ and the long /ā, ē, ī, ū, ə/ of a system known from other Iranian languages. These vowel phonemes were possibly phonetically realized more or less as “cardinal vowels” when stressed, long and short: [a - aː], [eː], [i - iː], [oː], [u - uː].

1. Short vowels.

In this manual short ə or á will be used in transcription of heavy stems, but ρ 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., /βαρ-utory, /βσαμ-iy/ or must be enclitic, e.g., /κάτ-βστα/. The last example belongs to a small group of words showing stressed short /ā/. The condition for the appearance of such a stressed short /ā/ seems to be that the word has only one syllable and is followed by an enclitic. Whether <’ty>, possibly a combination of ārt + (ə)ti, was ārt(ə)i or ārti is not clear. In this manual ārti is used. With few exceptions, therefore, any word ending in a consonant must have a long vowel or accented ər, etc.

The presence short /ə/ cannot always be verified, as it is not clear which consonant clusters existed. In initial consonant clusters, for instance, (two or more consonants at the beginning of a word) we do not know if vowels were inserted or not. The fact, however, that the orthography in many instances vacillates between nothing and ə or ə can indicate in the transcriptions, although the principles underlying its inclusion are admittedly impressionistic.

In these cases, comparison with other languages leads one to posit one or two “central” vowels [a] (so-called schwa), a vowel like the e in English perhaps, and [i], a vowel sounding like the first e in English between. Thus, ənə<s>tywš-> may have been pronounced (patjəʊš-) in slow and accurate speech, but in normal speech either patjəʊš- (patjəʊš-) or—after a vowel —ptjəʊš-, and—after consonant—even aptjəʊš-

This [ə] may also have been influenced by its phonetic context, e.g., before palatal consonant we seem to have [ə] ~ [e] in əsə <βʃ> βəʃ ~ əsə <βj> βεʃ or βʃ.

In this manual ə will be used to indicate either of the unstressed vowels [ə] and [ι]. 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], [ua], [wa], 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., əkwty- <kwty> akutί = [akwati, akwutι, akuti]. Other examples are difficult to find.

Similarly, short /i/ may have been realized as [i], [ia], [η], or [yi] depending on the context.

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

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

2. Long vowels.

The long vowels /ā, ē, ī, ū, ə/ 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 <-ynty-> ~ <-ny>, i.e., *-enē ~ *-anē.

There are no similar pairs for /o/.

In this manual e is used (e.g., βέν-: “to bind”), but u instead of o (e.g., ruvšn “light,” not ruvšn).

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

3. Nasalized and rhotacized vowels.

Sogdian apparently had short and long rhotacized (retroflex) and nasalized vowels, phonemically (probably) vowel + ʃ or ʃ. Not all vowels + ʃ produce heavy stems, however. For instance, murγ “bird” is a light stem, but murγ
“meadow” is a heavy stem. The explanation for the difference is that, historically, the light stems contain an Old Iranian “vocalic ē,” which functioned as vowel. Thus, marga “bird,” but marga “meadow.” In Sogdian, the “vocalic ē” developed a short vowel before it, which remained short and did not cause a stem to become heavy, while the old sequence vowel + ē probably became a long rhotacized /æ/. Differently, almost all stems with ē before consonant are heavy.

4. Diphthongs.

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

In this manual only long vowels ē and ō will be used before consonants, thus *beta- + -am > betaam, but *beta- + -r > betaat.

The situation in final position is even less certain.

5. “Long diphthongs.”

The sequences ē + i, u, r, n, m (āi, āu, ār, etc.) are perhaps more conveniently analyzed as combinations of ē + y, w, r, n, m, thus /āyC/ = [āyC], /āwC/ = [āwC], /ānC/ = [ānC], etc.

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

<table>
<thead>
<tr>
<th>stressed</th>
<th>+ /t/</th>
<th>+ /n/</th>
<th></th>
<th>stressed</th>
<th>+ /t/</th>
<th>+ /n/</th>
</tr>
</thead>
<tbody>
<tr>
<td>/ā/</td>
<td>[ä]</td>
<td></td>
<td></td>
<td>/a/</td>
<td>[a]</td>
<td>[aʰ]</td>
</tr>
<tr>
<td>/a/</td>
<td>[a]</td>
<td>[aʰ]</td>
<td></td>
<td>/o/</td>
<td>[o]</td>
<td></td>
</tr>
<tr>
<td>/e/</td>
<td>[e]</td>
<td>[eʰ]</td>
<td></td>
<td>/u/</td>
<td>[u]</td>
<td></td>
</tr>
<tr>
<td>/i/</td>
<td>[i]</td>
<td>[iʰ]</td>
<td></td>
<td>/u/</td>
<td>[u]</td>
<td></td>
</tr>
<tr>
<td>/o/</td>
<td>[o]</td>
<td></td>
<td></td>
<td>/æ/</td>
<td>[æ]</td>
<td>[æʰ]</td>
</tr>
<tr>
<td>/ʌ/</td>
<td>[u]</td>
<td></td>
<td></td>
<td>/ə/</td>
<td>[u]</td>
<td></td>
</tr>
<tr>
<td>/u/</td>
<td>[u]</td>
<td>[uʰ]</td>
<td></td>
<td>/ə/</td>
<td>[u]</td>
<td></td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Light stems</th>
<th>Heavy stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>βṣya-&lt;byy&gt;-y “god”</td>
<td>ṇkṣya-&lt;byr&gt;-y “piece of land, garden”</td>
</tr>
<tr>
<td>βṣya- “god’s”</td>
<td>ṇkṣya- “piece of land, garden”</td>
</tr>
<tr>
<td>put- &lt;pwt&gt;-y “Buddha”</td>
<td>pūt- &lt;pwt&gt;- “rotten”</td>
</tr>
<tr>
<td>mar-y-&lt;mr&gt;-y “bird”</td>
<td>mar-&lt;mr&gt;- “bird”</td>
</tr>
<tr>
<td>ək(ər)t-&lt;kr(t)&gt;-y “(was) made”</td>
<td>ək(ər)t- “(was) made”</td>
</tr>
<tr>
<td>wirk-&lt;wyrk&gt;-y “wolf”</td>
<td>wirk- “wolf”</td>
</tr>
<tr>
<td>purn-y-&lt;pwrn&gt;-y “full”</td>
<td>purn- “full”</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Light stems</th>
<th>Heavy stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>kārθ &lt;kwrθ&gt; “where”</td>
<td>ṇkārθ &lt;kwrθ&gt; “where”</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>Stops</th>
<th>Affricates</th>
<th>Fricatives</th>
<th>Nasals</th>
<th>Continuants</th>
<th>Sibilants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unvoiced</td>
<td>p, t, k</td>
<td>č [ts]</td>
<td>f, θ, x</td>
<td>m, n, [ŋ]</td>
<td>w, y, r</td>
<td>s, š</td>
</tr>
<tr>
<td>Voiced</td>
<td>{b, d, g}</td>
<td>{j} [dž]</td>
<td>β, δ, γ</td>
<td></td>
<td>z, ž</td>
<td></td>
</tr>
</tbody>
</table>

In loanwords we also find l and h.

The affricates č and j 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 s and z are pronounced like English *sh* in shut and *s* in *leisure*, respectively.

[n], 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 {j} are allophones of /p, t, k, č/ after the voiced consonants β, δ, γ, m, n, z, ž.

[PHONEMES.

We call “phonemes” the smallest units of speech that distinguish meanings. Phonemes are usually determined by 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.
/s/: fricative, velar, unvoiced ~ /γ/: fricative, velar, voiced.
/s/: sibilant, alveo-dental, unvoiced ~ /z/: sibilant, alveo-dental, voiced ~ /ʃ/: 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 r is sometimes aspirated [t’h], sometimes not aspirated [t]. The feature “aspiration” is not, however, distinctive in English or Sogdian, so there is no phonemic opposition /t/ ~ /t’/, /p/ ~ /p’/, etc. In this case we say that [p] and [p’] are “allophones” of the phoneme /p/. Aspiration is a distinctive feature in Sanskrit, for instance, where we have minimal pairs such as *kara* [kara] “hand” ~ *khara* [k’ara] “donkey.”

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

SPECIAL SCRIBAL HABITS.

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

* <δ> and <q> both spell k, <t> and <t> both spell t.

* As voiced and unvoiced stops are not distinguished after a voiced consonant, either consonant may be used—for instance, p or b after m, z, and ù; 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’myn> and <δβ’mbn> = δβkanban “lady, wife.” In the case of nd the most frequent spelling is <nd>, less frequently we find <nt>, least frequently <nt>. Thus, the present participle -andē may be written <ndyy>, <ntyy> or <nty>. 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:
Learn the following words by heart:

γ 
δ

s 
η

<

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

1. Read and transcribe the following words:

Sogdian is used:

sp<br>γ

<

Final <

There is no grammatical significance to these alternations. Thus, both β <

Some letters can be and are frequently written double: <

Final <

The only grammatical correlation is found in the use of final <.

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;

< and < are used for < and <;

or nothing is used for < < or < not < not <mr?yy>, etc.).

EXERCISES 1

1. Read and transcribe the following words:

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

Glossary 1

Learn the following words by heart:

'nkwn bē:kōn: eternally
'ynyd āken: parable, story
'sp h:pp: horse
'br ëp:n: brother
'oḥr- ṭb:n: ṭb:n: to give, given
ōs - ṵos: ten
ōyn'r ūtn: (or ūtn:): dinar
frysty frēstē: angel
γ'ōwk γēdu:k: throne
mrty mrtiy: man
myō mēth: day
myō, m'yyō mēth: thus
m't mā: fem.: mother

nwkt nēk: now
nwr nūr: today
ptr pətər: father
pts'r pəsər: again, once more
ptywš- ptywšt ptywš: - ptywšt: to hear, heard
ś'twx sāux: glad, happy
wn un (wun) fem.: tree
x'n' xānā fem.: house
xw't' wuxāw: lord, king
zrw'by zrwā-βr: God Zurwān, the Father of Greatness
zyn zērn: gold
### LESSON 1

#### TABLE OF CORRESPONDENCES SOUND – SPELLING

<table>
<thead>
<tr>
<th>Transcription</th>
<th>Spelling</th>
<th>Transcription</th>
<th>Spelling</th>
</tr>
</thead>
<tbody>
<tr>
<td>a (ə, ᵊ)</td>
<td>a ', nothing</td>
<td>l</td>
<td>l</td>
</tr>
<tr>
<td>ā</td>
<td>ā ”</td>
<td>m</td>
<td>m n</td>
</tr>
<tr>
<td>-ā</td>
<td>-ā -’</td>
<td>n</td>
<td>n</td>
</tr>
<tr>
<td>b in mb</td>
<td>b p</td>
<td>ð</td>
<td>w ww</td>
</tr>
<tr>
<td>β</td>
<td>β</td>
<td>p</td>
<td>p</td>
</tr>
<tr>
<td>č</td>
<td>c</td>
<td>r</td>
<td>r</td>
</tr>
<tr>
<td>d in nd, ndt</td>
<td>d dt t</td>
<td>s</td>
<td>s</td>
</tr>
<tr>
<td>ð</td>
<td>ð</td>
<td>ñ</td>
<td>î</td>
</tr>
<tr>
<td>ē</td>
<td>y yy</td>
<td>t</td>
<td>t, ţ</td>
</tr>
<tr>
<td>f</td>
<td>f</td>
<td>ŋ</td>
<td>ŋ</td>
</tr>
<tr>
<td>g in ng</td>
<td>g k q</td>
<td>ũ</td>
<td>w ww</td>
</tr>
<tr>
<td>γ</td>
<td>γ</td>
<td>w</td>
<td>w</td>
</tr>
<tr>
<td>h (rare)</td>
<td>h (ḥ)</td>
<td>x</td>
<td>x</td>
</tr>
<tr>
<td>i</td>
<td>y yy</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>ĵ</td>
<td>ž</td>
<td>z</td>
<td>z</td>
</tr>
<tr>
<td>J in nj</td>
<td>c</td>
<td>ž</td>
<td>j</td>
</tr>
<tr>
<td>k</td>
<td>k q</td>
<td>k q</td>
<td></td>
</tr>
</tbody>
</table>
LESLIE 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. strišt.

Note: Originally, light stems ending in rňn became heavy stems when the suffix was added, e.g., rūrá <rwrt> “plant,” plur. rūrt <rwrt>. Similarly, light stems in -iy became heavy stems in -i, e.g., sing. acc. amiyu <nıyw>, plur. amīt <nīyt>, sing. voc. firiya <firy’>, plur. frit <fryt>. Mostly, however, such words are treated as light stems in the plural as well, e.g., sing. nom. uma <wnt’> “tree,” plur. unda <wn’>.

The plural ending -išt is found in bỹỹišt <프ǐỹt>, the plural of bỹỹ, and a few other words, many of them loanwords, e.g., putišt “Buddhas.”

There are a few instances of the old gen.-dat. plural in -ăn, e.g., bỹỹăn <βỹ’n> “of gods.”

Finally, there are a few irregular plural forms, such as 𝜃𝑤𝑦där <돈𝑤yttrt>, plural of 𝜃𝑤yd, with -ar- inserted before the plural -t. See lesson 5.

Consonant declensions. Light stems

<table>
<thead>
<tr>
<th>Singular masculine</th>
<th>feminine</th>
<th>Plural masculine-feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>-j &lt;y&gt;</td>
<td>-á &lt;’&gt;</td>
</tr>
<tr>
<td>acc.</td>
<td>-ú &lt;w&gt;</td>
<td>= nom.</td>
</tr>
<tr>
<td>voc.</td>
<td>-d &lt;’&gt;</td>
<td>= nom.</td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>-é &lt;y&gt;</td>
<td>-ý &lt;y’&gt;</td>
</tr>
<tr>
<td>ins.-abl.</td>
<td>-d &lt;’&gt;</td>
<td>-ý &lt;y’&gt;</td>
</tr>
<tr>
<td>loc.</td>
<td>-ý &lt;y’&gt;</td>
<td>-ý &lt;y’&gt;</td>
</tr>
<tr>
<td>num. dir.</td>
<td>-d &lt;’&gt;</td>
<td>-é &lt;y&gt;</td>
</tr>
</tbody>
</table>

Notes:

The ending of the vocative may be lost when the word is “enclitic” (when it is attached to a preceding word), e.g., bỹỹa “of god,” kāt-bỹỹ “if, sir.”

The distribution of final -i and -e suggested here is not entirely certain.
### Consonant declensions. Heavy stems

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masculine</td>
<td>feminine</td>
<td>masculine-feminine</td>
</tr>
<tr>
<td>dir.</td>
<td>-</td>
<td>-</td>
<td>-t</td>
</tr>
<tr>
<td>voc.</td>
<td>-a &lt;-* &gt;</td>
<td>*e</td>
<td>*te</td>
</tr>
<tr>
<td>obl.</td>
<td>-i &lt;y&gt;</td>
<td>-i &lt;y&gt;</td>
<td>-t&lt;ty&gt;</td>
</tr>
<tr>
<td>numerative</td>
<td>-</td>
<td>-&lt; -y&gt;</td>
<td>-t&lt;ty&gt;</td>
</tr>
</tbody>
</table>

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

### Vocalic declensions

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th></th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masculine</td>
<td>feminine</td>
<td>masculine</td>
</tr>
<tr>
<td>dir.</td>
<td>-ē &lt;y&gt;</td>
<td>-ā &lt;'&gt;</td>
<td>-ēt &lt;y&gt;</td>
</tr>
<tr>
<td>voc.</td>
<td>-ā &lt;-' &gt;</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>obl.</td>
<td>-ē &lt;y&gt;</td>
<td>-ē &lt;y&gt;</td>
<td>-ē&lt;ty&gt;</td>
</tr>
<tr>
<td>Numerative</td>
<td>-ē &lt;y&gt;</td>
<td>-ē &lt;y&gt;</td>
<td>-ē&lt;ty&gt;</td>
</tr>
</tbody>
</table>

**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 <*-a <*-ēka.

Feminines like pšāk (apsāk) < *pušākā, 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:**


**Vocalic declensions:** murt‑ masc. “corpse,” xān‑ fem. “house.”

### Consonant declensions. Light stems

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>romi &lt;rmr&gt;</td>
<td>uná &lt;wn&gt;</td>
</tr>
<tr>
<td>acc.</td>
<td>rrm &lt;rmw&gt;</td>
<td>uná &lt;wn&gt;</td>
</tr>
<tr>
<td>voc.</td>
<td>part &lt;ptr&gt;</td>
<td>&amp;yd &lt;wny&gt;</td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>romi &lt;rmr&gt;</td>
<td>unda &lt;wnt&gt;</td>
</tr>
<tr>
<td>ins.-abl.</td>
<td>rrm &lt;rmr&gt;</td>
<td>unda &lt;wnt&gt;</td>
</tr>
<tr>
<td>loc.</td>
<td>roṃy &lt;rmr&gt;</td>
<td>unda &lt;wnt&gt;</td>
</tr>
</tbody>
</table>

**Numerative**

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>romi &lt;rmr&gt;</td>
<td>uné &lt;wn&gt;</td>
</tr>
<tr>
<td>acc.</td>
<td>rrm &lt;rmw&gt;</td>
<td>uné &lt;wn&gt;</td>
</tr>
<tr>
<td>voc.</td>
<td>part &lt;ptr&gt;</td>
<td>?</td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>romi &lt;rmr&gt;</td>
<td>undy &lt;wny&gt;</td>
</tr>
<tr>
<td>ins.-abl.</td>
<td>rrm &lt;rmr&gt;</td>
<td>undy &lt;wny&gt;</td>
</tr>
<tr>
<td>loc.</td>
<td>romy &lt;rmr&gt;</td>
<td>undy &lt;wny&gt;</td>
</tr>
</tbody>
</table>
Consonant declensions. Heavy stems

Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>dir.</td>
<td>mēθ &lt;myð&gt;</td>
<td>žwān &lt;jw’n&gt;</td>
</tr>
<tr>
<td>voc.</td>
<td>martyə &lt;mrty’&gt;</td>
<td>strīče &lt;stry cy&gt;</td>
</tr>
<tr>
<td>obl.</td>
<td>mēθī &lt;myðy&gt;</td>
<td>žwānī &lt;jw’ny&gt;</td>
</tr>
</tbody>
</table>

Numerative

mēθ <myð> žwān <jw’n>, žwānə <jw’ny>

Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>dir.</td>
<td>mēθt &lt;myðt&gt;</td>
<td>žwând &lt;jw’nt&gt;</td>
</tr>
<tr>
<td>voc.</td>
<td>marîtə &lt;mrtyty&gt;</td>
<td>ḏvâdârte &lt;ɒwtrty&gt;</td>
</tr>
<tr>
<td>obl.</td>
<td>mēθtī &lt;myðty&gt;</td>
<td>žwândī &lt;jw’nty&gt;</td>
</tr>
</tbody>
</table>

The actual pronunciation of the forms of stems such as marty/marî “man” is not known, but it is probable that the sing. obl. was contracted: marty/marî’t > marî.

Vocalic declensions

Singular

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>dir.</td>
<td>murtē &lt;mrty&gt;</td>
<td>xānā &lt;x’n&gt;</td>
</tr>
<tr>
<td>voc.</td>
<td>murtā &lt;mrw’&gt;</td>
<td>?</td>
</tr>
<tr>
<td>obl.</td>
<td>murtē &lt;mrty&gt;</td>
<td>xānē &lt;x’ny&gt;</td>
</tr>
</tbody>
</table>

Numerative

murtē <mrty>

Plural

<table>
<thead>
<tr>
<th>Case</th>
<th>Masculine</th>
<th>Feminine</th>
</tr>
</thead>
<tbody>
<tr>
<td>dir.</td>
<td>murtēt &lt;mrtyt&gt;</td>
<td>xānēt &lt;x’nyt&gt;</td>
</tr>
<tr>
<td>voc.</td>
<td>?</td>
<td>?</td>
</tr>
<tr>
<td>obl.</td>
<td>murtēt &lt;mrtyty&gt;</td>
<td>xānētī &lt;x’nty&gt;</td>
</tr>
</tbody>
</table>

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., əktyā “act, deed,” obl. əktyāī <kty’y>; γɔrľɔkγɔ <grﬂ’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.

Sing. | masc. | fem. = plur. masc.-fem. |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>xō &lt;xw&gt;</td>
<td>xā &lt;x’, x’’&gt; [xō &lt;xw&gt;]</td>
</tr>
<tr>
<td>acc.</td>
<td>(ə)wu &lt;ww, w&gt; [xō &lt;xw&gt;]</td>
<td>wa &lt;w’&gt; [xā &lt;x’, wu &lt;www&gt;]</td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>unε, wînε &lt;wny, wyny&gt;</td>
<td>uyε &lt;wy’&gt;, wî &lt;wy, wyy&gt;</td>
</tr>
<tr>
<td>instr.-abl.</td>
<td>-n &lt;n&gt;, -wn &lt;wn&gt;</td>
<td>unε, wînε &lt;wny, wyny&gt;, -n &lt;n&gt;, -wn &lt;wn&gt;</td>
</tr>
<tr>
<td>loc.</td>
<td>uyε &lt;wy’, wylh&gt;, wî &lt;wy, wyy&gt;</td>
<td>= gen.-dat.</td>
</tr>
</tbody>
</table>
Note the combinations "par + awu: parō <prw> “on the” and "kas + awu: 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 ča “from” and ća “with”: čon, čon <cn, cwn> and ćon, ćon <ćon, ćwn>.

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” (asti <’sti>), ćači <xcy>) and “are” (xand <xnd>) are sometimes, but not usually, omitted. The negation is nēst <nyst> “is not.”

TEXT 2

<x’ rwxśnd’h βyyšt’frystyt ’ty mrō’ spndt ’ty z’wrkynd>

Notes.
1. rmta is nom.-acc. plur. light stem noun, šāux is nom.-acc. plur. heavy stem adjective, xā is the definite article nom. sing. agreeing with rmta.

EXERCISES 2

1. Write out the noun paradigms in Manichean script.

2. Write out the paradigms of the following words in transliteration and transcription: ćači Raciš, šō ćeřon, both masculine, and ćači pańk and ćači ńrn ŋark, 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 xyp8’wnd>  <xww prxyy>  
<xw mrtty>  <ww stwy’rwm’>  
<’ww βyyw>  <wny zrw’βyy>  
<x’ x’n’>  <wy’ rky>
4. Translate into Sogdian and write in Manichean script:

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

GLOSSARY 2

'ktə' əktəyā: act, deed
'ny əmiy: other
'rərək fem.: work
'skyək əskəčik: high, tall
'ty əti: and
'by, plur. əbyəšt, əby'nə: lord, sir
'əwyə, plur. əwyərt əwyəd, əwyədərt fem.: daughter
'əwyə ədəw: demon
'γβ’k’γββ’k: knowledge
'frə friy: dear
'jw’n əzwən fem.: life
'kt əkt: that, if
'mrə’dspnd əmrəspnd: element, the sons of Primal Man (Xorməzd)
mwrtə əmrət: corpse
'mzyx, fem. mzyxc əmβəx, əmβəx: big, great
'ny əne: not
'pək əpək fem.: judgement
'prxy əprəxə: payment, wages
'ps’k əpsək fem.: wreath, crown
'pwət, plur. əpwəyəšt put (bud), putišt: Buddha
'rm ərm: people
'rxən ərəxən: light (adjective)
'rxən’γρəmn ərəxən-γρədəmn fem.: the Light Paradise
'rxə Rəxə: name of Rustam’s horse
'styrc, plur. əstryəšt stiʃə, stiʃə: female, woman
'sy’k əsəyək fem.: shade, shadow
'sy’rə sərə: good
'sy’rək sərək fem.: goodness
'w Hispanic: lute, viqā
'xypəwnəd xəpəwnəd: master, lord, owner
'z’wrkyn əzəwərkən: powerful
LESSON 3

GRAMMAR 3

ADJECTIVES, FEMININE.

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

Light fem. stems:

šakwē <śkwē> “dry”: fem. šukč <śwēc>
naβdi <nβty> “wet”: fem. naβdč <nβtēc>
patsydaę <ptyty> “prepared”: fem. patsydaęc <ptytyc>
aktē <ky> “done”: fem. aktēc <ktyc>
patrístē <ptỳsty> “mixed”: fem. patrisč <ptṛsc>

Heavy fem. stems:

nōšē <nwśy> “immortal,” fem. nōšč <nwśc>
marčęņ <mrčyn> “deadly”: marčęń <mrčync>
anytē <ntyty> “entire”: fem. anytač <ntytc>
ōsytē <wswtyty> “purified, pure”: fem. ôṣytē <wswtytē>

DEMONSTRATIVE PRONOUNS.

