

Pāzand Facts and General Rules of Pāzand Writing

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Abstract

In this research, the facts of Pāzand and the rules of Pāzand writing will be examined. According to the findings of this research, the texts of Pāzand written by Pārsī Pāzand writers in India are in Pārsī Gujarātī language and the rules of Pāzand are completely related to the rules that exist in pārsī Gujarātī language. In the texts of Pāzand written by Pārsī Pāzand writers, the rules of Gujarātī language and dialectal rules of Pārsī Gujarātī language have been observed. In this research, all the rules are given with examples and examined and analyzed. Also, examples of words that exist in pārsī Gujarātī language are given from the first five chapters of the text of Shikand Gumānīk Vichār in order to become more familiar with the rules and types of words in this language. The author of this article, who is fully acquainted with Hindī, Urdū and Gujarātī languages, has found and studied all these words in these languages. This article is the result of a discovery made for the first time in the world by its author.

Keywords: Shikand Gumānīk Vichār, Pāzand, Pahlavi, Hindī, Gujarātī, Hindūstānī, Urdū

1. Introduction

The word Pāzand in the Avesta *paiti-ā-zantay-* is a feminine noun and is composed of the prefix *paiti-* (Bartholomae, 1961, p. 822) meaning “against, versus, opposite” and *ā-zantay-* meaning “understanding, interpretation, explanation” (ibid., p. 342). Texts that are in “Middle Persian (= Pahlavi) language” and “Avestan script” are called Pāzand. The Avestan script was first invented to write the Avesta, because the biggest problem with the Zand of the Avesta was that it was in the Pahlavi script, and reading the Pahlavi script had many problems, such as the fact that some of its letters were polyphonic and sometimes one letter indicated two or more phonemes. Another problem of this script came from connecting letters to each other, and sometimes, as a result of connecting two letters, a shape was obtained that was similar to a third letter. Also, there was no grapheme in the Pahlavi script for short vowel recording, which in turn caused bugs in reading the Pahlavi script. The most important problem of the Pahlavi script was the presence of historical spelling and Hozvāresh in this script. Hozvāresh words are words in Aramaic language that were written in Pahlavi script, but read in Pahlavi when read. Due to the problems of the Pahlavi script, this script could not specify the correct and accurate pronunciation of the words that were used in the sacred writings of the Avesta, and this led to the invention of a script called Avestan script in the Sassanid period, which was completely transliterator and could solve these problems. The Avestan script is one of the most complete scripts in the world and records the exact pronunciation of words. Unlike the Pahlavi script, which is incomplete and has only 14 characters, the Avestan script has 53 characters, 6 of which are short vowels and 8 of which are long vowels. This script is written from right to left like the Pahlavi script and is adapted from the Aramaic script. Then they wrote the translation and interpretation of the Avesta in Middle Persian language with the Avestan script. In Pāzand texts only forty signs of the Avestan script used. Due to the fact that Pāzand writing solved the problems of reading the Pahlavi script, the Avestan script was later used to write other Pahlavi texts as well.

Neryosang, the son of Dhaval, is a famous religious leader of the pārsīs living in India. He lived in Sanjān, a city where Persian Zoroastrians migrated, in the late twelfth century, and with his mastery of the Pahlavi, Sanskrit, and the Avestan languages, he translated parts of the Avesta into Sanskrit (Dehkhoda Dictionary, 1997, below the entry of “Neryosang”) and wrote some Pahlavi texts in the Pāzand. From these texts, we can name Shikand Gumānīk Vichār.

The book Shikand Gumānīk Vichār is written by Mardān Farōkha, the son of Hormezddāt, and he wrote this book

to prove the beliefs of Zoroastrianism and to answer the ambiguities of the novices and in the writing of the book, he has used the weapon of philosophy and theology to answer the ambiguities that may have existed for the novices. This book has sixteen chapters. In the tenth chapter of the book, Mardān Farōkha recounts his travels to other countries and the land of India, and writes that he sought to understand religion more thoroughly and through wisdom. It seems that Mardān Farōkha settled there after traveling to India and never returned to Iran and there he wrote the book *Shikand Gumānīk Vichār*.

Edward William West based his work on two old manuscripts of the Pāzand text, translated by Dastur Neryosang, and has translated that into English in 1885 and in 1887, he has published the text of Pāzand and Dastur Neryosang's Sanskrit translation with the correction and dictionary of words, in collaboration with Dastur Houshang Jamasb Ji Jamasb Asana in Mumbai. De Menasce, a professor at the University of Freiburg, has also published this book with the Pahlavi transliteration and translated into French and an explanation with a dictionary of Pahlavi words in 1945 in Switzerland. Sadegh Hedayat has translated the final four chapters into Persian in a book called "The Fragile Report of Suspicion" and has written a 14-page introduction to it. Jaleh Amoozgar has translated the first to seventh and ninth chapters and published them in a series of articles in two books called "From the Past of Iran" and "Language, Culture and Myth". Parvin Shakiba has published the full description and translation of the text of "Shikand Gumānīk Vichār" in Illinois, USA. Mohammad Reza Khosravi's master's thesis has been the translation of the first five chapters of *Shikand Gumānīk Vichār*. Samuel Thrope also has written his dissertation entitled "*Contradictions and Vile Utterances: The Zoroastrian Critique of Judaism in the Škand Gumānīg Wizār*". In 2015, Raham Asha has published a book called *Šak-ud-Gumānīh-Vizār. the Doubt-Removing Book of Mardānfarrox* in Paris, which includes an introduction to the book, translation and transliteration of all chapters with footnotes notes. Carlo Cereti has articles on the book *Shikand Gumānīg Wizār*. Timus and Raffaelli also have articles on the book *Shikand Gumānīg Wizār*.

In this article, it will be discussed that the Indian Pāzand texts are completely different from the Iranian Pāzand texts and are written in Pārsī Gujarātī language. After that, how the rules of Gujarātī and Pārsī Gujarātī languages and Pārsī Gujarātī dialects affect the words of the Indian Pāzand texts will be analyzed. This research is an unprecedented research and includes materials that have not been discovered and investigated by any researcher. In order to achieve the goals of the research, Gujarātī and Pārsī Gujarātī languages will be examined first, and then the Pahlavi text and the Pāzand text of *Shikand Gumānīk Vichār*, which is one of the most important and famous Indian Pāzand texts, will be analyzed. Then, examples of the words of the first five chapters of *Shikand Gumānīk Vichār* will be given in order to become more familiar with the type of words and the rules used in them.

2. Method

2.1 The Method of Selecting the Text for Research

Indian Pāzand texts have been written on various topics: Afrins (= Blessings), Doas (= Benedictions), Setayashs (= praises), Nirangs (= Formulas), Misc, Patets (= confessions), as well as some books such as *Shikand Gumānīk Vichār*, *Bundahishn*, *Menog-i khrad*, *Bahman Yasht*, *Arda viraf nameh* and.... In order to make the mentioned evidence more reliable in terms of correctness, in the present study, the most authentic text of the Indian Pāzand, written by Dastur Neryosang Dhaval, was used. Because he was both the religious leader of the Pārsīs of India and had full knowledge of the Avesta and Sanskrit languages. Neryosang has written the book *Shikand Gumānīk Vichār* in the form of Pāzand and has translated it into Sanskrit. Another reason for choosing this book is that the Pārsī Pāzand writers, who later wrote texts in Pāzand, followed the method of Dastur Neryosang. But the later Pāzands that were written later have mistakes because the writers could not write Hozvāresh from the Pahlavi script in the correct form to Pāzand, and they wrote only the letters used in the Pahlavi word in the Pāzand form. Also, the use of this Pāzand text for this research makes it possible to investigate the influence of the rules of the Neryosang's special dialect along with the influence of the rules of the Gujarātī language on the words of the book.

2.2 The Method of Analysis and Examination of Words

In this study, to examine the words, it is first determined from which language the word was introduced into the Pārsī Gujarātī language, and then the grammatical category and gender of the word and its meaning in the source language are determined. After that, the changes that have taken place in the word by entering into the Pārsī Gujarātī language and being influenced by the rules of the Gujarātī and Pārsī Gujarātī languages and the dialect of the author of the Pāzand are examined, and the Pāzand form of the word and the Pahlavi form and the meaning of the word in the text of the book *Shikand Gumānīk Vichār* are mentioned. It is important to mention that the author of the article has special expertise both in the source languages from which the words have been entered into the Pārsī Gujarātī language and in the Pārsī Gujarātī language and the review of Pāzand texts, which in turn makes all the details and changes to be fully investigated. Also, the frequency of the words in the first five chapters of

Shikand Gumānik Vichār is given in front of the Pāzand form of each word. Providing the frequency of each word allows readers to find the word in the book by looking at the chapter number and paragraph number.

3. Gujarātī Language

The Gujarātī language belongs, like the Marāṭhī, Hindī, Panjābī, Oriya, and many other Indian dialects, to the Āryan family, being a daughter of the Sanskrit. Its closest affinities are with the Western Panjābī on the one side, and the *Braj Bhāshā*, an old form of Hindī, on the other. Besides various local dialects of Gujarātī, there are three main varieties of the written and spoken language. First, Hindī Gujarātī, which is that adopted—and rightly so—by the Government as the standard, and taught in the schools. Second, Pārsī Gujarātī, the language as spoken and written by the Pārsīs. This differs from ordinary Gujarātī in that it admits pure Persian words in considerable numbers, especially in connexion with religious matters, besides a host of Arabic and other words taken from the Urdū language, and that its grammar is in a very unfixd and irregular condition. Thirdly, Muḥammadan Gujarātī, which, like Pārsī Gujarātī, employs a great number of words borrowed from the Hindūstānī (and through it from Persian and Arabic). But, though the vocabulary of the language varies considerably according as the speaker is a Hindū, a Pārsī, or a Muslim, yet its grammar—when spoken correctly—is practically one and the same (Tisdall, 1892, p. 15-16). There are many words in Gujarātī which occur in other languages also in a more or less varied form. Some of these are pure Gujarātī words derived from the Sanskrit; others are taken from Arabic, Persian, &c.

