

ērmān ī uzvān ī pārsīg

Ērmān Learner's Grammar of Pārsīg



harv kē xvānād ud hamōzād ud kār veh aziš kunād!

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Preliminary notes

This Learner's Grammar serves as a compact and brief explanation of Pārsīg grammar for the use of students of this language in Ērmān. Its content is extracted from Raham Asha's book: *Pārsīg Language (The so-called Pahlavi): Parts of Speech, Word Formation, and Phonology*, Tehran, Sade, 2017, with minor additions.

The content provided here ought to fulfil the basic needs of any learner of Pārsīg; for a complete study of Pārsīg grammar (syntax excluded for now), you can consult the section [mārīgušmārīh](#) on Ērmān's website.

An overview

The Old Persian language was called by its speakers *airya* 'Aryan' or **pārsa* 'Persian' and, and the latter language cognate with it and the literature belonging to centuries later was called Pārsīg.

Pārsīg –usually known as Middle Persian or Pahlavi– was the lingua-franca within the Iranian lands until the fall of Ērānšahr (7th century A. D.).

The Old Persian language has six cases: nominative, vocative, accusative, genitive-dative, instrumental-ablative, and locative. The inscriptions from Artaxerxes on indicate new phonetic and morphological peculiarities. After that, and by the end of the Achaemenian era, the language is subject to the collapse of the inflectional system and the simplification of grammatical distinctions and categories such as gender, case and number. The Pārsīg inscriptions of the Sasanian times are written in a language that has undergone all these changes, but we can still find a few archaisms in them, and also in the early Manichaean texts and the Pārsīg Psalter. Between these two stages of the language, namely Old Persian and Pārsīg (Middle Persian), a quite different stage of language with its own "grammar" existed for some centuries, which we call here the *Middle Pārsīg* stage.

The Pārsīg noun and pronoun evolved into a two-number and no-case system: there are two numbers, singular and plural; and the dual number of the Old Persian has entirely disappeared.

The cases of the nouns are not expressed by any endings, since the two cases of Middle Pārsīg, direct and oblique, have been almost completely abolished. There is also no distinction of genders. There remain, however, numerous traces of the older variation in a few Pārsīg substantives on account of gender. Appropriate words or suffixes can be added to indicate the gender of some words, especially of proper names.

Phonology

Sound inventory

Phonemes are pronounced phonetically.

Vowels

Vowels are described according to three dimensions:

1. **Height:** determined by the height of the lower jaw: Vowels can be close (high), mid, or open (low).
2. **Length:** Vowels can be short or long (marked by a macron).
3. **Backness:** determined by the position of the tongue: Vowels can be front, central, or back.

Vowel phonemes include the following:

		Front	Central	Back
Close	Short	<i>i</i>		<i>u</i>
	Long	<i>ī</i>		<i>ū</i>
Mid	Short	<i>e</i>	(<i>ə</i>)	<i>o</i>
	Long	<i>ē</i>		<i>ō</i>
Open	Short		<i>a</i>	
	Long		<i>ā</i>	

Front vowels are unrounded, while back vowels are rounded.

- Note that *ə* is not a phoneme; it may facilitate the pronunciation of some words, and is often used in initial position.

*ə*šmār (also *šmār*, *u*šmār, *e*šmār) ‘number; numbering; arithmetic’

*ə*spās (also *spās*, *e*spās) ‘service’

*ə*spēd (also *spēd*) ‘white’

Consonants

Consonants also are described according to three dimensions:

1. **Voicing** (vibration in one's voice box): Consonants can be voiceless or voiced.
2. **Place of articulation**: Consonants can be bilabial, labiodental, alveolar, palato-alveolar, palatal, velar, or glottal.
3. **Manner of articulation**: Consonants can be plosive (/ stop), affricate, fricative, nasal, liquid, or glide (/ semi-vowel).

	Bilabial	Labio-Dental	Alveolar	Palato-Alveolar	Palatal	Velar	Glottal
Plosive							
Voiceless	<i>p</i>		<i>t</i>			<i>k</i>	
Voiced	<i>b</i>		<i>d</i>			<i>g</i>	
Affricate							
Voiceless				<i>c</i>			
Voiced				<i>j</i>			
Fricative							
Voiceless		<i>f</i>	<i>s</i>	<i>š</i>		<i>x</i>	<i>h</i>
Voiced		<i>v</i>	<i>z</i>	<i>ž</i>		(<i>ɣ</i>)	
Nasal							
	<i>m</i>		<i>n</i>			(<i>ŋ</i>)	
Liquid							
Trill	<i>r</i>						
Approximant	<i>l</i>						
Glide							
					<i>y</i>		

Dental consonants *θ*, *ð*, and velar *ɣ* occur only in loan-words (from Avesta, Parthian, Sogdian).

āθrōn ‘priest’; it is a borrowed word from Av. *āθravanəm*. – However, in the new environment of Pārsīg, the sound [θ] has become alveolar, just as the sound [s], and is written and pronounced as ‘*āsōn*’.

Parts of Speech

Substantive

To emphasise the plurality or to clarify a substantive phrase, the ending °*ān* is attached to a noun. In the later writings the ending °*ihā* is also used as a plural suffix. However, if the plurality of a noun is “clear” in a phrase, it does not take any termination.

§ Direct and oblique cases

In its early and middle stages of evolution, Pārsīg had a two-case structure: **direct** (*casus rectus*) and **oblique** (*casus obliquus*). The direct case was used when a noun was the subject of a sentence, and in other circumstances (object, ...) the oblique (or indirect) case was used. With the further evolution of Pārsīg, this scheme has been almost completely abolished and the Pārsīg noun evolved into a two-number and no-case system, and the two direct and oblique cases can only be found in the 1st and 2nd person singular pronouns.

The genitive plural suffix *-ān* is used as the general plural ending for all nouns. In later times, the adverbial suffix *-ihā* is also used as a plural suffix.

mard / mird dir. sg. ‘man’
mard / mird obl. sg. ‘man’
mard / mird nom. pl. ‘men’
mardān gen. pl. ‘men’, also *mardihā*

In the old standard, the plural substantive that takes the function of subject in a sentence is usually presented without *-ān* or *-ihā*; however, this rule isn’t to be observed in normal writing of Pārsīg, and we can use plural nouns with *-ān/ -ihā* ending as the subject of a sentence.

draxt kē vaxšed. ‘The tree that grows.’ *draxt* sg. ‘tree’
draxt kē vaxšend. ‘The trees that grow.’ *draxt* dir. pl. ‘trees’ – old standard
draxtān (/ *draxtihā*) *kē vaxšend*. ‘The trees that grow.’ *draxtān/ draxtihā* pl. ‘trees’ – normal standard

§ The kinship nouns

These nouns, according to the old standard, are to be traced back to the old **r**-stems, and have three separate forms:

singular direct	X direct: <i>pid, mād, xvah, brād, duxt, pus</i>
singular oblique	<i>Xar</i> or <i>Xār</i> : <i>pidar, mādar, xvahār, brādar, duxtār, pusar*</i>
plural direct	<i>Xar</i> or <i>Xār</i> direct: <i>pidar, mādar, xvahār, brādar, duxtār, pusar*</i>
plural oblique	<i>Xarān</i> : <i>pidarān, mādarān, xvahārān/ xvahān, brādarān, duxtārān, pusān/ pusarān*</i>

* *pus-ar* ‘son’ could have been formed in imitation of *duxt-ar*, *pid-ar*. It seems that in this case, the oblique termination *-ar / -arān* does not go back to Middle Pārsīg. In older texts we find the correct forms *pus*, *pusān*.

Vištāsp šāh abāg pusān ud brādarān ud vāspuhragān ud hāmhirzān ī xvēš ‘King Vištāspa with his own sons, brothers, princes and adjutants.’ AZ 2

– However, the rules regarding direct and oblique cases in nouns –especially kinship nouns–, in today’s use of language, can be observed loosely.

examples:

pidar ud mādar ī xvēš. ‘Your father and mother.’ *pidar, mādar* sg. obl.
dā pid ud mād zīndag hend. ‘Until father and mother are alive.’ *pid, mād* dir.
bōy ī pidarān. ‘The smell of fathers.’ pl. oblique
keh brād meh brādar zaned. ‘Minor brother smites (his) senior brother.’ *brād* sg. dir.; *brādar* sg. obl.
pus do duxt do ō dād ī pānzdah sāl rasīd hend. ‘Two sons and two daughters reached the age of 15.’

– for a broader discussion on Substantive in Pārsīg, See [here](#).

Adjective

The adjective can precede or follow the substantive to which it belongs. The substantive precedes the adjective usually with the linking particle **ī / īg** (so-called *idāfah*), but it can also be omitted. The adjective can also replace its noun and thus be treated as one.

dēn ī veh / veh dēn ‘good religion’
dīdēm brāzāg / brāzāg dīdēm ‘beaming diadem’
jadag ī nēk / jahišn ī nēk / nēk jahišn(īh) ‘good fortune’
šahr ī nōg / nōg šahr ‘new city; new world’

In plural form, the concord in number between a substantive and a modifying adjective is optional:

nēv dibērān / dibērān (ī) nēv / dibērān nēvān / nēvān dibērān ‘good scribes’
vas mardōm / vasān mardōm ‘many people’
vas kas / vasān kas / vasān kasān ‘many people/persons’
vazurg bišehkān / bišehkān vazurg / vazurgān bišehkān / bišehkān vazurgān ‘great doctors’

§ Comparative

The comparative adjective is formed by adding the suffix **-dar** or **-tar**:

vazurg ‘big, grand’, *vazurg**dar*** ‘greater, grander’
abar ‘up; upper’, *abar**dar*** ‘upper, higher; superior’
xvaš ‘sweet, good, pleasant’, *xvaš**tar*** ‘sweeter, better, more pleasant’
veh ‘good’, *veh**dar*** ‘better’ – (*veh* can also mean ‘better’)
vad ‘bad, evil’, *vatt**ar*** ‘worse’
arvand ‘swift’, *arvant**tar*** ‘swifter’
mazan ‘monstrous, gigantic’, *mazand**ar*** ‘more monstrous’
kam / kamb ‘few, little, slight’, *kam**dar*** ‘less; lesser, inferior’ – (also *kem* is comp. of *kam*)

§ Superlative

The superlative adjective is formed by adding the suffix **-dum** or **-tum**:

abar ‘up; upper’, *abar**dum*** ‘highest, uppermost; supreme’
xvaš ‘sweet, pleasant’, *xvaš**tum*** ‘sweetest, most pleasant’
vad ‘bad, evil’, *vatt**um*** ‘worst’ – (also *vattardum* ‘worst’)

arvand ‘swift’, *arvanttum* ‘swiftest’
mazan ‘monstrous, gigantic’, *mazandum* ‘most monstrous’

There are some adjectives in the old superlative formation with the suffix *-ist*:

kam ‘few, little, slight’, *kamist* ‘least’
burz ‘high, tall, lofty; loud’, *burzist* ‘highest’ – (*burzistar* is secondary comp.)
frih / *friy* / *frī* ‘dear’, *frihist* ‘dearest’ – (*frihistar* is secondary comp.; *frihistum* is secondary superl.)

