

# An Introduction to Old Avestan

by

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(3rd version)

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### Notice

A good knowledge of Young Avestan is required to follow this course. Thus, in the examples, no special mention will be made of forms that have not yet been discussed here if they are identical with and used like the Young Avestan forms, for instance, dat. forms such as *ahurāi*, *mašīiaēibiō* will occur from the earliest lessons on, but will only be discussed in later Lessons.



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## THE OLD AVESTA

### THE OLD AVESTAN TEXTS

The Old Avestan texts are six hymns to Ahura Mazda: the five *Gāθās* “songs” (<√gā “sing”), in all of which the name of Zarathustra is mentioned and which have and still are commonly believed to have been composed by him, and the *Yasna Haptaṅhāiti*, in which Zarathustra is not mentioned and which was therefore long thought to have been composed by Zarathustra’s later followers.

The *Gāθās* are metrical and strophic, each being composed in a different meter, going from the simplest, or least strict (in the *Ahunauuaitī*), to the most complex (in the *Vahištōišī*). Each strophe, with few exceptions, constitutes a unity of syntax and meaning, like the strophes of the Rigvedic poems. All the *Gāθās* share the same themes, although the treatment of the individual themes varies, especially in terms of “expansion” and “contraction.”<sup>1</sup> More importantly, the Old Avestan ritual progresses through the Old Avesta, from its introduction in Y. 28 to its conclusion in Y. 53 and 54.1.

The *Yasna Haptaṅhāiti* is inserted into the Gathic group after the first *Gāθā*.<sup>2</sup> It is not strophic and metrical like the *Gāθās* and was long thought to be in prose—or “rhythmic prose.”<sup>3</sup> It has now been demonstrated, however, that nothing in the language of the *Yasna Haptaṅhāiti* indicates that our text is not from the same time as the text of the *Gāθās*,<sup>4</sup> and Calvert Watkins has shown that the poetic techniques in the *Yasna Haptaṅhāiti* are of a very ancient Indo-European type.<sup>5</sup>

The *Yasna Haptaṅhāiti* may therefore, in view of the archaic nature of its poetic form, well be the Old Avestan version of an earlier poem than the *Gāθās*, which, just as the Old Avestan texts were inserted into the middle of the *Yasna* as the most ancient and holy texts preserved, was inserted into the *Gāθā* collection as a more ancient text, although its linguistic form was “updated,” perhaps through “performance.”

### THE HĀITIDIVISIONS

All the *Gāθās*, as well as the *Yasna Haptaṅhāiti*, are further divided into several *hāitis* “sections tied together” (<hā- “to bind, tie”), the last two consisting of only one *hāiti* each. Most scholars in this century have called the *hāitis* “*Gāθās*,” counting altogether 17 *Gāθās*, but the Young Avesta and the later Zoroastrian texts always speak of the “Five *Gāθās*.”

It is not known whether the *hāiti* division is original or was imposed on them by the late/post-Old Avestan redactors, but it should be noted that such a division of long, recited, songs is well-attested for epic oral poetry and is found in the Young Avestan *yašts*, where the so-called *karde* divisions serve the function of giving the reciter a pause, as well as an opportunity to pass on to new material. Therefore, the *hāiti* divisions of the *Gāθās* probably indicate original sections in the long poems. The divisions of the *Yasna Haptaṅhāiti*, on the other hand, are probably secondary, as some of the breaks interfere with syntax and meaning.

The divisions of the *Gāθās* and the *Yasna Haptaṅhāiti* are as follows:

<i>Ahunauuaitī gāθā</i> (Y.27.13, 28-34)	7 + 1 <i>hāitis</i>
<i>Uštāuuaitī gāθā</i> (Y.43-46)	4 <i>hāitis</i>
<i>Spəntāmaniiū gāθā</i> (Y.47-50)	4 <i>hāitis</i>
<i>Vohuxšaθrā gāθā</i> (Y.51)	1 <i>hāiti</i>

<sup>1</sup> On this term see Lord, 1960, pp. 99-123; Nagy, *Greek Mythology*, 1990, p. 55; Skjærvø, *Hymns*, 1994, p. 212.

<sup>2</sup> This division of the Gathic corpus corresponds to two successive stages of the *yasna* ritual; see Molé, 1963, p. 533.

<sup>3</sup> This kind of poetry has commonly been referred to as “Kunstprosa,” but it could just as well be called “free verse,” that is, without a fixed rhythm (as a matter of fact, the *Ahunauuaitī* and the *Vahištōišī*, as well, have a relatively “free” meters). The notion of “prose” in this context has never been explored and is probably based upon the Greek and Latin rhetorical styles developed by authors such as Cicero, who developed a rhetorical prose that contained cadences at the end of sentences (or clauses). This is very different from the style of the *Yasna Haptaṅhāiti*. There are no traces in Iranian literature of the explanatory prose of the Brahmanas in India. In fact, most Avestan texts are more or less metrical, using an octosyllabic verse.

<sup>4</sup> See Boyce, *History I*, pp. 263-64 for the earlier, and Boyce, 1992, p. 62, for the current view. To Boyce the demonstration that the *Yasna Haptaṅhāiti* shows no formal differences from the *Gāθās* proves that they too are the word of the Prophet.

<sup>5</sup> Watkins, 1995, pp. 232-40.

<i>Vahištōišti gāθā</i> (Y.53, 54.1)	1 + 1 <i>hāiti</i>
total	<u>17 + 2 <i>hāitis</i></u>
<i>Yasna Haptaṅhāiti</i> (Y.35.2-41)	7 <i>hāitis</i>

### THE FORM OF THE COLLECTION

In the tradition (and the manuscripts) the first and last strophes of the collection, Y.27.13 and Y.54.1, achieved special prayer status (the *Ahuna vairiia* and the *Ā airiāmā išiiō*) and were detached from the *Gāθās* proper; however, the name of the first *Gāθā* shows that at the time of the redaction, or at least when the Young Avestan corpus was constituted, the *Ahuna vairiia* was considered as its first strophe. Analysis of the composition of the hymns also shows that the two prayers must originally have belonged to them.

Although the ordering of the hymns gives the impression of being purely “mechanical,” like that of the Rigvedic collection, which was arranged principally by authors, deities worshipped, and sometimes by meters,<sup>6</sup> closer scrutiny of the composition of each hymns and of the whole collection also gives the impression that, if they were not composed as a whole, then at least they were chosen, and perhaps adapted, to constitute a whole.

### THE PURPOSE OF THE COLLECTION

The purpose of the collection at the time when the *Avesta* was constituted is clear: as the oldest and therefore most sacred of all the religious texts it was recited in during the *yasna* ceremony to accompany the most sacred of the acts performed in this ceremony, namely the pressing of the *haoma* plants. This act produced the *haoma* juice, which had various vital ritual functions.

As there must obviously have been other hymns to Ahura Mazdā in existence in the Old Avestan period—we need only compare the enormous corpus of the *Rigveda*—we may ask why these particular texts were chosen and preserved. One explanation that comes to mind is that the collection may represent a sample of old poetry selected for teaching/learning purposes, perhaps, even, that the poems were selected by having several outstanding poets “commissioned,” perhaps in the context of a poetic contest, to compose and perform a “Zarathustra” poem in praise of Ahura Mazdā for preservation.

For some reason this particular sample, perhaps because they were the *only* preserved hymns to Ahura Mazdā, became a scriptural text. There is little direct internal evidence for the specific ritual connected with the poems, although their general function seems to be to make the dawn reappear, either as a daily occurrence or in the context of the New Year rituals.<sup>7</sup> For these rituals, hymns to the god who first ordered the cosmos, Ahura Mazdā, were clearly required.

The Old Avestan texts are therefore all hymns addressed to Ahura Mazdā, and all contain the name of Zarathustra, who according to the tradition was chosen by Ahura Mazdā as their first performer. We need not be surprised that other deities are not mentioned in the Old Avestan hymns. If they had been, it would presumably have been in order to praise them, too, which would not have been appropriate. The only other entities worthy of worship mentioned in the *Yasna Haptaṅhāiti* are, we may note, those made by Ahura Mazdā himself.

Why Old Avestan hymns to other deities were not preserved we cannot tell. We do know, however, that the Old Avestan corpus was established by the time the Young Avestan texts reached the form we have them in, and this probably puts the time of their canonization well into the pre-Achaemenid history of Iran.<sup>8</sup> This does not mean, however, that the choice of these texts as being worthy of preservation cannot have taken place later.<sup>9</sup> We may want to note that there was, in fact, a moment in history when an Iranian king, in his inscriptions, favored Ahura Mazdā to the exclusion of all other individual deities, namely Darius I.<sup>10</sup> Other deities, notably Miθra and Anāhitā, were not invoked by name (*Av. aoxtō.nāmana*) till under his successors.

<sup>6</sup> See Geldner, I, pp. xiv-xix.

<sup>7</sup> Compare F. B. J. Kuiper’s suggestion that the oldest hymns of the *Rigveda* served as “a textbook for the new year ritual” (1960, p. 222). — Note also that in the later calendar the five epagomena were named after the *Gāθās*, which were recited during five-day celebrations preceding New Year (Boyce, 1979, p. 104).

<sup>8</sup> For a discussion of the dates of the Avesta, see Skjærvø, “Hymns,” 1996, and “Avesta and Old Persian,” forthcoming.

<sup>9</sup> With slightly different emphasis, Kellens, *Panthéon*, 1994, p. 118: “the reason why the *Gāθās* and the *Yasna Haptaṅhāiti* were composed and preserved was that they were the reference texts for the new way of sacrificing” (Si les *Gāθā* et le *Yasna Haptaṅhāiti* ont été conservés, c’est parce qu’ils étaient les textes de référence de la nouvelle manière sacrificielle).

<sup>10</sup> On the possibility of Gathic “quotations” in Darius’s inscriptions see Skjærvø, *Old Persian and the Avesta*, forthcoming.

**TIME AND PLACE OF “COMPOSITION”**

The *Avesta* falls into two chronological layers, referred to as Old Avestan and Late, Young (or Younger) Avestan. Of these two, Old Avestan is grammatically very close to the language of the *Rigveda*, the oldest religious texts of the Indo-Aryans, while Young Avestan is grammatically rather close to Old Persian.

The fact that the date of the *Rigveda* is itself debated does not facilitate our task of course, but let us say that the comparison between Old Avestan and *Rigvedic* allows us to place the final form of the Old Avestan texts around the middle of the 2nd millennium B.C.E.

As for the Young Avestan language, note that the earliest Old Persian inscriptions date from the late 6th century, but note also that at this time the language was already in its final stages. By the time of Xerxes’s successors in the 5th century, in fact, we see the language changing into a later form. This implies that Old Persian must already have been spoken for a while before it surfaces in the inscriptions. I therefore tentatively set Old Persian to about 900-400 B.C.E. and Young Avestan to approximately the same time.

Adding a transition period of some 3-400 years between Old and Young Avestan and Old Avestan itself a few hundred years to flourish we again reach the conclusion that the Old Avestan texts date from around the middle of the 2nd millennium. For the sake of comparison, you may note that this would make the Old Avestan period contemporary with the reign of the Hittite king Hattusilis (ca. 1300) and the Mycenaean Greek culture (1600-1100), while the Young Avestan period would be contemporary with that of the final redactions of the Homeric and Hesiodic poems in Greece.

Linguistic analysis of *Avestan* long ago established the probability that it was an East-Iranian language. Geographical references in the *Young Avesta*, moreover, render likely the conclusion that the oldest texts originally came from central Asia, specifically the area between Choresmia and Bactria, whence the later tribes migrated further south into Sistan. By algebra—that is, by adding up the time periods that must be allowed for the language to develop from proto-Indo-Iranian to Young Avestan—and comparing Old Persian, which can be dated to the first half of the first millennium B.C.E., we can set the time of Old Avestan, hence also of the texts in this language, to around the middle of the second millennium B.C.E.

Such a dating furthermore allows us to attempt placing the texts, and so also the humans who composed, used, and preserved them, in an archeological context. Attempts to do so have been made throughout the history of Avestan studies, producing results of varying degrees of certainty. As for the *Young Avesta*, it can be established with a fair amount of probability that at least parts of it reached their present form in eastern Iran, more precisely in the area of modern Sistan, ancient Arachosia, since the principal river of Sistan, the Helmand, with its tributaries is described in great detail in the *Zamyad-yašt* (Yt.19). On the other hand, the apparent total absence of place names referring to western Iran allows us to conclude that our text was fixed before Zoroastrianism and the *Avesta* spread westward, presumably during the reign of the Medes.

For the *Old Avesta* the situation is more difficult, since these texts contain no geographical names. Since, however, the Indo-Iranian “homeland” must have been somewhere in central Asia—the areas of Choresmia, Margiane, Sogdiana, and Bactria, a correlation with archeological finds from that area is tempting.

Archeological exploration of central Asia throughout this century has revealed a great deal about settlements and cultures in the area and has shown that changes in population density in southern central Asia occurred several times throughout the 2nd millennium. The results of the investigation of the so-called Bactria-Margiana Archeological Complex (BMAC), which has been dated to ca. 2100 to 1750 B.C.E., may very well reflect the appearance and expansion of the Iranians, and there is evidence that the Central Asian population started spilling onto the Iranian Plateau already around 1900. There is no evidence of sudden or forceful immigration onto the Plateau in the later periods, so we must conclude that after this time commerce between central Asia and the Plateau was integrated, pointing to a somewhat homogeneous population throughout the area, which can only be the Iranians. Thus we see that Old Avestan could have been the language spoken by the Iranians from about the time of the end of the BMAC. The *extant* texts, however, represent a later, edited, version of faithfully preserved specimens of Old Avestan texts.

- 2200-1700: Proto-Avestan (dialect of Proto-Iranian after the break-up of Indo-Iranian unity; end of Indus civilization ca. 1900 and coming of the Indo-Aryans to the Subcontinent? Altyn Tepe and the Bactrian-Margiane Archeological Complex in southern Central Asia)
- 1700-1200: Old Avestan (time of composition of the *Yasna Haptaŋhāiti* and the *Gāthās*, as well as other literature, part of which must survive in Young Avestan form in the *Avesta*; composition of the *Rigveda* and incipient canonization of the texts; kingdom of the Indo-Aryan Mitanni in northern Mesopotamia; reign of the Hittite king Hattusilis ca. 1300; Mycenaean Greek culture 1600-1100).
- 1200-900: Transition period (canonization of the *Old Avesta*; development of a “Zoroastrianized” religious literature in eastern Iran, some of it preserved in the *Young Avesta*; canonization of the *Rigveda*).

900-400: Young Avestan (composition and canonization of the Young Avestan corpus in eastern Iran and gradual spread westward; composition and partial canonization of the *Iliad* and *Odyssey* and the earliest Hesiodic poems by 8th cent.).

All in all it is not impossible that the extant *Avesta* contains original texts composed over a period of up to 1000 years. If we assume that the latest texts, especially parts of the *Videvdad* and some of the liturgical texts, were composed in the Achaemenid period, we may have texts dating from the mid-2nd to the mid-1st millennium B.C.E.

The Avestan texts were not written down, however, till about 500 C.E., in the “Sasanian archetype,” and before this time, the transmission of the texts must have been oral. Our earliest manuscripts of the Avesta, on the other hand, are from the 13th and 14th centuries and all go back to single manuscripts for each part of the Avesta that were in existence around 1000 C.E. We know nothing about the transmission before 1000 C.E., and, although it is possible that the common ancestor of our manuscripts was a more or less faithful copy of copies of the “Sasanian archetype,” it is more probable that the text of the single surviving manuscript of ca. 1000 C.E. had already suffered scribal corruption over the preceding 500 years.

#### DEVELOPMENT OF THE AVESTAN TEXT

The history of the text, as envisaged by Hoffmann (1970), Kellens (1998, p. 513),<sup>11</sup> and myself, is approximately as follows:

- Composition of texts that were to lead to the Old Avestan texts, constantly linguistically updated (recomposed) in performance (mid-2nd mill. B.C.E.).
- Composition of the Young Avestan texts, constantly linguistically updated, etc. (end of 2nd /early 1st mill.).
- Crystallization of the Old Avestan text as unchangeable with introduction of editorial changes (early YAv. period?).
- Crystallization of the Young Avestan text as unchangeable (1st half of 1st mill.?).
- Canonization of select texts (under the Achaemenids?).
- Transmission of the entire immutable text with introduction of linguistic novelties and changes made by the (oral) transmitters (up to ca. 500 C.E.), with several attempts at “reassembling the scattered scriptures” (?).
- Creation of an unambiguous alphabet in which the entire known corpus was written down to the extent it was deemed worthy.
- Written transmission of the text influenced(?) by the oral tradition; copying of manuscripts contributes to deterioration of the text.
- The Arab conquest causes deterioration of the religion and its texts; ca. 1000 C.E. there is only one single manuscript in existence of each part of the extant *Avesta*, from which all our extant manuscripts are descended.

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<sup>11</sup> Kellens lowers the dates by a few centuries and introduces additional details.

## BASIC TERMINOLOGY

### Order (*aša-*)

Along with the poet-sacrificer's thought, the single most important concept in the old Indo-Iranian poetry and its mythical world of reference is that of Order, OInd. *ṛtá-*, Av. *aša-*.

I render this term as “Order” and its derivatives accordingly: *ašauuan-* “follower of Order” (“detainer/sustainer of Order” is also possible, and regularly used for OInd. *ṛtávan-*). The “Order” probably originated through a “thought” of Ahura Mazda's and was imposed on the cosmos by him when it was first established. It was also Ahura Mazda who, by his thought, made the luminous spaces of Order, which are the bright diurnal sky, and Order contains the sun, is *x<sup>n</sup>ənuuañt-* (1.32.2). Ahura Mazda is said to be its “father,” and he upholds it. The term *aša-* has three fundamental references in the Old Avestan texts:

1. The cosmic Order, including the Order of nature and mankind.
2. The visible aspect of Order, that is the diurnal sky, heaven, and the lights of heaven, the most significant feature of which is the sun; any communication between the divine and human spheres must necessarily travel through this space.
3. The Order of the ritual, that is of the ritual actions and words, as well as of the thoughts of the poet-sacrificer, which are materialized in his poems.

### Truth and reality (*haiθiia-*).

In a universe in which the two opposing powers of good and evil, truth and lies, constantly vie for supremacy, the average human being is constantly prone to being misled as to what is right behavior, and the poet-sacrificer, even, is not exempt of this weakness. His concept of reality, that is, what “really, truly is” (*haiθiia-*) as formed by observing the sensory data of nature and the inherited knowledge of his trade can still be wrong, and although he knows—he thinks—what is real, the danger of delusions caused by the powers of the Lie is ever-present. Therefore, he must always take precautions when conducting the ritual, to prevent any potential damage caused by a misunderstanding or error in his knowledge. The precautions can only be of a verbal nature and consist either in set “safety clauses” inserted in the verbal part of the ritual or in questions about what is “real”.

### True and false speech.

To say “speak the truth” the Old Iranians used words meaning “straight” versus “crooked,” originally the characteristics of paths: OAv. *ərəzu-*, as in the adverb *ərəš* “straight, truly,” as opposed to *miθah-* “falsehood” from the root *maēθ-*, which denotes vacillating, going from one side to the other.

### Ahura Mazda.

Ahura Mazda, by his thought (and words and actions) first ordered the cosmos and still upholds the true/real cosmic Order, the visible image of which is the daylit sky with the sun as its center piece, but he is also the one who engendered many of the elements of which it consists, and he is its ruler. His two epithets, *ahura-* and *mazdā-*, which also make up his name, refer to these functions.

In the *Gāθās*, these epithets are still independent of one another, although either of them is likely to be followed by the other in the same strophe. In the *Young Avesta*, Ahura Mazda is clearly the name of the divinity, and whether there still was a feeling for what the the words originally meant is uncertain. By the Achaemenid period the univertation process was complete, and the name appears henceforth as Ahuramazdā > Parthian, Middle Persian Ōhrmazd, Ōhrmezd, and, still later, Hormazd. In eastern Iran, the name continued to be associated with the sun and even came to mean “sun” after foreign religions had dethroned the Zoroastrian supreme deity: in Buddhist Khotan *urmaysde* means “sun,” and so does Choresmian *rēmazd* and modern Sanglechi *remozd* in the Muslim period.

### The Ordering of the Cosmos (*dā-*).

Ahura Mazda's principal function is, as we have seen, that of ordering the cosmos. The OAv. term for this activity is *dā-* (OInd. *dhā-*), commonly translated as “create.” This word is notoriously ambiguous in Iranian, as it reunites in one verb the two Iir. and OInd. verbs *dā-* “give” and *dhā-* “place, put in its place, establish.” The term “create” can of course be used of the process that resulted in the Ordered Cosmos, but it should be kept in mind that it does not refer to a creation ex nihilo, but rather to the placement of everything within the framework of Order as established by Ahura Mazda, in the manner of Yahwē's placement of the vault in midst the waters and the two luminaries in the vault.

Some objects seem to have to have been created ex nihilo, however. Most importantly, the prototypical Order itself, according to which the Cosmos was ordered, must have been brought into existence at some stage. That

**YH.37.1** “Ahura Mazdā who put in their place (*dāi*) both the cow and Order, put in their place both the good waters and the plants, (who) put in their place both the lights and the earth, ...” refers to this is unlikely, as it concerns specifically the Ordered Cosmos. It is more likely that the following passage refers to the original first dawn”:

**1.31.7** “He who was the first to think (*mañtā*) those (thoughts): “The free spaces (are) \*blending with the lights,” and thus be quite parallel to the first creation in the Jewish creation myth in Genesis 1:3.

To refer to the actual making of new objects other words are used, commonly taken from carpentry terminology, especially *taš-* “fashion by cutting, carving” and *θbarəs-* “fashion by cutting, hewing.” In addition, creation is also viewed as an act of procreation and Ahura Mazdā as procreator or father.

The same concepts are found in the Rigveda, where the world is depicted as having been measured out and established by the gods, like a building, but many of its elements also as having been engendered or generated by the gods.

### **The Lie (*druj-*).**

The adversary of the Ordered Cosmos is the Lie. Descriptions of various aspects or manifestations of the Lie found in the text help define it. The origin of the Lie is not stated explicitly, but it must have come into “existence” the first time somebody thought or uttered the proposition that Ahura Mazdā’s Order is not the true Order. It must therefore “logically” have happened after the establishment of the first Ordered Cosmos, that is, during the first state, causing its “sickening” and “destruction.” It is tempting to identify this first Lie with the choice of the *daēnuas* as described in 1.30.6.

### **The “established rules” (*dāta-*) and the “deals” (*uruuata-*).**

Once he has chosen his sides, the poet-sacrificer expects Ahura Mazdā and the other divine beings to be on his side as well. This mutual dependency is well expressed by Darius, in his statement “I am Ahura Mazdā’s, Ahura Mazdā is mine.” The relationship between the poet-sacrificer and the divine world is regulated by the rules that obtain for the Ordered Cosmos in general and which also regulate the natural cycles and social relationships. In this bipolar structure, which is valid for relations between the divine and human worlds, as well as among humans in society, both participants have their assigned job to do, and until the job is done they remain in debt to the other part. Thus the job is part of the elaborate system of gift exchange found in ancient and “primitive” societies and which has been identified and well studied for instance in the Greek and Old Indic literatures, but also in the wider Indo-European context.

The reciprocity of divine and human contributions to the maintenance and reestablishment of Order is governed by two sets of rules: the *dātas*, the rules (apparently) established by Ahura Mazdā in his function as king for everybody to follow, and the *uruuātas*, the deals between gods and gods, gods and men, or men and men, corresponding, respectively, to Rigvedic *dhárman-* “upholding, (cosmic) rule” and *vratá-*.

While the *dātas* are eternal established rules for behavior established by Ahura Mazdā, the deals are eternal (OInd. *prathamá-* “first, primeval”) conventions that regulate divine and human interaction to which both the divine and the human parts must conform. The *miθra-* “contract,” on the other hand, seems to be a deal concluded between humans.

### **The “models” (*ratu-*).**

The concept expressed by the word *ratu-* is closely connected with Order. Etymologically it is presumably related to OInd. *ṛtú-* “right moment” and perhaps derived from the same root  $\sqrt{ar}$  as *aša-ṛtá-*.

“Artistically,” I think we may imagine Order as a vast network (OAv. *dāman-*), web, or lattice-work (OAv. *vōiiaθra-*) of harmonious relationships, in which the “nodes” are the *ratu-*, the divine models or prototypes “dominating” all phenomena in the material world, or, “scientifically,” as a 4-dimensional space where the *ratu-* are the coordinates of objects in time and space. Combining this with etymology, we may note that Latin *artus* is a “joint,” a “node, nexus” about which a system is articulated. Renou points out that OInd. *párvan-*, properly the “joint of a branch (nœud d’une tige) or “articulation of the body” (articulation du corps), like Skt. *ṛtu-* “season,” also came to signify a temporal division, “epoch” and especially “lunar phase.”

### **The “states (of existence)” (*ahu-*).**

To the Old Iranian poet-sacrificer existence is divided into different types of “states” (of existence). In time there are three: the first; the current (with its past, present, and future); and the last states. In space there are two: that “with bones” which is that of man, the world in which we live, and that “of the thought,” which is that in which the gods and the dead dwell. All these six-fold types of states of existence can be “good” or “bad.”

The first good state is the state of the Ordered Cosmos, while the first bad state corresponds to the first Attack, as described in 1.29.

The last state, as related in the Old Avesta, refers to the dead, who will go to a good (the best) or a bad (the worst) state, in accordance with their behavior in the world. Both the first and the last states are unique (*aēuuu-* 1.29.6), as opposed to the past, present and future ones of (mankind), which are recurring phenomena.

The poet-sacrificer and his people are in charge of these recurring states, their “job” being to make each and every one of them be like the good first state. Their rivals and adversaries, on the other hand, are responsible for the decline—the sickening and destruction—of each of the present states, thus making the regeneration and revitalization of the state of existence necessary.

Human “existence, life” is *sti-* < *ah-* or *jiiātu-*.

### The “Revitalizing” of the Cosmos.

The Old Iranians viewed the natural processes of time—the change between day and night and summer and winter—as the result of a cosmic battle, fought between Ahura Mazdā and the Lie with the assistance of their divine and human followers. The battle was renewed every night and every winter, and its purpose was to reestablish the first state of the cosmos, that is, the way it was when Ahura Mazdā first ordered it. Since the daily and yearly changes cause nature to sicken (1.30.6) or be destroyed (*√mark*), what is clearly needed to remake the first state is a good portion of healing and revitalizing/regenerating/reinvigorating strength.

The healing power of Ahura Mazdā and the poet is referred to relatively rarely (three times) by the term *ahūm.biš* “healer of (this) state.” It is, of course, this aspect of holiness that underlies the Germanic terms for “holy.” The revitalizing strength, on the other hand, is the underlying theme of the entire Old Avestan text corpus and religion.

The terms used to denote this power of revitalization/regeneration/reinvigoration are all derived from an IEur. root *\*kéuH-/\*kueH/\*kuH*, Indo-Iranian *\*cūH-/cū-*, *\*cūā-*, OInd. *śav-*, *śū-* (*śvā-*), (East-)Iranian *\*saṃ-*, *\*sū-/suʔsp-*, *\*spā-*, the intrinsic meaning of which seems to be “(make) swell (up), (make/be) strong.” This may imply the conception of the world as “dried out, deflated,” like trees and plants and the ground itself during periods of non-growth, as opposed to periods of growth, when nature is reborn and swells with lifegiving juices. Similarly, the female breast, deflated during periods of non-fecundity, is inflated with milk before and after birth and the male penis inflated before releasing its fertilizing semen.

### Ārmaiti and the earth.

If *ārmaiti-* is, as always assumed, derived from the verb *arēm man-*, it must literally mean “thinking in correct measure, balanced thinking,” as opposed to “too much” or “too little,” as implied by its opposite *tarō.maiti-* (*tarō man-*) “thinking beyond its measure,” especially “think (too) little (about), scorn” which led to the use of this latter term as a substitute for *naēd-* “blame.” According to Louis Renou, Rigvedic *arāmati-* is literally “thought put in correct form, thought ready (for the poetic games)” but also a deity. Its “abstract” meaning is therefore closely connected with poems and poetry.

Ārmaiti- is the daughter of Ahura Mazdā. She is materialized as the Earth and is clearly already in the Old Avestan texts the deity of the Earth, as she is in the later Avestan texts and in several other Old Iranian mythologies (Persian, Sogdian, Khotanese). She is therefore the counterpart of the celestial Order, with which she is frequently associated, and this couple therefore corresponds loosely to the OInd. couple *dyāvā-prthivī-*.

The (symbolic?) connection of Ārmaiti with the earth is also transparent in Rīgveda 10.92.4-5.

### The Command (*xšaθra-*)

The Command (commanding power) is, more precisely, a ruling power, the power of command possessed by a general who leads his forces against an adversary, here, Evil itself.<sup>12</sup> It was by his original command that Ahura Mazdā first defeated Evil, and the sacrificer, having obtained the command by a successful sacrifice, is able to overcome his competitors and transfers the command to Ahura Mazdā, who thereby again overcomes evil and darkness and produces light and fertility for the earth/Ārmaiti and a good reward for his followers.

### The cow.

The cow plays an extremely important role in the world of the Old Avestan poet, as she represents his subsistence, providing many of the things necessary for his and his family’s survival, as well as for the ritual. Having many

<sup>12</sup> Cf. Nyberg, 1937, p. 148: “the primitive concept of power... the supernatural, magically working Power which characterizes gods and demons.”

cows is a guarantee of well-being and a symbol of being favored by the gods. Hence, the object of revitalizing Ārmaiti is to ensure peace and pasture, without which no stable human community is possible.

The cow was created by Ahura Mazdā, but, as we are told in 1.29, no special *ratu-* was provided for her within the original scheme of Order established during the first state, hence she has no human protector and provider of forage, only the heavenly Ahura Mazdā himself. For this reason Zarathustra, Ahura Mazdā's favorite poet-sacrificer, is instituted as her master and protector and provider of forage.

According to the poet, the cow was thus created and intended for the followers of Order. Social disorder and conflict is therefore to a large extent apparently based upon the fact that those whom the poet considers to be followers of the Lie are frequently those who actually own the most cows and controls the pastures. By these the cow is obviously mistreated, fettered, and even killed, as reflected in 1.29, 32.14 and in various YAv. text passages (Y.12.2, Yt.10.38, 86, V.3.11, 5.37, 18.12).

### The ritual.

The Old Avestan texts are ritual texts in the sense that they are recited during the *yasna* ritual, the Zoroastrian *haoma* sacrifice. The vocabulary is to a large extent ritual, that is, it contains specific terms for addressing the gods and for ritual actions and objects.

The ritual is the means of communicating with the other world and the sacrificial ground the place where this happens. The communication is vital, because it keeps the world going, upholding the values of good existence and withstanding the pressures from evil existence. For this purpose the gods must be supported, as they are the guardians of the cosmic order and the principal opponents of the forces of evil. The sacrifice is therefore directed at the gods, and they are the ones that receive its "first fruits." The all-important immortality of the gods is conferred upon them and maintained by the sacrifice, and they in turn bestow well-being: freedom from illnesses and long life on the commissioner and performer of the sacrifice and peace and fertility on their community. There is thus complete interdependence between the two spheres: that of men and that of gods.

The sacrifice is not a binary system, however, but a trinary one. This is not seen very clearly in Iran, but in India, the this-worldly participants in the sacrifice are two: the *yajamāna* "sacrificer," or "patron," as we would call him, and the poet-sacrificer who performs the ritual, the *hótr̥*. The patron is the one who has commissioned the ritual, who will reap the benefits from it, and who will have to pay the performer of the sacrifice—here referred to as the poet-sacrificer—his fee. In Iran, the role of the patron is never emphasized either in the texts or in studies of Iranian religion. The latter omission is easily explained by the focusing on Zarathustra's message or teachings, which are too lofty to allow us to be distracted by such material concerns as jobs and salaries. In the Old Avestan texts, however, the patron is clearly present as the one in charge of the material fee (*mīžda-*), only obscured by the mythico-ritual identifications among the actors in the tripartite drama that is being played out.

The poet-sacrificer's job is to perform a successful ritual, a performance of "sympathetic magic" in a religious setting, whereby the desired cosmic events are reenacted and so made happen. There always exists, however, the possibility that his ritual may not be successful and so produce the opposite result, cf. S. Lévi's summing up of the Old Indic sacrifice as described in the late Vedic texts, the Brāhmaṇas:

... le sacrifice qui règle les rapports de l'homme avec les divinités est une opération mécanique qui agit par son énergie intime; caché au sein de la nature, il ne s'en dégage que sous l'action magique du prêtre. Les dieux inquiets et malveillants se voient obligés de capituler, vaincus et soumis par la force même qui leur a donné la grandeur. En dépit d'eux le sacrifiant s'élève jusqu'au monde céleste et s'y assure pour l'avenir une place définitive: l'homme se fait surhumain. Mais, si le gain est considérable, la partie est délicate à jouer: la force du sacrifice une fois déchaînée agit en aveugle; qui ne sait pas la dompter est brisé par elle, et la jalousie des dieux aux aguets se charge volontiers de compléter l'œuvre; experts en rites, ils s'empresent de mettre à profit les erreurs pour défendre leurs positions menacées.

The poet-sacrificer has several means of preventing the sacrifice from backfiring: he can ask the gods for a sign by which he can be confident that his ritual is correct; he can insert in the text of his hymns a "safety clause," stating that his performance is according to his means and powers; and he can ask for the gods' leniency and mercy and forgiveness for "sins," i.e., (ritual) errors.

The ritual reproduces Ahura Mazdā's primeval sacrifice, by which he established the Ordered Cosmos, and its purpose is the revitalization of this cosmos, now constantly under attack by the forces of darkness and destruction. During the ritual the poet-sacrificer, on behalf of his patron and community, returns to Ahura Mazdā what he, during his first ordering action, gave to the world to use, but which still belongs to him. These sacred objects—sacred



because of divine origin—by their circulation between the divine and human spheres as gifts and counter-gifts, confer upon these two spheres all the profits of the gift exchange.

There are three kinds of sacred objects, first, the ritual thoughts, words, and actions, second, the objects manipulated during the actions, among them the ritual refreshments intended for the gods; and, third, the constituent substance of the world/macrococosmos and men/microcosmos: its vital spirit and bones. All three types are explicitly said to have originated with Ahura Mazdā and to be returned to him during the ritual. Once made by Ahura Mazdā these sacred objects were brought down to earth by Zarathustra, and the worshippers consecrate them and offer them in return to Ahura Mazdā for his enjoyment.

### **Mutual dependence.**

The gift-giving principle of “gifts and counter-gifts” presupposes a situation of mutual dependence between the divine and the ritual spheres and it is the poet-sacrificer who is in charge of seeing to it that the relationship functions. Thus, Ahura Mazdā and the poet-sacrificer stand constitute the two poles of the ritual-mythical universe, around whom everything else is arranged. The poet-sacrificer approved by Ahura Mazdā is the one who knows what was, is, and will be, knowledge imparted to him by Ahura Mazdā, which defines him as a “seer” or “prophet” in Western terminology.

In this perspective, then, the poet-sacrificer is the communicator, without whom the society would be cut off from divine favor and support, on one hand, and without whom the Order of nature could not be reestablished, at least not properly. The communication between the two spheres is maintained by means of “speaking/hearing” and “seeing,” on both sides: both the poet-sacrificer and the gods who are the targets of his ritual, with its acts and words, must be able to “see” and, especially, “hear.” The existence of a hearing and seeing performers and audience, is therefore a key concept.

To reestablish and maintain Cosmos and Order, Ahura Mazdā needs the assistance of his creatures, specifically humans, among whom this function is assigned to the poet-sacrificer, who performs the function as Ahura Mazdā’s assistant through his ritual: the hymns and the sacrifices, but only after he has been approved, declared competent, by winning a(n imaginary) poetic competition.

If the poet-sacrificer is approved by Ahura Mazdā it means that he has the necessary knowledge about the origin and nature of the world. Thus, he knows that in the beginning there were two twin, but antagonistic, mental forces, asleep or in statu nascendi, and that Ahura Mazdā by the agency of the vitalizing mental force is the god who originally established or by engendering brought forth Order in the universe, making it into an Ordered Cosmos, by assigning their proper place and time (ratu-) to all objects in it. It was Ahura Mazdā who determined what would be good life and behavior for human beings. The poet-sacrificer also knows that Chaos, that is, the denial of Order, or the Lie, by the agency of the evil, or destructive mental force, periodically takes over, as it was not removed from the world through Ahura Mazdā’s cosmogonic/cosmetic activities and is reactivated by the rituals of the poet-sacrificers who are the partisans of the Lie, being themselves possessed by it, as it were. The Cosmos must therefore also be periodically reestablished.

But he also knows that his ritual space—with its hallowed ground, its ordered arrangement, its fire, its officiating priests, and its sacrifices—is an exact counterpart of the original Ordered Cosmos, he is himself filled with vitalizing strength, and he becomes the vitalizing man, whereby he also obtains the same command that allowed Ahura Mazdā to overcome Chaos the first time. Endowed with this command he joins, through his perfect ritual, Ahura Mazdā in the fight against the forces of evil and darkness, strengthening Ahura Mazdā and his Cosmos sufficiently to bring back its pristine condition. Once this has happened, he asks for his reward: for himself good livelihood and absence of illness and untimely death, as well as his professional fee and, for his patron and his community, peace and fertility.

The ritual is thus the poet-sacrificer’s contribution to the cosmic struggle between good and evil, for either of which he has to take sides. The partisans of Order will take side for Ahura Mazdā and everything he stands for: truth, peace, and fertility, etc., while the partisans of the Lie, by advocating and supporting the other side, contribute to everything that is bad: lies, strife and war, sickness and death, both among humans and beasts and in the universe itself.

### **Thoughts, Words, Actions.**

The external aspect of a sacrifice consists of its words and actions, what can be heard and what can be seen. Thus the sacrifice is often defined as consisting of these two elements, that is, both the actions consisting of movement and gestures and the verbal actions, consisting, notably, of songs.

Words and actions do not spring from nothing, however. A sacrifice is something that has to be performed precisely and according to set rules, and in preliterate societies it is therefore obvious that knowledge and memory

are crucial. Both knowledge and memory are contained in one's mind or thought, which therefore serves the purpose of a "store of information" or "memory bank" (S. Tanbiah) for everything the professional poet-sacrificer needs. Consequently words and actions both presuppose thought, which directs and arranges, and so underlies, the other two.

Basically the terms thought, word, and action imply thinking true thoughts and speaking true words about reality as the Ordered Cosmos established by Ahura Mazdā and performing the actions required to maintain this ordered cosmos. "Sin" basically consists in thinking and saying things that disagree with this reality, and so are untrue. Those who do this "lie" and thereby become partisans of the Lie.

The "unmarked" terms for these three concepts are *manah-*, *vac-* or *uxδa-*, and *šiiioθana-*, with the corresponding verbs *man-*, *vac-*, and *varəz-*. The collocation of *šiiioθana-* with *varəz-* incidentally shows that *šiiioθana-* here no longer has the (full) original meaning of "something set in motion" from *šiiio-* "push, impel." There are in addition numerous "marked" terms of varying semantics.

In the microcosmos of the ritual, these terms, which pervade the entire corpus, clearly refer to ritual activities. The poet-sacrificer's "good speech" is that of uttering his utterances correctly, and his "good actions" are those of performing the ritual actions correctly—both crucial for his success in contributing to the revitalizing the world, and both are dependent upon his "good thought" (singular).

Thus, during the ritual performance the poet-sacrificer produces ritual actions and utterances through the effort and talent of his "(good) thought," and it is for this production he will be judged worthy or unworthy by Ahura Maza and his other critics.

There is some uncertainty as to the meaning of the word *yajñā-/yasna-*, which is commonly translated as "sacrifice" or simply "worship." Some of this uncertainty is inherent in the semantics of "sacrifice" itself. Some authors use this word to refer to animal (human) sacrifices, while others equate it with "religious ritual" in a general way. L. Renou specifically defines *yajñā-* as the "oral part" of the sacrifice, as opposed to the "material part," designated by *śāmī-* or *adhvarā-*. From the OAv. examples listed above, however, it is relatively clear that the ritual performance consists of *yasna-* and utterances, which indicates that *yasna-*, in fact, refers to the material part of the sacrifice, that is, the various "acts" (*šiiioθna-*). More probably, perhaps, *yasna-* refers to the entire sacrifice (hence my translation), including, especially, the utterances. Such a meaning is in harmony with the all-purpose use of *yaza-* in both Old and Young Avestan.

### The poet-sacrificer's thought.

The profusion and constant occurrence of terms derived from the root *man-* "think, remember," etc., and other terms the semantics of which may be characterized in general as "experience strong mental action," is one of the most striking features of the Old Avestan poems: *maniiu-*, *manah-*, *mēṅg* (... *dā-*), *°maqzdra-*, *maz-dā-*, *mana-*, *manaoθrī-*, *\*mainī-*, *maqθra-*, *maṅtu-*, *°maiti-*, *manīia-*, *mānaiia-* to which we may add YAv. *masti-*. In addition there is the root *mar-*, the derivatives of which denote different aspects of "memory."

The term (*vohu-*) *manah-* "(good) thought" is one of the most frequent in all the *Gāθās* (in third place after *Ahura-Mazdā-* and *aša-*, according to Kellens-Pirart) and is clearly at the center of the poet-sacrificer's world, being, as we have already seen, the directing principle of words and actions and, therefore, that of the poet-sacrificer for which he is rewarded.

To understand the profound significance an meaning of this term, we need only consider what takes place in the thought of the poet-sacrificer, we are bound to realize that the mind is where all of the oral poet's knowledge is stored, that about the cosmos and that about the ritual. Thus the poet-sacrificer's good thought is the prerequisite for a good ritual, including good songs of praise, as in 1.30.1 "the praises and sacrificial (actions/utterances) (*staotācā* ... *yesniiācā*) of (my) good thought." Most importantly, the thought is necessarily where the oral poet composes his poems.

Thus to the Avestan poet his thought must have his most treasured asset. It was therefore quite appropriate that Ahura Mazdā's abode, the House of Song, should also be called the House of Good Thought (1.32.15), that is, both the house of the being with the best thought of all, namely Ahura Mazdā, but also the house of those who have the good thought = poetic competence required to compose the songs of praise that fill it! This role of the poet's thought is seen very clearly by Thieme:

Grundsätzlich aber ist jedes Lied Kunstdichtung und beansprucht als solche gewürdigt zu werden. Es ist das Ergebnis langer Schulung—davon verraten die *rši* so wenig wie die homerischen Sänger von der ihren—, höchster Konzentration der Gedanken, der die Dichter durch asketische Übungen [sic], und einer gewissen Beschwingtheit, der sie, wenn wir ihren Worten glauben dürfen, nicht selten durch den Genuß von Stimulantien (Soma) nachgeholfen haben. Man versetze sich in die Lage schriftloser Menschen und stelle sich vor, wie sie

sich gemüht haben müssen, ihre Gedanken in metrische sprachliche Form zu zwingen, dabei den ungeschriebenen Regeln einer Hochsprache zu folgen, die auch der Stütze einer Schriftsprache ermangelte, und schließlich das Ergebnis im Gedächtnis festzuhalten. Ist es ein Wunder, daß sie ihre Formulierung “von einem Himmlischen geschenkt” nennen, daß sie die Tätigkeit des Formens selbst als eine göttliche, von Göttern geübte verherrlichen?

The tendency in Western scholarship to exalt Zarathustra’s “thought” above that of his more-or-less contemporaries and colleagues has prevented it from realizing this simple fact, well-known from, for instance, the oldest Greek and Old Indic literature.

### **Good Thought (*vohu- manah-*).**

The most frequent of all these derivatives of *man-* is *manah-* “mind, thought,” and especially *vohu- manah-* “good mind, good thought.” The good thought is bestowed on the poet-sacrificer by external, presumably divine, agents every time he uses it. One of the functions of the *manah-* is, apparently, as “receptacle” of the inspiration (*maniiu-*, see below). Thus, once he has obtained the inspiration, the poet will question or converse with his good thought to find the knowledge (on which see below) now contained therein about how to perform his ritual and will then no doubt interpret it, that is, decide what it means and how to use it. During this questioning and consultation, by virtue of his readiness to listen, the poet will then hear the announcements of Ahura Mazda:

### **The *maniiu-* “mental force”.**

The OAv. *maniiu-* (OInd. *manyu-*), which plays such an important role in the Zoroastrian myths. It is a violent and dominating mental force that grasps and carries along gods and humans by its own will. Kellens’s most recent explanation of the terms is, I think, quite close to the mark: “It is a kind of prise de conscience, preliminary and underlying the thought itself, which constitutes itself instantaneously, without any process of elaboration” which is man’s first mental reaction to the most inaccessible past. If I understand him correctly, he reserves this faculty for humans, removing the *maniiu-* from the divine realm, which I think is wrong. In view of the near-perfect parallelism between the divine and human spheres, it is highly unlikely that this key term does not also apply to the gods.

A more adequate English translation might be “mental impulse” or “mental force,” while the intrinsic meaning, on the whole, I think is close to “inspiration,” which is also the meaning of Rigvedic *manyú-*, on which Louis Renou remarked that it “is not necessarily “zeal” or “rage”; it is also the force of inspiration that resides in the drink (of soma).”

### **The “homage” (*nəmah-*).**

One of the most important actions is that of bending down in homage. This action has a two-fold symbolism. It aims at reproducing the bending of the fire and the movement of the earth bulging and bending, thereby expanding to provide more living space. Exactly what kind of motion the term refers to is not clear, whether a bending of the body forward and downward or a bending of the whole body, including the knees—which would both be a better imitation of the fire and produce contact with the earth—is not clear. The gesture of bended knees, however, is probably of Indo-European date, as shown by Rüdiger Schmitt.

### **The sacrificial refreshments.**

The foodstuffs offered during the ritual to the gods consist mainly of milk (*xšuuīd-*) products, which are libated into the fire for transporting into the beyond. The libation par excellence is the *āzūiti-* (OInd. *āhuti-*), that is, the fat dripping, and the action of libating devolves on the chief performer of the ritual, the libator (*zaotar-*, OInd. *hotṛ-*). The other libated substance is the milk libation (*īžā-*, OId. *īlā-*), which travels to heaven leaving its footprints along the way. The *vazdah-* may be another fat product, and *\*zauuiia-* (OInd. *havya-*) the substance to be libated.

### **Performance and audience.**

As oral poetry our text was by necessity performed to an audience. That is, they are poems spoken to be heard. While the poet’s expression of the poems was purely oral, the audience’s perception of them was exclusively aural, hence the insistence on “speaking,” “hearing,” and “making heard” in the poems. An especially important function is that assumed by the root *srao-*, which in its various forms, in addition to conveying the notion of “hearing.” The performer makes the poems heard (*srāuuaiia-*), and the audience (human or divine) hears them (or not) (active present *surunao-*, aorist *srao-*). Similarly, the performer himself is heard (present middle *sruiiē-*), as are the poems

and, also, everything in the poetic tradition, such as the myths told by the singers, which have been heard, that is, through the performances of poets and story-tellers only.

### Readiness to listen (*səraoša-*).

Of special importance is the term *səraoša-* (YAv *sraoša-*), which I translate as “readiness to listen” and which already in the *Young Avesta* (and perhaps in the *Old Avesta*) is a deity in his own right, presiding over the punishment of sin in the hereafter. The opposite is *asrušti-*, with which compare Rigvedic *śruṣṭi-*, which Renou renders variously as “audience, bon vouloir d’écouter, docilité-à-écouter,” etc.

As so many other “abstract” concepts in these texts, “readiness to listen” belongs to both the human/worldly and the divine/heavenly sphere. In the human world, it denotes man’s, and especially the poet-sacrificer’s, readiness to listen to Ahura Mazda’s announcements and instructions:

### Help and assistance.

To overcome the forces of evil in all shapes and forms, in order to ensure the efficiency of his ritual, the poet-sacrificer implores the gods for help and support. This is one of the framing themes of the entire *Gāthā* collection, from 1.28.1, where it sets the stage for the *Ahunauuaitī*, to the conclusion of the *Vahištōišti* in the *Ā airiiōmā išiiō* (5.54.1):

The theme of support (√rap) continues throughout *hāiti* 1.28 (1.28.1, 2, 3, 6) and is returned to in the last two *hāitis*, 1.33.13 and 1.34.4. It occurs once in the *Yasna Haptaṅhāiti* (YH.41.4), twice each in the opening and closing *hāitis* of the *Uštāuuaitī* (2.43.8, 14, 46.2, 12), in the first strophe of the *Spəntāmaniū* (3.49.1), toward the end of the *Vohuxšaθrā* (4.51.18, 20), and in the last strophe of the *Vahištōišti*. The support theme is therefore basically an initializing and concluding theme, invoking the support of the gods and implicitly the patron at the beginning of the ritual to ensure its success and again at its successful completion to remind the recipients of its benefits of their obligations toward the patron and poet-sacrificer.

### Safety clauses.

A “safety clause” is inserted at various places in the hymns, obviously intended to obviate the possibility that his performance might 1. not be adequate, 2. arouse the gods’ anger, 3. omit important names.

### Rivalry and the social conflict.

In the society of our poet-sacrificer, the cosmic conflict translates into a number of oppositions, which we may characterize as those between rich and poor, strong and weak, patron and dependent, the poet-sacrificer and his rivals. In the Ordered Cosmos, these two groups were created equal, as it were, in the mixed state, however, the rich and strong are often found to be followers of the Lie, as are many of our poet-sacrificer’s colleagues. The paradox is that, by everything he has been told, the poet-sacrificer knows that in the Order of things the cow and the pastures were made and assigned to the followers of Order (3.47.3), but in actual fact the poet and his people are—allegedly—constantly faced with the problem of the maldistribution of the means of production and wealth. Again and again he stresses that the followers of Order lack the means of subsistence, while the others have plenty.

This “social” aspect of the conflict, which pervades the Old Avestan texts, was emphasized by Antoine Meillet, who maintained that Zarathustra preached for the poor, the oppressed cattle-tenders.

The followers of Order are the men here and now who accept Ahura Mazda and abide by his Order, as well as men of the past, among them heroes and poets, and men of the future, among them the future revitalizers. Their principal function is to uphold and maintain Order in the worlds of men and gods. The Lie, on the other hand, is served by the *daēuuas* and men who are followers of the Lie.

The poet-sacrificer and his people will repeatedly pray to Ahura Mazda to be considered as belonging to the former group.

The criterion for classifying men and gods into one of these two groups is whether they are or act in conformity with the two sets of rules laid down by Ahura Mazda, his *dātas* and his *uruuātas*.

The opposition between Order and the Lie and followers of Order and followers of the Lie and the struggle to overcome the Lie and its followers are the all-pervasives themes in the *Gāthās*, which is likely to be introduced at any point in the poem, with varying functions within the structure. Thus, in the introduction or presentation section, the poet may announce what he already knows about this matter, about the origin, present status, and end of the conflict and the participants; in the question section he inquires about the same; and, in the final sections, the fate of the competitors in the ritual competition is announced.

There are three sub-themes of this general theme, namely the origin of the cosmic conflict, the origin and nature of the social conflict (including the ritual conflict), and the eschatological theme, which is closely connected with the themes of the competition and chariot race.

In the larger social context, the enemies of the good are the rich and mighty who possess the things needed by the weak and poor, among whom our poet-sacrificer counts himself. More specifically, his direct enemies are his rival poet-sacrificers, as well as the patrons who do not pay him the salary they owe him. Both groups are criticized in the strongest terms in the *Gāthās*. The existence of numerous poet-sacrificers other than ours is made clear by plural references such as *kāuuaiiō* “poets.” It follows logically that in a society where the poet-sacrificers vie for the attention, approval, and gifts of the gods, any other poet-sacrificer is bound to be a rival. That is not to say that they are all considered as bad, as well, but the absence of any mention of friendly poet-sacrificers leaves this point in darkness. The existence of other poets is well documented also from the Rigveda, in which it is commonly recognized that there are many, all of whom vie for the gods’ attention and favors.

In the *Gāthās*, as well, the rival poets “falsely” call themselves *kauuis* and *karapans*, and their patrons become followers of the Lie (1.32.10, 15) and thereby ruin both the livelihood (1.32.9, 11; 2.46.1?; 3.49.1?) and the reputation of the real poets (1.32.9, 10, 11, 15; 2.46.1, 3.49.1?; 4.51.12). The exigencies of the belly play an important role in the Gathic poems as well, as we see from the emphasis on the kinds of food that are in store for the followers of Order and the Lie, respectively. See more on this issue below on the Poet’s Complaint and under Rewards.

There are several terms used for the rival or bad poet-sacrificers. Two of these have exact equivalents in Old Indic: *kauui-* and *usij-* ~ OInd. *kaví-* and *uśj-*, while the others are only Old Avestan: *karapan-* “\*mumbler,” *grāhma-* “\*glutton” (cf. RV. *atrín-*) *vaēipiia-* “\*trembler,” *kāuuīna-* “\*poetaster,” *bāñduua-* “\*binder.”

The OInd. term *kaví-* is one of the commonest words for “poet,” and even in Old Avestan times it must have been a term of repute, as it is borne by the famous *kauui Vištāspa*. In fact, our text implies that it is the bad-poet-sacrificers who have given this term, as well as that of *karapan-*, a bad name.

### The poet’s complaint.

The socio-poetic conflict finds its ultimate expression in the (apparent) “self-dramatization” of the poet as poor, persecuted, etc., which belonged to the center piece of the proof of Zarathustra’s historicity to Bartholomae, Lommel, Boyce, etc.

A Poet’s Complaint complaint is found in *Gāthās* 1-4. It is missing in the *Vahištōišti*, the structure of which differs from that of the others, and in the *Yasna Haptañhāiti*, which is a “collective” hymn. The technical term for “complain” is present *garāza-*: *garāzē* (1.32.9), *garāzōi* (2.46.2). The aorist *garāzdā* is used in the primeval complaint of the Soul of the Cow (1.29.1), while the complaint of the followers of the Lie is expressed by a reduplicated “nagging” present *jīgārāzaṭ* (1.32.13).

The Poet’s Complaint in the *Ahunauuaitī* is the most complex. It begins in 1.32.9 right after the reference to Yima’s sins and continues to the end of the *hāiti* in 1.32.16, that is for 7 *hāitis*. It is divided into several parts. It begins with four strophes (1.32.9-14) featuring the verb *mōranda-* “\*divert, mislead” in which the poet-sacrificer complains about rivals and revilers who by despising his poetry put his livelihood at risk. The last strophe (1.32.14) introduces the “\*glutton” (*grāhma-*), who perseveres for another two strophes, and the (bad) poets (*kauui*) (1.32.12) and mumbler (1.32.14), all of whom deceive (good) men and help further the rule of the Lie and evil men in the world. The last two strophes (1.32.15-16) sum up and give the moral of the story.

In the *Uštāuuaitī* the Poet’s complaint comes in the long and varied final *hāiti* 2.46, which contains the themes of the Social Conflict (introduced by the Poet’s Complaint), the Contest, and the Conclusion.

The Complaint itself is brief (2.46.1-2), serving as an introduction to the larger theme of the Social Conflict. The poet-sacrificer complains about his weakness and poverty, caused by his lack of earth, men, and animals, as well as lack of approval, apparently, by his own people. In the first line of 2.46.1 traditional scholarship has seen an indication of Zarathustra’s intent to leave his home land and go to preach his message in another “land”; however, *zam-* never means “land” in the sense of a political unit and “foreign land,” but only “earth, ground,” especially in connection with “working the earth.” The connection of *zam-* with *nām-* “bend, bow” is also typically used together with *Ārmaiti-*, genius of the earth or the earth itself. In the second strophe (2.46.2), the poet-sacrificer complains about his “weakness,” recalling the Soul of the Cow’s complaint about Zarathustra’s “weakness.” This then serves as a pretext for asking for support and a munificent reward.

The Complaint in the *Vohuxšaθrā* features as protagonists the *vaēipiia-* and the *kāuuīna-* (who may be the same). The first term is likely to be a derivative of the root *vip-* “tremble,” seen in OInd. *vip-* in *viprā-* “the trembling =

inspired poet” and *vépī-* (fem.) used with *gír-* “song.” The meaning would therefore be either “trembler” or “descendant of a trembler/poet,” cf. OInd. *mānyá-* “Manid,” epithet of a *kārú-* “bard.” Traditionally, this word has been connected with YAv. *vaēpaiia-*, *vifiia-* “have active/passive male-to-male intercourse,” but there is no indication anywhere that this is intended, and the OInd. cognates have much greater comparative value. In fact, the YAv. meaning of *vip-* is probably secondary, either as a reference to anal intercourse as “shaking, stirring” or as a further extension of the derogatory OAv. meaning.

### Bad poets and inefficient rituals.

How could evil have gotten into the Ordered Cosmos of Ahura Mazda? By a wrong ritual, a ritual inviting the wrong gods, informed by the bad *maniiu*, based on the wrong choice. Our poet exhorts the followers of Order not to listen to them, as in 1.31.18, where “But let no one among you keep listening to the formulas and the teachings of the follower of the Lie!,” which echoes 1.29.8 “who ... listens to our ordinances, Zarathustra Spitāma.” In 2.44.20 the *karapan* and the *usij* are said to “give the cow to wrath,” and in 3.48.10 our poet expresses his disgust at them for working ineffective rituals, unable to bring back the sun and make the earth prosper (see below), for this they are condemned to failure because (4.51.14) “the mumblers (do) not abide by the deals” and to failure and ridicule in 5.53.8.

The performance of the bad poet-sacrificer is characterized by mediocrity and wrong performances, expressed in part in the vocabulary of the Old Avestan texts by a special set of words or forms reserved for them. These words are either (1) different altogether from the “good” words, or (2) indicated by belonging special morphological categories. In the first group we find words such as *ašī-* “eye” (~ *cašman-*). In the second group are forms such as *sānghana-*,<sup>13</sup> *sānghu-* (~ *sāngha-*), *hācana-* (~ *haxma-*).

### The Contest.

The poet-sacrificer, getting ready to assist Ahura Mazda in his fight against the Lie and to improve his own circumstances, prepares his sacrifice and sends his sacrifice and praises up to the other world. The praises take the shape of chariots with his tongue as charioteer. But the rival poet-sacrificers prepare their own sacrifices and send their own praise songs. The competing praises therefore take the form of a contest or competition, more specifically, a horse and chariot race, in which the quality of the poems and the poets determine who will be the winner.

The same holds true of the Rigvedic poet according to Louis Renou: “in order to restore the ambiance in which the hymns moved, we must recover, beneath the description of the actions of the cult or the mythical facts, the poet’s major concern, upon which his future and that of his community (*vṛjāna-*) depended, namely, success in the literary contest.” And, finally, “the poet thinks about his work, about the demands of the rhetoric contest (*lutte oratoire*), he fears failure, he hopes for success ... The composition, the poetic technique, in this sense, becomes a purpose in itself.”

### The revitalizing man (*nar- spənta-*).

When the poet has all the knowledge needed, has proved himself to abide by Ahura Mazda’s deals (*uruuatha-*), and has won the competition, he becomes, on account of his good thought, the revitalizing man (*nar- spənta-* 1.34.2; [2. 44.2]; 3.48.7, 4.51.21), capable of assisting Ahura Mazda (*saošiant-* 1.34.13; 2.45.11, 46.3; 3.48.9, 48.12; 5.53.2). In 3.50.11, where he is not presented as *spənta-*, he is instead said to promise he will try to be “the maker (*dātar-*) of the (first) state,” the prerequisite for which is of course to be *spənta-*.

The poet/Zarathustra obtains this status so by offering Ahura Mazda his own life force (*uštāna-*) and bones (*ast-*) to serve as material for the regeneration of the cosmos (1.33.14, 34.14; YH.37.3; 2.43.9(?), 43.16, 46.18; 4.51.15). The idea seems to be that the worshiper contributes to the rejuvenation of the cosmos by returning to Ahura Mazda as a gift the substance of his own body, namely his vital spirit—through his poems—and his bones—through the sacrificial food—to use as substance for his recreated cosmos, originally given to him by Ahura Mazda (1.31.11: “when you made the vital energy with bones” and expected to be (re)given after the revitalization (YH.41.3: “We make you inventive, invigorating ... Therefore may you be our life and boniness, in both states, o the most generous of those who are!).” Thus, the reward is expected to be the same for the worshippers and other followers of Order.

By his action the cosmos returns to its original Ordered state: When Order ~ the diurnal sky is revitalized, becomes “full of vitality” (1.33.13; 3.51.21) dawn can pull out through the luminous spaces (2.46.3; 3.50.10); Ārmaiti ~ the earth, when again in view of the sun (and Ahura Mazda?) (2.43.16), resumes her mother-earth

<sup>13</sup> Or = OInd. *śāsana-* “cutting to pieces, dismembering” RV.1.163.12 (old horse).

functions (1.34.11; 3.49.5; 4.51.2, 20, 21); (and the sun?) is again in command (3.49.5; 4.51.21) and is encouraged to produce in exchange a new, true state (1.28.11; 2.44.2, 45.1, 46.3, 19; 3.50.11; 4.51.2) which is \*succulent in exchange value (1.34.15; 2.46.19; 3.50.11).

Corresponding to the revitalization of the cosmos by the the revitalizers' remaking it full of vitality (*spānuuat*), the process also provides for the humans who have been involved in the process, either directly or as associated with Zarathustra, "vitalizing strength," occasionally also, it seems, the gods receive it.

### Gifts and counter-gifts.

The sacrifice is conceived as a great offering of gifts to Ahura Mazda and the other gods together with their creations. Its purpose and function is to support the gods and especially Ahura Mazda in sustaining and maintaining the ordered cosmos. Since the entire universe was originally ordered by Ahura Mazda and all human knowledge, including that of the mysteries of the sacrifice and the cosmos, was originally given to men by him, whatever gifts they give to the gods in the sacrifice originated with them. The gifts are material and/or "symbolic," although the latter are of course no less real than the former. Both belong to the poet-sacrificer's imaginaire, that is, his conception of total reality, their discrete elements together with their interactions.

The outcome of the ritual and the (imaginary) competition determines the rewards for gods and men, good and bad, also determined by Ahura Mazda at the beginning of the world (2.43.5). They are a part of the deal agreed upon between Ahura Mazda and his followers, a *quid pro quo* or *do ut des*, according to which the worshipper will supply Ahura Mazda with fame, provided by the hymns of praise, and the sustenance needed to invigorate the divine sphere and its inhabitants, the sacrificial food (concrete or symbolic), including the substance and spirit of his own body. In return Ahura Mazda is to bring about the revitalization and stabilization of Order and Ārmaiti, that is, the return of the sun as symbol of cosmic Order and the fecundity of the earth. This return of Order and life will supply the material world and its inhabitants with well-being, provided by the fecundity of the earth and men and animals, as well as absence of illness and untimely death and freedom from war and destruction, but also, because of an abundance of livestock, guarantees that he will be paid a handsome fee. Thus, the theme of mutual gifts and rewards constitutes the pragmatic axis, not only of the Old Avestan poems, but of the poet-sacrificer's conceptual universe, as they do in the Rigveda

where the sacrificer is promised wealth both temporal and in the world to come in return for his sacrifice, and his gifts to the priests, and where the gods are invoked to delight themselves with the offering and to reward their votaries.

... this theory of the sacrifice and its result as an exchange of gifts, of strength for strength, is the fundamental fact of the whole Vedic religion.

Thus, the ritual, with its acts and words, represents the poet-sacrificer's—and through him—his entire community's—supreme gift to Ahura Mazda and the other gods. By the rules and deals for "gift and counter-gift," poet-sacrificer and Ahura Mazda are friends and Ahura Mazda, the friend, is therefore obliged to provide a counter-gift that matches in exchange value the gift of his friends, the poet-sacrificer and his community.

The principle of gifts and counter-gifts permeates the Avesta in general, and, in particular, constitutes the ideological fundament of the Old Avestan poet-sacrificer's world:

### The exchange of gifts/rewards (*maga-*).

The rewards, or, at least, the promises of gifts, are given according to this arrangement at the *maga-* (RVedic *maghá-*), the ceremony of exchange, which takes place at the end of the competition and the audition. In charge of the *maga-* is the *magauuan-* (RVedic *maghávan-*). This *maga-* is mentioned in all the *Gāthās*, except the *Spəntāmaniiū*, where the term *vairiia-* "appropriate, worthy, well-deserved (fee, reward)" is also absent.

### The poet's fee (*mīžda-*).

In the conclusion of the poem the theme of the reward becomes the theme of the poet's fee: 1.34.12 *ašiš vīdāiia-*, 13 *mīždām ciuuištā*, 14 "milchcow"; 2. 44.18 *mīždām han-* "ten mares with a stallion and a camel"; 2.46.19 *mīždām han-* "two milchcows and everything else I can think of"; 3.50.9 *ašōiš xšaiia-* "command at will"; 4.51.21 *ašim yāsa-*; 5.54.1 *mīždām han-*.

Non-payment of the fee when the poet has fulfilled his part of the "bargain" is considered breach of contract or of the deals and is a punishable offense.

**The exchange value (*vasna*-).**

The gift given in return for another gift should match—or, preferably, surpass—it in exchange value. This seems to be the original meaning of the IE. concept of *\*uesno-/\*uosno-*, seen in Latin *vēnum dare* and Gk. *ōnon dō-*. This meaning of the Gk. word is clear in several Homeric passages.

***fraša*- “juicy, succulent.”**

This adjective characterizes the supreme exchange gift produced by Ahura Mazdā, namely the remaking of the pristine state of existence. The exact meaning of neither the OAv. word nor its OInd. equivalents *pr̥kṣ-* and *pr̥kṣá-* are known, but are likely to mean something like “full of (fertilizing/fertilized) juice.”



## LESSON 1

### PHONOLOGY OF OLD AVESTAN.

Old Avestan probably had the following vowel and consonant phonemes:

Vowel phonemes:

	Front	Central	Back, rounded	Nasal
High	i, ī		u, ū	(j) <iīa, ī>, (y) <uūa>
Mid	e <e, ē>	ə <ə, ē>	o <o, ō>	(ēa) <ē>
Low	a, ā		ā	a, ā <a>
Vocalic r		ʔrʔ <ərə>		(ʔrʔ) <ərə>

Notes.

The nasalized *j* and *y* are written *iiq* and *uuq* before *m*; nasalized *j* is written (becomes?) *ī* before sibilant (*z, š*).

The nasalized *ǰ* is written *ǰq* in *mǰq*.

The phonemic status of the “Mid” row is uncertain (see Beekes’ s discussion).

The opposition between the short and long vowel phonemes is neutralized in final position in favor of the long vowels. Before clitics the original quantity is maintained, ex.: *xʷitīcā ǰnǰitī*, *buuainī* ~ *buuanīcā*.

The principles of the distribution of final *-ō* ~ *-ǰ* are not clear, except that *-ō* is by far the most common and that *-ǰ* is used in monosyllables: *ahurō* ~ *kǰ, yǰ*.

The phonetic nature of the “vocalic *r*” is not known. In the later Iran. languages the *r* always survives, preceded by a vowel which usually varies according to the phonetic contexts (usually *ir, ur*). The “supporting” vowels of the vocalic *r* are frequently modified by the phonetic context to *ōrə, irəi*, etc.

Epanthesis is more common in OAv. than in YAv.

Diphthongs:

ai <aē>	~ (oi) <ōi>	~ (əi) <əi, əuii>	āi
au <ao>	~ (ou)	~ (əu) <əu>	āu

Notes.

The long vowels and diphthongs may be disyllabic: *ā, ā* <*aʷa*; *ā* <*aʷō*; *aē, ōi* <*aʷi*; *āi* <*aʷai*, gen. plur. *-qm = -aʷām*.

In final position the diphthong *ōi* alternates with *īē*.

The diphthong *ōi* is much more common in OAv. than in YAv. Note especially that OAv. normally has *ōii* (= *ōiī*) corresponding to YAv. *aii* (= *aiī*), e.g., *isōiīā* ~ YAv. *\*isaiia*, *xʷāθrōiīā* ~ YAv. *xʷāθraiiā*.

The diphthong *əi* is found in *vātōiīāmahī*, beside *vātōiīōtū*. It is written *əuii* in forms of *kaēš/caēš: cəuiīšī, cəuiīštā* (vars. *ciuiīš-*).

In final position the diphthong *aǰ* is occasionally (still?) found in the mss.; mostly it has been replaced(?) by *āu, ā*, or *ā*.

Consonant phonemes:

	Stops		Fricatives	Continuant	Nasals	Sibilants	
Labials	p	b (β)	f	ʷ <uu> (v, β)	m		
Dentals	t	d	θ (δ)		n	s	z
Alveolar				r (hr)		š	
Alveo-palatals	č	ǰ				š	ž
Palatals				ǰ <ii> (y)		š	
Velars	k	g	x		ŋ		
Palato-velars			(x)		(ǰ)		
Labio-velars			(xʷ)		(ŋʷ)		
Glottals	(ʔ)			h			

Allophones:

β = /b/ before ž (βž)

β = /u/ after θ (θβ)

δ = /θ/ after x (xδ, xəδ) and after f (fδ, fəδ)

γ = /g/ before ž (γž).

t̥ = /t/ finally after vowel, r, and g (-Vt̥, -rət̥, -gət̥) and initially before k (tk-).

v = /u/ initially (v-)

y = /j/ initially (y-)

ɲ̥ = /ɲj/ (ɲ palatalized by j)

ɲʷ = /ɲɥ/ (ɲ labialized by ɥ)

χ = /hʲ/ in complementary distribution with hii according to undiscovered principles

xʷ = /hɥ/ in unclear distribution (huuarə ~ xʷəng, both disyllabic)

hr = /r/ in complementary distribution (kəhrpəm)

Note:

Intervocalic b, d, g remain in OAv., as opposed to YAv., where they normally became β, δ, γ.

The exact distribution of ɲ̥ and ɲʷ in the manuscripts has not yet been investigated.

Initial ɥr- and rɥ- both became Av. uruu-.

Before consonants ɥ combined with preceding a to form the diphthong ao (e.g. vaorāza- < \*ua-urāza-).

**ORTHOGRAPHY. 1.**

Most of the orthographic features of Young Avestan are found also in Old Avestan.

**Disjointed spelling.**

Examples of disjointed spelling (spelling of one word as two words) is more common in OAv. than in YAv. In addition to the separation of endings (gəuš.āiš, drəguuō.dəbīš, gūšō.dūm, vərəziiō.tū), we also find spellings such as aēšəm.mahiiā for \*aēšəmahiiā, təm.catū for \*təncatū(?).

**Anaptyxis.**

In Old Avestan, anaptyxis (a, ə) is found in more situations than in Young Avestan. It is found

1. between occlusives: patarəm (v.l. ptarəm), Skt. pitaram; dəbənao-, Skt. dabhno-; daibitā, Skt. dvitā; cagədō; dugədrəm, Skt. duhitarām; āskəiti- (< \*āskti-).
2. in groups with two spirants + r: vaxədra- < √vak; rafədra- < √rap.
3. after r, both before other consonants (including š) and in final position:
  - marətā, Skt. mārta; varatā, Skt. varta; arəθa-, Skt. ārtha-;
  - kərəta-, Skt. kṛta-; kərəšuuā, Skt. kṛṣva, ərəš, YAv. arš < \*rj-š; cikōitərəš, cf. Skt. cikituḥ;
  - θβōrəštā < \*θɥrəšta; mōrənda- < \*mṛnda-;
  - uzirəidiāi < °r̥diiāi;
  - vadarə, Skt. vadhar; huuarə, Skt. svār; antarə, Skt. antar.
4. between n and r (few examples): jənarəm < \*jan-rām.
5. between sibilant or f and r: sərəoša-, YAv. sraoša-; zarəzdāiti-, cf. Skt. śraddhā- (?); fərəša- YAv. fraša-; fsəratū-;
6. between stops/fricative/sibilants and nasal:
  - dəmāna-, YAv. nmāna-; gənā-, Skt. gnā-;
  - rafənah-, YAv. rafnah-; rəxənah-;
  - vasəmī, Skt. vaśmi; uruuāzəman-.

7. after final consonants in sandhi before fricative or sibilant:

- *vasasə.xšaθrahiā, duša.xšaθrā, huzəntušə spəntō; paitišə saxiiāt;*  
 — *yəmə spašuθā, həmə.fraštā.*

**MORPHOLOGY.**

The morphological categories of OAv. are the same as those of Young Avestan.

In the declensions note that OAv. has not developed the category of an ablative distinguished in all declensions, but remains at the same stage as Rigvedic, that is, the ablative sing. is distinguished from the gen. only in masc.-neut. *a*-stems.

OAv. has no examples of pronominal inflection of pronominal adjectives (OAv. *vīspāghō* [cf. OPers. *aniyāha*] ~ YAv. *vīspe*).

**Nouns and adjectives. Vocalic declensions.**

*a*-stem (thematic) nouns and adjectives are masc. or neut.