These are the general rules of Gujarātī language:

- While Hindī shows a preference for the sound *b*, Gujarātī prefers *v* and *w*. Hence in many instances a vocable beginning with *b* in Hindī has *v* or *w* as its first letter in Gujarātī. This rule also applies to the letter *b* in the middle or end of a word. E.g., Hin. *binā*, Guj. *vinā*: Hin. *parbbat*, Guj. *parvat*, &c. Here Gujarātī resembles the Sanskrit more closely than spoken Hindī (Tisdall, 1892, p. 101; Grierson, 1908, p. 330).
- Gujarātī also prefers *ā* to *a*: hence *mākhan* for Hin. *makkhan*: Guj. *mākhī* for Hin. *makkhī*.
- But *ai* becomes *e*, *au* becomes *o* in Gujarātī; as, Guj. *pēdā* for Urdū and Pers. *پیدا*: *besvuñ* for Hin. *baiṭhnā*: *pesvuñ* for Hin. *paiṭhnā*: Guj. *ōlād* for Arab. *أولاد*: Guj. *mot* for Arab. *موت*: Guj. *tōbā* for Arab. *توبه*: Guj. *lonḍī* for Hin. *launḍī* (Tisdall, 1892, p. 101).
- And *e* in Hin. sometimes becomes *ā* in Guj.; as, Hin. *mera*, Guj. *māro*: Hin. *terā*, Guj. *tāro*.
- *u* is usually unchanged, but sometimes becomes *a*; as, Hin. *tum*, Guj. *tame*: Hin. *tumhārā*, Guj. *tamāro*.
- Hindī *r* becomes *ḍ*, and *ṛh* becomes *ḍh* in Guj.; as, *doḍvuñ* for *daurnā*; *chaḍhvuñ* for *charḥnā*.
- Hindī *ṭh* sometimes becomes *s*; as, Hin. *paiṭhnā*, Guj. *pesvuñ*.
- Such words as have *i* in the stem in Hindī have generally *a* instead in Gujarātī; as, Hin. *bigarṇā*, Guj. *vagaḍvuñ*: Hin. *likhnā*, Guj. *lakhvūñ*: Hin. *milnā*, Guj. *maḷvuñ*. But *i* in Arabic and Persian words is generally represented by *e* (pronounced somewhat *short*) in Guj.; as, Guj. *sāheb* for Arab. *صاحب*: Guj. *hākem* for Arab. *حاكم* (ibid., p. 102).
- *a* before *h* in Arabic words is changed into *e* in Gujarātī; as, Guj. *sehelō* for Arab. *سهل*: Guj. *vehem* (and contracted *vem*) for Arab. *وهم*. Similarly, pers. *شهر* becomes in Guj. *seher* and *śaheer*: Arab. and pers. *مخت* becomes Guj. *mehnat*: Arab. *مُحَمَد* becomes Guj. *rehem*.
- Sanskrit *vy* (Hindī *by*), followed by a vowel, often becomes *ve*; as, Guj. *vehevār*= Hin. *vyavahār*: Guj. *vepār* for Hin. *byupār*.
- Arabic *ق* (*q*) becomes *kh* if it occurs after a vowel; as, Guj. *vakhat*, Arab. *وَقْتُت*. Otherwise it is generally changed into *k*; as, Guj. *kabūl*, Arab. *قبول*.
- The *z* sounds of Urdū and Persian (and of the letters *ظ* *ض* *ذ* in words introduced from Arabic into those languages) become *j* in Gujarātī; as, *jūlam* for *ظلم*: *jakāt* for *زكاة*.
- The double letters in such words as *حَقَقَ*, *مُحَمَّدَ*, *مُتَت*, &c., when introduced into Gujarātī, become single; as, *hak*, *Mahamad*, *mudat* (or *mudad*).
- Sometimes letters are transposed; as, Guj. *gunhā* for pers. *گناه*: Guj. *ṭipvuñ* for Hin. *pīṭnā*.
- Gujarātī has a preference for the sounds of *l* and *ṇ* after long vowels, in this resembling Panjābī rather than Hindī. *Ḍ* sometimes takes the place of the Panjābī *l*; Panj. *uṭhāḷnā*, Guj. *uṭhāḍvuñ*.
- Sometimes an extra long vowel *ā* is inserted in Gujarātī in words borrowed from Persian; as, Guj. *śāhājādo* and *śāhjādo* for Pers. *شاهزاده*: Guj. *bāhādurī* for pers. *بهاذری*.
- The Arabic letters *ع* and *ح* when they occur at the end of a word without a long vowel prefixed become *ā* and

- e* respectively in Gujarātī; as, جَمْع, Guj. *jamā*: فَتْح, Guj. *fate*.
- *w* in Hin. sometimes becomes *m* in Guj.; as, Hin. *pāñchwāñ*, Guj. *pāñchmo*: West Panjābī *pāwanā*, Guj. *pāmvuñ*.
 - In adverbial terminations, the Urdū *yūñ* (Old Hin. *yo ñ*) becomes *-em* in Guj.; as, Old Hin. *tyo ñ*, Hin. and Urdū *tyūñ*, Guj. *tem*.
 - In Gujarātī, *ū* and *ī* are frequently substituted for *u* and *i*, and *visē versa*.
 - If a word taken from another language *ends* in *-ā* or *-a*, this generally becomes *-o* in Guj., but occasionally changes to *-uñ*, as, Guj. *mevo*, from pers. مَبْرُور: Guj. *sāhājādo* for pers. شَاهزاده: but Guj. *paranduñ* for Pers. پَرَنْدَه.
 - Many words are formed by reduplicating the stem; as, *mārāmārī*, “quarrel”, from *mārvuñ*, “to strike” (ibid., p. 103, 104).

4. The Language of the Pahlavi Text of the Shikand Gumānik Vichār Book

After traveling to India and staying there, Mardān Farōkha has written the book Shikand Gumānik Vichār. It seems that he has stayed in India and has not returned to Iran and has been a teacher of religious philosophy in India and also has had students. Mardān Farōkha has learned Hindī and Gujarātī languages in India and also has lived as one of the pārsīs of India there, and the language in which he wrote the book was influenced by Hindī and Gujarātī language, as well as Pārsī Gujarātī, the language of the pārsīs of India, and he wrote the book in the Pahlavi script but in Pārsī Gujarātī language (consisting of Gujarātī, Hindī, Hīndustānī or Urdū languages). Unfortunately, the Pahlavi text of the book has disappeared over time, and there is no copy of the Pahlavi text written for the first time by Mardān Farōkha in the world, and the Pahlavi text of the first five chapters of Shikand Gumānik Vichār was also written in later times. The best document that can prove that the Pārsīs wrote their texts in the Pahlavi script but in the Pārsī Gujarātī language is a Pahlavi dictionary in the Gujarātī language. Jamasp Asana has published a four-volume dictionary of Pārsī Gujarātī and Pahlavi Pārsī Gujarātī words, in which he has written Pārsī Gujarātī words in Pahlavi script and spelled the words in Gujarātī script next to the Pahlavi form and the transliteration of the words is based on what is pronounced in the Pārsī Gujarātī language, and for the words, the Gujarātī and English meanings are mentioned in front of each word. In fact, the transliteration of words in this dictionary is the transliteration of the Gujarātī spelling of words. This dictionary is different from all Pahlavi dictionaries and in this dictionary there are also words that do not have Iranian origin, and Arabic words are also given in Pahlavi script. This dictionary called PAHLAVI, GUJARĀTĪ AND ENGLISH DICTIONARY is currently the only available dictionary of Pārsī Gujarātī language that is used and sold all over the world.

Examples of this dictionary will now be given, which show that the rules of the Gujarātī and Pārsī Gujarātī languages have influenced its words:

- Rule of preference *v* or *w* to *b*: The word *sē-shav* is a Substantive and it means “three nights”. In this word, *shab* to *shav* is changed by the effect of the rule of preference *v* to *b*. As can be seen in the transliteration of this word, the transliteration of the word corresponds to the Gujarātī spelling of the word (Jamasp-Asana, 1882, p. 492). The word *a-vastē* is a Participle adjective and it means “Not bound—tightened; loosened from; independent, ransacked, dishevelled, spoiled”, where *bastē* has been converted to *vastē* according to the rule of preference *v* to *b* (Jamasp-Asana, 1886, p. 928). In the Iranian Pahlavi language, this word exists as *a-bastag* or *a-bastak*, because for the word *vastē* there is the equivalent of *bastag/k* in the Iranian Pahlavi (Faravashi, 2011, p. 91). In fact, the Pārsīs pronounce the ending *-ag* as *-ē*, which exists in Persian.
- Rule of preference *ā* to *a*: The word *āhānjē* is a Substantive and it means “Act of drawing—bringing up”, in which according to the rule of preference *ā* to *a*, *āhanj* has become *āhānj* (Jamasp-Asana, 1879, p. 226). The word *āyām* is a Substantive and it means “Times, seasons, days” from the Arabic أَيَّام, which according to the rule of preference *ā* to *a*, and the rule of converting double letters to single, *aiyām* has become *āyām* (Jamasp-Asana, 1877, p. 57).
- The rule of converting *u* to *a*: The word *a-dūrast* is an Adjective and it means “Not proper—right—true; imperfect, incongruous”, which according to the rule of turning *u* into *a*, *durust* has been converted to *durast*. The first *u* in this word, according to the rule of replacing *u* with *ū* in Gujarātī, has become *ū* (Jamasp-Asana, 1882, p. 681). The word *an-darōst* is an Adjective and it means “Not proper—right—correct; not proved”, which according to the rule of conversion *u* to *a* is like this and is the same as the previous word, except that the first *u* in the word is converted to *a* (Jamasp-Asana, 1886, p. 980). The word *dōvam* is a Numer. Adjective and it means “second”, and according to the rule of converting *u* to *a*, *dōvum* has become *dōvam* (Jamasp-Asana, 1877, p. 31).

