

TO THE ZAMASP-NAMAK. I

By H. W. BAILEY

I GIVE below a portion of the Pahlavi *Žāmāsp-Nāmak* with notes. The text is easily accessible in J. J. Modi's *Jāmāspi, Pahlavi Pāzend and Persian Texts*, 1903, Bombay, and, for a part only, in West's edition in *Avesta, Pahlavi, and Ancient Persian Studies*, 1904. It has, therefore, seemed unnecessary to reprint the Pahlavi. West used a MS., entitled *DP.*, of the late Shams ul Ulama Dastur Dr. Peshotanji Behramji Sanjana (West, loc. cit.), for the other MSS. see Modi's introduction, loc. cit. I have noted the chief discrepancies only (Modi's MSS. are quoted as "MSS.", or separately as *MU.*, *DE.*).

1. *pursīt Vištāsp šāh kū ēn dēn i apēčak čand sāl raβāk bavēt ut pas hač ān čē āβām ut žamānak rasēt.*

2. *guft-š Žāmāsp i bitaxš kū ēn hazār sāl raβāk bavēt.*

3. *pas oēsān martomān i andar ān āβām bavēnd hamāk o miθrān-družān ēstēnd.*

4. *ēvak apāk dit kēn ut arašk ut drōγ kunēnd.*

5. *ut pat ān čim Ērān šaθr o Tāčīkān apaspārīhēt¹ ut Tāčīkān har rōč nērōktar bavēnd ut šaθr saθr frāč gīrēnd.*

6. *martom o apārōnīh ut drōγ vartēnd ut har čiš (i) ān gōβēnd ut kunēnd hač-šān xvēš tan sūtōmandtar.*

7. *api-šān raβišn² i frārōn hač-š apār bavēt.*

Vištāsp asked, saying: How many years will this Pure Religion endure, and afterwards what times and seasons will come?

Žāmāsp, the minister, said: It will endure a thousand years.

Then those men who are at that time will all become covenant-breakers.


One with another they will be revengeful and envious and false.

And for that reason Ērān šahr will be delivered up to the *Tāčīks* and the *Tāčīks* will daily grow stronger and will seize district after district.

Men will turn to unrighteousness and falsehood, and all that they say or do will be the more profitable for themselves.

And from them righteous conduct will be distant.

¹ MSS. and *DP.* *apaspārēnd.*

² MSS. and *DP.* 

8. *pat apēdātīh ēn Ērān šaθr
ō dahyupatān bār i garān rasēt.*

9. *ut amār i zarēn ut asīmēn
ut vas-č¹ ganž ut xvāstak hanbār
kunēnd, ut hamāk aβinn ut apaitāk
bavēt.*

10. *ut vas-č² ganž ut xvāstak i
šāyakān ō dast ut pāt,xšāhīh i
dušmanān rasēt.*

11. *ut margīh i apēžamānak vas
bavēt.*

12. *ut hamāk Ērān šaθr ō
dast i oēsān dušmanān rasēt.*

13. *ut Anērān ut Ērān gumē-
čīhēnd ētōn kū ērīh hač anērīh
paitāk nē bavēt, ān i ēr apāč (ō)
anērīh ēstēnd.*

14. *ut pat ān i vat āβām ān i
tuβānkar ān i driyuš farroxv
dārēnd, ān i driyuš xvat farroxv nē
bavēt.*

15. *ut āzātān ut vazurkān ō
žīvandakīh i apēmēčak rasēnd.*

16. *api-šān margīh ētōn xvaš
sahēt čēgōn pit ut māt vēnišn i
frazand ut mātār duxtar pat kāpēn
bē bavēt.*

17. *ut duxt kē-š hač-š zāyēt
pat vahāk bē fravašxēt.*

18. *ut pus pitar ut mātār žanēt,
api-š andar žīvandakīh hač katak-
xvatāyīh yut kunēt.*

For its lawlessness, this Ērān šahr will come as a heavy burden to the governors of the provinces.

And they will store up the tale of gold and silver, and much treasure and wealth also, and all will disappear and pass out of sight.

And much royal treasure and wealth also will pass into the hands and possession of enemies.

And untimely deaths will abound.

And all Ērān šahr will fall into the hand of those enemies.

And Anērān and Ērān will be confounded, so that the Iranian will not be distinguished from the foreigner; those who are Iranians will turn back to foreign ways.

And in that evil time rich men will deem the poor fortunate, but the poor man will not himself be fortunate.

And the nobles and the great will come to a savourless life.

And to them death will seem as sweet as to father and mother the sight of children and to a mother a dowered daughter.

The daughter who is born of her she will sell for a price.

And the son will strike father and mother and during his lifetime will deprive him of authority in the family.

¹ MSS. ٩٥ و.

² MSS. ٩٥ و. DP. ٩٥ و.

19. *ut kas brātar mas brātar žanēt, api-š xvāstak hač-š stānēt, api-š xvāstak rād zūr apar gōβēt.*

And the younger brother will strike the elder brother, and will take his wealth, and for his wealth will make false statements.

20. *ut žan gyān i xvēš pat marg-aržān bē dahēt.*

And a woman will commit mortal sin against her own life.

21. *ut avarīk ut apaitāk martom ō paitākīh rasēt.*

And the inferior and obscure man will come into notice.

22. *ut zūr ut gūkāsīh i arāst ut drōγ frāxv šavēt.*

And wrong and false witness and lies will abound.

23. *šap ēvak apāk dīt naγn ut maδ xvarēnd ut pat dostīh raβēnd¹ ut rōč i dītīkar pat gyān i ēvak dītīkar čārak sāčēnd ut vat handē-šēnd.²*

By night one with another they will eat bread and drink wine, and walk in friendship, and next day they will plot one against the life of the other and plan evil.

24. *ut andar ān vat āβām ān kē-š frazand nēst pat farroxxv dārēnd, ān i kē-š frazand hast pat čašm xvār dārēnd.*

And in that evil time him who has no children they deem fortunate, but him who has children they hold cheap in their eyes.

25. *ut vas martom ō uzdēhīkīh ut bēkānīh ut saxtīh rasēt.*

And many men will go into exile and foreign lands and fall into distress.

26. *ut andarvāy ad³šuftak ut sart vāt ut garm vāt vazēt.*

And the atmosphere will be confounded, and cold wind and hot wind will blow.

27. *ut bar i urvarān kēm bē bavēt ut zamīk hač barē bē³ šavēt.*

And the fruit of the plants will become less, and earth will be without fruit.

28. *ut būm vižandak⁴ ut vinās-kār⁵ bē bavēt ut vas avērānīh bē kunēt.*

And the earth will be corrupt and injurious and will cause much desolation.

¹ MSS. *raβēt* (cf. Bthl., SR., 3, 30, No. 2), DP. *raβēnd*.

² MSS. *hand[ē]šēnd*, DP. *handēšēnd*.

³ DP. *hač bar bē*.

⁴ MSS. *براند*, DP. *براند*.

⁵ MU. *براندوسل*, DE. *براندوسل*, DP. *براندوسل*.

29. *ut vārān i apēhangām vārēt*¹ *ut ān kē vārēt apēsūt ut vat bavēt.*

30. *ut aβr apar āsmān gartēt.*

31. *ut dipēr*² *pat nipišt*³ *i vat āyēt.*

32. *ut har kas hač guft ut gōβišn ut pašt ut patmān apāc ēstēnd.*

33. *ut har martom kē-š andak vēhīh ā-š žīvandakīh apēmēčaktar ut vattar bavēt.*

34. *ut katīčak bē kart xānak bavēt.*

35. *asβār*⁴ *pađak ut pađak*⁵ *asβār bavēt.*

36. *bandakān pat rāθ i āzātān raβēnd.*

37. *bē Yazdān āzātīh pat tan mēhmān nē bavēt.*

38. *ut martom i ān vis ō afsōs-karīh ut apārōn kunīšnīh vartēnd, ut mēčak i xvāstak nē*⁶ *dānēnd.*

39. *api-šān miθr ut dōšar*^m *pat dahīk*⁷ *martom.*

40. *apurnāy zūt pīr šavēt.*

And unseasonable rain will fall, and that which falls will be unprofitable and bad.

Clouds will gather over the sky.

And the scribe will come with bad writing.

And everyone will repudiate word and statement, covenant and agreement.

And every man who has little good, for him life becomes more savourless and more evil.

A small house, being built, will pass for a mansion.

A horseman will become a man on foot, and the man on foot a horseman.



Slaves will walk in the path of nobles.




Save through Yazdān, nobility is not a guest in any body.

And the men of that Great House will turn to mockery and iniquity and know not the flavour of wealth.


And for them affection and love will be towards the despised man.


The youth swiftly will become an old man.



¹ MSS. , DP. .

² MU. , DE. , DP. .

³ See notes.

⁴ MSS. *adi.* .

⁵ MSS. *adi.* .

⁶ DP.  *nē*, MSS.  *bē*.

⁷ MSS. , DP. .

41. *ut har kas kē pat vat kunišnīh i xvēš šāt bavēt pat aparmānd dārēnd.*

And everyone who rejoices in his own bad deeds, they will hold it his privilege.

42. *ut šaθr šaθr ut dēh dēh ut rōtastāk rōtastāk ēvak apāk dit kōxšišn i kārēčār kunēt.*

And the several districts and provinces and cultivated tracts one with another will struggle in conflict.

43. *ut hač ditīkar čiš pat apar stānēt.*

And from another he will take a thing as plunder.

44. *ut sturg ut ruzd ut stahmak mart pat nēv dārēnd, ut frazānak ut vēh dēn martom pat dēv dārēnd.*

And the contentious and greedy and violent man they will deem good, but wise men of good faith they will hold as *dēvs*.

45. *ut kas-č kas pat apāyast i xvēš pat kāmak nē rasēnd.*

And the several persons will not attain their desires according to their needs.

46. *ut martom i pat ān i vat āβām zāyēnd hač ās^en ut rōd i saxt¹ saxttar bavēnd bē (ka) ham xōn ut gōšt bavēnd ēnyā hač sang saxttar bavēnd.*

And the men who are born in that evil time will be harder than hard iron and brass ; save that they are likewise blood and flesh they will be harder than stone.

47. *ut afsōs ut riyahrīh pairadak bavēt.*

And mockery and defilement will be an ornament.

48. *ut har kas ō bēkānakīh ut [hač] xvēšīh i Ahraman druvand rasēnd.*

And everyone will turn to strange ways and kinship with Ahraman the evil.

49. *ut miθrāndruž vinās andar ān āβām kunēnd.*

And the covenant-breakers will work injury at that time.

50. *tēž ut zūt dast (ō) passoxv rasēnd, čēgōn āp tačišn ō drayāp.*

Swiftly and speedily their hands will be given to sureties, as the streams of a river flow to the sea.



51. *ut ātaxšān i Ērān šaθr ō hañzāpišn ut apasārišn rasēnd.*

And the fires of Ērān šahr will come to an end and be extinguished.

52. *ut hēr ut xvāstak ō dast i Anērān i druvandān rasēt ut hamāk aydēn² bē bavēnd.*

And treasure and wealth will come into the hands of foreigners, and all will become men of evil faith.

¹ DP. om.

² MSS.  aydēn, DP.  āknēn.

53. *ut xvāstak vas gart kunēnd,* And they will amass much
api-š bar nē xvarēnd. wealth, but they will not enjoy
the fruit of it.
54. *ut hamāk ō dast i sardārān* And it will all pass into the
i apēsūtān rasēt. hands of unprofitable govtors.
55. *ut har kas kart kunišn i ōē* And everyone will disapprove
dīt nē passandēnd. the work done by the other.
56. *ut saxtīh ut anākīh i ānšān* And the harshness and evil
hač ōēšān apar rasēt. of those men will come upon these.
57. *zīvandakīh pat apēmēčak ut* They will hold life savourless
margīh pat pānakīh dārēnd. and death a refuge.