Pronoun

§ Personal pronouns

There are two series of personal pronouns: 1- detached, 2- suffixed.

– As for detached pronouns, there are two forms of the first and second singular pronouns:

direct (1st. sg. **an** ; 2nd. sg. **tū**)

oblique (1st. sg. **man** ; 2nd. sg. **tō**)

– As for suffixed pronouns, which are -**Vm**, -**Vt**, -**Vš**, -**Vmān** (also -**Vn**), -**Vtān**, -**Všān**, they are only used as oblique. Two suffixed pronouns may be attached to each other.

(-**V** represents a linking vowel preceding the pronoun, typically **a**, **i**, **u**.)

-1st. sg.: **an** (dir.), **man** (obl.), -**Vm** (suf.)

an vēnam. ‘I see.’

man guft kū ... ‘I said that ...’

kār ī **man** ‘my work’ = **man** kār = kār-**am**/ kār-**um**

agar zyān ō **man** rased. ‘If damage comes to me.’

u-m anīz vas dīd pādīfrāh ī gōnag gōnag. ‘And I also saw many punishments of every sort.’

āgāh-**am** kun ō anāgāh! ‘Make me aware unto the unaware!’

dahan-**am** višād, **u-m** ayāft vād. ‘I opened my mouth, and (I) snuffed up the wind.’

ast-**um**, **u-t** nē dahum. ‘I have (lit. it’s mine), but I will not give it to you.’

avēšān-**um** puhl zad **u-m** nixrust hend. ‘I punished and (I) reproached them’

-2nd. sg.: **tū** (dir.), **tō** (obl.), -**Vt**

tū aburnāy hē. ‘You are a child.’

tō guft kū ... ‘You said that ...’

kār ī **tō** ‘your work’ = **tō** kār = kār-**it**

nē daham-**at**. ‘I don’t give it to you.’

-3rd. sg.: **ōy**, **avē**, -**Vš** – (in terms of grammatical value, there is no difference between “he, she, it.”)

ōy ō amā āyed. ‘He comes to us.’

ōy guft kū ... ‘He/She said that ...’

kār ī **ōy** ‘his/her work’ = **ōy** kār = kār-**iš**

kē tigr ō hān cīdāg abganed, **ōy** dast nēv. ‘Whoever casts an arrow to that cairn, his hands are [indeed] good’

ēn ast uzdēscār, ī-š xvānend kadag īg yazdān. ‘This is an idol-temple, which they call (it) the House of the Gods.’

u-š ēn-z guft kū ... ‘and he said this too ...’

-1st. plural.: **amā(h)**, -Vmān (also -Vn)

amāh dahem. ‘We give.’

amāh guft kū ... ‘We said that ...’

kār ī amā ‘our work’ = *amā kār* = *kār-imān*

u-n ka ēn tigr vist. ‘And when We shot this arrow.’

u-mān būz! ‘Rescue us!’

u-mān guft kū ... ‘And we said that ...’

-2nd. pl.: **ašmā(h)**, -Vtān

harv cē ašmāh kāmed pēš man guftan, hān an dānam. ‘Anything you want to state before me, I [already] know it.’

ašmā guft kū ... ‘You said that ...’

kār ī ašmā ‘your work’ = *ašmā kār* = *kār-itān*

u-tān gōbam. ‘And I tell you.’

u-tān guft kū ... ‘And you said that ...’

-3rd. pl.: **avēšān**, **avīn**, -Všān

avēšān gōbend. ‘They say.’

avēšān ōh guft kū ‘they said thus’

kār ī avēšān ‘their work’ = *avēšān kār* = *kār-išān*

u-šān ēn dāšt kū: ‘They held (believed) thus:’

u-šān guft kū ... ‘They said that ...’

avēšān-um puhl zad u-m nixrust hend. ‘I punished and reproached them’

§ Demonstrative pronouns

– near (in space or time): sg.: **ēn**, **ēd**, **im** ‘this’; pl.: **ēnēšān**, **imīn**, **imēšān** (**ēšān/ēdēšān**) ‘these’

im šahr ‘this land’

ēn pursišn ‘this question’

imīn kōdakān ‘these children’

ēnēšān kāmag ‘these desires’

ēk az imēšān nēst. ‘[If] there be not one of these.’

u-šān ka ēdēšān donān rahyān rōšnān cannēnend. ‘And when these two Light-chariots shake ...’

– far (in space or time): sg.: *ōy/ avē, hān* ‘that’; pl.: *avēšān, hānēšān, avīn* ‘those’.

* *ōy ī* can have an emphatic function. Sometimes it indicates definiteness.

** *hān ī* indicates the ‘genitive’ case or simply definiteness; it can be used to express possession.

ōy šahr ‘that land’ = *hān šahr*

ōy zamān ‘at that time’ = *ped hān zamān*

u-m ōy ī pidar ped aburnāyīh bē vidurd. ‘And my father died during my childhood.’

ōy bay ‘His (late) Majesty’

ōy ī visp-veh dādār ‘The all-good creator’

hān bōyestān ‘that garden’

hān ī bōyestān ‘the garden’

hān ī uzīd frāmōš kun! ‘Forget that which has passed away!’

hān-z ī nidum az avēšān starān ‘and the smallest ones of those stars’

xunak avēšān mardān. ‘blessed (are) those men.’

hān se pārgēn ... hānēšān abar frōd višīhānd. ‘Those three moats ... will be let loose down upon them.’

avīn mazanān ‘those giant monsters’

§ Other pronouns

– *ī/ īg* ‘which, that; whom, whose’ is a **relative clause marker** and; moreover it often functions as a **linking morpheme**.

āfrāh ī dēn ‘the advice which [comes from] the religion, the advice of the religion’

rāh ī tō ‘your way, the way that pertains to you’

dēn īg man ‘my religion, the religion which is mine’

By transposition of the noun and its modifier, *ī/ īg* is dropped:

dēn āfrāh

tō rāh

man dēn

More examples:

an hān kunam ī-m <ped> pidar dīd. ‘I do that which I have seen with my father.’

tis ō ōy dahē ī ōh abāyed dādan. ‘You give a thing to him to whom it is necessary to give.’

amāh anīz vas nām ud nēvīh kird, ī ēdar nē nibišt. ‘We did many fame-worthy and heroic deeds, which we have not mentioned here.’

– **kē** ‘who, which, whom’ is a **relative pronoun**. It is also an **interrogative pronoun** ‘who?’

avēšān kē huzihr hend. ‘Those who are beautiful.’

ast kē-šān zīvišn az brinj. ‘There are some whose living is upon rice.’

kē-t guft? ‘Who told you?’

kē ast ōy? ‘Who is that (person)?’

– **cē** ‘what, which’ is a **relative pronoun**; it also means ‘because, since; why; etc.’. **cē** is also an **interrogative pronoun** meaning ‘what?’. – It also functions as a **conjunction** (See Conjunctions below)

cē-t kird? ‘What did you do?’ = *tō cē kird?*

cē ānōh būd? ‘What was there?’

cē an vas māndag ham. ‘Because I am very tired.’

harv cē ped bar ayābīhed. ‘Everything which is found out in the result.’

ped cē kār āyed? ‘What is its use?’

→ From **cē** we have **cīgām-iz / cīgāmiz** ‘some, something; whatever; a little’ and **cīgām-iz-ē** ‘whatever; anywhere; a bit’

kē ast cīgām-iz-ē ped ēn zamīg. ‘Whoever is anywhere on this earth.’

u-t avēšān hend cīgām-iz-ē cāšišnīh. ‘These are your teachings whatever [the teaching].’

– **kadām** ‘which? what?’ is an **interrogative pronoun**.

az kadām peyvann ud tōhm ham? ‘Of which lineage and race am I?’

ud xvāstag kadām xvaštar? ‘Which wealth is more pleasant?’

→ From **kadām** we have **kadām-iz-ē** meaning ‘anything, whichever; anywhere’ – (like **cīgām-iz-ē**)

– **kadār** ‘which? who?’ is an **interrogative pronoun**.

kadār ast dādvar? ‘Who is the judge?’ = *kē ast dādvar?*

kadār pēšag? ‘Which [are] the professions?’

→ From **kadār** we have **kadār-z-ē** ‘each one, anyone, any one’.

kadār-z-ē hudēn ‘anyone of the good religion’

avēšān mardān kadār-z-ē. ‘any one whatever of those men.’

– **xvad** ‘self’ is a **reflexive pronoun**. It is also an **emphatic pronoun**; sometimes it is used as a **possessive pronoun** as well.– (also adv. ‘truly, indeed’)

pas xvad nān xvard. ‘Then he himself ate food.’
duxt-ē kē šūy xvad kuned. ‘A girl who marries on her own.’
cē xvad pēdāg kū ... ‘For it is clear (known) by itself that ...’
ōy abāg mardōmān ī xvad ‘he with his own people (men)’
ēk ēk ka-šān zamānag ī xvad rased. ‘One by one, when their own time comes.’

