

Notes
on the Language and Ethnography
of the Zoroastrians of Yazd

by
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Abstract

This volume is the publication of D.L. Lorimer's Gabri materials from Yazd (Iran) including three minor texts (on marriage ceremony, childbirth and funerals) with translation, comprehensive commentaries and full Glossary. It provides an introduction dealing with extensive analysis of the historical phonology, lexical system, dialects, dialectal definition of the Gabri language among the New Iranian linguistic continuum, as well as several aspects of the ethnic history, geographical distribution of the Zoroastrians of Iran, or the so-called Gabrs.

In the commentaries to the texts and translations ("Notes") various details of the ethnography, customs and ceremonies of the Zoroastrians of Iran and linguistic peculiarities of the recorded texts are thoroughly discussed, together with full bibliography and parallel materials from other sources.

It includes also, as an Addendum, the description of the marriage ceremony of the Zoroastrians of Tehran by a native author, in the English translation, and some interesting drawings from the 19th century rare publications.

In the same series, by the same authors, the following books and articles have been published: *Materials on the Ethnography of the Baxtiārīs* (Copenhagen 1987), *Short Stories of the Baxtiārīs* (Copenhagen 1991), *Poetry of the Baxtiārīs* (Copenhagen 1995), *Twelve Rubā'īs Ascribed to Baba Taher in the Bakhtiari Dialect* (Iran & the Caucasus, vol.-s III-IV, pp. 289-293), *The Unpublished Report of His Britannic Majesty's Agent: D.L. Lorimer's "The Bakhtiari Tribal"* (Iran & the Caucasus, vol. V, pp. 227-239).

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Preface

Following the publication of the Series “West Iranian Dialect Materials”, this volume presents yet another part of the unpublished dialectal materials collected by the British diplomat, military and intelligence officer and scholar David Lockhart Lorimer (*see Vahman, Asatrian 2001, p. 227*). It is dealing with three ethnographical aspects of the life of the Zoroastrians of Iran (marriage, childbirth and death and burial) at the beginning of the 20th century.

The texts were recorded by D. L. Lorimer in Yazd: the first text – in June, 23, 1914; the second – in July, 8, 1914; and the third – in July, 15, 1914. There is no information about the informant from whom the texts were written down but his name, Burzū. Nor have these texts any translation or commentary but some short glosses and titles in English. However, we find some information about the circumstances of the recording and the personality of the informant in D. L. Lorimer’s “Grammatical sketch of Gabri” published in 1916, where he writes *inter alia*: “My first step was to work out the grammatical forms of the dialect, nominal and pronominal forms and inflexion, vowels, paradigms, etc., with the help of a man who himself talked the Yezdi sub-dialect, but also was familiar with Kermani. This man, by the name Burzū, had seen something of the world, having spent some years in Bombay, and proved himself after a little practice both intelligent and painstaking. The medium used was ordinary Persian. Having in this way acquired some knowledge of the ordinary forms and structure of the language, I set him as themes the subjects of marriage, birth and “burial” customs, and in due course he delivered discourses on these subjects which I took down verbatim, paying all the attention in my power to the correct phonetic representation of his speech ... Every endeavour was used to

obtain stories of true Gabri origin, but I fear that only samples of the common Persian stock were provided; and Gabri poetry, or verse, appears to be non-existent” (*Lorimer 1916, pp. 424-425*).

As is known, D. L. Lorimer gives usually a peculiar system of recording different dialects of Iran and Central Asia, a system of transcription which seems today to be odd and clumsy. It is a pure phonetic transcription fixing every nuance of the pronunciation, which demonstrates different variants of almost every form depending on its phonetic environment. One and the same form has sometimes more than six to seven variants of recording. The inconsistency of D. L. Lorimer’s transcription system is a serious impediment for the study of his valuable materials. In tackling with the publication of the posthumous legacy of D. L. Lorimer, this prominent British Orientalist, we faced, from the outset, a very difficult dilemma: either to make his system consistent, i.e. to try to find the keys to its phonemization by eliminating all inconsistencies and the allophones in the recording, etc., or to keep it unchanged. We have chosen the third solution: we have preserved the system almost entirely, with the main lines of the traceable phonetic phenomena, but made it more systematic. This allowed to acquire the relevant data for revealing the tendencies of the phonetic developments of the given dialect represented by the recorded materials (*concerning Lorimer’s Bakhtiari materials see in details Vahman, Asatrian 1987, 1991, 1995*). The number of the variants was reduced regarding, first of all, the frequency of their occurrence in the text and their linguistic warranty. E.g., concerning Gabri of Yazd we gave preference to the forms with **-w-**, rather than **-v-**, because the former is more common for the language of the Zoroastrians of Yazd, and in many positions, especially before long vowels, is phonetically argued. At the same time vocalic alterations of the lexical units and grammatical forms were kept as they were. The historical aspect was another basis for the elimination of the inconsistencies: in considering the forms **tōhèn, tohèn**, e.g., we preferred the variant with long **-ō-**, having in mind its etymology: < ***ati-āy-** (hardly with duration suffix as in Kurdish **di-** < ***hadā-**).

In case of obvious redundancies of transcriptional signs, the forms with simple system were preferred: e.g. from the group **awwal / awal / awul**, etc., the last two forms were chosen. But all the forms with independent phonetic values are preserved unchanged, cf.: **sō/ usū, gi/ gè/ kè/ ki, mōdmīra/ mōdmēra, xavarmīra/ xavarmēra/ xoyīrmīra, wa/ wo/ vè/ o, a/ i/ ba, è-/ i-**, etc.

The abundance of such forms is very normal for an unwritten language like Gabri. D. L. Lorimer himself rightly states that “Gabri is for practical purposes an unwritten language, and there is nothing to standardize its pronunciation. The same man will vary his pronunciation of the same word almost in one and the same breath” (*ibid.*, p. 425).

The existence of such variants vividly shows the ways of the crystallization of the linguistic material, leading to the further development of forms. Looking through this phenomenon one can trace the inner tendencies and priorities of a given language in a given historical period, find out the diachronic perspectives of their formation. Therefore, fixation of the phonetic variation of morphemes and lexical units is a linguistic basis of utmost interest, not least for the history of the language.

The transcription system of D. L. Lorimer adopted in this volume is as follows:

<i>Vowels</i>	
	<i>Phonemic value</i>
ā	/ā/
a	/a/, /i/
ē	/ē/, /i/, /a/
e	/a/, /i/
è	/a/, /i/
ī	/ī/
i	/a/, /i/
ō	/ā/, /ō/, /ū/, (/u/)
o	/ō/, /u/
ū	/ā/, /ō/, /ū/
u	/u/, /i/, (/a/)

These sounds seem to represent the various phonetical alterations (allophones) of a certain group of phonemes, perhaps: /ā/, /a/, /ī/, /i/, (/ē/?), /ō/, /ū/, /u/ (*see also Ivanow, pp. 50-53*).

The short phonemes /a/ and /i/ being manifested as [a], [e], [i] in D. L. Lorimer’s script, have the articulation of a reduced vowel, -ə-, in the pre-accented position, as **-i-** in English **bird**, or **-e-** in **water**. Lorimer’s [è] (also from /a/ and /i/) is in fact the same as [e], maybe with more open articulation.

Consonants

	<i>Phonemic value</i>
k	/k/
g	/g/
x	/x/
γ	/ɣ/
q	/q/, /k/
t	/t/
d	/d/
p	/p/
b	/b/
v	/v/w/
w	/v/w/
f	/f/
č	/č/
ǰ	/ǰ/
s	/s/
š	/š/
z	/z/
n	/n/
m	/m/
l	/l/
r	/r/
h	/h/

The signs [q] and [γ] represent the phoneme /q/. The plosive **q** is by no means emphatic and sounds like fricative γ, and even **x** (before consonant).

In D. L. Lorimer's transcription [**v**] and [**w**] represent more likely a sole phoneme – perhaps, a special sound between these two. As it is rightly stated by him: “The **v** sound in Gabri appears to be neither a true **v**, nor a true **w**. I think it is a bilabial spirant ... Initially before **o** (**ō**, or **ā**) and medially between vowels it tends towards **w**, elsewhere it is more akin to **v**. This is only a rough generalization. According to my observation Y. (Yazdi) inclines towards the **w**, and K. (Kermani) towards **v**” (*ibid.* p. 432).

V. Ivanow speaking about the same problem, adds: “the bi-labial semi-vowel **w** is often ... very close to the labio-dental fricative **v**. Perhaps we may suggest that there is a special sound between these two; this, perhaps, may be true of Persian **v**-sounds in general, because,

though probably originally a real **v**, it is often negligently articulated” (*ibid.* p. 54).

As to the fricative **h**, it is very light, almost inaudible; usually it appears as a mere glide.

Gabri seems to be deprived of the phoneme /ž/ amply represented in the Western New Iranian, especially in Kurdish, Baluchi, Zaza, etc.

The glottal stop – a superscript apostrophe in our edition (Lorimer uses a point) – appears in the borders of morphemes, mostly in postac-cented position, cf.: **gyau’ūn**, **n’au**, **pō’i**, etc.

The texts included in this volume are supplied with an introduction, verbatim translation, commentaries and glossary.

Authors express their heartfelt gratitude to Mr. Keykhosrow Keshavarz, the unrivalled connoisseur of Yazdi Gabri, a devoted Zoroastrian, native of Yazd, for his invaluable comments on the texts and precious help. We would like also to thank him for his hospitality shown to us at his home in Eskilstuna, Sweden.

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Fereydun Vahman,
Copenhagen, June 2001

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Introduction

1. Yazd is the name of a comparatively small province and its capital city situated in Central Iran, to the South/East from Kashan. Here, along with Kerman, the main bulk of the Zoroastrians of Iran – remnants of once flourishing communities scattered all over Iran and considerably diminished during the reign of the Safavids and subsequent persecutions – is concentrated.

Zoroastrian population of this province dispersed in about 20 villages around the city of Yazd, and in the town itself. H. W Bailey, being in Yazd in the early 30-s of the 20th century, gives the following list of the villages, where, according to his informant, the Zoroastrians lived: Xorramšāh, Xeyrābād, Ahrestān, Zeynābād, Mōryābād (Maryamābād, or Maryābād), Hasanābād, Nosratābād, Nasriābād (or Nersīābād), Elahābād, Hoseynābād, Mehdiābād, Alīābād, Mazre-Ardašīr (or Mazre-Kalāntar), Kūče-buyūk, Qāsemābād, Čam, Mobārake and Taft (*Bailey 1936, p. 309*). In Qāsemābād only, he said, predominantly Zoroastrians were found (*ibid.*).

A newer and more comprehensive list of the villages of Yazd where the Zoroastrians live with a precise chart of the locations is provided by Keykhosrow Keshavarz (*Keshavarz 1984, p. 52*).



As can be observed, the lists of H.W.Bailey and K.Keshavarz coincide in general, except some localities, which were not mentioned by the British scholar. All the villages have mixed Muslim-Zoroastrian population. No data concerning the percentage of the Zoroastrian inhabitants in each village is given by any author. For Taft only, Keshavarz indicates, that four of the twenty quarters of the town are *Zardoštī-nešīm*, i.e. where the Zoroastrians live: Bāḡ-e-golestān, Baḡ-e-xandān, Rāhatābād and Sarde (*ibid.*).

The number of the Zoroastrians living outside Yazd and Kerman is very small. There is a big community in Tehran, mainly consisting of migrants from the mentioned districts. Tehran is now the centre of the Zoroastrians of Iran and the main scene of their social and religious life.

For 1903 A. V. Williams Jackson gives the following figures for the Zoroastrians of Iran:

<i>Yazd and vicinity</i>	8000-8500
<i>Kerman</i>	2400
<i>Tehran</i>	324
<i>Kashan</i>	45
<i>Shiraz</i>	42
<i>Qum, Isfahan and Sultanabad</i>	18
<i>Total</i>	<i>about 11000 (Lorimer 1928, p. 302)</i>

For 1917 D. L. Lorimer quotes the following, as he maintains, the more accurate figures:

<i>Yazd city</i>	5000
<i>Yazd district</i>	5000
<i>Kerman city</i>	2300
<i>Kerman district and villages</i>	500
<i>Tehran</i>	200
<i>Total</i>	<i>13000 (ibid, p. 303)</i>

The evolution of the number of the Zoroastrian population of Iran during the past 80 years can not be traced with accurate data. However, for 1975, according to G. Windfuhr (*Windfuhr; p. 105*), there were 25000 Zoroastrians in Iran – 19000 of them in Tehran, 4000 in Yazd and its surrounding villages. By the mid 1980s, there were fewer than 20000, with virtually none left in Kerman (*ibid.*)

1.1. Zoroastrians confess one of the oldest religions of the world, founded by Prophet Zoroāstra (or, in European tradition, Zoroaster) in the remote past. Many of the elements of the Zoroastrian beliefs go back even to the Indo-European antiquity.

With the conquest of Iran by Arabs in the first decades of the 7th century A. D. and conversion of the most of Iranians into Islam, the reli-

gion of Zoroaster lost its secular power but continued to survive as the faith of a devoted minority who preserved the religious traditions of its ancestors through the hardships of centuries. Further on, a considerable part of this minority moved to India and settled there. Indian Zoroastrians now, otherwise known as Parsees, though preserving all characteristics of their ancient confession with strong feelings toward their old country and many ties with their coreligionists in Iran, have lost their mother tongue and ethnic identity. They speak Gujarati, one of the Indo-Aryan languages. The term *Parsee* (or *Parsi*) for the time being has become rather an ethnic name, a characteristic of a separate ethno-confessional unit.

But the Zoroastrians of Iran have preserved their language and ethnic identity as Iranians, remaining at the same time the avid followers of their ancient faith (*for the comprehensive history of the Zoroastrian minorities in Iran and India, see Boyce 1979*).

The Muslim population of Iran calls the Zoroastrians *Gabr*, infidel, non-Muslim. This term is amply manifested in Persian literature where it was used by different poets of the Classical period. It is also traced in various local dialects all over Iran (*cf. Geiger 1890, No. 81*); Kurds, e.g., call Christians (Armenians) *gavur*, which is, of course, the same term.

In Europe the term *Gabr* (*Gabri* being the name of the dialect) was introduced first by Anquetill du Perron (*see in detail Hadank, pp. LXVII et sq.*) and then got a wide usage in Western literary and scholarly tradition. The etymology of this name is not established yet. Among the Iranian authors (*cf., e.g. Pūr-Dāvūd, apud: Dehxoda, s.v.; Soroushian, p. XVI*) prevailing is the view of its possible connection with the Arab. *kāfir* (*pl. kuffār*), which is not more than a *Volksetymologie*. Phonetically such a derivation by no means can be argued in Semitic. One can, perhaps, trace it to the Aramaic **gabrā** “man, male” (Syr. **gabrā**, Hebr. **gäber**, Arab. **jabr**), although the semantic development is difficult to explain. Probably, this Aramaic word, which was a constant ideogram for **mart** “man” in Pahlavi (GBR’) – *cf. mwg GBR’ = muṛ-mart* “magus” – was meant by the newly converted Iranian Muslims (mainly in literary circles, of course,) as a shibboleth for “a Zoroastrian, a follower of the old faith” *par excellence*. And this primarily was rather a literary *cliché*, not a common attribute, as we can trace it in the early monuments of the New Persian poetry. Cf.:

***Ki dēn-i Masīh nadārad durust,
Rah-i gabrakī varzad u zand u ūst.***
 “One who is not a true Christian,
 Follows the way of the Zoroastrians (*gabrakī*),
 and the Zand, and Avesta” (*Firdousi*).

***Tū mard-i dēnī, īn rasm, rasm-i gabrān ast,
Ravā nadāri bar dēn-i gabrakān raftan.***
 “You are a religious man, and this custom
 is the custom of the Zoroastrians;
 It does not suit you to follow the way
 of the Zoroastrians” (*‘Unsurī*).

Maybe, indeed, *Gabr* = Zoroastrian equation had its origin in the literary tradition and only later became a derogatory designation among the wider population. Otherwise it would be difficult to explain the semantic development of “man, male” to “infidel, heretic”.

To avoid using this word, obviously insulting for the Zoroastrians, some Persian authors considered *behdīn* (MP. *vēhdēn*; *dīn-i beh-ī* is also used by Daqīqī) to be the right term for the followers of the Zoroaster’s religion in Iran, and *lahṣe-ye behdīnān* – for their dialect (*cf. Soroushian, pp. XVI et sq.*).

Although in the European scholarly tradition the term *Gabr* is completely devoid of any derogatory connotation, however, in the present work we have tried, where it was possible, to avoid the use of this term, giving preference to the descriptive forms: *the dialect of the Zoroastrians of Iran*, etc. But one should emphasize that *Gabr* (*Gabri*) in academic literature is already an established term and it is not easy to discard it completely. Using the term “the dialect of behdīnān” (*see Windfuhr*) can also be misleading getting confused with the Bahdīnānī dialect of the North Kurdish, Kurmanji.

2. The language of the Zoroastrians of Iran

Today the Zoroastrians of Iran, according to the area of their habitation, speak two dialects: Yazdi and Kermani. The differences between these two can be found in some slight phonetic variants, distribution of certain lexemes, as well as in a number of grammatical discrepancies. Moreover, the migration of the Zoroastrian population from Yazd to Kerman and *vice versa*, had from old times caused the formation of a

certain *koinē* for all Zoroastrians of Iran. As D. L. Lorimer says: “The Gabri spoken by the Gabrs of Yazd is in all essentials the same as that spoken by the Gabrs of Kerman” as “The Gabrs of Yazd and Kerman form the bulk of the Gabr community in Persia” (1928, p. 302).

Within the Yazdi dialect itself there can be traced a number of sub-dialects (Yazd city, Maryamābād, Šarīfābād, Xorramšāh, Ahrestān and Taft), which slightly vary from each other mainly in different phonetic representations of certain lexemes (*cf. table I*).

Table I

Taft	Ahrestān	Xorramšāh	Šarīfābād	Maryamābād	Yazd	English
mūzèr	mōzèr	muōzèr	māzèr	muèr	mōr	mother
pzèr	pzèr	pzèr	pzèr	bdèar	bdèr	father
xār	xār	xār	xār	xuèr	xavèr	sister
bzūzèr	bzōzèr	bzuōzèr	bzāzèr	duvèr	dvèr	brother
xāpsèr	xāpzèr	xāpzèr	xōypsèr	xuōbdèr	xōbdèr	father's sister
xāmōg	xāmōg	xāla	xōymāzèr	xuōmuèr	xōmèr	mother's sister
xīya	xīya	xīya	xīya	hwūk	wūk	egg
kza	kza	kza	kza	xdē	x(a)da	house (home)
nūz	nūz	nūz	nūz	nūd	nūd	throat
kzī	kzī	kzī	kzī	xdī	xdī	pumpkin

Some of these forms are attested also in our texts: **mōd-** “mother” (in **mōdmīra** → *Glossary*), **bedèr-** “father” (in **bedèrzèn** → *Glossary*), **xavèr** “sister” (→ *Glossary*), **xavarmē/īra**, **xōyīmīra** (→ *Glossary*), **xōg**, **hūk** “egg” (→ *Glossary*), **xada** “house” (→ *Glossary*).

The Zoroastrians of Iran call their mother tongue *Darī*, which is an obvious archaization aimed at giving it a certain “historical prestige”. In fact it has nothing to do with the real *Darī*, a language of another time and another status.

It must be noted also that the dialect of the Zoroastrians, both in Yazd and Kerman, is distinct from Persian spoken by the Muslim population of those regions.

2.1. The language of the Zoroastrians of Yazd and Kerman belongs to the continuum of Central Iranian dialects. It has especially close relations with the Nāī'nī, Anārakī, Zafre'ī, and the Jewish dialects of Yazd and Kerman, etc.

Although having some South-Western elements in the phonetical system (e.g. **-s-** < ***-θr-** in several lexemes, cf. **sè** “three” < ***θraya-**, vs. Northern forms, Parth. **hirē**, Zāzā **hirē**, etc.) and vocabulary (**šīr** “milk” < ***χšīra-**, vs. **šift**, **šit**, **šət**, etc. < ***χšwipta-** in North Iranian, etc.), Gabri is an obvious North-Western dialect.