The simple demonstrative pronouns are yō (ē), obl. (a) as “this” and xō, obl. (a)y “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 (a)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 ēd/∗mēd “this” and xēd/∗wēd “that” < -lyōf/əm- and xō/əyw- + -ēd, ēnē/√nē “this” and xōnē “that” < -lyōf/əm- and xō/əyw- + -nē.

nom. ēd <ýyô> xēd <xyô>
acc. ? wēd <wyô>
Plural
nom.-acc. mešand <myś’nd> wešand <wyśnd>

The original (neut.) acc. of ēd is mēd <myô, m’yô>, which is used only as an adverb “thus.”

ēnē “this” yōnē “this” xōnē “that, yonder”

Sing.

masc.-fem. masc. fem. masc. fem.
nom. ēnē <’yny, ’yny> yōnē <ynwy> yānū <’yn’n> xōnē <xwny> xānū <x’n’>
acc. = nom. mōnō <mwñw> mānū <m’n’> ōnō <’wñw> wānū <w’n’>
Plur.
nom. yānd <’yn’t> xānd <x’n’t>
acc. mānd <m’n’t> wānd <w’n’t>

The forms ēnē, yōnē, and xōnē are occasionally found used as oblique case sing. and nom.-acc. plur. Beside xōnē there is the form xōnax <xwnx, hwñx>, which appears to be a combination of xōn(e) + xō or dissimilated from *xōnak (S.-W.).

Note also the adverbs yōnēd <wswnyd> “at once, right away” and wānō “thus.”

The pronoun (a)šō has the composite form šōnē (Yoshida, 2000, pp. 81-82).
Most of these pronouns can be governed by prepositions:

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Light Stems</th>
<th>Heavy Stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>č- “from, with”</td>
<td>čěmēd &lt;cyymō&gt;</td>
<td>čěwēd &lt;cywym&gt;</td>
</tr>
<tr>
<td>δ- “with”</td>
<td>dēmēd &lt;dymō&gt;</td>
<td>dēwēd &lt;dym&gt;</td>
</tr>
<tr>
<td>k- “to”</td>
<td>kēmēd &lt;kyymō&gt;</td>
<td>kēwēd &lt;kywm&gt;</td>
</tr>
<tr>
<td>pār- “in, on, by”</td>
<td>pārēmēd &lt;prymō&gt;</td>
<td>pārēwēd &lt;prym&gt;</td>
</tr>
</tbody>
</table>

Notes:
- The quantity of the vowel of the 1 sing. ending -am (<-ām) is uncertain. Phonetically it was probably [ām]. (Note that Khotanese -īmā is <-ami.)
- The 2 sing. and 2 plur. endings of the heavy stems are from the light stems.
- In the 3 sing. of light-stem verbs ending in r or n, the addition of the ending -t originally produced a heavy stem, e.g., βart. Such forms are sometimes preserved of r-stems, but more often the light-stem form is restored, and βarti is the normal form. All n-stems remain light.
- In the 3 sing. of verbs ending in t, the t of the ending merges with the final t of the verb, e.g., zwart < azwart-t “he returns.”

PARADIGMS.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Light Stems</th>
<th>Heavy Stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 βarn &lt;br’m, βrm&gt;</td>
<td>wēnam &lt;wynm&gt;</td>
<td></td>
</tr>
<tr>
<td>2 βrē &lt;bry&gt;</td>
<td>wēne &lt;wyny&gt;</td>
<td></td>
</tr>
<tr>
<td>3 βrēt &lt;brty&gt;</td>
<td>wēnd &lt;wyn&gt;</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
<th>Light Stems</th>
<th>Heavy Stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 βrēm &lt;brym&gt;</td>
<td>wēnēm &lt;wynym&gt;</td>
<td></td>
</tr>
<tr>
<td>2 βrēr &lt;bryn&gt;</td>
<td>wēnd &lt;wynym&gt;</td>
<td></td>
</tr>
<tr>
<td>3 βrēnd &lt;brnd, βr’nd&gt;</td>
<td>wēnand &lt;wynnd&gt;</td>
<td></td>
</tr>
</tbody>
</table>
LESSON 3

Notes:
- The nominative is used to name something or somebody, e.g.:
- The verb “to be” uses forms from “to become”:
- The future tense is formed from the present indicative by adding the particle "skun".

“TO BE, BECOME.”

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

“To be”:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ēm 'y, y'm&gt;</td>
<td>1 ēm 'y, y'm&gt;</td>
</tr>
<tr>
<td>2 ēš 'yš, yš&gt;</td>
<td>2 awwm &lt;a'&lt;ns&gt;5&gt;, -tha &lt;s&gt;5'</td>
</tr>
<tr>
<td>3 ašši &lt;s'yt&gt;, xəči &lt;x'cy&gt;, ēči &lt;'cy&gt;</td>
<td>3 xand, -and &lt;x'nd, -'nt, -nt&gt;</td>
</tr>
</tbody>
</table>

Notes:
The forms with hyphen are used as endings in the simple past tense (see lesson 7). nēšṭēm “I am not,” nēšt “(he, she, it) is not.”

“To become”:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ušm &lt;w'b'm&gt;</td>
<td>1 bēm &lt;βy'm&gt;</td>
</tr>
<tr>
<td>2 ušē &lt;w'by&gt;</td>
<td>2 *bōθa</td>
</tr>
<tr>
<td>3 bōt &lt;βw't&gt;</td>
<td>3 bānd &lt;βnd&gt;</td>
</tr>
</tbody>
</table>

Note:
The verb askw- askwāt “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 askw- (< *s<k)n or *s<k)n < *skawan):

βšram-skun “I am carrying”

wen-skun “you are seeing”

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

βšrθa-kān “you will carry”

šwēm-kān “we shall go”

The verb “to be” uses forms from “to become”:

ušm-skun “I shall be”

bōt-kām “he will be”

USES OF THE NOMINATIVE.
The functions of the nominative are as follows:

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

xō Rustām xēči “it (lit. “he”) is Rustam”

25 2/5/08 - 3:30 PM
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:

ətu miram-skun “I am dying”
Rustam napēst-skun “Rustam writes”
əx Rustāi 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 “nouns clauses.”

Examples:

əx Rustāi āspī āsti “Raxš is a horse”
Rustam xwenām “I am called Rustam”
əx Rustāi yāxē “Rustam is brave”
əx xānā patsrēdā āsti “the house is constructed”
əx zāy nābdēcā, šučē nēst “the earth is wet, not dry”
əx tarsākt sujūkt xand “the Christians are Sogdians”
Čīnāstān ār āsti “China is far away”

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

əx Rustāi xō āspī “Raxš, the horse”
əx Rustamī xō yāxē “Rustam the brave”

Number with yarfp “much, many (a)” and sāt “every, all.”

The measure word yarfp when meaning “much” or “many a” takes a following noun in the singular, e.g., yarfp āp “much water,” yarfp ruxšnāyāk “much light.”

When it means “many” and plurality is emphasized(?), the plural is also found, e.g., yarfp ēdēē “many persons” (BBB 545), yarfp zāēē “many children” (TaleK 33), yarfp šāmād “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 boryūt “all the gods.”
LESSON 3

EXERCISES 3

1. Conjugate in the present indicative γαρβ - “to understand” and պառքու - “to kill.”

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

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

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

GLOSSARY 3

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

'p āp fem.: water
'kty, fem. 'ktc ąktē, ąktē: done
'nty, fem. 'ńtyc anyņē, anyņē: entire, complete
'ńwz- 'ńwst anwzc- anwst: to gather
'rt'w ąrtōw: righteous
'ęty ąrtē: and
'skw- 'skw' t askw- askwār: to dwell, be
'wsytny, fem. 'wsytnyc ąṣyndē, ąṣyndēc:
  purified, pure
'yōę ęō: this
'yō ... nyń' ęōč ... nēľna: no, not, don’t ... any
  (thing), nothing
'ynt, 'ęnt ęō: this
'yś-, 'ęst ęō: āst: to come
'zw ｚu: I (subject)
śr- ąśr/śr: ąśr/śr: to carry, bring
śry ąśriy fem.: air
śwōdźny, fem. śwōdźnyc ąōōdāndē, āōōdāncē:
  fragrant
cw ĺu: what
cynst ĺińst: China
śm ąmēm fem.: creation
śwś śūr: far, distant
śynōđr, śynōdṛ ąđōōdār, ąđōōdārē: holder of the
  religion, (good) Manichean
frś, ńst > ps-
yndź k ąndāk: bad, foul
γβ- γβ' tγβ- γβār: to know, understand
γt γtār: much, many
j' ĺār fem.: poison
jyrt ęyart: quickly
k' ękās: pig
mywn ęmyōn: entire
mr'z marāc: workman
mrnc marēc fem.: death
mrńcy, fem. mrńccyńc maręńcē, maręńcē: deadly
mṛy'rt mṛyārt: pearl
mṛts' mṛtsār: hither
myr- mwrt mir- murt: to die
ńłt, fem. ńłtłęńdē, ńłdē: wet
ńpys- ńpşt nńpēs- nńpshst: to write

nwśy, fem. nwśc nōsē, nōśē: immortal
ps- frśt, ńst ps- fărśt, fāśt: to ask, investigate
ptysy, fem. ptysc pāršíst, pāršić: mixed
ptśty, fem. ptśtyć ąptśyĎē, ąptśyĎēc: prepared,
  constructed
pťśkwy- pťśkw' t ąpťśkw- pťśkwār: to say
ptxw' y- ptxwst ąptixo- āptixst: to kill.
pyō pśāc: elephant
rwtm Rustōm: proper name
rwxńy' k rixńyĎāk: light
s'c- săć: it is proper, necessary (for sb. to do);
  impersonal verb
s't sār: all, everything
swyńy ąSwyńy: Sogdian
swmb- swmb ąśmb- sńfā: to bore
śkwy, fem. śkwć ąśkwx, śkć: dry
śmn śmōn: Buddhist monk
św- xrt ąśw- xart: to go
śyś śrō: well, very
tyw tțyō: you (thou)
tś' k tśāsāk: Christian
w'ńw wāńō: thus
wβ- wββ: to become
wṛśndy wṛśn dadē: joyous
wśtm' x wśmāx: Paradise
wyń- wyń węń wێt: to see
xtw xtwū: judge
xty' k xtyāk fem.: judgement
xwńx, hwnx xńōnx: that
xwny xōnē: that
xwnrmźtyk, fem. xwnrmźtyk ĺh rmźdık, -lıč:
  Ohrmzdian
xwnx- xwńx: to be called
xỳō xēčč: that
y'x yāčč: brave
ywń yńōńē: this
ywńyō yńōńē: at once, right away
ź'y zńē: son
ź' yōń fem.: earth
zwrt- zwst ązwńt- ązung: to turn (back), return
LESSON 4

GRAMMAR

PERSONAL PRONOUNS.

The personal pronouns are declined as follows:

Singular:

<table>
<thead>
<tr>
<th>Nom.</th>
<th>Acc.</th>
<th>Enclitic with -m, -mi, -my</th>
<th>Gen.-dat.</th>
<th>&quot;I&quot;</th>
<th>&quot;you&quot;</th>
<th>&quot;he&quot;</th>
<th>&quot;she&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>du</td>
<td>tēmā</td>
<td>-mô &lt;-m&gt;, -mi &lt;-my&gt;</td>
<td>mōna</td>
<td>&quot;I&quot;</td>
<td>&quot;you&quot;</td>
<td>&quot;he&quot;</td>
<td>&quot;she&quot;</td>
</tr>
<tr>
<td>tēmā</td>
<td>tēfô</td>
<td>-f &lt;-f&gt;</td>
<td>ūna</td>
<td>&quot;we&quot;</td>
<td>&quot;you&quot;</td>
<td>&quot;they&quot;</td>
<td>&quot;they&quot;</td>
</tr>
<tr>
<td>ūna</td>
<td>ūna</td>
<td>-tô &lt;-tn&gt;, -êô &lt;-fn&gt;</td>
<td>ūna</td>
<td>&quot;we&quot;</td>
<td>&quot;you&quot;</td>
<td>&quot;they&quot;</td>
<td>&quot;they&quot;</td>
</tr>
</tbody>
</table>

Plural:

<table>
<thead>
<tr>
<th>Dir.</th>
<th>Obl.</th>
<th>Enclitic</th>
<th>&quot;we&quot;</th>
<th>&quot;you&quot;</th>
<th>&quot;they&quot;</th>
</tr>
</thead>
<tbody>
<tr>
<td>māx</td>
<td>= dir.</td>
<td>tōna</td>
<td>ūna</td>
<td>&quot;we&quot;</td>
<td>&quot;they&quot;</td>
</tr>
<tr>
<td>ūna</td>
<td>= dir.</td>
<td>ūna</td>
<td>ūna</td>
<td>&quot;we&quot;</td>
<td>&quot;they&quot;</td>
</tr>
</tbody>
</table>

The "enclitic" forms are normally attached to the preceding word and have no stress of their own.

On enclitic pronouns with relative pronouns, see Lesson 8.

Only exceptionally do we find ūna at the beginning of a sentence, but it is then the rare demonstrative pronoun ūna (Lesson 3).

The accusative forms tēmā and tēfô are compounded with an old preposition mōna "to" (used in letter openings) + the old enclitic accusative forms -mô and -fô + an old ending -mô, or similar.

Parallel formations with other prepositions are the following:

| čô+  | čômā | čôfô <č'fô> |
| dô+  | dômā | dôfô <d'fô> |
| prô+ | prômā | prôfô <pr'fô> |

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., prô-: imperf. prô--; wēn--; imperf. wēn--.

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

<table>
<thead>
<tr>
<th>Preverb</th>
<th>Present Stem</th>
<th>Imperfect Stem</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>dô- ~ wā-</td>
<td>dôyô-</td>
<td>wâyôô-</td>
<td>&quot;dismount&quot;</td>
</tr>
<tr>
<td>pô- ~ pā-</td>
<td>pôyô-</td>
<td>pôyôô-</td>
<td>&quot;be left (over), remain&quot;</td>
</tr>
<tr>
<td>prô- ~ prô-</td>
<td>prôyô-</td>
<td>prôyôô-</td>
<td>&quot;prepare&quot;</td>
</tr>
<tr>
<td>prô- ~ prô-</td>
<td>prôyôô-</td>
<td>prôyôôô-</td>
<td>&quot;prepare&quot;</td>
</tr>
<tr>
<td>nô- ~ nî-</td>
<td>nîyô-</td>
<td>nîyôô-</td>
<td>&quot;show&quot;</td>
</tr>
<tr>
<td>sô- ~ sî-</td>
<td>sîyô-</td>
<td>sîyôô-</td>
<td>&quot;create&quot;</td>
</tr>
<tr>
<td>tô- ~ tî-</td>
<td>tîyô-</td>
<td>tîyôô-</td>
<td>&quot;listen&quot;</td>
</tr>
<tr>
<td>zô- ~ zî-</td>
<td>zîyôô-</td>
<td>zîyôôô-</td>
<td>&quot;turn back, return&quot;</td>
</tr>
<tr>
<td>wî- ~ wî-</td>
<td>wîyô-</td>
<td>wîyôô-</td>
<td>&quot;depart&quot;</td>
</tr>
<tr>
<td>uô- ~ uî-</td>
<td>uîyôô-</td>
<td>uîyôôô-</td>
<td>&quot;rejoice&quot;</td>
</tr>
</tbody>
</table>
3. Such lengthening also sometimes occurs when the first consonant of the stem is not a preverb, e.g., šak-: imperf. šak-: imperfect. šiy-.

In šāβr- “to give”: imperf. šāβr- the initial š 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. anab-, imperf. manb- “to rise,” āyāz-: imperf. māyāz- (or āyāz-) “to begin.”

5. A special imperfect stem is formed with the suffix -āč, e.g., šawāč (šwāč) “he went.” Such forms are rare in Manichean Sogdian.

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

\[ \text{šwāskun šwāskun šwāskun šwāskun} \]

"he was going."

The imperfect has the following endings:

<table>
<thead>
<tr>
<th></th>
<th>Light stems</th>
<th>Heavy stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-ú &lt;w&gt;</td>
<td>- &lt;&gt;, -u &lt;w&gt;</td>
</tr>
<tr>
<td>2</td>
<td>-i (-é?) &lt;y&gt;</td>
<td>- &lt;&gt;, -i &lt;y&gt;</td>
</tr>
<tr>
<td>3</td>
<td>-d &lt;'&gt;</td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-ém &lt;ym&gt;</td>
<td>-ēn &lt;ym&gt;</td>
</tr>
<tr>
<td>2</td>
<td>-tá &lt;'t&gt;</td>
<td>-ta &lt;'t&gt;</td>
</tr>
<tr>
<td>3</td>
<td>-ánd &lt;nd, -'nd&gt;</td>
<td>-ænd &lt;nd, -'nd&gt;</td>
</tr>
</tbody>
</table>

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 -i like the nom. sing. of cons. stems. Whether this -i has been replaced by the -ē of the present indicative we do not know.

Paradigms.

<table>
<thead>
<tr>
<th></th>
<th>Light stems</th>
<th>Heavy stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>βorú &lt;βrw&gt;</td>
<td>wēnu &lt;wynw&gt;</td>
</tr>
<tr>
<td>2</td>
<td>βorf &lt;βry&gt;</td>
<td>wēni &lt;wyny&gt;</td>
</tr>
<tr>
<td>3</td>
<td>βorá &lt;βr&gt;</td>
<td>wēn &lt;wyn&gt;</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>βorēm &lt;βrym&gt;</td>
<td>wēnēm &lt;wynym&gt;</td>
</tr>
<tr>
<td>2</td>
<td>βortá &lt;βrt&gt;</td>
<td>*wēnda</td>
</tr>
<tr>
<td>3</td>
<td>βoránd &lt;βrnd, βr'nd&gt;</td>
<td>wēnand &lt;wynnd&gt;</td>
</tr>
</tbody>
</table>

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

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>&lt;ptyškwy&gt;</td>
<td>pətiškwy or pətiškwē</td>
</tr>
<tr>
<td>2</td>
<td>&lt;ptyškwy&gt;</td>
<td>pətiškwy or pətiškwē</td>
</tr>
<tr>
<td>3</td>
<td>&lt;ptyškwy&gt;</td>
<td>pətiškwy or pətiškwē</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>&lt;ptyškwȳm&gt;</td>
<td>pətiškwȳm or pətiškwēm</td>
</tr>
<tr>
<td>2</td>
<td>&lt;ptyškwȳt&gt;</td>
<td>*pətiškwéta</td>
</tr>
<tr>
<td>3</td>
<td>&lt;ptyškwȳnd&gt;</td>
<td>pətiškwȳnd or pətiškwēnd</td>
</tr>
</tbody>
</table>
“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 əmar <wem’t> “was.”

The only attested imperfect forms of βw- “to become” are 3 sing. əfkw <wβ'>, 3 plur. əbkwand <wβand>.

Uses of the accusative.

The accusative is used in the following functions in Sogdian:

1. The direct object of a transitive verb is in the accusative of light stems and the direct or oblique case (especially animate nouns and pronouns?) of heavy stems: $$
\text{άου χατ্ভ ωένε “do you see the judge?”}
$$

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

$$
xά ραράζ κατγ υράγαι ραχ καθάδ
\text{“the hired man asks the master for (his) wages”}
$$

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

$$
\text{έω μέθ “(for) one day”}
$$
$$
\text{γάρ γάρ ϊόθα-κάμ “you will go a long distance”}
$$

4. The prepositions ̓πν “on, about, for” and κά (κά + əμώ) “to(ward)” govern the accusative. Common combinations of ̓πν and κά with postpositions are ̓πν ... sάρ “toward,” ̓πν ... ēυρ “over,” κά ... sάρ “toward,” κά ... ēπάο “(all the way) to,” κά ... ēπάο “toward.”

$$
\text{κά υτό ράπ ̓πντ ιακίκ əμάν}
\text{“they went to the judge about judgement”}
$$

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

$$
\text{Ράκέα άου ιςπ ωένθα “do you see Raxš, the horse?”}
$$
$$
\text{Ραύσταμ άου ιύκικ ̓παχρίον-κάμ “are you going to hire Rustam the brave?”}
$$

TEXT 4.1

(Tale A, M 135)

<cn ̓μρ’rt swmbyf ̓’zyndyy xwycq’wy>
<ptjy’mc ̓wβ’ ̓rty ny frś’h ̓βwζ ̓oo >
<rty pts’r ̓δβτυκ myή kw ̓xtw ̓s’r pr ̓xty’k ̓sw’ ̓nd ̓oo >

Notes:

1 ̓marg=̓sumbē: a vowel-stem compound made from a noun plus a verbal stem: ̓marg=̓ + ̓sumb + ē.
2 The beginning of the second sentence is lost.
3 ̓άρτι-νέ: other words than pronouns can be enclitic, too; here the negation ̓νέ “not” is attached to the sentence-introducing particle ̓άρτι “and, then.”
4 ̓φάρτα ̓βότ: potential passive 3 sing. (see lesson 14): “cannot be asked (tried, punished?).”

2/5/08 - 3:30 PM
AN INTRODUCTION TO MANICHEAN SOGDIAN

3 δοξδικ μηθ: “the second day,” accusative of time.
χαρυκ: abstract noun in -yāk (fem.) from xatu.

TEXT 4.2

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

cṭf’rmyk pty’p

’ṛt’w frwrtyy w’ṭ

’ṛtxwšt ’p ’ty

’ār oo ynyy xcyh

rw’nyy rw’n γryw

’nōmyt ’ty tmb’r

○ kyy ’z δyywō’ṭ

wnyq kwn’ cf’

’ty fr’mrz oo šww

δ[y]myō t’ryyh

s’rťyy y cnrd ḟyynd

prykyš ’ty np’q

nyy’s .. xwtty pr

δṛjy’wr w’štyy ○ ○

Notes:
4 šww σo, dem. pronoun used in derogatory sense: “that one.”

δσmēδ ... δνδσ “inside this.”
EXERCISES 4

1. Conjugate in the imperfect γαρβ- “to understand” and πατῳδα- “to kill.”

2. Transliterate, transcribe, and translate into English:

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

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

GLOSSARY 4

"γαρβ- "γαρβ- ἀγάζ- (μᾶρμαρ-, ἀγάζ-) ἀγράφ: to begin
"τράχ: fire
"ζ αρε: desire, greed, Hyle (the dark and evil feminine principle)

'नमय नामामी: limb
'नाप- नापा- (मापा-): to rest
'नास- 'पर्नास- (पर्नास-) नासात: to rise

'स- 'सत ॰ (॰-. ॰-॰-॰) 'सतात: to ask (+ acc. + gen.-dat. or c-)

'र्नासत अर्नासत: light (as one of the five elements)
'वौड़ खैऽ: there
'व्यय- (व्यय- ') 'व्ययात वैन्रा- (वैन्रा-) वैन्रा: to dismount

'व्रा धरात: there
'वस्त्य- 'वस्त्यात (वस्त्यात-) 'वस्त्यात: to stand

'यू ए: one

'श्री श्री: in pursuit
'बौंड- 'बौंड- 'बौंड: to bind, lock

Gyan- Gyan- Gyan- to bind, lock

"γαρβ- "γαρβ- ἀγάζ- (μᾶρμαρ-, ἀγάζ-) ἀγράφ: to begin
cf- cft cf- cf: to steal
cfn cpyt cpy 'çka 'çkā: why, for what reason
cft 'my 'my 'my: fourth
cw 'cxw: Jewish
cyn Ctn: Chinese
cnt 'nt 'nt: second

ctrj wtr 'trj wtr: heart
tnōt 'nōt: demon-made

frmt- (fr'rt-) frmst frmt- (fr'mst-) frmt: ruin
frwt frut, frwrt in arw frwrt: the ether (as one of the five elements)

frjfrj frjfrj frjfrj: to straighten
frjw frjw frjw frjw: self, soul

jtyt jtyt jtyt jtyt: to call
knā kanā fr: town

knōr kānōr (knā fr): city gate

kw'rw kw'rw kw'rw: where(to)

kly 'kly kly: whom

mry 'mry 'mry: pearl-borer

nm'y 'nm'y nm'y (nm'y-): to judge
AN INTRODUCTION TO MANICHEAN SOGDIAN

np’k nāpāk: hostage
y’y- (ny’y-) ny’t nyās- (niyās) nyāt: to take
prm pram: (all the way) to; postposition + acc.
prš-pršpār: trampling
pršt’y- pršt’t prāštāy- (prāštāy-) prāštār: to prepare
prxs- pr’y’t, pryt prāxas- (pāxas-) prāxād: to be left (over), remain
prkyš- (prkyš) prkšt pārēkš- (pārēkš) pārēkšt: to imprison
ptj’y’mc patazyāmāc: *quarrel
ptxryn- ptxryt pātxrin (pātxrin) pātxrīt: to hire, rent
pty’p ptyāp: part, time (3 times)
pwt’ny putānē: Buddhist
rwn rāwān: soul
s’t sār: toward; postposition + gen.-dat.; but kā ...
sāṛ “to, toward” + acc.
s’tfr sāṛfry: tower
sfryn- sfryn’ sfṛn- (sfṛn-) sfṛnār: to create
š’twxy’ sālwyā: happiness
škr- škrt škār- (škār-) škārt: to lead, pursue
šym’m šīnām: fame
try tārē: dark; darkness
tkws- tikōs- (tikōs-): to look (at)
tnb’r, tmb’r tambār fem.: body
w’β- wṛt wāβ wād: to say
w’c- wṛt wāc- wād: to release, send
w’crn wāčram: bazaar
w’šty- > ’wšt-
w’t wār: wind
wōyō uōēō: there
wṛ-, impf. wyywś- uyyś- (uyyśš-): to rejoice
wnyk uṇik: *captive
wytr- wītr- (wītr-): to depart
wyš wēš: pasture, grass
wxn wyk Xudānīk: Khotanese
wxj- wxšt xōš- xūšt: to desire, require, ask for (from somebody = c-
wxr- wxrt xurt- xurt: to eat
wxrt xwart: food
xwt xurt: self
xwyc’ wy xwēkāwī fem.: explanation
LESSON 5

GRAMMAR 5

Nouns. Other declensions.
There are some nouns in the consonant declension that are neuter and have the ending -u <w> in the nominative and accusative singular and -e <y> in the numerative (see Lesson 10). The only oblique forms of the numerative noticed so far are of light-stem neuter nouns, which take the ending -ya <y>. Examples of neuter nouns are dant <de>, nom. dantu, “wild animal” and bγyn <bγyn>, nom. bγynu, “temple.”

