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	(i̯) <iią, ī̃>, (u̯) <uuą>
Mid	e <e, ē>	ə <ə, ə̄>	o <o, ō>	(ə̃ą) <ə̄̃>
Low	a, ā		å	ą, ą̄ <ą>
Vocalic r		ᵊrᵊ <ərə>		(ᵊrᵊ̃) <ərą>

Notes.

The nasalized *i̯* and *u̯* are written *iią* and *uuą* before *m*; nasalized *i̯* is written (becomes?) *ī̃* before sibilant (*z, š*).

The nasalized *ə̄̃* is written *ə̄ą* in *mə̄ą*.

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.: *xᵛīticā ə̄naitī, buuaiṇtī ~ buuaṇticā*.

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

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.

Epenthesis is more common in OAv. than in YAv.

Diphthongs:

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

Notes.

The long vowels and diphthongs may be disyllabic: *ā, å < aʾa*; *å < aʾō*; *aē, ōi < aʾi*; *āi < aʾai*, gen. plur. *-ąm = -aʾām*.

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

The diphthong *ōi* is much more common in OAv. than in YAv. Note especially that OAv. normally has *ōii* (= *ōii̯*) corresponding to YAv. *aii* (= *aii̯*), e.g., *isōiiā ~* YAv. **isaiia, xᵛāθrōiiā ~* YAv. *xᵛāθraiia*.

The diphthong *əi* is found in *vātə̄iiāmahī*, beside *vātōiiōtū*. It is written *əuuī* in forms of *kaēš/caēš*: *cəuuīšī, cəuuīštā* (vars. *ciuuīš-*).

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

Consonant phonemes:

	Stops		Fricatives	Continuant	Nasals	Sibilants	
Labials	p	b (β)	f	u̯ <uu> (v, β)	m		
Dentals	t	d	θ (δ)		n	s	z
Alveolar				r (hr)		ṣ̌	
Alveo-palatals	č	ǰ				š	ž
Palatals				i̯ <ii> (y)		ś	
Velars	k	g	x		ŋ		
Palato-velars			(x́)		(ń)		
Labio-velars			(xᵛ)		(ŋᵛ)		
Glottals	(ʾ)			h			

Allophones:
β = /b/ before *ž* (*βž*)
β = /u̯/ after *θ* (*θβ*)
δ = /θ/ after *x* (*xδ, xəδ*) and after *f* (*fδ, fəδ*)
γ = /g/ before *ž* (*γž*).
t̰ = /t/ finally after vowel, *r*, and *g* (*-Vt̰, -rət̰, -gət̰*) and initially before *k* (*t̰k-*).
v = /u̯/ initially (*v-*)
y = /i̯/ initially (*y-*)
ń = /ŋi̯/ (*ŋ* palatalized by *i̯*)
ŋᵛ = /ŋu̯/ (*ŋ* labialized by *u̯*)
x́ = /hi̯/ in complementary distribution with *hii* according to undiscovered principles
xᵛ = /hu̯/ in unclear distribution (*huuarə̄ ~ xᵛə̄ŋg*, both disyllabic)
hr = /r/ in complementary distribution (*kəhrpə̄m*)

Note:
 Intervocalic *b, d, g* remain in OAv., as opposed to YAv., where they normally became *β, δ, γ*.
 The exact distribution of *ń* and *ŋᵛ* in the manuscripts has not yet been investigated.
 Initial *u̯r*-and *ru̯* both became Av. *uruu-*.
 Before consonants *u̯* combined with preceding *a* to form the diphthong *ao* (e.g. *vaorāza- < *u̯a-u̯rāza-*).

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 (*gə̄uš.āiš, drəguuō.dəbīš, gūšō.dūm, vərəziiō.tū*), we also find spellings such as *aēšəm.mahiiā* for **aēšəmahiiā*, *tə̄m.catū* for **tə̄ṇcatū*(?).

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

1. between occlusives: *patarə̄m* (v.l. *ptarə̄m*), Skt. *pitaram*; *dəbənao-*, Skt. *dabhno-*; *daibitā*, Skt. *dvitā́*; *cagədō*; *dugədrąm*, Skt. *duhitarām*; *āskəiti-* (< **āskti-*).

2. in groups with two spirants + *r*: *vaxəδra- < √vak*; *rafəδra- < √rap*.

3. after *r*, both before other consonants (including *š*) and in final position:
 — *marətā*, Skt. *márta*; *varatā*, Skt. *varta*; *arəθa-*, Skt. *ártha-*;
 — *kərəta-*, Skt. *kr̥ta-*; *kərəšuuā*, Skt. *kr̥ṣva*, *ərəš*, YAv. *arš < *r̥j́-š*; *cikōitərəš*, cf. Skt. *cikituḥ*;
 — *θβōrəštā < *θu̯r̥šta*; *mōrəṇda-< *mr̥nda-*;
 — *uzirəidiiāi < °r̥diiāi*;
 — *vadarə̄*, Skt. *vadhar*; *huuarə̄*, Skt. *svàr*; *aṇtarə̆*, Skt. *antar*.

4. between *n* and *r* (few examples): *jə̄narąm < *jan-rām*.

5. between sibilant or *f* and *r*: *səraoša-*, YAv. *sraoša-*; *zarazdāiti-*, cf. Skt. *śraddhā-*(?); *fəraša-* YAv. *fraša-*; *fsəratū-*;

6. between stops/fricative/sibilants and nasal:
 — *dəmāna-*, YAv. *nmāna-*; *gənā-*, Skt. *gnā-*;
 — *rafənah-*, YAv. *rafnah-*; *raēxənah-*;
 — *vasəmī*, Skt. *vaśmi*; *uruuāzəman-*.

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

　　— *vasasə.xšaθrahiiā, dušə.xšaθrā, huzə̄ṇtušə spəṇtō; paitišə sax́iiāṯ*;

　　— *yə̄mə spašuθā, hə̄mə.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. *vīspåŋhō* [cf. OPers. *aniyāha*] ~ YAv. *vīspe*).

Nouns and adjectives. Vocalic declensions.

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

Masculine:		*a*-stems	*iia*-stems
Sing.			
nom.	*-ō, -ə̄, -as°*	*ahurō, ciθrə̄, akas°*	
voc.	*-ā*	*ahurā*	
acc.	*-əm, -ə̄m*	*ahurəm*	*aniiə̄m, pauruuīm, gaēm*
instr.	*-ā*	*sə̄nghā*	
dat.	*-āi, -āi.ā, -ā.yā*	*ahurāi, ahurāi.ā*	*ašā.yā°*
abl.	*-āṯ, -āaṯ°*	*zaošāṯ, vīrāaṯ°*	
gen.	*-ahiiā, -ax́iiā°*	*ahurahiiā, spəṇtax́iiā°*	*gaiiehiiā, pauruiiehiiā*
	-ahē	*zaraθuštrahē*	
loc.	*-aē°, -i̯ē, -ōiiā*	*marəkaē°, sə̄ńhē, xᵛāθrōiiā*	*pauruiiē*
Dual			
nom.-voc.-acc.	*-ā*	*yə̄mā, zastā*	
instr.-dat.-abl.	*-ōibiiā*	*zastōibiiā*	
gen.	*-aiiå*	*rānaiiå*	
loc.	*-aiiō, -ōiiō*	*zastaiiō, ubōiiō*	
Plur.			
nom.-voc.	*-ā, -åŋhō*		*mašiiā, mašiiåŋhō, pauruiiē(?)*
acc.	*-ə̄ṇg, -ąs°*	*sə̄nghąs°*	*mašiiə̄ṇg*
instr.	*-āiš*		*mašiiāiš*
dat.-abl.	*-aēibiiō, -ōibiiō*	*marətaēibiiō, yasnōibiiō*	
gen.	*-anąm*	*yasnanąm*	
loc.	*-aēšū*		*mašiiaēšū*

Neuter:			
Sing.			
nom.-acc.	*-əm, -ə̄m*	*xšaθrəm*	*pauruuīm*
instr.	*-ā*	*xšaθrā*	
dat.	*-āi, -āi.ā*	*rafəδrāi, ašā.ye°*	
abl.	*-āṯ, -āaṯ*	*šiiaoθanāṯ, ašāaṯ°*	
gen.	*-ahiiā, -ax́iiā°*	*šiiaoθanahiiā, ašax́iiā°*	
loc.	*-ōi*	*šiiaoθanōi*	
	-aē°	*ašaē°*	
Dual			
nom.-voc.-acc.	*-ōi*	*šiiaoθanōi*	
Plur.			
nom.-acc.	*-ā*	*šiiaoθanā*	
instr.	*-āiš*	*šiiaoθanāiš*	
dat.-abl.	*-ōibiias°*	*dātōibiias°*	
gen.	*-anąm*	*šiiaoθənanąm*	
loc.	*-aēšū*	*šiiaoθanaēšū*	

Notes.

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

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

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

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

The acc. plur. has the more original phonetic form *-ə̄ng* (< *-aŋh*, sandhi *-ąs°*) ~ YAv. *-ə̄*, *-ą*.

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

Interrogative pronouns, nominative.

	masc.	neut.	fem.
Sing.			
nom.	*kə̄, kas°*	*kaṯ*	*kā*

Relative pronouns, nominative.

	masc.	neut.	fem.
Sing.			
nom.	*yə̄, yas°*	*hiiaṯ*	*yā*
Plur.			
nom.	*yōi*	*yā*	*yå*

Note the ending *-ə̄* in *kə̄, yə̄* = YAv. *kō, yō*.

CONJUGATION.

"To be"

Present indicative:				Imperative:			
Sing.		Plur.		Sing.		Plur.	
1	*ahmī*	1	*mahī*				
2	*ahī*	2	*stā*	2	*zdī*	2	-
3	*astī*	3	*həṇtī*	3	*astū*	3	*hə̄ṇtū*

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 Mazdā, 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 *Gāθā*s (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.

må uxšiieitī nərəfsaitī θβaṯ "the moon is (now) first waxing then waning" (**2.**44.3).

īžācīṯ ... aṇtarə.caraitī "The milk libation itself is (at this very moment) *walking between (heaven and earth)" (**4.**51.1).

*nōiṯ nā manå nōiṯ sə̄nghā nōiṯ xratauuō / naēdā varanā nōiṯ uxδā naēdā š́iiaoθanā / nōiṯ daēnå nōiṯ uruuąnō *__hacintē__* "Neither our thoughts, nor announcements, nor guiding thoughts, / nor preferences, nor utterances, nor actions, / nor *daēnā*s, 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 īṯ astī "as it is" (**YH.**35.6).

aṣ̌əm 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 < *naēṯ* (cf. *nōiṯ*) *naēstārō.*

aṯ yūš daēuuā vīspåŋhō akāṯ manaŋhō stā ciθrəm "But you, O old gods, are all the *seed (issued) from an evil thought" (**1.**32.3).

yōi həṇtī "(those) who are" (**1.**44.16).

mošucā astū "and let it be soon!" (**5.**53.8).

āuuiš ... hə̄ṇtū nəmaxᵛaitīš ciθrå rātaiiō "Let there appear ... brilliant gifts with homage" (**1.**33.7).

dužuuarəšnaŋhō dafšniiā hə̄ṇtū / zax́iiācā vīspåŋhō "let them be there (at the judgement, as men) of bad virility, *dupes, / and ridiculed all (of them)!" (**5.**53.8).

Without the copula.

kə̄ vərəθrə̄m.jā "Who (is) a smasher of obstructions?" (**2.**44.16).

yūžə̄m zəuuištiiåŋhō īšō "*You* (all are) the fastest invigorants" (**1.**28.9).

kaṯ və̄ xšaθrəm kā īštiš ... mazdā "What (is) your command? What (is your) wish/ritual, O Mazdā?" (**1**.34.5).
> Note: OAv. *īšti-* corresponds to OInd. *íṣṭi-* "sacrifice" and/or *iṣtí-* "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."

aṣə̄m aṯ vahištəm ... hiiaṯ sraēštəm hiiaṯ spəṇtəm aməṣ̌əm hiiaṯ raocō̄ŋhuuaṯ hiiaṯ 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 drəguuå ... huuō aṣ̌auuā "For that one (is) possessed by the Lie (and) that one (is) a sustainer of Order" (**2**.46.6).

kuθrā ... aṣə̄m kū spəṇtā ārmaitiš / kuθrā manō vahištəm "Where (is) Order? Where (is) Life-giving Humility? / Where (is) the best thought?" (**4**.51.4).

kū aṣ̌auuā ahurō "Where (is) an Ahura who sustains Order?" (**5**.53.9).

huuō zī vaŋhə̄uš ptā manaŋhō huuō haiθiiō aṣ̌ahiiā ahiiācā dąmiš aŋhə̄uš 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.

aṯ hōi aojī zaraθuštrō pauruuīm / haiθiiō "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.

aṯ və̄ staotā aojāi mazdā "Thus, I shall declare myself *your* praiser, O Mazdā" (**3**.50.11).
> Note: *aojāi* 1 sing. pres. subj. < *aog-*. – *və̄* gen.-dat. encl. pers. pron. 2 plur.

θβōi staotarascā mą̄θranascā 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.

aṯ tā mainiiū pauruiiē yā yə̄mā x^v afnā 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 *Gāθā*s. The verse lines of the *Uštauuaitī* (**2.**) and the *Spəṇtāmaniiū* (**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 Ahunauuaitī.

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 vairiiō | aθā ratuš aṣ̌āṯcīṯ hacā   x x - x x - x x x | x x - x x - x x x - x x   7 + 9

1.30.3 b, c
manahicā vacahicā | šiiaoθanōi hī vahiiō akəmcā   x x x x - x x x x | x x,x - x x - x x x   8 + 8
åscā huda'aŋhō | ərəš vīśiiātā nōiṯ dužda'aŋhō   x x - x x x x | x,x x x - x,x x x x   6 + 9

1.28.1 a, c
ahiiā yāsā nəmaŋhā | ustānazastō rafəδrahiiā   x x - x x - x x x | x x x - x x - x x x   7 + 8
vaŋhəuš xratūm manaŋhō | yā xšnəuuīšā gə̄ušcā uruānəm   x x - x x - x x x | x,x x x - x x - x x x   7 + 9

The Uštauuaitī.
    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 kahmāicīṯ   x x - x x | x x - x x - x x x   4 + 7

2.46.15
yāiš dātāiš paoiriiāiš ahurahiiā   x,x x | x x x - x x x x   3 + 7

2.43.4
hiiaṯ tā zastā yā tū hafšī auuå   x,x - x x | x,x - x x - x x   4 + 6

2.43.7
kaθā aiiarə̄.daxšārā fərasaiiāi dīšā   x x - x x | x x x - x x x - x x   4 + 8

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

3.47.1
spəṇtā mainiiū | vahištācā manaŋhā   x x - x x | x x x x - x x x   4 + 7

3.48.1
hiiaṯ ạsaśutā | yā daibitānā fraoxtā   x,x x - x x | x,x x x - x x x   5 + 7

3.48.5
vaŋhuiiå cistōiš | šiiaoθanāiš ārmaitē   x x x - x x | x x - x x x x   5 + 6

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

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

5.53.9

kū ašauuā ahurō	x,x x x - x x x			
yə̄ īš jiiātə̄uš hə̄miθiiāṭ vasə̄.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 tuuə̄m mairištō ahī*

2. *yezī aθā stā haiθīm mazdā ...*

3. *kudā ašəm vohucā manō xšaθrəmcā*

4. *mazdå ā nūrə̄mcīṭ ahurō hāmō*

5. *ahiiā aŋhə̄uš vīspā maē̄θā*

6. *ašəm astī vahištəm astī sraēštəm astī spəṇtəm aməšəm astī raocōŋhuuaṭ astī vīspā vohū*

7. *vaēm mahī ašahiiā staotārō vahištahiiā yūžəm aṭ drəguuaṇtō duždåŋhō vīspåŋhō dafšniiācā zax̌iiācā*

Text 1

1.30.3

aṭ tā maniiū pauruiiē yā yə̄mā xᵛafnā asruuātəm	Thus, those two spirits/inspirations in the beginning, which have been renowned (as) 'the twin sleeps,'
manahicā vacahicā šiiaoθanōi hī vahiiō akəmcā	the (twin) thoughts and speeches—they (are twin) actions: a better and a bad (one).
åscā hudåŋhō ərəš vīšiiātā nōiṭ duždåŋhō	And, among those two, those who give good gifts have discriminated rightly, not those who give bad gifts.

1.30.4

aṭcā hiiaṭ tā hə̄m maniiū jasaētəm pauruuīm dazdē	Thus, also: whenever the two inspirations come together one receives/determines for the first time
gaēmcā ajiiātīmcā yaθācā aŋhaṭ apə̄məm aŋhuš	both life (the good) and lack of survival (the bad) and how the existence shall be at last:
acištō drəguuatəm aṭ ašāunē vahištəm manō	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 yə̄mā xᵛafnā asruuātəm*; *manahicā vacahicā šiiaoθanōi 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.

xᵛafnā: sleep is the state of the *maniiu-* before it awakens. In the realm of myth the two *maniiu*s 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.

hudåŋhō: nom. plur. of *hudaʾah-* "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.

hudåŋhō ... nōiṯ duždåŋhō: note the poetic figure: "positive ~ not negative."

hə̄m ... jasaētəm: present injunctive 3 dual middle of *hə̄m.gam-* "to come together." Verbs with *hə̄m* 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."

gaēmcā ajiiātīmcā: probably an allusion to the first living being, Gaiia Marətān.

aŋhaṯ: subjunctive 3 sing. of *ah-* "to be."

drəguuatąm, aṣ̌āunē: 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 *drəguuaṇt-* is "full of Lie."

September 25, 2006 - 3:11 PM

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. √_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_-? _aγžaonuuamna_- < _a-γžan-u̯-amna_-?

3. before labials (occasionally the _i_-epenthesis is inserted between consonants): _aipī_, Skt. _api_; _aibī_, Skt. _abhi_; _aēibiiō_, Skt. _ebhyaḥ_; _vīžibiiō_, Skt. _viḍbhís_. It causes an epenthetic _ə_ to be dissimilated to _a_: _daibišiia_- < *_də^ibišiia_-, cf. _dəbāuuaiia_-.
       Note: _yeziuuī_- for _yezuuī_- < _yazu_-, Skt. _yahvī_-, is only in a few mss.

4. As in YAv. the epenthesis causes a preceding _i_ to be dissimilated to _ə_ (_i̯_ > _əi̯_): _ənəiti_- (< *_an-i^iti_) but _x^vīticā_; _hušəiti_- (< *_hu-šiti_-, cf. _hušitōiš_); or _a_: _daidiiaṭ_ (< *_dī^i̯d̯iaṭ_?).

5. In OAv. _u_-epenthesis also causes a preceding _u_ to be dissimilated to _ə_ (_u̯_ > _əu̯_): _ušəurū_ (< *_ušu^uru_-), but _ušuruiiē_.

Lengthening of short vowels.

_a_ is often lengthened
   — after _ii_: _viiādarəsəm_, _maniiātā_, _vərəziiātąm_;
   — after _uu_: _drəguuātā_, _uruuāta_-, _x^vnuuātā_;
   — sporadically, e.g., _dātā_ (< *_datā_); _åŋhāmā_ (< *_aŋhāma_ after _åŋharə_?), etc.

_i_ is lengthened (acc. to the old mss.?)
   — in monosyllables: _īṭ_, _cīṭ_, _nīš_;
   — in final morphemes: _-bīš_;
   — regularly after _v_ and _uu_: _vīsa_-, OInd. _viśa_-; _zəuuīštiia_-, OInd. _jáviṣṭha_-;
   — in the ending _-īm_;
   — in a variety of contexts: _dīdaŋ́hē_ < _di_°; _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. _stutáḥ_; _yūjə̄n_, OInd. _yuj_-.

Shortening of long vowels.

ā is often shortened
— in the preverb *ā-*: *axštaṯ < ā-°*; *auuaēnatā < ā-°*;
— 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°*; *aiθīšcīṯ* (beside *āiθišcīṯ* 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. *sūnára-*;[1] *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, spitāmahiiā, spitāmī ~ spitamā, spitamāi, spitamåŋhō;
ənəiti- (< *an-iti-) ~ xᵛīticā; buuaiṇtī ~ buuaṇticā;
ušəurū (< *ušuru-) ~ ušuruiiē;
kauuā ~ kāuuaiiascā/-cīṯ.

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.	*-ā*	*daēnā*
voc.	*-ⁱē*	*bərəxδē*
acc.	*-ąm*	*daēnąm*
instr.	*-ā, -aiiā*	*daēnā, daēnaiiā*
dat.	*-aiiāi*	*daēnaiiāi*
abl.-gen.	*-aiiå*	*daēnaiiå*

Dual

nom.-voc.-acc.	*-ⁱē*	*ubē*

Plur.

nom.-voc.-acc.	*-å, -ås°*	*daēnå, -ås°*
instr.	*-ābīš*	*daēnābīš*
dat.-abl.	*-ābiiō*	*daēnābiiō*
gen.	*-anąm*	*sāsnanąm*
loc.	*-āhū*	*gaēθāhū*

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*.

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[1] Possibly loss of laryngeal in Iranian.

September 25, 2006 - 3:11 PM

Laryngeal *ā*-stems.

The masc. sing. "laryngeal stems" end in *-aH- > -ā-*. The following forms are attested:

Sing.

nom.	*mazdå, mazdås°*	*dužazōbå*	(YAv. *paṇtå*)
voc.	*mazdā*		
acc.	*mazdąm (< -aHam)*		(YAv. *paṇtąm*)
dat.	*mazdāi (< -aʾai)*		
abl.-gen.	*mazdå (< -aʾah)*		*paθō (< pṇtH-ah)*
loc.			*paiθī*

Plur.

acc.		*paθō*
instr.		*padəbīš*
gen.		*paθąm*

i-stems.

		masc.	fem.
Sing.			
nom.	*-iš*	*astiš, zaraθuštriš*	*ārmaitiš*
voc.	*-ⁱē*	-	*ārmaitē*
acc.	*-īm*	*astīm*	*ārmaitīm*
instr.	*-ī*	-	*ārmaitī*
dat.	*-ōiiōi, -iiaē°*	**paiθiiaē°**	*axtōiiōi*
gen.-abl.	*-ōiš*	*dāmōiš*	*ārmatōiš*
loc.	*-ā*		*uštā*
Dual			
nom.-voc.-acc.	*-ī*	*ə̄nəitī, xᵛītі°, utaiiūitī*	
Plur.			
nom.-voc.	*-aiiō*	*astaiiō*	*ārmataiiō, jītaiiō (voc.)*
acc.	*-īš*	-	*īštīš*

Neuter:
Sing.

		masc.	
nom.-acc.	*-ī*	*būirī*	

Notes:

The dat. sing. ending *-ōiiōi* = YAv. *-ə̄e, -aiiaē°*.

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

The form *ašiuuå (< ašiuuaṇt-)* was earlier analyzed as gen. dual of *aši-*, mistakenly written for **ašiiå* (e.g., Reichelt, §144).

u-stems.

		masc.	fem.
Sing.			
nom.	*-uš*	*maniiuš, aŋhuš*	-
acc.	*-ūm*	*maniiūm, ahūm*	*daĉiiūm*
instr.	*-ū, -uuā*	*maniiū, ahū, xratū,* **xraθβā**	-
dat.	*-auuē, -uiiē*	*vaŋhauuē (neut.),* **ahuiiē**	-
gen.-abl.	*-ə̄uš, aoš*	*maniiə̄uš, aŋhə̄uš, paraoš (neut.)*	*daĉiiə̄uš*
loc.	*-aō, -āu*	*pərətaō, vaŋhāu*	-
Dual			
nom.-voc.-acc.	*-ū*	*maniiū*	
instr.-dat.-abl.	*-ubiiā*	*ahubiiā*	

September 25, 2006 - 3:11 PM

gen.	*-uuå*	*mainiuuå, ahuuå*		
loc.	*-uuō*	*aŋhuuō*		
Plur.				
nom.-voc.	*-auuō*	*xratauuō*	-	
acc.	*-ūš*	*xratūš, pourūš*	-	
dat.-abl.	*-ubiiō*	*pourubiiō*	-	
gen.	*-unąm*	*vohunąm* (neut.)		*dax́iiunąm*
loc.	*-ušū*	*pourušū*	-	

Neuter:
Sing.-plur.

nom.-acc.	*-ū*	*vohū*

Notes:
The gen. end. *-ə̄uš* 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.

	raē-	*kauuaē-*	*°haxaē-*	*gao-*	*°bāzao-*	*hiθao-*
Sing.						
nom.	-	*kauuā*	*°haxā*	*gāuš*	*°bāzāuš*	*hiθāuš*
acc.	-	-	*°haxāim*	*gąm*	-	*hiθąm*
dat.	-	-	-	*gauuōi*	-	-
abl.-gen.	*rāiiō*	-	-	*gə̄uš*	-	-
Dual						
nom.-acc.	-	-	-	*gāuuā*	-	-
Plur.						
nom.-voc.	-	*kāuuaiias°*	-	-	-	-
acc.	-	-	-	*gå*	-	-

The neut. *u-*stem *āyu-/yao-*.

Sing.

nom.-acc.	*āiiū*
instr.	*yauuā*
dat.	*yauuōi*
gen.-abl.	*yaoš*

PRONOUNS.

Personal pronouns.

	1st pers.		2nd person	
	tonic	enclitic	tonic	enclitic
Sing.				
nom.	*azə̄m*		*tuuə̄m*	*tū*
voc.				=
acc.	-	*mā*	*θβąm*	*θβā*
instr.	-		-	
dat.	*maibiiā, maibiiō*	*mōi*	*taibiiō*	*tōi*
gen.	-	*mōi*	*tauuā*	*tōi*

September 25, 2006 - 3:11 PM

abl.	*maṯ*		*θβaṯ*	
loc.	*mōi*(?)		*θβōi* (**3**.48.8)	
Dual				
nom.-voc.-acc.		*vā*		
Plur.				
nom.-voc.	*vaēm*		*yūžəm*	*yūš*
acc.	-	*nå*	-	*vå*
instr.	*ə̄hmā*		*xšmā*	
dat.	*ahmaibiiā*	*nə̄*	*yūšmaibiiā, xšmaibiiā*	*və̄*
abl.	*ahmaṯ*		*yūšmaṯ, xšmaṯ*	
gen.		*nə̄*	-	*və̄*

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. *mə̄.nā* (< **mana*); read *mə̄ nā* "my man/hero."

OAv. distinguishes the enclitic plur. acc. forms *nå* and *vå* from the gen.-dat. *nə̄* and *və̄*.

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

	masc.	fem.	neut.
Sing.			
nom.	-	*hī*	*īṯ*
acc.	*īm*	*hīm*	=
gen.-dat. encl.	*hōi*	*hōi*	*hōi*
Dual			
nom.-acc.	-	*hī* (**1**.31.10)	*hī*
Plur.			
acc.	*īš*	*hīš*	*ī*

Notes:

For the nom. sing. masc. one of the dem. prons. is used: *aiiə̄m* "this one," *huuō* "that one."

The pronoun *īṯ* is also used as a particle of emphasis "indeed."

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

	ha-		*ta-*	*hā-*
	masc.		neut.	fem.
Sing.				
nom.	-		*taṯ*	*hā*
acc.	*tə̄m*		=	*tąm*
instr.		*tā*		
Dual				
nom.-acc.	*tā*			
Plur.				
nom.	*tōi*		*tā*	*tå*
acc.	*tə̄ṇg*		=	=
instr.		*tāiš*		

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.

	aiia-/a-	*ima-*	*iiia-/imā-/a-*
	masc.	neut.	fem.
Sing.			
nom.	*aiiə̄m*	*imaṯ*	*īm* (**2**.45.3)
acc.	-	=	*imąm*
instr.	-		*ōiiā*
dat.	*ahmāi*		*ax́iiāi*
abl.	*ahmāṯ*		-
gen.	*ahiiā*		=
loc.	*ahmī*		
Dual			
instr.-dat.-abl.	-	-	*ābiiā*
gen.	*ås°, aiiå*	-	-
Plur.			
nom.	-	*imā*	-
acc.	-	=	-
instr.	*āiš*		*ābīš*
dat.-abl.	*aēibiiō*		*aibiias°*
gen.	*aēšąm*		-
loc.	-		*āhū*

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 *ə̄* in **1**.29.6 *aṯ ə̄ vaocaṯ* 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	*-ā, -āmī*		*yāsā, auuāmī*	
2	*-ahī*		*aibī.vaēnahī*	
3	*-aitī*	*-iieitī*	*bauuaitī, baraitī*	*dābaiieitī*
Plur.				
1	*-āmahī*		*sə̄ŋhāmahī, juuāmahī*	
2	*-aθā*		*išaθā, saśaθā*	
3	*-əṇtī, -aiṇtī*		*išəṇtī, marəṇtī; vanaiṇtī*	

Present indicative middle.

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

2	*-ō.duiiē*			*dīdraγžō.duiiē*	
3	*-əṇtē, -iṇtē*	*-iieṇtē*		*frādəṇtē, haciṇtē*	*maniieṇtē*

Note the disjunct spelling of *-ō.duiiē* for *-ōduu̯i̯ē < *-adu̯ai (OInd. *-adhve*).

Present imperative active.

Sing.

2	*-ā*			*pərəsā, rapā, ā.vaēnā*	
3	*-*	*-iiō.tū*			*vərəziiō.tū*

Plur.

2	*-atā*	*-iiātā*		*jasatā, ā.vaēnatā*	*maniiātā*

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

Present imperative middle.

Sing.

3	*-*	*-iiātąm*	*-*		*vərəziiātąm*

Plur.

2	*-ō.dūm*		*vaēdō.dūm*	
3	*-əṇtąm*		*°xraosəṇtąm*	

Note:
   The lengthening of the *a > ā* in *iia*-stems: *vərəziiātąm*
   The disjunct spelling of *-ō.dūm < *-adu̯am* (OInd. *-adhvam*).

SYNTAX

USES OF THE ACCUSATIVE. 1.
   The most common use of the accusative is as direct object of a transitive verb.

   tā və **uruuātā** *marəṇtō* **aguštā vacå** *səṇ̄hāmahī* "Remembering those deals of yours (= with you), we are announcing (them here and now) as words unheard" (**1.**31.1).

   aθrā **vācəm** *baraitī miθahuuacå vā ərəš.vacå vā / vīduuå vā əuuīduuå vā ... / ... ārmaitiš* **maniiū** *pərəsaitē* "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: *°uuacå* is nom. sing. masc. of *°uuacah-*, and *vīduuå* of *vīduuah-* (participle of *vaēdā*).

   ratūš *səṇ̄ghaitī ārmaitiš* "Humility is announcing the models" (**2.**43.6).

   yōi tōi **maθrå** *marəṇtī* "(those) who are reciting your poetic thoughts " (**2.**43.14).
       Note: *maθra-* 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.

   mazdå **sax^vārə̄** *mairištō* "Mazdā (is) he who remembers best the *verses" (**1.**29.4).
       Note: *sax^vārə̄* is nom.-acc. plur. of the neut. *r/n*-stem *sax^var/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."

aēšąm aēnaŋhąm **naēcīṯ** *vīduuå aojōi hādrōiiā ... yaēšąm 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: *aēnaŋhąm* is gen. plur. of *aēnah-*.

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

yə̄ hudānuš dəmānahiiā **xšaθrəm** / *šōiθrahiiā vā daxíiiə̄uš vā aṣ̌ā* **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.

humatanąm hūxtanąm huuarəštanąm *... 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).

yūžə̄m zəuuīštiiåŋhō īšō xšaθrəmcā **sauuaŋhąm** "*You* (are) the fastest invigorants and the command **over the life-giving strengths**" (**1**.28.9).

aē̆šąm aēnaŋhąm *naēcīṯ vīduuå aojōi* "**Of these sins** I declare (myself) as knowing none at all" (**1**.32.7).

kasnā ząθā ptā **aṣ̌ahiiā** *pauruuiiō // kasnā* **xᵛə̄ṇg strə̄mcā** *dāṯ aduuānəm* "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." – *xᵛə̄ṇg* gen. of *huuar-* "sun" counts two syllables (< *huṷaŋh*). – *strə̄m* (disyllabic) is gen. plur. of *star-* "star." – *dāṯ* 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.

aēšąmcīṯ ā ahmī θβahmī mazdā **vīciθōi** *aipī* "I am here, O Mazdā, **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."

aṯ yūš daēuuā vīspåŋhō ... asrūdūm būmiiå **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 gə̄uš **vərəzə̄nē** *aziiå* "For (those) who (are) in the *household of the milch-cow ..." (**1**.34.14).

aṣ̌ahiiā āaṯ **sairī** *aṣ̌ahiiā* **vərəzə̄nē** "Thus, in the union of/with Order, in the *household of Order ..." (**YH**.35.8).

yā θβahmī 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.

September 25, 2006 - 3:11 PM

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 mazdå ahurahiiā **ahī** *mainiiuš vōi ahiiā sp∂ništō* **ahī** "**You are** definitely 'the fire of Mazdā Ahura.' **You are** definitely 'his most life-giving inspiration'" (**YH.**36.3).

ahiiā mainii∂uš tuu∂m **ahī** "***You* are** of *this* inspiration" (**3.**47.3)
　　Or: you belong to this ...

tā cašm∂ṇg θβisrā hārō **aibī** *aṣ̌ā [aibī.]* **vaēnahī** *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).

må **uxšiieitī nər∂fsaitī** *θβaṯ* "the moon is (now) first waxing then waning" (**2.**44.3).

B

ahiiā **yāsā** *n∂maṇhā ... vaṇh∂uš xratūm manaṇhō* "in homage to him, **I am** (here and now) **asking for** the guiding thought of (his) good thought" (**1.**28.1).

C

aθrā vāc∂m **baraitī** *miθahuuacå vā ∂r∂š.vacå 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.

g∂r∂zōi tōi **ā** *īṯ [a]* **uuaēnā** *ahurā* "I am complaining to you: keep looking hither at it, O Ahura!" (**2.**46.2).

auuaēnatā *... / āuuar∂nå vīciθahiiā* "Keep looking hither at (= observing) ... the *preferences of (our) discrimination!" (**1.**30.2).

yaθā āṯ utā nā vā nāirī vā vaēdā haiθīm ... taṯ ∂∂ādū **v∂r∂ziiō.tūcā** *īṯ ...* **fracā vātōiiō.tū** *īṯ* "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: *nāirī* nom. sing. of *nāirī-. – fracā vātōiiō.tū* is < *frā.vātōiiō.tū + -cā.*

anāiš ā dužuuar∂šnaṇhō dafšniiā **h∂ṇtū** */ zaχiiācā vīspåṇhō* **xraos∂ṇt∂m upā** */ ... /* **īratū** *īš 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 ... / **vaŋhə̄uš** dazdā **manaŋhō** šiiaoθananąm aŋhə̄uš mazdāi* "in that way the model ... / of the actions of **the existence of good thought** is (always) ascribed to Mazdā" (**1**.27.13).
      a. *dazdā* 3 sing. pres. inj. mid. < *dā-*.

   *yōi zī **gə̄uš** vərəzə̄nē **aziiå*** "For (those) who (are) in the household of the milch-cow ..." (**1**.34.14).

   aṱ vå vīspə̄ṇg āiiōi yaθā ratūm ahurō vaēdā / mazdå aiiå ạsaiiå "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).

Poss. pron. + noun:

   *aēšąmcīṱ ā ahmī θβahmī mazdā **vīciθōi** aipī* "I am here, O Mazdā, in *your* discrimination (= judgement) of just these hereafter" (**1**.32.8).

Noun + gen.:

   *aṱ vå vīspə̄ṇg āiiōi yaθā **ratūm** ahurō vaēdā / mazdå **aiiå ạsaiiå*** "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).

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.:

   *āuuiš ... hə̄ṇtū # **nəmaxᵛaitīš ciθrå rātaiiō*** "Let there appear ... brilliant gifts with homage" (**1**.33.7).

DO + Su + V:

   *aṱ vå vīspə̄ṇg āiiōi yaθā **ratūm** ahurō vaēdā / mazdå aiiå ạsaiiå* "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).

DO + V + Su:
   *aθrā **vācəm** baraitī miθahuuacå vā ərəš.vacå vā / vīduuå vā ǝuuīduuå 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 Mazdā, ... I have few men" (**2**.46.2).

   *mahī **aibī.jarətārō** naēnaēstārō ... 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 āṱ yazamaidē **ahurəm mazdąm*** "Thus, in this manner we are sacrificing to Ahura Mazdā" (**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 **īṯ** astī* "as indeed it is" (**YH.**35.6).

   *kaṯ **və** xšaθrəm kā īštiš ... mazdā* "What (is) your command? What (is your) wish/ritual, O Mazdā?" (**1.**34.5).

   *huuō **zī** drəguuå ... 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 **hiiaṯ mā** ... pərəθā jimaitī* "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 kahiiācīṯ **paitī*** "listen / to my good thought and command! Be merciful in return for my every presentation!" (**1.**33.11).

   *gərəzōi **tōi** # ā īṯ [a]uuaēnā ahurā* "I am complaining to you: keep looking hither at it, O Ahura!" (**2.**46.2).

   *išəṇtī **mā** # tā tōi vohū manaŋhā* "**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 **spəṇtā ārmaitiš** | kuθrā **manō vahištəm*** "Where (is) Order? Where (is) Life-giving Humility? / Where (is) the best thought?" (**4.**51.4).

   *yūžə̄m **zəuuīštiiåŋhō** īšō **xšaθrəm**cā **sauuaŋhąm*** "*You* (are) the fastest invigorants and the command over the life-giving strengths" (**1.**28.9).
        Note: *sauuaŋhąm* 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 nə̄ mazdā ahurā vaŋhə̄uš fradaxštā manaŋhō*

3. *aṯ ašauuā ašahiiā astū vaŋhə̄ušcā vāstrē manaŋhō*

4. *vohū xšaθrəm vairīm bāgəm aibī.bairištəm*

5. *maniiuš spəništō xraoždištə̄ŋ asə̄nō vastē*

6. *imą̇m āaṯ zą̇m yazamaidē yā nå̄ baraitī*

Text 2

YH.37.1

iθā āṯ yazamaidē ahurəm mazdą̇m	Thus, in this manner we are sacrificing to Ahura Mazdā
yə̄ gą̇mcā ašəmcā dāṯ	who put in their places the cow and Order,
apascā dāṯ uruuaråscā vaŋᵛhīš	put in their places the good waters and the plants,
raocåscā dāṯ būmīmcā	(who) put in their places the lights and the earth
vīspācā vohū	and all good (things in between)

2.44.3

taṯ θβā pərəsā # ərəš mōi vaocā ahurā	I am asking you this: tell me straight, O Ahura!
kasnā zą̇θā # ptā ašahiiā pauruuiiō	What hero (is), by (his) engendering, the first father of Order?
kasnā xᵛə̄ŋg # strə̄mcā dāṯ aduuānəm	What hero (first) put in its place the road of the sun and of the stars?
kə̄ yā må̄ # uxšiieitī nərəfsaitī θβaṯ	Who (is he) through whom the moon is (now) first waxing then waning?
tācīṯ mazdā # vasəmī aniiācā vīduiiē	Just those (things) I wish to know, O Mazdā, as well as (these) others:

  vaocā: aor. imper. 2 sing. of *mrao-/vak-* "to say."
  xᵛə̄ŋg and *må̄* are both disyllabic: **huu̯aŋh*, **maʾāh* (cf. gen. *mə̄ŋg < *maʾaŋh*).
  vīduiiē inf. of *vaēd-* "to know" counts two syllables (< **u̯id-u̯ai*).

LESSON 3

MODIFICATION OF VOWELS. 2.

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

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

The distribution of *ə̆n* and *an* (*ạn*) may, however, obey rules that have still not been formulated, cf. the following forms of *man-*: *maniia-, mainimadī°, maṇtā, mạstā, mə̄nāi, mə̄ŋh-*, which suggest that *a* remained at least before palatalized *n* (*ń*).

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

Note also **anman- > ạnman-*.

Long *ā* remains or becomes *ạ* before nasals. Occasionally we find *ə̄*, namely in *nāmə̄nī* (against *afšmānī* and *nāman*) *x́ii̯ə̄m < *hi̯ām* and *strə̄mcā* (against normal *-ạm*)

If this was the original development, it may explain the form *əə̊å̄ŋhā* for **ə̄ŋhā < *āŋhā*), as showing the original form, but with analogically restored *ā*.

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

Initial.

*an-	>	**ən-*	→	*ə̄n-/ạn-*	→	*əə̄ān-*
*am-	>	**əm-*	→	*ə̄m-*		
*āŋ	>	**ə̄ŋ*			→	*əə̊å̄ŋ-*

The spelling *əə̄ānū* is probably for **ə̄nū < *anu*, with analogical, but unetymological, restored *ā*.

With following *θ, s*:

*anθ-	>	*ạθ-*
*ans-	>	*ạs-*

Internal.

*-an-	>	*-ən-*	→	*-ə̄n-*	→	*-an-*
(**-ań-*	>	*-ań-*)				
*-anh-	>	**-əŋh-*	→	*-ə̄ŋh-, -ə̄ṇgh-*		
*-am-	>	*-əm-*	→	*-ə̄m-*	→	*-am-*
*-ān-	>	*-ə̄n-*	→	*-ān-/-ạn-*		
*-ām-	>	**-ə̄m-(?)*	→	*-ām-/-ạm-*		

Note: The distribution of *-ān-/-ạn-, -ām-/-ạm-*, and *-ə̄ŋh-/-ə̄ṇgh-* in the mss. has not yet been investigated.

With preceding *y*:

*i̯am-	>	**yəm-*	→	*yə̄m-*	→	YAv. *yim-*

With preceding palatal (c, j):

*-can-	>	**-cən-*	→	*-cə̄n-*	→	YAv. *-cin-*
*-cam-	>	**-cəm-*	→	*-cə̄m-*	→	YAv. *-cim-*
*-jam-	>	**-jəm-*	→	*-jə̄m-*	→	YAv. *-jim-*

September 25, 2006 - 3:11 PM

With preceding v:

*ṷanh-   >   *vəŋh-   →   və̄ṇgh-

Final.