2.2. The North-Western character of Gabri can be explicitly revealed in the following phonetical developments:

1) OIr. ***-θr->-r-** (perhaps, *via* ***-hr-**): **wōr** “water mill” < ***-ār-θra-**; **pōhr**, **pōr**, **pōrōg** (in Kermani Gabri **pōrèr** by analogy with **dōtèr** “daughter”) “son, baby” < ***puθra-**; **dōra**, **dowra** “a large sickle” < ***dā-θra-** (cf. OInd. **dātra-**), but cf. **dōsr** “sickle” (in Kermani) which, is, perhaps, a “learned form” (cf. MP **dōsr** {**d'sr**}); **mōr** “mother” < ***māθr-** (**mōd-a/èr** is being a mere borrowing from Persian; **mōza/èr** is a secondary form by **d/z** correlation); **wōwur** “pregnant” < **ā-puθra-**(**tanu-**) (cf. Gazi **ōvur**, vs. Kurdish **āvis**, Pers. **ābistan**, etc.), etc. (*Asatrian 1995, p. 408*). Basically, this ***-θr->-r-/s-** has a fabulous distribution in almost all West Iranian dialects irrespective of their Northern or Western character. Kurdish, e.g., a “genuine” NW Iranian language, as well as Baluchi, give an obvious preference to the forms with **-s-** < ***-θr-**, which can not be explained just as a result of dialectal mixture. D. N Mackenzie (*p. 77*) is inclined to consider it as a common isogloss between Kurdish, Persian and Baluchi, where there is an inherent **-s-** unambiguously going back to OIr. ***-θr-** (cf. Bal. **ās** “fire” < ***āθr-**, etc.). As it is stated recently: “cette évolution n'est pas seulement le privilège des dialectes du sud-ouest. Les conditions qui ont conduit à la présence dans le kurde de lexèmes présentant **-s-** < ***-θr-** qui, bien que peu nombreux, lui sont “propres” (hérités de l'ancien iranien), alors que ***-θr->-r-/r̄-** est plus ordinaire (“normal”), ne sont pas encore claires; ici, on supposerait possible quelque chose de plus complexe qu'un simple mélange dialectal au sein du massif kurde” (*Asatrian, Livshits, § VI, 4b, p. 86*).

2) OIr. *-xt- > -t-: **dōt** “daughter, girl” (with diminutive suffix, **dōtōg**) < *duxta- (cf. Kd. **dōt**); **sōtvūn** “burn” < *suxta- (Kd. **sōtin**, NP **sūxtan**), etc.

3) OIr. *dw- > b- (SW Ir. d-): **bar** “door” (**barōg**, with diminutive suffix **-ōg**) < *dwar- (cf. **barēxta** “room door”); **bè** “other, another”, **bđī** “again” < *dwitya-, cf. MP **bid** “other, another, again”.

4) OIr. *-z- (< IE * \hat{g} (h)-) remains regularly -z- (SW -d-): **zōmōd**, **zōmōz** “son-in-law” (cf. Av. **zāma-**, **zāmātār-**, etc.); **zōr** “wall” (via ***dēzβār** > ***zwōr**) < *daiza-bāra- (vs. Pers. **dēvār** < *daida-bāra-); **zōnōdvūn** “to give birth” < *zan-; **zūnōdvūn** “to know” < *zan-, etc.

As for **dašt** “hand” (cf. Av. **zasta-**, OInd. **hasta-**), it is a special lexeme prevailing all over WIr. area with SW reflex of the IE * \hat{g} -, i.e. **d-**. Almost all Middle and New Iranian languages, even the Eastern dialects, have exclusively **dast**. G.Morgenstierne’s suggestion on the pure phonetic nature of this phenomenon – by dissimilation (z – s > d(δ) – s) – is quite acceptable (*EVP*, p.39; *IIFL II*, p.225).

5) OIr. *-s- (< IE * \hat{k} -) results in -s- almost in all positions: **sar** “head” < *sara- (IE * \hat{k} er-); **sart** “cold” < *sarta-; **mas** “big, great, large”, **mōzim** (once recorded by D.L.Lorimer, 1916, p.433; cf. Kurdish **mazin**) < *mas- (cf. Persian **mih**); **kas**, **kasōg** “small” < *kas- (Pers. **kih**); **rūwōs** “fox”, Parthian **rōbās**, MP **rōpās**, OInd. **lopāśa-**, NP **rūbāh**, Kurdish **rūvī**. But there is a number of lexemes with pure SW characteristics: **wōhī** “antelope, gazelle” < *āsuka- (IE * \hat{o} kú-s), NP **āhū**, but Kurdish **āsik**; **wōhèn** “iron”, NP **āhan**, vs. Kurdish **āsin** (Av. **haosafna-**, Sogd. **’spn-**, Parth. **“swn** /āswan/, etc.), IE, probably, *(a)k \hat{u} ano-.

6) The OIr. group *-sp- (< IE * \hat{k} u-) has remained unchanged in a very important lexeme: **sva**, **seba**, **sawa**, **sewa** “dog” (cf. Kermani **bīja-sewa** “son of a bitch”) < *spaka-, cf. Zāzā **espe**, Semnānī **aspa**, Xunsārī, So’ī **isba**, Vonišūnī **esba**, Kohrūdī **espa**, etc., vs. Kd., Persian **sag** < *saka-. Another word for “dog” is **ašu** attested in a petrified expression: **sandol/sangol-e ašu** “dog’s feaces” (*Mazdapur*, pp.37-38, 49), which, probably, comes from *saka- (i.e. with *s- < *-sp-). This phonetic peculiarity is revealed also in **asb** “horse” (< OIr. *aspa-, IE * \hat{e} k \hat{u} os-), though it can hardly be considered here as a relevant item, as the word is an obvious cultural term (*Asatrian 1997*).

7) Preservation of initial *w-(v-): **wōd** “wind” < ***wāta-** (NP, Kd. **bād**), **varf** “snow”, Av. **vafra-** (NP, Kd. **barf**); **vačča** “child”, MP **vačak** (NP **bačča**); **wōrōn** “rain” < ***war-** (NP, Kd. **bārān**); **wōšna** “hungry” < ***wṛšna-** (NP **gurisna**, dial. **gušna**, Kd. **birčī**, South Kd. **birsī**); **varra** “lamb” < ***warnaka-** (NP **barra**); **vīd** “willow” < ***waiti-** (NP **bīd**); **vīr** “memory” < ***wīra-**, Kd. **bīr**. This phonetic rule has attracted also some other forms with original **b** (< ***p-**), cf. **vī-kār** “idle, unemployed” (**bī/ī** < MP **apō-**).

8) OIr. initial *y- > y- (otherwise in SW Ir., ĵ-): **yōy-/yōrt-**, **yōvōd-** “to chew”, NP **ĵavīdan**, Kd. **ĵu(ī)n**; **yūsōdvūn**, **yōsnōdvūn** “to boil” < ***yauš-**, NP **ĵūšīdan**, **ĵūšāndan**; in Kermani Gabri **ya, yā, yō** “barley” < ***yawa-**, but in Yazdi **ĵa**, cf. NP **ĵou**, Kd. **ĵa**; **yōma** “garment, coarse cotton cloth” < ***yāmaka-**, NP **ĵāma**, Baxtiari **ĵōva**; **yō-** “place” (in **yōga**), NP **ĵāy**, Kd. **ĵī**.

9) OIr. *č- in anlaut results always in č- (**čam**, **čem** “eye” < ***čašman-**, etc.) but in intervocalic position becomes -ĵ-: **rūĵ** “day” < ***rauča-**; **rīĵ-** (**rētvūn**) “to pour” < ***raičaya-**, NP **rēxtan**, Kd. **rētīn** (**rīž-**); **sēĵen** “needle” < ***s(a)učina-**, cf. NP **sūzan**, Bal. **sīčen**, Kd. **šūžin** (in *details Asatrian, Livshits, § XIII, pp. 90 et sq.*); **seĵ-** (intr.), **sūĵ-** (trans.) “burn” < ***sauča-**, NP **sūz-**; **viĵūr** “market” < MP **vāčār**, NP **bāzār**, etc. But in **az** “from”, Gabri reveals a SW trait, cf. Kd. **ži** < ***hačā**.

10) OIr. initial groups *fr-, *xr- become hr- in the following forms: **hèr-mōn** “order”, NP **farmān**, MP **framān**; **harīdvūn**, **hirōtvūn** “to buy” < ***xrī-**, NP **xarīdan**, Kd. **kiṛīn**; **hèrōtvūn** “to sell”, NP **furōxtan**, Kd. **fīrōtin**; **here** “wide”, NP **farāx**, Kd. **fira** (but in Yazdi also **pèrax**: a later borrowing from NP with f- > p- adaptation, see § 2.4, 6); (**h**)**rōš** “beestings”, NP **āfrōša**, etc. (< ***frau-š-** “to thicken”); **hèrdū**, **èrdō** “tomorrow”, NP **fardā**; **hrōs** “cock” < ***xraus-** (**xrūs** *id.* is borrowed from the NP **xurōs**).

11) OIr. groups *šm-, *xm- become in Gabri -m-: **čam**, **čem** “eye” < ***čačman-**, NP **čašm**, Kd. **čav**; **dēma** “tower of silence”, NP **daxma** (< ***dag-**).

12) Preservation of *rz- group in **svarz** “spleen” < OIr. ***spṛzan-**, NP **supul**, **uspurz**, with different reflexes of the OIr. *-rdz-.

13) OIr. *-nd-/*-nt- > -n(n)-: **gan(n)em** “wheat”, NP **gandum**; **ban, ba(n)na** “land-mark, block”, NP **band** < *banda-; **ganī** “rotten”, NP **gand**, Kd. **ganī** < *ganda-.

14) OIr. *h/xw- > *wh/x- is attested in **vyōstvūn** “to desire, want, wish” (< *wxaz-) < *xwaz-. The homonymous **vyōstvūn** “befit” manifested in impersonal (è)vau (→ *Glossary*, s.v.), seems to be an adaptation of NP **bāyistan**.

2.3. One of the most conspicuous NW Iranian characteristics of Gabri is the formation of the present base of the verb *kar- “to do” without a nasal infix, as in Kurdish and unlike Persian, cf.: **ikra** (→ *Glossary*) “he does”, Kd. **dika**, vs. MP **kunēt** (< *kṛ-naw-), NP (**mē**-)**kunad**.

2.4. Minor and isolated phonetic changes and later developments

1) OIr. *k- > x- in anlaut: **xada, xda, xadē, xida** “house” < *kata-, NP **kada** (Yazdi **ki/ed/za**, with initial **k-**, is, perhaps, due to a later inherent phonetical development); **xdī, xadī** “pumpkin” (**kzi** – the same as in previous case), NP **kadū**; **xudum** “which, someone”, NP **kudām**, etc.

2) Secondary development of *-s- to *-š- in -st- group: **dašt** “hand”, NP **dast**; **bašt** “tied”, NP **bast**, etc.

3) Interchange of -š- and -s- in **yōs-** “to boil” < *yauš-, NP **jöš-**.

4) Prothetic **w-(v-)** in the initial position before a long -ā, or -ō: **wōw** “water”, NP **āb**, Kd. **āv**; **wōš** “soup, gruel, porridge”, NP **āš**; **wōhī** “antelope”, NP **āhū**; **wōhèn** “iron”, NP **āhan**; **wōrt** “flour” (also **ārt**), NP **ārd**; **vōl** “āl, a female demon”, NP **āl**; **wōlō** “plum”, NP **ālū**, etc. This peculiarity is traced also in the vocabulary of non-Iranian origin, cf. **wōdīm** “person, man”, Arab.-Pers. **ādam**; **wōrūs** “bride”, Arab.-Pers. ‘**arūs**, etc.

Prothetic **w-** is a prevailing phenomenon only in Yazdi, in the sub-dialect of Kerman it appears only sporadically (cf. Kerm. **āw** “water”).

5) The development of intervocalic *-m- to -v-/-w- is a common feature for Gabri, Kurdish and Baxtiari, although only in Kurdish it appears to be systematic. Cf.: **niwak** “salt” (but also **minak** < *nimak), NP

namak; **zavīn** “earth” (but also **zamīn**); **pešivūn** “repentant” (also **pešimūn**), NP **pašimān**; **ōzwūdīvūn** “to try, examine” (also **ōzmūdīvūn**), NP **āzmūdan**, etc. As to the infinitive ending, with **-m-** or **-w/-v-**, there is a common alteration of these two variants, appearing almost in parallel cases: with **-m-** (i.e. **-mūn**) mostly in Kermani and **w/vūn** predominantly in Yazdi.

D.L. Lorimer made an inquiry asking a native speaker of the dialect to shed a light on the distribution of the phonetical variants of this morpheme. He says: “I asked him (the informant) about the **-mūn**, **-vūn** ending of the infinitive. He asserted at first that only **-vūn** was used, but afterwards on reflection admitted that **-mūn** sometimes occurred as an alternative. One might say for instance: **dīdmūn**, **vōtmūn**, **naštmūn**, as well as **dīdvūn**, **vōtvūn**, **naštvūn**. I should consider that it is probably safe to regard **-vūn** as the typically Yezdi form” (*Lorimer 1928, p.307*). (*For the *-m- > -v/-w- in Kurdish and Baxtiari see in details Asatrian, Livshits, § XIX, 2,3, pp.95-96; Vahman, Asatrian 1995, p.15, also Vahman, pp. 109; on the origin of this formant see below, § 3.2*).

6) The common WIr. **-f-** becomes **-p-** including in the cluster **-ft-** and in the Arabic loanwords: **parseng** “*farsang*, measure of distance”, NP **farsang**; **perēšta** “angel”, NP **firišta**; **neprīda**, **neprīdōg** “a naughty (lit. “cursed”) child” (< *ni-frīta-), NP **nifrīn**; **pešōr** “pressure” (also **xošār!**), NP **fišār**; **pōeša** “prostitute”, Arab.-Pers. **fāḥiša**; **pekr** “thought, imagination”, Arab.-Pers. **fikr**; **pōnūs** “lantern”, NP **fānūs** (< Greek); **grapt** “took”, NP **girift**; **kaptvūn** (also **kaftvūn**) “to fall”, Kd. **k’atin** < *kap-ta-; **pōmōd-** “understand”, Arab.-Pers. **fahmīdan**; **sōpra** “table cloth”, Arab.-Pers. **sufra**, etc. Probably the forms with original **fr-** in anlaut (**perēšta**, **parseng**) are later borrowings from NP, otherwise they might have become **hr-** (*see above § 2.2, 10*).

7) Preservation of the original **-d-** in the following lexemes: **kōd** “when”, Av. **kaḍa**; **na/ed** “reed” < *nada-, NP **nay**; **nōd**, **nūd**, **nūz** “throat” < *nāda- (?), NP **nāy**; **wōdīna** “mirror”, NP **āyīna**, Baluchi **ādēn(k)**, MP **ādēnak** < OIr. *ā-dai-; **mīd** “hair” < *mūda-, NP **mū(y)**; **pāda** “basement” < *pādaka-; **vedva** “widow” < *widawaka- (**bīva** is a borrowing from NP **bīva**).

8) The transition of the New Western Iranian initial and intervocalic ***-x-** to **-h-**: **hūš**, **hōša** “ear of corn”, NP **xōša**; **huik**, **hōk** “earth”, NP **xāk**, Kd. **āx** (< OIr. *āi-ka-); **hūšk**, **hōšk** “dry”, NP **xušk**, Kd. **hišk** (<

OIr. *huška-); **hišt** “brick”, NP **xīšt**; **hiš** “plough”, NP **xīš**; **hamīr**, **hēmīr**, **mīr** “dough, paste”, Arab.-Pers. **xamīr**, Kd. **havīr**; **mahmal** “velvet”, also **malmal** (→ *Glossary*), NP **maxmal**; **hurōk** “food” (also **xurōk**), NP **xurāk**; **hormō** “date”, NP **xurmā**; **hōlī** “empty”, Arab.-Pers. **xālī**, etc. But cf. **xar** “donkey”, Baxtiari **har**, NP **xar**, etc.

9) The intervocalic SW Iranian *-d- becomes -h- in **bōhī**, **bō’ī**, **bū’ī** “arm” < *bādu-, cf. Judeo-Pers. **b’hv**, vs. NP **bāzu** (in *details Vahman, Asatrian 1987, p. 70; id. 1995, pp. 17, 18*).

10) The secondary development z- > y-: **yèn**, **yènōg**, **yuna** “woman”, NP **zan** (but cf. also **zīvn(a)**, **zīūn(a)** *id.*); **yèng** “rust”, NP **zang(ār)**.

11) The secondary transition of *g- > y- is attested in **yūz** “walnut” < *gauza-, Classical NP **gōz** (ǰouz), Kd. **gōz**, cf. also Arm. **ənkoyz** < *han-gauza-.

12) In anlaut the change of p- to b- can be traced in **bedèr**, **bdèr** “father”, NP **pidar**.

13) In the system of vowels the narrowing of long -ū- > -ī- can be mentioned: **zīd** “fast, early”, NP **zūd**; **ḏīd** “smoke”, NP **dūd**; **ḏīk** “spindle”, NP **dūk**; **tīd** “mulberry”, NP **tūt**; **mīm** “wax”, NP **mūm** (Classical **mōm**); **dastīr** “Zoroastrian priest”, NP **dastūr**; **mīd** “hair”, NP **mūy** (see above, N 7), etc. This phonetical peculiarity is shared also by Kurdish and Baxtiari (see *Vahman, Asatrian 1995, pp. 15-16*).

3.1. The verbal prefix forming Pres. Ind. in Gabri is the same as in Baxtiari: **i-**, **a-**, or **è-**, from OIr. *aiwa- (via *ēw-), vs. MP **hamē(v)** (< *ham-aiwa-), NP **mī-** (Classical NP **mē-**), Kd. **di-** (< *hadā, via *(h)aḏ), etc. (see *Vahman, Asatrian 1987, pp. 12, 13, note 7*).

3.2. The New Iranian reveals a picturesque variety of the infinitive suffixes with different origins: 1) from *-**tanai** (NP and dialects), 2) *-**tai** (the so called *infinitivus apocopatus*), 3) **-išn** (Zāzā), 4) *-**aka-** (Baluchi, etc.), 5) *-**ana-**, etc. (*Benveniste, pp. 104-111; Asatrian 1989, pp. 67-89*).

The formation of infinitive by the suffix **-m/w/vūn** (see § 2.4.5) is a peculiarity of Gabri shared by some Central dialects (of Kāšān region, etc.). Though **-m/w/vūn** is attached regularly to the past stem, it can be

unambiguously derived from ***-manai** (*dativus* from **-man**, the suffix of *nomen actionis*), cf. Av. *staomainē* “um zu preisen” (***staw-**) (Geiger 1898-1901, pp. 399-400; Benveniste, p. 110).

4.1. The lexical system of Gabri is abundant of interesting archaic units, some of which are represented below.

- **bard** “stone”, also in Kurdish and Baxtiari, Sivandi **vard**, etc. < ***wṛtta-**, or ***wartaka-** (Vahman, *Asatrian* 1987, p.71, Vahman, p. 109).
- **bard(a)** “spade”, cf. Baxtiari **bahra** “ladle, little spade”, Baluchi, Gazī **bard**, Semnani **bāla** < OIr. ***badra-**, a thematic extension of ***badar-**, IE ***bheudh-** (Vahman, *Asatrian*, 1995, p.17).

- **b(e)rema** “crying, weeping”, **bremōdvūn** “to cry, weep”, cf. Zaza **barm-** *id.*, Mazandaranī **barm-**, Harzanī **beram**, Tališī **bāme**, Tatī **berām**, Gīlakī **barmē**, Aftarī **burme**, Nā’inī **biremba** < OIr. ***bram-** (Parth. **bram-**) (Asatrian 1995, p.410).

- **dèn(d)a** “wasp, bee” – a unique lexeme in Iranian; finds parallels outside Iranian: Greek **thrēnē** “wasp”, Germanic **dreno**, **treno** *id.* < IE ***dhr̥n-** (Pokorny, p.255), Iran. **dr̥n-** (?).

- **dver** “husband’s brother” < ***daiwār-**, cf. Kd. **t’ī**, Tališī **hiv**, Parači **hīwar**, Taġīkī (**h**)**ēvar**, etc. < ***θaiwār-** (IE ***dhaiwēr-**) (Asatrian, *Livshits*, p.85, § VI, 1).