Masculine:		<i>a</i> -stems	<i>iia</i> -stems
Sing.			
nom.	-ō, -ə, -as°	<i>ahurō, ciθrə, akas°</i>	
voc.	-ā	<i>ahurā</i>	
acc.	-əm, -əm	<i>ahurəm</i>	<i>aniiəm, pauruuīm, gaēm</i>
instr.	-ā	<i>səṅghā</i>	
dat.	-āi, -āi.ā, -ā.yā	<i>ahurāi, ahurāi.ā</i>	<i>ašā.ye°</i>
abl.	-āt, -āt°	<i>zaošāt, vīrāt°</i>	
gen.	-ahiiā, -axiiā° -ahē	<i>ahurahiā, spəntaxiiā° zaraθuštrahē</i>	<i>gaiiehiā, pauruiiehiā</i>
loc.	-aē°, -lē, -ōiiā	<i>marəkaē°, səṅghē, x'āθrōiiā</i>	<i>pauruiē</i>
Dual			
nom.-voc.-acc.	-ā	<i>yəmā, zastā</i>	
instr.-dat.-abl.	-ōibiiā	<i>zastōibiiā</i>	
gen.	-aiiā	<i>rānaiiā</i>	
loc.	-aiiō, -ōiiō	<i>zastaiiō, ubōiiō</i>	
Plur.			
nom.-voc.	-ā, -āṅhō		<i>mašiiā, mašiiāṅhō, pauruiiē(?)</i>
acc.	-əṅg, -qs°	<i>səṅghqs°</i>	<i>mašiiəṅg</i>
instr.	-āiš		<i>mašiiāiš</i>
dat.-abl.	-aēibiiō, -ōibiiō	<i>marətaēibiiō, yasnōibiiō</i>	
gen.	-anəm	<i>yasnanəm</i>	
loc.	-aēšū		<i>mašiiāēšū</i>
Neuter:			
Sing.			
nom.-acc.	-əm, -əm	<i>xšaθrəm</i>	<i>pauruuīm</i>
instr.	-ā	<i>xšaθrā</i>	
dat.	-āi, -āi.ā	<i>rafədrāi, ašā.ye°</i>	
abl.	-āt, -āt	<i>šiiəθanāt, ašāāt°</i>	
gen.	-ahiiā, -axiiā°	<i>šiiəθanahiā, ašāxiiā°</i>	
loc.	-ōi -aē°	<i>šiiəθanōi ašāē°</i>	
Dual			
nom.-voc.-acc.	-ōi	<i>šiiəθanōi</i>	
Plur.			
nom.-acc.	-ā	<i>šiiəθanā</i>	
instr.	-āiš	<i>šiiəθanāiš</i>	
dat.-abl.	-ōibiiās°	<i>dātōibiiās°</i>	
gen.	-anəm	<i>šiiəθənanəm</i>	
loc.	-aēšū	<i>šiiəθanaēšū</i>	

Notes.

The alternative ending *-ḡ* (for *-ō*) in the nom. sing. of masc. nouns is typical of the pronouns (*yḡ, kḡ*), but is occasionally found in nouns, as well.

The YAv. gen. ending is found in *zaraθuštrahē* only, and only in the *Vahištōišī*.

OAv. uses the diphthong *ōi* more often than YAv. In final position OAv. *-ōi* alternates with *-īē* and *-aē°* before enclitic, and in internal position it alternates with *aē*, e.g., *-aēibiō ~ -ōibiō*. It corresponds to YAv. *ai* in *-aii-*: OAv. *-ōii-* in *-ōiiā* = YAv. *-aiia* and *-ōiiō* = YAv. *-aiiō*.

The gen. ending *-axiiā°* is used for *-ahiiā* (YAv. *-ahe*) before enclitics.

The acc. plur. has the more original phonetic form *-ḡng* (< \**-aṅh*, sandhi *-qs°*) ~ YAv. *-ḡ, -q*.

The loc. plur. does not take a final optional *-ā* (YAv. *-a*).

**Interrogative pronouns, nominative.**

	masc.	neut.	fem.
Sing.			
nom.	<i>kḡ, kas°</i>	<i>kaṭ</i>	<i>kā</i>

**Relative pronouns, nominative.**

	masc.	neut.	fem.
Sing.			
nom.	<i>yḡ, yas°</i>	<i>hiiṭ</i>	<i>yā</i>
Plur.			
nom.	<i>yōi</i>	<i>yā</i>	<i>yā</i>

Note the ending *-ḡ* in *kḡ, yḡ* = YAv. *kō, yō*.

**CONJUGATION.**

“To be”

Present indicative:

Imperative:

Sing.	Plur.	Sing.	Plur.
1 <i>ahmī</i>	1 <i>mahī</i>		
2 <i>ahī</i>	2 <i>stā</i>	2 <i>zdī</i>	2 -
3 <i>astī</i>	3 <i>həṇtī</i>	3 <i>astū</i>	3 <i>həṇtū</i>

**SYNTAX.**

OAv. syntax is often very complex and difficult to analyze. One part of the problem is the varying word order, caused by the texts being poetry.

All OAv. sentences are likely to contain one or more vocatives, usually of the name of the supreme god Ahura Mazda, at whom the hymns are directed, but also of other deities and beings.

As in YAv., neuter plural subjects take singular verbs.

When the subject consists of coordinated plural nouns, some of which are neuter, the verb agrees with the closest one.

The dual is commonly used, both freely and in “dual dvandvas” (in which both terms are declined separately).

Bartholomae’s theory that the instrumental of terms such as *aša-* “(cosmic/ritual) order” and *vohu-manah-* “good thought,” although disproven in 1929 by M. W. Smith, was frequently used as the case of the subject or even as vocatives in the *Gāθās* (Reichelt, § 427) remained tenaciously till after WW II and was discussed extensively in Iranological and even linguistic (case theory) literature. The theory was based on the assumptions that these terms were active divine agents rather than what they are according to their meanings.

Note: The students are expected to review the corresponding syntax sections in the *Introduction to Young Avestan* before proceeding to the following sections.

### NOMINATIVE.

There are no unusual uses of the nominative in OAv.

#### Nominative subject and predicate of intransitive verbs or middle/passive forms of transitive verbs.

*mā uxšieiti nərəfsaiti θβat* “the moon is (now) first waxing then waning” (2.44.3).

*īzācī ... aṅtarə.caraiti* “The milk libation itself is (at this very moment) \*walking between (heaven and earth)” (4.51.1).

*nōi nā manā nōi səṅghā nōi xratauuō / naēdā varanā nōi uxδā naēdā šīiaoθanā / nōi daēnā nōi uruuqno*  
\**hacintē* “Neither our thoughts, nor announcements, nor guiding thoughts, / nor preferences, nor utterances, nor actions, / nor *daēnās*, nor souls go together” (2.45.2).

Note: The verb agrees with the closest subject.

#### Nominative subject and predicate of “to be.”

Noun clauses can be statements or questions. In such clauses a personal pronoun as subject is often omitted. Occasionally, we find adverbs used as complement of the copula.

With expressed copula.

*ahmī mazdā anaēšō / ... kamnānā ahmī* “I am weak, O Mazdā, ... I have few men” (2.46.2).

*ciš ahī* “Who are you?” (2.43.7).

*yaθā īt astī* “as it is” (YH.35.6).

*ašəm vohū vahištəm astī* “Order is the best good (thing) there is” (Y.27.14).

*mahī aibī.jarətārō naēnaēstārō ... mahī* “we are singers, we are not blamers” (YH.35.2).

Note: *naēnaēstārō* < \**naēt* (cf. *nōi*) *naēstārō*.

*aṭ yuš daēuuā vīspāṅhō akāṭ manāṅhō stā ciθrəm* “But you, O old gods, are all the \*seed (issued) from an evil thought” (1.32.3).

*yōi həntī* “(those) who are” (1.44.16).

*mošucā astū* “and let it be soon!” (5.53.8).

*āuuīš ... həntū nəmax<sup>v</sup>aitiš ciθrā rātaiiō* “Let there appear ... brilliant gifts with homage” (1.33.7).

*dužuuarəšnaṅhō dafšniīā həntū / začiīācā vīspāṅhō* “let them be there (at the judgement, as men) of bad virility, \*dupes, / and ridiculed all (of them)!” (5.53.8).

Without the copula.

*kā vərəθrəm.jā* “Who (is) a smasher of obstructions?” (2.44.16).

*yūžəm zəuuīštīiāṅhō īšō* “You (all are) the fastest invigorants” (1.28.9).

*kaṭ vō xšaθrəm kā īštiš ... mazdā* “What (is) your command? What (is your) wish/ritual, O Mazdā?” (1.34.5).

Note: OAv. *īšti-* corresponds to OInd. *īṣṭi-* “sacrifice” and/or *īṣṭi-* “wish.” It is impossible to determine which of these meanings is that of the OAv. word, as the poet-scrificer’s “sacrifice” is a means to fulfill his “wish.”

*ašəm at vahištəm ... hiiat sraēštəm hiiat spəntəm aməšəm hiiat raocōḡhuuat hiiat vīspā vohū* “... the best Order, then, which (is) most beautiful, which (is) life-giving, immortal, which (is) full of light, which (is) all good (things)” (YH.37.4).

*huuō zī drəguuā ... huuō ašauuā* “For that one (is) possessed by the Lie (and) that one (is) a sustainer of Order” (2.46.6).

*kuθrā ... ašəm kū spəntā ārmaitiš / kuθrā manō vahištəm* “Where (is) Order? Where (is) Life-giving Humility? / Where (is) the best thought?” (4.51.4).

*kū ašauuā ahurō* “Where (is) an Ahura who sustains Order?” (5.53.9).

*huuō zī vaḡhəuš ptā manəḡhō huuō haiθiio ašahiā ahiīcā dāmiš aḡhəuš ahurō* “For *he* (is) the father of good thought, *he* (is) the true \*web-holder of Order and of this existence, (he) the Ahura” (after 1.31.8).

Sentences with nominative predicates depending upon verbs such as “declare (oneself as),” “be announced (as),” “be renowned (as),” “be made/established (as),” etc., have the same structure as noun clauses with expressed copula.

*at hōi aojī zaraθuštrō pauuruīm / haiθiio* “Thus, I declare myself to him first (as) Zarathustra, / the real one” (2.43.8).

Note: *aojī* 1 sing. pres. inj. < *aog-*. – *hōi* gen.-dat. encl. pers. pron. 3 sing.

*at vō staotā aojāi mazdā* “Thus, I shall declare myself *your* praiser, O Mazdā” (3.50.11).

Note: *aojāi* 1 sing. pres. subj. < *aog-*. – *vō* gen.-dat. encl. pers. pron. 2 plur.

*θβōi staotarascā məθranascā ahura.mazdā aogəmadaēcā usmahicā vīsāmadaēcā* “Your praisers and your masters of the poetic thought, O Ahura Mazdā, we are declaring ourselves and wanting and ready (to be)” (YH.41.5).

Note: *θβōi* poss. pron. 2 sing. nom. plur. masc. – *aogəmadaēcā usmahicā vīsāmadaēcā* pres. ind. 1 plur.

*at tā mainiū pauuriē yā yēmā xʷafnā asruuātəm* “Thus, those two spirits/inspirations at the beginning (of this existence), which are renowned (as) ‘the twin sleeps’ ” (1.30.3).

Note: *tā* dem. pron. nom.-acc. dual masc., *yā* rel. pron. do. – *asruuātəm* aor. indicative 3 dual.

*tōi zī dātā hamaēstārō* “For they (have been) made/established as opponents” (3.48.12).

Note: *tōi* dem. pron. nom.-acc. plur. masc.

## METER.

Four different meters are used in the *Gāθās*. The verse lines of the *Uštāuuaitī* (2.) and the *Spəntāmaniū* (3.) are identical.

Keep in mind that the meter of pre-literate poetry can not be identified by the placement of words on a printed page. The oral poetry is one-dimensional—the breath of the poet going from his mouth to the ears of the listeners.

## The Ahunauaitī.

The strophe contains three verselines with a heptasyllabic first halfline and a variable second halfline, but mostly enneasyllabic. The first halfline sometimes has six or eight syllables, and the second halfline often has eight or ten syllables.

1.27.13 a

yaθā ahū vairiio | aθā ratuš ašātcī hacā

x x - x x - x x x | x x - x x - x x x - x x 7 + 9

LESSON 1

1.30.3 b, c

manahicā vacahicā   śīiaoθanōi hī vahiiō akəmcā	x x x x - x x x x	x x,x - x x - x x x	8 + 8
āscā huda'əḡhō   əṛəš vīšīiātā nōiṭ dužda'əḡhō	x x - x x x x	x,x x x - x,x x x x	6 + 9

1.28.1 a, c

ahiiā yāsā nəmaḡhā   ustānazastō rafəðrahiā	x x - x x - x x x	x x x - x x - x x x	7 + 8
vaḡhəuš xratūm manəḡhō   yā xšnəuuišā gəuščā uruānəm	x x - x x - x x x	x,x x x - x x - x x x	7 + 9

**The Uštāuuaitī.**

The strophe contains five verse lines with a quadrisyllabic first halfline and a heptasyllabic second halfline. The principal exceptions are trisyllabic first halflines (occasionally pentasyllabic) and hexasyllabic or octosyllabic second halflines.

2.43.1

uštā ahmāi yahmāi uštā kahmāicīṭ	x x - x x	x x - x x - x x x	4 + 7
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2.46.15

yāiš dātāiš paoiriāiš ahurahiā	x,x x	x x x - x x x x	3 + 7
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2.43.4

hiiṭ tā zastā yā tū hafšī auuā	x,x - x x	x,x - x x - x x	4 + 6
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2.43.7

kaθā aiiarē.daxšārā fərasaiiāi dīšā	x x - x x	x x x - x x x - x x	4 + 8
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**The Spəntāmaniū.**

The strophe contains four verse lines of the same meter as the *Uštāuuaitī*.

3.47.1

spəntā mainiiū   vahištācā manəḡhā	x x - x x	x x x x - x x x	4 + 7
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3.48.1

hiiṭ ašašutā   yā daibitānā fraoxtā	x,x x - x x	x,x x x - x x x	5 + 7
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3.48.5

vaḡhuiā cistōiš   śīiaoθanāiš ārmaitē	x x x - x x	x x - x x x x	5 + 6
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**The Vohuxšaθrā.**

The strophe contains three verse lines with two heptasyllabic halflines. It is very regular.

4.51.1

vohū xšaθrəm vairīm   bāgəm aibī.bairištəm	x x - x x - x x x	x x - x x - x x x	7 + 7
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**The Vahištōišti.**

The strophe contains four verse lines, the first two of which have one cesura and the last two have two cesuras. The first halflines are heptasyllabic, and the last pentasyllabic. The second halfline of lines 3-4 is heptasyllabic. There are a few exceptions.

5.53.1

vahištā īštiš srāuuī zaraθuštrahē	x x x - x x - x x	x x x x x	7 + 5
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5.53.9

kū ašauuā ahurō	x,x x x - x x x		
yō īš jiiātōuš hēmiθiiāt vasō.itōišcā	x,x - x x - x x x	x x - x x x	7 + 7 + 5

Exercises 1

- A. Find the meanings of all the words in the grammar sections.  
 B. Analyze all the forms and find the meanings of all the words in the syntax sections.  
 C. Analyze these sentences in detail and translate into English:

1. *mazdā tuuēm mairištō ahī*
2. *yezī aθā stā haiθīm mazdā ...*
3. *kudā ašəm vohucā manō xšaθrəmcā*
4. *mazdā ā nūrəmcīt ahurō hāmō*
5. *ahiiā aṅhəuš vīspā maēθā*
6. *ašəm astī vahištəm astī sraēštəm astī spəntəm aməšəm astī raocōṅhuuat astī vīspā vohū*
7. *vaēm mahī ašahiiā staotārō vahištahiiā yūžəm aṭ drəguuaṅtō duždāṅhō vīspāṅhō dafšniīcā zaciiācā*

Text 1

1.30.3

aṭ tā maniiū pauruiiē yā yēmā x<sup>v</sup>afnā  
 asruuātəm  
 manahicā vacahicā šiiəoθanōi hī vahiiō  
 akəmcā  
 āscā hudāṅhō ərəš vīšiiātā nōiṭ duždāṅhō

Thus, those two spirits/inspirations in the beginning, which have been renowned (as) ‘the twin sleeps,’ the (twin) thoughts and speeches—they (are twin) actions: a better and a bad (one).  
 And, among those two, those who give good gifts have discriminated rightly, not those who give bad gifts.

1.30.4

aṭcā hiiāṭ tā hēm maniiū jasaētəm pauruuīm  
 dazdē  
 gaēmācā ajiīātīmācā yaθācā aṅhaṭ apəməm  
 aṅhuš  
 acištō drəguuatəm aṭ ašāunē vahištəm manō

Thus, also: whenever the two inspirations come together one receives/determines for the first time both life (the good) and lack of survival (the bad) and how the existence shall be at last:  
 The worst (existence will be) that of those possessed by the Lie, but for the sustainer of Order (there will be) best thought.

Note the dual forms in these two strophes: *tā maniiū*; *yā yēmā x<sup>v</sup>afnā asruuātəm*; *manahicā vacahicā šiiəoθanōi hī*; *maniiū jasaētəm*.

*pauruiiē*: this is either dual “first” or, more likely, loc. sing. “in the beginning.”

*maniiū*: the *maniiu-* is depicted as a violent force of the mind by which one is seized. In the sphere of the poet-sacrificer it is the divine inspiration, which gives him the knowledge he needs.

*x<sup>v</sup>afnā*: sleep is the state of the *maniiu-* before it awakens. In the realm of myth the two *maniius* were thought of as twin fetuses, and a whole myth of the origins of the world evolved from this notion.

*asruuātəm*: aorist indicative 3 dual middle < *srao-* “to hear.” This verb is used to denote both the oral tradition and the reception of divine words.

*hudāṅhō*: nom. plur. of *huda’ah-* “having/giving good gifts.” The giving of gifts is the central theme of the ritual in cosmic perspective. The poet-sacrificer and his followers give gifts to the gods in return for the gifts they have received and are receiving: peace and well-being.

*vīšiiātā*: aor. injunctive 3 plur. of *vī.caē-* “to discriminate.” The verb is a key term, as it is the process by which good is distinguished from evil.



## LESSON 1

*hudāṅhō ... nōiṭ duždāṅhō*: note the poetic figure: “positive ~ not negative.”

*hām ... jasaētəm*: present injunctive 3 dual middle of *hām.gam-* “to come together.” Verbs with *hām* are frequently middle.

*dazdē*: present indicative 3 sing. middle of *dā-* “to give, make.” The 3 sing. is frequently used as subjectless form “one,” Ger. *man*, French *on*. The middle here is reflexive: “receive < take sth. for oneself, in one’s own interest,” “determine < place for oneself.”

*gaēmā ajiātīmā*: probably an allusion to the first living being, Gaiia Marētān.

*aṅhaṭ*: subjunctive 3 sing. of *ah-* “to be.”

*drəguuatəm, aṣāunē*: those possessed by the Lie/Order. Order (*aṣa-*) is the Order of the cosmos as arranged by Ahura Mazdā and accepted as such by those who believe in him. Those who do not believe in Ahura Mazdā lie about this and say Ahura Mazdā’s Order is not the real Order. The literal meaning of *drəguuaṅt-* is “full of Lie.”



## LESSON 2

### MODIFICATIONS OF VOWELS. 1.

Important: Not all the phenomena described in the following are necessarily found in all the manuscripts. A survey of them by mss. and ms. families is an urgent desideratum.

#### *i-* and *u-*epenthesis.

Epenthesis denoting palatalization and labialization of consonants is found in OAv. according to the same principles as in YAv. (see Manual of YAv. for principles of palatalization and labialization).

#### 1. before *r*:

- *u*-epenthesis: *urūraost*, cf. Skt. *rud-*; *uruuan-*; *auruna-*, Skt. *aruṇa-*; *pouru-*, Skt. *puru-*; *pauruuiia-*, Skt. *pūrvya-*;
- *i*-epenthesis: *irixta-*, Skt.  $\sqrt{\text{rik}}$ ; *pairī*, Skt. *pari*; *vairiia-*, Skt. *vārya-*.

#### 2. before dentals: *iθiiejah-*, Skt. *tyajas*; *paitī*, Skt. *prati*; *baraitī*, Skt. *bharati*; *gaidī*, Skt. *gahi*; *haiθiia-*, Skt. *satya-*; *vanaiṇtī*, Skt. *vananti*; *haptaiθē*, Skt. *saptathe*; before *n*?: *vāunuš* < \**vanu-*? *aγzaonuamna-* < *a-γzan-u-amna-*?

#### 3. before labials (occasionally the *i*-epenthesis is inserted between consonants): *aipī*, Skt. *api*; *aibī*, Skt. *abhi*; *aēibiiō*, Skt. *ebhyaḥ*; *vīžibiiō*, Skt. *vidbhīs*. It causes an epenthetic *ə* to be dissimilated to *a*: *daibišiiia-* < \**də'bišiiia-*, cf. *dəbāuuaiia-*. Note: *yeziiuū-* for *yezui-* < *yazu-*, Skt. *yahvī-*, is only in a few mss.

#### 4. As in YAv. the epenthesis causes a preceding *i* to be dissimilated to *ə* (*i*̄ > *ə*̄): *ənəiti-* (< \**an-i'ti*) but *x<sup>v</sup>iticā*; *hušəiti-* (< \**hu-šiti-*, cf. *hušitōiš*); or *a: daidiiat* (< \**dī'diat*?).

#### 5. In OAv. *u*-epenthesis also causes a preceding *u* to be dissimilated to *ə* (*u*̄ > *ə*̄): *ušəurū* (< \**ušu<sup>u</sup>ru-*), but *ušuruiē*.

### Lengthening of short vowels.

*a* is often lengthened

- after *ii*: *viiādarəsəm*, *maniiātā*, *vəraziiātqm*;
- after *uu*: *drəguuātā*, *uruuāta-*, *x<sup>v</sup>ənuuātā*;
- sporadically, e.g., *dātā* (< \**datā*); *āḡhāmā* (< \**aḡhāma* after *āḡharə?*), etc.

*i* is lengthened (acc. to the old mss.?)

- in monosyllables: *ī*, *cī*, *nīš*;
- in final morphemes: *-bīš*;
- regularly after *v* and *uu*: *vīsa-*, OInd. *viśa-*; *zəuuīšiiia-*, OInd. *jāviṣṭha-*;
- in the ending *-īm*;
- in a variety of contexts: *dīdaḡhē* < *dī*<sup>o</sup>; *mīžda-*, Gk. *misthós*.

*u* is lengthened (acc. to the old mss.?)

- in the ending *-ūm*;
- before *i*-epenthesis: *āzūiti-*, OInd. *āhuti-*;
- in a variety of contexts: *būjim*, *stūtō*, OInd. *stutāḡ*; *yūjān*, OInd. *yuj-*.

### Shortening of long vowels.

*ā* is often shortened

- in the preverb *ā-*: *axštaŋ* < *ā-*<sup>o</sup>; *auuaēnatā* < *ā-*<sup>o</sup>;
- in antepenultimate or earlier syllables or when the word was unaccented (e.g., vocative?)
  - in initial syllable when an enclitic is attached to the word: *abiiascā* (5.53.5) < *ābiias*<sup>o</sup>; *aiθišcī* (beside *āiθišcī* in some mss.) ~ *āiθiš*;
  - in the course of declension or derivation: *spitāmō* ~ *spitamā* ~ *spitamāi*; *uštanəm* ~ *uštānāi*.

*ī* is occasionally shortened:

- before enclitics and endings: *kanibiiō* < *kainī-*; *ašicā* (instr.);
- in antepenultimate or earlier syllables: *varəzimācā* ~ *srəuuīmā*.

*ū* is occasionally shortened:

- *hunara-*, OInd. *sūnāra-*; <sup>14</sup> *hizubīš* < *hizū-*.

### The effects of “accent.”

Words often change when they receive an enclitic particle, most frequently *-cā*, or in the course of declension or conjugation.

Cf. the following cases:

*spitāmō*, *spitāməm*, *spitāmahiīā*, *spitāmī* ~ *spitamā*, *spitamāi*, *spitamāŋhō*;  
*ənəiti-* (< \**an-iti-*) ~ *x<sup>v</sup>itīcā*; *buuaiŋtī* ~ *buuaŋtīcā*;  
*ušəurū* (< \**ušuru-*) ~ *ušuruiiē*;  
*kauuā* ~ *kāuuaiiascā/-cī*.

## NOUNS AND ADJECTIVES.

### Feminine *ā*-stems.

*ā*-stem nouns and adjectives are all fem. (not to be confused with the laryngeal *ā*-stems, on which see next).

Sing.

nom.	- <i>ā</i>	<i>daēnā</i>
voc.	- <i>īē</i>	<i>bərxδē</i>
acc.	- <i>əm</i>	<i>daēnəm</i>
instr.	- <i>ā</i> , - <i>aiiā</i>	<i>daēnā</i> , <i>daēnaiiā</i>
dat.	- <i>aiiāi</i>	<i>daēnaiiāi</i>
abl.-gen.	- <i>aiiā</i>	<i>daēnaiiā</i>

Dual

nom.-voc.-acc.	- <i>īē</i>	<i>ubē</i>
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Plur.

nom.-voc.-acc.	- <i>ā</i> , - <i>ās</i> <sup>o</sup>	<i>daēnā</i> , - <i>ās</i> <sup>o</sup>
instr.	- <i>ābīš</i>	<i>daēnābīš</i>
dat.-abl.	- <i>ābiiō</i>	<i>daēnābiiō</i>
gen.	- <i>anəm</i>	<i>sāsnanəm</i>
loc.	- <i>āhū</i>	<i>gaēθāhū</i>

Notes:

There is no distinctive abl. form outside the *a*-stems. In all other declensions abl. sing. = gen. sing.

There are no alternative loc. plur. forms in *-ā*, like YAv. *-āhuua*.

<sup>14</sup> Possibly loss of laryngeal in Iranian.

**Laryngeal  $\bar{a}$ -stems.**

The masc. sing. “laryngeal stems” end in  $-aH-$  >  $-\bar{a}-$ . The following forms are attested:

Sing.			
nom.	<i>mazdā, mazdās°</i>	<i>dužazōbā</i>	(YAv. <i>paṇtā</i> )
voc.	<i>mazdā</i>		
acc.	<i>mazdaqm</i> (< $-aHam$ )		(YAv. <i>paṇtqm</i> )
dat.	<i>mazdāi</i> (< $-a'ai$ )		
abl.-gen.	<i>mazdā</i> (< $-a'ah$ )		<i>paθō</i> (< $pṛtH-ah$ )
loc.			<i>paiθī</i>
Plur.			
acc.			<i>paθō</i>
instr.			<i>padəbīš</i>
gen.			<i>paθqm</i>

**$i$ -stems.**

		masc.	fem.
Sing.			
nom.	<i>-iš</i>	<i>astiš, zaraθuštriš</i>	<i>ārmaitiš</i>
voc.	<i>-īē</i>	-	<i>ārmaitē</i>
acc.	<i>-īm</i>	<i>astīm</i>	<i>ārmaitīm</i>
instr.	<i>-ī</i>	-	<i>ārmaitī</i>
dat.	<i>-ōiōi, -iiaē°</i>	<b><i>paiθiiaē°</i></b>	<i>axtōiōi</i>
gen.-abl.	<i>-ōiš</i>	<i>dāmōiš</i>	<i>ārmatoiš</i>
loc.	<i>-ā</i>		<i>uštā</i>
Dual			
nom.-voc.-acc.	<i>-ī</i>	<i>ənəitī, x<sup>v</sup>tī°, utaiiūitī</i>	
Plur.			
nom.-voc.	<i>-aiiō</i>	<i>astaiiō</i>	<i>ārmataiīō, jītaiiō</i> (voc.)
acc.	<i>-īš</i>	-	<i>īštīš</i>
Neuter:			
Sing.			
nom.-acc.	<i>-ī</i>	<i>būirī</i>	

**Notes:**

The dat. sing. ending  $-ōiōi$  = YAv.  $-ōe$ ,  $-aiiaē°$ .

The dat. form *paiθiiaē°* (YAv. *paiθe*) < *paiti-* and instr. *xraθβā* < *xratu-* are examples of the hysterokinetic declension.

The form *ašiuuā* (< *ašiuuant-*) was earlier analyzed as gen. dual of *aši-*, mistakenly written for *\*ašiiā* (e.g., Reichelt, §144).

**$u$ -stems.**

		masc.	fem.
Sing.			
nom.	<i>-uš</i>	<i>maniiuš, aṇhuš</i>	-
acc.	<i>-ūm</i>	<i>maniiūm, ahūm</i>	<i>daxiiūm</i>
instr.	<i>-ū, -uuā</i>	<i>maniiū, ahū, xratū, xraθβā</i>	-
dat.	<i>-auuē, -uiiē</i>	<i>vaṇhauuē</i> (neut.), <b><i>ahuiē</i></b>	-
gen.-abl.	<i>-əuš, aoš</i>	<i>maniiəuš, aṇhəuš, paraoš</i> (neut.)	<i>daxiiəuš</i>
loc.	<i>-aō, -āu</i>	<i>pərətaō, vaṇhāu</i>	-
Dual			
nom.-voc.-acc.	<i>-ū</i>	<i>maniiū</i>	
instr.-dat.-abl.	<i>-ubiiā</i>	<i>ahubiiā</i>	

gen.	-uuā	mainiiuuā, ahuuā	
loc.	-uuō	aṇhūuō	
Plur.			
nom.-voc.	-auuō	xratauuō	-
acc.	-ūš	xratūš, pourūš	-
dat.-abl.	-ubiiō	pourubiiō	-
gen.	-unəm	vohunəm (neut.)	daxiiunəm
loc.	-ušū	pourušū	-
Neuter:			
Sing.-plur.			
nom.-acc.	-ū	vohū	

Notes:

The gen. end. -*ūš* is the “regular” OAv. form, while -*aoš* is the “regular” YAv. form.

The loc. sing. endings in the earliest reconstructible mss. were -*aō* and -*āu*. Forms in -*ā* (*xratā*, etc.) are found in one ms. branch only.

**Irregular *i-* (*aē-*) and *u-* (*ao-*)stems.**

All masc., exc. *gao-* masc., fem.

	<i>raē-</i>	<i>kauuaē-</i>	<i>°haxaē-</i>	<i>gao-</i>	<i>°bāzao-</i>	<i>hiθao-</i>
Sing.						
nom.	-	<i>kauuā</i>	<i>°haxā</i>	<i>gāuš</i>	<i>°bāzāuš</i>	<i>hiθāuš</i>
acc.	-	-	<i>°haxāim</i>	<i>gəm</i>	-	<i>hiθəm</i>
dat.	-	-	-	<i>gauuōi</i>	-	-
abl.-gen.	<i>rāiiō</i>	-	-	<i>gēuš</i>	-	-
Dual						
nom.-acc.	-	-	-	<i>gāuuā</i>	-	-
Plur.						
nom.-voc.	-	<i>kāuuaiias°</i>	-	-	-	-
acc.	-	-	-	<i>gā</i>	-	-

**The neut. *u-*stem *āyu-/yao-*.**

Sing.	
nom.-acc.	<i>āiiū</i>
instr.	<i>yauuā</i>
dat.	<i>yauuōi</i>
gen.-abl.	<i>yaoš</i>

**PRONOUNS.**

**Personal pronouns.**

	1st pers.		2nd person	
	tonic	enclitic	tonic	enclitic
Sing.				
nom.	<i>azēm</i>		<i>tuuēm</i>	<i>tū</i>
voc.				=
acc.	-	<i>mā</i>	<i>θβəm</i>	<i>θβā</i>
instr.	-		-	
dat.	<i>maibiiā, maibiiō</i>	<i>mōi</i>	<i>taibiiō</i>	<i>tōi</i>
gen.	-	<i>mōi</i>	<i>tauuā</i>	<i>tōi</i>

LESSON 2

abl.	<i>maṭ</i>		<i>θβαṭ</i>	
loc.	<i>mōi(?)</i>		<i>θβōi (3.48.8)</i>	
Dual				
nom.-voc.-acc.		<i>vā</i>		
Plur.				
nom.-voc.	<i>vaēm</i>		<i>yūžəm</i>	<i>yūš</i>
acc.	-	<i>nā</i>	-	<i>vā</i>
instr.	<i>āhmā</i>		<i>xšmā</i>	
dat.	<i>ahmaibiiā</i>	<i>nē</i>	<i>yūšmaibiiā, xšmaibiiā</i>	<i>vē</i>
abl.	<i>ahmaṭ</i>		<i>yūšmaṭ, xšmaṭ</i>	
gen.		<i>nē</i>	-	<i>vē</i>

Notes:

The exact function (dative or genitive) of the enclitic gen.-dat. pronouns is often difficult to determine.

There is no gen. sing. 1 sing. *mē.nē* (< \**mana*); read *mē nē* “my man/hero.”

OAv. distinguishes the enclitic plur. acc. forms *nā* and *vā* from the gen.-dat. *nē* and *vē*.

**3 pers. *i-*, *hi-*.**

	masc.	fem.	neut.
Sing.			
nom.	-	<i>hī</i>	<i>ī</i>
acc.	<i>īm</i>	<i>hīm</i>	=
gen.-dat. encl.	<i>hōi</i>	<i>hōi</i>	<i>hōi</i>
Dual			
nom.-acc.	-	<i>hī (1.31.10)</i>	<i>hī</i>
Plur.			
acc.	<i>īš</i>	<i>hīš</i>	<i>ī</i>

Notes:

For the nom. sing. masc. one of the dem. prons. is used: *aiiēm* “this one,” *huuō* “that one.”

The pronoun *ī* is also used as a particle of emphasis “indeed.”

For the nom. plur. forms of *ta-* are used: *tōi*, *tā*, *tā* (below).

**Demonstrative pronouns.**

The demonstrative stem *ha-/ta-* is used as pers. pron. 3 pers. Forms other than the ones below are supplemented by the near-deictic pronoun (see below).

	<i>ha-</i> masc.	<i>ta-</i> neut.	<i>hā-</i> fem.
Sing.			
nom.	-	<i>taṭ</i>	<i>hā</i>
acc.	<i>tēm</i>	=	<i>taṃ</i>
instr.	<i>tā</i>		
Dual			
nom.-acc.	<i>tā</i>		
Plur.			
nom.	<i>tōi</i>	<i>tā</i>	<i>tā</i>
acc.	<i>tēṅg</i>	=	=
instr.	<i>tāiš</i>		

Note:

For the nom. sing. masc. *huuō* “that one” appears to be used.

It is possible that the fem. *hā* (also?) belongs to the far-deictic, masc. *huuō*.

**The near-deictic dem. pron.**

	<i>aiia-/a-</i> masc.	<i>ima-</i> neut.	<i>īīa-/imā-/a-</i> fem.
Sing.			
nom.	<i>aiiēm</i>	<i>imaṭ</i>	<i>īm</i> (2.45.3)
acc.	-	=	<i>imqm</i>
instr.	-		<i>ōiiā</i>
dat.	<i>ahmāi</i>		<i>axiiāi</i>
abl.	<i>ahmāt</i>		-
gen.	<i>ahiiā</i>		=
loc.	<i>ahmī</i>		
Dual			
instr.-dat.-abl.	-	-	<i>ābiiā</i>
gen.	<i>ās°</i> , <i>aiiā</i>	-	-
Plur.			
nom.	-	<i>imā</i>	-
acc.	-	=	-
instr.	<i>āiš</i>		<i>ābīš</i>
dat.-abl.	<i>aēibiiō</i>		<i>aibiias°</i>
gen.	<i>aēšqm</i>		-
loc.	-		<i>āhū</i>

Note:

This pronoun also specifically denotes the speaker, and the oblique forms function as anaphoric pronoun (referring to the subject of the sentence).

For the *ā* in 1.29.6 *aṭ ā vaocaṭ* the interpretation as < \**ah*, nom. sing. masc. of *a-* has been suggested, which cannot be proved or disproved. I assume it represents the augment.

The instr. sing. and plur. forms *anā* and *anāiš* may belong to a 2nd pers.-deixis pron. “that of yours,” probably also with pejorative meaning, as commonly with this class of pronouns. The pronoun *huuō* is also found with this function.

**VERBS. THEMATIC PRESENT STEMS.**

**Present indicative active.**

Sing.				
1	<i>-ā</i> , <i>-āmī</i>		<i>yāsā</i> , <i>auuāmī</i>	
2	<i>-ahī</i>		<i>aibī.vaēnahī</i>	
3	<i>-aiī</i>	<i>-iieiī</i>	<i>bauuaiī</i> , <i>baraiī</i>	<i>dābaiieiī</i>
Plur.				
1	<i>-āmahī</i>		<i>sāṅhāmahī</i> , <i>juuāmahī</i>	
2	<i>-aθā</i>		<i>išaθā</i> , <i>saśaθā</i>	
3	<i>-aṅtī</i> , <i>-aiṅtī</i>		<i>išaṅtī</i> , <i>marṅtī</i> ; <i>vanaiṅtī</i>	

**Present indicative middle.**

Sing.		
1	<i>-ōi</i> , <i>-ē</i>	<i>āiiōi</i> (?)
3	<i>-aitē</i>	<i>hacaitē</i> , <i>yazaitē</i>
Dual		
3	<i>-aētē</i>	<i>pərəsaētē</i>
Plur.		
1	<i>-amaidē</i> , <i>-āmadaē°</i>	<i>yazamaidē</i> , <i>vīsāmadaē°</i>



LESSON 2

2	-ō.duiiē		dīdraγžō.duiiē	
3	-əntē, -iñtē	-iiəntē	frādəntē, haciñtē	maniiəntē

Note the disjunct spelling of -ō.duiiē for \*-ōduuīē < \*-aduai (OInd. -adhve).

**Present imperative active.**

Sing.				
2	-ā		pərasā, rapā, ā.vaēnā	
3	-	-iiō.tū		vəraziō.tū
Plur.				
2	-atā	-iiātā	jasatā, ā.vaēnatā	maniiātā

Note the disjunct spelling of -ō.tū < \*-atu.

**Present imperative middle.**

Sing.				
3	-	-iiātqm	-	vəraziātqm
Plur.				
2	-ō.dūm		vaēdō.dūm	
3	-əñtqm		°xraosəñtqm	

Note:

The lengthening of the *a* > *ā* in *iia*-stems: *vəraziātqm*

The disjunct spelling of -ō.dūm < \*-aduam (OInd. -adhvam).

**SYNTAX**

**USES OF THE ACCUSATIVE. 1.**

The most common use of the accusative is as direct object of a transitive verb.

*tā vā uruuātā marəñtō agustā vacā səñhāmahī* “Remembering those deals of yours (= with you), we are announcing (them here and now) as words unheard” (1.31.1).

*aθrā vācəm baraitī miθahuuacā vā ərəš.vacā vā / vīduuā vā əuuīduuā vā ... / ... ārmaitiš maniiū pərasaitē* “there, (whether it is) one who speaks shifty words or one who speaks straight words (who) is (now) raising (his) voice, / (whether it is) one who *knows* or one who does not *know* ... Humility is (now) inquiring about (their) two inspirations” (1.31.12).

Note: °*uuacā* is nom. sing. masc. of °*uuacah-*, and *vīduuā* of *vīduuah-* (participle of *vaēdā*).

*ratūš səñghaitī ārmaitiš* “Humility is announcing the models” (2.43.6).

*yōi tōi məθrā marəñtī* “(those) who are reciting your poetic thoughts” (2.43.14).

Note: *məθra-* is usually masc. – The original meaning must be “a means (vehicle) for expressing one’s thoughts,” i.e., the poem.

Some nouns and adjectives have transitive verbal meaning and can take direct objects.

*mazdā sax<sup>v</sup>ārē mairištō* “Mazdā (is) he who remembers best the \*verses” (1.29.4).

Note: *sax<sup>v</sup>ārē* is nom.-acc. plur. of the neut. *r/n*-stem *sax<sup>v</sup>ar/n-*. – For the meaning cf. RV *śákvan-*, fem. *śákvarī-* “clever, artful,” a type of verse in RV. 7.33.4, 10.71.11 *śákvarīṣu* “in Ś. verses.” From Mid. Pers. on, *saxwan* means simply “word, speech.”

*aēšqm aēnaḡḡm naēcī* vīduuā aojōi hādrōiīā ... *yaēšqm tū ahurā irixtəm mazdā vaēdištō ahī* “Of these sins I declare in \*honesty I know none at all ... (and) of the \*residue of which *you*, O Ahura, are the best finder” (1.32.7).

Note: *aēnaḡḡm* is gen. plur. of *aēnah-*.

Possibly in the following example, but the meaning and construction of the verb is uncertain:

*yā hudānuš dāmānahiīā xšaθrəm* / *šōiθrahiīā vā daxiiēuš vā ašā frādaθāi aspərəzatā* “the generous one who by (his) Order strives for **furtherance** (of) **the command** of the home and the settlement and the land” (1.31.16).

#### USES OF THE GENITIVE.

Review the uses of the genitive in *Introduction to Young Avestan* and analyze the forms in the following sentences.

*humatanḡm hūxtanḡm huuarəštānḡm* ... *mahī aibī jarətārō naēnaēstārō* ... *mahī* “Of the things that have been thought, spoken, (or) produced we are the singers, we are not (their) blamers” (YH.35.2).

*yūžəm zəuuīštiiāḡhō īšō xšaθrəmcā sauuāḡḡm* “You (are) the fastest invigorants and the command over the life-giving strengths” (1.28.9).

*aēšqm aēnaḡḡm naēcī* vīduuā aojōi “Of these sins I declare (myself) as knowing none at all” (1.32.7).

*kasnā zqθā ptā ašahiīā paurauiiō* // *kasnā xʷəḡ strēmčā dāt aduuanəm* “What hero (is), by (his) engendering, the first father of Order? / What hero (first) put in its place the road of the sun and of the stars?” (2.44.3).

Note: *kasnā*: *nā* is either a particle or the nom. sing. of *nar-* “man, hero.” – *xʷəḡ* gen. of *huuar-* “sun” counts two syllables (< \**huuāḡh*). – *strēm* (disyllabic) is gen. plur. of *star-* “star.” – *dāt* is aor. inj. of *dā-* “to put in place.”

#### USES OF THE LOCATIVE.

Review the uses of the locative in *Introduction to Young Avestan* and analyze the forms in the following sentences.

*aēšqmcī* ā *ahmī θbahmī mazdā viciθōi aipī* “I am here, O Mazda, in **your discrimination** (= judgement) of just these hereafter” (1.32.8).

Note: The exact meaning and function of the particle (adverb, preverb, pre/postpos.) *ā* is very elusive. Basically, it seems to focus the action on “here/there and now/then.”

*aṡ yūš daēuuā vīspāḡhō* ... *asrūdūm būmiiā haptaiθē* “But you, O old gods, all (of you) ... have been heard on (only) a **seventh** of the earth” (1.32.3).

Note: *asrūdūm* is 2 plur. aor. indicative.

*yōi zī ḡuš vərəzənē aziīā* “For (those) who (are) in the \*household of the milch-cow ...” (1.34.14).

*ašahiīā āṡ sairi ašahiīā vərəzənē* “Thus, in the union of/with Order, in the \*household of Order ...” (YH.35.8).

*yā θbahmī xšaθrōi vācī* “which has been said (to be) in *your* command” (2.43.13).

Note: *vācī* is 3 sing. aor. passive.

#### SYNTAX OF THE VERB.

The main differences in syntax between YAv. and OAv. are in the use of the tenses, while the uses of the moods are largely the same.

The OAv. verbal system is based upon the opposition of the **present** (durative, performative) aspect vs. the **aorist** (punctual, ingressive, terminated) aspect.

An action can be characterized as definitely having taken place in the past by the use of the *augment*.  
 Future is usually expressed by the subjunctive—but also by the optative—of the present or aorist depending on the aspect.

**USES OF THE PRESENT INDICATIVE. 1.**

The present indicative refers to actions, events, or states that are currently taking place, whether they always take place or only now. It is used in main (declarative, interrogative) and relative clauses:

- A. of actions or states that obtain in general, but with focus on their current validity;
- B. of actions or states that obtain at this very moment during the performance of the ritual;
- C. of other actions or states that are currently taking place.

A.

*ātarš vōi mazdā ahurahiiā ahī mainiiuš vōi ahiiā spəništō ahī* “**You are** definitely ‘the fire of Mazdā Ahura.’  
**You are** definitely ‘his most life-giving inspiration’” (YH.36.3).

*ahiiā mainiiūš tuuəm ahī* “**You are** of *this* inspiration” (3.47.3)  
 Or: you belong to this ...

*tā cašmēng θβisrā hārō aibi ašā [aibi.] vaēnahi vīspā* “... all those (things)—\*inspecting (them) by the bright (sight) of (your) eye—you (Ahura Mazdā) **are** (now) **looking at** through Order” (1.31.13).

*mā uxšieiti nərəfsaiti θβaṭ* “the moon is (now) first waxing then waning” (2.44.3).

B

*ahiiā yāsā nəmanhā ... vaṅhəuš xratūm manəḡhō* “in homage to him, **I am** (here and now) **asking for** the guiding thought of (his) good thought” (1.28.1).

C

*aθrā vācəm baraiti miθahuuacā vā ərəš.vacā vā* “there, (whether it is) one who speaks wrong words or one who speaks straight words (who) **is** (now) **raising** (his) voice” (1.31.12).

**USES OF THE PRESENT IMPERATIVE.**

The present imperative denotes an order for something to continue (not begin!) or not to stop.

*gəərəzōi tōi ā īṭ [a] uuaēnā ahurā* “I am complaining to you: keep looking hither at it, O Ahura!” (2.46.2).

*auuaēnatā ... / āuuarənā vīciθahiiā* “Keep looking hither at (= observing) ... the \*preferences of (our) discrimination!” (1.30.2).

*yaθā āṭ utā nā vā nāiri vā vaēdā haiθīm ... taṭ əəādū vərəziio.tūcā īṭ ... fracā vātōiio.tū īṭ* “Thus, in the same way that a man or a woman knows (a thought or a word to be) **true** ... Let him (or her) \*therefore both **keep producing** it ... and **keep making** it known!” (YH.35.6).

Note: *nāiri* nom. sing. of *nāiri-*. – *fracā vātōiio.tū* is < *frā.vātōiio.tū* + *-cā*.

*anāiš ā dužuarəšnaḡhō daḡšniā hōntū / zaχiiācā vīspəḡhō xraosəḡtəm upā / ... / iratū iš duuafšō ... mošucā astū* “On account of those (utterances, actions) **let them be** there (at the judgement, as men) of bad virility, \*dupes, / and ridiculed all (of them)! **Let them be \*howled upon!** ... **Let \*torment huddle them off** ... and **let it be soon!**” (5.53.8).

### WORD ORDER. 1. POETIC WORD ORDER.

In the sentences we have seen so far, we find some typical divergences from “normal” word order, some caused by the meter, some by poetic-stylistic considerations, especially the desire for variation.

The most common such divergence is when two words belonging closely together are separated by other words, e.g.:

Adj. + noun/noun + adj. (noun. + appos.):

*aθā ratuš ... / vanhēuš dazdā manajhō šīiaoθananqm aḥhēuš mazdāi* “in that way the model ... / of the actions of **the existence of good thought** is (always) ascribed to Mazda” (1.27.13).  
a. *dazdā* 3 sing. pres. inj. mid. < *dā-*.

*yōi zī gēuš vərəzənē aziia* “For (those) who (are) in the household of the milch-cow ...” (1.34.14).

*aṭ vā vīspəṅg āiiōi yaθā ratūm ahurō vaēdā / mazdā aiiā qsaia* “but I am asking you all (O gods) how Ahura Mazda knows the model / of these two premiums (of victory or defeat) (to be)” (1.31.2).

Poss. pron. + noun:

*aēšqmcīṭ ā ahmī θbahmī mazdā viciθōi aipī* “I am here, O Mazda, in *your* discrimination (= judgement) of just these hereafter” (1.32.8).

Noun + gen.

*aṭ vā vīspəṅg āiiōi yaθā ratūm ahurō vaēdā / mazdā aiiā qsaia* “but I am asking you all (O gods) how Ahura Mazda knows the model / of these two premiums (of victory or defeat) (to be)” (1.31.2).

### Raising (fronting)/lowering

Assuming that the normal word order of an OAv. sentence is Subj. + Dir. obj./Pred. + Verb., “fronting” refers to the moving of the Dir. obj. or the Verb toward the beginning of the sentence.

V + Su.:

*āuuīš ... həṇtū # nəmax<sup>v</sup>aitiš ciθrā rātaiio* “Let there appear ... brilliant gifts with homage” (1.33.7).

DO + Su + V:

*aṭ vā vīspəṅg āiiōi yaθā ratūm ahurō vaēdā / mazdā aiiā qsaia* “but I am asking you all (O gods) how Ahura Mazda knows the model / of these two premiums (of victory or defeat) (to be)” (1.31.2).

DO + V + Su:

*aθrā vācəm baraitī miθahuuacā vā əṛəš.vacā vā / vīduuā vā əuuīduuā vā* “there, (whether it is) one who speaks wrong words or one who speaks straight words (who) is (now) raising (his) voice, / (whether it is) one who knows or one who does not know (them) ...” (1.31.12).

V + Pred.:

*ahmī mazdā anaēšō / ... kamnānā ahmī* “I am weak, O Mazda, ... I have few men” (2.46.2).

*mahī aibi.jarətārō naēnāēstārō ... mahī* “we are singers, we are not blamers” (1.35.2).

In general, parts of the sentence tend to be moved toward the end of the sentence, e.g., behind the verb. This often happens when the sentence goes over more than one halfline.

*iθā aṭ yazamaidē ahurəm mazdām* “Thus, in this manner we are sacrificing to Ahura Mazda” (YH.37.1).

**Enclitics.**

The case of enclitic words (pronouns, particles) is different, as these words have to be placed either after the first word of the sentence or a halfline, e.g.:

*yaθā ī astī* “as indeed it is” (YH.35.6).

*kaṭ vā xšaθrəm kā īštiš ... mazdā* “What (is) your command? What (is your) wish/ritual, O Mazdā?” (1.34.5).

*huuō zī drəguuā ... huuō ašauuā* “For that one (is) possessed by the Lie (and) that one (is) a sustainer of Order” (2.46.6).

We may have series of enclitics:

3.48.2

*parā hīiaṭ mā ... pərəθā jīmaitī* “before the \*debts come to me (for settling).”

Enclitics following a verb frequently stand (by default) at the end of a halfline:

*manascā vohū xšaθrəmcā / sraotā mōi mərəždātā mōi # ādāi kahiiācīt paītī* “listen / to my good thought and command! Be merciful in return for my every presentation!” (1.33.11).

*gərəzōi tōi # ā ī [a]juuaēnā ahurā* “I am complaining to you: keep looking hither at it, O Ahura!” (2.46.2).

*išəntī mā # tā tōi vohū manəḡhā* “They (= the arbiters) wish to come to me on account of that good thought of yours.” (2.46.9).

**Variation in word order.**

Variation in word order is one very common type of stylistic effect.

Adj. + noun ~ noun + adj./gen.:

*kuθrā ... ašəm kū spəntā ārmaitiš / kuθrā manō vahištəm* “Where (is) Order? Where (is) Life-giving Humility? / Where (is) the best thought?” (4.51.4).

*yūžəm zəuuīštīiāḡhō īšō xšaθrəmcā sauuaḡḡam* “You (are) the fastest invigorants and the command over the life-giving strengths” (1.28.9).

Note: *sauuaḡḡam* is gen. plur. (obj. gen.) of *sauuah-*.

Verb. + noun ~ noun + verb:

*ahmī mazdā anaēšō / ... kamnānā ahmī* “I am weak, O Mazdā, ... I have few men” (2.46.2).

Exercises 2

- A. Find the meanings of all the words in the grammar sections.
- B. Analyze all the forms and find the meanings of all the words in the syntax sections.
- C. Analyze these sentences in detail and translate into English:

1. *ciš ahī kahiiā ahī*

2. *zdī nē mazdā ahurā vaḡḡhəuš fradaxštā manəḡhō*

3. *aṭ ašauuā ašahiiā astū vaḡḡhəušcā vāstrē manəḡhō*

4. *vohū xšaθrəm vairīm bāgəm aibī.bairištəm*

5. *maniiuš spəništō xraoždīštəṅ asənō vastē*

6. *imqm āat̄ zqm yazamaidē yā nā baraitī*

Text 2

**YH.37.1**

iθā āt̄ yazamaidē ahurəm mazdəm  
yē gamcā ašəmcā dāt̄  
apascā dāt̄ uruuarāscā vaṅ<sup>v</sup>hiš  
raocāscā dāt̄ būmīmcā  
vīspācā vohū

Thus, in this manner we are sacrificing to Ahura Mazda  
who put in their places the cow and Order,  
put in their places the good waters and the plants,  
(who) put in their places the lights and the earth  
and all good (things in between)

**2.44.3**

taṭ̄ θβā pərəsā # ərəš mōi vaocā ahurā  
kasnā zəθā # ptā ašahiīā pauruuīō  
kasnā x<sup>v</sup>əṅg # strəmcā dāt̄ aduuānəm  
kē yā mā # uxšīieitī nərəfsaitī θβaṭ̄  
tācīṭ̄ mazdā # vasəmī aniiācā vīduiē

I am asking you this: tell me straight, O Ahura!  
What hero (is), by (his) engendering, the first father of Order?  
What hero (first) put in its place the road of the sun and of the stars?  
Who (is he) through whom the moon is (now) first waxing then waning?  
Just those (things) I wish to know, O Mazda, as well as (these) others:

*vaocā*: aor. imper. 2 sing. of *mrao-/vak-* “to say.”

*x<sup>v</sup>əṅg* and *mā* are both disyllabic: *\*huṣaṅh*, *\*ma<sup>h</sup>āh* (cf. gen. *məṅg* < *\*ma<sup>h</sup>aṅh*).

*vīduiē* inf. of *vaēd-* “to know” counts two syllables (< *\*uid-ūai*).

## LESSON 3

### MODIFICATION OF VOWELS. 2.

#### Modification of *a* and *ā* before nasals.

Short *a* becomes /ə/ (mostly written *ə*) before nasals (*n*, *ŋ* [*ŋg*], *m*). The /ə/ remains in all positions in OAv., also after palatal sounds (*c*, *j*, *ɟ*), but YAv. forms are sometimes found.

The distribution of *ən* and *an* (*qn*) may, however, obey rules that have still not been formulated, cf. the following forms of *man*-: *maniia*-, *mainimadī*°, *maṇtā*, *maqstā*, *mānāi*, *māṇgh*-, which suggest that *a* remained at least before palatalized *n* (*n̄*).

Before nasal + fricative or sibilant the *a* is nasalized and the nasal cons. is lost: *aNF/S* > *qF/S*.

Note also *\*anman*- > *qman*-.

Long *ā* remains or becomes *q* before nasals. Occasionally we find *ā*, namely in *nāmānī* (against *afšmānī* and *nāmān*) *xiīām* < *\*hīām* and *strāmcā* (against normal *-qm*)

If this was the original development, it may explain the form *əāṅhā* for *\*əṅhā* < *\*āṅhā*, as showing the original form, but with analogically restored *ā*.

Schematically we have the following developments (→ = replaced by):

#### Initial.

<i>*an</i> -	>	<i>*ən</i> -	→	<i>ən</i> -/ <i>qn</i> -	→	<i>əān</i> -
<i>*am</i> -	>	<i>*əm</i> -	→	<i>əm</i> -		
<i>*āṅ</i>	>	<i>*əṅ</i>			→	<i>əāṅ</i>

The spelling *əānū* is probably for *\*ənū* < *\*anu*, with analogical, but unetymological, restored *ā*.

With following *θ*, *s*:

<i>*anθ</i> -	>	<i>qθ</i> -
<i>*ans</i> -	>	<i>qs</i> -

#### Internal.

<i>*-an</i> -	>	<i>-ən</i> -	→	<i>-ən</i> -	→	<i>-an</i> -
(*-ań-	>	-ań-)				
<i>*-anh</i> -	>	<i>*-əṅh</i> -	→	<i>-əṅh</i> -, <i>-əṅgh</i> -		
<i>*-am</i> -	>	<i>-əm</i> -	→	<i>-əm</i> -	→	<i>-am</i> -
<i>*-ān</i> -	>	<i>-ən</i> -	→	<i>-ān</i> -/ <i>-qn</i> -		
<i>*-ām</i> -	>	<i>*-əm</i> -(?)	→	<i>-ām</i> -/ <i>-qm</i> -		

Note: The distribution of *-ān*-/*-qn*-, *-ām*-/*-qm*-, and *-əṅh*-/*-əṅgh*- in the mss. has not yet been investigated.

With preceding *y*:

<i>*iām</i> -	>	<i>*yəm</i> -	→	<i>yəm</i> -	→	YAv. <i>yim</i> -
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With preceding palatal (*c*, *j*):

<i>*-can</i> -	>	<i>*-cən</i> -	→	<i>-cən</i> -	→	YAv. <i>-cin</i> -
<i>*-cam</i> -	>	<i>*-cəm</i> -	→	<i>-cəm</i> -	→	YAv. <i>-cim</i> -
<i>*-jam</i> -	>	<i>*-jəm</i> -	→	<i>-jəm</i> -	→	YAv. <i>-jim</i> -

With preceding *v*:

\**uanh-* > \**vəŋh-* → *vəŋgh-*

**Final.**

Proto-Av.		(Proto-)OAv.		OAv.
*- <i>an</i>	>	- <i>ən</i>	→	- <i>əŋ</i>
*- <i>anh</i>	>	- <i>əŋ(h)</i>	→	- <i>əŋg</i>
*- <i>am</i>	>	- <i>əm</i>	→	- <i>əm</i>
*- <i>ān</i>	>	- <i>əŋ(?)</i>	→	- <i>aŋ</i>
*- <i>ām</i>	>	- <i>əm</i>	→	- <i>aŋm</i>

With following *s* in sandhi:

\*-*ans*<sup>o</sup> > -*as*<sup>o</sup> → -*əŋgs*<sup>o</sup>

With preceding *ii*:

*- <i>iam</i>	>	*- <i>iiəm</i>	→	- <i>iiəm</i>	→	YAv. - <i>īm</i>
*- <i>ian</i>	>	*- <i>iiən</i>	→	- <i>iiən</i>		
*- <i>ianh</i>	>	*- <i>iiəŋ(h)</i>	→	- <i>iiəŋg</i>		
*- <i>a<sub>2</sub>iam</i>	>	*- <i>aiiəm</i>	→	- <i>aiiəm</i>	→	YAv. - <i>aēm</i>
*- <i>āiam</i>	>	*- <i>āiiəm</i>	→		→	YAv. - <i>āim</i>
*- <i>iām</i>	>	- <i>iiəm</i>	→	- <i>iiəm</i>		

With preceding palatal (*c, j*):

*- <i>cam</i>	>	- <i>cəm</i>	→	- <i>cəm</i>	→	YAv. - <i>cim</i>
*- <i>jam</i>	>	- <i>jəm</i>	→	- <i>jəm</i>	→	YAv. - <i>jim</i>

With preceding *uu*:

*- <i>uam</i>	>	*- <i>uuəm</i>	→	- <i>uuəm</i>	→	YAv. - <i>ūm</i>
*- <i>uan</i>	>	*- <i>uuən</i>	→	- <i>uuən</i>		
*- <i>uanh</i>	>	*- <i>uuəŋ(h)</i>	→	- <sup>v</sup> <i>əŋg</i>		
*- <i>auam</i>	>	*- <i>auuəm</i>	→	- <i>auuəm</i>		
*- <i>auan</i>	>	*- <i>auuən</i>	→		→	YAv. - <i>aon</i>
*- <i>auanh</i>	>	*- <i>auuəŋ(h)</i>	>	- <i>auuəŋg</i>		



**NOUNS AND ADJECTIVES.**

***ī*-stems (all fem.)**

Sing.				
nom.-voc.	-ī	<i>nāīrī</i>	-	<i>vaŋ<sup>h</sup>ī</i>
acc.	-īm	<i>təuuišīm</i>	<i>azīm</i>	<i>vaŋ<sup>h</sup>īm</i>
instr.	-iīā	-	-	<i>vaŋhuiiā</i>
dat.	-iīāi	<i>ušiāi</i>	-	<i>vaŋhuiiāi</i>
gen.-abl.	-iīā	-	<i>aziā</i>	<i>vaŋhuiiā</i>
Dual				
nom.-voc.-acc.	-ī	<i>təuuišī</i>	<i>azī</i>	-
Plur.				
nom.-voc.-acc.	-īš		<i>azīš</i>	<i>vaŋ<sup>h</sup>īš</i>
dat.-abl.	-iīiō	<i>nāīribiiās<sup>o</sup></i>	<i>šiieitibiiō</i>	-
gen.	-inqm	<i>nāīrinqm</i>	-	-

Note: The trisyllabic form (m. or n.) *raiθīm* (3.50.6) may correspond to OInd. *rāthyam* /rathī<sup>2</sup>am/ “chariot horse” or *rathyām* /rathīam/ (< *rathī-*) “charioteer.”

***ū*-stems.**

		masc.	fem.	
Sing.				
nom.	-uš	-	<i>fsəratuš</i>	-
acc.	-uuēm, -ūm	-	<i>fsəratūm</i>	<i>tanuuēm</i>
instr.	-uuā	<i>hizuuā</i>	-	-
dat.	-uiiē	-	-	<i>tanuiiē</i>
gen.-abl.	-uuō	<i>hizuuō</i>	-	-
Plur.				
acc.	-uuō	-	-	<sup>o</sup> <i>tanuuō</i>
instr.	-ubiš	<i>hizubiš</i>	-	-
loc.	*-ušu <sup>o</sup>	-	-	* <i>tanušu<sup>o</sup></i>

Note: For *\*tanušucā* (2.43.7) the mss. have: *tanušcā* PPY (Mf1, Pt4); *tanušicā* IPY (K5), YS; *tanušēcā* IPY (J2), SY (S1), PVS (Jp1); *tanušecā* PVS.

**Laryngeal stems.**

On *mazdā-* and *paŋtā-* see lesson 2.

	<sup>o</sup> <i>jī-</i>	<i>sū-</i> , <sup>o</sup> <i>sū-</i>
Sing.		
nom.	<sup>o</sup> <i>jīš</i>	
dat.	<sup>o</sup> <i>jiiōi</i>	<i>suiiē</i>
Plur.		
nom.-voc.	<sup>o</sup> <i>jiiō</i>	<sup>o</sup> <i>suuō</i>

**PRONOUNS.**

**Possessive pronouns.**

	1st pers. sing.			2nd pers. sing.		
	masc.	neut.	fem.	masc.	neut.	fem.
Sing.						
nom.	<i>mā</i>			<i>θβā</i>		<i>θβōi</i> (2.44.11?)
instr.	<i>mā</i>			<i>θβā</i>		
dat.	<i>mahmāi</i>		<i>θβahmāi</i>			
gen.	<i>mahiiā</i>		<i>maxiiā</i>	<i>θβahiiā</i>		<i>θβaxiiā</i>
abl.				<i>θβahmāi</i>		
loc.	<i>mahmī</i>		<i>θβahmī</i>			
Plur.						
nom.-voc.				<i>θβōi</i>	<i>θβā</i>	
loc.						<i>θβāhū</i>

Notes:

*mā* *ərəšiš* in 1.31.5 and *θβā ištiš* in 2.44.10 may contain the acc. sings. *mā* and *θβā*.

The 1st dual neut. plur. is *nā* in 2.45.2 *nōiṭ nā manā*.

	1st pers. plur.	2nd pers. plur.
	masc.	masc.
Sing.		
acc.		<i>yūšmākəm, xšmākəm</i>
instr.		<i>xšmākā</i>
dat.		<i>yūšmākāi, xšmākāi</i>
gen.		<i>yūšmākahiiā, xšmākahiiā</i>
Plur.		
acc.	<i>ahmākəṅg</i>	
instr.	<i>ahmākāiš</i>	

**Demonstrative pronouns. The far-deictic.**

	masc.	neut.	fem.
Sing.			
nom.	<i>hūuō</i>	<i>auuəṭ</i>	<i>hā</i>
acc.	<i>*auuəṃ</i>	=	<i>auuəṃ</i>
instr.	<i>auuā</i>		
Dual			
gen.	<i>auuā</i>		
Plur.			
instr.	<i>auuāiš</i>		
gen.	<i>auuəēšəṃ</i>		

**Relative pronouns.**

	masc.	neut.	fem.
Sing.			
nom.	<i>yō</i>	<i>hiiəṭ</i>	<i>yā</i>
acc.	<i>yəṃ, yim</i>	=	<i>yəṃ</i>
instr.	<i>yā</i>		
dat.	<i>yahmāi</i>		
gen.	<i>yehiiā</i>		
loc.	<i>yahmī</i>		

LESSON 3

Dual			
nom.-acc.	<i>yā</i>		
gen.	<i>yaiiā</i>		
Plur.			
nom.	<i>yōi</i>	<i>yā</i>	<i>yā</i>
acc.	<i>yāṅg</i>	=	-
instr.	<i>yāiš</i>		
dat.-abl.	<i>yaēibiiō</i>		
gen.	<i>yaēšqm</i>		
loc.	<i>yaēšū</i>		

**Interrogative pronouns.**

These are *ka-* “who?” and *katāra-* “which (of two)?”

	masc.	neut.	fem.
Sing.			
nom.	<i>kā, kas°, ciš</i>	<i>kaṭ</i>	<i>kā</i>
acc.	<i>kām</i>	=	<i>kqm</i>
instr.	<i>kā</i>		-
dat.	<i>kahmāi</i>		-
gen.	<i>kahiiā</i>		-
loc.			<i>kahiiā°</i>
Plur.			
nom.	<i>kōi</i>		-
acc.	<i>kāṅg</i>		-
dat.-abl.	<i>kaēibiiō</i>		-

The particle *-cīt* can be attached to all types of nouns and pronouns to express various nuances. Attached to the interrogative pronouns it makes them indefinite: “every, any” (*kascīt, kācīt, kahiiācīt*, etc.)

The pronoun *katāra-* is found only used as a conjunction: *katārām ... vā ... vā* “whether ... or.”

**Indefinite pronouns.**

	masc.	neut.
Sing.		
nom.	<i>naēcīš, mā ciš, (yas° ...) ciščā</i>	<i>naēcīt</i>
acc.	<i>naēcīm</i>	=
gen.	<i>cahiiā</i>	
Plur.		
nom.	<i>(yōi ...) caiiascā</i>	<i>(yā ...) cīcā</i>

**ATHEMATIC PRESENT STEMS. 1. ROOT PRESENTS.**

**Present indicative.**

		Root-pres.			
Active					
Sing.					
1	-mī	<i>ahmī, vasəmī, hahmī</i>		<i>mraomī, stāumī</i>	
2	-hī, -šī	<i>ahī, vašī, hafšī</i>			
3	-tī	<i>astī, vaštī, haptī, sāstī aēitī, šaēitī</i>			
Dual					
1	-uuahī	<i>usuuahī</i>			
Plur.					
1	-mahī	<i>mahī, usəmahī</i>			
2	-tā	<i>stā, uštā</i>			
3	-əntī, -iiēntī;	<i>həntī, daibišəntī</i>		<i>yeiṅtī, šiiēntī</i>	
		Red. pres.	<i>nā</i> -pres.	<i>n</i> -pres.	
Active					
Sing.					
1	-mī	<i>zaozaomī</i>			
3	-tī	<i>dadāitī</i>	<i>hunāitī</i>		<i>vīnastī</i>
Dual					
1	-uuahī				
Plur.					
1	-mahī	<i>dadəmahī</i>	<i>huuəmahī, friiəṅ.mahī</i>		<i>cišmahī</i>
2	-tā				
3	-əntī, -iiēntī; -aitī	<i>dadaitī</i>			

Notes.:

The spellings *iiq* and *uuq* is presumably for \**j* and \**u*. The *n* in *friiəṅ.mahī* was perhaps added when the word was split up in the scribal tradition. *čīš-* shows the regular development of *inš* > *iš* > *ī* (as in the acc. plur. of *i*-stems).

The form *spašnuθā* (5.53.6) is sometimes restored as \**spašnuθā*, but *spas-* has the present stem *spasiiə-*.

		Root-pres.	Red. pres.	<i>nā</i> -pres.	<i>n</i> -pres.
Middle					
Sing.					
1	-ōi, -īē	<i>aojōi, gəṛəzōi</i>	<i>°mruiiē</i>	<i>°dadē, dīdajhē, °iiōi</i>	<i>vəṛəṇē</i> -
2	-hē	<i>°pāghē</i>	-	-	-
3	-īē, -tē (-dē)	<i>vastē</i>	<i>isē(?)</i>	<i>dastē, dazdē</i>	<i>vəṛəṅtē</i> -
Plur.					
1	-maidē, -madaē°	<i>aogəmadaē°</i>	-	<i>dadəmaidē</i>	-
2	-duiiē	-	-	-	<i>məṛəṅduiiē</i>
3	-aitē	-	-	-	<i>məṛəṅcaitē</i>

**Present imperative.**

		Root-pres.	Red. pres.	<i>nā</i> -pres.	<i>n</i> -pres.
Active					
Sing.					
2	-dī	<i>zdī</i>	<i>idī</i>	-	<i>ciždī</i>
3	-tū	<i>astū, sāstū</i>	<i>mraotū</i>	<i>dadātū</i>	-
Plur.					
2	-tā	-	-	<i>°zānatā</i>	-
3	-əntū	<i>həntū</i>	-	-	-

		Root-pres.		Red. pres.	<i>nā</i> -pres.	<i>n</i> -pres.
Middle						
Sing.						
2	- <i>suuā</i>	-	-	<i>dasuuā</i>	-	-
Plur.						
2	- <i>dūm</i>	-	-	° <i>dazdūm</i> , ° <i>idūm</i>	-	-
3	- <i>ṛqm</i>	<i>jānəṛqm</i>	-	-	<i>xrūnəṛqm</i>	-

Note: For *cīzdī* see note on *cīšmahī*, above.

### USES OF THE DATIVE.

Review the uses of the dative in *Introduction to Young Avestan* and analyze the forms in the following sentences.

#### Indirect object.

Indirect objects are found with a variety of verbs expressing giving, saying, conveying sth. to sb. and, in general, doing sth. for sb. (*dativus commodi*).

*huuō taṭ nā maidiioi.māṇhā spitamāi ahmāi dazdē* “That hero, O Maidiio.māṇhas, is (now) determining that (command to be) **for this Spitāma**” (4.51.19).

*aṭ tā vaxšiiā išəṇtō ... / staotācā ahurāi yesniicā vaṇhəuš manəṇhō / humqzdrā ašā.yecā* “Thus, I shall speak, O (you) who wish to come ... / the praises and sacrificial performances of (my) good thought **for the Ahura**, / O well-attentive ones, and **for Order**” (1.30.1).

#### Final dative.

*huuō yā hudānuš dāmānahiiā xšaθrəm / šōiθrahiiā vā daxiiəuš vā ašā frādaθāi aspəṛəzatā* “he, the generous one who strives **for furtherance** (of) the command / of the home or the settlement or the land through Order” (1.31.16).

Note: *aspəṛəzatā* is pres. inj.(?) of *ā.sparz-*.

*ā airiioimā išiiō rafədrāi jaṇtū / nəṛəbiiascā nāiribiiascā zaraθuštrahē / vaṇhəuš rafədrāi manəṇhō* “Let speedy Airiioimā come here **for support** / for men/heroes and women/heroines, **for support** for Zarathustra’s / good thought” (5.54.1).

Note: *ā ... jaṇtū* is aor. imper. of *ā.gam-*.

### USES OF THE INSTRUMENTAL.

Review the uses of the instrumental in *Introduction to Young Avestan* and analyze the forms in the following sentences.

*dāidī ašā tqm ašim vaṇhəuš āiiaptā manəṇhō* “(Now) give **on account of** (my) **Order** that reward: the spoils of (my) good thought!” (1.28.7).

Note: *dāidī* is aor. imper. of *dā-*.

*mazdā ahurā aēibiiō pəṛənā āpanāiš kāməm* “I shall fill for them, O Mazdā Ahura, **with attainments** (their) wish” (1.28.10).

Note: *pəṛənā* is pres. subj. of *par-*.

*aṭ mazdā taibiiō xšaθrəm vohū manəṇhā vōiuūdaitī / aēibiiō sastē* “Thus, O Mazdā, he shall constantly present the command to you by (his) good thought / for (you) to announce (it) to these” (1.30.8).

Note: *vōiuūdaitī* is pres. subj. of intens. pres. of *vaēd-*.

*yā āiš ašəm nipāhē manascā vohū yauuaētāitē* “(You) who **through these** (songs) are guarding Order and good thought for the duration of a lifespan” (1.28.11).

## USES OF THE ACCUSATIVE. 2.

In addition to its use as dir. obj., we find the following uses of this case.

### Personal accusative with nouns.

The accusative seems to be used with the noun *maēini-* “requital.”

*kā tām ahiiā maēiniš aḡhaṭ paurauiē / vīduuā auuqm yā im aḡhaṭ apāmā* “which shall be the first requital (to reach?) **him** for this?—/ (this I ask, while) knowing yonder one that shall be the last (to reach?) **him**?” (2.44.19).

Note: *aḡhaṭ* is pres. subj. of *ah-*.

Possibly also in

*vīsəntā drəguuəntəm auuō* “they \*are ready (to be) \*help (for) **the one possessed by the Lie**” (1.32.14)

### Double accusative.

Two accusatives are found with verbs meaning “ask sb. for sth.,” “take sth. away (from) sb.,” and “teach sb. sth.” The second acc. can be replaced by a subordinate clause.

Two accusatives are also found in “transformations” of copula clauses: “he (is) rich” > “I think of **him** as **rich**,” “I make **him** **rich**.”

*yā-* “to ask (for)”:

*vahištəm θβā vahištā yām ašā vahištā hazaošəm / ahurəm yāsā* “**You** the best (one), (you) the Ahura who have the same pleasure as the best Order, I ask **for the best** (things),” (1.28.8).

*apa.yam-* “to rob (of)”:

*duš.sastiš ... apō mā ištīm [apa]iiəntā bərəxδəm hāitīm vaḡhəuš manəḡhō* “The one of bad announcing ... robs **me of** (my) **ritual/wish** (and) the esteemed \*gain of (my) good thought (1.32.9).

Note: *apō ... [apa]iiəntā* is aor. inj. of *apā.yam-*.

*paitī.ar-* “to turn away (from)”:

*yā mā drəguuā θβā sauuā paitī.ərətē* “the one possessed by the Lie, who is \*turning away **your life-giving strengths from me**” (2.44.12).

*sāh-* “to teach”:

*aṭ huuō vaḡhəuš vahiiō nā aibi.jamiitāt / yā nā ərəzūš sauuaḡhō paθō sīšōit* “Thus, may *that* man/hero (now) come to (what is) better than good / who would (now) teach **us the straight paths** of life-giving strength” (2.43.3).

Note: *aibi.jamiitāt* and *sīšōit* are aor. opt. of *aibi .gam-* and *sāh-*.

