Prods Oktor Skjærvø

An Introduction to Young Avestan

rechecked 4th version

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This Introduction may be distributed freely as a service to teachers of Old Iranian, but please be sure to include this page.

In my experience, this course can be taught as a two-term full (indivisible) course at 2 hrs/w or (at a squeak) as a one-term full course at 3 hrs/w. Ideally, a three-term course is recommendable, followed by one year of Old Avestan.

The introduction and much of the general information included in the first lessons are intended for reference and should not be expected to be learned in their entirety at once.

No section with complete paradigms is included, but the students should be encouraged to compile their own as the forms are introduced. An effort has been made to chose the same examples, but Avestan morphology is notoriously lacunary. Jackson's grammar is recommended for comparison with Sanskrit. Hoffmann and Forssman's grammar should be consulted for relatively up-to-date information and bibliography for individual phenomena.

The Biblio, Intro, and additional commentaries on the texts are still being worked on.

IMPORTANT NOTICE: I have not made myself personal thoughts on everything in the book, and much is traditional wisdom, without my necessarily subscribing to it; also, some of what deviates from the traditional wisdom reflects only provisional ideas. I therefore appeal to users *not* to cite anything *in print* without the my permission.

My thanks to all of my students, who have actively noted typos, inconsistencies of presentation, etc.

Please help improve the Introduction by reporting typos and whatever comments you may have to skjaervo@fas.harvard.edu

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INTRODUCTION

OLD IRANIAN LANGUAGES

Old Persian and Avestan, both spoken several centuries before our era, are the two oldest Iranian languages known.

Old Persian

The extant Old Persian texts all date from the 6th to the 4th century. They are written in a cuneiform script, probably invented under Darius for the purpose of recording his deeds. It was the first cuneiform script to be deciphered and provided the clue to all the other cuneiform scripts. The Old Persian language as we know it from the inscriptions (5th-4th cents.) was already about to change to Middle Persian.[1] It is therefore probable that Old Persian had already been spoken for a few centuries before this time, that is, throughout most of the first half of the first millennium B.C.

Avestan

The other extant Old Iranian language is Avestan, the language in which the most ancient Iranian religious texts are written, the Avesta. The Avesta is collection of miscellaneous texts first compiled and committed to writing in the mid-first millennium of our era. Before this time it had been transmitted orally by specially trained priests. This text corpus was subsequently, after the Muslim conquest, considerably reduced in volume.

The extant texts of each part of the collection go back to a set of single manuscripts dating from the 11th-12th centuries. Our earliest extant manuscripts date only from the latter half of the 13th century, although most of them are of much later date. This situation always has to be kept in mind when we discuss the Avesta and the Avestan language.

While both history and linguistics indicate that Old Persian was the language spoken in modern Fars in southern Iran, the language of the Avesta must have belonged to tribes from northeastern Iran. The Avesta contains a few geographical names, all belonging to northeastern Iran, that is, roughly the area covered by modern Afghanistan plus the areas to the north and south of Afghanistan. We are therefore entitled to conclude that Avestan was spoken primarily by tribes from that area. Only once is a possibly westerly name mentioned, namely Raγā, if this is modern Rey south of Tehran, which in antiquity was regarded as the center of the Median Magi, but this identification is not compelling.[2]

Median and Scythian

Beside Old Persian and Avestan other Iranian languages must have existed in the 1st millennium before our era. Of these Median, spoken in western Iran and presumably "official" language during the Median period (ca. 700-559), is known from numerous loanwords in Old Persian. Old northwestern languages, probably spoken by the Scythian Alan tribes are known from early inscriptions and personal and place names. In addition the Scythian tribes in central Asia must have spoken variants of Iranian that differed from Old Persian and Avestan. A few names of Scythian gods are mentioned in Herodotus's *Histories*, as well as the Median word for "dog," *spaka*.

Old and Young Avestan

We distinguish between texts in "Old Avestan" (OAv.) and texts in "Young(er) Avestan" (YAv.).

The Old Avestan texts comprise the Gāθās and the *Yasna Haptaŋhāiti*, both of which are contained in the section of the Avesta called the Yasna, as well as various fragments scattered throughout the Yasna.[3]

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[1] See Skjærvø, 1999 [2002].
[2] See Skjærvø, 1995 [1996].
[3] See Pirart, 1992.

The Young Avestan texts are the other texts.

Among these we must distinguish between genuine, old Young Avestan texts, that is, texts written in a consistent, correct language, and texts in late Young Avestan, compiled at a stage when Young Avestan was no longer a living language and the authors and compilers only had an incomplete knowledge of it.

The texts contain no historical allusions, so they cannot be dated exactly, but Old Avestan is a language closely akin to the oldest Indic language, that found in the oldest parts of the Ṛgveda, and should therefore probably be dated to about the same time. This date has been much debated, but it seems probable—on archeological, as well as linguistic grounds—that the oldest poems were composed in the first half of the 2nd millennium B.C.E.

Compared with Old Avestan, Young Avestan represents a radically changed form of the language. The verbal system of Old Avestan is still based upon the opposition between present ~ aorist ~ perfect known from Vedic and Homeric Greek, whereas in Young Avestan the aorist and perfect have both become relatively rare, and the verbal system is based upon the opposition present ~ imperfect-injunctive. Thus, Young Avestan is linguistically close to Old Persian, and we may assume that it too was spoken in the first half of the 1st millennium, perhaps through the Median period, i.e, roughly the 10th-6th centuries. Such a dating, on one hand, accounts for the absence of references to western Iran in the texts (with the possible exception of Median Raγā); on the other hand, it provides the necessary time span for Avestan to go through an "intermediate" period after the Old Avestan period before it developed into Young Avestan.

THE AVESTA

The writing down of the Avesta

The Avestan texts known to us today represent only a small part of the oral traditions that were committed to writing in the Sasanian period (224-651 C.E.): as little as one-fourth has been conjectured. Sometime during this period a phonetic alphabet was invented, which was used to write down in minute detail the known texts.

At this time, all the available Iranian alphabets were consonant alphabets descended from Aramaic[4] (except the Bactrian, which was Greek), which were quite unsuitable for recording a largely unfamiliar language. A new alphabet was therefore invented based, apparently, on the cursive Pahlavi script of the Zoroastrian literature, but with the addition of earlier forms of some letters, taken from the script found in the *Pahlavi Psalter*, a Middle Persian translation of the *Psalms of David* found in Chinese Turkestan.

It must be kept in mind that our earliest mss. are all, probably, over 500 years younger than the "proto-manuscript" of the Avesta, what K. Hoffmann called the "Sasanian archetype." Thus, we do not know exactly what forms the letters had. Script tables in modern textbooks and grammars are often based upon type-set fonts made in the 19th century and do not necessarily represent the script in actual mss. A glance at some of the available facsimilies also shows that the script varies considerably with time and scribes. A paleography is therefore needed.

The Arsacid archetype and the Andreas theory

Much was made earlier in this century of a supposed Arsacid (Parthian) text of the Avesta, written in a usual Aramaic consonantal alphabet under the Arsacids (ca. 250 B.C.E. - ca. 240 C.E.). A theory was developed by F. C. Andreas that unusual or unexpected spellings in the transmitted text reflected erroneous vocalizations on the part of the Sasanian transcribers of the Arsacid text and that a correct understanding of the Avestan text could only be obtained by imagining what the consonant text had been like.

It has been proved, however, that the "aberrant" orthography of the Avesta reflects a wholly consistent phonological system, and the theory of an Arsacid Avestan text has now been abandoned. Thus, G. Morgenstierne (1942) showed that the system of "epenthesis," for instance, is internally consistent and

[4] See Skjærvø, 1996.

must therefore be a genuine linguistic phenomenon, and, instead of regarding it as a purely graphic phenomenon, Morgenstierne interpreted the "epenthetic" *i* and *u* as signs of palatalization and labialization of the consonants they preceded.

Nevertheless, it is possible, and even likely, that there existed local (oral) translations of the Avestan text in the Arsacid and earlier periods as it did in the early Sasanian period. Thus, it is not impossible that the indigenous tradition contained in the Pahlavi encyclopaedia the *Dēnkard* about the Avesta contains some truth (Shaki, 1981): namely that after Alexander had destroyed or dispersed the text written in gold on bulls' hides (if true, then conceivably the Old Persian[?] translation and commentary kept at Persepolis), it was then reassembled, presumably on the basis of oral traditions and, perhaps, surviving manuscripts, under Walāš, one of the Arsacid kings, again under Šāpūr I (240-272 C.E.), and finally under Šāpūr II (309-79 C.E.).

The *zand*s

It is important to realize that already by the Young Avestan period the *Old Avesta* can no longer have been well understood and was in need of translation and commentary, and we actually do find in the extant Avesta commentaries in Young Avestan on Old Avestan texts. Only the commentaries on the three holy prayers have been preserved (Y.19-21), but there also existed commentaries on the remaining Old Avestan texts, some of which have been preserved in Pahlavi translation in the ninth book of the Dēnkard, which contains Pahlavi versions of Avestan commentaries on the *Gāθā*s (see West, *Pahlavi Texts* IV, pp. 172-397).

Similarly, as the Avestan texts were adopted by other Iranian population groups than those who had originally composed them, commentaries and translations into local languages became a necessity. Thus we can safely assume that there were at one time early Bactrian, Parthian, Median, etc. versions of the texts. If, by the Achaemenid period, the Avesta was in Persis such a tradition of local versions and exegesis in local languages must have been established there too.

Whether any of these "local versions" were ever written down we do not know—though it is possible—but the transmission of the holy texts, like that of the secular literature that has not survived, must have been fundamentally oral. We can easily imagine that instructors taught the texts to the students by reciting the original text in small portions and adding the translation and the commentary as they went along. This is what we see in our extant manuscripts of the Avesta.

By the Sasanian period the Avestan text itself was largely incomprehensible to the reciters, but translations into the spoken languages had already been made, which must have been current as early as the 3rd century C.E., when one of the *nask*s of the Avesta was quoted by the high priest Kerdīr in one of his inscriptions. The *nask*s of the Avesta are also referred to in a Manichean text, dating from the 3rd-4th century. In another Manichean text the five *Gāθā*s are mentioned by name.

It is quite probable that the Middle Persian translation of the Avesta with commentaries and additional material (the *Avesta* and its *zand* > the Zand-Avesta)had already been written down by this time, but probably not the Avestan texts themselves, and when Mani, for instance, talks about the books of the Zoroastrians he is likely to refer to these translations and commentaries.

Corruption of the Avestan text

The manuscripts of the *Avesta* all go back to single manuscripts for each part (*Yasna*, *Yašt*s, etc.), which the colophons permit us to date to around 1000 C.E. For some parts of the text, we have manuscripts from the 13th-14th centuries, for others the tradition does not go beyond the 16th-18th centuries.

We should also remember that the proto-text of our *Avesta* is based on "final performances." The question of *how* the Avestan texts were committed to writing once the alphabet had been invented around 500 C.E. has not to my knowledge been raised, but is of paramount importance for understanding the state of the text. There are, in fact, only two possibilities (or a combination of them): either a person who knew the text was taught the alphabet and wrote down what he knew, or a person who knew the text dictated it to

someone who knew the script. Either procedure would obviously influence the recorded text adversely, as with both procedures the fluency of the recitation would be interrupted. On the other hand, dictation would give the reciter time to remember more text than he might otherwise include during a recitation.[5]

The text is an "edited" text and does not in every detail reflect a genuine linguistic system. During its 1000 to 1500 years of oral transmission, the text was standardized, and, once written down, it was modified by scribes who spoke dialects with phonological systems fundamentally different from that of the originals (see Hoffmann 1970, Skjærvø 1994, Kellens 1998). Thus, the OAv. texts contain many YAv. elements and the YAv. texts contain both OAv. ("pseudo-OAv.") elements and phonetic features introduced from the scribes' languages (incl. Gujerati). This makes it almost impossible to determine which of the sound changes we observe in our extant texts already belonged already to the original language.

Features ascribed to "editorial" interference include the "repetition of preverbs in tmesis" in the *Gāθās*; the use of final *-ō* in first member of compounds (see Lesson 20); the restoration of non-sandhi forms in sandhi (Lesson 6); the graphic splitting up of consonants (*gaṯ.tōi* for **gatōi*, *aēšəm.mahiiā* for **aēšəmahiiā*); and detachment of endings (OAv. *gəuš.āiš, drəguuō.dəbīš, gūšō.dūm*; YAv. *uziiō.rəṇtəm* for **uziiar°*). Some of these peculiarities may be the results of memorization techniques, others may be due to scribal idiosyncrasies.

Some morpho-syntactic peculiarities of YAv. may have been caused by wrong restorations of abbreviations (cf. the frequent *y°* = *yazamaide*). The most probable cases are the following: gen. sing. *zraiiā vouru.kaṣaiia* (Y.65.4 = Yt. 5.4 = Yt. 8.31), possibly for *zra° vouru.ka°*, instead of the regular *zraiiaŋhō vouru.kaṣahe*; the use of them. dat. for gen.: *ažōiš dahākāi* (V.1.17); etc.

It is important, however, to realize that corrupt text does not necessarily imply corrupt language. Young Avestan must have ceased being a spoken language probably some time in the (pre-)Median period, when the texts were "crystallized," that is, no longer linguistically updated from generation to generation. Thus, they were orally transmitted for at least a thousand years before they were written down, which, obviously, gave ample opportunity for them to be changed, especially by the less well trained reciters. In fact, we see that the most corrupt texts are those that were presumably recited most often.

The corruption affected both grammatical forms and the text itself. Grammatical forms were in particular exposed to analogy, for instance, the athematic nom. plur. ending *-ō* is frequently replaced by the thematic ending *-a*, athematic verbs are thematized, ablaut is lost, but these are not necessarily features of the language, but more probably of the recitation. Often whole phrases (e.g., nouns plus adjectives) were lifted out of their actual context and inserted elsewhere without appropriate adjustment; very often phrases in the nominative plural are used where the accusative would be expected.

Young Avestan dialects?

Various phonological and morphological features of YAv. have been ascribed to dialect differences; thus, J. Schindler interpreted the different treatments of final **-aŋh* < IIr. **-ans*) in terms of dialects, and K. Hoffmann ascribed features such as *hu̯* > x^{v} instead of *huu-* (H-F, §6.2) and *VβV* > *Vu̯V* (H-F, §63cg) to an Arachotian dialect. The alternation of *VδV* ~ *VθV* in *daδā-* ~ *daθā-*, etc., corresponds to Man. MPers. *day-* ~ Parth. and mod. Pers. *dah-*. As long as we have no exhaustive study of the manuscripts and individual scribal habits, such theories remain hypothetical.

[5] The problems are described by Lord, 1960, pp. 124-138, especially 126-27; 1991, pp. 38-48.

HISTORY OF THE IRANIANS AND THE AVESTA

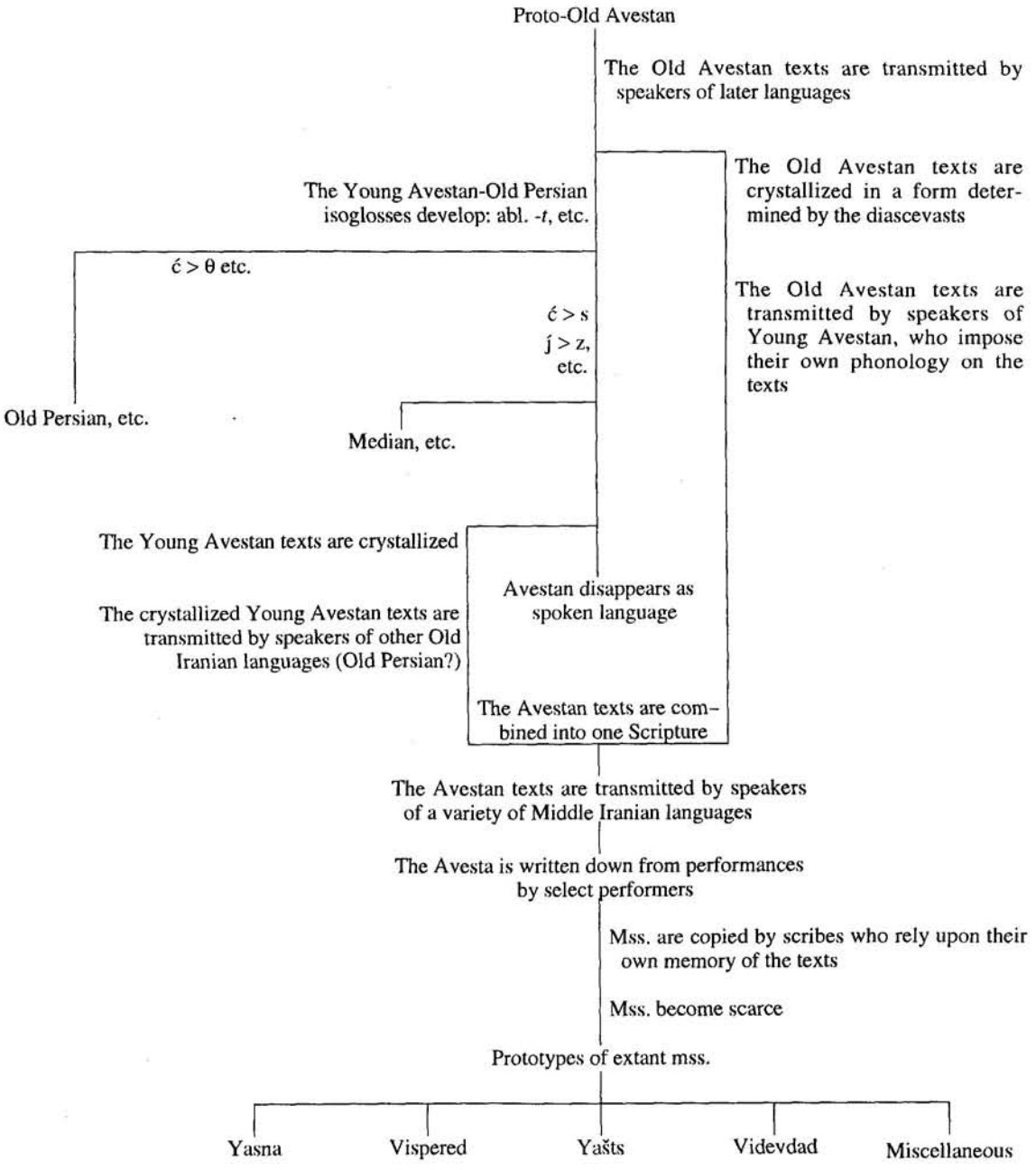
ca. 3000	Proto-Indo-Iranian?
2700-2200	Proto-Iranian?
2200–1700	Proto-Avestan (end of Indus civilization ca. 1900).
ca. 2100-1750	"Bactrian-Margiane Archaeological Complex."
1700–1200	Old Avestan period.
1200-900	Transition period: crystallization and canonization of the Old Avestan texts.
?	Movement of the Persian and Median tribes into central and northwestern Iran.
900-600	Young Avestan (geographic horizon: from Choresmia to Sistan/Helmand basin). First mention of the Persians (9th cent.) and Medes (8th cent.) in western Iran.
700-400	Old Persian (Darius at Behistun, 520-519 B.C.E.).
400-ca. 100 B.C.E.	Transition period.: post-Old Persian/proto-Middle Persian.
100 B.C.E.-200 C.E.	Early Middle Persian.
200–500/600 C.E.	Middle Persian.

The history of the text, as envisaged by Hoffmann (1970), Kellens (1998, p. 513),[6] and myself, is approximately as follows:

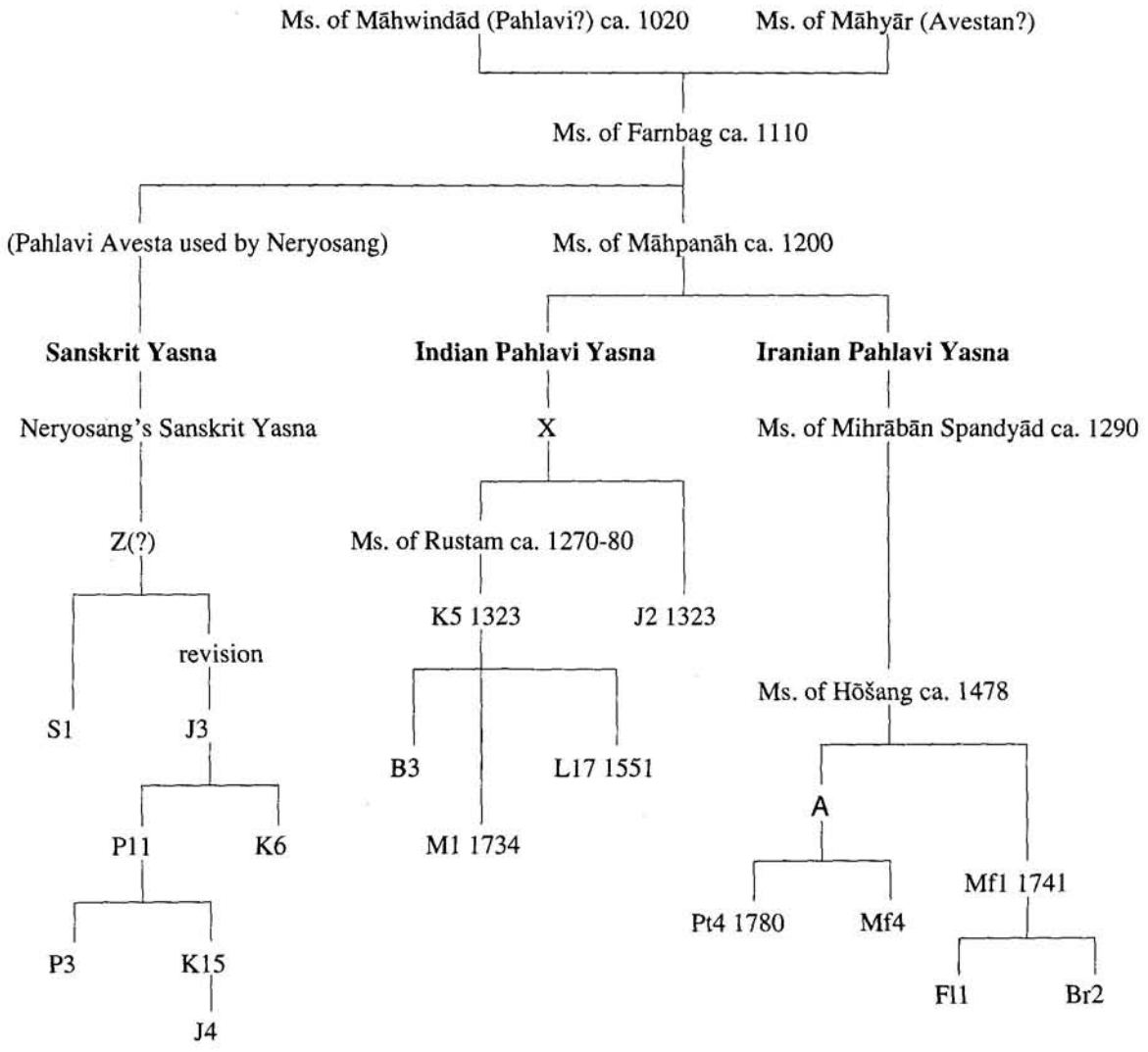
- Composition of texts that were to lead to the Old Avestan texts, constantly linguistically updated (recomposed) in performance (mid-2nd mill. B.C.E.).
- Composition of the Young Avestan texts, constantly linguistically updated, etc. (end of 2nd/early 1st mill.).
- Crystallization of the Old Avestan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

[6] Kellens lowers the dates by a few centuries and introduces additional details.

THE TRANSMISSION OF THE AVESTAN TEXTS AND LANGUAGES



PAHLAVI YASNA



YASNA SADE

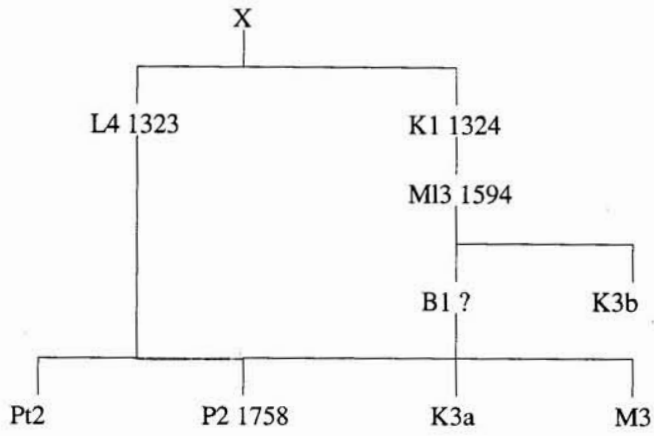
Group A		Group B	
C1	bef. 1700	H1	old, correct, best YS ms.
K11	1647	J6	c. 1600
Lb2	1660	J7	not old
		Jm1	badly wr'n
		L13	nicely wr'n
		O1	1735
		P6	relatively old but worthless

B3	old but poorly written, worthless
L20	modern

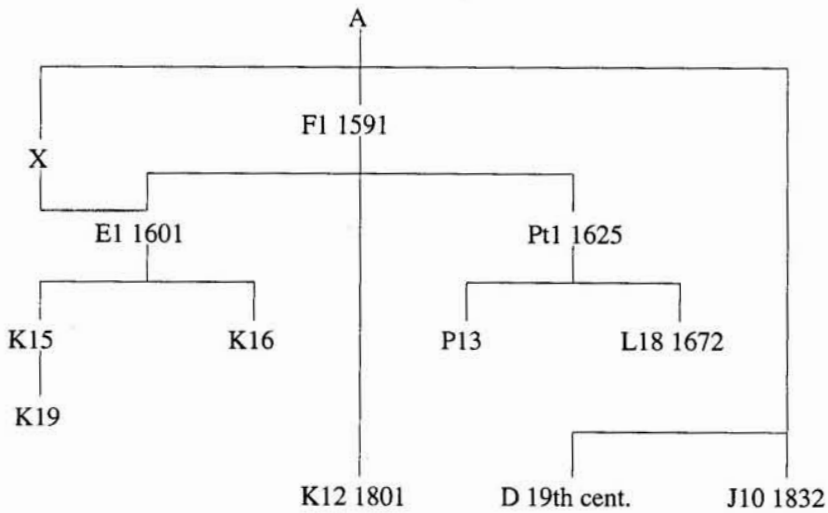
XORDE AVESTA

Persian		Indian		
		SXA		BhXA
F2				
K36	1704	Jm4	1352	L9
K38	1814	J9	1400+	Mb2
Mf3		H2	1415	
K18a		Lb1	1672	
K37	modern	Lb2	1660	
		Mb1	1689	
		O3	1646	
Pd		L11	1723	

PAHLAVI VIDEVDAD



YAŠTS



THE AVESTAN TEXTS

Contents of the Avesta

According to the tradition, under Khosrow (531-579), the Avesta was divided into 21 books, or *nask*s, the contents of which are given in the *Dēnkard*, a Pahlavi text compiled in the 9th century. From this it appears that only one of the books have been preserved virtually complete: the *Videvdad*; of most of the others only smaller or larger parts are now extant. The loss of so much of the Sasanian Avesta since the 9th century must be ascribed to the effect of the difficulties that beset the Zoroastrian communities after the Muslim conquest of Iran.

The *Avesta* is traditionally divided into several parts:

The Yasna

A miscellany of texts recited during the *yasna* ritual, among which are:
Hōm-yašt (Y.9-11), prayer or hymn to Haoma;
Frauuarāne, the Zoroastrian profession of faith (Y.12);
Bayān yašt, a commentary on the sacred prayers (Y.22-26);
three sacred prayers (Y.27): *Yeŋhe hātąm*, *Aṣəm vohū*, *Yaθā ahū vairiiō* (*Ahunwar*);
the *Gāθās* (Y.28-34, 43-51, 53): poetry ascribed to Zarathustra in Old Avestan;
Yasna Haptaŋhāiti (Y.35-41): Old Avestan composed in an archaic kind of metrical prose;
Srōš-yašt (Y.57), hymn addressed to Sraoša, god of obedience and judge in the hereafter;
Āb zōhr (Y.63-72)

Vispered (Vr.): a miscellany of ritual texts, mostly invocations;

Yašts (Yt.): collection of hymns to individual deities:
Yašts 1-4 to Ahura Mazdā and the Amәṣa Spәṇtas;
Yašt 5 to Arәduuī Sura Anāhita, the heavenly river and goddess of the waters;
Yašt 6 to the sun;
Yašt 7 to the moon;
Yašt 8 to Tištriia, the star Sirius, who controls the weather and the rain;
Yašt 9, *Gōš yašt*, to Druuāspā;
Yašt 10 to Miθra, god of contracts and agreements, of dawn, etc.;
Yašt 11 to Sraoša;
Yašt 12 to Rašnu, judge in the beyond
Yašt 13 to the Frauuaṣis, tutelary deities and warriors, probably the personified faith (cf. *frauuarāne*);
Yašt 14 to Vәrәθraγna, god of victory who manifests himself in 10 different incarnations;
Yašt 15, according to its title dedicated to Rām, but actually about Vaiiu, the personification of the space between heaven and earth, who has two sides, one good and one evil;
Yašt 16, *Dēn yašt*, to Cistā;
Yašt 17 to Aṣi, the goddess of good fortune and protectress of the family;
Yašt 18 *Aštād yašt*;
Yašt 19 according to its title dedicated to the genius of the earth but actually about the Kavian *x^{v}arәnah* (royal Fortune);
Yašt 20 to Haoma;
Yašt 21 to the star *Vanaṇt*.

Xorda Avesta (XA.) "little *Avesta*": a miscellany of hymns and other ritual texts, among which are:
The *Nyāyišn*s (Ny.) "prayers" to the sun, Miθra, the moon, Arәduuī Sura Anāhita (the waters), Ātaš ī Bahrām (the fire);

The *Sīrōzas* (S.), invocations of the deities in charge of the 30 days of the months.
The *Āfrīnagān* (Ā.), various invocations.

Videvdad (V.) (also *Vendidad*) literally "the law(s) or regulations (serving to keep) the demons away": mainly a collection of texts concerned with purification rituals. It also contains some mythological material:

chap. 1: contains a description of how Ahura Mazdā created the various provinces of Iran and how the Evil Spirit, as his countercreation, made a scourge for each province;

chap. 2 contains the myth of Yima, the first king, who built a fortress to house mankind during a coming winter;

chap. 19 contains a description of the struggle between Zarathustra and the Evil Spirit;

Hādōxt nask (HN.):a text about the fate of the soul after death;
Aogəmadāeca (Aog.): an eschatological text;
Ēhrbedestān and *Nīrangestān* (N.): religio-legal texts;
Pursišnīhā (P.): a collection of questions and answers regarding religious matters.

The following three are late compilations but contain some fragments not found elsewhere:

Āfrīn-e Payγambar Zardošt: Zarathustra's advice to Vištāspa;
Vištāsp yašt: Vištāspa's words to Zarathustra;
Vaēθā nask.

There are numerous *Fragments* from extant and lost Avestan texts quoted in the Pahlavi translation of the other Avestan texts and in Pahlavi texts. Of special interest is the so-called *Frahang ī ōim ēk* (FO.), which is a Vocabulary of Avestan words and phrases with their Pahlavi translation. The first entry is Avestan *ōim* = Pahlavi *ēk*, whence the name.

BASIC RELIGIOUS TERMINOLOGY

In the Zoroastrian (Mazdaiiasnian) religion, as seen in the *Young Avesta*, the universe is divided into two opposed and constantly battling camps, those of good and evil, order and chaos, life and death, light and darkness. In addition, the universe is divided into two spheres: "that of thought" (*maniiauua*), that of the divine beings, and "that of living beings" (*gaēiθiia*), that of humanity and other living beings (*gaēθā*).

The ordered universe was established (*dā-*) by Ahura Mazdā, the Wise Lord, at the beginning of (limited) time. Its inherent principle is Order (*aṣa*), which is manifested in the light of day, the diurnal sky, and the sun. The principle of Order applies to both the world of thought and that of living beings. In the former it applies to the cosmic processes, established and upheld by Ahura Mazdā; in the latter it applies to the behavior of men, both in daily life and in the ritual. All entities in the universe, including mankind, that conform to this principle are said to be upholders/sustainers of Order or "Orderly" for short (*aṣauuan*).

When Ahura Mazdā and the other immortal gods rule the world according to Order, it is full of life and fecundity. The terms for this are derived from the root *span*, which literally implies "swelling with vital juices." The good deities in the world of thought, first of all Ahura Mazdā, are all "life-giving, (re)life-giving" (*spəṇta*), that is, they are responsible for maintaining the universe in its pristine state, as originally established by Ahura Mazdā himself. The term is frequently rendered in Western literature as "beneficial" or "holy," but the latter is a very imprecise term and should be avoided. Humans contribute to this maintenance of the Ordered universe through their behavior and their rituals. At the end of the final battle the final revitalizers (*saošiianṭ*) will stand forth and by their victory over the forces of Evil will render existence "juicy" (*fraša*), that is, full of fertile, juices, like it was in the beginning, a state commonly referred to as the "Juicy-making" (*frašō.kərəiti*), commonly rendered as Renovation.

A link is provided between beings in the worlds of thought and living beings in that they all have a model or prototype in the world of thought, the *ratus*, a category of entities reminiscent of the Platonic *ideas*. Thus, the divisions of the year, which recur ever anew, all have their unchanging Models in the world of thought. Altogether there are thirty-three Models (see the litanies in lessons 10-13).

With Ahura Mazdā there are several other divine beings, referred to as "life-giving/life-giving immortals" (*amə̄ša spə̄nta*), of whom there are either innumerable ones or six (seven) (the Vitalizing/Life-giving Immortals). All the beings of the world of thought are deserving of sacrifices,[7] "worship-worthy" (*yazata-*).

The most important of the immortal gods are:

Arəduuī Sūrā Anahitā, literally "the unattached lofty one, rich in life-giving strength," name of the heavenly river

Aši, goddess of the rewards.

Ātar, the Fire, son of Ahura Mazdā

Miθra, solar deity, god of contracts and agreements; fighter of the forces of the Dark Side; clears the way for the sun to rise.

Sraoša, deified "readiness to listen" to the gods; he is in charge of the "rewards" (*ašiia*) given to the souls of the dead; he is the main opponent of Aēšma "Wrath."

Rašnu: god of straight and correct behavior, in the beyond the judge who weighs the deeds of the dead on a balance.

Tištriia: the Dog Star, Sirius; god of the seasonal rains.

Vaiiu: name of the god of the intermediate space, through which the soul and *daēnā* of the dead must travel.

Vərəθraγna, god of defense against and victory over the enemies of Order.

The seven Life-giving Immortals are Ahura Mazdā plus the following six:

Vohu Manō, Good Thought (of gods and men, especially the poet-sacrificer, opponent of the Evil Thought). He also represents animals.

Aša Vahišta, Best Order (the cosmic Order, opponent of the cosmic Deception, the Lie). It also represents the heavenly fire, the sun, which is its visible mark.

Xšaθra Vairiia: the Well-deserved Command, the royal command of Ahura Mazdā (produced as a reward for the successful sacrifice), enabling him to overcome those possessed by the Lie. It also represents metals.

Spə̄ntā Ārmaiti, Life-giving Humility; daughter and spouse of Ahura Mazdā, deity of the earth, also personified spousal and filial devotion and submission, as well as patience in carrying all things on her. Her name is often rendered as Rightmindedness and similar.

Hauruuatāt: Wholeness (principle of not suffering defects, illnesses, etc.). It also represents the waters.

Amərətatāt: Immortality, Undyingness (principle of not dying untimely). It also represents the plants.

The opponent of Ahura Mazdā is the Evil (literally, "dark, black"?) Spirit (*Aŋra Maniiu*), whose creations and followers tell lies about Ahura Mazdā and his Ordered universe. They are therefore said to be "filled with/possessed by the Lie, Lieful," (*druuaṇt*), and the principle of the universe of the Evil Spirit is called the Deception or the Lie (*Druj*). When Ahura Mazdā established the Ordered universe, sunny and healthy, the Evil Spirit in turn polluted it with all kinds of evil things, darkness, death, sickness, etc.

The agents of the Evil Spirit are the old (Indo-Iranian) gods, the *daēuuas* (Old Indic *deva* "(good) god").

[7] The term *sacrifice* is used throughout this book without necessarily impliying *immolation* of a sacrificial victim; rather it is used to denote ritual offerings to gods and other entitites in the divine world. See, e.g., Henninger, 1987, esp. pp. 544-45. The verb *yaza-* implies worship of the gods, consecration of the elements of the ritual, and the offering up the elements of the ritual to the gods as gifts.

Others are:

Aēšma "Wrath," the principal opponent of Sraoša. Wrath probably personifies nocturnal darkness and the night sky, and his "bloody club" may refer to the sunset, in which the sun seems to be sinking into blood.

Nasao, the Carrion demoness, the greatest polluter of Ahura Mazdā's world.

Bušiiąstā, the demoness of sloth, with long fingers, who says "there will be another (day)."

The creative forces in the universe, of both gods and men, are called *maniius*, (active) mental forces, (poetic) inspiration, especially the Forces of Order and the Lie. The word is commonly translated as "spirit." The creative force of the upholders of Order, especially that of Ahura Mazdā, is the (re)life-giving force, the life-giving inspiration (*spəṇta maniiu*), a concept which in the Young Avesta became a deity in its own right, closely associated with Ahura Mazdā. The (mis)creative force of the Lie is the destructive force/inspiration (*aŋra maniiu*), which became the name of the Evil Spirit himself. The entities in the universe that possess this force make up the world of thought/spirit (*maniiauua*).

Both Ahura Mazdā and the Evil Spirit have their agents among the humans. Ahura Mazdā's principal agent, the first human to "praise Order," "discard the *daēuuas*" as not worthy of sacrifice, and "sacrifice to Ahura Mazdā" was Zarathustra, the first human poet-sacrificer. Later poet-sacrificers imitate Zarathustra in order to perform a successful sacrifice.

The purpose of the Avestan sacrifice, as reflected in the *Yasna*, is to regenerate the *ahu*, the living existence, after periods of darkness, sterility, and death (night, winter). During the ritual, the sacrificer constructs a microcosmic model of the cosmos as it was ordered by Ahura Mazdā the first time: the first *ahu*. For this, all the models, or prototypes (*ratu*), of all the ingredients of the first *ahu* are invoked, invited, and ordered. The *haoma* sacrifice is performed, apparently in order to regenerate Zarathustra in the personality of the current sacrificer. Once that is done, the sacrificer recites the *Gāθās*, as they were first recited in the world of the living by Zarathustra, in order to smash and remove evil from the cosmos. The divine "readiness to listen," Sraoša, is praised in order to strengthen him in his battle against the forces of darkness, embodied in Aēšma, Wrath. The heavenly waters are invoked, as the birth waters of the new existence about to be born, and the sun, which is about to be born out of the world ocean as the symbol of Ahura Mazdā's Order.

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LESSON 1

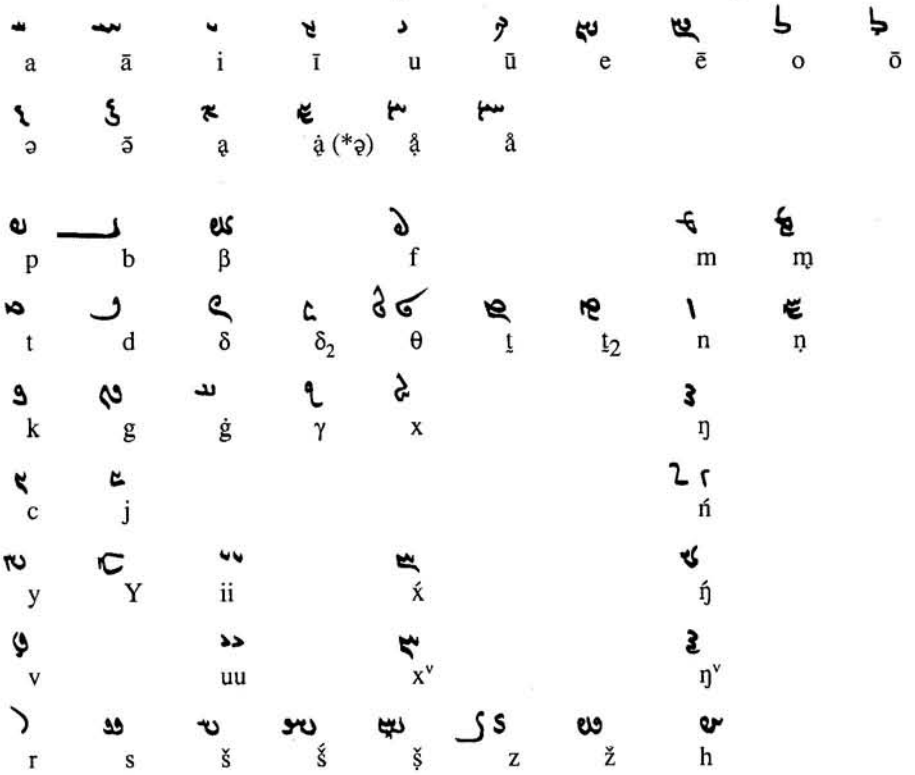
THE AVESTAN ALPHABET

The Avestan alphabet was invented in ab. 500 C.E. as a phonetic, rather than a phonemic, alphabet, in which every sound was to be represented by one letter. Two things must be kept in mind:

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

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

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



For ą̇ (*ə), δ_2, ġ, and $\underline{t}_2$ one usually writes *ą*, *δ*, *g*, and $\underline{t}$.

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

yāna- "boon," *xšaiiaṯ* /xšai̯aṯ/ "he ruled," *maṣiiō* /maṣii̯ō/ "(mortal) man" (Skt. *martiyo*);

vohu "good," *yauuaṯ* /i̯au̯aṯ/ "as long as" (Skt. *yāvat*), *druuō* /dru̯ō/ "sound, healthy" (Skt. *dhruvo*).

Note that *ii* and *uu* are also found in inital position, although rarely:

iieiiən, subj. of the perf. stem **iiāii-* < √*i* (= Skt. *iyāy-*),

uua [u̯a] < **uβa* "both."

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

Note that Bartholomae used *w* to transliterate <β>.[1]

t̰ is written for *t* in final position and before stops (*t̰k*, *t̰b*), e.g., *āat̰* "then," *t̰kaēša-* "guidance," *t̰baēšah-* "evil, hostility."

LIGATURES

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

STRESS

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

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

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

PUNCTUATION

In the Avestan manuscripts every word—and sometimes parts of words—are separated by a period. Sentences are usually marked by a triangular group of three dots (∴) or other decorative marks.

PRONUNCIATION

Following are some guidelines to the pronunciation of Avestan.

1. Vowels.

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

letter	example	approximate pronunciation
a	*apō*	Span. *gato*; Eng. *cart* or *cut*; Germ. *Katze*.
ā	*āpō*	Eng. *car* or *bath* (not Amer. Eng.); Germ. *Lade*.
aē	*baēuuarə*	Span. *baile*; Eng. *bite*; Germ. *kein*.
ao	*gaoš*	Span. *causa*; Eng. *cow*; Germ. *Haus*.
i	*pita*	Span. *hijo*; Eng. *feet*; Germ. *bitte*.
ii	*maiia*	Span. (not Amer.) *mayo*, Amer. Span. *pollo*; Eng. *layout*.
ī	*vīspe*	Eng. *feed*; Germ. *lies*.
u	*uγra*	Span. *gusto*; Eng. *foot*; Germ. *Lust*.

[1] In the Bavarian pronunciation of Bartholomae German *w* was a bilabial similar to [β], so it could not be used for the labiodental *v*.

uu	*tuua*	after consonant Eng. *t*wo w*ent*; after vowel Eng. *power*.
ū	*sura*	Eng. *move*; Germ. *Busen*.
e	*ziieni*	Span. *beso*; Eng. *bed*; Germ. *Bett*.
ē	(only in *aē* and monosyllables)	Germ. *See*.
o	*vohu*	Span. *rojo*; Eng. approximately *source*.
ō	*apō*	Eng. approximately *bores*, *so*.
ə	*kərəta*	Eng. *hurt*; Germ. *könnt*; French *peut-être*.
ə̄	*spə̄ništa*	Eng. *heard*; Germ. *schön*; French *émeute* or *peur*.
ą	*maŝiiąsca*	French *ch*ance.
ę	**barəsmę*	French u*n* or *l*un*di*.
å	*måŋhō*	Eng. *haw*k or *baw*dy.

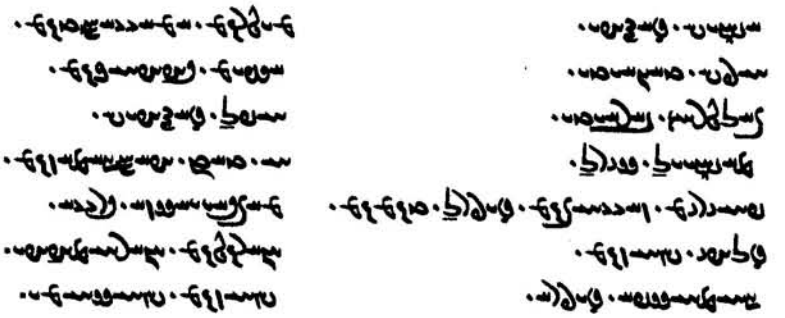
2. Consonants.

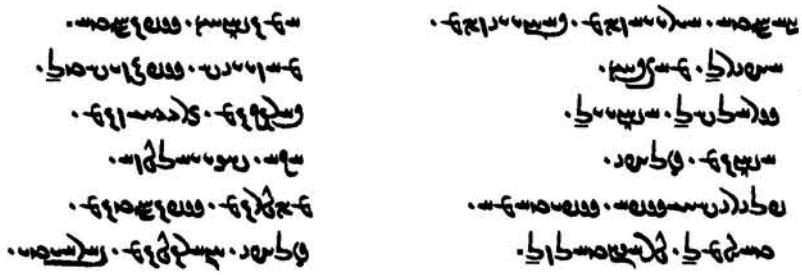
p, *b*, *f*, *m*, *t*, *d*, *n*, *k*, *g* (*ġ*), *j*, *y* (*Y*), *v*, *s*, *z*, *h* are pronounced as in English.

β	*aiβi*	Span. *recibir*.
ɱ	*aɱāi*	preaspirated *m* (compare Eng. interjection *hum*).
δ, *δ*$_2$	*bāδa*	Span. *lado*; Eng. *father*.
θ	*paθa*	Span. (not Amer.) *hacer*; Eng. *bath*.
t̲, *t̲*$_2$	*mat̲*	approximately Amer. Eng. *better*.
n̲		= *n* before *t*, *d*; = *ŋ* before *k*, *g*; = *m* before *p*, *b*.
γ	*aγa*	Span. *haga*.
x	*haxa*	Span. (not Amer.) *hijo*; Germ. *Loch*.
x́	*daxíiunąm*	Germ. *ich*; Chin. x*i*; Jap. h*i*.
x^{v}	*x*^{v}*atō*	= *x* + *w*.
ŋ	*raŋha*	Eng. *sing*.
ŋ́		in *ŋ́h* ~ *ŋ* + *h* + *y*, cf. Eng. *wrong hue*.
ŋ^{v}		in *ŋ*^{v}h ~ *ŋ* + *h* + *w*, cf. Eng. *long while*).
c	*cit̲*	Span. ch*ico*; Eng. ch*it*.
ń	*ańō*	Span. *año*.
r	*raiia*	Ital. R*oma*.
š, *ŝ*	*spiš*, *aŝa*	Eng. *wish*, *cash*.
ś	*aśiiō*	Eng. *wash your face*.
ž	*tiži*	Eng. *leasure*; French *rouge*.

EXERCISES 1

1. Transcribe and practice pronouncing the following Avestan words:





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

amәšå spәnta "Life-giving Immortals"

upa.tacaṭ Arәduuī Sura Anāhita "Arәduuī Sura Anāhita came running"

Θraētaonō surō yō janaṭ Ažim Dahākәm "Θraētaona, rich in life-giving strength, who killed the Giant Dragon"

Yimō xšaētō huuąθβō yō xšaiiata darәγәm zruuānәm "radiant Yima with good herds, who ruled for a long time"

vispe yazatåŋhō amәšaca spәntaca hәnti "all beings worthy of sacrifice (= deities) are both immortal and life-giving."

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

VOCABULARY 1

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

The examples in the pronunciation column are not included in the vocabulary.

The alphabetical order adopted here is as in English, with modified letters following the simple ones:

a ā å ą	e ē ə ə̄	i ī	n ṇ ŋ ŋ́ ŋ^{v}	s š ś ṣ	x x́ x^{v}
b β	f	j	o ō	t θ	y
c	g γ	k	p	u ū	z ž
d δ	h	m ṃ	r	v	

aγa, nom. plur. of aγa-: bad, evil

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

amauuaṇtәm, acc. sing. of amauuaṇt-: forceful, strong

amәšå, nom. plur. of amәša-: immortals

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

Arәduuī Sura Anāhita, nom. sing. of Arәduuī- Surā- Anāhitā-: Arәduuī Sura Anahita (see Lesson 2)

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

aši- f.: reward; Aši, goddess of the rewards

aṣi- f.: reward; Aṣi, goddess of the rewards
aṣiiō, nom. sing. of aṣiia-: who is in charge of rewards (and punishments); standing epithet of Sraoša
Ažim Dahākəm, acc. sing. of Aži- Dahāka-: Azhi Dahaka, name of a giant dragon (Pers. Aždahā or Ẓoḥḥāk)
ā: (up) to (+ acc.)
āaṯ: then
āfš, nom. sing. of āp-/ap-
āp-/ap- f.: water
āpō, nom. plur. of āp-/ap-
baraiti < bara- √bar: he carries
darəγəm, acc. sing. m. of darəγa-: long
daxiiunąm, gen. plur. of daŋhu- f.: land
druua, nom. plur. of druua-: sound, healthy
haŋjamanəm, nom.-acc. sing. of haŋjamana- n.: assembly
həṇti < ah-: (they) are
huuąθβa-: who has good herds; standing epithet of Yima
janaṯ < jan(a)- √jan/γn: smote, struck, smashed, killed
jaṇta, nom. sing. of jaṇtar-: smiter, striker, smasher
Jāmāspa, voc. sing. of Jāmāspa-: Djamaspa; person figuring in the legends of Zarathustra.
Jāmāspō, nom. sing. of Jāmāspa-
maniiuš, nom. sing. of maniiu-: mental force, inspiration; traditionally translated as spirit (see Lesson 2)
maṣiia-: man, mortal man
maṣiiō, nom. sing. of maṣiia-
mazdaiiasna, nom. plur. of mazdaiiasna-: someone who sacrifices to (believes in) Ahura Mazdā; Mazdaiiasnian, Mazdean
mąθrəm, acc. sing. of mąθra-: poetic thought (expressed in words)
Miθrəm, acc. sing. of Miθra-: solar deity, god of contracts and agreements (see Lesson 2)
nauuāzəm, acc. sing. of nauuāza-: ship's captain
Pāurum, acc. sing. of Pāuruua-
Pāuruua-: name of a ship's captain tossed up into the air by Thraetaona (Θraētaona) but saved by Arəduuī Sura Anāhita
Pourušāspa, voc. sing. of Pourušāspa-: name of the legendary father of Zarathustra; lit. having/with grey horses
spəṇta, nom. plur., spəṇtəm, acc. sing. of spəṇta-: "life-giving, (re)life-giving," literally "swollen (with fertility, etc.)." The term is traditionally translated as "beneficial" (also "incremental") or even "holy"; fundamental concept in Mazdaism: the quality of those who, like Ahura Mazdā, keep or reestablish the cosmos in/to its pristine state
spəništō, superlative, nom. sing. m. of spəṇta-: most life-giving
Spitama, voc. sing. of Spităma-: of the Spitāmas, Spitamid; (probably) family designation of Zarathustra
Sraoša-: name of a god personifying one's readiness to listen to the gods and the gods' to humans
sura- (sūra-): rich in life-giving strength
šiiaoθna, nom.-acc. plur. of šiiaoθna- n.: deed, act, action
tacaiti < taca- < √tak: flows
taṯ, nom.-acc. sing. n. of ta-: that
taxma-: firm, enduring, steadfast, brave
ṯbaēšah- n.: hostility, evil
ṯkaēša-: guidance
Θraētaona-: Thraetaona, name of dragon-slaying hero (Pers. Feridun)
upa.tacaṯ < upa-taca- √tak: came running
uua, f.n. uiie: both
vaŋhu-, vohu-: good; good thing
vaŋʸhi, nom. sing. of vaŋʸhī- f. of vaŋhu-: good
vifra, nom. sing. of vifra-: smart
vifrō, nom. sing. of vifra-

vifrō.təməm, acc. sing. of vifrō.təma-, superlative of vifra-: smartest
vispa-: all
vohu, nom.-acc. sing. and plur. n. of vaŋhu-: good
xšaētō, nom. sing. of xšaēta-: radiant(?); standing epithet of Yima
xšaiiata < xšaiia-: he ruled
xᵛarāmahi < xᵛara- √xᵛar: we eat
xᵛarəθa- n.: food
yauuaṯ: as long as
yāna- n.: a boon (that is requested)
yāsa- √yā: to request
yāsāmi < yāsa-: I request (am requesting)
Yima-: Yima, proper name; the first king and builder of a fortress (vara-) to preserve species of the good creation during a devastating winter
yō, nom. sing. of ya-: who
zaoθrā-: libation
zruuan-, zruuān-, zrun-: time

LESSON 2

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

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

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

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

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

As much of the transmission of the surviving Avesta probably took place in southwestern Iran, phonological changes shared with other East-Iranian languages as opposed to West-Iranian languages may be assumed to belong to the early period.

One such typically East-Iranian sound change is the shortening of *ī* and its disappearance in *juua-*"alive," which agrees with Sogdian *žw-*, Khotanese *juva-*, and Pashto *žw-*, against OInd. *jīva-*; and in *cuuaṇt-* "how great," OInd. *kīvant-*.

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

Important:

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

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

PHONEMES

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

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

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

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

/b/: stop, labial, voiced ~ /p/: stop, labial, unvoiced, ~ /m/: nasal, labial.

/x/: fricative, velar, unvoiced ~ /γ/: fricative, velar, voiced.

/s/: sibilant, alveo-dental, unvoiced ~ /z/: sibilant alveo-dental, voiced ~ /š/: sibilant, alveo-palatal, unvoiced ~ /ž/: sibilant, alveo-palatal, voiced.

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

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

PHONEMIC NEUTRALIZATION

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

VOWEL PHONEMES

Vowel phonemes are defined by features relating to the position of the tongue in the mouth and the shape of the lips. There are three basic parameters:

1. The height of the highest point of the tongue: *high* - *mid* - *low*.
2. The place of the highest point of the tongue: *front* - *central* - *back*.
3. Rounding or non-rounding of the lips.

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

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

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

	Front	Central	Back, rounded	Nasal
High	i <i, ī>		u <u, ū>	
Mid	e <e, ē>	ə, ə̄ <ə, ə̄>	o <o, ō>	(ę̄ <ę> ?)
Low	a <a>	ā <ā>	å < å>, (å <ạ̊>)	(ą <ą> ?)
				ą̄ <ą>

Diphthongs:

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

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

Cf. the following minimal or almost minimal pairs:

āpō ~ *apō* "waters" nom. plur. ~ gen. sing., acc. plur.
apō ~ *apa* "water" gen. sing., acc. plur. ~ instr. sing.
amәm ~ *imәm* "the strength" ~ "this"
apa ~ *upa* "with water" ~ "up to, at"
aspō ~ *aspa* ~ *aspə̄* "horse" nom. sing. ~ instr. sing. ~ acc. plur.
surō ~ *surå* "rich in life-giving strength" masc. nom. sing. ~ fem. nom.-acc. plur.
aēta ~ *aēte* "this" instr. sing. ~ nom. plur.
āiš ~ *aēša* "with these" ~ "this (one)"
gāuš ~ *gaoš* ~ *gəuš* "cow" nom. ~ gen. ~ gen.
parәna- ~ *pərәna-* "feather" ~ "full"
maṣiia- ~ *amәṣa-* "(mortal) man" ~ "immortal"
kaša ~ °*kaṣa* "armpit" ~ "-cutters"
tē ~ *tą* "they" and *haoma* ~ *haomą* "haoma" plur. nom. ~ acc.

The phonemic status of vowel length in the case of *i* and *ī*, *u* and *ū* is uncertain. Standard editions and grammars give the impression that the distribution of short and long *i* and *u* (in Young Avestan) is conditioned by phonetic context and that they are therefore in complementary distribution, but the distribution of *i* and *ī*, *u* and *ū* in the actual manuscripts has not been investigated in any detail, and from the studies that have been made (e.g., Hintze in JamaspAsa, 1991), it appears that the choice between *i* or *ī*, *u* or *ū* may be a matter of scribal preference. Thus, the distribution by phonetic context may be a mirage of Western editions and not supported by the manuscripts.

Note that in relatively modern Iranian manuscripts long *ū* is replaced by *ī*. Investigation of this phenomenon may help establish the correct distribution of *u* or *ū*.

In this manual, long *ī* and *ū* are used in final position in monosyllables only (*zī*, *nū*) and separated preverbs (*nī.*°, *vī.*°), as well as to indicate stem forms (*tanū-*, etc.), but in all other cases short *i* and *u* are used consistently (with a few exceptions in the reading exercises), in order to stress the fact that the choice of (Young) Avestan short or long *i* and *u* is not conditioned by their origins, such as Proto-Iranian short and long *i* and *u* or by their being contraction products (**-im*, **-īm*, and **-iią̄m* all > *-im* or *-īm* and **-um*, **-ūm*, and **-uą̄m* all > *-um* or *-ūm*). Obviously, long *ī* and *ū* could also have been used.

The same *caveat* may to some extent apply to short and long *e* and *ē*, *o* and *ō*. Thus, in our standard editions, *ē* other than in monosyllabic words (see below), is restricted to the diphthong *aē*, while *ō*, other than as word final and composition vowel is only found before the morpheme border. Pairs such as *vo̲hu* and *dāmō̲hu* do not, therefore necessarily prove a phonemic opposition *o* ~ *ō*. The distribution of *o* ~ *ō* also varies by manuscripts, however. Thus, many manuscripts have consistently *vōhu* instead of *vohu*, and for the diphthong *ao* many manuscripts commonly have *aō*.

å 𐬀𐬌 was an allophone of *ā* before *ŋ*, *ṇt*, and *s*.

[The short *ą̊* 𐬀𐬍 is found in a single manuscript (Pd) for short *a* before *ŋ*.]

ą was an allophone of *ā* before *n* or *m*, e.g., *nąma* or *nāma*. In the accusative plural it is in complementary distribution with *ə̄*, and so apparently stands for **ą* or **ą̄*. The two letters *ą* 𐬁 and *ą̇* (**ą*) 𐬂 are used indiscriminately in the extant manuscripts. In Geldner's edition 𐬁 is the "default" letter.

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

The diphthong *ōi* appears to be an allophone of *aē* used primarily in closed syllables. Thus, in Young Avestan *ōi* is preferred before consonant clusters, though not before *s* or *š* plus one consonant.[2]

The only apparently minimal pair for *aē* ~ *ōi* is *aēm* "he" ~ *ōim* "one" (< *aēuua-*). Instead of *ōim* we also find the spelling *aoim*, so *ōim* may be just a manuscript variant of *aoim*. In the table above it is suggested that *ōi* is structurally for /əi/. It occurs occasionally in monosyllables instead of *ē*, e.g., *yōi* but *tē*.

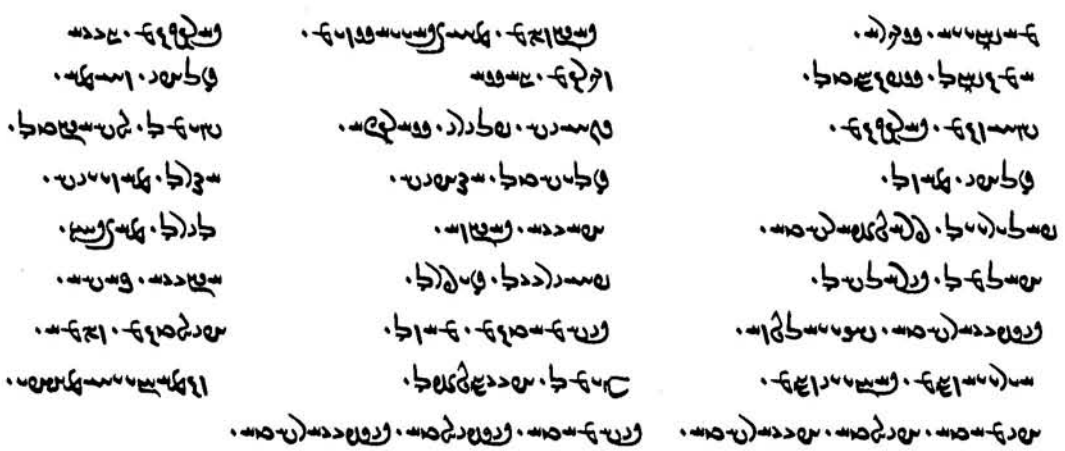
Note: *aē* is never used in final syllable, open or closed.

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

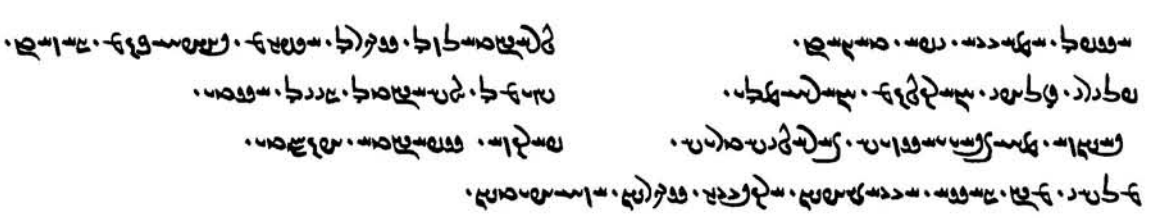
The diphthong *ou* is only found as the result of labialization (see the next lesson), e.g., *pouru* < **paru*. In the manuscripts it is also written *ōu* (*pōuru*).

EXERCISES 2

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



2. Read and try to translate the following sentences:



[2] See Fortson.

VOCABULARY 2

aēm, nom. sing. m. of ima-: this one, he
aēša, nom. sing. m., f. of aēta-: this
aēuua, nom. sing. f. of aēuua-: one (numeral)
ahura-: lord
Ahurō Mazdå, nom. sing. of Ahura- Mazdā-: Ahura Mazdā, literally: the omniscient lord
ama-: force, strength
amauua, nom. sing. m. of amauuaṇt-
Amərətatāt-, amərətāt- f.: Non-dying, Immortality; name of the sixth Amәša Spәṇta
Anāhite, voc. sing. of Anāhitā-: O Anāhita!
aŋhu-, ahu-: existence, especially the new-born Ordered existence, generated by the sacrifice
aŋra-: evil, destructive; the opposite of spәṇta-
Aŋrō Maniiuš, nom. sing. of Aŋra- Mainiiu-: the Evil Spirit
aspō, nom. sing. of aspa-: horse
asti < ah-: is
Aṣəm Vahištəm: Best Order, the second of the Life-giving Immortals
aṣauuan- m.: sustainer of Order, Orderly
auuaŋhe, dative sing. of auuah- n.: to (the) assistance (of)
Ārmaiti- f.: Humility; Spәṇtā- Ārmaiti-, Life-giving Humility, the fourth of the Life-giving Immortals
ātar-/āθr-: fire
daēna, nom. sing., daēnąm, acc. sing. of daēnā-: a visionary sense of man, his "vision soul," that after death assumes the form of a woman, beautiful or ugly according to the person's thoughts, words, and acts in life, who leads the soul to paradise or hell, as the case may be
daēuua-: old, evil god
dāmōhu, locative plur. of dāman- n.: creature
druj- f.: the cosmic Deception, the Lie
druuaṇt-: possessed by the Lie, Lieful
duuąsa-: to attack (? said of evil beings)
duraošō, nom. sing. duraoša-: standing epithet of Haoma- of unknown meaning, traditionally interpreted as "death-averting"
dušmatəm, nom.-acc. sing. n., dušmata, nom.-acc. plur. n. of dušmata-: badly thought (thought)
dužuuaršta, nom.-acc. plur. n. of dužuuaršta-: badly done (deed)
dužuxta, nom.-acc. plur. n. of dužuxta-: badly spoken (word)
fraša-: Juicy, wonderful
frašō.kərəiti- f.: Juicy-making, Renovation, the permanent reestablishment of the first existence after the final victory over the powers of evil and darkness
gaēθiia-: belonging to/residing in the world of living beings,
gao- m., f.: ox, cow; plur. cattle, animal species
gāuš, nom. sing. of gao-
haomō, nom. sing. of haoma-, Haoma-: the haoma plant and a god
Hauruuatāt- f.: Wholeness; the fifth of the Life-giving Immortals
hauua, nom. sing. f. of hauua-: own
humata, nom.-acc. plur. n. of humata-: well-thought (thought)
huuaršta, nom.-acc. plur. n. of huuaršta-: well-done (deed)
huxtəm, nom.-acc. sing. n., huxta, nom.-acc. plur. n. of huxta-: well-spoken (word)
imәm acc. sing. m. < ima-: this
jasa < jasa- √gam: come!
juua: 1. nom. plur. m. of juua-: alive. — 2. imperative 2nd sing. of juua-: to live
juuō, nom. sing. m. of juua-: alive
kaša, nom. sing. of kašā-: armpit
manah- n.: thought, mind

maniiauua-, fem. maniiəuuī-: belonging to/residing in the world of thought
maṣiia, nom. plur. of maṣiia-
mazdā- m.: omniscient
māzdaiiasni-: of/belonging to the one who sacrifices to Ahura Mazdā (of the one who believes in Ahura Mazdā)
mē: to/for/of me
mošu: soon, quickly
nāman- or nąman- n.: name
nəmaxiia-: to revere, do homage
nəmaxiiāmahi < nəmaxiia-: we revere, do homage
nurəm: now
ōim, acc. sing. m. of aēuua-
paoiriiō.fraθβaršta, nom. plur. m., n. of paoiriiō.fraθβaršta-: first fashioned forth
parəna, nom.-acc. plur. of parəna- n.: feather
Pāuruuō, nom. sing. of Pāuruua-
pərəna-: full
pouru, nom.-acc. sing. n. of pauru-: much
pouru.sarəδa, nom. sing. f. of pouru.sarəδa-: of many kinds
Rašnu-: Rashnu, divine judge who judges the soul's thoughts, words, and deeds on his scale
ratu-: (divine) model, prototype
saošiiaṇt-: revitalizer, said of the successful sacrificer, especially the last one, son of Zarathustra
spaēta, nom.-acc. plur. n. of spaēta-: white
Tištriia-: Tishtriia, god of the seasonal rains; the Dog Star, Sirius
upa: at, in (+ acc.)
vahištō, nom. sing. m. of vahišta-, vahišta- superlative of vaŋhu-: best
vahištō aŋhuš: the best existence, paradise
Vaiiu-: name of the god of the space between heaven and earth (note that heaven is spherical and the earth situated in the middle of the sphere)
vairiia-: well-deserved, commonly used of rewards
Vərəθraγna-: name of the god of victory
Vohu Manō, nom. sing. of vohu- manah- n.: Good Mind, the first of of the Life-giving Immortals
xšaθra- n.: (royal) command
Xšaθrəm Vairim: Well-deserved Command, the third of of the Life-giving Immortals
yazata-: deserving of sacrifice, deity
Zaraθuštra-: name of the mythical first poet-sacrificer; protagonist of the Avesta
zaraθuštri-: Zarathustrian, in the tradition of Zarathustra, spoken by Zarathustra

LESSON 3

PHONOLOGY

Consonants

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

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

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

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

x^v: This letter is used in initial position and corresponds to $ŋ^vh$ between vowels (except when it is from **-ku̯-*).

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

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

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

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

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

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

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

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

ńŋ is only used between vowels and is always followed by *h* (*ńŋh*). The actual spelling alternates between *ńŋh*, *ińŋh*, and *iŋh*, e.g., *ańŋhe*, *aińŋhe* or *aiŋhe*, or even *aŋhe*. In this introduction only the spelling *ńŋh* is used.

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

š, *š́*, *š̰*: The three sibilants /š/ 𐬱 , /š́/ 𐬲 , /š̰/ 𐬳 had merged into one sound [š] by the time of our earliest manuscripts, but must originally have been separate phonemes. /š/ must have been the regular alveolar sibilant, e.g. *gaoša-* 𐬌𐬀𐬎𐬱𐬀 "ear" (cf. OInd. *ghoṣa-* "sound") and /š́/ a palatal(ized) sibilant (< **čį*, e.g., *š́auua-* 𐬱𐬀𐬎𐬎𐬲 "to go," cf. OInd. *cyava-*).

