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Investigation of Hindī and Gujarātī words in the first five chapters of Shikand Gumānīk Vichār

(Transliteration of Hindī, Gujarātī, Pāzand, Pahlavi, Persian translation, etymology and ancient form of words)

Poorchista Goshtasbi Ardakany*
(corresponding author)
Ph.D Candidate in Ancient Iranian Languages-Institute for Humanities and Caltural Studies-Tehran-Iran
Email: poorandoxt.m@gmail.com

Narges Jaberinasab **
Assistant Professor, Islamic Azad University- South Tehran Branch.Tehran, Iran.
Email: nargesja@azad.ac.ir

ABSTRACT
In this research, the words that are given in the first five chapters of Shikand Gumānīk Vichār by the author of the Pāzand text from Hindī and Gujarātī in the Pāzand text, along with Pāzand, Pahlavi form, Persian translation of words, etymology and their ancient form, are examined. The book Shikand Gumānīk Vichār was written by Mardānfarōkha, the son of Hōrmezddāt, after his trip to India and became acquainted with the Pārsī Gujarātī language during his travel to India, and also the author of the text of Pāzand of the book was one of the Pārsīs of India, that is why many words from Hindī and Gujarātī are mentioned in all the chapters of this book. The authors of this article, who are fully acquainted with Hindī and Gujarātī, have found and studied all these words in Hindī and Gujarātī. In this study, it was found that the author of the book and the author of the Pāzand, because their language was Pārsī Gujarātī, they used the Hindī and Pārsī Gujarātī forms for many words, and all the pure Hindī and Gujarātī words that existed in the first five chapters were examined, and the transliteration forms were also examined because they are given in Indian transliteration with Avestan script and for each word, the grammatical and gender category that the word has in Hindī and Gujarātī (masculine, feminine, neuter) was given, and notes were provided for each word separately. This article is the result of a discovery made for the first time in the world by its responsible author.

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* Ph.D student in Ancient Iranian Languages , the first position with an average of 19.75 and the first Student Researcher in 2021 in Institute for Humanities and Caltural Studies, Selected book worthy of appreciation of the 28th National Student Year Book Festival, 4 books and 8 articles

** PhD in Persian language and literature, specialization in Persian literature in the subcontinent, five books and 50 published articles in specialized scientific research, participation in international seminars, specialized in Iran and abroad, scientific cooperation with universities in India and Pakistan

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1. Introduction

The word Pāzand in the Avesta *paiti-ā-zantay-* is a feminine noun and is composed of the prefix *paiti-* (Bartholomae, 1961, 822) meaning "against, versus, opposite" and *ā-zantay-* meaning "understanding, interpretation, explanation" (ibid., 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, which was incomplete and had 14 signs, and a Pahlavi letter could indicate several sounds and could not specify the accurate and correct pronunciation of the vocabulary used in the sacred writings of the Avesta and on the other hand, the existence of historical spelling and Hozvāresh added to problem of reading the Avesta. Also, there was no grapheme in the Pahlavi script for short vowel recording, which in turn caused bugs in reading the Pahlavi script. Due to all these problems scientists decided to invent new letters, each indicating a phoneme, and the Avestan script, which is completely transliterator and has 53 signs and is one of the most complete scripts in the world and records exactly how to pronounce words, was invented and they wrote the translation and interpretation of the Avesta in Middle Persian with the Avestan script. In Pāzand texts only forty signs of the Avestan script used. The Avestan script was later used to write other Pahlavi texts.

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.

Edward William West based his work on two old manuscripts of the Pāzand text, translated by Dastur Neryosang, and has

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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 (= religious leader of Zoroastrians) 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 study, first, the Gujarātī language and the Pārsī Gujarātī language and its rules will be discussed because the characteristics of the Pāzand are created by these rules and then the language of the Pahlavi text of the book and the language of the text of Pāzand, and then the pure Hindī and Gujarātī words in the first five chapters of Shikand Gumānik Vichār will be examined.

