# LESSON 1

## THE AVESTAN ALPHABET

The Avestan alphabet was invented, probably in ab. 600 CE, as a phonetic alphabet, in which every sound was to be represented by one letter. Two things must be kept in mind:

1. The sounds this alphabet was intended to record were those of the oral recitation as performed at the time of the invention, not the original pronunciation of Old and Young Avestan, and we do not know to what extent the pronunciation had changed in the ritual recitation.

2. The Avestan and (Book) Pahlavi alphabets are known only from the 13th century onward, and we do not know what their exact forms were at the time of the invention of the Avestan alphabet. The Pahlavi script, for instance, may have been more differentiated than it is in the standard form of the manuscripts.

The alphabet was based upon the Pahlavi (Middle Persian) alphabet in use at the time, which was descended from Aramaic. The Avestan script is therefore also read from right to left.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| a | ā | i | ī | u | ū | e | ē | o | ō |
| ə | ə̄ | ą | ą̇ (*ə̨) | ą̊ | å | | | | |
| p | b | β | | f | | | m | m̨ | |
| t | d | δ | δ₂ | θ | ṭ | ṭ₂ | n | ṇ | |
| k | g | ġ | γ | x | | | ŋ | | |
| c | j | | | | | | ń | | |
| y | Y | ii | | x́ | | | ń́ | | |
| v | | uu | | xᵛ | | | ŋᵛ | | |
| r | s | ś | š | ṣ̌ | z | ž | h | | |

ṣ̌

The letter ـسـ is found in one manuscript only.

For *ą̇, δ₂, ġ,* and *ṭ₂* one usually writes *ą, δ, g,* and *ṭ*.

In the mss., ـسـ is sometimes dived between lines as ع + ـ.

Most scribes write the *b* in two parts, first the downstroke ع = *n*, then the long-stroke. Sometimes, the long-stroke is forgotten, and only the downstroke written, cf. Y.2.3, where J2 first has *narəsmanaēca* for *barəsmanaēca*, then *barəsmabaēca* with an extra long-stroke.

Note that *y Y v* are only written in initial position, while <ii> and <uu> are used in non-initial position to express Eng. *w* and *y*. Before vowels, *ii* and *uu* = [ii̯, ii̯] and [u̯, uu̯], e.g.:

*yāna-* "boon," *xšaiiaṭ* /xšai̯aṭ/ "he ruled," *mašiiō* /mašii̯ō/ "(mortal) man" (OInd. *martiyo*);

*vohu* "good," *yauuaṭ* /i̯au̯aṭ/ "as long as" (OInd. *yāvat*), *druuō* /druu̯ō/ "sound, healthy" (OInd. *dhruvo*). Note that *ii* and *uu* are also found in inital position, although rarely:

*iieiiən,* subjunctive of the perfect stem *\*iiāii- < √i* (= OInd. *iyāy-*),

*uua* [úu̯a] *< \*uβa* "both."

Formerly, *ii* and *uu* in all these functions were usually transliterated as *y* and *v*, so that no distinction was made between them and initial *y/Y* and *v* (e.g., Bartholomae, *Air. Wb.*). When *uu* and *ii* appeared in initial position ᵤ*va*- and ᵧ*y*- were sometimes written (thus Bartholomae, *Air. Wb.*, cols. 147, 399).

Note that Bartholomae used *w* to transliterate <β>.

*ṭ* is written for *t* in final position and before stops (*ṭk*, *ṭb*), e.g., *āaṭ* "then," *ṭkaēša*- "*guidance," *ṭbaēšah*- "evil, hostility."

## LIGATURES

In many manuscripts, certain letters are frequently combined. Some common combinations, or "ligatures," are the following:



## STRESS

We know nothing certain about stress in Avestan. For practical purposes a stress rule like that of Latin or Classical Sanskrit may be used, i.e., 1) stress the second-last syllable (the "penultimate") if it is "heavy," i.e., has a long vowel (or diphthong) or a short vowel followed by two or more consonants, or if the word has only two syllables, e.g., *ā̆pō*, *ápō*, *mazíštō*; 2) stress the third-last syllable (ante-penultimate) if the penultimate is "light," i.e., has a short vowel followed by one consonant only, e.g., *vaēnahi*, *barā̆mahi*; 3) stress the fourth-last syllable if the antepenultimate and penultimate are both light, but put a secondary stress on the penultimate, e.g., *áhuràhe*, *yázamàide*.

It is also possible that some words still had the accent on the final syllable, as in Old Indic, e.g., *ā̆pō* but *apó*.

Note that a final -*ə* does not count as a syllable (but -*ə̄* does). The vowel sequences *ai*, *ei*, *au*, *ou* count as short vowels (*aⁱ*, *eⁱ*, *aᵘ*, *oᵘ*). Double *ii* and *uu* either count as single consonants *i̯* and *u̯* or as vowel + consonant *ii̯* and *uu̯*.

## PUNCTUATION

In Avestan manuscripts, all words (sometimes parts of words) are separated by a period. Sentences are usually marked by a triangular group of three dots ( ⁝ ) or other decorative marks (-⁞-, ⊚).

## PRONUNCIATION

Following are some guidelines to the pronunciation of Avestan.

1. Vowels.

Note that the vowels should be pronounced "cleanly," as in Italian or Spanish, rather than as in English.

| letter | example | approximate pronunciation |
|---|---|---|
| *a* | *apō* | Span. *ga*t*o*; Eng. *cart* or *cut*; Germ. *Katze*. |
| *ā* | *āpō* | Eng. *car* or *bath* (not Amer. Eng.); Germ. *Lade*. |
| *aē* | *baēuuarə* | Span. *bai*le; Eng. *bite*; Germ. *kein*. |
| *ao* | *gaoš* | Span. *cau*sa; Eng. *cow*; Germ. *Haus*. |
| *i* | *pita* | Span. *hi*jo; Eng. *feet*; Germ. *bitte*. |
| *ii* | *maiia* | Span. (not Amer.) *ma*yo, Amer. Span. *po*llo; Eng. *layout*. |
| *ī* | *vīspe* | Eng. *feed*; Germ. *lies*. |

| | | |
|---|---|---|
| *u* | *uɣra* | Span. *gusto*; Eng. *f*oo*t*; Germ. *Lust*. |
| *uu* | *tuua* | after consonant Eng. *t*wo *w*ent; after vowel Eng. *p*ower. |
| *ū* | *sura* | Eng. *m*oo*ve*; Germ. *Busen*. |
| *e* | *ziieni* | Span. *b*es*o*; Eng. *b*e*d*; Germ. *Bett*. |
| *ē* | (only in *aē* and monosyllables) | Germ. *S*ee. |
| *o* | *vohu* | Span. *r*o*jo*; Eng. approximately *so*ur*ce*. |
| *ō* | *apō* | Eng. approximately *b*o*res*. |
| *ə* | *kərəta* | Eng. *h*ur*t*; Germ. *k*ö*nnt*; French *p*eu*-être*. |
| *ə̄* | *spə̄ništa* | Eng. *h*ear*d*; Germ. *sch*ö*n*; French *é*meu*te* or *p*eur. |
| *ą* | *maṣ̌iiąsca* | French *ch*an*ce*. |
| *ą̇* | *\*barəsmą̇* | French *un* or *l*un*di*. |
| *å* | *må̊ŋhō* | Eng. *h*aw*k* or *b*aw*dy*. |

2. Consonants.

*p, b, f, m, t, d, n, k, g (ġ), j, y* (*Y*), *v, s, z, h* are pronounced as in English.

| | | |
|---|---|---|
| *β* | *aiβi* | Span. *reci*b*ir*. |
| *m̨* | *am̨āi* | preaspirated *m* (compare Eng. interjection *hum*). |
| *δ, δ₂* | *bāδa* | Span. *la*d*o*; Eng. *fa*th*er*. |
| *θ* | *paθa* | Span. (not Amer.) *hacer*; Eng. *ba*th. |
| *t̰, t̰₂* | *mat̰* | approximately Amer. Eng. *bett*er. |
| *ṇ* | | = *n* before *t, d*; = *ŋ* before *k, g*; = *m* before *p, b*. |
| *γ* | *aγa* | Span. *ha*g*a*. |
| *x* | *haxa* | Span. (not Amer.) *hi*j*o*; Germ. *Lo*ch. |
| *x́* | *dax́iiunąm* | Germ. *i*ch; Chin. x*i*; Jap. h*i*. |
| *xᵛ* | *xᵛatō* | = *x* + *w*. |
| *ŋ* | *raŋha* | Eng. *si*ng. |
| *ń* | | in *ńh* ≈ *ŋ* + *h* + *y*, cf. Eng. *wro*ng h*ue*. |
| *ŋᵛ* | | in *ŋᵛh* ≈ *ŋ* + *h* + *w*, cf. Eng. *lo*ng wh*ile*). |
| *c* | *cit̰* | Span. *ch*i*co*; Eng. *ch*i*t*. |
| *ń* | *ańō* | Span. *a*ño. |
| *r* | *raiia* | Ital. *R*o*ma*. |
| *š, ṣ̌* | *spiš, aṣ̌a* | Eng. *wi*sh, *ca*sh. |
| *ś* | *aśiiō* | Eng. *-sh y-* in *wa*sh y*our face*. |
| *ž* | *tiži* | Eng. *lea*sure; French *rou*ge. |

**EXERCISES 1**

1. Practice pronouncing the following words and sentences and write them in Avestan script:

*aməṣ̌å spəṇta* "Life-giving Immortals"

*upa.tacat̰ Arəduuī Sūra Anāhita* "Arəduuī Sūra Anāhita came running"

*Θraētaonō sūrō yō janat̰ Ažim Dahākəm* "Θraētaona, rich in life-giving strength, who killed the Giant Dragon"

*Yimō xšaētō huuąθβō yō xšaiiata darəγəm zruuānəm* "radiant Yima with good herds, who ruled for a long time"

*vispe yazatå̊ŋhō aməṣ̌aca spəṇtaca həṇti* "all beings worthy of sacrifice (= deities) are both immortal and life-giving."

2. Transcribe and practice pronouncing the following Avestan words:

*(Avestan script, two columns of words)*

3. "Guess" how to say: "I carry, I eat, he eats, he requests, we carry, we request."

**VOCABULARY 1**

The grammatical forms of the words in these reading exercises will be explained in the following lessons. For the sake of future reference, however, all the standard grammatical information is given here. Thus, after each word, the so-called "stem"—followed by a hyphen—is given, which indicates that the word changes according to its grammatical form. No hyphen indicates that the word does not change. The stems and their meanings should be learned by heart. The abbreviations m. = masculine, f. = feminine, n. = neuter refer to the gender of the nouns and should be noted; nom. = nominative, acc. = accusative, voc. = vocative, gen. = genitive, sing. = singular, plur. = plural; the symbol √ refers to the "root" of a verb; " < " means "comes from". A slash " / " is used to indicate different stems. All these terms will be explained later.

The alphabetical order adopted here is as in English, with modified letters following the simple ones (from left to right):

| | | | | | |
|---|---|---|---|---|---|
| a ā å ą | e ē ə ə̄ | i ī | n ṇ ŋ ń ŋᵛ | s š ś ṣ̌ | x x́ xᵛ |
| b β | f | j | o ō | t θ | y |
| c | g γ | k | p | u ū | z ž |
| d δ | h | m m̨ | r | v | |

aγa, nom. plur. of aγa-: bad, evil

airiianąm, gen. plur. f. of airiia-: Aryan, Iranian

amauuaṇtəm, acc. sing. m. of amauuaṇt-: forceful, strong

aməṣ̌å, nom. plur. of aməṣ̌a-: immortals

Aməṣ̌å Spəṇta: Life-giving Immortals; name of six divine beings that play an important role in Mazdaism (see Lesson 2)

Arəduuī Sura Anāhita, nom. sing. of

Arəduuī- Surā- Anāhitā-: Arəduuī Sura Anahita (see Lesson 2)

aṣ̌əm, nom. sing. of aṣ̌a- n.: (cosmic and ritual) Order (see Lesson 2)

aṣ̌i- f.: reward; Aṣ̌i, goddess of the rewards

aṣ̌iiō, nom. sing. of aṣ̌iia-: who is in charge of rewards (and punishments); standing epithet of Sraoša

Ažim Dahākəm, acc. sing. of Aži- Dahāka-: Azhi Dahaka, name of a giant dragon (Pers. Aždahā or Żoḥḥāk)

ā: (up) to (+ acc.)

āaṯ: then

āfš, nom. sing. of āp-/ap-

āp-/ap- f.: water

āpō, nom. plur. of āp-/ap-

baraiti < bara- √bar: he carries

darəγəm, acc. sing. m. of darəγa-: long

dax́iiunąm, gen. plur. of daṅhu- f.: land

druua, nom. plur. of druua-: sound, healthy

haṇjamanəm, nom.-acc. sing. of haṇjamana- n.: assembly

həṇti < ah- √ah/h: (they) are

huuąθβa-: who has good herds; standing epithet of Yima

janaṯ < jan(a)- √jan/γn: struck down, smashed, killed

jaṇta, nom. sing. of jaṇtar-: striker, smasher

Jāmāspa, voc. sing. of Jāmāspa-: Djamaspa; person figuring in the legends of Zarathustra.

Jāmāspō, nom. sing. of Jāmāspa-

maniiuš, nom. sing. of maniiu-: spirit, inspiration (see Lesson 2)

maṣ̌iia-: man, mortal man

maṣ̌iiō, nom. sing. of maṣ̌iia-

mazdaiiasna, nom. plur. m. of mazdaiiasna-: someone who sacrifices to (Ahura) Mazdā; Mazdayasnian, Mazdean

mąθrəm, acc. sing. of mąθra-: poetic thought (expressed in words), sacred word

Miθrəm, acc. sing. of Miθra-: solar deity, god of contracts and agreements (see Lesson 2)

nauuāzəm, acc. sing. of nauuāza-: ship's captain

Pāurum, acc. sing. of Pāuruua-

Pāuruua-: name of a ship's captain tossed up into the air by Thraetaona (Θraētaona), but saved by Arəduuī Sura Anāhita

Pourušāspa, voc. sing. of Pourušāspa-: name of the father of Zarathustra; lit. having/with grey horses

spəṇta, nom. plur., spəṇtəm, acc. sing. of spəṇta-: "life-giving, (re)vitalizing," literally "swollen (with fertility, etc.)." The term is traditionally translated as "beneficial" (also "incremental") or even "holy"; fundamental concept in Mazdaism: the quality of those who, like Ahura Mazdā, keep or reestablish the cosmos in/to its pristine state

spēništō, superlative, nom. sing. m. of spəṇta-: most life-giving

Spitama, voc. sing. of Spitāma-: of the Spitāmas, Spitamid; family designation of Zarathustra

Sraoša-: name of a god personifying one's readiness to listen to the gods and the gods' to humans

sura- (sūra-): rich in life-giving strength

šiiaoθna, nom.-acc. plur. of šiiaoθna- n.: deed, act, action

tacaiti < taca- < √tak: flows

taṯ, nom.-acc. sing. n. of ta-: that

taxma-: firm, enduring, steadfast, brave

ṯbaēšah- n.: hostility, evil

ṯkaēša-: *guidance, teaching

Θraētaona-: Thraetaona, name of dragon-slaying hero (Pers. Feridun)

upa.tacaṯ < upa-taca- √tak: came running

uua, f.n. uiie: both

vaṇhu-, vohu-: good; good thing

vaṇᵛhi, nom. sing. of vaṇᵛhī- f. of vaṇhu-: good

vifra, nom. sing. of vifra-: smart

vifrō, nom. sing. of vifra-

vifrō.təməm, acc. sing. of

vifrō.təma-, superlative of vifra-: smartest

vispa-: all

vohu, nom.-acc. sing. and plur. n. of vaṇhu-: good

xšaētō, nom. sing. of xšaēta-: radiant(?); standing epithet of Yima and Apąm Napāt

xšaiiata < xšaiia- √xšā: he ruled

xᵛarāmahi < xᵛara- √xᵛar: we eat

xᵛarəθa- n.: food

yauuaṯ: as long as

yāna- n.: a boon (that is requested)

yāsa- √yā: to request

yāsāmi < yāsa-: I request (am requesting)

Yima-: Yima, proper name; first king and builder of a fortress (vara-) to preserve species of the good creation during a devastating winter

yō, nom. sing. of ya-: who

zaoθrå, acc. pl. of

zaoθra/ā-: libation

zruuan-, zruuān-, zrun-: time

# LESSON 2

## THE PHONOLOGY (SOUND SYSTEM) OF AVESTAN. GENERAL REMARKS.

One of the things that strikes one about Avestan as opposed to Old Indic (Sanskrit) is the seemingly chaotic orthography. The cause of this state was long thought to be that the Avestan text had been corrupted by the manuscript writers, and scholars therefore decided that the text had to be "corrected" and "normalized" in order to recapture the "original" Avestan text. They never proved their point by examining in detail the orthography and the individual characteristics of the manuscripts, however.

The first Western scholar to undertake a complete analysis of the phonology of Avestan was G. Morgenstierne, who in an article written during World War II and published in 1942 showed that the Avestan alphabet reflected an internally consistent phonological (sound) system, in many respects similar to those of living Iranian dialects and languages. Most of the seemingly orthographic aberrations, which at the time were commonly explained as scribal errors, could be explained in terms of the phonological system of the language(s) of the Avesta.

It must be kept in mind, however, that the Avestan texts as we have them do not necessarily in every detail reflect a genuine linguistic system. For centuries they were adjusted by editors (diascevasts) and then by scribes who spoke dialects or languages with phonological systems differing fundamentally from that of the original Avestan language. Thus, on one hand, the Old Avestan texts contain many elements that are clearly borrowed from or influenced by Young Avestan, and, on the other hand, the Young Avestan texts contain both elements that are imitations of Old Avestan ("pseudo-OAv.") and elements belonging to later stages of Iranian that were probably introduced by the scribes.

It is, finally, almost impossible to determine which of the sound changes we observe in our extant manuscripts already belonged to the original language and which ones were introduced at various stages of the 1000-1500 years' oral and written transmission of the texts. One way of determining early changes is to compare the Avestan phonological system with that of Old Indic.

As much of the transmission of the surviving Avesta probably took place in southwestern Iran, phonological changes shared with other East-Iranian languages as opposed to West-Iranian languages may be assumed to belong to the early period. One such typically East-Iranian sound change is the shortening of *ī* and its disappearance in *juua-*"alive," which agrees with Sogdian *žw-*, Khotanese *juva-*, and Pashto *žw-*, against OInd. *jīva-*; and in *cuuaṇt-* "how great," OInd. *kīvant-*.

Palatalization and labialization of vowels, however, which is typical of the transmitted Avestan text, are also found in western Iranian languages and do not necessarily belong to the eastern stage of the transmission.

**Important**:

Some students may find it useful to compare Sanskrit (Old Indic) when learning the Avestan grammar, but both they and the teachers should avoid phonetically "translating" the Avestan into Sanskrit to explain the Avestan forms. Such an approach not only hints at an "inferior" status of Avestan compared to Sanskrit but also—more importantly—may take the focus away from the linguistic structure of Avestan in its own right—its phonetic and grammatical systems and the indigenous semantic developments. In my own experience, students who routinely see the Sanskrit forms in the Avestan ones may experience great difficulties in identifying typically Avestan, especially "contracted," forms.

The students are not expected to master completely the following description of the phonological system of Avestan right away but use it for reference.

## PHONEMES

[Much of this can be omitted by beginners, as well as, of course, by students familiar with the concepts.]

We call "phonemes" the smallest units of speech that distinguish meanings. Phonemes are usually determined by exhibiting "minimal pairs," e.g., English *bad ~ sad*, a pair that establishes /b/ and /s/ as separate phonemes in English.

Phonemes are denoted by writing them between / /. **The phoneme is not a "sound"** (the sound that somebody produces and which we hear when somebody speaks) but a linguistic entity devised, as it were, to provide the theoretical link between acoustic **sound** (the "physical" aspect of speech) and **meaning** (the "psychological" aspect of speech).

When we want to emphasize that we are talking about the actual sound, or the "phonetic realization" of a phoneme, we use square brackets [ ], e.g., [p], [b], [z]. These actual sounds are also called "phones" or "allophones."

Phonemes are described by listing their "distinctive features." These distinctive features are descriptions of how the sound is produced in the mouth and which parts of the mouth are involved in the sound production. Following are some examples:

/b/: stop, labial, voiced ~ /p/: stop, labial, unvoiced, ~ /m/: nasal, labial.
/x/: fricative, velar, unvoiced ~ /γ/: fricative, velar, voiced.
/s/: sibilant, alveo-dental, unvoiced ~ /z/: sibilant alveo-dental, voiced ~ /š/: sibilant, alveo-palatal, unvoiced ~ /ž/: sibilant, alveo-palatal, voiced.

Note that English *t* is sometimes aspirated [tʰ], sometimes not aspirated [t]. The feature "aspiration" is not, however, distinctive in English or Avestan, so there is no phonemic opposition /t/ ~ /tʰ/, /p/ ~ pʰ/, etc. In such cases we say that [p] and [pʰ] are "allophones" of /p/. Aspiration *is* a distinctive feature in some languages—Sanskrit, for instance, where we have minimal pairs such as *kara* [kara] "hand" ~ *khara* [kʰara] "donkey."

In the case of /n/ we note that "voiced" is not a distinctive feature of nasals in English or Avestan, as no two words can be distinguished by the presence or absence of voicing in a nasal /n/. On the other hand, Avestan has a voiceless or, probably, pre-aspirated [ʰm], which may be a separate phoneme: /m/ ~ /ʰm/, but more probably is simply an allophone of /m/ after *h* or alternative (short-hand) way of writing *hm*.

## PHONEMIC NEUTRALIZATION

Phonemes may not be distinguished in all positions. Thus, in English we cannot find any minimal pairs distinguished by the phoneme sequences /st/ and /sd/. In such cases we say that the phonemic opposition between /t/ and /d/ has been neutralized after /s/.

## VOWEL PHONEMES

Vowel phonemes are defined by features relating to the position of the tongue in the mouth and the shape of the lips. There are three basic parameters:
1. The height of the highest point of the tongue: *high - mid - low*.
2. The place of the highest point of the tongue: *front - central - back*.
3. Rounding or non-rounding of the lips.

In Avestan there are the additional features of *short - long* and of *nasalized - oral* (= non-nasalized), only some of which have distinctive function.

Diphthongs may be regarded as combinations of phonemes or single, composite, phonemes.

We may tentatively posit the following vowel (simple and diphthongs) phonemes for Young Avestan (spelling in < >):

|      | Front      | Central    | Back, rounded | Nasal           |
|------|------------|------------|---------------|-----------------|
| High | i <i, ī>   |            | u <u, ū>      |                 |
| Mid  | e <e, ē>   | ə, ə̄ <ə, ə̄> | o <o, ō>      | (ə̃̄ <ą̇> ?)      |
| Low  | a <a>      | ā <ā>      | å < å>        | (ą < ã > ?)     |
|      |            |            |               | ą̄ <ą̃>          |

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Diphthongs:
  Short                                                                      Long
  ai <ae, aē>                        ~ oi/əi <ōi>              āi <āi>
  au <ao, aō>            ~ ou <ou>    ~ əu <ə̄u>       āu <āu>


The difference between *ō* and *å* must have been between closed and open [o: ~ ɔ:] (approximately as in English *home* ~ *hawk*, Germ. *rote* ~ *Rotte*).


Cf. the following minimal or almost minimal pairs:


  *āpō ~ apō* "waters" nom. plur. ~ gen. sing., acc. plur.
  *apō ~ apa* "water" gen. sing., acc. plur. ~ instr. sing.
  *aməm ~ iməm* "the strength" ~ "this"
  *apa ~ upa* "with water" ~ "up to, at"
  *aspō ~ aspa ~ aspā* "horse" nom. sing. ~ instr. sing. ~ acc. plur.
  *surō ~ surå* "rich in life-giving strength" masc. nom. sing. ~ fem. nom.-acc. plur.
  *aeta/aēta ~ aete/aēte* "this" instr. sing. ~ nom. plur.
  *āiš ~ aēša* "with these" ~ "this (one)"
  *gāuš ~ gaoš/gaōš ~ gə̄uš* "cow" nom. ~ gen. ~ gen.
  *parəna- ~ pərəna-* "feather" ~ "full"
  *mašiia- ~ aməša-* "(mortal) man" ~ "immortal"
  *kaša ~ °kaša* "armpit" ~ "-cutters"
  *tē ~ tą* "they" and *haoma ~ haomą* "haoma" plur. nom. ~ acc.


The phonemic status of vowel length in the case of *i* and *ī*, *u* and *ū* is uncertain. Standard editions and grammars give the impression that the distribution of short and long *i* and *u* (in Young Avestan) is conditioned by phonetic context and that they are therefore in complementary distribution. Thus, the distribution by phonetic context may be a mirage of Western editions and not supported by the manuscripts.
  See now in detail de Vaan, 2003.
  Note that in relatively modern Iranian manuscripts long *ū* is replaced by *ī*. Investigation of this phenomenon may help establish the correct distribution of *u* or *ū*.
  In this manual, long *ī* and *ū* are used in final position in monosyllables only (*zī*, *nū*) and separated preverbs (*nī.°*, *vī.°*), as well as to indicate stem forms (*tanū-*, etc.), but in all other cases short *i* and *u* are used consistently (with some exceptions in the reading exercises), in order to stress the fact that the choice of (Young) Avestan short or long *i* and *u* is not conditioned by their origins, such as Proto-Iranian short and long *i* and *u* or by their being contraction products (*-im*, *-īm*, and *-ii̯am* all > *-im* or *-īm* and *-um*, *-ūm*, and *-uu̯am* all > *-um* or *-ūm*). Obviously, long *ī* and *ū* could also have been used.
  The same *caveat* may to some extent apply to short and long *e* and *ē*, *o* and *ō*. Thus, in our standard editions, *ē* other than in monosyllabic words (see below), is restricted to the diphthong *aē*, while *ō*, other than as word final and composition vowel, is only found before the morpheme border. Pairs such as *vohu* and *dāmōhu* do not, therefore necessarily prove a phonemic opposition *o ~ ō*. The distribution of *o ~ ō* also varies by manuscripts, and many manuscripts have consistently *vōhu* instead of *vohu*, and for the diphthong *ao* many manuscripts commonly have *aō*.


*å* was an allophone of *ā* before *ŋ*, *ṇt*, and *s*.
[The short *å̡* is found in a single manuscript (Pd) for short *a* before *ŋ*.]

*ą* was an allophone of *ā* before *n* or *m*, e.g., *nąma* or *nāma*. In the accusative plural it is in complementary distribution with *ə̄*, which therefore apparently stands for *\*ə̄* or *\*ə̄*.

The use of the two letters ﻕ and ﻉ was a matter of scribal preference. In Geldner's edition ﻕ is the "default" letter.

The primary diphthong *aē* < *\*ai* is never found in final syllable, open or closed. In final closed syllable, *aē* is the result of contraction (e.g., *-aēm* < *\*-aiiam*).

The diphthong *ōi* appears to be an allophone of *aē* used primarily in closed syllables, including final syllables. Thus, in Young Avestan, *ōi* is preferred before consonant clusters, though not before *s* or *š* plus one consonant (Fortson, 1996).

The only apparently minimal pair for *aē ~ ōi* is *aēm* "he" ~ *ōim* "one" (< *aēuua-*). Instead of *ōim* we also find the spelling *aoim, et al.*, so *ōim* may be just a manuscript variant of *aoim*.

The diphthong *ōi* occurs occasionally in monosyllables instead of *ē*, e.g., *yōi* but *tē*.

The diphthong *ə̄u* is used in a small number of words as a variant of *ao*, probably in imitation of Old Avestan.

The diphthong *ou* is only found as the result of labialization (see the next lesson), e.g., *pouru* < *\*paru*. In the manuscripts it is also written *ōu* (*pōuru*).

**EXERCISES 2**

1. Practice reading and pronouncing the following words and phrases and translate them:



2. Read and try to translate the following sentences:

**VOCABULARY 2**

aēm, nom. sing. m. of ima-: this one, he

aēša, nom. sing. m., f. of aēta-: this

aēuua, nom. sing. f. of aēuua-: one (numeral)

ahura-: lord

Ahurō Mazdå, nom. sing. of Ahura- Mazdā-: Ahura Mazdā

ama-: force, strength

amauua, nom. sing. m. of amauuaṇt-

Amərətatāt-, amərətāt- f.: Non-dying

Anāhite, voc. sing. of Anāhitā-: O Anāhita!

aŋhu-, ahu-: existence, especially the new-born Ordered existence generated by the sacrifice

aŋra-: evil (dark, destructive?); the opposite of *spəṇta-*

Aŋrō Maniiuš, nom. sing. of Aŋra- Mainiiu-: the Evil Spirit

aspō, nom. sing. of aspa-: horse

asti < ah-: is

Aṣ̌əm Vahištəm: Best Order

aṣ̌auuan- m.: sustainer of Order, Orderly

auuańhe, dative sing. of auuah- n.: to (the) assistance (of)

Ārmaiti- f.: Humility

Spəṇtā- Ārmaiti-: Life-giving Humility

ātar-/āθr-: fire

daēna, nom. sing., daēnąm, acc. sing. of daēnā-: "vision soul"

daēuua-: evil god, demon

darəγəm, adv.: (for a) long (time)

dāmōhu, locative plur. of dāman- n.: creature

druj- f.: the (cosmic) Deception, a Lie (demon)

druuaṇt-: possessed by the Lie

duuąsa-: to attack (? said of evil beings)

duraošō, nom. sing. duraoša-: *death-averting

dušmatəm, nom.-acc. sing.,

dušmata, nom.-acc. plur. n. of dušmata-: badly thought (thought)

dužuuaršta, nom.-acc. plur. n. of dužuuaršta-: badly done (deed)

dužuxta, nom.-acc. plur. n. of dužuxta-: badly spoken (word)

fraša-: full of life-giving juices

frašō.kərəiti- f.: the Renovation

gaēθiia-: belonging to/residing in the world of living beings,

gao- m., f.: ox, cow; plur. cattle, animal species

gāuš, nom. sing. of gao-

haomō, nom. sing. of haoma-, Haoma-: the haoma plant and a god

Hauruuatāt- f.: Wholeness

hauua, nom. sing. f. of hauua-: own

humata, nom.-acc. plur. n. of humata-: well-thought (thought)

huuaršta, nom.-acc. plur. n. of huuaršta-: well-done (deed)

huxtəm, nom.-acc. sing. n.,

huxta, nom.-acc. plur. n. of huxta-: well-spoken (word)

iməm acc. sing. m. < ima-: this

jasa < jasa- √gam: come!

juua: 1. nom. plur. m. of juua- "alive"

juua: 2. imperative 2nd sing. of juua- "to live"

juuaṯ, injunctive sing. 3rd p. of juua-: to live

kaša, nom. sing. of kašā-: armpit

manah- n.: thought, mind

maniiauua-, fem. maniiəuuī-: belonging to/residing in the world of *maniiu*s/the other world

maṣ̌iia, nom. plur. of maṣ̌iia-

mazdā- m.: omniscient

māzdaiiasni-: of/belonging to the one who sacrifices to Ahura Mazdā

mē: to/for/of me

mošu: soon, quickly

nāman- or nąman- n.: name

nəmax̌iiāmahi, 1st pl. of nəmax̌iia-: do homage

nurəm: now

ōim, acc. sing. m. of aēuua-: one

paoiriiō.fraθβaršta, nom. plur. m., n. of paoiriiō.fraθβaršta-: first fashioned forth

parəna, nom.-acc. plur. of parəna- n.: feather

Pāuruuō, nom. sing. of Pāuruua-

pərəna-: full

pouru, nom.-acc. sing. n. of pauru-: much

pouru.sarəδa, nom. sing. f. of pouru.sarəδa-: of many kinds

Rašnu-: Rashnu

ratu-: (divine) model, "prototype, blueprint"

saošiiaṇt-: Revitalizer

spaēta, nom.-acc. plur. n. of spaēta-: white

Tištriia-: Tishtriia

upa: at, in (+ acc.)

vahištō, nom. sing. m. of vahišta-,

vahišta- superlative of vaŋhu-: best

vahištō aŋhuš: the Best Existence, paradise

Vaiiu-: name of a deity

vairiia-: well-deserved (commonly used of rewards)

Vərəθraγna-: name of the deity of victory

Vohu Manō, nom. sing. of vohu- manah- n.: Good
  Thought

xšaθra- n.: (royal) command

Xšaθrəm Vairim: Well-deserved Command

yazata-: deserving of sacrifice, deity

Zaraθuštra-: Zarathustra

zaraθuštri-: Zarathustrian, in the tradition of
  Zarathustra, spoken by Zarathustra

# LESSON 3

## PHONOLOGY

### Consonants

We may posit the following (original) consonant phonemes for Young Avestan. The principal allophones are in parenthesis.

| | Stops | | Fricatives | Continuant | | Nasals | | Sibilants | | |
|---|---|---|---|---|---|---|---|---|---|---|
| | - voice | + voice | - voice | + voice | - voice | + voice | | | - voice | + voice |
| Bilabials | p | b | | (β) | | u̯ <uu> | m (m, m̨) | | | |
| Labio-dentals | | | f | v (?) | | | | | | |
| Dentals | | | θ | (δ) | | | | | s | z |
| Alveo-dentals | t | d | | | | | n (ṇ) | | | |
| Alveolar | | | | | (hr ?) | r (?) | | | ṣ̌ (?) | |
| Alveo-palatals | č | ǰ | | | | | | | š | ž |
| Palatals | | | | y | | i̯ <ii> | (ń) | | ś | (ž) |
| Velars | k | g | x | (γ) | | | ŋ | | | |
| Palato-velars | | | (x́) | | | | (ń̃) | | | |
| Labio-velars | | | xᵛ | | | | ŋᵛ | | | |
| Pharyngeal | | | | | | h | | | | |

*β δ γ:* Post-vocalic and, in some instances, post-consonantic /b d g/ were realized as *β δ γ* (e.g., *baγa-* "lord, god," *duγδa* "daughter"), except *d* often close to *r*, which was often realized as *d* (*huraoδa-* "well-shaped" but *vadar-* "(striking) weapon").

*x́:* This letter is rarely used in Young Avestan, which has *ń̃h* where Old Avestan has *x́*. It is always followed by *ii*, e.g., *dax́iiunąm* "of the lands," *nəmax́iiāmahi* "we revere."

*xᵛ:* This letter is used in initial position and corresponds to *ŋᵛh* between vowels (except when it is from *-ku̯-*).

*r, hr:* /r/ had an unvoiced, or "preaspirated," allophone before *p* and *k* written *hr*, apparently limited to syllables which bore the stress. The original *\*hrt* became *š* (see next). As the stress shifted, or if the consonant changed, the original *r* reappears: *kəhrpəm ~ hukərəpta-, aša- ~ Astuuaṯ.ərəta-, mahrka- ~ amərəxti-.*

*m̨:* /m/ has a special variant—written *m̨*—after *h*, which was perhaps a preaspirated rather than voiceless *m* (cf. Eng. *hum*). In the manuscripts we usually find only <m̨> for this sound, sometimes <hm̨>. In many (later) manuscripts the letter <m̨> is not used, however, and *hm* is simply written <hm>.

*ṇ:* /n/ was realized as *ṇ*, a nasal of uncertain nature, before consonants except *i̯* and *u̯*.

*ń:* Before *i̯* and possibly also *i*, *n* was palatalized to *ń*, but the letters ᴧ and ᴦ <ń> are not consistently used in the manuscripts. When followed by *ii*, some scribes write *ńii* or *nii*, others *inii*, e.g., *mańiiuš, maniiuš,* or *mainiiuš*. When followed by *i* (internally) we find spellings such as *ańim, anim,* or—commonly—*ainim*. <ń> is never (?) used alone to express palatal *ń* when not followed by *i* or *ii*. Examples: *ańiiō* �𐬥𐬫𐬮, *aniiō* ᐃᐅᐊ, or *ainiiō* ᐃᐅ "other," *mańiiuš* ᐅᐊᐅ, *maniiuš* ᐅᐊ, or *mainiiuš* ᐅᐊ "spirit"; *nitəmō* ᐅᐊ or *ńitəmō* ᐅᐊ "lowest." In this manual the forms *aniia-, maniiu-, nitəma-,* etc., will be used, but *ainim* (see Lesson 4). Note that the oldest ms. (K7) has *maniiᵊuš*.

*ŋ*: The velar nasal /ŋ/ has two origins:

1. It is for *ŋg* (*nk*) in *paŋtaŋᵛha-* "a fifth" < *\*paŋgta-*. In some manuscripts it is used instead of *ŋg* between vowels in words such as *aŋušta-* = *aŋgušta-* "finger."

2. In most instances *ŋh* is the realization of /h/ between vowels, e.g., *manaŋhō*, gen. sing. of *manah-*. This change did not usually take place when the *h* was followed by *i* or—less regularly—*u*: e.g., *ahi* "you are," *vohu* "good" neut. sing./plur., but *vaŋhuš* masc. sing.

When followed by *r*, the standard editions write only *ŋ*, e.g., *aŋra-*, *hazaŋra-* "a thousand," *Fraŋrasiian-*, name of a villain, *caŋraŋhāk-* "grazing, following the pastures," etc. In some manuscripts, however, the spellings *aŋhra-*, *hazaŋhra-* are also common.

*ŋ́* is only used between vowels and is always followed by *h* (*ŋ́h*). The actual spelling alternates between *ń̑h*, *iń̑h*, and *iŋh*, e.g., *ań̑he*, *aiń̑he* or *aiŋhe*, or even *aŋhe*. In this introduction, only the spelling *ŋ́h* is used.

*ŋᵛ* is only used between vowels and is always followed by *h* (*ŋᵛh*). It corresponds to *xᵛ* in initial position. Instead of *ŋᵛh* the scribes frequently wrote *ŋuh* or just *ŋh*, e.g., *aŋᵛhe*, *aŋuhe*, or *aŋhe* (thus *aŋhe* can be for *ań̑he* or *aŋᵛhe*!).

*š*, *ś́*, *ṣ̌*: The three sibilants /š/ ‏ـں‎ , /ś́/ ‏ـٮٮ‎ , /ṣ̌/ ‏ـىٮٮ‎ had merged into one sound [š] by the time of our earliest manuscripts, but must originally have been separate phonemes. /š/ must have been the regular alveolar sibilant, e.g. *gaoša-* ‏ـںـكاـٮہ‎ "ear" (cf. OInd. *ghoṣa-* "sound") and /ś́/ a palatal(ized) sibilant (< *\*či̯*, e.g., *ś́auua-* ‏ـںـرٮـدٮر‎ "to go," cf. OInd. *cyava-*).

The distinctive features of /ṣ̌/ (< *\*-rt* with stress on the preceding vowel) are uncertain. In the table above it is suggested that it may have been an alveolar sibilant, but it must have had some additional feature, perhaps rhotacization (a sound found in some modern Iranian dialects), but it may have been a retroflex affricate or lateral and later a retroflex sibilant, e.g., *maṣ̌iia-* ‏ـںـدٮٮـہكـ‎ "man, mortal" (cf. OInd. *martiya-*). It may be noted that in the Sasanian (learned) pronunciation there was no distinction between this sound and the sound resulting from Avestan *rt* and *rθ*: they were both written *hl* and presumably pronounced *hl*, as well, e.g., *mahlī*, name of the first human, "Adam" < *maṣ̌iia-* and *ahlaw* "Orderly" < *aṣ̌auua* versus *pāšom* or *pahlom* "best" < *\*par(a)θama-* (? cf. OPers. *fraθama-* = *fratama-* "foremost")

In the extant manuscripts there is a tendency to write *ś́* everywhere before *ii*, e.g., *maś́iia-*, and the distribution of *š* and *ṣ̌* varies from scribe to scribe: some commonly use *š* as the normal (default) spelling, others *ṣ̌*. When Geldner made his edition of the Avesta, he based himself primarily upon manuscripts where the default spelling was *ṣ̌*, not *š*, which means that also in his critical apparatus, when a spelling is quoted from several manuscripts, *ṣ̌* means *ṣ̌* or *š*!

*ṭ*: The letter *ṭ* probably represented an unreleased (sometimes called "implosive") dental stop and was an allophone of /t/ found in final and pre-consonantal position, examples: *janaṭ* "he killed," *ṭkaēša-* "guidance," *ṭbaēšah-* "harm." Between vowel and consonant, it alternates with *δ*: *aṭka-* ~ *aδka-* "coat."

## MORPHOLOGY

### General remarks

The following survey of morphological categories is not meant to be mastered completely right away, but be used as reference.

The Avestan systems of declensions and conjugations are still of the Indo-Iranian type, involving a variety of stems, genders, numbers, cases, etc. Because of the limited material, the forms are not as well known as for Vedic, and the student should keep in mind that some declensions and conjugations are known from only a few forms, sometimes only a single form. In unfavorable instances the manuscript tradition may also be so poor that the correct forms cannot be determined.

December 15, 2018

**Morphological (inflectional) categories**

Groups of words that take the same kind of forms and endings are grouped into separate "inflectional categories." There are two main subgroups: those words which have forms and endings indicating "time" (past, present, future) and those that do not. "Time-words" are called "verbs."

The verbs are classified according to the way they function in a sentence. "Transitive" verbs are those that can take a direct object (he kills the dragon, I see you, etc.), while "intransitive" verbs are the others. Intransitive verbs include verbs of state (I live), verbs of motion (I walk), mental processes (I think), and others. Intransitive verbs can usually only take "inner" objects (I live a life, I walk a walk, I think a thought). When transitive verbs are used like intransitive ones they are called "passive" (I am killed, he is seen).

The second subgroup is in turn divided into several subgroups. One of these subgroups contains words that distinguish between different "cases," that is, forms indicating the function of the word in the sentence (subject, direct object, indirect object, posessor, and other), and those that do not. Words that distinguish cases are nouns, adjectives, pronouns, and numerals. Nouns can be defined as not being adjectives, pronouns, or numerals.

Adjectives are distinguished from nouns by taking different forms depending on the gender of the noun they qualify.

Pronouns are distinguished by "deixis," that is, references to place or time relative to the position of the speaker (I, you, he/she/it/that; here, there, yonder).

Numerals are a special kind of nouns, adjectives, or adverbs used for counting objects (cardinals); indicating position in a series (ordinals); denoting fractions (one-third), number of occurrences (once, twice); etc.

The last subgroup contain various types of words that do not change forms or take different endings depending on their function in the sentence. This subgroup contains "adverbs," "prepositions" and "postpositions," "conjunctions," and various "particles."

These categories will be described in greater detail later on. Following is a brief survey for reference.

## NOUNS

**General remarks**

Nouns (substantives) can be "proper nouns," e.g., *Zaraθuštra-*, *Vištāspa-*, or "common nouns" ("appellatives"), e.g., *mašiia-* "man, human being," *puθra-* "son," *gairi-* "mountain," *maniiu-* "spirit."

The part of the noun (or adjective) that remains when the ending is removed is referred to as the "stem" and is marked by a hyphen, as in the examples just cited.

**Declensions**

Nouns and adjectives are classified as consonantic and vocalic stems, which constitute the vocalic and consonant "declensions," or groups of nouns and adjectives characterized by the same or similar endings.

Consonant-declension nouns have a consonant before the ending, most commonly *n*, *r*, *h*, but also *p*, *t*, *ṇt*, *d*, etc.

Vowel-declension nouns have a vowel before the ending: *a*, *ā*, *i*, *ī*, *u*, *ū*. Depending on the vowel before the ending these nouns are classified as *a*-stems, *ā*-stems, *i*-stems, etc. This vowel is also referred to as the "stem vowel."

Some stems behave partly as vowel-stems, partly as consonant-stems, e.g., the "diphthong" stems in *aē-*, *ao-* and the $u^2$-stems.

The stem vowel *a* of the *a*-declension is often referred to as the "thematic vowel" and the *a*-declension as the "thematic declension," as opposed to "athematic" declensions.

The same terminology is used for verbs.

### Gender

Nouns, adjectives, and pronouns can be of three genders: masculine (masc., m.), feminine (fem., f.), or neuter (neut., n.).

The *a*-declension contains masculine and neuter nouns and adjectives.

The *ā*-declensions contains mostly feminine nouns and the feminine forms of *a*-declension adjectives.

There are a few masculine *ā*-stems, among them the very common noun *mazdā*-. Others are *raθaēštā*- "charioteer" and *paṇtā*- "road, way."

The *i*-declension contains masculine, feminine, and neuter nouns and adjectives. Nouns in *ti*- are usually feminine.

The *aē*-declension contains only masculine nouns, notably *kauuaē*- "kauui" and *haxaē*- "companion."

The *u*- (and *uu*-)declension contains masculine and neuter nouns and adjectives.

The *ao*-declension contains a few masculine nouns (*bāzao*- "arm") and adjectives (e.g., *uγra.bāzao*- "having a strong arm") and a few feminine nouns, notably the common *daŋhao*- "land" and *nasao*- "carrion, the demoness of carrion."

The *ī*-declension has only feminine nouns and adjectives in Young Avestan and the *ū*-declension only feminine nouns. Exceptions are a few adjectival compounds with so-called root nouns as second member.

### Number and case

There are three numbers: singular, dual, plural, and eight cases: nominative, vocative, accusative, genitive, dative, ablative, instrumental, locative.

The vocative is different from the nominative only in the singular and only in some declensions.

Feminine and neuter nouns have the same form for the nominative and accusative plural.

Neuter nouns always have the same form for the nominative, vocative, and accusative in the singular, dual, and plural.

In the plural, dative = ablative; in the dual, dative = ablative = instrumental.

### Articles

There is no definite or indefinite article.

### Nominative and vocative

We start by giving some nominative and vocative forms of nouns and adjectives. Endings:

|  | *a*-decl. | | *ā*-decl. | |
|---|---|---|---|---|
|  | m. | n. | m. | f. |
| Sing. | | | | |
| nom. | *-ō, -as°* | *-əm* | *-å, -ås°* | *-a* |
| voc. | *-a* | | *-a* | *-e* |
| Plur. | | | | |
| nom.-voc. | *-a* | *-a* | *-å, -ås°* | *-å, -ås°* |

Notes:

The vocative singular of *a*-stems is the bare stem form.

The expression *Aməṣ̌a- Spəṇta-* "Life-giving Immortal" often has the nom.-voc. plur. *Aməṣ̌å Spəṇta* in the manuscripts.

Paradigms of *haoma*- m. "haoma," *haṇjamana*- n. "assembly," *mazdā*- m. (in *Ahura- Mazdā*-, which has no plural forms), *paṇtā*- m. "road," and *daēnā*- f. Neuter nouns and inanimate nouns in general do not have vocative forms.

| | *a*-decl. | | *ā*-decl. | |
|---|---|---|---|---|
| | m. | n. | m. | f. |
| Sing. | | | | |
| nom. | *haomō, haomas°* | *haŋjamanəm* | *mazdå, mazdås°; paṇtå* | *daēna* |
| voc. | *haoma* | | *mazda* | *daēne* |
| Plur. | | | | |
| nom.-voc. | *haoma* | *haŋjamana* | *paṇtå* | *daēnå, daēnås°* |

The forms marked with a final ° are found before -*ca* "and" and -*ciṯ*, a generalizing particle "even, -so-ever," *haomasca* "and the haoma," *daēnåsciṯ* "even the *daēnā*s."

<u>Nominative plurals in -*ånhō*</u>

Sometimes masc. *a*-stems take the ending -*åŋhō* (-*åŋhas°*) in the nom. plural. This ending corresponds to OPers. -*āha* and OInd. -*āsaḥ*. There is no difference in meaning from the regular form. The form *vaṇtåŋhō* "beloved ones" (Yt.17.10) may be an example of a feminine noun with this ending.

## VERBS

### General remarks

The Young Avestan verb, is—like other old Indo-European verbal systems—a multidimensional system containing the categories "tense," "mood," and "voice," in addition to "number," "person," and "gender."

The part of the verb that remains when the personal endings are removed, is referred to as the "stem" and is marked by a hyphen, e.g., *śauua-* "go," *hišta-* "stand," *baṇdaiia-* "bind." The part of the stem that remains when the prefixes and suffixes that form the stem are removed, is called the "root," e.g., √*śau-*, √*stā-*, √*band-* (see Lesson 11).

### Conjugations

Like nouns, verb stems are classified as vocalic or consonantic, also referred to as "thematic" and "athematic" conjugations. Thematic verbs are verbs with stems ending in -*a*, while athematic verbs have stems ending in (original) consonants or semi-vowels (*i̯*, *u̯*). In practice, stems in long *ā* and diphthongs are athematic. Thematic verbs can also be described as "regular" or "weak," while athematic ones are "irregular" or "strong."

The endings are basically the same in the two classes, but in the athematic conjugation frequent changes take place as a result of the various historical developments of the consonant groups resulting from the combinations of final consonant of the stem plus the initial consonant of the ending.

Some forms of the verb function as adjectives ("participles") or nouns ("infinitives").

### Tenses

The tenses are present: "he does, he is doing"—imperfect: "he did, he was doing"—aorist: "he did, he has done"—perfect: "he has (always) seen."

In Young Avestan the imperfect tense is mostly expressed by the inherited present injunctive forms, more seldom the imperfect forms (= injunctive + augment). In this manual this form will be called the "imperfect-injunctive."

The use of the aorist indicative (see below) is limited in Young Avestan, but modal forms are relatively common.

The perfect is used in old Young Avestan in its old functions. Its modal forms also have important uses.

A "periphrastic" perfect formed by the perfect participle in -*ta* plus the verb "to be" (similar to German *Ich bin gewesen* and French *je suis allé*) is seen occasionally.

**Moods**

There are five moods: indicative: "he does, he is doing"—subjunctive: "(that) he (should) do"—imperative: "do!"—optative: "may he do, he should do, (I wish) he would do"—and (present, aorist) injunctive: "(do not) do!"

**Voice, passive**

There are two "voices" (*diatheses*): active and middle: act. "he does (for others)"—mid. "he does for himself."

The passive ("it is done, he is killed") can be expressed by middle forms or by a special present stem in *-iia-*.

**On terminology**

Students without a background in Latin, Greek, or Sanskrit are likely to be confused by the many meanings of terms such as "injunctive," "active," and "middle." It should be carefully observed that these terms sometimes refer to *forms*, sometimes to *functions* or *meanings*. Thus verbs with "middle" *endings* can have "active," "passive," or "middle" *meaning*. The normal *function* of the "injunctive" of the present stem is "imperfect," while "imperfect" (augmented) *forms* are very rare in Avestan.

**The imperative**

As with the nouns, we shall start with the simplest forms of the verbs: those of the 2nd person singular and plural imperative active.

The following table shows the endings of the thematic verbs with the imperative active forms of *jasa-* "to come," *baṇdaiia-* "to bind," and *dāiia-* "to give, grant."

|  | Endings | Examples: |  |  |
|---|---|---|---|---|
| Sing. 2nd pers. | *-a* | *jasa* "come!" | *baṇdaiia* "bind!" | *dāiia* "give, grant!" |
| Plur. 2nd pers. | *-ata* | *jasata* | *baṇdaiiata* | *dāiiata* |

Note that the imperative sing. of thematic stems ends in *-a*, which is, like the voc. sing. of *a*-stem nouns, the bare stem.

**"To be"**

The common verb "to be" has the following forms in the present indicative:

|  | Present indicative |  |
|---|---|---|
| Sing. |  | Examples: |
| 1 | *ahmi* | *azəm ahmi* "I am" |
| 2 | *ahi* | *tum ahi* "you are" |
| 3 | *asti* | *asti* "(he/she/it is what) is; exists" |
| Plur. |  |  |
| 1 | *mahi* | *vaēm mahi* "we are" |
| 2 | *stā* | *yužəm stā* "you (all) are" |
| 3 | *həṇti* | *həṇti* "(they) are" |

Notes:

*asti* is not uncommonly used with a predicate noun or adjective in metrical texts, but its basic function is to denote existence.

The 2 plur. *stā* is not found in Young Avestan, only Old Avestan.

The verb "be" is used with the dative to express possession: *nōiṯ mē asti* "I have no ..."

**SYNTAX**

**Uses of the nominative**

The main functions of the nominative are the following:

1. Subject

It is the case of the subject of a verb: intransitive (e.g., "**I** am, **she** goes"), transitive (e.g., "**the men** kill enemies"), or passive (e.g., "**the women** are abducted").

*azəm mazdaiiasnō ahmi* "I am a Mazdayasnian"
*Miθrō θrąfəδō asti paiti.zaṇtō* "(where) Miθra is satisfied (and) recognized (where there is a Miθra/contract ...)"
*Arəduuī Sura Anāhita srira* "Arduuī Sura Anāhita (is) beautiful"

2. Predicate noun or adjective

It is the case of the predicate noun or adjective of the verb "to be" and some other verbs (e.g., "to seem"):

Examples with "to be":

*azəm **mazdaiiasnō** ahmi* "I am a Mazdayasnian."
*azəm ahmi **Zaraθuštrō** tum **Jāmāspō** ahi* "I am Zarathustra, you are Djamaspa."
*vaēm **mazdaiiasna** mahi* "we are Mazdayasnians."
*yužəm daēuua stā **dušxšaθra*** "you are demons, with bad command"
*ime həṇti **paoiriiō.dāta paoiriiō.fraθβaršta*** "these are those first brought forth, first fashioned forth."
*yōi həṇti **haoma sura spəṇta*** "(those) which are the life-giving haomas, rich in life-giving strength."

The verb "to be" is sometimes omitted. Clauses with a subject and predicate noun or adjective but without a verb are called "nominal clauses" or "noun clauses." In Avestan, relative clauses that characterize nouns are frequently noun clauses:

*azəm yō Ahurō Mazdå tum yō Zaraθuštrō* "I who (am) Ahura Mazda, you who (are) Zarathustra."

Note also the following construction, which is quite common in Avestan (see Lesson 11):

*yå āpō baēšaziiå* "the healing waters" (lit. which (are) the healing waters)

3. Appositions to a noun in the nominative

Appositions to a noun in the nominative are themselves in the nominative:

*azəm ahmi Ahurō Mazdå **maniiuš spə̄ništō*** "I am Ahura Mazda, the most Life-giving Spirit."

**Use of the vocative**

The vocative is used only when addressing someone and is often used together with an imperative:

*azəm ahmi **Zaraθuštra** Haomō duraošō* "I am, O Zarathustra, Haoma the death-averter." (Y.9.2)
*tum ahi **Ahura Mazda** yazatō mazištō* "You are, O Ahura Mazdā, the greatest god."
*vasō.xšaθrō ahi **Haoma*** "you are in command at will, O Haoma." (Y.9.25)

**Use of the imperative**

The imperative is used to express a command or an exhortation, as in English, "come!," "stop!." The person the command or exhortation is addressed to is frequently in the vocative:

*srire Anāhite mošu **jasa*** "O beautiful Anāhitā, come quickly!"

*taṭ nō **dāiiata** yazata yaēca maziŝta vahiŝtaca* "Give (grant) that to us, O gods, (those of you) who (are) both greatest and best!"

    Note: *taṭ* here is acc. as direct object = nom.

## Number

    When a subject consists of several nouns (not a person) the verb usually agrees with the nearest noun, e.g.:

*aētaṭ **asti** yasnasca vahmasca* "this is the sacrifice and hymn."

## Repetition of verbs

    Instead of repeating a verb in the sentence, like in English, Avestan prefers repeating nouns, pronouns, and preverbs, e.g.:

***imaṭ** baγa dāiiata **imaṭ** vispe yazata*
"Give this, O gods, (give) this, O all beings worthy of sacrifice!"

    Note: *imaṭ* is acc. direct object = nom.

### EXERCISES 3

1. Write in Avestan script the nom. and voc. sing. (only "living" things) and plur. forms (not proper names!) of the following nouns and adjectives:

*baγa- maziŝta-, yazata- vahiŝta-, maŝiia- acišta-, daēnā- spəṇtā-, xšaθra- vərəθrająstəma-, aka- yāna-; Pāuruua- nauuāza vifrō.təma-, Anāhitā- vahmiiā-.*

2. Write in Avestan script the sing. and plur. imperative forms of the following verbs:

*xᵛara-, yāsa-, taca-, hišta-, baṇdaiia-, xᵛafsa-.*

3. Practice reading the Avestan and translate into English:

*ime həṇti vispe yazatåŋhō maniiauuaca gaēθiiaca yōi həṇti yesniiaca vahmiiaca.*

*ime yōi həṇti haoma sura spəṇta ašaiia uzdāta.*

*kō asti maniiauuō yazatō vərəθrająstəmō? Vərəθraɣnō ahuraδātō Spitama Zarathustra.*

*kaṭ vō asti ahura mazda yasnasca vahmasca?*

4. Transcribe and translate into English:

ᬀᬀᬀ ⟨Avestan script text⟩ ⁛

⟨Avestan script text⟩ ⁛

⟨Avestan script text⟩ ⁛

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⟨Avestan script text⟩ ⁛


⟨Avestan script text⟩ ⁛

⟨Avestan script text⟩ ⁛

5. Translate into Avestan:

1. Rise, O man! Rise, O men!
2. Sleep long, O man! Sleep long, O men!
3. Illnesses, run away!
4. Demons, get lost!
5. Destructions, run away!
6. Foes, run away!
7. Come to our help, O Miθra!
8. I am a Mazdayasnian.
9. Sraoša is a well-shaped deity.
10. Aši is the greatest and the best.
11. The daēuuas are the worst.
12. They have bad power.
13. The gods have good power.
14. We are men.

## VOCABULARY 3

Note: nouns ending in -*a*- are masculine unless marked n. (neuter), and nouns ending in -*ā*- are feminine, with the few known exceptions.

acišta-, superlative of aka-: most evil
aδaoiia-: who cannot be deceived
ahuraδāta-: established (put in its proper place) by
   Ahura Mazdā
aiβi.draoxδa-: who may be deceived, cheated
aka-: bad, evil
amərəxti- f.: absence of destruction
aniia-: other
aŋgušta-, aŋušta-: finger
apa.duuara-: to run away
apa.nasiia-: to get lost
Astuuaṯ.ərəta-: he through whom Order will have
   bones (= be permanent), name of the last

   Revitalizer (*saošiiaṇt*-), son of Zarathustra
ašaiia: in Orderly fashion, according to the ritual
   Order
aṯka- = aδka-: coat
āpō: waters; nom. plur. of āp- f.
ātarə: O fire; voc. of ātar-
baēšaza- n.(?): healing, medicine
baēšaziia-: healing, medicinal
baēšaziiō.təma-: most healing; superlative of
   baēšaziia-
baγa-: lord, god
baṇdaiia- < √baṇd: to bind, tie
bāzao- m.: arm

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-ca: and
-ca ... -ca: both ... and
darəγəm: for a long (time)
dāiia-: to give, grant
duγδar- f.: daughter
dušxšaθra-: having/with bad, evil command
gairi- m.: mountain
gaoša-: ear
haxaē- m.: companion, friend
hazaŋra- n.: a thousand
hišta- < √stā act: to stand (up), take up position;
   mid.: to stand
hukərəpta-: well-shaped
huraoδa-: well-grown, of good stature
huraθa-: having/with good chariots
huuaspa-: having/with good horses
huxšaθra-: having/with good power
imaṯ: neut. nom.-acc. sing. < ima-
ime: masc. nom.-acc. plur. < ima
kaṯ, nom. sing. n. of ka- how, what
kauuaē- m.: kauui; mythical poet-priests, some of
   them were Zarathustra's competitors
kərəp-/kəhrp- f.: form, shape
kō, nom. sing. m. of ka-: who? what? how?
mahrka-: destruction
maniiəuuī-, fem. of maniiauua-
mazišta-, superlative of mazāṇt-: great
nitəma-: lowest
nasao- f. (nom. nasuš): (demoness of) carrion
nō: to/for/of us
nōiṯ: not

paitiiāra-: adversary, foe
paṇtā- m.: road, way
paṇtaŋᵛha- n.: a fifth
paoiriiō.dāta-: first established
pərətu- m.: ford, bridge
puθra-: son
śauua-: to go
uγra.bāzao-: strong-armed
uruuarā-: plant
usəhišta- < √stā: to get up, rise
uzdāta-: past participle of uzdā-: set up
vadar- n.: (striking) weapon
vahma-: hymn
vahmiia-: worthy of hymns
vasō.xšaθra-: having/with command at will, in
   complete command
Vərəθraγna-: a martial deity
vərəθrająstəma-: most obstruction-smashing, most
   victorious
vispe nom. plur. of vispa-: every, all
Vištāspa-: proper name, last of the great kauuis who
   fought the powers of evil
vō: to/for/of you (all)
xᵛafsa- < √xᵛap: to go to sleep
yaska-: illness
yasna-: sacrifice, ritual
yesniia-: worthy of sacrifice
yōi, plur. nom. masc. of ya-: who
zaraθuštriš, nom. sing. of zaraθuštri-: son of
   Zarathustra, (who is) in the tradition of
   Zarathustra

**LESSON 4**

**PHONOLOGY**

**Modifications of consonants and vowels**

To students of other ancient languages, such as Latin, Greek, or Sanskrit, the most disturbing feature of Avestan is the seeming—and sometimes actual—irregularity of the shape of the language. Thus, knowing how to produce the grammatical form of one word does not guarantee the ability to produce the same grammatical form of another word, even if the two words belong to the same grammatical category.

For instance, the accusative and genitive singular forms of *haoma*- are *haomǝm* and *haomahe*, but of *maṣiia*- the same forms are *maṣim* and *maṣiiehe*. Similarly, the 3rd sing. present indicative of *bara*- "to carry" is *baraiti* "he carries," but of *yuiδiia*- "to fight" it is *yuiδiieiti*. Compare the OInd. forms:

| Avestan | Old Indic | Avestan | Old Indic |
|---------|-----------|---------|-----------|
| *haomō* | *somo* | *maṣiiō* | *martiyo* |
| *haomǝm* | *somam* | *maṣim* | *martiyam* |
| *haomahe* | *somasya* | *maṣiiehe* | *martiyasya* |
| *baraiti* | *bharati* | *yuiδiieiti* | *yudhyati* |

Not only endings vary in shape, even the stem of the word sometimes changes, thus "I am" is *ahmi*, but "he is" is *asti*, and "they are" is *hǝṇti*, and "bad" is *aka*-, while "worst" is *acišta*-.

Not all of these changes can be predicted from within Avestan. Some require knowledge of the history of the language to understand. It cannot be recommended strongly enough that the students learn whatever rules there are and note in what kind of words and stems they occur. "Guessing" forms in Avestan is not a good idea.

<u>1. Palatalization of *a* (*i*-umlaut)</u>

This section describes the palatalization of *a* when **not** followed by a nasal (see Lessons 5, 7):

*a > e* (1) when preceded by *y* or *ii* <u>and</u> followed by *i* or *e* or (2) when in final position after *h, r,* or *s*. This rule affects numerous nominal and verbal forms.

In the table below palatalization is indicated by a raised -*ⁱ*-. Frequently the original -*iia* has been reintroduced.

Summary of changes (C = consonant):

| | | | | | | |
|---|---|---|---|---|---|---|
| *\*yaCi* | > | *yeCⁱi* | | *\*yadi* | > | *yeiδi* |
| | | | | *\*yazi* | > | *yezi* |
| *\*yaCe* | > | *yeCⁱe* | | *\*āi̯ase* | > | *āiiese* |
| | | | | *\*frā-i̯aze* | > | *frāiieze* |
| | | | | | | |
| *-Ci̯a* | > | *-Cⁱe* | | *\*ari̯a* | > | *aire* |
| | | | | *\*-ahi̯a* | > | *-ahe* |
| | | | | *\*nasi̯a* | > | *nase* |

Notes:

On the "intrusive" *i* in *yeiδi* and *aire*, see below.

*yaz*- has *yaze*, not *\*yeze*

<u>2. Labialization of *a* (*u*-umlaut)</u>

A short *a* followed by *r* or *h* is labialized—or "rounded"—into *o* before an *u* (not *uu*) in the following syllable, e.g., *pouru*- < *\*paru*, *vohu*- < *\*vahu*, e.g., *pouru.sarǝδa*- "of many species," *vohu.friiāna*- "Vohu.friiāna" (a kind of fire), *vohuuǝrǝz*- "who performs good (acts)" (< *vohu* + *vǝrǝz*-).

This change also takes place when the *u* is not an original *u*, e.g., *pourum* < *\*pa*ᵘ*ruuam* "prior, former."
In *-aŋhu-* the *a* is never labialized.

> Note: On the "intrusive" *u* in *pou*ru, see below.

### 3. Palatalization and labialization of consonants: *i*- and *u*-epenthesis

The most common sound alternations in Avestan are those referred to as palatalization or *i*-epenthesis and labialization or *u*-epenthesis.

"Palatalization" here means lifting the flat tongue toward the palate and touching it while pronouncing the consonant (as in Russian). ("Palatalized" is different from "palatal," which refers to the palate as point of articulation, with the tip of the tongue or flat tongue.)

"Labialization" means rounding the lips while pronouncing the consonant.

It cannot now be determined when exactly these sounds arose in Avestan. It can have been in the proto-Avestan, the Avestan, or even in the post-Avestan period—at some stage of the later oral transmission of the text.

### 4. Palatalization of consonants

Palatalization of consonants occurred when *i* or *i̯* palatalized preceding consonants or consonant groups. In the Avestan orthography the palatalization is explicitly noted in two ways:
  1. by special consonant signs: *ń, ŋ́, x́* (on which see Lesson 3);
  2. by writing an *i* <u>before</u> the palatalized consonant.

It cannot now be ascertained whether consonants other than *ń, ŋ́, x́* were actually palatalized (as in Russian) or—if they were— for how long they remained so during the transmission of the texts. It is reasonable to assume that at some stage of the transmission the originally palatalized consonants lost their palatalization, leaving behind only the epenthetic *i* (which then virtually formed a diphthong with the preceding vowel).

Not all consonants show palatalization by epenthesis. Thus, the palatal consonants *c* and *j* and the sibilants (*s, z, š, ž*), as well as *m* and *h*, never do. Other consonants, however, regularly do, e.g., *aipi* (< *\*api*), *aiβi* (< *\*abi*), *aēiti* (< *\*aēti*), *aēibiš* (< *\*aēbiš*), *āhuiri* (< *\*āhuri*).

Occasional exceptions may be attributed to late scribal practice, e.g., *sūre*, not *sūire*.

Note also that according to the standard editions we have, for instance, *aēibiiō* but *ābiiō* (not *āibiiō*) and *-aiti* but *-atica*, *-rəiti* but *-rətica*, etc. See also de Vaan, 2003.

Consonant groups are rarely palatalized, the only important exception being *ņt*, e.g., *astuuaiņti* "in (the world) with bones." The word *māzdaiiasni-* sometimes shows palatalization: *māzdaiiesniš, māzdaiiesnim*, beside *māzdaiiasniš, māzdaiiasnim*.

Palatalization is also seen in the group *r* + consonant: *airime* "in peace" (< *\*arm*ⁱ*e* < *\*armai*).

When the vowel preceding the epenthetic *i* and *u* is *ā* (*āi* and *āu*) it cannot be determined from the orthography alone whether we have an original long diphthong = *āi*, OInd. *ai*, or *ā + i*.

### 5. Labialization of consonants

Labialization of consonants occurred when a *u̯* labialized a preceding *h* or *u̯* or *u* labialized a preceding *r*.

A labialized *h* became *xᵛ* initially, but *ŋᵛh* between vowels. For both these sounds special consonant signs were invented.

We see that *xᵛ* and *ŋᵛh* are in complementary distribution: *xᵛ* is used initially, *ŋᵛh* between vowels. Only by analogy or influence from Old Avestan is *xᵛ* found between vowels.

Labialized *r* is expressed by writing a *u* <u>before</u> the *r*: *ur*, e.g., *uruuan-* "soul" < *\*ru̯an-*.

When the vowel preceding the epenthetic *u* is *ā* (*āur*) it cannot be determined from the orthography alone whether we have an original long diphthong = *āu*, OInd., or *ā + u*.

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6. Combined palatalization and labialization

Palatalization and labialization can be combined, as in *paruuiia- > paoiriia- "first" and *paruuī > paoirī- (fem. of pouru- "much").

**The velar nasals**

The palatalized and labialized velar nasals *ń́* and *ŋᵛ* appear only before *h*.

For *ń́h < hi̯*, cf. *vańhō* "better" < *vah-i̯ah-*, and *dańhu-* "land" < *dah-i̯u-* (see also below).

The group *ń́h* seems to be the rule when followed by final -*e* (< *-ai) in the genitive singular of *a*-stems, the dative singular of *h*-stems (*manańhe*), and the 2nd singular middle (*pərəsåńhe*). Of these only the dative form is regularly spelled with *ń́* (or *ŋ*) in the manuscripts. In the genitive singular and 2nd singular middle the endings are usually -*ahe*. In the 2nd singular middle -*ń́he* seems to be limited to the position after long *ā* (*å*), there being only one example of an ending -*ańhe* with short *a*. In the genitive singular, -*ańhe* is common in the pronoun *ańhe* "his, its" beside *ahe*. Note also *vahehī-* < *vah-i̯ah-ī-*, feminine of *vańhah-*.

Similarly *ŋᵛh* is from **hu̯*, cf. *aŋᵛhe* < *ahu̯-e*, dative sing. of *ahu-/aŋhu-* "(state of) existence," and the 2nd middle imperative ending -*ŋᵛha-* < *-hu̯a*, which has the allomorph -*suua* after dental (*dasuua* "take!" < *dad-su̯a*). In word formation *ŋᵛh* alternates with *xᵛ*: *xᵛara-* "to eat" ~ *fraŋᵛhara-* "to eat, consume."

**The velar fricatives**

In Young Avestan *x́* appears only before *ii* in forms of *dańhu-* (*dax́iiuma-*, *dax́iium*, *dax́iiunąm*, dual *dax́iiu ~ dańhu*) and in the ethnic *x́iiaona-* "Chionite"(?). It cannot be an allophone of *x*, as it does not appear in paradigms and word formation for *xi̯*, and its paradigmatic relationship to *ń́h* strongly suggests it should be analyzed as an irregular realization of *hi̯*: *dax́iiŭ-* may have been influenced by Old Avestan, and *x́iiaona-* may be the local pronunciation of the ethnic.

The case of *xᵛ* is similar. It is in complementary distribution with *ŋᵛh*: initial ~ intervocalic, but the initial *xᵛ* has regularly been restored after "privative" *a* (*xᵛarəta-* "eaten" ~ *axᵛaraṇt-* "not eateing"). There are otherwise only two examples of intervocalic *xᵛ* in Young Avestan: *kaxᵛarəδa-* "sorcerer" (cf. OInd. *kākhorda*), and the country name *Haraxᵛaitī-*, which may preserve the local pronunciation.

Old **ku̯* also became *xᵛ*, as in the act. perf. part. *vaoxᵛah-* "having (ever) spoken."

**Consonant changes. Sandhi**

The phenomenon of *sandhi* refers to the modification of consonants or vowels caused by preceding or following sounds. There are two kinds of *sandhi*: internal and external.

Internal sandhi refers to the changes that occur in the final consonant of the stem of a word before an ending or in the initial consonant of the ending, e.g., *drug + š > druxš* "the Lie," *bad + ta > basta* "bound," *dad-te > daz-de* "is made, given," as well as in the initial consonants of the second members of compounds, e.g., *raθaēštā-* "charioteer" < *raθaē + stā-*.

External (or final) *sandhi* means that the final consonant of a word is modified because of the initial of the following word.

External *sandhi* is a fundamental feature of Old Indic but occurs only sporadically in Avestan and almost exclusively in connection with the enclitic particles -*ca* "and" and -*cit̰*, occasionally before enclitic pronouns—rarely nouns—beginning with *t*-, e.g., *haomō + -ca > haomasca* "and Haoma," *kō + -cit̰ > kascit̰* "whoever, every," *kasə θβąm* "who (pressed) you (O Haoma)," *xᵛax́iiå tanuuō > xᵛax́iiåsə tanuuō* "of (his) own body/self," *anākåsə tāiiuš* "(if) not in full view, (he is) a thief" (Herb.6)

In the paradigms sandhi forms are marked with a raised circle (°), e.g., *kas°* or *kasə°* for *kō*.

**NOUNS**

**Masc. *iia*- and fem. *iiā*-stems**

When the ending -*iia* is preceded by consonant, symbolically "*Ciia#*," the group -*iia* ought to become -*e*

according to the rule just given, at least when the consonant allows palatalization. Most often, however, the normal *a*- and *ā*-stem forms have been reintroduced. The masc. *iia*-stems and fem. *iiā*-stems have the following modified forms (paradigms: *airiia*- "Aryan," *mairiia*- "villain," *kaniiā*- "young woman," *mairiiā*- "roguish woman").

Examples:

|  | *iia*-decl. |  | *iiā*-decl. |
|---|---|---|---|
| Sing. |  |  |  |
| nom. | *maṣ̌iiō* | *airiiō, airiias°* | *kaine, maire* |
| voc. | *maṣ̌iia* | *\*aire, maire* | *\*maire* |
| Plur. |  |  |  |
| nom.-voc. | *maṣ̌iia, maṣ̌iiåŋhō* | *aire* | *kaniiå, kaniiås°* |

Notes:

The vocative of nouns such as *mairiia*- should be *\*maire*, with *-iia > -e*, but no examples are found in the texts (although some are used here in the exercises).

The sandhi form of the plur. nom. masc. is—both in *iia*-stems and other *a*-stems—sometimes *-ā°*, e.g., *maṣ̌iiāca* "and men" (cf. *maṣ̌iiāka*- "people," *staorāca* "and big animals").

There are no examples of neut. *iia*-stems, so we do not know whether they had nom. plur. forms in *-e <* *\*-iia*, such as *\*haiθe* "true" < *\*haiθiia*.

Forms with consonant groups before final *-iia*-, such as *maṣ̌iia*- < *\*martiia*-, *aṣ̌iia*- < *\*(a)rtiia*-, epithet of Sraoša, *tąθriia*- "of darkness," and *vāstriia* "pastures," may not have undergone palatalization.

### Masc. *uua*-stems

The final ending *-uua* of various origins occasionally becomes *-uuō*. There seems to be one example of this change in a masc. *uua*-stem: *Huuōuuō* "the Huuōuuas."

### *i*- and *ī*-stems

The endings of the nom. and voc. sing. and plur. forms of the *i*- and *ī*-declensions are:

|  | *i*-decl. |  | *ī*-decl |
|---|---|---|---|
|  | m. f. | n. | f. |
| Sing. |  |  |  |
| nom. | *-iš* | *-i* | *-i, -iš* |
| voc. | *-e* |  | *-i* |
| Plur. |  |  |  |
| nom.-voc. | *-aiiō, -aiias°* | *-i* | *-iš* |

Notes:

*Aṣ̌i*- has the irregular voc. *Aṣ̌i* (e.g., *Aṣ̌i srire* "O beautiful Aṣ̌i!"; perhaps in analogy with *Arəduuī Sūre*). In *Arəduuī* the ending is usually long in the manuscripts.

Paradigms (*gairi*- m., *frauuaṣ̌i*- f., *āhuiri*- n. "belonging to Ahura Mazda, Ahurian," *vaŋᵛhī*- f. "good," *baβrī*- "(female) beaver" (note how the palatalization and labialization rules work!):

|  | *i*-decl. |  |  | *ī*-decl. |
|---|---|---|---|---|
|  | m. | f. | n. | f. |
| Sing. |  |  |  |  |
| nom. | *gairiš* | *frauuašiš* | *āhuiri* | *vaŋᵛhi, baβriš* |
| voc. | *\*gaire* | *\*frauuaše* |  | *vaŋᵛhi* |
| Plur. |  |  |  |  |
| nom.-voc. | *garaiiō, garaiias°* | *frauuašaiiō, frauuašaiias°* | *āhuiri* | *vaŋᵛhiš* |

Note the irregular voc. *zāire* from *zairi-* "tawny," common epithet of the *haoma-*.
Also note *gairi-* = OInd. *girí-* < *\*gr̥Hi-*.
On the laryngeal fem. *ī*-stems, see Lesson 12.

### *r*-stems. *ātar-* "fire" and agent nouns

The extremely common word for "fire" is *ātar-*, a masc. (irregular) *r*-stem.

Masc. nouns in *-tar-* denoting people who do something, occasionally or professionally, e.g., *pātar-* "protector," *dātar-* "maker, creator," are called agent nouns.

The neuter noun *vadar-* "striking weapon" has only the nom.-acc. sing.

These words are declined as follows:

| Sing. |  |  |  |  |
|---|---|---|---|---|
| nom. | *dāta* | *pāta* | *ātarš* | *vadarə* |
| voc. | *dātarə* | - | *ātarə* |  |
| Plur. |  |  |  |  |
| nom.-voc. | *dātārō* | *pātārō* | *ātarō* |  |

Note: the plur. of *raθaēštā-* is usually *raθaēštārō* after the *tar*-declension.

### VERBS

### Athematic verbs

Athematic verbs do not have an *-a-* before the ending, as in *jas-a-ta*. Instead the endings are added directly to the final consonant or vowel of the stem.

Examples of imperative active forms of athematic verbs (*daδā-/daδ-* "to give, place," *naēd-/nid-* "to blame, scorn" *stao-/stu-* "to praise"):

| Sing. | 2 | *-δi, -di* | *stuiδi* "praise!" | *dazdi* "give!" |  |
|---|---|---|---|---|---|
| Plur. | 2 | *-ta* | *staota* | *dasta* | *nista* "blame!" |

Notes:

The athematic ending of the 2 singular is *-di* after consonant, but *-δi* after vowel (causing *i*-epenthesis), cf. also *jaiδi* "strike, smash!" < *jan-/ja-*.

The forms *dazdi*, *dasta*, and *nista* are from *\*dad-di*, *\*dad-ta*, and *\*nid-ta* and provide examples of internal *sandhi*.

Some verbs show ablaut (see Lesson 10) in the imperative, e.g., *stuiδi*, plur. *staota* from *stao-/stu-* "to praise," probably also *mrao-/mru-* "to say." Note that these verbs have a "short" form before *-δi* and a "long" form before *-ta*. Few forms are attested.

### The imperative of *iia*-stems

The 2nd sing. imperative of *iia*-stems ought to be affected by the palatalization rules described above: *-iia > -e*. The only example appears to be °*nase* < *nasiia-* in *apa.nase, vī.nase* "get lost!" (V.8.21, Sb.3).

The *aiia-* and *āiia*-stems end in *-aiia* and *-āiia*.

**The imperative active 3rd person**

Unlike English, but like Latin, Greek, and Sanskrit, Avestan also has 3rd pers. imperatives.

The 3rd pers. imperative sing. and plur. should be translated into English as "let him/them do!" (not "may he do!" which corresponds to the optative).

Paradigms (athem.: *aē-/i-* "go," *daδā-/daδ-* "to give, place," *mrao-* "say"; thematic: *bauua-* "become," *jasa-* "come, go," *nasiia-* "perish"):

|  | Athematic |  | Thematic |  |
|---|---|---|---|---|
| Sing. | *-tu* | *mraotu,* "let him say!" | *-atu* | *jasatu* "let him come!" |
|  |  | *daδātu* "let him give!" | *-aiiatu* | *mitaiiatu* "let her dwell!" |
| Plur. | *-əṇtu* | *daδəṇtu* "let them give!" | *-əṇtu* | *jasəṇtu* "let them come!" |
|  | *-iiaṇtu* | *yaṇtu* "let them go!" | *-iiaṇtu* | *nasiiaṇtu* "let them perish!" |
|  |  |  | *-aiiaṇtu* | *vīuuāδaiiaṇtu* "let them lead away!" |
|  | *-uuaṇtu* | *\*mruuaṇtu* "let them say!" | *-uuaṇtu* | *bauuaṇtu* "let them be(come)!" |

Note: In the 3rd sing. of athematic verbs the "long" form of the stem is used. – Vowels are lost before *-əṇtu*.

**The imperative of "to be"**

The imperative forms of "to be" are as follows:

Sing.
2      *\*zdī* "be!"
3      *astu* "let him be!"
Plur.
3      *\*həṇtu* "let them be" (Y.60.11; Skjærvø, 2005)

Note: *zdī* is attested only in Old Avestan.

**SYNTAX**

**Further examples of the uses of the nominative, vocative, and imperative:**

*daēuuō apa.nasiiatu* "Let the daēuua perish!"
*daēuua apa.nase* "Perish, O daēuua!"
*mošu mē auuaŋhe jasatu* "Let him/her come quickly to my help!"
*Sraošō iδa astu* "Let Sraoša be here (present)!"
*raθaēštārō jasəṇtu iδa niš.hiδəṇtu* "Let the charioteers come! Let them sit down here!"
*frauuaṣaiiō xšnutå iδa aiiaṇtu xšnutå iδa vī.carəṇtu* "Let the fravashis (if) satisfied come here, may they (if) satisfied go about here!" (after Yt.13.156)
*azəm yō Ahurō Mazdå dāta ahmi* "I who (am) Ahura Mazda am the creator."
*azəm bā tē ahmi yā hauua daēna* "well, I am the *daēnā* which (is) your own (= your own *daēnā*)."
*tum ahi Ahurō Mazdå maniiuš spəništō* "You are Ahura Mazda, the most life-giving spirit."

**EXERCISES 4**

1. Write in Avestan script the sing. and plur. nom. and voc. forms of the following nouns and adjectives:

*mairiia- acišta-, aka- daēuua-, ātar- vohu.friiāna-, paṇtā- darəγa-, nmāna- āhuiri-, gairi- spaēta-, kaniiā- huraoδā-*; (sing.) *Aṣi- vaŋᵛhī-, Sraoša- Aṣiia-, Aži- Dahāka-.*

2. Write in Avestan script the sing. and plur. imperative forms of the following verbs:

 *aē-/i-, mrao-/mru-, kərənao-/kərənu-, bara-, nasiia-, rāmaiia-.*

3. Practice reading the Avestan, analyze and translate into English:

*vaŋhuš sraošō mitaiiatu ašiš vaŋ<sup>v</sup>hi iδa miθnatu.*
*ašiš vaŋ<sup>v</sup>hi rāmaiiatu iδa upa imaṯ nmānəm yaṯ āhūiri.*

*aēm asti srīrō gairiš spitama zaraθuštra hukairiiō yō vispō.vahmō zaranaēnō.*

4. Transcribe and translate into English:

5. Translate into Avestan:

   1. O good fravashis, dwell here!
   2. Rise, O people, and praise Order!
   3. We, O Mazdayasnians, are Aryans.
   4. Let the Huuōuuas, the brave charioteers, go about here!
   5. O Miθra, come down hither to us for help!
   6. This young woman is both beautiful and well-shaped.
   7. Let this strong fravashi dwell here!
   8. Let this daēuua perish!
   9. O villain, run away!
   10. Let Ahura Mazdā and the fire appear to us!

December 15, 2018

**VOCABULARY 4**

aē-/i- < √i: to go
aiβiθura-: unshakable
aii- < āi-
airime: in peace
aora: here, hither, on/to this side
apa.vī.nasiia- < √nas: to go away and get lost
āhuiri-: belonging to Ahura Mazdā, Ahurian
āi- < ā + √aē/i: to come
āiiapta- n.: reward, spoils
āiiasa- < √yam mid.: to harness (only 1st sing.
   āiiese)
ākå(sə): in full view (of: + loc.)
āuuiš adv.: clear, apparent; + bauua-: to appear
baβrī- f.: (female) beaver
basta- < baṇdaiia-: bound, tied up
bā: a particle of uncertain function and meaning
daδā-/daδ-: to give; set in place ("create")
daēuuō.ciθra-: spawned by daēuuas, daēuua brood
daēuuō.fradāta-: brought forth (created) by daēuuas
daēuuō.frakərəsta-: whittled forth by daēuuas
daiuuī- fem.: deceitful (< daiβī-)
dātar-: establisher, "creator"
Druuāspā-: a goddess
druxš, nom.-voc. sing. of druj-
frauuaši- f.: fravashi, pre-soul
frāiiaza- < √yaz mid.: to send forth in sacrifice,
   sacrifice (+ acc. of thing or god)
friθa-: dear
haiθiia-: true, real (not only seemingly true)
Hukairiia-: name of a mountain
Huuōuua-: name of a family
iδa: here
im, sing. nom. fem. of ima-: this
jaiδi < √jan
jaiδiia- < √gad/jad: to implore
ka-: who?
kaniiā-: young woman
kasciṱ: each and every one
kərənao-/kərənu- < √kar: to do
mairiia-: villain, rogue
mairiiā-: villainess
maṣ̌iiāka- (usually plural): people
mitaiia- < √maēt/mit: to stay, dwell
miθnā-/miθn-: to stay, dwell
mrao-/mru- < √mrao-/mru: to say

naēd-/nid- (nis-) < √naēd/nid: to blame, scorn
nasiia- < √nas: to perish
niš.hiδa- < √had: to sit down
nmāna- n.: house, home
paoirī- f. of pauru-
paoiriia-: first
pauruua-: prior, former
pātar-: protector
pourum < pauruua-
raθaēštā- m.: charioteer
rāmaiia- < √ram: to dwell (in peace and quiet)
saδaiia- < √saṇd: to seem, appear
səuuišta- superlative of sura-: most rich in life-
   giving strength
srira- (srīra-): beautiful
tanū- f.: body
tāiiu-: thief
Tura-: Turanian
uγra-: strong
upa.šaē-/ši-: to dwell, inhabit
uruuan-: soul (leaves the body at death)
vāstriia- n.: pasture
vispō.vahma-: containing all hymns
vī.cara- < √car: to go about, go far and wide
vī.nasiia- < √nas: to (go away and) get lost
vohu.friiāna-: Vohu.friiāna; name of a fire
vohuuərəz-: who performs good (acts)
vouru.gaoiiaoiti-: having/with wide grazing grounds
   (refers either to the vast heavenly spaces that
   Miθra "grazes" or to the pastures he will give to
   his worshippers as rewards)
xšnuta-, past part. of xšnāuuaiia- < √xšnao/xšnu:
   satisfied
yaṱ: that, when, if (etc.)
yaza- < √yaz, mid.: to sacrifice (to) (+ acc. of thing
   or god)
yeiδi: if, when (conjunction)
yezi: if (conjunction)
yuiδiia- < √yaoδ: to fight
zarənaēna- (zaranaēna-), f. zarənaēnī-: of gold
zāire, voc. sing. of zairi-: golden, tawny; standing
   epithet of Haoma

# LESSON 5

## THE SCRIPT AND THE TEXT

### Punctuation

In the manuscripts every word is separated by a point (period). The point is also regularly used to separate members of compounds (see Lesson 6), as well as to mark off preverbs and prefixes (not consistently), enclitic pronouns, sometimes even endings. The enclitic particles -*ca* and -*cit̰*, however, are not separated from the words they are attached to.

It has become tradition to transcribe this point by a period whenever it does not simply mark the end of a word. It is also sometimes used with enclitic pronouns (*yā.mē*, etc.). This is wrong, however, as the long *ē* of the enclitic pronouns shows they were considered by the scribes as separate words. If they were genuinely enclitic, they would—by the rules (see below)—have final -*e*, not -*ē*, etc.

## PHONOLOGY

### Sound system. The *ə* "Shwa."

The phonemic status of Avestan *ə* is problematic. It is found mainly in the following phonetic contexts:

1. as the regular allophone of *a* before nasals and before *uu* followed by *i* or *ī*. Examples: *həṇti* "they are" (but *zauuaiṇti* "they curse"); *maniiəuuī-*, feminine of *maniiauua-* "belonging to the world of the *maniius*," *səuuišta-* "most rich in life-giving strength" (< *sauu-*), *rəuuī-* f. "fast," see below;

2. as the common anaptyctic vowel, see below.

### Final syllables

Not all vowels, diphthongs, or consonants are found in final position.

Final vowels in monosyllables are always written long (except short -*e* in some late manuscripts), no matter their origins, e.g., *mē* "(to, for) me," *zī* "for, namely," *nō* "(to, for) us."

The only diphthong found in final position is *ōi*, and even this is rare, e.g., *yōi* "who (plur.)."

In polysyllabic words, *ā, ī, ū, ē* and diphthongs are not used at the end of words in genuine Young Avestan, only in imitation of Old Avestan.

Conspectus:

| Finals | Monosyllables | Polysyllables: |
|---|---|---|
| Short | | *a, i, u, e, ə* |
| Long | *ā, ī, ū, ō, å, ą, ē, ōi, āi, āu* | *å, ō, ą, ə̄* |

Among the exceptions are: *Arəduuī Sura* (possibly influenced by Pahl. *Ardwīsūr*).

The diphthongs *aē* (*ae*) and *ao* (*aō*) (< \**ai* and \**au*) become -*(ii)e* and -*uuō* in final position. They reappear before -*ca* "and" and -*cit̰* "even": -*aēca* and -*aoca*, e.g., *tē* "they," *taēcit̰* "even they," *yaēcit̰* "also (those) who."

Note that vocative forms never take the enclitics -*ca* and -*cit̰*, and so the original diphthongs do not (usually) reappear in vocative forms (on *gao*- see Lesson 8).

Few consonants are found as finals: the two nasals *m* and *n*, the dental *t̰* and the sibilants *s* (rare) and *š* (common), e.g., *barəm* "I carried," *barən* "they carried," *barat̰* "he carried," *hauruuatās* (< °*tāt-s*) "wholeness," *maniiuš* "spirit(s)," *gairiš* "mountain(s)."

The consonant *r* always takes *ə* as supporting vowel when final, e.g., *dātarə* "O creator!," *ātarə* "O fire!."

The consonant *s* takes *ə* as supporting vowel when final in *sandhi* (see Lesson 4), e.g., *kasə tē* "who for you?."

Vowels in monosyllables ending in consonants basically follow the same rules (or lack of rules) as vowels in other final syllables. In this introduction, short *i* will be used in words such as *im* "this (f.)" (not *īm*), *dim*, *diš*.

### Modifications of vowels: *a* + nasal

Among all the vowels, the vowel *a* is the most prone to change. Its main variants are *ə* before *uui/uuī* and nasals (*n* and *m*) and *e* when palatalized.

The variant *ə* is in turn very sensitive to its surroundings and regularly becomes *i* when preceded by palatal consonants (*ii*, *c*, and *j*) and *u* when preceded by *uu*.

The combinations *-(i)iim*, *-(u)uum* and *-(i)iin*, *-(u)uun* are then finally simplified to *-im*, *-um* and *-in*, *-un*. These finals in turn combine with a preceding *-a-* to form diphthongs: *-aēm*, *-aom*, etc.

Note: Sometimes the intermediate stage persists beside the final one, e.g., *-aiiən ~ -aēn*.

The sound changes listed in the table below can all be derived from these rules.
Mastery of these rules and sound changes is crucial to the students' ability to analyze Avestan, as they pervade the entire language.

Following are some common examples of sound changes needed to understand the paradigms in this lesson. The student should learn them by heart. A complete table is given in lesson 7.

| | | | | | | | | | |
|---|---|---|---|---|---|---|---|---|---|
| *\*-am* | > | *-əm* | | | *\*-an* | > | *-ən* | | |
| *\*-iiam* | > | *-iiəm* | > | *-im* | *\*-iian* | > | *-iiən* | > | *-in* |
| *\*-aiiam* | > | *\*-aiiəm* | > | *-aēm* | *\*-aiian* | > | *-aiiən* | > | *-aēn* |
| *\*-auuam* | > | *\*-auuəm* | > | *-aom* | *\*-auuan* | > | *-auuən* | > | *-aon* |

### The voiced fricatives: *β, δ, γ*

The voiced fricatives are all subject to contextual, possibly also dialectal, changes and variations.

Intervocalic *δ* alternates with *θ* in forms of *vaēδ-* "to know" and the present stem *daδā-* of the verb *dā-* "to give, place, create," e.g., *viθuš* "knowing," *daθaṯ* "gave."

Intervocalic *β* further tends to become *uu*, which in turn is subject to change, cf. *aiβi* "to" > *auui* > *aoi*, *viiāuuaitī-* "shining far and wide" < *\*vi-ā-bā-* < √*bā* "to shine." The combination *\*bi̯* became *βi̯*, written *βii*, which further became *u̯i̯*, which combined with preceding *a* > *aoii*, cf. *\*aδaβiia-* "undeceivable": nom. *aδaoiiō*, but acc. *aδauuim*; *daiβī-* f. "deception, deceptive" > *\*daiuuī-* (written *daēuuī-*, *daēiuuī-*).