Neuter forms of adjectives are quite common and also function as adverbs: kəλnu <kβnw> “(a) little,” širu <šyw> “(what is) good, good things, well,” wisp <wyspw> “everything, all (together)”; aftmu <’ftnw> “firstly”; əspəɾọ <’spw> “complete(ly)” (probably neuter of əspəɾe, a vocalic stem).

The following words from old u-stems have -ū <w> in the nom.-acc. and gen.-dat. singular: əmnu <əmnu> “Ahriman, Satan,” rau <rtw> “10 seconds,” xtu <xtw> “judge.” No plural forms are known of these words.

The word for “time, hour” əmna <jmn> has acc. əmnnu, loc. əmnuya and əmnyya, nom.-acc. plur. əmnda.

The word uδu fem. “wife” was an ū-stem in Old Iranian. It has the following forms: nom.-acc. uδu/uδw <wδw>, gen.-dat., instr.-abl. uδwyu <wδwyu>, plur. *uδιšt.

Nouns denoting family relations were original r-stems and “brother” and “daughter” have retained traces of this declension in the plural: brąt <br’t>, plur. brąrti, obl. brąrt <br’t>-; δwyl- <δwyt> fem., plur. δwydart, obl. δwydart <δwyttr>-.

Other nouns denoting family relations are regular: pər- <ptr>- “father” and nəpəʃən <npyʃn> “grandson” are regular consonant stems with plural stems pərət and nəpəʃənd; əwir <ξw’r> “sister” has plur. əwiršt; zənətə “son-in-law,” zətə <ζ’t⟩ “son” are regular vocalic stems. The plur. of mət <m’t> “mother” does not seem to be attested.

On the nom.-acc. plur. forms in -i 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:

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>wispí &lt;wyspy&gt;</td>
<td>wispé &lt;wyspy&gt;</td>
</tr>
<tr>
<td>acc.</td>
<td>wispú &lt;wyspw&gt;</td>
<td></td>
</tr>
<tr>
<td>gen.-dat.</td>
<td>wispəɾe &lt;wyspny&gt;</td>
<td>wispəɾən &lt;wyspyn&gt;</td>
</tr>
<tr>
<td>instr.-abl.</td>
<td>wispəɾəná &lt;wyspn’&gt;</td>
<td></td>
</tr>
</tbody>
</table>

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

The instr.-abl. is found in ēn wispəɾəná <cnn wyspn’c> “from every(thing)” and δən wispəɾənəδ <δnn wyspn’δ> “with every(body).”

A few pronouns have sing. gen.-dat. ending in -ya, -ya (<-y’>, thus: kəya <kγy’> “whose,” anya <‘ny’> “the other’s,” əδβδιya <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. -andē <(-')ndc>.
   The present participle middle ends in -enē <(-yny), fem. -enē <(-ync>. Many or most present participles are used as adjectives and nouns:

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

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., γαρβάκ “sb. who knows, wise” (cf. Mid. Pers. dānāγ, Pers. dānā̄).

4. A verbal adjective with future meaning but neutral with respect to active-passive is formed from the present stem + the suffix -ēk (-fik), e.g., sumbarēk “about to bore/be bored,” kunfik “about to make.”

5. A noun of action can be formed from the present stem plus the suffix -āndi, e.g., wēnāndi “seeing, to see,” also used in such expressions as “beautiful to see”:

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Rustam’s horse is called Raxš “Rustam has two horses”
“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”):
\[\text{mana fərmān “my command”}\]

c. objective genitive (“love of music” < “to love music [dir. obj.]”):
\[\text{pərō pərēštī pīūū “for love of the gods”}\]

2. The second main function of the genitive is “partitive,” which survives in Sogdian in expressions such as “god of gods”:
\[\text{bəgyān-bəxtəm “the most god = divine of gods (the highest of the gods)”}\]

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.:

\[\text{wine mərtī xō pərxē θəbāra “give the man the wages!”}\]
\[\text{xō mərtī kū xətu sār wənō pətīskwɔ “the man said thus to the judge”}\]

4. The gen.-dat. is used with impersonal verbs, such as γəw- “need, should”: \[\text{mana xənū ɣōt “I need a house”}\]
\[\text{ārtī fon ē ɣōt-kām “and what will you need?”}\]
\[\text{ārtī māx anyu θəbār nē ɣōt “we do not need any other gift”}\]

Often these verbs are used without reference to persons. Such sentences should be translated using “one”: “one must, should,” etc.

See further lesson 6 on Infinitives.

5. Appositions to words in the gen.-dat. are in the gen.-dat.
\[\text{wine Raxšə rustəm une əspe xwart thəbər “he gave Raxš, Rustam’s horse, food”}\]

6. Some local adverbs used as postpositions take the gen.-dat., e.g., sār “toward, to,” pərəməsār <pyms’ir> “before”:
\[\text{mana sār əsənd “they came toward me”}\]
\[\text{Rustəm pərəməsār əswənd “they went before Rustam”}\]
TEXT 5.2
(from the Rustam story)

<mzyx γr’n prš’t’k ọn xns zyn ọn mzyx ’ny’w knąbrt pynnd ’ww γrf δrwnp’δy γrf wrtnb’r γrf pyδ β’ry γrf k’s β’ry šw’>

TEXT 5.1
(Tale A cont’d, see Text 4.2)

ptjy’mc wβ’

’rty ny frš’h

βwt oo ’rty pts’r

δβtyk myδ kw xtω

s’r pr xty’k šw’nd

oo ’rtxw xypδ’wnd

w’nω w’β kł βγ

mwnw mrt’y 1 myδ pr

100 δyn’r zyn ptxryt-

δ’rm o w’nω ’tymy

mṛγ’r tswmbyy oo

’rty tym ’ydc mṛγ’r

nyy swmbt o ’rtny

qɔryy prxyy xwjit-

skwn oo ’rtxy w mr’z

mrtyy kw xtω s’r
Notes
4  βγ is a shortened form of βγα vocative.
   δēnār: numerative.
   patxīt-δārōm: “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,” kādūti = kēt “that” (introducing indirect speech), əti əti “whatever.”
   -mi: the enclitic pronouns must be attached to the first word (word group) of the sentence. -mi here is dative: “for me.”
   sūmbHē: optative 3 sing. after wānō əti (see lesson 10).
5 -mi: accusative with xāz- (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 əti and árī 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.
AN INTRODUCTION TO MANICHEAN SOGDIAN

GLOSSARY 5

1 ēw: one
100 stu: a hundred
’Br- ’yt ăβăr- ăγt: to bring
’ðw ʁdβ (ʁdow): two (before noun)
’fmbbā ʧčanbād fem.: the world
’înw ʧmμμ adv.: firstly
’kw tkuṭ, plur. akut: dog
’ny’w anγy: *haste
’nwyj- ’nwst anwč- mnu: to gather (trans.)
’βn ʠγn: temple
’byr- ʙyɾ- ʙγɾ/ʠɾ: to obtain, be successful
’by’ryy ʙyāɾ: the next morning
γt’n ɣarr: heavy
Ŏr Ǿʔk: gift
Ŏr Ǿʔk: door, gate
Ŏpy Ǿʔk: harm
Ŏǹp’ ʘy Ǿɾin-ʔpāk: archer
Ǿ, plur. Ǿyšt Ǿnšt: wild animal
Ǿnyfrn Ǿnʃ-farm: the Glory of the Religion
γrβ’k ɣarʃ: wise
γw- γwγ: to be necessary; + infinitive
frỹt’ frỹt: fem.: love
jmnw ʃāmμ: time, hour
jw- ʃw: to live
jwndy swand: (masc. and fem.): living
kʃn kʃp: less, too little
kør ƙhr, ƙṣe: now
krṣ’w karʃnāw: beauty
mrγ ɱγγ, plur. ɱγr: bird
mrxtmy mrtx姆γ: man, person, human being, people (plur.)
mrνc- marɛnγ: to destroy
ms ʃa: also
mʂyβ Ӎʂɨβγ: the Third Messenger (Miθr)
nywš’k nayyšāk: hearer
npyšn nφpɛnγ: grandson
nwy nawē: new
pōwf- pɔdwf- (impf. =): to stick, cling
pršt’ k parštāk: preparation, equipment
prwyd- parwɛd-: to seek, look for
pš’y- pašyγ-: to throw
pγw- pγwst pγyš- pŋjst: hide, conceal
pts’e- pʦṭ pʦāc- pʦynd: to build, construct
pts’k pʦāk: construction
ptyms- ptymt pŋyʃm[^3]st- (pŋyʃm[^4]-) pŋynd: to end, stop (intrans.)
pyŋ- pʃn-: to open
pyrmn’s pɛɾnɔnš: before, in front of
rtu ʃmμ: 10 seconds
s’t sār: every, all
sfryrn safrwμ: creation
ʃmnw ʃmμ: Ahrimen, Satan
ʃyɾʃ’ɾ ʃɾ-ʃr: extremely < ʃr “very”
ʃmμ tʃm: again
w’w ʃ’ wāɾ ʃt: so that, in order that
wʃw ʃμ, ʃμw fem.: wife
wrkyn ʃrmkμ: believing, faithful
wrtn wqrtμ: chariot
wʃy’ʃnq wʃdʃnɨk: wondrous
wysp wisp: every, each, all
xns xns: firm, strong, secure
xw’r xwɔr: fem.: sister
z’m’y zɔmδ: son-in-law
zrxs- zɾɾ zɻɻs- (*zɻɻs-) zɻɻμ: to be delivered
zyν zɛn: weapon, armor
LESSON 6

GRAMMAR 6

ADJECTIVES. COMPARATIVE AND SUPERLATIVE.

The suffix of the comparative is -στσ<στ>, that of the superlative -σταρ<σταρ>, but the meanings are not always clear-cut. There are a few superlative forms in -τας<τας> and -ταςκικ<ταςκικ>. Examples: βεσταρ (βεσταρ <βυταρ> “more sinful”; σταβδακικ<σταβδακικ> “harsher”; βεσταγαρισταρ <βυταγαρισταρ> “most evil-doing”; εδαβρασταρ <εδαρβαρ> “nethermost”; βεγναν βεκταστ <βυγν αρκταστ> “most divine of deities” (the Buddha).

Note also the following forms:

yαρ “much, many,” comp. fορταρ <fυταρ>, fυπαρ <fυταρ> “more,” fορταρ “more, most”;
*κας “small,” comp. κασταρ <κασταρ>;
καφεν <καφεν> “little,” comp. κομβικ <κομβικ> “less, too little”;
μοζεξ <μνζεξ> “great,” comp. μοσύαρ <μνσύαρ> “greater.”

VERBS. THE IMPERATIVE.

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

<table>
<thead>
<tr>
<th></th>
<th>Light stems</th>
<th>Heavy stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>-ά &lt;'&gt;</td>
<td>- &lt;'&gt;</td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

 PARADIGMS.

<table>
<thead>
<tr>
<th></th>
<th>Light stems</th>
<th>Heavy stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The negation of the imperative is να <ν'>. Examples:

άτι μας ανγων σαρδαν κυνα ποταστάν “and also make resistance to (= resist) all!” (BBBF)

εδαε νά πασα “don’t ask anything!”

άτι μας ανγων σαρδαν κυνα ποταστάν “and also make resistance to (= resist) all!” (BBBF)

να ραμανδ ανδοσκα παχεσα ραυβαί αφταργαί; ατι μας καμαν, ατι [παςκαων παρ] ασα δαρθα
“Always be diligent in the improvement of your own soul and keep my command and directive in memory!” (Tale B)

From the Manichean cosmogony (M 178):

“...Always be diligent in the improvement of your own soul and keep my command and directive in memory!”

From the “Speech on the aborted demons” (M7800iiV). After the Third Messenger has revealed his male and female forms to the archonts, the female archont speaks to the other male and female demons:
Common combinations of impersonal verbs “it is necessary, it is proper, it is useful” etc.:


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

Infinitives.

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

<table>
<thead>
<tr>
<th>Present Stems</th>
<th>Light Stems</th>
<th>Heavy Stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ī:</td>
<td>-ī “to strike”</td>
<td>- : pašāy “to throw”</td>
</tr>
<tr>
<td>past -ī (-ē):</td>
<td>-ī “to strike”</td>
<td>- : oḱd “to sleep”</td>
</tr>
</tbody>
</table>

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.:

bēk-sār pašāy paγaθē bet “he is about to throw it away”

uŋe γarykā kāθ pārō æθrē patsyār βaxšī γöt “the wise man should divide the day into three parts”

fɾyāz wīnd zìt “he began to strike = play the lute”

ārt-πatsār nûkär fɾyāzând patsyâdi “and now, after that, they began to construct”

æyāz oḱld “he began to sleep”

mæna sâsth xart čōn γæρa kā γær “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 ḏō “(together) with.” Common combinations of čōn and ḏōn with postpositions are: čə-... sâr “from” and čə-... pîkār “because of,” ḏō-... (ə)pørew <(’)pøyw “together with”:

čōn kantī nižay “he went out of the town”

xō martī dōn xatu pørew ūwya

ēw ḏādya aprew “together with one another”

čæŋænč pîkār wānō fœmāye “why do you order thus?”

“the man went together with the judge”
árti xōnax xaʾi artāw dēnḏāwē kē yarʿ ēḏēti čēn tāma zrēnfat ati kū uštāmāw-sār rāḏ-tāk βīt
“and that one is that righteous Manichean who delivers many persons from Hell and becomes (their)
guide to Paradise” (TaleB)
[Note: yarʿ ēḏēti is direct object in the oblique plural]

Note the use of the instr.-abl. with comparatives:
čēn ḍōsa *sмānī čāḏārāstār
“lower than (= below) the ten heavens”
čēn šākara nāmārta “sweeter than sugar”
parō sāt afčāmbīḏī nēst zēnī-xwārī ēḏwēb masyār
“in the entire world there is no protection greater than that”
čēn ḍōwī kē stāfḍārā unātānd
“who were harsher than the ḍōwī?”
[Note: the form stāfḍārā has a final “predicative” -a]

and in the expression čēn mēna sār šēfār ēṭšt “it shames me, I am ashamed of it.”

TEXT 6.1
(from the Rustam story)

Rustami ansprā parištāres nīpāw āyāz ābdī
xō ēḏwīt parō naʃēr parō *anst wāştānd
ēw daʃdi mēd wāştānd

TEXT 6.2
(the Pearl-borer cont’d)

Notes:
formāyē: probably optative 2 sing. “you may order” after čē ʾati.
šītu-dāram “I played,” formāt-dāre “you ordered,” potxīt-dāre “you bought” are simple past tense forms.
 Marvin: acc. sing. fem.
γwʾt: subjunctive 3 sing. “may be necessary.”

43
AN INTRODUCTION TO MANICHEAN SOGDIAN

2/5/08 - 3:30 PM  44
EXERCISES 6

1. Conjugate in the imperative the verbs kun- “to do,” ṣḥṣτ- “to give,” ṣḥṣ “to sleep,” and pọcwxwọ- “to kill.”

2. Write in Sogdian script and translate:

   mæxəs yandāk mæxəš ṣṣfər uyə čon máx sər
   kat-čon ēwtāc ɓārē āwī kantī wānō mandəwxəm

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 (poř-) the religion they teach the going away from this world and the entering into (ko ... čandər) Paradise and the falling into (poř-) hell.

GLOSSARY 6

3 əθrē: three
'nyɔs əθrəxə: lust
'ny ədē: any
'cyē əθē: *something(?)
'ndwx:- əndwx:- to strive, toil
'ndwx- 'ntyə əndwx- (mandəx-) andəx:- to flee
'nsp' anspə: carpet
'ns* ənst: *mischief
'prw əprep = pryw
'sk tr əskərə: higher, further, any more
'skys'ə skəxə: upward
'wfs:- wədə əfs:- əfd:- to sleep
'wpst- wpst (w'pt) əpət- (wəpət-) əpəst: to fall
'yəc ədē: any
'yōy ədē: person, somebody
'ywtc əwətə: single
's, wəs əs, uə: memory, mind
'βr'y ɓarə: rider
'βjŋ'ṛy ɓəxəngərə: evil-doing
'βʃə- ɓrət ɓɔsə- ɓəyəd: to distribute
'βyk ɓék: outside
'βyks't ɓék- sərə: outward, away
c'ər ćədər: down (below)
c'nw ćənə: as, when, like
'cw t'yu ətι: whatever that
'd'ɾt ɭət əyəd: to hold, keep, maintain
frm'ən fərmən: ordered, command
frm'y- frm't fərməy- (fərməy-) fərmər: to order, command; + infinitive (see next lesson)
frfr'y ərərəyə: increase, improvement,

furtherance
fry' tr, fy't frəryərə, frəyərə: more
fry' wy frəyəwə: love
fr'ys frəjə:- to begin (to do)
fs'c fsədə:- to teach
fš'y əs frəyəwəs: gentleman
γr poɾ: mountain
γɾ yər: much
jn- jyt ən-jit: to strike, play (an instrument)
jkstwə ʒiʃtəə: hatred
kə' kəkə: when(ever)
kəwtə kəkətə: that
kmb yəmbə: less, too little
kə' n kərən: pure, clean
kw' ət kən- æk(ə)rə: to do
kwə kəsə: side
kətr kəstərə: smaller
mrt mrt mərt mərt: each and every one
mst' tr msəyərə: greater
məyə məʃə: here
n'mt nəmərə: sweet
n'fytr nəfərə: deliberation, planning
npə- npəst nəpəd- (nəpəd-) nəpəst: to lie down
ny'z nəyə: need (+ infinitive, e.g., “there is no need to do sth.”)
nyjy- nyjt, nyjt nižə-(nižə-) nižə, nažit (nižə): to go out
p' pəc: short form of pər- ti
p'ryt(p)'ryp(u)-ti: but (instead), for
pəcwz- poćwəz-(poćwəz): to meet, get together
(also sexually)

pyšty prəštē: (to be) about to (do)
pjwk pəžūk: abortion
prətr-prətr prəštər- (prəštər-) prəštərt: to spread
pryw = \(p\)ryw (ə)pərew: together (with);
postposition with instr.-abl.
pəsəc- to purify
ptst’t prəstətū: opposition, resistance
pəsən prəštəwn: order, command
r’əšt’k rəth-tək: guide
r’mnd(y) rəmand(t): always
s’n sən: enemy
sm’n smən: heaven
stʃt stʃdək: hard, harsh, fierce

syn- st sən- sət: to raise, lead up
sətm’n səydmən: all
šf’r šəfər: shame
škr šəkər: sugar
šmnkw’ny šəmnəkwənələ: səməkwənənə: belonging to Šimnu (Ahrimen, Satan)
təm: darkness
təs- təs-: to flee
xypə xəpəθ: own
yw’r əwər: but
zn- zən- zər: to bear (children)
zənə- zənt zərən(f)- zərayəl: to deliver
zy’n zəyən: *offspring, children
zyntx’ry zənt-xəwər: 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 -ār to the present stem, e.g., γαβ - γαβ' (γρ - γρ'); τακοσ - τακοσ' (τκωσ - τκωσ') “to listen.”

Note: Even here the forms are not always clear, as many “irregular” past stems also end in -ār, e.g., патхвай- патхвай.

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:

βαρ- барт, барт <βρ- βωρ, βρτ> “to carry (away)”
xυρ- Χυρτ <Χρρ- Χρρτ> “to eat”
θβαρ- θβαρτ <θβρ- θβρτ> “to give”

σκαρ- (σκαρ-) σκαρτ <σκρ-, σκρ- σκρτ> “to follow”
ναυρ <’ναυρτ> “to release”
τοζ- τουδ <τους- τουςτ> “to redeem, pay”

δαψι- δαψιτ <δαψπτ> “to purify, clean”
δοσσι- δοσσπτ <δοσσπττ> “to be purified”

ζαργην- ζαργητά <ζργητατ> “to deliver”
ζαρρας- ζαρραςτ <ζρραςττ> “to be delivered”

σμπι- σμπιτ <σμπιττ > “to bore, pierce”


Note: Originally the infinitive of verbs ending in -r was a heavy stem, while the past stem was light, cf. χωρτ “food” (= inf.) – xυρτ “eaten.” The heavy stem tended to spread, however, hence we find both барт and βαρт.
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”: đār-. 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 tense takes the ending -ı (-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:

<table>
<thead>
<tr>
<th></th>
<th>Light stems</th>
<th>Heavy stems</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>əktəm &lt;'ktym&gt;</td>
<td>əktəm &lt;'ktym&gt;</td>
</tr>
<tr>
<td>1</td>
<td>tərtəm &lt;'təytm&gt;</td>
<td>əzətəm &lt;'jəytym&gt;</td>
</tr>
<tr>
<td>2</td>
<td>tərtəʃ &lt;'təʃyʃ&gt;</td>
<td>əzətəʃ &lt;'jətəʃyʃ&gt;</td>
</tr>
<tr>
<td>3</td>
<td>tərtəti &lt;'təty&gt;</td>
<td>əkti &lt;'ktiy&gt;</td>
</tr>
<tr>
<td>Plur.</td>
<td>tərtəm &lt;'təytm&gt;</td>
<td>əzətəm &lt;'jəytym&gt;</td>
</tr>
<tr>
<td>1</td>
<td>tərtəʃə &lt;'təʃyʃə&gt;</td>
<td>əzətəʃə &lt;'jətəʃyʃə&gt;</td>
</tr>
<tr>
<td>2</td>
<td>tərtənd &lt;'təntд&gt;</td>
<td>əktənd &lt;'ktənd&gt;</td>
</tr>
</tbody>
</table>

Note especially: uməðəm “I was,” etc.; əktəm “I became,” etc.

Examples:

vědʊpət ʂyndəmən ɲyɔʃəkt ʂɨr wɨnɔsənd, ətɨ xusənd əktənd pərɔ bɤrənɨ kʊwɨpərət
“at that time, all the hearers were very happy and became content with the divine explanation” (TaleB)

pərəməd ʃəm xutəɾə məɾəɾənə pətɔɾ pəɾəɾənə *iɾu ʃtəkənəɬ ʃɔwəɾə əζətəm
“I was born in this terrifying *structure, deadly *fortress, poisonous *form, *skeleton body” (BBBb)

čewəd əɾət kə ʃɔwəɾəɬnə ᵃɾɨ, ətɨ Ahwədy ɬəɾəʃəɾə nɨyəs, pəɾ-ɾɨɬi ʃɔwəɾə təwəɾə ətɨ ruxənɨ uɾəd.
“He came from that to mankind. And he took Eve as his representative, for her body was strong and shining.” (M129)

USES OF THE LOCATIVE.