- **gisnū/ōdvūn** “to turn” (trans.) (vs. intrans. **gèrtvūn**) < ***wṛt-s-**, or ***grt-s-** (?). The only parallel in Iranian is, perhaps, North Kurdish **gavizāndin** “to roll” (**gavizīn** “to scratch, itch”) which still etymologically is not clear.

- **hezè**, **ezè** “yesterday”, **īnazè** “before yesterday”, cf. Zaza **vīžer(ī)**, Gurānī **uzera**, Harzanī, Tatī **zīr**, Tališī **azīra**, Aftarī **yezze**, etc. < ***uzayara-** (Av. **uzaiiara-** “afternoon”) (Asatrian, *ibid.*).

- **hedr**, **hel**, in **hel/hedr-o-nesā** “excrement, ritual impurities”, cf. MP **hixr**, Av. **hixra-** *id.*; **nesā**, from MP **nasā** “corpse, carrion”.

- **ni/ēftvūn**, **ni/ēptvūn** “to send” (PP **nifta**) < ***ni-pat-** (?), Kd. **nivistin** “to sleep, lie down” < ***ni-pad-**.

- **paskam** “portico”, Classical NP **paškam**, Arm. **patšgamb** *id.* < ***pati-škamba-** (***skamb-**).

- **bowz** “wasp”, cf. Baluchi **gwabz**, **gvamz** (Geiger 1890, N 132) < OIr. ***wabsā-** (IE ***uobhsā-**) (Pokorny, p.1179).

- **venōdvūn** “to throw”, cf. Baxtiari **v/wandan**, Semnani **be-vandiun** < ***wan-** “push away, drive out” (OP **van-**, Arm. **van-em**) (Vahman, *Asatrian* 1995, p. 21). A rare lexeme in Iranian. Here also, probably, Northern Kurdish **zīwān** “chaff, brushwood; weed; a kind of weed with bitter

seeds”, from OIr. ***uz-wāna-** “rejectum, something thrown away, discarded material”. The reconstructed OIr. form (with preverb ***uz-** and ***wan-** “to throw”) is a combination attested in Khotan Saka **uysvāñātā** (“tosses up”) as well.

• **xadō, xad/t, xadū, adō, adū** “with” < ***hadā-**, cf. also **xedey id.** in Khorasani dialect of Persian:

*Lā-lā, lā-lā, gol-e lāle,
Palang dar kūče mīnāle.
Palang-e pīr-e bīdandūn
Xarere xorde xedey pālūn.*

*“La-la, la-la, the tulip flower,
Panther is crying in the street.
The old panther, the toothless,
Has eaten the donkey with its saddle”.*

• **parōntvūn, perōntvūn** (in Yazd), **pènōrtmūn** (in Kerman) “to seize, take”. The origin is obscure. According to W. Ivanow, it is derived from Persian **parānīdan, parāndan** “to make something fly (= to make it disappear)” in the sense “to snatch” (*Ivanow, p. 134*).

It is possible, however, to consider the Kermani form as original and Yazdi as secondary, with metathesis, i.e. **pènōrtmūn** > **pa/erōntvūn**. In this case **pènōr-** can be derived from OIr. ***upa-ni-dar-**. For **pèn-** D.L. Lorimer (*1916, p. 484*) suggested ***apa-ni-** without further explanation of the whole form.

TEXTS

Text I

1) Šin a xad-i-nūzad vè-talaban. 2) Usū bādaš yaqīn ikrèn hoyinaš iparsèn. 3) Bādaš agar hoyinaš sè qabūl kah, šin o yakī anguštār harīnan. 4) Usū tōhèn ya dašt libōs o anguštār az xad-i zōmōd ibaran xad-i wōrūs. 5) Usū ōna anguštār šè dašt ikrin, raxt-o-war jī šè war-ikrin, šarbat o šīrīnī jī ixaran. 6) Bādaš nūzad šō talabōd, usū waxtī ki zōmōd è safar išūt, yakī mafriš wōjīl, šīrīnī haftrang tu xurjīn-i-zōmōd inan. 7) Usū zōmōd ki az safar pē-itōt, ōna her šahrī ki èšta būt har-čè ki birī nūzad-uš lōzim būt sōyōtī itōra. 8) Mōdmēra ištīna ibara berī nūzad-i pōr-uš. 9) Har-waxt sōl-i nūyī yō jašnī awal ibūt berī nūzad-uš yō maknū yō dōrōyī sauz, yō dōrōyī qirmiz, berī nūzad-uš nīvan. 10) Yō pīrō-mardī yō yōge vi-šan. 11) Usū nūzad ōna še talaban. 12) Usū ōna qahwasīnī pašmak wa čōrقات-i dōrōyī sauz šè maknū inan. 13) Sō her-kè qōm-o-xeš šō ōna hèn qahwasīnī pašmak ištīnan, pīš-i hēma gis-nan. 14) Usū šin è xad-i xašō. 15) Nè-bdī šō zōmōdī vè-èkrèn. 16) Az xad-i zōmōd yekī sīnī hènō vè yekī qahwasīnī katīrō vè sōbūn, šīrūna, kīsa, sang-i-pōšūr, ya dašt libōs nīvèn xad-i wōrūs. 17) Usū mōna hènō ikūdan, hamīr èkrèn. 18) Usū yakī qadda nīvèn a xad-i zōmōd vè jī šīrīnī berī her-kè qōm-o-xeš inīvèn. 19) Usū xad-i wōrūs jī dašt-o-pō-i wōrūs jī hènō ibenan, her kè mehmōn yō xeš-o-qōm īye jī ibēnin. 20) Usū pasīn mōdmīra wa xavarmīra vè xeš-o-qōmō-yī taraf-i zōmōd šin sar-i wōrūs vè-šūran. 21) Usū yakī sīnī čumōš har-qad kè lōzim šō būt šō hamrah birèn. 22) Har-čè ustū dōrta būt wōrūs har-tī yak juft čumōš vè yakī kallī-qand dašt-i īyēro būsā, vè har-čè xōyīmīra, mōdmīra dōrta būt, har-tī yakī čumūš yak kallī-qand dašt-i īyēro būsā. 23) Usū pē-ègartan xad-i zōmōd, yakī sīnī šūm vè xurīšt nīvèn xad-i wōrūs. 24) Usū awal wōrūs tōrèn, daštuš tū šūm ènèn vè yak lup šè lup ènèn. 25) Har-tī yak lup lupī mēr-i wōrūs vè xavèr-i wōrūs inèn. 26) Mō šūm-i

“rizōmandī”-nè. 27) Usū tōhèn mō šūme bōšxōb ikrèn, vè šūm az xad-i wōrūs har-čè mēmūn dōrta bèn šūm-è yōgē èkrèn. 28) Sōpra pahn ikrin, šūm ičènin. 29) Har-čè mēmūn az taraf-i wōrūs èn, har-čè mēmūn az taraf-i zōmōd, iyē kè òmdèn vè vakīl-i zōmōd vè dastīr vè dāmōbēt, iyē jī šūm šō xārt itan. 30) Usū bād tōhèn o wōrūs-kišūn ikrèn. 31) Wōrūs ibrèn xad-i zōmōd. 32) Usū ĵalau-uš har-čè lōla az xad-i zōmōd šō wōrta but ĵalau-i wōrūs ikišèn. 33) Dašt-i wōrūsè itèn i tū dašt-i zīvn-i vakīl, vè yak nafer jī ò dašt-i wōrūs èšta. 34) Usū har-čè yèn-ūn az taraf-i wōrūs èn, yō az taraf-i zōmōd èn, dumbūl-i sar-i wōrūs vīštèn. 35) Zīvn-i vakīl jī yakī mèjri kasūg šè beĵall a. 36) Usū tōhèn gè vè-šan. 37) Az taraf-i zōmōd jī tōhèn òš vè-ibrèn. 38) Usū pō’andōz az taraf-i mīra tōrèn. 39) Usū vakīl-i wōrūs na-šūtè. 40) Usū vakīl-i zōmōd pō’andōz ita. 41) Usū čōr qadam iyē išèn, pē dūbōra vīštan, pō’andōz šō pē dūbōra šè tèn, vè hemčunīn šèn tō barēxt-i zōmōd. 42) Usū mōdmīra, xavarmēra, har-čè qōm-o-xēš dōrèn, az taraf-i zōmōd vè har-kè har-čè dōra pō’andōz-i wōrūs ètèn. 43) Šèn xad-i zōmōd, šō berèn, šō šenōjèn. 44) Usū bād xad-i zōmōd mēmūnōš kè šūm šō xerta büt, tōhèn, ènigèn. 45) Čan-tā mastar-i rēš-sevīd šèm i rūš ikrèn, šè dašt igōrèn. 46) Usū var-i gōvō inīgèn, dastīr o dāmōbēd gōvō šō ar-igōrèn. 47) Awal išèn, dastīr o dāmōbēd o master išèn pīš-i wōrūs, “balè” šè vēš èpersèn. 48) Wōrūs tō dō bōr “balè” na-tīta, bōr-i seyum “balè” èta. 49) Usū tōhèn pīš-i zōmōd yekī bōšxōbī èna, mēwī hafrang xadō šīrīnī šè tū a, yakī dasmōl dōrōyī sauz šè rī venōda ètèn i dašt-i yakī wōdīm. 50) Rī sar-i zōmōd gōš igōra. 51) Usū dastīr gōvō šè ar-ègōrè. 52) Har-čè nasīhat o pènd dar ĵūnūnuš a šè hōlī ikra. 53) Īn qabūl ikra. 54) Usū tōhèn o dastmōl-i kè rī mēwa bō i wōdīm-i ke bōšxōbè sar-i zōmōd šè gōš èkarta, halhat īn itèn. 55) Usū yakī qadda šarbat dirist ikrin, awal i wōrūs o zōmōd itèn, usū har-kè mehmūn hèn har-tī yakī gīlōs-i šarbat šō tèn. 56) Bāduš hēma hēmētuštèn o dašt-i wōrūs o zōmōd hēm-ètèn, šō daur-i taš igīsnèn. 57) Har-kè rahberta büt vè-xīna, èxīna. 58) Usū šō birèn yakī čurōyī ravan šō dašt itèn, dašt-i wōrūs o zōmōd, šō birèn barēxta. 59) Usū ya dašt-i wōrūs vè ya dašt-i zōmōd čurōyī ravan èpirōnèn dūteyī šō rījèn var bar. 60) Usū šō haĵla ikrèn. 61) Usū šèn hēma xōbtèn. 62) Usū subī hēmētuštèn, zōmōd išūt yakī kallī-qand išīna, èšūt i xad-i bedērzèn, dašt-i bedērzèn ve-būsa. 63) Barēxta bidērzèn èrasan, usū yakī gūspènd pēš-i pōy-i zōmōd sar èberīnan. 64) Bāduš mēmūnūn-i bidērzèn ibūt. 65) Bāduš èšūt a xada. 66) Az xad-i bidērzèn halwī-šakar vè yakī gūspènd tirīn ikrèn, var-etōran tū yakī lagan inan. 67) Awal nūn tū lagan inèn, usū gūsfand-i beryūn inan tū lagan, xadō halwī-šakar iberan xad-i zōmōd. 68) Mō-usū sèndīx-i jēhīz

xadō qōlī vè har-čè jèhīz dōrta büt hèmri halwī-šakar xadō gūšt-i beryūn iberèn. 69) Usū gūšt-i beryūne xurd-xurd ikrèn, halwī-šakar jī berīnan, lōz-lōz ikrèn. 70) Usū pīš-i mēhmūn igīsnèn, har-kè mēmūn ōnè ha. 71) Usū bāduš pasīn wōš ipèšan. 72) Wōrūs i pōkrī iberèn, rēšta tū dīza irīja. 73) Bāduš har-kè šè vyōsta büt čumē i wōrūs èta. 74) Usū ma tū pōkrī ètōran, ètōrèn dašt-i wōrūs ikrèn, yō šè tū maknū ènan. 75) Bād bdī yō bō, har-kasè šèn šō xad-i xa. 76) Har yōga-ī gè mēhmūnī büt az taraf-i zōmōd yō az taraf wōrūs šō talaban, šō birèn. 77) Usū onè mōdmēra yō xavarmēra yakī qahwasīnī pašmak xadō yak libōs, yak maknū, yō nuqrīna bi maknū wōrūs inan. 78) Bādaš mō pašmak ètōran igīsnèn pīš-i mēhmūnō. 79) Mō šè pōgōšī ivajan. 80) Bāduš waxtī vaččadōr ibüt, usū mōdarzèn o bidèrzèn rārōgī berī vacca, vè libōs-i vačča vè dāvažūb šō vau tōrta.

Text II

1) Iškimdōr ki darduš parōnta, usū šèn è rad i mōmō. 2) Mōmō šè tōrèn, mōmō šè vīna. 3) Agar nazdīk-un, ōnè mīna. 4) Agar ivīna dard-i-dil a yō čumē bēna, pē dūbōra šūt è xada. 5) Pe dūbōra mōmō kè ōma, usū dam-i zōdmūnuš ba. 6) Usū čōr-tā hišt inan, dū-tā yak taraf, dū-tā yak taraf. 7) Usū mīnè gi oš vau zōda, ser-i hišt šè šènōjèn. 8) Yak čum šè pīš inan gi hoiyiluš büt. 9) Mōmō jī pušt-i saruš èniga. 10) Usū mōmō ivaja: “Zūr-vèkū” (or: zūr-bèkūd), usū vačča ba dūnī itōt. 11) Mōmō šè perōna (= oš èparōna). 12) Juptuš itōt, juptuš èperōna. 13) Usū bāduš jupt ki šè yō parōnt, zōda-rō šè ixaunèn. 14) Usū bād vačča-rō mōmō xadō wōw-i garm vè yak kemī jī niwak (minak) tū wōw irījan, šè išūran. 15) Usū xadō ō wōwī vačča-rō išūrèn, wōw šè vèr-ikrèn. 16) Waxtī gi wōw šè yō vèr-ka čil tā mušt-i wōw šè ser irījan, ivajan “Wōw-i čiluš”. 17) Bād jōl-o-wer vačča tōrèn šè vèr-ikrèn. 18) Bād šè tū lènda (kabōya) ipičèn. 19) Usū tōhèn o nawōt-i sōvīda xadō yak-dō-sè čaka rawèn-i vīdenjīr gal-i hèm ikrèn, xadō anguš-t-i kūčīl šō gal hèm ikūdan. 20) Usū mō anguš-ti tū lup-i vačča inèn, usū vačča mèkah. 21) Tā yak rūj dō-sè dafa mō nawōt šè atèn. 22) Bād araq -i gōzawun yō nawōt-i dōy ikrèn, yō šōtèra yō hōkšīr, rī wōw-i yōs irījan xadō nawot; xadō kāuča i lup-i vačča ikrèn. 23) Bād az yak rūj, dō rūj šīr-i mēruš šè itèn. 24) Usū rūj-i sēyum mōmō pē dūbōra itōt, wōw-i ver-i zōda vè-ikra. 25) Bāduš čèn-tā hūk tū kōh iyōsnèn, dū tā’š itèn zōda vè-ixra, wo čèn-tā’š ètèn i mōmō. 26) Badi har xudumī kè ōna hèn, šō itèn vè-ixerèn. Bāduš mōmō mō rūjī gi wōw šè ver-i zōda èkerta, šō har-čī

haquš-un šè ètèn. 27) Ya qāwa o šīrīnī šè pīš itōrèn, har-čè šè ū aštīna. 28) Rasmuš jī mō-na har yōgē gi zōumun dōrèn awal qāwa parz-un. 29) Az ya hafta ĵalautar ikūdèn, xadō qand ikūdèn wa tū qōtī ikrèn. 30) Usū waxtī zōd, tū qāwadūn ikrèn. 31) Har-ki gi tōt dīdēnī, awul yakī kāuča qāwa šè kap-i mušt ikrèn. 32) Šō bāduš hormō, šīrīnī, wōlō, wōĵīlī, har-čè dōrta bèn, tū sīnī ičēnèn, itōrèn. 33) Usū mō zōda jī tō pènĵ, šaš rūĵ xurōk nūn oš na-itèn. 34) Brinĵ čilau ikrèn xadō maska šè tèn, xadō šūrwo nāxudō. 35) Wa rūĵi ki zōda būt, agar bōr-i awaluš būt, šarbatōk ipēšan. 36) I kīča har-ki qōm-o-xīšī dōrta bèn burō šō ènīvèn, i zōda jī itèn. 37) Tā pènĵ-šaš rūĵ har rūĵ subī šè tèn, bar-i nīmrū o šau'uš čilau yō wōš-i brinĵ itèn. 38) Waxt-i nīmrū agar čilau'uš na-vyōsta būt, halīlī brinĵ šè itèn. 39) Tōt i sar-i šašumuš. Usū šau vačča tū yakī saftūgi inèn, wa daur-o-ver-i vačča arzan ipūšan (or irīĵan). 40) Yak sīx-i tinīr šè tōrèn bōlī sar inèn, yakī šīša še wōw ikrèn, tū tōqča bōlī sar inan, wa šau tō sub čurō esiĵit. 41) Sar-i har sōl sōlgīrī'š ikrèn, sar-i mōlūduš, qōm-o-xēšōrō wa har-ki išnōxt dōrta bèn, mēmūnī ikrèn. 42) Šūt sar-i haft sōl, usū sar-tarāšōn ikrèn. 43) Dallōq, še vōĵ ikrèn. Usū tōhèn o yakī lung o yakī kalla-qand i dallōq itèn, bād az o'ī ki dallōq saruš tarāšōd. 44) Wa har-kas ki qōm-o-xēš dōrta bèn šè talabèn, šō mēhmūn ikrèn. 45) Sar-i haft sōluš ibūt, bād az o ki Avēstō šè zam igarafta, sidra šè vēr-ikrèn, kuštī šè kamar ibēnen. 46) Waxtī kē šè madrasa biren yakī qāwasīnī pašmak yō šīrīnī šè hamrah birèn. 47) Agar dōtōgūn būt, dallōquš na-vātè, mīduš irāsnan vè ibōpèn. 48) Bād az pūnzda sōligī usū bdī šè wōrūs ikrèn.