*dā-* “make, establish, etc.”:

*... ahurāi.ā yim drigubiiō dadaṭ vāstārəm* “... to the Ahura, whom one (thereby) will make/establish as a pastor for the poor” (1.27.13).

Note: *dadaṭ* is pres. subj. of *dā-*.

*dāidī aṭ nərəš mazdā ahurā ašāunō ašacinaḡhō aidiūš vāstriiəḡg* “Thus, make (now), O Mazdā Ahura, (our) **men sustainers of Order**, loving Order, harmless foragers” (YH.40.3).

*humāim θβā ištīm yazatəm aḡaḡhācim dadəmaidē* “We are (now) establishing **you** (as) **producing good creative change**, (as) worthy of being called upon, worthy of sacrifice, in the company of Order” (YH.41.3).

*hīiat θβā xšaiiqs aēšəm diiāt ēmauuantəm* “so that the one who commands may make **you powerful** (and) **forceful**” (2.43.10).

Note: *diiāt* is aor. opt. of *dā-*.

*yascā dāθōng drəguuatō dadāt* “and who makes (out) **those possessed by the Lie** (to be) **the ones abiding by the established rules**” (1.32.10).

Note: *dadāt* is pres. inj.

*kar-* “make”:

*huuō tōng frō.gā paθmēng hucistōiš carat* “he will (now) make **those the lead-bulls** of the flight of (his) good understanding” (2.46.4).

Note: *carat* is aor. subj. of *kar-*.

*man-* “to think”:

*spəntəm at θβā mazdā mējhī ahurā* “Thus, I (now) think of **you** as **life-giving**, O Mazda Ahura” (2.43.5).

Note: *mējhī* is s-aorist inj. 1 sing. mid.

*vaēd-* “to know”:

*at yōng ašāatcā vōistā vaḡhēušcā dāθōng manarhō / arəθβōng mazdā ahurā* “Thus (those) **whom** you know (to be), both on the side of Order / and good thought **following the established rules**, / (and so) **according to the models ...**” (1.28.10).

Note: *vōistā* 2 sing. corr. to 1/3 sing. *vaēdā* = OInd. *veda*.

#### Accusative of direction.

This use of the accusative is found with verbs of motion and calling. The accusative object can be personal or impersonal. This acc. is sometimes accompanied by a dative denoting purpose (e.g., for the help of)

*auuaēšqm nōit vīduiē yā šauuaitē ādrōng arəšuuāḡhō / hātqm huuō aojištō yahmāi zauuōng jimā \*kərəduš ā* “Among yon (things? there is) no(thing) to know whereby the capacious ones are moved **toward the needy**. / He is strongest of (all) beings for whom I come **to** (his) **calls** (even if they are) \*weak” (1.29.3).

Note: *jimā ... ā* is aor. subj. of *ā.gam-*.

*ahurā nū nā auuarē dhmā rātōiš yūšmāuuatqm* “O Ahura! Now come hither **to us** (in foreknowledge of?) the gift (worthy) of ones such as you (presented) by us!” (1.29.11).

*at aēšəməm hēnduuarēntā* “Thus, they would scramble together **to wrath**” (1.30.6).

Note: *hēnduuarēntā* is pres. inj. of *duuar-*.

*at tū mōi dāiš ašəm hīiat mā zaozaomī* “Thus, *you* (now) show *me* Order, which I call (hither) **to me** again and again” (2.43.10).

Note: *dāiš* is aor. inj. of *daēs-*.

*at yastēm nōit nā isəmnō āiāt / drūjō huuō dāmān haēθahiiā gāt* “Thus, the man/hero who shall come **to him** (but) not \*capable, / that one shall go **to the webs** of the cord-work of the Lie” (2.46.6).

Note: *āiāt* and *gāt* are aor. subj. of *ā.yā-* and *gā-*.

*kā θβōi ašā ākā arədrōng išiiā* “What (are) the (utterances/actions?) to be sped through Order (up) **to the heavenly arbiters** in your presence?” (3.48.8).

### Adverbial accusative.

Neuter nouns in the acc. are frequently used as adverbs, but other uses are also found.

*auuaēnatā sūcā manaḡhā / āuuarəṇā vīciθahiiā narēm.narēm x<sup>v</sup>axiiāi tanuiē* “Observe through (this) flame by (your) thought / the \*preferences of discrimination (= judgement) (made) **man-by-man** for his own body” (1.30.2).

*aṭcā hiiat tā hēm mainiiū jasaētəm pauruuīm dazdē / gaēm cā ajiātīm cā yaθācā aḡhaṭ apōməm aḡhuš* “Thus, also: whenever the two inspirations come together he determines for the first time / both life (for the good) and lack of survival (for the bad) and how (their) existence shall be at last” (1.30.4).

### Accusative of time duration.

*vīspā aiiārē* “for all (his) days” (2.43.2).

### Accusative of reference(?).

*vohū uxšiiā manaḡhā xšaθrā ašcā uštā tanūm* “Grow in body at wish through (my) good thought, through (my/your) command and Order” (1.33.10).

### Accusative subject of infinitive.

The subject of an infinitive can be the dir. obj. of the main verb. If so, the pred. is also in the acc.

*maibiiō zbaiiā ašəm vaḡhuiiā aḡi gaṭ.tē* “For me I shall invoke **Order to come** with good reward” (4.51.10).

*kaθā ašāi druḡəm diiḡm zastaiiō / nī hīm mərəždiiāi θbahiiā maθrāiš səḡḡhahiiā* “How might I deliver the Lie into the hands of Order / **for it to be wiped out** by the poetic thoughts of your announcement” (2.44.14).

*yā hīm ahmāi vāstrauuaitīm stōi usiiāt* “who might wish **her and** (her) **pasture** to be for this one” (3.50.2).

Note: *usiiāt* is pres. opt. 3 sing. of *vas-*.

### Accusative with pre/postpositions.

*vaḡhuiiā cistōiš šīiaoθanāiš ārmaitē / yaoždā mašiiā<sup>a</sup> aipī zəθəm* “By the actions of (your?) good understanding, O Humility, / you make mortal women (ritually) pure **after birth**” (3.48.5).

a. Mss.: mašiiā PPY; mašiiā IPY; mašiiā SY; mašiiā PVS (Mf2); mašiiā PVS (Jp1, K4), G.; mašiiā YS, IVS.

*āuuiš nā aṅtarā hēṅtū nəmax<sup>v</sup>aiiṣ ciθrā rātaiiō* “Let there appear **among us** brilliant gifts with homage” (1.33.7).

*yəṅḡ ā šaēitī ahurō* “with whom dwells the Ahura” (2.43.3).

## USES OF THE PRESENT INDICATIVE. 2.

### A.

*mainiiuš spəništō yā xraoždištəḡ asəṇō vastē* “The most life-giving inspiration (= divine inspiration), which is **clothed** in the hardest stones, (chose) Order ...” (1.30.5).

*kē yā mā uxšieitī nərəfsaitī θbaṭ* “Who (is he) through whom the moon is first **waxing** then **waning**?” (2.44.3).

### B.

*θβōi staotarascā maθranascā ahura.mazdā aogəmadaēcā usmahicā višāmadaēcā* “Your praisers and your masters of the poetic thought, O Ahura Mazda, **we are declaring ourselves and wanting and readying ourselves** (to be)” (YH.41.5).



*aēibiiō yōi uruuātāiš drūjō ašahiiā gaēθā vīmərəṅcaitē* “... to those who by the deals of the Lie **are** (at this very moment) **destroying** the herds of Order” (1.31.1).

*kadā ajān mūθrəm ahiiā madahiiā / yā aṅgraiiā karapanō urūpaiieṅtī* “When did the urine of *his* intoxication use to smash (anything)? / (this) evilness by which the “mumblers” **are** (here and now) **causing indignation**” (3.48.10).

C.

*yā frasā āuuišiiā yā vā mazdā pərəsaētē taiiā* “(Whether it is about) a question that is evident or one that (is) secret, O Mazdā, (that) two people **are** (now) **conversing** about” (1.31.13).

The present indicative when accompanied by an adverb meaning “before, of old” appears to take on past meaning (Reichelt, § 629; Delbrück, 265f.):

*drūjō āiiesē hōiš.piθā tanuuō parā* “in the \*harness of the Lie **you** \***monstrously fattened** (your) bodies beforehand” (5.53.6).

### POETIC FORMS.

In the preceding sentences we have seen several typical poetic techniques in the use and arrangement of words. Some such techniques are variation, enumeration, parallelism, and chiasm.

#### Variation.

There are several types of variation. One simple type is that which consists in using alternate forms.

*kuθrā ... ašəm kū spəntā ārmaitiš / kuθrā manō vahištəm* “Where (is) Order? Where (is) Life-giving Humility? / Where (is) the best thought?” (4.51.4).

#### Enumeration.

*θβōi staotarascā mąθranascā ahura.mazdā aogəmadaēcā usmahicā visāmadaēcā* “Your praisers and your masters of the poetic thought, O Ahura Mazdā, we are declaring ourselves and wanting and ready (to be)” (YH.41.5).

*humatanəm hūxtanəm huuarəštanəm ... mahī aibī.jarətārō naēnaēstārō ... mahī* “Of the things that have been thought, spoken, (or) produced we are the singers, we are not (their) blamers” (YH.35.2).

Typically in enumerations, the members are arranged in order of increasing length:

*dāidī aṭ nərəš mazdā ahurā ašāunō ašacinəḡhō aidiūš vāstriiōḡ* “Thus, make (now), O Mazdā Ahura, (our) men sustainers of Order, loving Order, harmless foragers” (YH.40.3).

*apascā vā azīscā vā mātəṛəščā vā aḡəniā drigudāiiaḡhō višpō.paiiš āuuaocāmā vahištā sraēštā* “You also (as) waters and you (as) milk-giving (cows) and you (as) mother (cow)s, not to be harmed nourishers of the poor giving everybody to drink, we call hither, O best ones, O most beautiful ones!” (YH.38.5).

Or: we call hither as the best ones, as the most beautiful ones.

## WORD ORDER. 2. PARALLELISM AND CHIASMUS.

### Parallelism.

*kaṭ* vā *xšaθrəm k̄ā īštiš* ... *mazdā* “What (is) your command? What (is your) wish, O Mazdā?” (1.34.5).

*huuō zī drəguuā* ... *huuō ašauuā* “For that one (is) possessed by the Lie (and) that one (is) a sustainer of Order” (2.46.6).

*ašəm aṭ vahištəm* ... *hīiaṭ sraēštəm hīiaṭ spəntəm aməšəm hīiaṭ raocōṇhuuāṭ hīiaṭ vīspā vohū* “... the best Order, which (is) most beautiful, which (is) life-giving, immortal, which (is) full of light, which (is) all good (things)” (YH.37.4).

*ātarš vōi mazdā ahurahiā ahī* / *mainiuš vōi ahīā spəništō ahī* “You are definitely ‘the fire of Mazdā Ahura.’ You are definitely ‘his most life-giving inspiration’” (YH.36.3).

### Chiasmus.

This means that the elements of parallel phrases are arranged in opposite order, “crossed,” as it were.

*ahmī mazdā anaēšō* / ... *kamnānā ahmī* “I am weak, O Mazdā, ... I have few men” (2.46.2).

*mahī aibi.jarətarō naēnaēstārō* ... *mahī* “we are singers, we are not blamers” (1.35.2).

*aēibiiō yōi uruuātāiš drūjō ašahiā gaēθā vīmərəncaitē* “... to those who by the deals of the Lie are (at this very moment) destroying the herds of Order” (1.31.1).

### RELATIVE CLAUSES.

A common feature of OAv. rel. clauses, is that the antecedent is found inside the rel. clause. From the preceding examples note:

*yā mā drəguuā θβā sauuā paiī.ərətē* “the one possessed by the Lie, who is \*turning away your life-giving strengths from me” (2.44.12).

*aṭ yastəm nōiṭ nā isəmnō āiiāṭ* / *drūjō huuō dāmən haēθahiā gāṭ* “Thus, the man/hero who shall come to him (but) not \*capable, / that one shall go to the \*nets of the \*cord-work of the Lie” (2.46.6).

*yā frasā āuuišiiā yā vā mazdā pərəsaētē taiiā* “(Whether it is about) a question that is evident or one that (is) secret ...” (1.31.13).

*vahištəm θβā vahištā yəm ašā vahištā hazaošəm* / *ahurəm yāsā* “You the best (one), (you) the Ahura who have the same pleasure as the best Order, I ask for the best (things)” (1.28.8).

*kadā ajən mūθrəm ahīā madahiā* / *yā angraiiā karapanō urūpaiieṇti* “When did the urine of his intoxication use to smash (anything)? / (this) evilness by which the “mumblers” are (here and now) causing indigestion” (3.48.10).

Exercises 3

- A. Find the meanings of all the words in the grammar sections.  
 B. Analyze all the forms and find the meanings of all the words in the syntax sections.  
 C. Analyze these sentences in detail and translate into English:

1. *ā mōi rafədrāi zauuəṅg jasatā*
2. *aēibiiō ratūš səṅghaitī ārmaitiš*
3. *ahiiā xratū frō mā sāstū vahištā*
4. *kā īštiš šiiəoθanāi mazdā yaθā vā hahmī*
5. *huuō taṭ nā maidiioi.māṅhā spitamāi ahmāi dazdē*
6. *tā uxδā mainiiəuš mahiiā mazdā ašāicā yūšmaibiiā gərazē*
7. *aṭ vā vīspəṅg āiioi yaθā ratūm ahurō vaēdā / mazdā aiiā qsaiiā*

Note: *vaēdā* is 1 sing. (unreduplicated) perfect indicative.

8. *aṭ θβā mēḡhī paurauiim mazdā yazūm stōi manəḡhā / vaḡhəuš patarēm manəḡhō*
9. *uruuāzištō huuō nā yātāiī paitī.jasaitī nəmanəḡhā nā mazištāi yāḡḡam paitī.jasaitī*
10. *ahiiā mainiiəuš spəništahiiā vahištəm / hizuuā uxδāiš vaḡhəuš əəānū manəḡhō / ārmatoiš zastōibiiā šiiəoθanā vərəziiaṭ / oiiā cistī huuō ptā ašahiiā mazdā*

Text 3

2.45.1-3

1: *Introduction.* Having queried Ahura Mazda about the mysteries of the universe, the poet sets about retelling them the way they truly are, in order to bring back the first ordered existence and prevent the bad poet-sacrificers from destroying it once more.

2: *Nature of cosmos.* Whenever one sets about bringing back the first existence, one must choose between two inspirations that impose themselves upon one, a life-giving one and a destructive one, diametrically opposite in every way.

3: My announcement was spoken to me by Ahura Mazda. Those who do not believe it will go to the abode of the Lie.

2.45.1

*aṭ frauuaxšiiā nū gūšō.dūm nū sraotā  
 yaēcā asnāt yaēcā dūrāt išaθā  
 nū īm vīspā ciθrē zī mazdāḡhō.dūm  
 nōiṭ daibitīm duš.sastiš ahūm mərəšiiāt  
 akā varanā drəguuā hizuuā āuuəṛəto*

Thus, I shall proclaim. Now hear! Now listen,  
 both (you) who are approaching from near and (you) who from afar!  
 Now, all, pay attention to it, for it (is) brilliant!  
 May the one of bad announcing not destroy a second time (this)  
 existence  
 by (his) bad preference, the one possessed by the Lie, \*impeded(?) (by  
 the utterances) of (his) tongue.

2.45.2

*aṭ frauuaxšiiā aḡhəuš maniiū paurauiē  
 yaiiā spaniiā uiti mrauuat yəm aḡgrəm  
 nōiṭ nā manā nōiṭ səṅghā nōiṭ xratauō  
 naēdā varanā nōiṭ uxδā naēdā šiiəoθanā  
 nōiṭ daēnā nōiṭ uruuəno hacitē*

Thus, I shall proclaim the two spirits/inspirations at the beginning of the  
 existence,  
 of which two the life-giving one shall tell (him) whom (you know to  
 be?) the Evil one:  
 ‘Neither our thoughts, nor announcements, nor guiding thoughts,  
 nor preferences, nor utterances, nor actions,  
 nor *daēnās*, nor souls go together.’

2.45.3

aṭ frauuaxšiiā aṅhəuš ahiīā pauraūīm  
 yam mōi vīduuā mazdā vaocaṭ ahurō  
 yōi im və nōiṭ iθā maθrəm varəšəntī  
 yaθā im mōnāicā vaocacā  
 aēibiīō aṅhəuš auuōi aṅhaṭ apēməm

Thus, I shall proclaim the *first* (announcement?) of (= about?) this  
 existence,  
 (the ordinance?) which the knowing one, Mazdā Ahura, has spoken to  
 me:  
 ‘(Those) of you who shall *not* perform it in this way, the poetic thought  
 the way this (ordinance?) (is and) I shall think and speak (it),  
 for those the last (word) of (this) existence will be “\*woe!”.’

*frauuaxšiiā* future 1 sing.

*gūšō.dūm* aor. imper. 2 plur. mid.

*sraotā* aor. imper. 2 plur. act.

*mazdāṅhō.dūm* aor. imper. 2 plur. mid.

*mərəšiiāṭ* pres. optative 3 sing. of *mark-*, pres. *mərənc-*.

*spaniiā* comparative of *spənta-*; comparative used of one term in a contrasting pair.

*ciθrə:* “It” = my song (*gar-*), announcement (*səṅgha-*), poetic thought (*maθra-*)? Cf. 1.31.18 *maθraqscā gūštā sāsnāscā*, 2.48.3 *vīduuā yaēcīṭ gūzrā səṅghāṅhō*. — Cf. 1. 32.9 “The one of bad announcing (*duš.sastiš*) \*diverts (my) claims to fame; *he* (diverts the claims to fame) of (my) creative genius by his (false) “announcements.” RV *citrā-* + *arkā-*, *dhī-*, *vāc-*, *citrāśravas-*.

*mərəšiiāṭ:* Note *mərəšiiāṭ* act., as opposed to middle (transitive) in all other forms. — Kellens-Pirart cf. RV.1.147.4 (Agni; XII, pp. 37, 107) “O Agni, he who has not given, the seeker of evil (*yó no agne árarivāṃ aghāyúr*), who full of enmity **destroys** us with duplicity (*arāivā marcáyati dvayéna*), let the poetic thought be heavy on him in return (*mántro gurúḥ púnar astu só asmā*). May he accordingly **destroy** his own body **with** (his) **badly uttered** (words) (*ánu mrksīsta tanvāṃ duruktaíh*)!”

*varanā:* The primordial, first, attack on the cosmos of Ahura Mazdā is here, apparently ascribed to the bad poet-sacrificer, cf. 2.46.11, where the bad poets use mortal men to destroy this existence. — Cf. RV.1.23.9 “Let not the one of bad announcements command us (*má no duḥśáṃsa ísata*)!”; similarly RV.2.23.10 (Brahmaṇaspati; XV, p. 51). — There seems to be little reason for taking *duš.sasti-* as referring to Yima, as Humbach, II, p. 165.

*hizuuā:* Cf. 1.28.5 “May we \*classify (*vāura-*) the \*creeps (*xrafstrā*) by (their?) tongue (*hizuuā*)!”

*āuuəratō:* this ought to mean “chosen, invited” acc. to Hu., II, p. 165. Perhaps: “a prisoner of his tongue”? — 3.47.2 “(For) he produces (*vəraziiaṭ*) the best (*vahištəm*) of this (*ahiiā*) most life-giving force / by the utterances (*uxdəiš*) of (his) tongue (*hizuuā*).” Note also 5.53.6 “Comfort (*xvāθrəm*) is lost (*nqsaṭ*) / for (you), those possessed by the Lie with crippled Order (*dəjīṭ.arətaēibiīō*). / Through those (*anāiš*) (of yours) you now (*ā*) destroy (*mərəṅgduiē*) the existence of thought (*manahīm*),” and 5.53.9 “The \*foul one (together) with the ones of bad preferences (*dužuuarənāiš*) is offering you the \*frayed \*ropes / of one having forfeited his body with a \*puny prayer with crippled Order (*aēšasā dəjīṭ.arəta*).”

*nōiṭ uxδā:* Cf. 1.31.12 “Whether (it is) **one who speaks crooked words or one who speaks straight words** (who raises (his) voice there, whether one who knows or one who does not know—in accordance with the heart and thought (of each) Humility inquires about (*pərəsaitē*) (their) two inspirations (*mainiū*) (to see) where they are one way, then another (*maēθā*).”

*yam:* There seems to be no way of reconciling the genders of the adjectives and pronouns with a feminine *yam*, other than emending or assuming that we are dealing with human *səṅghəm*, masc., vs. divine *sāsnəm*, fem. Cf.

LESSON 3

3. 48.3 “the best of ordinances (*sāsnanqm*) (is that) / which (*yqm*) Ahura orders (*sāstī*) through Order (to be that) of the good-giving one (*\*huda’ah*). / Vitalizing (is he) who knows (*vīduuā*) even the announcements that are hidden (*yaēcīt gūzrā sāṅghāṅhō*).”

*yaθā īm*: *īm* appears to be disyllabic = *\*iīəm*, OInd. *iyam*. Otherwise the first halfline has only three syllables, which is possible, and *īm* is the same as in the preceding line.

*mānāicā vaocacā*: aor. subj. 1 sing. mid. and act.



## LESSON 4

### SPELLING AND SYLLABLE COUNT.

Because of the inserted support vowels and the various vowel changes, the spelling very often does not reflect the actual syllabification of the words. We may distinguish the following categories:

#### Non-counting vowels.

These include all anaptyctic and epenthetic vowels.

Initial epenthesis:

*iri-*: *irixta-* = <sup>i</sup>*rixta-* and *iθii-*: *iθiiejah-* = <sup>i</sup>*θiejah-*;

*uruu-*: *uruuan-* = *uruan-* or <sup>u</sup>*ruuan-* but *uruuāta-* = <sup>u</sup>*ruata-* or <sup>u</sup>*rūata-*, *uruuaēsa-* = <sup>u</sup>*rūaēsa-*, *uruša-* = <sup>u</sup>*rūša-*. etc.

Resolution of diphthongs:

*cəuuš-* (*ciuuš-*) < <sup>\*</sup>*cōiš-*.

Final anaptyxis:

*huuarē* = *huuar<sup>ē</sup>* vs. *sarē* = *sarō*.

#### Vowels counting two syllables.

These are due to contraction in Avestan or to an old intervocalic laryngeal.

A. disyllabic long *ā* and *ā*; this is found in the following instances:

1. Laryngeal stems:

nouns: neut. *dā* = *da<sup>o</sup>*, etc.; gen. *mazdā* = *mazda<sup>o</sup>*, *mąθrā* = *mąθra<sup>o</sup>*, etc.

verbs subj.: *dāiti* = *da<sup>o</sup>aiti* (< <sup>\*</sup>*daH-ati*), etc. (but *dadaiti* < <sup>\*</sup>*da-dH-ati*).

2. the genitive plural ending *-ąm* < <sup>\*</sup>*-a<sup>o</sup>ām*: *šiiāoθananąm* = *šiiāoθ<sup>o</sup>nanām*, *vīspanąm* = *vīspanām*, *asnąm* = *asnām*, etc.

3. optionally in thematic endings:

dative ending *-āi* < <sup>\*</sup>*-a<sup>o</sup>ai*: *ahurāi* = *ahurāi*, *duš.šiiāoθanāi* = *duš.šiiāoθ<sup>o</sup>nāi*, etc. but *rafəδrāi* = *raf<sup>o</sup>δrāi*, etc.

subj. *vaocāti* = *vaocāt*, etc.

B. diphthongs arisen from pre-nasal contractions, e.g.,

*daēnā-* always = <sup>\*</sup>*daiiēnā-*, *aēm* = *aiiēm*, *kərənaon* = <sup>\*</sup>*kərənauuən*.

C. long vowels arisen from pre-nasal contractions, e.g.,

*tanūm* = *tanu<sup>o</sup>m*

D. sometimes the original vowels have undergone even more drastic changes:

*x<sup>v</sup>ēng* < <sup>\*</sup>*huuągh* < <sup>\*</sup>*huHągh*, *x<sup>v</sup>īticā* < <sup>\*</sup>*hu(u)-iti<sup>o</sup>*, *x<sup>v</sup>aēta-* < <sup>\*</sup>*hu(u)-ita-*, *dužazōbā* = *duž<sup>a</sup>z<sup>o</sup>bā* < *duž.zuuā-* <

<sup>\*</sup>*zuHā-*, *spān* < <sup>\*</sup>*ć(u)uan* < <sup>\*</sup>*ćuHan*.

E. preverb plus verb with initial vowel:

*āiaṭ* = *ā.aṭ*, *āitē* = *ā.itē*, *āiiōi* = *ā.iṭi*.

#### Sievers' Law.

This is a phonetic rule which can be established for Indo-European on the evidence of several IEur. languages. It states that after a consonant *ǰ* and *ǰ* are realized as *ǰ* and *ǰ* or *iǰ* and *uǰ* according as the preceding syllable is light or heavy. This means:

if *ǰ* and *ǰ* are preceded by short vowel plus one consonant, we have the phonetic realization (C)VC<sub>ǰ</sub> and (C)VC<sub>ǰ</sub>;

if *i* and *u* are preceded by a syllable with a long vowel or diphthong + one or more consonants or by short vowel plus more than one consonant, we have the phonetic realization (C)VCi $\bar{i}$  and (C)VCu $\bar{u}$ .

The effects of Sievers' Law are also seen in the treatment of stops before *i* and *u*. Before realized *i* and *u* stops are spirantized, while before realized *i $\bar{i}$*  and *u $\bar{u}$*  they remain.

Often the orthography masks the original vowels and consonants:

Examples:

2 sylls.

*ufiia-* = *ufi $\bar{i}$ a-*

*haiθiia-* = *ha $\bar{i}$ θi $\bar{i}$ a-*, *mərəθi $\bar{i}$ u-* = *mərə $\bar{θ}$ i $\bar{i}$ u-*

*mauuaiθim* = *ma $\bar{u}$ a $\bar{i}$ θi $\bar{a}$ m*

*idūm* = *idu $\bar{a}$ m*

*gūšō.dūm* = *gušadu $\bar{a}$ m*, *°dā $\bar{h}$ ō.dūm* = *dā $\bar{h}$ adu $\bar{a}$ m*

*vīdui $\bar{i}$ ē* = *vidu $\bar{i}$ ē*

*vərəziia-* = *vərə $\bar{z}$ i $\bar{i}$ a-*

3 sylls.

*vaēpiia-* = *vaēpi $\bar{i}$ a-*

*mašiiia-* = *mašii $\bar{i}$ a-* < \**marti $\bar{i}$ a-*.

*vaṇtiia-* = *vaṇti $\bar{i}$ a-*

*xšaθrīm* = *xšaθri $\bar{i}$ ē $\bar{m}$* , *staomiia-* = *staomi $\bar{i}$ a-*

*pauruuiia-* = *pa $\bar{u}$ ru $\bar{i}$ i $\bar{i}$ a-*, *pauruuim* = *pa $\bar{u}$ ru $\bar{i}$ i $\bar{a}$ m*

*frauūōizdūm* = *fra.ūōizdu $\bar{u}$ ē $\bar{m}$*

*mərəngdui $\bar{i}$ ē* = *mərə $\bar{ṅ}$ du $\bar{i}$ ē*

*sarəidiia-* = *sarə $\bar{i}$ di $\bar{i}$ a-*

There are, of course, several doubtful and problematic cases, e.g., 2.46.15 *ašəm xšmaibiia dadui $\bar{i}$ ē*, in which, if we read *dadu $\bar{i}$ ē*, we would also have to restore *yūšmaibiia* to fill the meter; in 2.44.6 *rāniio.skərəiim gəm tašō* has one syllable too many if we read *rāniias.kərə $\bar{i}$ im* (perhaps we should read \**ranias-*).

Note also that in OAv. the nominal suffixes *-uuan-* and *-uuaṇt-*, the ending *-huuā/-šuuā* of the imper. 2 sing. mid., and the infinitive ending *-dii $\bar{i}$* , always count only one syllable. The present stem *uxšiiia-* is disyllabic.

The suffix *-iia-* making “gerundives” is from \**-iHa-* and always counts two syllables: *vairiia-* “well-deserved” = *va $\bar{i}$ ri $\bar{i}$ a-*, *išiiia-* “(that ought) to be sped off” = *išii $\bar{i}$ a-* (< *išii $\bar{i}$ a-*).

### Initial *i $\bar{i}$* :

This is found in the reduplicated present stem *i $\bar{i}$ ā/-ī-* (< *yā-*): *āiiōi* = *ā.i $\bar{i}$ ōi*.

## NOUNS AND ADJECTIVES. CONSONANT DECLENSIONS.

### *ah-*stems:

	masc.		neut.	
Sing.				
nom.	<i>vasā</i>	<i>hudā</i> (< <i>°da'ā</i> )	<i>manō</i>	<i>dā</i> (< <i>da'ō</i> )
acc.	<i>°aēna<math>\bar{h}</math>əm</i>	-	=	-
instr.	-	-	<i>mana<math>\bar{h}</math>ā</i>	-
dat.	-	<i>hudā<math>\bar{h}</math>ē</i>	<i>aēna<math>\bar{h}</math>ē</i>	-
gen.-abl.	<i>°aoja<math>\bar{h}</math>ō</i>	<i>hudā<math>\bar{h}</math>ō</i>	<i>mana<math>\bar{h}</math>ō</i>	<i>dā<math>\bar{h}</math>ō</i> , <i>yā<math>\bar{h}</math>ō</i>
loc.	-	-	<i>θβōi.ahī</i>	<i>yā<math>\bar{h}</math>i</i>
Dual				
nom.-voc.-acc.	<i>anaoca<math>\bar{h}</math>ā</i>		<i>manahi<math>\bar{o}</math></i>	-
Plur.				
nom.-voc.	<i>°varšna<math>\bar{h}</math>ō</i>	<i>hudā<math>\bar{h}</math>ō</i>	<i>manā</i>	-
acc.	<i>°vacana<math>\bar{h}</math>ō</i>	-	-	-
instr.	-	-	<i>vacābīš</i>	-
dat.-abl.	-	<i>hudābiiō</i>	-	-
gen.	-	-	-	<i>yā<math>\bar{h}</math>əm</i>

Notes:

As in YAv., the original forms in *-az-b-* have replaced by *-əb-* (*raocəbīš*, etc.).



LESSON 4

The neut. *a*-stem *sauua-* and *h*-stem *sauuah-* are in complementary distribution:

Sing.		
nom.-acc.		<i>sauuō</i>
instr.		<i>sauuaḡhā</i>
gen.-abl.		<i>sauuaḡhō</i>
loc.	<i>sauuōi</i>	
Plur.		
nom.-acc.	<i>sauuā</i>	
instr.	<i>sauuāiš</i>	
gen.		<i>sauuaḡḡm</i>

	<i>iih</i> -stems		<i>uuah</i> -stems	
	masc.	neut.	masc.	neut.
Sing.				
nom.	<i>saniiā</i>	<i>vahiio</i>	<i>vīduuā</i>	-
acc.	<i>nāidiiāḡhām</i>	-	-	
dat.	-	-	<i>vīdušē</i>	
gen.-abl.	-	-	<i>vīdušō</i>	
Plur.				
nom.-voc.	-	<i>vaxiia</i>	-	

**Special *h*-stems.**

	<i>ušah-</i> “dawn”	<i>māh-</i> “moon”	<i>āh-</i> “mouth”
	fem.	masc.	
Sing.			
nom.	<i>ušā</i>	<i>mā</i> < * <i>maʿāh</i>	-
instr.	-	-	<i>āāḡhā</i>
gen.-abl.	-	<i>māḡḡ(?)</i> < * <i>maʿaḡḡh</i>	<i>āḡhō</i>

***an*-stems.**

	masc.		neut.	
Sing.				
nom.-voc.	<i>uxšā</i>	<i>karapā</i>	-	-
instr.	-	-	-	<i>mazēnā</i>
loc.	-	-	-	<i>usēn(?)</i>
Plur.				
nom.-voc.	<i>uxšānō</i>	<i>karapanō</i>	-	-
acc.	-	-	<i>asēnō</i>	-

Note: *usēn* “at will” may be the loc. of a noun *usan-*. It could also conceivably be an adverbial neut. nom.-acc. sing. of the present part., but if so, since *vas-/us-* is athematic (expected form \**usat*), it must have been analogically adapted to forms such as YAv. *mānaiēn* “resembling.”

***Han/man*-stems.**

	<i>Han</i> -stems	<i>man</i> -stems		
	masc.	masc.	neut.	
Sing.				
nom.-voc.	<i>māḡrā</i> ( <i>māḡraʿā</i> )	<i>airiiamā</i>	<i>qnmā</i>	-
instr.	-	<i>airiiamnā</i>		
dat.	<i>māḡrānē</i>	-	<i>qnmānē</i>	-
gen.-abl.	<i>māḡrānō</i>	<i>airiiam<sup>a</sup>nas<sup>o</sup></i>	-	<i>cašmāḡḡ</i>
loc.	-	-	<i>qnmānī</i>	<i>cašmainī, cašmāḡḡ</i>

Plur.			
nom.-acc.	<i>marətānō</i>	<i>nāmąn, nāmēnī</i>	<i>ašmānī</i>
instr.		( <i>nāmēnīš</i> )	
dat.-abl.		-	<i>duuąnmaibiias°</i>
gen.		<i>nāmanąm</i>	

**Masc. *in*-stems.**

One example: Sing. nom. *fraxšnī*.

***uuan*-stems:**

	masc.	neut.	masc.
Sing.			
nom.-voc.	<i>uruuā</i>	<i>spēn</i>	<i>ašuuuā</i>
acc.	<i>uruuānəm</i>		<i>ašuuuanəm</i>
dat.	-		<i>ašāunē, ašāunaē°</i>
gen.-abl.	-		<i>ašāunō</i>
Plur.			
nom.-voc.	<i>uruuānō</i>		<i>ašuuuanō</i>
acc.	<i>urunas°</i>		<i>ašāunō</i>
dat.-abl.	-		<i>ašuuabiiō</i>
gen.	-		<i>ašāunąm</i>

Note: In view of *spēnuuąnt-*, *spēn* can not be an *nt*-stem.

**Neut. *r/n*-stems.**

	<i>rāzar-</i>	<i>x<sup>v</sup>ar-</i>	<i>aiiar-</i>	<i>sax<sup>v</sup>ar-</i>	<i>sāx<sup>v</sup>ar-</i>
Sing.					
nom.-acc.	<i>rāzarē</i>	<i>huuarē</i>	<i>aiiarē</i>		
gen.-abl.	<i>rāzēng</i>	<i>x<sup>v</sup>ēng</i>	(YAv. <i>aiiq</i> )		
instr.	<i>rāšnā</i>				
Dual					
nom.-acc.					<i>sāx<sup>v</sup>ēnī(?)</i>
Plur.					
nom.-acc.			<i>aiiārē</i>	<i>sax<sup>v</sup>ārē</i>	
gen.	<i>rašnąm</i>				

**THE IMPERFECT.**

The imperfect is represented by three forms

Active

Sing.	
3	<i>as, ajēn</i>
Dual	
1	<i>ahuuā</i>

Note: The exact interpretation of *as* and *ahuuā* is not certain. They could also contain the preverb *ā-* and be injunctives (differently from OInd., where injunctives of *as-* are not used). The form *ajēn* found once is identical with the common OInd. *áhan*.

**THE PRESENT INJUNCTIVE.**

The injunctive differs from the present indicative in its use of secondary endings (see *Introduction to Young Avestan* ).

**Thematic.**

Active				
Sing.				
1	-əm	<i>rādəm</i>		
2	-ō	<i>jasō</i>	<i>uxšiiō</i>	
3	-at̄	<i>jasat̄, pərəsat̄</i>	<i>vərəziiat̄</i>	
Plur.				
1	-āmā			<i>tauruuuiāmā</i>
3	-ən			<i>bənaiien</i>
Middle				
Sing.				
3	-atā, -iiātā		<i>maniiātā</i>	
Dual				
3	-aētəm	<i>hēm.jasaētəm</i>		
Plur.				
3	-əntā, -iiəntā	<i>həṇ.duuarəntā</i>	<i>maniiəntā</i>	

**Athematic.**

Endings:

		Root stems		Red. stems		Nasal stems
Active						
Sing.						
2	-h, -š	-	<i>mraoš</i>	-	<i>dadā</i>	- <i>minaš(?)</i>
3	-t̄, -	<i>as, °jən, tāšt</i>	<i>mraot̄</i>	<i>urūraost, dīdqs</i>	<i>dadāt̄</i>	<i>cinaot̄</i> <i>cinas</i>
Plur.						
2	-tā	-	<i>mraotā</i>	-		<i>dəbənaotā</i>
3	-at̄, -ən(?)	-	-	<i>jīgərəzat̄</i>	<i>dadat̄</i>	- <i>mīzən(?)</i>

Note: *minaš* < *mi-na-z-š*, *mīzən* < *mi-n-z-an*?

Middle

Sing.						
1	-ī	<i>aojī</i>	-	-	-	-
2	-hā, -šā	<i>aoγžā</i>	-	-	-	-
3	-tā	<i>aogədā, gərəždā</i>	-	-	-	-
Plur.						
3	-ātā	-	-	-	-	<i>vərənātā</i>

**SUBJUNCTIVE.**

The subjunctive is a thematic declension with primary or secondary endings.

“To be”

Sing		Plur	
1	<i>aṇhā</i>	1	<i>aṇhāmā</i>
3	<i>aṇhaitī, aṇhat̄</i>	3	<i>aṇhən</i>

### USES OF THE ABLATIVE.

Review the uses of the ablative in *Introduction to Young Avestan* and analyze the forms in the following sentences. The basic function of the ablative is to express movement away from, but also the origin of sth.

*yē īš pāt darəsāt ašahiā* “which shall keep them **from the sight** of Order” (1.32.13).

*pairī x<sup>v</sup>aētəuš airiāmanascā dadaitī* “They are setting (me) apart **from the family and (its) community**” (2.46.1).

*aṭ yūš daēuuā vīspāṇhō akāt manāḥō stā ciθrəm / yascā vā maš yazaitē drūjascā pairimatōišcā* “But you, O old gods, are all the \*seed (issued) **from an evil thought**, / and (so is) the great one who is sacrificing to you: **from the Lie and (your) distraught mind**” (1.32.3).

It is frequently used with the pre/postposition *hacā* “in accordance with”:

*tuuəm mazdā ahurā frō mā sīšā θβahmāt vaocaḡhē / maniiəuš hacā θβā ēəṇhā yāiš ā aṇhuš pauruiiō bauuṭ* “teach *you me*, O Ahura Mazda, to speak **in accordance with your / inspiration**, by your mouth, (the words) by which the first existence will be here (every time)” (1.28.11).

*θβqm aṭ aēšqm paitiiāstārəmcā fradaxštārəmcā dadəmaidē / ašāətcā hacā vaḡhəušcā manāḥō vaḡhəušcā xšaθrāt* “Thus, we are (now) adopting *you* both as the one who shoots them back and their (original) launcher— / **both in accordance with Order and (our) good thought and good command**” (YH.35.9-10).

### USES OF THE INSTRUMENTAL. 1.

The two basic uses of the instrumental are as sociative instrumental (instr. of accompaniment) and instrumental of means.

#### Sociative instrumental.

*fərašaoštrā aθrā tū arədrāiš idī / huuō.guuā tāiš yəṅg usuuahī uštā stōi* “O Frašaoštra, you, go there **with the heavenly sponsors!** (and you too), O Huuō.guua, (go) **with those** whom we (both: Zarathustra and Frašaoštra?) (now) wish to be in (their) wish” (2.46.16).

*tāiš vā yasnāiš paitī stauuas aiienī / mazdā ašā vaḡhəuš šiiəoθanāiš manāḥō* “With those sacrifices I shall come before (you) praising you (all), O Mazda, with the Order (of my ritual?), with the actions of (my) good thought” (3.50.9).

Note: *aiienī* 1 sing. subj. < *ai-*.

This instr. is used with some nouns/adjectives:

*ānuš.hak-*:

*aθrā vācəm baraitī miθahuuacā vā əṛəš.vacā vā / vīduuā vā əuuīduuā vā ahiiā zərədcā manāḥācā / ānuš.haxš ārmaitiš mainiiū pərəsaitē* “there, (whether it is) one who speaks wrong words or one who speaks straight words (who) is (now) raising (his) voice, / whether one who knows or one who does not know (them),— / **following along** (keeping track of?) (their) **heart and thought** Humility is (now) inquiring about (their) two inspirations” (1.31.12).

*hadəma-*:

*θβāuuqs asīštiš mazdā / hadəmōi ašā vohucā šiiqs manāḥā* “a .?. like you, O Mazda, / dwelling **in \*one and the same house as Order and good thought**” (2.44.9).

*hama-*:

*haməm taṭ vahištācī* “That is **equal to the very best** (for him)” (1.32.16).

*hazaoša-*:

*tām āzūtōiš ahurō maθrēm tašaṭ ašā hazaošō / mazdā* “The Ahura, **who has the same pleasure as Order**, has fashioned *that* poetic thought of the libation” (1.29.7).

*huš.haxaē-*:

*aēbiiō mazdā ahurō... paitī.mraoṭ ašā huš.haxā x'ānuuātā* “Them Mazda Ahura... answers (as) **a good companion of Order which contains the sun**” (1.32.2).

This instr. is used with some verbs, notably *haca-* (mid.) in the sense of “be accompanied by, be together with,” (*hām*).*pars-* (mid.) “to consult with,” *parā.mrao-* “to declare sb. as superior to,” *sāra-* (mid.) “attach oneself to”:

*haca-* mid. “be with = in the company of sb.”:

*aṭcā ī tōi manaḡhā maniiūšcā vaḡhēuš vīspā dātā / spəṅtaxiiācā nərəš šīiaoθanā yehiiā uruuā ašā hacaitē* “And, thus, through (your?) thought, all these (things, utterances) of the good inspiration have been given, / as well as the actions of the life-giving man, whose soul **is** (at this very moment) **with Order**” (1.34.2).

*aṭ tū mōi dāiš ašəm ... / ārmaitī hacinnō īṭ ārəm* “Thus, *you* have (now) shown *me* Order... / **together with Humility** I (now) set *it* in motion hither” (2.43.10).

*parā hiiat mōi ā.jimat / səraošō ašī maḡzā.raiiā hacinnō* “before (there) comes to me / (your) readiness to listen/Sraoša **accompanied by Reward which bestows wealth**” (2.43.12).

(*hām/ā*) *pars-/fras-* mid.:

*kē ašauuā yāiš pərsāi drəguuā vā* “Who is a sustainer of Order or someone possessed by the Lie (to? those) with whom I want to discuss” (2.44.12).

*sraotū mazdā ahurō / yehiiā vahmē vohū frašī manaḡhā* “Let Ahura Mazda listen, / in whose hymn **I discuss with** (my) **good thought**” (2.45.6).

Note: *fraš-* is *s*-aorist of *pars-*.

*parā mrao-/vak-*:

*parā vā vīspāiš [parā.]vaoxēmā # daēuuāišcā xrafstrāiš mašiiāišcā* “We have (always) declared you (to be) over and above all the creepy old gods as well as (their?) men” (1.34.5).

*sāra-* mid.:

*aēbiiō mazdā ahurō sārəmnō vohū manaḡhā / xšaθrāt hacā paitī.mraoṭ* “Them Mazda Ahura, **who, united with** (someone of) **good thought**, / answers in accordance with (his) command” (1.32.2).

*ā vā ḡəuš.ā hāmiiāntū yōi nā šīiaoθanāiš sārəntē / ahurō ašā hizuuā uxδāiš vaḡhēuš manaḡhō* “Let the Ahura (= the fire) steer (up) toward your ears there (the coursers/praises?) **who are attaching themselves to our actions** / (up) through Order/by the Order (of my ritual), by the utterances of (my) good thought (sped along) by (my) tongue” (4.51.3).

Note: *hāmiiāntū* is aor. of *ham- yam-*, pres. *ham- yasa-*.

A special use of the sociative instr. is to signify “(even) with” > “in spite of”:

*kōi drəguuō.dəbīš xrūrāiš rāməm dāntē* “Who will obtain peace in spite of the bloody ones possessed by the Lie?” (3.48.11).

Note: *dāntē* (*da'antē*) is subjunctive.

### USE OF THE IMPERFECT.

The present imperfect transposes descriptive and repetitive present indicative actions, events, and states into the past:

*aṭ vā ustānāiš **ahuuā** zastāiš frīnəmnā ahurāi ā* “Thus, with hands upstretched toward you (all), we two were there presenting ourselves as friends to the Ahura” (1.29.5).

*θβōi **as** ārmaitiš θβō ā gəuš tašā aš.xratuš / mainiiuš mazdā ahurā hiiat axiiāi dadā paθəm* “Humility **was** with you. *Yours* (was) the inspiration of great guiding thought there / (as) the fashioner of the cow, O Mazdā Ahura, when you were giving her (the choice) of paths” (1.31.9).

*kadā **ajən** mūθrəm ahiiā madahiiā* “When did the urine of *his* intoxication use to smash (anything)?” (3.48.10).

### USES OF THE PRESENT INJUNCTIVE. 1.

The present injunctive is used for general, durative or iterative, actions or states.

#### Negated present injunctive.

The negated present injunctive means “do not keep doing!”

*mā əuuīduuā aipī **dəbāuuaiiat*** “**May no one** who does not know **keep deceiving** (us) [or: making us into deceivers?] hereafter!” (1.31.17).

*mā ciš aṭ vā drəguuatō maθrəscā **gūštā** sāsənāscā* “But **let no one** among you **keep listening** to the poetic thoughts and the ordinances of the one possessed by the Lie!” (1.31.18).

#### Actions and states in the divine sphere.

*aθā ratuš ašāticit hacā / vaṅhəuš **dazdā** manəḡhō šīiaoθananəm aṅhəuš mazdāi* “in that way the model ... / of the actions of the existence of good thought **is** (always) **ascribed** to Mazdā” (1.27.13).

*xšmaibiā gəuš uruuā **gərəzdā*** “To you (gods) the soul of the cow **complains**” (1.29.1).

*adā tašā gəuš **pərəsat** ašəm kaθā tōi gauuōi ratuš* “Then the fashioner of the cow **asks** Order: “How (was) your model for the cow?” (1.29.2).

*aṭ aēšəməm **hənduuarəntā** yā **banaiien** ahūm marətānō* “Thus, **they (would) scramble together** to Wrath, with which mortals (**would**) **sicken** (this) existence” (1.30.6).

*ahmāicā xšaθrā **jasat** manəḡhā vohū ašācā / aṭ kəhrpəm utaiiūitiš **dadāt** ārmaitiš qnmā* “For this one, too, **he comes** with command and Order on account of (his) good thought. / Thus, \*tissue-connectedness **gives** (him) form, Humility breathing” (1.30.7).

*hiiat tā uruuātā sašəθā yā mazdā **dadāt** mašiiāḡhō* “When you \*master the deals that Mazdā **establishes** (with you), O mortals” (1.30.11).

*mazdā **dadāt** ahurō hauruuatō amərətātascā / būrōiš ā ... / vaṅhəuš vazduuarə manəḡhō* “Ahura Mazdā **gives**—out of (his) plenty of wholeness and immortality ...— / the good thought’s ...” (1.31.21).

*aēbiūō mazdā ahurō sārəmnō vohū manəḡhā / xšaθrāt hacā **paīti.mraot*** “*Them* Mazdā Ahura, who sides with (someone of) good thought, / **answers** in accordance with (his) command” (1.32.2).

*təm aduuānəm ahurā yəm mōi **mraoš** vaṅhəuš manəḡhō* “(Teach us) that road which you, O Ahura, **tell** me (is that) of good thought” (1.34.13).

*yā vā vaṅ<sup>h</sup>iš ahurō mazdā nāmaṅ **dadāt** vaṅhudā hīiaṭ vā **dadāt** tāiš vā yazamaidē* “those names, which(ever) Ahura Mazdā **establishes** for you, O good ones, when(ever) he **establishes** you (as) givers of good things, with those we are sacrificing to you” (YH.38.4).

*yahmī spəntā θβā mainiū uruuāēsē **jasō*** “The turn at which **you come** with *your* life-giving inspiration, / O Mazdā ...” (2.43.6).

*taṭ vərəziieidiīai hīiaṭ mōi **mraotā** vahištəm* “... (in order) for *that* to be produced which **you** (all) **tell me** (is) the best” (2.43.11).

*hīiaṭcā mōi **mraoš** ašəm **jasō** frāxšnənē / aṭ tū mōi nōiṭ asruštā **pairiiaoyzā*** “And **you come** in \*foreknowledge (of that) which **you tell me** (is best): Order. Thus, **you keep declaring** (words) to me (that were) not unlistened-to” (2.43.12).

*ašəm šīiaoθanāiš dābqzaiṭ ārmaitiš / taibiiō xšaθrəm vohū **cinas** manəḡhā* “on account of/by (her/our) actions Humility \*is (currently) thickening Order<sup>a</sup> / (and) on account of (our) good thought (that she?) **assigns** the command to *you*” (2.44.6).  
a. She is beating in the weft in the fabric of Order that is being woven.

*kāmnā mazdā mauuaitē pāiūm **dadā** / hīiaṭ mā drəguuā **dīdarəšatā** aēnaḡhē* “Whom, I wonder, O Mazdā, **do you assign** to one like me as (divine?) protector— / when the one possessed by the Lie \*ogles me for sin” (2.46.7).

*yā tōi ašā yā ašāi ḡəuš tašā **mraot*** ““(Those things) which (are) yours which (you produce) by the Order (of your ritual are) for (our) Order,’ the fashioner of the cow **tells** (me)” (2.46.9).

*ārmatōiš ḡaēθā **frādō** θβaxšaḡhā* “you (O Ahura Mazdā) further (his) herds with the diligence of Humility” (2.46.12).

*yəḡgstū mazdā hadəmōi **minas** ahurā...* “(In fact, all of those) whom **you**, O Mazdā Ahura, \***sustain** in \*one and the same house (as yourself) ...” (2.46.14).

*sauuāiō ašauuanem* “**you keep providing life-giving strength** for the sustainer of Order” (4.51.9).

*bərəxḡam mōi fərašaōštrō huuō.guuō **daēdōiš** kəhrpəm* “Fərašaōštra Huuō.guua **again and again shows** me (the) form (of his *daēnā*?), esteemed (for her merits)” (4.51.17).

*vohū xšaθrəm manəḡhā / mazdā **dadāt** ahurō* “By (my) good thought Mazdā / Ahura **establishes** (my/his) command” (4. 51.21).

*yaḡm daēnaḡm ahurō saošiiantō **dadāt*** “the *daēnā* which Ahura **establishes** (as) that of the revitalizer” (5.53.2).

*mazdā **dadāt** ahurō dāenaiīai vaḡhuiīai yauuōi vīspāi.ā* “Mazdā Ahura **gives** (it) for all (my) lifespan to (my) good *daēnā*” (5.53.4).

#### USES OF THE SUBJUNCTIVE.

The subjunctive is the mood used to refer to the future, and so denotes intention, prospective action, and exhortation.

*aṭcā hīiaṭ tā hēm mainiū jasaētəm pauruūm dazdē / ḡaēmcā ajiīātīmcā yaθācā **aḡhaṭ** apəməm aḡhuš* “Thus, also: whenever the two inspirations come together he determines for the first time / both life (for the good) and lack of survival (for the bad) and how (their) existence **shall be** at last” (1.30.4).

*hā nē **aḡhaṭ*** “She shall belong to us” (1.32.2).

*kā tēm ahiiā maēiniš aṇhaṭ pauruiiē / vīduuā auuqm yā īm aṇhaṭ apēmā* “which **shall be** the first requital (to reach?) him for this?—/ (this I ask, while) knowing yonder one that **shall be** the last (to reach?) him?” (2.44.19).

*aṭcīt ahmāi mazdā ašā aṇhaitī / ... / yqm nazdištqm gaēθqm drəguuā baxšaitī* “Thus, then, **there shall be** for this one, O Mazdā, on account of (his) Order / ... / a herd, the nearest one (being that) which the one possessed by the Lie shall give out” (3.50.3).

*θβōi dūtāṅhō aṅhāmā tēṅg dāraiiō yōi vā daibišəṅtī* “**Let us be** your messengers, (but) you keep a firm hold (on) them, (because they are the ones) who are being hostile to you” (1.32.1).

*yauuōi vīspāi frašštāṅhō aṅhāmā* “**Let us** for an entire lifespan **be** your dearest friends!” (3.49.8).

*tā vā uruuātā marəntō aguštā vacā səṅhāmahī / ... aṭcīt aēibiiō vahištā yōi zarazdā aṅhən mazdāi* “Remembering those deals of yours (= with you), we are announcing (them here and now) as words unheard / ... even (as) the best (things) to those who **will** (therefore) **have** faith in Mazdā” (1.31.1).

#### Exercises 4

- Find the meanings of all the words in the grammar sections.
- Analyze all the forms and find the meanings of all the words in the syntax sections.
- Analyze these sentences in detail and translate into English:

1. *nōit aēuuā ahū vistō naēdā ratuš ašātcīt hacā*

Note: *aēuuā ahū* “in the course of one (= the first) existence.”

2. *tā θβā pərəsā ahurā yā zī āitī jəṅghaticā / yā išudō dadəṅtē dāθranqm hacā ašāunō / yāscā mazdā drəguuō.dəbiiō yaθā tā aṅhən həṅkəratā hiiat*

Note: *jəṅghati* s-aorist subj. 3 sing.

3. *aṭ ... drəguuatō / akāiš x<sup>v</sup>arəθāiš paitī uruuqnō paitiieṅtī*

4. *vahištəm θβā vahištā yəm ašā vahištā hazaošəm / ahurəm yāsā*

5. *aθā hēm.fərəšuuā θβā xraθβā spəništā*

Note: *fraš-* is s-aorist of *pars-* imper. 2 sing.

6. *aṭcā hiiat tā hēm mainiiū jasaētəm pauruuīm dazdē*

7. *maṅtā huuō xraθβā dqmīš ašəm yā dāraiaṭ vahištəm manō / tā mazdā mainiiū uxšiiō*

8. *aṭ hōi mazdā ahūm dadāt ahurō / ahmāi gaēθā vohū frādaṭ manəṅhā*

9. *aṭ vā vaiiōi aṅhaitī apēməm vacō*

#### Text 4

##### 1.28.1

ahiiā yāsā nəmanṅhā ustānazastō rafədrahiia  
maniiūš mazdā pauruuīm spəntahiiā ašā vīspəṅg šiiəθanā  
vanṅhūš xratūm manəṅhō yā xšnəuuīšā gəušcā uruuānəm

##### 1.28.2

yā vā<sup>4</sup> mazdā ahurā pairijasāi vohū manəṅhā  
maibiiō dāuuōi ahuuā astuuatascā hiiatcā manəṅhō  
āiiaptā ašāt hacā yāiš rapəntō<sup>b</sup> daidīt x<sup>v</sup>āθrē

a. vā PPY (Mf4, Pt4), IPY (J2); vā PPY (Mf1), IPY (K5), SY, YS, PVS. – b. rapəntō IPY.



1.28.1

The poet-sacrificer asks for the inspiration = identical with Ahura Mazdā's first inspiration, which allowed him to produce Order the first time. If successful, the poet-sacrificer will win the poetic competition and Ahura Mazdā's favor, and a protector will be provided for the cow.

Core sentence: *yāsā ... pauruuīm ... vīspāṅg*

*yā-* + 2 acc.: "to ask sb. for sth.": "I ask (you) all for the first (existence)."

*ustānazastō* nom. sing. masc.: must be apposition to subj. "I"

*nəmaṅhā* first instr. of accompanying circumstance: "in homage" + gen. *ahiiā* "to him"

*rafəδrahiīā* gen.: must be appos. to *ahiiā* "to him, (my/our) support"

*maniīūš ... spəṅtahiīā* gen.: must depend on *pauruuīm*: the first (existence) of the life-giving spirit (= the poetic inspiration).

*mazdā* voc.

*ašā ... šiiəθanā* more instr.'s. of accompanying circumstance, probably coordinated: "by (my/our) Order, by (my/our) action"; goes with *spəṅtahiīā*: "life-giving because of/through ..."

Third line relative clause with relative pron. after cesura.

*yā* instr.: "whereby"

*xšnəuuīšā* aor. opt. 2 sing. mid., approx. "you may listen favorably to."

*xratūm ... -cā uruuānəm* acc. dir. obj.: "the guiding thought and the soul."

*vaṅhəuš ... manəṅhō*: "of (my) good thought" or "(of someone) of good thought."

Structural features:

**ahiiā** *yāsā* *nəmaṅhā* *ustānazastō* **rafəδrahiīā**  
**maniīūš** *mazdā* *pauruuīm* **spəṅtahiīā** ...  
**vaṅhəuš** *xratūm* **manəṅhō** *yā* *xšnəuuīšā* *gəuščā* *uruuānəm*

Note also the initial consonant of the three lines: A(hura-) M(azdā-)/M(anah-) V(ohu-).

1.28.2

More of the same, with additional reference to the patrons, both heavenly and earthly. Perfectly simple syntax.

*yə vā ... pairijasāi*: The relative clause is anchored in *yāsā* in the first line. – The subjunctives express intention: "I who am about to/I who now wish to ..."

*dāuuōi* infinitive: "in order for spoils to be given to me"

*ahuuā* gen. dual depending on *āiiaptā*.

*astuuatascā hiiaṭcā manəṅhō* appos. to *ahuuā*: "the bony one and (that) which (is) of the mind" with typical variation adjective ~ rel. clause.

*ašāt hacā* modifier going with *dāuuōi* or with the foll. rel. clause: "in accordance with Order."

*yāiš* rel. pron. antecedent *āiiaptā*: "spoils with which."

*daidīt* pres. opt. 3 sing. act. (cf. *xšnəuuīšā* in the same position in 1.28.1): "one may place."

*rapantō* pres. part. act. acc. (= nom.) plur. of *rap-*; denotes probably both the divine and the human supporters.

*x<sup>v</sup>āθrē* loc. sing.: “in well-being”; the word literally means “good breathing (space)” as opposed to “narrowness,” anxiety.”

Meter:

ahīā yāsā nəmanhā   ustānazastō raf <sup>o</sup> δrahjā	x x - x x - x x x   x x x - x x - x x x	7 + 8
manjōuš mazdā paurujōm   spəntahjā ašā vīspəng šjaoθ <sup>a</sup> nā	x x - x x - x x x   x x x - x x - x x - x x	7 + 9
vanhōuš xratūm manahō   yā xšnuuīšā gōušcā <sup>u</sup> rujānəm	x x - x x - x x x   x,x x x - x x - x x x	7 + 9
yō vā mazdā ahurā   pairijasāi vohū manahā	x,x - x x - x x x   x x x x - x x - x x x	7 + 9
maibjō dāuuōi <i>ahuuā</i>   astuataścā hjaṭcā manahō	x x - x x - x x x   x x x x - x x - x x x	7 + 9
ājaptā ašāṭ hacā   yāiš rapantō daidīṭ huuāθrē	x x x - x x - x x   x,x x x - x x - x x x	7 + 9

## LESSON 5

### MODIFICATION OF VOWELS. 3.

#### The development of *ah*.

Beside final *-ō*, OAv. frequently has *-ā*, which may be the genuine OAv. form, which was replaced by YAv. *-ō*, cf. OAv. *-āuš* ~ YAv. *-aoš*.

In initial and internal position we similarly find *-āh-*, e.g., *āhma-*, *grāhma-*, *amāhmaidī*, beside YAv. forms, e.g., *ahmaṭ*, *kahmāi*, *dahma-*, etc.

#### Palatalization of *a*.

Palatalization of *a > e* occurs in the sequence *ia* before an *iī*, *e/ē*, or *ī* in the following syllable, exceptionally also in the sequence *iaca*. The following grammatical categories are affected:

Nouns and adjectives:

*a*-stems:

loc. sing. (ending *-īē*): *yesnē* (< \**yasnai*), *āiiesē* (< \**āiasai*);

*iia*-stems:

*yesniia-* (< *yasna-*);

gen. sing. *-iiehiā*, *-iieχiiā*<sup>o</sup>: *gaiiehiā*, *vāstriiehiā*, *yehiā*, and *yeχiiācā* (< *ya-*);

*iaṇt*-stems (including present participles):

dat. sing. (ending *-īē*): *fšuiieṇtē*,

*ī*-stems: *yezuiī*, *vahehiā* and *vahehīš* (< \**vahiahi-*), *šiiieitibiīō* (< \**šiatī-*).

Verbs:

thematic *iia*-stems:

2 sing. pres. ind. act.: *xšaiiehī*

3 sing. pres. ind. act. and mid.: *srāuuaiieitī*, *dāiieṭē*, *vašīieṭē*

3 plur. pres. ind. act. and mid.: *baiieṇtē*

infinitives in *-aīhē* and *-adiiāi*: *srāuuaiieīhē*, *vəṛəziieidiīāi*

other forms with *ii* preceding the thematic vowel:

3 plur. pres. ind. act.: *šiiieṇtī*

Other:

*yezī*, *iθiiejah-*

Final *-iia* remains as *-iā*, except (perhaps) in *pauruiē* and, before enclitic *-ca*, in *ašā.yecā* (2x) < \**ašāiiacā*.

#### Palatalization of *ā*.

The 1 sing. pres. subj. act. *aiienī* < \**aiiānī* is probably from YAv., in view of *ufiiānī* (YAv. *ufiieni*).

#### Palatalization of *ə*.

As *əm* usually remains in OAv., the examples of palatalized *iəm > (i)im* must be considered as YAv.

Palatalization of the vocalic *ərə* is seen in *uzirəidiīāi* < \**-iridiīāi* < \**-əradiīāi*.<sup>15</sup>

#### Labialization of *a > ă, ǎ*.

This change affects *a* and *ā* in contact with labials or when followed by *ũ* in the next syllable.

*u*-umlaut is found especially in the following grammatical categories:

Nouns:

*u*-stems: *jiiōtūm*, *vohū*, *pouruš*.

<sup>15</sup> Mss.: uziridiīāi PPY (Mf1); uzarəidiīāi PPY (Mf4, Pt4); uzərəidiīāi IPY (J2); uzərəidiīāi IPY (K5); uzireidiīāi SY (S1); uzirəidiīāi SY (J3), YS, PVS, IVS.

Verbs.:

*a*-stems

3 sing. imper. act.: *vərəziiō.tū°*, *vātōiiō.tū*;

2 sing. imper. mid.: *ābaxšō.huuā*;

2 plur. mid.: *gūšō.dūm*, *mazdāṅhō.dūm*, *paitī.siiōdūm*, *dīdrayžō.duiiē*.<sup>16</sup>

Other:

*āādū* for *\*ādū* < *\*ādu* (cf. lesson 3 on *an-* and *āṅ-* > *āā°*)

*hōiθōi* ~ *hāēθahiiā*.

### Labial assimilation.

Labial assimilation changes *a* to *ǎ* or *ǒ*.

Change of *a* > *ǎ* is found before *u* in initial position, both when the *uu* is followed by *ī* (as in YAv.) and otherwise:

*āuuisti-* (< *\*a-ūisti-*), *āuuīduuah-* (< *\*a-ūidūah-*), *kāuuitāt-*, *tāuuīš-*.

*āāuuā* for *\*āuuā* < *\*āuuā*, *ā.vaocat* (< *\*āvaocat*)

Change of *a* > *ǎ* or *ǒ* is found in various phonetic contexts when *a* is in contact with labial consonants (*p*, *b*, *m*, *u*).

*p*:

*apō mā* ~ *apā*

*b*:

*bāzuuaṅt-* (cf. OInd. *bahú-*?)

*hābuuainīšcā*(?)

*āuuō.buuaitī* ~ *āuuā*

*ubōiiō* ~ *zastaiiō* (unless *ōij* < *aij*)

*m*:

*uzāmōhī*(?)

*frō mā*, *frō mōi* (whence the form was generalized) ~ *frā*

*u*:

*huuō.guuā* < *\*hūagūā*

in the instr., dat.-abl. plur.: *drāguuō.dābīš*, *drāguuō.dābiiō*

The adj. *pauruuia-* (*pauruia-*)

shows combined labialization and palatalization: *paoiriiāiš*, *paoiriiā*.

### Labialization of *ə*.

The epenthetic *ə* and the vocalic *əṛə* are both sensitive to phonetic contexts. Labialization is seen in:

*dužazōbā* (< *\*duž-zābāh-*), *°bərədubiiō* (< *°bərədābiiō*).

*θβōrāštā*, *mōrənda-*

The form *ōṛə* apparently spread from these phonetically conditioned forms to other forms, as well: *cōrəṭ* and *dōrəšt*.

In *frōrətōiš* we may have influence from *frō*.

### Labial dissimilation.

Dissimilation of *u* > *ə* is seen in *drāguuaṅt-* < *\*drug-uaṅt-* and *xšnāuuīšā* < *xšnuuīšā*.

<sup>16</sup> The manuscript distribution of the use of punctuation in these forms has not yet been investigated.

**NOUNS AND ADJECTIVES.**

**Stems in velars/palatals.**

	<i>k</i> -stems masc.	fem.	<i>g</i> -stems masc.	fem.
Sing.				
nom.	<i>vāxš</i>	<i>ānuš.haxš</i>	<i>usixš</i>	<i>druxš</i>
acc.	<i>vācəm</i>			<i>drujəm, būjim</i>
instr.	<i>sūcā</i>			
gen.-abl.	<i>vacō</i>			<i>drūjō</i>

**Stems in dentals.**

	<i>t</i> -stems masc., fem.		neut.	<i>d</i> -stems masc., fem.	neut.
Sing.					
nom.		<i>aməratatās</i>	<i>as<sup>o</sup>(?)</i>		
acc.	<i>xšnūtəm</i>	<i>aməratatātəm</i>		<i>išudəm</i>	
instr.		<i>aməratatātā</i>		<i>spəradā, vəradā</i>	<i>zəradā</i>
gen.-abl.	<i>stūtō</i>	<i>aməratatātas<sup>o</sup></i>			
loc.		<i>aməratatātī</i>			
Dual					
nom.-voc.-acc.		<i>aməratatātā</i>			
Plur.					
nom.-voc.			<i>as<sup>o</sup>(?)</i>		
acc.				<i>išudō</i>	
instr.			<i>azdəbīš</i>		
dat.-abl.	<i>°bəradubiiō</i>				
gen.	<i>stutqm</i>				
loc.	<i>nafšu<sup>o</sup></i>				

***nt*-stems.**

	masc. thematic			athematic	acrostatic	neut. thematic
Sing.						
nom.	-	<i>xšaiiqs</i>	<i>juuqs</i>	<i>hqs</i>	<i>stauuas</i>	<i>yasō.xiiān</i>
acc.	-	<i>fšuiiaŋtəm</i>		<i>°iiiaŋtəm</i>		
dat.	<i>hanəŋtē</i>	<i>fšuiieŋtē</i>		-		
gen.-abl.	-	<i>saošiiiaŋtō</i>		-		
Dual						
gen.	-	<i>°uxšaiiaŋtā</i>		-		
Plur.						
nom.-voc.	<i>marəŋtō</i>	<i>afšuiiaŋtō</i>	-	<i>daŋtō</i>		
acc.	<i>nadəŋtō</i>	-	<i>juuaŋtō</i>	-		
gen.	-	<i>saošiiiaŋtqm</i>		<i>hātqm</i>		
loc.	-	<i>fšuiiasū</i>		-		

Note the irregular zero-grade in the loc. plur.

***uuant*-stems.**

	masc.		neut.
Sing.			
nom.	<i>drəguuā</i>	<i>θβāuuqs</i>	<i>astuuat</i>
acc.	<i>drəguuaŋtəm</i>		
instr.	<i>drəguuātā</i>		
dat.	<i>drəguuāitē</i>	<i>mauuaitē</i>	
gen.-abl.	<i>drəguuatō</i>		

Plur.			
nom.-voc.	<i>drəguuaṇtō</i>		<i>mīždauuān</i>
acc.	<i>drəguuatō</i>		
instr.	<i>drəguuō.dəbīš</i>		
dat.-abl.	<i>drəguuō.dəbiiō</i>		
gen.	<i>drəguuatəm</i>	<i>yūšmāuuatəm</i>	
loc.	<i>drəguuasū</i>		

**Stems in labials.**

	<i>p</i> -stems	<i>m</i> -stems		
	fem.	masc.	fem.	neut.
Sing.				
acc.	<i>kəhrpōm</i>	-	( <i>zəm</i> )	-
gen.-abl.	-	<i>zimō</i>	-	<i>dəṅg</i>
loc.	-	-	-	<i>dəm</i>
Plur.				
acc.	<i>apō</i>			
gen.	<i>kəhrpəm</i>			

Note: *zam*- “earth, ground” has a suppletive paradigm: *zā*- in the nom.-acc. sing., *zəm*- in the other cases of the sing.

**OPTATIVE OF “TO BE.”**

Sing	Plur
1 <i>xiīōm</i>	1 <i>xiīāmā</i>
2 <i>xiīā</i>	2 <i>xiīātā</i>
3 <i>xiīāt</i>	3 -

**PRESENT PARTICIPLES.**

The participles are formed as in YAv. (declination see above).

		Thematic		Athematic	
Active.					
masc.	<i>-ənt-</i> , <i>-iiant-</i> , <i>-uuant</i>	<i>baodaṇt-</i>	<i>uxsīiant-</i>	<i>hənt-</i>	<i>°iiant-</i> <i>surunuuant-</i>
	<i>-at-</i>			<i>stauuat-</i>	
fem.	<i>-aiṇtī-</i>	<i>maēkaiṇtī-</i>			<i>šīieitī-</i>
	<i>-eitī-</i>				
Middle.	<i>-əmna-</i> , <i>-iiamna-</i>	<i>yazəmna-</i>	<i>vazīiamna-</i> , <i>xšaiiamna-</i>		
Future active.	<i>-šīiant</i>		<i>saošīiant-</i>		

**USES OF THE INSTRUMENTAL. 2.**

**Instrumental of means/reason.**

The instr. of means or reason (“by, through, on account of”) is probably the most common case in the OAv. texts, and it is often difficult to decide which nuance is intended in a given instance.

*mazdā ahurā aēibiiō pərənā āpanāiš kāməm* “I shall fill for them, O Mazdā Ahura, **with attainments** (their) wish (1.28.10).

*ahiiā yāsā nəmanhā ustānazastō rafədrahiiā / mainiiūš mazdā paurauiīm spəntahiiā ašā vīspəṅg šiiəoθanā / vaṅhəuš xratūm manəḡhō yā xšnəuuīšā gəušcā uruānəm* “With hands upstretched **in homage** to him (my) support, I am (here and now) asking all (of you) for the first (existence) of the inspiration, O Mazdā, life-giving **by (my) Order, by (my) action, through which** you may listen favorably to both the guiding thought of (my) good thought and the cow’s soul” (1.28.1).

Note: *xšnəuuīšā* is aor. opt. 2 sing. mid.

*θβā cici.θβā spəništā mainiiū mazdā / yā dā ašā vaṅhəuš māiiā manəḡhō / vīspā aiiārē darəgō.jiiātōiš uruuādaḡhā* “(once) knowledgeable **through your most life-giving inspiration**, O Mazdā, / of the creative changes of good thought which you establish(ed) by (your) Order—/ **in \*confidence** of long living for all (his) days” (2.43.2).

*xšaθrāiš yūjən karapanō kāuuaiiascā / akāiš šiiəoθanāiš ahūm mərəṅgduiē mašīm* “The (other) “mumblers” and “poets” harness **by (their bad) commands** / mortal man **to evil actions** in order to keep destroying the (present) existence” (2.46.11).

Note: *yūjən* is aor. inj. – *xraodaṭ* is aor. subj.

*ahiiā mainiiūš spəništahiiā vahištəm / hizuuā uxδāiš vaṅhəuš dānū manəḡhō / ārmātōiš zastōibiīā šiiəoθanā vərəziiat / oīiā cistī huuō ptā ašahiiā mazdā* “(For) he produces the best of this most life-giving inspiration / **by the utterances of (his) good thought** (to be sped) along **by (his) tongue** / (and) the actions of Humility **by (his) hands, / through this understanding**: He there (is) the father of Order: Mazdā.” (3.47.2).

*yōi duš.xraθβā aēšəməm varədən \*rəməmcā / x’āiš hizubiš fšuiiasū afšuiiantō* “(Those) who **by (their) bad “guiding thought”** shall increase Wrath and \*restraint / **by (the utterances of their) own tongues**, who tend no cattle among those who do” (3.49.4).

Note: *varədən* is aor. subj.

*təm kauuā vīštāspō magahiiā xšaθrā nəsət / vaṅhəuš padəbiš manəḡhō yəm cistīm ašā mantā* “Kauui Vištāspa \*reached that (understanding) by the **command of the gift exchange** / along **the paths** of (his) good thought,—the understanding which he thought **through Order**” (4.51.16).

Note: *nəsət* and *mantā* are aor. inj.

*dužuarənāiš vaēšō rāstī tōi narəpiš rajiš / aēšasā dājīt.arətā pəšō.tanuuō* “The \*foul one (together) with the ones of bad preferences is offering you the \*frayed \*ropes / of one having forfeited his body **with a \*puny hymn with crippled Order**” (5.53.9).

Note the poetic figure of acc. + instr. with verbs of worshipping:

*ahiiā θβā āθrō vərəzənā paurauiē pairijasāmaidē / mazdā ahurā θβā / θβā mainiiū spəništā* “**With the** household of this fire, (standing) in front, we are (now) circumambulating **you, you**, O Mazdā Ahura, **you with** (our) most life-giving inspiration” (YH.36.1).

*hiiat vā tōi nāmanəm vāzištəm ātarə mazdā ahurahiiā / tā θβā pairijasāmaidē vohū θβā manəḡhā / vohū θβā ašā / vaṅhuiiā θβā cistōiš šiiəoθanāišcā vacəbišcā pairijasāmaidē nəmaxiiāmahī išūidiāmahī θβā mazdā ahurā / vīspāiš θβā humatāiš / vīspāiš hūxtāiš / vīspāiš huuarəštāiš pairijasāmaidē*

which(ever) of your names is the most invigorating, O fire of Mazdā, **with that** we are (now) circumambulating **you**, (O fire) of Ahura!