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

uəya kəntə ɬw məɾtəɾə uɾəd “there was a man in the city”

xə əktəɾəɾəɾə uəya tənəya əɾətənd-ɬəɾəm
“sinners will fall into hell”
2. Appositions to words in the loc. are in the loc.: 

\[ \text{Δσρώαν̣ uya mæẓéx̣êi ƙənḅi “in Δρουẉan (Dunhuang), the great city”} \]

TEXT 7.1

(from the Rustam story)

\[ \text{Note: ƙəryḍê uṃaand “were/had been left behind” is perfect intransitive/passive (lesson 12).} \]

TEXT 7.2

(the Pearl-borer cont’d)

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.

13 \( ṭwːj\): the imperfect stem of \( tōẓ\)- = present stem.

13 The text is incomplete at the end.
TEXT 7.3

A fragment of the Manichean cosmogony (M 178).

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

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

The headings are to be read: lower left ⇒ upper right and upper left ⇒ lower right.

<β’t prw mγwn δyyn o ’rt’wspy’h o γw’nw’cyy wny o γmβηβryyt o
LESSON 7

Notes:
1 The first sentence is incomplete.
3 kw ‘ty wógyö: “literally “where there.”

EXERCISES 7

1. Conjugate in the simple past tense indicative the verbs zarxs- and parców-

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 Zarwān.

GLOSSARY 7

’ty- ’jit dēzy- džit: to be born
’fryn- ’fryn tôfrîn- tôfrît: bless
’fryn- ’fryn tôfrîn- tôfrît: to bless
’hw’y ahwây: Eve
’krt’în-’k’ry skârtānî- kârē: sinner
’ny’ m anyān: end
’nmys- ’nymt anyāmst- anyāmt: to be finished, done for
’t’wsp’ rtôwôsp’ôy: righteousness, the community of the righteous
’sk’înî sstkânîf: of bone
’syk aštîk: third
’swwxs ’swswôt ôsux- (wâsux-) ôsuy’d: to be purified
’wt’k ôták: place
’zy myō z(y)î mēð: yesterday
β’γ fēr: garden
βy’nyk βyâniîk: divine
ôrw’ ţôrwān: Throana, Dunhuang
ôst’yri ôst’yôrē: guide, representative
ôyn dēn fem.: religion
ybm yambm: trouble, exertion, toil, hardship
ybmôr’y yambôn-fîrô: who suffers hardship
γn γw: skill, craft

γw’n γwówân: sin
γw’n w’cy γwówân-wâcē: forgiveness for sins
j’ony ţûrenē: poisonous, full of poison
jw’n ãwn fem.: life
kânyxk kâfôxôx: *meager remnant
krw’ncy’ qôrnwôûnîyâ: craft
kt’r ... kt’r kôfâr ... kôfâr: either ... or
kt’r kôfâr: or, whether
kyt ymēt < kē əti
m’r m’ny = mry m’ny: the Lord Mānî
m’yō = myō mîē: thus
myn- měn-: to dwell
n’-swôt nô-sûfô: un-bored
nm’ny nâmânē: regret
p’ry pâr-: for
prtr pârtâr: higher, foremost
pys’- (p’ys’-) pr’ry pôrêç- (pârêç-) pôrêçâr: arrive
ptmymc- (ptymymc-) ptôpôt pâtmenç- (pôtûmenç-) pôtûmy’d: to don, put on clothes
ptwpr pôrôp: *fortress
ptyô’- ptryô pôrêô- pôrist: to mix, mingle
ptôm’r pôtômîr: count
pw-śkîty pû-śkâfîy: *helpless
py’t- pyst pýâ- pyst: to adorn
py’ty pyāē: adornment
rwō- rwst rōō-rust: to grow
s’k sāk: number
sym sēm: fearful
t’wndy tāwandē: mighty, strong
twj- twyt tōē-tuēd: to pay, redeem
tys- tys- tājē: to enter
wyś waśē: joy

wy’ßrty wyāßart: speech, exposition
wyŏp’ty wēŏpūū: at that time, thereupon
xwsnd xusand: happy, content
xwtśy xutśē: *structure
yŏw *idū: *shape
yxny ixnē: *remainder (?)
z’n- zān-: to know
z̥ywny z̥yōnē, fem. z̥yōnē: green
RELATIVE AND INTERROGATIVE PRONOUNS AND ADVERBS.

The principal relative-interrogative pronouns are:

kē, obl. kaya “who, which; who, whose?”
kātām, kōtām “which?”
ču “which, what?”

The instr.-abl. of the relative and interrogative pronouns is kənāc, ćākənāc “from whom, whence.”

The principal relative-interrogative adverbs are:

ku “where?”
kāda “when?”
čānō “how?”

Note also:
ćākənāc piśār “why?”

CORRELATIVE PRONOUNS AND ADVERBS.

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

ćā- “how”
wā- “so, that”
ćā-pəram “as/how long”
wā-pəram “so long”
ćā-γōnē “of what kind”
wā-γōnē “of that kind”
ćānō “as/how”
wānō “thus”
ćā “as/how much”
wā “so much”
ćāfrēθ “just as/how much”
wāfrēθ “just so much”
ćandōn “as/how much”
wandōn “so much”

The correlative adverbs of place are:

ku “where”
kuō, kuōa “where”
kurə “where”
*kutšār “whither”
mādē “here”
mādēθ “here”
*martə “here”
martšār “hither”
uōdē “there”
uōdēθ “there”
ōrθ “there”
ōrtsār “thither”

Note also, beside wānō ... čānō “like, similar to,” expressions such as mēd mānuk ... čānō “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”:
“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 ati-ši sāk nēst “which has no number.”

Similarly, to express “where ...” one can say “where there ...”:

ku ati ušēd mēndān jār uxcRANDa bērīšt “where the light gods dwell”

Other examples:

čāf šawa wāfēd rotu źalnun mēθ māc ati sarō kēšt-šku, ati yarf sarōē uša kē 12 [dōwāras] anxtōtī
aksāwōn sāt nīžti “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)

wafrēd sūš xartē bōt čāfrēd pētnār ušē “however many may have been counted (optative), so many minutes will have passed” (M767iV)

Note: xartē bōt is intransitive perfect (lesson 12).

**Interrogative clauses.**

The pronoun ēu can be used with the negation nē to express an exhortation to oneself: “why don’t I, why don’t we”:

ēu nē nażayēm “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 + ēdēr- “have.” It is therefore like English “I have done.”

Light-stem past stems have the ending -u (-w) (originally an accusative), e.g., āktu-dārāṃ <'ktwō’rm> “I (have) made.”

Heavy-stem past stems have no ending, e.g.: āyt-ēdār <’yt-ēr> “you have brought”; ʃāntūdārt <ʃtswō’rt> “he (has) asked”; wītdārēm <wyt’rwy> “we saw, have seen.”

The verb ēdēr- “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 ēdēr-, and the k- is then assimilated to the k and becomes ō. The simple past tense of “to do” is therefore aktu-dārē > (ə)ktōdār > (ə)ktōdārē.

The transitive simple past tense has all the modes and its own past: the pluperfect, formed with the auxiliary in the imperfect, e.g.: ʃōdārū <’yt’rwr> “I had received”; kōdār <kōr> < aktu-dār “he had made.”

Paradigms:

**Simple past tense indicative:**

<table>
<thead>
<tr>
<th>Light stems</th>
<th>Heavy stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>1 aktu-dārām &lt;'ktw-ō’rm&gt;</td>
<td>āyt-ēdārām &lt;'yt-ē’rm&gt;</td>
</tr>
<tr>
<td>2 aktu-dār(e) &lt;'ktw-ō’t(y)&gt;</td>
<td>āyt-ēdār &lt;'yt-ē’r&gt;</td>
</tr>
<tr>
<td>3 aktu-dārēt &lt;'ktw-ō’t’r&gt;</td>
<td>āyt-ēdārēt &lt;'yt-ē’r’t&gt;</td>
</tr>
<tr>
<td>Plur.</td>
<td>Plur.</td>
</tr>
<tr>
<td>1 aktu-dārēm &lt;'ktw-ō’t’rm&gt;</td>
<td>āyt-ēdārēm &lt;'yt-ē’t’rm&gt;</td>
</tr>
<tr>
<td>2 aktu-dārēθa &lt;'ktw-ō’t’r’θ&gt;</td>
<td>āyt-ēdārēθa &lt;'yt-ē’t’r’θ&gt;</td>
</tr>
<tr>
<td>3 aktu-dārēθand &lt;'ktw-ō’t’md&gt;</td>
<td>āyt-ēdārēθand &lt;'yt-ē’t’md&gt;</td>
</tr>
</tbody>
</table>

2/5/08 - 3:30 PM  54
Examples:

ēzu narpēk  нарēkū-ārm “I wrote a letter”
ēwu Rustamu nūr wēt-dārba “did you see Rustam today?”
cēn xweštērē ēw narpēk patčēdu-ārm
“I had received a letter from the elder” (from BBB)
kātār une xutāwē ēw kēn xust-kārond
“whether they sought revenge for the lords”

Par yar fēt gišēp kamboñē ēkērānd uʃy̱u wāxšok uʃy̱u tanigird
“in many respects they inflicted harm and distress, both spiritual and bodily”

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.)  γαρῆ “what work (trade) do you understand?”
xō marγārī (gen.-dat.)  ūpērēwānd “the master of the pearls”
parō xēpērēwāndī (gen.-dat.)  forµuī (acc.)
“at the command of the master”
une māzēx xǣwān (gen.-dat.)  Zărūwā-βāyī pērmnsār “before the great god Zărūā”
fēn ēn xēpō farnī “majesty from (his) own majesty”
tāmā wācērī (gen.-dat.) kōsī (loc.) wēn
“he saw me at the edge of the bazaar”
ēw zāwānī širbērān uʃē-kām
“you shall be happy (in) one (entire) life (loc.?)*
TEXT 8

(Manichean cosmology, cont’d)

Notes

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

rwxšn’ršm’y: Note the uncommon spelling of final and postconsonantal -i as -‘y.

sfryn’t: participle “(self-created)?”

5 ’p’ṭ βwt: 3 sing. potentialis (see lesson 12) “cannot be reached.”

’βnyty ʔfndtɛ: 3 sing. middle (see lesson 15) “is shaken, trembles”

EXERCISES 8

1. Conjugate in the simple past tense and *zarən*- and *əfrɛn*.

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

2/5/08 - 3:30 PM  56
3. Translate into Sogdian:

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

GLOSSARY 8

1 = ēw: one
12 = dōwātas: twelve
'p'y- 'p't āpāy- āpā: to consider, imagine, fathom
's- 'yt ās- ēt: to take
'ŷy)'yny aţţirēnē: made of diamonds; from vajra, cf. Khotanese vačira-
'ŷn- āhōn- (aţhō-): to tremble, shake
'ŷp' ţŷyāp: *reach
'nspt- anspt-: to rise, rouse oneself
'ńsp- anşp-: to tread (upon)
'ps' k' apsāk fem.: wreath
'py'r apyrā: last night
'sp' d apsāţ: army
'sprym asprym: flower
'wryz ārēţ-: fall down
'wyjkt'ry awiţd-kārē: killer, murderer
'x's' wn akšāvān: a rule
'xšn akšnak: graceful
'xšwny xšěwēnē: ruler
'xšwnynymc akšěwēnēmī fem.: royal
'ŷn, 'ŷn ēşt: worthy
'ŷt tcyk ţēvēčtik: riding animal
'ŷy'ō- ţŷyst βąţyō- (βąţyō) βąţyōst: to mount (a horse)
'ŷy'nyk ţyynēk: divine
'ŷry bōrē: fruit
'ŷryb tanı bōrēbēnē: fruit-bearing
bōnţār' bōnţārōtārē: *perceptive
bərt' 'myky 'burtārmikāyī: patience
c'f čēf: as much as, how much
c'fyō čēfēō: just as much as, just how much
c'fyō śēfēō: just as much as, just how much
c'ỹwyy ỹa-yōnē: of what kind
c'praym ỹa-pram: as long as, how long
ɔn ỹamən: as much as, how much
ɔrm ỹarm: skin, hide
ōrwnst ỹrũnst: quiver

Gyōym dēdēm: diadem
Gyōymβr dēdēmβr: diadem-carrying
Gyęk dēk: letter
frn farn: majesty, glory
frp'- farpē (fr̥pē-): to urge on
γrβ γrβ = γrβ
γyşy pîşpê: harm
kmbrwy kambōnī: inferiority, lessness
kry' wr karţăwär: marvel, wonder
krn kărşan: form
k's wrzy kâšawrzē: farmer
kymny kirmenē: worm-eaten
kyś- kēš-: to decrease
kyśtys kešīc: (ground) for tilling, farmland
m'ńwkt mānwk: similar
mprtxm' nyn mānrēmēnē: of men
n'ýwkt'wy nāyūkāvī: depth; from nāyūk “deep”
nýwōm nāyōōm: dress, garment
nīyd- nīšt nāfend- (nīfend-) nāfend: to attach
nýwś'k' nỳōşâkānē; of the hearers
npyk nāpēk: sth, written
ny ... ny nē ... nē: neither ... nor
p'mpwśt pămhuśt: consort, spouse, wife (from Pers. bāmbuat, bāmżušt)
p'γ̆y' pāγ̆yä: excellence
pec̆t > ptčxš-
pōy pōē: foot soldier
pō̄βr- pō̄βār (p̄ōβār): to hurry, rush
pčmyk pamčmēk: fifth
p̄şprn pams̄pran: pavement
ptčxš- pcęt (pec̆t) pāčxš- (pāčxš-) pāčx̆d: to receive, accept
ptk' r' ptkārā: shape, statue
ptm k' ptmēk: measure
ptm̄wkt p̄tmēk: garment, dress
ptsynd- pats̄end- (pāts̄end-): to agree
pwtńk pwnńk: leopard
pws- pwt pūs- pūt: to rot
AN INTRODUCTION TO MANICHEAN SOGDIAN

ryt rēt: face, respect (in many respects)
sk'wy skāwēi: height
swš sūš: minute
tnygyrd tanīgird: bodily (Parthian word)
w'f wāf: so much
w'fryō wāfrēō: just so much
w'fyō wāfrēō: just so much
w'γwny wā-γōnē: of that kind
w'prm wā-pārēm: so long
w'xšk wācšk: spiritual
wβyw ... wβyw uβyu ... uβyu: both ... and
wβyw uβyu: both, as well as

wndn wandon: so much
wrwxwndq'ywarcxundskyē: magic
wyspzng'n wisp-zangān: all kinds of
wγryš-, wγrγryš- (wγrγryš-) wγr't, wγr't urγēš-,
wiγrēš- (wiγrēš-) wiγrāt, wiγrār: to wake
wysp'sprymyy wisp-aspargamē: with all kinds of
flowers
xwbn xubn: sleep
xwymny xwēmānē ?: *self-existent
xwystr xwēstr: elder
zywr zēwēr: adornment
LESSON 9

GRAMMAR 9

INDEFINITE PRONOUNS.

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

Sing.

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
<th>Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.-acc., gen.-dat.</td>
<td>*ādē</td>
<td>*ēdē</td>
</tr>
<tr>
<td>instr.-abl.</td>
<td>*ādā</td>
<td></td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>Case</th>
<th>Pronoun</th>
<th>Pronoun</th>
</tr>
</thead>
<tbody>
<tr>
<td>dir.</td>
<td>*ādēt</td>
<td>*ēdēt</td>
</tr>
<tr>
<td>obl.</td>
<td>*ādērī</td>
<td>*ēdērī</td>
</tr>
</tbody>
</table>

Examples:

*ādē nē *yaraḫtī “nobody knows”

*ēn *ādē *sēfrētē *ti *āfrētē nē *xādī

“has not been created and blessed by anybody” (M264aR)

*pār *ānu *ādē *yišēp *xusandyā *dārt

“he rejoices at the misfortune of someone else”

*kētām *ēdē [... ] *ānu *ēdē “whoever ... anyone else ...”

*xēdī *ādē *sār *ezwart *ēn *kya *rūtī *nīzdi

“he returns to that person from whose mouth ... he came out” (M117)

*xōnē *mortaxmē *kē *yār *ādētī (*ēdētī) *xawīt, *yār *ādētī *umārzdī

“that human being who strikes many persons (and) wipes out many persons”

To add indefiniteness to other pronouns, adverbs, or conjunctions the compounds *ādēu, *āc or *ēdē, *ēc “whatever, (not ...) at all” are used. The meaning of these words sometimes approaches “thing”:

*ēc *āc *xōzītā “whatever you ask for”

*ānu *āc *xōzīta (*xōzda) “ask for anything else!”

*ārī *xō *wipū *širū *ēdē *čēwēdī *ādēt

“and every good thing is born from this”

*kē *ti-šon *aǰčamhādī *ēdē *pēdūfēnē *bōt

“anything of the world that is sticking to them” (M5030V)

*tawā xwarā *āc *xwačēnāk *nēst

“your sister is not sickly at all”

A similar function is fulfilled in Buddhist Sogdian by the combination *ādpērt am or *yam *ādpērt am.

The particle -č is found also in kādē “any time, kādē ... nē “never”:

*xō *bārē *kādē *nē *ōrēzēt (*ōrēzd) “the fruit never drops”

See additional examples below under uses of the subjunctive.
Verbs. The present subjunctive.

<table>
<thead>
<tr>
<th></th>
<th>Light stems</th>
<th>Heavy stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-ān &lt;n, -'n&gt;</td>
<td>-an, -m &lt;n, -'n&gt;</td>
</tr>
<tr>
<td>2</td>
<td>-ā &lt;'t&gt;</td>
<td>-a &lt;'t&gt;</td>
</tr>
<tr>
<td>3</td>
<td>-ā́ &lt;t&gt;</td>
<td>-ā̀, -at &lt;'t, -t&gt;</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>? -ēm &lt;ym&gt;</td>
<td>? -ēm &lt;ym&gt;</td>
</tr>
<tr>
<td>2</td>
<td>-θā &lt;δ'&gt;</td>
<td>-θ(a) &lt;δ(′)&gt;</td>
</tr>
<tr>
<td>3</td>
<td>-ānd &lt;nd, -'nd&gt;</td>
<td>-and &lt;nd, -'nd&gt;</td>
</tr>
</tbody>
</table>

Paradigms.

<table>
<thead>
<tr>
<th></th>
<th>Light stems</th>
<th>Heavy stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>βərán &lt;βrn, βr'n&gt;</td>
<td>wēnan &lt;wyn, wyn'n&gt;</td>
</tr>
<tr>
<td>2</td>
<td>βørá &lt;βr'&gt;</td>
<td>*wēna &lt;wyn&gt;</td>
</tr>
<tr>
<td>3</td>
<td>βorā́ &lt;βr't&gt;</td>
<td>wēnā́ &lt;wyn't&gt;</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>*βørēm &lt;βrym&gt;</td>
<td>wēnēm &lt;wynym&gt;</td>
</tr>
<tr>
<td>2</td>
<td>βørā́ &lt;βrdo'&gt;</td>
<td>wēnəθ(a) &lt;wnō(′)&gt;</td>
</tr>
<tr>
<td>3</td>
<td>βorānd &lt;βrnd, βr'nd&gt;</td>
<td>wēnənd &lt;wyn'nd&gt;</td>
</tr>
</tbody>
</table>

Verbs. “To be.”
The attested present subjunctive forms of “to be” are:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>*xān</td>
<td>*ufkan</td>
</tr>
<tr>
<td>2</td>
<td>?</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>āt &lt;'t&gt;, xāt &lt;x't&gt;</td>
<td>ufāt &lt;wβ't&gt;, βāt &lt;β't&gt;</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ufand, βand &lt;wβnd, βnd&gt;</td>
<td></td>
</tr>
</tbody>
</table>

Notes:
The form xāt is used in the perfect subjunctive.
The suffixe -kām can be attached to the subjunctive: βat-kām “he shall be(come)”
The subjunctive of the simple past tense is skāt <'kt' > “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:

kəda mēθ kəbən əskəwāt “when the day becomes less” (BBBd)

3. final clauses:

wānā́ kā'fi [...] namyāk aṭi pātēyā nē kunāt
“in order that he should not belittle and offend you” (M117)

2/5/08 - 3:30 PM   60
áti-šu paṭcāṣṭo mang-xō zērō; paṛ ṁaṁk šu apṣṣapti xem̄h aṃ bē jī nē paṛēṣō kā mōzēx xotyāk; pūyē ṁt-šu paṛ nīṣyā ārt-šu dārē paṛ mōzēx xansyā vānō ārt-šu manda-zApa ṁt-šaṅkē ātī naṣḍē ixōnē

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

Note: paṛēṣō < paṛwērt-ō.

4. relative clauses:

árī xōnē mərṭəxmē kē ātī yarf yandāk aktyā kulnāt, yarf aōēt (ēōēt) xīwāt paṭxwāyāt, ātī yarf aōēt umrzhāt

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

5. hypothetical clauses:

árī kōdā cēwēd ẏīrtə ēōēt dāfēs ēsāt

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

TEXT 9.1

(Manichean cosmogony cont’d)
AN INTRODUCTION TO MANICHEAN SOGDIAN

Notes:
8 ptz’nd: Scribal error for ptz’n’nd.
9 This paragraph contains a series of sentences beginning with parō ... (askəwand) ku ati ... “(they live) in ..., in which ...” The forced parallelism makes for some strange literal translations.

wy̤yy: Gen.-dat. ending for acc. ending.
wŷ̤ndyy: wî̤ande “is destroyed” 3 sing. middle (see lesson 13).
kw̤ ’tŷ̤yy prw: ku ati-sī parō is best taken, I think, as “in which through it (they ...)”

TEXT 9.2

(BBBf)

EXERCISES 9

1. Conjugate in the subjunctive the verbs apastaw- and blīr-.

2. Translate into Sogdian:

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

2/5/08 - 3:30 PM 62
GLOSSARY 9

''frxsymync ăfωrɔsxśmēnē: of lust
''jwn ăzōn: birth (~ gati, Buddh.), child
''zmnc ěxmīc: of desire, greed
'mbyr- anbēr:- to fill (trans.)
'ndwxc andōxē: sorrow
'spnc ăxpanē: mansion, guest-house
'sm'ra- 'sm'rt = 'sm'ra- 'sm'rt (a)smār- (śimār-)
(a)smār: to think
'sm'ra- aśmār: thought
'wrn ŏrn: *calm
'xw'y- 'xw't āxwāy- āxwār: to break, infringe
'zwrt = zwrt
cxś'pt ēxśāpt: commandment
fny- fọnny: *renounce (sth. for: pwr- +)
fry'nx' friyanwāc: company of friends
yyr γr: late
jwky' żūkyā: (good) health
jyś't wc žīstāwac = jyśtwc
-kō -kōa = kōa
mdnwxpyy mnd-ōpē: lacking goodness
mdnprt mnd-zaopard: unclean, impure
mr'y mary fem.: meadow
mzyy' mızēxvā: greatness
mn'k nmyāk: belittling
nw't *nswāt: contradiction, provocation (?)
nwš'ft'k nōsātiūk: flowing with ambrosia
nyxy' nīxvā: depth, care

pckwyrt pačkwēr: fear
prt'w pprtōv: *bench
prwyr- prwvrēt:- to let become
psyō psvōk: diminishing
ptōy' pttōyē: offense
ptz'n- pttōn:- to know, recognize
pw-s'k pū-sāk: countless
r'f rāf: illness
r'y rāy: plain
rwβ *rāf: mouth
rwty'mync ruttyāmēnē: of insolence
srōng srōntang: chief, leader
š'ykn šōykān: palace
šm'ra- 'sm'rt = 'sm'ra- 'śm'rt
wmgz- umārz:- to destroy
wrn umber: quietness
wty' utyā: hardship; + bār- "to toil" + pār- (cf. yambōn bār-)
wyg'n wigān: destruction
wykn-, wygn- wīkan-, wīyān:- to destroy
x'w- xōn:- strike
x'sry xāsxrē: spring
xnsy' xansyā: firmness
xw'cn' kxwāčmāk: sickly
yw'r iwār: separation
ywxn īxōn: blood
LESSON 10

GRAMMAR 10

GROUP inflection.