The velar fricative *γ* is lost in some positions: *druuaṇt-*, cf. OAv. *drəguuaṇt-*; fem. *rəuuī-* "fast" < *raγu-* (cf. OInd. *laghvī-*); *Mourum* < *\*Marγum* (Skjærvø, "Avestica II," 1997).

### NOUNS

#### *u-* and *ū*-stems

The endings of the nom. and voc. sing. and plur. forms of the *u-* and *ū*-declensions and the irregular noun *pasu-* "small cattle (sheep and goats)" are:

| | *u*-decl. | | *pasu-* | *ū*-decl. |
|---|---|---|---|---|
| | m. | n. | m. | f. |
| Sing. | | | | |
| nom. | *-uš* | *-u* | *-uš* | *-uš* |
| voc. | *-uuō* | | - | - |
| Plur. | | | | |
| nom.-voc. | *-auuō, -auuas°* | *-u* | *-uuō, -uuas°* | *-uuō, -uuas°* |

Paradigms (*ratu-* m. "(divine) model," *pouru-* "much, many" (note how the labialization rules work!), *pasu-* m. "sheep," *tanū-* f. "body":

|  | *u*-decl. m. | | n. | *pasu-* m. | *ū*-declension f. |
|---|---|---|---|---|---|
| Sing. |  |  |  |  |  |
| nom. | *ratuš* | *pouruš* | *pouru* | *pasuš* | *tanuš* |
| voc. | *ratuuō* | - |  | - | - |
| Plur. |  |  |  |  |  |
| nom.-voc. | *ratauuō,* | *parauuō,* | *pouru* | *pasuuō* | *tanuuō* |
|  | *ratauuas°* | *parauuas°* |  | *pasuuas°* | *tanuuas°* |

Notes:

In the manuscripts we often find *pasuuō* "normalized" to *pasauuō*.

*ratu-* is properly a $u^2$-stem (see Lesson 11).

For the feminine *u*-stems, see *ao*-stems in Lesson 8.

The vocative endings of the *i*-stems (and *aē*-stems): *-e* (< *-ⁱe*), and *u*-stems: *-uuō*, are for *-*aē* and *-*ao* in final position.

After *ii*, the vocative ending is only *-ō*: *maniiō* < *maniiu-* "spirit," *Vaiiō* < *Vaiiu-*.

### Adjectival compounds in *-ī* and *-ū*

There are a few adjectival compounds ending in root nouns in *-ī* and *-ū*, e.g., *yauuaējī-* "living forever" and *yauuaēsū-* "vitalized/vitalizing forever" (see Lesson 12: laryngeal stems). Few forms are actually attested:

| Sing. |  |  |
|---|---|---|
| nom. | *\*yauuaējiš* | *\*yauuaēsuš* |
| Plur. |  |  |
| nom.-acc. | *yauuaējiiō* | *yauuaēsuuō* |

### About the endings

The *a-*, *i-*, and *u*-declensions originally (= in Indo-European) had the same ending in the nominative singular, namely *-s*, as in Greek θεός *theós* "god," πίστις *pístis* "faith" and ἰχθύς *ikhthús* "fish," Latin *dominus*, *civis*, *sinus*, but in the Indo-Iranian mother language *s* became *h* after *a* and *ā* but *š* after *i* or *u* according to the "ruki" rule, which states that *s* became *š* after *r*, *u*, *k* [Iran. *x*], *i*). The Indo-Iranian forms were therefore *\*-ah*, *\*-iš*, *\*-uš*.

In addition, in Avestan, final *\*-h* was lost, causing rounding of the preceding vowels: *\*-ah > -ō* (cf. OInd. *-o*), *\*-āh > -å*.

### ADJECTIVES

#### Feminine and neuter forms

Feminine forms of adjectives of the *a*-declension are usually declined according to the *ā*-declension, occasionally according to the *ī*-declension, e.g., *sura-* "rich in life-giving strength," f. *surā-*; *spəṇta-* "life-giving," f. *spəṇtā-*. Note the fem. nom. sing. *naire* < *\*nairiia* of *nairiiā-* "manly, heroic."

Feminine forms of other adjectives are declined according to the *ī*-declension, e.g.: *vaŋhu-* "good," *vaŋᵛhī-* f.; *pouru-* "plentiful, many," *paoirī-* f.; *driɣu-* "poor," *driuuī-* f. (note the phonetic changes), *maniiauua-*, f. *maniiəuuī-* (beside *maniiauuā-*).

A few feminine adjectives belong to the laryngeal *ī*-declension (see Lesson 12), among them *zaranaēnī-* "golden" and *daiβī-/daiuuī-* "deceptive." These have nom.-acc. plur in *-iiō*, e.g., *daiuuiiō*.

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Neuter adjectives are declined like neuter nouns, e.g., nom.-acc. sing. *surəm, āhuiri* "belonging to/related to Ahura (Mazdā)," *vohu*.

## PRONOUNS

### Personal pronouns in the nominative

The personal pronouns have the following forms in the nominative.

|  | 1st | 2nd | 3rd | | |
|---|---|---|---|---|---|
| Sing. | | | | | |
| nom. | *azəm* "I" | *tum* "you, thou" | *hō, has°; huuō* "he" | *hā* "she" | *taṯ* "it" |
| Plur. | | | | | |
| nom. | *vaēm* "we" | *yužəm* "you, ye" | *tē* "they" | *tå* "they" | *tā* "they" |

Notes: *tum* is from *\*tu'am. – hasciṯ*, but *hō + ca > hōca* in *hōca iδa astu* "and he (Sraoša) shall be here" (Y.27.6, Vr.12.1).

## VERBS

### Imperfect-injunctive active 1

Depending on their shape, the Avestan verbs are divided into groups of verbs with similar characteristics. There are two main groups: "thematic" verbs, in which the stem ends in *a*, and "athematic" verbs, in which the stem does not end in *a*. These two groups are further divided into subgroups called "present classes." We have already seen examples of imperative forms of athematic verbs ending in consonants or vowels and thematic verbs with stems ending in *-a-, -iia-,* and *-aiia-*. These will be discussed in greater detail later.

To express past tense (past action, state, etc.), Young Avestan employs a form of the verb which here will be referred to as the "imperfect-injunctive."

The endings of the imperfect-injunctive are called "secondary" (i.e., as opposed to the "primary" endings of the present indicative, see Lesson 8). As the secondary endings are less exposed to phonetic changes than the primary ones—although there are several—we shall discuss them first.

**Note**: Because many forms are not (well) attested in the *Avesta*, it is impossible to give complete paradigms. To make it easier on the students I have as far as possible used the same verb throughout the paradigms, although these particular forms may not be attested, and I have sometimes included forms that are strictly speaking only attested in Old Avestan.

In the athematic verbs, the endings vary according to the final of the stem.

Paradigm (athem.: *mrao-/mru-* "to say," *stao-/stu-* "to praise," *daδā-/daδ-* (*daθ-*) "to give, place"; them.: *vaēna-* "to see," *tauruuaiia-* "to overcome"):

|  | Athematic | | | Thematic | | |
|---|---|---|---|---|---|---|
| Sing. | | | | | | |
| 1 | *-m, -əm* | *daδąm* | *mraom* | *-əm* | *vaēnəm* | |
| 2 | *\*-h, -š* | *daδå* | *mraoš* | *-ō* | *vaēnō* | |
| 3 | *-ṯ* | *daδāṯ* | *mraoṯ* | *-aṯ* | *vaēnaṯ* | |
| Plur. | | | | | | |
| 1 | *-ma* | | | *\*-āma, -ama* | *\*vaēnāma* | *tauruuaiiama* |
| 2 | *-ta* | *dasta* | *staota* | *-ata* | *\*vaēnata* | *tauruuaiiata* |
| 3 | *-ən* | *daδən* | | *-ən* | *vaēnən* | |

Notes:

*ah-* "to be" has 3rd sing. *as* or *ās* "(he/she/it) was" and, apparently, 3rd plur. *aŋhən* (Vr.11.13, Yt.5.7 [dual], V.2.39); *ās* is sometimes used as 3rd plur. (Yt.14.46).

*mraom* "I said" is from *\*mrauuəm*.

*tauruuaiiama* "we overcame" has no contraction as it is from *\*tauruuaiiāma*.

In *dasta* "you gave", *-dt-* has become *-st-*.

Other examples of verbs with "contracted" forms (*bauua-* "become," *jaiδiia-* "implore," *srāuuaiia-* "recite"):

| | | | |
|---|---|---|---|
| Sing. 1 | *baom < \*bauuəm* | *\*jaiδim < \*jaiδiiəm* | *srāuuaēm < \*srāuuaiiəm* |
| Plur. 3 | *baon < \*bauuən* | *jaiδin < \*jaiδiiən* | *srāuuaēn* or *srāuuaiiən* |

<div align="center">SYNTAX</div>

### Use of the imperfect-injunctive

*āaṭ* **jasaṭ** *Zaraθuštrō* "Then came Zarathustra."

*srirō mē Yimō* **saδaiiaṭ** "Yima seemed beautiful to me."

*āaṭ* **mraoṭ** *Ahurō Mazdå maniiuš spəništō* "Then spoke Ahura Mazdā, the most Life-giving spirit."

*āaṭ him* **jaiδiiaṭ** *bərəzaiδiš Vištāspō āaṭ him raθaēštārō* **jaiδin** "Then Vištāspa, who saw in high places, implored her; then the charioteers implored her."

*āfš paoiri* **fra.tacaṭ** "Much water flowed forth."

*uruuarå* **uxšin** *zairi.gaonå* **baon** *paoirišca* "The plants grew; they became green and many."

*yō* **as** *vərəθrająstəmō* "(Zarathustra), who was the most obstruction-smashing." (Y.9.15)

*mošu taṭ* **ās** *nōiṭ darəγəm (yaṭ)* "It was soon, not long (= it was not long) (before)." (Yt.5.65)

*yaθa kaθaca tē* **ās** *zaošō* "However was your pleasure." (Yt.19.82)

*āaṭ frašūsaṭ zaraθuštra arəduuī sūra anāhita ... srīra vā* **aŋhən** *bāzauua* "then, O Zarathustra, ASA went forth, and beautiful were (her) arms (dual)" (Yt.5.7)

### Verbs with preverbs

Verbs such as *paiti.mrao-* "to answer" and *paiti.auua.jasa-* " to come down hither to" consist of a main verb and "preverbs," that is words which are sometimes used alone, e.g., as a preposition or an adverb, but often only exist together with a verb. There are similar words used with nouns, in which case they are called prefixes.

The scribes sometimes did and sometimes did not separate the preverb from the verb by a period. In this introduction the period is commonly used, except where sandhi changes have taken place (e.g., *āi- < ā-ai-*, *āuuara- < ā-bara-*).

Sometimes the preverb is separated from the verb and placed (usually) at the beginning of the sentence. Compare and contrast the following examples:

**paiti.mraoṭ** *yō Zaraθuštrō* "He, Zarathustra, spoke back (answered)."

**paiti** *šē* **mraoṭ** *Ahurō Mazdå* "Ahura Mazdā said back to him."

**ā.jasaṭ** *Vərəθraγnō ahuraδātō* "Vərəθraγna, established by Ahura Mazdā, came (flying)."

**ā** *nō* **jasa** *auuaŋ́hē* "Come to our assistance!"

**paiti** *dim* **pərəsaṭ** *Zaraθuštrō* "Zarathustra asked him in turn."

A verb can have several preverbs:

*āiδi* **paiti.auua.jasa** *Arəduuī Sure Anāhite* "Come! Come down back to (us), O Arəduuī Sura Anāhita!"

When a verb with a preverb is repeated in a sentence, instead of repeating the whole verb, the preverb may be repeated without the verb (cf. Lesson 3), e.g.:

**pairi** *tē Haoma* **daδąm pairi** *vō āpō* **pairi** *tē ātarə* "I presented to you, O Haoma, (I presented) to you, O waters, (I presented) to you, O fire ..."

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**EXERCISES 5**

1. Write in Avestan script the nom. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

   *aṣa- vahišta-, aṣi- vaŋᵛhī-, baγa- mazišta-, baγā- paoirī-, driγu- maṣiia-, frasparəγa- srira-, kaniiā-hudaēnā-, vohu- vastra-, buiri- xᵛarəθa-, aka- yātu-, vaŋhu- gairi-; Vaiiu- uparō.kairiia-.*

2. Write in Avestan script the imperfect-injunctive forms of the following verbs:

   *āi- < ā-i-), ā.kasa-, isa-, kərənao-, gəuruuaiia-, θβərəsa-, bərəjaiia-, zauua-, zbaiia-.*

3. Analyze and translate into English:

After Y.10.1
viš apąm iδa patəṇtu vī daēuuåŋhō vī daiuuiiō
vaŋhuš sraošō mitaiiatu aṣiš vaŋᵛhi miθnatu
aṣiš vaŋᵛhi iδa rāmaiiatu hā nō astu

4. Transcribe and translate into English:

*(Avestan script, 13 lines)*

5. Find Y.1.20 at the ADA. Find Y_IrP (= Iranian Yasna with Pahlavi translation) in the list to the left of the ms. Click on the + sign. Choose the ms. Pt4.

   Transcribe all the Avestan of Y.1.20. Note that the Avestan and Pahlavi texts alternate, but are separated by rosettas. Here, the form *aṣāum* is voc. sing. of *aṣauuan-*, and *aṣahe* "of Order" is gen. sing. of *aṣa-*. The other words are all in the voc. The voc. of *ratu* "ritual model" should be *ratuuō*, but is spelled *ratauuō* (as if plur. nom.) in all available mss. (Geldner lists *ratuuō* in H1, J7, Mf1).

6. Translate into Avestan:

  1. We are not Turanian enemies. We are Aryan charioteers, having good horses and good chariots.
  2. The young woman is poor. There is no guardian for her, no protector.
  3. Yima walked forth. He said thus:
  4. Go forth, and go wide and far, O men; go wide and far, O animals, both great and small!
  5. Then both the men and the animals, large and small, went forth and wide and far and became many.
  6. Then my *daēna* came. (She) seemed to me both beautiful and Life-giving.
  7. She said to me: I am (she) who (is your) own *daēnā*. Come to me, O Orderly Mazdayasnian.
  8. Then we went forth, both I and (my) *daēnā*.

## VOCABULARY 5

Aibigāiia-, see Aiβisruθrima-
Aiβisruθrima Aibigāiia-: geniuses of the night
akō.dā-: who gives bad (gifts); akō.då, nom.-acc. plur.
apa.taca- < √tak/tac: to run back
apąm: away(?), henceforth(?)
ā.jasa- < √gam: to come
ā.kasa- < √kas: to look (at)
baγā-: part, section
bauua- < √bao/bu: to become
bərəjaiia- < √barg/barj: to exalt (empower) by praise, extol(??)
bərəzaiδī- m.: seeing in high places; < bərəza- + dī-
buiri-: plentiful, many
dim m. encl. pron. acc.: him
driγu-: poor
dušmaniiu-: enemy
ərəzu-: straight, upright
fra.cara- < √car: to go forth
fra.spara- √spar: to jump away
frasparəγa-: blossom
fra.šusa- < √š(ii)ao/š(ii)u: to go/walk forth
fra.taca- < √tak/tac: to flow forth
gəuruuaiia- < √grab/garb: to grasp, take hold of
ha-, ta-: personal/demonstrative pronoun
Hāuuani-: Hāuuani, the genius of the time of the haoma pressing (in the morning)
hē encl. pron. gen.-dat.: to/for him/her
him (hīm) f. encl. pron. acc.: her
hudaēna-: having a good daēnā
isa- < √aēs: to be able, have command of (+ gen.)
kairiia- n.: work (to do)
kaθa: how?
Kərəsāspa-: name of a dragon-slayer
nairiia-: manly, heroic
pairi.daδā-/daδ- < √dā: to lay out, present
paiti.auua.jasa-: to come down hither

paiti.auua.kərənta- < √kart: to cut down (to/upon: instr.)
paiti.mrao-/mru-: to answer
paiti.pərəsa- < √pars/fras: to ask in return
pascaēta: afterward
pasu-: (small domestic) animal, especially sheep and goats
pata- > vī.pata-
pāiiu-: guardian
pərəsa- < √pars/fras: to ask
pouru.mahrka-: full of destruction
Rapiθβina-: Rapiθβina, genius of noon-time
razišta-: straightest; standing epithet of Rashnu
Sāuuaŋhaē-, voc. Sauuaŋhe: Sāuuaŋhi, genius of the late morning
staora-: (large domestic) animal, cattle and horses
šē encl. pron. gen.-dat.: to/for him/her
tafsa- < √tap: to become hot
taršta-: frightened
tauruuaiia- < √tar: to overcome
tē: 1. of/to/for you, your; 2. they
θβərəsa- √θβars: to fashion (like a carpenter)
uiti: thus
upa.duuara-: to come running (daēuuas, etc.)
uparō.kairiia-: whose work is above; epithet of Vaiiu
upāi-/upaē- < √aē/i: to go over (to), approach
Ušahina-: Ušahina, genius of dawn
uxšiia- < √vaxš/uxš mid.: to grow, wax
Uzaiieirina-: Uzaiieirina, genius of the evening
vaēna-: to see
vastra- n.: garment
vərəθrająstəma-, superlative of vərəθrajan-: the most obstruction-smashing, most victorious
viš = vī-
vī.pata-: to run away (used of evil creatures)
xᵛisa- < √xᵛaēd: to begin to sweat

yaθa: as, like, when

yauuaējī- adj.: living forever

yauuaēsū- adj.: life-giving/vitalized forever

yātu-: sorcerer

zairi.gaona-: green

zaṇtu-: tribe

zaoša-: pleasure

zauua- < √zu: to curse

zbaiia- < √zbā: to invoke

zī: for, because

## LESSON 6

### PHONOLOGY

**Form of the text.**

The extant text of the Avesta is an "edited" text. On one or several occasions during the oral transmission of the text editors worked to standardize it. The extant text does therefore not reflect a genuine oral tradition.

One feature of the edited text is the replacement of the ending -*a* with the ending -*ō* in the first members of compounds and fricatives with stops in initial position in the second member, cf., e.g., beside the expected form *ahuraδāta-*, the much more common type *daēuuō.dāta-*, *baγō.baxta*, etc. Another is the restoration of word-final form for the expected sandhi form, e.g., in *xšuuaš.gāiia-* "six steps" instead of \**xšuuažgāiia-*, cf. *dužgaṇti-* "evil smell."

Not all non-standard or "incorrect" forms are from the editors, however; many more are probably due to the reciters (transmitters) of the text and the scribes who wrote the manuscripts.

**Anaptyxis**

The Avestan *ə* is in most positions an allophone of /a/ (see Lesson 5). In addition, it is frequently used as an anaptyctic vowel.

"Anaptyctic" vowels are unetymological vowels inserted between consonants to "ease" the pronunciation. By far the most common anaptyctic vowel in Young Avestan is *ə*; occasionally *a* is used.

Anaptyxis (also called *svarabhakti*, a Sanskrit word meaning "sound-splitting") is especially common, if not obligatory, after *r* in final position and before other consonants, as well as in the group *nr*. The exception is the group *rš*, although this, too, is often written *raš* in the manuscripts.

Examples: *arəδa-* "side" (cf. OInd. *ardha-*); *arəθa-* "matter" (cf. OInd. *artha-*); *kərəpəmca* "and the form"; *kərəta-* "done" (cf. OInd. *kṛta-*); *varəsa-* "hair," *parəna-* "feather" (cf. OInd. *parṇa-*); *vadarə* "weapon for striking" (cf. OInd. *vadhaḥ*); *aipiduuąnara-* (presumably for °*duṇra-*) "*clouded" (cf. *dunman-* "cloud")

Note also that the sequence *ərə* is (1) frequently reduced to *rə* after *t*: \**ātərəm > ātrəm* (*ātarəm*), sometimes also after *g*; (2) replaced by *ar* (*arə*) before *š*: *bərəzō* but *barš*, *ātrəm < *ātərəm*, but *ātarš*.

In the mss. there is much vacillation between *ərə* and *arə*.

**Vowel changes. Dissimilation of *iị̯ > əi > ai/aē*.**

In the following cases the vowel preceding an epenthetic *i* was another *i*, and the original *i* was dissimilated to form the diphthong *ai* (*ii > iị̯ > əị̯ > aị̯*): *bərəzaiδiš < *bərəzi^iδīš < *bṛzi-dīš* [cf. OAv. *hušəiti- < huši^iti-*].

A similar development is probably the origin of the apparent anaptyxis in the group *ụị̯* (see above) > *ụiị̯ > ụəị̯ > ụaị̯* or *ụoị̯* (*uuōii*), and in the prefix *baē°* instead of *bi°* in *baē.ərəzu-* "two fingers wide" < \**baị̯-ṛzu- < *bịị̯-ṛzu-* (Skjærvø, 1997b).

**Consonant changes. Assimilation**

When two different consonants come into contact, they may become "similar" to one another or completely identical. This phenomenon is referred to as (partial and complete) assimilation. Some common instances of assimilation in (proto-)Avestan are:

1. Unvoiced + voiced > voiced + voiced, e.g.,
   *s + d > zd*: \**mas-dā- > mazdā-*;
   *š + d > žd*: *duš-dā- > duždā-*;
   *š + b > žb*: *niš-bərəta- > nižbərəta-*;
   *š + z > žz*: *duš-zaotar- > dužzaotar-*.

2. Labial stop + labial stop > single labial stop:
   *p* + *b* > \**b* > *β*: \**ap-biiah* > *aiβiiō*.

3. Dental stop + *s* > single *s*:
   *t* + *s* > *s*: *fšuiiant-s* > *fšuiiąs*.

**Consonant changes. Spirantization of stops**

When *p*, *t*, and *k* come before a suffix or an ending beginning with *ii*, *uu*, *r*, *n*, or *m* they change to *f*, *θ*, *x*, e.g.: *astuuaiti* "bony," but gen. *astuuaiθiiå*, *haṯ* "being," but *haiθiia-* "real," *āp-* "water," but \**āfuuaṇt-* (> *āfəṇt-*) "full of water," *xšapa* "night," but gen. *xšafnō*, *vaokuš-*, weak perfect stem of √*vak*, but strong stem *vaoxᵛah-*, *aog-* "to say," but past part. *aoxta-*.

This change did not take place before *ii* or *uu* when the *p* or *t* was preceded by an original long vowel, diphthong, or another consonant (not counting *ərə*), e.g., *dāitiia-* "lawful," *mašiia-* "mortal man" < \**martiia-*, but *mərəθiiu-* "death" ("Siever's Law").

When *p*, *k*, and *g* come before an ending beginning with original \**s* they change to *f* and *x*, and the \**s* becomes *š*, e.g., \**āp-s* > *āfš* "water" and \**vāk-s* > *vāxš* "word, voice," \**drug-s* > *druxš* "deception," \**nap(t)-su* (stem *napāt-*) > *nafšu* "among the grandchildren."

Original velars are palatalized before *e* and *i* (*i̭*): *aka-* "evil," superl. *acišta-*, *vāk-* "voice," acc. sing. *vācim*, nom. plur. *vācō* (cf. Lat. *vōcem*, *vōces*), *ugra-* "strong," superl. *aojišta-* (see Lesson 11).

A final *s* or *z* is lost before the ending \**-s*, which becomes *-š*: \**spas-s* > *spaš* "spy," \**br̥z-s* > *barš* "high."

**NOUNS**

**Consonant declensions: stems**

Stems ending in consonants take more "regular" endings than stems ending in vowels, but their declension is complicated by "ablaut." Case forms that have the full or lengthened grade are commonly referred to as "strong" cases, while case forms that have the zero grade are referred to as "weak" cases.

The strong cases are the sing. nom., voc., acc., and loc.; the dual nom.-acc.; and the plur. nom. The other cases are the weak cases.

In addition to the changes in vowel length, the final consonant of the stem also frequently changes. Pay particular attention to such changes in the paradigms below.

**Consonant declensions: endings**

Consonant stems can end in almost any consonant. In Indo-Iranian (and Indo-European) masc. and fem. consonant stems formed their nom. sing. (1) by lengthening the last vowel of the stem and dropping the final consonant, (2) by adding the ending *-s* (*-š* after *f* and *x*), or (3) by both lengthening the vowel and by adding the ending *-s* (*-š*).

As long final vowels were shortened in Young Avestan, type (1) forms its nominative by simply dropping the final consonant of the stem.

In types (2) and (3) the ending \**-s*/\**-š* combined with the final consonant of the stem to produce various "irregular" form.

The nom.-voc. plural ending is *-ō* (*-as°*) for both masc. and fem. nouns. Not infrequently, however, the thematic ending *-a* is found in the manuscripts. This is not necessarily a genuine linguistic feature of a late stage of Avestan; it can simply be errors on the part of the reciters or the scribes.

The nom.-voc. plural, like the nom. and acc. sing., typically requires the strong stem.

Neuter consonant stems take no endings in the nom.-acc. singular. The nom.-acc. plural is formed variously in the various declensions.

The nominative singular

The nom. sing. ending -*š* is found with masc. and fem. nouns and adjectives with stems ending in labials (*p*), velars (*k*, *g*), or sibilants (*s*, *z* < *tś*, *dź*).

Consonant stems ending in velar stops (*k* and *g*), labial stops (*p*), and sibilants (*s*, *z*)

These stems take the nom. sing. ending -*š*.

The vocative = the nominative.

Paradigms (*văk-/văc-* m. "word, speech," *drug-/druj-* f. "deception, the Lie," *ăp-* f. "water," *spas-* m. "spy," *bərəz-* "high"):

Sing.

| Nom.-voc. | *vāxš* | *druxš* | *āfš* | *spaš* | *barš* |
|---|---|---|---|---|---|

Plur.

| Nom.-voc. | *vācō* | *drujō* | *āpō, apasca* | *spasō* | *bərəzō* |
|---|---|---|---|---|---|

Notes:

Thematic forms such as nom. plur. *vāca* are also found.

Note the shortening of the long *ā* in *āpō ~ apasca* "and the waters."

*r*-stems. Relationship terms

Most words denoting family members are *r*-stems. Their declension differs slightly from that of the agent nouns (see Lesson 4) in -*tar*-.

The word *nar-* "man" is declined like the family terms. Examples (*nar-* "man," *pitar-* "father," *mātar-* "mother," *duɣðar-* "daughter," *xᵛaŋhar-* "sister," *brātar-* "brother"):

Sing.

| nom. | *nā* | *pita* | *brāta* | *māta* | *duɣða* | *xᵛaŋha* |
|---|---|---|---|---|---|---|
| voc. | *narə* | *pitarə* | - | - | - | - |

Plur.

| nom.-voc. | *narō* | *pitarō* | - | *mātarō* | - | - |
|---|---|---|---|---|---|---|

## WORD FORMATION

### Compounds. 1

Compounds as well as their individual elements can be all kinds of words (nouns, adjectives, adverbs, and other compounds). Some common types of Avestan adjectival compounds are the following:

noun + noun: *barəsmō.zasta-* "with barsom in the hand" < *barəsman-* + *zasta-*;

adjective + noun: *tiži.dāra-* "with a sharp blade" < *tiži°* + *dārā-*;

noun + verbal noun or adjective: *vərəθrajan-* "obstruction-smashing" < *vərəθra-* "obstruction" + *jan-* "to smash," *mazdaiiasna-* "Mazdā-sacrificer, Mazdayasnian" < *Mazdā-* "Ahura Mazdā" + *yasna-* "sacrifice," *paoiriiō.fradāta-* "first brought forth," *ahuraδāta-* and *mazdaδāta-* "established (created) by Ahura Mazdā";

adverb or prefix + noun/adjective: *huraoδa-* "beautiful" < *hu-* + *raoδa-* "growth, stature"; *huuaršta-* "well done" < *hu-* + *varšta-*; *aiβi.gāma-* "year" < *aiβi-* prefix + *gāman-* "step, going," *θri.zafan-* "with three mouths" < *θri-* + *zafar/n-* "mouth," *θri.kamarəδa-* < *θri-* + *kamarəδa-* "head";

verb + noun: *frādaṭ.gaēθa-* "who furthers the world of living beings" < *frāda-* "to further" + *gaēθā-* "world of living beings."

Note that adjectival compounds whose second member is an *ā*-stem, themselves become regular *a/ā*-stem adjectives, e.g., m. *frādaṭ.gaēθa-*, f. *frādaṭ.gaēθā-* (< *gaēθā-* f.).

The final vowel of the first member usually becomes *ō*, whether it as an *a-*, *ā-*, or *an*-stem (see the examples above).

Some adjectives have special form ("Caland forms") when used as the first member of a compound, e.g., *tiži°* < *tiɣra-* "sharp."

Note that *āp-* takes the form *afš-* in compounds, which becomes *aβž-* before voiced consonant: *afš.tacin-* "with running water," *aβəždāna-* "containing water" (Y.42.2).

Similarly, *bāzuš.aojah-* "whose strenth is in the arms."

When a word with initial *h-* is used as second member of a compound, a prosthetic *a* is prefixed and *h* > *ŋh*: *aṣ̌ō.aŋhan-* "winning *aša*" < *\*aṣa-(ŋ)han-*; *airime.aŋhad-* (= *armaēšad-*) "sitting in peace."

## PRONOUNS

### Demonstrative, relative, and interrogative pronouns in the nominative

The pronouns and "pronominal" adjectives have several forms that differ from those of the nouns. In the nominative, note the neut. sing. in -*t̰* (cf. Eng. *that*) and the masc. plur. in -*e* (cf. Eng. *they*).

|  | The demonstrative pronoun *ima-* "this" | | | The demonstrative pronoun *auua-* "that": | | |
|---|---|---|---|---|---|---|
|  | masc. | fem. | neut. | masc. | fem. | neut. |
| Sing. | | | | | | |
| nom. | *aēm* | *im* | *imat̰* | *hāu* | *hāu* | *auuat̰* |
| Plur. | | | | | | |
| nom. | *ime* | *imå, imås°* | *ima* | *auue* | *auuå* | *auua* |

Note:

*aēm* < *\*aiam*, *im* (*īm*) < *\*iiam* (cf. OInd. *ayam*, *iyam*).

The pronoun *huuō* "he (you) there" (nom. sing. masc.) is only found in quotations from Old Avestan.

|  | The relative pronoun *ya-* "who, which" | | | The interrogative pronoun *ka-/ci-* "who, what?": | | |
|---|---|---|---|---|---|---|
|  | masc. | fem. | neut. | masc. | fem. | neut. |
| Sing. | | | | | | |
| nom. | *yō, yas°* | *yā* | *yat̰* | *kō, kas°, ciš* | *kā* | *kat̰, cit̰* |
| Plur. | | | | | | |
| nom. | *yōi, yaē°* | *yå* | *yā* | *kaiia, caiiō* | - | (*kā?*) |

Notes:

The mss. frequently have (wrongly) *yō* for *yōi*.

The form *kaiia* "which?" is thematic (Y.19.18, etc., N.16, etc., FO.3c [Kling.119-112]).

The form *caiiō* is also used as neut. plur. (V.2.39, 8.12).

With negation the interrogative pronouns (especially those in *c-*) become indefinite pronouns: *nōit̰ ciš* "no one," *mā ciš* "(let) no one."

The forms *kat̰*, *cit̰* correspond historically to Latin *quod*, *quid*.

### Pronominal adjectives

Pronominal adjectives include *vispa-* "all" *aniia-* "other," nom. plur. masc. *vispe* and *aniie*. Note that *vispa-* has neut. *vispəm*, while *aniia-* has neut. *aniiat̰*.

The fem. plur. *vīspaē°* in *vīspaēca paṇca gāθå* (Y.71.6) is likely to be an error in this text, which contains several ungrammatical forms.

**Pronominal adverbs**

Note the following 'correlative' pronominal adverbs (cf. Lesson 17). Note also that, although the forms are symmetric, not all the meanings are:

| | | | | |
|---|---|---|---|---|
| *iθa* "in this way" | *aθa* "thus" | *auuaθa* "in that way" | *yaθa* "as, like" | *kaθa* "how?" |
| *iθra* "here" | *aθra* "here, there" | *auuaθra* "there" | *yaθra* "where" | *kuθra* "where?" |
| *iδa* "here" | *aδa* "then" | *auuaδa* "there" | | *kaδa* "when?" |
| | *aṯ*, *āaṯ* "then" | | *yaṯ* "when" | |
| | | | | *kuua* "where?" |

Notes:

The forms in *a-* are the "unmarked" ("neutral") ones, while those from *i-* and *auua-* point clearly to "here" and "there."

There is no YAv. *\*yaδa*, but Old Avestan has *yadā* "when?"

## VERBS

**The middle**

Avestan verbs can be "active," that is, take the active endings we have already seen, or "middle," that is, take the "middle" endings.

Verbs can have active and/or middle forms. Some verbs have only active forms, some only middle forms, and some both active and middle forms. Only in the third group can the middle forms have a special function, different from that of the active forms.

Intransitive verbs usually have only active or only middle forms, while transitive verbs can take both active and middle forms. If they do, then most often the distinction between the two forms is "active ~ passive"; more rarely the middle denotes that the action is being performed in the interest of the subject. Occasionally the middle forms of a verb have the same meaning as the active ones, especially in the case of verbs of motion. Examples:

1. Middle verbs without active counterpart: *maniia-* "to think," *yaza-* "to sacrifice," etc.
2. Passive: *aza-* act. "leads, takes (away)" ~ mid. "is led, taken away," *vaēna-* act. "sees" ~ mid. "is seen," *bara-* act. "carries" ~ mid. "rides" (lit. is carried), etc.
3. Action performed in the interest of the subject: *paca-* act. "he cooks" ~ mid. "he cooks for himself," *varǝδaiia-* act. "increases (something else), enlarges" ~ mid. "increases (by oneself), becomes larger," etc.
4. Same meaning as active: *fracara-* act., mid. "go forth."
5. Differentation of meaning: *hišta-* act. "to stand = take up a position," mid. "to stand = to be standing"; *daδā-/daδ-* act. "to establish, give," mid. "to take (on), receive."

**The imperfect-injunctive middle**

Paradigms (*aog-* "to speak," *hunao-/hunu-* "to press (the haoma)," *ā.pǝrǝsa-* "to converse," *yaza-* "to sacrifice"):

Sing.

| | | | | | |
|---|---|---|---|---|---|
| 1 | | | | *-e* (*-ⁱe* < \**-ai*) | *apǝrǝse* |
| 2 | *-ša* | *\*hunuša* | | *-aŋha* | *yazaŋha* |
| 3 | *-ta* | *hunuta* | *aoxta* | *-ata* | *yazata* |
| Plur | | | | | |
| 2 | | | | *-aδβǝm* | *yazaδβǝm* |
| 3 | | | | *-ǝṇta* | *yazǝṇta* |

Notes: Very few athematic forms are attested. No 1st plur. forms are attested.

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**The imperative middle**

Paradigm (*dāraiia-* "hold"):

Sing.

| | | | |
|---|---|---|---|
| 2 | | *-aŋᵛha* | *yazaŋᵛha* |
| 3 | | *-atąm* | *yazatąm* |

Plur

| | | | |
|---|---|---|---|
| 2 | | *-aδβəm* | *dāraiiaδβəm* |
| 3 | | *-əntąm* | *yazəntąm* |

> Note: No athematic forms are attested.

## SYNTAX

**Uses of the middle**

<u>1. Exclusively middle verbs</u>

*āaṱ* **aoxta** *Zaraθuštrō* "Then Zarathustra said."
*iθa hō mašiiō* **maniiata** "In this way the man thought."
*iθa mē tum* **hąm.caraŋᵛha** *Aši srire dāmiδāite* "In this way walk together with me, you, O beautiful Aši set in place by the *dāmi*!"

**fra.dauuata vī.dauuata fra.maniiata vī.maniiata**
*Aŋrō Mainiiuš pouru.mahrkō Iṇdrō daēuuō Sāuru daēuuō*
   "The Evil Spirit full of destruction chattered this, chattered that, took hope, lost hope (?),
   (as did) the daēuua Indra (and) the daēuua Sāuru." (V.19.43)

*yaṱ hē tum* **us.zaiiaŋha** *tum ərəzuuō Zaraθuštra* "... that you were born to him, you, O upright
   Zarathustra." (Y.9.13)
*Yimō hē* **vīsata** *pātaca θrātaca* "Yima was ready to be guardian and protector for him."
*Kərəsāniš yō* **raosta** *yō* **dauuata** "Kərəsāniš who wept and chattered" (Y.9.24)

<u>2. Middle with passive function</u>

*kasciṱ iδa nōiṱ* **vaēnata** "Nobody was seen here."
*yaθa Miθrō hubərətō* **barata** "When Miθra was well treated." (after Yt.10.112)
**vərəziiatąm***ca iδa vohu vāstriia* "And let good pastures be produced here!" (Vr.15.1 < Y.29.1)
   Note: Neuter plural subjects may take a singular verb.

<u>3. Reflexive, etc., middle</u>

*mazdaiiasna barəsmō.zasta* **hištəṇta** "The Mazdayasnians stood with barsom in the hands." (Yt.5.98)
*āpō* **hištəṇta** *fraδātå afraoxšaiieiṇtiš* "The waters stood brought forth (created) without swelling forth."
   (after Yt.13.55)
*θrisatō.zəma* **haṇjasəṇta** "300 winters came together (passed)." (V.2.8)

*āaṱ yaṱ tum Zaraθuštra varəsåsca* **hąm.rāzaiiaŋha** *varəsåsca* **pairi.brinaŋha** *sruuaēca* **upa.θβərəsaŋha**
   "Then when you, O Zarathustra, combed your hair, trimmed your hair, and cut your nails..." (V.17.4)
   Note: *varəså* is the acc. plur. f. of *varəsa-* n. "hair" and *sruuaē°* the nom.-acc. plur. of *srū-* "nail"; in these
   nouns the acc. plur. is the same form as the nom.

**EXERCISE 6**

1a. Write in Avestan script the nom. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

  *kərəp- srirā-*, *mašiia- ašaŋhāk-*, *ərəzu- zaotar-*, *spas- pauru-*; *Haraitī- bərəz-*.

1b. Translate into Avestan and write in transcription and Avestan script the nom. sing. and plur. forms of the following nouns, adjectives, and pronouns:

  this/that brave son, this/that well-shaped daughter, this/that Ahurian house.

2. Write in Avestan script the imperfect-injunctive middle and imperative middle forms of *bara-* "to carry," *upa.θβərəsa-* "to cut."

3. Analyze and translate into English:

  V.19.45
  aduuarənta adāuṇta daēuua druuaṇtō duždåŋhō
  uruθənta adāuṇta daēuua druuaṇtō duždåŋhō
  aγąm daoθrīm dāuṇta daēuua druuaṇtō duždåŋhō

4. Transcribe and translate into English:



5. Transcribe Yt.1.13 from mss. F1 and E1 (pdf.), containing Ahura Mazdā's names.

6. Translate into Avestan:

  1.  Let the priest say forth the *Yaθā ahū vairiiō* to us.
  2.  O tawny haoma, be my protector!

3. Thus said Ahura Mazdā: Let this earth increase! Let these plants grow!
4. Then that earth increased; it went apart. All went forth, both men and animals, large and small.
5. Then a son was born to him, splendid Yima with good herds. Then a girl was born to him, good, pretty, (and) beautiful.
6. A voice was heard, saying: That is my dear *daēnā*, the Mazdayasnian, Zarathustrian (one).
7. That Lie was lost. Those demons howled. Those villains ran away.
8. Who is this young woman who came running?
9. Who is that villain who ran away?
10. Which are those acts which are badly done?

## VOCABULARY 6

adāuṇta, imperf. of dauua-

aduuara- < ā.duuara-

aδa: then

afraoxšiieiṇtī-, fem. of afraoxšiiaṇt-: not growing forth; < *a-fra-uxšiia-*

aiβi.gāma-: year

aipiduuąnara-: *clouded

airime.aŋhaδ- = armaē.šaδ- < √had: sitting in peace and quiet

aog-/aoj- mid.: to speak, say

apa.jasa- < √gam/jam, mid.: to get away

apərəsa- < ā.pərəsa-

arəδa-: side

arəθa- n.: matter

armaēšad- = airime.aŋhaδ- < √had: sitting in peace and quiet

astuuaṇt-: having bones

ašaŋhāk/c- m.: following Order, in accordance with Order

ašō.aŋhan-: winning, earning Order

auuaδa: there

auuaθa: in that way

auuaθra: there

aza- < √az: to lead, take (away)

ā.duuara- (aduuara-) < √duuar, mid.: to come running

āfəṇt-: full of water

ā.pərəsa-: to consult

āpərəiti- f.: clearing of debt, atonement

baē.ərəzu-: two fingers wide

bara- < √bar mid.: to be treated

barəsman- n.: altar grass, barsom

barəsmō.zasta-: carrying barsom in the hands

bərəz-: high, loud

Bušiiąstā-: demoness of sloth and excessive sleep; Procrastination

brātar-: brother

ciθā-: fine (penalty)

daēuuaiiāza-: daēuua-sacrificer

daoθrī-: (daēvic) speech, chattering

dauua- < √dao (< *daβ "deceive"?), mid.: to chatter ("speak" said of evil beings)

dāitiia- < dāta-: according to the law

dāmiδāta- (dāmi.dāta-, dąmi.dāta-): tethered by the one who holds the tethers? (of the heavenly bodies as they circle the firmament)

dāraiia- < √dar: to hold

dārā-: blade

driγu-, f. driuuī-: poor

dunman- n.: cloud

duždāh-: who gives evil gifts

dužgaiṇti- f.: evil smell

dužzaotar-: bad libator

fracara- < √car act., mid.: go forth

fra.dauua < √dao, mid.: to chatter

fraδāta- < fra.daδā-: brought forth

fra.maniia- < √man mid.: to think ahead, hope, take courage (?)

fra.mrao-/mru-: say forth

fra.šauua- < √š(ii)ao/š(ii)u: to go forth

frādaṭ.gaēθa-: furthering the world of living beings

haca- < √hak/hac mid.: to follow, be with, be compatible

haṇjasa- < √gam/jam mid.: to come together

Haptō.iriŋga-: Ursa Major, the Big Dipper

hąm.cara- < √car mid.: to walk together (with)

hąm.rāzaiia- < √raz, mid.: to straighten, comb; stretch (oneself)

hubərəta-: well-borne:, + bar- "treat well"

hunao-/hunu- < √hao/hu, mid.: to press

Iṇdra-: name of an old god (cf. OInd. Indra)

iθa: in this way

iθra: here

kaδa: when?

kərəsāni-: name of a mythical villain

kuθra: where?

kuuua: where?

mātar- f.: mother

mərəθiiu- m.: death

napāt-, napt- (nafəδr-): grandson

nąma, nāma < nāman- n.: by name

nipātar-: protector, guardian

niž.bara- < √bar: to take out/away, remove, get
    rid of

nižbərəta-, past part. of < niž.bara-: taken away,
    removed

paca- √pak/pac: to cook

pairi.brina- < √braē/brī: to cut, pare (nails)

paiti.aog- < √aog/aoj mid.: to answer

pitar- (patar-): father

raod-: to wail, howl; cf. uruθa-

Sāuru (stem form uncertain): name of a *daēuua*
    (cf. OInd. Śarva)

spas- m.: spy

sruiia- < √srao/sru mid.: be heard

srū- (plur. sruiie [sruuī]) n.: nail

star- (plur. stārō) m.: star

tauruuaiieni subj. 1st sing. of tauruuaiia-

tiγra-: pointed, sharp

tiži.dāra- < tiγra-: having/with a sharp blade

θrātar-: protector, savior

θrisatō.zəma-: a three-hundred-year (winter)
    period

uitiiaojana-, uiti aojana-: thus saying

uruθa- < √raod/rud (ruθ) mid.: to wail, howl

us.zaiia- < √zā, mid.: to be born

vak-/vac- m.: word, speech

varəδaiia- < √vard mid.: to increase, prosper

varəsa- n., varəsā- f. plur.: hair

vərəθrajan-: obstruction-smashing, victorious

vərəziia- < √varz: to work, cultivate

visa- < √vaēs/vis mid.: to declare oneself ready
    (to be)

vī.dauua- < √dao mid.: to ramble on (about) (?)

vī.maniia- < √man mid.: to think better of, lose
    courage, be distraught (?)

vī.nəma- < √nam, mid.: to bend aside, to spread
    out, to go apart

xšapan-, xšafn- f.: night

xšuuaš.gāiia-: distance of six steps

xᵛaŋhar- f.: sister

yaθra: where

zaotar-: libator; the chief officiating priest

zå nom. sing. of zam- f.: earth

zasta-: hand

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# LESSON 7

## PHONOLOGY

**Modifications of vowels:** *a* + final nasal

Complete table of sound changes involving *a* plus <u>final</u> nasal. Note that the second column below corresponds—in the main—to the Old Avestan stage (forms attested in OAv. have no *):

| | | | | | |
|---|---|---|---|---|---|
| *-am | > | -əm | | | |
| *-an | > | -ən | | | |

With preceding *ii*:

| | | | | | |
|---|---|---|---|---|---|
| *-iiam | > | -iiəm | > | *-iim | > | -im |
| *-aiiam | > | -aiiəm | > | *-aiim | > | -aēm |
| *-āiiam | > | *-āiiəm | > | *-āiim | > | -āim |
| *-iian | > | -iiən | > | *-iin | > | -in |
| *-aiian | > | -aiiən | > | *-aiin | > | -aēn |
| *-āiian | > | -āiiən | > | *-āiin | > | -āin |

With preceding *c*, *j*:

| | | | | | |
|---|---|---|---|---|---|
| *-cam | > | *-cəm | | > | -cim |
| *-jam | > | *-jəm | | > | -jim |
| *-can | > | -cən | | > | -cin |
| *-jan | > | -jən | | > | -jin |

With preceding *uu*:

| | | | | | |
|---|---|---|---|---|---|
| *-uuam | > | *-uuəm | > | *-uum | > | -um |
| *-auuam | > | -auuəm | > | *-auum | > | -aom (-āum) |
| *-āuuam | > | *-āuuəm | > | *-āuum | > | -āum |
| *-uuan | > | *-uuən | > | *-uun | > | -un, -um |
| *-auuan | > | *-auuən | > | *-auun | > | -aon, -aom (-āun, -āum) |
| *-āuuan | > | *-āuuən | > | *-āuun | > | -āun, -āum |

Notes:
   OAv. usually has *-iiə̄m*, etc.
   In *-uuan*, in a few words, the *-n* is assimilated to the preceding *-uu-* and becomes *-m*.
   The alternate forms of *-aom* and *-aon* with long *-ā-* (*-āun*, *-āum*) are frequently found in the manuscripts. (see de Vaan).
   Note the following irregular acc. forms: *Vaēm* < *Vaiium*, *raēm* < *raēuuam* "*brilliant," *ōiium*, *ōim*, *aoim* < *aēuuam* "one."

Final original *-*ŋ*h* (< *-*ns*) affects a preceding *-a-* somewhat differently from final *-m* or *-n*.

| | | | | | |
|---|---|---|---|---|---|
| *-aŋh | > | *-əŋh | > | *-ə̄ | > | -ə̄, -ə̄s°, -ą, -ąs° |
| *-iiaŋh | > | *-iiəŋh | > | *-iiə̄ | > | -iią |
| *-aiiaŋh | > | *-aiiəŋh | > | *-aiiə̄ | > | -aiią |
| *-uuaŋh | > | *-uuəŋh | > | *-uuə̄ | > | -ū |
| *-auuaŋh | > | *-auuəŋh | > | *-auuə̄ | > | -auuū, -aū |

Notes:
   OAv. usually has *-ə̄ṇg* from *-əŋh*.
   These endings are found in the plur. acc. of masc. *a*-stems and in the sing. gen. of some neut. *n*-stems.

The final form *-ə̄* is found after most consonants, e.g., *yazatə̄*. The final form *-ą* is regularly found after *-ii*, *-m-*, *-β-*, and occasionally elsewhere, e.g., *mašiią, aēsmą* "pieces of fire wood," *garəβą* "wombs."

The long final *-ə̄* and *-ū* in such words appear to be the only regular exceptions to the rule that final vowels are short in polysyllables.

Students should make a special effort to learn, remember, and identify these forms! Most importantly, they should be trained to recognize the ambiguity of the endings *-im* and *-um* and not jump to the conclusion that they are from *i-* and *u-*stems.

## NOUNS

### The accusative

The accusative is not distinguished from the nominative in neuter nouns, adjectives, and pronouns and in the plural of feminine *ā-* and *ī-*stems.

Consonant stems with ablaut take the long grade in the sing. but the full or zero grade in the plur.

The endings of the accusative are:

|  | *a*-decl. |  |  | *i*-decl. |  | *ā*-decl. | *ī*-decl. |
|---|---|---|---|---|---|---|---|
|  | m. |  | n. | m. f. | n. | m., f. | f. |
| **Sing.** |  |  |  |  |  |  |  |
| acc. | *-əm* |  | *-əm* | *-im* | *-i* | *-ąm* | *-im* |
| **Plur.** |  |  |  |  |  |  |  |
| acc. | *-ə̄, -ə̄s°, -ą, -ąs°* |  | *-a* | *-iš* | *-i* | *-å, -ås°* | *-iš* |

|  | *u*-decl. |  | *ū*-decl. | cons.-decl. |
|---|---|---|---|---|
|  | m. f. | n. | f. | m., f. |
| **Sing.** |  |  |  |  |
| acc. | *-um* | *-u* | *-um* | *-əm* |
| **Plur.** |  |  |  |  |
| acc. | *-uš* | *-u* | *-uuō* | *-ō, -as°* |

Note again that the manuscripts are not consistent in writing short or long *-im/-um* or *-īm/-ūm*. In the grammatical sections of this manual, these endings will always be normalized with short vowels.

The acc. plur. ending is from *\*-aŋh* (< Indo-Iran. *\*-ans*, cf. OInd. *-āṁ*), which developed differently in different contexts to produce the variants listed above.

<u>Vowel stems</u>

Paradigms of *a*-stems (masc.: *yazata-* "divine being, god," *mašiia-*, *gaiia-* "life," *daēuua-*, *grauua-* "(chariot) handle," *juua-* "alive"; neut.: *xšaθra-* "(royal) command," *vāstriia-* "pasture, grass," *θrišuua-* "a third"):

|  | masc. |  |  |  |  |  |  |
|---|---|---|---|---|---|---|---|
|  | *a*-stems |  | *iia*-stems |  | *uua*-stems |  |  |
| **Sing.** |  |  |  |  |  |  |  |
| nom. | *yazatō* | *haomō* | *mašiiō* | *gaiiō* | *daēuuō* | *grauuō* | *juuō* |
| acc. | *yazatəm* | *haoməm* | *mašim* | *gaēm* | *daēum* | *graom* | *jum* |
| **Plur.** |  |  |  |  |  |  |  |
| nom. | *yazata* | *haoma* | *mašiia* |  | *daēuua* | *grauua* | *juua* |
| acc. | *yazatə̄,* | *haomą,* | *mašiią,* | - | *daē(uu)ū* | *grauuū* | *\*j(uu)ū* |
|  | *yazatə̄s°* | *haomąs°* | *mašiiąs°* | - | *daēuuūs°* |  |  |

|  | neut. |  |  |
|---|---|---|---|
|  | *a*-stems | *iia*-stems | *uua*-stems |
| Sing. |  |  |  |
| nom.-acc. | *xšaθrəm* | *vāstrim* | *θrišum* |
| Plur. |  |  |  |
| nom.-acc. | *xšaθra* | *vāstriia* | *θrišuua* |

Note such forms as *maiδim* < *maiδiia*-, *ainim* < *aniia*-, etc.


Paradigms of *ā*-stems (*mazdā*-, *raθaēštā*- "charioteer," *daēnā*-, *kaniiā*- "young woman"):

|  | *ā*-stems |  |  | *ā*-stems | *iiā*-stems |
|---|---|---|---|---|---|
|  | m. |  |  | f. |  |
| Sing. |  |  |  |  |  |
| nom. | *mazdå* | *raθaēštå* |  | *daēna* | *kaine* |
| acc. | *mazdąm* | *raθaēštąm* |  | *daēnąm* | *kaniiąm* |
| Plur. |  |  |  |  |  |
| nom. |  | *raθaēštå, raθaēštås°* |  | *daēnå, daēnås°* | *kaniiå, kaniiås°* |
| acc. |  | *raθaēštå, raθaēštås°* |  | *daēnå, daēnås°* | *kaniiå, kaniiås°* |


Paradigms of *i*- and *u*-stems (*frauuaši*-, *buiri*- "much," *ratu*-, *pouru*- "much," *pasu*- "sheep, small domestic animal"):

|  | *i*-stems |  | *u*-stems |  | *pasu*-. |
|---|---|---|---|---|---|
|  | m. f. | n. | m. | n. | m. |
| Sing. |  |  |  |  |  |
| nom. | *frauuašiš* | *buiri* | *ratuš* | *pouru* | *pasuš* |
| acc. | *frauuašim* | *buiri* | *ratum* | *pouru* | *pasum* |
| Plur. |  |  |  |  |  |
| nom. | *frauuašaiiō* | *buiri* | *ratauuō* | *pouru* | *pasuuō* |
| acc. | *frauuašiš* | *buiri* | *ratuš* | *pouru* | *\*pasuš* |

Note: *vaŋhu*- has m. *vohum* (Y.57.29) and and n. *vohu*.

Paradigms of *ū*- and *ū*--stems (*vaŋᵛhī*- "good" [fem.], *tanū*- "body"):

|  | *ī*-stems | *ū*-stems |
|---|---|---|
|  | f. | f. |
| Sing. |  |  |
| nom. | *vaŋᵛhi* | *tanuš* |
| acc. | *vaŋᵛhim* | *tanum* |
| Plur. |  |  |
| nom. | *vaŋᵛhiš* | *tanuuō* |
| acc. | *vaŋᵛhiš* | *tanuuō* (*tanuš*) |

Note: *tanum* < *\*tanuu̯am* (OAv. *tanuuə̄m*).


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Consonant stems

Paradigms of stems in velar an labial stops and sibilants (*vǎk-/vǎc-* masc. "voice," *drug-/druj-* fem. "the Lie," *āp-/ap-* fem. "water," *spas-* "spy," *bərəz-* "high"):

Sing.

| | | | | | |
|---|---|---|---|---|---|
| nom. | *vāxš* | *druxš* | *āfš* | *spaš* | *barš* |
| acc. | *vācim* | *drujim* | *āpəm, apəmca* | *spasəm* | *bərəzəm* |

Plur.

| | | | | | |
|---|---|---|---|---|---|
| nom. | *vācō* | *drujō, drujas°* | *āpō, apas°* | *spasō* | *bərəzō* |
| acc. | *vacō, vacas°* | *drujō, drujas°* | *apō, apas°, (āpō)* | *spasō* | *bərəzō* |

Notes:

The long *ā* in *āpəm* is shortened in *apəmca* as in the nom. plur. *apasca*. The nom. plur. *āpō* is sometimes found in the manuscripts instead of the acc. *apō*. — *kərəp-* f. "body" has the acc. sing. *kəhrpəm*.

Paradigms of *r*-stems (masc.: *ātar-* "fire," *star-* "star," *nar-* "man," *pitar-* "father"; fem. *mātar-* "mother"):

*r*-stems

masc., fem.

| | *ātar-* | *dātar-* | *star-* | *nar-* | *pitar-* | *mātar-* |
|---|---|---|---|---|---|---|
| **Sing.** | | | | | | |
| nom. | *ātarš* | *dāta* | - | *nā* | *pita* | *māta* |
| acc. | *ātrəm (ātarəm)* | *dātārəm* | *stārəm* | *narəm* | *pitarəm* | *mātarəm* |
| **Plur.** | | | | | | |
| nom. | *ātarō* | *dātārō* | *stārō* | *narō* | *pitarō* | *mātarō* |
| acc. | - | | *strə̄š* | *nərą̄š, nərə̄š* | *fəδrō* | *mātərą̄š* |

Notes:

In the acc. plur. the original ending *-rnš* must first have become *-ərə̃̄š (with a nasalized vocalic *r̥̄* [cf. OInd. *nr̥̄́m̐*]), which was then realized either as *-ərą̄š* or *-ərə̄š*, with the usual substitution of *ą* or *ə̄* for *ə̃/ə̃̄*. The ending *-ərə̄š* in time came to be felt as incorrect and the common diphthong *ə̄u* was introduced to produce the form *-ərə̄uš* (*strə̄uš*, *nərə̄uš*) frequently found in the manuscripts (Hoffmann, 1989, p. 73 n. 126).

*ātar-* was probably originally a neuter *r*-stem, with nom.-acc. sing. *\*ātr̥*. When it became a masc. noun, the endings were added onto this form: *\*ātr̥-š*, *\*ātr-am*, which produced the nom. *ātarš* and acc. *ātrəm*.

*m*-stems

The *m*-stems *zam-* f. "earth" and *ziiam-* m. "winter" are irregular:

Sing.

| | | |
|---|---|---|
| nom. | *zå* | *ziiå* |
| acc. | *ząm* | *ziiąm* |

Plur.

| | | |
|---|---|---|
| nom.-acc. | *zəmō* | *zimō* |

Notes: *zəmō* and *zimō* are often confused in the manuscripts.

From now on regular *sandhi* forms will not always be included in the paradigms.

**Neuter nouns**

The most common neuter consonant stems are the *an*-, *ar*-, and *ah*-stems, which form the nom.-acc. sing. in *-a*, *-arə*, and *-ō* (*-as°*), respectively, and the plur. by lengthening the final syllable of the stem: *-ąn*, *-ārə*, *-å* (*-ås°*). Neuter *in*-stems have nom.-acc. sing. in *-i*. See Lesson 8.

Other neuter consonant stems appear to take the ending *-i*, e.g., *ast*- "bone," nom.-acc. plur. *asti*.

*h*-stems. 1

The *h*-stems includes a relatively large number of common neuter nouns, but few masculine nouns and adjectives. Most of the masculine forms are in compounds with neuter *h*-stems. In addition, comparatives in *-iiah*- and active perfect participles in *-uuah* belong to the *h*-stems (see later). Note *hudāh*- = *huda'ah*- "giving good gifts." The endings of these *h*-stems are:

|  | m. | n. |
|---|---|---|
| Sing. | | |
| nom. | *-å* | *-ō* |
| voc. | *-ō* | |
| acc. | *-aŋhəm* | |
| Plur. | | |
| nom.-acc. | *-aŋhō* | *-å* |

Notes:

The vocative cannot receive enclitic *-ca*, so there are no sandhi forms of the vocative.

Remember that regular sandhi forms are no longer usually included.

Paradigms (*naire.manah*- "valorous," *hudāh-/huδāh*- [< *hu-da'ah*-] "giving good gifts," *manah*- neut. "mind"):

|  | masc. | | neut. |
|---|---|---|---|
| Sing. | | | |
| nom. | *naire.manå* | *hudå/huδå* | *manō* |
| voc. | *naire.manō* | | |
| acc. | *naire.manaŋhəm* | *hudåŋəm/huδåŋhəm* | *manō* |
| Plur. | | | |
| nom.-acc. | *naire.manaŋhō* | *hudåŋhō/huδåŋhō* | *manå* |

Notes:

The proto-Iranian endings were *-āh* > *-å* (*-ās°*), *-ah* > *-ō* (*-as°*), and *-aham* > *-aŋhəm*.

Irregular forms include nom. *Haosrauua* from *Haosrauuah*-, name of a legendary hero.

Remember that neuter nouns have no vocative.

## PRONOUNS

**The accusative**

The personal pronouns have some "alternative" forms called "enclitic." These forms cannot stand first in a sentence, but usually follow the first word of the sentence, e.g., *āaṯ* **mē** *mraoṯ* "then he said **to me**."

Personal pronouns, 1st and 2nd persons:

| Sing. | | | Plur. | | |
|---|---|---|---|---|---|
| nom. | *azəm* | *tum* | *vaēm* | *yužəm* |
| acc. | *mąm* | *θβąm* | - | - |
| encl. | *mā* | *θβā* | *nō* | *vō* |

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Personal pronouns 3rd person:

|  | masc. | fem. | neut. |
|---|---|---|---|
| Sing. |  |  |  |
| nom. | *hō* | *hā* | *taṯ* |
| acc. | *təm* | *tąm* | = |
| encl. | *dim* | *him* |  |
| Plur. |  |  |  |
| nom. | *tē* | *tå* | *tā* |
| acc. | *tą, tąs°* | *tå, tås°* | = |
| encl. | *diš* | *hiš* | *ī* |

Note:

The form *dim* is used as fem. in Yt.5.90, but this is probably an example of the generalization of *dim*, which eventually seems to be no more than a particle in late texts.

There are other examples of confusion of masc. and fem. in strongly formulaic sections of the *yašt*s to female deities, as well, such as *təm* for *tąm*.

The "proximal" demonstrative pronoun *ima-* "this"        The "distal" demonstrative pronoun *auua-* "that":

|  | masc. | fem. | neut. |  | masc. | fem. | neut. |
|---|---|---|---|---|---|---|---|
| Sing. |  |  |  |  |  |  |  |
| nom. | *aēm* | *im* | *imaṯ* |  | *hāu* | *hāu* | *auuaṯ* |
| acc. | *iməm* | *imąm* | = |  | *aom* | *auuąm* | = |
| Plur. |  |  |  |  |  |  |  |
| nom. | *ime* | *imå* | *ima* |  | *auue* | *auuå* | *auua* |
| acc. | *imą* | = | = |  | *auuū, aū* | = | = |

The relative pronoun *ya-* "who, which"        The interr. pronoun *ka-/ci-* "who, what?":

|  | masc. | fem. | neut. |  | masc. | fem. | neut. |
|---|---|---|---|---|---|---|---|
| Sing. |  |  |  |  |  |  |  |
| nom. | *yō* | *yā* | *yaṯ, hiiaṯ* |  | *kō, ciš* | *kā* | *kaṯ, ciṯ* |
| acc. | *yim* | *yąm* | = |  | *kəm, cim* | *kąm* | = |
| Plur. |  |  |  |  |  |  |  |
| nom. | *yōi* | *yå* | *yā* |  | *kaiia, caiiō* | - | - |
| acc. | *yą, yąs°* | = | = |  | - | - | - |

There is another demonstrative pronoun meaning "this," namely *aēta-*, which is declined as the other two, except in the nominative:

|  | masc. | fem. | neut. |
|---|---|---|---|
| Sing. |  |  |  |
| nom. | *aēšō* | *aēša* | *aētaṯ* |
| acc. | *aētəm* | *aētąm* | = |
| Plur. |  |  |  |
| nom. | *aēte, aētaē°* | *aētå* | *aēta* |
| acc. | *aētə̄* | = | = |

Notes:

The adverb *aētaδa* "here" is made from this stem.

A masc. sing. *aēša* appears to occur in V.5.26 *aēša yō ratuš* "this, the model" and *aēša yō apərənāiiukō* "this, the child" in V.15.16, 18. We must note, however, that the expression *aēša druxš* "this Lie" is common in V.5, *aēša kaine* "this girl" is common in V.15, and *aēša druxš* and *aēša nasuš* "this corpse demon" throughout the *Videvdad*, and that the regular *aēšō* is frequently used in the *Videvdad*. All this suggests that the use of *aēša* for *aēšō* may be a mistake caused by faulty recitation.

In V.15.4, we have nom. plur. neut. *aēte* with *asti* and *x^varəθa*, which is probably also due to faulty recitation.

## ADVERBS

The nom.-acc. neuter sing. of an adjective can be used as an adverb, examples: *paoirim* "first(ly)," *darəγəm* "long, for a long time," *haiθim* "truly," *pourum* "in front," *pouru* "plentifully."

Note also pronominal forms: *yaṱ, hiiaṱ* "that, when," *kaṱ* "when?" The form *cim* "why?" is originally a masc. acc. sing.

## VERBS

### Imperfect-injunctive active. 2

Among the the various present classes, verbs of the form *CVCa-* (consonant + vowel [mostly *a*] + consonant + thematic vowel *a*) are very common, e.g., *bara-* "to carry," *bauua-* "become," and *saoca-* "to burn (by oneself)."

Another group contains verbs ending in -*iia*-, which are in turn divided into classes of verbs of the form *CVCiia-* and *CVCaiia-*. These may be referred to as *iia*-stems and *aiia*-stems. Both the *iia*-stems and *aiia*-stems are in turn divided into three groups, *iia*-stems into "passive," "denominative," and "other" verbs, and *aiia*-stems into "causative," "denominative," and "other" verbs.

Passive and causative verbs can be paired with other verbs, from which they appear to be derived and denominative verbs with nouns or adjectives from which they appear to be derived, while "other" *iia*-stems and *aiia*-stems do not usually have such pair mates and can be called "underived."

Note: It is wrong to call all *iia*-stems "passive" or all *aiia*-stems "causative."

Examples:

<table>
<tr><td></td><td></td><td>"Underived":</td></tr>
<tr><td></td><td></td><td>*jaiδiia-* "to implore"</td></tr>
<tr><td></td><td></td><td>*baṇdaiia-* "to bind"</td></tr>
<tr><td></td><td></td><td>Passive:</td></tr>
<tr><td>*jan-* "to smash, kill"</td><td>~</td><td>*janiia-* "to be killed"</td></tr>
<tr><td>*bara-* "to carry"</td><td>~</td><td>*bairiia-* "to be carried"</td></tr>
<tr><td></td><td></td><td>Causative:</td></tr>
<tr><td>*srao-/sru-* "to hear"</td><td>~</td><td>*srāuuaiia-* "to recite, sing"</td></tr>
<tr><td>*taca-* "to run, flow"</td><td>~</td><td>*tācaiia-* "to make run, flow"</td></tr>
<tr><td></td><td></td><td>Denominative:</td></tr>
<tr><td>*aēnah-* "sin, transgression"</td><td>~</td><td>*aēnaṅha-* "to sin, transgress (against)"</td></tr>
<tr><td>*nəmah-* "reverence"</td><td>~</td><td>*nəmaẋiia-* "to bow to, do reverence to"</td></tr>
<tr><td>*arəza-* "a battle"</td><td>~</td><td>*arəzaiia-* "to battle"</td></tr>
</table>

The *iia*-stems and *aiia*-stems, as well as stems in -*ca*-, are subjected to all the kinds of phonetic modification discussed above, e.g. (*jaiδiia-* "implore (for)," *uxšiia-* "grow" (intrans.); *pazdaiia-* "*pursue," *srāuuaiia-* "recite"; *fraorəca-* "*catch up with"):

|        | Active              |                         | Middle             |                  |
|--------|---------------------|-------------------------|--------------------|------------------|
| Sing.  |                     |                         |                    |                  |
| 1      | *-iiam > -im*       | *\*jaiðim*              |                    |                  |
|        | *-aiiam > -aēm*     | *srāuuaēm*              |                    |                  |
| Plur   |                     |                         |                    |                  |
| 3      | *-iian > -iiən > -in* | *jaiðiiən, uxšin*     | *-iiaṇta*          | *jaiðiiaṇta*     |
|        | *-aiian > -aiiən, -aēn* | *srāuuaiiən, srāuuaēn* | *-aiiaṇta*      | *pazdaiiaṇta*    |
|        | *-can > -cin*       | *tacin*                 | *-caṇta > -ciṇta*  | *fraorəciṇta*    |

In the 3 plur. of *(a)iia*-stems, the *-a-* was usually reintroduced, e.g., *jaiðiiaṇta* "they requested," instead of *\*jaiðiṇta*; *fraorəciṇta* (Yt.17.19) seems to be the only attested "regular" form.

The *uua*-stems undergo similar modifications (*bauua-*, *dauua-* "chatter," *stao-* "praise"):

|        | Active              |                  | Middle              |            |
|--------|---------------------|------------------|---------------------|------------|
| Sing. 1 | *-auuam > -aom*    | *baom, staom*    |                     |            |
| Plur. 3 | *-auuan > -aon*    | *baon*           | *-auuaṇta > -āuṇta* | *adāuṇta*  |

The form *adāuṇta* seems to be the only example of the 3 plur. mid. of *uua*-stems.


## SYNTAX

**Uses of the accusative**

  1. The main use of the accusative is to indicate the direct object and the predicate of the direct object.
  2. Two accusatives are found with verbs of asking (sb. for sth.) and taking (sth.) away (from sb.).
  3. The accusative is used to express measure, answering the questions "for how long, how far?"
  4. The accusative is used with several prepositions: *aṇtarə* "between," *auui* (*aoi*) "to, upon," *ā* "to," *paiti* in(to), on(to), upon*." upa* "in, at," *upairi* "on, on top of."
  5. Appositions to and comparisons with nouns in the accusative are themselves in the accusative.

Examples:

1a. Direct object

  *Yimō **haoməm** xᵛaraṯ* "Yima ate (drank) the haoma"
  ***Arəduuīm Surąm Anāhitąm** upa.zbaiiaṯ Pāuruuō yō vifrō nauuāzō* "Pāuruua, the wise ship's captain called upon Arəduuī Sura Anāhita."
  *Θraētaonō **ažim dahākəm** janaṯ **θri.zafanəm θri.kamarəðəm*** "Θraētaona slew the giant dragon, the one with three mouths, three heads."
  *āaṯ Yimō **imąm ząm** vī.š̌āuuaiiaṯ* "Then Yima made this earth spread out." (V.2.11)
  *āaṯ **mā** nōiṯ mašiiāka yazəṇta* "Then people did not sacrifice to me." (after Yt.10.54)
  *ā **dim** pərəsaṯ Zaraθuštrō kō narə ahi* "Then Zarathustra asked him (Haoma): Who, O man, are you?" (Y.9.1)
  *hō aēnaŋhəiti nō **manō** hō aēnaŋhəiti nō **kəhrpəm*** (Y.9.29) "He makes our mind sinful; he makes our body sinful."
  *vaēm **drujəm** niš.nāšāma vaēm **hīm** janāma* "We destroyed the Lie (and sent her back) down; we smashed her." (after Y.61.5)
  *yaθa **hiš** fra.daθaṯ Mazdå* "As Mazdā brought them forth (created them)." (Y.55.30)

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Note the final position of the enclitic pronoun in:

    *mā ciš pauruuō būiδiiaēta **nō*** "May no one notice [optative] us first." (Y.9.21)

<u>1b. Direct object + predicate of the direct object</u>

    ***auruuaṇtəm θβā dāmiδātəm*** *baγō tašaṯ* "The god fashioned you (as) the fleet one, established by the *dāmi*" (after Y.10.10)

    *āaṯ **dim** daδąm **auuåṇtəm** ... yaθa mąmciṯ yim Ahurəm Mazdąm* "Then I made him just as great as myself, Ahura Mazdā." (Yt.10.1)

<u>2. Double accusative</u>

    *hō **mąm yānəm** yāsaṯ azəm **təm ištim** jaiδim* "He asked me for a boon, I asked him for a wish (= to grant my wish)."

    *yō **mąm** taṯ **draonō** apa.yāsaṯca trəfiiaṯca* "Who asked away from me and stole (from me) that darun." (after Y.11.5)

<u>3. Accusative of measure</u>

    *yaṯ upaŋhacaṯ Yiməm xšaētəm huuąθβəm **darəγəmciṯ** aipi **zruuānəm*** "... which followed splendid Yima with good herds for a long time after, indeed." (after Yt.19.31)

<u>4. Accusative with prepositions and postpositions</u>

    ***ā taṯ haŋjamanəm*** *paiti.jasaṯ yō Yimō xšaētō huuąθβō* "To that gathering came he, splendid Yima with good herds." (V.2.21)

    *taṯ vispəm nəmax́iiāma **auui imąm tanum*** "We humbly asked for all that (to come) upon this body." (cf. V.20.5)

    *fraoraṯ fraxšni **auui manō*** "with foreknowing thought turned toward (the reward?)."

    *\***ōimciṯ \*auui vācim** gāθanąm asrutəm* "with even a single word of the Gāθās not yet heard." (N.85)

        Note: *gāθanąm* is gen. plur. of *gāθā-*.

    *Ašiš vaŋᵛhi rāmaiiaṯ iδa **upa imaṯ nmānəm yaṯ āhuiri*** "Good Aši dwelt here in this house which belongs to Ahura (Mazdā)." (Y.10.1)

    ***upa rapiθβąm*** "at noon"

    ***təm aoi** ṯbaēšå paitiiaṇtu yō **ī** daδat* "Let the hostilities return upon him who made them." (after Y.65.8)

    *ahunəmca vairīm fraēšiiāmahī **aṇtarəca ząm aṇtarəca asmanəm*** "And we send forth the Ahuna Vairiia between both heaven and earth." (Y.61.1)

<u>5. Appositions and comparisons</u>
  There are several examples of appositions above. Comparison:

    *āaṯ dim daδąm auuåṇtəm ... yaθa **mąm**ciṯ yim Ahurəm Mazdąm* "Then I made him just as great as myself, Ahura Mazdā." (Yt.10.1)

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**Feminine plural of neuter *a*-stems**

In Young Avestan neuter *a*-stems frequently have fem. forms in the plural, e.g., sing. *nmānəm*, plur. *nmānå*. Adjectives agree with the fem. plur. form, e.g.:

**aētå xᵛarəθå** *xᵛaratu* **aētå vastrå** *vaŋhatu* "he shall eat these foods, he shall put on these clothes!" (V.3.19)

Note also lexical doublets such as *zaoθra-* n. and *zaoθrā-* "libation."

**The present injunctive**

There are some uses of the injunctive other than as past tense. The principal one is as negated imperative after *mā* "do not." There are only a couple of YAv. examples:

**mā** *dim* **pərəsō** *yim pərəsahi* "Do not keep asking him whom you ask!" (H.2.17)
**mā** *ciš* **baraṯ** *aēuuō yaṯ iristəm* "Let no one carry alone what (is) dead (matter)!" (V.3.14)

There also appear to be a few examples of the original "timeless" meaning of the injunctive:

*yaiti catica spitama zaraθuštra dahmō ašauua hauruuū ratuš* **daθaṯ** "However many times, O Spitama Zarathustra, the Orderly qualified (priest) establishes all the models ..." (P.31)

**EXERCISES 7**

1. Write in Avestan script the acc. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

*mazišta- yazata-, vaŋhu- pasu-, vaŋᵛhī- upastā-, ya- hauua- zaṇtu-, vohu- zairi.gaona- vāstriia-, yā- hauuā- daēnā-, ima- xᵛarəθa-, juua- mašiia-, kaniiā- huraoδā-, gauua- pərəna-, aka- daēuua-, haiθiia-vak-, haoma- zairi-, vohu- manah-; naire.manah- Kərəsāspa-.*

2. Write in Avestan script the imperfect-injunctive forms of the following verbs:

Active: *frapaiia-, zauua-, juua-*; middle: *yaza-, us.zaiia-, dauua-*; act./mid. *bara-*.

3. Identify the forms below (gender, stem, meaning) and write the corresponding nom. sing. or 3 pers. sing. forms of the nouns-adjectives and verbs, respectively:

*haoməm zairim, xšaθrəm vairim, maiδim jaiδim, ašim vaŋᵛhim, pasum jum, sraošəm ašim, ainim mašim, zarənaēnəm, zarənaēinim, drum, akəm mairim, haom gaom, baom, gaom zaom, tanum druuąm, aspəm drum.*

4. Analyze and translate into English.

after V.18.16
usəhištata mašiiāka
staota ašəm yaṯ vahištəm nīsta daēuuū
mā aēša vō duuaraṯ būšiiąsta darəγō.gauua
mā vīspəm ahūm astuuaṇtəm ... nixᵛabdaiiaṯ

Yt.5.128
upairi pusąm baṇdaiiata arəduuī sūra anāhita
satō.straŋhąm zaranaēnīm ašta.kaoždąm raθa.kairiiąm
drafšakauuaitim srīrąm anu.pōiθβaitīm hukərətąm

5. Transcribe and translate into English:

𐬊𐬭 𐬨𐬰𐬀𐬥𐬎𐬯𐬀𐬨𐬆𐬥𐬙𐬀 ·  ...  (after Yt.5.127)

(after Yt.5.127)

(Yt.5.129)

(V.22.2)

(after Y.10.10-11)

6. Check the following text against the mss. and make a critical apparatus: F1 pdf; E1 at
http://www.geschkult.fu-berlin.de/e/iranistik/forschung/forschungsschwerpunkte/editionen/e1-
facsimiles/index.html fol. 203). Then analyze and translate.

   Yt.5.98 (Hymn to Arəduuī Surā Anāhitā)
   yąm aiβitō mazdaiiasna hištəṇta barəsmō.zasta
   tąm yazəṇta huuōuuåŋhō tąm yazəṇta naotairiiåŋhō
   īštīm jaiδiiaṇta huuōuuō āsu.aspīm naotaire

7. Translate into Avestan and write in Avestan script:

   1. The charioteers asked Miθra with wide grazing grounds for fleetness for their horses.
   2. Miθra granted (gave) that.
   3. Then they battled for three days and three nights.
   4. Then a long time after they overcame the enemies, then they conquered the enemies.
   5. Pāuruua the smart ship's captain sacrificed to Arəduuī Sura Anāhita when the brave Θraētaona
      tossed him into the air.
   6. He flew for three days and three nights.
   7. He did not turn down toward the earth created by Ahura Mazdā and his own house.
   8. Let no one ask Arəduuī Sura Anāhita for a boon!
   9. Let not illness come to that meeting, nor destruction!
   10. Let that *Xwarnah* follow splendid Yima with good herds for all time after!

## VOCABULARY 7

aēnah- n.: sin, transgression

aēnańha- < aēnaŋhiia-: to make/consider as sinful

aēsma- m.: (piece of) firewood

Ahuna Vairiia- n.: name of the most sacred Zoroastrian prayer

aiβi.aojah- bauua-: to overcome (lit. to be stronger than) (+ acc.)

aiβitō postpos.: around (+ acc.)

aipi: after (+ acc.); thereafter

anu.pōiθβaṇt-, f. anu.pōiθβaitī-: unapproachable (sexually); < an-upa-i-θβa-

aṇtarə preposition: between (+ acc.)

aoi = auui

apa.yāsa-: to beg (something) away (from sb.: + acc.)

apərənāiiuka-: underage boy; < pərəna-āiiu-

arəza-: a battle

arəzaiia-: to battle

asmanəm, acc. < asman- m.: sky, heaven; stone

asruta- < √srao/sru: unheard

ast-, pl. asti n.: bone

ašta.kaožda-: with eight towers

auruuaṇt-: fleet, fast

auuåṇtəm (irregular) < auuaṇt-: this great (see Lesson 8)

auui (< aiβi) prepos., postpos.: to, upon (+ acc.)

auuōirisiia- < auua + √uruuaēs: to turn down (intr.)

ā = āaṯ, only in: ā dim

āsu-: fast

āsu.aspa-: having/with fleet horses

āsu.aspiia-: the fact of having fleet the horses

āsu.aspō.təma-, superl. of āsu.aspa-: having/with most fleet horses

baβraēna-, f. baβraēinī-: made of beaver skins

bairiia-, pass. < √bar: to be carried

caiti: (as many times) as (see yaiti)

caθru.karana-: four-sided (square, rectangular)

cim: why?

ciṯ sing. nom.-acc. neut. of ka-/ci-: what?

daoθrī-: chattering

darəγō.gauua-: having/with long hands

daθ- > dā-

drafšakauuaṇt-, f. drafšakauuaitī-: adorned with banners

draonah- n.: darun, ritual food; http://www.iranicaonline.org/articles/dron

druuaṇtō, nom. plur. of druuaṇt-

fra.daδā-, fra.daθa- < √dā: to bring forth, create

fra.daθa- = fra.daδā-

fradaxšta-: thrown forth (as with a sling?)

fraēšiiāmahi, pres. ind. < fra-išiia- √iš-: to send

fraorəca- < fra + ?? mid.: *catch up with (or: cf. OInd. vraśc- "to hew, cut to pieces"?)

fraorəṯ.fraxšnin-: foreknowing (thought) turned toward (the reward?)

fra.sispa-: to attach, wear (ear-rings)

gaiia-: life

gaošāuuara-: ear-ring (here dual)

garəβa- m.: womb

gauua-: hand (of evil beings)

grauua- (< √grab): handle (of chariot)

Haosrauuah-: name of a legendary hero (kauui)

hauruua-: all, entire

hudāh-, huδāh-: giving good gifts

hukərəta-: well-made

huuāzāta-: well-born, noble

išti- f.: a wish or sacrifice

jan- (jana-) < √jan/γn: to smash, strike, kill

janiia- pass. < jan-: to be smashed, stricken, killed

juua- < √juu: to live

maiδiia- n.(?): middle

manaoθrī-: neck

mərəγa-: bird

minu-: broach

naire.manah-: having/with manly/heroic thought, valorous; epithet of Kərəsāspa-

Naotairiia-: Naotarid, belonging to the Naotaras, a legendary clan

nəmah- n.: reverence

nidaθa- < √dā: to put down, place

niiāza- mid.: to tie, tighten (the waist)

niš.nāša- < √nas: to to destroy (and send back) down

nixᵛabdaiia- < *xᵛabda-: to put to sleep

paiti.jasa- < √gam: to come/go (to), attend (+ ā + acc.), to return (from: abl.)

paoirim: firstly, the first time

pazdaiia- < √pazd mid.: to *pursue

pusā-: crown

rapiθβā-: noon

raθa.kairiia-: adorned with wheels

rauua-, f. rəuuī-: fast

saoca- < √saok/saoc/suk/suc: to burn (intr.)

satō.strah-: with a hundred stars

sispa- > fra.sispa-

sraēšta-, superl. of srira-: most beautiful

srao-/sru-: to hear

srāuuaiia- < √srao/sru: to recite, sing

taša-: to fashion (like a wood-cutter)

tācaiia- < √tak: to make run, flow

təuuišī-: strength (what holds the body together, *tissue-strength?)

trəfiia- < √tarp: to steal

θri.aiiara- n.: a period of three days

θri.kamarəδa-: having/with three heads

θrišuua- n./f. pl.: a third

θri.xšapana- n.: a period of three nights

θri.zafana- (θrizafan-): having/with three mouths

upairi: on (prep. + acc.); on top (adv.)

upaŋhaca- < √hak: to accompany

upastā-: aid, assistance; upastąm bara- "to bear aid, bring support"

upa.zbaiia- < √zbā: to invoke

usca adv.: up above, in the air
uz.duuąnaiia-: to hurl up, toss up
vaŋha- < √vah act.: to don, put on; mid.: to wear
vaza- < √vaz act.: to drive, convey (something); mid. to drive (in a wagon), to fly
vižuuaṇca: everywhere far and wide
vī.bara-: to carry (bring) far and wide
vī.šāuuaiia- < √ś(ii)ao/š(ii)u: make go apart, cause to spread out
xᵛaēpaiθiia-: own
xᵛarənah- n.: Xwarnah, (divine) munificence
yaṯ conj.: that, because, if
yaiti: as many times
yaiti catica: however many times that
zam- f.: earth
ziiam- m.: winter

# LESSON 8

## PHONOLOGY

**Modifications of vowels: palatalization of *a***

The rules given in the preceding lessons describe how *a* is affected when between preceding *ii*, *c*, and *j* and following consonant (other than nasals) plus the vowels *i* and *e*. These rules most importantly affect the 2nd and 3rd sing. primary verbal endings—both active and middle—and the thematic masc. sing. gen. ending, as we shall see in the next lessons.

When the *a* was also followed by a nasal, the rules given in Lesson 4 vie with those given in Lesson 5, and we get alternate forms, following one or the other set of rules. This situation obtains in the 3rd plur. endings. The original forms were probably those following the Lesson 5 rules (*-iiən*, *-iiəm* > *-in*, *-im*, etc.), which were replaced by Lesson 4 rules (\**yazi* > *yezi*, etc.), which apply to the 3rd sing. Briefly, we may say that the 3rd plur. forms were frequently changed in analogy with the 3rd sing. forms:

| | | | | | | | | |
|---|---|---|---|---|---|---|---|---|
| *-caṇti* | > | \**-cəṇti* | | | > | *-ciṇti* | | |
| *-iiaṇti* | > | \**-iiəṇti* | > | \**-iiṇti* | > | *-iṇti* | ⇒ | *-iieiṇti* (cf. *-iieiti*) |
| *-iiaṇte* | > | \**-iiəṇte* | > | \**-iiṇte* | > | *-iṇte* | ⇒ | *-iieṇte* (cf. *-iiete*) |

In practice, the endings *-iṇti* and *-iṇte* are found after the palatal consonants *c* and \**j* (which became *ž* before *i*) and after sibilants: *s*, *z*, as well as *θ* (*taciṇti* "they flow," *mərəncinṭi* "they destroy," *haciṇte* "they follow," *snaēžiṇti* "they snow," *družiṇti* "they deceive," *uruuisiṇti* "they turn," *fraoirisiṇte* "they turn forward," *yaziṇte* "they are sacrificed to," *vərəziṇti* "they produce," *para.iriθiṇti* "they pass on").

All other verbs have the endings *-iieiṇti*, *-iieṇte*.

Note that the replacement of the uncontracted endings in the *iia*-stems restored the typical stem formative *-ii-*

In *aiia*-stems contracted forms are not used in the 3rd plural, presumably to avoid diphthongs followed by two consonants (\**-aēṇti*, \**-aēṇte*).

**Consonant changes: alternation *ŋhu ~ ŋᵛh***

The group *ŋᵛh* can not be followed by the vowels *ə* and *u*. Since *ŋᵛh* is from *huu*, whenever the group is followed by *-ən* or *-əm*, the standard rules operate, and *-huuəm* and *-huuən* become *-hum* and *-hun* and further *-ŋhum* and *-ŋhun* [for *aṇt* > *əṇt*, see Lesson 5]. These rules create paradigmatic alternations such as *paṇtaŋᵛhō ~ paṇtaŋhum* "a fifth," *xᵛarənaŋhuṇtəm ~* gen. *xᵛarənaŋᵛhatō* "fortunate, munificent."

For *xᵛarənaŋhuṇtəm* (and similar forms), the manuscripts often offer the "regular" form *xᵛarənaŋᵛhaṇtəm* (*xᵛarənaŋuhaṇtəm*, *xᵛarənaŋhuuaṇtəm*, *xᵛarənaŋhaṇtəm*, *xᵛarənaŋhəṇtəm*).

Summary:

| | | | | | | |
|---|---|---|---|---|---|---|
| *-ahu̯at-* | > | *-aŋhu̯at-* | | | > | *-aŋᵛhat-* |
| *-ahu̯aN-* | > | *-aŋhu̯əN-* | > | *-aŋhuN-* | ⇒ | *-aŋᵛhaN-* |

A similar alternation occurs when *ŋh* is followed by *u̯i/u̯i̯*, when we have *ŋᵛhi* alternating with *ŋhuii* (see Lesson 11, genitive of *ī*-stems).

## NOUNS

**Vocalic declensions: diphthong-stems**

There are a few *i*- and *u*-stems that have forms with full or long grade of the suffixes: *-i-/-aē-/-āi-*, and *-u-/-ao-/-āuu-*. Here these will be called diphthong-stems or *aē*- and *ao*-stems (in grammars, usually called *i*- and *u*-stems).

The *aē*-stems include the polysyllabic *haxaē*- "companion, friend," *kauuaē*- "kauui" (mythical poet-priests, some of them the competitors of Zarathustra), *xštauuaē*-, a legendary people, *Sāuuaŋhaē*-, a calendrical *ratu*, and the geographical name *Raɣaē*-. The personal name *Urupaē*- probably belonged to this type, but is attested only twice: nom. *Taxmō Urupa* (*Urupe*) (Yt.15.11 [and AZ. 2]), acc. *Taxməm Urupi/a/e* (Yt.19.28).

The *ao*-stems include the monosyllabic stem *gao*- m., f. "cow, bull," and the polysyllabic masc. noun *bāzao*- "arm"; the masc. adjectives in *°bāzao*- and *frādaṯ.fšao*- "furthering cattle"; and the feminine nouns *daŋhao*- "land," *nasao*- "carcass, the corpse demon(ess)," and *pərəsao*- "rib." The monosyllabic *gao*- and the adjectives in *°bāzao*- have long grade in the nom. sing. They all have long or full grade in the nom.-acc. plur.:

Sing.

|      |          |              |             |             |               |          |
|------|----------|--------------|-------------|-------------|---------------|----------|
| nom. | *haxa*   | *kauua*      |             | *\*Urupa*   |               | *Raɣa*   |
| voc. | -        | -            |             | -           | *Sauuaŋ́he*    |          |
| acc. | *haxāim* | *kauuaēm*    |             |             | *Sāuuaŋhaēm*   | *Raɣąm*  |

Plur.

|      |           |                |              |
|------|-----------|----------------|--------------|
| nom. | *haxaiiō* | *\*kāuuaiias°* | *xštāuuaiiō* |
| acc. | -         | -              | -            |

Notes:

The long *ā* has been shortened in *Sauuaŋ́he*, as in *Spitama* < *Spitāma*-.
The nom. plur. *kāuuaiias°* is Old Avestan.
Note the lengthening of the vowel of the stem in some of the forms.

|      | **m.**   |                   |               | **f.**            |                  |            |
|------|----------|-------------------|---------------|-------------------|------------------|------------|

Sing.

|      | **m.**   |                   |               | **f.**            |                  |            |
|------|----------|-------------------|---------------|-------------------|------------------|------------|
| nom. | *gāuš*   | *bāzuš*, *°bāzāuš* | -             | *daŋ́huš*          | *nasuš*          | -          |
| voc. | *gao°*   |                   |               |                   |                  |            |
| acc. | *gąm*    | -                 | *frādaṯ.fšāum* | *daŋ́haom,* *daẋiium* | *nasāum,* *nasum* | *pərəsāum* |

Plur.

|      |          |          |               |            |            |    |
|------|----------|----------|---------------|------------|------------|----|
| nom. | *gāuuō*  | -        |               | *daŋ́hāuuō* | *nasāuuō*  | -  |
| acc. | *gå*     | *bāzuš*  |               | *daŋ́huš*   | -          | -  |

Notes:

The voc. sing. of *gao*- is found in *gaohudå* "O cow giving good gifts" and *gaospəṇta* "O life-giving cow" (P.33).

The sing. acc. *daŋ́haom* is the "normal" form (only in Yt.10). The form *daẋiium* is Old Avestan, but is also found in the YAv. formula *nmānəmca visəmca zaṇtumca daẋiiumca* "the home, the house, the tribe, and the land."

The forms *nasāum* and *pərəsāum* occur only in the *Videvdad*. There seems to be no system in the distribution of the forms *nasāum* and *nasum*.

The form *frazdānaom*, name of a river (Yt.5.108, FO.4g), can be from *frazdānu*- or *frazdānauua*-.

## Consonant declensions: *t*-stems

The nominative singular of *t*-stems is the only morphological category that ends in -*s*, before which the *t* is lost (assimilated). The stem *napāt*- has the nom. from an *h*-stem *napah*-. No nom., acc. plur. forms are attested.

Paradigms (*ābərət*-, the priest who brings the water during the sacrifice, *ašauua.xšnut*- "who pleases the Orderly (ones) ," *napāt*- "grandson, offspring, scion"):

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Sing.

| | | | |
|---|---|---|---|
| nom. | *ābərəs* | *ašauua.xšnus* | *napå, napåsə°* |
| voc. | | | *napō* |
| acc. | *ābərətəm* | - | *napātəm* |

### *tāt*-stems

The Avestan *tāt*-stems (cf. Latin *veritas*, acc. *veritātem*, etc.) are all feminine. The nom. sing. ends in -*s*. These stems are productive in Avestan and can be made from any adjective or participle.

Paradigms (*hauruuatāt*- "Wholeness," *amərətatāt*- "Undyingness," *uparatāt*- "superiority," *uštatāt*- "state of having one's wishes fulfilled," *nərəfsąstāt*- "waning," *uxšiiąstāt*- "waxing"):

Sing.

| | | | |
|---|---|---|---|
| nom. | *hauruuatās, hauruuatås°* | *amərətatās, amərətatås°* | |
| acc. | *hauruuatātəm* | *amərətatātəm* | *uparatātəm, uštatātəm* |

Plur.

| | | | |
|---|---|---|---|
| nom.-acc. | - | - | *nərəfsąstātō, uxšiiąstātas°* |

### *ṇt*-stems

Of stems ending in dental stops the *nt*-stems are the most important. They comprise adjectives in -*aṇt, -uuaṇt-, -maṇt-*, and the rare -*iiaṇt-*, as well as the active present participles in -*aṇt-*.