Text III

1) Xudum-yakī bimōr ibūt, šè hakīm iberan, hakīm duwō-ī inivēsa, nuxsa èta, bar-i dukūn-i atōrī šèn, igōrèn. 2) Xada tōhèn, iyōsnèn, šè xārt itèn, agar mō duwō'š xa, vahtēr ba, usū pē māmō duwō'ī šè tèn. 3) Agar mō duwō'š xārt o vahtēr na-bō, pē dūbōra šèn è pīš-i hakīm. 4) Hakīm duwō'ī nuxs-i bē šè ta. 5) Šèn igōrèn pē dūbōra iyōsnèn šè tèn. 6) Pē dūbōra hōluš bahèm xārt, usū tū xda dāpūča bōhèn. 7) Šèn xad-i hamsōyōšō yō xad-i xēš-o-qōmošō, šō èvajèn: "Fulūna-kas badhōl-un, vèvènīt četaur-un". 8) Usū waxtī gi īyē tōhèn, ivīnèn, dam-i jūn dōdmūn-un. 9) Usū wōwinōr, yō hindī, har-čè kē būt, šè lup ikrèn. 10) Bāduš yakī kāuča nīring še xārt itèn. 11) Bāduš rad-i dastūr o sōlōr išèn; usū īyē ètōhèn. 12) Sōlōr tōhèn, awul šè rī seng inèn xadō nīring šè šūran, bād xadō wōw. 13) Usū waxtī gi šō yō šušt tōhèn sidr šè vēr-

ikrèn. 14) Bād šō yō vašt (bašt), usū tōhèn dō nafer sōlōr ki hèn var čōr daur-i mō rawūna, xadō mīx wōhinī xit šē daurè èkišèn. 15) Usū dastīr tōhèn o nīgèn, duwōr-i mō rawūna Avèstō ixīnan. 16) Bāduš tō mōḡa kè dastīr Avèstuš še yō xèn, usū sōlōr gyau'ūn itōrèn, šē tū gyau'ūn inèn, o hašt nafer wōdim šē šīv-i gyau'ūn èvau šō, hèm-paiwand ibèn. 17) Čōr-tī bē gi hèn aqib-i gyau'ūn vīštèn, usū bād dastīr Ĵalau-i gyau'ūn Avèstō ixīnèn o šèn. 18) Usū gyau'ūn Ĵī bilend ikrèn, rī gyau'ūn yakī malmal-i savīd ikišèn. 19) Bād mō čōr-tā hèm-paiwand i šīv-i gyau'ūn èšnèn awaz-i čōr-tī awalī: dašt ba dašt ikrèn. 20) Har yōge gi mūna bèn u čōr-tī dumbūlī gi hèm-paiwand-èn, iyē tōhèn šē šīv gyau'ūn. 21) ō čōr-tī gi šē šīv-bōhen dumbūl-i sar gyau'ūn itōhèn. 22) Qēr-az mō hašt nafer bdē xudumī šīv-i gyau'ūn šē n' au šō (or: na-šūta). 23) Šō pōy-i dēma irasan. 24) Šō her-kè pōy-i dēma ōmdèn tōhèn pōy-i gyau'ūn rī zamīn ibūsèn. 25) Yakī sawa itōrèn, saruš šē bōlō ikrèn, dašt ikūdèn ki čem vèkra tū sīrat-i mō rawūn. 26) Usū bād sōlōr ibèra bōlō. 27) Bād itōhèn, inīgèn, iyē gi šīv-i gyau'ūn èštèn šèn o tū pōyō wōw vèr-ikrèn, raxt-o-wer šō wōliš ikrèn. 28) Itōhèn o šō šènōjèn. 29) Sōlōr xadō ī haft nafer šō šènōjèn Ĵudō, čum šō xārt itèn. 30) Xōg-i kark o sō-i-zamīnī, pinīr, sauzī, šarō, araqī mahz-i (berī) xudōmurzīšō itèn. 31) Xeš-o-qōm har-ki gi ōmdèn, har-kas yakī sōpra hèmri xašō ètōrèn, tènōk ikrèn o daur-i-wer-i hèm inīgèn. 32) Her-tī yak lup ixaran, xudōmurzī itèn. 33) Bād hèmètuštèn, išèn i šahr, usū yak nafar wōtiš-sūz ōna mènīt. 34) Tā dō-sè šau ōna wōtiš-sūzī ha, usū az sar-i šau tō dèm-i suv tašuš vau sūjnōda. 35) Usū šahr tōyèn. 36) Sub-i čōrum sub-xada har-čē xīš-o-qōm dōra tōhèn ōna dilōsō'ī šē tèn, wa az xad-i xašō wōrt wa har-čē berī sub-xada šō vyōsta būt itōrèn, tō rūj-i sēyum az xašō vè-ixerèn. 37) Usō sub-i čōrum sub-xada mēwa-dūna, har-čē berī dastīr ōš vau garafta, igōra. 38) Dastīr itōhèn xadō dāmōbēt Vèstō exīnan. 39) Mēwa-dūna, har-čē šō pīš būt, šē tèn o ebarèn. 40) Usū sub-i čōrum har-čē xeš-o-qōm-an itōhèn kumak itèn. 41) Wa har-ki gi ō rūja bōlī dēma ōmdèn, berī iyē har-tī yak yōddōšt inīvèn. 42) Az rūj-i sēyum har-čē ki gūšt lōzimuš būt gūsfañd èberīnan, wōmōda ikrèn. 43) Usū šau taš ikrèn xadō gèpō. 44) Sub-i čōrum itōrèn yōga ikrèn. 45) Yakī zaxm-i gūšt xad-i yakī gèpō yakī nūn inèn, yakī nūn šē rī inèn xadō ya-xurdī sauzī šē pō inèn. 46) Usū ètèn kōrkun vè-ibra barēxta šō èta. 47) Usū dastīr o dāmōvēt Vèstō šē yō xèn, usū yakī sīnī ikišīn berī dastīr o dāmōvēt. 48) Bād qūm-o-xēš Ĵī har-ki gi ōmdèn sub-xada šō šènōja, hēma daur-i hèm enīgèn, nūn èkišan èxeran. 49) Bād bdī šèn har-kas xad-i xašō. 50) Usū tōt rūj-i dahum, pē dūbōra mēwa-o-dūna, har-čume šō garefta xadō ašūdōt ètōrèn. 51) Dastīr itōt Vèstō èxīnan. 52) Ašūdōt ènèn pō'i Vèstō. 53)

Bād-i nīmrū šèn i bōlī dōdġah Vèstō ixīnan o mīwa-o-dūna īyē iberèn.
54) Čèn-tē'i nōr o xiyōr, yawāling i sang ikūdan ki būduš ibèr šūt,
xudōmurzī itèn. 55) Bād èšèn i xada, bdī der pènġī šèn i bōlī dōdġah,
har-kas mīwa-dūna èbarèn i ōna wa dastīr o hama šō rūġ-i pènġī ōna
šèn. 56) Usū har-ki har-čè dōrèn tèn dastīr vè-berīna, Vèstō nūm-i
fulūna-kas vè-èxīna. 57) Awal išūra tū sīnī yō rī sang ičèna, usū pīš-i xa
èna. 58) Har xudumī sīnī xaš-rō èġīsna, har-tī yakī quš xiyor èxeran, wa
dō-sè tā dūna raz, yō har-čumē būt, har-čumē dō-sè tā dūna èštīna.

TRANSLATIONS

A Gabr Marriage

(Text I)

- 1) They go to the house (of the girl) to ask for her hand (for the engagement).
- 2) And after being assured they ask for her hand.
- 3) If she accepted then they go and buy a ring.
- 4) They take a suit and a ring from the groom's house to the house of the bride.
- 5) Then they put the ring on her finger, put the suit on her, eat also sweets and drink drinks.
- 6) When they called her fiancée,¹ upon commencing the journey they put into the bag of the bridegroom a parcel of dried suit nuts.
- 7) Upon returning home he brings for his fiancée souvenirs from different towns he has visited.
- 8) The mother-in-law (the boy's mother) takes them and brings to the fiancée of his son.
- 9) On the occasion of the New Year or feasts he sends his fiancée a coil of green or red silken cloth.
- 10) Or they go to a shrine² or somewhere³ else.
- 11) Then they call the fiancée (i.e. arrange the ceremony of betrothal).
- 12) They put a tray of sugar candy, headscarf of green silk, and a coil.
- 13) Then they take the tray round, and relatives who are there (invited to the party), take the sugar candy from the tray.
- 14) Then each one goes to his own home.⁴
- 15) Now they want to arrange the wedding.⁵
- 16) They bring from the house of the groom to the house of the bride a tray of henna, a tray of gum-tragacanth and soap, a comb, a (small) purse (to rub the body with in the bath), a piece of flint-stone to rub the heel in the bath⁶ and a set of cloth.
- 17) They pound here the henna and make a paste of it.
- 18) They send a copper basin to the house of the groom. They also send sweets for the relatives.
- 19) In the house of the bride they also put henna on the hands and the feet of the bride. They do the same with the guests or relatives present (in the house), too.
- 20) In the afternoon the mother of the groom and his sister and (some of) his other relatives go to the bride's home to wash her hair.

- 21) They also take a tray with shoes in the number they might need.
- 22) The bride gives to all her teachers a pair of shoes and a loaf of sugar, and kisses their hands. She also gives to her mother-in-law and her sister-in-laws a pair of shoes and a loaf of sugar, and kisses their hands.
- 23) Then (the relatives of the groom) go back to their home and send a tray of dinner and stew to the bride's home.
- 24) First the bride shall put her hand into the food, then they put a mouthful of food into her mouth.
- 25) Each puts a mouthful of food into the mouth of the mother and the sister(s) of the bride,
- 26) This is called the "dinner of acceptance".⁷
- 27) Then they come, (and) put the food into trays in the number of all the guests.
- 28) They spread the table cloth and place the dinner on it.
- 29) They serve the food to all the guests from the bride's side, and all the guests from the groom's side as well, as to the deputy of the groom, *dastūr*⁸ and *dehmowbad*.⁹
- 30) Then there is a ceremony of taking the bride¹⁰ (to her new home).
- 31) They take the bride to the home of the groom.
- 32) They carry in front of her tulip flowers in whatever number, which have been brought from the groom's house.
- 33) They put the hand of the bride into the hand of the wife of the deputy of the groom. Someone else stands at the other side of the bride.
- 34) All the women from the families of the bride and the groom stand behind the bride.
- 35) The wife of the deputy has a small box under her arm.
- 36) Now they are getting ready to go.¹¹
- 37) From the part of the bridegroom they also come to conduct her (the bride) away.
- 38) They bring a present from the groom.
- 39) But the deputy of the bride would not go.
- 40) Then the deputy of the groom give her (the deputy of the bride) the present (sent by the groom).
- 41) They (only) go four steps and stand. Again they give presents (to the deputy of the bride). They go in this fashion until they reach the home of the groom.
- 42) Then the mother and the sister(s) of the groom, together with his other relatives give presents¹² to the bride, whatever they can.

- 43) They enter the home of the groom, they lead the bride in side and let him sit.
- 44) Then the guests of the house of the bride who have eaten dinner, they go and sit.
- 45) Few of the elderly people light the candels and hold in their hands.
- 46) Before reciting the religious formula¹³ the *dastūr* and *dehmowbad* seat and (then) perform the ceremony.
- 47) First, the *dastūr* and *dehmowbad* and the elderly one ask the bride for her consent.¹⁴
- 48) Twice the bride would not answer. But the third time she says "yes".¹⁵
- 49) Then they go to the groom with a plate of fruits and sweets which is covered with a green silk held by someone (from them).
- 50) (This man) holds it over the head of the groom.
- 51) Then *dastūr* performs the wedding ceremony.
- 52) He gives him a good advice and admonishments according to the law (of the religion).
- 53) He accepts them.
- 54) Then they give the cloth, which covered the plate, as a present to the man who held¹⁶ the plate over the head of the groom.
- 55) Then they prepare a drink in a bowls, offer it first to the bride and the groom; afterwards all the guests who are present there receive a glass.
- 56) Then all get up, put the hands of the couple together and let them circumambulate the fire.
- 57) Everyone sings the song he knows.¹⁷
- 58) Afterwards they give an oil lamp to the couple and take them to the entrance of the house.
- 59) The bride and the bridegroom jointly hold the lamp and pour (the oil) on the door of the house.
- 60) Then they send them to the nuptial chamber.
- 61) Then everyone goes and sleeps.
- 62) In the morning the bridegroom takes a loaf of sugar to the house of his father-in-law and kisses his hand.
- 63) Having arrived to the house of the father-in-law, they sacrifice a sheep in his honour.
- 64) Then he became the guest of (his) father-in-law.
- 65) Afterwards he goes home.
- 66) Meanwhile, at the house of the father-in-law, they prepare sweet-meats, roast a sheep in oven and put it in a copper pan.

- 67) First, they cover the bottom of the copper pan with bread, then they put the roasted lamb on it. They take it to the house of the groom together with the sweetmeats.
- 68) Simultaneously, together with the roasted lamb and the sweet-meats they take the chest containing her dowry, carpets and other furniture.
- 69) (In the house of the groom) they cut the meat into pieces and cut the sweetmeats in rhombic forms.
- 70) Then they offer it to the guests.
- 71) In the afternoon they prepare *āš* (a soup with noodles and vegetables).
- 72) They take the bride to the kitchen where she puts the noodles into the pot.
- 73) Afterwards those who want, give something to the bride.
- 74) They collect all (the presents) and bring them into the kitchen, either hand it to the bride or put it into her head scarf.
- 75) Then (the wedding party) is already finished, everyone goes home.
- 76) Wherever there is a party (in the honour of the couple) from the groom's or from the bride's side, they invite the bride and the groom to that party.
- 77) There, mother-in-law or sister-in-law presents the bride with a tray filled with sweet candy, a dress, a head scarf or put silver ornaments into her head scarf.
- 78) They offer sweet candy to the guests.
- 79) This (ceremony, the first visit of the couple anywhere) is called *pōgōšī*.¹⁸
- 80) After bearing a child the parents of the bride¹⁹ shall bring a cradle, child clothing and a quilt for the baby.²⁰

The Birth of a Gabr Child

(Text II)

- 1) When the pregnant woman comes in pain, they send for a midwife.
- 2) They bring the midwife and she examines her.
- 3) If (the birth) is at hand she stays there.
- 4) If she has other reasons she goes home.¹
- 5) When for the next time the midwife comes it is indeed the time of the birth.
- 6) They bring (four) bricks and put two at one side, two at other side.
- 7) So, it is the time of giving birth.² They put (the pregnant woman) on the bricks.
- 8) They put something in front of her to lean on (to protect her from falling).
- 9) The midwife sits behind her.
- 10) Then the midwife tells her to press. Afterwards the child is born.
- 11) The midwife takes the child.
- 12) The placenta comes, she takes the placenta as well.
- 13) After taking the placenta they make the woman to lay down.
- 14) Then, the midwife washes the baby in a warm water mixed with little salt.
- 15) They wash the baby with that water and pour water on his body.
- 16) After having washed him, they pour forty handful water on his head. This is called "Water of his *čilla* (forty)".³
- 17) Then, they bring the clothing and (the midwife) put them on the child.
- 18) Then, they wrap him in a blanket.⁴
- 19) They take pulverized sugar candy, add a few drops of castor oil to it and mix it with the small finger.
- 20) Then, they put that finger into the mouth of the child and he sucks it.
- 21) During the day they give this candy to the child two-three times.
- 22) Then, they take the essence of borage (with) candy, or leek, or the seeds of hedge mustard, mix it with (pulverized) sugar candy and warm it; this they give with a spoon to the child.
- 23) After a day or two they feed him by the milk of his mother.
- 24) On the third day the midwife comes back to wash the newborn.
- 25) They boil some eggs in the (water mixed with) straw; They give two of them to the newborn and some to the midwife.

- 26) Others who are in the house they get eggs (too). The day the midwife washes the waman, they give her fee, whatever she deserved.
- 27) They bring coffee and sweet and she takes as much as she wants.
- 28) There is a custom, whenever a woman delivers a child there shall be coffee.
- 29) A week before the delivery of the child they pound (the coffee) and sugar together and keep it in a box.
- 30) When the child comes they put it into a coffee-holder.
- 31) Whoever comes to visit (the women) they pour a spoonful of coffee into her (his) hand.
- 32) Then, on a tray they put also dates, sweets, plums, nuts, etc. and bring (for the guests).
- 33) For five, six days the woman shall not eat bread.
- 34) They make for her rice with butter and a soup made of meat with peas; they give (it) to her.
- 35) If it is her first child they make drinks (of fruits) and give her in the first day of delivery.
- 36) They send it for their relatives in the (given) district⁵ and they give it also to the newborn to eat.
- 37) She gets this in the morning for five or six days. At noon and at the dinner time they give her rice or a soup made with rice.
- 38) If she doesn't want to eat rice at lunch time, they serve her a potage made of rice.
- 39) On the sixth day (after the birth)⁶ they put the child into a basket and spread millet around him.⁷
- 40) They put a spit used in the backing oven over her head, a bottle filled with water in the niche and let the lamp burn all through the night.⁸
- 41) Each year on the anniversary (of the birth) they arrange a birthday party and invite the relatives and friends.
- 42) On the 7th anniversary they arrange a hair-cut feast.⁹
- 43) They call in a barber; after the barber shaved his hair they give him a cloth worn round the loins and passed between the legs,¹⁰ together with a loaf of sugar.
- 44) They also invite all the relatives and the acquaintances.
- 45) On the 7th birthday (of the child), after having learnt Avesta they put on him *sidra* and tie *kustī* round his waist.¹¹
- 46) On sending him to the school they send with him (to the school) a tray of sugar candy or sweets.

- 47) If the child is a girl¹² they do not shave the head.¹³ They let the hair grow long and they interweave it.
- 48) After reaching age of fifteen years they marry him.

Gabr's Death and Funeral

(Text III)

- 1) Someone gets sick and they take him to the doctor. The doctor prescribes a medicine. They take the prescription to the pharmacy¹ and get the medicine.
- 2) They come home, (prepare the mixture by) boiling it, give him to eat. If after taking the medicine he got better they give him again the same medicine.
- 3) If he does not get better after taking the medicine, they go again to the doctor.
- 4) The doctor prescribes another kind of medicine.²
- 5) They go (to the pharmacy) get the medicine, boil (the mixture) and give him to eat.
- 6) When his condition gets worsened the household becomes worried.
- 7) They go to their neighbours or their relatives and tell them: "His condition is bad, come and see, how he is".
- 8) They come and see that he is dying.³
- 9) They let him drink the pomegranate juice or watermelon, whatever it was they put it into his mouth.
- 10) Then they give him to drink a spoonful of *nīrang*.⁴
- 11) They send after *dastūr* and *sālār*.⁵ They arrive.
- 12) The *sālārs* put the corps on a piece of stone, and wash him first with *nīrang* and then with water.
- 13) When they washed it all, they put on him *sidra*.⁶
- 14) Then, when they bound (the dead body) the two *sālārs*, who are there, draw a line with an iron nail around the four parts of the body.⁷
- 15) The *dastūrs* arrive and recite Avesta around the body.
- 16) By the time they are finishing the recitation of Avesta, the *sālārs* come with the coffin. They put the body into the coffin. Eight persons shall be there⁸ to take it up, (and) jointly⁹ (carry it).
- 17) Four persons shall stand behind the coffin.¹⁰ Then, in front of the coffin the *dastūrs* recite Avesta and (afterwards) they go.
- 18) Then they raise up the bier. It is covered with a white cloth of muslin.
- 19) The four *hampaywands*¹¹ go and replace the first four (to carry the coffin).

- 20) When they get tired the other four take over and carry it.
- 21) (Now) the four below the coffin (carrying it) follow the coffin.
- 22) There shall not be more than these eight (carrying the coffin).
- 23) They reached at the foot of *dakhma*.¹²
- 24) Those accompanying the corps to *dakhma*, kiss the earth at the beneath of the coffin.
- 25) They bring a dog. They hold its head up in a way that it looks at the face of the dead body.¹³
- 26) Then (one) *sālār* takes the body to the top of *dakhma*.
- 27) Then, they come and sit. Those who have carried the corpse go and perform the (ritual of) besprinkle themselves with water, and change their cloths – *pōyō*.¹⁴
- 28) They let them come and sit.
- 29) They let *sālār* and the other seven persons sit apart. They give them something to eat.
- 30) They offer them eggs, potatoes, cheese, vegetables, wine, vodka for the sake of the soul of the deceased.
- 31) The relatives and others who come, they bring each a table cloth (containing food), spread it and sit around each other.
- 32) They eat each one mouthful and ask for forgiveness (for the soul).
- 33) Then, they get up and go to the town. One in charge of the fire remains behind.
- 34) The fire keeps burning all the time for two, three days.
- 35) Then they go to town.
- 36) In the morning of the fourth day the household and all relatives of the dead man go there (to his house) to console them (the family). They bring from their house whatever they want: flour, food, etc., until the third day they eat of their own food.
- 37) In the morning of the fourth day the household (of the deceased person) buys fruits and other things for *dastūr* in due course.
- 38) The *dastūrs* arrive together with *dehmowbad*, and they recite Avesta.
- 39) They give them all kinds of fruits, and they take with them.
- 40) In the fourth day all the relatives come (and) help (the household of the deceased).
- 41) (The household of the deceased man) send presents (consisting of bread, cheese, vegetables, boiled eggs, and sometimes cooked meat as a token of their thanks)¹⁵ to those who have participated in the ceremony.
- 42) From the third day how much meat they need, they butcher a sheep and prepare it.

- 43) In the evening they make fire to prepare *gēpō*.¹⁶
- 44) In the fourth day they serve it in a plate.
- 45) They put a piece of meat with the *gēpō*, and a bread; they put the bread on it, with some vegetables beside it.
- 46) They send it¹⁷ with a servant to their homes.
- 47) When the *dastūr* and *dehmowbad* finish reciting Avesta, they give them a tray (of food).
- 48) When the relatives or other persons arrive, they sit around together and eat.
- 49) Afterwards, each one goes to his own home.
- 50) Then, (when) the tenth day comes, the fruits and whatever they have bought, they bring with a white cloth (as offering to the priests).¹⁸
- 51) *Dastūr* arrives and recites Avesta.
- 52) They put the offering near Avesta.
- 53) In the afternoon they go to the top of *dōdgah*,¹⁹ recite Avesta and eat fruits.²⁰
- 54) They pound with stone some pomegranates, cucumbers and melons so that their smell shall be spread. Then they console (each other).
- 55) Then they return home. On the fifth day they also go to the *dōdgah* taking fruits with them. *Dastūr* and the others, all go there on the fifth day.
- 56) They give to *dastūr* whatever they have in order that he should recite Avesta for the name of such and such.
- 57) (*Dastūr*) first washes (the fruit) and puts them on a tray or on a stone. Then, he puts them in front of himself.
- 58) Each offers his own tray. They eat a cut of melon, few grapes or take two, three things.