– **xvēš** ‘own, self’ is a **reflexive** and **possessive pronoun**.

frazendān ī xvēš ‘one’s own children’
xvēštīh ī xvēš ‘his/her own possessions’
ped frahang ō xvēš šāyed kird. ‘It can be made one’s own by education.’

– **xvēštan** lit. ‘one’s own person’ is sometimes used as a **reflexive pronoun**.

xvēštan rāy zan xvad xvāh. ‘For yourself seek yourself a woman[’s hand to marriage].’
harv rōz abāg xvēštan āmār bē kirdan ‘To reckon every day with oneself’

Indefinite pronouns

– **kas** ‘someone, somebody’, **kas-iz** ‘anybody, anyone’. **kas-iz** with a negative has a negative meaning ‘no one, nobody’

harv kas ‘every one’
kas-ē ‘somebody’
anī kas ‘somebody else’
kas-iz ‘any person, anybody’
kas-iz ... nē ‘no person, nobody’
sust ast kē kas nē dāred. ‘Feeble is he who has no one’
ped kas-iz kas afsōs mā kuned! ‘Do not mock at anybody at all!’
kas-iz mardōm nēst kē ... ‘There is no man who ...’

– **tis** ‘something’, **tis-iz** ‘anything, at all, whatsoever’; **tis-iz** with a negative means ‘nothing else, not at all’

anī vas tis ‘many other things’
kē tis ō hān mardōmān dayed. ‘He who gives something to those people.’
nē ēc tis ped hān ēvēnag ‘not anything in that manner’
tis-iz rādīh nē kird. ‘They who did no generosity at all.’
nē ēc tis ped hān ēvēnag. ‘Not at all!’
cašmagāh ped tis-iz tis grav mā nih! ‘Do not in the sight [of other people] put anything at all in pledge!’

– **hambun, hambun-z** ‘a few, a little; any’; With a negative **hambun-z nē** ‘not even the least, not at all, nothing’

agar hambun-z nēkīh ast ī jud az anāgīh. ‘If there be the least goodness which is distinct from evil.’

az ēn gōbišn ēn-z pēdāg kū:-š hambun-z dānišn nē būd. ‘From these statements, it appears that: He had not a bit of knowledge.’

– **anī** ‘other, another, else’, **anīz** ‘other also; also, too’

mardōm ī Pārs ... mardōm ī anī šahr. ‘a man of Persis ... a man of another province.’
pas ōy murd ud xvāstag ō anī kas mānd. ‘Then (when) he died, his wealth went to some other(s).’

avēšān mardōmān ī ped Kangdiz, anīz ped var ī Jimgird, ud anīz ped Ērānvēz mānend. ‘Those people who dwell in the stronghold of Kaṇha, and those other people also in the (covered) shelter made by Yima, and those other people also in the Airyana Vaējah’

– **harv** ‘every, each’

ēn and šahr, harv amāh ped bāz ud bannagīh ēstād hend. ‘These many countries, each have become tributary and subject to us.’

– **ēc** ‘any’, with a negative ‘not any, not a single, nothing’

ēc kē az nūn frāz bavend. ‘any who shall be from now on.’

ēc kenīg nēkōgdar az hān ī tō nē dīd. ‘No girl have I seen more beautiful than you.’

ped ēc ēvēnag ‘in no way’

kē ēc-iš kas āzarm nē ‘He who has favour for no one’

ēc rāy pidar ud mādar mā bēšed. ‘Do not hurt your parents at all.’

– **višp / vīšp** ‘all, every, entire’

ped višp ezvān pēdāg bavād. ‘It shall be manifest in every language.’

u-š āmurzīd ō višp. ‘And he had mercy on all.’

→ **harvišp** ‘all’

harvišp ped hān bē murnzēnam. ‘I shall destroy all by that [means].’

– **hamag, hamāg, hāmāg, hām**^o ‘all, whole’

hamag šahr ‘the whole realm/ land/ world’ = *hām-šahr, hamāg šahr*

stāyed ō xvadāy, hamag zamīg. ‘O praise unto the lord, all the earth.’

abar hamāg soxan ‘about all topics’

hamāg kustag ‘all sides’

bē tābed ud hamāg tan garm dāred. ‘It heats and keeps warm the whole body’

– *hāmōyēn* ‘any kind (of); all’

hāmōyēn dahišn ī gētīg man dād. ‘I have created all the creations of the world.’
u-š hāmōyēn pediš hamdādestān hend. ‘And all of them are of the same opinion.’

– *cand* ‘some’; it also has an **interrogative** meaning ‘how much? how many?’

cand az pēšēnīgān ‘Some of the ancients’
kārezār ī vazurg cand bār baved? ‘How many times will there be great battles?’

– *vahmān, avahmān* ‘so-and-so, a certain one’

ped rōz vahmān māh vahmān sāl (abar) ‘On day X of the month Y in the Year Z’

Adverbs

– The adverbial ending in Pārsīg is **-īhā**, which can be added to a noun or adjective.

dādīhā ‘lawfully; properly, justly’

abēbīmīhā ‘securely; fearlessly’

farroxīhā ‘happily’

nāmcīštīhā / *nāmcīštīgīhā* ‘particularly, especially’

tanīhā ‘by self, alone; bodily’

rāstīhā ‘truly’

However, many words can be used as both adjectives and adverbs:

– **ham** adj. ‘same, equal’, adv. ‘also, alike, likewise’

ud ham vahmān aviš bē pedīrift. ‘And likewise so-and-so accepted her.’

→ **ham-cōn** ‘just as, as soon as, the same as’

pas Vištāsp šāh hamcōn ranzag būd ō Jāmāsp guft kū ...

→ **hamgōnag** ‘accordingly, in the same manner’

asvārān hamgōnag kird.

→ **ham-ēvēnag** ‘similarly, likewise, in like manner’

hamēvēnag peymānagīhā bē tābed ud hamāg tan garm dāred.

→ **ped ham šōn** ‘likewise, similarly, in the same manner’

abārīg ī andar maragīhā ped ham šōn.

→ **ham-ēdōn** ‘likewise’

dānāg uzmūdāg-xrad hamēdōn guft kū ...

→ **ham-zamān** ‘at the same time, suddenly’ (also **ped ham zamān**).

ka hamzamān viderān baved.

ēg-it ped ham zamān bē ōzanam.

– **nāmcīšt** adj. ‘well-known’, adv. ‘in particular, especially’.

u-š dēnīg nām bavišnravišnīh, u-š nāmcīšt cahār zahagān, ī hend ... ‘And its religious (Avesta) name is Being (*būtāt), and it has in particular four elements, that is ...’

→ **nāmcīštīg** adj. ‘especial, known by name’, adv. ‘especially’

– **nēk** adj. ‘good, nice, fair, beautiful’, adv. ‘well’

aviš nēk pardaz, ud ped kār dār. ‘Perform well at it, and keep it in practice.’

– **xūb** adj. ‘good’, adv. ‘well’

dast ud rōy ... xūb šōyed. ‘Wash your hands and face well.’

– **saxt** adj. ‘hard, firm, strict’, adv. ‘firmly, rigorously; severely’

az pid ī gāvān ud gōspendān xvardan pahrēz saxt kuned. ‘Abstain firmly from eating meat from beef and cattle.’

– **zūd** adj. ‘quick, soon’, adv. ‘quickly’

aburnāyān zūd pēr šavend. ‘The youth will become old quickly.’

§ Adverb phrases

It is possible to substitute an adverb phrase for an adverb.

For example, **burzvāngīhā** is an adverb meaning ‘loud-voicedly, aloud’; it can be expressed in an adverbial phrase: **ped burz vāng** ‘with a loud voice’.

Other examples:

– **xradgugāyīhā** adv. ‘through testimony of wisdom’ – **ped gugāyīh ī xrad** adverb phrase

– **farroxīhā** adv. ‘in a fortunate state, luckily; happily’ – **ped farroxīh** adverb phrase

– **pērōzgarīhā** adv. ‘successfully’ – **ped pērōzgarīh** adverb phrase

§ Adverbs of place

– **ēdar** ‘here’

az ēdar ‘from here; hence(forward)’

dā ēdar ‘as far as here’

ēdar ud ānōh ‘here and yonder’

kē ēdar mad ēsted. ‘Who have come here.’

– **ānōh / ānōy** ‘there, over there, yonder; thither’

az ānōh kū rōšnīh ‘from there where is light’

– **azabar** ‘above, upon’

cōn man azabar nimūd. ‘As I demonstrated above.’

– **azēr** ‘down, below’

hān ī-š azēr nibišt. ‘That which is written below.’

→ *azēr-azabar/ azabar-azēr* ‘upside-down’

ēn mardōm azabar azēr bē kunam. ‘I will turn these people upside-down.’

– *bē / ba* ‘out, away; outside’

ēdōn bē šāyed kirdan. ‘Can be outed like this.’

az bē ‘from outside, outwardly’

bē az ‘outside of, apart from’

ō bē ‘outwards’

→ *bērōn / bēdandar* ‘outside’

ātaš az bērōn ‘fire from outside’

bēdandar az hān panz dušox ‘outside of those five hells’

– *ēr* ‘down’

ēr ud abar ‘down and up, upside down’

§ Adverbs of time

– *hagriz* ‘ever’, with a negative, ‘never’

u-t hagriz drōv guft? ‘Did you ever tell a lie?’

hagriz drōv nē guft ud nē gōbed. ‘Never told and will not tell a lie.’

– *hamē / hamēv* ‘always’

ērān hamē peymān stāyed. ‘The Iranians always praise moderation.’

– *hamēšag / mēšag* ‘always’

hamēšag andar avištābišn ī āz xvēhāg.

mēšag farrah āyād az bayān. ‘The fortune shall always come from the Gods.’