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

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

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

MORPHOLOGY

General remarks

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

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

Morphological (inflectional) categories

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

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

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

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

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

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

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

These categories will be described in greater detail later on. Following is a brief survey for reference. Students without a background in Classical languages, Sanskrit, or linguistics would probably benefit from reading a traditional textbook on theoretical linguistics. Modern linguistic theory and models of description are not very useful for *learning* Avestan, however.

NOUNS

General remarks

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

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

Declensions

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

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

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

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

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

The same terminology is used for verbs.

Gender

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

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

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

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

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

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

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

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

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

Number and case

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

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

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

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

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

Articles

There is no definite or indefinite article.

Nominative and vocative

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

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

Notes:

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

The expression *Amәšа- Spәnta-* "Life-giving Immortal" often has the nom.-voc. plur. *Amәšå Spәnta* in the manuscripts.

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

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

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

Nominative plurals in *-ånhō*

Sometimes masc. *a*-stems take the ending *-åŋhō* (*-åŋhas°*) in the nom. plural. This ending corresponds to OPers. *-āha* and Skt. *-āsaḥ*. There is no difference in meaning from the regular form.

VERBS

General remarks

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

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

Conjugations

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

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

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

Tenses

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

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

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

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

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

Moods

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

Voices, passive

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

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

On terminology

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

The imperative

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

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

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

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

"To be"

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

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

Notes:

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

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

SYNTAX

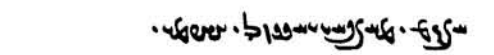
Uses of the nominative

The main functions of the nominative are the following:

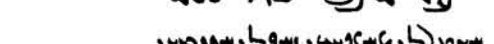
1. Subject

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

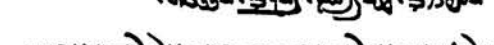
azəm *mazdaiiasnō ahmi* "I am a Mazdayasnian"



Ahurō Mazdå *bayō asti* "Ahura Mazda is a god"."



Arəduuī Sura Anāhita *srira asti*



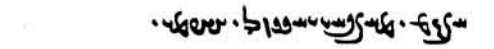
"Arduuī Sura Anāhita is beautiful"

2. Predicate noun or adjective

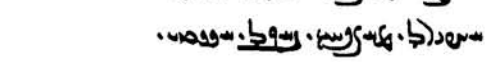
It is the case of the predicate noun or adjective of the verb "to be" and some other verbs (e.g., "to seem"):

Examples with "to be":

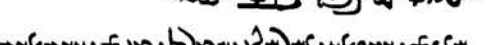
azəm ***mazdaiiasnō*** *ahmi* "I am a Mazdayasnian"



Ahurō Mazdå ***bayō*** *asti* "Ahura Mazda is a god"."

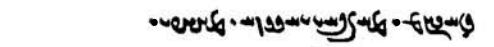


azəm ahmi ***Zaraθuštrō*** *tum* ***Jāmāspō*** *ahi*

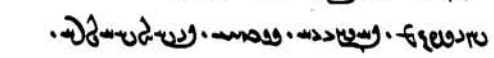


"I am Zarathustra, you are Djamaspa."

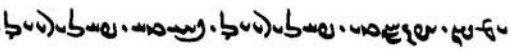
vaēm ***mazdaiiasna*** *mahi* "we are Mazdayasnians."



yužəm daēuua stā ***dušxšaθra***



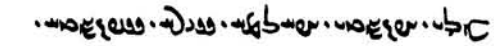
"you are demons, with bad command"



ime həṇti ***paoiriiō.dāta paoiriiō.fraθβaršta***

"these are those first brought forth, first fashioned forth."

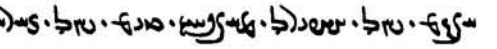
yōi həṇti ***haoma sura spəṇta***



"... which are the life-giving haomas, rich in life-giving strength."

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

azəm yō Ahurō Mazdå tum yō Zaraθuštrō



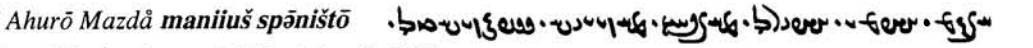
"I who (am) Ahura Mazda, you who (are) Zarathustra."

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

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

3. Appositions to a noun in the nominative

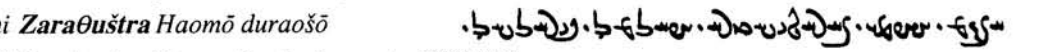
Appositions to a noun in the nominative are themselves in the nominative:

azəm ahmi Ahurō Mazdå ***maniiuš spāništō*** 

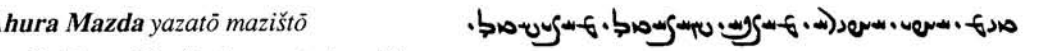
"I am Ahura Mazda, the most Life-giving Spirit."

Use of the vocative

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

azəm ahmi ***Zaraθuštra*** *Haomō duraošō* 

"I am, O Zarathustra, Haoma the death-averter." (Y.9.2)

tum ahi ***Ahura Mazda*** *yazatō mazištō* 

"You are, O Ahura Mazdā, the greatest god."

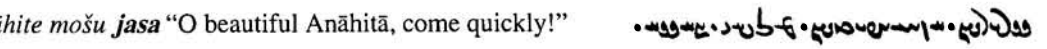
vasō.xšaθrō ahi ***Haoma***

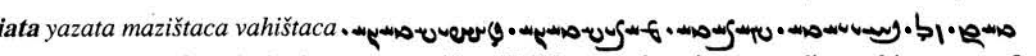
"you are in total command, O Haoma." (Y.9.25)

Use of the imperative

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

Examples:

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

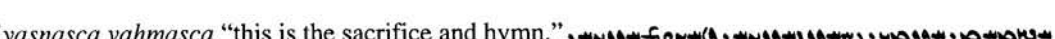
taṯ nō ***dāiiata*** *yazata mazištaca vahištaca* 

"Give (grant) that to us, O gods, both greatest and best!" [Note: *taṯ* here is acc. as direct object = nom.]

Number

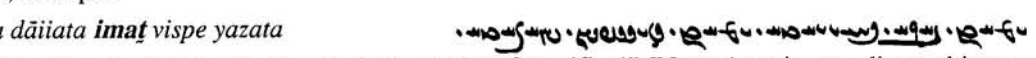
When a subject consists of several nouns (not a person) the verb usually agrees with the nearest noun.

Examples:

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

Repetition of verbs

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

imaṯ *baγa dāiiata* ***imaṯ*** *vispe yazata* 

"Give this, O gods, (give) this, O all beings worthy of sacrifice!" [Note: *imaṯ* is acc. direct object = nom.]

EXERCISES 3

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

baγa- mazišta-, yazata- vahišta-, maṣiia- acišta-, daēnā- spəṇtā-, xšaθra- vərəθrająstəma-, aka- yāna-; Pāuruua- nauuāza vifrō.təma-, Anāhitā- vahmiiā-.

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

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

3. Transcribe and translate into English:

4. Translate into Avestan:

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

VOCABULARY 3

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

acišta-, superlative of aka-: most evil
aδaoiia-: who cannot be deceived
ahuraδāta-: established (put in its proper place) by Ahura Mazdā
aiβi.draoxδa-: who may be deceived, cheated
aka-: bad, evil
amərəxti- f.: absence of destruction
aniia-: other
aŋgušta-, aŋušta-: finger
apa.duuara-: to run away
apa.nasiia-: to get lost
Astuuaṯ.ərəta-: he through whom Order will have bones (= be permanent), name of the last Revitalizer (*saošiianṭ-*), son of Zarathustra
aṣaiia: in Orderly fashion, according to the ritual Order
aṯka- = aδka-: coat
āpō: waters; nom. plur. of āp- f.
ātarə: O fire; voc. of ātar-
baēšaza- n.(?): healing, medicine
baēšaziia-: healing, medicinal
baēšaziiō.təma-: most healing; superlative of baēšaziia-
baγa-: lord, god
baṇdaiia- < √baṇd: to bind, tie
bāzao- m.: arm
-ca: and
-ca ... -ca: both ... and
darəγəm: for a long (time)
dāiia-: to give, grant
duγδar- f.: daughter
dušxšaθra-: having/with bad, evil command
gairi- m.: mountain
gaoša-: ear
haxaē- m.: companion, friend
hazaŋra- n.: a thousand
hišta- < √stā act: to stand (up), take up position; mid.: to stand
hukərəpta-: well-shaped
huraoδa-: well-shaped
huraθa-: having/with good chariots
huuaspa-: having/with good horses
huxšaθra-: having/with good power
imaṯ: neut. nom.-acc. sing. < ima-
ime: masc. nom.-acc. plur. < ima
kaṯ, nom. sing. n. of ka- how, what
kauuaē- m.: kauui; mythical poet-priests, some of them were Zarathustra's competitors
kərəp-/kəhrp- f.: form, shape
kō, nom. sing. m. of ka-: who? what? how?
mahrka-: destruction
maniiəuuī-, fem. of maniiauua-
mazišta-, superlative of mazāṇt-: great
nitəma-: lowest
nō: to/for/of us
nōiṯ: not
paitiiāra-: adversary
paŋtaŋʸha- n.: a fifth
paoiriiō.dāta-: first established
pərətu- m.: ford, bridge
puθra-: son
šauua-: to go
uγra.bāzao-: strong-armed
uruuarā-: plant
usəhišta- < √stā: to get up, rise
uzdāta-: past participle of uzdā-: set up
vadar- n.: (striking) weapon
vahma-: hymn
vahmiia-: worthy of hymns
vasō.xšaθra-: having/with command at will, in complete command
vərəθrająstəma-: most obstruction-smashing, most victorious
vispe nom. plur. of vispa-: every, all
Vištāspa-: proper name, last of the great kauuis who fought the powers of evil
vō: to/for/of you (all)
xʸafsa- < √xʸap: to go to sleep
yaska-: illness
yasna- n.: sacrifice, ritual
yesniia-: worthy of sacrifice
yōi, plur. nom. masc. of ya-: who
zaraθuštriš, nom. sing. of zaraθuštri-: son of Zarathustra, (who is) in the tradition of Zarathustra

LESSON 4

PHONOLOGY

Modifications of consonants and vowels

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

For instance, the accusative and genitive singular forms of *haoma-* are *haomąm* and *haomahe*, but of *mašiia-* the same forms are *mašim* and *mašiiehe*. Similarly, the 3rd sing. present indicative of *bara-* "to carry" is *baraiti* "he carries," but of *yuiδiia-* "to fight" it is *yuiδiieiti*, compare the OInd. forms:

Avestan	Old Indic	Avestan	Old Indic
haomō	*somo*	*mašiiō*	*martiyo*
haomәm	*somam*	*mašim*	*martiyam*
hamahe	*somasya*	*mašiiehe*	*martiyasya*
baraiti	*bharati*	*yuiδiieiti*	*yudhyati*

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

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

1. Palatalization of *a* (*i*-umlaut)

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

a > *e* when preceded by *y* or *ii* and followed by *i* or *e* or when in final position after *h, n, r,* or *s.* This rule affects numerous nominal and verbal forms.

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

Summary of changes (C = consonant):

**yaCi*	>	*yeC^{i}i*	**yadi*	>	*yeiδi*
			**yazi*	>	*yezi*
**yaCe*	>	*yeC^{i}e*	**ā̰ase*	>	*āiiese*
			**frā-i̯aze*	>	*frāiieze*
-Ci̯a	>	*-C^{i}e*	**ari̯a*	>	*aire* (not †*eire*!)
			**-ahi̯a*	>	*-ahe*

Notes:

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

yaz- has yaze, not **yeze*

2. Labialization of *a* (*u*-umlaut)

A short *a* followed by *r* or *h* is labialized—or "rounded"—into *o* before an *u* (not *uu*) in the following syllable, e.g., *pouru-* < **paru*, *vohu-* < **vahu*, *pouru.sarәδa-* "of many species," *vohu.friiāna-*

"Vohu.friiāna" (a kind of fire), *vohuuərəz-* "who performs good (acts)" (< *vohu* + *vərəz-*).

This change also takes place when the *u* is not an original *u*, e.g., *pourum* < **pa^{u}ruuam* "prior, former."

In *-aŋhu-* the *a* is never labialized.

Note: On the "intrusive" *u* in *pouru*, see below.

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

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

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

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

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

4. Palatalization of consonants

Palatalization of consonants occurred when *i* or *i̯* palatalized preceding consonants or consonant groups. In the Avestan orthography the palatalization is explicitly noted in two ways:

1. by special consonant signs: *ń, ŋ́, ẋ* (on which see Lesson 3);
2. by writing an *i* **before** the palatalized consonant.

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

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

Occasional exceptions may be attributed to late scribal practice, e.g., *sure*, not *suire*.

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

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

Palatalization is also seen in the group *r* + consonant: *airime* "in peace" (< **arm̥e*).

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

5. Labialization of consonants

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

A labialized *h* became *x^{v}* initially, but *ŋ^{v}h* between vowels. For both these sounds special consonant signs were invented.

We see that *x^{v}* and *ŋ^{v}h* are in complementary distribution: *x^{v}* is used initially, *ŋ^{v}h* between vowels. Only by analogy or influence from Old Avestan is *x^{v}* found between vowels.

Labialized *r* is expressed by writing a *u* **before** the *r*: *ur*.

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

6. Combined palatalization and labialization

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

The velar nasals

The palatalized and labialized velar nasals *ŋ́* and *ŋ*^{v} appear only before *h*. If *ŋh* is analyzed as a realization of /h/, then these too should probably be analyzed as palatalized and labialized realizations of /h/.

For *ŋ́h* < *hi̯*, cf. *vaŋ́hō* "better" < **vah-i̯ah-*, and *daŋ́hu-* "land" < **dah-i̯u-*, cf. the genitive plural *daźiiunąm*.

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

Similarly *ŋ*^{v}*h* is from **hu̯*, cf. *aŋ*^{v}*he* < **ahu̯-e*, dative sing. of *ahu-/aŋhu-* "(state of) existence," and the 2nd middle imperative ending *-ŋ*^{v}*ha-* < **-hu̯a*, which has the allomorph *-suua* after dental (*dasuua* "take!" < **dad-su̯a*). In word formation *ŋ*^{v}*h* alternates with *x*^{v}: *x*^{v}*ara-* "to eat" ~ *fraŋ*^{v}*hara-* "to eat, consume."

The velar fricatives

In Young Avestan *ź* appears only before *ii* in forms of *daŋ́hu-* (*daźiiuma-*, *daźiium*, *daźiiunąm*, dual *daźiiu* ~ *daŋ́hu*) and in the ethnic *źiiaona-* "Chionite"(?). It cannot be an allophone of *x*, as it does not appear in paradigms and word formation for *xi̯*, and its paradigmatic relationship to *ŋ́h* strongly suggests it should be analyzed as an irregular realization of *hi̯*: *daźiiŭ-* may have been influenced by Old Avestan, and *źiiaona-* may be the local pronunciation of the ethnic.

The case of *x*^{v} is similar. It is in complementary distribution with *ŋ*^{v}*h*: initial ~ intervocalic, but the initial *x*^{v} has regularly been restored after "privative" *a* (*x*^{v}*arəta-* ~ *ax*^{v}*arəta-* "eaten, uneaten"). There are only two examples of intervocalic *x*^{v} in Young Avestan: *kax*^{v}*arəδa-* "sorcerer" (cf. Skt. *kākhorda*), and the country name *Harax*^{v}*aitī-*, which may preserve the local pronunciation.

Old **ku̯* also became *x*^{v}, as in the act. perf. part. *vaox*^{v}*ah-* "having (ever) spoken."

Consonant changes. Sandhi

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

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

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

External *sandhi* is a fundamental feature of Old Indic but occurs only sporadically in Avestan and almost exclusively in connection with the enclitic particles *-ca* "and" and *-ci̯t*, a generalizing particle "even, -so-

ever," occasionally before enclitic pronouns—rarely nouns—beginning with *t-*, e.g., *haomō* + *-ca* > *haomasca* "and Haoma," *kō* > *-ciṯ* > *kasciṯ* "whoever, every," *kasə θβąm* "who (pressed) you (O Haoma)," *xᵛaxiiå tanuuō* > *xᵛaxiiåsə tanuuō* "of (his) own body/self," *anākåsə tāiiuš* "(if) not in full view, (he is) a thief" (Her.6)

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

[In Sanskrit also the initial of a word can be modified because of the final of the preceding word, e.g., *tam śakram* > *tañ śakram* > *tañ chakram*.]

NOUNS

Masc. *iia-* and fem. *iiā-*stems

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

Examples:

	iia-decl.		*iiā*-decl.
Sing.			
nom.	*maṣiiō*	*airiiō, airiias°*	*kaine, maire*
voc.	*maṣiia*	**aire, maire*	**maire*
Plur.			
nom.-voc.	*maṣiia, maṣiiåŋhō*	*aire*	*kaniiå, kaniiås°*

Notes:

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

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

I have found no examples of forms in *-e* < **-iia* of neut. *iia*-stems, such as **haiθe* "true" < **haiθiia*. A form such as *vāstriia* "pastures" could probably not undergo palatalization.

Masc. *uua*-stems

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

i- and *ī*-stems

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

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

Notes:

Aṣi- has the irregular voc. *Aṣi* (e.g., *Aṣi srire* "O beautiful Aṣi!"; perhaps in analogy with *Arəduuī Sūre*).

In *Arəduuī* the ending is usually long in the manuscripts.

Paradigms (*gairi-* m., *frauuaṣi-* f., *āhuiri-* n. "belonging to Ahura Mazda, Ahurian," *vaŋ^{v}hī-* f. "good," *baβrī-* "(female) beaver" (note how the palatalization and labialization rules work!):

	i-decl.			*ī*-decl.
	m.	f.	n.	f.
Sing.				
nom.	*gairiš*	*frauuaṣiš*	*āhuiri*	*vaŋ^{v}hi, baβriš*
voc.	**gaire*	**frauuaṣe*		*vaŋ^{v}hi*
Plur.				
nom.-voc.	*garaiiō, garaiias°*	*frauuaṣaiiō, frauuaṣaiias°*	*āhuiri*	*vaŋ^{v}hiš*

Note the irregular voc. *zāire* from *zairi-* "tawny," common epithet of the *haoma-*.

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

The extremely common word for "fire" is *ātar-*, a masc. (irregular) *r*-stem. It has no nom.-voc. plur. forms.

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

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

These words are declined as follows:

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

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

VERBS

Athematic verbs

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

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

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

Notes:

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

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

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

The imperative of *iia*-stems

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

The imperative active 3rd person

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

The 3rd person imperative sing. and plur. should be translated into English as "let him/them do!," "he/they must do."

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

	Athematic		Thematic	
Sing.	*-tu*	*mraotu*, "let him say!" *daδātu* "let him give!"	*-atu*	*jasatu* "let him come!"
Plur.	*-əṇtu*	*daδəṇtu* "let them give!"	*-əṇtu*	*jasəṇtu* "let them come!"
	-iiaṇtu	*yaṇtu* "let them go!"	*-iiaṇtu*	*nasiiaṇtu* "let them perish!"
	-uuaṇtu	**mruuaṇtu* "let them say!"	*-uuaṇtu*	*bauuaṇtu* "let them be(come)!"

Notes:

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

The imperative of "to be"

In athematic verbs, the imperative forms of "to be" are as follows (no plural forms attested):

Sing.	
2	**zdī* "be!"
3	*astu* "let him be!"

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

SYNTAX

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

daēuuō apa.nasiiatu "Let the daēuua perish!"

daēuua apa.nase "Perish, O daēuua!"

mošu mē auuaŋhe jasatu "May he/she come quickly to my help!"

Sraošō iδa astu "may Sraoša/hearing be here (present)!"

raθaēštārō pātārō jasəṇtu iδa niš.hiδəṇtu

"Let the charioteers come (as) protectors! Let them sit down here!"

frauuaṣaiiō xšnutå iδa aiiaṇtu xšnutå iδa vī.caraṇtu

"May the fravashis (if) satisfied come here, may they (if) satisfied go about here!" (after Yt.13.156)

azəm yō Ahurō Mazdå dāta ahmi

"I who (am) Ahura Mazda am the creator."

azəm bā tē ahmi yā hauua daēna

"well, I am the *daēnā* which (is) your own (= your own *daēnā*)."

tum ahi Ahurō Mazdå maniiuš spə̄ništō

"You are Ahura Mazda, the most life-giving spirit."

EXERCISES 4

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

mairiia- acišta-, aka- daēuua-, ātar- vohu.friiāna-, paṇtā- darəγa-, nmāna- āhuiri-, gairi- spaēta-, kaniiā- huraoδā-;
Aṣ̌i- vaŋᵛhī-, Sraoša- Aṣ̌iia-, Aži- Dahāka-.

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

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

3. Transcribe and translate into English:

4. Translate into Avestan:

1. O good fravashis, dwell here!
2. Rise, O people, and praise Order!
3. We, O Mazdayasnians, are Aryans.
4. Let the Huuōuuas, the brave charioteers, go about here!
5. O Miθra, come down hither to us for help!
6. This young woman is both beautiful and well-shaped.
7. Let this strong fravashi dwell here!
8. Let not this daēuua be here!
9. Let the villain perish! O villain, run away!
10. May Ahura Mazdā and the fire appear to us!

VOCABULARY 4

aē-/i- < √i: to go
aiβiθura-: unshakable
aii- < āi-
airime: in peace
aora: here, hither, on/to this side
āhuiri-: belonging to Ahura Mazdā, Ahurian
āi- < ā + √aē/i: to come
āiiapta- n.: reward, spoils
āiiasa- < √yam mid.: to harness (only 1st sing. āiiese)
ākå(sə): in full view (of: + loc.)
āuuiš adv.: clear, apparent
baβrī- f.: (female) beaver
basta- < baṇdaiia-: bound, tied up
bā: a particle of uncertain function and meaning
daδā-/daδ-: to give; set in place ("create")
daēuuō.ciθra-: spawned by daēuuas, daēuua brood
daēuuō.fradāta-: brought forth (created) by daēuuas
daēuuō.frakərəsta-: fashioned forth by daēuuas
daiuuī- fem.: deceitful
dātar-: establisher, "creator"
Druuāspā-: a goddess
druxš, nom.-voc. sing. of druj-
frauuaši- f.: fravashi, pre-soul
frāiiaza- < √yaz mid.: to send forth in sacrifice, sacrifice (+ acc. of thing or god)
friθa-: dear
haiθiia-: true, real (not only seemingly true)
Hukairiia-: name of a mountain
Huuōuua-: name of a family
iδa: here
im, sing. nom. fem. of ima-: this
jaiδi < √jan
jaiδiia- < √gad/jad: to implore
ka-: who?
kaniiā-: young woman
kasciṭ: each and every one
kərənao-/kərənu- < √kar: to do
mairiia-: villain, rogue
mairiiā-: villainess
maṣiiāka- (usually plural): people
mā, + imperative (injunctive, optative): let not
mitaiia- < √maēt/mit: to stay, dwell
miθnā-/miθn-: to stay, dwell
mrao-/mru- < √mrao-/mru: to say
naēd-/nid- (nis-) < √naēd/nid: to blame, scorn
nasiia- < √nas: to perish
niš.hiδa- < √had: to sit down
nmāna- n.: house, home
paiti.auua.jasa-: to come down hither
paiti.auua.kərənta- < √kart: to cut down (to/upon: instr.)
paiti.mrao-/mru-: to answer
paṇtā- m.: road, way (Lesson 12)
paoirī- f. of pauru-
paoiriia-: first
pauruua-: prior, former
pātar-: protector
pourum < pauruua-
raθaēštā- m.: charioteer
rāmaiia- < √ram: to dwell (in peace and quiet)
saδaiia- < √saṇd: to seem, appear
səuuišta- superlative of sura-: most rich in life-giving strength
srira- (srīra-): beautiful
tanū- f.: body
tāiiu-: thief
Tura-: Turanian
uγra-: strong
upa.šaē-/ši-: to dwell, inhabit
vāstriia- n.: pasture
vispō.vahma-: containing all hymns (?)
vī.cara- < √car: to go about, go far and wide
vī.nasiia- < √nas: to (go away and) get lost

vohu.friiāna-: Vohu.friiāna; name of a fire
vohuuərəz-: who performs good (acts)
vouru.gaoiiaoiti-: having/with wide grazing grounds (refers either to the vast heavenly spaces that Miθra "grazes" or to the pastures he will give to his worshippers as rewards)
xšnuta-, past part. of xšnāuuaiia- < √xšnao: satisfied
yaṯ: that, when, if (etc.)
yaza- < √yaz, mid.: to sacrifice (to) (+ acc. of thing or god)
yeiδi: if, when (conjunction)
yezi: if (conjunction)
yuiδiia-: to fight
zarənaēna- (zaranaēna-), f. zarənaēnī-: of gold
zāire, voc. sing. of zairi-: golden, tawny; standing epithet of Haoma

LESSON 5

THE SCRIPT AND THE TEXT

Punctuation

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

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

PHONOLOGY

Sound system. The *ə*

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

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

Final syllables

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

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

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

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

Conspectus:

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

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

The diphthongs *aē* and *ao* become *-(ii)e* and *-uuō* in final position. The diphthongs themselves reappear before *-ca* "and" and *-ciṯ* "even": *-aēca* and *-aoca*, e.g., *tē* "they," *taēciṯ* "even they."

Note that vocative forms never take the enclitics *-ca* and *-ciṯ*, and so the original diphthongs do not (usually) reappear in vocative forms.[3]

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

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

[3] On *gao-* see Lesson 8.

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

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

Modifications of vowels: *a* + nasal

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

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

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

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

The sound changes listed in the table below can all be derived from these rules.

Mastery of these rules and sound changes is crucial to the students' ability to analyze Avestan, as they pervade the entire language.

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

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

The voiced fricatives: *β, δ, γ*

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

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

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

The velar fricative *γ* is lost in some positions: *druuaṇt-*, cf. OAv. *drəguuaṇt-*; fem. *rəuuī-* "fast" < *raγu-* (cf. Skt. *laghvī-*); *Mourum* < **Maryum*.[4]

NOUNS

u- and ū-stems

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

	u-decl.		*pasu-*	*ū*-decl.
	m.	n.	m.	f.
Sing.				
nom.	*-uš*	*-u*	*-uš*	*-uš*
voc.	*-uuō*		-	-

[4] See Skjærvø, "Avestica II," 1997.

Plur.				
nom.-voc.	*-auuō, -auuas°*	*-u*	*-uuō, -uuas°*	*-uuō, -uuas°*

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

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

Notes:

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

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

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

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

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

About the endings

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

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

ADJECTIVES

Feminine and neuter forms

Feminine forms of adjectives of the *a*-declension are usually declined according to the *ā*-declension, occasionally according to the *ī*-declension, e.g., *sura-* "rich in life-giving strength," f. *surā-*; *spəṇta-* "life-giving," f. *spəṇtā-*, but *zarənaēna-* "made of gold," f. *zarənaēinī-*, *maniiauua-*, f. *maniiəuuī-*.

Note the fem. nom. sing. *naire* < **nairiia* of *nairiiā-* "manly, heroic."

Feminine forms of other adjectives are declined according to the *ī*-declension, e.g.: *vaŋhu-* "good," *vaŋ^{v}hī-* f.; *pouru-* "plentiful, many," *paoirī-* f.; *driγu-* "poor," *driuuī-* f. (note the phonetic changes).

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

Adjectival compounds in *-ī* and *-ū*

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

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

PRONOUNS

Personal pronouns in the nominative

The personal pronouns have the following forms in the nominative.

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

Note: *hasciṯ*, but *hō* + *ca* > *hāca* in *hāca iδa astu* "and he (Sraoša) shall be here" (Y.27.6, Vr.12.1).

VERBS

Imperfect-injunctive active 1

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

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

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

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

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

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

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

Note:

Of *ah-* "to be" only the 3rd sing. is found: *as* or *ās* "(he/she/it) was." No 3rd plur. form is attested, but *ās* is sometimes used (Yt.14.46).

mraom "I said" is < **mrauuəm.*

tauruuaiiama "we overcome" is from **tauruuaiiāma.*

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

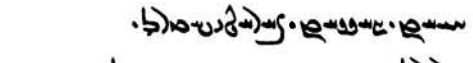
Other examples of verbs with "contracted" forms (*bao-* "become," *jaiδiia-* "implore," *srāuuaiia-* "recite"):

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

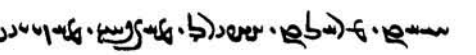
SYNTAX

Use of the imperfect-injunctive

āaṯ ***jasaṯ*** *Zaraθuštrō* "Then came Zarathustra."



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



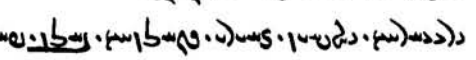
āaṯ ***mraoṯ*** *Ahurō Mazdå maniiuš spāništō*

"Then spoke Ahura Mazdā, the most Life-giving spirit."

āaṯ him ***jaiδiiaṯ*** *bərəzaiδiš Vištāspō āaṯ him raθaēštārō* ***jaiδin***

"Then Vištāspa, who saw in high places, implored her; then the charioteers implored her."

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



uruuarå ***uxšin*** *zairi.gaonå* ***baon*** *paoirišca*

"The plants grew; they became green and many."

yō ***as*** *vərəθrająstəmō*

"(Zarathustra), who was the most obstruction-smashing." (Y.9.15)

mošu taṯ ***ās*** *nōiṯ darəγəm (yaṯ)*

"It was soon, not long (= it was not long) (before)." (Yt.5.65)

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

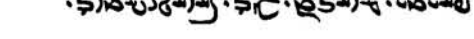
Verbs with preverbs

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

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

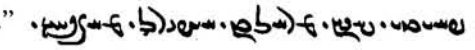
Sometimes the preverb is separated from the verb and placed (usually) at the beginning of the sentence. Compare and contrast the following examples:

paiti.mraoṯ *yō Zaraθuštrō*

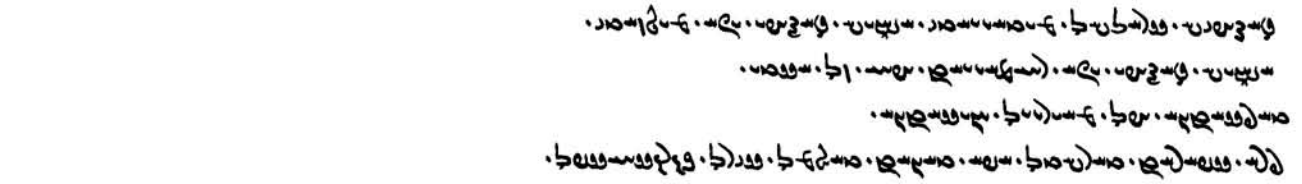


"He, Zarathustra, spoke back (answered)."

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



ā.jasaṯ *Vərəθraγnō ahuraδātō* 𐬀𐬵𐬎𐬀𐬱𐬀𐬙𐬵 𐬬𐬀𐬭𐬀𐬚𐬭𐬀𐬐𐬀𐬵𐬀𐬵𐬎𐬀𐬵𐬀𐬵𐬀𐬵



Note: In the following passage note the forms *aṣāum*, voc. sing. of *aṣauuan-*, and *aṣahe* "of Order" gen. sing. of *aṣa-*).

4. Translate into Avestan:

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

VOCABULARY 5

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

pasu-: (small domestic) animal, especially sheep and goats
pata- > vī.pata-
pāiiu-: guardian
pərəsa- < √pars/fras: to ask
pouru.mahrka-: full of destruction
Rapiθβina-: Rapiθβina, genius of noon-time
razišta-: straightest; standing epithet of Rashnu
Sāuuaŋhaē-, voc. Sauuaŋhe: Sāuuaŋhi, genius of the late morning
staora-: (large domestic) animal, cattle and horses
šē encl. pron. gen.-dat.: to/for him/her
tafsa- < √tap: to become hot
taršta-: frightened
tauruuaiia- < √tar: to overcome
tē: 1. of/to/for you, your; 2. they
θβərəsa- √θβars: to fashion (like a carpenter)
uiti: thus
upa.duuara-: to come running (daēuuas, etc.)
uparō.kairiia-: whose work is above; epithet of Vaiiu
upāi-/upaē- < √aē/i: to go over (to), approach
Ušahina-: Ušahina, genius of dawn
uxšiia- < √vaxš/uxš: to grow, wax
Uzaiieirina-: Uzaiieirina, genius of the evening
vaēna-: to see
vastra- n.: garment
vərəθrająstəma-, superlative of vərəθrajan-: the most obstruction-smashing, most victorious
viš = vī-
vī.pata-: to run away (used of evil creatures)
x^{v}isa- < √x^{v}aēd: to begin to sweat
yaθa: as, like, when
yauuaējī- adj.: living forever
yauuaēsū- adj.: life-giving/vitalized forever
yātu-: sorcerer
zairi.gaona-: green
zaṇtu-: tribe
zaoša-: pleasure
zauua- < √zu: to curse
zbaiia- < √zbā: to invoke
zī: for, because

LESSON 6

PHONOLOGY

Form of the text.

The extant text of the Avesta is an edited text. On one or several occasions during the oral transmission of the text editors worked to standardize it. The extant text does therefore not reflect a genuine oral tradition.[5]

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

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

Anaptyxis

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

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

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

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

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

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

In the following cases the vowel preceding an epenthetic *i* was another *i*, and the original *i* was dissimilated to form the diphthong *əi* (*ii* > *i̯i̯* > *əi̯* > *ai̯*): *bərəzaiδiš* < **bərəzi^{i}δīš* < **bɣzi-dīš* [cf. OAv. *hušəiti-* < *hušti^{i}ti-*].

A similar development is probably the origin of the apparent anaptyxis in the group *u̯i̯* (see above) > *u̯i̯i̯* > *u̯əi̯* > *u̯ai̯* or *u̯oi̯* (*uuōii*), and in the prefix *baē°* instead of *bi°* in *baē.ərəzu-* "two fingers wide" < **bai̯-ɣzu-* < **bii̯-ɣzu-*.

Consonant changes. Assimilation

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

1. Unvoiced + voiced > voiced + voiced, e.g.,
   s + *d* > *zd*: **mas-dā-* > *mazdā-*;
   š + *d* > *žd*: *duš-dā-* > *dužda-*;
   š + *b* > *žb*: *niš-bərəta-* > *nižbərəta-*;

[5] In this sense it can be compared to the *padapāṭha* of the Vedic texts. The main difference between the Iranian and Indian tradition is that the Indian one has preserved both the original text and its *padapāṭha*, whereas—exaggerating—one might say that in Iran the original has been lost, leaving only the *padapāṭha*.

š + *z* > *žz*: *duš-zaotar-* > *dužzaotar-*.

2. Labial stop + labial stop > single labial stop:
   p + *b* > **b* > *β*: **ap-biiah* > *aiβiiō*.
3. Dental stop + *s* > single *s*:
   t + *s* > *s*: *fšuiiant-s* > *fšuiiąs*.

Consonant changes. Spirantization of stops

When *p* and *t* comes before a suffix or an ending beginning with *ii*, *uu*, *r*, *n*, or *m* they change to *f* and *θ*, e.g.: *astuuaiti* "bony," but *astuuaiθiiå*, *haṯ* "being," but *haiθiia-* "real," *āp-* "water," but **āfuuaṇt-* (> *āfəṇt-*) "full of water," *xšapa* "night," but *xšafnō*. This change did not take place before *ii* or *uu* when the *p* or *t* was preceded by an original long vowel, diphthong, or another consonant (not counting *ərə*), e.g., *dāitiia-* "lawful," *maṣiia-* "mortal man" < **martiia-*, but *mərəθiiu-* "death."

When a *p*, a *k*, or a *g* come before an ending beginning with original **s* they change to *f* and *x*, and the **s* becomes *š*, e.g., **āp-s* > *āfš* "water" and **vāk-s* > *vāxš* "word, voice," **drug-s* > *druxš* "deception," **nap(t)-su* (stem *napāt-*) > *nafšu* "among the grandchildren." A final *s* or *z* is lost before the ending, which becomes *-š*: **spas-s* > *spaš* "spy," **bŗz-s* > *barš* "high."

NOUNS

Consonant declensions: stems

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

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

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

Consonant declensions: endings

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

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

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

The nom.-voc. plural ending is *-ō* (*-as*°) for both masc. and fem. nouns. Not infrequently, however, the thematic ending *-a* is found in the manuscripts.[6] The nom.-voc. plural, like the nom. and acc. sing., typically requires the strong stem.

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

The nominative singular

The nom. sing. ending *-š* is found with masc. and fem. nouns and adjectives with stems ending in labials

[6] This is not necessarily a genuine linguistic feature of a late stage of Avestan; it can simply be errors on the part of the reciters or the scribes.

(*p*), velars (*k*, *g*), or sibilants (*s*, *z* [historically < **tš*, *dž*]).

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

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

The vocative = the nominative.

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

Sing.					
Nom.-voc.	*vāxš*	*druxš*	*āfš*	*spaš*	*barš*
Plur.					
Nom.-voc.	*vācō*	*drujō*	*āpō, apasca*	*spasō*	*bərəzō*

Notes:

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

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

r-stems. Relationship terms

Most words denoting family members are *r*-stems. Their declension differs slightly from that of the agent nouns (see Lesson 4) in *-tar-*. The word *nar-* "man" is declined like the family terms. Examples (*nar-* "man," *pitar-* "father," *mātar-* "mother," *duγda* "daughter," *x^vaŋha* "sister," *brāta* "brother"):

Sing.						
nom.	*nā*	*pita*	*brāta*	*māta*	*duγda*	*x^vaŋha*
voc.	*narə*	*pitarə*	-	-	-	-
Plur.						
nom.-voc.	*narō*	*pitarō*	-	*mātarō*	-	-

WORD FORMATION

Compounds. 1

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

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

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

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

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

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

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

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

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

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

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

PRONOUNS

Demonstrative, relative, and interrogative pronouns in the nominative

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

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

Note:

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

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

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

Notes:

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

The form *kaiia* "which?" is thematic (Y.19.18, N., FO.).

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

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

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

Pronominal adjectives

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

Pronominal adverbs

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

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

Notes:

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

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

VERBS

The middle

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

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

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

Examples:

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

The imperfect-injunctive middle

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

Sing.					
1				*-e* (*-ⁱe*)	*apərəse*
2	*-ša*	**hunuša*		*-aŋha*	*yazaŋha*
3	*-ta*	*hunuta*	*aoxta*	*-ata*	*yazata*
Plur					
2	-			*-aδβəm*	*yazaδβəm*
3	-			*-əṇta*	*yazəṇta*

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

The imperative middle

Paradigm (*dāraiia-* "hold"):

Sing.		
2	*-aŋ^{v}ha*	*yazaŋ^{v}ha*
3	*-atąm*	*yazatąm*
Plur		
2	*-aδβəm*	*dāraiiaδβəm*
3	*-əṇtąm*	*yazəṇtąm*

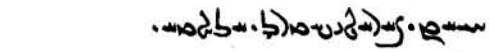
Note: No athematic forms are attested.

SYNTAX

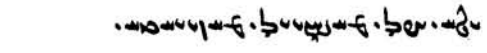
Uses of the middle

1. Exclusively middle verbs

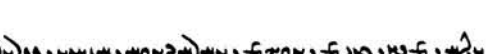
āaṯ Zaraθuštrō ***aoxta*** "Then Zarathustra said."



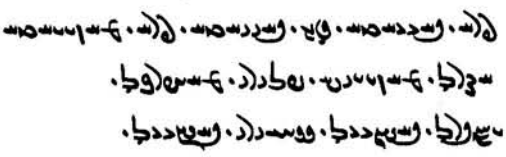
iθa hō maṣiiō ***maniiata*** "In this way the man thought."



iθa mē tum ***hąm.caraŋ^{v}ha*** *Aṣi srire dāmiδāite*



"In this way dwell with me, O beautiful Aṣi ...!"

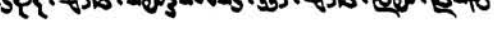


fra.dauuata vī.dauuata fra.maniiata vī.maniiata

Aŋrō Mainiiuš pouru.mahrkō

Iṇdrō daēuuōSāuru daēuuō

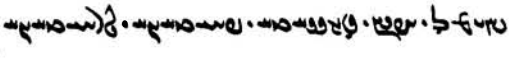
"The Evil Spirit full of destruction chattered this, chattered that, took hope, lost hope (?), (as did) the daēuua Indra (and) the daēuua Sāuru." (V.19.43)



yaṯ hē tum ***us.zaiiaŋha*** *tum ərəzuuō Zaraθuštra*

"... that you were born to him, you, O upright Zarathustra." (Y.9.13)

Yimō hē ***vīsata*** *pātaca θrātaca*



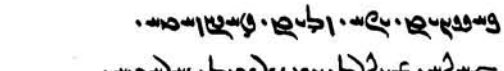
"Yima was ready to be guardian and protector for him."

Kərəsāniš yō ***raosta*** *yō* ***dauuata***

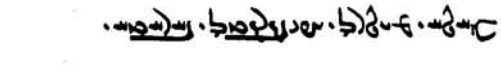
"Kərəsāniš who wept and chattered" (Y.9.24)

2. Middle with passive function

kasciṯ iδa nōiṯ ***vaēnata*** "Nobody was seen here."



yaθa Miθrō hubərətō ***barata*** (after Yt.10.112)



"When Miθra was well treated."

***vərəziiatąm**ca iδa vohu vāstriia*

"And let good pastures be produced here!" (Vr.15.1)

Note: Neuter plural subjects may take a singular verb.

3. Reflexive, etc., middle

mazdaiiasna barəsmō.zasta ***hištəṇta***

"The Mazdaiiasnians stood with barsom in the hands." (Yt.5.98)

āpō ***hištəṇta** fraδātå afraoxšaiieiṇtiš*

"The waters stood brought forth (created) without swelling forth." (after Yt.13.55)

θrisatō.zəma ***haŋjasəṇta***

"300 winters came together (passed)." (V.2.8)

āaṯ yaṯ tum Zaraθuštra varəsåsca ***hąm.rāzaiiaŋha*** *varəsåsca* ***pairi.brinaŋha*** *sruuaēca* ***upa.θβərəsaŋha***

"Then when you, O Zarathustra, combed your hair, trimmed your hair, and cut your nails..." (V.17.4)

Note: *varəså* is the acc. plur. of *varəsā-* "hair" and *sruuaē°* the nom.-acc. plur. of *srū-* "nail"; in these nouns the acc. plur. is the same form as the nom.

EXERCISES 6

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

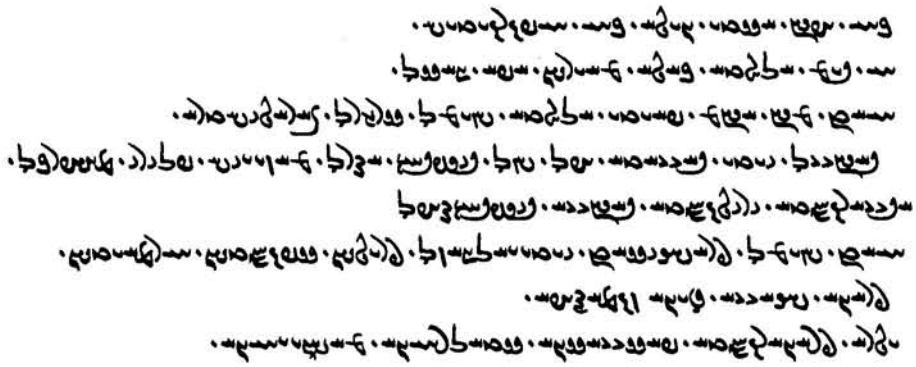
kərəp- srira-, maṣiia- aṣaŋhāk-, ərəzu- zaotar-, spas- pauru-; Haraitī- bərəz-.

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

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

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

3. Transcribe and translate into English:



4. Translate into Avestan:

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

VOCABULARY 6

aduuara- < ā.duuara-
aδa: then
afraoxšiieiṇtī-, fem. of afraoxšiiaṇt-: not growing forth
aiβi.gāma-: year
aipiduuąnara-: *clouded
airime.aŋhaδ- = armaē.šaδ- < √had: sitting in peace and quiet
aog-/aoj- mid.: to speak, say
apa.jasa- < √gam/jam, mid.: to get away
apərəsa- < ā.pərəsa-
arəδa-: side
arəθa- n.: matter
armaēšad- = airime.aŋhaδ- < √had: sitting in peace and quiet
astuuaṇt-: having bones, osseous
aṣaŋhāk/c- m.: following Order, in accordance with Order
aṣ̌ō.aŋhan-: winning, earning Order
auuaδa: there
auuaθa: in that way
auuaθra: there
aza- < √az: to lead, take (away)
ā.duuara- (aduuara-) < √duuar, mid.: to come running
āfəṇt-: full of water
āpərəiti- f.: clearing of debt, atonement
baē.ərəzu-: two fingers wide
bara- < √bar mid.: to be treated
barəsman- n.: altar grass, barsom
barəsmō.zasta-: carrying barsom in the hands
brātar-: brother
ciθā-: fine (penalty)
daēuuaiiāza-: daēuua-sacrificer
dauua- < √dao (< *daβ "deceive"?), mid.: to speak (used of evil beings)
dāitiia- < dāta-: according to the law
dāmiδāta- (dāmi.dāta-, dąmi.dāta-): set in place by the *Web-holder
dāraiia- < √dar: to hold
dārā-: blade
driγu-, f. driuuī-: poor
dunman- n.: cloud
dužδāh-: who gives evil gifts
dužgaiṇti- f.: evil smell
dužzaotar-: bad libator
fracara- < √car act., mid.: go forth
fra.dauua < √dao, mid.: to chatter

fraδāta- < fra.daδā-: brought forth
fra.maniia- < √man mid.: to think ahead, hope, take courage (?)
fra.mrao-/mru-: say forth
fra.šauua- < √š(ii)ao: to go forth
frādaṯ.gaēθa-: furthering the world of living beings
haca- < √hak/hac mid.: to follow
haŋjasa- < √gam mid.: to come together
Haptō.iriŋga-: Ursa Major, the Big Dipper
hąm.cara- < √car mid.: to dwell together (with)
hąm.rāzaiia- < √raz, mid.: to straighten, comb; stretch (oneself)
hubərəta-: well-treated
hunao-/hunu- < √hao/hu, mid.: to press
Iŋdra-: name of an old god (cf. OInd. Indra)
iθa: in this way
iθra: here
kaδa: when?
kərəsāni-: name of a mythical villain
kuθra: where?
kuua: where?
mātar- f.: mother
mərəθiiu- m.: death
napāt-, napt- (nafəδr-): grandson
nąma, nāma < nāman- n.: by name
nipātar-: protector, guardian
niž.bara- < √bar: to take out/away, remove, get rid of
nižbərəta-, past part. of < niž.bara-: taken away, removed
paca- √pak/pac: to cook
pairi.brina- < √braē/brī: to cut, pare
paiti.aog- < √aog/aoj mid.: to answer
pitar- (patar-): father
raod-: to wail, howl; cf. uruθa-
Sāuru (stem form uncertain): name of a *daēuua* (cf. OInd. Śarva)
spas- m.: spy
sruiia- < √srao/sru mid.: be heard
srū- (plur. sruiie [sruuī]) n.: nail
star- (plur. stārō) m.: star
tiγra-: pointed, sharp
tiži.dāra- < tiγra-: having/with a sharp blade
θrātar-: protector, savior
θrisatō.zəma-: a three-hundred-year (winter) period
uitiiaojana-, uiti aojana-: thus saying
uruθa- < √raod/rud (ruθ) mid.: to wail, howl
us.zaiia- < √zā, mid.: to be born
vak-/vac- m.: word, speech
varəδaiia- < √vard: to increase, enlarge
varəsa- n., varəsā- (plur.): hair
vərəθrajan-: obstruction-smashing, victorious
vərəziia- < √varz: to work, cultivate
visa- < √vaēs mid.: to declare oneself ready (to be)
vī.dauua- < √dao mid.: to ramble on (about) (?)
vī.maniia- < √man mid.: to think better of, lose courage, be distraught (?)
vī.nəma- < √nam, mid.: to bend aside, to spread out, to go apart
xšapan-, xšafn- f.: night
xšuuaš.gāiia-: distance of six steps
xᵛaŋhar- f.: sister
yaθra: where
zaotar-: libator; the chief officiating priest
zasta-: hand
zå nom. sing. of zam- f.: earth

LESSON 7

PHONOLOGY

Modifications of vowels: *a* + final nasal

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

**-am*	>	*-əm*
**-an*	>	*-ən*

With preceding *ii*:

**-iiam*	>	*-iiəm*[7]	>	**-iim*	>	*-im*
**-aiiam*	>	*-aiiəm*	>	**-aiim*	>	*-aēm*
**-āiiam*	>	**-āiiəm*	>	**-āiim*	>	*-āim*
**-iian*	>	*-iiən*	>	**-iin*	>	*-in*
**-aiian*	>	*-aiiən*	>	**-aiin*	>	*-aēn*
**-āiian*	>	*-āiiən*	>	**-āiin*	>	*-āin*

With preceding *c*, *j*:

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

With preceding *uu*:

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

Notes:

In *-uuan*, in a few words, the *-n* is assimilated to the preceding *-uu-* and becomes *-m*.

The alternate forms of *-aom* and *-aon* with long *-ā-* (*-āun*, *-āum*) are frequently found in the manuscripts.

Note the following irregular acc. forms: *Vaēm* < **Vaiium*, *raēm* < **raēuuam* "*brilliant," *ōiium*, *ōim*, *aoim* < **aēuuam* "one."

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

**-aŋh*	>	**-əŋh*	>	**-ə̨*	>	*-ə̄*, *-ə̄s°*, *-ą*, *-ąs°*
**-iiaŋh*	>	**-iiəŋh*	>	**-iiə̨*	>	*-iią*
**-aiiaŋh*	>	**-aiiəŋh*	>	**-aiiə̨*	>	*-aiią*
**-uuaŋh*	>	**-uuəŋh*	>	**-uuə̨*	>	*-ū*
**-auuaŋh*	>	**-auuəŋh*	>	**-auuə̨*	>	*-auuū*, *-aū*

Notes:

These endings are found in the plur. acc. of masc. *a*-stems and in the sing. gen. of some neut. *n*-stems.

The final form *-ə̄* is found after most consonants, e.g., *yazatə̄*. The final form *-ą*, is regularly found after

[7] OAv. usually *-iiə̄m*, etc.

-ii-, *-m-*, *-β-*, and occasionally elsewhere, e.g., *maṣiiąˊ*, *aēsmą* "pieces of fire wood," *garəβą* "wombs."

The long final *-ū* in such words appears to be the only regular exception to the rule that final vowels are short in polysyllables.

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

NOUNS

The accusative

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

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

The endings of the accusative are:

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

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

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

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

Vowel stems

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

masc.

	a-stems		*iia*-stems		*uua*-stems		
Sing.							
nom.	*yazatō*	*haomō*	*maṣiiō*	*gaiiō*	*daēuuō*	*grauuō*	*juuō*
acc.	*yazatəm*	*haoməm*	*maṣim*	*gaēm*	*daēum*	*graom*	*jum*
Plur.							
nom.	*yazata*	*haoma*	*maṣiia*		*daēuua*	*grauua*	*juua*
acc.	*yazatā*, *yazatās°*	*haomą*, *haomąs°*	*maṣiiąˊ*, *maṣiiąs°*	-	*daēuuū* *daēuuūs°*	*grauuū*	**j(uu)ū*

neut.

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

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

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

	i-stems m. f.	n.	*u*-stems m.	n.	*pasu-*. m.
Sing.					
nom.	*frauuaṣiš*	*būiri*	*ratuš*	*pouru*	*pasuš*
acc.	*frauuaṣim*	*būiri*	*ratum*	*pouru*	*pasum*
Plur.					
nom.	*frauuaṣaiiō*	*būiri*	*ratauuō*	*pouru*	*pasuuō*
acc.	*frauuaṣiš*	*būiri*	*ratuš*	*pouru*	**pasuš*

	ī-stems f.	*ū*-stems f.
Sing.		
nom.	*vaŋ^{v}hi*	*tanuš*
acc.	*vaŋ^{v}him*	*tanum*
Plur.		
nom.	*vaŋ^{v}hiš*	*tanuuō*
acc.	*vaŋ^{v}hiš*	*tanuuō* (*tanuš*)

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

Consonant stems

	druj-	*spas-*	*bərəz-*	*ap-*	*vak-/vac-*
Sing.					
nom.	*druxš*	*spaš*	*barš*	*āfš*	*vāxš*
acc.	*drujim*	*spasəm*	*bərəzəm*	*āpəm, apəmca*	*vācim*
Plur.					
nom.	*drujō, drujas°*	*spasō*	*bərəzō*	*āpō, apas°*	*vācō*
acc.	*drujō, drujas°*	*spasō*	*bərəzō*	*apō, apas°, (āpō)*	*vacō, vacas°*

Notes:

The long *ā* in *āpəm* is shortened in *apəmca* as in the nom. plur. *apasca*. The nom. plur. *āpō* is sometimes

found in the manuscripts instead of the acc. *apō*.

kərəp- f. "body" has the acc. sing. *kəhrpəm*.

r-stems

masc., fem.

	ātar-	*dātar-*	*star-*	*nar-*	*pitar-*	*mātar-*
Sing.						
nom.	*ātarš*	*dāta*	-	*nā*	*pita*	*māta*
acc.	*ātrəm* (*ātarəm*)	*dātārəm*	*stārəm*	*narəm*	*pitarəm*	*mātarəm*
Plur.						
nom.	*ātarō*	*dātārō*	*stārō*	*narō*	*pitarō*	*mātarō*
acc.	-		*strāš*	*nərąš*, *nərāš*	*fəδrō*	*mātərąš*

Notes:

In the acc. plur. the original ending **-rnš* must first have become **-ərąš* (with a nasalized vocalic *r* [cf. OInd. *nṝṃ*], which was then realized either as *-ərąš* or *-ərāš*, with the usual substitution of *ą* or *ā* for **ą̊*. The ending *-ərāš* in time came to be felt as incorrect and the common diphthong *āu* was introduced to produce the form *-ərāuš* (*strāuš*, *nərāuš*) frequently found in the manuscripts.

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

m-stems

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

Sing.		
nom.	*zå*	*ziiå*
acc.	*ząm*	*ziiąm*
Plur.		
nom.-acc.	*zəmō*	*zimō*

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

Neuter nouns

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

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

h-stems, 1

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

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

Notes:

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

Remember that regular sandhi forms are no longer usually included.

Paradigms (*naire.manah-* "valorous," *manah-* n. "mind"):

Sing.		
nom.	*naire.manå*	*manō*
voc.	*naire.manō*	
acc.	*naire.manaŋhəm*	*manō*
Plur.		
nom.-acc.	*naire.manaŋhō*	*manå*

Notes:

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

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

Remember that neuter nouns have no vocative.

PRONOUNS

The accusative

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

Personal pronouns:

	1st	2nd	3rd pers. masc.	fem.	neut.
Sing.					
nom.	*azəm*	*tum*	*hō*	*hā*	*taṯ*
acc.	*nąm*	*θβąm*	*təm*	*tąm*	*taṯ*
encl.	*mā*	*θβā*	*dim* (*dīm*)	*him* (*hīm*)	
Plur.					
nom.	*vaēm*	*yužəm*	*tē*	*tå*	*tā*
acc.	-	-	*tą*, *tąs°*	*tå*, *tås°*	*tā*
encl.	*nō*	*vō*	*diš*	*hiš*	*ī*

Note:

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

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

The demonstrative pronoun *ima-* "this":

	masc.	fem.	neut.
Sing.			
nom.	*aēm*	*im*	*imaṯ*
acc.	*imәm*	*imąm*	*imaṯ*
Plur.			
nom.	*ime*	*imå*	*ima*
acc.	*imą*	*imå*	*ima*

The demonstrative pronoun *auua-* "that":

masc.	fem.	neut.
hāu	*hāu*	*auuaṯ*
aom	*auuąm*	*auuaṯ*
auue	*auuå*	*auua*
auuū, aū	*auuå*	*auua*

The relative pronoun *ya-* "who, which":

	masc.	fem.	neut.
Sing.			
nom.	*yō*	*yā*	*yaṯ*
acc.	*yim*	*yąm*	*hiiaṯ*
Plur.			
nom.	*yōi*	*yå*	*yā*
acc.	*yą, yąs°*	*yå*	*yā*

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

masc.	fem.	neut.
kō, ciš	*kā*	*kaṯ, ciṯ*
kәm, cim	*kąm*	*kaṯ, ciṯ*
kaiia, caiiō	-	-
-	-	-

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

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

Notes:

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

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

ADVERBS

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

Note also pronominal forms: *yaṯ, hiiaṯ* "that, when," *kaṯ* "when?" The form *cim* "why?" is originally a masc. acc. sing.

VERBS

Imperfect-injunctive active. 2

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

burn (by oneself)."

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

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

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

Examples:

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

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

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

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

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

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

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

SYNTAX

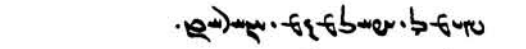
Uses of the accusative

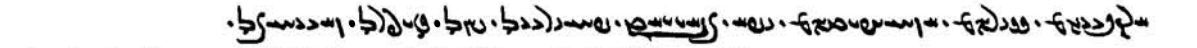
1. The main use of the accusative is to indicate the direct object and the predicate of the direct object.
2. Two accusatives are found with verbs of asking (sb. for sth.) and taking (sth.) away (from sb.).
3. The accusative is used to express measure, answering to the questions "for how long, how far?"
4. The accusative is used with several prepositions.
5. Appositions to and comparisons with nouns in the accusative are themselves in the accusative.

Examples:

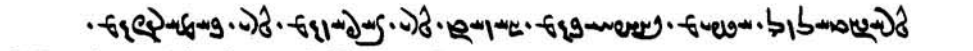
1a. Direct object

Yimō ***haomәm*** *xᵛaraṯ* "Yima ate (drank) the haoma"





Arәduuīm Surąm Anāhitąm *upa.zbaiiaṯ Pāuruuō yō vifrō nauuāzō*
"Pāuruua, the wise ship's captain called upon Arәduuī Sura Anāhita."

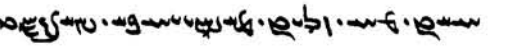


Θraētaonō ***ažim dahākәm*** *janaṯ* ***θri.zafanәm θri.kamarәδәm***
"Θraētaona slew the giant dragon, the one with three mouths, three heads."

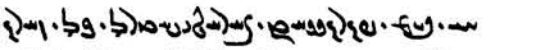
āaṯ Yimō ***imąm ząm*** *vī.šāuuaiiaṯ*

"Then Yima made this earth spread out." (V.2.11)

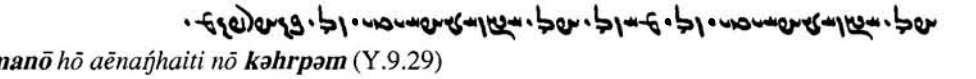
āaṯ ***mā*** *nōiṯ maṣiiāka yazәṇta*



"Then people did not sacrifice to me." (after Yt.10.54)

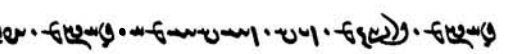


ā ***dim*** *pәrәsaṯ Zaraθuštrō kō narә ahi* "Then Zarathustra asked him (Haoma): Who, O man, are you?"



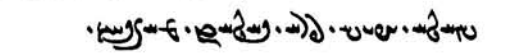
hō aēnaŋhaiti nō ***manō*** *hō aēnaŋhaiti nō* ***kәhrpәm*** (Y.9.29)
"He makes our mind sinful; he makes our body sinful."

vaēm ***drujәm*** *niš.nāšāma vaēm* ***hīm*** *janāma*



"We destroyed the Lie (and sent her back) down; we smashed her." (after Y.61.5)

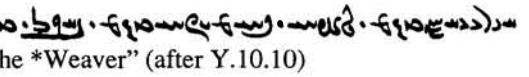
yaθa ***hišfra.daθaṯ*** *Mazdå*



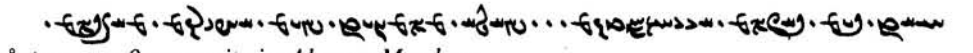
"As Mazdā brought them forth (created them)." (Y.55.30)

1b. Direct object + predicate of the direct object

auruuaṇtәm θβā dāmiδātәm *bayō tašaṯ*

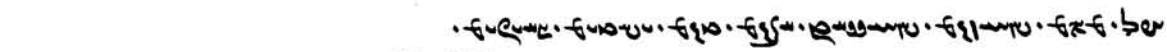


"The god fashioned you (as) the fleet one, established by the *Weaver" (after Y.10.10)



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

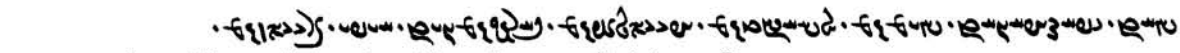
2. Double accusative



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

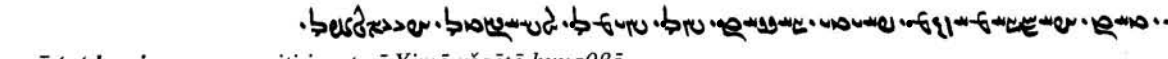
yō ***mąm*** *taṭ* ***draonō*** *apa.yāsaṭca trəfiiaṭca*
"Who asked away from me and stole (from me) that darun." (after Y.11.5)

3. Accusative of measure



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

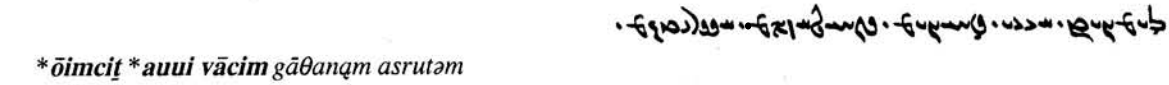
4. Accusative with prepositions and postpositions



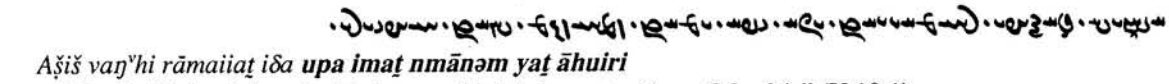
ā taṭ haŋjamanəm *paiti.jasaṭ yō Yimō xšaētō huuąθβō*
"To that gathering came he, splendid Yima with good herds." (V.2.21)

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

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



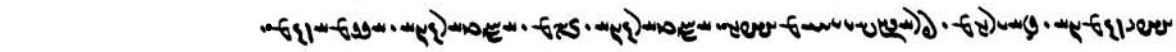
****ōimciṭ*** ****auui vācim*** *gāθanąm asrutəm*
"with even a single word of the Gāθās not yet heard." (N.85)
Note: *gāθanąm* is gen. plur. of *gāθā-*.



Aṣiš vaŋ^{v}*hi rāmaiiaṭ iδa* ***upa imaṭ nmānəm yaṭ āhuiri***
"Good Aši dwelt here in this house which belongs to Ahura (Mazdā)." (Y.10.1)

upa rapiθβąm "at noon"

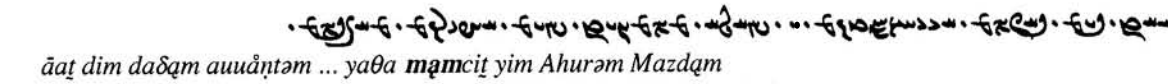
təm aoi *ṭbaēšå paitiiaṇtu yō* ***ī*** *daδat*
"Let the hostilities return upon him who made them." (after Y.65.8)



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

5. Appositions and comparisons

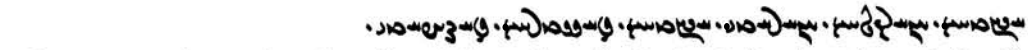
There are several examples of appositions above. Comparison:



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

Feminine plural of neuter *a*-stems

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

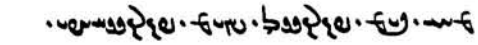


aētå xᵛarəθå *xᵛaratu* ***aētå vastrå*** *vaŋhatu* "he shall eat these foods, he shall put on these clothes!" (V.3.19)

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

The present injunctive

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

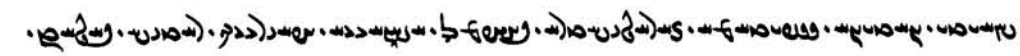
mā *dim* ***pərəsō*** *yim pərəsahi* 

"Do not keep asking him whom you ask!" (H. 2.17)

mā *ciš* ***baraṯ*** *aēuuō yaṯ iristəm*

"Let no one carry alone what (is) dead (matter)!" (V.3.14)

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



yaiti catica spitama zaraθuštra dahmō aṣauua hauruuū ratuš ***daθaṯ***

"However many times, O Spitama Zarathustra, the Orderly qualified (priest) establishes all the models ..." (P.31)

EXERCISES 7

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

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

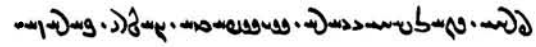
2. Write in transcription and Avestan script the imperfect-injunctive forms of the following verbs:

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

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

haomәm zairim, xšaθrәm vairim, maiδim jaiδim, aṣim vaŋᵛhim, pasum jum, sraošәm aṣim, ainim maṣim, zarәnaēnәm, zarәnaēinim, tum, drum, akәm mairim, haom gaom, baom, gaom zaom, tanum druuąm, aspәm drum.

4. Transcribe and translate into English:



(after Yt.5.127)

(Yt.5.128)

(Yt.5.129)

(after Yt.5.98)

(after V.18.16)

(V.19.45)

(after Y.10.10-11)

(V.22.2)

5. Translate into Avestan and write in Avestan script:

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

VOCABULARY 7

adāuṇta, imperf. of dauua-
aēnah- n.: sin, transgression
aēnaŋ̊ha- < aēnaŋhiia-: to make sinful(?)
aēsma- m.: (piece of) firewood
Ahuna Vairiia- n.: name of the most holy Zoroastrian prayer
aiβi.aojah- bauua-: to overcome (lit. to be stronger than) (+ acc.)
aiβitō postpos.: around (+ acc.)
aipi: after (+ acc.); thereafter
anu.pōiθβaṇt-, f. anu.pōiθβaitī-: ?
aṇtarə preposition: between (+ acc.)
aoi = auui
apa.yāsa-: to beg (something) away (from sb.: + acc.)
apərənāiiuka-: boy
arəza-: a battle
arəzaiia-: to battle
asmanəm, acc. < asman- m.: sky, heaven; stone
asruta- < √srao/sru: unheard
ast-, pl. asti n.: bone
ašta.kaožda-: with eight towers
auruuaṇt-: fleet, fast
auuåṇtəm (irregular) < auuaṇt-: this great (see Lesson 8)
auui (< aiβi) prepos., postpos.: to, upon (+ acc.)
auuōirisiia- < auua + √uruuaēs: to turn down (intr.)
ā = āaṯ, only in: ā dim
āsu-: fast
āsu.aspa-: having/with fleet horses
āsu.aspiia-: the fact of having fleet the horses
āsu.aspō.təma-, superl. of āsu.aspa-: having/with most fleet horses
baβraēna-, f. baβraēinī-: made of beaver skins
bairiia-, pass. < √bar: to be carried
bərəz-: high, loud
Bušiiąstā-: demoness of sloth and excessive sleep; Procrastination
caiti: (as many times) as (see yaiti)
caθru.karana-: four-sided (square, rectangular)
cim: why?
ciṯ sing. nom.-acc. neut. of ka-/ci-: what?
daoθrī-: chattering
darəγō.gauua-: having/with long hands
daθ- > dā-
drafšakauuaṇt-, f. drafšakauuaitī-: adorned with banners
draonah- n.: darun, sacrifical cake
druuaṇtō, nom. plur. of druuaṇt-
fra.daδā-, fra.daθa- < √dā: to bring forth, create
fra.daθa- = fra.daδā-
fradaxšta-: thrown forth (as with a sling?)
fraēšiiāmahi, pres. ind. < √fraēš-: to send
fraorəca- < fra + ?? mid.: *catch up with (or: cf. Olnd. vraśc- "to hew, cut to pieces"?)
fraorəṯ.fraxšnin-: foreknowing (thought) turned toward (the reward?)
fra.sispa-: to *attach, wear (ear-rings)
gaiia-: life
gaošāuuara-: ear-ring
garəβa- m.: womb
gauua-: hand (of evil beings)
grauua- (< √grab): handle (of chariot)
Haosrauuah-: name of a legendary hero (kauui)
hauruua-: all, entire
hukərəta-: well-made
huuāzāta-: well-born, noble
išti- f.: a wish or sacrifice
jan- (jana-) < √jan/γn: to smash, strike, kill
janiia- pass. < jan-: to be smashed, stricken, killed
juua- < √j(ī)uu: to live
maiδiia- n.(?): middle
manaoθrī-: neck
mərəγa-: bird
minu-: broach
naire.manah-: having/with manly/heroic thought, valorous; epithet of Kərəsāspa-
Naotairiia-: Naotarid, belonging to the Naotaras, a legendary clan
nəmah- n.: reverence
nidaθa- < √dā: to put down, place
niiāza- mid.: to tie, tighten (the waist)
niš.nāša- < √nas: to to destroy (and send back) down
nix^{v}abdaiia- < *x^{v}abda-: to put to sleep
paiti.jasa- < √gam: to come/go (to), attend (+ ā + acc.), to return (from: abl.)
paoirim: firstly, the first time
pazdaiia- < √pazd mid.: to *pursue(?)
pusā-: crown
rapiθβā-: noon
raθa.kairiia-: adorned with wheels (?)
rauua-, f. rəuuī-: fast
saoca- < √saok/saoc/suk/suc: to burn (intr.)
satō.strah-: with a hundred stars
sispa- > fra.sispa-
sraēšta-, superl. of srira-: most beautiful
srao-/sru-: to hear
srāuuaiia- < √srao/sru: to recite, sing
taša-: to fashion (like a wood-cutter)
tācaiia- < √tak: to make run, flow
təuuišī-: strength (what holds the body together,

*tissue-strength?)
trəfiia- < √tarp: to steal
θri.aiiara- n.: a period of three days
θri.kamarəδa-: having/with three heads
θrišuua- n.: a third
θri.xšapana- n.: a period of three nights
θri.zafana- (θrizafan-): having/with three mouths
upairi: on (prep. + acc.); on top (adv.)
upaŋhaca- < √hak: to accompany
upastā-: aid, assistance; upastąm bara- "to bear aid
upa.zbaiia- < √zbā: to invoke
usca adv.: up above, in the air
uz.duuąnaiia-: to hurl up, toss up
vaŋha- < √vah act.: to don, put on; mid.: to wear
vaza- < √vaz act.: to drive, convey (something); mid. to drive (in a wagon), to fly
vižuuaṇca: everywhere far and wide
vī.bara-: to carry (bring) far and wide
vī.š́āuuaiia- < √š́iiu: make go apart, cause to spread out
xᵛaēpaiθiia-: own
xᵛarənah- n.: Fortune, the gifts of Fortune, munificence
yaiti: as many times
yaiti catica: however many times that
yuiδiia- < √yaoδ: to fight, battle
zam- f.: earth
ziiam- m.: winter

LESSON 8

PHONOLOGY

Modifications of vowels: palatalization of *a*

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

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

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

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

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

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

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

Consonant changes: alternation *ŋhu* ~ *ŋ^{v}h*

The group *ŋ^{v}h* can not be followed by the vowels *ə* and *u*. Since *ŋ^{v}h* is from *huu*, whenever the group is followed by *-ən* or *-əm*, the standard rules operate, and *-huuəm* and *-huuən* become *-hum* and *-hun* and further *-ŋhum* and *-ŋhun* [for *aṇt* > *əṇt*, see Lesson 5]. These rules create paradigmatic alternations such as *paŋtaŋ^{v}hō* ~ *paŋtaŋhum* "a fifth," *x^{v}arənaŋhuṇtəm* ~ *x^{v}arənaŋ^{v}hatō* "fortunate, munificent."