NOTES

A Gabr Marriage

(Text I)

1. Lit. “they asked for fiancée” (probably, after the preliminary negotiations and the positive answer from the bride’s side).

2. One of the common terms for “shrine” in Iranian dialects is **pīr** (Gabri **pīrō**, or **pīro-mard**), lit. “old (man)”. In Kurdish (Kurmanji) we have **pīr** (with aspirated **p-**) denoting “shrine” and **pīr** – as “old man” (phonetic differentiation – due to the semantic bifurcation of the *signifié*). It implies usually an isolated grave, near habitation places, of a saint, Murshid, or a righteous man.

The Shiites for the same notion prefer often the term *Imām-zādah*.

3. I.e. “in any other place”; **yōgē**, from **yō** “place, with indefinite article. Gabri **yō** (NP **ĵāy**) “place” is from MP **gyāk** with the secondary generalization of the initial **y-** < *y- (see *Introduction*, § 2.8) in analogy with **you** “barley”, vs. NP **ĵou** < *yāwa-, etc.

4. Lit. “Then they go to their own house”.

5. Unlike most of the Iranian dialects, where the terms for “wedding” are based on “bride” (cf. NP **bayūgānī**, **arūsī**, etc.), in Gabri the male side is preferred: **zōmōdī** – “wedding”, from **zōmōd** “bridegroom” (also **zōmōz**).

6. **Sang-i-pōšūr** = NP **sang-e-pāšūr**, **sang-e-pā** – “flint-stone, black porous stone for rubbing the heel in the bath”.

7. NP **šām-i rizāmandī**, a charitable dinner.

8. **dastūr** “Zoroastrian priest”; **vakīl** “representative of the bridegroom at the ceremony in the bride’s house”.

9. I.e. “assistant of Mowbad – priest”, also **dāmūvēd**, **dāmūvēz** (see *Azargoshasp*, p. 54; *Keshavarz 1948*, p.17). – NP **dehmoubad**.

10. The ceremony of **wōrūs-kišān**, also **vūrūs-kešūn** = NP ‘**arūs kešān** among the Muslim Persians.

11. Lit. “now they come in order to go = **ān vaqt (ānhā) miāyand ke beravand**.”

12. **Pā’andōz**, also **pū’andūz** (NP **pāyandāz**) – a sort of present on behalf of the groom’s relatives for bride during **wōrūs-kišān** ceremony (see in details *Keshavarz 1983, p. 24*). “Presents brought from part of bridegroom” (*Lorimer’s handwritten note*).

13. The wedding ceremony is called **gōvō graf/ptvūn** (or **ar-graftvūn**) “to hold, or take the witness”, or “to hold the testimony”; in Persian **guvāh gīrān** (see in details *Keshavarz 1948, pp. 15-20*).

14. I.e., lit.: “they ask for **yes**”! = **bale az ū mīporsand**.

15. This is the ceremony of **bale-borīdan**. Among the Kurds and the Yezidis it is called **arē-kirin**, or **arē-biīn**.

16. **gōš kartvūn** usually means “to hear”; in this context, however, it means, rather, “to hold”: **šè gōš èkarta** “he held”.

17. Lit. “everyone who could sing, sings” = **har ke balad bud be xvānad, mī xvānad; ra(h)bartvūn** “to know, to have skills”.

18. Literally means “opening with foot” = **pāgušāyī**. In Persian **pāgušūdan (bāz kardan)** – “to acquire habit of visiting somewhere”.

19. I.e. “the mother-in-law and father-in-law”: **mādarzan** and **pedarzan**.

20. A modal construction with (è)vau “must” and the infinitive *apocopé* **tōrta (ōrtvūn** “to bring”): **berī vačča ... šō vau tōrta**.

The Birth of a Gabr Child

(Text II)

1. Lit. “If she (midwife) sees that she (pregnant woman) has *dard-i-dil* (i.e. “heart-ache”) or something else, then she returns back to (her own) home”.
2. Lit. “now it remains that” (= **hālā mīmānad ke**); cf. also the same construction with short infinitive in **ōš vau zōda** (*see above text I, note 20*).
3. Cf. in Persian – **čilla** “forty (days)” – a multifunctional term in the Iranian folk tradition covering several details in the various beliefs concerning childbirth, wedding and burial ceremonies (*cf. Massé, pp. 30, 37, 363*).
4. Gabri **lēnda**, or **linda**, according to the oral comments of K.Keshavarz, is a kind of clothing they put under the newborn child in cradle (*also Sorushian, s.v.*), diaper, nappy, swaddling-clothes, or bands. Cf. in Kurmanji **lāndik** “cradle” (Swedish **linda** “diaper”?!). Also **kabōya** (→ *Glossary*).
5. Lit.: “narrow street” = **kūča**.
6. Lit.: “(Now) comes the sixth (day)”.
7. A wide-spread custom all over Iran.
8. The procedure obviously discribes apotropaic measures against birth demons, probably Āl, a female demon, who steals the embryo or newborn baby, or the heart and lungs of a woman or child and strives to cross the first water barrier in her way, after which the new mother cannot be saved. Therefore, in order to prevent misfortunes caused by this evil being, it is necessary to stir the waters of a nearby brook or river with sticks or swords. At the same time, a dagger, sword, or any other metallic instrument (knife, scissors, etc.) are put near newbirt or under her bed (*see in more details and with bibliography Asatrian 2001*).

9. This old custom (cf. **sar-tarāšān**) seems to be preserved only by the Zoroastrians of Iran; in India, among the Parsees, we could not trace it. J. Modi, at least, does not mention anything about such a ceremony (see *Modi*, pp. 1-13). From the other hand, as it is mentioned also in this text (see 45 et sq), *seven* is the age of initiation for any Zoroastrian child unless he/she is mentally unripen, in which case the time of ceremony can be postponed to any age up to fifteen.

But there is no mention of cutting candidate's hair during this important custom in the materials concerning this subject we have in our disposal (cf., e.g. *Modi*, pp. 169 et sq). It is, perhaps, a side-element in this ceremony conditioned by the outer influence: cf. **bisk** ceremony among the Yezidis and **atamhatik** – by the Armenians, etc. (see in details *Asatrian 1999-2000*, pp. 79-96).

10. Cf. NP **long** *id.* Here it may mean a piece (sheet) of cloth.

11. During the initiation ceremony (see above, note 9), the candidate (child of seven years old) is to be invested with the sacred shirt (**sidra**) and the belt (**kustī**, or **kuštī**, Pahlavi **čim-ī kustīk**). The comprehensive description of this ceremony, as well as all its attributes, is given in *Modi*, pp. 169-186. According to D. Lorimer (in his typewritten glosses), “**kuštī** – *band-i namāz* taken off when praying, worn after able to read some Avesta. Thin woven string of wool, *kurk*, etc. of certain number of threads woven by *dastūr* who explains how to wear”.

12. Lit.: “If they are girls”: **dōtōgun**, pl. from **dōtōg**.

13. Lit.: “They do not invite a barber”. It means that **sar-tarāšōn** (see above, note 9) ceremony is performed only with the boys as, by the way, in the **bisk** ceremony (see *Asatrian*, *ibid*, pp. 79-96).

Gabr's Death and Funeral

(Text III)

1. Lit.: “perfumery”, Arab.Pers. ‘**attārī**’.
2. Lit.: “The doctor gives him (**šē ta**) a medicine (according to) another prescription”.
3. Lit.: “Then, when they come, they see (him) giving his life (dying)” – **dam-i jūn dōmūn-un** = NP **dam-e jān dādan ast**.
4. **nīrang**, or **nīring** – cow’s urine (Av. **gaomaēza-**) prepared and consecrated in a special way for giving the people in death-agony and for washing the corpse, as well as for ritual ablution, etc.
5. On **dastūr** see I, note 8; **sōlōr**, or **sallō/ūr**, NP **sālār** (also **nasāsālār**, Av. **nasu-kaša-**) – special servicemen who are in charge of all funeral process – from a moment when a person died until putting the corpse in **dakhma** “tower of silence” (*Keshavarz 1983, p. 66; Dhalla, pp. 18-22*). The *sōlōrs* must be of even number. According to Azargoshasp (*pp. 20-26*), corpse-bearers (**morde-keš**) are called **piš-gāhanān** and they are in charge of carrying the dead body up to the **dakhma**, when *nasāsālārs* take the responsibility and continue the process including performance of special prayers and disposal of the corpse in the tower.
6. See text II, note 11.
7. This is a common apotropaic procedure for preventing evil beings, especially **Āl**, to approach the newborn and child (*see above, text II, note 8*).
8. Lit.: “will (must) go” – **èvau šō** (vb. **šod-vūn**) (*see I, note 20*).
9. Lit.: “they become a group”, i.e. “holding together by *kuštī* (*text II, note 11*)”; **hēm-paiwand**, perhaps, is a term denoting each member of the group of corpse-bearers, it means literally “co-*paiwand*”. The etymology of **paiwand** is quite transparent (< *pati-band-, NP **peyvand**, **peyvastan**). Among the Parsees of India the **paiwand** “is a piece of

white cloth or cotton tape. Symbolically it signifies union and strength. The two corpse-bearers by holding a *paywand* have come together for a common purpose; they sympathize and co-operate with each other in the execution of this task. When they enter the room thus, the two relatives who were sitting near the corpse leave the room and the corpse is entrusted to the corpse-bearers. The body is then placed over a white sheet, which is spread out on the ground. A white shroud is placed over the corpse, keeping the face open ... The corpse is then lifted onto stone slabs. It is placed in such a way that head never faces the north” (*Dhalla*, pp. 7-8).

10. Gabri **gyau’ūn** (otherwise **gāhān**) seems to be from **gāh-āhānī**, i.e. “iron-throne”, implied as the last seat of the deceased; the bier for taking dead body to the tower must be only metallic.

11. See note 9.

12. *Dakhma* (Av. *daxma-*), or “tower of silence”, is a place for the exposure of corpses among the Zoroastrians. Etymologically **dakhma** comes from OIr. **dag-* (OInd. *dah-*) “to burn”, which means that it was primarily a place of cremation.

“Die Dakhmas müssen errichtet werden auf hoch gelegenen Plätzen, auf den Spitzen von Hügeln oder Anhöhen. Hunde und Wölfe, Füchse und Aas fressende Vögel können so den darauf niedergelegten Leichnam leichter wahrnehmen und ihrer Beute sich bemächtigen ... Eine Schar von trägen Geiern hütet dichtgedrängt den Rand des Turmes. Unbeweglich, regungslos sitzen sie da; nur wenn ein Leichenzug sich nähert, kommt leben in die Gesellschaft. Kreischend flattern sie empor, und sobald der Leichnam von der Trägern niedergelegt ist, stürzen sie sich mit gieriger Hast auf ihre Beute. In wenigen Minuten ist das grausige Werk vollbracht und die Vögel kehren gesättigt an ihren Platz zurück, um auf neuen Frass zu warten.

Ursprünglich waren die Dakhmas gewiss nichts anderes als natürliche Hügel oder primitive Erhöhungen von Sand, Erde oder Steinen. Mit der Zeit wurde der Bau ein komplizierterer. Regel ist, dass der Dakhma ungedeckt und den Sonnenstrahlen wie dem Regen ausgesetzt sein muss” (*Geiger 1882*, pp. 268, also 269-273).

Cf. another description of a *dakhma* (in India): “It is a circular platform about 300 ft in circumference entirely paved with large stone slabs, and divided into three rows of exposed receptacles, called *pavis*,

for the bodies of the dead. As there are the same number of *pavis* in each concentric row, they diminish in size from outer to the inner ring, so that by the side of the wall is used for the bodies of the males, the next for those of the females and the third for those of the children. These receptacles or *pavis* are separated from each other by ridges which are about one inch in height, and channels are cut into the *pavis* for the purpose of conveying all the liquid matter flowing from the corpses, and rainwater, into a *bhandar*, or deep hollow in the form of a pit, the bottom of which is paved with stone slabs. This pit forms the centre of the tower. When the corpse has been completely stripped of its flesh by the vultures, which is generally accomplished within an hour at the outside, and when the bones of the denuded skeleton are perfectly dried up by the powerful heat of a tropical sun and other tropical influences, they are thrown into the pit where they crumble into dust – the rich and the poor thus meeting together after death in one common level of equality” (from *Karaka. History of the Parsis*, – *apud: Boyce 1990*, p. 151; see also *Modi*, pp. 231 et sq; *Vd. V*, 13, 14; *VI*, 50, 51; *VII*, 45-59).

13. It is, of course, the well-known **sagdīd** ceremony which means literally “the look of the dog”. This ceremony is performed right before disposal of the corpse in tower. When the bier reaches the tower, it is at first put on the ground outside and the **nasāsālars** uncover the face of the deceased giving the dog a chance to look at it. The **sagdīd** may be performed by a shepherd’s dog, by a house dog, by a vagrant dog, by a young dog (*Vd. VII*, 2,3; *XIII*, 19), or by birds of prey. The dog smites the Drug Nasu and expels the evil spirits when it looks at the dead or brings its muzzle near; the bird (mountain hawk, or eagle) when its shadow passes over the corpse.

This ceremony is performed also twice during the process of putting on the shroud and is repeated at the commencement of each five periods (**gāh**) of the day, as long as the corpse is in the house. The dead body must be taken to tower only during the day time, as it is enjoined that the Zoroastrians should expose the body and its eyes to the Sun (*Vd. V*, 13; *VI*, 51). The removal of the body at night is strictly forbidden.

14. No doubt, it is the **pādyāb** ceremony (cf. Pahlavi **pātyāp** “ceremonial ablution”), which includes an elaborated system of ritual purification mainly with water, or sand, when water is not available like **tayam-mum** in Islamic tradition (cf. *Modi*, pp. 88, 83-90, 95-97).

15. Perhaps, a kind of *myazd* – religiously offered food (bread, fruit, flowers, wine, milk, etc.) in ceremonies. The word (**yōddōšt**) literally means “memorandum”. (NP **yād-dāšt**).

16. Also **gèpū**, **gèpā**. A sort of specific dish in Yazd made of minced meat, rice, pea and spices sewn in small bags of sheep’s stomach and cooked in water with quince and cabbage (*Keshavarz 1983, p. 86*).

17. See note 15.

18. The word **ašūdōt** (or **ašō-dād**) means “what is given (**dād**) to the righteous (**ašō/ū**)”, i.e. “gift (food, fruits, even money) for the priests” which is usually offered during various religious or cultic ceremonies. Among the Zoroastrians of Yazd and Kerman, however, it denotes “a white clothing, which is given to the poor (laymen) for the sake of the deceased soul” (*Sorushian, p. 9*). In this context it means rather “offering, gift for the priests”.

19. K. Keshavarz maintains that **dōdgah** is another name for **dēma** (i.e. **dakhma**) in Yazd (*1993, p. 53; also in his oral comments to the text*). However, as it is obvious from the context (i.e. *III, 53, 55*), this word, it seems, must have a different *denotatum*. First of all because no one, including close relatives of the deceased and even priests, is allowed to climb up a *dakhma* (except *nasāsālārs*) and, moreover, to eat fruits there. Probably **dōdgah** (also **dūzghah**, **dōzghah**) is a form of **ātaš-dādgāh** which is the sacred fire ceremonially established in a proper place.

Avesta must be read at **dōdgah** for the sake of the deceased’s soul 3rd, 4th, 10th and 30th of month, then month by month to end of the first year. Then yearly as long as there are any relatives.

20. Lit. “(they) take, bring fruits”.

GLOSSARY

The Glossary includes all the word-forms occurring in the texts. It is arranged in alphabetical order irrespective of the quantity of the vowels.

After the explanation of a given item, in some cases, we list the parallel Gabri forms attested in other sources, and, sporadically, the related forms from other Iranian languages, principally New Persian (including Arab.-Pers.). Where necessary, etymological notes or lexical commentaries are also provided.

In certain cases the word-items are supplied with appropriate references to the respective text and the number(s) of sentence(s) they occur in; in cases of variants the numbers refer to the first form in the given word-group.

A

a(1), è, i, bi, ba(1)

→ *text I, 1, 65.*

a(2), dōra

→ *text I, 35.*

a(3), ha

→ *text I, 52; II, 4.*

agar

angušt

prep. “to”.

pres. ind. III sg. vb. dōštūn, or
dōrtvūn “to have” (? also **dōra**).

(*copula*) *III sg. pres. ind. vb. bōdvūn*
“to be”.

“if”. – NP *agar*.

“finger”. – ~**i kūčīl** (**kilīčōg**, **kasōg**,
kūčūlōg) “the little finger”. Cf.:

Kilīčōg, *pas-kilīčōg*,

Hasan dirāz, ***kōsa-līsōg***, ***šepeš-košōg***.

“*The little finger, the next finger,*

*Tall Hasan (i.e. the middle finger), one
who licks the pot (i.e. forefinger), (and)
the slayer of midges (i.e. thumb)*” – the

names of fingers in the Gabri tradition. –
NP *angušt id.*

“ring”. – NP *anguštar id.*

(→ **angušt**) with definite article **-i**.

anguštar

angušti

→ *text II, 20.*

aqib

araq

prep. “behind, after”. – Arab.-Pers. ‘aqab *id.*

“essence, juice, vodka”. – Arab.-Pers.

‘araq *id.*

ar-ègōrè

→ *text I, 51.*

ar-igōrèn

→ *text I, 46.*

arzan

→ *text II, 39.*

aština

→ *II, 27.*

ašudōt

→ *III, 50, 52.*

atèn, ètèn, itan, itèn, tèn

atōrī

→ *III, 1.*

Avèstō, Vèstō

→ *passim.*

awal, awul

awaz

awul

az

ba(1)

→ *II 10; III, 19.*

ba(2), bō

→ *II, 5; III, 2.*

bād, badī

→ *passim.*

badhōl

badī

→ *II, 26.*

bahèm

→ *III, 6.*

III sg. pres. ind. vb. graf/ptvūn “to take, hold”; **ar-** is a modal prefix, perhaps a variant of **vēr-** (→ **vēr-ikrèn**). – NP *bar-giriftan* (see also *Lorimer 1916, p. 459*).

III pl. pres. ind. vb. graf/ptvūn (→ **ar-ègōrè**).

“millet”. – NP *arzan*.

III sg. pres. ind. vb. šitēdvūn “to accept, take”. – NP *sitādan*.

→ **text III, note 18.**

III pl. pres. ind. vb. dōdvūn “to give”; *neg. na-itèn*. – NP *dādan*.

“pharmacy”. – Arab.-Pers. ‘aṭṭārī (→ *text III, note 1*).

Avesta, the Holy Book of the Zoroastrians.

“first”. – Arab.-Pers. *awal id.*

“instead of, in place of”. – Arab.-Pers. ‘awaz.

→ **awal**.

prep. “from”. – NP *az*.

B

→ **a(1)**.

III sg. pret. vb. bōdvūn “to be, become” (→ **na-bō**).

“then, afterwards”. – With enclitic pron.: **bāda/uš**. – ~ *az* “after”. – Arab.-Pers. *ba’d (az)*.

“sick, ill, being in bad condition”. – Arab.-Pers. *badḥāl*.

→ **bād**.

“to each other”; – *hōluš ~ xārt* “he felt sick” (→ **xārt**). – NP *bi-ham*.