– *hamvār / hamvārag* ‘at all times, ever, constantly’

hamvār nēmrōz būd. ‘It was noon at all times’

– *ahī* (or *ah*) ‘early, soon; originally’

ahī az *abārīg xvarišn framāyē xvārdan*. ‘Please drink it before the other dishes.’
cand ahī ‘as early as possible’ – (also *cand ahīdar*)
az *ahī ōrōn* ‘from the first, since the beginning’

– *nūn* ‘now, at present’

az *nūn ud dā jāyēdān* ‘from now to eternity’

– *ēg* ‘then, thus’

ēg ēn ī gyānēn ōzanem. ‘Then I kill these souls.’

– *pas* ‘after, behind’, in a temporal sense: ‘then, afterwards, next’

pas man pursīd. ‘Then I asked.’

– *pēš* ‘before, in the presence of, in front of’

abāz āmad pēš frēstag. ‘Came back before the apostle.’

– *ā* (also *ah*) ‘then’

agar gōbīhed dušcihr ast, ā nigerīhed kū ...

ā anāgīh-iz ast ī az nekīh jud ud vizārdag. ‘Then there will also be evil which is distinct and separate from goodness.’

– *ahanūn-z* ‘still, yet’

drust āmad hē tū, Ardā Vīrāz, ka-t ahanūn-z āmad zamān nē būd! ‘Be welcome, O Ardā Vīrāz, even if it was not yet the time for you to come!’

§ Adverbs of quantity

– *abēr* ‘very, to a high degree, greatly, exceedingly’

abēr pāk ‘very clean’

– *andak* ‘little’

andak-ē ‘a little’

andak andak hamē raft. ‘(it) was moving little by little’

– *xvazārak/xvazārag* ‘a little, slightly’

hān xvazārag āhōg ... hān andak hunar.

– **andum** ‘as long, so long’

andum ... *dā* ‘as long as, until’

andum *dā-š sārārān pākān andar būd hend.*

– **ēvāz** ‘only (one), merely, solely; singly’

nē ēvāz ‘not only’

cōn man azabar nibišť kū nē ēvāz astīh dānistan, bē cōnīh u-š kām abāyed šnāxtan.

– **vas** ‘very; enough’

az vas ‘by dint of, so much’

anīz vas ‘also much else’

vasīhā ‘abundantly, greatly’

vas vas ‘by a great many times’

– **frahīd** ‘many, much; very’

§ Adverbs of manner

– **ēdōn** ‘in such a way, so’

ēdōn *guft kū* ‘He said so’

– **enyā / anyā / anāy** ‘otherwise’

enyā *frāz ō cinvad puhl vidārdan nē tuvān.* ‘Otherwise he cannot pass across the Cinvatō bridge.’

– **ōh** ‘thus, so, in that way’

dā ō jāyēdān, āmen āmen, ōh bēh. ‘To eternity, Amen, Amen, be it so.’

– **ēvar** ‘verily, certainly, for sure’

ēn ēvar kū ... ‘it’s for sure that ...’

– **ōn / ōvōn** ‘so, in such way’

kārezār ōn nēv kuned cōn Zerīr ērān-spāhbed kird. ‘He fights in such a way that Zairi.vairi, the general of Iranians, did.’

– **jumā** ‘together with’

jumā *yaštārān* ‘together with the worshippers’

– *hamis, hāmis* ‘together, in all’

hāmis astīh ud vaxšan az bun.

gētīg hamis tanēgirdīg ī Ahrmen; hamis tenēgirdīg, dahišn ī Ahrmen. ‘This world in all is the corporeal body of Aṅra Mainyu; and the corporeal being in all is a production of Aṅra Mainyu’.

→ *az ... hamis/ hāmis* ‘together with, besides’

X šahrestān az parvār hāmis ‘the town X together with its suburbs’

Ardašēr ... xvad az asvārān ud stōrān hamis ō gursagīh ud tišnagīh mad.
‘Ardašēr ... himself besides his horsemen and horses came to hunger and thirst.’

– *āgenīn* ‘together, in all, altogether, jointly’

Ohrmezd ud Ahrmen āgenīn ardīg būd.
ud abestāg ud zand ped āgenīn hamē guft.

§ Negative and affirmative adverbs

– *ōhāy* ‘yes, yea’

ba ōhāy, ēn bišehkīh rāy ud ēn darmān burdan rāy abāyišn hēd ud ēn-z nē kunēd.

– *nē* ‘no; not’

nē ēc tis ped hān ēvēnag ‘nothing whatsoever in that manner’

– *mā / ma* ‘let not’ prohibitive adverb

ēdōn mā kun! ‘Do not do so!’

→ *mā agar* ‘hopefully not, unless; perhaps’

mā agar vattar nē hād.

§ Interrogative adverbs

– *cand?* ‘how much, how many?’

rāh cand? ‘How many are the paths?’
vahišt cōn ud cand?

– *cē?* ‘what?’

az cē? ‘out of what? for what?’

cē rāy? ‘for what? why?’

– *cim?* ‘why?’

cim rāy? ‘for what reason? why?’

– *cōn?* ‘how?’

Ohrmazd ēn dām ud dahišn cōn ud ped cē ēvēnag dād?

– *kay?* ‘when?’

kay bavād kū pēg-ē āyed az Hindūgān? ‘When will it be that a courier comes from India?’

– *kū?* ‘where?’

az kū? ‘from where? whence?’

– The adverb *avar* is used in welcome and unwelcome expressions.

drust avar, ē Sām ī Nerīmān! ‘Welcome, O Sāma Naire.manah!’

mā drist avar! ‘You are not welcome!’

Adpositions (Prepositions and Postpositions)

– **az** ‘from, out of, than; among’

az imrōz dā fradāg ‘from today until tomorrow’
ka az nēmrōz rōn hāmin andar āyed. ‘When summer enters from the southern direction.’

– **ped** ‘in, at, on, through’

ped dašn dast šamšēr gīred. ‘In his right hand, he takes a sword.’
ped ham zamān ‘at the same time, instantly’

– **ō / bē ō** ‘to, at, unto, toward’ (connected with enclitic pronouns, it forms: **ō-m**, **ō-t**, **aviš**, **ō-mān**, **ō-tān**, **avišān**, **aviš** also has a general meaning ‘to’)

cahārum gām bē ō hān ī asar-rōšnīh... abar rased. ‘The fourth step, he reaches unto the endless light.’

nē-m šavēnd ō visān. ‘They will not enter into my resting place.’
frazendān kē-t aviš payōsend. ‘The children who long towards (/for) you.’
vardā-m aviš! ‘Turn toward me!’

– **rāy** ‘for, on account of; on behalf of; instead of’

az dūr gyāg āmad hem dēn rāy. ‘I have come from a far place for the sake of the religion.’

ēn darmān burdan rāy abāyišn hed. ‘You are needed for this healing.’
tō rāy drūd! ‘Peace be upon (lit. for) you!’

– **andar** ‘in, within, between, among; in comparison with’; also an adverb ‘inside’

andar dēn soxan mad ēsted. ‘It is spoken of in the Religion (= Avesta)’
andar xvadāyīh ī Husrō ‘in the reign of Xusrō’

→ **andarg** ‘between, among; against’

andarg suft ud var ‘between the shoulder and breast’
andarg rāh ‘on the road’

– **abar** ‘over and above, upon’, also an adverb

meyān abar hān cagād ī Dāitī ēsted. ‘In the middle, upon that, is the peak of the Dāitī.’

– **abāg** ‘with, along with’:

tīr abāg kirbakkarān kirbakkar. ‘Mercury is beneficent [when] along with the beneficent.’

āsn xrad kē gōšōsrūd xrad abāg nēst. ‘innate wisdom which is not along with acquired wisdom.’

– *azēr* ‘below, under’; also an adverb.

azēr zamīg ‘under the earth’

– *azabar* ‘above, upon’; also an adverb.

abarmenīdār mard kē xvēštan azabar pāyag ī xvēš mened ud dāred. ‘A haughty man who thinks and holds himself above his own status.’

– *abē* ‘without, -less’. It is only used in composition.

– *nazd* ‘near’, also an adverb ‘about’

do gayag nazd gōš ēstād hend. ‘Two robbers stood near him (lit. near his ears).’
nazd ō hazārag sar ‘near the end of the millennium’

Conjunctions

§ Copulative conjunctions

– **ud / u** ‘and’. It can also be used as an initial marker.

andarg suft ud var ‘between the shoulder and breast’

drust ud veh ‘sound and good’

ud nūn zan-ē pēdāg az xvarāsān ōrōn āyed. ‘(and) now a woman appears hither from the east.’

→ **ud ... ud** ‘both ... and’

vād ud vārān ud ... ‘both the wind and rain and ...’

→ **ud ... ud nē** ‘neither ... nor’

ud hān bann nē ped mēnōg ī veh ud nē ped mēnōg ī vattar az grīv bē kirdan nē tuvān.

→ Connected to one enclitic pronoun, **ud** becomes **u-** and forms: **u-m**, **u-t**, **u-š**, **u-mān**, **u-tān**, **u-šān**. there is a form with two pronouns: **u-m-it**, **u-t-iš**, **u-t-išān**, **u-t-imān**, **u-m-išān**, ...).

u-m dēn kadām? ‘And which is my religion?’

u-m ōy ī pidar ped aburnāyīh bē vidurd. ‘And my father died during my childhood.’

u-m urvāzist ō-t handarz. ‘And I took delight in your precepts.’

avēšān-um puhl zad u-m nixrust hend. ‘I punished and reproached them.’

u-t xvadāyīh ī Ērānšahr vas sāl abāyed kirdan. ‘And you ought to reign over the Aryan Land for many years.’

u-t hāmōyēn az daxšag bē hišt. ‘And you have kept it all out of your memory.’

u-t zamīg hamāg xār ud kirm ud mār rōyād! ‘And thy land shall grow all thorns, worms, and snakes.’

u-š ped tis-iz ēvēnag mā āzār! ‘And do not hurt him in any way whatsoever!’

u-š ēn-z guft kū ... ‘and he said this too ...’

u-š dād zamīg ī avēšān ped jādīh. ‘And he gave their land for a share’

u-tān abāz ō gētīg dayum. ‘And I assign you back to the world of life’

u-tān griftan nē tuvān. ‘And you cannot catch (them).’

brahnag būd hem, u-tān peymuxt hem. ‘We were unclothed, and you dressed us.’

u-mān az meyān abdāgān abdāz! ‘And rescue us from amid the aggressors!’

u-mān huzīvišnīh vēš dīd hē. ‘And we would have seen more of well-being’.

u-šān mizag ī xvarišn bē appurd. ‘And they took away the taste of food.’

u-šān xvard ud nē murd hend. ‘And they ate and did not die.’

u-šān nē būd ēc vehmīh ud višādagīh meyān. ‘And there was no width and breadth between them.

u-t-iš bannag dōst būd. ‘And your servant loved it.’

u-t-išān ēnak ānāft ēvēn. ‘Behold, they have rejected your laws.’

u-m-išān nē tāyīd zōr.