For *x^{v}arənaŋhuṇtəm* (and similar forms), the manuscripts often offer "regular" forms: *x^{v}arənaŋ^{v}haṇtəm* (etc.).

Summary:

-ahu̯at-	>					*-aŋ^{v}hat-*		
-ahu̯aN-	>	*-ahu̯əN-*	>	*-ahuN-*	>	*-aŋhuN-*	⇒	*-aŋ^{v}haN-*

A similar alternation occurs when *ŋh* is followed by *u̯i*/*u̯i*, when we have *ŋ^{v}hi* alternating with *ŋhuii* (see Lesson 11, genitive of *ī*-stems).

NOUNS

Vocalic declensions: diphthong-stems

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

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

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

Sing.						
nom.	*haxa*	*kauua*		**Urupa*		*Raγa*
voc.	-	-		-	*Sauuaŋhe*	
acc.	*haxāim*	*kauuaēm*			*Sāuuaŋhaēm*	*Raγąm*
Plur.						
nom.	*haxaiiō*	**kāuuaiias°*	*xštāuuaiiō*			
acc.	-	-	-			

Notes:

The long *ā* has been shortened in *Sauuaŋhe*, like in *Spitama* < *Spitāma-*.

The nom. plur. *kāuuaiias°* is Old Avestan.

Note the lengthening of the vowel of the stem in some of the forms.

		m.		f.		
Sing.						
nom.	*gāuš*	*bāzuš*, °*bāzāuš*	-	*daŋhuš*	*nasuš*	-
voc.	*gao°*					
acc.	*gąm*	-	*frādaṯ.fšāum*	*daŋhaom*, *daxiium*	*nasāum*, *nasum*	*pərəsāum*
Plur.						
nom.	*gāuuō*	-		*daŋhāuuō*	*nasāuuō*	-
acc.	*gå*	*bāzuš*		*daŋhuš*	-	-

Notes:

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

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

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

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

Consonant declensions: *t*-stems

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

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

Sing.			
nom.	*ābərəs*	*aṣauua.xšnus*	*napå, napåsə°*
acc.	*ābərətəm*	-	*napātəm*

tāt-stems

The Avestan has *tāt*-stems (cf. Latin *veritas*, acc. *veritātem*, etc.) are all feminine. The nom. sing. ends in *-s*, before which the *t* is lost (assimilated).

These stems are productive in Avestan and can be made from any adjective or participle.

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

Sing.			
nom.	*hauruuatās, hauruuatås°*	*amərətatās, amərətatås°*	
acc.	*hauruuatātəm*	*amərətatātəm*	*uparatātəm, uštatātəm*
Plur.			
nom.-acc.	-	-	*nərəfsąstātō, uxšiiąstātas°*

nt-stems

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

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

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

Not many voc. forms are attested.

Endings:

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

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

	aṇt-stems				*maṇt*-stems	
	m.	n.	m.	n.	m.	n.
Sing.						
nom.	*bərəzō*	*bərəzaṯ*	*maza*	**mazāṯ*	*xratumå*	*gaomaṯ*
acc.	*bərəzaṇtəm*		*mazāṇtəm, mazåṇtəm*	*gaomaṇtəm*	-	*gaomaṯ*
Plur.						
nom.	*bərəzaṇtō*				*afraŝumaṇtō*	-
acc.	-		-		-	-

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

Notes:

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

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

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

The only *iiaṇt*-stem is *x^{v}airiiaṇt-* "tasty,", which apparently has nom.-acc. sing. *x^{v}airiiąn* (see Lesson 17).

huuaṇt-stems

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

Not all forms are attested. Paradigms (*x^{v}arənaŋ^{v}haṇt-* "munificent, endowed with Fortune," *raocaŋ^{v}haṇt-* "full of light"):

	masc.	neut.
Sing.		
nom.	*x^{v}arənaŋ^{v}hå*	*raocaŋ^{v}haṯ*
acc.	*x^{v}arənaŋhuṇtəm, x^{v}arənaŋ^{v}haṇtəm*	*raocaŋ^{v}haṯ*
Plur.		
nom.	*x^{v}arənaŋhuṇtō, x^{v}arənaŋ^{v}haṇtō*	-
acc.	*x^{v}arənaŋ^{v}hatō*	-

n-stems

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

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

The endings are as follows.

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

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

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

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

Notes:

The *iian*-stem *Fraŋrasiian-* has nom. *Fraŋrase* with final *-e* < **-iia.*

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

Sing.					
nom.	*aṣauua*	*āθrauua*	*yuua*	*uruua*	*zruua*
voc.	*aṣāum*	*āθraom*	*yum*	-	-
acc.	*aṣauuanəm*	*āθrauuanəm*	*yuuānəm*	*uruuānəm*	*zruuānəm*
Plur.					
nom.	*aṣauuanō*	*āθrauuanō*	-	*uruuąnō*	
acc.	*aṣaonō, aṣāunō*	**aθaurunō, aθaurunąs°*	-	*urunō*	

Notes:

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

The strong stem *āθrauuan-* may be < **aθarṷan-*,[8] hence the weak stem *aθaurun-* would be regular from a diachronic (historical) perspective; *aθaurunąs°* is a thematic form.

Thematic forms include *aṣauuana* for *aṣauuanō*, etc.

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

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

_h_-stems. 2

The *h*-stems include some root nouns, active perfect participles in *-uuah-* (cf. Lesson 20), and comparatives in *-iiah-* (see Lesson 14).

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

[8] Cf. *ārmaiti-* vs. OInd. *aramati-*.

Sing.		
nom.	*må, mås°*	*daδuuå*
voc.		*daδuuō*
acc.	*måŋhəm*	*daδuuåŋhəm*
Plur.		
nom.	*måŋhō*	*daδuuåŋhō*
acc.	*måŋhō*	**daδušō*

Note: The *uuah*-stems have zero grade in the acc. plur., with the alternation *ŋh* ~ *š* due to *ruki* (Lesson 5).

ADJECTIVES

The feminine of consonant-stems

The feminine of *ṇt*-stem adjectives is formed by adding *-ī-* to the weak stem, e.g., *bərəzaitī-* "high, lofty," *amauuaitī-* "forceful," *gaomaitī-* "full of milk."

The feminine of *n*-stem adjectives is formed by adding *-ī-* to (usually) the weak stem, e.g., *aṣaonī-* (*aṣāunī-*); *aṣauuan-* also has an irregular fem. form: *aṣāuuairī-* (Y.58.4).

The feminine of *uuah*-stems is in *-ušī-*.

VERBS

Present indicative active

The endings of the present indicative are called "primary." The primary endings of the singular and the 3rd plural differ from the secondary endings by an added *-i*. In the 3rd plural the final *-t*, which was lost in the secondary ending (*-ən* < **-əṇt*) reappears.

Athematic verbs show alternation between strong and weak stems.

For *iia-* and *aiia*-stems, see Lesson 9.

Active paradigms:

Athematic:					
Sing.					
1	*-mi*	*daδāmi*	*staomi*	*kərənaomi*	
2	*-hi/-ši*	*daδāhi*		*kərənuši*	
3	*-ti*	*daδāiti*	*staoiti*	*kərənaoiti*	*aēiti*
Plur					
1	*-mahi*	*dąnmahi, dadəmahi*	-	-	-
2	*-θa*	-	-	-	-
3	*-ṇti, -aiti*	*daδaiti*	-	*kərənuuaiṇti*	*yeiṇti*

Note:

The 1st plur. *dadəmahi* is an archaizing form for the regular *dąnmahi* (cf. OAv. *dəmāna-* = YAv. *nmāna-* "house").

The 2nd plur. form *dasta* could in principle be "you give" < **dad-θa*, but it is probably imperative in all its occurrences.

The 2nd sing. *kərənuši* (Y.10.13) appears to be for **kərənaoši*, possibly influenced by the imperative *kərənuiδi*. There are also similar 3rd sing. forms, e.g., *vərənuiti* "covers (the female)" (V.18.35; perhaps to be read *vərənuite*, but cf. *vərənuiδi* Y.9.28). The form *kərənuuaiṇti* is thematic.

The forms of *iia-* and *aiia*-stems are given in Lesson 9.

Thematic:

Sing.			
1	*-āmi*	*vaēnāmi*	
	-ā		*ā.zbaiia*
2	*-ahi*	*vaēnahi*	
3	*-aiti*	*vaēnaiti*	
Plur			
1	*-āmahi*	*vaēnāmahi*	
2	*-aθa*	*vaēnaθa*	
3	*-əṇti*	*vaēnəṇti*	

Note:

Note the forms *taciṇti* "they flow" and *družiṇti* "they deceive, lie" from *taca-* and *druža-* (< **drujiia-*).

The *uua*-stems have 3rd plur. *-uuaiṇti (bauuaiṇti* "they become," *juuaiṇti* "they live," *zauuaiṇti* "they curse"), where *-auuaiṇti* has replaced the phonetically regular **-aoṇti/-āuṇti*.

The present indicative middle

The principal difference between the endings of the present indicative middle and those of the active is the substitution of the final vowel *-e* for *-i* in the 2nd and 3rd sing. and 3rd plur. The 1st sing. has just the ending *-e*, an ending which is occasionally found in the 3rd sing. as well.

For *iia-* and *aiia*-stems, see Lesson 9.

Paradigms (*daδā-/dad-* "make," *aog-/aoj-* "say, call oneself," *vah-/vas-* "put on (clothes)"; *yaza-*, *āiiaza-* "sacrifice to," *haca-* "follow," *vaša-* "undulate, bob (forth on the chariot)," *yaziia-* "be sacrificed to"):

Sing.						
1	*-e*	*mruiie*			*-e*	*yaze, āiieze*
2	-	-			**-aŋhe*	*vašaŋhe*
3	*-e, -te/-de*	*mruiie, mruite*	*daste*	*vaste*	*-aite*	*yazaite*
Plur						
1	*-maide*	*mrumaide*	*daδəmaide*		*-amaide*	*yazamaide*
2	-	-	-		**-aδβe*	*fracaraθβe*
3	*-aite*		*aojaite*	*vaŋhaite* (N.77)	*-əṇte*	*yazəṇte*

Notes:

The form *daδəmaide* is strictly archaizing, but has YAv. *δ* instead of OAv. *d* (cf. *dadəmahi*, above).

The only 2nd plur. form is *fra.caraθβe* (Yt.13.34) with *-aθβe* for the expected *-aδβe*.

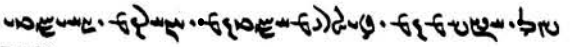
Note the forms *haciṇte* "they follow" and *yaziṇte* "they are sacrificed to" from *haca-* and *yaziia-*.

SYNTAX

Uses of the accusative

6. Inner objects

Two accusatives are sometimes found of which one is the direct object and the other an "inner" object implicit in the verb, which reamins when the verb is passive:

yō Aēšməm ***vixrumaṇtəm xᵛarəm*** *jaiṇti* 

"(Sraoša), who deals Wrath a bleeding wound." (Y.57.10)

hō mąm auuaθa ***vərəną*** *nijainti*

"He (Sraoša) deals me such blows (like ...)" (V.18.38)

xrumim *gāuš yā caŋraŋhāxš* ***varaiθim paṇtąm*** *azaite*

"The grazing cow is driven along the bloody road of captivity." (Yt.10.38)

7. Accusative with nouns and adjectives

Nouns and adjectives expressing actions frequently take accusative objects, rather than the objective genitive:

āaṭ ***ažim*** *aiβi.vaniiå bauuaṭ* "Then he conquered the dragon."

taxməm staotārəm vazəṇti āsu.aspəm dərəzi.raθəm
vitārəm paskāṭ ***hamərəθəm*** *jaṇtārəm parō* ***dušmaniium***

"They carry the firm (steady) praiser with fast horses, with solid chariot,
the pursuer from behind (of) the opponent, the striker from in front (of) the enemy." (Yt.17.12)

Sraošō ašiiō ***driγum*** *θrātō.təmō hō vərəθraja* ***drujim*** *jaγništō*

"Sraoša with the rewards, the greatest protector (of) the poor, he is the victorious, greatest smasher (of) the Lie." (Yt.11.3)

frauuašaiiō yå ***dāθriš āiiaptəm***

"The fravashis, givers (of) reward." (Yt.13.24)

8. Accusative for vocative

Note that when in English one might add a vocative to a 2nd-person personal pronoun, Avestan uses an apposition:

ā ***θβā ātrəm*** *gāraiiemi*

"I sing you, the fire (O fire), a song of praise." (ĀtNy.2)

Uses of the present indicative

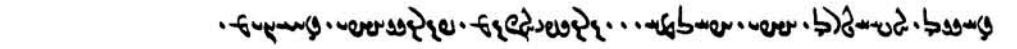
1. Ongoing actions and events, performative function

The present indicative is principally the tense used to describe current facts. It is also the "performative" tense when used in the 1st person (sing. and plur.), especially in ritual or prayer contexts, to describe the actions in the process of being performed by the speaker. On the whole it is used as in English.

āpō yānəm vō ***yāsāmi*** "O waters, I ask you for a boon."

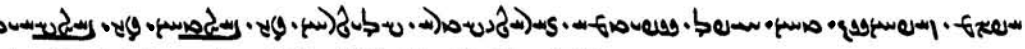
aṣaiia ***daδāmi*** *imąm zaoθrąm*

"I place this libation in Orderly fashion." (Y.66.1)



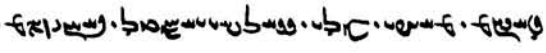
*vasō.xšaθrō ahi Haoma ... ərəžuxδəm **pərəsahi** vācim*

"You are in total command, O Haoma, ... you ask a word correctly spoken." (Y.9.25)



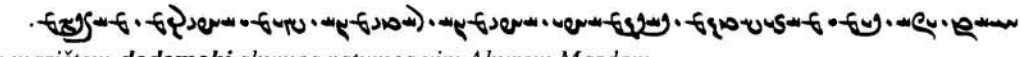
*Apąm Napåsə tå āpō Spitama Zaraθuštra šōiθrō.baxtå **vī.baxšaiti***

"Apąm Napāt distributes those waters, O Zarathustra Spitamid, distributed by settlements." (Yt.8.34)

*vaēm **mahi** yōi saošiiaṇtō daxiiunąm* 

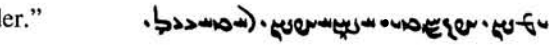
"We are the Revitalizers of the lands."

daxiiunąm is gen. plur. of *daŋhao-*.



*āaṯ iδa dim mazištəm **dadəmahi** ahumca ratumca yim Ahurəm Mazdąm*

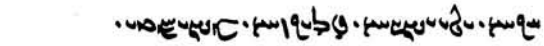
"Here then we establish him as the greatest Life and Model, namely Ahura Mazdā." (Vr.11.21)

*ime **hənti** aṣahe ratauuō* "These are the Models of Order." 

2. Future actions and events

*aiiaoždiia pascaēta **bauuainti***

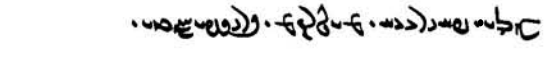
"After that they become ritually impure." (V.3.14)

*ayå iθiiejå vōiγnå **yeinti*** 

"Bad, dangerous scourges will come." (Y.57.14)

3. Past function

The adjective *pauruua-* "former, earlier" sometimes transfers the action of the present indicative into the past:

*yōi pauruua Miθrəm **družinti*** 

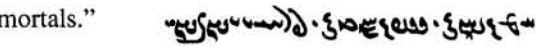
"Who betrayed Miθra before." (Yt.10.45)

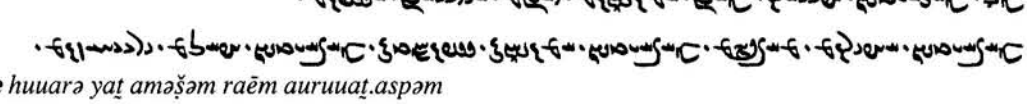
On *asti* used as past tense, see Lesson 12 (Yt.19.10).

Uses of the present middle

See Lesson 6 on the three functions of the middle.

1. Only middle

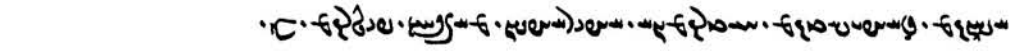
*Amaṣ̌ā Spəṇtā **frāiieze*** "I sacrifice to the Life-giving Immortals." 



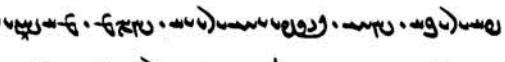
*yō **yazaite** huuarə yaṯ amaṣ̌əm raēm auruuaṯ.aspəm*

***yazaite** Ahurəm Mazdąm **yazaite** Amaṣ̌ā Spəṇtā **yazaite** haom uruuānəm*

"He who sacrifices to the sun, immortal, brilliant, with fleet horses,
he sacrifices to Ahura Mazdā, he sacrifices to the Life-giving Immortals, he sacrifices to his own soul." (Yt.6.4)



aṣəm vahištəm ātrəmca Ahurahe Mazdå puθrəm y. (= *yazamaide*)
"We sacrifice to Best Order and the Fire, the son of Ahura Mazdā."



pairikā yā dužiiāiriia yąm maṣiiāka auui dužuuacaŋhō huiiāiriiąm nąma ***aojaite***
"The sorceress 'of bad seasons,' whom men of bad speech call by name 'of good seasons'." (after Yt.8.51)

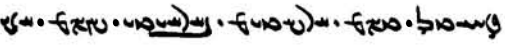
2. Middle = passive

... imąm tanum yā mē ***vaēnaite*** *huraoδa*
"... this body, which is seen (= seems) to me beautiful." (Y.11.10)

3. Active and middle have different meanings

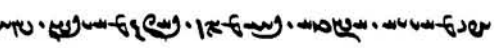
pasum hē ***paciṇti*** *airiiå daŋhāuuō*
"The Aryan lands cook a sheep for him." (after Yt.8.58, et al.)

təm upairi Kərəsāspō pitum ***pacata***
"Kərəsāspa cooked (his own) meal on it (the dragon)." (after Y.9.11)



vātō tąm arštim ***baraiti*** *yąm aŋhaiti auui.miθriš*
"The wind carries away the spear which the anti-Miθra throws." (Yt.10.21)

yaṯ Taxmō Urupa ***barata*** *Aŋrəm Manium*
"... that Taxma Urupi rode the Evil Spirit." (Yt.19.29)



humaiia aēta dāmąn ***daδəmaide*** **yā daθaṯ Ahurō Mazdå aṣauua*
"We determine as having good creative magic these creations which Orderly Ahura Mazdā established." (after Vr.12.4)

hā yā dapta apa.nasiieiti yā nōiṯ āθrauuō.puθrim naēδa ***daste*** *hupuθrim*
"She who deceived (by the forces of the darkness) goes to perdition, who makes her own (= obtains) neither sons who become high priests, nor (any) good sons." (after Y.10.15)

EXERCISES 8

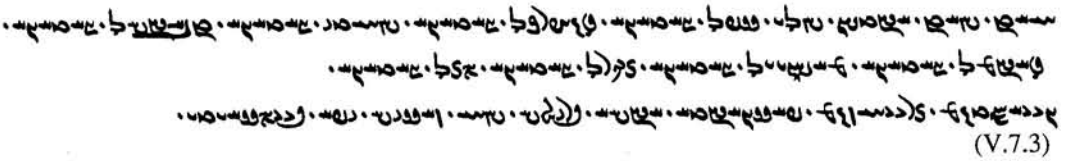
1. Write in transcription and Avestan script the nom, voc., acc. sing. and plur. (when appropriate) forms of the following nouns and adjectives:

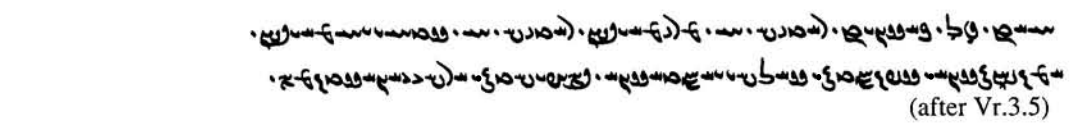
gao- huδāh-, ratu- bərəzaṇt-, nar- aṣauuan-, vanaiṇtī- uparatāt-, barəsman- uzdāta-, airiiaman- išiia-, vispā- daŋhu-, x^{v}arənah- raocaŋ^{v}haṇt-, yazata- x^{v}arənaŋ^{v}haṇt-; Kauuaē- Vištāspa-, Taxma- Urupaē-,

2. Write in transcription and Avestan script the present indicative active and middle forms of the following verbs:

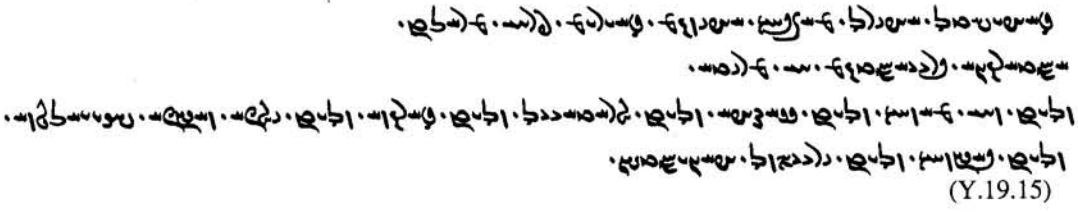
vaēna-, *bara-*, *saoca-*, *paca*.

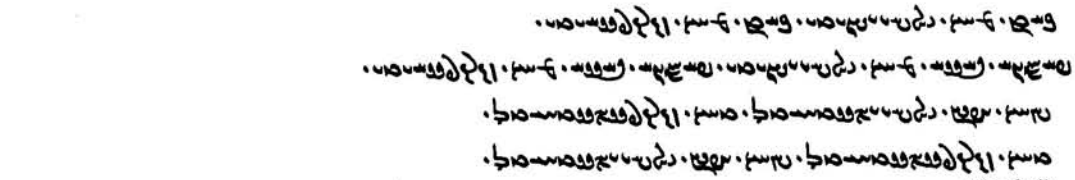
3. Transcribe and translate into English.


(V.7.3)


(after Vr.3.5)

Note: *kasciṯ* is for expected *kəmciṯ*.


(Y.19.15)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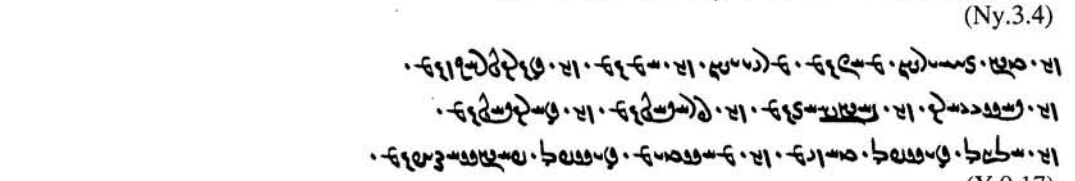
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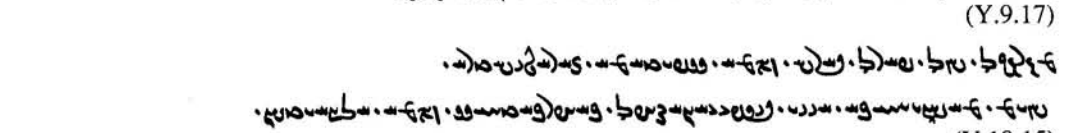
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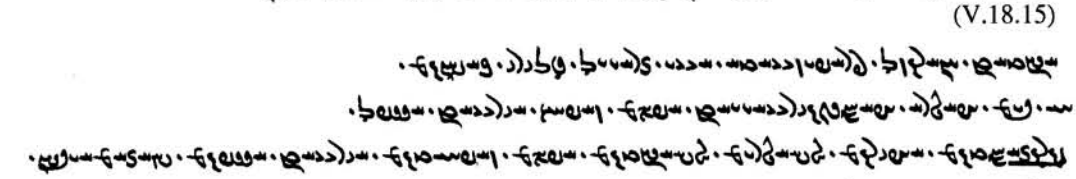

(Yt.19.51-52)

4. Translate into Avestan and write in Avestan script:

1. Then Kauui Vištāspa asks Zarathustra: O Zarathustra Spitamid, do you see the moon?
2. Zarathustra, wealthy and munificent, answers him: I see the moon full of light.
3. The evil one possessed by the Lie smites all those possessed by the Lie.

4. O (you) possessed by the Lie, why (*cim*) do you destroy the world of living beings with bones, men, animals, and plants?
5. Why do you sacrifice to the Destructive Spirit, full of destruction?
6. O high priest, place this libation in Orderly fashion!
7. If you do not place it in Orderly fashion, then it becomes impure.
8. Life-giving Ārmaiti is a giver of wholeness and immortality. May she be ours!
9. Miθra, with his strong arms, is the best guardian of the Aryan lands.
10. Fraŋrasiian is the evil smiter of the Aryan men.

VOCABULARY 8

Aēšma-: Wrath; demon of the dark night sky, the opponent of Sraoša
afrašumaṇt-: having no forward motion
Ahurahe Mazdå, gen. of Ahura- Mazdā-
aiβi.vaniiah- bauua-: to overcome, conquer (+ acc.)
aiiaoždiia-: which cannot be made ritually lean
Airiiaman-: god of peaceful unions and healing
amauuaitī-, fem. of amauuaṇt-
aṇtarə.mrao-/mru- mid.: to "say away," refuse to have anything to do with (cf. interdiction)
aŋha- < aŋhiia- < √ah: to throw, shoot (arrows, spears)
aojah- n.: strength
Apąm Napāt- (apąm, gen. plur. < āp-): Scion of the Waters, a deity of (the fire in?) the heavenly waters
aršǎn-/aršn-: male
aršti- f.: spear
aršuuacah-: speaking correct words, speech
asan- m. = asman-: sky, heaven; stone
ašauuaxšnut-: who pleases the sustainer(s) of Order
ašǎuuairī-, fem. of ašauuan-
auruuaṭ.aspa-: having/with fleet horses
auuaṇt-, f. auuaitī-: this great, this much
auuaṇt- ... yauuaṇt-: as much as
auuaṭ ... yaṭ: therefore ... because, because
auuauuaṇt-, f. auuauuaitī-: that great, that much
auuauuaṇt- ... yauuaṇt-: as great a ... as
auui.miθri-: who is opposed to Miθra
ābərət-: the bringing (priest); the priest who brings the water during the sacrifice
ā.gāraiia- < √gar: to praise in song
ā.mrao-/mru- mid.: to appoint
ā.stāiia- < √stā mid.: to install
āθrauuan-/aθaorun-: high-priest; the principal priest
āθrauuō.puθriia- n.: the fact of having sons who become high priests
ā.zbaiia- < √zbā: to invoke, call (hither)
ązah- n.: narrow, constricting space (cf. Eng. anguish, anxiety)
ązō.jata- < ązah- + jata-, pp. of √jan-: killed in a tight spot
bərəzaṇt-: tall, lofty
caŋraŋhāk-, caŋraŋhāc-: following the pastures
caθβārō: four
cuuaṇt-, n. cuuaṭ: how much?
daδuuah-, daδuš- (daθuš-): the one who has put all in place, creator
dapta-, pp. of √dab: deceived
dasuuar- n.: talent
dāθrī- f. < dātar-: giver (of + acc.)
dąhišta-, superlative of daŋra-: most qualified
dərəzi.raθa- < dərəzra- + raθa-: with solid/steady chariot(s)
druža- < *drujiia- < √draoγ/drug/druj: to lie
dužaka-: hedgehog
dužiiāiriia-: bringing bad seasons (harvest)
dužuuacah-: having/with bad speech
ərəžuxδa-: rightly, correctly spoken, which should be spoken correctly
fradaθa- n.: furtherance
Fraŋrasiian-: name of a Turanian, arch-enemy of the Aryans
fraoirisiia- < √uruuaēs mid.: to turn (to)
fra.pinuua- < √piuu mid.: to swell forth (to: auui)
Frazdānu- or Frazdānauua-: name of a river
frā.mrao-/mru-: to pronounce, proclaim
gaomaṇt-: containing milk
gāraiia- > ā.gāraiia-
hamərəθa-: opponent, competitor
haŋgəuruuaiia- < √grab: to grab hold of
haθra: in one and the same place, right then and there
hudāh-, huδāh-: giving good gifts
huiiāiriia-: bringing good seasons (harvest)
humaiia- < maiiā-: having good creative magic(?)
hupuθriia- n.: the fact of having good sons
iθiiejah-: dangerous
jaγništa- < √jan/γn: smashing the most
jaṇtar- < √jan/γn: striker (+ acc.)
kahrkatāt- f.: the word "chicken"
maδa-: intoxication

maēza- < √maēz/miz: to urinate
masti- f.: knowledge
maṣiiō.jata- < maṣiia- + jata-, pp. of jan-: killed by a man
māh-: moon, month
mərəṇc-/mərəṇk- (mərəṇca-) < √mark: to destroy
naēδa, cf. nōiṯ: not
nā poss. pron. dual: our
nərəfsa- < √narp: to wane
nərəfsąstāt- f.: waning
nijan- < ni + √jan/γn: to strike (down)
nimrao-/mru- < √mrao/mru mid.: to call down
pairikā-: sorceress, witch
paṇca.dasa: fifteen; fifteen-year old
para.iriθiia- < √raēθ/riθ: to pass away
Parō.darəs-: name of a mythical cock
paskāṯ: behind, (from) behind
pərəsao- f.: rib
raēuuaṇt-: wealthy
raocaŋʸhaṇt-: endowed with light
rasman- m.: battle line
saŋha-: proclamation, utterance
snaēža- < √snaēg/snaēj: to snow
spō.jata- < span- + jata-, pp. of jan-: killed by a dog
staotar-: praiser
sti- f.: temporal being, temporal existence (= past, present, and future)
šōiθrō.baxta-: distributed by settlements
ṯbaēšō.jata- < ṯbaēšah- + jata-, pp. of jan-: killed by an enemy
θrātō.təma-: protecting the most
ufiia- < √vaf/uf: to weave (sb.) into a poetic web, hymn
upa.duuąsa-: *rush upon
uparatāt- f.: superiority
Urupaē-: name; Taxma- Urupaē-, legendary hero
uruuan-/urun- m.: (breath) soul
uruuisiia- < √uruuaēs: to revolve (around: aiβitō)
uštatāt- f.: state of having one's wishes fulfilled
uxδa- n.: utterance
uxšiiąstāt- f.: waxing
vaēmō.jata- < vaēma- + jata-, pp. of jan-: killed by a rock
vah-/vas- mid.: to put on (clothes), don
vana- < √van: to conquer, overcome
vanaiṇtī- f. < vanaṇt-, pres. part. of √van: victorious
varaiθiia-: of captivity
varədaθa- n.: growth
varəna- n.: choice
vaśa- < *vacįa- < √vak/vac mid.: undulate, bob (forth on the horse, chariot)
vəhrka-: wolf, a criminal
vəhrkō.jata- < vəhrka- + jata-, pp. of jan-: killed by a wolf (= murderer)
vərəna-: wound
vərənao-/vərənu- < √var act./mid.: to cover (the female sexually)
vis- f.: house
vispō.paēsah-: all adorned
vispō.tanū- or vispō.tanuua-: of the entire body
vitar- < √vaē/vi: pursuer (+ acc.)
vixrumaṇt-: bleeding
vī.baxša- < √bag: to distribute
Vouru.kaṣa- n.: name of a mythical (heavenly) sea
vōiγnā-: kind of scourge, *flood
xratu-: (guiding) thought, intelligence
xratumaṇt-: intelligent
xrumiia-: bloody
xšaθriia-: commanding, powerful
xštauuaē-, xštəuui-: name of a legendary people
xᵛara-: wound
xᵛarənah-: divine Fortune, gift of Fortune, munificence
xᵛarənaŋʸhaṇt-: munificent
xᵛāθra- n.: good breathing space
yaziia- < √yaz mid.: be sacrificed
yaṯ: that (conj.), when, as for, etc.
yātu.jata- < yātu- + jata-, pp. of jan-: killed by a sorcerer
yuuan-/yun- m.: youth, young man
zastauuaṇt-: with one's hands
zauuanō.sū-: who benefits when invoked
zraiiah- n.: sea
zurō.jata- < zurah- + jata-, pp. of jan-: killed by treachery

LESSON 9

PHONOLOGY

Palatalization of *a*: synoptic table

Table of the palatalization rules for the 2nd and 3rd sing. primary verbal endings—both active and middle:

-iiati	>	*-iieiti*	**jaiδiiati*	>	*jaiδiieiti* "he implores".
-aiiati	>	*-aiieiti*	**srāuuaiiati*	>	*srāuuaiieiti* "he recites"
-iiate	>	*-iiete* (*-iieite*)	**maniiate*	>	*maniiete* (*maniieite*) "he thinks"
-aiiate	>	*-aiiete* (*-aiieite*)	**xšaiiate*	>	*xšaiiete* (*xšaiieite*) "he rules"
-iiahi	>	*-iiehi*	**jaiδiiahi*	>	*jaiδiiehi* "you implore"
-aiiahi	>	*-aiiehi*	**srāuuaiiahi*	>	*srāuuaiiehi* "you recite"
-iiahe	>	*-iiehe*	**maniiahe*	>	*maniiehe* "you think"
-aiiahe	>	*-aiiehe*	**xšaiiahe*	>	*xšaiiehe* "you rule"

Notes:

On the gen. sing. of nouns, see Lesson 11; on the feminine of adjectives in the comparative, see Lesson 14.

The development of *-aiium* and *-aoiiəm*

The sequence *-aiium*, whether original or secondary < **-aiiuuəm*, has the developments *-aēum*, *-ōiium*, or *-aēm*, e.g., *ōiium* < *aēuua-*, *vī.dōiium* < *vī.daēuua-*, but *Vaēm* < **Vaiium* and *raēm* < **raēum* < *raēuua-*. The form *ōiium* further shows up in the manuscripts as *ōim*, *aōim*, etc.

The sequence *-aoiiəm* shows the same developments: *haoiia-* "left": acc. masc. *haoiium*, *hōiium*, *hōim*; **aoiia-* (or **aiia-*?) "egg": acc. *aēm*; *Kąsaoiia-*, name of a sea: acc. *Kąsaēm* (Yt.19.66).

Palatalization of *ā*

Long *ā* becomes *e* when preceded by *i* and followed by a nasal and *i*, *ī*, or *e*. This change takes place in several 1st singular verbal forms, e.g., present indicative *-iiāmi* > *-iiemi*, examples:

**naiiāmi*	>	*naiiemi* "I lead"	**srāuuaiiāmi*	>	*srāuuaiiemi* "I recite"
**zbaiiāmi*	>	*zbaiiemi* "I invoke"	**ā-vaēδaiiāmi*	>	*ā.vaēδaiiemi* "I make known to"
**jaiδiiāmi*	>	*jaiδiiemi* "I implore"	**haṇkāraiiāmi*	>	*haṇkāraiiemi* "I gather"

The original forms, e.g., *-iiāmi*, are sometimes retained/restored by analogy, especially in the vicinity of forms with regular *-āmi*, not preceded by *ii*, e.g., *yāsāmi ... jaiδiiāmi* "I request ... I implore" (Y.65.11), *vanāmi ... vərəziiāmi* "I overcome ... I produce" (Yt.15.44).

A few nominal forms satisfy the conditions, as well: *ziiāni-* m. "harm" > nom. *ziieniš*, acc. *ziienim*, but gen. *ziiānōiš* (see Lesson 11).

NOUNS

Consonant declensions: irregular *n*-stems

In many *n*-stems, consonant changes occur in the weak forms, when the *n* of the suffix comes in contact with the final consonant of the root.

Examples (*asan-/ašn-* "stone, heaven," *xšapan-/xšafn-* "night," *karapan-/karafn-* "*mumbler," *marətān-/marəθn-* "mortal"):

Sing.				
nom.	**asa*	*xšapa*	**karapa* (OAv.)	*narəta*
acc.	*asānəm*	*xšapanəm*	**karapanəm*	**narətānəm*
Plur.				
nom.	*asānō*	*xšapanō*	*karapanō*	**narətānō* (OAv.)
acc.	**ašnō*	*xšafnas°*	**karafnō*	**narəθnō*

Consonant declensions: irregular *uuan*-stems

Following are some *uuan*-stems in which various phonetic changes have produced some irregular-looking forms:

Sing.			
nom.	*spā*	**aδβa*	*θrizafå*
voc.	-		*θrizafəm*
acc.	*spānəm*	*aδβanəm*	*θrizafanəm*
Plur.			
nom.	*spānō*	-	-
acc.	**sunō*	-	-

The stem *span-/sun-* is an original *uuan*-stem, but with *su̯* > *sp*. The acc. plur. form *sunō* is frequently used as nom. plur. in the Videvdad, especially in the formula *sunō vā kərəfš.xᵛarō vaiiō vā kərəfš.xᵛarō* "either flesh-eating dogs or flesh-eating birds."

The stem *aδβan-* "road" is an original *uuan*-stem, with *δu̯* > *δβ*.

The masc. adj. *θri.zafan-* has nom. sing. *θri.zafå*, and short *a* in the acc. like *vərəθrajå*, but the word is probably a *uuan*-stem **θri.zafu̯an-*, hence it has voc. sing. *θri.zafəm*, like *aṣ̌āum*.

The Dual

Few forms of the dual are found, but they suffice to show that this category was basically of the old Indo-Iranian type. In Old Avestan four cases are distinguished, as the gen. and loc. have not merged, as in Indic. In Young Avestan, however, no locative dual forms appear to be attested.

The endings of the nom.-voc.-acc. are *-a* in masc. *a*-stems, diphthong stems, and masc. and fem. consonant stems; *-e* in fem. *ā*-stems and neut. *a*-stems; and *-i* in neut. consonant stems. The *i*-, *ī*-, and *u*-stems have no endings (*gaoša-* "ear," *uruuarā-* "plant," *Saŋhauuācī-*, name of Yima's sister, *baoiδi-* "incense"):

Vowel stems

	a-stems		*ā*-stems	*ī*-stems	*i*-stems	*pasu-*
	m.	n.				
Dual						
nom.-acc.	*gaoša*	-	*uruuaire*	*Saŋhauuāci*	*baoiδi*	*pasu*

Notes:

uua > *uuō* in *gauuō* < *gauua-* "hand": *apąš gauuō darəzaiieiti* "he ties (their) two hands in the back" (Yt.10.48), but *hąm gauua nidarəzaiiaδβəm* "you tie (their) two hands together" (Yt.1.27).

The nom.-acc. dual of nouns such as *mairiia-* should be **maire*, with *-iia* > *-e* (see Lesson 4), but no examples are found.

srū- "nails"

It is unclear whether the forms of *srū-* "nails" are neut. plur. or dual (the nails on the fingers/toes on both hands/feet). It is spelled *sruuī* and *sruiiē*, *sruuaē°*.

Diphthong stems

Dual	*gao-*	*bāzao-* "arm"
nom.-acc.	*gāuua*	*bāzauua*

Consonant stems in stops

Dual	*ap-*	*pad-*	*ābərət-*	*hauruuatāt-*, *amərətatāt-*
nom.-acc.	*āpa*	*pāδa*	*ābərəta*	*hauruuatāta*, *hauruuata*; *amərətatāta*, *amərətāta*

Note: *hauruuatāt-* and *amərətatāt-* have some contracted forms in the dual.

Consonant stems: *n*-stems

Dual	*rasman-*	*span-* "dog"	*aṣauuan-*
nom.-acc.	*rasmana*	*spāna*	*aṣauuana*

Consonant stems: *r*- and *h*-stems

Dual	*nar-*	*nāh-* "nose"
nom.-acc.	*nara*	*nåŋha*

Consonant stems: *nt*-stems

Dual	m.	n.
nom.-acc.	*bərəzaṇta*	*x^{v}airiianṭi*

PRONOUNS

The dual

Dual	m.	f.	n.
nom.-acc.	*tā*	-	*tē*
	ima	-	-
	yā	*yōi*	-

VERBS

The dual

For now note the following 3rd pers. dual forms (*āi-* < *ā* + *i-* "come," *yuiδiia-* "fight," °*zaiia-* "be born," *tauruuaiia-* "overcome"):

	Athematic:		Thematic:	
Present indicative				
Active:	*-tō*	*stō* "they are"	*-atō*, *-aθō*	*baratō*, *srāuuaiiatō*; *yuiδiiaθō*
Middle:			*-ōiθe*	*carōiθe*, °*zaiiōiθe*
Imperfect-injunctive				
Active:	*-təm*	°*āitəm* "they came"	*-atəm*	*jasatəm*, *tauruuaiiatəm*

Present indicative. Palatalized forms

The *(a)iia*-stems undergo modifications of the thematic vowel as described above.

Note also that the long *-ā-* of the 1st plur. *-āmahi*—which tends to be shortened in *a*-stems—is preserved in the *iia*-stems *fraēšiiāmahi* "we send," *nəmaxiiāmahi* "we pay homage," but shortened in the *aiia*-stem *zbaiiamahi*.

Paradigm of *(a)iia*-stems (*fraēšiia-* "to send," *jaiδiia-* "to implore," *maniia-* "think," *srāuuaiia-* "to make heard, recite," *vərəziia-* "to produce," *xšaiia-* "to command, rule," *zbaiia-* "to invoke"):

Active:

Sing.				
1	*-iiemi*	*jaiδiiemi*	*-aiiemi*	*srāuuaiiemi*
2	*-iiehi*	*jaiδiiehi*	*-aiiehi*	*srāuuaiiehi*
3	*-iieiti*	*jaiδiieiti*	*-aiieiti*	*srāuuaiieiti*
Plur				
1	*-iiāmahi*	*fraēšiiāmahi*	*-aiiamahi*	*zbaiiamahi*
3	*-iieiṇti*	*jaiδiieiṇti*	*-aiieiṇti*	*srāuuaiieiṇti*
	-iṇti	*vərəziṇti*		

Middle:

Sing.				
1	*-iie*	*maniie*	-	
2	-		*-aiiehe*	*xšaiiehe*
3	*-iiete*	*maniiete*	*-aiiete*	*xšaiiete*
Plur				
1	*-iiāmaide*	*maniiāmaide*	-	
3	*-iieṇte*,	*maniieṇte*	*-aiieṇte*	*xšaiieṇte*

Note:

Note the 1st sing. pres. ind. *āzbaiia* "I invoke" for **āzbaiiemi.*

The manuscripts appear to favor(?) the spellings *-eiti*, *-eiṇti* versus *-ete*, *-eṇte*.

Note 3rd sing. *aēnaŋ̊həiti* < *aēnaŋ̊ha-* "to make sinful" < *aēnah-i̯a-*.

SYNTAX

Uses of the dual

The dual is used to indicate two items joined in a special ralationship. It is used with the numeral *duua-* "two," and the pronoun *uua-* "both."

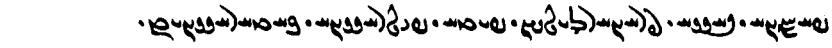
Occasionally a word has only dual forms, e.g., *uš-* n. "hearing, consciousness."

Of special importance are the so-called *open dvandvas*. These denote a pair consisting of two different objects, which may be singular, e.g., "firewood and incense," "Frašaoštra and Jāmāspa," or plural, e.g., "cattle and men." In these expressions both nouns are in the dual, so that the expression looks like "2 firewoods, 2 incenses," "2 Frašaoštras, 2 Jāmāspas," "2 cattle, 2 men."

1. Two items

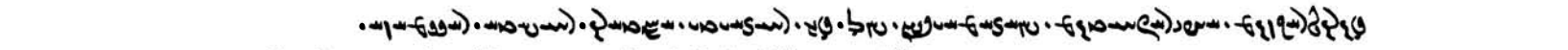
duua auruuaṇta *yāsāmi bipaitištānəmca caθβarə.paitištānəmca*

"I ask for two coursers, one that has two legs and one that has four." (after Yt.5.131)



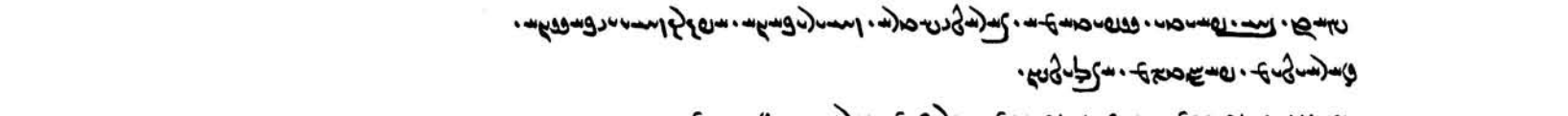
paṇca.dasa ***fracarōiθe*** *pita puθrasca katarasciṭ*

"Fifteen (years of age) the father and the son went forth, each (of them)." (after Y.9.5)



*Vərəθraγnəm ahuraδātəm yazamaide yō vī.rāzaiti *aṇtarə **rāšta rasmana***

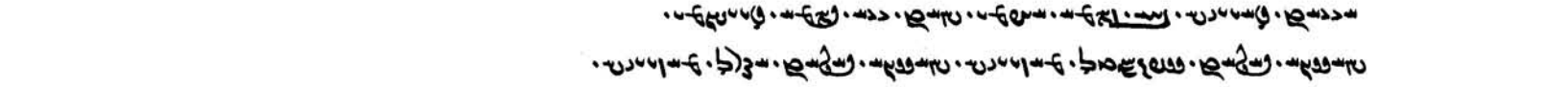
"We sacrifice to Vərəθraγna, created by Ahura Mazdā, who arranges (things) between the two straight battle lines." (Yt.14.47)



yaṯ bā paiti Spitama Zaraθuštra nāirikaca apərənāiiukasca
*varaiθim paṇtąm ****azōiθe*** [ms. *azōiṯ*]
pąsnuuåŋhəm hikuuåŋhəm jarəzim baraiti vācim

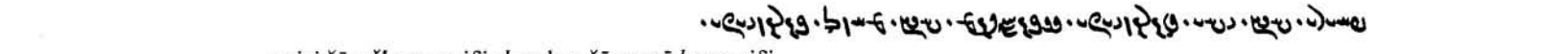
"Where, O Zarathustra Spitamid, a wife and child are driven along the road of captivity,
*they lift up (their) plaintive voice from a mouth full of dust, from a dry mouth." (after V.3.11)

baraiti 3rd sing. may have been introduced here from a different context (cf. Yt.10.38, Lesson 8), the 3rd dual should have been *baratō*; alternatively, it is for **baraiṇti*, dual neut.



*auuaṯ Vaiiuš bā nąma ahmi yaṯ **uua dąma** *viiemi*
yasca daθaṯ Spəṇtō Maniiuš yasca daθaṯ Aŋrō Maniiuš

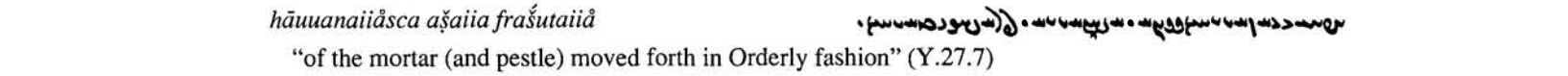
"Therefore I am called Vaiiu, because I pursue both creations [thematic masc.],
both the one that the Life-giving Spirit made and the one that the Destructive Spirit made." (Yt.15.43)



*pairi šē **uši** vərənuiδi skəṇdəm šē manō kərənuiδi*

"Cover up his senses, *debilitate his mind!" (Y.9.28)

2. Elliptical dual

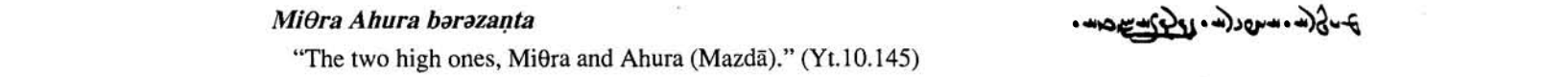


hāuuanaiiåsca aṣaiia fraŝutaiiå

"of the mortar (and pestle) moved forth in Orderly fashion" (Y.27.7)

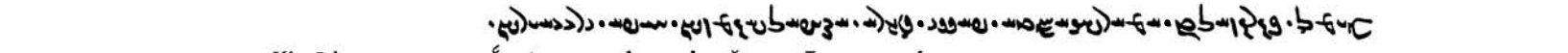
3. Dual (open) dvandvas

In these expressions two different items which form a unit are both in the dual. If one of the items consists of two words, one of them is dropped.



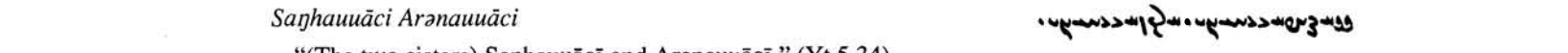
Miθra Ahura bərəzaṇta

"The two high ones, Miθra and Ahura (Mazdā)." (Yt.10.145)



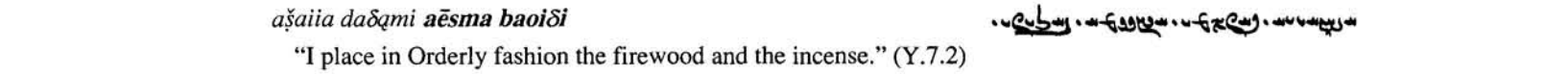
*Yimō kərənaoṯ **amarŝaṇta pasu vira aŋhaošəmne āpa uruuaire***

"Yima made cattle and men indestructible, waters and plants indesiccable." (after Y.9.4)



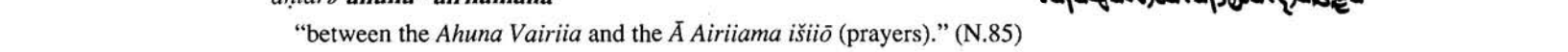
Saŋhauuāci Arənauuāci

"(The two sisters) Saŋhauuācī and Arənauuācī." (Yt.5.34)



*aṣaiia daδąmi **aēsma baoiδi***

"I place in Orderly fashion the firewood and the incense." (Y.7.2)

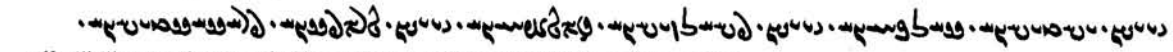


*aṇtarə **ahuna *airiiamana***

"between the *Ahuna Vairiia* and the *Ā Airiiama išiiō* (prayers)." (N.85)

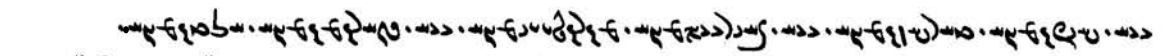
What is "between" these two is the entire Old Avesta.

To express "both X and Y" Avestan uses the construction "both: (namely) X and Y," where X and Y are in the singular or plural:



uiie *ištišca saokāca* ***uiie*** *fšaonišca vąθβāca* ***uiie*** *θrąfsca frasastišca*

"Both wish and *desire, both *sheep herds and (cattle?) herds, both satisfaction and fame." (Yt.5.26, Yima)

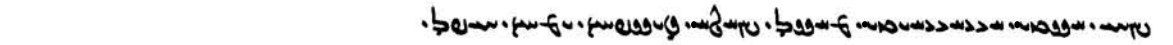


uua *šuδəmca taršnəmca* ***uua*** *zauruuąmca mərəθiiumca* ***uua*** *garəməmca aotəmca*

"... both hunger and thirst, both old age and death, both heat and cold." (Yt.9.10, Yima)

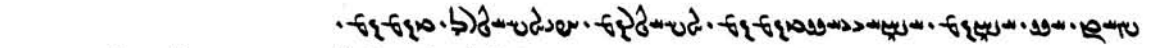
Uses of the accusative

9. Accusative of respect (with respect to, as far as ... is concerned)



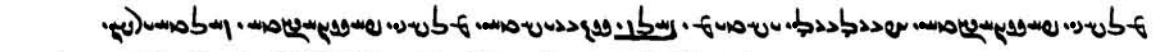
yā asti auuauuaiti ***masō*** *yaθa vispå imå āpō*

"(She) who is as much in size as all these waters (together)." (after Yt.5.3)



yaţ as ***aṣəm*** *aṣauuastəməm* ***xšaθrəm*** *huxšaθrō.təməm*

"As he was in Order the most Orderly, in command the one having the best command." (Yt.19.79)



mošu pascaēta Huuōuuō ***ištim*** *baon səuuišta mošu pascaēta Naotaire*

"Soon thereafter the Huuōuuas became the ones most rich in life-giving strength with respect to (their) wish, soon thereafter (also) the Naotairiias." (Yt.5.98)

10. Use of the nominative for the accusative

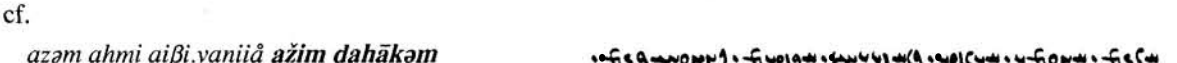
A typical feature of Young Avestan literary composition or—more probably—of the late oral transmission, is that whole phrases in the nominative, especially plural, e.g., noun + adjective, occupy a position in the sentence which would require them to be in the accusative.

azəm ahmi aiβi.vaniiå ***vispe daēuua maṣiiāca vispe yātauuō pairikåsca***

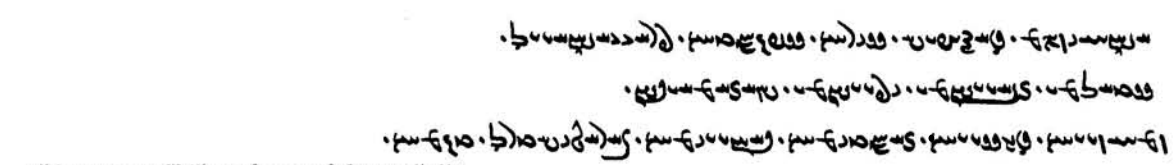
"I overcome all demons and men, all sorcerers and witches." (after Yt.15.12)

cf.

azəm ahmi aiβi.vaniiå ***ažim dahākəm***



"I overcome the giant dragon." (after Yt.5.34)

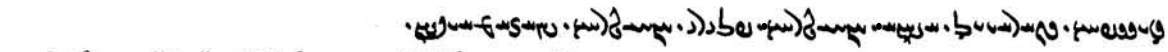


aṣāunąm vaŋ^{v}hiš surå spəṇtå frauuaṣaiiō
staomi zbaiiemi ufiiemi yazamaide
nmāniiå visiiå zaṇtumå daźiiumå zaraθuštrō.təmå

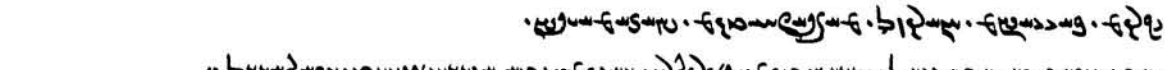
"I praise, I invoke, I weave (into my hymn)—we sacrifice to the good, life-giving fravashis of the sustainers of Order, rich in life-giving strength,

those of the home, of the house, of the tribe, of the land, those most like that of Zarathustra." (Y.17.18)

In a few instances the endings are even more confused, thus, in a couple of cases we find nom.-acc. fem. endings with nom. plur. masc. *i*-stems used as direct object:



vispå garaiiō aša.xᵛāθrå pouru.xᵛāθrå *yazamaide*
"We sacrifice to all the mountains, whose bliss is in/through Order, with much bliss." (Y.6.13)



uγrəm kauuaēm xᵛarənō mazdaδātəm yazamaide
yaṯ upaŋhacaṯ Saošiianṯəm vərəθrājanəm uta ***aniiåsciṯ haxaiiō***
"We sacrifice to the strong kauuian Fortune established by Ahura Mazdā,
which accompanied the victorious Revitalizer as well as (his) other companions." (Yt.19.88-89)

EXERCISES 9

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

darəγa- zruuan-, yuuan- srira-, hauua- uruuan-, hāu asan- bərəzaṇt-, xšapan- tąθriiā-, kauuaē-ca karapan-ca druuaṇt-; Gaiia- Marətan-.

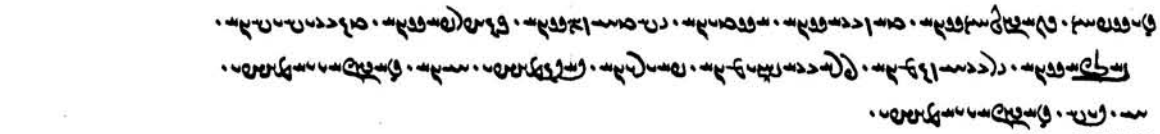
2. Write in transcription and Avestan script the dual forms of the following nouns and adjectives:

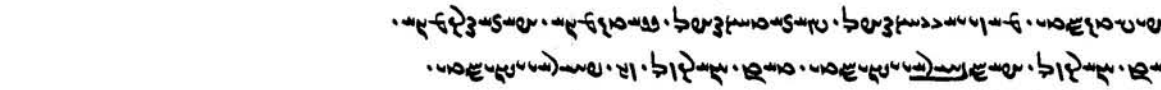
aŋgušta-, xšaθra-, aši-, vaŋhu- (m., f., n.), *spāδa-, haēnā-.*

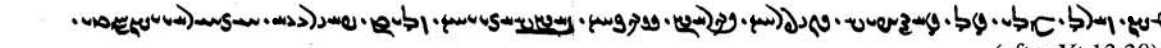
3. Write in transcription and Avestan script the present indicative middle forms of the following verbs:

kiriia-, tauruuaiia-.

4. Transcribe and translate into English:


(after Y.55.1)


(Ny.1.11 = Yt.6.1)


(after Yt.13.30)

(Yt.1.25)

(Yt.8.22-23, 28)

(V.4.45)

(Yt.19.79)

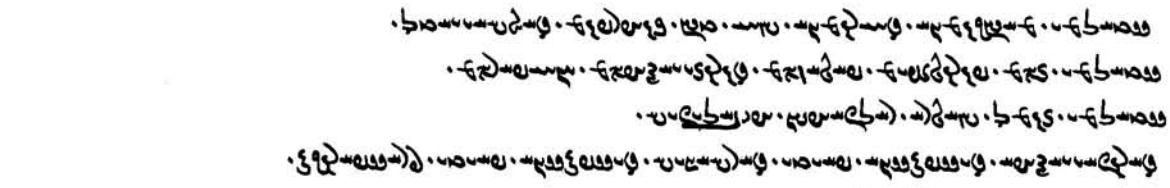
(Y.19.7)

(after Yt.5.3)

(V.18.40-41)

(V.18.31-32)

(after Yt.5.109)


(Y.10.3-5)

5. Translate into Avestan and write in Avestan script:

1. For how long a time was the existence of living beings established?

2. Thus they said, Tąθriiauuaṇt the villain and the Lieful Pəšana:
3. O Arəjaṭ.aspa, you who (are) the mightiest Turanian, you the greatest, the most victorious,
4. you overcome all enemy armies, you overpower all the Aryan enemies.
5. Strike down the fortunate Kauui Vištāspa, then (you) rule!

6. Two dogs are driven along the road of captivity. They lament, each saying thus:
7. O Creator, Who fashioned me? Why did he make me?
8. Wrath pursues me, death frightens me.
9. Why does the one possessed by the Lie harm us [use plural] and deal us bloody blows?
10. There is no protector for us. The sustainers of Order do not protect us.

How would you render the following "modern" statement into Avestan?

"I believe in Ahura Mazdā, am a follower of Zarathustra, reject the wrong gods, and follow the guidance of Ahura Mazdā."

VOCABULARY 9

aδāṭ: from there, then
aδβan- m.: road
aēθrapaiti-: religious teacher
ahuna- = Ahuna Vairiia- (Lesson 7)
ahura.ṭkaēša-: following the guidance of Ahura Mazdā
airiiaman- = ā.airiiəma.išiia- (Lesson 12)
amaršaṇt-: indestructible
aŋhaošəmna-: indesiccable
aŋ^{v}hā-: thread of life(?); bow string
aota- n.: cold
Apaoša-: the demon of drought
apąš: backward, in the back
Arəjaṭ.aspa-: name of Vištāspa's principal opponent
Arənauuācī-: Yima's sister captured by Aži Dahāka
ašaonąm, gen. plur. of ašauuan-
ašauuastəma-, superl. of ašauuan-: most Orderly, who sustains Order the best
aša.x^{v}āθra-: providing (residing in?) the good breathing space of Order, reaching up into the free heavenly spaces illuminated by the sun
āi + voc.: O
ā.vaēδaiia- < √vaēδ/viδ: to make known (to)
ā.zāraiia- < √zar: to anger
baoδah- n.: consciousness
baoiδi- m.: fragrance, incense
baxša- < √bag/baj act.: to give, distribute; mid. to take on, enjoy
bązah- n.: thickness
bipaitištāna-: two-legged
caθβarə.paitištāna-: four-legged
daēuuaiiasna-: daēuua-sacrificer
daźiiuma-: related to the land
dāta-, past participle of √dā: made, created, placed
drəṇjaiia-: to learn by heart
dužđaēna-: having/with evil vision-soul
dužuuaṇdru-: of evil respect (?)
duraē.suka-: whose eyesight reaches far
durāṭ: from afar
frabdō.drājō: the length of his leg (i.e., standing?)
frasasti-: praise and fame
frasruta-: renowned

fraŝuta- < fra √ŝao/ŝu: moved forth
fraθah- n.: width
frauuăxš- m., frauuaxša-: twig, branch(?)
fšaoni- m.: *sheep herd
garəma- n.: heat
gərəza- < √garz/jarz mid.: to complain, lament
gufra-: deep, profound
haēnā-: (enemy) army
haŋbāraiia- < √bar: to carry together, accumulate
haŋkāraiia- < √kar?: to gather (for the sacrifice to: + gen. or dat.)
hāθra- n.: a length measure, "league"
hāθrō.masah- adj.: the length of a "league"
hāuuana-, dual: (pestle) and mortar
hąm.bara-: to carry together, store up
hąm.nidarəzaiia-: to tie together
hiku-: dry
hikuuāh- < hiku- + āh-: with dry mouth
hubaoiδi-: fragrant
huxšaθrō.təma-, superl. of huxšaθra-: having/with good command
jarəziia- < √garz/jarz: plaintive
katarasciţ nom. sing.: each (of the two)
kauuaēm < kauuaē-, kauuaiia-
kauuaiia- (= kāuuaiia-): belonging to the kauuis
Kąsaoiia-: name of a mythical lake from which the three saošiiaŋts will emerge
kərəfš.xᵛar-: flesh-eating
kiriia-, pass. of √kar: to be done
maēγa-: cloud
mana gen. < azəm: my
masah- n.: size, length
masita-: long
nāirikā-: woman, wife
nipāraiia- < √par: to *transfer
nmāniia-: related to the house/home
pairi.vərənao-/vərənu- < √var: to cover (up)
paiti + acc.: in(to), on(to), upon
paθana-: broad
pąsnu- m.: dust
pąsnuuāh- < pąsnu- + āh-: with dust-filled mouth
pərətu-, f. pərəθβī-: wide
Pəšana-: name of a villain; Battle-maker
pouru.xᵛāθra-: having/with much good breathing space
raē-/rāii m.: wealth (see Lesson 12)
raēuua-: *brilliant
raēuuastəma-, superlative of raēuua-(?) and raēuuaŋt-: most *brilliant; most wealthy
raoδa- < √raod/rud mid.: to grow
rāšta-, past participle of √răz: arranged, straight
Saŋhauuāc̄ī-: Yima's sister captured by Aži Dahāka
saokā-: glow, burning; *longing, *desire
skəŋda-, in skəŋdəm √kar-: to *cripple, debilitate (+ acc.)
spāδa-: army
stao-/stu-: to praise
šuδ- m.: hunger
taršna-: thirst
Tąθriiauuaŋt-: name of a villain; Man-of-Darkness
θrāiia- < √θrā mid.: to guard, protect, save
θrąŋhaiia- < √tarš/θrah: to frighten
θrąp- (θrąfs-?) f.(?): satisfaction
uš- n., only nom.-acc. dual uši: mind, consciousness
uštāna-: life breath
uta: and
varəšaji- m.: branch
vaxšaiia- < √vaxš: to make grow
vāra-: rain
vąθβa- n.: herd
vərəziiaŋᵛha- < vərəzuuaŋt- + aŋᵛhā-: having/with invigorating life thread(?)
vərəzuuaŋt-: invigorating
viia-, vaiia- < √vaē/vi: to pursue (?)
vira-: man
visiia-: related to the house
vī.daēuua- (acc. vī.dōiium): discarding (and rejecting) the daēuuas
vī.rāzaiia- < √răz: to arrange
xšaiia- < √xšā mid.: to rule, be in command (of + gen.)
x́iiaona-: X́iiaonas, enemies of the Aryans
xᵛāpara-: munificent
yauuaŋt-, f. yauuaitī-, see auuauuaŋt- ... yauuaŋt- (Lesson 8)
zaŋtuma-: related to the tribe
zaraθuštrō.təma-: the most like that of Zarathustra
zauruuā-: old age
ziiāni- f.(?): harm, damage

LESSON 10

TEST IN IDENTIFYING ACCUSATIVE FORMS

Analyze all the nom. and acc. forms of the "models of Order" (*aṣahe ratu-*) in the following *yazamaide* (*y*°) litany (Y.6), giving stem forms, explaining how the forms are made, and correcting all the "irregular" forms. Note the following genitive forms: *aṣahe*, *aṣaonō* (sing.) and *aṣaonąm* (plur.) < *aṣauuan-*, *ahurahe mazdå*.

(Y.6.1)

(Y.6.2)

(Y.6.3)

(Y.6.4)

(Y.6.5)

(Y.6.6)

ﻫ.