The suffixes -*uuaṇt-* and -*maṇt-* are in complementary distribution: -*maṇt-* is used after stems in *u* or *ao* and -*uuaṇt-* elsewhere.

The adjectives have strong stem -*uuaṇt-/-maṇt-*, weak stem -*uuat-/-mat-*. Participles of athematic verbs in the same way have strong stem -*aṇt-*, weak stem -*at-*, but those of thematic verbs have only one stem, in -*aṇt-*. See Lesson 16 for the declension of active present participles.

Not many voc. forms are attested.

Endings:

| | *aṇt*-stems | | *maṇt*-stems | | *uuaṇt*-stems | |
|---|---|---|---|---|---|---|
| | m. | n. | m. | n. | m. | n. |
| Sing. | | | | | | |
| nom. | *-ō* | *-aṯ* | *-må* | *-maṯ* | *-uuå* | *-uuaṯ* |
| voc. | - | | - | | *-uuō* | |
| acc. | *-aṇtəm* | *-aṯ* | *-ma/əṇtəm* | *-maṯ* | *-uuaṇtəm* | *-uuaṯ* |
| Plur. | | | | | | |
| nom. | *-aṇtō* | *-aṇti* | *-maṇtō* | - | *-uuaṇtō* | - |
| acc. | *-atō* | *-aṇti* | *-matō* | - | *-uuatō* | - |

Paradigms (*bərəzaṇt*- "tall," *mazāṇt*- (irregular) "big," *xratumaṇt*- "intelligent," *gaomaṇt*- "with milk," *afrašúmaṇt*- "having no forward motion," *druuaṇt*-, *zastauuaṇt*- "with hands," *auuaṇt*- "this much/great," *auuauuaṇt*- "that much/great," *cuuaṇt*- "how much/great"):

| | *aṇt*-stems | | | | *maṇt*-stems | |
|---|---|---|---|---|---|---|
| | m. | n. | m. | n. | m. | n. |
| Sing. | | | | | | |
| nom. | *bərəzō* | *bərəzaṯ* | *maza* | *\*mazāṯ* | *xratumå* | *gaomaṯ* |
| acc. | *bərəzaṇtəm* | | *mazāṇtəm, mazåṇtəm* | | *gaoma/əṇtəm* | = |
| Plur. | | | | | | |
| nom. | *bərəzaṇtō* | | | | *afrašúmaṇtō* | - |
| acc. | - | - | | | - | - |

*uuaṇt*-stems

|  | m. | n. | m. | n. | m. | n. |
|---|---|---|---|---|---|---|
| Sing. | | | | | | |
| nom. | *druuå* | *zastauuaṯ* | *auuå* | *auuaṯ, auuauuaṯ* | *cuuąs* | *cuuaṯ* |
| voc. | *druuō* | | | | | |
| acc. | *druuaṇtəm* | | *auuåṇtəm* | | | |
| Plur. | | | | | | |
| nom. | *druuaṇtō* | | | | *cuuaṇtō* | |
| acc. | *druuatō* | | | | | |

Notes:

As in verbal forms (cf. *bauuaiṇti*), the *a* is preserved in the strong forms of *uuant*-stems.

The stem *mazāṇt-* is probably from \**maza'aṇt-*.

The form *auuåṇtəm* seems to have been influenced by *mazåṇtəm*.

The only *iiaṇt*-stem is *xᵛairiiaṇt-* "tasty," which apparently has nom.-acc. sing. *xᵛairiiąn* (see Lesson 17).

## *huuaṇt*-stems

Adjectives in *-uuaṇt-* made from *h*-stems combine *-(ŋ)h + uua-* > *ŋᵛh*. In the strong forms, *-ŋᵛhaṇt-* regularly became *-ŋhuṇt-*. The scribes frequently replaced this form with the more "regular" form *-ŋᵛhaṇt-*.

Not all forms are attested. Paradigms (*xᵛarənaŋᵛhaṇt-* "endowed with *xᵛarənah*," *raocaŋᵛhaṇt-* "full of light"):

|  | masc. | neut. |
|---|---|---|
| Sing. | | |
| nom. | *xᵛarənaŋᵛhå* | *raocaŋᵛhaṯ* |
| acc. | *xᵛarənaŋhuṇtəm, xᵛarənaŋᵛhaṇtəm* | *raocaŋᵛhaṯ* |
| Plur. | | |
| nom. | *xᵛarənaŋhuṇtō, xᵛarənaŋᵛhaṇtō* | - |
| acc. | *xᵛarənaŋᵛhatō* | - |

## *n*-stems

Stems ending in *n* mostly have an *a* before the *n*, so we can also call them *an*-stems. There are a few *ān*-stems and *in*-stems (but no "*un*-stems"). Two subgroups of *an*-stems are the *uuan*- and *man*-stems.

There is one *iian*-stem: the proper name *Fraŋrasiian-*.

The endings are as follows.

|  | *an*-stems | *man*-stems | | *uuan*-stems |
|---|---|---|---|---|
|  | m. | m. | n. | m. |
| Sing. | | | | |
| nom. | *-a (-å)* | *-ma* | *-ma* | *-uua, -uuå* |
| voc. | - | - | - | *-um* |
| acc. | *-anəm, -ānəm* | *-mānəm, -manəm* | *-ma* | *-uuanəm, -uuānəm (-uuąnəm)* |
| Plur. | | | | |
| nom. | *-anō, -ānō* | *-manō* | *-mąn* | *-uuanō, -uuānō (-uuąnō)* |
| acc. | *-nō, -anō* | *-manō* | *-mąn* | *-unō* |

Note: The voc. sing. ending *-um* of *uuan*-stems shows final *-n* assimilated to the preceding labial *uu*.

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Paradigms of masc. *n*-stems (*vərəθrajan*- "obstruction-smashing, victorious," *aršan*- "male (animal)," *asan*- "sky, heaven; stone"):

|  | *an*-stems |  |  | *iian*-stems |
|---|---|---|---|---|
| Sing. |  |  |  |  |
| nom. | *vərəθraja* (°*jå*) | *arša* | - | *Fraŋrase* (< *-*iia*) |
| voc. | - | - |  | - |
| acc. | *vərəθrājanəm* | *aršānəm* | *asānəm* | *Fraŋrasiiānəm* |
| Plur. |  |  |  |  |
| nom. | *vərəθrajanō* | *aršānō* | *asānō* |  |
| acc. | *vərəθrajanō* | - | - |  |

Paradigms of masc. *uuan*-stems (*ašauuan*- "Orderly, sustaining Order," *āθrauuan*- "high priest," *yuuan*- "young, youth," *uruuan*- "(breath) soul," *zruuan*- "time, Time"):

| Sing. |  |  |  |  |  |
|---|---|---|---|---|---|
| nom. | *ašauua* | *āθrauua* | *yuua* | *uruua* | *zruua* |
| voc. | *ašāum* | *āθraom* | *yum* | - | - |
| acc. | *ašauuanəm* | *āθrauuanəm* | *yuuānəm* | *uruuānəm* | *zruuānəm* |
| Plur. |  |  |  |  |  |
| nom. | *ašauuanō* | *āθrauuanō* | - | *uruuąnō* |  |
| acc. | *ašaonō, ašāunō* | *\*aθaurunō, aθaurunąs°* | - | *urunō* |  |

Notes:

The voc. sing. ending -*um* of *uuan*-stems shows final -*n* assimilated to the preceding labial *uu*.

The strong stem *āθrauuan*- may be < *\*aθaru̯an*-, hence the weak stem *aθaurun*- would be regular from a diachronic (historical) perspective; *aθaurunąs°* is a thematic form [cf. *ārmaiti*- vs. OInd. *aramati*-.].

Other thematic forms include *ašauuana* for *ašauuanō*, etc.

Paradigms of masc. and neut. *man*-stems (masc.: *Airiiaman*-, name of a god; *asman*- "sky, heaven; stone"; *rasman*- "battle line"; neut.: *nāman*- "name," *barəsman*- "barsom"):

|  | m. |  | n. |  |
|---|---|---|---|---|
| Sing. |  |  |  |  |
| nom. | *Airiiama* | *asma* | *nāma* | *barəsma* |
| acc. | *Airiiamanəm* | *asmānəm* | = | = |
| Plur. |  |  |  |  |
| nom.-acc. |  | *rasmanō* | *nāmą̄n* |  |

## *h*-stems. 2

The *h*-stems include some root nouns, active perfect participles in -*uuah*- (cf. Lesson 20), comparatives in -*iiah*- (see Lesson 14), and the feminine *ušā-/ušah*- "dawn."

The declension of the root nouns and the *uuah*-stems is as follows (*māh*- "moon, month," *daδuuah*- "the one who has put all in place, 'creator'"):

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Sing.

|  | m. |  | f. |
|---|---|---|---|
| nom. | *må, mås°* | *daδuuå* | *ušå* |
| voc. |  | *daδuuō* |  |
| acc. | *måŋhəm* | *daδuuåŋhəm* | *ušåŋhəm* |

Plur.

| nom. | *måŋhō* | *daδuuåŋhō* |
|---|---|---|
| acc. | = | *\*daδušō, \*daθušō* [= gen. sing.] |

Note:

*ušåŋhəm* in *upa ušåŋhəm* "at/toward dawn."

The *uuah*-stems have zero grade in the acc. plur., with the alternation *ŋh ~ š* due to *ruki* (Lesson 5).

## ADJECTIVES

### The feminine of consonant-stems

The feminine of *ņt*-stem adjectives is formed by adding *-ī-* to the weak stem, e.g., *bərəzaitī-* "high, lofty," *amauuaitī-* "forceful," *gaomaitī-* "full of milk."

The feminine of *n*-stem adjectives is formed by adding *-ī-* to (usually) the weak stem, e.g., *ašaonī-* (*ašāunī-*); *ašauuan-* also has an irregular fem. form: *ašāuuairī-* (Y.58.4; OInd. *r̥t́ávarī-*).

The feminine of *uuah*-stems is in *-ušī-*.

## VERBS

### Present indicative active

The endings of the present indicative are called "primary." The primary endings of the singular and the 3rd plural differ from the secondary endings by an added *-i*. In the 3rd plural, the final *-t*, which was lost in the secondary ending (*-ən < \*-əņt*) reappears.

Athematic verbs show alternation between strong and weak stems.

For *iia-* and *aiia*-stems, see Lesson 9.

Active paradigms:

Athematic:

Sing.

| 1 | *-mi* | *daδāmi* | *staomi* | *kərənaomi* | |
|---|---|---|---|---|---|
| 2 | *-hi/-ši* | *daδāhi* | | *kərənuši* | |
| 3 | *-ti* | *daδāiti* | *staoiti* | *kərənaoiti* | *aēiti* |

Plur

| 1 | *-mahi* | *daņmahi, dadəmahi* | - | - | - |
|---|---|---|---|---|---|
| 2 | *-θa* | - | - | - | - |
| 3 | *-ņti, -aiti* | *daδaiti* | - | *kərənuuaiņti* | *yeiņti* |

Note:

Beside *staomi*, we find secondary *stāumi* in some manuscripts (de Vaan 2004).

The 1st plur. *dadəmahi* is an archaizing form for the regular *daņmahi* (cf. OAv. *dəmāna-* = YAv. *nmāna-* "house").

The 2nd plur. form *dasta* could in principle be "you give" < *\*dad-θa*, but it is probably imperative in all its occurrences.

The 2nd sing. *kərənuši* (Y.10.13) appears to be for *\*kərənaoši*, possibly influenced by the imperative *kərənuiδi*. There are also similar 3rd sing. forms, e.g., *vərənuiti* "covers (the female)" (V.18.35; perhaps to be read *vərənuite*, but cf. *vərənuiδi* Y.9.28). The form *kərənuuaiņti* is thematic.

Thematic:

Sing.
  1  *-āmi*        *vaēnāmi*
     *-ā*                                    *ā.zbaiia*
  2  *-ahi*        *vaēnahi*
  3  *-aiti*       *vaēnaiti*
Plur
  1  *-āmahi*      *vaēnāmahi*
  2  *-aθa*        *vaēnaθa*
  3  *-ənti*       *vaēnənti*

Note:

   Note the forms *taciṇti* "they flow" and *družiṇti* "they deceive, lie" from *taca-* and *druža-* (< *drujiia-*).
   *uua*-stems have 3rd plur. *-uuaiṇti (bauuaiṇti* "they become," *juuaiṇti* "they live," *zauuaiṇti* "they curse").

**The present indicative middle**

   The principal difference between the endings of the present indicative middle and those of the active is the substitution of the final vowel *-e* for *-i* in the 2nd and 3rd sing. and 3rd plur. The 1st sing. has just the ending *-e*, an ending which is occasionally found in the 3rd sing. as well.
   For *iia-* and *aiia*-stems, see Lesson 9.

Paradigms (*daδā-/dad-* "give, place" *aog-/aoj-* "say, call oneself," *vah-/vas-* "put on (clothes)"; *yaza-*, *āiiaza-* "sacrifice to," *haca-* "follow," *vaša-* "undulate, bob (on the chariot)," *yaziia-* "be sacrificed to"):

Sing.
|   | Athematic: | | | | Thematic: | | |
|---|---|---|---|---|---|---|---|
| 1 *-e* | *mruiie* | | | | *-e* | *yaze, āiieze* | |
| 2 | - | - | | | *-ańhe* | *vašańhe* | |
| 3 | *-e, -te/-de* | *mruiie, mruite* | *daste, dazde* | *vaste* | *-aite* | *yazaite* | |
| Plur | | | | | | | |
| 1 | *-maide* | *mrumaide* | *daδəmaide* | | *-amaide* | *yazamaide* | |
| 2 | - | - | - | | *-aδβe* | *fracaraθβe* | |
| 3 | *-aite* | | *aojaite* | *vaŋhaite* | *-əṇte* | *yazəṇte* | |

Notes:

   On *dazde* < *dad-dhai*, see lesson 12.
   The form *daδəmaide* is strictly archaizing, but has YAv. *δ* instead of OAv. *d* (cf. *dadəmahi*, above).
   The only 2nd plur. form is *fra.caraθβe* (Yt.13.34) with *-aθβe* for the expected *-aδβe*.
   Note the forms *haciṇte* "they follow" and *yaziṇte* "they are sacrificed to" from *haca-* and *yaziia-*.

**SYNTAX**

**Uses of the accusative**

6. Inner objects

   Two accusatives are sometimes found, of which one is the direct object and the other an "inner" object implicit in the verb, which reamins when the verb is passive:

   *yō Aēšməm* **vixrumaṇtəm xᵛarəm** *jaiṇti* "(Sraoša), who deals Wrath a bleeding wound." (Y.57.10)

   *hō mąm auuaθa* **vərəną** *nijaiṇti* "He (Sraoša) deals me such blows (like ...)" (V.18.38)

7. Accusative of place

**xrumim** *gāuš yā caŋraŋhāxš* **varaiθim paṇtąm** *azaite* "The grazing cow is driven along the bloody road of captivity." (Yt.10.38)

8. Accusative with nouns and adjectives

Nouns and adjectives expressing actions frequently take accusative objects, rather than the objective genitive:

*āaṱ* **ažim** *aiβi.vaniiå bauuaṱ* "Then he conquered the dragon."

*taxməm staotārəm vazəṇti āsu.aspəm dərəzi.raθəm*
*vitārəm paskāṱ* **hamərəθəm** *jaṇtārəm parō* **dušmaniium**
   "They convey the firm (steady) praiser with fast horses, on a solid chariot,
   the one who pursues the opponent from behind, the one who strikes the enemy from in front."
   (Yt.17.12)

*Sraošō ašiiō* **driɣum** *θrātō.təmō hō vərəθraja* **drujim** *jaɣništō* "Sraoša with the rewards, the greatest
   protector (of) the poor, he is the victorious, greatest smasher (of) the Lie." (Yt.11.3)
*frauuašaiiō yå* **dāθriš āiiaptəm** "The fravashis, givers (of) reward." (Yt.13.24)

9. Accusative for vocative

Note that when in English one might add a vocative to a 2nd-person personal pronoun, Avestan uses an apposition:

*ā* **θβā ātrəm** *gāraiiemi* "I sing you, the fire (O fire), a song of praise." (ĀtNy.2)

**Uses of the present indicative**

1. Ongoing actions and events, performative function

The present indicative is principally the tense used to describe current facts. It is also the "performative" tense when used in the 1st person (sing. and plur.), especially in ritual or prayer contexts, to describe the actions in the process of being performed by the speaker. On the whole it is used as in English.

*āpō yānəm vō* **yāsāmi** "O waters, I ask you for a boon."
*ašaiia* **daδāmi** *imąm zaoθrąm* "I place this libation in Orderly fashion." (Y.66.1)
*vasō.xšaθrō ahi Haoma ... ərəžuxδəm* **pərəsahi** *vācim* "You are in command at will, O Haoma, ... you ask
   a word correctly spoken." (Y.9.25)
*Apąm Napåsə tå āpō Spitama Zaraθuštra šōiθrō.baxtå* **vī.baxšaiti** "Apąm Napāt distributes those waters,
   O Zarathustra Spitamid, distributed by settlements." (Yt.8.34)
*vaēm* **mahi** *yōi saošiiaṇtō dax̑iiunąm* "We are the Revitalizers of the lands."
      *dax̑iiunąm* is gen. plur. of *daṅhao-*.
*āaṱ iδa dim mazištəm* **dadəmahi** *ahumca ratumca yim Ahurəm Mazdąm*
   "Here then we establish him as the greatest Life and Model, namely Ahura Mazdā." (Vr.11.21)
*ime* **həṇti** *ašahe ratauuō* "These are the Models of Order."

2. Generic future actions and events
*aiiaoždiia pascaēta* **bauuaiṇti** "After that they become ritually impure." (V.3.14)
*aɣå iθiiejå vōiɣnå* **yeiṇti** "Bad, dangers (and) scourges will come." (Y.57.14)
      See also on the subjunctive in Lesson 15.

3. Past function

The adjective *pauruua-* "former, earlier" sometimes transfers the action of the present ind. into the past:

*yōi pauruua Miθrəm **družiṇti*** "Who betrayed Miθra before." (Yt.10.45)

On *asti* used as past tense, see Lesson 12 (Yt.19.10).

**Uses of the present middle**

See Lesson 6 on the three functions of the middle.

1. Only middle

*Aməṣ̌ā Spəṇtā **frāiieze*** "I sacrifice (to) the Life-giving Immortals."
*yō **yazaite** huuarə yaṯ aməṣ̌əm raēm auruuaṯ.aspəm*
***yazaite** Ahurəm Mazdąm **yazaite** Aməṣ̌ā Spəṇtā **yazaite** haom uruuānəm*
  "He who sacrifices to the sun, immortal, brilliant, with fleet horses,
  he sacrifices to Ahura Mazdā, he sacrifices to the Life-giving Immortals, he sacrifices (to) his own
  soul." (Yt.6.4)

*aṣ̌əm vahištəm ātrəmca Ahurahe Mazdå puθrəm y. (= yazamaide)*
  "We sacrifice to Best Order and the Fire, the son of Ahura Mazdā."
*pairika yā dužiiāiriia yąm maṣ̌iiāka auui dužuuacaŋhō huiiāiriiąm nąma **aojaite***
  "The sorceress 'of bad seasons,' whom men of bad speech call by name 'of good seasons'." (after
  Yt.8.51)

2. Middle = passive

*... imąm tanum yā mē **vaēnaite** huraoδa* "... this body, which is seen (= seems) to me beautiful."
  (Y.11.10)

3. Active and middle have different meanings

*pasum hē **paciṇti** airiiå daṅhāuuō* "The Aryan lands cook a sheep for him." (after Yt.8.58, et al.)
*təm upairi Kərəsāspō pitum **pacata*** "Kərəsāspa cooked (his own) meal on it (the dragon)." (after Y.9.11)
*vātō tąm arštim **baraiti** yąm aṅhaiti auui.miθriš* "The wind carries away the spear that the one opposed to
  Miθra throws." (Yt.10.21)
*yaṯ Taxmō Urupa **barata** Aŋrəm Maniium* "... that Taxma Urupi rode the Evil Spirit." (Yt.19.29)
*humaiia aēta dāmąn **daδəmaide** \*yā daθaṯ Ahurō Mazdå aṣ̌auua* "We determine as having good creative
  magic these creations which Orderly Ahura Mazdā established." (after Vr.12.4)
*hā yā dapta apa.nasiieiti yā nōiṯ āθrauuō.puθrim naēδa **daste** hupuθrim* "She who deceived (by the
  forces of darkness) goes to perdition, who makes her own (= obtains) neither sons who become high
  priests, nor (any) good sons." (after Y.10.15)

**EXERCISES 8**

1. Write in Avestan script the nom., voc., acc. sing. and plur. (when appropriate) forms of the following
nouns and adjectives:

*gao- huδāh-, ratu- bərəzaṇt-, nar- aṣ̌auuan-, vanaiṇtī- uparatāt-, barəsman- uzdāta-, airiiaman- išiia-,
vispā- daṅhu-, xᵛarənah- raocaŋᵛhaṇt-, yazata- xᵛarənaŋᵛhaṇt-; Kauuaē- Vištāspa-, Taxma- Urupaē-,*

2. Write in Avestan script the present indicative active and middle forms of the following verbs:

   *vaēna-*, *bara-*, *saoca-*, *paca*.

3. Analyze and translate into English.

Yt.19.51 (mss. F1, E1)

aētaṱ xᵛarənō frapinuuata

auui zraiiō vouru.kašəm

ā dim haθra haŋgəuruuaiiaṱ

apąm napå auruuaṱ.aspō

taṱca iziieiti apąm napå auruuaṱ.aspō

aētaṱ xᵛarənō haŋgrəfšāne [subj. 1st sg. mid.]

yaṱ axᵛarətəm

bunəm zraiiaŋhō gufrahe

bune [loc.] jafranąm vairiianąm

bərəzaṇtəm ahurəm xšaθrim xšaētəm

apąm napātəm auruuaṱ.aspəm yazamaide

aršānəm zauuanō.sūm

Y.19.15

vahištō ahurō mazdå

ahunəm vairīm frāmraoṱ ...

aṇtарəca druuaṇtəm āmrūta ...

nōiṱ nā manå nōiṱ saŋha

nōiṱ xratauuō naēδa varəna

nōiṱ uxδa naēδa šiiaoθna

nōiṱ daēnå nōiṱ uruuąnō haciṇte

4. Transcribe and translate into English.

(V.7.3)

(after Vr.3.5; Note: *kasciṱ ratuš* is for expected *kəmciṱ ratum*)

(Ny.3.4)

(Y.9.17)

(V.18.15)

5. Translate into Avestan and write in Avestan script:

   1. Then Kauui Vištāspa asks Zarathustra: O Zarathustra Spitamid, do you see the moon?
   2. Zarathustra, brilliant and endowed with Xwarnah, answers: I see the moon full of light.
   3. The evil one possessed by the Lie smites all those possessed by the Lie.

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4. O (you) possessed by the Lie, why (*cim*) do you destroy the world of living beings with bones, men, animals, and plants?
5. Why do you sacrifice to the Destructive Spirit, full of destruction?
6. O high priest, place this libation in Orderly fashion!
7. If you do not place it in Orderly fashion, then it becomes impure.
8. Life-giving Ārmaiti is a giver of wholeness and immortality. Let her be ours (*nō*)!
9. Miθra, with his strong arms, is the best guardian of the Aryan lands.
10. Fraŋrasiian is the evil smiter of the Aryan men.

## VOCABULARY 8

Aēšma-: Wrath; demon of the dark night sky, the opponent of Sraoša
afrašumaṇt-: not moving forward
Ahuna Vairiia-: a sacred text
Ahurahe Mazdå, gen. of Ahura- Mazdā-
aiβi.vaniiah- (adj.) bauua-: to overcome, conquer (+ acc.)
aiiaoždiia-: which cannot be made ritually clean
Airiiaman-: god of peaceful unions and healing
amauuaitī-, fem. of amauuaṇt-
aṇtarə.mrao-/mru- mid.: to "say away," refuse to have anything to do with (cf. interdiction)
aṅha- < aŋhiia- < √ah: to throw, shoot (weapons)
aojah- n.: strength
Apąm Napāt- (apąm, gen. plur. of āp-): Scion of the Waters, a deity of the fire in the heavenly waters
aršǎn-/aršn-: male
aršti- f.: spear
aršuuacah-: speaking correct words, speech
asan- m. = asman-: sky, heaven; stone
ašauuaxšnut-: who pleases the sustainer(s) of Order
aṣāuuairī-, fem. of aṣauuan-
auruuaṯ.aspa-: having/with fleet horses
auuaṇt-, f. auuaitī-: this great, this much
auuaṇt- ... yauuaṇt-: as much as
auuaṯ ... yaṯ: therefore ... because, because
auuauuaṇt-, f. auuauuaitī-: that great, that much
auuauuaṇt- ... yauuaṇt-: as great a ... as
auui.miθri-: who is opposed to Miθra
axᵛarəta-: epithet of the xᵛarənah, unseizable?
ābərət-: the bringing (priest); the priest who brings the water during the sacrifice
ā.gāraiia- < √gar: to praise in song
ā.mrao-/mru- mid.: to appoint
ā.stāiia- < √stā mid.: to install
āθrauuan-/aθaorun-: high-priest; the principal priest
āθrauuō.puθriia- n.: having sons as high priests
ā.zbaiia- < √zbā/zū: to invoke, call (hither)

ązah- n.: narrow, constricting space (cf. Eng. anguish, anxiety)
ązō.jata- < ązah- + jata-, pp. of √jan-: killed in a tight spot
bərəzaṇt-: tall, lofty
buna-: bottom
caŋraŋhāk-, caŋraŋhāc-: following the pastures
caθβārō: four
cuuaṇt-, n. cuuaṯ: how much?
daδuuah-, daδuš- (daθuš-): the one who has put all in place, creator
dapta-, pp. of √dab: deceived
dasuuar- n.: talent
dāθrī- f. < dātar-: giver (of + acc.)
dąhišta-, superlative of daŋra-: most qualified
dərəzi.raθa- < dərəzra- + raθa-: with solid/steady chariot(s)
druža- < *drujiia- < √draoγ/drug/druj: to lie
dužiiāiriia-: bringing bad seasons (harvest)
dužuuacah-: having/with bad speech
ərəžuxδa- = arš.uxδa-: rightly, correctly spoken, which should be spoken correctly
fradaθa- n.: furtherance
Fraŋrasiian-: name of a Turanian, arch-enemy of the Aryans
fraoirisiia- (see uruuisiia-) mid.: to turn (to)
fra.pinuua- < √piuu mid.: to swell forth (to: auui)
Frazdānu- or Frazdānauua-: name of a river
frā.mrao-/mru-: to pronounce, proclaim
gaomaṇt-: containing milk
gāraiia- > ā.gāraiia-
gufra-: deep, profound
hamərəθa-: opponent, competitor
haŋgəuruuaiia- < √grab: to grab hold of
haθra: in one and the same place, right then and there
huiiāiriia-: bringing good seasons (harvest)
humaiia- < maiiā-: having good creative magic(?)
hupuθriia- n.: the fact of having good sons

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iθiiejah-: danger; dangerous

iziia- < √īz-: to desire

jafra-: deep

jaγništa- < √jan/γn: smashing the most

jaṇtar- < √jan/γn: striker (+ acc.)

kahrkatāt- f.: the word "chicken"

maδa-: intoxication

maēza- < √maēz/miz: to urinate

masti- f.: knowledge

mašiiō.jata- < mašiia- + jata-, pp. of jan-: killed by a man

māh-: moon, month

mərəṇc-/mərəṇk- (mərəṇca-) < √mark: to destroy

naēδa, cf. nōiṯ: not, nor

nā poss. pron. dual: our

nərəfsa- < √narp: to wane (moon)

nərəfsąstāt- f.: waning

nijan- < ni + √jan/γn: to strike (down)

nimrao-/mru- < √mrao/mru mid.: to call down

pairikā-: sorceress, witch

paṇca.dasa: fifteen; fifteen-year old

para.iriθiia- < √raēθ/riθ: to pass away

Parō.darəs-: name of a mythical cock

paskāṯ: behind, (from) behind

pərəsao- f.: rib

raēuuaṇt-: wealthy

raocaŋᵛhaṇt-: endowed with/full of light

rasman- m.: battle line

saŋha-: proclamation, utterance

snaēža- < √snaēg/snaēj: to snow

spō.jata- < span- + jata-, pp. of jan-: killed by a dog

staotar-: praiser

sti- f.: being, existence (past, present, and future)

šōiθrō.baxta-: distributed by settlements

ṯbaēšō.jata- < ṯbaēšah- + jata-, pp. of jan-: killed by an enemy

θrātō.təma-: protecting the most (+ acc.)

ufiia- < √vaf/uf: to weave (sb.) into a hymn

upa.duuąsa-: *pounce upon

uparatāt- f.: superiority

Urupaē-: name; Taxma- Urupaē-, mythical hero

uruuan-/urun- m.: (breath) soul

uruuisiia- < √uruuaēs/uruuis: to revolve (around: aiβitō)

uštatāt- f.: state of having one's wishes fulfilled

uxδa- n.: utterance

uxšiiąstāt- f.: waxing (moon)

vaēmō.jata- < vaēma- + jata-, pp. of jan-: killed by a rock

vah-/vas- mid.: to put on (clothes), don

vairiia-: bay (of an ocean)

vana- < √van: to conquer, overcome

vanaiṇtī- f. < vanaṇt-, pres. part. of √van: victorious

varaiθiia-: of captivity

varədaθa- n.: growth

varəna- n.: choice

vaša- < *vaci̯a- < √vak/vac mid.: undulate, bob (forth on the horse, chariot)

vəhrka-: wolf, a criminal

vəhrkō.jata- < vəhrka- + jata-, pp. of jan-: killed by a wolf (= murderer)

vərəna-: wound

vərənao-/vərənu- < √var act./mid.: to cover (the female sexually)

vis- f.: house

vispō.paēsah-: all adorned

vispō.tanū- or vispō.tanuua-: of the entire body

vitar- < √vaē/vi: pursuer (+ acc.)

vixrumaṇt-: bleeding

vī.baxša- < √bag: to distribute

Vouru.kaša- n.: name of a mythical (heavenly) sea

vōiγnā-: kind of scourge, *flood

xratu-: (guiding) thought, intelligence

xratumaṇt-: intelligent

xrumiia-: bloody

xšaθriia-: commanding, powerful

xštauuaē-, xštəuui-: name of a legendary people

xᵛara-: wound

xᵛarənah-: divine *Xwarnah*, gift of *Xwarnah*, munificence

xᵛarənaŋᵛhaṇt-: munificent

xᵛāθra- n.: good breathing space

yaziia- < √yaz mid.: be sacrificed

yaṯ: that (conj.), when, as for, etc.

yātu.jata- < yātu- + jata-, pp. of jan-: killed by a sorcerer

yuuan-/yun- m.: youth, young man

zastauuaṇt-: with one's hands

zauuanō.sū-: who vitalizes when invoked

zraiiah- n.: sea

zurō.jata- < zurah- + jata-, pp. of jan-: killed by treachery

# LESSON 9

## PHONOLOGY

### Palatalization of *a*: synoptic table

Table of the palatalization rules for the 2nd and 3rd singular primary verbal endings—both active and middle:

| | | | | | | |
|---|---|---|---|---|---|---|
| *-iiati* | > | *-iieiti* | *\*jaiδiiati* | > | *jaiδiieiti* | "he implores" |
| *-aiiati* | > | *-aiieiti* | *\*srāuuaiiati* | > | *srāuuaiieiti* | "he recites" |
| | | | | | | |
| *-iiate* | > | *-iiete* (*-iieite*) | *\*maniiate* | > | *maniiete* (*maniieite*) | "he thinks" |
| *-aiiate* | > | *-aiiete* (*-aiieite*) | *\*xšaiiate* | > | *xšaiiete* (*xšaiieite*) | "he rules" |
| | | | | | | |
| *-iiahi* | > | *-iiehi* | *\*jaiδiiahi* | > | *jaiδiiehi* | "you implore" |
| *-aiiahi* | > | *-aiiehi* | *\*srāuuaiiahi* | > | *srāuuaiiehi* | "you recite" |
| | | | | | | |
| *-iiahe* | > | *-iiehe* | *\*maniiahe* | > | *maniiehe* | "you think" |
| *-aiiahe* | > | *-aiiehe* | *\*xšaiiahe* | > | *xšaiiehe* | "you rule" |

Notes:

On the gen. sing. of nouns, see Lesson 11; on the feminine of adjectives in the comparative, see Lesson 14.

### The development of *-aiium* and *-aoiiəm*

The sequence *-aiium*, whether original or secondary < *\*-aiiuuəm*, has the developments *-aēum*, *-ōiium*, or *-aēm*, e.g., *ōiium* < *aēuua-*, *vī.dōiium* < *vī.daēuua-*, but *Vaēm* < *\*Vaiium* and *raēm* < *\*raēum* < *raēuua-*. The form *ōiium* is Iranian versus Indic *ōim*, *aōim*, etc.

The sequence *-aoiiəm* shows the same developments: *haoiia-* "left": acc. masc. *haoiium*, *hōiium*, *hōim*; *\*aoiia-* (or *\*aiia-*?) "egg": acc. *aēm*; *Kąsaoiia-*, name of a sea: acc. *Kąsaēm* (Yt.19.66).

### Palatalization of *ā*

Long *ā* becomes *e* when preceded by *i̯* <u>and</u> followed by a nasal <u>and</u> *i*, *ī*, or *e*. This change takes place in several 1st singular verbal forms, e.g., present indicative *-iiāmi* > *-iiemi*, examples:

| | | | | | |
|---|---|---|---|---|---|
| *\*naiiāmi* | > | *naiiemi* "I lead" | *\*srāuuaiiāmi* | > | *srāuuaiiemi* "I recite" |
| *\*zbaiiāmi* | > | *zbaiiemi* "I invoke" | *\*ā-vaēδaiiāmi* | > | *ā.vaēδaiiemi* "I make known to" |
| *\*jaiδiiāmi* | > | *jaiδiiemi* "I implore" | *\*haṇkāraiiāmi* | > | *haṇkāraiiemi* "I gather" |

The original forms, e.g., *-iiāmi*, are sometimes retained/restored by analogy, especially in the vicinity of forms with regular *-āmi*, not preceded by *ii*, e.g., *yāsāmi ... jaiδiiāmi* "I request ... I implore" (Y.65.11), *vanāmi ... vərəziiāmi* "I overcome ... I produce" (Yt.15.44).

A few nominal forms satisfy the conditions, as well: *ziiāni-* m. "harm" > nom. *ziieniš*, acc. *ziienim*, but gen. *ziiānōiš* (see Lesson 11).

## NOUNS

### Consonant declensions: irregular *n*-stems

In many *n*-stems, consonant changes occur in the weak forms, when the *n* of the suffix comes in contact with the final consonant of the root.

Examples (*asan-*/*ašn-* "stone, heaven," *xšapan-*/*xšafn-* "night," *karapan-*/*karafn-*, priestly title, "*mumbler" [Jamison, *BAI* 23], *marətān-*/*marəθn-* "mortal"):

Sing.

| | | | | |
|---|---|---|---|---|
| nom. | *asa | xšapa | *karapa (OAv.) | marəta |
| acc. | asānəm | xšapanəm | *karapanəm | *marətānəm |

Plur.

| | | | | |
|---|---|---|---|---|
| nom. | asānō | xšapanō | karapanō | *marətānō (OAv.) |
| acc. | *ašnō | xšafnas° | *karafnō | *marəθnō |

**Consonant declensions: irregular *uuan*-stems**

Following are some original *uuan*-stems in which various phonetic changes have produced some irregular-looking forms:

Sing.

| | | | |
|---|---|---|---|
| nom. | spā | *aδβa | θrizafå |
| voc. | - | | θrizafəm |
| acc. | spānəm | aδβanəm | θrizafanəm |

Plur.

| | | | |
|---|---|---|---|
| nom. | spānō | - | - |
| acc. | *sunō | - | - |

The stem *span-/sun-* is an original *uuan*-stem, but with *$\hat{k}$- > *ću̯- > su̯ > sp*. The acc. plur. form *sunō* is frequently used as nom. plur. in the *Videvdad*, especially in the formula *sunō vā kərəfš.xᵛarō vaiiō vā kərəfš.xᵛarō* "either flesh-eating dogs or flesh-eating birds."

The stem *aδβan-* "road" is an original *uuan*-stem (Av. *aduuan-*), with *δu̯ > δβ*.

The masc. adj. *θri.zafan-* has nom. sing. *θri.zafå*, and short *a* in the acc. like *vərəθrajå*, but the word is probably *uuar/n*-stem *θri.zafu̯ar/n-* (see Lesson 16), hence it has voc. sing. *θri.zafəm*, like *ašāum*.

**The Dual**

Few forms of the dual are found, but they suffice to show that this category was basically of the old Indo-Iranian type. In Old Avestan, four cases are distinguished, as the gen. and loc. have not merged (as in OIndic). In Young Avestan, however, no locative dual forms appear to be attested.

The endings of the nom.-voc.-acc. are *-a* in masc. *a*-stems, diphthong stems, and masc. and fem. consonant stems; *-e* in fem. *ā*-stems (pron. *-ōi*) and neut. *a*-stems (only pron.); and *-i* in neut. consonant stems. The *i-, ī-,* and *u*-stems have no endings (*gaoša-* "ear," *uruuarā-* "plant," *Saŋhauuācī-*, name of Yima's sister, *baoiδi-* "incense"):

Vowel stems

| | *a*-stems | | *ā*-stems | *ī*-stems | *i*-stems | *pasu-* |
|---|---|---|---|---|---|---|
| | m. | n. | | | | |
| Dual | | | | | | |
| nom.-acc. | gaoša | - | uruuaire | Saŋhauuāci | baoiδi | pasu |

Notes:

*uua > uuō* in *gauuō < gauua-* "hand": *apąš gauuō darəzaiieiti* "he ties (their) two hands in the back" (Yt.10.48), but *hąm gauua nidarəzaiiaδβəm* "you tie (their) two hands together" (Yt.1.27).

The nom.-acc. dual of nouns such as *mairiia-* should be *maire*, with *-iia > -e* (see Lesson 4), but no examples are found.

*srū-* "nails"

It is unclear whether the forms of *srū-* "nails" are neut. plur. or dual (the nails on the fingers/toes on both hands/feet). It is spelled *sruuī* and *sruiiē, sruuaē°*.

Diphthong stems

| Dual | | gao- | bāzao- "arm" |
|---|---|---|---|
| nom.-acc. | | gāuua | bāzauua |

Consonant stems in stops

| Dual | ap- | pad- | ābərət- | hauruuatāt-, aмərətatāt- |
|---|---|---|---|---|
| nom.-acc. | āpa | pāδa | ābərəta | hauruuatāta, hauruuata; |
| | | | | amərətatāta, amərətāta |

Note: *hauruuatāt-* and *amərətatāt-* have some contracted forms in the dual.

Consonant stems: *n*-stems

| Dual | | rasman- | span- "dog" | ašauuan- |
|---|---|---|---|---|
| nom.-acc. | | rasmana | spāna | ašauuana |

Consonant stems: *r*- and *h*-stems

| Dual | | nar- | nāh- "nose" |
|---|---|---|---|
| nom.-acc. | | nara | nåŋha |

Consonant stems: *ṇt*-stems

| Dual | | m. | n. |
|---|---|---|---|
| nom.-acc. | | bərəzaṇta | xᵛairiiaṇti "tasty" |

## PRONOUNS

**The dual**

| Dual | m. | f. | n. |
|---|---|---|---|
| nom.-acc. | tā | - | tē |
| | ima | - | - |
| | yā | yōi | - |

## VERBS

**The dual**

For now note the following 3rd pers. dual forms (*āi-* < *ā* + *i-* "come," *°zaiia-* "be born," *tauruuaiia-* "overcome"):

| | Athematic | | Thematic: | |
|---|---|---|---|---|
| Present indicative | | | | |
| Active | -tō | stō "they are" | -atō, -aθō | baratō, srāuuaiiatō; yuiδiiaθō |
| Middle | | | -ōiθe | carōiθe, °zaiiōiθe |
| | | | | |
| Imperfect-injunctive | | | | |
| Active | -təm | °āitəm "they came" | -atəm | jasatəm, tauruuaiiatəm |

**Present indicative. Palatalized forms**

The *(a)iia*-stems undergo modifications of the thematic vowel as described above.

Note also that the long *-ā-* of the 1st plur. *-āmahi*—which tends to be shortened in *a*-stems—is preserved in the *iia*-stems *fraēšiiāmahi* "we send," *nəmax̌iiāmahi* "we pay homage," but shortened in the *aiia*-stem *zbaiiamahi*.

Paradigm of *(a)iia*-stems (*fraēšiia-* "to send," *jaiδiia-* "to implore," *maniia-* "think," *srāuuaiia-* "to make heard, recite," *vərəziia-* "to produce," *xšaiia-* "to command, rule," *zbaiia-* "to invoke"):

Active:
Sing.

| | | | | |
|---|---|---|---|---|
| 1 | *-iiemi* | *jaiδiiemi* | *-aiiemi* | *srāuuaiiemi* |
| 2 | *-iiehi* | *jaiδiiehi* | *-aiiehi* | *srāuuaiiehi* |
| 3 | *-iieiti* | *jaiδiieiti* | *-aiieiti* | *srāuuaiieiti* |

Plur

| | | | | |
|---|---|---|---|---|
| 1 | *-iiāmahi* | *fraēšiiāmahi* | *-aiiamahi* | *zbaiiamahi* |
| 3 | *-iieiṇti* | *jaiδiieiṇti* | *-aiieiṇti* | *srāuuaiieiṇti* |
| | *-iṇti* | *vərəziṇti* | | |

Middle:
Sing.

| | | | | |
|---|---|---|---|---|
| 1 | *-iie* | *maniie* | - | |
| 2 | - | | *-aiiehe* | *xšaiiehe* |
| 3 | *-iiete* | *maniiete* | *-aiiete* | *xšaiiete* |

Plur

| | | | | |
|---|---|---|---|---|
| 1 | *-iiāmaide* | *maniiāmaide* | - | |
| 3 | *-iieṇte,* | *maniieṇte* | *-aiieṇte* | *xšaiieṇte* |

Note:

Note the 1st sing. pres. ind. *āzbaiia* "I invoke" for *\*āzbaiiemi*.

The manuscripts appear to favor(?) the spellings *-eiti*, *-eiṇti* versus *-ete*, *-eṇte*.

Note 3rd sing. *aēnaŋ́həiti < aēnaŋ́ha-* "to make sinful" *< aēnah-i̯a-*.

## SYNTAX

**Uses of the dual**

The dual is used to indicate two items joined in a special ralationship. It is used with the numeral *duua-* "two," and the pronoun *uua-* "both."

Occasionally a word has only dual forms, e.g., *uš-* n. "hearing, consciousness."

Of special importance are the so-called *open dvandvas*. These denote a pair consisting of two different objects, which may be singular, e.g., "firewood and incense," "Frašaoštra and Jāmāspa," or plural, e.g., "cattle and men." In these expressions both nouns are in the dual, so that the expression looks like "2 firewoods, 2 incenses," "2 Frašaoštras, 2 Jāmāspas," "2 cattle, 2 men."

1. Two items

*duua auruuaṇta* yāsāmi bipaitištānəmca caθβarə.paitištānəmca "I ask for two coursers, one that has two legs and one that has four." (after Yt.5.131)

*paṇca.dasa **fracarōiθe** pita puθrasca katarasciṱ* "Fifteen (years of age) the father and the son went forth, each (of them)." (after Y.9.5)

*Vərəθraɣnəm ahuraδātəm yazamaide yō vī.rāzaiti \*aṇtarə **rāšta rasmana*** "We sacrifice to Vərəθraɣna, created by Ahura Mazdā, who arranges (things) between the two straight battle lines." (Yt.14.47)

*yaṯ bā paiti Spitama Zaraθuštra nāirikaca apərənāiiukasca varaiθim paṇtąm* **\*azōiθe** [ms. *azōiṯ*]
*pąsnuuåŋhəm hikuuåŋhəm jarəzim baraiti vācim*

   "Where, O Zarathustra Spitamid, a wife and child are driven along the road of captivity,
   \*they lift up (their) plaintive voice from a mouth full of dust, from a dry mouth." (after V.3.11)

   > *baraiti* 3rd sing. may have been introduced here from a different context (cf. Yt.10.38, Lesson 8), the 3rd dual
   > should have been *baratō*; alternatively, it is for \**baraiṇti*, pres. part. dual neut.

*auuaṯ Vaiiuš bā nąma ahmi yaṯ* **uua dąma** \**viiemi*
*yasca daθaṯ Spəṇtō Maniiuš yasca daθaṯ Aŋrō Maniiuš*

   "Therefore I am called Vaiiu, because I pursue both creations [thematic masc.],
   both the one that the Life-giving Spirit made and the one that the Evil Spirit made." (Yt.15.43)

*pairi šē* **uši** *vərənuiδi skəṇdəm šē manō kərənuiδi*

   "Cover up his senses, \*debilitate his mind!" (Y.9.28)


## 2. Elliptical dual

   **hāuuanaiiås***ca ašaiia* **frašutaiiå** "of the mortar (and pestle) moved forth in Orderly fashion" (Y.27.7)


## 3. Dual (open) dvandvas

   In these expressions two different items which form a unit are both in the dual. If one of the items
consists of two words, one of them is dropped.

   **Miθra Ahura bərəzaṇta** "The two high ones, Miθra and Ahura (Mazdā)." (Yt.10.145)
   *Yimō kərənaoṯ* **amaršaṇta pasu vira aŋhaošəmne āpa uruuaire** "Yima made cattle and men
      indestructible, waters and plants indesiccable." (after Y.9.4)
   *Saŋhauuāci Arənauuāci* "(The two sisters) Saŋhauuācī and Arənauuācī." (Yt.5.34)
   *ašaiia daδąmi* **aēsma baoiδi** "I place in Orderly fashion the firewood and the incense." (Y.7.2)
   *aṇtarə* **ahuna** \***airiiamana** "between the *Ahuna Vairiia* and the *Ā Airiiama išiiō* (prayers)." (N.85)

      What is "between" these two is the entire Old Avesta.


   To express "both X and Y" Avestan uses the construction "both: (namely) X and Y," where X and Y are
in the singular or plural. Here *uua* refers to a sequence of masc. nouns and *uiie* to sequences of nouns not
exclusively masc.:

   **uiie** *ištišca saokāca* **uiie** *fšaonišca vąθβāca* **uiie** *θrąfsca frasastišca*
   "Both wish and \*desire, both \*sheep herds and (cattle?) herds, both satisfaction and fame." (Yt.5.26,
      Yima)
   **uua** *šuδəmca taršnəmca* **uua** *zauruuąmca mərəθiiumca* **uua** *garəməmca aotəmca*
      "... both hunger and thirst, both old age and death, both heat and cold." (Yt.9.10, Yima)


## Uses of the accusative


## 9. Accusative of respect (with respect to, as far as ... is concerned)

   *yā asti auuauuaiti* **masō** *yaθa vispå imå āpō* "(She) who is as much in size as all these waters (together)."
      (after Yt.5.3)
   *yaṯ as* **ašəm** *ašauuastəməm* **xšaθrəm** *huxšaθrō.təməm* "As he was in Order the most Orderly, in
      command the one having the best command." (Yt.19.79)
   *mošu pascaēta Huuōuuō* **ištim** *baon səuuišta mošu pascaēta Naotaire* "Soon thereafter the Huuōuuas
      became the ones most rich in life-giving strength with respect to (their) wish, soon thereafter (also) the
      Naotairiias." (Yt.5.98)

10. Use of the nominative for the accusative

   A typical feature of the Young Avestan late oral transmission, is that whole phrases in the nominative, especially plural, e.g., noun + adjective, occupy a position in the sentence which would require them to be in the accusative.

   *azəm ahmi aiβi.vaniiå* **vispe daēuua maṣ̌iiāca vispe yātauuō pairikåsca** "I overcome all demons and men, all sorcerers and witches." (after Yt.15.12)
cf.
   *azəm ahmi aiβi.vaniiå* **ažim dahākəm** "I overcome the giant dragon." (after Yt.5.34)

   *aṣ̌āunąm vaŋᵛhiš surå spəṇtå **frauuaṣ̌aiiō***
   *staomi zbaiiemi ufiiemi yazamaide*
   *nmāniiå visiiå zaṇtumå dax̌iiumå zaraθuštrō.təmå*
      "I praise, I invoke, I weave (into my hymn)—we sacrifice to the good, life-giving fravashis of the sustainers of Order, rich in life-giving strength,
      those of the home, of the house, of the tribe, of the land, those most like that of Zarathustra." (Y.17.18)

   In a few instances the endings are even more confused, thus, in a couple of cases we find nom.-acc. fem. endings with nom. plur. masc. *i*-stems used as direct object:

   **vispå garaiiō aṣ̌a.xᵛāθrå pouru.xᵛāθrå** *yazamaide*
      "We sacrifice to all the mountains, whose bliss is in/through Order, with much bliss." (Y.6.13)
   *uγrəm kauuaēm xᵛarənō mazdaδātəm yazamaide*
   *yaṯ upaŋhacaṯ Saošiiaṇtəm vərəθrājanəm uta **aniiåsciṯ haxaiiō***
      "We sacrifice to the strong kauuian *Xwarnah* established by Ahura Mazdā,
      which accompanied the victorious Revitalizer as well as (his) other companions." (Yt.19.88-89)

## EXERCISES 9

1. Write in Avestan script the nom. and acc. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

   *darəγa- zruuan-, yuuan- srira-, hauua- uruuan-, hāu asan- bərəzaṇt-, xšapan- tąθriiā-, kauuaē-ca karapan-ca druuaṇt-; Gaiia- Marətān-.*

2. Write in Avestan script the dual forms of the following nouns and adjectives:

   *aŋgušta-, xšaθra-, aši-, vaŋhu-/vohu-* (m., f., n.), *spāδa-, haēnā-.*

3. Write in Avestan script the present indicative middle forms of the following verbs:

   *kiriia-, tauruuaiia-.*

4. Analyze and translate into English:

| | |
|---|---|
| Yt.8.22-23 | tå yūiδiiaθō spitama zaraθuštra |
| hąm tāciṯ bāzuš baratō spitama zaraθuštra | θri.aiiarəm θri.xšaparəm |
| tištriiasca raēuuå xᵛarənaŋᵛhå | ādim bauuaiti aiβi.aojå ādim bauuaiti aiβi.vaniiå |
| daēuuasca yō apaošō | daēuuō yō apaošō |

tištrīm raēuuaṇtəm xᵛarənaŋhuṇtəm
apa dim aδāt̰ viieiti ... hāθrō.masaŋhəm aδβānəm

Yt.8.28
tå yūiδiiaθō spitama zaraθuštra
ā rapiθβinəm zruuānəm
ā.dim bauuaiti aiβi.aojå ā.dim bauuaiti aiβi.vaniiå
tištriiō raēuuå xᵛarənaŋᵛhå daēum yim apaošəm

Yt.19.78-79
uγrəm kauuaēm xᵛarənō mazdaδātəm yazamaide
...
yat̰ upaŋhacat̰ ašạuuanəm zaraθuštrəm ...
yat̰ as vīspahe aŋhə̄uš astuuatō
ašəm ašạuuastəmō xšaθrəm huxšaθrō.təmō
raēm raēuuastəmō xᵛarənō xᵛarənaŋᵛhastəmō
vərəθra [instr.] vərəθrauuastəmō
   Note: vīspahe aŋhə̄uš astuuatō is genitive.

5. Transcribe and translate into English:

(Ny.1.11 = Yt.6.1)

(after Yt.13.30)

(V.4.45)

(Y.19.7)

(after Yt.5.3)

(after Yt.5.109)

6. Read the following from the manuscripts:

Y.55.1 (J2, K5, Pt4)

7. Translate into Avestan and write in Avestan script:

1. For how long a time was the existence of living beings established?

2. Thus they said, Tąθriiauuaṇt the villain and Pəšana possessed by the Lie:
3. O Arəjat̰.aspa, you who (are) the mightiest Turanian, you the greatest, the most victorious,
4. you overcome all enemy armies, you overpower all the Aryan enemies.
5. Strike down the fortunate Kauui Vištāspa, then (you) rule!

6. Two dogs are driven along the road of captivity. They lament, each saying thus:

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7. O Creator, Who fashioned me? Why did he make me?
8. Wrath pursues me, death frightens me.
9. Why does the one possessed by the Lie harm us and deal us bloody blows?
10. There is no protector for us. The sustainers of Order do not protect us.

How would you (male and female) render the following "modern" statement into Avestan?
   "I believe in Ahura Mazdā, am a follower of Zarathustra, reject the wrong gods, and follow the guidance of Ahura Mazdā."

## VOCABULARY 9

aδāṯ: from there, then

aδβan- m.: road

aēθrapaiti-: teacher

ahura.ṭkaēša-: following the *guidance of Ahura Mazdā

airiiaman- = ā.airiiə̄ma.išiia- (Lesson 12)

amaršaṇt- √mark/marc: indestructible

aṇhaošəmna-: indesiccable

aŋᵛhā-: thread of life(?); bow string

aota- n.: cold

Apaoša-: the demon of drought

apa.viia- (vaiia-): pursue away

apąš: backward, in the back

Arəjaṯ.aspa-: Xiyonian king, Vištāspa's opponent

Arənauuācī-: Yima's sister captured by Aži Dahāka

ašaonąm, gen. plur. of ašauuan-

ašauuastəma-, superl. of ašauuan-: most Orderly, who sustains Order the best

aša.xᵛāθra-: providing (residing in?) the good breathing space of Order, reaching up into the heavenly spaces illuminated by the sun

azdəbīš: instr. pl. of ast-

āi + voc.: O

ā.vaēδaiia- < √vaēδ/viδ: to make known (to)

ā.zāraiia- < √zar: to anger

baoδah- n.: consciousness

baoiδi- m.: fragrance, incense

baxša- < √bag/baj act.: to give, distribute; mid. to take on, enjoy

bązah- n.: thickness

bipaitištāna-: two-legged

caθβarə.paitištāna-: four-legged

daēuuaiiasna-: daēuua-sacrificer

dax́iiuma-: related to the land

dāta-, pp. of √dā: made, created, placed

drəṇjaiia-: to learn by heart

duraē.suka-: whose eyesight reaches far

durāṯ: from afar

duždaēna-: having/with evil vision-soul

dužuuaṇdru-: of evil respect (?)

frabdō.drājō: the length of his leg (i.e., standing?)

frasasti-: praise and fame

frasruta-: renowned

frašuta- < fra √šao/šu: moved forth

fraθah- n.: width

frauuăxš- m., frauuaxša-: twig, branch; penis

fšaoni- m.: *sheep herd

gaēθā-: (uncertain) part of the human bodily constitution

garəma- n.: heat

gərəza- < √garz/jarz mid.: to complain, lament

haēnā-: (enemy) army

haṇbāraiia- < √bar: to carry together, accumulate

haṇkāraiia- < √kar: to gather (for the sacrifice to: + gen. or dat.)

hāθra- n.: a length measure, "league"

hāθrō.masah- adj.: the length of a "league"

hāuuana-, dual: (pestle) and mortar

hąm.bara-: to carry together, store up

hąm.nidarəzaiia-: to tie together

hiku-: dry

hikuuāh- < hiku- + āh-: with dry mouth (Hoffmann I no. 33)

hubaoiδi-: fragrant

huxšaθrō.təma-, superl. of huxšaθra-: having/with good command

jarəziia- < √garz/jarz: plaintive

katarasciṯ nom. sing.: each (of the two)

kauuaēm < kauuaē-, kauuaiia-

kauuaiia- (= kāuuaiia-): belonging to the kauuis

Kąsaoiia-: name of a mythical lake from which the three saošiiaṇts will emerge

kərəfš.xᵛar-: flesh-eating

kiriia-, pass. of √kar: to be done

maēγa-: cloud

mana gen. < azəm: my

masah- n.: size, length

masita-: long

nāirikā-: woman, wife

nipāraiia- < √par: to *transfer

nmāniia-: related to the house/home

pairi.dā- < √dā: place all around

pairi.vərənao-/vərənu- < √var: to cover (up)

paiti + acc.: in(to), on(to), upon

paθana-: broad

pąsnu- m.: dust

pąsnuuāh- < pąsnu- + āh-: with dust-filled mouth (Hoffmann I no. 33)

pərətu-, f. pərəθβī-: wide

Pəṣ̌ana-: name of a villain; "Battle-maker"

pouru.xᵛāθra-: having/with much good breathing space

raē-/rāii m.: *brilliance (see Lesson 12)

raēuua-: *brilliant

raēuuastəma-, superlative of raēuua-(?) and raēuuaṇt-: most *brilliant

raoδa- < √raod/rud mid.: to grow

rāšta-, pp. of √rǎz: arranged, straight

ratuxšaθra-: containing the command of the (divine?) *ratu*

Saŋhauuācī-: Yima's sister captured by Aži Dahāka

saokā-: glow, burning; *longing, *desire

skəṇda-, in skəṇdəm √kar-: to *cripple, debilitate (+ acc.)

spāδa-: army

stao-/stu-: to praise

šuδ- m.: hunger

taršna-: thirst

Tąθriiauuaṇt-: name of a villain; "Man-of-Darkness"

təuuišī-: part of the human body, possibly some kind of texture

θrāiia- < √θrā mid.: to guard, protect, save

θråŋhaiia- < √tarš/θrah: to frighten

θrąp- (θrąfs-?) f.(?): satisfaction

ṭbišiia-: to harm

uš- n., only nom.-acc. dual uši: mind, consciousness

uštāna-: life breath

uta: and

varəšaji- m.: branch

vaxšaiia- < √vaxš: to make grow

vāra-: rain

vąθβa- n.: herd

vərəziiaŋᵛha- < vərəzuuaṇt- + aŋᵛhā-: with invigorat-ing/-ed life thread(?)

vərəzuuaṇt-: invigorating

viia-, vaiia- < √vaē/vi: to pursue (?)

vira-: man

visiia-: related to the house

vī.daēuua- (acc. vī.dōiium): discarding (and rejecting) the daēuuas

vī.rāzaiia- < √rǎz: to arrange

xšaiia- < √xšā mid.: to rule, be in command (of + gen.)

x́iiaona-: Xiyonians, enemies of the Aryans

xᵛāpara-: munificent

yauuaṇt-, f. yauuaitī-, see auuauuaṇt- ... yauuaṇt- (Lesson 8)

zaṇtuma-: related to the tribe

zaraθuštrō.təma-: the most like that of Zarathustra

zauruuā-: old age

ziiāni- f.(?): harm, damage

**LESSON 10**

**TEST IN IDENTIFYING ACCUSATIVE FORMS**

Analyze all the nom. and acc. forms of the "models of Order" (*aṣ̌ahe ratu-*) in the following *yazamaide* (*y°*) litany (Y.6), giving stem forms, explaining how the forms are made, and correcting all the "irregular" forms. Note the following genitive forms: *aṣ̌ahe*, *aṣ̌aonō* (sing.) and *aṣ̌aonąm* (plur.) < *aṣ̌auuan-*, *ahurahe mazdå*, *dax́iiunąm* (< *daŋ́hu-*), *apąm*. Cf. Glossary 5 for much of the terminology.

Consult the following mss. at ADA for various parts of the text:

Y_IrS = *Iranian Yasna sade*: Nik2 (date?)
Y_IndS = *Indian Yasna sade*: B3 (1556)
V_IrS = *Iranian Videvdad sade*: TU1 (1607)
V_IndS = *Indian Videvdad sade* : L1 (1435)
Y_IrP = *Iranian Pahlavi Yasna*: Pt4 (ca. 1780)
Y_IndP = *Indian Pahlavi Yasna*: K5 (1323)
Y_Skt = *Sanskrit Yasna*: S1 (?)

Y.6.1
daδuuåŋhəm ahurəm mazdąm yazamaide
aməš̌ā spəṇtā huxšaθrā huδåŋhō yazamaide

Y.6.2
asniia aṣ̌auuana aṣ̌ahe ratauuō yazamaide
hāuuanīm aṣ̌auuanəm aṣ̌ahe ratūm yazamaide
sāuuaŋhaēm vīsīmca aṣ̌auuanəm aṣ̌ahe ratūm
    yazamaide
miθrəm vouru.gaoiiaoitīm hazaŋrō.gaošəm
    baēuuarə.cašmanəm
aoxtō.nāmanəm yazatəm yazamaide
rāma xᵛāstrəm yazamaide

Y.6.3
rapiθβinəm aṣ̌auuanəm aṣ̌ahe ratūm yazamaide
frādaṱ.fšāum zaṇtuməmca aṣ̌auuanəm aṣ̌ahe
    ratūm yazamaide
aṣ̌əm vahištəm ātrəmca ahurahe mazdå puθrəm
    yazamaide

Y.6.4
uzaiieirinəm aṣ̌auuanəm aṣ̌ahe ratūm yazamaide
frādaṱ.vīrəm dax́iiuməmca aṣ̌auuanəm aṣ̌ahe
    ratūm yazamaide
bərəzaṇtəm ahurəm xšaθrīm xšaētəm
apąm napātəm auruuaṱ.aspəm yazamaide
apəmca mazdaδātąm aṣ̌aonīm yazamaide

Y.6.5
aiβisrūθriməm aibigāim aṣ̌auuanəm aṣ̌ahe ratūm
    yazamaide

frādaṱ.vīspąm.hujiiāitīm zaraθuštrō.təməmca
    aṣ̌auuanəm aṣ̌ahe ratūm yazamaide
aṣ̌āunąm vaŋᵛhīš sūrå spəṇtå frauuaṣ̌aiiō
    yazamaide
γənåsca vīrō.vąθβå yazamaide
yāiriiąmca hušitīm yazamaide
aməmca hutaštəm huraoδəm yazamaide
vərəθraγnəmca ahuraδātəm yazamaide
vanaiṇtīmca uparatātəm yazamaide

Y.6.6
ušahinəm aṣ̌auuanəm aṣ̌ahe ratūm yazamaide
bərəjīm nmānīmca aṣ̌auuanəm aṣ̌ahe ratūm
    yazamaide
sraošəm aṣ̌īm huraoδəm vərəθrājanəm
    frādaṱ.gaēθəm aṣ̌auuanəm aṣ̌ahe ratūm
    yazamaide
rašnūm razištəm yazamaide
arštātəmca frādaṱ.gaēθąm varədaṱ.gaēθąm
    yazamaide

Y.6.7
māhiia aṣ̌auuana aṣ̌ahe ratauuō yazamaide
aṇtarə.måŋhəm aṣ̌auuanəm aṣ̌ahe ratūm
    yazamaide
pərənō.måŋhəm vīšaptaθəm aṣ̌auuanəm aṣ̌ahe
    ratūm yazamaide

Y.6.8
yāiriia aṣ̌auuana aṣ̌ahe ratauuō yazamaide
maiδiiōizarəmaēm aṣ̌auuanəm aṣ̌ahe ratūm
    yazamaide

maiδiiōišəməm ašauuanəm ašahe ratūm
    yazamaide
paitiš.hahīm ašauuanəm ašahe ratūm yazamaide
aiiāθriməm fraouruuaēštriməm varšniharštəm
    ašauuanəm ašahe ratūm yazamaide
maiδiiāirīm ašauuanəm ašahe ratūm yazamaide
hamaspaθmaēdaēm ašauuanəm ašahe ratūm
    yazamaide
sarəδa ašauuana ašahe ratauuō yazamaide

Y.6.9
vīspe ašahe ratauuō yazamaide
yōi həṇti ašahe ratauuō
θraiiasca θrisąsca nazdišta pairiš.hāuuanaiiō
yōi həṇti ašahe yaṯ vahištahe
mazdō.frasāsta zaraθuštrō.fraoxta

Y.6.10
ahura miθra bərəzaṇta aiθiiajaŋha ašauuana
    yazamaide
strə̄šca må̄ŋhəmca huuarəca
uruuarāhu paiti barəsmaniiāhu [loc. plur.]
miθrəm vīspanąm dax́iiunąm dańhupaitīm
    yazamaide
ahurəm mazdąm raēuuaṇtəm xᵛarənaŋhuṇtəm
    yazamaide
ašāunąm vaŋᵛhīš sūrå spəṇtå frauuašaiiō
    yazamaide

Y.6.11
θβąm ātrəm ahurahe mazdå puθrəm ašauuanəm
    ašahe ratūm yazamaide
maṯ vīspaēibiio ātərəbiiō [abl. plur.]
āpō vaŋᵛhīš vahištå mazdaδātå ašaonīš
    yazamaide
vīspå āpō mazdaδātå ašaonīš yazamaide
vīspå uruuarå mazdaδātå ašaonīš yazamaide

Y.6.12
mąθrəm spəṇtəm aš.xᵛarənaŋhəm yazamaide
dātəm vīdōiiūm yazamaide
dātəm zaraθuštri yazamaide
darəγąm upaiianąm yazamaide
daēnąm vaŋᵛhīm māzdaiiasnīm yazamaide

Y.6.13
gairīm ušidarənəm mazdaδātəm aša.xᵛāθrəm
    yazatəm yazamaide
vīspå garaiiō aša.xᵛāθrå pouru.xᵛāθrå

mazdaδāta ašauuana ašahe ratauuō yazamaide
uγrəm kauuaēm xᵛarənō mazdaδātəm
    yazamaide
uγrəm axᵛarətəm xᵛarənō mazdaδātəm
    yazamaide
ašīm vaŋᵛhīm yazamaide
xšōiθnīm bərəzaitīm
amauuaitīm huraoδąm xᵛāparąm
xᵛarənō mazdaδātəm yazamaide
sauuō mazdaδātəm yazamaide

Y.6.14
dahmąm vaŋᵛhīm āfritīm yazamaide
dahməmca narəm ašauuanəm yazamaide
uγrəm taxməm dāmōiš upamanəm yazatəm
    yazamaide

Y.6.15
imå apasca zəmasca uruuaråsca yazamaide
imå asåsca šōiθråsca gaoiiaoitīšca maēθaniiåsca
    auuō.xᵛarənåsca yazamaide
iməmca šōiθrahe paitīm yazamaide
yim ahurəm mazdąm

Y.6.16
ratauuō vīspe mazišta yazamaide
aiiara asniia māhiia yāiriia sarəδa

Y.6.17
hauruuata amərətāta yazamaide
gāuš hudå yazamaide
sraošəm ašīm huraoδəm vərəθrājanəm
    frādaṯ.gaēθəm ašauuanəm ašahe ratūm
    yazamaide

Y.6.18
haoməmca para.haoməmca yazamaide
zaraθuštrahe spitāmahe iδa ašaonō
ašīmca frauuašīmca yazamaide -
aēsmąsca baoiδīmca yazamaide
θβąm ātrəm ahurahe mazdå puθrəm
ašauuanəm ašahe ratūm yazamaide

| Y.6.19 | Y.6.20 |
|---|---|
| aṣ̌āunąm vaŋᵛhīš sūrå spəṇtå frauuaṣ̌aiiō  yazamaide | vīspe aṣ̌auuanō yazata yazamaide |
| | vīspe aṣ̌ahe ratauuō yazamaide |
| | hāuuanīm paiti ratūm |
| | sāuuaŋhaēm vīsīmca paiti ratūm |
| | ratauuō vīspe maziš̌ta paiti ratūm |

The five-day seasonal festivals: In the Sasanian period, according to the *Bundahišn*, these were as follows (apparently ca. 10 days later than today's mid-summer/winter and spring and fall equinoxes):

| | |
|---|---|
| Hamaspaθmaēdaiia-: New Year's festival | 18 March |
| (cf. spring equinox | 20 March) |
| Maiðiiōi.zarəmaiia-: "mid-green," mid-spring | 1 May |
| Maiðiiōi.šəma-: | 1 July |
| (cf. mid-summer | 21 June) |
| Paitiš.hahiia-: harvest festival | 9 September |
| (cf. fall equinox | 23 September) |
| Aiiāθrima-: fall festival | 9 October |
| Maiðiiāiriia-: "mid-season" | 2 January |
| (cf. mid-winter | 22 December) |

## VOCABULARY 10

aiiara-: daily, of the days

aiθiiajah-: dangerless, posing no peril

aṇtarə.māh-: the new moon (between waxing and waning)

aoxtō.nāman-: whose name is spoken (in the sacrifice)

arštāt- f.: Rectitude

asah- n.: place

asniia-: daily, of the days[1]

aṣ̌aonī-, fem. of aṣ̌auuan-

aš.xᵛarənah-: having/with great munificence

auuō.xᵛarəna- n.: *watering place(?)

āfriti- f.: invitation

baēuuarə.cašman-: with ten thousand eyes

bərəjiia-: *praiseworthy; see bərəjaiia- in Lesson 5

bərəzaitī-, fem. of bərəzaṇt-

dahma-: qualified (for religious activities)

*dāmi-*: the one holding the *dāman*s (reins of the heavenly horses)?

dāmōiš upamā̆na-: the place where the *dāmi-* waits/stands still?; a deity and constellation

dāta- n.: law

fraouruuaēštrima-: (season) *marking the turning (of the days getting shorter)

frādaṭ.fšao-: cattle-furthering

frādaṭ.vira-: man-furthering

frādaṭ.vispąm.hujiiāiti-: furthering-all-living

gaēθā-; sing.: herd, world of living beings; plur.: living beings

gaoiiaoiti- m.: grazing ground

γənā-: (divine) woman

hazaŋrō.gaoša-: with a thousand ears

hušiti- f.: good dwelling

hutašta- = hutāšta-: well fashioned

maēθaniiā-: dwelling, habitation

mazdō.frasāsta-: ordained/taught(?) by Ahura Mazdā

māhiia-: of the months

nazdišta-, superl. of asna-: nearest

pairiš.hāuuani-: surrounding the time of the haoma-pressing

para.haoma-: preparatory haoma

pərənō.māh-: the full moon

Rāman- Xᵛāstra- n.: genius of peace and good pasture

sarəδa-: yearly, of the year

sauuah- n.: life-giving strength

---

[1] We do not know what the difference between *aiiar-* and *azan-* may have been: 12 vs. 24 hours?

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šōiθra- n.: settlement

θraiias° > θrāiiō

θrǎiias θrisąs: thirty-three

upaiianā-: *tradition(?)

upamana- < upamāna-?: place where he remains (still)??

Ušidarəna-: name of a mountain; lit. Crack-of-Dawn(?)[2]

varədaṯ.gaēθa-: increasing the world of living beings

varšni.haršta-: (season) when the males are released (for mating)

virō.vąθβa-: who ought to be loved (< √van) by men [or: having/with herds (vąθβa-) of men](?)

vī.šaptaθa-: seventh day after the first of the month (8th)

xšōiθnī-, fem. of xšaēta-: splendid

yāiriia-: seasonal, of the seasons; also: yearly?

zaraθuštrō.fraoxta-: spoken by Zarathustra

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[2] Translation suggested by my former student Patrick Taylor.

# LESSON 11

## PHONOLOGY

### Vowel changes. Ablaut

Historically speaking, "ablaut" refers to variations in vowel quantity affecting an *-a-* in the stem or ending of nouns and verbs. Thus, in Indo-Iranian, an *a* belonging either to the stem of a word (noun, verb) or the ending could take on one of three "grades":

| zero grade | full grade | lengthened grade |
|:---:|:---:|:---:|
| no vowel | *a* | *ā*. |

In Sanskrit grammar the full grade is called *guṇa* and the long grade *vṛddhi*.

In English the old ablaut is reflected in irregular verbs, such as *bite ~ bit*, *shine ~ shone*.

**Ab**laut is not to be confused with the different process of "**um**laut," which is related to the Avestan vowel variations *a ~ e ~ Ø* discussed in Lesson 4 and which survives in English in nouns with irregular plural forms, such as *man ~ men*, *mouse ~ mice*, and in German is indicated by the "umlaut" sign: *a o u ~ ä ö ü* (*Mann ~ Männer*, *Maus ~ Mäuse*).

Because of the sound developments, the original Indo-European ablaut system appears much changed in individual languages. Note also that IE. *o* in open syllable became IIr. *ā*.

In Avestan, the ablaut patterns depend upon the sound following or, sometimes, preceding the *a*. In the following table C = consonants other than *i̯ u̯ n m r*:

| Full grade | Zero grade | Lengthened grade | Examples: |
|---|---|---|---|
| aC | -C | āC | *p*aδ*ō ~ upab*d*i ~ p*ā*δa* |
| ae/aē, ōi (< ai) | i | āi | *d*aēs*aiia- ~ d*iš*ta- ~ -* |
| | | | *gar*ōi*š ~ gair*iš*~ gar*a (loc. < *\*garā(i?)*) |
| | | | *- ~ n*ista *~ n*āis*t* |
| ao/aō (< au) | u | āu | *gao*š *~ °gu*ua *~ g*āu*š* |
| an | a (< ṇ), n | ān | *m*anah*- ~ m*ata *~ mam*ne *~ m*āna*iia-* |
| ar | ṛ, r | ār | *k*air*iia- ~ -k*ərə*t̰ ~ c*āx*rarə ~ °k*āra*iia-* |
| rā (< raH) | ar (< ṛH) | | *d*rā*jah- ~ d*arə*γa-* |
| va/uua | u | vā/uuā | *va*cō *~ u*xta *~ v*ā*c*ō |
| | | | *da*δ*uu*ō ( < *da*δ*uua*h) *~ da*δ*u*šō *~ da*δ*uu*å (< *da*δ*uu*ā*h*) |
| ya/iia | i | yā/iiā | *maz*iiō (< *maz*iia*h) ~ maz*išta*- ~ maz*iiå (< *maz*iiā*h*) |

The ablaut seen in the last examples, where the consonant precedes the vowel—is sometimes referred to by the German expression "*Schwebe-ablaut*," approximately: "moving ablaut."

On the symbol *H* appearing in the table, see on laryngeals in Lesson 12.

### Spirantization of stops

As shown in Lesson 6, when a *t* comes before an ending beginning with *ii*, *uu*, or *n*, it changes to *θ*. In addition, an original *uu* (< *\*u̯*) after *θ* becomes *β*, e.g., *ratuš* but *raθβō*. This rule does not hold in some special cases, e.g., loc. *gātuuō*, which is from original *\*gātau* (not *\*gātu̯ah*). Note also, for instance, *mašiia- < \*martii̯a-*, but *mərəθiiu- < \*mṛθi̯u-* ("Siever's Law," Lesson 6).

**STEM AND ROOT**

Because of the multitude of different forms that nouns, verbs, etc. can take on—as we have had the opportunity to observe in some detail in preceding lessons—, nouns and verbs are classified according to their "stem" forms.

The stem of a noun is what remains when the endings indicating number and case are removed, and the stem of a verb is what remains when the endings indicating number and person are removed.

Often, however, removing these endings leaves us with varying forms, and it may not always be obvious what the "real" stem is. One therefore abstracts the notion of "stem" from the clearest instances and applies it by analogy to those that are less clear. The stem form of nouns, for instance, is usually most clearly seen in the genitive plural, which has the endings *-nąm* or *-ąm*: *haomanąm > haoma-*, *frauuašinąm > frauuaši-*, *ratunąm > ratu-*, *apąm > ap-*, etc. The stem form of verbs is usually most clearly seen in the 2nd plur., e.g., *barata > bara-*, *staota > stao-*.

Many noun and verb stems undergo changes in the course of declension and conjugation, both ablaut and consonant changes, e.g.:

| | |
|---|---|
| *āp- ~ ap* | *frauuaši- ~ frauuašōi-* |
| *vāx- ~ vāc ~ vac- ~ ux-ta-* | *kərənauu-a- ~ kərənao- ~ kərənu-* |
| *daδā-mi- ~ daδ-ən ~ das-ta* | *bār-aiia- ~ bar-a- ~ bərə-ta-* |
| *ah-mi ~ as-ti- ~ s-tā ~ z-dī ~ h-ənti- ~ Ø-mahi.* | |

According to the ablaut, stems are usually classifed as:

"strong" stems = with 1) long or 2) full grade, e.g.: nom, acc. sing., nom. plur. of nouns, present indicative sing. of athematic verbs;

"weak" stems = with 1) full or 2) zero grade, e.g., gen. sing., acc., gen. plur. of nouns; present indicative plural of athematic verbs.

While the "stem" of a word is a part of the actual word, the "root" is a theoretical concept, and its phonetic/orthographic form may or may not be identifiable with a part of an actual word. Basically the "root" of a simple word (no prefixes or suffixes) is the smallest congregate of consonants and vowels that carry the meaning of the simple word. Various methods are used to represent the root, cf. √dā "give, place," √kr̥ or √kar "do," √bū or √bav "become," √vak/vac "speak," √ah/as "be," etc. In this manual forms such as √kar, √bao, √vak/vac, √aog/aoj, √ah/as, √vaē/vi are used

**NOUNS**

**Declension. Genitive**

The endings of the genitive at first sight seem very diverse, but much of this diversity is due to historical developments in Iranian. The most common ending in Indo-Iranian was an *-s* (as in the nominative), which – when preceded by *i* or *u* (and *\*ai*, *\*au*) – became *-š* by *ruki* (see Lesson 5, endings of the nominative). While the Indo-Iranian *-š* remained in Iranian, the *-s* became *\*-h*, which combined with preceding vowel in various ways: *\*-ah > -ō*, *\*-āh > -å*. In *sandhi* the final *-s* reappears: *-as°*, *-ås°* (Lesson 4).

In *ā*-stems, the original *\*-ās* [seen in Old Latin *pater familiās*, for instance] was changed to *\*-ąi̯ās*, by the addition of an element *-i̯ā-*, which was probably due to the influence of the feminine *ī*-stems. In Avestan [but not in Old Persian] the long *-ā-* was shortened, and the ending became *\*-aiiāh*.

The ending of the *a*-stems is *-ahe*, which is from older *\*-ahi̯a* (see Lesson 4) [OAv. *-ahiiā*, OPers. *-ahayā*]. Before *-ca* we occasionally find *-ańhā°*. The *iia*-stems have *-iiehe*, according to the rules of Lesson 9.

The consonant stems, *u²-*, and *ū*-stems take the ending *-ō* (*-as°*).

The genitive plural ends in *-ąm* (disyllabic in OAv.), before which an *-n-* is inserted in most of the vocalic declensions.

The genitive dual ends in -*å*, before which the *a*-stems insert -*aii*-; thus they have the ending -*aiiå*.
The genitive, both singular and plural, takes the weak stem of nouns that undergo ablaut.

NOTE: The subgroup of *u*-stems referred to as *u²*-stems has the same endings in the genitive (sing. and plur.) as the *ū*-stems. In terms of "ablaut" we see that while regular *u*-stems have full grade of the suffix (*ao*) and zero grade of the ending (-*š*), the *u²*-stems have zero grade of the suffix (*u*) and full grade of the ending (-*ō* < \*-*ah*). These two types can be referred to as protero- and hystero-kinetic (or: -dynamic), respectively. These *u²*-stems have regular -*auuō* in the nom. plur. (*ratauuō*).

The endings are:

|  | *a*-stems | *ā*-stems |  | *ī*-stems |
|  | m., n. | m. | f. | |
| Sing. | -*ahe* | -*å* | -*aiiå*, -*aiiås*° | -*iiå*, -*iiås*° |
| Plur. | -*anąm* | | -*anąm* | -*inąm* |
| Dual | -*aiiå* | - | - | |

|  | *i*-stems | *u*-stems | *pasu*- | *ao*-stems |
|  | m., n., f. | m., n. | m. | m., f. |
| Sing. | -*ōiš* | -*aoš* | -*aoš*, -*əuš* | -*aoš*, -*əuš* |
| Plur. | -*inąm* | -*unąm* | -*uuąm* | -*auuąm* |
| Dual | - | - | -*uuå* | -*auuå*, -*uuå* |

|  | *aē*-stems | *u²*-stems | *ū*-stems | cons.-stems |
|  | m. | m. | f. | m., f. |
| Sing. | -*ōiš* | -*uuō*, -*uuas*° | -*uuō* | -*ō*, -*as*° |
| Plur. | -*iiąm* | -*uuąm* | -*uuąm* | -*ąm* |
| Dual | - | - | - | -*å* |

Notes:
The masculine noun *mašiia*- "man, mortal" has a long *ā* in the gen. plur. *mašiiānąm*, possibly influenced by *mašiiāka*- "people." The feminine noun *γənā*- (*γnā*-) "woman" has the gen. plur. *γ(ə)nąnąm*.
No plur. gen. forms of masc. *ā*-stems in -*dā*- are attested (on *paṇtā*- "road" see Lesson 12).
Many *u*-stems take the ending -*əuš* instead of or beside -*aoš*. This is an Old Avestan form of the ending, which has become common principally in words "with strong Old Avestan connection."

|  | *a*-stems | *iia*-stems | *ā*-stems |  | *ī*-stems |
|  | m., n. | m. | m. | f. | f. |
| Sing. | *haomahe* | *mairiiehe* | *mazdå* | *daēnaiiå* | *ašaoniiå*, *vaŋhuiiå*, *amauuaiθiiå* |
| Plur. | *haomanąm* | *mairiianąm* | | *daēnanąm* | *ašaoninąm*, *vaŋᵛhinąm*, *amauuaitinąm* |
| Dual | *gaošaiiå* | - | | *nāirikaiiå* | - |

Notes:
An OAv.-type ending is found in *gaiieẋiiācā maraθnō* (Y.13.7), gen. of *gaiia- marətān*-, First Man.
In the *ī*-stems, *t* becomes *θ* before -*ii*-, but *ṇt* remains (cf. Lesson 6): *amauuaiθiiå* but *vanaiṇtiiå*!
The gen. plur. ending of the vowel stems originally had long vowels before the *n*- (cf. OInd. -*ānām*, -*īnām*, -*ūnām*), which is why the -*a*- is always preserved between *ii* and *n* in forms such as *mairiianąm*.
The gen. dual *nāirikaiiå* is found only in FO.2f.
Original \*-*ŋhuuī*- (< \*-*hu̯ī*-) becomes -*ŋᵛhi*-, but \*-*ŋhuuii*- (< \*-*hu̯i*-) becomes -*ŋhuii*-, thus *vaŋᵛhī*- has sing. nom. *vaŋᵛhi* and plur. gen. *vaŋᵛhinąm*, but sing. gen. *vaŋhuiiå*.

|  | *i*-stems |  | *ae̅*-stems | |
|---|---|---|---|---|
|  |  |  | *haxae̅-* | *kauuae̅-* |
| Sing. | *frauuas̨ōiš* |  |  | *kauuōiš* |
| Plur. | *frauuas̨inąm* |  | *hašə̄ąm* | *kaoiiąm* |

|  | *u*-stems |  | *ao*-stems | | | |
|---|---|---|---|---|---|---|
|  |  | *pasu-* | *bāzao-* | *daŋhao-* | *gao-* | *diiao-* |
| Sing. | *zaṇtaoš* | *pasə̄uš* | *\*bāzaoš* | *daŋhə̄uš* | *gə̄uš* | *diiaoš* |
| Plur. | *zaṇtunąm* | *pasuuąm* | - | *dax́iiunąm* | *gauuąm* |  |
| Dual | - | *pasuuå* | *bāzuuå* | - | *°gauuå* |  |

|  | *u²*-stems | *ū*-stems |
|---|---|---|
| Sing. | *raθβō* (*ratə̄uš*) | *tanuuō* |
| Plur. | *raθβąm*, *yāθβąm* | *tanunąm* |

Notes:

The adj. *vaŋhu-* "good" has the stems *vaŋhu-* and *vohu-*: gen. *vaŋhaoš*, *vohunąm*.

In the *u²*-declension, the combinations *\*-tu̯ō* and *\*-tu̯ąm* become *-θβō* and *-θβąm*.

The gen. *pasuuō* is found in a poorly transmitted text (N. 48).

The gen. plur. *hašə̄ąm* is from *\*hačii̯ām* (OInd. *sakhyām*).

The gen. dual *°gauuå* is found in personal names, e.g., *Vidaṯ.gauuå*, *Paršaṯ.gauuå*, names of two brothers.

## Consonant-stems

Examples (*ap-* "water," *druj-* "deception, the Lie," *vak-/vac-* "word, speech," *paδ-* "foot," *bərəz-* "high," *°uuarəz-* < *varəz-* "invigorant," *°uuərəz-* "maker (of)," *vis-* "town"):

|  | *vak-/vac-* | *druj-* | *ap-* | *paδ-* | *vis-* | *bərəz-, °uuarəz-, °uuərəz-* |
|---|---|---|---|---|---|---|
| Sing. | *vacō, vacas°* | *drujō* | *apō* (*āpō*) | *paδō* | *visō* | *bərəzō* |
| Plur. | *vacąm* | *drująm* | *apąm* | *paδąm* | *visąm* | *°uuərəząm* |
| Dual | - | - | - | (*pāδaiiå*) | - | *°uuarəzå* |

Notes:

The nom. *huuarš* can be from *huuərəz-* "who does good work" or from *varəz-* "with good invigorant."

The form *pāδaiiå* is a thematic form based upon the nom.-acc. dual *pāδa*.

|  | *zam-* | *ziiam-* | *tāt*-stems |
|---|---|---|---|
| Sing. | *zəmō* | *zimō* (*zəmō*) | *hauruuatātō* |
| Plur. | *zəmąm* | - | *vaŋhutātąm* |
| Dual | - | - | *hauruuatātå* |

Note that *zam-*, by regular sound developments, should have had an alternating stem *zam-* (*zəm-*)/*\*sm-*, cf. *upasma-* "(living) in the earth"; for understandable reasons, the stem *zəm-* replaced *\*s(ə)m-* in the paradigm.

### r-stems and *napāt-*

Examples (*ātar-* "fire," *napāt-* "grandson," *nar-* "man, hero," *star-* "star"; *brātar-* "brother," *dātar-* "Creator," *pitar-* "father," *sāstar-/sāθr-* "teacher," *zaotar-* "libator"):

| | | | | |
|---|---|---|---|---|
| Sing. | *narš* | *stārō, staras°* | *nafəδrō* | *āθrō* |
| Plur. | *narąm* | *strąm, stārąm* | - | *āθrąm* |
| Dual | *narå* | - | - | - |

| | | | | | |
|---|---|---|---|---|---|
| Sing. | *dāθrō* | *zaotarš* (*zaotarō*) | *sāθrō, sāstarš* | *piθrō* | *brāθrō* |
| Plur. | - | - | *sāθrąm* | - | - |
| Dual | - | - | - | - | - |

Notes:

Note the protero-kinetic forms *zaotar-š* and *nar-š*.

The gen. sing. forms *stārō* and *zaotarō* and the gen. plur. *stārąm* are secondary.

Note that the long *ā* of *stārō* is shortened in *starasca*.

Thematic forms are frequent, e.g., *sāstrahe*, *sāstranąm*.

### h- and *uuah-*stems

Examples (*daδuuah-* "Creator," *manah-* "thought," *māh-* "moon," *naire.manah-* "heroic-minded," *zraiiah-* "ocean," *Ašа.nəmah-* proper name):

| | | | | | |
|---|---|---|---|---|---|
| Sing. | *månghō* | *naire.manaŋhō* | *manaŋhō* | *zraiiaŋhō* | *daδušō, daθušō* |
| Plur. | - | *naire.manaŋhąm* | *manaŋhąm* | - | *\*daδušąm* |
| Dual | - | *Ašа.nəmaŋhå* | - | - | - |

Note:

Instead of the regular (and frequent) gen. sing. *zraiiaŋhō Vouru.kašahe* we find *zraiiā Vouru.kašaiia* in the formula *yaozəņti vispe karanō zraiiā Vouru.kašaiia* (Y.65.4 = Yt.5.4 = 8.31). These forms have been interpreted as dialect forms. More likely, however, they are wrongly completed abbreviations of *zra° Vouru.ka°* (or similar).

Thematic forms include *månghahe*.

The genitive of *āh-* "mouth" is formed from an *n*-stem: *ånghānō* (see below).

### n-stems

In the protero-kinetic *n*-stems, notably *zruuan-* and *barəsman-*, the gen. ending *-h* combines with the *n* of the stem to produce *-ŋh*, which—as in the accusative plural of masc. *a*-stems—combines with the preceding *a* to become *-ə̃*. This ending in turn becomes *-ū* after *uu* (*uuan*-stems), but *-ą* after *m* (*man*-stems).

Examples (*an*-stems: *asan-/ašn-* "stone, sky," *karapan-/karafn-* "\*mumbler," [3]*vərəθrajan-/vərəθraɣn-* "obstruction-smashing," *xšapan-/xšafn-* "night"; *uuan*-stems: *aδβan-* "road," *ašauuan-/ašaon-*, *āθrauuan-/aθaurun*, *span-/sun-* "dog," *yuuan-/yun-* "youth," *zruuan-/zrun-* "time"; *man*-stems: *Airiiaman-*, *cašman-* "eye," *nāman-* "name," *barəsman-* "barsom"):

*an*-stems

| | | | | |
|---|---|---|---|---|
| Sing. | *vərəθraɣnō* (*°janō*) | *ašnō* | *xšafnō* | - |
| Plur. | *vərəθraɣnąm* | - | *xšafnąm* | *karafnąm* |
| Dual | - | - | - | - |

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[3] See Jamison, 2009 [2013].

*uuan*-stems

| Sing. | *ašaonō* | *aθaurunō* | *sunō* | - | *aδβanō* | **zrū** |
|---|---|---|---|---|---|---|
| Plur. | *ašaonąm* | *aθaurunąm* | *sunąm* | *yunąm* | - | - |
| Dual | *ašaonå* | - | - | - | - | - |

*man*-stems:

| | m. | n. | |
|---|---|---|---|
| | *Airiiamanō* | *nāmanō* | **barəsmą** |
| Sing. | | | |
| Plur. | | *nāmanąm* | *barəsmanąm* |
| Dual | | - | *cašmanå* |

Notes:

The root noun *āh-* "mouth" has an irregular gen. sing. from an *n*-stem: *åŋhānō*

Instead of the weak stem *ašaon-* we often find *ašāun-* in the manuscripts. In view of OInd. *ṛtāvan-* this may well be the original form.

The weak stem *aθaurun-* is regular < *aθarun-*, since *āθrauuan-* (probably) is < *aθaru̯an-* (OInd. *atharvan-*, cf. *ārmaiti-*, OInd. *aramati-*).

### *kaniiā-*

The fem. *ā*-stem *kaniiā-*, beside the irregular *ā*-stem forms, has some forms from an *in*-stem, as does *kaxᵛarəiδī- < kaxᵛarəδa-* and *kāiδī-/kaiieiδī- < kaiiaδa-*, both some kind of "female magician(?)" :

Sing.

| | *kaniiā-* | *kainin-* | *kaxᵛarəiδī-* | *kaxᵛarəiδin-* | *kāiδiiā-* | *kaiieiδin-* |
|---|---|---|---|---|---|---|
| nom. | *kaine* | | | | | |
| voc. | | | | *kaxᵛarəδaine* | | |
| acc. | *kaniiąm* | *kaininəm* | | | | |
| gen. | *kaniiå* | *kaininō* | *kaxᵛarəiδiiås°* | | *kāiδiiås°* | |
| Plur. | | | | | | |
| nom. | | *kaininō* | | - | | - |
| gen. | | | | *kaxᵛarəiδinąm* | | *kaiieiδinąm* |

Note:

For *kaininō*, we also find the thematic form *kainina* in poorly transmitted texts.

*kaxᵛarəδaine* (with *ā*-stem voc.!) can be from *kaxᵛarəδiᵢne* (see Lesson 6: Vowel changes. Dissimilation of *iᵢ > əi > ai/aē*)

### *ṇt*-stems

Examples (*aṇt*-stem adjectives: *bərəzaṇt-/bərəzat-* "high, lofty"; *uuaṇt*-stems: *aētauuaṇt-/aētauuat-* "this much," *astuuaṇt-/astuuat-* "having bones," *druuaṇt-/druuat-* "possessed by the Lie"; *maṇt*-stems: *ratumaṇt-/ratumat-* "containing (the word) ratu," *yātumaṇt-/yātumat-* "possessed by sorcerers")

| Sing. | *bərəzatō* | *aētauuatō* | *astuuatō* | *ratumatō* |
|---|---|---|---|---|
| Plur. | *bərəzatąm* | *auuauuatąm* | *druuatąm* | *yātumatąm* |

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**PRONOUNS**

## Genitive

The genitive forms of the pronouns are:

Personal pronouns:

|  | 1st | 2nd | 3rd pers. masc., neut. | fem. |
|---|---|---|---|---|
| Sing. | *mana* | *tauua* | *ahe, aṅhe* | *aṅhå, aṅhåsə* |
| encl. | *mē* | *tē* | *hē, šē* |  |
| Dual | - | *yuuākəm* | *aiiå* | - |
| Plur. | *ahmākəm* | *yušmākəm, xšmākəm* | *aēšąm* | *åṇhąm* |
| encl. | *nō* | *vō* |  |  |

Note: The distribution of *hē* and *šē* is governed by ruki (see Lesson 5).