Proto-Av.		(Proto-)OAv.		OAv.		
*-an	>	-ən	→	-ə̄n		
*-anh	>	-əŋ(h)	→	-ə̄ṇg		
*-am	>	-əm	→	-ə̄m		
*-ān	>	-ə̄n(?)	→	-ạn		
*-ām	>	-ə̄m	→	-ạm		

With following *s* in sandhi:

*-ans°   >   -ạs°   →   -ə̄ṇgs°

With preceding *ii*:

*-i̯am	>	*-iiəm	→	-iiə̄m	→	YAv. -īm
*-i̯an	>	*-iiən	→	-iiə̄n		
*-i̯anh	>	*-iiəŋ(h)	→	-iiə̄ṇg		
*-ai̯am	>	*-aiiəm	→	-aiiə̄m	→	YAv. -aēm
*-āi̯am	>	*-āiiəm	→		→	YAv. -āim
*-i̯ām	>	-iiə̄m	→	-iiạm		

With preceding palatal (c, j):

*-cam	>	-cəm	→	-cə̄m	→	YAv. -cim
*-jam	>	-jəm	→	-jə̄m	→	YAv. -jim

With preceding *uu*:

*-ṷam	>	*-uuəm	→	-uuə̄m	→	YAv. -ūm
*-ṷan	>	*-uuən	→	-uuə̄n		
*-ṷanh	>	*-uuəŋ(h)	→	-ᵛə̄ṇg		
*-aṷam	>	*-auuəm	→	-auuə̄m		
*-aṷan	>	*-auuən			→	YAv. -aon
*-aṷanh	>	*-auuəŋ(h)	>	-auuə̄ṇg		

NOUNS AND ADJECTIVES.

ī-stems (all fem.)

Sing.

nom.-voc.	*-ī*	*nāirī*	-	*vaŋᵛhī*
acc.	*-īm*	*təuuišīm*	*azīm*	*vaŋᵛhīm*
instr.	*-iiā*	-	-	*vaŋhuiiā*
dat.	*-iiāi*	*ušiiāi*	-	*vaŋhuiiāi*
gen.-abl.	*-iiå*	-	*aziiå*	*vaŋhuiiå*

Dual

nom.-voc.-acc.	*-ī*	*təuuišī*	*azī*	-

Plur.

nom.-voc.-acc.	*-īš*		*azīš*	*vaŋᵛhīš*
dat.-abl.	*-ibiiō*	*nāiribiias°*	*šiieitibiiō*	-
gen.	*-inąm*	*nāirinąm*	-	-

Note: The trisyllabic form (m. or n.) *raiθīm* (**3**.50.6) may correspond to OInd. *ráthyam* /rathiʾam/ "chariot horse" or *rathyàm* /rathíam/ (< *rathī-*) "charioteer."

ū-stems.

		masc.	fem.	
Sing.				
nom.	*-uš*	-	*fsəratuš*	-
acc.	*-uuə̄m, -ūm*	-	*fsəratūm*	*tanuuə̄m*
instr.	*-uuā*	*hizuuā*	-	-
dat.	*-uiiē*	-	-	*tanuiiē*
gen.-abl.	*-uuō*	*hizuuō*	-	-
Plur.				
acc.	*-uuō*	-	-	*°tanuuō*
instr.	*-ubīš*	*hizubīš*	-	-
loc.	*-ušu°*	-	-	**tanušu°*

Note: For **tanušucā* (**2**.43.7) the mss. have: tanušcā PPY (Mf1, Pt4); tanušicā IPY (K5), YS; tanušəcā IPY (J2), SY (S1), PVS (Jp1); tanušecā PVS.

Laryngeal stems.
    On *mazdā-* and *paṇtā-* see lesson 2.

	°jī-	sū-, °sū-
Sing.		
nom.	*°jīš*	
dat.	*°jiiōi*	*suiiē*
Plur.		
nom.-voc.	*°jiiō*	*°suuō*

PRONOUNS.

Possessive pronouns.

	1st pers. sing.			2nd pers. sing.		
	masc.	neut.	fem.	masc.	neut.	fem.
Sing.						
nom.	*mə̄*			*θβə̄*		*θβōi* (**2.**44.11?)
instr.	*mā*			*θβā*		
dat.	*mahmāi*		*θβahmāi*			
gen.	*mahiiā*		*maśiiå*	*θβahiiā*		*θβaśiiå*
abl.				*θβahmāṯ*		
loc.	*mahmī*		*θβahmī*			
Plur.						
nom.-voc.				*θβōi*	*θβā*	
loc.						*θβāhū*

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 *nōiṯ nā manå*.

	1st pers. plur.	2nd pers. plur.	
	masc.	masc.	fem.
Sing.			
acc.		*yūšmākəm, xšmākəm*	*xšmākąm*
instr.		*xšmākā*	
dat.		*yūšmākāi, xšmākāi*	
gen.		*yūšmākahiiā, xšmākahiiā*	
Plur.			
acc.	*ahmākə̄ṇg*		
instr.	*ahmākāiš*		

Demonstrative pronouns. The far-deictic.

	masc.	neut.	fem.
Sing.			
nom.	*huuō*	*auuaṯ*	*hā*
acc.	**auuə̄m*	=	*auuąm*
instr.	*auuā*		
Dual			
gen.	*auuå*		
Plur.			
instr.	*auuāiš*		
gen.	*auuaēšąm*		

Relative pronouns.

	masc.	neut.	fem.
Sing.			
nom.	*yō*	*hiiaṯ*	*yā*
acc.	*yə̄m, yim*	=	*yąm*
instr.		*yā*	
dat.		*yahmāi*	
gen.		*yehiiā*	
loc.		*yahmī*	

Dual

nom.-acc.	*yā*		
gen.	*yaiiå*		

Plur.

nom.	*yōi*	*yā*	*yå*
acc.	*yə̄ṇg*	=	-
instr.	*yāiš*		
dat.-abl.	*yaēibiiō*		
gen.	*yaēšąm*		
loc.	*yaēšū*		

Interrogative pronouns.

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

	masc.	neut.	fem.
Sing.			
nom.	*kə̄, kas°, ciš*	*kaṯ*	*kā*
acc.	*kəm*	=	*kąm*
instr.	*kā*		-
dat.	*kahmāi*		-
gen.	*kahiiā*		-
loc.			*kahiiā°*
Plur.			
nom.	*kōi*		-
acc.	*kə̄ṇg*		-
dat.-abl.	*kaēibiiō*		-

The particle *-cīṯ* 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" (*kascīṯ, kācīṯ, kahiiācīṯ*, etc.)

The pronoun *katāra-* is found only used as a conjunction: *katārəm ... vā ... vā* "whether ... or."

Indefinite pronouns.

	masc.	neut.
Sing.		
nom.	*naēciš, mā ciš, (yas° ...) cišcā*	*naēcīṯ*
acc.	*naēcīm*	=
gen.	*cahiiā*	
Plur.		
nom.	*(yōi ...) caiiascā*	*(yā ...) cīcā*

ATHEMATIC PRESENT STEMS. 1. ROOT PRESENTS.

Present indicative.

		Root-pres.		
Active				
Sing.				
1	-mī	ahmī, vasəmī, hahmī		mraomī, stāumī
2	-hī, -šī	ahī, vašī, hafšī		
3	-tī	astī, vaštī, haptī, sāstī aēitī, šaēitī		
Dual				
1	-uuahī	usuuahī		
Plur.				
1	-mahī	mahī, usə̄mahī		
2	-tā	stā, uštā		
3	-əṇtī, -iieiṇtī;	həṇtī, daibišəṇtī		yeiṇtī, šiieiṇtī

		Red. pres.	nā-pres.	n-pres.
Active				
Sing.				
1	-mī	zaozaomī		
3	-tī	dadāitī	hunāitī	vīnastī
Dual				
1	-uuahī			
Plur.				
1	-mahī	dadəmahī	huuạmahī, friiạn.mahī	cīšmahī
2	-tā			
3	-əṇtī, -iieiṇtī;			
	-aitī	dadaitī		

Notes.:

The spellings *iiạ* and *uuạ* is presumably for *ị* and *ụ*. The *n* in *friiạn.mahī* was perhaps added when the word was split up in the scribal tradition.   *čīš-* shows the regular development of *inš > iş̌ > ī* (as in the acc. plur. of *i*-stems).

The form *spašuθā* (**5**.53.6) is sometimes restored as **spašnuθā*, but *spas-* has the present stem *spasiia-*.

		Root-pres.		Red. pres.	nā-pres.	n-pres.
Middle						
Sing.						
1	-ōi, -ⁱē	aojōi, gərəzōi	°mruiiē	°dadē, dīdaŋ́hē, °iiōi	vərənē	-
2	-hē	°på̊ŋ́hē	-	-	-	-
3	-ⁱē, -tē (-dē)	vastē	isē(?)	dastē, dazdē	vərəṇtē	-
Plur.						
1	-maidē, -madaē°	aogəmadaē°	-	dadəmaidē	-	-
2	-duiiē	-	-	-	-	mərəŋgduiiē
3	-aitē	-	-	-	-	mərəṇcaitē

Present imperative.

		Root-pres.		Red. pres.	nā-pres.	n-pres.
Active						
Sing.						
2	-dī	zdī	idī	-	-	cīždī
3	-tū	astū, sāstū	mraotū	dadātū	-	-
Plur.						
2	-tā	-	-	-	°zānatā	-
3	-əṇtū	hə̄ṇtū	-	-	-	-

September 25, 2006 - 3:11 PM

		Root-pres.	Red. pres.	*nā*-pres.	*n*-pres.
Middle					
Sing.					
2	*-suuā*	-	-	*dasuuā*	-	-
Plur.						
2	*-dūm*	-	-	*°dazdūm, °idūm*	-	-
3	*-rąm*	*jə̄nərąm*	-	-	*xrūnərąm*	-

Note: For *cīždī* 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 taṯ nā maiδiiōi.månghā **spitamāi ahmāi** dazdē "That hero, O Maidiiō.månghas, is (now) determining that (command to be) **for *this*** Spitāma" (**4.**51.19).

aṯ tā vaxšiiā išəṇtō ... / staotācā ahurāi yesniiācā vaŋhə̄uš manaŋhō / humązdrā aṣ̌ā.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 yə̄ hudānuš dəmānahiiā xšaθrəm / šōiθrahiiā vā dax́iiə̄uš vā aṣ̌ā **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).
Note: *aspərəzatā* is pres. inj.(?) of *ā.sparz-*.

ā airiiə̄mā išiiō **rafəδrāi** jaṇtū / nərəbiiascā nāiribiiascā zaraθuštrahē / vaŋhə̄uš **rafəδrāi** manaŋhō "Let speedy Airiiaman 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 **aṣ̌ā** tąm aṣ̌īm vaŋhə̄uš āiiaptā manaŋhō "(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 pərənā **āpanāiš** kāməm "I shall fill for them, O Mazdā Ahura, **with attainments** (their) wish" (**1.**28.10).
Note: *pərənā* is pres. subj. of *par-*.

aṯ mazdā taibiiō xšaθrəm **vohū manaŋhā** vōiuuīdaitī / 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: *vōiuuīdaitī* is pres. subj. of intens. pres. of *vaēd-*.

yə̄ **āiš** *ašəm nipåŋ́hē 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 **tə̄m** *ahiiā maēiniš aŋhaṯ pauruiiē / vīduuå auuąm yā* **īm** *aŋhaṯ apə̄mā* "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: *aŋhaṯ* is pres. subj. of *ah-*.

Possibly also in

vīsə̄ṇtā **drəguuaṇtəm** *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** *yə̄m 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]iiaṇtā bərəxδąm hāitīm vaŋhə̄uš manaŋhō* "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]iiaṇtā* is aor. inj. of *apā.yam-*.

paitī.ar- "to turn away (from)":
yə̄ **mā** *drəguuå* **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":
aṯ huuō vaŋhə̄uš vahiiō nā aibī.jamiiāṯ / yə̄ **nå ərəzūš** *sauuaŋhō* **paθō** *sīšōiṯ* "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: *aibī.jamiiāṯ* and *sīšōiṯ* are aor. opt. of *aibī .gam-* and *sāh-*.

dā- "make, establish, etc.":
... ahurāi.ā **yim** *drigubiiō dadaṯ* **vāstārəm** "... to the Ahura, whom one (thereby) will make/establish as a pastor for the poor" (**1.**27.13).
> Note: *dadaṯ* is pres. subj. of *dā-*.

dāidī aṯ **nərąš** *mazdā ahurā* **ašāunō** *ašacinaŋhō aidiiūš vāstriiə̄ṇg* "Thus, make (now), O Mazdā Ahura, (our) **men sustainers of Order**, loving Order, harmless foragers" (**YH.**40.3).

humāīm *θβā īžīm yazatəm ašaŋhācim 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).

September 25, 2006 - 3:11 PM

hiiaṭ **θβā** *xšaiiąs* **aēšəm** *diiāṭ* **ə̄mauuaṇtəm** "so that the one who commands may make **you powerful** (and) **forceful**" (**2**.43.10).
> Note: *diiāṭ* is aor. opt. of *dā-*.

yascā **dāθə̄ṇg drəguuatō** *dadāṭ* "and who makes (out) **those possessed by the Lie** (to be) **the ones abiding by the established rules**" (**1**.32.10).
> Note: *dadāṭ* is pres. inj.

kar- "make":
> *huuō* **tə̄ṇg frō.gå** *paθmə̄ṇg hucistōiš caraṭ* "he will (now) make **those the lead-bulls** of the flight of (his) good understanding" (**2**.46.4).
>> Note: *caraṭ* is aor. subj. of *kar-*.

man- "to think":
> **spəṇtəm** *aṭ* **θβā** *mazdā mə̄ńhī ahurā* "Thus, I (now) think of **you** as **life-giving**, O Mazdā Ahura" (**2**.43.5).
>> Note: *mə̄ńhī* is *s*-aorist inj. 1 sing. mid.

vaēd- "to know":
> *aṭ* **yə̄ṇg** *ašāaṭcā vōistā vaŋhə̄ušcā* **dāθə̄ṇg** *manaŋhō /* **ərəθβə̄ṇg** *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)

auuaēšąm nōiṭ vīduiiē yā šauuaitē **ādrə̄ṇg** *ərəšuuåŋhō / hātąm huuō aojištō yahmāi* **zauuōṇg** *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 **nå** *auuarə̄ ə̄hmā rātōiš yūšmāuuatąm* "O Ahura! Now come hither **to us** (in foreknowledge of?) the gift (worthy) of ones such as you (presented) by us!" (**1**.29.11).

aṭ **aēšəməm** *hə̄ṇduuarə̄ṇtā* "Thus, they would scramble together **to wrath**" (**1**.30.6).
> Note: *hə̄ṇduuarə̄ṇtā* is pres. inj. of *duuar-*.

aṭ tū mōi dāiš ašəm hiiaṭ **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-*.

*aṭ yas***tə̄m** *nōiṭ nā isəmnō āiiāṭ / drūjō huuō* **dāmąn** *haēθahiiā gāṭ* "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: *āiiāṭ* and *gāṭ* are aor. subj. of *ā.yā-* and *gā-*.

kā θβōi ašā ākå **arədrə̄ṇg** *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 manaŋhā / āuuarǝnå vīciθahiiā **narǝm.narǝm** *x^vax́iiāi tanuiiē* "Observe through (this) flame by (your) thought / the *preferences of discrimination (= judgement) (made) **man-by-man** for his own body" (**1.**30.2).

aṱcā hiiaṱ tā hǝm mainiiū jasaētǝm **pauruuīm** *dazdē / gaēmcā ajiiātīmcā yaθācā aŋhaṱ* **apǝmǝm** *aŋhuš* "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 aiiārǝ̄ "for all (his) days" (**2.**43.2).

Accusative of reference(?).

vohū **uxšiiā** *manaŋhā xšaθrā ašācā 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 **ašǝm** *vaŋhuiiā ašī* **gaṱ.tē** "For *me* I shall invoke **Order to come** with good reward" (**4.**51.10).

*kaθā ašāi drujǝm diiąm zastaiiō / **nī hīm mǝrą̄ždiiāi** θβahiiā mąθrāiš sǝ̄ŋghahiiā* "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).

yǝ̄ **hīm** *ahmāi* **vāstrauuaitīm stōi** *usiiāṱ* "who might wish **her** and (her) **pasture** to be for this one" (**3.**50.2).
Note: *usiiāṱ* is pres. opt. 3 sing. of *vas-*.

Accusative with pre/postpositions.

vaŋhuiiå cistōiš šiiaoθanāiš ārmaitē / yaoždå mašiiå^a **aipī ząθǝm** "By the actions of (your?) good understanding, O Humility, / you make mortal women (ritually) pure **after birth**" (**3.**48.5).
a. Mss.: mašiiå PPY; mašiiā IPY; mašiiå SY; mašiiā PVS (Mf2); mašiiāi PVS (Jp1, K4), G.; mašiiāi YS, IVS.

āuuiš **nå aṇtarǝ** *hǝṇtū nǝmax^vaitīš ciθrå rātaiiō* "Let there appear **among us** brilliant gifts with homage" (**1.**33.7).

yǝ̄ṇg **ā** *šaēitī ahurō* "with whom dwells the Ahura" (**2.**43.3).

USES OF THE PRESENT INDICATIVE. 2.

A.

mainiiuš spǝ̄ništō yǝ̄ xraoždištǝ̄ṇg asǝnō **vastē** "The most life-giving inspiration (= divine inspiration), which **is clothed** in the hardest stones, (chose) Order ..." (**1.**30.5).

kǝ̄ yā må **uxšiieitī nǝrǝfsaitī** *θβaṱ* "Who (is he) through whom the moon **is** first **waxing** then **waning**?" (**2.**44.3).

B.

θβōi staotarascā mąθranascā ahura.mazdā **aogǝmadaēcā usmahicā vīsāmadaēcā** "Your praisers and your masters of the poetic thought, O Ahura Mazdā, **we are declaring ourselves and wanting and readying ourselves** (to be)" (**YH.**41.5).

aēibiiō yōi uruuātāiš drūjō aṣahiiā gaēθå **vīmərəṇcaitē** "... to those who by the deals of the Lie **are** (at this very moment) **destroying** the herds of Order" (**1.**31.1).

kadā ajə̄n mūθrəm ahiiā madahiiā / yā aṇgraiiā karapanō **urūpaiieiṇtī** "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).

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 *... aṣəm* **kū** *spəṇtā ārmaitiš /* **kuθrā** *manō vahištəm* "Where (is) Order? Where (is) Life-giving Humility? / Where (is) the best thought?" (**4.**51.4).

Enumeration.
θβōi **staotarascā mą̄θranascā** *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).

humatanąm hūxtanąm huuarəštanąm *... 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 nərąš mazdā ahurā **aṣāunō aṣacinaŋhō aidiiūš vāstriiə̄ng** "Thus, make (now), O Mazdā Ahura, (our) men sustainers of Order, loving Order, harmless foragers" (**YH.**40.3).

apascā vå azīšcā vå mātərąšcā vå agəniiå drigudāiiaŋhō vīspō.paitīš āuuaocāmā vahištå sraēštå "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.

          September 25, 2006 - 3:11 PM

WORD ORDER. 2. PARALLELISM AND CHIASMUS.

Parallelism.

kaṯ *və* **xšaθrəm kā īštiš** *... mazdā* "What (is) your command? What (is your) wish, O Mazdā?" (**1**.34.5).

huuō *zī* **drəguuå** *...* **huuō aṣauuā** "For that one (is) possessed by the Lie (and) that one (is) a sustainer of Order" (**2**.46.6).

aṣəm aṯ vahištəm ... **hiiaṯ sraēštəm** *hiiaṯ spəṇtəm aməṣəm* **hiiaṯ raocōŋhuuaṯ** *hiiaṯ 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 *mazdå ahurahiiā* **ahī** / **mainiiuš vōi** *ahiiā* spə̄ništō **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 aibī.jarətārō naēnaēstārō *...* **mahī** "we are singers, we are not blamers" (**1**.35.2).

aēibiiō yōi **uruuātāiš drūjō aṣahiiā gaēθå** *vīmərəṇcaitē* "... 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:

yə̄ *mā* **drəguuå** *θβā sauuā paitī.ərətē* "**the one possessed by the Lie, who** is *turning away *your* life-giving strengths from me" (**2**.44.12).

aṯ **yas** təm nōiṯ **nā** *isəmnō āiiāṯ* / *drūjō huuō dāmąn haēθahiiā gāṯ* "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 **yə̄m** *aṣā 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 ajə̄n mūθrəm ahiiā madahiiā / **yā aṇgraiiā** *karapanō urūpaiieiṇtī* "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 rafəδrāi zauuə̄ṇg jasatā*

2. *aēibiiō ratūš sə̄ṇghaitī ārmaitiš*

3. *ahiiā xratū frō mā sāstū vahištā*

4. *kā īštiš śiiaoθanāi mazdā yaθā vā hahmī*

5. *huuō taṯ nā maiδiiōi.må̄ṇhā spitamāi ahmāi dazdē*

6. *tā uxδā mainiiə̄uš mahiiā mazdā ašāicā yūšmaibiiā gərəzē*

7. *aṯ vå vīspə̄ṇg āiiōi yaθā ratūm ahurō vaēdā / mazdå̄ aiiå ąsaiiå*

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

8. *aṯ θβā mə̄ṇ́hī pauruuīm mazdā yazūm stōi manaṇhā / vaṇhə̄uš patarə̄m manaṇhō*

9. *uruuāzištō huuō nå̄ yātāiiā paitī.jasaitī nəmaṇhā nå̄ mazištāi yå̄ṇhąm paitī.jasaitī*

10. *ahiiā mainiiə̄uš spə̄ništahiiā vahištə̄m / hizuuā uxδāiš vaṇhə̄uš ə̄ānū manaṇhō / ārmatōiš zastōibiiā śiiaoθanā*

    vərəziiaṯ / ōiiā cistī huuō ptā ašahiiā mazdå̄

Text 3

2.45.1-3

   1: *Introduction*. Having queried Ahura Mazdā 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 Mazdā. Those who do not believe it will go to the abode of the Lie.

2.45.1

aṯ frauuaxšiiā nū gūšō.dūm nū sraotā	Thus, I shall proclaim. Now hear! Now listen,
yaēcā asnāṯ yaēcā dūrāṯ išaθā	both (you) who are approaching from near and (you) who from afar!
nū īm vīspā ciθrə̄ zī mazdå̄ṇhō.dūm	Now, all, pay attention to it, for it (is) brilliant!
nōiṯ daibitīm duš.sastiš ahūm mərą̄šiiāṯ	May the one of bad announcing not destroy a second time (this) existence
akā varanā drəguuå̄ hizuuā āuuərətō	by (his) bad preference, the one possessed by the Lie, *impeded(?) (by the utterances) of (his) tongue.

2.45.2

aṯ frauuaxšiiā aṇhə̄uš maniiū pauruiiē	Thus, I shall proclaim the two spirits/inspirations at the beginning of the existence,
yaiiå̄ spaniiå̄ uitī mrauuaṯ yə̄m aṇgrəm	of which two the life-giving one shall tell (him) whom (you know to be?) the Evil one:
nōiṯ nā manå̄ nōiṯ sə̄ṇghā nōiṯ xratauuō	'Neither our thoughts, nor announcements, nor guiding thoughts,
naēdā varanā nōiṯ uxδā naēdā śiiaoθanā	nor preferences, nor utterances, nor actions,
nōiṯ daēnå̄ noiṯ uruuąnō haciṇtē	nor *daēnā*s, nor souls go together.'

2.45.3

aṭ frauuaxšiiā aŋhəuš ahiiā pauruuīm
yąm mōi vīduuå mazdå vaocaṭ ahurō
yōi īm və nōiṭ iθā mąθrəm varəšəṇtī
yaθā īm mənāicā vaocacā
aēibiiō aŋhəuš auuōi aŋhaṭ apəməm

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.

mazdåŋhō.dūm aor. imper. 2 plur. mid.

mərąšiiāṭ pres. optative 3 sing. of *mark-*, pres. *mərəṇc-*.

spaniiå comparative of *spəṇta-*; comparative used of one term in a contrasting pair.

ciθrə̄: "It" = my song (*gar-*), announcement (*sə̄ŋgha-*), poetic thought (*mąθra-*)? Cf. **1**.31.18 *mąθrąscā gūštā sāsnåscā*, **2**.48.3 *vīduuå yaēcīṭ gūzrā sə̄ŋghåŋhō*. — 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 *citrá-* + *arká-*, *dhī-*, *vāc-*, *citráśravas-*.

mərąšiiāṭ: Note *mərąšiiāṭ* 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 áriravā́m aghāyúr*), who full of enmity **destroys** us with duplicity (*arātīvā́ 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 mṛkṣīṣṭa tanvàṃ duruktaíḥ*)!"

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 (*mā́ no duḥśáṃsa īśata*)!"; 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*)!"

āuuərətō: this ought to mean "chosen, invited" acc. to Hu., II, p. 165. Perhaps: "a prisoner of his tongue"? — **3**.47.2 "(For) he produces (*vərəziiaṭ*) the best (*vahištəm*) of this (*ahiiā*) most life-giving force / by the utterances (*uxδāiš*) of (his) tongue (*hizuuå*)." Note also **5**.53.6 "Comfort (*xᵛāθrəm*) is lost (*nąsaṭ*) / for (you), those possessed by the Lie with crippled Order (*də̄jīṭ.arətaēibiiō*). / Through those (*anāiš*) (of yours) you now (*ā*) destroy (*mərəŋgduiiē*) 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 də̄jīṭ.arətā*)."

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 (*mainiiū*) (to see) where they are one way, then another (*maēθā*)."

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

3. 48.3 "the best of ordinances (*sāsnanąm*) (is that) / which (*yąm*) Ahura orders (*sāstī*) through Order (to be that) of the good-giving one (*hudaʾah). / Vitalizing (is he) who knows (*vīduuå*) even the announcements that are hidden (*yaēcīṯ gūzrā sə̄nghåŋhō*)."

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

mə̄nāicā 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-* = *ⁱrixta-* and *iθii-*: *iθiiejah-* = *ⁱθi̯ejah-*;
   uruu-: *uruuan-* = *uru̯an-* or *ᵘru̯u̯an-* but *uruuắta-* = *ᵘru̯ata-* or *u̯rᵘata-*, *uruuaēsa-* = *u̯rᵘaēsa-*, *uruša-* = *ᵘrŭša-*. etc.

Resolution of diphthongs:
   cəuu ̆iš- (*ciuu ̆iš-*) < *cōiš-*.

Final anaptyxis:
   huuar ̄ə = *hu̯u̯ar ̄ᵊ* vs. *sar ̄ə* = *sarō*.

Vowels counting two syllables.
   These are due to contraction in Avestan or to an old intervocalic laryngeal.

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

   1. Laryngeal stems:
      nouns: neut. *då* = *daˀō*, etc.; gen. *mazdå* = *mazdaˀō*, *mąθrā* = *mąθraˀā*, etc.
      verbs subj.: *dāitī* = *daˀaitī* (< *daH-ati*), etc. (but *dadaitī* < *da-dH-ati*).

   2. the genitive plural ending *-ąm* < *-aˀām*: *śiiaoθananąm* = *śiiaoθᵃnanām*, *vīspanąm* = *vīspanām*, *asnąm* = *asnām*, etc.

   3. optionally in thematic endings:
      dative ending *-āi* < *-aˀai*: *ahurāi* = *ahurāi*, *duš.śiiaoθanāi* = *duš.śiiaoθᵃnāi*, etc. but *rafəδrāi* = *rafᵊδrāi*, etc.
      subj. *vaocāṯ* = *vaocāt*, etc.

B. dipthongs arisen from pre-nasal contractions, e.g.,
   daēnā- always = **daii ̄ənā-*, *aēm* = *aii ̄əm*, *kərənaon* = **kərənauu̯ən*.

C. long vowels arisen from pre-nasal contractions, e.g.,
   tanūm = *tanuˀəm*

D. sometimes the original vowels have undergone even more drastic changes:
   xᵛ ̄əŋg < **huu̯aŋh* < **huHaŋh*, *xᵛītica* <**hu(u̯)-iti°*, *xᵛaēta-* < **hu(u̯)-ita-*, *dužazōbå* = *dužᵘᵃz ̄ōbå* < *duž.zuu̯ā-* < **zuHā-*, *spən* < **ć(u)u̯an* < **ćuHan*.

E. preverb plus verb with initial vowel:
   āiiaṯ = *ā.ai̯aṯ*, *āitē* = *ā.itē*, *āiiōi* = *ā.i̯ōi*.

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 *i̯* and *u̯* are realized as *i̯* and *u̯* or *ii̯* and *uu̯* according as the preceding syllable is light or heavy. This means:
   if *i̯* and *u̯* are preceded by short vowel plus one consonant, we have the phonetic realization *(C)VCi̯* and *(C)VCu̯*;

if *i̯* and *u̯* 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)VCii̯* and *(C)VCuu̯*.

The effects of Sievers' Law are also seen in the treatment of stops before *i̯* and *u̯*. Before realized *i̯* and *u̯* stops are spirantized, while before realized *ii̯* and *uu̯* they remain.

Often the orthography masks the original vowels and consonants:

Examples:

2 sylls.	3 sylls.
ufiia- = *ufi̯a-*	*vaēpiia-* = *vaēpii̯a-*
hai̯θiia- = *ha*ⁱ*θi̯a-*, *mərəθiiu-* = *mər*^ə*θi̯u-*	*mašiia-* = *maši̯a-* < **marti̯a-*.
mauuai̯θīm = *mau̯a*ⁱ*θi̯əm*	*vaṇtiia-* = *vaṇtii̯a-*
	xšaθrīm = *xšaθrii̯əm*, *staomiia-* = *staomii̯a-*
	pauruuiia- = *pa*^u*rui̯a-*, *pauruuīm* = *pa*^u*rui̯i̯əm*
idūm = *idu̯əm*	
gūšō.dūm = *gušadu̯əm*, °*dåŋhō.dūm* = *dåŋhadu̯əm*	*frauuōizdūm* = *fra.u̯ōizduu̯əm*
vīduiiē = *vidu̯*ⁱ*ē*	*mərəŋduiiē* = *mər*^ə*ŋduu̯*ⁱ*ē*
vərəziia- = *vər*^ə*zi̯a-*	*sarəidiia-* = *sar*^əⁱ*di̯a-*

There are, of course, several doubtful and problematic cases, e.g., **2**.46.15 *ašəm xšmaibiiā daduiiē*, in which, if we read *dadu̯*ⁱ*ē* , we would also have to restore *yūšmaibiiā* to fill the meter; in **2**.44.6 *rāniiō.skərəitīm gąm tašō* has one syllable too many if we read *rāni̯as.kər*^əⁱ*tīm* (perhaps we should read **rani̯as-*).

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 *-diiāi*, always count only one syllable. The present stem *uxšiia-* is disyllabic.

The suffix *-iia-* making "gerundives" is from **-iHa-* and always counts two syllables: *vairiia-* "well-deserved" = *va*ⁱ*rii̯a-*, *išiia-* "(that ought) to be sped off" = *išii̯a-* (< *ĭši̯a-*).

Initial *ii̯*:

This is found in the reduplicated present stem *ii̯ā-/ī-* (< *yā-*): *āiiōi* = *ā.ii̯ōi*.

NOUNS AND ADJECTIVES. CONSONANT DECLENSIONS.

ah-stems:

	masc.		neut.	
Sing.				
nom.	*vaså*	*hudå* (< °*da*ʾ*å*)	*manō*	*då* (< *da*ʾ*ō*)
acc.	°*aēnaŋhəm*	-	=	
instr.	-	-	*manaŋhā*	-
dat.	-	*hudåŋ́hē*	*aēnaŋ́hē*	-
gen.-abl.	°*aojaŋhō*	*hudåŋhō*	*manaŋhō*	*dåŋhō*, *yåŋhō*
loc.	-	-	*θβōi.ahī*	*yāhī*
Dual				
nom.-voc.-acc.	*anaocaŋhā*		*manahi*°	-
Plur.				
nom.-voc.	°*varšnaŋhō*	*hudåŋhō*	*manå*	-
acc.	°*vacaŋhō*	-	-	-
instr.	-	-	*vacəbīš*	-
dat.-abl.	-	*hudåbiiō*	-	-
gen.	-	-	-	*yåŋhąm*

Notes:

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

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

Sing.
  nom.-acc. — *sauuō*
  instr. — *sauuaŋhā*
  gen.-abl. — *sauuaŋhō*
  loc. — *sauuōi*
Plur.
  nom.-acc. — *sauuā*
  instr. — *sauuāiš*
  gen. — *sauuaŋhąm*

	iiah-stems		*uuah*-stems	
	masc.	neut.	masc.	neut.
Sing.				
nom.	*spaniiå*	*vahiiō*	*vīduuå*	-
acc.	*nāidiiåŋhəm*	-	-	
dat.	-	-	*vīdušē*	
gen.-abl.	-	-	*vīdušō*	
Plur.				
nom.-voc.	-	*vax́iiå*	-	

Special *h*-stems.

	ušah- "dawn"	*māh-* "moon"	*āh-* "mouth"
	fem.	masc.	
Sing.			
nom.	*ušå*	*må < *maʾāh*	-
instr.	-	-	*ə̄əåŋhā*
gen.-abl.	-	*mə̄ṇg(?) < *maʾaŋh*	*åŋhō*

an-stems.

	masc.			neut.	
Sing.					
nom.-voc.	*uxšā*	*karapā*	-	-	
instr.	-	-	-	*mazə̄nā*	
loc.	-	-	-	*usə̄n(?)*	
Plur.					
nom.-voc.	*uxšānō*	*karapanō*	-	-	
acc.	-	-	*asə̄nō*	-	

Note: *usə̄n* "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 **usaṯ*), it must have been analogically adapted to forms such as YAv. *mānaiiən* "resembling."

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

	Han-stems	*man*-stems		
	masc.	masc.	neut.	
Sing.				
nom.-voc.	*mąθrā (mąθraʾā)*	*airiiamā*	*ąnmā*	-
instr.	-	*airiiamnā*		
dat.	*mąθrānē*	-	*ąnmə̄nē*	-
gen.-abl.	*mąθrānō*	*airiiam^anas°*	-	*cašmə̄ŋg*
loc.	-	-	*ąnmə̄nī*	*cašmainī, cašmąn*

Plur.

nom.-acc.	*marətānō*	*nāmąn, nāmə̄nī*	*afšmānī*
instr.		(*nāmə̄nīš*)	
dat.-abl.		-	*duuąnmaibiias°*
gen.		*nāmanąm*	

Masc. *in*-stems.
    One example: Sing. nom. *fraxšnī.*

uuan-stems:

	masc.	neut.	masc.
Sing.			
nom.-voc.	*uruuā*	*spə̄n*	*ašauuā*
acc.	*uruuānəm*		*ašauuanəm*
dat.	-		*ašāunē, ašāunaē°*
gen.-abl.	-		*ašāunō*
Plur.			
nom.-voc.	*uruuānō*		*ašauuanō*
acc.	*urunas°*		*ašāunō*
dat.-abl.	-		*ašauuabiiō*
gen.	-		*ašāunąm*

Note: In view of *spə̄nuuaṇt-*, *spə̄n* can not be an *nt*-stem.

Neut. *r/n*-stems.

	rāzar-	*xᵛar-*	*aiiar-*	*saxᵛar-*	*sāxᵛar-*
Sing.					
nom.-acc.	*rāzarə̄*	*huuarə̄*	*aiiarə̄*		
gen.-abl.	*rāzə̄ṇg*	*xᵛə̄ṇg*	(YAv. *aiią*)		
instr.	*rāšnā*				
Dual					
nom.-acc.					*sāxᵛə̄nī*(?)
Plur.					
nom.-acc.			*aiiārə̄*	*saxᵛārə̄*	
gen.	*rašnąm*				

THE IMPERFECT.
    The imperfect is represented by three forms

    Active
Sing.
    3   *as, ajə̄n*
Dual
    1   *ahuuā*

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 *ajə̄n* 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*	*rādəm*	
2	*-ō*	*jasō*	*uxšiiō*
3	*-aṯ*	*jasaṯ, pərəsaṯ*	*vərəziiaṯ*

Plur.

1	*-āmā*	*tauruuaiiāmā*
3	*-ən*	*bąnaiiən*

Middle
Sing.

3	*-atā, -iiātā*	*maniiātā*

Dual

3	*-aētəm*	*hə̄m.jasaētəm*

Plur.

3	*-əṇtā, -iiaṇtā*	*hə̄ṇ.duuarəṇtā*	*maniiaṇtā*

Athematic.
Endings:

		Root stems		Red. stems		Nasal stems	
Active							
Sing.							
2	*-h, -š*	-	*mraoš*	-	*dadå*	-	*minaš*(?)
3	*-ṯ, -*	*as, °jə̄n, tāšt*	*mraoṯ*	*urūraost, dīdąs*	*dadāṯ*	*cinaoṯ*	*cinas*
Plur.							
2	*-tā*	-	*mraotā*	-		*dəbənaotā*	
3	*-aṯ, -ən*(?)	-	-	*jīgərəzaṯ*	*dadaṯ*	-	*mīzən*(?)

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

		Root stems		Red. stems		Nasal stems	
Middle							
Sing.							
1	*-ī*	*aojī*	-	-	-	-	-
2	*-hā, -šā*	*aoγžā*	-	-	-	-	-
3	*-tā*	*aogədā, gərəždā*	-	-	-	-	-
Plur.							
3	*-ātā*	-	-	-	-	-	*vərənātā*

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

"To be"

Sing		Plur	
1	*aŋhā*	1	*aŋhāmā*
3	*aŋhaitī, aŋhaṯ*	3	*aŋhən*

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.

yə̄ īš pāṯ **darəsāṯ** *ašahiiā* "which shall keep them **from the sight** of Order" (**1.**32.13).

pairī **xᵛaētə̄uš airiiamanascā** *dadaitī* "They are setting (me) apart **from the family and** (its) **community**" (**2.**46.1).

aṯ yūš daēuuā vīspåŋhō **akāṯ manaŋhō** *stā ciθrəm / yascā vå 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":

tuuə̄m mazdā ahurā frō mā sīšā **θβahmāṯ** *vaocaŋ́hē /* **maniiə̄uš hacā** *θβā ə̄ə̄åŋhā yāiš ā aŋhuš pauruiiō bauuaṯ* "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).

θβə̨m aṯ aēšə̨m paitiiāstārəmcā fradaxštārəmcā dadəmaidē / **ašāaṯcā hacā vaŋhə̄ušcā manaŋhō vaŋhə̄ušcā xšaθrāṯ** "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** *yə̄ṇg 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 *vå* **yasnāiš** *paitī stauuas aiienī / mazdā* **ašā** *vaŋhə̄uš* **šiiaoθanāiš** *manaŋhō* "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" (**3.**50.9).
    Note: *aiienī* 1 sing. subj. < *ai-*.

This instr. is used with some nouns/adjectives:

ānuš.hak-:
    aθrā vācəm baraitī miθahuuacå vā ərəš.vacå vā / vīduuå vā əuuīduuå vā ahiiā **zərədācā manaŋhācā** */* **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-:
    θβāuuą̄s asīštiš mazdā / **hadəmōi ašā vohucā** *šiią̄s* **manaŋhā** "a .?. like you, O Mazdā, / dwelling **in *one and the same house as Order and good thought**" (**2.**44.9).

hama-:
    hamə̄m *taṯ* **vahištā**cīṯ "That is **equal to the very best** (for him)" (**1.**32.16).

hazaoša-:
   t̰əm āzūtōiš ahurō mąθrəm tašaṯ **aṣ̌ā hazaošō** / *mazdå* "The Ahura, **who has the same pleasure as Order**, has fashioned *that* poetic thought of the libation" (**1**.29.7).

huš.haxaē-:
   aēbiiō mazdå ahurō... paitī.mraoṯ **aṣ̌ā huš.haxā xᵛənuuātā** "*Them* Mazdā 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," *(həm).pars-* (mid.) "to consult with," *parə.mrao-* "to declare sb. as superior to," *sāra-* (mid.) "attach oneself to":

haca- mid. "be with = in the company of sb.":
   aṯcā ī tōi manaŋhā maniiə̄ušcā vaŋhə̄uš vīspā dātā / *spəṇtax́iiācā nərəš š́iiaoθanā yehiiā uruuā* **aṣ̌ā 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).

   aṯ tū mōi dāiš aṣ̌əm ... / **ārmaitī hacimnō** *iṯ ārəm* "Thus, *you* have (now) shown *me* Order... / **together with Humility** I (now) set *it* in motion hither" (**2**.43.10).

   parā hiiaṯ mōi ā.jimaṯ / *səraošō* **aṣ̌ī mązā.raiiā hacimnō** "before (there) comes to me / (your) readiness to listen/Sraoša **accompanied by Reward which bestows wealth**" (**2**.43.12).

(həm/ā) pars-/fras- mid.:
   kə̄ aṣ̌auuā **yāiš pərəsāi** *drəguuå 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 mazdå ahurō / *yehiiā vahmē* **vohū fraš́ī manaŋhā** "Let Ahura Mazdā listen, / in whose hymn **I discuss with** (my) **good thought**" (**2**.45.6).
      Note: *fraš-* is *s*-aorist of *pars-*.

parə mrao-/vak-:
   parə̄ vå **vīspāiš** *[parə̄.]vaoxəmā #* **daēuuāiščā xrafstrāiš maṣ̌iiāiščā** "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 mazdå ahurō **sārəmnō vohū manaŋhā** / *xšaθrāṯ hacā paitī.mraoṯ* "*Them* Mazdā Ahura, **who, united with** (someone of) **good thought**, / answers in accordance with (his) command" (**1**.32.2).

   ā və̄ gə̄uš.ā hə̄miiaṇtū yōi nə̄ **š́iiaoθanāiš sārəṇtē** / *ahurō aṣ̌ā hizuuā uxδāiš vaŋhə̄uš manaŋhō* "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: *hə̄miiaṇtū* 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** *rāmąm dåṇtē* "Who will obtain peace in spite of the bloody ones possessed by the Lie?" (**3**.48.11).
      Note: *dåṇtē* (*da'aṇtē*) is subjunctive.

USE OF THE IMPERFECT.