ﻫ ﻫ ﻫ

(Y.6.13)

(Y.6.14)

(Y.6.15)

(Y.6.16)

(Y.6.17)

(Y.6.18)

(Y.6.19)

(Y.6.20)

The five-day seasonal festivals: In the Sasanian period, according to the *Bundahišn*, these were as follows (apparently ca. 10 days later than today's mid-summer/winter and spring and fall equinoxes):

Hamaspaθmaēdaiia-: New Year's festival	18 March
(spring equinox	20 March)
Maiδiiōi.zarəmaiia-: "mid-green," mid-spring	1 May
(mid-summer	21 June)
Maiδiiōi.šəma-:	1 July
Paitiš.hahiia-: harvest festival	9 September
(fall equinox	23 September)
Aiiāθrima-: fall festival	9 October
Maiδiiāiriia-: "mid-season"	2 January
(mid-winter	22 December)

VOCABULARY 10

aiiara-: daily, of the days
aiθiiajah-: dangerless, posing no peril
aṇtarə.māh-: the new moon (between waxing and waning)
aoxtō.nāman-: whose name is spoken (in the sacrifice)
arštāt- f.: Rectitude
asah- n.: place
asniia-: daily, of the days[9]
aṣaonī-, fem. of aṣauuan-
aš.x^{v}arənah-: having/with great munificence
auuō.x^{v}arəna- n.: *watering place(?)
āfriti- f.: invitation
baēuuarə.cašman-: with ten thousand eyes
bərəjiia-: *praiseworthy; see bərəjaiia- in Lesson 5
bərəzaitī-, fem. of bərəzaṇt-
dahma-: qualified (for religious activities)
dāmōiš upamăna-: the one in the likeness of the *Web-holder; a deity and constellation(?)
dāta- n.: law
fraouruuaēštrima-: (season) *marking the turning (of the days getting shorter)
frādaṭ.fšao-: cattle-furthering
frādaṭ.vira-: man-furthering
frādaṭ.vispąm.hujiiāiti-: furthering-all-living
gaēθā-: sing.: herd, world of living beings; plur.: living beings
gaoiiaoiti- m.: grazing ground
γənā-: (divine) woman
hazaŋrō.gaoša-: with a thousand ears
hušiti- f.: good dwelling
hutašta- = hutāšta-: well fashioned
maēθaniiā-: dwelling, habitation
mazdō.frasāsta-: ordained/taught(?) by Ahura Mazdā
māhiia-: of the months
nazdišta-, superl. of asna-: nearest
pairiš.hāuuani-: surrounding the time of the haoma-pressing
para.haoma-: preparatory haoma
pərənō.māh-: the full moon
Rāman- X^{v}āstra- n.: genius of peace and good pasture
sarəδa-: yearly, of the year
sauuah- n.: life-giving strengthšōiθra- n.: settlement
θraiias° > θrāiiō
θrăiias θrisąs: thirty-three
upaiianā-: *tradition(?)
Ušidarəna-: name of a mountain; lit. Crack-of-Dawn(?)[10]
varədaṭ.gaēθa-: increasing the world of living beings
varšni.haršta-: (season) when the males are released (for mating)
virō.vąθβa-: who ought to be loved (< √van) by men [or: having/with herds (*vąθβa-*) of men](?)
vī.šaptaθa-: seventh day after the first and 15th of the month (8th and 23rd)
xšōiθnī-, fem. of xšaēta-: splendid
yāiriia-: seasonal, of the seasons; also: yearly?
zaraθuštrō.fraoxta-: spoken by Zarathustra

[9] We do not know what the difference between *aiiar-* and *azan-* may have been: 12 vs. 24 hours?

[10] Suggested by my student Patrick Taylor.

LESSON 11

PHONOLOGY

Vowel changes. Ablaut

Historically speaking, "ablaut" refers to variations in vowel quantity affecting an *-a-* in the stem or ending of nouns and verbs. Thus, in Indo-Iranian (and Indo-European), an *a* belonging either to the stem of a word (noun, verb) or the ending could take on three "grades":

zero grade	full grade	lengthened grade
no vowel	*a*	*ā.*

In Sanskrit grammar the full grade is called *guṇa* and the long grade *vriddhi.*

In English the old ablaut is reflected in irregular verbs, such as *bite ~ bit, shine ~ shone.*

Ablaut is not to be confused with the different process of "umlaut," which is related to the Avestan vowel variations *a ~ e ~ O* discussed in Lesson 4 and which survives in English in nouns with irregular plural forms, such as *man ~ men, mouse ~ mice*, and in German is indicated by the "umlaut" sign: *a o u ~ ä ö ü* (*Mann ~ Männer, Maus ~ Mäuse*).

Because of the sound developments, the original Indo-European ablaut system appears much changed in individual languages. In Avestan the ablaut patterns depend upon the sound following or, sometimes, preceding the *a*. In the following table C = consonants other than *i̯ u̯ n m r*:

Full grade	Zero grade	Lengthened grade	Examples:
aC	-C	āC	*paδō ~ upabdi ~ pāδa*
aē, ōi (< ai)	i	āi	*daēsaiia- ~ dišta- ~ -*
			garōiš ~ gairiš ~ gara (< **garā(i?)*)
			- ~ nista ~ nāist
ao (< au)	u	āu	*staoṯ ~ stuta ~ stāumi*
an	a (< ŋ), n	ān	*manah- ~ mata ~ mamne ~ mānaiia-*
ar	ɾ, r	ār	*kairiia- ~ -kərəṯ ~ căxrarə ~ °kāraiia-*
rā (< raH)	ar (< ɾH)		*drājah- ~ darəɣa-*
va/uua	u	vā/uuā	*vacō ~ uxta ~ vācō*
			daδuuō (< daδuuah) ~ daδušō ~ daδuuå (< daδuuāh)
ya/iia	i	yā/iiā	*maziiō (< maziiah) ~ mazišta- ~ maziiå (< maziiāh)*

The ablaut seen in the last examples, where the consonant precedes the vowel—is sometimes referred to by the German expression "*Schwebe-ablaut*," approximately: "moving ablaut."

On the symbol *H* appearing in the table, see on laryngeals in Lesson 12.

Spirantization of stops

As shown in Lesson 6, when a *t* comes before an ending beginning with *ii, uu*, or *n* it changes to *θ*. In addition, an original *uu* (< **u̯*) after *θ* becomes *β*, e.g., *ratuš* but *raθβō*. This rule does not hold in some special cases, e.g., *gātuuō*, which is from original **gātau* (not **gātu̯ah*). Note also, for instance, *maṣiia-* < **martii̯a-*, but *mərəθiiu-* < **mɾθi̯u-*.

STEM AND ROOT

Because of the multitude of different forms nouns, verbs, etc. can take on—as we have had the opportunity to observe in some detail in preceding lessons—, nouns and verbs are classified according to their "stem" forms.

The stem of a noun is what remains when the endings indicating number and case are removed, and the stem of a verb is what remains when the endings indicating number and person are removed.

Often, however, removing these endings leaves us with varying forms, and it may not always be obvious what the "real" stem is. One therefore abstracts the notion of "stem" from the clearest instances and applies it by analogy to those that are less clear. The stem form of nouns, for instance, is usually most clearly seen in the genitive plural, which has the endings *-nąm* or *-ąm*: *haomanąm* > *haoma-*, *frauuašinąm* > *frauuaši-*, *ratunąm* > *ratu-*, *apąm* > *ap-*, etc. The stem form of verbs is usually most clearly seen in the 2nd plur., e.g., *barata* > *bara-*, *staota* > *stao-*.

Many nouns and verbs undergo changes in the course of declension and conjugation, both ablaut and consonant changes, e.g.:

āp- ~ ap
vāx- ~ vāc ~ vac- ~ ux-ta-
daδā-mi- ~ daδ-ən ~ das-ta
ah-mi ~ as-ti- ~ s-tā ~ z-dī ~ h-ənti- ~ Ø-mahi.

frauuaši- ~ frauuašōi-
kərənauu-a- ~ kərənao- ~ kərənu-
bār-aiia- ~ bar-a- ~ bərə-ta-

According to the ablaut, stems are usually classifed as:

"strong" stems = with 1) long or 2) full grade, e.g.: nom, acc. sing., nom. plur. of nouns, present indicative sing. of athematic verbs;

"weak" stems = with 1) full or 2) zero grade, e.g., gen. sing., acc., gen. plur. of nouns; present indicative plural of athematic verbs.

While the "stem" of a word is a part of the actual word, the "root" is a theoretical concept, and its phonetic/orthographic form may or may not be identifiable with a part of an actual word. Basically the "root" of a simple word (no prefixes or suffixes) is the smallest congregate of consonants and vowels that carry the meaning of the simple word. Various methods are used to represent the root, cf. √dā "give, place," √kṛ or √kar "do," √bū or √bav "become," √vak/vac "speak," √ah/as "be," etc. In this manual forms such as √kar, √bao, √vak/vac, √aog/aoj, √ah/as, √vaē/vi are used

NOUNS

Declension. Genitive

The endings of the genitive at first sight seem very diverse. Much of this diversity is due to historical developments in Iranian. The most common ending in Indo-Iranian was an *-s* (as in the nominative), which—when preceded by *i* or *u*—became *-š* by *ruki* (see Lesson 5, on the endings of the nominative). While the Indo-Iranian *-š* remained in Iranian, the *-s* became **-h*, which combined with preceding vowel in various ways: **-ah* > *-ō*, **-āh* > *-å*. In *sandhi* the final *-s* reappears: *-as°*, *-ås°* (Lesson 4).

In *ā*-stems, the original **-ās* [seen in Old Latin *pater familiās*, for instance] was changed to **-āi̯ās*, by the addition of an element *-āi̯-*, which is probably due to the influence of the feminine *ī*-stems. In Avestan [but not in Old Persian] the long *-ā-* was shortened, and the ending became **-aiiāh*.

The ending of the *a*-stems is *-ahe*, which is from older **-ahi̯a* (see Lesson 4) [OAv. *-ahiiā*, OPers. *-ahạyā*]. Before *-ca* we occasionally find *-aŋhā°*. The *iia*-stems have *-iiehe*, according to the rules of Lesson 9.

The consonant stems, *u*[2]- and *ū*-stems take the ending *-ō* (*-as°*).

The genitive plural ends in *-ąm* (disyllabic in OAv.), before which an *-n-* is inserted in most of the vocalic declensions.

The genitive dual ends in *-å*, before which the *a*-stems insert *-aii-*; thus they have the ending *-aiiå*.

The genitive, both singular and plural, takes the weak stem of nouns that undergo ablaut.

NOTE: The subgroup of *u*-stems referred to as u^2-stems has the same endings in the genitive (sing. and plur.) as the *ū*-stems. In terms of "ablaut" we see that while regular *u*-stems have full grade of the suffix (*ao*) and zero grade of the ending (*-š*), the u^2-stems have zero grade of the suffix (*u*) and full grade of the ending (*-ō* < **-ah*). These two types can be referred to as protero- and hystero-kinetic (or: -dynamic), respectively. These u^2-stems have regular *-auuō* in the nom. plur. (*ratauuō*).

The endings are:

	a-stems	*ā*-stems		*ī*-stems
	m., n.	m.	f.	
Sing.	*-ahe*	*-å*	*-aiiå, -aiiås°*	*-iiå, -iiås°*
Plur.	*-anąm*		*-anąm*	*-inąm*
Dual	*-aiiå*		-	-

	i-stems	*u*-stems	*pasu*-	*ao*-stems
	m., n., f.	m., n.	m.	m., f.
Sing.	*-ōiš*	*-aoš*	*-aoš, -əuš*	*-aoš, -əuš*
Plur.	*-inąm*	*-unąm*	*-uuąm*	*-auuąm*
Dual	-	-	*-uuå*	*-auuå, -uuå*

	aē-stems	u^2-stems	*ū*-stems	cons.-stems
	m.	m.	f.	m., f.
Sing.	*-ōiš*	*-uuō, -uuas°*	*-uuō*	*-ō, -as°*
Plur.	*-iiąm*	*-uuąm*	*-uuąm*	*-ąm*
Dual	-	-	-	*-å*

Notes:

Only the common word *maṣiia-* "man, mortal" has an irregular long *ā* in the gen. plur. *maṣiiānąm*, possibly influenced by *maṣiiāka-* "people."

No plur. gen. forms of masc. *ā*-stems in *-dā-* are attested (*paṇtā-* "road" see Lesson 12).

Many *u*-stems take the ending *-əuš* instead of or beside *-aoš*. This is an Old Avestan form of the ending, which has become common principally with words "with strong Old Avestan connection."

	a-stems	*iia*-stems	*ā*-stems		*ī*-stems
	m., n.	m.	m.	f.	f.
Sing.	*haomahe*	*mairiiehe*	*mazdå*	*daēnaiiå*	*aṣaoniiå, vaŋhuiiå, amauuaiθiiå*
Plur.	*haomanąm*	*mairiianąm*		*daēnanąm*	*aṣaoninąm, vaŋ^{v}hinąm, amauuaitinąm*
Dual	*gaošaiiå*	-		*nāirikaiiå*	-

Notes:

In the *ī*-stems, *t* becomes *θ* before *-ii-*, but *ṇt* remains (cf. Lesson 6): *amauuaiθiiå* but *vanaiṇtiiå*!

The gen. plur. ending of the vowel stems originally had long vowels before the *n-* (cf. OInd. *-ānām, -īnām, -ūnām*), which is why the *-a-* is always preserved between *ii* and *n* in forms such as *mairiianąm*.

The gen. dual *nāirikaiiå* is found only in FO.2f.

Original **-ŋhuuī-* (< **-hu̯ī-*) becomes *-ŋ^{v}hi-*, but **-ŋhuuii-* (< **-hu̯i̯-*) becomes *-ŋhuii-*, thus *vaŋ^{v}hī-* has

sing. nom. *vaŋ^{v}hi* and plur. gen. *vaŋ^{v}hinąm*, but sing. gen. *vaŋhuiiå*.

	i-stems	*aē*-stems	
Sing.	*frauuaṣ̌ōiš*	*haxaē-*	*kauuaē-*
Plur.	*frauuaṣ̌inąm*	-	*kauuōiš*
Dual	-	*haṣ̌ąm*	*kaoiiąm*

	ao-stems			
	gao-	*diiao-*	*bāzao-*	*daŋ́hao-*
Sing.	*gə̄uš*	*diiaoš*	**bāzaoš*	*daŋ́hə̄uš*
Plur.	*gauuąm*		-	*daxiiunąm*
Dual	*°gauuå*		*bāzuuå*	-

	u-stems	*pasu-*	*ao*-stems			
Sing.	*zaṇtaoš*	*pasə̄uš*	*gao-*	*diiao-*	*bāzao-*	*daŋ́hao-*
Plur.	*zaṇtunąm*	*pasuuąm*	*gə̄uš*	*diiaoš*	**bāzaoš*	*daŋ́hə̄uš*
Dual	-	*pasuuå*	*gauuąm*		-	*daxiiunąm*
			°gauuå		*bāzuuå*	-

	u^2-stems	*ū*-stems
Sing.	*raθβō* (*ratə̄uš*)	*tanuuō*
Plur.	*raθβąm*, *yāθβąm*	*tanuuąm*
Dual	-	-

Notes:

In the *u*^{2}-declension, the combinations **-tu̯ō* and **-tu̯ąm* become *-θβō* and *-θβąm*.

The gen. form *pasuuō* is found in a poorly transmitted text (N. 48).

The form *haṣ̌ąm* is from **hačiə̄m* (OInd. *sakhyām*).

The form *°gauuå* is found in personal names, e.g., *Vidaṯ.gauuå*, *Paršaṯ.gauuå*, names of two brothers.

Consonant-stems

Examples (*ap-* "water," *druj-* "deception, the Lie," *vak-/vac-* "word, speech," *paδ-* "foot," *bərəz-* "high," *°uuarəz-* < *varəz-* "invigorant," *°uuərəz-* "maker (of)," *vis-* "town"):

	vak-/vac-	*druj-*	*ap-*	*paδ-*	*vis-*	*bərəz-*, *°uuarəz-*, *°uuərəz*
Sing.	*vacō*, *vacas°*	*drujō*	*apō* (*āpō*)	*paδō*	*visō*	*bərəzō*
Plur.	*vacąm*	*drująm*	*apąm*	*paδąm*	*visąm*	*°uuərəząm*
Dual	-	-	-	(*pāδaiiå*)	-	*°uuarəzå*

Notes:

The nom. *huuarš* can be from *huuərəz-* "who does good work" or from *varəz-* "with good invigorant."

The form *pāδaiiå* is a thematic form based upon the nom.-acc. dual *pāδa*.

	zam-	*ziiam-*	*tāt*-stems
Sing.	*zəmō*	*zimō* (*zəmō*)	*hauruuatātō*
Plur.	*zəmąm*	-	*vaŋhutātąm*
Dual	-	-	*hauruuatātå*

Note that *zam-*, by regular sound developments, should have had an alternating stem *zam-* (*zəm-*)/**sm-*, cf. *upasma-* "(living) in the earth"; for understandable reasons, the stem *zəm-* replaced **s(ə)m-* in the paradigm.

_r_-stems and _napāt_-

Examples (*ātar-* "fire," *napāt-* "grandson," *nar-* "man, hero," *star-* "star"; *brātar-* "brother," *dātar-* "Creator," *pitar-* "father," *sāstar-/sāθr-* "teacher," *zaotar-* "libator"):

Sing.	*narš*	*stārō, staras°*	*nafəδrō*	*āθrō*	
Plur.	*narąm*	*strąm, stārąm*	-	*āθrąm*	
Dual	*narå*	-	-	-	
Sing.	*dāθrō*	*zaotarš (zaotarō)*	*sāθrō, sāstarš*	*piθrō*	*brāθrō*
Plur.	-	-	*sāθrąm*	-	-
Dual	-	-	-	-	-

Notes:

Note the protero-kinetic forms *zaotar-š* and *nar-š*.

The gen. sing. forms *stārō* and *zaotarō* and the gen. plur. *stārąm* are secondary.

Note that the long *ā* of *stārō* is shortened in *starasca*.

Thematic forms are frequent, e.g., *sāstrahe, sāstranąm*.

_h_- and _uuah_-stems

Examples (*daδuuah-* "Creator," *manah-* "thought," *māh-* "moon," *naire.manah-* "heroic-minded," *zraiiah-* "ocean"):

Sing.	*måŋhō*	*naire.manaŋhō*	*manaŋhō*	*zraiiaŋhō*	*daδušō, daθušō*
Plur.	-	*naire.manaŋhąm*	*manaŋhąm*	-	**daδušąm*
Dual	-	*Aša.nəmaŋhå*	-	-	-

Note:

Instead of the regular (and frequent) gen. sing. *zraiiaŋhō Vouru.kašahe* we find *zraiiā Vouru.kašaiia* in the formula *yaozəṇti vispe karanō zraiiā Vouru.kašaiia* (Y.65.4 = Yt.5.4 = 8.31). These forms have been interpreted as dialect forms. More likely, however, they are wrongly completed abbreviations of *zra° Vouru.ka°* (or similar).

Thematic forms include *måŋhahe*.

The genitive of *āh-* "mouth" is formed from an *n*-stem: *åŋhānō* (see below).

_n_-stems

In the protero-kinetic *n*-stems, notably *zruuan-* and *barəsman-*, the gen. ending **-h* combines with the *n* of the stem to produce **-ŋh*, which—as in the accusative plural of masc. *a*-stems—combines with the preceding *a* to become **-ą̄*. This ending in turn becomes *-ū* after *uu* (*uuan*-stems), but *-ą* after *m* (*man*-stems).

Examples (*an*-stems: *asan-/ašn-* "stone, sky," *karapan-/karafn-* "mumbler," *vərəθrajan-/vərəθraγn-* "obstruction-smashing," *xšapan-/xšafn-* "night"; *uuan*-stems: *aδβan-* "road," *ašauuan-/ašaon-*, *āθrauuan-/aθaurun*, *span-/sun-* "dog," *yuuan-/yun-* "youth," *zruuan-/zrun-* "time"; *man*-stems: *Airiiaman-*, *cašman-* "eye," *nāman-* "name," *barəsman-* "barsom"):

an-stems:

Sing.	*vərəθraγnō (°janō)*	*ašnō*	*xšafnō*	-
Plur.	*vərəθraγnąm*	-	*xšafnąm*	*karafnąm*
Dual	-	-	-	-

uuan-stems:

Sing.	*aṣaonō*	*aθaurunō*	*sunō*	-	*aδβanō*	***zrū***
Plur.	*aṣaonąm*	*aθaurunąm*	*sunąm*	*yunąm*	-	-
Dual	*aṣaonå*	-	-	-	-	-

man-stems:

	m.	n.	
Sing.	*Airiiamanō*	*nāmanō*	***barəsmą***
Plur.		*nāmanąm*	*barəsmanąm*
Dual		-	*cašmanå*

Notes:

The root noun *āh-* "mouth" has an irregular gen. sing. from an *n*-stem: *åŋhānō*

Instead of the weak stem *aṣaon-* we often find *aṣāun-* in the manuscripts. In view of OInd. *ṛtāvan-* this may well be the original form.

The weak stem *aθaurun-* is regular < **aθarun-*, since *āθrauuan-* (probably) is < **aθarụan-* (OInd. *atharvan-*, cf. *ārmaiti-*, OInd. *aramati-*).

kaniiā-

The fem. *ā*-stem *kaniiā-*, beside the irregular *ā*-stem forms, has some forms from an *in*-stem, as does *kaxᵛarəiδī-* < *kaxᵛarəδa-* and *kāiδī-/kaiieiδī-* < *kaiiaδa-*, both some kind of "female magician(?)" :

Sing.						
	kaniiā-	*kainin-*	*kaxᵛarəiδiiā-*	*kaxᵛarəiδin-*	*kāiδiiā-*	*kaiieiδin-*
nom.	*kaine*					
voc.				*kaxᵛarəδaine*		
acc.	*kaniiąm*	*kaininəm*				
gen.	*kaniiå*	*kaininō*	*kaxᵛarəiδiiås°*		*kāiδiiås°*	
Plur.						
nom.		*kaininō*		-		-
gen.			*kaxᵛarəiδinąm*			*kaiieiδinąm*

Note: For *kaininō*, we also find the thematic form *kainina* in poorly transmitted texts.

***ṇt*-stems**

Examples (*aṇt*-stem adjectives: *bərəzaṇt-/bərəzat-* "high, lofty"; *uuaṇt*-stems: *aētauuaṇt-/aētauuat-* "this much," *astuuaṇt-/astuuat-* "having bones," *druuaṇt-/druuat-* "possessed by the Lie"; *maṇt*-stems: *ratumaṇt-/ratumat-* "containing (the word) *ratu*," *yātumaṇt-/yātumat-* "possessed by sorcerers")

Sing.	*bərəzatō*	*aētauuatō*	*astuuatō*	*ratumatō*
Plur.	*bərəzatąm*	*auuauuatąm*	*druuatąm*	*yātumatąm*

PRONOUNS

Genitive

The genitive forms of the pronouns are:

Personal pronouns:

	1st	2nd	3rd pers. masc.,neut.	fem.
Sing.	*mana*	*tauua*	*ahe, aŋ́he*	*aŋ́hå, aŋ́håsə*
encl.	*mē*	*tē*	*hē, šē*	
Dual	-	*yuuākəm*	*aiiå*	-
Plur.	*ahmākəm*	*yušmākəm, xšmākəm*	*aēšąm*	*åŋhąm*
encl.	*nō*	*vō*		

Note: The distribution of *hē* and *šē* is governed by ruki (see Lesson 5).

	The demonstrative pronoun *ima-* "this": masc., neut.	fem.	The demonstrative pronoun *auua-* "that": masc., neut.	fem.
Sing.	*ahe, aŋ́he*	*aŋ́hå, aŋ́håsə*	*auuaŋ́he*	*auuaŋ́hå*
Plur.	*aēšąm*	*åŋhąm*	*auuaēšąm*	-
Dual	*aiiå, anaiiå*	-	-	-

The form *aŋ́håsə* is used with *tanuuō* "of this body." Note also *xᵛaēpaiθiiåsə tanuuō* "of (one's) own body."

The demonstrative pronoun *aēta-* "this":

	masc., neut.	fem.
Sing.	*aētahe*	*aētaŋ́hå*
Plur.	*aētaēšąm*	*aētaŋhąm*
Dual	*aētaiiå*	-

	The relative pronoun *ya-* "who, which": masc., neut.	fem.	The interrogative pronoun *ka-* "who, what?": masc., neut.	fem.
Sing.	*yeŋ́he*	*yeŋ́hå*	*kahe, kahiiā°*	*kaŋ́hå*
Plur.	*yaēšąm*	*yåŋhąm*	-	*kaŋhąm*
Dual	*yaiiå*	-		

Note the pronominal adjectives: *aniiehe, aniiaēšąm*; *vispahe, vispaēšąm* (but fem. *vīspanąm*).

Active participles

The active present participles end in *-n̥t-*. The athematic verbs form the present participle from the weak stem of the root, e.g.: *haṇt-*, *ɣnaṇt-* (< *jan-*), *daδaṇt-*/*daθaṇt-*, *kərənuuaṇt-*, *nruuat-* (Y.70.4).

Participles from thematic verbs have fixed stems in *-aṇt-* (*-əṇt-*), e.g., masc. acc. sing. *barəṇtəm*; gen. sing. and nom.-acc. plur. *barəṇtō*, gen. plur. *barəṇtąm*.

Participles from athematic verbs have strong stems in *-aṇt-* and weak stems in *-at-* and are declined like adjectives in *-aṇt-*, e.g., *hatō*, *hātąm* gen. sing. and plur. of *haṇt-* "being."

The feminine is formed with the ending *-ī*, e.g. *barəṇtī-*, *haitī-*.

On the irregular nom. sing. of present participles see Lesson 17.

Note that present participles (see below) in *-aṇt-* from thematic stems preserve their *n* in the weak cases.

SYNTAX

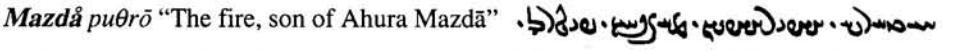
Uses of the genitive

1. Adnominal genitive

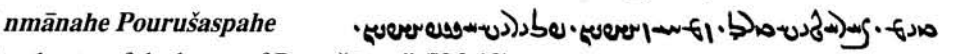
The primary function of the genitive is "adnominal." The main adnominal functions are:

1a. Possessive genitive

This genitive expresses various kinds of possession ("the man's house, the man's son"). Note especially the use of the gen. + "to be" which corresponds to Eng. "to have": "mine is a son" = "I have a son" (see Lesson 12):

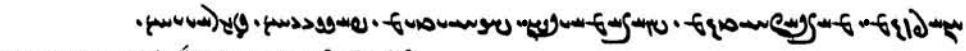


ātarš ***Ahurahe Mazdå*** *puθrō* "The fire, son of Ahura Mazdā"



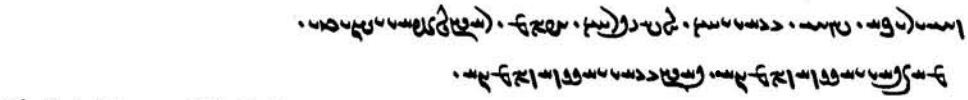
tum Zaraθuštrō ***nmānahe Pourušaspahe***

"You (are) Zarathustra of the house of Pourušāspa." (Y.9.13)



xᵛafnəm mazdaδātəm yazamaide šāitim ***pasuuå vīraiiå***

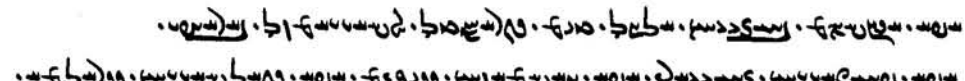
"We sacrifice to sleep established by Ahura Mazdā, peace of (for) cattle and men." (Vr.7.3)



nāirika yā ****uuaiiå*** *xšudrå hąm.raēθβaiieiti*

mazdaiiasnąmca daēuuaiiasnanąmca

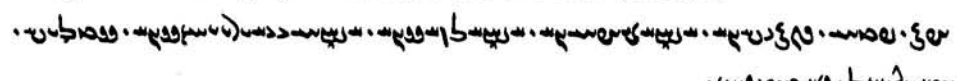
"The woman (who) mixes the semen of both: of Mazdaiiasnians and of demon-sacrificers." (after N.11)



apa aēšąm ***bāzuuå*** *aojō tum graṇtō xšaiiamnō barahi*

apa ***pāδaiiå*** *zāuuarə apa* ***cašmanå*** *sukəm apa* ***gaošaiiå*** *sraoma*

"You, when angered, are capable of carrying away the strength of their two arms, the endurance of their two feet, the sight of their two eyes, the hearing of their two ears." (Yt.10.23)



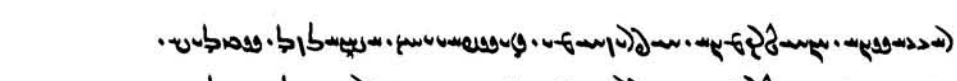
hā ptā ***gəušcā aṣaŋhācā aṣaonascā aṣāuuairiiåscā stōiš***

haiθiiō vaŋhudå

"He is the father of the cow, of Order, of the sustainer of Order, and the Orderly existence, (he) the true (one), giver of good things." (Y.58.4)

Note: *aṣaŋhācā* is an archaizing form.

It is possible to have a genitive depending upon another genitive:



rauuasca xᵛāθrəmca āfrināmi ***vispaiiå aṣaonō stōiš***

ązasca dužāθrəmca āfrināmi ***vispaiiå druuatō stōiš***

"I invite the spaciousness and good breathing space **of** the entire existence **of** the sustainer of Order;

I invite the constriction and bad breathing space **of** the entire existence **of** the one possessed by the

Lie." (Y.52.8)

It is possible for a genitive to be governed by the prior member of a compound:

kamarəδō.janəm daēuuanąm
"(him) who smashes the heads of the old gods" (Y.57.33)

1b. Subjective and objective genitives

These genitive constructions can be viewed as "transformations" of verbal expressions, where the genitives correspond to the subject or direct object, e.g.:
"They love their parents" > "their [subj. gen.] love of (for) their parents [obj. gen.]"

ahe *yasnəm yazatanąm*
"His sacrifice to the gods." (he [subj.] sacrificed to the gods [dir. obj.]) (after Y.57.3)

dātarə ***gaēθanąm astuuaitinąm***
"O Creator of the world of living beings with bones!" (he established the world with bones [dir. obj.])

dazdi nō pouru.spaxštim ***ţbišiianţąm*** *paiti.jaitim* ***dušmaniiunąm*** *haθrā.niuuaitim* ***hamərəθanąm***
"Give us the ability to espy many of those hostile (to us), ability to strike back at (our) enemies, ability to vanquish right then and there (our) opponents." (after Y.57.26)

aēša astī ***daēnaiiå māzdaiiasnōiš*** *āstuitiš*
"This is the praise of the Mazdaiiasnian *daēnā*." (Y.12.9)
Note: The final long vowels are a typical feature of Old Avestan.

2. Partitive genitive

The other main function of the genitive is "partitive," expressing that something is part of a totality or an example of group. It is frequently found with numerals and other words expressing quantity:

θrisatəm ***aiβi.gāmanąm*** "(For) thirty years."

cuuaţ ***aētaŋhå apō*** "How much of this water?"

2a. Genitive with adjectives denoting "fullness"

The genitive is used with adjectives, especially, *pərəna-* "full (of)":

im zå bauuaţ pərəna ***mašiiānąm***
"This earth became full of men."

A similar use is that with *aratufriš* "who does not satisfy the models *with*":

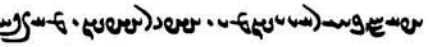
kō* ****åŋhąm* *nā* ***gāθanąm srutanąm*** *aratufriš*
yō* **maēzō fra vā šāimnō srāuuaiieiti* ***aētaēšąm vacąm* *aratufriš*

"When does a man not satisfy the models of the Gāθās he recites?
He who recites while urinating or defecating does not satisfy the models" (N.19)
Note: for the form *maēzō* (nom. sing. of *maēzaṇt-*), see Lesson 17.

3. Genitive with verbs

The genitive is used with verbs, for instance, *haṇkāraiia-* "to gather" (for the sacrifice to):

haṇkāraiiemi ***Ahurahe Mazdå***

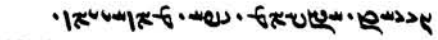


"I gather (for the sacrifice) to Ahura Mazdā."

3a. Genitive of mourning(?)

In the following example, the genitive seems to express those for whom one mourns:

cuuaṯ ***aēšąm*** *upa.mąnaiiąn*



"for how long shall they remain (in mourning) over these?" (V.12.1)
Note: *upa.mąnaiiąn* is 3rd plural subjunctive (see Lesson 15).

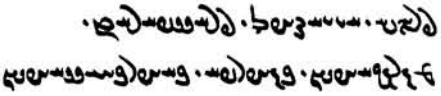
4. Genitive with pre- and postpositions

The genitive is governed by some pre- and postpositions and nominal forms functioning as such.

parō pasca ***nmānahe*** *pasca parō* ***nmānahe***

"before and behind the house ... behind and before the house." (V.13.46)

frąš ***aiiaŋhō*** *frasparaṯ* "He jumped forth/away from the pot."



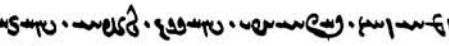
mərəγahe *kəhrpa* ***kahrkāsahe*** *...* ***kaininō*** *kəhrpa* ***srīraiiå***

"In the form of a vulture-bird ... in the form of a beautiful young woman." (Yt.5.62, 64)

Relative clauses

Sometimes the antecedent of the relative pronoun is either missing or "attracted" into the relative clause, in which case it assumes the case of the relative pronoun, for instance:

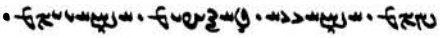
nmānå daδāhi ***yasə*** *θβā yazaite*



"You give houses **(to him) who** sacrifices to you." (from Yt.10.30)

rəṇjaiti haomahe maδō ***yō*** *yaθa puθrəm taurunəm haoməm vaṇdaite* ***maṣiiō***

"The intoxication of the haoma energizes **the man who** honors the haoma like a young son." (Y.10.8)



yąm *aṣauua* ***vaŋʸhim aṣaiiąm*** *vaēδa tąm druuå əuuiδuuå*

"The good Orderly fashion which the Orderly one knows, (of) that the Lieful one is ignorant." (Vr.22.2)

The connecting relative and the relative particle *yaṯ*

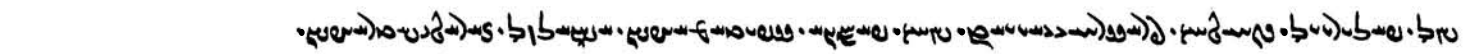
The relative pronoun is frequently used to connect a noun with its adjective or genitive. This can be done using a regular relative noun clause, but, when the antecedent is in the accusative, the accusative of the relative pronoun is normally used.

If the antecedent is "attracted" into the relative clause, then the relative pronoun + noun + adjectives are all in the the same case: nominative or accusative.

If the antecedent is in a case other than nominative or accusative, the relative pronoun usually takes the invariable form *yaṯ* (= nom.-acc. sing. n.), occasionally also when the antecedent is in the accusative..

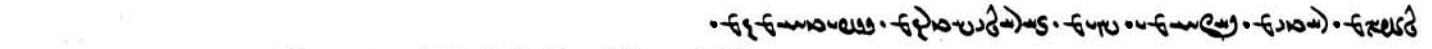
A similar usage is found in Old Persian, which later developed into the so-called *izafe(t)* construction of Middle and New Persian.

Examples:



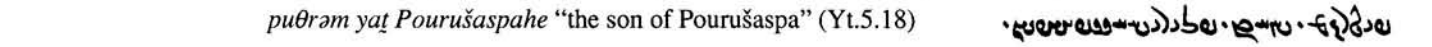
*yō paoiriiō **gāθå** frasrāuuaiiaṯ **yå** paṇca Spitamahe aṣaonō Zaraθuštrahe*

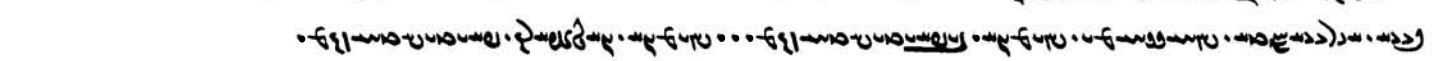
"Who (Sraoša) was the first to recite the five Gāθās of Orderly Zarathustra, the Spitamid." (Y.57.8)



*θβąm ratum daδāmi **yim** Zaraθuštrəm Spitāməm*

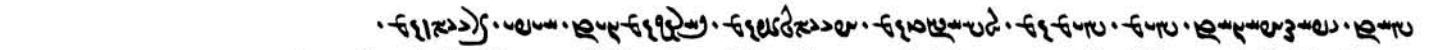
" I establish you, Zarathustra the Spitamid, as the Model." (after Vr.2.4)

puθrəm yaṯ Pourušaspahe "the son of Pourušaspa" (Yt.5.18) 



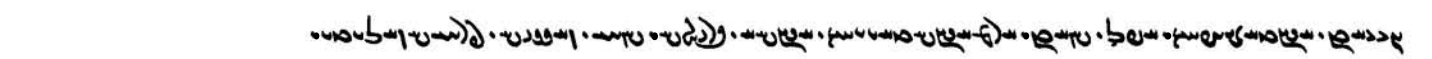
***duua auruuaṇta** yāsāmi **yim**ca bipaitištānəm ... **yim**ca caθβarə.paitištānəm*

"I ask for two coursers, one that has two legs and one that has four." (Yt.5.131)



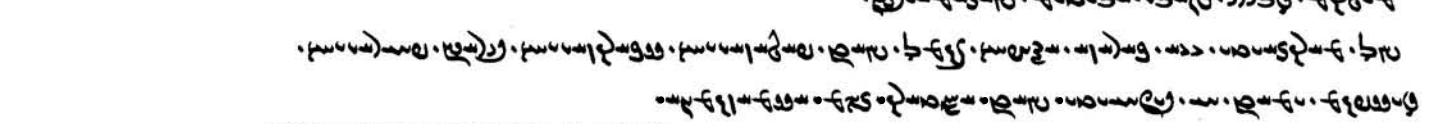
*yaṯ upaŋhacaṯ **yim Yiməm xšaētəm huuąθβəm** darəγəmciṯ aipi zruuąnəm* (for **Yiməm yō xšaētō ...*)

"... that he followed splendid Yima with good herds for a long time after." (Yt.19.31)



*cuuaṯ aētaŋhå apō **yaṯ** armaēštaiiå aēša druxš yā nasuš frāšnaoiti*

"How much of this standing water does this demoness, the Nasu, reach (with her pollution)?" (V.6.30)



Miθrəm vouru.gaoiiaoitim yazamaide
*yō marəzaiti uua karana aŋhå zəmō **yaṯ** paθanaiiå skarənaiiå duraē.pāraiiå*
vispəm imaṯ ā.diδāiti yaṯ aṇtarə ząm asmanəmca

"We sacrifice to Miθra with wide grazing grounds, who touches both ends/borders of this earth, wide, round, with distant borders. All this he regards, which (is) between heaven and earth." (from Yt.10.95)

EXERCISES 11

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

aspa- spaēta-, daēnā- zaraθuštri-, nmāna- āhuiri-, vohu- manah-, ziiam- staxra-, zam- ahuraδātā-, tanū- amauuaitī-, ratu- vaŋhu-; naire.manah- Kərəsāspa-.

2. Write in transcription and Avestan script the present and imperfect-injunctive forms active of *frāiiātaiia-* and *frāšnao-*.

3. Transcribe and translate into English:

(Y.57.33)

(after Yt.10.33)

(Yt.12.25)

(Yt.13.2-3)

(V.20.5)

4. Identify the genitive forms in this second version of the litany and explain how they are formed:

(Y.1.1)

(Y.1.3)

(Y.1.4)

(Y.1.5)

(Y.1.6)

(Y.1.7)

(Y.1.11)

5. Translate into Avestan:

1. At dawn Pāuruua invoked Arəduuī Sura Anāhita:
2. O Arəduuī Sura Anāhita, come quickly to my help, now bear me aid!
3. Then Arəduuī Sura Anāhita came running in the shape of a young, beautiful, very strong, well-shaped woman.
4. She came to his help, she bore him aid.

4. She came to his help, she bore him aid.
5. It was not long before she put him down upon the earth created by Ahura Mazdā and his own house, healthy, unharmed, unhurt, just like before.
6. Afterward, Pāuruua brought her a hundred horses, a thousand bulls, and ten thousand sheep.
7. Then Yima went forth at noon on the road of the endless lights saying:
8. Dear life-giving Ārmaiti, go both forth and spread wide and far, bearer of small and large animals and men!
9. Here went forth small and large animals and men, (each) according to (his) own wish and pleasure, however was his pleasure.
10. Then this earth became full of small and large animals and men, of dogs and red hot fires.

VOCABULARY 11

aētauuaṇt-: this much
aiiah- n.: metal (pot)
aiiah- xᵛaēna- n.: *steel (?)
ainiδaṭ: elsewhere
airišta- < irišta-: unhurt, unwounded
anaγra-: endless (lit.: without beginning)
apa.bara- < √bar: to take away
aratufrī-: (someone) who does not satisfy the models (for the sacrifice, etc.)
armaēšta-: standing still, stagnant; cf. airime
aš.ama-: with great power
aṣaiiā-: desire for Order, Orderly fashion
Aṣa.nəmah-: proper name
aṣauuasta- n.: Orderliness
aṣiuuaṇt-: having rewards (to give away)
auuaṇta- < baṇta-: unharmed
ādiδā- < √daē/di: to look at, inspect
āfrīnā- < ā + √fraii/frī: invite (as guest-friend)
āstuiti- f.: praise
barəθrī- f.: bearer (of: + gen.), womb
bāzuš.aojah-: having/with his strength in his arms
cašman- n.: eye
daēsaiia- < √daēs/dis: to show
daŋhu.paiti-: lord of the land
diiao- m.: heaven
duraē.karana-: having/with its edges in the distance
duraē.pāra-: whose borders are in the distance, with distant borders
dužāθra- n.: bad "breathing space
əuuiδuuah-: ignorant
fra.srāuuaiia-: recite, perform
fra.šš̆aiia- < √š(ii)ā mid.: to defecate
fra.šāimna- pres. participle of fra.šš̆aiia- (see Lesson 12)
frā.dərəsra-: visible from afar
frāiiātaiia- < √yat: to put down in one's place
frāšnao-/frāšnu- < √nas/as: to reach
frinā-/frin- < √fri: to befriend, satisfy(?)
gaociθra-: containing the seed of animals
gātu-: place
gāθā-: Gatha
graṇta-: angry
hamaθa yaθa ... -ciṭ: in exactly the same way as
haṇdraxta-: (firmly) held together
haosrauuaŋha- n.: good fame
Haraitī-: name of the mountain in the middle of the earth; also called Harā-
haθrā.niuuaiti- f.: ability to overcome right then and there
hauuaŋᵛha- (< hauuaŋhụa-): well-being
hąm.raēθβaiia- < √raēθ(β)/riθ: to mix together
hąm.varəitiuuaṇt-: *valorous
huruniia- n.: the fact of having a good soul
huuar-/huuan- n.: sun
huuarə.xšaēta- n.: the sun
Huuarəz-: name of (one of?) two brothers
iδaṭ: here
kahrkāsa-: vulture
kaiiaδa-: magician(?)
kaiieiδī-: female magician(?)
kamarəδō.jan-: who smashes the heads (of the old gods)
karan-: edge, border, end
kaxᵛarəδa-: magician(?)
kaxᵛarəiδī-: female magician(?)
kāiδī-: female magician(?)
kəhrpa: in the form (of: + gen.)
maēzō < maēzaṇt-, pres. participle of maēza-
maniiu.stāta-: stood in the world of thought
maniiu.tāšta-: fahioned (by a carpenter) in the world of thought
marəza- < √marz: to stroke
maziiah-, comparative of mazāṇt-
mānaiia- < √man: to resemble
niuuaēδaiia-: to make known, announce, introduce (for the sacrifice to: + gen. or dat.)
paδ- (pāδ-/bd-) m.: foot
pairi: around (+ acc.)

paiti.jaiti- f.: ability to strike back
paiti.paršti- f.: *study
para (adv.): before, earlier
parō: before, earlier than (+ gen.)
Paršaṯ.gao-: proper name; Having-spotted-cows
pasca: after (+ gen.)
pouru.spaxšti- f.: ability to see much
raoxšna-: light, bright
rauuah- n.: wide, open space
rəṇja- < √rang: to energize, quicken
sāstar-/sāθr- (irregular): commander, tyrant
skarəna-: round (circular)
spānah- n.: life-giving knowledge (?)
spəṇtō.maniiauua-: belonging to the Life-giving Spirit
sraoma(n)- n.: hearing
srauuah- n.: utterance; plur. also: renown, fame
sruta- past participle < √srao: heard (see Lesson 12)
staxra-: harsh
stəhrpaēsah-: star-studded
suka-: eyesight
suxra-: red (hot)
šāiti- f.: happiness
taēra-: mountain ridge
tanu.mąθra-: who stretches the poetic thought (between heaven and earth?) *or* who spins out the poetic thought?
tauruna-: young
ṯbišiiaṇt- (pres. partic.): someone inimical, opponent
θrisatəm: thirty
upa: at (of time) + acc.
upabdi: at the foot of (a mountain)
ušah- f.: dawn
ušti- f.: wish
°uuarəz- < varəz-: with ... invigorant
°uuərəz- < √varz-: maker (of)
uxta-, perf. part. of vac-: said, spoken
vaēδa (vaēda) = vaēθa < √vaēd/vid: I/he knows
vaēiδiia- n.: knowledge
vaṇda- < √vand mid.: to *honor
vaŋhana- n.: garment, dress
vaŋhudā- m.: giver of good things
Vidaṯ.gao-: proper name, Finder-of-the-cow(s)
viδāraiia- < √dar: to hold up and apart, sustain
xšaiiamna- < xšaiia-: being in command, because one can
xšudra- n.: semen
x^{v}aēna-, see aiiah-
x^{v}afna-: sleep
yasə = yō
yaṯciṯ: whatever, whenever, if
yaθa kaθaciṯ: however
yātu-/yāθβ-: sorcerer
zāuuar- n.: strength

LESSON 12

PHONOLOGY

Consonant alternations: velars and labials

The velars *k* and *g* were palatalized before *e* (> *a*), *i*, and *i̯* already in early Indo-Iranian, a change which frequently produced alternations within the paradigms and between different forms derived from the same root.

In Avestan the original velars *k* and *g* in addition frequently became the spirants *x* and *γ*, and the palatalized *c* and *j* sometimes became *ś́* and *ź*, which complicates the picture considerably.

Forms with the original *k* and *g* may no longer be attested among the Young Avestan forms.

Similar, but fewer, changes befell the labial and dental stops.

Examples:

	Stop:	Spirant:		Palatal:	Sibilant:
		unvoiced	voiced		
√vak		*vāx-š*, *ux-ta-*	*vāγ-žibiš*	*vācim*	
√tank	*tak-aθra-*	*tax-ma-*		*taṇc-išta-*	*tą́š-iiah-*
√ak	*ak-a-*			*ac-išta-*	*aš́-iiah-*
√aog	*aog-əmaide*	*aox-ta*		*aojaite*	
√aog	*aogarə*		*uγ-ra-*	*aoj-ah-*	
√draog		*drux-š*, *drux-ta-*	*draoγ-a-*	*druj-im*	*druž-a-*
√ap	*āp-ō*	*āf-š*	*aiβ-iš*		
√dab	*dapta*		*diβža-*, *daiuuiš*		
√ptar	p-^{a}*ta*	f-^{ə}*δrōi*			
	p^{a}t-*a*	*piθ-re*	*f*^{ə}*δ-rōi*		

Combinations of stops and dental stops

From the preceding table we see that *k*/*g* + *t* > *xt*, but *p*/*b* + *t* > *pt*. [All the other Iranian languages have *ft*.]

Dental stops behave rather differently from this. When an ending beginning with a dental stop (*t* or *d*) is added to a stem also ending in a dental stop, the resulting combination is replaced by the sequence sibilant + dental stop: *st*, *zd*.

The combination *t* + *t* always > *st*, e.g., *amauuat* + *tama-* > *amauuastama-* "most forceful."

The combinations *d* + *t* or *d* + *d* usually > *zd*, as in *dazdi* "give!" < **dad-di* and *dazde* < **dad-te*. We also find *st*, however, as in *dasta* "give (plur.)!" < **dad-ta*, and *daste* beside *dazde* < **dad-te*.

[The forms *daste* and *dazde* reflect the two-fold origin of Avestan (Iranian) *dā-*: from Indo-Iranian *dā-* "to give" (Greek *didōmi*, Latin *dare*) and *dhā-* (Greek *tithēmi*, Latin *facere*, English *do*), present stems *dadā-* and *ḍadhā-*. The forms were originally **dad-tai* and **dadh-tai*. The first regularly became *daste*. The second was subject to two pre-Iranian rules which produced the form **dad-dhai* (progressive assimilation and movement of the aspiration). This form then regularly became Iranian **daddai*, which in turn became *dazde*. In Old Avestan the two forms are still used in their original meanings, but in Young Avestan no distinction is observed.]

Laryngeals

Indo-European possessed a set of phonemes realized as sounds produced in the throat: in the pharynx or the larynx. These phonemes and their phonetic realizations are commonly referred to as "laryngeals." In proto-Indo-Iranian two laryngeals—or their later reflexes—seem to have still survived, one probably a kind

of *h* and the other probably a glottal stop—here denoted by the symbol ʾ (the sound found in some local pronunciations of English in words such as *battle*, pronounced *baʾel*). In Indo-Iranian these laryngeals contracted with a preceding vowel when they were followed by a consonant or were at the end of a word, but left a "hiatus" when they were between vowels. Later the hitaus disappeared and the vowels were contracted into one long vowel or a diphthong. This hiatus must still have been pronounced in Old Avestan times—even though the orthography does not show it—as two vowels with hiatus between them metrically count as two syllables.

An old laryngeal is also responsible for the alternation between *ərə* and *arə* in some zero-grade forms. Thus we have *kərəta-* "done" < √kar, but *starəta-* < √starH (but *stərəta-* "stunned" < √star). We also see the effect of the original laryngeal in forms such as *darəγa-* < **dṛHga-*, as opposed to *drājah-* < **draHjah-*.

NOUNS

Laryngeal stems

Schematically, the development of the masc. *ā*-stem *mazdā-* must have been as follows:

	early Indo-Iran.	late Indo-Iran.	Old Avestan	Young Avestan	Spelling
nom.	**mazdaH-s*	> **mazdās*	> **mazdāh*	> **mazdāh*	> *mazdå*
acc.	**mazdaH-ṃ*	> **mazdaʾam*	> **mazdaʾam*	> **mazdām*	> *mazdąm*
gen.	**mazdaH-as*	> **mazdaʾas*	> **mazdaʾah*	> **mazdāh*	> *mazdå*

raii-.

The *i*-stem *raii-* "wealth" has the following irregular forms, also caused by the presence of a laryngeal. No nom. forms are attested:

Sing.			
acc.	**raHim*	> **raʾim*	*raēm*
gen.	**raHi̯ah*	> **rāi̯ah*	*rāiiō*
Plur.			
acc.	**raHinš*	> **raʾiš*	*raēš*
gen.	**raHi̯ām*	> **rāi̯ām*	*raiiąm*

Note: The gen. plur. has the common shortening of *ā* before *ii* (Lesson 16).

The masculine *ā*-stem *paṇtā-*

This stem is characterized by double ablaut, that is, both the root and the (original) suffix change during the declension. Some of the irregularities of this noun are due to the original presence of a laryngeal, which, when coming between the *t* of this stem and the vowel of an ending, turned the *t* into *θ* (*tH* > *th* > *θ*), but was lost between consonant.

In both Old Indic and Avestan the paradigm is completed by *n*-stem forms. YAv. also has a fem. *paθā-*.

	early Indo-Iran.	early Iranian	YAv.	*paṇtan-*	*paθā-*
Sing.					
nom.	**pantaH-s*	**pantāh*	*paṇtå*		
acc.	**pantăH-ṃ*	**pantaʾam*	*paṇtąm*	*paṇtānəm*	
gen.	**pn̥tH-as*	**paθah*	*paθō*		
Plur.					
nom.	**pantaH-as*	**panta'ah*	-	*paṇtānō*	
acc.	**pn̥tH-as*	**paθah*	*paθō*		*paθå*
gen.	**pn̥tH-ām*	**paθām*	*paθąm*		

Han-stems

The following words with similar double ablaut were probably originally *Han*-stems:
marətān-/marəθn- < **marta-Han-/mart-H-n-* "containing dead stuff(?)" (YAv. only in *Gaiia- Marətān-*);
hazaŋhan-/hazasn- < **hazah-Han-/hazas-H-n-* "violent person" (< *hazah-* "violence");
hāuuanān- < **haų̇ana-Han-/haų̇ana-Hn-*, the priest in charge of the pressing of the haoma (*hauuana-*):

Sing.			
nom.	*marəta*	*hazaŋha*	*hāuuana*
acc.	-	*hazaŋhanəm*	*hāuuanānəm*
gen.	*marəθnō*	-	*hāuanānō*
Plur.			
nom.	**marətānō* (OAv.)	-	
gen.	-	*hazasnąm*	

Note: In principle, OAv. *marətānō* could be the gen. sing. < **marta-Hn-ah*, if the Yav. weak stem *marəθn-* is secondary.

Root nouns ending in laryngeals

The root nouns in *-ī* and *-ū* were also originally laryngeal stems. Examples: *ratufrī-* "which satisfies the (ritual) models," *yauuaējī-* "who/which lives for ever," *yauuaēsū-* "who/which forever renews life," *zauuanō.sū-* "who/which renews life when libated (to?)":

	early Indo-Iran.	early Iranian	YAv.
Sing.			
nom.	**jiH-š, *suH-š*	**jīš, *sūš*	*jiš, suš*
acc.	**jiH-ṃ, *suH-ṃ*	**jiʾam, *suʾam*	*jim, sum*
gen.	**jiH-as, *suH-as*	**jiʾah, *suʾah*	-
Plur.			
nom.-acc.	**jiH-ṇs, *suH-ṇs*	**jiʾah, *suʾah*	*jiiō, suuō*
gen.	**jiH-ām, *suH-ām*	**jiʾām, *suʾām*	-
Dual			
nom.-acc.	**priH-ā(u)*	**friHā*	*friia*

The feminine *ā*-stem *ušā-*

The fem. *ā*-stem *ušā-* "dawn" also has nom. sing. in *-å* and acc. sing. in *-ąm*, like *mazdā-*. Other forms are made from an *ā*-stem *ušā-* and an *h*-stem *ušah-*.

Sing.		
nom.	*ušå*	
acc.	*ušąm*	*ušåŋhəm*
gen.	**ušaiiå*	

Note: The gen. form is not attested, but the abl. is *ušaiiāṯ* from the *ā*-declension (Lesson 14).

Some irregular *i*-stems

The *i*-stems *vi-* m. "bird," *paiti-* "master," and *jaini-* f. "woman" have various kinds of irregularites.

Sing.			
nom.	*viš*	*paitiš*	-
acc.	-	*paitim*	-
gen.	-	-	*janiiaoš*
Plur.			
nom.	*vaiiō*	-	*janaiiō*
acc.	-	-	*jainiš*
gen.	*vaiiąm* (*vaiianąm*)	-	*jaininą̊m*

Notes:

No gen. sing. form of *paiti-* is attested but the dative form (Lesson 13) shows it is irregular. The compounds in *paiti-* (*dańhu.paiti-*, etc.) are regular *i*-stems.

The gen. sing. of *jaini-* is not certain. The mss. also have *janiiōiš*. The form *janiiaoš* is similar to OInd. *patyus* < *pati-*, and so has been preferred here (after Pirart, 1993).

Irregular neuter *u*-stems

The neut. *u*-stems *āiiu-* "life(time)," *zānu-* "knee," and *dāuru-* "tree" have alternating long and zero degrees of the stem corresponding to zero and full grade of the suffix vowel. *āiiu-* also has regular *u*-stem forms beside the ablauting ones. The zero grade of *zānu-* "knee" is *žnu-* or *(x)šnu-*, but no nom.-acc. or gen. forms are found.

	āiiu-	*dāuru-*	*zānu-*
Sing.			
nom.-acc.	*āiiu*	*dāuru*	-
gen.	*yaoš aiiaoš*	*draoš*	-

The *ṇk*-decension

There is a group of adjectives with stems ending in *ṇk* denoting directions (forward, backward, sideways, etc.).

In Avestan the nom. sing. of these stems has lost the original velar, that is, it does not survive as *x*, as in the other velar stems (*vāx-š*, etc.), and the ending is *-ąš* < **-āŋ(k)š* [Cf. OInd. *-āṅ*, e.g., *parāṅ*.]

Aside from the nominative, the strong stem ends in *-āṇc-* and the weak stem in *-āc-*, sometimes abbreviated to *-ac-*. The long *ā* in these forms is not long ablaut grade, but the result of contraction after the loss of a laryngeal: **para-Hank-* > **para'ank-* > *parāṇk-*.

The only neuter form ends in *-āgəṯ*, which—it has been suggested—may not be directly from **-ākt*, but a way of writing *-āk* with a non-released final *-k* (like the final *-ṯ*). This form is from **para'ak(t)* < **para-Hṇk(t)*.

Sing.					
nom.	*-ąš*, *-iš*; n. *-āgəṯ*	*apąš*, *paiti.yąš*, *parąš*, *frąš*, *viš*	n. *parāgəṯ*	f. *apaśī-*
acc.	*-å̊ṇcim*	*°niiå̊ncim*		
Plur.				
nom.	*-å̊ṇcō*	*niiå̊ncō*, *haθråncō*		

Notes:

The form *viš* (Lesson 5) may be for **vịš*, as in the acc. plur. of *i*-stems.

In the fem. *apaśi*, the *c* has apparently been palatalized before the *i*, more probably it has been introduced by analogy with gen.-dat. forms (unattested): **apaśiiå*, **apaśiiāi*, where it would be regular.

ADJECTIVES

The comparative and superlative

As in other Indo-European languages there are two different ways of forming the comparative and superlative of an adjective, a "regular" and an "irregular" one, compare English *long ~ longer ~ longest* versus *much ~ more ~ most.*

These two methods correspond to two Avestan kinds of comparatives and superlatives, one made with the suffixes *-tara-* and *-tama*, respectively, added to the positive form of the adjective and another with *-iiah-* and *-išta-*, respectively, added to a different form of the adjective than the positive.

The comparative is discussed in Lesson 14.

The superlative

The superlative in *-təma-* is formed by attaching this ending to the stem of the adjective with appropriate *sandhi* before the ending *-təma-*. Adjectives with ablauting suffixes take the weak stem (cf. the comparatives, lesson 14).

Note that *a*-stems often take a special "composition form" in *-ō* (= nom. sing. masc.) before this ending. Consonant stems in *-t* change the *t* > *s* before the *t-* of the ending (*-t-t-* > *-st-*).

The superlative in *-išta-* is made from the root in the full grade, also with appropriate *sandhi* (*k* > *c*, *g* > *j*). Adjectives with suffixes lose the suffixes in this type of superlative.

1. Examples of superlatives in *-təma-*:

baēšaziia- "healing"	*baēšaziiō.təma-*
hubaoiδi- "fragrant"	*hubaoiδitəma-*
huδāh- "giving good gifts"	*huδāstəma-*
yāskərət- "competitive"	*yāskərəstəma-*
amauuaṇt- "forceful"	*amauuastəma-*
vərəθrauuaṇt- "resistant, valorous"	*vərəθrauuastəma-*
aṣauuan- "Orderly"	*aṣauuastəma-*
vərəθrajan- "victorious"	*vərəθrająstəma-*

Note: *aṣauuastəma-* and *vərəθrająstəma-* are analogical after *amauuastəma-*, *vərəθrauuastəma-*, etc.

2. Examples of superlatives in *-išta-*:

aka- "evil"	*acišta-*
āsu- "fast"	*āsišta-*
pouru- (< **pṛH-u-*) "much"	*fraēšta-* (< **praH-išta-*)
vaŋhu- "good" (< **vahu-*)	*vahišta-*
driγu- "poor"	*draējišta-*
masita- "long"	*masišta-*
mazāṇt- "big"	*mazišta-*
spəṇta- "beneficial"	*spāništa-* (< **span-išta-*)
śiiāta- "happy"	*śiiāišta-*

taxma- (< **tŋk-ma-*) "firm"	*taŋcišta-*
namra- "soft, pliable"	*nąmišta-*
srira- (< **sriH-ra-*) "beautiful"	*sraēšta-* (< **sraiH-išta-*)
stura- (< **stHu-ra-*) "stout, strong"	*stāuuišta-* (< **staHu̯-išta-* or **stHau̯-išta-*)
sura- (< **suH-ra-*) "rich in life-giving strength"	*səuuišta-* (< **sau̯H-išta-*)
uγra- "strong"	*aojišta-*
buiri-	*dbōišta-*

Notes:

The form *xraθβišta-* "most intelligent" corresponds to *xratumaŋt-* "intelligent," but is probably a "learned" form derived from the noun *xratu-*.

Forms with double suffix are also found: *draējištō.təma-* "the most poorest."

VERBS

Middle participles

The middle present participles have the ending *-əmna-* in the thematic, and *-āna-* (*-ana-*) in the athematic conjugations, e.g., athematic: *γnāna-* < *jan-*/*gn-* "smash," *mruuāna-* < *mrao-*/*mru-* "speak," *aojăna-*< *aog-* "say," *hunuuana-* < *hao-*/*hu-* "press (the haoma)," *daθāna-* < *daδā-*/*daδ-* "place," thematic: *yazəmna-*, *barəmna-*.

The thematic participle undergoes the usual changes of the stem vowel in *iia*-stems, after a palatal consonant, and after *-uu-*. Examples: *mainimna-*, *yezimna-*, *hacimna-* < *haca-* "follow," *daomna-* < *dauua-* "chatter (lies)."

Often the "regular" forms have been reintroduced in the *iia*-stems (*-imna-* ~ *-iiamna-*), and in the *aiia*-stems there seem to be no examples of the original forms (in **-aēmna-*); only forms in *-aiiamna-* are attested.

Note the expression *uiti aojana-*, *uitiiaojana-* "(thus) saying, with the words."

Past participles

The past participle (Eng. "done, killed") has the ending *ta-*. The ending is in most cases added to the zero grade of the root of the verb, if possible. Since the ending begins with *t*, numerous internal sandhi modifications take place:

I. Roots ending in vowels:
   1. Roots ending in diphthong/short vowel: √šao/šu: *šuta-*.
   2. Roots ending in long vowels: √dā: *dāta-*, √stā: *stāta-*.

II. Roots ending in consonants:
   1. Roots ending in stops: √vak: *uxta-*, √dab: *dapta-*, √band: *basta-*.
   2. Roots ending in sibilants and *h*: √spas: *spašta-*, √varz: *varšta-*, √x^{v}ah: *x^{v}asta-*.
   3. Roots ending in nasals: √man: *mata-*.
   4. Roots ending in *r*: √kar: *kərəta-*, √star: *stərəta-*.
   5. Roots ending in laryngeal: *dāta-* (< **daH-ta-*), *frita-* (< **frīta-*), *huta-* (< **hūta-*), *starəta-* (< **stŗHta-*).

SYNTAX

Use of the genitive. 2

1c. Further examples of the possessive genitive

The possessive genitive is used with the verb "to be" in the sense of English "to have":

mana *xᵛarəθəm asti* "I have food, it serves me as food."

paṇcanąm *ahmi* ***paṇcanąm*** *nōiṯ ahmi*

"I belong to five. To five I do not belong."

Mazdå *aogarə* ***Mazdå*** *xšaθrəm* ***Mazdå*** *astuuå aŋhuš asti nōiṯ drujō*

"To Mazdā belongs the might, to Mazdā the royal command, to Mazdā the existence with bones, not to the Lie." (after Yt.13.12)

A special use of the possessive/objective genitive is seen in expressions of the type "land-lord of the land":

daŋ́hāuš *daŋ́hupaitiš* ***zaṇtāuš*** *zaṇtu.paitiš* ***visō*** *vīs.paitiš* ***nmānahe*** *nmānō.paitiš*

"Land-lord of the land, tribe-lord of the tribe, town-lord of the town, house-lord of the house."

2d. Further examples of the partitive genitive

θrišum ***aētahe šiiaoθnahe*** *baxšəṇti...*
naēməm ***aētahe šiiaoθnahe*** *baxšəṇti ...*
vispəm ***aētahe šiiaoθnahe*** *baxšəṇti*

"They distribute one-third of this act; they distribute one half of this act; they distribute all of this act" (V.8.98-100)

yātauuō ***mašiiānąm***

"Sorcerers among men, those of men who are sorcerers." (Yt.8.44)

Miθrō āsištō ***yazatanąm***

"Miθra, the fastest of/among gods."

Vištāspō ***åŋhąm daxiiunąm*** *āsu.aspō.təmō bauuaṯ*

"Vištāspa became the one possessing the fastest horses of (among) these lands." (Yt.5.98)

2e. Partitive genitive of time and place

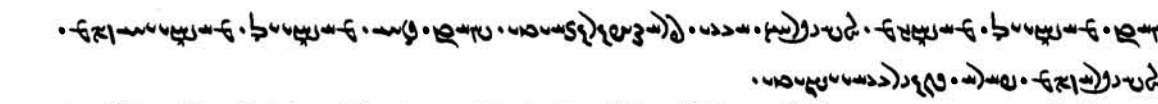
The partitive genitive can be used with adverbs of place ("there, where?") and time ("then, when?"):

dātarə gaēθanąm astuuaitinąm aṣāum ***kuua*** *paoirim* ***aŋ́hå zəmō*** *šāištəm*

"O Orderly creator of bony beings, where firstly in this earth is it (a) most happy (place)?" (V.3.1)

2f. Free partitive genitive

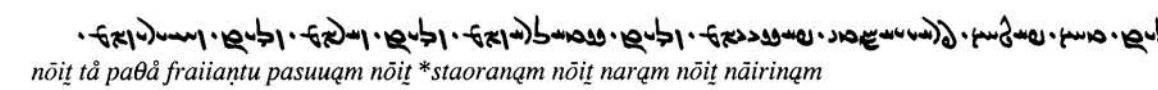
A "free" partitive gen. (French du, etc.) is found with verbs of giving, bringing, partaking, etc.:



yaṯ maṣiiō maṣīm xšudrå auui fraŋhərəzaiti yaṯ vā maṣiiō maṣiiānąm xšudranąm para.gəuruuaiieiti

"when a man releases (his) semen in a man, or when a man receives the semen of men." (V.8.32)

A similar genitive is found in negated sentences ("not (any) of ..."):

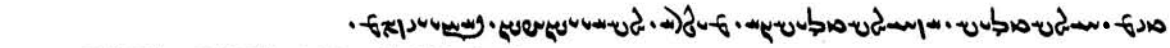


*nōiṯ tå paθå fraiianṭu pasuuąm nōiṯ *staoranąm nōiṯ naraṃ nōiṯ nāirinąm*

"Along those roads shall not go forth (any) sheep, cattle, men, or women!" (after V.8.15)

3b. Genitive with verbs

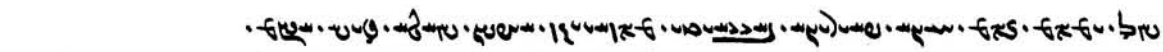
Some verbs meaning "rule, govern, control" govern the genitive:



tum ***āxštōiš anāxštōiš****ca Miθra xšaiiehe daxiiunąm*

"You, O Miθra, rule over the peace and non-peace of the lands." (Yt.10.29)

Note also the expression *mānaiiən/mąnaiiən ahe yaθa* "like," literally "resembling that like" (see Lesson 18 on the use of the optative):

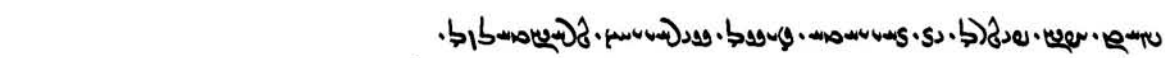


yō imąm ząm āca pairica bauuaiti ***mąnaiiən ahe yaθa*** *viš aēm*

"which lies upon and about this earth, like a bird (its) egg." (after Yt.13.2)

5. Descriptive genitive

There are a few examples of the descriptive genitive (*genitivus qualitatis*).



yaṯ hē puθrō uz.zaiiata ***visō suraiiå*** *Θraētaonō*

"... that a son was born to him, Θraētaona of the house rich in life-giving strength" (Y.9.7)

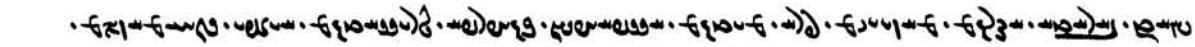
6. Genitive for dative

Genitive forms are sometimes used instead of dative forms, e.g., *yasnahe* "for the sacrifice (to)" (see Yt.13.147, below).

Use of the past participle

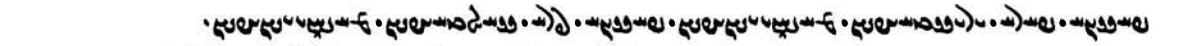
We have already seen many examples of the past participle being used as an adjective. It also commonly used as apposition, in which case it refers to an action that was completed before the action or state indicated by the main verb of the clause. Also when used as an adjective, it sometimes retains this temporal function.