The demonstrative pronoun *ima-/a-* "this"  The demonstrative pronoun *auua-* "that":

|  | masc., neut. | fem. | masc., neut. | fem. |
|---|---|---|---|---|
| Sing. | *ahe, aṅhe* | *aṅhå, aṅhåsə* | *auuaṅhe* | *auuaṅhå* |
| Plur. | *aēšąm* | *åṇhąm* | *auuaēšąm* | - |
| Dual | *aiiå* | - | - | - |

The form *aṅhåsə* is used with *tanuuō* "of this body," cf. *xᵛaēpaiθiiåsə tanuuō* "of (one's) own body."
The dual *anaiiå* is from the rare pronoun *ana-* or analogical from *a-*, cf. instr. *ana* (Lesson 15).

The demonstrative pronoun *aēta-* "this":

|  | masc., neut. | fem. |
|---|---|---|
| Sing. | *aētahe* | *aētaṅhå* |
| Plur. | *aētaēšąm* | *aētaṇhąm* |
| Dual | *aētaiiå* | - |

The relative pronoun *ya-* "who, which"  The interrogative pronoun *ka-* "who, what?":

|  | masc., neut. | fem. | masc., neut. | fem. |
|---|---|---|---|---|
| Sing. | *yeṅhe* | *yeṅhå* | *kahe, kahiiā°* | *kaṅhå* |
| Plur. | *yaēšąm* | *yåṇhąm* | - | *kaṇhąm* |
| Dual | *yaiiå* | - |  |  |

Note the pronominal adjectives: *aniiehe, aniiaēšąm*; *vispahe, vispaēšąm* (but fem. *vīspanąm*).

## Active participles

The active present participles end in -*ṇt*-. The athematic verbs form the present participle from the weak stem of the root, e.g.: *haṇt-, γnaṇt-* (< *jan-*), *daδaṇt-/daθaṇt-, kərənuuaṇt-*.
Participles from thematic verbs have fixed stems in -*aṇt*- (-*əṇt*-), e.g., masc. acc. sing. *barəṇtəm*; gen. sing. and nom.-acc. plur. *barəṇtō*, gen. plur. *barəṇtąm*.
Participles from athematic verbs have strong stems in -*aṇt*- and weak stems in -*at*- and are declined like adjectives in -*aṇt*-, e.g., *hatō, hātąm* gen. sing. and plur. of *haṇt*- "being."
A small class of verbs have fixed stems in -*at*-, e.g., *mruuat*- (Y.70.4).
The feminine is formed with the ending -*ī*, e.g. *barəṇtī-, haitī-*.
On the irregular nom. sing. of present participles see Lesson 17.

**SYNTAX**

**Uses of the genitive**

1. Adnominal genitive
   The primary function of the genitive is "adnominal." The main adnominal functions are:

1a. Possessive genitive
   This genitive expresses various kinds of possession ("the man's house, the man's son"). Note especially the use of the gen. + "to be" which corresponds to Eng. "to have": "mine is a son" = "I have a son" (see Lesson 12):

   *ātarš **Ahurahe Mazdå** puθrō* "The fire, son of Ahura Mazdā."
   *xᵛafnəm mazdaδātəm yazamaide šāitim **pasuuå vīraiiå*** "We sacrifice to sleep established by Ahura Mazdā, peace of (for) cattle and men." (Vr.7.3)
   *nāirika yā **uuaiiå** [mss. vaiiå] xšudrå hąm.raēθβaiieiti **mazdaiiasnanąmca daēuuaiiasnanąmca***
      "The woman (who) mingles the semen of both: of Mazdayasnians and of demon-sacrificers." (after N.11)

   *apa aēšąm **bāzuuå** aojō tum graṇtō xšaiiamnō barahi*
   *apa **pāδaiiå** zāuuarə apa **cašmanå** sukəm apa **gaošaiiå** sraoma*
      "You, when angered, having the power (to do so), carry away the strength of their two arms, the endurance of their two feet, the sight of their two eyes, the hearing of their two ears." (Yt.10.23)

   *hō ptā **gōušc**ā **aṣaṅhā**cā **aṣaonas**cā **aṣāuuairiiås**cā **stōiš** haiθiiō vaṇhudå*
      "He is the father of the cow, of Order, of the sustainer of Order, and the Orderly existence,
      (he) the true (one), giver of good things." (Y.58.4)
         Note: *aṣaṅhācā* is an archaizing form.

It is possible to have a genitive depending upon another genitive:

   *rauuasca xᵛāθrəmca āfrināmi **vispaiiå aṣaonō stōiš***
   *ązasca dužāθrəmca āfrināmi **vispaiiå druuatō stōiš***
      "I invite the spaciousness and good breathing space **of** the entire existence **of** the sustainer of Order;
      I invite the constriction and bad breathing space **of** the entire existence **of** the one possessed by the Lie." (Y.52.8)

It is possible for a genitive to be governed by the prior member of a compound:

   ***kamarəδō.janəm daēuuanąm*** "(him) who smashes **the heads of the old gods**" (Y.57.33)

1b. Subjective and objective genitives
   These genitive constructions can be viewed as "transformations" of verbal expressions, where the genitives correspond to the subject or direct object, e.g.:
   "They love their parents" > "their [subj. gen.] love of (for) their parents [obj. gen.]"

   ***ahe** yasnəm yazatanąm* "His sacrifice to the gods." (he [subj.] sacrificed to the gods [dir. obj.]) (after Y.57.3)
   *dātarə **gaēθanąm astuuaitinąm*** "O Creator of living beings with bones!" (he created the world with bones [dir. obj.])
   *dazdi nō pouru.spaxštim **ṭbišiiaṇtąm** paiti.jaitim **dušmaniiunąm** haθrā.niuuaitim **hamərəθanąm***

"Give us the ability to espy many of those hostile (to us), ability to strike back at (our) enemies, ability to vanquish right then and there (our) opponents." (after Y.57.26)

*aēša astī **daēnaiiå mązdaiiasnōiš** āstuitiš* "This is (my) praise of the Mazdayasnian *daēnā*." (Y.12.9)

> Note: The final long vowel in *astī* is a typical feature of Old Avestan.

*āaṯ **aṅ́he** ahi aiβiiāstō* "and with that (the *daēnā mązdaiiasni*) you are girded." (Y.9.26)

> Note: *aṅ́he* presumably masc. for fem. *aṅ́hå*.

*pairiš.xᵛaxtəm **aiiaŋhahe*** "enclosed by bronze." (Y.11.7)

> Note them. *aiiaŋhahe* for *aiiaŋhō < aiiah-*.

## 2. Partitive genitive

The other main function of the genitive is "partitive," expressing that something is part of a totality or an example of group. It is frequently found with numerals and other words expressing quantity:

*θrisatəm **aiβi.gāmanąm*** "(For) thirty years."
*cuuaṯ **aētaṅ́hå apō*** "How much of this water?"

## 2a. Genitive with adjectives denoting "fullness"

The genitive is used with adjectives, especially, *pərəna-* "full (of)":

*im zå bauuaṯ pərəna **mašiiānąm***
  "This earth became full of men." (V.2)

A similar use is that with *aratufriš* "who does not satisfy the models *with*":

*\*kō \*åŋhąm nā **gāθanąm srutanąm** aratufriš*
*\*yō \*maēzō fra vā š̌āimnō srāuuaiieiti **aētaēšąm vacąm** aratufriš*
  "Who (is) the man who does not satisfy the models of the Gāθās he recites?
  He who recites while urinating or defecating does not satisfy the (ritual) models of (for) these words"
  (N.19)

> Note: for the form *maēzō* (nom. sing. of *maēzaṇt-*), see Lesson 17.

## 3. Genitive with verbs

The genitive is used with verbs, for instance, *haṇkāraiia-* "to gather" (for the sacrifice to):

*haṇkāraiiemi **Ahurahe Mazdå*** "I gather (for the sacrifice) to Ahura Mazdā."

## 3a. Genitive of mourning(?)

In the following example, the genitive seems to express those for whom one mourns:

*cuuaṯ **aēšąm** upa.mąnaiiąn* "for how long shall they remain (in mourning) over these?" (V.12.1)

> Note: *upa.mąnaiiąn* is 3rd plural subjunctive (see Lesson 15).

## 4. Genitive with pre- and postpositions

The genitive is governed by some pre- and postpositions and nominal forms functioning as such.

*parō pasca **nmānahe** pasca parō **nmānahe*** "before and behind the house ... behind and before the house." (V.13.46)

*frąš **aiiaŋhō** frasparaṯ* "He jumped forth/away from the pot." (Y.9.11)

*mərəγahe kəhrpa* **kahrkāsahe** *... kaininō kəhrpa* **srīraiiå**
"In the form of a vulture-bird ... in the form of a beautiful young woman." (Yt.5.62, 64)

### Relative clauses

Sometimes the antecedent of the relative pronoun is either missing or "attracted" into the relative clause, in which case it assumes the case of the relative pronoun, for instance:

*nmānå daδāhi* **yasə** *θβā yazaite* "You give houses **(to him) who** sacrifices to you." (from Yt.10.30)
*rəŋjaiti haomahe maδō* **yō** *yaθa puθrəm taurunəm haoməm vaṇdaite* **mašiiō** "The intoxication of the haoma energizes **the man who** honors the haoma like a young son." (Y.10.8)
**yąm** *ašauua* **vaŋᵛhim ašaiiąm** *vaēδa tąm druuå əuuiδuuå* "The good Orderly fashion which the Orderly one knows, (of) that the one possessed by the Lie is ignorant." (Vr.22.2)

### The connecting relative and the relative particle *yaṯ*

The relative pronoun is frequently used to connect a noun with its adjective or genitive. This can be done using a regular relative noun clause, but, when the antecedent is in the accusative, the accusative of the relative pronoun is normally used.

If the antecedent is "attracted" into the relative clause, then the relative pronoun + noun + adjectives are all in the the same case: nominative or accusative.

If the antecedent is in a case other than nominative or accusative, the relative pronoun usually takes the invariable form *yaṯ* (= nom.-acc. sing. n.), occasionally also when the antecedent is in the accusative..

A similar usage is found in Old Persian, which later developed into the so-called *izafe(t)* construction of Middle and New Persian.

Examples:

*yō paoiriiō* **gāθå** *frasrāuuaiiaṯ* **yå** *paṇca Spitamahe ašaonō Zaraθuštrahe* "Who (Sraoša) was the first to recite the five Gāθās of Orderly Zarathustra, the Spitamid." (Y.57.8)
**θβąm** *ratum daδāmi* **yim** *Zaraθuštrəm Spitāməm* "I establish you, Zarathustra the Spitamid, as the Model." (after Vr.2.4)
**duua auruuaṇta** *yāsāmi* **yim**ca *bipaitištānəm ...* **yim**ca *caθβarə.paitištānəm* "I ask for two coursers, one that has two legs and one that has four." (Yt.5.131)
*yaṯ upaŋhacaṯ* **yim Yiməm xšaētəm huuąθβəm** *darəγəmciṯ aipi zruuqnəm* (for *\*Yiməm yō xšaētō ...*)
"... that he followed splendid Yima with good herds for a long time after." (Yt.19.31)

*puθrəm* **yaṯ** *Pourušaspahe* "the son of Pourušaspa" (Yt.5.18)
*cuuaṯ aētaŋ́hå apō* **yaṯ** *armaēštaiiå aēša druxš yā nasuš frāšnaoiti*
"How much of this standing water does this demoness, the Nasu, reach (with her pollution)?" (V.6.30)
*Miθrəm vouru.gaoiiaoitim yazamaide*
*yō marəzaiti uua karana aŋ́hå zəmō* **yaṯ** *paθanaiiå skarənaiiå duraē.pāraiiå*
*vispəm imaṯ ā.diδāiti yaṯ aṇtarə ząm asmanəmca*
"We sacrifice to Miθra with wide grazing grounds,
who touches both ends/borders of this earth, wide, round, with distant borders.
All this he regards, which (is) between heaven and earth." (from Yt.10.95)

December 15, 2018

**EXERCISES 11**

1. Write in Avestan script the nom., voc., acc., gen. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

> *aspa- spaēta-, daēnā- zaraθuštri-, nmāna- āhuiri-, vohu- manah-, ziiam- staxra-, zam- ahuraδātā-, tanū- amauuaitī-, ratu- vaŋhu-; naire.manah- Kərəsāspa-.*

2. Write in Avestan script the present and imperfect-injunctive forms active of *frāiiātaiia-* and *frāšnao-*.

3. Analyze and translate into English:

   Y.57.33
   sraošəm ašīm huraoδəm  vərəθrājanəm frādaṯ.gaēθəm
   aṣ̌auuanəm aṣ̌ahe ratūm yazamaide
   iδaṯca ainiδaṯca iδaṯca vīspąmca aipi imąm ząm
   vīspå sraošahe aṣ̌iiehe  taxmahe tanu.mąθrahe  taxmahe hąm.varəitiuuatō
   bāzuš.aojaŋhō raθaēštå kamarəδō.janō daēuuanąm
   vanatō vanaitīš  vanaitiuuatō aṣ̌aonō
   vanatō vanaitīš  vanaiṇtīmca uparatātəm yazamaide
   yąmca sraošahe aṣ̌iiehe yąmca arštōiš yazatahe
       Note: *vanatō* apparently for *vanaṇtō*.

4. Transcribe and translate into English:



(Yt.12.25)



(Yt.13.2-3)



(V.20.5 about *uruuarå baēšaziiå* "medicinal plants")

5. Transcribe and translate Yt.10.33 from F1 and E1 (pdf), and note the *variae lectiones*.

6. Identify the genitive forms in this version of the litany and explain from what stems and how they are formed. Note in particular those not from *a*-stems:

| | |
|---|---|
| Y.1.1 | mazištaheca vahištaheca sraēštaheca |
| niuuaēδaiiemi haṇkāraiiemi | xraoždištaheca xraθβištaheca hukərəptəmaheca |
| daθušō ahurahe mazdå | aṣ̌åṯ apanō.təmaheca |
| raēuuatō xᵛarənaŋᵛhatō | hudāmanō vouru.rafnaŋhō |

Y.1.3
niuuaēδaiiemi haṇkāraiiemi
miθrahe vouru.gaoiiaotōiš
hazaŋrō.gaošahe baēuuarə.cašmanō
aoxtō.nāmanō yazatahe
rāmanō xᵛāstrahe

Y.1.4
niuuaēδaiiemi haṇkāraiiemi
aṣ̌ahe vahištahe
āθrasca ahurahe mazdå

Y.1.5
niuuaēδaiiemi haṇkāraiiemi
bərəzatō ahurahe nafəδrō apąm
apasca mazdaδātaiiå

Y.1.6
niuuaēδaiiemi haṇkāraiiemi
aṣ̌āunąm frauuaṣ̌inąm
γənąnąmca vīrō.vąθβanąm
yāiriiaiiåsca hušitōiš

amaheca hutāštahe huraoδahe
vərəθraγnaheca ahuraδātahe
vanaiṇtiiåsca uparatātō

Y.1.7
niuuaēδaiiemi haṇkāraiiemi
sraošahe aṣ̌iiehe aṣ̌iuuatō
vərəθrājanō frādaṯ.gaēθahe
rašnaoš razištahe
arštātasca frādaṯ.gaēθaiiå varədaṯ.gaēθaiiå

Y.1.11
niuuaēδaiiemi haṇkāraiiemi
stārąmca spəṇtō.mainiiauuanąm dāmanąm
tištriieheca stārō raēuuatō xᵛarənaŋᵛhatō
måŋhaheca gaociθrahe
huuarəca xšaētahe auruuaṯ.aspahe
dōiθrahe ahurahe mazdå
miθrahe daxịiunąm daṅhupatōiš
    Note: -ca ... -ca ... -ca ... -ca.

7. Translate into Avestan:

1.  At (*upa*) dawn Pāuruua invoked Arəduuī Sura Anāhita:
2.  O Arəduuī Sura Anāhita, come quickly to my help, now bear me aid!
3.  Then Arəduuī Sura Anāhita came running in the shape of a young, beautiful, very strong, well-shaped woman.
4.  She came to his help, she bore him aid.
5.  It was not long before she put him down upon the earth created by Ahura Mazdā and his own house, healthy, unharmed, unhurt, just like before.
6.  Afterward, Pāuruua brought her a hundred horses, a thousand bulls, and ten thousand sheep.
7.  Then Yima went forth at noon on the road of the endless lights saying:
8.  Dear life-giving Ārmaiti, go both forth and spread wide and far, bearer of small and large animals and men!
9.  Here went forth small and large animals and men, (each) according to (his) own wish and pleasure, however was his pleasure.
10. Then this earth became full of small and large animals and men, of dogs and red hot fires.

**VOCABULARY 11**

aēm acc.: egg
aētauuaṇt-: this much
aiiah- n.: metal (pot); ~ xᵛaēna-: shining metal
aiiah- xᵛaēna- n.: polished bronze (?)
ainiδaṯ: elsewhere
airišta- < irišta-: unhurt, unwounded
anaγra-: endless (lit.: without beginning)

apa.bara- < √bar: to take away
aratufrī-: (someone) who does not satisfy the models (for the sacrifice, etc.)
armaēšta-: standing still, stagnant; cf. airime
aš.ama-: with great power
aṣ̌aiiā-: desire for Order, Orderly fashion
Aṣ̌a.nəmah-: proper name

aṣauuasta- n.: Orderliness
aṣiuuaṇt-: having rewards (to give away)
auuaṇta- < baṇta-: unharmed
ā.bao-: be close to
ādiδā- < √daē/di: to look at, inspect
āfrinā- < ā + √frī: invite (as guest-friend)
āstuiti- f.: praise
barəθrī- f.: bearer (of: + gen.), womb
bāzuš.aojah-: having/with his strength in his arms
cašman- n.: eye
daēsaiia- < √daēs/dis: to show
daŋhu.paiti-: lord of the land
diiao- m.: heaven
duraē.karana-: whose edges are in the distance, with distant edges
duraē.pāra-: whose borders are in the distance, with distant borders
dužāθra- n.: bad "breathing space"
əuuiδuuah- < a- + viδuuah-: ignorant
fra.srāuuaiia-: recite, perform
fra.šãiia- < √š(ii)ā mid.: to defecate
fra.šãimna- pres. participle of fra.šãiia- (see Lesson 12)
frā.dərəsra-: visible from afar
frāiiātaiia- < √yat: to put down in one's place
frāšnao-/frāšnu- < √nas/as: to reach
frinā-/frin- < √frī: to befriend, satisfy(?)
gaociθra-: containing the seed of animals *or* with a face like a bull/cow?
gātu-: place
gāθā-: Gatha
graṇta-: angry
hamaθa yaθa ... -ciṭ: in exactly the same way as
haṇdraxta-: (firmly) held together
haosrauuaŋha- n.: good fame
Haraitī-: name of the mountain in the middle of the earth; also called Harā-
haθrā.niuuaiti- f.: ability to overcome right then and there
hauuaŋᵛha- (< hauuaŋhu̯a-): well-being
hąm.raēθβaiia- < √raēθ(β)/riθ: to mix together
hąm.varəitiuuaṇt-: *valorous
huruniia- n.: the fact of having a good soul
huuar-/huuan- n.: sun
huuarə.xšaēta- n.: the sun
Huuarəz-: name of (one of) two brothers
iδaṭ: here
kahrkāsa-: vulture
kaiiaδa-: magician(?)
kaiieiδī-: female magician(?)

kamarəδō.jan-: who smashes the heads (of the old gods)
karan-: edge, border, end
kaxᵛarəδa-: magician(?)
kaxᵛarəiδī-: female magician(?)
kāiδī-: female magician(?)
kəhrpa: in the shape/form (of) (instr.) + gen.
maēzō < maēzaṇt-, pres. participle of maēza-
maniiu.stāta-: stood (= erected) in the other world
maniiu.tāšta-: fahioned (i.e., by a carpenter) in the other world
marəza- < √marz: to stroke
maziiah-, comparative of mazāṇt-
mānaiia- < √man: to resemble
niuuaēδaiia-: to make known, announce (like an usher), introduce (for the sacrifice to)
paδ- (pāδ-/bd-) m.: foot
pairi: around (+ acc.)
pairi.bao-: be around, surround
paiti.jaiti- f.: ability to strike back
paiti.paršti- f.: study; < paiti √pars "ask back"
para (adv.): before, earlier
parō: before, earlier than (+ gen.)
Paršaṭ.gao-: proper name; having spotted cows
pasca: after (+ gen.)
pouru.spaxšti- f.: ability to see much
raoxšna-: light, bright
rauuah- n.: wide, open space
rəṇja- < √rang: to energize, quicken
sāstar-/sāθr- (irregular): false teacher
skarəna-: round (circular)
spānah- n.: life-giving knowledge (?)
spəṇtō.maniiauua-: belonging to the Life-giving Spirit
sraoma(n)- n.: hearing
srauuah- n.: utterance; plur. also: renown, fame
sruta- past participle < √srao: heard (see Lesson 12)
staxra-: harsh
stəhrpaēsah-: star-studded
suka-: eyesight
suxra-: red (hot)
šāiti- f.: happiness
taēra-: mountain ridge
tanu.mąθra-: who stretches/weaves the poetic thought/sacred word (between heaven and earth?) *or* who spins out the poetic thought/sacred word?
tauruna-: young, of tender age (?)
ṭbišiiaṇt- (pres. partic.): someone inimical, opponent
θrisatəm: thirty

upa: at (of time) + acc.
upabdi: at the foot of (a mountain)
uruuaiti-: (mutual) promise; uruuaiti instr.
ušah- f.: dawn
ušti- f.: wish
°uuarəz- < varəz-: with ... invigorant
°uuarəz- < √varz-: maker (of)
uxta-, past part. of vac-: said, spoken
vaēδa (vaēda) = vaēθa < √vaēd/vid: I/he knows
vaēiδiia- n.: knowledge
vaṇda- < √vand mid.: to *honor
vaŋhana- n.: garment, dress
vaŋhudā- m.: giver of good things
vanaiti- f.: victory
vanaitiuuant-: victorious

vanaṇt- < √van: winner
Vidaṯ.gao-: proper name, Finder-of-the-cow(s)
viδāraiia- < √dar: to hold up and apart, sustain
viš nom. < vaē-: bird
xšaiiamna- < xšaiia-: being in command, "because
   one can"
xšudra- n./f. pl.: semen
xᵛaēna-, see aiiah-
xᵛafna-: sleep
yasə = yō
yaṯciṯ: whatever, whenever, if
yaθa kaθaciṯ: however
yātu-/yāθβ-: sorcerer
zāuuar- n.: strength

# LESSON 12

## PHONOLOGY

### Consonant alternations: velars and labials

The velars *k* and *g* were palatalized before *e* (> *a*), *i*, and *i̯* already in early Indo-Iranian, a change that frequently produced alternations within the paradigms and between different forms derived from the same root.

In Avestan the original velars *k* and *g* in addition frequently became the spirants *x* and *γ*, and the palatalized *c* and *j* sometimes became *š̌* and *ž*, which complicates the picture considerably.

Forms with the original *k* and *g* may no longer be attested among the Young Avestan forms.

Similar, but fewer, changes befell the labial and dental stops.

Examples:

| | Stop | Spirant | | Palatal | Sibilant: |
|---|---|---|---|---|---|
| | | unvoiced | voiced | | |
| √vak | | *vāxš*, **u**x*ta* | *vāγžibiš* | *vā**c**im* | |
| √tank | *ta**k**aθra* | *ta**x**ma* | | *ta**nc**išta* | *tą**š̌**iiah* |
| √ak | *a**k**a* | | | *a**c**išta* | *a**š̌**iiah* |
| √aog | *ao**g**əmaide* | *ao**x**ta* | | *ao**j**aite* | |
| √aog | *ao**g**arə* | | *u**γ**ra* | *ao**j**ah* | |
| √draog | | *dru**x**š*, *dru**x**ta* | *drao**γ**a* | *dru**j**im* | *dru**ž**a* |
| √ap | *ā**p**ō* | *ā**f**š* | *ai**β**iš* | | |
| √dab | *da**p**ta* | | *di**β**ža*, *dai**uu**iš* | | |
| √ptar | **p**ᵃ*ta* | **f**ᵊ**δ***rōi* | | | |
| | *p*ᵃ**t***a* | *pi**θ**re* | *f*ᵊ**δ***rōi* | | |

### Combinations of stops and dental stops

Note that *k/g* + *t* > *xt*, but *p/b* + *t* > *pt*. [All the other Iranian languages have *ft*.]

Dental stops behave rather differently from this. When an ending beginning with a dental stop (*t* or *d*) is added to a stem also ending in a dental stop, the resulting combination is replaced by the sequence sibilant + dental stop: *st*, *zd*.

The combination *t* + *t* always > *st*, e.g., *amauuat* + *tama-* > *amauuastama-* "most forceful."

The combinations *d* + *t* or *d* + *d* usually > *zd*, as in *dazdi* "give!" < *dad-di* and *dazde* < *dad-te*. We also find *st*, however, as in *dasta* "give (plur.)!" < *dad-ta*, and *daste* beside *dazde* < *dad-te*.

[The forms *daste* and *dazde* reflect the two-fold origin of Avestan (Iranian) *dā-*: from Indo-Iranian *dā-* "to give" (Greek *didōmi*, Latin *dare*) and *dhā-* (Greek *tithēmi*, Latin *facere*, English *do*), present stems *dadā-* and *dadhā-*. The forms were originally *dad-tai* and *dadh-tai*. The first regularly became *daste*. The second was subject to two pre-Iranian rules which produced the form *dad-dhai* (progressive assimilation and movement of the aspiration). This form then regularly became Iranian *daddai*, which in turn became *dazde*. In Old Avestan the two forms are still used in their original meanings, but in Young Avestan no distinction is observed.]

### Laryngeals

Indo-European possessed a set of phonemes realized as sounds produced in the throat: in the pharynx or the larynx. These phonemes and their phonetic realizations are usually referred to as "laryngeals." In proto-Indo-Iranian two laryngeals—or their later reflexes—seem to have still survived, one probably a kind of *h* and the other probably a glottal stop—here denoted by the symbol <'> (the sound found in some local

pronunciations of English in words such as *battle*, pronounced *bæ'ḷ*). In Indo-Iranian these laryngeals contracted with a preceding vowel when they were followed by a consonant or were at the end of a word, but left a "hiatus" when they were between vowels. Later the hiatus disappeared and the vowels were contracted into one long vowel or a diphthong. This hiatus must still have been pronounced in Old Avestan times—even though the orthography does not show it—as two vowels with hiatus between them metrically count as two syllables.

An old laryngeal is also responsible for the alternation between *ərə* and *arə* in some zero-grade forms. Thus we have *kərəta-* "done" < √kar, but *starəta-* < √starH (but *stərəta-* "stunned" < √star). We also see the effect of the original laryngeal in forms such as *darəγa-* < *dr̥Hga-*, as opposed to *drājah-* < *draHjah-*.

## NOUNS

### Laryngeal stems

Schematically, the development of the masc. *ā*-stem *mazdā-* must have been as follows:

|       | early Indo-Iran. | late Indo-Iran. | Old Avestan | Young Avestan | Spelling |
|-------|------------------|------------------|-------------|----------------|----------|
| nom.  | *mazdaH-s        | > *mazdās        | > *mazdāh   | > *mazdāh      | > mazdå  |
| acc.  | *mazdaH-m̥        | > *mazda'am      | > *mazda'am | > *mazdām      | > mazdąm |
| gen.  | *mazdaH-as       | > *mazda'as      | > *mazda'ah | > *mazdāh      | > mazdå  |

### *raii-.*

The *i*-stem *raii-* "wealth" has the following irregular forms, also caused by the presence of a laryngeal. No nominative forms are attested:

Sing.

| acc. | *raHim   | > *ra'im  | raēm  |
|------|----------|-----------|-------|
| gen. | *raHi̯ah  | > *rāi̯ah  | rāiiō |

Plur.

| acc. | *raHinš  | > *ra'i̯š  | raēš   |
|------|----------|-----------|--------|
| gen. | *raHi̯ām  | > *rāi̯ām  | raiiąm |

Note: The gen. plur. has the common shortening of *ā* before *ii* (Lesson 16).

### The masculine *ā*-stem *paṇtā-*

This stem is characterized by double ablaut, that is, both the root and the (original) suffix change during the declension. Some of the irregularities of this noun are due to the original presence of a laryngeal, which, when coming between the *t* of this stem and the vowel of an ending, turned the *t* into *θ* (*tH > th > θ*), but was lost between consonant.

In both Old Indic and Avestan the paradigm is completed by *n*-stem forms. YAv. also has a fem. *paθā-*.

|       | early Indo-Iran. | early Iranian | YAv.   | *paṇtan-* | *paθā-* |
|-------|------------------|----------------|--------|-----------|---------|
| Sing. |                  |                |        |           |         |
| nom.  | *pantaH-s        | *pantāh        | paṇtå  |           |         |
| acc.  | *pantaH-am       | *panta'am      | paṇtąm | paṇtānəm  |         |
| gen.  | *pn̥tH-as         | *paθah         | paθō   |           |         |
| Plur. |                  |                |        |           |         |
| nom.  | *pantaH-as       | *panta'ah      | -      | paṇtānō   |         |
| acc.  | *pn̥tH-as         | *paθah         | paθō   |           | paθå    |
| gen.  | *pn̥tH-ām         | *paθām         | paθąm  |           |         |

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### *Han*-stems

The following words with similar double ablaut were probably originally *Han*-stems:

*marətān-/marəθn-* < *\*marta-Han-/mart-H-n-* "containing/accompanied by dead stuff (placenta?)" (YAv. only in *Gaiia- Marətān-*);

*hazaŋhan-/hazasn-* < *\*hazah-Han-/hazas-H-n-* "violent person" (< *hazah-* "violence");

*hāuuanān-* < *\*hauana-Han-/hauana-Hn-*, the priest in charge of the pressing of the haoma (*hauuana-*):

Sing.

| | | | |
|---|---|---|---|
| nom. | *marəta* | *hazaŋha* | *hāuuana* |
| acc. | - | *hazaŋhanəm* | *hāuuanānəm* |
| gen. | *marəθnō* | - | *hāuanānō* |

Plur.

| | | | |
|---|---|---|---|
| nom. | *\*marətānō* (OAv.) | - | |
| gen. | - | *hazasnąm* | |

### Root nouns ending in laryngeals

The root nouns in *-ī* and *-ū* were also originally laryngeal stems. Examples: *ratufrī-* "which satisfies the (ritual) models," *yauuaējī-* "living forever," *yauuaēsū-* "vitalized/vitalizing forever," *zauuanō.sū-* "who vitalizes when invoked":

| | | early Iranian | YAv. |
|---|---|---|---|
| Sing. | | | |
| nom. | *\*jiH-š, \*suH-š* | *\*jīš, \*sūš* | *jiš, suš* |
| acc. | *\*jiH-m̥, \*suH-m̥* | *\*ji'am, \*su'am* | *jim, sum* |
| gen. | *\*jiH-as, \*suH-as* | *\*ji'ah, \*su'ah* | - |
| Plur. | | | |
| nom.-acc. | *\*jiH-n̥s, \*suH-n̥s* | *\*ji'ah, \*su'ah* | *jiiō, suuō* |
| gen. | *\*jiH-ã̃m, \*suH-ã̃m* | *\*ji'ã̃m, \*su'ã̃m* | - |
| Dual | | | |
| nom.-acc. | *\*priH-ā(u)* | *\*friHā* | *friia* |

### Feminine laryngeal *ī*-stem adjectives

As mentioned in Lesson 5, a few feminine adjectives are laryngeal *ī*-stems, that is, they are declined as the root nouns above (the *vr̥kī*-declension). They include *zaranaēnī-* "golden," *daiβī/ daiuuī-* "deception, deceptive," *tištriiaēnī-* (plur.), a constellation, and patronyms in *°fəδrī-*, e.g., *Vaŋhu.fəδrī-* "whose father was Vaŋhu(-...)* (some of these are declined after the regular *ī*-declension).

Sing.

| | |
|---|---|
| nom. | *zaranaēniš, daiβiš* |
| instr. | *zaranaēniia* |
| gen. | *Vaŋhu.fəδriiō, ° fəδriiå* |

Plur.

| | |
|---|---|
| nom.-acc. | *tištriiaēniiō, °iiasca*; *daiuuiiō* |

**The feminine *ā*-stem *ušā-***

The fem. *ā*-stem *ušā-* "dawn" also has nom. sing. in -*å* and acc. sing. in -*ąm*, like *mazdā-*. Other forms are made from an *ā*-stem *ušā-* and an *h*-stem *ušah-*.

Sing.

| | | |
|------|---------|---------|
| nom. | *ušå* | |
| acc. | *ušąm* | *ušåŋhəm* |
| gen. | *\*ušaiiå* | |

Note: The gen. form is not attested, but the abl. is *ušaiiāṯ* from the *ā*-declension (Lesson 14).

**Some irregular *i*-stems**

The *i*-stems *vi-* m. "bird," *paiti-* "master," and *jaini-* f. "woman" have various kinds of irregularites.

Sing.

| | | | |
|------|-------------------|---------|-----------|
| nom. | *viš* | *paitiš* | - |
| acc. | - | *paitim* | - |
| gen. | - | - | *janiiōiš* |

Plur.

| | | | |
|------|-------------------|---|----------|
| nom. | *vaiiō* | - | *janaiiō* |
| acc. | - | - | *jainiš* |
| gen. | *vaiiąm* (*vaiianąm*) | - | *jaininąm* |

Notes:

No gen. sing. form of *paiti-* is attested but the dative form (Lesson 13) shows it is irregular. The compounds in *paiti-* (*daŋ́hu.paiti-*, etc.) are regular *i*-stems. The feminine is the regular *ī*-stem *paθnī-* in *nmānō.paθnī-* "lady of the house."

On *janiiōiš* see Skjærvø in in *Comparative Indo-European Linguistics*, forthcoming.

**Irregular neuter *u*-stems**

The neut. *u*-stems *āiiu-* "life(time)," *zānu-* "knee," and *dāuru-* "tree" have alternating long and zero degrees of the stem corresponding to zero and full grade of the suffix vowel. *āiiu-* also has regular *u*-stem forms beside the ablauting ones. The zero grade of *zānu-* "knee" is *žnu-* or *(x)šnu-*, but no nom.-acc. or gen. forms are found.

| | *āiiu-* | | *dāuru-* | *zānu-* |
|----------|------|----------|---------|------|
| Sing. | | | | |
| nom.-acc. | *āiiu* | | *dāuru* | - |
| gen. | *yaoš* | *aiiaoš* | *draoš* | - |

**The *ṇk*-declension**

There is a group of adjectives with stems ending in *ṇk* denoting directions (forward, backward, sideways, etc.).

In Avestan, the nom. sing. of these stems has lost the original velar, that is, it does not survive as *x*, as in the other velar stems (*vāx-š*, etc.), and the ending is -*ąš* < \*-*āŋ(k)š* [cf. OInd. -*āṅ*, e.g., *parāṅ*].

Aside from the nominative, the strong stem ends in -*āṇc-* and the weak stem in -*āc-*, sometimes abbreviated to -*ac-*. The long *ā* in these forms is not long ablaut grade, but the result of contraction after the loss of a laryngeal: \**para-Hank-* > \**para'ank-* > *parāṇk-*, neut. \**para'ak(t)* < \**para-Hṇk(t)*.

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It has been suggested that the final -*gəṭ* in the neuter form may not be directly from \*-*kt*, but a way of writing -*k* with a non-released final -*ḵ* (like the final -*ṭ*).

Sing.

| | | | | | |
|---|---|---|---|---|---|
| nom. | -*ą̣š*, -*iš*; n. -*āgəṭ* | *apą̣š*, *paiti.yą̣š*, *parą̣š*, *frą̣š*, *viš* | n. \**parāgəṭ* | f. *apaśī́-* |
| acc. | -*ǻṇcim* | °*niiǻncim* | | |

Plur.

| | | |
|---|---|---|
| nom. | -*ǻṇcō* | *niiǻncō*, *haθrǻncō* |

Notes:

The form *viš* (Lesson 5) may be for \**vi̧š*, as in the acc. plur. of *i*-stems.

For \**parāgəṭ*, we have *paragəṭ* (V.8.13) and, possibly, *parāǵ* in Nir.62.1 *parā.ġaiiaṇti* for *parāǵ aiiaṇti* (spelled *parāk* in the Pahlavi translation of Nir.62.2).

In the fem. *apaśi* for \**apācī-*(?), the *c* has been palatalized before the *i*, cf. *haśi*, composition form of *haxaē-*; in both of these, the *ś* may have been introduced by analogy with other forms in the paradigm, e.g., \**apaśiiǻ*, \**apaśiiāi*, *haśē*, *haśa*, all from forms with -*či̧-*, where it would be regular.

## ADJECTIVES

### The comparative and superlative

As in other Indo-European languages, there are two different ways of forming the comparative and superlative of an adjective, one "regular" and one "irregular," compare English *long ~ longer ~ longest* versus *much ~ more ~ most*.

These two methods correspond to two Avestan kinds of comparatives and superlatives, one made with the suffixes -*tara-* and -*tama*, respectively, added to the positive form of the adjective and another with -*iiah-* and -*išta-*, respectively, added to a different form of the adjective than the positive.

The comparative is discussed in Lesson 14.

### The superlative

The superlative in -*təma-* is formed by attaching this suffix to the stem of the adjective with appropriate *sandhi*. Adjectives with ablauting suffixes take the weak stem (cf. the comparatives, lesson 14).

Note that *a*-stems often take the "composition form" in -*ō* before this suffix. Consonant stems in -*t* change the *t > s* before the *t*- of the ending (-*t-t-* > -*st-*).

The superlative in -*išta-* is made from the root in the full grade, also with appropriate *sandhi* (*k > c*, *g > j*). Adjectives with suffixes lose the suffixes in this type of superlative.

1. Examples of superlatives in -*təma-*:

| | |
|---|---|
| *baēšaziia-* "healing" | *baēšaziiō.təma-* |
| *hubaoiδi-* "fragrant" | *hubaoiδitəma-* |
| *huδāh-* "giving good gifts" | *huδāstəma-* |
| *yāskərət-* "competitive" | *yāskərəstəma-* |
| *amauuaṇt-* "forceful" | *amauuastəma-* |
| *vərəθrauuaṇt-* "resistant, valorous" | *vərəθrauuastəma-* |
| *aṣ̌auuan-* "Orderly" | *aṣ̌auuastəma-* |
| *vərəθrajan-* "victorious" | *vərəθrająstəma-* |

Note: *aṣ̌auuastəma-* and *vərəθrająstəma-* are analogical after *amauuastəma-*, *vərəθrauuastəma-*, etc.

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2. Examples of superlatives in -*išta*-:

| | |
|---|---|
| *aka*- "evil" | *acišta*- |
| *āsu*- "fast" | *āsišta*- |
| *pouru*- (< \**pr̥H-u*-) "much" | *fraēšta*- (< \**praH-išta*-) |
| *vaŋhu*- "good" (< \**vahu*-) | *vahišta*- |
| *driγu*- "poor" | *draējišta*- |
| *masita*- "long" | *masišta*- |
| *mazāṇt*- "big" | *mazišta*- |
| *spəṇta*- "beneficial" | *spə̄ništa*- (< \**span-išta*-) |
| *šiiāta*- "happy" | *šiiāišta*- |
| *taxma*- (< \**tn̥k-ma*-) "firm" | *taṇcišta*- |
| *namra*- "soft, pliable" | *nąmišta*- |
| *srira*- (< \**sriH-ra*-) "beautiful" | *sraēšta*- (< \**sraiH-išta*-) |
| *stura*- (< \**stHu-ra*-) "stout, strong" | *stāuuišta*- (< \**staHu̯-išta*-) |
| *sura*- (< \**suH-ra*-) "rich in life-giving strength" | *səuuišta*- (< \**sau̯H-išta*-) |
| *uγra*- "strong" | *aojišta*- |
| *buiri*- "much" (< \**dbuH-ri*-) | *dbōišta*- (< \**dbəu̯-išta*- < \**dbau̯H-išta*-) |

Notes:

The form *xraθβišta*- "most intelligent" corresponds to *xratumaṇt*- "intelligent," but is perhaps a "learned" form derived from the noun *xratu*- or compounds with *xratu*-.

Forms with double suffix are also found: *draējištō.təma*- "the most poorest."

**VERBS**

**Middle participles**

The middle present participles have the ending -*əmna*- in the thematic, and -*āna*- (-*ana*-) in the athematic conjugations, e.g., athematic: *γnāna*- < *jan-/gn* "smash," *mruuāna*- < *mrao-/mru*- "speak," *aojăna*-< *aog*- "say," *hunuuana*- < *hao-/hu*- "press," *daθāna*- < *daδā-/daδ*- "place," thematic: *yazəmna*-, *barəmna*-.

The thematic participle undergoes the usual changes of the stem vowel in *iia*-stems, after a palatal consonant, and after -*uu*-. Examples: *mainimna*- < *maniia*-, *yezimna*- < *yeziia*- (pass.), *hacimna*- < *haca*- "follow," *daomna*- < *dauua*- "chatter (lies)."

Often the "regular" forms have been reintroduced in the *iia*-stems (-*imna*- ~ -*iiamna*-), and in the *aiia*-stems there seem to be no examples of the original forms (in \*-*aēmna*-); only forms in -*aiiamna*- are attested.

Note the expression *uiti aojana*-, *uitiiaojana*- "(thus) saying, with the words."

**Past participles**

The past participle (Eng. "done, killed") has the ending *ta*-. The ending is in most cases added to the zero grade of the root of the verb, if possible. Since the ending begins with *t*, numerous internal sandhi modifications take place:

I. Roots ending in vowels:
   1. Roots ending in diphthong/short vowel: √*šao/šu*: *šuta*-.
   2. Roots ending in long vowels, see Roots ending in laryngeal, below.
II. Roots ending in consonants:

1. Roots ending in stops: √vak: *uxta-*, √dab: *dapta-*, √band: *basta-*.
2. Roots ending in sibilants and *h*: √spas: *spašta-*, √varz: *varšta-*, √x<sup>v</sup>ah: *x<sup>v</sup>asta-*.
3. Roots ending in nasals: √man: *mata-*.
4. Roots ending in *r*: √kar: *kərəta-*, √star: *stərəta-*.
5. Roots ending in laryngeal: √dā: *dāta-* (< *daH-ta-*), √stā: *stāta-*, √frī: *frita-* (< *frīta-*), √hū: *huta-* (< *hūta-*), √star: *starəta-* (< *str̥Hta-*).

**SYNTAX**

**Use of the genitive. 2**

1c. Further examples of the possessive genitive
The possessive genitive is used with the verb "to be" in the sense of English "to have":

**mana** *x<sup>v</sup>arəθəm asti* "I have food *or* it serves me as food."
**paṇcanąm** *ahmi* **paṇcanąm** *nōiṯ ahmi* "I belong to five. To five I do not belong."
**Mazdå** *aogarə* **Mazdå** *xšaθrəm* **Mazdå** *astuuå aŋhuš asti nōiṯ drujō*
 "To Mazdā belongs the might, to Mazdā the royal command, to Mazdā the existence with bones, not to the Lie." (after Yt.13.12)
A special use of the possessive/objective genitive is seen in expressions of the type "land-lord of the land":

**daŋ́hōuš** *daŋ́hupaitiš* **zaṇtōuš** *zaṇtu.paitiš* **visō** *vīs.paitiš* **nmānahe** *nmānō.paitiš*
 "Land-lord of the land, tribe-lord of the tribe, town-lord of the town, house-lord of the house."

2d. Further examples of the partitive genitive

*θrišum* **aētahe šiiaoθnahe** *baxšəṇti ...*
*naēməm* **aētahe šiiaoθnahe** *baxšəṇti ...*
*vispəm* **aētahe šiiaoθnahe** *baxšəṇti*
 "They distribute one-third of this act; they distribute one half of this act; they distribute all of this act" (V.8.98-100)

*yātauuō* **maṣ̌iiānąm** "Sorcerers among men, those of men who are sorcerers." (Yt.8.44)
*Miθrō āsištō* **yazatanąm** "Miθra, the fastest of/among gods."
*Vištāspō* **åŋhąm dax́iiunąm** *āsu.aspō.təmō bauuaṯ* "Vištāspa became the one possessing the fastest horses of (among) these lands." (Yt.5.98)

2e. Partitive genitive of time and place
The partitive genitive can be used with adverbs of place ("there, where?") and time ("then, when?"), cf. Latin *ubi terrārum* "where in the world?!"

*dātarə gaēθanąm astuuaitinąm ašāum* **kuua** *paoirim* **aŋ́hå zəmō** *š́āištəm*
 "O Orderly creator of living beings with bones, where firstly in this earth is it (a) most happy (place)?" (V.3.1)

2f. Free partitive genitive
A "free" partitive gen. (French *du*, etc.) is found with verbs of giving, bringing, partaking, etc.:

*yaṯ maṣ̌iiō maṣ̌īm xšudrå auui fraŋhərəzaiti yaṯ vā maṣ̌iiō maṣ̌iiānąm* **xšudranąm** *para.gəuruuaiieiti*
 "when a man releases (his) semen in a man, or when a man receives (some) semen of men." (V.8.32)

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A similar genitive is found in negated sentences ("not (any) of ..."):

> *nōiṯ tå paθå fraiiaṇtu **pasuuąm** nōiṯ \***staoranąm** nōiṯ **narąm** nōiṯ **nāirinąm***
>   "Along those roads shall not go forth (any) sheep, cattle, men, or women!" (after V.8.15)

3b. Genitive with verbs
   Some verbs meaning "rule, govern, control" govern the genitive, as does, apparently, *maniia-* "think":

> *tum **āxštōiš anāxštōiš**ca Miθra xšaiiehe daẋiiunąm* "You, O Miθra, rule over the peace and non-peace of
>   the lands." (Yt.10.29)

> *iδa āθrauuanō daẋiiunąm mainiieṇte **vaŋhə̄uš aṣ̌ahe*** "here the priests think (the thought?) of the good
>   Order of the lands." (Yt.13.147)

Note also the expression *mānaiiən/mąnaiiən ahe yaθa* "like," literally "resembling that like":

> *yō imąm ząm āca pairica bauuaiti **mąnaiiən ahe yaθa** viš aēm*
>   "(the sky,) which lies upon and about this earth, like a bird (its) egg." (after Yt.13.2)

5. Descriptive genitive
   There are a few examples of the descriptive genitive (*genitivus qualitatis*), close to the possessive
genitive.

> *yaṯ hē puθrō uz.zaiiata **visō suraiiå** Θraētaonō*
>   "... that a son was born to him, Θraētaona of the house rich in life-giving strength" (Y.9.7)
> *tum Zaraθuštrō **nmānahe Pourušaspahe***
>   "You (are) Zarathustra of the house of Pourušāspa." (Y.9.13)

6. Genitive for dative
   Genitive forms are sometimes used instead of dative forms, e.g., *yasnahe* "for the sacrifice (to)" (see
Yt.13.147, below).

**Use of the past participle**
   We have already seen many examples of the past participle being used as an adjective. It also commonly
used as apposition, in which case it refers to an action that was completed before the action or state
indicated by the main verb of the clause. Also when used as an adjective, it sometimes retains this temporal
function.

1. Past participles as apposition

> *yaṯ barata Aŋrəm Manium **fra.mitəm** aspahe kəhrpa θrisatəm aiβi.gāmanąm*
>   "... that he (Taxma Urupi) rode the Evil Spirit, (having been) transformed, in the shape of a horse, for
>   thirty years." (Yt.19.29)
> *pasca **para.iristahe** maṣ̌iiehe pasca **fra.saxtahe** maṣ̌iiehe*
>   "After a man having passed away, after a man having passed on." (V.19.28)

2. Past participles with direct (inner) object

The past participle sometimes has active function and can take a direct (inner) object:

upa.tacaṯ Arəduuī Sura Anāhita nizəṇga aoθra **paiti.šmuxta**
  "Arəduuī Sura Anāhita came running, shod in *high shoes." (Yt.5.64)

mazdaiiasnō zaraθuštriš frauuarānē **āstutasc**ā **frauuarətasc**ā "I shall choose [subj.] to sacrifice to Ahura Mazdā, being in the tradition of Zarathustra, having allied myself by my praise (to the daēnā māzdaiiasni) and having made my choice." (Y.12.8)

3. Past participles + "to be"

  The past participle is occasionally used with "to be," which, as usual, may be omitted:

cuuaṇtəm zruuānəm maniiauua stiš **dāta as** "For how long had the (temporal) existence in the world of the maniius been established?" (FrV.2.19)

kaδa nō iδa aṣ̌āum **agatō** (for: āgatō ahi) aiθiiajaŋhəm ahum ā "When have you come, O sustainer of Order, to us, to (this) existence without danger?" (V.19.31)

  In these constructions the past participle may be combined with a personal pronoun in the gen. indicating possession or agent:

yezica **hē** aniia aγa šiiaoθna **frauuaršta** paitita hē ciθa "If he has performed other evil deeds, (then) the penalty (is) absolved." (V.3.21)

Note the combination of a past participle and a verb from the same root (figura etymologica):

yaθa Miθrō hu**bərətō barata** "When Miθra was well treated." (after Yt.10.112)
yaṯciṯ huu**astəm aṅhiiəiti** "even when he shoots an (arrow) well." (Yt.10.21)
haθra.**taršta θråŋhaiiete** "he frightens them then and there." (Yt.10.101)
kahmāi āsnąmciṯ frazaiṇtīm haθra.**jata** [for °jatąm] ni**janāni** [1 sing. pres. subjunctive]
  "For whom [dat.] shall I strike down then and there nothing but (his) own progeny?" (Yt.10.110)
yō **hištaite** maniiu.**stātō** "(the sky) which stands stood in the other world." (Yt.13.2)

4. Adjectival past participles for action nouns

  The past participle is sometimes used where we would use an action noun:

**srut**å gāθå, lit. "Gāθās being heard," that is, "the Gāθās when heard, at the recitation of the Gāθās." (Nir.7)

**EXERCISES 12**

1. Write in Avestan script the nom, voc., acc., gen. sing., plur. (where appropriate), and dual forms (not proper names) of the following nouns and adjectives:

paṇtā- darəγa-, aδβan- aiθiiajah-, daδuuah- bərəzaṇt-; Arəduuī- Surā- Anāhitā-, Sraoša- aṣ̌iia-, Rašnu-razišta-, Ahura Mazdā raēuuaṇt- xᵛarənaŋᵛhaṇt-.

2. Read and translate into English, then give the nom. and gen. forms of the accusatives in the text:

Vr.7.1, 5
sraošəm ašīm yazamaide
nairīmca saŋhəm yazamaide
ašāunąmca frauuašaiiō yazamaide
garō.nmānəm ahurahe mazdå yazamaide ...
ašīm vaŋᵛhīm yazamaide
āxštīm hąm.vaiṇtīm yazamaide ...
cinuuatō pərətūm yazamaide
vīspa srauuå zaraθuštri yazamaide

Y.57.13
sraošəm ašīm huraoδəm
vərəθrājanəm frādaṯ.gaēθəm
ašauuanəm ašahe ratūm yazamaide
yūnąm aojištəm yūnąm taṇcištəm
yūnąm θβaxšištəm yūnąm āsištəm
yūnąm parō.katarštəməm
paitišata mazdaiiasna
sraošahe ašiiehe yasnəm

3. Analyze and translate into English.

Yt.5.61
tąm yazata pāuruuō yō vifrō nauuāzō
yaṯ dim usca uzduuąnaiiaṯ
vərəθrajå taxmō θraētaonō
mərəγahe kəhrpa kahrkāsahe

a. "Parenthetical" nominative: "her face/form being radiant"?

Yt.8.44
tištrīm stārəm raēuuaṇtəm
    xᵛarənaŋhuṇtəm yazamaide
yim ratūm paiti.daēmca
vīspaēšąm stārąm
fradaθaṯ ahurō mazdå
yaθa narąm zaraθuštrəm
yim nōiṯ mərəγəṇte aŋrō mainiiuš
nōiṯ yātauuō pairikåsca
nōiṯ yātauuō mašiiānąm
naēda vīspe haθra daēuua
mahrkaθāi [dat.] upa.daržnuuainti

Yt.5.62
hō auuaθa vazata
θri.aiiarəm θri.xšapanəm
paitiša nmānəm yim xᵛaēpaiθim
nōiṯ aora auuōirisiiaṯ [subj. form]
θraošta xšafnō θritiiaiiå
frāγmaṯ [aor. form] ušåŋhəm sūrąm viuuaitīm
upa ušåŋhəm upa.zbaiiaṯ
arəduuīm sūrąm anāhitąm

Yt.13.147
aora vaŋᵛhīš upa.šaēta
yå āpō yåsca uruuarå
yåsca ašāunąm frauuašaiiō
iδa friθå paiti.zaṇtå
buiiata [opt.] ahmiia nmāne [loc.]
iδa āθrauuanō daxiiunąm
mainiieṇte vaŋhōuš ašahe
uzgəuruuaiiata zastō
ahmākəm auuaŋhe sūrå
yūšmākəm yasnahe səuuištå

Yt.5.63
arəduuī sūre anāhite
mošu mē jasa auuaŋhe
nūrəm mē bara upastąm
hazaŋrəm azəm tē zaoθranąm
haomauuaitinąm gaomauuaitinąm
yaoždātanąm pairi.aŋharštanąm barāni [subj.]
aoi āpəm yąm raŋhąm
yezi jum frapaiieni [subj.]
aoi ząm ahuraδātąm
aoi nmānəm yim xᵛaēpaiθim

Yt.5.64
upa.tacaṯ arəduuī sūra anāhita
kainīnō kəhrpa srīraiiå
aš.amaiiå huraoδaiiå
uskāṯ yāstaiiå ərəzuuaiθiiō
raēuuaṯ ciθrəm^a āzātaiiå
nizəŋga aoθra paiti.šmuxta
zaraniiō.uruuīxšna bāmiia

Yt.19.9-10
uγrəm kauuaēm xᵛarənō mazdaδātəm yazamaide ...
yaṯ asti ahurahe mazdå
yaθa dāmąn daθaṯ ahurō mazdå
pouruca vohuca pouruca srīraca
pouruca abdaca pouruca frašaca

pouruca bāmiiāca

V.3.2-3
dātarə gaēθanąm astuuaitinąm ašāum
kuua bitīm ańhå zəmō šāištəm
āaṱ mraoṱ ahurō mazdå
yaṱ bā paiti nā ašauua
nmānəm uzdasta āθrauuaṱ
gaomauuaṱ nāiriuuaṱ
puθrauuaṱ huuąθβauuaṱ
āaṱ pascaēta ahe nmānahe
frapiθβō gāuš frapiθβō ašəm

frapiθβō vāstrəm frapiθβō spā
frapiθβō nāirika frapiθβō apərənāiiūkō
frapiθβō ātarš frapiθβō vīspąm hujiiāitiš

V.3.4
dātarə ... ašāum
kuua θritīm ańhå zəmō šāištəm
āaṱ mraoṱ ahurō mazdå
yaṱ bā paiti fraēštəm kāraiieiti spitama zaraθuštra
yauuanąmca vāstranąmca
uruuaranąmca xᵛarəθō.bairiianąm
yaṱ vā anāpəm āi āpəm kərənaoiti
yaṱ vā āpəm āi anāpəm kərənaoiti

4. Read from the manuscripts, transcribe and translate into English:

Y.57.1 (Y_IndP J2, Y_IrP Pt4, Vr_IrS KM4, V_IrS TU1)
Yt.8.44 (pdf.)

5. Transcribe this traditional transcription of Yt.10.76 into our (Hoffmann's) system:

tūm aēšąm ṱbišyatąm tūm aēšąm ṱbaēšaŋuhatąm
ṱbaēšå sčindayehi sčindaya ašavaǰanō
hvaspō ahi hurāθvō zavanō.sva ahi sūrō

6. Transcribe and translate into English:

Y.9.19

Y.10.15

Y.10.16

V.20.12

ᱹᱚᱹᱡ·ᱚᱚ·ᱚ·(ᱚᱚ)ᱚᱚ·ᱚᱚᱚᱡ·ᱸ᱾ᱚᱚᱚᱹᱚᱡᱡ·᱾ᱚᱚᱹᱚᱹᱡᱡ·᱾ᱚᱚᱡ(ᱚᱡ)ᱡᱡᱡ·

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after Y.60.4, 68.11

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Yt.8.13-14

ᱚᱚᱚᱚ(ᱹᱹᱚᱚᱡ·ᱹᱚᱚᱚᱚ·ᱹᱹᱚ·ᱹᱚᱚᱚᱚ·ᱚ·ᱡᱡᱡᱚᱚᱚᱚᱚᱚ·ᱚᱚᱚ·(ᱚ(ᱹᱹᱚᱚᱚ)ᱚᱚ(ᱚ·᱾

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Note: *raoxšnušuua* loc. plur.

after Yt.13.2

ᱚᱡᱡᱡᱡ·ᱹᱚᱚ(ᱹᱚᱹᱹᱚ)ᱹᱚᱹᱡᱚ·ᱹᱚᱚᱚ(ᱚᱚ·ᱹᱚᱡᱚᱚᱚᱹᱹᱡᱹ᱾·ᱸ᱾ᱹᱚᱹᱹ·ᱡᱡᱚᱡᱹᱹᱚ·᱾(ᱹᱹᱚᱹᱚ(ᱹᱹᱡᱚ)ᱡᱚ᱾

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after Yt.14.19

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(ᱹᱹᱹᱹᱹᱹᱹᱹ·ᱚᱹ)(ᱹᱹᱹᱹᱹᱹᱹᱹᱡᱹᱹᱹᱹᱹᱚᱹᱹ·᱾

after Yt.17.61

ᱹᱹᱹᱹᱹᱹ·(ᱹᱹᱹ)ᱹᱹᱹᱹᱹᱹ·ᱹᱹᱹᱹᱹᱹᱹᱹᱹᱹ·ᱹᱹᱹᱹᱹᱹᱹᱹᱹᱹᱹᱹ·᱾ ᱹᱹ(ᱹ)ᱹᱹᱹ·ᱹᱹᱹ(ᱹᱹ)·ᱹᱹᱹᱹᱹ·ᱹᱹᱹᱹᱹ·ᱡᱹᱹᱹ᱾·

ᱹᱹᱹᱹ(ᱹᱹᱹᱹᱹᱹ·ᱹᱹᱹᱹᱹᱹ·ᱹ(ᱹ)ᱹᱹᱹᱹᱹᱹ᱾ ᱹᱹᱹᱹᱹᱹᱹ·

7. Identify the genitive forms in the litany (Y.1.11-18) and explain from what stems and how they are formed:

Note: forms in *-biia* and *-biiō* are dative dual and plural.

niuuaēδaiiemi haṇkāraiiemi
ahuraēibiia miθraēibiia bərəzəṇbiia
aiθiiajaŋhaēibiia ašauuanaēibiia
stārąmca spəṇtō.mainiiauuanąm dāmanąm
tištriieheca stārō raēuuatō x^varənaŋ^vhatō
måŋhaheca gaociθrahe
huuarəca xšaētahe auruuaṯ.aspahe
dōiθrahe ahurahe mazdå
miθrahe dax́iiunąm daṅhupatōiš

niuuaēδaiiemi haṇkāraiiemi
ahurahe mazdå raēuuatō x^varənaŋ^vhatō

niuuaēδaiiemi haṇkāraiiemi
ašāunąm frauuašinąm

niuuaēδaiiemi haṇkāraiiemi

tauua āθrō ahurahe mazdå puθra
maṯ vīspaēibiio ātərəbiiō

niuuaēδaiiemi haṇkāraiiemi
aiβiiō vaŋ^vhibiiō
vīspanąmca apąm mazdaδātanąm
vīspanąmca uruuaranąm mazdaδātanąm

niuuaēδaiiemi haṇkāraiiemi
mąθrahe spəṇtahe ašaonō varəziiaŋ^vhahe
dātahe vīdaēuuahe dātahe zaraθuštrōiš
darəyaiiå upaiianaiiå
daēnaiiå vaŋhuiiå māzdaiiasnōiš

niuuaēδaiiemi haṇkāraiiemi
garōiš ušidarənahe mazdaδātahe aša.x^vāθrahe
vīspaēšąmca gairinąm

aša.xᵛāθranąm pouru.xᵛāθranąm mazdaδātanąm
kāuuaiieheca xᵛarənaŋhō mazdaδātahe
axᵛarətaheca xᵛarənaŋhō mazdaδātahe
niuuaēδaiiemi haŋkāraiiemi
ašōiš vaŋhuiiå cistōiš vaŋhuiiå
ərəθə̄ vaŋhuiiå rasąstātō vaŋhuiiå
xᵛarənaŋhō sauuaŋhō mazdaδātahe
niuuaēδaiiemi haŋkāraiiemi
dahmaiiå vaŋhuiiå āfritōiš
dahmaheca narš ašaonō
uγraheca taxmahe dāmōiš upamanahe yazatahe
niuuaēδaiiemi haŋkāraiiemi
åŋhąm asaŋhąmca šōiθranąmca
gaoiiaoitinąmca maēθananąmca auuō.xᵛarənanąmca
apąmca zəmąmca uruuaranąmca
aŋ́håsəca zəmō auuaŋ́heca ašnō
vātaheca ašaonō
strąm måŋhō hūrō
anaγranąm raocaŋhąm xᵛaδātanąm
vīspanąmca spəṇtahe mainiiə̄uš dāmanąm
ašaonąm ašaoninąm ašahe raθβąm

niuuaēδaiiemi haŋkāraiiemi
raθβō bərəzatō yō ašahe
raθβąm aiiaranąmca asniianąmca
māhiianąmca yāiriianąmca sarəδanąmca
yōi həṇti ašahe ratauuō
hāuuanōiš raθβō

niuuaēδaiiemi haŋkāraiiemi
ašāunąm frauuašinąm
uγranąm aiβiθūranąm
paoiriiō.ṯkaēšanąm frauuašinąm nabānazdištanąm
frauuašinąm
hauuahe urunō frauuaṣ̄e

8. Translate into Avestan and write in Avestan script:

1. We sacrifice to Sraoša of the rewards, obstruction-smashing, who furthers the world of living beings, Orderly model of Order.
2. We sacrifice to the fravashi of Orderly Gaiia Marətan, as well as that of (*yąmca*) straightest Rašnu, and that of Miθra with wide grazing grounds,
3. and that of the life-giving sacred word, and that of yonder high heaven, and that of this wide, round earth,—which carries us—
4. and that of the water and the waters, and that of the plant and the plants.
5. The daēuuas overcame one-fifth of all Orderly men and women.
6. Thraetaona smashed one-third of all daēuuas and sorcerers, and sorceresses, tyrants, kauuis, and karapans.
7. This *Xwarnah* belongs to me (is mine!), Ahura Mazdā, creator of the existence, both the one of thought and the one with bones.
8. That *Xwarnah* belongs (*asti*) to splendid Yima with good herds, the protector of beasts—small and large—and men.
9. We sacrifice to these haomas that have been set up. We sacrifice to the barsom that has been spread out.
10. This Orderly man has come here to the best existence.

**VOCABULARY 12**

abda-: wonderful
aēm acc.: egg (Lesson 9)
agata- < ā.jasa-: arrived
ahu- = aŋhu-
amauuastəma-, superl. of amauuaṇt-

anāpa-: waterless, dry
anāxšti- f.: non-peace
aogarə n.: strength
aojišta-, superl. of uγra-
aoθra- n.: shoe

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apāṇk-, *apāc-, f. apaš́ī-: backward
asan-/ašn-: stone, heaven
asrušti- f.: non-listening (to God)
astuuaṇt-: having bones, with bones
ašn- < asan-
aš́iiah-, comparative of aka-
aṣ̌auuajan-: smasher/killer of the sustainers of Order
auuaŋhərəza- < √harz: to renounce, relinquish
auui.ama-: powerful
auui.yāh-: wearing the sacred girdle (kusti)
axᵛarəta-: *unseizable
ā: hither, in this direction
ā.airiiə̄ma.išiia-: "(may) speedy Airiiaman (come) here, name of a holy prayer (Y.54.1)
ā.bauua- < √bao: to lie upon
āfšciθra-: containing the seed of water
āi n. (only form): earth
āiiu-/yao- n.: age, lifetime
āpa-: watery, waterlogged
āsišta-, superl. of āsu-
āsna-: born as one's own
āstuta-, pp. of ā √stao/stu: having allied oneself (to the dēn) by one's praise (+ acc.)
āxšti- f.: peace
āzāta-: high-born
bāmiia-: luminous
bitiia-: second
caθruša-: one side of a square
caθrušuua-: a fourth
Cinuuatō pərətu-: the ford of the Accountant (where the souls of the dead are judged by Rašnu with the scales and then sent up to Paradise or down to Hell)
cisti- f.: insight, illumination(?)
ciθra- n.: seed, brilliance
dańhao- f.: land
darəγō.jiti- f.: longevity, long life
dasa: ten
dāuru-/drao- n.: tree
dbōišta- superl. of buiri-: most
draējišta- superl. of driγu-: poorest
draējištō.təma-: the "most poorest"
draoγa-: deceptive
drājah- n.: length
druuatāt- f.: health
Ɇrəθə̄ < ərəθī-(?): a deity
ərəzuuaitī-, fem. of ərəzu-: upright, tall
əuuitō.xarəδa- < a-vi-ita-: from which the dirt (feces, blood?) has not gone away
fraēšta-, superl. of pouru-

fraii- = frāii- < √aē/i: to go forth
fraŋhərəza- < √harz: to release (semen)
framita-: transformed
frapiθβō: plenty
fra.saxta-: come to the end (of life), passed away
frastarəta- < fra.stərənao- < √star: spread out
fraša.vaxšiia-: *perfect growth [?]
frauuaršta- < frauuərəziia-: to perform
frauuaza- mid.: to drive/fly forth/forward
frazaiṇti- f.: offspring
frāii-, see fraii-
frāṇk-, frȁc-: forward, away (from + gen.)
Gaiia- Marətān-: "life with the dead thing (placenta?)," name of the first mortal proto-man
Garō.nmāna- n.: house of song, Paradise
haθra.jata-: smashed/struck down then and there
haθra.taršta-: frightened then and there
haθrāṇk-, haθrāṇc-: in one and the same direction
hazaŋhan-/hazasn- m.: violent person, robber
hąm.vaiṇtī-: *harmonious
hubaoiδitəma-, superl. of hubaoiδi-
huδāstəma-, superl. of huδāh-
hukərəp- (cf. hukərəpta-): having/with a good (beautiful) shape
hukərəptəma-, superl. of hukərəp-
hunairiiaṇk-: talented
hurāθuua-: with good chariots; ﺳﻮﺭ(ﺳﻜﻰ)ﺩﺳﻪ for ﺳﻮﺭ(ﺳﻜﻰ)ﺳﺴﻪ *huraiθiia-?
hurō gen. of huuarə "sun" (Lesson 16)
huuasta- < √ah: well-shot
išiia-: (who/which is) to be sped along, speedy
jaini- f.: woman
karapan-/karafn-: "mumbler"; a kind of bad priests
kāraiia- < √kar: to till, sow
kəhrpa: instr. of kərəp- "form"
mairiiā-: villainess, bad woman
manahiia- : of thought
maniia- < √man mid.: to think
marətān-/marəθn-: mortal
masišta-: longest
mata-, past part. of maniia-: thought
mazāṇt-: great
mānaiiən, mạnaiiən ahe yaθa: like
mərəγəṇte < *mərənx-te, 3rd sing. pres. mid.of mərəṇc-/mərəṇk- (Lesson 16) < √mark mid.: to destroy
mruta- < √mrao: spoken
naēma- n.: a half, side
Nairiia- Saŋha-, Nairiiō.saŋha-: the heroic/divine announcement; messenger of the gods

namra-: soft, pliable

nąmišta-, superl. of namra-

niiāṇk-, niiāṇc-, *nic-: downward

nizəṇga-: reaching up on the leg (?)

nmānō.paiti-: master of the home/house

pairi.bauua- < √bao/bu: to be (lie) around, surround

paiti.daiia-: overseer

paitiša- < paiti iša-: hurry (hither) to

paiti.šmuxta-, past part. of *paiti.šmuṇca- <
  √maok/muk: to put on (shoes)

paitita- < paiti- √i-: absolved

paiti.yāṇk-, *paitic-: facing, straight toward

paṇca: five

paṇca.dasah-: 15 year-old


paoiriiō.t̰kaēša- usually plur.: the first teachers, the
  teachers of old

para.gəuruuaiia- < √grab: to take up, receive

para.irista- < para.iriθiia-: passed away

parāṇk-, parāc-: away

parō.katarštəma- < *parāk- + taršta-(?): exceedingly
  frightened/frightening ?

pitu- m.: meal

raēθβaiia- < √raēθβ: to mingle; + instr. "with"

raoxšnu-: light

šāišta-, superlative of šāta-: happiest

taδa: then, at that time

taṇcišta-, superl. of taxma-

tąšiiah-, comparative of taxma-

t̰baēšaŋᵛhaṇt-: full of hostility, hostile

raocah- n.: light

raocah-: light (adj.)

rasąstāt-: *generosity(?), a *ratu*

rāii- > raē-

rəṇjišta- superl. of raγu-: fleetest

saociṇt-, pres. partic. of saoca < √saok: to burn,
  glow

sciṇdaiia- < √skand/scand: to break

spiti.dōiθra-: with sparkling eyes

stāuuišta-, superl. of stura-

stərəta- < √star: stunned

stura-: stout, strong

θβaxšišta- < √θβaxš: the most energetic

θraošta uncertain: loc. of *θraošti-* "dawning"?

θrāiiō: three

θritiia-: third

unā-: hole

upa.šaē- < √šaē/ši: to dwell (among us)

uskāt̰: up above

uz.gəuruuaiia < √garβ/graβ: to lift up

vacah- n.: word, speech

vaē-/vi-: bird

vazəmna-, pres. partic. of vaza- mid.: driving

vā ... vā: either ... or

vācim bara-: lift up one's voice

vārəγna-: name of a bird of prey, *falcon

vāstra- n.: pasture, grass

vāta-: wind

viuuaitī- < *viβāitī- (?) < vi √bā: to shine far and
  wide

viṇk-, vic-: aside, sideways

vis.paiti-: master of the house

vispō.xᵛāθra-: all good breathing spacexraoždišta-,
  superl. of xruždra-

xraθβišta- < xratumaṇt-: most intelligent

xruždra-: firm, hard

xᵛaδāta-: made/placed by/for themselves(?)

xᵛarəθō.bairiia-: food-bearing

yao- < āiiu-

yauua-: barley

yauuaētāt- f.: eternity

yāskərəstəma-, superl. of yāskərət-

yāskərət- < yāh-: *competitive

yāsta-, past part. < yāh: girded

zaṇtu.paiti-: master of the tribe

zaoθra- n. and zaoθrā-: libation

zaraniiō.uruuixšna-: with braided (leather) straps of
  gold

zānu-/žnu- n.: knee

žnu- < zānu-

**LESSON 13**

**PHONOLOGY**

**Anaptyxis.**
In addition to the cases described in Lesson 6, anaptyxis is also found:

1. occasionally between stops: *patarō* for *\*ptarō* "fathers";
2. between *z* and *r*: *zarazdāiti-* beside *zrazdāiti-* "faith," cf. OInd. *śraddhā-*(?);
3. between *s* and following consonant in word and sentence sandhi (cf. Lesson 4): *imåsə tē* "these your," *yasə θβąm* "who you" < *yō + θβąm*; *ańhåsə tanuuō* "of this body"; *usə.hištən* "they stood up" < *us + hištən*, *vīsə.baxtəm* "distributed by towns";
4. between two spirants followed by *r*: *vaxəδra-*, cf. *uxδa-*;
5. between *v* or *uu* and *ii*: *vaiiemi* "I pursue" < *\*vi̯āmi*; *gaēθāuuaiiō = gaēθābiiō*; *hāuuōiia* "left" (opposite of right), *hāuuaiiaca* (cf. fem. *haoiiā-*); *māuuōiia* (cf. OAv *maibiiā*); *xšmāuuōiia* < OAv. *xšmaibiiā, driuuaiiåsca < driuuī-*. More commonly *uuii* is simplified to *uii* (and *-auuii- > -aoii-*);
6. between *y* or *ii* and *uu*: *yauua = yuua* (< *yuuan-* "youth"), *mainiiauuasah- = maini(i)uuasah- < mainiiu- + asah-* "whose place is in the other world";
7. between consonant and *ii*: *apaiia = apiia* "in the water" (< *āp-/ap-* "water").

**Consonants before *b***

The dative-ablative and instrumental plural, the dative-ablative-instrumental dual, and dative singular of several pronouns have endings beginning with *b*. In the consonant stems the resulting consonant groups are treated in various ways.

In consonant stems in *s*, *š*, and *h* (< *\*s*), according to the general rules of assimilation (Lesson 6), the final sibilant was voiced before the *b*. Due to various specific Avestan sound changes the rules are not so obvious, thus final *s* (< *\*ć*) and *š* (< *\*s*) before *b* become *ž*: *s-b, š-b > žb*, and, in *h*-stems, final *h* is lost with modification of the preceding vowel: *-ah-b- > -ōb-, -əb-*, as if the ending were a separate word.

A tendency to write the ending as a separate word is also seen in stems in dental stops, where *\*-atb-* and *\*-adb- > -aṯ.b-*, e.g., *druuaṯ.biiō* (*-aδbiiō*).

In *ṇt*-stems which retain the *n*, the group *-ṇtb-* is reduced to *-ṇb- (-mb-)*.

In *p*-stems (*ap-*) the group *-pb-* is assimilated and simplified, and the intervocalic *-b-* regularly becomes *-β-*, e.g., *aiβiiō*.

In the velar stems we should expect some form from *-gb- (-γβ- > -uu-?)*, but no such forms are attested; instead we find before endings beginning with *b* what look like nominative forms, e.g., *vāγžəbiiō, vāγžibiiō*.

**Labialization of *ərə***

Before *u* or *uu*, *ərə* becomes *əru* or *uru*, e.g., *\*nərəuuiiō* (dat.-abl. plur. of *nar-*) > *nəruiiō, nuruiiō*.

**NOUNS**

**Dative**

The dative ending in the sing. was *\*-ai*, which combined with the stem vowel of *a-* and *ā-*stems to form the ending *-āi*, but otherwise became *-ⁱe, -iie*.

The original diphthong remained in sandhi as *-aē°*. In late manuscripts we sometimes find *-ṯ-* ‌ instead of *-ē-* ‌, that is, *-aiiaṯca* ‌- for *-aiiaēca* ‌-.

In the dative sing. of *ā-* stems, an element *-aii-* is usually inserted before the ending, as in the genitive.

Only *gaēθā-* most often has the dative *gaēθiiāi* rather than *\*gaēθaiiāi*. This is no doubt due to the frequent expression *astuuaiθiiāi gaēθiiāi < astuuaitī- gaēθā-* "the world of living beings with bones." In metrical texts *gaēθiiāi* usually counts three syllables.

The *i*-stems have full grade of the suffix, which shows in the forms with enclitics: *-aiiaē°*.

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Young Avestan has no form comparable to the OInd. thematic -*āya*.

The original ending -*iie* is only (apparently) preserved in the ending of the *ū*-stems: -*uiie*, but this is probably secondary from \*-*uu̯ie* < \*-*uu̯ai*. It is more clearly seen in *h*-stems, which have the ending -*ańhe* < \*-*ahi̯e*.

Regular *u*- and *ao*-stems have dative in -*aoe* (< \*-*aoiie*), which in the mss. is often replaced by -*auue*.

In *u²*-stems in -*tu*-, the original ending (\*-*tu̯ai* >) \*-*θu̯ai* became -*θβe* prior to -*u̯ai* > \*-*uu̯ie* > -*uiie*. In stems in -*hu*- the ending -*u̯e* combined with the preceding -*ŋh*- to form -*ŋᵛhe* (e.g., *aŋᵛhe*).

The ending of the dat. plur. is -*biiō* (-*biias°*), before which the *a*-stems have the diphthong *aē*. After vowels this ending became -*βiiō* and -*uuiiō* (after -*a*: -*aoiiō*), but these forms are found only rarely, having been replaced by the postconsonantic form -*biiō*.

The forms of the dative dual are obtained by replacing the ending -*biiō* by -*biia*, for which we sometimes find -*βe* or -*uue*, with -*e* < -*iia* (Lesson 4).

The only—apparent—exception is *bruuaṭ.biiąm* in *aṇtarāṭ naēmāṭ bruuaṭ.biiąm* "from between the eyebrows" (V.8.41, etc.), of uncertain form and function, the expected word for "eyebrow" being simply \**brū*-. Elsewhere *aṇtarāṭ naēmāṭ* takes the genitive, and -*ąm* looks like gen. plural. [The similarity with OInd. -*bhyām* is therefore quite coincidental.]

The endings of the vocalic declensions are:

|       | *a*-stems | *ā*-stems | | *ī*-stems |
|-------|-----------|-----------|---|-----------|
|       |           | m. | f. |           |
| Sing. | -*āi* | -*āi* | -*aiiāi* | -*iiāi* |
| Plur. | -*aēibiiō* | - | -*ābiiō*, -*āuiiō*, -*āuuaiiō* | -*ibiiō* |
| Dual  | -*aēibiia*, -*aēβe* | - | -*ābiia* | - |

|       | *i*-stems | *u*-stems | *u²*-stems | *ū*-stems | *ao*-stems |
|-------|-----------|-----------|------------|-----------|------------|
| Sing. | -*ēe*, -*aiiaē°* | -*aoe*, -*auuaē°* | -*uue*, -*uuaē°* | -*uiie*, -*uuaē°* | -*aoe* |
| Plur. | -*ibiiō*, -*iβiiō* | -*ubiiō* | -*ubiiō* | -*ubiiō* | - |
| Dual  | - | -*ubiia* | - | - | -*βe* |

**NOTE**: As the dative plur. = ablative plur. (see Lesson 11), these paradigms include forms that are strictly speaking ablative.

Paradigms:

Vowel stems

|       | *a*-stems | *ā*-stems | | *ī*-stems |
|-------|-----------|-----------|---|-----------|
|       | m., n. | m. | f. | f. |
| Sing. | *haomāi* | *mazdāi* | *daēnaiiāi* | *ašaoniiāi, vaŋhuiiāi, amauuaiθiiāi* |
| Plur. | *haomaēibiiō* | | *daēnābiiō* | *ašaonibiiō, vaŋᵛhibiiō, amauuaitibiiō* |
| Dual  | *zastaēibiia, gaošaēβe* | | *vąθβābiia* | |

Notes:

Forms with -*b*- > -*β*- > -*uu*- include: *gaēθāuuaiiō, vōiγnāuiiō*.

The form *maniiaoibiias°* must be a replacement for \**mania(u̯)ōi̯ah* (or sim.) < \**mani̯au̯ai̯u̯i̯ah*.

|        | *i*-stems<br>m., f.                        | *u*-stems<br>m., f.        | *pasu-*   | *ao*-stems<br>f.   | m., f.  |
|--------|--------------------------------------------|----------------------------|-----------|--------------------|---------|
| Sing.  | *frauuašǝe,*<br>*frauuašaiiaē°*            | *zaṇtaoe*<br>*zaṇtauuaē°*  | -         | *dańhaoe*          | *gaoe*  |
| Plur.  | *frauuašibiiō*                             | *zaṇtubiiō*                | -         | *dańhubiiō*        | -       |
| Dual   | -                                          | -                          | *pasubiia*| *bāzuβe*           | -       |

|        | *u²*-stems<br>m.            | *ū*-stems<br>f.            |
|--------|-----------------------------|----------------------------|
| Sing.  | *raθβe*<br>*raθβaē°*        | *tanuiie*<br>*tanuuaē°*    |
| Plur.  | *ratubiiō*                  | *tanubiiō*                 |
| Dual   | -                           | -                          |

Note: The only form with *-b- > -β* is *hinuiβiiō* "from the fetters(?)."

Irregular *i-*and *u*-stems

|        | *paiti-* m.                | *āiiu-* n.                        | *zānu-/žnu-* n.  |
|--------|----------------------------|-----------------------------------|------------------|
| Sing.  | *paiθe, paiθiiaē°*         | *yaoe* (*yauue*), *yauuaē°*       | -                |
| Plur.  | -                          | -                                 | *žnubiias°*      |

Note: The form *yauuaē°* is found in the common formula *yauuaēca yauuaētātaēca* "for ever and eternity."

**aē-stems:**

|        | *haxaē-*  | *xštauuaē-*       |
|--------|-----------|-------------------|
| Sing.  | *haśe*    | -                 |
| Plur.  | -         | *xštǝuuiβiiō*     |

Notes:
  *haśe* is from *\*hačiai*, cf. OInd. *sakhye*.
  No dative forms (sing. or plur.) are attested of *kauuaē-*.

Consonant-stems

|        | *vak-/vac-*  | *druj-*  | *ap-*        | *xšap-*  | *vis-*     | *tāt*-stems       |
|--------|--------------|----------|--------------|----------|------------|-------------------|
| Sing.  | -            | *druje*  | *ape, apaē°* | *xšape*  | *vise*     | *uštatāite*       |
| Plur.  | *vāɣžibiiō*  | -        | *aiβiiō*     |          | *vižibiiō* | -                 |
| Dual   | -            | -        | -            |          | -          | *hauruuaṭbiia*    |

Notes:
  The dative of *ap-* is usually written *ape*, not "*aipe*."
  The dat. plur. *aiβiiō* has *β < b < bb < p-b*.
  The form *vižibiiō* has the same kind of "combined" *i*-epenthesis and anaptyxis as *vǎɣžibiiō*.
  The dual of *pǎd-* "foot" is *pāδauue* (thematic).

*n*-stems

|        | *an*-stems<br>m.    | *ān*-stems        |
|--------|----------------------|-------------------|
| Sing.  | *vǝrǝθraɣne*        | *hāuuanāne*       |
| Plur.  | -                    | -                 |

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|  | *man*-stems | | *uuan*-stems | |
|  | m. | n. | m. | |
| Sing. | *Airiiamaine* | *haxmaine* | *urune* | *ašaone* |
| Plur. | *rasmaoiiō* | *dāmaibiiō, draomə̄biiō* | | *ašauuabiiō, ašắuuaoiiō* |
|  |  |  | *uruuōibiiō* | |

<u>*r*-stems</u>

| Sing. | *naire* | - | *dāθre, zaoθre* | *fəδrōi, piθre* | *brāθre* | *āθre* |
|  |  |  | *apāxəδre* | | | |
| Plur. | *nərəbiiō, nəruiiō, nuruiiō* | *stərəbiiō* | - | *ptərəbiiō* | - | - |

Note the thematic forms of *apāxtar*- "northern": *apāxtara, apāxtaraēibiiō, apāxəδraēibiiō*.

<u>*h*-stems</u>

| Sing. | *manaŋ́he* |
| Plur. | *raocə̄biiō, ązaŋhibiiō* |

Note: The form *ązaŋhibiiō* (*ązaŋ́hibiiō*?) < *ązah*- is formed like *vă̄γẓibiiō* (nom. *\*ązah + -ibiiō*).

<u>*ṇt*-stems</u>

|  | *aṇt*-stem adjectives | them. pres. parts. | *uuaṇt*-stems | *maṇt*-stems |
|---|---|---|---|---|
| Sing. | *-aite* | *-əṇte* | *-uuaite* | *-maite* |
| Plur. | - | *\*-əṇbiiō* | *-uuaṯbiiō* | *-maṯbiiō* |
| Dual | *-əṇbiia* | | *-uuaṯbiia* | - |

Paradigms:

|  | *aṇt*-stems | them. pres. parts. | *uuaṇt*-stems | *maṇt*-stems |
|---|---|---|---|---|
| Sing. | *bərəzaite* | *barəṇte* | *astuuaite* | *vohumaite* |
| Plur. | - | *ṯbišiiaṇbiiō* | *druuaṯbiiō* | - |
| Dual | *bərəzəṇbiia* | - | *cuuaṯbiia* | - |

Note: The form *bərəzəṇbiia* has an irregular full grade [the mss. have forms such as bərəzaṇbiia, bərəzaṇnbiia, bərə.zanbiia, bərəzənbiia, bərəzaṇtibiia].

**PRONOUNS**

**Dative**

Personal pronouns:

|  | 1st | 2nd | 3rd pers. = "this" | |
|  |  |  | masc., neut. | fem. |
|---|---|---|---|---|
| Sing. | *māuuōiia, māuuaiia°* | | *ahmāi* | *aŋ́hāi* |
| encl. | *mē* | *tē* | *hē, šē* | |
| Plur. | - | *yušmaoiiō, xšmāuuōiia* | | |
| encl. | *nō* | *vō* | *aēibiiō* | *ābiiō* |

Note: *māuuōiia, māuuaiia°* are for *\*maβ̌ia* and *yušmaoiiō, xšmāuuōiia* for *(yu)šmaβ̌ia(h)*. – Note also *huuāuuōiia* < *h(a)uua*- "own."

The demonstrative pronoun *ima-* "this" = 3rd pers.

|  | The demonstrative pronoun *aēta-* "this" | | The demonstrative pronoun *auua-* "that" | |
| --- | --- | --- | --- | --- |
|  | masc., neut. | fem. | masc., neut. | fem. |
| Sing. | *aētahmāi* | *aētaṅ́hāi* | *auuahmāi* | *auuaṅ́hāi* |
| Plur. | *aētaēibiiō* | *aētābiiō* | *auuaēbiiō* | - |

Notes:

For *auuaēibiiō* we sometimes find the erroneous form *auuaṭbiiō*.

|  | The relative pronoun *ya-* "who, which": | | The interrogative pronoun *ka-* "who, what?": | |
| --- | --- | --- | --- | --- |
|  | masc., neut. | fem. | masc., neut. | fem. |
| Sing. | *yahmāi* | *\*yeṅ́hāi* | *kahmāi* | - |
| Plur. | *yaēibiiō* | *yābiiō* | *kaēibiiō* | - |

## VERBS

### Present stems. The thematic conjugations

In the thematic conjugations all the present stems end in the vowel *a*, before which the root is modified in various ways. This is an overview of the types of Avestan present stems.

A. Stems with only *a* added to the root.
1. Root with zero grade: *visa-* "be ready," *hərəza-* "release," etc.
2. Root with full grade: *cara-* "walk," *bauua-* "become," *maēza-* "urinate," *saoca-* "burn," etc. This is the most common type. Some roots of this type may contain old formants, which have no discernible function: stems in *\*-sa-*: *baxša-* "distribute" < √bag; stems in *-uua-*: *juua-* "live," *fiiaŋhuua-* "hail," °*hauruua-* "guard"; expanded by *-aiia-*: *raēθβaiia-* (*θβ-* < *-θuu-*) "blend," *tauruuaiia-* "overcome"; stem in *-da-*: only *\*xᵛabda-* "to sleep" in *ni.xᵛabdaiia-* and *auuaŋᵛhabda-*.
3. Root with long grade: *brāza-* "shine," *frāda-* "further," etc.

B. Stems with *iia* added to the root.
1. The root in principle has the zero grade, but roots of the type $C_1aC_2$ where the $C_2$ is not (usually) *r*, retain the *a* and roots in *ā* just add *iia*: *paiδiia-* "lie," *spasiia-* "look," *maniia-* "think," *uxšiia-* "grow," *buiδiia-* "notice," *miriia-* "die"; *θrāiia-* "protect," *daiia-* (< *\*dāiia-*) "to place, give."
To this class belong the passive forms in *iia*, derived from transitive verbs: *janiia-*, *kiriia-* "be done," *bairiia-* "be carried."
2. Denominative verbs (i.e., verbs derived from a noun): *aēnaṅ́ha-* "to make sinful(?)" < *aēnah-* "sin, transgression," *bišaziia-* and *baēšaziia-* "to heal" < *bišaz-* "doctor" *baēšaza-* "medicine," *nəmax́iia-* "to do homage" < *nəmah-* "homage," etc.
3. Stems in *-aniia*: *zaraniia-* "to become angry," *pərəsaniia-* "to discuss," probably secondary after *viiāxmaniia-* "to discuss, debate," denominative of *viiāxman-* "*verbal contest."

C. Stems with *aiia* added to the root. All these stems are typically transitive.
1. A few stems in *-aiia-* are < *-āiia-* (which sometimes remains): *gəuruuăiia-* "grasp" (cf. OInd. *gṛbhāya-*), etc. Some of these verbs have alternate present stems in *nā*: *gərəβnā-*, OInd. *gṛbhnā-*), *mitaiia-* and *miθnā-*.
2. Root with zero grade: *bərəjaiia-* "exalt(?)," *saδaiia-* "seem, appear" (< √sand), *zbaiia-* "invoke" (<

*zbā*), etc.

   3. Root with full grade: *daēsaiia-* "show," *baṇdaiia-* "bind," *darəzaiia-* "chain," etc.

   4. Root with lengthened grade: *kāraiia-* "sow, till," etc.

   Most verbs of this type are causatives and correspond to non-causative stems of other formations: *jāmaiia-* "make go" ← *jasa-*, *tācaiia-* "make flow" ← *taca-*, etc. A few are derived from roots with long *ā*: *rāzaiia-* "to straighten" and have no corresponding non-causative stem.

D. Stems with *sa* added to the root in the zero (or full) grade. This is a common type in Avestan (= OInd. verbs in *-ccha-*).

   1. Root with zero grade: *jasa-* "go, come" (< √*gam*), *pərəsa-* "ask," etc.

   Several of these stems have inchoative meaning, that is, "to start becoming something, to become something": *tafsa-* "to become hot," *tərəsa-* "to become afraid," etc. In later Iranian, this type became a common passive formation.

   2. Roots in long *ā*: *yāsa-* "request."

E. Stems with *hiia/šiia* added to the root in the full grade. This is the future tense (see Lesson 14): *naēšiia-* < √*naē/ni* "lead," *vaxšiia-* < √*vak/vac* "speak," etc. The form *bušiia-* < √*bao/bu* "become" is irregular.

F. Stem with *n* infix and *a* added to the root.

   Some of these are old thematic formations: *kərəṇta-* "to cut" (< √*kart*), *hiṇca-* "to pour" (< √*haēc/hic*), etc.

   Others are secondary formations of athematic verbs with *n* infix (see Lesson 16): *mərəṇca-* "to destroy" (< √*mark*), *viṇda-* "to find" (< √*vaēd/vid*), etc.

G. Stems with reduplication and *a* added to the root:

   1. With simple reduplication: *hišta-* "stand" (< √*stā*), °*hiδa-* "sit" (< √*had*), *hišmara-* "remember" (< √*hmar*), etc. Some of these may have "conative" function: *titara-* "try to cross(?)."

   2. With strong reduplication: *γžarə.γžara-* "rush (of waters)," *jaγna-* "smash to smithereens." Verbs of this type express repeated or forceful action ("intensives").

H. Stems with reduplication and *ha/ša* added to the root. These verbs are the so-called desideratives, that is, verbs with the meaning "to wish to do" the action expressed by the simple verb: *zixšnåŋha-* "to wish to know" < √*xšnā*, *mimarəxša-* "to wish to destroy" (< √*mark*), *susruša-* "to wish to hear" (< √*srao/sru*), *sixša-* "to learn" (< *si(š)xša-* < √*sak*; cf. *sācaiia-* "to teach"), *diβža-* "seek to deceive" (< *di(d)βža-* < √*dab*).

## Verbal adjectives in *-θa-*, *-θβa-*, and *-iia-*

   Avestan has some adjectives derived from verbs which express "that which should/can/ought to/is to be done," similar in function to the Latin gerundive.

   One group of adjectives have suffixes *-θa-* (frequently *-δa-* by internal sandhi) or *-θβa-* (-*tuua-* by internal sandhi), the others have the suffix *-iia-*.