– **-z** ‘and, also, too’. It takes the linking vowel **-i-** (thus, **-iz**) when attached to a word ending in a consonant (except **n** and **r**) and a long vowel.

az-iz ēd pēdāg kū ‘from this also it is manifest that’

ud ōy-iz zan nivist hāmrāst virāyān. ‘And also that woman began in just the same way to arrange’.

ēn-z az abestāg pēdāg. ‘This also is manifest in the Avesta.’

ud zimestān-z ānōh grāy baved. ‘And also the winter is harsh there.’

an-z ēn bē ō tō dayum. ‘I also shall give this to you.’

agar-z ped peyvann. ‘If also by kinship.’

– **ham** ‘both’

→ **ham** ... (**ud**) **ham** ‘both ... and’

ham ped vehān ud ham ped vattarān ‘towards both the righteous and the wicked’

ham xvadāy ud ham bannag ‘both the lord and the servant’

ham meh ud ham keh

§ Disjunctive conjunctions

– **ayāb** ‘or; otherwise’

mard durvand ayāb dusrav baved. ‘A man would be wicked or notorious.’

→ **ayāb** ... **ayāb** ‘either ... or’

ayāb hamāg draxt abāg bar ī kirbag kuned, ayāb hamāg draxt abāg bar ī bazag kuned ‘(He) either makes the whole tree with fruit of good, or makes the whole tree with fruit of evil’

– **agar** ... **agar** ‘whether ... or’

agar ped vahāg, agar ped zīšn, ud agar ped dāšin.

→ **agar** ... **agar-z** ‘either ... or else’

agar ped zamān, agar-z ped peyvann.

– *agar ... enyā* ‘either ... or’

§ Conditional conjunctions

– *agar* ‘if, whether’

agar pāsox nē dahē. ‘if you do not give an answer.’

→ *mā agar* ‘unless, hopefully not; lest, let not; perhaps’

mā agar az ēn vattar šāyed būdan.

mā agar vattar nē hād.

→ *agar nē* ‘if not, unless’

agar nē hān druz nē būd hē.

– *ka* ‘when, if, since’

ka andar kār dārend, ahlav bavend. ‘When it is put to work, they will be righteous.’

→ *ka-z* ‘even if, although’

ka-z hambidīgān vasnām ud vassardag hend ...

→ *hamē ka* ‘whenever; as soon as’

hamē ka bun ī dēn ped dānišn ī ōstīgān vīrāst ...

→ *harv ka* ‘whenever’

ēdōn kū harv ka vahmān ayāb kas az vahmān jādag rāy xvāstārīh kuned... ‘As whenever a certain person, or a person from them, claimed it for her sake...’

→ *hamē dā ka* ‘as long as’

hamē dā ka pādixšā būd hūramag Jim ī šēd. ‘As long as Yima Xšaēta with good herds was sovereign.’

§ Conclusive conjunctions

– *ā / ah* ‘then’. It occurs after *agar* and *ka*

ā nigerīhed kū... ‘then observe that...’

ā an pādāšn framāyem. ‘Then I will reward (him).’

– *ēg* ‘then, thereupon’

ēg-išān dēn vihurīd. ‘Then their religion got confused.’

→ *agar ... ēg* ‘if ... then’

agar cīdag cīd hē, ēg bērōn pēdāg būd hē.

→ *ka ... ēg* ‘when ... then’

u-n ka ēn tigr vist ēg-in pēš šahriyārān ... vist.

§ Adversative conjunctions

– *bē / ba* ‘but, yet’

bē ped Sagestān enyā abārīg gyāg nē varm. ‘But other than Sakestan, there was no recollection of it.’

→ *bē ka* ‘except, but if’

bē ka-šān nē hamārag abar rased.

→ *bē agar* ‘but if’

bē agar ašmā bayān sahed...

→ *bē ... enyā ... nē* ‘except ... (otherwise) ... not’

mād kē an pus būd hum bē man enyā anī pus nē būd. ‘My mother, whose son I was, had no other son except me’

– *enyā / anāy* ‘but’

ōrōn ma avar, anāy ānōh pettāy! ‘Do not come here, but wait there!’

→ *ayāb enyā* ‘otherwise’

gyān andar avēšān kun ayāb enyā pašt nē āvāšem. ‘Put their souls inside them, otherwise I will not seal the contract’

§ Casual conjunctions

– *cē* ‘for, because, since’

cē xvaš ped xvardan. ‘For it is good to eat.’

– *cōn* is sometimes used as a causal conjunction:

cōn an, Jāmāsp, ped hān zamān ruvān-garōdmānīg ham. ‘For I, Jāmāspa, am soul-elysian then.’

§ Spatial conjunctions

– *kū* ‘where’

abāz vard kū āmad hē! ‘Return where you came from!’

→ as a disjunctive:

ast kū ... ast kū ‘somewhere ... somewhere (else)’

§ Final and explanative conjunctions

– *dā* ‘in order that’

frāz ō dar ī man āy dā an sīh-u-sī frašn az tō pursam! ‘Come to my court so I can ask you 33 questions!’

→ *kū dā* ‘so that’

kū dā-m zan dahānd. ‘So that they may give me a wife.’

– *ē* ‘that is, i.e.’

vānīhed druz [ē: ēn dānem kū andar hān zamān druz stōb šāyed kirdan].

→ *ē kū* ‘the meaning is this that’

ē kū mād ī ōy gōbāg Sōšāns.

– *kū* ‘that; i.e.’

ēn zamīg anābēdān [kū: ped cān-z kār nē šāyed]. ‘This earth is unwanted [that is: it cannot serve any purpose].’

– Result clauses are introduced by conjunctions such as *kū*, *ēdōn* ... *kū*, *ē*.

gyāg-ē pēdāg kū ... ‘A place that is clearly ...’

ēdōn gōbend kū ... ‘They say thus that ...’

cōn gōbed ē ...

ēn-z guft ē ...

ast kē ēdōn gōbed, ē: ped avaēpaem bē āyed, kār hān gyāg kunend.

§ Relative conjunctions

– *cōn/ cigōn* ‘how, so that’

āfrīn, cōn-um guft, bē rasād. ‘May this blessing reach (you) how I said it.’

§ Comparative conjunctions

– *az* ‘from, than’

kū-š dād freh az pānzdah sāl nē bavād. ‘That their age wouldn’t be higher than fifteen.’

– *kū* ‘from, than’

kōdak kārđ veh kū andak xvarišn. ‘A small knife is better than a small meal.’

– *cōn* ‘as, similar to’

dušmenzadār bed cōn Zerīr! ‘Be you enemy-defeating like Zairi.vairi!’

§ Interjections and direct addresses

– *alā* ‘alas! oh!’

alā varāz pid!

– *ē / ay / āy* ‘O!, Oh!, Eh!’

ē ahlav Zardušt! ‘O righteous Zaruštra!’

guft kū: ay, ped cē abāyišn hed? ‘He said: O, what are you good for?’

āy mardōmān! ‘O people!’

– *ōn* ‘O!’

ōn frēstagān ud yamagān! ‘O angels and heavenly twins!’

– *ōy* / *ōh* ‘behold!’

ōy hudān pedīrā-mān sūdegarīh, ud afsōsīyend turāgarān-t.

– *ēnak* ‘lo! behold! look here!; voici!’

u-t-išān ēnak ānāft ēvēn. ‘Behold, they have rejected your laws’
ēnak āyed nāvāz nēv ud farrox.

– *vay* / *vāy* ‘woe, alas!’

vāy ō mardōm bavād! ‘Woe be to the mankind!’

– *zih* / *zīh* ‘well done! bravo!’

šāh si bār guft kū: zih. ‘The king said three times: bravo!’

– [addressed]-*ā* (l’apostrophe solennelle)

abēsūd draxt-ā! ‘O useless tree!’

– [addressed]-*ēd*

dēv-ēd! ‘O Demon!’

Certain words and phrases are used with the force of interjections:

– *afsōs* ‘alas!’

– *pargast* ‘let it not be!, Heaven forbid!’

agar pargast xvāstag bē šaved.

– *vah* ‘good; wow’

– *xunak* ‘happy, blessed; blessed be’

xunak ōy mard kē ... ‘Blessed is the man who ...’

...

Numerals

Numerals are technically adjectives and/or quantifiers. The numeral system is based on the counting of decimals.