1. Past participles as apposition



yaṯ barata Aŋrəm Manium ***fra.mitəm*** *aspahe kəhrpa θrisatəm aiβi.gāmanąm*

"... that he (Taxma Urupi) rode the Evil Spirit, (having been) transformed, in the shape of a horse, for thirty years." (Yt.19.29)

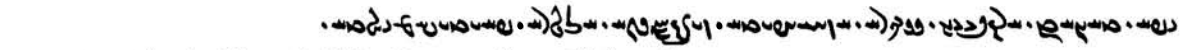


pasca ***para.iristahe*** *maşiiehe pasca* ***fra.saxtahe*** *maşiiehe*

"After a man having passed away, after a man having passed on." (V.19.28)

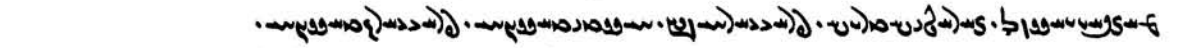
2. Past participles with direct (inner) object

The past participle sometimes has active function and can take a direct (inner) object:



upa.tacaṯ Arəduuī Sura Anāhita nizəŋga aoθra ***paiti.šmuxta***

"Arəduuī Sura Anāhita came running, shod in *high shoes." (Yt.5.64)



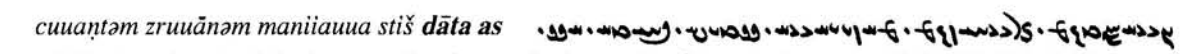
mazdaiiasnō zaraθuštriš frauuarānē ***āstūtas****cā* ***frauuarətas****cā*

"I choose to sacrifice to Ahura Mazdā, being in the tradition of Zarathustra, having chosen my praise(?) and having made my choice." (Y.12.8)

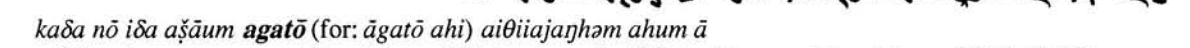
3. Past participles + "to be"

The past participle is occasionally used with "to be," which, as usual, may be omitted:

cuuaṇtəm zruuānəm maniiauua stiš ***dāta as***



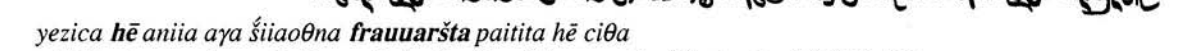
"For how long had the (temporal) existence in the world of thought been established?" (FrV.2.19)



kaδa nō iδa aṣāum ***agatō*** (for: *āgatō ahi*) *aiθiiajaŋhəm ahum ā*

"How have you come, O sustainer of Order, to us, to (this) existence without danger?" (V.19.31)

In these constructions the past participle may be combined with a personal pronoun in the gen. indicating possession or agent:



yezica ***hē*** *aniia aγa šiiaoθna* ***frauuaršta*** *paitita hē ciθa*

"If he has performed other evil deeds, (then) the penalty (is) absolved." (V.3.21)

Note the combination of a past participle and a verb from the same root (figura etymologica):

*yaθa Miθrō hu****bərətō barata*** (after Yt.10.112)

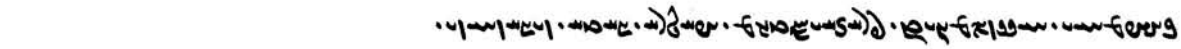
"When Miθra was well treated."

*yaṯciṯ huu****astəm aŋhiieiti***

"even when he shoots an (arrow) well." (Yt.10.21)

*haθra****.taršta θrāŋhaiiete***

"he frightens them then and there." (Yt.10.101)



*kahmāi āsnąmciṭ frazaiṇtīm haθra.**jata*** [for °*jatąm*] *ni**janāni*** [1 sing. pres. subjunctive]
"For whom shall I strike down then and there nothing but (his) own progeny?" (Yt.10.110)

*yō **hištaite** maniiu.**stātō***

"(the sky) which stands stood in the world of thought." (Yt.13.2)

4. Adjectival past participles for action nouns

The past participle is sometimes used where we would use an action noun:

*gāθå **srutå***

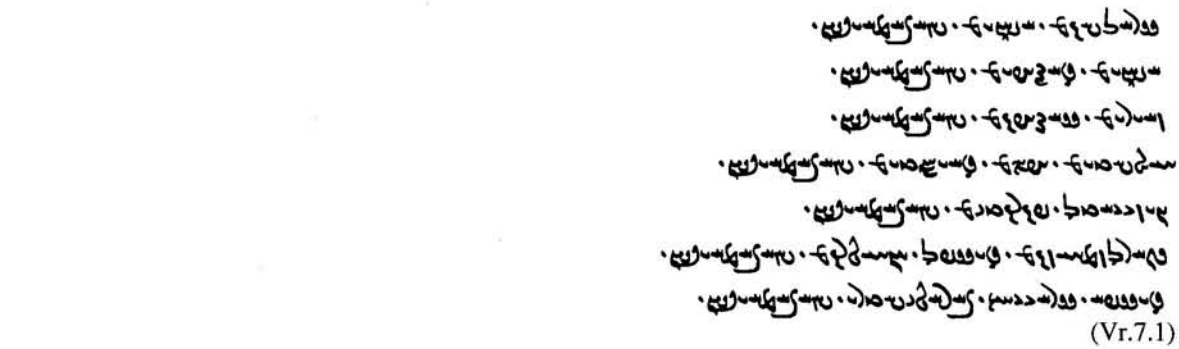
lit. "the heard Gāθās," that is, "the Gāθās when heard, at the recitation of the Gāθās."

EXERCISES 12

1. Write in transcription and Avestan script the nom, voc., acc., gen. sing., plur. (where appropriate), and dual forms (not proper names) of the following nouns and adjectives:

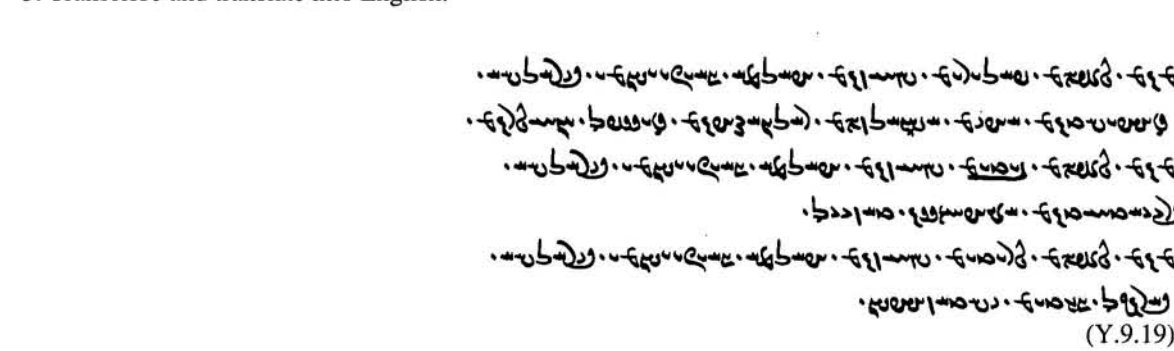
paṇtā- darəγa-, aδuuan- aiθiiajah-, daδuuah- bərəzaṇt-; Arəduuī- Surā- Anāhitā-, Sraoša- ašiia-, Rašnu-razišta-, Ahura Mazdā raēuuaṇt- x^{v}arənaŋ^{v}haṇt-.

2. Transcribe and translate into English, then give the nom. and gen. forms of the accusatives in the text:



(Vr.7.1)

3. Transcribe and translate into English:



(Y.9.19)

(Y.10.15)

[illegible]
[illegible]
[illegible]
[illegible]
(Y.10.16)

[illegible]
[illegible]
(Y.20.12)

[illegible]
[illegible]
[illegible]
(Y.57.1)

[illegible]
[illegible]
(after Y.60.4, 68.11)

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
(Yt.5.61-64)

[illegible]
(Yt.8.14)

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]
(Yt.8.44)

[illegible]
[illegible]
[illegible]
(Yt.10.76)

[illegible]
[illegible]

(after Yt.13.2)

ahe.ā.ēuuaŋhō.vaŋuhīm.ā.ēuuaŋhō.

yaθā.ahū.vairiiō.xšaθremcā.hauruuatātcā.amərətātcā.

ahe.ā.ēuuaŋhō.vaŋuhīm.ā.ēuuaŋhō.

yaθā.ahū.vairiiō.xšaθremcā.hauruuatātcā.amərətātcā.

ahe.ā.ēuuaŋhō.vaŋuhīm.ā.ēuuaŋhō.

yaθā.ahū.vairiiō.xšaθremcā.hauruuatātcā.amərətātcā.

(V.3.4)

4. Identify the genitive forms in the litany and explain how they are formed:

ahe.ā.ēuuaŋhō.vaŋuhīm.ā.ēuuaŋhō.

yaθā.ahū.vairiiō.xšaθremcā.hauruuatātcā.amərətātcā.

ahe.ā.ēuuaŋhō.vaŋuhīm.ā.ēuuaŋhō.

yaθā.ahū.vairiiō.xšaθremcā.hauruuatātcā.amərətātcā.

(Yt.19.10)

ahe.ā.ēuuaŋhō.vaŋuhīm.ā.ēuuaŋhō.

yaθā.ahū.vairiiō.xšaθremcā.hauruuatātcā.amərətātcā.

ahe.ā.ēuuaŋhō.vaŋuhīm.ā.ēuuaŋhō.

yaθā.ahū.vairiiō.xšaθremcā.hauruuatātcā.amərətātcā.

(after Yt.17.61)

ahe.ā.ēuuaŋhō.vaŋuhīm.ā.ēuuaŋhō.

yaθā.ahū.vairiiō.xšaθremcā.hauruuatātcā.amərətātcā.

(after Yt.14.19)

ahe.ā.ēuuaŋhō.vaŋuhīm.ā.ēuuaŋhō.

yaθā.ahū.vairiiō.xšaθremcā.hauruuatātcā.amərətātcā.

(Yt.13.147)

ahe.ā.ēuuaŋhō.vaŋuhīm.ā.ēuuaŋhō.

yaθā.ahū.vairiiō.xšaθremcā.hauruuatātcā.amərətātcā.

(after Yt.13.2)

ahe.ā.ēuuaŋhō.vaŋuhīm.ā.ēuuaŋhō.

yaθā.ahū.vairiiō.xšaθremcā.hauruuatātcā.amərətātcā.

---

[11] Note: *asti* is sometimes used instead of the imperfect *as*.

(Y.1.11)

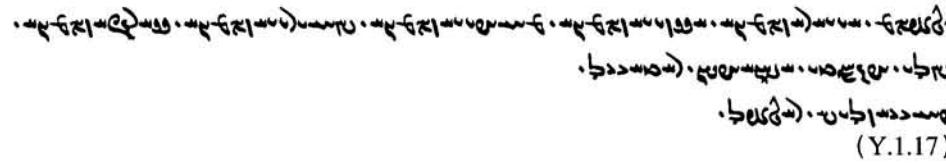
(Y.1.12)

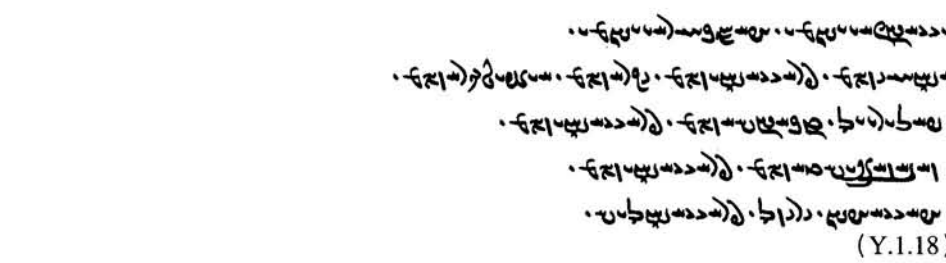
(Y.1.13)

(Y.1.14)

(Y.1.15)

(Y.1.16)


(Y.1.17)


(Y.1.18)

5. Translate into Avestan and write in Avestan script:

1. We sacrifice to Sraoša of the rewards, obstruction-smashing, who furthers the world of living beings, Orderly model of Order.
2. We sacrifice to the fravashi of Orderly Gaiia Marətan, as well as that of (*yąmca*) straightest Rašnu, and that of Miθra with wide grazing grounds,
3. and that of the life-giving poetic thought, and that of yonder high heaven, and that of this wide, round earth,—which carries us—
4. and that of the water and the waters, and that of the plant and the plants.
5. The daēuuas overcame one-fifth of all Orderly men and women.
6. Thraetaona smashed one third of all daēuuas and sorcerers, and sorceresses, tyrants, kauuis, and karapans.
7. This Fortune belongs to me, Ahura Mazdā, creator of the existence, both the one of thought and the one with bones.
8. That Fortune belongs to splendid Yima with good herds, the protector of beasts—small and large—and men.
9. We sacrifice to these haomas that have been set up. We sacrifice to the barsom that has been spread out.
10. This Orderly man has come here to the best existence.

VOCABULARY 12

abda-: wonderful
aēm acc.: egg (Lesson 9)
agata- < ā.jasa-: arrived
ahu- = aŋhu-
amauuastəma-, superl. of amauuaṇt-
anāpa-: waterless, dry
anāxšti- f.: non-peace
aogarə n.: strength
aojišta-, superl. of uγra-
aoθra- n.: shoe
apāṇk-, *apāc-, f. apaš̌ī- (*apācī-): backward
asan-/ašn-: stone, heaven
asrušti- f.: non-listening (to God)
astuuaṇt-: having/with bones
ašn- < asan-
aš̌iiah-, comparative of aka-
aṣauuajan-: smasher/killer of the sustainers of Order
auuaŋhərəza- < √harz: to renounce, relinquish
auui.yāh-: wearing the sacred girdle (kusti)
ax^{v}arəta-: *non seizable
ā: hither, in this direction
ā.airiiəma.išiia-: "(may) speedy Airiiaman (come) here, name of a holy prayer (Y.54.1)
ā.bauua- < √bao: to lie upon
āfš̌iθra-: containing the seed of water
āi n. (only form): earth
āiiu-/yao- n.: age, lifetime
āpa-: watery, waterlogged
āsišta-, superl. of āsu-
āsna-: born as one's own
āxšti- f.: peace
āzāta-: high-born

here, name of a holy prayer (Y.54.1)
ā.bauua- < √bao: to lie upon
āfšciθra-: containing the seed of water
āi n. (only form): earth
āiiu-/yao- n.: age, lifetime
āpa-: watery, waterlogged
āsišta-, superl. of āsu-
āsna-: born as one's own
āxšti- f.: peace
āzāta-: high-born
bāmiia-: luminous
bitiia-: second
caθruša-: one side of a square
caθrušuua-: a fourth
Cinuuatō pərətu-: the ford of the Accountant (where the souls of the dead are judged by Rašnu with the scales and then sent up to Paradise or down to Hell)
cisti- f.: insight, illumination(?)
ciθra- n.: seed, brilliance
daŋhao- f.: land
darəγō.jiti- f.: longevity, long life
dāuru-/drao- n.: tree
dbōišta- < buiri-: most
draējišta- superl. of driγu-: poorest
draējištō.təma-: the "most poorest"
draoγa- (noun/adj.?): deception, deceptive(?)
drājah- n.: length
druuatāt- f.: health
Ǝrəθō < ərəθī-(?): a deity
ərəzuuaitī-, fem. of ərəzu-: upright, tall
əuuitō.xarəδa- < a-vi-ita-: from which the feces has not gone away
fraēšta-, superl. of pouru-
fraii- = frāii- < √aē/i: to go forth
fraŋhərəza- < √harz: to release (semen)
framita-: transformed
fra.saxta-: passed away, come to the end of life
fraša.vaxšiia-: perfect growth
frauuaršta- < frauuərəziia-: to perform
frauuaza- mid.: to drive/fly forth/forward
frazaiṇti- f.: offspring
frāii-, see fraii-
frāṇk-, frăc-: forward, away (from + gen.)
Gaiia- Marətān-: "life with the dead thing"(?), name of the first mortal proto-man
Garō.nmāna- n.: house of song, Paradise
haθra.jata-: smashed/struck down then and there
haθra.taršta-: frightened then and there
haθrāṇk-, haθrāṇc-: in one and the same direction
hazaŋhan-/hazasn- m.: violent person, thug
hąm.vaiṇtī-: *harmonious
hubaoiδitəma-, superl. of hubaoiδi-
huδāstəma-, superl. of huδāh-
hukərəp- (cf. hukərəpta-): having/with a good (beautiful) shape
hukərəptəma-, superl. of hukərəp-
huuasta- < √ah: well-shot
išiia-: (who/which is) to be sped along, speedy
jaini- f.: woman
karapan-/karafn-: "mumbler"; a kind of bad priests
kāraiia- < √kar: to till, sow
mairiiā-: villainess, bad woman
maniia- < √man mid.: to think
marətān-/marəθn-: mortal
masišta-: longest
mata-, perf. part. of maniia-: thought
mazāṇt-: great
mānaiiən, mąnaiiən ahe yaθa: like
mərəγəṇte < *mərənx-te (for *mərəng-de), 3rd sing. pres. mid.of mərəṇc-/mərəṇk- (see Lesson 16) < √mark mid.: to destroy
mruta- < √mrao: spoken
naēma- n.: a half, side
Nairiia- Saŋha-, Nairiiō.saŋha-: the heroic/divine announcement; messenger of the gods
namra-: soft, pliable
nąmišta-, superl. of namra-
niiāṇk-, niiāṇc-, *nic-: downward
nizəŋga-: reaching up on the leg (?)
nmānō.paiti-: master of the home/house
pairi.bauua- < √bao/bu: to be (lie) around, surround
paiti.daiia-: overseer
paiti.šmuxta-, past part. of *paiti.šmuṇca- < √maok/muk: to put on (shoes)
paitita- < paiti- √i-: absolved
paiti.yāṇk-, *paitic-: facing, straight toward
paṇca: five
paoiriiō.ṯkaēša- usually plur.: the first *guides
para.gəuruuaiia- < √grab: to take up, receive
para.irista- < para.iriθiia-: passed away
parāṇk-, parāc-: away
parō.katarštəma-: ?
pitu- m.: meal
raocah- n.: light
raocah-: light (adj.)
rasąstāt-: *generosity(?)
rāii- > raē-
rəŋjišta- superl. of raγu-: fleetest
saociṇt-, pres. partic. of saoca < √saok: to burn, glow
sciṇdaiia- < √skand/scand: to break
stāuuišta-, superl. of stura-
stərəta- < √star: stunned
stura-: stout, strong
šāišta-, superlative of šāta-: happiest
taδa: then, at that time
taṇcišta-, superl. of taxma-

tąśiiah-, comparative of taxma-
ṯbaēšaŋʸhaṇt-: full of hostility, hostile
θβaxšišta- < √θβaxš: the most energetic
θrāiiō: three
θritiia-: third
unā-: hole
upa.šaē- < √šaē/ši: to dwell (among us)
uskāṯ: up above
uz.gəuruuaiia < √garβ/graβ: to lift up
vacah- n.: word, speech
vaē-/vi-: bird
vazəmna-, pres. partic. of vaza- mid.: driving
vā ... vā: either ... or
vācim bara-: lift up one's voice
vārəγna-: name of a bird of prey, *falcon
vāstra- n.: pasture, grass
vāta-: wind
viṇk-, vic-: aside(ward)
vis.paiti-: master of the house
vispō.xʸāθra-: full of good breathing space
xraoždišta-, superl. of xruždra-
xraθβišta- < xratumaṇt-: most intelligent
xruždra-: firm, hard
xʸaδāta-: made/placed by/for themselves(?)
xʸarəθō.bairiia-: food-bearing
yao- < āiiu-
yauua-: barley
yauuaētāt- f.: eternity
yāskərəstəma-, superl. of yāskərət-
yāskərət- < yāh-: *competitive
yāsta-, past part. < yāh: girded
zaṇtu.paiti-: master of the tribe
zaoθra- n. and zaoθrā-: libation
zaraniiō.uruuixšna-: with braided (leather) straps of gold
zānu-/žnu- n.: knee
žnu- < zānu-

LESSON 13

PHONOLOGY

Anaptyxis.

In addition to the cases described in Lesson 6, anaptyxis is also found:

1. occasionally between stops: *patarō* for **ptarō* "fathers";
2. between *z* and *r*: *zarazdāiti-* beside *zrazdāiti-* "faith," cf. Skt. *śraddhā-*(?);
3. between *s* and following consonant in word and sentence sandhi (cf. Lesson 4): *imåsə tē* "these your," *yasə θβąm* "who you" < *yō* + *θβąm*; *aŋhåsə tanuuō* "of this body"; *usə.hištən* "they stood up" < *us* + *hištən*, *vīsə.baxtəm* "distributed by towns";
4. between two spirants followed by *r*: *vaxəδra-*, cf. *uxδa-*;
5. between *v* or *uu* and *ii*: *vaiiemi* "I pursue" < **vi̯āmi*; *gaēθāuuaiiō* = *gaēθābiiō*; *hāuuōiia* "left" (opposite of right), *hāuuaiiaca* (cf. fem. *haoiiā-*); *māuuōiia* (cf. OAv *maibiiā*); *xšmāuuōiia* < OAv. *xšmaibiiā*, *driuuaiiåsca* < *driuuī-*. More commonly *uuii* is simplified to *uii* (and *-auuii-* > *-aoii-*);
6. between *y* or *ii* and *uu*: *yauua* = *yuua* (< *yuuan-* "youth"), *mainiiauuasah-* = *maini(i)uuasah-* < *mainiiu-* + *asah-* "whose place is in the world of thought";
7. between consonant and *ii*: *apaiia* = *apiia* "in the water" (< *āp-/ap-* "water").

Consonants before *b*

The dative-ablative and instrumental plural, the dative-ablative-instrumental dual, and dative singular of several pronouns have endings beginning with *b*. In the consonant stems the resulting consonant groups are treated in various ways.

In consonant stems in *s*, *š*, and *h* (< **s*), according to the general rules of assimilation (Lesson 6), the final sibilant was voiced before the *b*. Due to various specific Avestan sound changes the rules are not so obvious, thus final *s* (< **ć*) and *š* (< **s*) before *b* become *ž*: *s-b*, *š-b* > *žb*, and in *h*-stems final *h* is lost with modification of the preceding vowel: *-ah-b-* > *-ōb-*, *-āb-*, as if the ending were a separate word.

A tendency to write the ending as a separate word is seen in stems in dental stops, where **-atb-* and **-adb-* > *-at̰.b-*, e.g., *druuat̰.biiō* (*-aδbiiō*).

In *nt*-stems which retain the *n*, the group *-ntb-* is reduced to *-nb-* (*-mb-*).

In *p*-stems (*ap-*) the group *-pb-* is assimilated and simplified, and the intervocalic *-b-* regularly becomes *-β-*, e.g., *aiβiiō*.

In the velar stems we should expect some form from *-gb-* (*-γβ-* > *-uu-*?), but no such forms are attested; instead we find before endings beginning with *b* what look like nominative forms, e.g., *vāγžəbiiō*, *vāγžibiiō*.

Labialization of *ərə*

Before *u* or *uu*, *ərə* becomes *əru* or *uru*, e.g., **nərəuuiiō* (dat.-abl. plur. of *nar-*) > *nəruiiō*, *nuruiiō*.

NOUNS

Dative

The dative ending in the sing. was **-ai*, which combined with the stem vowel of *a-* and *ā*-stems to form the ending *-āi*, but otherwise became *-ie*, *-iie*.

The original diphthong remained in sandhi as *-aē°*. In late manuscripts we sometimes find *-t̰-* 𐬙 instead of *-ē-* 𐬌, that is, *-aiiat̰ca* for *-aiiaēca*.

In the dative sing. of *ā-* stems an element *-aii-* is usually inserted before the ending, as in the genitive.

Only *gaēθā-* has the dative *gaēθiiāi* rather than **gaēθaiiāi*. This is no doubt due to the frequent expression *astuuaiθiiāi gaēθiiāi* < *astuuaitī- gaēθā-* "the world of living beings with bones." In metrical texts *gaēθiiāi* usually counts three syllables.

Young Avestan has no form comparable to the Skt. thematic *-āya*. [Old Avestan, however, has **-āiiā*, usually written *āi.ā*.]

The original ending *-iie* is only (apparently) preserved in the ending of the *ū*-stems: *-uiie*, but this is probably secondary from **-uů̯e* < **-uů̯ai*. It is more clearly seen in *h*-stems, which have the ending *-aŋ́he* < **-ahi̯̊e*.

Regular *u*- and *ao*-stems have dative in *-aoe* (< **-aoiie*), which in the mss. is often replaced by *-auue*.

In *u*[2]-stems in *-tu-*, the original ending (**-tů̯ai* >) **-θů̯ai* became *-θβe* prior to *-ů̯ai* to **-uů̯e* > *-uiie*. In stems in *-hu-* the ending *-ů̯e* combined with the preceding *-ŋh-* to form *-ŋ[v]he* (e.g., *aŋ[v]he*).

The ending of the dat. plur. is *-biiō* (*-biias*°), before which the *a*-stems have the diphthong *aē*. After vowels this ending became *-βiiō* and *-uuiiō* (after *-a*: *-aoiiō*), but these forms are found only rarely, having been replaced by the postconsonantic form *-biiō*.

The forms of the dative dual are obtained by replacing the ending *-biiō* by *-biia*, for which we sometimes find *-βe* or *-uue*, with *-e* < *-iia* (Lesson 4).

The only—apparent—exception is *bruuaṯ.biiąm* in *aṇtarāṯ naēmāṯ bruuaṯ.biiąm* "from between the eyebrows" (V.8.41, etc.), of uncertain form and function, the expected word for "eyebrow" being simply **brū-*. Elsewhere *aṇtarāṯ naēmāṯ* takes the genitive, and *-ąm* looks like gen. plural. [The similarity with OInd. *-bhyām* is therefore quite coincidental.]

The endings of the vocalic declensions are:

	a-stems	*ā*-stems			*ī*-stems
		m.	f.		
Sing.	*-āi*	*-āi*	*-aiiāi*		*-iiāi*
Plur.	*-aēibiiō*	-	*-ābiiō*, *-āuiiō*, *-āuuaiiō*		*-ibiiō*
Dual	*-aēibiia*, *-aēβe*	-	*-ābiia*		-

	i-stems	*u*-stems	*u*[2]-stems	*ū*-stems	*ao*-stems
Sing.	*-ə̄e*, *-aiiaē*°	*-aoe*, *-auuaē*°	*-uue*, *-uuaē*°	*-uiie*, *-uuaē*°	*-aoe*
Plur.	*-ibiiō*, *-iβiiō*	*-ubiiō*	*-ubiiō*	*-ubiiō*	-
Dual	-	-	-	-	-

NOTE: As the dative plur. = ablative plur. (see Lesson 11), these paradigms include forms that are strictly speaking ablative.

Paradigms:

Vowel stems

	a-stems	*ā*-stems		*ī*-stems
	m., n.	m.	f.	f.
Sing.	*haomāi*	*mazdāi*	*daēnaiiāi*	*aṣaoniiāi*, *vaŋhuiiāi*, *amauuaiθiiāi*
Plur.	*haomaēibiiō*		*daēnābiiō*	*aṣaonibiiō*, *vaŋ[v]hibiiō*, *amauuaitibiiō*
Dual	*zastaēibiia*, *gaošaēβe*		*vąθβābiia*	

Notes:

Forms with *-b-* > *-β-* > *-uu-* include: *gaēθāuuaiiō*, *vōiγnāuiiō*.

The form *maniiaoibiias*° must be a replacement for **maṇi̯̊a(ů̯)ōi̯̊ah* (or sim.) < **maṇi̯̊aů̯ai̯̊ů̯ah*.

	i-stems	*u*-stems	*pasu-*	*ao*-stems	
	m., f.	m., f.		f.	m., f.
Sing.	*frauuašəe*,	*zaṇtaoe*	-	*daŋ́haoe*	*gaoe*
	frauuašaiiaē°	*zaṇtauuaē°*			
Plur.	*frauuašibiiō*	*zaṇtubiiō*	-	*daŋ́hubiiō*	-
Dual	-	-	*pasubiia*	*bāzuβe*	-

	u^2-stems	*ū*-stems
	m.	f.
Sing.	*raθβe*	*tanuiie*
	raθβaē°	*tanuuaē°*
Plur.	*ratubiiō*	*tanubiiō*
Dual	-	-

Note: The only form with *-b-* > *-β* is *hinuiβiiō* "from the fetters(?)."

Irregular *i*-and *u*-stems

	paiti- m.	*āiiu-* n.	*zānu-/žnu-* n.
Sing.	*paiθe, paiθiiaē°*	*yaoe* (*yauue*), *yauuaē°*	-
Plur.	-	-	*žnubiias°*

Note: The form *yauuaē°* is found in the common formula *yauuaēca yauuaētātaēca* "for ever and eternity."

aē-stems:

	haxaē-	*xštauuaē-*
Sing.	*haše*	-
Plur.	-	*xštəuuiβiiō*

Notes:
*haše is from *hačiai*, cf. OInd. *sakhye*.
No dative forms (sing. or plur.) are attested of *kauuaē-*.

Consonant-stems

	vak-/vac-	*druj-*	*ap-*	*xšap-*	*vis-*	*tāt*-stems
Sing.	-	*druje*	*ape, apaē°*	*xšape*	*vise*	*uštatāite*
Plur.	*vāγžibiiō*	-	*aiβiiō*		*vižibiiō*	-
Dual	-	-	-		-	*hauruuaṭbiia*

Notes:
The dative of *ap-* is usually written *ape*, not "*aipe*."
The dat. plur. *aiβiiō* has *β* < *b* < *bb* < *p-b*.
The form *vižibiiō* has the same kind of "combined" *i*-epenthesis and anaptyxis as *vǎγžibiiō*.
The dual of *pǎd-* "foot" is *pāδauue* (thematic).

n-stems

	an-stems	*ān*-stems
	m.	
Sing.	*urune, vərəθraγne*	*hāuuanāne*
Plur.	*uruuōibiiō* (Y.2.2)	-

	man-stems		*uuan*-stems
	m.	n.	m.
Sing.	*Airiiamaine*	*haxmaine*	*aṣaone*
Plur.	*rasmaoiiō*	*dāmaibiiō, draomābiiō*	*aṣauuabiiō, aṣ̌ăuuaoiiō*

r-stems

Sing.	*naire*	-	*dāθre, zaoθre*	*fəδrōi, piθre*	*brāθre*	*āθre*
Plur.	*nərəbiiō, nəruiiō, nuruiiō*	*stərəbiiō*	-	*ptərəbiiō*	-	-

Note the thematic forms of *apāxtar-* "northern" (dat. *apāxəδre*): *apāxtara, apāxtaraēibiiō, apāxəδraēibiiō.*

h-stems

Sing.	*manaŋ́he*
Plur.	*raocə̄biiō, qzaŋhibiiō*

Note: The form *qzaŋhibiiō* (*qzaŋ́hibiiō*?) < *qzah-* is formed like *vă̄γžibiiō* (nom. **qzah* + *-ibiiō*).

nt-stems

	aṇt-stem adjectives	them. pres. parts.	*uuaṇt*-stems	*maṇt*-stems
Sing.	*-aite*	*-əṇte*	*-uuaite*	*-maite*
Plur.	-	**-əṇbiiō*	*-uuaṯbiiō*	*-maṯbiiō*
Dual	*-əṇbiia*		*-uuaṯbiia*	-

Paradigms:

	aṇt-stems	them. pres. parts.	*uuaṇt*-stems	*maṇt*-stems
Sing.	*bərəzaite*	*barəṇte*	*astuuaite*	*vohumaite*
Plur.	-	*ṯbišiianbiiō*	*druuaṯbiiō*	*yātumaṯbiš*
Dual	*bərəzəṇbiia*	-	*cuuaṯbiia*	-

Note: The form *bərəzəṇbiia* has an irregular full grade [mss.: bərəzaṇbiia PPY (Mf1), PVS (K4), bərəzaṇnbiia YS (H1, J6 °zaṇnibiia); bərə.zanbiia SY (J3); bərəzənbiia PPY (Mf4, Pt4), IPY (J2); bərəzaṇtibiia PVS (Mf2)].

PRONOUNS

Dative

Personal pronouns:

	1st	2nd	3rd pers. = "this"	
			masc., neut.	fem.
Sing.	*māuuōiia, māuuaiia°*		*ahmāi*	*aŋ́hāi*
encl.	*mē*	*tē*	*hē, šē*	
Plur.	-	*yušmaoiiō, xšmāuuōiia*		
encl.	*nō*	*vō*	*aēibiiō*	*ābiiō*

Note: *māuuōiia, māuuaiia°* are for **maβ̧ia* and *yušmaoiiō, xšmāuuōiia* for *(yu)šmaβ̧ia(h).* – Note also *huuāuuōiia* < *h(a)uua-* "own."

The demonstrative pronoun *ima-* "this" = 3rd pers.

The demonstrative pronoun *auua-* "that": The relative pronoun *ya-* "who, which":

	masc., neut.	fem.	masc., neut.	fem.
Sing.	*auuahmāi*	*auuaŋ́hāi*	*yahmāi*	**yeŋ́hāi*
Plur.	*auuaēbiiō*	-	*yaēibiiō*	*yābiiō*

Notes:

Of the demonstrative pronoun *aēta-* only the fem. plur. is attested: *aētābiiō*.

For *auuaēibiiō* we sometimes find the erroneous form *auuaṯbiiō*.

The interrogative pronoun *ka-* "who, what?":

	masc., neut.	fem.
Sing.	*kahmāi*	-
Plur.	*kaēibiiō*	-

VERBS

Present stems. The thematic conjugations

In the thematic conjugations all the present stems end in the vowel *a*, before which the root is modified in various ways. This is an overview of the types of Avestan present stems.

A. Stems with only *a* added to the root.

1. Root with zero grade: *visa-* "be ready," *hərəza-* "release," etc.
2. Root with full grade: *cara-* "walk," *bauua-* "become," *maēza-* "urinate," *saoca-* "burn," etc. This is the most common type. Some roots of this type may contain old formants, which have no discernible function: stems in **-sa-*: *baxša-* "distribute" < √bag; stems in *-uua-*: *juua-* "live," *fiiaŋhuua-* "hail," *°hauruua-* "guard"; expanded by *-aiia-*: *raēθβaiia-* (*θβ-* < *-θuu-*) "blend," *tauruuaiia-* "overcome"; stem in *-da-*: only **x^{v}abda-* "to sleep" in *ni.x^{v}abdaiia-* and *auuaŋ^{v}habda-*.
3. Root with long grade: *brāza-* "shine," *frāda-* "further," etc.

B. Stems with *iia* added to the root.

1. The root in principle has the zero grade, but roots of the type C_1aC_2 where the C_2 is not (usually) *r*, retain the *a* and roots in *ā* just add *iia*: *paiδiia-* "lie," *spasiia-* "look," *maniia-* "think," *uxšiia-* "grow," *buiδiia-* "notice," *miriia-* "die"; *θrāiia-* "protect," *daiia-* (< **dāiia-*) "to place, give."
   To this class belong the passive forms in *iia*, derived from transitive verbs: *janiia-*, *kiriia-* "be done," *bairiia-* "be carried."
2. Denominative verbs (i.e., verbs derived from a noun): *aēnaŋ́ha-* "to make sinful(?)" < *aēnah-* "sin, transgression," *bišaziia-* and *baēšaziia-* "to heal" < *bišaz-* "doctor" *baēšaza-* "medicine," *nəmaxiia-* "to do homage" < *nəmah-* "homage," etc.
3. Stems in *-aniia*: *zaraniia-* "to become angry," *pərəsaniia-* "to discuss," probably secondary after *viiāxmaniia-* "to discuss, debate," denominative of *viiāxman-* "*verbal contest."

C. Stems with *aiia* added to the root. All these stems are typically transitive.

1. A few stems in *-aiia-* are < *-āiia-* (which sometimes remains): *gəuruuăiia-* "grasp" (cf. Skt. *gṛbhāya-*), etc. Some of these verbs have alternate present stems in *nā* (*gərəβnā-*, Skt. *gṛbhnā-*).
2. Root with zero grade: *bərəjaiia-* "exalt(?)," *saδaiia-* "seem, appear" (< √*sand*), *zbaiia-* "invoke" (< *zbā*), etc.
3. Root with full grade: *daēsaiia-* "show," *baṇdaiia-* "bind," *darəzaiia-* "chain," etc.
4. Root with lengthened grade: *kāraiia-* "sow, till," etc.
   Most verbs of this type are causatives and correspond to non-causative stems of other formations:

jāmaiia- "make go" ← *jasa-*, *tācaiia-* "make flow" ← *taca-*, etc. A few are derived from roots with long *ā*: *rāzaiia-* "to straighten" and have no corresponding non-causative stem.

D. Stems with *sa* added to the root in the zero (or full) grade. This is a common type in Avestan (= OInd. verbs in *-ccha-*).
   1. Root with zero grade: *jasa-* "go, come" (< √*gam*), *pərəsa-* "ask," etc.
      Several of these stems have inchoative meaning, that is, "to start becoming something, to become something": *tafsa-* "to become hot," *tərəsa-* "to become afraid," etc. In later Iranian, this type became a common passive formation.
   2. Roots in long *ā*: *yāsa-* "request."

E. Stems with *hiia/šiia* added to the root in the full grade. This is the future tense (see Lesson 14): *naēšiia-* < √naē/ni "lead," *vaxšiia-* < √vak/vac "speak," etc. The form *bušiia-* < √bao/bu "become" is irregular.

F. Stem with *n* infix and *a* added to the root.
   Some of these are old thematic formations: *kərəṇta-* "to cut" (< √kart), *hiṇca-* "to pour" (< √haēc/hic), etc.
   Others are secondary formations of athematic verbs with *n* infix (see Lesson 16): *mərəṇca-* "to destroy" (< √mark), *viṇda-* "to find" (< √vaēd/vid), etc.

G. Stems with reduplication and *a* added to the root:
   1. With simple reduplication: *hišta-* "stand" (< √stā), °*hiδa-* "sit" (< √had), *hišmara-* "remember" (< √hmar), etc. Some of these may have "conative" function: *titara-* "try to cross(?)."
   2. With strong reduplication: *γžarə.γžara-* "rush (of waters)," *jaγna-* "smash to smithereens." Verbs of this type express repeated or forceful action ("intensives").

H. Stems with reduplication and *ha/ša* added to the root. These verbs are the so-called desideratives, that is, verbs with the meaning "to wish to do" the action expressed by the simple verb: *zixšnåŋha-* "to wish to know" < √xšnā, *mimarəxša-* "to wish to destroy" (< √mark), *susruša-* "to wish to hear" (< √srao/sru), *sixša-* "to learn" (< **si(š)xša-* < √sak; cf. *sācaiia-* "to teach"), *diβža-* "seek to deceive" (< **di(d)βža-* < √dab).

Verbal adjectives in *-θa-*, *-θβa-*, and *-iia-*

Avestan has some adjectives derived from verbs which express "that which should/can/is to be done," similar in function to the Latin gerundive.

One group of adjectives have suffixes *-θa-* (frequently *-δa-* by internal sandhi) or *-θβa-* (*-tuua-* by internal sandhi), the others have the suffix *-iia-*.

The adjectives in *-θa-* are similar to the past participles and are formed from the same stems: *uxδa-* "to be spoken" < √vak/vac, *θrąfδa-* "to be satisfied" < √tarp/θrap, *friθa-* "to be invited, pleased" < √fraē/fri, *yuxθa-* "to be harnessed" < √yaog/yug. – The form from *drug-* "deceive" varies in the mss. between *draoxδa-* and *druxδa-* "to be deceived, deceivable."

The adjectives in *-θβa-* are made from roots in the full grade: *jąθβa-* "to be smashed, smashable," *mąθβa-* "(thought) to be thought," *staoθβa-* "to be praised," *vaxδβa-* "(word) to be spoken," *varštuua-*, *xšnaoθβa-* "to be made favorable," *yašəθβa-* "to be sacrificed to, worthy of sac

The adjectives in *-iia-* are made from roots in the zero or full grade (like the present stems in *-iia-*). Some, presumably by analogy, are made from nouns: *bərəjiia-* "*praiseworthy," *išiia-* "speedy," *karšiia-* "that ought to be tilled, plowed," *vairiia-* "well-deserved, worthy," *zaoiia-*; *yesniia-* "worthy of sacrifice" (< *yasna-*), *vahmiia-* "worthy of hymns" (< *vahma-*).

From these adjectives an extended adjective in *-u̯ant-* could be made (e.g. *stərəθβaṇt-* "paralyzing"), as well as an abstract noun in *-ta-* (*yesniiata-* "worthiness of receiving sacrifices," *xšnaoθβata-* "worthiness of being made favorable").

Infinitives

Young Avestan has two infinitives, one active, one middle.

The active infinitive is identical with the dative of an action noun in *-ti*, with the ending *-tāe*, *-taiiaē°*, e.g., *matāe*, *uxtāe*, *varštāe* "(in order) to think, speak, act," *paitištātaiiaēca* "and in order to withstand." It is sometimes not clear whether we have an infinitive or an action noun.

The only exceptions are the verbs *ah-* "be," *aē-* "go," and *mrao-* "speak," which have the infinitives *stē*, *ite*, and *mruite*.

The middle infinitive ends in *-δiiāi*, which also has the look of a dative. This infinitive is formed from the present stem, *vazaiδiiāi* "(in order) to be conveyed."

SYNTAX

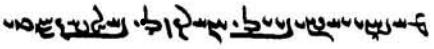
Uses of the dative

The dative of animate nouns usually denotes the indirect object, that of inanimate nouns usually expresses purpose (final dative).

1. Indirect object.

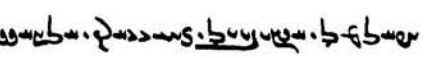
The main function of the dative is to express the "indirect object." Indirect objects are found with transitive verbs, most often accompanying a direct object:

maṣiiaēibiiō *xᵛarənō baxšəṇti*



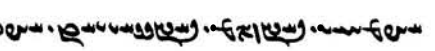
"They distribute Fortune to men." (after Yt.6.1)

haomō ***aēibiiō*** *zāuuarə *aojasca baxšaiti*



"Haoma gives to these endurance and strength." (Y.9.22)

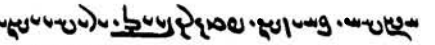
ahmāi *daēnąm daēsaiiaṭ ahurō*



"Ahura showed him (his) *daēnā*." (Yt.11.14)

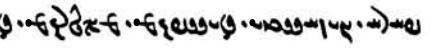
A specialized use of this dative is the "dative of the standpoint":

aēša kaine ***ptərəbiiō*** *irišiieiti*



"This young woman is harmed in the eyes of (her) fathers." (after V.15.12)

Note the use of the dative in the commentaries on the holy prayers with the verbs *cinasti* and *para.cinasti* "he assigns/refers" (one word to another):

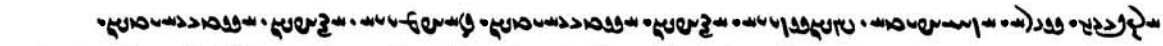


para.cinasti vispəm mąθrəm * ***vispahmāi*** (mss. *vispəm*) ***mąθrāi***

"He refers every "poetic thought" to "every poetic thought." = "When he says "poetic thought" he means all poetic thoughts(?)." (Y.20.3)

2. Dative as "agent"

The dative is found with verbal adjectives with passive meaning or meaning "which should be done (by sb.)"; this is an extension of the indirect object with passive verbs:

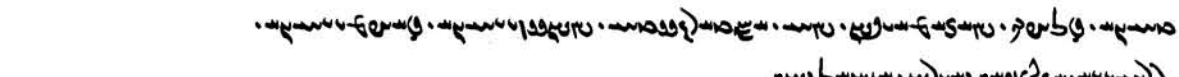


Arəduuī Sura Anāhita yesniia ***aŋᵛhe astuuaite*** *vahmiia* ***aŋᵛhe astuuaite***

"Arəduuī Surā Anāhitā worthy to be sacrificed to by the bony existence, worthy to be made into hymns by the bony existence." (after Yt.5.1) — cf. *Arəduuīm Surąm Anāhitąm yazamaide* "we sacrifice to Arəduuī Surā Anāhitā."

Miθrō yō nōiṯ ***kahmāi*** *aiβi.draoxδō* [ms. F1]

"Miθra, who is not to be deceived by anybody." (Yt.10.17)



tāca vohū yazamaide yā aṇtarəstā yesniiāca vahmiiāca frāiiašəθβa ***naire aṣaone***

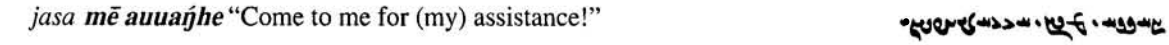
"and we sacrifice to all good things that are in between, (which are) worthy of sacrifice, hymns, and should be sacrificed to by the Orderly man." (Yt.13.153)

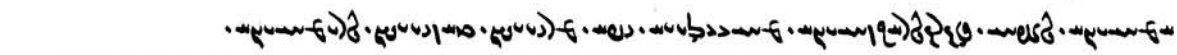
3. Final dative

The dative is also used to indicate purpose (final dative), often in connection with a verb of movement and often together with a dative of the person for whose benefit it happens.

Examples:

jasa ***mē auuaŋ̊he*** "Come to me for (my) assistance!"





amāica θβā vərəθraγnāica māuuōiia *upa.mruiiē* ***tanuiiē θrimāica***

"(Haoma,) I invoke you for both strength and victory for me, for (my) body, and for prosperity." (Y.9.27)

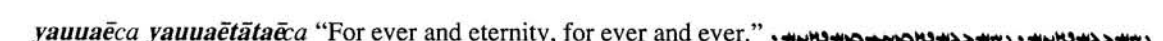
xšnumaine *Ahurahe Mazdå Amaṣanąm Spəṇtanąm*

"to win the favor of Ahura Mazdā (and) the life-giving Immortals." (Y.22.23)

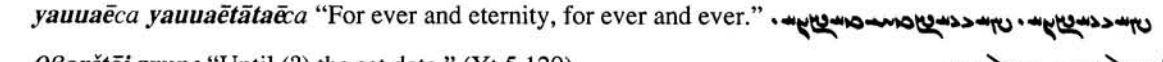
4. Dative of time

The dative is found in some time expressions:

yauuaēca yauuaētātaēca "For ever and eternity, for ever and ever."



θβarštāi zrune "Until (?) the set date." (Yt.5.129)

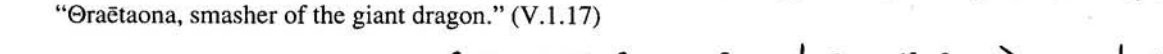


5. The use of thematic dative endings for thematic genitive endings

Occasionally the thematic dative ending *-āi* is used instead of the genitive ending:

Θraētaonō jaṇta ažōiš ***dahākāi***

"Θraētaona, smasher of the giant dragon." (V.1.17)



zaota ***Ahurāi Mazdāi*** *zaota amaṣanąm spəṇtanąm*

"the priest of Ahura Mazdā, the priest of the life-giving Immortals." (Yt.10.89)

staoma daθušō ***Ahurāi Mazdāi*** *amәšaŋmca spәŋtaŋm*

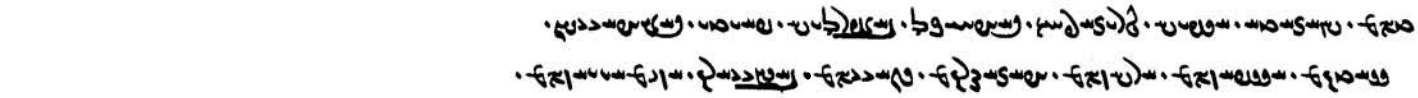
"The praises of the creator, Ahura Mazdā, and the life-giving Immortals." (Yt.13 157; cf. Yt.15.44; V.19.4)

paiti ***jahikaiiāi*** *kәhrpәm vadarә jaiδi* vs. *paiti ažōis kәhrpәm vadarә jaiδi*

"Strike (your) weapon against the body of the whore ~ the dragon!" (Y.9.32, 30)

Although it is possible that the ending *-ahe* developed into *-āi* in the dialect of some transmitter, I think it is more probable that these are merely wrongly written-out abbreviations, e.g., *až. dah., Ah. Ma., jahik.* Such abbreviations are occasionally found in the manuscripts, but no study has yet been made of them.[1]

Other mistaken uses of dative forms include the following example, where the dative is used for the locative (Lesson 17):



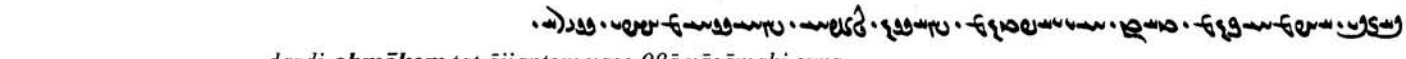
tąm yazata ažiš θrizafå dahākō Baβrōiš paiti ***daŋhauue*** (for **daŋhauua*)

satәm aspanąm aršnąm hazaŋrәm gauuąm baēuuarә anumaiianąm

"The giant three-mouthed dragon sacrificed to her in the land of Baβri,
(with) a hundred stallions, a thousand bulls, ten thousand rams." (Yt.5.29)

6. The use of genitive for dative

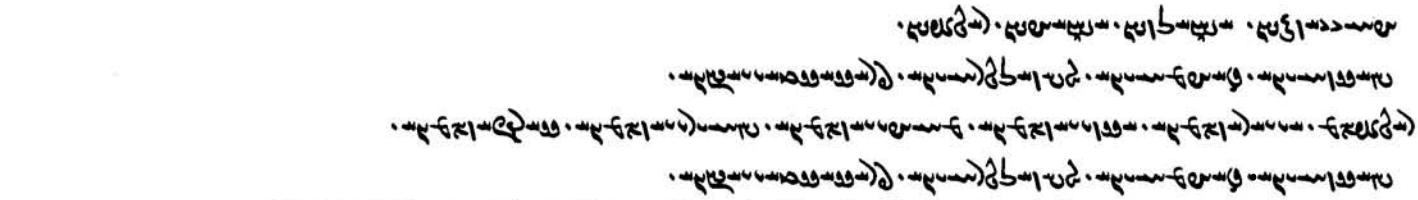
Not infrequently we find genitive forms where we would expect the dative. The reason for this vacillation is possibly that the texts were collected from oral performers in the Achaemenid period, at a time when the Young Avestan language was still mostly understood but the Old Persian language had lost the distinction between genitive and dative and the dative forms had mostly been lost.



dazdi ***ahmākәm*** *taṯ āiiaptәm yasә θβā yāsāmahi sura*

"Give us that boon which we ask from you, O you rich in life-giving strength!" (Yt.10.33)

In the litanies the dative and genitive alternate without obvious difference in meaning, but the genitive is probably elliptic ("sacrifice of") and the dative a *dativus commodi* "for (the sake of)":



Hāuuanәe aṣaone *aṣahe* ***raθβe*** *yasnāica vahmāica xšnaoθrāica frasastaiiaēca*

raθβąm aiiaranąmca asniianąmca māhiianąmca yāiriianąmca sarәδanąmca

yasnāica vahmāica xšnaoθrāica frasastaiiaēca

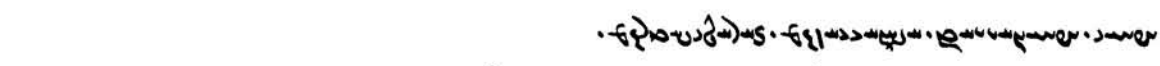
"For the Orderly Hāuuani, Model of Order, for (its) sacrifice, hymn, satisfaction, and glorification.

[1] See Hoffmann, *Aufsätze* I, p. 600 n. 15; Tremblay, 1997, p. 159 on V.15.45.

For the sacrifice, hymn, satisfaction, and glorification of the Models of the days, days, months, seasons, and years." (Y.1.23)

Uses of the infinitive

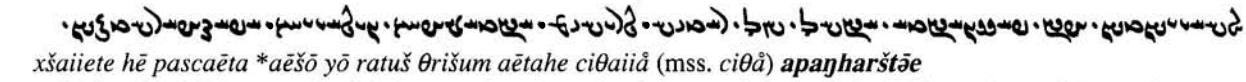
The inifinitive is usually dependent upon other verbs and often expresses purpose. Sometimes the direct object of an infinitive is in the dative (cf. OInd. *vṛtrāya hantave* "in order to smash Vṛtra/the obstruction"):



hāu hācaiiaṭ aṣauuanəm Zaraθuštrəm

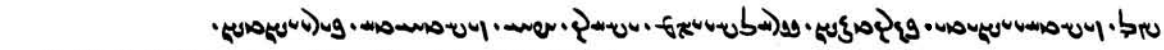
anumatōe *daēnaiiāi* ***anūxtōe*** *daēnaiiāi* ***anu.varštōe*** *daēnaiiāi*

"He (A.M.) induced Orderly Zarathustrato *help the *daēnā* along with his thought, words, and actions." (after Yt.5.18)



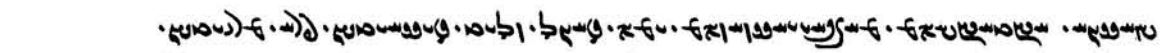
*xšaiiete hē pascaēta *aēšō yō ratuš θrišum aētahe ciθaiiå* (mss. *ciθå*) ***apaŋharštōe***

"Afterward, this one who (is) the *ratu* has the authority to remit one-third of this one's punishment." (V.5.26)



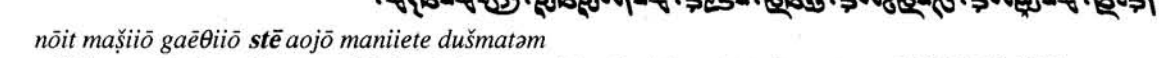
yō ništaiieiti ***kərətōe*** *sraošiiąm išarə hā ništāta kiriiete*

"He who (when he) orders punishment to be inflicted, (then) it is done (as) soon (as it is) ordered." (Yt.10.109)



yasca aētaēšąm mazdaiiasnanąm imą vacō nōiṭ visaite ***fra.mruite***

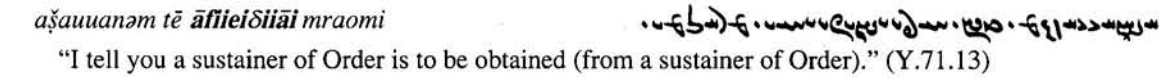
"And he among these Mazdaiiasnians who is not prepared to say forth these words" (from Y.8.4)



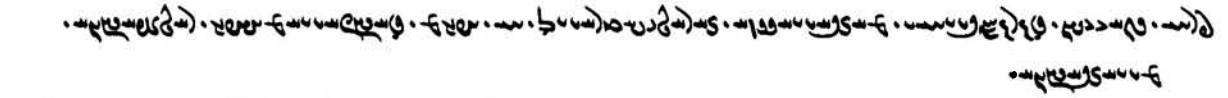
nōit maṣiiō gaēθiiō ***stē*** *aojō maniiete dušmatəm*

"No man in the existence of living beings considers bad thought to be a strength." (Yt.10.106)

aṣauuanəm tē ***āfiieiδiiāi*** *mraomi*



"I tell you a sustainer of Order is to be obtained (from a sustainer of Order)." (Y.71.13)

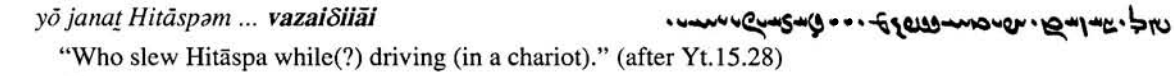


frā gauue vərəṇdiiāi *mazdaiiasna zaraθuštraiiō ā hīm vaēδaiiamahī raθβaēca miiazdaēca*

"In order for the cow to be chosen, O Mazdaiiasnians, Zarathustrians, we make her known to the model and the solid offering." (Vr.4.2)

Occasionally the function of the infinitive is unclear:

yō janaṭ Hitāspəm ... ***vazaiδiiāi***



"Who slew Hitāspa while(?) driving (in a chariot)." (after Yt.15.28)

EXERCISES 13

1. Write in transcription and Avestan script the nom. voc., acc., gen., and dat. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

aēta- haoma- duraoša-, Rāman- xᵛāstra-, vaŋᵛhī- Dāitiiā-, astuuaitī- gaēθā-, auua- yazata- bərəzaṇt-, im zaoθrā- gaomauuaitī-, kauuaē(ca)- karapan-(ca).

2. Write in transcription and Avestan script the present indicative forms of *juua-*, *jaγna-*, *hišta-*, *kiriia-*, *pərəsaniia-*, *darəzaiia-*.

3. Transcribe and translate into English:

(Y.8.4)

(Y.9.2)

(after Y.10.8)

(Y.16.7)

(Y.16.8)

(Y.35.1)

(V.3.2)

(Yt.17.5)

(Yt.10.106)

(Yt.5.42)

(Vr.15.1)

(Vr.12.3)

(Vr.3.5)

(Y.68.12-13)

4. Identify the dative forms in the litany and explain how they are formed:

(Y.1.8)

(Y.1.9)

(Y.1.10)

(Y.1.11)

(Y.1.12)

(Y.1.19)

5. Translate into Avestan and write in Avestan script:

1. He assigns power to Order.
2. He assigns Order to the sustainer of Order.
3. He assigns Order to us, the Revitalizers.

4. I call upon the life-giving Orderly Gāθās, whose power is from the Models; I call (upon them) for me for my own soul, for protection, for watching, for guard, for overseeing.
5. I established O Zarathustra Spitamid, yonder star Tištriia for yonder witch, the one of bad seasons, for (her) resistance, for (her) obstruction, for (her) overcoming, for responding to her animosities.
6. To whom among us does he give that gift for ever and ever?
7. Zarathustra, do not show this poem other than to a father or a son or a brother german.
8. Whom did you consult with, you, O Ahura Mazdā? Whom did you show the *daēnā* belonging to Ahura Mazdā and Zarathustra?
9. Then Ahura Mazdā said: (With) beautiful Yima with good herds, O Orderly Zarathustra, him I consulted with, I, Ahura Mazdā, him I showed the *daēnā* belonging to Ahura Mazdā and Zarathustra.
10. Then for Yima, for (his) rule, three hundred winters passed (= came together); then this earth became full for him of small and large animals and men.

VOCABULARY 13

aδāitiia-: not according to the law
aēθriia-: student
aiβi, auui, aoi: to (+ acc.)
aiβiiāmatəma-, superl. of aiβiiāma- < aiβi-ama-: most forceful, most overpowering
aiβiiāxštra-: overseeing
aiβi.stao-/stu-: to praise
aiβi.zuzao-/zuzu-: to call upon(?)
aniiaṯ: other than
anumatōe inf. of anu.maniia-
anu.maniia- < √man: to *help along with one's thought
anu.mrao- < √vak: to *help along with one's speech
anuuarštōe inf. of anuuərəziia-
anuuərəziia- < √varz: to *help along with one's actions
anuxtōe inf. of anu.mrao-
aṇtarəstā-: standing/located in between (e.g., heaven and earth)
apaiia- < √āp: to reach, obtain
apaŋharštōe, inf. of apaŋhərəza- < √harz: to remit, forgive
araθβiia-: not according to the ritual models
aršuuacastəma- < vacah-: speaking the straightest speech
aršuxδa-: straight-spoken
aš.xrāxᵛanutəma-: ?
aṣəmaoγa-: obscurantist, heretic (lit. someone who obscures Order)
aṯciṯ: and then
auua.dāraiia-: keep, apply (one's ear [etc.] to)
auuaŋᵛhabda- < *xᵛabda-: to sleep
azāta-: unborn (= not yet born)
āfiia-, pass. of āp-: to be reached
āfrasåŋha-, āfrasåŋᵛhaṇt- < *a-fra-: uninterrupted
ā.pərəsa-, apərəsa- < √pars/fras mid.: to consult with (+ dat.)
āsitō.gātu-: who has not lain on a bed
āθrauuaṇt-: containing a fire
ā...yāsa- < √yā mid.: to invite
āzi-: *competition (daēuuic)
āzuiti- f.: libation of fat
Baβri-: name of a mythical land
baēšaziia- < baēšaza-: to heal
bišaziia- < bišaz-: to be a doctor, practice medicine
brāza-: to shine, glow
bušiia-, fut. of bauua-
cinah-/cinas-/ciš- (< *cįš-) < √caēš: to assign, refer (sth. to sth.)
darəzaiia- < √darz: to chain
daiia- < *dāiia- < √dā: to place, give
Dāitiiā-, vaŋᵛhī- D°: the good Dāitiiā "the lawful one," name of the river flowing through Airiiana-Vaējah-
dāθra- n.: gift
draoman- n.: *deception
fiiaŋᵛha-: to hail (snow)
fra.daēsaiia- < √daēs: to show
fra.maniia-: to *stay settled *or* to hope (?)
frāda- (frāδa-): to further
frā...hunao- (hunuua-) < √hao: to press forth
frāiiašəθβa- < yaz: which should be sacrificed (to)
gaomauuaṇt-: containing milk
gərəβnā-, grəβnā- = gəuruuaiia-
γžarə.γžara-: to gurgle, rush (water)
haδō.zāta-: german (about siblings)
harəθra-: watch, guard
°hauruua-: guardian
haxman- n. < √hak: following, company
hācaiia- < √hak: to induce (to: + infinitive)
hāuuišta-: student
hāuuōiia-, hāuuaiia-°, haoiia-: left (opposite of right)
hərəza- < √harz: to let loose, leave, let (through the

haoma filter) > to filter (the haoma)
hiṇca- < √haēc/hic: to pour
hišmara- < √hmar act.: to list, report
Hitāspa-: name of a legendary figure
huta-, past participle of hunao-
huuąθβauuaṇt-: containing good herds
irista- < √raēθ/iriθ: to "depart," die
irišiia- < √raēš/riš: to be harmed
išarə: instantly
jaγna- < √jan/γn: to smash to pieces
jahikā-: bad woman
jāmaiia- < √gam/jam: to make go, chase
jąθβa- < √gan/jan: which should be smashed
kainikā-: young woman
karša- < √kar: to till, plow
karšiia- < karša-: that ought to be tilled, plowed
kərəṇta- < √kart: to cut
maiδim < maiδiia-: in the middle (of + gen.)
mainiuuasah- > maniiuuasah-
maniiuuasah-, maniiauuasah-, mainiuuasah-: whose place is in the world of thought
mąθβa- < √man: which should be thought
mimarəxša- < √mark mid.: to wish to destroy
muš f.: *mouse
naēšiia-, fut. of naiia-: to lead
naiia- < √naē/nī: to lead
nāiriuuaṇt-: containing a wife
nəmō < nəmah- n.: homage to! (+ dat. [gen.])
nipātəe, inf. of nipā- < √pā: to protect
nišaŋharətəe, inf. of ni...har- < √har: to watch, guard
ništaiia- < √stā: to order
ništāta-, past part. of ništaiia-
pairi.dāraiia- < √dar: to keep away from
paitiiaogəṯ.ṯbaēšahiia-: responding to the animosities (of sb.)
paitiscaptəe, inf. of *paitišcaṇb- < √skaṇb/scaṇb: to obstruct
paitištātəe, inf. of paitištā- < √stā: to withstand
paititarətəe, inf. < √tar: to overcome
para.cinah-/cinas- < √caēš: to assign, refer (sth. to sth.)
pərənāiiu-: adult
pərəsaniia-: to discuss
puθrauuaṇt-: containg a son, sons
raēθβaiia- < √raēθβ: to mingle
ratumaṇt-: containing (the word) ratu
ratu.xšaθra-: whose command is according to/hails from(?) the models
raθβiia-: according to the ritual models
rāzaiia- < √rāz mid.: to straighten, arrange
sācaiia- < √sak: to teach
sixša- < √sak: to learn
sraošiiā-: punishment
staoma-: praise
staoman- n.: strength
Staota Yesniia: name of an Avestan text, which probably comprises much of the Yasna
staoθβa- < √stao: which should be praised
stərəθβaṇt-: paralyzing, stunning
susruša- < √sru: to wish to hear
šāiia- mid.: to be in peace
tacaṯ.āp(a)-: making the water flow
tašan-: fashioner
tərəsa-, pp. taršta- < √tars/θrah: to become afraid
θβərəsa-, pp. θβaršta- < √θβars: to cut, set (date)
θrąfδa- < √θrąp-: who should be satisfied
θrima-: prosperity
θrisatō.zəma- n.(?): 300 years
upa.mrao-/mru- < √mrao/mru mid.: to invoke
uxšiiaṯ.uruuara-: making the plants grow
uz.daδā- < √dā: to set upvaŋhaθra-: dwelling place
varəz- f.: invigorant
varəza-: performance, cultivation
varštuua- < √varz: which should be performed
vaxəδβa- (vaxδβa-) < √vak: which should be spoken
vaxəδra- n.: speech organ
vaxšiia-, fut. of vac-
vāstriia- fšuiiaṇt-: cattle grazer (as well as) cattle tender, herdsman
vāstriiāuuərəz-: cattle grazer
vərəθraγna- n.: victory
viiāuuaṇt-, f. viiāuuaitī-: shining
viiāxman- n.: debate, verbal contest(?)
viiāxmaniia- < viiāxman-: to *debate
viṇda- < √vaēd: to find
visa- < √vaēs mid.: to declare oneself ready (for: + dat.; to do: + inf.)
visə.baxta-: distributed by towns
viθuš- < √vaēd: knowing
vohumaṇt-: containing (the word) vohu
xšnaoθβa- < √xšnao: who should be satisfied
xšnaoθra- n.: winning the favor/satisfaction (of)
xšnāsa- < √xšnā/zān: to know
xšnuman- n.: winning the favor (of), satisfaction (of)
xšuuiδ- m.: milk
xᵛanuuaṇt-: sunny, full of sun
yaētuštəma- √yat: who the most often has taken up his assigned position
yāhu loc. plur. fem: in which
yātu.manah-: a sorcerer's mind
yātumaṇt-: possessed by sorcerers
yuxθa- < √yaog: which should be yoked, harnessed
zaoiia- < √zbā or √zao: that ought to be invoked *or* libated to
zaraniia- < √zar: to be(come) angry
zāta-: born
zrazdāiti- f.: faith

LESSON 14

PHONOLOGY

Lengthening of *a* and shortening of *ā*.

Changes in vowel length that are found frequently throughout the corpus and therefore must be genuine linguistic features include shortening of *ā* > *a* and lengthening of *a* > *ā*, both in initial and internal position:

a is lengthened:

for rhythmic reasons (?) in initial syllable in:

āiia < **aiia* in the expression *āiia zəmā* "throughout this earth," *ākərən-* < **akərən-* "did" (augmented form, see Lesson 19), *ārəitimca* (= *aṣimca*, P.39), *āfrasåŋha-*, *āfrasåŋ^{v}haṇt-* < *a-fra-sāh-* "uninterrupted," *āsitō.gātu-* < *a-sita-* "who has not lain on a bed";

xštāuuaiiō vs. *xštəuuiβiiō*;

after *ii* in *maṣiiāka-* for **maṣiiaka-* and *maṣiiānąm* for **maṣiianąm*.

ā is shortened:

often before *ii*: *aiiaoš* < *āiiu-*, OInd. *āyu-*; *zaiia-*, OInd. *jāya-*;

probably before *uu* in *nauuāza-*, cf. OInd. *nāvājá-*;

sometimes in the middle participle in *-āna-* and other words in *-āna-*: *aojana-*, *stauuana-*, etc.; *gaoδana-*;

in initial syllable when an enclitic is attached to the word: *apəmca* < *āpəm*; *haθrəmciṯ* < *hāθrəm* (N.91), *starasca* < *stārō*; *zauuarəca* < *zāuuarə* (Y.71.8);

in the course of declension or when receiving suffixes in antepenultimate or earlier syllables or when the word was unaccented (e.g., vocative): *azinąm* from *āzī-* "fertile/pregnant (cow)" (FO.3h), *pazaŋ^{v}haṇt-* "(broad-)chested" < **pāzah-* "chest," *Spitāmō* but *Spitama*, *Spitamahe*; *Sauuaŋhe* but *Sāuuaŋhəe*; *aδauuō* < *āδu-*;

occasionally elsewhere: *apuθrā-* "having no sons" (V.3.24) or "pregnant" < **āpuθrā-* (V.15.5, 8).

Note: The first three changes are common also in eastern Middle Iranian (Sogdian and Khotanese).

ā becomes *āa* or *a* in the thematic ending of the ablative *-āṯ*, which becomes *-āaṯ* before enclitic *°ca* > *-āaṯca*, but (not consistently) *-aṯ* before the postposition *haca* > *-aṯ haca* (but always *aṣāṯ haca*, and some others).

Consonant alternations: *ṣ́ ~ rət*

The letter <ṣ́> was originally designed to represent the combination of unvoiced allophone of *r* (*hr*) + following *t* (see Lesson 3). It must therefore originally have alternated in regular fashion with *rət*, but in the extant texts we only see remnants of this alternation, such as in *aṣ́a-* "Order" ~ *aṣ́tuuaṯ.ərəta-* "he through whom Order will have bones" (Vocabulary 3) and *aṣ́im* "reward" ~ *ārəitimca* (P.39), beside *aṣimca*.