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

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

   rəwān tambārī “in (?) soul (and) body” (for rəwānī)
   xūr māxī taxēz “the setting of sun (and) moon” (for xūrī)
   ēn anxort pxrētī bēk “aside from fixed stars (and) planets” (for anxortī)
   ēn wānd tomikt dēwī “from those demons of Hell” (for wāndi tomiktī)

2. {Adj. + noun}plur.:

   wāsīk ati tanīgirōt “spiritual and bodily [...]” (for wāsīk)
   ēn garjāk ati frūrwānī ādhī međ parō ēthrē pratyāp bāxšī yōt (for garjākī ati frūrwānī)
   “anybody wise and devoted to his soul should divide the day into three parts” (Tale B)

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

   βezört ati staβdɔrtɔ umāmnd “they were most evil and cruel” (for bezörta)

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

   tāwendē məzəxtɔ γαργα “on powerful, great mountains” (for tāwendēṭi məzəxtī)

Numerals.

The cardinals:

<table>
<thead>
<tr>
<th>Cardinal</th>
<th>Numerical Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 āw &lt;yw&gt;</td>
<td>11 *āwɔts</td>
</tr>
<tr>
<td>2 (a)wɔ &lt;(’)wɔ‘&gt;</td>
<td>12 dəwɔs &lt;dɔ’ts&gt;</td>
</tr>
<tr>
<td>3 ēthrē, še &lt;dr&gt;</td>
<td>15 panjɔts &lt;pnets&gt;</td>
</tr>
<tr>
<td>4 čtʃar&lt;ctʃ’r&gt;</td>
<td></td>
</tr>
<tr>
<td>5 panj &lt;pnc&gt;</td>
<td></td>
</tr>
<tr>
<td>6 *xuʃu</td>
<td></td>
</tr>
<tr>
<td>7 *ʃka &lt;’bt&gt;</td>
<td></td>
</tr>
<tr>
<td>8 *ʃta &lt;’st&gt;</td>
<td></td>
</tr>
<tr>
<td>9 *nwa &lt;nw’&gt;</td>
<td></td>
</tr>
<tr>
<td>10 dɔsa &lt;dɔs&gt;</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>200 *dɔwɔts</td>
</tr>
<tr>
<td>30 šis &lt;šys&gt;</td>
<td>300 *šisɔt</td>
</tr>
<tr>
<td>40 *čtʃɔrs</td>
<td></td>
</tr>
<tr>
<td>50 *ponʃs</td>
<td></td>
</tr>
<tr>
<td>60 *xuʃɔst</td>
<td></td>
</tr>
</tbody>
</table>
Verbs. The present optative.

The present optative.

Notes:
When the simple numerals 2, 7-10 are used before a noun they lose the final -a: (*δ̣u, *αβ̣ḍl, etc. 

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

Numerals can be doubled, e.g., zār zār “(by) thousands.”

The ordinals:

1st αβτης <'ftm> αβτήκ <'ftmyk>
2nd δ̣βδιή, δ̣βδιή <δ̣βτή, δ̣βτή> δ̣ββλίκ <δ̣βτγκ>
3rd (α)βτίκ <(')štyk>, šτίυ <štyw> “thirdly”
4th λαβναίμικ <λαβναίκ>
5th ῶυσύ(υ)mik <*wxwšmyk>
6th *ασλήκ <*ασλήκ>
7th αβδηκ <'βτκy>
8th *αστήκ <*αστήκ>
9th καμίκ <καμίκ>
10th δασικ <δασικ>

Grammatical agreement with nouns with numerals.

Note the following combinations:

Numerical + numerical:

εαβτήρ δηθρα “four gates”
εαν πανί παγβενι “from the five Gifts”

Numerical + numerical + sing. verb.:

αδυ βαγνε αοτι “there are two temples”

Numerical obl. + numerical obl.:

δενεδ δενθνυ βαγναν αύνδερ “in these two temples”

Numerical + numerical + pred. plur. + verb plur.:

αδυ καρα κερικταρτ υμαν “the two fishes were elders (teachers)”

Numerical + plural:

δωμας δσρα “twelve gates”
πανι δσρτυα “of the five Buddhas”
εαν πανί πυτετ “from the five Buddhas”

Plural + numeral + numerical

αντί 4 δσρα “the other four doors”

Numerical + plural + plur. verb.:

αδρη καρικτα υμαν “there were three fishes”

δωκας ανδομετ μόνο χαν “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:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-ε &lt;y&gt;</td>
<td>*-εIon &lt;ym&gt;</td>
</tr>
<tr>
<td>2</td>
<td>-ε &lt;y&gt;</td>
<td>-εθ &lt;yθ&gt;</td>
</tr>
<tr>
<td>3</td>
<td>-ε &lt;y&gt;</td>
<td>-ενδ &lt;ynd&gt;</td>
</tr>
</tbody>
</table>

2/5/08 - 3:30 PM 66
Paradigms.

<table>
<thead>
<tr>
<th>Light stems</th>
<th>Heavy stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>1-3 βorē &lt;bry&gt;</td>
<td>wēnē &lt;wyyn&gt;</td>
</tr>
<tr>
<td>1 βorēman &lt;brymn&gt;</td>
<td>*wēnēman &lt;wyynm&gt;</td>
</tr>
<tr>
<td>2 βorēd &lt;bryo&gt;</td>
<td>*wēnēd</td>
</tr>
<tr>
<td>3 βorēnd &lt;brynd&gt;</td>
<td>wēnēnd &lt;wyyn&gt;</td>
</tr>
</tbody>
</table>

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

āsē-skun “she would take”
ubhē-kām “it may be”

Verbs. “To be.”

The attested optative forms of “to be” and “to become” are:

<table>
<thead>
<tr>
<th>“to be”</th>
<th>“to become”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Plur.</td>
</tr>
<tr>
<td>1 *ubē &lt;w'by&gt;</td>
<td></td>
</tr>
<tr>
<td>2 ubē &lt;w'by&gt;</td>
<td></td>
</tr>
<tr>
<td>3 yāt &lt;y't&gt;</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>1 ubēm &lt;w'bym&gt;</td>
<td></td>
</tr>
<tr>
<td>2 ?</td>
<td></td>
</tr>
<tr>
<td>3 ubēnd &lt;w'lynd&gt;</td>
<td></td>
</tr>
</tbody>
</table>

Note: The optative of the simple past tense: ākti 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:

   “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:

   δabdik petyāp pər kətēbərik ark andyssē
   “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:

   ## kəndt̪i pət̪nāk wišpašē kya eți-și murtē skutī ći̠n xarōda ākuryē askawē; ārti-și rāmondī bēk-sär pəsāy
   pəyssē bōt
   “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:

wārō ətī xānā ẓa'ya əbē; ətī ədu əḏōnd ｂažōwək nē usuṇd; ətī mas pand frē šīrxōzē əbē ñspɔx斯塔 ubē
“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:

wēðpāt cānō ətī ćən spēnāwā ｚwartzē, ətī ćən ḍōsa-zəngān əktānē ətī ćən utašīnya yandāk əktā òpəstəwē
ártī wa kərməhən ətī əsxnām wēðpāt ｂīrt
“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:

ártī xōnē ｍɔrtəxμē kê ətī mōnō wāf zəngān ｂəzīk əktəyā əktī yār; árti-ši une ｂəɾişi ｐəɾnəmsər ｘā əktīça
yandāk əktəyā *nækiça “and that human being for whom so many kinds of evil deeds may have become
(arisen), before the gods that bad deed done (will be) undone” (BBBe)

TEXT 10.1

(Tale B)
(Manichean cosmogony, cont’d)

[Manichean script]

(continued on next page)
AN INTRODUCTION TO MANICHEAN SOGDIAN

Notes:
10 pystē: *pιστη* (pyastē) “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 10

1. Conjugate in the optative the verbs *aspeš*- and *patrāk*-.

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

'γφφ γράφα: a wish
'κκκε- 'κκκυ: to hang, suspend
'γσα- ακρε: to harm
'γσα- ακρε: to be harmed
'δεσκάς μεθί: the (world) of the Seven

Closes, the whole world
'βτμυ ανάμεικ: seventh, 7th
'βτμυ ανάμεικ: first(ly), first of all
'κτνυ ακτάνε: sin

'nfr'sy anfrānē: *quarrel, *litigation
'ν'κ ανάγκ: grandfather
'πστ'καντ- απάταν+ κακ: to (be) renounce
'ρ'd'ων μ't arūmān mā: the Mother of the

Righteous (Pers.-Parth. word)
'φσφ- 'φσφ: to serve
'sp'sy: service
'skm: akamb: world (~ loka, Buddh.)
'sypt-p'zn ōṣypt-pāz: pure heart
'x'ν'm xš'nām: grace
'xw'nrd: xstrun: *pleased
βνψφ βργγα: son of gods
βγ'k βθλάκ: misery
βργγα: 10,000

c'ōsr: c- čhōrīst: c/: further down from
šsm: šsman: tenth, 10th
šyš: šhāt: poverty
frn fur: royal 'glory', majesty
γρο ρακ: neck

frwr'n fr-wrwa: soul-loving, the Hearer
fsp asp: rug
jk ̣ek: fem.: damage
kp kap, plur. kapšt: fish
kpy *kpe: *shop, *store, *room
krmshn krmsh:absolution
ktyfryk ktcšar: pertaining to the house

kwy kōd: a koṭ (zillion)
m'n mān: mind
myj mež fem.: lens
n'ktr nākō < nā + ektē: undone, not done
n'm nām: name
nfr-nfr't nafrārū: to deliberate
nsyγ- nāšeō- (nēēdē): to set down
nwmyk nōmik: ninth, 9th
nyrb'n nirβmān: nirvana (Buddh.)
p'sy pāšē: guardian
pcm'k pačmāk: resembling
pn'd pand: close, relative
prōn parāβ:u: deceit, harm
pt'z- prśt pātrāk: to erect
rtny nānēnē: made of jewels (Skt. ratna)
rvm nyāmē: soiled, dirty
spyn'w' spēnwh: *depravity
štyk štik = štik
šyrxwzy širxōzē: well-wisher, friend
t'ndk'y' tāndk'kū: might, wealth
tkwyn *tōkēn: pond, lake
w'f wāf: so many
w'tār wādār: living being
-wr -wā: there
wrcwncy určōnk: magical
wtśn utsān: old, former
wyōp(t)y wēdāp(i) < wēdū + pāt(i); that time, 
then
wyōp(t)y wēdāp(i) (< wispānē): prince
xšyōpt (a)xšēpā: Lord of the Realm
z'wt zāwō: power
žnž zάkand: *quarrel
zng'n -znγān: of ... kinds
zyny zernēnē: golden
LESSON 11

GRAMMAR 11

NOUN FORMATION.

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

A. Nouns from verbs.

   Sometimes the noun differs from the present stem only by the quality or quantity of the vowel, e.g., οʔβār “gift” ~ οʔβər- “to give.”

2. Noun = present stem (or “root”) + ē, e.g., pyātē “adornment,” and — with different vowel — θspāsē “servant” ~ θspē- “to serve,” root θspē.

3. Noun = present stem + -ā, e.g., έσmār “thought.”

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

5. Noun = past stem + yā (light) or -ī (heavy), e.g, ḥktī “deed, act,” wyāβərtī “speech.”

B. Nouns from adjectives (or nouns).

6. Noun = adjective + yā (light) or -ī (heavy), e.g, utyā “hardship,” šrākā (šrākyā) “beneficence.”

7. Noun = adjective or noun + -yāk (light) or -yā (heavy), e.g, xətyāk “judgement,” γαρβāgyā “wisdom.”

8. Noun = adjective + -āwē, e.g, friyāwē “love,” ēzmāwē “worthiness.”
   The feminine -āwē (-ōc) also makes nouns from adjectives, but is rare, e.g., δištāwē, δištōc “poverty.”

9. Noun = adjective + -kāwē, e.g, δkansōkāwē <δʔ’nk’y> “thickness.”

10. Noun = adjective + -ōnī, e.g, mstōnī “drunkenness,” kambōnī “infirmity, ‘less-ness’.”

11. Noun = noun + -ōnē, designating container, e.g., zākōnē “womb” < zāk “child.”

12. Noun = noun + -stān, designating place, e.g., βōdostān “garden” < βōd “fragrance,” činostān “China.”

13. Noun = noun + -kōrē, designating action or profession, e.g., ārmkōrē “hurting,” zēnkōrē “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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Past stem</th>
<th>Transitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>san- &lt;sn-&gt; “to rise, go up”</td>
<td>sat &lt;st&gt;</td>
<td>sən- &lt;syn-&gt; “to raise, lead up”</td>
</tr>
<tr>
<td>xur- &lt;xwr-&gt; “to eat”</td>
<td>xurt- &lt;xwrτ&gt;</td>
<td>xwēr- &lt;xwyρ-&gt; “to feed”</td>
</tr>
<tr>
<td>anwəs- &lt;'nwz-&gt; “to gather”</td>
<td>anwəτ &lt;'nwst&gt;</td>
<td>anwēs- &lt;'nwyj-&gt; “to gather”</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Past stem</th>
<th>Transitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>pasuxs- &lt;pswxs-&gt; “to be purified”</td>
<td>pasuτ &lt;pswτ&gt;</td>
<td>pasōc- &lt;pswc-&gt; “to purify”</td>
</tr>
<tr>
<td>aysfs- &lt;‘yfs-&gt; “to be perverted”</td>
<td>aṣfτ &lt;‘yfτ&gt;</td>
<td>aṣfmb- &lt;‘ymb-&gt; “to pervert”</td>
</tr>
<tr>
<td>ptyams- &lt;ptyams-&gt; “to end, stop”</td>
<td>ptyamt &lt;ptyamt&gt;</td>
<td>ptyām- &lt;ptym-&gt; “to end”</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Verb</th>
<th>Past stem</th>
<th>Transitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>əst- (ōstäy-) &lt;‘wst-&gt; “to stand”</td>
<td>əstτ &lt;‘wstτ&gt;</td>
<td>əstäy- (ōstä-) &lt;‘wsty-&gt; “to place”</td>
</tr>
<tr>
<td>əstθ- &lt;‘nyθ-&gt; “to sit (down)”</td>
<td>əstst &lt;‘nst&gt;</td>
<td>əstθ- &lt;‘nθτ-&gt; “to seat, place”</td>
</tr>
</tbody>
</table>

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

TEXT 11

(Manichean cosmogony, cont’d)

Students should review the formation of the imperfect in lesson 4.
AN INTRODUCTION TO MANICHEAN SOGDIAN

EXERCISES 11

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

2. Translate into Sogdian:

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

GLOSSARY 11

'yfs- 'yw ṣy fs- ṣy fsd: to become perverted
'ymb- 'yw ṣymb- ṣymbd: to pervert
'zmrk ẓzarmk: hurting
'kwç- 'kwç ḥkōç- ḥkawd: to suspend, hang up
'ns'c- 'nṣy ansāṣ- ansawd: to arrange
'nxₚ anxar: star, constellation
'nxrwxn anxar-wxen: zodiac
'sp'sy ṣaspāṣ: servant
'sxwndw:nrd: ruler
'sx年产值: ruler
'yjn'wy ḝzṇw: worthiness

'yw wnyy ḝβty: ew wine ḝḥtya: one another
'yzt ḝzd: street
βwn βum: bottom
βwɔstn βɔdastn: garden
βyj βeẓ fem.: evil
c'ḥrcyk ẓḥdɔrɨk: inferior, below, which is below
c'ḥrs'r ẓḥdɔrsr: down(ward)
c'ḥrsdr ẓḥdɔristol: most down(ward)
cndr ẓcndɔ: within
cxr ẓcxr: wheel
δβ'nzk'wy ðkanz{kāwë: thickness
fswx f{šux: frasang
j’m źām: exquisite
kyr’n kirän: direction; ėn ... kirän: from the
side/direction of
mstwny mstōnë: drunkenness
n’šny nāšmē: rolling, turning
nyō- nyst nīth- nīst: to sit (down)
nyrk nērk: male
prs prs fem.: side, flanc
pswxs- pswxt pəsuxxs- pəsuyd: to be purified
piñnd pətgând: link, tie, bond
ptw’t- pətwąf: to weave
pty’m- ptymt pətyäm- pətyamt: to end, stop
(trans.)
pty’r pətyår: opposition, counterpart
ptyn pətín: separate(ly)
pw’r pū-ary: priceless, valuable
pxry pəxrē: planet

pōynd *pədēnd: threshold
p’šyn pāšēn: guardian
r’k rāk: vein
sm’nxśyō smānxśēō: Ruler of Heaven, Rex
Honoris
sn- st sēn- sēt: to rise, go up
śyr’kyt śirākti: beneficence
tmyk tamık: of darkness, pertaining to Hell
w’f- wāf: to weave
w’sty- < ‘wsty-
wy’fr wyāfr: explanation, word
wyśprkr węśparkōr: Spiritus vivens (Vaiiuš
Uparōkairiia)
wyx wēx fem.: root
xwsnd xusand: satisfied
xwy- xwēr-: to feed (somebody, an animal)
ykś yakś: yakśa
z’kōny zākōnē: womb
zynkry zérnkərē: goldsmith
LESSON 12

GRAMMAR 12

FORMATION OF ADJECTIVES.

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

1. By far the most common adjectival ending is -ē, which is added to old adjectives, e.g., nōšē <nwis> “immortal” (OIr. *anausahaan-), šakwē “dry” (OIr. *huška-), špērē <špyty> “white” (OIr. *spaita-).

2. The ending -ōk is a kind of “reinforced” variant of the ending -ē, making new adjectives from Sogdian ones, e.g., šīr and šīrōk <šyrk> “good,” kafn and kafnōk “little, few,” ospē and ospētōk <spētōk> “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 <‘pyīk> “of water, living in water,” tənīk <tmyīk> “pertaining to Hell,” sūyōk <swyōyk> “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., xormapdūč <xwrmtzyč> “made by Xormadz.” Composite suffixes containing -īk are numerous.

4. The suffixes -ānē, fem. -ānč, and -ānīk make possessive adjectives, e.g., putānē “of the buddha,” mūyānē, fem. mūyānč “of the Magi,” bōyānīk “of the gods, divine.” The fem. -ānč is also used as an individual suffix to denote female persons of a specific class, e.g., nayōšāk “hearer, auditor,” fem. nayōšākānē “female hearer, auditor”; δēnābōrē “elect,” fem. δēnābōrānč “electa”; šōn “Buddhist monk,” fem. šōnānč “Buddhist nun.” In the plural the ē becomes ī and the n is lost before it, e.g., δēnābōrāšt “electae.” The noun pōnānč “co-wife” seems to be made in analogy with the last group from a non-attested or outdated pōn fem. “co-wife.”

5. The suffix -ēč, which alternates with -ēč, has two functions, one to make adjectives from nouns, adverbs, and verbs, e.g., pσyānčīk “final,” askēčīk “superior, above,” čādōrč and čādōrčīk “inferior, below,” bōνčīk and bōνč “sufficient” (see also Lesson 5).

6. The suffix -ēn (or -enē), fem. -ēnuč, makes adjectives from nouns and denotes “consisting of, relating to” e.g., marčēnē, fem. marčēnuč “of death,” kirmēnē “worm-eaten,” zārēnē “full of poison,” rōdēnē, fem. rōdēnč “of copper.”

7. The suffix -kēn makes adjectives of nouns meaning “full of,” e.g., zāwōrkēn “powerful,” rūfēn “diseased.”

8. The suffix -(i)mēnē makes adjectives from nouns, e.g., tambāmēnē “of the body,” δēnmēnē “of the religion.”

9. The suffix -mīk, fem. -mīč makes adjectives from nouns, e.g., āzmīk “of greed,” žwāmīνč “of life.”

10. The suffix -yōnē, fem. -yōnč, literally means “kind, color,” e.g., zaryōnē “of green color,” wispyōnč “of all kinds.”


Verbs. The perfect participle.

The perfect participle is a vocalic-stem adjective formed from the past stem (past participle), e.g., ɐkt-ε, fem. ɐkt-ɛα “done”; ɐχτ-ɛ, fem. ɐχτ-ɛ “come, arrived.” The perfect participle is very commonly used as an adjective.

The present perfect.

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

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

<table>
<thead>
<tr>
<th></th>
<th>Indicative</th>
<th>Preterite</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>ταγετε ἐμ ττττ ‘γευ</td>
<td>ταγετε ῥμτ ττττ ἡμ’τ&gt;</td>
</tr>
<tr>
<td>2</td>
<td>ταγετε ἐσ Γτττ ‘γσ</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ταγετε αστι Γτττ ‘στγ</td>
<td>ταγετε ῥμττ ττττ ἡμ’τ&gt;</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>ταγετε ἐμ Γτττ γευ</td>
<td>ταγετε ῥμττ ττττ ἡμ’τνδ&gt;</td>
</tr>
<tr>
<td>2</td>
<td><em>ταγετε ασκα</em> Γτττ γσ</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ταγετε αντ ττττ γνυντ</td>
<td>ταγετε ῥμτττ ττττ ἡμ’τνδ&gt;</td>
</tr>
</tbody>
</table>

Note:

Instead of ἐμ “I am,” etc., we also find ασκαν-, e.g., ταγετε ασκανε “you have entered” and ὑβ-, e.g., xατε βοτ “may have passed.”

Feminine and modal forms are rare.

 işlemlε  χατε αστι [⋯] βοταν

“as many days have passed [⋯] increase” (M767I-R)

βαζγετε ῥμττ “he had mounted (the horse)” (M 127V111)

αζιετε ῥμττνδ “they had been born” (Kaw G 17-18)

wαζγετε σου χατε βοτ βαζεντε πατσμερ υπνε

“however many minutes have passed, let the count be that much” (M767IV)

pαραγετε əσκανυν “they have arrived (and are now here)”

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

<table>
<thead>
<tr>
<th></th>
<th>Indicative</th>
<th>Simple past</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>βαζτε ἐμ əστττ τστττ γευ</td>
<td>βαζτε ῥμττ əστττ τσσττ τστττ γευ</td>
</tr>
<tr>
<td>2</td>
<td>βαζτε ἐσ əστττ τστττ γσ</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>βαζτε αστι əστττ τστττ γσ</td>
<td>βαζτε ῥμττ əστττ τσσττ τστττ γευ</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>βαζτε ἐμ əστττ τστττ γευ</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td><em>βαζτε ασκα</em> əστττ τσσττ γσ</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>βαζτε αντ ττττ γνυντ</td>
<td>βαζτε ῥμτττ ττττ γευ</td>
</tr>
</tbody>
</table>
“and the tie of the windy veins is tied to the zodiac” (KawK)
“Az (it)self is clad inside (wears the body as a garment)”
“and thus is the Light Paradise (now) constructed”

Present perfect subjunctive transitive-passive:

ak(r)tē astī “shall have been made”
udērtē askwāt “shall have been established”

Present perfect indicative transitive-active.
Here, the perf. participle is invariable. Only progressive forms attested:

Indicative
Sing.
1  bōstē bāram <bšty d’srm> lit. “I hold bound”
Plur.
1  bōstē bārm <bšty d’srym>

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

“we have accepted the testimony [and] oath of the gods (and are now bound by them)” (M116R)
TEXT 12.2

(Tale B)
TEXT 12.1

(KawG)
EXERCISES 12

1. Conjugate in the present perfect pārēs-, āyēs-, and pāmenj-.

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 Zawān.
I have done everything which you told me to do.
Did you (plur.) see the two statues which have now been fashioned and placed in the temple?
The chief saw the enemies coming (= saw the enemies that they were coming) and thought thus: Either
Rustam has been killed or he has fled to into the city.