0: *sūr(ag), tuhīg*

§ Cardinals

1: *ēv, ē, ēk, yak*

2: *do*

3: *si, sē*

4: *cahār, cār*

5: *panz*

6: *šaš*

7: *haft*

8: *ašt, hašt*

9: *nō, nōh*

10: *dah*

11: *yāzdah*

12: *dvāzdah*

13: *sizdah, sēzdah*

14: *cahārdah, cārdah*

15: *panzdah, pāzdah*

16: *šāzdah*

17: *haftdah, hafdah*

18: *aštdah, haštdah*

19: *nōzdah*

20: *vīst*

21: *vīst-ēk, vīst-ud-ēk*

22: *vīst-u-do*

30: *sīh*

40: *cahal*

50: *panzāh*

60: *šast*

70: *haftād*

80: *aštād, haštād*

90: *navad*

100: *sad*

101: *sad-ud-ēk*

190: *sad-u-navad*

200: *do-sad, dvēsad, dvēst*

300: *sisad, tirēst*

400: *cahārsad*
 500: *panzsad, pānsad*
 600: *šašsad*
 700: *haftsad*
 800: *aštsad, haštsad*
 900: *nōsad, nōhsad*
 1000: *hazār*
 1001: *hazār-u-ēk*
 2000: *do-hazār*
 9000: *nō-hazār*
 10000: *bēvar, dah-hazār*
 1000000: *hazār-hazār*

The simple cardinals are those from *ēv* to *dah*, and *sad*, *hazār*, and *bēvar*. The others (“complex cardinals”) are morphological compounds, and or syntactic phrases (with the conjunction *-u-*).

Sometimes numbers close to a X-decade, X-hundred, X-thousand are expressed by subtraction: *hazār kam ēk* ‘999’

The old word order in composite numerals is to place the lesser numeral before: *panz-vīst* ‘25’

The new word order in composite numerals is that the larger numeral precedes, and the coordinate conjunction *ud* / *-u-* may connect the terms. *vīst ud nōh* / *vīst-u-nōh* ‘29’

A cardinal number can take the plural/collective oblique ending *-ān* / *-īn* (also *-īn*).

§ Ordinals

Ordinals are derived from cardinals. An ordinal is generally formed by adding the suffix *-um* (or sometimes, *-ēn* or *-īg*)

1st: *fradum* (literally meaning ‘foremost; primal’), *naxvist* (lit. ‘most top’), *nazdist* (‘nearest’)
 2nd: *did*
 3rd: *sid, sidīg*
 4th: *cahārum, tasum*
 5th: *panzum*
 6th: *šašum*
 7th: *haftum*
 8th: *aštum*
 9th: *nōhum*
 10th: *dahum*

11th: *yāzdahum*

12th: *dvāzdahum*

13th: *sēzdahum*

...

20th: *vīstum*

21st: *vīst-ēk* (the suffix *-um* is not used after *ēk*. *sīh-ēk*, *cahal-ēk* ...)

100th: *sadum*

1000th: *hazārum*

§ Fractionals

1 / 2: *nēm* ‘half’

1 / 3: *sīšūyag* ‘one-third’

1 / 4: *cahrušūyag* / *casrušūyag* ‘one-fourth, quarter’, *tasūg* ‘id.’

1 / 5: *panzūyag* ‘one-fifth’

...

1 / 30: *sīhūyag* ‘one-thirtieth’

A fraction may be expressed by means of two cardinals in apposition: the fractional construction begins with the denominator (originally in genitive case, and instead, *ped* is generally added before it) and the numerator appears in the end.

1 / 3: (*ped*) *si ēk* (denominator – numerator) ‘[of] three one’

1 / 4: (*ped*) *cahār ēk*

1 / 5: (*ped*) *panz ēk*

Verb

The verbal system is characterised by two forms of the verb, the present stem and the past stem:

bav- vs. *būd* ‘to be, become’
kun- vs. *kird* ‘to do’
mān- vs. *mānd* ‘to stay; live’
dōš- vs. *dōšīd* or *dōšist* ‘to love’
vēn- vs. *dīd* ‘to see’

Verbal stems are divided into two voices, transitive and intransitive:

karš- tr. ‘to pull’
šav- intr. ‘to go’

Verbal inflection

There are two kinds of verbal formations: synthetic and analytic.

- Synthetic formations are made by adding personal endings (**indicative**, **subjunctive**, **optative**, and **imperative**) to present stems.

- Analytic formations are made from the past stem with the help of auxiliary verbs. There are three auxiliary verbs: *h-* ‘to be’, *bav-/ b-* ‘to be, become’, *ēst-/ est-* ‘to be, stand’.

§ Present tense verbs

Present indicative

To create verbs of any tense, the person-number markers are attached to the end of the verb stem.

1st sg.: kun-**am/-um/-em** ‘I do’
2nd sg.: kun-**ē** ‘you do’
3rd sg.: kun-**ed** ‘he/she/it does’

1st pl.: kun-**em** ‘we do’
2nd pl.: kun-**ed** ‘you all do’
3rd pl.: kun-**end** ‘they do’

Present subjunctive

1st sg.: kun-**ān** ‘I may do’

2nd sg.: kun-**ā(y)** ‘you may do’

3rd sg.: kun-**ād** ‘he/she/it may do’

1st pl.: kun-**ām** ‘we may do’

2nd pl.: kun-**ād** ‘you all may do’

3rd pl.: kun-**ānd** ‘they may do’

Present optative

1st sg.: kun-**ē(m)** ‘I would (/ shall) do’

2nd sg.: kun-**ē(š)** ‘you would (/ shall) do’

3rd sg.: kun-**ē(h)** ‘he/she/it would do’

1st pl.: kun-**ēm** ‘we would do’

2nd pl.: kun-**ēd** ‘you all would do’

3rd pl.: kun-**ēnd** ‘they would do’

In the **present conditional**, the **optative** form is used for both the condition and the apodosis:

kē āstavānīhā abar dēn nē menišnīg (hē)..., *ēg-iz ō dēn nē rasē*. ‘If one be not strongly thoughtful in Religion..., then they shall not attain the Religion.’

However, the **indicative** form is used if the condition denotes the potential or possibility of an action:

ka-m... amāvandīh ud pērōzgarīh... abāz dahē, Ahrmen abāg dēvān bē ōzanam. ‘If you give back to me that strength and victoriousness, I will kill the Evil Spirit together with the Demons.’

An **imperative** can be used in the apodosis:

agar-im vahišt garōdmān nē šāyed dād, ā-m amāvandīh ud pērōzgarīh abāz dah. ‘If the paradise Garō.dāmāna cannot be given to me, then give me back that strength and victoriousness.’

Present Continuous

Continuity of action is indicated by use of **hamē** before the verb. Hence, the **present continuous** is formed by adding **hamēv/ hamē** before the present verb form:

hamē jōyend. ‘They are searching.’
cē hamē vēned? ‘What are you seeing?’
frēstag ī hamē brihēnum. ‘The messenger whom I am destining’.

Imperative

The Imperative is expressed by the present stem in singular, and the present stem + suffix *-ed* in the plural form.

bar! ‘Carry!’
kun! ‘Do!’
xvared! ‘you all eat!’
šaved! ‘you all go!’

§ Past tense verbs

The simple past (preterite)

Intransitive simple past

The intransitive simple past is constructed with the use of the auxiliary verb *h-* ‘to be, to exist’ in present tense after the past stem, except in 3rd. sg. where the stem itself is used alone.

Indicative:

1st sg.: raft **ham** ‘I went’
2nd sg.: raft **hē** ‘you went’
3rd sg.: raft ‘he/she/it went’

1st pl.: raft **hem** ‘we went’
2nd pl.: raft **hed** ‘you all went’
3rd pl.: raft **hend** ‘they went’

For the **subjunctive** and **optative** formation, the same scheme above is used, with the verb *h-* being inflected accordingly.

Subjunctive inflection of *h-*:

1st sg.: **hān** ‘I may be’
2nd sg.: **hā(y)** ‘you may be’
3rd sg.: **hād** ‘he/she/it may be’

1st pl.: **hām** ‘we may be’
2nd pl.: **hād** ‘you all may be’
3rd pl.: **hānd** ‘they may be’

Optative inflection of *h-*:

1st sg.: **hēm**
2nd sg.: **hēš**
3rd sg.: **hē**

1st pl.: **hēm**
2nd pl.: **hēd**
3rd pl.: **hēnd**

The transitive simple past

In sentences with transitive verbs, the **agent** (subject) may be represented by the full or enclitic oblique case of the personal pronoun, the **patient** (direct object) is considered as the grammatical subject and may be expressed in direct case of the personal pronoun.

❖ The agential construction is of **ergative** type. The patient determines verbal concord.

1st sg.: **-m** / **man hān** dīd ‘I saw that’, literally ‘That was seen (by) me’
2nd sg.: **-t** / **tō hān** dīd ‘you saw that’
3rd sg.: **-š** / **ōy hān** dīd ‘he/she/it saw that’

1st pl.: **-mān** / **amā hān** dīd ‘we saw that’
2nd pl.: **-tān** / **ašmā hān** dīd ‘you all saw that’
3rd pl.: **-šān** / **avēšan hān** dīd ‘they saw that’

Some examples:

amāh tū dīd hē. ‘we saw you.’
amāh: agent
tū: patient, direct case
hē: 2nd sg., agreeing with the patient

tō an dīd ham. ‘you saw me.’

tō: agent, oblique case

an: patient, direct case

ham: 1st sg., agreeing with the patient

gōbed kū-š mardōm āzād-kām dād hend. ‘it says: He has created people free-willed.’

-š: agent, enclitic pronoun

mardōm: patient, plural

hend: 3rd pl., agreeing with the patient

dēn īg man vizīd. ‘the religion that I have chosen.’

man: agent

dēn: patient

The patient is sometimes not mentioned in the sentence:

u-m handarzēnīd hē. ‘And I have counselled you’

-m: 1st sg. enclitic pronoun, agent

patient, which is ‘tū’, is *unmentioned*

hē: 2nd sg., agreeing with the *unmentioned* singular patient (tū)

u-šān xvard. ‘and they ate (it/ that).’

-šān: 3rd pl. enclitic pronoun, agent

patient, which could be ‘ēn, hān’, is *unmentioned*

u-t dīd hem. ‘and you saw us.’

-t: 2nd sg. enclitic pronoun, agent

patient, which is ‘amāh’, is *unmentioned*

hem: 1st pl., agreeing with the *unmentioned* plural patient (amāh)

❖ The non-agential construction is of passive type.