NOUNS

Ablative

The characteristic ending of the ablative singular is *-ṯ*, before which the stem vowel of the *a*-stems is lengthened to give *-āṯ*. This ending—with the preceding *-aii*—was also used by fem. *ā*-stems. There are no examples of abl. sing. of masc. *ā*-stems.

In the other declensions the ablative is obtained by substituting *-ṯ* for the original *-h* (*-s°*)/*-š* of the genitive, e.g., *bərəzaṇt-* "high": *bərəzatō* (< *°-ta-h*) ⇒ *bərəzata-ṯ*; *gairi-* "mountain": *garōi-š* ⇒ *garōi-ṯ*; *barəsman-* "barsom": **barəsman-h* (> *barəsmą*) ⇒ **barsman-t* > *barəsmən*; *nar-* "man": **nṛ-š* (> *narš*) ⇒

**nɣ-t* (> *nərə-t̰*).

Sometimes we find *-a* added to the ending (*-āδa*, *-aēδa*[?], *-məṇda*) with the specific meaning "all the way to, up to and including(?), throughout": *xšaθrāδa* "throughout (Yima's) reign," *paitiš.xᵛarənāδa* "up to and including the jaw(?)," *drujō vaēsməṇda* "(all the way) to the entrance hall (*vaēsman-*) of the Lie" (Yt.10.86). Forms in *-aēδa* are less certain (perhaps **aiβišitaēδaca* and **upašitaēδaca* in Yt.19.6 < °*šiti-*, but *āxštaēδa* in V.3.1 may be a verbal form< *ā-stā-*).

[The ablative singular was originally identical with the genitive in all declensions except the *a*-declension. In Young Avestan, however, there are no certain examples of genitive forms used as ablative.]

The ablative plural and dual are identical with the dative plural and dual.

The endings of the sing. are:

	a-stems	*ā*-stems f.	*ī*-stems		
Sing.	*-āt̰, -āδa*	*-aiiāt̰*	*-iiāt̰*		
	i-stems	*u*-stems	*au*-stems	*u*[2]- and *ū*-stems	cons.-stems
Sing.	*-ōit̰, [-aēδa?]*	*-aot̰*	*-aot̰*	*-uuaṯ (-βaṯ)*	*-aṯ, -t̰*

Vowel stems

	a-stems	*ā*-stems f.	*ī*-stems f.		
Sing.	*haomāt̰*	*daēnaiiāt̰*	*aṣaoniiāt̰, vaŋhuiiāt̰, amauuaiθiiāt̰*		
	i-stems	*u*-stems	*ao*-stems	*u*[2]stems	*ū*-stems
Sing.	*frauuaṣōit̰*	*zaṇtaot̰*	*gaot̰, daŋ́haot̰*	*raθβaṯ*	*tanuuaṯ*

Notes:

The masc. *paṇtā-* has the thematized abl. sing. *paṇtaṯ*.

The *ā*-stem *haēnā-* has dat.-abl. plur. *haēnāβiiō* in Yt.10.93 in anticipation of the following *draomāβiiō* < *draoman-* "deception."

The fem. *ušā-* has abl. sing. *ušaiiāt̰*.

The *aē*-stem *Raγaē-/Raji-* has the abl. sing. *Rajōit̰* (Y.19.18).

The form *ziiānaiiaēca* in Y.12.2 may be for *ziiānaiiaṯca* (cf. *auuaṯbiiō* for *auuaēibiiō*, lesson 13), instead of *ziiānōiṯca*(?).

Consonant stems

	druj-	*ap-*	*xšap-*	*zam-*	*vis-*	*tāt*-stems
Sing.	*drujaṯ*	*apaṯ (āpaṯ)*	*xšapaṯ*	*zəmaṯ, zəmāδa*	*visaṯ*	*iriθiiąstātaṯ*

Notes:

The thematic ablative *zəmāδa* (or *paiti zəmāδa*) is used in the meaning of "throughout the earth, all over the earth." There are no examples of abl. forms of *ziiam-*.

n-stems

	°*jan-/°γn-*	*asan-*	*xšapan-*	*marətān-*
Sing.	°*γnaṯ*	*ašnāaṯ°*	*xšafnāaṯ°*	*marəθnaṯ*
	uuan-stems		*man*-stems:	
Sing.	*aṣaonaṯ*	*yunaṯ*	*cašmanaṯ*	***barəsmən , vaēsmənda***

nt-stems

Sing.	*druuataṯ*	*ṯbišiiaṇtaṯ*

r-stems

Sing.	*āθraṯ*	***nərəṯ***

h-stems

		daδuuah-
Sing.	*manaŋhaṯ*	*daθušaṯ*

Note: The abl. sing. of *nāh-* "nose" is *nåŋhanaṯ (haca)*, cf. gen. sing. *åŋhānō* < *āh-* "mouth."

iiah-stems

Comparatives in *-iiah* are declined like regular *h*-stem, with long stem only in the nom. sing. masc. and nom.-acc. plur. neut. Not all forms are attested. Examples (*maziiah-* "greater," *frāiiah-* "more (numerous)," *āsiiah-* "faster"):

	m.	n.
Sing.		
nom.	*maziiå*	*maziiō*
acc.	*maziiaŋhəm*	
dat.	*maziiaŋhe*	
Plur.		
nom.-acc	*maziiaŋhō*	*maziiå*
gen.	*maziiaŋhąm*	
dat.-abl.	*frāiiəbiiō*	
Dual		
nom.-acc.	*āsiiaŋha*	

ADJECTIVES

Feminine of h-stems

The feminine of *h*-stem adjectives is formed by adding *-ī-* to the (weak) stem, e.g.: *yātumanahī-*; *maziiehī* < **maziiahī-*, but *vahehī-* < **vahiiahī-*; *daδušī-* < *daδuuah-*/*daδuš-* (perfect participles, see Lesson 20).

The comparative

Comparatives are made with the suffixes *-tara-* or *-iiah-* (< *-i̯ah-*). These two kinds of comparative correspond to the two kinds of superlative in *-təma-* or *-išta-* (Lesson 12).

The comparative in *-tara-* is formed by attaching this ending to the stem of the adjective with appropriate *sandhi* before the ending. Adjectives with ablauting suffixes take the weak stem (cf. the superlatives, lesson 12).

The comparative in *-iiah-* is made from the root in the full grade, also with appropriate *sandhi.* Adjectives with suffixes lose these in this type of comparative.

1. Examples of comparatives in *-tara-* (cf. the corresponding superlatives in Lesson 9):

amauuaṇt- "forceful"	*amauuastara-*	*amauuastəma-*
baēšaziia- "healing"	*baēšaziiō.tara-*	*baēšaziiō.təma-*
hubaoiδi- "fragrant"	*hubaoiδitara-*	*hubaoiδitəma-*

huiiašta- "well sacrificed to"	*huiiaštatara-*	
vərəθrajan- "victorious"	*vərəθrająstara-*	*vərəθrająstəma-*
yāskərət- "competitive"	*yāskərəstara-*	*yāskərəstəma-*

2. Examples of comparatives in *-iiah-*:

aka- "evil"	*aš́iiah-* (< **ač-i̯ah-*)	*acišta-*
āsu- "fast"	*āsiiah-*	*āsišta-*
pouru- "much" (< **pṛ̥H-u-*)	*frāiiah-* (< **praH-i̯ah-*)	*fraēšta-* (< **praH-išta-*)
vaŋhu- "good"	*vahiiah-*, *vaŋ́hah-*	*vahišta-*
masita- "long"	*masiiah-*	*masišta-*
mazāṇt- "big"	*maziiah-*	*mazišta-*
spəṇta- "beneficial"	*spaniiah-*	*spəništa-*
taxma- "firm" (< **tṇ̥-k-ma-*)	*tąš́iiah-* (< **tanč-i̯ah-*)	*taṇcišta-*
srira- "beautiful" (< **sriH-ra-*)	*sraiiah-* (< **sraiH-i̯ah-*)	*sraēšta-* (< **sraiH-išta-*)
stura- "stout, strong" (< **stHu-ra-*)	*staoiiah-* (< **stHau̯-i̯ah-*?)	*stāuuišta-* (< **staHu̯-išta-*)
uγra- "strong"	*aojiiah-*	*aojišta-*
buiri- "plentiful" (< **dbuH-ri-*)	*baoiiah-* (< **dbau̯H-i̯ah-*)	*dbōišta-* (<**dbəu̯išta-* <**dbauH-išta-*)

PRONOUNS

Pronouns in the ablative

Personal pronouns:

	1st	2nd	3rd pers. = "this"	
			masc., neut.	fem.
Sing.	*maṯ*	*θβaṯ*	*ahmāṯ*, *ahmaṯ*	*aŋ́hāṯ*
Plur.	*ahmaṯ*	*yušmaṯ*, *xšmaṯ*	*aēibiiō*	*ābiiō*

The demonstrative pronoun *ima-* "this" = 3rd pers.

The demonstrative pronoun *auua-* "that":

	masc., neut.	fem.
Sing.	*auuahmāṯ*	*auuaŋ́hāṯ*
Plur.	*auuaēbiiō*	*yaēibiiō*

The relative pronoun *ya-* "who, which":

	masc., neut.	fem.
	yahmǎṯ	*yeŋ́hāṯ*
	yābiiō	

The interrogative pronoun *ka-* "who, what?":

	masc., neut.	fem.
Sing.	-	-
Plur.	*kaēibiiō*	-

VERBS

The future

The future stem is formed by adding the suffix **-si̯a-* > *-hiia-/-šiia-* to the root in the full grade (with appropriate *sandhi*). Exception: √bao has the zero grade *bŭ-*. The future is rare in Avestan.

Examples:

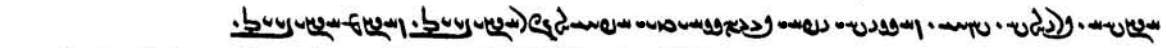
	Root	Present stem	Future
-hiia-	√dā "give, place"	*daδā-*	*dāhiia-*
	√van "win"	*vana-*	*vaŋha-* (< *vaŋ-hiia-*)
	√zan "be born"	*zaiia-* (< *zn̥H-i̯a-*)	*zqhiia-* (< *zanH-hiia-*?)
-šiia-	√naē "lead"	*naiia-*	*naēšiia-*
	√sao "make full of life"	*sāuuaiia-*	*saošiia-*
	√hao "press (haoma)"	*hunauu-/hunu-*	*haošiia-*
	√varz "perform"	*vərəziia-*	*varəšiia-* (< *varz* + *šiia-*)
	√harz "release, filter"	*hərəza-*	*harəšiia-*
	√bao "become"	*bauua-*	*bušiia-*

SYNTAX

Uses of the ablative

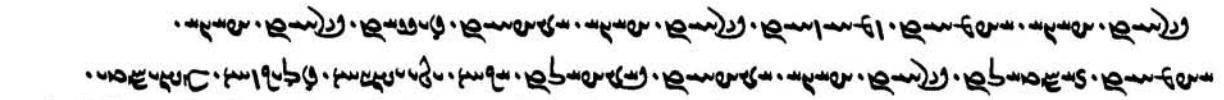
1. The ablative of movement away from

The basic function of the ablative is to express movement away from.



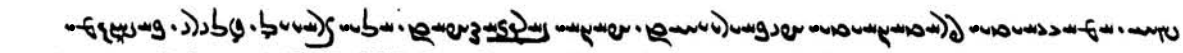
aēša druxš yā nasuš upa.duuqsaiti ***apāxəδraēibiiō naēmaēibiiō***

"This demoness, the Nasu, *attacks from the northern regions." (V.7.2)



durāṯ *haca* ***ahmāṯ nmānāṯ durāṯ*** *haca* ***aŋhāṯ visaṯ durāṯ*** *haca* ***ahmāṯ zaṇtaoṯ durāṯ*** *haca* ***aŋhāṯ daŋhaoṯ*** *ayå iθiiejå vōiγmå yeiṇti*

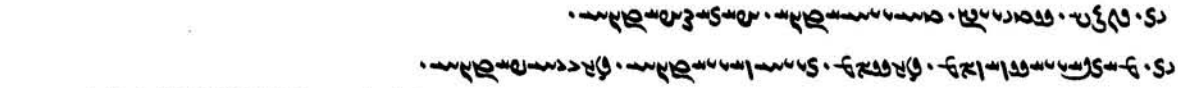
"(May) the evil dangers (and) scourges go far away from this house, far away from this village, far away from this tribe, far away from this land." (Y.57.14)



yā amauuaiti fratacaiti ***Hukairiiāṯ haca barəzaŋhaṯ*** *aoi zraiiō Vouru.kaṣəm*

"... who, powerful, flows forth from tall Hukairiia to the Vourukaṣa sea." (Yt.5.96)

Note the genitive + ablative with *us.stao-* "to remove someone from something through praise of it"(?):

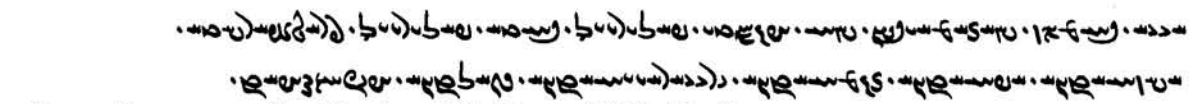


us gəuš stuiiē ***tāiiāaṯcā hazaŋhaṯcā***

*us mazdaiiasnanqm vīsqm **ziiānaiiaṯcā* [ms. ziiānaiiaēcā] ***vīuuāpaṯcā***

"By my praise of the cow I remove (it) from theft and violence,
(by my praise) of the houses of Mazdaiiasnians (I remove them) from damage and devastation." (Y.12.2)

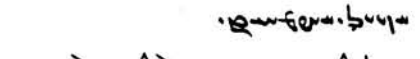
2. The ablative expresses comparison "than"



**auua dāmąn yazamaide yā hąṇti paoiriiō.dāta paoiriiō.fraθβaršta*
ašnāaṯca apāaṯca zəmāaṯca uruuaraiiāaṯca gaoṯca huδåŋhaṯ
"We sacrifice to those creatures who are those created first, fashioned forth first
(earlier than) the sky, the water, the earth, the plant, and the cow giving good gifts" (after Vr.7.4)

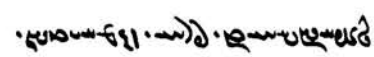
Note the use of the ablative after forms of *aniia-*, "other than":

aniiō ***ahmāṯ*** "other than he (who)"

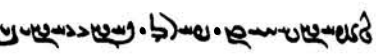
aniiō ***θβaṯ*** *yaṯ* ***Zaraθuštrāṯ*** "Other than you, Zarathustra." (V.2.2) 

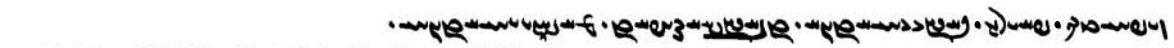
3. The ablative of yielding

The ablative is used to express that before which one yields, gives in to, flees from (cf. *pairi*, *parō* in no. 5):

θβaēšāṯ *frā.nəmaite* "He yields before hostility" 

Note the double ablative of person and thing in:

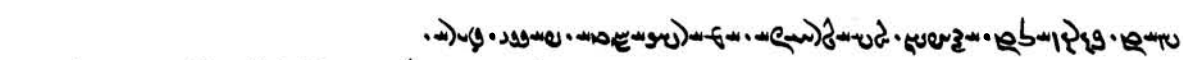
θβaēšāṯ parō daēuuaēibiiō 
"before the hostility (coming) from the *daēuuas*" (Y.57.18)



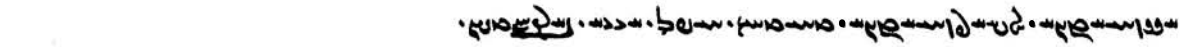
nipātū ***pairī daēuuāaṯcā ṯbaēšaŋhaṯ maṣiiāaṯcā***
"Let it protect us from *daēuua* and man (and their) hostility" (Y.58.2)

4. The ablative of time and place

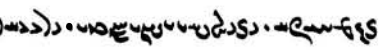
The ablative (often with *-a*) is used to express time and place throughout which, all the way up to:



yaṯ kərənaoṯ aŋhe ***xšaθrāδa*** *amaršaṇta pasu vira*
"Who made throughout his reign animals and men indestructible." (Y.9.4)



asnāaṯca xšafnāaṯca *tātå āpō auua.barəṇte*
"Day and night the falling waters pour down." (Yt.5.15)

zəmāδa *uzuxšiieiṇti uruuarå* 
"Plants grow up all over the earth." (Yt.13.10)

5. The ablative with pre-/postpositions

The ablative is used with the pre-/postpositions *aδairi* "(just) under," *ā* to express "all the way to," *haca* "from, acc. to" (also with "fear"), *paiti* "at, beside, next to, from," *parō* "before" (also: to bow/flee/yield *before*) and "because of," *pairi* "from" (to protect *from*, prevent *from*):

aδairi ****kašāibiia*** [ms. kašaēibiia] "under the armpits" (N.67)

ā ***vahištāṯ aŋhaoṯ*** *ā* ***vahištāṯ aṣāṯ*** *ā* ***vahištaēibiiō raocābiiō***

"All the way up to the best existence, the best Order, the best lights." (Y.19.6)

haca ***āθraṯ*** *haca* ***apaṯ*** *haca* ***barəsmən frastairiiāṯ*** *haca* ***nərəbiiō aṣauuabiiō***

"(Away) from the fire, from the water, from the barsom that is to be spread out, from the Orderly men." (after V.3.16-17)

haca hū ***vaxšāṯ*** *ā hū* ***frāšmō.dātōiṯ***

"From the *blazing up of the sun until the setting of the sun." (Yt.5.91)

frastarətāṯ *paiti* ***barəsmən uzdātāṯ*** *paiti* ***haomāṯ***

raociṇtāṯ *paiti* ***āθraṯ srāuuaiiamnāṯ*** *paiti* ***Ahunāṯ Vairiiāṯ***

"Beside the barsom spread out, beside the haoma set up, beside the blazing fire, beside the Ahuna Vairiia as it is recited." (Yt.10.91, Afr. 4.5)

aṣāṯ*ciṯ haca* "According to Order."

aṣāṯ *haca yaṯ* ***vahištāṯ*** "According to (what is) best Order."

nasiieiti haθra frakərəsta ***ahmaṯ*** *haca* ***nmānāṯ*** *āhitiš* "The pollution disappears from this house as soon as it is produced." (Y.10.7)

frauuaṣaiiō ... yå haca ***Gaiiāṯ Marəθnaṯ*** *ā* ***saošiianṭāṯ vərəθraγnaṯ*** "(We sacrifice to) the fravashis .. from (that of) Gaiia Marətan to (that of) the victorious Revitalizer." (Y.26.10)

frā nō nipāhi āi Sraoša aṣiia huraoδa ***pairi druuataṯ mahrkāṯ pairi druuataṯ Aēšmāṯ***

pairi druuaṯbiiō haēnābiiō *... Aēšmahe* ***parō draomābiiō***

"You protect us, O well-shaped Sraoša with the rewards, from lieful destruction, from lieful Wrath, from lieful (enemy) armies, from the *deceptions of Wrath!" (after Y.57.25)

yōi maiδiianąm parō ***x^{v}arətōiṯ*** *gāθå nōiṯ srāuuaiieiṇti*

"those who do not recite the Gāθās because of consumption of intoxicating beverages." (N.11)

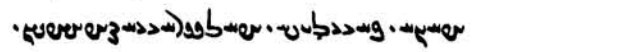
Note: present + *parō* > past.

6. Genitive forms for ablative

There are a few genitives that are used—apparently—for the ablative. It is doubtful, however, that we are dealing with archaisms from the time when the gen. = abl. More probably we have to do with late mistakes.

taršta ***təmaŋhō*** *duuarəṇti*

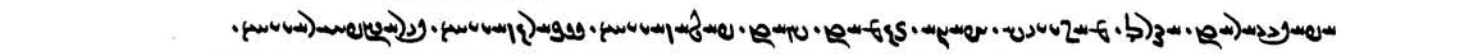
"Frightened they run (all the way down) into (their) darkness." (Y.57.18)



*haca **kauuōiš Haosrauuaŋhahe***

"From Kauui Haosrauua." (Yt.15.32)

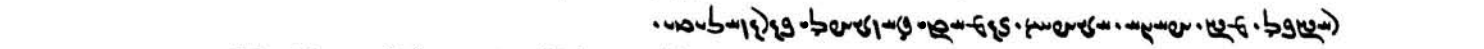
An abl. **kauuōiṯ* is not attested.



*apaduuaraṯ Aŋrō Mańiiuš haca **zəmaṯ** yaṯ **paθanaiiå skarənaiiå duraēpāraiiå***

"The Evil Spirit ran away from the wide, round earth with distant borders." (Yt.17.19)

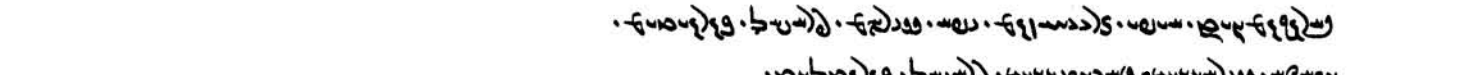
Cf. the correct forms Yt.10.95 *aŋhå zəmō yaṯ paθanaiiå skarənaiiå dūraē.pāraiiå.*



*raēkō mē haca **aŋhå zəmaṯ** vaŋhō kərənaoiti*

"He who shall win(?) makes me exiled from this good earth" (Yt.17.20)

vaŋhō may be fut. of *van-* "win," nom. sing. masc., see Lesson 17.



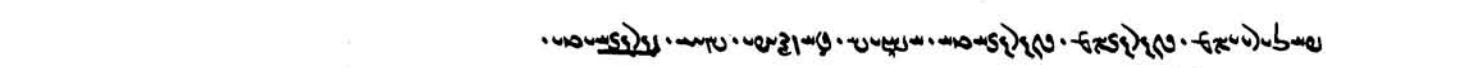
*darəγəmciṯ aipi zruuānəm upa suraṃ frašō.kərəitim **haδa suraiiå vaŋhuiiå frašō.kərətōiṯ***

"For a long time after, up to the Perfectioning, rich in life-giving strength, together with the good Perfectioning, rich in life-giving strength" (Y.62.3)

7. Dative forms for ablative

We sometimes see dative forms in *-āi* or genitive forms in *-å* instead of ablative in *-āṯ*. As vacillation between the endings is seen in the manuscripts, this is probably a matter of scribal error.

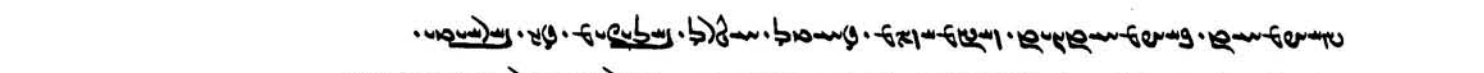
Examples:



paoiriiąm gərəząm gərəzata Aṣiš vaŋ"hi yā bərəzaiti

*haca **apuθrō.zańiiāi jahikaiiāi***

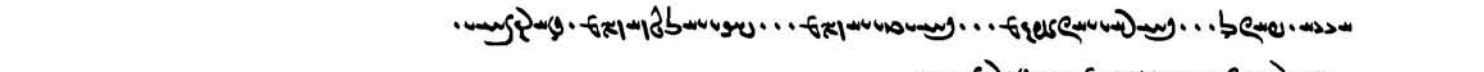
"The first complaint good Aṣi the exalted complained about the non-child-bearing whore." (after Yt.17.57)



yahmāṯ kahmāṯciṯ (mss. *kahmāṯciṯ* and *kahmāiciṯ*) *naēmanąm vātō āθrō baoiδim vī.baraiti*

**ahmāi* (mss. *ahmāṯ*) *kahmāiciṯ naēmanąm paiti.jasaiti ātarš Ahurahe Mazdå*

"From/to whatever side the wind disperses the fragrance of the fire,
from/to that side the fire of Ahura Mazdā goes." (after V.8.80)



auua paδō ... dāraiiaδβəm dāitiianąm šiiaoθnanąm varəzāi

pairi aδāitiianąm varəzāi (for *varəzāṯ*?)

"Apply your feet ... to the performance of lawful deeds, (keep them) away from the performance of unlawful ones!" (Vr.15.1)

Note also:

V.13.31:

aētahmāciṯ L4, K1 (Pahlavi Videvdad, 13th cent.),

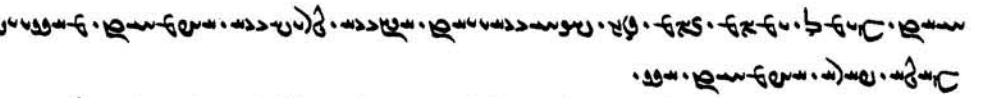
aētahmāṯciṯ Mf2, Jp1 (Iran. Vid. Sade, 16th cent.),
aētahmāiciṯ L2, Br1, L1 (Ind. Vid. Sade, 17th-18th cent.).

Yt.11.14: *daēnaiiå* F1; °*aiiāi* Jm4 (1352), K20;
Yt.19.87: *vispa.tauruuaiiå* F1; °*taouruuaiiāṯ* J10; *vispe.taouruuaiiāi* D.

Comparison with *yaθa* "as, than"

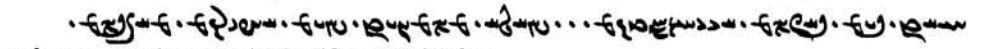
Comparison can also be expressed with *yaθa* "than," notably, when the thing compared is not a noun or pronoun. To emphasize the comparative function, *ahmāṯ* may be added before *yaθa*.

Example:



āaṯ Yimō imąm ząm vī.šāuuaiiaṯ ***aēuua θrišuua*** *ahmāṯ masiiehim yaθa para ahmāṯ as*

"Then Yima made this earth go apart by one-third larger than it was before." (V.2.11)



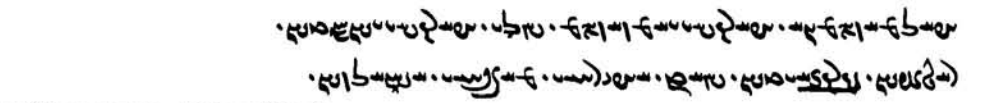
āaṯ dim daδąm auuåṇtəm ... yaθa mąmciṯ yim Ahurəm Mazdąm

"Then I made him just as great as (I made) myself, Ahura Mazdā." (Yt.10.1)

Uses of the future

The functions of the future are similar to those of the prospective subjunctive (see Lesson 15): imminent future, intention, or obligation.

Examples:



haomanąmca ***harəšiiamnanąm*** *yōi* ***harəšiieṇte***
raθβe bərəzaite yaṯ Ahurāi Mazdāi aṣaone

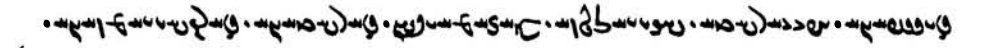
"And of the haoma (plants) which are to be filtered, which are about to be filtered for the exalted Model, Ahura Mazdā, the sustainer of Order." (Vr.12.1)

nōiṯ huškō huškāi ***sraēšiiete***

"Dry (matter) shall not be mixed into dry (matter)" (V.8.34)

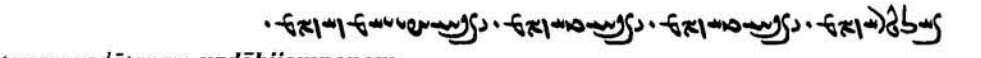
zātanąmca ***ząhiiamnanąmca***

"Of those born and those to be born." (Y.4.5)



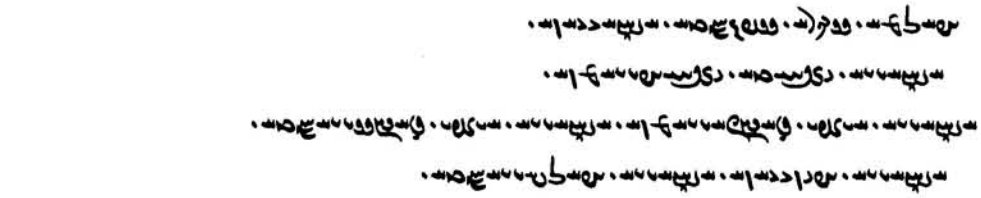
vispaca huuaršta šiiaoθna yazamaide varštaca ***varəšiiamnaca***

"And we sacrifice to all well-performed acts, both those (already) performed and those going to be performed." (Y.57.4)



zaoθranąm uzdātanąm uzdātanąm ***uzdāhiiamnanąm***

"Of the libations that have been set up, those that have been (already) set up and those going to be set up." (Vr.9.1)



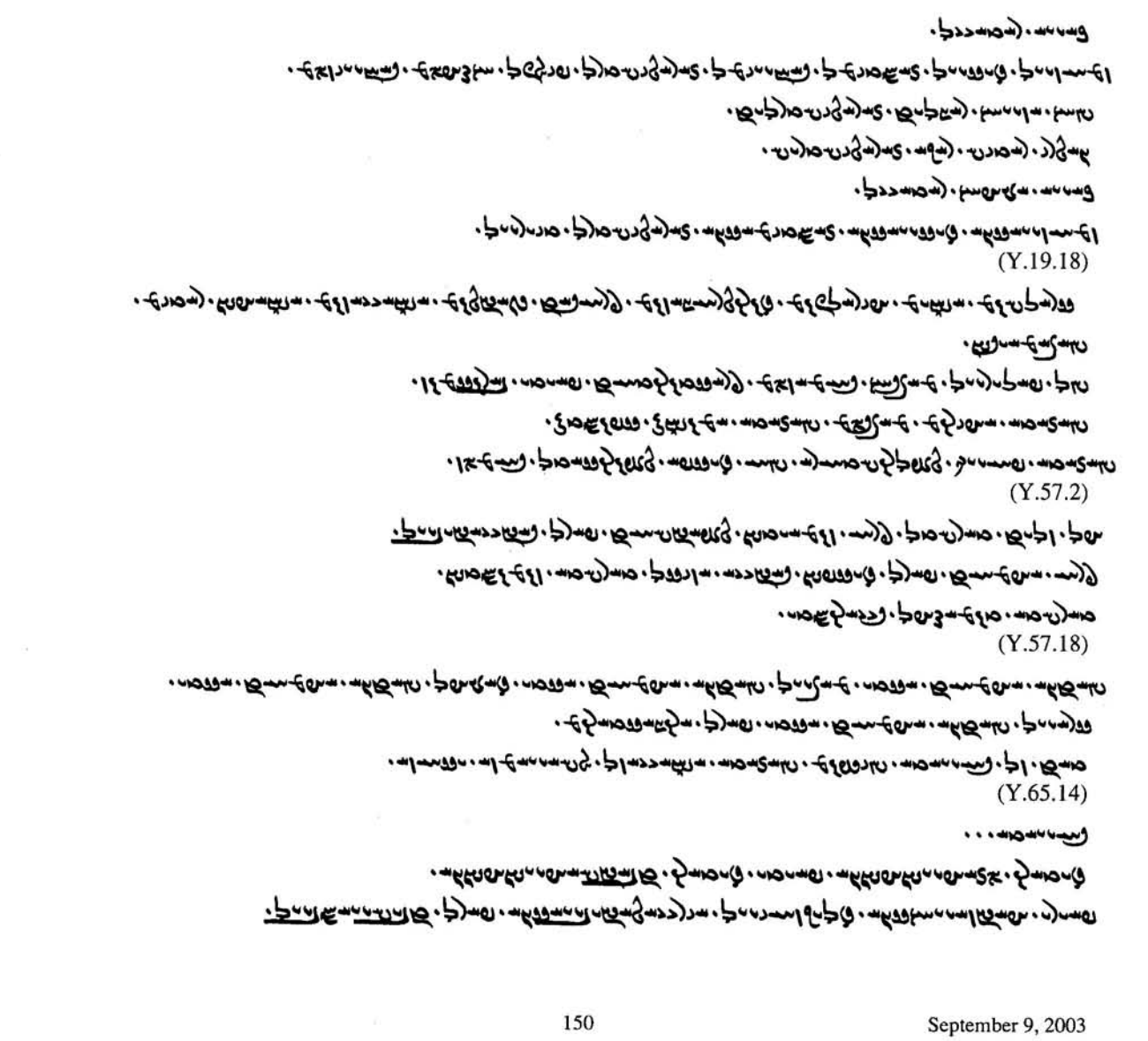
haoma sūra spəṇta aṣauuana
aṣaiia uzdāta aṣaiia ***uzdāhiiamna***
aṣaiia aiβi.vaēδaiiamna aṣaiia ****aiβi.vaēsiiaṇta*** [ms. *aiβi.vaēδiiaṇta*]
aṣaiia hunuuana aṣaiia ***haošiiaṇta***
"the haomas rich in life-giving strength, life-giving, Orderly,
(those) which are set up in Orderly fashion and (those) which will be set up in Orderly fashion,
being *allocated in Orderly fashion and (those) which will be *allocated in Orderly fashion,
(those) which are being pressed in Orderly fashion and (those) which will be pressed in Orderly fashion..." (Vr.9.3)

EXERCISES 14

1. Write in transcription and Avestan script the nom, voc. (where appropriate), acc., gen., dat., and abl. sing., plur., and dual (where appropriate) forms of the following nouns and adjectives:

imaṯ xšaθra-, barəsman- frastairiia-, vazra- xruuišiiaṇt-, haēnā- xruuišiieiṇtī-.

2. Transcribe and translate into English:



(Y.19.18)

(Y.57.2)

(Y.57.18)

(Y.65.14)

(V.3.16)

(Yt.8.47)

(Yt.8.35)

(Yt.8.38)

(after Yt.8.32)

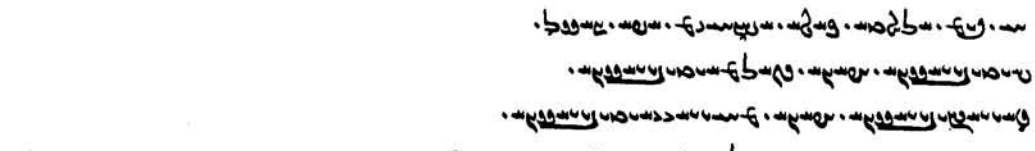
(Yt. 5.85)

(Yt.3.13)

(Yt.1.19)

(Vr.7.3)

(Y.68.12-13)


(after HN. 2.16)

3. Translate into Avestan and write in Avestan script:

1. Then Yima made this earth bigger than it was before that.
2. The steadily running Wind wipes clean the firmament from the right and all around.
3. The waters to be purified flow from the Puitika Sea to the Vouru.kaşa Sea.
4. Then Ahura Mazdā said: thirty steps from the fire, thirty steps from the water, thirty steps from the barsom to be spread out, thirty steps from the Orderly men.
5. We sacrifice to the Pre-souls of the sustainers of Order, rich in life-giving strength, who are greater than all gods in the world of thought, who are stronger, who are braver, who are more powerful, who are more victorious, who are more healing, who are more competitive, who fly right into the middle of the offerings.
6. From the northern region from the northern regions ran forth the Evil Spirit full of destruction, daēuua of daēuuas.
7. The pollution disappears from that house.
8. I shall lead him to the Best Existence, to Best Order, to the Best lights. (Y.19.6)
9. May that homage protect us from the hateful daēuua and man.
10. That reward of yours is better than good, this reward of ours is not worse than bad.

VOCABULARY 14

aδairi prepos.: under (+ abl.)
aiβišiti- f.: settlement(?)
aiβi.vaēδaiia- < √vaid: to *allocate
anu.marəza- < √marz: to follow closely
anusō < √vas/us adv.: against (their) will, having lost their will (?)
aojiiah-, comp. of uγra-
apāxtar-/apāxəδr- (apāxtara-, apāxəδra-) < apāṇk-: northern
auruuaθa-: who does not abide by the deals/agreements (between gods and men)
auua.bara < √bar mid.: to pour down
āδu- m.: grain
āfəṇta-: *road
āhiti- f.: pollution
ārəiti- = aši-
āsiiah-, compar. of āsu-
āsitō.gātu- < *a-sita-: who has not lain on a bed
āxštaēδa < āxšti- f.: *in harmony (with: instr.) [Air.Wb.]
āzī-: fertile/pregnant (cow)
baēuuan- n.: 10,000
baγō.baxta-: assigned by the assigner (?)
baoiiah- < buiri-: more (abundant)
barəzah- n.: height, high mountain
caθru.ratu-: having/with four *ratu*s
dašina-: right (opp. left)
dərəzi.takaθra-: steadily running
draojišta-, superl. of druuaṇt-
druuąθii- fem. forms of druuaṇt-
dunman- n.: clouds
duraē.uruuaēsa-: the turns of which are in the distance
frakərəsta-, past participle of fra.kərəṇta-
framən.nara-: *encouraging the men, *giving back hope (??)
framən.narō.vira-: *encouraging the men (and) servants(?), *giving them back their hope (??)
fra.stairiia- < fra.stərənao- < √star: which is to be spread out
frastərəta- < fra.stərənao- < √star: spread out
fraθβaršta- < fraθβərəsa- < √θβars: fashion forth
*frā.nəma- < √nam mid.: to yield (before: parō + abl.)
frāšmō.dāiti- f.: sunset
gaoδana- n.: udder, milk pail(?)
hazah- n.: violence, violent act
hąm.hišta- < √stā mid.: to stand (together), gather

framən.nara-: *encouraging the men, *giving back hope (??)
framən.narō.vira-: *encouraging the men (and) servants(?), *giving them back their hope (??)
fra.stairiia- < fra.stərənao- < √star: which is to be spread out
frastərəta- < fra.stərənao- < √star: spread out
fraθβaršta- < fraθβərəsa- < √θβars: fashion forth
*frā.nəma- < √nam mid.: to yield (before: parō + abl.)
frāšmō.dāiti- f.: sunset
gaoδana- n.: udder, milk pail(?)
hazah- n.: violence, violent act
hąm.hišta- < √stā mid.: to stand (together), gather (intr.)
hąm.varəiti- f.: *valor
huiiašta-, comp. huiiaštatara-: well sacrificed to
huška-: dry
iriθiiąstāt-: (the fact of) dying, mortality
isāna- pres. part. of isa-: ruling
kaiia < ka-
maδəma-: middle
maiδiia-: intoxicating beverage
masiiah-, compar. of masita-: longer
māiiauuaṇt- < māiiā-: rich in creative magic(?)
miiazda-: ritual meal
miiezdin-: (possessing, preparing) ritual meals/offerings
nāh-: nose
nāmāniš, instr. for nom.-acc. plur. of nāman- + adj. fem. plur.
nipā- < √pā: to protect
pairi.fra.mərəza < √marz: to wipe clean all around
pairiuuāra-: surrounding protection; enclosure, fence
paitiš.xᵛarəna- (sing., dual.): cheeks, jaws(?)
paitizaṇta-, past part. of paiti.zān- < √zān/xšnā: to recognize
paouruua.naēma-: the front half/side
parō.arəjastara- < arəjah-: much more valuable
paršta-: back, protection
pata- < √pat: to fall, daēuuic for movement
Pārəṇdi-; goddess of Plenty
pazaŋᵛhaṇt- < *pāzah-: (broad-)chested
Puitika-: name of a sea
puxδa-: fifth
raēkō adv.(?): exiled
Raγaē-/Raji-: Raγā (a city)
raoca- < √raok: to shine, blaze
rao.raθa- < rauua- + raθa-: with fast chariot(s)
Satauuaēsa-: name of a star
sāuuaiia- < √sao: to make swell (with the juices of life), revitalize
spaniiah-, comp. spəṇta-
sraēšiia-, fut. of sirinao- < √sraē: to mix
sraiiah-, comp. of srira-
staoiiah-, comp. of stura-
šiti- f.: dwelling place
taṯ adv.: then, there
tāiia-: theft; cf. tāiiu- "thief"
tāta-: falling; epithet of the heavenly waters
təmah- neut.: darkness
tuiriia-: fourth
ṯbaēšah- adj.: hostile
θβaēša-: fear, terror
θβāṣa-: the firmament; lit. the fast one [OInd. tvarita- "fast"]
θβōrəštar- (Gathic word): (divine) carpenter
θrisata.gāiia-: a distance of thirty steps
upašiti- f.: dwelling place(?)
upauuaza- < √vaz mid.: to fly (up/down) to
uruuāθra-: fine, delicate
Us.həṇdauua-: name of a mountain
us.stao-: to remove someone (gen.) from something (abl.) through praise of it(?); see Syntax.
uz.bara- < √bar mid.: ride up, rise
uzuxšiia- < √vaxš: grow up
ušā- = ušah- f.
vaēδa-: possession
vaēsman- n.: entrance hall
vahiiah-, vaŋhah-, comp. of vaŋhu-
vaiiauuaṇt-: *possessing birds(?)
vaŋha-, future of vana- "win"
vaŋhah-, comp. of vaŋhu-
varəniia-: *greedy; epithet of a kind of daēuuas
vaxša-: sunrise, lit. blazing up(?)
visąsta (corrupt form, cf. visąstəma-): twenty
vispō.mahrka-: all destruction
vitarə.ązahiia-: ability to overcome straits
vitarə.ṯbaēšahiia-: ability to overcome hostilities
viuuāpa-: devastation
xᵛarəiti- f.: consumption (of)
yaona-: way
yaoždiia-: which should be purified
yašta-, past participle of yaza-
zaiia- < √zan mid.: to be born
ząhiia-, future of zaiia- "be born"
zizi.yuš- act. perf. part. < √ziiā(?): *destructive

LESSON 15

WORD FORMATION

We have already seen numerous examples of nouns and adjectives derived from other nouns and adjectives by various means, mainly by suffixes, prefixes, or composition. Here a systematic list of the most common suffixes and their functions is given.

Nouns

-ah-: This common suffix makes nouns from verbal roots: *man-* "to think" > *manah-* "thought," *vas-* "to wish" > *vasah-* "a wish."

-ana-: This suffix is commonly used to make nouns from verbs, occasionally from adjectives: *haŋjam-* "come together" > *haŋjamana-* "a gathering," *vah-* "dress, don" > *vaŋhana-* "garment"; the function of the suffix in *vahmana-* "performance of hymns" or adjective "caused by the hymn(?)" (Vr.21.3) is unclear.

Note the three rhyming nouns *masă̆na-*, *vaŋhă̆na-*, *sraiiă̆na-* "greatness, goodness, beauty"(< *masita-*, *vaŋhu-*, *srira-*).

-ka-, *-kā-*: This suffix, which became extremely productive in later Iranian languages (as in Sanskrit), is relatively rare in Avestan: *jainī-* "woman" > *jainikā-*, *maṣiia-* "man" > *maṣiiāka-*, *nāiri-* "woman" > *nāirikā-*.

-na-: This suffix makes nouns from verb roots: *yaz-* "to sacrifice" > *yasna-* "a sacrifice," *fras-* "ask" > *frašna-* "question," *xᵛap-* "to sleep" > *xᵛafna-* "a sleep."

-ta- m.: This suffix makes (learned?) neuter abstract nouns from adjectives: *yesniia-* "worthy of (receiving) sacrifices" > *yesniiata-*, *aṣ̌auuan-* > *aṣ̌auuasta-*, and from verbal roots: *staota-* "*praise" (in *staota- yesniia-*) and *sraota-* "*hearing" (Vr.21.3).

-tar-: This common suffix makes agent nouns from verbal roots: *dā-* "to establish" > *dātar-* "establisher, Creator," *zao-* "to libate" > *zaotar-* "libator," *bar-* (act.) "to carry" > *barətar-* (< **bartár-*) "carrier," *bar-* (mid.) "to ride" > *bāṣ̌ar-* (< **bár-tar-*) "rider."

-tāt- f. "-dom, -ty": This suffix makes abstract nouns from adjectives. It is very common: *hauruua-* "whole" > *hauruuatāt-* "Wholeness," *upara-* "superior" > *uparatāt-* "superiority," *yauuaē* "eternal" > *yauuaētāt-* "eternity."

-ti- f.: This extremely common suffix makes action nouns from verb roots (weak stem): *stu-* "to praise" > *stuiti-* "praising," *cit-* "to make one's mark, be brilliant(?)" > *cisti-* "insight, illumination"(?).

-θβa- n.: This suffix makes nouns from a few nouns and adjectives: *aŋhu- ratu-* > *aŋhuθβa- ratuθβa-* "*ahu*-ship, *ratu*-ship," *vaŋhu-* "good" > *vaŋhuθβa-* "goodness."

-θra-, *-θrā-*: These suffixes usually make nouns denoting tools (occasionally products) from verb roots: *vah-* > *vastra-*, *vak-* > *vaxəδra-*, *vaz-* > *važdra-*, *zao-* > *zaoθra-*, *zaoθrā-*, *az-* > *aštrā-*.

-θā-: This rare suffix makes nouns from verb roots: *gā-* > *gāθā-*, *ci-* > *ciθā-*.

Adjectives

-a-: This suffix replaces the thematic vowel of *a-* and *ā*-stems and is added to all other stems. *i*-and *u*-stems may or may not take full grade of the stem suffix (*aii*, *auu*). It is usually attached to a noun with modification of initial syllable: *maniiu-* > *maniiauua-*, **Naru-* > *Narauua-* "son/descendant of Naru." Some words take *vriddhi*: *kauui-* > *kă̆uuaiia-*; *huzaŋtu-* "of good tribe" > *haoząθβa-* "being of good tribe," *husrauuah-* "having good fame" > *haosrauuaŋha-* "good fame,"

-aēna-, f. *-aēinī-*: This suffix is used to make adjectives of nouns denoting material: *aiiah-* "bronze" > *aiiaŋhaēna-* "(made) of bronze," **baβra-* "beaver" > *baβraēna-* "(made) of beaver-skin," *ərəzata-* "silver" > *ərəzataēna-* "(made) of silver."

-ă̆na-, *-āni-*: These suffixes denote "son/descendant of": *Jāmāspa-* > *Jāmāspana-*, **Āθβiia-* > *Āθβiiāni-*.

-i-: This suffix makes adjectives from nouns, among them patronyms: *Zaraθuštra-* > *zaraθuštri-*. It is usually accompanied by *vriddhi* of the first syllable: *ahura-* > *āhuiri-* "belonging to Ahura (Mazdā)," *hauuana-* "haoma pressing" > *hāuuani-* "(time of day) pertaining to the haoma pressing," *vərəθraγna-* "victory, god of victory > *vārəθraγni-* "victorious," *mazdaiiasna-* > *(dānā-) māzdaiiasni-* (*māzdaiiesni-*) "the *daēnā* of the Mazdaiiasnians."

-ina-: This suffix makes adjectives of a few nouns: *vacah-* > *vacahina-*, *maēša-* "sheep, widder," *maēšī-* "ewe" > *maēšina-*. — Note especially adjectives from nouns denoting time divisions: *ham-* "summer" > *hąmina-*, *rapiθβā-* "noon" > *rapiθβina-*, *ušah-* "dawn" > *ušahina-*, *uzaiiara-* "afternoon" > *uzaiieirina-*; but *zaiiana-* "of winter."

-ta-: This suffix makes adjectives from a few nouns: *hukərəp-* > *hukərəpta-*, **pᵘtarə* "wing" > *patarəta-* "winged."

-θa-: This suffix makes verbal adjectives (Lesson 14).

-θβa- (*-tuua-* after sibilant): This suffix makes verbal adjectives (Lesson 13).

-θβaṇt- (*-tuuaṇt-* after sibilant) < *-t-uuant-*, see *-uuant-*.

-θiia-: This suffix makes adjectives from prepositions: *aiβi* > *aiβiθiia-*, *pasca* > *pascąθiia-*.

-uuan- m.: This is a rare suffix: *aṣ̌ă̆uuan-* "sustainer of Order, Orderly" < *aṣ̌a-* (fem. *aṣ̌aonī-* and *aṣ̌āuuairī-*; before suffixes, *aṣ̌ă̆uuan-* has weak stem *aṣ̌auuat-*, e.g., *aṣ̌auuas-ta-*); *āθrauuan-* (weak stem *aθaurun-*), title of a priest.

-uuaṇt-/-maṇt- (after *u*): These common suffixes make adjectives from nouns meaning "equipped with, containing": *drug-* > *druuaṇt-*, *xratu-* > *xratumaṇt-*. With preceding *-t-*: *star-* "to stun" *stərəθβaṇt-* "stunning, paralyzing," *para.pat-* "fly away" > *para.paθβaṇt-* "flying far away."

-iia-: This common suffix makes descriptive adjectives from nouns: *haoma-* > *haomiia-* "related to the haoma," *xšaθra-* "command, power," > *xšaθriia-* "commanding," *ratu-* > *raθβiia-* "according to the *ratu-*," *vis-* > *visiia-* "pertaining to the *vis-*."—It also makes verbal adjectives (Lesson 14).

-ra-: This common suffix makes descriptive adjectives from verbal roots; note that adjectives in *-ra-* lose this suffix before the comparative and superlative endings, as well as when first member of compounds, where it is commonly replaced with *-i-* (so-called Caland forms): *uγra-* "strong" ~ *aojiiah-*, *aojišta-*; *tiγra-* "pointed, sharp" ~ *tiži.aršti-* "with sharp spear."

NOUNS

Instrumental

The ending of the instrumental sing. is *-a*, except in *i-* and *u*-stems, which have *-i* and *-u* (beside *-uua*). The plur. ending is regularly *-biš*, except in *a*-stems, which have the ending *-āiš*.

In the *ā*-declension the element *-aii-* is again inserted before the ending in the sing.

The modifications in connection with the plural ending *-biš* are the same as in the dative-ablative.

Note that, in Young Avestan, the instrumental plural commonly takes the ablative-dative ending *-biiō* instead of the genuine instrumental endings!

Paradigms:

Vowel stems

	a-stems m., n.	*ā*-stems f.	*ī*-stems	*i*-stems
Sing.	*haoma*	*daēnaiia*	*vaŋhuiia*	*paiti*
Plur.	*haomāiš*	*daēnābiš*	*vaŋ^{v}hibiš*	-

	u-stems	*u*^{2}-stems	*ū*-stems
Sing.	*vohu*	*xraθβa*	*hizuua*
Plur.	*auuaŋ^{v}hiš, vaŋhuš, yātuš*		*hizubiš*

Notes:

The instr. sing. of nouns and adjectives in *-iia-* should become *-^{i}e*, which is probably seen in *x^{v}aēpaiθe* (mostly corrupted in the mss.) < *x^{v}aēpaiθiia-* "own."

Instead of *-uua* we find *-uuō* in *u*-stems (*Rašnuuō, xruui.druuō, bāzuuō*), and *ū*-stems (*hizuuō*).

Feminine *ā*-stems may occasionally have instr. sing. in *-a* (e.g., *iža* Y.60.7; *daēna* V.18.9, H.1.4).

The masc. *ā*-stem *paṇtā-* has instr. sing. *paθa*.

In Avestan only *-āiš* is attested as inst. plur. ending of *a*-stem nouns. There is no ending corresponding to OPers. *-aibiš* and Skt. *-ebhiḥ*, except the pronoun *aēibiš* (see below).

The instr. plur. form *auuaŋ^{v}hiš* (< *auuaŋhu-* "un-good") is < **auuaŋhuuiš* < **aṷaŋhuβiš*; *vaŋhuš* and *yātuš*, if genuine, must be for **vaŋhuuiš* < **vaŋhuβiš* and **yātuuiš* < **yātuβiš*. Note also *ažišca* in Yt.5.90, coordinated with instr. plur. forms in *-āiš(ca)*. The ending *-iš* in the *n*-stems (see below) may also have influenced these forms.

<u>*aē-* and *ao*-stems</u>

	raē-	*yao-*
Sing.	*raiia*	*yauua*

<u>Consonant stems</u>

	vak-/vac-	*druj-*	*ap-*	*zam-*	*vis-*	*tāt*-stems
Sing.	*vaca*	*druja*	*apa*	*zəmā*	*visa*	-
Plur.	*vaγžibiš*	-	-	-	-	-

Note: The form *zəmā* is monosyllabic (**zmā*), hence the vowel is long. It is found in the expression *paiti āiia zəmā* "on this earth."

For *vaγžibiš* see Lesson 13.

<u>*r*-stems</u>

	nar-
Sing.	*nara*
Plur.	-

<u>*n*-stems</u>

	an-stems	*man*-stems		*uuan*-stems
	m.	m.	n.	m.
Sing.	*uruna*	*Airiiam(a)na*	*maēsmana*	-
Plur.	*suniš*		*nāmāniš*	*aṣaoniš*

The instr. plur. forms *nāmāniš, aṣaoniš*, and *suniš* are irregular. The regular forms should end in *-biš* or, at least, *-βiš* or *-uuiš*. It is probable therefore that the forms **nāməuuiš* and **aṣauuəuuiš*, compared with the other oblique plur. forms, instead of being remade into **nāməbiš* and **aṣauuəbiš*, were simply felt to miss an *n*, which was substituted for the intervocalic, "irregular," *uu*. This produced forms that looked like

they were made from the weak stem with the ending *-iš*, which may then have spread by analogy. In *aṣaoniš* the regular weak stem was then also reintroduced.

The original instr. plur. of *span-/sun-* "dog" must have been **spaβiš*, **spauuiš*, **spaoiš/*spəuuiš* (< **spabiš* < **ḵ̂uṇ-bhis*), which was remade, for obvious reasons, after the pattern of *aṣaoniš*: weak stem + *-iš*.

h-stems

	āh- "mouth"		*iiah*-stems	*uuah*-stems
Sing.	*åŋha*	*manaŋha*	-	*daδuša*
Plur.	-	*manābiš*	*maziiəbiš*	-

ṇt-stems

	aṇt-stems	act. pres. parts.	*uuaṇt*-stems	*maṇt*-stems
Sing.	*bərəzata*	-	*surunuuata*, *stərəθβata*	*gaomata*
Plur.	-	-	-	*yātumaṭbiš*

The form *surunuuata* "with audible (sacrifice)" is the only form of this word and can from *surunuuaṇt-* or *surunuuata-* (cf. *yazata-*). Other *uuant*-stems include the pronominal adjectives *auuaṇt-* "this much/great," *auuauuaṇt-* "that much/great," and *yauuaṇt-* "as much/great," with instr. *auuata*, *auuauuata*, and *yauuata* which is also a conjunction "for as long as."

nk-stems

The forms *parāca*, *fraca*, *vica*, *tarasca* are probably to be analyzed as *para*, etc., + *-ca* in most instances, but occasionally they seem to be instr. sing. of *ṇk*-stems (*parāṇk-*, *viiaṇk-*).

š-stems

A few stems end in *-iš* or *-uš*. The nouns are all neuter, but a few compounds are masc., fem.

Paradigms (*snaiθiš-* "blow," *hadiš-* "seat," *nasuš-* "carrion," *arəduš-* a degree of sin):

Sing.			
nom.-acc.	*snaiθiš*		*arəduš*, *nasuš*
gen.		*hadišas°*, (*hadišahe*)	
instr.	*snaiθiša*		*arəduša*
abl.			*arədušaṭ*
Plur.			
nom.-acc.			
gen.	*snaiθišąm*		*arədušąm*
Dual			
dat.-instr.-abl.	*snaiθižbiia*		

Note *niδā.snaiθišəm* (fem.) Y.12.9, *xᵛā.stairiš xᵛā.barəziš* (acc. plur. neut. for masc.?) V.6.51.

PRONOUNS

Instrumental

The only specifically "pronominal" form in the instrumental is the ending *-na* instead of *-a* in the sing. of masc. and neut.pronouns:

Personal pronouns

	1st	2nd	3rd pers. masc., neut.	3rd pers. fem.
Sing.	-	*θβā*	*ana*	*aiia, āiia*
Plur.	-	*xšmā*	*āiš, aēibiš*	-

Demonstrative pronouns

The demonstrative pronoun "this":

= 3rd pers.

The demonstrative pronoun "that":

masc., neut.	fem.
auua	-
auuāiš	-

Relative and interrogative pronouns

The relative pronoun "who, which":

	masc., neut.	fem.
Sing.	*yā*	-
Plur.	*yāiš*	-

The interrogative pronoun "who, what?":

masc., neut.	fem.
kā, kana	-
-	-

VERBS

The subjunctive

The forms of the subjunctive are very similar to those of the indicative. Generally speaking the subjunctive is obtained from the indicative by lengthening the thematic vowel of thematic conjugations and adding a thematic vowel in athematic conjugations. The subjunctive forms of athematic verbs are therefore formally often indistinguishable from thematic indicative forms. To further distinguish between the two moods, athematic verbs frequently adopt thematic subjunctive endings.

The principal difference in the endings is the *n* in the 1st sing. instead of *m*. The subjunctive uses indiscriminately primary or secondary endings in the active.

Present subjunctive active

	Athematic		Thematic	
Sing.				
1	*-a*	*aŋha* (< *ah-*), *mrauua*		
	-āni	*janāni, kərənauuāni, daθāni*	*-āni*	*azāni, jasāni*
	-(ii)eni	*aiieni*	*-(a)iieni*	*baṇdaiieni*
2	*-ō*	*aŋhō*	*-āhi* (*-āi*)	*barāhi, frasaocaiiāhi*
3	*-aṯ*	*aŋhaṯ, hunauuaṯ, daθaṯ*	*-āṯ*	*barāṯ*
	-aiti	*aŋhaiti* (*aŋhāiti*)	*-āṯ, -āiti*	*jasāiti*

Dual				
3			*-aiiatəm*	*vīcaraiiatəm* (N.61?)
Plur				
1			*-āma* (?)	*viṇdāma*
3	*-ən*	*aŋhən, daθən, kərənaon*	*-ąn*	*barąn*
			-åṇti	*barånṭi*

Note: The 2nd sing. thematic form *-āi* for *āhi* is not infrequently found in late manuscripts, where it must reflect the pronunciation of the scribes.

Present subjunctive middle

Sing.				
1			*-āi*	*yazāi*
	-āne	*mrauuāne, kərənauuāne, frauuarāne*	*-āne*	*yazāne*
			-(a)iiene	*hācaiiene*
2			*-åńhe*	*pərəsåńhe, frapāraiiåńhe*
3	*-aite*	*ərənauuataē°, daθaite*	*-āite*	*yazāite, paiδiiāite*
Plur				
3	*-aṇte*	*vərənauuaṇte*	*-åṇte*	*yazåṇte, paiθiiåṇte*

SYNTAX

Uses of the instrumental

The main use of the instrumental is to express means and instrument and in expressions signifying "according to, with respect to, because of."

1. The instrumental of means

Kərəsāspō ***aiiaŋha*** *pitum pacata*

"Kərəsāspa cooked his noon meal in (< by means of) a metal (pot)." (after Y.9.11)

ana *θβā* ***yasna*** *yazāne*

"I shall sacrifice to you with this sacrifice." (common formula in the *yašts*)

vispaca vohu mazdaδāta aṣaciθra āiiese ***yešti***

"And I muster by my sacrifice all good things established by Ahura Mazdā (and) which hail from Order."

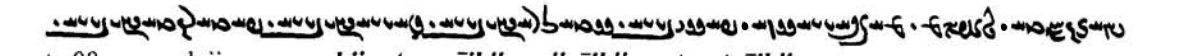
vispəm aṣauuanəm ***aiia *ratufriti*** *huuāuuaiiaŋhəm jasəṇtəm paiti.barāhi*
humatāišca huxtāišca huuarštāišca

"You shall receive every Orderly one coming *with good strength(?) with this satisfaction of the Models (and) with well- thought (thoughts), well-spoken (words), and well-performed (deeds)." (Y.55.4)

yō Aēšməm ***stərəθβata snaiθiša*** *vixrumaṇtəm x^{v}arəm* [a]*jaiṇti*

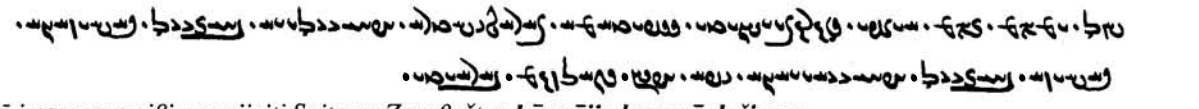
"He who smites Wrath with a stunning weapon a bloody wound." (Y.57.10)

a. See Lesson 8, Accusative no. 5.



yazəṇta θβąm mazdaiiasna ***pasubiia staoraēibiia vaiiaēibiia patarətaēibiia***

"The Mazdaiiasnians sacrifice(d) to you with small and large livestock, with small(?) birds and large(?) birds." (after Yt.10.119)

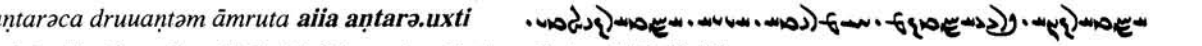


yō imąm ząm aiβi.vərəziieiti Spitama Zaraθuštra ***hāuuōiia bazuuō dašinaca***
dašina bāzuuō hāuuaiiaca *upa hē gaonəm baraiti*

"He who tills this earth, O Spitama Zarathustra, with the left arm and the right, with the right arm and the left, she brings him profit." (V.3.25)

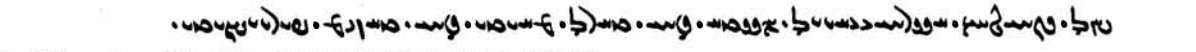
* ***xᵛaēpaiθe*** (mss. °*paiθa*) ***hizuuō*** "With one's own tongue" (Yt.19.95)

Note constructions with figura etymologica:

aṇtarəca druuaṇtəm āmruta ***aiia aṇtarə.uxti*** 

"And he 'interdicted' the Lieful one by this interdiction." (Y.19.15)

2. The instrumental of reason, cause



yō gāθå asrāuuaiiōᵃ ***ąsta*** *vā* ***tarō.maiti*** *vā tanum piriieiti*

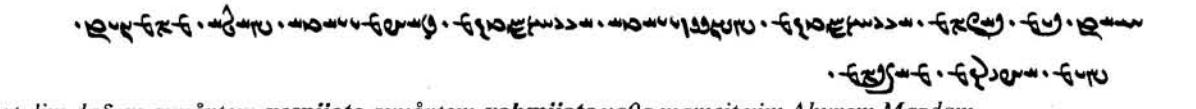
"He who (goes) without reciting the Gāθās out of evilness or because he despises them, forfeits his body." (N. 41)

a. Nom. sing. masc. of the pres. part., see Lesson 17.

3. Instrumental of respect

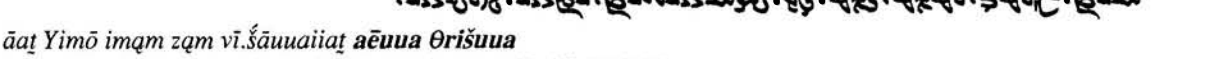
masana*ca* ***vaŋhana****ca* ***sraiiana****ca*

"In size, goodness, and beauty." (Yt.19.58, etc.)



āaṭ dim daδąm auuåṇtəm ***yesniiata*** *auuåṇtəm* ***vahmiiata*** *yaθa mąmciṭ yim Ahurəm Mazdąm*

"Then I made him just as great in sacrifice-worthiness, as great in hymn-worthiness as myself, Ahura Mazdā." (Yt.10.1)

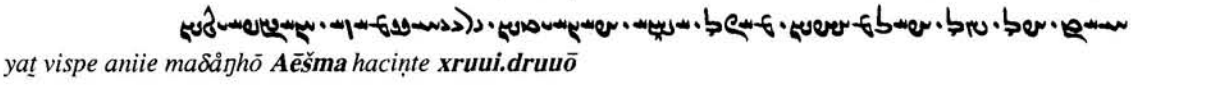


āaṭ Yimō imąm ząm vī.šāuuaiiaṭ ***aēuua θrišuua***

"Then Yima made this earth go apart by one-third." (V.2.11)

4. Instrumental of accompaniment and separation

The instrumental is used with the verb "to follow" and the expression (*sarəm*) *vī.mrao-* "to say off (association with), to say one will have nothing to do (with)," and some other expressions of separation, deprivation:



yaṭ vispe aniie maδåŋhō ***Aēšma*** *haciṇte* ***xruui.druuō***

yaṯ vispe aniie maδåŋhō ***Aēšma*** *haciṇte* ***xruui.druuō***
āaṯ hō yō Haomahe maδō ***aṣa hacaite uruuāsmana*** (***x^{v}aēpaiθe***)
"because all other intoxications are accompanied by Wrath with the bloody club,
while that intoxication of the haoma is accompanied by Order (as its) enjoyment (as its own)." (Y.10.8, Yt.17.5)

vī ***daēuuāiš aγāiš*** *sarəm mruiie*

"I say off association with the evil *daēuua*s." (Y.12.4)

*(Miθrəm ...) yim driγušciṯ *aṣō.ṯkaēšō* [ms. °*ṯkaēša*] *apaiiatō* ***hauuāiš dātāiš*** *bāδa ustānazastō zbaiieiti auuaŋhe*
"(Miθra ...) whom especially the poor (man) whose guidance is Order, deprived of his rights, at times, with hands upstretched, invokes for help" (Yt.10.84)

5. Instrumental with prepositions

The instrumental is used with prepositions such as *haδa* "together with," *haθra* "with," *maṯ* "with," *paiti* "down to, close to," *upairi* "above":

āca paraca pərəsaite ***haδa *Miθra haδa Rašnuuō***
"He deliberates back and forth with Miθra and Rašnu." (Yt.14.47)

həṇtəm ā.staoiti haθra ***ana gāθβiia vaca***
"He praises the present (haoma) with this Gathic word." (Y.10.19)

us mē pita haomāi draonō frārənaoṯ Ahurō Mazdå aṣauua
haŋ^{v}harəne ***maṯ hizuuō*** *hōiiūmca dōiθrəm*
"My father, Orderly Ahura Mazdā, sent forth as food offering to me, Haoma, the jaw together with the tongue, as well as the left eye." (Y.11.4)

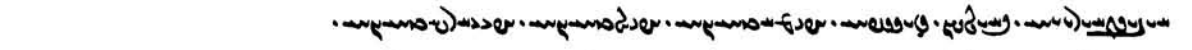
aiiaŋhaēnāiš kərətāiš ***azdibiš*** *paiti auua.kərəṇta* "With metal knives, cut (it) down to the bones!" (V.4.50)

θβā paiti zī haxəδrəm daiδe vahištəm vərəθraγnəmca ahuraδātəm
"For in/near you I get best company, as well as Victory established by Ahura Mazdā." (Yt.10.80)

upairi ***aniiāiš srauuāiš*** "Above (all) other words." (V.5.22)

6. Instrumental plural with dative-ablative endings

yō yuiδiieiti ***māzaniiaēibiiō*** *haδa* ***daēuuaēibiiō***
"Who fights with the giant *daēuua*s." (Y.57.17)



frastuiiē ***humatōibiiascā huxtōibiiasca huuarštōibiiascā***
mąθβōibiiascā vaxəδβōibiiascā varštuuōibiiascā
aibigairiiā daiθe vispā humatācā huxtācā huuarštācā
paitiriciiā daiθe vispā dušmatāca dužuxtācā dužuuarštācā

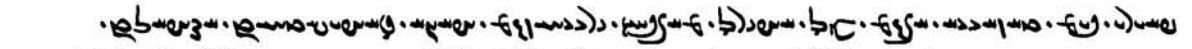
"I praise (them = the Models) with well-thought (thoughts), well-spoken (words), and well-performed (acts),
with the (thoughts) to be thought, with the (words) to be spoken, with the (acts) to be performed;
I accept as worthy of being praised in song all (thoughts) well-thought, (all words) well-spoken, (all acts) well-performed;
I accept as worthy of being relinquished all (thoughts) badly thought, (all words) badly spoken, (all acts) badly performed." (Y.11.17)

Note the OAv. features of this text: the long final vowels; the ending *-ōibiias°* = *-aēibiias°*; intervocalic *b* and *g* in *aibigairiiā*.

Uses of the subjunctive

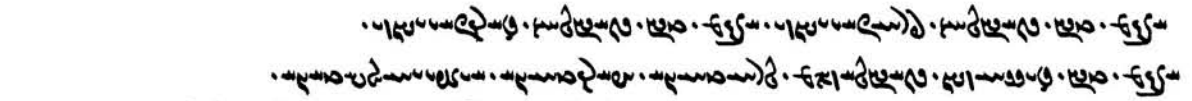
The 1st person subjunctive usually means "I want to do, may I do, let me do." In general, the subjunctive is used about the future in questions and in a variety of subordinate clauses.