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

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and other words taken from the Urdū language, and that its grammar is in a very unfixed 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, 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, 101; Grierson, 1908, 330). *ba* and *va* have a close escapement. It seems that the nature of both is the same, as sometimes in the Persian language *b* and *v* become each other. (Azam Lotfi, 2020).**
- **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. پَیدا : *besvuñ* for Hin. *baiṭhnā*: *pesvuñ* for Hin. *paiṭhnā*: Guj. *ōlād* for Arab. اَولاد : Guj. *mot* for Arab. مَوت : Guj. *tōbā* for Arab. تَوبه : Guj. *lonḍī* for Hin. *launḍī* (Tisdall, 1892, 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 *ṛ* becomes *ḍ*, and *ṛh* becomes *ḍh* in Guj.; as, *doḍvuñ* for *dauṛnā*; *chaḍhvuñ* for *chaṛhnā*.**
- **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. *bigaṛnā*, Guj. *vagaḍvuñ*: Hin. *likhnā*, Guj. *lakhvuñ*: Hin. *milnā*, Guj. *maḷvuñ*. But *i* in Arabic and Persian words is generally reprasented by *e* (pronounced somewhat *short*) in Guj.; as, Guj. *sāheb* for Arab. صاحِب : Guj. *hākem* for Arab. حاکِم (ibid., 102).**
- ***A* before *h* in Arabic words is changed into *e* in Gujarātī; as, Guj. *sehelo* for Arab. سَهِل : Guj. *vehem* (and contracted *vem*) for Arab. وَهْم. Similarly, pers. شَهْر becomes in Guj. *śeher* and *śaher*: Arab. and pers. مِحْنَت becomes Guj. *mehnat*: Arab. رَحْم 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 occures after a vowel; as, Guj. *vakhat*, Arab. وَقْت. Otherwise it is generally changed into *k*; as, Guj. *kabūl*, Arab. قَبُول.**
- **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 ظُلْم: *jakāt* for زَكاة.**
- **The double letters in such words as حَقّ, مُحَمَّد, مُدَّت &c., when introduced into Gujarātī, become single; as, *hak*, *Mahamad*, *mudat* (or *mudad*).**
- **Sometimes letters are transposed; as, Guj. *gunhā* for pers. گُناه: Guj. *ṭīpvuñ* for Hin. *pīṭnā*.**
- **Gujarātī has a preference for the sounds of *ḷ* and *ṇ* after long vowels, in this resembling Panjābī rather than Hindī. *Ḍ* sometimes takes the place of the Panjābī *ḷ*; 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. بَهَادُری.**
- **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 *pāwaṇā*, Guj. *pāmvuñ*.**
- **In adverbial terminations, the Urdū *yūñ* (Old Hin. *yoñ*) becomes *-em* in Guj.; as, Old Hin. *tyoñ*, Hin. and Urdū *tyūñ*, Guj. *tem*.**
- **In Gujarātī, *ū* and *ī* are frequently substituted for *u* and *i*, and *vise 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. مَیوه : Guj. *śāhājādo* for pers. شاهزاده : but Guj. *paranduñ* for Pers. پَرَنْدَه.**
- **Many words are formed by reduplicating the stem; as, *mārāmārī*, "quarrel", from *mārvuñ*, "to strike" (ibid., 103, 104).**

2. The language of the Pahlavi text of the Shikand Gumānīk Vichār book

After traveling to India and staying there, Mardān Farōkha has written the book *Shikand Gumānīk 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

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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. Jamasb-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. He has given the transliteration of the words based on what is pronounced in the Pārsī Gujarātī language and has mentioned the Gujarātī and English meanings of the words 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, 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, 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, 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, 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, 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, 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, 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, 31).

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- 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, 942). The word *hāsēl* is a Substantive and it means "profit, gain, advantage, affording" and from Arabic حاصِل and according to the rule of turning *i* to *e*, it has become *hāsēl* (Jamasp-Asana, 1877, 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 سَهم, and according to the rule of converting *a* to *e* before *h*, *sahm* has become *sēham* (Jamasp-Asana, 1882, 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, 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, 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, 26). The word *ahak* is an Adjective and it means "Not true, false, untrue" which consists of a + hak and from Arabic حقّ; and it means unjust, and in this word ق (*q*) has become *k* (Jamasp-Asana, 1879, 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., 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, 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, 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, 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., 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 of converting *z* to *j*, *hāzēr* has become *hājēr* (Jamasp-Asana, 1879, 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 حقّ; and it means unjust, and in this word ق (*q*) has become *k* and also has become single (Jamasp-Asana, 1879, 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

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of transposition of the letters of the word, *brahm* has become *barham* (Jamasp-Asana, 1886, 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 اَندوخت, and according to the rule of inserting the an extra long vowel *ā* in the words borrowed from Persian, *andōkht* has become *anādōkht* (ibid., 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: 109), has been replaced by *i*, and in this word *u* is also replaced by *ū* (Jamasp-Asana, 1886, 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: 109), has been replaced by *i* (Jamasp-Asana, 1879, 306).

- The rule of substituting *s* and *ś* in Pārsī Gujarātī: The word *khashtē* 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 khastē (Jamasp-Asana, 1882, 456). The word *ōsahīn* is a Substantive and it means "The *Ushahina Geh* (the time of dawn)" Av. uṣahina and in this word *sh* has become *s* (Jamasp-Asana, 1886, 905) (Goshtasbi Ardakany, 2022).