**You with** (our) good thought, **you with** (our) good Order / **you with** the actions and words of (our) good understanding we are (now) circumambulating.

We are bowing (to you), we are (now) \*repaying **you**, O Mazdā Ahura, / **you with** all (thoughts) well thought (by us), / **with** all (words) well spoken, **with** all (actions) well done, (and with those) we are (now) circumambulating (you) (YH.36.3-5).

The instr. is used as agent with verbs with passive meaning:

*mazdā sax'ārē mairištō yā zī vāuuərazōi pairī.ciθīt / daēuuāišcā mašiiāišcā yācā varəšaitē aipī.ciθīt / huuō vicirō ahurō* “Mazdā (is) he who remembers best the \*verses. For those **that have been produced** whenever till now / **by old gods and men**, as well as those that will be produced whenever hereafter / *he*, the Ahura, is the one who discriminates (between them) (= passes judgement on them)” (1.29.4).

Note: *vāuuərazōi* is perf. mid. 3 sing. and *varəšaitē* s-aor. inj. 3 sing. – The 3 sing. is used with neut. plur. subj.

The instr. is used to express the means of travel (the road along which).

*tām aduuānəm ahurā yām mōi mraoš vaṇhəuš manaṇhō / daēnā saošiiantəm yā hū.kəṛətā ašācīt uruuāxšat* “(Teach us) that road which you, O Ahura, tell me (is that) of good thought, / the well-made one along which the *daēnās* of the revitalizers (first?) walked through Order” (1.34.13).

The instr. can be used of persons:

*kē yā mā uxšiiēitī nərəfsaitī θβat* “Who (is he) **through whom** the moon is (now) first waxing then waning” (2.44.3).

*kē yā ušā arəm.piθβā xšapācā* “Who (is he) through whom (there is) dawn, noon, and night” (2.44.5).

#### Instrumental of respect.

The instr. is used in the sense of “through, in, with respect to”:

*ārmaitiš vaxšt / utaiiūiti tāuuīš* “Humility has grown / **in \*tissue-connectedness (and) \*tissue-strength**” (1.34.11).

Note: *vaxšt* is aor. inj.

#### Instrumental with pre/postpositions.

The pre/postpositions *maṭ* and *hadā* “with, together with” and *haθrā* “together with, with ... in one and the same place” govern the instr.:

*axiiācā x'aētuš yāsaṭ ahiiā vərəzənəm maṭ airiāmnā* “The family, too, implores *him*, (and) the household together with the community (implores) *him*” (1.32.1).

*vaṇhəuš xšaθrā manaṇhō ašā maṭ ārmaitiš vaxšt* “Through the command of (= provided by) (my) good thought, Humility, **together with Order**, has grown ...” (1.34.11).

*tām nē vohū maṭ manaṇhā cixšnušō / yā nē usēn cōrət spəncā aspəncā* “(It is) *him* (I am here) wishing through our good thought to please, / (he) who made what swells with life and what does not (so as to be) \*as we will” (2.45.9).

Note: *cōrət* is aor. inj.

*yaθrā vā afšmānī səṅghānī / nōit anafšməm dējāmāspā huuō.guuā / hadā vāstā vahməṅg səraošā rādaṇhō* “where I shall announce to you \*metrical verses, / O Djamāspa Huuō.guua, not \*unmetrical (ones), / (and,) **together with that readiness to listen** of yours, hymns for a generous gift (or: hymns to a generous one)” (2.46.17).

Note: *səṅghānī* is pres. subj.

*yā uruuānəm māq gairē vohū dadē haθrā manaṇhā* “(I) who am (now) paying attention to (my) soul for (my) song of welcome **with (my) good thought in one and the same place**” (1.28.4).



## USES OF THE OPTATIVE.

*humāim θβā īzīm yazatəm ašaḡhācim dadəmaidē aθā tū nē gaiiascā astəntāscā xīiā* “We establish you (as) producing good creative change, (as) worthy of being called upon, worthy of sacrifice, in the company of Order. And so **may you be** our life and boniness!” (YH.41.3).

*nōiṭ nā pourūš drəguuatō xīiāṭ cixšnušō / aṭ tōi vīspəḡḡ aḡgrəḡḡ ašāunō ādarē* “**May no** man/hero **be** someone who wishes to please the many ones possessed by the Lie: / thus, they claim (that) all the evil ones (are) sustainers of Order” (2.43.15).

*aṭcā tōi vaēm xīiāmā yōi īm fərašəm kərənaon ahūm* “Thus, also: **may we be** those who shall make it Juicy, (this) existence” (1.30.9).

## USES OF THE INJUNCTIVE. 2.

## Actions and states in the human sphere.

*ašā frādō vərəzəḡnā* “Through (your) Order you further the households” (1.34.14).

*duš.sastiš srauuā mōrəḡdaṭ* “The one of bad announcing \*diverts (my) songs of fame” (1.32.9).

*aṭ hōi aoji zaraθuštrō pauraūm* “Thus, **I declare myself** to him first (as) Zarathustra” (2.43.8).

*pərəsā auuaṭ yaθā huuō yē hudānuš dəmānahiiā xšaθrəm / šōiθrahiā vā daxiiəuš vā ašā frādaθāi aspərəzatā* “I ask you about yon (thing): how *he* (will be), the generous one **who strives** for furtherance (of) the command of the home” (1.31.16).

*gūštā yē maṡtā ašəm ahūm.biš vīduuā ahurā* “He who (first) thought Order has (now) listened (to my words?), (namely, you,) the knowing one, the healer (of this) existence, O Ahura,” (1.31.19).

*aṭiiācā x'aētuš yāsaṭ ahiā vərəzəḡnəm maṭ airiāmnā / ahiā daēuuā mahmī manōi ahurahiā uruuāzəmā mazdā / ... təḡḡ dāraiio yōi vā daiβišəḡtī* “The family, too, implores (him) for *his* (support, and) the household together with the community (implores) him,— / the old gods, to *my* \*resentment (implore him) for (that) bliss of *his*, Ahura Mazdā's. / ... (but) keep a firm hold (on) *them*, (because they are the ones) who are being hostile to you (all)” (1.32.1).

*tā dəbənaotā mašīm hujiiātōiš amərətātascā / ... / akā šīiaoθanəm vacaḡhā yā fracinas drəguuaṡtəm xšiiō* “thereby **you deceive** mortal man of good living and immortality ... (and your) action with bad speech, through which (their) \*lamentation \*reveals the one possessed by the Lie” (1.32.5).

*huuō mā nā srauuā mōrəḡdaṭ yē acištəm vaēnaḡhē aogədā / gəḡm ašibiiā huuarəcā yascā dāθəḡḡ drəguuatō dadāṭ / yascā vāstrā vīuuāpaṭ yascā vadarə vōiždaṭ ašāunē* “That “hero” \*diverts my songs of fame **who** (for his part) **declares** the worst (word) in order to see / with his evil eyes the cow and the sun,—and **who makes** (out) those possessed by the Lie (to be) the ones abiding by the established rules, / who lays waste the pastures, and **who holds unyieldingly** (his) weapon against the sustainer of Order” (1.32.10).

*yā xšaθrā grəhmō hišasaṭ acištahiiā dəmānē manaḡhō / aḡhəuš marəxtārō ahiā yaēcā mazdā jīgərəzatā* “the command by which the \*glutton \*seeks a seat in the abode of worst thought, / (as well as the other) destroyers of this existence and those who, O Mazdā, **ever complain**” (1.32.13).

*ahiiā grəhmō ā hōiθōi nī kāuuaiiascīṭ xratūš [nī.] dadāṭ / varəcā hīcā fraidiuuā hiiat vīsəḡntā drəguuaṡtəm auuō / hiiatcā gāuš jaidiāi mraoī yē dūraosəm saocaiiaṭ auuō* “The “glutton” and (his?) “poets” **deposit** (their) “guiding thoughts” in *its* cord-work, / (their) “miracle-works,” by daily pouring, when **they \*are ready** (to be)

\*help (for) the one possessed by the Lie / and when the cow is mistreated to (the point of) being smashed (by him) **who “purifies”** (by burning) the *haoma*” (1.32.14).

*yōi spəntəm ārmaitīm ... auuazazať vaŋhəuš əuuištī manəŋhō / aēibiiō maš ašā siazdať yauuať ahmať aurunā xrafstrā* “**Those who \*let down** Life-giving Humility / ... on account of not finding good thought, / by (his) Order the great one shall remove (rewards?) from *them* as far as (we remove) from *us* creepy beasts” (1.34.9).

*hūiať mā vohū pairī.jasať manəŋhā / daxšať ušiiāi tušnā.maitiš vahištā* “When **he \*surrounds** me with good thought, / \*silent composure **\*benefits** my **\*hearing** as the best” (2.43.15).

*nōiť hīm mizān ašā vāstrəm frādaŋhē* “**they do not \*care for** her in order to further (her) pasture by the Order (of a ritual)” (2.44.20).

*yastā daēuuōŋg aparō mašiiqscā / tarō.məštā yōi īm tarō.mainiiantā / aniiōŋg ahmāť yē hōi arēm.mainiiātā* “(He) who, on account of that (good thought?) in the future **scorns** the old gods / and the mortal men who **scorn** him, / (i.e., all) others than the one who **thinks** appropriately of him” (2.45.11).

Note: *məštā* is s-aor. inj. mid. 3 sing.

*ahiiā mainiiūš spəništahiiā vahištəm / ... / ārmatoiš zastōibiiā šiiəoθanā vərəziiať* “(For) **he produces** the best of this most life-giving inspiration / ... / (and) the actions of Humility by (his) hands” (3.47.2).

*paiť rəməm [paiť.]siiōdūm / yōi ā vaŋhəuš manəŋhō didraγžō.duiiē / ašā viiqm* “Cut away obstruction / (you) **who wish to** (stretch) **hither and fasten firmly** the covering of good thought / through/by (your) Order” (3.48.7).

## USES OF THE PRESENT PARTICIPLES.

### Active.

*yē vā xsaiiāq adqs drūtā aiiantəm / ... / vīcīrō haš* “(He) who would honor (a guest) **who comes to** (him by) **placing** (him) there (in his home), either (because) in command (of him) / ... / **being** the \*judge (of these things) ...” (2.46.5).

Note: *adqs* < ā-dā-; *drūtā* aor. opt. 3 sing. mid. < dar- “hold, keep.”

*ať frauuaxšiiā vīspanqm mazištəm / stauuas ašā yē hudā yōi həŋtī / spəntā mainiiū sraotū mazdā ahurō / ... / ahiiā xratū frō mā sāstū vahištā* “Thus, I shall proclaim the greatest (one) of all, / **praising** (*him*) by the Order (of my ritual) who (is) generous (to all those) who are / through (his) life-giving inspiration. Let Ahura Mazda listen / ... / Let him teach me the best (thoughts/utterances/actions) by *his* guiding thought” (2.45.6).

*gauuōi adāiš tāiš šiiəoθanāiš yāiš vahištāiš fraēšiiāmahī / rāmācā vāstrəmcā dazdiiāi / surunuuatascā asuruuātascā xsaiiantascā axšaiiantascā* “Thus, in order for peace and pasture to be established for the cow by (our) \*presentations, by these actions, (our) best ones, we send (our presentations) forth, both **toward those who listen and to those who do not listen, to those who command and to those who do not command**” (YH.35.4).

*apō ať yazamaidē maēkaiŋtīšcā hēbuuaintīšcā* “Thus, we are sacrificing to the waters, **\*refulgent** and **\*nectar-pouring**” (YH.38.3).

*rāmāmcā āiš dadātū šiiēitibiō vīžibiō* “And let (*this one?*) give peace by these (actions of ours)/together with these (men of ours) **to the settled towns**” (5.53.8).

**Middle.**

*gūštā yē maṇtā ašəm ahūm.biš vīduuā ahurā / ərəžuxdāi vacaṇḥqm xšaiiamnō hizuuō vasō* “He listens (to your announcements?), O Ahura, who knows, the healer of (this) existence who (now) thinks Order, / **being in command of** (his?) tongue at will for the correct uttering of the words” (1.31.19).

*aṭ vā ustānāiš ahuuā zastāiš frīnəmnā ahurāi ā* “Thus, we two **were** there **presenting ourselves as friends** to the Ahura, with hands upstretched \*toward you” (1.29.5)

*ciθrā ī hudāḥhē yaθənā vaēdəmnāi manəḥhā / vohū huuō xšaθrā ašəm vacaṇḥā šīiaoθanācā haptī* “(As? gifts) for the giver of good gifts, **he who finds** them brilliant by (his) \*effort, by (his) good / thought *he* is (here and now) \*sustaining Order, by (his) command (and) by (his) speech and action” (1.31.22).

Exercises 5

- Find the meanings of all the words in the grammar sections.
- Analyze all the forms and find the meanings of all the words in the syntax sections.
- Analyze these sentences in detail and translate into English:

1. *hīiaṭ nē mazdā pauruuīm gaēθāscā tašō daēnāscā / θβā manəḥhā xratūšcā hīiaṭ astuuəntəm dadā uštanəm*  
Note: *tašō* is aor. inj.

2. *ārmətōiš nā spəntō huuō cistī uxδāiš šīiaoθanā / daēnā ašəm spənuuaṭ vohū xšaθrəm manəḥhā / mazdā dadāṭ ahurō*

3. *aēšqm tōi ahurā əhmā pourutəmāiš dastē*

4. *kē bərxədqm tāšt xšaθrā maṭ ārmaitīm*

5. *imqm āaṭ zqm gənbāiš haθrā yazamaidē yā nā baraitī*

6. *aθā haxəmqn xīiāṭ yāiš hišcamaidē aθā vō utā xīiāmā mazdā ahurā ašauuanō*

7. *spəntəm aṭ θβā mazdā mōḥhī ahurā / hīiaṭ mā vohū pairī.jasaṭ manəḥhā / pərəsaṭcā mā*  
Note: *mōḥhī* is s-aor. inj. mid. 1 sing.

8. *yē vīcinaoṭ dāθəmcā adāθəmcā / daṅgrā maṇtū ašā mazdā ahurō*

9. *kaθā tōi gauuōi ratuš / hīiaṭ hīm dātā xšaiianṭō hadā vāstrā gaodāiio θβaxšō*

10. *yaθā vā yazəmnascā uruuāidiidā stauuas aienī paitī*  
Note: *aiienī* is pres. subj. 1 sing.

Text 5**1.28.3**

*yē vā ašā ufiiānī manascā vohū apauruuīm mazdāmcā ahurəm yaēibiiō xšaθrəmcā aṭzaonuuamnəm varədaitī ārmaitiš ā mōi rafədrāi zauuəṅg jāsātā*

**1.28.4**

*yē uruuānəm mōq<sup>a</sup> gairē vohū dadē haθrā manəḥhā ašīscā šīiaoθananəm vīduš mazdā ahurahiā yauuaṭ isāi tauuācā auuaṭ xsāi aēšē ašahiā*

a. mōq<sup>a</sup> PPY (Pt4, Mf4); mō.ḥn PPY (Mf1), PVS (K4); mōḥ IPY (K5); mōq<sup>a</sup> IPY (J2); meq<sup>a</sup> SY (S1); meṅ SY (J3); mēq<sup>a</sup> PVS (Mf2).

1.28.5

ašā kaṭ θβā darəsānī manascā vohū vaēdāmnō  
gātūmcā ahurāi səuuīštāi səraošəm mazdāi  
anā maθrā mazištəm vāurōimaidī xrafstrā hizuuā

1.28.6

vohū gaidī manāḥā dāidī ašā dā darəgāiiū  
əṛəšuuāiš tū uxδāiš mazdā zaraθuštrāi aojōḥuuat rafənō  
ahmaibiiācā ahurā yā daibišuuatō duuaēšā tauruuaiāmā<sup>a</sup>  
a. tauruuaiāmā PPY (Mf1, Mf4), IPY (K5), SY (S1), PVS K4; tauruiāmā IPY (J2); tāuruuaiāmā PVS (Mf2).

1.28.3

Request for support in return for a new song (*quid pro quo*). First serious problem of assigning concepts to the divine or human sphere. Whose Order/Good Thought/Humility/Command?

*yā vā ... ufiānī*: The relative clause is anchored in *mōi* in the last line.  
*vā* provides the reference for *višpāng* in 1.28.1.  
*ašā* instr. of accompanying circumstance: “with Order” referring to the ritual and the songs.  
*apauruuīm*: “unprecedented” refers to the new poem.  
*manascā vohū*: -cā must either connect *manas° vohū* with *vā* or with *mazdqm° ahurəm* or, probably, with both;  
*apauruuīm* is probably an inner object to *ufiānī* (to weave into a song): “(I) who want to weave with Order you (all) and (your) good thought (in) an unprecedented (song), / as well as Mazdā Ahura.”  
*xšaθrəmcā* has a difficult -cā; it is possible that we should supply *ašəm*: “for whom Humility shall increase / (both Order) and \*undiminishing command.”  
*varədaitī* aor. subj. 3 sing. act.  
*ā ... jasatā*: “come here!”  
*mōi*: as usual the reference of the enclitic pronoun “spreads” out through the clause: “come to *me* to *my* calls for *my* support (= for support for me).”

1.28.4

The meticulous work of performing a correct ritual, which will fetch a reward. The poet-sacrificer asserts his Knowledge, but adds a Safety Clause: “as much as I shall be able and capable.”

Relative clause + *yauuat* “as much as”-clause + main clause (*auuat*).  
*gairē* free dative: “with a view to, for the sake of.”  
*māq ... dadē* + 2 dir. objs.: *uruuānəm* and *ašiš*.  
*vīduš* nom. sing. appos. to subject: “(I), the knowing one.”  
The verbs in the last line all prospective subjunctives.

1.28.5

The poet-sacrificer wonders whether he will be successful and be allowed into Ahura Mazdā’s presence to hear his commandments. He wards off evil influences or evil recipients of the sacrifice.

*ašā* “through Order = through the day-lit sky” or “by the Order (of my ritual).”  
*kaṭ* interrogative particle: “I wonder if” (Latin *num*).  
*darəsānī* aor. subj.  
*manas°* and *səraošəm* coordinated dir. objs. of *vaēdāmnō* and *gātūmcā* probably appos. to *səraošəm*: and—as the route to A.M.—(my/your) readiness to listen.”  
*mazištəm* appos. to *səraošəm*.  
*anā maθrā* “by the following poetic thought: ‘May we ...’.”  
*vāurōimaidī* optat.: “May we classify.”  
*hizuuā* “by (their?) tongue.”

1.28.6

Repeated request for support in overcoming the forces of evil, justified by his competence. The model of Zarathustra is invoked, who obtained both support and body strength by the word of Ahura Mazda (the *Ahunavairiia*?).

First line two parallel aor. impers. The instrs. ambiguous: “on account of my” or “with, through.”

*dā* is an *h*-stem neut. noun; read \**da*’ō “gift.”

The second and third lines have no verbs: supply forms of *dā*- “give” from the first line: “You (gave) ...” and “(Give) to us too ...”

In the last line supply also *rafənō*: “(Give) to us too (support) whereby ...”

*daibišuuatō* gen. sing.

*tauruuiaiāma* pres. subj.

Meter:

<i>yō vā ašā ufjānī   manascā vohū apa<sup>u</sup>ruīiēm</i>	x,x - x x - x x x   x x x - x x - x x x x	7 + 9
<i>mazda’amcā ahurəm   yaēibiiō xšaθrəmcā aγžā<sup>o</sup>nuamnəm</i>	x x x,x - x x x   x x - x x x - x x x x	7 + 9
<i>var<sup>o</sup>daitī ārmaitiš   ā mōi rafəθrāi zauuōng jasatā</i>	x x x - x x x x   x,x - x x - x x - x x x	7 + 9
<i>yō <sup>u</sup>ruūānəm mōā gairē   vohū dadē haθrā manəḥā</i>	x,x x x - x,x x   x x - x x - x x - x x x	7 + 9
<i>ašišcā šjaoθ<sup>u</sup>nanām   vīduš mazda’ō ahurahiiā</i>	x x x - x x x x   x x - x x x - x x x x	7 + 9
<i>yauuat isāi tauuācā   auuat xsāi aēšē ašahjā</i>	x x - x x - x x x   x x - x x - x x - x x x	7 + 9
<i>ašā kaṭ θβā dar<sup>o</sup>sānī   manascā vohū vaēdəmnō</i>	x x - x,x - x x x   x x x - x x - x x x	7 + 8
<i>gātūmcā ahurāi   səuuištāi s<sup>o</sup>raošəm mazda’ai</i>	x x x - x x x x   x x x (x) - x x - x x x	7 + 9
<i>anā məθrā mazištəm   vāurōimaidī xrafstrā hiz(u)uā</i>	x x - x x - x x x   x x x x - x x - x x (x)	7 + 9 (8)
<i>vohū gaidī manəḥā   dāidī ašā da’ō dar<sup>o</sup>gāiiū</i>	x x - x x - x x x   x x - x x - x x - x x x	7 + 9
<i>ə<sup>o</sup>šūaiš tū uxδāiš mazdā   zaraθuštrāi aojōḥuəṭ raf<sup>o</sup>nō</i>	x x,x - x x - x x   x x x x - x x x - x x	7 + 9
<i>ahmaibjācā ahurā   yā d<sup>ai</sup>bišuatō dūaēšā ta<sup>u</sup>ruaiāma</i>	x x x x - x x x   x,x x x - x x - x x x x	7 + 10



## LESSON 6

### SANDHI.

OAv. sandhi is mostly the same as in YAv. Note, however, the hybrid sandhi form  $-\bar{a}ṅs^{\circ}$  for  $-\bar{a}ṅ + -qs^{\circ}$ .

### NOUNS AND ADJECTIVES.

#### r-stems.

	masc.			relatives masc.	fem.	agent nouns
		<i>ātar-</i>	<i>nar-</i>			
Sing.						
nom.		<i>ātarš</i>	<i>nā</i>	<i>ptā</i>		<i>dātā</i>
voc.		<i>ātarə</i>				
acc.	<i>sarəm</i>	<i>ātrəm</i>	<i>narəm</i>	<i>patarəm</i>		<i>dātārəm</i>
instr.		<i>āthrā</i>				
dat.	<i>gairē</i>	<i>āthrē</i>	<i>narōi</i>	<i>fədrōi, piθrē</i>		
gen.-abl.	<i>garō, sarō</i>	<i>āθrō</i>	<i>nərəš</i>			
loc.	<i>sairī</i>					
Plur.						
nom.-voc.			<i>narō</i>		<i>mātarō</i>	<i>marəxtārō</i>
acc.	<i>garō</i>		<i>nərəš</i>		<i>mātarəš<sup>o</sup></i>	
instr.	<i>garō.bīš</i>					
dat.-abl.			<i>nərəbiias<sup>o</sup></i>			
gen.			<i>narəm</i>		<i>dugədrəm</i>	

Note: *garō.bīš* < \**garəbīš*. – *nərəš* and *mātarəš<sup>o</sup>* have a nasalized vocalic *r* written *ər*.

#### Stems in sibilants.

	s-stems fem.	z-stems masc., fem.	š-stems masc., fem.
Sing.			
nom.	-	<i>dərəš<sup>o</sup>, maš</i>	-
voc.		-	<i>(ahūm.)biš</i>
acc.	<i>vīsəm</i>	-	<i>išəm</i>
instr.	-	<i>dərəzā</i>	-
dat.	-	<i>mazōi</i>	-
gen.-abl.	-	<i>mazə</i>	<i>išō</i>
loc.	-	<i>varəzī</i>	-
Plur.			
dat.-abl.	<i>vīžibiiō</i>		
	neut. <i>iš</i> -stems		
Sing.			
nom.-acc.	<i>təuuiš</i>		
instr.	<i>snaiθišā</i>		

**AORIST.**

The aorist endings are the same as those of the present injunctive. There are a few augmented (indicative) forms.

**Aorist indicative./injunctive**

Active				
	Root	Thematic	s-aorist	augmented
Sing.				
1	<i>darəsəm, cōišəm</i>	-	-	-
2	<i>dā, cōiš</i>	<i>tašō</i>	<i>dāiš, xšnāuš</i>	-
3	<i>dāt, cōišť, cōrəť, dōrəšť, jən</i>	<i>tašať, vaocať</i>	<i>dārəšť, saqs, vqs</i>	<i>ə.vaocať</i>
Plur.				
1	<i>dāmā</i>	-	-	<i>əuuaočāmā</i>
2	<i>dātā</i>	-	-	-
3	<i>dąn(?), gmən, yūjən</i>	-	<i>stāŋhať, uruuāxšať</i>	-

Note: *cōrəť, dōrəšť* preumably have *ōrə < ārə*.

Middle				
Sing.				
1	<i>cəuuišī (&lt; *cōišī)</i>	-	<i>frašī, məŋhī</i>	-
2	<i>dāŋhā</i>	-	-	-
3	<i>maŋtā, ciuuištā (&lt; *cōišťā)</i>	<i>gūšaťā</i>	<i>frašťā, mąstā</i>	-
Dual				
1	<i>duuaidī</i>	-	-	-
3	-	-	-	<i>asruuātəm</i>
Plur.				
1	<i>varəmaidī</i>	-	-	<i>aməhmaidī</i>
2	-	-	<i>θbarōždūm</i>	<i>asrūdūm</i>
3	<i>dātā</i>	-	-	-

**Aorist imperative.**

Active				
Sing.				
2	<i>dāidī, gaidī, ciždī</i>	<i>vīdā, vaocā</i>	-	-
3	<i>dātū, jaŋtū</i>	-	-	-
Plur.				
2	<i>dātā, sraotā</i>	-	<i>saťstā</i>	-
3	<i>saŋtū</i>	-	-	-
Middle				
Sing.				
2	<i>dāhuuā, kərəšuuā</i>	<i>gūšahuuā</i>	<i>frašuuā</i>	-
3	<i>dąm, ucąm</i>	-	-	-
Plur.				
2	-	<i>gūšōdūm</i>	<i>sāzdūm, θrāzdūm, vōizdūm</i>	-
3	-	<i>xšəŋtąm</i>	-	-

**Aorist participles.**

Active	<i>-aŋť-</i>	<i>dąŋť-, hanaŋť-, vīdąŋť</i>
Middle	<i>-əmnā-</i>	<i>xšnaošəmnā-</i>



**USES OF THE DATIVE. 1.**

The dative is typically found with or without an accompanying accusative direct object.

When accompanied by a direct object, the dative is usually a personal dative of the indirect object.

When *not* accompanied by a direct object, the verb is usually intransitive, and the dative is either personal or impersonal. If personal, we can sometimes supply an “inner” object, when impersonal, the dative is a “final” dative, expressing purpose or future time.

**Indirect object.**

Indirect objects are found with a variety of verbs expressing giving, saying, conveying sth. to sb. and, in general, doing sth. for sb.

*kaḥmāi mā θbarōždūm* “For whom have you carved me?” (1.29.1).

*mazdā ahurā aēibiio pəranā āpanāiš kāməm* “I shall fill **for them**, O Mazdā Ahura, with attainments (their) wish” (1.28.10).

*vaḡhēuš dazdā manaḡhō šiiəθananəm aḡhēuš mazdāi / xšaθrəmca ahurāi.ā yim drigubiiō dadat vāstārəm* “(the model) of the actions of the existence of good thought are (always) ascribed **to Mazdā** / and the command (over the rewards) **to** (him), **the Ahura**, whom one (thereby) makes a pastor **for the poor**” (1.27.13).

*maibiio dāuuōi ahuuā astuuatascā hiiatcā manaḡhō / āiiaptā* “for (you) to give **to me** the spoils of both existences, both that which has bones and that of thought” (1.28.2).

*vohū gaidī manaḡhā dāidī ašā dā darəḡāiiū / ərəšuuāiš tū uxδāiš mazdā Zaratrustrāi aojəḡhuuəṭ rafənō / ahmaibiācā* “Come (now) on account of (my) good thought! Give (me now) on account of (my) Order the gift of a long lifespan! / Through (your) capacious utterances, you (gave?), O Mazdā, support with might **to Zarathustra**. / (Give) **to us**, too, O Ahura, (support) ...” (1.28.6).

*təm āzūtōiš ahurō maθrəm tašaṭ ašā hazaošō / mazdā gauuōi xšuuīdəmcā* “The Ahura, who has the same pleasure as Order, has fashioned that poetic thought of the libation / and the milk **for the cow**, (he) Mazdā” (1.29.7).

*aṭ mazdā taibiio xšaθrəm vohū manaḡhā vōiuūdaitī / aēibiio sastē* “Thus, O Mazdā, he shall constantly present the command **to you** by (his) good thought / for (you) to announce (it) **to these**” (1.30.8).

*tā uxδā mainiiūš mahiiā mazdā ašāicā yūšmaibiā gərəzē* “By that utterance of my inspiration I am (now) complaining to you (all, to you), O Mazdā, and to Order” (1.32.9).

*yascā vadarə vōiždat ašāunē* “and who holds unyieldingly (his) weapon **against the sustainer of Order**” (1.32.10).

*pauruūm / hiiat dā šiiəθanā mīždauuəṅ yācā uxδā / akēm akāi vaḡhīm ašīm vaḡhaoē* “for the first time, / when you established, actions (as) fee-earning, as well as (the words) which (are) to be uttered, / and (made) a bad (reward) **for the bad** and a good reward **for the good**” (2.43.5).

When the direct object is a person (god), the dative can be impersonal.

*hiiat mazdəm duuaidī fərasābiio* “when we two (first?) submitted Mazdā **to** (our) **questions**” (1.29.5).

*pairjasāmaidē ... θbā mainiiū spāništā yə axtiš aḥmāi yəm axtōiioi dāḡhē* “we are (now) circumambulating ... you with (our) most life-giving inspiration, which is pain for him whom you shall receive **for pain**” (YH.36.1).

Impersonal indirect objects are found also otherwise.

*ahiiā huuō nē dāidī ahmāicā ahuiē manaxiiāicā* “And, (you) there, give us (now some) of this—**for this existence and for the one of thought!**” (YH.40.2).

### Free dative. 1. Persons.

A “free” dative (*dativus commodi*), that is, not accompanied by an accusative object, is found especially with intransitive verbs, including the copula (expressed or not):

*xšmaibiā gāuš uruuā gərəzdā* “To you (gods) the soul of the cow complains” (1.29.1).

*kaθā tōi gauuōi ratuš / ... / kām hōi uštā ahurəm* “How (was) your model for the cow? / ... / Whom do you wish (to be) an Ahura **for her?**” (1.29.2).

*ahmāicā xšaθrā jasaṭ manəhā vohū ašācā* “**For/to this one**, too, he comes with command and Order on account of (his) good thought” (1.30.7).

*kastē* “**Whom do you have**, (O fashioner of the cow?) ...?” (1.29.7).

*nōit ərəžəjiōi frajiāitiš nōit fšuiēntē drəguuasū pairi* “(Is) there no way **for the one of straight living** to improve his life or **for the cattle-tender** among those possessed by the Lie?” (1.29.5).

*ahmāi aṇhaṭ vahištəm yē mōi viduuā vaocāt haiθim / məθrəm* “**For him** there shall be the best who, knowing (it) shall speak to me the true / poetic thought ” (1.31.6).

*iθā āt yazamaidē gāuš uruuānəmcā tašānəmcā ahmākəng āaṭ urunō pasukanəmcā yōi nā jijišənti yaēibiāscā tōi ā yaēcā aēibiō ā aṇhən* “Thus, we sacrifice in this way both the soul of the cow and (its) fashioner, thus also, *our* souls and (the souls) of the domestic animals, (of those?) who wish to win us, (of those?) **for whom** they (shall be) there and (of those?) who shall be there **for them**” (YH.39.1).

*aṭ hōi vohū sərəošō jaṇtū manəhā / mazdā ahmāi yahmāi vašī kahmāicī* “Thus, let readiness to listen come to **him** on account of (my) good thought, / O Mazdā, **to him, to whomever** you wish” (2.44.16).

*tācī mōi səs tuuəm mazdā vaēdištō* “*You*, O Mazdā, appear **to me** (as) the one who finds (for me) most often just those (things)” (2.46.19).

*kaṭ tōi ašā zbaiēntē auuaṇhō / zaraθuštrāi* “What help do/did you have for (him) when he invokes/invoked (you) with Order, / (for) Zarathustra?” (3.49.12).

*mahmāi xiiātā auuaṇhē* “May you be **for my help!**” (3.50.7).

*huuō urušaēibiō spəntō sāsnaiiā* “*He* is life-giving **for the meager ones** by (his) ordinance” (1.29.7).

*hiiaṭ tā uruuātā sašaθā yā mazdā dadāt mašiiāṇhō / xʷiticā ənəitī hiiaṭcā darəgəm drəguuō.dəbiō rašō / sauuacā ašauubiō* “When you \*master the deals that Mazdā establishes (with you), O mortals: / (namely regarding) both good going (and) non-going and what (is) long-lasting harm **for those possessed by the Lie** / and (what are) the life-giving strengths **for the sustainers of Order** ...” (1.30.11).

*kaṭ vē xšaθrəm kā ištīš šiiəθanāi* “What (is) your command? What (is your) wish **for action** (to be produced)?” (1.34.5).

*pairijasāmaidē ... θβā mainiū spāništā yā axtiš **ahmāi** yām axtōiōi dāḡhē* “we are (now) circumambulating ... you with (our) most life-giving inspiration, which is pain **for him** whom you (knowingly?) give over to pain” (YH.36.1).

*asnqm uxšā aēuruš / xsmākāi ašā **vahmāi** mazdā ahurā* “The bull of the days (is) the \*seeder / **for the hymn to you** through Order, O Mazdā Ahura” (3.50.10).

*kā uruuaθō **Spitamāi Zaraθuštrāi** nā mazdā* “Which man/hero abiding by the deals (is) **for Spitama Zarathustra**, O Mazdā?” (4.51.11).

*drūjō hacā rāθəmō ... **vaiiū.bərədubiō** duš.x<sup>v</sup>arəθəm* “The “\*composition” in accordance with the Lie ... (is) foul food (for you) **driving/flying through the intermediate space.**” (5.53.6).

The indirect object is sometimes “reflexive”:

*aṭ hī aiā frauarātā vāstrīm **axiāi** fšuiiantəm / ahurəm* “Thus, between these two she opted for the tender of cattle (to be) a forager **for her**, / an Ahura (for her)” (1.31.10).

*yā šiiəoθanā yā vacaḡhā yā yasnā amərətātātəm / ašəmcā **taibiō** dāḡhā mazdā xšaθrəmcā hauruuatātō* “The action, the speech, (and) the sacrifice through which you (now) receive immortality / **for yourself** and Order, O Mazdā, and the command of wholeness” (1.34.1).

Note: *dāḡhā* is aor. subj. 2 sing. mid. < *dā-*.

*hauruuātā / amərətātā yaθā hī **taibiō** dāḡhā* “... (as) wholeness / and immortality in the way you receive(d) them **for yourself**” (2.44.18).

The indirect object is also found with “negative” verbs (*dativus incommodi*).

*yōi pišiiēiṅtī **aēibiō** qam* “(They,) who are (at this very moment) \*withholding **from these** (men their) \*wish ...” (2.44.20).

*nqsaṭ x<sup>v</sup>āθrəm / **drəguuō.dəbiō dājīr.arətaēibiō*** “Comfort is lost / **for** (you), **those possessed by the Lie with crippled Order**” (5.53.6).

Note especially the dative with adjectives signifying “which should be done *by sb.*”:

*aṭ tā vaxšiiā išəṅtō yā mazdāθā hiiatcī **viduše*** “Thus, I shall speak, O (you) who wish to come, those (words) to which (he) should pay attention to, even when (it is) a **knowing** (man)” (1.30.1).

Alternately: “even when (spoken) to a knowing (man).”

*kasəuščī nā **ašāunē** kāθə aḡaṭ / isuuācī ḡas paraoš akō **drəguuāitē*** “A man, even (if) possessing little, shall be \*desired **by the sustainer of Order**; / a mighty (man), even if possessing much, (but) bad, (shall only be \*desired) **by the one possessed by the Lie**” (3.47.4).

#### USES OF THE AORIST.

The aorist expresses “completed action” as opposed to the present’s “non-completed action.” This function is very clear in the modal forms of the aorist (subj., opt., imper.).

#### The aorist indicative.

The augmented aorist denotes the immediate, completed, past (Hoffmann, Inj., pp. 153-155). Only a few forms are used in OAv., and in only one case is there an adverb with a temporal reference.

Divine utterance:

*aṭ ǎ.vaocaṭ ahurō mazdā vīduuā vafūš viānāiiā / nōiṭ aēuuā ahū vistō naēdā ratuš ašātcīṭ hacā* “Thus **he has said**, Ahura Mazda, who knows the webs by (their) \*texture: / “Neither has (a model) been found during (this) one (period of) existence nor a model just in accordance with Order” (1.29.6).

Ritual acts:

This aorist seems to function as “recent retrospective”:

*ahurahiiā zī aṭ vā mazdā yasnəmcā vahməmcā vahištəm aməhmaidī gāušcā vāstrəm / taṭ aṭ vā vərəziiāmahī fracā vātāiiāmahī yā.tā isāmaidē* “For, thus, **we have thought** (= made up our minds about) the sacrifice and hymn (as) the best (thing) for you (and for) Ahura Mazda and the pasture (as the best thing) for the cow. / Thus, we are (now) producing that for you and making (it) known (to these?) to the extent we are capable” (YH.35.7).

*təm nā staotāiš nəmanhā ā vīuuarəšō / nū zīṭ cašmainī viiādarəšəm* “Him (I am) here wishing to \*surround with our praises of homage. / For **I** just now **caught sight** in (my) eye” (2.45.8).

*kē vā ašā āfraštā kē spəntā ārmaitiš / kē vā vaṇhəuš manəhō acistā magāi ərəšuuō* “Who has either consulted with Order, (and) with whom (has) Life-giving Humility (consulted), / or who, with \*capacious resources, (someone) of good thought, **has marked** (me) **for himself** for the gift exchange? (4.51.11).

“Oral tradition”:

*sraēštəm aṭ tōi kəhrpəm kəhrpəm āuuāēdaiimahī mazdā ahurā imā raocā / barəzištəm barəzimanəm auuaṭ yāt huuarē auuāci* “Thus, (as) *your* form, the most beautiful of forms, we are making known, O Mazda Ahura, these lights, / (to be the same as) yonder highest of heights, as high as the sun **has been said** (to be)” (YH.36.6).

*aṭ tā mainiū pauruūiē yā yēmā xʼafnā asruuātəm* “Thus, those two spirits/inspirations in the beginning, which have been heard of (as) ‘the twin sleeps’” (1.30.3).

### The aorist injunctive. 1.

While the (non-)temporal reference of the present injunctive is relatively clear, that of the aorist is difficult to determine. The main problem is whether the aorist injunctive refers to action already completed at the time of the “now” or whether it is just starting. The aorist injunctive probably does NOT refer to an action that took place at a specific moment in the past, but at most to an action that took place at an unspecified time (e.g., for the first time) in the past.

The aor. inj. is often accompanied by present ind. or inj. or even periphrastic constructions with pres. participle which give the context in which the aor. inj. took or has taken place.

The function of anteriority (to the main verb)—past or future—is seen clearly in a few instances in subordinate clauses:

*aṭ θβā mǎhī pauruūim mazdā yazūm stōi manəhā / vaṇhəuš patarəm manəhō hīiaṭ θβā hēm cašmainī [hǎṇ] grabəm / haiθīm ašahiiā dāmīm aṇhəuš ahurəm šiiəoθanaēšū* “Thus, **I** (too now) **think** with (my) thought of *you* as being the first, O Mazda, (yet) youthful, / father of (all) good thought—**since I have** (now) **grasped** *you* in (my) eye / (as) the true \*web-holder of Order (and seen you) in the actions of (this) existence as the Ahura” (1.31.8).

Or: I (too now) think of *you* as being the first, O Mazda, (yet) youthful in/with respect to (your) thought.

*hīiaṭ us ašā naptiiaēšū nafšucā / tūrahiiā [uz]jən friiānahiiā aojiiāēšū / ārmatōiš gaeθā frādō θbaxšəhā* “(But) **when** (the winner) **has come up** through Order among the \*great-grandchildren and grandchildren / \*to be declared (as those) of Tura \*son of Friia, / (then) **you** (O Ahura Mazda) **further** (his) herds with the diligence of Humility” (2.46.12).

There is one (apparent) instance of an aorist inj. being accompanied by an adverb of time, stressing anteriority:

*hiiat mīzdām zaraθuštrō magauuabiiō cōišt parā / garō dāmānē ahurō mazdā jasaṭ pauruiiō* “The fee which Zarathustra **assigned before** to the masters of the gift exchange, / in the House of Song Ahura Mazda comes (forward for/with it as) the first (in line)” (4.51.15).

There is one (apparent) instance of an aorist inj. being accompanied by a future time reference (future perfect):

*yastā daēuuōng aparō mašiiqscā / tarā.māstā ... / saošiiantō dāng patōiš spəntā daēnā* “(He) who, on account of that (good thought?) in the future shall have scorned the old gods / ... / to (him), the master of the home, belongs the life-giving *daēnā* of the revitalizer” (2.45.11).

The aor. inj. is occasionally found with negation to express that something has never happened (function close to that of the perfect):

*nōišt mazdā auuāstriiō dauuqscinā humərətōiš baxštā* “He who is not a forager, O Mazda—however much he \*chatters—**has not received** any good mention as his share” (1.31.10).

*tām mōi dātā / darəgahiiā yaoš yām vā nāēcīš dārəšt itē* “lay down for me (now) that (path) / of a long lifespan which **no one has** (actually) \*seen you (gods) to go” (2.43.13).

*yōi duš xraθβā aēšmēm varədən \*rəməmcā / ... yaēsəm nōišt huuarəštāiš vās dužuuarəštā / tōi daēuuōng dan yā drəguuatō daēnā* “(Those) who by (their) bad “guiding thought” shall increase Wrath and \*restraint / ... (and) **not (one) of whom has overcome** bad deeds by good deeds, / they shall determine (as) old gods what (is in reality) the *daēnā* of the one possessed by the Lie” (3.49.4).

The other instances of negation are:

*nōišt tā īm xšnāuš vaēpiiō kəuuinō pərətāō zimō / zaraθuštrəm spitāməm* “The “shaker,” the poetaster, **did** in spite of(?) that (good thought) **not favor him** (with his generosity) at the passage in winter, / Zarathustra Spitama” (4.51.12).

*nōišt spəntəm dōrəšt ahmāi stōi ārmaitīm / naēdā vohū mazdā fraštā manəhā* “He has *not* seen (as he pretends?) that Life-giving Humility is for *him/this one*(?) / **nor**, O Mazda, **has he discussed with** (his) **good thought**” (3.49.2).

The aorist inj. is used with the prohibitive negation *mā* to express “do not start!”:

*huxšaθrā xšəntəm mā nē dušə xšaθrā xšəntā* “Let (now) those of good command be in command! **Let not those** of bad command (now) **command us!**” (3.48.5).

The aor. inj. is used to describe mythical events, as well as human actions in the past.

Mythical events.

This use of the aorist injunctive is found in cosmological contexts, often to denote the first occurrence of an act, cf.:

*yastā manṭā pauruiiō raocēbīš rōiθβən xʷāθrā / huuō xraθβā dāmiš ašəm yā dāraiiat vahištəm manō* “He who **was the first to think** those (thoughts): “The free spaces (are) \*blending with the lights”—/ *he* (is) the \*web-holder by the guiding thought by which (his) best thought upholds Order” (1.31.7).

*huuō zī drəguuā yā drəguuāitē vahištō / huuō ašauuā yahmāi ašauuā friiō / hiiat daēnā paoiriā dā ahurā* “For that one (was defined as) possessed by the Lie who (is) best to the one possessed by the Lie, / (and) that one (as) a sustainer of Order for whom a sustainer of Order (is) a friend, / when you, O Ahura, **established the first daēnās**” (2.46.6).

*yā zaotā ašā ərəzuš huuō mainiiēuš ā vahištāt kaiiā / ahmāt auuā manəḡhā yā vərəziieidiāi mantā vāstriā* “The libator who (is) straight by the Order (of his ritual), *he* (produces), out of *this* best / inspiration, by (his) thought, *yon* \*desirable (actions), which **he** (= Ahura Mazda?) (first) **thought** (forth as those) to be produced by the forager” (1.33.6).

*təm kauuā vištāspō magahiiā xšaθrā nəsət / vaḡhēuš padəbiš manəḡhō yəm cistīm ašā mantā* “Kauui Vištāspa (first) \***reached** that (understanding) by the command of the gift exchange / along the paths of (his) good thought,—the understanding which **he** (first?) **thought** through Order” (4.51.16).

*aṭcā gəuš uruuā raostā* “And, thus (promised), the soul of the cow **lamented**” (1.29.9).

*tat θβā pərəsā ərəš mōi vaocā ahurā / kasnā zqθā ptā ašahiiā pauruiiō / kasnā xʹəṅg strəmcā dāt aduuānəm* “I am asking you this: tell me straight, O Ahura! / What hero (is), by (his) engendering, the first father of Order? / What hero (first) **established** the road of the sun and of the stars?” (2.44.3).

*kasnā dərətā zqmcā adē nabāscā / auuapastōiš kē apō uruuarāscā / kē vātāi duuḡnmaibiiāscā yaogət āsū* “What hero (first) **held** the earth down below and the \*clouds (above) / (keeping them) from falling? Who (established) the waters and the plants? / Who (first) **yoked** the two quick (coursers) to the wind and the clouds?” (2.44.4).

*xšmaibiiā gəuš uruuā gərəždā kahmāi mā θβarōždūm kē mā tašət* “To you (gods) the soul of the cow complained: “For whom **have you carved me?** Who **has fashioned me?**” (1.29.1).

*təm āzūtōiš ahurō məθrəm tašət ašā hazaošō* “The Ahura, who has the same pleasure as Order, (first) **fashioned that poetic thought of the libation**” (1.29.7).

*təm aduuānəm ahurā yəm mōi mraoš vaḡhēuš manəḡhō / daēnā saošiiantəm yā hū.kərətā ašācēt uruuāxšət / hiiat ciuištā hudəbiiō mīzdəm mazdā yehiiā tū daθrəm* “(Teach us) that road which you, O Ahura, tell me (is that) of good thought, / the well-made one along which the *daēnās* of the revitalizers (first?) walked through Order / toward the fee which **you** (all first) **assigned** to those of good gifts (and) whose depository you are, O Mazda” (1.34.13).

*yathā tū ī ahura.mazdā mənḡhācā vaocascā dāscā varəšcā yā vohū / aθā tōi dadəmahī* “In the same way that **you**, O Ahura Mazda, (first) **thought** them **and spoke, established, and produced** (those) which (are) good (thoughts, etc.), / in that way we are giving (them) to you” (YH.39.4).

*kē bərəxədm tāšt xšaθrā maṭ ārmaiīm / kē uzəməm cōrəṭ viianaiiā puθrəm piθrē* “Who fashions Humility, the \*esteemed one, together with command? / Who (first) **made**, in the \*texture (of the womb?), a \*vigorous son for the father?” (2.44.7).

*təm nē vohū maṭ manəḡhā cixšnušō / yā nē usən cōrəṭ spəncā aspəncā* “(It is) him (I am here) wishing through our good thought to please, / (he) who (first) **made** what swells (with life) and what does not (so as to be) \*as we will” (2.45.9).

*yā spitāməm zaraθuštrəm rādaḡhā / marətaēšū xšnāuš huuō nā fərasrūidiāi ərəθβō* “(He) who (first?) favored Zarathustra Spitama with (his) generosity / among mortals, that man/hero (= Vištāspa?) (is) according to the models (and ready) to be renowned by (my/his) song” (2.46.13).

**PREVERBS.**

Preverbs can be joined to the verb or separated from it. In the latter case they can come before the verb or after it. If a verb with preverb is repeated, the verb can be omitted. The number of cases of joined and non-joined preceding preverbs—the vast majority of all cases—is about the same.

## 1. Preverbs joined to the verb.

*yā vā mazdā ahurā pairijasāi vohū manaḡhā* “(I) who am now about to circumambulate you, O Mazdā Ahura, with (my) good thought” (1.28.2).

*sraotā gāuš.āiš vahištā auuaēnatā sūcā manaḡhā* “Listen through the sounds to the best (utterances)! Observe through (this) flame by (your) thought!” (1.30.2).

*aiiā nōiṭ ərəš vīšiiātā daēuuācinā hiiat īš dābaomā / pərəsmanəḡḡ upā.jasat* “Especially the old gods did not discriminate correctly between these two, because deception / would come over them as they were discussing” (1.30.6).

Sometimes a preverb can do duty for two verbs:

*tā θβā pərəsā ahurā yā zī āiti jəḡḡhaticā* (< ā-aē- and ā-gam-) “I ask you (here and now), O Ahura, about those (things). For (those) that are (now) coming and (those) that shall come” (1.31.14).

## 2. Preverbs preceding the verb. The preverb is often repeated in the text before the verb.

*aṭcā hiiat tā hām mainiiū jasaētəm pauruuīm dazdē* “Thus, also: whenever the two inspirations come together he determines for the first time ...” (1.30.4).

*āzī dāmānəm vīsəm vā šōiθrəm vā daṭiiūm vā [ā]dāt / dušitācā marəkaēcā* “For he has placed the home or house or settlement or land / in bad settling and destruction” (1.31.18).

*frō spəntā ārmaīt / ašā daēnā [fra]daxšaiiā* “launch, O Humility, (our) daēnās through life-giving Order!” (1.33.13).

*taṭ əāādū vərəziiō.tūcā iṭ aḡmāi fracā vātōiiō.tū iṭ* “Let him (or her) \*therefore both keep producing it for this one and keep making it known!” (YH.35.6).

*ahiiā xratū frō mā sāstū vahištā* “Let him teach me the best (thoughts/utterances/actions) by his guiding thought” (2.45.6).

*nī aēšəmō [nī.]diiātəm paitī rəməm [paitī.]siiōdūm / yōi ā vaḡhəuš manaḡhō dīdraḡžō.duiiē / ašā viiḡm* “Let Wrath be tied down! Cut away obstruction / (you) who wish to (stretch) hither and fasten firmly the covering of good thought / through Order” (3.48.7).

*frō vā [fra]ēšiiā mazdā ašəmcā mrūitē* “I am (now) sending (her) forth to you, O Mazdā, as well as to Order, for (her) to speak / (the words)” (3.49.6).

## 3. Preverbs following the verb.

*hātəm huuō aojištō yahmāi zauuəḡḡ jīmā \*kərəduš ā* “He is strongest of (all) beings for whom I come to (his) calls (even if they are) \*weak” (1.29.3).

Note: *jīmā ... ā* is aor. subj. of *ā.gam-*.

*kastē vohū manahā yē ī dāiiāt ēāuuā marətaēibiiō* “Whom do you have, (O fashioner of the cow?) who by (his) good thought **shall bring them down** to the mortals?” (1.29.7).

*anāiš ā dužuarəšnaḥō dafšniīā hēntū / zašiiācā vīspāḥō xraosəntəm upā* “On account of those (utterances, actions) let them be there (at the judgement, as men) of bad virility, \*dupes, / and ridiculed all (of them)! Let them be \*howled upon!” (5.53.8).

#### 4. Preverb minus verb.

A verb with preverb can be repeated by the preverb alone:

*yastē vīspā.mazištəm sərəošəm zbaiīā auuaḥhānē / apānō* (< ā-āp-) *darəgō.jiiāitīm ā xšaθrəm vaḥhəuš manahō* “(I), who shall be invoking (your) readiness to listen, the greatest of all, at the unharnessing, / having obtained long life, having (obtained) the command of good thought” (1.33.5).

*ā mā [ā]idūm vahištā ā xʷaiθiiācā mazdā darəšatcā* “Ask me for my best (utterances), O Mazdā (and you others), (ask me) for (utterances) both \*having their own (command?) and (uttered) strongly” (1.33.7).

*kaθā druḡəm nīš ahmat ā [nīš.]nāšāmā / tēḡ ā auuā yōi asruštōiš pərənāḥō* “How we shall take away here from us the Lie, (bringing it) down upon those who (are) full of refusal to listen” (2.44.13).

### Exercises 6

- Find the meanings of all the words in the grammar sections.
- Analyze all the forms and find the meanings of all the words in the syntax sections.
- Analyze these sentences in detail and translate into English:

1. *kē vātāi duuqṇmaibiiāscā yaogəṭ āsū*

2. *yā hātəm šiiəoθənanəm vahištā xiiāt ubōibiiā ahubiiā*

3. *kē huupā raocāscā dāt təmāscā / kē huupā xʷafnəmcā dāt zaēmācā*

4. *huuō zī drəḡuuā yē drəḡuuāitē vahištō / huuō ašauuā yahmāi ašauuā friiō*

5. *dāidī ašā təm ašīm vaḥhəuš āiiaptā manahō / dāidī tū ārmaitē vīštāspāi išəm maibiiācā*

6. *bərəxḏəm mōi fərəšoštō huuō.guuō daēdōiš kəhrpəm / daēnaiīā vaḥhuiīāi yəm hōi išiḡəm dātū*

7. *hiiat nē mazdā pauraūim gaēθāscā tašō daēnāscā / θbā manahā xratūšcā hiiat astuuantəm dadā uštanəm*

8. *pairī xʷaētəuš airiīamanāscā dadaitī / nōit mā xšnāuš yā vərəzənā hēcā / naēdā daxiiəuš yōi sāstārō drəḡuuantō*

9. *yaθā ašāt hacā ḡəm vīdat / vāstriiō šiiəoθanāiš ərəšuuō ḡəs huxratuš nəmanhā / yē dāθaēibiiō ərəš ratūm xšaiiḡs ašiiuā cistā*

10. *at yūš daēuuā vīspāḥō akāt manahō stā ciθrəm / yāscā vā maš yazaitē drūjascā pairimatōišcā / šiiəoməm aipī daibitānā yāiš asrūdūm būmiiā haptaiθē*

### Text 6

#### 1.28.7

*dāidī ašā təm ašīm vaḥhəuš āiiaptā manahō*

*dāidī tū ārmaitē vīštāspāi išəm maibiiācā*

*dās tū mazdā xšaiiācā yā və məθrā srəuuīmā rādā<sup>a</sup>*



- a. srəuuīmā.rādā PPY (Mf1); srəuuīdārādā corr'd to srəuīm.ā.rādā PPY (Mf4); srəuuīm.ā.rādā PPY (Pt4); srəuuīm.mā.rā.dā IPY (K5); srəuuīmā.rādā IPY (J2); SY srəuuīmā.rādā (S1); srəuuīm.mārā[...] SY (J3); srəuuīmā(.)rādā YS; sriuuīmā.rādā PVS (Mf2); srəuaēmā.rādā PVS (K4).

1.28.8

vahištəm θβā vahištā yēm ašā vahištā hazaošəm  
ahurəm yāsā vāunuš narōi fərašaoštrāi maibiiācā

yaēibiiascā īt rāṇḥaṇḥōi vīspāi yaoē<sup>a</sup> vaṇḥəuš manəṇḥō

- a. Yōē PPY (Mf1); Yaōē PPY (Mf4); yaoē PPY (Pt4), IPY (J2); yaoē IPY (K5); yauuē SY (S1); yaouuē SY (J3), YS; Yāuuē PVS (Mf2); Yōi.vē PVS (K4).

1.28.9

anāiš vā nōiṭ ahurā mazdā ašəmcā yānāiš zaranaēmā  
manascā hiiat vahištəm yōi vā yōiθəmā dasəmə stutəm  
yūžəm zəuuīštiiāṇḥō īšō xšaθrəmcā sauuaṇḥəm

1.28.10

aṭ yōṅ ašāatcā vōistā vaṇḥəuščā dāθōṅ manəṇḥō  
əṛəθβōṅ mazdā ahurā aēibiiō pərənā āpanāiš kāməm  
aṭ vā xšmaibiiā asūnā vaēdā x'araiθiiā vaiṇtīiā srəuuā

1.28.11

yē āiš ašəm nipāṇḥē manascā vohū yauuaētāitē  
tuuəm mazdā ahurā frō mā sīšā θβahmāt vaocaṇḥē  
maniiəuš hacā θβā əəṇḥā yāiš ā aṇḥuš pouruiiō bauuat

1.28.7

Repeated request for rewards, invoking the example of the poet-heroes of the past, who are also regaled in heaven with the sacrificial nourishment. Note the *quid pro quo*: invigoration for Ahura Mazda and the heroes, as well as a for the poet-sacrificer.

*āiiaptā* appos. to *ašīm*.

*vīštāspāi* = *vīšta'aspāi*

*maibiiācā* “to me, too,” -*cā* connecting two sentences, so-called “sentential -*cā* (Watkins, *SW I*, pp. 12-13).

*dās ... xšaiiācā* coordin. of aor. inj. and pres. imper.!

*rādā* antecedent of rel. incorporated in rel. clause: “you (were the first to?) give and remain in command (of) the generous gifts which we wish to hear about through your poetic thought.”

*məθrā*: The “poetic thoughts” are frequently said to belong to the heavenly beings (1.29.7, 31.6, 2.43.14, 44.14).

1.28.8

Repeated request for rewards in anticipation of victory.

*yāsā* with 2 accus.'s.: *θβā* and *vahištā*; *vahištəm* appos. to *θβā*.

*yēm ... hazaošəm* rel. attraction or ellipsis of verb: “whom (I know as) ...” (cf. 1.28.10).

*vāunuš* (< *va-ṃn-u-* < *van-*): adj. like *vīduš*?

*fərašaoštrāi* = *f'raša'uštrāi*

*rāṇḥaṇḥōi* pres. subj. mid. “you shall be \*receiving” (or aor.?).

1.28.9

Second safety clause. Expression of confidence in the gods.

*zaranaēmā* pres. optat., neg. *nōiṭ*: “may we not anger you.”

*yōiθəmā* perf. < *yat-*: “we who are standing here in line” or sim.

*dasəmə*: Barth. cf. OInd. *dāś-* as in *dāśuṣ-*, which seems to mean something like “fulfill one’s obligations toward the gods (by a ritual).”



## LESSON 7

### ADVERBS.

Adverbs can be derived from adjectives or not.

Adverbs derived from adjectives are either identical with a case form of an adjective or formed by means of a final \*-s:

nom.-acc. neut. sing.: *pauruūim*, *apēməm*, *haiθīm*, etc.; *vasē/vasō*; *darəšaṭ*, *fraoraṭ*.  
 instr. sing.: [*fraidiuuā* prob'ly adj.].  
 abl. sing.: *asnāaṭ*<sup>o</sup>, *dūrāṭ*.  
 loc. sing.: *dūirē*.  
 final \*-s: *ərəš*.

Adverbs not (identifiably) derived from adjectives:

			Time, place	Manner	Place	Quantity
Demonstrative:	<i>aṭ</i>	<i>āṭ, āaṭ</i>	<i>adā</i> <i>idā, iiada</i> <sup>o</sup> <i>aniiada</i> <sup>o</sup> <i>hadā</i>	<i>aθā</i> <i>iθā</i> <i>aniiāθā</i>	<i>aθrā</i>   <i>haθrā</i>	<i>auuaṭ</i>   (YAv. <i>hauuaṭ</i> -)
Interrogative:	<i>kū</i>		<i>kudā</i> <i>kadā</i>	<i>kaθā</i>	<i>kuθrā</i>	(YAv. <i>cuuaṭ</i> -)
Relative:	<i>hiiaṭ</i>	<i>yāṭ</i>	<i>yadā</i>	<i>yaθā</i>	<i>yaθrā</i>	<i>yauuaṭ</i>

Note: *yauuaṭ* ... *auuaṭ* “(for) as long as ... so (that) long”; *auuaṭ yāṭ* “as much (high) as.”

Adverbs of place:

*adē* “below,” *auuarē* “hither”

Adverbs of time:

*aiṗi* “hereafter,” *daibitā* (< \**duitā*) “from old, always?,” *mošu*<sup>o</sup> “soon, quickly,” *nū*, *nūrəm*<sup>o</sup> “now.”

Adverbs of manner:

*āuuiš* “openly,” *azdā* “\*intimately,” *nanā* “one way or another,” *uiṭi* “quote, unquote.”

### CONJUNCTIONS.

Coordinating:

-*cā* “and,” *utā* “and, as well,” *vā* “or,” *zī* “for, namely.”

Subordinating:

All-purpose conjunction: *hiiaṭ*.

Relative adverbs: *yadā*, *yaθā*, *yaθra*, *yauuaṭ*, *yāṭ*.

### PARTICLES.

*bā* “?”

*θβaṭ* “alternatingly.”

*θβāṭ* ... *θβāṭ* “be it ... be it.”

-*cīṭ* “even, -self, just, exactly” -*cinā* “(not) even.”

*nā* “?” used after interr. pronouns (mostly indistinguishable from *nā* “man, hero”).

[*tū* indistinguishable from the encl. pers. pron. 2 sing.]

*vōi* “definitely.”

**INTERJECTIONS.**

*auuōi* “woe!,” *auuaētās* “the word ‘woe!’”  
*vaiiōi* “woe!” (?).

**USES OF THE DATIVE. 2.**

**Free dative. 2. Impersonal.**

The impersonal dative is used to express purpose, intention, doing an action for the good of something, etc.

*yē uruuānəm māqñ gairē vohū dadē haθrā manaḡhā* “(I) who am (now) paying attention to (my) soul **for** (my) **song** with (my) good thought in one and the same place...” (1.28.4).

*yūžēm mazdā frāxšnənē mazōi magāi.ā paitī.zānatā* “in foreknowledge acknowledge *you*, O Mazdā, **me for the great gift exchange**” (1.29.11).

*kē vā vaḡhēuš manaḡhō acistā magāi ərəšuuō* “or who, with \*capacious resources, (someone) of good thought, has marked (me) for himself **for the gift exchange**?” (4.51.11).

*auuaēnatā sūcā manaḡhā / āuuarənā vīciθahiiā narēm.narēm x<sup>v</sup>axiiāi tanuiiē* “Observe through (this) flame by (your) thought / the \*preferences of discrimination (= judgement) (made) man-by-man **for his own body**” (1.30.2).

*huuō yē hudānuš dāmānahiiā xšaθrəm / šōiθrahiiā vā daxiiēuš vā ašā frādaθāi aspərəzatā* “he, the generous one who strives **for furtherance** (of) the command / of the home or the settlement or the land through Order” (1.31.16).

*uruuāzištō huuō nā yātāiiā paitī.jamiiā ātarə mazdā ... nəmaḡhā nā mazištāi yāḡḡam paitī.jamiiā* “(You) there, who gladden (us) the most, may you \*in return come to us **for** (what you have) **received as your share**, O fire of Mazdā ... on account of (our) reverence of (you), may you \*in return come to us **for the greatest of auditions**” (YH.36.2).

*ahiiā huuō nē dāidi ahmāicā ahuiiē manaxiiāicā* “And, (you) there, give us (now some) of this—for this existence and for the one of thought” (YH.40.2).

*kēmnā mazdā mauuaitē pāiiūm dadā / hiiat mā drəguuā dīdarəšatā aēnaḡhē* “Whom, I wonder, O Mazdā, do you assign to one like me as (divine?) protector— / when the one possessed by the Lie \*ogles me **for sin**” (2.46.7).

*kuθrā mərəždikāi axštāt* “Where will (one) stand by **for mercy**?” (4.51.4).

A special use of the impersonal dative is seen in the following passage:

*θβqm at aēšqm paitiiāstārəmcā fradaxštārəmcā dadəmaidē / ašāatcā hacā vaḡhēušcā manaḡhō vaḡhēušcā xšaθrāt / staotāiš θβāt ahurā staotōibiūō aibī / uxδā θβāt uxδōibiūō / yasnā θβāt yasnōibiūō* “Thus, we are (now) adopting *you* both as the one who shoots them back and their (original) launcher— / both in accordance with Order and (our) good thought and good command,— / be it through praises, O Ahura, **for** (our) **praises**, / be it through an utterance **for** (our) **utterances**, / be it through a sacrifice **for** (our) **sacrifices**” (YH.35.9-10).

**Final dative.**

The final dative typically contains two datives: a personal and an impersonal one.

*ā mōi rafəδrāi zauuəŋg jasatā* “come to (my) calls **for support for me!**” (1.28.3).

*rafəδrāi vourucašānē dōišī mōi yā və abifrā* “Show me (now) **for support for the far-seeing one** (= the sun) (the path) by which I shall \*cross over to you” (1.33.13).

*kadā mazdā yōi uxšānō asnəm / aḡhəuš darəθrāi frō ašahiiā frārəntē / vərəzdāiš səŋghāiš* “When, O Mazdā, will the bulls who (are those) of the days / move forth **for the upholding** of the Order of the (first) existence, / by (our) announcements (now) grown (more powerful)” (2.46.3).

*vahištā / gauuōi vərəziitəm təm nō x'arəθāi fšuiiō* “May the best (things) / be produced for the cow! You keep tending *her* **for food for us**” (3.48.5).

**Dative of time.**

*vahištəm θbā vahištā yəm ašā vahištā hazaošəm / ahurəm yāsā vāunuš narōi fərašaoštrāi maibiiācā / yaēibiiascā iṭ rāghaḡhōi vīspāi yaoē vaḡhəuš manaḡhō* “You the best (one), (you) the Ahura who have the same pleasure as the best Order, I ask for the best (things), / (I being) the \*winner, (for them to be given) to the hero Fraša-uštra and to me, / and (to those) to whom you shall give it **for the whole lifespan** of (my/their) good thought” (1.28.8).

**Dative and infinitive.**

The dative of person or the final dative is often used (loosely or closely) together with a datival infinitive.

*auuəēnatā sūcā manaḡhā / āuuarəṇā vīciθahiiā narəṃ.narəṃ x'axiiāi tanuiē / parā mazē yāḡhō ahmāi nō sazdiāi baodaḡtō paiṭi* “Observe through (this) flame by (your) thought / the \*preferences of discrimination (= judgement) (made) man-by-man for his own body, / before the great audition, **for it** (the discrimination) **to be announced to us** in return when you perceive (ours)” (1.30.2).

*kahmāi vā vīduiē vašī* “**To whom** among you do you wish (right now) (gifts) **to be made known?**” (2.43.9).

*aṭ nō ašā friiā dazdiāi hākurəṇā / yaθā nō ā vohū jimaṭ manaḡhā* “Thus, **for** friendly \*guides **to be placed for us** through Order—/ (tell me) how (he) shall come to us on account of (my) good thought” (2.44.1).

*aṭcā ahmāi varəṇāi mazdā nidātəm / ašəm sūidiāi tkaēšāi rāšaiieḡhē druxš* “And thus, O Mazdā, Order has been deposited **for this one(?) for** (it to be his) **choice / for** (it) **to be vitalized**, (but) the Lie in order **for** (it to be his) **false teaching in order to cause harm**” (3.49.3).

**THE AORIST INJUNCTIVE. 2.****Ritual events.**

The aorist injunctive seems to denote actions or utterances of the poet-sacrificer that have just been or have just begun to be performed or uttered, as well as those of the divine beings he is addressing, which occur as a consequence of the ritual.

*imā aṭ uxδā vacā ahura mazdā / ašəm mainiiā vahehiiā frauuacāmā* “Thus, these words to be uttered, O Ahura Mazdā, we have (now) proclaimed with better \*imaging (as) Order” (YH.35.9).

*aṭ frauuaxšiiā aṅhēuš ahiīā pauruuīm / yam mōi vīduuā mazdā vaocaṭ ahurō* “Thus, I shall proclaim the *first* (announcement) of (= about?) this existence, / (the ordinance?) which the knowing one, Mazdā Ahura, **has** (now) **spoken** to me: ...” (2.45.3).

*tām nā yasnāiš ārmatōiš mimaγžō / yā qnmānī mazdā srāuuī ahurō* ““(It is) *him* (I am here) wishing to gratify with our sacrifices, (the actions) of (our) Humility, / (him,) Mazdā Ahura, who **has been made renowned** in (my?) breath” (2.45.10).

*aṭ tōi ubē hauruuāscā xʷarəθāi.ā amərətātāscā / vaṅhēuš xšaθrā manaṅhō ašā maṭ ārmaitiš vaxšt / utaiiūtī tūuūšī* “Thus, wholeness and immortality (are) both for your consumption. / Through the command of (= provided by) (my) good thought, Humility, together with Order, **has** (now) **grown** / in \*tissue-connectedness (and) \*tissue-strength” (1.34.11).

*yā maibiīā yaoš ahmāi ascī vahištā / maxīiā ištōiš vohū cōišəm manaṅhā* “(He) who (assigns) to *me* (the best things) of a (full) lifespan, to *him* / **I have** (now) **assigned** by (my) good thought even (= nothing less than) (my) bones (as) the best (parts) of *my* ritual” (2.46.18).

*āxsō vaṅhēuš ašā ištīm manaṅhō* “**You** (now) **look hither** (down) through Order/because of (its) Order at the ritual of (my) good thought” (2.46.2).

*aṭcī ahmāi mazdā ašā aṅhaitī / yam hōi xšaθrā vohucā cōišṭ manaṅhā* “Thus, then, there shall be for this one, O Mazdā, on account of (his) Order / (such a herd) as **he has assigned** because of (his) command and good thought to him” (3.50.3).

*aṭ vā yazāi stauuas mazdā ahurā / hadā ašā vahištācā manaṅhā / xšaθrācā yā išo stāṅhaṭ ā paiθī* “Thus, I shall sacrifice to you praising (you), O Mazdā Ahura, / together with Order, both with (my) good thought / and with (my) command (over the life-giving strengths?), on account of which the invigorants **have** (already) **gotten on** (their) **way**” (3.50.4).

*hiiaṭ mīzdəm zaraθuštrō magauuabiiō cōišṭ parā / garō dāmānē ahurō mazdā jasaṭ pauruiiō / tā vā vohū manaṅhā ašāicā sauuāiš cōuuīšī* “The fee which Zarathustra assigned before to the masters of the gift exchange, / in the House of Song Ahura Mazdā comes (forward for/with it as) the first (in line). / On account of that (fee) **I have assigned myself** through (my) good thought with life-giving strengths to you and to Order” (4.51.15).

*āscā hudāṅhō ərəš vīšiiātā nōiṭ duždāṅhō* “And among those two those who give good gifts/make good things **have discriminated** rightly, not those who give bad gifts/make bad things” (1.30.3).

*ahiiā grāhmō ā hōiθōi nī kāuuaiiascīṭ xratūš nī.dadaṭ / ... / hiiaṭcā gāuš jaidiīai mraoi yā dūraošəm saocaiiaṭ auuō* “The “glutton” and (his?) “poets” deposit (their) “guiding thoughts” here in *its* cord-work, / ... when the cow **has been mistreated** to (the point of) being smashed (by him) who “purifies” (by burning) the *haoma*” (1.32.14).

*duš.sastiš srāuuā mōrəṇdaṭ huuō ... / apō mā ištīm [apa] iiantā bərəxδəm hāiīm vaṅhēuš manaṅhō* “The one of bad announcing \*diverts (my) songs of fame ... / **He has robbed** me (of my) ritual (and) the esteemed \*gain of (my) good thought” (1.32.9).

*hiiaṭ xšmā.uxdāiš dīdāṅhē pauruuīm / sādṛā mōi səs mašīiaēšū zarazdāitiš* “I am (now) learning what (was) \*at first on account of (the words) uttered by you (all) (*xšmā.uxdāiš*): / \*Faith (in us) among men **appears** to me a disaster!” (2.43.11).

*xšaθrāiš yūjān karapanō kāuuaiiascā / akāiš šīiaoθanāiš ahūm mərəṅgduiīē mašīm / yāṅg xʷə uruuā xʷāēcā xraodaṭ daēnā / hiiaṭ aibi.gəmən yaθrā cinuuatō pərətuš* “The (other) “mumblers” and “poets” **have harnessed** by (their bad) commands / mortal man to evil actions in order to destroy the (present) existence, / (they) whom

their *own* soul and their *own* *daēnā* will make shudder in anger / when they shall have(?) come to where the Ford of the Accountant (is)” (2.46.11).

*aṭ huuō mazdā ižācā āzūitīšcā / yē daēnəm vohū sārōštā manaḡhā* “Thus, he there, O Mazdā, is milk libation and fat dripping (for you?), / who **has** (now) **united** (his) *daēnā* with good thought” (3.49.5).

### Present ~ aorist injunctive.

Sentences often contain both present and aorist injunctives. The aspectual difference is usually quite clear.

*xšmaibiā gāuš uruūā gərəždā kahmāi mā θbarōždūm kē mā tašaṭ* “To you (gods) the soul of the cow **complains**: “For whom **have you carved me?** Who **has fashioned me?**” (1.29.1).

*aiiā nōiṭ arəš višiiātā daēuuācinā hiiat īš dābaomā / pərəsmanəḡ upā.jasaṭ hiiat vərənātā acištəm manō / aṭ aēšaməm hənđuuarəntā yā bənaiien ahūm marəiānō* “Especially the old gods **did not discriminate** correctly between these two, because deception / **would come over** them as they were discussing, so that they **would prefer** the worst thought. / Thus, **they would scramble together** to wrath, with which mortals **would sicken** (this) existence” (1.30.6).

*yastā mantā paurauii ... / huuō xraθβā dāmiš ašəm yā dāraiaṭ vahištəm manō / tā mazdā mainiū uxšiiō* “He who **was** the first **to think** those (thoughts) ... / *he* (is) the \*web-holder by the guiding thought by which (his) best thought **upholds** Order. / By that inspiration **you grow**, O Mazdā” (1.31.7).

*kē bərəxdəm tāšt xšaθrā maṭ ārmaitim / kē uzəməm cōraṭ viiānaiiā puθrəm piθrē* “**Who fashions** Humility, the \*esteemed one, together with command? / Who (first) **made**, in the \*texture (of the womb?), a \*vigorous son for the father?” (2.44.7).