   The adjectives in *-θa-* are similar to the past participles and are formed from the same stems: *uxδa-* "to be spoken" < √*vak/vac*, *θrąfδa-* "to be satisfied" < √*tarp/θrap*, *friθa-* "to be invited, pleased" < √*fraē/fri*, *yuxθa-* "to be harnessed" < √*yaog/yug*. – The form from *drug-* "deceive" varies in the mss. between *draoxδa-* and *druxδa-* "to be deceived, deceivable."

   The adjectives in *-θβa-* (-*δβa-*, -*tuua-*) are made from roots in the full grade: *jąθβa-* "to be smashed, smashable," *mąθβa-* "(thought) to be thought," *staoθβa-* "to be praised," *xšnaoθβa-* "to be made favorable," *yašəθβa-* "to be sacrificed to, worthy of sacrifices," *vaxδβa-* "(word) to be spoken," *varštuua-* "(act) to be performed."

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The adjectives in -*iia*- are made from roots in the zero or full grade (like the present stems in -*iia*-). Some, presumably by analogy, are made from nouns: *bərəjiia*- "*praiseworthy," *išiia*- "speedy," *karšiia*- "that ought to be tilled, plowed," *vairiia*- "well-deserved, worthy," *zaoiia*-; *yesniia*- "worthy of sacrifice" (< *yasna*-), *vahmiia*- "worthy of hymns" (< *vahma*-).

From these adjectives an extended adjective in -*u̯ant*- could be made (e.g. *stərəθβaṇt*- "paralyzing"), as well as an abstract noun in -*ta*- (*yesniiata*- "worthiness of receiving sacrifices," *xšnaoθβata*- "worthiness of being made favorable").

## Infinitives

Young Avestan has two infinitives, one active, one middle.

The active infinitive is identical with the dative of an action noun in -*ti*, with the ending -*tōe*, -*taiiaē*°, e.g., *matōe*, *uxtōe*, *varštōe* "(in order) to think, speak, act," *paitištātaiiaēca* "and in order to withstand." It is sometimes not clear whether we have an infinitive or an action noun.

The only exceptions are the verbs *ah*- "be," *aē*- "go," and *mrao*- "speak," which have the infinitives *stē*, *ite*, and *mruite*.

The middle infinitive ends in -*δiiāi*. This infinitive is formed from the present stem, *vazaiδiiāi* "(in order) to be conveyed."

## SYNTAX

### Uses of the dative

The dative of animate nouns usually denotes the indirect object, that of inanimate nouns usually expresses purpose (final dative).

<u>1. Indirect object.</u>
The main function of the dative is to express the "indirect object." Indirect objects are found with transitive verbs, most often accompanying a direct object:

*maṣ̌iiaēibiiō* *x^varənō baxšəṇti* "They distribute *Xwarnah* to men." (after Yt.6.1)
*haomō* **aēibiiō** *zāuuarə aojåsca baxšaiti* "Haoma gives to these endurance and strengths." (Y.9.22)
**ahmāi** *daēnąm daēsaiiaṯ ahurō* "Ahura showed him (his) *daēnā*." (Yt.11.14)

A specialized use of this dative is the "dative of the standpoint":

*aēša kaine* **ptərəbiiō** *irišiieiti* "This young woman is harmed in the eyes of (her) fathers." (after V.15.12)

Note the use of the dative in the commentaries on the holy prayers with the verbs *cinasti* and *para.cinasti* "he assigns/refers" (one word to another):

*para.cinasti vispəm mąθrəm* ***vispahmāi*** (mss. *vispəm*) ***mąθrāi*** "He refers every 'sacred word' to 'every sacred word'." = "When he says 'sacred word' he means 'all sacred words'" (?). (Y.20.3)

<u>2. Dative as "agent"</u>
The dative is found with verbal adjectives with passive meaning or meaning "which should be done (by sb.)":

*Arəduuī Sura Anāhita yesniia* **aŋ^vhe astuuaite** *vahmiia* **aŋ^vhe astuuaite** "Arəduuī Surā Anāhitā worthy to be sacrificed to by the bony existence, worthy to be made into hymns by the bony existence." (after Yt.5.1) — cf. *Arəduuīm Surąm Anāhitąm yazamaide* "we sacrifice to Arəduuī Surā Anāhitā."

*Miθrō yō nōiṯ* **kahmāi** *aiβi.draoxδō* [ms. F1] "Miθra, who is not to be deceived by anybody." (Yt.10.17)

*tāca vohū yazamaide yā aṇtarəstā yesniiāca vahmiiāca frāiiašəθβa* **naire ašaone** "and we sacrifice to all good things that are in between, (which are) worthy of sacrifice, hymns, and should be sacrificed to by the Orderly man." (Yt.13.153)

### 3. Final dative

The dative is also used to indicate purpose (final dative), often in connection with a verb of movement and often together with a dative of the person for whose benefit it happens.

Examples:

*jasa* **mē auuaṅhe** "Come to me for (my) assistance!"

**amāica** *θβā vərəθraɣnāica* **māuuōiia** *upa.mruiiē* **tanuiiē θrimāica** "(Haoma,) I invoke you for both strength and victory for me, for (my) body, and for prosperity." (Y.9.27)

**xšnumaine** *Ahurahe Mazdå Aməšanąm Spəṇtanąm* "to win the favor of Ahura Mazdā (and) the life-giving Immortals." (Y.22.23)

### 4. Dative of time

The dative is found in some time expressions:

*haca maiδiiāṯ uzaiiarāṯ* [abl.] **hū frāšmō.dātᵊe** "from mid-afternoon to sunset" (Nir.32.2)

**yauuaēca yauuaētātaēca** "forever and eternity, forever and ever."

**θβarštāi zrune** "until (?) the set time/date." (Yt.5.129)

### 5. The use of thematic dative endings for thematic genitive endings

Occasionally the thematic dative ending *-āi* is used instead of the genitive ending:

*Θraētaonō jaṇta ažōiš* **dahākāi** "Θraētaona, smasher of the giant dragon." (V.1.17)

*zaota* **Ahurāi Mazdāi** *zaota aməšanąm spəṇtanąm* "the priest of Ahura Mazdā, the priest of the life-giving Immortals." (Yt.10.89)

*staoma daθušō* **Ahurāi Mazdāi** *aməšanąmca spəṇtanąm* "The praises of the creator, Ahura Mazdā, and the life-giving Immortals." (Yt.13.157; cf. Yt.15.44; V.19.4)

*paiti* **jahikaiiāi** *kəhrpəm vadarə jaiδi* vs. *paiti ažōis kəhrpəm vadarə jaiδi*

"Strike (your) weapon against the body of the whore ~ the dragon!" (Y.9.32, 30)

Although it is possible that the ending *-ahe* developed into *-āi* in the dialect of some transmitter, I think it is more probable that these are merely wrongly written-out abbreviations, e.g., *až. dah.*, *Ah. Ma.*, *jahik.* Such abbreviations are occasionally found in the manuscripts, but no study has yet been made of them.[4]

Other mistaken uses of dative forms include the following example, where the dative is used for the locative (Lesson 17):

*tąm yazata ažiš θrizafå dahākō Baβrōiš paiti* **dańhauue** (for *\*dańhauua*)

*satəm aspanąm aršnąm hazaŋrəm gauuąm baēuuarə anumaiianąm*

"The giant three-mouthed dragon sacrificed to her in the land of Baβri,

(with) a hundred stallions, a thousand bulls, ten thousand rams." (Yt.5.29)

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[4] See Hoffmann, *Aufsätze* I, p. 600 n. 15; Tremblay, 1997, p. 159 on V.15.45.

6. The use of genitive for dative

   Not infrequently we find genitive forms where we would expect the dative. One possible reason for this vacillation may be that the texts were collected from oral performers in the Achaemenid period, at a time when the Young Avestan language was still mostly understood but the Old Persian language had lost the distinction between genitive and dative and the dative forms had mostly been lost.

   More likely, perhaps, the redactor had in mind similar formulas in the genitive in other texts.

> *dazdi **ahmākəm** taṯ āiiaptəm yasə θβā yāsāmahi sura*
>    "Give us that boon which we ask from you, O you rich in life-giving strength!" (Yt.10.33)

   In the litanies the dative and genitive alternate without obvious difference in meaning, but the genitive is probably elliptic ("sacrifice of") and the dative a *dativus commodi* "for (the sake of)":

> ***Hāuuanϑe ašaone** ašahe **raϑβe** yasnāica vahmāica xšnaoθrāica frasastaiiaēca*
> ***raϑβąm aiiaranąmca asniianąmca māhiianąmca yāiriianąmca sarəδanąmca***
> *yasnāica vahmāica xšnaoθrāica frasastaiiaēca*
>    "For the Orderly Hāuuani, Model of Order, for (its) sacrifice, hymn, satisfaction, and glorification.
>    For the sacrifice, hymn, satisfaction, and glorification of the Models of the days, days, months,
>    seasons, and years." (Y.1.23)

**Uses of the infinitive**

   The inifinitive is usually dependent upon other verbs and often expresses purpose. Sometimes the direct object of an infinitive is in the dative (cf. OInd. *vṛtrāya hantave* "in order to smash Vṛtra/the obstruction"):

> *hāu hācaiiaṯ ašauuanəm Zaraθuštrəm*
> ***anumatϑe** daēnaiiāi **anūxtϑe** daēnaiiāi **anu.varštϑe** daēnaiiāi*
>    "He (A.M.) induced Orderly Zarathustra to *help the *daēnā* along with his thought, words, and actions."
>    (after Yt.5.18)

> *xšaiiete hē pascaēta *aēšō yō ratuš θrišum aētahe ciθaiiå* (mss. *ciθå*) ***apaŋharštϑe*** "Afterward, this one
>    who (is) the *ratu* has the authority to remit one-third of this one's punishment." (V.5.26)
> *yō ništaiieiti **kərətϑe** sraošiiąm išarə hā ništāta kiriiete* "He who (when he) orders punishment to be
>    inflicted, (then) it is done (as) soon (as it is) ordered." (Yt.10.109)
> *yasca aētaēšąm mazdaiiasnanąm imą vacō nōiṯ visaite **fra.mruite***
>    "And he among these Mazdayasnians who is not prepared to say forth these words" (from Y.8.4)
> *nōit mašiiō gaēθiiō **stē** aojō maniiete dušmatəm*
>    "No man in the existence of living beings considers bad thought to be a strength." (Yt.10.106)
> *ašauuanəm tē **āfiieiδiiāi** mraomi* "I tell you a sustainer of Order is to be obtained (from a sustainer of
>    Order)." (Y.71.13)
> ***frā gauue vərəṇdiiāi** mazdaiiasna zaraθuštraiiō ā hīm vaēδaiiamahī raθβaēca miiazdaēca* "In order for
>    the cow to be chosen, O Mazdayasnians, Zarathustrians, we make her known to the model and the
>    solid offering." (Vr.4.2)

Occasionally the function of the infinitive is unclear:

> *yō janaṯ Hitāspəm ... **vazaiδiiāi*** "Who slew Hitāspa while(?) driving (in a chariot)." (after Yt.15.28)

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**EXERCISES 13**

1. Write in Avestan script the nom. voc., acc., gen., and dat. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

aēta- haoma- duraoša-, Rāman- xᵛāstra- [neut.], vaŋᵛhī- Dāitiiā-, astuuaitī- gaēθā-, auua- yazata-bərəzaṇt-, imā- zaoθrā- gaomauuaitī-, kauuaē(ca)- karapan-(ca).

2. Write in Avestan script the present indicative forms of juua-, jaɣna-, hišta-, kiriia-, pərəsaniia-, darəzaiia-.

3. Analyze and translate into English:

Yt.10.106
āaṯ azəm maniia *manaŋha [instr.]
nōiṯ mašiiō gaēθiiō stē
aojōᵃ mainiiete dušmatəm
   a. For aojiiō here and in the following?

yaθa miθrasciṯ mainiiauuō
aojō mainiiete humatəm
nōiṯ mašiiō gaēθiiō stē
aojō mraoiti dužūxtəm
yaθa miθrasciṯ mainiiauuō
aojō mraoiti hūxtəm
nōiṯ mašiiō gaēθiiō stē
aojō vərəziieiti dužuuarštəm
yaθa miθrasciṯ mainiiauuō
aojō vərəziieiti huuarštəm

Yt.5.41
tąm yazata mairiiō tūiriiō fraŋrase ...
satə̄ aspanąm aršnąm
hazaŋrə̄ [F1 hazaŋre] gauuąm
baēuuarə anumaiianąm

Yt.5.42
āaṯ hīm jaiδiiaṯ
auuaṯ āiiaptəm dazdi mē
arəduuī sūre anāhite
yaθa azəm auuaṯ xᵛarənō apaiiemi
yim vazaite maiδim
zraiiaŋhō vouru.kašahe
yaṯ asti airiianąm daxiiunąm
zātanąm azātanąmca
yaṯca ašaonō zaraθuštrahe

Y.16.7
xᵛanuuaitīš ašahe varəzō yazamaide
yāhu [loc. pl. f.] iristanąm uruuąnō šāiiaṇte

yå ašāunąm frauuašaiiō
vahištəm ahūm ašaonąm yazamaide
raocaŋhəm vīspō.xᵛāθrəm
   Cf. RV.7.49.4b (to the waters)
   víśve devå yǻsū́rjam mádanti

Y.16.8
xšuuīδa āzūiti yazamaide
tacaṯ.āpa uxšiiaṯ.uruuara
āzōiš daēuuō.dātahe hamōistri
auuaŋ́hå mūš auuaŋ́hå pairikaiiāi
paitištātaiiaēca paitiscaptaiiaēca
paititarətaiiaēca paitiiaogəṯ.ṯbaēšahiiāica
ašəmaoɣaheca anašaonō
sāstraheca pouru.mahrkahe

Y.68.12
dāiiata vaŋᵛhīš āpō
māuuaiiaca zaoθre yazəmnāi
ahmākəmca mazdaiiasnanąm frāiiazəmnanąm
hašąmca hāuuištanąmca
aēθrapaitinąmca aēθriianąmca
narąmca nāirinąmca
apərənāiiūkanąmca kainikanąmca
vāstriiāuuarəzanąmca

Y.68.13
yōi vaŋhaθra framainiieṇte
vītarə.ązahiieheca paiti
vītarə.ṯbaēšahiieheca paiti
haēnaiiåsca vōiɣnāuiiō
auruuaθaēibiiasca parō ṯbišiiaṇbiiō [abl.]
razištahe paθō aēšəmca vaēδəmca
yō asti razištō ā ašāṯ [abl.]
vahištəmca ahūm ašaonąm
raocaŋhəm vīspō.xᵛāθrəm

4. Read from the manuscripts, transcribe and translate into English:

Vr.12.2-3 (= VrS.16.6-7: from *humaiia upaŋhå* to *varštuuanąmca*);
in ADA V_IrS 4025_Ave991 and Vr_IrS 2104_MZK2
K7 pdf.

5.Transcribe and translate into English:

Y.8.4

𐬨𐬀𐬥𐬀𐬵𐬉 · 𐬀𐬵𐬎𐬭𐬀𐬵𐬉 · 𐬨𐬀�zdꜳꜳꜳ

Note: manahe is loc. sg.

Y.9.2

after Y.10.8

Y.35.1

Vr.3.5

a. K7a 𐬀𐬵𐬎𐬭𐬀𐬵𐬉.

Vr.15.1

Note: *varəzāṯ* abl. with *pairi*.

Yt.17.5

V.3.2

4. Identify the dative forms in the litany and explain how they are formed:

Y.1.2
niuuaēδaiiemi haṇkāraiiemi
vaŋhauue manaŋhe ašāi vahištāi
xšaθrāi vairiiāi spəṇtaiiāi ārmatəe
hauruuaṯbiia amərətaṯbiia
gə̄uš tašne gə̄uš urune
āθre ahurahe mazdå yaētuštəmāi aməšanąm
    spəṇtanąm

Y.1.3
niuuaēδaiiemi haṇkāraiiemi
asniiaēibiiō ašahe ratubiiō
hāuuanə̄e ašaone ašahe raθβe
niuuaēδaiiemi haṇkāraiiemi
sāuuaŋhə̄e vīsiiāica ašaone ašahe raθβe

Y.1.4
niuuaēδaiiemi haṇkāraiiemi
rapiθβināi ašaone ašahe raθβe
niuuaēδaiiemi haṇkāraiiemi
frādaṯ.fšauue zaṇtumāica ašaone ašahe raθβe

Y.1.5
niuuaēδaiiemi haṇkāraiiemi
uzaiieirināi ašaone ašahe raθβe
niuuaēδaiiemi haṇkāraiiemi
frādaṯ.vīrāi daxiiumāica ašaone ašahe raθβe

Y.1.6
niuuaēδaiiemi haṇkāraiiemi
aiβisrūθrimāi aibigaiiāi ašaone ašahe raθβe
niuuaēδaiiemi haṇkāraiiemi
frādaṯ.vīspąm.hujiiātə̄e zaraθuštrō.təmāica ašaone
    ašahe raθβe

Y.1.7
niuuaēδaiiemi haṇkāraiiemi
ušahināi ašaone ašahe raθβe
niuuaēδaiiemi haṇkāraiiemi
bərəjiiāi nmāniiāica ašaone ašahe raθβe

Y.1.8
niuuaēδaiiemi haṇkāraiiemi
māhiiaēibiiō ašahe ratubiiō
aṇtarə.måŋhāi ašaone ašahe raθβe

niuuaēδaiiemi haṇkāraiiemi
pərənō.måŋhāi vīšaptaθāica ašaone ašahe raθβe

Y.1.9
niuuaēδaiiemi haṇkāraiiemi
yāiriiaēibiiō ašahe ratubiiō
maiδiiōizarəmaiiāi ašaone ašahe raθβe
niuuaēδaiiemi haṇkāraiiemi
maiδiiōišəmāi ašaone ašahe raθβe
paitišhahiiāi ašaone ašahe raθβe
niuuaēδaiiemi haṇkāraiiemi
aiiāθrimāi fraouruuaēštrimāi varšniharštāica ašaone
    ašahe raθβe
niuuaēδaiiemi haṇkāraiiemi
maiδiiāiriiāi ašaone ašahe raθβe
niuuaēδaiiemi haṇkāraiiemi
hamaspaθmaēdaiiāi ašaone ašahe raθβe

Y.1.10
niuuaēδaiiemi haṇkāraiiemi
vīspaēibiiō aēibiiō ratubiiō
yōi həṇti ašahe ratauuō
θraiiasca θrisąsca nazdišta pairiš.hāuuanaiiō
yōi həṇti ašahe yaṯ vahištahe
mazdō.frasāsta zaraθuštrō.fraoxta

Y.1.11
niuuaēδaiiemi haṇkāraiiemi
ahuraēibiia miθraēibiia bərəzəṇbiia
aiθiiajaŋhaēibiia ašauuanaēibiia

Y.1.12
niuuaēδaiiemi haṇkāraiiemi
aiβiiō vaŋᵛhibiiō

Y.1.19
niuuaēδaiiemi haṇkāraiiemi
vīspaēibiiō ašahe ratubiiō

niuuaēδaiiemi haṇkāraiiemi
vīspaēibiiō vaŋhuδābiiō yazataēibiiō
mainiiaoibiiasca gaēθiiaēibiiasca

5. Translate into Avestan and write in Avestan script:

1. He assigns power to Order.
2. He assigns Order to the sustainer of Order.
3. He assigns Order to us, the Revitalizers.
4. I call upon the life-giving Orderly Gāθās, whose power is from the Models; I call (upon them) for me for my own soul, for protection, for watching, for guard, for overseeing.
5. I established O Zarathustra Spitamid, yonder star Tištriia for yonder witch, the one of bad seasons, for (her) resistance, for (her) obstruction, for (her) overcoming, for responding to her animosities.
6. To whom among us does he give that gift for ever and ever?
7. Zarathustra, do not show this poem other than to a father or a son or a brother german.
8. Whom did you consult with, you, O Ahura Mazdā? Whom did you show the *daēnā* belonging to Ahura Mazdā and Zarathustra?
9. Then Ahura Mazdā said: (With) beautiful Yima with good herds, O Orderly Zarathustra, him I consulted with, I, Ahura Mazdā, him I showed the *daēnā* belonging to Ahura Mazdā and Zarathustra.
10. Then for Yima, for (his) rule, three hundred winters passed (= came together); then this earth became full for him of small and large animals and men.

## **VOCABULARY 13**

aδāitiia-: not according to the law
aēša-: seeking, searching
aēθriia-: student
aiβi, auui, aoi: to (+ acc.)
aiβiiāmatəma-, superl. of aiβiiāma- < aiβi-ama-: most forceful, most overpowering
aiβiiāxštra-: overseeing
aiβi.stao-/stu-: to praise
aiβi.zuzao-/zuzu-: to call upon(?)
aniiaṯ: other than
anumatēe inf. of anu.maniia-
anu.maniia- < √man: to *help along with one's thought
anu.mrao- < √vak: to *help along with one's speech
anuuarštēe inf. of anuuərəziia-
anuuərəziia- < √varz: to *help along with one's actions
anuxtēe inf. of anu.mrao-
aṇtarəstā-: standing/located in between (e.g., heaven and earth)
apaiia- < √āp: to reach, obtain
apaŋharštēe, inf. of apaŋhərəza- < √harz: to remit, forgive
araθβiia-: not according to the ritual models
aršuuacastəma- < vacah-: speaking the straightest speech
aršuxδa-: straight-spoken
aš.xrāxᵛanutəma-: ?

ašəmaoγa-: obscurantist, heretic (lit. someone who obscures Order)
aṯciṯ: and then
auua.dāraiia-: keep, apply (one's ear [etc.] to), + dat.
auuaŋᵛhabda- < *xᵛabda-: to sleep
azāta-: unborn (= not yet born)
āfiia-, pass. of āp-: to be reached
āfrasåŋha-, āfrasåŋᵛhaṇt- < *a-fra-: uninterrupted
āmrū-: imperfect with augment of mrū- or ā-mrū-
ā.pərəsa-, apərəsa- < √pars/fras mid.: to consult with (+ dat.)
āsitō.gātu-: who has not lain on a bed
āθrauuaṇt-: containing a fire
ā...yāsa- < √yā mid.: to invite
āzi-: *competition (daēuuic)
āzuiti- f.: fat oblation
Baβri-: name of a mythical land
baēšaziia- < baēšaza-: to heal
bišaziia- < bišaz-: to be a doctor, practice medicine
brāza-: to shine, glow
bušiia-, fut. of bauua-
cinah-/cinas-/ciš- (< *ciš-) < √caēš: to assign, refer (sth. to sth.)
darəzaiia- < √darz: to chain
daiia- < *dāiia- < √dā: to place, give
Dāitiiā-, vaŋᵛhī- D°: the good Dāitiiā "the lawful one," name of the river flowing through Airiiana-Vaējah-

dāθra- n.: gift

draoman- n.: *incursion (?)

fiiaŋᵛha-: to hail (snow)

fra.daēsaiia- < √daēs: to show

fra.maniia-: to *stay settled *or* to hope (?)

frasruta-: recited; famed < frasrāuuaiia-

frašuta- < fraš́āuuaiia-: move forward

frāda- (frāδa-): to further

frā...hunao- (hunuua-) < √hao: to press forth

frā ... visa- < √vaēs: declare oneself ready

frāiiašəθβa- < √yaz: which should be sacrificed (to)

frāšmō.dāiti- f., hū ~ : sunset

gaomauuaṇt-: containing milk (cows?)

gərəβnā-, grəβnā- = gəuruuaiia-

γžarə.γžara-: to gurgle, rush (water)

haδō.zāta-: german (about siblings)

hamōistrī-: (female) adversary

harəθra-: watch, guard

°hauruua-: guardian

haxman- n. < √hak: following, company

hācaiia- < √hak: to induce (to: + infinitive)

hāuuana- (dual): mortar and pestle

hāuuišta-: student

hāuuōiia-, hāuuaiia-°, haoiia-: left (side)

hərəza < √harz: to let loose, leave, let (through the
  haoma filter) > to filter (the haoma)

hiṇca- < √haēc/hic: to pour

hišmara- < √hmar act.: to list, report

Hitāspa-: name of a legendary figure

hunuuaṇt- present participle of hunao-

huta-, past participle of hunao-

huuąθβauuaṇt-: containing good herds

irista- < √raēθ/iriθ: to "depart," die

irišiia- < √raēš/riš: to be harmed

išarə: instantly

jaγna- < √jan/γn: to smash to pieces

jahikā-: wicked woman

jāmaiia- < √gam/jam: to make go, chase

jąθβa- < √gan/jan: which should be smashed

kainikā-: young woman

karša- < √kar: to till, plow

karšiia- < karša-: that ought to be tilled, plowed

kərəṇta- < √kart: to cut

maiδim < maiδiia-: in the middle (of + gen.)

mainiuuasah- > maniiuuasah-

maniiuuasah-, maniiauuasah-, mainiuuasah-: whose
  place is in the other world

mąθβa- < √man: which should be thought

mimarəxša- < √mark mid.: to wish to destroy

muš f.: *mouse

naēšiia-, fut. of naiia-: to lead

naiia- < √naē/nī: to lead

nāiriuuaṇt-: containing a wife

nəmō < nəmah- n.: homage to! (+ dat. [gen.])

nipātəe, inf. of nipā- < √pā: to protect

nišaṇharətəe, inf. of ni...har- < √har: to watch, guard

ništaiia- < √stā: to order

ništāta-, past part. of ništaiia-

pairi.dāraiia- < √dar: to keep away from

paitiiaogəṯ.ṯbaēšahiia-: responding to the
  animosities (of sb.)

paitiscaptəe, inf. of *paitišcaṇb- < √skaṇb/scaṇb: to
  obstruct

paitištātəe, inf. of paitištā- < √stā: to withstand

paititarətəe, inf. < √tar: to overcome

para.cinah-/cinas- < √caēš: to assign, refer (sth. to
  sth.)

pərənāiiu-: adult

pərəsaniia-: to discuss

puθrauuaṇt-: containg a son, sons

ratumaṇt-: containing (the word) ratu

ratu.xšaθra-: whose command is according to/hails
  from(?) the models

raθβiia-: according to the ritual models

rāzaiia- < √rǎz mid.: to straighten, arrange

sācaiia- < √sak: to teach

sixša- < √sak: to learn

sraošiiā-: punishment

staoma-: praise

staoman- n.: strength

Staota Yesniia: name of an Avestan text

staoθβa- < √stao: which should be praised

stərəθβaṇt-: paralyzing, stunning

susruša- < √sru: to wish to hear

š́āiia- mid.: to be at peace

tacaṯ.āp(a)-: making the water flow

tašan-: fashioner

tərəsa-, pp. taršta- < √tars/θrah: to become afraid

θβərəsa-, pp. θβaršta- < √θβars: to cut, set (date)

θrąfδa- < √θrąp-: who should be satisfied

θrima-: prosperity

θrisatō.zəma- n.(?): 300 years

upa.mrao-/mru- < √mrao/mru mid.: to invoke

upaṇhā- (?): *linkage

uxšiiaṯ.uruuara-: making the plants grow

uzaiiara-: "afternoon"

uz.daδā- < √dā: to set up

vaēda-: finding, possession

vaŋhaθra-: dwelling place

varəz- f.: invigorant

varəza-: performance, cultivation

varštuua- < √varz: which should be performed

vaxəδβa- (vaxδβa-) < √vak: which should be spoken

vaxəδra- n.: speech organ

vaxšiia-, fut. of vac-

vāstriia- fšuiiaṇt-: cattle grazer (as well as) cattle tender, herdsman

vāstriiāuuərəz-: cattle grazer

vərəθraγna- n.: victory

viiāuuaṇt-, f. viiāuuaitī-: shining

viiāxman- n.: debate, verbal contest(?)

viiāxmaniia- < viiāxman-: to *debate

viṇda- < √vaēd: to find

visa- < √vaēs mid.: to declare oneself ready (for: + dat.; to do: + inf.)

visə.baxta-: distributed by towns

vītarə.ązahiia-: overcoming constrictions

vītarə.ṯbaēšahiia-: overcoming hostilities

viθuš- < √vaēd: knowing

vohumaṇt-: containing (the word) vohu

xšnaoθβa- < √xšnao: who should be satisfied

xšnaoθra- n.: winning the favor/satisfaction (of)

xšnāsa- < √xšnā/zān: to know

xšnuman- n.: winning the favor/satisfaction (of)

xšuuiδ- m.: milk

xᵛanuuaṇt-: sunny, full of sun

yaētuštəma- √yat: who the most often has taken up his assigned position

yāhu loc. plur. fem: in which

yātu.manah-: a sorcerer's mind

yātumaṇt-: possessed by sorcerers

yuxθa- < √yaog: which should be yoked, harnessed

zaoiia- < √zbā or √zao: that ought to be invoked *or* libated to

zaraniia- < √zar: to be(come) angry

zāta-: born

zrazdāiti- f.: faith

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# LESSON 14

## PHONOLOGY

**Lengthening of *a* and shortening of *ā*.**

Changes in vowel length that are found frequently throughout the corpus and therefore must be genuine linguistic features include shortening of *ā > a* and lengthening of *a > ā*, both in initial and internal position:

  *a* is lengthened:

    for rhythmic reasons (?) in initial syllable in:

      *āiia < *aiia* in the expression *āiia zəmā* "throughout this earth," *ākərən- < *akərən-* "did" (augmented form, see Lesson 19), *ārəitimca* (= *ašimca*, P.39), *āfrasåŋha-, āfrasåŋᵛhaṇt- < a-fra-sāh-* "uninterrupted," *āsitō.gātu- < a-sita-* "who has not lain on a bed";

      *xštāuuaiiō* vs. *xštəuuiβiiō*;

    after *ii* in *mašiiāka-* for *\*mašiiaka-* and *mašiiānąm* for *\*mašiianąm*.

  *ā* is shortened:

    often before *ii*: *aiiaoš < āiiu-*, OInd. *āyu-*; *zaiia-*, OInd. *jāya-*;

    probably before *uu* in *nauuāza-*, cf. OInd. *nāvājá-*;

    sometimes in the middle participle in *-āna-* and other words in *-āna-*: *aojana-, stauuana-*, etc.; *gaoδana-*;

    in initial syllable when an enclitic is attached to the word: *apəmca < āpəm*; *haθrəmciṯ < hāθrəm* (N.91), *starasca < stārō*; *zauuarəca < zāuuarə* (Y.71.8);

    in the course of declension or when receiving suffixes in antepenultimate or earlier syllables or when the word was unaccented (e.g., vocative): *azinąm* from *āzī-* "fertile/pregnant (cow)" (FO.3h), *pazaŋᵛhaṇt-* "(broad-)chested" *< \*pāzah-* "chest," *Spitāmō* but *Spitama, Spitamahe; Sauuaŋ́he* but *Sāuuaŋ̄he; aδauuō < āδu-* "grain";

    occasionally elsewhere: *apuθrā-* "having no sons" (V.3.24) or "pregnant" *< \*āpuθrā-* (V.15.5, 8).

    Note: The first three changes are common also in eastern Middle Iranian (Sogdian and Khotanese).

  *ā* becomes *āa* or *a* in the thematic ending of the ablative *-āṯ*, which becomes *-āaṯ* before enclitic °*ca >* *-āaṯca*, but (not consistently) *-aṯ* before the postposition *haca > -aṯ haca* (but always *ašāṯ haca*, and some others).

## Consonant alternations: *š ~ rət*

The letter <š> was originally designed to represent the combination of unvoiced allophone of *r* (*hr*) + following *t* (see Lesson 3). It must therefore originally have alternated in regular fashion with *rət*, but in the extant texts we only see remnants of this alternation, such as in *aša-* "Order" ~ *astuuaṯ.ərəta-* "he through whom Order will have bones" (Vocabulary 3) and *ašim* "reward" ~ *ārəitimca* (P.39), beside *ašimca*.

## NOUNS

### Ablative

The characteristic ending of the ablative singular is *-ṯ*, before which the stem vowel of the *a*-stems is lengthened to give *-āṯ*. This ending—with the preceding *-aii-*—was also used by fem. *ā*-stems. There are no examples of abl. sing. of masc. *ā*-stems.

In the other declensions the ablative is obtained by substituting *-ṯ* for the original *-h* (*-s*°)/*-š* of the genitive, e.g., *bərəzaṇt-* "high": *bərəzatō* (*< °-ta-h*) ⟹ *bərəzata-ṯ*; *gairi-* "mountain": *garōi-š* ⟹ *garōi-ṯ*; *barəsman-* "barsom": *\*barəsman-h* (*> barəsmą̇*) ⟹ *\*barsman-t > barəsmən*; *nar-* "man": *\*nr̥-š* (*> narš*) ⟹ *\*nr̥-t* (*> nərə-ṯ*).

Sometimes we find *-a* added to the ending (*-āδa*, *-aēδa*[?], *-məṇda*) with the specific meaning "all the way to, up to and including(?), throughout": *xšaθrāδa* "throughout (Yima's) reign," *paitiš.xᵛarənāδa* "up to and including the jaw(?)," *drujō vaēsməṇda* "(all the way) to the entrance hall (*vaēsman-*) of the Lie" (Yt.10.86).[5] Forms in *-aēδa* are less certain (perhaps *\*aiβišitaēδaca* and *\*upašitaēδaca* in Yt.19.6 < *°šiti-*, but *āxštaēδa* in V.3.1 could also be a verbal form < *ā-stā-* rather than from *āxšti-*).

[The ablative singular was originally identical with the genitive in all declensions except the *a*-declension. In Young Avestan, however, there are no certain examples of genitive forms used as ablative.]

The ablative plural and dual are identical with the dative plural and dual.

The endings of the sing. are:

| | *a*-stems | *ā*-stems f. | *ī*-stems | | |
|---|---|---|---|---|---|
| Sing. | -*āṭ*, -*āδa* | -*aiiāṭ* | -*iiāṭ* | | |

| | *i*-stems | *u*-stems | *au*-stems | *u²*- and *ū*-stems | cons.-stems |
|---|---|---|---|---|---|
| Sing. | -*ōiṭ*, [-*aēδa*?] | -*aoṭ* | -*aoṭ* | -*uuaṭ* (-*βaṭ*) | -*aṭ*, -*ṭ* |

Vowel stems

| | *a*-stems | *ā*-stems f. | *ī*-stems f. | | |
|---|---|---|---|---|---|
| Sing. | *haomāṭ* | *daēnaiiāṭ* | *ašaoniiāṭ*, *vaŋhuiiāṭ*, *amauuaiθiiāṭ* | | |

| | *i*-stems | *u*-stems | *ao*-stems | *u²*stems | *ū*-stems |
|---|---|---|---|---|---|
| Sing. | *frauuašōiṭ* | *zaṇtaoṭ* | *gaoṭ*, *daṅhaoṭ* | *raθβaṭ* | *tanuuaṭ* |

Notes:

The masc. *paṇtā-* has the thematized abl. sing. *paṇtaṭ*.

The *ā*-stem *haēnā-* has dat.-abl. plur. *haēnəbiiō* in Yt.10.93 in anticipation of the following *draoməbiiō* < *draoman-* "\*incursion."

The fem. *ušā-* has abl. sing. *ušaiiāṭ*.

The *aē*-stem *Raγaē-/Raji-* has the abl. sing. *Rajōiṭ* (Y.19.18).

The form *ziiānaiiaēca* in Y.12.2 may be for *ziiānaiiaṭca* (cf. *auuaṭbiiō* for *auuaēibiiō*, lesson 13), instead of *ziiānōiṭca*(?).

Consonant stems

| | *druj-* | *ap-* | *xšap-* | *zam-* | *vis-* | *tāt*-stems |
|---|---|---|---|---|---|---|
| Sing. | *drujaṭ* | *apaṭ* (*āpaṭ*) | *xšapaṭ* | *zəmaṭ*, *zəmāδa* | *visaṭ* | *iriθiiąstātaṭ* |

Notes:

The thematic ablative *zəmāδa* (or *paiti zəmāδa*) is used in the meaning of "throughout the earth, all over the earth." There are no examples of abl. forms of *ziiam-*.

*n*-stems

| | *°jan-/°γn-* | *asan-* | *xšapan-* | *marətān-* |
|---|---|---|---|---|
| Sing. | *°γnaṭ* | *ašnāaṭ°* | *xšafnāaṭ°* | *marəθnaṭ* |

| | *uuan*-stems | | *man*-stems: | |
|---|---|---|---|---|
| Sing. | *ašaonaṭ* | *yunaṭ* | *cašmanaṭ* | **barəsmən** , **vaēsmənd**a |

*ṇt*-stems

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[5] See de Vaan 2001.

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| Sing. | *druuataṯ* | *ṯbišiiaṇtaṯ* |

*r*-stems

| Sing. | *āθraṯ* | **nərəṯ** |

*h*-stems

|       |             | *daδuuah-* |
| Sing. | *manaŋhaṯ* | *daθušaṯ* |

Note: The abl. sing. of *nāh-* "nose" is *nåŋhanaṯ (haca)*, cf. gen. sing. *åŋhānō < āh-* "mouth."

*iiah*-stems

Comparatives in *-iiah* are declined like regular *h*-stem, with long stem only in the nom. sing. masc. and nom.-acc. plur. neut. Not all forms are attested. Examples (*maziiah-* "greater," *frāiiah-* "more (numerous)," *āsiiah-* "faster"):

|          | m.          | n.       |
|----------|-------------|----------|
| Sing.    |             |          |
| nom.     | *maziiå*    | *maziiō* |
| acc.     | *maziiaŋhəm* |         |
| dat.     | *maziiaŋ́he* |         |
| Plur.    |             |          |
| nom.-acc | *maziiaŋhō* | *maziiå* |
| gen.     | *maziiaŋhąm* |         |
| dat.-abl. | *frāiiəbiiō* |        |
| Dual     |             |          |
| nom.-acc. | *āsiiaŋha*  |        |

**ADJECTIVES**

**Feminine of h-stems**

The feminine of *h*-stem adjectives is formed by adding *-ī-* to the (weak) stem, e.g.: *yātumanahī-*; *maziiehī < *maziiahī-*, but *vahehī- < *vahiiahī-*; *daδušī- < daδuuah-/daδuš-* (perfect participles, see Lesson 20).

**The comparative**

Comparatives are made with the suffixes *-tara-* or *-iiah-* (< *-i̯ah-*). These two kinds of comparative correspond to the two kinds of superlative in *-təma-* or *-išta-* (Lesson 12).

The comparative in *-tara-* is formed by attaching this ending to the stem of the adjective with appropriate *sandhi* before the ending. Adjectives with ablauting suffixes take the weak stem (cf. the superlatives, lesson 12).

The comparative in *-iiah-* is made from the root in the full grade, also with appropriate *sandhi*. Adjectives with suffixes lose these in this type of comparative.

1. Examples of comparatives in *-tara-* (cf. the corresponding superlatives in Lesson 9):

| *amauuaṇt-* "forceful" | *amauuastara-* | *amauuastəma-* |
| *baēšaziia-* "healing" | *baēšaziiō.tara-* | *baēšaziiō.təma-* |
| *hubaoiδi-* "fragrant" | *hubaoiδitara-* | *hubaoiδitəma-* |
| *huiiašta-* "well sacrificed to" | *huiiaštatara-* | |

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| vərəθrajan- "victorious" | vərəθrająstara- | vərəθrająstəma- |
| yāskərət- "competitive" | yāskərəstara- | yāskərəstəma- |

Note: See also on the superlative, Lesson 12.

2. Examples of comparatives in *-iiah-*:

| aka- "evil" | aśiiah- (< *ač-i̯ah-) | acišta- |
| | | |
| āsu- "fast" | āsiiah- | āsišta- |
| pouru- "much" (< *pr̥H-u-) | frāiiah- (< *praH-i̯ah-) | fraēšta- (< *praH-išta-) |
| vaŋhu- "good" | vahiiah-, vaṅhah- | vahišta- |
| | | |
| masita- "long" | masiiah- | masišta- |
| mazāṇt- "big" | maziiah- | mazišta- |
| spəṇta- "beneficial" | spaniiah- | spᵊništa- |
| | | |
| taxma- "firm" (< *tn̥-k-ma-) | tąšiiah- (< *tanč-i̯ah-) | taṇcišta- |
| | | |
| srira- "beautiful" (< *sriH-ra-) | sraiiah- (< *sraiH-i̯ah-) | sraēšta- (< *sraiH-išta-) |
| stura- "stout, strong" (< *stHu-ra-) | staoiiah- (< *stHau̯-i̯ah-?) | stāuuišta- (< *staHu̯-išta-) |
| uɣra- "strong" | aojiiah- | aojišta- |
| | | |
| buiri- "plentiful" (< *dbuH-ri-) | baoiiah- (< *dbau̯H-i̯ah-) | dbōišta- (<*dbᵊu̯išta- <*dbauH-išta-) |

## PRONOUNS

### Pronouns in the ablative

Personal pronouns:

| | 1st | 2nd | 3rd pers. = "this" | |
| | | | masc., neut. | fem. |
| Sing. | maṯ | θβaṯ | ahmāṯ, ahmaṯ | aṅhāṯ |
| Plur. | ahmaṯ | yušmaṯ, xšmaṯ | aēibiiō | ābiiō |

The demonstrative pronoun *ima-* "this" = 3rd pers.

The demonstrative pronoun *auua-* "that"     The demonstrative pronoun *aēta-* this":

| | masc., neut. | fem. | masc., neut. | fem. |
| Sing. | auuahmāṯ | auuaṅhāṯ | aētahmāṯ | - |
| Plur. | auuaēibiiō | | - | - |

The relative pronoun *ya-* "who, which":    The interrogative pronoun *ka-* "who, what?":

| masc., neut. | | fem. | masc., neut. | fem. |
| yahmā̆ṯ | yeṅhāṯ | | - | - |
| yaēibiiō | yābiiō | | kaēibiiō | - |

**VERBS**

**The future**

The future stem is formed by adding the suffix *-sịa- > -hiia-/-šiia-* to the root in the full grade (with appropriate *sandhi*). Exception: √bao has the zero grade *bŭ-*. The future is rare in Avestan.

Examples:

|  | Root | Present stem | Future |
|---|---|---|---|
| *-hiia-* | √dā "give, place" | *daδā-* | *dāhiia-* |
|  | √van "win" | *vana-* | *vaṅha-* (< *vaŋ-hiia-*) |
|  | √zan "be born" | *zaiia-* (< *zṇH-ịa-*) | *ząhiia-* (< *zanH-hiia-*) |
| *-šiia-* | √naē "lead" | *naiia-* | *naēšiia-* |
|  | √sao "make full of life" | *sāuuaiia-* | *saošiia-* |
|  | √hao "press (haoma)" | *hunauu-/hunu-* | *haošiia-* |
|  | √varz "perform" | *vərəziia-* | *varəšiia-* (< *varz + šiia-*) |
|  | √harz "release, filter" | *hərəza-* | *harəšiia-* |
|  | √bao "become" | *bauua-* | *bušiia-* |

**SYNTAX**

**Uses of the ablative**

1. The ablative of movement away from

The basic function of the ablative is to express movement away from.

> *aēša druxš yā nasuš upa.duuąsaiti **apāxəδraēibiiō naēmaēibiiō***
> "This demoness, the Nasu, *attacks from the northern regions." (V.7.2)
> ***durāṭ** haca **ahmāṭ nmānāṭ durāṭ** haca **aṅhāṭ visaṭ durāṭ** haca **ahmāṭ zaṇtaoṭ durāṭ** haca **aṅhāṭ daṅhaoṭ***
> *aγå iθiiejå vōiγnå yeiṇti*
> "(May) the evil dangers (and) scourges go far away from this house, far away from this village, far away from this tribe, far away from this land." (Y.57.14)
> *yā amauuaiti fratacaiti **Hukairiiāṭ haca barəzaŋhaṭ** aoi zraiiō Vouru.kašəm*
> "... who, powerful, flows forth from tall Hukairiia to the Vourukaša sea." (Yt.5.96)

Note the genitive + ablative with *us.stao-* " to remove someone (gen.) from something (abl.) through praise of it" (?):

> *us gə̄uš stuiiē **tāiiāaṭcā hazaŋhaṭcā***
> *us mazdaiiasnanąm vīsąm ***ziiānaiiaṭcā** [ms. ziiānaiiaēcā] **vīuuāpaṭcā***
> "By my praise of the cow I remove (it) from theft and violence,
> (by my praise) of the houses of Mazdayasnians (I remove them) from damage and devastation." (Y.12.2)

2. The ablative expresses comparison "than"

> **auua dāmąn yazamaide yā həṇti paoiriiō.dāta paoiriiō.fraθβaršta*
> ***ašnāaṭ**ca **apāaṭ**ca **zəmāaṭ**ca **uruuaraiiāaṭ**ca **gaoṭ**ca **huδåŋhaṭ***
> "We sacrifice to those creatures who are those created first, fashioned forth first
> (earlier than) the sky, the water, the earth, the plant, and the cow giving good gifts" (after Vr.7.4)

Note the use of the ablative after forms of *aniia-*, "other than":

*aniiō **ahmāṯ*** "other than he (who)"
*aniiō **θβaṯ** yaṯ **Zaraθuštrāṯ*** "Other than you, Zarathustra." (V.2.2)

3. The ablative of yielding
   The ablative is used to express that before which one yields, gives in to, flees from (cf. *pairi*, *parō* in no. 5):

   ***θβaēšāṯ*** *frā.nǝmaite* "He yields before hostility"

4. The ablative of time and place
   The ablative (often with -*a*) is used to express time and place throughout which, all the way up to:

   *yaṯ kǝrǝnaoṯ aṅhe **xšaθrāδa** amarš̌aṇta pasu vira*
      "... that he made throughout his reign animals and men indestructible." (Y.9.4)
   ***asnāaṯ***ca **xšafnāaṯ**ca tātå āpō auua.barǝṇte "Day and night the falling waters pour down." (Yt.5.15)
   ***zǝmāδa*** *uzuxš̌iieiṇti uruuarå* "Plants grow up all over the earth." (Yt.13.10)

5. The ablative with pre-/postpositions
   The ablative is used with the pre-/postpositions *aδairi* "(just) under," *ā* to express "all the way to," *haca* "from, acc. to" (also with "fear"), *paiti* "at, beside, next to, from," *parō* "before" (also: to bow/flee/yield *before*) and "because of," *pairi* "from" (to protect *from*, prevent *from*):

   ***aδairi*** *\*kaš̌āibiia* [ms. kaš̌aēibiia] "under the armpits" (N.67)
   *aš̌āṯciṯ **haca*** "According to Order."
   *aš̌āṯ **haca** yaṯ vahištāṯ* "According to (what is) best Order."
   *ā vahištāṯ aṇhaoṯ ā vahištāṯ aš̌āṯ ā vahištaēibiiō raocǝbiiō* "All the way up to the best existence, to the best Order, to the best lights." (Y.19.6)
   *nasiieiti haθra frakǝrǝsta ahmaṯ **haca** nmānāṯ āhitiš* "The pollution disappears from this house as soon as it is produced." (Y.10.7)
   ***haca** āθraṯ **haca** apaṯ **haca** barǝsmǝn frastairiiāṯ **haca** nǝrǝbiiō aš̌auuabiiō*
      "(Away) from the fire, from the water, from the barsom that is to be spread out, from the Orderly men." (after V.3.16-17)
   ***haca** hū vaxšāṯ **ā** hū frāšmō.dātōiṯ* "From the *blazing up of the sun until the setting of the sun." (Yt.5.91)
   *frauuaš̌aiiō ... yå **haca** Gaiiāṯ Marǝθnaṯ **ā** saoš̌iiaṇtāṯ vǝrǝθraɣnaṯ* "(We sacrifice to) the fravashis .. from (that of) Gaiia Marǝtan to (that of) the victorious Revitalizer." (Y.26.10)
   *frastarǝtāṯ **paiti** barǝsmǝn uzdātāṯ **paiti** haomāṯ*
   *raociṇtāṯ **paiti** āθraṯ srāuuaiiamnāṯ **paiti** Ahunāṯ Vairiiāṯ*
      "Beside the barsom spread out, beside the haoma set up, beside the blazing fire, beside the Ahuna Vairiia as it is recited." (Yt.10.91, Afr. 4.5)
   *frā nō nipāhi āi Sraoš̌a aš̌iia huraoδa **pairi** druuataṯ mahrkāṯ **pairi** druuataṯ Aēšmāṯ*
   ***pairi** druuaṯbiiō haēnǝbiiō ... Aēšmahe **parō** draomǝbiiō*
      "You protect us, O well-shaped Sraoš̌a with the rewards, from destruction (caused by those) possessed by the Lie, from Wrath possessed by the Lie, from (enemy) armies possessed by the Lie, from the *incursions of Wrath!" (after Y.57.25)
   *yōi maiδiianąm **parō** xᵛarǝtōiṯ gāθå nōiṯ srāuuaiieiṇti*
      "(those) who do not recite the Gāθās because of consumption of intoxicating beverages." (N.11)

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But note *pairi* + acc. with *āiiasa-* "take":

*gaomaēzəm aiiasōiš zaraθuštra* **gaom pairi uxšānəm** "you shall take (opt.) urine from a bull: (V.19.21)

Note the ablative of person and thing in:

*hō nōiṯ tarštō frānāmāite* **θβaēšāṯ parō daēuuaēibiiō** "he does not yield, frightened, before the hostility
(coming) from the *daēuua*s" (Y.57.18; cf. locative in Lesson 19)
*nipātū* **pairī daēuuāaṯcā ṯbaēšaŋhaṯ maṣiiāaṯcā**
"Let it protect us from *daēuua* and man (and their) hostility" (Y.58.2)

## 6. Genitive forms for ablative

There are a few genitives that are used—apparently—for the ablative. It is doubtful, however, that we are
dealing with archaisms from the time when the gen. = abl. More probably we have to do with late mistakes.

*taršta* **təmaŋhō** *duuarənti* "Frightened they run (all the way down) into (their) darkness." (Y.57.18)
*haca* **kauuōiš Haosrauuaŋhahe** "From Kauui Haosrauua." (Yt.15.32)
An abl. *\*kauuōiṯ* is not attested.
*apaduuaraṯ Aŋrō Mańiiuš haca* **zəmaṯ** *yaṯ* **paθanaiiå skarənaiiå duraēpāraiiå**
"The Evil Spirit ran away from the wide, round earth with distant borders." (Yt.17.19)
Cf. the correct forms Yt.10.95 *ańhå zəmō yaṯ paθanaiiå skarənaiiå dūraē.pāraiiå.*
*raēkō mē haca* **ańhå zəmaṯ** *vaŋhō kərənaoiti*
"He who shall win(?) makes me exiled from this good earth" (Yt.17.20)
*vaŋhō* may be fut. of *van-* "win," nom. sing. masc., see Lesson 17.

## 7. Dative forms for ablative

We sometimes see dative forms in *-āi* or genitive forms in *-å* instead of ablative in *-āṯ*. As vacillation
between the endings is seen in the manuscripts, this is probably a matter of scribal error.
Examples:

*paoiriiąm gərəząm gərəzata Ašiš vaŋᵛhi yā bərəzaiti haca* **apuθrō.zańiiāi jahikaiiāi**
"The first complaint good Aši the exalted complained about the non-child-bearing wicked woman."
(after Yt.17.57)
*auua paδō ... dāraiiaδβəm dāitiianąm šiiaoθnanąm* **varəzāi** *pairi aδāitiianąm* **varəzāi**
"Apply your feet ... to the performance of lawful deeds, (keep them) away from the performance of
unlawful ones!" (Vr.15.1)
*yahmāṯ* **kahmāṯciṯ** (mss. *kahmāṯciṯ* and *kahmāiciṯ*) *naēmanąm vātō āθrō baoiδim vī.baraiti*
*ahmāṯ* **kahmāiciṯ** *naēmanąm paiti.jasaiti ātarš Ahurahe Mazdå*
"From/to whatever side the wind disperses the fragrance of the fire,
from/to that side the fire of Ahura Mazdā goes." (after V.8.80)

Note also:
V.13.31:
*aētahmāciṯ* L4, K1 (Pahlavi Videvdad, 13th cent.),
*aētahmāṯciṯ* Mf2, Jp1 (Iran. Vid. Sade, 16th cent.),
*aētahmāiciṯ* L2, Br1, L1 (Ind. Vid. Sade, 17th-18th cent.).

Yt.11.14: *daēnaiiå* F1; *°aiiāi* Jm4 (1352), K20;
Yt.19.87: *vispa.tauruuaiiå* F1; *°taouruuaiiāṯ* J10; *vispe.taouruuaiiāi* D.

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**Comparison with *yaθa* "as, than"**

Comparison can also be expressed with *yaθa* "than," notably when the thing compared is not a noun or pronoun. To emphasize the comparative function, *ahmāṯ* may be added before *yaθa*.

Example:

> *āaṯ Yimō imąm ząm vī.šåuuaiiaṯ aēuua θrišuua **ahmāṯ** masiiehim **yaθa** para ahmāṯ as*
>   "Then Yima made this earth go apart by one-third [instr.] larger than it was before." (V.2.11)
> *āaṯ dim dadąm auuå̄ṇtəm ... **yaθa** mąmciṯ yim Ahurəm Mazdąm*
>   "Then I made him just as great as (I made) myself, Ahura Mazdā." (Yt.10.1)

**Uses of the future**

The functions of the future are similar to those of the prospective subjunctive (see Lesson 15): imminent future, intention, or obligation.

Examples:

> *haomanąmca **harəšiiamnanąm** yōi **harəšiieṇte** raθβe bərəzaite yaṯ Ahurāi Mazdāi ašaone*
>   "And of the haoma (plants) which are to be filtered, which are about to be filtered for the exalted Model, Ahura Mazdā, the sustainer of Order." (Vr.12.1)
> *nōiṯ huškō huškāi **sraēšiiete*** "Dry (matter) shall not be mixed into dry (matter)" (V.8.34)
> *zātanąmca **ząhiiamnanąm**ca* "Of those born and those to be born." (Y.4.5)
> *vispaca huuaršta šiiaoθna yazamaide varštaca **varəšiiamna**ca* "And we sacrifice to all well-performed acts, both those (already) performed and those going to be performed." (Y.57.4)
> *zaoθranąm uzdātanąm uzdātanąm **uzdāhiiamnanąm*** "Of the libations that have been set up, those that have been (already) set up and those going to be set up." (Vr.9.1)

> *haoma sūra spəṇta ašauuana*
> *ašaiia uzdāta ašaiia **uzdāhiiamna***
> *ašaiia aiβi.vaēδaiiamna ašaiia ***aiβi.vaēsiiaṇta*** [ms. *aiβi.vaēδiiaṇta*]*
> *ašaiia hunuuana ašaiia **haošiiaṇta***
>   "the haomas rich in life-giving strength, life-giving, Orderly,
>   (those) which are set up in Orderly fashion and (those) which will be set up in Orderly fashion,
>   being *allocated in Orderly fashion and (those) which will be *allocated in Orderly fashion,
>   (those) which are being pressed in Orderly fashion and (those) which will be pressed in Orderly fashion..." (Vr.9.3)
>     Note the thematic forms of athematic stems.

## EXERCISES 14

1. Write in Avestan script the nom, voc. (where appropriate), acc., gen., dat., and abl. sing., plur., and dual (where appropriate) forms of the following nouns and adjectives:

> *imaṯ xšaθra-, barəsman- frastairiia-, vazra- xruuišiiaṇt-, haēnā- xruuišiieiṇtī-.*

2. Analyze and translate into English:

| Y.68.11-13 | ahmāi tanuuō vərəθrəm |
|---|---|
| ahmāi raēšca xᵛarənåsca | ahmāi īštīm pouruš.xᵛāθrąm |
| ahmāi tanuuō druuatātəm | ahmāi asnąmciṯ frazaiṇtīm |
| ahmāi tanuuō vazduuarə | ahmāi darəɣąm darəɣō.jītīm |

ahmāi vahištəm ahūm ašaonąm
raocaŋhəm vīspō.xᵛāθrəm
dāiiata vaŋᵛhīš āpō
mãuuaiiaca zaoθre yazəmnāi
ahmākəmca mazdaiiasnanąm frāiiazəmnanąm
haśąmca hāuuištanąmca
aēθrapaitinąmca aēθriianąmca
narąmca nāirinąmca
apərənāiiūkanąmca kainikanąmca
vāstriiāuuarəzanąmca
yōi vaŋhaθra framainiiente
vītarə.ązahiieheca paiti
vītarə.ṯbaēšahiieheca paiti
haēnaiiåsca vōiɣnāuiiō
auruuaθaēibiiasca parō ṯbišiiaṇbiiō
razištahe paθō aēšəmca vaēδəmca
yō asti razištō ā ašāṯ
vahištəmca ahūm ašaonąm
raocaŋhəm vīspō.xᵛāθrəm

**Yt.8.32**
us paiti aδāṯ hištaiti
spitama zaraθuštra
tištriiō raēuuå xᵛarənaŋᵛhå
zraiiaŋhaṯ haca vouru.kašāṯ
us aδāṯ hištāṯ [subj.]
satauuaēsō raēuuå xᵛarənaŋᵛhå
zraiiaŋhaṯ haca vouru.kašāṯ
āaṯ taṯ dunmąn hąm.hištəṇti
us.həṇdauuaṯ paiti garōiṯ

yō hištaite maiδim
zraiiaŋhō vouru.kašahe

**Yt.8.35**
tištrīm stārəm raēuuaṇtəm
xᵛarənaŋhuṇtəm yazamaide
yō auuaδāṯ frauuazāite
xšōiθniiāṯ *hacaᵃ ušaiiāṯ
   a. haiš F1; hiš J10.

dūraē.uruuaēsəm paiti paṇtąm
baɣō.baxtəm paiti yaonəm
fraθβarštəm paiti āfəṇtəm
zaošāi ahurahe mazdå
zaošāi aməšanąm spəṇtanąm

**Yt.8.38**
ā dim paskāṯ anu.marəzatəm
ašišca vaŋᵛhi bərəzaiti
pārəṇdica raoraθa

**Yt.8.47**
āaṯ āpō auua.barəṇte
spitama zaraθuštra
zraiiaŋhāda haca vouru.kašāṯ
tātå uruuāθrå baēšaziiå
tå auuaδa vī.baxšaiti
ābiiō daṅhubiiō səuuištō
yaθa aēm bauuaiti yaštō
xšnūtō friθō paiti.zaṇtō

3. Read from the manuscripts, transcribe, and translate into English:

Y.57.2, 18 (ADA: J2, Pt4, TU1)
Vr.7.3 (ADA: Vr_IndS: 2230_K8; K7 pdf)

4. Transcribe and translate into English:

Y.19.18

ویسسس.(سصسررط :·
اکسرررط.(ویویسط.سیصصرکط.ریسیصررکط.سک(سکۉرکسصا(ط.سرکۉط.
سمیصصکک.ریسیصررکرک.ـتـیسم.سرـسسسم.(سـیطیص.سک(سکۉرکسصا(طیص :·
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Y.65.13-14

𐬥𐬀𐬎𐬀𐬎𐬀𐬀 · 𐬀𐬎𐬀𐬀𐬀𐬀𐬀𐬀 · 𐬀𐬀𐬀𐬀𐬀𐬀𐬀 · ... :

after Yt.1.16, 19

Note: mainiiaoiiā̊ṯ < mainiiauuā-.

Yt.3.13

Yt.5.85

V.3.16

after HN. 2.16

3. Translate into Avestan and write in Avestan script:

1. Then Yima made this earth bigger than it was before that.
2. The firmly running Wind wipes clean the firmament from the right and all around.
3. The waters to be purified flow from the Puitika Sea to the Vouru.kaša Sea.
4. Then Ahura Mazdā said: thirty steps from the fire, thirty steps from the water, thirty steps from the barsom to be spread out, thirty steps from the Orderly men.
5. We sacrifice to the Pre-souls of the sustainers of Order, rich in life-giving strength, who are greater than all gods in the other world, who are stronger, who are braver, who are more powerful, who are more victorious, who are more healing, who are more competitive, who fly right into the middle of the offerings.
6. From the northern region from the northern regions ran forth the Evil Spirit full of destruction, daēuua of daēuuas.
7. The pollution disappears from that house.
8. I shall lead him to the Best Existence, to Best Order, to the Best lights.

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9. May that homage protect us from the hateful daēuua and man.
10. That reward of yours is better than good, this reward of ours is not worse than bad.

## VOCABULARY 14

aδairi prepos.: under (+ abl.)

aiβišiti- f.: settlement(?)

aiβi.vaēδaiia- < √vaid: to *allocate

anu.marəza- < √marz: to follow closely

anusō < √vas/us adv.: against (their) will, having lost their will (?)

aojiiah-, comp. of uγra-

apāxtar-/apāxəδr- (apāxtara-, apāxəδra-) < apāṇk-: northern

auruuaθa-: who does not abide by the deals/agreements (between gods and men)

auua.bara < √bar mid.: to pour down

āδu- m.: grain

āfəṇta-: *road

āhiti- f.: pollution

ārəiti- = aṣi-

āsiiah-, compar. of āsu-

āsitō.gātu- < *a-sita-: who has not lain on a bed

āxštaēδa < āxšti- f.: *in harmony (with: instr.) (?)

āzī-: fertile/pregnant (cow)

baēuuan- n.: 10,000

baγō.baxta-: assigned by the assigner (?)

baoiiah- < buiri-: more (abundant)

baoxtar-: deliverer

barəzah- n.: height, high mountain

caθru.ratu-: having/with four ratus

dašina-: right (opp. left)

dərəzi.takaθra-: firmly running

draojišta-, superl. of druuaṇt-

drəṇjaiiō pres. part. nom. sing. m. of drəṇjaiia-: to learn by heart

druuą̇θiiāṯ for *druuaθiiāṯ fem. of druuaṇt-

dunman- n.: clouds

duraē.uruuaēsa-: the turns of which are in the distance

frakərəsta-, past participle of fra.kərəṇta-

framən.nara-: *encouraging the men, *giving back hope (??)

framən.narō.vira-: *encouraging the men (and) servants(?), *giving them back their hope (??)

fra.stairiia- < fra.stərənā- < √star: which is to be spread out

fraθβaršta- < fraθβərəsa- < √θβars: fashion forth

*frā.nəma- < √nam mid.: to yield (before: parō + abl.)

gaoδana- n.: udder, milk pail(?)

hazah- n.: violence, violent act

hąm.hišta- < √stā mid.: to stand (together), gather (intr.)

hąm.varəiti- f.: *valor

huiiašta-, comp. huiiaštatara-: well sacrificed to

huška-: dry

iriθiiąstāt-: (the fact of) dying, mortality

isāna- pres. part. of isa-: ruling

kaiia nom. pl. m. < ka-

maδəma-: middle

maiδiia-: intoxicating beverage

masiiah-, compar. of masita-: longer

māiiauuaṇt- < māiiā-: *rich in creative magic or *pleasurable (?)

miiazda-: ritual meal

miiezdin-: (possessing, preparing) ritual meals/offerings

nāh-: nose

nāmə̄niš, instr. for nom.-acc. plur. of nāman- + adj. fem. plur.

nipā- < √pā: to protect

pairi.fra.mərəza < √marz: to wipe clean all around

pairiuuāra-: surrounding protection; enclosure, fence, wrap-around porch

paitiš.xᵛarəna- (sing., dual.): cheeks, jaws(?)

paitizaṇta-, past part. of paiti.zān- < √zān/xšnā: to recognize

paouruua.naēma-: the front half/side

parō.arəjastara- < arəjah-: much more valuable

paršta-: back, protection

pata- < √pat: to fall, daēuuic for movement

Pārəṇdī-; goddess of Plenty

pazaŋᵛhaṇt- < *pāzah-: (broad-)chested

Puitika-: name of a sea

puxδa-: fifth

raēkō adv.(?): exiled

Raγaē-/Raji-: Raγā (a city)

raoca- < √raok: to shine, blaze

rao.raθa- < rauua- + raθa-: with fast chariot(s)

Satauuaēsa-: name of a star

sāuuaiia- < √sao: to make swell (with the juices of life), revitalize

spaniiah-, comp. spəṇta-

sraēšiia-, fut. of sirinao- < √sraē: to mix

sraiiah-, comp. of srira-

staoiiah-, comp. of stura-

šiti- f.: dwelling place

taṯ adv.: then, there

tāiia-: theft; cf. tāiiu- "thief"

tāta-: falling; epithet of the heavenly waters

təmah- neut.: darkness

tuiriia-: fourth

ṯbaēšah- adj.: hostile

θβaēša-: fear, terror

θβāṣ̌a-: the firmament; lit. the fast one [OInd. tvarita- "fast"]

θβōrəštar- (Gathic word): (divine) carpenter

θrisata.gāiia-: a distance of thirty steps

upašiti- f.: dwelling place(?)

upauuaza- < √vaz mid.: to fly (up/down) to

uruuāθra-: fine, delicate

Us.həṇdauua-: name of a mountain; (from where) the (seven world) rivers (rise up?)

us.stao-: to remove someone (gen.) from something (abl.) through praise of it(?).

ušā- = ušah- f.

uz.bara- < √bar mid.: ride up, rise

uzuxšiia- < √vaxš: grow up

vaēsman- n.: entrance hall

vahiiah-, vaṇ́hah-, comp. of vaŋhu-

vaiia-: ?

vaṇ́ha-, future of vana- "win"

vaṇ́hah-, comp. of vaŋhu-

varəniia-: *greedy; epithet of a kind of daēuuas

vaxša-: sunrise, lit. blazing up(?)

vazduuar-: fat

vigərəpti-: *captivity (?)

visąsta (corrupt form, cf. visąstəma-): twenty

vispō.mahrka-: all destruction

vitarə.ązahiia-: ability to overcome straits

vitarə.ṯbaēšahiia-: ability to overcome hostilities

viuuāpa-: devastation

xᵛarəiti- f.: consumption (of)

yaona-: way

yaoždiia-: which should be purified

yašta-, past participle of yaza-

zaiia- < √zan mid.: to be born

ząhiia-, future of zaiia- "be born"

zizi.yuš- act. perf. part. < √ziiā(?): *destructive

# LESSON 15

## WORD FORMATION

We have already seen numerous examples of nouns and adjectives derived from other nouns and adjectives by various means, mainly by suffixes, prefixes, or composition. Here a systematic list of the most common suffixes and their functions is given.

### Nouns

-*ah*-: This common suffix makes nouns from verbal roots: *man*- "to think" > *manah*- "thought," *vas*- "to wish" > *vasah*- "a wish."

-*ana*-: This suffix is commonly used to make nouns from verbs, occasionally from adjectives: *haṇjam*- "come together" > *haṇjamana*- "a gathering," *vah*- "dress, don" > *vaŋhana*- "garment"; the function of the suffix in *vahmana*- "performance of hymns" or adjective "caused by the hymn(?)" (Vr.21.3) is unclear.

　Note the three rhyming nouns *masăna*-, *vaŋhăna*-, *sraiiăna*- "greatness, goodness, beauty"(< *masita*-, *vaŋhu*-, *srira*-).

-*ka*-, -*kā*-: This suffix, which became extremely productive in later Iranian languages (as in Sanskrit), is relatively rare in Avestan: *jainī*- "woman" > *jainikā*-, *mašiia*- "man" > *mašiiāka*-, *nāiri*- "woman" > *nāirikā*-.

-*na*-: This suffix makes nouns from verb roots: *yaz*- "to sacrifice" > *yasna*- "a sacrifice," *fras*- "ask" > *frašna*- "question," *xᵛap*- "to sleep" > *xᵛafna*- "a sleep."

-*ta*- m.: This suffix makes (learned?) neuter abstract nouns from adjectives: *yesniia*- "worthy of (receiving) sacrifices" > *yesniiata*-, *ašauuan*- > *ašauuasta*-, and from verbal roots: *staota*- "*praise" (in *staota*- *yesniia*-) and *sraota*- "*hearing" (Vr.21.3).

-*tar*-: This common suffix makes agent nouns from verbal roots: *dā*- "to establish" > *dātar*- "establisher, Creator," *zao*- "to libate" > *zaotar*- "libator," *bar*- (act.) "to carry" > *barətar*- (< *bartár*-) "carrier," *bar*- (mid.) "to ride" > *bāṣar*- (< *bár-tar*-) "rider."

-*tāt*- f. "-dom, -ty": This suffix makes abstract nouns from adjectives. It is very common: *hauruua*- "whole" > *hauruuatāt*- "Wholeness," *upara*- "superior" > *uparatāt*- "superiority," *yauuaē* "eternal" > *yauuaētāt*- "eternity."

-*ti*- f.: This extremely common suffix makes action nouns from verb roots (weak stem): *stu*- "to praise" > *stuiti*- "praising," *cit*- "to make one's mark, be brilliant(?)" > *cisti*- "insight, illumination"(?).

-*θβa*- n.: This suffix makes nouns from a few nouns and adjectives: *aŋhu*- *ratu*- > *aŋhuθβa*- *ratuθβa*- "*ahu*-ship, *ratu*-ship," *vaŋhu*- "good" > *vaŋhuθβa*- "goodness."

-*θra*-, -*θrā*-: These suffixes usually make nouns denoting tools (occasionally products) from verb roots: *vah*- > *vastra*-, *vak*- > *vaxəδra*-, *vaz*- > *važdra*- (< *u̯ajʰ-tra*- < *u̯eĝʰ*-), *zao*- > *zaoθra*-, *zaoθrā*-, *az*- > *aštrā*- (< *aj-tra*- < *aĝ*-).

-*θā*-: This rare suffix makes nouns from verb roots: *gā*- > *gāθā*-, *ci*- > *ciθā*-.

### Adjectives

-*a*-: This suffix replaces the thematic vowel of *a*- and *ā*-stems and is added to all other stems. *i*-and *u*-stems may or may not take full grade of the stem suffix (*aii*, *auu*): *maniiu*- > *maniiauua*-, **Naru*- > *Narauua*- "son/descendant of Naru." Some words take *vriddhi*: *kauui*- > *kăuuaiia*-; *huzaṇtu*- "of good tribe" > *haozą̇θβa*- "belonging to a good tribe," *husrauuah*- "having good fame" > *haosrauuaŋha*- "good fame,"

-*aēna*-, f. -*aēinī*-: This suffix is used to make adjectives of nouns denoting material: *aiiah*- "bronze" > *aiiaŋhaēna*- "(made) of bronze," **baβra*- "beaver" > *baβraēna*- "(made) of beaver-skin," *ərəzata*- "silver" > *ərəzataēna*- "(made) of silver." On the fem. forms in -*ī*-, see Lesson 12.

-*ăna*-, -*āni*-: These suffixes denote "son/descendant of": *Jāmāspa*- > *Jāmāspana*-, **Āθβiia*- > *Āθβiiāni*-.

*-i-*: This suffix makes adjectives from nouns, among them patronyms: *Zaraθuštra- > zaraθuštri-*. It is usually accompanied by *vriddhi* of the first syllable: *ahura- > āhuiri-* "belonging to Ahura (Mazdā)," *hauuana-* "haoma pressing" > *hāuuani-* "(time of day) pertaining to the haoma pressing," *vərəθraγna-* "victory, god of victory > *vārəθraγni-* "victorious," *mazdaiiasna- > (dānā-) māzdaiiasni- (māzdaiiesni-)* "the *daēnā* of the Mazdayasnians."

*-ina-*: This suffix makes adjectives of a few nouns: *vacah- > vacahina-, maēša-* "sheep, widder," *maēšī-* "ewe" > *maēšina-*. — Note especially adjectives from nouns denoting time divisions: *ham-* "summer" > *hamina-, rapiθβā-* "noon" > *rapiθβina-, ušah-* "dawn" > *ušahina-, uzaiiara-* "afternoon" > *uzaiieirina-*; but *zaiiana-* "of winter."

*-ta-*: This suffix makes adjectives from a few nouns: *hukərəp- > hukərəpta-, *pᵃtarə* "wing" > *patarəta-* "winged."

*-θa-*: This suffix makes verbal adjectives (Lesson 14).

*-θβa-* (*-tuua-* after sibilant): This suffix makes verbal adjectives (Lesson 13).

*-θβaṇt-* (*-tuuaṇt-* after sibilant) < *-t-uuant-*, see *-uuant-*.

*-θiia-*: This suffix makes adjectives from prepositions: *aiβi > aiβiθiia-, pasca > pascą̇θiia-*.

*-uuan-* m.: This is a rare suffix: *ašā̆uuan-* "sustainer of Order, Orderly" < *aša-* (fem. *ašaonī-* and *ašāuuairī-*; before suffixes, *ašā̆uuan-* has weak stem *ašauuat-*, e.g., *ašauuas-ta-*); *āθrauuan-* (weak stem *aθaurun-*), title of a priest.

*-uuaṇt-/-maṇt-* (after *u*): These common suffixes make adjectives from nouns meaning "equipped with, containing": *drug- > druuaṇt-, xratu- > xratumaṇt-*. With preceding *-t-*: *star-* "to stun" *stərəθβaṇt-* "stunning, paralyzing," *para.pat-* "fly away" > *para.paθβaṇt-* "flying far away."

*-iia-*: This common suffix makes descriptive adjectives from nouns: *haoma- > haomiia* "related to the haoma," *xšaθra-* "command, power," > *xšaθriia-* "commanding," *ratu- > raθβiia-* "according to the *ratu-*," *vis- > visiia-* "pertaining to the *vis-*."—It also makes verbal adjectives (Lesson 14).

*-ra-*: This common suffix makes descriptive adjectives from verbal roots; note that adjectives in *-ra-* lose this suffix before the comparative and superlative endings, as well as when first member of compounds, where it is commonly replaced with *-i-* (so-called Caland forms): *uγra-* "strong" ~ *aojiiah-, aojišta-; tiγra-* "pointed, sharp" ~ *tiži.aršti-* "with sharp spear."

### NOUNS

**Instrumental**

The ending of the instrumental sing. is *-a*, except in *i-* and *u-*stems, which have *-i* and *-u* (beside *-uua*). The plur. ending is regularly *-biš*, except in *a-*stems, which have the ending *-āiš*.

In the *ā-*declension the element *-aii-* is again inserted before the ending in the sing.

The modifications in connection with the plural ending *-biš* are the same as in the dative-ablative.

> Note: The Sanskrit ending *-ena* is not found in Avestan.

Note that, in Young Avestan, the instrumental plural commonly takes the ablative-dative ending *-biiō* instead of the genuine instrumental endings!

Paradigms:

Vowel stems

|  | *a*-stems m., n. | *ā*-stems f. | *ī*-stems | *i*-stems |
|---|---|---|---|---|
| Sing. | *haoma* | *daēnaiia* | *vaŋhuiia* | *paiti* |
| Plur. | *haomāiš* | *daēnābiš* | *vaŋᵛhibiš* | - |

|  | *u*-stems | *u2*-stems | m. *ū*-stem |
|---|---|---|---|
| Sing. | *vohu* | *xraθβa* | *hizuua* |
| Plur. | *auuaŋᵛhiš, vaŋhuš, yātuš* | | *hizubiš* |

Notes:

The instr. sing. of nouns and adjectives in *-iia-* should become *-ⁱe*, which is probably seen in *xᵛaēpaiθe* (mostly corrupted in the mss.) < *xᵛaēpaiθiia-* "own."

Instead of *-uua* we find *-uuō* in *u*-stems (*Rašnuuō, xruui.druuō, bāzuuō*), and *ū*-stems (*hizuuō*).

Feminine *ā*-stems may occasionally have instr. sing. in *-a* (e.g., *iža* Y.60.7; *daēna* V.18.9, H.1.4).

The masc. *ā*-stem *paṇtā-* has instr. sing. *paθa*.

In Avestan, only *-āiš* is attested as inst. plur. ending of *a*-stem nouns. There is no ending corresponding to OPers. *-aibiš* and OInd. *-ebhiḥ*, except the pronoun *aēibiš* (see below).

The instr. plur. form *auuaŋᵛhiš* (< *auuaŋhu-* "un-good") is < *\*auuaŋhuuiš* < *\*aṷaŋhuβiš*; *vaŋhuš* and *yātuš*, if genuine, must be for *\*vaŋhuuiš* < *\*vaŋhuβiš* and *\*yātuuiš* < *\*yātuβiš*. Note also *ažišca* in Yt.5.90, coordinated with instr. plur. forms in *-āiš(ca)*. The ending *-iš* in the *n*-stems (see below) may also have influenced these forms.

*aē-* and *ao*-stems

|  | *raē-* | *yao-* |
|---|---|---|
| Sing. | *raiia* | *yauua* "ever" |

Consonant stems

|  | *vak-/vac-* | *druj-* | *ap-* | *zam-* | *vis-* |
|---|---|---|---|---|---|
| Sing. | *vaca* | *druja* | *apa* | *zəmā* | *visa* |
| Plur. | *vaγžibiš* | - | - | - | - |

Note: The form *zəmā* is monosyllabic (*\*zmā*), hence the vowel is long. It is found in the expression *paiti āiia zəmā* "on this earth." On *vaγžibiš*, see Lesson 13.

*r*-stems

|  | *nar-* |
|---|---|
| Sing. | *nara* |
| Plur. | - |

*n*-stems

|  | *an*-stems | *man*-stems | | *uuan*-stems |
|---|---|---|---|---|
|  | m. | m. | n. | m. |
| Sing. | *uruna* | *Airiiam(a)na* | *maēsmana* | - |
| Plur. | *suniš* | | *nāməniš* | *ašaoniš* |

The instr. plur. forms *nāməniš*, *ašaoniš*, and *suniš* are irregular. The regular forms should end in *-biš* or, at least, *-βiš* or *-uuiš*. It is probable therefore that the forms *\*nāməuuiš* and *\*ašauuəuuiš*, compared with the other oblique plur. forms, instead of being remade into *\*nāməbiš* and *\*ašauuəbiš*, were simply felt to lack an *n*, which was substituted for the intervocalic, "irregular," *uu*. This produced forms that looked like they were made from the weak stem with the ending *-iš*, which may then have spread by analogy. In *ašaoniš* the regular weak stem was then also reintroduced.[6]

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[6] See Skjærvø, 2007.

The original instr. plur. of *span-*/*sun-* "dog" must have been *\*spaβiš*, *\*spauuiš*, *\*spaoiš*/*\*spəuuiš* (< *\*spabiš* < *\*k̂u̯n̥-bhis*), which was remade, for obvious reasons, after the pattern of *ašaoniš*: weak stem + *-iš*.

<u>*h*-stems</u>

|  | *āh-* "mouth" |  | *iiah*-stems | *uuah*-stems |
|---|---|---|---|---|
| Sing. | *åŋha* | *manaŋha* | - | *daδuša* |
| Plur. | - | *manə̄biš* | *maziiə̄biš* | - |

<u>*n̥t*-stems</u>

|  | *an̥t*-stems | act. pres. parts. | *uuan̥t*-stems |  | *man̥t*-stems |
|---|---|---|---|---|---|
| Sing. | *bərəzata* | - | *surunuuata*, *stərəθβata* |  | *gaomata* |
| Plur. | - | - | - |  | *yātuma̧tbiš* |

The form *surunuuata* "with audible (sacrifice)" is the only form of this word and can be from *surunuuan̥t-* or *surunuuata-* (cf. *yazata-*). Other *uuant*-stems include the pronominal adjectives *auuan̥t-* "this much/great," *auuauuan̥t-* "that much/great," and *yauuan̥t-* "as much/great," with instr. *auuata*, *auuauuata*, and *yauuata*, which is also a conjunction "for as long as."

<u>*n̥k*-stems</u>
The forms *parāca, fraca, vica, tarasca* are probably to be analyzed as *para*, etc., + *-ca* in most instances, but occasionally they seem to be instr. sing. of *n̥k*-stems (*parān̥k-, viian̥k-*).

<u>*š*-stems</u>
A few stems end in *-iš* or *-uš*. The nouns are all neuter, but a few compounds have fem. forms.
Paradigms (*snaiθiš-* "blow," *hadiš-* "seat," *nasuš-* "carrion," *arəduš-* a degree of sin):

Sing.

|  |  |  |  |
|---|---|---|---|
| nom.-acc. | *snaiθiš* |  | *arəduš, nasuš* |
| gen. |  | *hadišas°* (*hadišahe*) |  |
| instr. | *snaiθiša* |  | *arəduša* |
| abl. |  |  | *arədušaṯ* |

Plur.

|  |  |  |
|---|---|---|
| nom.-acc. |  |  |
| gen. | *snaiθiš a̧m* | *arəduša̧m* |

Dual
  dat.-instr.-abl.  *snaiθižbiia*

Note *niδā.snaiθiš əm* (fem.) Y.12.9; *xᵛā.stairiš xᵛā.barəziš* (acc. plur. neut. for masc.?) V.6.51.

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**PRONOUNS**

</div>

**Instrumental**
The only specifically "pronominal" form in the instrumental is the ending *-na* instead of *-a* in the sing. of masc. and neut.pronouns:

<u>Personal pronouns</u>

|  | 1st | 2nd | 3rd pers.<br>masc., neut. | fem. |
|---|---|---|---|---|
| Sing. | - | *θβā* | *ana* | *aiia, āiia* |
| Plur. | - | *xšmā* | *āiš, aēibiš* | - |

Demonstrative pronouns

The demonstrative pronoun "this" = 3rd pers.

The demonstrative pronoun "that":

|       | masc., neut. | fem. | masc., neut. | fem. |
|-------|--------------|------|--------------|------|
| Sing. | *auua*       | -    | *aēta*       | -    |
| Plur. | *auuāiš*     | -    | -            | -    |

Relative and interrogative pronouns

|       | The relative pronoun "who, which" | | The interrogative pronoun "who, what?": | |
|-------|--------------|------|--------------|------|
|       | masc., neut. | fem. | masc., neut. | fem. |
| Sing. | *yā*         | -    | *kā, kana*   | -    |
| Plur. | *yāiš*       | -    | -            | -    |

**VERBS**

**The subjunctive**

The forms of the subjunctive are very similar to those of the indicative. Generally speaking the subjunctive is obtained from the indicative by lengthening the thematic vowel of thematic conjugations and adding a thematic vowel in athematic conjugations. The subjunctive forms of athematic verbs are therefore formally often indistinguishable from thematic indicative forms. To further distinguish between the two moods, athematic verbs frequently adopt thematic subjunctive endings.

The principal difference in the endings is the *n* in the 1st sing. instead of *m*. The subjunctive uses indiscriminately primary or secondary endings in the active.

Present subjunctive active

|       | | Athematic | | Thematic | |
|-------|---|--------------|------------------------------------------|--------------|-------------------------|
| Sing. | | | | | |
| 1     | *-a*      | *aŋha (< ah-), mrauua* | | |
|       | *-āni*    | *janāni, kərənauuāni, daθāni* | *-āni*   | *azāni, jasāni* |
|       | *-(ii)eni* | *aiieni* | *-(a)iieni* | *baṇdaiieni* |
| 2     | *-ō*      | *aŋhō* | *-āhi (-āi)* | *barāhi, frasaocaiiāhi* |
| 3     | *-aṯ*     | *aŋhaṯ, hunauuaṯ, daθaṯ* | *-āṯ* | *barāṯ* |
|       | *-aiti*   | *aŋhaiti (aŋhāiti)* | *-āṯ, -āiti* | *jasāiti* |
| Dual  | | | | | |
| 3     | | | | *-aiiatəm* | *vīcaraiiatəm* (N.61?) |
| Plur  | | | | | |
| 1     | | | | *-āma* (?) | *viṇdāma* |
| 3     | *-ən*     | *aŋhən, daθən, kərənaon* | *-ąn* | *barąn* |
|       | | | | *-åṇti* | *baråṇti* |

Note: The 2nd sing. thematic form *-āi* for *āhi* is not infrequently found in late manuscripts, where it may reflect the pronunciation of the scribes.

Present subjunctive middle

Sing.

| | | | | |
|---|---|---|---|---|
| 1 | | | -āi | yazāi |
| | -āne | mrauuāne, kərənauuāne, frauuarāne | -āne | yazāne |
| | | | -(a)iiene | hācaiiene |
| 2 | | | -åńhe | pərəsåńhe, frapāraiiåńhe |
| 3 | -aite | ərənauuataē°, daθaite | -āite | yazāite, paiδiiāite |
| Plur | | | | |
| 3 | -aṇte | vərənauuaṇte | -åṇte | yazåṇte, paiθiiåṇte |

**SYNTAX**

**Uses of the instrumental**

The main use of the instrumental is to express means and instrument and in expressions signifying "according to, with respect to, because of."

1. The instrumental of means

*Kərəsāspō **aiiaŋha** pitum pacata*
"Kərəsāspa cooked his noon meal in (< by means of) a metal (pot)." (after Y.9.11)
***ana θβā yasna** yazāne*
"I shall sacrifice to you with this sacrifice." (common formula in the *yašt*s)
*vispaca vohu mazdaδāta ašaciθra āiiese **yešti***
"And I muster by my sacrifice all good things established by Ahura Mazdā (and) which hail from Order."
*vispəm ašauuanəm **aiia \*ratufriti** huuāuuaiiaŋhəm jasəṇtəm paiti.barāhi*
***humatāišca huxtāišca huuarštāišca***
"You shall receive every Orderly one coming \*with good strength(?) with this satisfaction of the Models (and) with well-thought (thoughts), well-spoken (words), and well-performed (deeds)." (Y.55.4)
*yō Aēšməm **stərəθβata snaiθiša** vixrumaṇtəm xᵛarəm[a] jaiṇti*
"He who smites Wrath with a stunning weapon a bloody wound." (Y.57.10)
    a. See Lesson 8, Accusative no. 5.

*yazəṇta θβąm mazdaiiasna **pasubiia staoraēibiia vaiiaēibiia patarətaēibiia***
"The Mazdayasnians sacrificed to you with small and large livestock, with small(?) birds and large(?) birds." (after Yt.10.119)
*yō imąm ząm aiβi.vərəziieiti Spitama Zaraθuštra **hāuuōiia bazuuō dašinaca***
***dašina bāzuuō hāuuaiiaca** upa hē gaonəm baraiti*
"He who tills this earth, O Spitama Zarathustra, with the left arm and the right, with the right arm and the left, she brings him profit." (V.3.25)
***\*xᵛaēpaiθe** (mss. °paiθa) **hizuuō** "With one's own tongue" (Yt.19.95)

Note constructions with figura etymologica:

*aṇtarəca druuaṇtəm āmruta **aiia aṇtarə.uxti***
"And he 'interdicted' the one possessed by the Lie by this interdiction." (Y.19.15)

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## 2. The instrumental of reason, cause

*yō gāθå asrāuuaiiō*[a] *ąsta vā **tarō.maiti** vā tanum piriieiti*
 "He who (goes) without reciting the Gāθās out of evilness or because he despises them, forfeits his
 body." (N. 41)
  a. Nom. sing. masc. of the pres. part., see Lesson 17.

## 3. Instrumental of respect

**masana**ca **vaŋhana**ca **sraiiana**ca
 "In size, goodness, and beauty." (Yt.19.58, etc.)
*āaṯ dim daδąm auuåṇtəm **yesniiata** auuåṇtəm **vahmiiata** yaθa mąmciṯ yim Ahurəm Mazdąm*
 "Then I made him just as great in sacrifice-worthiness, as great in hymn-worthiness as myself, Ahura
 Mazdā." (Yt.10.1)
*āaṯ Yimō imąm ząm vī.śåuuaiiaṯ **aēuua θrišuua***
 "Then Yima made this earth go apart by one-third." (V.2.11)

## 4. Instrumental of accompaniment and separation
 The instrumental is used with the verb "to follow" and in the expression (*sarəm*) *vī.mrao-* "to say off
(association with), to say one will have nothing to do (with)," and some other expressions of separation,
deprivation:

*yaṯ vispe aniie maδåŋhō **Aēšma** haciṇte **xruui.druuō***
*āaṯ hō yō Haomahe maδō **aṣ̌a hacaite uruuāsmana** (x*ᵛ*aēṛaiθe)*
 "because all other intoxications are accompanied by Wrath with the bloody club,
 while that intoxication of the haoma is accompanied by Order (as its) enjoyment (as its own)." (Y.10.8,
 Yt.17.5)
*vī **daēuuāiš aγāiš** sarəm mruiie*
 "I swear off association with the evil *daēuua*s." (Y.12.4)
*(Miθrəm ...) yim driγušciṯ \*aṣ̌ō.ṯkaēšō* [ms. °*ṯkaēša*] *apaiiatō **hauuāiš dātāiš** bāδa ustānazastō zbaiieiti
auuaŋ́he*
 "(Miθra ...) whom especially the poor (man) whose guidance is Order, deprived of his rights, ever and
 again, with hands upstretched, invokes for help" (Yt.10.84)

## 5. Instrumental with prepositions
 The instrumental is used with prepositions such as *haδa* "together with," *haθra* "with," *maṯ* "with," *paiti*
"down to, close to," *upairi* "above":

*āca paraca pərəsaite **haδa \*Miθra haδa Rašnuuō***
 "He deliberates back and forth with Miθra and Rašnu." (Yt.14.47)
*həṇtəm ā.staoiti **haθra ana gāθβiia vaca***
 "He praises the present (haoma) with this Gathic word." (Y.10.19)
*us mē pita haomāi draonō frǝrǝnaoṯ Ahurō Mazdå aṣ̌auua haŋᵛharǝne **maṯ hizuuō** hōiiūmca dōiθrǝm*
 "My father, Orderly Ahura Mazdā, sent forth as food offering to me, Haoma, the jaw together with the
 tongue, as well as the left eye." (Y.11.4)

*aiiaŋhaēnāiš kərətāiš **azdibiš** paiti auua.kərəṇta* "With metal knives, cut (it) down to the bones!"
 (V.4.50)
*θβā paiti zī haxəδrəm daiδe vahištəm vərəθraγnəmca ahuraδātəm*
 "For in/near you I get best company, as well as Victory established by Ahura Mazdā." (Yt.10.80)

*upairi **aniiāiš srauuāiš***
  "Above (all) other words." (V.5.22)

Note the wrong endings (genitive and ablative) with *haδa* in this sentence:

*darəγəmciṯ aipi zruuānəm upa surąm frašō.kərəitim **haδa suraiiå vaŋhuiiå frašō.kərətōiṯ***
  "For a long time after, up to the Perfectioning, rich in life-giving strength, together with the good
  Perfectioning, rich in life-giving strength" (Y.62.3)

6. Instrumental plural with dative-ablative endings

*yō yuiδiieiti **māzaniiaēibiiō** haδa **daēuuaēibiiō***
  "Who fights with the giant *daēuua*s." (Y.57.17)

*frastuiiē **humatōibiias**cā **huxtōibiias**cā **huuarštōibiias**cā*
*mąθβōibiias**cā **vaxəδβōibiias**cā **varštuuōibiias**cā*
*aibigairiiā daiθe vispā humatācā huxtācā huuarštācā*
*paitiriciiā daiθe vispā dušmatācā dužuxtācā dužuuarštācā*
  "I praise (them = the Models) with well-thought (thoughts), well-spoken (words), and well-performed
  (acts),
  with the (thoughts) to be thought, with the (words) to be spoken, with the (acts) to be performed;
  I accept as worthy of being praised in song all (thoughts) well-thought, (all words) well-spoken, (all
  acts) well-performed;
  I accept as worthy of being relinquished all (thoughts) badly thought, (all words) badly spoken, (all
  acts) badly performed." (Y.11.17)
    Note the OAv. features of this text: the long final vowels; the ending *-ōibiias°* = *-aēibiias°*; intervocalic *b* and *g*
    in *aibigairiiā*.

**Uses of the subjunctive**
  The 1st person subjunctive usually means "I want to do, let me do." In general, the subjunctive is used
about the future in questions and in a variety of subordinate clauses.