3. 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, 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., 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 celebrals 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., 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

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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, 158), which can also be read and written as *əndər* (suthar, 2003, 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, 20) [Persian: *dobāra* "again"] is one method of transliteration, and *dobārā* (Delacy, 2019, 151) is another. *hameshaa* (Schuermann, 2001, 25) [Persian: *hameśa* "always"] is one method of transliteration, and *hameśā* (Delacy, 2019, 285) is another. *raastaa* (Schuermann, 2001, 50) [Persian: *rāsta* "road, way"] is one method of transliteration, and *rāstā* (Delacy, 2019, 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 Brāhmaṇs, 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, 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:

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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 dialect 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 (Goshtasbi Ardakany, 2022).

4. Pure Hindī and Gujarātī words in the first five chapters of Shikand Gumānik Vichār: In order for the readers to be able to find the studied words in the text of Pāzand, the Pahlavi text and Dastur Neryosang's Sanskrit translation, next to the Pāzand form of each word, the **chapter number** in **bold** and then the paragraph number is given respectively. 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. (For more information about the types of words in the Pāzand text, see Goshtasbi Ardakany, 2022).

ā-ropnā: In Hindī is a transitive verb and it means "to plant" (Platts, 1983, 42). Since in Pārsī Gujarātī sometimes *p* becomes *w* (like *bāwā* for Gujarātī *bāpā* "father") (Grierson, 1908, 393), and according to the Pāṭīdārī dialect of Pāzand writer, where *ā* and *o* can be converted, in the text of Pāzand the word *ārōpēd* appears as *ārāwəţ*. It should be noted that all Pahlavi versions also have the spelling *'l'pyt*. Dastur Neryosang has used the verb stem of the verb *ā-ropnā*, which is *ā-rop-*, to make the verb and he has added the ending of the present third person singular verb *-ēd* to it. And because he has Pronounced *d* at the end of the word as *ţ* (except for *d* before *n* or *r*), he has written the word as *ārāwəţ*. **Pāzand:** ārāwəţ (**4**, 93) **Pahlavi:** ārāwēd **Meaning:** "He Places". **Sanskrit**: ā-ropayati (Monier-Williams, 1999, 151). **Root:** [1]ruh- Caus. ropayati "to cause to ascend, elevate, to place in or on, direct towards, to transfer to, commit"(ibid., 885, 889), with the prefix ā- as [1]ā-ruh- in the caus. verb ā-ropayati "to cause to ascend; to raise; to place, deposit" (ibid., 151). **Dastur Neryosang's Sanskrit translation:** āsadayati Caus. verb from ā-sad- "to set down, put down, place" (Monier-Williams, 1999, 160).

aṭok: In classical Hindī with the Indian origin, is an adj. & adv. and it means "Without let or hindrance, unrestrained, uninterrupted, unquestioned, unchallenged; unfailing, unbroken; —— uninterruptedly, continuously" (Platts, 1983, 20). This word has been entered into the Pārsī Gujarātī language and with the Dastur Neryosang's special pronunciation, it has been mentioned as atū in the Pāzand text. **Pāzand:** atū (**3**, 30, 32; **5**, 50, 53) **Pahlavi:** atūk/attōk (Faravashi, 2011, 67) **Meaning:** "unfailing; enduring, resisting". **Structure:** [a + root of

ṭoknā] i.e. [a-ṭok] (Platts, 1983, 20). **Dastur Neryosang's Sanskrit translation:** kshamá adj. "enduring, bearing, resisting" (Monier-Williams, 1999, 326), saktá adj. "committed or intrusted to; fixed or intent upon" (ibid., 1132) and sam-artha adj. "having proper aim or force, well answering or corresponding to, suitable or fit for" (ibid., 1156).

bhar: In Hindī and Urdū with the Sanskrit origin is adj, adv. & prefix and it means "full, complete, all, whole; much, excessive; as much as, enough or sufficient for; as far as, up to; exact (as to limit); at most, plenty, size, bulk" (platts, 1983, 185). **[1]bhar:** In Hindī is adv. & pref. & m.: 1. adv. the amount of; the whole of. 2. at most, just." 3. pref. "the amount of; the whole of." 4. m. " load; bulk, size." (McGregor, 2006, 759). This word has been entered into the Pārsī Gujarātī language and with an added vowel *a*, it has been mentioned as *bahar* in Pāzand text. **Pāzand:** bahar (**5**, 12[2], 14) **Pahlavi:** bahr **Meaning:** "bulk, size" **Sanskrit:** bhára (Monier-Williams, 1999, 747). **Root:** bhṛi- "to balance; hold in equipoise" (ibid., 764) **Dastur Neryosang's Sanskrit translation:** vibhāga masculine noun "division, portion" (ibid., 977).