*hiiat us ašā naptiiaēšū nafšucā / ... uzjēn ... / ārmatōiš gaēθā frādō θbaxšaḡhā* “(But) when (the winner) **has come up** through Order among the \*great-grandchildren and grandchildren / ... / you (O Ahura Mazdā) further (his) herds with the diligence of Humility” (2.46.12).

*yē spitāməm zaraθuštrəm rādaḡhā / marətaēšū xšnāuš ... / aṭ hōi mazdā ahūm dadāt ahurō / ahmāi gaēθā vohū frādaṭ manaḡhā* “(He) who **has favored** Zarathustra Spitama with (his) generosity / among mortals ... for *him* Mazdā Ahura **establishes** the (present) existence, / for *him* **he furthers** (his) herds on account of (his) good thought” (2.46.13).

*aṭcā hōi scaṇtū ... yasnašcā / ... dāḡhō arəzūš paθō / yəm daēnəm ahurō saošiantō dadāt* “And so **let them** (all) **pursue** (= devote themselves to) ... the sacrifices (to him), / (Mazdā,) ... / (which are) the straight paths of the gift (awaiting) the *daēnā* which Ahura **establishes** (as) that of the revitalizer” (5.53.2).

### USES OF THE AORIST PARTICIPLES.

#### Active.

*yāat yūš tā framīmaθā yā mašiiā acištā dantō / vaxšəntē daēuuō.zuštā* “As much as you shall \*have broken (the deals), (you) mortals, (even) **giving** what are the worst (things) / to the blazing (fire, things) pleasing the old gods” (1.32.4).

## POETIC STRUCTURES.

Syntactic units are frequently confined within the larger metrical unit of the “verse line.” The most common exceptions are clauses that continue into the next “line,” because they are too long.

### Splitting up of small syntactic units.

Very often a small syntactic unit, such as noun + adj./gen. or verb + dir. obj., is split between two smaller metrical units, “half-lines.” The split can take various forms.

#### 1. Split between “half-lines.”

The terms can remain adjacent to one another, occupy parallel positions, or other.

##### a. adjacent:

*adā tašā gēuš pərəsaŋ | ašəm kaθā tōi gauuōi ratuš*

“Then the fashioner of the cow asks Order: “How (was) your model for the cow?” (1.29.2).

##### b. parallel:

*ahiiā yāsā nəmaŋhā ustānazastō rafəδrahiīā |*

*mainiiəuš mazdā paurauiim | spəntahiīā ašā vīspəŋg šīiaoθanā*

“With hands upstretched in homage to him (my) support, I am (here and now) asking all (of you) for the first (existence) of the inspiration, O Mazdā, life-giving by (my) Order, by (my) action” (1.28.1).

*pairigaeθē xšmāuuatō | vahmē mazdā garōibiš stūtəm*

“in \*universal hymn to one like you with (his) songs (consisting) of praises, O Mazdā” (1.34.2).

*aŋ hōi vāstrāi rāmā dā ārmaitīm |*

*hiiaŋ hēm vohū | mazdā [hēmə.] fraštā manəŋhā*

“Thus, for him you established Humility (as) peace for (his) pasture / when he has consulted, O Mazdā, (his) good thought” (3.47.3).

##### c. mirrored:

*ahiiā yāsā nəmaŋhā | ustānazastō rafəδrahiīā |*

“With hands upstretched in homage to him (my) support” (1.28.1).

*anāiš vā nōiŋ ahurā | mazdā ašəm cā yānāiš zaranaēmā*

“May we not, O Ahura, O Mazdā, anger you, as well as Order, with those requests (to you)” (1.28.9).

#### 2. Split between verse-lines.

##### a. enjambement:

*maibiīō dāuuōi ahuuā astuuatascā hiiaŋ cā manəŋhō | āiiaptā*

“for (you) to give to me the awards of both existences, both that which has bones and that of thought” (1.28.2).

*tuuēm mazdā ahurā frō mā sīšā θbahmāt vaocaŋhē | maniiəuš hacā*

“teach you me, O Ahura Mazdā, to speak in accordance with your / inspiration” (1.28.11).

*kasnā dərətā zəmcā adē nabāscā | auuapastōiš*

“What hero (first) held the earth down below and the heavens (above) / (keeping them) from falling?” (2.44.4).

*aŋ frauuaxšiiā hiiaŋ mōi mraoŋ spəntō.təmō | vacē ...*

“Thus, I shall proclaim the word that the most “life-giving” one tells me , / which ...” (2.45.5).



*yā vā mōi nā gānā vā mazdā ahurā / dāiiāf ...*

“The hero or “heroine” who, O Mazdā Ahura, / shall give to me ...” (2.46.10).

b. parallel:

*hiiāf nā mazdā pauruuīm / gaēθāscā tašō daēnāscā /*

*θβā manaḡhā xratūšcā /*

“When, O Mazdā, you for the first time fashioned for *us* herds and *daēnās* / by *your* thought, as well as (our) guiding thoughts” (1.31.11).

*dāidī mōi yā gām tašō apascā uruuarāscā /*

*amərətātā hauruuātā spāništā mainiū mazdā /*

*təuuīšī utaiiūitī manaḡhā vohū səḡhē*

“Give me (now), (you) who fashioned the cow, the waters, and the plants, / immortality and wholeness through (your) most life-giving inspiration, O Mazdā, / \*tissue-strength and \*tissue-connectedness \*at (their) announcement because of (my) good thought” (4.51.7).

c. inverse enjambement.

Occasionally a new clause (or smaller syntactic unit) begins with a single word at the end of a “verse-line”:

*dāidī tū ārmaitē vištāspāi išəm || maibiācā / dās tū mazdā*

“Give, you, O Humility, the invigorant to Vištāspa! To *me*, too, *you* have (just) given (it), O Mazdā!” (1.28.7).

*yūžəm aēibiiō ahurā aogō dātā ašā || xšaθrəmcā / auuaf vohū manaḡhā*

“*You*, O Ahura, shall (now) establish for *these* on account of the Order (or my ritual?) strength, as well as (for yourself?) *yonder* / command on account of (my) good thought” (1.29.10).

*yā āiiāf ašauuanəm diuuanəm hōi aparəm || xšiiō / darəgəm āiū təmaḡhō duš.xʷarəθəm auuaētās vacō /*

“Whoever shall \*come to the sustainer of Order, \*brilliant fame will be his in the future. Lamentation, / a long lifespan of darkness, bad food, (your only) word the word ‘woe! ...’” (1.31.20).

d. mirror:

*dāidī mōi yā gām tašō apascā uruuarāscā /*

*amərətātā hauruuātā spāništā mainiū mazdā /*

*təuuīšī utaiiūitī manaḡhā vohū səḡhē*

“Give me (now), (you) who fashioned the cow, the waters, and the plants, / immortality and wholeness through (your) most life-giving inspiration, O Mazdā, / \*tissue-strength and \*tissue-connectedness \*at (their) announcement because of (my) good thought” (4.51.7).

### Exercises 7

- Find the meanings of all the words in the grammar sections.
- Analyze all the forms and find the meanings of all the words in the syntax sections.
- Analyze these sentences in detail and translate into English:

1. *taf nā mazdā viduuanōi vaocā*

2. *tācīt mōi sqs tuuəm mazdā vaēdištō*

3. *yā āiš ašəm nipāḡhē manascā vohū yauuaētāitē*

4. *zaraθuštrā kastē ašauuā uruuaθō / mazōi magāi*

5. *aḡ tū mōi dāiš ašəm hiiāf mā zaozaomī / ārmaitī hacimnō iḡ ārəm*

6. *gūštā yā maṇtā ašəm ahūm.biš vīduuā ahurā / ərəžuxδāi vacaṇḥqm xšaiamnō hizuuō vasō*  
 7. *ā airiiēmā išiiō rafədrāi jaṇtū / nərəbiiascā nāribiiascā zaraθuštrahē / vaṇhəuš rafədrāi manaṇhō*  
 8. *yā mōi ašāt haiθīm hacā varəšaitī / zaraθuštrāi hiiat vasnā fərašō.təməm / ahmāi mīždəm hanəṇtē parāhūm*  
 9. *tuuēm mazdā ahurā frō mā sīšā θbahmāt vaocaṇhē / mainiiəuš hacā θβā əəṇhā yāiš ā aṇhuš pouruiiō bauuat*  
 10. *mā ciš at vā drəguuatō maθraqscā gūštā sāsnaścā / āzī dəmānəm vīsəm vā šōiθrəm vā daxiiūm vā ādāt / dušitācā marəkaēcā*

Text 7

**1.27.13**

yaθā ahū vairiiō aθā ratuš ašātciṭ hacā  
 vaṇhəuš dazdā manaṇhō šiiəoθananam aṇhəuš mazdāi  
 xšaθrəmcā ahurāi.ā yim drigubiiō dadaṭ vāstārəm

This strophe which opens the OAv. collection is echoed in the last strophe of the collection, Cf. **5. 54.1** *mīždəm vairīm*.

Lines 1-2 state that ritual actions intended to bring back the first existence must conform to the good thought of someone who is *mazdā*, that is, who has a record of all previous ritual actions. Line 3 states that the command = ruling power needed to overcome the opposing forces of darkness and the command over the rewards—in order to provide Peace and Pasture—belong to an *ahura*, that is, a ruling lord. While these are general terms, the strophe thus also contains a definition of Ahura Mazda.

*ahū*: this is the single most problematic word/form in the strophe. One problem is what to supply as subject in the *yaθā* clause: *ratuš* from the *aθā*-clause is one possibility; on the other hand, *vairiiō* is an unlikely epithet for *ratu-*. The word apparently means “to be chosen, choose-worthy, choice”; it is never used in verbal function (to be chosen *by* ...”), however, but, rather, as epithet of rewards: *mīžda-* “fee,” *aši-* “reward,” *bāga-* “share, portion,” *airiāman-* “agreement, peace,” *gənā-* “heavenly woman,” *sti-* “existence.” Thus, it implies “worthy, well-deserved.” Of these terms for rewards, *bāga-* is probably masc., but does not quite suit the context here. All in all, it seems that the missing subject is *aṇhuš*, that is, *yaθā [aṇhuš] ahū vairiiō* “as a (new existence) is to be chosen (= is to be deemed choose-worthy) according to the (first) existence, so the model of the actions of the existence of good thought ...” In the later tradition, *ahu-* is interpreted as “lord, (heavenly) master.”

**5.54.1**

ā airiiēmā išiiō rafədrāi jaṇtū  
 nərəbiiascā nāribiiascā zaraθuštrahē  
 vaṇhəuš rafədrāi manaṇhō yā daēnā vairīm hanāt mīždəm  
 ašahiiā yāsā ašīm yaṃ išiiam ahurō masatā mazdā

The end of the *Old Avesta*. The strophe sums up the effort and expectations of the poet-sacrificer: his fee and rewards for his community in the form of peace and harmony.

*airiiēmā*: (the genius of) agreement, harmony, and peace.  
*daēnā* and *hanāt* both trisyllabic.

Meter *Vahištōišti*:

ā a <sup>1</sup> riēmā išiiō   rafədrāi jaṇtū	x,x x x - x x x	x x x - x x	7 + 5 (4)
nərə <sup>ə</sup> biiascā nā <sup>1</sup> ribiiascā   zaraθuštrahē	x x x - x x x x	x x x x x	7 + 5
vaṇhəuš rafədrāi manaṇhō	x x - x x - x x x		
yā da <sup>1</sup> ēnā va <sup>1</sup> riēm   hanāt mīždəm	x,x x x - x x x	x x x - x x	7 + 7 + 5
ašahiiā yāsā ašīm	x x x - x x - x x		
yaṃ išiiam ahurō   masatā mazdā	x,x x x - x x x	x x x - x x	7 + 7 + 5

“The Complaint of the Soul of the Cow”

## 1.29.1

xšmaibiiā gəuš uruuā gərəždā kahmāi mā θβarōždūm kə mā tašaṭ  
ā mā aēšəmō hazascā rəmō āhīšāiiā dərəšcā təuuišcā  
nōiṭ mōi vāstā xšmaṭ aniiō aθā mōi sṣstā vohū vāstriiā

## 1.29.2

adā tašā gəuš pərəsaṭ ašəm kaθā tōi gauuōi ratuš  
hiiṭ hīm dātā xšaiiantō hadā vāstrā gaodāiiō θβaxšō  
kəm hōi uštā ahurəm yə drəguuō.dəbīš aēšəməm vādāiiōiṭ

## 1.29.3

ahmāi ašā nōiṭ sarəjā aduuāēšō gauuōi paiti.mrauuṭ  
auuāēšəm nōiṭ vīdūiiē yā šāuuaitē ādrəṅg ərəšuuāṅhō  
hātəm huuō aojištō yahmāi zauuəṅg jimā \*kərəduš ā<sup>a</sup>  
a. Mss. kərədušā.

## 1.29.4

mazdā<sup>a</sup> sax<sup>ar</sup> mairištō yā zī vāuuərəzōi pairī.ciθiṭ  
dāēuuāišcā mašiiāišcā yācā varəšaitē aipī.ciθiṭ  
huuō vicirō ahurō aθā nē aṅhaṭ yaθā huuō vasṭ  
a. mazdā PPY (Mf1, Pt4), PVS (K4), IVS; mazdāi PPY (Mf4), IPY J2, K5), SY (J3);  
mazdā SY (S1), YS, PVS Mf2).

## 1.29.1

*About the cow.* By whom and why was the cow made?

Cf. 3. 48.7 “Let Wrath (*aēšəmō*) be tied down (*nī ... dūiātqm*)! Cut back (*paitī ... siūdūm*) obstruction.”  
*dərəšcā təuuišcā*: either nom. sing. of *dərəz-* and *təuuiš-* or, more probably, adverbs in *-š*.  
*xšmaṭ aniiō* “other than you”: see Lesson 8 for this use of the ablative.  
*sṣstā*: probably from < *sand-* “appear to me/please me with a good forager.” — Cf. RV. 1.165.12

*evéd eté práti mā rócāmānā ánedyaḥ śráva éšo dádhanāḥ |*  
*saṃcákṣyā marutaś candrávarṇā áchānta me chadáyāthā ca nūnám ||*

“These, precisely, who thus shine toward me, the blameless (crowd), which obtains for itself fame and strength, you, O Maruts, of golden color to look at, have now pleased me and shall please me also (hereafter).”

For the meaning cf. Pahl. *u-š sahist* “it seemed to him (good), it pleased him.”

## 1.29.2

Who is her protector?

*adā*: Cf. RV.8.83.9 “And so I say to you (*ádhā cid va utá bruve*).”  
*hadā vāstrā*: either “together with a pastor” or “together with pasture.” — Personally, I assume tentatively that we have here a contrast between *vāstar-*, the heavenly shepherd, and *vāstriia-*, the earthly provider of pasture.  
*drəguuō.dəbīš*: “in spite of ...”  
*vādāiiōiṭ*: pres. opt. 3 sing. “who may keep wrath away from”

## 1.29.3

*Rich and poor, winners and losers.* The rich are bad and the good are poor. The poor poet-sacrificer with a meager ritual will receive *divine* favor.

*sarəjā*: either < *sarəjan-* “a association-smasher” or < noun *sarəg-/sarəj-* “?” or verb *sarəg-/sarəj-* “?” (thus K.-P.: “persuade”).

*paiti.mrauuat̄*: pres. subj. 3 sing. “shall answer.”

*auuaēšqm nōit̄ vīduiē yā* “among those things (none is) to be found whereby” = “there is no way to.”

1.29.4

Ahura Mazda is the judge of the songs. He makes the decision.

*sax'ārē*: Cf. RV *śákvān-*, f. *śákvarī-* “clever, artful,” type of verse in RV. 7.33.4, 10.71.11 *śákvarīṣu* “in Ś. verses.” Note also Mid. Pers. *saxwan* “word.”

*vāuuərəzōi*, *varəšaitē*: perf. ind. 3 sing. mid. and *s*-aor. subj. 3 sing. mid. in passive function.

If *pairī.ciθit̄* and *aipī.ciθit̄* are verbal forms, then they must be mean: “may he \*point out those now” and “may he \*point out hereafter.” The zeros grades of °*ciθit̄* would be caused by a retraction of the accent on the preverb, cf. nominal formations such as *fraxšnu-* beside *zānu-*.

*vasat̄*: pres. subj. 3 sing.

## LESSON 8

### ADJECTIVES. COMPARATIVE AND SUPERLATIVE.

The following forms are found in OAv.:

#### I.

*fəraša-*  
*pouru-*  
*spənta-*

*fərašō.təma-*  
*pourutəma-*  
*spəntō.təma-*

#### II.

*aka-*  
*ādra-* (< \**ṛHdra-*)  
*asna-* (< \**ṛsd-na*)  
*āsu-*  
(*bərazant-*)  
*ərazu-*  
*maz-*  
*spənta-*  
(*srīra-*)  
(*sūra-*)  
*ugra-*  
(*uruuādah-*)  
*vaṅhu-*  
(*xruždra-*)  
*zarazdā-*

*ašīiah-*  
*nāidiiah-* (< \**naHdīah-*)

*spāniiah-*

*aoj(i)ah-*  
*uruuāidiiah-*  
*vahiiah-*, fem. *vahehī-*

*acišta-*  
*nazdišta-*  
*āsišta-*  
*barəzišta-*  
*razišta-*  
*mazišta-*  
*spəništa-*  
*sraēšta-*  
*səuišta-*  
*aojišta-*  
  
*vahišta-*  
*xraoždišta-*  
*zarazdišta-*

From present participles:

*marənt-*  
°*barənt-*  
(*uruuāz-*)  
*vaēdəmna-*

*mairišta-*  
°*bairišta-*  
*uruuāzišta-*  
*vaēdišta-*

### THE PRESENT SUBJUNCTIVE.

#### Thematic.

Active

Sing.

1	-ā, -ānī	<i>səṅghānī</i>	<i>zbaiiā(?)</i> , <i>ufiianī</i>
3	-āṭ	<i>išāṭ</i>	

Plur.

2	-āθā	<i>azāθā</i>	
3	-ən, -āntī	<i>išāntī</i>	<i>vəraziiqn</i>

Middle

Sing.

1	-āi	<i>isāi</i>	
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Plur.

1	-āmaidē	<i>isāmaidē</i>	
3	-āntē	<i>hacāntē</i>	

Note: the long *ā* of the endings is often disyllabic.

**Athematic.**

		Root stems	Red. stems.	<i>n</i> -stems
Active				
Sing.				
1	-ā, -ānī	<i>aṅhā, aiiēnī</i>	-	-
3	-aṭ -aiī	<i>aṅhaṭ, vasaṭ, °aiiaṭ, mrauuat</i> <i>aṅhaiī, mrauuaitī</i>	<i>dadaṭ, daidīiaṭ</i>	-
Plur.				
1	-āmā	<i>āṅhāmā</i>	-	-
3	-ən, -əntī	<i>aṅhən</i>	<i>dadən, zazəntī</i>	<i>kərənaon</i>
Middle				
Sing.				
1	-āi	<i>aojāi, śīiauuāi</i>	-	<i>frīnāi</i>
2	-aṅhā	-	<i>°iiaṅhā</i>	-
3	-aitē	-	-	<i>vərənauuāitē</i>
Plur.				
3	-əntē	-	<i>dadəntē</i>	-

**USES OF THE COMPARATIVE.**

The most common use of the comparative is to compare one thing with another: “A is bigger than B.” On this use see below under ablative (below).

The comparative is also used together with the positive of another adjective to form a contrasting pair, in which the first member in the comparative is depicted as superior to the second member: “X’er and Y” = “X and, on the other hand/in contrast, (the poorer) Y” (*HSZ I* §15.2.1):

*śīiaoθanōi hī vahiiō akəmcā* “they (are twin) actions: a better and a bad (one)” (1.30.3).

*aṭ frauuaxšīiā aṅhəuš mainiiū pauruiē / yaīiā spaniā \*uitī mrauuat yəm angrəm* “Thus, I shall proclaim the two inspirations at the beginning of (this?) existence / of which two the life-giving one shall tell (him) whom (you know to be?) the Evil one” (2.45.2).

**USES OF THE SUPERLATIVE.**

The most common uses of the superlative is to declare something as possessing a quality in the highest degree “the most A” or to single out one thing/person among others of the same class: “A is the biggest of all A’s.” On this use see below under genitive (lesson 9: partitive genitive).

As a poetic device, the superlative is used together with the positive of another adjective to form a contrasting pair, in which the second member in the superlative is depicted as vastly superior to the first member (*HSZ I* § 15.2.2):

*aiiā mainiuuā varatā yə drəguuā acištā vərəziō / ašəm mainiiuš spəništō* “At the \*choosing between these two inspirations (you), **the one possessed by the Lie**, would perform the worst (words/actions). / **The most life-giving** inspiration (chose to perform) Order” (1.30.5).

*yā frasā āuuīšīiā yā vā mazdā pərəsaētē taiiā / yā vā kasəuš aēnaṅhō ā mazištəm [a]iiamaitē būjim* “(Whether it is about) a question that is evident or one that (is) in secret, O Mazdā, (that) two people are (now) conversing / or (about someone) who shall incur the **greatest** expiation for a **small** sin ...” (1.31.13).

**USES OF THE ABLATIVE.**

The ablative is used in the sense of “from,” both “movement away from” and “originating from,” which leads to “in accordance with” (usually with *hacā*). It is also used in comparisons (“than” < “from”) and with post/prepositions.

**Ablative ablative.**

Verbs of motion, often in the sense of “keep away from,” “prevent from,” and “lead/go astray from,” whence also “deceive.”

*yā rāḡhaiian srauuauḡhā vahištāt śīiaoθanāt marātānō* “(Because it is) a “renown” by which mortals \*move (their men) away **from the best action**” (1.32.12).

*ahmāt mainiūš rārəšīianī drəguuaḡtō / mazdā spəntāt nōiḡ aθā aḡaonō* “The ones possessed by the Lie are \*moving away **from this inspiration, / the life-giving one**, O Mazdā—not so (the man) of a sustainer of Order” (3.47.4).

*yōi nōiḡ aḡəm mainiianā aēibiū dūirē vohū as manō* “you throw good thought far away **from those** who do not think Order” (1.34.8).

*aēibiū maš aḡə siiazdaḡ yauuaḡ ahmaḡ aurunā xrafstrā* “by (his) Order the great one removes (rewards?) **from them** as far as (we remove) **from us** creepy beasts” (1.34.9).

*tā dəbənaotā mašīm hujiātōiš amərətātascā* “thereby you deceive mortal man **of good living and immortality**” (1.32.5).

*yā im hujiātōiš pāiiāt / nōiḡ duḡjiātōiš* “by which (\*misfortune?) one may keep him **from good living**, / (but) not **from evil living**” (2.46.8).

*yā iḡ pāt darəsāt aḡahiiā* “which shall keep them **from the sight** of Order” (1.32.13).

*yā θbaḡ mazdā asruštīm akəmcā manō yazāi apā / x<sup>v</sup>aētəušcā tarəməitīm vərəzənaḡiiācā nazdištəm drujəm / airiīamanascā nadəḡtō gəuḡscā vāstrāt acištəm maḡtūm* “(namely I), O Mazdā, who shall sacrifice away **from you** (their) refusal to listen and bad thought, / (shall sacrifice away) **from** (our) **family** scorn and the nearest Lie: (that) of the household, / **from** (our) **community** those who belittle (us), and **from the pasture** of the cow the worst \*verse-making” (1.33.4).

*kasnā dərətā zəmcā adə nabāscā / auuapastōiš* “What hero (first) held the earth down below and the heavens (above) / (keeping them) **from falling?**” (2.44.4).

*pairī x<sup>v</sup>aētəuš airiīamanascā dadaiī* “They are setting (me) apart **from the family and** (its) **community**” (2.46.1).

*aḡtarə viḡpəḡ drəguuatō haxməḡ aḡtarə.mruiiē* “I am banning (here and now) **from** (their) **following** all those possessed by the Lie..” (3.49.3)

**Point of origin.**

*aḡ yūš daēuuā viḡpəḡhō akāḡ manaḡhō stā ciθrəm / yascā vā maš yazaitē drūjascā pairimatōišcā* “But you, O old gods, are all the \*seed (issued) **from an evil thought**, / and (so is) the great one who is sacrificing to you: **from the Lie and** (your) **distraught mind**” (1.32.3).

*tā tōi iziīā ahurā mazdā darštōišcā hēm.parštōišcā* “Those (things) I expect, O Ahura Mazdā, (to come) **from seeing you and conversing** (with you)” (1.33.6).

**Comparison, difference, preference.**

*aḡ huuō vanḡhəuš vahiū nā aibī.jamiiāt* “Thus, may *that* man/hero come to (what is) **better than good**” (2.43.3).

*yā vahiiō vaṅhōuš* †*dazdē yascā hōi vārāi rādaṭ / ahurō xšaθrā mazdā aṭ ahmāi akāt ašiiō / yā hōi nōiṭ vīdāiti apēmē aṅhōuš uruuāēsē* “(He) who is (now) determining (for?) himself (what is) **better than good** and he who \*adjusts (it) to *his* approval, / by (his) command (he is?) Ahura Mazdā. / Thus, (he determines what is) **worse than bad** for him / who shall not distribute to him (= Ahura Mazdā) (his share of command) at the last turn of (this) existence” (4.51.6).

*kāmnā mazdā mauuaitē pāiiūm dadā / hiiat mā drəguuā dīdarəsatā aēnaiḡhē / aniiēm θbahmāt āθrascā manəḡhascā* “Whom, I wonder, O Mazdā, do you assign to one like me as (divine?) protector— / when the one possessed by the Lie \*ogles me for sin—/ **other than your fire and thought**” (2.46.7).

*aṭ yā mā nā marəxšaitē aniiāθā ahmāt mazdā / huuō dāmōiš drūjō hunuš* “Thus, the “man/hero” who, **differently from this**, shall (try to) destroy *me*, O Mazdā, / *he* is the \*brood of the \*web-holder of the Lie” (4.51.10).

*yāiš grəhmā ašāt varatā karapā xšaθrəmcā īšanəm drujəm* “(those utterances) by which the “mumbler” prefers \*gluttony to **Order** and (that their) command over \*(bad) desires (is nothing but) the Lie” (1.32.12).

### Reason, conformity.

*aṭ yəṅḡ ašāatcā vōistā vaṅhōušcā dāθəṅḡ manəḡhō / əθθβəṅḡ mazdā ahurā aēibiiō pərənā āpanāiš kāməm* “Thus (those) whom you know (to be), both **on the side of Order / and good thought** following the established rules, / (and so) according to the models—I shall fill for them, O Mazdā Ahura, with attainments (their) wish (1.28.10).

*uruuātōiš vā huzəṅtuš miθrōibiiō vā* “(being) of (the same?) good lineage either **by virtue of the \*conclusion of a deal or by virtue of contracts**” (2.46.5).

*hiiat hōi im caratascā aodərəscā zōišənū vāzā* “when his two draught animals (exhausted) **from both the \*walking and the \*cold** (were) \*angry with him” (4.51.12).

### Ablative with pre/postpositions.

The following pre/postpositions have analogous meanings.

*aibī* “as far as ... is concerned (= to the extent we can), *von ... aus*”:

*huxšaθrō.təmāi bā aṭ xšaθrəm ahmāt hiiat aibī dadəmahicā cišmahicā huuəmahicā* “\*Indeed, (it is) for one with best command (that)—**to the extent we can—we are** (herewith) establishing, assigning, and \*generating command (for him)” (YH.35.5).

*arəm* “\*in agreement with”:

*nōiṭ \*uruuāθā<sup>a</sup> dātōibiiascā karapanō vāstrāt arəm / gauuōi ārōiš ā* “The “mumblers” (do) not abide by the deals and (are not?) **\*in agreement with the established rules (and) pasture** / \*in right quantity for the cow” (4.51.14).

a. Mss.: uruuāθā PPY (Mf1), IPY, SY, PVS (Mf2, K4), YS; uruuātā PPY (Mf4, Pt4), PVS (Jp1); Pahl. *dōstīh* = uruuāθa- (uruuāta- usually Pahl. *wābarīgānīh*).

*ā* “from/to (near sth.), out of, at (*chez*)” (also preverb):

*aṭ asištā yaojaṅtē ā hušitōiš vaṅhōuš manəḡhō / mazdā ašaxiiācā* “But the fleetest (coursers) shall (then) be harnessed **from the good dwelling** of good thought / of Mazdā and of Order” (1.30.10).

*mazdā dadāt ahurō hauruuatō amərətātascā / būrōiš ā ašaxiiācā xʷəpaiθiāt xšaθrahiā sarō / vaṅhōuš vazduuarē manəḡhō* “Ahura Mazdā gives—**out of** (his) **plenty** of wholeness and immortality / *and* Order (and) **out of** (his) **union** with command, which produces good posterity— / the good thought’s \*ability to charm” (1.31.21).



*θβōi as ārmaitiš θβā ā gēuš tašā aš.xratuš / mainiiuš mazdā ahurā hiiat axiiāi dadā paθqm / vāstriiāt vā āitē yā vā nōit aḡhaṭ vāstriiō* “Humility was yours. Yours was the inspiration of great guiding thought there / (as) the fashioner of the cow, O Mazdā Ahura, when you were giving her (the choice) of paths: / to come **to the forager** or (to him) who shall not be a forager” (1.31.9).

*\*āat iθā yazamaidē vaḡhūšcā īt vaḡhīšcā īt spəntəḡ aməšəḡ yauuaējiiō yauuaēsuuō yōi vaḡhōuš ā manahō šiiēiṭi* “Thus, we are sacrificing to (them) in this way: (as) both the good (souls?) and the good (*daēnās?*), (as) life-giving (and) immortal, (as) ever-living, ever-life-giving, (those of the male sustainers of Order) who dwell **on the side of good thought**” (YH.39.3).

*hacā* “from, in accordance with”:

*tuuām mazdā ahurā frō mā sīšā θbahmāt vaocaḡhē / maniiōuš hacā θβā ēāḡhā yāiš ā aḡhuš pouruiiō bauuaṭ* “teach you me, O Ahura Mazdā, to speak **in accordance with your / inspiration**, by your mouth, (the words) by which the first existence will be here (every time)” (1.28.11).

*tā θβā pərəsā ahurā yā zī āitī jəḡḡhaticā / yā išudō dadəḡtē dāθranqm hacā ašāunō* “I ask you (here and now), O Ahura, about those (things). For (those) that are (now) coming and (those) that shall come, / the \*dues in gifts that shall be given **on the part of the sustainer of Order**” (1.31.14).

*aēbiiō mazdā ahurō sārəmnō vohū manahā / xšaθrāt hacā paitī.mraoṭ ašā huš.haxā x<sup>v</sup>ənuuātā* “Them Mazdā Ahura, who sides with (someone of) good thought, / answers **in accordance with** (his) **command** (as) a good friend of Order which contains the sun” (1.32.2).

*drūjō hacā rāθəməō yəmə spašuθā frāidīm ... vaiiū.bərədubiiō duš.x<sup>v</sup>arəθəm* “The “\*composition” **in accordance with the Lie**—which you (now) \*regard (as) \*worthy of furthering ... (is) foul food (for you) flying through the intermediate space” (5.53.6).

*hanarə* “without”:

*pərəsā auuaṭ yā maēiniš yā drəguuāitē xšaθrəm hunāitī / duš.šiiəoθanāi ahurā yā nōit jiiōtūm hanarə vīnastī / vāstriēhiā aēnaḡhō pasəuš vīrāṭcā adrujiiantō* “I am asking you about yon thing: (how will be in the end) the requital which (is for him) who is (at this very moment) generating command for the one possessed by the Lie, / whose actions are bad, O Ahura, who is (currently) finding no livelihood **without sin** / against the sheep and man of the forager who does not lie” (1.31.15).

*yā zī cīcā vahištā / hanarə θbahmāt zaošāt drəguuā baxšaitī* “For whatever best (things) / the one possessed by the Lie gives out, (it is) **without** (thereby obtaining) **your pleasure**” (3.47.5).

*parā, parə* “before”:

*auuaēnatā sūcā manahā / āuuarəḡā vīciθahiiā narəḡ.narəḡ x<sup>v</sup>axiiāi tanuiiē / parā mazē yāḡhō ahmāi nē sazdiīāi baodaḡtō paitī* “Observe through (this) flame by (your) thought / the \*preferences of discrimination (= judgement) (made) man-by-man for his own body, / **before the great audition**, for it (the discrimination) to be announced to us in return when you perceive (ours)” (1.30.2).

*ā mā āidūm vahištā ā.x<sup>v</sup>aiθiiācā mazdā darəšṭcā / ašā vohū manahā yā sruiiē parə magaonō* “Ask me for my best (utterances), O Mazdā (and you others), (ask me) for (utterances) both \*having their own (command?) and (uttered) strongly / through the Order (of my sacrifice and my) good thought, by which I am (at this very moment) being heard **before the master of the gift exchange**” (1.33.7).

### USES OF THE PRESENT SUBJUNCTIVE.

The subjunctive is basically the form used about the future, that is, to express intention, eventuality, possibility. (The immediate, certain, future is expressed by special future forms.)

#### Intention, impending action.

This use of the subjunctive is found in the 1 pers. sing./plur.

*yē vā mazdā ahurā pairijasāi vohū manaṇhā* “(I) who **am now about to circumambulate** you, O Mazdā Ahura, with (my) good thought” (1.28.2).

*yē vā aṣā ufiāni* “(I) who **will now weave** with Order you ...” (1.28.3).

*yastē vīspā mazištəm sərəošəm zbaiiā auuāṇhānē* “(I), who **shall be invoking** (your) readiness to listen, the greatest of all, at the unharnessing” (1.33.5).

#### Eventual.

*huuō vīcirō ahurō aθā nē aṇhaṭ yaθā huuō vasat* “he, the Ahura, is the one who discriminates (between them) (= passes judgement on them). It shall be for us in the way that **he shall wish**” (1.29.4).

*kadā yauuā huuō aṇhaṭ yē hōi dadat zastauuat auuō* “when **shall he ever be** (there) **who shall give him** help with (his) hands?” (1.29.9).

*kam nəmōi zqm kuθrā nəmōi aiieni* “To what earth/ground am I bending? Where **shall I go** to (find?) a \*grazing land?” (2.46.1).

#### Prospective, consequence.

*vaṇhēuš dazdā manaṇhō šiiāoθananqm aṇhēuš mazdāi / xšaθrəmca ahurāi.ā yim drigubiiō dadat vāstārəm* “(The Model) **of** good thought (and) of the actions of the (first) existence is (always) established for (him who is) Mazdā “Memorizer,” / and the (royal) command (is always assigned) to (him who is) Ahura “reigning Lord,” whom **one shall** thereby **establish** as pastor for the poor. (1.27.13).

*kastē vohū manaṇhā yē ī dāiiāt ēāuuā marətaēibiiō* “Whom do you have, (O fashioner of the cow?) who by (his) good thought **shall bring** them **down** to the mortals?” (1.29.7).

*hiiat mīzdəm mauuaiθīm fradadāθā daēnābiiō mazdā ahurā* “when **you shall provide** a fee worthy of me to (our) *daēnās*, O Mazdā Ahura” (YH.40.1).

*yaθrā vē afšmānī sānghānī / nōit anafšmām dējāmāspā huuō.guuā* “where **I shall** (then) **announce** to you metrical verses, / O Djāmāspa Huuō.guua, not unmetrical (ones)” (2.46.17).

*aṭ vē yaojā zəuuīštiiēṅg auruuatō / jaiiāiš pərəθūš vahmahiiā yūšmākahiā / mazdā aṣā ugrēṅg vohū manaṇhā / yāiš azāθā* “Thus, I shall harness for you the fleetest coursers—/ broad(-chested) by the victories of (my) hymn to you, / O Mazdā, strong by the Order (of my ritual), by (my) good thought, / by which (coursers, victories) **you shall take away** (your winnings)” (3.50.7).

#### Prospective, possibility.

*yauuat isāi tauuācā auuat xsāi aēšē aṣahiā* “as much as **I shall be able and capable**, so much I am now about to \*look sharply in search for Order” (1.28.4).

*aṭcā tōi vaēm xīiāmā yōi im fərasəm kərənaon ahūm* “Thus, also: may we be (the men of?) those **who shall make** it Juicy, (this) existence” (1.30.9).

*tā θβā pərəsā ahurā ... / yā išudō dadəntē dāθranəm hacā ašāunō* / “I ask you (here and now), O Ahura, about those (things) ... / the \*dues in gifts **that shall be given** on the part of the sustainer of Order” (1.31.14).

**POETIC DEVICES. “RELATIVE VARIATION.”**

This refers to the habit of varying a noun or an adjective by means of an adjectival or adverbial relative clause, often elliptic (non-verbal) (*HSZ I* § 15.1.4-5).

With the relative following:

*maibiiō dāuuōi ahuuā astuuatascā hiiatcā managhō / āiiaptā* “for (you) to give to me the spoils of both existences, **both that which has bones and that of thought**” (1.28.2).

*pauruuīm / hiiat dā śīiaoθanā mīzdauuqñ yacā uxδā* “for the first time, / when you established, **actions** (as) fee-earning, **as well as what** (are) utterances” (2.43.5).

*aṭ frauuaxšiiā aḡhēuš mainiiū pauruiiē / yaiiā spaniā \*uitī mrauuat yēm angrəm* “Thus, I shall proclaim the two inspirations at the beginning of (this?) existence / of which two **the life-giving one** shall tell (him) **whom** (you know to be?) **the Evil one**” (2.45.2).

With the relative preceding:

*hiiat tā uruuātā saśaθā yā mazdā dadāt mašiiāḡhō / xʻitīcā ēnaitī hiiatcā darəgēm drəguuō.dəbiiō rašō / sauuacā ašauuabiiō* “When you \*master those deals that Mazdā establishes (with you), O mortals: / (namely regarding) both good going (and) non-going and **what** (is) **long-lasting harm** for those possessed by the Lie / and (what are) **the life-giving strengths** for the sustainers of Order ...” (1.30.11).

With whole relative clause:

*ašəm mainiiuš spəništō yā xraoždīštəḡ asənō vastē / yacā xšnaošən ahurəm* “**The most life-giving inspiration**, which is clothed in the hardest stones, (chose to perform) Order, / **and so** (do) **whoever shall favor** the Ahura” (1.30.5).

*hiiat axiiāi dadā paθqm / vāstriiāt vā āitē yā vā nōiṭ aḡhaṭ vāstriiō* “when you were giving her (the choice) of paths: / to come **to the forager or** (to him) **who** shall not be a forager” (1.31.9).

*yaθā āiš iθā varəšaitē yā dātā aḡhēuš pauruiiehiiā / ratūš śīiaoθanā razištā drəguuataēcā hiiatcā ašaonē / yešiiācā hēməmiiasaitē* “In the way that through these (words and actions), in this manner are (re)produced the actions which you (all) established (as) the models / of the first existence (to be = provide) the straightest (paths?) **both for the one possessed by the Lie and when** (it is) **for the sustainer of Order**, / both (for the former), **whose** (words) are (at this very moment) being steered ...” (1.33.1).

With adverbial clause:

*aṭcā hiiat tā hēm mainiiū jasaētəm pauruuīm dazdē / gaēmca ājiiātīmca yaθācā aḡhaṭ apəməm aḡhuš* “Thus, also: whenever the two inspirations come together he determines for the first time / **both life** (for the good) **and lack of survival** (for the bad) **and how** (their) existence shall be at last” (1.30.4).

*kaṭ vā xšaθrəm kā īštiš śīiaoθanāi mazdā yaθā vā hahmī* “What (is) your command? What (is your) wish **for action** (to be produced), O Mazdā, **or** (for) **how** I sleep?” (1.34.5).

*vaēdā taṭ yā ahmī mazdā anaēšō mā kamnafsuuā hiiatcā kamnānā ahmī* “I know the reason why (lit.: that on account of which) I am weak, O Mazdā: (it is) **because of my lack of cattle and because I have few men/heroes**” (2.46.2).

### Exercises 8

- Find the meanings of all the words in the grammar sections.
- Analyze all the forms and find the meanings of all the words in the syntax sections.
- Analyze these sentences in detail and translate into English:

- kaθā θβā mazdā xšnaošāi ahurā*
- kaṭ ašauuā mazdā vəṅghaṭ drəguuaṇtəm*
- yə θβaṭ mazdā asruštīm akəmcā manō yazāi apā*
- təm aṭ yasnanəm pauruuatātā yazamaidē yōi gəuš hacā šiieṇtī*
- taṭ mōi vīcidiāi vaocā ... / tācīt mazdā ahurā yā nōit vā aṅhaṭ aṅhaitī vā*
- yā zī cīcā vahištā / hanarə θβahmāt zaošāt drəguuā baxšaitī / ahiiā šīiaoθanāiš akāt ā šiīqs manəṅhō*
- aṭ təṅg drəguuā yəṅg ašahiiā važdrəṅg pāt / gā frōrətōiš / ... / yastəm xšaθrāt mazdā mōiθaṭ jiiātəuš vā*
- yastā daēuuəṅg aparō mašiiqscā / tarē.məstā yōi tm tarē.mainiiṇtā / aniiəṅg ahmāt yə hōi arəm.mainiiātā*
- tā dā spəntā mainiiū mazdā ahurā / āθrā vaṅhāu vīdāiīm rānōibiiā / ārmətōiš dəbqzaṅhā ašaxiiācā / hā zī paourūš išəṅtō vāurāitē*
- yāaṭ yūš tā framīmaθā yā mašiiā acištā daṇtō / vaxšəṅtē daēuuō.zuštā vaṅhəuš sīždiamnā manəṅhō / mazdā ahurahiiā xratəuš nasiiṇtō ašāaṭcā*

### Text 8

#### Myth of Zarathustra's installation as First Worshipper

##### 1.29.5

*aṭ vā<sup>a</sup> ustānāiš ahuuā zastāiš frīnəmnā ahurāi ā mō uruuā gəušcā aziīā hiiat mazdəm duuaidī fərasābiiō nōit ərəžəjiiōi frajiiāitīš nōit fšuiieṇtē drəguuasū pairī*  
 a. vā PPY, IPY; vā SY (S1), PVS (K4), YS, IVS.

##### 1.29.6

*aṭ ə.vaocaṭ ahurō mazdā vīduuā vafūš viianaiiā nōit aēuuā ahū vistō naēdā ratuš ašātcīt hacā aṭ zī θβā fšuiiṇtaēcā vāstriiāicā θβərəštā tatašā*

##### 1.29.7

*təm āzūtōiš ahurō məθrəm tašaṭ ašā hazaošō mazdā gauuōi xšuuīdəmcā huuō urušaēibiiō spəṅtō sāsnaiiā kastē<sup>a</sup> vohū manəṅhā yə ī dāiīāt əāuuā marətaēibiiō*  
 a. kastē PPY, IPY (K5); kastī IPY (J2); kastē SY (S1), PVS; kaste YS.

##### 1.29.8

*aēm mōi idā vistō yə nō aēuuō sāsna gūšatā zaraθuštrō spitāmō huuō nō mazdā vaštī ašāicā carəkərəθrā srāuuaiieṅhē hiiat hōi hudəmēm diiāi vaxədrahiiā<sup>a</sup>*  
 a. vaxədraiīā PPY; vaxədrahiiā IPY, YS; vaxədraiīā SY (S1);

vaxəðraiiāi PVS (Mf2), vaxaðriiāi PVS (K4).

1.29.9

aṭcā gəuš uruuā raostā yə anaēšəm xšānmənē rādəm  
vācəm nərəš asūrahiā yəm ā vasəmi išā xšaθrīm  
kadā yauuā huuō aṅhaṭ yə hōi dadaṭ zastauuṭ auuō

1.29.10

yūžəm aēibiiō ahurā aogō dātā ašā xšaθrəmcā  
auuṭ vohū manaṅhā yā hušəitiš rāmaṃcā dāt  
azəmcit̄ ahiā mazdā θβam mōḡhī paurauiṃ vaēdəm

1.29.11

kudā ašəm vohucā manō xšaθrəmcā aṭ mā mašā  
yūžəm mazdā frāxšnənē mazōi magāi.ā paitī.zānatā  
ahurā nū nā auuarə əhmā rātōiš yūšmāuuatam

1.29.5. *Plan for improving livelihood.* How is it possible for the good poor to improve their situation when surrounded by the bad rich?

*ahuuā ... frīnəmnā:* “we two were there (*ahuuā ... ā?*) presenting ourselves as friends.”

1.29.6. Ahura Mazda made the the cow for the poor who tend her. Note that Ahura Mazda is answering the questions of the fashioner of the cow in str. 2 slightly out of synch.

*viiānaiiā:* “by (their) \*texture,” if from *viiā-* “braid.” Cf. 2.44.7 “Who (first) made, in the texture (of the womb?) (*viiānaiiā*), a \*vigorous son for the father?”  
*nōit̄ ... vistō scil. ratuš.*

1.29.7. Ahura Mazda made the gifts of the cow needed for the ritual—libation and milk. Now only someone is needed to come and fetch them and bring them down to earth.

1.29.8. The best man for the job is Zarathustra, and the Fashioner of the Cow will be charioteer of his songs.

1.29.9. But he is not rich and strong! Who will help him?

*yə anaēšəm xšānmənē rādəm* “(Am I one) who would \*direct a forceless (voice) at the \*pleasing (of the sponsors?)?” or “(To think that I am one) who have now directed ...” The relative clause is dangling.  
*nərəš asūrahiā:* The opposite of the *nā spəntō* “the life-giving man.”

1.29.10. Ahura Mazda receives the necessary strength to provide peace and pasture by the skill and knowledge of the poet-sacrificer.

*xšaθrəmcā / auuṭ ... yā:* “as well as yonder command, by which ...”

1.29.11. Order, good thought, and command can be provided by him, so recognize him for the gift gift exchange and come—in foreknowledge—to his offerings.

Rhetorical question: Where is a ritual possessing sufficient Order and a poet possessing sufficient good thought to provide the command for Ahura Mazda? And/or: Where is the cosmic Order and the command for Ahura Mazda, as well as the good thought capable of bringing them about?  
*mā mašā:* Various possibilities: *mā mašā* (< \**marta*) “remember me!”; \**maqam ašā* (< \**arta*) “send (the rewards on their way) to me!”  
*auuarə:* Cf. RV. *avaḡ + diváh/divā́*, and RV. *ácchā* with acc. of goal of motion and *nú* with imperative.

Cf. 2.43.14: “That which a man who **finds** (it) is in charge of, may (he) **give** (it) to a friend, / to **me**, O Mazdā, (namely) **your** help (and?) **foreknowledge** ...”

## LESSON 9

### THE AORIST SUBJUNCTIVE.

The aorist subjunctive does not differ formally from the present subjunctive.

#### Thematic.

Active

Sing.

1	-ā, -ānī	vaocā (vaoca'ā), hanānī (-a'ānī)	
3	-āṭ, -āitī	vaocāṭ, vīdāṭ, vīdāitī	

Plur.

1	-āmā	vaocāmā	
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Middle

Sing.

1	-āi, -ānē	xsāi	
3	-āitē, -aitē	vāurāitē	

#### Athematic.

Root-aorist

Active

Sing.

1	-ā	jimā, darəsānī	
2	*-ahī		dāhī (*da'ahī)
3	-aiī, -aṭ	jimaitī, jimaṭ	buuaṭ, buuaitī dāṭ, dāitī (*da'aṭ, *da'aitī)

Dual

3	-aētē	jamaētē	
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Plur.

1	-āmā		dāmā (*da'amā)
2	-aθā, *-atā	caiaθā	dātā (*da'atā)
3	-əṇtī, -aiṇtī, -ən	°jimən, rādəṇtī	buuaiṇtī dən (*da'ən)

Middle

Sing.

1	-āi, -ānē	mənāi	dānē (*da'anē)
2	-aḡhē		dāḡhē (*da'aḡhē)
3	-aitē	°iiaimitē (< yam-)	dāitē (*da'aitē)

Plur.

2	-aduiē		daduiē
3	*-əṇtē	ārəṇtē, yaojaṇtē	dāṇtē (*da'əṇtē)

s-aorist:

Active

Sing.

1	-ā	varəšā	
3	-aiī, -aṭ	naēšaṭ	varəšaitī, uruuāxšaṭ vəḡhaṭ, jəḡghati°

Plur.

1	-āmā	nāšāmā	
3	-əṇtī, -ən	xšnaošan	varəšəṇtī vaḡhən

Middle

Sing.

1	-āi, -ānē	xšnaošāi	varəšāne, haxšāi məḡhāi
2	-aḡhōi		rāḡhaḡhōi
3	-aitē		varəšaitē, marəxšaitē

## USES OF THE GENITIVE. 1.

**Possessive.**

The “possessive” genitive denotes usages ranging from material possession to genitive of definition. This genitive is often paralleled by possessive pronouns. Series of two (even three) genitives are common.

*aθā ratuš ašātciṭ hacā / vañhōuš dazdā manañhō šīiaoθananam añhōuš mazdāi* “in that way **the model**—just in accordance with Order—/ **of the actions of the existence of good thought** is (always) ascribed to Mazda” (1.27.13).

*yā vā mazdā ahurā pairijasāi vohū manañhā / maibiiō dāuuōi ahuuā astuuatascā hūiatcā manañhō / āiiaptā ašāt hacā yāiš rapaṇtō daidīṭ x’āθrē* “(I) who am now about to circumambulate you, O Mazda Ahura, with (my) good thought / for (you) to give to me **the spoils of both existences**, / in accordance with Order, **both that which has bones and (that) which (is) of thought**, by which (one) may place (one’s) supporters in comfort” (1.28.2).

*ahurā nū nā auuarē āhmā rātōiš yūsmāuuatam* “O Ahura! Now come hither to us (in foreknowledge of?) the **gift (worthy) of ones such as you** (presented) by us!” (1.29.11).

*iθā āṭ yazamaidē gōuš uruuānəmcā tašānəmcā ahmākəṅg āaṭ urunō pasukanəmcā yōi nā jījišəṅtī yaēibiiāscā tōi ā yaēcā aēibiiō ā aṅhən* “Thus, we sacrifice in this way both **the soul of the cow and (its) fashioner**, thus also, **our souls** and (the souls) **of the domestic animals**, (of those?) who wish to win us and (of those?) for whom they (shall be) there and (of those?) who shall be there for them” (YH.39.1).

*ahiiā huuō nē dāidī ahmāicā ahuiē manašiiāicā taṭ ahiiā yā taṭ upā.jamiiāmā tauuacā haxəmə ašaxiiācā višpāi yaouuē* “And, (you) there, give us (now some) of this—for this existence and for the one of thought—that of this (one) by which we may come to that, (namely) **your company and (that) of Order** for a whole lifespan” (YH.40.2, 41.6).

*yastəm xšaθrāt mazdā mōiθaṭ jiiātəuš vā / huuō tāṅg frō.gā paθmōṅg hucistōiš caraṭ* “Whoever \*deprives him of (his) command, O Mazda, or (his) livelihood / *he* will make those **the lead-bulls of the flight of (his) good understanding**” (2.46.4).

*aṭ yā mā nā marəxšaitē aniiāθā ahmāt mazdā / huuō dāmōiš drūjō hunuš* “Thus, the “man/hero” who, differently from this, shall (try to) destroy *me*, O Mazda, / *he* is **the \*brood of the \*web-holder of the Lie**” (4.51.10).

**With “to be.”**

The copula is often missing. Note also instances corresponding to Eng. “(being) that of,” etc.

*spəṅtəm aṭ θβā mazdā mōjḥī ahurā / hūiat mā vohū pairi.jasaṭ manañhā / pərəsaṭcā mā ciš ahī kahiiā ahī* “Thus, I (now) think of *you* as life-giving, O Mazda Ahura, / when he \*surrounds *me* with good thought / and asks *me* “Who are you? **Whose are you?**” (2.43.7).

*təm aduuānəm ahurā yām mōi mraoš vañhōuš manañhō* “(Teach us) that road which you, O Ahura, tell me (is that) of good thought” (1.34.13).

*yastā daēuuəṅg aparō mašiiāscā / tarē.məstā ... / saošiiāntō dōṅg patōiš spəṅtā daēnā* “(He) who, on account of that (good thought?) in the future shall have scorned the old gods / ... / **to (him), the master of the home**, (belongs) the life-giving *daēnā* of the revitalizer” (2.45.11).

*zaraθuštrā kastē ašauuā uruuathō / mazōi magāi* “O Zarathustra, which sustainer of Order who abides by the deals **do you have** / for the great gift exchange?” (2.46.14).



*kasəušcīt nā ašāunē kāθō aḡhaṭ / isuuācīt hās paraoš akō drəḡuuāitē* “A man, even (if) **possessing little**, shall be \*desired by the sustainer of Order; / a mighty (man), even if **possessing much**, (but) bad, (shall only be \*desired) by the one possessed by the Lie” (3.47.4).

*maṭ vā padāiš yā frasrūtā īzaiiā / pairijasāi mazdā ustānazastō* “With the steps that (are) renowned as (those) of **the milk libation** / I want to circumambulate you, O Mazdā, with upstretched hands” (3.50.8).

*vahištā īštiš srāuuī zaraθuštrahē / spitāmahiīā* “The best ritual is renowned (as that) of **Zarathustra / Spitama**” (5.53.1).

### With verbs of ruling, commanding.

*gūštā yā maṇtā ašəm ahūm.biš vīduuā ahurā / əṛəžuxdāi vacaḡḡam xšaiiamnō hizuuō vasō* “He listens (to your announcements?), O Ahura, who knows, the healer of (this) existence who (now) thinks Order, / **being in command of** (his?) **tongue** at will for the correct uttering of the words” (1.31.19).

*anāiš ā vī.nānāsā yā karapō.tāscā kəuuītāscā / auuāiš aibī yəḡḡ danṭī nōiṭ jiiātəuš xšaiiamnəḡ vasō / tōi ābiīā bairiāṇtē vaḡḡəuš ā dāmānē manaḡḡō* “(It is) by those (actions of yours that) the titles of “*karapan*” and “*kauui*” are ruined here. / (But) \*in spite of those, the ones whom (the bad ones) want to \*trap (because) **not in control** at will of (their) **livelihood** / will on account of these two (titles) be carried into the abode of good thought” (1.32.15).

*yezī cahiiā xšaiiaθā / mazdā ašā ... / əṛəš mōi [əṛəž]ūcḡm vaḡḡəuš vafuš manaḡḡō* “For if **you** (all) **are** (now) **in command of any** (existence?), / O Mazdā, through Order, / (then) let the web of *my* good thought be spoken correctly!” (3.48.9).

*kaṭ mōi uruuā isē cahiiā auuaḡḡō* “**Does my breath-soul control** here and now **any help** at all, **I wonder?**?” (3.50.1).

### With words meaning “to remind sb. of sth.”

*kē yā ušā arəm.piθβā xšapācā / yā manaoθriš cazdōḡḡuuāṇtəm arəθahiiā* “Who (is he) through whom dawn, noon, and night (reappear), / (moments) **that remind** the one with desires **of something to be gained?**” (2.44.5).

### “Forensic” genitive.

The genitive is used with words for punishment, judgement, guilty to express the crime. The person the punishment, etc., effects is in the acc.

*aṭcā yadā aēšḡm kaēnā jamaitī aēnaḡḡam / aṭ mazdā taibiiō xšəθrəm vohū manaḡḡā vōiuuīdaitī* “Thus, also, when **the retribution** comes **for these sins**: then, O Mazdā, he shall constantly present the command to you by (his) good thought” (1.30.8).

*yā frasā āuuīšiiā yā vā mazdā pərəsaētē taiiā / yā vā kasəuš aēnaḡḡō ā mazištḡm [a]iiamaītē būjim* “(Whether it is about) a question that is evident or one that (is) in secret, O Mazdā, (that) two people are (now) conversing / or (about someone) who shall incur the greatest **expiation for a small sin ...**” (1.31.13).

*aēšḡm aēnaḡḡam vīuuāḡḡuḡḡō srāuuī yimascīt* “Of these sins even Yima (son) of Vīuuāḡḡuḡḡā became renowned (as guilty).” (1.32.8).

*yastaṭ mīzdəm hanəḡṭē nōiṭ dāitī / yā iṭ ahmāi əṛəžuxdā nā dāitē / kā tēm ahiiā maēiniš aḡḡaṭ paurauiē / vīduuā auuḡḡm yā im aḡḡaṭ apəmā* “(He) who shall not give that fee to him who earns it, / the man/hero who obtains

(*da'aitē*) it for himself by a correct utterance, / which shall be the first **requital** (to reach?) him **for this?**—/ (this I ask, while) knowing yonder one that shall be the last (to reach?) him?" (2.44.19).

### Subjective genitive.

This is found only with nouns expressing a wish.

*arəθā* vōizdiiāi **kāmahiia** tēm mōi dātā / darəgahiia yaoš yām vā naēciš dārəšt itē “in order for **the things to be gained of** (my) **wish** to be found, lay down for me (now) that (path) / of a long lifespan which no one has (actually) \*seen you (gods) to go, / the worthy existence, which is said (by you? to be) in *your* command” (2.43.13).

The following two examples may contain poss. pronouns functioning as subjective genitive, unless they are acc. sing. pers. pronouns.

*yehiiā mā* ərəšiš “(that) which (it is) **my** \*desire to acquire” (1.31.5).

*θβā* ištīš *usən mazdā* “**Your** wish (is) \*in (your) will, O Mazda” (2.44.10).

### Objective genitive.

With nouns.

*ahiiā* yāsā **nəmaḡhā** ustānazastō **rafəδrahiia** / mainiiəuš *mazdā* pauruuim spəntahiia ašā vīspəḡḡ *šiiəoθanā* “With hands upstretched **in homage to him** (my) **support**, I am (here and now) asking all (of you) for the first (existence) of the inspiration, O Mazda, life-giving by (my) Order, by (my) action” (1.28.1).

*yā* uruuānəm məḡḡn *gairē* vohū *dadē* haθrā *manaḡhā* / ašīšcā *šiiəoθananəm* vīduš *mazdā* *ahurahiia* / *yauuat* *isāi* *tauuācā* *auuat* *xsāi* **aēšē ašahiia** “(I) who am (now) paying attention to (my) soul for (my) song of welcome with (my) good thought in one and the same place / and to the rewards for (my) actions, (I) the knowing one of Ahura Mazda, / as much as I shall be able and capable, so much I want to \*look sharply **in search of Order**” (1.28.4).

*aṭ* **rātəm** *zaraθuštrō* **tanuuascit** *x<sup>v</sup>axiiā* *uštānəm* / *dadāitī* *pauruuatātəm* “Thus, Zarathustra is (here and now) giving (as) **gift** the life breath **of** nothing less than **his own body**, / (as) the foremost share (of his sacrifice)” (1.33.14).

With nomina agentis:

*θβəm aṭ* **aēšəm** **paitiiāstārəmcā** **fradaxštārəmcā** *dadəmaidē* “Thus, we are (now) adopting *you* both as **the one who shoots** them back and their (original) **launcher**” (YH.35.9-10).

*azəm tāiš* *θβā* *fraxšnī* *auuāmī* *mazdā* / *spəntā* *maniiū* **vīspanəm** **dātārəm** “Knowing beforehand (the answers to the questions), O Mazda, *I* am (herewith) offering *you* (my) help with these (things), / (who) through (your) life-giving inspiration (are) **the establisher of** (them) **all**” (2.44.7).

### Partitive genitive.

*auuāēšəm* *nōit* *vīduiiē* *yā* *šauuaitē* *ādrəḡḡ* *ərašuuāḡhō* / **hātəm** *huuō* *aojištō* *yahmāi* *zauuəḡḡ* *jimā* \**kərəduš* *ā* “**Among you** (things? there is) **no**(thing) to know whereby the capacious ones can be moved toward the needy. / *He* is strongest **of** (all) **those who are** for whom I shall come to (his) calls (even if they are) \*weak” (1.29.3).

*mā ciš at vā drəguuatō mθrəscā gūštā sāsnāscā* “But let no one **among you** keep listening to the poetic thoughts and the ordinances of the one possessed by the Lie!” (1.31.18).

*uruuāzištō huuō nā yātāiiā paitī.jamiiā ātarə mazdā ... nəmaḡhā nā mazištāi yāḡḡḡam paitī.jamiiā* “(You) there, who gladden (us) the most, may you \*in return come to us on account of (what you have) received as your share, O fire of Mazdā ... on account of (our) reverence of (you), the most sinuous (one), may you \*in return come to us to the greatest **of auditions**” (YH.36.2).

*sraēštəm at tōi kəhrpəm kəhrpəm āuuāēdaiimahī mazdā ahurā imā raocā* “Thus, (as) *your* form, the most beautiful **of forms**, we are making known, O Mazdā Ahura, these lights” (YH.36.6).

*tāmcā.tū pourucistā haēcaṭ.aspānā / spitāmī yezuuī dəḡədrəm zaraθuštrahē* “Let Pouru.cistā, a Haēcaṭ.aspid, stand firm / (she) a Spitamid (and) **the young(est) of the daughters** of Zarathustra!” (5.53.3).

With “full (of)”:

*təḡḡ ā auuā yōi asruštōiš pərənāḡḡō / nōiṭ aṣahiīā ādūuuīieṭī hacēnā* “... down upon those who **full of refusal to listen** / are not \*obtaining heavenly fame through (their) “company” with Order” (2.44.13).

#### USES OF THE AORIST SUBJUNCTIVE.

##### Eventual.

*yōi duš.xraθβā aēšəməm varədan \*rəməmcā / x’āiš hizubīš* “(Those) who with (their) bad “guiding thought” **shall increase** Wrath and \*restraint / by (the utterances of their) own tongues” (3.49.4).

*hātəm huuō aojištō yahmāi zauuəḡḡ jīmā \*kərəduš ā* “He is strongest of (all) beings for whom **I shall come** to (his) calls (even if they are) \*weak” (1.29.3).

##### Deliberative.

*ašā kaṭ θβā darəsānī* “**Shall I see you** through Order, I wonder?” (1.28.5).

*kaθā drujəm niš ahmaṭ ā [niš.] nāšāmā* “How shall we \*dispel here from us the Lie?” (2.44.13).

*kaθā mōi yəm yaos daēnəm [yaos] dānē (da’ānē)* “How shall I make my *daēnā* ritually pure that is mine?” (2.44.9).

*kaθā ašā taṭ mīzdəm hanānī (hana’ānī) / dasā aspā \*aršənuuaitīš uštrəmcā* “How **shall I earn** that fee by the Order (of my ritual): / ten mares with a stallion, as well as a camel?” (2.44.18).

##### Intention, will.

*yauuat isāi tauuācā auuat xsāi (xsa’āi?) aēšē aṣahiīā* “as much as I shall be able and capable, so much **I am now about to \*look sharply** in search for Order” (1.28.4).

*yōi im vā nōiṭ iθā mθrəm varəšəṭī / yaθā im mənāicā vaocacā* “(those) of you who shall *not* produce it in this way, the poetic thought / the way this (\*iyəm: announcement) (is and) I shall think and speak (it) ...” (2.45.3).

*frō tāiš vīspāiš cinuuatō [fra] frā (fra’ā) pərəūm* “... with (the help of) all those (best things = assistances?) **I shall cross** the Ford of the Accountant” (2.46.10).

*ākā aradrəṅg dāmānē garō sōraōšānē* “**I shall make** the heavenly sponsors **ready to listen to me** in view of the House of Song” (3.50.4).

*īzācīt ašā aṅtarə.caraitī / śīiaoθanāiš mazdā vahištəm taṭ nē nūcīt varəšānē* “The milk libation itself is (at this very moment) \*walking between (heaven and earth) through Order / by/with (our) actions, O Mazda. / That best (action/command) **I am just about to produce** for us” (4.51.1).

*aṭ tōi miiazdəm ahurā nəmaṅhā ašāicā dāmā / gaēθā višpā ā xšaθrōi yā vohū θraoštā manaṅhā* “Thus, **we shall** (now) **place** (in return) in homage to you (as) food offering, O Ahura, and to Order—/ there in (your) command—all (our) herds, which he/you \*assembled (for us) on account of (our) good thought” (1.34.3).

### Prospective, possibility, consequence.

*pairijasāmaidē ... θβā mainiū spəništā yē axtiš ahmāi yəm axtoiōi dāṅhē* “we are (now) circumambulating ... you with (our) most life-giving inspiration, which is pain for him whom **you shall receive** for pain” (YH.36.1).

*aṭcā yadā aēšqm kaēnā jamaitī aēnaṅhəm / aṭ mazdā taibiiō xšaθrəm vohū manaṅhā vōiuuidaitī / aēibiiō sastē ahurā yōi ašāi dadən zastaiō drujəm* “Thus, also, when the retribution **comes** for these sins: / then, O Mazda, **he shall constantly present** the command to you by (his) good thought / for (you) to announce (it) to these, O Ahura, who **shall be placing** the Lie in the hands of Order” (1.30.8).

*yā frasā āuuišiiā yā vā mazdā pərəsaētē taiiā / yā vā kasəuš aēnaṅhō ā mazištəm [a] iiamaitē būjim* “(Whether it is about) a question that is evident or one that (is) in secret, O Mazda, (that) two people are (now) conversing / or (about someone) who **shall incur** the greatest expiation for a small sin ...” (1.31.13).

*xšiiō / darəgəm āiū təmaṅhō duš.x<sup>v</sup>arəθəm auuaētās vacō / təm vā ahūm drəguuantō śīiaoθanāiš x<sup>v</sup>āiš daēnā naēšat* “Lamentation, / a long lifespan of darkness, bad food, (your only) word the word “woe!”: / to that existence (your) *daēnā* will lead *you*, O you possessed by the Lie, on account of (your) own actions” (1.31.20).

*yaθā āiš iθā varəšaitē yā dātā aṅhəuš pauruiēhiiā / ratūš* “In the way that through these (words and actions), in this manner the actions **shall be (re)produced** which you (all) established (as) the models / of the first existence” (1.33.1).

*aṭ θβā mēṅhāi taxməmcā spəṅtəm mazdā / hiiat tā zastā yā tū hafšī auuā / ... / hiiat mōi vaṅhəuš hazē jimat manaṅhō* “Thus, I shall consider you (as) the firm one, as well, (you,) the life-giving one, O Mazda, when those helps that you hold firmly in (your) hand (shall come) / ... / when the violent force of good thought **comes** to me” (2.43.4).

*hiiat hēm spādā anaocaṅhā jamaētē / auuāiš uruuātāiš yā tū mazdā dīdərəžō / kuθrā aiā kahmāi vananəm dadā* “when two armies **have come together** in mutual dislike, / by yonder deals which you, O Mazda, wish to keep firmly, / to which side of these two (do you go and) and to whom (among them) do you give victory?” (2.44.15).

*yastat mīzdəm hanəṅtē noiṭ dāiti / yā īt ahmāi əṛəžuxdā nā dāitē / kā tēm ahiiā māēiniš aṅhat pauruiē* “(He) **who shall not give** that fee to him who earns it, / the man/hero **who obtains** (*da<sup>v</sup>aitē*) it **for himself** by a correct utterance, / which shall be the first requital (to reach?) him for this?” (2.44.19).

*yōi mōi ahmāi səraošəm dən caiiascā / upā.jimən hauruuātā amərətātā* “Whosoever **shall give** readiness to listen to this one of mine, / **shall come to** wholeness (and) immortality” (2.45.5).

*yastəm xšaθrāt mazdā mōiθat jiiātəuš vā / huuō təṅg frō.gā paθmēṅg hucistōiš carat* “Whoever \*deprives him of (his) command, O Mazda, or (his) livelihood / **he will make** those the lead-bulls of the flight of (his) good understanding” (2.46.4).

*aṭ yastēm nōiṭ nā isəmnō āiiāṭ / drūjō huuō dāmąm haēθahiiā gāt* “Thus, the man/hero who shall come to him (but) not \*capable, / that one **shall go** to the \*net of the \*cord-work of the Lie” (2.46.6).

*yezī adāiš ašā drujəm vānghaitī / hiiat qsašutā yā daibitānā fraoxtā / amərətāitī daēuuāišcā mašiiāišcā / aṭ tōi sauuāiš vahməm vaxšaṭ ahurā* “For when **he shall overcome** the Lie with (his) presentations, by the Order (of his ritual), / at the sending forth of the premiums (of victory), which (are those) proclaimed \*from old / by old gods and men (as the prize?) in (the race for) immortality, / then **he will magnify** (his) hymn with life-giving strengths for you, O Ahura” (3.48.1).

*aṭ yā mā nā marəxsaitē aniiāθā ahmāt mazdā / huuō dāmōiš drūjō hunuš* “Thus, the “man/hero” who, differently from this, **shall** (try to) **destroy me**, O Mazda, / he is the \*brood of the \*web-holder of the Lie” (4.51.10).

*taṭ mazdā tauuā xšaθrəm yā ərəžəjiōi dāhī drigauuē vahiiō* “That, O Mazda, (is) *your* command, by which **you shall give** the better (of this existence) to the poor living a straight life” (5.53.9).

### Aorist imperative.

*vohū gaidī manaḡhā dāidī ašā dā (da’ō) darəgāiiū* “**Come** (now) on account of (my) good thought! **Give** (now) on account of (my) Order the gift of a long lifespan!” (1.28.6).

*taṭ mōi vīcidiīai vaocā ... / tācīṭ mazdā ahurā yā nōiṭ vā aḡhaṭ aḡhaitī vā* “**Speak** that to me—for (it) to be discriminated ... / (speak to me) just those (things), O Ahura Mazda, which either shall not be or shall be” (1.31.5).

*us mōi [uz]ārəšuuā ahurā ārmaiṭ təuuīšim dasuuā / spəništā mainiiū mazdā* “**Rise up** before me (now), O Ahura! Through Humility **receive** strength / by (your) most life-giving inspiration, O Mazda” (1.33.12).

*sraotā gəuš.āiš vahištā auuaēnatā sūcā manaḡhā / āuuarənā vīciθahiiā narəm.narəm x’axiiāi tanuiē* “**Listen** through the sounds to the best (utterances)! Keep observe through (this) flame by (your) thought / the \*preferences of discrimination (= judgement) (made) man-by-man for his own body” (1.30.2).

*sraotā mōi mərəždātā mōi ādāi kahiiācīṭ paiī* “**listen** / to my good thought and command! **Be merciful** in return for my every presentation!” (1.33.11).

*nū gūšō.dūm nū sraotā / yaēcā asnāt yaēcā dūrāt išaθā / nū im vīspā ciθrē zī mazdāḡhō.dūm* “Now **hear!** Now **listen**, / both (you) who are approaching from near and (you) who from afar! / Now, all, **pay attention** to it, for it (is) brilliant!” (2.45.1).

*mā ciš aṭ vā drəguuatō mḡhrəscā gūštā sāsnaścā / ... aθā iš sāzdūm snaiθišā* “But let no one among you keep listening to the poetic thoughts and the ordinances of the one possessed by the Lie! / ... **Teach them**, you (all), a lesson as follows: with a blow!” (1.31.18).

*aṭ hōi vohū sərəašō jaṭtū manaḡhā / mazdā ahmāi yahmāi vašī kahmāicīṭ* “Thus, **let** readiness to listen **come** to him on account of (my) good thought, / O Mazda, to him, to whomever you wish” (2.44.16).

*sraotū mazdā ahurō / yehiiā vahmē vohū frašī manaḡhā* “**Let** Ahura Mazda **listen**, / in whose hymn I discuss with (my) good thought” (2.45.6).

*yezī tāiš aθā / hātā marānē ahurā vahištā vōistā manaḡhā / θβahmī vā mazdā xšaθrōi †ašaēcā səḡghō vidąm* “For, if by these (he makes them heard) in that manner, you, O Mazda, O \*rememberer of (things) won, know (them) by (your) best thought: / **let** (their) announcement **be broadcast** to you (all) (as it is) in *your* command, O Mazda, and in (the sphere of) Order” (1.32.6).

*yezī cahiiā xšaiiaθā / mazdā ašā ... ərəš mōi [ərəš] ūcām vaṇhəuš vafuš manəḥō* “For if you (all) are (now) in command any (existence?), / O Mazda, through Order, / (then) **let** the web of *my* good thought **be spoken correctly!**” (3.48.9).

#### POETIC DEVICES. ELLIPSIS.

The omission of key words is one of the most intriguing, frustrating, and tantalizing aspects of the OAv. poetry. The omitted words can sometimes be supplied from the context itself, but very often they must be supplied from the “larger” context of the poet-sacrificer’s world, as manifested elsewhere in his poetry. If the omitted word is to be supplied from a still more general context, we cannot do it.

#### Word supplied from immediate context.

*aṭ kəhrpəm utaiiūitiš dadāt ārmaitiš qnmā* “Thus, \*tissue-connectedness **gives** (him) form, Humility (**gives** him) breathing” (1.30.7).

cf.

*dāidi ašā təm ašim vaṇhəuš āiiaptā manəḥō / dāidi tū ārmaitē vištāspāi išəm maibiiācā / dās tū mazdā* “(Now) **give** on account of (my) Order *that* reward: the spoils of (my) good thought! / **Give**, you, O Humility, the invigorant to Vištāspa! To me, too, / **you have** (now) **given** (it), O Mazda” (1.28.7).

*yastā mantā pauruiiō raocəbiš rōiθβən xāθrā / huuō xraθβā dāmiš ašəm yā dāraiaṭ vahištəm manō* “**He who was the first to think** those (thoughts): ‘The free spaces (are) \*blending with the lights’—/ **he**, the \*web-holder, by (his) guiding thought (**thought**) Order, by which he upholds (his) best thought” (1.31.7).

cf.

*gūštā yā mantā ašəm ahūm.biš vīduuā ahurā* “**He who** (first) **thought** Order has (now) listened to my words?, O Ahura, (you, the one?) who knows, the healer of (this) existence” (1.31.19).

*θβōi as ārmaitiš θβā ā gəuš tašā* “Humility **was** yours. *Yours* (**was**) the inspiration of great guiding thought there” (1.31.9).