1. *pursūt* "asked", NPers. *pursīdan* "to ask", Av. *pərəsā* "I ask". The problem of the *r* vowel in Iranian was fully discussed by Bartholomae (*MM.*, 6, 1925), and is touched upon by Reichelt in *Gesch. d. Idg. Sprachwiss.*, Bd. iv, Iranisch, pp. 34-5. The position of Armenian loanwords has not been clearly recognized. Junker, *Wörter u. Sachen*, 1929, p. 138, seems to consider that corresponding to NPers. *mury* "bird" Armenian must have had **murg*, not **marg*. The case is otherwise. Arm. lw. *vard* "rose" beside NPers. *gul* may be explained either as from a dialect in which *r* > *ar*, cf. Oss. *mard* "dead" < **mrtá-*, *mary* "bird", *ard* "oath" < **rta-*, or as from a form with vowel *-ar-*. Sarmānī *vāle* "rose" (quoted by Reichelt, loc. cit.) has probably compensatory lengthening due to the change *-rδ-* > *l*, cf. WPers. *sāl* < **sarδ-*. Saka *vala* "rose, flower", *Sacu Doc.* 52, 53, and *salī* "year", *kamala-* "head", have not developed this long vowel—**vard-*, **sard-*, **kamard-*. Hence, in Arm. lws. *-ar-* exists beside *-u-* in the other dialects as representative of the *r* vowel. Another word of this kind is: Arm. lw. *barš*, *baš* "mane",¹ Av. *barəša* "back of

¹ Hereto probably Saka *bṛhaṇa*, *Mait. Sam.*, 145; *bṛhaṇa kiḍī hvāhī pītauṇa* "the back very broad and strong". *bṛhaṇa* < **braž-any-*, for *bṛ* < **bra-* cf. *prhīya-* "open", *Mait. Sam.*, 100, beside *prahālja* "open", 2nd sing. imperat., *Mait. Sam.*, 192, for *-h-* cf. *uhu* "you", nom. < **yūžam*, Av. *yūžəm*, for *-aṇa* cf. Leumann, *Zf. vgl. Sprachfor.*, 1930, pp. 184 f. (not altogether convincing). Cf. also Afg. *wraž* "mane", Oss. *bārzāi* "neck", *barc* "mane", Morg., *Et. Voc. Pashto*, p. 91. [In this passage *Mait. Sam.*, 145-50, containing the description of the *ašva-ratna* "horse-jewel", it is possible to recognize: *dumei* "his tail", Av. *duma-*, Pahl. *dumb dumbak*, NPers. *dum dumb* "tail": *strihī dumei* "his tail is *long-extended", where *strihī* < **strayža-* to **strag-* beside *star-* "be extended" as **grag-* to *gar-* "gather" (*haṅgaljīndī*), Av. *drag-* "hold" to *dar-* "hold". Tedesco, "Rapports sogdo-saces," *BSL.*, 1924-5, vol. xxv. For *-h-* < *-yž-* cf. *vimūha-* "vimokṣa".]

horse", Pahl. *buš*, NPers. *buš* "neck, mane", *HAG.*, 118. So, too, **mary* "bird" may safely be recognized in *siramarg* "peacock". De Lagarde's connection of it with Pahl. *sēn murv* is certainly possible: **sēnamarg* may have been altered by assimilation of *n* to *r* in accord with the Armenians' etymology "loving the meadows", *sēr* "love", *marg* "meadow" = Iran. (Av.) *maryā*, *HAG.*, 193. The Georgian *pharšamangi* < **frašamarg* "peacock" has apparently dissimilated the second *r* to *n*, but such a form as *varšamangi* "tiara", from Arm. lw. *varšamak* "headband, napkin", suggests the possibility of analogy in the ending. The same word **marg* "bird" is probably the second component in *loramarg* = *lor* "quail", see *HAG.*, 237. Sogd. (Buddh.) *mry-*, Frag., 3, 38, 44, etc., should also be read **mary*. The absence of the mater lectionis *v* is not decisive, but so many examples of *mry-* without *v* are fairly convincing. So, too, for Sogd. (Buddh.) *mry'yšt* "birds": Benveniste, *Gram. Sogd.*, ii, 79, reads **murvišt*. Arm. lw. *ištrmut* "ostrich", *HAG.*, 157, is late, thirteenth century.

Arm. lw. *parh-* is a further example: *parhak*, *pahrak*, *pahak* (*HAG.*, 218) occur as part of a geographical name: *pahak Čorai* near Derbend. Hübschmann renders "Wache von Čor". The Armenian phrase corresponding is *kapan Čorai* "the pass of Čor" or *drunk' Čotai* "Gate of Čot". Hence a connection with Iran. **prtu-* **prθu-*, Av. *pərtu-*, Pahl. *puhl*, NPers. *pul*, Kurd. *purd* "pass, bridge" is likely. I find the same word in *taraparhak* and *pahak* in the phrase *taraparhak varel*, *pahak varel* or *ounel* "angariare" (Ciackiak). In *Mt.*, 27, 32, *zna kalan pahak zi barjčē xxačn nora* "τοῦτον ἡγγάρευσαν ἵνα ἄρη τὸν σταυρὸν αὐτοῦ": here *taraparhak* "beyond the way or passage". So in *čanaparh* "way", though the first part *čana-* is obscure to me: *čana-* can come from Iran. **čāyana-* to *kay-*, *AIW.*, 441. Can Sogd. (Buddh.) *n'βē'n'y*, *SCE.*, 258, be compared? Gauthiot translated "frontière", *Gram. Sogd.*, 77, but Benveniste, *Glossaire*, "national". Cf. *n'βē'kh* "Länder", Frag., 3, 6.

Saka *vala* "rose" has *-ar* < **vard*, like the Arm. lw. *vard*. Cognate with this word is Saka *vilakye*, *Sacu Doc.*, 65, *vilaki*, *ibid.*, 69, 73. < **vγda-* "plant". Cf. Av. *varəda-* "name of a plant", *AIW.*, 1369. (On *Sacu Doc.* 65, see § 27 *infra*.) The *-aka-* suffix is a Saka innovation. Old (Iran.) *-aka* was lost through **-aγa-* > *-aa-* nom. sing. *-ai*, as *kšumđai* "husband", et pass. Both *-aka-* and *-ka* are found (perhaps originally diminutive): *murka-* " (small) bird" beside *mura-* "bird". Pahl. *murv*, NPers. *murγ*, Sogd. (Buddh.) *mry-*, Oss. *mary*;

bataka “few”, to *bata* “small”, cf. § 14 *infra*; *pīḍaka* “written document”, *Sacu Doc.* 8, etc.; *spyaka* “flower”, *Sacu Doc.* 60, to *spīta* “flower”; *basaka-* “child”, *L.*, 127; *hvarakya* instr. pl., *N.*, 163. 24, “sisters” < **hwahar-*, Av. *xvaxhar-*, *AIW.*, 1864. *Vilakye* is gen. sing. *-ye* < **ahya*, cf. *L.*, 45, beside the common gen. sing. in *-i* < **ē* < **ah*. Accordingly I translate *Sacu Doc.*, 73:—

khvā ni vijsye vilaki brri mīrāraṃ aṃgi hamari gūsīṃdi biši

“as plucked plants they die early, in a short while they all pass away.”

vijsye < **vičita-*, cf. *dye* < **dita-* “seen”, to *kay-* “select”, *AIW.* Av. *vīčīnaot*, Pahl. *vīčītan*, NPers. *guzīdan* “choose”, *čīdan* “pluck”; Eastern dialects, Sogd. (Christ.) *vyčnd’rt* “he chose”, *ST.*, 33. 12, etc., Yaghnobi *čin-*: *čīt-* “gather”, *Grund. Iran. Phil.*, ib, 339.

brri “early” < *brū* “early”, *Mait. Sam.*, 150, for *ū* > *ī*, see § 27 *infra*.

aṃgi hamari “a short moment”: *aṃga-* is probably < **anta-* > **anda-* (cf. pres. part. *-andai* nom. sing. masc. < **antaka-*, fem. *-aṃča* and *-aṃkya* *N.*, 79. 6 f.) with *-ka*. Cf. Av. *huška-* “dry”, Saka *huška-*, Saka *bulysga* “long” < **brz-ka-*, *raysga-* “quick” < **raz-ka*, etc. Hence, cf. *aṃga-* with Pahl. NPers. *andak* “little, few” < **antiaka* to Pahl. *and* “so much”. The loc. pl. occurs *Sacu Doc.*, 54, *hamarvā vaṃ aṃgvā ne paštara* “even for a few moments they are not permanent”.

paštara- adj. to *paštīṃdi*, *Sacu Doc.*, 55, “they stay” (*pati* + *stā*) for the form cf. *byātarā* “attentive”, *Mait. Sam.*, 277, *byāta-* “memory” + *ra*, and *ttarandara-* “body”.

gūsīṃdi “they go, pass away” < **gaβ-s-* to Sogd. (Buddh.) *γβs’nt* “they advanced”, *VJ.*, 58e, pret. *γβt-*, *VJ.*, 784, etc., and MPT. *hñžftn* “to assemble”, Pahl. *hanžāpišn* “bringing to an end”, § 51 *infra*—**gap-* beside **gam-*. For the Saka form cf. *hūsīme* “I sleep”, *Sacu Doc.*, 71, *hūs[tī]* “he sleeps”, *N.*, 94. 8. < *hvaβ-s-*, Pahl. *xvaftan*, but Sogd. (Buddh.) *w’βs* “he fell asleep”, *Frāg. 2a*, 13, without *h-*.

Arm. *mah*, *marh* “death”, *HAG.*, 472, a stem in *-u*, is also probably an Iran. loanword to Av. *mərəθyuš* “death”. In genuine Armenian words *-rt-* gives *-rd* (*mard* “man”, *ard* “now”, *արտ*). For *-rti-* in Arm. I have no example, but *t* before *r* is lost initially (*erek* “three”) and *-atr-* gave *-aur* (*haur* “πατρός”). Brugmann, *Grund. Vgl. Idg. Gram.*, i, 1, 433, and Hübschmann, *Arm. Gr.*, 472, derive *marh* < *-rtr-* as a genuine Arm. word. It is important that Arm. *mah*, *marh* is an

-u stem like the Iranian word. The Gothic word *maurþr* (neut.), which Brugmann and Hübschmann compare, is classed by Brugmann, *Grund. Vgl. Idg. Gram.*, ii, 1, 343, with -tro-, -trā- formantia.

1. *Vištāsp šāh*. On Vištāspa see Herzfeld, *Arch. Mitt.*, i, 2; i, 3. Vištāsp šāh and Kaivištāspšāh in *Az.* (ed. Pagliaro), 1, *et passim*, and 39, etc.

1. *dēn i apēčak*. MPT. 'byčg, *Sal. Man. St.*, p. 44, NPers. *اويژة ويژة*. Cf. MPT. *dyn yvzdhr* "pure Dēn", *Sal. Man. St.*, p. 67.

1. *āβām* *اس*, discussed by Marquart, *Ādīna*, 3a, and Junker, *Wörter u. Sachen*, 1929, p. 151. The forms are: YAv. *aiwi-gāma-* (1) "winter", Pahl. transl. *zimastān*: *hama . . . aiwi gāme* "in summer . . . in winter"; (2) "year", *hazarōrēm aiwi.gāmanəm* "1,000 years". MPT. 'g'm, *āgām* "time", *Sal. Man. St.*, p. 39. Pahl. (Frah. Pahl.) 'v'b'm, 'v'm = *āβām*, Paz. *ōγām*, *ōgāma* *ōgām* (*apud* Junker, loc. cit.). The development is: **abi-gāma* > **aβγām* > *āβām*.

For the Iranian words for "time" see Marquart, *Ādīna*, §§ 1-10. Junker's and Scheftelowitz's derivation of Iran. *žamān* from Ass. *simānu* (after Zimmern) is quite unconvincing (see *ZII.*, 4, 333), and is not repeated in Scheftelowitz, *Die Zeit als Schicksalgottheit*, 1929. Marquart's suggestion (from the verb *gam-*) is the only possible etymology. To these Iranian words add Saka *bāḍa-* "time" < **varta-* "the revolving". For the -ā- cf. *kāḍarna*, *N.*, 9, 15, "with a sword;" to Av. *karōta-*, Pahl. *kārt*, NPers. *kārd*, and Av. *vāša-* "chariot" < **vārta-*. On the verbs *vart-* "turn" and *gart-* "turn" see Morg., *Et. Voc. Pashto*, p. 27.

2. *Žāmāsp*. Historically certified by the Gathic references *Y.*, 46. 17; 49. 9; 51. 18, and the important "Catalogue of the Community", *Yt.*, 13. 103. He was a member of the wealthy **Haugava* (GAv. *Hvō.gva*, YAv. *Hvōva*) family, whence came also Zoroaster's third wife *Hvōvī* "The Haugava". Later as a type of omniscient wise minister.