būṅd: in classical Hindī with the Hindī origin, is an adjective and that means "good; Excellent; fine; grand, superb" (Platts, 1983, 176). This word has been entered in the Pārsī Gujarātī language and has been mentioned in the text of Pāzand, with the difference that *-aa* or *-ā* has also been added to its end and according to the rule of replacing *ū* with *u* in the Gujarātī language, it has become *buñdaa*. **Pāzand:** buñdaa (**3**, 3; **4**, 15, 62, 71(a-buñdaa), 87; **5**, 90) **Pahlavi:** bowandag "complete, perfect" (MacKenzie, 1986, 19). **The meaning of Pāzand:** "good; Excellent; fine; grand, superb" **Sanskrit:** [3]vindu = bindu (platts, 1983, 176; Monier-Williams, 1999, 972) **Root:** bid / bind "to cleave, split" (Monier-Williams, 1999, 731) Or **Sanskrit:** * bundu- (McGregor, 2006, 743) Pahlavi of bowandag from bav- root "to be perfect" (Hassandoust, 2016, vol. 1, 481). **New Persian:** buvandah "proud" (Nyberg, 1974, 45). **Dastur Neryosang's Sanskrit translation:** sampūrnna adjective "complete, entire" (Monier-Williams, 1999, 1173), paripūrnna adjective "complete, perfect" (ibid., 597) and pūrnna adjective "full, complete" (ibid., 642). In Sanskrit translation, the meaning is the same as the Pahlavi form, but in the text of Pāzand, Dastur Neryosang has mentioned the Indian form according to the new Persian form.

[2]cīnā/cīnaa: [cīnaka[2]-] In Hindī, is a masculine noun and means "a kind of millet, *Setaria italica* or *Panicum frumentaceum*" (McGregor, 2006, 321). This word has been entered into the Pārsī Gujarātī language, and has been mentioned in the text of Pāzand. **Pāzand:** čīnaa/čīnā (**4**, 65, 66) **Pahlavi:** čīnag **Meaning:** "a kind of millet; a kind of

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wheat" **Sanskrit:** [2]cīnaka- masculine noun "common millet with the scientific name of *panicum miliaceum*, the name of a genus of wheat" (Monier-Williams, 1999, 399). **Dastur Neryosang's Sanskrit translation:** cīnaka same [2]cīnaka.

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, 484). This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand. **Pāzand:** dašaa/dašā (**1**, 5) **Pahlavi:** daxšag **Meaning:** "condition; circumstances". **Sanskrit:** daśā feminine noun "state, condition; circumstances" (Monier-Williams, 1999, 473). **Root:** daṅṡ- ? (ibid., 473) [1]daṅṡ "to speak; to shine; to show" (ibid., 464). **Dastur Neryosang's Sanskrit translation:** cihna neuter noun "sign, spot, characteristic" (Monier-Williams, 1999, 399).

diśā/diśaa: In Hindī, is a feminine noun with Sanskrit origin, and it means "1. direction; course (as of an aircraft). 2. quarter, region. 3. point of the compass" (McGregor, 2006, 498). This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand. **Pāzand:** dəšaa/dəšā (**1**, 12, 16) **Pahlavi:** dēšag **Meaning:** "direction, section". **Sanskrit:** diṡā feminine noun "direction, region, quarter or point of the compass" (Monier-Williams, 1999, 480) and deṡá masculine noun "point, region, spot, place, part, portion" (ibid. , 496). **Root:** [1]diṡ- "to point out, show, exhibit, to produce, bring forward" (ibid., 479). **Dastur Neryosang's Sanskrit translation:** jatā feminine noun "fibrous root, root (in general); N. of several plants" (Monier-Williams, 1999, 409). It is possible that Dastur Neryosang to write the Pāzand form of this word and its Sanskrit meaning, confused the word, because the Pāzand form and its Sanskrit meaning have nothing to do with each other.

[1]gac: [*gacca-] In Hindī, is a masculine noun and it means "1. mortar, cement; Plaster (especially for mosaic work). 2. a plastered floor" (McGregor, 2006, 250) and in Urdū is a masculine noun from Hindī, and it means "mortar; a floor plastered with lime; cement; old mortar knoked off walls" (Muhajir Ali Mus, 1988, 609). This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand. **Pāzand:** gač (**5**, 20, 21) **Pahlavi:** gač **Meaning:** "plaster". **Sanskrit:** *gacca. **Dastur Neryosang's Sanskrit translation:** sudhā feminine noun "plaster, mortar, cement" (Monier-Williams, 1999, 1225).

hai: In Hindī, is the second person singular or the third person singular present verb and it is from Hindī verb *honā* "be, become" (McGregor, 1987, 16). It has been entered from this language into Pārsī Gujarātī, and according to the rule of replacing *i* with *ī* in Gujarātī, and the rule of converting *ī* to *ē* in colloquial Gujarātī, it has become *haē* and is mentioned in the text of Pāzand. **Pāzand:** haē (**4**, 19, 86[2]) **Pahlavi:** hē **Meaning:** the present verb of the second person singular or

the third person singular "you are; He/she/it is." **Sanskrit:** bhavasi; bhavati **Pali:** bhavasi & hosī; bhavati, which is from bhav° and (contracted) ho°. **Root:** bhū- "to be, to become" (Rhys Davids & Stede, 2009, 555).