*duš.sastiš srauuā mōrəndaṭ huuō jiiātəuš səṇghanāiš xratūm* “The one of bad announcing \***diverts** (my) songs of fame; **he** (**diverts**) (my) guiding thought, (source?) of (my) livelihood, by (his) “announcements” (1.32.9).

*mazdā aṭ mōi vahištā srauuāscā šiiəoθanācā vaocā / tā tū vohū manəḥā ašācā išudəm stūtō* “O Mazda, thus **say** my poems conferring fame and actions (are) the best! / (**Say**), you, (that my) \*due in praises (is best) on account of that good thought (of *mine*) and the Order (of my ritual)” (1.34.15).

*hiiat astuuantəm dadā uštanəm / hiiat šiiəoθanācā səṇghəscā yaθrā* “when **you** (would) **place** (in us) life breath with bones, / when (**you would place** our) actions and announcements where ...” (1.31.11).

*yā išudō dadəntē dāθranəm hacā ašāunō / yāscā mazdā drəguuō.dəbiiō* “the \*dues in gifts **that shall be given** on the part of the sustainer of Order / and those, O Mazda, **that** (**shall be given**) on the part of those possessed by the Lie” (1.31.14).

*tā dəbənaotā mašim hujiiātōiš amərətātascā / hiiat yā akā manəḥā yəṇḡ daēuuəṇḡ akascā maniiuš* ““thereby **you deceive** mortal man of good living and immortality, / because the bad inspiration, too, (**deceives**) you, the old gods, with bad thought” (1.32.5).

*pouru aēnā ənāxštā yāiš srāuuaiieiti yezī tāiš aθā / hātā marānē ahurā vahištā vōistā manəḥā* “Many (are his) sins (committed) in \*discord by which he is (now) **making** (his “feats“) **heard**. For, if by these (**he makes** them **heard**) in that manner, / you, O Mazda, O \*rememberer of (things) won, know (them) by (your) best thought” (1.32.6).

## LESSON 9

*yē θβaṭ mazdā asruštīm akəmcā manō yazāi apā / x<sup>v</sup>aētəušcā tarəməitīm vərəzənanaxiiācā nazdištəm drujəm* “(I), O Mazdā, **who shall sacrifice away from you (their) refusal to listen and bad thought, / (shall sacrifice away) from (our) family scorn and the nearest Lie**” (1.33.4).

*yē maibiiā yaoš ahmāi ascēt vahistā / maxiiā ištōiš vohū cōišəm manəḥā* “(He) **who (assigns) to me (the best things)** of a (full) lifespan, **to him / I have (now) assigned** even (= nothing less than) (my) bones (as) **the best (parts) of my ritual**” (2.46.18).

*yā zī cīcā vahistā / hanarə θβahmāt zaošāt drəguuā baxšaiti* “For whatever best (things) / the one possessed by the Lie **shall give out, (he gives them out)** without (thereby obtaining) *your* pleasure” (3.47.5).

*yē dāt manō vahiiō mazdā ašiiascā / huuō daēnəm šiiəoθanācā vacəḥācā* “He who has determined (his) thought (to be) better, O Mazdā, and worse, / *he* (thereby has determined his) *daēnā* through (his) action and speech” (3.48.4).

### Exercises 9

- Find the meanings of all the words in the grammar sections.
- Analyze all the forms and find the meanings of all the words in the syntax sections.
- Analyze these sentences in detail and translate into English:

- ahmāi aḥaṭ vahistəm yē mōi vīduuā vaocāt haiθīm / maθrəm yim hauruuatātō ašahiiā amərətātascā*
- kadā mazdā yōi uxšānō asnəm / aḥəuš darəθrāi frō ašahiiā frārəntē / vərəzdāiš səḥghāiš saošiiantəm xratauuō / kaēibiiō ūθāi vohū jimaṭ manəḥā*
- ahiiā mainiiūš tuuəm ahī tā spəntō / yē ahmāi gəm rāniio.skəriiūm hēm.tašaṭ / aṭ hōi vāstrāi rāmā dā ārmaitīm / hiiat hēm vohū mazdā hēmə.fraštā manəḥā*
- yezī ahiiā ašā pōi maṭ xšaiiehī / hiiat hēm spādā anaocəḥā jamaētē / auuāiš uruuātāiš yā tū mazdā dīdərəžō / kuθrā aiiā kahmāi vananəm dadā*
- tāiš vā yasnāiš paitī stauuas aiiēnī / mazdā ašā vaḥəuš šiiəoθanāiš manəḥō / yadā ašōiš maxiiā vasə xšaiiā / aṭ hudānaoš išaiiqs gərəzdā xiiēm*
- aṭ vē staotā aojāi mazdā aḥhācā / yauuaṭ ašā tauuācā isāicā / dātā aḥəuš arədaṭ vohū manəḥā*
- kaṭ tōi rāzarə kaṭ vaši kaṭ vā stiūtō kaṭ vā yasnahiiā / srūidiiāi mazdā frāuuuocā yā vīdāiiāt ašiš rāšnəm / sīšā nā ašā paθō vaḥəuš x<sup>v</sup>aētəḥg manəḥō*
- humāim θβā ižīm yazatəm ašəḥācim dadəmaidē / aθā tū nē gaiiascā astəḥtāscā xiiā ubōiiō aḥhuoō hātəm hudāstmā*
- aṭ frauuaxšiiā aḥəuš mainiiū pauruiiē / yaiiā spaniiā \*uitī mrauuat yēm aḥgrəm / nōiṭ nā manā nōiṭ səḥghā nōiṭ xratauuō / naēdā varanā nōiṭ uxδā naēdā šiiəoθanā / nōiṭ daēnā nōiṭ uruuqno \*haciṭtē*
- kadā mazdā ašā maṭ ārmaitiš / jimaṭ xšəθrā hušəitiš vāstrauuaitī / kōi drəguuō.dəbīš xrūrāiš rāməm dāntē / kəḥg ā vaḥəuš jimaṭ manəḥō cistiš*
- aṭ vē yaojā zəuuīštiiəḥg auruuatō / jaiiāiš pərəθūš vahmahiiā yūšmākahiiā / mazdā ašā ugrəḥg vohū manəḥā*
- huxšəθrā xšəḥtəm mā nē dušə.xšəθrā xšəḥtā / vaḥhuiiā cistōiš šiiəoθanāiš ārmaitē / yaoždā mašiiā aipī zəθəm vahistā / gauuōi vərəziiātəm təm nē x<sup>v</sup>arəθāi fšuiiō*

### Text 9

Hymn to the fire and Ahura Mazda's creatures

**YH.36.1**

ahiiā θβā āθrō vərəzēnā pauruuīē pairijasāmaidē mazdā  
ahurā  
θβā θβā maniiū spēništā  
yē axtiš ahmāi yēm axtōiīoi dāfjhe

**YH.36.2**

uruuāzištō huuō nā yātāiīā paitī.jamiiā  
ātarə mazdā ahurahiiā  
uruuāzištahiiā uruuāziīā nāmištahiiā  
nəmaṅhā nā mazištāi yāṅhəm paitī.jamiiā

**YH.36.3**

ātarš vōi mazdā ahurahiiā ahī  
maniiuš vōi ahiiā spēništō ahī  
hiiat vā tōi nāmanəm vāzištəm  
ātarə mazdā ahurahiiā  
tā θβā pairijasāmaidē

**YH.36.4**

vohū θβā manəṅhā  
vohū θβā ašā  
vaṅhuiiā θβā cistōiš šiiəoθanāišcā vacēbišcā  
pairijasāmaidē

**YH.36.5**

nəmaṅiiāmahī  
išūidiiāmahī θβā mazdā ahurā  
vīspāiš θβā humatāiš  
vīspāiš hūxtāiš  
vīspāiš huuarəštāiš pairijasāmaidē

**YH.36.6**

sraēštəm aṭ tōi kəhrpəm kəhrpəm  
āuuədaīiamahī mazdā ahurā  
imā raocā barəzištəm barəzimanəm  
auuəṭ yāṭ huuarə auuāci

**YH.38.1**

iməm āaṭ zəm gəṅābiš haθrā yazamaidē  
yā nā baraitī  
yāscā tōi gəṅā ahura.mazdā  
ašāṭ hacā vairiīā  
tā yazamaidē

**YH.37.1**

iθā aṭ yazamaidē ahurəm mazdəm  
yē gəmcā ašəmcā dāṭ  
apascā dāṭ uruuarāscā vaṅ<sup>v</sup>hiš  
raocāscā dāṭ būmīmcā  
vīspācā vohū

**YH.37.2**

ahiiā xšaθrācā mazēnācā hauuapaṅhāišcā  
tēm aṭ yasnanəm pauruuatātā yazamaidē  
yōi gəuš hacā šiieṅtī

**YH.37.3**

tēm aṭ āhūriīā nāmēnī  
mazdā varā spəṅtō.tēmā yazamaidē  
tēm ahmākāiš azdəbīšcā uštānāišcā yazamaidē  
tēm ašāunəm frauuašīš narəmcā nāirinəmcā yazamaidē

**YH.37.4**

ašəm aṭ vahištəm yazamaidē  
hiiat sraēštəm  
hiiat spəṅtəm aməšəm  
hiiat raocəṅhuuəṭ  
hiiat vīspā vohū

**YH.37.5**

vohucā manō yazamaidē  
vohucā xšaθrəm  
vaṅ<sup>v</sup>hīmcā daēnəm  
vaṅ<sup>v</sup>hīmcā fsəratūm  
vaṅ<sup>v</sup>hīmcā ārmaītīm

**YH.38.4**

ūitī yā vō vaṅ<sup>v</sup>hiš ahurō mazdā nāman dadāt  
vaṅhudā hiiat vā dadāt  
tāiš vā yazamaidē  
tāiš friiṅmahī  
tāiš nəmaṅiiāmahī  
tāiš išūidiiāmahī



**YH.38.2**

īžā yaoštaiiō fəraštaiiō ārmataiō  
 vaŋ<sup>h</sup>īm ābīš ašīm  
 vaŋ<sup>h</sup>īm īšəm  
 vaŋ<sup>h</sup>īm āzūitīm  
 vaŋ<sup>h</sup>īm frasastīm  
 vaŋ<sup>h</sup>īm parəṇḍīm yazamaidē

**YH.38.5**

apascā vā  
 azīšcā vā  
 mātərašcā vā  
 aḡoniiā drigudāiiāṅhō vīspō.paitīš āuuacāmā  
 vahištā sraēštā  
 auuā vā vaŋ<sup>h</sup>īš rātōiš darəḡō.bāzāuš nāšū paitī  
 viiādā paitī.səṇḍā  
 mātārō jītaiiō

**YH.38.3**

apō aṭ yazamaidē  
 maēkaiṇtīšcā hōbuuainṭīšcā  
 frauuazaṅhō ahurānīš ahurahiīā \*huuapaṅhō  
 hupərəθβāscā vā huuō.γžaθāscā hūšnāθrāscā  
 ubōibiiā ahubiiā cagəmə

**YH.36**

1:

*ahiiā θβā āθrō vərəzənā: A B A B.*

*pauruuīē: nom. plur. masc. “standing in front.”*

*θβā θβā: θβā can only begin a sentence if it is the poss. pron. (masc.-neut. instr.). Hence we must have θβā ... mainiū and the second θβā encl. acc. like in the preceding line.*

*dāḡhē aor. subj. 2 sing. of dā- mid. “to receive.”*

2:

*paitī.jamiā: aor. opt. 2 sing. of paitī.gam-.*

3:

*hiiat vā ... vāzištəm: supply verb “may be.”*

Narten compares RV.1.113.1 (Uṣas) *idām śréṣṭham jyōtiṣām jyōtir āḡāt* “This most beautiful light of lights has come hither,” RV.10.170.3 (Sūrya)

*idām śréṣṭham jyōtiṣām jyōtir uttamām viśvajid dhanajid ucyate brhāt / viśvabhṛāḍ bhrājó máhi sūryo dṛśá urú paprathe sāha ójo ácyutam*

“**This most beautiful light of lights**, the most exalted, **is called** “win-all,” win-wealth,” “**the high.**”

The sun, which shines on all, which shines greatly for (all) to see, has spread out far and wide, unshakable force and strength.”

**YH.37**

2:

*yōi: “(of those) who.”*

Cf. Latin *ab aliquo stare* “be on the side of sb.”

3:

*āhūriiā nāmēnī ... varā spəṇtō.təmā, and frauuašiš can not be instr. sing./plur.; they must be what they seem: acc. plur. neut./fem. respectively. We therefore must assume a construction: “sacrificing sth. up to sb.” — Kellens-Pirart take these three lines to be parallel after the pattern of the second line, that is, with a personal acusative and the instrumental of the things offered in sacrifice; however, the interpretation of nāmēnī as instr. sing. and of frauuašiš (hapax in OAv.) as instr. plur. are highly questionable. Alternately, we may consider a construction such as “we sacrifice him (reciting) his names” (thus Humbach; cf. also Yt.1.11 *imā nāmēnīš drəṇjaiiō fra.mrauua* “say forth these names reciting (them)”). Cf. also (Hu., II) 4.51.22 (*tq yazāi x<sup>v</sup>āiš nāmēnīš*), Yt.13.79 (*nāmēni āpō yazamaide*). — Narten analyses the last of the three lines like the first: “we sacrifice him in (= when we sacrifice) the *frauuašis* ...,” but the *frauuašis* of men cannot be identified with the deity in the way his names can.*

*spəṇtō.təmā: “most (worthy of being called) spəṇta,” not = spəništa-*

4:

*ašəm ... vīspā vohū*: note the parallelism with **YH.37.1**: Order ~ daylight sky. — Narten foll. Bartholomae reads *vīspā.vohū* “conferring all good things,” cf. RVedic *viśvávasu-*, 3x in RV.10: epithet of the *gandharva-*, RV.10.85.20, 139.4, 5.

*fsəratūm*: word of uncertain meaning. If it is a compound in *tū-* “might,” the first element may be related to OInd. *psáras-*, something which is the result of sweet drinks, a kind of intoxication. Since it seems to be conceptually related to *daēnā-* and since *psáras-* enables creation in the *Rigveda*, it may be an opening of the senses other than the visionary ones. Hence “power of \*awareness”(?).

### YH.38

1:

*yāscā tōi gəṇā* “and the women who (are) yours”: with the antecedent inside the relative clause.

2:

*īžā ... ārmataiō ... ābīš*: hanging (topicalizing) nominatives (thus Humbach); alternatively, they belong in the preceding relative clause, as suggested by Narten.

*ārmataiō*: The geniuses of the earth? The various ritual grounds?

4:

*ūitī*: “unquote,” referring to the names?

*vaṇ<sup>h</sup>īš*: voc.

5:

*vīspō.paitīš*: either < \**vīspō.pīti-* “having drink for all” or < *vīspō.pant-* “protecting all.”

## LESSON 10

### THE OPTATIVE.

#### Thematic.

		Present	Aorist
Active			
Sing.			
2	-ōiṣ	<i>rapōiṣ</i>	
3	-ōiṭ	<i>jasōiṭ</i>	<i>sīṣōiṭ</i>
Plur.			
1	-aēmā		<i>vaocaēmā, hanaēmā</i>
Middle			
Sing.			
1	-ōiīā, -aiīā	<i>isōiīā</i>	<i>vāuraiīā</i>
3	-aētā	<i>varādaiīaētā</i>	<i>xšaētā</i>
Plur.			
1	-ōimaiḍē		<i>vāurōimaiḍē</i>

#### Athematic.

		Present	Aorist
Active			
Sing.			
1	-iiqm, -iiēm	<i>xiīēm</i>	<i>diiqm (diām)</i>
2	-iiā	<i>xiīā</i>	-
3	-iiāt	<i>usiiāt, mruiiāt, pāiiāt</i>	<i>saxiiāt, mərəṣiiāt</i>
	-iṭ	<i>sāhīṭ</i>	<i>diiāt</i>
Plur.			
1	-iiāmā *-īmā	<i>xiīāmā</i>	<i>zaēmā</i>
2	-iiātā	<i>xiīātā</i>	
Middle			
Sing.			
1	-iiā		<i>diiā (diā)</i>
2	-iṣā		<i>diṣā</i>
3	-itā	<i>daiditā</i>	

### THE FUTURE.

#### Future indicative active.

Sing.			
1	-ṣiiā	<i>vaxṣiiā</i>	

#### Future participle active.

-aṇt	<i>saoṣiiṇt-</i>
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### USES OF THE LOCATIVE. 1.

The locative is used to indicate place where, but also place to/into which.

*yē vā mazdā ahurā pairijasāi vohū manāhā / maibiiō dāuuōi ahuuā astuuatascā hiiatcā manāhō / āiiaptā ašāt hacā yāiš rapaṇtō daidīt x'āθrē* “(I) who am now about to circumambulate you, O Mazdā Ahura, with (my) good thought / for (you) to give to me the spoils of both existences, / in accordance with Order, both that which has bones and that of thought, by which (one) may place (one’s) supporters **in comfort**” (1.28.2).

*yauuat isāi tauuācā auuat xsāi aēšē ašahiiā* “as much as I shall be able and capable, so much I want to \*look sharply **in search** of Order” (1.28.4).

*anāiš vā nōiṭ ahurā mazdā ašamcā yānāiš zaranaēmā / manascā hiiat vahištām yōi vā yōiθāmā dasēmē stutaṃ* “May we not, O Mazdā, anger you, as well as Order and (your) thought, the best, with those requests (to you), / (we who) have taken our places **at the \*offering** of praises” (1.28.9).

*aṭ θβā mēhī pauruuīm mazdā yazūm stōi manāhā / vaṇhēuš patarēm manāhō hiiat θβā hēm cašmainī [hēṇ]grabəm / haiθīm ašahiiā dāmīm aṇhēuš ahurəm šiiāoθanaēsū* “Thus, I (too now) think with (my) thought of you as being the first, O Mazdā, (yet) youthful, / father of (all) good thought—since I have grasped you **in** (my) eye / (as) the true \*web-holder of Order (and seen you) **in the actions** of (this) existence as the Ahura” (1.31.8).

*θβahmī vā mazdā xšaθrōi † ašaēcā sēnghō vīdṃm* “let (their) announcement be spread out to you (all), **throughout your command**, O Mazdā, **and throughout Order**” (1.32.6).

*yōi zī gēuš vərəzēnē aziia / xšmākṃm hucistīm ahurā xratēuš ašā frādō vərəzēnā* “For (to those) who (are) **in the household** of the pregnant cow / (you give) your good understanding of (my) guiding thought, O Ahura. Through (your) Order you further the households” (1.34.14).

*vohū xšaθrām tōi mazdā ahurā apaēmā vīspāi yaouuē / huxšaθrastū nē nā vā nāirī vā xšaētā ubōiiō aṇhuuō hātṃm hudāstēmā* “May we (now) attain your good command, O Mazdā Ahura, for ever. / May a man or a woman of good command command us **in both existences**, O you the most generous of those who are” (YH.41.2).

*yahmī spəntā θβā mainiiū uruuāēsē jasō / mazdā xšaθrā ahmī vohū manāhā* “**The turn at which** you come with your life-giving inspiration, / O Mazdā, (and your) command, **at that** (turn) (he is) on account of (his) good thought” (2.43.6).

*hiiatcā mōi mraoš ašəm jasō frāxšnānē* “And you come **in \*foreknowledge** (of that) which you tell me (is best): Order” (2.43.12).

*astuuat ašəm xiiāt uštānā aojōghuuat / x'ēng darəsōi xšaθrōi xiiāt ārmaitiš* “May Order have bones through (my/his) life breath (and be) strong! / May Humility be **in command** (and) **in** (full) **sight** of the sun!” (2.43.16).

*mazdā xšaθrā varəzi nā diiāt ahurō* “may (he), Mazdā Ahura, by (his) command place us **in nourishing vigor**” (2.45.9).

*tām nē yasnāiš ārmatōiš mimayžō / yē ṇmēni mazdā srāuuī ahurō* “(It is) him (I am here) wishing to gratify with our sacrifices, (the actions) of (our) Humility, / (him,) Mazdā Ahura, who is (now) made renowned **in** (my?) **breath**” (2.45.10).

*aṭ zī tōi vaxšiiā mazdā vīdušē zī nā mruiiāt / hiiat akōiiā drəguuāitē* “For thus I shall tell you, O Mazdā,—for may a man/hero tell the one who (already) knows?—/ that for the one possessed by the Lie (it will end) **in an evil** (turn)” (4.51.8).

*nōiṭ tā īm xšnāuš vaēpiiō kəuuīnō pərətaō zimō / zaraθuštrəm spitāməm hiiat ahmī urūraost aštō* “The “shaker,” the poetaster, did in spite of(?) that (good thought) not favor him (with his generosity) **at the passage** in winter, / Zarathustra Spitama, when(?) (his) messenger \*obstructed (him) **at it**” (4.51.12).

*taṭcā mazdā θbahmī ā dām nipāḡhē / manō vohū urunascā ašāunqm / nəmascā yā ārmaitiš* “And that you are (now) guarding there **in your abode**, O Mazdā: / the good thought and the souls of the sustainers of Order, / and the reverence on account of which Humility (is present)” (3.49.10).

*ahiiā grəhmō ā hōiθōi nī kāuuaiiascīṭ xratūš [nī.]dadaṭ /* “The “glutton” and (his?) “poets” deposit (their) “guiding thoughts” here **in its cord-work**” (1.32.14).

Persons:

*hiiat us ašā naptiiaēsū nafsucā / tūrahiā [uz]jən friiānahiiā aojiiaēsū / ārmatōiš gaēθā frādō θbaxšaghā* “(But) when (the winner) has come up through Order **among the \*great-grandchildren and grandchildren / \*to be declared** (as those) of Tura \*son of Friia, / you (O Ahura Mazdā) further (his) herds with the diligence of Humility” (2.46.12).

*yōi duš.xraθbā aēšəməm varədan \*rəməmcā / x<sup>v</sup>āiš hizubiš fšuiiasū afšuiiantō / yaēšqm nōiṭ huuarəštāiš vqš dužuuarəštā / tōi daēuuəṅg dan yā drəguuatō daēnā* “(Those) who by (their) bad “guiding thought” shall increase Wrath and \*restraint / by (the utterances of their) own tongues, who tend no cattle **among those who do tend cattle** / (and) not (one) of whom has overcome bad deeds by good deeds, / they determine (as) old gods what (is in reality) the *daēnā* of the one possessed by the Lie” (3.49.4).

Of abstracts in *-ti-*:

*tā θbā pərəsā Ahurā yā zī āitī jəṅghaticā / yā išudō dadəntē dāθranqm hacā ašāunō / yāscā Mazdā drəguuō.dəbiiō yaθā tā aḡhən həṅkərətā hiiat* “I ask you (here and now), O Ahura, about those (things). For (those) that are (now) coming and (those) that shall come, / the \*dues in gifts that are being given on the part of the sustainer of Order, / and those, O Mazdā, that (shall be given) on the part of those possessed by the Lie— how those shall be when at the \*expiry” (1.31.14).

*gūštā yā maṅtā ašəm ahīm.biš vīduuā Ahurā / əṛəxudāi vacaḡhqm xšaiiamnō hizuuō vasō / θbā āθrā suxrā Mazdā vaḡhāu vīdātā rənaiiā* “He listens (to your announcements?), O Ahura, who knows, the healer of (this) existence who (now) thinks Order, / being in command of (his?) tongue at will for the correct uttering of the words, / (healing?) through *your* glowing fire, O Mazdā, **at the firm stance** of (his) legs in (the race for) good (renown)” (1.31.19).

*aēšacā θbā əmauuəṅtascā \*buiiāmā rapōišcā tū nē darəḡəmcā uštācā hātqm hudāstəmā* “and may we through you become both strong and forceful, and may you support us long and (as much as it is) **in** (your) **wish**, O the most generous of those who are” (YH.41.4).

*yezī adāiš ašā drujəm vəṅghaitī / hiiat ašasutā yā daibitānā fraoxtā / aməṛətāitī daēuuāišcā mašiiāišcā / aṭ tōi sauuāiš vahməm vaxšat ahurā* “For when he shall overcome the Lie with (his) presentations, by the Order (of his ritual), / **at the sending forth of the premiums** (of victory), which (are those) proclaimed \*from old / by old gods and men (as the prize?) in (the race for) immortality, / then he will magnify (his) hymn with life-giving strengths for you, O Ahura” (3.48.1).

*sraotū sāsnā fšəḡhiūō suiiē taštō / nōiṭ əṛəš vacā sarəm didqš drəguuātā / hiiat daēnā vahištē yūjən mīzdē / ašā.yuxtā yāhī dəjāmāspā* “Let (him too) hear the ordinances, the ... (*fšəḡhiūō*) (who although) fashioned to \*vitalize / (speaks?) the words not correctly, (because of) \*tying association with the one possessed by the Lie, / when (their) *daēnās* harness (their coursers) in (the race for) the best fee, / O Dəjāmāspa, **at the harnessing of Order at the audition**” (3.49.9).

Locative of emotion.

*aχiiācā xʷaētūš yāsaṭ ahiiā vərəzənəm maṭ airiiamnā / ahiiā daēuuā mahmī manōi ahurahiiā uruuāzēmā mazdā*  
 “The family, too, implores *him*, (and) the household together with the community (implores) him,—/ the old gods, **to my \*resentment** (implore him) for (that) bliss of *his*, Ahura Mazda’s” (1.32.1).

*aṭ yā akəm drəguuāitē vacaṅhā vā aṭ vā manaṅhā / zastōibiiā vā varəšaitī vaṅhāu vā cōiθaitē astīm / tōi vārāi rādəṅtī ahurahiiā zaosē mazdā* “Thus, he who shall produce evil for the one possessed by the Lie either in speech, or else (he who) in thought / or by his hands, or (he who) shall \*point out his guest in the (race for) good (renown)—/ they are (all) aiming at (his) approval (their praises) **to** Mazda, the Ahura’s (great) **pleasure**” (1.33.2).

*vaṅhāuš xšaθrā manaṅhō ašā maṭ ārmaitiš vaxšt / utaiiūtī təuuīši tāiš ā Mazda vīduuaēšqm θβōi.ahī* “Through the command of (= provided by) (my) good thought, Humility, together with Order, has grown / in \*tissue-strength and \*tissue-connectedness. Through those (gifts), here, O Mazda, (you make her?) free from hostilities (when?) **\*in fear**” (1.34.11).

With *zā-* (expressed or not) “(leave behind) in (the race for):

*hanaēmācā zaēmācā mazdā ahurā θβahmī rafənahī darəgāiiāu* “May we gain and **leave** (the others) behind, O Mazda Ahura, **in** (the race for) **your support, which ensures a long lifespan**” (YH.41.4).

*aṭ asištā yaojaṅtē ā hušitōiš vaṅhāuš manaṅhō / mazdā ašaxiiācā yōi zazəṅtī vaṅhāu srauuaḥī* “But the fleetest (coursers) shall (then) be harnessed from the good dwelling of good thought / of Mazda and of Order, (coursers) who **shall** (therefore) **be leaving** (the others) **behind in** (the race for) **good renown**” (1.30.10).

*gūštā yā mantā ašəm ahūm.biš vīduuā ahurā / arəzuxdāi vacaṅḡam xšaiamnō hizuuō vasō / θβā āθrā suxrā mazdā vaṅhāu vīdātā rəṅnāiā* “He listens (to your announcements?), O Ahura, who knows, the healer of (this) existence who (now) thinks Order, / being in command of (his?) tongue at will for the correct uttering of the words, / (healing?) through *your* glowing fire, O Mazda, at the firm stance of (his) legs **in** (the race for) **good (renown)**” (1.31.19).

*aṭ yā akəm drəguuāitē vacaṅhā vā aṭ vā manaṅhā / zastōibiiā vā varəšaitī vaṅhāu vā cōiθaitē astīm / tōi vārāi rādəṅtī ahurahiiā zaosē mazdā* “Thus, he who shall produce evil for the one possessed by the Lie either in speech, or else (he who) in thought / or by his hands, or (he who) shall \*point out his guest **in the** (race for) **good** (renown)—/ they are (all) aiming at (his) approval (their praises) to Mazda, the Ahura’s (great) pleasure” (1.33.2).

*aṭ tū mōi nōiṭ asruštā pairiiaoγzā / uzirəidiiāi parā hiiṭ mōi ā.jimaṭ / sərəaošō ašī mązā.raiiā hacimnō / yā vī ašiš rānōibiiō sauuōi vīdāiiāṭ* “Thus, you declare here and now (words) to me (that were) not unlistened-to / for (them) to rise up (even) before (there) comes to me / (your) readiness to listen/Sraoša accompanied by Reward which bestows wealth / according to which he will distribute the rewards to the legs **in** (the race for) **\*life-giving strength**” (2.43.12).

*yehiiā sauuā išəṅtī rādanḡhō / yōi zī juuā āṅharəcā buuaṅticā / amərətāiti ašāunō uruuā aēšō / utaiiūtā* “(to) whose life-giving strengths of generosity (they) shall wish to come, / namely, (those) who (are) living, as well as (those who) have been and (those who) shall become, / (and) the soul of a sustainer of Order, strong **in** (the race for) **immortality** / (and) **in** (the race for) **\*tissue-connectedness**” (2.45.7).

Locative with pre/postpositions.

*aibī* “regarding”(?)

*spəntəm aṭ θβā mazdā mōhī ahurā / hūiaṭ mā vohū pairī.jasaṭ manaḡhā / pərəsaṭcā mā ciš ahī kahiiā ahī / kaθā aiiarē.daxšārā fərasaiiāi dīšā / aibī θβāhū gaēθāhū \*tanušucā* “Thus, I (now) think of *you* as life-giving, O Mazda Ahura, / when he \*surrounds *me* with good thought / and asks *me* “Who are you? Whose are you? / How would you \*submit your day(ly)-\*mark-earnings for questioning / \*regarding **your herds and persons**” (2.43.7).

*ā* “there in/on”:

*nī aēšāmō [nī.]diiātqm paiṭī rəməm [paiṭī.]siiōdūm / yōi ā vaḡhəuš manaḡhō dīdraγžō.duiiē / ašā viiqm yehiiā hiθāuš nā spəntō / aṭ hōi dāmqm θβahmī ā dām ahurā* “Let Wrath be tied down! Cut away obstruction / (you) who wish to (stretch) hither and fasten firmly the covering of good thought / through Order, whose \*cord-master (is) the life-giving man. / But (its) \*weaving gear (is) **there in your dwelling**, O Ahura” (3.48.7).

*ākā* “in the presence of, in view of”:

*kaθā mazdā rāniio.skəraētīm gqm išasōit / yē hīm ahmāi vāstrauuaitīm stōi usiiāt / ərəžjīs ašā paurašū huuarē pišiasū / ākāstəḡ mā nišqsiā* “How might he, O Mazda, try to obtain (by prayer) a joy-bringing cow / who might wish *her* and (her) pasture to be for this one, living correctly **in the presence of the many who** \*withhold the sun? / Do not \*let *them* gain (anything thereby?)!” (3.50.2).

*aṭ vā yazāi stauuas Mazdā Ahurā / hadā ašā vahištācā manaḡhā / xšaθrācā yā išo stāḡhaṭ ā paiṭi / ākā aradrəḡ dāmānē garō səraōšānē* “Thus, I shall sacrifice to you praising (you), O Mazda Ahura, / together with Order, both with (my) good thought / and with (my) command (over the life-giving strengths?), on account of which which the invigorants have (already) gotten on (their) way. / I shall offer my readiness to listen to the heavenly sponsors **in view of the House of Song**” (3.50.4).

*tā drəguuatō marədaitī daēnā ərəzaoš haiθīm / yehiiā uruūā xraodaitī cinuuatō pərataō ākā* “Thereby the *daēnā* of the one possessed by the Lie shall divert the true (poetic thought) of the straight (path to the detriment of him), / whose soul will (therefore) make (him) shudder in fury (when) **in view of the Ford of the Accountant**” (4.51.13).

*pairī* “among”:

*nōit ərəžjiiōi frajiiāitiš nōit fšuiientē drəguuasū pairī* “(Is) there no way for the one of straight living to improve his life or for the cattle-tender **among those possessed by the Lie**?” (1.29.5).

*tāiš zī nā šiiəoθanāiš baiientē yaēšū as pairī pourubiiō iθiiejō* “For by those actions they are frightening us, **during which** you throw danger at (= threatens) many” (1.34.8).

*paiṭī* “in return for”:

*auuā vā vaḡhīš rātiōiš darəgō.bāzāuš nāšū paiṭi / viiādā paiṭi.səḡdā mātarō jītaiiō* “I, with long arms shall offer *you* (my) help, O good ones, **in return for the attainments** of the gift, / O you whose presentations reach far and wide(?), O you who show your pleasure in return, O mothers, O \*winnings” (YH.38.5).

**USES OF THE OPTATIVE.**

The principal function of the optative is to express a wish. From this the functions of exhortation or obligation and potential or hypothetical statements or questions is derived. The negation is *nōit*.

**Present optative.**Main clauses

*anāiš vā nōiŋ ahurā mazdā ašəmcā yānāiš zaranaēmā / manascā hiiat vahištəm yōi vā yōiθəmā dasəmə stutəm*  
 “**May we not**, O Mazdā, **anger** you, as well as Order and (your) thought, the best, with those requests (to you), / (we who) have taken our places at the \*offering of praises” (1.28.9).

*nōiŋ daibitīm duš.sastiš ahūm mərəšiiāt / akā varanā drəguuā hizuuā āuuərətō* “**May** the one of bad announcing **not destroy** a second time (this) existence / by (his) bad preference, the one possessed by the Lie, \*impeded(?) (by the utterances) of (his) tongue!” (2.45.1).

*yā vā xšaiiqs adqs drūtā aiiaŋtəm / ... / vīcīrō hqs tat frō xʷaētauuē mruiiāt / uzūiθiioi im mazdā xrūniāt ahurā*  
 “(He) who would honor (a guest) who comes to (him by) placing (him) there (in his home), either (because) in command (of him) / ... / being the \*judge (of these things)—**should** (always) **tell** that to the family! / \*In the case of(?) ... (*uzūiθiioi*), may he \*bleed him, O Mazdā Ahura!” (2.46.5).

*dātā xratəuš hizuuō raiθīm stōi / mahiiā rāzəŋg vohū sāhiŋ manəhā* “**May** the maker of the guiding thought **instruct** the chariot-horse of (this) tongue / of mine (how) to be through (my) good thought (the chariot-horse) of the (poetic) directive” (3.50.6).

Questions

*kaθā mazdā rāniio.skərəitīm gqm išasōiŋ / yā hīm ahmāi vāstrauuitīm stōi usiiāt / ərəžjīš ašā paurušū huuarē pišiasū / ākāstəŋg mā nišqsiā dāθəm dāhuuā* “How **might he**, O Mazdā, **try to obtain** (by prayer) a joy-bringing cow / **who might wish** her and (her) pasture to be for this one, living correctly in the presence of the many who \*withhold the sun? / Do not \*let them gain (anything thereby?)! Regard (me as) the one who abides by the established rules!” (3.50.2).

Subordinate clauses

*ahiiā yāsā nəmanəhā ustānazastō rafəδrahiā / mainiiəuš mazdā pauruuim spəŋtahiiā ašā vīspəŋg šiiəoθanā / vaŋhəuš xratūm manəhō yā xšnəuuīšā gəušcā uruānəm* “With hands upstretched in homage to him (my) support, I am (here and now) asking all (of you) for the first (existence) of the inspiration, O Mazdā, life-giving by (my) Order, by (my) action, through which **you may listen favorably to** both the guiding thought of (my) good thought and the cow’s soul” (1.28.1).

*yā vā mazdā ahurā pairijasāi vohū manəhā / maibiiō dāuuōi ahuuā astuuatascā hiiatcā manəhō / āiiaptā ašāt hacā yāiš rapaŋtō daidīŋ xʷāθrē* “(I) who am now about to circumambulate you, O Mazdā Ahura, with (my) good thought / for (you) to give to me the spoils of both existences, / in accordance with Order, both that which has bones and that of thought, by which (one) **may place** (one’s) supporters in comfort” (1.28.2).

*kəm hōi uštā ahurəm yā drəguuō.dəbīš aēšəməm vādāiiōiŋ* “Whom do you wish (to be) an Ahura for her, (someone) **who may strike back**, (together) with those possessed by the Lie, (their) wrath?” (1.29.2).

*yā maibiiā yaoš ahmāi ascīŋ vahištā / maxiiā ištōiš vohū cōišəm manəhā / qstəŋg ahmāi yā nā qstāi daiditā* “(He) who (assigns) to me (the best things) of a (full) lifespan, to him / I assign even (= nothing less than) (my) bones (as) the best (parts) of my ritual, / (but) miseries to him **who would receive** us (in order to give us over) to misery” (2.46.18).

*frō vā [fra]ēšiiā mazdā ašəmcā mrūtē / yā vā xratəuš xšmākahiiā ā manəhā / ərəš vīcidiīai yaθā ī srāuuaiiāēmā / təm daēnəm yā xšmāuuatō ahurā* “I am (now) sending (her) forth to you, O Mazdā, as well as to Order, for (her) to speak / (the words) which (are) for you, (for them) to be discriminated (= for judgement to be passed on them) there by the thought / of your guiding thought, (with respect to) **how we may make them heard** correctly,—/ that *daēnā*, which belongs to one like you, O Ahura” (3.49.6).



**Aorist optative.**Main clauses

*uruuāzištō huuō nā yātāiiā paitī.jamiīā ātarə mazdā ... nəmaŋhā nā mazištāi yāŋhəm paitī.jamiīā* “(You) there, who gladden (us) the most, **may you \*in return come** to us on account of (what you have) received as your share, O fire of Mazdā ... on account of (our) reverence of (you), the most sinuous (one), **may you \*in return come** to us to the greatest of auditions” (YH.36.2).

*yā vā mōi yā gaēθā dazdē aēnaŋhē / nōiŋ ahiīā mā āθriš šīiaoθanāiš frōsiīāt / paitīiaoŋət tā ahmāi jasōiŋ duuaēšəŋhā* “Or (he) who (knowingly?) is giving those that (are) my herds over to sin,—/ **may** not by his actions \*misfortune **reach me**, / \*in response, may it keep coming with that (same) hostility to him” (2.46.8).

*hanaēmācā zaēmācā mazdā ahurā θəhmī rafənahī darəgāiiāu / aēšācā θβā əmauuəntascā \*buiīāmā rapōišcā tū nā darəgəmcā uštācā hātəm hudāstəmā* “**May we gain and leave** (the others) behind, O Mazdā Ahura, in (the race for) *your* support, which ensures a long lifespan, / and **may we through you become** both strong and forceful, and may you keep supporting us long and (as much as it is) in (your) wish, O the most generous of those who are” (YH.41.4).

Questions

*kaθā təŋg ā vijəmiiāt ārmaitiš / yaēibiiō mazdā θβōi vašīietē daēnā* “How **may Humility spread** out to those / for (the sake of?) whom, O Mazdā, your *daēnā* is bobbing forth” (2.44.11).

*kaθā ašāi druŋəm diīəm zastaiiō* “How **might I deliver** the Lie into the hands of Order” (2.44.14).

Subordinate clauses

*xšaiīacā yā vā mətθrā srəuuīmā rādā* “Command, too, (for us your) generous gifts **which we wish to hear** (about) through *your* poetic thought” (1.28.7).

*taŋ aŋ varəmaidī ahura.mazdā ašā srīrā / hiiat ī mainimaidicā vaocōimācā varəzimācā / yā hātəm šīiaoθananəm vahištā xiiāt ubōibiiā ahubiīā* “Thus, we (now) prefer that, O Ahura Mazdā, O (you) beautiful through (your) Order: / **that we may think, speak, and perform** them, / (the ones) which we wish to be—among (all) the actions of (all) those who are—the best (ones) for both existences” (YH.35.3).

*ahiiā huuō nā dāidī ahmāicā ahuiē manašiiāicā taŋ ahiiā yā taŋ upā.jamiīāmā tauuacā haxəmə ašāxiiācā vīspāi yaouuē* “And, (you) there, give us (now some) of this—for this existence and for the one of thought—that of this (one) **by which we may come to** that, (namely) your company and (that) of Order for a whole lifespan” (YH.40.2, 41.6).

*parštəm zī θβā yaθənā taŋ əmauuatəm / hiiat θβā xšaiīqs aēšəm diīāt əmauuəntəm* “For (that which has been) asked *you* \*energetically, that (is something that) belongs to the forceful ones, so that the one who commands **may make you** powerful (and) forceful” (2.43.10).

*yaθā nəmə xšmāuuatō / mazdā friiāi θβāuuqs saxiiāt mauuaitē* “**may** one like *you* **announce** to a friend like *me* / by (the example of your?) reverence how reverence (is to be done) to one like you!” (2.44.1).

*yā vā xšaiīqs adqs drītā aiiəntəm / ... / vīcīrō hqs taŋ frō xʷaētauuē mruiīāt* “(He) **who would honor** (a guest) who comes to (him by) placing (him) there (in his home), either (because) in command (of him) / ... / being the \*judge (of these things)—should (always) tell that to the family” (2.46.5).

## USES OF THE FUTURE.

The 1 sing. future is used in strophe-initial statements only:

*aṭ tā vaxšiiā išəntō yā mazdāθā hiiatcīt vīdušē* “Thus, **I shall speak**, O (you) who wish to come, those (words) to which (he) should pay attention to, even when (it is) a knowing (man)” (1.30.1).

*aṭ frauuaxšiiā vīspanəm mazištəm / stauuas ašā yā hudā yōi həntī / spəntā mainiiū sraotū mazdā ahurō* “Thus, **I shall proclaim** the greatest (one) of all, / praising (*stauuas*) (*him*) by the Order (of my ritual) who (is) generous (to all those) who are / through (his) life-giving inspiration. Let Ahura Mazda listen!” (2.45.6).

*aṭ zī tōi vaxšiiā mazdā vīdušē zī nā mruiiāt / hiiat akōiiā drəguuāitē uštā yā ašəm dādrē* “For thus **I shall tell** you, O Mazda,—for may a man/hero tell the one who (already) knows?—/ that for the one possessed by the Lie (it will end) in an evil (turn, but there will be) wished-for (things) (for him) who (has grasped and) upholds Order” (4.51.8).

## ELLIPSIS. 2.

More difficult to “restore” are sentences where the omitted word is not clear from the context. In these cases the word must be supplied on the basis of the meaning of the sentence or on comparison with other passages. Often the verb “to be” will be sufficient to complete the sentence.

*kē huuapā xʼafnəmcā dāt zaēmācā / kē yā ušā arəm.piθβā xšapācā* “**Which** artisan (first) **established** sleep and wakefulness (in man)? / **Who** (is he) **through whom** (there is) dawn, noon, and night” (2.44.5).

Here the change of syntax prevents us from supplying *dāt* in the second clause. The simplest restoration is with the verb “to be.” Other possibilities would be “are/were established” or “(re)appear.”

## PARENTHETICAL CLAUSES.

Parenthetical clauses are relatively common in Old Avestan.

*ciθənā mazdā huxšaθrā daēuuā aṅharē / aṭ it pərəsā yōi pišieṅtī aēibiiō kəm* “What? Have there (ever), O Mazda, been old gods who had the good command?—/ **yes, I ask this**—(they,) who are (at this very moment) \*withholding from these (men their) \*wish” (2.44.20)

*aṭ frauuaxšiiā nū gūšō.dūm nū sraotā / yaēcā asnāt yaēcā dūrāt išaθā / nū im vīspā ciθrē zī mazdāṅhō.dūm* “Thus, I shall proclaim. Now hear ! Now listen, / both (you) who are approaching from near and (you) who from afar! / Now, all (*vīspā*), pay attention to it, **for it (is) brilliant!**” (2.45.1)

## Exercises 10

- Find the meanings of all the words in the grammar sections.
- Analyze all the forms and find the meanings of all the words in the syntax sections.
- Analyze these sentences in detail and translate into English:

1. *ašahiīā āaṭ sairī ašahiīā vərəzənē kahmāicīt hātəm jijišəm vahištəm ādā ubōibiiā ahubiīā*

2. *vohū xšaθrəm tōi mazdā ahurā apaēmā vīspāi yaouuē  
huxšaθrastū nē nā vā nāirī vā xšaētā ubōiō aṅhuuō hātəm hudāstəmā*

3. *aṭcā yadā aēšəm kaēnā jamaitī aēnaṅhəm  
aṭ Mazdā taibiiō xšaθrəm vohū manāḅhā vōiuūidaitī  
aēibiiō sastē Ahurā yōi ašāi dadən zastaiiō drujəm*

4. mā ciš aṭ vā drəguuatō mąθrąscā gūštā sāsnāscā  
āzī dāmānəm vīsəm vā šōiθrəm vā daxiiūm vā ādāṭ  
dušūtācā marəkaēcā aθā iš sāzdūm snaiθišā
5. yastē vīspā.mazištəm səraošəm zbaiiā auuaṅhānē  
apānō darəgō.jiititīm ā xšaθrəm vaṅhəuš manəṅhō  
ašāṭ ā ərəzūš paθō yaēšū mazdā ahurō šaēitī
6. yadā ašəm zəuuīm aṅhən mazdāscā ahurāṅhō  
ašīcā ārmaitī vahištā išasā manəṅhā  
maibiiō xšaθrəm aojōṅhuuat yehiiā vərədā vanaēmā drujəm
7. astuuat ašəm xiiāṭ uštānā aojōṅhuuat  
x<sup>v</sup>əṅg darəsōi xšaθrōi xiiāṭ ārmaitiš  
ašīm šiiəoθanāiš vohū daidit manəṅhā
8. aṭcīt ahmāi mazdā ašā aṅhaiī  
yqm hōi xšaθrā vohucā cōiš manəṅhā  
yē nā ašōiš aojaṅhā varədaiaēitā
9. spəṅtəm aṭ θβā mazdā mēṅhī ahurā  
hiiat θβā aṅhəuš zqθōi darəsəm pauruuīm  
hiiat dā šiiəoθanā mīzdauuqṅ yācā uxδā  
akēm akāi vaṅ<sup>v</sup>hīm ašīm vaṅhaoē  
θβā hunarā dāmōiš uruuāēsē apēmē
10. aṭ frauuaxšiiā aṅhəuš ahiiā vahištəm  
ašāṭ hacā mazdā vaēdā yē im dāt  
patarəm vaṅhəuš varəzaiaṅtō manəṅhō  
aṭ hōi dugədā hušiiəoθanā ārmaitiš
11. adā zī auuā drūjō [auuō.]buuaitī skəṅdō spaiiaθrahiā /  
aṭ asištā yaojaṅtē ā hušitōiš vaṅhəuš manəṅhō /  
mazdā ašaxiiācā yōi zazəṅtī vaṅhāu srauuaḥī

### Text 10

#### The beginning and end of the *Uštəuuaitī Gāθā*

2.43.1

uštā ahmāi yahmāi uštā kahmāicīt  
vasē xšaiiṅs mazdā dāiitā ahurō  
utaiiūtī təuuīšīm gaṭ.tōi vasəmī  
ašəm dərəidiiāi taṭ mōi dā ārmaitē  
rāiio ašīš vaṅhəuš gaēm manəṅhō

2.43.2

aṭcā ahmāi vīspanəm vahištəm  
x<sup>v</sup>āθrōiā nā x<sup>v</sup>āθrəm daiditā  
θβā cici.θβā spōništā maniiū mazdā  
yā dā ašā vaṅhəuš māiā manəṅhō  
vīspā aiiārē darəgō.jiitōiš uruuādaṅhā

2.46.16

fərašəoštā aθrā tū arədrāiš idī  
huuō.guuā tāiš yəṅg usuuahī uštā stōi  
yaθrā ašā hacaitē ārmaitiš  
yaθrā vaṅhəuš manəṅhō ištā xšaθrəm  
yaθrā mazdā varədəməm šaēitī ahurō

2.46.17

yaθrā vā afšmānī səṅghānī  
nōit anafšməm dəjāmāspā huuō.guuā  
hadā vōstā vahmōṅg səraošā rādaṅhō  
yē vicinaoṭ dāθəmcā adāθəmcā  
daṅgrā maṅtū ašā mazdā ahurō

2.43.3

aṭ huuō vaṇhəuš vahiiō nā aibī.jamiiāt  
yō nā əṛəzūš sauuaṇhō paθō sīšōiṭ  
ahiiā aṇhəuš astuuatō manaṇhascā  
haiθiiōṅg āstīš yōṅg ā šaēiti ahurō  
arədrō θβāuuas huzəṅtušə spəṅtō mazdā

2.43.4

aṭ θβā məṅghāi taxməmcā spəṅtəm mazdā  
hiiat tā zastā yā tū hafši auuā  
yā dā ašiš drəguuāitē ašāunaēcā  
θβahiiā garəmə āθrō ašā.aojaṇhō  
hiiat mōi vaṇhəuš hazō jimaṭ manaṇhō

2.43.5

spəṅtəm aṭ θβā mazdā mōḡhī ahurā  
hiiat θβā aṇhəuš zaθōi darəsəm pauruuim  
hiiat dā šiiəoθanā mīzdauuān yācā uxḏā  
akōm akāi vaṇ<sup>h</sup>hīm ašim vaṇhaoē<sup>a</sup>  
θβā hunarā dāmōiš uruuəcē apēmē  
a. vaṇhaoē PPY (Mf4, Pt4); vaṇhaoūē PPY  
(Mf1), PVS; vaṇhāue IPY (J2 °ue, K5);  
vaṇhao[uu]ē SY (S1); vaṇhuuē YS.

2.46.18

yō maibiiā yaoš ahmāi ascīṭ vahištā  
maxiiā ištōiš vohū cōišəm manaṇhā  
aštəṅg ahmāi yō nā aštāi daidītā  
mazdā ašā xsmākəm vārəm xšnaošəmnō  
taṭ mōi xratəuš manaṇhascā viciθəm

2.46.19

yō mōi ašat haiθim hacā varəšaitī  
zaraθuštrāi hiiat vasnā fərašō.təməm  
ahmāi mīzdəm hanəṅtē parāhūm  
manō.vistāiš maṭ vīspāiš gāuuā azī  
tācīṭ mōi səs tuuəm mazdā vaēdištō

2.43. Setting the stage and outlining the program: make the sun reappear in return for rewards.

2.43.1. Prayer to Ahura Mazda and Humility for rewards of wealth and long life in return for support for Order.

*uštā ... uštā*: loc. sing. ... nom.-acc. neut. plur.; *uštā ahmāi* + “it shall be” or sim.  
*utaiiūitī təuuīšim*: “\*tissue-strength together with/through \*tissue-connectedness.”  
*taṭ (mōi dā)*: “that” = “(all) the following.”

2.43.2. Request: for the inspiration needed to obtain wealth and long life.

*aṭcā ahmāi*: supply from the preceding strophe “so may you give” or sim.

2.43.3. Request: for a heavenly sponsor who would indicate the paths for the journey.

*yəṅg ā*: possibly for *təṅg ā yaēšū* “up to those among whom.”

2.43.4. Request: for inspiration allowing him to distinguish between good and bad.

*hiiat tā*: supply “shall come” from the last line.

2.43.5. Realization that Ahura Mazda established the rewards in the beginning.

2.46. Audition and Judgement.

2.46.16. The poet-sacrificers of old (the Sponsors), among them Frašaoštra: Humility will again see Order.

2.46.17. and Djāmāspa: Ahura Mazda will be in command.

2.46.18. *Parting shot*. So give me good rewards for my supreme gifts and let there be bad for the bad.

*yaoš < āiiu-*: supply *vahištā*. – *vahištā* itself goes with the next line.  
*ascīṭ < ast-*.  
*aštəṅg ahmāi* “but ...”

2.46.19. *Conclusion*. Reward for Zarathustra: the True State. For me: two milch cows!

*parāhūm*: supply *varəšaitī* or “give.”

## LESSON 11

### THE PERFECT.

#### Perfect indicative.

Active				
Sing.				
1	-ā	vaēdā, ādā		
2	-θā, -tā	vōistā	dadāθā	
3	-ā	vaēdā	tatašā, °nānāsā	hišāiiā
Plur.				
1	-mā		vaoxēmā	
3	-arē, -arəš	āḡharē, ādarē	cāxnarē, vaonarē	cikōitərəš
Middle				
Sing.				
3	-ē, -ōi	ārōi	dādrē, pafrē, vāuuərəzōi	

#### Perfect subjunctive.

Active		
Sing.		
1	-ā	vaēdā (3.48.9?)
Plur.		
2	-āθā	

#### Perfect optative.

Active		
Sing.		
3	-iiāt	vīdiiāt

#### Perfect participle.

Active	-uuah-	vīduuah-	nqsuuah-
Middle	-āna-	āpana-	vāuuərəzāna-

### USES OF THE PERFECT.

The perfects of verbs that have no present tense have present tense meaning. The indicative of reduplicated perfects is used to indicate result of preceding action or state or is used in “ever/never”-statements. The perfect is often contrasted with the present and the future.

*ašahiiā āaṭ sairī ašahiiā vərəzəñē kahmāicīṭ hātq̄m jījīšq̄m vahištq̄m ādā ubōibiiā ahubiiā* “Thus, for whoever (is) in the union of Order in the household of Order **I say** the desire to win (on the part) of (all) those who are (is) the best for both existences” (YH.35.8).

*nōiṭ nā pourūš drəguuatō xiiāt cixšnušō / aṭ tōi vīspəñg aḡrəñg ašāunō ādarē* “May no man/hero be someone who wishes to please the many ones possessed by the Lie: / thus, **they claim** (that) all the evil ones (are) sustainers of Order” (2.43.15).

*vaēdā taṭ yā ahmī mazdā anaēšō mā kamnaḥšuuā hiiatcā kamnānā ahmī* “**I know** the reason why (lit.: that on account of which) I am weak, O Mazdā: (it is) because of my lack of cattle and because I have few men/heroes” (2.46.2).

*aṭ yāṅg ašāatcā vōistā vaṅhāušcā dāθōṅg manaṅhō / əṛəθβōṅg mazdā ahurā aēibiūō pəṛəṇā āpanāiš kāməṃ* “Thus (those) whom **you know** (to be), both on the side of Order / and good thought following the established rules, / (and so) according to the models—I shall fill for them, O Mazdā Ahura, with attainments (their) wish (1.28.10).

*uštā yā ašəm dādrē* “(there will be) wished-for (things) (for him) who (has grasped and) **upholds** Order” (4.51.8).

*anāiš ā vī.nānāsā yā karapō.tāscā kauuītāscā* “(It is) by those (actions of yours that) the titles of “*karapan*” and “*kauui*” **are** (now completely) **ruined** here” (1.32.15).

*xšmaibiūā gəuš uruuā gəṛəzdā kahmāi mā θβarōzdūm kə mā taṣat / ā mā aēšəmō hazascā rəṃō [ā] hišāiā dərəšcā təuišcā* “To you (gods) the soul of the cow complains: “For whom have you carved *me*? Who has fashioned *me*? / Wrath and violence, restraint **keep me bound**, as well as fetter and oppression” (1.29.1).

*parē vā vīspāiš [parē.] vaoxəmə daēuuāišcā xrafstrāiš mašiiāišcā* “**We have** (always) **declared** you (to be) over and above all the creepy old gods as well as (their?) men” (1.34.5).

*təṅg ā auuā yōi asruštōiš pəṛəṇāṅhō / nōiṭ ašahiā ādiuuieieṅtī hacəṇā / ... / nōiṭ frasaiā vaṅhāuš cāxnarē manaṅhō* “... down upon those who full of refusal to listen / ... / **take** no **pleasure** in the questioning of (their) good thought?” (2.44.13).

*taēcīṭ mā mōṛəṅdqn jiiōtūm yōi drəguuatō mazbīš cikōitəṛəš* “Just those shall \*divert (and rob?) *me* (of my) livelihood, who **had** (previously?) **distinguished** those possessed by the Lie with great (brilliant gifts?), / the ‘ladies’ and ‘lords’” (1.32.11).

*vīspā stōi hujitaiiō yā zī aṅharē yāscā həṅtī / yāscā mazdā bauuaiṅtī* “(For) all good \*gains—namely, both those that **have been** and those that **are**, / and those, O Mazdā, that **are** (in the process of) **becoming**” (1.33.10).

*mazdā sax'ārē mairištō yā zī vāuuəṛəzōi pairī.ciθiṭ / daēuuāišcā mašiiāišcā yācā varəšaitē aipī.ciθiṭ / huuō vīcirō ahurō* “Mazdā (is) he who remembers best the \*verses. For those **that have been produced** whenever till now / by old gods and men, as well as those that **will be produced** whenever hereafter / *he*, the Ahura, is the one who discriminates (between them) (= passes judgement on them)” (1.29.4).

#### Uses of the perfect optative.

*vīdiiāṭ saošiiqə yaθā hōi ašiš aṅhat* “**May** the revitalizer **know** how his reward will be!” (3.48.9).

#### Uses of the perfect participle.

*aēšqm aēnaṅhqm naēcīṭ vīduuā aojōi hādrōiiā / yā jōiiā səṅhaitē* “Of these sins I declare (myself) in \*honesty as **knowing** none at all, / the ones that are being announced as (actions/tales?) of \*violence” (1.32.7).

*vaocā mōi yā tuuəṃ vīduuā ahurā / parā hiiat mā yā māṅg pəṛəθā jimaiṭ* “Tell me (now those things) which **you**, O Ahura, **know**, / before the \*debts, which (are those) of (= counted by) the \*moon, come to *me* (for settling)” (3.48.2).

*aṭ tā vaxšiiā išəṅtō yā mazdāθā hiiatcīṭ vīdušē* “Thus, I shall speak, O (you) who wish to come, those (words) to which (he) should pay attention to, even when (it is) **a knowing** (man)” (1.30.1).

Alternately: “even when (spoken) to a knowing (man).”

*vīduuā vīdušē mraotū mā auuīduuā aipī dēbāuuaiiat* “let **him who knows** say to **the one who** (already) **knows!** May no **one who does not know** keep deceiving (us) hereafter!” (1.31.17).

*tā drəguuatō marədaitī daēnā ərazaoš haiθīm / yehiiā uruuā xraodaitī cinuuatō pərətāō ākā / x<sup>v</sup>āiš šīiaoθanāiš hizuuascā ašahiiā nəsuuā paθō* “Thereby the *daēnā* of the one possessed by the Lie shall divert the true (poetic thought?) of the straight (path to the detriment of him), / whose soul will (therefore) make (him) shudder in fury (when) in view of the Ford of the Accountant, / **having** because of its own actions and (the words) of (his) tongue (for ever) **lost** the paths of Order” (4.51.13).

*yastē vīspā.mazištəm sərəošəm zbaiiā auuaṅhānē / apānō darəgō.jiiāitīm ā xšaθrəm vaṅhēuš manəḡhō / ašāt ā ərazūš paθō* “(I), who shall be invoking (your) readiness to listen, the greatest of all, at the unharnessing, / **having obtained** long life, having (obtained) the command of good thought, / and the straight paths up to Order” (1.33.5).

### SUBORDINATE CLAUSES.

Most substantival and adverbial subordinate clauses are introduced by *hiiat*, which serves as a general subordinate clause introducer. (Note: no examples in the *Vahištōišti!*)

Other subordinate clauses are introduced by relative adverbs of time, place, and manner.

The main clause is sometimes introduced by a corresponding correlative. The most common main clause introducer is *at*, which assumes different meanings according to the context (“and, then, thus, but”).

### YEZI.

The *yezī* clauses are “truth-tests”: “if something is/was/will be true, then ...” The apodosis either contains a statement about the current state of the world or a request for knowledge, rewards, or similar.

Protasis present indicative (incl. unexpressed copula)

~ apodosis present indicative or injunctive.

*taṭ θβā pərəsā əraš mōi vaocā ahurā / yā frauuaxšiiā yezī tā aθā haiθiīā / ašəm šīiaoθanāiš dəbəzaitī ārmaitiš / taibiiō xšaθrəm vohū cinas manəḡhā* “I am asking you this: tell me straight, O Ahura, / (the words) which I want to pronounce—**for if they (are)** true in this manner, / (**then**, clearly) on account of (our)/by (her) actions Humility \*is (currently) \*sustaining Order / (and) on account of/through (our) good thought (that she?) assigns the command to *you*” (2.44.6).

~ apodosis imperative:

*yezī tāiš aθā / hātā marānē ahurā vahištā vōistā manəḡhā / θβahmī vā mazdā xšaθrōi †ašāēcā sēṅghō vīdqm* “**For if** by these (he makes them heard) in that manner, (then) you, O Mazdā, O \*rememberer of (things) won, know (them) by (your) best thought: / let (their) announcement be broadcast to you (all) (as it is) in *your* command, O Mazdā, and in (the sphere of) Order” (1.32.6).

*yezī aθā stā haiθīm mazdā ašā vohū manəḡhā / at taṭ mōi daxštəm dātā* “**For if you are** (all) truly in that way, O Mazdā, on account of the Order (of my ritual and my) good thought, / **then** make that a \*(permanent?) mark for me!” (1.34.6).

*kadā vaēdā yezī cahiiā xšaiiaθā / mazdā ašā ... / əraš mōi ərazūcqm vaṅhēuš vafuš manəḡhō / vīdiiāt saošiiqə yaθā hōi ašiš aṅhaṭ* “When (shall) I know?—**For if** you (all) are (now) in command of any (existence?), / O Mazdā, through Order, / (**then**) let the web of *my* good thought be spoken correctly! / May the revitalizer know how his reward will be!” (3.48.9).

Protasis aorist subjunctive ~ apodosis aorist subjunctive

*yezi adāiš ašā drujəm vānghanaitī / hīaṭ qsašutā yā daibitānā fraoxtā / amərətāitī daēuuāišcā mašīiāišcā / aṭ tōi sauuāiš vahməm vaxšaṭ ahurā* “**For when he shall overcome** the Lie with (his) \*presentations, by the Order (of his ritual), / at the sending forth of the premiums (of victory), which (are the prizes?) proclaimed (as) those \*of old / by old gods and men in (the race for) immortality, / **then** he will magnify (his) hymn with life-giving strengths for you, O Ahura” (3.48.1).

*vahištā īštiš srāuuī zaraθuštrahē / spitāmahiiā yezi hōi dāt āiiaptā / ašāṭ hacā ahurō mazdā yauuōi vīspāi.ā huuaṇhauuīm / yaēcā hōi dabən sašəncā daēnaiiā vaṇhuiiā uxδā šīiaoθanācā* “The best ritual is renowned (as that) of Zarathustra / Spitama. **For when** Ahura Mazdā shall give to him (as) spoils / in accordance with (its) Order a good existence for an entire lifespan, / (**then** he shall) also (give it? to those) who \*compose and \*master the utterances and actions of *his* good *daēnā*” (5.53.1).

**yadā** clauses.

*pərəsā auuaṭ yaθā huuō yā hudānuš dāmānahiiā xšaθrəm / šōiθrahiīā vā daxiiəuš vā ašā frādaθāi aspərəzatā / θbāuuqs mazdā ahurā yadā huuō aṇhaṭ yā.šīiaoθanāscā* “I ask you about you (thing): how *he* (**will be**), the generous one who strives for furtherance (of) the command of the home, / **when he shall be** (there), one like you, O Mazdā Ahura, and with what actions (will he come)?” (1.31.16).

*aṭcā yadā aēšqm kaēnā jamaitī aēnaṇqm / aṭ mazdā taibiiō xšaθrəm vohū manāṇhā vōiiuidaitī / aēibiiō sastē ahurā yōi ašāi dadən zastaiiō drujəm* “Thus, also, when the retribution comes for these sins: then, O Mazdā, he shall constantly present the command to you by (his) good thought / for (you) to announce (it) to these, O Ahura, who shall be placing the Lie in the hands of Order” (1.30.8).

*yadā ašəm zəuuīm aṇhən mazdāscā ahurāṇhō / ašcā ārmaitī / vahištā išasā manāṇhā / maibiiō xšaθrəm aojōṇhuuaṭ yehiiā vərədā vanaēmā drujəm* “**When** Order (**shall be**) the \*butter libation, (then) both Mazdā (and) the (other) Ahuras shall be (present) / and Reward and Humility. (And then) I shall try to obtain (by prayer) (from them) by (my) best thought / command with strength for *me* by the increase of which we may overcome the Lie” (1.31.4).

**yaθā** clauses.

Present indicative

*kaṭ vā xšaθrəm kā īštiš šīiaoθanāi mazdā yaθā vā hahmī* “What (is) your command? What (is your) wish for action (to be produced), O Mazdā, or (for) **how I sleep**?” (1.34.5).

*yaθā aiš iθā varəšaitē yā dātā aṇhəuš paurauiēhiiā / ratuš šīiaoθanā razištā drəguuataēcā hīaṭcā ašəonē* “**In the way that (they are produced)** through these (words and actions), **in this manner** are (re)produced the actions which you (all) established (as) the models / of the first existence (to be = provide) the straightest (paths?) both for the one possessed by the Lie and when (it is) for the sustainer of Order” (1.33.1).

Present subjunctive

*huuō vīcirō ahurō aθā nē aṇhaṭ yaθā huuō vasat* “*he*, the Ahura, is the one who discriminates (between them) (= passes judgement on them). It shall be for us **in the way that he shall wish**” (1.29.4).

*aṭcā hīaṭ tā hēm mainiiū jasaētəm paurauiīm dazdē / gaēmā ajiātīmā yaθācā aṇhaṭ apēməm aṇhuš* “Thus, also: whenever the two inspirations come together one determines for the first time / both life (for the good) and lack of survival (for the bad) **and how** (their) existence **shall be** at last” (1.30.4).



*tā θβā pərəsā ahurā yā zī āiti jəŋghaticā / yā išudō dadəntē dāθranəm hacā ašāunō / yāscā mazdā drəguuō.dəbiiō yaθā tā aŋhən hənəkəratā hiiat* “I ask you (here and now), O Ahura, about those (things), namely, (those) that are (now) coming and (those) that shall come: / the \*dues in gifts that are being given on the part of the sustainer of Order, / and those, O Mazdā, that (shall be given) on the part of those possessed by the Lie—**how those shall be** when at the \*expiry” (1.31.14).

*yezī aθā stā haiθim mazdā ašā vohū manəhā / at taq mōi daxštəm dātā / yaθā vā yazəmnascā uruuāidiiā stauuas aiieni paiti* “For if you are (all) truly in that way, O Mazdā, on account of the Order (of my ritual and my) good thought, / then make that a \*(permanent?) mark for me / **in what way I shall come** before (you even) more \*confident, praising and also sacrificing to you (all). ” (1.34.6).

## Aorist injunctive

*yaθā tū ī ahura.mazdā mənghacā vaocascā dāscā varāscā yā vohū / aθā tōi dadəmahī* “**In the same way that you**, O Ahura Mazdā, **have thought** them and spoken, established, and produced (those) which (are) good (thoughts, etc.), / **in that way** we are giving (them) to you” (YH.39.4).

## Aorist subjunctive

*yōi im vā nōit iθā maθrəm varāšənti / yaθā im mənāicā vaocacā / aēibiiō aŋhəuš auuōi aŋhat apəməm* “(those) of you who shall *not* produce it in this way, the poetic thought, / **the way** this (\*iyəm: announcement) (is and) **I shall think** and speak (it), / for those the last (word) of (this) existence will be “\*woe!”” (2.45.3).

*at nā ašā friiā dazdiiāi hākuranā / yaθā nā ā vohū jimat manəhā* “Thus, for friendly \*guides to be placed for us through Order—/ (tell me) **how** (he) **shall come** to us on account of (my) good thought” (2.44.1).

## Present optative

*frō vā [fra]ēšiiā mazdā ašəmcā mrūitē / yā vā xrətəuš xšmākahiiā ā manəhā / ərəš vīcidiiāi yaθā ī srāuuaiiāemā / taq daēnəm yā xšmāuuatō ahurā* “I am (now) sending (her) forth to you, O Mazdā, as well as to Order, for (her) to speak / (the words) which (are) for you, (for them) to be discriminated (= for judgement to be passed on them) there by the thought / of *your* guiding thought, (with respect to) **how we may make** them **heard** correctly,—/ that *daēnā*, which belongs to one like you, O Ahura” (3.49.6).

**yaθrā clauses.**

*atcā tōi vaēm xiiāmā yōi im fərəšəm kərənaon ahūm / mazdāscā ahurāŋhō ā mōiiastrā.baranā ašācā / hiiat haθrā manā buuat yaθrā cistiš aŋhat maēθā* “Thus, also: may *we* be (the men of?) those who shall make it succulent, (this) existence, / O Mazdā and (you), the Ahuras, here through the bringing of ... and through (our) Order, / when (one’s) thoughts shall be **in one and the same place where** (one’s) understanding **shall** (at first) **be** one way, then another” (1.30.9).

*xšaθrāiš yūjən karapanō kāuuaiiascā / akāiš šiiəoθanāiš ahūm mərəŋgduiē mašim / yəŋg x’ə uruuā x’āēcā xraodat daēnā / hiiat aibī.gəmən yaθrā cinuuatō pərətuš* “The (other) “mumblers” and “poets” have harnessed by (their bad) commands / mortal man to evil actions in order to keep destroying the (present) existence, / (they) whom their *own* soul and their *own* *daēnā* will make shudder in anger / when they have come to **where** the Ford of the Accountant (**is**)” (2.46.11).

*fərəšaoštrā aθrā tū arədrāiš idī / huuō.guuā tāiš yəŋg usuuahī uštā stōi / yaθrā ašā hacaitē ārmaitiš / yaθrā vaŋhəuš manəhō ištā xšaθrəm / yaθrā mazdā varədəməm šaēiti ahurō // yaθrā vā afšmānī sənghānī / nōit anašməm dəjāmāspā huuō.guuā / hadā vāstā vahmənŋ sərəoša rādaŋhō* “O Frašaoštra, you, go there with the heavenly sponsors, / (you) Huuō.guuā, (go) with those whom we (both: Zarathustra and Frašaoštra?) (now) wish (*usuuahī*) to be in (*their*) wish, / **where** Humility **is** (now) **with** Order, / where (there is) command in the ritual of (one—like *me*—of) good thought, / where Mazdā Ahura is (now) dwelling in increase, // **where I shall**

**announce** to you metrical verses, / O Djāmāspa Huuō.guua, not unmetrical (ones), / (and,) together with that readiness to listen of yours, hymns for a generous gift”! (2.46.16-17).

**yauuaṭ and yāt/yāat/yāt.ē clauses.**

**yauuaṭ isāi tauuācā auuaṭ** xsāi aēšē ašahiā “**as much as I shall be able and capable, so much** I want to \*look sharply in search of Order” (1.28.4).

aēibiō maš ašā siiazdaṭ **yauuaṭ** ahmaṭ aurunā xrafstrā “by (his) Order the great one shall remove (rewards?) from *them* **as far as** (we remove) from *us* creepy beasts” (1.34.9).

aṭ vā staotā aojāi mazdā aṅhācā / **yauuaṭ ašā tauuācā isāicā** / dātā aṅhāuš arədaṭ vohū manaṅhā “Thus, I shall declare myself *your* praiser, O Mazdā, and I shall be—/ **to the extent I** by the Order (of my ritual) **can and am able**—/ the maker of the (first) existence \*successfully by (my) good thought!” (3.50.11).

taṭ aṭ vā vərəziāmahi fracā vātēiāmahi **yā.tē isāmaidē** “Thus, we are (now) producing that for you and making (it) known (to these?) **to the extent we are capable**” (YH.35.7).

**yāt.**

**yāat** yūš tā **framīmaθā** yā mašiiā acištā daṅtō / vaxšəntē daēuuō.zuštā vaṅhāuš sīzdiiamnā manaṅhō / mazdā ahurahiā xratəuš nasiiantō ašāaṭcā “**As much as you shall \*have broken** (the deals), (even) giving what are the worst (things) / to the blazing (fire, things) pleasing the old gods (but thereby) \*moving away from good thought / (and) going astray from (the path of) the guiding thought of Mazdā Ahura and from Order” (1.32.4).

sraēštəm aṭ tōi kəhrpəm kəhrpəm āuuaēdaiimahī mazdā ahurā imā raocā / barəzištəm barəzimanəm auuaṭ **yāt** huuarē **auuācī** “Thus, (as) *your* form, the most beautiful of forms, we are making known, O Mazdā Ahura, these lights, / (to be the same as) yonder highest of heights, **as high as the sun has been said** (to be)” (YH.36.6).

**hiiaṭ-clauses.**

Like English *that*-clauses and French *que*-clauses these have many different functions. Often the main clause is introduced by a correlative *aṭ*, which should be translated accordingly. As in other types of clauses, the verb may be missing.

**Substantival hiiaṭ-clauses (that clauses).**

aṭ zī tōi **vaxšiiā** mazdā vīdušē zī nā mruiiāt / **hiiaṭ** akōiiā drəguuāitē uštā yā ašəm dādrē “For thus **I shall tell** you, O Mazdā,—for may a man/hero tell the one who (already) knows?—/ **that** for the one possessed by the Lie (it will end) in an evil (turn, but there will be) wished-for (things) (for him) who (has grasped and) upholds Order” (4.51.8).

taṭ aṭ **varəmaidī** ahura.mazdā ašā srīrā / **hiiaṭ** ī mainimaidicā vaocōimācā varəzimācā / yā hātəm šīiaoθənanəm vahištā **xiiaṭ** ubōibiiā ahubiiā “Thus, **we** (now) **prefer** that, O Ahura Mazdā, O (you) beautiful hrough (your) Order: / **that** we may think, speak, and perform them, / (the ones) which we wish to be—among (all) the actions of (all) those who are—the best (ones) for both existences” (YH.35.3).

kaθā mazdā zarəm carānī hacā xšmaṭ / āskəitīm xšmākəm **hiiaṭcā** mōi **xiiaṭ** vāxš aēšō “How shall I, O Mazdā, -if (zarəm carānī), in accordance with you, / *your* \*patronage(?) and (make it thus) **that** my voice **may be strong**” (2.44.17).

**Temporal *hiiať*-clauses.**

These clauses take the same tenses as main clauses: the present injunctive; aorist injunctive; present or aorist subjunctive.

Verb-less temporal *hiiať*-clauses are often general statements.