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

at̰ vå 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 θβə̄ ā gə̄uš tašā aš.xratuš / mainiiuš mazdā ahurā hiiat̰ axiiāi dadå paθą̇m "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 **ajə̄n** 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 əuuīduuå aipī **dōbāuuaiiat̰** "**May no one** who does not know **keep deceiving** (us) [or: making us into deceivers?] hereafter!" (**1.**31.17).

mā ciš at̰ və̄ drəguuatō mą̇θrąscā **gūštā** sāsnåscā "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 ašāt̰cīt̰ hacā / vaŋhə̄uš **dazdā** manaŋhō šiiaoθananą̇m aŋhə̄uš mazdāi "in that way the model ... / of the actions of the existence of good thought **is** (always) **ascribed** to Mazdā" (**1.**27.13).

xšmaibiiā gə̄uš uruuā **gərəždā** "To you (gods) the soul of the cow **complains**" (**1.**29.1).

adā tašā gə̄uš **pərəsat̰** ašəm kaθā tōi gauuōi ratuš "Then the fashioner of the cow **asks** Order: "How (was) your model for the cow?" (**1.**29.2).

at̰ aēšəməm **hə̄ṇduuarə̄ṇtā** yā **bąnaiiən** ahūm marətānō "Thus, **they (would) scramble together** to Wrath, with which mortals **(would) sicken** (this) existence" (**1.**30.6).

ahmāicā xšaθrā **jasat̰** manaŋhā vohū ašācā / at̰ kəhrpə̄m utaiiūitiš **dadāt̰** ārmaitiš ąnmā "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).

hiiat̰ tā uruuātā saśaθā yā mazdå **dadāt̰** mašiiåŋhō "When you *master the deals that Mazdā **establishes** (with you), O mortals" (**1.**30.11).

mazdå **dadāt̰** ahurō hauruuatō amərətātascā / būrōiš ā ... / vaŋhə̄uš vazduuarə̄ manaŋhō "Ahura Mazdā **gives**—out of (his) plenty of wholeness and immortality ...— / the good thought's ..." (**1.**31.21).

aēbiiō mazdå ahurō sārəmnō vohū manaŋhā / xšaθrāt̰ hacā **paitī.mraot̰** "*Them* Mazdā Ahura, who sides with (someone of) good thought, / **answers** in accordance with (his) command" (**1.**32.2).

tə̄m aduuānəm ahurā yə̄m mōi **mraoš** vaŋhə̄uš manaŋhō "(Teach us) that road which you, O Ahura, **tell** me (is that) of good thought" (**1.**34.13).

yā və̄ vaŋᵛhīš ahurō mazdå nāmą̇n **dadāṯ** *vaŋhudå hiiaṯ vå* **dadāṯ** *tāiš vå 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 spə̄ntā θβā mainiiū uruuaēsē **jasō** "The turn at which **you come** with *your* life-giving inspiration, / O Mazdā ..." (**2.**43.6).

taṯ vərəziieidiiāi hiiaṯ mōi **mraotā** *vahištəm* "... (in order) for *that* to be produced which **you** (all) **tell** *me* (is) the best" (**2.**43.11).

hiiaṯcā mōi **mraoš** *ašəm* **jasō** *frāxšnənē / aṯ tū mōi nōiṯ asruštā* **pairiiaoγžā** "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 šiiaoθanāiš dəbązaitī ārmaitiš / taibiiō xšaθrəm vohū **cinas** *manaŋhā* "on account of/by (her/our) actions Humility *is (currently) thickening Orderᵃ / (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.

kə̄mnā mazdā mauuaitē pāiiūm **dadå** */ hiiaṯ mā drəguuå* **dīdarəšatā** *aēnaŋhē* "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 gə̄uš tašā **mraoṯ** "'(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 gaēθå **frādō** *θβaxšaŋhā* "you (O Ahura Mazdā) further (his) herds with the diligence of Humility" (**2.**46.12).

yə̄ŋgstū mazdā hadəmōi **minaš** *ahurā...* "(In fact, all of those) whom **you**, O Mazdā Ahura, *sustain** in *one and the same house (as yourself) ..." (**2.**46.14).

sauuaiiō *ašauuanem* "**you keep providing life-giving strength** for the sustainer of Order" (**4.**51.9).

bərəxδą̇m mōi fərašaoštrō huuō.guuō **daēdōišt** *kəhrpə̄m* "Fərašaoštra Huuō.guua **again and again shows** me (the) form (of his *daēnā*?), esteemed (for her merits)" (**4.**51.17).

vohū xšaθrəm manaŋhā / mazdå **dadāṯ** *ahurō* "By (my) good thought Mazdā / Ahura **establishes** (my/his) command" (**4.** 51.21).

yą̇m daēnąm ahurō saošiiaṇtō **dadāṯ** "the *daēnā* which Ahura **establishes** (as) that of the revitalizer" (**5.**53.2).

mazdå **dadāṯ** *ahurō dāenaiiāi vaŋhuiiāi 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.

aṯcā hiiaṯ tā hə̄m mainiiū jasaētəm pauruuīm dazdē / gaēmcā ajiiātīmcā yaθācā **aŋhaṯ** *apə̄məm aŋhuš* "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 nə̄ **aŋhaṯ** "*She* shall belong to us" (**1.**32.2).

*kā **tə̄m** ahiiā maēiniš **aŋhaṯ** pauruiiē / vīduuå auuąm yā īm **aŋhaṯ** apə̄mā* "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).

*aṯcīṯ ahmāi mazdā aṣ̌ā **aŋhaitī** / ... / yąm nazdištąm gaēθąm drəguuå 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 dūtåŋhō **åŋhāmā** tə̄ṇg dāraiiō yōi vå daibišəṇtī* "**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 fraēštåŋhō **åŋhāmā*** "**Let us** for an entire lifespan **be** your dearest friends!" (**3**.49.8).

*tā və̄ uruuātā marəṇtō aguštā vacå sə̄ŋhāmahī / ... aṯcīṯ aēibiiō vahištā yōi zarazdå **aŋhən** 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

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. *nōiṯ aēuuā ahū vistō naēdā ratuš aṣ̌āṯcīṯ hacā*
    Note: *aēuuā ahū* "in the course of one (= the first) existence."

2. *tā θβā pərəsā ahurā yā zī āitī jə̄ŋghaticā / yå išudō dadəṇtē dāθranąm hacā aṣ̌āunō / yåscā mazdā drəguuō.dəbiiō yaθā tå aŋhən hə̄ṇkərətā hiiaṯ*
    Note: *jə̄ŋghati s*-aorist subj. 3 sing.

3. *aṯ ... drəguuatō / akāiš xᵛarəθāiš paitī uruuąnō paitiieiṇtī*

4. *vahištəm θβā vahištā yə̄m aṣ̌ā vahištā hazaošəm / ahurəm yāsā*

5. *aθā hə̄m.fərašuuā θβā xraθβā spə̄ništā*
    Note: *fraš-* is *s*-aorist of *pars-* imper. 2 sing.

6. *aṯcā hiiaṯ tā hə̄m mainiiū jasaētəm pauruuīm dazdē*

7. *maṇtā huuō xraθβā dąmiš aṣ̌əm yā dāraiiaṯ vahištəm manō / tā mazdā mainiiū uxšiiō*

8. *aṯ hōi mazdå ahūm dadāṯ ahurō / ahmāi gaēθå vohū frādaṯ manaŋhā*

9. *aṯ və̄ vaiiōi aŋhaitī apə̄məm vacō*

Text 4

1.28.1
ahiiā yāsā nəmaŋhā ustānazastō rafəδrahiiā
maniiə̄uš mazdā pauruuīm spəṇtahiiā aṣ̌ā vīspə̄ṇg š́iiaoθanā
vaŋhə̄uš xratūm manaŋhō yā xšnəuuīšā gə̄ušcā uruuānəm

1.28.2
yə̄ vå[a] mazdā ahurā pairijasāi vohū manaŋhā
maibiiō dāuuōi ahuuå astuuatascā hiiaṯcā manaŋhō
āiiaptā aṣ̌āṯ hacā yāiš rapaṇtō[b] daidīṯ xᵛāθrē
    a. vā PPY (Mf4, Pt4), IPY (J2); vå PPY (Mf1), IPY (K5), SY, YS, PVS. – b. rapaṇtō 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 ... vīspə̄ṇg*

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"

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

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

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

mazdā voc.

ašā ... šiiaoθanā more instr's. of accompanying circumstance, probably coordinated: "by (my/our) Order, by (my/our) action"; goes with *spəṇtahiiā*: "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."

vaŋhə̄uš ... manaŋhō: "of (my) good thought" or "(of someone) of good thought."

Structural features:

ahiiā *yāsā* nəmaŋhā *ustānazastō* **rafəδrahiiā**
maniiə̄uš mazdā pauruuīm **spəṇtahiiā** ...
vaŋhə̄uš xratūm **manaŋhō** yā xšnəuuīšā gə̄ušcā 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.

yə̄ vå ... 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"

ahuuå gen. dual depending on *āiiaptā*.

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

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

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

daidīṱ pres. opt. 3 sing. act. (cf. *xšnəuuīšā* in the same position in **1.**28.1): "one may place."

September 25, 2006 - 3:11 PM

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

x^vāθrē loc. sing.: "in well-being"; the word literally means "good breathing (space)" as opposed to "narrowness," anxiety."

Meter:

ahi̯ā yāsā nəmaŋhā ǀ ustānazastō rafᵊδrahi̯ā	x x - x x - x x x ǀ x x x - x x - x x x	7 + 8
mani̯ə̄uš mazdā pauru̯ii̯əm ǀ spəṇtahi̯ā ašā vīspə̄ŋg śi̯aoθᵃnā	x x - x x - x x x ǀ x x x - x x - x x - x x	7 + 9
vaŋhə̄uš xratūm manaŋhō ǀ yā xšnuu̯īšā gə̄ušcā ᵘruu̯ānəm	x x - x x - x x x ǀ x,x x x - x x - x x x	7 + 9
yə̄ vå mazdā ahurā ǀ pairijasāi vohū manaŋhā	x,x - x x - x x x ǀ x x x x - x x - x x x	7 + 9
maibi̯ō dāuuōi *ahuu̯å* ǀ astu̯atascā hi̯aṭcā manaŋhō	x x - x x - x x x ǀ x x x x - x x - x x x	7 + 9
āi̯aptā ašāṭ hacā ǀ yāiš rapaṇtō daidīṭ huu̯āθrē	x x x - x x - x x ǀ 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 *-ə̄*, which may be the genuine OAv. form, which was replaced by YAv. *-ō*, cf. OAv. *-ə̄uš* ~ YAv. *-aoš*.

   In initial and internal position we similarly find *-ə̄h-*, e.g., *ə̄hma-*, *grə̄hma-*, *amə̄hmaidī*, beside YAv. forms, e.g., *ahmaṯ*, *kahmāi*, *dahma-*, etc.

Palatalization of *a*.

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

Nouns and adjectives:
   a-stems:
      loc. sing. (ending *-i̯ē*): *yesnē* (< **yasnai*), *āiiesē* (< **āi̯asai*);
   iia-stems:
      yesniia- (< *yasna-*);
      gen. sing. *-iiehiiā*, *-ieŕ́iiā°*: *gaiiehiiā*, *vāstriiehiiā*, *yehiiā*, and *yeŕ́iiācā* (< *ya-*);
   iiaṇt-stems (including present participles):
      dat. sing. (ending *-i̯ē*): *fšuiieṇtē*,
   ī-stems: *yezuuī*, *vahehiiā* and *vahehīš* (< **vahi̯ahī-*), *šiieitibiiō* (< **ši̯atī-*).

Verbs:
   thematic *iia*-stems:
      2 sing. pres. ind. act.: *xšaiiehī*
      3 sing. pres. ind. act. and mid.: *srāuuaiieitī*, *dāiietē*, *vaŕ́iietē*
      3 plur. pres. ind. act. and mid.: *baiieṇtē*
      infinitives in *-aŋ́hē* and *-adiiāi*: *srāuuaiieŋ́hē*, *vərəziieidiiāi*
   other forms with *ii* preceding the thematic vowel:
      3 plur. pres. ind. act.: *šiieiṇtī*

Other:
   yezī, *iθiiejah-*

   Final *-iia* remains as *-iiā*, except (perhaps) in *pauruiiē* and, before enclitic *-ca*, in *aṣ̌ā.yecā* (2x) < **aṣ̌āiiacā*.

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 *i̯əm > (i̯)im* must be considered as YAv.
   Palatalization of the vocalic *ərə* is seen in *uzirəidiiāi* < **-iridiiāi* < **-ərədiiāi*.[2]

Labialization of *a > ə̆, ŏ̆*.

   This change affects *a* and *ā* in contact with labials or when followed by *ŭ* in the next syllable.
   u-umlaut is found especially in the following grammatical categories:

Nouns:
   u-stems: *jiiōtūm*, *vohū*, *pouruš*.

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[2] Mss.: uziridiiāi PPY (Mf1); uzarəidiiāi PPY (Mf4, Pt4); uzərəidiiā IPY (J2); uzərədiiāi IPY (K5); uzireidiiāi SY (S1);
   uzirəidiiāi SY (J3), YS, PVS, IVS.

September 25, 2006 - 3:11 PM

Verbs.:
  a-stems
        3 sing. imper. act.: *vərəziiō.tū°*, *vātōiiō.tū*;
        2 sing. imper. mid.: *ābaxšō.huuā*;
        2 plur. mid.: *gūšō.dūm, mazdåŋhō.dūm, paitī.siiōdūm, dīdraγžō.duiiē*.[3]

Other:
  ə̄əādū for **ə̄dū < *ǎdu* (cf. lesson 3 on *an-* and *āŋ-* > *ə̄əā°*)
  hōiθōi ~ haēθahiiā.

Labial assimilation.
  Labial assimilation changes *a* to *ə̄̆* or *ŏ̄*.
  Change of *a > ə̄̆* is found before *u̯* in initial position, both when the *uu* is followed by *ĭ* (as in YAv.) and otherwise:

  əuuisti- (< **a-u̯isti-*), *əuuīduuah-* (< **a-u̯idu̯ah-*), *kəuuitāt-, təuuiš-*.
  ə̄əuuā for **ə̄uuā < *auua*, *ə̄.vaocat̰* (< **au̯aocat*)

  Change of *a > ə̄̆* or *ŏ̄* is found in various phonetic contexts when *a* is in contact with labial consonants (*p, b, m, u̯*).

p:
  apō mā ~ apā

b:
  bəzuuaṇt- (cf. OInd. *bahú-*?)
  hə̄buuaiṇtĭšcā(?)
  auuō.buuaitī ~ auuā
  ubōiiō ~ zastaiiō (unless *ōi̯ < ai̯*)

m:
  uzə̄mōhī(?)
  frō mā, frō mōi (whence the form was generalized) *~ frā*

u̯:
  huuō.guuā < *hu̯agu̯ā
  in the instr., dat.-abl. plur.: *drəguuō.dəbīš, drəguuō.dəbiiō*

The adj. *pauruuiia-* (*pauruiia-*)
shows combined labialization and palatalization: *paoiriiāiš, paoiriiå*.

Labialization of *ə*.
  The epenthetic *ə* and the vocalic *ərə* are both sensitive to phonetic contexts. Labialization is seen in:

  dužazōbå (< **duž-zəbāh-*), *°bərədubiiō* (< *°bərədəbiiō*).
  θβōrəštā, mōrəṇda-

  The form *ōrə* apparently spread from these phonetically conditioned forms to other forms, as well: *cōrət̰* and *dōrəšt*.
  In *frōrətōiš* we may have influence from *frō*.
Labial dissimilation.
  Dissimilation of *u > ə* is seen in *drəguuaṇt- < *drug-u̯ant-* and *xšnəuuīšā < xšnuu̯īšā*.

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[3] The manuscript distribution of the use of punctuation in these forms has not yet been investigated.

NOUNS AND ADJECTIVES.

Stems in velars/palatals.

	k-stems		*g*-stems	
	masc.	fem.	masc.	fem.
Sing.				
nom.	*vāxš*	*ānuš.haxš*	*usixš*	*druxš*
acc.	*vācəm*			*drujəm, būjim*
instr.	*sūcā*			
gen.-abl.	*vacṓ*			*drūjṓ*

Stems in dentals.

	t-stems			*d*-stems	
	masc., fem.		neut.	masc., fem.	neut.
Sing.					
nom.		*amərətatås*	*as°*(?)		
acc.	*xšnūtəm*	*amərətatātəm*		*išudəm*	
instr.		*amərətatātā*		*spərədā, vərədā*	*zərədā*
gen.-abl.	*stūtṓ*	*amərətatātas°*			
loc.		*amərətatāitī*			
Dual					
nom.-voc.-acc.		*amərətatātā*			
Plur.					
nom.-voc.			*as°*(?)		
acc.				*išudṓ*	
instr.				*azdəbīš*	
dat.-abl.	*°bərədubiiṓ*				
gen.	*stutąm*				
loc.	*nafšu°*				

nt-stems.

	masc. thematic			athematic	acrostatic	neut. thematic
Sing.						
nom.	-	*xšaiiąs*	*juuąs*	*hąs*	*stauuas*	*yasṓ.x́iiə̄n*
acc.	-	*fšuiiaṇtəm*		*°iiaṇtəm*		
dat.	*hanəṇtē*	*fšuiieṇtē*		-		
gen.-abl.	-	*saošiiaṇtṓ*		-		
Dual						
gen.	-	*°uxšaiiaṇtå*		-		
Plur.						
nom.-voc.	*marəṇtṓ*	*afšuiiaṇtṓ*	-	*daṇtṓ*		
acc.	*nadəṇtṓ*	-	*juuaṇtṓ*	-		
gen.	-	*saošiiaṇtąm*		*hātąm*		
loc.	-	*fšuiiasū*		-		

Note the irregular zero-grade in the loc. plur.

uuaṇt-stems.

	masc.			neut.
Sing.				
nom.	*drəguuå*	*θβāuuąs*	*astuuaṱ*	
acc.	*drəguuaṇtəm*			
instr.	*drəguuātā*			
dat.	*drəguuāitē*	*mauuaitē*		
gen.-abl.	*drəguuatṓ*			

September 25, 2006 - 3:11 PM

Plur.

nom.-voc.	*drəguuaṇtō*	*mīždauuąn*
acc.	*drəguuatō*	
instr.	*drəguuō.dəbīš*	
dat.-abl.	*drəguuō.dəbiiō*	
gen.	*drəguuatąm*	*yūšmāuuatąm*
loc.	*drəguuasū*	

Stems in labials.

	p-stems	*m*-stems		
	fem.	masc.	fem.	neut.
Sing.				
acc.	*kəhrpə̄m*	-	(*ząm*)	-
gen.-abl.	-	*zimō*	-	*də̄ŋg*
loc.	-	-	-	*dąm*
Plur.				
acc.	*apō*			
gen.	*kəhrpąm*			

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	*x́iiə̄m*	1	*x́iiāmā*
2	*x́iiå*	2	*x́iiātā*
3	*x́iiāṯ*	3	-

PRESENT PARTICIPLES.

The participles are formed as in YAv. (declination see above).

	Thematic		Athematic		
Active.					
masc.	*-əṇt-, -iiaṇt-, -uuaṇt-* *-at-*	*baodaṇt-*	*uxsiiaṇt-*	*həṇt-* *stauuat-*	*°iiaṇt-*	*surunuuaṇt-*
fem.	*-aiṇtī-* *-eitī-*	*maēkaiṇtī-*			*šiieitī-*	
Middle.					
	-əmna-, -iiamna-	*yazəmna-*	*vaziiamna-, xšaiiamna-*		
Future active.					
	-šiiaṇt		*saošiiaṇt-*		

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).

September 25, 2006 - 3:11 PM

ahiiā yāsā **nəmaŋhā** *ustānazastō rafəδrahiiā / mainiiə̄uš mazdā pauruuīm spəṇtahiiā* **aṣ̌ā** *vīspə̄ŋg* **śiiaoθanā** / *vaŋhə̄uš xratūm manaŋhō* **yā** *xšnəuuīšā gə̄ušcā 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 *cicī.θβā* **spə̄ništā mainiiū** *mazdā / yå då aṣ̌ā vaŋhə̄uš māiiå manaŋhō / vīspā aiiārə̄ darəgō.jiiātōiš* **uruuādaŋhā** "(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 *yūjə̄n karapanō kāuuaiiascā /* **akāiš śiiaoθanāiš** *ahūm mərəŋgduiiē 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**:** *yūjə̄n* is aor. inj. – *xraodaṭ* is aor. subj.

ahiiā mainiiə̄uš spə̄ništahiiā vahištəm / **hizuuā uxδāiš** *vaŋhə̄uš ə̄ə̄ānū manaŋhō / ārmatōiš* **zastōibiiā** *śiiaoθanā vərəziiaṭ /* **ōiiā cistī** *huuō ptā aṣ̌ahiiā 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***v***āiš hizubīš** *fšuiiasū afšuiiaṇtō* "(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.

tə̨m kauuā vīštāspō magahiiā **xšaθrā** *nə̨saṭ /* **vaŋhə̄uš** **padəbīš** *manaŋhō yə̨m cistīm* **aṣ̌ā** *maṇtā* "Kauui Vīštāspa *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**:** *nə̨saṭ* and *maṇtā* are aor. inj.

dužuuarənāiš vaēšō rāstī tōi narəpīš rajīš / **aēšasā də̄jīṭ.arətā** *pəṣ̌ō.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 vərəzə̄nā pauruuiiē pairijasāmaidē / mazdā ahurā* **θβā** / **θβā** *mainiiū spə̄ništā* "**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).

hiiaṭ vā tōi nāmanə̨m vāzištəm ātarə mazdå ahurahiiā / **tā θβā** *pairijasāmaidē*
vohū θβā manaŋhā / **vohū θβā aṣ̌ā** / *vaŋhuiiå* **θβā** *cistōiš* **śiiaoθanāiščā vacə̄bīščā** *pairijasāmaidē*
nəmaxiiāmahī išūidiiāmahī **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:

mazdå sax^ᵛārə̄ mairištō yā zī vāuuərəzōi pairī.ciθīṯ / ***daēuuāišcā maṣ̌iiāišcā*** *yācā varəšaitē aipī.ciθīṯ* / *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).
> Note: *vāuuərəzōi* 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).

tə̄m aduuānəm ahurā yə̄m mōi mraoš vaŋhə̄uš manaŋhō / *daēnå saošiiaṇtąm* **yā hū.kərətā** *ašācīṯ uruuāxšaṯ* "(Teach us) that road which you, O Ahura, tell me (is that) of good thought, / the well-made one along which the *daēnā*s of the revitalizers (first?) walked through Order" (**1**.34.13).

The instr. can be used of persons:

kə̄ **yā** *må uxšiieitī nərəfsaitī θβaṯ* "Who (is he) **through whom** the moon is (now) first waxing then waning" (**2**.44.3).

kə̄ **yā** *ušå arə̄m.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 / ***utaiiūitī təuuīšī*** "Humility has grown / **in *tissue-connectedness** (and) *tissue-strength**" (**1**.34.11).
> Note: *vaxšt* is aor. inj.

Instrumental with pre/postpositions.
> The pre/postpositions *maṯ* and *hadā* "with, together with" and *haθrā* "together with, with ... in one and the same place" govern the instr.:

ax́iiācā x^ᵛaētuš yāsaṯ ahiiā vərəzə̄nəm **maṯ airiiamnā** "The family, too, implores *him*, (and) the household together with the community (implores) him" (**1**.32.1).

vaŋhə̄uš xšaθrā manaŋhō ***ašā maṯ*** *ārmaitiš vaxšt* "Through the command of (= provided by) (my) good thought, Humility, **together with Order**, has grown ..." (**1**.34.11).

tə̄m nə̄ **vohū maṯ manaŋhā** *cixšnušō* / *yə̄ nə̄ usə̄n cōrəṯ spə̄ṇcā aspə̄ṇcā* "(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: *cōrəṯ* is aor. inj.

yaθrā və̄ afšmānī sə̄ṇghānī / *nōiṯ anafšmąm də̄jāmāspā huuō.guuā* / **hadā** *və̄s***tā** *vahmə̄ṇg* **səraošā** *rādaŋhō* "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 (or: hymns to a generous one)" (**2**.46.17).
> Note: *sə̄ṇghānī* is pres. subj.

yə̄ uruuānəm mə̄ą̇ gairē **vohū** *dadē* **haθrā manaŋhā** "(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.

*humāīm θβā īžīm yazatəm ašaŋhācim dadəmaidē aθā tū nə̄ gaiiascā astəṇtåscā **x̌iiå*** "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).

***nōiṯ** nā pourūš drəguuatō **x̌iiāṯ** cixšnušō / aṯ tōi vīspə̄ŋg aŋgrə̄ŋg ašāunō ādarə̄* "**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).

*aṯcā tōi vaēm **x̌iiāmā** yōi īm fərašə̄m 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** vərəzə̄nā* "Through (your) Order you further the households" (**1.**34.14).

*duš.sastiš srauuå **mōrəṇdaṯ*** "The one of bad announcing *diverts (my) songs of fame" (**1.**32.9).

*aṯ hōi **aojī** zaraθuštrō pauruuīm* "Thus, **I declare myself** to him first (as) Zarathustra" (**2.**43.8).

*pərəsā auuaṯ yaθā huuō yə̄ hudānuš dəmānahiiā xšaθrəm / šōiθrahiiā vā dax̌iiə̄uš 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** yə̄ maṇtā ašəm ahūm.biš vīduuå 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).

*ax̌iiācā xᵛaētuš **yāsaṯ** ahiiā vərəzə̄nəm maṯ airiiamnā / ahiiā daēuuā mahmī manōi ahurahiiā uruuāzəmā mazdå / ... tə̄ŋg **dāraiiō** yōi vå daibišəṇtī* "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 šiiaoθanəm vacaŋhā yā **fracinas** drəguuaṇtəm 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 srauuå **mōrəṇdaṯ** yə̄ acištəm vaēnaŋhē **aogədā** / gąm ašibiiā huuarəcā yascā dāθə̄ŋg drəguuatō **dadāṯ** / yascā vāstrā **vīuuāpaṯ** yascā vadarə **vōiždaṯ** 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 grə̄hmō **hīšasaṯ** acištahiiā dəmānē manaŋhō / aŋhə̄uš marəxtārō ahiiā yaēcā mazdā **jīgərəzaṯ*** "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 grə̄hmō ā hōiθōi **nī** kāuuaiiascīṯ xratūš [nī.]**dadaṯ** / varəcā hīcā fraidiuuā hiiaṯ **vīsə̄ṇtā** drəguuaṇtəm auuō / hiiaṯcā gāuš jaidiiāi mraoī yə̄ dūraošəm **saocaiiaṯ** 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 spəṇtąm ārmaitīm ... **auuazazaṯ** vaŋhə̄uš əuuistī manaŋhō / aēibiiō maš ašā siiazdaṯ yauuaṯ ahmaṯ 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).

*hiiaṯ mā vohū **pairī.jasaṯ** manaŋhā / **daxšaṯ** ušiiāi tušnā.maitiš vahištā* "When **he *surrounds** me with good thought, / *silent composure ***benefits** my *hearing as the best" (**2**.43.15).

*nōiṯ hīm **mīzə̄n** ašā vāstrəm frādaṇhē* "**they do not *care for** her in order to further (her) pasture by the Order (of a ritual)" (**2**.44.20).

*yastā daēuuə̄ṇg aparō mašiiąscā / **tarə̄.mąstā** yōi īm **tarə̄.mainiiaṇtā** / aniiə̄ṇg ahmāṯ yə̄ hōi **arə̄m.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: *mąstā* is s-aor. inj. mid. 3 sing.

*ahiiā mainiiə̄uš spə̄ništahiiā vahištəm / ... / ārmatōiš zastōibiiā šiiaoθanā **vərəziiaṯ*** "(For) **he produces** the best of this most life-giving inspiration / ... / (and) the actions of Humility by (his) hands" (**3**.47.2).

*paitī rəməm [paitī.]siiōdūm / yōi ā vaŋhə̄uš manaŋhō **dīdraγžō.duiiē** / ašā viiąm* "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.

*yə̄ vā **xšaiiąs** adąs drītā **aiiaṇtəm** / ... / vīcīrō **hąs*** "(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: *adąs* < *ā-dā-*; *drītā* aor. opt. 3 sing. mid. < *dar-* "hold, keep."

*aṯ frauuaxšiiā vīspanąm mazištəm / **stauuas** ašā yə̄ hudå yōi həṇtī / spəṇtā mainiiū sraotū mazdå 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 Mazdā listen / ... / Let him teach me the best (thoughts/utterances/actions) by *his* guiding thought" (**2**.45.6).

*gauuōi adāiš tāiš šiiaoθanāiš yāiš vahištāiš fraēšiiāmahī / rāmācā vāstrəmcā dazdiiāi / **surunuuatascā asurunuuatascā xšaiiaṇtascā axšaiiaṇtascā*** "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 aṯ yazamaidē maēkaiṇtīšcā hə̄buuaiṇtīšcā "Thus, we are sacrificing to the waters, ***refulgent** and ***nectar-pouring**" (**YH.**38.3).

*rāmąmcā āiš dadātū **šiieitibiiō** vīžibiiō* "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 yə̄ maṇtā ašəm ahūm.biš vīduuå ahurā / ərəžuxδāi vacaŋhąm **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 vå 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 hudåŋhē yaθənā **vaēdəmnāi** manaŋhā / vohū huuō xšaθrā ašəm vacaŋhā šiiaoθanācā 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

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. *hiiaṭ nə̄ mazdā pauruuīm gaēθåscā tašō daēnåscā / θβā manaŋhā xratūšcā hiiaṭ astuuaṇtəm dadå uštanəm*
   Note: *tašō* is aor. inj.

2. *ārmatōiš nā spəṇtō huuō cistī uxδāiš šiiaoθanā / daēnā ašəm spə̄nuuaṭ vohū xšaθrəm manaŋhā / mazdå dadāṭ ahurō*

3. *aēšąm tōi ahurā ə̄hmā pourutəmāiš dastē*

4. *kə̄ bərəxδąm tāšt xšaθrā maṭ ārmaitīm*

5. *imąm āaṭ ząm gənābīš haθrā yazamaidē yā nå baraitī*

6. *aθā haxə̄mąn ẋiiāṭ yāiš hišcamaidē aθā və̄ utā ẋiiāmā mazdā ahurā ašauuanō*

7. *spəṇtəm aṭ θβā mazdā mə̄ŋhī ahurā / hiiaṭ mā vohū pairī.jasaṭ manaŋhā / pərəsaṭcā mā*
   Note: *mə̄ŋhī* is s-aor. inj. mid. 1 sing.

8. *yə̄ vīcinaoṭ dāθəmcā adāθəmcā / daṇgrā maṇtū ašā mazdā ahurō*

9. *kaθā tōi gauuōi ratuš / hiiaṭ hīm dātā xšaiiaṇtō hadā vāstrā gaodāiiō θβaxšō*

10. *yaθā vå yazəmnascā uruuāidiiå stauuas aiienī paitī*
    Note: *aiienī* is pres. subj. 1 sing.

Text 5

1.28.3
yə̄ vå ašā ufiiānī manascā vohū apauruuīm
mazdąmcā ahurəm yaēibiiō xšaθrəmcā aɣžaonuuamnəm
varədaitī ārmaitiš ā mōi rafəδrāi zauuə̄ŋg jasatā

1.28.4
yə̄ uruuānəm mə̄ą^a gairē vohū dadē haθrā manaŋhā
ašīšcā šiiaoθananąm vīduš mazdå ahurahiiā
yauuaṭ isāi tauuācā auuaṭ xsāi aēšē ašahiiā
        a. mə̄ąn PPY (Pt4, Mf4); mə̄.ąn PPY (Mf1), PVS (K4); mə̄ṇ IPY (K5); mə̄ą IPY (J2); meą SY (S1); meṇ SY (J3); mēą PVS (Mf2).

1.28.5
aṣ̌ā kaṯ θβā darəsānī manascā vohū vaēdəmnō
gātūmcā ahurāi səuuištāi səraoš̌əm mazdāi
anā mą̇θrā mazištəm vāurōimaidī xrafstrā hizuuā

1.28.6
vohū gaidī manaŋhā dāidī aṣ̌ā då darəgāiiū
ərəšuuāiš tū uxδāiš mazdā zaraθuštrāi aojōŋhuuaṯ rafənō
ahmaibiiācā ahurā yā daibišuuatō duuaēš̌å tauruuaiiāmā[a]

       a. tauruuaiiāma PPY (Mf1, Mf4), IPY (K5), SY (S1), PVS K4; tauruiiāmā IPY (J2); tāuruuaiiāmā 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?

   yə̄ vå ... ufiiānī: The relative clause is anchored in *mōi* in the last line.
   vå provides the reference for *vīspə̄ŋg* in **1.**28.1.
   aṣ̌ā 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 *vå* or with *mazdąm° ahurəm* or, probably, with both;
     apauruuīm is probably an inner object to *ufiiānī* (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 *aṣ̌əm*: "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 + *yauuaṯ* "as much as"-clause + main clause (*auuaṯ*).
   gairē free dative: "with a view to, for the sake of."
   mə̄ą ... dadē + 2 dir. objs.: *uruuānəm* and *aṣ̌īš*.
   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.

   aṣ̌ā "through Order = through the day-lit sky" or "by the Order (of my ritual)."
   kaṯ interrogative particle: "I wonder if" (Latin *num*).
   darəsānī aor. subj.
   manas° and *səraoš̌əm* coordinated dir. objs. of *vaēdəmnō* and *gātūmcā* probably appos. to *səraoš̌əm*: and—as the
     route to A.M.—(my/your) readiness to listen."
   mazištəm appos. to *səraoš̌əm*.
   anā mą̇θrā "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 Mazdā (the *Ahunavairiia*?).

First line two parallel aor. impers. The instrs. ambiguous: "on account of my" or "with, through."
då is an *h*-stem neut. noun; read *daʾō "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.
tauruuaiiāma pres. subj.

Meter:

yə̄ vå aṣ̌ā ufi̯ānī ǀ manascā vohū *apaᵘru̯ii̯əm*	x,x - x x - x x x ǀ x x x - x x - x x x x	7 + 9
*mazdaʾam*cā ahurəm ǀ yaēibiiō xšaθrəmcā *aγžaᵒnu̯amnəm*	x x x,x - x x x ǀ x x - x x x - x x x x	7 + 9
varᵊdaitī *ārmaitiš* ǀ ā mōi rafəδrāi zauuə̄ŋg jasatā	x x x - x x x x ǀ x,x - x x - x x - x x x	7 + 9
yə̄ ᵘru̯u̯ānəm mə̄ą̇ gairē ǀ vohū dadē haθrā manaŋhā	x,x x x - x,x x ǀ x x - x x - x x - x x x	7 + 9
aṣ̌īšcā *š̌i̯aoθᵃnanām* ǀ vīduš *mazdaʾō* ahurahiiā	x x x - x x x x ǀ x x - x x x - x x x x	7 + 9
yauuaṯ isāi tauuācā ǀ auuaṯ *xšāi* aēš̌ē aṣ̌ahi̯ā	x x - x x - x x x ǀ x x - x x - x x - x x x	7 + 9
aṣ̌ā kaṯ θβā darᵊsānī ǀ manascā vohū vaēdəmnō	x x - x,x - x x x ǀ x x x - x x - x x x	7 + 8
gātūmcā *ahurāi* ǀ səuuištāi sᵊraoš̌əm *mazdaʾai*	x x x - x x x x ǀ x x x (x) - x x - x x x	7 + 9
anā mą̇θrā mazištəm ǀ vāurōimaidī xrafstrā hiz(u)u̯ā	x x - x x - x x x ǀ x x x x - x x - x x (x)	7 + 9 (8)
vohū gaidī manaŋhā ǀ dāidī aṣ̌ā *daʾō* darᵊgāiiū	x x - x x - x x x ǀ x x - x x - x x - x x x	7 + 9
ərᵊšu̯āiš tū uxδāiš mazdā ǀ zaraθuštrāi aojōŋhu̯aṯ rafᵊnō	x x,x - x x - x x ǀ x x x x - x x x - x x	7 + 9
ahmaibi̯ācā ahurā ǀ yā dᵃⁱbišu̯atō du̯aēš̌å taᵘru̯ai̯āma	x x x x - x x x x ǀ 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 *-ə̄ŋgs°* for *-ə̄ŋg + -ą̊s°*.

NOUNS AND ADJECTIVES.

r-stems.

	masc.			relatives		agent nouns
		ātar-	*nar-*	masc.	fem.	
Sing.						
nom.		*ātarš*	*nā*	*ptā*		*dātā*
voc.		*ātarə*				
acc.	*sarəm*	*ātrə̄m*	*narə̄̆m*	*patarə̄m*		*dātārəm*
instr.		*āθrā*				
dat.	*gairē*	*āθrē*	*narōi*	*fəδrōi, piθrē*		
gen.-abl.	*garō, sarō*	*āθrō*	*nərəš*			
loc.	*sairī*					
Plur.						
nom.-voc.			*narō*		*mātarō*	*marəxtārō*
acc.	*garō*		*nərą̊š*		*mātərą̊š°*	
instr.	*garō.bīš*					
dat.-abl.			*nərəbiias°*			
gen.			*narąm*		*dugədrąm*	

Note: *garō.bīš < *garə̄bīš. – nərą̊š* and *mātərą̊š°* have a nasalized vocalic *ŗ* written *ərą̊*.

Stems in sibilants.

	s-stems fem.	*z*-stems masc., fem.	*š*-stems masc., fem.
Sing.			
nom.	-	*dərəš°, maš*	-
voc.		-	*(ahūm.)biš*
acc.	*vīsəm*	-	*īšəm*
instr.	-	*dərəzā*	-
dat.	-	*mazōi*	-
gen.-abl.	-	*mazə̄*	*īšō*
loc.	-	*varəzī*	-
Plur.			
dat.-abl.	*vīžibiiō*		

	neut. *iš*-stems
Sing.	
nom.-acc.	*təuuiš*
instr.	*snaiθišā*

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	*darəsəm, cōišəm*	-	-	-
2	*då, cōiš*	*tašō*	*dāiš, xšnāuš*	-
3	*dāṯ, cōišt, cōrəṯ, dōrəšt, jə̄n*	*tašaṯ, vaocaṯ*	*dārəšt, sąs, vąs*	*ə̄.vaocaṯ*
Plur.				
1	*dāmā*	-	-	*ə̄uuaocāmā*
2	*dātā*	-	-	-
3	*dąn*(?), *gmən, yūjən*	-	*ståŋhaṯ, uruuāxšaṯ*	-

Note: *cōrəṯ, dōrəšt* preseumably have *ōrə < ə̄rə*.

Middle

	Root	Thematic	*s*-aorist	augmented
Sing.				
1	*cə̄uuišī (< *cōišī)*	-	*fraší, mə̄ŋhī*	-
2	*dåŋhā*	-	-	-
3	*maṇtā, ciuuištā (< *cōištā)*	*gūšatā*	*fraštā, mąstā*	-
Dual				
1	*duuaidī*	-	-	-
3	-	-	-	*asruuātəm*
Plur.				
1	*varəmaidī*	-	-	*amə̄hmaidī*
2	-	-	*θβarōždūm*	*asrūdūm*
3	*dātā*	-	-	-

Aorist imperative.

Active

	Root	Thematic	*s*-aorist
Sing.			
2	*dāidī, gaidī, ciždī*	*vīdā, vaocā*	-
3	*dātū, jaṇtū*	-	-
Plur.			
2	*dātā, sraotā*	-	*sąstā*
3	*scaṇtū*	-	-

Middle

	Root	Thematic	*s*-aorist
Sing.			
2	*dāhuuā, kərəšuuā*	*gūšahuuā*	*frašuuā*
3	*dąm, ucąm*	-	-
Plur.			
2	-	*gūšōdūm*	*sāzdūm, θrāzdūm, vōizdūm*
3	-	*xšə̄ṇtąm*	-

Aorist participles.

Active	*-aṇt-*	*daṇt-, hanaṇt-, vīdaṇt*
Middle	*-əmna-*	*xšnaošəmna-*

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.

  kahmāi *mā θβarōždūm* "For whom have you carved me?" (**1**.29.1).

  mazdā ahurā **aēibiiō** *pərənā āpanāiš kāməm* "I shall fill **for them**, O Mazdā Ahura, with attainments (their) wish" (**1**.28.10).

  vaŋhə̄uš dazdā manaŋhō šiiaoθananąm aŋhə̄uš **mazdāi** / *xšaθrəmca* **ahurāi.ā** *yim* **drigubiiō** *dadat̰ 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).

  maibiiō *dāuuōi ahuuå astuuatascā hiiat̰cā manaŋhō* / *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 manaŋhā dāidī ašā då darəgāiiū / *ərəšuuāiš tū uxδāiš mazdā* **Zaraθuštrāi** *aojōŋhuuat̰ rafənō* / **ahmaibiiācā** "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).

  tə̄m āzūtōiš ahurō mąθrəm tašat̰ ašā hazaošō / *mazdå* **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).

  at̰ mazdā **taibiiō** *xšaθrəm vohū manaŋhā vōiuuīdaitī* / **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).

  tā uxδā mainiiə̄uš 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).

  yascā vadarə vōiždat̰ **ašāunē** "and who holds unyieldingly (his) weapon **against the sustainer of Order**" (**1**.32.10).

  pauruuīm / *hiiat̰ då šiiaoθanā mīždauuąn yācā uxδā* / *akə̄m* **akāi** *vaŋʷhīm ašīm* **vaŋhaoē** "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.

  hiiat̰ mazdąm duuaidī **fərasābiiō** "when we two (first?) submitted Mazdā **to** (our) **questions**" (**1**.29.5).

  pairijasāmaidē ... θβā mainiiū spə̄ništā yə̄ axtiš ahmāi yə̄m **axtōiiōi** *då̄ŋhē* "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 nə̄ dāidī **ahmāicā ahuiiē manax́iiāicā** "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):

xšmaibiiā *gə̄uš uruuā gərəždā* "To you (gods) the soul of the cow complains" (**1.**29.1).

kaθā tōi **gauuōi** *ratuš / ... / kə̄m* **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 jasaṱ manaŋhā 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).

nōiṱ **ərəžəjiiōi** *frajiiāitiš nōiṱ* **fšuiieṇtē** *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).

ahmāi *aŋhaṱ vahištəm yə̄ mōi vīduuā vaocāṱ haiθīm / mąθrəm* "**For him** there shall be the best who, knowing (it) shall speak to me the true / poetic thought" (**1.**31.6).

iθā āṱ yazamaidē gə̄uš uruuānəmcā tašānəmcā ahmākə̄ṇg āaṱ urunō pasukanąmcā yōi nå jījišəṇtī **yaēibiiascā** *tōi ā yaēcā* **aēibiiō** *ā aŋhən* "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).

aṱ **hōi** *vohū səraošō jaṇtū manaŋhā / mazdā* **ahmāi yahmāi** *vašī* **kahmāicīṱ** "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).

tācīṱ **mōi** *sąs tuuə̄m mazdā vaēdištō* "*You*, O Mazdā, appear **to me** (as) the one who finds (for me) most often just those (things)" (**2.**46.19).

kaṱ tōi ašā **zbaiieṇtē** *auuaŋhō /* **zaraθuštrāi** "What help do/did you have for (him) when he invokes/invoked (you) with Order, / (for) Zarathustra?" (**3.**49.12).

mahmāi *x́iiātā* **auuaŋ́hē** "May you be **for my help**!" (**3.**50.7).

huuō **urušaēibiiō** *spəṇtō sāsnaiiā* "*He* is life-giving **for the meager ones** by (his) ordinance" (**1.**29.7).

hiiaṱ tā uruuātā sašaθā yā mazdå dadāṱ mašiiåŋhō / xᵛīticā ə̄nəitī hiiaṱcā darəgə̄m **drəguuō.dəbiiō** *rašō / sauuacā* **ašauuabiiō** "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).

kaṱ və̄ xšaθrəm kā īštiš **šiiaoθanāi** "What (is) your command? What (is your) wish **for action** (to be produced)?" (**1.**34.5).

pairijasāmaidē ... θβā mainiiū spə̄ništā yə̄ axtiš **ahmāi** *yə̄m axtōiiōi då̄ŋhē* "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).

asnąm uxšā aēuruš / **xšmākāi** *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).

kə̄ 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.bərədubiiō** *duš.xᵛarəθə̄m* "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 aiiå frauuarətā vāstrīm **axiiāi** *fšuiiaṇtəm / 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 šiiaoθanā yā vacaŋhā yā yasnā amərətatātəm / ašəmcā **taibiiō** *då̄ŋhā 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: *då̄ŋhā* is aor. subj. 2 sing. mid. < *dā-*.

hauruuātā / amərətātā yaθā hī **taibiiō** *då̄ŋhā* "... (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 pišiieiṇtī **aēibiiō** *kąm* "(They,) who are (at this very moment) *withholding **from these** (men their) *wish ..." (**2.**44.20).

nąsaṭ xᵛāθrəm / **drəguuō.dəbiiō də̄jīṭ.arətaēibiiō** "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 išəṇtō yā mazdāθā hiiaṭcīṭ **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)."

kasə̄uščīṭ nā **ašāunē** *kāθə̄ aŋhaṭ / isuuācīṭ hąs 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:

aṯ ə̄.vaocaṯ ahurō mazdå vīduuå vafūš viiānaiiā / nōiṯ aēuuā ahū vistō naēdā ratuš ašātcīṯ hacā "Thus **he has said**, Ahura Mazdā, 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 aṯ və̄ mazdå yasnəmcā vahməmcā vahištəm amə̄hmaidī gə̄ušcā vāstrəm / taṯ aṯ və̄ vərəziiāmahī fracā vātə̄iiāmahī yā.tə̄ isāmaidē "For, thus, **we have thought** (= made up our minds about) the sacrifice and hymn (as) the best (thing) for you (and for) Ahura Mazdā 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).

tə̄m nə̄ staotāiš nəmaŋhā ā vīuuarəšō / nū zīṯ cašmainī viiādarəsəm "*Him* (I am) here wishing to *surround with *our* praises of homage. / For **I** just now **caught sight** in (my) eye" (**2**.45.8).

kə̄ vā ašā āfraštā kā spəṇtā ārmaitiš / kə̄ vā vaŋhə̄uš manaŋhō 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":

sraēštąm aṯ tōi kəhrpə̄m kəhrpąm āuuaēdaiiamahī mazdā ahurā imā raocå / barəzištəm barəzimanąm auuaṯ yāṯ huuarə̄ 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).

aṯ tā mainiiū pauruiiē yā yə̄mā x^vafnā 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:

aṯ θβā mə̄ṇ́hī pauruuīm mazdā yazūm stōi manaŋhā / vaŋhə̄uš patarə̄m manaŋhō hiiaṯ θβā hə̄m cašmainī [hə̄ŋ]grabəm / haiθīm ašahiiā dąmīm aŋhə̄uš ahurəm šiiaoθanaēšū "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** (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 Mazdā, (yet) youthful in/with respect to (your) thought.

hiiaṯ us ašā naptiiaēšū nafšucā / tūrahiiā [uz]jə̄n friiānahiiā aojiiaēšū / ārmatōiš gaēθå frādō θβaxšaŋhā "(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 Mazdā) **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:

hiiaṯ mīždəm zaraθuštrō magauuabiiō **cōišt parā** / *garō dəmānē ahurō mazdå jasaṯ 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).