3. Translate into Sogdian:

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

GLOSSARY 12

"pyk ʾāpîk: of water, living in water
"xšy kyāskārē: soldier
"ykwnyk ʾyıḵnčīk: eternal
"zrmkry ēzrmkārē: someone who hurts
ʾbįngʾry ʾbįżmārē: evil-doer
ʾ bn *ʾβżm: *recognition, *hospitality
ʾkš: > kš-
ʾryʾn wyjn aryān wēżm: (Zor.) the Aryan
Expanse, the mythical homeland of the Iranians
ʾzpt ʾezpart: pure
ʾbʾcw(k) ʾbkāvě, ʾbāvčěk: sufficient
ʾyʾnyk ʾbāvānīk: divine
ʾyʾnyk ʾbāvānīk: of the gods, divine
ʾyʾįmy ʾbėz-ʾbārē: suffering, needy
cʾʾrćy ʾćābőrīc = cʾʾrčy ʾćābőrčěk
ʾdįššy ʾdįšşēnē: harmful
ʾdyncʾby, fem. ʾdyncʾbʾnc ʾdėnābšrē, ʾdēnāfērānč, plur. ʾdēnāfērāşt: male/female elect
ʾdyncmnc ʾdēmēnč: of the religion
γṭy γaʃdē: *strenuous, exhausting
γʾnkrγwānʾkārē: sinner
kʾrpš kārpaš: way (?)
kš- (ʾ)kš- kš- (ʾ)kšst: till, sow
kṛy- ʾkšt kēr- ʾskšt: to till
mryʾnʾy mari mānī: Mar Mani
mstʾrγy mast-kārē: intoxicating
mwyʾnʾy, fem. mwyʾnʾc mwyānē, mwyānč: of the Magi
nywšʾkʾnc nayōśkānč fem.: female hearer
nmʾc ʾβr- ʾnmač ʾbār: to do homage, obeisance
nymy nēmē: one half

pō- pā̃: foot (of mountain)
pōʾmn pūdāmīn: skirt (of mountain)
pnʾnc pūnānī fem.: co-wife
prʾdān pūdān: sale
prʾkn- prʾknʾd pūdākndː to scatter, sow
ptrkʾn pūtrkān: estate, inheritance
ptʾmcyk pūtyāmčīk: final,
rʾkyn rāğkēn: diseased
rʾd rād fem.: road
ršt rāšt: straight
rwōny, fem. rwōncy rōdēnē, rōdēnč: of copper
smyγγšt smūγγar: Mt. Sumeru, the mountain in the middle of the world
šmʾnc šmōnānč fem.: Buddhist nun
šyrmγʾry širāŋgārē: pious, beneficent
tʾw lāw: might
tmʾrmnc tāmbārmēnč: of the body
wʾd jywndx wād ūwandē: (Parth.) the Living Spirit
wʾtny wātenē: of wind, windy
wōyγ γwōyγ: hórt uōyγ- uōyγ: to hold out, arrange
wycʾwkyʾ wīcāwīkγ: testimony
wysṣyγy wisyγγō: of all kinds
wyzγr wizγr: straight
xṛyγ xṛēγ: purchase
xwśn xūsām: sunrise, east
xwtxyz xūrtxēž: sunset, west
xwsnd xusand: happy, content
ypʾkγry ipāk- ʾbārē: angry
zyn- zyt zin- zit: to take (from); passive: to be deprived of (of -)
LESSON 13

GRAMMAR 13

Formation of nouns and adjectives. Prefixes.

The most common prefixes are the following (they all produce heavy stems):

- āw- “co-”: āw-morāz “coworker, collaborator”;
- nō- “un-, non-”: nō-reē “displeasure, dislike,” nō-γārē “ignorance”;
- pū- “-less”: pū-ary “priceless, invaluable,” pū-skābdē “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”: kantēθ < kantē + θ; iskārē “house of the women, women’s quarters, harem” < iṅē + kāte “house”; brārdē “son of gods” < bāγ + *pā “son” + -ē; āvārē “battlefield” < āvān “fighting” + wādē “place.” The traditional Indian name for these compounds is tāpurāṣ, literally, “his son.”
   - b. Nouns. A few compounds in this category have the meaning “X and Y”: zādmurō “birth and death, transmigration (of souls), sam ’ārā “zāθ “birth” + murō “death” (from Parthian zāmodur?). The traditional Indian name for these compounds is dvānda, 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”: zōγrōmān “having the color of gold, gold-colored” < zōmē + bām “color”; āvārdē “whose pleasure is in fighting” > “warlike, soldier” < āvān “fighting” + reē “pleasure”; xāγārdē “having the ears of a donkey” > “hare” < xar “donkey” + yōγ “ear” + -ē; rāmbānānē “(like) having the color of jewels” < rāγ “jewel” + bām + i k. 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”: dēw-nyā “possessed by demons” < dēw + nyā “taken, seized”; pāčāuvāydē “joined to quarreling, quarrelsome” < pācāwā “quarrel” + yē “joined, attached (to).”
   - b. Adjectives. In another category we find a few adjectives meaning “whose X is Y’ed, having (ones) X Y’ed” or “having Y’ed X”: frāγntē “whose breath is obstructed” < frā “breath” + bāntē “bound, obstructed”; śirōkē “having done good, pious” < śir + oktē.

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

Compounds in this category have the meaning “Y’ing X”: wisp-γārē “knowing all” < wisp + γārāk; yandāk-kārē “evil-doer” < yandāk + kār; kaśāvarē “tilling” < kaśā “furrow” + wārz “to work (the land)”; anxārkāē “astrologer” < anxār “star” + kās “to see”; zāyē “creeping on the earth” < zāy + xē “to creep”; bārisānē “fruit-bearing” < bār + bārenē, bēžiβōrān “miserable” < bēz + bār.

4. Adj./past participle + noun:
   - a. Nouns. Compounds in this category have the meaning of their components: sīrōmā “good name, fame” < sīr + nām; nē(m)muθ “south” < nēm “half” + muθ; āosiydāwar “a pure heart” < āosiyd + pāwr.

87 2/9/08 - 3:30 PM
“heart, mind.”

b. Adjectives. Some compounds in this category are bahavrihis: whose Y is X”: suʃd-yoʃ “whose ears are pierced, having pierced ears” < suʃd + yoʃ; aktaspas “whose service is performed” > “obliging”; doym|rē “having twelve faces” < doym + rē.

c. Adjectives. Some compounds in this category have the meaning “who is X (and) Y”: wisparvarəmē “all (covered with) flowers” < wisp + aṣparəmē.

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., pəsux- ~ pəsōc- “be purified” ~ “purify.”

There are a few present stems that have corresponding passive present stems of different kinds, among them: xwən- < xwən- “to be called” ~ xwən- < xwy- “to call”; aʃir- < aʃir- “to be harmed, be hurt” ~ aʒir- < aʃir- “to harm, hurt”; zyir- < jyir- “to be called” ~ zyir- < jyir- “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., bəstəm “I was bound” ; pəʃdəkəm əm “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.

<table>
<thead>
<tr>
<th>Indicative</th>
<th>Simple past</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1 bəstə ufkm &lt; bʃty wʃm</td>
<td>bəstə ektəm &lt; bʃty 'ktym</td>
</tr>
<tr>
<td>2 bəstə uʃe &lt; bʃty wʃy</td>
<td>bəstə ektəʃ &lt; bʃty 'ktəʃ</td>
</tr>
<tr>
<td>3 bəstə bʊt &lt; bʃty bʃt</td>
<td>bəstə akti &lt; bʃty 'kti</td>
</tr>
<tr>
<td>Plur. 1 bəstə uʃm &lt; bʃtyt 'ym</td>
<td>bəstə aktand &lt; bʃtyt 'ktnd</td>
</tr>
<tr>
<td>2 *bəstə pəða &lt; bʃtyt bʃd</td>
<td></td>
</tr>
<tr>
<td>3 bəstə uʃənd &lt; bʃtyt wʃnd</td>
<td></td>
</tr>
</tbody>
</table>

Examples:

Present passive indicative:

pəʃdə bət “he is pulled out”

Present passive progressive:

CU XE CI KE XURT BÖT-SKUN, KƏSTƏM DƏWəN XAND KE XURAND-SKUN

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

Present passive subjunctive:

uəstə ufət “shall be arranged”

Some verbs can express the passive by middle endings: wēnde “is seen.”
Passive simple past subjunctive:

*revenge, *resentment, anger, rage, hatred, (if my) passions have been awakened by that foul, evil thought

in the middle of sickness (or) pain“ (BBB)

Present passive optative:

βαστε ufθ “should be bound”

A non-human agent in passive sentences can be expressed by par, 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 ča- or an expression such as čan ... kirān “from the side of,” as in the example above (past subj.):

ćan ādā safrīte ati āfrīte nē xači

“has not been created by anybody” (M264aR)
EXERCISES 13

1. Decline in all forms of the passive the verbs *patxwāy-* and *wiyrēš*.

2. Translate into Sogdian:

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

GLOSSARY 13

"fryn- "fryt āfrīn- āfrīt: praise, create(?)
’stny āstnē: initial, first
’wmr’ āw-mrāz: coworker, collaborator
’x’s āvāz: battle, fight
’x’reyjy āvārēzē: whose pleasure is in fighting
’x’sw’īy āvāsādē: battlefield
’zyr. *żīr-: to be harmed, be hurt
’kṣp’ sākṣāpās: obliging
’nc’y- ’nc’t ančāy- ančāt: to calm down, end
’ndwxcn’ k antočānāk: anxious
’ntrxs- ntrpt antrpxs- antṛpyt: be tortured
’nrxsksy antrxkāsē: astrologer
’nrx ānxr: star
’nmxnc antwänč: dispute, fight
’b’my ād ámbēth: a week
’nṣxy antxēstē: goaded
’sp’t’ k āspṛyāk: completeness
’ync inē f.: woman
’yṣkt y ākētē: house of the women, women’s quarters, harem
β’w- βēw-:: to approach
bjyk bēṣēk: evil (adj.)
bjyīn’ bēžīfōrān: miserable
bjykcyk bēkēs: outer
cendrcyk ēndṛcēk: inner
cytty ētētē: ghost
ōb’t bāk: perhaps
ōw’tsṛtyy ēdwārś-rētē: having twelve faces
śwmm’ty ēdw-nuyārē: possessed by demons
fr’k frāk: tomorrow
fr’nṣtī frānfrōtē: whose breath is obstructed
ynd’kry yāndāk kōrē: evil-doer
yr’ qm yārānē: wealth
ywś qōs: ear
ṭn qōs: treasure
jb- jbj’ t ṣāp- ṣākār: to bite
jjyṛ- žīr: to be called
jwṣy : *sacrifice?
jyśm’nky’ žīt-mānksyā: ill will
*knd kand: family
kš’wrzy kāsāwārēzē: tilling (the fields),

agriculture
ktskmd’nky’ kāskānd-mānskāyē: destructive purpose(?)
kt kātē: house
kwtr kōtr: family (Sanskrit gotra)
kyn kēn: hate, revenge
k’y r kīrān, see grammar
m’xṃmcyk maḥzmōnēk: of Monday
mndm’n’ mānd-mānē: careless
mndm’nky’ mānd-mānskāyē: carelessness
n’-pōkṣy nā-pōdekēk: unlawful
n’-rīf̣ṇy nā-ṛfrēnē: ignorant
n’-rīfrē nā-ṛfrēkē: incomprehensible
nīnd nāfrōnd: reins
nm- nīm-: to let, permit (+ infinitive)
n’ō nāyōō: prayer, request; ~ bōr-: to request
nw-ṛṛ̯ ṇo-ṛṛ̯bē: ignorance
nwm nīm: rule
nw-ṛṛ̯o nō-ṛṛ̯ē: displeasure, dislike
nwyō nōwē: invitation
nṃyō nē(m)ṃēhō: south
nyζb’ ŋ nžkānē: passion
p’ō ṭābē: still
p’ṣyk pāsēk: hymn
p’zy pāzē(?): part
pc’w’ pācāwō: turmoil, quarrel
pc’w’ywty pācāwāyunē: quarrelsome
pct’ pāćpār: this time
pōyṇj- pōyṭ pōṭenj pāṭryd: to pull (out)
pr’w ’ty pārāw-ati: for (because)
prōw- prōw pārōw- pārōt: to sully, pollute
pūṭy pātākē: burned, scorched
ptmyō ṭptēmē: daily
ptn pātēn: *solitude, *privacy
ptnw pātwē: anew, again
ptzn pātzarn: anger
pw-’s’ k pū-sākē: countless
pww wyē’ pū-wiśēkō: without injury
pyrnm pērmnēm: before
r’b rāf: sickness
rmtζ’ myk rmtζmāmīk: (like) having the color of
AN INTRODUCTION TO MANICHEAN SOGDIAN

jewels
ryj rēź: pleasure
rytry *rēțoryā: *decline
smwtr somutr: ocean (Sanskrit samudra)
smwtryk somutrik: of the ocean
swβtywš suñk-γōš: whose ears are pierced,
    having pierced ears
šm`r- šmūr-: to think
šm`r`kyn šmārkēn: thoughtful
šyrkt šīrktē: having done good, pious
w`ō wāk: place, seat
w`xšyk wēcik: spirit
wyō`b wīōb: harm, damage, injury
wyōh`t?:
wyyr`s- wyyr`t wīyrās- (wīyrās-) wīyrāt: to awake
    (intr.)
wyspyrb`k wisp-γarrēk: knowing all, omniscient
wyspsprymy wispasprāmē: all (covered with)

flowers
wyst`w wistāw: oath; wistāw- kun-: to swear an
    oath
wyst`w- wistāw-: to swear
xōwk xoōk: resentment
xr xwr: donkey
xρwšy xργōšē: hare"
xw`kr xwákēr: merchant
xwyc xwēc: pain
yp`k ipāk: anger
yxwyn ixwēn: separate (from), excluded (from)
z`yxyzy zāyxezē: creeping on the earth
zmb zamb: shore
zrxs- zrēt zɔrēxs- zɔrēd: to be saved, delivered
zwnyy zurnē: time, moment
zyrm`m zermēmē: having the color of gold, gold-
    colored
LESSON 14

GRAMMAR 14

WORD FORMATION. DOUBLING.

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

Geminated compounds are usually “intensive,” that is, emphasizing the meaning of an adjective, or “distributive,” that is, noting several occurrences of what is indicated by the noun or adjective.
1. Nouns: rē-rē (rē-rē?) “in many respects, in various respects”;
3. Adverbs. Some compounds in this category are distributives:

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:

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 žyda kunam “I cannot uphold (observe)”

nē aṭi mās pērnāmčik āxās pərfəria kunam
“I am unable any more to remember the first struggle” (BBB)
oka kunēm-kām “we shall be able to do”

1. passive:

čemdē čāf uyda əβa pəcba-t-kām formāy
“it will be useful to tell as much of this as can be said” (BBBd)
ārti-si xō nāyukāvi nē əpā bōt
“and its depth cannot be reached” (Cosm.)

2. active:

čānō xwart srmē xurt kunand
“when they had finished eating the food”

2. intransitive:

čānō xā putišt niṣta bānd “when the Buddhas have sat down”
AN INTRODUCTION TO MANICHEAN SOGDIAN

TEXT 14.1
(Tale E)
TEXT 14.2

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

EXERCISES 14

1. Conjugate in the potentialis the verbs anyems- 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.
| AN INTRODUCTION TO MANICHEAN SOGDIAN |

| **GLOSSARY 14** |

| 1-jw’ny ṑw-žwānē: one life through |
|’wrt ṁwart-: to turn hither |
|’wzt ṁwzet-: *slopes |
|’yfs ‘yīb ḍyāf- ḍyābd-: to be perverted, compromised |
|’x’s’wxwnc ākās ḍxunē: struggle |
|’xwšndy’xušāndē: *satisfied |
|’zyw xzdēw: exiled |
|’yppyst’n ḟyppistān: place of gods |
|’byjby’r’bežbordān: dejected |
|cyndr ēndār: inside |
|frkw- frkw- frin- frinē: to cut |
|frwz- frwp- frwz- frnūt: to fly (forth) |
|gwβ- γβ-: to praise |
|γytr γirtēr: later |
|j’ y- žāy-: to speak, talk |
|jyw žwju: very |
|jyw, jwɑ- žwju žw怎么办: hard, cruel |
|jmn žmān: time (point of, stretch of time) |
|jyn’ žnē: body |
|kwyp’k kūžbāk(?): *zeal |
|m’nwk mānūk: similar (to), like |
|mwy’nu mwyānē: Magian |
|myō’ny mēkānē: among, amidst |
|nwyś- nwpñ ṑnypōk- nwpōk: to listen to |
|nwrt- nnowart-: to turn thither |
|ny’wr nyavōr: another time |
|n’-wyyt nā-wit: unseen |
|n’t nāf: people |
|n’tlyny nākānē: of silver |
|n’n’y’my nā-nxyāmē: untimely |
|p’cr’t pācrārē: reward |
|p’tcytny pātēyānē: answer |
|pκw’q pkožwāk: obstacle |
|pcy’y pačyāy-: to help |
|prz parzār: very |
|ptnd pinto: bond |
|ptryš- ptrišt ptriš-: to tear up |
|ptcy ptriči: facing |
|ptś’k patsēk: regulation |
|pxw’y- pxwšt pxwś- pxust: to cut off |
|pyśt pīšt: but |
|rv’nyc rywāmē: of the soul |
|skwro skūrē: difficult |
|šwyy šōmē: that (dem. pron., lesson 3) |
|šyr’r Šārfānē: happy |
|tryt’yy trydzāyē: depressed |
|trny’ tarmyā: submissiveness |
|w’s’ wacē: word |
|wx’n scwAscēn: troubled |
|wxr, wxnr wa(n)kār: voice |
|wy’by mywybōrnē: endowed with speech |
|wynyq wēnēk: visible |
|wysptrtny wispɔtɔmēnē: studded with jewels |
|(*Sanskrit ratna) |
|wz- wst uz- ust: to fly |
|xhṛ xanjar: sword |
|xwp xwop: good, skillful |
|y’β- yōp-: to wander, rove |
|ywkpwk yōk pāsāk: teaching |
|z’rncnky’ zārēnūkāyā: pity, mercy |
|z’ryys- zārē-say-: to be pitiful |
|zryś- zryśt zrēś- zrīt: to tear asunder |
|zyrmynyy zernēnē: of gold |
LESSON 15

GRAMMAR 15

VERB. MIDDLE FORMS.

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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Improper Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-tu &lt;tw&gt;</td>
</tr>
<tr>
<td>2</td>
<td>-ti &lt;ty&gt;</td>
</tr>
<tr>
<td>3</td>
<td>-te &lt;ty&gt;</td>
</tr>
<tr>
<td>Plur.</td>
<td>-tand &lt;t'nd&gt;, -tand</td>
</tr>
</tbody>
</table>

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:

ivār ati Dōsīstrōśnān kē Nārēśanx bāyi žīrte ark wēnāwčik nēst
“but the work of the Friend of the Lights, who is called god Nārēśanx, is not visible” (M118iV)

artī bāyānīk paršparan ažērēnč kē ati ayyōn nē aṣnōte
“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:

wāmū wydu dārt kad ča parwxetē paše ḍgaga xurni āstū
“he said: Twice I have taken = found (?) blood behind the door” (Man. Let. 1)

ati kā bāyīšt sār āḍīwēnč kunda
“and he sent his praise to the gods” (BBBe)

par tawā aṇundētu čosām ixa wārētu čan kōpurī šanēstu
“I would like to cover you in salve, to rain perfume upon you. I have been covered by the snow of camphor (?)” (M137iiV)

çe mana ōyēdē yawētē bārētu čan bāya
“whatever wished-for thing I may need may I obtain it from god!” (M337R)

šmāx fānī aftār močāk ati xustē nē gōt [...] šmāx] faṃxṉandškāyā čan bāyišt ēžēndē ušēt
“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 kādā “when,” čānō “when, as,”

kādā mēθ kaθn askewāt, ēw āmōnd formiₐyəθ akti Wispwhu ad cándālā-zādag
“when the day gets less, tell (them) to perform a parable: ‘The prince and the *Candāla son’” (BBBd)

čānō kū āpzhəmb sār pərēs arti xō māyōn anwāzē nəkgand arti nīzxyand
“when he came to the shore, then the entire crowd came out to meet (him)” (TaleJ)

B. Hypothetical clauses are introduced by conjunctions such as kādā, kād, kät “if”:

art-kād kəθē mrnā wāsē nayōsē art-ﬁ wānō ūkām bənkd-kām at ēw ūkām ūrbrān upe-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 ... ati or wānō ati “so that”:

arti karmōsōhānī bēnd wānō aṣkurt wābət pər bēn wānō at ēw kātām dēnḍārt ati kātār unē nayōsākī
karmōsōhān bəstī upe arti čēwēd yīrər nē dēnḍārt ati nē nayōsākī pər bəye namāc ati pər būsāndī, ati pər būsākī unē nərəw nē pətrəndō

“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)

D. Final clauses.

wānō kət-ﬁ [...] nmyāk ati pəteɲyā nē kunāt
“in order that he should not belittle and offend you” (M17)

“he went face to face with Šaqlōn to speak (with him) so: “Order (her) that she should give him milk!”
(BBBе 15-18)
TEXT 15.1

(M 549; Murder of the Magi)
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 govern over the animals.

GLOSSARY 15

"frywncyk ăfrîwmcîk: blessing
tynd - yəst ăgnw- āyust: to cover
"pzmb ăpzmôb: shore
's ās: taking
'znd = 'zynd
'ţr aftîr: much, many
'ngr' nd angrând: cutting
'nr' anzār: damage
'p'ryk apârûk: other, remaining
'pşyk apšêk: spilling
'spnd exspand: *sacred
'skwôr âskurh: heavy, serious
'wpt- (w'pt-) 'wptâ òrpêt- (ôrpêt-) òrpêt: to fall (down)
'xwnsndy ăkusandûyã: satisfaction
'jndy ězôndêe: worthy
'cyôc, mistake for 'yôc
'bôwmys ăbômdî: fasting
'bîry bîrî: obtaining, success

EXERCISES 15

102
Lesson 15

mand’γ’ry’ mand-āpqyā: ?
mrt mrt mrt mrt: individually
myōry-βy mihrīby, miṣīβy: the Third
Messenger (< god Miθra)
nfrny nafīn: curse
nnoŷ mbn nana-∫tānh: Lady Nana
nmy’k nmyāk + kun: to belittle, put down
nryṣax nreṣax: Man. deity
p’ pā = p’ rty pār-ti: for
prm’n, mistake for frm’n
prwty pwrwty: turn, time
pš’k pāšāk: abortion
pšy pāš: after (+ loc.)
ptmxws- (ptymwx-) ptmwyt ptmwxw- (ptmwxw-): to don, put on (a garment)
ptwx- ptwpt ptxwxs- ptxwyped: to be constructed
ptš’k- pškšāf-: to smash
ptxwng ptxwng: murder
ptyōy’ ptyōyāf: offense
pysw pēsōs: female archont, maker of Adam
and Eve
r’y- rāy-: to weep
rw’nsp’sy rwānspāsā: soul-service
ryś- rēś-: to tear
ryt rēt: face
škln šoklōn: male archont (prince of darkness), maker of Adam and Eve
šnyš- šoṃēš-: to cover
šyrm’ny širmanē: good-spirited, happy
twy twi = xti
txyz. txēz: (sun-rise
w’y- wār-: to rain
wō’s- (imperf. wyō’s-) uōās- (wōās-): to marvel,
      wonder
wn’r’m ưnārēm: forest retreat(?)
wś wēś = aś: memory, mind
wxwñ- uxun-: to call
wy’k wyāyā: a place
wyōŷ’ wyōyāf: discourse
wyn’wcyk wēnāwēčk: visible
wyspwhr ’d cnd’tyz’dg Wispuhr ad čandātī-
      dādag: the Prince and the Murderer’s Son
      (MPers. tale)
x’x xāx: well (of water)
xṣyxt xṣēbfš: milk
xwrt xurn: blood
xwšty xuštē: teacher
yxš’ ixśa: perfume
ytkw ḫtku: bridge
ywxn ywxn fem.: blood
zē’k zēbāk:
zprtkry zapartkārē: purifying (or zapartkārē:
      purification)

Complete Glossary

1 = ēw: one 5
1-jw’ny ēw-žwānē: one life through 14
3 əthē: three 6
12 = əswāts: twelve 8
100 stu: a hundred
’cyōc, mistake for ’yōc 15
’’br- ’yt əfr- əfr: to bring 5
’’brxsy əfraxxes: lust 6
’’brxysynyc əfrxraxšmēně: of lust 9
’’žy ədē: any 6
’’fryn- ’’frt əfrn- əfrēt: praise, create(? 13
’’frwnyc əfrwnnēčk: blessing 15
’’γ’z- ’γš əγz- (mγz-, əγz-) əγzš: to begin 4
’’γyō əγyō: a wish 10
’’γwnd- ’γwst əγmnd- əγmst: to cover 15
’’jwn nžōn: birth (~ gati, Buddh.), child 9
’’jy- ’jt əgēv- əgēt: to be born 7
’’kwc- ’kwft əkōc- kōyft: to hang, suspend 10
’’p əp fem.: water 3
’’p’y- ’p’əpōy- əpōt: to consider, imagine, fathom 8
’’pyk əpik: of water, living in water 12
’’pzmb əpzmmb: shore 15
’’s- ’yt əs- ət: to take 8
’’s əs: taking 15
’’stny əstmē: initial, first 13
AN INTRODUCTION TO MANICHLEAN SOGDIAN