Present injunctive: general statements

*aťcā hiiať tā hōm mainiiū jasaētəm pauruuīm dazdē / gaēmcā ajiātīm cā yaθācā aṇhať apēməm aṇhuš* “Thus, also: **whenever** the two inspirations **come together** one determines for the first time / both life (for the good) and lack of survival (for the bad) and how (their) existence shall be at last” (1.30.4).

*spəntəm ať θβā mazdā māhīhī ahurā / hiiať mā vohū pairī.jasať manahā / pərəsaťcā mā ciš ahī kahiiā ahī* “Thus, I (now) think of *you* as life-giving, O Mazdā Ahura, / **when he** \*surrounds *me* with good thought / and **asks me** “Who are you? Whose are you?” (2.43.7).

*kāmnā mazdā mauuaitē pāiiūm dadā / hiiať mā drəguuā dīdarəšatā aēnāhē* “Whom, I wonder, O Mazdā, do you assign to one like me as (divine?) protector— / **when** the one possessed by the Lie \*ogles me for sin” (2.46.7).

Present injunctive: past

*θβōi as ārmaitiš θβā ā gāuš tašā aš.xratuš / mainiiuš mazdā ahurā hiiať axiiāi dadā paθqm* “Humility **was** yours. *Yours* (was) the inspiration of great guiding thought there / (as) the fashioner of the cow, O Mazdā Ahura, **when you were giving** her (the choice) of paths” (1.31.9).

Aorist injunctive: past

*kaθā tōi gauuōi ratuš / hiiať hīm dātā xšaiiaṇtō hadā vāstrā gaodāiiō θβaxšō* “How (was) your model for the cow, / **when you** (gods) who are in command **established** her together with (her) pasture (as) cow-nourishing diligence?” (1.29.2).

*ať hōi vāstrāi rāmā dā ārmaitīm / hiiať hōm vohū mazdā [hōmā.] fraštā manahā* “Thus, for him you (now) establish Humility (as) peace for (his) pasture / **when he has consulted**, O Mazdā, (his) **good thought**” (3.47.3).

Aorist injunctive: future

*ať hī aiiā frauuarətā vāstrīm axiiāi fšuiiaṇtəm / ahurəm ... hiiať nē mazdā pauruuīm gaēθāscā tašō daēnāscā / θβā manahā xratūšcā* “Thus, between these two **she opted** for the tender of cattle (to be) a forager for her, / an Ahura (for her)... when, O Mazdā, you for the first time fashioned for *us* herds and *daēnās* / by *your* thought, as well as (our) guiding thoughts” (1.31.10-11).

*hiiať us ašā naptiiaēšū nafšucā / ... [uz]jōn ... / ārmatōiš gaēθā frādō θβaxšahā / ať iš vohū hēm.aibī.mōist manahā / aēibiiō rafədrāi mazdā sastē ahurō* “(But) **when** (the winner) **has come up** through Order among the \*great-grandchildren and grandchildren / ... / you (O Ahura Mazdā) further (his) herds with the diligence of Humility” (2.46.12).

*sraotū sāsna fšāhīiō ... / ... / hiiať daēnā vahištē yūjōn mīzdē* “Let (him too) hear the ordinances, the \*sustainer ... / ... / **when** (their) *daēnās* **have harnessed** (their coursers) in (the race for) the best fee” (3.49.9).

Aorist subjunctive

*aťcā tōi vaēm xiiāmā yōi īm fərəšēm kərənaon ahūm / mazdāscā ahurāhō ā mōiiastrā.baranā ašācā / hiiať haθrā manā buuať yaθrā cistiš aṇhať maēθā* “Thus, also: may *we* be (the men of?) those who shall make it succulent,

(this) existence, / O Mazdā and (you), the Ahuras, here through the bringing of ... and through (our) Order, / **when** (one's) thoughts **shall be** in one and the same place where (one's) understanding shall (at first) be one way, then another" (1.30.9).

*xšaθrāiš yūjēn karapanō kāuuaiiascā / akāiš šīiaoθanāiš ahūm mərəngduiē mašīm / yəṅg x'ə uruuā x'aēcā xraodaṭ daēnā / **hiiaṭ aibi.gəmən** yaθrā cinuuatō pərətuš* "The (other) "mumblers" and "poets" harness by (their bad) commands / mortal man to evil actions in order to destroy the (present) existence, / (they) whom their *own* soul and their *own* *daēnā* will make shudder in anger / **when they have come** to where the Ford of the Accountant (is)" (2.46.11).

*vaocā mōi yā tuuēm vīduuā ahurā / **parā hiiaṭ** mā yā məṅg pərəθā **jimaiti*** "Tell me (now those things) which you, O Ahura, know, / **before** the \*debts, which (are those) of (= counted by) the \*moon, **come to me** (for settling)" (3.48.2).

***hiiaṭ hēm** spādā anaocaṅhā **jamaētē** / auuāiš uruuātāiš yā tū mazdā dīdərəžō / kuθrā aiā kahmāi vananəm dadā* "**when** two armies **have come together** in mutual dislike, / by yonder deals which you, O Mazdā, wish to keep firmly, to which side of these two (do you go and) and to whom (among them) do you give victory?" (2.44.15).

Verb-less.

*aṭ tā vaxšiiā išəṅtō yā mazdāθā **hiiaṭcī** vīdušē* "Thus, I shall speak, O (you) who wish to come, those (words) to which (he) should pay attention to, **even when** (it is) a knowing (man)" (1.30.1).

*daitikanəmcā aidiiūnəm **hiiaṭ** urunō yazamaidē* "We are also sacrificing to the souls of the undomesticated animals, **when** harmless" (YH.39.2).

*yaθā aiš iθā varəšaitē yā dātā aṅhəuš pauruiiehiā / ratūš šīiaoθanā razištā drəguuataēcā **hiiaṭcā** ašaonē* "In the way that through these (words and actions), in this manner are (re)produced the actions which you (all) established (as) the models / of the first existence (to be = provide) the straightest (paths?) both for the one possessed by the Lie and when (it is) for the sustainer of Order" (1.33.1).

*yezī adāiš ašā druṅəm vəṅghaitī / **hiiaṭ ašašutā** yā daibitānā fraoxtā / amərətātī daēuuāišcā mašīiāišcā / aṭ tōi sauuāiš vahməm vaxšat ahurā* "For when he shall overcome the Lie with (his) presentations, by the Order (of his ritual), / **when at the sending forth of the premiums** (of victory), which (are the prizes?) proclaimed (as) those \*of old / by old gods and men (as the prize?) in (the race for) immortality, / then he will magnify (his) hymn with life-giving strengths for you, O Ahura" (3.48.1).

*tā θβā pərəsā ahurā yā zī āitī jəṅghaticā / yā išudō dadəṅtē dāθranəm hacā ašāunō / yāscā mazdā drəguuō.dəbiiō yaθā tā aṅhən **həṅkərətā hiiaṭ*** "I ask you (here and now), O Ahura, about those (things). For (those) that are (now) coming and (those) that shall come, / the \*dues in gifts that are being given on the part of the sustainer of Order, / and those, O Mazdā, that (shall be given) on the part of those possessed by the Lie—how those shall be **when in the \*record**" (1.31.14).

#### Causal *hiiaṭ*-clauses.

These clauses take the same tenses as main clauses. A causal clause may be correlated with an instrumental of cause/reason.

*aiā nōit əraš vīšīiātā daēuuācinā **hiiaṭ** iš dəbaomā / pərəsmanəṅg **upā.jasaṭ hiiaṭ vərənātā** acištəm manō* "Especially the old gods did not discriminate correctly between these two, **because deception / would come** over them as they were discussing, **because** (or: so that) **they would prefer** the worst thought" (1.30.6).

*tā dəbənaotā mašīm hujīiātōiš amərətātascā / **hiiaṭ** vā akā manəṅhā yəṅg daēuuəṅg akascā mainiiuš / akā šīiaoθanəm vacaṅhā yā fracinas drəguuəṅtəm xšīō* "**thereby** you deceive mortal man of good living and

immortality / **because** the bad inspiration, too, (deceives) you, the old gods, with bad thought / (and your) action with bad speech, through which (their) \*lamentation \*reveals the one possessed by the Lie” (1.32.5).

*vaēdā taṭ yā ahmī mazdā anaēšō mā kamnafšuuā hīiatcā kamnānā ahmī* “I know the reason why (lit.: that on account of which) I am weak, O Mazdā: (it is) because of my lack of cattle and **because I have** few men/heroes” (2.46.2).

### **hīiat**-clauses of consequence.

Most of these take the subjunctive, one the optative.

*haēcaṭ.aspā vaxšiiā vā spitamāṅhō / hīiat dāθəṅg vīcaīiaθā adāθascā* “O Haēcaṭ.aspas, O Spitamas, I shall tell you / **so that you can discriminate** (= pass judgement on) those who (are) according to the rules and those who are not” (2.46.15).

*ārōi zī xšmā mazdā ašā ahurā / hīiat yūšmākāi mąθrānē vaorāzaθā* “For they are sent on their way hither by you, O Mazdā Ahura, through/on account of (our) Order, / **so that you shall constantly provide happiness** for the master of *your* poetic thoughts” (3.50.5).

*parštēm zī θβā yaθənā taṭ əmauuatqm / hīiat θβā xšaiiqs aēšəm diiāt əmauuantəm* “For (that which has been) asked *you* \*energetically, that (is something that) belongs to the forceful ones, **so that** the one who commands **might make** *you* powerful (and) forceful” (2.43.10).

### **Conditional hīiat**-clauses.

The only example is the following one, so it is quite possible that it ought to be analyzed differently.

*huuō nā mazdā vaštī ašāicā / carəkərəθrā srāuuaiieṅhē hīiat hōi hudəməm diiāi vaxədrahiā* “He wishes, O Mazdā, to make heard / for us and for Order poems of praise, **if** (only) **I am made** (assigned as) the good breath/control of his speech organ” (1.29.8).

## Exercises 11

- Find the meanings of all the words in the grammar sections.
- Analyze all the forms and find the meanings of all the words in the syntax sections.
- Analyze these sentences in detail and translate into English:

- humatanqm hūxtanqm huuarəštanqm iiadacā aniiadacā vərəziimnanamcā vāuuərazanəm cā mahī aibī.jarətārō naēnaēstārō yaθənā vohunqm mahī*
- ahiiā grəhmō ā hōiθōi nī kāuuaiiascīt xratūš [nī.]dadaṭ varəcā hīcā fraidiuuā hīiat vīsəṅtā drəguuantəm auuō hīiatcā gāuš jaidiīai mraoī yə dūraošəm saocaiiat auuō*
- vīspā tā pərəsqs yaθā ašāt hacā gqm vīdaṭ vāstriiō šīiaoθanāiš ərəšuuō hqs huxratuš nəmaṅhā yə dāθaēibiū ərəš ratūm xšaiiqs ašiuuā cistā*
- aṭ zī tōi vaxšiiā mazdā vīdušē zī nā mruiiāt hīiat akōiīā drəguuūitē uštā yə ašəm dādrē huuō zī mąθrā šīiātō yə vīdušē mrauuaitī*
- aṭ frauuaxšiiā aṅhəuš ahiiā vahištəm ašāt hacā mazdā vaēdā yə im dāt patarəm vaṅhəuš varəzaiiantō manəṅhō*

*aṭ hōi dugədā hušiiəθanā ārmaitiš*

6. *tāiš vā yasnāiš paiṭi stauuas aiiēnī  
mazdā ašā vaṇhəuš šiiəθanāiš manaṇhō  
yadā ašōiš maṣiṭā vasē xšaiiā  
aṭ hudānaoš išaiiqs gəvəzdā xiiēm*

7. *yehiiā sauuā išānti rādaṇhō  
yōi zī juuā āṇharəcā buuaṇticā /  
aməvətāiti ašāunō uruuā aēšō  
utaiiūtā yā nəvqš sādṛā drəguuatō  
tācā xšaθrā mazdā dāmiš ahurō*

8. *aṭ θβā pəvəsā vəvəs mōi vaocā ahurā  
yezī ahiiā ašā pōi maṭ xšaiiehī  
hiiat hēm spādā anaocaṇhā jamaētē  
auuāiš uruuātāiš yā tū mazdā dīdəvəzō  
kuθrā aiiā kahmāi vananəm dadā*

9. *aṭ θβā pəvəsā vəvəs mōi vaocā ahurā  
kaθā ašā aṭ mīzdəm hanānī  
dasā aspā \*aršənuuaitiš uštrəmcā  
hiiat mōi mazdā apiuuaiti hauruuātā  
aməvətātā yaθā hī taibiiō dāṇhā*

10. *spəntəm aṭ θβā mazdā məṅhī ahurā  
hiiat θβā aṇhəuš zaθōi darəvəsəm pauruuīm  
hiiat dā šiiəθanā mīzdauuən yācā uxδā  
akəm akāi vaṇ'hīm ašim vaṇhaoē  
θβā hunarā dāmōiš uruuāēsē apəmē*

### Text 11

#### From the Spəntāmaniiū Gāθā

#### 3.47. Introduction.

3.47.1. Praise of Ahura Mazdā and the Vitalizing Force. *Reward*. Prayer for reward in return for the supreme gift.

*spəntā maniiū vahištācā manaṇhā  
hacā ašāi šiiəθanācā vacaṇhācā  
ahmāi \*dān<sup>a</sup> hauruuātā aməvətātā  
mazdā xšaθrā ārmaiti ahurō*

a. dṇ PPY (Mf1), PVS (Mf2); dṇn PPY (Mf4, Pt4), PVS (Jp1, K4);  
dān IPY; dān YS, IVS (L1); dā IVS (K10); Pahl. *dād* “gave.”

3.47.2. Praise of Ahura Mazdā, father of Order, producer of the Most Vitalizing Force by his utterances and the actions of Humility with his hands.

*ahiiā maniiəuš spəništahiiā vahištəm  
hizuuā<sup>a</sup> uxδāiš vaṇhəuš əəānū manaṇhō  
ārmatoiš zastōibiiā šiiəθanā vəvəzīiaṭ  
ōiiā cistī huuō ptā ašahiiā mazdā*

a. hizuuā PPY (Mf1), YS, PVS, IVS; hizuuā PPY (Mf4, Pt4), IPY.

3.47.3. And also the father of the poet-sacrificer's Vitalizing Force and made the cow and Humility as peace and pasture.

ahiiā maniiōuš tuuēm ahī tā spəntō  
yō ahmāi ǵam rāniiō.skərəitīm hēm.tašaṭ  
aṭ hōi vāstrāi rāmā dā ārmaitīm  
hiiāṭ hēm vohū mazdā hēmə.fraštā manāḡhā

3.47.4. *Followers of Order and those possessed by the Lie.* The latter do not benefit from the Force. *Rich and poor.* Belong to the sustainers of Order and those possessed by the Lie respectively.

ahmāṭ maniiōuš rārəšiiāntī<sup>a</sup> drəguuanṭō  
mazdā spəntāṭ nōiṭ aθā<sup>b</sup> aṣaonō  
kasəušcīṭ nā aṣāunē kāθē<sup>c</sup> aḡhaṭ  
isuuācīṭ ḡas paraoš<sup>d</sup> akō drəguuāitē  
a. rārəšiiāntī PPY (Mf1), PVS; rārəšiiāntī PPY (Mf4, Pt4); rārəšiiāntē IPY (K5).  
b. iθā IPY only.  
c. kāθē PPY (Mf1, Mf4), PVS; kāθē PPY (Pt4), IPY.  
d. parōiš PPY (Mf1, Pt4); paraoš PPY (Mf4), IPY (K5), PVS.

3.47.5. *Winners and losers.* The sustainers of Order obtain good things from Ahura Mazda, those possessed by the Lie, even when generous, do not please Ahura Mazda.

tācā spəntā maniiū mazdā ahurā  
aṣāunē cōiš yā zī cīcā vahišṭā  
hanarə θβahmāṭ zaošāṭ drəguuā baxšaitī  
ahiiā šiiāoθanāiš akāṭ ā šiiāṣ<sup>a</sup> manāḡhō  
a. ā.šiiāṣ PPY (Mf4), IPY; āšiiāṣ PPY (Mf1, Pt4), PVS.

3.47.6. *The race.* Ahura Mazda inspires the poet-sacrificer to a good race.

tā dā<sup>a</sup> spəntā maniiū mazdā ahurā  
āθrā vaḡhāu<sup>b</sup> vīdāitīm rānōibiiā  
ārmatōiš dəbzaḡaḡhā aṣaxiiācā  
hā zī paourūš<sup>c</sup> išəntō<sup>d</sup> vāurāitē<sup>e</sup>  
a. tā dā PPY, PVS (Mf2); tā dā IPY (J2); tādā IPY (K5).  
b. vaḡhāu PPY (Mf4, Pt4), IPY; vaḡhā PPY (Mf1), PVS (Mf2, Jp1); vaḡhā PVS (K4).  
c. pōurūš PPY (Mf1), PVS (Mf2); paourūš PPY (Mf4); paurūš IPY;  
pōurūš PPY (Pt4); paōirūš and paōurūš PVS (Jp1); paōrūš PVS (K4).  
d. išəntō PPY, IPY, YS; išəntō PVS (Mf2); išəntō PVS (Jp1, K4).  
e. °tī IPY (J2); vāiritē IPY (K5).

### 3.48. *Plan for overcoming evil.*

3.48.4. The two choices and their consequences.

yō dāṭ manō vahiiō mazdā ašiiāscā  
huuō daēḡam šiiāoθanācā vacaḡhācā  
ahiiā zaošəḡḡ uštiš varəḡḡḡ hacaite  
θβahmī xratā<sup>a</sup> apēməm nanā aḡhaṭ  
a. xratā PPY, IPY, SY, YS, IVS; xratā PVS.

3.48.5. *Good and bad rulers.* May the good (gods) rule over us! May Humility guarantee good offspring! May the cow prosper and give us good things!

huxšaθrā xšəḡṭam mā nō dušə.xšaθrā xšəḡṭā

vanhūiā cistōiš šīiaoθanāiš ārmaitē  
yaoždā mašiiā<sup>a</sup> aipī zaθəm vahištā  
gauuōi vərəziiātəm təm nē x<sup>v</sup>arəθāi fšuiiō

- a. mašiiā PPY; mašiiā IPY; mašiiā SY; mašiiā PVS (Mf2); mašiiā PVS (Jp1, K4), G.; mašiiā YS, IVS.

3.48.6. May Humility guarantee dwellings and long lineage, when Ahura Mazda gives her fecundity at the establishment of the New State.

hā zī nē \*šōiθəmā<sup>a</sup> hā nē utaiiūtīm<sup>b</sup>  
dāt tēuīšīm vanhūš<sup>c</sup> manahō bərəxδē  
at axiiāi ašā mazdā<sup>d</sup> uruuarā vaxša  
ahurō anhūš zaθōi pauruiiehiā

- a. ušōiθəmā PPY, IPY, SY (J3 ušōiθəmā), PVS, IVS; hušōiθəmā YS; Pahl. *xwārīh* (= x<sup>v</sup>āθra-). – ušōiθəmā must be the reading of the archetype, but a mistake for šōiθəmā, with nē u- anticipating nē utaiiūtīm.  
b. staiiū<sup>o</sup> K5(!), J3.  
c. vanhīš K5, J3.  
d. mazdā PPY (Mf1), SY, PVS, IVS; mazdā PPY (Mf4, Pt4), IPY, SY.

3.48.7. May the forces of darkness be removed and the bright day sky stretched out by the action of Good Thought of the successful poet-sacrificer!

nī aēšəmō nī.diiātəm paitī rəməm paitī.siiōdūm<sup>a</sup>  
yōi ā vanhūš manahō dīdrayžō.duiiē<sup>b</sup>  
ašā viiām yehiiā hiθāuš<sup>c</sup> nā spəntō  
at hōi dāmām θbahmī ā dām<sup>d</sup> ahurā

- a. siiōdūm PPY, IPY (K5), PVS; siiōzdūm IPY (J2); sīōzdūm SY; sīiao/ždūm YS.  
b. dīdrayžō.duiiē PPY, PVS (Mf2), IVS (L2); dīdražōduiē IPY (J2); dādrayžō.duiiē IPY (K5); dādrayžō.duiiē SY;  
dīdrayžō.duiiē PVS (Jp1, K4).  
c. hiθāuš PPY, IPY (J2), PVS (Mf2); hiθaoš IPY (K5), IVS; hiθaoiš SY; hiθāiš PVS (Jp1?, K4).  
d. ā dām PPY (Mf1), IPY (K5); ādām PPY (Mf4, Pt4), IPY (J2), SY, YS, PVS, IVS.

3.48.8. *Question.* How to make the ritual successful?

kā tōi vanhūš mazdā xšaθrahiā ištīš  
kā tōi ašōiš θbaxiiā<sup>a</sup> maibiiō ahurā  
kā θβōi ašā ākā arədrəng išiiā  
vanhūš maniiōuš \*šīiaoθənanəm jauuarō

- a. θbaxiiā PPY (Mf4, Pt4), IPY (K5), SY; θbaxiiā IPY (J2), YS

3.48.9. *Stage fright. Winners and losers.* Let me and my Good Thought be successful!

kadā vaēdā yezī cahiiā xšaiiaθā  
mazdā ašā yehiiā mā āiθiš duuaēθā  
ərəš mōi ərəžūcəm vanhūš vafuš manahō  
vīdiiāt saošiiāš yaθā hōi ašiš anha

3.48.10. About the bad poet-sacrificers and the inefficient ritual.

kadā mazdā mānarōiš<sup>a</sup> narō vīsəntē  
kadā ajən mūθrəm ahiiā madahiiā<sup>b</sup>  
yā angraiiā<sup>c</sup> karapanō urūpaiieinī  
yācā xratū dušə.xšaθrā daxiiunəm

- a. mān narōiš PPY; mānarōiš IPY, SY, YS, PVS.  
b. madahiiā PPY [Mf1 > maga<sup>o</sup>], IPY, SY, PVS (K4); maṭ.ahiiā YS; magahiiā PVS (Jp1), IVS (L2, Dh1)  
c. angraiiā PPY (Mf1); angrhriiā PPY (Mf4, Pt4); angraiiā IPY, SY, PVS (Jp1); angriiā YS, PVS (Mf2, K4), IVS (L2).



3.48.11. How to make Humility produce Peace and Pasture in spite of those possessed by the Lie?

kadā mazdā ašā maṭ ārmaitiš

jimaṭ xšaθrā hušəitiš vāstrauuaitī

kōi drəguuō.dəbīš xrūrāiš rāmam dāntē<sup>a</sup>

kōng ā vaṅhəuš jimaṭ manaṅhō cistiš

- a. dāntē PPY (Mf1, Pt4), IYS (J2, K5), PVS (Mf2, K4 dāntē), IVS (L2); dāntī PVS (Jp1); dānti YS.

3.48.12. The winners, who please Ahura Mazda, will be the new Revitalizers.

aṭ tōi aṅhən saošiiantō daṅiiunam

yōi †xšnūm<sup>a</sup> vohū manaṅhā hacāntē

šiiəθanāiš ašā θβahiiā mazdā səṅghahiiā

tōi zī dātā hamaēstārō aēšəm.mahiiā

- a. xšnəm PPY (Mf1, Mf4), IPY (J2), YS; xšnəm PPY (Pt4), YS, IVS; xšnūm IPY (K5), SY, PVS (Mf2, K4).

3.49. How to implement the plan—by the poets contribution and the gods' reward!

3.49.1. Social conflict. The poet's complaint. Rich and poor.

aṭ mā yauuā bəṅduuō †pafrē<sup>a</sup> mazištō

yō dušəθrīš cixšnušā ašā mazdā

vaṅ<sup>h</sup>ī<sup>b</sup> ādā gaidī mōi ā mōi arapā

ahiiā vohū aošō vīdā manaṅhā

- a. pafrē PPY, IPY, SY, YS; pafrē PVS, IVS (L2).  
b. vaṅhəuš K5, J3.

3.49.2. The inefficient, but dangerous, rival.

aṭ ahiiā mā bəṅduuahiiā mānaiieitī<sup>a</sup>

ṭkaēšō drəguuā daibitā ašāṭ rārəšō

nōiṭ spəntam dōrəšt ahmāi stōi ārmaitīm

naēdā vohū mazdā fraštā manaṅhā

- a. mānaiieitī PPY (Mf1), PVS (Jp1, K4); mānaiieitī PPY (Mf4, Pt4); mā.naiieitī IPY (J2), SY; mānaiieitī IPY (K5), SY;  
mānaiieitī PVS (Mf2); mānaiieitī IVS (Dh1).

3.49.3. The two choices and their consequences. The bad banned from the company of Order.

aṭcā ahmāi varənāi mazdā nidātəm

ašəm sūidiiāi ṭkaēšāi rāšaiieṅhē<sup>a</sup> druxš

tā vaṅhəuš sarō iziiā<sup>b</sup> manaṅhō

aṅtarə vīspəṅg drəguuatō haxməṅg aṅtarə.mruuiē

- a. rāšaiieṅhē PPY (Mf1), PVS (Jp1 rāšaiie[ ], YS, IVS; rāšəṅhē PPY (Mf4, Pt4), IPY (K5); rāšiiəṅhē IPY (J2);  
rāša.[space?]ṅhē SY; rāšaiieṅhē PVS (Mf4); rāšiiieṅhē PVS (K4); Pahl. *rēšēnēd*.  
b. iziiā PPY (Mf1), IPY, PVS (Mf2, K4); iziiā PPY (Mf4 °ijiiā, Pt4), SY, YS, PVS (Jp1), IVS.

3.49.4. The actions of the bad poet-sacrificers and their lies about the sustainers of Order.

yōi duš.xraθβā aēšəməm varədən \*rəməmca<sup>a</sup>

x<sup>v</sup>āiš hizubīš fšuiiasū afšuiiantō

yaēšəm nōiṭ huuarəštāiš vəs dužuuarəštā<sup>b</sup>

tōi daēuuəṅg dan<sup>c</sup> yā drəguuatō daēnā

- a. rāməm PPY (Mf4), IPY (K5), SY (J3), PVS (K4), YS, IVS; rāmam YS.  
b. °uuar(ə)štāiš IPY, SY.  
c. dṅ PPY; dṅn IPY (J2), YS (H1); dan IPY (K5), SY, YS, IVS; daniiā PVS.

3.49.5. The good poet-sacrificer of good lineage is the one who truly invigorates the gods by his scrificial refreshments.

aṭ huuō mazdā<sup>a</sup> īžācā āzūitīščā  
yō daēṇam vohū sārēštā manaṇhā  
ārmatoiš kascīṭ ašā huzēntuš  
tāišcā vīspāiš θβahmī xšaθrōi ahurā

a. mazdā PPY, IPY (J2), SY, PVS (Mf2), IVS; mazdā IPY (K5), SY, PVS (Jp1, K4).<sup>1</sup>

3.49.6. *The contest.* *Daēnā* on her way. She brings the sacrifice to be judged and approved.

frō vā<sup>a</sup> fraēšiiā mazdā ašəmca mrūitē  
yā vō xratōuš xšmākahiiā ā manaṇhā  
əṛəš vīcidiiāi yaθā ī srāuuaiiāemā  
təm daēṇam yā xšmāuuatō ahurā

a. vā PPY, IPY, SY; vā SY, PVS, IVS; Pahl. *frāz o ān ī ašmāh.*

3.49.7. Thereby our community may be famous.

taṭcā vohū mazdā sraotū manaṇhā  
sraotū ašā gūšahuuā<sup>a</sup> tū ahurā  
kō airiiamā kō x<sup>v</sup>aētōuš<sup>b</sup> dātāiš aṇhaṭ  
yō vərəzēnāi<sup>a</sup> vaṇ<sup>v</sup>hīm dāt frasastīm

a. gūš.ahuuā PPY, PVS (Jp1); gūšahuuā IPY, PVS (Mf2); gūš.huuā SY, YS.

b. x<sup>v</sup>aētōuš PPY, IPY (J2 x<sup>v</sup>aētōuš), SY (C1); x<sup>v</sup>aētūš IPY (K5), SY, PVS [K4 x<sup>v</sup>ītuš], IVS.

c. vərəzēnāi PPY (Mf1), IPY (K5), SY, YS, PVS, IVS; vərəzēnā PPY (Mf4, Pt4), IPY (J2), YS.

## LESSON 12

### INFINITIVES.

#### Active/middle infinitives:

From roots/root aor. stems:

-ē/-ōi	<i>pōi</i>
-tē/-tōi	<i>itē, gaṭ.tōi, mrūitē, sastē, stōi</i>
-mainē	<i>xšānmainē(?)</i>
-uuōi/-uiiē	<i>dāuuōi, vīduiē</i>
-uuānē/-uuanōi	<i>uruuānē(?), vīduuanōi</i>

From pres. stems.

-aḡhē	<i>frādaḡhē, srāuuaiiaḡhē, vaēnaḡhē</i>
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From *s*-aor. stems(?):

-ē/-ōi	<i>nāšē</i>
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#### Middle infinitives in *-diiāi*:

From roots: °*ərədiiāi, jaidiiāi, būždiiāi, cidiiāi, dərədiiāi*, etc.

From pres. stems: *vərəziieidiiāi, mərəždiiāi, mərəḡdiiāi, θrāiiō.diiāi, diβžaidiiāi*

### USES OF THE INFINITIVE.

Infinitives either depend upon a verb: *vas-* “to wish” or verbs of thinking or speaking, or are used independently to express the purpose of an utterance or an action.

#### *vas-* “to wish” + infinitive.

*utaiiūtī təuuīšīm gaṭ.tōi vasəmī / ašəm dərədiiāi* “I am **wishing** (for) \*tissue-strength **to come** with \*tissue-connectedness / (and? for) Order **to be upheld**” (2.43.1).

*kahmāi vā vīduiē vaši* “To whom do you **wish** (right now) (gifts) **to be made known**?” (2.43.9).

*huuō nē mazdā vaštī ašāicā / carəkərəθrā srāuuaiieḡhē* “**He** (Zarathustra) **wishes**, O Mazdā, to make heard / for us and for Order poems of praise” (1.29.8).

*aṭ tōi ātrəm ahurā aojōḡhuuaṅtəm ašā usəmahi / asīšīm əmauuuaṅtəm stōi rapaṅtē ciθrā.uuuaiḡhəm* “Thus, **we wish** your fire **to be** powerful, O Ahura, through the Order (of our ritual), / \*instructing and forceful and of brilliant help for (him) who supports (us)” (1.34.4).

*kaθā mazdā rāniio.skərəitīm ḡm išasōit / yē hīm ahmāi vāstrauuaitīm stōi usiāt* “How might he, O Mazdā, try to obtain (by prayer) a joy-bringing cow / who **might wish her** and (her) pasture **to be** for this one?” (3.50.2).

“To think, teach” + infinitive

*aṭ θβā mōjhi pauruuim mazdā yazūm stōi manahā / vaṅhəuš patarəm manahō* “Thus, I (too now) **think** with (my) thought of **you as being the first**, O Mazdā, (yet) youthful, / father of (all) good thought” (1.31.8).

*dātā xratəuš hizuuō raiθim stōi / mahiiā rāzəng vohū sāhit manahā* “May the maker of the guiding thought **instruct the chariot-horse** of (this) tongue / of mine (how) **to be** through (my) good thought (the chariot-horse) of the (poetic) directive” (3.50.6).

Infinitive of purpose.

*taṭ mōi vīcidiāi vaocā hiiat mōi ašā dātā vahiiō / vīduiē vohū manahā mōncā daidiāi yehiiā mā əṛəšiš* “Speak *that* to me—for (it) **to be discriminated**—the better (of the two premiums, i.e., the one?), which you shall give to *me* on account of the Order (of my ritual), / (for me) **to know** by (my) good thought, and **for (it) to be kept in (my) mind**, (that) which (it is) my \*desire to acquire” (1.31.5).

*huuō mā nā srauuā mōrəndat yā acištəm vaēnaǰhē aogədā / gəm ašibiiā huuarəcā* “That “hero” \*diverts *my* songs of fame who (for his part) declares the worst (word) **in order to see** / with his evil eyes the cow and the sun” (1.32.10).

*aṭ mazdā taibiiō xšaθrəm vohū manahā vōiuuidaiti / aēibiiō sastē ahurā yōi ašāi dadən zastaiiō drujəm* “thus, O Mazdā, he shall constantly present the command to you by (his) good thought / for (you) **to announce** (it) to these, O Ahura, who shall be placing the Lie in the hands of Order” (1.30.8).

*kaθā ašāi drujəm diiəm zastaiiō / nī hīm mərəzdiāi θbahiiā mθrāiš səngahiiā / əmauuaitim sinəm dāuuōi drəguuasū / ā iš duuafšəng mazdā [a] nāšē aštascā* “How might I deliver the Lie into the hands of Order / **for it to be wiped out** by the poetic thoughts of *your* announcement / (in order) **to make** a \*rupture(?) with force among those possessed by the Lie / (and) **to bring** them **to** torments, O Mazdā, and miseries?” (2.44.14).

*hiiat hōi ašā vohucā cōišt manahā / xšaθrōi hōi hauruuātā aməṛətātā / ahmāi stōi dən təuuīši utaiiuiti* “When one has assigned to *him* through (one’s) Order and (one’s) good thought / wholeness (and) immortality for (them to be) in *his* command / they shall give (him) \*tissue-strength (and) \*tissue-connectedness **to be his**” (2.45.10).

*arəθā vōizdiāi kāmahiiā tēm mōi dātā / darəgahiiā yaoš yəm vā naēciš dārəšt itē* “in order for the things to be gained of (my) wish to be found, lay down for me (now) that (path) / of a long lifespan which no one has (actually) \***seen** you (gods) **go**, / the worthy existence, which is said (by you? to be) in *your* command” (2.43.13).

*yezī ahiiā ašā pōi maṭ xšaiiehī / hiiat hēm spādā anaocahā jamaētē / auuāiš uruuātāiš yā tū mazdā dīdərəžō / kuθrā aiiā kahmāi vananəm dadā* “For if you together with Order are (now) in command of this (existence) **in order to protect** (it),—/ when two armies have come together in mutual dislike, / by yonder deals which you, O Mazdā, wish to keep firmly, (then) to which side of these two (do you go and) and to whom (among them) do you give victory?” (2.44.15).

*nōiṭ hīm mīzən ašā vāstrəm frādaǰhē* “they do not \*care for her **in order to further** (her) pasture by the Order (of a ritual)” (2.44.20).

Negation + infinitive.

The infinitive is used with negation to express “there is nothing to ...”

*auuaēšəm nōiṭ vīduiē yā šauuaitē ādrəng əṛəšuuāṅhō* “Among yon (things? there is) **no(thing) to know** whereby the capacious ones can be moved toward the needy” (1.29.3).

*yezī āiš nōiṭ uruuānē aduuā aibī.dərəštā vaχiiā / aṭ vā vīspāṅg āiiiōi yaθā ratūm ahurō vaēdā / mazdā aiiā qsaiiā*  
 “For if, through these (words and actions), (they are) **not to be \*obtained/expedited**, the better (things) that are clearly seen \*unhidden by the dust (of the road), / then I am asking you all (O gods) how Ahura Mazda knows the model / of these two premiums (of victory or defeat) (to be)” (1.31.2).

### RELATIVE CLAUSES.

Relative clauses are “adjectival” subordinate clauses, and as such their principal use is to modify nouns. Relative clauses also modify pers. prons., whence we get the “I who,” “you who,” and “he who,” etc., types of rel. clauses.

Like adjectives, rel. clauses can be “substantivized,” that is, they can take the place of a noun, rather than modify one, and so function by themselves as subject, dir. object, etc. In these cases, a “dummy” pronoun may be present, which, by its case shows the syntactic function of the rel. clause. In English such a “dummy” is required (“he who,” “the one(s) who,” etc.), although not in Avestan: “I saw **the one who** killed the dragon” ~ “I saw **who** killed the dragon.”<sup>17</sup> Also when the relative clause precedes (the verb of) the main clause, OAv. does not require a “dummy” resumptive pronoun: “the one who killed the dragon, **him** I saw” ~ “the one who killed the dragon I saw.”

As in other early Indo-Eur. languages, the antecedent of the relative may be located inside the rel. clause, and it is then in the same case as the relative pronoun. The “origin” of such rel. clauses can be found in interrog. or indef. clauses: “which man killed the dragon,” “whichever man killed the dragon” → “which man killed the dragon went away.”

In sentences without “dummy” pronouns, we may think of the relative clause as performing by itself the function of subject, dir./indir. obj., poss. gen., instr. of means, etc.: “I saw [who killed the dragon],” “the fame of [who killed the dragon].”

A pronominal resumptive pronoun referring to several antecedents agrees with the closest one:

*yam dā ... xšnūtəm / hiiat uruuatəm ... taṭ nō vaocā* “The (approval or) \*rejection that you (first) established ..., / **the deal that** (you have) ..., speak **that** to us” (1.31.3).

The neuter singular or plural pronominal antecedent or resumptive can be generic: “that which/what, the things which.” A generic rel. pron. in the nom. agrees with the predicate, however: *yā maēiniš* “that which (is) the requital.”

See also Kellens-Pirart, II, chap. II on relative clauses.

### Antecedent in the nominative

In this case, the rel. clause is virtually the subject of the verb of the main clause, and as such it can precede or follow the verb.

#### Antecedent an interrogative or indefinite pronoun.

*kastē vohū manaḡhā yē ī dāiiiāt ēāuuā marətaēibiiō* “**Whom** do you have, (O fashioner of the cow?) **who** by (his) good thought shall bring them down to the mortals?” (1.29.7).

*kē yā mā uxšiiēitī nərəfsaitī θβat* “**Who** (is he) **through whom** the moon is (now) first waxing then waning?” (2.44.3).

*kē x<sup>h</sup>aētēuš dātāiš aḡhaṭ / yē vərəzēnāi vaḡ<sup>h</sup>hīm dāt frasaštīm* “**who** shall (he) be **who** by the Laws of family / shall give good fame to the household?” (3.49.7).

cf.

*kē huuō yē mā arədrō cōiθat pouruiiō / yaθā θβā zəuušštīm uzēmōhī* “Who (will be) **the one** first (in line), a heavenly sponsor **who** will \*point me out, / (for?) how we \*invigorate you, the speediest one / in (our) action, (you) the relife-giving Ahura, a sustainer of Order?” (2.46.9).

<sup>17</sup> In Eng. the meaning of the last sentence is different: “I saw who killed the man” = “I saw who it was who killed the man.” – These (non-)English sentences are just intended to show the OAv. sentence structure.

Antecedent 1 pers.

The verb of the relative clause agrees with the antecedent, which may be implicit in the verb of the main clause or explicit.

Rel. clause precedes main clause.

*yā uruuānəm māgairē vohū dadē haθrā manajhā / ... / yauuaṭ isāi tauuācā auuaṭ xsāi aēšē ašahiā* “(I) who am (now) paying attention to (my) soul for (my) song of welcome with (my) good thought in one and the same place / ... / as much as I shall be able and capable, so much I am now about to \*look sharply in search for Order” (1.28.4).

*yastē vīspā.mazištəm saraošəm zbaiiā auuaṭhānē / apānō darəgō.jiiāitīm ā.xšaθrəm vaḡhāuš manajhō* “(I), who shall be invoking (your) readiness to listen, the greatest of all, at the unharnessing, / having obtained long life, having (obtained) the command of good thought” (1.33.5).

Rel. clause follows main clause.

*anāiš vā nōiṭ ahurā mazdā ašəmcā yānāiš zaranaēmā / manascā hiiat vahištəm yōi vā yōiθəmə dasəmə stutəm* “May we not, O Mazdā, anger you, as well as Order and (your) thought, which (is) the best, with those requests (to you), / we who have taken our places at the \*offering of praises to you” (1.28.9).

Antecedent 2 pers.

The antecedent may be explicit or implicit in the main verb, e.g., imperative. The verb of the relative clause agrees with the antecedent, which may be implicit in the verb of the main clause or explicit.

Rel. clause precedes main verb.

*yā aiš ašəm nipājhē manascā vohū yauuaētātē / tuuəm mazdā ahurā frō mā sīšā θbahmāt vaocaḡhē / maniiūuš hacā θβā ēāḡhā yāiš ā aḡhuš pouruiiō bauuaṭ* “(You) who through these (songs) are guarding Order and good thought for the duration of a lifespan, / teach you me, O Ahura Mazdā, to speak in accordance with your / inspiration, by your mouth, (the words) by which the first existence will be here (every time)” (1.28.11).

*aiiā mainiuuā varatā yā drəguuā acištā vərəziiō* “At the \*choosing between these two inspirations you, who (are) possessed by the Lie, would perform the worst (words/actions)” (1.30.5).

Rel. clause follows main verb.

*tā mazdā mainiūū uxšiiō yā ā nūrəmcīṭ ahurā hāmō* “By that inspiration you grow, O Mazdā, who still here (and) now (are) the same, O Ahura” (1.31.7).

*dāidī mōi yā ḡam tašō apascā uruuarāscā / amərətātā hauruuātā* “Give me (now), (you) who fashioned the cow, the waters, and the plants, / immortality and wholeness!” (4.51.7).

*nū ḡūšō.dūm nū sraotā / yaēcā asnāt yaēcā dūrāt išaθā* “Now hear! Now listen, / both (you) who are approaching from near and (you) who from afar!” (2.45.1).

Antecedent 3 pers. pron.

The verb of the relative clause agrees with the antecedent. Pron. may be only implicit in the verb. of the main clause.

Rel. clause precedes main verb.

*yā vā xsaiiḡs adḡs drītā aiiantəm / ... / vīcīrō haḡs taṭ frō x<sup>v</sup>aētauuē mruiiāt* “(He) who would honor (a guest) who comes to (him by) placing (him) there (in his home), either (because) in command (of him) / ... being the \*judge (of these things)—should (always) tell that to the family!” (2.46.5).

Rel. clause follows main verb.

*gūštā yē mantā ašəm ahūm.biš viduuā ahurā* “**He** listens (to your announcements?), O Ahura, the knowing one, the healer of (this) existence **who** (now) **thinks** Order” (1.31.19).

*ašəm mainiiuš spəništō yē xraoždīštāng asənō vastē / yaēcā xsnaošən ahurəm haiθiiāiš šiiəoθanāiš fraorət mazdqm* “The most life-giving inspiration, which is clothed in the hardest stones, (chose to perform) Order, / and so (do) **whoever shall favor** the Ahura—\*declaring by (his/their) true actions (him to be) Mazda” (1.30.5).

Antecedent dem. pron. alone.

Rel. clause precedes main clause.

*yastā mantā pauruiiō raocəbīš rōiθβən x<sup>v</sup>āθrā / huuō xraθβā dāmiš ašəm yā dāraiaṭ vahištəm manō* “**He who** was the first to think those (thoughts): ‘The free spaces (are) \*blending with the lights’—/ **he**, the \*web-holder, by (his) guiding thought (thought) Order, by which he upholds (his) best thought” (1.31.7).

*aṭ yastəm nōiṭ nā isəmnō āiiāṭ / drūjō huuō dāmən haēθahiiā gāṭ* “Thus, the man/hero **who** shall come to him (but) not \*capable, / **that one** shall go to the \*nets of the \*cord-work of the Lie” (2.46.6).

Rel. clause follows main clause.

*hātqm huuō aoijštō yahmāi zauuəṅg jimā \*kərəduš ā* “**He** is strongest of (all) beings **for whom** I come to (his) calls (even if they are) \*weak” (1.29.3).

*aēm mōi idā vistō yē nē aēuuō sāsna gūšatā / zaraθuštrō spitāmō* “**This one** (is the one) found by me **who** alone listens to our ordinances, / Zarathustra Spitama” (1.29.8).

*aṭcā tōi vaēm xiiāmā yōi im fərašəm kərənaon ahūm* “Thus, also: may we be **those who** shall make it Juicy, (this) existence” (1.30.9).

*yē ašaonē vahištō x<sup>v</sup>aētū vā aṭ vā vərəzəniitō / airiamnā vā ahurā vīdqs vā θβaxšəṅhā gauuōi / aṭ huuō ašahiiā aṅhaṭ vaṅhəušcā vāstrē manəṅhō* “**He who** is best for the sustainer of Order either through (his) family or else (as) a member of the household, / or through (his) community, O Ahura, or (by) serving the cow with diligence,—/ thus, **he** shall be in the pasture of Order and good thought:” (1.33.3).

Antecedent in other subordinate clause.

*taṭ θβā pərəsā ərəš mōi vaocā ahurā / yā frauuaxšiiā yezī tā aθā haiθiiā / ašəm šiiəoθanāiš dəbqzaitī ārmaitiš / taibiiō xšaθrəm vohū cinas manəṅhā* “I am asking you this: tell me straight, O Ahura, / (the words) **which** I want to pronounce—for if **they** (are) true in this manner, / (then, clearly, it is) on account of (her/our) actions Humility \*is (currently) \*sustaining Order / (and) on account of (our) good thought (that she?) assigns the command to you” (2.44.6).

Antecedent noun explicit in main clause. Antecedent and rel. in contact.

*kē yā ušā arəm.piθβā xšapācā / yā manaoθrīš cazdōṅhuuantəm arəθahiiā* “Who (is he) through whom **dawn, noon, and night** (reappear), / (moments) **that** remind the one with desires of something to be gained?” (2.44.5).

*kū ašauuā ahurō yē iš jiiātəuš hāmiθiiāṭ vasə.itōišcā* “Where (is) **an Ahura who sustains Order, who** can deprive them of (their) livelihood and freedom to roam?” (5.53.9).

*sraotū mazdā ahurō / yehiiā vahmē vohū frašī manəṅhā* “Let **Ahura Mazda** listen, / in **whose** hymn I discuss with (my) good thought” (2.45.6).

*taṭ mazdā tauuā xšaθrəm yā ərašəjiiōi dāhī drigauuē vahiiō* “That, O Mazdā, (is) **your command, by which** you shall give the better (of this existence) to the poor living a straight life” (5.53.9).

Antecedent noun explicit in main clause. Antecedent and rel. separated.

Rel. clause precedes main clause.

(*sraotū mazdā ahurō* / *yehiiā vahmē vohū frašī manajhā* / ... //) *yehiiā sauuā išāntī rādaṇhō* / *yōi zī juuā āṅharacā buuanṭicā* / ... / *tācā xšaθrā mazdā dāmiš ahurō* “(Let **Ahura Mazdā** listen, / in whose hymn I discuss with (my) good thought //) (to) **whose** life-giving strengths of generosity (they) shall wish to come, / (those) who (are) living, as well as (those who) have been and (those who) shall become, / ... / And by *that* command **Mazdā Ahura** (is) the \*web-holder (of Order)” (2.45.7).

Rel. clause follows main clause.

*aṭ asištā yaojanṭē ā hušitōiš vaṅhāuš manajhō* / *mazdā ašaxiiācā yōi* *zazənti vaṅhāu srauuahī* “But **the fleetest** (coursers) shall (then) be harnessed from the good dwelling of good thought / of Mazdā and of Order, (coursers) **who** shall (therefore) be leaving (the others) behind in (the race for) good renown” (1.30.10).

*pouru aēnā dnāxštā yāiš srāuuaiieitī* “**Many** (are his) **sins** (committed) in \*discord **by which** he is (now) making (his “feats”) heard” (1.32.6).

*aθā haxəman xiiāt yāiš hišcamaidē* “In that way may **the companies** be **which** we keep!” (YH.40.4).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. in contact.

Rel. clause follows main clause.

*gauuōi adāiš tāiš šiiəoθanāiš yāiš vahištāiš fraēšiiāmahī rāmācā vāstrəmcā dazdiīai* “in order for peace and pasture to be established for the cow by (our) \*presentations, **by/with these actions, the best ones by which** (we can do so), we send (them, i.e., our thoughts, etc.) forth” (YH.35.4).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. separated.

Rel. clause follows main clause.

*huuō mā nā srauuā mōrəndaṭ yā acištəm vāēnaṅhē aogədā* / *gəm ašibiīā huuaracā yascā dāθəṅg drəguuatō dadāt* / *yascā vāstrā viuuāpaṭ yascā vadarə vōiždaṭ ašāunē* “**That “hero”** \*diverts *my* songs of fame **who** (for his part) declares the worst (word) in order to see / with his evil eyes the cow and the sun,—**and who** makes (out) those possessed by the Lie (to be) the ones abiding by the established rules, / **who** lays waste the pastures, **and who** holds unyieldingly (his) weapon against the sustainer of Order” (1.32.10).

*taēcī mā mōrəndaṅ jiiōtūm yōi drəguuatō mazbiš cikōitərəš* “Just those shall \*divert (and rob?) *me* (of my) livelihood, who have distinguished those possessed by the Lie with great (brilliant gifts?), / the ‘ladies’ and ‘lords’” (1.32.11).

Antecedent inside rel. clause. with correl. pron. in main clause.

Rel. clause precedes main clause.

*yā zaotā ašā ərašuš huuō mainiiūš ā vahištāt kaiiā* / *ahmāt auuā manajhā yā vərəziieidiīai maṅtā vāstriiā* “**The libator who** (is) straight by the Order (of his ritual), **he** (produces), out of *this* best / inspiration, by (his) thought, *yon* \*desirable (actions), which he (= Ahura Mazdā?) (first) thought (forth as those) to be produced by the forager” (1.33.6).



*aṭ yastēm nōiṭ nā isəmnō āiiāṭ / drūjō huuō dāmən haēθahiiā gāṭ* “Thus, the man/hero who shall come to him (but) not \*capable, / that one shall go to the \*nets of the \*cord-work of the Lie” (2.46.6).

Rel. clause follows main clause.

*pərəsā auuaṭ yaθā huuō yō hudānuš dāmānahiiā xšaθrəm / šōiθrahiiā vā daxiiēuš vā ašā frādaθāi aspərəzatā* “I ask you about you (thing): how **he** (will be), **the generous one who** strives for furtherance (of) the command of the home ...?” (1.31.16).

Antecedent inside rel. clause. with preceding antecedent.

*aēibiiō mazdā akā mraoṭ ... xšaθrəmcā išanəm drujəm // yā xšaθrā grəhmō hīšasaṭ acištahiiā dāmānē manaṭhō* “Mazdā says to these ... (that their) *command* over \*(bad) desires (is nothing but) the Lie,— // *the command by which* the \*glutton \*seeks a seat in the abode of worst thought” (1.32.12-13).

Antecedent inside rel. clause. without correl. pron. in main clause.

Rel. clause precedes main verb.

*yō maθrā vācəm mazdā baraiī / uruuāθō ašā nəmaṭhā Zaratuštrō* “**The master of the poetic thought who** is lifting (his) voice, O Mazdā, / (he) who abides by (your) deals by the Order (of his ritual), in homage, (**he is** I/he) Zarathustra” (3.50.6).

*kadā mazdā yōi uxšānō asnəm / aṭhēuš darəθrāi frō ašahiiā frārəntē* “When, O Mazdā, will **the bulls who** (are those) of the days / move forth for the upholding of the Order of the (first) existence” (2.46.3).

Rel. clause follows main verb.

*aṭ yūš daēuuā vīspāṭhō akāṭ manaṭhō stā ciθrəm / yascā vā maš yazaitē* “But you, O old gods, are all the \*seed (issued) from an evil thought, / and (so is) **the great one who** is sacrificing to you” (1.32.3).

*yaθā āiṣ iθā varəšaitē yā dātā aṭhēuš pauraiehiiā / ratūš šīiaoθanā* “In the way that through these (words and actions), in this manner are (re)produced **the actions which** you (all) established (as) the models / of the first existence” (1.33.1).

*nōiṭ mā xšnāuš yā varəzānā hēcā / naēdā daxiiēuš yōi sāsārō drəguuaṇtō* “**The household which** I want to pursue (= devote myself to?) has not favored me (with its generosity) / **nor the rulers of the land, who** are possessed by the Lie” (2.46.1).

Antecedent missing.

Rel. clause precedes main verb.

*yōi mōi ahmāi sərəoṣəm dən caiiascā / upā.jimən hauruuātā amərətātā* “**Whosoever** shall give readiness to listen to this one of mine, / **shall come** to wholeness (and) immortality” (2.45.5).

*yō vīcinaoṭ dāθəmcā adāθəmcā / daṅgrā maṇtū ašā mazdā ahurō* “**He who** discriminates (= passes judgement on) what is according to the rules and what is not / by (his) masterly \*poetic thought by (his) Order (**he,**) the Ahura, (is) Mazdā” (2.46.17).

Rel. clause follows main verb.

*yahmī spəntā θbā mainiiū uruuāēsē jasō / mazdā xšaθrā ahmī vohū manaṭhā / yehiiā šīiaoθanāiṣ gaēθā ašā frādəntē* “The turn at which you come with *your* life-giving inspiration, / O Mazdā, (and your) command, at that

(turn) (**he is**) on account of (his) good thought, / (**he**) **by whose** actions the herds are being furthered through Order” (2.43.6).

*aṭ vaēdāmnāi vahištā sāsnanəm / yəm hudā sāsī ašā ahurō* “But for him who finds (it) for himself the best of ordinances (**is that**) / **which** the Ahura orders through Order (to be that) of the good-giving one” (3.48.3).

*haiθiiā varəštəm hiiat vasnā frašō.təməm* “On account of (my) true (action/utterance) **may what is most Juicy in exchange value** (*hiiat vasnā frašō.təməm*) be produced!” (3.50.11).

#### **Antecedent in the accusative**

In this case, most commonly, the rel. clause is either dir. object or acc. of direction.

#### Antecedent interr. pron. (+ noun)

Rel. clause follows main clause.

*kām hōi uštā ahurəm yā drəguuō.dəbīš aēšəməm vādāiiōi* “**Whom** do you wish (to be) an Ahura for her, (someone) **who** may strike back, (together) with those possessed by the Lie, (their) wrath?” (1.29.2).

#### Antecedent 2 pers. pron.

Rel. clause follows main clause.

*vahištəm θβā vahištā yəm ašā vahištā hazaošəm / ahurəm yāsā* “**You** the best (one), (you) the Ahura **who** have the same pleasure as the best Order, I ask for the best (things) ...” (1.28.8).

*tā dəbənəotā mašim hujiiātōiš amərətātascā / hiiat vā akā manəhā yəng daēuuōng akascā maniiuš* ““thereby you deceive mortal man of good living and immortality, / because the bad inspiration, too, (deceives) **you**, **whom** (we know to be?) the old gods, with bad thought” (1.32.5).

#### Antecedent 3 pers. pron.

The verb of the relative clause agrees with the antecedent.

Rel. clause follows main clause.

*yaθā tū ī ahura.mazdā mənghācā vaocascā dāscā varəšcā yā vohū / aθā tōi dadəmahī* “In the same way that you, O Ahura Mazda, have thought **them** and spoken, established, and produced (those) **which** (are) good (thoughts, etc.), / in that way we are giving (them) to you” (YH.39.4).

#### Antecedent dem. pron. alone.

Rel. clause precedes main clause.

*yəngstū mazdā hadəmōi mināš ahurā / tāng zbaiiā vaṭhəuš uxδāiš manəhō* “(In fact, all of those) **whom** you, O Mazda Ahura, \*sustain in \*one and the same house (as yourself), / **those** I want to invoke with the utterances of (my) good thought” (2.46.14).

Rel. clause follows main clause.

*tāng dāraiio yōi vā daibišəntī* “you keep a firm hold (on) them, (because they are the ones) who are being hostile to you (all)” (1.32.1).

*kaθā tāng ā vijəmiiāt ārmaitiš / yaēibiio mazdā θβōi vašīietē daēnā* “How may Humility spread out **to those** / **for** (the sake of?) **whom**, O Mazda, your *daēnā* is \*welling forth” (2.44.11).

*vaēdā taṭ yā ahmī mazdā anaēšō mā kamnaṣṣuuā hiiatcā kamnānā ahmī* “I know the reason why (lit.: **that on account of which**) I am weak, O Mazdā: (it is) because of my lack of cattle and because I have few men/heroes” (2.46.2).

Antecedent noun explicit in main clause. Antecedent and rel. in contact.

*iθā āt yazamaidē ahurām mazdām yō gamcā ašmcā dāt* “Thus, in this manner we are sacrificing to **Ahura Mazdā who** put in their places both the cow and Order” (YH.37.1).

*vahištā iśasā manaḡhā / maibiiō xšaθrām aojōḡhuuat yehiiā vərədā vanaēmā drujəm* “(And then) I shall try to obtain (by prayer) (from them) by (my) best thought / **command with strength** for me by the increase of **which** we may overcome the Lie” (1.31.4).

*taṭcā mazdā θbahmī ā dqm nipāḡhē / manō vohū urunascā ašāunqm / nāmascā yā ārmaitiš* “And that you are (now) guarding there in your abode, O Mazdā: / the good thought and the souls of the sustainers of Order, / and **the reverence on account of which** Humility (is present)” (3.49.10).

Antecedent noun explicit in main clause. Antecedent and rel. separated.

*aṭ tōi miiazdām ahurā nəmaḡhā ašāicā dāmā / gāēθā vispā ā xšaθrōi yā vohū θraoštā manaḡhā* “Thus, we shall (now) place (in return) in homage to you (as) food offering, O Ahura, and to Order—/ there in (your) command—**all** (our) **herds, which** he/you \*assembled (for us) on account of (our) good thought” (1.34.3).

*aṭ aēšəməm hēnduuarēntā yā baḡaiian ahūm marətānō* “Thus, they would scramble together to **wrath, with which** mortals would sicken (this) existence” (1.30.6).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. in contact.

Rel. clause follows main clause.

*mazdāi auuat xšaθrām hiiat hōi vohū vaxšaṭ manaḡhā* “To Mazdā (we assign) **you command** (= over wholeness and immortality), **which** shall (then) grow for *him* by (my) good thought” (1.31.6).

*frō vā [fra]ēšiiā mazdā ašmcā mrūitē / ... / ṭām daēnām yā xšmāuuatō ahurā* “I am (now) sending (her) forth to you, O Mazdā, as well as to Order, for (her) to speak / ... / **that daēnā, which** belongs to one like you, O Ahura” (3.49.6).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. separated.

Rel. clause follows main clause.

*yūžəm aēibiiō ahurā aogō dātā ašā xšaθrāmcā / auuat vohū manaḡhā yā hušəitiš rāmqmcā dāt* “You, O Ahura, shall (now) establish (?) for *these* on account of the Order (or my ritual?) strength, as well as (for yourself?) **yonder / command** on account of (my) good thought **by which** he shall establish good dwellings and peace” (1.29.10).

*tām aduuānəm ahurā yām mōi mraoš vaḡhəuš manaḡhō / daēnā saošiiantqm yā hū.kərətā ašācīt uruuāxšaṭ / hiiat ciuištā hudābiiō miždām mazdā yehiiā tū daθrām* “(Teach us) **that road which** you, O Ahura, tell me (is that) of good thought, / **the well-made one along which** the *daēnās* of the revitalizers (first?) walked through Order / toward the fee which you (all first) assigned to those of good gifts (and) whose depository you are, O Mazdā” (1.34.13).

Antecedent inside rel. clause. with correl. pron. in main clause.

Rel. clause precedes main clause.

*yāṃ dā mainiū āθrācā ašācā cōiš rānōibiā xšnūtəm / hiiaṭ uruuaṭəm cazdōṅhūuadābiiō taṭ nō mazdā vīduuanōi vaocā / hizuuā θbahiiā āṅhō* “The (approval or) \*rejection that you (first) established by (your) inspiration and fire and that you also on account of (their) Order assigned to the two legs, / **the deal that** (you have) for (your) \*favorites, O Mazdā, speak **that** to us for (us) to know (it) / by the tongue of your (own) mouth” (1.31.3).

*yāscā tōi gānā ahura.mazdā ašāt hacā vairiā tā yazamaidē* “and **the women who** (are) yours, O Ahura Mazdā, (and) worthy in accordance Order, **those** we are sacrificing (to)” (YH.38.1).

Rel. clause follows main clause.

*tāṃ kauuā vīštāspō magahiiā xšaθrā nqsaṭ / vaṅhēuš padābīš manaṅhō yāṃ cistīm ašā maṅtā* “Kauui Vištāspa \*reached **that** (understanding) by the command of the gift exchange / along the paths of (his) good thought,— **the understanding which** he thought through Order” (4.51.16).

Antecedent inside rel. clause. without correl. pron. in main clause.

Rel. clause precedes main clause.

*kaθā mōi yāṃ yaoš daēnāṃ yaozdānē / yāṃ hudānaoš paitiša saxiiāt xšaθrahiā* “How shall I make **my daēnā** ritually pure **that** is mine, / **which** a master (in possession) of command (such as that) of a \*generous one may then announce (to ones like you?)” (2.44.9).

Rel. clause follows main clause.

*spəṅtō vīduuā yaēcīṭ gūzrā sēnghāṅhō* “Vitalizing (is he) who knows even **the announcements that are hidden**” (3.48.3).

Antecedent missing.

Rel. clause precedes main verb.

*yehiiā mōi ašāt hacā vahištəm yesnē paitī / vaēdā mazdā ahurō* “**(Him)** in return for **whose** sacrifice the best (accrues) to me in accordance with Order, / Mazdā Ahura knows (who he is)” (4.51.22).

Rel. clause follows main verb.

*pərəsā auuaṭ yā maēiniš yē drəguuāitē xšaθrəm hunāitī* “I am asking you about yon thing: (how will be in the end) the **requital which** (is **for him**) **who** is (at this very moment) generating command for the one possessed by the Lie” (1.31.15).

*yastē vīspā.mazištəm sərəaošəm zbaiiā auuaṅhānē / apānō darəgō.jiiāitīm ā xšaθrəm vaṅhēuš manaṅhō / ašāt ā ərazūš paθō yaēšū mazdā ahurō šaēitī* “(I), who shall be invoking (your) readiness to listen, the greatest of all, at the unharnessing, / having obtained long life, having (obtained) the command of good thought, / and the straight **paths up to Order (to those) among whom** Mazdā, the Ahura, dwells” (1.33.5).

*rafədrāi vourucašānē dōišī mōi yā vā abifrā* “**Show** me (now) for support for the far-seeing one (= the sun) (**the path**) **by which** I shall \*cross over to you” (1.33.13).

*kē vərəθrām.jā θβā pōi sēnghā yōi həṅtī* “Who (is) the smasher of obstructions (fit) to **protect (all) who** are through your announcement?” (2.44.16).

*nū zīt cašmainī viiādarəsəm / vaṇhəuš mainiiəuš śiiəoθanahiiā uxδaxiiācā / vīduš ašā yəm mazdqm ahurəm* “For I just now **caught sight** in (my) eye—/ (being) on account of the Order of the action and utterance / of (my) good inspiration the knowing one—(of him) **whom** (I know/saw as) Ahura Mazdā” (2.45.8).

*ā vā gəuš.ā hēmiianṭū yōi nā śiiəoθanāiš sārəṇtē / ahurō ašā* “Let the Ahura (= the fire) **steer** (up) to your ears there (**the coursers/praises?**) **who** are attaching themselves to our actions / (up) through Order/by the Order (of my ritual)” (4.51.3).

**Antecedent in the instr.**

In this case, most commonly, the rel. clause is either soc. instr. or instr. of means.

Antecedent 3 pers. pron.

The verb of the relative clause agrees with the antecedent.

Rel. clause follows main clause.

*hiiatcā gəuš jaidiiaī mraoī yə dūraošəm saocaiiaṭ auuō* “and when the cow is mistreated to (the point of) being smashed (**by him**) **who** “purifies” (by burning) the *haoma*” (1.32.14).

Rel. clause precedes main clause.

*anāiš ā vī.nənāsā yā karapō.tāscā kəuuitāscā / auuāiš aibī yəṅg danṭī nōiṭ jiiātəuš xšaiiamnəṅg vasō / tōi ābiā bairiiāṇtē* *vaṇhəuš ā dəmānē manəḥō* “(It is) by those (actions of yours that) the titles of “*karapan*” and “*kauui*” are ruined (*vī.nənāsa*) here. / (But) \*in spite of those, the ones **whom** (the bad ones) want to \*trap (because) not in control at will of (their) livelihood / **they** will on account of these two (titles) be carried into the abode of good thought” (1.32.15).

Antecedent dem. pron. alone.

Rel. clause precedes main clause.

*yā vā mōi nā gənā vā mazdā ahurā / dāiiaṭ aṇhəuš yā tū vōistā vahištā / ... / frō tāiš vīspāiš cinuuatō [fra]frā pərətūm* “The hero or “heroine” who, O Mazdā Ahura, / shall give to me (those things) of (this) existence **which** you know (are) the best (things = assistances?) / ... / **with** (the help of?) all **those** (best things = assistances?) I shall cross the Ford of the Accountant” (2.46.10).

Rel. clause follows main clause.

*tā xšaθrahiia ahurā yā vaṇhəuš ašiš manəḥō / frō spəṇtā ārmaite / ašā daēnā [fra]daxšaiia* “**Along that** (path?) of (my, your?) command, O Ahura, **along which** the reward of (= for) (my) good thought (shall arrive), / launch, O Humility, (our) *daēnās* through life-giving Order!” (1.33.13).

*ahiiā mainiiəuš tuuəm ahī tā spəṇtō / yə ahmāi gəm rāniio.skərətīm hēm.tašat* “You are (also the father?) of *this* inspiration—(being) life-giving **through him** / **who** fashioned together the pleasure-giving cow for this one” (3.47.3)

Antecedent noun explicit in main clause. Antecedent and rel. in contact.

*ā mā āidūm vahištā ā.x<sup>v</sup>aiθiācā mazdā darəšatcā / ašā vohū manəḥā yā sruiiē parē magaonō* “Ask me for my best (utterances), O Mazdā (and you others), (ask me) for (utterances) both \*having their own (command?) and (uttered) strongly / through the Order (of my sacrifice and my) **good thought, by which** I am (at this very moment) being heard before the master of the gift exchange” (1.33.7).

*pairijasāmaidē ... θβā θβā mainiiū spēništā yē axtiš ahmāi yēm axtōiioi dāḡhē* “we are (now) circumambulating ... you with **your most life-giving inspiration, which** is pain for him whom you shall receive for pain” (YH.36.1).

*maṭ vā padāiš yā frasrūtā īzaiiā / pairijasāi mazdā ustānazastō* “With **the steps that** (are) renowned as (those) of the milk libation / I want to circumambulate you, O Mazdā, with upstretched hands” (3.50.8).

Antecedent noun explicit in main clause. Antecedent and rel. separated.

*aṭ vā vīspāṅg āiioi yaθā ratūm ahurō vaēdā / mazdā aiia qsaia yā ašāṭ hacā juuāmahī* “but I am asking you all (O gods) how Ahura Mazdā knows **the model** / of these two premiums (of victory or defeat) (to be), **by which** we are living in accordance with Order” (1.31.2).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. in contact.

Rel. clause follows main clause.

*hiiāṭ hēm spādā anaocāḡhā jamaētē / auuāiš uruuātāiš yā tū mazdā dīdārəžō / kuθrā aiia kahmāi vananqm dadā* “when two armies have come together in mutual dislike, / **by yonder deals which** you, O Mazdā, wish to keep firmly, / to which side of these two (do you go and) and to whom (among them) do you give victory?” (2.44.15).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. separated.

Rel. clause follows main clause.

*tāiš zī nā śīiaoθanāiš baiieṇtē yaēsū as pairī pourubiiō iθieḡō* “For **by those actions** they are frightening us, **during which** you throw danger at (= threatens) many” (1.34.8).

Antecedent inside rel. clause. With correl. dem. pron. in main clause.

Rel. clause precedes main clause.

*yā vā vaḡ<sup>h</sup>hīš ahurō mazdā nāmān dadāt vaḡhudā hiiāṭ vā dadāt tāiš vā yazamaidē* “**those names, which**(ever) Ahura Mazdā establishes for you, O good ones, when(ever) he establishes you (as) givers of good things, **with those** we are sacrificing to you” (YH.38.4).

Antecedent inside rel. clause. Without correl. dem. pron. in main clause.

Rel. clause precedes main clause.

*hiiāṭ mīzdəm zaraθuštrō magauubiiō cōišṭ parā / garō dāmānē ahurō mazdā jasaṭ pauruiiō* “**The fee which** Zarathustra assigned before to the masters of the gift exchange, / in the House of Song Ahura Mazdā comes (forward **for/with it** as) the first (in line)” (4.51.15).

Antecedent missing.

Rel. clause follows main clause.

*kaθā aḡhēuš vahištahiā pauruūim / kāθō sūidiāi yō ī paitišāṭ / huuō zī ašā spəṇtō irixtəm vīspōibiiō / hārō* “How (is) the first (thought?) of the best existence / to be revitalized \*as desired (**by him**) **who** shall come to *them* (my relife-giving strengths?) in return? / For **that one**, life-giving through (his?) Order, (is) the one who \*inspects for all / (the ... they have) \*achieved” (2.44.2).

*aṭ یت pərəsā yōi pišiiēiṇtī aēibiīō kəm / yāiš gəm karapā usixšcā aēšəmāi dātā / yācā kauuā qnmənē urudōiatā / nōiṭ hīm mīzən ašā vāstrəm frādaǰhē* “Thus, I ask this: (They,) who are (at this very moment) \*withholding from these (men their) \*wish, / (by actions) by which you, the “mumbler” and the *usij*, (knowingly?) give the cow over to wrath / and (by utterances) which the *kauui* \*lamentingly utters to the breath,—/ they do not \*care for her in order to further (her) pasture by the Order (of a ritual)” (2.44.20).

#### Antecedent in the dat.

In this case, most commonly, the rel. clause is indir. obj.

#### Antecedent 1 or 2 pers. pron.

The verb of the relative clause agrees with the antecedent, which may be implicit in the verb of the main clause or explicit.

Rel. clause precedes main clause.

*yē vā mazdā ahurā pairijasāi vohū manaḡhā / maibiīō dāuuōi ahuuā astuuatascā hīiaṭcā manaḡhō / āiiaptā* “(I) who want to circumambulate you all, O Mazdā Ahura, with (my) good thought / for (you) to give to me the spoils of both existences” (1.28.2).

Rel. clause follows main clause.

*yē vā ašā ufiānī manascā vohū apauruuīm / mazdāmcā ahurəm yaēibiīō xšaθrəmcā aṭzaonuuamnəm / varədaiī ārmaitiš* “(I) who want to sing of/to you with Order and of/to (your) good thought (in) an unprecedented (song), / as well as of/to Mazdā Ahura, / (for all you) for whom Humility shall (then, therefore) increase (both Order) and \*undiminishing command” (1.28.3).

*kaṭ tōi vohū manaḡhā / yē vā staotāiš mazdā frīnāi ahurā* “What do you have for (me when I invoke you) with good thought, / (for me,) who want to be a friend to you with (my) praises, O Mazdā Ahura?” (3.49.12).

#### Antecedent dem. pron. alone.

Rel. clause precedes main clause.

*aṭ yāng ašāaṭcā vōistā vaḡhāušcā dāθəḡg manaḡhō / əṣəβəḡg mazdā ahurā aēibiīō pərənā āpanāiš kāməm* “Thus (those) whom you know (to be), both on the side of Order / and good thought following the established rules, / (and so) according to the models—I shall fill for them, O Mazdā Ahura, with attainments (their) wish (1.28.10).

*yē mōi ašāṭ haiθīm hacā varəšaitī / Zaratuštrāi hīiaṭ vashā fərašō.təməm / ahmāi mīzdəm hanəntē parāhūm* “He who shall produce the true (existence) in accordance with the Order (of) my (ritual) / for Zarathustra, (that) which (is) the most Juicy in exchange value, / (shall produce it) for this one (= me), who (thereby) earns (it as his) fee, a higher existence” (2.46.19).

Rel. clause follows main clause.

*aṭ ahmāi akāṭ ašiiō / yē hōi nōiṭ vīdaiī apəmə aḡhāuš uruuāēsē* “Thus, (he determines what is) worse than bad for him / who shall not distribute to him (= Ahura Mazdā) (his share of command) at the last turn of (this) existence” (4.51.6).

*aṭcā yadā aēšqəm kaēnā jamaitī aēnaḡhəm / aṭ mazdā taibiīō xšaθrəm vohū manaḡhā vōiuūidaiī / aēibiīō sastē ahurā yōi ašāi dadən zastaiīō drujəm* “Thus, also, when the retribution comes for these sins: thus, O Mazdā, he shall constantly present the command to you by (his) good thought / for (you) to announce (it) to these, O Ahura, who shall be placing the Lie in the hands of Order” (1.30.8).

Antecedent noun explicit in main clause. Antecedent and rel. separated.

Rel. clause follows main clause.

*pərəsā auuat yā maēiniš yā drəguuāitē xšaθrəm hunāitī / duš.šiiəθanāi ahurā yō nōit jiiōtūm hanarə vīnastī / vāstriiehiā aēnaḡhō pasəuš vīrāatcā adrujiiantō* “I am asking you about yon thing: (how will be in the end) the requital which (is for him) who is (at this very moment) generating command **for the one possessed by the Lie, / whose actions are bad**, O Ahura, **who** is (currently) finding no livelihood without sin / against the sheep and man of the forager who does not lie” (1.31.15).

Antecedent noun explicit in main clause. Antecedent and rel. in contact.

Rel. clause follows main clause.

*vaḡhəuš dazdā manaḡhō šiiəθananəm aḡhəuš mazdāi / xšaθrəmcā ahurāi.ā yim drigubiiō dadaṡ vāstārəm* “the actions of the existence of good thought is (always) ascribed to Mazdā / and the command (over the rewards) **to** (him), **the Ahura, whom** one (thereby) makes a pastor for the poor” (1.27.13).

Antecedent inside rel. clause with correl. dem. pron. in main clause.

Rel. clause follows main clause.

*aṡcīt ahmāi mazdā aṡā aḡhaitī / yaḡ hōi xšaθrā vohucā cōišṡt manaḡhā / yō nā aṡōiš aojaḡhā varədaiiaētā* “Thus, then, there shall be for **this one**, O Mazdā, on account of (his) Order / (such a herd) as he has assigned because of (his) command and good thought to him, / **the hero who** would make (it) increase (in his own interest) by the might of (his) reward” (3.50.3).