1. Subjunctive 1st person

*pairi dim* (for *šē*?) ***tanauua** azəm yō Ahurō Mazdå uruuānəm haca vahištāṯ aŋhaoṯ*
  "I, Ahura Mazdā, shall stretch (spin?) his soul away from the Best Existence." (Y.19.7)
*azəm tē gaēθå **frāδaiieni** azəm tē gaēθå **varəδaiieni***
*azəm tē **visāne** gaēθanąm θrātāca harətāca aiβiiāxštaca*
  "I shall further your herds, I shall make your herds grow, I shall be ready to be the protector, overseer,
  and supervisor of your herds." (V.2.5)
*uta azəm **apa.barāni** uua šuδəmca taršnəmca haca Mazdå dāmabiiō*
  "And let me remove both hunger and thirst from Mazdā's creations." (Yt.9.10)

2. Subjunctive in questions (deliberative subjunctive)

*kana yasna θβąm **yazāne***
  "With what sacrifice shall I sacrifice to you?"
*kō mąm **stauuāṯ** "Who shall praise me?"*
*kō hō **aŋhaṯ** ... yō ... "Who shall he be ... who ...?"*

3. Subjunctive in subordinate clauses

*āaṯ yō nā hiš hubərətå* **barāṯ** *... hō* **aŋhāiti** *zazuštəmō*
   "Then the man who treats them well ... he shall be the most successful one." (Yt.13.18)
*yaṯ yauuō* **daiiāṯ** *āaṯ daēuua xᵛīsən*
   "When the barley is made (= formed), then the demons (start to) sweat" (V.3.32)


*aom jaiδiiaṯ auuaṯ āiiaptəm dazdi mē Vaiiuš yō uparō.kairiiō*
*yaṯ nā*[a] *nōiṯ* **nijanāṯ** *arša Airiianąm daẋiiunąm xšaθrāi haṇkərəmō Haosrauua*
*yaθa azəm* **uzaiieni** *haca kauuōiš Haosrauuaŋhahe*[b]
   "(Auruuasāra) asked him: "Give me that boon, O Vaiiu of superior work,
   that the stallion of the Ariian lands may not strike *us/me down, Haosrauua, the ... for command,
   that I may get the better of Kauui Haosrauua!" (Yt.15.32)
      a. *nā* appears to be either for *nō* "us" or for *mā* "me." – b. Gen. for abl.
*yauuata zaota* **yazāite** *...*
*kuθra bauuāṯ hitō.hizuuå yezi anarəθe* **yazāite** *...*
*kuθra tå friiō bauuąn*
   "... as long as the libator sacrifices (to you, O waters) . ...
   Where shall the one with bound tongue be if he sacrifices in *unorderly fashion? ...
   Where shall those friendships/satisfactions be ..."
   (Y.65.9)

4. Subjunctive of exhortation (3rd person)
   The subjunctive is used in the 3rd person to express exhortation or duty, especially in ritual instructions:

*auuaδa aētaδa aētahe šiiaoθnahe yaθa vaēθəṇti*
*yaθa aētahmi aŋhuuō yaṯ astuuaiṇti*
*satō.virəm vaēməm anusō* **paiδiiāite**
*aošaŋᵛhaiθiiåsə tanuuō masiiō vā ahmāṯciṯ*
   "There and here (he is guilty) of this act as they shall know (him to be worthy of such punishment as)
   when in this bony existence [loc.],
   let him fall unwillingly onto a rock a hundred men high
   —(having forfeited?) his mortal body—or more than that." (V.4.52)


**EXERCISES 15**


1. Write in Avestan script the nom. voc., acc., gen., dat., abl., and instr. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

*hauuana- aiiaŋhaēna-, srira- vastra-, snaiθiš- tiγra-, garəmā- āp-, gaona- yauuaēsū-, Tištriia-maniiauua- yazata- raēuuaṇt- xᵛarənaŋᵛhaṇt-, Aēšma- xruui.dru-.*

2. Write in Avestan script the present subjunctive forms of *ā.pərəsa-, aiβi.vərəziia-, maδaiia-, frāšnao-*.

3. Analyze and translate into English:

Y.12.4
vī daēuuāiš aγāiš \*auuaŋ^vhīš^a

    a. auuaŋhūš J2, J3; auuaŋhīš Mf4 (with u above ī),
       Pt4, K5; auuaŋhuš S1, YS, IVS.

anarətāiš akō.dābīš sarəm mruiiē
hātąm draojištāiš
hātąm paošištāiš
hātąm auuaŋhutəmāiš
vī daēuuāiš vī daēuuauuaṯ.bīš
vī yātuš vī yātumaṯ.bīš
vī kahiiācīṯ hātąm ātarāiš
vī manəbīš vī vacəbīš
vī šiiaoθanāiš vī ciθrāiš
vī zī anā sarəm mruiiē
yaθanā drəguuātā rąxšaiiaṇtā

Yt.13.1
mraoṯ ahurō mazdå
spitamāi zaraθuštrāi
aēuua tē zāuuarə aojasca
x^varənō auuasca rafnasca
framrauua ərəzuuō spitama
yaṯ ašaonąm frauuašinąm
uγranąm aiβiθūranąm
yaθa mē jasən auuaŋhe
yaθa mē barən upastąm
uγrå ašaonąm frauuašaiiō

Yt.13.2
åŋhąm raiia x^varənaŋhaca
vīδāraēm zaraθuštra
aom asmanəm
yō usca raoxšnō frā.dərəsrō
yō imąm ząm āca pairica buuāuua

    a. perf. of √bao.

mąnaiiən ahe yaθa vīš aēm
yō hištaite mainiiu.stātō
haṇdraxtō dūraē.karanō
aiiaŋhō kəhrpa x^vaēnahe
raocahinō aoi θrišuuå

Yt.13.3
yim mazdå vaste vaŋhanəm
stəhrpaēsaŋhəm mainiiu.tāštəm
hacimnō \*miθra^a rašnuca

    a. Mss. °θrō.

ārmaitica spəṇtaiia
yahmāi nōiṯ cahmāi naēmanąm
karana pairi.vaēnōiθe

Yt.19.43 (about Kərəsāspa)
yō janaṯ snāuuiδkəm
yim sruuō.zanəm asəŋgō.gāum
yō auuaθa viiāxmaniiata
apərənāiiu ahmi nōiṯ pərənāiiu
yezi bauuāni pərənāiiu
ząm caxrəm kərənauuāne
asmanəm raθəm kərənauuāne

Yt.19.44
auuanaiieni spəṇtəm mainiiūm
haca raoxšna garō.nmāna
uspataiieni aŋrəm mainiiūm
ərəγata haca dužaŋ^vha
tē mē vāšəm θaŋjaiiåṇte
spəṇtasca mainiiuš aŋrasca
yezi mąm nōiṯ janāṯ
naire.manå kərəsāspō
təm \*janaṯ^a naire.manå kərəsāspō

    a. Mss. janāṯ.

V.3.13
dātarə gaēθanąm astuuaitinąm ašāum
kō bitīm imąm ząm mazišta xšnaoma xšnāuuaiieiti
āaṯ mraoṯ ahurō mazdå
yaṯ bā paiti fraēštəm daxma uzdaēza \*vīkanəṇti^a
yahmiia narō irista niδaiieiṇte

    a. mss. vīkaṇti, vikaṇti; vīkaṇte.

V.3.14
mā ciš baraṯ aēuuō yaṯ iristəm
āaṯ yezi šē barāṯ aēuuō yaṯ iristəm
upa vā nasuš raēθβāṯ
nåŋhanaṯ haca cašmanaṯ haca
hizumaṯ haca paitiš.x^varənāδa
frauuāxšaṯ haca frašumakaṯ haca
tē aēšąm paiti sruuī^a

    a. Mss. sruuī, sraoe, sraoi.

aēša druxš yā nasuš upa.duuąsaiti
aiiaoždiia pascaēta bauuaiṇti
yauuaēca yauuaētātaēca

4. Read from mss. and translate
Y.10.9 (ADA: J2, Pt4, TU1)
V.3.15 (L4 pdf., ADA: M3, TU1)

5. Transcribe and translate into English:

Y.16.1

*[Avestan script]*

Y.16.2

*[Avestan script]*

Y.16.3

*[Avestan script]*

Yt.5.62 about Pāuruua

*[Avestan script]*

Yt.5.63

*[Avestan script]*

Yt.8.50

*[Avestan script]*

6. Translate into Avestan and write in Avestan script:

1. Zarathustra asked Ahura Mazdā: With what sacrifice shall I sacrifice to you? With what sacrifice shall I send my sacrifice forth to you?
2. With what sacrifice shall I sacrifice, with what sacrifice shall I send my sacrifice forth to this creation of (yours), Ahura Mazdā?
3. He who sacrifices to you, O good waters, the ladies of the lord, with the best libations, with the most beautiful libations, with libations skillfully strained, with correctly spoken words,
4. give to him, O good waters, possessions and fortunes, as well as to me, the libator who is sacrificing to (you).
5. Thus he spoke, the Evil Spirit giving bad gifts, full of destruction: Zarathustra smashes me with the Ahuna Vairiia, with so great a weapon as (is) a stone the size of a house.
6. He scorches me with the best Order, just like with molten metal.
7. Zarathustra promised (= threatened) the Evil Spirit: O evil-doing Evil Spirit giving bad gifts, I shall smash the creation created by the daēuuas.
8. I shall smash the carrion established by the daēuuas. I shall smash the witch Xnąθaiti.
9. (I) for whom shall be born the victorious Revitalizer from the water (of the) Kąsaoiia, from the eastern region, from the eastern regions.
10. I say I will have nothing to do with the daēuuas, evil, ungood, Order-less, (and) evil-doing. I say I will have nothing to do with the daēuuas, with those possessed by the daēuuas, with sorcerers, with those possessed by sorcerers.

## VOCABULARY 15

aētaδa: here
aēuua (hapax): in this manner(?)
ahąxšta-: innumerable
ahurānī-: lady (of the lord)
aibigairiia- (OAv.): worthy of being received with songs
aiβiiāxštar-: supervisor
aiβiθiia-: (which is) about, around (+ gen.)
aiβi.vərəziia- < √varz: to cultivate
aiiaŋhaēna-: (made) of metal (bronze)
aiiō.xšusta- n.: (molten) metal
anarəta-: Order-less
anarəθe: in unorderly fashion *or* without purpose (?)
aṇtaruxti- f. < aṇtarə.mrao- (Lesson 8): interdiction
aŋhuiiu-: seeking the new/good life (?)
aŋhuθβa- n.: ahu-dom, being the new life
aošaŋᵛhaṇt-: mortal
apaiiata- pp. of apaiiasa- < √yam: to take away
apərənāiiu-: minor (child)
arəduš- n.: a degree of sin
asəŋgō.gauua-: with hands (daēuuic) of stone
asrāuuaiiaṇt- < srāuuaiia- "recite" < √srao/sru: not reciting
aštrā-: goad, horsewhip
aša.cinah-: loving Order
ašaciθra- = ašō.ciθra-: whose seed is Order, which

hails from Order *or* brilliant through Order (like the sun-lit heavenly spaces)
ašō.ṭkaēša-: whose guidance is Order, who has Order as one's guide (?)
auua.kərəṇta- < √kart: to cut down
auuanaiia- < √naē/ni: to bring down
auuaŋhu-: (who gives) no good (things)
āca paraca: back and forth
Āθβiiāni-: son of Āθβiia
ąsta- < aŋra-: evilness
baēšazaδa-: giver of medications
barətar- < √bar act.: carrier
bāδa: *ever and again
bāṣ̌ar- < √bar mid.: rider
bitīm < bitiia-: secondly
caxra-: wheel
daēuuauuaṇt-: possessed by the daēuuas
dahmō.pairi.aŋharšta-: strained by a qualified (Zoroastrian), skillfully strained
daožaŋᵛha- n.: hell
daxma-: dakhma, place for burial
dāta- neut.: (one's) right(s)
dōiθra n.: eye
ərəɣaṇt-: *frightening
ərənao-/ərənu- < √ar: to send on its way
ərəzataēna-: (made) of silver

fra.pāraiia- < √par: to convey (across: tarō, to: acc.)

frasaocaiia- < √saok: to burn

frasastata-: the fact of being famous

frašna- m.: question

frašumaka-: *anus; lit. seam, raphe (the seam between the legs of males) (?)

frauuara- (aorist) subjunctive of fraorənā- < √var mid.: to choose to be

frauuāxš-: protrusion, penis, branch

frā.drəŋjaiia- < √drang: to learn by heart

frāpaiia-, frapaiia- < √āp: to reach

frī- fem.: friendship, satisfaction(?)

gaona-: profit

gāθβiia-: Gathic

hadiš- n.: seat

haṇkərəma-: epithet of Haosrauuah of uncertain meaning

haŋᵛharəna- n. dual: jaw

haomiia-: pertaining to the haoma

haozą̄θβa- n.: being of good tribe

harətar-: guardian, watcher

hauuana- neut.: haoma pressing

haxəδra- < √hak n.: association, company

hātą̄m < haṇt-

hąmina-: (of) summer

hitō.hizuuah-: with bound tongue

hizumaṯ, probably error for *hizuuaṯ < hizū-

hizuuā-/hizū- m.: tongue

husrauuah-: having/with good fame

huškō.zəmō.təma-: where the earth is most dry

huuāuuaiiah-: possessing good/his own *strength (of youth, life) [OInd. váyas-?]

huzaṇtu-: of good tribe

iristō.kaša- < √kart: corpse-cutter

ižā-: milk libation

Jāmāspana-: son of Jāmāspa

kaṇbišta- superl. of kamna-: least

karəta-: knife

katō.masah-: the size of a *house

kāuuaiia- = kauuaiia-: belonging to the kauuis

maδaiia- < √mad mid.: to intoxicate oneself

maēsman- n.: urine

maēša-: sheep, widder

maēšina-: pertaining to sheep

maēšī-: ewe

masą̄na-: greatness

māzaniia-: giant (daēuuas)

nasuš- n.: carrion, carcass

nå̄ŋhan- < nāh- "nose"

niδaiia-, pass. of nidaθa-: lay down

niδā.snaiθiš-: laying down (his/her) weapon(s)

pairi.aŋharšta-, past part. of pairi...hərəza- (see Lesson 6 for the form) < √harz: to filter

pairi.tanao/tanu- √tan: to stretch (spin, weave?) away (from : haca)

paiti.bara- < √bar: to bring back, return (greeting: nəmō), *honor in return (?)

paitiriciia- < √raēk: which ought to be relinquished

paiθiia- = paiδiia- < √pad mid.: to lie down

paošišta-: foulest

para.pata- < √pat: fly away

para.paθβaṇt-: flying far away

pascąθiia-: (which comes from) behind

patarəta- < pta°: winged creatures(?)

piriia- < √par: to pay (with + acc.); tanum piriia-: forfeit one's body

pitu-: food, meat

rafnah- n.: support

Raŋhā-: one of the 7 world rivers [OInd. Rasā-]

raocahina-: shining

ratufriti- f.: satisfaction of the ratus; ritual term referring to the correct arrangement of the ingredients of the ritual

rātā-: gift

rąxšaiia-: to be aggressive(?)

sar- m.: association (with: + instr.)

sata- n.: hundred

satō.vira-: a hundred men (high)

səṇdaiia- < √sand mid.: to take pleasure (in: + instr.)

snaiθiš- n.: blow, weapon

Snāuuiδka-: name of an evil being

sraiiǎ̄na-: beauty

srauuah-: word

sruuō.zana-: belonging to the horned kind

stərəθβaṇt- < √star: stunning, paralyzing

stuiti- f.: praise

surunuuaṇt-: audible

tāpaiia- < √tap: to make burn, scorch

tiži.aršti- < tiɣra-: having/with sharp spear(s)

θaṇjaiia- < √θang/θanj: to pull

θriš: three times

upa.bara- < √bar: to bring

upa...raēθβa-: to mingle with, contaminate

uruuaθa-: someone one has a deal/agreement with, someone who upholds the deals

uruuāsman- n.: joy

us.frə̄rənao- < √ar: to send up (to) (?)

uspataiia- < √pat: to make fly up, toss/hurl up

ustānazasta-: with hands up-stretched

ušastara- < ušah- "dawn": eastern

uzaē- < √aē-/i-: to get the better (of: haca)

uzdaēza-: mound

uzuuaēδaiia- < √vaēd: to promise, threaten

vacahina-: oral, by word

vaēma-: rock

vaēθa- = vaēδa-: to know (perfect, see Lesson 20)

vaŋhãna-: goodness

vaŋhuθβa- n.: goodness, the fact of being good

vasah- n.: will

važdra-: draught animal, ox

vārəθraγni-: victorious

vāṣa- (< √vart): wagon, chariot

vərəθra.tauruuan-: overcoming obstacles/valor

vikana- < √kan: dig out

vī.āpō.təma-: most lacking in water

vī.mrao-/mru-: to renounce, say off, reject (+ instr.)

vī.uruuarō.təma-: most lacking in plants

Xnəθaitī: name of a witch

xruui.dru- < xrura- "bloody" + dāuru-/drao- "wood, tre": with a bloody club

xšnaoma-: satisfaction

xšnāuuaiia- < √xšnauu/xšnu: to make favorable, propitiate

xᵛā.stairiš-: having/making one's own covering

xᵛā.barəziš-: having/making one's own pillow

yaoždātō.zəmō.təma-: where the earth is most purified

yašti-, yešti- f.: sacrificing

yauuata: for as long as

zaiiana- < ziiam-: of winter

zazuštəma- superlative of zazuuah-/zazuš-, act. perf. part. of √zā (see Lesson 20): who wins the most, most successful

## LESSON 16

### WORD FORMATION

**Prefixes**

There are basically two types of prefixes, those attached to nouns and adjectives and those attached to verbs. Since, however, many verb forms are used with nominal function (nouns, adjectives), the verbal prefixes are often found in nouns and adjectives as well.

Mostly nominal prefixes

The exclusively nominal prefixes usually make adjectives from nouns:

*a-*, *an-* before vowels, *ə-* before *uui* (Lesson 5):
  This prefix is used to negate nouns and adjectives (including those made from verbs): *a-* + *srušti-* "hearing" > *asrušti-* "non-hearing, lack of hearing," *a-* + *raθβiia-* "according to the models" > *araθβiia-* "not according to the models," *a-* + *ašauuan-* > *anašauuan-* "not Orderly," *a-* + *vista-* "found" > *əuuista-* "unfound, not to be found," *a-* + *viδuuah-* "knowing" > *əuuiδuuah-* "ignorant."
  It also makes adjectives from nouns to express "lacking sth.": *a-* + *karana-* "border" > *akarana-* "endless, unlimited," *a-* + *aγra-* "tip, front" > *anaγra-* "without beginning."
*arš-*, OAv. *ərəš-*, *ərəž-*: This prefix means "correct(ly)." It modifies nouns and makes adjectives from nouns: *arš.manah-* "(having) correct thought," *aršuxδa-* "(sth.) to be spoken correctly," beside which the OAv. form *ərəžuxδa-* is also used.
*maṭ.-*: This prefix makes adjectives from nouns to express "together with, posessing": *maṭ.āzaiṇti-* "with *explanations," *maṭ.raθa-* "possessing chariots."
*hu-*: This prefix means "good." It modifies nouns: *hušiti-* "good dwelling" — and makes adjectives from nouns: *humanah-* "having good thoughts."
*duš-*, *duž-*: This is the opposite of *hu-*: *dužiti-* "bad going," *dušsaŋha-* "having bad (evil) announcements."

Mostly verbal prefixes

The principal verbal prefixes are the following (some are also used with nouns, especially from prefixed verbs):

*aiβi-*, *auui-* "to, toward": *aiβi.vaēna-* "to look upon, catch sight of," *aiβi.druža-* "to lie to," *(paiti.)aiβi.vōiždaiia-* "to brandish (back) upon," *auui.bara-* "to bring to."
*aiti-* "to, into": *aiti.jasa-* "go up to, into," *aiti.bara-* "carry up to, into."
*anu-* "along (with)": *anu.marəzata-* "to follow close," *anu.taca-* "run along with," *anu.maniia-* "(help) along with one's thought(?)."
*apa-* "away": *apa.taca-* "to run away," *apa.bara-* "to take away."
*auua-* "down": *auua.jasa-* "to come down," *auua.jana-* "to strike down, kill."
*fra-*, *frā-* "forth": *frā.bara-* "to bring forth, present," *frā.hunao-* "to press forth," *fra.mrao-* "to say forth," *fra.var-* "to choose (to be)." With a following *ər* we have *frə̄-*: *frə̄rənao-* "to send forth(?)."
*ham-*, *hąm-*, *haṇ-*, *həṇ-* "together": *ham.pərəsa-* "to deliberate," *haṇjasa-* "to come together," *haṇbara-* "to carry together, collect" (verbs with this preverb are commonly middle).
*ni-* "down": *nijan-* "to strike down," *nidaθa-* "to lay down, place" *niš.hiδa-* "sit down," *nišāδaiia-* "set down, establish."
*niš-*, *niž-* "out, away": *niž.bara-* "to take out, take away," *niž.duuara-* "to run out."
*para-*, *parā-* "away": *para.iriθiia-* "to pass away," *para.jasa-* "to go away to(?)."
*paiti-* "toward, against, in turn": *paiti.aog-* "to answer," *paiti.jasa-* "to come toward."
*pairi-* "around; at a distance, away":
  *pairi.jasa-* "to go around, serve," *pairi.vaēna-* "to encompass with one's sight,"

  *pairi.maniia-* "to despise," *pairi.štā-* "to stay away."
*upa-* "(up) to": *upa.taca-* "to come running," *upa.zbaiia-* "to send one's invocation to, invoke,"
    *upa.daržnao-* "to dare, trust oneself to, venture upon."
*us-, uz-* "up, above": *us.pata-* "to fly up," *us.zaiia-* "to be born," *uz.daδā-* "to set up," *uz.gəuruuaiia-* "to
    take up."

Nouns/adjectives and verbs:
  *aṇtarə-* "inside":
    *aṇtarə.arəδa-* and *aṇtarə.naēma-* "interior";
    *aṇtarə.mrao-* "to 'say away,' refuse to have anything to do with, *interdict*"; noun *aṇtaruxti-*
      "interdiction."
  *aipi-*
    *aipi.aβra-* "clouded(?)" (< *aβra-* "cloud").
    "back": *aipi.kərəṇta-* "cut back, off(?)," *aipi.jan-* "to strike back, down(?)."
  *ā- (a-)*: With verbs, this prefix expresses motion, usually toward the speaker, occasionally toward the
      spoken of: *ā.jasa-* "to come hither," *ā + bara- > auuara-* "to bring." It is sometimes not clear
      whether we are dealing with an abbreviated *ā-* or the augment (see Lesson 19);
    with nouns: *axšafni* "in the evening(?)" and *asūiri* "in the morning(?)" (Yt.14.20).
  *tara-, tarō* "beyond":
    *taraδāta-* "established beyond (others);
    *tarō.maniia-* "despise, scorn"; noun *tarō.maiti-*.
  *vī-* "apart, aside":
    *vī.daēuua-* "keeping the demons away";
    *vī.jasa-* "to go in all directions," *vī.śāuuaiia-* "to make go apart."

    Note Yt.10.144: *aiβi.dax̌iiu-*, *aṇtarə.dax̌iiu-*, *ā.dax̌iiu-*, *upairi.dax̌iiu-*, *aδairi.dax̌iiu-*, *pairi.dax̌iiu-*,
*aipi.dax̌iiu-* "(Miθra) being near, inside, close to, above, below, around, behind the land (the world),"
presumably describing the sun and Miθra's journey above and below the earth.


## NOUNS

### r/n-stems

    A small number of common neut. *n*-stems have nom.-sing. in *-r*, among them: *aiiar/n-* "day, a day-and-
night?," *azar/n-* "day," *baēuuar/n-* "10,000," *huuar/n-* "sun," *karšuuar/n-* "continent," *miθβar/n-* "couple,
pair," *θanuuar/n-* "bow," *uruθβar/n-* "intestines," *yār-* "season, year."
    In the following paradigms thematic and other secondary forms are in parenthesis.


|  | *yār-* | *huuar/n-* | *azar/n-* | *aiiar/n-* | *karšuuar/n-* |
|---|---|---|---|---|---|
| Sing. |  |  |  |  |  |
| nom.-acc. | *yārə* | *huuarə* |  | *aiiarə* | *karšuuarə* |
| gen. | *yå* | *hū (hurō)* |  | *aiią* |  |
| dat. |  |  | *asne* |  |  |
| abl. |  |  | (*asnāaṱ°*) |  |  |
| Plur. |  |  |  |  |  |
| nom.-acc. |  |  |  | *aiiąn* | *karšuuąn* |
| gen. |  |  | *asnąm* |  |  |

Notes: *yār- < *yaH-r̥, yå < *yaHah < *yaHṇs?* — *hū* is formed like the acc. of masc. *uua*-stems (Lesson 7):
*hū < *huu̯ū < *huu̯ā < *huu̯aŋ-h*. Similarly, gen. *-ą* is *< -aŋh*.
    In the manuscripts, forms such as *aiią* and *aiiąn* (also *aiiąm*) are usually not distinguished.

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|  | *baēuuar/n-* | *θanuuar/n-* | *uruθβar/n-* | *miθβar/n-* |
|---|---|---|---|---|
| **Sing.** |  |  |  |  |
| nom.-acc. | *baēuuarə* | *θanuuarə* | *uruθβarə* |  |
| gen. |  |  | *uruθβą* |  |
| abl. |  | (*θanuuanāṯ*) | *uruθβən* |  |
| **Dual** |  |  |  |  |
| nom.-acc. |  |  |  | *miθβana, miθβaire* |
| **Plur.** |  |  |  |  |
| nom.-acc. | *baēuuąn, baēuuani* |  | *uruθβąni* |  |
| gen. | (*baēuuaranąm*) |  |  |  |
| inst. | (*baēuuarəbiš*) |  |  |  |

Note: the change of *-θu̯an > -θβan* must have taken place before *-u̯an > -un*.

## PRONOUNS

### Special pronominal forms

Pronouns are basically inflected according to the *a-* and *ā-*declensions. They have some special characteristic endings, however, which are:

in the neuter nominative-accusative singular the ending *-aṯ*;
in the masculine nominative plural the ending *-e < \*-ai*;
in the genitive plural m. *-aēšąm* f. *-åŋhąm*;
in the dative, ablative, locative singular masculine and neuter an element *-hm-* is inserted before the ending, in the dative and ablative singular feminine an element *-ŋ́h-*.

Another typical feature of pronouns is "suppletion," that is, the declensions are made up of different stems, e.g., *ima-* and *a-* both belong to "this," etc.

A few pronominal adjectives are inflected like the pronouns. Note:
neuter nom.-acc. sing. *aniiaṯ* (but *vispəm*),
masc. dat. sing. *aniiahmāi, vispəmāi* (< *\*vispəm̥āi?*),
masc. nom. plur. *aniie, vispe*,
masc. gen. plur. *aniiaēšąm, vispaēšąm*, fem. *åŋhąm*.

### Reflexive and reciprocal pronouns

There are three forms meaning "own": *xᵛa- (huua-), hauua-*, and *xᵛaēpaiθiia-. xᵛa-* is declined as a pronoun, *hauua-* and *xᵛaēpaiθiia* -as adjectives. *xᵛa-* and *hauua-* have the following forms:

|  | m., n. | f. |
|---|---|---|
| **Sing.** |  |  |
| nom. |  | *xᵛā* |
| gen. | *xᵛaŋ́he, xᵛahe (xᵛāi)* | *xᵛax̀iiå* |
| dat. | *huuāuuōiia* |  |
| inst. | *xᵛā* |  |
| **Plur.** |  |  |
| inst. | *xᵛāiš* |  |
| loc. | *xᵛaēšu* (FrW.) |  |

Note: *huuāuuōiia* is < *\*hu̯aβi̯a*, like *māuuōiia < \*maβi̯a*.

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|  | m. | n. | f. |
|---|---|---|---|
| Sing. | | | |
| nom. | *hauuō* | *haom* | *hauua* |
| acc. | *haom* | | *hauuąm* |
| gen. | *hauuahe* | | *hauuaiiå, haoiiå* |
| dat. | *hauuāi* | | *hauuaiiāi, haoiiāi* |
| inst. | *hauua* | | |
| Dual | | | |
| nom.-acc. | *\*hauua* (Yt.10.112) | | |
| dat.-abl.-inst. | *hauuaēibiia* | | |
| Plur. | | | |
| nom.-acc. | *hauuåŋhō* | | |
| gen. | *hauuanąm* | | |
| inst. | *hauuāiš* | | |
| loc. | | | *hauuāhuua* |

The pronoun "self" ("of oneself, by oneself") is *xᵛatō*.

Reciprocity is expressed by *aniia- (...) aniia-* "one another, one ... another/the other."[7]

### Indefinite pronouns

Indefinite pronouns are formed by repetition or by adding *-ciṯ* to the interrogative pronouns or by a combination, e.g., *kahmāiciṯ* "to whomsoever," *kahe kahiiāciṯ* "of each and everyone," *kahmi kahmiciṯ* "in each and every," *kaṅhe kaṅhe* "in each and every." Indefinite relative pronouns: *yaṯciṯ* "whatever, whenever"; indefinite adverbs: *kuuaciṯ* "wherever."

The indefinite particles *-ca* and *-cina* (< *\*-cana*) are less common, e.g., *cišca* "whoever, everyone" *kaθacina* "how-ever."

The negative indefinite pronouns are identical with the interrogative pronouns prefixed with the negation, e.g., *naēciš* "nobody," *māciš* "let nobody":

|  | m. | f. |
|---|---|---|
| Sing. | | |
| nom. | *kasciṯ* | *kāciṯ* |
| acc. | *kəm kəmciṯ* | *kąmciṯ* |
| gen. | *kahe kahiiāciṯ* (Y.61.4) | *\*kaṅhåsciṯ* (N.84) |
| dat. | *kahmāiciṯ* | |
| loc. | *kahmi kahmiciṯ* | *kaṅhe kaṅhe* |

### PARTICLES

### Emphatic particles

Besides forming indefinite pronouns, the enclitic particle *-ciṯ* is used in the meaning "even, too." The particle *-cina* probably has a similar meaning.

Other particles include:

*bā* of uncertain meaning ("well").[8]

*-iṯ*: *cōiṯ, bōiṯ, nōiṯ, \*mōiṯ* (Yt.10.69?), *apōiṯ* (N.8), *frōiṯ, parōiṯ, yaδōiṯ* (V.6.27) < *-ca, bā, \*na, mā, apa, frā, parā, yaδa* + *-iṯ*;

*-δa*: *naēδa* "nor" < *nōiṯ*, *māδa* "and (do) not" < *ma*, *bāδa, bāṯ* < *bā*;

*-uua*: *nauua* "and not, or not," *nauuāṯ* < *nauua* + *āṯ*.

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[7] See Jamison, 1997.

[8] de Vaan, 2009.

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**VERBS**

**Present stems. The athematic conjugations**

In the athematic conjugations the present stems end in a consonant or in a vowel, short or long (laryngeal stems). All athematic stems show ablaut. There are the following types.

A. Root stems consist of the root itself, modified by ablaut and internal *sandhi*, e.g., *ah-/-/s-* "be," *aē-/-i-* "go," *jan-/ja-/γn-* "smash," *vas-/us-/uš-* "wish," *srao-/sru-* "hear," *stao-/stu-* "praise," *mrao-/mru-* "say," *naēd-/nid-* "blame, revile."

B. Reduplicated stems are identical with the root stems plus reduplication. The reduplications are of three types: with a short vowel; with a long vowel or a diphthong; or with a whole syllable: consonant + vowel + consonant.
 1. Reduplicating syllable with short vowel, e.g., *daδā-/daδ-* "place, give," *diδāi-/-* "see," *hišhak-/hišc-* (< *hi-šak-*) "follow," *cikaē-/-* "pay for."
 2. Reduplicating syllable with long vowel or diphthong or two consonants ("intensives"). Few forms are attested, e.g.,*zaozao-/zaozu-* "constantly call upon," *carəkar-/carəkərə-* "constantly sing sb.'s praise," *darədar-/darədərə-* "tear to pieces," *sąsaŋh-* "constantly announce."

C. Stems with *n*-infixes are originally roots of the type √CVC or √CVCC which formed their present stems by infixing -*n(a)*- before the last consonant *CV-na-C-/CV-n-C-*. The root itself is always in the zero grade, while the suffix shows ablaut. There are three main types, those from roots ending in -*u̯*, a laryngeal -*H*, or in another consonant.
 1. Stems from roots ending in a consonant other than *u̯* or *H*, e.g., *cinah-/ciš-* "*indicate, refer" (< *ci̯š-*) [√caē-s/ci-s, present stem *ci-na-h/s-/*ci-n-š-*; cf. *t̯kaēša-*], *mərənak-/mərəṇk-* "destroy" [√mark, present stem *mr̥-na-k-/*mr̥-n-k-*], *vinaδ-/viṇd-* "find" [√vaē-d/vi-d, present stem *vi-na-d-/vi-n-d-*], *irinak-* [√raē-k-/ri-k-, present stem *ri-nak-/*ri-n-k-* "leave"].
 2. Stems from roots ending in *H* were originally of the type *CV-na-H-/CV-n-H-*. In Indo-Iranian, the laryngeal combined with the infix -*na-* to produce the suffix -*nā-/-n-*, e.g., *frinā-/frin-* "invite as guest(?)" (√fraē/fri < *fri-H, present stem *fri-na-H-/*fri-n-H-*), *miθnā-/-* "dwell" (√maēθ/miθ < *mit-H, present stem *mit-na-H-/*mit-n-H-*), *pərənā-/pərən-* "fill" [√par/pərə, present stem *pr̥-na-H-/*pr̥-n-H-*].
 3. Stems from roots ending in *u̯* were originally of the type *CV-na-u̯-/CV-n-u̯-*. The *u̯* combined with the infix -*na-* to produce the suffix -*nau-/-nu-*, e.g., *surunao-/surunu-* "listen, hear" [√srao/sru, present stem *sr̥-na-u-/*sr̥-n-u-*]. — Frequently this stem is formed from roots that do not end in *u̯*, however, so descriptively we are dealing with a suffix -*nao-/-nu-*, e.g., *kərənao-/kərənu-* "do" (√kar) *ašnao-/ašnu-* "reach" [√Hnas < *Hnać, present stem *Hṇs-nau-/*Hṇs-nu-*], *s(i)rinao-/-* "lean" [√sraē/sri, present stem *sri-nau-*], *tanao-/tanu-* "stretch" [√tan, present stem *tn̥-nau-/*tn̥-nu-*].

Notes:
 Athematic stems are frequently thematicized, e.g., *mərəṇca-*, *miθna-*.
 In the 3rd plural indicative, some verbs had the zero grade (-*aiti*, -*aṯ*), which was probably caused by an original stress on the syllable before the ending. These endings are rare in Young Avestan, where the (thematic) full grade is common.

**Athematic verbs. Present indicative**

<u>Root stems and reduplicated root stems</u>

Active
Sing.

| | | | | | | | |
|---|---|---|---|---|---|---|---|
| 1 | *ahmi* | | *mraomi* | *\*vasmi* | | *nāismi* | *daδąmi* | |
| 2 | *ahi* | | | *vaši* | | *°pāhi* | *daδāhi* | |
| 3 | *asti* | *aēiti* | *mraoiti* | *\*vašti* | *jaiṇti* | *°pāiti* | *daδāiti* | *hišhaxti* |

Dual

| | | |
|---|---|---|
| 3 | *stō* | *°mrutō* |

Plur.

| | | | | |
|---|---|---|---|---|
| 1 | *mahi* | *usmahi* | | *dadəmahi* |
| 3 | *həṇti* *yeiṇti* | | *°γnəṇti* | *\*daδaiti* |

<u>Stems with *n*-infix</u>

Active
Sing.

| | | | | | |
|---|---|---|---|---|---|
| 1 | *cinahmi* | | | *kərənaomi* | *hunāmi, °frināmi* |
| 2 | | | | *kərənuši* | *hunāhi* |
| 3 | | *vinasti* | *irinaxti* | *kərənaoiti* | *grəβnāiti* |

Plur.

| | | | | |
|---|---|---|---|---|
| 3 | | *vindəṇti* | | *kərənuuaiṇti* | *°frinəṇti* |

Notes: *nāismi* is for *\*nāinmi* after *nāist*, etc. (Tremblay, 1999). — *kərənuši* for *\*kərənaoši* may be in analogy with mid. *\*kərənuše* and/or imper. *kərənuiδi*.

<u>Root stems and reduplicated root stems</u>

Middle
Sing.

| | | | | | | |
|---|---|---|---|---|---|---|
| 1 | | | | *°γne* | | *°daiδe, °daiθe* | |
| 2 | | | | *påṅhe* | | | |
| 3 | *āste* | *mruite* | *aoxte* | | *daste* | | *°zuzušte* |

Dual

| | |
|---|---|
| 3 | *zazāite* |

Plur.

| | | | |
|---|---|---|---|
| 1 | *°mrumaide* | | *dadəmaide* |
| 3 | *åŋhəṇte* | *aojaite* | |

<u>Stems with *n*-infix</u>

Middle
Sing.

| | | | | |
|---|---|---|---|---|
| 1 | | | | *pərəne* |
| 3 | *viste* | *mərəγəṇte* | *vərənuite* | *\*pərəṇte* |

Plur.

| | |
|---|---|
| 1 | *cišmaide* |

Notes:
   *mərəγəṇte* is for *\*mərənx-te*; *viste* for *\*vịste < \*vinste*.
   On 3rd sing. forms in *-e* and 3rd plur. forms in *-re*, see below.

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**Athematic verbs. Present injunctive**

Root stems, reduplicated root stems, stems with *n*-infix

Active
Sing.

| | | | | | |
|---|---|---|---|---|---|
| 1 | | *mraom* | | *daδąm*, °*diδaēm* | |
| 2 | | *\*mraoš* | | *\*daδå* | |
| 3 | *ās* | *mraoṯ* | *nāist* | *daδāṯ* | *kərənaoṯ* |

Dual

| | |
|---|---|
| 3 | *–*, °*āitəm* |

Plur.

| | | |
|---|---|---|
| 2 | | *\*mraota* |
| 3 | *aŋhən*, °*āin* | *viṇdən* |

Middle
Sing.

| | | | | | |
|---|---|---|---|---|---|
| 3 | °*āmruta* | *aoxta* | *dasta* | *hunuta* | °*vərəṇta* |

**Athematic verbs. Present subjunctive**

Root stems, reduplicated root stems, stems with *n*-infix

Active
Sing.

| | | | | | |
|---|---|---|---|---|---|
| 1 | *aŋha* | *mrauua*, *mrauuāni* | *daθāni* | *kərənauuāni* | °*frināni* |
| 2 | *aŋhō* | *mrauuāi* (only form) | °*daθō* | | |
| 3 | *aŋhaṯ* | *mrauuaṯ* | *daθaṯ*, *cikaiiaṯ* | °*hunauuaṯ* | *frināṯ* |
| | *aŋhaiti* | *mrauuaiti* | | | |

Dual

| | |
|---|---|
| 3 | *cikaiiatō* |

Plur.

| | | | | |
|---|---|---|---|---|
| 1 | *aŋhāma* | *janāma* | *daθāma* | |
| 3 | *aŋhən* | *vasən* | *daθən*, °*zazəṇti*, *cikaiiən* | *kərənaon* |

Middle
Sing.

| | | | | |
|---|---|---|---|---|
| 1 | °*mrauuāne* | | *kərənauuāne* | *pərənāi* |
| 3 | | *daθaite*(?) | *ərənauuatāe*° | *pərənāite* |

Plur.

| | | |
|---|---|---|
| 1 | *cinaθāmaide* | |
| 3 | | *ərənauuaṇte* |

**Athematic verbs. Present imperative**

Root stems, reduplicated root stems, stems with *n*-infix

Active
Sing.

| | | | | | |
|---|---|---|---|---|---|
| 2 | | *mruiδi* | *jaiδi* | *dazdi* | *kərənuiδi* |
| 3 | *astu* | *mraotu* | | *\*dadātū* | |

Plur.

| | | | | |
|---|---|---|---|---|
| 2 | | | *nista*, *pāta* | *dasta* | °*srinaota* |
| 3 | *həṇtu*, *yaṇtu* | | | | °*frinəṇtu* |

Middle
Sing.
2 *dasuua*

Present participle active: *haṇt-/hāt-*, *daδaṇt-/daθaṇt-*, *kərənauuaṇt-*, *mruuaṇt-/mruuat-*.
Present participle middle: *aojana-*, *åŋhāna-*, *daθāna-*, *saiiana-*, *stauuana-*.

**Athematic verbs: special forms**

Athematic verbs have two special endings seen in only a few verbs: *āh-* "to sit," *saē-* "to lie (lay, lain),"
*mrao-* "to speak," and *nijan-* "to strike down." These are pres. ind. 3rd sing. *-e* and 3rd plur. *-re* or *-āire*.
The attested forms are:

|  | *āh-* | *saē-/sōi-* | *(fra.)mrao-/mru-* | *ni.jan-/γn-*: |
|---|---|---|---|---|
| Sing. | *āste* | *saēte* | *mruiie* | *niγne* |
| Plur. | *åŋhāire* (*åŋhəṇte*) | *sōire* (*saēre*) | *mrauuāire* | *niγnāire* |

Notes:
  *mrauuāire* is presumably for *mruuāire*.
  For *niγnāire*, most mss. have *niγrāire* and similar forms (Hintze 2005).
  In the *Videvdad*, the mss. have forms such as *saere* and *sairi* for *saēre*.

**Verb inflection. The passive**

The passive stem is made with the suffix *-iia-* attached to the zero grade of the root, occasionally the full
grade. It is usually inflected as a middle verb, but active forms also occur. In the 3rd person sing. and plural
present, it is sometimes not possible to decide from the manuscript readings whether the original forms are
in *-ti*, *-ṇti* or *-te*, *-ṇte* (see Kellens, *Verbe*, pp. 129-30).
Note the regular sound changes, especially *-ci̯- > -š(ii)*, *-ti̯- > -θii-*, *-pi̯- > -fii-*,
Examples:

| Grade | Root | Present stem | Passive |
|---|---|---|---|
| zero | √kar "do" | *kərənauu-/kərənu-* | *kiriia-* |
|  | √kart "cut" | *kərəṇta-* | *kərəθiia-* |
|  | √sao "make prosper" | *sāuuaiia-* | *suiia-* |
|  |  |  |  |
| full | √āp "reach" | *apaiia-* | *āfiia-* |
|  | √bar "carry" | *bara-* | *bairiia-* |
|  | √jan "smash" | *jan-* | *janiia-* |
|  | √vaz "convey" | *vaza-* | *vaziia-* |
|  | √xᵛar "eat" | *xᵛara-* | *xᵛairiia-* |
|  | √yaz "sacrifice" | *yaza-* | *yeziia-* |

Notes:
  The 3rd plur. pres. of *āfiia-* is written *āfəṇte* in the mss instead of the expected *āfiṇte*.
  The 3rd plur. pres. of *yeziia-* is *yaziṇti* (often spelled *yazəṇte*!)

December 15, 2018

**SYNTAX**

### Uses of the instrumental 2

<u>7. Plural of *n-* and *r/n*-stems with epithets in the instrumental</u>

One of the still unexplained syntactic peculiarities of Young Avestan is the use of either nom.-acc. fem. plur. forms or instr. plur. neut. forms of adjectives with nom.-acc. plur. forms of *n*-stems. Less often we find nom.-acc. masc. forms.[9] Examples:

**pauruuå dātå dāmąn ašaoniš** *daθušō Ahurahe Mazdå raēuuatō xᵛarənaŋᵛhatō yazamaide*
   "We sacrifice to the first-established Orderly creations of the creator, Ahura Mazdā, wealthy and fortunate." (Y.16.3)

**karšuuąn yāiš** *hapta*
   "The seven continents."
*Tištrim ... yazamaide yim* **vispāiš** *paitišmarənte*
**yāiš** *spəṇtahe mainiiə̄uš* **dāmąn**
**aδairi.zəmāišca upairi.zəmāišca** *yāca upāpa yāca upasma*
   "We sacrifice to Tištriia, ...., whom all the creatures of the Life-giving Spirit commemorate, both those under the earth and those above the earth, both those that are in the water and those that are in the earth." (Yt.8.48)
*Vaēm uparō.kairim yazamaide taraδātəm* **aniiāiš dāmąn**
   "We sacrifice to Vaiiu, whose work is above, placed beyond the other creations." (Y.25.5)
*nəmasə tē Ahura Mazda θrišciṭ* **parō aniiāiš dāmąn**
   "Hail to you, O Ahura Mazdā, (as much as) three times over (more than to) the other creations." (Ny.1.1)

### Uses of *aniia- ... aniia-*

This phrase is used to express reciprocity:

*ṭkaēšō aniiō dātō.rāzō āaṭ aniiō uparō.kairiiō*
   "one a 'teacher', and the other having his work above" (Y.9.10)
*yaēšąm aniiō aniiehe uruuānəm aiβi.vaēnaiti*
   "whose soul one regards the other's = who regard one another's soul"
   (Yt.13.84; about the *aməša spəṇta*s)

The following examples is unique:

*cuuaṭ haca aniiō.aniiaēibiiō yaθa aēuuō.gāim*
   "how much (distance) from one another? (As much) as a 'one-step' (V.9.8)

### Uses of the passive

The passive (both the passive middle forms and the passive in *-iia-*) is regularly used when the sentence has no agent or the agent of the sentence is not expressed. A personal agent is not ued with passive verbs in Young Avestan.
   Examples:

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[9] See also Haudry, 1981.

*yaθa aniie yazatåŋhō* **yaziṇti**
  "The way (the) other deities are sacrificed to." (Yt.8.11)
*yaṯ bā paiti fraēštəm daxma uzdaēza* **kiriieṇte**
*yahmiia narō irista* **niδaiieṇte**
  "Wherever dakhmas are constructed the most, in (each of) which dead men are laid down." (V.3.9)
    *bāδa θβąm tarasca åŋhānō srasciṇtiš xᵛarəθå* **bairiieṇte**
  "At times, succulent foods are carried past your mouth." (V.3.29)
*yaṯ spāδa haṇjasåṇte Spitama Zaraθuštra raštəm rasma katarasciṯ*
*vaštåŋhō nōiṯ* **vaziiåṇte** *jatåŋhō nōit* **janiiåṇte**
  "When the armies come together, O Spitama Zarathustra, each an ordered battle-line,
  (though) conveyed they will not be conveyed, (though) struck they will not be struck." (after Yt.14.43)

  The instrumental of means is frequently used together with the passive, e.g.:

*aiiaŋhaēnāiš karətāiš azdibiš paiti auua.***kərəθiiāṯ**
  "It shall be cut down to the bones with metal knives" (V.4.50)

## EXERCISES 16

1. Write in Avestan script the nom. voc. (where appropriate), acc., gen., dat., abl., and instr. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

  *aēm maṣiia- aṣauuaxšnut-, zam- akarštā-* (sing. only), *aspa- asaiia-, išu- huuasta-, aršti-darəγa.arštaiiā-, snaiθiš- ašəmnō.viδ-* (not nom.-acc. sing.).

2. Write in Avestan script the present indicative and subjunctive forms of *aŋ́ha-, gəuruuaiia-, maniia-, cinah-*.

3. Analyze and translate into English:

Yt.10.39
išauuasciṯ aēšąm ərəzifiiō.parəna
huθaxtaṯ haca θanuuanāṯ
jiia.jatåŋhō vazəmna
ašəmnō.vīδō *bauuaiṇti[a]

  a. Mss. bauuaiti (3x).

yaθa graṇtō upa.ṯbištō
apaiti.zaṇtō miθnāiti
miθrō yō vouru.gaoiiaoitiš
arštaiiasca aēšąm huxšnuta
tiγra darəγa.arštaiia
vazəmna haca bāzubiiō
ašəmnō.vīδō *bauuaiṇti
yaθa graṇtō upa.ṯbištō
apaiti.zaṇtō miθnāiti
miθrō yō vouru.gaoiiaoitiš
zarštuuaciṯ aēšąm fradaxšaniia
vazəmna haca bāzubiiō
ašəmnō.vīδō bauuaiti
yaθa graṇtō upa.ṯbištō

apaiti.zaṇtō miθnāiti
miθrō yō vouru.gaoiiaoitiš

Yt.10.40
karətaciṯ aēšąm hufrāiiuxta
yōi niγnāire sarahu [loc.] maṣiiākanąm
ašəmnō.janō bauuaiṇti
yaθa graṇtō upa.ṯbištō
apaiti.zaṇtō miθnāiti
miθrō yō vouru.gaoiiaoitiš
vazraciṯ aēšąm huniuuixta
yōi niγnāire sarahu [loc.] maṣiiākanąm
ašəmnō.janō *bauuaiṇti
yaθa graṇtō upa.ṯbištō
apaiti.zaṇtō miθnāiti
miθrō yō vouru.gaoiiaoitiš

Yt.10.41
miθrō auui.θråŋhaiiete
rašnuš paiti.θråŋhaiiete

sraošō ašiiō vīspaēibiiō
naēmaēibiiō hạm.vāiti
paiti θrātāra yazata
tē rasmanō raēcaiieiṇti
yaθa graṇtō upa.ṯbištō
apaiti.zaṇtō miθnāiti
miθrō yō vouru.gaoiiaoitiš

Yt.13.63
yå ahurahe *xšaiiaṇtō
dašinạm upa yūiδiieiṇti
yezi aēm bauuaiti ašauuaxšnus
yezi šē bauuaiṇti anāzarətå
xšnūtå ainitå aṯbištå
uɣrå ašaunạm frauuašaiiō

Yt.13.64
ašāunạm vaŋᵛhīš sūrå spəṇtå frauuašaiiō
staomi zbaiiemi ufiiemi yazamaide
yå masiiehīš ahmāṯ
yå aojiiehīš ahmāṯ
yå tạšiiehīš ahmāṯ
yå amauuastarå ahmāṯ
yå vərəθrauuastarå ahmāṯ
yå baēšaziiō.tarå ahmāṯ
yå yāskərəstarå ahmāṯ
yaθa vaca framrauuāire
yå maδəməmciṯ miiezdinạm
baēuuani upauuazəṇte

Yt.13.65
āaṯ yaṯ āpō uzbarəṇte
spitama zaraθuštra
zraiiaŋhaṯ haca vouru.kaṣāṯ
xᵛarənasca yaṯ mazdaδātəm
āaṯ frašūsəṇti uɣrå ašaonạm frauuašaiiō
paoirīš pouru.satå
paoirīš pouru.hazaŋrå
paoirīš pouru.baēuuanō

Yt.13.66
āpəm aēšəmnå
hauuāi kāciṯ nāfāi
hauuaiiāi vīse
hauuāi zaṇtauue
hauuaiiāi daŋhauue
uitiiaojanå
xᵛaēpaiθe nō daŋhuš
naδātaēca haošātaēca

V.7.45
dātarə gaēθanạm astuuaitinạm ašāum
cuuaṇtəm zruuānəm *saēre
mašiia iriste zəme niδāite
raocå aiβi.varəna
huuarə.darəsiia zəmō bauuaiṇti

V.7.46
āaṯ mraoṯ ahurō mazdå
yārə.drājō ašāum zaraθuštra saēre
mašiia iriste zəme niδāite
raocå aiβi.varəna
huuarə.darəsiia zəmō bauuaiṇti

V.7.47
dātarə ... ašāum
cuuaṇtəm zruuānəm saēre
mašiia iriste zəme nikaṇte
hauuaṯ.zəmō bauuaiṇti

V.7.48
āaṯ mraoṯ ahurō mazdå
pasca paṇcāsatəm sarəδạm
spitama zaraθuštra saēre
mašiia iriste zəme nikaṇte
hauuaṯ zəmō bauuaiṇti

4. Read from the manuscripts:
V.15.12 (ADA: M3, L4, TU1)
V.19.37 (ADA: M3, L4, TU1)

5. Transcribe and translate into English:

Y.15.1

[Avestan script text]

Y.57.30

[Avestan script text]

Y.57.31

[Avestan script text]

Note: *kamarəδe* is loc. sing.

Y.57.32

[Avestan script text]

Y.61.3

[Avestan script text]

Y.61.4

[Avestan script text]

Y.65.5 about Arəduuī Sūrā Anāhitā

[Avestan script text]

Yt.8.48

𐬨𐬀𐬰𐬛𐬃𐬌𐬱𐬗𐬁𐬌𐬙𐬌𐬨𐬀𐬵𐬌 · 𐬞𐬀𐬌𐬭𐬌 · 𐬰𐬀𐬭𐬀𐬚𐬎𐬱𐬙𐬭𐬀𐬵𐬈 ᠁

𐬴𐬎𐬌𐬙𐬌𐬵𐬌𐬙𐬌 · 𐬙𐬀𐬯𐬙𐬶𐬌𐬙𐬌 · 𐬩𐬀𐬌𐬙𐬌 · 𐬱𐬎𐬌𐬜𐬶𐬌𐬩𐬈 ᠁

𐬀𐬠𐬀𐬙𐬌 · 𐬌𐬳𐬀𐬙𐬌 · 𐬌𐬱𐬙𐬌 · 𐬠𐬀𐬵𐬌 ᠁

Yt.19.9

𐬀𐬴𐬎𐬌𐬙𐬌𐬴𐬌 · 𐬙𐬀𐬵𐬌 · 𐬴𐬎𐬌𐬰𐬀𐬭𐬀𐬚𐬎𐬱𐬙𐬭𐬀𐬵𐬈 ᠁

V.3.8 about where the earth is happy and unhappy

𐬀𐬙𐬀𐬙 · 𐬠𐬌𐬙𐬌𐬴𐬌 · 𐬒𐬴𐬀𐬚𐬎𐬱𐬙𐬭𐬀𐬵𐬈 ᠁

V.3.24

𐬀𐬀𐬙 · 𐬀𐬴𐬀 · 𐬙𐬀𐬵𐬌 · 𐬴𐬎𐬌𐬚𐬎𐬱𐬙𐬭𐬀𐬵𐬈 ᠁

V.3.32

𐬀𐬙𐬌 · 𐬠𐬀𐬌𐬙𐬌 · 𐬴𐬎𐬌𐬚𐬎 ᠁

6. Translate into Avestan and write in Avestan script:

1. We sacrifice here both the Reward and the Pre-soul of Orderly Zarathustra, the Spitamid,
2. who was the first to (transl.: who the first) in (= of) the bony existence to praise Order, scorned the daēuuas,
3. chose to be a sacrificer to Ahura Mazdā (and) a follower of Zarathustra, abjuring the daēuuas, following the guidance of Ahura Mazdā.

4. He who bears forth water containing dead matter, he (while) both thinking about Order finds the Lie (transl.: he is both thinking ... and finds ...).
5. You protect those lands which set up good treatment of Miθra with wide grazing grounds.
6. Sraoša with the Rewards protects the whole existence of living beings with (his) raised weapon.
7. Ahura Mazdā established the road of the splendid sun.
8. The most delicious and fragrant foods are carried forth to the sustainer(s) of Order, vile food is given to those possessed by the Lie.
9. The coursers of Sraoša with the Rewards cannot be (transl.: are not) reached from behind.
10. We sacrifice all your good, Orderly creations, O Ahura Mazdā, the artisan, which you made both many and good.

## VOCABULARY 16

aβra-: cloud

aδairi.daχiiu-: under the land(s)

aδairi.zəma-: living below the earth

aēša- < √aēš/iš: to seek

aiβi.daχiiu-: upon the land(s)

aibiš < aibi + √aēš/iš-: wishing(?) (+ acc.)

aiβi.druža-: to lie to

aiβi.šōiθni- n.(?): settlement, dwelling

aiβi.vaēna-: to look upon, catch sight of

aiβi.vōiždaiia-: to bring (a weapon) down upon

aiβi.varəna-: *overcoat (?)

aiia.masō: to the amount of ... (?)

aiiar-/aiian- n.: day

ainita-: unharmed

aipi.aβra-: clouded

aipi.daχiiu-: being behind(?) the land

aipi.jaiti- > daēuua.aipi.jaiti-

aipi.jan-: to strike back, down(?)

aipi.kərəṇta-: to cut back, off(?)

aiti.bara-: to carry up to, into

aiti.jasa-: to go up to, into

akaršta-: untilled, unsown

anaṣauuan-: not Orderly

anāzarəta-: not angered (at: dat.)

anu.taca- < √tak/tac: to run along with

aṇtarə.daχiiu-: between the land(s)

apaγžāra-: side-river

apaiti.zaṇta-: unrecognized

apuθra-: sonless

araθβiiō.manah-: whose thought is not according to the models

araθβiiō.vacah-: whose speech is not according to the models

araθβiiō.šiiaoθna-: whose acts are not according to the models

arš.manah-: correct thought, having/with correct thought

Arzahi: the western continent

asūiri < ā + sūiri: in the morning(?)

ašəmnō.jan-: not striking the target or not striking so as to cause a wound (?)

ašəmnō.viδ-: not finding the target or not striking so as to pierce a wound (?)

ašnao-/ašnu- < √nas/as: to reach, obtain

aš.vaṇdara-: offering/receiving great homage (?)

ašauua.ṭbaēš-, for ašauua.ṭbiš-: who harms the Orderly man

auua.jana-: to strike down, kill

auuara- < *ā.bara- < √bar: to bring

auui.bara-: to bring to

auui.θråŋhaiia- < √tarš/θrah: to frighten toward

axšafni < ā + xšafni loc. of xšapan-: at night, in the evening(?)

azar-/asn- n.: day

āstriia-, pass. of āstāraiia-

ā.daχiiu-: up close to the land(s) (?)

āθritim: for the third time

āuuaza-, auuaza- < √vaz mid.: to fly to

baēuuani: by ten thousands(?)

baēuuar-/baēuuan-: 10,000

barəzišta- superl. of bərəzaṇt-: highest

bərəj-: empowerment through praise (? see bərəjaiia- Lesson 5)

bərəza-: tall, high

bərəzi.yāsta-: girded high

brōiθrō.taēža-: with the sharpness of a blade

carāitī- f.: wife

carəkar-/carəkərə- < √kar: to constantly sing sb.'s praise

cikaii-/*cici- < √kaē: to pay for, expiate

daēuua.aipi.jaiti- f.: striking back at the daēuuas

daiia- < *diia-(?) < √dā (usually act. endings): to be given, placed

darədarə-/darədərə- < √dar: to tear to shreds

darəγa.arštaiia-: with long spear-handles

draža- < √drang/dranj: to grasp

duš.saṇha-: of bad (evil) pronouncements

duš.xᵛarəθa- n.: bad food

dužiiašti-/iiešti- f.: bad sacrifice

dužiti- f.: bad going

ərəδβa-: upright

ərəzifiiō.parəna-: flighted with eagle feathers

əuuista-: unfound, not to be found

Fradaδafšu: the southeastern continent (where cattle is furthered?)

fraorənā-/fraorən- < √var mid.: to chose to be (someone who sacrfices to Ahura Mazdā, etc.)

fraptərəjan- n.: who fly on wings

frāuuixta- < √vaēg/vaēj: wielded forth, well wielded

fšarəma-: shame

guṇdǎ-: lump (?)

hama-: one and the same

hambara-: to carry together, collect

hamisti- fem.: *removal

hampərəsa- < √pars/fras mid.: to deliberate

haoša- < √haoš: to dry out

hauuaṯ.zəm-: just as much as, equal to the earth (?)

hąm.uruuisuuåṇh- < uruuisuua- + āh- "mouth": with contorted mouths (?)

hąm.vā-: to blow (together)

hiš.hak-/hišc- < √hak: to follow

hubərəiti- f.: good treatment

hufrāiiuxta-: well put together (the blade and the handle?); for hufrāuuixta? Cf. Yt.10.96 vazrəm ... frauuaēγəm.

huiiašti-/huiiešti- f.: good sacrifice

humanah-: of good thoughts

huniuuixta- < ni √vaēg/vaēj:: well brandished, well brought down (upon + loc.)

huptarəta-: having/with good wings

huθaxta- < θaṇjaiia- < √θaṇg: well pulled (bow)

huuapah- < apah-: having good works, artisan

huuarə.dərəsiia-: exposed to the sun

huuā.vaēγa- < *hu-ā.vaēγa-?: having/with its own (or: good) wielding/brandishing (of a weapon)

huxšnuta-: well sharpened

išu-: arrow

jiia.jata-: struck by/propelled by the bow string (jiiā-)

kamarəδa-: head (daēuuic)

karšiuuaṇt-: sb. who tills, plows

karšuuar/n- n.: continent, country

kərəθiia-, pass. of √kart: to be cut

mairiia- < √hmar: that ought to be memorized

marša-, pass. of √mark/marc: to be destroyed

maṯ.raθa-: possessing chariots

maṯ.āzaiṇti-: with *explanations

miθβar/n-: pair

miθrō.druj-: who is false to the contract/Miθra

miθrō.ṯbaēš-, probably error for miθrō.ṯbiš- (cf. ṯbaēšah-): who is hostile to the contract/Miθra

miθrō.ziiā-: who harms the contract/Miθra

naδa- < √nād: to revile

nasumaṇt-: containing dead matter

nāfa- m.: family

nikaṇta- < ni.kan-: buried

nišaṇhasti < nišaṇhad-, intens. of nišad- < √had: to sit down firmly

nišāδaiia- < √had: set down, establish

nižbərəiti- f.: removal

niž.duuara- < √duuar: to run out

paēman- n.: (breast) milk

pairi.dax́iiu-: around the land(s)

pairi.jasa-: to come around, serve

pairi.maniia- < √man: to despise

pairištaiia- < √stā: to keep (sb.) away

pairi.štā- < √stā: to stay away from (+ gen.)

pairiš.xᵛaxta-: girded

pairi.vaēna-: look around, encompass with one's sight

paiti.raēcaiia- < √raēk: to leave, abandon

paitišmara- < √hmar: to commemorate, keep in mind

paiti.θråṇhaiia- < √tarš/θrah: to frighten back toward

para.jasa-: to go away to(?)

parō.asna-: future

pərəδa- < √pard: to fart

pərənā- < √par mid.: to fight, overcome [cf. pərəta- < √part "to fight]

pištra-: flour(?)

pouru.baēuuan-: by many ten-thousands

pouru.hazaṇra-: by many thousands

pouru.sata-: by many hundreds

raēcaiia- > paiti.raēcaiia-

raēšaiia- < raēša-: to hurt, wound

rašta- < rāzaiia-: straight, ordered

rauuascaran- n.: which runs free

sarah- n.: head; sarahu loc. plur. "on the heads"

sasti- f.: praise

Sauuahi: the eastern continent

sauuaṇᵛhaṇt-: providing life-giving strength

sąsaṇh- < √saṇh: to announce frequently

srasca- < √srask: to drip

suδu- (suδuš-?): ?

suiia-, pass. < √sao: to be given life

surunao-/surunu- < √srao: to hear, listen

šā- (root noun): happy

tanao-/tanu- < √tan: to stretch

taraδāta-: placed beyond (+ acc.)

tāiiu-: thief

tusa- < √taoš: to become empty, have diarrhea(?)

θamnaŋᵛhaṇt-: skilled (?)

θanuuar-/θanuuan- n.: bow

upa.daržnao-: to dare, trust oneself to, venture upon

upairi.dax́iiu-: above the land(s)

upairi.zəma-: living on the earth's surface

upasma-: living in the earth (?)

upa.ṯbišta- < ṯbaēšaiia-: antagonized

upāpa-: living in the water

uruθβar-/uruθβan- n.: intestine, "heart"

us.pata-: to fly up

vaṇta-: praise (?)

varəcaŋᵛhaṇt-: possessing miraculous power

varəp-, only loc. plur. varəfšuua: part of Yimas vara?

vas-/us-: to wish

vašta-, past participle of vaza-: carried, conveyed

vaziia-, pass. < √vaz: to be conveyed

vazra-: cudgel

vərəθrauuastara-: more valorous

Vidaδafšu: the SW continent (where cattle is found?)

vinad-/viṇd- < √vaēd: to find

Vourubaršti: the NE continent (with broad .. ?)

Vouru.jaršti: the NW continent (with broad .. ?)

xšaθrī-: female

xᵛairiia-, pass. < √xᵛar: to be eaten

Xᵛaniraθa-: the central continent (with singing wheels?)

xᵛarəzišta-: most delicious

xᵛatō: by him/herself

yaoxštiuuaṇt-: *crafty

yār- n.: season

yātaiia- √yat: to set up (in its proper place)

yeziia- pass. of yaza- < √yaz: to be sacrificed to

zafar/n- n.: mouth (of evil beings)

zaṇda-: *heretic (?)

zaozao-/zaozu- < √zao: to call repeatedly

zaraniiō.sruua-: with golden hooves

# LESSON 17

## PHONOLOGY

### Ruki

Throughout these lessons, we have seen numerous examples of the phenomenon called "ruki," a term invented by the Danish scholar Holger Pedersen for the change of *s > š* (Ind. *ṣ*) after the vowels *i, u, ṛ* and the consonants *k/g, r*. Originally, the same happened also after *p/b*, but the groups *pš/bž* were eliminated in Old Indic.

Synopsis of sound changes:

IE. *\*k̂s* > IIr. *\*tś-š* > OInd. *kṣ*, Ir. *š*: IIr. *\*vitś-š* nom. sing. "house" > Av. *viš* (OInd. *viṭ*, cf. loc. plur. *vikṣu*); IE. *k̂p̱*: Av. *šaē-/ši-* "dwell" (Ind. *kṣi-*);

IE. *\*ĝh-s* > IIr. *\*dź-ž* > Ind. *kṣ*, Ir. *ž*: OAv. *važa-*, s-aor. of *vaza-* "convey" (OInd. *vakṣa-*);

IE. *\*ĝhð* > IIr. *\*dź-ź* > Ind. *kṣ*, Ir. *z*: Av. *zā-* "earth" (OInd. *kṣā-*);

IE. *\*ks, \*kᵘs* > IIr. *\*kš* > Ind. *kṣ*, Ir. *xš*: Av. *vāxš*, nom. sing. of *vak-/vac-* "word" (OInd. *vāk*);

IE. *\*kp̱* > IIr. *kš* > Ind. *kṣ*, Ir. *xš*: *xšaθra-* "command" (OInd. *kṣatra-*);

IE. *\*gh-s* > IIr. *gž* > Ind. *kṣ*, Ir. *γž*: OAv. *aoγžā*, 2nd. sing. pres. inj. of *aog-/aoj-* "declare oneself (as)" (cf. OInd. *adukṣa-* aor. of *dugh-* "to milk");

IE. *\*gð-s* > IIr. *gž* > Ind. *kṣ*, Ir. *γž*: Av. *γžar-* "flow" (Oind. *kṣar-*).

After labials, the IIr. *š* merged with the IIr. *ć* (*tś*):

IE. *\*pk̂* > IIr. *\*pś* > OInd. *kṣ*, Ir. *fš*: Av. *fšuman.t-* < *pasu-* "sheep" (OInd. *kṣumant-*);

IE. *\*(d)bh-s* > IIr. *\*bž* > Ind. *ps*, Ir. *bž* (*fš*) Av. *diβža-* "deceive" (OInd. *dipsa-*), *gərəfša-* < *grab-* "seize."

The phenomenon is more complicated in Iranian, however, than the Indic rule implies. Ruki also applies to the position after velars that were no longer velars in Indo-Iranian, namely the IE. palatals *\*k̂* and *ĝ* (*ĝh*), which had become IIr. *\*ć* (*tś*) and *\*ǰ(h)* (*dź(h)*), OInd. *ś* and *h*, but Av. *s* and *z*. The IE. "thorn" groups behaved the same way: *k̂p̱ > ćš* (> Ind. *kṣ*, Ir. *š*), etc.

Ruki also applied to the group *ns* in the acc. plur.

Also, since the IIran. velars *k* and *g(h)* had become fricatives before consonats in proto-Ir. (*k + š > xš*, etc.), the term "ruki" is not as descriptive for Iranian as it is for Indic.

In Avestan, the original *h* is often restored into hybrid forms: *-š- > -š.h-*, e.g., *hiš.haxti* for *\*hišaxti* < √hak "follow," beside which we also have the unexpected YAv. forms in *-š.aŋh-*: *nišaŋharəti-* < *ni-* + *har-* (cf. *niš.harətar-*, *niš.hauruua-*), *nišaŋhad-* < *\*haŋhad-*, intensive < *had-* "sit";

This did not happen in YAv. *nixᵛabdaiia-* (only V.18.16, 24; there are no examples of *niš-xᵛ°*)

Ruki is found in all endings and suffixes beginning with IIr. *s*, Ir. *h*:

Nouns: see Lesson 5 (nom. sing.), Lesson 6 (acc. plur.), Lesson 12 (gen. sing.), Lesson 17 (loc. plur.).

Verbs: see Lesson 5 (2nd sing. inj. act.), Lesson 6 (2nd sing. inj. mid.), Lesson 8 (2nd sing. pres. ind. act., mid.), Lesson 13 (desideratives), Lesson 14 (future), Lesson 19 (*s*-aor.).

It is also found in sandhi after prefixes and reduplication and in compounds:

after prefixes in *-i* (*ni-, paiti°, vī°*, etc.): *ništarəta-* "spread out" < *starəta-*, *nišāδaiia-* "set down" < √had "sit"; *ništaiia-* "to order" < √stā "stand"; *aiβiš.huta-* "pressed, stained," *pairiš.hāuuani-* "surrounding Hāuuani (the time of haoma-pressing) *aiβiš.xᵛarəθa-* "drinkable," *pairiš.xᵛaxta-* "girded," *niš.hiδa-* (but *nišasta-*, *nišāδaiia-*);

after prefixes in *-u* (*anu-, hu-*): *ānuš.hāk-* (OAv.) "following along with," *huš.hąmbərəta-* "well carried together, well-accumulated"; *huš.haxman-*,

after reduplication: *hišta-* < √stā; *hušxᵛafa* (perf. < √xᵛap) < *\*hu-šṷap-*

in compounds: *pasuš.hauruua-* "shepherd" < \**pasu-šauruua-* < *har-* "guard"; *pouruš.xᵛāθra-* "providing much good breathing space," *maniiuš.xᵛarəθa-*; *raθaēštā-* < *raθaē* + *stā-* "charioteer," *armaēšad-* < *armaē* + *had-* "sitting in peace."

## ADVERBS

### Correlative pronominal adverbs

Note the following parallel formations of demonstrative, relative, and interrogative-indefinite pronominal adjectives and adverbs (cf. Lesson 6):

|  | "that" | "this" | "this" | "that" | "who,which" | who,which?" |
|---|---|---|---|---|---|---|
| pron. stem. | *a-/ta-* | *i-* | *aēta* | *auua-* | *ya-* | *ka-/c-* |
| nom. sing. | *aēm* |  | *aēšō* | *hāu* | *yō* | *kō, čiš* |
| "how much" | *auuaṇt-* |  | *aētauuaṇt-* | *auuauuaṇt-* | *yauuaṇt* | *cuuaṇt-* |
| "how many times" |  |  |  |  | *yaiti* | *caiti* |
| "which of two" | *ātara-* |  |  |  | *yatāra-* | *katǎra-* |
|  |  |  |  |  |  |  |
| "when" | *āaṱ, taṱ* |  |  |  | *yaṱ* | *kaṱ* |
| "where, when" | *aδa/taδa* | *iδa* | *aētaδa* | *auuaδa* | *yaδa* | *kaδa* |
| "from where" | *aδāṱ* |  |  |  | *yaδāṱ* | \**kuδaṱ* |
| "throughout which" |  |  |  |  | *yeṅhāδa* |  |
| "how" | *aθa* | *iθa* |  | *auuaθa* | *yaθa* | *kaθa, kuθa* |
| "where" | *aθra* | *iθra* |  | *auuaθra* | *yaθra* | *kuθra, kuua* |
|  | *ātaraθra* |  |  |  |  |  |
| "in one way" (?) | *aēuua* |  |  | *aēuuaθa* |  |  |

A special case is *ōiθra* "in separate places" from the preverb *vi-* "to the sides."
Note the irregular acc. sing. *auuåṇtəm* of *auuaṇt-* (see Lesson 8).
The pronoun *ātara-* "the other" used *in malam partem* as "the other," that is, the one that is not good.

## NOUNS

### Declension. The locative

The most common locative sing. ending is *i*, or—with an added *a*: *-iia*.

Exceptions: *i*-stems have the ending *-a*; – *u*- (*u²-*) and *ao*-stems have the ending \**-au*, which becomes *-uuō* in final position, but *-ao°* before enclitics, or—with an added *-a*: *-auua*; – some *n*-stems have no ending in the locative singular and full grade of the suffix.

In the *a*-stems the ending *-i* combines with the stem vowel to produce the diphthong \**-ai* which becomes *-ⁱe* and *-aē°* or—with an added *-a*: *-aiia*.

The locative singular of consonant stems sometimes takes the full grade, sometimes the zero grade.

There are no locative dual forms in Young Avestan.

The locative plural endings are *-hu* and (by *ruki*) *-šu*, or—with an added *-a*: *-huua*, *-šuua*, or *-š.huua*.

Instead of *-ahu(ua)*, we also find *-ō.hu(ua)*, apparently analyzed as a compound, but probably from an older form with labial umlaut: \**-ahu* > *-ohu*, which was reinterpreted as *-ō.hu(ua)*.

The *a*-stems have *-aē-* before the ending.

There are no locative plural forms of *t-* and *nt*-stems, which would have *-su* < *-t-su*.

In *h*-stems, \**-s-su* was simplified to \**-su* early enough to become *-hu*.

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The endings are:

| | *a*-stems m., n. | *ā*-stems f. | *ī*-stems | *i*-stems | *u*-stems | *ū*-stems |
|---|---|---|---|---|---|---|
| Sing. | -*ⁱe*, -*aē*°, -*aiia* | -*aiia* | -*ⁱe* (< *-*iia*) | -*a* | -*uuō*, -*ao*°, -*auua* | -*uui* |
| Plur. | -*aēšu(ua)* | -*āhu(ua)* | -*išu(ua)* | -*išu(ua)* | -*ušu*, -*uš.huua* | -*ušu(ua)* |

Vowel-stems

| | *a*-stems m., n. | *ā*-stems f. | *ī*-stems | *i*-stems | *u*-stems | *ū*-stems |
|---|---|---|---|---|---|---|
| Sing. | *\*ahuire nmāne nmānaiia* | *daēnaiia* | *pərəθβe* | *gara* | *gātuuō*; *draoca* *gātauua* | *tanuui*, *tanuiie* |
| Plur. | *nmānaēšu(ua)* | *daēnāhu(ua)* | *xšaθrišu* | *\*ratufritišu* (N.84) | *gātušu*, *pasuš.huua* (FrN.40, D.58) | *tanušu* |

Notes:

The locative of *ahura mazdā* is transmitted as *āhuire mazda* for *\*ahuire mazde* (Skjærvø 2005).

The masc. form *gaēθe* listed by Reichelt (p. 197) as loc. sing. of *gaēθā*- only occurs in the expression *ahmi gaēθe*, in which the pronoun is also a masc. form.

In the *ī*-declension, *pərəθβe* < *pərəθβī*-, fem. of *pərəθu*- "broad," has regular -*e* < -*iia*.

In the *ū*-declension, *tanuiie* has regular -*uiie* < -*uiia*.

The fem. *ušā*- "dawn" forms its loc. plur. from the *h*-stem *ušah*-: *ušahuua*.

Consonant stems

| | *ap*- | *kərəp*- | *zam*- | *ham*- | *dam*- | *napāt*- | *vis*- |
|---|---|---|---|---|---|---|---|
| Sing. | *apaiia* | *kəhrpiia* | *zəmi* (Y.10.17?) | *\*hami* (FO.25b) | **dąm** | - | *visi*, *visiia*, *vise* (Y.68.14) |
| Plur. | | | | | | *nafšu* | - |

Notes:

*apaiia* is for *\*apiia* with epenthesis, less likely a thematic form.

*zəmi* seems to be disyllabic and is probably < *\*zami*. Beside *zəmi* there is the thematic form *zəmē*. There is also another form of *zam*- with "locative" meaning: *zəmarə*, preserved only in the expression *zəmarə.guz*- "hiding in the earth" (cf. Eng. local adverbs with *r*: *here*, *there*, etc.).

*nafšu* is from *\*nap-šu* < *\*napt-su*.

*n*-stems

| | | neut. | |
|---|---|---|---|
| Sing. | (*xšafne*) | | |
| Plur. | *xšapō.huua* | (*asānaēšuua*) | |

| | *uuan*-stems | *man*-stems | |
|---|---|---|---|
| Sing. | *ašauuanaiia* | *Airiiamaini* | |
| Plur. | | | *dāmōhu*, *dāmahuua* |

Note: *ašauuanaiia* may be < *\*ašauuaniia* with epenthesis or a thematic form (cf. *apaiia*).

*ṇt*-stems

No plural forms attested.

|  | *ṇt*-stems | pres. part. act. |  | *uuaṇt*-stems |
|---|---|---|---|---|
| Sing. | *bərəzaṇtaiia* | *\*drujiiaṇti* | *daδāiti* (N.66?) | *astuuaiṇti* |

Note:

*bərəzaṇtaiia* may be < *\*bərəzaṇtiia* with epenthesis or a thematic form (cf. *apaiia*).

The form *\*drujiiaṇti* (or *\*družaṇti*) is restored in N.66 (D.84) for the mss.'s *druiiaṇti* (Pahl. *drōzišn*).

| *h*-stems |  |  | *r*-stems |  |
|---|---|---|---|---|
| Sing. | *manahi*; *asahiia* (N.83) |  | *nairi* , *sairi*, *vaŋri*; *dāθri* (N.66) |  |
| Plur. | *ązahu*, *ušahuua*, *raocōhuua* |  | - |  |

*r/n*-stems

| Sing. | *asni* (*asne*) | ***aiią̇n*** | - | - |
|---|---|---|---|---|
| Plur. | - | - | *karšuuōhu* | *uruθβō.huua* |

**PRONOUNS**

**Locative**

There are no examples of the 1st and 2nd person personal pronouns in the locative.

The fem. sing. has *-ańhe* < *\*-ahi̯ā̆*.

Demonstrative pronouns

|  | The demonstrative pronoun *ima*- "this" |  | The demonstrative pronoun *aēta*-"this": |  |
|---|---|---|---|---|
|  | masc., neut. | fem. | masc., neut. | fem. |
| Sing. | *ahmi* | *ańhe* | *aētahmi* | - |
| Plur. | *aēšuua* | *āhuua* | - | - |

Relative and interrogative pronouns

|  | The relative pronoun *ya*- "who, which" what?": |  | The interrogative pronoun *ka-/ci*- "who, |  |
|---|---|---|---|---|
|  | masc., neut. | fem. | masc., neut. | fem. |
| Sing. | *yahmi* | *yeńhe* | *kahmi*, *cahmi* | *kańhe* |
| Plur. | *yaēšu* | *yāhu* | - | - |

Reflexive pronouns

The reflexive pronouns *xᵛa*-, *hauua*- "own":

| Sing. | *xᵛahmi*, *hauue* (Yt.13.67) |
|---|---|
| Plur. | *xᵛaēšu* | *hauuāhuua* |

*cuuaṇt-*

The interrogative-indefinite pronominal adjective *cuuaṇt-* "how much?, how many?," beside the "regular" *cuuąs* (Y.19.20) has a nom. sing. *cū* (V.5.22), which here functions as neut., but may originally be a masc., like that of pres. participles (see next).

## VERBS

### Active participles

On the active present participles in *-ṇt-*, see Lesson 11.

The principal irregularity of the declension of thematic (and some athematic) participles is the nom. sing., which must originally have ended in *-ā̃*. It thus behaves like the acc. plur. of thematic nouns, except that, where this ending is preserved as *-ā̃* in the nouns, it is replaced by *-ō* in the participles. Thus we have *barā̃* ⇒ *barō*, *jaiδiiā̃* > *jaiδiią*, *mruuā̃* > °*mrū* in *framrū*.

It seems that the nom. sing. m. had lost its *t* already in Indo-Iranian times and that the ending actually was *-ans*, which then developed like the acc. plur. in Avestan. We may compare the *aṇk*-adjectives, which lost their *k/x* at an early stage, e.g., *prāŋ(k)š* > *frąš* (OInd. *prāṅ*).

The substantivized participle *fšuiiaṇt-* (in *vāstriia- fšuiiaṇt-*) retains the ending *s*: *fšuiiąs*, cf. *cuuąs*.

The nom.-acc. sing. neut. of thematic participles has the expected ending *-ən* < *-ant*, that of athematic verbs is *-aṯ* as in adjectives.

The feminine forms are as expected: athem. *-aitī-*, them. *-əṇtī-* (*-iṇtī-*, *-aṇtī-*), *-uuaiṇtī-*, *-iieiṇtī-*; note *hāitī-* < *haṇt-* "being."

Paradigms:

No instr. sing. forms are attested.

|  | Athematic | | Thematic *a*-stems | | *iia*-stems | |
|--|-----------|--|-------------------|--|-------------|--|
|  | m. | n. | m. | n. | m. | n. |
| **Sing.** | | | | | | |
| nom. | *framrū* | *haṯ* | *barō* | - | *jaiδiią, fšuiiąs* | *mąnaiiən* |
| acc. | *həṇtəm* | | *barəṇtəm* | | *fšuiiaṇtəm* | |
| gen. | *hatō* | | *barəṇtō* | | *fšuiiaṇtō* | |
| dat. | *haite* | | *barəṇte, barəṇtaē̆°* | | *zbaiieṇte, fšuiiente, °ṇtaē̆°* | |
| abl. | - | | *barəṇtaṯ* | | *ṯbišiiantaṯ* | |
| instr. | - | | - | | - | |
| loc. | *daδāiti* (N.66?) | | *barəṇti* | | *družanti* | |
| **Plur.** | | | | | | |
| nom. | *haṇtō* | | *barəṇtō* | | *fšuiiaṇtō* | |
| acc. | - | | *barəṇtō* | | *fšuiiaṇtō* | |
| gen. | *hātąm* | | *barəṇtąm* | | *ṯbišiiaṇtąm* | |
| dat.-abl. | - | | - | | *ṯbišiiaṇbiiō* | |
| instr. | *haδbiš* | | - | | - | |

Notes:

Athematic verbs frequently take the thematic nom. sing. m., e.g.: *janō*.

The form °*vāuuō* "blowing" (H.2.7) < √vā seems to be from *vā'ō* < *vāHant-*.

Thematic forms are common, e.g., *saošiiaṇtaēibiiō*.

The athematic forms *γžāraiiaṯ.biiō* "flowing," for *-aṇbiiō*, and *xšaiiatō* "ruling," for *xšaiiaṇtō* are probably (early) scribal errors.

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*xᵛairiiaṇt-*

This word is known from two (three) forms, and, although it looks like the passive of *xᵛar-* "eat" with act. inflection, it is probably an adjective meaning "savory, tasty," or similar.[10] The nom.-acc. sing. is *xᵛairiiąn* and the nom.-acc. dual *\*xᵛairiiaṇti*, both in the Yima myth:

> *yaṯ kərənaoṯ aṅ́he xšaθrāδa amarš́aṇta pasu vīra aŋhaošəmne āpa uruuaire **xᵛairiiąn** xᵛarəθəm ajiiamnəm*
> "that he made, during his reign, cattle and men indestructible, waters and plants indesiccable, \*savory food inexhaustible." (Y.9.4, see Lesson 9);

> *yeṅ́he xšaθrāṯ **\*xᵛairiiaṇti** \*stō̄ᵃ uiie xᵛarəθe ajiiamne amarš́aṇta pasu vīra aŋhə̄ušəmne āpa uruuaire*
> "during whose reign, both (kinds) of food are (were) savory and inexhaustible, cattle and men indestructible, waters and plants indesiccable." (Yt.19.32).
>> a. Mss.: xᵛairiiaṇtu astu F1; x́airiieti asti J10; x́airiiaṇti astī D; x́arəiiaṇtu ašaiti K12.

A third example is found in the following passage, also from the Yima myth, but this one is more seriously corrupt:

> *haθra marəyå auuastaiia auui/aoi maṯ zairi.gaonəm maṯ xᵛairiieiti ajiiamnəm*
> "place in the same place green fields, together with greenery, together with inexhaustible, savory (food)." (V.2.26)

**SYNTAX**

## Uses of the locative

### 1. Locative of time and place
The main use of the locative is to express place where and time when, as well as goal of motion.

> ***ahmi nmāne*** "in this house"
> ***xᵛahmi dąm xᵛahmi ciθre xᵛahmi zaoše xᵛahmi xšaθre***
> "in his own house, own lineage (?), own pleasure, own command." (Vr.14.2)

> ***aētahmi aŋhuuō*** *yaṯ* ***astuuaiṇti*** "in this existence with bones."
> ***hamaiia gātuuō hištəṇta***
> "They stood in one and the same place" (after Yt.13.53)
> *āaṯ* ***āhuua pauruuatāhuua*** *pouru.sarəδō vī.raoδahe*
> "Then on these mountains you grow far and wide in many species." (Y.10.12)
> *yō* ***vispāhu karšuuōhu*** *maniiauuō yazatō vazaite xᵛarənō.då*
> "(Miθra) the deity of the other world who flies over all continents giving (the gifts of?) *Xwarnah*." (Yt.10.16)
> *yeṅ́he* ***ząθaēca vaxšaēca*** *apaduuaraṯ Aŋrō Maṅ́iiuš haca zəmaṯ yaṯ paθanaiiå skarənaiiå duraēpāraiiå*ᵃ
> "(Zarathustra ...) at whose birth and growth the Evil Spirit ran away from the wide, round earth with distant borders." (Yt.17.19)
>> a. See Lesson 14, Syntax.
> ***fraiiaire aiiąn*** *bauuaiti hubaδrō hupaitizaṇtō aδa* ***apaire aiiąn*** *dužāθrəm*
> "On a future day he becomes lucky and well-recognized, then, on a later day (he will have) bad breathing space (= discomfort)" (Aog.53)
> *tå* ***ahmi nmāne*** *jamiiārəš* "May they (the fravashis) come [opt.] into this house!" (Y.60.2)

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[10] See Skjærvø, 1999, pp. 186-87.

## 2. Locative of the prize won

The locative is used to indicate the things won in competition. The whole original expression, found sometimes, is "to leave the competitor behind **at** = in (the race for) X." Very often the verb, *zā-* "leave behind" is left out.

> *nōiṯ* **cahmi** *\*zazuuå yō nōiṯ urune \*zazuuå nōiṯ* **cahmi** *\*zazuši \*yā nōiṯ urune \*zazuši*
> "He has won in (the race for) nothing who has not won for (the sake of) his soul.
> She has won in (the race for) nothing who has not won for (the sake of) her soul" (FrD.3)
>
>> *zazuuå, zazuši* are masc. and fem. nom. of the active perfect participle of *zā-* (Lesson 20); *zazuš* in the next example is an adjective from the perf. part. This phrase is found in colophons and is much corrupted.
>
> *zazuš* **vispaēšu vaŋhušu zazuš vispaēšu ašō.ciθraēšu**
> "The winner in (the race for) all good things, the winner in (the race for) all things having the seed of Order (or: resplendent with Order)." (P.26)
>
> *zazə buiie* **vaŋhāuca mižde vaŋhāuca srauuahi** *urunaēca* **darəγe hauuaŋʰhe**
> "May \*I win in (the race for) a good fee and (for) good fame and (for) long well-being for (my) soul" (Y.62.6)
>
>> *zazə buiie* are ungrammatical forms. – *vaŋhāuca ... srauuahi* is a quotation from the third *Gāθā* (Y.49.9).
>
> *daēna māzdaiiasniš* **vispaēšu vaŋhušu vispaēšuca ašō.ciθraēšu** *haiθiia.dātəma*
> "The Daēnā of the Mazdayasnians, (having won) all good things and all (things) with the seed of Order, is the one that most (often) establishes the true (existence)" (Yt.11.3)

The verb *yuiδiia-* "fight (over)" appears to take the same construction:
> *tå yuiδiieiṇti* **pəṣanāhu hauue asahi šōiθraēca**
> "They (the fravashis) fight in battles (each) over (her) own place and settlement." (Yt.13.67)

## 3. Locative with prepositions

The locative is used with prepositions indicating place, e.g., *upa* "in," *paiti* "on, in return for," *paiti* and *parō* (Yt.19.95) "before":

> *jaininąm upa* **dərəzāhu** "In the clutches(?) of women." (Y.10.17)
> *uta Mazdå huruθma Haoma raose* **gara** *paiti*
> "And by the good growing power of Mazdā you grow, O Haoma, on the mountain." (Y.10.4)
> **yahmi** *paiti vispəm mąθrəm ašəm.srauuō vī.sruiiata*
> "(Zarathustra ...) in whom every sacred word containing words (fame) of Order was heard far and wide." (Yt.13.91)
> **dāθri** *zī* **paiti** *niuuāitiš vispahe aŋhəuš astuuatō humataēšuca huxtaēšuca huuarštaēšuca*
> "For in the giver is the victory of the entire bony existence (over evil) in (thoughts) well-thought, (words) well-spoken, (acts) well-performed." (N.66, D.84)

## 4. Locative with verbs

The locative is occasionally used with verbs:

> *cim aošaŋʰå \*aošaŋʰhaiṇti ąstəm isaiti \*tanuui ... cim vā gaēθāhuua mahrkaθəm*
> "Why does a mortal wish annihilation upon (his) mortal body ... Or why (does he wish) destruction upon living beings?" (Aog.48)
> *aēšu parō \*frānāmāite aēšmō \*xruuidruš dušxʲarənå* "before them, Wrath of evil *xʲarənah* with (his) bloody cudgel yields" (Yt.19.95; cf. ablative lesson 14)

5. Locative with "woe!"

The locative is used with *āuuōiia* "woe (upon)":

*\*āuuōiia \*vanənti spitama zaraθuštra yō \*frauruuaēxšti hauuahe <urunō> vanaiti*
  "Woe to the winner, O Spitama Zarathustra, who wins by *leading his own soul along twisting (paths)." (N.66, D.84)

6. Ungrammatical use of the locative as ablative

Sometimes locative forms are used after prepositions that take the ablative:

*usəhištaṯ Vohu Manō **haca gātuuō** (loc.) **zaraniiō.kərətō** (nom.!)*
  "Vohu Manah stood up from the golden throne." (V.19.31)
***haca barəšnuuō** (or barəšnauuō?) gairinąm auui jᶏfnauuō raonąm*
  "From the height(s) of the mountains to the depths of the rivers." (V.5.1)
*daēuuanąm parō ṯbaēšaŋhaṯ daēuuanąm **parō draomōhu***
  "Before the hostility of the *daēuua*s, before the *deceptions(?) of the *daēuua*s." (Yt.13.57)
    cf. *Aēšmahe parō draomābiiō* (Y.57.25).

**The use of present participles**

We have already seen many examples of how present participles are used in clauses. On the whole they are used as in English, which itself has a developed use of participles to express circumstances accompanying the main verb and nouns of a clause.