For the form of the name cf. *HAG.*, 68. Arm. *Ĵamāsp*, Syr. *Žāmāsp*, Arab. *Ĵāmāsb* *Ĵāmāsf*, Greek *Ζαμάσπης*, NPers. *Ĵāmāsp*, YAv. *Ĵāmāspa-*, GAv. *Džāmāspa-* (an experimental spelling *dē* for *ĵ*). The origin of S.W. *ž* is twofold initially, (1) < *ĵ* < *g*, (2) < *y*. Tedesco, *Dialektologie*, § 5, has shown that Mid. Iran. N.W. preserved initial *y-*, S.W. changed *y-* to *ž* (or *ĵ* ?): N.W. *yāvēdān*, S.W. *žāyedān* "eternal", N.W. *yud* "separate", S.W. *žud*, NPers. *judā*. The date of this change is uncertain. In the *Mahrnāmag* occur two forms of the

Turkish title : l. 77 $\zeta\beta\gamma\upsilon$ * $\zeta a\beta\gamma\upsilon$, l. 93 $y\beta\gamma\upsilon$ * $ya\beta\gamma\upsilon$ equivalent to Indo-Scyth. ZAOOY, *yavuga*, -*jaüia*, NPers. *jabγū*. There is equal uncertainty in regard to another loanword, the name "Jew", Heb. יהודי,

Arab. *yahūd*, Pahl. *yhvt* ¹ 𐭪𐭥𐭥, Paz. *zuhudān*, MPT. *yhvd'n*, Sal. *Nachträge*, Christ. Sogd. *črvd* (several times, *ST.*, p. 93), **žahūd* **jahūd*, but *ST.*, 32. 18, *yhvd'* "Judas", 32. 22, *yhvd* "Judaea", 30. 6, *yhvdγ yry* "mountains of Judaea". It is at least clear that the Chinese forms 朮 忽 *šu-hu* < **ju-hud* and 主 兀 *ču-wu*, discussed by Laufer, *Sino-Iranica*, 533-4, need not, as he supposed, have come from NPers. The Sogd. *črvd* could have been the source.

2. *bitaxš*. This is also Žāmāsp's title in *Az.*, 35, etc. The word has been much discussed, see Herzfeld, *Paikuli Gloss.*, No. 214. On the inscriptions occur (Pahl.) *bythš*, (Pārs.) *bthšy*, Greek (fifth century A.D.) ΠΙΤΙΑΞΗΣ. It was a title of the margraves of Armenia and Assyria. In Arm. lw. *bdeašx*, Georg. lw. *pitiaxši*, *patiašxi*. The *bitaxš* was an important imperial officer of high rank. For its application to Žāmāsp see Herzfeld, *Arch. Mitt.*, i, 171, No. 3. The form of the word is unusual. It is probably **pati-āxša* : *pit* < *pati*- is found in Pahl. *pityārak* 𐭪𐭥𐭥𐭥 beside *patyārak*, and in the nom. propr. (Arm.) *Bakour*, *b* and *p* vary : Πάκορος, Justi, *Iran. Namenbuch*, p. 238 f.

2. *hazār sāl* "millennium", see now Herzfeld, *Arch. Mitt.*, ii, 38 f. The "thousand years" were to end with the coming (*paītākīh*, ἐπιφάνεια) of Uxšyat-art (Hōšštar). It was therefore found necessary to extend the period from Zoroaster's ἐπιφάνεια beyond the thousand years to explain the continued reign of evil.

3. *miθrāndružān*. 4, 6, *drōγ*. Wherever this word is found in Middle Iranian its meaning is "falsehood", as the corresponding *duruxta-*, *draušana-*, *drauga-* of the Old Persian inscriptions. The forms occurring are :—

Pahl. *drōγ*. S.W. dial. *drōβ*, *MX.*, 2, 177; Nyberg, *Hilfb.*, p. 41. Andreas, *Facsimile*, p. 17, l. 6, 𐭪𐭥𐭥. The Semitic mask is *KDB'* "false".

Sogd. (Buddh.) *drγw*, *Gr. Sogd.*, 137, "mensonge"; *δρυμη*

¹ Pahl. *y*- may stand for *y*, *ž*- or *j*-; cf. 𐭪𐭥𐭥 *giyān*, *žān* "life", NPers. *šan*, MPT. *gy'n* < **vi-āna*, Av. *vyāna-* (only in loc. sing. *vyānayā*). To the same verb *an-*, Saka *uysāna-* translating Sansk. *ātman-*, *N.*, 35. 7, 94. 12; cf. *L.*, 74, and *uyisñe-ja* "exhaling", instr. sing., *N.*, 50. 24. The word *an-* is poorly represented in Iran., see *AIW.*, 112, 358. To Pahl. **žān* "life", cf. MPT. S.W. *gy'g* and *ž'y* "place", NPers. *šāy*.

“ imposture ”, *SCE.*, 253, etc.; *rty prw drymw w'n'w w'βt* “ and in falsehood he so speaks ”.

Saka *drūjō hvatāndī* “ they have spoken lies ”, *Mait. Sam.*, 235.

Arm. lw. *droužem, držem* “ transgress, infringe, fail ”, *droužan* “ faithlessness ”, *ouxtadrouž* “ violator of a vow, transgressor ”.

The verb *družitan* occurs in Pahl., as *MX.*, 8, 15 (ed. Andreas, p. 24, ll. 10–11): *Miθr ut Zurvān i akanārak ut mēnōk i dātastān kē pat ēč kas nē družēt* “ Mihr and Zruvān the infinite and the spirit of justice whom no one can deceive in aught ”.

Herodotus noted (i, 138): *αἰσχιστον δὲ αὐτοῖσι τὸ ψεύδεσθαι νερόμισται*.

4. *arašk* “ envy ”. This is the Pahl. translation of Avestan *araskō* (*Y.*, 9, 5), NPers. *arašk, rašk* “ envy ”, MPT. *ryškyn* adj. “ envious ” (*Sal. Nachtr.*), and probably *ryšqvr'n* “ enviers ”? *Sal. Man. St.*, p. 124. Pahl., NPers., and MPT. have *-šk-* over against Avestan *-sk-*. Sogd. goes with the Avestan: Christ. Sogd. *'rsqny* (*ST.* 33, 18): *šm'vn qṭ žygyrty bwt 'rsqny* (*'arasqanē*), *Lk.* 6, 15, *Σίμωνα τὸν καλούμενον Ζηλωτήν*.

8. *dahyupatān* 𐭩𐭥𐭥𐭥𐭥, Arm. lw. *dehpet*. Bthl., *MM.*, 3, 23 f., reads *dēhupat*; cf. *Az.* 17: *ērān dēhupat*. It is the title of the great king OP *xšāyathiya vazrka* as “ King of the Lands ”. Bab. *šar matātē*, Herzfeld, *Arch. Mitt.*, ii, 33. In Pahl. it is parallel with *sardār, sālār, xvatāy* (Bthl., loc. cit.). Cf. on § 18 *infra*.

9. *zarēn ut asīmēn* 𐭩𐭥𐭥𐭥 𐭥𐭥𐭥𐭥. *zarēn* can be explained from **zaran(y)a-*. It is then distinct from the adj. *zarrēn* < **zarn-aina* (cf. *AIW.*, Sp. 1678). So in *zarēn kart, zarēn pēsūt*, *AV. Gloss.*, 148, 𐭥𐭥𐭥. *asīmēn* is adj. “ of silver ”, but in *asīmēn pēsūt*, *AV.*, 12. 9, is apparently noun. It could be explained as analogic to *zarēn*. Hence (*a*)*sīmēn* might be kept in *Az.* 11 and here.


9. *āmār* “ reckoning ”. Iranian (*h*)*mar-* is well represented. Pahl. *marak* 𐭩𐭥𐭥, Paz. *mara*, NP. *mara* “ number ”, Pahl. *mar*, NPers. *mār* “ number ”, Pahl. *āmār* beside *ēmār*; see Bthl., *SR.*, 1, 21; Junker, *FP.*, 38, 93; *āmārēnūtan* “ pay ” and “ consider ”, *MM.*, 1, 37, *SR.*, 4, 46. In compounds: *pasēmār pasmār* “ defendant ”, *pēsēmār pēsēmār* “ plaintiff ”, *hamēmār*¹ “ opponent ”, *MX.*, 1, 37, etc.; Paz. *hamēmār hamēmāl* (= “ Ankläger ”, *MM.*, 2, 20; *MM.*, 1, 29),

¹ A similar form is found in Arm. lw. *hamemat* “ proportionate ” < **ham-aši-māta*. Hübschmann, *Arm. Gram.*, 463, has no solution.

mārišn “memory” (see *ZII.*, 2, 63). MP. Inscript. *’hmr *ahmār* < **adimāra* in *ahmār^akār ’hmrkr* “Minister of Finance”, see Marquart, *Ādīna*, § 24, Arm. lw. *hamarakar*, see also Nyberg, “Pahlavi Inscriptions of Derbend,” *Bull. de la Société Scientifique d’Azerbaïdjan*, 1929, No. 8, part v. *’m’lkl *amārkar*. NPers. *hamār* “number”, Arm. lw. *hamar* “calculation, number”, can come from **ham-māra* or **adī-māra*.¹ Av. *mar-*, *AIW.*, 1147, Pahl. *pātmār* “judgment”, *FP.*, 122. On the preverb **adi-* see Marquart, *Ādīna*, §§ 21–6, and add Pahl. Psal. *’dvyn *adⁱvēn* “law”.

Beside forms without *h-*: *š-*, are found, with *š*: Av. *hišmarəntō aiwi-šmarəntō partišmarəmnna patišmarəntəm*, Pahl. *ōšmurtan*, *ōšmarišn*, NPers. *šumurdan* “to count”, *šumār* “number”, Sogd. (Buddh.) *šm’rt* “he thinks”, *Dhuta*, 5, 11, etc.; *šm’r’kh* “thought”, *Dhuta*, 46, etc.; *ptšmyrty* “he counts”, *Frag.*, 2a, 9; *ptšm’r* “number”, *SCE.*, 3, etc.; Sogd. (Christ.) *šm’ryq* “reflective”, *šm’ryt* “thoughts”. Arm. lw. *nšmar* “trace”, *nšmarem* “perceive”. But Pahl. *mārīk*, which Bartholomae derives from this word, is probably < **manθra-*, *SR.*, 1, 21, No. 1; cf. Sogd. (Buddh.) *m’r’kh* “words of sorcery”, *m’rkr’yt* “sorcerers”, Arm. lw. *margarē* “prophet”, MPT. *mhr-* “hymn”.

To **hmar-* belong also Saka *hamara-* “moment”, *Sacu Doc.*, 54, 73, *N.*, 6, 40, etc., and *ahumāra-* “many, countless”, *N.*, 3, 34, 66, 28, 75, 30, etc. Leumann’s derivation **a-sumātra* is, as often, too Indian (*N.*, 78, 10).

To *ahmār*: Beside this M. Iran. *ah-* < **adi*, the same form of preverb resulted from **ati-* > *ah-*, see Bthl., *ZAIW.*, 63, No. 1, on MPT. *’hr’myd ’hr’myšn v’d’hr’m*, Pahl. *ahrāmišn*  *Pāz. aharāmišn* “lead to”. I see the same preverb in a Sogdian passage which has been misunderstood, *SCE.*, 27–30. In l. 28 f. occurs:—

*rtymš ’sty Zkny čš’yt ’Pny wš’yt rtymš ’sty Zkny ’wyh γ’n’kk
škuty rty prw ryz γwrt ’t nγ’wnt.*

This Benveniste translates: *puis il y a celui qui a nourriture et vêtement (?)*. *Puis il y a celui qui demeure dans une maison et a, à sa satisfaction, nourriture et vêtements*. But the Chinese text refers only once to food and clothing, in Pelliot’s translation, ll. 10 f.: *il y en a qui entrent au palais et vivent à la cour, et ont à leur gré vêtements et*

¹ Arm. lw. *hastat* “established” < **adistāta* beside Pahl. *ēstāt*, NPers. *īstād*.

nourriture. This antithesis is preceded in the Chinese (“*il y en a qui errent au dehors et que la faim et le froid torturent*”) and in the Sogdian by the antithesis of hunger and cold and want of lodgment. With this it is possible to take l. 28, *rtymys 'sty Zkny čš''yt 'Pny wš''yt*. In this the two words *čš''yt* and *wš''yt* have lacked an explanation. Gauthiot, *Gram. Sogd.*, i, p. 72, clearly connected *čš''yt* with the word *čaš-* “to drink”, whence Sogd. (Buddh.) *čš''nt* “boisson”, cf. Arm. lw. *čaš* “meal, feast”, and so Benveniste in the *Glossaire, SCE.*, 74. For *wš''y-*, also in the *Glossaire*, “s’habiller” is given. But it seems better to explain both *čš''yt* and *wš''yt* as compounds of the verb *š''y-* which occurs also in *'βš''yt*, *SCE.*, 457, etc., “il sejourne,” the Sogdian cognate of Avestan *šay-*, Sanskr. *kseti*. Then *wš''yt* is clearly **vi-šāyati* “dwells apart, or in various places”, for the *vi-* cf. Sanskr. *vivas-* “to dwell abroad, to lodge”, and Junker’s explanation of Mid. Pers. Truf. *vy'g*, Mid. Pers. Inscript. *gyv'k* in *Wörter und Sachen*, 1929, 147–8, as from **vivāhaka-*.