hallā/hallaa: [*halla-] In Hindī, is a masculine noun and it means "1. noise, din; shout , outcry; uproar. 2. assault" (McGregor, 2006, 1064) and in Urdū it is borrowed from Hindī, and it is a masculine noun and it means "an assault; an uproar; attak; tumult" (Muhajir Ali Mus, 1988, 817). The word is found in the combination of halaa-xvāhišnihā "with wanting to attack the sanctuaries, with rioting" and in the combination of halaa-kārī "rioting" in Pāzand text. The writer of Pāzand pronounced this word as halā. **Pāzand:** halaa/halā (**2**, 2; **4**, 13, 14) **Pahlavi:** halag **Meaning:** "assault; noise; uproar". **Sanskrit:** *halla- (McGregor, 2006, 1064). **Dastur Neryosang's Sanskrit translation:** (In halaa-xvāhišnihā) grahila the adjective "possessed by a demon" (Monier-Williams, 1999, 372) and (in halaa-kārī) dushta the adjective "spoilt; corrupted, faulty; bad" (Monier-Williams, 1999, 488).

hān: In Hindī, is an adjective with the Hindī origin, and it means "yes, indeed" (Yates 1847: 552) and in Urdū it means "yes, indeed; by the by, veriely" (Muhajir Ali Mus, 1988, 810). This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand. **pāzand:** han (**4**, 47; **5**, 1, 18, 36, 46) **Pahlavi:** hān **Meaning:** "by the by, veriely, other". **cf. Sanskrit and Pali:** haṃ (Rhys Davids & Stede, 2009, 804, 806). **Dastur Neryosang's Sanskrit translation:** [2]anya, which at the beginning of the sentence means "besides, moreover" with the advent of ca, and means "other" in the middle of the sentence (Monier-Williams, 1999, 45).

kadan: In Hindī, is a masculine noun with Sanskrit origin, and it means "destroying, destruction; slaughter" (McGregor, 2006, 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, 247). **Root:** [1]kad "to be confused; to grieve; to confound; to kill or hurt" (ibid., 247). **Dastur Neryosang's Sanskrit translation:** utkhanana from ut-khan, the verb "to dig up or out; to draw or tear out; to destroy entirely" (ibid., 177).

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meñ: In the Gujarātī language, is the first person singular pronoun (agential of huñ) and it means "by me" (Tisdall 1892: 38, 176). This word comes from the Gujarātī language in the text of Pāzand. **Pāzand:** mən (**1**, 35[2], 44, 55) **Pahlavi:** man **Meaning:** "by me". **Sanskrit:** máyā (Dave, 1935, 170). **Dastur Neryosang's Sanskrit translation:** ahám The first person singular pronoun, the Nominative case "I" (Monier-Williams, 1999, 124).

mihir: In Hindī, is a masculine noun and it means "the sun" (McGregor, 2006, 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:** "the sun". **Sanskrit:** mihira The masculine noun "the sun" (probably the Persian مِهر) (Monier-Williams, 1999, 818). **Dastur Neryosang's Sanskrit translation:** (In combination of Mihir-ayār), mihira masculine noun "the sun" (see above), and (alone) sū́rya masculine noun "the sun" (Monier-Williams, 1999, 1243).

pa: In classical Hindī and Urdū, with the Hindī origin, is the Preposition, adverb and conjunction and is related and equal to the word ***par*** (Platts, 1983, 282) and **par** in classical Hindī, with the Sanskrit origin, is a preposition and it means "on, upon; on the point of, up to, till; on account of, because of, in consequence of, through, for; after, according to; dependent on; notwithstanding" (ibid., 233). This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand. **Pāzand:** pa (**1**, 1, 3, 4, 6, 7, 9, 10, 20, 32, 33, 39, 50, 53, 54, 55[2]; **2**, 5; **3**, 5, 19, 21, 26[2], 34, 35, 36[2], 37[3]; **4**, 6[2], 15, 16, 19, 30, 39, 43, 48[2], 54, 63, 64, 66, 68, 69, 70[2], 71, 78, 79, 92, 93, 95, 101, 106; **5**, 5, 7, 9[2], 10, 11[3], 16, 17, 21, 22, 34[2], 35[2], 37, 46, 49, 50, 51, 54, 62, 64, 69, 71[2], 74, 77, 89, 90[2], 91, 94, 108) **Pahlavi:** pad **Meaning:** "on, upon; on the point of, up to, till; on account of, because of, in consequence of, through, for". **Sanskrit:** upári "over, above, on, beyond, in connection with" (Monier-Williams, 1999, 205). **Dastur Neryosang's Sanskrit translation:** madhye indeclinable "in the middle, in the midst, within, between, among" (ibid., 782).