There is one (apparent) instance of an aorist inj. being accompanied by a future time reference (future perfect):

yastā daēuuə̄ṇg **aparō** *mašiią̄scā* / **tarō̄.mąstā** ... / *saošiiaṇtō də̄ṇg patōiš spəṇtā 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):

nōiṯ *mazdā auuāstriiō dauuą̄scinā humərətōiš* **baxštā** "He who is not a forager, O Mazdā—however much he *chatters—**has not received** any good mention as his share" (**1**.31.10).

tə̄m mōi dātā / *darəgahiiā yaoš yə̄m vå* **naēciš 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 aēšəməm varədən *rəməmcā* / ... **yaēšąm nōiṯ** *huuarəštāiš* **vąs** *dužuuarəštā* / *tōi daēuuə̄ṇg dąn 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:

nōiṯ tā īm **xšnāuš** *vaēpiiō kəuuīnō pərətaō 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).

nōiṯ spəṇtąm dōrəšt ahmāi stōi ārmaitīm / *naēdā* **vohū** *mazdā* **fraštā manaŋhā** "He has *not* seen (as he pretends?) that Life-giving Humility is for *him/this one*(?) / **nor**, O Mazdā, **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 xšə̄ṇtąm **mā** *nə̄ dušə.xšaθrā* **xšə̄ṇtā** "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 **maṇtā** *pauruiiō raocə̄bīš rōiθβən x^vāθrā* / *huuō xraθβā dąmiš ašəm yā dāraiiaṯ 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 drəguuå yə̄ drəguuāitē vahištō / huuō ašauuā yahmāi ašauuā friiō / hiiat̰ daēnå **paoiriiå då** *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** *daēnā*s" (**2**.46.6).

yə̄ zaotā ašā ərəzuš huuō mainiiə̄uš ā vahištāt̰ kaiiā / ahmāt̰ auuā manaŋhā yā vərəziieidiiāi **maṇtā** *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).

tąm kauuā vīštāspō magahiiā xšaθrā **nąsat̰** */ vaŋhə̄uš padəbīš manaŋhō yąm cistīm ašā* **maṇtā** "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).

at̰cā gə̄uš uruuā **raostā** "And, thus (promised), the soul of the cow **lamented**" (**1**.29.9).

tat̰ θβā pərəsā ərəš mōi vaocā ahurā / kasnā ząθā ptā ašahiiā pauruiiō / kasnā x^və̄ṇg strə̄mcā **dāt̰** *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** *ząmcā adə̄ nabåscā / auuapastōiš kə̄ apō uruuaråscā / kə̄ vātāi duuąnmaibiiascā* **yaogət̰** *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 gə̄uš uruuā gərəždā kahmāi mā **θβarōždūm** *kə̄ mā* **tašat̰** "To you (gods) the soul of the cow complained: "For whom **have you carved** *me*? Who **has fashioned** *me*?" (**1**.29.1).

tə̄m āzūtōiš ahurō mąθrəm **tašat̰** *ašā hazaošō* "The Ahura, who has the same pleasure as Order, (first) **fashioned** *that* poetic thought of the libation" (**1**.29.7).

tə̄m aduuānəm ahurā yə̄m mōi mraoš vaŋhə̄uš manaŋhō / daēnå saošiiaṇtąm yā hū.kərətā ašācīt̰ **uruuāxšat̰** */ hiiat̰* **ciuuištā** *hudåbiiō mīždəm 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 *daēnā*s 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).

yaθā tū ī ahura.mazdā **mə̄ṇghācā vaocascā dåscā varəscā** *yā vohū / aθā tōi dadəmahī* "In the same way that **you**, O Ahura Mazdā, (fist) **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).

kə̄ bərəxδąm tāšt xšaθrā mat̰ ārmaitīm / kə̄ uzəmə̄m **cōrət̰** *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).

tə̄m nə̄ vohū mat̰ manaŋhā cixšnušō / yə̄ nə̄ usə̄n **cōrət̰** *spə̄ṇcā aspə̄ṇcā* "(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).

yə̄ spitāməm zaraθuštrəm rādaŋhā / marətaēšū **xšnāuš** *huuō nā fərasrūidiiāi 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.

yə̄ vå mazdā ahurā **pairijasāi** *vohū manaŋhā* "(I) who am now about to circumambulate you, O Mazdā Ahura, with (my) good thought" (**1.**28.2).

sraotā gə̄uš.āiš vahištā **auuaēnatā** *sūcā manaŋhā* "Listen through the sounds to the best (utterances)! Observe through (this) flame by (your) thought!" (**1.**30.2).

aiiå nōiṯ ərəš vīš́iiātā daēuuācinā hiiaṯ īš dəbaomā / pərəsmanə̄ŋg **upā.jasaṯ** "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 **āitī jə̄nghaticā** (< *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.

aṯcā hiiaṯ tā **hə̄m** *mainiiū* **jasaētəm** *pauruuīm dazdē* "Thus, also: whenever the two inspirations come together he determines for the first time ..." (**1.**30.4).

ā*zī dəmānəm vīsəm vā šōiθrəm vā dax́iiūm vā [ā]***dāṯ** / *dušitācā marəkaēcā* "For he has placed the home or house or settlement or land / in bad settling and destruction" (**1.**31.18).

frō *spəṇtā ārmaitē / ašā daēnå [fra]***daxšaiiā** "launch, O Humility, (our) *daēnā*s through life-giving Order!" (**1.**33.13).

taṯ ə̄ādū vərəziiō.tūcā īṯ ahmāi **fra***cā* **vātōiiō.tū** *īṯ* "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.]***diiātąm paitī** *rəməm [paitī.]***siiōdūm** / *yōi ā vaŋhə̄uš manaŋhō dīdraγžō.duiiē / ašā viiąm* "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 *vå [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.

hātąm huuō aojištō yahmāi zauuə̄ŋg **jimā** **kərəduš** **ā** "*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-*.

kastē vohū manaŋhā yə̄ ī **dāiiāṯ ə̄əāuuā** *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 dužuuarəšnaŋhō dafšniiā hə̄ṇtū / zax́iiācā vīspåŋhō **xraosəṇtəm 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 vīspə̄.mazištəm səraošəm zbaiiā auuaŋhānē / **apānō** (< *ā-āp-*) *darəgō.jiiāitīm* **ā** *xšaθrəm vaŋhə̄uš manaŋhō*
   "(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** *xᵛaiθiiācā mazdā darəšaṯcā* "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 drujəm **nīš** *ahmaṯ ā [nīš.]***nāšāmā** */ tə̄ṇg ā* **auuā** *yōi asruštōiš pərənåŋhō* "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

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. *kə̄ vātāi duuąnmaibiiascā yaogəṯ āsū*

2. *yā hātąm šiiaoθənanąm vahištā x́iiāṯ ubōibiiā ahubiiā*

3. *kə̄ huuapå raocåscā dāṯ təmåscā / kə̄ huuapå xᵛafnəmcā dāṯ zaēmācā*

4. *huuō zī drəguuå yə̄ drəguuāitē vahištō / huuō ašauuā yahmāi ašauuā friiō*

5. *dāidī ašā tąm ašīm vaŋhə̄uš āiiaptā manaŋhō / dāidī tū ārmaitē vīštāspāi īšəm maibiiācā*

6. *bərəxδąm mōi fərašaoštrō huuō.guuō daēdōišt kəhrpə̄m / daēnaiiāi vaŋhuiiāi yąm hōi išiiąm dātū*

7. *hiiaṯ nə̄ mazdā pauruuīm gaēθåscā tašō daēnåscā / θβā manaŋhā xratūšcā hiiaṯ astuuaṇtəm dadå uštanəm*

8. *pairī xᵛaētə̄uš airiiamanascā dadaitī / nōiṯ mā xšnāuš yā vərəzə̄nā hə̄cā / naēdā daxiiə̄uš yōi sāstārō drəguuaṇtō*

9. *yaθā ašāṯ hacā gąm vīdaṯ / vāstriiō šiiaoθanāiš ərəšuuō hąs huxratuš nəmaŋhā / yə̄ dāθaēibiiō ərəš ratūm xšaiiąs*
   ašiuuå cistā

10. *aṯ yūš daēuuā vīspåŋhō akāṯ manaŋhō stā ciθrəm / yascā vå maš yazaitē drūjascā pairimatōiščā / šiiaomąm*
    aipī daibitānā yāiš asrūdūm būmiiå haptaiθē

Text 6

1.28.7
dāidī ašā tąm ašīm vaŋhə̄uš āiiaptā manaŋhō
dāidī tū ārmaitē vīštāspāi īšəm maibiiācā
dås tū mazdā xšaiiācā yā və̄ mąθrā srəuuīmā rādå[a]

a. srəuuīmā.rādå PPY (Mf1); srəuuīdārādå corr'd to srəuīm.ā.rādå PPY (Mf4); srəuuīm.ā.rādå PPY (Pt4); srauuīm.mā.rā.då IPY (K5); srauuīmā.rādå IPY (J2); SY srəuuīmā.rādå (S1); srəuuīm.mārā[...] SY (J3); srəuuīmā(.)rādå YS; sriuuīmā.rādā PVS (Mf2); srəuuaēmā.rādå PVS (K4).

1.28.8
vahištəm θβā vahištā yə̄m aṣ̌ā vahištā hazaošəm
ahurəm yāsā vāunuš narōi fərašaoštrāi maibiiācā
yaēibiiascā īt̰ rå̄ŋhaŋhōi vīspāi yaoē^a vaŋhə̄uš mananhō
     a. Yōē PPY (Mf1); Yaōē PPY (Mf4); yaoē PPY (Pt4), IPY (J2); yaoe IPY (K5); yauuē SY (S1); yaouuē SY
     (J3), YS; Yāuuē PVS (Mf2); Yōi.və̄ PVS (K4).

1.28.9
anāiš vå nōit̰ ahurā mazdā aṣ̌əmcā yānāiš zaranaēmā
manascā hiiat̰ vahištəm yōi və̄ yōiθəmā dasəmē stutąm
yūžə̄m zəuuištiiåŋhō īšō xšaθrəmcā sauuaŋhąm

1.28.10
at̰ yə̄ŋg aṣ̌āat̰cā vōistā vaŋhə̄ušcā dāθə̄ŋg mananhō
ərəθβə̄ŋg mazdā ahurā aēibiiō pərənā āpanāiš kāməm
at̰ və̄ xšmaibiiā asūnā vaēdā xᵛaraiθiiā vaiṇtiiā srauuå

1.28.11
yə̄ āiš aṣ̌əm nipå̄ṅhē manascā vohū yauuaētāitē
tuuə̄m mazdā ahurā frō mā sīšā θβahmāt̰ vaocaṅhē
maniiə̄uš hacā θβā ə̄ə̄å̄ŋhā yāiš ā aŋhuš pouruiiō bauuat̰

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 Mazdā and the heroes, as well a for the poet-sacrificer.

   āiiaptā appos. to *aṣ̌īm*.
   vīštāspāi = *vīštaʾaspāi*
   maibiiācā "to me, too," *-cā* connecting two sentences, so-called "sentential *-cā* (Watkins, *SW* I, pp. 12-13).
   dås ... xšaiiācā coordin. of aor. inj. and pres. imper.!
   rādå 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."
   mąθrā: 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*.
   yə̄m ... hazaošəm rel. attraction or ellipsis of verb: "whom (I know as) ..." (cf. **1.**28.10).
   vāunuš (< *va-un-u-* < *van-*): adj. like *vīduš*?
   fərašaoštrāi = *fᵊrašaʾuštrāi*
   rå̄ŋhaŋhōi 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. *nōit̰*: "may we not anger you."
   yōiθəmā perf. < *yat-*: "we who are standing here in line" or sim.
   dasəmē: Barth. cf. OInd. *dǎś-* as in *dāśuṣ-*, which seems to mean something like "fulfill one's obligations toward the gods (by a ritual)."

In the last line note the identification of the gods and the ritual offerings.

1.28.10

Expression of confidence in his own competence to provide goods for his patron and for his community and songs of fame for the gods.

aṣ̌āaṭcā ... vaŋhə̄ušcā ... manaŋhō abl. of reason or conformity: "by reason of ..., in conformity with ..." or "from the point of view of ..."

yə̄ŋg ... aēibiiō ...: "those whom ... for them ..."

Cf. RV.1.16.9 (Indra) *sémáṃ naḥ kā́mam ā́ pṛṇa góbhir áśvaiḥ śatakrato / stávāma tvā svādhyàḥ* "**fulfill this our wish** with cows and horses, O you of a hundred guiding thoughts, (then) we, with our good poetic visions, shall praise you (in return)!"

və̄ xšmaibiiā: *və̄* "I know for you," *xšmaibiiā* "full of life-giving strength for you"?

srauuå "songs bringing fame" likened to chariots having their own horses.

1.28.11

Request for instruction in how to speak to bring about the first existence, in the way that Ahura Mazdā did the first time, when he set the precedent and model for the ritual.

yə̄ ... tuuə̄m ... "(You) who ... you ..."

āiš "with the help of these (my songs)."

frō ... vaocaṅ́hē "to say forth," supply object: "(songs) ... by which"

Meter:

1.28.7
dāidī aṣ̌ā tąm aṣ̌īm | vaŋhə̄uš āiiaptā manaŋhō   x x - x x - x,x x | x x - x x x - x x x   7 + 8

1.28.9
anāiš vå nōiṭ ahurā | mazdā aṣ̌əmcā yānāiš zarᵃnaēmā   x x,x - x,x x x | x x - x x x - x x - x x x   7 + 10

1.28.10
aṭ yə̄ŋg aṣ̌āᵃṭcā vōistā | vaŋhə̄ušcā dāθə̄ŋg manaŋhō   x,x - x x x - x x | x x x - x x - x x x   7 + 8
aṭ və̄ xšmaibiiā asūnā | vaēdā xᵛaraiθiiā vaiṇtiiā srauuå   x,x - x x - x x x | x x - x x x - x x x - x x   7 + 10

LESSON 7

ADVERBS.

Adverbs can be 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.: *pauruuīm*, *apə̄məm*, *haiθīm*, etc.; *vasə̄/vasō*; *darəšaṯ*, *fraorəṯ*.
instr. sing.: [*fraidiuuā* prob'ly adj.].
abl. sing.: *asnāaṯ°*, *dūrāṯ*.
loc. sing.: *dūirē*.
final *-s*: *ərəš*.

Adverbs not (identifiably) derived from adjectives:

			Time, place	Manner	Place	Quantity
Demonstrative:	*aṯ*	*āṯ, āaṯ*	*adā*	*aθā*	*aθrā*	*auuaṯ*
			idā, iiada°	*iθā*		
			aniiada°	*aniiāθā*		
			hadā		*haθrā*	(YAv. *hauuaṇt-*)
Interrogative:	*kū*		*kudā*		*kuθrā*	
	kaṯ		*kadā*	*kaθā*		(YAv. *cuuaṇt-*)
Relative:	*hiiaṯ*	*yāṯ*	*yadā*	*yaθā*	*yaθrā*	*yauuaṯ*

Note: *yauuaṯ ... auuaṯ* "(for) as long as ... so (that) long"; *auuaṯ yāṯ* "as much (high) as."

Adverbs of place:
adə̄ "below," *auuarə̄* "hither"

Adverbs of time:
aipī "hereafter," *daibitā* (< *d̦uitā*) "from old, always?," *mošu°* "soon, quickly," *nū, nūrəm°* "now."

Adverbs of manner:
āuuiš "openly," *azdā* "*intimately," *nanā* "one way or another," *uitī* "quote, unquote."

CONJUNCTIONS.

Coordinating:
-cā "and," *utā* "and, as well," *vā* "or," *zī* "for, namely."

Subordinating:
All-purpose conjunction: *hiiaṯ*.
Relative adverbs: *yadā, yaθā, yaθra, yauuaṯ, yāṯ*.

PARTICLES.

bā "?"
θβaṯ "alternatingly."
θβāṯ ... θβāṯ "be it ... be it."
-cīṯ "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.

yə̄ uruuānəm mə̄ą̇n **gairē** *vohū dadē haθrā manaŋhā* "(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).

yūžə̄m mazdā frāxšnənē **mazōi magāi.ā** *paitī.zānatā* "in foreknowledge acknowledge *you*, O Mazdā, *me* **for the great gift exchange**" (**1**.29.11).

kə̄ vā vaŋhə̄uš manaŋhō 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 manaŋhā / āuuarənå vīciθahiiā narə̄m.narəm **xᵛaxiiāi 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 yə̄ hudānuš dəmānahiiā xšaθrəm / šōiθrahiiā vā dax́iiə̄uš 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 nå **yātāiiā** *paitī.jamiiå ātarə mazdå ... nəmaŋhā nå* **mazištāi** *yåŋhąm paitī.jamiiå* "(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 nə̄ dāidī **ahmāicā ahuiiē manax́iiāicā** "And, (you) there, give us (now some) of this—for this existence and for the one of thought" (**YH.**40.2).

kə̄mnā mazdā mauuaitē pāiiūm dadå / hiiaṯ mā drəguuå dīdarəšatā **aēnaŋ́hē** "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** *axštaṯ* "Where will (one) stand by **for mercy**?" (**4**.51.4).

A special use of the impersonal dative is seen in the following passage:

θβą̇m aṯ aēšą̇m paitiiāstārəmcā fradaxštārəmcā dadəmaidē / ašāaṯcā hacā vaŋhə̄ušcā manaŋhō vaŋhə̄ušcā xšaθrāṯ / staotāiš θβāṯ ahurā **staotōibiiō** *aibī / uxδā θβāṯ* **uxδōibiiō** */ yasnā θβāṯ* **yasnōibiiō** "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** zauuə̄ŋg jasatā* "come to (my) calls **for support for me**!" (**1**.28.3).

***rafəδrāi vourucašānē** dōišī mōi yā və̄ 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 asnąm / aŋhə̄uš **darəθrāi** frō ašahiiā frārəṇtē / vərəzdāiš sə̄ŋghāiš* "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 vərəziiātąm tąm **nə̄ xᵛarəθāi** 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 θβā vahištā yə̄m ašā vahištā hazaošəm / ahurəm yāsā vāunuš narōi fərašaoštrāi maibiiācā / yaēibiiascā īṯ rå̄ŋhaŋhōi **vīspāi yaoē** vaŋhə̄uš manaŋhō* "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.

*auuaēnatā sūcā manaŋhā / āuuarənå̄ vīciθahiiā narə̄m.narəm xᵛax́iiāi tanuiiē / parā mazə̄ yå̄ŋhō **ahmāi nə̄ sazdiiāi** baodaṇtō 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).

***kahmāi** və̄ **vīduiiē** vašī* "**To whom** among you do you wish (right now) (gifts) **to be made known**?" (**2**.43.9).

*aṯ **nə̄** ašā friiā **dazdiiāi** hākurənā / yaθā nə̄ ā vohū jimaṯ manaŋhā* "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).

*aṯcā **ahmāi varənāi** mazdā nidātəm / ašəm **sūidiiāi ṯkaēšāi rāšaiieńhē** 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 āṯ uxδā vacå ahura mazdā / ašəm mainiiā vahehiiā **frauuaocāmā*** "Thus, these words to be uttered, O Ahura Mazdā, we have (now) proclaimed with better *imaging (as) Order" (**YH.**35.9).

aṯ frauuaxšiiā aŋhə̄uš ahiiā pauruuīm / yąm mōi vīduuå mazdå **vaocaṯ** *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).

tə̄m nə̄ yasnāiš ārmatōiš mimaɣžō / yə̄ ąnmə̄nī mazdå **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).

aṯ tōi ubē hauruuåscā xᵛarəθāi.ā amərətatåscā / vaŋhə̄uš xšaθrā manaŋhō ašā maṯ ārmaitiš **vaxšt** / *utaiiūitī təuuīšī* "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).

yə̄ maibiiā yaoš ahmāi ascīṯ vahištā / max̍iiā ištōiš vohū **cōišəm** *manaŋhā* "(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 *vaŋhə̄uš ašā īštīm manaŋhō* "**You** (now) **look hither** (down) through Order/because of (its) Order at the ritual of (my) good thought" (**2.**46.2).

aṯcīṯ ahmāi mazdā ašā aŋhaitī / yąm hōi xšaθrā vohucā **cōišt** *manaŋhā* "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).

aṯ vå yazāi stauuas mazdā ahurā / hadā ašā vahištācā manaŋhā / xšaθrācā yā īšō **ståŋhaṯ 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).

hiiaṯ mīždəm zaraθuštrō magauuabiiō **cōišt parā** / *garō dəmānē ahurō mazdå jasaṯ pauruiiō / tā və̄ vohū manaŋhā ašāicā sauuāiš* **cə̄uuīšī** "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).

åscā hudåŋhō ərəš **vīś̍iiātā** *nōiṯ duždåŋhō* "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 grə̄hmō ā hōiθōi nī kāuuaiiascīṯ xratūš nī.dadaṯ / ... / hiiaṯcā gāuš jaidiiāi **mraoī** *yə̄ dūraošəm saocaiiaṯ 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 srauuå mōrəṇdaṯ huuō ... / **apō** *mā īštīm [apa]***iiaṇtā** *bərəxδąm hāitīm vaŋhə̄uš manaŋhō* "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).

hiiaṯ xšmā.uxδāiš dīdaí̍hē pauruuīm / sādrā mōi **sąs** *mašiiaēšū zarazdāitiš* "I am (now) learning what (was) *at first on account of (the words) uttered by *you* (all) (*xšmā.uxδāiš*): / 'Faith (in us) among men **appears** to me a disaster!'" (**2.**43.11).

xšaθrāiš **yūjə̄n** *karapanō kāuuaiiascā / akāiš šiiaoθanāiš ahūm mərəṇgduiiē mašīm / yə̄ṇg xᵛə̄ uruuā xᵛaēcā xraodaṯ daēnā / hiiaṯ* **aibī.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).

aṱ huuō mazdā īžācā āzūitīščā / yə̄ daēnąm vohū **sārəštā** *manaŋhā* "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.

xšmaibiiā gə̄uš uruuā **gərəždā** *kahmāi mā* **θβarōždūm** *kə̄ mā* **tašaṱ** "To you (gods) the soul of the cow **complains**: "For whom **have you carved** *me*? Who **has fashioned** *me*?" (**1**.29.1).

aiiå nōiṱ ərəš **vīśiiātā** *daēuuācinā hiiaṱ īš dəbaomā / pərəsmanə̄ŋg* **upā.jasaṱ** *hiiaṱ* **vərənātā** *acištəm manō / aṱ aēšəməm* **hə̄nduuarə̄ntā** *yā* **bạnaiiən** *ahūm marətānō* "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 **maṇtā** *pauruiiō ... / huuō xraθβā dạmiš ašəm yā* **dāraiiaṱ** *vahištəm manō / tā mazdā mainiiū* **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).

kə̄ bərəxδąm **tāšṱ** *xšaθrā maṱ ārmaitīm / kə̄ uzəmə̄m* **cōrəṱ** *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).

hiiaṱ us ašā naptiiaēšū nafšucā/ ... **uzjə̄n** *... / ārmatōiš gaēθå* **frādō** *θβaxšaŋhā* "(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).

yə̄ spitāməm zaraθuštrəm rādaŋhā / marətaēšū **xšnāuš** *... / aṱ hōi mazdå ahūm* **dadāṱ** *ahurō / ahmāi gaēθå vohū* **frādaṱ** *manaŋhā* "(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).

aṱcā hōi **scaṇtū** *... yasnąscā / ... dåŋhō ərəzūš paθō / yąm daēnąm ahurō saošiiaṇtō* **dadāṱ** "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.

yāaṱ yūš tā framīmaθā yā mašiiā acištā **daṇtō** */ vaxšəṇtē 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 gə̄uš **pərəsaṯ** | **ašə̄m** *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 rafəδrahiiā /
   mainiiə̄uš *mazdā pauruuīm* | **spəṇtahiiā** *ašā vīspə̄ṇg šiiaoθanā*
      "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).

   pairigaēθē *xšmāuuatō* | **vahmē** *mazdā garōibīš stūtąm*
      "**in *universal hymn** to one like you with (his) songs (consisting) of praises, O Mazdā" (**1.**34.2).

   aṯ hōi vāstrāi rāmā då ārmaitīm /
   hiiaṯ **hə̄m vohū** | *mazdā [hə̄mə.]***fraštā manaŋhā**
      "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* **rafəδrahiiā** /
      "With hands upstretched in homage to him (my) support" (**1.**28.1).

   anāiš *vå nōiṯ* *ahurā* | *mazdā ašə̄mcā* **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:

   maibiiō dāuuōi ahuuå astuuatascā hiiaṯcā manaŋhō | **āiiaptā**
      "for (you) to give to me the awards of both existences, both that which has bones and that of thought" (**1.**28.2).

   tuuə̄m mazdā ahurā frō mā sīšā θβahmāṯ vaocaŋ́hē | **maniiə̄uš** *hacā*
   "teach *you me*, O Ahura Mazdā, to speak in accordance with *your* / inspiration" (**1.**28.11).

   kasnā dərətā ząmcā adō nabåscā | **auuapastōiš**
      "What hero (first) held the earth down below and the heavens (above) / (keeping them) from falling?" (**2.**44.4).

   aṯ frauuaxšiiā hiiaṯ mōi mraoṯ spəṇtō.təmō | **vacə̄** ...
      "Thus, I shall proclaim the word that the most "life-giving" one tells *me* , / which ..." (**2.**45.5).

September 25, 2006 - 3:11 PM

yə̄ vā mōi nā gənā vā mazdā ahurā / **dāiiāt̰** ...
   "The hero or "heroine" who, O Mazdā Ahura, / shall give to me ..." (**2.**46.10).

b. parallel:

hiiat̰ nə̄ mazdā pauruuīm / **gaēθåscā tašō daēnåscā** /
θβā manaŋhā **xratūščā** /
   "When, O Mazdā, you for the first time fashioned for *us* herds and *daēnā*s / by *your* thought, as well as (our) guiding thoughts" (**1.**31.11).

dāidī mōi yə̄ gąm tašō apascā uruuaråscā /
amərətātā hauruuātā spə̄ništā mainiiū mazdā /
təuuīšī utaiiūitī manaŋhā vohū sə̄ŋ́hē
   "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 vīštāspāi īšəm ‖ **maibiiācā** / dås tū mazdā
   "Give, you, O Humility, the invigorant to Vīštāspa! To *me*, too, *you* have (just) given (it), O Mazdā!" (**1.**28.7).

yūžə̄m aēibiiō ahurā aogō dātā ašā ‖ **xšaθrəmcā** / **auuat̰** vohū manaŋhā
   "*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).

yə̄ āiiat̰ ašauuanəm diuuamnəm hōi aparəm ‖ **xšiiō** / darəgə̄m āiiū təmaŋhō duš.xᵛarəθə̄m 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 yə̄ gąm tašō apascā uruuaråscā /
amərətātā hauruuātā **spə̄ništā mainiiū** mazdā /
təuuīšī utaiiūitī **manaŋhā vohū** sə̄ŋ́hē
   "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

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. tat̰ nə̄ mazdā vīduuanōi vaocā

2. tācīt̰ mōi sąs tuuə̄m mazdā vaēdištō

3. yə̄ āiš ašəm nipåŋ́hē manascā vohū yauuaētāitē

4. zaraθuštrā kastē ašauuā uruuaθō / mazōi magāi

5. at̰ tū mōi dāiš ašəm hiiat̰ mā zaozaomī / ārmaitī hacimnō īt̰ ārəm

6. *gūštā yə̄ maṇtā ašəm ahūm.biš vīduuå ahurā / ərəžuxδāi vacaŋhąm xšaiiamnō hizuuō vasō*

7. *ā airiiə̄mā išiiō rafəδrāi jaṇtū / nərəbiiascā nāiribiiascā zaraθuštrahē / vaŋhə̄uš rafəδrāi manaŋhō*

8. *yə̄ mōi ašāṯ haiθīm hacā varəšaitī / zaraθuštrāi hiiaṯ vasnā fərašō.təməm / ahmāi mīždəm hanəṇtē parāhūm*

9. *tuuə̄m mazdā ahurā frō mā sīšā θβahmāṯ vaocaŋhē / mainiiə̄uš hacā θβā ə̄ə̄åŋhā yāiš ā aŋhuš pouruiiō bauuaṯ*

10. *mā ciš aṯ və̄ drəguuatō mąθrąscā gūštā sāsnåscā / āzī dəmānəm vīsəm vā šōiθrəm vā dax̌iiūm vā ādāṯ / dušitācā*

    marəkaēcā

<u>Text 7</u>

1.27.13
yaθā ahū vairiiō aθā ratuš ašātcīṯ hacā
vaŋhə̄uš dazdā manaŋhō šiiaoθananąm aŋhə̄uš mazdāi
xšaθrəmcā ahurāi.ā yim drigubiiō dadaṯ 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 Mazdā.

  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," *airiiaman-* "agreement, peace," *gə̄nā-* "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 *aŋhuš*, that is, *yaθā [aŋhuš] 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 airiiə̄mā išiiō   rafəδrāi jaṇtū
nərəbiiascā nāiribiiascā   zaraθuštrahē
vaŋhə̄uš rafəδrāi manaŋhō   yā daēnā vairīm hanāṯ mīždəm
ašahiiā yāsā ašīm   yąm išiiąm ahurō   masatā mazdå

  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.

  airiiə̄mā: (the genius of) agreement, harmony, and peace.
  daēnā and *hanāṯ* both trisyllabic.

Meter *Vahištōišti*:

ā aⁱrįə̄mā išįi̯ō ǀ rafəδrāi jaṇtū	x,x x x - x x x ǀ	x x x - x x	7 + 5 (4)
nərᵊbi̯ascā nāⁱribi̯ascā ǀ zaraθuštrahē	x x x - x x x x ǀ	x x x x x	7 + 5
vaŋhə̄uš rafᵊδrāi manaŋhō ǀ	x x - x x - x x x ǀ		
yā dai̯ə̄nā vaⁱrii̯əm ǀ hanāṯ mīždəm	x,x x x - x x x ǀ	x x x - x x	7 + 7 + 5
ašahi̯ā yāsā ašīm ǀ	x x x - x x - x x ǀ		
yąm išii̯ąm ahurō ǀ masatā mazdå	x,x x x - x x x ǀ	x x x - x x	7 + 7 + 5

"The Complaint of the Soul of the Cow"

1.29.1
xšmaibiiā gə̄uš uruuā gərəždā kahmāi mā θβarōždūm kə̄ mā tašaṯ
ā mā aē̄šəmō hazascā rəmō āhišāiiā dərəšcā təuuišcā
nōiṯ mōi vāstā xšmaṯ aniiō aθā mōi sąstā vohū vāstriiā

1.29.2
adā tašā gə̄uš pərəsaṯ aṣ̌əm kaθā tōi gauuōi ratuš
hiiaṯ hīm dātā xšaiiaṇtō hadā vāstrā gaodāiiō θβaxšō
kə̄m hōi uštā ahurəm yə̄ drəguuō.dəbīš aē̄šəməm vādāiiōiṯ

1.29.3
ahmāi aṣ̌ā nōiṯ sarəjā aduuaē̄šō gauuōi paiti.mrauuaṯ
auuaē̄šąm nōiṯ vīduiiē yā šauuaitē ādrə̄ṇg ərəšuuåŋhō
hātąm huuō aojištō yahmāi zauuə̄ṇg jimā *kərəduš āᵃ
  a. Mss. kərədušā.

1.29.4
mazdåᵃ saxᵛārə̄ mairištō yā zī vāuuərəzōi pairī.ciθīṯ
daēuuāišcā maṣ̌iiāišcā yācā varəšaitē aipī.ciθīṯ
huuō vīcirō ahurō aθā nə̄ aŋhaṯ yaθā huuō vasaṯ
  a. mazdā PPY (Mf1, Pt4), PVS (K4), IVS; mazdāi PPY (Mf4), IPY J2, K5), SY (J3);
    mazdå 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 (*aē̄šəmō*) be tied down (*nī ... diiātąm*)! Cut back (*paitī ... siiōdūm*) obstruction."
  dərəšcā təuuišcā: either nom. sing. of *dərəz-* and *təuuiš-* or, more probably, adverbs in *-š*.
  xšmaṯ aniiō "other than you": see Lesson 8 for this use of the ablative.
  sąstā: probably from < *sand-* "appear to me/please me with a good forager." — Cf. RV. 1.165.12

  evéd eté práti mā rócamānā ánedyaḥ śráva éṣo dádhānāḥ |
  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 ..."
  vādāiiōiṯ: 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.mrauuaṯ: pres. subj. 3 sing. "shall answer."

auuaēšą̇m nōiṯ vīduiiē yā "among those things (none is) to be found whereby" = "there is no way to."

1.29.4

Ahura Mazdā is the judge of the songs. He makes the decision.

sax^vārə̄: Cf. RV *śákvan-*, 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.ciθīṯ* and *aipī.ciθīṯ* are verbal forms, then they must be mean: "may he *point out those now" and "may he *point out hereafter." The zeros grades of °*ciθīṯ* would be caused by a retraction of the accent on the preverb, cf. nominal formations such as *fraxšnu-* beside *zānu-*.

vasaṯ: pres. subj. 3 sing.

LESSON 8

ADJECTIVES. COMPARATIVE AND SUPERLATIVE.
The following forms are found in OAv.:

I.
fəraša-   *fərašō.təma-*
pouru-   *pourutəma-*
spənta-   *spəṇtō.təma-*

II.
aka-   *aśiiah-*   *acišta-*
ādra- (< **ṇHdra-*)   *nāidiiah-* (< **naHdi̯ah-*)
asna- (< **ṇsd-na*)   *nazdišta-*
āsu-   *āsišta-*
(bərəzaṇt-)   *bərəzišta-*
ərəzu-   *razišta-*
maz-   *mazišta-*
spəṇta-   *spāniiah-*   *spə̄ništa-*
(srīra-)   *sraēšta-*
(sūra-)   *səuuišta-*
ugra-   *aoj(ii)ah-*   *aojišta-*
(uruuādah-)   *uruuāidiiah-*
vaŋhu-   *vahiiah-*, fem. *vahehī-*   *vahišta-*
(xruždra-)   *xraoždišta-*
zarazdā-   *zarazdišta-*

From present participles:

marəṇt-   *mairišta-*
°barəṇt-   *°bairišta-*
(uruuāz-)   *uruuāzišta-*
vaēdəmna-   *vaēdišta-*

THE PRESENT SUBJUNCTIVE.

Thematic.
Active
Sing.

1	*-ā, -ānī*	*sə̄ṇghānī*	*zbaiiā*(?), *ufiiānī*
3	*-āṱ*	*išāṱ*	

Plur.

2	*-āθā*	*azāθā*	
3	*-ąn, -åṇtī*	*išåṇtī*	*vərəziiąn*

Middle
Sing.

1	*-āi*	*isāi*

Plur.

1	*-āmaidē*	*isāmaidē*
3	*-åṇtē*	*hacåṇtē*

Note: the long *ā* of the endings is often disyllabic.

Athematic.

		Root stems	Red. stems.	*n*-stems
Active				
Sing.				
1	*-ā, -ānī*	*aŋhā, aiienī*	-	-
3	*-aṯ*	*aŋhaṯ, vasaṯ, °aiiaṯ, mrauuaṯ*	*dadaṯ, daidiiaṯ*	
	-aitī	*aŋhaitī, mrauuaitī*	-	-
Plur.				
1	*-āmā*	*åŋhāmā*	-	-
3	*-ən, -əṇtī*	*aŋhən*	*dadən, zazəṇtī*	*kərənaon*
Middle				
Sing.				
1	*-āi*	*aojāi, śiiauuāi*	-	*frīnāi*
2	*-aŋhā*		*°iiaŋhā*	
3	*-aitē*	-	-	*vərənauuāitē*
Plur.				
3	*-əṇtē*	-	*dadəṇtē*	-

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):

   śiiaoθanōi hī **vahiiō akəmcā** "they (are twin) actions: a better and a bad (one)" (**1**.30.3).

   aṯ frauuaxšiiā aŋhōuš mainiiū pauruiiē / yaiiå **spaniiå** **uitī mrauuaṯ yə̄m* **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):

   aiiå mainiuuå varatā yə̄ **drəguuå** *acištā vərəziiō / aṣ̌əm mainiiuš* **spə̄ništō** "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 āuuišiiā yā vā mazdā pərəsaētē taiiā / yə̄ vā **kasə̄uš** *aēnaŋhō ā* **mazištạm** *[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.

September 25, 2006 - 3:11 PM

Ablativic ablative.
Verbs of motion, often in the sense of "keep away from," "prevent from," and "lead/go astray from," whence also "deceive."

yā råŋhaiiən srauuaŋhā **vahištāṯ šiiaoθanāṯ** *marətānō* "(Because it is) a "renown" by which mortals *move (their men) away **from the best action**" (**1.**32.12).

ahmāṯ mainiiə̄uš *rārəšiiaṇtī drəguuaṇtō* / *mazdā* **spəṇtāṯ** *nōiṯ aθā ašaonō* "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 nōiṯ ašəm mainiiaṇtā **aēibiiō** *dūirē vohū as manō* "you throw good thought far away **from those** who do not think Order" (**1.**34.8).

aēibiiō *maš ašā siiazdaṯ yauuaṯ* **ahmaṯ** *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 **hujiiātōiš amərətātascā** "thereby you deceive mortal man **of good living and immortality**" (**1.**32.5).

yā īm **hujiiātōiš** *pāiiāṯ* / *nōiṯ* **dužjiiātōiš** "by which (*misfortune?) one may keep him **from good living**, / (but) not **from evil living**" (**2.**46.8).

yə̄ īš pāṯ **darəsāṯ** *ašahiiā* "which shall keep them **from the sight** of Order" (**1.**32.13).

yə̄ θβaṯ mazdā asruštīm akəmcā manō yazāi apā / **xᵛaētə̄uš***cā tarə̄maitīm vərəzə̄nax́iiācā nazdištąm drujəm* / **airiiamanas***cā nadəṇtō gə̄ušcā* **vāstrāṯ** *acištəm maṇtūm* "(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 ząmcā adō̄ nabåscā / **auuapastōiš** "What hero (first) held the earth down below and the heavens (above) / (keeping them) **from falling**?" (**2.**44.4).

pairī **xᵛaētə̄uš airiiamanascā** *dadaitī* "They are setting (me) apart **from the family and** (its) **community**" (**2.**46.1).

aṇtarə vīspə̄ŋg drəguuatō **haxmə̄ŋg** *aṇtarə.mruiiē* "I am banning (here and now) **from** (their) **following** all those possessed by the Lie.." (**3.**49.3)

Point of origin.

aṯ yūš daēuuā vīspåŋhō **akāṯ manaŋhō** *stā ciθrəm* / *yascā vå 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 iziiā ahurā mazdā **darštōišcā hə̄m.parštōišcā** "Those (things) I expect, O Ahura Mazdā, (to come) **from seeing you and conversing** (with you)" (**1.**33.6).

Comparison, difference, preference.

aṯ huuō **vaŋhə̄uš vahiiō** *nā aibī.jamiiāṯ* "Thus, may *that* man/hero come to (what is) **better than good**" (**2.**43.3).

*yə̄ **vahiiō vaŋhə̄uš** †dazdē yascā hōi vārāi rādaṯ / ahurō xšaθrā mazdå aṯ ahmāi **akāṯ aśíiō** / yə̄ hōi nōiṯ vīdāitī apə̄mē aŋhə̄uš uruuaēsē* "(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).

*kə̄mnā mazdā mauuaitē pāiiūm dadå / hiiaṯ mā drəguuå dīdarəšatā aēnaŕhē / **aniiə̄m θβahmāṯ āθrascā manaŋhascā** *"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).