The other word *čš''yt* is rather more disguised. It is **čišāyt* from **ati-šāyati*. It is a case of assimilation, *tīš-* > *čīš-*, of which two other clear cases occur: *čštwn* “poor”, *SCE.*, 11, 15, etc., and *čšn'* “thirst”. *čštwn* is **čūštawān* from **duštavān* through **tuštavān*. The unassimilated form is also found: *δštwn* “poor”, *Frag.*, iia, 3, 9, and in the abstract *δšt'wčy* “poverty”, *Frag.*, iia, 7. For the assimilation cf. further the Arm. lw. *t'šnami* “enemy” from **dušman-*.

Similarly *čšn'* **čīšn-* “thirst” is from **tršna-*, New Pers. *tišna* “thirsty”. It should not be connected with *čaš-* “to drink” (Gauthiot, *Gram. Sogd.*, 163).

The development of *'čštyk* “third” is naturally different and comes from **θrtīya-*, see *Gram. Sogd.*, ii, 141.

The preverb *ati-* may also be present in Ossetic in the form *-c-*. As is clear from *ācāg* “true” < **haθya-ka-*, *-θi-* resulted in *-c-*. When, therefore, *-c-* is found in *acaunjīn* “aufhängen”, *acamonjīn* “anzeigen”, *bacamonjīn* “belehren”, *ārcarazjīn* “zurichten”, and other verbs, it can be explained as **aθi-*, the form developed before vowels. This seems better than Miller’s explanation, *Grundr. d. Iran. Phil.*, I Anhang, p. 84, of *-c-* from *us-*, *uz-*.

With more hesitation it is possible to derive Oss. *cāfsjīn* “brennen” from **ati-tafsa-*, if it is assumed that **c't-* could become **ct-* and **c-*.

The Saka preverb *tca-* in *tcabaljīti*, *N.*, 50. 23, “er zerstückelt”, and *tcabrīšti*, *N.*, 50. 34, “er zerbricht”, may possibly contain a similar *ati-* developed either before a vowel or by assimilation and later

transferred to other verbs. For a similar development in the case of *pati-* see Bthl., *ZAIW.*, 179-88.

9. *ganž* "treasure, treasury". This word is attested for the Old Pers. period by the Aramaic lw. גנז **ganzā*, *Eleph. Pap. Sachau*, 8 (see Scheftelowitz, *Scripta Universitatis . . . Hierosolymitanarum*, vol. i, 1920). *Ganž* "treasure" and *gāθ* "rank" are closely associated, hence the simile in *Az.* 85: *čēgōn agāθ ut aganž martom* "like a man without rank and rights and without treasure".

10. *šāyakān* "royal". Cf. *ganž i šāyakān* "royal treasury", *Grund. Ir. Phil.*, ii, 113. *pāt,xšāyīkān* پات‌خشا‌ییکان, *Pahl. T.*, 132, l. 2, with *-y-* beside forms with *-h-*, *pāt,xšāh*, *-ih*, see *JRAS.*, 1930, pp. 9 f. Cf. in the verb also NPers. *šāyad*, *Pahl. šāyēt* "it is possible", but Jud. Pers. (*Sal.*, *Bull. ASP.*, 1900, p. 271) שׂאד and שׂאדית. Here *šāhīkān* may equally well be read, cf. Junker, *FP.*, 114.

11. *vas bavēt* "abounds". Cf. Old Pers. *drauga dahyā^hwā vasiy abava* "The Lie abounded in the provinces", *B.*, 1, 10.

13. *Anērān ut Ēran, ērīh, anērīh, ēr.* *Pahl. אנران* can represent three distinct words: *aḏara-*, *arya-*, *ayra-*, each of which resulted in *ēr* in the S.W. dialect.

(1) *aḏar, ēr*, see Bthl., *ZAIW.*, 225, *SR.*, 5, 54, No. 4. It is found in compounds: *aḏar-(ēr-) mēnišn* "humility", etc., *hačaḏar* "under", NPers. *azēr, zēr* "under".

(2) *arya-*. Mid. Iran. N.W. dial. 'ry'n **aryān*, Herzfeld, *Paikuli*, p. 145; S.W. dial. 'yr'n **ērān*, *ibid.*; *Pahl. ērān*, NPers. *ērān*; cf. *Oss. ir* "an Ossete", *iron* "Ossetic", and Saka *īrīnā gari* "Iranian Mountains", *N.*, 158. 5. Both dialects are represented in Arm. lws.: *Ari-k'* and *Eran*.

(3) *ayra-*. *Pahl. anayrān, anērān*, Av. *anayranəm raočarohəm* "the 30th day of the month", cf. *Oss. aly* "peak".


With the suffix *-āv*: *-āy* it occurs in *Pahl. 'kr'y* کر'ی *ayrāy* "excellent", MPT. (S.W.) 'gr'y *ayrāy* in *T.*, iii, 260d, l. 4 (Scheftelowitz, *Oriens Christianus*, 1927).

Here belongs MPT. 'gr'v (*Sal.*, *Man. St.*, 45, and *Sal.*, *Nachtr.*). For the treatment of *-gr-* and *-rg-* see Bthl., *MM.*, 6, 13-14: these two groups are not confused (by metathesis to *-yr-*) in Iranian. Cf. NPers. *mury*, Sogd. 'mryw, *Oss. mary* "bird", NPers. *mary* "meadow", Sogd. mryh "wood"; but *Pahl. anayrān*, NPers. *anērān*.

Andreas (*apud* Lentz, *Die Stellung Jesu*, p. 41, Note) is, therefore,

in error when he connects MPT. 'gr'v with 'rg'v. MPT. 'rg'v "precious, dear" is to be connected with *arg-* "to be worth". This word is well represented: Av. *arəg-*, *arəjat*, *Y.*, 50, 10; *arəjaiti*, *Had. Nask.*, 1, 6; *arəja-* "valuable", *arəji-* "worthy", *arəjah-* "price".

Pahl. *arž*, *aržān*, Arm. lw. *aržan*, NPers. *arz*, *arj*, *aržān*, *aržīdan*.

MPT. 'rg'v "dear", 'rg'vyf(t) "dearness", Sogd. (Buddh.) 'ry "price", *VN.*, 38, Oss. *ary* "price", Arm. lw. *y-arg* "price", *y-argem* "to honour", *anargem* "to dishonour", Skr. *arghá* "price". Here belongs also Saka *alysānā*, later *eysānā*, "prince": this is **aržānaka-* < **aržāna-*. It is necessary to recognize *ys* (notation of *z*) < *ž* palatal development of Iranian *-g*. Similarly in Saka *diysde* translating Skr. *dhārayati*, *L.*, 89. 5, and elsewhere, beside *dijs-* in *dijsāti*, 3rd sing conj., *dijsāka-* "one who holds", *L.*, 89. 15, 97. 36, etc., and *drijsāna*, *N.*, 107. 28, "to be held", Av. *drag-* "hold". *Alysānā*, therefore, does not represent a base (Indo-Iran.) **argh* distinct from **argh*, as Leumann supposed, *L.*, 63. The form *alys-* (**arz-* or **alz-*) with palatal agrees with NPers. and Pahl. *aržān* "worthy". Two forms, one palatal and one guttural, exist side by side, originally due to the development of gutturals to palatals before front vowels in Indo-Iranian. Examples of the two forms in Pahl. *-k* and *-č* are: *āmōč* beside *āmōk* "teaching", NPers. *gurēz* beside *gurēy* "flight", *afrōy* "rays", *rōz* "day". For the voiced guttural cf. Pahl. NPers. *tang* "constricted", Pahl. *vidang*, MPT. *vidang*, Arm. lw. *vtang* "peril, distress" beside NPers. *tanj* "pressing, fixing", *tanjīdan*. In Pahl. occurs  *tanž* "straining" (of gaze), Iranian **tanga-* beside **tanjah-*. Hereto probably Sogd. (Buddh.) *wyty-* "pain", **vitaya-*, a form without nasal, cf. *pδ'nk-* beside *pδkh* "law", Christ. Sogd. *pdq'*. In this way, too, is to be explained Saka *bāysi* *bāysu* "garden", *N.*, 169. 3, 4, loc. sing. *bāsa*, *L.*, 127, *N.*, 171. 15 (*ys* = *z*, *ś* = *zī*), from **bāž(ah)-*, over against Sogd. (Christ.) *b'g βāy* "garden", *Mt.*, 21, 33 = *ἀμπελωνα*, *ST.*, 19. 15, etc.; Pahl. NPers. *bāy* "garden", otherwise Leumann, *Zvgl. S.*, 1930, 188.

The Saka word *pārāse* (*Sacu Doc.*, 63) can be explained in the same way. It may be *pā-rāsa-* (*s* = *z*, or it could be misspelling for *-ys-* as elsewhere). The *pā-*¹ < *pāti-* cf. Pahl. *pāt-kōs*, *pātdahišn* *pātfrās* *pāzand*, Paz. *pādāšən*, NPers. *pāzahr*, see Bthl., *ZAIW.*, 179–88, Marquart *Ādīna*, § 31. *-rāsa-* **rāza-* < **rāža-* is the form with palatal which corresponds to NPers. *rāy* "a verdant meadow".

¹ Hereto Arm. lw. *pakas* "defective", *pakasem* "to lack", Pahl. *kās-* (*čašmkās*, *MX.*, 2, 181, ed. Andreas, p. 17, l. 11), *kāhēnītan* "to diminish".

To return to Pahl. *ēr*. Paz. *anērī*, *MX.*, 21, 25, is rendered into Skr. by *anādeśacāratā*. In *anērīh*, therefore, is included both the non-Iranian peoples and their habits. Pahl. *ēr* “Iranian” occurs in *Az.* 79: *ēē ēr āzāt pasoxv nē dāt* “no Iranian noble answered”.

Ērān uδ Anērān forms a regular part of the titulary of Sasanian kings, Herzfeld, *Paikuli*, p. 145. Both Northern (*aryān uδ anaryān*) and Southern (*ērān uδ anērān*) forms are known.

Arm. *erani*, and derivatives, “blessed”, may be from either *arya-* or *arya*, with a development of meaning in ecclesiastical use.

In Saka beside palatal forms, as above, a form with guttural is to be recognized in *dau* “fire”, *Mait. Sam.*, 297, *dai* “fire”, *N.*, 58. 16 = *dei*, *N.*, 102. 10, instr. sing. *daina*, *N.*, 58. 9, loc. sing. *dāna*, *N.*, 156. 12, from **dāya-*, cf. NPers. *dāy* “brand”, Av. *dag-* “to burn”, *AIW.*, 675. The palatal forms occur in the Saka verb *pa-dajsāñi* “to be burnt”, *N.*, 101. 41, with part. *padāta- padāya-* “burnt” < **pa-dayda*.

14. *vat* 𐭕𐭎𐭏 (Nyberg, *Hilfsbuch*, p. 55, 𐭕𐭎𐭏) “bad”, NPers. *bad*, Arm. lw. *vat*. In Saka, *bata-*, *bataka-* is “small”. It is possible to compare for the semantics Sogd. (Buddh.) *ks-*, Av. *kasu-* “small” with Gr. *κακός* “bad”. For the Saka words see *N.*, 13. 41; 93. 42; 76. 27; *bataku*, 13. 42; *Mait. Sam.*, 286, etc.


14. *driyus* “poor”. It is here defined by its antithesis *tuβānkar* “rich”. For the reading, Bartholomae (*MM.*, 1, 37) pointed to the Pārsī-Pers. دریوشان — درغوشان. In Pāz. *daryōš*, *daryōšī*, *darōšī*, *driōšī*, *dryōšī*, *MX. Gloss.*, p. 55. Y.Av. *driyu-*, *drīvī* f., G.Av. *dragu-*. The relation of Pāz. *daryōš* to NPers. *darvēš* is not clear. Has *-yō-* been interchanged with *-vē-*? It is possible to compare Pahl. *pērōž* < **paryōž* (**pari-ōjah*) and *aparvēž* < **upary-ōž* (?) “victorious”.


15. *āzātān* 𐭕𐭎𐭏𐭎 “nobles”: epithet of the head of a *vis*, OPers. *viθ*, and his family—“nobly born”. *Az.*, 79, *ēr āzāt* “noble Iranian”, see Herzfeld, *Arch. Mitt.*, i, 183, No. 2, Av. *āzāta-*. The OPers. passage, *B.*, 1, 3, *ā]mātā amahy* “we are noble” is still disputed. Herzfeld, *Arch. Mitt.*, adopts the conjecture *ādāta*, which would fit admirably. *āzātīh* “nobility, high birth” is a favour from Yazdān in § 37 *infra*.