- The rule of converting *i* to *e* in Persian and Arabic words, or converting it to *a*: The word *handū* is a Substantive and it means “India”, which according to the rule of turning *i* into *a*, *hindū* has become *handū* (Jamasp-Asana, 1886, p. 942). The word *hāsēl* is a Substantive and it means “profit, gain, advantage, affording” and from Arabic *حاصل* and according to the rule of turning *i* to *e*, it has become *hāsēl* (Jamasp-Asana, 1877, p. 63).
- The rule of converting *a* before *h* in Arabic or Persian words to *e*: The word *a-sēham* is an Adjective and it means “Free from dread—terror—fear” and is from the Persian word *سهم*, and according to the rule of converting *a* to *e* before *h*, *sahm* has become *sēham* (Jamasp-Asana, 1882, p. 493). The word *a-bēhēr* is an Adjective and it means “Having no share, unfortunate, ill-starred”, and according to the rule of converting *a* to *e* before *h*, *bahr* has become *bēhēr* (Jamasp-Asana, 1879, p. 409). The word *hu-behar* is an Adjective and it means “Acquiring good benefit—share—return; fortunate—lucky” and according to the rule of turning *a* to *e* before *h*, *bahr* has become *behar* (Jamasp-Asana, 1886, p. 846).
- Rule of converting Arabic *ق* (*q*) to *kh* or *k*: The word *dō-vakht* is an Adverb and it means “twice, two times” and in this word *ق* (*q*) is converted to *kh* (Jamasp-Asana, 1877, p. 26). The word *ahak* is an Adjective and it means “Not true, false, untrue” which consists of *a* + *hak* and from Arabic *حَقَّ*; and it means unjust, and in this word *ق* (*q*) has become *k* (Jamasp-Asana, 1879, p. 245). The word *khālek* is a Substantive and it means “The creator, the Maker of all things” and in this word *ق* (*q*) has become *k* (ibid., p. 348). The word *ankā* is a Substantive and it means “An ostrich; a fabulous bird” from Arabic *عنقا* and *ق* (*q*) in this word has become *k* (Jamasp-Asana, 1886, p. 1023).
- The rule of converting *z* in Urdū and Persian words, and *ظ*, *ض* and *ذ* in Arabic words to *j* in Gujarātī: The word *dō-rōj* is a Substantive and it means “two days”, which in Persian is also *دو روز*, in which, according to the rule converting *z* to *j*, *rōz* has become *rōj* (Jamasp-Asana, 1877, p. 42). The word *andājē* is a Substantive and it means “Proportion; limit; a rule; law; way; mode; custom”, which according to the rule of converting *z* to *j*, *andāzē* has become *andājē* (Jamasp-Asana, 1886, p. 937). The word *andūj* is Imperative verb and it means “Collect thou”, and is a Substantive and it means “One who collects”, which according to the rule of converting *z* to *j*, *andūz* has become *andūj* (ibid., p. 956). The word *hājēr* is an Adverb and it means “Being at hand, close at hand, present”, and is a Substantive and means “Ready money, an inhabitant, a neighbour”, which according to the rule converting *z* to *j*, *hāzēr* has become *hājēr* (Jamasp-Asana, 1879, p. 263).
- The rule of converting double letters to single: The word *ahak* is an Adjective and it means “Not true, false, untrue” which consists of *a* + *hak* and from Arabic *حَقَّ*; and it means unjust, and in this word *ق* (*q*) has become *k* and also has become single (Jamasp-Asana, 1879, p. 245).
- The rule of transposition of the letters of the word: The word *avē-barham* is an Adjective and it means “Having no clothes on; unclothed; bare” and in fact this word has been in the form of *abē-brahm* and according to the rule of preference *v* to *b*, *abē* has become *avē* and according to the rule of transposition of the letters of the word, *brahm* has become *barham* (Jamasp-Asana, 1886, p. 939).
- The rule of inserting an extra long vowel *ā* in words borrowed from Persian: The word *anādōkht* is a verb and it means “Collected; gathered together” and is from Farsi *آندوخت* and according to the rule of inserting the an extra long vowel *ā* in the words borrowed from Persian, *andōkht* has become *anādōkht* (ibid., p. 821).
- Rule of replacing *ū* and *ī* with *u* and *i* in Gujarātī: The word *khūshi* is a Substantive and it means “Pleasure, mirth, merriment, amusement, happiness” and in this word the suffix *-ī*, which forms the feminine noun (McGregor, 2006, p. 109), has been replaced by *i*, and in this word *u* is also replaced by *ū* (Jamasp-Asana, 1886, p. 847). The word *sēhmi* is an Adjective and it means “Dreadful, formidable, fearful” and according to the rule of turning *a* to *e* before *h*, *sahmi* has become *sēhmi* and according to the rule of replacing *ī* with *i* in Gujarātī, the suffix *-ī*, which forms the adjective (McGregor, 2006, p. 109), has been replaced by *i* (Jamasp-Asana, 1879, p. 306).
- The rule of substituting *s* and *ś* in Pārsī Gujarātī: The word *khastē* is a Substantive and it means “Oppression; undue restraint, tyranny; affliction” and is an Adjective and it means “Wounded, sick, infirm, fatigued”, where the letter *s* has become *sh* in the word *khistē* (Jamasp-Asana, 1882, p. 456). The word *ōsahīn* is a Substantive and it means “The *Ushahīna Geh* (the time of dawn)” Av. *uṣahina*, and in this word *sh* has become *s* (Jamasp-Asana, 1886, p. 905).

5. The Language of the Pāzand Text of the Shikand Gumānīk Vichār Book

The text of the Pāzand of the book *Shikand Gumānīk Vichār* was written by Dastur Neryosang Dhaval, who was one of the Parsīs of India, and this text is, in fact, the transliteration of the Pahlavi text written by Mardān Farōkha and only its script has changed from Pahlavi to Avestan, but the language of this text, like the language of the

Pahlavi text, is Pārsī Gujarātī, and its words are not different from the Pahlavi text, so it has the words Gujarātī, Hindī, and Hindūstānī, or Urdū. In addition to using the Pārsī Gujarātī language to write the text of the Pāzand, Dastur Neryosang also had the *Pāṭīdārī* dialect, which also had a great influence on the writing of words as seen. In this dialect, *t* becomes *ṭ*. The letters *ḍ*, *r*, *l*, and *ḷ*, are interchangeable. *i* changes to *a*, like *wachār* for *vichār* “consideration”; And *u* changes to *a*, like *kal* for *kul* “a family”, and *hakhī*, for *sukhī* “happy” (Grierson, 1908, p. 402). Also, the vowel *ī* sometimes becomes *ē*. In colloquial Gujarātī, *ā* frequently becomes the broad *ō*, and *ī* becomes *ē*. This is especially common in North Gujarāt. The change of *ī* to *ē* is a very old one, and occurred in Prakrit (ibid., p. 329). The Pārsīs and Musalmāns are usually credited with special dialects, but in pronunciation and inflexion these generally follow the colloquial Gujarātī of their neighbours. Musalmān Gujarātī is noticeable for its entire disregard of the distinction between cerebrals and dentals. Most Musalmāns, however, speak Hindōstānī. The Gujarātī of pārsīs and Musalmāns mainly differs from the ordinary colloquial language of the uneducated in its vocabulary, which borrows freely from Persian and (generally through Persian) from Arabic (ibid., p. 326). That is why we see so many changes in words in the text of Pāzand.

In fact, Dastur Neryosang has given his own pronunciation of each word in the text of the Pāzand and has used a kind of Indian transliteration to write the Pāzand form of the words. For example, in Gujarātī, any short vowel *a* can be replaced by *ə*: In the Gujarātī language there is the word *andar* (Tisdall, 1892, p. 158), which can also be read and written as *əndər* (suthar, 2003, p. 20). Or writing *-aa* at the end of words is a kind of Indian transliteration that is pronounced *-ā*, and this type of transliteration is the oldest method of Indian transliteration, and its appearance at the end of the word in Pāzand text indicates that the word has entered the text from Hindī or Urdū and has not changed under the influence of Gujarātī language rules, and it has its original form. If the rules of the Gujarātī language affected them, *-aa* or *-ā* at the end of the word would become *-ō* or *-uñ*. For example, in Hindī *dobaaraa* (Schuermann, 2001, p. 20) [Persian: *dobāra* “again”] is one method of transliteration, and *dobārā* (Delacy, 2019, p. 151) is another. *hameshaa* (Schuermann, 2001, p. 25) [Persian: *hameša* “always”] is one method of transliteration, and *hamešā* (Delacy, 2019, p. 285) is another. *raastaa* (Schuermann, 2001, p. 50) [Persian: *rāsta* “road, way”] is one method of transliteration, and *rāstā* (Delacy, 2019, p. 231) is another.

It is very important to note that the Pārsīs of India could write their religious texts in the Dēva-nāgarī or Gujarātī script, which does not have the problems of the Pahlavi script being misread, and it should be noted that two alphabets are employed for writing Gujarātī. One is the ordinary Dēva-nāgarī. It is not much used now-a-days, except by special tribes, such as the Nāgar Brāhman, but the first printed Gujarātī books were in that character. The other is known as the Gujarātī alphabet, and is the one in general use. It is based on the same original as Dēva-nāgarī, and closely resembles the ordinary Kaithī character employed all over Northern India (Grierson, 1908, p. 338). But three reasons led them to transcribe these texts in Avestan script in the form of Pāzand, which are: 1. If they wrote their religious texts in the Dēva-nāgarī or Gujarātī script, only the Pārsīs of India could read the texts because they were acquainted with the language and script, and the Zoroastrians of other parts of the world could not read it. 2. They wrote them in Avestan script so that other religions and denominations would not be able to read the contents of the writings. But now there are many texts that are in Gujarātī script and even Avesta and Gathas are written in Gujarātī script. 3. In order to preserve the efficiency of the Avestan script among the Pārsīs of India and not to forget this script. Because it was not like the time of the Sassanids that there was only the Pahlavi script and they were forced to write texts in the Avestan script so that it would not be misread. The Pārsīs used the Pahlavi and Avestan scripts to write texts, but they wrote the texts in the Pārsī Gujarātī language, and this is very different from what we see in Pahlavi in Iran. They read texts written in the Pahlavi script in the Pārsī Gujarātī dialects, which even differed between them, while in Iran the Pahlavi script is transcribed and read differently. The language of the Pahlavi and Pāzand texts belonging to the Pārsīs can be called “Pārsī Gujarātī Pahlavi language”, because all the rules of the Gujarātī and Pārsī Gujarātī languages have been observed in its words and it has been distinguished from “Iranian Pahlavi language”.