- bālè**
→ I, 59.
- bar(1)**
bar(2)
→ II, 37; III, 1.
- barēxta**
“threshold”, lit. “house door”. – A compound from **bar** (→) and **xada** (→).
III sg. perf. vb. bašt̄vūn, vašt̄vūn “to bind, fasten”. – NP *bastan*. → both in III, 14.
- bašt, vašt**
→ III, 14.
- bdē, bdī**
→ III, 22.
- bdī**
→ I, 49, 75; II 48; III, 55.
- bē**
→ II, 4; III, 4, 17.
- bedèrzèn, bidèrzèn**
→ I, 62.
- bēγall**
→ I, 35.
- bēkūd**
bèn
II sg. imper. vb. kōšt̄vūn “to press”.
III pl. pres. subj. vb. bōdvūn “to be”:
dōrta bèn (→ e.g. II, 32) – *past subj. vb. dōrtvūn* “to have”.
- berèn, birèn, ebarèn, ibaran, iberan, iberèn, ibrèn**
III pl. pres. ind. vb. bartvūn “to take away, carry off”. – NP *burdan*.
prep. “to, towards, near”. – NP *bar-i*.
III pl. pres. ind. vb. birīdvūn (caus. **birīnōdvūn**) “to cut, kill”. – NP *burīdan* (*burrāndan*).
“roasted”. – NP *biryān*.
- berī**
berīnan
→ I, 69.
- beriyūn**
→ I, 67, 68, 69.
- bi**
→ I, 77.
- bidèrzèn**
→ I, 63, 64, 66 80.
- bilend**
→ III, 18.
- “yes, consent”. – Arab.-Pers. *bale/ī*.
“door”.
prep. “near, around, to”. – NP *bar*.
“then, again, also”.
→ **bdē**.
“other, another”; **čumē bē** “other thing”.
“father-in-law”, lit. “wife’s father”. – NP *pidarzan*.
“embrace, arms”. – NP *baγal*.
→ **a(1)**.
→ **bedèrzèn**.
“high, tall”; – ~ **kartvūn** “to raise”. – NP *buland*.

bīmōr**birèn****birī, burō****bō**→ *I*, 54, 75.**bōhèn**→ *III*, 6, 21.**bōlī, bōlō****bōlō****bōr(1)**→ *I*, 48.**bōr(2)**→ *II*, 35.**bōšxōb****brinǰ****būd****burō****būsa** (for **èbūsa**)→ *I*, 22.**būt**→ *passim*.“sick, ill”. – NP **bīmar**.→ **berèn**.*prep.* “for, for the sake of”. – NP **barāye**.→ **ba(2)**.*III pl. pret. vb.* **bōdvūn** (→ **ba(2)**).*prep.* “over, on, above”. – NP **bālā**.→ **bōlī**.“time”, **dō bōr** “two times”, **bōr-i****sēyum** “for the third time”. – NP **bār**.“newborn child”. – NP **bār** “burden, product”, **bārdār** “pregnant”.“tray”. – NP (< Turk.) **bošqāb**.“rice”. – NP **birinǰ**.“smell, odour”. – NP **būy**.→ **birī**.*III sg. pres. ind. vb.* **būsīdvūn** (or**būčkartvūn**) “to kiss”. – NP **būsīdan**.*III sg. pres. subj. vb.* **bōdvūn** (→ **ba****(2)**). – With past part. forms past subj.:**dōrta būt** (*I*, 22), **vyōsta būt** (*III*, 36),

etc.

Č

čaka→ *II*, 19.**čan-tā, čèn-tā, čèn-tē**→ *I*, 45.**čem**→ *III*, 25.**čèn-tā**→ *II*, 25.**čèn-tē**→ *III*, 54.**četaur**→ *III*, 7.**čil(1)**→ *II*, 16.“drop”. – NP **čakka**, Kd. **čilk id**.“certain, several, some”. – NP **čand-tā**.“eye”. – NP **čašm**, Kd. **ča(h)v**, Zaza **čim**, **čim id**.→ **čan-tā**.→ **čan-tā**.

“how”.

“forty”. – NP **čihil**.

čil(2)

→ II, 16.

čilau

čōr

čōrqaṭ

čōr-tā, čōr-tī

čōr-tī

čōrum

čūm

čūmōš, čūmūš

čūmūš

čūrō

“forty days” (? II, note 3).

“a dish with pure rice”. – NP čelou (cf. čelou-kābāb).

“four”. – NP čahār, vern. čār.

“headscarf”. – NP čahār-qadd.

“four (when counting various subjects)”.

– NP čahār-tā.

→ **čōr-tā**.*ordinal numeral* “fourth”. – NP čahārum.“thing”; **čūmē** “something”. – NP čīz.“shoe”. – NP dial. **čamūš**.→ **čūmōš**.

“lamp, lantern”. – NP čirāy, Kd. čirā.

D

dafa

dahum

dallōq

dam, dēm

dāmōbēd, dāmōbēt,

dāmōvēt

dāmōbēt

dāmōvēt

dāpūča

dar, der

dard

dasmōl, dastmōl

dastīr

dastmōl

dašt(1)

dašt(2)

→ I, 4, 16.

dašt-o-pō

daur

daur-i-wer, daur-o-ver,

duwōr

daur-o-ver

“time, instance”. – Arab.-Pers. daf‘a.

ordinal numeral “tenth”. – NP dahum.

“barber”. – Arab.-Pers. dallāk.

prep. “till, until, near; eve”. – NP dam.Zoroastrian priest (→ *text I, note 9*).→ **dāmōbēd**.→ **dāmōbēd**.

“anxious, disturbed, agitated”. – NP dast-pāča (šudan).

prep. “in, within”. – NP dar.

“pain, ache”. – NP dard.

“scarf, handkerchief”. – NP dastmāl.

→ **text I, note 8**.→ **dasmōl**.

“hand”. – NP dast.

“set”; with **libōs** (→) “a set of garments”. – NP dast (libās).

“hands and feet”. – NP dast-o-pā.

prep. “around”. – Arab.-Pers. दौर.*prep.* “around”. – NP दौर-o-bar.→ **daur-i-wer**.

dāvajūb	“quilt”, “small <i>liḥāf</i> ” (<i>Lorimer’s gloss</i>).
dèm	→ dam .
dèma	“tower of silence, Zoroastrian grave-yard” (→ <i>III</i> , note 12).
der	→ dar .
dīdènī	“visit”. – NP <i>dīdanī</i> (be <i>dīdanī raftan</i>).
dil	“heart”. – NP <i>dil</i> .
dilōsō’ī	“condolence, consolation”. – NP <i>dilāsāyī</i> .
dirist	~ kartvūn “to prepare”. – NP <i>durust (kardan)</i> .
dō, dū	“two”. – NP <i>do/u</i> .
dōdgaḥ	→ text III , note 19.
→ <i>III</i> , 53, 55.	
dōdmūn	“giving, to give”.
dōγ	~ kartvūn “to warm, boil”. – NP <i>dāγ (kardan)</i> .
dōra	→ a(2) .
dōrèn	<i>III</i> , pl. pres. indic. vb. dōrtvūn (→ a(2)).
dōrōyī	“silk cloth”, “ čōrqaṭ (→) + maknū (→), headdress, handkerchief worn on head under maknū ” (<i>Lorimer’s gloss</i>). – NP <i>dārāyī</i> .
dōrta	<i>past part. vb. dōrtvūn</i> (→ a(2)).
dō-sè	<i>lit.</i> “two-three”, i.e. “some, few, certain amount (of)”.
dōtōg	“girl” (dōt with the suffix -ōg) (→ <i>II</i> , note 12).
→ <i>II</i> , 47.	
dū	→ dō (dū tā “two things”).
dūbōra	“again, once more, twice, for the second time”. – NP <i>dubāra</i> .
dukūn	“shop”; ~- i atōrī “pharmacy” (→ <i>III</i> , note 1). – Arab.-Pers. <i>dukān</i> .
dumbūl	<i>prep.</i> “behind, back”. – NP <i>dunbāl</i> .
dūna	“grain”, also numerical unit.
dū-tā	→ dū .
dūtēyī	“both”. – NP <i>dutāyī</i> .
duwō	“medicine”. – Arab.-Pers. <i>davā</i> .
duwōr	→ daur-i-wer .

È

- è → **a(1)**.
 → *I, 6, 14; II, 2, 4; III, 3.*
- èbarèn → **berèn**.
 èberīnan *III pl. indic. pres. vb. berīdvūn* “to cut, kill”.
- ègīsna *III sg. indic. pres. vb. gīsnoḍvūn* “to turn, rotate” (cf. also *gīrnū/ōdvūn id. = NP gardānīdan*) (→ *Introduction, § 4.1.*).
- èkarta, èkerta *III sg. imperf. vb. kartvūn* “to do” (→ *I, note 16*).
 → **èkarta**.
- *I, 54.*
 èkerta → **èkarta**.
 → *II, 26.*
- èkišan, èkišèn, ikišèn, ikišin *III pl. indic. pres. vb. kašōdvūn* “to draw”. – NP kašīdan.
 → **èkišan**.
 → *III, 48.*
- èkišèn → **èkišan**.
 → *III, 14.*
- èkrèn, ikrèn, ikrin *III pl. indic. pres. vb. kartvūn* “to do, make”. – NP kardan.
- èn, hèn *copula, III pl.* – NP hand, hastand.
- èna *III sg. indic. pres. vb. nodvūn (nūdvūn)* “to put” (Yazd), also **nōzvūn** (Xorramšāh), **nūzvūn** (Taft), **nādmūn** (Kermani Gabri). – NP nihādan.
- ènan, ènèn, inan, inèn *III pl. indic. pres. vb. nōdvūn* (→ **èna**).
 → **ènan**.
- ènèn *III sg. indic. pres. vb. naštūn* “to sit (down)” (→ *Lorimer 1916, p. 483*);
imper. ūnīg (→ *Ivanov, p. 133*).
- ènīga *III pl. indic. pres. vb. naštūn* (→ **ènīga**).
- ènīgen, inīgèn, nīgèn *III pl. pres. indic. vb. neftvūn* “to send” (→ *Introduction, § 4.1.*).
- ènīvèn, inīvèn, nīvan, nīvèn
- èparōna, èperōna, perōna *III sg. pres. indic. vb. parōntvūn* “to seize, take” (→ *Introduction, § 4.1.*).
 → **èparōna**.
- èperōna *III pl. pres. indic. vb. parsōdvūn* (**persōdvūn**) “to ask”. – NP pursīdan.
- èpersèn, iparsèn

- èpirònèn *III pl. indic. pres. vb. parōntvūn* (→ èparōna).
- èrasan, irasan *III sg. indic. pres. vb. rasōdvūn* “to arrive”. – NP **rasīdan**.
- èsiĵit *III sg. indic. pres. vb. sōtvūn* “to burn”. – Kd. sōtin, NP sūxtan.
- èšèn, èšnèn, išèn, šèn, šin *III pl. indic. pres. vb. šōdvūn* “to go”. – NP šudan.
→ èšèn.
- èšnèn → èšèn.
- èšta *III sg. indic. pres. vb. wīštōdvūn* (Yazd) “to stand, stay”, cf. also **hīštōzvūn** (Taft), **hištāzvūn** (Sharifabad). Also èvīšta.
- èštèn *III pl. indic. pres. vb. wīštōdvūn* (→ èšta).
- èštīna, istīna *III sg. indic. pres. vb. šitēdvūn* “to take, receive, accept”. – NP sitāndan.
- èšūt, išūt, šūt(1) *III sg. indic. pres. vb. šōdvūn* (→ èšèn); *neg. na-šūta/è*.
- èta, ita, ta *III sg. pres. ind. vb. dōdvūn* (→ atèn); *neg. na-tīta*.
→ atèn.
- ètèn → atèn.
- ètōhèn, itōhèn, tōhèn, tōyèn *III pl. indic. pres. vb. ōm(ō)dvūn* (Yazd) “to come”, cf. also **ōmōzvūn** (in Xorramšāh). – NP **āmadan**.
- ètōran, ètōrèn, itōrèn, tōrèn *III pl. indic. pres. vb. wūrtvūn* (Yazd) “to bring”, cf. also **ārtvūn** (Sharifabad), **wōrtvūn** (Xorramšāh), **ōrtvūn** (Taft).
→ ètōran.
- ètōrèn → ètōran.
- èvaĵèn, ivaĵèn *III pl. indic. pres. vb. wōtvūn* “to speak, call”; *neg. navātè*.
- èvau, vau *impersonal verbal form* “must, it behooves, oportet”, with short infinitive. – From **vyōstvūn** “befit” (→ *Introduction*, § 2.2, 14; also I, note 20). Cf. *neg. n’au* (→).
- èxeran, ixaran *III pl. indic. pres. vb. xartvūn* “to eat”. – NP xurdan.

èxīna

III sg. indic. pres. vb. xēnōdvūn “to recite, sing”. – NP xvāndan.

èxīnan, ixīnan, ixīnèn

III pl. indic. pres. vb. xenōdvūn (→ èxīna).

F

fulūna-kas

“someone, somebody, a certain person”.
– Arab.-Pers. fulān-kas.

G (Γ)

gal

prep. “with”; ~i hēm “with each other”.
– With the meaning “folk, people” and as a plural suffix is widely attested in Kurdish and Luri dialects (*see in details Asatrian 1989²*).

garafta, garefta

→ III, 37.

past part. vb. grap/ftvūn “to take, hold”, also as short infinitive in modal construction with (è)vau (→ III, 37). – NP giriftan.

gerefta

→ **garafta**.

garm

“warm, hot”. – NP garm.

gè, gi, kè, ki

relative pronoun “which, who, that”. – NP ki.

gèpō

→ **text III, note 16**.

gi

→ **gè**.

gilōs

“glass, cup”. – NP gīlās.

gīsnan (for ègīsnan)

III pl. indic. pres. vb. gīsnođvūn (→ ègīsna).

gōš

→ I, 50, 54.

“ear”: ~ **grap/ftvūn** “to hear”, or “to hold” (I, 50); ~ **kartvūn** – also “to hear” and again “to hold” (I, 54).

gōvō

→ I, 46, 51.

“testimony, witness”, “*pand*, rules; priests, etc. give sermons and advice and religious rules of conduct” (*Lorimer’s gloss*). – NP guvāh (gīrān) ceremony.

gōzawūn

“a medical herb, *Anchusa officinalis*, or *Borago officinalis*”. – NP gul-i gāvzabān.

gūnūn

“law, custom”. – NP qānūn (<Greek).

gūsfand, gūspènd

“sheep”. – NP gūsfand.

gūspènd
gūšt
gyau'ūn

→ **gūsfand**
“meat”. – NP *gūšt*.
“metallic bier, coffin” (→ *III, note 10*).

H

ha
hafrang, haftrang
→ *I, 49*.

→ **a(3)**.
“seven colour”. – NP *hafrang*.

haft
hafta
haftrang
→ *I, 6*.

“seven”. – NP *haft*.
“week”. – NP *hafta*.
→ **hafrang**.

haĵla
hakīm
halhat
halīlī

“bridal chamber”. – Arab.-Pers. *hiĵla*.
“doctor”. – Arab.-Pers. *hakīm*.
“present, gift”. – Arab.-Pers. *xal'at*.
“a kind of soup (porridge) with mashed rice (or almond), milk and sugar”.

halwī-šakar
hama, hēma, ma
hamīr

“sweatmeat”. – Arab.-Pers. *ħalvā-šakar*.
“all”. – NP *hama*.

hamrah, hēmri

“dough, mash, medley”. – Arab.-Pers. *xamīr*, Kd. *havīr*.

hamsōya
→ *III, 7*.

prep. “with, in company with”. – NP *hamrāh* “companion”.

haq
har, her
har-čè, har-či
→ *passim*.

“neighbour”, *pl.* **hamsōyō**. – NP *hamsāyah*.

har-či
→ *II, 26*.

“fee, salary”. – Arab.-Pers. *haqq*.

har-čumē
harīnan (for *èharīnan*)

pron. “every”. – NP *har*.

pron. “every, any”. – NP *har-či*.

har-kas
har-kè, har-ki, her-kè
har-ki
har-qadr

→ **har-čè**.

“anything, everything”.

III pl. indic. pres. vb. **ha/irōtvūn** “to buy”. – NP *xarīdan*, Kd. *k'irīn*.

pron. “everyone”. – NP *har-kas*.

“everyone, anyone”. – NP *har-ki*.

→ **har-kè**.

“how much, how time”. – Arab.-Pers. *har-qadr*.

har-tī, her-tī	“everyone”. – NP har-tā.
har-waxt	“any (every) time”. – Arab.-Pers. har-vaqt.
hašt	“eight”. – NP hašt.
hèm	“each other”. – NP ham.
→ III, 31.	
hèma	→ hama .
hemčunīn	“also, in the same way”. – NP hamčunīn.
hèm-ètèn	III pl. indic. pres. vb. hèm-dōdvūn “put together”. – NP bi-ham dādan.
hemètuštèn	III pl. indic. pres. vb. hèm-ōštūdvūn (or hèm-t-ōštūdvūn) “to stand up”.
hèm-paiwand	→ text III, note 9 .
hèm-rī	→ hamrah .
hèn	→ èn .
hènō	“henna”.
her	→ har .
her-kè	→ har-kè .
her-tī	→ har-tī .
hindī	“watermelon”. – NP hindavānah.
hišt	“mud brick. – NP xišt.
hōiyil	“something to lean on”. – Arab.-Pers. hā’il.
hōkšīr	“hedge musturd, <i>Sisymbrium officinale</i> . – NP xākšī, dial. xākšīr.
hōl	“condition, state”. – Arab.-Pers. ḥāl.
hōlī	~ kartvūn to teach, instruct”. – Arab.-Pers. ḥālī kardan.
hormō	“date”. – NP xurmā.
hōyin	pron. “him, her”; also had, har (cf. har-i ūn vèva “tell him”).
hūk,xōg	“egg”. – Kd. hēk, NP xāya.

I (ī)

i	→ a(1)
ī	dem. pron. pl. “these”, sg. cf. īn (→).
ibara,ibèra	II sg. indic. pres. vb. bartvūn (→ berèn).
ibaran	→ berèn .

ibèn	<i>III pl. indic. pres. vb. bōdvūn</i> “to become, be”.
ibènan, ibènen, ibènin	<i>III pl. pres. indic. vb. baštūn</i> “to bind”. → ibènan.
ibènen	→ ibènan.
ibènin	→ ibènan.
ibèr	~ šōdvūn “spread; to go out”. – NP bi-bar (šudan). → ibara.
ibèra	→ berèn.
iberan	→ berèn.
iberèn	→ berèn.
ibōpèn	<i>III pl. indic. pres. vb. bōpōdvūn</i> “to plait”. – NP bāftan. → berèn.
ibrèn	→ berèn.
ibūsèn	<i>III pl. indic. pres. vb. būsīdvūn</i> (→ būsa).
ibūt	<i>III sg. indic. pres. vb. bōdvūn</i> (→ ibèn).
ičèna	<i>III sg. indic. pres. čanōdvūn</i> “to set, arrange”. <i>III pl. indic. pres. vb. čanōdvūn</i> (→ ičèna).
ičènèn, ičènin	→ ičènèn.
ičènin	→ ičènèn.
igarafta	<i>III sg. imperf. vb. graf/ptvūn</i> “to take, hold”, zam graftvūn “to learn”. <i>III pl. indic. pres. vb. gīsnōdvūn</i> (→ ègīsna).
igīsnen	→ ègīsna.
igōra	<i>III sg. indic. pres. vb. graf/ptvūn</i> (→ igarafta).
igōrèn	<i>III pl. indic. pres. vb. graf/ptvūn</i> (→ igōra).
ikišèn	→ èkišan.
ikišin	→ èkišan.
ikra	<i>III sg. indic. pres. vb. kartvūn</i> (→ èkrèn).
ikrèn	→ èkrèn.
ikrin	→ èkrèn.
ikūdan, ikūdèn	<i>III pl. indic. pres. vb. kōštūn</i> “to pound, grind, mash”. – NP kūbīdan. → ikūdan.
ikūdèn	→ ikūdan.
īn	<i>dem. pron.</i> “this”, <i>pl.</i> (→ ī). – NP īn.
inan	→ ènan.

inèn	→ ènan.
inìgèn	→ ènìgèn.
inìvèn	→ ènìvèn.
inivèsa	<i>III sg. indic. pres. vb.</i> nivīsōdvūn “to write”. – NP nivištan.
iparsèn	→ èpersèn.
ipèšan	<i>III pl. indic. pres. vb.</i> pōxōdvūn “to cook”. – NP puxtan.
ipičèn	<i>III pl. indic. pres. vb.</i> pīčōdvūn “to wrap”. – NP pīčīdan.
ipūšan	<i>III pl. indic. pres. vb.</i> pūšīdan “to pour, spill, scatter” (NP pāšīdan), <i>vs.</i> pūšūdvūn “to cover” and pūšnūdvūn “to put on (cloth, etc.)”.
irasan	→ èrasan.
irāsnan	<i>III pl. indic. pres. vb.</i> rasnōdvūn “to let grow”. – NP rasāndan “to ripen”.
irīja	<i>III sg. indic. pres. vb.</i> rētṽun “to pour, spill”. – Kd. rētin, NP rēxtan.
irījan, rījèn	<i>III pl. indic. pres. vb.</i> rētṽūn (→ irīja).
išèn	→ èšèn.
iškimdōr	“pregnant”. – NP šikamdār.
išnōxt	“acquainted, friend”. – NP šināxt, āšnā.
ištīna	→ èštīna.
ištīnan	<i>III pl. indic. pres. vb.</i> šitēdvūn (→ èštīna).
išūra	<i>III sg. indic. pres. vb.</i> šuštvūn “to wash”. – NP šustan.
išūran, išūrèn, šūran	<i>III pl. indic. pres. vb.</i> šuštvūn (→ išūra).
isūrèn	→ išūran.
išūt	→ èšūt.
ita	→ èta.
itan	→ atèn.
itèn	→ atèn.
itōhèn	→ etōhèn.
itōra	<i>III sg. indic. pres. vb.</i> wūrtvūn (→ ètōran).
itōrèn	→ ètōran.
itōt, tōt	<i>III sg. pres. indic. vb.</i> ōmōdvūn “to come”.

ivaĵa	<i>III sg. pres. indic. vb. wōtvūn</i> (→ èvaĵèn).
ivaĵan	→ èvaĵèn .
ivīna	<i>III sg. pres. indic. vb. dīdvūn</i> “to see”. – NP dīdan.
ivīnèn	<i>III pl. pres. indic. vb. dīdvūn</i> (→ ivīna).
ixaran	→ èxeran .
ixaunèn	<i>III pl. pres. indic. vb. xaunōdvūn</i> “to put to sleep, to cause to sleep”. – NP xvābāndan.
ixīnan	→ èxīnan .
ixīnèn	→ èxīnan .
iyē	<i>personal pron. III pl. “they”; accus.</i>
	īyērō .
iyōsnèn	<i>III pl. indic. pres. vb. yōsnōdvūn</i> “to boil”. – NP jūšāndan.