Some examples:

*tē hištəṇte **γžarə.γžarəṇtiš** aṇtarə.arəδəm zraiiaŋhō*
  "They stand rushing about (seething) within the ocean." (V.5.19)
*yā taṯ yaṯ haomahe draonō **nī.gåŋhəṇti** niš.hiδaiti*
  "She who sits gobbling up that which is the food offering belonging to Haoma." (Y.10.15)
*ā dim vātō **upa.vāuuō** saδaiieiti*
  "Then a wind seems to be blowing toward him." (H. 2.7)
*ātarəm spəṇtəm yazamaide taxməm **həṇtəm** raθaēštārəm*
  "We sacrifice to the life-giving fire, (it) being a firm charioteer" (Y.62.8)

*aṣim **rāsaiṇtim** darəγō.vārəθmanəm mišācim huuō.aiβišācim mišācim āfrasåŋᵛhaitim*
***barəṇtim** vispå baēšazå apąmca gauuąmca uruuaranąmca **tauruuaiieiṇtim**ca vispå ṯbaēšå*
  "(I pray for) Reward *bestowing (and) of long *turning ever-lasting ..., everlasting, uninterrupted, which carries all remedies of waters, cows, and plants, and which overcomes all hostilities (Y.52.1-2)

*yā hištaite **frauuaēδəmna** kaininō kəhrpa sriraiiå*
  "(Arəduuī Sūra Anāhita ...) who stands being made known in the shape of a beautiful young woman." (Yt.5.126)
***jaiδimnå** nō yūžəm **dasta xšaiiamnå** raēšca xᵛarənasca*
  "Give us riches and munificent gifts when you are requested (to do so), having the command (to do so)" (Y.68.21)

Note the use of nouns and present participles in the the locative in the following (corrupt) passage:

***vārəṇti** vā **snaēžiṇti** vā **barəṇti** vā*
*təmaŋhąm vā **\*aiβi.gāta** (mss. °gātō, °gatō, °gātu) **aiiąn** vā*
*\*varəta.fšuuō (mss. °fšō) vā varəta.vire jasəṇti*

"(on a day) when it rains, snows, or *pours, when darkness has come or by day, when (someone) comes with captive cattle and captive men(?)." (V.8.4)[11]

The participle is used with √*man* "to think (oneself to be)," √*vas* "to wish (to be the one ... -ing)" and √*vaēs* "to be ready (to be the one ... -ing)":

*nmānəm hō maniiete **para.daθō***
   "He thinks he is selling a house." (after V.18.28)
*yezi vaši zaraθuštra auuå t̰baēšå **tauruuaiiō***
   "if you wish, Zarathustra, (to be the one) overcoming all those hostilities." (Yt.1.10)
*vīsaiti dim **fraγrāraiiō** nōit̰ \*fraγrāraiieiti*
   "He declares himself ready (to be the one) waking him, but does not wake him." (N.1)

### EXERCISES 17

1. Write in Avestan script the nom. voc., acc., gen., and dat. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

   *maēθana- zaraniiō.kərəta-, išu- huuasta-, aršti- vazimnā-, daŋhu- aṣ́āištā-, airiiāna- vaējah-.*

2. Write in Avestan script the 3rd sing. and 1st plur. pres. indicative, injunctive, and subjunctive of

   *ā.gəuruuaiia-, aipi.kərəṇta-, pairi.aē-.*

3. Analyze and translate into English:

Y.57.27
sraošəm aṣ̌īm huraoδəm
vərəθrājanəm ... yazamaide
   See Lesson 10.
yim caθβārō auruuaṇtō
auruša raoxšna frādərəsra
spəṇta vīδuuåŋhō asaiia
mainiuuasaŋhō vazəṇti
sruuaēna aēṣ̌ąm safåŋhō
zaraniia paiti.θβarštåŋhō

Y.57.28
āsiiaŋha aspaēibiia
āsiiaŋha vātaēibiia
āsiiaŋha vāraēibiia
āsiiaŋha maēγaēibiia
āsiiaŋha vaiiaēibiia ptarətaēibiia
āsiiaŋha huuastaiiå aŋhimnaiiå

Y.57.29
yōi vīspā tå apaiieiṇti
yą auue paskāt̰ viieiṇti

nōit̰ auue paskāt̰ āfəṇte
yōi uuaēibiia snaiθīžbiia
frāiiataiieiṇti vazəmna
yim vohūm sraošəm aṣ̌īm
yat̰cit̰ ušastaire hiṇduuō āgəuruuaiieiti
yat̰cit̰ daošataire niγne

ahe raiia xᵛarənaŋhaca
aŋ́he ama vərəθraγnaca
ahe yasna yazatanąm
təm yazāi surunuuata yasna
sraošəm aṣ̌īm zaoθrābiiō
aṣ̌īmca vaŋᵛhīm bərəzaitīm
nairīmca saŋhəm huraoδəm

*How Yima saves living beings from a flood.*
V.2.25
āat̰ təm varəm kərənauua
carətu.drājō kəmcit̰ paiti caθrušanąm
haθra taoxma upa.bara
pasuuąmca staoranąmca maṣ̌iiānąmca
sūnąmca vaiiąmca āθrąmca suxrąm saociṇtąm

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[11] See Skjærvø, 2005, pp. 199-200.

āaṱ təm varəm kərənauua
carətu.drājō kəmciṱ paiti caθrušanąm
narąm aiβi.xšōiθne
carətu.drājō kəmciṱ paiti caθrušanąm
gauuąm gāuuaiianəm

V.2.26
haθra āpəm frātaṱ.caiia
hāθrō.masaŋhəm aδβanəm
haθra marəyå auuastaiia
auui maṱ zairi.gaonəm
maṱ xᵛairiieiṇti ajiiamnəm
haθra nmānå auuastaiia
katəmca fraskəṇbəmca
frauuārəmca pairi.vārəmca

V.2.27
haθra vīspanąm narąm nāirinąmca taoxma upa.bara
yōi həṇti ańhå zəmō
mazištaca vahištaca sraēštaca
haθra vīspanąm gə̄uš sarəδanąm taoxma upa.bara
yōi həṇti ańhå zəmō
mazištaca vahištaca sraēštaca

V.2.28
haθra vīspanąm uruuaranąm taoxma upa.bara
yōi həṇti ańhå zəmō
barəzištaca hubaoiδitəmaca
haθra vīspanąm xᵛarəθanąm taoxma upa.bara
yōi həṇti ańhå zəmō
xᵛarəzištaca hubaoiδitəmaca
tē kərənauua miθβaire ajiiamnəm
vīspəm ā ahmāṱ yaṱ aēte narō varəfšuua aŋhən

V.2.29
mā aθra frakauuō mā apakauuō
mā apāuuaiiō mā harəδiš
mā driβiš mā daiβiš
mā kasuuīš mā vīzbāriš
mā vīmītō.daṇtānō
mā paēsō yō vītərətō.tanuš
māδa.cim aniiąm daxštanąm
yōi həṇti aŋrahe mainiiə̄uš daxštəm
mašiiāišca paiti niδātəm

V.2.42
dātarə gaēθanąm astuuaitinąm ašāum

kō auuaθa daēnąm māzdaiiasnīm vī.baraṱ
aētaēšuua varəfšuua yō yimō kərənaoṱ
āaṱ aoxta ahurō mazdå
vīš karšipta spitama zaraθuštra

V.2.43
dātarə gaēθanąm astuuaitinąm ašāum
kō aēšąm asti aŋhuca ratušca
āaṱ mraoṱ ahurō mazdå
uruuataṱ.narō zaraθuštra
tūmca yō zaraθuštrō

*About potential pollution*
V.5.1
nā taṱ para.iriθiieiti
auui jąfnauuō raonąm
ā taṱ *mərəyō uzuuazaite
haca barəšnuuō gairinąm
auui jąfnauuō raonąm
upa tąm kəhrpəm fraŋᵛharaiti
yąm iristahe mašiiehe
ā taṱ mərəyəm uzuuazaite
haca jąfnuuō raonąm
auui barəšnauuō gairinąm
upa tąm vanąm vazaite
xraoždduuanąmca varəduuanąmca
auui dim vaṇta auui dim iriṇta
auui dim paitita

V.5.2
nā taṱ fraśusaiti
haca jąfnuuō raonąm
auui barəšnauuō gairinąm
upa tąm vanąm aēiti yąm hō mərəyō
āθre aēsmą išaiti
auui dim *jaiṇtiᵃ auui dim θβərəsaiti
    a. Mss. janaiti/te.
auui dim tāšti
auui dim aiβi.raocaiieiti
āθrō ahurahe mazdå puθrəm
kā hē asti ciθa

V.5.3
āaṱ mraoṱ ahurō mazdå
nōiṱ spō.bərətō nōiṱ vaiiō.bərətō nōiṱ vəhrkō.bərətō
nōiṱ vātō.bərətō nōiṱ maxši.bərətō
nasuš narəm nōiṱ āstāraiieiti

4. Read from the manuscripts.
HN.2.16-17 (M51a fols. 55v-56r, picts. 141-142; K20 fols. 46v-47r pdf.)

5. Transcribe and translate into English:

Yt.5.17

Yt.10.80

Yt.10.108

Yt.11.3 to Sraoša

Yt.14.47 to Vərəθraγna

Yt.16.2 to Cistā

V.3.1 about where the earth is happy and unhappy

V.3.7

V.3.9

Her.15, D.13 (aspects of guilt caused by refusal to recite)

6. Translate into Avestan and write in Avestan script:

1. In the house, the town, the tribe, and the land.
2. In this house, this town, this tribe, this land.
3. And he who in this existence of living beings, O Spitama Zarathustra,
   learning these names of mine shall say (them) forth at day or at night ...
4. And he who in this bony existence, O Spitama Zarathustra,
   shall memorize this section of the Ahuna Vairiia for me,
5. or memorizing (them) shall learn (them) or learning (them) shall recite (them) or reciting (them)
   shall sacrifice (them),
6. three times even, I, Ahura Mazdā, shall convey his soul even across the bridge to the Best Existence.
7. We sacrifice to the good, life-giving Pre-souls of the sustainers of Order, rich in life-giving strength,
   who showed the paths of the stars, the moon, the sun, (and) the lights made for themselves, (the Pre-souls) sustainers of Order,
8. (all these things) which (*yōi*) before that stood in (one and) the same place without moving forth,
   before the hostility of the *daēuua*s, before the deceptions of the *daēuua*s.
9. He who does not greet in return a man who greets (him), becomes a thief of the greeting through violence (violating) of the greeter. [nəmō paiti.bara- + dat.]

**VOCABULARY 17**

adruj- (adruž-): opponent of the Lie
aēsmō.zasta-: with firewood in the hand(s)
aēuuaθa: in one way (Pahl. *ēk-ēwēnag*)
afraoxti- f. < uxti-: non-pronouncement
aiβi.gāiti- f.: onset
aiβiš.xᵛarəθa- (in anaiβiš°): drinkable
Airiiāna-: Aryan (+ Vaējah-)
ajiiamna-: inexhaustible
anaiβiš.xᵛarəθa-: undrinkable
apakauua-: with hump in back
apara: henceforth
apara-: future, later
apāuuaiia-: *impotent[12]
apərənəmna- < ā √par: to contest, compete
  (against: + dat) (?)
Arəzura-: name of a mountain ridge
asaiia-: casting no shadow
aśāišta-: least happy
aṣ̌əm.srauuah-: containing the words/fame of
  Order(?)
aṣ̌ō.ciθra- = aṣa.ciθra- (Lesson 15)
auruša-: white (color of horses)
auuastaiia- < √stā: to place
auui.apaiia- < √āp: to catch up with
auui.nmānaiia-, for *auui.mānaiia-(?) < √man: to
  wait for
āfri.vacastəma-: whose speech pronounces the

  most invitations (?)
ā.gəuruuaiia- < √garb/grab: to take up, seize
ānuš.hāk- OAv.: following along with
āuuōiia: woe (to: + loc.)!
bara- < √bar mid.: to *pour, rain (?)
baršnu-: height
carətu.drājah-: the length of a race course
Cistā-: a deity
daŋhah- n.: skill
daošatara-: western
daxšta- n.: sign, mark
dāiti- fem.: giving
dəmāna- = nmāna-
dərəzā-: clutch (?)
driβi-: dribble
fraɣrāraiia- < √grā: to wake up (trans.), rouse
fraiiara-: of tomorrow, future
frakauua-: with hump in front
fraŋᵛhara- < √xᵛar: to eat (from)
frauruuaēxšti- fem. < √uruuaēs: leading along
  twisted (crooked paths ?)
frauuaēδa- < √vaēd: to exhibit
fraskəṇba-: *awning made with beams(?)
frauuāra-: front porch (?)
frā.bara-: to bring forth, present
frāiiataiia-: to make somebody take up a stand
frātaṯ.caiia- < √tak/tac: to make flow
frə̄rənao- < √ar: to send forth (?)
fšah-: (metal) *nail (?) [cf. paiti.auua.paša-]

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[12] R. Schmitt, *IIJ* 42, 1999, pp. 47-48.

gaozasta-: with milk in hand [for *gauuō°]

gauua-: milk

gāuuaiiana- n.: cowpen

gərəδa-: den, habitation of daēuuas, etc.

griuuā-: neck, mountain ridge

γžāraiia- < √γžar: to flow (in a rush)

haiθiia.dātəma-: who most (often) establishes the
true (existence) (?)

harəiδi-: *idiot (?)

hauuaṇt-: equally much

hāuuanō.zasta-: with (pestle) and mortar in hand

hiṇdu-: world river (one of seven)

hubaδra-: lucky

hupaiti.zaṇta-: well recognized

huruθma-: good growing power

huš.haxman-: providing good company

huš.hąmbərəta- < √bar: well carried together,
well-accumulated

hušxᵛafa perf. < √xᵛap: sleep, see Lesson 20)

irita < irinā- < √raē/ri: to defecate

iša- [for isa-?] < √aēš mid.: to seek

jąfnu-: depth

kasuuiš- < kasu- "little" + viš- "poison"(?): with
*pustules, *acne (?) (Kellens, *NR*)

kata-: covered (part of?) building, house

maēθana- n.: dwelling, habitation

mahrakaθa- n.: destruction

maniiuš.xᵛarəθa-: providing food in the other
world

mara- < √hmar: to memorize

marəγā-: green field

māδa.cim: nor any

mižda- n.: reward

nabānazdišta-: closest relative

nəmaṅha-: to do homage

nəmō.bara-: sb. who does homage (to)/greets

niš.harətar- < √har: guardian, cf.
paiti.niš.harətar-

niš.hauruua- < √har: guard

ništar- < √starH: to spread out

nižbairišta-: most getting rid of

paēsa-: with spots, leper(?)

pairi.vāra- = pairiuuāra- (Lesson 14)

paiti.auua.paša-: to nail(?) [cf. fšah-]

paiti.irinak- < √raēk: to relinquish

paiti.niš.harətar-: guardian

paitita < paiti-aē-/i-: to go to, defecate on (?)

pasuš.hauruua-: shepherd (dog)

pauruuatā-: mountain

pərənā- < √par mid.: to *pay

pəšanā-: battle

pouruš.xᵛāθra-: with much good breathing space

rauuan- (raonā̆-?): *river

safa-: hoof

sairi: loc. of sar-, a social division

sarəδa-: species

sruuaēna-: with nails

tāš- < √taš: to hew, fashion by hewing

uz.bərəzaiia- < √barz: to raise

Vaējah- < √vaēg(?): Airiiana Vaējah, the
mythical homeland of the Iranians

vaṇta < √vam-: to vomit

vaṇri, loc.: in spring

vara-: Yima's bunker

varəduua-: soft

varəta.fšao-: with captive sheep and goats

varəta.vira-: with captive men

varəzāna-: community, village

vāra- < √vār: to rain

vərəθra- n.: valor

vimitō.daṇtāna-: with malformed teeth

vispəm ā ahmāṯ yaṯ: for as long as

vitərətō.tanu-: sequestered

viθiš- (= vīdīš-?): *judgement

vispəm ā+ abl.: until

vizbairi-: with crooked (legs)(?)

vī.raoδa- < √raoδ: to grow far and wide

xraožduua-: hard; cf. xruždra- (Lesson 12)

xᵛaδāta-: made/placed by/for themselves(?)

xᵛairiiaṇt-: *savory

xᵛarənō.dā-: giving (gifts of) *Xwarnah*

yāh- m.: poetic competition(?), audition

zaraniia.paiti.θβaršta-: with inlaid gold

zaraniiō.kərəta-: gilded

zā-, pres. zazāmi: leave behind

ząθa-: birth

zəmarə.guz-: hiding in the earth

# LESSON 18

## NUMERALS

The following numerals are attested in Avestan:

| | Cardinals | In compounds | Ordinals | "-th time" |
|---|---|---|---|---|
| 1 | *aēuua-* | | *fratəma-* | *paoirim* |
| 2 | *duua-* | *bi°, baē°* | *bitiia-* | *āṭbitim/āδbitim* "a second time" |
| 3 | *θrāˇ ii-/θri-* | *θri°* | *θritiia-* | *āθritim* "a third time" |
| 4 | *caθβar-/catur-* | *caθru°* | *tuiriia-* | *āxtuirim* "a fourth time" |
| 5 | *paṇca* | *paṇca°* | *puxδa-* | |
| 6 | *xšuuaš* | *xšuuaš°* | *xštuua-* | |
| 7 | *hapta* | *hapta, haptō°* | *haptaθa-* | |
| 8 | *ašta* | *ašta, aštō°* | *aštəma-* | |
| 9 | *nauua* | *nauua°* | *naoma-* | |
| 10 | *dasa* | *dasa°* | *dasəma* | |
| 11 | | | *aēuuandasa-* | |
| 12 | | | *duuadasa-* | |
| 13 | | | *θridasa-* | |
| 14 | | | *caθrudasa-* | |
| 15 | *paṇcadasa-* | | *paṇcadasa-* | |
| 16 | *xšuuaš.dasa* | | *xšuuaš.dasa-* | |
| 17 | | | *hapta.dasa-* | |
| 18 | | | *ašta.dasa-* | |
| 19 | | | *nauua.dasa-* | |
| 20 | *visaiti* (*visąsta*) | | *visąstəma-* | |
| 30 | *θrisatəm* | | *θrisastəma-* | |
| 40 | *caθβarəsatəm* | | | |
| 50 | *paṇcāsatəm* | | | |
| 60 | *xšuuašti-* | | | |
| 70 | *haptāiti-* | | | |
| 80 | *aštāiti-* | | | |
| 90 | *nauuaiti-* | | | |
| 100 | *satəm* | *sata°, satō°* | | |
| 180 | *duiie nauuaiti* | | | |
| 200 | *duiie/duuaē° saite* | | | |
| 300 | *tišrō sata*, in compounds: *θrisatō.°* | | | |
| 400 | *caθβārō sata* | | | |
| 500 | *paṇca sata-* | | | |
| 600 | *xšuuaš sata-* | | | |
| 700 | *hapta sata-* | | | |
| 800 | *ašta sata-* | | | |
| 900 | *nauua sata-* | | | |
| 1000 | *hazaŋrəm* | *hazaŋra°, hazaŋrō°* | | |
| 2000 | *duiie hazaŋre* | | | |
| 9000 | *nauua hazaŋra* | | | |
| 10000 | *baēuuar-/baēuuan-* | *baēuuarə°* | | |
| 90000 | *nauuasəs° baēuuąn* | | | |

Notes:

*visąsta* "20" (Yt.1.19) is possibly a reverse formation from the ordinal *visąstəma-*.

## Compound numerals

| | |
|---|---|
| 25 | *paṇcāca visaiti* |
| 33 | *θraiiasca θrisąsca* |
| 75 | *paṇcāca haptāiti-* |
| 99,999 | *nauuaca nauuaitišca nauuaca sata nauuaca hazaŋra nauuasɵ̄sca baēuuąn* |

|  | Multiplicatives (times, -fold) |  | Fractions |
|---|---|---|---|
| 1 | *hakərəṯ* "once" | | |
| 2 | *biš, bižuuaṯ* "twice" | *bišāmruta-* "spoken twice" | |
| 3 | *θriš, θrižuuaṯ* "thrice | *θrišāmruta-* "spoken thrice" | *θrišuua-* "a third" |
| 4 | *caθruš* "four times" | *caθrušāmruta-* "spoken four times" | *caθrušuua-* "a fourth" |
| 5 | | | *paṇtaŋᵛha-* "a fifth" |
| 6 | *xšuuažaiia* "six times" | | |
| 7 | | | *haptahuua-* "a seventh" |
| 8 | | | *aštahuua-* "an eighth" |
| 9 | *naomaiia (nāuma°), nauuasɵ̄* "nine times" | | |
| 20 | *visaitiuuå* "twenty-fold" | | |
| 30 | *θrisaθβå, θrisataθβəm* "thirty-fold" | | |
| 40 | *caθβarəsaθβå* "forty-fold" | | |
| 50 | *paṇcasaθβå* "fifty-fold" | | |
| 60 | *xšuuaštiuuå* "sixty-fold" | | |
| 70 | *haptaiθiuuå* "seventy-fold" | | |
| 80 | *aštaiθiuuå* "eighty-fold" | | |
| 90 | *nauuaitiuuå* "ninety-fold" | | |
| 100 | *satāiiuš* "a hundred-fold" | | |
| 1000 | *hazaŋrāiš* "a thousand-fold" | | |
| 10000 | *baēuuarɵ̄iš* "ten thousand-fold" | | |

Other derivatives:

 *paṇcɵ̄.hiiā-* "of five species."

Note: Whether the numerous analogical forms are genuine or were fabricated by the transmitters and scribes we cannot tell.

## Declension of numerals

The numeral "one" is declined as a pronominal *ā̆*-stem; note the acc. masc. and the nom.-acc. neut. *ɵ̄iium, ɵ̄im*, and other forms (see Lesson 9).

The numeral "two" is an *a*-stem dual.

The numerals "three" and "four" have some special fem. forms.

The other cardinals are mostly indeclinable.

**"One"**

|  | m. | n. | f. |
|---|---|---|---|
| nom. | *aēuuō* | *ōiium, ōim* | *aēuua* |
| acc. | *ōiium, ōim* | *ōiium, ōim* | *aēuuąm* |
| gen. | | *aēuuahe* | *aēuuańhå* |
| abl. | | *aēuuahmāṯ* | |
| inst. | | *aēuua* | *aēuuaiia* |
| loc. | | *aēuuahmi* | - |

Note: *ōiium* is in Iran. mss., *ōim* in Ind. mss.

**"Two"**

|  | m. | n. | f. |
|---|---|---|---|
| nom.-acc. | *duua* | *duiie, duuaē°* | *duiie, duuaē°* |
| dat.-abl.-inst. | | *duuaēibiia* | |
| loc. | | *duuaiiå* | |

**"Three"**

|  | m. | n. | f. |
|---|---|---|---|
| nom. | *θrāiiō* | *θrī* | *tišrō* |
| acc. | *θriš* | *θrī* | *tišrō* |
| gen. | | *θraiiąm* | *tišrąm, tišranąm* |
| dat.-abl. | | *θribiiō* | - |

**"Four"**

|  | m. | n. | f. |
|---|---|---|---|
| nom. | *caθβārō* | *catura* | *cataŋrō* |
| acc. | *caturǝ̄* | *catura* | *cataŋrō* |
| gen. | | *caturąm* | |

Other numerals: gen. *paṇcanąm*, *nauuanąm*, *dasanąm*; – instr. *paṇcasaṯbiš*, *satāiš*, *hazaŋrāiš*, *baēuuarǝbiš*

On the *r/n*-stem *baēuuar-/baēuuan-* see Lesson 16.

Note:

The element *-šr-/-ŋr-* < *-sr-* is an ancient suffix found in the fem. forms of the numerals "3" and "4" in several Indo-European languages. It may be related to *strī-* (< *srī-*) "woman" and *-ŋhar-* in *xᵛaŋhar-* "sister" (if originally *xᵛa-har-* "one's own woman"?).

*tišrō sata* "400" has the fem. *tišrō* agreeing with a neut. plur.

## VERBS

**The optative**

The endings of the optative differ from those of the indicative and subjunctive by containing an element *-i-/-ii-* (< *-iH*)). In the thematic conjugation, this element combines with the thematic vowel and produces a diphthong: *aē*, *ōi*, *aii°*. In the athematic conjugation it has the form *iiā/i* (< *-i̯aH-/-iH-*).

The thematic 3rd plur. of *a*-stems ends in *-aiiǝn* (*-aēn*), which is identical with the 3rd plur. indicative of *aiia*-stems. In the *aiia*-stems the original ending was therefore *-aiiaiiǝn*, which regularly became *-aiiaēn*. In

the manuscripts this ending is most often corrupted to *-aiiě̆n* and then replaced by the familiar *-aiiən*.[13]

Some verbs have the reduced forms *-iš*, *-iṯ*, presumably unaccented.

Present optative active

|  | athematic |  | thematic |  |
|---|---|---|---|---|
| Sing. |  |  |  |  |
| 1 | - |  |  |  |
| 2 | *-iiå* | *janiiå, mruiiå, surunuiiå, daiθiiå °stərəniiå* | *-ōiš* | *barōiš, vīδāraiiōiš* |
|  | *-iš* | *daiδiš* |  |  |
| 3 | *-iiāṯ* | *hiiāṯ, kərənuiiāṯ, daiδiiāṯ cišiiāṯ, mərą̇šiiāṯ* | *-ōiṯ* | *barōiṯ, zbaiiōiṯ* |
|  | *-iṯ* | *daiδiṯ* |  |  |
| Dual |  |  |  |  |
| 3 | *-itəm* | *daiδitəm* |  |  |
| Plur. |  |  |  |  |
| 1 |  |  | *-aēma* | *jasaēma* |
| 2 | - |  |  |  |
| 3 | *-iią̇n* | *daiθiią̇n, °cišiią̇n* | *-aiiən* | *pacaiiən* |
|  | *-iiārəš* | *hunuiiārəš* | *-aiiaēn* | *nidarəzaiiaēn* |

Present optative middle

| Sing. |  |  |  |  |
|---|---|---|---|---|
| 1 | *-iia, -ⁱe* | *tanuiia, daiδe* | *-aiia* | *haxšaiia* |
| 2 | *-iša* | *āhiša, framruuiša, daiθiša* | *-aēša* | *yazaēša, zbaiiaēša* |
| 3 | *-ita* | *aojita, °γnita, °mruuita, daiθita* | *-aēta* | *azaēta, °snaiiaēta* |
| Dual |  |  |  |  |
| 3 |  |  | *-aiiatəm* | *vicaraiiatəm* |
| Plur |  |  |  |  |
| 1 |  |  | *-ōimaiδe* | *buiδiiōimaiδe* |
| 2 |  |  | *-ōiδβəm* | *rāmōiδβəm* |
| 3 |  |  | *-iiaṇta* | *āstaiiaṇta* |

But note V.3.18: L4 *āstāiiaiṇta* ᚠᚱᚨᚾᚾᚨ, (K5 >) F10, M3 *āstaiinta* ᚠᚱᚨᚾᚾ.

**SYNTAX**

**Uses of the numerals**

Most of the numerals present no special features in their use. Note that the numerals "100" and higher are nouns and take the genitive plural of the items counted.

*aēta vaca maδaiiaŋᵛha ahe vaca səṇdaiiaŋᵛha*
*Ahurō Mazdå ašauua haθra vaŋhubiiō yazataēibiiō*
*yaṯ Aməšaēibiiō Spəṇtaēibiiō huxšaθraēibiiō huδābiiō*
**paṇcasaṯbiš**ca **satāiš**ca **hazaŋrāiš**ca **baēuuarəbiš**ca
*ahąxštāišca frāiiəbiščaṯca ahmāṯ*
  "Intoxicate yourself with this word, be pleased with his(?) word.
  Orderly Ahura Mazdā (is?) together with the good deities,
  the life-giving immortals ones of good command, giving good gifts,
  by fifties, hundreds, thousands, ten thousands,

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[13] See Skjærvø, 2007.

innumerable ones, and even more than that." (Vr.8.1)

*yeńhe caθβārō aršāna hąm.tāšaṯ Ahurō Mazdå ...*

*yeńhe auuauuaṯ haēnanąm nauua satāiš hazaŋrəmca*

> Notes: The first *yeńhe* is for *\*yeńhāi*, the second for *\*yeńhå*. – *aršāna is* for *\*aršnō (only attested as gen. sing.).

> "(Arəduuī Sūra Anāhita ...) for whom Ahura Mazdā fashioned together four males ...
> "who has so much of armies (as many armies as) 1900." (Yt.5.120)

*tišrō sata upāzananąm upāzōiṯ aspahe aštraiia tišrō sata sraošō.caranaiia*

> "He shall strike (him) 300 blows with the horse whip, 300 with the bastinado." (V.4.11)

*yazāi Hukairim barəzō vispō.vahməm zaranaēnəm*

*yahmaṯ mē haca frazgaδaite Arəduuī Sura Anāhita hazaŋrāi barəšna viranąm*

> Note: *barəzō* for *\*bərəzəm*? The phrase *Hukairim barəzō* occurs several times.

> "I shall sacrifice to tall Hukairiia, (which receives?) all hymns, golden,
> from which Arəduuī Sūra Anāhita comes down to me in depth (as much as) of a thousand men (a
> thousand men deep)" (Yt.5.96)

*hazaŋraγna paiti.jasaiti ātarš Ahurahe Mazdå*

*daēuuanąm maniiauuanąm təmasciθranąm druuatąm*

*bižuuaṯ yātunąmca pairikanąmca*

> "(Then) the fire of Ahura Mazdā comes with the ability to strike a thousand
> *daēuua*s in the other world (and) those possessed by the Lie hailing from darkness,
> (and) twice that many sorcerers and witches." (V.8.80)

In many Middle and New Iranian languages a special form of the noun is sometimes used after numerals (hence called "numerative"). It has been suggested that this usage may already be seen in the Videvdad (Tremblay, 1997), but the frequent confusion of endings in the manuscripts renders this hypothesis fragile.

**Uses of the optative**

The optative is the mood of the imaginary and thus mainly expresses wishes, prescriptions, imaginary comparisons or examples, and irreal conditions and comparisons.

1. Optative expressing wishes

*vasō.xšaθrō hiiāṯ ašauua auuasō.xšaθrō hiiāṯ druuå*

> "May the sustainer of Order have command at will! May the one possessed by the Lie not have
> command at will!" (Y.8.6)

*mā ciš pauruuō buiδiiaēta*

> "May no one notice (us) first (be the first to notice us)!" (Y.9.21)

*haxšaiia azəmciṯ yō Zaraθuštrō fratəmą nmānanąm*

> "May I, Zarathustra, induce the foremost ones of the homes (to ...)!" (Y.8.7)

2. Optative expressing prescriptions

*gaomaēzəm aiiasōiš zaraθuštra gaom pairi uxšānəm*

*baxəδrəm dāitiiō.kərətəm yaoždāta frabarōiš*

*ząm paiti ahuraδātąm pairi karšəm pairi.karšōiṯ aēšō nā yō yaoždāθriiō*

> Note: *yaoždāta* for °*dātəm*?

> "You should take bull's urine from a bull, O Zarathustra.
> You should bring a spade made in the prescribed way (and) purified.
> He should draw a furrow on the earth established by (Ahura) Mazdā, this man who (is) to be purified." (V.19.21)

3. Optative expressing irreal comparisons

*mānaiiən ahe yaθa hazaŋrəm narąm ōim narəm* **ā.darəzaiiōiṯ**
  "As if a thousand men were to fetter a single man." (Yt.8.55)
*mąnaiiən ahe yaθa hazaŋrəm narąm ōiium narəm* **aiβiiāxšaiiōiṯ**
  "As if a thousand men were to look after a single man." (Yt.1.19)

Note the periphrastic construction with past participle + "to be" in:

*mānaiiən ahe yaθa nā satəmca hazaŋrəmca baēuuarəca paršanąm* **nijatəm hiiāṯ**
    Note. For *nijatəm* some mss. have *nijaθəm*.
  "Just as if a hundred, a thousand, ten thousand ears of grain were to have been smashed down."
  (Yt.13.71)
    Note: Here *nā* is probably a particle, sometimes found after *yaθa*.

**EXERCISES 18**

1. Write in Avestan script in all cases, all numbers (where appropriate) the following nouns and adjectives:

  *aeuua/duua-/θraii-nar-*; *aēuua-*, etc., *snaiθiš-*; *aēuuā-*, etc., *gāθā-*; *spā zairiš, im zå, barəsma frastairim*

2. Write in Avestan script the 1st and 3rd sing. and plur. present indicative, injunctive, subjunctive, and optative of

  *juua-*, *aēnaŋha-*, *jasa-*, *āh-*, *kərənao-*, *miriia-*.

3. Analyze and translate into English.

Y.8.5
vasasca tū ahura mazda
uštāca xšaēša hauuanąm dāmanąm
vasō āpō vasō uruuarå
vasō vīspa vohū ašaciθra
xšaiiamnəm ašauuanəm dāiiata
axšaiiamnəm druuaṇtəm

Y.8.6
vasō.xšaθrō hiiāṯ ašauua
auuasō.xšaθrō hiiāṯ druuå
gatō hamistō nižbərətō
haca spəṇtahe mainiiə̄uš dāmabiiō
varətō auuasō.xšaθrō

Y.8.7
haxšaiia azəm.ciṯ yō zaraθuštrō
fratəmą nmānanąmca vīsąmca
zaṇtunąmca dax̌iiunąmca
aŋhå daēnaiiå anumataiiaēca
anuxtaiiaēca anuuarštaiiaēca
yā āhūiriš zaraθuštriš

Yt.1.10
yezi vaši zaraθuštra
auuå ṯbaēšå tauruuaiiō
daēuuanąm mašiiānąmca
yāθβąm pairikanąmca
sāθrąm kaoiiąm karafnąmca
mairiianąmca bizaŋgranąm
ašəmaoγanąm bizaŋranąm
vəhrkanąm caθβarə.zaŋgranąm

Yt.1.11
haēnaiiåsca pərəθuuainikaiiå
pərəθu.drafšaiiå ərəδβō.drafšaiiå uzgərəptō.drafšaiiå
xrūrəm drafšəm baraṇtaiiå
aθa imå nāmə̄nīš drəŋjaiiō fra.mrauua
vīspāiš aiiąṇca xšafnasca

Yt.10.90

yō paoiriiō hāuuana haomą uzdasta
stəhrpaēsaŋha mainiiu.tāšta
haraiθiiō paiti barəzaiiå
bərəjaiiaṯ ahurō mazdå
bərəjaiiən aməšå spəṇta
yeńhå kəhrpō huraoδaiiå
yahmāi huuarə auruuaṯ.aspəm
dūrāṯ nəmō baoδaiieiti


Yt.10.91

nəmō miθrāi vouru.gaoiiaotōe
hazaŋrō.gaošāi baēuuarə.cašmaine
yesniiō ahi vahmiiō
yesniiō buiiå vahmiiō
nmānāhu maš̌iiākanąm
ušta buiiāṯ ahmāi naire
yasə θβā bāδa frāiiazāite
aēsmō.zastō barəsmō.zastō
gaozastō hāuuanō.zastō
frasnātaēibiia zastaēibiia
frasnātaēibiia hāuuanaēbiia
frastərətāṯ paiti barəsmən
uzdātāṯ paiti haomāṯ
srāuuaiiamnāṯ paiti ahunāṯ vairiiāṯ


Yt.10.92

aiia daēnaiia fraorəṇta
ahurō mazdå aš̌auua
frā vohu manō
frā aš̌əm vahištəm
frā xšaθrəm vairīm
frā spəṇta *ārmaitiš[a]
     a. F1 °te, J10 °ti.
frā hauruuata amərətāta
frā hē aməš̌å spəṇta
bərəja *vərənata[a] *daēnaiiå[b]
     a. F1 vərəṇta. – b. F1 °iiāi.
frā hē mazdå huuapå
ratuθβəm *baraṯ[a] gaēθanąm
     a. F1 barāṯ.
yōi θβā vaēnən dāmōhu
ahūm ratūmca gaēθanąm
yaoždātārəm åŋhąm dāmanąm *vahištəm[a]
     a. Mss. vahištąm,


Yt.10.115

miθrəm vouru.gaoiiaoitīm yazamaide ...
āi miθra vouru.gaoiiaoite


nmāniia ratauuō vīsiia zaṇtuma
dax̌iiuma zaraθuštrō.təma


Yt.10.116

vīsaitiuuå asti miθrō
aṇtarə haš̌a suptiδarəŋga
θrisaθβå aṇtarə varəzāna
caθβarəsaθβå aṇtarə haδō.gaēθa
paṇca.saθβå aṇtarə huiiāɣana
xšuuaštiuuå aṇtarə hāuuišta
haptaiθiuuå aṇtarə aēθriia aēθra.paiti
aštaiθiuuå aṇtarə zāmātara xᵛasura
nauuaitiuuå aṇtarə brāθra


Yt.10.117

satāiiuš aṇtarə *pitarəm[a] puθrəmca
     a. F1 pitarə. – Dual dvanva expected.
hazaŋrāiš aṇtarə dax̌iiu
baēuuarōiš asti miθrō
yō daēnaiiå māzdaiiasnōiš
†auua hacaite *hamahe aiią[a]
     a. F1 amahe aiiąn.
aθa aŋhāiti vərəθraɣnahe


V.2.39

dātarə gaēθanąm astuuaitinąm aš̌āum
caiiō āaṯ aēte raocå aŋhən
aš̌āum ahura mazda
yōi auuaθa ā.raocaiieiṇte
aētaēšuua varəfšuua yō yimō kərənaoṯ


V.2.40

āaṯ aoxta ahurō mazdå
xᵛaδātaca raocå stiδātaca
hakərəṯ zī irixtahe saδaiiaca vaēnaite
starasca måsca huuarəca


V.2.41

taēca aiiarə mainiieṇte yaṯ yārə
caθβarəsatəm aiβi.gāmanąm
duuaēibiia haca nərəbiia duua nara us.zaiieiṇte
miθβana strica nairiiasca
aθa aētaēšąm yōi gōuš sarəδanąm
taēca narō sraēšta gaiia juuaiṇti
aētaēšuua varəfšuua yō yimō kərənaoṯ


V.3.12

dātarə gaēθanąm astuuaitinąm aš̌āum
kō paoirīm imąm ząm

mazišta xšnaoma xšnāuuaiieiti
āaṯ mraoṯ ahurō mazdå
yaṯ bā paiti fraēštəm *uskanəṇti
   Mss. uskəṇti, uskaṇti, uskaṇta.
yahmiia saēre nikaṇte
spānasca irista naraēca irista

V.3.13
dātarə gaēθanąm astuuaitinąm aṣ̌āum
kō bitīm imąm ząm
mazišta xšnaoma xšnāuuaiieiti
āaṯ mraoṯ ahurō mazdå
yaṯ bā paiti fraēštəm
daxma uzdaēza *vīkanəṇti
   Mss. vīkaṇti, vīkəṇte.
yahmiia narō irista niδaiieiṇte

V.3.14
mā ciš baraṯ aēuuō yaṯ iristəm
āaṯ yezi šē barāṯ aēuuō yaṯ iristəm
upa vā nasuš raēθβāṯ
nåŋhanaṯ haca cašmanaṯ haca
hizumaṯ haca paitiš.xᵛarənāδa
frauuāxšaṯ haca frašumakaṯ haca
tē aēšąm paiti sruuī
aēša druxš yā nasuš upa.duuąsaiti
aiiaoždiia pascaēta bauuaiṇti
yauuaēca yauuaētātaēca

V.3.15
dātarə gaēθanąm astuuaitinąm aṣ̌āum
kuua aētahe narš gātuš aŋhaṯ
yaṯ iristō.kaṣ̌ahe
āaṯ mraoṯ ahurō mazdå
yaṯ aŋhaṯ ańhå zəmō
vī.āpō.təməmca vī.uruuarō.təməmca
yaoždātō.zəmō.təməmca
huškō.zəmō.təməmca
kaṇbištəmca aēte paθå fraiiąn
pasuuasca staorāca
ātrəmca ahurahe mazdå
barəsmaca aṣ̌aiia frastarətəm
narəmca yim aṣ̌auuanəm

V.3.16
dātarə gaēθanąm astuuaitinąm aṣ̌āum
cuuaṯ drājō haca āθraṯ
cuuaṯ drājō haca apaṯ
cuuaṯ drājō haca barəsmən frastairiiāṯ
cuuaṯ drājō haca nərəbiiō aṣ̌auuabiiō

V.3.17
āaṯ mraoṯ ahurō mazdå
θrisata.gāim haca āθraṯ
θrisata.gāim haca apaṯ
θrisata.gāim haca barəsmən frastairiiāṯ
θrigāim haca nərəbiiō aṣ̌auuabiiō

V.3.18
aētaδa hē aēte mazdaiiasna
ańhå zəmō pairi.daēzą pairi.daēzaiiąn
xᵛarəθaēibiiō pascaēta āstaiiaṇta
aēte yōi mazdaiiasna
vastraēibiiō pascaēta āstaiiaṇta
aēte yōi mazdaiiasna

V.3.19
draējištō.təmaēšuuaca niuruzdō.təmaēšuuaca
aētå xᵛarəθå xᵛaratu aētå vastrå vaŋhatu
vīspəm ā ahmāṯ yaṯ hanō vā zaururō vā
pairištā.xšudrō vā bauuāṯ

V.3.20
āaṯ yaṯ hanō vā zaururō vā pairištā.xšudrō vā bauuāṯ
aojištəmca dim pascaēta mazdaiiasna
taṇcištəmca vaēδiiō.təməmca
upa mitīm barəzaŋhąm
pąstō.fraθaŋhəm hē kamarəδəm vīnāθaiiən
aš.xᵛarətəmaēibiiō spəṇtō.mainiiauuanąm dāmanąm
kərəfš.xᵛarąm kərəfš paiti nisrinuiiāṯ
vaiiąm *kahrkāsanąm uitiiaojanō
auuå.hīm paiti.miθnāiti
vīspəm dušmatəmca dužūxtəmca dužuuarštəmca

V.3.21
yezica hē aniia aγa šiiaoθna frauuaršta
paitita hē ciθa
āaṯ yezi šē aniia aγa šiiaoθna nōiṯ frauuaršta
paititəm ahe narš
yauuaēca yauuaētātaēca

V.8.14
dātarə gaēθanąm astuuaitinąm aṣ̌āum
yōi paθa uzbarəṇte spānasca irista naraēca irista
kaṯ tå paθå fraiiąn
pasuuąm vā *staoranąm vā
   Mss. staorąm.
narąm vā nāirinąm vā
ātrəm vā ahurahe mazdå puθrəm
barəsma vā aṣ̌aiia frastarətəm

V.8.15
āaṯ mraoṯ ahurō mazdå
nōiṯ tå paθå fraiiąn
pasuuąm nōiṯ *staoranąm
nōiṯ narąm nōiṯ nāirinąm
nōiṯ ātrəm ahurahe mazdå puθrəm
nōiṯ barəsma ašaiia frastarətəm

V.8.16
spānəm zairitəm caθru.cašməm
spaētəm zairi.gaošəm
āθritīm taδa aētå paθå vīuuāδaiiaṇtu
aiβi.niticiṯ spitama zaraθuštra
spānəm zairitəm caθru.cašməm
spaētəm zairi.gaošəm
aēša druxš yā nasuš apa.duuąsaiti
apāxəδraēibiiō naēmaēibiiō

V.8.17
yezi nōiṯ upa vī spitama zaraθuštra
spānəm zairitəm caθru.cašməm
nōiṯ spaētəm zairi.gaošəm
xšuuažaiiaciṯ taδa aētå paθå vīuuāδaiiaṇtu
aiβi.nitica spitama zaraθuštra
spānəm zairitəm caθru.cašməm
spaētəm zairi.gaošəm
aēša druxš yā nasuš apa.duuąsaiti
apāxəδraēibiiō naēmaēibiiō

V.8.18
yezi nōiṯ upa vī spitama zaraθuštra
spānəm zairitəm caθru.cašməm
nōiṯ spaētəm zairi.gaošəm
nāumaiiāciṯ taδa aētå paθå vīuuāδaiiaṇtu
aiβi.nitica spitama zaraθuštra
spānəm zairitəm caθru.cašməm
spaētəm zairi.gaošəm
aēša druxš yā nasuš apa.duuąsaiti
apāxəδraēibiiō naēmaēibiiō

V.8.19
yezi nōiṯ upa vī spitama zaraθuštra
spānəm zairitəm caθru.cašməm
nōiṯ spaētəm zairi.gaošəm
āθrauua paoirīm aētå paθå fraiiaṇtu
vārəθraγnīš vacō framrū
yaθā ahū vairiiō

V.10.1
pərəsaṯ zaraθuštrō ahurəm mazdąm
ahura mazda mainiiō spǝ̄ništa
dātarə gaēθanąm astuuaitinąm ašāum
kuθa aētaṯ druxš pərənāne
yā haca irista upa juuaṇtəm upa.duuąsaiti
kuθa aētaṯ nasuš pərənāne
yā haca irista upa juuaṇtəm upa.raēθβaiieiti

V.10.2
āaṯ mraoṯ ahurō mazdå
ime vaca framruua
yōi həṇti gāθāhuua bišāmrūta
ime vaca framruua
yōi həṇti gāθāhuua θrišāmrūta
ime vaca framruua
yōi həṇti gāθāhuua caθrušāmrūta
ime vaca framruua
yōi həṇti gāθāhuua bišāmrūtaca
θrišāmrūtaca caθrušāmrūtaca

V.10.5
āaṯ pasca bišāmrūta vaca
ime vaca framrauua vārəθraγniš baēšaziia
paiti.pərəne aŋrəm mainiiūm
haca nmāna haca vīsa haca zaṇtu haca daṅhu
haca hauuaiiåsə tanuuō
haca nā paiti.iristō
haca nāirika paiti.iriste
    Mss. nāirika and nāirike.
haca nmānahe nmānō.patōiš
haca vīsō vīspatōiš
haca zaṇtōuš zaṇtu.patōiš
haca daṅhōuš daṅhu.patōiš
haca vīspaiiå ašaonō stōiš

V.10.6
paiti.pərəne nasūm
paiti.pərəne hąm.raēθβəm
paiti.pərəne paiti.raēθβəm
haca nmāna haca vīsa haca zaṇtu haca daṅhu
haca hauuaiiåsə tanuuō
haca nā paiti.iristō
haca nāirika paiti.iriste
    Mss. nāirika and nāirike.
haca nmānahe nmānō.patōiš
haca vīsō vīspatōiš
haca zaṇtōuš zaṇtu.patōiš
haca daṅhōuš daṅhu.patōiš
haca vīspaiiå ašaonō stōiš

N.63-64 (D.81-82)

yaṯ zaota aēuuō frāiiazaite miiazdahe *aiią — zaotarš gātauua

aētaiia miiazde *aiβi.vaēθaiieiti raθβaēca miiazdaēca raθβaēca

"vīspaiiå.sącaṯca ašaonō stōiš yasnāica vahmāica xšnaoθrāica frasastaiiaēca" (Y.4.2)

zaotarš gātauua ahunəm vairīm frasrāuuaiiōiṯ

šiiaoθanō.tāitiia hāuuanaēibiiō paiti.jaŋhōiṯ hāuuanānō gātūm

ātrəuuaxšahe gātauua ātarəm aiβi.vaxšaiiōiṯ

frabarətarš *gātuuō yasnəm haptaŋhāitīm *frāiiazaēta

yasca aētaēšąm raθβąm paoiriiō paiti ā.jasāṯ hāuuanānəm aētəm āstaiieiti

bitīm ātrəuuaxšəm θritīm frabarətārəm tūirīm *dānuzuuāzəm

puxδəm āsnatārəm xštūm raēθβiškarəm haptaθəm sraošāuuarəzəm


4. Read from the manuscripts, transcribe, and translate into English:


Yt.10.119 (pdf.)
V.9.31 (ADA: V_P: L4, F10; V_IrS: TU1)
V.10.5-6 (ADA: V_P: L4, F10; V_IrS: ML).


5. Transcribe and translate into English:
Y.9.21

*(Avestan script)*

Note the position of the enclitic *nō* at the end of the pada.


Y.9.28 about the sinner

*(Avestan script)*

Y.9.29

*(Avestan script)*

Note: aēnaŋhəiti, see Lesson 9.


Y.68.9 to the Water

*(Avestan script)*

Y.68.10

*(Avestan script)*

Y.68.11

𐬀𐬎𐬭𐬎𐬥𐬀𐬵 · (𐬀𐬎𐬭𐬎𐬎𐬀𐬥)𐬀 · 𐬀𐬵𐬎𐬭𐬀(𐬀𐬌)𐬎𐬭𐬎𐬯𐬨𐬀𐬵𐬌 ⁚ 𐬀𐬎𐬭𐬎𐬥𐬀𐬵 · 𐬀𐬎𐬭𐬎𐬥𐬀𐬵𐬀 · 𐬎𐬭𐬎𐬎𐬀𐬭𐬀𐬥𐬀𐬵 ·

𐬀𐬎𐬭𐬎𐬥𐬀𐬵 · 𐬀𐬎𐬭𐬎𐬥𐬀𐬵 · 𐬀𐬌𐬀𐬎𐬯𐬎𐬀𐬯(𐬀 ⁚ 𐬀𐬎𐬭𐬎𐬥𐬀𐬵 · 𐬀𐬎𐬭𐬎𐬥𐬀𐬵 · 𐬀𐬌𐬀𐬎(𐬀)𐬬𐬀𐬵 ·

𐬀𐬎𐬭𐬎𐬥𐬀𐬵 · 𐬌𐬥𐬎𐬎𐬭𐬀𐬥𐬀𐬵 · 𐬀𐬛𐬎𐬭(𐬀𐬥𐬀 · 𐬀𐬎𐬭𐬎𐬀(𐬀)𐬵𐬀 ⁚ 𐬀𐬎𐬭𐬎𐬥𐬀𐬵 · 𐬀𐬎𐬭𐬀𐬎𐬀𐬵𐬎𐬀𐬵𐬀 · 𐬀(𐬵𐬎𐬎𐬀𐬯𐬀𐬥𐬀𐬵𐬀𐬵 ·

𐬀𐬎𐬭𐬎𐬥𐬀𐬵 · 𐬌𐬎𐬀(𐬀)𐬬𐬀𐬵 · 𐬌𐬎(𐬀)𐬬𐬀𐬵 · 𐬀𐬛𐬀𐬎𐬭𐬀𐬎𐬀 ⁚ 𐬀𐬎𐬭𐬎𐬥𐬀𐬵 · 𐬀𐬎𐬀𐬌𐬀𐬎𐬀𐬭𐬀𐬵 · 𐬀𐬎𐬭𐬎𐬀𐬵𐬀 · 𐬀𐬎𐬎𐬯𐬀𐬎𐬌𐬀𐬵𐬀 ⁚⁚

Y.68.12

𐬌𐬌𐬀𐬎𐬎𐬀𐬎𐬀𐬎𐬀𐬵 · 𐬀𐬎𐬀𐬎𐬮𐬎𐬀𐬥𐬯𐬎 · 𐬀𐬎𐬀𐬫 ⁚ 𐬬𐬀𐬌𐬎𐬎𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀 · 𐬭𐬀𐬬𐬎(𐬀)𐬥𐬀 · 𐬥𐬀𐬯𐬀𐬌𐬀𐬎𐬀𐬭𐬀𐬎𐬀𐬎𐬯 ⁚

𐬀𐬎𐬭𐬎𐬥𐬀𐬌𐬀𐬵𐬀𐬭𐬀𐬵 · 𐬀𐬭𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬎𐬀𐬯𐬎𐬎𐬀𐬯𐬎𐬀𐬎𐬀𐬭𐬀𐬎𐬀𐬵 · 𐬀(𐬎𐬎𐬎𐬎𐬯𐬎𐬎𐬀𐬎𐬀𐬮𐬎𐬀𐬭𐬀𐬎𐬀𐬵 ⁚

𐬥𐬀𐬮𐬎𐬯𐬀𐬮𐬀𐬌𐬀𐬭𐬀𐬵 · 𐬎𐬀𐬎𐬎𐬭𐬎𐬎𐬎𐬭𐬀𐬎𐬎𐬀𐬭𐬀𐬮𐬀𐬌𐬀𐬎𐬯 ⁚ 𐬀𐬮𐬎(𐬀)𐬯(𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬮𐬎𐬀𐬭𐬀𐬎𐬀𐬵 · 𐬀𐬮𐬀𐬌(𐬀)𐬯(𐬎𐬎𐬎𐬀𐬮𐬎𐬀𐬭𐬀𐬎𐬀𐬵 ⁚

𐬌𐬎𐬎(𐬎𐬮𐬎𐬀𐬵)𐬯𐬎𐬮𐬀𐬭𐬀𐬵 ⁚ 𐬀𐬎𐬎(𐬀)𐬮(𐬎𐬎𐬎𐬭𐬎𐬎𐬎𐬭𐬎𐬎𐬎𐬎𐬭𐬎𐬎𐬎𐬀𐬮𐬀𐬌𐬀𐬎𐬀 · 𐬎𐬯𐬎𐬎𐬎𐬎𐬮𐬎𐬎𐬀𐬮𐬀𐬌𐬀𐬮𐬀𐬵 ·

𐬎𐬯𐬀𐬎𐬎𐬯𐬎𐬯(𐬎𐬎 𐬎𐬎𐬎𐬎𐬯𐬎𐬎𐬎𐬮(𐬮)𐬎𐬀𐬮𐬎𐬀𐬭𐬀𐬎𐬀𐬵 ⁚⁚

Y.71.13 who is an *ašauuan*?

𐬀𐬵𐬎𐬭𐬎𐬀𐬎𐬎𐬀𐬭𐬎𐬎𐬀𐬭𐬎𐬎 · 𐬀𐬵𐬎𐬯𐬯𐬎𐬎𐬀𐬭𐬎𐬎 · 𐬯𐬀(𐬀)𐬌𐬎𐬎𐬭𐬎𐬎𐬥𐬀(𐬀𐬌 ⁚ 𐬥(𐬎𐬎𐬭𐬎𐬎(𐬀)𐬎𐬎(𐬀)𐬌 · (𐬀(𐬎𐬀𐬎𐬎𐬀𐬯𐬯)𐬎𐬎 · 𐬎𐬎𐬎𐬎𐬎𐬯𐬀𐬌𐬀𐬮 ⁚

𐬀𐬎𐬎𐬎𐬎𐬀𐬭𐬎𐬎𐬀𐬭𐬎𐬎𐬎𐬎𐬌 · 𐬀𐬭𐬎𐬌 · 𐬀𐬎𐬎𐬭𐬎𐬎𐬀𐬎𐬀𐬎𐬎𐬎𐬀𐬯 · 𐬀𐬎(𐬎𐬎𐬎𐬎𐬯𐬎𐬎𐬎𐬯𐬎𐬎 · 𐬎𐬎𐬎𐬎𐬎𐬎𐬯𐬎𐬎𐬎𐬯 · 𐬯𐬀(𐬎𐬎𐬎𐬀𐬮𐬎𐬎 ⁚

𐬥(𐬎𐬎𐬭𐬎𐬎(𐬀)𐬌𐬀𐬵𐬎𐬎 · 𐬥(𐬎𐬎𐬭𐬎𐬎(𐬀)𐬎𐬎𐬎𐬎 ⁚ 𐬀𐬎𐬀𐬎𐬎𐬎𐬎 · 𐬎𐬮𐬀𐬎𐬎 · 𐬎𐬯𐬮𐬎𐬎𐬀𐬮𐬎𐬎𐬎 ⁚

𐬀𐬵𐬎𐬭𐬎𐬎𐬎 · 𐬎𐬮𐬎𐬎 · 𐬎𐬎(𐬎𐬮𐬯𐬎𐬎𐬎 · 𐬥𐬀𐬎𐬓 · 𐬎𐬎(𐬎𐬮𐬎𐬎𐬮𐬎𐬎𐬎𐬎𐬎𐬯 · 𐬎𐬎𐬀𐬎𐬎𐬮𐬎𐬎𐬎𐬎𐬀𐬎𐬀𐬵𐬎𐬎𐬌 ·

𐬀𐬵𐬎𐬭𐬎𐬎 · 𐬀𐬵𐬎𐬯𐬯𐬎𐬎𐬀𐬭𐬎𐬎 · 𐬥𐬎𐬮𐬎𐬎𐬀𐬮𐬎𐬎𐬀𐬎𐬎𐬎 · 𐬀𐬵𐬎𐬯𐬯𐬎𐬎𐬀𐬭𐬎𐬎 · (𐬀(𐬎𐬎𐬀𐬌 ⁚⁚

Yt.8.25

𐬀𐬌𐬮𐬀𐬎 · ꞓ𐬮𐬀𐬌𐬎𐬎𐬎 · 𐬀𐬎𐬎𐬀𐬎𐬭(𐬎𐬌 · 𐬮𐬎𐬀𐬎𐬯𐬎 ⁚ 𐬎𐬎𐬎𐬎𐬀𐬎(𐬀𐬎𐬌 · (𐬀𐬎𐬎𐬎𐬎𐬎𐬯𐬀𐬎𐬎𐬎𐬎𐬌 · 𐬌𐬮𐬎𐬎𐬀(𐬀)𐬌𐬎𐬎𐬀𐬎𐬮𐬯𐬀𐬎𐬎𐬎𐬮 ·

𐬀𐬎𐬮𐬌𐬀𐬎𐬎𐬎 · 𐬌𐬎𐬯𐬀𐬎𐬀𐬭𐬀𐬎𐬎𐬯 · ꞓ𐬎𐬀𐬎𐬯𐬀𐬎𐬎𐬯 · ꞓ𐬎𐬎𐬯𐬎𐬎 ⁚

𐬀𐬎𐬎𐬎𐬎 · 𐬎𐬎(𐬎𐬌 · 𐬀𐬎𐬎𐬎𐬎 · 𐬌𐬎(𐬮𐬀𐬌𐬎 ⁚ 𐬌𐬎𐬎𐬯𐬎𐬎𐬌𐬎𐬮𐬎𐬎𐬎𐬎 ⁚ 𐬀𐬎𐬌𐬎𐬎𐬌 ·

𐬌𐬎𐬎𐬯𐬎𐬎𐬌𐬎𐬮𐬎𐬎𐬎 · 𐬎𐬎𐬮𐬎𐬮𐬎𐬎(𐬎𐬎𐬀𐬮𐬎𐬌 · 𐬀𐬎𐬌𐬎𐬎𐬌 ⁚ 𐬌𐬎𐬎𐬯𐬎𐬎𐬌𐬎𐬮𐬎𐬎𐬎 · 𐬀𐬎𐬎𐬀𐬎𐬮𐬎𐬎𐬌 · 𐬀𐬎𐬌𐬎𐬎𐬌 ·

𐬌𐬎𐬎𐬯𐬎𐬎𐬌𐬎𐬮𐬎𐬎𐬎 · 𐬎𐬎𐬯𐬎𐬎𐬎𐬎𐬎(𐬎𐬎𐬀𐬮𐬎𐬌 · 𐬀𐬎𐬌𐬎𐬎𐬌 ⁚ 𐬌𐬎𐬎𐬯𐬎𐬎𐬌𐬎𐬮𐬎𐬎𐬎 · 𐬀𐬎𐬎𐬀𐬮𐬎𐬌 · 𐬀𐬎𐬎𐬎𐬎𐬀𐬎𐬎𐬎𐬎𐬎𐬯𐬀𐬎𐬎𐬀𐬮𐬎𐬌 · 𐬀𐬎𐬌𐬎𐬎𐬌 ⁚⁚

Yt.8.55 Tištriia and the *pairikā*

𐬮𐬎𐬎𐬀𐬎(𐬎𐬎𐬀𐬎 · 𐬎𐬮𐬀𐬎 · (𐬀𐬎𐬎𐬎𐬎𐬯𐬮 · 𐬀𐬎𐬎𐬀(𐬀𐬌)𐬎𐬎𐬀𐬮𐬮𐬯𐬎 ⁚ 𐬀𐬎𐬎𐬮𐬀𐬎𐬎 · 𐬎𐬀𐬮𐬎𐬀𐬎(𐬎𐬎𐬀𐬮𐬎 · 𐬀𐬎𐬎𐬎(𐬀)𐬯𐬀𐬎 · 𐬀𐬎𐬎𐬯𐬎𐬮𐬎𐬎𐬎𐬎 ·

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V.6.31 abaout polluted water

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[illegible]

Mss. nižbərəθa and nižbərəta.

[illegible]

V.6.32

[illegible]

6. Translate into Avestan and write in Avestan script:

1. May you protect the man who upholds the deal for eternity, O Zarathustra!
2. May you not *expose that one who upholds the deal to a blow (by the enemy)!
3. May you not *disallow that lawful man who shall sacrifice to us the greatest sacrifice!
4. May you listen to our sacrifice (gen.), O Miθra!
5. May you approve of our sacrifice (gen.), O Miθra!
6. May you be near our sacrifice (acc.), O Miθra!
7. Be ready for our libations (acc.)!
8. Carry them together (for them) to be *collected!
9. Set them down in the Home of Song!

## VOCABULARY 18

aēuuandasa-: eleventh
*aiβi.vaēθaiia- = aiβi.vaēδaiia- (?)
aiβiiāxšaiia- < √āxš: look after
aiβi.niti- f.: the fact of bringing (to)
aiβi.tutu- < √tao: to have much strength(?)
aiβi.vaxšaiia- < √vaxš: make grow or make blaze
aiiasa- < ā + yasa- < √yam: to take (hold of)
anaiβiš.xᵛarəθa-: undrinkable
apa.duuąsa-: to rush away [cf. upa.duuąsa-]
apaiiatōe, inf. of apaiiasa- < √yam: to take away
asti.aojah-: bone strength (?)
aši- (only dual): eye (daēuuic)
ašta: eight
ašta.dasa-: eighteenth
aštahuua-: an eighth
aštasata-: 800
aštāiti-: eighty
aštəma-: eighth
aš.xᵛarətəma-: having greatest appetite, most voracious
aš.yešti- f.: great sacrifice
auuanəmna- < √van: unconquerable
auuasō.xšaθra-: not in command at will
auuå.him: word meaning approximately opponent [auua-ahiia- “a thrower down”?]
ā.darəzaiia- < √darz: to chain, fetter
ā.raocaiia-: shine hither
āstaiia- = ā.stāiia- < √stā: to place
ātrəuuaxša-: priest who tends the fire
āt̰bitim, āδbitim: a second time
āxtuirim: a fourth time
baē°: bi-, double
baēuuarō.təma-: most 10,000
baēuuarōiš: ten thousand-fold
baxəδra-: spade
bi°: bi-, double
bibda-: (made) for two feet
biš: twice
bišāmruta-: spoken twice
bizaŋgra-: two-footed
bižuuat̰: twice
caiiō: how many?

°caṯca(?): at all(?)

caθβarə.satəm: forty

caθβarə.zaṇgra-: four-footed

caθβārō.saite: 400

caθru°: quadri-, quadruple

caθru.cašma-: with four eyes

caθrudasa-: fourteenth

caθruš: four times

caθrušāmruta-: spoken four times

cimāne, inf. of caiia- < √caē/ci: to collect, gather

dasa: ten

dasəma-: tenth

dāitiiō.kərəta-: made so as to be according to the law, made in the prescribed way

duuadasa-: twelfth

ərəδβō.drafša-: with banners held on high

frabara- < √bar: to carry forth, bring

frabərətar-: a kind of priest

fraorəṇta < frauuar-

frasnāta- < √snā: washed

fratəma-: first

fra.tu- < √tao: to have strength(?)

frāiiauuaiia- < ?: to *expose (to: + dat.)

gaδa-: robber

haδō.gaēθa-: (people) having herds together

hakərəṯ: once

hamista- < ?: *removed

hana-: old man

hapta: seven

hapta.dasa-: seventeenth

hapta.sata-: 700

haptahuua-: a seventh

haptaθa-: seventh

haptāiti-: seventy

haxša- < √hak: to induce (to: + infinitive)

hazaṇraɣna-: ability to strike a thousand

hazaṇrəm: a thousand

hāuuanān-: the priest in charge of pressing the haoma

hạm.raēθβa-: direct pollution

hiɣnu-: *clean (or similar)

hišku-, contamination of huška- and hiku-: dry

hufrabərəti- f.: good carrying forth

huiiāɣana-: a kind of companions

karša-: furrow

karšipta-: name of a mythical bird

maɣa-: hole

mərąšiiā-, opt. of mərəṇc-: to destroy

miti-: top of the head(?)

naoma-, nāuma-: ninth

nauua: nine

nauua.dasa-: nineteenth

nauuaiti-: ninety

nauuasata-: 900

nauuasə̄s° baēuuạn: 90,000

nauuāṯ: or not

nā: a particle that often follows yaθa.

nāumaiia: ninety-fold

nāuuaiia-: deep, in spate

Nåṇhaiθiia-: name of an old god

nd ‎ۥ‎ = Pahlavi OD = tā: until, marking abbreviated text

nidarəzaiia- < √darz: lay in chains

niδaiia- = nidaθa-: lay down, place

niiuruzdō.təma-: the ones with most stunted growth (?)

nipāiia- = nipā-: protect

pairi.daēza-: surrounding wall

pairi.daēzaiia-: to enclose with a (mud?) wall

pairišta.xšudra-: whose semen has come to a standstill (stopped flowing)

paiti.irista- < paiti.raēθβ-: polluted (indirectly)

paiti.jaṇha-, s-aorist (thematic) of paiti.jasa- (Lesson 19)

paiti.karša- < √kar(š): draw a furrow in

paiti.miθnā-: to *send back(?)

paiti.nisrinao- < ni-sri-nao- < √sraē/sri: to lean against, offer (back)

paiti.pərəna- < √par: to conquer

paiti.raēθβa-: indirect pollution

paiti.visa- < √vaēs/vis mid.: be ready for

paṇcadasa-: fifteenth

paṇcasat° = paṇcāsat-: fifty

paṇca.sata-: 500

paṇcāsatəm: fifty

para.hiṇca- < √haēk/hic: to sprinkle

para.hixti- f. < para.hiṇca-: sprinkling

parənin-: feathery

parša-: ear of grain

pascaēta: after + instr.

pąstō.fraθah-: the width of the *skull

pərəθu.drafša-: with broad banners

pərəθuuainika-: of broad frontline (lit. forhead)

rāma- = rāmaiia-: to dwell (in peace and quiet)

satō.təma-: most hundred

Sauruua-: name of a daēuua (OInd. Śarva)

sącaṯca ašaonō stōiš

stiδāta-: made for the (temporal) existence (cf. xᵛaδāta-)

suptiδarəṇga- < supti- "shoulder and √drang "to hold firmly": (people) who fight shoulder to

shoulder (?)

šiiaoθanō.tāt-: the word šiiaoθna(nąm) in the
  Ahunauuairiia prayer

Tauruui: name of a daēuua

təmasciθra-: whose race/seed is from darkness
  (cf. aṣ̌aciθra)

tišrō.sata-: 300

tutauua, perf. < √tao: to be able(?) (Lesson 20)

θri°: tri-, triple

θribda-: (made) for three feet

θridasa-: thirteenth

θrisastəma-: thirtieth

θrišāmruta-: spoken thrice

θrižuuaṯ: thrice

upa.raēθβaiia- < √raēθβ: to mingle with,
  contaminate (directly)

Uruuataṯ.nara-: name of one of the sons of
  Zarathustra

uskana- < √kan: to dig up

uxšan- m.: bull

vaēiδiiō.təma-: most knowledgeable

varəta- < √var: enclosed

vasō, vasas°: at will

vināθa- < ?: to *cut off

visaiti: twenty

visaitiuuå: twenty-fold

visąstəma-: twentieth

vispabda-: (made) for all the feet

viuuāδaiia- < √vad: to lead away

xrura-: bloody

xšaēša aor. of xšaiia- (Lesson 19)

xšnuiiå < √xšnao

xštuua-: sixth

xšuuaš: six

xšuuaš.dasa-: sixteenth

xšuuaš.sata-: 600

xšuuašti-: sixty

xšuuažaiia: six times

xᵛasura-: father-in-law

yaoždāθriia-: (who is) to be purified

yasa- < √yam: to *withhold, *disallow (?)

yə̄ (OAv.) = yō

Zairi: name of a daēuua

zairi.gaoša-: with tawny ears

zairita-: tawny

zaurura-: aged

zāmātar-: brother-in-law

zbaraθa-: leg (daēuuic)

# LESSON 19

## WORD FORMATION

### Compounds. 2

Compounds as well as their individual elements can be all kinds of words (nouns, adjectives, adverbs, and other compounds):

Noun + noun > noun: *daṅhupaiti-* "lord of the land," *cinuuaṭ.pərətu-* "the passage of the compiler (of the records)"; *rāmō.šiti-* "dwelling in peace, peaceful dwelling"; *yasnō.kərəiti-* "performance of the sacrifice"; *barəsmō.starəiti-* "spreading of the barsom."

Noun + noun > adjective: *barəsmō.zasta-* "with barsom in the hand" < *barəsman-* + *zasta-*; *mazdaiiasna-* "(performing) sacrifices to (Ahura) Mazdā, Mazdayasnian" < *Mazdā-* "(Ahura) Mazdā" + *yasna-* "sacrifice."

Noun + verbal noun > adjective (> noun): *vərəθrajan-* "obstruction-smashing, (the) obstruction-smashing (one) > obstruction-smasher" < *vərəθra-* "obstruction" + *jan-* "to smash"; *raθaēštā-* "standing on a chariot, he who stands on the chariot > charioteer" < *raθaē°* "on the chariot" (loc.) + "stand."

Noun + adjective/past participle > noun: *huuarəxšaēta-* "the radiant sun" > "sun," *aiiō.xšusta-* "molten metal" > "metal."

Noun + past participle > adjective: *paoiriiō.fradāta-* "first brought forth," *ahuraδāta-* and *mazdaδāta-* "established (created) by Ahura Mazdā."

Adjective + noun > noun: *darəγō.šiti-* "long-lasting dwelling."

Adjective + noun > adjective: *tiži.dāra-* "with a sharp blade" < *tiγra-* + *dārā-*.

Adverb + noun > noun: *vasō.yāiti-* "going at will," *arəm.maiti-* "proper/balanced thinking," *tarō.dīti-* "despising, rejection."

Numeral + noun > noun: *θri.aiiara-* n. "a three-day period" < *θri-* + *aiiar/n-* "day."

Numeral + noun > adjective: *θri.zafan-* "with three mouths" < *θri-* + *zafar/n-* "mouth," *θri.kamarəδa-* < *θri-* + *kamarəδa-* "head";

Prefix + noun/adjective: *huraoδa-* "well-shaped" < *hu-* + *raoδa-* "growth, stature"; *huuaršta-* "well done" < *hu-* + *varšta-*; *aiβi.gāma-* "year" < *aiβi-* + *gāman-* "step, going,"

Verb + noun: *frādaṭ.gaēθa-* "furthering the world of living beings" < *frāda(iia)-* "to further" + *gaēθā-* "(world of) living beings."

Occasionally, we find compounds consisting of more than two members: YAv. *druxš.vī.druxš* "who is the Lie-dispeller of the Lie," *draoγō.vāxš.draojišta-* "who belies the lying word the most," and, especially, names: *frādaṭ.vīspąm.hujiiāiti-* "(the *ratu*) called 'the one who furthers all good living," *xšmāuuiia.gə̄uš.uruuā- hāiti-* "the section beginning with *xšmāuuiia gə̄uš uruuā*" (Y. 29.1).

The so-called *āmreḍita* compounds are adverbial phrases consisting of repeated words: OAv. *narə̄m narəm* 'man after man'; YAv. *nmāne nmāne* 'in house after house'.

## VERBS

### The augment

In OIndic and OPersian the imperfect and aorist indicative regularly take a prefixed *a-* which mark them as past tenses. The prefixed *a-* is called an "augment."

In Young Avestan there are very few clear examples of the augment, as the preverb *ā-* is frequently shortened to *a*. There also seem to be instances of the augment being lengthened to *ā-*.

The augment is found with three forms: the imperfect indicative, the aorist indicative, and the optative.

The augmented optative is also found in Old Persian.

Examples:

*āaṯ azəm tanum **aguze*** "Then I hid my body." (Yt.17.55)

*ciṯ auuaṯ vacō **ās** Ahura Mazda yaṯ mē frāuuaocō*

"What was yonder word, Ahura Mazdā, which you spoke to me (at the beginning of the world)?" (Y.19.1)

*tąm yazata Jāmāspō yaṯ spāδəm pairi.**auuaēnaṯ** yaṯ spāδəm **pairi.auuaēnaṯ** durāṯ aiiaṇtəm rasmaoiiō*

"Her Jāmāspa sacrificed to as he looked around (and saw) the army coming from afar in battle lines." (Yt.5.68)

***adauuata** Aŋrō Maṇiiuš pouru.mahrkō*

"The Evil Spirit full of destruction chattered." (Yt.3.14)

*Sraošō ašiiō drujim **apərəsaṯ***

"Sraoša with the rewards asked the Lie." (V.18.30)

*pairi yāiš hapta karšuuąn mairiiō **apataṯ** Fraŋrase*

*isō xᵛarənō Zaraθuštrāi*[a]

a. On the dative for genitive, see Lesson 13.

"Around the seven continents flew the villain, Fraŋrasiian, seeking the *Xwarnah* of Zarathustra." (Yt.19.82)

*tum zəmarəguzō **ākərənuuō** vispe daēuua Zaraθuštra*

"You made all the *daēuua*s hide in the ground, O Zarathustra." (Y.9.15)

## The aorist

Young Avestan still has several aorist forms, most of them optative, while the indicative and subjunctive are rarely used and limited to special, probably standard, formulaic, contexts.

The endings of the aorist indicative (augmented) and injunctive (no augment) are the secondary endings, identical with those of the present injunctive. The augment is rarely, if ever, used.

There are four main stem formations of the aorist. The athematic (root, reduplicated) aorist and the thematic aorists are identical with those of the corresponding present conjugations. In addition, there is a special aorist formation, the *s*-aorist, made by adding *h* (*š/s*) to the root, which has the long grade in the sing. indicative, but the full grade elsewhere.

|  | Thematic aorists | Root aorist | *s*-aorists |
|---|---|---|---|
| **Injunctive**: |  |  |  |
| Active |  |  |  |
| Sing. |  |  |  |
| 1 | *frāuuaocim* |  |  |
| 2 | *frāuuaocō* |  |  |
| 3 | *frauuaocaṯ* | *vaxšt*(?) (< *vaxš-*) |  |
| Plur. |  |  |  |
| 1 | *frauuaocāma* |  |  |
| 2 |  | *dāta* |  |
|  |  |  |  |
| Middle |  |  |  |
| Sing. |  |  |  |
| 3 |  | *θraošta* (< *θrao-*), *varšta* (< *varz-*) | °*mąsta* (< *man-*) |

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| | Thematic aorists | Root aorist | *s*-aorists |
|---|---|---|---|
| **Imperative**: | | | |
| Active | | | |
| Plur. | | | |
| 2 | *vaocatā* (P.12?) | | |

**Subjunctive**:
  Active
Sing.

| | Thematic aorists | Root aorist | *s*-aorists |
|---|---|---|---|
| 1 | | *buua* | |
| 2 | *frauuaocāi* | | |
| 3 | *vaocāt̰* | *darəsat̰*(?) | *ståŋhaiti* (< *stā*), *spåŋhaiti* (< *spā*) |
| | | | *θβərəšāiti* < *θβars*-) |
| Plur. | | | |
| 1 | *vaocāma* | *jimama*(?), *darəsāma* | |
| 3 | | *bun* | *jaŋhənti* (< *jam*-) |

  Middle
Sing.

| | Thematic aorists | Root aorist | *s*-aorists |
|---|---|---|---|
| 1 | | | *grəfšāne* (< *grab*-) |

**Optative**:
  Active
Sing.

| | Thematic aorists | Root aorist | *s*-aorists |
|---|---|---|---|
| 2 | | *jamiiå, dằiiå, buiiå* | |
| 3 | *vaocōit̰* | *jamiiāt̰, buiiāt̰,* **vainit̰** | *paiti.jaŋhōit̰* (< *jan*-), **zahit̰** (< *zā*-) |
| Plur. | | | |
| 1 | *apaēma* | *buiiama* | *nāšima* (< *nas*-) |
| 2 | | *dāiiata*(?), *buiiata* | |
| 3 | | *jamiiąn, buiiąn;* | *aēšiiąn* (< *aē/i*-? V.8.2) |
| | | *jamiiārəš, buiiārəš* | |

  Middle
Sing.

| | Thematic aorists | Root aorist | *s*-aorists |
|---|---|---|---|
| 2 | *xšaēša* (< *xšā*-) | | °*raēxšiša* (< *raēk*-) |

**Participles**.

| | Thematic aorists | Root aorist | *s*-aorists |
|---|---|---|---|
| Active | - | °*buuaṇt*- | |
| Middle | - | *starāna*-, *sraiiana*-, *sruuana*- | *maŋhāna*- (< *man*-), *marəxšāna*- |

Note: The form *nāismī* (Y.12.1) is a present, an analogical form made after *nāist*, etc., for \**nāinmi* (Tremblay, 1999).


**The 3rd sing. past passive in *-i***

   A special 3rd sing. passive form is made with the ending *-i*. This form was originally(?) made only from the aorist stem, but there are no aor. examples in YAv.:
   from the present stem: *ərənāuui* "was sent on its way," *jaini* "was smashed";
   from the perfect stem (see Lesson 20): *āiδi* "is/was said."

December 15, 2018

**SYNTAX**

**Use of the aorist**

   The basic difference between the present and aorist is that the aorist forms express punctual or "immediate" (incipient, concluding) action, as opposed to the present, which expresses action or state of indeterminate duration.

1. The aorist indicative/injunctive

*āaṯ **mą̄sta** Yimō* "then Yima thought" (V.2.31)

2. The aorist subjunctive
   The subjunctive of the aorist is used like that of the present, but with the difference that the aorist forms express punctual or "immediate" action.

   *āaṯ **vaocāṯ** ratuš ašauua mazdaiiasnaēbiiō*
      "Then an Orderly authority will say to the Mazda-sacrificers." (V.8.11)
   *yezica **vaocāṯ** aēša yā kaine puθrəm aēm narō[a] varšta*
         a. Thematic for *nā*.
      "And if this one, the young woman, is to say: 'This man has produced (this) his son.'" (V.15.13)
   *tā nō dātā tā ərəzuuāna **frauuaocāma** fraca vaocāma yā Ahurahe Mazdå*
      "We shall say forth these our established rules, these ..., and forth we shall say (them), those of Ahura Mazdā." (Y.70.2)
   ***jimama** te **daēsaiiama** te Zaraθuštra vaēm yōi Aməṣ̌a Spəṇta*
      "We shall come to you, we shall show you, O Zarathustra, we, the Life-giving Immortals." (Vyt.32)
   *nōiṯ dim yauua azəm yō Ahurō Mazdå bitim vācim paiti.pərəsəmnō **buua**[a]*
         a. Mss. K1, L4, L1,2; buuaṯ Mf2, TU1.
      "I, Ahura Mazdā, shall never ask him another word." (V.18.29)
   *aṣ̌a vahišta aṣ̌a sraēšta **darəsāma** θβā haxma*
      "O best Order, O most beautiful Order, shall we see company with you?" (Y.60.12)
   ***bun** gaēθå amarśaṇtiš yå aṣ̌ahe saŋhaitiš*
      "Living beings will become indestructible, who are the announcers of Order." (Yt.19.12)
   *yaoždāθrəm srāuuaiiōiš Zaraθuštra yaoždāta **bun** nmāna*
      "O Zarathustra, proclaim the purifying agent, (so that) the houses become purified!" (V.11.2)
   *kuθa nmānəm yaoždaθāne kuθa **bun** yaoždāta* "How shall I purify the house? How will they (the houses) become purified?" (V.12.2)
   *nōiṯ aētaēšąm ratufriš ratufritim **θβərəšāiti***
      "(Then) someone who satisfies the models shall not cut off the satisfaction of the models of these (others)." (N.34)

3. The aorist optative
   The optative of the aorist is used like that of the present, but with the difference that the aorist forms express punctual or "immediate" action.

   *vasasca tū Ahura Mazda uštāca **xšaēša** hauuanąm dāmanąm*
      "And at will, O Ahura Mazdā, and as you desire may you (now again begin to) rule over your own creations." (Y.8.5)
   *aṣ̌aiia nō **paiti.jamiiāṯ***
      "May he (now) come to us in Orderly fashion!" (Y.7.24)
   *mā gə̄uš mā vastrahe hatō aδāitim **vaocōiṯ***

"May he say nothing unlawful while there is(?) cow and grass(?)" (V.4.46)

*māca tē iθra spitama zaraθuštra astuuatahe aŋhōuš didrəzuuō \*paēsa manahīm <ahūm> **paiti.raēxšīša***

"May you not here, O Spitama Zarathustra, leave behind the existence of thought for the sake of *clinging to the adornment(?) of the existence with bones" (P.40)


## Optative of past action (preterital optative)

The present optative—with or without augment—is also used to express habitual or repeated action in the past:

*yauuata **xšaiiōiṯ** huuąθβō Yimō viuuaŋᵛhatō puθrō*

"For as long as Yima possessing good herds, the son of Viuuaŋᵛhaṇt, would rule." (Y.9.5)

*aθā aθā cōiṯ Ahurō Mazdå Zaraθuštrəm **aδaxšaiiaētā***
*vīspaēšū frašnaēšū vīspaēšū haṇjamanaēšū yāiš \****apərəsaiiatəm***ᵃ *Mazdåsca Zaraθuštrasca*

    a. Mss. °*saētəm*.

"Just and just so would Ahura Mazdā put his mark on(?) Zarathustra, in all questionings, in all meetings, in which Mazdā and Zarathustra would discuss." (Y.12.5)

    Note the OAv. flavor of this passage.


*Miθrəm vouru.gaoiiaoitim yazamaide yō bāδa ustānazastō uruuāzəmnō **auuarōiṯ** vācim uitiiaojanō*

"We sacrifice to Miθra with wide grazing grounds, who at times with hands upstretched in pleasure would lift up his voice, saying ..." (Yt.10.73)


*vaēnəmnəm ahmaṯ para daēuua **pataiiən** vaēnəmnəm maiiå **frāuuōiṯ***
*vaēnəmnəm **apa**.**karšaiiən** jainiš haca mašiiākaēibiiō*
*āaṯ tå snaoδəṇtiš gərəzānå hazō \****niuuərəziiaiiən***ᵃ *daēuua*

    a. Mss. *niuuarəzaiiən*.

"In full sight, before this, the *daēuua*s would run about; in full sight their pleasures(?) would *take place(?); in full sight they would drag off the women from the mortals. Then the *daēuua*s would perpetrate violence upon them, weeping and wailing." (Yt.19.80)


*Zaraθuštrō Ahunəm Vairim **frasrāuuaiiōiṯ** Yaθā ahū vairiiō tā vāstārəm*
*āpō vaŋᵛhiš **frāiiazaēta** Vaŋhuiiå Dāitiiaiiå daēnąm māzdaiiasnim **fraorənaēta***

"Zarathustra would recite the Ahuna Vairiia: ... He would sacrifice to the good waters of the Good Lawful (River). He would profess the Mazdayasnian Daēnā." (V.19.2)


*yaṯ tum ainim **auuaēnōiš** saocaiiaca kərənuuaṇtəm baosauuasca*
*varaxəδråsca varōžiṇtəm uruuarō.straiiąsca kərənuuaṇtəm*
*āaṯ tum **niš.hiδōiš** Gāθåsca srāuuaiiō apasca vaŋᵛhiš yazəmnō ātarəmca Ahurahe Mazdå [...]*
*narəmca ašauuanəm kuxšnuuąnō asnāaṯca [jasəṇtəm durāaṯca]*

"Whenever you would see another making *burnt offerings and *incense offerings and ...-ing ...-s and making *plant-strews, then you would sit down, reciting the *Gāθā*s, sacrificing (to) the good waters, [...-ing] the fire of Ahura Mazdā, and endeavoring to please the Orderly man, both [the one coming] from near [and the one from afar]." (H.2.13)


*āaṯ mąm friθąm haitim friθō.tarąm srirąm haitim srirō.tarąm bərəxδąm haitim bərəxδō.tarąm*
*frataire gātuuō åŋhanąm fratarō.taire gātuuō **nišāδaiiōiš** aēta humata aēta huxta aēta huuaršta*
*āaṯ mąm narō paskāṯ yazəṇte Ahurəm Mazdąm darəγō.yaštəmca hąm.parštəmca*

"Then (you made) me, being already *lovable more *lovable, being already beautiful more beautiful,

being already *admired more *admired, already sitting in an eminent place you seated me in a more eminent place by this (your) well-thought (thought), well-spoken (speech), well-done (deed). Then after that men will sacrifice to me, Ahura Mazdā, with both long-lasting sacrifice and consultation." (H.2.14)

*yō anu aēšą̇m barəsma frastərə̇ṇte*
*yaθa ašauua jāmāspō frastərənaēta ratufriš*
   "He who spreads the barsom according to (the practice?) of these,
   like Orderly Jāmāspa used to spread them out, he satisfies the models." (N.71)

## EXERCISES 19

1. Write in Avestan script the nom. voc., acc., gen., and dat. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

   *haoma- ašauuan- duraoša-*; *im astuuaitī- gaēθā- yā bāmiiā-*; *auuaṯ haṇjamana- pourumaṇt-*; *aētaṯ vaṇ́hah- yāna-*; *hama aiiar- hamā- xšap(an)-*.

2. Write in Avestan script the present optative forms (assuming that all exist) of the following verbs:

   *pərəsa-*, *hą̇m.pərəsa-*, *daδā-*, *mrao-*.

3. Analyze and translate into English.

Y.9.12
kasə θβą̇m tūiriiō haoma mašiiō
astuuaiθiiāi hunūta gaēθiiāi
kā ahmāi ašiš ərənāuui
ciṯ ahmāi jasaṯ āiiaptəm

Y.9.13
āaṯ mē aēm paitiiaoxta
haomō ašauua dūraošō
pourušaspō mą̇m tūiriiō mašiiō
astuuaiθiiāi hunūta gaēθiiāi
hā ahmāi ašiš ərənāuui
taṯ ahmāi jasaṯ āiiaptəm
yaṯ hē tūm us.zaiiaṇha
tūm ərəzuuō zaraθuštra
nmānahe pourušaspahe
vīdaēuuō ahura.ṯkaēšō

Y.9.14
srūtō airiiene vaējahe
tūm paoiriiō zaraθuštra
ahunəm vairīm frasrāuuaiiō
vī.bərəθβəṇtəm āxtūirīm
aparəm xraoždiiehiia frasrūiti

Y.9.15
tūm zəmargūzō ākərənuuō
vīspe daēuua zaraθuštra
yōi para ahmāṯ vīrō.raoδa apataiiən
paiti āiia zəmā
yō aojištō yō taṇcištō
yō θβaxšištō yō āsištō
yō *aš.vərəθrają̇stəmō
abauuaṯ mainiuuå dāmą̇n

Y.12.4
vī daēuuāiš aγāiš auuaṇ$^{\text{v}}$hīš$^{\text{a}}$
   a. J2, SY, YS, IVS auuaṇhŭš; auuaṇhīš PPY, K5.
anarətāiš akō.dābīš sarəm mruiiē
hātą̇m draojištāiš
hātą̇m paošištāiš
hātą̇m auuaṇhutəmāiš
vī daēuuāiš vī daēuuauuaṯ.bīš
vī yātuš vī yātumaṯ.bīš
vī kahiiācīṯ hātą̇m ātarāiš
vī manābīš vī vacəbīš
vī šiiaoθanāiš vī ciθrāiš
vī zī anā sarəm mruiiē
yaθanā drəguuātā rą̇xšaiiaṇtā

Y.12.5
aθā aθā cōiṯ ahurō mazdå
zaraθuštrəm aδaxšaiiaētā
vīspaēšū frašnaēšū vīspaēšū haṇjamanaēšū
yāiš apərəsaiiatəm
mazdåsca zaraθuštrasca


Y.12.6
aθā aθā cōiṯ zaraθuštrō
daēuuāiš sarəm viiāmruuīta
vīspaēšū frašnaēšū vīspaēšū haṇjamanaēšū
yāiš apərəsaētəm
mazdåsca zaraθuštrasca
aθā azə̄mcīṯ yō mazdaiiasnō zaraθuštriš
daēuuāiš sarəm vīmruiiē
yaθā anāiš viiāmruuītā
yə̄ aṣ̌auuā zaraθuštrō


Y.60.2
tå ahmi nmāne jamiiārəš
yå aṣ̌aonąm xšnūtasca aṣ̌aiiasca
viiādaibīšca paiti.zaṇtaiiasca
us nū aṅhāi vīse jamiiāṯ
aṣ̌əmca xšaθrəmca sauuasca
xᵛarənasca xᵛāθrəmca
darəγō.fratəmaθβəmca aṅhå daēnaiiå
yaṯ āhurōiš zaraθuštrōiš


Y.60.3
asista nū aṅhaṯ haca vīsaṯ gāuš buiiāṯ
asistəm aṣ̌əm
asistəm narš aṣ̌aonō aojō
asistō āhūiriš ṯkaēšō


Y.60.4
jamiiąn iθra
aṣ̌āunąm vaṇᵛhīš sūrå spəṇtå frauuaṣ̌aiiō
aṣ̌ōiš baēšaza hacimnå
zəm.fraθaŋha dānu.drājaŋha huuarə.barəzaŋha
ištə̄e vaṅhaŋhąm
paitištātə̄e ātaranąm
fraša.vaxšiiāi
raiiąmca xᵛarənaŋhąmca


Y.60.5
vainīṯ ahmi nmāne
sraošō asruštīm
āxštiš anāxštīm
rāitiš arāitīm
ārmaitiš tarōmaitīm

aršuxδō vāxš miθaoxtəm vācim
aṣ̌a drujim
Cf. Y.48.1 aṣ̌ā drujəm və̄ŋhaitī.


Y.60.6
yaθa ahmiia aməṣ̌å spəṇta
sraošåδa aṣ̌iiåδa paitišąn
vaŋhūš yasnąsca vahmąsca
vohū yasnəmca vahməmca
hubərətīmca uštabərətīmca vaṇtabərətīmca
ā darəγāṯ xᵛā.bairiiāṯ


Y.60.7
mā yauue imaṯ nmānəm
xᵛāθrauuaṯ xᵛarənō frazahīṯ
mā xᵛāθrauuaiti īštiš
mā xᵛāθrauuaiti āsna frazaiṇtiš
xᵛāθrō.disiiehe paiti
aṣ̌ōišca vaŋhuiiå darəγəm haxma


Yt.1.17
framrauua
us vā hištō nī vā paiδiiamnō
nī vā paiδiiamnō us vā hištō
aiβiiåŋhaiiamnō aiβiiåŋhanəm vā būjaiiamnō
frā vā šūsa haca gātaoṯ
frā vā šūsa haca zaṇtaoṯ
frā vā šūsa haca daṅhaoṯ
auua.jasa dax́iiūm ā


Yt.1.18
nōiṯ dim narə
aṅhe aiią nōiṯ aṅhå xšapō
aēšmō.drūtahe druxš.manaŋhō auuasiiāṯ
nōiṯ akauuō nōiṯ cakauuō
nōiṯ išauuō nōiṯ karəta nōiṯ vazra
nōiṯ vīsəṇte asānō auuasiiāṯ


Yt.1.19
vīsąstaca imå nāmə̄nīš
parštasca pairiuuārasca vīsəṇte
pairi mainiiaoiiāṯ drujaṯ
varəniiaiiāaṯca druuąiθiiāṯ
zīzi.yūšaṯca kaiiaδāṯ
vīspō.mahrkāaṯca pairi druuataṯāṯ
yaṯ aŋrāṯ mainiiaoṯ
mąnaiiən ahe yaθa
hazaŋrəm narąm
ōiium narəm aiβiiāxšaiiōiṯ

Yt.5.17
tąm yazata
yō daδuuå ahurō mazdå
airiiene vaējahi vaŋhuiiå dāitiiaiiå
haoma yō gauua barəsmana
hizuuō daŋhaŋha mąθraca
vacaca šíiaoθnaca zaoθrābiiasca
aršuxδaēibiiasca vāγžibiiō

Yt.5.18
āaṯ hīm jaiδiiaṯ
auuaṯ āiiaptəm dazdi mē
vaŋᵛhi səuuište arəduuī sūre anāhite
yaθa azəm hācaiiene
puθrəm yaṯ pourušaspahe
aṣ̌auuanəm zaraθuštrəm
anumatōe daēnaiiāi
anūxtōe daēnaiiāi
anu.varštōe daēnaiiāi

Yt.5.19
daθaṯ ahmāi taṯ auuaṯ āiiaptəm
arəduuī sūra anāhita
haδa.zaoθrō.barāi arədrāi
yazəmnāi jaiδiiaṇtāi
dāθriš āiiaptəm

Yt.10.138
sādrəm ahmāi naire mainiiāi
uiti mraoṯ ahurō mazdå
āi aṣ̌āum zaraθuštra
yahmāi *zaota anaṣ̌auua
adahmō atanu.mąθrō
pasca barəsma frahišta
pərənəmca barəsma starānō
darəγəmca yasnəm yazānō

Yt.10.139
nōiṯ xšnāuuaiieiti ahurəm mazdąm
nōiṯ aniie aməṣ̌å spəṇta
nōiṯ miθrəm yim vouru.gaoiiaoitīm
yō mazdąm tarō mainiiete
tarō aniie aməṣ̌å spəṇta
tarō miθrəm yim vouru.gaoiiaoitīm
tarō dātəmca rašnumca
arštātəmca frādaṯ.gaēθąm varədaṯ.gaēθąm

Yt.17.54
āaṯ aoxta aṣ̌iš vaŋᵛhi yā bərəzaiti
mā ciš mē åŋhąm zaoθranąm viṇdita
yā māuuōiia nipāraiieiṇti
mā narō pairištā.xšuδrō
mā jahika para.daxšta
mā apərənāiiu tauruna
mā kainina anupaēta maṣ̌iiānąm

Yt.17.55
yaṯ mąm tura pazdaiiaṇta
āsu.aspa naotaraca
āaṯ azəm tanūm aguze
aδairi pāδəm gə̄uš aršnō barəmāiiaonahe
āaṯ mąm fraguzaiiaṇta
yōi apərənāiiu tauruna
yōi kainina anupaēta maṣ̌iiānąm

Yt.17.56
yaṯciṯ mąm tura pazdaiiaṇta
āsu.aspa naotaraca
aṯciṯ azəm tanūm aguze
aδairi maēšahe garō
yaṯ varšnōiš satō.karahe
aṯciṯ mąm fraguzaiiaṇta
yōi apərənāiiu tauruna
yōi kainina anupaēta maṣ̌iiānąm
yaṯciṯ mąm tura pazdaiiaṇta āsu.aspa naotaraca

Yt.19.45
uγrəm axᵛarətəm xᵛarənō mazdaδātəm yazamaide
aš.vaṇdarəm uparō.kairīm
θamnaŋᵛhaṇtəm varəcaŋᵛhaṇtəm yaoxštiuuaṇtəm
taraδātəm aniiāiš dāmąn

Yt.19.46
yahmi paiti *pərətaēθe[a]
    a. F1parəxᵛāiθe, J10 pərəxaiθe.
spəṇtasca mainiiuš aŋrasca
aētahmi paiti *yaṯ[a] axᵛarəte
    a. aṯ F1; aδa J10.
aδāṯ aštə̄[a] fraŋharəcaiiaṯ āsištə̄[a] katarasciṯ
    a. F1 °e.
spəṇtō mainiiuš aštəm fraŋharəcaiiaṯ
vohuca manō aṣ̌əmca vahištəm
ātrəmca ahurahe mazdå puθrəm
aŋrō mainiiuš aštəm fraŋharəcaiiaṯ
akəmca manō aēšməmca xruuī.drūm
ažīmca dahākəm spitiiurəmca yimō.kərəṇtəm

Yt.19.47
aδāṯ fraša hąm.rāzaiiata ātarš mazdå ahurahe
uiti auuaθa maŋhānō
aētaṯ xᵛarənō haŋgərəfšāne yaṯ axᵛarətəm
āaṯ hē paskāṯ fraduuaraṯ
ažiš θrizafå duždaēnō
*uiti[a] zaxšaθrəm daomnō

   a. uta mss.