According to what has been said, the existing Pāzand texts are divided into two categories: 1. Indian Pāzands, which are transliterations of both Pahlavi and Gujarātī texts into the Avestan alphabet, by Pārsī Pāzand writers whose language is Pārsī Gujarātī. All these texts are in Avestan script and Pārsī Gujarātī language, which is very different from the Iranian Pahlavi language, and in these texts the rules of Gujarātī language and dialectal rules of Pārsī Gujarātī language have been observed. 2. Iranian Pāzands which are transliteration of Pahlavi texts with Avestan alphabet or Persian alphabet. These texts show the Iranian pronunciation of the words if they are not copied from the Indian Pāzand texts.

6. Types of Words in the Text of Pāzand

There are four categories of words in the Pāzand text of Shikand Gumānik Vichār book:

- 1) Words that are pure Hindī or pure Gujarātī, and sometimes some of them have changed according to the rules of the Gujarātī language and the dialectal rules of the Pārsī Gujarātī language.
- 2) Persian or Arabic words that are mentioned in the text from Hindī, Hindūstānī or Urdū, and some words have not changed under the influence of the Gujarātī language and dialectal rules of Pārsī Gujarātī language and some have changed. In the note given for each word, it has been mentioned wherever a word has been changed.
- 3) Words that have been entered directly from Persian into Pārsī Gujarātī language, which include Middle Persian and New Persian words, and some words have not changed under the influence of the Gujarātī language and dialectal rules of Pārsī Gujarātī language and some have changed. In the note given for each word, it has been mentioned wherever a word has been changed.
- 4) The words entered from the Avesta into the Pārsī Gujarātī language and written by the author of Pāzand in the text of Pāzand. These words have sometimes changed according to the rules of the Gujarātī language and dialectal rules of Pārsī Gujarātī language, and sometimes have not.

To refer to the words in the text of Pāzand and Pahlavi, respectively, the chapter number is given in bold, and then the paragraph number. See for words Jamasp-asana and West, 1887. It should be noted that the Pahlavi transliterations were written in the Iranian Pahlavi language, and if they were written in the Pārsī Gujarātī Pahlavi language, they were exactly the same as the Pāzand form of words.

Examples of words belonging to the first category:

daśaa/daśā: In Hindī, is a feminine noun with Sanskrit origin, and it means “1. state, condition. 2. situation, circumstances; period or stage of life” (McGregor, 2006, p. 484). This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand.

Pāzand: daśaa/daśā (1, 5) **Pahlavi:** daxšag **Meaning:** “condition; circumstances”. **Sanskrit:** daśā feminine noun “state, condition; circumstances” (Monier-Williams, 1999, p. 473).

kadan: In Hindī, is a masculine noun with Sanskrit origin, and it means “destroying, destruction; slaughter” (McGregor, 2006, p. 163). The word has been introduced into the Pārsī Gujarātī language, and since the Pāzand writer sometimes writes *k* at the beginning of the word *x* (as *xīn* for *kīn* “کین”), it appears as *xadan* in the text of Pāzand. The *kh* (خ) letter doesn’t exist in India. The *kh* (خ) letter of Persian when transform to Sanskrit and Hindī it becomes *kha* (کھ), which is a compound of two letters, and this due of its special pronunciation it does not exist in Persian (Azam Lotfi, 2020). In fact, the writer of Pāzand pronounced *x* as *kha*. **Pāzand:** xadan (4, 70) **Pahlavi:** kandan **Meaning:** “destroying, destruction”. **Sanskrit:** kadana, neuter noun “destruction, killing, slaughter” (Monier-Williams, 1999, p. 247).

mihir: In Hindī, is a masculine noun and it means “sun” (McGregor, 2006, p. 814) and this word has been introduced from Hindī to Pārsī Gujarātī and has been mentioned in the text of Pāzand. **Pāzand:** mihir (2, 2; 4, 39, 46, 47, 49) **Pahlavi:** mihr **Meaning:** “Sun”. **Sanskrit:** mihira The masculine noun “sun” (probably the Persian میسر) (Monier-Williams, 1999, p. 818).

sūcī: In Hindī, with the Sanskrit origin, is a feminine noun and it means “needle” (McGregor, 2006, p. 1034). As stated in the rules, in Gujarātī *ī* can be replaced by *i*, and then according to the rule of converting *i* to *a* in the Gujarātī language, the word becomes *sūca* and appears in the text of Pāzand. This word comes from the Pārsī Gujarātī language in the text of Pāzand. **Pāzand:** sūca (5, 38) **Pahlavi:** sōzan **Meaning:** “needle”. **Sanskrit:** sūci/sūcī feminine noun “a needle or any sharp pointed instrument (e.g. a needle used in surgery)” (Monier-Williams, 1999, p. 1241).

Examples of words belonging to the second category:

afa’r: [Arabic: أفعى] In Urdū, is a masculine noun and it means “a serpent; basilisk; asp; adder; viper” or it is an adjective and means “sharp; quick; smart” (Yatindranatha, 1911, p. 101). This word has been entered into the Pārsī Gujarātī language and according to the rule of conversion *ī* to *ē* in colloquial Gujarātī, it has become *afa’ē* and is mentioned in the text of Pāzand. **Pāzand:** afaē (5, 44) **Pahlavi:** afagē **Meaning:** “sharp; quick; smart”.

ārā’e: [Persian: ārā(y)] In classic Hindī and Urdū, is the present stem of the verb ārāstan which means “to adorn” (Platts, 1983, p. 38). **Pāzand:** ārāeṭ (4, 64, 80). The present indicative, 3sing. verb. Because Dastur neryosang has Pronounced *d* at the end of the word as *ṭ* (except for *d* before *n* or *r*), he has written the word as *ārāeṭ*. **Pahlavi:** ārāyēd

bih: [Persian: bih] In Hindūstānī, is an adjective and it means “good, better” (Forbes, 1857, p. 133) and in Urdū, is an adjective and it means “good, better” (Yatindranatha, 1911, p. 214). This word is converted to *vah* according to the rule of preference *v* to *b* in Gujarātī, and the rule of converting *i* to *a* in Pārsī Gujarātī, and the Pāṭīdārī dialect,

in Gujarātī, Which is written *vahə* in spelling, but is read as *vah* in reading, and in Gujarātī it means “1. well-done; 2. bravo” (Suthar, 2003, p. 191). **Pāzand:** vahə (1, 39, 41, 54, 56; 2, 2; 4, 54, 55, 59, 75², 100; 5, 7) **Pahlavi:** weh **Meaning:** “good, better”.

bīmārī: [Persian: bīmārī] In Hindī, is a feminine noun and it means “illness” (McGregor, 2006, p. 739) and in Urdū, is a feminine noun and it means “sickness; illness; complaint; indisposition; disease” (Yatindranatha, 1911, p. 248). This word has been introduced into the Pārsī Gujarātī language and according to the rule of preference *v* to *b* in Gujarātī, it has become *vīmārī* and is mentioned in the text of Pāzand. **Pāzand:** vīmārī (3, 24) **Pahlavi:** wēmārīh **Meaning:** “sickness; illness; disease”.

bīnāī: [Persian: bīnāī] In Urdū, is a feminine noun and it means “sight, vision” (Yatindranatha, 1911, p. 249). This word has been introduced into the Pārsī Gujarātī language and according to the rule of preference *v* to *b* in Gujarātī, it has become *vīnāī* and is mentioned in the text of Pāzand. **Pāzand:** vīnāī (5, 70², 72, 86) **Pahlavi:** wēnāgīh **Meaning:** “sight, vision”.

bīnī: [Persian: bīnī] In Hindūstānī, is a feminine noun and it means “the nose” (Forbes, 1857, p. 159) and in Urdū, is a feminine noun and it means “the nose” (Yatindranatha, 1911, p. 249). This word has been introduced into the Pārsī Gujarātī language and according to the rule of preference *v* to *b* in Gujarātī, it has become *vīnī* and has been mentioned in the text of Pāzand. **Pāzand:** vīnī (1, 9; 5, 63) **Pahlavi:** wēnīg **Meaning:** “the nose”.

buzurgī: [Persian: buzurgī] In Hindī, is a feminine noun and it means “greatness; dignity; venerability; high rank or birth” (McGregor, 2006, p. 740) and in Urdū, is a feminine noun and it means “greatness; exaltation; eminence; grandeur; nobleness; respectability” (Muhajir Ali Mus, 1988, p. 120). This word has been introduced into the Pārsī Gujarātī language and according to the rule of preference *v* to *b* in Gujarātī, and the rule of converting *u* to *a* in the Gujarātī language, has converted to *vazurgī*. **Pāzand:** vazurgī (1, 43) **Pahlavi:** wuzurgīh **Meaning:** “greatness; exaltation; eminence”.

dānistan: [Persian: dānistan] In Hindūstānī, is an infinitive and it means “to know, to consider” (Forbes, 1857, p. 372). The word has been introduced into the Pārsī Gujarātī language and according to the rule of turning *i* to *a* in the Pāṭīdārī dialect, it has become *dānastan* and has been mentioned in the text of Pāzand. **Pāzand:** dānastan (1, 39; 5, 8, 10, 93) **Pahlavi:** dānistan **Meaning:** “to know, to consider”.

dīn: [Persian: dīn] In Hindī, ²**dīn** is a masculine noun and it means “faith, religion” (McGregor, 2006, p. 499) and in Urdū, **dīn** is a masculine noun and it means “religion, faith” (Yatindranatha, 1911, p. 545). **pāzand:** dīn (1, 7, 11, 16², 39, 41, 43, 45; 3, 39; 4, 107; 5, 92², 93, 95) **Pahlavi:** dēn **Meaning:** “faith, religion”.