1. Subjunctive 1st person



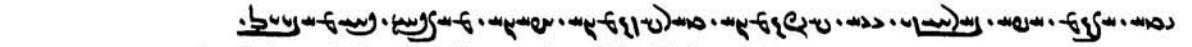
pairi dim (for *šē*?) ***tanauua*** *azəm yō Ahurō Mazdå uruuānəm haca vahištāṯ aŋhaoṯ*

"I, Ahura Mazdā, shall stretch (spin?) his soul away from the Best Existence." (Y.19.7)



azəm tē gaēθå ***frāδaiieni*** *azəm tē gaēθå* ***varəδaiieni***
azəm tē ***visāne*** *gaēθanąm θrātāca harətāca aiβiiāxštaca*

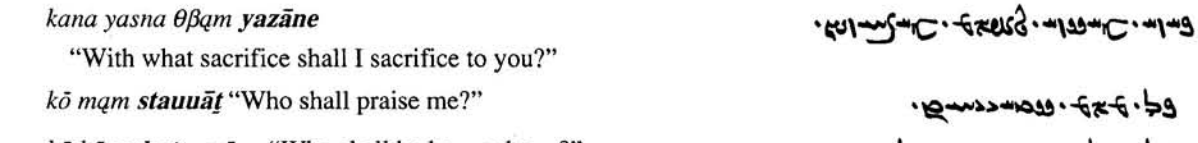
"I shall further your herds, I shall make your herds grow, I shall be ready to be the protector, overseer, and supervisor of your herds." (V.2.5)



uta azəm ***apa.barāni*** *uua šuδəmca taršnəmca haca Mazdå dāmabiiō*

"And let me remove both hunger and thirst from Mazdā's creations." (Yt.9.10)

2. Subjunctive in questions (deliberative subjunctive)



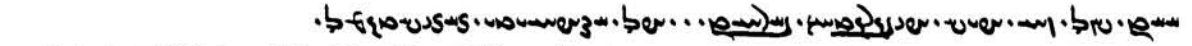
kana yasna θβąm ***yazāne***

"With what sacrifice shall I sacrifice to you?"

kō mąm ***stauuāṯ*** "Who shall praise me?"

kō hō ***aŋhaṯ*** *... yō ...* "Who shall he be ... who ...?"

3. Subjunctive in subordinate clauses

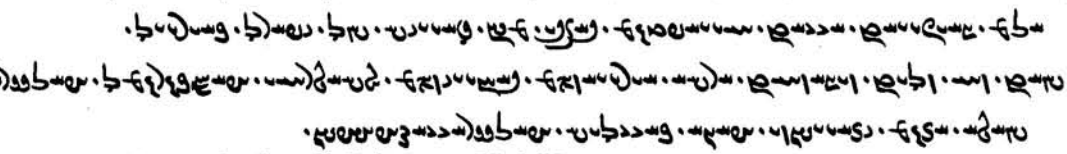


āaṯ yō nā hiš hubərətå ***barāṯ*** *... hō* ***aŋhāiti*** *zazuštəmō*

"Then the man who treats them well ... he shall be the most successful one." (Yt.13.18)

yaṯ yauuō ***daiiāṯ*** *āaṯ daēuua xᵛīsən*

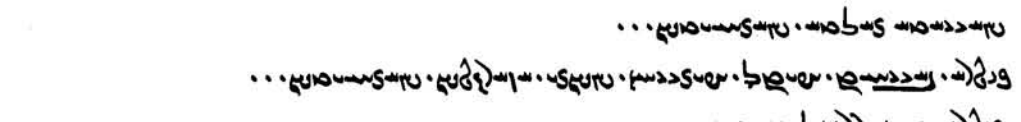
"When the barley is made (= formed), then the demons (start to) sweat" (V.3.32)



aom jaiδiiaṯ auuaṯ āiiaptəm dazdi mē Vaiiuš yō uparō.kairiiō
yaṯ nāᵃ nōiṯ ***nijanāṯ*** *arša Airiianąm daχiiunąm xšaθrāi haṇkərəmō Haosrauua*
yaθa azəm ***uzaiieni*** *haca kauuōiš Haosrauuaŋhaheᵇ*

"(Auruuasāra) asked him: "Give me that boon, O Vaiiu of superior work,
that the stallion of the Ariian lands may not strike *us/me down, Haosrauua, the ... for command,
that I may get the better of Kauui Haosrauua!" (Yt.15.32)

a. *nā* appears to be either for *nō* "us" or for *mā* "me." – b. Gen. for abl.

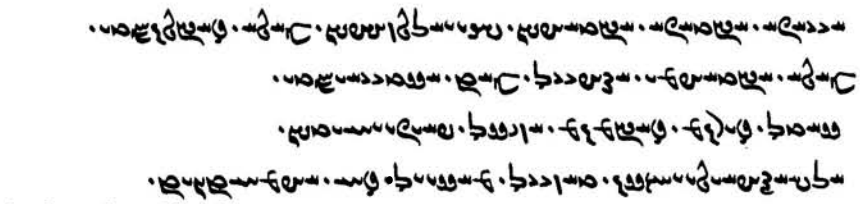


yauuata zaota yazāite ...
kuθra ***bauuāṯ*** *hitō.hizuuå yezi anarəθe yazāite ...*
kuθra tå friiō ***bauuąn***

"... as long as the libator sacrifices (to you, O waters) . ...
Where shall the one with bound tongue be if he sacrifices in *unorderly fashion? ...
Where shall those friendships/satisfactions be ..."
(Y.65.9)

4. Subjunctive of exhortation (3rd person)

The subjunctive is used in the 3rd person to express exhortation or duty, especially in ritual instructions:



auuaδa aētaδa aētahe šiiaoθnahe yaθa vaēθəṇti
yaθa aētahmi aŋhuuō yaṯ astuuaiṇti
satō.virəm vaēməm anusō ***paiδiiāite***
aošaŋᵛhaiθiiåsə tanuuō masiiō vā ahmāṯciṯ

"There and here (he is guilty) of this act as they shall know (him to be worthy of such punishment as)
when in this bony existence,
he shall fall unwillingly onto a rock a hundred men high
—(having fofeited?) his mortal body—or more than that." (V.4.52)

EXERCISES 15

1. Write in transcription and Avestan script the nom. voc., acc., gen., dat., abl., and instr. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

hauuana- aiiaŋhaēna-, srira- vastra-, snaiθiš- tiγra-, garəmā- āp-, gaona- yauuaēsū-, Tištriia-

maniiauua- yazata- raēuuaṇt- xᵛarənaŋʰhaṇt-, Aēšma- xruui.dru-.

2. Write in transcription and Avestan script the present subjunctive forms of *ā.pərəsa-, aiβi.vərəziia-, maδaiia-, frāšnao-.*

3. Transcribe and translate into English:

(Y.16.3)

(Y.16.2)

(Y.16.1)

(Y.12.4)

(Y.10.9)

(Yt.5.63)

(Yt.8.50)

(Yt.13.1)

(V.3.14)

(Yt.19.43-44)

(V.3.15)

5. Translate into Avestan and write in Avestan script:

1. Zarathustra asked Ahura Mazdā: With what sacrifice shall I sacrifice to you? With what sacrifice shall I send my sacrifice forth to you?
2. With what sacrifice shall I sacrifice, with what sacrifice shall I send my sacrifice forth to this creation of (yours), Ahura Mazdā?
3. He who sacrifices to you, O good waters, the ladies of the lord, with the best libations, with the most beautiful libations, with libations skillfully strained, with correctly spoken words,
4. give to him, O good waters, possessions and fortunes, as well as to me, the libator who is sacrificing to (you).
5. Thus he spoke, the Evil Spirit giving bad gifts, full of destruction: Zarathustra smashes me with the Ahuna Vairiia, with so great a weapon as (is) a stone the size of a house.
6. He scorches me with the best Order, just like with molten metal.
7. Zarathustra promised (= threatened) the Evil Spirit: O evil-doing Evil Spirit giving bad gifts, I shall smash the creation created by the daēuuas.
8. I shall smash the carrion established by the daēuuas. I shall smash the witch Xnąθaiti.
9. (I) for whom shall be born the victorious Revitalizer from the water (of the) Kąsaoiia, from the eastern region, from the eastern regions.
10. I say I will have nothing to do with the daēuuas, evil, ungood, Order-less, (and) evil-doing. I say I will have nothing to do with the daēuuas, with those possessed by the daēuuas, with sorcerers, with those possessed by sorcerers.

VOCABULARY 15

aētaδa: here
aēuua (hapax): in this manner(?)
ahąxšta-: innumerable
ahurānī-: lady (of the lord)
aibigariia- (OAv.): worthy of being praised in song
aiβiiāxštar-: supervisor
aiβiθiia-: (which is) about, around (+ gen.)
aiβi.vərəziia- < √varz: to cultivate
aiianŋhaēna-: (made) of metal (bronze)
aiiō.xšusta- n.: (molten) metal
anarəta-: Order-less
anarəθe: in unorderly fashion *or* without purpose (?)
aṇtaruxti- f. < aṇtarə.mrao- (Lesson 8): interdiction
aŋhuiiu-: seeking the new/good life (?)
aŋhuθβa- n.: ahu-dom, being the new life
aošaŋʸhaṇt-: mortal
apaiiata- pp. of apaiiasa- < √yam: to take away
apərənāiiu-: minor (child)
arəduš- n.: a degree of sin
asəṇgō.gauua-: with hands (daēuuic) of stone
asrāuuaiiaṇt- < srāuuaiia- "recite" < √srao/sru: not reciting
aštrā-: goad, horsewhip
aša.cinah-: who loves Order
ašaciθra- = ašō.ciθra-: whose seed is Order, which hails from Order *or* brilliant through Order (like the sun-lit heavenly spaces)
ašō.ṯkaēša-: whose guidance is Order, who has Order as one's guide (?)
auua.kərəṇta- < √kart: to cut down
auuanaiia- < √naē/ni: to bring down
auuaŋhu-: un-good
āca paraca: back and forth
Āθβiiāni-: son of Āθβiia
ąsta- < aŋra-: evilness
baēšazaδā-: giver of medications
barətar- < √bar act.: carrier
bāδa: sometimes
bāšar- < √bar mid.: rider
caxra-: wheel
daēuuauuaṇt-: possessed by the daēuuas
dahmō.pairi.aŋharšta-: strained by a qualified (Zoroastrian), skillfully strained
daožaŋʸha- n.: hell
dāta- neut.: (one's) right(s)
dōiθra n.: eye
ərəγaṇt-: *frightening
ərənao-/ərənu- < √ar: to send on its way

ərəzataēna-: (made) of silver
fra.pāraiia- < √par: to convey (across: tarō, to: acc.)
frasaocaiia- < √saok: to burn
frasastata-: the fact of being famous
frašna- m.: question
frašumaka-: seam, raphe (the seam between the legs of males) (?)
frauuara- (aorist) subjunctive of fraorənā- < √var mid.: to choose to be
frauuāxš-: penis, branch, protrusion
frā.drəŋjaiia- < √drang: to learn by heart
frāpaiia-, frapaiia- < √āp: to reach
frī- fem.: friendship, satisfaction(?)
gaona-: profit
gāθβiia-: Gathic
hadiš- n.: seat
haŋkərəma-: epithet of Haosrauuah of uncertain meaning
haŋᵛharəna- n. dual: jaw
haomiia-: pertaining to the haoma
haoząθβa- n.: being of good tribe
harətar-: guardian, watcher
hauuana- neut.: haoma pressing
haxəðra- < √hak n.: association, company
hātąm < haŋt-
hąmina-: (of) summer
hitō.hizuuah-: with bound tongue
hizumaṯ, probably error for *hizuuaṯ < hizū-
hizuuā-/hizū- m.: tongue
husrauuah-: having/with good fame
huškō.zəmō.təma-: where the earth is most dry
huuāuuaiiah-: possessing good/his own *strength (of youth, life) [OInd. váyas-?]
huzaŋtu-: of good tribe
iristō.kaṣa- < √kart: corpse-cutter
ižā-: milk libation
Jāmāspana-: son of Jāmāspa
kaŋbišta- superl. of kamna-: least
karəta-: knife
katō.masah-: the size of a *house
kāuuaiia- = kauuaiia-: belonging to the kauuis
maδaiia- < √mad mid.: to intoxicate oneself
maēsman- n.: urine
maēša-: sheep, widder
maēšina-: pertaining to sheep
maēšī-: ewe
masǎna-: greatness
māzaniia-: giant (daēuuas)
nasuš- n.: carrion
nåŋhan- < nāh- "nose"
niδā.snaiθiš-: laying down (his/her) weapon(s)
pairi.aŋharšta-, past part. of pairi...hərəza- (see Lesson 6 for the form) < √harz: to filter
pairi.tanao/tanu- √tan: to stretch (spin, weave?) away (from : haca)
paiti.bara- < √bar: to bring back, return (greeting: nəmō), *honor in return (?)
paitiriciia- < √raēk: which ought to be relinquished
paiθiia- = paiδiia- < √pad mid.: to lie down
paošišta-: foulest
para.pata- < √pat: fly away
para.paθβaŋt-: flying far away
pascąθiia-: (which comes from) behind
patarəta- < pta°: winged creatures(?)
piriia- < √par: to pay (with + acc.); tanum piriia-: forfeit one's body
pitu-: food, meat
rafnah- n.: support
Raŋhā-: name of a river [OInd. Rasā-]
ratufriti- f.: satisfaction of the ratus; ritual term referring to the correct arrangement of the ingredients of the ritual
rātā-: gift
sar- m.: association (with: + instr.)
sata- n.: hundred
satō.vira-: a hundred men (high)
səŋdaiia- < √sand mid.: to take pleasure (in: + instr.)
snaiθiš- n.: blow, weapon
Snāuuiδka-: name of an evil being
sraiiǎna-: beauty
srauuah-: word
sruuō.zana-: belonging to the horned kind
stərəθβaŋt- < √star: stunning, paralyzing
stuiti- f.: praise
surunuuaŋt-: audible
tāpaiia- < √tap: to make burn, scorch
tiži.aršti- < tiγra-: having/with sharp spear(s)
θaŋjaiia- < √θang/θanj: to pull
θriš: three times
upa.bara- < √bar: to bring
upa...raēθβa-: to mingle with, contaminate
uruuaθa-: someone one has a deal/agreement with, someone who upholds the deal
uruuāsman- n.: joy
us.frārənao- < √ar: to send up (to) (?)
uspataiia- < √pat: to make fly up, hurl up
ustānazasta-: with hands up-stretched
ušastara- < ušah- "dawn": eastern
uzaē- < √aē-/i-: to get the better (of: haca)
uzuuaēδaiia- < √vaēd: to promise, threaten
vacahina-: oral, by word
vaēma-: rock
vaēθa- = vaēδa-: to know
vaŋhǎna-: goodness
vaŋhuθβa- n.: goodness, the fact of being good
vasah- n.: will
važdra-: draught animal, ox
vārəθraγni-: victorious

vāšа- (< √vart): wagon, chariot
vərəθra.tauruuan-: overcoming obstacles/valor
vī.āpō.təma-: most lacking in water
vī.mrao-/mru-: to renounce, say off, reject (+ instr.)
vī.uruuarō.təma-: most lacking in plants
Xnąθaitī: name of a witch
xruui.dru- < xrura- "bloody" + dāuru-/drao- "wood, tre": with a bloody club
xᵛā.stairiš-: having/making one's own covering
xᵛā.barəziš-: having/making one's own pillow
yaoždātō.zəmō.təma-: where the earth is most purified
yašti-, yešti- f.: sacrificing
yauuata: for as long as
zaiiana- < ziiam-: of winter
zazuštəma- superlative of zazuuah-/zazuš-, act. perf. part. of √zā (see Lesson 20): who wins the most, most successful

LESSON 16

WORD FORMATION

Prefixes

There are basically two types of prefixes, those attached to nouns and adjectives and those attached to verbs. Since, however, many verb forms are used with nominal function (nouns, adjectives), the verbal prefixes are often found in nouns and adjectives as well.

Nominal prefixes

The exclusively nominal prefixes usually make adjectives from nouns:

a-, *an-* before vowels, *ə-* before *uui* (Lesson 5):
This prefix is used to negate nouns and adjectives (including those made from verbs): *a- + srušti-* "hearing" > *asrušti-* "non-hearing, lack of hearing" *a- + raθβiia-* "according to the models" > *araθβiia-* "not according to the models," *a- + aṣauuan-* > *anaṣauuan-* "not Orderly," *a- + vista-* "found" > *əuuista-* "unfound, not to be found," *a- + viδuuah-* "knowing" > *əuuiδuuah-* "ignorant."
It also makes adjectives from nouns expressing "lacking sth.": *a- + karana-* "border" > *akarana-* "endless, unlimited," *a- + aγra-* "tip, front" > *anaγra-* "without beginning."

aipi-: This prefix is found in a few adjectives from nouns: *aipi.aβra-* "clouded(?)" (< *aβra-* "cloud").

arš-, OAv. *ərəš-*, *ərəž-*: This prefix means "correct(ly)." It modifies nouns and makes adjectives from nouns: *arš.manah-* "having correct thought," *aršuxδa-* "to be spoken correctly," beside which the OAv. form *ərəžuxδa-* is also used.

maṯ.-: This prefix makes adjectives from nouns expression "together with, posessing": *maṯ.āzaiṇti-* "with *examples," *maṯ.raθa-* "possessing chariots."

hu-: This prefix means "good." It modifies nouns and makes adjectives from nouns: *hušiti-* "good dwelling," *humanah-* "having good thoughts."

duš-, *duž-*: This is the opposite of *hu-*: *dužiti-* "bad going," *dušsaŋha-* "having bad (evil) announcements."

Verbal (and nominal) prefixes

The principal verbal prefixes are the following (some are also used with nouns):

aiβi-, *auui-* "to, toward": *aiβi.vaēna-* "to look upon, catch sight of," *aiβi.druža-* "to lie to," *(paiti.)aiβi.vōiždaiia-* "to brandish (back) upon," *auui.bara-* "to bring to."

aipi- "back, in addition to(?)": *aipi.kərəṇta-* "cut back, off(?)," *aipi.jan-* "to strike back, down(?)."

aiti- "to, into": *aiti.jasa-* "go up to, into," *aiti.bara-* "carry up to, into."

anu- "along (with)": *anu.marəzata-* "to follow close," *anu.taca-* "run along with," *anu.maniia-* "(help) along with one's thought(?)."

aṇtarə- "inside": *aṇtarə.arəδa-* and *aṇtarə.naēma-* "interior"; *aṇtarə.mrao-* "to 'say away,' refuse to have anything to do with, *interdict*" *aṇtaruxti-* "interdiction."

apa- "away": *apa.taca-* "to run away," *apa.bara-* "to take away."

auua- "down": *auua.jasa-* "to come down," *auua.jana-* "to strike down, kill."

ā- (*a-*): This prefix expresses motion, usually toward the speaker, occasionally toward the spoken of: *ā.jasa-* "to come hither," *ā + bara-* > *auuara-* "to bring." It is sometimes not clear whether we are dealing with an abbreviated *ā-* or the augment (see Lesson 19);—with nouns: *axšafni* "in the evening(?)" and *asūiri* "in the morning(?)" (Yt.14.20).

fra-, *frā-* "forth": *frā.bara-* "to bring forth, present," *frā.hunao-* "to press forth," *fra.mrao-* "to say forth," *fra.var-* "to choose (to be)." With a following *ər* we have *frā-*: *frārənao-* "to send forth(?)."

ham-, *hąm-*, *haṇ-*, *həṇ-* "together": *ham.pərəsa-* "to deliberate," *haŋjasa-* "to come together," *haṇbara-*

"to carry together, collect" (verbs with this preverb are commonly middle).

nī-, *ni-* "down": *nijan-* "to strike down," *nidaθa-* "to lay down, place" *niš.hiδa-* "sit down," *nišāδaiia-* "set down, establish."

niš-, *niž-* "out, away": *niž.bara-* "to take out, take away," *niž.duuara-* "to run out."

para-, *parā-* "away": *para.iriθiia-* "to pass away," *para.jasa-* "to go away to(?)."

paiti- "toward, against, in turn": *paiti.aog-* "to answer," *paiti.jasa-* "to come toward."

pairi- "around; at a distance": *pairi.jasa-* "to go around, serve," *pairi.vaēna-* "to encompass with one's sight," *pairi.maniia-* "to despise," *pairi.štā-* "to stay away," *pairištaiia-* "to keep away."

upa- "(up) to": *upa.taca-* "to come running," *upa.zbaiia-* "to send one's invocation to, invoke," *upa.daržnao-* "to dare, trust oneself to, venture upon."

us-, *uz-* "up, above": *us.pata-* "to fly up," *us.zaiia-* "to be born," *uz.daδā-* "to set up," *uz.gəuruuaiia-* "to take up."

vī- "apart, aside": *vī.jasa-* "to go in all directions," *vī.šāuuaiia-* "to make go apart."

Note Yt.10.144: *aiβi.daxiiu-*, *aṇtarə.daxiiu-*, *ā.daxiiu-*, *upairi.daxiiu-*, *aδairi.daxiiu-*, *pairi.daxiiu-*, *aipi.daxiiu-* "(Miθra) being near, inside, close to, above, below, around, behind(?) the land (the world)," presumably describing the sun and Miθra's journey above and below the earth.

NOUNS

r/n-stems

A small number of common neut. *n*-stems have nom.-sing. in *-r*, among them: *aiiar/n-* "day," *azar/n-* "day," *baēuuar/n-* "10,000," *huuar/n-* "sun," *karšuuar/n-* "continent," *miθβar/n-* "couple, pair," *θanuuar/n-* "bow," *uruθβar/n-* "intestines," *yār-* "season, year(?)," (only form).

In the following paradigms thematic and other secondary forms are in parenthesis.

Sing.					
nom.-acc.	*yārə*	*huuarə*		*aiiarə*	
gen.		*hū* (*hurō*)		*aiiąm*	
dat.			*asne*		
abl.			(*asnāaṯ°*)		
Plur.					
nom.-acc.				*aiiąn*	
gen.			*asnąm*		

Sing.				
nom.-acc.	*karšuuarə*	*baēuuarə*	*θanuuarə*	*uruθβarə*
gen.				*uruθβą*
abl.			(*θanuuanāṯ*)	*uruθβən*
Dual				
nom.-acc.				*miθβana*, *miθβaire*
Plur.				
nom.-acc.	*karšuuąn*	*baēuuąn*, *baēuuan*		*uruθβąni*
gen.		(*baēuuaranąm*)		
inst.		(*baēuuarəbiš*)		

Notes:

hū is formed like the acc. of masc. *uua*-stems (Lesson 7): *hū* < **huu̯ū* < **huu̯ə̄* < **huu̯aŋ-h*. Similarly, gen. *ą* is < *-aŋh*.

In the manuscripts, forms such as *aiią* and *aiiąn* (also *aiiąm*) are usually not distinguished.

PRONOUNS

Special pronominal forms

Pronouns are basically inflected according to the *a*- and *ā*-declensions. They have some special characteristic endings, however, which are:

in the neuter nominative-accusative singular the ending *-aṯ*;

in the masculine nominative plural the ending *-e*;

in the dative, ablative, locative singular masculine and neuter an element *-hm-* is inserted before the ending, in the dative and ablative singular feminine an element *-ńh-*.

Another typical feature of pronouns is "suppletivism," that is, the declensions are made up of different stems, e.g., *ima*- and *a*- both belong to "this," etc.

A few pronominal adjectives are inflected like the pronouns. Note:
neuter nom.-acc. sing. *aniiaṯ* (but *vispəm*),
masc. dat. sing. *aniiahmāi*, *vispəmāi* (< **vispəm̨āi*?),
masc. nom. plur. *aniie*, *vispe*, gen. plur. *aniiaēšąm*, *vispaēšąm*.

Reflexive and reciprocal pronouns

There are three forms meaning "own": *xᵛa-* (*huua-*), *hauua-*, and *xᵛaēpaiθiia-*. *xᵛa-* is declined as a pronoun, *hauua-* and *xᵛaēpaiθiia* -as adjectives. *xᵛa-* and *hauua-* have the following forms:

	m., n.	f.
Sing.		
nom.		*xᵛā*
gen.	*xᵛańhe*, *xᵛahe* (*xᵛāi*)	*xᵛaxiiå*
dat.	*huuāuuōiia*	
inst.	*xᵛā*	
Plur.		
inst.	*xᵛāiš*	
loc.	*xᵛaēšu* (FrW.)	

Note: *huuāuuōiia* is < **hu̯aβi̯a*, like *māuuōiia* < **maβi̯a*.

	m.	n.	f.
Sing.			
nom.	*hauuō*	*haom*	*hauua*
acc.	*haom*		*hauuąm*
gen.	*hauuahe*		*hauuaiiå*, *haoiiå*
dat.	*hauuāi*	*hauuaiiāi*, *haoiiāi*	
inst.	*hauua*		
Dual			
nom.-acc.	**hauua* (Yt.10.112)		
dat.-abl.-inst.	*hauuaēibiia*		
Plur.			
nom.-acc.	*hauuåŋhō*		
gen.	*hauuanąm*		
inst.	*hauuāiš*		
loc.			*hauuāhuua*

The pronoun "self" ("of oneself, by oneself") is *x^{v}atō.*

Reciprocity is expressed by *aniia- (...) aniia-* "one another, one ... another/the other."[2]

Indefinite pronouns

Indefinite pronouns are formed by repetition or by adding *-ciṯ* to the interrogative pronouns or by a combination, e.g., *kahmāiciṯ* "to whomsoever," *kahe kahiiāciṯ* "of each and everyone," *kahmi kahmiciṯ* "in each and every," *kaŋ́he kaŋ́he* "in each and every." Indefinite relative pronouns: *yaṯciṯ* "whatever, whenever"; indefinite adverbs: *kuuaciṯ* "wherever."

The indefinite particles *-ca* and *-cina* (< **-cana*) are less common, e.g., *cišca* "whoever, everyone" *kaθacina* "how-ever."

The negative indefinite pronouns are identical with the interrogative pronouns prefixed with the negation, e.g., *naēciš* "nobody," *māciš* "let nobody."

Paradigms:

	m.	f.
Sing.		
nom.	*kasciṯ*	*kāciṯ*
acc.	*kəm kəmciṯ*	*kąmciṯ*
gen.	*kahe kahiiāciṯ* (Y.61.4)	**kaŋ́håsciṯ* (N.84)
dat.	*kahmāiciṯ*	
loc.	*kahmi kahmiciṯ*	*kaŋ́he kaŋ́he*

PARTICLES

Emphatic particles

Besides forming indefinite pronouns, the enclitic particle *-ciṯ* is used in the meaning "even, too." The particle *-cina* probably has a similar meaning.

Other particles include *bā* of uncertain meaning ("well").

Enclitic particles include:

-iṯ: *cōiṯ, bōiṯ, nōiṯ, *mōiṯ* (Yt.10.69?), *apōiṯ* (N.8), *frōiṯ, parōiṯ, yaδōiṯ* (V.6.27) < *-ca, bā, *na, mā, apa, frā, parā, yaδa* + *-iṯ*;

-δa: *naēδa* "nor" < *nōiṯ, māδa* "and (do) not" < *ma, bāδa, bāṯ*(?);

-uua: *nauua* "and not, or not," *nauuāṯ* < *nauua* + *āṯ*.

VERBS

Present stems. The athematic conjugations

In the athematic conjugations the present stems end in a consonant or in a vowel, short or long (laryngeal stems). All athematic stems show ablaut. There are the following types.

A. Root stems consist of the root itself, modified only by ablaut and internal *sandhi* changes, e.g., *jan-/ja-/γn-* "smash," *vas-/us-/uš-* "wish," *stao-/stu-* "hear," *mrao-/mru-* "say," *nād-/nid-* "blame, revile."

B. Reduplicated stems are identical with the root stems plus reduplication. The reduplications are of three types: with a short vowel, with a long vowel or a diphthong, or with a whole syllable: consonant + vowel + consonant. Verbs with a diphthong or long vowel in the reduplicating syllable are called" intensives."

1. Reduplicating syllable with short vowel, e.g., *daδā-/daδ-* "place, give," *diδāi-/-* "see," *hišhak-/hišc-* "follow," *cikaē-/-* "pay for."

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[2] See Jamison, 1997.

2. Reduplicating syllable with long vowel or diphthong or two consonants. Few forms are attested, e.g.,*zaozao-/zaozu- "constantly call upon," *carəkar-/carəkarə- "constantly sing sb.'s praise," *darədar-/darədarə- "tear to pieces," sąsaŋh- "constantly announce."

C. Stems with *n*-infixes are originally roots of the type √CVC or √CVCC which formed their present stems by infixing *-n(a)-* before the last consonant *CV-na-C-/CV-n-C-*. The root itself is always in the zero grade, while the suffix shows ablaut. There are three main types, those from roots ending in *-u̯*, a laryngeal *-H*, or in another consonant.

1. Stems from roots ending in a consonant other than *u̯* or *H*, e.g., *cinah-/ciš-* "*indicate,refer" (< *cį̈š-) [√caē-s/ci-s, present stem *ci-na-s-/*ci-n-s-; cf. *t̰kaēša-*], *mərənak-/mərəŋk-* "destroy" [√mark, present stem *mr̥-na-k-/*mr̥-n-k-], *vinaδ-/viŋd-* "find" [√vaē-d/vi-d, present stem *vi-na-d-/vi-n-d-*].
2. Stems from roots ending in *H* were originally of the type *CV-na-H-/CV-n-H-*. In Indo-Iranian the laryngeal combined with the infix *-na-* to produce the suffix *-nā-/-n-*, e.g., *frinā-/frin-* "invite as guest(?)" (√fraē/fri < *fri-H, present stem *fri-na-H-/*fri-n-H-), *miθnā-/-* "dwell" (√maēθ/miθ < *mit-H, present stem *mit-na-H-/*mit-n-H-).
3. Stems from roots ending in *u̯* were originally of the type *CV-na-u̯-/CV-n-u̯-*. The *u̯* combined with the infix *-na-* to produce the suffix *-nau-/-nu-*, e.g., *surunao-/surunu-* "listen, hear" [√srao/sru, present stem *sr̥-na-u-/*sr̥-n-u-].

   Frequently this stem is formed from roots that do not end in *u̯*, however, so descriptively we are dealing with a suffix *-nao-/-nu-*, e.g., *kərənao-/kərənu-* "do" (√kar) *ašnao-/ašnu-* "reach" [√Hnas, present stem *Hn̥s-nau-/*Hn̥s-nu-], *s(i)rinao-/-* "lean" [√sraē/sri, present stem *sri-nau-], *tanao-/tanu-* "stretch" [√tan, present stem *tn̥-nau-/*tn̥-nu-].

Notes:

Athematic stems are frequently thematicized, e.g., *mərəṇca-*, *miθna-*.

In the 3rd plural indicative, some verbs have the zero grade (*-aiti*, *-aṯ*), which was probably caused by an original stress on the syllable before the ending. These endings are rare in Young Avestan, where the (thematic) full grade is common.

Athematic verbs. Paradigms

Present indicative

Active							
Sing.							
1	*ahmi*	*mraomi*	**vasmi*		*nāismi*	*daδąmi*	
2	*ahi*		*vaši*		*°pāhi*	*daδāhi*	
3	*asti*	*mraoiti*	**vašti*	*jaiṇti*	*°pāiti*	*daδāiti*,	*hišhaxti*
Dual							
3	*stō*	*°mrutō*					
Plur.							
1	*mahi*		*usmahi*			*dadəmahi*	
3	*həṇti*			*°γnəṇti*		**daδaiti*	
Active							
Sing.							
1	*cinahmi*			*kərənaomi*	*°frināmi*	*hunāmi*	
2				*kərənuši*		*hunāhi*	
3		*vinasti*	*irinaxti*	*kərənaoiti*			*grəβnāiti*
Plur.							
3		*vindəṇti*		*kərənuuaiṇti*		*°frinəṇti*	

Notes:

nāismi is for **nāinmi* after *nāist*, etc. (Tremblay, 1999).

kərənuši for **kərənaoši* may be in analogy with mid. **kərənuše* and/or imper. *kərənuiδi*.

Middle							
Sing.							
1				°*γne*		°*daiδe*, °*daiθe*	
2					*påŋ́he*		
3	*āste*	*mruite*	*aoxte*			*daste*	°*zuzušte*
Dual							
3						*zazāite*	
Plur.							
1		°*mrumaide*				*dadəmaide*	
3	*åŋhəṇte*		*aojaite*				

Middle							
Sing.							
1					*pərəne*		
3		*viste*	*mərəγəṇte*	*vərənuite*	**pərəṇte*		
Plur.							
1	*cišmaide*						

Notes:

mərəγəṇte is for **mərənx-te*, older **mərəng-de*; *viste* for **vinste*.

Bartholomae assigns *pərəne*, etc. to √part "fight," but his assumption of a present stem **pərəntn-* > *pərən-* is unlikely.

On 3rd sing. forms in *-e* and 3rd plur. forms in *-re*, see below.

Injunctive

Active							
Sing.							
1		*mraom*		*daδąm*, °*diδaēm*			
2		**mraoš*		**daδå*			
3	*ās*,	*mraoṯ*	*nāist*	*daδāṯ*		*kərənaoṯ*	
Dual							
3	°*āitəm*						
Plur.							
2		**mraota*					
3	°*āin(?)*					*viṇdən*	

Middle							
Sing.							
3		°*ānruta*	*aoxta;*	*dasta*		*hunuta*	°*vərəṇta*

Subjunctive

Active							
Sing.							
1	*aŋha*	*mrauua*, *mrauuāni*		*daθāni*		*kərənauuāni*	°*frināni*
2	*aŋhō*	*mrauuāi*		°*daθō*			

3	*aŋhaṯ*	*mrauuaṯ*		*daθaṯ, cikaiiaṯ*	*°hunauuaṯ*	*frināṯ*
	aŋhaiti	*mrauuaiti*				
Dual						
3		*cikaiiatō*				
Plur.						
1	*aŋhāma*		*janāma*	*daθāma*		
3	*aŋhən*		*vasən*	*daθən, °zazaṇti, cikaiiən*	*kərənaon*	

Middle

Sing.						
1		*°mrauuāne*			*kərənauuāne*	*pərənāi*
3				*daθaite(?)*	*ərənauuatāe°*	*pərənāite*
Plur.						
1			*cinaθāmaide*			
3				*ərənauuaṇte*		

Imperative

Active

Sing.						
2		*mruiδi*	*jaiδi*	*dazdi*	*kərənuiδi*	
3	*astu*	*mraotu*		**dadātū*		
Plur.						
2			*nista, pāta*	*dasta*	*°srinaota*	
3	*həṇtu*					*°frinəṇtu*

Middle

Sing.						
2				*dasuua*		

Present participle active: *haṇt-*, *daδaṇt-*/*daθaṇt-*, *kərənauuaṇt-*, *mruuaṇt-*/*mruuat-*.
Present participle middle: *aojana-*, *åŋhāna-*, *daθāna-*, *saiiana-*, *stauuana-*.

Athematic verbs: special forms

Athematic verbs have two special endings seen in only a few verbs: *āh-* "to sit," *saē-* "to lie (lay, lain)," *mrao-* "to speak," and *nijan-* "to strike down." These are pres. ind. 3rd sing. *-e* and 3rd plur. *-re* or *-āire*. [The same irregularities are seen in the same verbs in Old Indic.] The attested forms are:

	āh-:	*saē-*/*sōi-*:	*(fra.)mrao-*/*mru-*:	*ni.jan-*/*γn-*:
Sing.	*āste*	*saēte*	*mruiie*	*niγne*
Plur.	*åŋhāire* (*åŋhəṇte*)	*sōire* (*saēre*)	*mruuāire*	**niγnāire*

The form **niγnāire* is an emendation for ms. *niγrāire*.

Verb inflection. The passive

The passive stem is made with the suffix *-iia-* attached to the zero grade of the root, occasionally the full grade. It is usually inflected as a middle verb, but active forms also occur. In the 3rd person sing. and plural present it is sometimes not possible to decide from the manuscript readings whether the original form is in *-ti*, *-ṇti* or *-te*, *-ṇte* (see Kellens, *Verbe*, pp. 129-30).

Note the regular sound changes, especially *-ci̯-* > *-š́(ii)*, *-ti̯-* > *-θii-*, *-pi̯-* > *-fii-*,

Examples:

Grade	Root	Present stem	Passive
zero	√kar "do"	*kərənauu-/kərənu-*	*kiriia-*
	√kart "cut"	*kərəṇta-*	*kərəθiia-*
	√sao "make prosper"	*sāuuaiia-*	*suiia-*
full	√āp "reach"	*apaiia-*	*āfiia-*
	√bar "carry"	*bara-*	*bairiia-*
	√jan "smash"	*jan-*	*janiia-*
	√vaz "convey"	*vaza-*	*vaziia-*
	√x^{v}ar "eat"	*x^{v}ara-*	*x^{v}airiia-*
	√yaz "sacrifice"	*yaza-*	*yeziia-*

Notes:

The 3rd plur. pres. of *āfiia-* is written *āfəṇte* in the mss instead of the expected *āfiṇte*.

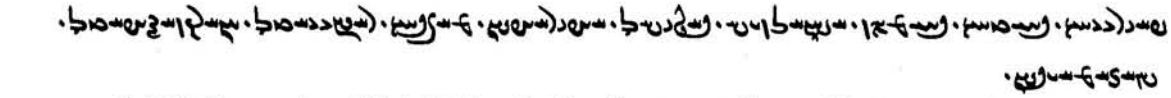
The 3rd plur. pres. of *yeziia-* is *yaziṇte*.

SYNTAX

7. Plural of *n-* and *r/n*-stems with epithets in the instrumental

One of the still unexplained syntactic peculiarities of Young Avestan is the use of either nom.-acc. fem. plur. forms or instr. plur. neut. forms of adjectives with nom.-acc. plur. forms of *n*-stems. Less often we find nom.-acc. masc. forms.

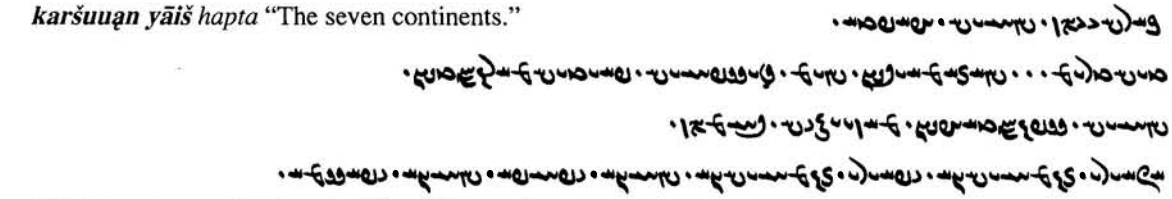
Examples:



pauruuå dātå dāmąn aṣaoniš *daθušō Ahurahe Mazdå raēuuatō x^{v}arənaŋ^{v}hatō yazamaide*

"We sacrifice to the first-established Orderly creations of the creator, Ahura Mazdā, wealthy and fortunate." (Y.16.3)

karšuuąn yāiš *hapta* "The seven continents."

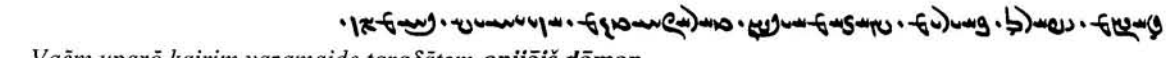


Tištrim ... yazamaide yim ***vispāiš*** *paitišmarəṇte*

yāiš *spəṇtahe mainiiəuš* ***dāmąn***

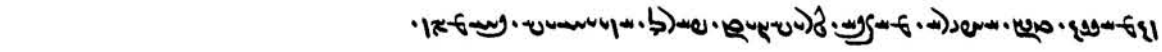
aδairi.zəmāišca upairi.zəmāišca *yāca upāpa yāca upasma*

"We sacrifice to Tištriia, ..., whom all the creatures of the life-giving Force commemorate, both those under the earth and those above the earth, both those that are in the water and those that are in the earth." (Yt.8.48)



Vaēm uparō.kairim yazamaide taraδātəm ***aniiāiš dāmąn***

"We sacrifice to Vaiiu, whose work is above, placed beyond the other creations." (Y.25.5)



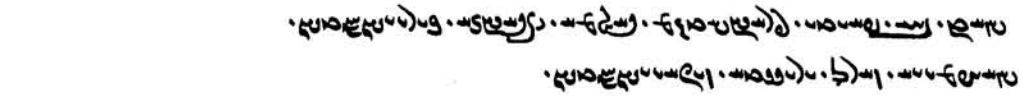
nəmasə tē Ahura Mazda θrišciṯ ***parō aniiāiš dāmąn***
"Hail to you, O Ahura Mazdā, as much as three times over (more than to) the other creations." (Ny.1.1)

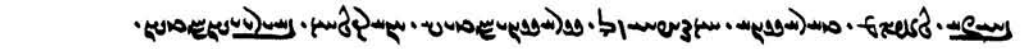
Uses of the passive

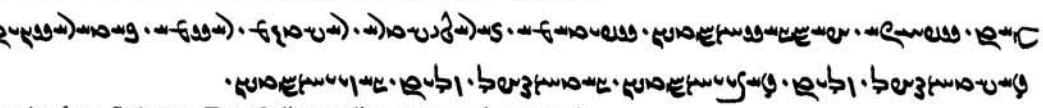
The passive (both the passive middle forms and the passive in *-iia-*) is regularly used when the sentence has no agent or the agent of the sentence is not expressed. A personal agent is not (usually?) expressed in Young Avestan.

Examples:

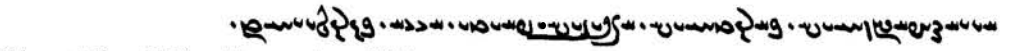
yaθa aniie yazatåŋhō ***yaziṇti***
"The way (the) other deities are sacrificed to." (Yt.8.11)


yaṯ bā paiti fraēštəm daxma uzdaēza ***kiriieṇte*** *y*
ahmiia narō irista ***niδaiieṇte***
"Wherever dakhmas are constructed the most, in (each of) which dead men are laid down." (V.3.9)


bāδa θβąm tarasca åŋhānō srasciṇtiš xᵛarəθå ***bairiieṇte***
"At times, succulent foods are carried past your mouth." (V.3.29)


yaṯ spāδa hanjasåṇte Spitama Zaraθuštra raštəm rasma katarasciṯ
vaštåŋhō nōiṯ ***vaziiåṇte*** *jatåŋhō nōit* ***janiiåṇte***
"When the armies come together, O Spitama Zarathustra, each an ordered battle-line,
(though) conveyed they will not be conveyed, (though) struck they will not be struck." (after Yt.14.43)

The instrumental of means is frequently used together with the passive, e.g.:


*aiiaŋhaēnāiš karətāiš azdibiš paiti auua.****kərəθiiāṯ***
"It shall be cut down to the bones with metal knives" (V.4.50)

EXERCISES 16

1. Write in transcription and Avestan script the nom. voc. (where appropriate), acc., gen., dat., abl., and instr. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

aēm maṣiia- aṣauuaxšnut-, zam- akarštā- (sing. only), *aspa- asaiia-, išu- huuasta-, aršti-darəya.arštaiiā-, snaiθiš- ašəmnō.viδ-* (not nom.-acc. sing.).

2. Write in transcription and Avestan script the present indicative and subjunctive forms of *aŋha-, gəuruuaiia-, maniia-, cinah-*.

3. Transcribe and translate into English:

(Yt.13.64)

(Yt.13.63)

(Yt.10.41)

(Yt.10.40)

(Yt.10.39)

기긮긯남납닚닛낟남납닚닛

(Yt.10.38)

(Yt.13.64)

(Yt.13.63)

(Yt.10.41)

(Yt.10.40)

(Yt.10.39)

기긮긯남납닚닛

(Yt.10.38)

(Yt.13.65)

(Yt.13.66)

(Yt.19.9)

(V.3.8)

(V.3.24)

(V.3.32)

(V.7.45)

(V.7.46)

(V.7.47)

(V.7.48)

(V.15.12)

(V.19.37)

5. Translate into Avestan and write in Avestan script:

1. We sacrifice here both the Reward and the Pre-soul of Orderly Zarathustra, the Spitamid,
2. who was the first to (transl.: who the first) in (= of) the bony existence to praise Order, reviled the daēuuas,
3. chose to be a sacrificer to Ahura Mazdā (and) a follower of Zarathustra, abjuring the daēuuas, following the guidance of Ahura Mazdā.
4. He who bears forth water containing dead matter, he (while) both thinking about Order finds the Lie (transl.: he is both thinking ... and finds ...).
5. You protect those lands which set up good treatment of Miθra with wide grazing grounds.
6. Sraoša with the Rewards protects the whole existence of living beings with (his) raised weapon.
7. Ahura Mazdā extablished the road of the splendid sun.
8. The most delicious and fragrant foods are carried forth to the sustainer(s) of Order, vile food is given to those possessed by the Lie.
9. The coursers of Sraoša with the Rewards cannot be (= are not) reached from behind.
10. We sacrifice all your good, Orderly creations, O Ahura Mazdā, the artisan, which you made both many and good.

VOCABULARY 16

aβra-: cloud
aδairi.daxiiu-: under the land(s)
aδairi.zəma-: living below the earth
aēša- < √aēš/iš: to seek
aiβi.daxiiu-: upon the land(s)
aibiš < aibi + √aēš/iš-: wishing(?) (+ acc.)
aiβi.druža-: to lie to
aiβi.šōiθni- n.(?): settlement, dwelling
aiβi.vaēna-: to look upon, catch sight of
aiβi.vōiždaiia-: to bring (a weapon) down upon
aiβi.varəna-: *overcoat (?)
aiia.masō: to the amount of ... (?)
aiiar-/aiian- n.: day
ainita-: unharmed
aipi.aβra-: clouded
aipi.daxiiu-: being behind(?) the land
aipi.jaiti- > daēuua.aipi.jaiti-
aipi.jan-: to strike back, down(?)

aipi.kərəṇta-: to cut back, off(?)
aiti.bara-: to carry up to, into
aiti.jasa-: to go up to, into
akaršta-: untilled, unsown
anaṣauuan-: not Orderly
anāzarəta-: not angered (at: dat.)
anu.taca- < √tak/tac: to run along with
aṇtarə.daxiiu-: between the land(s)
apaγžāra-: side-river
apaiti.zaṇta-: unrecognized
apuθra-: sonless
araθβiiō.manah-: whose thought is not according to the models
araθβiiō.vacah-: whosė speech is not according to the models
araθβiiō.šiiaoθna-: whose acts are not according to the models
arš.manah-: correct thought, having/with correct thought
Arzahi: the western continent
asūiri < ā + sūiri: in the morning(?)
ašəmnō.jan-: not striking the target or not striking so as to cause a wound (?)
ašəmnō.viδ-: not finding the target or not striking so as to pierce a wound (?)
ašnao-/ašnu- < √nas/as: to reach, obtain
aš.vaṇdara-: offering/receiving great homage (?)
aṣauua.ṯbaēš-, for aṣauua.ṯbiš-: who harms the Orderly man
auua.jana-: to strike down, kill
auuara- < *ā.bara- < √bar: to bring
auui.bara-: to bring to
auui.θrāŋhaiia- < √tarš/θrah: to frighten toward
axšafni < ā + xšafni loc. of xšapan-: at night, in the evening(?)
azar-/asn- n.: day
āθritim: for the third time
ā.daxiiu-: up close to the land(s) (?)
āuuaza-, auuaza- < √vaz mid.: to fly to
baēuuani: by ten thousands(?)
baēuuar-/baēuuan-: 10,000
barəzišta- superl. of bərəzaṇt-: highest
bərəj-: empowerment through praise (? see bərəjaiia- Lesson 5)
carāiti- f.: wife
carəkar-/carəkərə- < √kar: to sing many songs of praise
cikaii-/*cici- < √kaē: to pay for, expiate
daēuua.aipi.jaiti- f.: striking back at the daēuuas
daiia- < *diia-(?) < √dā (usually act. endings): to be given, placed
darədarə-/darədərə- < √dar: to tear to shreds
darəγa.arštaiia-: with long spear-handles
daxma-: dakhma, burial place
duš.saŋha-: of bad (evil) pronouncements
duš.xᵛarəθa- n.: bad food
dužiiašti-/iiešti- f.: bad sacrifice
dužiti- f.: bad going
ərəδβa-: upright
ərəzifiiō.parəna-: fitted with eagle feathers
əuuista-: unfound, not to be found
Fradaδafšu: the southeastern continent (where cattle is furthered?)
fraorənā-/fraorən- < √var mid.: to chose to be (someone who sacrfices to Ahura Mazdā, etc.)
fraptərəjan-: who fly on wings
frāuuixta- < √vaēg/vaēj: wielded forth, well wielded
fšarəma-: shame
guṇdă-: lump (?)
hama-: one and the same
hambara-: to carry together, collect
hamisti- fem.: *removal
hampərəsa- < √pars/fras mid.: to deliberate
haoša- < √haoš: to dry out
hauuaṯ.zəm-: just as much as, equal to the earth (?)
hąm.uruuisuuåŋh- < uruuisuua- + āh- ?: with contorted mouths(?)
hąm.vā-: to blow (together)
hiš.hak-/hišc- < √hak: to follow
hubərəiti- f.: good treatment
hufrāiiuxta-: well put together (the blade and the handle?)
huiiašti-/iiešti- f.: good sacrifice
humanah-: of good thoughts
huniuuixta- < ni √vaēg/vaēj:: well brandished, well brought down (upon + loc.)
huptarəta-: having/with good wings
huθaxta- < θaŋjaiia- < √θaŋg: well pulled (bow)
huuapah- < apah-: having good works, artisan
huuarə.dərəsiia-: exposed to the sun
huxšnuta-: well sharpened
išu-: arrow
jiia.jata-: struck by/propelled by the bow string (jiiā-)
karšiuuaṇt-: sb. who tills, plows
karšuuar/n- n.: continent, country
kərəθiia-, pass. of √kart: to be cut
mairiia- < √hmar: that ought to be memorized
marša-, pass. of √mark/marc: to be destroyed
maṯ.raθa-: possessing chariots
maṯ.āzaiṇti-: with examples
miθβar/n-: pair
miθrō.druj-: who is false to the contract/Miθra
miθrō.ṯbaēš-, probably error for miθrō.ṯbiš- (cf. ṯbaēšah-): who is hostile to the contract/Miθra
miθrō.ziiā-: who harms the contract/Miθra
naδa- < √nād: to revile
nasumaṇt-: containing dead matter

nāfa- m.: umbilical cord(?)
nikaṇta- < ni.kan-: buried
nišāδaiia- < √had: set down, establish
nižbərəiti- f.: removal
niž.duuara- < √duuar: to run out
paēman- n.: (breast) milk
pairi.daxiiu-: around the land(s)
pairi.jasa-: to come around, serve
pairi.maniia- < √man: to despise
pairištaiia- < √stā: to keep (sb.) away
pairi.štā- < √stā: to stay away from (+ gen.)
pairiš.xᵛaxta-: girded
pairi.vaēna-: look around, encompass with one's sight
paiti.raēcaiia- < √raēk: to leave, abandon
paitišmara- < √hmar: to commemorate, keep in mind
paiti.θråŋhaiia- < √tarš/θrah: to frighten back toward
para.jasa-: to go away to(?)
parō.asna-: future
pərəδa- < √pard: to fart
pərənā- < √par mid.: to fight, overcome [cf. pərəta- < √part "to fight]
pištra-: flour(?)
pouru.baēuuan-: by many ten-thousands
pouru.hazaŋra-: by many thousands
pouru.sata-: by many hundreds
raēcaiia- > paiti.raēcaiia-
raēšaiia- < raēša-: to hurt, wound
rašta- < rāzaiia-: straight, ordered
rauuascaran-: which runs free
sarah- n.: head; sarahu loc. plur. "on the heads"
sasti- f.: praise
Sauuahi: the eastern continent
sauuaŋᵛhaṇt-: providing life-giving strength
sąsaŋh- < √saŋh: to announce frequently
srasca- < √srask: to drip
suδu- (suδuš-?): ?
suiia-, pass. < √sao: to be given life
surunao-/surunu- < √srao: to hear, listen
šā- (root noun): happy
tanao-/tanu- < √tan: to stretch
taraδāta-: placed beyond (+ acc.)
tāiiu-: thief
tusa- < √taoš: to become empty, have diarrhea(?)
θamnaŋᵛhaṇt-: skilled (?)
θanuuar-/θanuuan- n.: bow
upa.daržnao-: to dare, trust oneself to, venture upon
upairi.daxiiu-: above the land(s)
upairi.zəma-: living on the earth's surface
upasma-: living in the earth (?)
upa.ṯbišta- < ṯbaēšaiia-: antagonized
upāpa-: living in the water
uruθβar-/uruθβan- n.: intestine, "heart"
us.pata-: to fly up
uzdaēza-: mound
vaṇta-: praise (?)
varəcaŋᵛhaṇt-: possessing miraculous power
varəp-, only loc. plur. varəfšuua: part of Yimas vara?
vas-/us-: to wish
vašta-, past participle of vaza-: carried, conveyed
vaziia-, pass. < √vaz: to be conveyed
vazra-: cudgel
vərəθrauuastara-: more valorous
Vidaδafšu: the southwestern continent (where cattle is found)
vinad-/viṇd- < √vaēd: to find
Vourubaršti: the northeastern continent (with broad .. ?)
Vouru.jaršti: the northwestern continent (with broad .. ?)
xšaθrī-: female
xᵛairiia-, pass. < √xᵛar: to be eaten
Xᵛaniraθa-: the central continent (with singing wheels?)
xᵛarəzišta-: most delicious
xᵛatō: by him/herself
yaoxštiuuaṇt-: *crafty
yār- n.: season
yātaiia- √yat: to set up (in its proper place)
yeziia- pass. of yaza- < √yaz: to be sacrificed to
zafar/n- n.: mouth (of evil beings)
zaṇda-: *heretic
zaozao-/zaozu- < √zao: to call repeatedly
zaraniiō.sruua-: with golden hooves

LESSON 17

PHONOLOGY

Ruki

Throughout these lessons, we have seen numerous examples of the phenomenon called "ruki," a term invented by Indian grammarians for the change of *s* > *š* (Ind. *ṣ*) after the vowels *i*, *u*, *ṛ* and the consonants *k*/*g*, *r*. Originally, the same happened also after *p*/*b*, but the groups *pš*/*bž* were eliminated in Old Indic.

The phenomenon is more complicated that the Indic rule implies, however. Ruki also applies to the position after velars that were no longer velars in Indo-Iranian, namely the IE. palatals **k̂* and *ĝ* (*ĝh*), which had become IIr. **ć* (*tś*) and **ǰ(h)* (*dź(h)*), OInd. *ś* and *h*, but Av. *s* and *z*. The IE. "thorn" groups behaved the same way: *k̂þ* > *ćš* (> Ind. *kṣ*, Ir. *š*), etc.[3]

Ruki also applied to the group *ns* in the acc. plur.

Also, since the IIran. velars *k* and *g(h)* had become fricatives before consonats in proto-Ir. (*k* + *š* > *xš*, etc.), the term "ruki" is not as descriptive for Iran. as it is for Indic.

In Av., the original *h* is often restored into a hybrid form as follows: *-š-* > *-š.h-*, beside which we also have the strange YAv. forms in *-š.aŋh-*: *nišaŋharəti-* < *ni-* + *har-* (cf. *niš.harətar-*, *niš.hauruua-*), *nišaŋhad-* < **haŋhad-*, intensive < *had-* "sit";

Sometimes the ruki was eliminated altogether: YAv. *nix^{v}abdaiia-* (only V.18.16, 24; there no examples of *niš-x^{v}°*)

IE. **k̂s* > IIr. **tś-š* > OInd. *kṣ*, Ir. *š*: IIr. **vitś-š* nom. sing. "house" > Av. *viš* (OInd. *viṭ*, cf. loc. plur. *vikṣu*); IE. *k̂þ*: Av. *šaē-*/*ši-* "dwell" (Ind. *kṣi-*);

IE. **ĝh-s* > IIr. **dź-ž* > Ind. *kṣ*, Ir. *ž*: OAv. *važa-* s-aor. of *vaza-* "convey" (OInd. *vakṣa-*);

IE. **ĝhð* > IIr. **dź-ź* > Ind. *kṣ*, Ir. *z*: Av. *zā-* "earth" (OInd. *kṣā-*);

IE. **ks*, **k^{w}s* > IIr. **kš* > Ind. *kṣ*, Ir. *xš*: Av. *vāxš*, nom. sing. of *vak-*/*vac-* "word" (OInd. *vāk*);

IE. **kþ* > IIr. *kš* > Ind. *kṣ*, Ir. *xš*: *xšaθra-* "command" (OInd. *kṣatra-*);

IE. **gh-s* > IIr. *gž* > Ind. *kṣ*, Ir. *γž*: OAv. *aoγžā*, 2nd. sing. pres. inj. of *aog-*/*aoj-* "declare oneself (as)" (cf. OInd. *adukṣa-* aor. of *dugh-* "to milk");

IE. **gð-s* > IIr. *gž* > Ind. *kṣ*, Ir. *γž*: Av. *γžar-* "flow" (Oind. *kṣar-*).

After labials, the IIr. *š* merged with the IIr. *ć* (*tś*):

IE. **pk̂* > IIr. **pś* > OInd. *kṣ*, Ir. *fš*: Av. *fšuman.t-* < *pasu-* "sheep" (OInd. *kṣumant-*);

IE. **(d)bh-s* > IIr. **bž* > Ind. *ps*, Ir. *bž* (*fš*) Av. *dibža-* "deceive" (OInd. *dipsa-*), *gərəfša-* < *grab-* "seize."

Ruki is found in all endings and suffixes beginning with IIr. *s*, Ir. *h*:

Nouns: see Lesson 5 (nom. sing.), Lesson 6 (acc. plur.), Lesson 12 (gen. sing.), Lesson 17 (loc. plur.).

Verbs: see Lesson 5 (2nd sing. inj. act.), Lesson 6 (2nd sing.inj. mid.), Lesson 8 (2nd sing.pres. ind. act., mid.), Lesson 13 (desideratives), Lesson 14 (future), Lesson 19 (*s*-aor.).

It is also found in sandhi after prefixes and reduplication and in compunds:

prefixes in *-i* (*ni-*, *paiti°*, *vi°*, etc.): *ništarəta-* "spread out" < *starəta-*, *nišāδaiia-* "set down" < √had "sit"; *ništaiia-* "to order" < √*stā* "stand"; *aiβiš.huta-* "pressed, stained," *pairiš.hāuuani-* "surrounding Hāuuani (the time of haoma-pressing) *aiβiš.x^{v}arəθa-* "drinkable," *pairiš.x^{v}axta-* "girded," *niš.hiδa-* (but *nišasta-*, *nišāδaiia-*);

prefixes in *-u* (*anu-*, *hu-*): *ānuš.hāk-* (OAv.) "following along with," *huš.hąmbərəta-* "well carried together, well-accumulated"; *huš.haxman-*,

[3] Today, *þ* and *ð* are not considered as parts of IE. phonemes, but they are a useful descriptive device.

reduplication: *hišta-* < √stā; *hušx^{v}afa* (perf. < √x^{v}ap)

in compounds: *pasuš.hauruua-* "shepherd" < **pasu-šauruua-* < *har-* "guard"; *pouruš.x^{v}āθra-* "providing much good breathing space," *maniiuš.x^{v}ərəθa-*; *raθaēštā-* < *raθaē* + *stā-* "charioteer," *armaēšad-* < *armaē* + *had-* "sitting in peace."

ADVERBS

Correlative pronominal adverbs

Note the following parallel formations of demonstrative, relative, and interrogative-indefinite pronominal adjectives and adverbs (cf. Lesson 6):

	"that"	"this"	"this"	"that"	"who"	who?"
pron. stem.	*a-/ta-*	*i-*	*aēta*	*auua-*	*ya-*	*ka-/c-*
nom. sing.	*aēm*		*aēšō*	*hāu*	*yō*	*kō, čiš*
"how much"	*auuaṇt-*		*aētauuaṇt-*	*auuauuaṇt-*	*yauuaṇt*	*cuuaṇt-*
"how many times"					*yaiti*	*caiti*
"which of two"	*ātara-*				*yatāra-*	*katăra-*
"when"	*āaṯ, taṯ*				*yaṯ*	*kaṯ*
"where, when"	*aδa/taδa*	*iδa*	*aētaδa*	*auuaδa*	*yaδa*	*kaδa*
"from where"	*aδāṯ*				*yaδāṯ*	**kuδaṯ*
"how"	*aθa*	*iθa*		*auuaθa*	*yaθa*	*kaθa, kuθa*
"where"	*aθra*	*iθra*		*auuaθra*	*yaθra*	*kuθra, kuua*
	ātaraθra					
"how"	*aēuua*			*aēuuaθa*		

Note the irregular acc. sing. *auuåṇtəm* of *auuaṇt-* (see Lesson 8).

The pronoun *ātara-* "the other" is (often?) used *in malam partem* as "the other," that is, the one that is not good.

NOUNS

Declension. The locative

The most common locative sing. ending is *i*, or—with an added *a*: *-iia*.

Exceptions: *i*-stems have the ending *-a*; – *u-* (*u*^{2}-) and *ao*-stems have the ending **-au*, which becomes *-uuō* in final position, or—with an added *-a*: *-auua*; – some *n*-stems have no ending in the locative singular and full grade of the suffix.

In the *a*-stems the ending *-i* combines with the stem vowel to produce the diphthong **-ai* which becomes *-^{i}e* and *-aē*° or—with an added *-a*: *-aiia*.

The locative singular of consonant stems sometimes takes the full grade, sometimes the zero grade.

There are no locative dual forms in Young Avestan.

The locative plural endings are *-hu* and (by *ruki*) *-šu*, or—with an added *-a*: *-huua*, *-šuua*, or *-š.huua*.

Instead of *-ahu(ua)*, we also find *-ō.hu(ua)*, apparently analyzed as a compound, but probably from an older form with labial umlaut: **-ahu* > *-ohu*, which was reinterpreted as *-ō.hu(ua)*.

The endings are:

	a-stems m., n.	*ā*-stems f.	*ī*-stems	*i*-stems	*u*-stems	*ū*-stems
Sing.	*-^{i}e, -aē°, -aiia*	*-aiia*	*-^{i}e (< *-iia)*	*-a*	*-uuō, -ao°, -auua*	*-uui*
Plur.	*-aēšu(ua)*	*-āhu(ua)*	*-išu(ua)*	*-išu(ua)*	*-ušu, -uš.huua*	*-ušu(ua)*

Vowel-stems

	a-stems m., n.	*ā*-stems f.	*ī*-stems	*i*-stems	*u*-stems	*ū*-stems
Sing.	**ahuire nmāne nmānaiia*	*daēnaiia*	*pərəθβe*	*gara*	*gātuuō; draoca gātauua*	*tanuui*
Plur.	*nmānaēšu(ua)*	*daēnāhu(ua)*	*xšaθrišu*	**ratufritišu* (N.84)	*gātušu, pasuš.huua* (FrN.40, D.58)	*tanušu*

Notes:

The locative of *ahura mazdā* is transmitted as *āhuire mazda* for **ahuire mazde*.

The masc. form *gaēθe* listed by Reichelt (p. 197) as loc. sing. of *gaēθā-* only occurs in the expression *ahmi gaēθe*, in which the pronoun is also a masc. form.

In the *ī*-declension *pərəθβe* < *pərəθβī-*, fem. of *pərəθu-* broad," has regular *-e* < *-iia*.

The fem. *ušā-* "dawn" forms its loc. plur. from the *h*-stem *ušah-*: *ušahuua*.

Consonant stems

	ap-	*kərəp-*	*zam-*	*ham-*	*dam-*	*napāt-*	*vis-*
Sing.	*apaiia* (Y.68.14)	*kəhrpiia*	*zəmi* (Y.10.17?)	**hami* (FO.25b)	***dąm***	-	*visi, visiia, vise*
Plur.	-	-				*nafšu*	-

Notes:

apaiia is < **ăpiia* with epenthesis or a thematic form.

zəmi seems to be disyllabic and is probably < **zami*. Beside *zəmi* there is the thematic form *zəmē*. There is also another form of *zam-* with "locative" meaning: *zəmarə*, preserved only in the expression *zəmarə.guz-* "hiding in the earth" (cf. Eng. local adverbs with *r*: *here*, *there*, etc.).

n-stems

			neut.
Sing.	*(xšafne)*		
Plur.	*xšapō.huua*	*(asānaēšuua)*	

	uuan-stems	*man*-stems	
Sing.	*aṣauuanaiia*	*Airiiamaini*	
Plur.			*dāmōhu, dāmahuua*

Note: *aṣauuanaiia* may be < **aṣauuaniia* with epenthesis or a thematic form (cf. *apaiia*).

nt-stems

No plural forms attested.

	nt-stems	pres. part. act.		*uuaṇt*-stems
Sing.	*bərəzaṇtaiia*	**drujiiaṇti*	*daδāiti* (N.66?)	*astuuaiṇti*

Note:

bərəzaṇtaiia may be < **bərəzaṇtiia* with epenthesis or a thematic form (cf. *apaiia*).

The form **drujiiaṇti* (or **družaṇti*) is restored in N.66 (D.84) for the mss.'s druiiaṇti Pahl. *drōzišn*).

h-stems

Sing.	*manahi*; *asahiia* (N.83)	*nairi* , *sairi* , *vaŋri*; *dāθri*
Plur.	*ązahu*, *ušahuua*, *raocōhuua*	-

r-stems

r/n-stems

Sing.	*asni* (*asne*)	***aiiąn***	-	-
Plur.	-	-	*karšuuōhu*	*uruθβō.huua*

PRONOUNS

Locative

There are no examples of the 1st and 2nd person personal pronouns in the locative.

The fem. sing. has *-aŋ́he* < **ahi̯ă̆*.

Demonstrative pronouns

	The demonstrative pronoun *ima-* "this":		The demonstrative pronoun *aēta-*"this":	
	masc., neut.	fem.	masc., neut.	fem.
Sing.	*ahmi*	*aŋ́he*	*aētahmi*	-
Plur.	*aēšuua*	*āhuua*	-	-

Relative and interrogative pronouns

	The relative pronoun *ya-* "who, which":		The interrogative pronoun *ka-/ci-* "who, what?":	
	masc., neut.	fem.	masc., neut.	fem.
Sing.	*yahmi*	*yeŋ́he*	*kahmi*, *cahmi*	*kaŋ́he*
Plur.	*yaēšu*	*yāhu*	-	-

Reflexive pronouns

The reflexive pronouns *x^{v}a-*, *hauua-* "own":

Sing.	*x^{v}ahmi*, *hauue* (Yt.13.67)	
Plur.	*x^{v}aēšu*	*hauuāhuua*

cuuaṇt-

The interrogative-indefinite pronominal adjective *cuuaṇt-* "how much?, how many?," beside the "regular" *cuuąs* (Y.19.20) has a nom. sing. *cū* (V.5.22), which here functions as neut., but may originally be a masc., like that of pres. participles (see next).

VERBS

Active participles

On the active present participles in *-ṇt-*, see Lesson 11.

The principal irregularity of the declension of thematic (and some athematic) participles is the nom. sing., which must originally have ended in **-ą̄*. It thus behaves like the acc. plur. of thematic nouns, except that, where this ending is preserved as *-ā* in the nouns, it is replaced by *-ō* in the participles. Thus we have **barą̄* ⇒ *barō*, but **mruuą̄* > *mrū* (thematized), *jaiδiią̄* > *jaiδiią*.

It seems that the nom. sing. m. had lost its *t* already in Indo-Iranian times and that the ending actually was **ans*, which then developed like the acc. plur. in Avestan (OInd. *-an*, sandhi *-aṁs*). We may compare the *aṇk*-adjectives, which lost their *k*/*x* at an early stage, e.g., **prāŋ(k)š* > *frąš* (OInd. *prāṅ*).

The substantivized participle *fšuiiaṇt-* (in *vāstriia-fšuiiaṇt-*) retains the ending *s*: *fšuiiąs*, cf. *cuuąs*.

The nom.-acc. sing. neut. of thematic participles has the expected ending *-ən* < **-ant*, that of athematic verbs is *-aṯ* as in adjectives.

The feminine forms are as expected: athem. *-aitī-*, them. *-əṇtī-* (*-iṇtī-*, *-aṇtī-*), *-uuaiṇtī-*, *-iieiṇtī-*.

Paradigms:

No instr. sing. forms are attested.

	Athematic		Thematic			
			a-stems		*iia*-stems	
	m.	n.	m.	n.	m.	n.
Sing.						
nom.	*framrū*	*haṯ*	*barō*	-	*jaiδiią*, *fšuiiąs*	*mąnaiiən*
acc.	*həṇtəm*		*barəṇtəm*		*fšuiiaṇtəm*	
gen.	*hatō*		*barəṇtō*		*fšuiiaṇtō*	
dat.	*haite*		*barəṇte*, *barəṇtaē°*		*zbaiieṇte*, *fšuiiente*, *°ṇtaē°*	
abl.	-		*barəṇtaṯ*		*ṯbišiiantaṯ*	
instr.	-		-		-	
loc.	*daδāiti* (N.66?)		*barəṇti*		*družanti*	
Plur.						
nom.	*haṇtō*		*barəṇtō*		**fšuiiaṇtō*	
acc.	-		*barəṇtō*		*fšuiiaṇtō*	
gen.	*hātąm*		*barəṇtąm*		*ṯbišiiaṇtąm*	
dat.-abl.	-		-		*ṯbišiianbiiō*	
instr.	*haδbiš*		-		-	

Notes:

Athematic verbs frequently take the thematic nom. sing. m., e.g.: *janō*.

The strange form *°vāuuō* "blowing" < √vā seems to be from **vā'ō* < **vāHant-*.

Thematic forms are common, e.g., *saošiianṯaēibiiō*.