pīk: In Hindī, with the Hindī origin, is a feminine noun and it means "the juice of the betel leaf chewed and spit out" (Platts, 1983, 300; McGregor, 2006, 632) and this word has been entered into the Pārsī Gujarātī language and according to the rule of becoming *ī* to *ē* in colloquial Gujarātī, it has become *pə̄k*, and because the writer of Pāzand pronounces *k* as *γ* at the end of some words, this word to the form *pə̄γ* appears in the text of Pāzand. **Pāzand:** pə̄γ (**5**, 68) **Pahlavi:** pīk/pīγ **Meaning:** "the juice of the betel leaf chewed and spit out". **Sanskrit:** *pikkā- (McGregor, 2006, 632). **Dastur Neryosang's Sanskrit translation:** vyajana neuter noun "fanning" (Monier-Williams, 1999, 1029). His Sanskrit translation is completely unrelated to the text.

skaṇda: In the Gujarātī language, with Sanskrit origin, it was still used at the time of writing the text of Pāzand (the word skaṇda

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in the sixteenth century AD was still used in the same way in compositions, in Gujarātī texts. For more information on the writing of Gujarātī texts at that time (→Dave 1935: 70-112). For example in the combination *skandakumāra* (ibid .: 81)), and this word forms the first part of the composition in the combination of the name of the book, which Dastur Neryosang has given in the Gujarātī language of his time in the Sanskrit translation of the text of Pāzand, and in the text of Pāzand he has given it as *škañd*, in which *-a* is omitted at the end and *s* was replaced by *š* in Pārsī Gujarātī. In fact, in the Hindī Gujarātī combination *Skaṇdagumānīgujāra* "The teacher who produces the believer, The passing teacher of a person who is suspicious, The teacher who produces the proud person" in Sanskrit translation, for the first part of the name, *Skaṇda* in Sanskrit, *skandhá* is often used, because *skandh* is sometimes written as *skand*. That is, *Skaṇda* is the wrong form for *Skandhá*. This is why it is used here instead of *skandhá*, which is the masculine noun "a sage, teacher" (Monier-Williams, 1999, 1256). (For more information about the composition of the name of the book, see Goshtasbi Ardakany, 2023). **Pāzand:** škañd (**1**, 38) **Pahlavi:** škand **Meaning:** "Teacher". **Sanskrit:** skandá/skandhá (Monier-Williams, 1999, 1256).

sthūnā/sthūnaa: In Hindī is a feminine noun and it means "a pillar" (McGregor, 2006, 1046), and in Sanskrit *stūṇā* equals *sthūṇā* (Monier-Williams, 1999, 1260), and *sthūṇā* in Sanskrit is a feminine noun and it means "the post or stake or pillar or column; the trunk or stump of a tree" (ibid., 1265). This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand. **Pāzand:** stūnaa/stūnā (**1**, 12, 13, 30) **Pahlavi:** stūnag **Meaning:** "the pillar; the trunk of a tree." **Sanskrit:** stūṇā/sthūṇā (Monier-Williams, 1999, 1260, 1265). **Dastur Neryosang's Sanskrit translation:** prakānda masculine or neuter noun "the stem or trunk of a tree from the root to the branches" (ibid., 653) and stambha masculine noun "a post, pillar, column, stem" (ibid., 1258).

sūcī: In Hindī, with the Sanskrit origin, is a feminine noun and it means "needle" (McGregor, 2006, 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:** sūča (**5**, 38) **Pahlavi:** sōzan **Meaning:** "needle". **Sanskrit:** sūci/sūcī́ feminine noun "a needle or any sharppointed instrument (e.g. a needle used in surgery)". **Root:** sūc- "to point out, indicate, show, manifest, betray" (Monier-Williams, 1999, 1241). **Dastur Neryosang's Sanskrit translation:** sūcikā feminine noun "a needle" (ibid., 1241).

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sūlāe: In Old Urdū, is equal to *salāī* (Jalibi, 2008, 145), and the word *salāī* [*śalākikā-*] in Hindī is a feminine noun and it means "a thin rod, or wire: a needle; surgical probe" (McGregor, 2006, 994). This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand. Also in Pali *sūla* is a masculine or neuter noun and it means "a sharp-pointed instrument, a stake" and *ayasūla* means "an iron stake" and *sūlā* is a feminine noun with the same meaning as *sūla* (Rhys Davids & Stede, 2009, 799). **Pāzand:** sūlāe (**5**, 38) **Pahlavi:** sūrāgē **Meaning:** "a thin rod (of a needle)". **Sanskrit:** śalākikā- feminine noun = śalākakā- (Monier-Williams, 1999, 1059). **Dastur Neryosang's Sanskrit translation:** chidrá neuter noun "a hole, slit, cleft" (ibid., 406). The reason for the mistake made by Neryosang and the confusion of the word is that in the Pahlavi script, the word sūrāg "hole" is written with the spelling swl'k (MacKenzie, 1986, 78), and there is the letter l in it, which caused Neryosang to confuse this word with the Hindī word and mention sūlāe in the text of Pāzand.