dū: [Persian: du] In Urdū, is an adjective and means “two” (Tisdall, 1911, p. 206). This word has been introduced into the Pārsī Gujarātī language, and according to the rule of replacing *ū* with *u* in the Gujarātī language, it has been given as *du* in the text of Pāzand. **Pāzand:** du (1, 12, 14; 4, 39, 46², 103; 5, 12², 14²) **Pahlavi:** dō **Meaning:** “two”.

dubur: [Arabic: دُبُر] Originally from Arabic, in Hindūstānī, is a feminine noun and it means “the backside, posteriors, podex; end; conclusion” (Forbes, 1857, p. 373) and in Urdū, is a feminine noun and it means “the backside; posterior; podex” (Muhajir Ali Mus, 1988, p. 347). This word has been introduced into the Pārsī Gujarātī language, and according to the rule of preference *w* to *b* in the Gujarātī language, and the rule of converting *u* to *a* in the Gujarātī language and the Pāṭīdārī dialect, it has become *dawur* and has been mentioned in the text of Pāzand. **Pāzand:** dawur (5, 61) **Pahlavi:** dubur **Meaning:** The word is used figuratively here for the genitals and anus.

eshān: [Persian: ešān] In Hindūstānī, is a pronoun (plural of o) and it means “they, those” (Forbes, 1857, p. 83). **Pāzand:** ēšā (1, 47; 2, 15; 4, 9, 13, 19, 21, 24, 28, 30, 37, 52, 55) **Pahlavi:** ōyšān, awēšān **Meaning:** “They, those”.

gaihān: [Persian: gaihān] In Hindūstānī, is a masculine noun and it means “the world, time, fortune” (Forbes, 1857, p. 637) and in Urdū, is a masculine noun and it means “the world; time; fortune” (Yatindranatha, 1911, p. 902). This word has been entered into the Pārsī Gujarātī language and according to the rule of turning *ai* to *e* in the Gujarātī language, it has been changed to *gāhāq* and has been mentioned in the Pāzand text. **Pāzand:** gāhāq (1, 16, 19, 20², 28; 5, 37, 47) **Pahlavi:** gēhān **Meaning:** “the world”.

gauhar: [Persian: gōhar, gauhar] In Hindūstānī, is a masculine noun and it means “a pearl, a gem, a jewel; lustre of a gem, or sword; essence, disposition, substance, form; offspring; intellect, wisdom” (Forbes, 1857, p. 628) and in Urdū, is a masculine noun and it means “a pearl; gem; lustre of a gem or sword; descent” (Yatindranatha, 1911, p. 889). This word has been entered into the Pārsī Gujarātī language and according to the rule of converting *au* to *o* in Gujarātī, it has been converted to *gōhar* and has been mentioned in the text of Pāzand. **Pāzand:** gōhar (2, 5; 3, 17, 19², 20, 24; 4, 82; 5, 40) **Pahlavi:** gōhr **Meaning:** “essence, disposition,

substance”.

gospand: [Persian: *gospand*] In Hindūstānī, is a feminine noun and it means “a sheep, a goat” (Forbes, 1857, p. 626) and in Urdū, is a feminine noun and it means “sheep, a goat” (Yatindranatha, 1911, p. 886). This word has been introduced into the Pārsī Gujarātī language and has become *gōspāñd*, because in the Gujarātī language any short vowel *a* can be pronounced *ə*. **Pāzand:** *gōspāñd* (1, 5; 3, 22; 4, 55) **Pahlavi:** *gōspand* **Meaning:** “a sheep, a goat”. figuratively: “cattle in general”.

gumānī: [Persian: *gumānī*] In Hindī, is an adjective and it means “1. suspicious; doubting. 2. proud” (McGregor, 2006, p. 271) and in Gujarātī, it is an adjective and means “1. Proud. 2. vain. 3. conceited” (Belsare, 1993, p. 367). **Pāzand:** *gumānī* (1, 38) **Pahlavi:** *gumānīg* **Meaning:** “suspicious; doubting; Proud”.

gunāhkār: [Persian: *gunāhkār*] In Hindī, is a masculine noun and it means “a sinner” (McGregor, 2006, p. 270). **Pāzand:** *gunāhkār* (4, 27, 63, 64, 74, 77, 101) **Pahlavi:** *wināhkār* **Meaning:** “sinner”.

¹**gurdā/gurdaa:** [Persian: *gurda*] In Hindī, is a masculine noun and it means “a kidney” (McGregor, 2006, p. 271). **Pāzand:** *gurdaa* (5, 61) **Pahlavi:** *gurdag* **Meaning:** “a kidney”.

hameśaa/hameśā: [Persian: *hameśa*] In Hindī, it is an adverb and means “always, constantly” (McGregor, 2006, p. 1059). **Pāzand:** *hamēśaa/hamēśā* (2, 5; 3, 5, 16; 4, 83) **Pahlavi:** *hamēśag* **Meaning:** “always, constantly”.

istādā/istādaa: [Persian: *īstāda*] In Urdū, is an adjective and it means “standing; erected; set up” (Yatindranatha, 1911, p. 155). This word has been entered into the Pārsī Gujarātī language, and according to the rule of converting *i* in Persian words to *e* (pronounced somewhat short), it has been changed to *əstādaa* or *əstādā*, and has been mentioned in the text of Pāzand. **Pāzand:** *əstādaa/əstādā* (5, 69) **Pahlavi:** *ēstādag* **Meaning:** “standing”.

jā: [Persian: *jā*] In Hindī, ²**jā** is a feminine noun and it means “place” (McGregor, 2006, p. 366) and in Urdū, **jā** is a feminine noun and means “a place; locality” (Yatindranatha, 1911, p. 389). **Pāzand:** *jā* (4, 8, 87², 96; 5, 14). **Pahlavi:** *gyāg* **Meaning:** “place, locality”.

jāwidān: [Persian: *jāwidān*] In Classic Hindī and Urdū, is an adjective and it means “perpetual, eternal, everlasting” or is an adverb and it means “perpetually, eternally, forever, always” (Platts, 1983, p. 374). This word has been entered into the Pārsī Gujarātī language and according to the Pāṭīdārī dialect, *i* has been changed to *a*, and this word has been mentioned as *jāwadaṇ* in the text of Pāzand. **Pāzand:** *jāwadaṇ* (4, 94) **Pahlavi:** *jāwēdān* **Meaning:** “perpetually, eternally, forever, always”.

kālbūt: [Persian *kālbūd* for Hindī *kalbūt*] In Hindī, is a masculine noun and it means “1. In *Braj Bhāshā*, an ancient Indian form. framework, structure (as for the building of an arch). 2. *kalbūt* in Hindī” (McGregor, 2006, p. 193) and *kalbūt* in Hindī, is a masculine noun and means “1. In *Braj Bhāshā*, an ancient Indian form. Shoemaker’s last. 2. mould, frame. 3. body, frame (of a man or animal)” (ibid. : p. 177) and in Urdū *kālbud* [Persian: *kālbud*] with Persian origin, is a masculine noun and means “the human body; a figure; the heart” (Yatindranatha, 1911, p. 769). This word has been entered into the Pārsī Gujarātī language, and because the author of Pāzand Pronounced *d* at the end of the word as *ṭ* (except for *d* before *n* or *r*), *kālbūd* has been mentioned as *kālbūṭ* in the Pāzand text. **Pāzand:** *kālbūṭ* (5, 73) **Pahlavi:** *kālbod* **Meaning:** “a figure”.

karda: [Persian: *karda*] In Hindūstānī, it is an adjective and means “done, accomplished” or a masculine noun and means “a deed, action, fact” (Forbes, 1857, p. 566). The author of the Pāzand has written *-aa* from Hindī at the end of the word, and in the Pāzand text, this word is mentioned as *kardaa*. **Pāzand:** *kardaa* (1, 20; 5, 27, 29) **Pahlavi:** *kardag* **Meaning:** “done, accomplished”.

ki: [Persian: *ki*] In Hindūstānī, is a relative pronoun and it means “who, which, that” or it is a conjunction and means “that, since, for” (Forbes, 1857, p. 592). This word has been entered into the Pārsī Gujarātī language, and according to the rule of converting *i* in Persian words to *e* (pronounced somewhat short), it has been changed to *kə*, and has been mentioned in the text of Pāzand. **Pāzand:** *kə* (1, 2, 12, 16, 31, 43, 44, 46², 49, 50, 53, 56; 2, 11; 3, 8, 20; 4, 3, 5, 8, 10, 14, 17, 41, 48, 61, 63, 75, 76, 92; 5, 4, 7, 15, 23, 27, 28, 32³, 34, 35, 47², 58, 61, 63, 64, 89, 93) **Pahlavi:** *kē* **Meaning:** relative pronoun: “who, which, that”, conjunction: “that, since, for”.

kishwar: [Persian: *kišwar*] In Hindūstānī, is a masculine noun and it means “a climate, country, region” (Forbes, 1857, p. 574), and in Urdū, is a masculine noun and it means “a country; a territory; climate; region” (Muhajir Ali Mus, 1988, p. 576). This word has been entered into the Pārsī Gujarātī language, and according to the rule of converting *i* in Persian words to *e* (pronounced somewhat short), it has been changed to *kəšwar*, and has been mentioned in the text of Pāzand. **Pāzand:** *kəšwar* (1, 37) **Pahlavi:** *kišwar* **Meaning:** “a climate, country,

region”.

mānā: [Persian: mānā] In Hindūstānī, is an adjective and it means “resembling, assimilating” (Yates, 1847, p. 462). **Pāzand:** mānā (4, 73; 5, 21) **Pahlavi:** mānāg **Meaning:** “resembling, assimilating”.

mardum: [Persian: mardum] In Hindī, it is a masculine noun, borrowed from Urdū, and means “men, people” (McGregor, 2006, p. 794), and in Urdū, it is a masculine noun and means “a man; a polite man; the pupil (of the eye)” (Yatindranatha, 1911, p. 972). **Pāzand:** mardum (1, 5, 6, 10, 20, 25; 3, 22, 23; 4, 20, 55, 56; 5, 18², 47, 57) **Pahlavi:** mardōm **Meaning:** “men, people”.