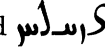

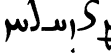
For *āzāt* in the sense of “free”, NPers. *āzād*, see Bthl., *SR.*, 1, 47, No. 5: *mart ē kāš anšathrīk . . . āzāt bē kart* “when a man has freed the slave”.

16. *duxtar pat kāpēn* 𐭕𐭎𐭏𐭎 𐭕𐭎𐭏𐭎 “a daughter with

dowry". Phrases consisting of *pat* with a noun can be used attributively without the relative *i* (*ē*), see Bthl., *SR.*, 5. 9, 33: *duxtē pat ēn advēn* "such a daughter", *xvāstak pat stūrīh*, *xvāstak pat aparmānd aβzōn pat xvēšīh*, *žanišn pat ēn advēnak*, *dātastān pat var*. The phrases form adjs. *patmēčak* "savoury", *patnērōk* "strong", cf. *Husr.*, p. 90, No. 558, and frequently in NPers.: *bafarr* "splendid". For *kāpēn* "dowry", NPers. *kābīn*, Arm. *kapēn-k'*, see *HAG.*, 165.

18. *katak xvatāyīh* "authority in the house, *patria potestas*". *katak xvatāy* is found in two senses: (1) *katak* "house", corresponding to Av. *nmāna-* (G.Av. *dāmāna-*), OPers. *māniya-* (adj.), the family. (2) *katak* "House, the Great House", or *vis*, OPers. *viθ*. Hence *katak-xvatāyān* are Satraps, Herzfeld, *Arch. Mitt.*, 1, 118; Bthl., *MM.*, 3, 34 f. So in the *Iran. Bund.*, 214, 13: *Alak [dv]sandar kēsar . . . ērān šaθr pat 90 *katak* [Text xvatāy baxt "Alexander Cæsar divided Ērān Šahr among 90 princes".

19. *zūr apar gōβēt*. *zūr* § 22, , Arm. lw. *zour* "ἀδικος".

MPT. *zvr* "lies", *z'vrv'ž* "lying speech", Sal., *Man. St.*, p. 80, 79, and *Nachträge*. The spelling  remains obscure (see Junker, *Cauc.*, 3, 56); it may be either graphic distinction from *zvr*, **zōr* "strength", or indicate a disyllable. In Pahl. occurs a word  *Iran. Bd.*, 187, l. 4: *sēž dart  bēš*, which could be "peril, pain, wrong, hatred". Then read **zuhar*, in which *-h-* may be in hiatus, or **zuar* with scriptio plena of *-a-*. The same word may occur in  *ham . . . ān* used of *dēvs*. Avestan *zūrah-* in compounds *zūrō.žāta-*, *zurō.bərata-*, *AIW.*, 1698; OPers. *zura* "wrong", *zurakara-* "doing wrong", *B.*, 4, § 13, possibly Skr. *hvāras-* "deceit, wrong". Cf. *RV.*, 5, 20, 2 (374): *āpa dvéšo āpa hváro 'nyāvratasya saścire* "they fall away into the hatred and evil of the worshipper of other gods". Here *hvāras-* appears with *dvéšas-* as in the *Iran. Bund.* passage just quoted.

In Sogd. (Buddh.) occurs another word for "wrong", 'rn, *Dhuta*, 83, *Dhyāna*, 141, 'rnh, *Dhyāna*, 144, 'rn ny γw'nh, *VJ.*, 1450, "tort et péché", which seems to offer a means of explaining the Avestan *arənat.čaeša-*, *Yt.*, 10. 35, ἄπαξ λεγ., epithet of Miθra—it remains unexplained in the latest translation of *Yašt* 10 (Hertel, *Die Sonne u. Miθra im Awesta*, p. 143, § 35, No. 1). By comparison with this Sogdian word 'rn "wrong", the Av. is probably "punishing wrong": **arna-čaiša* to *kāy-*, *AIW.*, 464, Skr. *cāyate*, etc. Cf. also Miθra's

epithet *ācaētārəm*, *Yt.*, 10. 26, “punisher”, < **ā-čai-tar-*. To **arna-*, cf. Skr. *ṛṇá-*. For the spelling *t.č* = *č*, see Reichelt, *Av. Elem. buch.*, p. 45, § 61.

The same word is in Saka *ārra-*, translating Sanskrit *aparādha-*, *L.*, 88, *Mait. Sam.*, 274, etc. For the form cf. *kārra-* “deaf”, Sogd. (Buddh.) *krrn-*, Pahl. *karr*, Av. *karəna-*. It is found also in the compound *ārragiḍa-* < **arna-kṛta-*. The Saka form with *ā-* supports the Avestan vocalization *ar-* against the Skr. *ṛ-*.

21. *Avarīk* اوارک “inferior”. Av. *aorā* “under, down”, Skr. *āvāra-* “inferior”, Pahl. اوارون *avarōn*, *ōrōn* “down”, MP. Inscript. *avarōnē*, *avarōndarē* “yonder, beyond, superior” (Herzfeld, *Paikuli*). This word *avarīk* should probably be read for اوارک, § 58 *infra*: *xvartak* “small” is less suitable. For the form cf. Pahl. *aparīkān*, *aparīk*, *aparak* “superior”, *adarīkān* “inferiores”, *aparīkān* “superiores”, MPT. *’brg* “superior”; cf. Bthl., *SR.*, 4, 30.

24. *ān i kē*, *ān kē* “he who”. Pahl. MSS. are of no critical value in deciding on the presence or absence of the relative *i* (*ē*) < OPers. *hya*. The full relative sense was gradually obscured, and although still frequent in Pahl. (written either ا or ا *ZY*), is there, too, sometimes strengthened by the addition of *kē*, *ka*, or *čēgōn*. On *i kē* ا ک see *MX.*, 2. 165, 186; Bthl., *SR.*, 2. 26, No. 3; Pāz. *i ka*, *MX.*, loc. cit. On *i kē*, Bthl., *Zur Etym.*, 23 (where the text can be kept). On *i čēgōn*, cf. Paz., *MX.*, 41. 11, *pañž druž . . . i čuñ hast āž u zašm u varun u nang u axvarsandī* “the five Druž . . . which are avarice and anger and lust and shame and discontent”.

25. *uzdēhīkīh* “exile”. Av. *uzdahyunqmēca fravašayō*, *Y.*, 26. 9, “the Fravrtis of those who are outside the provinces,” is translated in the Pahl. *Comm.* by *uzdēhīkān-č ahraβān fravahr*. On *dahyu* § 8 *supra*. Sogd. (Buddh.) *’ztyw *’zda’yu* (Benveniste, *Gram Sogd.*, ii, 170) “exiled”. MPT. *’zdyh*, *’vzdyh* “exiled”, Sal., *Man. St.*, 49, 104.

25. *bēkānīh* “foreign parts” بکانون, *bēkānakīh*, § 48. Pahl. *bē* “out, away”, frequently in the phrase *bē ō* ب ا, *ruvān bē ō kū d’βārēt* “whither does the soul go?” Bthl., *SR.*, 2. 47. For *hač . . . bē*, see § 27 *infra*. Pahl. *bērōn* “outside”, MPT. *byrvn*, Sal., *Man. St.*, 62; Bthl., *ZAIW.*, 51; NPers. بیرون. Pahl. *bētōm* بیتوم or بیتوم “outermost”, superlative to *bē* “out”, MPT. *bydvm*.

Pahl. *bēkānak* “foreign”, NPers. *bēgāna* بگانه. Pahl. *bē šaθrīk* بے شتریک “foreign”. Cf. Bthl., *MM.*, 3, 34, No. 1. It seems hard to separate from these words Sogd. (Buddh.) *βyk-*: *βyk* “outside”, *βykp̄rmw* “outside”, *βyks’r* “to the outside”, *βykd̄ynyk* “heretic”, plur. *βykd̄yn’yt*, *DS.*, 5, 11, *čntr βyk*, *Dhuta*, 35, “inside and outside”. *βykp’r*, *Dhuta*, 123, *βykp’r’yčk*, *Dhuta*, 174, 50, etc., “external”. Christ. Sogd. (*ST.*, 70, 13, 14) (*fašaq*)*dārant vinē βēsā* “they drove him out”. Yaghnobi *wīk* “outside”, *či . . . wīski* “outside of”, see Benveniste, *Gram. Sogd.*, ii, 155–6. Further, Waxi *wō* “outside”, *wēcung* “being outside”, Sariqoli *wač*, *wačenj*, *Grund. Iran. Phil.*, ib, 308.

26. *ađšuftak* اذشفتاک (*ēšuftak*) “disordered”. Marquart, *Ādīna*, § 24, has dealt with the preverb (Iranian) *adī-* > *aδ-*, *ah-*, *h-*, *ē-*, see § 9 *supra* (also Junker, *FP.*, 38–9, 93; Bthl., *SR.*, 1, 21, No. 1). This preverb is found often beside forms with *ā-*, in which one can recognize either Iranian *ā-* or *adī* > *ā-*. Pahl. *Psal.* *’dyvn* “law”, *MPT.* *’dy’vr* “helper” assure this *ađ-* for Pahl. With *ađšuftak* cf. *višuftan* “to ruin”, *višōpišn*, *āšōp*, Arm. lw. *apšop*, *ašop* “tumult”, *HAG.*, 106, NPers. *āšōb*, *āšuftan*, Sogd. (Buddh.) *’βš’unpt*, *SCE.*, 104, “écorcher”.

27. *bar* برب “fruit”. Pahl. *bar*, NPers. *bar* “fruit, produce”. Draxt i Asōrīk, § 1 (*Pahl. T.*, 109) *bar-š mānēt angūr* “its fruit resembles a grape”. *barbar* بربرب “fruit-bearing”, “profitable”, Bthl., *SR.*, 5, 29. Sogd. (Buddh.) *βr’k* “fruit”, *VN.*, 80, (Christ.) *βrj̄t*, *βrj̄ty* “τῶν καρπῶν”, *ST.*, 19, 18, 21, 14. This is probably the word which occurs in the Saka (*Sacu Document*, 65) *ma ttā ttū pvaī sai bari vilakye brre vī* “Do not fear so, the fruit of the plants appears in its (time of) growth”.

brre, < **abi-rōda-*. The development will be **bīrūji* > **brūi* > **brvī* > *brī*, (*brē*), for the loss of *-u-* *-v-* cf. *grīcyō*, *grūico*, *grvīcyau*, *N.*, 2, 20, and *tsīye* “he goes”, to *rvīti* “grows”, *Mait. Sam.*, 125, 126, 117 < *rūi-ti* < **rōdati*, Av. *raod-* “grow”, *AIW.*, 1492, NPers. *rustan*, *rōyad*, Pahl. *rōdišn*, *rustan*, Sogd. (Buddh.) *rwđt*, **rōđat* “grows”, *Dhyāna*, 284, etc., *rwđ’k* “growing”, *Frag.*, 3, 4, *rwđ’t* “may it grow”, *Frag.*, 3, 5. The Saka compound **abi-rōd-* is found in *hambruūtti*, *Mait. Sam.*, 128, “grows together”, which also illustrates the earlier stage *-rūi-*. For *-e*, cf. *bre* “dear”, *N.*, 163, 20, beside *brī*, *N.*, 119, 6.

With *rvṛtti*, *sai* illustrates a tendency in Saka phonetics in the treatment of intervocalic -δ-. For *sai* "appears" = *saitti*, *seitti*, *N.*, 50. 24, etc., cf. *kei* "he thinks", *Mait. Sam.*, p. 41 (*E.*, xiv, 31) = *kē'ti*, *N.*, 22. 33. In Saka -*ada*- became -*aḍa*- > *aḷ* > *ai*, *ei*, *ē* :—

mad-, *maṛitti* "is intoxicated", *N.*, 127. 8, 15.
band-, *baṛitti* "he binds", *N.*, 127. 9, 21; *baindi*, 3rd plur.; *basta-*,
part.

sand-, *saitti*, *seitti* "appears", *N.*, 21. 1, 50. 34, etc.; *saindi*, 3rd plur.;
sasta-, part.

vad-, **abi-vad-* *bvaitti* "mounts", *Mait. Sam.*, 150; *bv'asti*, part.,
N., 76. 44; *bāyāndi* "they lead", *bāsta-*, part.

**ati-vad-*, *tvāyāki* "a guide".

**ni-vad-*, *nvāstai*, 2nd sing., "you have escaped", *N.*, 169. 10.

rōd-; *rvṛtti* "grows", *rrusta-*, part., *N.*, 171. 12; *hambṛūṭti* "grows
together".

But from *bōd-*, *butte* "he awakes", *L.*, 129; *būtte* "it gives
perfume", *L.*, 129, *buwāre*, 3rd plur.; and from *rōd-*, *rruye* "is
deprived of", *Bhadrak. S.*, 32.