tam: In Hindī, is a masculine noun and it means "darkness; gloom; ignorance" (Delacy, 2019, 132), and in Urdū, is a masculine noun and it means "darkness; gloom" (Yatindranatha, 1911, 358), and in both languages it is derived from the Sanskrit principle *tamas-* (McGregor, 2006, 438; Yatindranatha, 1911, 358). The word has been entered into the Pārsī Gujarātī language and is included in the composition of *tam-tuxmaa* "with the origin of darkness" in the text of Pāzand. **Pāzand:** tam (**4**, 12) **Pahlavi:** tom **Meaning:** "Darkness". **Sanskrit:** támas neuter noun "darkness, gloom". **Root:** tam- (Monier-Williams, 1999, 438). **Dastur Neryosang's Sanskrit translation:** tama = támas The masculine noun "darkness" (ibid., 438) in the combination of tamobīja.

ṭaṭṭā/ṭaṭṭaa: In classical Hindī and Urdū, with the Hindī origin, is a masculine noun and it means "a screen" (Platts, 1983, 356). This word has been entered into the Pārsī Gujarātī language and according to the dialect of Pāzand writer, this word has appeared as *θədaa* or *θədā* in the text of Pāzand. **Pāzand:** θədaa/θədā (**5**, 67, 70, 72) **Pahlavi:** tētag **Meaning:** "screen". **Sanskrit:** tántra + ka (Platts, 1983, 356). **Dastur Neryosang's Sanskrit translation:** vimva = bimba masculine noun "a mirror" (Monier-Williams, 1999, 731).

Varuṇ: In Hindī, with Sanskrit origin, is a masculine noun and it means "mythol. the Vedic deity *Varuṇa* (often regarded as supreme deity, and later as god of the waters or ocean)." (McGregor, 2006, 909). Because of living in India, Dastur Neryosang sometimes has confused some similar words, and here he has used *varun* instead of *varan*, "demon of lust". This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand. **Pāzand:** varun (**3**, 23; **4**, 57) **Pahlavi:** waran "lust" (MacKenzie, 1986, 87). **Meaning:** In Pāzand, due to the confusion of the word with

varuṇ, the meaning of "Vedic god Varuṇa" must be corrected and changed to "lust". **Sanskrit:** Váruṇa masculine noun "all enveloping Sky; Varuṇa is one of the oldest of the Vedic gods" (Monier-Williams, 1999, 921), but because the word in the text had to be varan, the ancient form of the word is the Avestan varana-/varəna- (Nyberg, 1974, 203). **Dastur Neryosang's Sanskrit translation:** kā́ma masculine noun "sexual love or sensuality" (Monier-Williams, 1999, 271).

vicār: In Gujarātī, is a masculine noun and it means "1. Notion, view, judgment, reflection, thought. 2. Trouble, perplexity, a difficult and embarrassing case. 3. Investigation; 4. Deliberation. 5. Meditation 6. Determination, decision" (Belsare, 1993, 1056). The word *vicārī* comes from the Gujarātī language in the Gujarātī combination of *gumān vicārī* "thinking with hesitation and bewilderment, thinking by going this way and that way" and is equivalent to Sanskrit *vicāra* (Dave, 1935, 184). *vicāra* in Sanskrit is a masculine noun and it means "mode of acting or proceeding, procedure; change of place; pondering, deliberation, consideration, reflection, examination, investigation; doubt, hesitation; a probable conjecture; dispute, discussion" (Monier-Williams, 1999, 958). Dastur Neryosang also has had the Pāṭīdārī dialect, so because *i* becomes *a* in this dialect, he pronounced the word as *wacārī*, and in the text of Pāzand, because *c* can be converted to *z*, he has used the form *vazārī*. He also gives the equivalent of *bhrāntivicāraṇatā* for the Sanskrit translation of *gumān vicārī*, in which *vicāraṇatā* is used for *vicārī* (Jamasp-asana and West, 1887, 8) . (For more information about this composition, see Goshtasbi Ardakany, 2023). **Pāzand:** vazārī (**1**, 39) **Pahlavi:** wačārīh/wičārīh **Meaning:** "thinking, thought". **Sanskrit:** vicāra **Structure:** vi-car "to move hither and thither (in mind), ponder, reflect, consider". **Root:** car- (Monier-Williams, 1999, 958).