*aṯ yə̄ mā nā marəxšaitē **aniiāθā ahmāṯ** 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 grə̄hmā **aṣ̌āṯ** varatā karapā xšaθrəmcā īšanąm 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.

*aṯ yə̄ṇg **aṣ̌āaṯ**cā vōistā **vaŋhə̄ušcā** dāθə̄ṇg **manaŋhō** / ərəθβə̄ṇg 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 huzə̄ṇtuš **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).

*hiiaṯ hōi īm **caratascā aodərəšcā** 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 aṯ xšaθrəm **ahmaṯ hiiaṯ aibī** dadəmahicā cišmahicā huuąmahicā* "*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":

*nōiṯ *uruuaθā̄[a] **dātōibiiascā** karapanō **vāstrāṯ 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* = uruuaθa- (uruuāta- usually Pahl. *wābarīgānīh*).

ā "from/to (near sth.), out of, at (*chez*)" (also preverb):

*aṯ asištā yaojaṇtē **ā hušitōiš** vaŋhə̄uš manaŋhō / mazdā aṣ̌ax́iiācā* "But the fleetest (coursers) shall (then) be harnessed **from the good dwelling** of good thought / of Mazdā and of Order" (**1**.30.10).

*mazdå dadāṯ ahurō hauruuatō amərətātascā / **būrōiš ā** aṣ̌ax́iiācā x˅āpaiθiiāṯ xšaθrahiiā **sarō** / vaŋhə̄uš vazduuarə manaŋhō* "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 θβə̄ ā gə̄uš tašā aš.xratuš / mainiiuš mazdā ahurā hiiaṯ ax́iiāi dadå paθąm / **vāstriiāṯ** vā āitē yə̄ vā nōiṯ aŋhaṯ 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).

*āaṯ iθā yazamaidē vaŋhūšcā īṯ vaŋᵛhīšcā īṯ spəṇtə̄ṇg aməš̌ə̄ṇg yauuaējiiō yauuaēsuuō yōi **vaŋhə̄uš ā manaŋhō šiieiṇtī** "Thus, we are sacrificing to (them) in this way: (as) *both* the good (souls?) *and* the good (*daēnā*s?), (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":

tuuə̄m mazdā ahurā frō mā sīšā **θβahmāṯ** vaocaŋ́hē / **maniiə̄uš hacā** θβā ə̄ə̄åŋhā yāiš ā aŋhuš pouruiiō bauuaṯ "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 jə̄ṇghaticā / yå išudō dadəṇtē dāθranąm **hacā aṣ̌āunō** "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 mazdå ahurō sārəmnō vohū manaŋhā / **xšaθrāṯ hacā** paitī.mraoṯ aṣ̌ā huš.haxā xᵛə̄nuuātā "*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 rāθəmō yə̄mə spašuθā frāidīm ... vaiiū.bərədubiiō duš.xᵛarəθə̄m "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 auuaṯ yā maēiniš yə̄ drəguuāitē xšaθrəm hunāitī / duš.šiiaoθanāi ahurā yə̄ nōiṯ jiiōtūm **hanarə** vīnastī / vāstriiehiiā **aēnaŋhō** pasə̄uš vīrāaṯcā adrujiiaṇtō "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 θβahmāṯ zaošāṯ** drəguuå baxšaitī "For whatever best (things) / the one possessed by the Lie gives out, (it is) **without** (thereby obtaining) *your* **pleasure**" (**3.**47.5).

parā, parə̄ "before":
auuaēnatā sūcā manaŋhā / āuuarənå vīciθahiiā narə̄m.narəm xᵛax́iiāi tanuiiē / **parā mazə̄ yåŋhō** ahmāi nə̄ sazdiiāi baodaṇtō 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.xᵛaiθiiācā mazdā darəšaṯcā / aṣ̌ā vohū manaŋhā yā sruiiē **parə̄ 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).

September 25, 2006 - 3:11 PM

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.

   yə̄ vå mazdā ahurā **pairijasāi** *vohū manaŋhā* "(I) who **am now about to circumambulate** you, O Mazdā Ahura, with (my) good thought" (**1**.28.2).

   yə̄ vå aṣ̌ā **ufiiānī** "(I) who **will now weave** with Order you ..." (**1**.28.3).

   yastē vīspə̄.mazištəm səraoš̌əm **zbaiiā** *auuaŋhānē* "(I), who **shall be invoking** (your) readiness to listen, the greatest of all, at the unharnessing" (**1**.33.5).

Eventual.

   huuō vīcirō ahurō aθā nə̄ aŋhaṯ yaθā huuō **vasaṯ** "*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 **aŋhaṯ** *yə̄ hōi* **dadaṯ** *zastauuaṯ auuō* "when **shall** *he* **ever be** (there) **who shall give** *him* help with (his) hands?" (**1**.29.9).

   kąm nəmōi ząm kuθrā nəmōi **aiienī** "To what earth/ground am I bending? Where **shall I go** to (find?) a *grazing land?" (**2**.46.1).

Prospective, consequence.

   vaŋhə̄uš dazdā manaŋhō š̌iiaoθananąm aŋhə̄uš mazdāi / xšaθrəmca ahurāi.ā yim drigubiiō **dadaṯ** *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 manaŋhā yə̄ ī **dāiiāṯ** *ə̄āuuā 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).

   hiiaṯ mīždəm mauuaiθīm **fradadāθā** *daēnābiiō mazdā ahurā* "when **you shall provide** a fee worthy of me to (our) *daēnā*s, O Mazdā Ahura" (**YH**.40.1).

   yaθrā və̄ afšmānī **sə̄ŋghānī** */ nōiṯ anafšmąm də̄jāmāspā huuō.guuā* "where **I shall** (then) **announce** to you metrical verses, / O Djāmāspa Huuō.guua, not unmetrical (ones)" (**2**.46.17).

   aṯ və̄ yaojā zəuuīštiiə̄ŋ auruuatō / jaiiāiš pərəθūš vahmahiiā yūšmākahiiā / mazdā aṣ̌ā ugrə̄ŋ vohū manaŋhā / 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.

   yauuaṯ **isāi tauuācā** *auuaṯ xsāi aēš̌ē aṣ̌ahiiā* "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).

September 25, 2006 - 3:11 PM

aṯcā tōi vaēm x̌iiāmā yōi īm fərašə̄m **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 ... / yå išudō **dadəṇtē** *dāθranąm hacā aṣ̌āunō* / "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 ahuuå **astuuatascā hiiaṯcā manaŋhō** / *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 / hiiaṯ då **šiiaoθanā** *mīždauuąn* **yācā uxδā** "for the first time, / when you established, **actions** (as) fee-earning, **as well as what** (are) **utterances**" (**2**.43.5).

aṯ frauuaxšiiā aŋhə̄uš mainiiū pauruiiē / yaiiå **spaniiå** *uitī mrauuaṯ* **yə̄m aŋgrəm** "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:

hiiaṯ tā uruuātā sašaθā yā mazdå dadāṯ mašiiåŋhō / xᵛīticā ə̄nəitī **hiiaṯcā darəgə̄m** *drəguuō.dəbiiō* **rašō** / **sauuacā** *aṣ̌auuabiiō* "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:

aṣ̌əm **mainiiuš spəništō** *yə̄ xraoždištə̄ṇg asə̄nō vastē / * **yaēcā** *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).

*hiiaṯ ax̌iiāi dadå paθąm / * **vāstriiāṯ vā** *āitē* **yə̄ vā** *nōiṯ aŋhaṯ 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 aŋhə̄uš pauruiiehiiā / ratūš šiiaoθanā razištā **drəguuataēcā hiiaṯcā aṣ̌aonē** / *yex̌iiācā hə̄məmiiāsaitē* "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:

*aṯcā hiiaṯ tā hə̄m mainiiū jasaētəm pauruuīm dazdē / * **gaēmcā ajiiātīmcā yaθācā** *aŋhaṯ apə̄məm aŋhuš* "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).

kaṯ və̄ xšaθrəm kā īštiš **šiiaoθanāi** *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 taṱ yā ahmī mazdā anaēšō **mā kamnafšuuā hiiaṱcā** *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

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. *kaθā θβā mazdā xšnaošāi ahurā*

2. *kaṱ ašauuā mazdā və̄ŋghaṱ drəguuaṇtəm*

3. *yə̄ θβaṱ mazdā asruštīm akəmcā manō yazāi apā*

4. *tə̄m aṱ yasnanąm pauruuatātā yazamaidē yōi gə̄uš hacā šiieiṇtī*

5. *taṱ mōi vīcidiiāi vaocā ... / tācīṱ mazdā ahurā yā nōiṱ vā aŋhaṱ aŋhaitī vā*

6. *yā zī cīcā vahištā / hanarə θβahmāṱ zaošāṱ drəguuå baxšaitī / ahiiā šiiaoθanāiš akāṱ ā šiiąs manaŋhō*

7. *aṱ tə̄ŋg drəguuå yə̄ŋg ašahiiā važdrə̄ŋg pāṱ / gå frōrətōiš / ... / yastə̄m xšaθrāṱ mazdā mōiθaṱ jiiātə̄uš vā*

8. *yastā daēuuə̄ŋg aparō mašiiąscā / tarə̄.mą̄stā yōi īm tarə̄.mainiiaṇtā / aniiə̄ŋg ahmāṱ yə̄ hōi arə̄m.mainiiātā*

9. *tā då spəṇtā mainiiū mazdā ahurā / āθrā vaŋhāu vīdāitīm rānōibiiā / ārmatōiš dəbązaŋhā ašax́iiācā / hā zī paourūš išəṇtō vāurāitē*

10. *yāaṱ yūš tā framīmaθā yā mašiiā acištā daṇtō / vaxšəṇtē daēuuō.zuštā vaŋhə̄uš sīždiiamnā manaŋhō / mazdå ahurahiiā xratə̄uš nasiiaṇtō ašāaṱcā*

Text 8

Myth of Zarathustra's installation as First Worshipper

1.29.5
aṱ vā[a] ustānāiš ahuuā zastāiš frīnəmnā ahurāi ā
mə̄ uruuā gə̄ušcā aziiå hiiaṱ mazdąm duuaidī fərasābiiō
nōiṱ ərəžəjiiōi frajiiāitiš nōiṱ fšuiieṇtē drəguuasū pairī
     a. vå PPY, IPY; vā SY (S1), PVS (K4), YS, IVS.

1.29.6
aṱ ə̄.vaocaṱ ahurō mazdå vīduuå vafūš viiānaiiā
nōiṱ aēuuā ahū vistō naēdā ratuš ašātcīṱ hacā
aṱ zī θβā fšuiiaṇtaēcā vāstriiāicā θβōrəštā tatašā

1.29.7
tə̄m āzūtōiš ahurō mąθrəm tašaṱ ašā hazaošō
mazdå gauuōi xšuuīdəmcā huuō urušaēibiiō spəṇtō sāsnaiiā
kastē[a] vohū manaŋhā yə̄ ī dāiiāṱ ə̄āuuā marətaēibiiō
     a. kastə̄ PPY, IPY (K5); kastī IPY (J2); kastē SY (S1), PVS; kaste YS.

1.29.8
aēm mōi idā vistō yə̄ nə̄ aēuuō sāsnå gūšatā
zaraθuštrō spitāmō huuō nə̄ mazdā vaštī ašāicā
carəkərəθrā srāuuaiieńhē hiiaṱ hōi hudəmə̄m diiāi vaxəðrahiiā[a]
     a. vaxəðraiiā PPY; vaxəðrahiiā IPY, YS; vaxəðraiiā SY (S1);

vaxəðraiiāi PVS (Mf2), vaxaðriiāi PVS (K4).

1.29.9
aţcā gəuš uruuā raostā yə̄ anaēšəm xšạnmə̄nē rādəm
vācəm nərəš asūrahiiā yə̄m ā vasəmī īšā xšaθrīm
kadā yauuā huuō aŋhaţ yə̄ hōi dadaţ zastauuaţ auuō

1.29.10
yūžə̄m aēibiiō ahurā aogō dātā ašā xšaθrəmcā
auuaţ vohū manaŋhā yā hušəitīš rāmạmcā dāţ
azə̄mcīţ ahiiā mazdā θβạm mə̄ńhī pauruuīm vaēdəm

1.29.11
kudā ašəm vohucā manō xšaθrəmcā aţ mā mašā
yūžə̄m mazdā frāxšnənē mazōi magāi.ā paitī.zānatā
ahurā nū nå auuarə̄ ə̄hmā rātōiš yūšmāuuataạm

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 Mazdā made the the cow for the poor who tend her. Note that Ahura Mazdā 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?"
   nōiţ ... vistō scil. *ratuš*.

1.29.7. Ahura Mazdā 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?

   yə̄ anaēšəm xšạnmə̄nē 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 asūrahiiā: The opposite of the *nā spəṇtō* "the life-giving man."

1.29.10. Ahura Mazdā receives the necessary strength to provide peace and pasture by the skill and knowledge of the poet-sacrificer.

   xšaθrəmcā / auuaţ ... 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 suffient Order and a poet possessing sufficient good thought to provide the command for Ahura Mazdā? And/or: Where is the cosmic Order and the command for Ahura Mazdā, as well as the good thought capable of bringing them about?
   mā mašā: Various possiblilities: *mā mašā* (< *marta*) "remember me!"; **mạm ašā* (< *arta*) "send (the rewards on their way) to me!"
   auuarə̄: Cf. RV. *avaḥ* + *diváḥ/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 (vaocᵊā), hanānī (-aʾānī)*		
3	*-āt̰, -āitī*	*vaocāt̰, vīdāt̰, vīdāitī*		

Plur.

1	*-āmā*	*vaocāmā*

Middle
Sing.

1	*-āi, -ānē*	*xsāi*
3	*-āitē, -aitē*	*vāurāitē*

Athematic.

Root-aorist
Active
Sing.

1	*-ā*	*jimā, darᵊsānī*		
2	**-ahī*			*dāhī (*daʾahī)*
3	*-aitī, -at̰*	*jimaitī, jimat̰*	*buuat̰, buuaitī*	*dāt̰, dāitī (*daʾat̰, *daʾaitī)*

Dual

3	*-aētē*	*jamaētē*

Plur.

1	*-āmā*			*dāmā (*daʾāmā)*
2	*-aθā, *-atā*	*caiiaθā*		*dātā (*daʾatā)*
3	*-ᵊṇtī, -aiṇtī, -ᵊn*	*°jimᵊn, rādᵊṇtī*	*buuaiṇtī*	*dąn (*daʾᵊn)*

Middle
Sing.

1	*-āi, -ānē*	*mᵊ̄nāi*		*dānē (*daʾānē)*
2	*-aṅhē*			*dåṅhē (*daʾaṅhē)*
3	*-aitē*	*°iiamaitē (< yam-)*		*dāitē (*daʾaitē)*

Plur.

2	*-aduiiē*			*daduiiē*
3	**-ᵊṇtē*	*ārᵊṇtē, yaojaṇtē*		*dåṇtē (*daʾᵊṇtē)*

s-aorist:
Active
Sing.

1	*-ā*		*varᵊšā*	
3	*-aitī, -at̰*	*naēšat̰*	*varᵊšaitī, uruuāxšat̰*	*vᵊ̄ṇhat̰, jᵊ̄ṇghati°*

Plur.

1	*-āmā*	*nāšāmā*		
3	*-ᵊṇtī, -ᵊn*	*xšnaošᵊn*	*varᵊšᵊṇtī*	*vaṇhᵊn*

Middle
Sing.

1	*-āi, -ānē*	*xšnaošāi*	*varᵊšāne, haxšāi*	*mᵊ̄ṇhāi*
2	*-aṇhōi*			*råṇhaṇhōi*
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 ašā̊tcīt̰ hacā / **vaŋhə̄uš** *dazdā* **manaŋhō šiiaoθananąm aŋhə̄uš** *mazdāi* "in that way **the model**—just in accordance with Order—/ **of the actions of the existence of good thought** is (always) ascribed to Mazdā" (**1.**27.13).

   yə̄ vå mazdā ahurā pairijasāi vohū manaŋhā / *maibiiō dāuuōi* **ahuuå astuuatascā** *hiiat̰cā* **manaŋhō / āiiaptā** *ašāt̰ hacā yāiš rapaṇtō daidīt̰ xᵛāθrē* "(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) **which** (is) **of thought**, by which (one) may place (one's) supporters in comfort" (**1.**28.2).

   ahurā nū nå auuarə̄ ə̄hmā **rātōiš yūšmāuuatąm** "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 āt̰ yazamaidē **gə̄uš uruuānəmcā tašānəmcā ahmākə̄ṇg** *āat̰* **urunō pasukanąmcā** *yōi nå jījišəṇtī yaēibiiascā tōi ā yaēcā aēibiiō ā aŋhən* "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 nə̄ dāidī ahmāicā ahuiiē manax́iiāicā tat̰ ahiiā yā tat̰ upā.jamiiāmā **tauuacā haxəmā ašax́iiācā** *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).

   yastə̄m xšaθrāt̰ mazdā mōiθat̰ jiiātə̄uš vā / *huuō tə̄ṇg* **frō.gå paθmə̄ṇg hucistōiš** *carat̰* "Whoever *deprives him of (his) command, O Mazdā, or (his) livelihood / *he* will make those **the lead-bulls of the flight of** (his) **good understanding**" (**2.**46.4).

   at̰ yə̄ mā nā marəxšaitē aniiāθā ahmāt̰ 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).

With "to be."
   The copula is often missing. Note also instances corresponding to Eng. "(being) that of," etc.

   spəṇtəm at̰ θβā mazdā mə̄ŋ́hī ahurā / *hiiat̰ mā vohū pairī.jasat̰ manaŋhā* / *pərəsat̰cā 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).

   tə̄m aduuānəm ahurā **yə̄m** *mōi mraoš* **vaŋhə̄uš manaŋhō** "(Teach us) that road which you, O Ahura, tell me (is that) of good thought" (**1.**34.13).

   yastā daēuuə̄ṇg aparō mašiiąscā / *tarə̄.mąstā ... / saošiiaṇtō* **də̄ṇg patōiš** *spəṇtā 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 kas**tē** ašauuā uruuaθō* / *mazōi magāi* "O Zarathustra, which sustainer of Order who abides by the deals **do you have** / for the great gift exchange?" (**2.**46.14).

kasəušcīṯ nā ašāunē kāθə̄ aŋhaṯ | isuuācīṯ **hạs 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).

maṯ vå padāiš yā frasrūtā **ĭžaiiå** *| 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** *|* **spitāmahiiā** "The best ritual is renowned (as that) **of Zarathustra / Spitama**" (**5.**53.1).

With verbs of ruling, commanding.

gūštā yə̄ maṇtā ašə̆m ahūm.biš vīduuå ahurā | ərəžuxδāi vacaŋhạm **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.nə̄nāsā yā karapō.tåscā kəuuītåscā | auuāiš aibī yə̄ŋg daṇtī nōiṯ **jiiātə̄uš xšaiiamnə̄ŋg** *vasō | tōi ābiiā bairiiåṇtē vaŋhə̄uš ā dəmānē manaŋhō* "(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 ... | ərəš mōi [ərəž]ūcạm vaŋhə̄uš vafuš manaŋhō* "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).

kaṯ mōi uruuā isē **cahiiā auuaŋhō** "**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."

kə̄ yā ušå arə̄m.piθβā xšapācā | yå **manaoθrīš** *cazdōŋhuuaṇtəm* **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.

aṯcā yadā aēšạm **kaēnā** *jamaitī* **aēnaŋhạm** *| aṯ mazdā taibiiō xšaθrəm vohū manaŋhā 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 āuuišiiā yā vā mazdā pərəsaētē taiiā | yə̄ vā **kasə̄uš aēnaŋhō** *ā mazištạm [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).

aēšạm aēnaŋhạm *vīuuaŋhušō srāuuī yimascīṯ* "Of these sins even Yima (son) of Vīuuaŋhuuah became renowned (as guilty)." (**1.**32.8).

yastaṯ mīždəm hanaṇtē nōiṯ dāitī | yə̄ īṯ ahmāi ərəžuxδā nā dāitē | kā tə̄m **ahiiā maēiniš** *aŋhaṯ pauruiiē | vīduuå auuạm yā īm aŋhaṯ apə̄mā* "(He) who shall not give that fee to him who earns it, / the man/hero who obtains

(*daʾaitē*) 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* **kāmahiiā** *təm mōi dātā / darəgahiiā yaoš yə̄m vå 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 *ištiš usə̄n mazdā* " **Your** wish (is) *in (your) will, O Mazdā" (**2**.44.10).

Objective genitive.

With nouns.

ahiiā *yāsā* **nəmaŋhā** *ustānazastō* **rafəδrahiiā** / *mainiiə̄uš mazdā pauruuīm spəntahiiā ašā vīspə̄ŋg šiiaoθanā* "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).

yə̄ uruuānəm mə̄ṇ gairē vohū dadē haθrā manaŋhā / ašīšcā šiiaoθananąm vīduš mazdå ahurahiiā / yauuaṭ isāi tauuācā auuaṭ xsāi **aēšē ašahiiā** "(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 Mazdā, / as much as I shall be able and capable, so much I want to *look sharply **in search of Order**" (**1**.28.4).

aṭ **rātąm** *zaraθuštrō* **tanuuascīt** *xᵛaẋiiå uštanəm / 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:

θβąm aṭ **aēšąm 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).

azə̄m tāiš θβā fraxšnī auuāmī mazdā / spəntā maniiū **vīspanąm dātārəm** "Knowing beforehand (the answers to the questions), O Mazdā, *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.

auuaēšąm *nōiṭ vīduiiē yā šauuaitē ādrə̄ŋg ərəšuuåŋhō* / **hātąm** *huuō aojištō yahmāi zauuə̄ŋg jimā *kərəduš ā* "**Among yon** (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 aṯ və̄ drəguuatō mąθrąscā gūštā sāsnåscā "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 nå yātāiiā paitī.jamiiå ātarə mazdå ... nəmaŋhā nå mazištāi **yåŋhąm** paitī.jamiiå* "(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).

*sraēštąm aṯ tōi kəhrpə̄m **kəhrpąm** āuuaēdaiiamahī mazdā ahurā imā raocå* "Thus, (as) *your* form, the most beautiful **of forms**, we are making known, O Mazdā Ahura, these lights" (**YH.**36.6).

*tə̄mcā.tū pourucistā haēcaṯ.aspānā / spitāmī **yezuuī dəgədrąm** zaraθuštrahē* "Let Pouru.cistā, a Haēcaṯ.aspid, stand firm / (she) a Spitamid (and) **the young**(est) **of the daughters** of Zarathustra!" (**5**.53.3).

With "full (of)":

*tə̄ṇg ā auuā yōi **asruštōiš pərənåŋhō** / nōiṯ aṣ̌ahiiā ādīuuiieiṇtī hacə̄nā* "... 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 **varədən** *rəməmcā / xᵛāiš hizubīš* "(Those) who with (their) bad "guiding thought" **shall increase** Wrath and *restraint / by (the utterances of their) own tongues" (**3**.49.4).

*hātąm huuō aojištō yahmāi zauuə̄ṇg **jimā** *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.

*aṣ̌ā kaṯ θβā **darəsānī*** "**Shall I see you** through Order, I wonder?" (**1**.28.5).

*kaθā drujəm **nīš** ahmaṯ ā [nīš.]**nāšāmā*** "How shall we *dispel here from us the Lie?" (**2**.44.13).

*kaθā mōi yąm **yaoš** daēnąm [yaož]**dānē** (daʾānē)* "How shall I make my *daēnā* ritually pure that is mine?" (**2**.44.9).

*kaθā aṣ̌ā taṯ mīždəm **hanānī** (hanaʾānī) / dasā aspå *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.

*yauuaṯ isāi tauuācā auuaṯ **xsāi** (xsaʾāi?) aēšē aṣ̌ahiiā* "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 īm və̄ nōiṯ iθā mąθrəm varəšəṇtī / yaθā īm **mə̄nāicā 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).

*frō̄ tāiš vīspāiš cinuuatō [fra]**frā** (fraʾā) pərətūm* "... with (the help of) all those (best things = assistances?) **I shall cross** the Ford of the Accountant" (**2**.46.10).

*ākå arədrə̄ṇg dəmānē garō **sə̄raōšānē** "**I shall make** the heavenly sponsors **ready to listen to me** in view of the House of Song" (**3.**50.4).

*īžācīṯ ašā aṇtarə.caraitī / śiiaoθanāiš mazdā vahištəm taṯ nə̄ nūcīṯ **varəšānē** "The milk libation itself is (at this very moment) *walking beetween (heaven and earth) through Order / by/with (our) actions, O Mazdā. / *That* best (action/command) **I am just about to produce** for us" (**4.**51.1).

*aṯ tōi miiazdəm ahurā nəmaŋhā ašāicā **dāmā** / gaēθå vispå ā xšaθrōi yå vohū θraoštā manaŋhā "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 mainiiū spə̄ništā yə̄ axtiš ahmāi yə̄m axtōiiōi **dǻńhē** "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).

*aṯcā yadā aēšąm kaēnā **jamaitī** aēnaŋhąm / aṯ mazdā taibiiō xšaθrəm vohū manaŋhā **vōiuuīdaitī** / 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).

*yā frasā āuuišiiā yā vā mazdā pərəsaētē taiiā / yə̄ vā kasə̄uš aēnaŋhō **ā** mazištąm [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).

*xšiiō / darəgə̄m āiiū təmaŋhō duš.xᵛarəθə̄m auuaētās vacō / tə̄m vå ahūm drəguuaṇtō šiiaoθanāiš xᵛāiš daēnā **naēšaṯ** "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 aŋhə̄uš pauruiiehiiā / 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).

*aṯ θβā mə̄ṇghāi taxməmcā spəṇtəm mazdā / hiiaṯ tā zastā yā tū hafšī auuå / ... / hiiaṯ mōi vaŋhə̄uš hazə̄ **jimaṯ** manaŋhō "Thus, I shall consider you (as) the firm one, as well, (you,) the life-giving one, O Mazdā, 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).

*hiiaṯ **hə̄m** spādā anaocaŋhā **jamaētē** / auuāiš uruuātāiš yā tū mazdā dīdərəžō / kuθrā aiiå kahmāi vananąm dadå "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).

*yastaṯ mīždəm hanəṇtē nōiṯ **dāitī** / yə̄ īṯ ahmāi ərəžuxδā nā **dāitē** / kā tə̄m ahiiā maēiniš aŋhaṯ pauruiiē "(He) **who shall not give** that fee to him who earns it, / the man/hero **who obtains** (*daʾaitē*) 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 **dąn** 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).

*yastə̄m xšaθrāṯ mazdā mōiθaṯ jiiātə̄uš vā / huuō tə̄ṇg frō.gå paθmə̄ṇg hucistōiš **caraṯ** "Whoever *deprives him of (his) command, O Mazdā, or (his) livelihood / **he will make** those the lead-bulls of the flight of (his) good understanding" (**2.**46.4).

aṯ yastə̄m nōiṯ nā isəmnō āiiāṯ / drūjō huuō dāmąm haēθahiiā **gāṯ** "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 aṣ̌ā drujəm **və̄ṇghaitī** / *hiiaṯ ąsaṧutā yā daibitānā fraoxtā / amərətāitī daēuuāiščā maṣ̌iiāiščā / aṯ tōi sauuāiš vahməm* **vaxṧaṯ** *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).

aṯ yə̄ mā nā **marəxṧaitē** *aniiāθā ahmāṯ 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).

taṯ mazdā tauuā xṧaθrəm yā ərəžəjiiōi **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).

Aorist imperative.

vohū **gaidī** *manaṇhā* **dāidī** *aṣ̌ā då* (*daʾō*) *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).

taṯ mōi vīcidiiāi **vaocā** *... / tācīṯ mazdā ahurā yā nōiṯ vā aṇhaṯ aṇhaitī 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).

us *mōi [uz]* **ārəṧuuā** *ahurā ārmaitī təuuīšīm* **dasuuā** / *spəništā mainiiū mazdā* "**Rise up** before me (now), O Ahura! Through Humility **receive** strength / by (your) most life-giving inspiration, O Mazdā" (**1.**33.12).

sraotā *gə̄uš.āiš vahištā auuaēnatā sūcā manaṇhā / āuuarənå vīciθahiiā narə̄m.narəm xᵛax́iiāi tanuiiē* "**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 kahiiācīṯ paitī* "**listen** / to my good thought and command! **Be merciful** in return for my every presentation!" (**1.**33.11).

nū **gūṧō.dūm** *nū* **sraotā** / *yaēcā asnāṯ yaēcā dūrāṯ išaθā / nū īm vīspā ciθrə̄ zī* **mazdåṇhō.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 aṯ və̄ drəguuatō mąθrąscā gūštā sāsnåscā / ... aθā īš **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).

aṯ hōi vohū səraošō **jaṇtū** *manaṇhā / mazdā ahmāi yahmāi vaṧī kahmāicīṯ* "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).

sraotū *mazdå ahurō / yehiiā vahmē vohū fraṧī manaṇhā* "**Let** Ahura Mazdā **listen**, / in whose hymn I discuss with (my) good thought" (**2.**45.6).

yezī tāiš aθā / hātā marānē ahurā vahištā vōistā manaṇhā / θβahmī və̄ mazdā xṧaθrōi †aṣ̌aēcā sə̄ṇghō **vīdąm** "For, if by these (he makes them heard) in that manner, 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 cahiiā xšaiiaθā / *mazdā ašā* ... **ərəš** *mōi [ərəž]***ūcąm** *vaŋhə̄uš vafuš manaŋhō* "For if you (all) are (now) in command any (existence?), / O Mazdā, 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.

aṯ kəhrpə̄m utaiiūitiš **dadāṯ** *ārmaitiš ąnmā* "Thus, *tissue-connectedness **gives** (him) form, Humility (**gives** him) breathing" (**1**.30.7).
cf.
dāidī *ašā tąm ašīm vaŋhə̄uš āiiaptā manaŋhō* / **dāidī** *tū ārmaitē vīštāspāi īšəm maibiiācā* / **dås** *tū mazdā* "(Now) **give** on account of (my) Order *that* reward: the spoils of (my) good thought! / **Give**, you, O Humility, the invigorant to Vīštāspa! To *me*, too, / **you** have (now) **given** (it), O Mazdā" (**1**.28.7).

yas̱tā **maṇtā** *pauruiiō raocə̄bīš rōiθβən x^vāθrā* / **huuō** *xraθβā dąmiš ašəm yā dāraiiaṯ 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 yə̄ **maṇtā ašəm** *ahūm.biš vīduuå 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 θβə̄ ā gə̄uš tašā* "Humility **was** yours. *Yours* (**was**) the inspiration of great guiding thought there" (**1**.31.9).

duš.sastiš *srauuå* **mōrəndaṯ** *huuō jiiātə̄uš sə̄ŋhanāiš 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 aṯ mōi vahištā srauuåscā šiiaoθanācā **vaocā** / *tā tū vohū manaŋhā ašācā išudəm stūtō* "O Mazdā, 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).

hiiaṯ *astuuaṇtəm* **dadå** *uštanəm* / **hiiaṯ** *šiiaoθanācā sə̄ŋhąscā yaθrā* "when **you** (would) **place** (in us) life breath with bones, / when (**you would place** our) actions and announcements where ..." (**1**.31.11).

yå išudō **dadəṇtē** *dāθranąm hacā ašāunō* / *yåscā mazdā drəguuō.dəbiiō* "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" (**1**.31.14).

tā **dəbənaotā** *mašīm hujiiātōiš amərətātascā* / *hiiaṯ vå akā manaŋhā yə̄ṇg daēuuə̄ṇg 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 aēnå ə̄nāxštā yāiš **srāuuaiieitī** *yezī tāiš aθā* / *hātā marānē ahurā vahištā vōistā manaŋhā* "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 Mazdā, O *rememberer of (things) won, know (them) by (your) best thought" (**1**.32.6).

September 25, 2006 - 3:11 PM

yə̄ θβat̰ mazdā <u>asruštīm akəmcā manō</u> **yazāi apā** / <u>*x^v̌aēt̰əušcā tarə̄maitīm vərəzə̄nax́iiācā nazdištąm drujəm*</u> "(**I**), O Mazdā, **who shall sacrifice away** <u>from *you* (their) refusal to listen and bad thought</u>, / (**shall sacrifice away**) <u>from</u> (our) <u>family scorn and the nearest Lie</u>" (**1.**33.4).

yə̄ <u>maibiiā</u> yaoš **ahmāi** *ascīt̰* **vahištā** / *max́iiā ištōiš vohū* **cōišəm** *manaŋhā* "(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 vahištā / hanarə θβahmāt̰ zaošāt̰ drəguuå **baxšaitī** "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).

*yə̄ **dāt̰** <u>manō</u> vahiiō mazdā aśiiascā / **huuō** <u>daēnąm</u> šiiaoθanācā vacaŋhācā* "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

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. *ahmāi aŋhat̰ vahištəm yə̄ mōi vīduuå vaocāt̰ haiθīm / mąθrəm yim hauruuatātō ašahiiā amərətātascā*

2. *kadā mazdā yōi uxšānō asnąm / aŋhə̄uš darəθrāi frō ašahiiā frārəntē / vərəzdāiš sə̄ŋghāiš saošiiaṇtąm xratauuō / kaēibiiō ūθāi vohū jimat̰ manaŋhā*

3. *ahiiā mainiiə̄uš tuuə̄m ahī tā spəṇtō / yə̄ ahmāi gąm rāniiō.skərəitīm hə̄m.tašat̰ / at̰ hōi vāstrāi rāmā då ārmaitīm / hiiat̰ hə̄m vohū mazdā hə̄mə.fraštā manaŋhā*

4. *yezī ahiiā ašā pōi mat̰ xšaiiehī / hiiat̰ hə̄m spādā anaocaŋhā jamaētē / auuāiš uruuātāiš yā tū mazdā dīdərəžō / kuθrā aiiå kahmāi vananąm dadå*

5. *tāiš vå yasnāiš paitī stauuas aiienī / mazdā ašā vaŋhə̄uš šiiaoθanāiš manaŋhō / yadā ašōiš max́iiå vasə̄ xšaiiā / at̰ hudānaoš išaiiąs gərəzdā x́iiə̄m*

6. *at̰ və̄ staotā aojāi mazdā aŋhācā / yauuat̰ ašā tauuācā isāicā / dātā aŋhə̄uš arədat̰ vohū manaŋhā*

7. *kat̰ tōi rāzarə̄ kat̰ vašī kat̰ vā stūtō kat̰ vā yasnahiiā / srūidiiāi mazdā frāuuaocā yā vīdāiiāt̰ ašīš rāšnąm / sīšā nå ašā paθō vaŋhə̄uš x^v̌aētə̄ŋ manaŋhō*

8. *humāīm θβā īžīm yazatəm ašaŋhācim dadəmaidē / aθā tū nə̄ gaiiascā astəṇtåscā x́iiå ubōiiō aŋhuuō hātąm hudāstəmā*

9. *at̰ frauuaxšiiā aŋhə̄uš mainiiū pauruiiē / yaiiå spaniiå *uitī mrauuat̰ yə̄m aṇgrəm / nōit̰ nā manå nōit̰ sə̄ŋghā nōit̰ xratauuō / naēdā varanā nōit̰ uxδā naēdā šiiaoθanā / nōit̰ daēnå noit̰ uruuąnō *haciṇtē*

10. *kadā mazdā ašā mat̰ ārmaitiš / jimat̰ xšaθrā hušəitiš vāstrauuaitī / kōi drəguuō.dəbīš xrūrāiš rāmąm då̄ṇtē / kə̄ŋg ā vaŋhə̄uš jimat̰ manaŋhō cistiš*

11. *at̰ və̄ yaojā zəuuīštiiə̄ŋ auruuatō / jaiiāiš pərəθūš vahmahiiā yūšmākahiiā / mazdā ašā ugrə̄ŋ vohū manaŋhā*

12. *huxšaθrā xšə̄ṇtąm mā nə̄ dušə.xšaθrā xšə̄ṇtā / vaŋhuiiå cistōiš šiiaoθanāiš ārmaitē / yaoždå mašiiā aipī ząθəm vahištā / gauuōi vərəziiātąm tąm nə̄ x^v̌arəθāi fšuiiō*

Text 9

Hymn to the fire and Ahura Mazdā's creatures

YH.36.1
ahiiā θβā āθrō vərəzēnā pauruuiiē pairijasāmaidē mazdā
    ahurā
θβā θβā maniiū spēništā
yə̄ axtiš ahmāi yə̄m axtōiiōi då̄ŋhē

YH.36.2
uruuāzištō huuō nå̄ yātāiiā paitī.jamiiå̄
ātarə mazdå̄ ahurahiiā
uruuāzištahiiā uruuāziiā nąmištahiiā
nəmaŋhā nå̄ mazištāi yå̄ŋhąm paitī.jamiiå̄

YH.36.3
ātarš vōi mazdå̄ ahurahiiā ahī
maniiuš vōi ahiiā spə̄ništō ahī
hiiaṯ vā tōi nāmanąm vāzištəm
ātarə mazdå̄ ahurahiiā
tā θβā pairijasāmaidē

YH.36.4
vohū θβā manaŋhā
vohū θβā ašā
vaŋhuiiå̄ θβā cistōiš šiiaoθanāišcā vacə̄bīšcā
    pairijasāmaidē

YH.36.5
nəmax́iiāmahī
išūidiiāmahī θβā mazdā ahurā
vīspāiš θβā humatāiš
vīspāiš hūxtāiš
vīspāiš huuarəštāiš pairijasāmaidē

YH.36.6
sraē̌štąm aṯ tōi kəhrpə̄m kəhrpąm
āuuaēdaiiamahī mazdā ahurā
imā raocå̄ barəzištəm barəzimanąm
auuaṯ yāṯ huuarə̄ auuācī

YH.38.1
imąm āaṯ ząm gənābīš haθrā yazamaidē
yā nå̄ baraitī
yå̄scā tōi gənå̄ ahura.mazdā
ašāṯ hacā vairiiā
tå̄ yazamaidē

YH.37.1
iθā āṯ yazamaidē ahurəm mazdąm
yə̄ gąmcā ašəmcā dāṯ
apascā dāṯ uruuaråscā vaŋʰhīš
raocåscā dāṯ būmīmcā
vīspācā vohū

YH.37.2
ahiiā xšaθrācā mazēnācā hauuapaŋhāišcā
tə̄m aṯ yasnanąm pauruuatātā yazamaidē
yōi gə̄uš hacā šiieiṇtī

YH.37.3
tə̄m aṯ āhūriiā nāmēnī
mazdā varā spəṇtō.təmā yazamaidē
tə̄m ahmākāiš azdəbīšcā uštānāišcā yazamaidē
tə̄m ašāunąm frauuašīš narąmcā nāirinąmcā yazamaidē

YH.37.4
ašəm aṯ vahištəm yazamaidē
hiiaṯ sraē̌štəm
hiiaṯ spəṇtəm aməšəm
hiiaṯ raocōŋhuuaṯ
hiiaṯ vīspā vohū

YH.37.5
vohucā manō yazamaidē
vohucā xšaθrəm
vaŋʰhīmcā daēnąm
vaŋʰhīmcā fsəratūm
vaŋʰhīmcā ārmaitīm

YH.38.4
ūitī yā və̄ vaŋʰhīš ahurō mazdå̄ nāmąn dadāṯ
vaŋhudå̄ hiiaṯ vå̄ dadāṯ
tāiš vå̄ yazamaidē
tāiš friiąnmahī
tāiš nəmax́iiāmahī
tāiš išūidiiāmahī

YH.38.2

īžå yaoštaiiō fəraštaiiō ārmataiiō
vaŋᵛhīm ābīš ašīm
vaŋᵛhīm īšəm
vaŋᵛhīm āzūitīm
vaŋᵛhīm frasastīm
vaŋᵛhīm parə̄ṇdīm yazamaidē

YH.38.5

apascā vå
azīšcā vå
mātərą̊šcā vå
agəniiå drigudāiiaŋhō vīspō.paitīš āuuaocāmā
vahištå sraēštå
auuā və̄ vaŋᵛhīš rātōiš darəgō.bāzāuš nāšū paitī
viiādå paitī.sə̄ṇdå
mātarō jītaiiō

YH.38.3

apō aṯ yazamaidē
maēkaiṇtīšcā hə̄buuaiṇtīšcā
frauuazaŋhō ahurānīš ahurahiiā *huuapaŋhō
hupərəθβåscā vå huuō.γžaθåscā hūšnāθråscā
ubōibiiā ahubiiā cagəmā

YH.36

1:

   ahiiā θβā āθrō vərəzə̄nā: A B A B.
   pauruuiiē: 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 ... mainiiū* and the second *θβā* encl. acc. like in the preceding line.
   då̄ŋhē aor. subj. 2 sing. of *dā-* mid. "to receive."

2:

   paitī.jamiiå: aor. opt. 2 sing. of *paitī.gam-*.

3:

   hiiaṯ vā ... vāzištəm: supply verb "may be."
   Narten compares RV.1.113.1 (Uṣas) *idám śréṣṭhaṃ jyótiṣāṃ jyótir ā́gāt* "This most beautiful light of lights has come hither," RV.10.170.3 (Sūrya)
   idáṃ śréṣṭhaṃ jyótiṣāṃ jyótir uttamáṃ viśvajíd dhanajíd ucyate bṛhát /
   viśvabhrā́ḍ bhrājó máhi sū́ryo dṛśá urú paprathe sáha 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 nāmə̄nī ... varā spəṇtō.təmā, and *frauuaṣ̌īš* 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 *nāmə̄nī* as instr. sing. and of *frauuaṣ̌īš* (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 *imå nāmə̄nīš drəṇjaiiō fra.mrauua* "say forth these names reciting (them)"). Cf. also (Hu., II) **4.**51.22 (*tą yazāi xᵛāiš nāmə̄nīš*), Yt.13.79 (*nāmə̄ni āpō yazamaide*). — Narten analyses the last of the three lines like the first: "we sacrifice him in (= when we sacrifice) the *frauuaṣ̌i*s ...," but the *frauuaṣ̌i*s of men cannot be identified with the deity in the way his names can.
   spəṇtō.təmā: "most (worthy of being called) *spəṇta*," not = *spə̄ništa-*

4:

aṣǝm ... vīspā vohū: note the parallelism with **YH.**37.1: Order ~ daylit 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.

fsǝratūm: 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:

yåscā tōi gǝnå "and the women who (are) yours": with the antecedent inside the relative clause.

2:

īžå ... ārmataiiō ... ābīš: hanging (topicalizing) nominatives (thus Humbach); alternatively, they belong in the preceding relative clause, as suggested by Narten.

ārmataiiō: The geniuses of the earth? The various ritual grounds?

4:

ūitī: "unquote," referring to the names?

vaŋᵛhīš: voc.

5:

vīspō.paitīš: either < *vīspō.pī̆ti-* "having drink for all" or < *vīspō.paṇt-* "protecting all."

LESSON 10

THE OPTATIVE.