Antecedent missing.

Rel. clause precedes main clause

*taṡ zī mazdā vairīm astuuaitē uštānāi dātā / vaḡhəuš šiiəθanā manaḡhō yōi zī gəuš vərəzənē aziiā / xšmāqəm hucistīm ahurā xratəuš* “For, O Mazdā, **you** (all) **shall give** to (my) life breath and bones that worthy (fee) / on account of the action of (my) good thought. For (**to those**) **who** (are) in the household of the pregnant cow / (**you give**) *your* good understanding of (my) guiding thought, O Ahura” (1.34.14).

Rel. clause follows main clause.

*apaieiti raēxənaḡhō vaēdəm / yōi vahištāt aṡaonō mazdā rārəšiiḡn manaḡhō* “The \*possession of \*wealth/heritage **shall go away** / (**for those**) **who** shall, O Mazdā, (thereby forever) \*move away from the best thought of the sustainer of Order” (1.32.11).

*aṡ frauuaxšiiā aḡhəuš mainiiū pauruiē / yaiiā spaniiā \*uii mrauuat yōm aḡgrəm* “Thus, I shall proclaim the two inspirations at the beginning of (this?) existence / of which two the life-giving one **shall tell (him) whom** (you know to be?) the Evil one” (2.45.2).

*aṡ frauuaxšiiā vīspanqəm mazištəm / stauuas aṡā yā hudā yōi həḡtī / spəḡtā mainiiū* “Thus, I shall proclaim the greatest (one) of all, / praising (him) by the Order (of my ritual) who (is) **generous (to all those) who** are / through (his) life-giving inspiration” (2.45.6).



**Antecedent in the abl.**Antecedent dem. pron. alone.

Rel. clause precedes main clause.

*yōi spəntəm ārmaitīm θbahiiā mazdā bərxəδqm vīdušō / duš.šīiaoθanā auuazazaṭ vaṅhəuš əuuistī manaṅhō /*  
**aēibiio** maš ašā siiazdaṭ yauuaṭ ahmaṭ aurunā xrafstrā “**Those who** \*let down Life-giving Humility / those of bad actions (her who is) esteemed, O Mazdā, by your “knower”—on account of not finding good thought, / by (his) Order the great one removes (rewards?) from **them** as far as (we remove) from *us* creepy beasts” (1.34.9).

Rel. clause follows main clause.

*yastā daēuuəṅg aparō mašiiqscā / tarə.mqstā yōi īm tarə.mainiiāntā / aniiəṅg* **ahmāt yē** hōi arəṃ.mainiiātā “(He) who, on account of that (good thought?) in the future scorns the old gods / and the mortal men who scorn him, / (i.e., all) others than **the one who** thinks appropriately of him” (2.45.11).

Antecedent noun explicit in main clause. Antecedent and rel. in contact.

*kəmnā mazdā mauuaitē pāiiūm dadā / hiiat mā drəguuā dīdarəšatā aēnaḥhē / aniiəṃ θbahmāt āθrascā*  
**manaṅhascā / yaiiā** šīiaoθanāiš ašəm θraoštā ahurā “Whom, I wonder, O Mazdā, do you assign to one like me as (divine?) protector— / when the one possessed by the Lie \*ogles me for sin—/ other than **your fire and thought**, / through the actions of **which** two he/you \*assembled Order, O Ahura?” (2.46.7).

Antecedent missing.

Rel. clause follows main clause.

*hiiat axiiāi dadā paθqm / vāstriiāt vā āitē yē vā nōiṭ aṅhaṭ vāstriiō* “when you were giving her (the choice) of paths: / to come **to the forager or (to him) who** shall not be a forager” (1.31.9).

**Antecedent in the gen. or poss. pron.**

Included here are examples with possessive pronouns and one of a compound (*tatpuruṣa*), in which the first member functions as gen. (3.48.1).

Antecedent indef. pron.

*yezī cahiiā xšaiiaθā / mazdā ašā yehiiā mā āiθiš duuaēθā / əraš mōi [əraš]ūcqm vaṅhəuš vafuš manaṅhō* “For if you (all) are (now) in command of any (existence), / O Mazdā, through Order, to whom *my* \*fear (is) of \*\*concern, / (then) let the web of *my* good thought be spoken correctly!” (3.48.9).

Antecedent 1 or 2 pers. pron.

The verb of the relative clause agrees with the antecedent, which may be implicit in the verb of the main clause or explicit.

Rel. clause precedes main clause.

*yē vā ašā ufiianī ... ā mōi rafədrāi zauuəṅg jasatā* “**(I) who** will now sing of you with Order ... come to **my** calls for support (for us)!” (1.28.3).

Antecedent 3 pers. pron.

The verb of the relative clause agrees with the antecedent.

Rel. clause precedes main clause.

*yā āiiaṭ ašauuanəm diuamnəm hōi aparəm* “**Whoever** shall \*come to the sustainer of Order, \*brilliant fame (will be) **his** hereafter” (1.31.20).

Antecedent dem. pron. alone.

Rel. clause precedes main clause.

*yā šiiəθanā yā vacaṇhā yā yasnā aməratatātəm / ašəmcā taibiiō dāṇhā mazdā xšaθrəmcā hauruuatātō / aēšəm tōi ahurā əhmā pourutəmāiš dastē* “The action, the speech, (and) the sacrifice through **which** you (now) receive immortality / for *yourself* and Order, O Mazdā, and the command of wholeness, / (the foremost part) **of these** is being given to *you*, O Ahura, by us (gathered here) in the greatest number” (1.34.1).

Rel. clause follows main clause.

*aiiā ārōi hākurənəm yaiiā hacanṭē uruuqō* “The \*guide (= sequence) of **these two** has been set in motion **whose** (\*guide?) the souls are following (at this very moment)” (1.33.9).

Antecedent noun explicit in main clause. Antecedent and rel. in contact.

*ašəunəm āaṭ urunō yazamaidē kudō.zātanəmcit narəmcā nāirinəmcā / yaēšəm vahehiš daēnā vanaiṇtī vā vəṇghən vā vaonarə vā* “Thus, we sacrifice the souls **of the sustainers of Order**, men or women, wherever born, / **whose** good *daēnās* are (at this very moment) winning, shall win, or have won” (YH.39.2).

*aēibiiō ratūš səṅghaitī ārmaitiš / θbahiiā xratəuš yəm naēcīš dābaiieitī* “For *these* (actions) Humility is announcing the models / **of your guiding thought, whom/which** no one can make \*deceiving” (2.43.6).

Antecedent noun explicit in main clause. Antecedent and rel. separated.

*maibiiō dāuuōi ahuuā astuuatascā hiiatcā manəṇhō / āiiaptā* “for (you) to give to me the spoils of **both existences**, both that which has bones **and** (that) **which** (is) of thought” (1.28.2).

*aṭcā ī tōi manəṇhā mainiiəušcā vaṇhəuš vīspā dātā / spəntaxiiācā nərəš šiiəθanā yehiiiā uruuā ašā hacaitē* “And, thus, through (your?) thought, all these (things, utterances) and the good inspiration have been given, / as well as the actions **of the life-giving man, whose** soul is (at this very moment) with Order” (1.34.2).

Antecedent inside rel. clause without correl. dem. pron. in main clause.

Rel. clause follows main clause.

*xšaiiācā yā vā məθrā srəuuimā rādā* “Command, too, (for us your) **generous gifts which** we wish to hear (about) through *your* poetic thought” (1.28.7).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. in contact.

No examples.

Antecedent rel. pron.?

*yaθā aiš iθā varəšaitē yā dātā aṇhəuš pauraiehiā / ratūš šiiəθanā razištā drəguuataēcā hiiatcā ašəonē / yexiiācā hāməmiiasaitē miθahiiā yācā hōi ārəzuuā* “In the way that through these (words and actions), in this

manner are (re)produced the actions which you (all) established (as) the models / of the first existence (to be = provide) the straightest (paths?) both for the one possessed by the Lie and when (it is) for the sustainer of Order, / both (for the former), **whose (words)** are (at this very moment) being steered along (the path?) of crooked (speech), and (**those of the latter**), **which** (are being steered) for him along (the path?) of \*straight (speech)” (1.33.1).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. separated.

Rel. clause follows main clause.

*aēšam aēnaḥam naēcī vīduuā aojōi hādrōiā / yā jōiā sēḥaitē ... / yaēšam tū ahurā irixtam mazdā vaēdištō ahī* “Of **these sins** I declare (myself) in \*honesty as knowing none at all, / (the ones) **that** are being announced as (actions/tales?) of \*violence ... of the \*residue **of which** you, O Ahura, are the best finder” (1.32.7).

Antecedent missing.

*tām at yasnanam pauruuatātā yazamaidē yōi gāuš hacā šīieḥtī* “Thus, him we are sacrificing to with the foremost share of **the sacrifices (of these) who** dwell (here) on the side of the cow” (YH.37.2).

*hiatcā mōi mraoš ašam jasō frāxšnānē* “And you come in **\*foreknowledge (of that) which** you tell *me* (is best): Order” (2.43.12).

**Antecedent in the loc.**

Antecedent inside rel. clause with correl. dem. pron. in main clause.

Rel. clause precedes main clause.

*yahmī spəntā θβā mainiū uruuaēsē jasō / mazdā xšaθrā ahmī vohū manahā / yehiā šīiaoθanāiš gaēθā ašā frādəntē* “**The turn at which** you come with *your* life-giving inspiration, / O Mazdā, (and your) command, **at that** (turn) (*he is*) on account of (his) good thought” (2.43.6).

**Rel. clause coordinated with adjective or (adnominal) genitive\$\$.**

*maibiiō dāuuōi ahuuā astuuaścā hiatcā manahō / āiiaptā* “for (you) to give to me the spoils of both existences, **both that which has bones and that of thought**” (1.28.2).

**Antecedent in main clause repeated inside rel. clause.**

Changing from plural to singular:

*nōit \*uruuaθā<sup>a</sup> dātōibiāścā karapanō vāstrāt arəm / gauuōi ārōiš ā səndā x'āiš šīiaoθanāišcā sənghāišcā / yō iš sənghō apəməm drūjō dəmānē ādāt* “The “mumblers” (do) not abide by the deals and (are not?) \*in agreement with the established rules (and) pasture / \*in right quantity for the cow, (yet being) \*boastfully pleased with their own actions and **announcements**—/ **the announcement that** shall at last place them in the house of the Lie” (4.51.14).

Between strophes:

*aēibiiō mazdā akā mraoḥ ... xšaθrəmcā išanəm drujəm // yā xšaθrā grəhmō hīšasaḥ acištahiiā dəmānē manahō* “Mazdā says to these ... (that their) *command* over \*(bad) desires (is nothing but) the Lie,— // *the command by which* the \*glutton \*seeks a seat in the abode of worst thought” (1.32.12-13).

### Attraction of the rel. pron to the case of the antecedent?

There are a few instances in which the relative pronoun and appears to have been assimilated to the case of its antecedent, which may or not be present. We should always keep in mind that our problems with analyzing OAv. rel. clauses lies partly in the much less flexible syntax of our languages.

In some cases the verb comes after the relative clause and may be considered to be part of it:

*vahištəm θβā vahištā yām ašā vahištā hazaosəm / ahurəm yāsā* “You the best (one), (you) the Ahura who have the same pleasure as the best Order, I ask for the best (things) ...” (1.28.8).

*bərəxδqm mōi Fərašaoštrō Huuō.guuō daēdōišť kəhrpəm / daēnaiiāi vaḡhuiiāi yām hōi išiiqm dātū* “Fərašaoštra Huuō.guua again and again shows me the **form** (of his *daēnā*?), esteemed (for her merits). / Let (Ahura Mazdā now) give to (*my*) good *daēnā* (a form) **which** is \*speedy for her” (4.51.17).

*gauuōi adāiš tāiš šiiəθanāiš yāiš vahištāiš fraēšiiāmāhī rāmācā vāstrəmcā dazdiiāi* “in order for peace and pasture to be established for the cow by (our) \*presentations, **by/with these actions**, (our) **best ones**, we send (them, i.e., our thoughts, etc.) forth” (YH.35.4).

Here, since the case of *vahištāiš* is determined by the rel. pron., we need only to explain the instr. *yāiš*. We may then consider an explanation like the following: “by these actions we send (them, i.e., our thoughts, etc.) forth, the best ones by/with which (we send them forth).” The uncertainty regarding the interpretation of *adāiš* is a further complication.

In other cases, a verb must be supplied in the relative clause, however, e.g., “whom (I know as),” “whom (X said to be):

*ať frauuaxšiiā aḡhəuš mainiiū pauruiē / yaiiā spaniiā \*uitī mrauuat yām angrəm* “Thus, I shall proclaim the two inspirations at the beginning of (this?) existence / of which two the life-giving one shall tell (him) **whom** (you know/said to be) **the Evil one**” (2.45.2).

cf.

*təm aduuānəm ahurā yām mōi mraoš vaḡhəuš manaḡhō* “(Teach us) that road which you, O Ahura, **tell** me (is that) of good thought” (1.34.13).

*nū zīť cašmainī viiīdarəsəm / vaḡhəuš mainiiūš šiiəθanahiīā uxδaxiiācā / vīduš ašā yām mazdqm ahurəm* “For **I** just now **caught sight** in (my) eye—/ (being) on account of the Order of the action and utterance / of (my) good inspiration the knowing one—(**of him**) **whom** (I know/saw as) Ahura Mazdā” (2.45.8).

*fərašaoštrāi uruuāzištqm ašahiiā dā / sarəm tať θβā Mazdā yāsā Ahurā / maibiiācā yām vaḡhəu θbahmī ā xšaθrōi* “You made for Frašaoštra the most pleasurable **union** / of (= with) Order. **That** I am (now) asking you for, O Mazdā Ahura, / for me too: (that union) **which** (I know to be?) there in *your* command in (the race for) a good (reward)” (3.49.8).

The verb is explicit in:

*ať yōḡ ašāatcā vōistā vaḡhəušcā dāθōḡḡ manaḡhō / ərəθβōḡ mazdā ahurā aēibiiō pərənā āpanāiš kāməm* “Thus (those) **whom you know** (to be), both on the side of Order / and good thought **following the established rules**, / (and so) according to the models—I shall fill for them, O Mazdā Ahura, with attainments (their) wish (1.28.10).

cf.

*naēcīm təm aniiəm yūšmat vaēdā ašā aθā nā θrāzdūm* “I know him (my sponsor) (to be) none **other than you**. Protect us with Order in that manner!” (1.34.7).

Note, however, the following case, where the verb is present (*vaēdā*), but the predicate is in the nom. The reason may be that the rel. pron. is not dir. obj., but a gen.:

*yehiiā mōi ašāṭ hacā vahištəm yesnē paitī / vaēdā mazdā ahurō yōi āṅharacā həṅticā / tq yazāi x<sup>v</sup>āiš nāmənīš pairicā jasāi vaṅtā* “(Him) in return for whose sacrifice the best (accrues) to me in accordance with Order, / **Mazdā Ahura knows** (who he is)” (4.51.22).

#### Attraction of the antecedent to the case of the rel. pron?

There is only one instance of an external antecedent apparently attracted into the case of the rel. pron.:

*vīspā stōi hujītaiiō yā zī āṅharē yāscā həṅtī / yāscā mazdā bauuainīti θbahmī hīš zaošē ābaxšō.huuā* “(For) **all good \*gains**—namely, (both) **those that** have been and **those that** are, / and **those**, O Mazdā, **that** are (in the process of) becoming—to be to *your* pleasure make **them** (now) your share!” (1.33.10).

It seems preferable, however, to regard this as a case of nom. pendens.

#### INDEFINITE RELATIVE CLAUSES.

*aṭ ahurā huuō mainiiūm Zaraθuštrō / vərəṅtē mazdā yastē cišcā spāništō* “Thus, he there, Zarathustra, O Ahura, prefers (your) inspiration / **whichever**, O Mazdā, (is) your most life-giving” (2.43.16).

*yōi mōi ahmāi sərəošəm dān caiiascā / upā.jimən hauruuātā amərətātā* “**Whosoever** shall give readiness to listen to this one of mine, / shall come to wholeness (and) immortality” (2.45.5).

*yā zī cīcā vahištā / hanarə θbahmāt zaošāṭ drəguuā baxšaitī / ahiiā šīiaoθanāiš akāt ā šiiqs manaṅhō* “For **whatever** best (things) / the one possessed by the Lie shall give out, (it is) without (thereby obtaining) *your* pleasure, / (because of) dwelling—on account of *his* (own) actions—on the side of bad thought” (3.47.5).

*aṭ huuō mazdā ižācā āzūištā / yō daēnəm vohū sārəštā manaṅhā / ārmatōiš kascīṭ ašā huzəṅtuš* “Thus, **he there**, O Mazdā, is milk libation and fat dripping (for you?), / **who** has (now) united (his) *daēnā* with good thought, / **whoever** by (his) Order (is) of the good lineage of Humility” (3.49.5).

*uštā ahmāi yahmāi uštā kahmāicīṭ / vasō xšaiiqs mazdā dāiiāt ahurō* “The wished-for (things) (are) in the wish **for him, to whomever** / Mazdā Ahura, commanding at will, shall give (them)” (2.43.1).

The expression *ahmaṭ hiiat aibi*, which occurs twice in the *YH*. probably means something like “as far as we are concerned.”

*huxšaθrō.təmāi bā aṭ xšaθrəm ahmaṭ hiiat aibi dadəmahicā cišmahicā huuqmahicā hiiat mazdāi ahurāi ašāicā vahištāi* “\*Indeed, (it is) for one with best command (that)—**to the extent we can**—we are (herewith) establishing, assigning, and \*generating command (for him), **when** (we establish, etc. it) for Mazdā Ahura and best Order.” (YH.35.5).

*āhū aṭ paitī adāhū mazdā ahurā mazdqmācā būiricā kərəšuuā rāitī tōi xrapaitī ahmaṭ hiiat aibi hiiat mīždəm mauuaitīm fradadāθā daēnābiiō mazdā ahurā* “Thus, in return for these (our) presentations, O Mazdā Ahura, make (it) something to keep in your mind and (producing) abundant (good things for you?) by a gift \*befitting you, **to the extent we** (deserve it?), when you shall provide a fee worthy of me to (our) *daēnās*, O Mazdā Ahura” (YH.40.1).

Exercises 12

- A. Find the meanings of all the words in the grammar sections.  
 B. Analyze all the forms and find the meanings of all the words in the syntax sections.

Text 12

4.51.1

vohū xšaθrəm vairīm bāgəm aibi.bairištəm  
 vīdišəmnāi ižācīṭ ašā aṅtarə.caraitī  
 šiiəθanāiš mazdā vahištəm taṭ nə nūcīṭ varəšānē

4.51.2

tā və mazdā pauruuīm ahurā ašāi.yecā  
 taibiiācā ārmaitē dōišā mōi ištōis xšaθrəm  
 xšmākəm vohū manaṅhā vahmāi dāidī sauuaṅhō

4.51.3

ā və gəuš.ā hēmiiāntū yōi nə šiiəθanāiš sārəntē  
 ahurō ašā hizuuā<sup>a</sup> uxđāiš vaṅhəuš manaṅhō  
 yaēšəm tū pouruiiō mazdā fradaxštā ahī  
 a. hizuuā PPY, IPY (K5), SY (J3); hizuuō IPY (J2); hizuuā PVS, YS.

4.51.4

kuθrā ārōiš ā fsəratuš<sup>a</sup> kuθrā mərəždikāi<sup>b</sup> axštəṭ  
 kuθrā yasō.xiiēn ašəm kū spəntā ārmaitiš  
 kuθrā manō vahištəm kuθrā θβā xšaθrā mazdā  
 a. āfsəratuš PPY (Mf1), IPY, PVS (Jp1), YS, IVS; āfəsəratuš PPY (Mf4, Pt4);  
 āfšəratuš SY (J3); ā fsəratuš PVS (Mf2); ā fəsəratuš PVS (K4).  
 b. °kāi PPY (Mf4, Pt4), SY (J3), PVS, YS, IVS; °kā PPY (Mf1), IPY, YS.

4.51.5

vīspā tā pərəsəs yaθā ašāṭ hacā gəm vīdaṭ  
 vāstriiō šiiəθanāiš ərəšuuō ḥəs huxratuš nəmaṅhā  
 yə dāθaēibiiō ərəš ratūm xšaiiəs ašiiuuā<sup>a</sup> cistā  
 a. ašiiuāi PPY (Mf1, Mf4); ašiiuuā PPY (Pt4), PVS (Mf2), IVS;  
 ašauuā IPY; ašauuā SY (J3); ašiiā YS (H1).

4.51.6

yə vahiiō vaṅhəuš †dazdē yascā hōi vārāi rādaṭ  
 ahurō xšaθrā mazdā aṭ ahmāi akāṭ ašiiō  
 yə hōi nōiṭ vīdāitī apəmə<sup>a</sup> aṅhəuš uruuāēšē  
 a. apəmə<sup>a</sup> PPY; apəməm IPY (J2), PVS (K4); apəmi IPY (K5), SY (J3);  
 apəmə PVS (Mf2), YS, IVS.

4.51.7

dāidī mōi yə gəm tašō apascā uruuarāscā  
 aməratātā hauruuātā spəništā maniū mazdā  
 təuuīšī utaiiūitī manaṅhā vohū səṅhē

4.51.8

aṭ zī tōi vaxšiiā mazdā vīdušē zī nā mruuiāṭ  
 hiiāṭ akōiiā drəguuāitē<sup>a</sup> uštā yə ašəm dādrē  
 huuō zī maθrā šiiātō yə vīdušē mrauuiatī  
 a. °uuāitē PPY (Mf1), IPY, PVS (K4); °uuāitī PPY (Mf4, Pt4), PVS (Mf2, Jp1).

## 4.51.9

yaṃ xšnūtəm rānōibiiā dā θβā āθrā suxrā mazdā  
 aiiāḡhā xšustā aibī ahuuāhū daxštəm dāuuōi  
 rāšaiieḡhē drəguuantəm sauuāiiō ašauuanəm

## 4.51.10

aṭ yē mā nā marəxšaitē aniiāθā ahmāṭ mazdā  
 huuō dāmōiš drūjō hunuš tā<sup>a</sup> duždā yōi həntī  
 maibiiō zbaiiā ašəm vaḡhuiiā ašī gaṭ.tē

a. hunuštā *cet.*; hunoštā PPY (Mf4); hunuš tā PPY (Pt4); Pahl *hunušk ī ān*

## 4.51.11

kē uruuāθō spitamāi zaraθuštrāi nā mazdā  
 kē vā ašā āfraštā kā spəṅtā ārmaitiš  
 kē vā vaḡhēuš manaḡhō acistā magāi ərəšuuō

## 4.51.12

nōiṭ tā<sup>a</sup> īm xšnāuš vaēpiiō Kəuuīnō pərətao<sup>b</sup> zimō<sup>c</sup>  
 zaraθuštrəm spitāməm hiiāṭ ahmī urūraost aštō  
 hiiāṭ hōi īm caratascā aodərəšcā zōišənū vāzā

a. Pahl. *nē-m pad ān ī har dō* “not meby the two.”

b. pərətā PPY (Mf1), IPY (J2), PVS; pərətao PPY (Mf4 °aō, Pt4); pərətō IPY (K5), SY, YS, IVS.

c. zəmō PPY (Mf1), IPY, PVS [Mf2 zəm], YS, IVS; zimō PPY (Mf4, Pt4), SY, YS.

## 4.51.13

tā drəguuatō marədaitī daēnā ərəzaoš<sup>a</sup> haiθīm  
 yehiiā uruuā xraodaitī cinuuatō pərətao<sup>b</sup> ākā  
 x<sup>v</sup>āiš šīiaoθanāiš hizuuascā ašahiiā ṅasuuā paθō

a. ərəsaoš PPY, IPY (J2); ərəzāuš IPY (K5), SY PVS, YS, IVS.

b. pərətao PPY (Mf1 °aō, Mf4, Pt4 pərao); pərətā IPY, SY, YS, PVS (Jp1). pərətā PVS (K4).

## 4.51.14

nōiṭ \*uruuāθā<sup>a</sup> dātōibiiascā karapanō vāstrāṭ arəm  
 gauuōi ārōiš<sup>b</sup> ā səḡdā<sup>c</sup> x<sup>v</sup>āiš šīiaoθanāišcā səḡghāišcā  
 yē īš səḡghō apəməm drūjō dəmānē ādāṭ

a. uruuāθā PPY (Mf1), IPY, SY, PVS (Mf2, K4), YS; uruuātā PPY (Mf4, Pt4), PVS (Jp1);

Pahl. *dōstīh* = uruuāθa- (uruuāta- usually Pahl. *wābarīgānīh*). – b. ārmatōiš K5, J3, L3!

c. āsəḡdā PPY, IPY (J2), SY, YS, PVS, IVS; ā səḡdā K5, YS, L2.

## 4.51.15

hiiāṭ mīždəm zaraθuštrō magauuabiiō cōišṭ parā  
 garō dəmānē ahurō mazdā jasaṭ paurauiiō  
 tā vō vohū manaḡhā ašāicā sauuāiš cəuuīšī<sup>a</sup>

a. ciuu° PPY (Mf1), IPY, SY, YS, PVS; cəuu° PPY (Mf4, Pt4);

cəuu° YS (H1), IVS (L2, K10).

## 4.51.16

ṭəm kauuā vīštāspō magahiiā xšaθrā ṅasaṭ  
 vaḡhēuš padəbiš manaḡhō yaṃ cistīm ašā maṅtā  
 spəṅtō mazdā ahurō aθā nō sazdiīai uštā

## 4.51.17

bərəxḡam mōi fərašaoštrō huuō.guuō daēdōišṭ kəhrpəm  
 daēnaiiāi vaḡhuiiāi<sup>a</sup> yaṃ hōi išīiḡam dātū  
 xšaiiḡas mazdā ahurō ašahiiā āždiīai gərəzdīm

a. °iiā °iiā Mf4.

4.51.18

taṃ cistīm dējamāspō<sup>a</sup> huuō.guuō<sup>b</sup> ištōiš x<sup>v</sup>arəna  
 ašā vərəntē taṭ xšaθrəm manəṃhō vaṇ<sup>v</sup>hīš<sup>c</sup> vīdō  
 taṭ mōi dāidī ahurā hīiaṭ mazdā rapən tauuā

- a. °spā K5, J3.
- b. huuō.guuōi PPY (Mf1, Mf4); huuōi PPY (Pt4!); huuō.guuō IPY (J2), YS, PVS, IVS; huuō.guuā IPY (K5), SY;
- c. vaṇhīš PPY, PVS; vaṇhēuš IPY, SY, YS; vaṇuhīš YS (H1); vaṇhuīš IVS (L2). — Scil ašīš.

4.51.19

huuō taṭ nā maiīiōi.māṃhā<sup>a</sup> spitamāi<sup>b</sup> ahmāi dazdē  
 daēnaiia<sup>c</sup> vaēdəmnō yō ahūm išasas<sup>d</sup> aibī  
 mazdā dātā †mraoṭ<sup>e</sup> gaiiehīiā šīiaoθanāiš vahīiō

- a. maiīiōi(.māṃhā PPY, PVS (Jp1, K4), YS (H1), IVS (L2, K10); maiīiōimāṃhā IPY; maiīiō.māṃhā SY; maiīiō.māṃhā PVS (Mf2), YS.
- b. °māi PPY, IPY (J2), PVS (Mf2, Jp1); °mā IPY (K5), SY, YS; °ma IVS (L2, L1).
- c. daēnaiia PPY, IPY (J2), PVS (Mf2, Jp1), YS, IVS; daēnaiiā PVS (K4); daēnaiiāi IPY (K5); daēniīiāi SY.
- d. išasas IPY, SY.
- e. Mss. mraoṭ; exc. Mf4 mraoṭ with i above ṭ.

4.51.20

taṭ vō nō hazaošāṃhō vīspāṃhō daidīiāi sauuō  
 ašəm vohū manəṃhā uxδā yāiš ārmaitīš  
 yazəmnāṃhō nəmaṃhā mazdā rafəδrəm cagəδō

4.51.21

ārmatoiš nā spəntō huuō cistī uxδāiš šīiaoθanā  
 daēnā ašəm spənuuat vohū xšaθrəm manəṃhā  
 mazdā dadāt ahurō təm vaṇ<sup>v</sup>hīm yāsā ašīm

4.51.22

yehīiā mōi ašāt hacā vahištəm yesnē paitī  
 vaēdā mazdā ahurō yōi āṃharəcā hənticā  
 ta<sup>a</sup> yazāi x<sup>v</sup>āiš nāmənīš pairicā jasāi vaṇtā  
 a. ta PPY (Mf1, Pt4), , PVS; taṃ PPY (Mf4), IPY, SY, YS.

1.30.3

aṭ tā mainīiū pauruiiē yā yōmā x<sup>v</sup>afnā asruuātəm  
 manahicā vacahicā šīiaoθanōi hī vahīiō akəmcā  
 āscā hudāṃhō ərəš vīšīiātā nōiṭ duždāṃhō

1.30.4

aṭcā hīiaṭ tā hēm mainīiū jasaētəm pauruūim dazdē  
 gaēmcā ajiīātīmca yaθācā aṃhaṭ apəməm aṃhuš  
 acištō drəguuatam aṭ ašāunē vahištəm manō

1.30.5

aiīā mainīuuā varatā yō drəguuā acištā vərəziīō  
 ašəm mainīiuš spəništō yō xraoždīštəṅg asənō vastē  
 yaēcā xšnaošən ahurəm haiθīiāiš šīiaoθanāiš fraorəṭ mazdām

1.30.6

aiīā nōiṭ ərəš vīšīiātā daēuuācinā hīiaṭ iš dəbaomā  
 pərəsmanəṅg upā.jasaṭ hīiaṭ vərənātā acištəm manō  
 aṭ aēšəməm həṇṇduuarəṅtā yā bənaiiən ahūm marətanō



1.30.7

ahmāicā xšaθrā jasaṭ manaṅhā vohū ašācā  
 aṭ kəhrpōm utaiiūitiš dadāt ārmaitiš ʔnmā  
 aēšʔm tōi ā aṅhaṭ yaθā aiiaṅhā ādānāiš pouruiiō

1.30.8

aṭcā yadā aēšʔm kaēnā jamaitī aēnaṅham  
 aṭ mazdā taibiio xšaθrəm vohū manaṅhā vōiuuīdaitī<sup>a</sup>  
 aēibiio sastē ahurā yōi ašāi dadən zastaiio druḡəm  
 a. vōi.vīdaitī PPY (Mf1), PVS (Mf2); vōi.uuīdaitī PPY (Mf4, Pt4); vōiuuīdaitē IPY (J2);  
 vōiuuīdaitē IPY (K5); vōivīdaitīm SY (S1); vōi.vīdaitī SY (J3);  
 vōi.vīdaitī YS, IVS; vōi.vīdaitē PVS (Jp1).

1.30.9

aṭcā tōi vaēm xīiāmā yōi īm fərašōm kərənaon ahūm  
 mazdāscā ahurāṅhō ā.mōiiastrā.baranā<sup>b</sup> ašācā  
 hiiat haθrā manā buuat yaθrā cistiš aṅhaṭ maēθā  
 b. ā.mōiiastrā PPY, SY (J3); ā.mōi.yastrā IPY (J2);  
 āmōiiastrā IPY (K5 āmo<sup>o</sup>), SY (S1), PVS, YS.

## Exercises 1

*mazdā tuuēm mairištō ahī*

*ašəm astī vahištəm astī sraēštəm astī spəntəm aməšəm astī raocōḡhuuaṭ astī višpā vohū*

*yezī aθā stā haiθīm mazdā ...*

*vaēm mahī ašahiiā staoiārō vahištahiiā aṭ yūžəm drəguuaṇtō duždāḡhō vīspāḡhō dafšniīcā zaχiiācā*

*kudā ašəm vohucā manō xšaθrəmcā*

*mazdā ā nūrəmcīṭ ahurō hāmō*

*ahiiā aḡhəuš višpā maēθā*

## Exercises 2

*ciš ahī kahiiā ahī*

*zdī nē mazdā ahurā vaḡhəuš fradaxštā manaḡhō*

Note: The exact functions (dative or genitive) of the enclitic gen.-dat. pronouns are often difficult to determine.

*aṭ ašauuā ašahiiā astū vaḡhəušcā vāstrē manaḡhō* “thus, let the sustainer of Order be in the pasture of Order and good thought:” (after 1.33.3).

*ratūš səḡḡhaiṭī ārmaitiš* “Humility is announcing the models” (2.43.6).

*vohū xšaθrəm vairīm bāḡəm aibī.bairištəm* “The good command (is the one which is) the best bringer of the worthy portion” (4.51.1).

*maniiuš spəništō xraoždīštəḡ asənō vastē* “The most life-giving inspiration is (now) clothed in the hardest stones” (after 1.30.5).

*imqəm āaṭ zqəm yazamaidē yā nā baraitī* “Thus, we are sacrificing to this earth which is carrying us” (YH.38.1).

*anāiš ā dužuuarəšnaḡhō dafšniīā həḡtū / zaχiiācā vīspāḡhō xraosəḡtqəm upā / ... / iratū iš duuafšō ... mošucā astū* “On account of those (utterances, actions) let them be there (at the judgement, as men) of bad virility, \*dupes, / and ridiculed all (of them)! Let them be \*howled upon! ... Let \*torment huddle *them* off ... and let it be soon!” (5.53.8).

## Exercises 3

*aēibiīō ratūš səḡḡhaiṭī ārmaitiš* “**For these** (actions) Humility is announcing the models” (2.43.6).

*uruuāzištō huuo nā yātāiiā paitī.jasaitī nəmaḡhā nā mazištāi yāḡḡqəm paitī.jasaitī* “(You) there, who gladden (us) the most, may you \*in return come to us on account of (what you have) received as your share, O fire of Mazdā ... on account of (our) reverence of (you), the most sinuous (one), may you \*in return come to us **to the greatest** of auditions” (after YH.36.2).

*ahiiā mainiiəuš spəništahiiā vahištəm / hizuuā uxδāiš vaḡhəuš əəānū manaḡhō / ārmatōiš zastōibiīā šiiəoθanā vərəziiāṭ / oīiā cistī huuo ptā ašahiiā mazdā* “(For) he produces the best of this most life-giving inspiration / by

the utterances of (his) good thought (to be sped) along by (his) tongue / (and) the actions of Humility by (his) hands, / through *this* understanding: He there (is) the father of Order: Mazdā.” (3.47.2).

*aṭ vā vīspāng āiiōi yaθā ratūm ahurō vaēdā / mazdā aiiā qsaiiā* “but I am asking **you all** (O gods) how Ahura Mazdā knows **the model** / of these two premiums (of victory or defeat) (to be)” (1.31.2).

Note: *vaēdā* is 1 sing. (unreduplicated) perfect indicative.

*ahiiā xratū frō mā sāstū vahištā* “Let him teach **me the best** (thoughts/utterances/actions) by *his* guiding thought” (2.45.6).

*ā mōi rafəδrāi zauuōng jasatā* “come to my calls for support (for us)!” (1.28.3).

*tā uxδā mainiiōuš mahiiā mazdā ašāicā yūšmaibiiā gərəzē* “By that utterance of *my* inspiration **I am** (now) **complaining** to you (all, to you), O Mazdā, and to Order” (1.32.9).

8. *aṭ θβā mējhī pauruūim mazdā yazūm stōi managhā / vaṅhəuš patarēm managhō* “Thus, **I (too now) think** with (my) thought of *you* as being the first, O Mazdā, (yet) youthful, / father of (all) good thought” (1.31.8).

*huuō taṭ nā maiiōi māṅhā spitamāi ahmāi dazdē* “That hero, O Maidiiō.māṅhas, **is** (now) **determining** that (command to be for) *this* Spitāma” (4.51.19).

*kā īštiš šīiaoθanāi mazdā yaθā vā hahmī* “What (is your) wish for action (to be produced), O Mazdā, or (for) how I sleep” (1.34.5).

#### Exercises 4

*nōiṭ aēuuā ahū vistō naēdā ratuš ašātcīṭ hacā* “Neither has (a model) been found during (this) one (period of) existence nor a model just in accordance with Order” (1.29.6).

*tā θβā pərəsā ahurā yā zī āiti jəṅghaticā / yā išudō dadəṅtē dāθranəm hacā ašāunō / yāscā mazdā drəguuō.dəbiiō yaθā tā aṅhən həṅkəratā hiiat* “I ask you (here and now), O Ahura, about those (things). For (those) that are (now) coming and (those) that shall come, / the \*dues in gifts that shall be given on the part of the sustainer of Order, / and those, O Mazdā, that (shall be given) on the part of those possessed by the Lie—how those shall be when at the \*expiry” (1.31.14).

Note: *jəṅghati* *s*-aorist subj. 3 sing.

*aṭ ... drəguuatō / akāiš xʷarəθāiš paiṭi uruuqnoṭ paiṭiieṅtī* “Thus, ... those possessed by the Lie, (their) souls will come toward (them) with bad foods” (3.49.11).

*vahištəm θβā vahištā yəm ašā vahištā hazaošəm / ahurəm yāsā* “You the best (one), (you) the Ahura who have the same pleasure as the best Order, I ask for the best (things) ...” (1.28.8).

*aθā hām.fərašuuā θβā xraθβā spāništā* “In that way **consult with your guiding thought!**” (5.53.3).

Note: *fraš-uā* is *s*-aorist of *pars-* imper. 2 sing.

*aṭcā hiiat tā hām mainiiū jasaētəm pauruūim dazdē* “Thus, also: whenever the two inspirations **come together** one receives/determines for the first time ...” (1.30.4).

*huuō xraθβā dāmiš ašəm yā dāraiiat vahištəm manō / tā mazdā mainiiū uxšiiō* “*he* (is) the \*web-holder by the guiding thought by which (his) best thought **upholds** Order. / By that inspiration **you grow**, O Mazdā” (1.31.7).

*aṭ hōi mazdā ahūm dadāt ahurō / ahmāi gəēθā vohū frādat managhā* “for *him* Mazdā Ahura **establishes** the (present) existence, / for *him* **he furthers** (his) herds on account of (his) good thought” (2.46.13).

at̥ vā vaiiōi **añhaitī** apēməm vacō “Thus, *your* last word **shall be** ‘woe!’” (5.53.7).

## Exercises 5

1. *hīiat̥ nā mazdā pauruuīm gaēθāscā tašō daēnāscā / θβā **manaḡhā** xratūšcā hīiat̥ astuuantəm dadā uštanəm*  
“When, O Mazdā, you for the first time fashioned for *us* herds and *daēnās* / **by your thought**, as well as (our) guiding thoughts, when you (would) place (in us) life breath with bones” (1.31.11).  
Note: *tašō* is aor. inj.
2. *ārmatoiš nā spəntō huuō **cistī**, uxδāiš šīiaoθanā / daēnā ašəm spənuuat̥, vohū xšaθrəm **manaḡhā** / mazdā dadāt̥ ahurō* “**By the understanding** of (his) Humility this one (is now) a life-giving man. **By (my) utterances, actions,** / (and) **daēnā**, Order (is again) full of vitality. **By/on account of (my) good thought** Mazdā / Ahura establishes (my/his) command” (4. 51.21).
3. *aēšqm tōi ahurā **əhmā pourutəmāiš dastē*** “(the foremost part) of these **is being given** to *you*, O Ahura, **by us** (gathered here) **in the greatest number**” (1.34.1).
4. *kā bərəxdqm tāšt̥ xšaθrā mat̥ ārmaitīm* “I am asking you this: tell me straight, O Ahura! / Who fashions **Humility**, the \*esteemed one, **together with command?**” (2.44.7).
5. *imqm āat̥ zqm **gənbāiš haθrā** yazamaidē yā nā baraitī* “Thus, we are sacrificing to **together with** (its) **women** the earth (*zqm*) which is carrying us” (YH.38.1).
6. *aθā haxəmən **xiīāt̥** yāiš hišcamaidē aθā vā utā **xiīamā** mazdā ahurā ašauuanō* “In that way **may** the companies **be** which we keep! In that way **may we be** for you, as well , O Mazdā Ahura, sustainers of Order!” (YH.40.4).
7. *spəntəm at̥ θβā mazdā mājhi ahurā / hīiat̥ mā vohū **pairī.jasaṭ** manaḡhā / **pərəsaṭcā mā*** “Thus, I (now) think of *you* as life-giving, O Mazdā Ahura, / **when he \*surrounds me (mā)** with good thought / and **asks me ...**” (2.43.7, etc.).  
Note: *mājhi* is s-aor. inj. mid. 1 sing.
8. *yā vīcinaoṭ̥ dāθəmcā adāθəmcā / danḡrā maṇtū ašā mazdā ahurō* “He who **discriminates** (= passes judgement on) what is according to the rules and what is not / by (his) masterly \*poetic thought by (his) Order (he,) the Ahura, (is) Mazdā” (2.46.17).
9. *kaθā tōi gauuōi ratuš / hīiat̥ hīm dātā **xšaiiantō** hadā vāstrā gaodāiio θβaxšō* ““How (was) your model for the cow, / when you (gods) **who are in command** made her together with (her) pasture cow-nourishing activity?” (1.29.2).
10. *yaθā vā **yazəmnascā** uruuāidiia **stauuas** aiiēnī paitī* “in what way I shall come before (you even) more \*confident praising and also sacrificing (to) you (all)” (1.34.6).  
Note: *aiiēnī* is pres. subj. 1 sing.

## Exercises 6

1. *dāidī ašā təm ašim vaḡhəuš āiiaptā manaḡhō / dāidī tū ārmaitē **Vištāspāi** išəm **maibiiācā*** “(Now) give on account of (my) Order that reward: the spoils of (my) good thought! / Give, you, O Humility, the invigorant **to Vištāspa! To me**, too, do *you* (now) give (it), O Mazdā!” (1.28.7).
2. *bərəxdqm **mōi** Fərašaoštrō Huuō.guuō daēdōiš̥t̥ kəhrpəm / **daēnaiiāi vaḡhuiiāi** yəm hōi išiīqm dātū* “Fərašaoštra Huuō.guua again and again shows **me** (the) form (of his *daēnā?*), esteemed (for her merits). / Let (Ahura Mazdā now) give **to (my) good daēnā** (a form) which is \*speedy for her” (4.51.17).
3. *kā **vātāi duuḡanmaibiiāscā** yaogəṭ̥ āsū* “Who (first) harnessed the two quick (coursers) **to the wind and the clouds?**” (2.44.4).

4. *yā hātəm šīiaoθənanəm vahištā xīiāt ubōibiā ahubiā* “(the things) which we wish to be—among (all) the actions of (all) those who are—the best (ones) for both existences” (YH.35.3).
5. *huuō zī drəguuā yā drəguuāitē vahištō / huuō ašauuā yahmāi ašauuā friiō* “For that one (was defined as) possessed by the Lie who (is) best **to the one possessed by the Lie**, / (and) that one (as) a sustainer of Order **for whom** a sustainer of Order (is) a friend” (2.46.6).
6. *aṭ yūš daēuuā vīspāṅhō akāt manāṅhō stā ciθrəm / yascā vā maš yazaitē drūjascā pairimatōišcā / šīiaoməm aipī daibitānā yāiš asrūdūm būmiā haptaiθē* “But you, O old gods, are all the \*seed (issued) from an evil thought, / and (so is) the great one who is sacrificing to you: from the Lie and (your) distraught mind,—/ (ever) since (your) \*duplicating \*blunders, on account of which **you have been heard** on (only) a seventh of the earth” (1.32.3).
7. *pairī xʷaētəuš airiīamanascā dadaitī / nōit mā xšnāuš yā vərəzənā hēcā / naēdā daxīiəuš yōi sāstārō drəguuāntō* “They are setting (me) apart from the family and (its) community. / The household which I want to pursue (= devote myself to?) **has not favored** me (with its generosity) / nor the rulers of the land, who are possessed by the Lie” (2.46.1).
8. *hīiat nē mazdā pauruūm gaēθāscā tašō daēnāscā / θβā manāṅhā xratūšcā hīiat astuuāntəm dadā uštanəm* “When, O Mazdā, **you** for the first time **fashioned** for us herds and *daēnās* / by your thought, as well as (our) guiding thoughts, when you (would) place (in us) life breath with bones ...” (1.31.11).
9. *kē huuapā raocāscā dāt tēmāscā / kē huuapā xʷafnəmcā dāt zaēmācā* “Which artisan (first) **established** both the lights and the darkness? / Which artisan (first) **established** sleep and wakefulness (*zaēmā*) (in man)?” (2.44.5).
10. *yaθā ašāt hacā gəm vīdat / vāstriiō šīiaoθanāiš ərašuuō həs huxratuš nəmanāṅhā / yā dāθaēibiō əraš ratūm xšaiiqs ašīuuā cistā* “how **he has \*found** (= been able to find?) a cow in accordance with Order, / the forager ... / (he) who, being in command correctly (and so) holds the rewards, **has marked** (me?) **for himself** (as) the model for those who abide by the rules?” (4.51.5).

### Exercises 7

- A. Find the meanings of all the words in the grammar sections.
- B. Analyze all the forms and find the meanings of all the words in the syntax sections.
- C. Analyze these sentences in detail and translate into English:
1. *zaraθuštrā kastē ašauuā uruuathō / mazōi magāi* “O Zarathustra, which sustainer of Order who abides by the deals do you have / **for the great gift exchange** (*mazōi magāi*)?” (2.46.14).
  2. *yā aiš ašəm nipāṅhē manascā vohū yauuaētāitē* “(You) who through these (songs) are guarding Order and good thought **for the duration of a lifespan**” (1.28.11).
  3. *gūštā yā maṅtā ašəm ahūm.biš vīduuā ahurā / ərašuxdāi vacaṅṅəm xšaiīamnō hizuuō vasō* “He listens (to your announcements?), O Ahura, who knows, the healer of (this) existence who (now) thinks Order, / being in command of (his?) tongue at will **for the correct uttering** of the words” (1.31.19).
  4. *ā airiīēmā išīiō rafədrāi jaṅtū / nərabīiāscā nāiribiāscā zaraθuštrahē / vaṅṅhūš rafədrāi manāṅhō* “Let speedy Airiīaman come here **for support** / for men/heroes and women/heroines, **for support** for Zarathustra’s / good thought” (5.54.1).
  5. *taṭ nē mazdā vīduuanōi vaocā* “O Mazdā, speak that **to us for** (us) **to know** (it)” (1.31.3).

6. *aṭ tū mōi dāiš ašəm hiiat mā zaozomī / ārmaitī hacimnō īt ārəm* “Thus, **you have** (now) **shown me** Order, which I call (hither) to **me** again and again: / together with Humility **I** (now) **set it in motion** hither” (2.43.10).
7. *tācīt mōi səs tuuēm mazdā vaēdištō* “**You**, O Mazdā, (now) **appear** to me (as) the one who finds (for me) most often just those (things)” (2.46.19).
8. *mā ciš aṭ vā drəguuatō maθrəscā gūštā sāsnāscā / āzī dāmānəm vīsəm vā šōiθrəm vā daxiiūm vā ādāt / dušitācā marakaēcā* “But let no one among you keep listening to the poetic thoughts and the ordinances of the one possessed by the Lie! / For **he has placed** the home or house or settlement or land / in bad settling and destruction” (1.31.18).
9. *tuuēm mazdā ahurā frō mā sīšā θbahmāt vaocañhē / mainiiūš hacā θβā ēāñhā yāiš ā aṅhuš pouruiiō bauuat* “**teach you me**, O Ahura Mazdā, to speak in accordance with *your* / inspiration, by your mouth, (the words) by which the first existence **will be here** (every time)” (1.28.11).
10. *yā mōi ašāt haiθīm hacā varəšaitī / Zaruštraī hiiat vāsnā fərašō.təməm / ahmāi mīzdəm hanəntē parāhūm* “He who shall produce the true (existence) in accordance with the Order (of) my (ritual) / for Zarathustra, that which is the most Juicy in exchange value, / (shall produce) for this one (= me), **who** (thereby) shall earn (it as his) fee, a higher existence” (2.46.19).

## Exercises 8

A. Find the meanings of all the words in the grammar sections.

B. Analyze all the forms and find the meanings of all the words in the syntax sections.

C. Analyze these sentences in detail and translate into English:

1. *yāat yūš tā framīmaθā yā mašiiā acištā danṭō / vaxšəntē daēuuō.zuštā vañhōuš sīzdiiamnā manəñhō / mazdā ahurahiā xratōuš nasiiaṅtō ašāatcā* “As much as you shall \*have broken (the deals), (even) giving what are the worst (things) / to the blazing (fire, things) pleasing the old gods (but thereby) \*moving away **from good thought** / (and) going astray **from** (the path of) **the guiding thought** of Mazdā Ahura **and from Order**” (1.32.4).
2. *aṭ təṅg drəguuā yəṅg ašahiā važdrəṅg pāt / gā frōrətōiš / ... / yastəm xšaθrāt mazdā mōiθat jiiātōuš vā* “But the one possessed by the Lie will keep those whom (I know to be) the conveyors of Order, / the bulls, **from** (their) **moving forth** / ... / Whoever \*deprives him **of** (his) **command**, O Mazdā, **or** (his) **livelihood** ...” (2.46.4).
3. *yastā daēuuəṅg aparō mašiiāscā / tarē.məštā yōi im tarē.mainiiāntā / aniiəṅg ahmāt yā hōi arəm.mainiiātā* “(He) who, on account of that (good thought?) in the future scorns the old gods / and the mortal men who scorn him, / i.e., all) **others than the one** who thinks appropriately of him” (2.45.11).
4. *yā zī cīcā vahištā / hanarə θbahmāt zaošāt drəguuā baxšaitī / hiiā šiiəoθanāiš akāt ā šiiqs manəñhō* “For whatever best (things) / the one possessed by the Lie shall give out, (it is) without (thereby obtaining) *your* pleasure, / (because of) dwelling—on account of *his* (own) actions—**on the side of bad thought**” (3.47.5).
5. *təm aṭ yasnəṅm pauraatātā yazamaidē yōi gəuš hacā šiiēiṅtī* “Thus, him we are sacrificing to with the foremost share of the sacrifices (of these) who dwell (*šiiēiṅtī*) (here) **on the side of the cow**” (YH.37.2).
6. *yā θβat mazdā asruštīm akəmcā manō yazāi apā* “(namely I), O Mazdā, who **shall sacrifice away** from *you* (their) refusal to listen and bad thought” (1.33.4).
7. *taṭ mōi vīcidiīā vaocā ... / tācīt mazdā ahurā yā nōiṭ vā aṅhaṭ aṅhaitī vā* “Speak *that* to me—for (it) to be discriminated ... / (speak to me) just those (things), O Ahura Mazdā, which either **shall not be** or **shall be**” (1.31.5).
8. *kaθā θβā mazdā xšnaošāi ahurā* “How **shall I win your favor**, O Mazdā Ahura?” (2.46.1).
9. *kaṭ ašauuā mazdā vəṅghaṭ drəguuaṅtəm* “**Shall**, I wonder, O Mazdā, the sustainer of Order **overcome** the one possessed by the Lie?” (3.48.2).

10. *tā dā spəntā mainiiū mazdā ahurā / āθrā vaṅhāu vīdāitīm rānōibiūā / ārmatōiš dəbqazəḡhā ašaxiiācā / hā zī paourūš išəntō vāurāitē* “Through that (your) life-giving inspiration, O Mazdā Ahura, you (now) make / through (your) fire a firm stance for the two legs in (the race for) a good (renown/fee) / through the solidity of Humility and Order; / for **she shall classify** the many who wish to come” (3.47.6).

### Exercises 9

1. *ahmāi aḡhaṭ vahištəm yē mōi vīduuā vaocāṭ haiθīm / maθrəm yim hauruuatātō ašahiīā amərətātascā* “For him there shall be the best who, knowing (it) shall speak to me the true / poetic thought, (the one) which (he said is) of wholeness of Order and immortality” (1.31.6).
2. *kadā mazdā yōi uxšānō asnaḡm / aḡhōuš darəθrāi frō ašahiīā frārəntē / vərəzdāiš səṅḡhāiš saošiiantəm xratauuō / kaēibiūō ūθāi vohū jimaṭ manəḡhā* “When, O Mazdā, will (those) who (are) **the bulls of the days** / move forth for the upholding of the Order of the (first) existence, / by (our) announcements (now) grown (more powerful), (namely,) **the guiding thoughts of the revitalizers?** / For whose \*assistance will he come on account of (my) good thought?” (2.46.3).
3. *ahiīā mainiiūuš tuuəm ahī tā spəntō / yē ahmāi ḡqm rāniūō.skərəitīm hēm.tašat / aṭ hōi vāstrāi rāmā dā ārmaitīm / hiiat hēm vohū mazdā [hēmə.]fraštā manəḡhā* “**You are** (also the father?) **of this inspiration**—(being) life-giving through it” (3.47.3)
4. *yezī ahiīā ašā pōi maṭ xsaiiehī / hiiat hēm spādā anaocaḡhā jamaētē / auuāiš uruuātāiš yā tū mazdā dīdərəžō / kuθrā aiīā kahmāi vananqm dadā* “For if you together with Order **are** (now) **in command of this** (existence) in order to protect (it),—/ when two armies have come together in mutual dislike, / by yonder deals which you, O Mazdā, wish to keep firmly, (then) to which side of these two (do you go and) and to whom (among them) do you give victory?” (2.44.15).
5. *tāiš vā yasnāiš paitī stauuas aiienī / mazdā ašā vaṅhōuš šiiəoθanāiš manəḡhō / yadā ašōiš maxiiā vasē xsaiīā / aṭ hudānaoš išaiiqs ḡrəzdā xiiēm* “With those sacrifices I shall come before (you) praising you (all), O Mazdā, with the Order (of my ritual?), with the actions of (my) good thought, when (= as soon as) **I shall command my** (own) **reward** at will. / Thus, growing in vigor may I be in the longing of a generous one” (3.50.9).
6. *aṭ vō staotā aojāi mazdā aḡhācā / yauuat ašā tauuācā isāicā / dātā aḡhōuš arədaṭ vohū manəḡhā* “Thus, I shall declare myself **your praiser**, O Mazdā, and I shall be—/ to the extent I by the Order (of my ritual) can and am able—/ the maker of the (first) existence \*successfully by (my) good thought!” (3.50.11).
7. *kaṭ tōi rāzarē kaṭ vaši kaṭ vā stūtō kaṭ vā yasnahiīā / srūidiūi mazdā frāuuəocā yā vīdāiīat ašīš rāšnqm / sīšā nā ašā paθō vaṅhōuš x<sup>v</sup>aētəṅḡ manəḡhō* “What do you want: **What of praise** or **what of sacrifice?** / Say (it) forth (to us) for (that word) to be heard, O Mazdā ...” (1.34.12).
8. *humāim θβā ižīm yazatəm ašḡaḡhācim dadəmaidē / aθā tū nē gaiiascā astəṅtāscā xiiā ubōiūō aḡhuūō hātəm hudāstəmā* “We establish you (as) producing good creative change, (as) worthy of being called upon, worthy of sacrifice, in the company of Order. / And so may you be our life and boniness in both existences, **O the most generous of those who are**” (YH.41.3).
9. *aṭ frauuaxšiiā aḡhōuš mainiiū pauruiīē / yaiīā spaniīā \*uitī mrauuat yām aḡrəm / nōiṭ nā manā nōiṭ səṅḡhā nōiṭ xratauuō / naēdā varanā nōiṭ uxδā naēdā šiiəoθanā / nōiṭ daēnā nōiṭ uruuəqno \*haciṭtē* “Thus, I shall proclaim the two inspirations at the beginning of (this?) existence / **of which two the life-giving one** shall tell (him) whom (you know to be?) the Evil one” (2.45.2).
10. *kadā mazdā ašā maṭ ārmaitiš / jimaṭ xsəθrā hušəitiš vāstrauuaiī / kōi drəḡuuō.dəbīš xrūrāiš rāmqm dāntē / kəṅḡ ā vaṅhōuš jimaṭ manəḡhō cistišt* “When, O Mazdā, **will Humility come** / together with Order (and)

command, (she) who (gives) good dwelling and pasture? / **Who will obtain** peace in spite of the bloody ones possessed by the Lie? / To whom **will come** here the understanding of good thought?" (3.48.11).

11. *aṭ vā yaojā zəuuīštīiṅṅ auruuatō / jaiiāiš pərəθūš vahmahiiā yūsmākahiiā / mazdā ašā ugrəṅṅ vohū manaḡhā* "Thus, **I shall harness** for you the fleetest coursers—/ broad(-chested) by the victories of (my) hymn to you, / O Mazdā, strong by the Order (of my ritual), by (my) good thought" (3.50.7).
12. *adā zī auuā drūjō [auuō.] buuaitī skəṅdō spaīiaθrahiā / aṭ asištā yaojanṭē ā hušitōiš vaḡhəuš manaḡhō / mazdā ašaxiiācā yōi zazəṅti vaḡhāu srauuaḡhī* "For at that time **will \*come upon** (you?) the \*deflation of the \*tumescence of the Lie. / But the fleetest (coursers) **shall** (then) **be harnessed** from the good dwelling of good thought / of Mazdā and of Order, (coursers) who shall (therefore) be leaving (the others) behind in (the race for) good renown" (1.30.10).
13. *ā airiimā išiiō rafədrāi jaṅtū / nərəbiiascā nāiribiiascā zaraθuštrahē / vaḡhəuš rafədrāi manaḡhō yā daēnā vairim hanāṭ mīzdəm* "Let speedy Airiiman come here for support for men/heroes and women/heroines, for support for Zarathustra's / good thought, by which (his) *daēnā* **may gain** a worthy fee" (5.54.1).
14. *huxšaθrā xsəṅtəm mā nē dušə xšaθrā xsəṅtā / vaḡhūiā cistōiš šīiaoθanāiš ārmaitē / yaozdā mašiiā aipī zaṅəm vahištā / gauuōi vərəziātəm təm nē x'arəθāi fšuiiō* "**Let** (now) those of good command **be in command!** Let not those of bad command (now) command us!" (3.48.5).

### Exercises 10

- A. Find the meanings of all the words in the grammar sections.
- B. Analyze all the forms and find the meanings of all the words in the syntax sections.
- C. Analyze these sentences in detail and translate into English:

1. *aṭcā yadā aēšəm kaēnā jamaitī aēnaḡhəm / aṭ Mazdā taibiiō xšaθrəm vohū manaḡhā vōiuuidaitī / aēbiiō sastē Ahurā yōi ašāi dadən zastaiiō drujəm* "Thus, also, when the retribution comes for these sins: thus, O Mazdā, he shall constantly present the command to you by (his) good thought / for (you) to announce (it) to these, O Ahura, who shall be placing the Lie **in the hands** of Order" (1.30.8).
2. *mā ciš aṭ vā drəguuatō maṅrəscā gūštā sāsnāscā / āzī dāmānəm vīsəm vā šōiθrəm vā daxiiūm vā ādāt / dušitācā marəkaēcā aθā iš sāzdūm snaiθišā* "But let no one among you keep listening to the poetic thoughts and the ordinances of the one possessed by the Lie! For he places the home or house or settlement or land / **in bad settling and destruction**. Teach them, you (all), a lesson as follows: with a blow!" (1.31.18).
3. *yastē vīspā.mazištəm sərəošəm zbaiiā auuaḡhānē / apānō darəgō.jiiāitīm ā xšaθrəm vaḡhəuš manaḡhō / ašāt ā ərazūš paθō yaēsū mazdā ahurō šaēitī* "(I), who shall be invoking (your) readiness to listen, the greatest of all, **at the unharnessing**, / having obtained long life, having (obtained) the command of good thought, / and the straight paths up to Order (to those) **among whom** Mazdā, the Ahura, dwells" (1.33.5).
4. *ašahiā āaṭ sairi ašahiā vərəzānē kahmāicīṭ hātəm jīiṣəm vahištəm ādā ubōibiā ahubiā* "Thus, for whoever (is) **in the union** of Order **in the household** of Order I say the desire to win (on the part) of (all) those who are (is) the best for both existences" (YH.35.8).
5. *sprəntəm aṭ θβā mazdā mēḡhī ahurā / hiiat θβā aḡhəuš zaθōi darəsəm pauuuim / hiiat dā šīiaoθanā mīzdauuḡn yācā uxδā / akām akāi vaḡhīm ašim vaḡhaoē / θβā hunarā dāmōiš uruuāēsē apēmē* "Thus, I (now) think of you as life-giving, O Mazdā Ahura, / when I (now) see you (as) **at the engendering** of (this?) existence, when you established, / for the first time, actions (as) fee-earning, as well as (the words) which (are) to be uttered, / and (made) a bad (reward) for the bad and a good reward for the good—/ by your artistry—**at the final turn** of (= about?) the \*web-holder" (2.43.5).
6. *zaraθuštrā kastē ašauuā uruuathō / mazōi maḡāi kē vā fərasrūidiiāi vaštī / aṭ huuō kauuā vīštāspō yāhī / yəḡgstū mazdā hadəmōi mināš ahurā / təḡḡ zbaiiā vaḡhəuš uxδāiš manaḡhō* "O Zarathustra, which sustainer of Order who abides by the deals do you have / for the great gift exchange? / Or, who wishes to be renowned by



(my/your) song? / Well, he there (is) Kauui Vištāspa **at the audition**. / (In fact, all of those) whom you, O Mazdā Ahura, \*sustain in \*one and the same house (as yourself), / those I want to invoke with the utterances of (my) good thought” (2.46.14).

7. *yā Spitāməm Zaraθuštrəm rādaṇhā / marətaēsū xšnāuš huuō nā fərasrūidiīai ərəθβō / aṭ hōi mazdā ahūm dadāt ahurō / ahmāi gaēθā vohū frādaṭ manəṇhā / tēm vā ašā məhmaidī huš.haxāim* “(He) who has favored Zarathustra Spitama with (his) generosity / **among mortals**, that man/hero (= Vištāspa?) (is) according to the models (and ready) to be renowned by (my/his) song. / Thus, for *him* Mazdā Ahura establishes the (present) existence, / for *him* he furthers (his) herds on account of (his) good thought. / We (now) think of him as your good companion on account of (his) Order” (2.46.13).
8. *aṭ dušə.xšaθrəṅg duš.šiiəoθanəṅg dužuuacaṇhō / duždaēnəṅg dužmanəṇhō drəguuatō / akāiš xʼarəθāiš paiī uruuqno [paiī]ieitī / drūjō dāmānē haiθiīā aṇhən astaiīō* “Thus, those with bad command, bad actions (*duš.šiiəoθanəṅg*), bad speech, / bad *daēnās* (*duždaēnəṅg*), bad thoughts, those possessed by the Lie, / (their) souls are (at this very moment) coming toward (them) with bad foods. On account of their true (existence) they shall be guests **in the house** of the Lie” (3.49.11).
9. *tāiš vā yasnāiš paiī stauuas aīienī / mazdā ašā vaṇhəuš šiiəoθanāiš manəṇhō / yadā ašōiš maxiiā vasə xšaiīā / aṭ hudānaoš išaiīqs gərəzdā xiiēm* “With those sacrifices I shall come before (you) praising you (all), O Mazdā, with the Order (of my ritual?), with the actions of (my) good thought, when (= as soon as) I shall command *my* (own) reward at will, / Thus, growing in vigor may I be **in the longing** of a generous one” (3.50.9).
10. *sraotū sāsna fšəḡhiiō suiiē taštō / nōit ərəš vacā sarēm didqs drəguuatā / hiiat daēnā vahištē yūjən mīzdē / ašā.yuxtā yāhī dəjāmāspā* “Let (him too) hear the ordinances, the ... (*fšəḡhiiō*) (who although) fashioned to \*vitalize / (speaks?) the words not correctly, (because of) \*tying association with the one possessed by the Lie, / when (their) *daēnās* harness (their coursers) **in** (the race for) **the best fee**, / O Dəjāmāspa, at the harnessing of Order at the audition” (3.49.9).
11. *vahištā išasā manəṇhā / maibiiō xšaθrəm aojōṇhuuat yehiiā vərədā vanaēmā drujəm* “(And then) I shall try to obtain (by prayer) (from them) by (my) best thought / command with strength for *me* by the increase of which **we may overcome** the Lie” (1.31.4).
12. *astuuat ašəm xiiāt uštānā aojōṇhuuat / xʼəṅg darəsoi xšaθrōi xiiāt ārmaitiš / ašim šiiəoθanāiš vohū daidit manəṇhā* “**May Order be** corporeal through (my/his) life breath (and) powerful! / **May Humility be** in command (and) in (full) sight of the sun! / **May** she by (her) actions **give** (me my) reward for (my) good thought!” (2.43.16).
13. *aṭcīt ahmāi mazdā ašā aṇhaitī / yəm hōi xšaθrā vohucā cōišṭ manəṇhā / yā nā ašōiš aojəṇhā varədaīiaētā* “Thus, then, there shall be for this one, O Mazdā, on account of (his) Order / (such a herd) as he has assigned because of (his) command and good thought to him, / the hero **who would make** (it) **increase** (in his own interest) by the might of (his) reward” (3.50.3).
14. *vohū xšaθrəm tōi mazdā ahurā apaēmā vīspāi yaouuē / huxšaθrastū nē nā vā nāirī vā xšaētā ubōiīō aṇhuuō hātqm hudāstēmā* “**May we** (now) **attain** your good command, O Mazdā Ahura, for ever. / **May** a man or a woman of good command **command** us in both existences, O you the most generous of those who are” (YH.41.2).
15. *aṭ frauuaxšiiā aṇhəuš ahiiā vahištəm / ašāt hacā mazdā vaēdā yā im dāt / patarəm vaṇhəuš varəzaiiantō manəṇhō / aṭ hōi dugədā hušiiəoθanā ārmaitiš* “Thus, I shall proclaim the *best* (announcement) of (= about?) this existence / in accordance with Order: Mazdā (is he who) knows (him) who made it / (to be) the father of the good thought which invigorates (you), / but his daughter (is) Humility of good actions” (2.45.4).

### Exercises 11

A. Find the meanings of all the words in the grammar sections.

B. Analyze all the forms and find the meanings of all the words in the syntax sections.

C. Analyze these sentences in detail and translate into English:

1. *aṭ frauuaxšiiā aṇhəuš ahiiā vahīštəm / ašāṭ hacā mazdā vaēdā yə im dāt / patarəm vaṇhəuš varəzaiiantō manaṇhō / aṭ hōi dugədā hušiiəoθanā ārmaitiš* “Thus, I shall proclaim the *best* (announcement) of (= about?) this existence / in accordance with Order: Mazdā (is he who) **knows** (him) who made it / (to be) the father of the good thought which invigorates (you), / but his daughter (is) Humility of good actions” (2.45.4).
2. *yehiiā sauuā išāntī rādanhō / yōi zī juuā āṇharēcā buuanticā / amərətāitī ašāunō uruuā aēšō* “(to) whose life-giving strengths of generosity (they) shall wish to come, / (those) **who** (are) **living**, as well as (those who) **have been and** (those who) **shall become**, / (and) the soul of a sustainer of Order, strong in (the race for) immortality” (2.45.7).
3. *aṭ zī tōi vaxšiiā mazdā vīdušē zī nā mruuiāt / hiiat akōiiā drəguuāitē uštā yə ašəm dādrē / huuō zī məθrā šiiātō yə vīdušē mrauuiatī* “For thus I shall tell you, O Mazdā,—for may a man/hero tell **the one who** (already) **knows?**—/ that for the one possessed by the Lie (it will end) in an evil (turn, but there will be) wished-for (things) (for him) who (has grasped and) upholds Order. / For that one (is) the master of the poetic thought, who—when prosperous—shall tell **the one who** (already) **knows**” (4.51.8).
4. *humatanəm hūxtanəm huuarəštanəm iiadacā aniiadacā vərəziiamnanəmcā vāuuərazanəmcā mahī aibī.jarətārō naēnāēštārō ... mahī* “Of the things that have been thought, spoken, (or) produced both here and elsewhere, both **those that are being produced and those that have been produced**, we are the singers, we are not (their) blamers” (1.35.2).
5. *taṭ θβā pərəsā əraš mōi vaocā ahurā / yezi ahiiā ašā pōi maṭ xšaiiehī / hiiat hēm spādā anaocəṇhā jamaētē / auuāiš uruuātāiš yā tū mazdā dīdərəžō / kuθrā aiiā kahmāi vananəm dadā* “I am asking you this: tell me straight, O Ahura: / **For if** you together with Order **are** (now) **in command** of this (existence) in order to protect (it),—/ when two armies have come together in mutual dislike, / by yonder deals which you, O Mazdā, wish to keep firmly, (**then**) to which side of these two (do you go and) and to whom (among them) do you give victory?” (2.44.15).
6. *tāiš vā yasnāiš paiitī stauuas aiiēnī / mazdā ašā vaṇhəuš šiiəoθanāiš manaṇhō / yadā ašōiš máxiiā vasē a / aṭ hudānaoš išaiiqs gərəzdā xiiēm* “With those sacrifices I shall come before (you) praising you (all), O Mazdā, with the Order (of my ritual?), with the actions of (my) good thought, **when** (= as soon as) **I shall command** my (own) reward at will. / Thus, growing in vigor may I be in the longing of a generous one” (3.50.9).
7. *kaθā ašā taṭ mīzdəm hanānī / dasā aspā \*aršənuuaitiš uštrəmcā / hiiat mōi mazdā apiuuaitī hauruuātā / amərətātā yaθā hī taibiiō dāṇhā* “How shall I earn that fee by the Order (of my ritual): / ten mares with a stallion, as well as a camel, / (a reward) which has been \*inspired to me, O Mazdā, (as) wholeness / and immortality **in the way you** (now) **receive** them for yourself” (2.44.18).
8. *vīspā tā pərəsqš yaθā ašāṭ hacā gəm vīdat / vāstriiō šiiəoθanāiš ərašuuō hqs huxratuš nəmaṇhā / yə dāθəēibiiō əraš ratūm xšaiiqs ašiiuūā cistā* “(I am) asking about all those things: **how he has \*found** (= been able to find?) a cow in accordance with Order, / the forager, being of capacious resources by (his) actions (and) of good guiding thought by (his) homage./ (he) who, being in command correctly (and so) holds the rewards, has marked (me?) for himself (as) the model for those who abide by the rules?” (4.51.5).
9. *aṭcā və mīzdəm aṇhaṭ ahiiā magahiiā / yauuat āžuš zarazdištō būnōi haxtiiā / paracā mraocqs aorācā yaθrā mainiiuš drəguuatō anəsaṭ parā / iuuizaiiaθā magəm tēm aṭ və vaiiōi aṇhaitī apəməm vacō* “And thus for you (O sustainers of Order) shall be the reward of this gift exchange as long as (your, O young man?) \*axle (shall remain?) most devoted, / going back and forth at the bottom of (your, O young woman?) loins, / **where** the \*inspiration of the one possessed by the Lie **had already been spent**. / You (O you possessed by the Lie) shall \*waste that gift exchange/hole. Thus, *your* last word shall be ‘woe!’” (5.53.7).

10. *aṭ hōi aojī zaraθuštrō pauruuīm / haiθiiō duuaēšā hīiaṭ isōiīā drəguuāitē / aṭ ašāunē rafənō xīiēm aojōṅhuuaṭ / hīiaṭ ā būštīš vasasə.xšaθrahiīā diiā / yauuaṭ ā θβā mazdā stāumī ufiīācā* “Thus, I declare myself to him first (as) Zarathustra, / the real one, (second) that I wish to command hostilities for the one possessed by the Lie, / but for the sustainer of Order I wish to be support and strength, / because I would like to receive the \*adornments of one who commands at will, / (and third that) **to the extent that** (I can) I am praising you, O Mazdā, and hymning (you)” (2.43.8).
11. *ahīiā grəhmō ā hōiθōi nī kāuuaiiascīṭ xratūš [nī.]dadaṭ / varəcā hīcā fraidiuuā hīiaṭ visōntā drəguuaṇtəm auuō / hīiaṭcā gāuš jaidiīāi mraoi yə dūraošəm saocaiiaṭ auuō* “The “glutton” and (his?) “poets” deposit (their) “guiding thoughts” here in *its* cord-work, / (their) “miracle-works”, by daily pouring, **when they \*are ready** (to be) \*help (for) the one possessed by the Lie / and **when** the cow **is mistreated** to (the point of) being smashed (by him) who “purifies” (by burning) the *haoma*” (1.32.14).
12. *hīiaṭ hōi ašā vohucā cōišt manəḥā / xšaθrōi hōi hauruuātā amərətātā / ahmāi stōi dən təuuīšī utaiiūitī* “**When one has assigned** to *him* through (one’s) Order and (one’s) good thought / wholeness (and) immortality for (them to be) in *his* command / they shall give (him) \*tissue-strength (and) \*tissue-connectedness to be *his*” (2.45.10).
13. *aṭ tū mōi nōiṭ asruštā pairiiaoγžā / uzirəidiīāi parā hīiaṭ mōi ā.jimaṭ / səraošō ašī mązā.raiiā hacimnō* “Thus, you declare here and now (words) to me (that were) not unlistened-to / for (them) to rise up (even) **before** (there) **comes** to me / (your) readiness to listen/Sraoša accompanied by Reward which bestows wealth” (2.43.12).
14. *anāiš vā nōiṭ ahurā mazdā ašəmcā yānāiš zaranaēmā / manascā hīiaṭ vahištəm yōi vā yōiθəmə dasəmə stutqm* “May we not, O Mazdā, anger you, as well as Order and (your) thought, the best, with those requests (to you), / (we who) **have taken our places** at the \*offering of praises” (1.28.9).
15. *spəṇtəm aṭ θβā mazdā mēḡhī ahurā / hīiaṭ θβā aḡhəuš zəθōi darəsəm pauruuīm / hīiaṭ dá šīiaoθanā mīždauuqṇ yācā uxδā* “Thus, I (now) think of *you* as life-giving, O Mazdā Ahura, / **when I** (now) **see** you (as) at the engendering of (this?) existence, **when you established**, / for the first time, actions (as) fee-earning” (2.43.5).



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