ō frahangestān dād hum. ‘I was given to the school’

avēšān dād hend. ‘they have been created’

andar šahr dād ham. ‘I was seen in the city.’

The past continuous

If the adverb *hamēv/ hamē* be added to the past verb form, it becomes a verbal particle (imperfective prefix), and yields a past continuous (progressive) form

u-šān āb hamē dād. ‘They were irrigating.’

ōy ped šnūg ud ārešn hamē raft. ‘He was walking with knees and elbows.’

The Present Perfect

The present perfect is built by using the past stem followed by the finite forms of the auxiliary *ēst-* ‘to be, to stand’ in different moods. It follows the same rule as in the past simple.

1st sg.: raft *ēstam / ēstum / ēstem* ‘I have gone’

2nd sg.: raft *ēstē* ‘you have gone’

3rd sg.: raft *ēsted* ‘he/she/it has gone’

1st pl.: raft *ēstem / ēstam / ēstum* ‘we have gone’

2nd pl.: raft *ēsted* ‘you all have gone’

3rd pl.: raft *ēstend* ‘they have gone’

Some examples:

an āmad ēstum. ‘I have come.’

vālīd ēstē. ‘You have grown.’

ašmā vehān kē ēdar mad ēsted. ‘You, the good ones, who have come here.’

u-m kāc diz-ē kird ēstē. ‘Would that I had built a fortress.’

A passive form of present perfect is made by the combination of the past stem and the verbs *bav- / b- & ēst-* in different moods.

ēn gētīg dād būd ēsted. ‘This world has been created.’

The Past Perfect

The past perfect is formed by the help of the past stem plus the past simple of the auxiliary *ēst-*.

abestāg ud zand cōn abēzagīhā andar āmad ēstād. ‘the Avesta and the Zand, which had survived.’

abar haft pahlumīh ī ō Vištāsp šāh mad ēstād hend. ‘about the seven superior qualities that had appeared to the king Vištāspa.’

garōdmān dād ēstād. ‘the Paradise had been created.’

ped fravardag ōn nibišt ēstād kū ‘in the letter it had been written thus’.

The Perfect Anterior

It is a combination of the past stem and the preterit of the verb *bav-* / *b-*.

ka-š hān vāxt būd draxt asurīg. ‘when he, the Assyrian tree, had said that.’

ka-š xvadāyīh ī xvēš pēdāg kird būd. ‘when he had made manifest his lordship.’

tan dād būd. ‘the body had been created.’

Past Perfect Anterior

It is a combination of the past perfect and the preterit of the verb *bav-* / *b-*.

ōy kē-š andar sālārīh mad ēstād būd. ‘the one who had already come under his guardianship.’

The Periphrastic Passive

It consists of a combination of the past participle and an inflectional form of the auxiliary *bav-* / *b-*.

1- past participle plus present of *bav-*

ka ēd az man kirdagān šnūd baved. ‘when these deeds of mine will be heard.’

stūd bavānd spasagān. ‘let the servants (bishops) be praised.’

2- past participle and *ēstād* plus present of *bav-*

mardōm andar kāmag-zīvišnīh dāšt ēstād bavend. ‘people shall be kept in freedom.’

§ Verbal Particles and Prefixes

The **exhortative** proclitic particle *ē* / *ēv* followed by the finite verb of the present yields an analytic form of the optative present. However, the third person singular of *bav-*/ *b-* may take the subjunctive ending °*ād* or the optative ending °*ē(h)*.

ēv nihed. ‘let (him) place.’
ē handāzed. ‘may you cast.’
ē bavād. ‘let it be.’
ēv bēh. ‘let it be.’
mā ēv nišīyam. ‘let me not stay.’
ē baved. ‘may you be.’

The particle *nē* is used for negation, and *mā* for prohibition.

The words *bē*, *andar*, *abar*, *frāz*, although they’re originally adverbs, are sometimes used as verbal prefixes that modify the verb’s meaning or direction:

bē šud. ‘he/she/it went outside.’
andar šud. ‘he went inside.’

§ Nominal forms of verbs

A participle with verbal character

It is formed by adding *-ān* to the present stem. The *ān*-participle can function as a finite verbal form.

gōbān ‘saying’ from *gōb-*: *guft* ‘to say, speak’:

pedisā-m brādarīn u-m dōstān, gōbān: tō rāy drūd! ‘For the sake of my brothers and friends [I am] saying: peace be to you!’

viderān ‘passing, crossing; dying’ from *vider-*/ *vidar-* : *vidašt*, *vidurd* ‘to pass, traverse’:

fradāg rōz anērān ō deh ī X viderān ēsted ‘Tomorrow on the day of Anērān he will traverse the district of X.’

ka hamzamān viderān baved. ‘When he dies at the same time.’

haspān ‘reposing’ from *hasp-*: *haspīd* ‘to rest, repose’

visān ‘settling down’ from *vis-*: *vist* ‘to settle down’

xvaršēd ud māh ud yazdān haspān ud visān bavānd ‘the sun, the moon, and the Yazata will be at rest and (well-) established’.

Word Formation

Prefixation in morphology

a°, **an°** (before vowel, seldom before consonants). It is a negative particle (privative, antinomic), derived from a noun (denominal) or an adjective (deadjectival).

aband ‘erring’ from *pand* ‘path, way’

abrīn ‘un-carved, indiscrete, atomic’ from *brīn* ‘cutting; part; fate’

acār ‘inevitable, necessary; helpless’ from *cār* ‘means, remedy’

adānāg ‘ignorant’ from *dānāg* ‘wise’

agird ‘not done, unploughed, untilled’ from *kird* ‘done’

agriftār ‘intangible, inapprehensible, impalpable’ from *griftār* ‘taken; tangible; captive’

abē° ‘without, un-, -less’. It is a privative prefix, and forms adjectives of deficiency. Opposite of *frāy-* ‘much’.

abē-bīm ‘fearless, secure’ from *bīm* ‘fear’

abē-būd ‘deficiency’ from *būd* ‘what was; past’.

abē-dād ‘unlawful, unjust’ from *dād* ‘law’

duš° (**duž°**) ‘bad, evil-, dis-, ill-’. It is a pejorative prefix purporting the state of badness, difficulty, and the similar. Opposite of *hu-* ‘good’.

duš-āgāh (also *duž-āgāh*) ‘ignorant, ignoramus’ from *āgāh* ‘knowing, understanding’

duš-burd / *duž-burd* ‘ill-treated, distressed’ from *burd* ‘treated’

duš-cihr ‘ill-natured; ugly, hideous’ from *cihr* ‘nature; shape, form’

duš-farr ‘of evil fortune, ill-fated, accursed’ from *farr* ‘fortune’

duš-kird ‘ill-done’ from *kird* ‘done’

duš-men ‘enemy, hostile, foe’

ham°, **han°**, **hām°** ‘same’. Opposite of **jud°** ‘different’

ham-bahr (also *hām-bahr*) ‘with equal shares’, from *bahr* ‘share’, opp. **jud-bahr**.

ham-brahm ‘of the same shape, of the same order’

ham-nāf / *hām-nāf* ‘kinsman, of the same family, closely related’

hu° ‘good, well-’, **hv°** (before vowel), opp. **duš°**.

hu-bōy ‘sweet-smelling, fragrant; flavoury’
hu-dēn ‘of the good religion’
huzihr / huzīr ‘beautiful, handsome’

jud^o ‘different; apart; anti-’.

jud-bēš ‘harmless, pain-dispelling; antidote’
jud-bun ‘of a different origin’
jud-dādestān ‘of a different opinion, disagreeing’

Suffixation in morphology

-ag noun-forming / adjective-forming suffix. It can be added to substantives, adjectives, and present and past stems. It does not semantically change the word.

acārag adj. ‘helpless’, subs. ‘want of remedy’
anōšag ‘immortal’
drūdag ‘health, welfare; peace’

-ak diminutive suffix.

aspak ‘little horse’
kōdak ‘small, young; baby; chicken’
rēdak ‘young man, lad, page; young of fish’

-āg forms agent nouns (when attached to present stem), and other nouns and adjectives.

garmāg ‘heat’
pēdāg ‘manifest, evident, revealed’
hamxāg ‘friend, fellow’

-an may be added to present stems to form nouns.

peymōzan ‘dress, raiment’
brēzan ‘oven’

-ān forms the adjectives of belonging and filiation, and also a few adverbs. It also designates the district of a people.

ābādān ‘flourishing, cultivated, thriving’
avīrān ‘desolate, ruined, laid waste’
bāstān/ bāyestān adv. ‘often’
jāyēdān adj. ‘eternal, perennial’, adv. ‘eternally, forever’
Dēlamān top. ‘land of the Dēlam-people’

pābagān patr. ‘(son) of Pābāg’, adj. ‘belonging to Pābag’

Vištāspān ‘of Vištāspa (son of Vištāspa, of the family of Vištāspa, belonging to Vištāspa)’

-ānag adjective forming suffix.

dēvānag ‘demonic, mad’

mardānag adj. ‘manly, virile; valiant’

meyānag adj. ‘middle, medium(-sized), intermediate’, subs. ‘centre’

-agān is an adjective-forming suffix to denote ‘belonging to, connected to’.