Thematic.

		Present	Aorist
Active			
Sing.			
2	*-ōīš*	*rapōīš*	
3	*-ōiṯ*	*jasōiṯ*	*sīšōiṯ*
Plur.			
1	*-aēmā*		*vaocaēmā, hanaēmā*
Middle			
Sing.			
1	*-ōiiā, -aiiā*	*isōiiā*	*vāuraiiā*
3	*-aētā*	*varədaiiaētā*	*xšaētā*
Plur.			
1	*-ōimaidē*		*vāurōimaidē*

Athematic.

		Present		Aorist	
Active					
Sing.					
1	*-iiąm, -iiə̄m*	*x̌iiə̄m*			*diiąm (dii̯ām)*
2	*-iiå*	*x̌iiå*			*-*
3	*-iiāṯ*	*usiiāṯ, mruiiāṯ, pāiiāṯ*		*sax́iiāṯ, mərą́šiiāṯ*	*diiāṯ*
	-īṯ	*sāhīṯ*	*daidīṯ*		
Plur.					
1	*-iiāmā*	*x̌iiāmā*			
	*-īmā				*zaēmā*
2	*-iiātā*	*x̌iiātā*			
Middle					
Sing.					
1	*-iiā*				*diiā (dii̯ā)*
2	*-īšā*				*dīšā*
3	*-ītā*		*daidītā*		

THE FUTURE.

Future indicative active.

Sing.		
1	*-šiiā*	*vaxšiiā*

Future participle active.

	-aṇt	*saošiiaṇt-*

September 25, 2006 - 3:11 PM

USES OF THE LOCATIVE. 1.

The locative is used to indicate place where, but also place to/into which.

yə̄ vå mazdā ahurā pairijasāi vohū manaŋhā / maibiiō dāuuōi ahuuå astuuatascā hiiaṯcā manaŋhō / āiiaptā aṣ̌āṯ hacā yāiš rapaṇtō daidīṯ **x**ᵛ**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).

yauuaṯ isāi tauuācā auuaṯ xsāi **aēš̌ē** *aṣ̌ahiiā* "as much as I shall be able and capable, so much I want to *look sharply **in search** of Order" (**1**.28.4).

anāiš vå nōiṯ ahurā mazdā aš̌əmcā yānāiš zaranaēmā / manascā hiiaṯ vahištəm yōi və̄ yōiθəmā **dasəmē** *stutąm* "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).

aṯ θβā mə̄ṇ́hī pauruuīm mazdā yazūm stōi manaŋhā / vaŋhə̄uš patarə̄m manaŋhō hiiaṯ θβā hə̄m **cas̆mainī** *[hə̄ŋ]grabəm / haiθīm aṣ̌ahiiā dąmīm aŋhə̄uš ahurəm* **ś̌iiaoθanaēš̌ū** "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 *və̄ mazdā* **xš̌aθrōi** †**aṣ̌aēcā** *sə̄ŋghō vīdąm* "let (their) announcement be spread out to you (all), **throughout *your* command**, O Mazdā, **and throughout Order**" (**1**.32.6).

yōi zī gə̄uš **vərəzə̄nē** *aziiå / xš̌mākąm hucistīm ahurā xratə̄uš aṣ̌ā frādō vərəzə̄nā* "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 xš̌aθrəm tōi mazdā ahurā apaēmā vīspāi yaouuē / huxš̌aθrastū nə̄ nā vā nāirī vā xš̌aētā **ubōiiō aŋhuuō** *hātąm hudāstəmā* "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 *spəṇtā θβā mainiiū* **uruuaēsē** *jasō / mazdā xš̌aθrā* **ahmī** *vohū manaŋhā* "**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).

hiiaṯcā mōi mraoš̌ aṣ̌əm jasō **frāxš̌nənē** "And you come **in *foreknowledge** (of that) which you tell *me* (is best): Order" (**2**.43.12).

*astuuaṯ aṣ̌əm x́iiāṯ uštānā aojō̄ŋhuuaṯ / x*ᵛ*ə̄ŋg* **darəsōi xš̌aθrōi** *x́iiāṯ 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).

mazdå xš̌aθrā **varəzī** *nå diiāṯ ahurō* "may (he), Mazdā Ahura, by (his) command place *us* **in nourishing vigor**" (**2**.45.9).

tə̄m nə̄ yasnāiš ārmatōiš mimaγžō / yə̄ **ąnmə̄nī** *mazdå 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).

aṯ zī tōi vaxš̌iiā mazdā vīduš̌ē zī nā mruiiāṯ / hiiaṯ **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).

nōiṯ tā īm xšnāuš vaēpiiō kəuuīnō **pərətaō** *zimō / zaraθuštrəm spitāməm hiiaṯ* **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).

taṯcā mazdā **θβahmī ā daͧm** *nipåͧhē / manō vohū urunascā ašāunąm / 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 grə̄hmō ā **hōiθōi** *nī kāuuaiiascīṯ xratūš [nī.]dadaṯ /* "The "glutton" and (his?) "poets" deposit (their) "guiding thoughts" here **in** *its* **cord-work**" (**1**.32.14).

Persons:

hiiaṯ us ašā **naptiiaēšū nafšucā** */ tūrahiiā [uz]jə̄n friiānahiiā* **aojiiaēšū** */ ārmatōiš gaēθå frādō θβaxšaͧhā* "(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.xraθβā aēšəməm varədən *rəməmcā / xᵛāiš hizubīš* **fšuiiasū** *afšuiiaṇtō / yaēšąm nōiṯ huuarəštāiš vąs dužuuarəštā / tōi daēuuə̄ṇg dąn 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 θβā pərəsā Ahurā yā zī āitī jə̄ṇghaticā / yå išudō dadaṇtē dāθranąm hacā ašāunō / yåscā Mazdā drəguuō.dəbiiō yaθā tå aͧhən **hə̄ṇkərətā** *hiiaṯ* "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 yə̄ maṇtā ašəm ahūm.biš vīduuå Ahurā / ərəžuxδāi vacaͧhąm xšaiiamnō hizuuō vasō / θβā āθrā suxrā Mazdā vaͧhāu **vīdātā** *rąnaiiå* "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).

*aēšācā θβā ə̄mauuaṇtascā *buiiāmā rapōišcā tū nə̄ darəgəmcā* **uštācā** *hātąm 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 və̄ṇghaitī / hiiaṯ **ąsaśutā** *yā daibitānā fraoxtā / amərətāitī daēuuāišcā mašiiāišcā / aṯ tōi sauuāiš vahməm vaxšaṯ 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 sāsnå fšə̄ͧhiiō suiiē taštō / nōiṯ ərəš vacå sarə̄m didąs drəguuātā / hiiaṯ daēnå vahištē yūjə̄n mīždē / **ašā.yuxtā yāhī** *də̄jāmāspā* "Let (him too) hear the ordinances, the ... (*fšə̄ͧhiiō*) (who although) fashioned to *vitalize / (speaks?) the words not correctly, (because of) *tying association with the one possessed by the Lie, / when (their) *daēnā*s harness (their coursers) in (the race for) the best fee, / O Də̄jāmāspa, **at the harnessing of Order at the audition**" (**3**.49.9).

Locative of emotion.

aχiiācā xᵛaētuš yāsaṭ ahiiā vərəzə̄nəm maṭ airiiamnā / ahiiā daēuuā **mahmī manōi** *ahurahiiā uruuāzəmā mazdå* "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 Mazdā's" (**1.**32.1).

aṭ yə̄ akəm drəguuāitē vacaŋhā vā aṭ vā manaŋhā / zastōibiiā vā varəšaitī vaŋhāu vā cōiθaitē astīm / tōi vārāi rādəṇtī ahurahiiā **zaošē** *mazdå* "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** Mazdā, the Ahura's (great) **pleasure**" (**1.**33.2).

vaŋhə̄uš xšaθrā manaŋhō aṣā maṭ ārmaitiš vaxšt / utaiiūitī təuuīšī tāiš ā Mazdā vīduuaēšą̇m **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 Mazdā, (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 Mazdā Ahura, **in** (the race for) *your* **support, which ensures a long lifespan**" (**YH.**41.4).

aṭ asištā yaojaṇtē ā hušitōiš vaŋhə̄uš manaŋhō / mazdā aṣaχiiācā yōi **zazəṇti vaŋhāu 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).

gūštā yə̄ maṇtā aṣəm ahūm.biš vīduuå ahurā / ərəžuxδāi vacaŋhąm xšaiiamnō hizuuō vasō / θβā āθrā suxrā mazdā **vaŋhāu** *vīdātā rą̇naiiå* "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).

aṭ yə̄ akəm drəguuāitē vacaŋhā vā aṭ vā manaŋhā / zastōibiiā vā varəšaitī **vaŋhāu** *vā cōiθaitē astīm / tōi vārāi rādəṇtī ahurahiiā zaošē mazdå* "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 Mazdā, the Ahura's (great) pleasure" (**1.**33.2).

aṭ tū mōi nōiṭ asruštā pairiiaoγžā / uzirəidiiāi parā hiiaṭ mōi ā.jimaṭ / səraošō aṣī mązā.raiiā hacimnō / yā vī aṣīš 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 išåṇtī rādaŋhō / yōi zī juuā åŋharəcā buuaṇticā / **amərətāitī** *aṣāunō 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"(?)

> *spəṇtəm aṯ θβā mazdā māńhī ahurā / hiiaṯ mā vohū pairī.jasaṯ manaŋhā / pərəsaṯcā mā ciš ahī kahiiā ahī / kaθā aiiarə̄.daxšārā fərasaiiāi dīšā /* **aibī** *θβāhū gaēθāhū* ***tanušucā*** "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? / How would you *submit your day(ly)-*mark-earnings for questioning / ***regarding *your* herds and persons***" (**2**.43.7).

ā "there in/on":

> *nī aēšəmō [nī.]diiātąm paitī rəməm [paitī.]siiōdūm / yōi ā vaŋhə̄uš manaŋhō dīdraγžō.duiiē / aṣā viiąm yehiiā hiθāuš nā spəṇtō / aṯ hōi dāmąm* **θβahmī ā dąm** *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).

ākå "in the presence of, in view of":

> *kaθā mazdā rāniiō.skərəitīm gąm išasōiṯ / yə̄ hīm ahmāi vāstrauuaitīm stōi usiiāṯ / ərəžjīš aṣā* **paurušū** *huuarə̄* **pišiiasū** */* **ākās***tə̄ŋg mā nišąsiiā* "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?)!" (**3**.50.2).

> *aṯ vå yazāi stauuas Mazdā Ahurā / hadā aṣā vahištācā manaŋhā / xšaθrācā yā īšō ståŋhaṯ ā paiθī /* **ākå** *arədrə̄ŋg* **dəmānē** *garō səraōšānē* "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 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 uruuā xraodaitī cinuuatō* **pərətaō ākå** "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":

> *nōiṯ ərəžəjiiōi frajiiāitiš nōiṯ fšuiieṇtē* **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 nå šiiaoθanāiš baiieṇtē* **yaēšū** *as* **pairī** *pourubiiō iθiiejō* "For by those actions they are frightening us, **during which** you throw danger at (= threatens) many" (**1**.34.8).

paitī "in return for":

> *auuā və̄ vaŋʰhīš rātōiš darəgō.bāzāuš* **nåšū paitī** */ viiādå paitī.sə̄ṇdå 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 *nōiṯ*.

Present optative.

Main clauses

anāiš vå **nōiṱ** ahurā mazdā ašəmcā yānāiš **zaranaēmā** / manascā hiiaṱ vahištəm yōi və̄ yōiθəmā dasəmē stutąm
"**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).

nōiṱ daibitīm duš.sastiš ahūm **mərą́śiiāṱ** / akā varanā drəguuå hizuuå 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).

yə̄ vā xšaiiąs adąs drītā aiiaṇtəm / ... / vīcīrō hąs taṱ frō xᵛaētauuē **mruiiāṱ** / uzūiθiiōi īm mazdā **xrūniiāṱ** 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(?) ... (uzūiθiiōi), may he *bleed him, O Mazdā Ahura!" (**2**.46.5).

dātā xratə̄uš hizuuō raiθīm stōi / mahiiā rāzə̄ŋg vohū **sāhīṱ** manaŋhā "**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 rāniiō.skərəitīm gąm **išasōiṱ** / yə̄ hīm ahmāi vāstrauuaitīm stōi **usiiāṱ** / ərəžjīš ašā paurušū huuarə̄ pišiiasū / ākāstə̄ŋg mā nišąsiiā dāθə̄m 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 nəmaŋhā ustānazastō rafəδrahiiā / mainiiə̄uš mazdā pauruuīm spəṇtahiiā ašā vīspə̄ŋg šiiaoθanā / vaŋhə̄uš xratūm manaŋhō yā **xšnəuuīšā** gə̄ušcā 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).

yə̄ vå mazdā ahurā pairijasāi vohū manaŋhā / maibiiō dāuuōi ahuuå astuuatascā hiiaṱcā manaŋhō / āiiaptā ašāṱ hacā yāiš rapaṇtō **daidīṱ** xᵛāθrē "(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).

kə̄m hōi uštā ahurəm yə̄ drəguuō.dəbīš aēšəməm **vādāiiōiṱ** "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).

yə̄ maibiiā yaoš ahmāi ascīṱ vahištā / max́iiā ištōiš vohū cōišəm manaŋhā / ąstə̄ŋg ahmāi yə̄ nå ąstāi **daidītā** "(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 vå [fra]ēšiiā mazdā ašəmcā mrūitē / yā və̄ xratə̄uš xšmākahiiā ā manaŋhā / ərəš vīcidiiāi yaθā ī **srāuuaiiaēmā** / tąm daēnąm 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 nå yātāiiā **paitī.jamiiå** *ātarə mazdå ... nəmaŋhā nå mazištāi yåŋhąm* **paitī.jamiiå** "(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).

yə̄ vā mōi yå gaēθå dazdē aēnaŋhē / nōiṯ ahiiā mā āθriš šiiaoθanāiš **frōsiiāṯ** */ paitiiaogəṯ tā ahmāi jasōiṯ duuaēšaŋhā* "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 θβahmī rafənahī darəgāiiāu / aēšācā θβā ə̄mauuaņtascā* ***buiiāmā** *rapōišcā tū nə̄ darəgəmcā uštācā hātąm 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 tə̄ṇg ā **vījə̄miiāṯ** *ārmaitiš / yaēibiiō mazdā θβōi vašiietē 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 drujə̄m **diiąm** *zastaiiō* "How **might I deliver** the Lie into the hands of Order" (**2.**44.14).

Subordinate clauses

xšaiiācā yā və̄ mąθrā **srəuuīmā** *rādå* "Command, too, (for us your) generous gifts **which we wish to hear** (about) through *your* poetic thought" (**1.**28.7).

taṯ aṯ varəmaidī ahura.mazdā ašā srīrā / hiiaṯ ī **mainimaidicā vaocōimācā varəzimācā** */ yā hātąm šiiaoθənanąm vahištā x́iiāṯ ubōibiiā ahubiiā* "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 nə̄ dāidī ahmāicā ahuiiē manax́iiāicā taṯ ahiiā yā taṯ **upā.jamiiāmā** *tauuacā haxəmā ašax́iiācā 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).

parštə̄m zī θβā yaθənā taṯ ə̄mauuatąm / hiiaṯ θβā xšaiiąs aēšəm **diiāṯ** *ə̄mauuaṇtəm* "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 nəmə̄ xšmāuuatō / mazdā friiāi θβāuuąs **sax́iiāṯ** *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).

yə̄ vā xšaiiąs adąs **drītā** *aiiaṇtəm / ... / vīcīrō hąs taṯ frō xᵛaētauuē mruiiāṯ* "(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:

*aṯ tā **vaxšiiā** išəṇtō yā mazdāθā hiiaṯcīṯ 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).

*aṯ **frauuaxšiiā** vīspanąm mazištəm / stauuas aṣ̌ā yə̄ hudå yōi həṇtī / spəṇtā mainiiū sraotū mazdå 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 Mazdā listen!" (**2**.45.6).

*aṯ zī tōi **vaxšiiā** mazdā vīdušē zī nā mruiiāṯ / hiiaṯ akōiiā drəguuāitē uštā yə̄ aṣ̌əm 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).

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.

*kə̄ huuapå xᵛafnəmcā **dåṯ** zaēmācā / kə̄ **yā** uṣ̌å arə̄m.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 *dåṯ* 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 åŋharə̄ / aṯ īt pərəsā yōi pišiieiṇtī aēibiiō kąm "What? Have there (ever), O Mazdā, 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)

aṯ frauuaxšiiā nū gūšō.dūm nū sraotā / yaēcā asnāṯ yaēcā dūrāṯ išaθā / nū īm vīspā ciθrə̄ zī mazdåŋhō.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)

<p style="text-align:center">Exercises 10</p>

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. *aṣ̌ahiiā āaṯ sairī aṣ̌ahiiā vərəzə̄nē kahmāicīṯ hātąm jījišąm vahištəm ādā ubōibiiā ahubiiā*

2. *vohū xšaθrəm tōi mazdā ahurā apaēmā vīspāi yaouuē huxšaθrastū nə̄ nā vā nāirī vā xšaētā ubōiiō aŋhuuō hātąm hudåstəmā*

3. *aṯcā yadā aēšąm kaēnā jamaitī aēnaŋhąm aṯ Mazdā taibiiō xšaθrəm vohū manaŋhā vōiuuīdaitī aēibiiō sastē Ahurā yōi aṣ̌āi dadən zastaiiō drujəm*

4. *mā ciš aṯ və drəguuatō mąθrąscā gūštā sāsnåscā*
   āzī dəmānəm vīsəm vā šōiθrəm vā dax̌iiūm vā ādāṯ
   dušitācā marəkaēcā aθā īš sāzdūm snaiθišā

5. *yastē vīspə̄.mazištəm səraošəm zbaiiā auuaŋhānē*
   apānō darəgō.jiiāitīm ā xšaθrəm vaŋhə̄uš manaŋhō
   aṣ̌āṯ ā ərəzūš paθō yaēšū mazdå ahurō šaēitī

6. *yadā aṣ̌əm zəuuīm aŋhən mazdåscā ahuråŋhō*
   aṣ̌īcā ārmaitī vahištā išasā manaŋhā
   maibiiō xšaθrəm aojōŋhuuaṯ yehiiā vərədā vanaēmā drujəm

7. *astuuaṯ aṣ̌əm x̌iiāṯ uštānā aojōŋhuuaṯ*
   x^və̄ŋg darəsōi xšaθrōi x̌iiāṯ ārmaitiš
   aṣ̌īm š̌iiaoθanāiš vohū daidīṯ manaŋhā

8. *aṯcīṯ ahmāi mazdā aṣ̌ā aŋhaitī*
   yąm hōi xšaθrā vohucā cōišt manaŋhā
   yə̄ nā aṣ̌ōiš aojaŋhā varədaiiaētā

9. *spəṇtəm aṯ θβā mazdā mə̄ṇ́hī ahurā*
   hiiaṯ θβā aŋhə̄uš ząθōi darəsəm pauruuīm
   hiiaṯ då š̌iiaoθanā mīždauuąn yācā uxδā
   akə̄m akāi vaŋ^vhīm aṣ̌īm vaŋhaoē
   θβā hunarā dāmōiš uruuaēsē apə̄mē

10. *aṯ frauuaxšiiā aŋhə̄uš ahiiā vahištəm*
    aṣ̌āṯ hacā mazdå vaēdā yə̄ īm dāṯ
    patarə̄m vaŋhə̄uš varəzaiiaṇtō manaŋhō
    aṯ hōi dugədā huš̌iiaoθanā ārmaitiš

11. *adā zī auuā drūjō [auuō.]buuaitī skəṇdō spaiiaθrahiiā /*
    aṯ asištā yaojaṇtē ā hušitōiš vaŋhə̄uš manaŋhō /
    mazdā aṣ̌ax̌iiācā yōi zazəṇtī vaŋhāu srauuahī

Text 10

The beginning and end of the *Uštauuaitī Gāθā*

2.43.1
uštā ahmāi yahmāi uštā kahmāicīṯ
vasə̄ xšaiiąs mazdå dāiiāṯ ahurō
utaiiūitī təuuīšīm gaṯ.tōi vasəmī
aṣ̌əm dərəidiiāi taṯ mōi då ārmaitē
rāiiō aṣ̌īš vaŋhə̄uš gaēm manaŋhō

2.43.2
aṯcā ahmāi vīspanąm vahištəm
x^vāθrōiiā nā x^vāθrəm daidītā
θβā cicī.θβā spə̄ništā maniiū mazdā
yå då aṣ̌ā vaŋhə̄uš māiiå manaŋhō
vīspā aiiārə̄ darəgō.jiiātōiš uruuādaŋhā

2.46.16
fərašaoštrā aθrā tū arədrāiš idī
huuō.guuā tāiš yə̄ŋg usuuahī uštā stōi
yaθrā aṣ̌ā hacaitē ārmaitiš
yaθrā vaŋhə̄uš manaŋhō īštā xšaθrəm
yaθrā mazdå varədəmąm šaēitī ahurō

2.46.17
yaθrā və̄ afšmānī sə̄ŋghānī
nōiṯ anafšmąm də̄jāmāspā huuō.guuā
hadā və̄stā vahmə̄ŋg səraošā rādaŋhō
yə̄ vīcinaoṯ dāθəmcā adāθəmcā
daŋgrā maṇtū aṣ̌ā mazdå ahurō

2.43.3
aṱ huuō vaŋhə̄uš vahiiō nā aibī.jamiiāṱ
yə̄ nå ərəzūš sauuaŋhō paθō sīšōiṱ
ahiiā aŋhə̄uš astuuatō manaŋhascā
haiθiiə̄ṇg āstīš yə̄ṇg ā šaēitī ahurō
arədrō θβāuuąs huzə̄ṇtušə spəṇtō mazdā

2.43.4
aṱ θβā mə̄ṇghāi taxməmcā spəṇtəm mazdā
hiiaṱ tā zastā yā tū hafšī auuå
yå då ašīš drəguuāitē ašāunaēcā
θβahiiā garəmā āθrō ašā.aojaŋhō
hiiaṱ mōi vaŋhə̄uš hazə̄ jimaṱ manaŋhō

2.43.5
spəṇtəm aṱ θβā mazdā mə̄ńhī ahurā
hiiaṱ θβā aŋhə̄uš ząθōi darəsəm pauruuīm
hiiaṱ då šiiaoθanā mīždauuąn yācā uxδā
akə̄m akāi vaŋᵛhīm ašīm vaŋhaoē[a]
θβā hunarā dāmōiš uruuaēsē apə̄mē
   a. vaŋhaoē PPY (Mf4, Pt4); vaŋhaouuē PPY
     (Mf1), PVS; vaŋhāue IPY (J2 °ue, K5);
     vaŋhao[uu]ē SY (S1); vaŋhuuē YS.

2.46.18
yə̄ maibiiā yaoš ahmāi ascīṱ vahištā
maẋiiā ištōiš vohū cōišəm manaŋhā
ąstə̄ṇg ahmāi yə̄ nå ąstāi daidītā
mazdā ašā xšmākəm vārəm xšnaošəmnō
taṱ mōi xratə̄uš manaŋhascā vīciθəm

2.46.19
yə̄ mōi ašāṱ haiθīm hacā varəšaitī
zaraθuštrāi hiiaṱ vasnā fərašō.təməm
ahmāi mīždəm hanəṇtē parāhūm
manə̄.vistāiš maṱ vīspāiš gāuuā azī
tācīṱ mōi sąs tuuə̄m 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 Mazdā 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 təuuīšīm: "*tissue-strength together with/through *tissue-connectedness."
   taṱ (*mōi då*): "that" = "(all) the following."

2.43.2. Request: for the inspiration needed to obtain wealth and long life.
   aṱcā 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.
   yə̄ṇg ā: possibly for *tə̄ṇg ā yaēšū* "up to those among whom."

2.43.4. Request: for inspiration allowing him to distinguish between good and bad.
   hiiaṱ tā: supply "shall come" from the last line.

2.43.5. Realization that Ahura Mazdā 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 Mazdā 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.
   ascīṱ < ast-.
   ąstə̄ṇg 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, °nə̄nāsā*	*hišāiiā*

Plur.

1	*-mā*		*vaoxəmā*	
3	*-arə̄, -ərəš*	*åŋharə̄, ādarə̄*	*cāxnarə̄, vaonarə̄*	*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	*-iiāṯ*	*vīdiiāṯ*

Perfect participle.

Active	*-uuah-*	*vīduuah-*	*nąsuuah-*
Middle	*-ǎna-*	*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 āaṯ sairī ašahiiā vərəzə̄nē kahmāicīṯ hātą̇m jījišą̇m vahištą̇m **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).

> *nōiṯ nā pourūš drəguuatō x̌iiāṯ cixšnušō / aṯ tōi vīspə̄ŋg aŋgrə̄ŋg ašāunō **ādarə̄*** "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 taṯ yā ahmī mazdā anaēšō mā kamnafšuuā hiiaṯcā 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).

aṯ yə̄ṇg ašāaṯcā **vōistā** *vaŋhə̄ušcā dāθə̄ṇg manaŋhō / ərəθβə̄ṇg 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).

uštā yə̄ ašəm **dādrē** "(there will be) wished-for (things) (for him) who (has grasped and) **upholds** Order" (**4**.51.8).

anāiš ā **vī.nə̄nāsā** *yā karapō.tåscā kəuuītåscā* "(It is) by those (actions of yours that) the titles of "*karapan*" and "*kauui*" **are** (now completely) **ruined** here" (**1**.32.15).

*xšmaibiiā gə̄uš uruuā gərəždā kahmāi mā θβarōždūm kə̄ mā tašaṯ / **ā** mā aēšəmō hazascā rəmō [ā]**hišāiiā** dərəšcā təuuišcā* "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).

parə̄ *və̄ vīspāiš [parə̄.]***vaoxəmā** *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).

tə̄ṇg ā auuā yōi asruštōiš pərənåŋhō / nōiṯ ašahiiā ādīuuiieiṇtī hacə̄nā / ... / nōiṯ frasaiiā vaŋhə̄uš **cāxnarə̄** *manaŋhō* "... down upon those who full of refusal to listen / ... / **take** no **pleasure** in the questioning of (their) good thought?" (**2**.44.13).

taēcīṯ mā mōrəṇdən jiiōtūm yōi drəguuatō mazbīš **cikōitərəš** "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 hujītaiiō yå zī **åŋharə̄** *yåscā* **həṇtī** */ yåscā mazdā* **bauuaiṇtī** "(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).

mazdå sax^ᵛārə̄ mairištō yā zī **vāuuərəzōi** *pairī.ciθīṯ / daēuuāišcā mašiiāišcā yācā* **varəšaitē** *aipī.ciθīṯ / 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.

vīdiiāṯ *saošiiąs yaθā hōi ašiš aŋhaṯ* "**May** the revitalizer **know** how his reward will be!" (**3**.48.9).

Uses of the perfect participle.

aēšąm aēnaŋhąm naēcīṯ **vīduuå** *aojōi hādrōiiā / yā jōiiā sə̄ŋhaitē* "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 tuuə̄m **vīduuå** *ahurā / parā hiiaṯ mā yā mə̄ṇg pərəθā jimaitī* "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).

aṯ tā vaxšiiā išəṇtō yā mazdāθā hiiaṯcīṯ **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)."

vīduuå vīdušē mraotū mā **əuuīduuå** aipī dəbāuuaiiaṯ "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 ərəzaoš haiθīm / yehiiā uruuā xraodaitī cinuuatō pərətaō ākå / xᵛāiš šiiaoθanāiš hizuuascā ašahiiā **nąsuuå** *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 vīspə̄.mazištəm səraošəm zbaiiā auuaŋhānē / **apānō** *darəgō.jiiāitīm ā xšaθrəm vaŋhə̄uš manaŋhō / ašāṯ ā ərəzūš 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 *hiiaṯ*, 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 *aṯ*, 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.

taṯ θβā pərəsā ərəš mōi vaocā ahurā / yā frauuaxšiiā **yezī** *tā aθā haiθiiā / ašəm šiiaoθanāiš* **dəbązaitī** *ārmaitiš / taibiiō xšaθrəm vohū cinas manaŋhā* "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 manaŋhā / θβahmī və̄ mazdā xšaθrōi †ašaēcā sə̄ŋghō vīdąm* "**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 manaŋhā /* **aṯ** *taṯ 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 ... / ərəš mōi ərəžūcąm vaŋhə̄uš vafuš manaŋhō / vīdiiāṯ saošiiąs yaθā hōi ašiš aŋhaṯ* "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

yezī adāiš ašā drujəm və̄nghaitī / hiiaṯ ąsašutā yā daibitānā fraoxtā / amərətāitī daēuuāišcā mašiiāišcā / aṯ tōi sauuāiš vahməm vaxšaṯ 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 yezī hōi dāṯ āiiaptā / ašāṯ hacā ahurō mazdå yauuōi vīspāi.ā huuaŋhəuuīm / yaēcā hōi dabən sašəṇcā daēnaiiå vaŋhuiiå uxδā šiiaoθanācā "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 auuaṯ yaθā huuō yə̄ hudānuš dəmānahiiā xšaθrəm / šōiθrahiiā vā daxíiiδuš vā ašā frādaθāi aspərəzatā / θβāuuąs mazdā ahurā yadā huuō aŋhaṯ yā.šiiaoθanascā "I ask you about yon (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).

aṯcā yadā aēšąm kaēnā jamaitī aēnaŋhąm / aṯ mazdā taibiiō xšaθrəm vohū manaŋhā vōiuuīdaitī / 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 aŋhən mazdåscā ahuråŋhō / ašīcā ārmaitī / vahištā išasā manaŋhā / maibiiō xšaθrəm aojōŋhuuaṯ 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

kaṯ və̄ xšaθrəm kā īštiš šiiaoθanāi 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 āiš iθā varəšaitē yā dātā aŋhə̄uš pauruiiehiiā / ratūš šiiaoθanā razištā drəguuataēcā hiiaṯcā ašaonē "**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 nə̄ aŋhaṯ yaθā huuō vasaṯ "*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).

aṯcā hiiaṯ tā hə̄m mainiiū jasaētəm pauruuīm dazdē / gaēmcā ajiiātīmcā yaθācā aŋhaṯ apə̄məm aŋhuš "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 āitī jə̄ŋghaticā / yå išudō dadəṇtē dāθranąm hacā ašāunō / yåscā mazdā drəguuō.dəbiiō **yaθā tå aŋhən** *hə̄ŋkərətā hiiaṯ* "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 haiθīm mazdā ašā vohū manaŋhā / aṯ taṯ mōi daxštəm dātā / **yaθā vå** *yazəmnascā uruuāidiiā stauuas* **aiienī** *paitī* "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* **mə̄ŋghācā** *vaocascā dåscā varəšcā 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 īm və̄ nōiṯ iθā mąθrəm varəšəṇtī / **yaθā īm mə̄nāicā** *vaocacā / aēibiiō aŋhə̄uš auuōi aŋhaṯ apə̄məm* "(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).

aṯ nə̄ ašā friiā dazdiiāi hākurənā / **yaθā** *nə̄* **ā** *vohū* **jimaṯ** *manaŋhā* "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 vå [fra]ēšiiā mazdā ašəmcā mrūitē / yā və̄ xratə̄uš xšmākahiiā ā manaŋhā / ərəš vīcidiiāi **yaθā** *ī* **srāuuaiiaēmā** */ tąm daēnąm 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.

aṯcā tōi vaēm x́iiāmā yōi īm fərašə̄m kərənaon ahūm / mazdåscā ahuråŋhō ā mōiiastrā.baranā ašācā / hiiaṯ **haθrā** *manå buuaṯ* **yaθrā** *cistiš* **aŋhaṯ** *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 yūjə̄n karapanō kāuuaiiascā / akāiš śiiaoθanāiš ahūm mərə̄ngduiiē mašīm / yə̄ng xᵛə̄ uruuā xᵛaēcā xraodaṯ daēnā / hiiaṯ 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).

fərašaoštrā **aθrā** *tū arədrāiš idī / huuō.guuā tāiš yə̄ng usuuahī uštā stōi /* **yaθrā** *ašā* **hacaitē** *ārmaitiš /* **yaθrā** *vaŋhə̄uš manaŋhō īštā xšaθrəm /* **yaθrā** *mazdå varədəmąm* **šaēitī** *ahurō //* **yaθrā** *və̄ afšmānī* **sə̄ŋghānī** */ nōiṯ anafšmąm dəjāmāspā huuō.guuā / hadā və̄stā vahmə̄ng səraošā rādaŋhō* "O Frašaoštra, you, go there with the heavenly sponsors, / (you) Huuō.guua, (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).

yauuaṯ and *yāṯ/yāaṯ/yāṯ.ə̄* clauses.

yauuaṯ isāi tauuācā auuaṯ 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).

aēibiiō maš ašā siiazdaṯ ***yauuaṯ*** *ahmaṯ 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).

*aṯ və̄ staotā aojāi mazdā aŋhācā / **yauuaṯ** ašā **tauuācā isāicā** / dātā aŋhə̄uš arədaṯ vohū manaŋhā* "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).

taṯ aṯ və̄ vərəziiāmahī fracā vātə̄iiāmahī ***yā.tə̄ isāmaidē*** "Thus, we are (now) producing that for you and making (it) known (to these?) **to the extent we are capable**" (**YH.**35.7).

yāṯ.

yāaṯ *yūš tā **framīmaθā** yā mašiiā acištā daṇtō / vaxšəṇtē daēuuō.zuštā vaŋhə̄uš sīždiiamnā manaŋhō / mazdå ahurahiiā xratə̄uš nasiiaṇtō ašāaṯcā* "**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).

sraēštąm aṯ tōi kəhrpə̄m kəhrpąm āuuaēdaiiamahī mazdā ahurā imā raocå / barəzištəm barəzimanąm auuaṯ ***yāṯ*** *huuarə̄* ***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).

hiiaṯ-clauses.

Like English *that*-clauses and French *que*-clauses these have many different functions. Often the main clause is introduced be a correlative *aṯ*, which should be translated accordingly. As in other types of clauses, the verb may be missing.

Substantival *hiiaṯ*-clauses (*that* clauses).

*aṯ zī tōi **vaxšiiā** mazdā vīdušē zī nā mruiiāṯ / **hiiaṯ** akōiiā drəguuāitē uštā yə̄ 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).

*taṯ aṯ **varəmaidī** ahura.mazdā ašā srīrā / **hiiaṯ** ī mainimaidicā vaocōimācā varəzimācā / yā hātąm šiiaoθənanąm vahištā **x̌iiāṯ** 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 xšmaṯ / āskəitīm xšmākąm **hiiaṯcā** mōi **x̌iiāṯ** vāxš aēšō* "How shall I, O Mazdā, -ify (*zarəm carānī*), in accordance with you, / *your* *patronage(?) and (make it thus) **that** my voice **may be** strong" (**2.**44.17).

Temporal *hiiaṯ*-clauses.

These clauses take the same tenses as main clauses: the present injunctive; aorist injunctive; present or aorist subjunctive.

Verb-less temporal *hiiaṯ*-clauses are often general statements.

<u>Present injunctive: general statements</u>

*aṯcā **hiiaṯ** tā **hə̄m** mainiiū **jasaētəm** pauruuīm dazdē / gaēmcā ajiiātīmcā yaθācā aŋhaṯ apə̄məm aŋhuš* "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).

*spəṇtəm aṯ θβā mazdā mə̄ṇ́hī ahurā / **hiiaṯ** mā vohū **pairī.jasaṯ** manaŋhā / **pərəsaṯcā** 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).

*kə̄mnā mazdā mauuaitē pāiiūm dadå / **hiiaṯ mā** drəguuå **dīdarəšatā** aēnaṇ́hē* "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).

<u>Present injunctive: past</u>

*θβōi **as** ārmaitiš θβ̄ə̄ ā gə̄uš tašā aš.xratuš / mainiiuš mazdā ahurā **hiiaṯ** aX́iiāi **dadå** paθ̨m* "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).

<u>Aorist injunctive: past</u>

*kaθā tōi gauuōi ratuš / **hiiaṯ** 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).

*aṯ hōi vāstrāi rāmā då ārmaitīm / **hiiaṯ hə̄m** vohū mazdā [hə̄mə.]**fraštā** manaŋhā* "Thus, for him you (now) establish Humility (as) peace for (his) pasture / **when he has consulted**, O Mazdā, (his) **good thought**" (**3.**47.3).

<u>Aorist injunctive: future</u>

*aṯ hī aiiå frauuarətā vāstrīm aX́iiāi fšuiiaṇtəm / ahurəm ... **hiiaṯ** nə̄ mazdā pauruuīm gaēθåscā **tašō** daēnåscā / θβā manaŋhā 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 *daēnā*s / by *your* thought, as well as (our) guiding thoughts" (**1.**31.10-11).

***hiiaṯ us** aṣ̌ā naptiiaēšū nafšucā / ... [uz]**jə̄n** ... / ārmatōiš gaēθå frādō θβaxšaŋhā / aṯ īš vohū hə̄m.aibī.mōist manaŋhā / aēibiiō rafəðrāi mazdå 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 sāsnå fšə̄ṇ́hiiō ... / ... / **hiiaṯ** daēnå vahištē **yūjə̄n** mīždē* "Let (him too) hear the ordinances, the *sustainer ... / ... / **when** (their) *daēnā*s **have harnessed** (their coursers) in (the race for) the best fee" (**3.**49.9).

<u>Aorist subjunctive</u>

*aṯcā tōi vaēm X́iiāmā yōi īm fərašə̄m kərənaon ahūm / mazdåscā ahuråŋhō ā mōiiastrā.baranā aṣ̌ācā / **hiiaṯ** haθrā manå **buuaṯ** yaθrā cistiš aŋhaṯ 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 yūjə̄n karapanō kāuuaiiascā / akāiš šiiaoθanāiš ahūm mərəṇgduiiē mašīm / yə̄ṇg xᵛə̄ uruuā xᵛaēcā xraodaṯ daēnā / **hiiaṯ aibī.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 tuuə̄m vīduuå ahurā / **parā hiiaṯ** *mā yā mə̄ṇg pərəθā* **jimaitī** "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).

hiiaṯ hə̄m *spādā anaocaŋhā* **jamaētē** */ auuāiš uruuātāiš yā tū mazdā dīdərəžō / kuθrā aiiå kahmāi vananąm dadå* "**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.

aṯ tā vaxšiiā išəṇtō yā mazdāθā **hiiaṯcīṯ** *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).

daitikanąmcā aidiiūnąm **hiiaṯ** *urunō yazamaidē* "We are also sacrificing to the souls of the undomesticated animals, **when** harmless" (**YH**.39.2).

yaθā āiš iθā varəšaitē yā dātā aŋhə̄uš pauruiiehiiā / ratūš šiiaoθanā razištā drəguuataēcā **hiiaṯcā** *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 drujəm və̄ṇghaitī / **hiiaṯ ą̄sašutā** *yā daibitānā fraoxtā / amərətāitī daēuuāišcā mašiiāišcā / aṯ tōi sauuāiš vahməm vaxšaṯ 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 jə̄ṇghaticā / yå išudō dadəṇtē dāθranąm hacā ašāunō / yåscā mazdā drəguuō.dəbiiō yaθā tå aŋhən **hə̄ṇkərətā hiiaṯ** "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 *hiiaṯ*-clauses.

These clauses take the same tenses as main clauses. A causal clause may be correlated with an instrumental of cause/reason.

aiiå nōiṯ ərəš vīšiiātā daēuuācinā **hiiaṯ** *īš dəbaomā / pərəsmanə̄ṇg* **upā.jasaṯ hiiaṯ 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 hujiiātōiš amərətātascā /* **hiiaṯ** *vå akā manaŋhā yə̄ṇg daēuuə̄ṇg akascā mainiiuš / akā šiiaoθanəm vacaŋhā yā fracinas drəguuaṇtəm xšiiō* "**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 taṯ yā ahmī mazdā anaēšō mā kamnafšuuā **hiiaṯcā** *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).

hiiaṯ-clauses of consequence.

Most of these take the subjunctive, one the optative.

haēcaṯ.aspā vaxšiiā və̄ spitamåŋhō / **hiiaṯ** *dāθə̄ŋg* **vīcaiiaθā** *adāθą̇scā* "O Haēcaṯ.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 / **hiiaṯ** *yūšmākāi mą̇θrānē* **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).

parštə̄m zī θβā yaθənā taṯ ə̄mauuatąm / **hiiaṯ** *θβā xšaiią̇s aēšəm* **diiāṯ** *ə̄mauuaṇtəm* "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 hiiaṯ-clauses.

The only example is the following one, so it is quite possible that it ought to be analyzed differently.

huuō nə̄ mazdā vaštī ašāicā / carəkərəθrā srāuuaiieńhē **hiiaṯ** *hōi hudəmə̄m* **diiāi** *vaxəðrahiiā* "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

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. *humatanąm hūxtanąm huuarəštanąm iiadacā aniiadacā* **vərəziiamnanąmcā vāuuərəzanąmcā** *mahī aibī.jarətārō naēnaēstārō yaθənā vohunąm mahī*

2. *ahiiā grə̄hmō ā hōiθōi nī kāuuaiiascīṯ xratūš [nī.]dadaṯ varəcå hīcā fraidiuuā hiiaṯ vīsə̄ṇtā drəguuaṇtəm auuō hiiaṯcā gāuš jaidiiāi mraoī yə̄ dūraošəm saocaiiaṯ auuō*

3. *vīspā tā pərəsą̇s yaθā ašāṯ hacā gą̇m vīdaṯ vāstriiō šiiaoθanāiš ərəšuuō hą̇s huxratuš nəmaŋhā yə̄ dāθaēibiiō ərəš ratūm xšaiią̇s ašiuuå cistā*

4. *aṯ zī tōi vaxšiiā mazdā vīdušē zī nā mruiiāṯ hiiaṯ akōiiā drəguuāitē uštā yə̄ ašəm dādrē huuō zī mą̇θrā šiiātō yə̄ vīdušē mrauuaitī*

5. *aṯ frauuaxšiiā aŋhə̄uš ahiiā vahištəm ašāṯ hacā mazdå vaēdā yə̄ īm dāṯ patarə̄m vaŋhə̄uš varəzaiiaṇtō manaŋhō*

September 25, 2006 - 3:11 PM

aṱ hōi dugədā hušiiaoθanā ārmaitiš

6. *tāiš vå yasnāiš paitī stauuas aiienī*
   mazdā ašā vaŋhōuš šiiaoθanāiš manaŋhō
   yadā ašōiš maxiiå vasō xšaiiā
   aṱ hudānaoš išaiiąs gərəzdā xiiə̄m

7. *yehiiā sauuā išåṇtī rādaŋhō*
   yōi zī juuā åŋharəcā buuaṇticā /
   amərətāitī ašāunō uruuā aēšō
   utaiiūtā yā nərą̄š sādrā drəguuatō
   tācā xšaθrā mazdå dąmiš ahurō

8. *taṱ θβā pərəsā ərəš mōi vaocā ahurā*
   yezī ahiiā ašā pōi maṱ xšaiiehī
   hiiaṱ hə̄m spādā anaocaŋhā jamaētē
   auuāiš uruuātāiš yā tū mazdā dīdərəžō
   kuθrā aiiå kahmāi vananąm dadå

9. *taṱ θβā pərəsā ərəš mōi vaocā ahurā*
   kaθā ašā taṱ mīždəm hanānī
   dasā aspå *aršənuuaitīš uštrəmcā
   hiiaṱ mōi mazdā apiuuaitī hauruuātā
   amərətātā yaθā hī taibiiō dåŋhā

10. *spəṇtəm aṱ θβā mazdā mə̄ŋhī ahurā*
    hiiaṱ θβā aŋhōuš ząθōi darəsəm pauruuīm
    hiiaṱ då šiiaoθanā mīždauuąn yācā uxδā
    akə̄m akāi vaŋᵛhīm ašīm vaŋhaoē
    θβā hunarā dāmōiš uruuaēsē apə̄mē

Text 11

From the Spəṇtāmaniiū 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.

spəṇtā maniiū vahištācā manaŋhā
hacā ašāṱ šiiaoθanācā vacaŋhācā
ahmāi *dąnᵃ hauruuātā amərətātā
mazdå xšaθrā ārmaitī ahurō
  a. dṇ PPY (Mf1), PVS (Mf2); dṇn PPY (Mf4, Pt4), PVS (Jp1, K4);
    dən IPY; dąn YS, IVS (L1); dą 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 maniiə̄uš spə̄ništahiiā vahištəm
hizuuāᵃ uxδāiš vaŋhə̄uš ə̄əānū manaŋhō
ārmatōiš zastōibiiā šiiaoθanā vərəziiaṱ
ōiiā cistī huuō ptā ašahiiā mazdå
  a. hizuuå PPY (Mf1), YS, PVS, IVS; hizuuā PPY (Mf4, Pt4), IPY.