Ĵ

Ĵalau	<i>prep.</i> “in front of, before, near”. – Arab.-Pers. ĵilau.
Ĵalautar	comparative from Ĵalau (→).
Ĵašn	“celebration, feast”. – NP Ĵašn, Kd. Ĵažn.
Ĵehīz	“trousseau, dowry”. – Arab.-Pers. Ĵahīz(īya).
Ĵī	“also”. – Kd. žī.
Ĵōl-o-wer	“clothing; nappies”. – NP Ĵol, Ĵul.
Ĵudō	“separate”. – NP Ĵudā, Kd. Ĵihē.
Ĵuft	“pair, couple”. – NP Ĵuft.
Ĵūn	“life; breath”. – NP Ĵān.
Ĵupt	“placenta”. – Obviously a phonetical variant of Ĵuft (→), as the terms for “placenta” are usually appellativa meaning “pair” or “friend”; cf. NP Ĵuft , Armenian Tati ampōz (< OIr. *ham-pāza-), Arm. ənker-k’ , etc.

K

kabōya	“swaddling bands” (→ lènda).
kah	<i>perf. vb. kartvūn</i> “to do”.
kalla-qand, kallī-qand	“loaf of sugar”.
kallī-qand	→ kalla-qand .
kamar	“belt”. – NP kamar.
kap	“palm”. – NP kaf.
kark	“hen”. – Kd. karg.
kasūg	“small”, also kasōg, kas .
katīrō	“gum-tragacanth (for washing head)”. – NP katīrā.
kāūča	“ladle, skimmer”. – Kd. kawcī, NP kafča, kafgīr.
kemī	“a small amount, a little”. – NP kamī (kam).
kè	→ gè .
ki	→ gè .
kīča	“small street, lane, alley”. – NP kūča.
kīsa	“bag, sack, purse”. – NP kīsa.
kōh	“straw, fodder”. – NP kāh.
kōrkun	“servant”. – NP kār-kun.
kūčīl	“small”. – NP kūčak.
kumak	“help”. – NP kumak.
kuštī	→ text II, note 11 .

L

lagan	“copper pan”. – NP lagan.
lènda	→ text II, note 4 .
libōs	“clothing, clothes”. – Arab.-Pers. libās.
lōla	“tulip, anemone”. – NP lāla.
lōzim	“necessary, required”. – Arab.-Pers. lāzim.
lōz-lōz	“pieces”, ~ kartvun “to cut to pieces”, “ lōz – diamond shapes” (<i>Lorimer’s gloss</i>).
lung	“loin-cloth” (→ also II, note 10).
lup	“mouth, cheek, face”; also lop, luf, lupk . – NP lop.

M

ma	→ hama .
madrasa	“school”.
mafriš	“purse, bag”.
mahz-i	<i>prep.</i> “for, for the sake of”.
maknū	“veil, scarf, shawl, kerchief”, “plain cloth like shawl with fringes (rēša) at each end worn over head, of silk” (<i>Lorimer’s gloss</i>). – Arab.-Pers. maqna‘a. “a white cloth of which they make <i>sidra</i> (→). – Perhaps, maxmal “velvet” (?). “this one, the same one”. – NP hamīn, ‘ayn-i īn.
malmal	“butter”; cf. in the Persian dialect of Khurasan and in Tajiki rauḡan-i maska id.
mamō	“old man, patriarch”; comparative of mas “big, great”.
maska	→ mastar .
mastar, master	“guest”. – NP mīhmān.
master	→ mèhmōn .
mèhmōn, mèhmūn,	→ mèhmōn .
mèmūn	“reception, party”. – NP mīhmānī.
mèmūnī	“small box”. – Arab.-Pers. miḡrī.
mèjri	<i>III sg. indic. pres. vb.</i> mèkōdvūn “to suck”. – NP makīdan, Kd. mētīn.
mèkah (for imèkah)	<i>III sg. indic. pres. vb.</i> manōdvūn “to stay, remain”, also “to think, consider”.
mènīt, mīna, mīnè	“mother”. This form is current in Yazd; in Xorramšāh mōzèr , Taft mōzar , Shari-fabad māzèr .
mēr	“fruit”. – NP mīva.
mēwa, mēwī	“fruits”. – NP mīva-ḡāt.
mēwa-dūna,	→ mēwa-dūna .
mēwa-o-dūna,	→ mēwa .
mīwa-dūna,	
mīwa-o-dūna	
mēwa-o-dūna	
mēwī	

mīd	“hair”. – NP mū(y).
mīna	→ mènīt .
minak, niwak	“salt”. – NP namak.
mīnè	→ mènīt
mīra	“husband”. – Kd. mēr.
mīwa-dūna	→ mēwa-dūna .
mīwa-o-dūna	→ mēwa-dūna .
mīx	“nail, pag, pin”. – NP mīx.
mō	<i>dem. pron.</i> “this”; mō-na “this is”.
mōdarzèn	“mother-in-law (wife’s mother)”. – NP mādar-zan.
mōdmēra, mōdmīra	“mother-in-law (husband’s mother)”. – NP mādar-šouhar.
mōdmīra	→ mōdmēra .
mōγa	“time”. – Arab.-Pers. mouqa‘.
mōlūd	“birth (day)”. – Arab.-Pers. moulūd.
mōmō	“midwife”, also mōmōčè . – NP māmā(ča).
mōna	“here”.
mō-na	→ mō .
mō-usū	“at the same time, then”.
mūna	<i>past part. vb.</i> mūnabōdvūn “to get tired”. – Tajiki manda (šudan).
mušt	“fist, handful”. – NP mušt.
N	
na-bō	→ ba(2) .
nafar, nafer	“person”. – Arab.-Pers. nafar.
nafer	→ nafar .
na-itèn	→ atèn .
nasīhat	“advice, exhortation, admonition”. – Arab.-Pers. našīhat.
na-šūta, na-šūtè	→ èšūt .
na-šūtè	→ na-šūta .
na-tīta	→ èta .
n’au	→ èvau .
navātè (for na-ivātèn)	→ èvajèn .
na-vyōsta	→ vyōsta .
nawōt	“sugar candy”. – Arab.-Pers. nabāt.

nazdīk
nāxudō
nè-bdī

nīwak
nīgèn
nīmrū
nīrang
nīvan
nīvèn
nōr
nūm
nūn
nuqrīna

nuxs, nuxsa

nuxsa
nūyī
nūzad

o, vè, wa, wo
ō, ū(1)

ōma
ōmdèn
ōna, ōnē
ōnē
ōš

pahn
parōnt

parōnta
parz-un

“near”. – NP nazdīk.

“pea soup or porridge”. – NP nuxūd-āb.

“now, then”, from nè “now” and bdī (→ bdē).

→ minak.

→ ènīgèn.

“midday, noon”. – NP nīmrūz.

→ text III, note 4.

→ ènīvèn.

→ ènīvèn.

“pomegranate”. – NP (a)nār.

“name”. – NP nām.

“bread”. – NP nān, vern. nūn.

“made of silver, silvery, silver ornament”.

“medical prescription”. – Arab.-Pers. nusxa.

→ nuxs.

“new (one)”, with indef. article -ī.

“fiancée”. – NP nāmzad.

Ö

“and”.

dem. pron. “that”, or *III sg. personal pron.* “he/she”; ōš – with possessive suffix.

perf. III sg. vb. ōmōdvūn (→ etōhèn).

perf. III pl. vb. ōmōdvūn (→ ètōhèn).

pron. “there”.

→ ōna.

→ ō (with possessive suffix).

P

~ kartvūn “to spread”. – NP pahn.

past perfert III sg. vb. perōntvūn (→ èparōna).

past part. vb. perōntvūn (→ èparōna).

“it is necessary”. – Arab.-Pers. farz (ast).

pasīn	“post meridian”, (“two hrs. to sunset”, – <i>Lorimer’s gloss</i>), vs. pīšīn “A. M.”.
pašmak	“a kind of sugar candy, cotton candy”. – NP pašmak.
pèñj-šaš pē	“five-six”. “therefore, then, when”. – NP pas.
pè-ègartan	<i>III pl. pres. indic. vb.</i> pè-gerťodvūn “to come back, return”.
pèrōna pè-itōt	→ èparōna . <i>III sg. indic. pres. vb.</i> pè-ōmōdvūn “to come back, return” (→ itōt).
pēš, pīš pinīr pīrō-mard	<i>prep.</i> “before, near”. “cheese”. – NP panīr. “shrine” (lit. “old man”), vs. pīramard , or mardōgī-pīr “old man” (→ <i>I</i> , note 2). “Place of <i>zīyārat</i> for ill people, e.g. <i>Tandurustān</i> , a picnic to get health for others” (<i>Lorimer’s gloss</i>).
pīš pō(y)	→ pēš . <i>prep.</i> “near, before, under”; izafe forms: pō-yi , or pō’i .
pō’andōz	“a kind of present (usually certain amount of gold or silver coins with candy) given during wōrūs-kišūn (→) ceremony by the representative (vakīl) of groom to the bride’s representative for getting permission to take her from father’s home. Also all kinds of gifts and presents offered to the newly married couple by the relatives of both sides when inviting them for the first time (→ pōgōšī , also <i>I</i> , note 18).
pōgōšī	“the first visit of newly married couple to any of their relatives” (→ <i>I</i> , note 18).
pōkrī pōr	“kitchen”. – NP pāy-i kūra. “boy, kid”, also pōrōg (pl. pōrōgūn), vs. dōt(ōg) “girl” (pl. dōtōgūn).
pōyō pūnzda pušt	→ text III, note 14 . “fifteen”. “back, backside”.

Q

qabūl	~ kartvūn “to accept”. – Arab.-Pers. qabūl.
qadam	“pace, step, footstep”. – Arab.-Pers. qadam.
qadda	“a copper basin of 18” diameter”. – Arab.-Pers. qadaḥ.
qahwasīnī, qāwasīnī	“a sort of round and small copper tray”.
qand	“sugar”. – NP qand.
qāwa	“coffee”. – NP qahva.
qāwadūn	“coffee holder”.
qāwasīnī	→ qahwasīnī .
qèr-az	“except, beside”. – Arab.-Pers. qayr-az.
qirmiz	“red colour”. – NP qirmiz.
qālī	“rug, carpet”. – NP qālī.
qōm-o-xēš, qōm-o-xīš, qūm-o-xēš, xēš-o-qōm, xīš-o-qōm	“relatives”. – Arab.-Pers. qoum-o-xvēš. → qōm-o-xēš .
qōm-o-xīš	→ qōm-o-xēš .
qōtī	“box”. – Arab.-Pers. qūtī
qūm-o-xēš	→ qōm-o-xēš
quš	“piece”. – NP (< Turk.) qāš, qāč.

R

rad	<i>prep.</i> “for”.
rahberta	<i>past part. vb.</i> ra(h)bartvūn (→ I, note 17).
rārōgī	“wooden cradle placed on ground”; also nanī, nanō .
rasm	“custom, habit, law”. – Arab.-Pers. rasm.
ravan, rawèn	“oil”. – NP rauḡan, Kd. rūn.
rawèn	→ ravan .
rawūn	(<i>with def. article</i> – rawūna) – “dead body, corpse”; perhaps from ravān “soul”.
raxt-o-war, raxt-o-wer	“clothes, garments”.
raxt-o-wer	→ raxt-o-war .
raz	“grapes”. – NP raz “vine”.

rēš-sevīd	“elder, old man, partriarch”. – NP rīš-safīd.
rēšta	“handmade noodles, macaroni”, “dough rolled thin then rolled up and cut thin into stringes” (<i>Lorimer’s gloss</i>). – NP rīšta.
rī	<i>prep.</i> “on, over”. – NP rūy-(i).
rījèn	→ irījan .
rizōmandī	“acceptance” (→ <i>I, note 7</i>).
rūj	“day”; <i>with def. article rūja</i> , indef. – rūjī . – NP rūz, Kd. rōž.
rūš	~ kartvūn “to light”. – NP roušan (kardan).

S

safar	“travel”. – Arab.-Pers. safar.
saftūg	“basket, pannier”; <i>with def. article saftūgi</i> . – From savat (Arab.-Pers. sabad) + diminutive suffix -ū/ōg .
sang, seng	“stone”. – NP sang.
sang-i-pōšūr	→ text I, note 6 .
sar, ser	“head”, also <i>prep.</i> “on, over, on the top of”. – NP sar.
sar-tarāšōn	→ text II, note 9 .
sauz	“green”. – NP sabz.
sauzī	“vegetables, edible herbs”. – NP sabzī(jāt).
sawa	“dog”, also svā . – From OIr. * spa-(ka-) . The other word for “dog”, ašu (mainly in obscene expressions) is also from the same form, perhaps with another reflex of the OIr. *-sp- cluster and with the later prothetic a- (<i>see Introduction, § 2.2, 6</i>).
sèndix	“suitcase, trunk, box”. – Arab.-Pers. sandūq.
seng	→ sang .
ser	→ sar .
sēyum	“third”. – NP seyyum.

sidr, sidra	“sacred shirt among the Zoroastrians” (→ <i>II</i> , note 11).
sidra	→ sidr .
sīnī	“tray”. – NP sīnī.
sīrat	“face”. – Arab.-Pers. šūrat.
sīx	“spit (for roasting)”. – Arab.-Pers. sīx.
sō, usō, usū	“then, therefore, at that time”. – Baxtiari usō, osū , Kd. usā , Dizfuli ūsē, ūsa , NP īsā “now, already”, Pasto ōsa “now”. “soap”. – Arab.-Pers. šābūn.
sōbūn	“present, gift”. – Arab.-Pers. souqātī.
sōγōtī	“potato”. – NP sīb-i zamīnī.
sō-i-zamīnī	“year”. – NP sāl.
sōl	“birthday party”.
sōlgīrī	“years old”.
sōligī	→ tetx III , note 5.
sōlōr	“table cloth”. – Arab.-Pers. sufrā.
sōpra	“pulverized, pounded”. – NP sāyīda, vern. sābīda.
sōvīda	“morning”. – Arab.-Pers. šubh.
sub, suv	“at the morning”. – Arab.-Pers.
subī	šubhī.
→ <i>I</i> , 62.	“host, owner of a house”.
sub-xada	<i>past part. vb.</i> sūjñōdvūn “to burn, light”.
sūjñōda	→ sub .
suv	

Š

šahr	“city, town”, with <i>indef. article</i> šahrī .
šarbat, šarbatōk	“soft drink, juice”. – Arab.-Pers. šarbat. → šarbat (+ suffix -ōk).
šarbatōk	
šarō	“wine, vodka”. – Arab.-Pers. šarāb.
šaš	“six”.
šašum	“sixth”.
šau	“night”.
šè	1) <i>pronominal particle employed as the agent cases with the perfect, imperfect and pluperfect</i> ; 2) <i>prep.</i> “to, for, from”; 3) <i>oblique forms of III sg. pronoun</i> : “him/her, it”.

šëm	“candle”. – Arab.-Pers. šam‘.
šën	→ èšën.
šënōĵa	<i>III sg. indic. pres. vb.</i> šënōĵnōdvūn “to seat”; also šinūštvūn <i>id.</i> , <i>vs.</i> naštvūn “to sit”.
šënōĵèn (for èšënōĵèn)	<i>III pl. pres. indic. vb.</i> šënōĵnōdvūn (→ šënōĵa).
šin	→ èšën.
šir	“milk”.
širīnī	“sweets”.
širūna	“comb”. – NP šāna.
šiša	“bottle”.
šiv	<i>prep.</i> “under, down”. – NP šīb.
šō(1)	<i>suffixal pronoun III pl.</i> ; also as <i>agent with perfect and pluperf.</i>
→ <i>passim</i>	<i>short infinitive of vb.</i> šōdvūn “to go”.
šō(2)	
→ <i>III, 16, 22</i>	
šōtèra	“a kind of edible herb, leek”. – NP šāh-tarra.
šūm	“dinner, food”. – NP šām.
šūran	→ išūran.
šūrwo	“soup, porridge”. – Tajiki šūrpō, Arm. dial. šurva < Middle Persian šōr-pāk.
šušt	<i>perfect III sg. vb.</i> šuštvūn (→ išūra).
šūt	→ èšūt.

T

ta	→ èta.
tā(1), tō	<i>prep.</i> “till, until, up to”.
tā(2)	“piece, thing”.
talaban, talabèn	<i>III pl. indic. pres. vb.</i> tilabōdvūn “to invite”. – Arab.-Pers. ṭalabīdan.
talabèn	→ talaban.
talabōd	<i>perfect III sg. vb.</i> tilabōdvūn (→ talaban).
taraf	“side, behalf”.
tarāšōd	<i>perfect vb.</i> tarāšōdvūn “to shave”.
taš	“fire”. – Luri taš, NP ātaš.
tèn	→ atèn.

tènōk
tinīr, tirīn
tirīn
tō
tōhèn
tōyèn
tōqča
tōrèn
tōrta
tōt
tū

~ **kartvūn** “to spread, arrange”.
“oven”. – NP tanūr.
→ **tinīr**.
→ **tā(1)**.
→ **ètōhèn**.
→ **ètōhèn**.
“niche”.
→ **ètōran**.
short infinitive vb. **wūrtvūn** (→ **ètōran**).
→ **itōt**.
prep. “in, within, into”.

U, Ū

usō
ustū

→ **sō**.
“teacher”; also **hustū, hussū, hussō**. –
NP ustād, vern. ūstā, Kd. hōsta.

usū
ū(1)

→ **sō**.
→ **ō**.