āfrīnagān ‘belonging to the benediction’

sāsānagān ‘descendant of Sāsān’

šāhagān ‘royal’

kirdagān ‘(religious) service, rite’ from *kird* ppp. ‘done, made; celebrated’, s. ‘fact, reason’

-andag / -endag this suffix, by adding to the present stem, forms a participle with nominal character. It is also adjective-forming.

dahendag/ dayendag ‘giving’, an epithet of constellations

sōzendag ‘burning’

šāyendag ‘being able to; competent, capable; meritorious, worthy’

vārendag ‘raining, rainy’

vaxšendag ‘blazing (fire)’

zīvandag/ zīndag ‘living, alive’

– Some **-endag** forms only appear as substantives:

vāyendag ‘bird’ (lit. ‘flying’)

-īg (later **-ī**) adjective-forming suffix. It is the most common suffix of relational adjectives. It is added to a number of nominal forms and present stems.

abāxtarīg ‘northern, septentrional’

bāmīg ‘radiant, luminous’

darīg ‘belonging to the court’

dēnīg ‘religious; devotee; scriptural’

jahišnīg ‘accidental’

pārsīg ‘Persian’

-īg also produces substantives.

cāšnīg ‘taste; ritual tasting’

kustīg ‘(sacred) girdle’

rōzīg ‘daily lot, sustenance’
xvardīg ‘food’
zarīg ‘sorrow, regret’

-īg, -zīg denotes the one living in an area.

marvzīg ‘belonging to the district of Marv, inhabitant of Marv’
rāzīg ‘inhabitant of Ray’
sagzīg ‘inhabitant of Sagestān’

-īzag (-cag) diminutive suffix.

dumbīzag/ dumīzag ‘little tail; coccyx, rump’
dušīzag ‘maiden, virgin, miss’
kenīzag ‘little girl, maiden; maid-servant’
xūgīzag/ xūkcag ‘piglet’

-īh (later **-ī**) is used to form abstract nouns from nominals.

ābādānīh ‘prosperity; cultivation; inhabited place’ from *ābādān* adj. ‘flourishing, cultivated, thriving’

abāgīh ‘company, concomitance, companionship’ from *abāg* prep. ‘with, along with’, adj. ‘joined, concomitant’

bizeškīh/ bišehkīh ‘healing (art), medical science, medicine’ from *bizešk/ bišehk* ‘doctor, physician’

cōnīh ‘quality; manner’ from *cōn* adv., conj.

dibīrīh ‘scribeship, (art of) writing’ from *dibīr* ‘scribe; secretary’

rādīh ‘liberality, generosity’

-īhā adverb making suffix, added to noun or adjective.

šādīhā ‘happily’ from *šād* ‘happy, glad’

tanīhā ‘alone; personally’ from *tan* ‘body; person; self’

vazurgīhā ‘greatly, grandly, hugely, eminently’ from *vazurg* ‘big, great’

-ēn forms adjectives

ābēn ‘of water, aqueous’ from *āb* ‘water’

anōšēn ‘ambrosial, sweet’ from *anōš* adj. ‘immortal; sweet’, subs. ‘elixir, antidote’

astēn ‘(made) of bone’ from *ast* ‘bone; (fruit) stone’

kāsagēn ‘of lapis lazuli’ from *kāsag*

pašmēn ‘made of wool, woolen’ from *pašm* ‘wool’

šīrēn ‘sweet’ from *šīr* ‘milk’

vafreēn ‘snowy, snowy-white’ from *vafre* ‘snow’

zarrēn ‘golden’ from *zarr* ‘gold’

-gen/ -ken is another adjective-forming suffix.

*āhr***gen** ‘frightful, terrible’ from *āhr* ‘fear, dread, fright’

*andōh***gen** ‘sad, sorrowful, grieving’ from *andōh* ‘sorrow, anxiety, grief’

*nām***gen** ‘famous, celebrity’ from *nām* ‘name’

*sahm***gen** ‘terrific, terrible’ from *sahm* ‘terror’

*šarm***gen** ‘shamefaced, ashamed, bashful’ from *šarm* ‘shame’

-vand / -āvand denominal suffix, forms adjectives.

amāvand ‘strong, powerful, mighty’

astvand ‘bony; corporeal, material’ = *astumand*

durvand ‘follower of the Lie, deceitful; infidel’

hunarāvand ‘virtuous, valiant; learned’

varzāvand ‘with dignity, possessing miraculous power/ nature’ from *varz* ‘dignity; energy; miracle’

zēnāvand ‘watchful, vigilant, alert’

-umand / -mand is an adjective-forming suffix similar to **-(ā)vand**.

arzumand ‘valuable, worthy, precious’ from *arz* ‘value, worth’

astumand ‘bony, osseous; corporeal, material’ = *astvand*

bāmumand ‘radiant, splendid’ (= *bāmīg*, *bāmēn*) from *bām* ‘radiance, splendour’

dardumand ‘painful, afflicted, suffering (from pain); ill’ from *dard* ‘pain’

-tar / -dar forms comparative adjectives.

vazurgdar ‘bigger’

arvanttar ‘more valiant’

-tum / -dum forms superlative adjectives.

vazurgdum ‘greatest’

arvanttum ‘most valiant’

-išn forms verbal nouns

menišn ‘thought’

vardišn ‘turning’

-ār attached to past stems, forms agent nouns and, secondarily, adjectives.

xvāstār ‘desirer’

dādār ‘giver; creator’

kirdār ‘maker, agent, factor; active’

zadār ‘smiter; destructive; hostile’

– Some nominal forms in **-ār** are in fact the nouns of action:

dīdār ‘vision, sight’

-āy forms substantives of extension.

bālāy ‘height, stature’

bašnāy ‘height; stature; top’

drahnāy/ dranāy ‘length; duration’

drāzāy ‘length’

pahnāy ‘breadth’

zafṛāy/ zufrāy ‘depth’, also *zufāy, zahā*

-bān / -pān ‘protecting, guarding’

angustbān ‘finger-guard, finger-stall’

bāvbān ‘gardener’

marzbān ‘margrave’ from *marz* ‘term; border’

mīzdbān/ myazdbān ‘host’ from *mīzd/ myazd* ‘table; ritual repast’

pāsbān ‘watcher, guardian’ from *pās* ‘watch, guard’

šubān ‘shepherd’

vādbān ‘sailcloth’ from *vād* ‘wind’

-bed / -ped / -uft ‘master’, lord’

āxvarrbed ‘master of the horse, head groom’

bannbed ‘master of a prison, jailor’ from *bann* ‘bond, fetter; prison’

dahebed/ dahyubed ‘lord of the land; governor’

darbed ‘doorkeeper, hall-porter’ from *dar* ‘door’

darīgbed ‘superintendent of the court, couropalates’

hazārbed/ hazāruft ‘chiliarch’

mānbed ‘master of the house; husband’

mōbed ‘head priest’

zēnbed ‘chief of armoury’

-dān/ -yān ‘container’

ābdān ‘water-bag’

astōdān ‘ossuary, sepulchre’

dahmayān ‘graveyard’

mādayān ‘core; essential part; capital’, adj. ‘essential, main’

pusyān ‘womb’

-dār/ -yār ‘holding, keeping’

framāndār ‘representative, steward’ from *framān* ‘order, command’
gāhdār ‘enthroned; king’ from *gāh* ‘throne, seat’
kēšdār ‘doctrinaire, sectarian’
kōfiyār ‘mountain-ruler’
mayyār ‘cupbearer, butler’
šahriyār ‘ruler, governor, king’

-gar/ -kar ‘making, doing’

abaxšāyišngar ‘compassionate, forgiver’ from *abaxšāyišn* ‘pity, mercy’
āhangar ‘blacksmith’
ardīkkar ‘warrior, combatant’
azdegar ‘making known, herald, announcer’
bazakkar ‘evil-doer, criminal, wicked’
durgar ‘carpenter’
huniyākkar ‘entertainer; musician’ from *huniyāg* ‘having a beautiful melody; delightful’
kafškar ‘shoe-maker’
mahrigar / *mārigar* ‘magician; soothsayer; seer’
mustigar ‘offender, violent’

-gār/ -kār ‘making, doing’

hamōzgār ‘teacher’
kirdigār ‘maker; efficient, mighty’
rōzgār ‘day-time; life-time; (death) anniversary’
vināhgār ‘sinner; offender; wrongdoer’
xvēškār ‘dutiful’, also ‘according to the duty’, s. ‘duty, activity’
zyāngār ‘damager; prejudicial’

-gird / -kird ‘made, done’

tanēgird ‘corporeal’
yazdegird ‘made by the Yazata, divine’

-gōn / -yōn (-ōn) ‘color, kind, sort’

cōn/ ciyōn adv., conj. ‘as, like as; as regards; how’
ēdōn ‘so, such, in such a way, thus’
hugōn ‘of a pretty colour’
ōn / avōn (ōvōn) adv., conj. ‘so, as, of such a kind’

-bar / -var ‘bearing, carrying’

āznāvar ‘bearer of nobility, noble’
āzvar ‘greedy, covetous’
bahrvar ‘who bears a share, share-holder, provided’
dādvar ‘judge, adjudicator; arbitrator’
dastvar/ dastōr ‘empowered, having mandate; spiritual guide; canon; rule’
dēnāvar ‘religious, devotee’
gadvar ‘carrying a mace, club-bearing’
ganzvar ‘treasurer’
gyānvar ‘living being, animal; animate’
peygāambar ‘messenger’
vaxšvar/ vāxšvar ‘animate; prophet’ from *vaxš/ vāxš* ‘voice, word; spirit’

-bār / -vār ‘bearing, carrying’

asvār ‘rider, horseman’
avestvār (also *ōstvār*) ‘trustworthy; entitled’
emēdvār ‘hopeful’
kēnvār ‘vengeful, vindictive’
mustbār ‘bearing a complaint’
sōgvār ‘sorrowful, sad; mourning’

-vār ‘like, in the manner of’

ērvār ‘like an Aryan, befitting a noble’ from *ēr* ‘Aryan (Iranian)’
gurdvār ‘like a hero, heroic’
šāhvār ‘suitable for a king, kingly, royal’

-stān ‘place’

aspestān ‘stable for horses, breeding stud’
bōyestān ‘(flower) garden’ from *bōy* ‘scent, perfume; incense’
mānestān ‘dwelling-place; friary’ from *mān* ‘house’
šabestān ‘private apartment, bed-chamber’
šahrestān ‘city’
tābestān ‘summer’
zimestān ‘winter’

-zār ‘course, field’

marvzār ‘pasture-ground, meadow’ from *marv* ‘herb, herbage’
uzdēszār ‘idol temple; image hall’ from *uzdēs* ‘idol; image, icon’
vāzār ‘market’