September 25, 2006 - 3:11 PM

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 maniiǝuš tuuǝm ahī tā spǝṇtō
yǝ̄ ahmāi gąm rāniiō.skǝrǝitīm hǝ̄m.tašaṯ
aṯ hōi vāstrāi rāmā då ārmaitīm
hiiaṯ hǝ̄m vohū mazdā hǝ̄mǝ.fraštā manaŋhā

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.

ahmāṯ maniiǝuš rārǝšiiaṇtī[a] drǝguuaṇtō
mazdā spǝṇtāṯ nōiṯ aθā[b] ašaonō
kasǝ̄ušcīṯ nā ašāunē kāθǝ̄[c] aŋhaṯ
isuuācīṯ hąs paraoš[d] akō drǝguuāitē
    a. rārǝšiieiṇtī PPY (Mf1), PVS; rārǝšiiaṇtī PPY (Mf4, Pt4); rārǝšiiaṇtē IPY (K5).
    b. iθā IPY only.
    c. kāθǝ̄ 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 Mazdā, those possessed by the Lie, even when generous, do not please Ahura Mazdā.

tācā spǝṇtā maniiū mazdā ahurā
ašāunē cōiš yā zī cīcā vahištā
hanarǝ θβahmāṯ zaošāṯ drǝguuå baxšaitī
ahiiā šiiaoθanāiš akāṯ ā šiiąs[a] manaŋhō
    a. ā.šiiąs PPY (Mf4), IPY; āšiiąs PPY (Mf1, Pt4), PVS.

3.47.6. *The race.* Ahura Mazdā inspires the poet-sacrificer to a good race.

tā då[a] spǝṇtā maniiū mazdā ahurā
āθrā vaŋhāu[b] vīdāitīm rānōibiiā
ārmatōiš dǝbązaŋhā ašaχiiācā
hā zī paourūš[c] išǝṇtō[d] vāurāitē[e]
    a. tā då PPY, PVS (Mf2); tå då IPY (J2; tādā IPY (K5).
    b. vaŋhāu PPY (Mf4, Pt4), IPY; vaŋhå PPY (Mf1), PVS (Mf2, Jp1); vaŋhā PVS (K4).
    c. pōurūš PPY (Mf1), PVS (Mf2); paourūš PPY (Mf4); pauruš IPY;
       pourūš (Pt4); paōirūš and paōurūš PVS (Jp1); paōrūš PVS (K4).
    d. išǝṇtō PPY, IPY, YS; išāṇtō PVS (Mf2); išåṇtō PVS (Jp1, K4).
    e. °tī IPY (J2); vāiritē IPY (K5).

<div align="center">

3.48. *Plan for overcoming evil.*

</div>

3.48.4. The two choices and their consequences.

yǝ̄ dāṯ manō vahiiō mazdā ašiiascā
huuō daēnąm šiiaoθanācā vacaŋhācā
ahiiā zaošǝ̄ŋ uštiš varǝnǝ̄ŋ hacaitē
θβahmī xratā[a] apǝ̄mǝm nanā aŋhaṯ
    a. xratå 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 xšǝ̄ṇtąm mā nǝ̄ dušǝ.xšaθrā xšǝ̄ṇtā

         September 25, 2006 - 3:11 PM

vaŋhuiiå cistōiš šiiaoθanāiš ārmaitē
yaoždå mašiiå[a] aipī zą̨θəm vahištā
gauuōi vərəziiātą̨m tą̨m nə̄ xᵛarəθāi fšuiiō
   a. mašiiå PPY; mašiiā IPY; mašiiå SY; mašiiā PVS (Mf2); mašiiāi PVS (Jp1, K4), G.; mašiiāi YS, IVS.

3.48.6. May Humility guarantee dwellings and long lineage, when Ahura Mazdā gives her fecundity at the establishment of the New State.

hā zī nə̄ *šōiθəmā[a] hā nə̄ utaiiūitīm[b]
dāt̰ təuuīšīm vaŋhə̄uš[c] manaŋhō bərəxδē
at̰ aх́iiāi ašā mazdå[d] uruuarå vaxšat̰
ahurō aŋhə̄uš zą̨θōi pauruiiehiiā
   a. ušōiθəmā PPY, IPY, SY (J3 ušōiθəmā), PVS, IVS; hušōiθəmā YS; Pahl. *xwārīh* (= xᵛāθra-). – ušōiθəmā must be the reading
     of the archetype, but a mistake for šōiθmā, with nə̄ u- anticipating nə̄ utaiiūitīm.
   b. staiiū° K5(!), J3.
   c. vaŋhīš K5, J3.
   d. mazdå 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.diiātą̨m paitī rəməm paitī.siiōdūm[a]
yōi ā vaŋhə̄uš manaŋhō dīdraγžō.duiiē[b]
ašā viią̨m yehiiā hiθāuš[c] nā spəṇtō
at̰ hōi dāmą̨m θβahmī ā dą̨m[d] ahurā
   a. siiōdūm PPY, IPY (K5), PVS; siiōzdūm IPY (J2); sīōždūm SY; siiaoz/ždūm YS.
   b. dīdraγžō.duiiē PPY, PVS (Mf2), IVS (L2); dīdražōduiiē IPY (J2); dədraγžō.duiiē IPY (K5); dədraγžō.duiiē SY;
     didraγžō.duiiē PVS (Jp1, K4).
   c. hiθāuš PPY, IPY (J2), PVS (Mf2); hiθaoš IPY (K5), IVS; hiθaoiš SY; hiθāiš PVS (Jp1?, K4).
   d. ā dą̨m PPY (Mf1), IPY (K5); ādą̨m PPY (Mf4, Pt4), IPY (J2), SY, YS, PVS, IVS.

3.48.8. *Question*. How to make the ritual successful?

kā tōi vaŋhə̄uš mazdā xšaθrahiiā īštiš
kā tōi ašōiš θβaх́iiå[a] maibiiō ahurā
kā θβōi ašā ākå arədrə̄ng išiiā
vaŋhə̄uš maniiə̄uš *х́iiaoθənaną̨m jauuarō
   a. θβaх́iiāi PPY (Mf4, Pt4), IPY (K5), SY; θβaх́iiå 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 duuaē̆θā
ərəš mōi ərəžūcą̨m vaŋhə̄uš vafuš manaŋhō
vīdiiāt̰ saošiiąs yaθā hōi ašiš aŋhat̰

3.48.10. About the bad poet-sacrificers and the inefficient ritual.

kadā mazdā mą̨narōiš[a] narō vīsəṇtē
kadā ajə̄n mūθrəm ahiiā madahiiā[b]
yā aṇgraiiā[c] karapanō urūpaiieiṇtī
yācā xratū dušə.xšaθrā daх́iiuną̨m
   a. mą̨n narōiš PPY; mą̨narōiš IPY, SY, YS, PVS.
   b. madahiiā PPY [Mf1 > maga°], IPY, SY, PVS (K4); mat̰.ahiiā YS; magahiiā PVS (Jp1), IVS (L2, Dh1)
   c. aṇṇraiiā PPY (Mf1); aṇṇhriiā PPY (Mf4, Pt4); aṇgraiiā IPY, SY, PVS (Jp1); aṇgriiā 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 maṯ ārmaitiš
jimaṯ xšaθrā hušəitiš vāstrauuaitī
kōi drəguuō.dəbīš xrūrāiš rāmąm dåṇtē[a]
kə̄ŋg ā vaŋhə̄uš jimaṯ manaŋhō cistiš
    a. dåṇtē PPY (Mf1, Pt4), IYS (J2, K5), PVS (Mf2, K4 dāṇtē), IVS (L2); dåṇtī PVS (Jp1); dåṇti YS.

3.48.12. The winners, who please Ahura Mazdā, will be the new Revitalizers.

aṯ tōi aŋhən saošiiaṇtō dax́iiunąm
yōi †xšnūm[a] vohū manaŋhā hacåṇtē
šiiaoθanāiš ašā θβahiiā mazdā sə̄ŋghahiiā
tōi zī dātā hamaēstārō aēšəm.mahiiā
    a. xšnə̄m PPY (Mf1, Mf4), IPY (J2), YS; xšnəm PPY (Pt4), YS, IVS; xšnūm IPY (K5), SY, PVS (Mf2, K4).

<p align="center">3.49. How to implement the plan—by the poets contribution and the gods' reward!</p>

3.49.1. *Social conflict. The poet's complaint. Rich and poor.*

aṯ mā yauuā bə̄ṇduuō †pafrē[a] mazištō
yə̄ dušərəθrīš cixšnušā ašā mazdā
vaŋᵛhī[b] ādā gaidī mōi ā mōi arapā
ahiiā vohū aošō vīdā manaŋhā
    a. pafrə̄ PPY, IPY, SY, YS; pafrē PVS, IVS (L2).
    b. vaŋhə̄uš K5, J3.

3.49.2. The inefficient, but dangerous, rival.

aṯ ahiiā mā bə̄ṇduuahiiā mānaiieitī[a]
ṯkaēšō drəguuå daibitā ašāṯ rārəšō
nōiṯ spəṇtąm dōrəšt ahmāi stōi ārmaitīm
naēdā vohū mazdā fraštā manaŋhā
    a. mānaiieitī PPY (Mf1), PVS (Jp1, K4); māniieitī PPY (Mf4, Pt4); mā.naiieitī IPY (J2), SY; mānaiiaēitī IPY (K5), SY; mānaiieiṇtī PVS (Mf2); mą̆naiieitī IVS (Dh1).

3.49.3. The two choices and their consequences. The bad banned from the company of Order.

aṯcā ahmāi varənāi mazdā nidātəm
ašəm sūidiiāi ṯkaēšāi rāšaiieńhē[a] druxš
tā vaŋhə̄uš sarə̄ iziiā[b] manaŋhō
aṇtarə vīspə̄ŋg drəguuatō haxmə̄ŋg aṇtarə.mruiiē
    a. rāšaiieńhē PPY (Mf1), PVS (Jp1 rāšaiiei[), YS, IVS; rāšańhē PPY (Mf4, Pt4), IPY (K5); rāšiiaŋhē IPY (J2); rāša.[space?]ŋhā SY; rašaiieińhē PVS (Mf4); rāšiieińhē PVS (K4); Pahl. *rēšēnēd*.
    b. iziiā PPY (Mf1), IPY, PVS (Mf2, K4); iziiāi PPY (Mf4 °ijiiāi, 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 *rəməmcā[a]
xᵛāiš hizubīš fšuiiasū afšuiiaṇtō
yaēšąm nōiṯ huuarəštāiš vąs dužuuarəštā[b]
tōi daēuuə̄ŋg dąn[c] yā drəguuatō daēnā
    a. rāməm PPY (Mf4), IPY (K5), SY (J3), PVS (K4), YS, IVS; rāmąm YS.
    b. °uuar(ə)štāiš IPY, SY.
    c. dṇ PPY; dṇn IPY (J2), YS (H1); dąn IPY (K5), SY, YS, IVS; dańiiā PVS.

3.49.5. The good poet-sacrificer of good lineage is the one who truly invigorates the gods by his scrificial refreshments.

aṱ huuō mazdā^a īžācā āzūitīšcā
yə̄ daēnąm vohū sārəštā manaŋhā
ārmatōiš kascīṱ aṣā huzə̄ṇtuš
tāišcā vīspāiš θβahmī xšaθrōi ahurā
   a. mazdā PPY, IPY (J2), SY, PVS (Mf2), IVS; mazdå IPY (K5), SY, PVS (Jp1, K4).[|]

3.49.6. *The contest. Daēnā* on her way. She brings the sacrifice to be judged and approved.

frō vå^a fraēšiiā mazdā aṣəmcā mrūitē
yā və̄ xratə̄uš xšmākahiiā ā manaŋhā
ərəš vīcidiiāi yaθā ī srāuuaiiaēmā
tąm daēnąm yā xšmāuuatō ahurā
   a. vā PPY, IPY, SY; vå SY, PVS, IVS; Pahl. *frāz ō ān ī ašmāh.*

3.49.7. Thereby our community may be famous.

taṱcā vohū mazdā sraotū manaŋhā
sraotū aṣā gūšahuuā^a tū ahurā
kə̄ airiiamā kə̄ x^vaētə̄uš^b dātāiš aŋhaṱ
yə̄ vərəzə̄nāi^a vaŋ^vhīm dāṱ frasastīm
   a. gūš.ahuuā PPY, PVS (Jp1); gūšahuuā IPY, PVS (Mf2); gūš.huuā SY, YS.
   b. x^vaētə̄uš PPY, IPY (J2 x^və̄tə̄uš), SY (C1); x^vaētuš IPY (K5), SY, PVS [K4 x^vītuš], IVS.
   c. vərəzə̄nāi PPY (Mf1), IPY (K5), SY, YS, PVS, IVS; vərəzə̄nā PPY (Mf4, Pt4), IPY (J2), YS.

LESSON 12

INFINITIVES.

Active/middle infinitives:

From roots/root aor. stems:

-ē/-ōi	*pōi*
-tē/-tōi	*itē, gaṱ.tōi, mrūitē, sastē, stōi*
-mainē	*xšōnmainē*(?)
-uuōi/-uiiē	*dāuuōi, vīduiiē*
-uuānē/-uuanōi	*uruuānē*(?), *vīduuanōi*

From pres. stems.

-aṅhē	*frādaṅhē, srāuuaiiaṅhē, vaēnaṅhē*

From *s*-aor. stems(?):

-ē/-ōi	*nāšē*

Middle infinitives in *-diiāi*:

From roots:	°*ərəidiiāi, jaidiiāi, būždiiāi, cidiiāi, dərədiiāi*, etc.
From pres. stems:	*vərəziieidiiāi, mərąždiiāi, mərəŋgdiiāi, 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.

   utaiiūitī təuuīšīm **gaṱ.tōi vasəmī** / *ašəm* **dərəidiiāi** "I am **wishing** (for) *tissue-strength **to come** with *tissue-connectedness / (and? for) Order **to be upheld**" (**2**.43.1).

   kahmāi **və̄ vīduiiē vašī** "To whom do you **wish** (right now) (gifts) **to be made known**?" (**2**.43.9).

   huuō nə̄ mazdā **vaštī** *ašāicā* / *carəkərəθrā srāuuaiieṅhē* "**He** (Zarathustra) **wishes**, O Mazdā, to make heard / for us and for Order poems of praise" (**1**.29.8).

   aṱ tōi ātrə̄m ahurā aojōŋhuuaṇtəm ašā **usə̄mahī** / *asīštīm ə̄mauuaṇtəm* **stōi** *rapaṇtē ciθrā.auuaŋhəm* "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 rāniiō.skərəitīm gąm išasōiṱ / *yə̄ hīm ahmāi vāstrauuaitīm* **stōi usiiāṱ** "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

aṯ θβā mə̄ńhī pauruuīm mazdā yazūm **stōi** manaŋhā / vaŋhə̄uš patarə̄m manaŋhō "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 xratə̄uš hizuuō **raiθīm stōi** / mahiiā rāzə̄ŋ vohū **sāhīṯ** manaŋhā "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.

taṯ mōi **vīcidiiāi** vaocā hiiaṯ mōi aṣ̌ā dātā vahiiō / **vīduiiē** vohū manaŋhā **mə̄n̄cā daidiiāi** yehiiā mā ərəšiš "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 srauuå mōrəṇdaṯ yə̄ acištəm **vaēnańhē** aogədā / gąm 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).

aṯ mazdā taibiiō xšaθrəm vohū manaŋhā vōiuuīdaitī / **a**ēibiiō **sastē** ahurā yōi aṣ̌āi 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 aṣ̌āi drujə̄m diiąm zastaiiō / **nī** hīm **mərąždiiāi** θβahiiā mąθrāiš sə̄ŋghahiiā / ə̄mauuaitīm sinąm **dāuuōi** drəguuasū / **ā** īš duuafšə̄ŋ mazdā [a]**nāšē** ąstąscā "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).

hiiaṯ hōi aṣ̌ā vohucā cōišt manaŋhā / xšaθrōi hōi hauruuātā amərətātā / ahmāi **stōi** dąn 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).

arəθā **vōizdiiāi** kāmahiiā tə̄m mōi dātā / darəgahiiā yaoš yə̄m vå 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 aṣ̌ā pōi maṯ xšaiiehī / hiiaṯ hə̄m spādā anaocaŋhā jamaētē / auuāiš uruuātāiš yā tū mazdā dīdərəžō / kuθrā aiiå kahmāi vananąm dadå "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).

nōiṯ hīm mīzə̄n aṣ̌ā vāstrəm **frādańhē** "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 ..."

auuaēšąm **nōiṯ vīduiiē** yā šauuaitē ādrə̄ŋ ərəšuuåŋhō "Among yon (things? there is) **no**(thing) **to know** whereby the capacious ones can be moved toward the needy" (**1**.29.3).

yezī āiš **nōiṯ uruuānē** *aduuå aibī.dərəštā vax̌iiå / aṯ vå vīspə̄ṇg āiiōi yaθā ratūm ahurō vaēdā / mazdå aiiå ạsaiiå* "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 Mazdā 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."[4] 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:

   yạm *då ...* **xšnūtəm** */* **hiiaṯ uruuatəm** *... taṯ nə̄ 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.

   kas*tē vohū manaŋhā* **yə̄** *ī dāiiāṯ ə̄ə̄uuā 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).

   kə̄ yā *må uxšiieitī nərəfsaitī θβaṯ* "**Who** (is he) **through whom** the moon is (now) first waxing then waning?" (**2.**44.3).

   kə̄ *x^vaētə̄uš dātāiš aŋhaṯ / *yə̄ *vərəzə̄nāi vaŋ^v hīm dāṯ frasastīm* "**who** shall (he) be **who** by the Laws of family / shall give good fame to the household?" (**3.**49.7).
cf.
   kə̄ huuō yə̄ *må arədrō cōiθaṯ pouruiiō / yaθā θβā zəuuīštīm uzə̄mōhī* "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).

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[4] 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.

<u>Antecedent 1 pers.</u>
  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.

  yə̄ uruuānəm **mə̄ą** gairē vohū **dadē** haθrā manaŋhā / ... / yauuaṯ isāi tauuācā auuaṯ xsāi aēšē ašahiiā "(**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 vīspə̄.mazištəm səraošəm **zbaiiā** auuaŋhānē / apānō darəgō.jiiāitīm **ā** xšaθrəm vaŋhə̄uš manaŋhō "(**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 vå nōiṯ ahurā mazdā ašəmcā yānāiš **zaranaēmā** / manascā hiiaṯ vahištəm **yōi** və̄ **yōiθəmā** dasəmē stutąm "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).

<u>Antecedent 2 pers.</u>
  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.

  yə̄ āiš ašəm nipåŋhē manascā vohū yauuaētāitē / **tuuə̄m** mazdā ahurā frō mā sīšā θβahmāṯ vaocaŋhē / maniiə̄uš hacā θβā ə̄å̄ŋhā yāiš ā aŋhuš pouruiiō bauuaṯ "(**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).

  aiiå mainiuuå varatā **yə̄** drəguuå 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 mainiiū **uxšiiō yə̄** ā nūrə̄mcīṯ ahurā hāmō "By that inspiration **you grow**, O Mazdā, **who** still here (and) now (are) the same, O Ahura" (**1**.31.7).

  dāidī mōi **yə̄** gąm **tašō** apascā uruuaråscā / amərətātā hauruuātā "Give me (now), (**you**) **who** fashioned the cow, the waters, and the plants, / immortality and wholeness!" (**4**.51.7).

  nū gūšō.dūm nū **sraotā** / **yaēcā** asnāṯ **yaēcā** dūrāṯ išaθā "Now hear! Now **listen**, / both (**you**) **who** are approaching from near **and** (**you**) **who** from afar!" (**2**.45.1).

<u>Antecedent 3 pers. pron.</u>
  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.

  yə̄ vā **xšaiiąs** adąs drītā aiiaṇtəm / ... / vīcīrō **hąs** taṯ frō xᵛaētauuē mruiiāṯ "(**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).

September 25, 2006 - 3:11 PM

Rel. clause follows main verb.

*gūštā **yə̄ maṇtā** ašəm ahūm.biš vīduuå 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 yə̄ xraoždištə̄ṇg asə̄nō vastē / **yaēcā xšnaošən** ahurəm haiθiiāiš šiiaoθanāiš fraorəṯ mazdąm* "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) Mazdā" (**1**.30.5).

Antecedent dem. pron. alone.

Rel. clause precedes main clause.

***yas**tā maṇtā pauruiiō raocə̄bīš rōiθβən xᵛāθrā / **huuō** xraθβā dąmiš ašəm yā dāraiiaṯ 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).

*aṯ **yas**ə̄m nōiṯ nā isəmnō āiiāṯ / drūjō **huuō** dāmąn haēθahiiā gāṯ* "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.

*hātąm **huuō** aojištō **yahmā**i zauuə̄ṇg 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 **yə̄** nə̄ aēuuō sāsnå gūšatā / zaraθuštrō spitāmō* "**This one** (is the one) found by me **who** alone listens to our ordinances, / Zarathustra Spitama" (**1**.29.8).

*aṯcā **tōi** vaēm x́iiāmā **yōi** īm fərašə̄m kərənaon ahūm* "Thus, also: may *we* be **those who** shall make it Juicy, (this) existence" (**1**.30.9).

***yə̄** ašaonē vahištō xᵛaētū vā aṯ vā vərəzə̄niiō / airiiamnā vā ahurā vīdąs vā θβaxšaṇhā gauuōi / aṯ **huuō** ašahiiā aṇhaṯ vaṇhə̄ušcā vāstrē manaṇhō* "**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.

*taṯ θβā pərəsā ərəš mōi vaocā ahurā / **yā** frauuaxšiiā yezī **tā** aθā haiθiiā / ašəm šiiaoθanāiš dəbązaitī ārmaitiš / taibiiō xšaθrəm vohū cinas manaṇhā* "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.

*kə̄ yā **ušå arə̄m.piθβā xšapācā** / yå manaoθrīš cazdōŋhuuaṇtəm 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** yə̄ īš jiiātə̄uš hə̄miθiiāṯ vas.itōišcā* "Where (is) **an Ahura who sustains Order**, **who** can deprive them of (their) livelihood and freedom to roam?" (**5**.53.9).

*sraotū **mazdå ahurō** / **yehiiā** vahmē vohū frašī manaṇhā* "Let **Ahura Mazdā** listen, / in **whose** hymn I discuss with (my) good thought" (**2**.45.6).

taṯ mazdā tauuā **xšaθrəm yā** *ərəžəjiiōi 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).

<u>Antecedent noun explicit in main clause. Antecedent and rel. separated.</u>

Rel. clause precedes main clause.

(sraotū **mazdå ahurō** */ yehiiā vahmē vohū frašī manaŋhā / ... //)* **yehiiā** *sauuā išåṇtī rādaŋhō / yōi zī juuā åŋharəcā buuaṇticā / ... / tācā xšaθrā mazdå dąmiš 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.

aṯ **asištā** *yaojaṇtē ā hušitōiš vaŋhəuš manaŋhō / mazdā ašaxiiācā* **yōi** *zazəṇti vaŋhāu 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 aēnå *ənāxštā* **yāiš** *srāuuaiieitī* "**Many** (are his) **sins** (committed) in *discord **by which** he is (now) making (his) "feats") heard" (**1.**32.6).

aθā **haxə̄mąn** *xiiāṯ* **yāiš** *hišcamaidē* "In that way may **the companies** be **which** we keep!" (**YH.**40.4).

<u>Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. in contact.</u>

Rel. clause follows main clause.

gauuōi adāiš **tāiš šiiaoθanāiš yāiš** *vahištāiš fraēšiiāmahī rāmācā vāstrəmcā dazdiiāi* "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).

<u>Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. separated.</u>

Rel. clause follows main clause.

huuō *mā* **nā** *srauuå mōrəṇdaṯ* **yə̄** *acištəm vaēnaŋhē aogədā / gąm ašibiiā huuarəcā* **yascā** *dāθə̄ṇg drəguuatō dadāṯ /* **yascā** *vāstrā vīuuāpaṯ* **yascā** *vadarə vōiždaṯ 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).

taēcīṯ *mā mōrəṇdan jiiōtūm* **yōi** *drəguuatō mazbīš 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).

<u>Antecedent inside rel. clause. with correl. pron. in main clause.</u>

Rel. clause precedes main clause.

yə̄ zaotā *aṣ̌ā ərəzuš* **huuō** *mainiiə̄uš ā vahištāṯ kaiiā / ahmāṯ auuā manaŋhā yā vərəziieidiiāi maṇtā 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).

*aṱ **yas**ə̄m nōiṱ **nā** isəmnō āiiāṱ / drūjō **huuō** dāmąn haēθahiiā gāṱ* "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 auuaṱ yaθā **huuō yə̄ hudānuš** dəmānahiiā xšaθrəm / šōiθrahiiā vā dax́iiəuš 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).

Antecedent inside rel. clause. with preceding antecedent.

*aēibiiō mazdå akā mraoṱ ... **xšaθrəm**cā īšanąm drujəm // **yā xšaθrā** grə̄hmō hīšasaṱ acištahiiā dəmānē manaŋhō* "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.

* **yə̄ mąθrā** vācəm mazdā baraitī / uruuaθō ašā nəmaŋhā Zaraθuštrō* "**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** asnąm / aŋhə̄uš darəθrāi frō ašahiiā **frārəṇtē*** "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.

*aṱ yūš daēuuā vīspåŋhō akāṱ manaŋhō **stā** ciθrəm / **yas**cā vå **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 āiš iθā **varəšaitē yā dātā** aŋhə̄uš pauruiiehiiā / ratūš **śiiaoθanā*** "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).

*nōiṱ mā **xšnāuš yā vərəzə̄nā hə̄cā** / **naēdā** dax́iiəuš **yōi sāstārō** 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 səraošəm dąn 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).

***yə̄** vīcinaoṱ dāθəmcā adāθəmcā / daŋrā maṇtū ašā mazdå 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 spəṇtā θβā mainiiū uruuaēsē jasō / mazdā xšaθrā ahmī vohū manaŋhā / **yehiiā** śiiaoθanāiš gaēθå ašā frādəṇtē* "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).

aṯ vaēdəmnāi vahištā sāsnanąm / ***yąm*** *hudå sāstī 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 **varəštą̇m hiiaṯ** *vasnā frašō.təməm* "On account of (my) true (action/utterance) **may what is most Juicy in exchange value** (*hiiaṯ 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.

   kə̄m *hōi uštā* **ahurəm yə̄** *drəguuō.dəbīš aēšəməm vādāiiōiṯ* "**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* **yə̄m** *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 dəbənaotā mašīm hujiiātōiš amərətātascā / *hiiaṯ* **vå** *akā manaŋhā* **yə̄ṇg daēuuə̄ṇg** *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 mə̄ṇghācā vaocascā då̇scā varəšcā* **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).

Antecedent dem. pron. alone.

Rel. clause precedes main clause.

   yə̄ṇgstū *mazdā hadəmōi minaš ahurā* / **tə̄ṇg** *zbaiiā vaŋhə̄uš uxδāiš manaŋhō* "(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).

Rel. clause follows main clause.

   tə̄ṇg *dāraiiō* **yōi** *vå daibišəṇtī* "you keep a firm hold (on) them, (because they are the ones) who are being hostile to you (all)" (**1**.32.1).

   kaθā **tə̄ṇg** *ā vījə̄miiāṯ ārmaitiš* / **yaēibiiō** *mazdā θβōi vašiietē daēnā* "How may Humility spread out **to those** / **for** (the sake of?) **whom**, O Mazdā, your *daēnā* is *welling forth" (**2**.44.11).

vaēdā **taṯ yā** *ahmī mazdā anaēšō mā kamnafšuuā hiiaṯcā 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 āṯ yazamaidē **ahurəm mazdąm yə̄** *gąmcā ašəmcā dāṯ* "Thus, in this manner we are sacrificing to **Ahura Mazdā who** put in their places both the cow and Order" (**YH.**37.1).

vahištā išasā manaŋhā / maibiiō **xšaθrəm aojōŋhuuaṯ 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).

taṯcā mazdā θβahmī ā dąm nipåńhē / manō vohū urunascā ašāunąm / **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, / **the reverence on account of which** Humility (is present)" (**3**.49.10).

Antecedent noun explicit in main clause. Antecedent and rel. separated.

aṯ tōi miiazdəm ahurā nəmaŋhā ašāicā dāmā / **gaēθå vispå** *ā xšaθrōi* **yå** *vohū θraoštā manaŋhā* "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).

aṯ **aēšəməm** *hə̄nduuarə̄ntā* **yā** *bąnaiiən 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 **auuaṯ xšaθrəm hiiaṯ** *hōi vohū vaxšaṯ manaŋhā* "To Mazdā (we assign) **yon command** (= over wholeness and immortality), **which** shall (then) grow for *him* by (my) good thought" (**1**.31.6).

frō vå [fra]ēšiiā mazdā ašəmcā mrūitē / ... / **tąm daēnąm 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.

yūžə̄m aēibiiō ahurā aogō dātā ašā **xšaθrəmcā** / **auuaṯ** *vohū manaŋhā* **yā** *hušəitīš rāmąmcā dāṯ* "*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).

tə̄m aduuānəm *ahurā* **yə̄m** *mōi mraoš vaŋhə̄uš manaŋhō / daēnå saošiiaṇtąm* **yā hū.kərətā** *ašācīṯ uruuāxšaṯ / hiiaṯ ciuuištā hudåbiiō mīždəm 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 *daēnā*s 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.

yąm *då mainiiū āθrācā ašācā cōiš rānōibiiā* **xšnūtəm** / **hiiaṯ uruuatəm** *cazdōŋhuuadəbiiō* **taṯ** *nō mazdā vīduuanōi vaocā* / *hizuuā θβahiiā åŋhō* "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).

yåscā *tōi* **gənå** *ahura.mazdā ašāṯ hacā* **vairiiå** *tå 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.

tąm *kauuā vīštāspō magahiiā* **xšaθrā** *nąsaṯ* / *vaŋhōuš padəbīš manaŋhō* **yąm cistīm** *ašā maṇtā* "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 yąm** *yaoš* **daēnąm** *yaoždānē* / **yąm** *hudānaoš paitišə sax́iiāṯ xšaθrahiiā* "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.

spəṇtō vīduuå **yaēcīṯ gūzrā sōṇghåŋhō** "Vitalizing (is he) who knows even **the announcements that are hidden**" (**3**.48.3).

Antecedent missing.

Rel. clause precedes main verb.

yehiiā *mōi ašāṯ hacā vahištəm yesnē paitī* / *vaēdā mazdå 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 auuaṯ yā **maēiniš yō** *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 vīspō.mazištəm səraošəm zbaiiā auuaŋhānē / *apānō darəgō.jiiāitīm ā xšaθrəm vaŋhōuš manaŋhō* / *ašāṯ ā ərəzūš* **paθō yaēšū** *mazdå 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).

rafəδrāi vourucašānē **dōišī** *mōi* **yā** *vō 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).

kō vərəθrəm.jā θβā **pōi** *sōṇghā* **yōi** *həṇtī* "Who (is) the smasher of obstructions (fit) to **protect** (**all**) **who** are through your announcement?" (**2**.44.16).

nū zīṯ cašmainī **viiādarəsəm** / *vaŋhə̄uš mainiiə̄uš šiiaoθanahiiā uxδax́iiācā* / *vīduš aṣ̌ā* **yə̄m** *mazdąm 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 və̄ gə̄uš.ā **hə̄miiaṇtū yōi** *nə̄ šiiaoθanāiš sārəṇtē* / *ahurō aṣ̌ā* "**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.

hiiaṯcā gāuš jaidiiāi mraoī **yə̄** *dūraošəm saocaiiaṯ 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.nə̄nāsā yā karapō.tåscā kəuuītåscā / *auuāiš aibī* **yə̄ṇg** *daṇtī nōiṯ jiiātə̄uš xšaiiamnə̄ṇg vasō* / *tōi ābiiā* **bairiiåṇtē** *vaŋhə̄uš ā dəmānē manaŋhō* "(It is) by those (actions of yours that) the titles of "*karapan*" and "*kauui*" are ruined (*vī.nə̄nāsa*) 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.

yə̄ vā mōi nā gənā vā mazdā ahurā / *dāiiāṯ aŋhə̄uš* **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 *xšaθrahiiā ahurā* **yā** *vaŋhə̄uš aṣ̌iš manaŋhō* / *frō spəṇtā ārmaitē* / *aṣ̌ā daēnå [fra]daxšaiiā* "**Along that** (path?) of (my, your?) command, O Ahura, **along which** the reward of (= for) (my) good thought (shall arrive), / launch, O Humility, (our) *daēnā*s through life-giving Order!" (**1**.33.13).

ahiiā mainiiə̄uš tuuə̄m ahī **tā** *spəṇtō* / **yə̄** *ahmāi gąm rāniiō.skərəitīm hə̄m.tašaṯ* "*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.xᵛaiθiiācā mazdā darəšaṯcā / *aṣ̌ā* **vohū manaŋhā yā** *sruiiē parə̄ 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 spə̄ništā yə̄** *axtiš ahmāi yə̄m axtōiiōi dåŋhē* "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).

maṯ vå **padāiš yā** *frasrūtā* **ižaiiå** / *pairijasāi mazdā ustānazastō* "With **the steps that** (are) renowned as (those) of the milk libati**on** / I want to circumambulate you, O Mazdā, with upstretched hands" (**3.**50.8).

Antecedent noun explicit in main clause. Antecedent and rel. separated.

aṯ vå vīspə̄ṇg āiiōi yaθā **ratūm** *ahurō vaēdā* / *mazdå aiiå ąsaiiå* **yā** *ašāṯ 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.

hiiaṯ hə̄m spādā anaocaŋhā jamaētē / **auuāiš uruuātāiš yā** *tū mazdā dīdərəžō* / *kuθrā aiiå kahmāi vananąm dadå* "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* **nå śiiaoθanāiš** *baiieṇtē* **yaēšū** *as pairī pourubiiō iθiiejō* "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 *və̄ vaŋᵛhīš ahurō mazdå* **nāmąn** *dadāṯ vaŋhudå hiiaṯ vå dadāṯ* **tāiš** *vå 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.

hiiaṯ mīždəm *zaraθuštrō magauuabiiō cōišt parā* / *garō dəmānē ahurō mazdå jasaṯ 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 aŋhə̄uš vahištahiiā pauruuīm / *kāθə̄ sūidiiāi* **yə̄** *ī paitišāṯ* / **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).

*aṯ īṯ pərəsā yōi pišiieiṇtī aēibiiō kąm / **yāiš** gąm karapā usixšcā aēšəmāi dātā / **yācā** kauuā ąnmə̄nē urudōiiatā / nōiṯ hīm mīzə̄n ašā vāstrəm frādaṇ́hē* "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 eplicit.

Rel. clause precedes main clause.

*y**ə̄** vå mazdā ahurā pairijasāi vohū manaŋhā / **maibiiō** dāuuōi ahuuå astuuatascā hiiaṯcā manaŋhō / 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.

*yə̄ **vå** ašā ufiiānī manascā vohū apauruuīm / mazdąmcā ahurəm **yaēibiiō** xšaθrəmcā aγžaonuuamnəm / varədaitī 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).

*kaṯ tōi vohū manaŋhā / **yə̄** və̄ 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.

*aṯ **yə̄ṇg** ašāaṯcā vōistā vaŋhə̄ušcā dāθə̄ṇg manaŋhō / ərəθβə̄ṇg mazdā ahur**ā** **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).

*yə̄ mōi ašāṯ haiθīm hacā varəšaitī / Zaraθuštrāi hiiaṯ vasnā fərašō.təməm / **ahmāi** mīždəm hanəṇtē 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.

*aṯ **ahmāi** akāṯ aṧiiō / **yə̄** hōi nōiṯ vīdāitī apə̄mē aŋhə̄uš uruuaēsē* "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).

*aṯcā yadā aēšąm kaēnā jamaitī aēnaŋhąm / aṯ mazdā taibiiō xšaθrəm vohū manaŋhā vōiuuīdaitī / **aēibiiō** 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).

Antecedent noun explicit in main clause. Antecedent and rel. separated.

Rel. clause follows main clause.

pərəsā auuat̰ yā maēiniš yə̄ **drəguuāitē** *xšaθrəm hunāitī /* **duš.s̆iiaoθanāi** *ahurā* **yə̄** *nōit̰ jiiōtūm hanarə vīnastī / vāstriiehiiā aēnaŋhō pasə̄uš vīrā̊at̰cā adrujiiaṇtō* "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.

vaŋhə̄uš dazdā manaŋhō s̆iiaoθananəm aŋhə̄uš mazdāi / xšaθrəmca **ahurāi.ā̊ yim** *drigubiiō dadat̰ 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.

at̰cīt̰ **ahmāi** *mazdā aṣ̌ā aŋhaitī / yəm hōi xšaθrā vohucā cōišt manaŋhā /* **yə̄ nā** *aṣ̌ōiš aojaŋhā 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

tat̰ zī mazdā vairīm astuuaitē uštānāi **dātā** */ vaŋhə̄uš s̆iiaoθanā manaŋhō* **yōi** *zī gə̄uš vərəzə̄nē aziiå / xšmākəm hucistīm ahurā xratə̄uš* "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.

apaiieitī *raēxənaŋhō vaēdəm /* **yōi** *vahištāt̰ aṣ̌aonō mazdā rārəs̆iiąn manaŋhō* "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).

*at̰ frauuaxs̆iiā aŋhə̄uš mainiiū pauruiiē / yaiiå spaniiå *uitī* **mrauuat̰ yə̄m** *aṇgrəm* "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).

at̰ frauuaxs̆iiā vīspanąm mazištəm / stauuas aṣ̌ā yə̄ **hudå yōi** *həṇtī / spəṇtā 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** *spəṇtạm ārmaitīm θβahiiā mazdā bərəxδạm vīdušō / duš.šiiaoθanā auuazazaṯ vaŋhᵊuš əuuistī manaŋhō /* **aēibiiō** *maš ašā siiazdaṯ yauuaṯ ahmaṯ 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 daēuuᵊŋ aparō mašiiạscā / tarᵊ.mạstā yōi īm tarᵊ.mainiiaṇtā / aniiᵊŋg* **ahmāṯ yᵊ** *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).

Antecedent noun explicit in main clause. Antecedent and rel. in contact.

> *kᵊmnā mazdā mauuaitē pāiiūm dadå / hiiaṯ mā drəguuå dīdarəšatā aēnaŋ́hē /aniiᵊm θβahmāṯ* **āθrascā manaŋhascā** / **yaiiå** *šiiaoθanāiš 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.

> *hiiaṯ ax́iiāi dadå paθạm /* **vāstriiāṯ vā** *āitē* **yᵊ vā** *nōiṯ aŋhaṯ 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 / ərəš mōi [ərəž]ūcạm vaŋhᵊuš vafuš manaŋhō* "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 eplicit.

Rel. clause precedes main clause.

> **yᵊ** *vå ašā ufiiānī ... ā* **mōi** *rafəδrāi zauuᵊŋg jasatā* "**(I) who** will now sing of you with Order ... come to **my** calls for support (for us)!" (**1**.28.3).

<u>Antecedent 3 pers. pron.</u>
    The verb of the relative clause agrees with the antecedent.

Rel. clause precedes main clause.

    yə̄ *āiiaṱ aṣ̌auuuanəm diuuamnəm* **hōi** *aparəm* "**Whoever** shall *come to the sustainer of Order, *brilliant fame (will be) **his** hereafter" (**1.**31.20).

<u>Antecedent dem. pron. alone.</u>

Rel. clause precedes main clause.

    yā *š́iiaoθanā* **yā** *vacaŋhā* **yā** *yasnā amərətatātəm / aṣ̌əmcā taibiiō dåŋhā mazdā xšaθrəmcā hauruuatātō /* **aēš̌ąm** *tōi ahurā ə̄hmā 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.

    aiiå *ārōi hākurənəm* **yaiiå** *hacaṇtē uruuąnō* "The *guide (= sequence) of **these two** has been set in motion **whose** (*guide?) the souls are following (at this very moment)" (**1.**33.9).

<u>Antecedent noun explicit in main clause. Antecedent and rel. in contact.</u>

    aṣ̌āunąm *āaṱ urunō yazamaidē kudō.zātanąmcīṱ* **narąmcā nāirinąmcā** */* **yaēš̌ąm** *vahehīš daēnå vanaiṇtī vā və̄ŋhən vā vaonarə vā* "Thus, we sacrifice the souls **of the sustainers of Order**, men or women, wherever born, / **whose** good *daēnā*s are (at this very moment) winning, shall win, or have won" (**YH.**39.2).

    aēibiiō ratūš sə̄ŋhaitī ārmaitiš / **θβahiiā xratə̄uš yə̄m** *naēciš dābaiieitī* "For *these* (actions) Humility is announcing the models / **of *your*** guiding thought, **whom**/which no one can make *deceiving" (**2.**43.6).