These verbs in -*ad-* therefore fall together in the present with -*āy-*
verbs: *daṛitti* "he sees", *daindi* "they see", but with part. *ḍita-*
"seen"; *pvai*, 2nd sing. imperat. "fear" < **pa-baya-*, *Av. bay-*,
AIW., 927.

It accordingly becomes possible to explain the line *Mait. Sam.*, 249 :
nyaskya ni ḥimṛiṭi biḥṛyu ḥe tṭiṭe āhvainā kuṣḍe "humiliation is upon
them exceedingly, whoso looks upon these desirable things".

āhvainā < **ā-hvāḍana-ka-* to Pahl. *xvāh-*, *xvāḍ-*, *xvāstan* "desire",
NPers. *xvāh-*, *xvāstan* "desire", Afg. *xwand* "taste, pleasure",
Av. xvandra-kara- "pleasing" (see Morg., *Et. Voc. Pashto*; *AIW.*,
1865), *xvāsta-* "cooked", *AIW.*, 1878, to Skr. *svād-*. MPT. *xvāšt*
"desired" to *xvaz-*, and *xvāst* "desired" to *xvad-*. For *xvaz-*, Kurd.
xvaz-, *xvāst*, Zaza *vāz-*, *xoaz-*, *vašt*, see Bthl., *SR.*, 5. 55, No. 2. In
Sogd. (Buddh.) occurs *γwyz-* "beg for" (*γwyzty*, 3rd sing., *Dhuta*,
280, Frag., 2a. 10, etc.), *γwyz'kw* "question", *Dhuta*, 77, *γwyz'y k'm*
"will seek", *Dhuta*, 144. Sogd. (Christ.) *γw'zng'* "I will beg", *ST.*,
75, 4, etc., *n'syrγwzyty* ("not wishing well" =) "enemies". Christ.
Sogd. keeps *γ* distinct from *x*, although in *p'čyny p'čyny* "answer"
γ may replace *x*. At least, it is impossible to separate Sogd. *γwz-*
"seek" from the Western *xvaz-* "desire". *āhvainā* is, therefore,
"desired things". In *kuṣḍe* I recognize the verb corresponding to
Sogd. (Buddh.) *k'wš-* in *tk'wš-* "contemplate", *tk'wšt* "he regards",

Dhuta, 87, etc. < **ati-kōš-*: *kuṣde* with *ṣde* (phonetically *-ždē*) < **-šate* as in *pyūṣde* “he hears”, *L.*, 124, < **pa-gōš-ate*.

On *vilakye* see § 1 (on *pursūt*) *supra*.

27. *hač . . . bē* 𐭠𐭣𐭥 . . . 𐭠𐭣𐭥 “without”. This frequent phrase is illustrated by Bthl., *SR.*, 2. 47. Cf. archaic NPers. *بی از* *bē az*, Browne, “Old Pers. Comm. on the Kur’án,” *JRAS.*, 1894, p. 439; Pahl. *bē hač* 𐭠𐭣𐭥, Spiegel, *Einkl.*, 1. 147.

28. *būm *vižandak ut *vināskār bē bavēt*. All MSS. here are corrupt. The readings are:—

MU. 𐭠𐭣𐭥 𐭠𐭣𐭥 𐭠𐭣𐭥 𐭠𐭣𐭥 𐭠𐭣𐭥
 DE. 𐭠𐭣𐭥
 DP. 𐭠𐭣𐭥 𐭠𐭣𐭥 𐭠𐭣𐭥

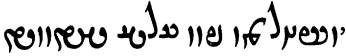

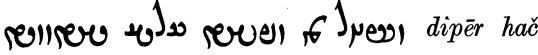


𐭠𐭣𐭥 and 𐭠𐭣𐭥, *būm* and *pus*, are often confused. For 𐭠𐭣𐭥 I read 𐭠𐭣𐭥 *vižandak* “injured, damaged”, connected with Pahl. *vižand* “damage”, MPT. *vzynd*, NPers. *gazand*. A similarly corrupt passage seems to occur in *AV.*, 53. 5. 𐭠𐭣𐭥 𐭠𐭣𐭥 should be read 𐭠𐭣𐭥 𐭠𐭣𐭥 *zamīk vižandēnand* “they injure the earth”. In *SBE.*, 47. 166, 𐭠𐭣𐭥 (West, *gangiāitō*): one can read *vižandīhēt*—a passive form of the denominative *vižandēnītan*, see Bthl., *Mir. St.*, 5. 35: *raβākīhastan*, pass. to *raβākēnītan*. [But see Corr.]


For 𐭠𐭣𐭥 I read 𐭠𐭣𐭥 *vināskār*. *Vinās* “(1) injury, damage, (2) sin”, as in Arm. lw. *vnas* “(1) injury, (2) sin”. Cf. § 74 *infra*, the complaint of Spandaramat. Pagliaro, *Az.*, 48, translates *vinās kunēt* by “*usando frode*”, but a less ethical sense is equally possible: “he causes damage, does injury to”. NPers. *gunāh* is “sin”. Cf. Bthl., *SR.*, 5. 6, *vināskārīh* (1) “Verschulden”, (2) “Schädigung”.

avērānīh “desolation” 𐭠𐭣𐭥. *avērān* “desolated, waste” is usually written with 𐭠 = *v* (not β): NPers. *vērān*, Paz. *avīraṇ*, Jud. Pers. 𐭠𐭣𐭥, Pahl. *avēraḥ* “waste”, 𐭠𐭣𐭥, Arm. lw. *averak*, see Bthl., *ZAIW.*, p. 110, No. 1.

30. *gartēt* 𐭠𐭣𐭥 “turns about”. Two roots *vart-* and *gart-* are to be distinguished. They occur together in *Mātīkān i Čatrang*, § 17,

vartišn ut gartišn, Sal., *Bull. ASP.*, 1887. Morgenstierne, *Et. Voc. Pashto*, p. 27, has discussed these words. Pers. *gāštan gardīdan* has confounded the two words in one, but Auromani *g'āl-* “to turn” and other dialect forms prove the existence of *gart-*.

31. *dipēr* et seqq. There appears to be serious corruption in the MSS. here. DP., often the better MS., has  that is, *ut dipēr kē pat vat āyēt*. On  see § 37, iii, 4, *infra*. Modi's MSS. give:  *dipēr hač nipišt vat āyēt*. I have tentatively adopted *dipēr pat nipišt i vat āyēt*. For the reading *dipēr* cf. Christ. Sogd., *ST.*, 17, 4, *dipērt* with *-ē-* < *-iβa-* **dipi-bar*, MP. Inscript. *ḍpyvr*. The *-ē-* < **īa* changed early to *-ī-* (before *ē* < **ai*), hence Arm. lw. *dpir* “scribe”, but Arm. lw. *den* “religion” < **dainā-*, Av. *daēnā*. In place of *āyēt*, *hast* “is” could be read by assuming that the scribe read  as *āyēt* and substituted the mask  *Y'TVN-ēt*, see Bthl., *WZKM.*, 25, 408.

33. *ā-š*. *ā* “then”, frequent as correlative, < **ād*, Y.Av. *āat*, Bthl., *SR.*, 4. 46. It is regularly followed by an enclitic pronoun, *ā-š*, *ā-mān*, *ā-šān*, or *-č*, *-či*, *ā-č*, *ā-či* “then also” . For examples see Bthl., *SR.*, 3. 23, 24; *SR.*, 5. 8, 25, 38; *MM.*, 1. 8; *MM.*, 4. 14.

34. *katīčak bē kart xānak bavēt*. For the predicative use of the participle cf. *ut hač hamāk oē vattar kē bē murt xvātāy hač oē hušnūt nēst* “He is worst of all with whom *being dead* God is not satisfied”, *Pahl. T.*, p. 40, l. 17. *Katīčak*, diminutive to *katak* “house”, see Sal., *Grund. Iran. Phil.*, i, 281; Horn, *ibid.*, *ib*, 181.

34. *kart* “made”. For the vocalization cf. NPers. *kard*, MPT. *kyrd*, **kerd* or **kird*, Arm. lw. *-kert*, *HAG.*, 168. On the vowel *r*, see § 1 *supra*. Oss. has *-ar-*, *mard* “dead”, *ard* “oath”, but Sogd. (Buddh.) *mwrk* “dead”, *Frag.*, 2a. 14, etc. Cf. *purč* “guilt”, *Frag.*, 2a. 10, etc., *Pahl. purtak* “guilty”. Saka has *mūḍa-* “dead” < *mṛta-*. Hereto also *būḍa-* “borne” < *bṛta-* and *pūmūḍa-* “withered” (cf. *pumīḍa-*, N., 105. 35, “worn out (?)”) in *Sacu Doc.*, 53-4 :—

<i>jūhānai bādi spyakyi</i>	<i>štām vā hārvaidi</i>
<i>mam šā' vala štāka</i>	<i>dyejsa širka u būšajsa</i>
<i>mam šā' vala dīšti</i>	<i>štāni pūmūḍa hamāte</i>
<i>mam ri būḍa ysīri byāji</i>	<i>kya spyakyi na štāka</i>

“ In the time of delight (?) the flowers grow. This rose of mine is good to see and sweet-scented. This rose in my hand will fade. But it is carried in my mindful heart when the flowers are no more ”.

jūhānai, possibly part. middle to *jsūštī* “ he delights in ”, *Vajracchedikā*, 43 : for *js* = *ṣ* = *gy* cf. *janīdī* “ they kill ” = *jsanīndī*, *jsanānī* “ to be killed ”, *N.*, 101. 39, *jsīna* “ lifetime ”, *ḡvīni* “ may I live ”, *ḡvīndī* “ they live ”, *paljsīte* “ it blooms ”, *M.*, 120, *haṣpalgya* “ make bloom ”, *M.*, 191. Beside *jsūštī*, of which *js-* is unusual if it is related to Av. *zaoš-* (Skr. *joṣate*, etc.), occurs a word *ysūšde* “ he treasures ”, Leumann, *Supplet.*, p. 187, with the expected *ys-* = *z*, Av. *zaoš-*. For *-h-* < *ž*, *š* cf. *uhu* “ you ”, nom. < **yūžam*, *pihei* “ he strikes ”, *pihyūniṣa* “ with a blow ”, *N.*, 9. 15 < **piž-* to Av. **paiš-* in *pištra-* “ striking ”, NPers. *pišt* “ meal ”, Skr. *pināṣti*, *pištā-*, and *bṛhaṇa*, § 1 *supra*. Hence *jūhānai bādi* “ time of rejoicing (?) ”.

spyakyi “ flowers ”, *spīta-* “ flower ”, with (diminutive) suffix *-ka*, see § 1 *supra*.

būśajsa probably adj. Cf. *rriṭ'ajsa* “ having holes ”, *khūṇājsa* “ defective ”, *rrīmajsa* “ defiled ”, *ysōjsa* “ savoury ”.

būda “ borne, carried ” < **bṛta-*.

*pūmūda*¹ “ withered ” < *pāmṛta-*. *mūda-* “ dead ” < **mṛta-*, for *pā-*, *pū-* cf. *pāramjite* “ diminishes ” (to Afg. *rangai*).

ysīri byāji “ in mindful heart ”. *byāji* is adj to *byāta-* “ memory ” : **byāgya-* < **byāta-kyā*. For omission of *-t-* cf. *bāna* “ with wind ”, *nāmīdi* “ they took ” beside *nāti* “ he took ”, *dā*, nom. acc. sing. “ law ” = *dāta-*. The suffix is treated by Leumann, *L.*, 101. The word *daji*, *Sacu Doc.*, 67, *daji gūni* “ of — colour ”, is probably an adj. meaning “ of fire ” : *daji* < **dagya-* to *dai*, *dei* “ fire ”, only one would have expected **dāji*, cf. *dāna*, loc. sing., “ in the fire ” < **dāya-*.

In contrast to *būda mūda*, where *-u-* is due to the labial, *āysdada-* “ honoured ” < **ā-uz-darta*, cf. Av. *adərətō.tkaēša-* “ not honouring the teacher ”, and, for **āz-*, NPers. *āzmāyad* “ he tries ”, Pahl. *uzmāyēt*, and *hamdāda-* “ favoured ” < **ham-dārta-*, cf. Arm. lw.