"tr ādr: fire  4
"wmr’z āw-morāz: coworker, collaborator  13
"wrt- āwart-: to turn hither  14
"wzt āwzar: *slope  14
"x’s āās: battle, fight  13
"x’s ’wxwnc āās ʾoxunč: struggle  14
"x’skry āāskarē: soldier  12
"x’sryjy āāsrežē: whose pleasure is in fighting  13
"x’sw’rāy āāswādē: battlefield  13
"xwxnd *xuxandē: *satisfied  14
"yfs- ’yḥt āyfs- āyfd: to be perverted, compromised  14
"yfs- ’yḥt āyfs- āyfd: to become perverted  11
"ykwān āyshōn: eternally  1
"ywncyk āyšōnik: eternal  12
"ymb- ’yḥt āyamb- āyfd: to pervert  11
’z āc fem.: desire, greed, Hyle (the dark and evil feminine principle)  4
’zmnc āzmič: of desire, greed  9
’znd = ’zyn: 15
’znrkry āznrkalē: hurting  11
’znrkry āznrkvē: someone who hurts  12
’zyn: ʾezn: parable, story  1
’zyr- *ezr-: to be harmed, be hurt  13
’zyr- ʾezr-: to harm, torment  10
’zyr- ʾezr-: to harm  12
’zhg’t* sāqānḡ: evil-doer  12
’zhgrmyy sāqirēnā: made of diamonds; from vajra, cf. Khotanese vaši’ra-  8
ˇbnw- ʾnbnow- (ʾnbnu-): to tremble, shake  8
ˇbn* nbkuk: a week  13
ˇbnkysp ʾnbkiksp: the (world) of the Seven Climes, the whole world  10
ˇb’y p ʾnbār: *reach  8
ˇbn *nbtān: *recognition  12
ˇbnyc ʾnbčē: *something(?)  6
ˇbn ʾnb: (ʾnbū): two (before noun)  5
ˇbnmyk ʾnbkumēd: the world  5
ˇbry − ’bry ʾbfrīn- ʾbfrīt: bless  7
ˇbry − ’bry ʾbfrīn- ʾbfrīt: to bless  7
ˇftr ʾftūr: much, many  15
ˇfimw ʾftōmu: firstly  5
ˇfimy ʾftōmi: first, first of all  10
ˇfmyk ʾftōmi: first, first  1st 10
ˇhw’y y ʾahwā: Eve  7
ˇjndy ʾezndō: worthy  15
ˇkrt’ny-k’ry ʾskṛtānmi-kārē: sinner  7
ˇkš > kš-  12
ˇk- > wš- ’kt-
ˇk’ny ʾsktānē: sin  10
ˇktsp’s ʾktspūs: obliging  13
ˇkty, fem. ’kt ʾktē, ʾktē: done  3
ˇk’ty ʾsktēyā: act, deed  2
ˇkwc- ’kwrt ʾkōč- ʾkuryd: to suspend, hang up  11
ˇkw ʾskt, plur. ʾsktē: dog  5
ˇmbyr- ʾambēr-: to fill (trans.)  9
ˇnct’y- ’nct ančōy- ančār: to calm down, end  13
ˇndwxc ʾndōxcē: sorrow  9
ˇndwxnc’k ʾndōxčenāk: anxious  13
ˇndwx wcs- ʾnduxcs-: to strive, toil  6
ˇndwx- ʾnty ʾndwxs- (ṃadōws-), ʾndwēd: to flee  6

2/5/08 - 3:30 PM  104
'nômy anômē: limb 4
'nfr'sy anfrāsē: *quarrel, *litigation 10
'ng'nd angrānd: cutting 15
'ny'w anyāw: *haste 5
'nyty, fem. 'nytc anyātē, anyātē: entire, complete 3
'ns'c- 'ns't ansānē-ansyd: to arrange 11
'nspt- anspā: carpet 6
'nspt- anspāt-: to rise, rouse oneself 8
'nost *anspt: *mischief 6
'nspn- anspān- (manśpān-): to rest 4
'nsp(r)n- anšp(r)n-: to tread (upon) 8
'nywj- 'nwst anwēz- anušt: to gather (trans.) 5
'nwz- 'nwšt anwāz- anušt: to gather 3
'nxr anxr: star 13
'nxr anxr: star, constellation 11
'nxrksy anxrksē: astrologer 13
'nxrwzn anxr-wazān: zodiac 11
'nxst y anxtstē: goaded 13
'nxwn 'nxwanēc: dispute, fight 13
'nxz- 'nxšt anxz- (manxz-): anxtstē: to rise 4
'ny anyy: other 2
'ny'k anyāk: grandfather 10
'ny'm anyānī: end 7
'nyms- 'nymt manyms- anyāmt: to be finished, done for 7
'nxr' anzxārā: damage 15
'p'ryk apārīk: other, remaining 15
'prw aprēw = pryw 6
'ps-, 'prs- fšt: aps- (apsēs-) fašt: to ask (+ acc. + gen.-dat. or c-) 4
'psk aprsāk fem.: wreath 8
'pstaw- aprstsw- + ča: to renounce 10
'pšyk apšēk: spilling 15
'py'r aprēr: last night 8
'red w'n m't ardāwān mār: the Mother of the Righteous (Pers.-Parth. word) 10
'rk ark fem.: work 2
'rt w artāw: righteous 3
'rt'wsp'y artāwasp'yā: righteousness, the community of the righteous 7
'rtwxšt artwxšt: light (as one of the five elements) 4
'rt'y ārtē: and 3
'ry'n wyjn arvān wēžēn: (Zor.) the Aryan Expanse, the mythical homeland of the Iranians 12
'sk't ur askāwār: higher, further, any more 6
'skw- 'skw't: askw- askwār: to dwell, be 3
'skycyk askēčēk: high, tall 2
'skys'r askisār: upward 6
'sp asp: horse 1
'sp's aspās: service 10
'sp'sy aspāsē: servant 11
'sp'sh aspāh: army 8
'spnc aspanē: mansion, guest-house 9
'spnd aspand: *sacred 15
'sprym asprāym: flower 8
'spty aspātē: full, complete 2
'spty'k aspātyēk: completeness 13
'spys- 'spxsṭ aspēs- aspxsē: to serve 10
'stk'njl astkanjol: of bone 7
's, wš šs, us: memory, mind 6
'skmb askmb: world (~ loka, Buddh.) 10
AN INTRODUCTION TO MANICHEAN SOGDIAN

’skwrū aškurē: heavy, serious 15
’smîr- ’smîrt = šmîr- šmîrt (a)šmûr- (šmûr-) (a)šmûrt: to think 9
’smîr’ ašmûrē: thought 9
škr- škrt > škr- škrt
štyk aštîk: third 7
’ty ari: and 2
’wfs- ’wfd ḏď- ḏďdk: to sleep 6
’wįy- (’wįy-) ’wįyṛt ḏįyɔyɔ- (wŹyɔyɔ-) ḏįyɔst: to dismount 4
’wpt- (w’pt-) ’wpst őpɔt- (wpɔt-) őpɔst: to fall (down) 15
’wpt- ’wpst (w’pt) őpɔt- (wpɔt-) őpɔst: to fall 6
wrô őrêt: there 11
’wrm őrəm: *calm 9
’wryz őrēz-: fall down 8
’wst(y)- ’wst’ őst’y- (wst’y-) őst’r: to place 4
’wsxxs őswxr őswxrənər: ruler 11
šxn’m ašnûm: grace 10
šxnr ašnxr: graceful 8
šxywrn ašnxwrnɛ: ruler 8
šxywnymcy ašnxwrnɛmɛ fem.: royal 8
šyś’y xšēt: ruler 11
’wx’y- ’wx’ őwx’y- őwxr: to break, infringe 9
’wxsndy’ ašxusndyɛ: satisfaction 15
’wxşnd ašxşnd: *pleased 10
’yə eď: this 3
’yće eďɛ: any 6
’yće ... ny’n’ eďɛ ... nɛl’na: no, not, don’t ... any (thing), nothing 3
’yųy eďɛ: person, somebody 6
’yjn, ’yjn ěşən: worthy 8
’yjn’wy ěşənɛvɛ: worthiness 11
’ync ĝnɛ f.: woman 13
’yny, ’yny ěňɛ: this 3
’yş-, ’yş- ’şt ěs- ěşɔr: to come 3
’yşktɛ iškɛtɛ: house of the women, women’s quarters, harem 13
’yw ěwarz: one’škry aškərɛ: in pursuit 4
’yw wnyny őbtyɛ’ źw wine őbțiya: one another 11
’yw’tɛ ěwɔtɛ: single 6
’yzt ěşɔd: street 11
’zpr əzpart: pure 12
’zt wym əzdvɛ: exiled 14
’zw əzu: I (subject) 3
’zwrt = zwrt 9
’zy myō aš(yj) nɛth: yesterday 7
β’y ŋ βře: rider 6
β’yrcy ńk βąečː: riding animal 8
β’w- βwː- to approach 13
β’wcy(k) βsũɛ, βwɛːkɛ: sufficient 12
β’y ɲ βyɛ: garden 7
βy, plur. βyŋšt, βy’ ɲ βŋ, βŋişt, βŋûn: lord, sir 2
β’y ɲk βyŋːkɛ: of the gods, divine 7
βyn βyŋon neut.: temple 5

2/5/08 - 3:30 PM 106
βγψγ βγψγε: son of gods 10
βγγγστ’ βγγγσταν: place of gods 14
β.documentElement β责任制: misery 10
βγδ- βγστ βγγδ- (ββγδ- βγγδστ: to mount (a horse) 8
βγγ’γτ σβταγδε: evil-doing 6
βγμ’τ βστδράνι: miserable 13
βγκ: evil (adj.) 13
βρ: βρτфβρ: to carry, bring 3
βτ’ βρά: brother 1
βργ βρε: fruit 8
βργ βροτ: air 3
βρργγρ βρεγγρ: 10,000 10
βρργγρσν βργσνε: fruit-bearing 8
βσδ’νδ, fem. βσδ’νδβσδε, βσδε: fragrant 3
βσδμ’τ βσδσδράνι: *perceptive 8
βσδσν βσδσ: garden 11
βν βν: bottom 11
βστ’βστμκαντ: patience 8
βσσνδ: βσσνδε: fasting 15
βσδ- βστ βσδσ: to bind, lock 4
βγτ μ βγτ: to obtain, be successful 5
βγρ: βρε: obtaining, success 15
c’σ ρσδωρ: down (below) 6
σρσγ(κ) ρσδορι, ρσδορικ: inferior, below 11
σρστ’ ρσδσρ: down(ward) 11
σρστρ σ- ρσσσρστστ ρ-.: further down from 10
σ’yσνγ ρσδορνε: of what kind 8
σ’τ ρσδ: as much as, how much 8
c’σργ γρσρδνγ: just as much as, just how much 8
c’σνγ γρσνγ: just as much as, just how much 8
c’σν γρσνγ: as, when, like 6
c’σρμ ρσ-ρραμ: as long as, how long 8
c’σ εσ ρσδσδ: to steal 4
cκ’σ’ρστ ρσδσσσδ: ρσδσσσδ: why, for what reason 4
cσδ ρσδσν: as much as, how much 8
cσνδ βσνδ: within 11
cρσν βσνστσν: skin, hide 8
cτσρμγ γρςσρσμδε: to distribute 6
σν’ε σν’ε: down (below) 11
cτσρμγ γρςσρσμδε: what 3
cσσ’σ ρσσσαμ: salve 15
cπσ’σ: ρσσσαμ: adj: commandment 9
cπσδ ρσσδ: Jewish 4
cνν: ρσνστσν: Chinese 4
cννδνδ ρννδνδ: inside 14
cννννστν: ρννννστν: China 3
cρτυ γρσνγ: ghost 13
σ’ν δάμ σν: creation 3
AN INTRODUCTION TO MANICHEAN SOGDIAN

ö'r- yr t dār- zyrd: to hold, keep, maintain 6
öb'znk'wy öfanzakāwī: thickness 11
öb'ṭ ṭśāţā: gift(-giving) 5
öb'ṭ ṭśāt: perhaps 13
öbr ṭśār: door, gate 5
ōbr- ōbrt (ōbr-) ṭśār- (ṝṭśār-) ṭśārt: to give, given 1
ōḥtyk ṭśādik: second, 2nd 4
ōḥy ś ābēk: harm 5
ōḥyšny ṭśēśenē: harmful 12
ōri'wr ṭyōwōr: heart 4
ōrw'n ārwān: Throana, Dunhuang 7
ōrwnp' ṭy ṭṛūn-pādē: shooting with bow (and arrows) 5
ōrwstn ṭṛūnstān: quiver 8
ōs' ṭosā: ten 1
ōsmyk ṭosamīk: tenth, 10th 10
ōstfy ṭostfārē: guide, representative 7
ōt, plur. ōtyšt ōtr ṭatišt neut.: wild animal 5
ōw'n ōwān: forward 15
ōw'tsryty ówāhr's-rētē: having twelve faces 13
ōwr, plur. ówrty ṭayrd, ṭayrdārt fem.: daughter 2
ōwr ṭūr: far, distant 3
ōyōym ādēmē: diadem 8
ōyōymēṭ ādēmērōr: diadem-carrying 8
ōyk āk: letter 8
ōyn ānē: religion 7
ōyn'frē, fem. ōyn'brnc ənāụkkōre, ənāụkkōreņ, plur. ənāụkkōrē: male/female elect 12
ōyn' ṭūnār (or ōnār): dinar 1
ōynō'r, ąynō'ry ęnōdr, ęnōdrē: holder of the religion, (good) Manichean 3
ōynmync ęnēmē: of the religion 12
ōynyńrn ānē-farn: the Glory of the Religion 5
ōyštweep əștič: poverty 10
ōyw āwē: demon 2
ōyw'ąt əwē: possessed by demons 13
dwstynśn' Dōyśstrōśnān (MPers.): Friend of the Lights 15
fny- f'Rny: *renounce (sth. for: par- +) 9
fr'k frrāk: tomorrow 13
fr'ŋōsty frŋōstē: whose breath is obstructed 13
fry'z- f'Ryāč-: to begin (to do) 6
frknd- frknd-: to cut 14
frm'n fRmānān fem.: order, command 6
frm'y- frm't fRmāy- (frāmāy-) fRmārār: to order, command; + infinitive (see next lesson) 6
frmrō- (fr'mrō-)  ēmśt fRmār- (frāmār-) fRmāt: ruin 4
frm fRmān: majesty, glory 8
frnkwnyd' fRnXnXākāyā: glory 15
frp's- fRpāš- (frāpāš-): to urge on 8
frp's- fRpāš-: to throw 15
frtfry' fRtfryāč: increase, improvement, furtherance 6
frwrt fRwrt, fRwrt in artnō, fRwrt: the ether (as one of the five elements) 4
frwz- fRwšt fRwz- fRwšt: to fly (forth) 14
fry fRy: dear 2
fry'nw'z fRyānān: company of friends 9
fry'fr, fr'fr fRyātār, fRyātār: more 6
fry'wy fRiyāvā: love 6
fry êtes fRyētē: angel 1
fry't fɾuːt fem.: love, charity 5
fryyɾw’n fɾiː-wəwːn: soul-loving, the Hearer 10
fs’c fəsː=tː to teach 6
fsp jəsp: rug 10
fswx fəsuː: frasang 11
fʃy’ ws fʃəwːws: gentleman 6
ftr- fətəːrː: pull out 15
γ’ ðwk jəðhuk: throne 1
γβt γβdː: strenuous, exhausting 12
ŷmnb nγmən: trouble, exertion, toil, hardship 7
ŷmnb PTRγ γmən-βərː who suffers hardship 7
γn γm: skill, craft 7
γnd’k γmənː: bad, foul 3
γnd’kry γmənd(k)kəɾː: evil-doer 13
γɾ γəːrː: mountain 6
γɾ’myy γəɾmːː: wealth 13
γɾ’n γəɾmːː: heavy 5
γɾβ > γɾf
γɾβ γɾβ = γɾf 8
γɾβ- γɾβ’ tγɾβ- γɾβːrː: to know, understand 3
γɾβ’k γɾβːkː: wise 5
γɾβ’ky’ γɾβːkɪyə: knowledge 2
γɾβ γəɾːː: neck 10
γɾ γəːɾ: much, many 3
γɾyw γəɾw fem.: self, soul 4
γw- γəwːː: to be necessary; + infinitive 5
γw’n γəwːn: sin 7
γw’n kγrγ γwːnkaɾː: sinner 12
γw’n’cγy γwːn-wəːː: forgiveness for sins 7
γɾβ- γəβː: to praise 14
γwɔy γədːː: vessel 15
γwʃ γədː: ear 13
γγt γɨːrː: late 9
γγrtr γɨːɾtrː: later 14
γγʃw ɡɪʃɛː: harm 8
γzn ɡəzn: treasure 13
j’m ɡəmː: exquisite 11
j’ɾ ɡəːr fem.: poison 3
j’ɾn ɡəɾnː: poisonous, full of poison 7
j’ɾ γɾʔ: to speak, talk 14
jβ- jβ’ tʃəβ- ʃəβː: to bite 13
jɨrt ɡɨərt: quickly 3
jɾw ɡəɾuː: very 14
jɾw, jɾw- ɡəɾuː ɡəɾːː: hard, cruel 14
jɾyr- jɾyɾt ɡəɾɨr (ɡəɾɨr)- ɡəɾɨɾ (?): to call 4
jɾyr- jɾyɾː: to be called 13
jnm ɡəmːː: time (point of, stretch of time) 14
jmɡw ɡəmɡwː: time, hour 5
jmyk’ ɡəmɪkʏə: ? 15
jn- jyt ɡən- æt: to strike, play (an instrument) 6
jn’ ɡənː: knowledge 15
jw- ɡəwːː: to live 5
jw’n ɡəwːn fem.: life 2
jwky’ ɡəkɪyə: (good) health 9
jwndo ɡəwndə (masc. and fem.): living 5
jwʃy : *sacrifice? 13
AN INTRODUCTION TO MANICHEAN SOGDIAN

jyk ẑek fem.: damage 10
jymt *ẑimt: city name 15
jyn’ ẑenā: body 14
jyšt’wc ẑîštûm: = jyštwe 9
jyšt’m’ncy’ ẑîšt-mûnâkûc: ill will 13
jyštwe ẑîštûc: hatred 6
k’rpa kârpa: way 12
k’s kâs: pig 3
k’n kâšn: less, too little 5
k’nyxn kâbñxw: *meager remnant 7
-kô -kôd = kôd 9
kô’ kâdâ: when(ever) 6
kûry kâdrê, kàšê: now 5
kôwty kôâtu: that 6
kmbwîny kambînt: inferiority, lessness 8
kmby kambî: less, too little 6
*kn kand: family 13
knô kanô fem.: town 4
knôgôr kanôôr (< kanô-ôôr): city gate 4
kp kôp, plur. kôpîşt: fish 10
kpwîr kôpûr: camphor 15
kpyô *kôpêô: *shop, *stall, *room 11
kr’ñ kàrân: pure, clean 6
krj kàrç: miracle 15
krij’wr kàrîyêwàr: marvel, wonder 8
kmşwn karmşôhàn: absoluton 10
kmw’ncy’ qarnawànîçûk: craft 7
krn kàrûn: form 8
krn’w kàrûnû: beauty 5
kô (’)kût- kàl- (a)kâsit-: till, sow 12
kûwry kàsâwûrûcê: farmer 8
kûwry kàsâwûrûcê: tilling (the fields), agriculture 13
kûn kàsûn = kàrûn: form 15
kût kàstô: smaller 6
kt kût: that, if 2
kt’r kàtûr: or, whether 7
kt’r ... kt’r kàtûr ... kàtûr: either ... or 7
ktskñdm’ncy’ kotskñnd-mûnâkûc: destructive purpose(?) 13
kty kêtê: house 13
ktûryk kàtêôrik: pertaining to the house 10
kwywûnê kûûnû: proper name, offspring of Ahriman 15
kwyyp’k kàţbyêk(?) *zeal 14
kwn- ’krt kun- âk(ôû)ît: to do 6
kws kôs: side 6
kwtr kôtâr: family (Sanskrit gotra) 13
kwts’r kutsûr: where(to) 4
kwty kûût: a kotû (zillion) 10
ky ’ty kë âti: whom 4
kyn kên: hate, revenge 13
kyr- ’kär kêr- âkašt: to till 12
kyr’n kirân, see grammar 13
kyr’n kirân: direction; ẑën ... kirân: from the side/direction of (see grammar lesson 13) 11
kyrmûny kîrmûnê: worm-eaten 8
kyš- kêš-: to decrease 8
ky’ty kèsê: (ground) for tilling, farmland 8
kyty kên < kë ari 7
m’n mâm: mind 10
m’ncyk mānčik: intentional(?) 15
m’nwk mānuğk: similar 14
m’nwk mānuğ: similar 8
m’t mār fem.: mother 1
m’xjmcyk māxomāncik: of Monday 13
m’yō = myō méō: thus 7
mōyō mōdēğ: here 6
mōyō moryôğ: Magian 15
myn moryôğ: entire 3
mnd’’ry’ mand-oşrý: ? 15
mndm’nyk’ mand-māńskyla: carelessness 13
mndm’ny mand-māńč: careless 13
mndxwppy mand-xöppē: lacking goodness 9
mndzprt mand-zapart: unclean, impure 9
m’r’z marâž: workman 3
mrc marî: fem.: death 3
mrcyngy, fem. mrcyng marçenê, marçenê: deadly 3
mrd’špnd mordhşpnd: element, the sons of Primal Man (Xormwójd) 2
mry marry: fem.: meadow 9
mry marry, plur. marýştî: bird 5
mry’rt maryırt: pearl 3
mry’rt-swmy meryırt-sûymbē: pearl-borer 4
mrt mrt mrt mrt: each and every one 6
mrt mrt mrt mrt: individually 15
mrtsw’ martsıwr: hither 3
mrtxm’n ny mrtaxmāńê: of men 8
mrtxm’ny mrtxmnē: man, person, human being, people (plur.) 5
m’rty mrtıy: man 1
mrym’ny marî mâñî: Mar Manî 12
mrync- marēnçî: to destroy 5
m’smas: also 5
mst’ry mast-kârê: intoxicating 12
mstwny mastönî: drunkenness 11
ms’tr moytař: greater 6
mšyby Mštîbêy: the Third Messenger (Mîtr) 5
mwy’ny muymāńê: Magian 14
mwy’ny, fem. mwy’nc muymânê, muymânî: of the Magi 12
mwty murtë: corpse 2
myō méđt: day 1
myō, m’yō méđ: thus 1
myō’ny međkânî: among, amidst 14
myqry’-by midrîbôy, midşbôy: the Third Messenger (< god Mîhra) 15
myj mej fem.: lens 10
myn- mënî: to dwell 7
myr- mwrı- murt: to die 3
mzyx, fem. mzyxc mazêx, mazêxî: big, great 2
mzyx’ mazêxyla: greatness 9
n’ t naf: people 14
n’-yñyty nā-çorå’dkê: incomprehensible 13
n’-yñynty nā-çoråfînê: ignorant 13
n’ktç naktê < nā + aktê: undone, not done 10
n’ktyny naktênê: of silver 14
n’m nûm: name 10
n’mr nâmç: sweet 6
n’ny’my nā-çyâm: untimely 14
n’-pôkcyk nā-pådskêkî: unlawful 13
n’šny nāšanē: rolling, turning 11
n’-swšt nā-sušēt: un-bored 7
n’-wyyt nā-wīt: unseen 14
n’ ywk’ wyy nyāūy’kāšē : depth; from nyāūy’k “deep” 8
n̄hnd nāfand: reins 13
n̄hty, fem. n̄ht nābēt, nābētē: wet 3
n̄lynd- n̄lst nābēnd- (n̄bēnd-) n̄bēst: to attach 8
n̄lyr nābēr: deliberation, planning 6
n̄lyr- n̄lyr’t nābēr-ār: to deliberate 10
nfryn nāfrin: curse 15