virodh: In Hindī, with Sanskrit origin, is a masculine noun and it means "1. opposition; resistance. 2. conflict (as of opinions); inconsistency. 3. hostility, enmity" (McGregor, 2006, 927). This word is mentioned in the *vīrōţ-dīnī* combination in the Pāzand text, which is the first component of the combination, and according to the rule of replacing i with ī in Gujarātī, and because Dastur Neryosang has Pronounced *d* or *dh* at the end of the word as *ţ* (except for *d* before *n* or *r*), he has written the word as *vīrōţ*. The combination *vīrōţ-dīnī* means "follower of the religion of the opposition party, holder of the opinion and argument of the opposite religion" and the Pahlavi equivalent wirrōyišnīg meaning "believer" is given in the Pahlavi text of the book. This word has been entered into the Pārsī Gujarātī language and has been mentioned in the text of Pāzand. **Pāzand:** vīrōţ (**4**, 3) **Pahlavi:** wirrōy

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Meaning: "opposition; conflict (as an opinion); enmity". **Sanskrit:** vi-rodha masculine noun "opposition, hostility, strife; contradiction"(Monier-Williams, 1999, 983-4). The Pahlavi of wirrōy is from **Old Iranian** * vṛnava- (present stem), from the root vṛ-: var- "to choose" (Hassandoust, 2016, vol. 4, 4394). **Dastur Neryosang's Sanskrit translation:** Gviroda (?)-dīnīya for vīrōṭ-dīnī combination.

vṛṣā: In Hindī, is a feminine noun and it means "name of several plants; name of a bush" (McGregor, 2006, 934). It also exists in *brishā* form in Hindī, which is not found in dictionaries, and according to the rule of replacing *i* with *ī* in the Gujarātī language, it appears as *brīšaa* in the text of Pāzand. Just as the word *vṛścik* is a masculine noun and it means "scorpion, the sign Scorpio (of the zodiac)" and also exists in Hindī as *brishak*, which is not found in dictionaries, or the word *vṛṣ*, which in Hindī is a masculine noun and it means "a bull, the sign Taurus (of the zodiac)", also exists in the form of *brisho*, which is not found in dictionaries (ibid., 934). Dastur Neryosang, however, uses *mūlāni* in the Sanskrit translation for *brīšaa* (Jamasp-asana and West, 1887, 5) and seems to have mistakenly confused the word with "root" because of its similarity, and instead of "branch", he has translated it as "root". *mula* in Sanskrit, is a neuter noun and it means "root" (Monier-Williams, 1999, 826). **Pāzand:** brīšaa/brīšā (**1**, 12, 18) **Pahlavi:** brīšag **Meaning:** "a bush". **Sanskrit:** [1]vṛisha The masculine noun "name of various plants" (Monier-Williams, 1999, 1011-12). **Dastur Neryosang's Sanskrit translation:** mūlāni.

vuh: In Urdū, with Hindī origin, is a pronoun and it means "That; he; she; it" (Yatindranatha, 1911, 1110). The word has been entered into the Pārsī Gujarātī language, and because the writer of Pāzand does not pronounce *u* before or after *v* (such as *rvą* for *ruwān* or *tvą* for *tuwān*), the word appears as *vh* in Pāzand text. **Pāzand:** vh (**5**, 88) **Pahlavi:** axw **Meaning:** In Pāzand text, "it", because instead of reading axw, Neryosang has read this word as ān/hān pronoun and has given the Indian equivalent for it. But next to [2]axw is "vital force" (MacKenzie, 1986, 14). **Sanskrit:** ø In the Pahlavi text, the word axw is from the Avestan ahū - "vital force" (Hassandoust, 2016, vol. 1, 351) and from the root ah- "to be" (ibid., Vol. 2, 2436). **Dastur Neryosang's Sanskrit translation:** prajnonmesha, it has the same meaning as the Pahlavi form of the word.

Result

In this research, Gujarātī and Pārsī Gujarātī language and the rules of these languages were investigated first, because the form of the words in the Pāzand text was influenced by these rules. Then the language of the Pahlavi text and the language of Pāzand text of the book Shikand Gumānīk Vichār were examined and it was found that because the author of the book, Mardān Farōkha, traveled to

India to learn more about his religion and to obtain works written about it, he learned Hindī and Pārsī Gujarātī languages there and wrote the book in Pārsī Gujarātī language and Pahlavi script. Dastur Neryosang, who was one of the Pārsīs of India and his language was Pārsī Gujarātī, has also written the text of Pāzand in Pārsī Gujarātī language, but in Avestan script so that all Zoroastrians could benefit from its contents. In this article, the pure Hindī and Gujarātī words that are mentioned in the first five chapters of Shikand Gumānīk Vichār were examined, and for each word, the grammatical category, the gender of the word in Hindī and Gujarātī, the meaning of the word in these languages, the form of Pāzand and Pahlavi, the ancient form and etymology of the word and the Dastur Neryosang's Sanskrit translation were given. Comparing the Pāzand and Pahlavi forms of the words with the Sanskrit translation, it was found that in some cases, Dastur Neryosang confused the word with a Hindī word or in the Pahlavi script, he has considered another reading of a word and has given the Hindī or Gujarātī equivalent of the word according to what he has read.

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