¹ In Saka a tendency to interchange *ā* and *ū* is distinctly noticeable. In *Sacu Doc.*, 62, occurs *māhāsamāmṛri* for Skr. *māhāsamudra-*. Beside *ksūmdai* “ husband ” appears *ksāmīdai*, *N.*, 164. 8 : to be connected with Pahl. *šūδ*, NPers. *šūy* “ husband ”. Leumann's etymology, *N.*, 163. 10, **ksāntaka* is unsatisfactory. For a derivation of *ksūmdai* see Morg., *Indo-Iran. Frontier Languages*, i, p. 298. Parachi *xā* “ husband ” = Yd. *šfoh* to Av. *fšuyant-* “ peasant ”. Further, *ā* beside *ū* in Saka *rrūmdī* = *rrāmīdi* “ of the king ”, *JRAS.*, 1914, 340, and *ksūmṇi* “ regnal year ”, *Sacu Doc.*, 7. 32, beside *ksāni*, *JRAS.*, 1914, 351.

handart “tranquil” have *-art-* and *-ārt-*. From *yan-* “make, do”, *yūda-* < **yūrta-*, in which *-i-* is due to the *y-*, beside *yūda-*.

34. *padak* or *padik* “footman”. Arm. lw. *payik* “foot-soldier”, NPers. *paig* “messenger”, Arab lw. *faij* “courier”, Syriac *pyg* “foot-soldier”, *HAG.*, 220. The short *-ā-* is found also in OPers. *nipadiy* “behind”, NPers. *pai* “foot, track”, *az pai* “behind”, Pahl. 𐭥𐭮𐭥𐭮 *padē* (Nyb., *Hilfsb.*, p. 57), *pad*, *FP.*, p. 98. Sogd. (Buddh.) *pdy pdy*, **padē padē* “at every step”, *Dhyāna*, 284. Here belongs also Saka *nvai*, *nvī* < **nipadi* + *ahya*, *nva*, *nuva* < **nipadā*, *nvaiya* < **nipadayā* (loc. sing.), cf. *dāña* < **dāyanayā* “in the fire”, § 13 *supra*. References are *Mait. Sam.*, 157 (*nvai*), 247 (*nuva*); *Sacu Doc.*, 38, 63 (*nvī*); *Bhadrak S.*, 18 (*nvī*), 7 (*nvaiyā*). With long *-ā-*: Pahl. 𐭥𐭮𐭥𐭮, *FP.*, 10. 10, *pād* regularly written with the Semitic mask *RGLH*, *FP.*, 107. MPT. *p’d* “foot”, NPers. *pāy* “foot”, and in the derivative Pahl. *pādak* “station”, NPers. *pāya*, Sogd. (Buddh.) *p’dk*, *p’dy* “foot”, *Dhyāna*, 284, *Frag.*, 2a. 11. Christ. Sogd. *p’dy vn-* “to set up”, *ST.*, 22. 22. *at pādē vantīqā* “καὶ στῆσει”. *p’dyt*, *pādēt* “feet”, *ST.*, 54. 17, etc. Saka *pā* “feet”, loc. plur. *pō*, *N.* 47. 16, *padūā pv’ā*.

For the treatment of *-δ-* in the Saka forms, cf. § 27 *supra*. In compounds two treatments are found: (1) *-d-* (= *-δ-*) is preserved, *padīta* “burnt” < **pa-dayda*. (2) *-δ-* > *-y-*, *ayīštīvā*, loc. plur., *Sacu Doc.*, 45, **a-dišta-* “not built, unwalled”, cf. Sogd. (Buddh.) *δšt-*, **dišta-* “built”, *VJ.*, 11b, to **daiz-*, Av. *daēz-*, *AIW.*, 673; *āyāri* “they appear”, *Vajracch.*, 41b < **ā-dāy-*.

37. *bē Yazdān* 𐭮𐭥𐭮𐭥. The Semitic mask *BL’* is the correct representative of *bē* “without”, Syriac ܒܠܐ *b’lā* “without”. This is but a small part of the functions of 𐭮𐭥 *bē*. Semitic masks may be employed as phonetic symbols with the phonetic value of the corresponding Iranian word (“inverse masks”). Of this use are the following types:—

I. (1) 𐭮𐭥 *bē*: (a) “but”, (b) verbal particle, (c) “God, majesty” = *bay*, *MM.*, 3. 9, *Az.*, 41; (d) “outside” in 𐭮𐭥𐭮𐭥𐭮𐭥 *bētōm* = 𐭮𐭥𐭮𐭥𐭮𐭥, *bēšadrīk* “foreign”, 𐭮𐭥𐭮𐭥𐭮𐭥𐭮𐭥, see *MM.*, 3, 34, No. 1.

(2) 𐭮𐭥𐭮𐭥 *xānak* “house”, Aram. *BYT* used for *xānak* “stream, spring”, *MM.*, 1. 39. Note, *SBE.*, 47. 155.

(5) זָמָאֵן *z-zamānak* for זָמָאֵן *zamān* with the short *z*, West, *Av. Stud. Zatsparm*, § 9.

IV. Confusion due to later pronunciation of the Iranian words.

(1) בַּע *bē* for פַּת *pat*—both pronounced *ba*.

(2) פַּס *pas*, Aram. 'HR “after”, for פַּס *pus*, Aram. BRH, JN., iii, 6: the MSS. vary between the two.

(3) Confusion of כַּא *kā* “when”, Aram. 'MT with כַּו *kē* “who”, Aram. MNV and with כַּו *kū* “that, where”—all pronounced later (*ki, ku, ka*) *kə*.

On *Yazdān* see Marquart, *Ādīna*, §§ 45–6.

37. *mēhmān* مِهْمَان “guest”. The “guest in the body” is a favourite expression. Pahl. Comm. to Y. 31. 6c (Spiegel, p. 134) *čand-š Vahman pat tan mēhmān* “as long as Vahman is a guest in the body”. MX., 21. 13, Pāz. *vaš har drūž pa tan ədum mahmā bənd, kuš hāci vāhī ō tan nā hālənd* “And in his body all the Druž are guests so far that they allow no goodness into the body”. Pahl. *mēhmān*, NPers. *mihmān* “guest” < **maiθman-*, cf. Av. *maēθana-*, Pahl. *mēhan* “dwelling-place”, Afg. *mēna* “habitation”, Morgenst., *Et. Voc.*, p. 44. The Afg. *mēlmə* “guest”, Morgenst., *Et. Voc.*, p. 44, is apparently uncertain. It is possibly < **maidman-* < **maiθman-*. The ending *-mə* (*-ma*) possibly preserves the old nom. form **mā*. The Sogd. (Buddh.) 'zrv', (Man.) 'zrv' (Lentz, *Die Stellung Iesu*, p. 71) is, in the same way, from the nom. **zruvā* = “Zurvān” in the Manich., but translating “Brahmā” in the Buddhist texts. Pahl. and MPT. *zurvān* is from the acc. **zruvānam*. So Bang's question can be answered, *Türkische Turfan-Texte*, ii, p. 10, No. 1, SBW., 1929. The Uigur has *äzrua*, Mongolian *äsrua* (or *äsrun*). See further § 47 *infra* on Saka *rrīman-*.

38. *vis* וִיס “the Great House”, usually named after a real or fictitious ancestor: the Haxāmanišiya House (Achaemenians) or the Spitama House ($\Sigma\pi\iota\tau\alpha\mu\acute{\alpha}\varsigma$ in Ktesias). See Herzfeld, *Arch. Mitt.*, ii, p. 30 f., i, 145, No. 1. Hence the *visō.puθra-*, AIW., 1455, as title of a member of a *vis*, already in Aram. Pap. בְּנֵי בֵיתָא “sons of the house”. MPT. *vyspvr'n, vysduxt'n, *vispuhrān, visduxtān*, Sal., *Man. St.*, p. 33, ll. 17, 18.

40. *dahik* دَاهِك —?—. Freiman on Pandnāmak, § 34, WZKM., 20, 271, has discussed this word, which is known only to Av. and Pahl.

Av. *dahika-*, *dahaka-*, *AIW.*, 704, *āat ahmi nmāne zayānte dahakāča mūrakāča* “and in this house are born—?—and—?— (Daevish creatures)”, *Y.*, 11, 6. *Dahāka-* is the name (or epithet) of the *Aži*, a mythological dragon, who plays a great part, in human form, in Iranian saga. In the *Pandnāmak*, § 34, Freiman reads *dahikik* 𐬔𐬀𐬎𐬎𐬀, to the Av. passage the *Pahl. Comm.* gives 𐬔𐬀𐬎𐬎𐬀, read by Neryosang as *daxšak* “mark”. Etymologically *daha-* suggests Saka *daha-* “man” in contrast to “woman”, *N.*, 127. 5; 125. 38; 131. 29, etc. *hudaha-* “good man”, and the tribal name Δάοι in *Herodotus*, i, 125, and Avestan *dāhīnəm dahyunəm* “Dāhian provinces”, *Yt.*, 13. 144 (*AIW.*, 744), *Ind. Bund.*, 15. 29, *dāy* (*SBE.*, v, 59), *Iran. Bd.*, p. 107, l. 1, *dāh* 𐬔𐬀. On the Indian side correspond Skr. *dāsa-*, *dasyu-* in form, but with evil connotation “foreigners”, therefore *dangerous men*. It is clear that *daha-* could take on a derogatory sense, and in this way it is possible to connect Av. *dahaka-*, *dahāka-*, *Pahl. *dahik*. Is it possible also to refer to **daha-* the Arm. lw. *dahič*, πράκτωρ, σπεκουλάτωρ, ὑπηρέτης, “executioner,” with the Syriac lw. *dḥš* “licitor, satelles”, *HAG.*, 133 ?

40. *apurnāy* “not fully grown, youth”. Here **purna-* “full”, with *-rn-* preserved, but *purr* “full” as *karr* “deaf”; *-āy-* < **āyu-*, *Gγ.* Av. *āyav-* “duration” (only *āyū*, *AIW.*, 333), Skr. *āyu-*, surviving in Sogd. (Buddh.) *’yh *āya*, *DS.*, 76 (see Benveniste, *Gram. Sogd.*, ii, 177). *Purnāyih* “being of adult age”, *Bthl.*, *SR.*, 5. 17. The compound is known already in the Av. *puθrahe apərənāyaoš*, *N.*, 54, NPers. *burnā*, *Pahl. apurnāyak*, *-ik*.

41. *aparmānd* “privilege”, see *Bthl.*, *SR.*, 5. 3 f., 48 f. *Pāz. awarmād* : *aparmānd* in juristic sense of a special type of inheritance, *SR.*, 5. 19. In *JN. Frag.*, iii (Modi, p. 17), occurs *frōtmānd* “sin”: *hač har vinās ut frōtmānd i vēš pahrēcēt* “refrain from all injury and sinfulness.”

43. *apar* “booty”, verbal noun to *apurtan* “carry off”, **apaburtan* (see *FP.*, 80). The *Pahl. Comm.* to Av. *hazahišča* has *hač apar*, *AIW.*, 1799, and *apar*, *aparak* translate Av. *hazanhan-* “robber”, *AIW.*, 1799. *Pāz. apar* “booty”, *apardan* “carry off”, *Mx. Gloss.*, pp. 13–14. For the form **bāra-* cf. *marak*, *mar* “number”, *bar* “fruit”. Hereto MPT. *šrg* (*M.*, 32, 9) *’vn sfsyr nyv čym ’v šrg ’stft* “O goodly sword, which for me in afflicting *grief . . .”: **šarag*, Arm. lw. *ašxar* “lamentation”, *Pahl. vitarak*, *vitarg* “passage”, *Y.Av. stara-* “sin”, *-kara*, *-bara*; *xvara-* “wound”.

44. *sturg ut ruzd*, see Sal., *Nachträge*, s.v. *rvzd*. *sturg* < **sturak*, cf. Pahl. *vastrak* “garment”, written 𐭕𐭓𐭕𐭓𐭕𐭓𐭕𐭓 (*Av. Gloss.*, 243) *vastarg*, Paz. *vastarg*, *gastarg*, *MX. Gloss.*, 86, 210, Pahl. *marg* “death” < **marka*, Av. *mahrka-*, cf. Sogd. (Buddh.) *mrōh* “death”, but Pahl. *marak* “number”, written 𐭕𐭓𐭕𐭓. It therefore appears that *-rak*, *-rk* are alike changed to *-rg*, but with exceptions: whereas *-rg* remains in N.W. dial., but is *-rv* in S.W. NPers. *murγ* “bird”, Pahl. *murv*, see Junker, *Wörter u. Sachen*, 1929. To *sturg* < **sturak* or **starak*, NPers. *saturg* (*si-*, *su-*) “quarrelsome”.

ruzd, MPT. *rvzd* “greedy”, NPers. *razd* “glutton”, *ražad* (*sic*, Steingass) “voracious”. Salemann, loc. cit., رژد — شکم خواہ.

45. *pat apāyast i xvēš* “for their own needs”: *Husr.*, 5, *api-šān hēr pat apāyast i xvēš ēstāt* “and they had treasure according to their needs”.