→ III, 20
ū(2) (for èū)
→ II, 27

III sg. pres. indic. vb. **vyōstvūn** “to
desire, want, wish”, cf.:

mè ū **mō ū**

dè ū **dō ū**

šè ū **šō ū**

V

vačča
vaččadōr

“child”. – NP **bačča**.
“having a child or children”. – NP bačča-
dār.

vahtèr
vakīl

“better”.
“deputy, representative”. – Arab.-Pers.
vakīl.

var, vèr
var-ètōran

prep. “on, over, around”.
“to take”, *III pl. pres. indic. vb.* **wūrtvūn**
(→ **ètōran**) with preverb **var-**; cf. NP
bar-āvardan.

vašt
vau

→ **bašt**.
→ **èvau**.

vè	→ o.
vè-berīna	<i>III sg. pres. subj. vb. bartvūn</i> “to take away”, with preverb <i>vè-</i> .
vè-būsa	<i>III sg. pres. subj. vb. būsīdvūn</i> “to kiss”, with preverb <i>vè-</i> .
vè-èkrèn	<i>III sg. pres. subj. vb. kartvūn</i> “to do” (→ <i>èkrèn</i>).
vè-èxīna, vè-xīna	<i>III sg. pres. subj. vb. xēnōdvūn</i> “to recite, read, sing” (→ <i>èxīna</i>).
vè-ibra	<i>III sg. pres. subj. vb. bartvūn</i> (→ <i>vè-berīna</i>).
vè-ibrèn	<i>III pl. pres. subj. vb. bartvūn</i> (→ <i>vè-berīna</i>).
vè-ikra, vèkra	<i>III sg. pres. subj. vb. kartvūn</i> (→ <i>èkrèn</i>).
vè-ixerèn	<i>III pl. pres. subj. vb. xartvūn</i> “to eat”.
vè-ixra	<i>III sg. pres. subj. vb. xartvūn</i> (→ <i>vè-ixerèn</i>).
vèkra	→ <i>vè-ikra</i> .
vèkū	<i>II sg. imper. vb. kartvūn</i> (→ <i>èkrèn</i>).
vènōda	<i>past part. vb. vènōdvūn</i> “to throw”.
vèr	→ <i>var</i> .
var-ikrin, vèr-ikrèn	“to put on, to pour (water, etc.)”, <i>III pl. indic. pres. vb. kartvūn</i> (→ <i>èkrèn</i>) with preverb <i>vèr-</i> (<i>war-</i>).
vèr-ka	<i>perf. III sg. vb. kartvūn</i> (→ <i>èkrèn</i>).
Vèstō	→ <i>Avèstō</i> .
→ <i>III, 38, 47, 51, 56</i>	
vèš	“(to) her/(him)”. – NP <i>bihaš</i> .
→ <i>I, 47</i>	
vè-šan, vi-šan	<i>III pl. pres. subj. vb. šōdvūn</i> (→ <i>èšèn</i>).
vè-šūran	<i>III pl. pres. subj. vb. šuštvūn</i> (→ <i>išūra</i>).
vè-talaban	<i>III pl. pres. subj. vb. tilabōdvūn</i> (→ <i>talaban</i>).
vèvènīt	<i>II pl. imper. vb. dīdvūn</i> “to look, see”.
vè-xīna	→ <i>vè-èxīna</i> .
vīdenjīr	“castor oil”; also <i>vīzenjīr</i> .
vīna (for èvīna)	<i>III sg. pres. indic. vb. dīdvūn</i> “to look, see”.
vi-šan	→ <i>vè-šan</i> .

vīštan, vīštèn	<i>III pl. pres. indic. vb. wīštōdvūn</i> (→ ēšta).
vīštèn	→ vīštan .
vōj	“voice, speech”; ~ kartvūn “to call, invite”.
vyōsta	<i>past part. vb. vyōstvūn</i> (→ ū(2)); <i>negative na-vyōsta</i> .

W

wa	→ o .
war-ikrin	vèr-ikrèn .
waxt	“time”. – Arab.-Pers. vaqt.
wo	→ o .
wōdim	“person, man”. – Arab.-Pers. ādam.
wōhinī	“metallic, made of iron”. – NP āhanī.
wōjīl	“dried nuts, fruits and edible seeds”. – NP ājīl.
wōliš	“change, altering”; ~ kartvūn “to change”; also wūliš, āliš (in Kerman).
wōlō	“plum”. – NP ālū.
wōmōda	<i>past part. vb. wōmōdvūn</i> “to prepare, be ready”. – NP āmāda.
wōrt	“flour”. – NP ārd.
wōrta	<i>past part. vb. wūrtvūn</i> (→ ètōran).
wōrūs	“bride, daughter-in-law”. – Arab.-Pers. ‘arūs.
wōrūs-kišūn	“(ceremony) of taking the bride” (→ <i>I, note 10</i>).
wōš	“soup, porridge”. – NP āš.
wōtiš-sūz	<i>nomen agentis</i> , “one in charge of making fire”. – NP ātaš-sūz.
wōtiš-sūzi	<i>abstract noun</i> , from wōtiš-sūz (→).
wōw	“water”. – NP āb, Kd. āv.
wōwinōr	“pomegranate juice”. – NP āb-i anār.

X

xa	<i>reflexive pronoun I sg.</i> ; with postposition -rō : xašō , xaš-rō .
xada	“house, home”; izafeh form xad-i ; with def. article xda .
xad-i	→ xada .
xadō	<i>prep.</i> “with”.
xārt	<i>perf. III sg. vb.</i> xartvūn “to eat”; also short infinitive with dōdvūn “to give” (<i>cf.</i> , <i>e.g.</i> , III, 10, 29). In III, 6 xārt is from OIr. *hwar- “to fit, grasp” (<i>Bailey 1971, p. XXVIII</i>).
xašō	→ xa .
xaš-rō	→ xa .
xavarmēra ,	
xavarmīra , xōyīmīra	“sister-in-law, husband’s sister”.
xavarmīra	→ xavarmēra .
xavèr	“sister”; also xōr (in Taft).
xda	→ xada .
xèn	<i>perf. III sg. vb.</i> xēnōdvūn (→ èxīna).
xerta	<i>past part. vb.</i> xartvūn “to eat” (→ xārt); ~ būt (I, 44) – <i>past subj. III pl.</i>
xēš-o-qōm	→ qōm-o-xēš .
xīš-o-qōm	→ qōm-o-xēš .
xit	“line”. – Arab.-Pers. <i>xaṭṭ</i> .
xiyōr	“watermelon”; also hiyōr (in Yazd). – NP <i>xiyār</i> “cucumber”.
xōbtèn (for èxōbtèn)	<i>III pl. indic. pres. vb.</i> xōftōdvūn “to sleep”. – NP <i>xuftan</i> , <i>xuspīdan</i> .
xōg	→ hūk .
xōyīmīra	→ xavarmēra .
xudōmurzī	“God’s forgiveness, blessedness”. – NP vern. <i>xudāmurzī</i> .
xudum	“which, anyone, someone”. – NP <i>kudām</i> .
xurd-xurd	“pieces”; ~ kartvūn “cut to small pieces”.
xurišt	“food, dishes”. – NP <i>xurišt</i> .
xurjīn	“bag”. – NP <i>xurjīn</i> .
xurōk	“food”. – NP <i>xurāk</i> .

Y

ya, yak	“one”; <i>with indef. article yakī, yekī.</i>
yak	→ ya.
yak-dō-sè	“one – two – three”, i.e. “few, a certain amount”.
	→ ya.
yakī	~ kartvūn “to become convinced”. –
yaqīn	Arab.-Pers. yaqīn (kardan). “green cucumber”. – NP bādrang, Arm. (< Iran.) varung <i>id.</i>
yawāling	“few”. – NP yak-xurda.
ya-xurdi	→ ya.
yekī	<i>conj.</i> “or”.
yō(1)	
	→ <i>passim</i>
yō(2)	<i>adv.</i> “fully, completely, entirely”.
	→ I, 75; II, 13, 16; III 13, 14, 16, 47.
yōddōšt	→ text III, note 15. – NP yād-dāšt “memoradum”.
yōga, yōgē	1) “place, locality”, 2) with kartvūn “to serve food”.
	→ yōga.
yōgē	“boiling”; wōw-i ~ “boiling water” (→ iyōsnèn).
yōs	

Z

zam	“memory”; ~ graftvūn “to learn”, me zam gōre “I learn”.
zamīn	“earth”. – NP zamīn.
zaxm	“a piece of meat”.
zīvn	“wife”; also ziyūna.
zōd	<i>perf. III sg. vb.</i> zōnōdvūn “to give birth”.
zōda(1)	“woman in childbirth, in labour; recently confined”. – NP zā’ū.
	<i>short infinitive, or past part.</i> in a construction with vau (→) (II, 7), and past part. in verbal form zōda būt – <i>past subj.</i> (II, 35).
zōda(2)	
	→ II, 7, 35

zōdmūn, zōumūn“childbirth, accouchment, delivery”. –
NP zāymān.**zōmōd**“bridegroom, son-in-law, groom”; also
zōmōz.**zōmōdī**“wedding” (→ *I, note 5*).**zōumūn**→ **zōdmūn.**

Abbreviations

→	see
<	derived from, or borrowed from
>	results in, gives
accus.	accusative
adv.	Adverb
Arab.	Arabic
Arab.-Pers.	Loanwords of Arabic origin in NP
Arm.	Armenian
Av.	Avestan, Avestic
Bal.	Balūčī
caus.	causative
conj.	conjunction
def.	definite
dem.	demonstrative (pronoun)
dial.	dialectical
EVP	Morgenstierne 1927 (→ Bibliography)
Hebr.	Hebrew
id.	idem
IE	Indo-European
IIFL II	Morgenstierne 1938 (→ Bibliography)
imper.	imperative
imperf.	imperfect
indef.	indefinite
indic. pres.	indicative present (→ also pres. indic.)
intrans.	intransitive
Ir.	Iranian
Judeo-Pers.	Judeo-Persian
Kd.	Kurdish
Kerm.	Kermani
lit.	literally
MP	Middle Persian
neg.	negative, negation
NP	New Persian
NW	North Western
OInd.	Old Indian
OIr.	Old Iranian

OP	Old Persian
part.	participle
Parth.	Parthian
perf.	perfect
Pers.	Persian
pl.	plural
PP	past participle
prep.	preposition
pres. indic.	present indic. (→ also indic. pres.)
pret.	preterite
pron.	pronoun
sg.	singular
Sogd.	Sogdian
subj.	subjunctive
SW	South Western
Syr.	Syriac
trans.	transitive
Turk.	Turkic, Turkish
vb.	verb
Vd.	Vendidad (→ Darmesteter , in Bibliography)
vern.	vernacular
vs.	versus
WIr.	West Iranian

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APPENDIX

Marriage Ceremony of the Zoroastrians of Tehran (“Honar va mardom”, Nr. 85, 1970)

The mother and the sister of the boy together with some close relatives go to the girl's home to ask for her hands. This is usually done after the parents of the girl agree for such a visit. Often, the boy's family sends a letter from him, addressing the girl's father and expressing the intention to marry his daughter. To this letter written on a green paper and enclosed in a green envelope, a sugar loaf, some bearberry and thyme are attached. Another way is to send *dehmobad* (the assistant of the local priest) with a similar mission to the girl's house to ask for her hands from the head of the family. After a few days the answer to the letter declaring the consent of the girl's father is delivered to the boy's home. By this they can start preparations for the engagement.

On the day of engagement, the bridegroom together with his family go to the bride's home, taking with them a ring and presents such as shoe, clothing, gold coins, etc. Two lamps with tulip-like glasses and burning candles, a mirror, a small jar with rose water, some (white) sweets, *noql*, and a sugar loaf are also presented to the girl. Afterwards, the engagement rings are exchanged.

A few days later, the girl's family takes similar presents to the bridegroom's house. To show her dignity the girl does not accompany them. Now the bride and the bridegroom can meet each other as often as they wish, but they are not yet wife and husband. A certain day with a good omen is then chosen for the wedding party.

Before the wedding the bride and the bridegroom together with their close relatives go for shopping. The bridegroom buys her wedding dress, a bag, shoes, clothing, jewelers, etc. The bride in her turn, buys him a wedding suit, shoes, shirts, ties, etc. A few days before the wedding the bride's family sends household furniture to the couple's future home. The same day during a small party, the bridegroom's family sews the bed clothes to be used in the bridal chamber. This should be sewed by the thread sent by the bride's family.

Among the Zoroastrians the wedding party and the consummation of the marriage should happen on the same day. Before the sunset of the day of the wedding, the couple together with their close relatives go to the temple. In front of them they carry the Holy Avesta, two lamps with

tulip-like glasses and burning candles, a mirror, white sweets, *noql*, a few pomegranates and eggs. Then the couple sits down in front of the white table-cloth (*sofreye govāh*), on which the following items are traditionally arranged: the Avesta, a mirror, candles, flowers, white sweets, *noql*, a brazier with burning aloe wood, eggs, a pomegranate, scissors, green tassels and a tray with dried roasted nuts. The families sit down on the two sides of the couple and the priest sits down in front of them. There should be also two witnesses representing each family. A representative of the Zoroastrian Society, *Anjoman*, must also be present. The priest recites some verses from the Avesta, gives them pieces of good advice and asks the couple if they consent to get married. After the positive answer from both of them, the wedding is recorded in a special book and is signed by the couple and the witnesses. Upon finishing the ceremony the *dehmobad* throws the egg from the wedding table to the roof of the house. By this he cuts symbolically with the scissors the right of the bride's father on her in exchange for an egg.

Afterwards, the *dehmobad* holding the mirror in front of each guest, pours some rose water in their hands. Another person offers the guest sweets. *Dehmobad*, then, offers the guests dry roasted nuts, which they take them home as a sign of a good omen.

After circumambulating the Holy Fire for three times, the bride and the bridegroom together with their families go to the wedding party. When the feast is over the close family relatives take the couple to their new home. Fire must burn in front of the house and a special drink called "the drink of the bridal chamber" (*šarbat-i der hejle*) should be served to the guests. When entering the bridal chamber the mother of the bridegroom gives the bride jewelers. In the nuptial chamber, in the presence of some close female relatives, the couple washes each other's feet. First, a tray is placed under the feet of the bride and the bridegroom. There is a vessel containing water mixed with milk. There is also green grass in it (as a sign of growth and happiness). This grass is called *margh*, *marv* or *mavr*. The bridegroom washes the feet of the bride with the mixture of water and milk, and she, in her turn, washes his feet. The grass must give their life growth and freshness, its roots must bind them together and the milk must guarantee their sinlessness and purity.

The guests now leave the couple alone. The couple eats a sweet pomegranate, which is taken from the *sofreye govāh*, hoping to beget as many children as the grains of the pomegranate.

Next morning the beddings shall be collected and tied up by the

eldest sister of either bride or the bridegroom. The bridegroom should leave a golden coin for her to collect. The same morning the bride's family sends to the close relatives of the two families some yogurt ("white", as a sign of the chastity of the bride), and some sweets to eat (to have a sweet life). In the afternoon the families must come to visit the couple. But before they arrive, the bridegroom together with some of the male members of the family and the priest go to the river. They carry two lamps with burning candles, and after reciting the Avesta they pour milk mixed with water and flowers, which they had been carrying, into water. This cleans the bridegroom from his old impurities and defilements, bringing him to a marriage life as pure and chaste as milk mixed with water and flowers.

Returning from the river the bridegroom goes to thank his parents-in-law for the upbringing and the education the bride has received. He kisses her hands and in turn receives a present (like a watch). When he is back home, the bride empties on his head a bowl filled with sweets and candies. Then the families offer them their wedding presents. The bridegroom gives to his mother-in-law a pomegranate on which certain amount of coins (33, or 101) are fixed. This is *šir-bahā* (the price of the milk) as a token of his thanks. He also presents her and his sister-in-law a pair of shoes.

The third day after the wedding, a special dish, *āš-e rešteh*, a thick soup (consisting of beans, vegetables and long thin home-made noodles) is prepared. The bride should prepare fresh noodles and cut them in the right size, hand it to the groom to put them into the pot. This ceremony ends with a small feast on which the soup is divided between the relatives.

The couple, before paying any visit to the families, must first go to pray in a shrine, a holy place called *Shaverahrām īzad*.

The parents of the couple invite them to their homes and on their arrival give them presents. Then comes the turn of other family members. Accepting the invitations of the families can sometimes take a whole year. Such feasts are not void of any ceremony. Entering the house, the couple receives a flower or green grass or a grain of a pomegranate (or an apple, etc.). A mixture of thyme, sweets, bearberry, almonds etc. is scattered over their heads whereupon all persons present salute them with "*habīro šād bāš*".

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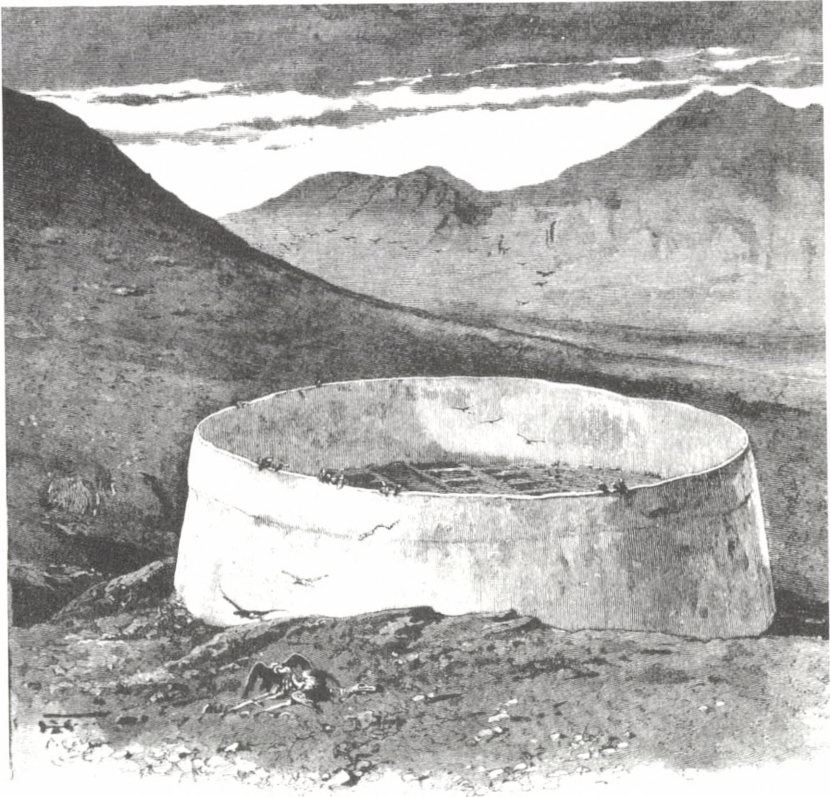
A Gabr Tradesman
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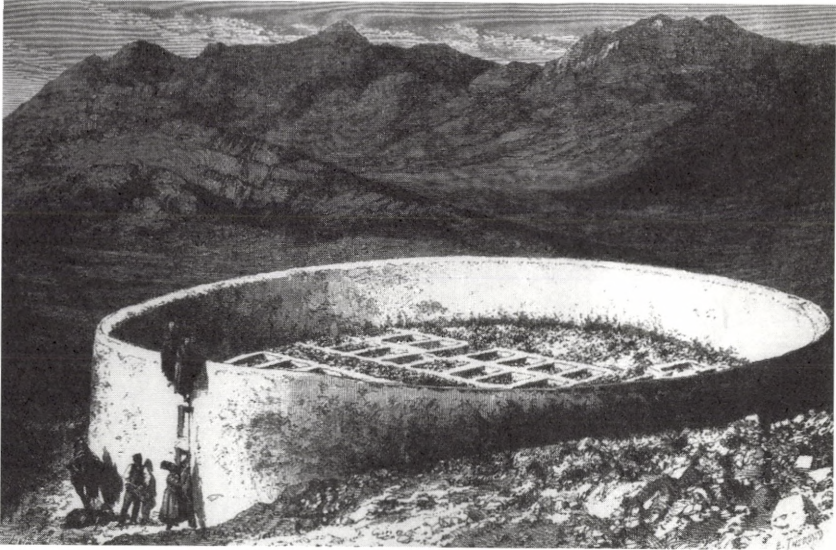
A Gabr Woman
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A Gabr Woman's garment from Yazd, around 1950
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A Dakhma near Tehran
(Mme J.-M. Dieulafoy, 1887)



Dakhma
(Mme J.-M. Dieulafoy, 1887)



A dead body exposed in Dakhma



A Parsee performing *kustī* prayer
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A Parsee family from Bombay

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