mihmān: [Persian: mihmān] In Hindūstānī, is a masculine or feminine noun and it means “1. a stranger, a guest. 2. a son-in-law” (Yates, 1847, p. 515) and in Urdū, is a masculine noun and it means “a guest” (Muhajir Ali Mus, 1988, p. 752). This word has been entered into the Pārsī Gujarātī language and according to the Pāṭīdārī dialect, and the rule of turning *i* to *a* in this dialect, it has become *mahmaq* and has mentioned in the text of Pāzand. **Pāzand:** mahmaq (4, 75) **Pahlavi:** mehmān **Meaning:** “a guest”.

mizgān: [Persian: mižgān, mužgān] In Hindūstānī, it is equivalent to mizhgān, and is a feminine noun and means “the eyelash” (Forbes, 1857, p. 682). This word has been entered in the form of *mizg* into the Pārsī Gujarātī language and according to the Pāṭīdārī dialect, *i* has become *a*, and this word has been mentioned as *mazg* in the text of Pāzand. **Pāzand:** mazg (5, 67) **Pahlavi:** mizg **Meaning:** “the eyelash”.

namūdan: [Persian: namūdan/nimūdan] In Hindūstānī, it is an infinitive and means “to shew; to do or occasion; to appear, to seem” (Forbes, 1857, p. 750). **Pāzand:** namūdan (5, 27) **Pahlavi:** nimūdan **Meaning:** “to shew”.

nawishta: [Persian: niwišta] In Hindūstānī, is a masculine noun and it means “a writing, any thing written” (Forbes, 1857, p. 753). This word has been entered into the Pārsī Gujarātī language, and according to the Pāṭīdārī dialect, *i* has been changed to *a*, and the Pāzand writer has written *-aa* from Hindī language at the end of this word. This word has been given as *nawaštaa* in the text of Pāzand. **Pāzand:** nawaštaa (5, 28, 29) **Pahlavi:** nibištāg **Meaning:** “a writing, any thing written”.

nawishtan, nawīs: [Persian: niwištan, niwīs] In Hindūstānī, is a verb and it means “to write” (Forbes, 1857, p. 753). **Pāzand:** nawašt (4, 103).past participle. The word nawisht has been entered into the Pārsī Gujarātī language and according to the rule of conversion *i* to *a* in the Pāṭīdārī dialect, it has become *nawasht*. **Pahlavi:** nibišt

nekī: [Persian: nīkī] In Hindī, is a feminine noun and means “1. goodness, virtue. 2. Good or proper treatment (of another); Kindness. 3. good (as opposed to ill) “(McGregor, 2006, p. 579) and in Urdū, is a feminine noun and means “goodness; Piety; probity; virtue” (Yatindranatha, 1911, p. 1095). **Pāzand:** nēkī (1, 49, 53²; 3, 21, 24, 27, 36, 38; 4, 5, 8², 23, 24, 29, 37, 60) **Pahlavi:** nēkīh **Meaning:** “goodness”.

nigāhdār: [Persian: nigāhdār] In Hindūstānī, is a masculine noun and it means “a guard; keeper” (Forbes, 1857, p. 747) and in Urdū, is an adjective and masculine noun and it means “guardian; a keeper; a watcher” (Muhajir Ali Mus, 1988, p. 783). This word has been entered into the Pārsī Gujarātī language and according to the Pāṭīdārī dialect, *i* has become *a*, and this word has been mentioned as *nagāhdār* in the text of Pāzand. **Pāzand:** nagāhdār (5, 85) **Pahlavi:** nigāhdār **Meaning:** “a guard; keeper”.

nihānī: [Persian: nihānī] In Hindūstānī, is a feminine noun and it means “concealment”, or it is an adverb, and means “secretly, in private” (Forbes, 1857, p. 754), and in Urdū, is a feminine noun and it means “concealment”, or it is an adjective and means “occult, secret “ (Yatindranatha, 1911, p. 1090). **Pāzand:** niḥānī (5, 37) **Pahlavi:** nihānīh **Meaning:** “concealment”.

pāe: [Persian: pā(y)] In Hindūstānī, is a masculine noun and it means “foot, leg, the foot or stand of a table, chair, &c.” (Forbes, 1857, p. 169), and in Urdū, is a masculine noun and it means “the foot; leg; the stand of a table, chair, &c., foundation” (Yatindranatha, 1911, p. 260). **pāzand:** pāe (1, 24; 5, 63) **Pahlavi:** pāy **Meaning:** “foot, leg”.

paidā: [Persian: paidā] In Hindī, is an adjective and it means “1. born. 2. produced. 3. arisen; become evident. 4. acquired; earned” (McGregor, 2006, p. 646) and in Urdū, paidā, is an adjective and it means “born; created, produced; invented; evident; manifest; discovered; gained; exhibited” (Yatindranatha, 1911, p. 322). This word has been entered into the Pārsī Gujarātī language and according to the rule of turning *ai* to *e* in the Gujarātī language, it has been changed to *pādā* and has been mentioned in the Pāzand text. **Pāzand:** pādā (1, 20 (pādāinīṭ); 2, 16; 4, 6, 22, 23 (pādāihəṭ), 81, 84, 87, 88; 5, 15, 28, 30, 61, 64, 79) **Pahlavi:** paydāg **Meaning:** “1. born. 2. produced. 3. arisen; become evident. 4. acquired; earned”.

panja: [Persian: panja] In Hindūstānī, is a masculine noun and it means “a claw, the bunch of fives, a sort of link or torch resembling the five fingers, which is also called *panj-shākha*, a hand made of ivory, &c, to scratch the back” (Forbes, 1857, p. 204), and in Urdū, is a masculine noun and it means “the five of anything; the hand with the fingers extended; the bunch of fives; a paw; the forepart of a foot or shoe; cinque-foil” (Yatindranatha, 1911, p. 295). **Pāzand:** pa űja (1, 8, 9, 12, 18²; 4, 29, 30, 37, 39; 5, 14) **Pahlavi:** panj **Meaning:** “the five of anything; the bunch of fives”.

pešā/pešaa: [Persian: peša] In Hindī, is a masculine noun and it means “1. occupation; profession; trade; business. 2. art, skill. 3. caste, community. 4. pej. the occupation of a prostitute” (McGregor, 2006, p. 645). **Pāzand:** pēšā/pēšaa (1, 16, 20, 29) **Pahlavi:** pēšag **Meaning:** “occupation; profession; trade; business”.

rāstī: [Persian: rāstī] In Hindī, is a feminine noun and it means “rectitude” (McGregor, 2006, p. 863) and in Urdū, is a feminine noun and it means “truth; fidelity” (Yatindranatha, 1911, p. 564). **Pāzand:** rāstī (1, 30, 32, 33², 36, 38, 39², 43; 5, 34², 95) **Pahlavi:** rāstīh **Meaning:** “rectitude; truth; fidelity”.

rošan: [Persian: rošan, raušan] In Hindī, is an adjective and it means “1. light, bright; lighted (as a lamp). 2. illuminated. 3. evident” (McGregor, 2006, p. 873), and in Urdū, is an adjective and it means “bright; light; shining; conspicuous; splendid; clear” (Yatindranatha, 1911, p. 587). **Pāzand:** rōšan (3, 18², 35; 4, 13, 16², 21, 23, 46, 81, 93; 5, 72, 73) **Pahlavi:** rōšn **Meaning:** “Shining; Bright; light”.

saḡhun/suḡhan: [Persian: saxun/suxan] In Hindūstānī, is a masculine noun and it means “1. speech, language. 2. Thing, business, affair” (Yates, 1847, p. 313). **Pāzand:** saxun (3, 25, 26; 4, 50; 5, 47) **Pahlavi:** saxwan **Meaning:** “1. speech, language. 2. Thing, business, affair”.

šab: [Persian: šab] In Hindī, it is a feminine noun, borrowed from Urdū and means “night” (McGregor, 2006, p. 943), and in Urdū it is a feminine noun and means “night” (Yatindranatha, 1911, p. 673). This word has been introduced into the Pārsī Gujarātī language and according to the rule of preference *v* to *b* in Gujarātī, it has become *šav* and has been mentioned in the text of Pāzand. **Pāzand:** šav (3, 34) **Pahlavi:** šab **Meaning:** “night”.

šahar: [Persian: šahr] In Hindī, is a masculine noun and it means “town, city” (Schuermann, 2003, p. 54). **Pāzand:** šahar (5, 18) **Pahlavi:** šahr **Meaning:** “town, city”.

šer: [Persian: šer] In Hindī, is a masculine noun and it means “1. a tiger; a lion. 2. fig. a brave man” (McGregor, 2006, p. 954) and in Urdū, is a masculine noun and it means “a tiger; a lion” (Yatindranatha, 1911, p. 689). **Pāzand:** šēr (3, 34, 37; 5, 32²) **Pahlavi:** šagr **Meaning:** “a tiger; a lion”.