46. *bē kā . . . ēnyā* 𐭕𐭓𐭕𐭓 “otherwise”. For the definitive reading of this Pahl. word we are indebted to Herzfeld, *Paikuli*, p. 132, No. 63: MP. Inscript. (Pārsik) ‘*yny*’ with the final *alif* certain. Pāz. *ainā*, *MX.*, 9. 6, etc.: *ēnyā*, cf. Y.Av. *ainyat* “except”, hence < **anyād*, cf. Pahl. *ā*, § 33 *supra*, < **ād*.

47. *riyahrēh* “defilement”. Pāz. *riārī*, *ryārī*, *MX.*, 2. 184, etc., to Pahl. *rītan*, NPers. *rīdan*, Bal. *riyay*, Oss. *liyun* “cacare”, Av. *ray-*, *AIW.*, 1511, *irimant-* < **rīma-mant-*, *AIW.*, 1529, “mit Unrat angefüllt”, MPT. *ryymn*, *rym*, Pahl. *rēman* (Pāz. *rīmanī*, *MX.*, 62. 27), NPers. *rīm*, Bal. *rēm*, Afg. *rima*. To the suffix cf. MPT. *žyōhr*, **živahr*. Pahl. *gōhr* 𐭕𐭓𐭕𐭓—𐭕𐭓𐭕𐭓, Arm. lw. *gohar*, NPers. *gōhar*, Arab. lw. *ḡauhar* “essence”, are probably < **gavaθra*, *gvaθra* (the Pahl. spelling with *-ah-* is naturally not conclusive) to Av.¹ *gav-*, *AIW.*, 504, *gūnaoiti* “er verschafft”. To this word belong Saka *gvāru* “Wesen”, *N.*, 109. 36, *gvāna-* “existing”, *hugvāna-*, *Vajracch.*, 42a, 44a, 41b, and *gvīra* “they exist” in *Sacu Doc.*, 55:—

ysāya drrāmāṃjsa kyī hva hva gvīra “born of such as exist by themselves”.

For *hva hva* < **hvatah hvatah* cf. *hvatī hva*, *N.*, 176. 2. Av. *xvatō*, Pahl. *xvat* 𐭕𐭓𐭕𐭓, NPers. *xud*, Sogd. *γtw* **xutō* (Benveniste, *Gram. Sogd.*, ii, 119). Hence Vedic *gotrā-* (*RV.*, 2. 23, 18 (214) *gāvāṃ gotrām*) “stall” has probably been influenced by *gav-* “ox”. To the verb *ray-* belongs also Saka *rrīman-*, nom. sing. *rrīmī*, acc. plur. *rrīma*,

instr. plur. *rrīmañyau* “impurity”, *rrīmajsa-* “blemished”, *arrīmajsa-* “unblemished” < **rēman-*, Pahl. *rēman* “impurity”; see Leumann, *Supplet.*, 192, whose etymology is too dependent on Sanskrit.¹ With *-ī-* < *ē*, *rrīman-* is to be kept distinct from *tcei'man-* “eye” < **čašman-*. Nom. sing. *rrīmi* is probably < **rrīma*, neut. nom. sing. of *-man* “stem”, cf. on Pahl. *mēhmān*, § 37 *supra*.

50. **𐭪𐭫𐭮𐭩** “sureties”: *passoxv* < **pati-sahva(n)-* (1) “speaking in reply”, (2) “speaking for”. Cf. Saka *patiḥvāna-*, *Mait. Sam.*, 92, “Zuweisung”. The converse to the second meaning seems to have been expressed by **abi-sahva(n)-* preserved in Arm. lw. *osox* “litigatore, accusatore, nemico” (Ciakciak), *osoxem* “to be at law” (Bedrossian). This word has not yet apparently been noticed in Pahl. texts. Bartholomae had met this word *passoxv*, *pāsoxv* “surety” frequently in the *Mātikān i hazār Dātastān*, but failed to recognize it in the unusual spelling. In *SR.*, 4, p. 6, he gave the meaning “Bürge”, and on p. 19 the variant forms **𐭪𐭫𐭮𐭩𐭪𐭫𐭮𐭩**—**𐭪𐭫𐭮𐭩𐭪𐭫𐭮𐭩** contain a scriptio plena of the *v*: *p'soxv*, which disguises the word. For this spelling cf. MPT. 'vx, ox “world”, Pahl. *axv*, MPT. *psvx passox* and *frvx farrox*, *ZAIW.*, 47. So in Pāzand *ōxi*, *aoxi* = Pahl. **𐭪𐭫𐭮𐭩** “world of” beside Pāz. *axan*, plur.; see Bthl., *WZKM.*, 25, pp. 395–6.

50. *āptačišn* “stream of river (or of water)”. *DP.* reads **𐭪𐭫𐭮𐭩𐭪𐭫𐭮𐭩** *āp tačanān* “streams of river” or *āp ut tačanān* “river and streams”. For *āp* = “river” cf. *pat bār i āp i Dātyā* “on the bank of the river Dātyā”.

51. *hanžāpišn ut apasārišn* “bringing to an end and quenching”. Modi's MSS. have **𐭪𐭫𐭮𐭩𐭪𐭫𐭮𐭩** *hanžāp-* cf. MPT. *hnžft*, *hnzft* “ended, completed”, *Sal.*, *Man. St.*, p. 85, but *hnž'm'y* “you will assemble”: *žāp-* causative to *-žap-* < **gap-(gaß-)* beside **gam-*. NPers. *anžām* “end”, Pahl. *hanžām*, Jud. Pers. *anžāftan* “to bring to an end”, MP. *hanžāftan*, *hanžāmēnītān* (Marquart, *Adīna*, § 10).

¹ Saka *ttīma-* “seed” < **tayma-*, cf. *sīya-* < **sayda* “learnt” is to be connected with Sogd. (Buddh.) *tym-* “seed”, **taym-* < **tuym-* to OPers. *tau'man-* [Tolman, *Anc. Pers. Lexicon*, 91, is wrong in comparing *Čiθratazma*, name of a Sagartian rebel, and hence dialectical form with *-zm-*. In South-Western Persian *-zm-* > *-hm-* > *m*, cf. NPers. *mardum* = MPT. *mrtvkm*, Sogd. *mrtym-*], Av. *taoxman-*, Pahl. *tōxm*, MPT. *tuzm* “seed”, NPers. *tuzm* (N.W. dial. form). Leumann's **takšman-* is needless, loc. cit., 192.

To *apasārišn*, *afsārišn* cf. *Iran. Bd.*, 214, l. 12 (*Alaksandar kēsar*) . . . *vas marak ātaxš apasārt* "Alexander Cæsar . . . extinguished a great number of fires". Pahl. Comm. *apasārītan* to Av. *frāvayōit* "he should extinguish", *AIW.*, 1407. Cf. NPers. *afsārdan* "press, constrain" and Oss. *āfsārun*, *āfsārīn* "auftreten, drängen", Miller, *Grund. Iran. Phil.*, Anhang, p. 57, 31 (otherwise).

ABBREVIATIONS

- Arch. Mitt.*: Herzfeld, *Archaeologische Mitteilungen aus Iran*, 1929.
AIW.: Chr. Bartholomae, *Altiranisches Wörterbuch*, 1904.
ZAIW.: Chr. Bartholomae, *Zum altiranischen Wörterbuch*, 1906.
 Sachau: *Aram. Papyri u. Ostraka*, 1911.
HAG.: Hübschmann, *Armenische Grammatik*, Teil i, 1897.
SBE.: *Sacred Books of the East*.
 Morg., *Et. Voc. Pashto*: Morgensterne, *Etymological Vocabulary of Pashto*, 1927.
WZKM.: *Wiener Zeitschrift für die Kunde des Morgenlandes*.
Anc. Pers. Lexicon: Tolman, *Ancient Persian Lexicon and Texts*, 1908.
BSL.: *Bulletin de la Société de Linguistique*.
Grund. Iran. Phil.: *Grundriss der Iranischen Philologie*.
Bull. ASP.: *Bulletin de l'Académie des Sciences St.-Pétersbourg*.
Zvgl. S.: *Zeitschrift für vergleichende Sprachforschung*.

PAHLAVI

- Ind. Bd.*: *Indian Bundahišn* (transl. *SBE.*, v), ed. Justi.
Iran. Bd.: *Iranian Bundahišn*, ed. Anklesaria.
Pahl. T.: *Pahlavi Texts*, ed. J. M. Jamasp-Asana, 1913.
Az.: "Ayātkār i Zarērān" in *Pahl. Texts*, 1-16; ed. Pagliaro, "Rendiconti della R. Accademia Nazionale," Roma, 1925.
MM.: Bartholomae, *Zur Kenntnis der Mitteliranischen Mundarten*, i-vi, Heidelberg.
Mīr. St.: Bartholomae, "Mitteliranische Studien," i-vi, in *WZKM*.
AV.: *Artāy Virāz Nāmak*, ed. Haug and Jamaspji Asa, 1872.
AV. Gloss.: *Artāy Virāz Nāmak Glossary*, see *AV*.
SR.: Bartholomae, *Zum sasanidischen Recht*, i-v, Heidelberg.
Zur Etym.: Bartholomae, *Zur Etymologie u. Wortbildung*, Heidelberg, 1919.
Husr.: *King Husrav and his Boy*, ed. Unvala.
Dād. Dēnik: *Dātastān i dēnik*, ed. Anklesaria.
FP.: *Frahang i Pahlavik*, ed. H. Junker, 1912.
Pahl. Psal.: *Pahlavi Psalter*.
 Nyb., *Hilfsb.*: H. Nyberg, *Hilfsbuch des Pehlevi*, 1928.
Kn.: *Kārnāmak i Artaxšēr i Pāpakān*.
Av. Stud.: *Avesta, Pahlavi and Ancient Persian Studies*, 1904.
JN.: *Jāmāsp Nāmak*, ed. J. J. Modi.
MX.: *Mēnōkē Xrat*.

TURFAN MIDDLE IRANIAN

- Sal., *Man. St.*: C. Salemann, "Manichäische Studien," *Mém. Acad. Sc. St. Pé.*, 1908.
 Sal., *Nachträge*: C. Salemann, "Nachträge zum Glossar," *Bull. Acad. Sci. St. Pé.*, 1912.
 Lentz, *Die Stellung Jesu*: Lentz u. Waldschmidt, "Die Stellung Jesu im Manichäismus," *ABAW.*, 1926.

Marquart, *Ādīna in Ungar. Jahrbuch*, 1927.

Tedesco, *Dialektologie: Monde Oriental*, 15. *Dialektologie der Westiranischen Turfantexte*.

SOGDIAN

Frag.: *Fragments; Dhuta: Dhuta-Text; Dhyāna: Dhyāna-Text; VN.: Vimala-kīrtinirdeśa Sūtra*: in Reichelt, *Die Soghdischen Handschriftenreste des Britischen Museums*, 1928.

DS.: "Dirghanakha Sūtra," ed. Gauthiot, *Mém. Soc. Ling.*, 17, 1912.

VJ.: "Vessantara-Jataka," ed. Gauthiot, *Journ. Asiat.*, 1912.

Gram. Sogd.: *Essai de Grammaire Sogdienne*, i-ii, Gauthiot and Benveniste.

SCE.: *Sūtra des Causes et des Effets*, ed. Benveniste.

ST.: *Soghdische Texte*, i, F. W. K., Müller, *ABAW.*, 1913.

SAKA

Sacu Doc.: ed. S. Konow, in *Two Medieval Documents from Tun-Huang*, 1929.

Bhadrak S.: *Saka Versions of the Bhadrakalpikā Sūtra*, ed. Konow, 1929.

Vajracch.: *Vajracchedikā*, ed. Konow, in Hoernle's *Manuscript Remains of Buddhist Literature*.

For E. Leumann's works:—

L. = *Zur nordarischen Sprache u. Literatur*, 1912.

N. = *Buddhistische Literatur, Nordarisch u. Deutsch*, i, 1920.

Mait. Sam. = *Maitreya Samiti, das Zukunftsideal der Buddhisten*, 1919.

Suppletiv. = "Suppletivwesen" im Nordarischen, *Zeits. für vgl. Sprachforschung*, 1930.

NOTE OF CORRECTION TO § 28.—The emendations proposed are unnecessary. The words are from čōδ- "to agitate", 𐰽𐰺𐰸 𐰸𐰺𐰸 čōδak "agitated", 𐰽𐰺𐰸𐰺𐰸 čōδēnand "they agitate", 𐰽𐰺𐰸𐰺𐰸𐰺𐰸 čōδēhēt is agitated, cf. Sanskrit *codayati*. For the meaning, *Iran. Bund.* 152, 10, āp . . . pat čōδišn ut čust šaspēt "the water tosses in agitation". Against a 𐰽𐰺𐰸 = *vizand is also the regular spelling 𐰽𐰺𐰸 vizand.