ny’ō- n̄yōkē: prayer, request; ~ bār’-: to request 13
nywš- nywšt nyōš- nywštē: to listen to 14
nywš’k n̄yōšākē: hearer 5
nywš’k’nc n̄yōšākānē fem.: female hearer 12
nywš’k’ny n̄yōšākānē: of the hearers 8
nywēn n̄yōdōn: dress, garment 8
nm- nam’-: to let, permit (+ infinitive) 13
nm’c bēr- namāc bār’- : to do homage, obeisance 12
nm’ny namāncē: regret 7
nm’y- nm’t namāy-(nâmāy-) namār: to judge 4
nm’y’k namiyākē: belittling 9
nm’y’k namiyāk + kun’-: to belittle, put down 15
n̄nōj’mb n̄nâ-ōjāmān: Lady Nana 15
np’k n̄nākē: hostage 4
npyk n̄nākē: sth. written 8
npyś- npxšt npēś- npaxštē: to write 3
npyśn n̄pēšān: grandson 5
n̄p să- npst n̄pēd- (n̄pēd-) n̄pēst: to lie down 6
n̄ryānx n̄rēšānx: Man. deity 15
n̄yō- n̄yēš- (n̄yēš-): to set down 10
nw’rt *nwar’t: contradiction, provocation (?) 9
nw-γōβy nō-γōβēt: ignorance 13
nwkr n̄kār: now 1
nwm nūm: rule 13
nwmyk nūmīk: ninth, 9th 10
nwr nūr: today 1
nwt- nawart’: to turn thither 14
nw-rōyjy nō-rōētē: displeasure, dislike 13
nwś’ft’k nōsētākē: flowing with ambrosia 9
nwśy, fem. nwśc nōsē, nōsē: immortal 3
nwy n̄wē: new 5
nwyō n̄wēdē: invitation 13
ny nē: not 2
ny ... ny nē ... nē: neither ... nor 8
ny’s- (n̄y’s) ny’t nyās- (n̄yās) nyāt: to take 4
ny’wr n̄yāwr: another time 14
ny’z n̄yāz: need (+ infinitive, e.g., “there is no need to do sth.”) 6
nyō- nyṣt n̄hā- n̄hēt: to sit (down) 11
nyjy- nyjt, nyjt n̄ižay-(n̄ižay-) n̄ižāt, nāžīt (n̄ižād): to go out 6
nymy n̄mē: one half 12
nymyō n̄mē(m)mēdē: south 13
nyřβ’n nīrīkān: nirvana (Buddh.) 10
nyrk nērēt: male 11
nyxy’ nīxyā: depth, care 9
nyzβ’ny *nīzānē: passion 13
p’ pā = p’ rty pār- ti: for 15
p’ pā: short form of pār- ti 6
Lesson 15

p’cr’t pācrāt: reward 14
p’šy pāsh: still 13
p’mpwšt pāmbušt: consort, spouse, wife (from Pers. bāmbišn, bāmbušn) 8
p’r(w)ty pār(u)-ti: but (instead) 6
p’rty pār-ti: for 7
p’ryzy’ pāryzyā: excellence 8
p’šy pāšē: guardian 10
p’šyk pāšık: hymn 13
p’šyn pāšēn: guardian 11
p’tcmyy pācēmīnē: answer 14
p’zy pāzē(?): part 13
pc’w’ pācāwā: turmoil, quarrel 13
pc’w’ywty pācwāyūydē: quarrelsome 13
pckwyr pāckwēr: fear 9
pcm’k pāmāk: resembling 10
pcpw’t pācpwā: this time 13
pcpwz- pācwāz- (pācwāz-): to meet together (also sexually) 6
pcxw’q pācōwāk: obstacle 14
pct > ptcxš- 8
pcy’- pacyāy-: to help 14
pā- pād: foot (of mountain) 12
pā’mn pādāmān: skirt (of mountain) 12
pāb’r- (p’b’r’): pābikār- (pābikār): to hurry, rush 8
pāk pādēk fem.: judgement 2
pāwfs- pādwfs- (impf. =): to stick, cling 5
pāy pādē: foot soldier 8
pāynd *pāyndē: threshold 11
pāynj- pāyn pādēy̱y̱dē: to pull (out) 13
pāysty pāystē: (to be) about to (do) 6
pjkw pāzūk: abortion 6
pn’nc pānānē fem.: co-wife 12
pncmyk pānjamik: fifth 8
pnd pand: close, relative 10
ptr par: on, etc. (preposition) 2
pr’kn- pr’knd pārākand-: to scatter, sow 12
pr’w’ ty pārw-ati: for (because) 13
pr’ōn pārōtn: sale 12
prjyn pārījōn: gift 2
prjbn pārībōn: deceit, harm 10
prōw- prōwt pārōw- pārōt: to sully, pollute 13
prkys- (prkyš) prkst pārķēš- (pārķēš) pārkišt: to imprison 4
prm pārm: (all the way) to; postposition + acc. 4
prm’n, mistake for frm’n 15
prs pars fem.: side, flank 11
prsp’r pāspār: trampling 4
prspn pāspān: pavement 8
pršt k pārštāk: preparation, equipment 5
pršt’y- pršt’ pārštāy- (pārštāy-) pārštā: to prepare 4
prštmx pršttr pārštāran- (pārštāran-) pārstāri: to spread 6
prtw pārwāw: *bench 9
ptr ptrtār: higher, foremost 7
prwty pwrtē: turn, time 15
prwyō- parwēō-: to seek 5
prwyr pwryēr-: to let become 9
prx- (pr’yt) pṛty pārx- (pārx-) pārwx: to be left (over), remain 4
prxy pārxē: payment, wages 2
ptys- pr'y ptarēs- patrēšt: arrive 7
pryw = 'pryw (a)parew: together (with); postposition with instr.-abl. 6
przt parzār: very 14
ps- frš, frš ps- farṣ, fašt: to ask, investigate 3
ps'k pasāk fem.: wreath, crown 2
pswc- pswōš: to purify 6
pswxs- pswyt pswuxs- pswyxt: to be purified 11
psyā pseē: diminishing 9
pś'k pasāk: abortion 15
pś'y- psāy-: to throw 5
pśtn paśtāvan: order, command 6
pšy pašē: after (+ loc.) 15
pṭjān pṭjānd: bond 14
pṭjān pṭjānd: bond, link, tie, bond 11
pṭjy pṭjādy: burned, scorched 13
pṭxw- pṭxyt (pct) pṭcāxš- (pctcāxš-) pṭcāyxt: to receive, accept 8
pṭwyō- pṭwyst pṭwyōd- pṭwyst: hide, conceal 5
pṭwyš- pṭwyšt pṭwyōš- - pṭwyšt: to hear, heard 1
pṭy'me pṭyāyōmē: *quarrel 4
pṭk'r pṭkārē: shape 8
ptm'k patmāk: measure 8
ptmk patmk: garment, dress 8
ptmwxw- (ptmwxw-) ptmwy ptmwxš- (ptmwxš-) patmwyxt: to don, put on (a garment) 15
ptmynct- ptmwyptmynct-(ptmynct-) patmwyxt: to don, put on clothes 7
ptn ptn: *solitude, *privacy 13
ptnwy ptnwy: anew, again 13
pṛ pṛār: father 1
pṛz- pṛst pṛstr- pṛstrēt: to erect 10
pṛk'ān pṛkārānē: estate, inheritance 12
pṛwpt pṛwptōp: *fortress 7
pṛyō- pṛyst pṛstrēt- pṛstrist: to mix, mingle 7
pṛyš- pṛyst pṛstrēs- pṛstristē: to tear up 14
pṛysty, fem. pṛystic pṛystīcē: mixed 3
pṣt'c- pṣt'y pṣtsāc- pṣtsāyxt: to build, construct 5
pṣt'k pṣtsāk: construction 5
pṣt'k pṣtsāk: regulation 14
pṣt'r pṣtsār: again, once more 1
pṣtyrty, fem. pṣtyrcē pṣtyrcēdē, pṣtyrcēt: prepared, constructed 3
pṣt't pṣtstē: opposition, resistance 6
pṣtxx- pṣtxyt pṣtsāxs- pṣtsāyxxt: to be constructed 15
pṣtxynct- pṣtxyxxt-(pṣtxynct-) pṣtxyxxt: to agree 8
pṣk't- pṣkāf: to smash 15
pṣkwy- pṣkwęt pṣkwęyxt- pṣkwēnt: to say 3
pṣm'r pṣmān: count 7
pṭw'- pṭwāf: - to weave 11
pṭxryn- pṭxryn (pṭxrhūn) pṭxrhūt: to hire, rent 4
pṭxw'y- pṭxwyxt pṭxwyxt: to kill. 3
pṭxwng pṭxwng: murder 15
pṭy'm- pṭym tṣyām- pṭyāmēnt: to end, stop (trans.) 11
pṭy'mcēy pṭyāmēcē: final, 12
pṭy'p pṭyāpē: part, time (3 times) 4
pṭy'r pṭyārē: opposition, harm, counterpart 11
pṭycy *pṭyēcē: facing 14
pṭyms- pṭymt pṭyamdēs- (pṭyamēs-) pṭyamt: to end, stop (intrans.) 5
pṭyō'y pṭyōyōž: offense 15
pṭyō'y pṭyōyōž: offense 9
ptyn *pātin*: separate(ly) 11
pt’n- *pattān*: to know, recognize 9
ptzn *patān*: anger 13
pw-*’ry pū-ary*: priceless, valuable 11
pwrēnąk *purānık*: leopard 8
pws- *pwt pūs- pūt*: to rot 8
pw-s’k *pū-śāk*: countless 9
pw-s’k *pū-śāk*: countless 13
pw-skēty *pū-śkađē*: *helpless 7
pwt, plur. pwtyšt *put* (*bud*), putišt: Buddha 2
pwt’ny *putānē*: Buddhist 4
pww wyō’β *pū-vidāβ*: without injury 13
pxry *paxrē*: planet 11
pxw’y- pxwst *pxwōy- pwxust*: to cut off 14
py’t- *pyst pyā- pyās*: to adorn 7
py’ty *pyāē*: adornment 7
pyō *pīd*: elephant 3
pyō’r *piđār*: in cn ... pyō’r ěn ... *piđār*: because of 12
pyn- *pīn*: to open 5
pyrm *pērnam*: before 13
pyrms’t *pērnam}sā*: before, in front of 5
pyšt *pišt*: but 14
pyws *pēsōs*: female archont, maker of Adam and Eve 15
r’β *rař*: sickness 13
r’ō *rađ*: fem.: road 12
r’ō’k *rađ-tāk*: guide 6
r’f *rař*: illness 9
r’fkn yāρkēn: diseased 12
r’y *rāy*: plain 9
r’k *rāk*: vein 11
r’mnd(y) *rāmnd(y): always 6
r’y- *rāy*: to weep 15
rm *ram*: people 2
ršt *rašt*: straight 12
rtn’β *myr ratnākāmik*: (like) having the color of jewels 13
rtnyn *ratnēnē*: made of jewels (Skt. *rauta*) 10
rtu *rau*: 10 seconds 5
rw’n *raωn*: soul 4
rw’nmyc *raωnmēn*: of the soul 14
rw’nsp’sy *raωnspās*: soul-service 15
rwβ *rīf*: mouth 9
rwō- *rast rō- rus*: to grow 7
rwōny, fem. rwōync *rōdenē*, rōdenē: of copper 12
rwry’myrnc *rurtyamēnē*: of insolence 9
rwstmn *Rustmn*: proper name 3
rwxn *ruξn*: light (adjective) 2
rwxn’y’ *ruξn*yān*: the Light Paradise 2
rwxn’y’k *ruξn*yāk*: light 3
rxš *Raxš*: name of Rustam’s horse 2
rjy *rē*: pleasure 13
rmyy *rēmēnē*: soiled, dirty 10
rysts- *rēš*: to tear 15
rty *rē*: face 15
rty *rē*: face, respect (in many respects) 8
rytry* *rētryā*: *decline 13
s’c- *sāc-*: it is proper, necessary (for sb. to do); impersonal verb 3
AN INTRODUCTION TO MANICHEAN SOGDIAN

s’k sāk: number 7
s’n sān: enemy 6
s’t sār: toward; postposition + gen.-dat.; but kā ... sār “to, toward” + acc. 4
s’rēf’ sārflār: tower 4
s’t sār: all, everything 3
s’t sār: every, all 5
sfryn- sfryn’t sfrīn- (sfrīn- ) sfrīnār: to create 4
sfryn sfrīwon: creation 5
sytm’n sydāmān: all 6
sk’wy skāwī: height 8
sm’n smān: heaven 6
sm’n’nxšyō smānxšēē: Ruler of Heaven, Rex Honoris 11
smwtr samut: ocean (Sanskrit samudra) 13
smwtryk samutrik: of the ocean 13
smyrṛg samīr̥ār: Mt. Sumeru, the mountain in the middle of the world 12
snt st sān- sāt: to rise, go up 11
sp’s > ’sp’s
spyn’w’ spēnōwā: *depravity 10
srōng srērang: chief, leader 9
st- sāt: a hundred 2
stīpt stāfklā: hard, harsh, fierce 6
stryc, plur. stryšt strīč, strīšt: female, woman 2
swēbtwyś sufh- yōś: whose ears are pierced, having pierced ears 13
swyōyōk Suwyōk: Sogdian 3
swmb- swīpt suīm- suīflā: to bore 3
sy’k syāk fem.: shade, shadow 2
sym sēm: fearful 7
syn- st sēn- sāt: to raise, lead up 6
ś’twxsāux: glad, happy 1
ś’twxyś śāuxyā: happiness 4
ś’ykā śāykan: palace 9
śf’r šafār: shame 6
šklwa śāklōn: male archont (prince of darkness), maker of Adam and Eve 15
śkr śākār: sugar 6
śkr śkrāt- śākār- (śākār-) šākārt: to lead, pursue 4
śkwōś šākrōt: difficult 14
śkwys, fem. śkwec śākāwē, śukē: dry 3
śm’r- šmār- : to think 13
śm’r- šm’r = ’śm’r- ’śm’r 9
śm’r’ṣyn śmārākēn: thoughtful 13
śmn šmān: Buddhist monk 3
śmn’nc šmāmēnē fem.: Buddhist nun 12
śmnkw’ny śmānkwānēē ōmānkawānē: belonging to Šimnu (Ahrimen, Satan) 6
śmnw śmnu: Ahrimen, Satan 5
śnyś- šmēnē- : to cover 15
śtyk ṣtik = aṣṭik 10
św- xrt śxw- xart: to go 3
śwnyś sōnē: that (dem. pron., lesson 3) 14
śyr ṣir: good 2
śyr śir: well, very 3
śyr’k śirāk fem.: goodness 2
śyr’kty śirāktē: beneficence 11
śyrōk n śirbrān: happy 14
śyrkt śirāktē: having done good, pious 13
śyrm’ny śirmānē: good-spirited, happy 15
śyrm’n śirmān: fame 4
śyrng’ry śirangārē: pious, beneficent 12
Lesson 15

šyrš’yṛ šīr-šīr: extremely < šīr “very” 5
šyrwxzy šīrxōzē: well-wisher, friend 10
t’ry tārī (tāri): darkness 4
t’w tāw: might 12
t’w ndky’ tāwndkyā: might 10
t’w ndy tāwndē: mighty, strong 7
tw twy: you (thou) 3
tkwš- tākōš- (tīkōs-): to look (at) 4
tm tmm: darkness 6
tmb’r’ > tnb’r
tmb’rmnc tambārmēnē: of the body 12
tmyk tṃūk: of darkness, pertaining to Hell 11
tnb’r’, tmb’tambār fem.: body 4
tnygýrd tānīgird: bodily (Parthian word) 8
tryz’y’yy trydzāyē: depressed 14
tnny’ tānnyā: submissiveness 14
trs’k tarsāk: Christian 3
trš- tarš-: to flee 6
twj- twyt tōz- tyyd: to pay, redeem 7
twkyn *tōkēn: pond, lake 10
twy tuti = tī 15
txyz taxēz: (sun-)rise 15
tym tūm: again 5
tys- tyt tūs- tayst: to enter 7
w’b- wyt wōb uyd: to say 4
w’c- wyt wāc- uyd: to release, send 4
w’cn wācōra: bazaar 4
w’d jywndy wād ẓīwandē: (Parth.) the Living Spirit 12
w’d wādē: place, seat 13
w’f wāf: so many 10
w’f- wāf-: to weave 11
w’f wāf: so much 8
w’frō wāfrōdē: just so much 8
w’frō wāfrōdē: just so much 8
w’ywny wā-yōnē: of that kind 8
w’nw wānō: thus 3
w’nw ’ty wānō ati: so that, in order that 5
w’prm wā-parmō: so long 8
w’r- wār-: to rain 15
w’sty- < ’wsty- 11
w’sty- > ’wšt- 4
w’t wār: wind 4
w’d’r wādār: living being 10
w’tny wānenē: of wind, windy 12
w’xś wāxēk: word 14
w’xśk wāxēkō: spiritual 8
w’x’yśk wāxēkō: spirit 13
wβ- kīt- ub- -akt-: to become 3
wbyw ubyā: both, as well as 8
wbyw ... wbyw ubyā ... ubyā: both ... and 8
wō’s- (imperf. wyō’-s-) uōdē- (wōdē-): to marvel, wonder 15
wōw uōu, uōw fem.: wife 5
wūyō uōdēō: there 4
wōy- wōr uōdē- uōrt: to hold out, arrange 12
wyrū, wyrūyē- (wyrūyē- ) wyr’t, wyr’t uyrēš-, wyrēš- (wyrēš- ) uyrā, wyrār: to wake 8
wūš uāš: joy 7
wyš-, impf. wywýš- wýš- (wýnýš-): to rejoice 4
wyšndy wyšánden: joyous 3
wmrz- umarz-: to destroy 9
wn un (wxn) fem.: tree 1
wn’r’m umråðän: forest retreat(?) 15
wnda wanda: so much 8
wnyk unik: *captive 4
-wr -wær: there 10
wrcwnkry určónkær: magical 10
wrcxwndq’ warcxundqky: magic 8
wrm urm: quietness 9
wrnkyn urenkën: believing, faithful 5
wrtn warton: chariot 5
wš waš = šš: memory, mind 15
wšm’ xštšmän: Paradise 3
wšn utšän: old, former 10
wty’ utyā: hardship; + βør- “to toil” + øær- (cf. yabøm βør- ) 9
wx’sc’n wásačän: troubled 14
wxr, wnxr wa(n)ær: voice 14
wxwn- uxun-: to call 15
wy’k wyék: a place 15
wy’br wyëbr: explanation, word 11
wy’brn wyëbrnën: endowed with speech 14
wy’bt wyëbrart: speech, exposition 7
wyc’wky wičwık y: testimony 12
wyeday wiidëβ : harm, damage, injury 13
wyd’snyny widsanik: wondrous 5
wyd’p’ty wëdpǎ’t < wēδ + pǎ(ī): that time, then 10
wyd’p’ty wëdpǎ’t: at that time, thereupon 7
wyd’p’y wiidik: discourse 15
wyd’hz’t: discourse (?) 13
wyg’n wigän: destruction 9
wygr’t- wygr’t wyīrās- (wyīrās-) wīrāt: to awake (intr.) 13
wygrýs- > wygrys-
wygwysz- wiyus- > wyš- urš-
wykn-, wyyn- wikan-, wīyan-: to destroy 9
wyyn- wyt wën wīt: to see 3
wyń wënän fem.: lute, vinšā 2
wyń wyck wēnāwēk: visible 15
wyncky wēnčik: visible 14
wysp wisp: every, each, all 5
wyspryβ’k wisp-γwβk: knowing all, omniscient 13
wysprynt wispγntōnē: of all kinds 12
wysprtnyn wispantænē: studded with jewels (Sanskrit ratna) 14
wysprynty wispantænē: all (covered with) flowers 13
wyspryhr ‘d end’tyz’dg Wisprhr ad čandāč-zadāg: the Prince and the Murderer’s Son (MPers. tale) 15
wysprz’un wisp-zangän: all kinds of 8
wyst’w wistāw: oath; wistāw- kun-: to swear an oath 13
wystw’- wistāw-: to swear 13
wyswx wēš: pasture, grass 4
wysprk wēšparker: Spiritus vivens (Vaiiuš Uparokairiia) 11
wyspwy wēšprāš (< wispāš): prince 10
wyr wītor- (wītär-): to depart 4
wxy wēx fem.: root 11
wyrz wizar: straight 12
wz- wšt uz- ušt: to fly 14
x’n’ xānā fem.: house 1
x’w- xāw-: strike 9
x’x xāx: well (of water) 15
x’xsry xāxsrē: spring 9
xōwk xōōk: resentment 13
xnyrx̕ xnyrx̕: sword 14
xns xans: firm, strong, secure 5
xnsy’ xansy̕: firmness 9
xr x̕r: donkey 13
xrywšy xarōšē: hare” 13
xryc xri̕c: purchase 12
xšyb xōšīd: milk 15
xšyšpt (a)xšēpōt: Lord of the Realm 10
xtw x̕tu: judge 3
xty’k xtyāk fem.: judgement 3
xw’cn’k xwâ̄nāk: sickly 9
xw’kr xwıkər: merchant 13
xw’r xwār fem.: sister 5
xw̕fn x̕fīn: sleep 8
xwōnyk Xūnōk: Khotanese 4
xwj- xwšt xō̄- xwšt: to desire, require, ask for (from somebody = c-) 4
xwnx, hwnx xō̄nx: that 3
xwny xō̄nē: that 3
xwp xōp: good, skillful 14
xwr- xwrt x̕r- xurt: to eat 4
xwr̕mn̕tyk, fem. xwr̕mn̕ty̕c xürMZdīk, -i̕c: Ohrmazdian 3
xwrn xun: blood 15
xwr̕sn xūr̕sn: sunrise, east 12
xwrt x̕urt: food 4
xwr̕txy̕z xūrtxēz: sunset, west 12
xwsnd xusand: happy, content 12
xwsnd xusand: happy, content 7
xwsnd xwsand: satisfied 11
xw̕ty xū̄tē: teacher 15
x̕t w̕ut: self 4
x̕t’w xutāw: lord, king 1
x̕t̕s̕y xut̕s̕ē: *structure 7
xwyc xwēc̕: pain 13
xwycq’wy xwē̄kōv̕i fem.: explanation 4
xwm̕n̕y xw̕mən̕ē ?: *self-existent 8
xwyn- xwen-: to be called 3
xwyrr- xwēr-: to feed 11
xwyśtr xwē̄st̕or: elder 8
x̕yō x̕ēd̕: that 3
xypō xēp̕ōd̕: own 6
xypō’w̕nd xēp̕ō̄v̕nd: master, lord, owner 2
y’β- y̕μ̕: to wander, rove 14
y’xy yāx̕ē: brave 3
yōw *i̕či: *shape 7
y̕k̕s yāk̕s: yaks ≥a 11
yp’k ip̕ēk: anger 13
yp’k̕β̕r̕ yip̕āk-β̕r̕ē: angry 12
ytkw itku: bridge 15
yw’r i̕w̕r̕: but 6
yw’r i̕w̕r̕: separation 9
ywk̕fswk yōk f̕s̕ōk: teaching 14
ywny yōn̕ē: this 3
ywñyð yonēː: at once, right away 3
ywvn yuyn fem.: blood 15
yxny ixnē: *remainder (?) 7
yxː ixːaː: perfume 15
yxwn ixōn: blood 9
yxwn ioxːn: separate (from), excluded (from) 13
z'kony zākōnēː: womb 11
z'm'y zānēː: son-in-law 5
z'n- zāːː: to know 7
z'rcnwky' zārčēnūkkyː: pity, mercy 14
z'ryy-sy- zārē-sayː: to be pitiful 14
z'ty zāːː: son 3
z'wrε zāwːr: power 10
z'wrykyn zāwɔrkuːn: powerful 2
z'y zāːːn fem.: earth 3
z'yxxyzy zāýxēː: creeping on the earth 13
z'b k zābak: 15
z'bd zāband: *quarrel 10
zmb zamb: shore 13
zɔ- z't zan- zāːː: to bear (children) 6
zn'ːn- zangān: of ... kinds 10
zprtky zapartkāːː: purifying (or zapartkāːː: purification) 15
zrywny zārōnēː, fem. zāryōnēː: green 7
zrw'y zārwːr- yː: God Zurwān, the Father of Greatness 1
zrɔ'x- zrɔt zɔrɔxː- (*zɔrɔxː-) zɔrɔyd: to be delivered 5
zrɔ'x- zrɔt zɔrɔxː- zɔrɔyd: to be saved, delivered 13
zroync- zrɔt zārɔnɛ- zɔrɔyd: to deliver 6
zroysh- zroysh tɔrəsh- zriːʃt: to tear asunder 14
zwnyː zūnēː: time, moment 13
zwrt- zwɔrt- zust: to turn (back), return 3
zy'n zayːn: *offspring, children 6
zyː zēn: weapon, armor 5
zyːn- zyt zin- zitː: to take (from: cː-); passive: to be deprived (of: cː-) 12
zynyxw'ry zēnː- xeːːː: protection 6
zyrm zērm: gold 1
zyrnkry zērmkāːː: goldsmith 11
zyrmnyn zērmnēː: of gold 14
zyrm'b m zērmːkāːːm: having the color of gold, gold-colored 13
zywr zēwar: adornment 8