šumā: [Persian: šumā] In Urdū, is a personal pronoun and it means “you” (Yatindranatha, 1911, p. 684). **Pāzand:** šumā (3, 38) **Pahlavi:** ašmā **Meaning:** “you”.

tabāh: [Persian: tabāh] In Hindūstānī, is an adjective and it means “bad; wicked; depraved; abject; spoiled; ruined; wretched” (Forbes, 1857, p. 233) and in Urdū, is an adjective and it means “bad, wicked, depraved; abject” (Yatindranatha, 1911, p. 333). This word has been introduced into the Pārsī Gujarātī language and according to the rule of preference *w* to *b* in Gujarātī, it has become *tawāh* and has been mentioned in the text of Pāzand. **Pāzand:** tawāh (4, 63, 70 (tawāhīndan)) **Pahlavi:** tabāh (tabāhēnīdan) **Meaning:** “bad, wicked, depraved; abject; ruined”.

tihī: [Persian: tuhī] In Hindūstānī, is an adjective and it means “empty, vain” (Forbes, 1857, p. 264) and in Urdū is an adjective with the same meanings (Yatindranatha, 1911, p. 370). This word has been entered into the Pārsī Gujarātī language and according to the Pāṭīdārī dialect, *t* has been changed to *ṭ* (= *θ* in pāzand) and this word has been mentioned as *ṭihī* in the text of Pāzand. **Pāzand:** ṭihī (5, 44) **Pahlavi:** tuhīg **Meaning:** “empty, vain”.

yak: [Persian: yak] In Hindī, it is an adjective which is borrowed from Urdū and means “one” (McGregor, 2006, p. 840) and in Hindūstānī and Urdū, it is an adjective and means “one; a, an” (Forbes, 1857, p. 799; Yatindranatha, 1911, p. 1142). **Pāzand:** yak (1, 3, 12, 13, 19, 30, 31, 32², 33, 34; 2, 7, 8, 11, 13, 15; 3, 29², 30; 4, 39; 5, 12³, 39, 59, 61, 64, 65) **Pahlavi:** ēk **Meaning:** “one”.

zahar: [Persian: zahr] In Hindūstānī and Urdū, is a masculine noun and it means “poison” (Tisdall, 1892, p. 169; Forbes, 1857, p. 447). In Gujarātī, the word *zahr*, according to the rule of conversion of *z* in Persian and Urdū words to *j* in Gujarātī, and the rule of conversion of *a* before *h* in Persian words to *e*, becomes *jehr*, but in the text of Pāzand this word has come from Hindūstānī or Urdū. **Pāzand:** zahar (3, 24; 4, 17, 18, 19, 21, 22; 5, 7, 61, 79) **Pahlavi:** zahr **Meaning:** “poison”.

zamān: [Persian: zamān] In Hindūstānī, is a masculine noun and it means “time, an age; the world; fortune; the heavens; tense” (Forbes, 1857, p. 445) and in Urdū, is a masculine noun and it means “time; age; period; the world;

tense” (Yatindranatha, 1911, p. 600). This word has been entered into the Pārsī Gujarātī language and according to the rule of converting *z* in Urdū and Persian words to *j* in Gujarātī, it has become *jamāṇ* and has been mentioned in the Pāzand text. **Pāzand:** jamāṇ (4, 69, 78) **Pahlavi:** zamān **Meaning:** “time”.

zamānā/zamānaa: [Persian: zamāna] In Hindī, is a masculine noun and it means “1. Time, period; Time; An evening. 2. The World “(McGregor, 2006, p. 359) and **zamāna** in Urdū, is a masculine noun and it means “time; age; period; the world; tense” (Yatindranatha, 1911, p. 600). This word has been entered into the Pārsī Gujarātī language and according to the rule of converting *z* in Urdū and Persian words to *j* in Gujarātī, it has become *jamānaa* and has been mentioned in the Pāzand text. **Pāzand:** jamānaa/jamānā (5, 14) **Pahlavi:** zamānag **Meaning:** “time”.

zor: [Persian: zor] In Hindī, is a masculine noun or an adverb and it means “1. masculine noun. strength, power. 2. effort; exertion; strain. 3. force (as of water, wind). 4. weight, emphasis; stress. 5. potency (as of drugs, alcohol). 6. Power (over); authority; improper influence; coercion. 7. threat, attack (on, par: as in chess). 8. support, new strength. 9. adverb. extremely” (McGregor, 2006, p. 383) and in Urdū, *zor* is a masculine noun and it means “force; power; strength; effort; influence” (Yatindranatha, 1911, p. 603). In the Gujarātī language, **zor** is a neuter noun (Persian: زور) and means “strength, power, violence” (Tisdall, 1892, p. 170). This word is mentioned in Hindī or Urdū in the Pāzand text. **Pāzand:** zōr (1, 4, 33; 4, 16, 70, 78) **Pahlavi:** zōr **Meaning:** “force; power; strength”.

Examples of words belonging to the third category:

¹abāxtar: In the Pahlavi language, is a noun and it means “planet” (Mackenzie, 1986, p. 2). This word in Pārsī Gujarātī Pahlavi language, according to the rule of preference *w* to *b* in Gujarātī language, has become *awāxtar* and has been mentioned in the Pāzand text. **Pāzand:** awāxtar (4, 21, 23, 24, 28, 30, 39) **Pahlavi:** abāxtar **Meaning:** “planet”.

abāyišnīg: In the Pahlavi language, is an adjective and it means “necessary, fitting, seemly” (Mackenzie, 1986, p. 2) “necessary, useful, beneficial, worthy, desirable” (Faravashi, 2011, p. 29). In the Pārsī Gujarātī Pahlavi language, according to the rule of preference *ā* to *a* in the Gujarātī language, and the rule of preference *w* to *b* in the Gujarātī language, and the use of the suffix *-ī* which makes the adjective in the Gujarātī language, this word has become *āwāišnī* and has been mentioned in the text Pāzand. **Pāzand:** āwāišnī (1, 39) **Pahlavi:** abāyišnīg **Meaning:** “necessary, useful, beneficial”.

dānišn: In the Pahlavi language, is a verbal noun and it means “knowledge” (Mackenzie, 1986, p. 24) “knowledge, identification, science” (Faravashi, 2011, p. 132). In the Pārsī Gujarātī Pahlavi language, this word is converted to *dānašni* according to the rule of turning *i* to *a*, in the Pārsī Gujarātī language and the Pāḫīdārī dialect. *i* at the end of the verbal noun indicates that there was a superfluous in the Pahlavi script at the end of the verbal noun. **Pāzand:** dānašni (1, 8, 46, 50; 4, 58; 5, 2, 3, 4³, 46, 83) **Pahlavi:** dānišn **Meaning:** “knowledge”.

dudīgar: In the Pahlavi language, it is an ordinal number and means “second” (Mackenzie, 1986, p. 28). In the Pārsī Gujarātī Pahlavi language, according to the rule of converting *u* to *a*, in the Gujarātī language, this word has become *dadīgar* and has been mentioned in the text of Pāzand. **Pāzand:** dadīgar (1, 54) **Pahlavi:** dudīgar **Meaning:** “second”.

frahist: In the Pahlavi language, is a superlative adjective of *frēh* and it means “most” (Mackenzie, 1986, p. 32) and “original, maximum, major, dominant, extreme, most, great, antecedent, first, most abundant, obvious” (Faravashi, 2011, p. 192). This word has been given in the text of Pāzand as *frāhast*, because according to the rule of conversion of *a* before *h* in Persian words to *e* in Gujarātī, *a* has been changed to *ə* (like the word *šēher* in Gujarātī) and according to the rule of conversion *i* in Persian words to *e* (pronounced somewhat *short*) in Gujarātī, *i* has been changed to *ə*. **Pāzand:** frāhast (3, 27; 4, 86, 87; 5, 60) **Pahlavi:** frahist **Meaning:** “most, most abundant”.

sahistan, sah-: In the Pahlavi language, is a verb and it means “seem; seem proper” (Mackenzie, 1986, p. 73) and “seem, to appear, to be noticed, to like, appear, Being visible. 2. to fear” (Faravashi, 2011, p. 494). In the text of Pāzand, the secondary past participle of this verb has been given as *šihast*, because in the Pārsī Gujarātī Pahlavi language, according to the rule of transposition of the letters of the word in the Gujarātī language, and replacing *s* with *š* in the Pārsī Gujarātī language, *sahist* has been changed to *šihast*. **Pāzand:** šihast (1, 45) **Pahlavi:** sahist

abā: In Persian, is a preposition and it means “with, together” (Dehkhoda Dictionary, 1997, below the word “آب”). This word has been entered into the Pārsī Gujarātī language and according to the rule of preference *w* to *b* in Gujarātī, it has been changed to *awā* and has been mentioned in the Pāzand text. **Pāzand:** awā (1, 31, 32; 4, 6, 54, 83, 103) **Pahlavi:** abāg **Meaning:** “with, together”.

abar: In Persian, is a preposition and it means “with; up; top, high; above, on, tip; over; at” (Dehkhoda Dictionary, 1997, below the word “آبر”). This word has been introduced into Pārsī Gujarātī language and according to the rule of preference *w* to *b*, it has been changed to *awar* and it has been mentioned in the Pāzand text. **Pāzand:** awar (1, 21, 22, 23, 24, 26, 27, 28, 29, 30, 39, 41; 2, 2; 3, 6, 7; 4, 108; 5, 1, 16, 24) **Pahlavi:** abar **Meaning:** “up; top, high; above, on, tip; over; at”.

āharman: In Persian, is a proper name and it means “Ahreman, Ahriman” (Dehkhoda Dictionary, 1997, below the word “آهرمن”). This word has been entered into Gujarātī Persian language and has been mentioned in the Pāzand text. **Pāzand:** āharman (2, 3, 4; 3, 2, 5, 16; 4, 4, 6², 74, 78) **Pahlavi:** ahreman **Meaning:** “Ahreman, Ahriman, the Evil Spirit”.

āina, āina: In Persian, is a noun and it means “method, ritual, way, style, species, mode and condition” (Zamakhshari) (Dehkhoda Dictionary, 1997, below the word “آینه”). This word has been entered into the Pārsī Gujarātī language and Neryosang has written *-aa* from Hindī, at the end of the word. **Pāzand:** āinaa/āinā (1, 34, 48; 5, 10, 26, 36, 47, 66, 89) **Pahlavi:** ēwēnag **Meaning:** “method, ritual, way, style, species”.