Yt.19.91
uγrəm kauuaēm xᵛarənō mazdaδātəm yazamaide
aš.vaṇdarəm uparō.kairim
θamnaŋᵛhaṇtəm varəcaŋᵛhaṇtəm yaoxštiuuaṇtəm
taraδātəm aniiāiš dāmąn

Yt.19.92
yaṯ astuuaṯ.ərətō fraxštāite
haca apaṯ kąsaoiiāṯ
aštō mazdå ahurahe
*vīspa.tauruuairiiå[a] puθrō
*vaδəm[b] vaējō yim vārəθraγnəm
yim baraṯ taxmō θraētaonō
yaṯ ažiš dahākō jaini

   a. vispa.tauruuaiiå F1; °taouruuaiiāṯ J10;
   vispe.taouruuaiiāi D. – b. Mss. vaēδəm.

Yt.19.93
yim baraṯ fraŋrase turō
yaṯ druuå zainigāuš jaini
yim baraṯ kauua haosrauua
yaṯ turō jaini fraŋrase
yim baraṯ kauua vīštāspō
ašahe *haēnå[a] jaēšəmnō[b]

   a. °naiiå F1; °niiå J10. – b. caēšəmnō F1; jaēšəmnō E1;
   zaisē.manō J10.

*tā auuaṯ drujəm nižbarāṯ

   a. Mss. tå.

ašahe haca gaēθābiiō

V.2.22
āaṯ aoxta ahurō mazdå yimāi
yima srīra vīuuaŋᵛhana
auui ahūm astuuaṇtəm
aγəm zimō jaŋhəṇti
yahmaṯ haca staxrō mrūrō ziiå

auui ahūm astuuaṇtəm
aγəm zimō jaŋhəṇti
yahmaṯ haca parauuō
snaoδō vafra snaēžāṯ
barəzištaēibiiō gairibiiō
bąšnubiiō ərəduiiå

V.2.23
θrižaṯca iδa yima gə̄uš apa.jasāṯ
yaṯca aŋhaṯ θβaiiąstəmaēšu asaŋhąm
yaṯca aŋhaṯ barəšnuš paiti gairiną
yaṯca jąfnušuua raonąm
paxrumaēšu nmānaēšu

V.2.24
parō zimō aētaŋhå daŋhə̄uš aŋhaṯ bərətō.vāstrəm
təm āfš pauruui[a] vazaiδiiāi pasca vītaxti vafrahe
abdaca iδa yima aŋᵛhe astuuaite saδaiiāṯ
yaṯ iδa pasə̄uš anumaiiehe paδəm vaēnāite

   a. Mss. pauruua.

N.24, D.42
yō gāθå asrāuuaiiō yārə.drājō
apa tanūm piriieiti
yezi åŋhąm ōiium[a] *ape vācim[b] framaraiti

   a. Mss. ōiiąm. – Mss. pevācim.

pairi še hō pərətō.tanunąm ståŋhaiti
yahmaṯ haca təm auua.raoδəṇti
yō gāθanąm ōiiąm vācim apaiiāiti
aēuuąm vā vacastaštīm
θri vā azāiti aiiarə.drājō vā vāstriiāṯ
aθa bitiiå aθa θritiiå
aθa vīspəm ā ahmāṯ yaṯ hē *haṇjasāite

   a. TD haṇjasaṇta, HJ haṇjasaiti.

yaθa caθrušum yå gāθå asrauuaiiō hiiaṯ
arəduša hē šiiaoθanəm
θrišūm tarō xᵛaraiia
naēməm tarō bāzujataiia
vīspəm tarō yārə.drājō *ape[a] him yātəm āstriieite

   a. Mss. °drājehē.

yaṯciṯ pascaēta aēuuąm ratufritīm auua.raoδaiieiti
tanūm piriieiti

4. Read from mss. and translate
Y.11.1-3 (ADA: Y_IndS: J2, M1; Y_IrS Pt4; V_IrS: MZK)
Y.55.2-3 (ADA: Y_IndS: J2, K5; Y_IrS Pt4; V_IrS: TU1, V_IndS L1)
V.2.10-11 (ADA: VP_L4, M3; V_IndS: L1; V_IrS: TU1)

5. Transcribe and translate into English:

Y.57.3 to Sraoša

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Y.57.25

Y.57.26

Y.70.2

Y.70.3

Y.70.4

December 15, 2018

Y.71.10

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Y.71.11

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Vr.12.5 to the Haoma morter and pestle

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Vr.22.2

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Ny.3.10 to the waters; cf. Y.28.2

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Ny.3.11

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Yt.5.68

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V.3.28

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V.3.29

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V.3.39 about non-Mazdayasnians

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V.3.40

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V.3.41

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6. Translate into Avestan and write in Avestan script:

1. Zarathustra asked Ahura Mazdā: O Ahura Mazdā, most life-giving spirit, O Orderly creator of the bony creatures,
2. What was that word that you proclaimed to me?
3. Then Ahura Mazdā said: It was this section (consisting) of the Ahuna Vairiia, O Spitama Zarathustra, that I proclaimed to you.

4. May they come into this home, the propitiations of the sustainers of Order, the rewards and the distributions, and the recognitions!
5. May there now for this house come up Order, command, and profit, *Xwarnah* and long happiness, and the priority of this daēnā, the one of Ahura (Mazdā), the one of Zarathustra!

6. I invite you, the fire, O son of Ahura Mazdā.
   You are sacrifice-worthy and hymn-worthy.
   May you be more worthy of sacrifices and more worthy of hymns in the homes of men!
7. In happiness be it for that man who sacrifices to you regularly with firewood in the hands, with barsom in the hands, with milk in the hands, with the mortar in the hands.
8. May you hear our sacrifice, O lady of the lord!
   May you be favorable to our sacrifice, O lady of the lord!
9. May you sit near our sacrifice!
10. May you come to us for help (for us)!

## VOCABULARY 19

adahma-: not a qualified (Mazdayasnian)
aδaxšaiiaētā > daxšaiia-
aēšmō.druta- < √drao: deceived by Wrath
afrazaiṇti-: having/with no offspring
aguze < guza-
aiβiiāuuah- < aiβi + auuah-?: *assistance(?)
aiβiiåŋhaiia- < aiβi √yāh: to gird
aiβiiåŋhana- n.: girdle
aiβi.srauuana- < √srao: listening to
aiβišastar- < √had: who is seated (upon)
aiβiš.huta- < √hunao: pressed
aiβišuua- < √šao: to set in motion, push
aku-: *hook
anaiβi.srauuana- < aiβi.srao-: not listening to
anāstuta-: not having allied oneself (to the *dēn*) by one's praise (+ acc.)
anumaiia-: sheep
anupaēta- < upa √aē/i: unapproached (sexually)
aŋᵛhe < aŋhu-
apaēma, perf. opt. of apaiia- (Lesson 20)
apa.karša- < √karš: to drag off
apa...piriia- < √par: to forfeit
apataiiən < pata-
apərənāiiu-: a minor
arāiti- f.: stinginess

arədra-: *judge, *arbiter (in the poetic competion)
arəm.maiti- fem.: proper/balanced thinking
asista- < √saēd/sid: not cut off
asna- < āsna-
astas° < ast-
asti- m.: guest
aš.mižda-: having/with great rewards
ašta-: messenger
aš́ō < ašiiah-
Aš̌iš.hāgət̰: according to/following Aš̌i
aš̌ō.mižda-: having/with Order as reward
atanu.mąθra-: who does not stretch/weave the poetic thought/sacred word (between heaven and earth?)
auua.jasa- < √gam/jam: to come down
auuaŋhutəma- < a- + vaŋhu-
auuas-, aor. of auua + √nas/as: to reach
āfri.vacah- < *a-frī- (?): pronouncing non-inviting words
āhiša > āh-
ākərənuuō, augmented form of kərənao-
Ārmaitiš.hāgət̰: according to/following Ārmaiti
āsna-: near
āstao- < ā + √stao/stu mid.: to ally oneself (to: + acc.) by one's praise

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āstauuana-, pres. part. of āstao-

ātara- = atāra- (?): the other (of two)

åŋha < ah- "to be"

åŋhānō, gen. of āh- "mouth"

baṇda-: bond, tie

baosu-: offering of incense(?)

barəsmō.starəiti- fem.: spreading of the barsom

bąšnu-: depth

bərətō.vāstra-: *carrying (together) of grass(?)

bərəziiāsta- < bərəzi- + yāsta- < √yāh: girded high

bōiṯ < bā + iṯ

bujaiia- < √baog/buj: to free, redeem

caku-: *dagger

cinuuaṯ.pərətu- = Cinuuatō pərətu-: the Ford of the Accountant

ciθrauuah- < ciθra- + auuah-: bringing brilliant assistance

cōiṯ < ca + iṯ

daēuuō.dāta-: (what is) established by daēuuas

daiiå > dā-

daomna- > dauua-

darəγō.hąmparšta- (*darəγō.hąmparšti-?): receiving long(-lasting) consultation

darəγō.šiti- fem.: long-lasting dwelling

darəγō.yašta- (*darəγō.yašti-?): receiving long(-lasting) sacrifice

daxšaiia- < daxša-: to put a mark on(?)

dānu.drājah-: as long as the river Dānu (one of the seven world rivers)

dōuš.srauuah-: evil fame

didrəzuuō < √darz: *holding on to(?)

drafša-: banner

drāuuaiia- < √drao: to run about (daēvic ?)

drəguuaṇt- OAv. for druuaṇt-

druxš.manah-: having thoughts of deception

duuar- m: door

ərənāuui, 3rd sing. pass. of ərənao- "to send on its way"

ərəzuuāna-: standing straight (cf. OInd. r̥jūyámana- "aiming straight" ?)

əuuərəzəṇt- < vərəziṇt- < √varz: who does not perform, commit (a deed)

fra.duuara- < √duuar: run forth (daēuuic)

fra.guza- < √gaoz mid.: to uncover, bring out of hiding

frahištō pres. part. of fra-hišta- < √stā: to stand forth

fra.mara- < √(h)mar: recite

fraŋharəcaiia-: to dispatch (messengers) [or for fraŋhərəzaiia-?]

frasruiti- f.: enunciation

fra.stərənao- < √star: to spread out

fra.šāuuaiia- < √šao: to make to go forth

fratəmaθβa-: the fact of being foremost

fraxšta- < √stā mid.: to stand forth

frazahiṯ > frazā-

fra.zā- < √zā: to leave (way) behind

frāiiah- comp. of pouru-

frāiiō.humata-: having/with more good thoughts

frāiiō.huuaršta-: having/with more good deeds

frāiiō.huxta-: having/with more good words

frārāiti- f.: generosity

frāuua- < ?: to *prevail(?)

frāuuaocəm > frāmrao-

fšaonaiia- < fšaoni-: to tend sheep herds(?)

gar- m.(?): throat

guza- < √gaoz mid.: to hide (intr.)

haδa.aēsma-: together with firewood

haδa.baoidi-: together with incense

haδa.ratufriti-: together with satisfaying the models

haiθim.ašauuan-: truly Orderly

hana-, aor. of hanaiia-

hanaiia- < √han mid.: to gain, win

haŋgərəfša- < haŋgəuruuaiia-

haoiiå < hauua- (Lesson 16)

harəθrauuaṇt-: providing overseeing

haθrauuanaṇt- < √van: winning there and then

hita-: team of horses

huδåŋha-: munificence

humižda-: giving good rewards

huuarə.barəzah-: the height of the sun

jaēšəmna- < √jaē/ji: to win(?)

jamiiā- aor. opt. of jasa-

jaŋh-, aor. of jasa-

jima-, aor. subj. of jasa-

karšū-: furrow, acre(?)

kuxšnao-/kuxšnu-, desiderative of √xšnao/xšnu mid.: to wish (seek) to please (win the favor (of)/make favorable)

maiiah- n.: *pleasure

mainimna < maniia-

mainiuuå < maniiu-

maŋh- (maŋha-), aor. of maniia-

maršū-: belly (daēuuic) (?)

miθaoxta-: something spoken wrongly

mrura- < √mrao "mistreat"?: *destructive(?)

Naotara-: name of a clan

nauua: nor, but ... not

nāš-, aor. of ašnao- < √nas/as

nəma- < √nam mid.: to bend (down)

nišaŋhasti < nišaŋhad-

niθaŋjaiia- < √θang: to pull, stretch (a bow)

niθaxtar-, agent noun of niθaŋjaiia-: a puller,

stretcher (of the bow)
niuuərəziia- < √varz: to perpetrate
nū: now
paδa- n.: step, footprint
paēsa- (ms. pīsa): adornment (?)
paiδiia- = paiθiia- < √pad mid.: to lie down
pairi...stā- = pairi.štā- (Lesson 17)
pairi...uuaēna-: encompass with one's sight
paiti.jime ?
paitiša- < paiti iša-: *undertake
paiti.raēxš-, aor. of paiti.irinak-, paiti.raēcaiia-
paiti.zaiṇti- f.: recognition
paouruuāuuaiiōiṯ ?: AirWb: paouruua auuaiiōiṯ <
    auua-yā- "to get lost" (unlikely)
para.daxšta-: beyond menstruating
paxruma-: *solid
pāθrauuaṇt-: providing protection
pərəta- (parəta-?) < √part: to do battle
pərətō.tanu-: whose body is forfeited
pəšō.sāra-: whose head is forfeited
pouru.baēšaza-: containing many medications
pouru.maṇt-: plentiful
pouru.nāiriia-: having/with many women
pourutāt- f.: plenty
pouru.xᵛarənah-: having/with much *Xwarnah*
raēxš-, aor. of raēcaiia-
rapa- < √rap: to support, help
rāiti- f.: generosity
rāmō.šiti- fem.: peaceful dwelling
saŋha- < √saŋh: to announce
saoci-: *burning
satō.kara-: having/with a hundred tusks (sheep!?)
sādrəm: woe! what a disaster!
sifa- < √saēf: to *brush
snaoδa- < √snaod: to wail
snaoδa-: (rain)cloud
snaθa-: striking
spåŋh- aor. of spaiia- < √spā: to throw away
Spitiiura-: name of a demon
sraē- (sraii-)/sri- mid.: to lean (against: acc.?)
star- aor. of stərənā-
stāhiia-: *steadfast(?)
ståŋh- aor. of stā- > pairi...stā-
stərənā- < √star: to spread out
suβrā-: cattle goad(?)šusa- > fra.šusa-
tarō.dīti- fem.: despising, rejection
tarōmaiti- f.: disdain
təm: then(?) or for tąm?
tū: particle
θβaiiąstəma-: most *fearsome(?)

uruuarō.straiia-: plant strew(?)
uštabərəiti-: treated according to wish
uzjamiiąn > uzjasa-
uzjasa- < √gam/jam: to come up
vaδa-: weapon
vafra-: snow
vainiṯ aor. of vana-
vaṇtabərəiti-: treated as winner(?)
varaxəδra- (for varəxδra-?): ?
varōža- < √varg?: ?
varšni-: male animal
vasō.yāiti- fem.: going at will
vāzišta-: most invigorating
vidiš- or vidišiiā-: desire to give, generosity(?)
Viδātu-/δōtu-: demon who unties the body
viiādā-: *reward
viiāmruuitā > vi.mrao-
viiāxana-: *eloquent
virō.raoδa-: having/with the shape of men
vispa.tauruuairī-: she who overcomes all
vispō.mahrka-: who is all destruction
vitaxti- f.: snowmelt
Viuuaŋᵛhana-: son of Viuuaŋᵛhan-
vī.bərəθβaṇt-: having/with pauses(?)
vī.uruuišti- f.: wrenching apart
xraoždiiah- comp. of xruždra- "hard"
xšap- f. = xšapan-: night
xᵛarəṇtiš (acc. plur.): food
xᵛā.bairiia-: ?
xᵛāsta-: cooked
xᵛāšar- < xᵛár-tar-: eater
xᵛāθrauuaṇt-: possessing good breathing space
xᵛāθrō.disiia-: showing (where to find) good
    breathing space
xᵛāθrō.nahiia-: ...-ing good breathing space
yaoždāθra-: purifying agent
yasnō.kərəiti- fem.: performance of the sacrifice
yārə.drājah-: having the length of a year
Yimō.kərəṇta-: who cut Yima in two
yuxtar- < √yaog/yug: a yoker, harnesser (of)
Zainigao-: name of legendary figurezaoθrō.bara-:
    who brings libations
zaxšaθra-: evil speech(?)
zəm.fraθah-: (having) the width of the earth

# LESSON 20

## WORD FORMATION

### Compounds 3. Form of words in compounds

Compounds that are adjectives, whose second member is an *ā*-stem, become regular *a/ā*-stem adjectives, e.g., *frādaṱ.gaēθǎ̆-* < *gaēθā-*.

The final vowel of the first member usually becomes *ō*:
*a-*, *ā-*, or *an*-stems: *daēuuō.dāta-* "established by daēuuas"; *daēnō.dis-* < *daēnā-* "showing the daēnā(?)"; *zruuō.dāta-* < *zruuan* "established by (in?) time, given by Zruuan (?)";
an invariable in *-a*: *hupō.busta-* < *upa* "well *scented"; *haptō.karšuuairī-* "(consisting) of seven continents" < *hapta*.

Nouns as second members of compounds are sometimes in the zero grade: *frādaṱ.fšu-* "furthering the sheep and goats" < *pasu-*; *ərəduuafšnī-* "having high breasts" < *fštāna-*, *spitāma-* "having *swollen strength" < *°Hma-* < *ama-*.

Some adjectives use an *i*-stem as the first member of a compound: *xšuuiβra-* "rushing, fast" > *xšuuiβi.išu-* "with fast arrows"; *jafra-* > *jaiβi.vafra-* "with deep snow"; *bərəzaṇt-* > *bərəzi.gāθra-* "singing songs that reach high."

When a word with initial *h-* is used as second member of a compound a prosthetic *a* is prefixed and *h* > *ŋh*: *ašō.aŋhan-* "winning aša" < *aša-(ŋ)han-*; *airime.aŋhad-* (= *armaēšad-*) "sitting in peace."

The first member of a compound is sometimes in a case form:
nom.: YAv. *afš.tacin-* (< *āfš°*) "with running water," *afš.ciθra-* "having/containing the seed of water," *aβaždāna-* (< *āfš-d°*) "acting as containers of water," *kərəfš.xvar-* "corpse-eating (birds)," *druxš.manah-* "harboring thoughts of deception ," *ātarš.ciθra-* "having/containing the seed of fire";
acc.: *vīrəṇjan-* "men-smashing," *ašəm.stut-* "praising Order," *darəγəm.jīti-* "long life" < *darəγəm* "for a long time" (adverb);
gen. *drujas.kanā-* "den of deception," *zəmas.ciθra-* "having/containing the seed of earth";
dat. *yauuaējī-* "living for ever," *yauuaēsū-* "being life-giving for ever";
loc.: *bərəzi.rāz-* "drawing straight (lines?) on high /ruling(?) on high'; *armaē.šad-* "sitting in peace," *maiδiiōi.šad-* "sitting in the middle," *raθaēštā-* "standing on a chariot, charioteer," *dūraēdərəs-* "who sees far in(to) the distance."

## VERBS

### The perfect

The perfect tense is formed by reduplication and a set of endings differing from those of the present and aorist. The verbs *āδ-* "to say" and *vaēδ-/vaēθ-* "to know" lack the reduplication.

The vowel of the reduplication syllable is usually *a*, *i*, or *u*, in agreement with the vowel of the root, e.g., *ca-kan-* < √kan, *da-δa-* < √dā; *ci-kaēθ-* < √kaēθ/kiθ, *iri-riθ-*< √raēθ/riθ; *uru-raoδ-* < √raod/rud, note: *hušxvaf-* < √xvaf. Departures from this rule include a few verbs whose reduplication syllable has long *ā*: *dā-darəs-* < √vaēn/dars, *bā-buu-* < √bao/bu, *pā-fr-* < √par.

Roots beginning with *ǎ̆-* have long *ā-* in the perfect: *āp-* < √āp, *åŋh-* < √ah; roots beginning with *aē-/i-* have perfect stem in *iiaē-*, usually written *yaē-*, *īaē-*: *yaēš-* < √aēš/iš.

The perfect has a similar distribution of strong and weak stems as the athematic verbs: strong stem in the indicative singular and the subjunctive (some exceptions), weak stem elsewhere.

The Young Avestan perfect has all the moods except the imperative and a past tense, the pluperfect.

The perfect participle active is a *uuah*/*uš*-stem (note the internal sandhi variations before the suffix). The middle participle ends in -*ằna*-.

Note that many perfect forms are found only in the *Frahang ī Oīm* (FO.).

### Indicative
#### Active
Sing.

| | | | |
|---|---|---|---|
| 1 | *-a* | *dādarəsa* (< √dars), *cikaēθa* (< √kaēθ), *jigauruua* (< √grab) | *vaēθā°* |
| | | *diduuaēša* (< √duuaēš), °*ururaoδa* (< √raod) | |
| 2 | *-θa* | *dadāθa* (< √dā), *vauuaxδa* (< √vak; FO.) | |
| 3 | *-a* | *åŋha* (< √ah), *āδa* (< √ād; FO.), *āpa* (< √āp; FO.), | *vaēδa* |
| | | *daδa* (< √dā), *vauuaca* (< √vak), *bauuara* (< √bar), | |
| | | *cakana* (< √kan), *daδāra* (< √dar), *hušxᵛafa* (< √xᵛap)*, | |
| | | *tataša* (< √taš), *yaiiata* (< √yat),*viuuaēδa* (< √vaēd "find"), | |
| | | *yaēša* (< √aēš), *buuāuua* (< √bao), | |

Dual

| | | | |
|---|---|---|---|
| 3 | *-ằtarə* | *vaocātarə̄* (< √vak), *vāuuərzātarə̄* (< √varz), | |
| | | *yaētatarə* (< √yat; FO.) | |

Plur.

| | | | |
|---|---|---|---|
| 1 | *-ma* | *diduuišma* (< √duuaēš), *susruma* (< √srao) | |
| 3 | *-arə* | *åŋharə* (< √ah), *ādarə* (< √ād), | *viδarə* (<*vaēδ*-) |
| | | *dāδarə* (< √dā), *baβrarə* (< √bar)*, cāxrarə* (< √kar), | |
| | | °*šastarə* (< √had), *vaonarə* (< √van), | |
| | | *iririθarə* (< *raēθ*-), *bābuuarə* (< √bao) | |

Notes:

The -*f*- in *hušxᵛafa* < √xᵛap can perhaps be compared with similar forms in Greek with aspiration, but this verb takes on many unusual forms in Avestan (and Iranian).

The form *bābuuarə* is probably for \**bāuuarə*, with reintroduction of the *b* of the stem.

The form *(ni)šastarə* is from *ni* + *ha-zd-tarə* with *ruki* of *h* > *š* and assimilation of *zdt* > *st*.

#### Middle
Sing.

| | | |
|---|---|---|
| 1 | *-e* | *susruiie* (< √srao/sru) |
| 3 | *-e* | *āiδe* (< √ād), *daiδe* (< √dā), *mamne* (< √man), |
| | | *vaoce* (< √vac), *vaoze* (< √vaz), *tuθruiie* (< √θrao/θru) |

Dual

| | | |
|---|---|---|
| 3 | *-āitē* | *mamnāite* (< √man) |

Note: The form *āzūzušte* (P.43) may be perfect with secondary -*te* for -*e*.

### Subjunctive
#### Active
Sing.

| | | | |
|---|---|---|---|
| 3 | *-aṯ* | | *vaēθaṯ* |

Plur.

| | | | |
|---|---|---|---|
| 3 | *-ąn, -ə̄nti* | *iieiiąn*[a] (< √aē/i) | *vaēθə̄nti* |

a. *iieiiąṇ*(.) SY (J3), PVS (Mf2, TU1, K4); *īeiiąn* PPY (Mf4), *īeiiṇn* PPY (Pt4), *īeiiaṇ* PPY (Mf1), *īeiiṇ* IPY (K5); *īeiiən* SY (S1); *yaṇ°* IPY (J2), where ṇ ⱸ may be for ⱸ . – Kellens prefers *iieiiən*.

Optative

      Active

Sing.

  1     *-iiąm*            *jaɣmiiąm* (< √gam), *daiδiiąm* (< √dā), °*śuśuiiąm* (< √šao)

  3     *-iiāṯ*            *åńhāṯ* (< √ah), *vaoniiāṯ* (< √van); °*hisiδiiāṯ* (< √saēd), *hazdiiāṯ* (< √had)


Dual

  3     *-iiātəm*      *åńhāṯ.təm* (< √ah)

Plur.

  3     *-in, -iiąn,*     *daiδin* (< √dā), °*baβriiąn* (< √bar),

          *-iiārəš*      °*saciiārəš* (< √sak)


      Middle

Plur.

  3     *-irəm*       *vaozirəm* (< √vaz)


Notes:

   The form *daiδin* is analyzed as perfect from the context; it could be present optative.

   If this analysis of °*saciiārəš* is correct the form must be from \**sašciiārəš* (with -*c*- from -*k*- before *i̯*).


Pluperfect

      Active

Sing.

  3     *-aṯ*         *jaɣmaṯ* (< √gam), *tatašaṯ* (< √taš)


Perfect participles

   Active: *-uuah-/-uš-*:


Both stems attested:

|  | stem | strong form | weak form |
|---|---|---|---|
| √kaēθ | *cikiθ-/ciciθ-* | *cikiθβah-, ciciθβah-* | *ciciθuš-* |
| √dā | *daδ-* | *daδuuah-* | *daθuš-* |
| √u̯id | *viδ-* | *viδuuah-* | *viθuš-* |
| √u̯ak | *vaok-* | *vaoxᵛah-* | *vaokuš-* |
| √u̯an | \**vaun-* | *vauuanuuah-* (for \**vaonuuah-*) | *vaonuš-* |
| √i̯at | \**i̯ait-* | *yōiθβah-* | *yaētuš-* |
| √zā | \**zazā-* | *zazuuah-* | *zazuš-* |

Note:

   *daδuuah-* and *viδuuah-* are for \**daδβah-* and \**viδβah-* with -*δuu-* < \*-*du̯-* in analogyl with the weak forms; *vauuanuuah-* is for \**vaonuuah-* in analogy with \**vauuana*.

   *cikiθβah-, ciciθβah-/ciciθuš-* could in principle be from √kaēt/cit with weak stem for \**cicituš-* analogical from the strong stems, rather than from √kaēθ, whose meaning is not well understood.


Only one stem attested, examples:

|  | stem | strong form |
|---|---|---|
| √gan | *jaɣn-* | *jaɣnuuah-* |
| √nas | *nąs-* | *nąsuuah-* |
| √taš | \**taṯš-* | *taršuuah-* |

|  | stem | weak form |
|---|---|---|
| √gam | *jaγm-* | *jaγmuš-* |
| √han | *haŋhan-* | *haŋhanuš-* |
| √man | *mamn-* | *mamnuš-* |
| √tak | *taṯk-* | *taṯkuš-* |
| √varz | *vāuuərəz-* | *vāuuərəzuš-* |
| √sak | *sašk-* | *saškuš-* |

Middle: *-āna-* (*-ana-*):

*apāna-, daδrāna-, daθāna-, haŋhanāna-* (< *han-*), *iririθāna-, mamnāna-,*
*pāpərətāna-* (< *parət-*),
*vauuazāna-, zazarāna-, zuzuiiana-* (< *zao-*)

Note: the form *zuzuiiana-* must be for \**zuzuuana-* with *uii* after the 1st-3rd sing. \**zuzuiie*.

There are two kinds of adjectives derived from the perfect stem:
1. in *-u-*: *viθu-* < √vaēd "knowing," *zazu-* < √zā "winner," both attested in the nom. sing. only, and *jiγāuru-* < √gar/grā "waking," acc. sing. only. The form *didrəzuuō* in P.40-41 may be a thematized variant of this formation or error for *didrəzuuå* (< *darz*)
2. in *-θβan-*: *yōiθβan-* < √yat "who has taken up (his) position."

## SYNTAX

### Use of the perfect

The function of the perfect in proto-Indo-European and in the oldest Indo-European languages was to express the state obtaining from a past action or event. In Avestan this function is found with verbs of perception, such as *vaēδa* (originally: "I have seen" >) and *cikaēθa* (originally: "I have noted, noticed"), both "I know," and verbs of state, such as *pairi.buuāuua* "has come to be around" > "surrounds," *iririθarə* "they (have died and) are (now) dead." A second function in Avestan appears to be to express ever/never statements. It is sometimes difficult to distinguish between the two.

### 1. Verbs of perception

**vaēθā**ca taṯ \***cikaēθa**ca[a] āi ašāum Zaraθuštra mana xraθβāca cistica
"I know and am aware of that, O Orderly Zarathustra, by my intellect and insight." (Yt.1.26)
    a. Mss. taṯca kaēθica.

*yō nāirikąm ciθrauuaitim daxštauuaitim vohunauuaitim*
†*baoδō*[a] *viδuuå cikiθβå baoδaŋᵛhaitim viθušim auui ciciθušim xšudrå auui fraŋhərəzaiti*
*kaṯ ańhe asti paititiš kaṯ ańhe asti āpərəitiš kaṯ aētahe paiti varšta šiiaoθna ciciθβå azaēta*
"He who, being conscious (of it), knowing, (and) having noticed, releases (his) sperm into a women with menses (and) bleeding, (her) being conscious (of it), knowing, (and) having noticed, how is he to atone for it? How is he to make pay for it? How should he, (now) being aware, \*counteract the done deeds (as penalty) for this (matter)?" (V.18.67-8)
    a. Present participle of *baoδa-*.

2. Intransitive and medio-passive verbs, expressing result

*aom asmanəm yō usca raoxšnō frādərəsrō yō imąm ząm āca pairica **buuāuua***
  "Yonder sky up there, bright, far visible, which surrounds this earth above and around." (Yt.13.2)

*\*frə̄na*[a] *åŋhąm nasunąm yå paiti āiia zəmā **iririθarə***
  "By the great quantity of these corpses that lie dead all over this earth." (V.5.4)
    a. Mss. *frīna, fraēna, frəna.*

*yō nāirikąm apuθrąm **pipiiušim** vā **apipiiušim** vā*
*anasaxtąm para xšudrå auui fraŋhərəzaiti*
*ahmaṭ haca irišiiāṭ*
  "He who releases his sperm into a pregnant woman, whether giving or not giving milk or before having reached her time(?), will he be harmed from that?" (V.15.8)

3. Transitive verbs, expressing result

*niuuaē̆δaiiemi haŋkāraiiemi **daθušō** Ahurahe Mazdå raēuuatō xᵛarənaŋᵛhatō ... hukərəptəmaheca*
*aṣ̌āṭ apanō.təmaheca huδāmanō vouru.rafnaŋhō*
*yō nō **daδa** yō **tataša** yō **tuθruiie** yō maniiuš spəṇtō.təmō*
  "I invite, I assemble for the creator, Ahura Mazdā, the wealthy, fortunate ... the most well-shaped, who is the most obtained (available?) according to Order, the one of good establishments, of wide-reaching support, who made us, who fashioned us, who nurtured us, the most life-giving spirit." (Y.1.1)

*tanu.mazō aṣ̌aiiāiti yō tanu.mazō \*draošaṭ*[a]
*tanu.mazō zī aētąmciṭ aṣ̌aiiąm **pafre***
  "He seeks Order 'the size of a (whole?) body' who ... the size of a body.
  For he has filled this Orderly search for Order 'the size of a body'." (P.17 (18))
    a. ? Mss. *bīraošaṭ.* – b. Not in mss.

*vispe tē Ahurō Mazdå huuapō vaŋᵛhiš dāmąn aṣ̌aoniš yazamaide*
*yāiš **dadāθa** pouruca vohuca*
  "We sacrifice to all your good, Orderly establishments, O Ahura Mazdā, O artisan, which you have made (and can now be seen), both many and good." (Y.71.10) [or: which you have ever made]

*... Frāpaiiåsca gairiš Udriiasca Raēuuåsca gairiš*
*yaēšąmca parō maṣ̌iiāka aiβitaē̆δaca spaštaē̆δaca*[a]
*gairinąm nāmąn **dāδarə***
  "Mt. Frāpaiiå, Mt. Udriia, Mt. Raēuuå, and (these) mountains whose names men of old have established on the basis of access and \*seeing." (Yt.19.6)
    a. Ms. F1 *aiβitaē̆δca spaštaē̆δca.*

The perfect is used in "absolute" ("ever") statements.

4. In positive main clauses

*ā hātąmca **aŋhušąm**ca zātanąmca azātanąmca aṣ̌aonąm*
*iδa jasəṇtu frauuaṣ̌aiiō yōi hiš **baβrarə***
*paitiiāpəm nazdištaiiāṭ apaṭ haca*
  "May the Pre-souls of the sustainers of Order, those who are, those who have been, those born, and

those (yet) unborn, come here, (to those) who have ever brought them against the current from the nearest water(?)." (Y.65.6)

*paoiriianąm t̰kaēšanąm paoiriianąm sāsnō.gušąm*
*iδa aṣaonąm aṣaoninąmca*
*ahumca daēnąmca baoδasca uruuānəmca frauuaṣimca yazamaide*
*yōi aṣāi* **vaonarə**
   "We sacrifice here the existence, *daēnā*, consciousness, soul, and pre-soul of the Orderly men and women, the first teachers, the first ever to listen to (Ahura Mazdā's) announcements, who have ever won (been victorious) for (the sake of) Order." (Y.26.4, Yt.13.149)

*Sraošəm aṣim huraoδəm vərəθrājanəm ... yazamaide*
*yō vispaēibiiō haca arəzaēibiiō* **vauuanuuå** *paiti.jasaiti*
   "We sacrifice to Sroša of the rewards, goodlooking, victorious ... who returns victorious from all battles" (Y.57.11-12)

*yō paoiriiō stōiš astuuaiθiiå vācim aoxta viδōiium ahura.t̰kaēšəm*
*yō paoiriiō stōiš astuuaiθiiå vācim framraot̰ viδōiium ahura.t̰kaēšəm*
*yō paoiriiō stōiš astuuaiθiiå vispąm* *daēuuō.tātəm*[a] **vauuaca**
*aiiesniiąm auuahmiiąm*
   "(Zarathustra) who (as) the first of the bony existence spoke the word discarding the *daēuua*s, following the guidance of Ahura Mazdā; who (as) the first of the bony existence (ever) said forth the word discarding the *daēuua*s, following the guidance of Ahura Mazdā; who (as) the first of the bony existence said that the name of '*daēuua*' was not to be sacrificed to or hymned." (Yt.13.90)
      a. Mss. *daēuuō dātəm.*

*vispanąm para.carəṇtąm ātarš zasta* **ādiδaiia** *cim haxa haṡe baraiti fracarəθβå armaēšāiδe*
   "The fire has ever looked into the hands of all those who go past, (to see) what a friend brings a friend, he who walks to him who sits quietly." (Y.62.8)

*vispanąmca aēšąm* *Zaraθuštrim*[a] *paoirim vahištəm āhuirim* **susruma** *t̰kaēšəm*
   "Of all these (guidances) we heard that of Zarathustra as the first and best (ever), the guidance of Ahura Mazdā." (Yt.13.148)
      a. Mss. *°əm.*

*kō ahi yō mąm zbaiiehi yeńhe azəm frāiiō zbaiiəṇtąm sraēštəm* **susruiie** *vācim*
   "Who are you who invoke me, whose voice, of those who invoke me the most, is the most beautiful I have (ever) heard." (Yt.17.17)

*tum mąm* **cakana**(!) *yum humanō huuacō huṡiiaoθana hudaēna*
   "You have (always) loved me, O youth of good thought, etc." (H.12.12)

*Zaraθuštrahe Spitāmahe iδa aṣaonō aṣimca frauuaṣimca yazamaide*
*paoiriiāi vohu* **mamnānāi** *paoiriiāi vohu* **vaokuše** *paoiriiāi*
*vohu* **vāuuərəzuše** ...
*paoiriiāi* **haŋhananāi** *paoiriiāi* **haŋhanuše** *gąmca aṣəmca uxδəmca*
   "We sacrifice here (to) the reward and pre-soul of the Orderly Zarathustra Spitama, the first ever to have thought good (thoughts), the first to have spoken good (words), the first to have performed good (acts)... the first to have gained for himself, the first to have gained (for us) the cow, Order, and the Utterance (= the Ahuna Vairiia?)" (Yt.13.87-88)

### 5. In negative clauses ("not ever")

*Yimahe xšaθre auruuahe nōiṯ aotəm* **åŋha** *nōiṯ garəməm*
*nōiṯ zauruua* **åŋha** *nōiṯ mərəθiiuš nōiṯ araskō daēuuō.dātō*
   "During Yima the *brave's rule there was no cold (ever), no heat, no old age, no death, no *daēuua*-made envy." (Y.9.5)

*yō nōiṯ pascaēta* **hušxᵛafa** *yaṯ maniiū dāmąn daiδitəm*
   "(Sraoša ...) who has never slept since the two spirits established the establishments." (Y.57.17)

*tanu.mazō ašaiiāiti yō tanu.mazō *draošaṯᵃ tanu.mazō zī aētąmciṯ ašaiiąm pafre*
*yō nōiṯ yauua miθō* **mamne** *nōiṯ miθō* **vauuaca** *nōiṯ <miθō>ᵇ* **vāuuarəza**
       a. ? Mss. *bīraošaṯ.* – b. Not in mss.
   "He performs (according to?) Order 'the size of a (whole?) body' who ... the size of a body. For he has filled this Orderly method 'the size of a body', he who has not ever thought anything wrong, has not said anything wrong, has not done anything wrong." (P.17 (18))

*ańhe haxaiiō frāiieṇte Astuuaṯ.ərətahe vərəθraγnō*
*humanaŋhō huuacaŋhō hušiiaoθnåŋhō huδaēna*
*naēδa.ciṯ *miθō* **vaoxᵛåŋhō** *aēšąm *xᵛaēpaiθeᵃ hizuuō*
       a. Mss. *miθrō*; [space]aoxᵛåŋhō, vaox́åŋhō, vaojåŋhō; xᵛaēpaiθa, x́aipaθa.
   "His companions will go forth, (those) of the obstruction-smashing Astuuaṯ.ərəta, (all) of good thought, good speech, good deeds, good *daēnā*s, none (of them) having ever said anything wrong with his own tongue" (Yt.19.95)

### 6. In subordinate clauses ("if ... ever")

*yezi θβā* **diduuaēša** *yezi manaŋha yezi vacaŋha yezi šiiaoθna yezi zaoša yezi azaoša*
*ā tē ańhe fraca stuiie nī tē vaēδaiiemi*
*yezi tē ańhe* **auuā.ururaoδa** *yaṯ yasnaheca vahmaheca*
   "If I have ever antagonized you, by mind, word, or deed, if on purpose, if not on purpose, (as atonement?) for this I send you forth in praise and invite you, if I have barred you from this sacrifice, this hymn" (Y.1.21)

### 7. Perfect *åŋha* with participles
   The form *åŋha* is used with some participles, the forms of which are sometimes inexplicable (see below on conditional clauses). The meaning of the constructions has to be deduced in each instance.

*vaŋhu tū tē vaŋhaoṯ vańhō buiiāṯ huuāuuōiia yaṯ zaoθre*
*hanaēša tū tum taṯ miždəm yaṯ zaota* **hanaiiamnō åŋha**
   "May there be something good, better than good, for your own libator. May you gain that reward which the libator was supposed to gain for himself." (Y.59.30)

### Perfect subjunctive (or pluperfect?)
   The form *iieiiąn* (or *iieiiən*) is found in the following passage:

*aθaurunąmcā paitī.ająθrəm yazamaidē yōi iieiiąn dūrāṯ ašō.īšō dax́iiunąm*
   "We sacrifice to the coming back of the priests, who who shall have gone [subj.] *or* had gone [pluperfect] far away seeking the Order of the lands." (Y.42.6)

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*niš taṱ paiti druxš nāšāite yaδāṱ aiβiciṱ jaɣmaṱ*
*ašauuanəm mahrkaθāi*

"Then the Lie shall be destroyed (and sent) down to precisely (the place) whence it had come upon (the creation) for the destruction of the Orderly ones." (Yt.19.12)

## Conditional clauses

Real conditions are expressed by various combinations of indicative, subjunctive, optative, and imperative. The order of protasis (if-clause) and apodosis (then-clause) is irrelevant.

*ašāunąm ... yazamaide yå ahurahe xšaiiatō*[a] *dašinąm* **upa yuiδiieiṇti**
**yezi** *aēm* **bauuaiti** *ašauuaxšnus* **yezi** *šē* **bauuaiṇti** *anāzarətå*

   a. For *\*xšaiiaṇtō.*

"We sacrifice to the Pre-souls of the sustainers of Order, who fight at the right side of the ruling lord if (= whenever) he satisfies the sustainers of Order, when they (the Pre-souls) are unangered by him." (Yt.13.63)

**yezi** *dim nōiṱ* **yaoždaθəṇte** *θrišum aētahe šiiaoθnahe* **baxšəṇte**

"If they do not purify him they receive as their share one-third (of the guilt) of this act." (V.8.100)

**yezi** *θβā* **diduuaēša** *... ā tē aṅhe fraca* **stuiie** *nī tē* **vaēδaiiemi**
**yezi** *tē aṅhe auuā.***ururaoδa** *yaṱ yasnaheca vahmaheca*

"If I have ever antagonized you ... (as atonement?) for this I praise you and introduce you (into my sacrifice), if I have ever barred you from this sacrifice, this hymn" (Y.1.21)

*yezica aēte*[a] *nasāuuō* **\*friθiieiṇti***ca* **\*puiieiṇti***ca*[b]
*kuθa tē* **vərəziiąn** *aēte yōi mazdaiiasna*

   a. For *aētå.* – b. Mss. *°iietica.*

"And if these corpses .?. and rot, how shall these Mazdayasnians behave?" (V.6.28)

*yezi* **aŋhaṱ** *āθrauua frā zī* **duuąsaiti** *Spitama Zaraθuštra aēša druxš yā nasuš*

"If it happens that an Āθrauuan, (then), as we know, this demoness, the Nasu, assaults (him), O Spitama Zarathustra." (V.5.28)

*yezica aēte mazdaiiasna aētəm ātrəm aiti* **barąn** *\*auui*[a] *aētəm nmānəm ... kā hē asti ciθa*

   a. Mss. *auua.*

"And if these Mazdayasnians carry this fire close to this house ... what is penalty for it?" (V.5.43)

*yezi mazdaiiasna tąm ząm* **kāraiiən**[a] *yezi āpō* **hərəzaiiən**
*yaṱ ahmi spānasca narasca para.iriθiṇti*
*aṇtarāṱ naēmāṱ yārə.drājō nasuspaēm pascaēta* **āstriiåṇte**
*aēte yōi mazdaiiasna apasca zəmasca uruuaraiiåsca*

   a. For *\*kāraiiēn.*

"If the Mazdayasnians were to plow that earth, if they were to let water loose (over it), on which [which on it] men and dogs die, within the period of a year, afterward, will they be guilty, these Mazdayasnians, of the crime against the water, the earth, the plant of 'throwing out corpses'?" (V.6.3)

Irrealis

The optative perfect is used in statements and conditions contrary to fact:

*yeiδi zī mē nōiṯ **daiδiṯ**(!) upastąm uɣrå ašāunąm frauuašaiiō ... drujō astuuå aŋhuš **åṅhāṯ***

"For if the strong Pre-souls of the sustainers of Order had not given me aid, (then) the bony existence would have belonged to the Lie." (Yt.13.12)

*\*yeiδi zī mā mašiiāka aoxtō.nāmana yasna **yazaiiaṇta***
*yaθa aniie yazatåŋhō aoxtō.nāmana yasna yaziṇti*
*frā \*nuruiiō ašauuaoiiō θβarštahe zrū \*āiiuᵃ **šušuiiąm***
*xᵛahe gaiiehe xᵛanuuatō aməšahe*
*upa aθβarštahe **jaɣmiiąm***
*aēuuąm vā auui xšapanəm duiie vā paṇcāsatəm vā satəm vā*

   a. F1 *āiiṯ*, J10 *āiiaṯ*.

"For if men were to sacrifice to me with sacrifice pronouncing my name, like other beings worthy of sacrifice are sacrificed to with sacrifice pronouncing their names, (then) I would go forth for the Orderly men for the lifespan of *measured[b] time of my own sunny immortal life; I would come to them for one night or two or fifty or a hundred of (even?) of *unmeasured (time?)." (Yt.8.11)

   b. Literally "cut (out)," referring to the limited time cut out of endless time that Ahura Mazdā made for the creation to last in. – See Kellens, "L'ellipse du temps."

A special periphrasis is that consisting of a pres. part. fem. acc. + perf. of "to be":

*yezica aēte nasāuuō yā spō.bərətaca vaiiō.bərətaca vəhrkō.bərətaca*
*vātō.bərətaca maxši.bərətaca*
*nasuš narəm **āstāraiieiṇtim åṅhāṯ***
*išarə.štāitiia mē vispō aŋhuš astuuå*
*išasəm jiṯ.ašəm xraodaṯ.uruua pəšō.tanuš*
*\*frə̄naᵃ åŋhąm nasunąm yå paiti āiia zəmā iririθarə*

"And if these corpses, carried by dogs, birds, wolves, winds, or flies—(if this) corpse were to render a man guilty, then, pronto, my entire bony existence (would become) *needy, of crippled Order, the souls shuddering (at the Ford of the Accountant), having forfeited (their) bodies[b] on account of the multitude of these corpses which lie dead all over this earth." (V.5.4)

   a. Mss. *frīna* Ml3; *fraēna* Pt2, Mf2, Jp1; *frəna* L2, Br1, L1. – b. Cf. Y.53.9 *aēšasā də̄jīṯ.arətā pəšō.tanuuō* "of one having forfeited his body with a *puny *invocation with crippled Order."

## EXERCISES 20

1. Write in Avestan script the nom. voc., acc., gen., and dat. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

*aēm auruuaθa- ṯbišiiaṇt-; hā yā xᵛaēpaiθiiā- daṅhao-; Astuuaṯ.ərəta- yō vərəθrajan-; xᵛa- gaiia- xᵛanuuaṇt-; aži- θrizafan- dahāka-; hā druj- maniiəuuī-.*

2. Write in Avestan script the perfect forms of the following verbs, assuming they are all regular and that they have all the forms:

*kərənao-, xᵛafsa-, mrao-, jasa-.*

December 15, 2018

3. Analyze and translate into English:

Yt.5.130
āaṯ vaŋᵛhi iδa səuuište
arəduuī sūre anāhite
auuaṯ āiiaptəm yāsāmi
yaθa azəm huuāfritō
masa xšaθra niuuānāne
aš.pacina stūi.baxəδra
fraoθaṯ.aspa canaṯ.caxra xšuuaēβaiiaṯ.aštra
aš.baouruua niδātō.pitu hubaoiδi
upa stərəmaēšu vārəma daiδe
parənaŋhuṇtəm vīspąm.hujiiāitīm
iriθəṇtəm xšaθrəm zazāiti

Yt.5.131
āaṯ vaŋᵛhi iδa <səuuište>
arəduuī sūre anāhite
duua auruuaṇta yāsāmi
yimca bipaitištānəm auruuaṇtəm
yimca caθβarə.paitištānəm
aom bipaitištānəm auruuaṇtəm
yō aŋhaṯ āsuš uzgastō
hufraouruuaēsō vāžǎ *pəšanaēšuua
aom caθβarə.paitištānəm
yō haēnaiiǎ pərəθu.ainikaiiǎ
uua uruuaēsaiiāṯ karana
hōiiūmca dašinəmca
dašinəmca hōiiūmca

Yt.5.132
aēta yasna aēta vahma
aēta paiti auua.jasa
arəduuī sūre anāhite
haca auuaṯbiiō stərəbiiō
aoi ząm ahuraδātąm
aoi zaotārəm yazəmnəm
aoi pərənąm vīγžāraiieiṇtīm auuaŋ́he
zaoθrō.barāi arədrāi
yazəmnāi jaiδiiaṇtāi
dāθriš āiiaptəm
yaθa tē vīspe auruuaṇta
zazuuåŋha paiti.jasąn
yaθa kauuōiš vīštāspahe

ahe raiia xᵛarənaŋhaca
tąm yazāi surunuuata yasna
tąm yazāi huiiašta yasna
arəduuīm sūrąm anāhitąm ašaonīm zaoθrābiiō
ana buiiǎ zauuanō.sāsta
ana buiiǎ huiiaštatara

arəduuī sūre anāhite
haoma yō gauua barəsmana
hizuuō daŋhaŋha mąθraca
vacaca šíiaoθnaca zaoθrābiiasca
aršuxδaēibiiasca vāγžibiiō
yeń́he hātąm āaṯ yesnē paitī vaŋhō
mazdå ahurō vaēθā ašāṯ hacā
yåŋhąmcā tąscā tåscā yazamaidē

Yt.8.10
tištrīm stārəm raēuuaṇtəm xᵛarənaŋhuṇtəm
yazamaide
yō aoxta ahurāi mazdāi
uitiiaojanō
ahura mazda mainiiō sp5ništa
dātarə gaēθanąm astuuaitinąm ašāum

Yt.8.11
*yeiδi zī mā mašiiāka
aoxtō.nāmana yasna yazaiiaṇta
yaθa aniie yazatåŋhō
aoxtō.nāmana yasna yaziṇti
frā *nuruiiō ašauuaoiiō
θβarštahe zrū *āiiu šūšuiiąm
xᵛahe gaiiehe xᵛanuuatō aməšahe
upa aθβarštahe jaγmiiąm
aēuuąm vā auui xšapanəm
duiie vā paṇcāsatəm vā satəm vā

Yt.8.12
tištrīmca yazamaide
tištriiaēiniiasca yazamaide
upa.paoirīmca yazamaide
paoiriiaēiniiasca yazamaide
auuū *strəš yą haptōiriŋgō
paitištātᵊe yāθβąm pairikanąmca
vanaṇtəm stārəm mazdaδātəm yazamaide
amaheca paiti hutāštahe
vərəθraγnaheca ahuraδātahe
vanaiṇtiiåsca paiti uparatātō
vītarə.ązahiiehe paiti
vītarə.ṯbaēšahiieheca
tištrīm druuō.cašmanəm yazamaide

Yt.8.13
paoiriiǎ dasa.xšapanō
spitama zaraθuštra
tištriiō raēuuǎ xᵛarənaŋᵛhå

kəhrpəm raēθβaiieiti
raoxšnušuua vazəmnō
narš kəhrpa paṇca.dasaŋhō
xšaētahe spiti.dōiθrahe
*bərəzatō auui.amahe
amauuatō hunairiiåṇcō

Yt.8.14
taδa aiiaoš yaθa paoirīm
*vīrō auui.yå bauuaiti
taδa aiiaoš yaθa paoirīm
vīrəm auui amō aēiti
taδa aiiaoš yaθa paoirīm
*vīrō ərəzušąm adaste

Yt.10.88
miθrəm vouru.gaoiiaoitīm yazamaide
arš.vacaŋhəm viiāxanəm
hazaŋra.gaošəm hutāštəm
baēuuarə.cašmanəm bərəzaṇtəm
pərəθu.vaēδaiianəm sūrəm
 axᵛafnəm jaγāuruuåŋhəm

yim yazata
haomō frāšmiš baēšaziiō
srīrō xšaθriiō zairi.dōiθrō
bərəzište paiti barəzahi
haraiθiiō paiti barəzaiiå
yaṭ vaoce hukairīm nąma
anāhitəm anāhitō
anāhitāṭ parō barəsmən
anāhitaiiāṭ parō zaoθraiiāṭ
anāhitaēibiiō parō vāγžibiiō

Yt.10.89
yim zaotārəm staiiata
ahurō mazdå ašauua
āsu.yasnəm bərəzi.gāθrəm
yazata zaota āsu.yasnō bərəzi.gāθrō
bərəzata vaca
zaota ahurāi mazdāi
zaota aməšanąm spəṇtanąm
hō vāxš us *auui raocå ašnaoṭ
auua pairi imąm ząm jasaṭ *vījasaṭ
vīspāiš auui karšuuąn yāiš hapta

Yt.10.90
yō paoiriiō hāuuana haomą uzdasta
stəhrpaēsaŋha mainiiu.tāšta
haraiθiiō paiti barəzaiiå
bərəjaiiaṭ ahurō mazdå

bərəjaiiən aməšå spəṇta
yeńhå kəhrpō huraoδaiiå
yahmāi huuarə auruuaṭ.aspəm
dūrāṭ nəmō baoδaiieiti

Yt.10.91
nəmō miθrāi vouru.gaoiiaotə̄e
hazaŋrō.gaošāi baēuuarə.cašmaine
yesniiō ahi vahmiiō
yesniiō buiiå vahmiiō
nmānāhu mašiiākanąm
ušta buiiāṭ ahmāi naire
yasə θβā bāδa frāiiazāite
aēsmō.zastō barəsmō.zastō
gaozastō hāuuanō.zastō
frasnātaēibiia zastaēibiia
frasnātaēibiia hāuuanaēibiia
frastərətāṭ paiti barəsmən
uzdātāṭ paiti haomāṭ
srāuuaiiamnāṭ paiti ahunāṭ vairiiāṭ

Yt.10.92
aiia daēnaiia fraorəṇta
ahurō mazdå ašauua
frā vohu manō frā ašəm vahištəm
frā xšaθrəm vairīm frā spəṇta *ārmaitiš
frā hauruuata amərətāta
frā hē aməšå spəṇta
bərəja *vərənata *daēnaiiå
frā hē mazdå huuapå
ratuθβəm *baraṭ gaēθanąm
yōi θβā vaēnən dāmōhu
ahūm ratūmca gaēθanąm
yaoždātārəm åŋhąm dāmanąm *vahištąm

Yt.10.93
aδa uuaēibiia ahubiia
uuaēibiia nō ahubiia nipaiiå
āi miθra vouru.gaoiiaoite
aheca aŋhə̄uš yō astuuatō
yasca asti manahiiō
pairi druuataṭ mahrkāṭ
pairi druuataṭ aēšmāṭ
druuataṭbiiō haēnəbiiō
yå us xrūrəm drafšəm gərəβnąn
aēšmahe parō draoməbiiō
yå aēšmō duždå drāuuaiiāṭ
maṭ vīδātaoṭ daēuuō.dātāṭ

Yt.13.65
āaṯ yaṯ āpō uzbarəṇte
spitama zaraθuštra
zraiiaŋhaṯ haca vouru.kaṣāṯ
xᵛarənasca yaṯ mazdaδātəm
āaṯ fraš̆ūsəṇti uɣrå aṣaonąm frauuaṣaiiō
paoirīš pouru.satå
paoirīš pouru.hazaŋrå
paoirīš pouru.baēuuanō

Yt.13.66
āpəm aēš̆əmnå hauuāi kāciṯ nāfāi
hauuaiiāi vīse hauuāi zaṇtauue
hauuaiiāi daṅhauue
uitiiaojanå
xᵛaēpaiθe nō daṅhuš
naδātaēca haošātaēca

Yt.13.67
tå yūiδiieiṇti pəṣanāhu
hauue asahi šōiθraēca
yaθa asō maēθanəmca
aiβišitə̄e daδāra
mąnaiiən ahe yaθa nā taxmō raθaēštå
huš.ham.bərətaṯ haca šaētāṯ
yastō.zaēnuš paiti.γnīta

Yt.13.68
āaṯ yåsca åŋhąm niuuānəṇti
tå āpəm parāzəṇti
hauuāi kāciṯ nāfāi
hauuaiiāi vīse
hauuāi zaṇtauue
hauuaiiāi daṅhauue
uitiiaojanå
xᵛaēpaiθe nō daṅhuš
fraδātaēca varəδātaēca

Yt.13.69
āaṯ yaṯ *bauuaiti auui.spaštō
sāsta daṅhə̄uš hamō.xšaθrō
auruaθaēibiiō parō ṯbišiiaṇbiiō
tå hasciṯ *upa.zbaiieiti
uɣrå aṣaonąm frauuaṣaiiō

Yt.13.70
tå hē jasåṇti auuaṅhe
yezi š̆ē bauuaiṇti anāzarətå
xšnūtå ainitå aṯbištå
uɣrå aṣāunąm frauuaṣaiiō
tå dim auui *nifrāuuaiieiṇti

mānaiiən ahe yaθa nā mərəɣō huparənō

Yt.13.71
tå hē snaiθišca varəθasca
parštasca pairiuuārasca vīsəṇte
pairi mainiiaoiiāṯ drujaṯ
varəniiaiiāaṯca druuō.iθiiāṯ
zizi.yūšaṯca kaiiaδāṯ
vīspō.mahrkāaṯca pairi druuataṯ
yaṯ aŋrāṯ mainiiaoṯ-
mānaiiən ahe yaθa nā
satəmca hazaŋrəmca
baēuuarəca paršanąm nijatəm hiiāṯ

Yt.13.72
yaθa nōiṯ taṯ paiti karətō hufraŋharštō
nōiṯ vazrō huniuuixtō
nōiṯ išuš xᵛāθaxtō
nōiṯ arštiš huuaiβiiāsta
nōiṯ asānō arəmō.š̆ūtō auuasiiāṯ

Yt.13.73
vīsəṇte auuaṯ vīsəṇtaēca
mazdaiiasciṯ airime.aŋhaδō
aṣāunąm vaŋᵛhīš sūrå spəṇtå frauuaṣaiiō
auuaṯ auuō zixšnåŋhəmnå

kō nō stauuāṯ kō yazāite kō ufiiāṯ
kō frīnāṯ kō paiti.zanāṯ
gaomata zasta vastrauuata
aṣa.nāsa nəmaŋha
kahe nō iδa nąma āɣairiiāṯ
kahe vō uruua frāiieziiāṯ
kahmāi nō taṯ dāθrəm daiiāṯ
yaṯ hē aŋhaṯ xᵛairiiąn ajiiamnəm
yauuaēca yauuaētātaēca

Yt.13.99
kauuōiš vīštāspahe aṣaonō frauuaṣīm yazamaide
taxmahe tanumąθrahe
darši.draoš āhūiriiehe
yō draoca pauruuąnca
aṣāi rauuō yaēša
yō draoca pauruuąnca
aṣāi rauuō vīuuaēδa
yō bāzušca upastaca
vīsata aṅhå daēnaiiå
yaṯ ahurōiš zaraθuštrōiš

Yt.13.100
yō hīm stātąm hitąm haitīm
uzuuažaṱ haca hinūiβiiō
nī hīm dasta maiδiiōišāδðm
bərəzi.rāzəm afrakaδauuaitīm ašaonīm
θrąfðąm gōušca vāstraheca
friθąm gōušca vāstraheca

Yt.19.49
aδāṱ fraša hąm.duuaraṱ
    ažiš θrizafå duždaēnō
    uiti auuaθa maŋhānō
    aētaṱ xᵛarənō haŋgərəfšāne yaṱ axᵛarətəm
āaṱ hē paskāṱ hąm.rāzaiiata
    ātarš mazdå ahurahe
    uiti vacōbiš aojanō

Yt.19.48
iṇja auuaṱ haṇdaēsaiiaŋᵛha
ātarš mazdå ahurahe
yezi aētaṱ niiāsåŋhe yaṱ axᵛarəθəm
frā θβąm paiti apāθa
nōiṱ apaiia uzraocaiiāi
ząm paiti ahuraδātąm
θrāθrāi ašahe gaēθanąm
aδa ātarš zasta paiti apa.gōuruuaiiaṱ
fraxšni uštānō.cinahiia
yaθa ažiš biβiuuå *åŋha

Yt.19.50
tiṇja auuaṱ haṇdaēsaiiaŋᵛha
aže θrizafəm dahāka
yezi aētaṱ niiāsåŋhe yaṱ axᵛarəθəm
frā θβąm zadaŋha paiti uzuxšāne
zafarə paiti uzraocaiieni
nōiṱ apaiia afrapatāi
ząm paiti ahuraδātəm
mahrkāi ašahe gaēθanąm
aδa ažiš gauua paiti apa.gəuruuaiiaṱ
fraxšni uštānō.cinahiia
yaθa ātarš biβiuuå *åŋhaᵃ
    a. F1 biβiuuåŋha.

4. Read from the manuscripts
Y.19.8, Y.59.30-31 (Y_IndP: J2, M3; Y_IrP: Pt4, TUL)
Yt.8.48 (pdf.)

5. Retranscribe Yt.10.79-80 (pdf) into our transcription and translate

6. Transcribe and translate into English:

Y.13.4

Note: *və̄* (gen.-dat.) = *vō*.

Y.19.9 commentary on the Ahuna Vairiia "prayer"

Note: the last line is from the A.V.

Y.57.17

𐬫𐬙𐬀 · 𐬊𐬭𐬬𐬀𐬙𐬋 · 𐬫𐬀𐬰𐬀𐬙𐬀 · 𐬀𐬵𐬎𐬭𐬋 · 𐬨𐬀𐬰𐬛𐬀𐬊 ∶ 𐬭𐬀𐬙𐬎 · 𐬀𐬵𐬎𐬭𐬀𐬵𐬈 · 𐬭𐬀𐬴𐬝𐬀 · 𐬫𐬈𐬱𐬛𐬀𐬙𐬀𐬰 ·

𐬭𐬀𐬰𐬀𐬙𐬀 · 𐬬𐬀𐬵𐬰𐬛𐬀𐬙𐬀 · 𐬀𐬵𐬎𐬭𐬀𐬵𐬈 · 𐬭𐬀𐬰𐬀𐬙𐬀 · 𐬀𐬰𐬛𐬀 ·

𐬀𐬴𐬀𐬙𐬀𐬛𐬀 · 𐬀𐬱𐬀𐬬𐬀𐬵𐬀 · 𐬭𐬀 𐬀𐬫𐬎𐬱 ·

𐬫𐬙𐬀 · 𐬬𐬇𐬵𐬭𐬘𐬀𐬙𐬀 · 𐬀𐬬𐬀𐬭𐬇𐬙𐬋 · 𐬱𐬀𐬘𐬀𐬵𐬀𐬙𐬀 ∶

𐬭𐬊𐬓𐬀 · 𐬵𐬱𐬀𐬬𐬛𐬀𐬙𐬀 · 𐬀𐬵𐬎𐬭𐬀𐬵𐬀𐬴𐬀 · 𐬭𐬀𐬙𐬀 · 𐬙𐬀𐬭𐬀 · 𐬭𐬀𐬬𐬀𐬭𐬀𐬴𐬀𐬴𐬀 ∶∶

Yt.1.9 to Ahura Mazdā

𐬀𐬵𐬎𐬭𐬋 · 𐬢𐬀 · 𐬀𐬴 · 𐬀𐬴𐬯𐬑𐬤𐬀 · 𐬱𐬎𐬭𐬀𐬙𐬀 ∶ 𐬫𐬀𐬰𐬀𐬙𐬀 · 𐬭𐬀𐬰𐬀𐬴𐬀 · 𐬙𐬀𐬰𐬀𐬙𐬋 · 𐬴𐬀𐬴𐬛𐬀𐬙𐬀 ·

𐬀𐬰𐬛𐬀 · 𐬫𐬊𐬙𐬀𐬭𐬀𐬴𐬀 · 𐬛𐬀𐬴𐬑𐬵𐬭𐬀𐬴𐬀 ·

𐬫𐬀𐬰𐬀𐬙𐬀𐬙 · 𐬭𐬋𐬙𐬀 · 𐬵𐬇𐬭𐬛𐬀𐬴𐬀𐬙𐬀𐬴𐬀 · 𐬀𐬴𐬑𐬫𐬀 · 𐬙𐬀𐬰𐬀𐬫𐬋 · 𐬊𐬙𐬀 · 𐬬𐬀𐬰𐬀𐬴𐬀 ·

𐬫𐬀𐬰𐬀𐬙𐬀𐬴𐬀 · 𐬭𐬋𐬙𐬀 · 𐬵𐬇𐬭𐬛𐬀𐬴𐬀𐬙𐬀𐬴𐬀 · 𐬀𐬴𐬑𐬫𐬀 · 𐬢𐬀 · 𐬬𐬀𐬰𐬀𐬴𐬋𐬙𐬀 · 𐬭𐬀𐬴𐬑𐬙𐬀 · 𐬀𐬴𐬬𐬀𐬴𐬀𐬙𐬀 ·

𐬫𐬀𐬰𐬀𐬴𐬆𐬴𐬀𐬴𐬀 · 𐬭𐬋𐬙𐬀 · 𐬵𐬇𐬭𐬛𐬀𐬴𐬀𐬙𐬀𐬴𐬀 · 𐬀𐬴𐬑𐬫𐬀 · 𐬢𐬀 · 𐬀𐬴𐬎 · 𐬴𐬀𐬴𐬑𐬙𐬀 · 𐬙𐬎𐬴𐬛𐬀𐬙𐬀 · 𐬛𐬀𐬴𐬛𐬀𐬴𐬀 ·

𐬀𐬴𐬑𐬴𐬙𐬀𐬙𐬀 · 𐬀𐬴𐬬𐬀𐬵𐬀𐬭𐬘𐬀 · 𐬘𐬀𐬴𐬛𐬀𐬴𐬀𐬵𐬀𐬙𐬀 ∶

Yt.5.14

𐬀𐬵𐬎𐬭𐬋 · 𐬢𐬀 · 𐬀𐬴 · 𐬀𐬴𐬯𐬑𐬤𐬀 · 𐬬𐬀𐬭𐬀𐬴𐬀 · 𐬴𐬀𐬙𐬀𐬴𐬀 · 𐬀𐬴 ∶ 𐬢𐬀𐬴𐬀 · 𐬀𐬴𐬑𐬫𐬀 · 𐬙𐬎𐬑𐬫𐬀𐬴𐬀 · 𐬫𐬀𐬴𐬀𐬭𐬀𐬴𐬑𐬴𐬀 ·

𐬱𐬀𐬑𐬤𐬀 · 𐬫𐬑𐬴𐬀𐬴𐬀𐬙𐬀 · 𐬭𐬀𐬴𐬴𐬀𐬴𐬑𐬴𐬀 ∶ 𐬲𐬀𐬫𐬎𐬭𐬀𐬴𐬑𐬴𐬀 · 𐬀𐬴𐬎𐬭𐬀 · 𐬲𐬀𐬛𐬬𐬀𐬴𐬑𐬴𐬀 ·

𐬀𐬴𐬀𐬴𐬑𐬭𐬴𐬀𐬴𐬑𐬴𐬀 · 𐬀𐬴𐬓𐬴𐬀𐬙𐬀 · 𐬀𐬵𐬎𐬛𐬀𐬭𐬀𐬴𐬀𐬙𐬎𐬙𐬀 ∶ 𐬬𐬀𐬴𐬀𐬴𐬀𐬴𐬛𐬀 · 𐬀𐬙𐬘𐬀𐬴𐬀𐬴𐬀 · 𐬀𐬴𐬓𐬀𐬴𐬑𐬴𐬀𐬴𐬀𐬙𐬎𐬴 ·

𐬴𐬑𐬴 · 𐬴𐬍𐬴𐬑𐬴 · 𐬴𐬑𐬭𐬀𐬴𐬀 · 𐬴𐬀𐬴𐬀𐬴𐬀𐬴𐬛𐬀𐬴𐬀 ∶ 𐬱𐬀𐬴𐬛𐬫𐬀𐬙𐬀 · 𐬴𐬍𐬴𐬑𐬴 · 𐬴𐬑𐬭𐬀𐬴𐬀 · 𐬴𐬀𐬴𐬀𐬴𐬀𐬴𐬛𐬀𐬴𐬀 ·

𐬙𐬀𐬴𐬫𐬑𐬙𐬀 · 𐬴𐬍𐬴𐬑𐬴 · 𐬴𐬑𐬭𐬀𐬴𐬀 · 𐬴𐬀𐬴𐬀𐬴𐬀𐬴𐬛𐬀𐬴𐬀 ∶ 𐬙𐬀𐬴𐬑𐬴𐬀𐬙𐬀 · 𐬴𐬍𐬴𐬑𐬴 · 𐬴𐬑𐬭𐬀𐬴𐬀 · 𐬴𐬀𐬴𐬀𐬴𐬀𐬴𐬛𐬀𐬴𐬀 ·

𐬬𐬀𐬴𐬫𐬎𐬴 · 𐬴𐬍𐬴𐬑𐬴 · 𐬴𐬑𐬭𐬀𐬴𐬀 · 𐬴𐬀𐬴𐬀𐬴𐬀𐬴𐬛𐬀𐬴𐬀 ∶∶

Yt.5.15

𐬀𐬙𐬀𐬭𐬀𐬴𐬑𐬴𐬀𐬴𐬀𐬴𐬀 · 𐬴𐬍𐬙𐬀𐬴𐬑𐬴𐬀𐬴𐬀 · 𐬫𐬀𐬴𐬲𐬀𐬴𐬲𐬀𐬴𐬀 · 𐬴𐬎𐬴(𐬀𐬴𐬤𐬀𐬴𐬑𐬴𐬀 ·

𐬀𐬴𐬝𐬑𐬴𐬑𐬴𐬀 · 𐬴𐬀𐬴𐬀𐬴𐬎𐬴𐬀𐬤 · 𐬴𐬀𐬴𐬀𐬴𐬀𐬙𐬀𐬴𐬑𐬴𐬀 · 𐬴𐬍𐬴 · 𐬴𐬴𐬎𐬤𐬀𐬴𐬑𐬴𐬀 ∶ 𐬴𐬀𐬴𐬴𐬀𐬴𐬀 · 𐬭𐬀𐬴𐬛 · 𐬫𐬀𐬴𐬛𐬀 · 𐬫𐬀𐬴𐬴𐬴𐬑𐬴𐬀 ·

𐬀𐬴𐬑𐬙𐬀 · 𐬬𐬇𐬴𐬀𐬙𐬀𐬴𐬀 · 𐬴𐬀𐬴𐬀𐬴 · 𐬢𐬀𐬴 · 𐬴𐬲𐬑𐬤𐬀𐬴 · 𐬫𐬀𐬴𐬀𐬴𐬀 · 𐬴(𐬀𐬴𐬀𐬴𐬑𐬴𐬀𐬴𐬀 ·

𐬫𐬀𐬴 · 𐬀𐬴𐬀𐬴𐬀𐬴𐬀𐬴𐬑𐬴𐬀 · 𐬴(𐬴𐬴𐬑𐬴𐬀𐬴𐬀 ·

𐬀𐬴𐬑𐬴𐬑𐬫 · (𐬀𐬴𐬀𐬴𐬀 · 𐬫𐬀𐬴𐬑𐬴𐬴𐬑𐬴𐬀 ·

𐬱𐬑𐬴𐬴𐬀 · 𐬢𐬀𐬴𐬑𐬴 · 𐬴𐬀𐬴(𐬴𐬎𐬴𐬀𐬴𐬑𐬴𐬀 · 𐬡𐬴𐬑𐬴𐬴𐬴𐬀 ·

𐬱𐬑𐬴𐬴𐬀 · 𐬢𐬀𐬴𐬑𐬴 · 𐬴𐬀𐬴𐬫𐬀𐬴𐬴𐬀𐬴𐬑𐬴𐬀 · 𐬡𐬴𐬑𐬴𐬴𐬴𐬀 ·

𐬴𐬀𐬤𐬴𐬴𐬀 · 𐬲𐬀𐬤(𐬴𐬑𐬴 · 𐬴𐬍𐬴𐬀𐬴𐬴𐬑𐬴𐬴𐬀 · 𐬴𐬀𐬴𐬤(𐬴𐬴𐬭𐬴𐬑 ·

𐬴𐬴𐬀 · 𐬫𐬎𐬴𐬴𐬑 · 𐬴𐬀𐬴𐬴𐬀𐬴𐬛𐬀 · 𐬴𐬀𐬴𐬀𐬴𐬀𐬴𐬋 ∶ 𐬴𐬴𐬀 · 𐬫𐬎𐬴𐬴𐬑 · 𐬴𐬴𐬑𐬴𐬴𐬴 · 𐬴𐬀𐬴(𐬴𐬤 · 𐬴𐬀𐬴𐬀𐬴𐬴𐬴𐬑𐬴𐬴 ·

𐬴𐬎𐬴𐬴𐬑𐬴𐬀 · 𐬢𐬀 · 𐬫𐬎𐬴𐬛(𐬙𐬀 · 𐬴𐬴𐬀𐬴 · 𐬴𐬀𐬴(𐬓𐬎𐬴𐬴𐬀𐬴𐬑𐬴 · 𐬴𐬀𐬴𐬛𐬴𐬑𐬴(𐬴𐬑𐬴 ·

𐬬𐬀𐬴𐬴𐬀𐬴 · 𐬴𐬴𐬴𐬴𐬴𐬤(𐬴𐬀𐬴𐬴𐬴𐬀 · 𐬴𐬀𐬤(𐬴𐬴𐬭𐬀𐬴𐬴𐬀 ∶ 𐬴(𐬴𐬴𐬰𐬴 𐬴𐬀𐬤𐬴𐬴 · 𐬬𐬀𐬴𐬎𐬤𐬀𐬴𐬴 ·

𐬀𐬴𐬴𐬴𐬑𐬴𐬴𐬴 · 𐬴𐬀𐬴𐬴𐬴𐬑𐬴 · 𐬀𐬙𐬀𐬴𐬴𐬀𐬴𐬴𐬑𐬴 · 𐬬𐬀𐬴𐬴𐬀𐬴𐬛 ·

𐬭𐬀𐬰𐬫𐬑 · 𐬴𐬎𐬛(𐬙𐬀 · 𐬲𐬀𐬴𐬫𐬑𐬴𐬀 · 𐬴𐬴𐬴𐬴𐬀𐬴𐬀 · 𐬴𐬀𐬴𐬴𐬀 ·

𐬀𐬴𐬰𐬴𐬴𐬤𐬴𐬴 · 𐬴𐬴𐬴𐬴𐬴 · 𐬴𐬴𐬴𐬴𐬴𐬴 · 𐬢𐬀𐬴𐬴𐬴𐬴𐬴𐬴 ∶∶

Yt.13.1 to the Fravashis

<div dir="rtl">

مصيطيعطى، سسوطر(ط، م محسوير، فقطسحسح محسس، سح(محكرر حسح،

محيددسى، حيى، ح سددسى(ة، محلح محقوقسى، سم سم(ع)رط، محددسحقوقسى، (سحل محقوقسى،

ق(سحمح(سدددسى، مح(قودط، فقطسحسح محح،

حسطى، حسيي محطاحمح، ق(سحدددسيي سيحمح، رة(سحمح، سحمحلحمح(دد(سحمح،

حسقمح، حميح، محقمم، يحدددسمعيسي، حسطىمح، حسقمح، رسح(ي)، ححسقمطمح،

رة(سم، حسيي محطاحمح، ق(سحدددسيي سسيحج، :

</div>

Yt.13.2

<div dir="rtl">

سمزيسمج، (سسسسى، سم(ة)رسي محزيسحسمح، : قيحيمسح(سحمح، سح(سحكرر حسح(سح،

محكمح، محققمح محرجح، محطى، رقمسى، : (سحلحيى رسمطى، ق(سحررلإقمقمع(ط،

حطى، يحمحمحج، محيمحيم، سحسمح، سح(سحيح، رددسحدددس، : محجا يسددسحيح، سحسحس، حسقسح، قوسى، سحسمحج،

حطى، سحيسح محسحسددسيي، مح حيرسدد، فقفسحسمحط، : سم سحيرة(سحمحقمحط، رةة(سحيح، قومح(سحيح،

ستدددسيمج، قوسى(سح، سم سحيطارسحسييسيي، (سحلحي محسيسسررط، محطى، ق(سحي حسددسم، ::

</div>

Yt.13.3

<div dir="rtl">

حسطمح، م محسوير، ق(سحقفقسيي، قومحزيسحسيي(، : فقطمحيسح(لسحيفقفسحسحرزيسحمح، م محيررر، محسح حسحرمحج،

سمسحسح(سحرط، محح(ق)(سح، (سح رسح(رر(سحمح، : سح(مح(سحسددسحسسح، فقطسحيسحقمحسسسس،

حسسقمحسسس، رطاحمح، سم سحيسححسسس، رسحمحيسح محسحمحج، : قوسح(سح(سح، سح سم(سح، ق(سحيسح(رسحمح، قومحيسحقحكقيمح، ::

</div>

Yt.13.9

<div dir="rtl">

سمزيسمج، (سسسسى، سم(ة)رسي محزيسحسمح، : قيحيمسح(سحمح، سح(سحكرر حسح(سح،

كمسح، رط(ة)قع(سح، سسوطر(سح ح)سسمحسحمح، : حسحمح، م محفقفسحمحط، سح سحقمح(سحيمح، سح سحكمحيسحيسحمح،

حسح، رسح(ة)(سح(سح، سح سح(سحكسح، فقط(يح سحسيسيي، ::

حسح، قوسحفققسحمح، م محسوطح، سحقففسددددسحقيمحيجح، : رسح(سددسح، سح رمحيسح، سم رسحمحقفقفسحمح، ::

سح سح(سددسحسحقوقسح، م حطى، رة(ي)سح يحقمحمحج، : سحقسدددرد، قوسحقفقم(سمزيسحمحط، سم سحقمحيمحمحج، ::

</div>

Yt.13.10

<div dir="rtl">

حسحيح سحسحسم، سح سحسحس، ق(سحكمحمحط، فقطسحيسحمحط، : سسيسحط، محسحسحيمحيسحمح، رسححددسسسسم،

حسحيح سحسحسم، سح سحسحس، رسحطدد(ر، فقط(سح)سم، : قويحسحسح، سح، رددسكيسح سح، سحسيسحيسيسيسسسحيسحمح، رر(سددسح(سم،

ق(سحكف)(سحسح، سح سحفقفسددددسم، قوسح(سحسددسسسم، : ق(سحكف)(سحسح، سح(سح(سددسحيسح، (سح(سحمحج، رةسسيسحرحمح،

ق(سحكف)(سحسح، سح سحكف)رد، سح سحيسحيمحط، سحقوسسسسسم، : سحدددسحيسسيسسيي، محدددسسحسييسسس، رسح(يمح، حسيي محطاحمح، ::

</div>

Yt.13.11

<div dir="rtl">

سمزيسمج، (سسسسى، سم(ة)رسي محزيسحسمح، : قيحيمسح(سحمح، سح(سحكرر حسح(سح،

حميمح، رسح(ة)قع(سح دددسح، سحدد(ة)(سحيق، : سح سحسسح، قوة(رقميمح، سحسحسح(سح، سح، سح(سحقيسحيسحمحط،

سح، رسيحسحسحيمح، قويحسحسحسحكمح، : قوسسسسسسحيسددسح، رردددسح)مح، سحسحسح،

سحقفقسحسم، سح سحطاحسحمح، : رة(قسحقكسح سحسح، رر(ي)قسحيقيمحسح، ق(سحدددسحيسحقفقسحيح، ::

</div>

Yt.13.12

<div dir="rtl">

حسحيح سح، محس، رطاحمح، رطاحيح، رسحيحيسحمح، سح سحقفقسحمح، : رة(سم، حسيسحسمدددرسحمحجح، ق(سحدددسيي سيحمح، ::

رطاحمح، محيح، ح سح، سمزيسحسييسحقمحيمحقع(سح، سحسددر، قوى(سح، : حسح، فقفسحط، فقطسح(قي سح سحمحج، قوسح سحسي حسح،

رريمحط، محطي سم(ي، ررريمحط، حيى سح(ة)محمح، : ررريمحط، محقفقسددسم، سحزيسحرر، سمزيسحسمح، ::

</div>

Yt.13.53

<div dir="rtl">

سحيسحسدددرسحمحجح، <span style="color:red">رن، ح</span> حسحسحكمحسيسحيي، ::

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Yt.19.95 about Astuuaṱ.ərəta and the end of the world

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Yt.19.96

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5. Translate into Avestan and write in Avestan script:

1. Ahura Mazdā said to Spitama Zarathustra.
   I made, O Spitama Zarathustra, a place whence there is no happiness.
2. For if I had not made, O Spitama Zarathustra, a place whence there is no happiness, (then) the entire
   Bony exsistence would come to (frāšnao-) Airiianəm Vaējō.
3. At the time of the haoma pressing, at the model (of Order), Haoma went to Zarathustra
   who was purifying the fire all around and singing the Gāθās.
4. Then Zarathustra asked him: Who, O man, are you,
   whom I have (now) seen (as) the most handsome (ever) of the bony existence,
   of (my) own sunny, immortal life?
5. And this is the most worthy of being uttered of these utterances,
   which have ever been proclaimed and are proclaimed and will be proclaimed.
6. For it is so great in uttering-worthiness that the whole bony existence shall learn (aor.) it
   learning (and) holding it; it protects from passing away.
7. For if the strong Pre-souls of the sustainers of Order had not given me assistance
   (then) I would have had no animals and men here, which are the best of species.
8. Power would have belonged to the Lie, command to the Lie, the bony existence to the Lie.
9. Of the two spirits the more lying would have been sitting down between earth and heaven.
    Of the two spirits the more lying would have been victorious between earth and heaven.
10. Never after shall the Evil Spirit (now) a conqueror (the winning one) submit to the life-giving Spirit

(now) conquered (the one won over).

## VOCABULARY 20

adaste < ā-dā-

aēš-, present isa-: to desire, seek

aēšəmna- < √aēš: seeking

aēuua.gafiia-: with one ?

afrakaδauuaṇt-: not running ahead (of her competitors?) ??

afrapata- < āfra° < √pat: to fly hither (daēuuic)

ahumaṇt-: containing (the word) *ahu*

aiβi.jam- < aiβi.jasa- < √gam: to come upon, attack

aiβišitə̄e, inf. < √šaē/ši: to inhabit

aiβiti- f.: access(?)

aiiesniia-: not worthy of sacrifice

anasaxtā-: whose time has not (yet) passed, who has not reached her time(?)

apaiia, ape (< *apii̯a?): after (+ acc.); hereafter

apara.iriθiṇt-: not dying before (their time?) (?)

ape, apaiia (< *apii̯a?): after (+ acc.); hereafter

apuθrā- < *āpuθrā-: pregnant

araska-: envy

arəmō.šuta-: thrown by arms

aš.baouruua-: withe great foods

aš.pacina-: with great cookings

ašta.gafiia-: with eight ?

ašaiia-: to make/perform (according to) Order (?)

aša.nāsa-: by which one reaches Order (?)

ašō.īš-: seeking Order

auruua-: *busy(?)

auuahmiia-: not worthy of hymns

auuaṭbiiō = auuaēbiiō

auui.ama-: overpowering

auui.kaēθ-: to be aware (of)

auuispašta- < √spas: *ogled

axᵛafna-: sleepless

azaoša-: lack of desire, pleasure

ā.dā- mid.: to acquire

āδ-, present āδaiia-, perf. āδa: to say

āδu.frāδana-: grain-furthering

āγairiia- pass. of ā.gāraiia-: to be praised in song

āsaxša- < √sak/sac: *to apply oneself to learning (??)

āstāraiia-: to make guilty (of crime against: + gen.)

āsu.yasna-: with fast(-reaching) sacrifice

baoδa-: to perceive, be aware (of)

baoδaiia- + nəmō: to revere

baoδaŋᵛhaṇt-: aware, conscious

bauuara < bar-

bərəzi.gāθra-: with high/exalted singing (reaching high up into heaven?)

bərəzi.rāz-: drawing straight lines on high (?)

caiia- < √caē/ci: to compile, assemble

canaṭ.caxra-: with *singing wheels

ciθrauuaitī-: having clear signs (?)

dadr- < √dar perf. mid.: to hold, retain (in memory)

*daēuuō.tāt-: daēuua-hood(?)

daiia-, pass, < √dā: to be given, be placed

daṅhu.frāδana-: land-furthering

darəs- < √vaēn/dars: to see

darši.dru-: with a *daring club

daxštauuaitī: in menses(?)

dāhi- (då̄ŋh-): foundation (of a structure)

dāθra- n.: gift

dərəβda-: muscle (?)

druuō.cašman-: with healthy eyes

dušciθra-: with evil brood (?)

dužuuarštāuuarz-: who does evil deeds

duuaēš-: to hate, antagonize

ərəzušā-: adulthood

fra...apāθa-: I shall put an end (to: paiti + acc.) (??)

fracarəθβaṇt-: walking forth

fra...duuạsa-: to attack, set upon, assault

fraoθaṭ.aspa-: with horses floating (through space?)

fraxšni < fraxšnin-: in foreknowledge, forewarned

frānāma- < √nam: to yield

Frāpaiiå̊°: name of mountain

frāšmi-: ruddy, with the color of the sunset

frāiieziia- passive < frā + √yaz: to be sent forth in sacrifice

frə̄na: by the great quantity (of)

friθiia-: to decompose (?)

gaēθō.frāδana-: furthering living beings/heerds of cattle

gandarəβa-: mythical being

Guδa-: name of a river

hamō.xšaθra-: with single command

han-, aor.(?) hana-: to earn, gain

haṇdaēsaiia- < √daēs/dis mid.: "get a load (of)"

hasciṭ < ha-: even he

hišāra- (< √har): guarding

hufraouruuaēsa-: who turns well (+ acc.)

hujiti- f.: good gain

huparəna-: with good feathers

huš.hạm.bərəta-: well assembled

huuāfritō.masa-: of the size reserved for one who is a well-invited guest(?)

iṇja: watch it! (?)

išarə.štāt-: momentaneousness

išasəm: *needy, indigent(?)

jaγāra perf. < √gar: to be awake

jiṯ.aša-: whose Order is damaged, crippled

kaēnā-: revenge

kaēθ-, present cinaθ-: to become clear (about); perfect: to know, realize

kudaṯ šāiti-, with negation: whence (there is no) happiness

maiδiiōi.šāδ-: sitting in the middle

manauuaiṇtī-: victory over envy (?)

masī- f.: great

maxši.bərəta-: carried by flies

miθō adv.: wrongly, shiftily

nasuspaiia-: (arbitrary?) throwing (out) of corpses

nəmō baoδaiia-: to do homage (to: + dat.)

niδātō.pitu-: with stored food(?)

nifrāuuaiia- < √frao: to make fly

ni ... haδ-/šaδ-: to sit (down)

ni ... hara- = nišaṇhara- √har mid.: to guard (against: pairi + abl.)

niiāsa- < √yam/yā mid.: to take

nijasa- < √gam/jam: to come down

niuuāna- < √van: to be victorious

paiδiiā-: tendon, sinew

pairi.iriθiiąstāt-: the (fact of) dying

paiti.ają̇θra- < paiti-ā √gam n.: the coming back, return

paiti.apa.gəuruuaiia- < √grab: to withdraw

paiti ... aza- < √az mid.: to counteract

paitiiāpa-: against the stream(?)

paititi- f.: atonement, redemption

paiti.vərəta-: protected

Paoiriiaēinī-: Pleiades (?)

par-, present pərənā-: to fill

para.cara- < √car: to pass by

parāza- < √az: to take away

parənaŋᵛaṇt-: *plentiful

pauruuan-: stone

pərənā- (zaoθrā-?): full (libation?)

pərəθu.frāka-: *winding its course forth far and wide (?)

pərəθu.vaēδaiiana-: having/with the ability to see far and wide

pinao-/pinu-, perf. pipii- < √paii: to suckle

pouru.vastra-: with much grass

puiia- < √pauu: to rot

Raēuuås°: name of mountain

raoδ-, perf. ururaoδ-: to obstruct

ratuθβa-: ratuship

rāsa- < √rā: to give

sac-, present saśa- < √sak/sac: to master

saēδ-: to cut off

saśa- < √sak/sac: to learn

sāsnō.guš-: who listens to the announcements (of Ahura Mazdā)

spiti.dōiθra-: with *shiny eyes

spō.bərəta-: carried by dogs

staiia- < √stā: to install

stāta- < √stās?: *tired

stərəma-: *store-house(?)

stō < ah-

stui.baxəδra-: with sturdy portions

šaētō.frāδana-: wealth-furthering

šušuiiąm < šauu-

tak-, present taca-: to flow

təmaŋhaēna-, f. təmaŋhaēnī-: full of darkness

tiṇja: watch it!

Tištriiaēinī-: a constellation

θβaršta-: (literally) cut, measured(?)

θβarštō.kəhrpiia-: in fashioned form(?)

θrao-: to compile, construct (?)

θraotō.stāc-: kind of river (?)

θrāθra-: protection

Udriia-: name of mountain

upa.daiia-, pass.(?) of upa.daδā-: to submit (to: dat.)

Upa.paoirī-: name of a constellation

upašiti- f.: settling

uruuaēsaiia- < √uruuaēs: to make turn

uruuaṯ: in right order (?)

Uruuāxša-: Kərəsāspa's brother

us...auui...ašnao-/ašnu- < √nas: to reach high up

uštānō.cinah-: desire for (maintaining one's) lifeforce, wish to stay alive

uxδata-: uttering-worthiness

uxδō.təma-: the most (potent) utterance

uzgasta- < uz √zgad: mounted

uzraocaiia- < √raok.raoc: to light up, shine

uzuuaža- < √vaj?: to *pull out [OPers. vaja- "gouge out (eyes)?]

uzuxša- < √vaxš: to light up

vaēδ-, present vinad-/viṇd-: to find

vaiiō.bərəta-: carried by birds

Vanaṇt-: a star

vanaṇt- present participle of √van "conquer"

vaṇta- past participle of √van: conquered

vaoniiāṯ < √van

varəθa-: armor(?)

vāra-: wish

vārəma < vāra-: according to wish

vātō.bərəta-: carried by winds

vą̄θβō.frāδana-: herd-furthering

vəhrkō.bərəta-: carried by wolves

viδātu-: unbinding, delivery (?)

viγžāraiia-: to overflow(?)

viiā-: covering, amnion

vispąm.hujiiāiti-: with all necessities for a good life

vohunauuaitī-: bleeding (in menses or after childbirth?)

xraodaṯ.uruuan-: whose soul will be enraged (at the Ford of the Accountant)

xšuuaēβaiiaṯ.aštra-: with swishing whips

xᵛaf-, present xᵛafsa- (°ŋᵛhabda-), perf. hušxᵛafa: to sleep

yasō.bərəta-: brought for acquiring(?) renown

yat-, present °iiata-, perf. yaēt-: to be in (one's proper) place, take up position

yaθa.nā: just like (?)

yāstō.zaēnu-: girded with *weapon belt(?)

zadah- m. dual: buttocks

zairi.dōiθra-: with golden eyes

zauuanō.sāsta-: instructed/instructing(?) when invoked/libated to(?)

zixšnåŋha- < √xšnā/zān: to wish to know