<u>Antecedent noun explicit in main clause. Antecedent and rel. separated.</u>

    maibiiō dāuuōi **ahuuå** *astuuatascā* **hiiaṱcā** *manaŋhō / 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).

    aṱcā ī tōi manaŋhā mainiiə̄ušcā vaŋhə̄uš vīspā dātā / **spəṇtax́iiācā nərəš** *š́iiaoθanā* **yehiiā** *uruuā aṣ̌ā 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).

<u>Antecedent inside rel. clause without correl. dem. pron. in main clause.</u>

Rel. clause follows main clause.

    xšaiiācā **yā** *və̄ mąθrā srəuuīmā* **rādå** "Command, too, (for us your) **generous gifts which** we wish to hear (about) hrough *your* poetic thought" (**1.**28.7).

<u>Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. in contact.</u>

No examples.

<u>Antecedent rel. pron.?</u>

    yaθā āiš iθā varəšaitē yā dātā aŋhə̄uš pauruiiehiiā / ratūš š́iiaoθanā razištā drəguuataēcā hiiaṱcā aṣ̌aonē / **yex́iiācā** *hə̄məmiiāsaitē 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.

aēș̌am aēnaŋham *naēcīṯ vīduuå aojōi hādrōiiā* / **yā** *jōiiā sɚŋhaitē ...* / **yaēș̌am** *tū ahurā irixtɚm 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.

tɚm aṯ **yasnanąm** *pauruuatātā yazamaidē* **yōi** *gɚuš hacā šiieiṇtī* "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).

hiiaṯcā *mōi mraoš ašɚm jasō* **frāxšnɚnē** "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 *spɚṇtā θβā mainiiū* **uruuaēsē** *jasō* / *mazdā xšaθrā* **ahmī** *vohū manaŋhā* / *yehiiā šiiaoθanāiš gaēθå ašā frādɚṇtē* "**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 ahuuå **astuuatascā hiiaṯcā manaŋhō** / *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 singualar:

*nōiṯ *uruuaθā* dātōibiiascā karapanō vāstrāṯ arɚm* / *gauuōi ārōiš ā sɚṇdā xᵛāiš šiiaoθanāišcā* **sɚŋghāišcā** / **yɚ** *īš* **sɚŋghō** *apɚmɚm drūjō dɚmānē ādāṯ* "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 mazdå akā mraoṯ ... **xšaθrɚm**cā *īšanąm drujɚm* // **yā xšaθrā** *grɚhmō hīšasaṯ acištahiiā dɚmānē manaŋhō* "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).

September 25, 2006 - 3:11 PM

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 **yə̄m** *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).

bərəxδą̇m mōi Fərašaoštrō Huuō.guuō daēdōišt **kəhrpə̄m** / *daēnaiiāi vaŋhuiiāi* **yą̇m** *hōi išiią̇m 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 śiiaoθanāiš yāiš vahištāiš** *fraēśiiāmahī 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):

at̰ frauuaxšiiā aŋhə̄uš mainiiū pauruiiē / *yaiiå spaniiå *uitī mrauuat̰* **yə̄m aṇgrəm** "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.

tə̄m aduuānəm ahurā **yə̄m** *mōi* **mraoš** *vaŋhə̄uš manaŋhō* "(Teach us) that road which you, O Ahura, **tell** me (is that) of good thought" (**1.**34.13).

nū zī̆t̰ cašmainī viiādarəsəm / *vaŋhə̄uš mainiiə̄uš šiiaoθanahiiā uxδax̌iiācā* / *vīduš ašā* **yə̄m mazdą̇m 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 uruuāzištą̇m ašahiiā då / **sarə̄m tat̰** *θβā Mazdā yāsā Ahurā* / *maibiiācā* **yą̇m** *vaŋhāu θβahmī 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:

at̰ **yə̄ṇg** *ašāat̰cā* **vōistā** *vaŋhə̄ušcā* **dāθə̄ṇg** *manaŋhō* / **ərəθβə̄ṇg** *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 tə̄m **aniiə̄m yūšmat̰** *vaēdā ašā aθā nå 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 ašāṯ hacā vahištəm yesnē paitī / **vaēdā mazdå ahurō** *yōi åŋharəcā həṇticā* / *tą yazāi xᵛāiš nāmənīš pairicā jasāi vaṇtā* "(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.:

vīspå *stōi* **hujītaiiō yå** *zī åŋharə̄* **yåscā** *həṇtī* / **yåscā** *mazdā bauuaiṇtī θβahmī* **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.

Iɴᴅᴇꜰɪɴɪᴛᴇ ʀᴇʟᴀᴛɪᴠᴇ ᴄʟᴀᴜꜱᴇꜱ.

aṯ ahurā huuō mainiiūm Zaraθuštrō / *vərəṇtē mazdā* **yas***tē* **cišcā** *spə̄ništō* "Thus, he there, Zarathustra, O Ahura, prefers (your) inspiration / **whichever**, O Mazdā, (is) your most life-giving" (**2.**43.16).

yōi *mōi ahmāi səraošəm dąn* **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 θβahmāṯ zaošāṯ drəguuå baxšaitī* / *ahiiā šiiaoθanāiš akāṯ ā šiiąs manaŋhō* "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).

aṯ **huuō** *mazdā īžācā āzūitīšcā* / **yə̄** *daēnąm vohū sārəštā manaŋhā* / *ārmatōiš* **kascīṯ** *ašā huzə̄ṇtuš* "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* **kahmāicīṯ** / *vasə̄ xšaiiąs mazdå dāiiāṯ 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 *ahmaṯ hiiaṯ aibī*, which occurs twice in the *YH*. probably means something like "as far as we are concerned."

huxšaθrō.təmāi bā aṯ xšaθrəm **ahmaṯ hiiaṯ aibī** *dadəmahicā cišmahicā huuąmahicā hiiaṯ 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 aṯ paitī adāhū mazdā ahurā mazdą̄mcā būiricā kərəšuuā rāitī tōi xrapaitī **ahmaṯ hiiaṯ aibī** *hiiaṯ mīždəm mauuaiθīm 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) *daēnā*s, 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 aibī.bairištəm
vīdīšəmnāi īžācīṯ aṣ̌ā aṇtarə.caraitī
šiiaoθanāiš mazdā vahištəm taṯ nə̄ nūcīṯ varəšānē

4.51.2
tā və̄ mazdā pauruuīm ahurā aṣ̌āi.yecā
taibiiācā ārmaitē dōišā mōi ištōis xšaθrəm
xšmākəm vohū manaŋhā vahmāi dāidī sauuaŋhō

4.51.3
ā və̄ gə̄uš.ā hə̄miiaṇtū yōi nə̄ šiiaoθanāiš sārəṇtē
ahurō aṣ̌ā hizuuā[a] uxδāiš vaŋhə̄uš manaŋhō
yaēšạm tū pouruiiō mazdā fradaxštā ahī
    a. hizuuā PPY, IPY (K5), SY (J3); hizuuō IPY (J2); hizuuå PVS, YS.

4.51.4
kuθrā ārōiš ā fsəratuš[a] kuθrā mərəždikāi[b] axštaṯ
kuθrā yasō.x́iiə̄n aṣ̌əm kū spəṇtā ārmaitiš
kuθrā manō vahištəm kuθrā θβā xšaθrā mazdā
    a. āfsəratuš PPY (Mf1), IPY, PVS (Jp1), YS, IVS; āfəsəratuš PPY (Mf4, Pt4);
        āfšəratus 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 pərəsạs yaθā aṣ̌āṯ hacā gạm vīdaṯ
vāstriiō šiiaoθanāiš ərəšuuō hạs huxratuš nəmaŋhā
yə̄ dāθaēibiiō ərəš ratūm xšaiiạs aṣ̌iuuå[a] cistā
    a. aṣ̌iuāi PPY (Mf1, Mf4); aṣ̌iuuå PPY (Pt4), PVS (Mf2), IVS;
        aṣ̌auuå IPY; aṣ̌auuā SY (J3); aṣ̌iiå YS (H1).

4.51.6
yə̄ vahiiō vaŋhə̄uš †dazdē yascā hōi vārāi rādaṯ
ahurō xšaθrā mazdå aṯ ahmāi akāṯ aṣ̌iiō
yə̄ hōi nōiṯ vīdāitī apə̄mē[a] aŋhə̄uš uruuaēsē
    a. apə̄mə̄ PPY; apə̄məm IPY (J2), PVS (K4); apə̄mī IPY (K5), SY (J3);
        apə̄mē PVS (Mf2), YS, IVS.

4.51.7
dāidī mōi yə̄ gạm tašō apascā uruuaråscā
amərətātā hauruuātā spə̄ništā maniiū mazdā
təuuīšī utaiiūitī manaŋhā vohū sə̄ŋ́hē

4.51.8
aṯ zī tōi vaxšiiā mazdā vīdušē zī nā mruiiāṯ
hiiaṯ akōiiā drəguuāitē[a] uštā yə̄ aṣ̌əm dādrē
huuō zī mą̄θrā šiiātō yə̄ vīdušē mrauuaitī
    a. °uuāitē PPY (Mf1), IPY, PVS (K4); °uuāitī PPY (Mf4, Pt4), PVS (Mf2, Jp1).

4.51.9

yąm xšnūtəm rānōibiiā då θβā āθrā suxrā mazdā
aiiaŋhā xšustā aibī ahuuāhū daxštəm dāuuōi
rāšaiieńhē drəguuaṇtəm sauuaiiō ašauuanəm

4.51.10

aṯ yə̄ mā nā marəxšaitē aniiāθā ahmāṯ mazdā
huuō dāmōiš drūjō hunuš tā[a] duždå yōi həṇtī
maibiiō zbaiiā ašəm vaŋhuiiā ašī gaṯ.tē

       a. hunuštā *cet*.; hunoštā PPY (Mf4); hunuš tā PPY (Pt4); Pahl *hunušk ī ān*

4.51.11

kə̄ uruuaθō spitamāi zaraθuštrāi nā mazdā
kə̄ vā ašā āfraštā kā spəṇtā ārmaitiš
kə̄ vā vaŋhə̄uš manaŋhō acistā magāi ərəšuuō

4.51.12

nōiṯ tā[a] īm xšnāuš vaēpiiō Kəuuīnō pərətao[b] zimō[c]
zaraθuštrəm spitāməm hiiaṯ ahmī urūraost aštō
hiiaṯ hōi īm caratascā aodərəšcā zōišənū vāzā

       a. Pahl. *nē-m pad ān ī har dō* "not meby the two."
       b. pərətå 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[a] haiθīm
yehiiā uruuā xraodaitī cinuuatō pərətao[b] ākå
xᵛāiš šiiaoθanāiš hizuuascā ašahiiā nąsuuå paθō

       a. ərəsaoš PPY, IPY (J2); ərəzāuš IPY (K5), SY PVS, YS, IVS.
       b. pərətao PPY (Mf1 °aō, Mf4, Pt4 pərao); pərətå IPY, SY, YS, PVS (Jp1). pərətā PVS (K4).

4.51.14

nōiṯ *uruuaθā[a] dātōibiiascā karapanō vāstrāṯ arəm
gauuōi ārōiš[b] ā səṇdā[c] xᵛāiš šiiaoθanāišcā sə̄nghāišcā
yə̄ īš sə̄nghō apə̄məm drūjō dəmānē ādāṯ

       a. uruuāθā PPY (Mf1), IPY, SY, PVS (Mf2, K4), YS; uruuātā PPY (Mf4, Pt4), PVS (Jp1);
         Pahl. *dōstīh* = uruuaθa- (uruuāta- usually Pahl. *wābarīgānīh*). – b. ārmatōiš K5, J3, L3!
       c. āsəṇdā PPY, IPY (J2), SY, YS, PVS, IVS; ā səṇdā K5, YS, L2.

4.51.15

hiiaṯ mīždəm zaraθuštrō magauuabiiō cōišt parā
garō dəmānē ahurō mazdå jasaṯ pauruiiō
tā və̄ vohū manaŋhā ašāicā sauuāiš cə̄uuīšī[a]

       a. ciuu° PPY (Mf1), IPY, SY, YS, PVS; cə̄uu° PPY (Mf4, Pt4));
         cəuu° YS (H1), IVS (L2, K10).

4.51.16

tąm kauuā vīštāspō magahiiā xšaθrā nąsaṯ
vaŋhə̄uš padəbīš manaŋhō yąm cistīm ašā maṇtā
spəṇtō mazdå ahurō aθā nə̄ sazdiiāi uštā

4.51.17

bərəxδąm mōi fərašaoštrō huuō.guuō daēdōišt kəhrpə̄m
daēnaiiāi vaŋhuiiāi[a] yąm hōi išiiąm dātū
xšaiiąs mazdå ahurō ašahiiā āždiiāi gərəzdīm

       a. °iiå °iiå Mf4.

4.51.18

tąm cistīm dōjāmāspō[a] huuō.guuō[b] ištōiš x[v]arənå

aṣ̌ā vərəṇtē taṱ xšaθrəm manaŋhō vaŋ[v]hīš[c] vīdō

taṱ mōi dāidī ahurā hiiaṱ 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. vaŋhīš PPY, PVS; vaŋhōuš IPY, SY, YS; vaŋuhīš YS (H1); vaŋhuīš IVS (L2). — Scil aṣ̌īš.

4.51.19

huuō taṱ nā maiδiiōi.måŋhā[a] spitamāi[b] ahmāi dazdē

daēnaiia[c] vaēdəmnō yō ahūm išasąs[d] aibī

mazdā dātā †mraoṱ[e] gaiiehiiā šiiaoθanāiš vahiiō

       a. maiδiiōi(.)måŋhā PPY, PVS (Jp1, K4), YS (H1), IVS (L2, K10); maiδiiōimāŋhā IPY; maidiiō.måŋhā SY; maiδiiō.måŋhā 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); daēniiāi SY.

       d. išasą IPY, SY.

       e. Mss. mraoṱ; exc. Mf4 mraoṱ with i above ṱ.

4.51.20

taṱ vō nō hazaošåŋhō vīspåŋhō daidiiāi sauuō

aṣ̌əm vohū manaŋhā uxδā yāiš ārmaitiš

yazəmnåŋhō nəmaŋhā mazdå rafəδrəm cagədō

4.51.21

ārmatōiš nā spəṇtō huuō cistī uxδāiš šiiaoθanā

daēnā aṣ̌əm spōnuuaṱ vohū xšaθrəm manaŋhā

mazdå dadāṱ ahurō tōm vaŋ[v]hīm yāsā aṣ̌īm

4.51.22

yehiiā mōi aṣ̌āṱ hacā vahištəm yesnē paitī

vaēdā mazdå ahurō yōi åŋharəcā həṇticā

tą[a] yazāi x[v]āiš nāmənīš pairicā jasāi vaṇtā

       a. tą PPY (Mf1, Pt4), , PVS; tąm PPY (Mf4), IPY, SY, YS.

1.30.3

  aṱ tā mainiiū pauruiiē yā yōmā x[v]afnā asruuātəm

  manahicā vacahicā šiiaoθanōi hī vahiiō akəmcā

  åscā hudåŋhō ərəš vīśiiātā nōiṱ duždåŋhō

1.30.4

  aṱcā hiiaṱ tā hōm mainiiū jasaētəm pauruuīm dazdē

  gaēmcā ajiiātīmcā yaθācā aŋhaṱ apōməm aŋhuš

  acištō drəguuatąm aṱ aṣ̌āunē vahištəm manō

1.30.5

  aiiå mainiuuå varatā yō drəguuå acištā vərəziiō

  aṣ̌əm mainiiuš spəništō yō xraoždištōng asōnō vastē

  yaēcā xšnaošən ahurəm haiθiiāiš šiiaoθanāiš fraoraṱ mazdąm

1.30.6

  aiiå nōiṱ ərəš vīśiiātā daēuuācinā hiiaṱ īš dəbaomā

  pərəsmanōng upā.jasaṱ hiiaṱ vərənātā acištəm manō

  aṱ aēšəməm hōṇduuarəṇtā yā bąnaiiən ahūm marətānō

1.30.7

ahmāicā xšaθrā jasaṯ manaŋhā vohū aṣācā
aṯ kəhrpə̄m utaiiūitiš dadāṯ ārmaitiš ą̄nmā
aēšąm tōi ā aŋhaṯ yaθā aiiaŋhā ādānāiš pouruiiō

1.30.8

aṯcā yadā aēšąm kaēnā jamaitī aēnaŋhąm
aṯ mazdā taibiiō xšaθrəm vohū manaŋhā vōiuuīdaitī[a]
aēibiiō sastē ahurā yōi aṣāi dadən zastaiiō drujəm
     a. vōi.vīdaitī PPY (Mf1), PVS (Mf2); vōi.uuīdaitī PPY (Mf4, Pt4); vōiuuīdaitē IPY (J2);
        vōiuuīdāitē IPY (K5); vōivīdāitīm SY (S1); vōi.vīdaiti SY (J3);
        vōi.vīdāitī YS, IVS; vōi.vīdaitē PVS (Jp1).

1.30.9

aṯcā tōi vaēm x́iiāmā yōi īm fərašə̄m kərənaon ahūm
mazdåscā ahuråŋhō ā.mōiiastrā.baranā[b] aṣācā
hiiaṯ haθrā manå buuaṯ yaθrā cistiš aŋhaṯ maēθā
     b. ā.mōiiastrā PPY, SY (J3); ā.mōi.yastrā IPY (J2);
        āmōiiastrā IPY (K5 āmo°), SY (S1), PVS, YS.

Exercises 1

mazdā tuuə̄m mairištō ahī

aṣə̄m astī vahištəm astī sraēštəm astị̄ spəṇtəm aməṣə̄m astī raocō̄ŋhuuaṯ astī vīspā vohū

yezī aθā stā haiθīm mazdā ...

vaēm mahī aṣahiiā staotārō vahištahiiā aṯ yūžə̄m drə̄guuaṇtō duždå̄ŋhō vīspå̄ŋhō dafšniiācā zaxiiācā

kudā aṣə̄m vohucā manō xšaθrə̄mcā

mazdå̄ ā nūrə̄mcīṯ ahurō hāmō

ahiiā aŋhə̄uš vīspā maēθā

Exercises 2

ciš ahī kahiiā ahī

zdī nə̄ mazdā ahurā vaŋhə̄uš fradaxštā manaŋhō
    Note: The exact functions (dative or genitive) of the enclitic gen.-dat. pronouns are often difficult to determine.

aṯ aṣauuā aṣahiiā astū vaŋhə̄ušcā vāstrē manaŋhō "thus, let the sustainer of Order be in the pasture of Order and good thought:" (after **1.**33.3).

ratūš sə̄ŋghaitī ārmaitiš "Humility is announcing the models" (**2.**43.6).

vohū xšaθrə̄m vairīm bāgə̄m aibī.bairištəm "The good command (is the one which is) the best bringer of the worthy portion" (**4.**51.1).

maniiuš spə̄ništō xraoždištə̄ng asə̄nō vastē "The most life-giving inspiration is (now) clothed in the hardest stones" (after **1.**30.5).

imą̄m āaṯ zą̄m yazamaidē yā nå̄ baraitī "Thus, we are sacrificing to this earth which is carrying us" (**YH.**38.1).

anāiš ā dužuuarə̄šnaŋhō dafšniiā hə̄ṇtū / zaxiiācā vīspå̄ŋhō xraosəṇtą̄m upā / ... / īratū īš 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

aēibiiō *ratūš sə̄ŋghaitī ārmaitiš* "**For these** (actions) Humility is announcing the models" (**2.**43.6).

uruuāzištō huuō nå̄ yātāiiā paitī.jasaitī nə̄maŋhā nå̄ ***mazištāi*** *yå̄ŋhą̄m 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 mainiiə̄uš spə̄ništahiiā vahištəm / hizuuā uxδāiš vaŋhə̄uš ə̄ə̄ānū manaŋhō / ārmatōiš zastōibiiā šiiaoθanā vərəziiaṯ / ōiiā cistī huuō ptā aṣahiiā mazdå̄ "(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).

aṱ **vå vīspə̄ṇg** *āiiōi yaθā* **ratūm** *ahurō vaēdā / mazdå aiiā ą̇saiiå* "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 rafəðrāi **zauuə̄ṇg** *jasatā* "come to my calls for support (for us)!" (**1.**28.3).

tā uxδā mainiiəuš mahiiā mazdā aṣ̌āicā 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. *aṱ* **θβā mə̄ṇghī pauruuīm mazdā yazūm stōi manaŋhā / vaŋhəuš patarə̄m manaŋhō** "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 taṱ nā maiδiiōi.måŋhā spitamāi ahmāi **dazdē** "That hero, O Maidiiō.måŋhas, **is** (now) **determining** that (command to be for) *this* Spitāma" (**4.**51.19).

kā īštiš š́iiaoθanāi 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

nōiṱ aēuuā ahū vistō naēdā ratuš aṣ̌ātcīṱ 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 āitī jə̄ṇghaticā / yå išudō dadəṇtē dāθranąm hacā aṣ̌āunō / yåscā mazdā drəguuō.dəbiiō yaθā tå aŋhən hə̄ṇkərətā hiiaṱ "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: *jə̄ṇghati s*-aorist subj. 3 sing.

aṱ ... drəguuatō / akāiš xᵛarəθāiš paitī uruuąnō paitiieiṇtī "Thus, ... those possessed by the Lie, (their) souls will come toward (them) with bad foods" (**3.**49.11).

vahištəm θβā vahištā yə̄m aṣ̌ā 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 **hə̄m.fərašuuā** *θβā xraθβā* **spə̄ništā** "In that way **consult with** *your* guiding thought!" (**5.**53.3).
    Note: *fraš-uā* is *s*-aorist of *pars-* imper. 2 sing.

aṱcā hiiaṱ tā **hə̄m** *mainiiū* **jasaētəm** *pauruuīm dazdē* "Thus, also: whenever the two inspirations **come together** one receives/determines for the first time ..." (**1.**30.4).

huuō xraθβā dąmiš aṣ̌əm yā **dāraiiaṱ** *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).

aṱ hōi mazdå ahūm **dadāṱ** *ahurō / ahmāi gaēθå vohū* **frādaṱ** *manaŋhā* "for *him* Mazdā Ahura **establishes** the (present) existence, / for *him* **he furthers** (his) herds on account of (his) good thought" (**2.**46.13).

aṯ və̄ vaiiōi **aŋhaitī** *apə̄məm vacō* "Thus, *your* last word **shall be** 'woe!'" (**5**.53.7).

Exercises 5

1. *hiiaṯ nə̄ mazdā pauruuīm gaēϑåscā tašō daēnåscā / ϑβā* **manaŋhā** *xratūšcā hiiaṯ astuuaṇtəm dadå uštanəm*
   "When, O Mazdā, you for the first time fashioned for *us* herds and *daēnā*s / **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. *ārmatōiš nā spəṇtō huuō* **cistī** *,***uxδāiš śiiaoϑanā** */* **daēnā** *ašəm spə̄nuuaṯ,***vohū** *xšaϑrəm* **manaŋhā** */ mazdå dadāṯ 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. *aēšąm tōi ahurā* **ə̄hmā 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. *kə̄ bərəxδąm tāšt* **xšaϑrā maṯ** *ārmaitīm* "I am asking you this: tell me straight, O Ahura! / Who fashions **Humility**, the *esteemed one, **together with command**?" (**2**.44.7).

5. *imąm āaṯ ząm* **gənābīš haϑrā** *yazamaidē yā nå baraitī* "Thus, we are sacrificing to **together with** (its) **women** the earth (*ząm*) which is carrying us" (**YH.**38.1).

6. *aϑā haxə̄mąn* **x́iiāṯ** *yāiš hišcamaidē aϑā və̄ utā* **x́iiāmā** *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. *spəṇtəm aṯ ϑβā mazdā mə̄ṅhī ahurā / hiiaṯ mā vohū* **pairī.jasaṯ** *manaŋhā /* **pərəsaṯ***cā 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: *mə̄ṅhī* is s-aor. inj. mid. 1 sing.

8. *yə̄ vīcinaoṯ dāϑəmcā adāϑəmcā / daṇgrā 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 / hiiaṯ hīm dātā* **xšaiiaṇtō** *hadā vāstrā gaodāiiō 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 vå* **yazəmnascā** *uruuāidiiå* **stauuas** *aiienī paitī* "in what way I shall come before (you even) more *confident praising and also sacrificing (to) you (all)" (**1**.34.6).
   Note: *aiienī* is pres. subj. 1 sing.

Exercises 6

1. *dāidī ašā tąm ašīm vaŋhə̄uš āiiaptā manaŋhō / dāidī tū ārmaitē* **Vīštāspāi** *īšəm* **maibiiācā** "(Now) give on account of (my) Order that reward: the spoils of (my) good thought! / Give, you, O Humility, the invigorant **to Vīštāspa**! **To *me***, too, do *you* (now) give (it), O Mazdā!" (**1**.28.7).

2. *bərəxδąm* **mōi** *Fərašaoštrō Huuō.guuō daēdōišt kəhrpə̄m /* **daēnaiiāi vaŋhuiiāi** *yąm hōi išiiąm 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. *kə̄* **vātāi duuąnmaibiiascā** *yaogəṯ āsū* "Who (first) harnessed the two quick (coursers) **to the wind and the clouds**?" (**2**.44.4).

September 25, 2006 - 3:11 PM

4. *yā hātąm šiiaoθənanąm vahištā x́iiāṯ ubōibiiā ahubiiā* "(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 drəguuå yə̄* **drəguuāitē** *vahištō / huuō aṣ̌auuā* **yahmāi** *aṣ̌auuā 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. *aṯ yūš daēuuā vīspåŋhō akāṯ manaŋhō stā ciθrəm / yascā vå maš yazaitē drūjascā pairimatōišcā / šiiaomąm aipī daibitānā yāiš* **asrūdūm** *būmiiå 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 xᵛaētə̄uš airiiamanascā dadaitī / nōiṯ mā* **xšnāuš** *yā vərəzə̄nā hə̄cā / naēdā dax́iiə̄uš yōi sāstārō drəguuaṇtō* "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. *hiiaṯ nə̄ mazdā pauruuīm gaēθåscā* **tašō** *daēnåscā / θβā manaŋhā xratūšcā hiiaṯ astuuaṇtəm dadå uštanəm* "When, O Mazdā, **you** for the first time **fashioned** for *us* herds and *daēnā*s / by *your* thought, as well as (our) guiding thoughts, when you (would) place (in us) life breath with bones ..." (**1.**31.11).

9. *kə̄ huuapå raocåscā* **dāṯ** *təmåscā / kə̄ huuapå xᵛafnəmcā* **dāṯ** *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 aṣ̌āṯ hacā gąm* **vīdaṯ** */ vāstriiō šiiaoθanāiš ərəšuuō hąs huxratuš nəmaŋhā / yə̄ dāθaēibiiō ərəš ratūm xšaiiąs aṣ̌iuuå* **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 aṣ̌auuā uruuaθō /* **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. *yə̄ āiš aṣ̌əm nipåńhē 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 yə̄ maṇtā aṣ̌əm ahūm.biš vīduuå ahurā /* **ərəžuxδāi** *vacaŋhąm 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).

4. *ā airiiə̄mā išiiō* **rafəδrāi** *jaṇtū / nərəbiiascā nāiribiiascā zaraθuštrahē / vaŋhə̄uš* **rafəδrāi** *manaŋhō* "Let speedy Airiiaman come here **for support** / for men/heroes and women/heroines, **for support** for Zarathustra's / good thought" (**5.**54.1).

5. *taṯ* **nə̄** *mazdā* **vīduuanōi** *vaocā* "O Mazdā, speak that **to us for** (us) **to know** (it)" (**1.**31.3).

6. *aṭ tū mōi **dāiš** aṣəm hiiaṭ mā zaozaomī / ārmaitī hacimnō īṭ **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. *tācīṭ mōi **sąs** tuuə̄m 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 və drəguuatō mąθrąscā gūštā sāsnåscā / āzī dəmānəm vīsəm vā šōiθrəm vā daxíiūm vā **ādāṭ** / dušitācā marəkaēcā* "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. *tuuə̄m mazdā ahurā **frō** mā **sīšā** θβahmāṭ vaocaṅhē / mainiiəuš hacā θβā ə̄ə̄åṅhā yāiš ā aṅhuš 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).

10. *yə̄ mōi aṣāṭ haiθīm hacā varəšaitī / Zaraθuštrāi hiiaṭ vasnā fərašō.təməm / ahmāi mīždəm **hanəṇtē** 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. *yāaṭ yūš tā framīmaθā yā maṣiiā acištā daṇtō / vaxšəṇtē daēuuō.zuštā **vaṇhə̄uš** sīždiiamnā **manaṇhō** / mazdå ahurahiiā **xratə̄uš** nasiiaṇtō **aṣāaṭcā*** "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 tə̄ṇg drəguuå yə̄ṇg aṣahiiā važdrə̄ṇg pāṭ / gå **frōrətōiš** / ... / yastəm **xšaθrāṭ** mazdā mōiθaṭ **jiiātə̄uš** 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 daēuuə̄ṇg aparō maṣiiąscā / tarə̄.mąstā yōi īm tarə̄.mainiiaṇtā / **aniiə̄ṇg ahmāt** yə̄ hōi arə̄m.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 θβahmāṭ zaošāṭ drəguuå baxšaitī / ahiiā šiiaoθanāiš akāṭ ā šiiąs manaṇhō* "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. *tə̄m aṭ yasnąm pauruuatātā yazamaidē yōi **gə̄uš hacā** šiieiṇtī* "Thus, him we are sacrificing to with the foremost share of the sacrifices (of these) who dwell (*šiieiṇtī*) (here) **on the side of the cow**" (**YH**.37.2).

6. *yə̄ θβaṭ 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 vīcidiiāi vaocā ... / tācīṭ 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 aṣauuā mazdā **və̄ṇghaṭ** drəguuaṇtəm* "**Shall**, I wonder, O Mazdā, the sustainer of Order **overcome** the one possessed by the Lie?" (**3**.48.2).

10. *tā då spəṇtā mainiiū mazdā ahurā / āθrā vaŋhāu vīdāitīm rānōibiiā / ārmatōiš dəbązaŋhā ašax́iiācā / hā zī paourūš išəṇtō* **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 aŋhaṯ vahištəm yə̄ mōi vīduuå vaocāṯ haiθīm /* **mąθrəm yim hauruuatātō ašahiiā 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 asnąm** */* **aŋhə̄uš** *darəθrāi frō* **ašahiiā** *frārəṇtē / vərəzdāiš sə̄ŋghāiš* **saošiiaṇtąm xratauuō** */ kaēibiiō ūθāi vohū jimaṯ manaŋhā* "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. **ahiiā mainiiə̄uš** *tuuə̄m* **ahī** *tā spəṇtō / yə̄ ahmāi gąm rāniiō.skərəitīm hə̄m.tašaṯ / aṯ hōi vāstrāi rāmā då ārmaitīm / hiiaṯ hə̄m vohū mazdā [hə̄mə.]fraštā manaŋhā* "**You are** (also the father?) **of *this* inspiration**—(being) life-giving through *it*" (**3**.47.3).

4. *yezī* **ahiiā** *ašā pōi maṯ* **xšaiiehī** */ hiiaṯ hə̄m spādā anaocaŋhā jamaētē / auuāiš uruuātāiš yā tū mazdā dīdərəžō / kuθrā aiiå kahmāi vananąm dadå* "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 vå yasnāiš paitī stauuas aiienī / mazdā ašā vaŋhə̄uš šiiaoθanāiš manaŋhō / yadā* **ašōiš max́iiā** *vasə̄* **xšaiiā** */ aṯ hudānaoš išaiiąs gərəzdā x́iiə̄m* "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. *aṯ* **və̄ staotā** *aojāi mazdā aŋhācā / yauuaṯ ašā tauuācā isāicā /* **dātā aŋhə̄uš** *arədaṯ vohū manaŋhā* "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. *kaṯ tōi rāzarə̄ kaṯ vašī* **kaṯ** *vā* **stūtō kaṯ** *vā* **yasnahiiā** */ srūidiiāi mazdā frāuuaocā yā vīdāiiāṯ ašīš rāšnąm / sīšā nå ašā paθō vaŋhə̄uš xᵛaētə̄ṇg manaŋhō* "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. *humāīm θβā īžīm yazatəm ašaŋhācim dadəmaidē / aθā tū nə̄ gaiiascā astəṇtåscā x́iiå ubōiiō aŋhuuō* **hātąm 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. *aṯ frauuaxšiiā aŋhə̄uš mainiiū pauruiiē / yaiiå* **spaniiå** **uitī** *mrauuaṯ yə̄m aṇgrəm / nōiṯ nā manå nōiṯ sə̄ŋghā nōiṯ xratauuō / naēdā varanā nōiṯ uxδā naēdā šiiaoθanā / nōiṯ daēnå noiṯ uruuąnō *haciṇtē* "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 maṯ ārmaitiš /* **jimaṯ** *xšaθrā hušəitiš vāstrauuaitī / kōi drəguuō.dəbīš xrūrāiš rāmąm* **då̄ṇtē** */ kə̄ŋg ā vaŋhə̄uš* **jimaṯ** *manaŋhō cistišṯ* "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. *aṯ və̄* **yaojā** *zəuuīštiiə̄ŋg auruuatō* / *jaiiāiš pərəθūš vahmahiiā yūšmākahiiā* / *mazdā ašā ugrə̄ŋg vohū manaŋhā* "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** *skəndō spaiiaθrahiiā* / *aṯ asištā* **yaojaṇtē** *ā hušitōiš vaŋhə̄uš manaŋhō* / *mazdā ašaxiiācā yōi zazaṇti vaŋhāu srauuahī* "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 airiiə̄mā išiiō rafəδrāi jaṇtū* / *nərəbiiascā nāiribiiascā zaraθuštrahē* / *vaŋhə̄uš rafəδrāi manaŋhō yā daēnā vairīm* **hanāṯ** *mīždəm* "Let speedy Airiiaman 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* **xšə̄ṇtəm** *mā nə̄ dušə.xšaθrā xšə̄ṇtā* / *vaŋhuiiā cistōiš šiiaoθanāiš ārmaitē* / *yaoždā mašiiā aipī zą̄θəm vahištā* / *gauuōi vərəziiātąm tąm nə̄ xˇarəθāi 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. *aṯcā yadā aēšąm kaēnā jamaitī aēnaŋhąm* / *aṯ Mazdā taibiiō xšaθrəm vohū manaŋhā vōiuuīdaitī* / *aēibiiō 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 aṯ və̄ drəguuatō mąθrąscā gūštā sāsnåscā* / *āzī dəmānəm vīsəm vā šōiθrəm vā daxiiūm vā ādāṯ* / **dušitācā marəkaēcā** *aθā īš 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 vīspə̄.mazištəm səraošəm zbaiiā* **auuaŋhānē** / *apānō darəgō.jiiāitīm ā xšaθrəm vaŋhə̄uš manaŋhō* / *ašāṯ ā ərəzūš paθō* **yaēšū** *mazdå 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. *ašahiiā āaṯ* **sairī** *ašahiiā* **vərəzə̄nē** *kahmāiciṯ hātąm jījišąm vahištąm 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).

5. *spəṇtəm aṯ θβā mazdā mə̄ṅhī ahurā* / *hiiaṯ θβā aŋhə̄uš* **zą̄θōi** *darəsəm paruruīm* / *hiiaṯ då šiiaoθanā mīždauuąn yācā uxδā* / *akə̄m akāi vaŋˇhīm ašīm vaŋhaoē* / *θβā hunarā dāmōiš* **uruuaēsē apə̄mē** "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 uruuaθō* / *mazōi magāi kə̄ vā fərasrūidiiāi vaštī* / *aṯ huuō kauuā vīštāspō* **yāhī** / *yə̄ŋgstū mazdā hadəmōi minaš ahurā* / *tə̄ŋg zbaiiā vaŋhə̄uš uxδāiš manaŋhō* "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. *yə̄ Spitāməm Zaraθuštrəm rādaŋhā* / **marətaē̆šū** *xšnāuš huuō nā fərasrūidiiāi ərəθβō* / *aṭ hōi mazdā ahūm dadāṯ ahurō* / *ahmāi gaēθå vohū frādaṯ manaŋhā* / *tə̄m və̄ ašā mə̄hmaidī 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.xšaθrə̄ng duš.šiiaoθanə̄ng dužuuacaŋhō* / *duždaēnə̄ng dužmanaŋhō drəguuatō* / *akāiš xᵛarəθāiš paitī uruuąnō [paiti]ieiṇtī* / *drūjō* **dəmānē** *haiθiiā aŋhən astaiiō* "Thus, those with bad command, bad actions (duš.šiiaoθanə̄ng), bad speech, / bad *daēnā*s (duždaēnə̄ng), 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 vå yasnāiš paitī stauuas aiienī* / *mazdā ašā vaŋhə̄uš šiiaoθanāiš manaŋhō* / *yadā ašōiš max́iiā vasə̄ xšaiiā* / *aṭ hudānaoš išaiiąs* **gərəzdā** *x́iiə̄m* "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 sāsnå fšə̄ńhiiō suiiē taštō* / *nōiṭ ərəš vacå sarə̄m didąs drəguuātā* / *hiiaṭ daēnå* **vahištē** *yūjə̄n* **mīždē** / *ašā.yuxtā yāhī də̄jāmāspā* "Let (him too) hear the ordinances, the ... (fšə̄ńhiiō) (who although) fashioned to *vitalize / (speaks?) the words not correctly, (because of) *tying association with the one possessed by the Lie, / when (their) *daēnā*s harness (their coursers) **in** (the race for) **the best fee**, / O Də̄jāmāspa, at the harnessing of Order at the audition" (**3**.49.9).

11. *vahištā išasā manaŋhā* / *maibiiō xšaθrəm aojōŋhuuaṭ 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. *astuuaṭ ašəm* **x́iiāṯ** *uštānā aojōŋhuuaṭ* / *xᵛə̄ng darəsōi xšaθrōi* **x́iiāṯ** *ārmaitiš* / *ašīm šiiaoθanāiš vohū* **daidīṯ** *manaŋhā* "**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. *aṭcīṯ ahmāi mazdā ašā aŋhaitī* / *yąm hōi xšaθrā vohucā cōišt manaŋhā* / *yə̄ nā ašōiš aojaŋhā* **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).

14. *vohū xšaθrəm tōi mazdā ahurā* **apaēmā** *vīspāi yaouuē* / *huxšaθrastū nə̄ nā vā nāirī vā* **xšaētā** *ubōiiō aŋhuuō hātąm hudāstəmā* "**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** *aŋhə̄uš ahiiā vahištəm* / *ašāṯ hacā mazdā vaēdā yə̄ īm dāṯ* / *patarə̄m vaŋhə̄uš varəzaiiaṇtō manaŋhō* / *aṭ hōi dugədā hušiiaoθanā 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. *aṯ frauuaxšiiā aŋhə̄uš ahiiā vahištəm / ašāṯ hacā mazdå* **vaēdā** *yə̄ īm dāṯ / patarə̄m vaŋhə̄uš varəzaiiaṇtō manaŋhō / aṯ hōi dugədā hušiiaoθanā 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 išåṇtī rādaŋhō / yōi zī* **juuā åŋharəcā buuaṇticā** / *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. *aṯ zī tōi vaxšiiā mazdā* **vīdušē** *zī nā mruiiāṯ / hiiaṯ akōiiā drəguuāitē uštā yə̄ ašəm dādrē / huuō zī mą̄θrā š̓iiātō yə̄* **vīdušē** *mrauuaitī* "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. *humatanąm hūxtanąm huuarəštanąm iiadacā aniiadacā* **vərəziiamnanąmcā vāuuərəzanąmcā** *mahī aibī.jarətārō naēnaēstārō ... 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. *taṯ θβā pərəsā ərəš mōi vaocā ahurā / yezī ahiiā ašā pōi maṯ* **xšaiiehī** / *hiiaṯ hə̄m spādā anaocaŋhā jamaētē / auuāiš uruuātāiš yā tū mazdā dīdərəžō /* **kuθrā** *aiiå kahmāi vananąm* **dadå** "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 vå yasnāiš paitī stauuas aiienī / mazdā ašā vaŋhə̄uš šiiaoθanāiš manaŋhō /* **yadā** *ašōiš max̌iiā vasə̄* **a** / *aṯ hudānaoš išaiiąs gərəzdā x̌iiə̄m* "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 taṯ mīždəm hanānī / dasā aspå *aršənuuaitīš uštrəmcā / hiiaṯ mōi mazdā apiuuaitī hauruuātā / amərətātā yaθā hī taibiiō* **dåŋhā** "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 pərəsąs* **yaθā** *ašāṯ hacā gąm* **vīdaṯ** / *vāstriiō šiiaoθanāiš ərəšuuō hąs huxratuš nəmaŋhā / yə̄ dāθaēibiiō ərəš ratūm xšaiiąs ašiuuå 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. *aṯcā vō mīždəm aŋhaṯ ahiiā magahiiā / yauuaṯ āžuš zarazdištō būnōi haxtiiā / paracā mraocąs aorācā* **yaθrā** *mainiiuš drəguuatō* **anąsaṯ** *parā / iuuizaiiaθā magə̄m tə̄m aṯ vō vaiiōi aŋhaitī apə̄məm 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. *aṯ hōi aojī zaraθuštrō pauruuīm / haiθiiō duuaēšå hiiaṯ isōiiā drəguuāitē / aṯ ašāunē rafənō x́iiə̄m aojōŋhuuaṯ / hiiaṯ ā būštīš vasasə̄.xšaθrahiiā diiā / **yauuaṯ** ā θβā mazdā stāumī ufiiācā* "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. *ahiiā grə̄hmō ā hōiθōi nī kāuuaiiascīṯ xratūš [nī.]dadaṯ / varəcå hīcā fraidiuuā **hiiaṯ vīsə̄ṇtā** drəguuaṇtəm auuō / **hiiaṯcā** gāuš jaidiiāi **mraoī** yə̄ dūraošəm saocaiiaṯ 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. ***hiiaṯ** hōi ašā vohucā **cōišt** manaŋhā / xšaθrōi hōi hauruuātā amərətātā / ahmāi stōi daṇ 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. *aṯ tū mōi nōiṯ asruštā pairiiaoγžā / uzirəidiiāi **parā hiiaṯ** mōi **ā.jimaṯ** / 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 vå nōiṯ ahurā mazdā ašəmcā yānāiš zaranaēmā / manascā hiiaṯ vahištəm yōi və̄ **yōiθəmā** dasəmē stutąm* "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 aṯ θβā mazdā mə̄ńhī ahurā / **hiiaṯ** θβā aŋhə̄uš **zą̄θōi** darəsəm pauruuīm / **hiiaṯ då** šiiaoθanā mīždauuąn 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).

TABLE OF CONTENTS

September 25, 2006 - 3:11 PM

September 25, 2006 - 3:11 PM

September 25, 2006 - 3:11 PM

September 25, 2006 - 3:11 PM