āmōzgārī: In Persian, is an abstract noun and it means “manner and the action and adjective of the teacher, teaching” (Dehkhoda Dictionary, 1997, below the word “آموزگاری”). This word has been entered into the Pārsī Gujarātī language and according to the rule of converting *z* in Persian words to *j* in Gujarātī language, and the special pronunciation of the Pāzand writer, who pronounces *j* as *ž*, it has been mentioned as *āmōžgārī* in the text of Pāzand. The suffix *-ī*, which in the Gujarātī language forms a feminine noun, has been used in the construction of this word instead of the suffix *-i*, which in the Persian language constitutes an abstract noun. **Pāzand:** āmōžgārī (1, 44; 4, 105) **Pahlavi:** hammōzgārīh **Meaning:** “teaching”.

anbasān: In Persian, is a noun and it means “opposition (Persian word Asadi, Abbas Iqbal edition, p. 390, Dabirsiyaghi edition, p. 148)” (Dehkhoda Dictionary, 1997, below the word “آنپسان”), or is an adjective and it means “opposite” (ibid., below the word “آنپسان”). This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand. **Pāzand:** aňbasā (1, 31, 34) **Pahlavi:** hambasān **Meaning:** “opposite”.

arzānī: In Persian, it is a relative adjective and means “attributed to cheap, valuable (Rashidi); Appropriate, worthy (Ajam spring), deserving, worthy (Ajam spring); dervish (Jahangiri) (Borhān-e Qāṭē), poor (Burhan)” (Dehkhoda Dictionary, 1997, below the word “ارزانی”). This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand. **Pāzand:** arzānī (1, 53; 4, 27², 46², 50) **Pahlavi:** arzānīg **Meaning:** “worthy, deserving”.

awīza: In Persian, is an adjective and it means “pure and special and clean (Borhān-e Qāṭē), clean and pure (Nazim al-Atab'a) (Anandraj), special (Anjoman-ar'a)” (Dehkhoda Dictionary, 1997, below the word “اویزه”). This word is entered into the Pārsī Gujarātī language and Neryosang has written *-aa* from Hindī, at the end of the word. **Pāzand:** awīzaa (5, 88) **Pahlavi:** abēzag **Meaning:** “pure and special and clean”.

batar: In Persian, it is a comparative adjective and means “abbreviation of worse (anandraj) more reprehensible, and it has also been called battar (with double letter *t*) (Nazim al-Atab'a) (Dehkhoda Dictionary, 1997, below the word “بتتر”). This word has been entered into Pārsī Gujarātī language and according to the rule of preference *v* to *b* in Gujarātī, it has been mentioned as *vatar* in Pāzand text. **Pāzand:** vatar (3, 27, 28; 4, 55, 59; 5, 7) **Pahlavi:** watar **Meaning:** “worse, more reprehensible”.

ēdūn: In Persian, is an adverb and it means “such (Borhān-e Qāṭē) (Anandraj), this way and in this way (Nazim al-Atab'a) as well as (Asadi Persian dictionary), such” (Dehkhoda Dictionary, 1997, below the word “آیدون”). This word has been introduced into the Pārsī Gujarātī language and according to the rule of replacing *ū* with *u* in the Gujarātī language, it has been mentioned as *ēduñ* in the text of Pāzand. **Pāzand:** ēduñ (1, 8, 25; 5, 51, 52, 53, 60, 63, 77, 79, 82) **Pahlavi:** ēdōn **Meaning:** “such, as well as, this way and in this way”.

farhangī: In Persian, is a relative adjective and it means “a person of culture, one who seeks knowledge and studentship” (Dehkhoda Dictionary, 1997, below the word “فرهنگی”). This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand with an added vowel *a* after *r*. **Pāzand:** farahañgī (1, 40) **Pahlavi:** frahangīg **Meaning:** “a person of culture, one who seeks knowledge and studentship”.

frārun: In Persian, is an adjective and it means “excellent, righteous, chaste, virtuous, pious” (Dehkhoda Dictionary, 1997, below the word “فرارون”) and “1. Progressive, progressivist. 2. well, great. 3. right, straight. 4. In astronomical terms, it means “Saad, the peak” (Moein dictionary, 2008, below the word “فرارون”). This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand. **Pāzand:** frāruñ (1,

50) **Pahlavi:** frārōn **Meaning:** “Good, great”.

gumēža: In Persian, is an adjective and it means “mixed together (Nazim al-Atab'a)” (Dehkhoda Dictionary, 1997, below the word “گمیزه”). This word has been entered into the Pārsī Gujarātī language and by adding the suffix *-ī*, the feminine noun constructor extension in the Gujarātī language, is given as *gumēžai* in the text of Pāzand. **Pāzand:** gumēžai (1, 7) **Pahlavi:** gumēzagīh **Meaning:** “admixture”.

heči: In Persian, it is a compound adjective and an abbreviation of “هیچ چیز” (Dehkhoda Dictionary, 1997, below the word “هیچی”). This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand. **Pāzand:** hēči (2, 16; 4, 15, 83, 86, 100) **Pahlavi:** eč **Meaning:** “nothing”.

iškam: In Persian, is a noun (from Pahlavi aškamb) and it means “belly” (Dehkhoda Dictionary, 1997, below the word “اشکم”). This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand. **Pāzand:** iškam (1, 23) **Pahlavi:** aškamb **Meaning:** “belly”.

nibi/nipī/niwī: In Persian, is a noun and it means “the word of God, niwi, nipi (Borhān-e Qāṭē), divine word (Ghias al-Loghat)” (Dehkhoda Dictionary, 1997, below the word “نبی”) and “Muṣhif (Jahangiri) (Rashidi) (Borhān-e Qāṭē)” (ibid., below the words “نبی” and “نوی”). This word has been entered into the Pārsī Gujarātī language and according to the rule of conversion *ī* to *ē* in colloquial Gujarātī, it has been mentioned as *niwē* in the text of Pāzand. **Pāzand:** niwē (1, 38; 4, 106, 107; 5, 92, 94) **Pahlavi:** nibēg **Meaning:** “Muṣhif, book”.

rādī: In Persian, is an abstract noun and it means “chivalry, generosity (Ghias al-Loghat) (Taj al-Masader Beyhaqi)” (Dehkhoda Dictionary, 1997, below the word “رادی”). This word has been entered into Pārsī Gujarātī language and in this language, the suffix *-ī*, the constructor of the feminine noun, appears at the end of it, and it is a feminine noun. **Pāzand:** rādī (1, 48, 49, 50, 53) **Pahlavi:** rādīh **Meaning:** “chivalry, generosity”.

tala: In Persian, it is a noun and means “absolutely what the animal is caught in.” (Borhān-e Qāṭē) (from Nazim al-Atab'a). Whatever animal is in it, whether it is a bird or a predator. (Anjoman ara). It is something in the form of a cage to hunt animals, and that is other than livestock, and one of its types is to put an animal in a cage and hunt another animal in the same cage ... (Anandraj). It is a tool made of wood and rope, for catching bears, foxes and the like” (Dehkhoda Dictionary, 1997, below the word “تله”). This word has been entered into the Pārsī Gujarātī language and in the Pāṭīdārī dialect *l* has been changed to *r*, and *t* to *ṭ*, and the word has been given as *ṭaraa* in the text of Pāzand. In this word, Neryosang has written *-aa* from Hindī, at the end of the word. **Pāzand:** ṭaraa (4, 65, 66, 70, 72, 77, 79, 80) **Pahlavi:** talag **Meaning:** “absolutely what the animal is caught in”.

Examples of words belonging to the fourth category:

ayaoxšusta-: In the Avestan language, is a neuter noun and it means “molten metal, melted metal” (Bartholomae, 1961, p. 162). This word has been introduced into the Pārsī Gujarātī language, and according to the rule of converting *u* to *a* in the Gujarātī language and the Pāṭīdārī dialect, it has become *ayaoxšast* and has been mentioned in the text of Pāzand. **Pāzand:** ayaoxšast (1, 5) **Pahlavi:** ayōxšust **Meaning:** “metal”.

mainyu-: In the Avestan language, is a masculine noun and it means “Spirit” (Jackson, 1892, p. 77). This word has been entered in singular vocative case into the Pārsī Gujarātī language and has been mentioned without any change in the text of Pāzand. **Pāzand:** mainyō (1, 2, 4, 8; 4, 54, 89; 5, 89) **Pahlavi:** mēnōg **Meaning:** “Spirit”.

Satavaēsa-: In the Avestan language, is a masculine noun and it means “Name of a fixed star worshiped as a deity” (Bartholomae, 1961, p. 1556). This word has been introduced into the Pārsī Gujarātī language, and according to the rule of substituting *s* and *ś* in Pārsī Gujarātī language and the Pāṭīdārī dialect, it has become *satavaeš* and has been mentioned in the text of Pāzand. **Pāzand:** satavaeš (4, 29, 35) **Pahlavi:** sadwēs **Meaning:** “Name of a fixed star worshiped as a deity”.

7. Results

In this research, Pāzand facts and general rules of Pāzand writing were examined. In order to achieve the goals of the research, first, Gujarātī language and Pārsī Gujarātī language and the rules of Gujarātī language that affect the words in the Indian Pāzand texts were examined. Then the study was done on the text of Shikand Gumānīk Vichār, which is one of the most authentic Indian Pāzand texts, and it was concluded that both the Pahlavi and Pāzand texts of the book are in Pārsī Gujarātī language and the Pārsīs of India used Pahlavi and Avestan script to write their religious texts, but they wrote the texts in Pārsī Gujarātī language. In order to examine the rules of Pāzand writing, which are the same as the rules of Gujarātī language, Pārsī Gujarātī language, and the rules of the Pāzand writer's dialect, words from the first five chapters of the book Shikand Gumānīk Vichār were analyzed and we concluded that the words entered the Pārsī Gujarātī language from four different sources, and they are mentioned in the text of Pāzand. 1. There are pure Hindī and Gujarātī words that have been introduced

into the Pārsī Gujarātī language and have been mentioned in the Pāzand text. 2. There are Persian and Arabic words that have been introduced into the Pārsī Gujarātī language through Hindī and Hindūstānī or Urdū languages and have been mentioned in the Pāzand text. 3. There are words that have been introduced into the Pārsī Gujarātī language directly from the Persian language (Middle Persian and New Persian) and have been mentioned in the Pāzand text. 4. There are Avestan words that have been introduced into the Pārsī Gujarātī language and have been mentioned in the Pāzand text. These four categories of words have sometimes changed due to the rules of the Gujarātī language and the dialect rules of Pāzand writer and sometimes they have remained unchanged as they are in the original language. This research is the result of a discovery made for the first time in the world by the author of this article. The method used in this study to examine the words, fully shows from which language the word entered into the Pārsī Gujarātī language and under influence what rules it has changed. In this research, the grammatical category of each word and the gender and the meaning of each word have also been determined. It is hoped that from now on, this method of studying words will be used in the analysis of Pāzand texts.

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