The athematic forms *γžāraiiaṯ.biiō* "flowing," for **-aṇbiiō*, and *xšaiiatō* "ruling," for **xšaiianṯō* are probably scribal errors.

xᵛairiiaṇt-

This word is known from two (three) forms, and although it looks like the passive of *xᵛar-* "eat" with act. inclection, it is probably an adjective meaning "savory, tasty," or similar.[4] The nom.-acc. sing. is *xᵛairiiąn* and the nom.-acc. dual **xᵛairiiaṇti*, both in the Yima myth:

yaṯ kərənaoṯ aŋhe xšaθrāδa amaršaṇta pasu vīra aŋhaošəmne āpa uruuaire ***xᵛairiiąn*** *xᵛarəθəm ajiiamnəm*
"that he made, during his reign, cattle and men indestructible, waters and plants indesiccable, *savory food inexhaustible." (Y.9.4, see Lesson 9);

yeŋhe xšaθrāṯ ****xᵛairiiaṇti*** **stōᵃ* *uiie xᵛarəθe ajiiamne amaršaṇta pasu vīra aŋhāušəmne āpa uruuaire*
"during whose reign, both (kinds) of food are (were) savory and inexhaustible, cattle and men indestructible, waters and plants indesiccable." (Yt.19.32).
a. Mss.: xᵛairiiaṇtu astu F1; xairiieti asti J10; xairiiaṇti astī D; xarəiiaṇtu ašaiti K12.

A third example is found in the following passage, also from the Yima myth, but this one is more seriously corrupt:

haθra marəγå auuastaiia †auui maṯ zairi.gaonəm maṯ †xᵛairiieiti †ajiiamnəm
"place in the same place green fields, together with greenery, together with inexhaustible, savory (food)." (V.2.26)
Mss.: °iieite PV, Jp1, IVS; °iieiti Mf2; aj(a)iiamnəm.

SYNTAX

Uses of the locative

1. Locative of time and place

The main use of the locative is to express place where and time when.

ahmi nmāne "in this house"

xᵛahmi dąm xᵛahmi ciθre xᵛahmi zaoše xᵛahmi xšaθre
"in his own house, own lineage, own pleasure, own command." (Vr.14.2)

aētahmi aŋhuuō *yaṯ* ***astuuaiṇti*** "in this bony existence."

hamaiia gātuuō hištəṇta
"They stood in one and the same place" (after Yt.13.53)

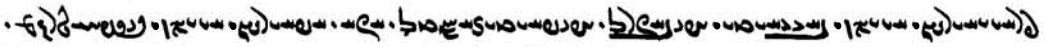
āaṯ ***āhuua pauruuatāhuua*** *pouru.sarəδō vī.raoδahe*
"Then on these mountains you grow far and wide in many species." (Y.10.12)

yō ***vispāhu karšuuōhu*** *maniiauuō yazatō vazaite xᵛarənō.då*
"(Miθra) the deity of the world of thought who flies over all continents giving (the gifts of?) Fortune." (Yt.10.16)

[4] See Skjærvø, 1999, pp. 186-87.

yeŋ́he ***zą̊θaēca vaxšaēca*** *apaduuaraṭ Aŋrō Mańiiuš*
haca zəmaṭ yaṭ paθanaiiå skarənaiiå duraēpāraiiå[a]
"(Zarathustra ...) at whose birth and growth the Evil Spirit ran away from the wide, round earth with distant borders." (Yt.17.19)

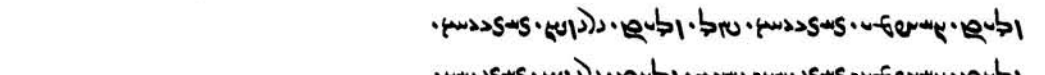
a. See Lesson 14, Syntax.



fraiiaire aiiąn *bauuaiti hubaδrō hupaitizaṇtō aδa* ***apaire aiiąn*** *dužāθrəm*
"On a future day he becomes lucky and well-recognized, then, on a later day (he will have) bad breathing space (= discomfort)" (Aog.53)

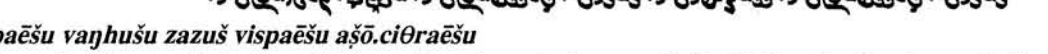
2. Locative of the prize won

The locative is used to indicate the things won in competition. The whole original expression, found sometimes, is "to leave the competitor behind **at** = in (the race for) X." Very often the verb, *zā-* "leave behind" is left out.

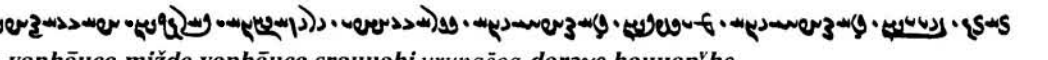


nōiṭ ***cahmi*** **zazuuå yō nōiṭ urune *zazuuå nōiṭ* ***cahmi*** **zazuši *yā nōiṭ urune *zazuši*
"He has won in (the race for) nothing who has not won for (the sake of) his soul.
She has won in (the race for) nothing who has not won for (the sake of) her soul" (FrD.3)

zazuuå, zazuši are masc. and fem. nom. of the active perfect participle of *zā-* (Lesson 20). *zazuš* in the next example is an adjective from the perf. part.

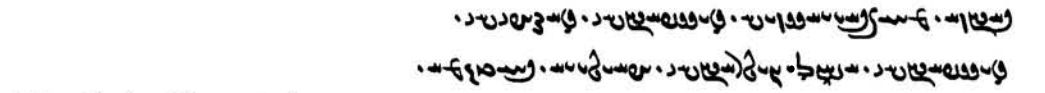


zazuš ***vispaēšu vaŋhušu zazuš vispaēšu aṣ̌ō.ciθraēšu***
"The winner in (the race for) all good things, the winner in (the race for) all things having the seed of Order (or: resplendent with Order)." (P.26)



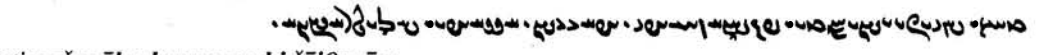
zazə buiie ***vaŋhāuca mižde vaŋhāuca srauuahi*** *urunaēca* ***darəγe hauuaŋ[v]he***
"May *I win in (the race for) a good fee and (for) good fame and (for) long well-being for (my) soul" (Y.62.6)

zazə buiie are ungrammatical forms. - *vaŋhāuca ... srauuahi* is a quotation from the third *Gāθā* (Y.49.9).



daēna māzdaiiasniš ***vispaēšu vaŋhušu***
vispaēšuca aṣ̌ō.ciθraēšu *haiθiia.dātəma*
"The Daēnā of the Mazdaiiasnians, (winning) all good things and all (things) with the seed of Order, is the one that most (often) establishes the true (existence)" (Yt.11.3)

The verb *yuiδiia-* "fight (over)" appears to take the same construction:

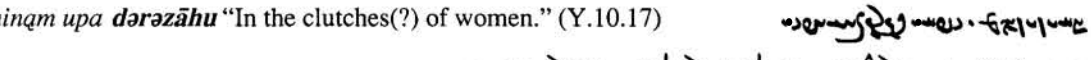


tå yuiδiieiṇti ***pəṣ̌anāhu hauue asahi šōiθraēca***
"They (the fravashis) fight in battles (each) over (her) own place and settlement." (Yt.13.67)

3. Locative with prepositions

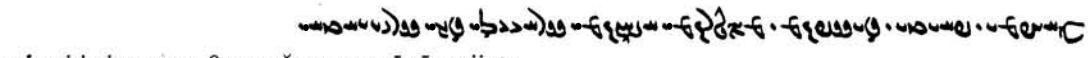
The locative is used with prepositions indicating place, e.g., *upa* "in," *paiti* "on, in return for":

*jaininąm upa **dərəzāhu*** "In the clutches(?) of women." (Y.10.17)



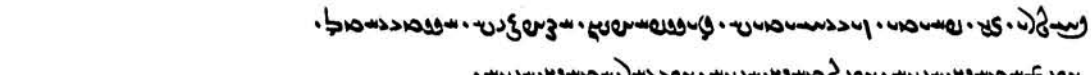
*uta Mazdå huruθma Haoma raose **gara** paiti*

"And by the good growing power of Mazdā you grow, O Haoma, on the mountain." (Y.10.4)



***yahmi** paiti vispəm mąθrəm aṣ̌əm.srauuō vī.sruiiata*

"(Zarathustra ...) in whom every poetic thought containing words (fame) of Order was heard far and wide." (Yt.13.91)

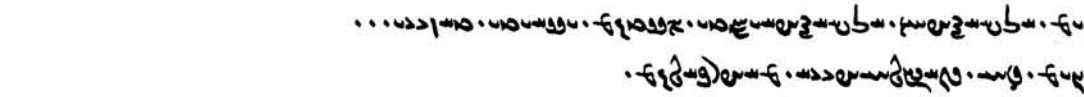


***dāθri** zī **paiti** niuuāitiš vispahe aŋhāuš astuuatō*
humataēšuca huxtaēšuca huuarštaēšuca

"For in the giver is the victory of the entire bony existence (over evil)
in (thoughts) well-thought, (words) well-spoken, (acts) well-performed." (N.66, D.84)

4. Locative with verbs

The locative is occasionally used with verbs:

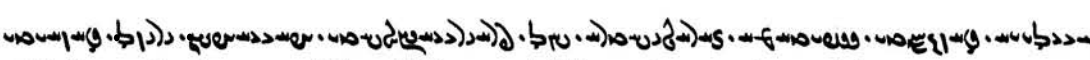


*cim aošaŋ^{v}hå ***aošaŋ^{v}haiṇti** ąstəm isaiti ****tanuui** ... cim vā **gaēθāhuua** mahrkaθəm*

"Why does a mortal wish annihilation upon (his) mortal body ... Or why (does he wish) destruction upon living beings?" (Aog.48)

5. Locative with "woe!"

The locative is used with *āuuōiia* "woe (upon)":

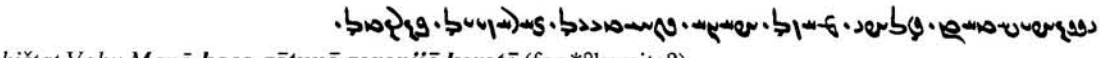


āuuōiia ****vanəṇti spitama zaraθuštra yō *frauruuaēxšti hauuahe <urunō> vanaiti*

"Woe to the winner, O Spitama Zarathustra, who wins by *leading his own soul along twisting paths." (N.66)

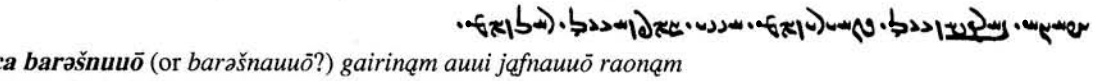
6. Ungrammatical use of the locative as ablative

Some locative forms are used after prepositions that take the ablative:



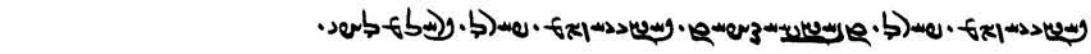
*usəhištaṭ Vohu Manō **haca gātuuō zaraniiō.kərətō*** (for *°kərəite?)

"Vohu Manah stood up from the golden throne." (V.19.31)



haca barəšnuuō (or *barəšnauuō*?) *gairiṇąm auui jąfnauuō raoṇąm*

"From the height(s) of the mountains to the depths of the rivers." (V.5.1)



daēuuanąm parō ţbaēšaŋhaţ daēuuanąm ***parō draomōhu***

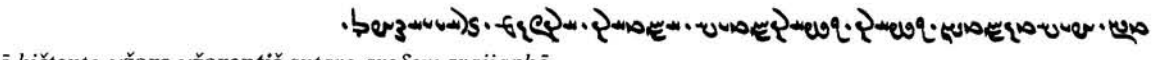
"Before the hostility of the *daēuua*s, before the *deceptions(?) of the *daēuua*s." (Yt.13.57)

cf. *Aēšmahe parō draomābiiō* (Y.57.25).

The use of present participles

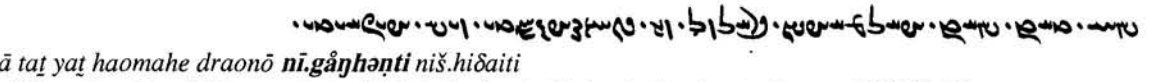
We have already seen many examples of how present participles are used in clauses. On the whole they are used as in English, which itself has a developed use of participles to express circumstances accompanying the main verb and nouns of a clause.

Some examples:



tē hištaṇte ***γžarə.γžarəṇtiš*** *aṇtarə.arəδəm zraiiaŋhō*

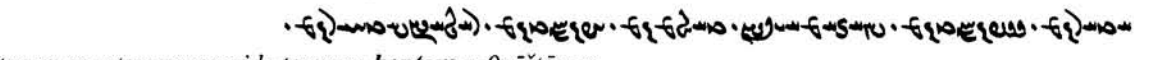
"They stand rushing (seething) about within the ocean." (V.5.19)



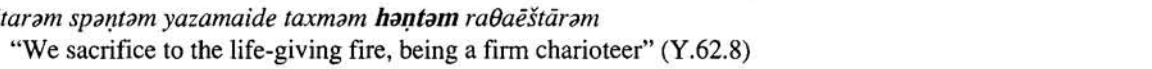
yā taţ yaţ haomahe draonō ***nī.gåŋhəṇti*** *niš.hiδaiti*

"She who sits gobbling up that which is the food offering belonging to Haoma." (Y.10.15)

ā dim vātō ***upa.vāuuō*** *saδaiieiti*

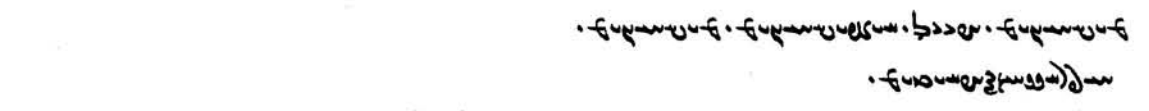


"Then a wind seems to be blowing toward him." (H. 2.7)



ātarəm spəṇtəm yazamaide taxməm ***həṇtəm*** *raθaēštārəm*

"We sacrifice to the life-giving fire, being a firm charioteer" (Y.62.8)



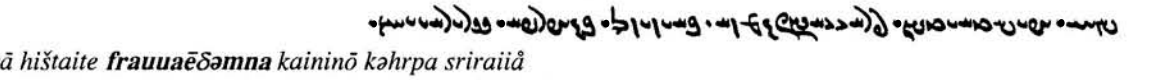
aşim ***rāsaiṇtim*** *darəγō.vārəθmanəm*

mišācim huuō.aiβišācim mišācim āfrasåŋ^{v}haitim

barəṇtim *vispå baēšazå apąmca gauuąmca uruuaranąmca*

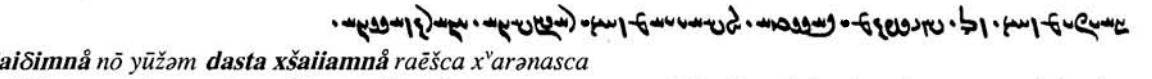
tauruuaiieiṇtim*ca vispå ţbaēšå*

"(I pray for) Reward bestowing (and) of long *turning ever-lasting ..., everlasting, uninterrupted which carries all remedies of waters, cows, and plants, and which overcomes all hostilities (Y.52.1-2)



yā hištaite ***frauuaēδəmna*** *kaininō kəhrpa sriraiiå*

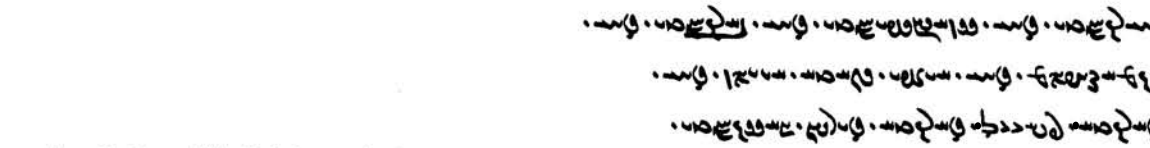
"(Arəduuī Sūra Anāhita ...) who stands to be made known in the shape of a beautiful young woman." (Yt.5.126)



jaiδimnå *nō yūžəm* ***dasta xšaiiamnå*** *raēšca x^{v}arənasca*

"Give us riches and munificent gifts when you are requested (to do so), having the command (to do so)" (Y.68.21)

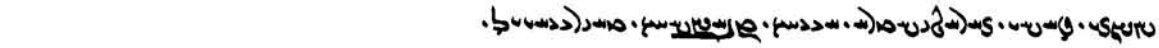
Note the use of nouns and present participles in the the locative in the following (corrupt) passage:



vārəṇti *vā* ***snaēžiṇti*** *vā* ***barəṇti*** *vā*
təmaŋhąm vā ****aiβi.gāta*** (mss. °*gātō*, °*gatō*, °*gătu*) ***aiiąn*** *vā*
****varəta.fšuuō*** (mss. °*fšō*) *vā* ***varəta.vire jasəṇti***
"(on a day) when it rains, snows, or *pours, when darkness has come or by day, when (someone) comes with captive cattle and captive men(?)." (V.8.4)

The participle is used with √*man* "to think (oneself to be)," √*vas* "to wish (to be the one ... -ing)" and √*vaēs* "to be ready (to be the one ... -ing)":

nmānəm hō maniiete ***para.daθō***
"He thinks he is selling a house." (after V.18.28)



yezi vaši zaraθuštra auuå ṯbaēšå ***tauruuaiiō***
"if you wish, Zarathustra, (to be the one) overcomeing all those hostilities." (Yt.1.10)

vīsaiti dim ***fraγrāraiiō*** *nōiṯ *fraγrāraiieiti*
"He declares himself ready (tobe the one) waking him, but does not wake him." (N.1)

EXERCISES 17

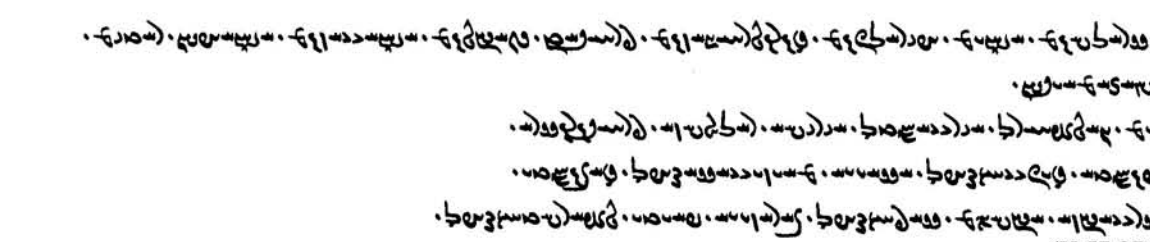
1. Write in transcription and Avestan script the nom. voc., acc., gen., and dat. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

maēθana- zaraniiō.kərəta-, išu- huuasta-, aršti- vazimnā-, daŋhu- ašāištā-, airiiāna- vaējah-.

2. Write in transcription and Avestan script the 3rd sing. and 1st plur. pres. indicative, injunctive, and subjunctive of

ā.gəuruuaiia-, aipi.kərəṇta-, pairi.aē-.

3. Transcribe and translate into English:


(Y.57.27)

(Yt.11.3)

(Yt.10.108)

(Yt.10.80)

(Yt.5.17)

(Y.57.29)

(Y.57.28)

(V.2.28)

(V.2.27)

(V.2.26)

(V.2.25)

(Yt.16.2)

(after Yt.14.47)

(V.3.7)

(V.2.29)

(V.2.41)

(V.2.42)

(V.2.43)

(V.5.2)

(V.5.1)

(V.4.51)

(V.4.50)

(V.4.49)

(V.3.9)

(HN. 2.16)

(Her.15, D.13)

(N.66, D.84)

5. Translate into Avestan and write in Avestan script:

1. In the house, the town, the tribe, and the land.
2. In this house, this town, this tribe, this land.
3. And he who in this existence of living beings, O Spitama Zarathustra,
   learning these names of mine shall say (them) forth at day or at night ...
4. And he who in this bony existence, O Spitama Zarathustra,
   shall memorize this section of the Ahuna Vairiia for me,
5. or memorizing (them) shall learn (them) or learning (them) shall recite (them) or reciting (them) shall sacrifice (them),
6. three times even, I, Ahura Mazdā, shall convey his soul even acrros the bridge to the Best Existence.
7. We sacrifice to the good, life-giving Pre-souls of the sustainers of Order, rich in life-giving strength, who showed the paths of the stars, the moon, the sun, (and) the lights made for themselves, (the Pre-souls) the sustainers of Order,
8. (all these things) which (*yōi*) before that stood in (one and) the same place without moving forth, before the hostility of the *daēuua*s, before the deceptions of the *daēuua*s.
9. He who does not greet in return a man who greets (him), becomes a thief of the greeting through violence (violating) of the greeter. [nəmō paiti.bara- + dat.]

VOCABULARY 17

adruj-: opponent of the Lie
aēsmō.zasta-: with firewood in the hand(s)
aēuuaθa: in this way
afraoxti- f. < uxti-: non-pronouncement
aiβi.gaiti- f.: onset
aiβiš.x^{v}arəθa- (in anaiβiš°): drinkable
Airiiāna-: Aryan (+ Vaējah-)
ajiiamna-: inexhaustible
anaiβiš.x^{v}arəθa-: undrinkable
apakauua-: with hump in back
apara: henceforth
apara-: future, later
apāuuaiia-: *impotent[5]
apərənəmna- < ā √par: to contest, compete (against: + dat) (?)
Arəzura-: name of a mountain ridge
asaiia-: casting no shadow
aš́āišta-: least happy
aṣəm.srauuah-: containing the words/fame of Order(?)
aṣō.ciθra- = aṣa.ciθra- (Lesson 15)
auruša-: white (color of horses)
auuastaiia- < √stā: to place
auui.apaiia- < √āp: to catch up with
auui.nmānaiia-, for *auui.mānaiia-(?) < √man: to wait for
āfri.vacastəma-: whose speech pronounces most invitations
ā.gəuruuaiia- < √garb/grab: to take up, seize
ānuš.hāk- OAv.: following along with
āuuōiia: woe (to: + loc.)!
bara- < √bar mid.: to *pour (?)
baršnu-: height
carətu.drājah-: the length of a race course
Cistā-: a goddess
daiβi-: deceiving (?)
daŋhah- n.: skill
daošatara-: western
daxšta- n.: sign, mark
dāiti- fem.: giving
dəmāna- = nmāna-
dərəzā-: clutch (?)
driβi-: dribling
fraγrāraiia- < √grā: to wake up (trans.), rouse
fraiiara-: of tomorrow, future
frakauua-: with hump in front
fraŋ^{v}hara- < √x^{v}ar: to eat (from)
frauruuaēxšti- fem. < √uruuaēs: leading along twisted (crooked) paths (?)
frauuaēδa- < √vaēd: to exhibit
fraskəṇba-: *awning made with beams(?)
frauuāra-: *porch(?)
frā.bara-: to bring forth, present
frāiiataiia-: to make somebody take up a (firm) stand
frātaṭ.caiia- < √tak/tac: to make flow
frārənao- < √ar: to send forth (?)
fšah-: *nail(?) [cf. paiti.auua.paša-]
gaozasta-: with milk in the hand(s) [with gao- < gao° or for *gauuō]
gauua-: milk
gāuuaiiana- n.: cowpen
gərəδa-: den, habitation of daēuuas, etc. [OInd. gṛhá-]
griuuā-: neck, mountain ridge
γžāraiia- < √γžar: to flow (in a rush)
haiθiia.dātəma-: who most (often) establishes the true (existence) (?)
harəδi-: *idiot(?)
hauuaṇt-: equally much
hāuuanō.zasta-: with (pestle) and mortar in the hand(s)
hinḍu-: the river that surrounds the world (?)
hubaδra-: lucky
hupaiti.zaṇta-: well recognized
huruθma-: good growing power
huš.haxman-: providing good company
huš.hąmbərəta- < √bar: well carried together, well-accumulated
hušx^{v}afa perf. < √x^{v}ap: sleep, see Lesson 20)
irita < irinā- < √raē/ri: to defecate
iša- [for isa-?] < √aēš mid.: to seek
jąfnu-: depth
kasuuiš- < kasu- "little" + viš- "poison"(?): with *pustules, with acne (?)
kata-: covered (part of?) building, house
maēθana- n.: dwelling, habitation
mahrakaθa- n.: destruction
maniiuš.x^{v}arəθa-: providing food in the world of thought
mara- < √hmar: to memorize
marəγā-: green field
mižda- n.: reward
nabānazdišta-: closest relative(?)
nəmaŋha-: to do homage
nəmō.bara-: sb. who does homage
nišaŋhasti < nišaŋhad-, intens. of nišad- < √had: to sit down firmly
niš.harətar- < √har: guardian
niš.hauruua- < √har: guard

[5] R. Schmitt, *IIJ* 42, 1999, pp. 47-48.

ništar- < √starH: to spread out
niuuāiti- fem. < √van: winning, victory
nižbairišta-: most getting rid of
paēsa-: with spots, leper(?)
pairi.vāra- = pairiuūra-
paiti.auua.paša-: to nail(?) [cf. fšah-]
paiti.irinak- < √raēk: to relinquish
paitita < paiti-aē-/i-: to go to, defecate (?)
pasuš.hauruua-: shepherd (dog)
pauruuatā-: mountain
pərərnā- < √par mid.: to *contest, compete with (?)
pəṣanā-: battle
pouruš.xᵛāθra-: providing much good breathing space
rauuan- (raonă̆-?): *river
safa-: hoof
sarəδa-: species
sruuaēna-: with nails
tāš- < √taš: to hew, fashion by hewing
uz.bərəzaiia- < √barz: to raise
Vaējah- < √vaēg(?): Airiiana Vaējah, the mythical homeland of the Iranians
vaṇta < √vam-: to vomit
vaŋri, loc.: in spring
vara-: the bunker in which Yima preserved the creations from the destructive winters
varəduua-: soft
varəta.fšao-: with captive sheep and goats (?)
varəta.vira-: with captive men (?)
varəzāna-: community, village
vāra- < √vār: to rain
vāurāza perf. < √uruuāz: to be happy
vərəθra- n.: valor
vimitō.daṇtāna-: with *malformed teeth
vispəm ā ahmāṯ yaṯ: for as long as
vitərətō.tanu-: sequestered
viθiš- (= vīdīš-?): *judgement
vizbairi-: with crooked (legs)(?)
vī.raoδa- < √raoδ: to grow far and wide
xraožduua-: hard; cf. xruždra- (Lesson 12)
xᵛaδāta-: made/placed by/for themselves(?)
xᵛairiianṭ-: *savory
xᵛarənō.dā-: giving (gifts of) Fortune
yāh- m.: poetic competition(?), audition
zaraniia.paiti.θβaršta-: with inlaid gold
zaraniiō.kərəta-: gilded
zā-, pres. zazāmi: leave behind
ząθa-: birth
zəmarə.guz-: hiding in the earth

LESSON 18

NUMERALS

The following numerals are attested in Avestan:

	Cardinals	In compounds	Ordinals	"-th time"
1	*aēuua-*		*fratəma-*	*paoirim*
2	*duua-*	*bi°, baē°*	*bitiia-*	*āṯbitim/āδbitim* "a second time"
3	*θrǎii-/θri-*	*θri°*	*θritiia-*	*āθritim* "a third time"
4	*caθβar-/catur-*	*caθru°*	*tuiriia-*	*āxtuirim* "a fourth time"
5	*paṇca*	*paṇca°*	*puxδa-*	
6	*xšuuaš*	*xšuuaš°*	*xštuua-*	
7	*hapta*	*hapta, haptō°*	*haptaθa-*	
8	*ašta*	*ašta, aštō°*	*aštəma-*	
9	*nauua*	*nauua°*	*naoma-*	
10	*dasa*	*dasa°*	*dasəma*	
11			*aēuuandasa-*	
12			*duuadasa-*	
13			*θridasa-*	
14			*caθrudasa-*	
15	*paṇcadasa-*		*paṇcadasa-*	
16	*xšuuaš.dasa*		*xšuuaš.dasa-*	
17			*hapta.dasa-*	
18			*ašta.dasa-*	
19			*nauua.dasa-*	
20	*visaiti* (*visąsta*)		*visąstəma-*	
30	*θrisatəm*		*θrisastəma-*	
40	*caθβarəsatəm*			
50	*paṇcāsatəm*			
60	*xšuuašti-*			
70	*haptāiti-*			
80	*aštāiti-*			
90	*nauuaiti-*			
100	*satəm*	*sata°, satō°*		
180	*duiie nauuaiti*			
200	*duiie saite, duuaē°*	*saite*		
300	*tišrō sata*			
400	*caθβārō sata*			
500	*paṇca sata-*			
600	*xšuuaš sata-*			
700	*hapta sata-*			
800	*ašta sata-*			
900	*nauua sata-*			
1000	*hazaŋrəm*	*hazaŋra°, hazaŋrō°*		
2000	*duiie hazaŋre*			
9000	*nauua hazaŋra*			
10000	*baēuuar-/baēuuan-*		*baēuuarə°*	

90000 *nauuasə̄s° baēuuąn*

Notes: *visąsta* "20" is probably a reverse formation from the ordinal *visąstəma-*.

Compound numerals

25 *paṇcāca visaiti*
33 *θraiiasca θrisąsca*
75 *paṇcāca haptāiti-*
99,999 *nauuaca nauuaitišca nauuaca sata nauuaca hazaŋra nauuasə̄sca baēuuąn*

	Multiplicatives (times, -fold)		Fractions
1	*hakərəṯ* "once"		
2	*biš*, *bižuuaṯ* "twice"	*bišāmruta-* "spoken twice"	
3	*θriš*, *θrižuuaṯ* "thrice	*θrišāmruta-* "spoken thrice"	*θrišuua-* "a third"
4	*caθruš* "four times"	*caθrušāmruta-* "spoken four times"	*caθrušuua-* "a fourth"
5			*paŋtaŋ^{v}ha-* "a fifth"
6	*xšuuažaiia* "six times"		
7			*haptahuua-* "a seventh"
8			*aštahuua-* "an eighth"
9	*naomaiia* (*nāuma°*), *nauuasə̄* "nine times"		
20	*visaitiuuå* "twenty-fold"		
30	*θrisaθβå*, *θrisataθβəm* "thirty-fold"		
40	*caθβarəsaθβå* "forty-fold"		
50	*paṇcasaθβå* "fifty-fold"		
60	*xšuuaštiuuå* "sixty-fold"		
70	*haptaiθiuuå* "seventy-fold"		
80	*aštaiθiuuå* "eighty-fold"		
90	*nauuaitiuuå* "ninety-fold"		
100	*satāiiuš* "a hundred-fold"		
1000	*hazaŋrāiš* "a thousand-fold"		
10000	*baēuuarōiš* "ten thousand-fold"		

Other derivatives:
paṇcō.hiiā- "of five species."

Note: Whether the numerous analogical forms are genuine or were fabricated by the transmitters and scribes we cannot tell.

Declension of numerals

The numeral "one" is declined as a pronominal *ă̆*-stem; note the acc. masc. and the nom.-acc. neut. *ōiium*, *ōim*, and other forms (see Lesson 9).

The numeral "two" is an *a*-stem dual.

The numerals "three" and "four" have some special fem. forms.

The other cardinals are mostly indeclinable.

"One"

	m.	n.	f.
nom.	*aēuuō*	*ōiium, ōim*	*aēuua*
acc.	*ōiium, ōim*	*ōiium, ōim*	*aēuuąm*
gen.	*aēuuahe*		*aēuuaŋ̊hå*
abl.	*aēuuahmāṯ*		-
inst.	*aēuua*		*aēuuaiia*
loc.	*aēuuahmi*		-

"Two"

	m.	n.	f.
nom.-acc.	*duua*	*duiie, duuaē°*	*duiie, duuaē°*
dat.-abl.-inst.	*duuaēibiia*		
loc.	*duuaiiå*		

"Three"

	m.	n.	f.
nom.	*θrāiiō*	*θrī*	*tišrō*
acc.	*θriš*	*θrī*	*tišrō*
gen.	*θraiiąm*		*tišrąm, tišranąm*
dat.-abl.	*θribiiō*		-

"Four"

	m.	n.	f.
nom.	*caθβārō*	*catura*	*cataŋrō*
acc.	*caturə̄*	*catura*	*cataŋrō*
gen.	*caturąm*		

Other numerals: gen. *paṇcanąm, nauuanąm, dasanąm*; – instr. *paṇcasaṯbiš, satāiš, hazaŋrāiš, baēuuarəbiš*

On the *r/n*-stem *baēuuar-/baēuuan-* see Lesson 16.

Note:

The element *-šr-/-ŋr-* < **-sr-* is an ancient suffix found in the fem. forms of the numerals "3" and "4" in several Indo-European languages. It may be related to *strī-* (< **srī-*) "woman" and *-ŋhar-* in *x^vaŋhar-* "sister" (if originally **x^va-har-* "one's own woman"?).

tišrō sata "400" has the fem. *tišrō* agreeing with a neut. plur.

VERBS

The optative

The endings of the optative differ from those of the indicative and subjunctive by containing an element *-i-* (*-ii-*). In the thematic conjugation, this element combines with the thematic vowel and produces a diphthong: *aē, ōi, aii°*. In the athematic conjugation it has the form *iiāli* (< **-i̯aH-/-iH-*).

The thematic 3rd plur. ends in *-aiiən* (*-aēn*), which is identical with the 3rd plur. indicative of *aiia*-stems. In *aiia*-stems the original ending was therefore *-aiiaiiən*, which regularly became *-aiiaēn*. In the manuscripts this ending is most often corrupted to *-aiiĕn* and then replaced by the familiar *-aiiən*.

Present optative active

	athematic		thematic	
Sing.				
1	-			
2	*-iiå*	*janiiå, mruiiå, surunuiiå, daiθiiå °stərəniiå*	*-ōiš*	*barōiš, vīδāraiiōiš*
	-iš	*daiδiš*		
3	*-iiāṯ*	*hiiāṯ, kərənuiiāṯ, daiδiiāṯ cišiiāṯ, mərąšiiāṯ*	*-ōiṯ*	*barōiṯ, zbaiiōiṯ*
	-iṯ	*daiδiṯ*		
Dual				
3	*-itəm*	*daiδitəm*		
Plur.				
1			*-aēma*	*jasaēma*
2	-			
3	*-iiąn*	*daiθiiąn, °cišiiąn*	*-aiiən*	*pacaiiən*
	-iiārəš	*hunuiiārəš*	*-aiiaēn*	*nidarəzaiiaēn*

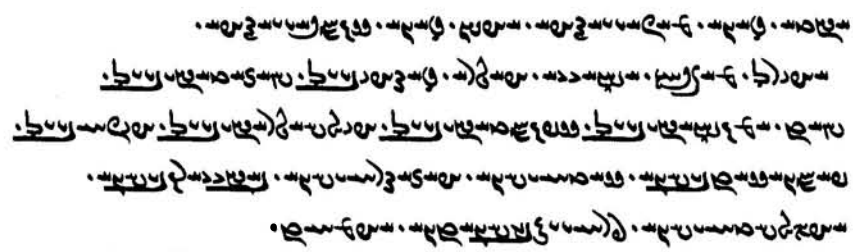
Present optative middle

Sing.				
1	*-iia, -ie*	*tanuiia, daiδe*	*-aiia*	*haxšaiia*
2	*-iša*	*āhiša, framruuiša, daiθiša*	*-aēša*	*yazaēša, zbaiiaēša*
3	*-ita*	*aojita, °γnita, °mruuita, daiθita*	*-aēta*	*azaēta, °snaiiaēta*
Dual				
3			*-aiiatəm*	*vicaraiiatəm*
Plur				
1			*-ōimaiδe*	*buiδiiōimaiδe*
2			*-ōiδβəm*	*rāmōiδβəm*

SYNTAX

Uses of the numerals

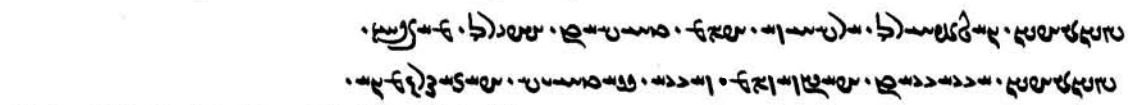
Most of the numerals present no special features in their use. Note that the numerals "100" and higher are nouns and take the genitive plural of the items counted.



aēta vaca maδaiiaŋᵛha ahe vaca səṇdaiiaŋᵛha
Ahurō Mazdå aṣauua haθra vaŋhubiiō yazataēibiiō
yaṯ Amәṣaēibiiō Spәṇtaēibiiō huxšaθraēibiiō huδābiiō
***paṇcasaṯbiš*ca *satāiš*ca *hazaŋrāiš*ca *baēuuarəbiš*ca**
ahąxštāišca frāiiābišcaṯca ahmāṯ

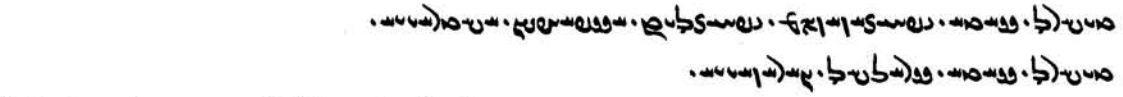
"Intoxicate yourself with this word, be pleased with his(?) word.
Orderly Ahura Mazdā (is?) together with the good deities,
the life-giving immortals ones of good command, giving good gifts,

by fifties, hundreds, thousands, ten thousands,
innumerable ones, and even more than that." (Vr.8.1)

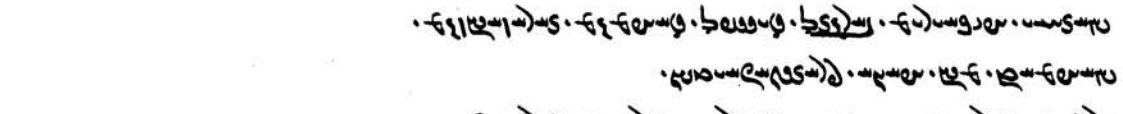


yeŋ́he[a] ***caθβārō*** *aršāna*[b] *hąm.tāšaṯ Ahurō Mazdå ...*
yeŋ́he[a] *auuauuaṯ haēnanąm* ***nauua satāiš hazaŋrəmca***
"(Arəduuī Sūra Anāhita ...) for whom Ahura Mazdā fashioned together four males ...
"who has so much of armies (as many armies as) 1900." (Yt.5.120)

a. The first *yeŋ́he* is for **yeŋ́hāi*, the second for **yeŋ́hå*. – b. For *aršnō (only attested as gen. sing.).

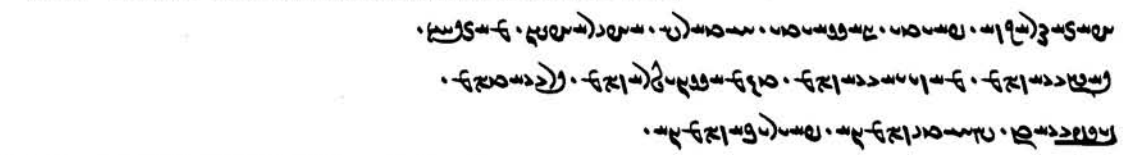


tišrō sata *upāzananąm upāzōiṯ aspahe aštraiia*
tišrō sata *sraošō.caranaiia*
"He shall strike (him) 300 blows with the horse whip, 300 with the bastinado." (V.4.11)



yazāi Hukairim barəzō[a] *vispō.vahməm zaranaēnəm*
yahmaṯ mē haca frazgaδaite
Arəduuī Sura Anāhita ***hazaŋrāi*** *barəšna viranąm*
"I shall sacrifice to tall Hukairiia, (which receives?) all hymns, golden,
from which Arəduuī Sūra Anāhita comes down to me
in depth (as much as) of a thousand men (a thousand men deep)" (Yt.5.96)

a. For *bərəzəm? The form *Hukairim barəzō* occurs several times.



hazaŋra*ŋma paiti.jasaiti ātarš Ahurahe Mazdå*
daēuuanąm maniiauuanąm təmasciθranąm druuatąm
bižuuaṯ *yātunąmca pairikanąmca*
"(Then) the fire of Ahura Mazdā comes with the ability to strike a thousand
daēuuas in the world of thought (and) those possessed by the Lie hailing from darkness,
(and) twice that many sorcerers and witches." (V.8.80)

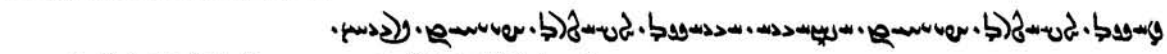
In many Middle and New Iranian languages a special form of the noun is sometimes used after numerals (hence called "numerative"). In a recent study it was suggested that this usage may already be seen in Young Avestan.[6]

Uses of the optative

The optative is the mood of the imaginary and thus mainly expresses wishes, prescriptions, imaginary comparisons or examples, and irreal conditions and comparisons.

[6] X. Tremblay, *Studia Iranica* 26, 1998.

1. Optative expressing wishes

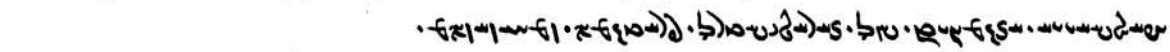


vasō.xšaθrō ***hiiāṯ*** *aṣauua auuasō.xšaθrō* ***hiiāṯ*** *druuå*

"May the sustainer of Order have command at will! May the one possessed by the Lie not have command at will!" (Y.8.6)

mā ciš pauruuō ***buiδiiaēta***

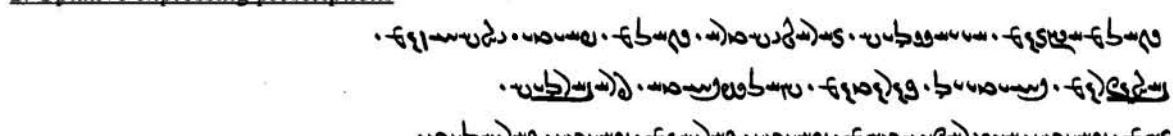
"May no one notice (us) first (be the first to notice us)!" (Y.9.21)



haxšaiia *azəmciṯ yō Zaraθuštrō fratəmą nmānanąm*

"May I, Zarathustra, induce the foremost ones of the homes (to ...)!" (Y.8.7)

2. Optative expressing prescriptions

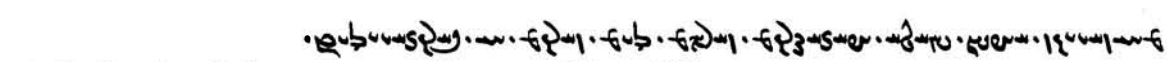


gaomaēzəm aiiasōiš zaraθuštra gaom pairi uxšānəm
baxəδrəm dāitiiō.kərətəm yaoždāta[a] *frabarōiš*
ząm paiti ahuraδātąm pairi karšəm pairi.karšōiṯ
aēšō nā yō yaoždāθriiō

"You should take bull's urine from a bull, O Zarathustra.
You should bring a spade made in the prescribed way (and) purified.
He should draw a furrow on the earth established by (Ahura) Mazdā,
this man who (is) to be purified." (V.19.21)

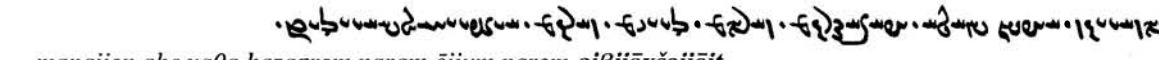
a. For °dātəm?

3. Optative expressing irreal comparisons



mānaiiən ahe yaθa hazaŋrəm narąm ōim narəm ***ā.darəzaiiōiṯ***

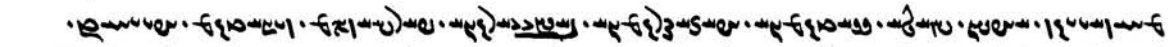
"As if a thousand men were to fetter a single man." (Yt.8.55)



mąnaiiən ahe yaθa hazaŋrəm narąm ōiium narəm ***aiβiiāxšaiiōiṯ***

"As if a thousand men were to look after a single man." (Yt.1.19)

Note the periphrastic construction with past participle + "to be" in:



mānaiiən ahe yaθa nā[a] *satəmca hazaŋrəmca baēuuaraca paršanąm* ***nijatəm*** [mss. *nijaθəm, nijatəm*] ***hiiāṯ***

"Just as if a hundred, a thousand, ten thousand ears of grain were to have been smashed down." (Yt.13.71)

a. Here *nā* is probably a particle, sometimes found after *yaθa*.

EXERCISES 18

1. Write in transcription and Avestan script in all cases, all numbers (where appropriate) the following nouns and adjectives:

aeuua/duua-/θraii-nar-; *aēuua-*, etc., *snaiθiš-*; *aēuuā-*, etc., *gāθā-*; *spā zairiš, im zå, barəsma frastairim*

2. Write in transcription and Avestan script the 1st and 3rd sing. and plur. present indicative, injunctive, subjunctive, and optative of

juua-, *aēnaŋha-*, *jasa-*, *āh-*, *kərənao-*, *miriia-*.

3. Transcribe and translate into English:

(Y.68.9)

(Y.9.29)

(Y.9.21)

(Y.8.7)

(Y.8.6)

(Y.8.5)

ⲛⲓⲙⲛ̀ⲧⲙⲛ̀ⲧⲣⲣⲟ · ⲫⲓⲉⲓⲱⲧ ⲙ̀ⲡⲛⲟⲩⲧⲉ · ⲫⲁⲣⲁⲱ ⲛ̀ⲥⲁ ⲡⲓⲭⲣⲓⲥⲧⲟⲥ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲁⲅⲅⲉⲗⲟⲥ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲁⲣⲭⲏ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲉⲝⲟⲩⲥⲓⲁ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲇⲩⲛⲁⲙⲓⲥ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲕⲩⲣⲓⲟⲧⲏⲥ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲑⲣⲟⲛⲟⲥ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲁⲣⲭⲓⲉⲣⲉⲩⲥ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲑⲏⲧⲏⲥ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲙⲁⲣⲧⲩⲣⲟⲥ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲟⲥⲓⲟⲥ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲇⲓⲕⲁⲓⲟⲥ · ⲙ̀ⲡⲉⲧⲉⲣⲡⲟⲩⲱⲓ ⲛ̀ⲥⲁ ⲡⲓⲙⲁ ⲛ̀ⲧⲉ ⲡⲓⲉⲩⲥⲉⲃ

ནམཿཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་ཕྱག་འཚལ་ལོ།།

(Yt.10.116)

ཤཱཀྱ་ཐུབ་པ་ལ་སོགས་པ་ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་རྫོགས་པའི་སངས་རྒྱས་ཀྱང་།

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྟེན་ནས་ཀྱང་།

ཐམས་ཅད་མཁྱེན་པ་ཉིད་ཐོབ་པ་ཡིན་ནོ།།

(Yt.10.117)

ཤཱཀྱ་ཐུབ་པ་ཡང་ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྟེན་ནས།

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ཞེས་བྱ་བ་ཐེག་པ་ཆེན་པོའི་ཆོས་ཀྱི་རྣམ་གྲངས་ཀྱང་།

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྟེན་ནས་ཀྱང་།

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་རྫོགས་པའི་སངས་རྒྱས་ཀྱང་།

(Yt.10.119)

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྟེན་ནས་ཀྱང་།

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་རྫོགས་པའི་སངས་རྒྱས་ཀྱང་།

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྟེན་ནས་ཀྱང་།

(Yt.8.55)

ཤཱཀྱ་ཐུབ་པ་ལ་སོགས་པ་རྒྱལ་བ་ཐམས་ཅད་ཀྱི་ཡང་།

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྟེན་ནས་ཀྱང་།

(Yt.10.32)

ཐམས་ཅད་མཁྱེན་པ་ཉིད་ཐོབ་པ་ཡིན་ནོ།།

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་རྫོགས་པའི་སངས་རྒྱས་ཀྱང་།

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྟེན་ནས་ཀྱང་།

ཤཱཀྱ་ཐུབ་པ་ལ་སོགས་པ་རྒྱལ་བ་ཐམས་ཅད་ཀྱི་ཡང་།

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྟེན་ནས་ཀྱང་།

(Yt.10.91-92)

ཤཱཀྱ་ཐུབ་པ་ལ་སོགས་པ་རྒྱལ་བ་ཐམས་ཅད་ཀྱི་ཡང་།

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྟེན་ནས་ཀྱང་།

ཐམས་ཅད་མཁྱེན་པ་ཉིད་ཐོབ་པ་ཡིན་ནོ།།

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་རྫོགས་པའི་སངས་རྒྱས་ཀྱང་།

ཤེས་རབ་ཀྱི་ཕ་རོལ་ཏུ་ཕྱིན་པ་ལ་བརྟེན་ནས་ཀྱང་།

(V.2.39)

(V.2.40)

(V.2.41)

(V.3.12)

(V.3.13)

(V.3.14)

(V.3.15)

(V.3.16)

(V.3.17)

(V.3.18)

(V.3.19)

(V.3.20)

(V.3.21)

(V.6.31)

(V.6.32)

(V.8.14)

(V.8.15)

(V.8.16)

(V.8.17)

(V.8.18)

(V.8.19)

(V.9.31)

(V.10.1)

(V.10.2)

(V.10.3)

(V.10.5)

(V.10.6)

(V.10.7)

(V.10.9)

(V.10.10)

(N.64 D.81)

5. Translate into Avestan and write in Avestan script:

1. May you protect the man who upholds the deal for eternity, O Zarathustra!
2. May you not *expose that one who upholds the deal to a blow (by the enemy)!
3. May you not *disallow that lawful man who shall sacrifice to us the greatest sacrifice!
4. May you listen to our sacrifice (gen.), O Miθra!
5. May you approve of our sacrifice (gen.), O Miθra!
6. May you be near our sacrifice (acc.), O Miθra!
7. Be ready for our libations (acc.)!
8. Carry them together (for them) to be *collected!
9. Set them down in the Home of Song!

VOCABULARY 18

aēuuandasa-: eleventh
*aiβi.vaēθaiia- = aiβi.vaēδaiia- (?)
aiβiiāxšaiia- < √āxš: look after
aiβi.niti- f.: the fact of bringing (to)
aiβi.tutu- < √tao: to have much strength(?)
aiβi.vaxšaiia- < √vaxš: make grow or make blaze
aiiasa- < ā + yasa- < √yam: to take (hold of)
apa.duuąsa-: to rush away [cf. upa.duuąsa-]
apaiiatəe, inf. of apaiiasa- < √yam: to take away
asti.aojah-: bone strength (?)
aši- (only dual): eye (daēuuic)
ašta: eight
ašta.dasa-: eighteenth
aštahuua-: an eighth
aštasata-: 800
aštāiti-: eighty
aštəma-: eighth
aš.xᵛarətəma-: having greatest appetite, most voracious
aš.yešti- f.: great sacrifice
auuanəmna- < √van: unconquerable
auuasō.xšaθra-: not in command at will
auuå.him: word meaning approximately opponent [auua-ahiia- thrower down?]
ā.darəzaiia- < √darz: to chain, fetter
ā.raocaiia-: shine hither
āstaiia- = ā.stāiia- < √stā: to place
ātrəuuaxša-: priest who tends the fire
āṯbitim, āδbitim: a second time
āxtuirim: a fourth time
baē°: bi-, double
baēuuarō.təma-: most 10,000
baēuuarōiš: ten thousand-fold
baxəδra-: spade
bi°: bi-, double
bibda-: (made) for two feet
biš: twice
bišāmruta-: spoken twice
bizaŋgra-: two-footed
bižuuaṯ: twice
caiiō: how many?
°caṯca(?): at all(?)
caθβarə.satəm: forty
caθβarə.zaŋgra-: four-footed
caθβārō.saite: 400
caθru°: quadri-, quadruple
caθru.cašma-: with four eyes
caθrudasa-: fourteenth

caθruš: four times
caθrušāmruta-: spoken four times
cimāne, inf. of caiia- < √caē/ci: to collect, gather
dasa: ten
dasəma-: tenth
dāitiiō.kərəta-: made so as to be according to the rules, made in the prescribed way
duuadasa-: twelfth
ərəδβō.drafša-: with banners held on high
frabara- < √bar: to carry forth, bring
frabərətar-: a kind of priest
fraorəṇta < frauuar-
frasnāta- < √snā: washed
fratəma-: first
fra.tu- < √tao: to have strength(?)
frāiiauuaiia- < ?: to *expose (to: + dat.)
gaδa-: robber
haδō.gaēθa-: (people) having herds together
hakərəṭ: once
hamista- < ?: *removed
hana-: old man
hapta: seven
hapta.dasa-: seventeenth
hapta.sata-: 700
haptahuua-: a seventh
haptaθa-: seventh
haptāiti-: seventy
haxša- < √hak: to induce (to: + infinitive)
hazaŋraγna-: ability to strike a thousand
hazaŋrəm: a thousand
hāuuanān-: the priest in charge of pressing
hąm.raēθβa-: direct pollution
hiγnu-: *clean (or similar)
hišku-, contamination of huška- and hiku-: dry
hufrabərəti- f.: good carrying forth
huiiāγana-: a kind of companions (sharing beds/foxholes?)
karša-: furrow
karšipta-: name of a mythical bird
maγa-: hole
mərąšiiā-, opt. of mərəṇc-: to destroy
miti-: top of the head(?)
naoma-, nāuma-: ninth
nauua: nine
nauua.dasa-: nineteenth
nauuaiti-: ninety
nauuasata-: 900
nauuasās° baēuuąn: 90,000
nauuāṭ: or not
nā: a particle that often follows yaθa.
nāumaiia: ninety-fold
nāuuaiia-: *deep, *in spate(?)
Nåŋhaiθiia-: name of an old god
nd𐭩𐭭 = Pahlavi OD = tā: until
nidarəzaiia- < √darz: lay in chains
niδaiia- < nidaθa-
niiuruzdō.təma-: most sequestered (cf. OInd. niruddha?) *or* the ones with most stunted growth (?)
nipāiia- = nipā-
pairi.daēza-: surrounding wall
pairi.daēzaiia-: to enclose with a (mud?) wall
pairišta.xšudra-: whose semen has stopped flowing
paiti.irista- < paiti.raēθβ-: polluted (indirectly)
paiti.jaŋha-, s-aorist (thematic) of paiti.jasa- (Lesson 19)
paiti.karša- < √kar(š): draw a furrow in
paiti.miθnā-: to *send back(?)
paiti.nisrinao- < ni-sri-nao- < √sraē/sri: to lean against
paiti.pərəna- < √par: to conquer
paiti.raēθβa-: indirect pollution
paiti.visa- < √vaēs/vis mid.: be ready for
paṇcadasa-: fifteenth
paṇcasat° = paṇcāsat-: fifty
paṇca.sata-: 500
paṇcāsatəm: fifty
para.hiṇca- < √haēk/hic: to sprinkle
para.hixti- f. < para.hiṇca-: sprinkling
parənin-: feathery
parša-: ear of grain
pascaēta: after + instr.
pąstō.fraθah-: the width of the *skull
pərəθu.drafša-: with broad banners
pərəθuuainika-: of broad frontline (lit. forhead)
rāma- = rāmaiia-: to dwell (in peace and quiet)
satō.təma-: most hundred
Sauruua-: name of a daēuua (OInd. Śarva)
sącaṭca aṣaonō stōiš
stiδāta-: made for the (temporal) existence (cf. xᵛaδāta-)
suptiδarəŋga- < supti- "shoulder and √drang "to hold firmly": (people) who fight shoulder to shoulder (?)
šiiaoθanō.tāt-: the word šiiaoθna(nąm) in the Ahunauuairiia prayer
Tauruui: name of a daēuua
təmasciθra-: whose race/seed is from darkness (cf. aṣaciθra)
tišrō.sata-: 300
tutauua, perf. < √tao: to be able(?) (Lesson 20)
θri°: tri-, triple
θribda-: (made) for three feet
θridasa-: thirteenth
θrisastəma-: thirtieth
θrišāmruta-: spoken thrice
θrižuuaṭ: thrice

upa.raēθβaiia- < √raēθβ: to mingle with, contaminate (directly)
Uruuataṯ.nara-: name of one of the sons of Zarathustra
uskana- < √kan: to dig up
uxšan- m.: bull
vaēiδiiō.təma-: possessing most knowledge
varəta- < √var: enclosed
vasō, vasas°: at will
vikana- < √kan: dig out
vināθa- < ?: to *cut off
visaiti: twenty
visaitiuuå: twenty-fold
visąstəma-: twentieth
vispabda-: (made) for all the feet
viuuāδaiia- < √vad: to lead away
xrura-: bloody
xšaēša aor. of xšaiia- (Lesson 19)
xšnaoma-: satisfaction
xšnuiiå < √xšnao
xštuua-: sixth
xšuuaš: six
xšuuaš.dasa-: sixteenth
xšuuaš.sata-: 600
xšuuašti-: sixty
xšuuažaiia: six times
x^{v}asura-: father-in-law
yaoždāθriia-: (who is) to be purified
yasa- < √yam: to *withhold, *disallow (?)
yə (OAv.) = yō
Zairi: name of a daēuua
zairi.gaoša-: with tawny ears
zairita-: tawny
zaurura-: aged
zāmātar-: brother-in-law
zbaraθa-: leg (daēuuic)

LESSON 19

WORD FORMATION

Compounds. 2

Compounds as well as their individual elements can be all kinds of words (nouns, adjectives, adverbs, and other compounds):

Noun + noun > noun: *daŋhupaiti-* "lord of the land," *cinuuaṯ.pərətu-* "the passage of the compiler (of the records)"; *rāmō.šiti-* "dwelling in peace, peaceful dwelling"; *yasnō.kərəiti-* "performance of the sacrifice"; *barəsmō.staraiti-* "spreading of the barsom."

Noun + noun > adjective: *barəsmō.zasta-* "with barsom in the hand" < *barəsman-* + *zasta-*; *mazdaiiasna-* "(performing) sacrifices to (Ahura) Mazdā, Mazdayasnian" < *Mazdā-* "(Ahura) Mazdā" + *yasna-* "sacrifice."

Noun + verbal noun > adjective (> noun): *vərəθrajan-* "obstruction-smashing, (the) obstruction-smashing (one) > obstruction-smasher" < *vərəθra-* "obstruction" + *jan-* "to smash"; *raθaēštā-* "standing on a chariot, he who stands on the chariot > charioteer" < *raθaē°* "on the chariot" (loc.) + "stand."

Noun + adjective > noun: *huuarəxšaēta-* "the radiant sun" > "sun," *aiiō.xšusta-* "molten metal" > "metal."

Noun + past participoe > adjective: *paoiriiō.fradāta-* "first brought forth," *ahuraδāta-* and *mazdaδāta-* "established (created) by Ahura Mazdā."

Adjective + noun > noun: *darəγō.šiti-* "long-lasting dwelling"; *tiži.dāra-* "with a sharp blade" < *tiγra-* + *dārā-*;

Adverb + noun: *vasō.yāiti-*"going at will ," *arəm.maiti-* "proper thinking," *tarō.dīti-* "despising, rejection."

Numeral + noun > noun: *θri.aiiara-* n. "a three-day period" < *θri-* + *aiiar/n-* "day."

Numeral + noun > adjective: *θri.zafan-* "with three mouths" < *θri-* + *zafar/n-* "mouth," *θri.kamarəδa-* < *θri-* + *kamarəδa-* "head";

Prefix + noun/adjective: *huraoδa-* "well-shaped" < *hu-* + *raoδa-* "growth, stature"; *huuaršta-* "well done" < *hu-* + *varšta-*; *aiβi.gāma-* "year" < *aiβi-* + *gāman-* "step, going,"

Verb + noun: *frādaṯ.gaēθa-* "furthering the world of living beings" < *frāda(iia)-* "to further" + *gaēθā-* "(world of) living beings."

Occasionally, we find compounds consisting of more than two members: YAv. *druxš.vīdruxš* 'who is the most Lie-dispelling for the Lie', *draoγō.vāxš.draojišta-* 'who belies the lying word the most', and, especially, names: *frādaṯ.vīspąm.hujiiāiti-* '(the *ratu*) called 'the one who furthers all good living'', *xšmāuuiia.gəuš.uruuā- hāiti-* 'the section beginning with *xšmāuuiia gəuš uruuā*' (Y. 29.1).

The so-called *āmreḍita* compounds are adverbial phrases consisting of repeated words: OAv. *narəm narəm* 'man after man'; YAv. *nmāne nmāne* 'in house after house'.

VERBS

The augment

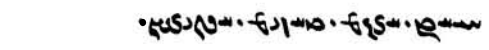
In OInd. and OPers. the imperfect and aorist indicative regularly take a prefixed *a-* which mark them as past tenses. The prefixed *a-* is called an "augment."

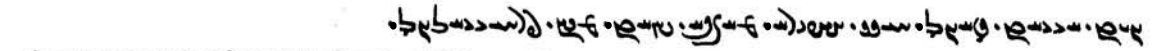
In Young Avestan there are very few clear examples of the augment, as the preverb *ā-* is frequently shortened to *a*. There also seem to be instances of the augment being lengthened to *ā-*.

The augment is found with three forms: the imperfect indicative, the aorist indicative, and the optative.

The augmented optative is an Iranian innovation also found in Old Persian, but not outside the Iranian language group.

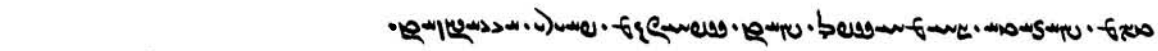
Examples:

āaṯ azəm tanum ***aguze*** "Then I hid my body." (Yt.17.55) 



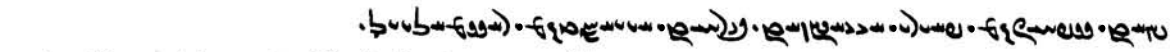
ciṯ auuaṯ vacō ***āš*** *Ahura Mazda yaṯ mē frāuuaocō*

"What was yonder word, Ahura Mazdā, which you spoke to me (at the beginning of the world)?" (Y.19.1)



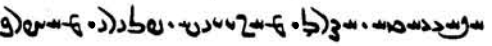
*tąm yazata Jāmāspō yaṯ spāδəm pairi.****auuaēnaṯ***

"Her Jāmāspa sacrificed to as he looked around (and saw) the army." (Yt.5.68)

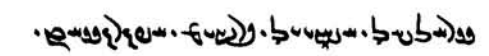


yaṯ spāδəm ***pairi.auuaēnaṯ*** *durāṯ aiiaṇtəm rasmaoiiō*

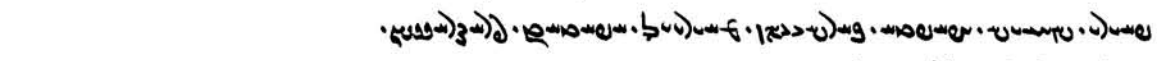
"When he looked around and saw the army coming from afar in battle lines." (Yt.5.68)

adauuata *Aŋrō Mańiiuš pouru.mahrkō* 

"The Evil Spirit full of destruction chattered." (Yt.3.14)

Sraošō aṣiiō drujim ***apərəsaṯ*** 

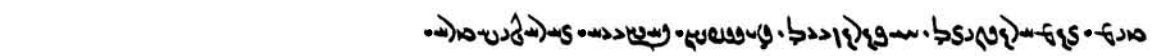
"Sraoša with the rewards asked the Lie." (V.18.30)



pairi yāiš hapta karšuuąn mairiiō ***apataṯ*** *Fraŋrase*
isō x^{v}arənō Zaraθuštrāi[a]

"Around the seven continents flew the villain, Fraŋrasiian, seeking the Fortune of Zarathustra." (Yt.19.82)

a. See Lesson 13.



tum zəmarəguzō ***ākərənuuō*** *vispe daēuua*[a] *Zaraθuštra*

"You made all the *daēuua*s hide in the ground, O Zarathustra." (Y.9.15)

a. See Lesson 9.

The aorist

Young Avestan still has several aorist forms, most of them optative, while the indicative and subjunctive are rarely used and limited to special, probably standard, formulaic, contexts.

The endings of the aorist indicative (augmented) and injunctive (no augment) are the secondary endings, identical with those of the present injunctive. The augment is rarely, if ever, used.

There are four main stem formations of the aorist. The athematic (root, reduplicated) aorist and the thematic aorists are identical with those of the corresponding present conjugations. In addition, there is a special aorist formation, the *s*-aorist, made by adding *h* (*š*/*s*) to the root, which has the long grade in the sing. indicative, but the full grade elsewhere.

	Thematic aorists	Root aorist	*s*-aorists
Injunctive:			
Active			
Sing.			
1	*frāuuaocim*		
2	*frāuuaocō*		
3	*frauuaocaṯ*	*vaxšt*(?) (< *vaxš-*)	
Plur.			
1	*frauuaocāma*		
2		*dāta*	
Middle			
Sing.			
3		*θraošta* (< *θrao-*), *varšta* (< *varz-*)	°*mąsta* (< *man-*)
Imperative:			
Active			
Plur.			
2	*vaocatā* (P.12?)		
Subjunctive:			
Active			
Sing.			
1		*buua*	
2	*frauuaocāi*		
3	*vaocāṯ*	*darəsaṯ*(?)	*ståŋhaiti* (< *stā*), *spåŋhaiti* (< *spā*) *θβərəšāiti* < *θβars-*)
Plur.			
1	*vaocāma*	*jimama*(?), *darəsāma*	
3		*bun*	*jaŋhəṇti* (< *jam-*)
Middle			
Sing.			
1			*grəfšāne* (< *grab-*)
Optative:			
Active			
Sing.			
2		*jamiiå*, *dăiiå*, *buiiå*	
3	*vaocōiṯ*	*jamiiāṯ*, *buiiāṯ*, ***vainiṯ***	*paiti.jaŋhōiṯ* (< *jan-*), ***zahiṯ*** (< *zā-*)
Plur.			
1	*apaēma*	*buiiama*	*nāšima* (< ?)
2		*dāiiata*(?), *buiiata*	
3		*jamiiąn*, *buiiąn*; *jamiiārəš*, *buiiārəš*	*aēšiiąn* (< *aēš-*?)
Middle			
Sing.			
2	*xšaēša* (< *xšā-*)		°*raēxšiša* (< *raēk-*)

Participles.

Active	-	*°buuaṇt-*
Middle	-	*starāna-, sraiiana-, sruuana- maŋhāna-* (< *man-*), *marəxšāna-*

Note: The form *nāismī* (Y.12.1) is a present, an analogical form made after *nāist*, etc., for **nāinmi* (Tremblay).

The 3rd sing. past passive in *-i*

A special 3rd sing. passive form is made with the ending *-i*. This form was originally(?) made only from the aorist stem, but there are no aor. examples in YAv.:

from the present stem: *ərənāuui* "was sent on its way," *jaini* "was smashed"

from the perfect stem (see Lesson 20): *āiδi* "is/was said."

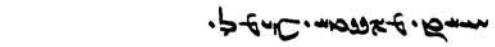
SYNTAX

Use of the aorist

The basic difference between the present and aorist is that the aorist forms express punctual or "immediate" (incipient, concluding) action, as opposed to the present, which expresses action or state of indeterminate duration.

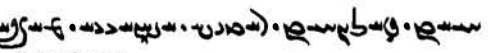
1. The aorist indicative/injunctive

āaṯ ***mąsta*** *Yimō* "then Yima thought" (V.2.31)

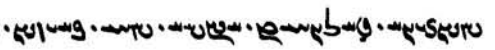


2. The aorist subjunctive

āaṯ ***vaocāṯ*** *ratuš aşauua mazdaiiasnaēbiiō*



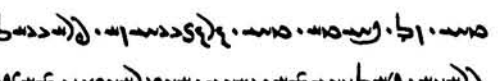
"Then an Orderly authority will say to the Mazda-sacrificers." (V.8.11)



yezica ***vaocāṯ*** *aēša yā kaine puθrəm aēm narō*[a] *varšta*

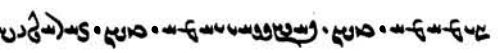
"And if this one, the young woman, is to say: 'This man has produced (this) his son.'" (V.15.13)

a. Thematic for *nā*.



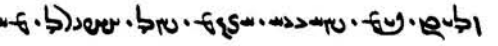
tā nō dātā tā ərəzuuāna ***frauuaocāma***
fraca vaocāma yā Ahurahe Mazdå

"We shall say forth these our established rules, these ..., and forth we shall say (them), those of Ahura Mazdā." (Y.70.2)



jimama *te* ***daēsaiiama*** *te Zaraθuštra vaēm yōi Amąša Spąnta*

"We shall come to you, we shall show you, O Zarathustra, we, the Life-giving Immortals." (Vyt.32)



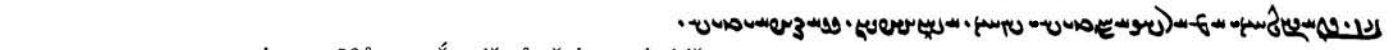
nōiṯ dim yauua azəm yō Ahurō Mazdå bitim vācim paiti.pərəsəmnō ***buua*** [a]

a. Mss. K1, L4, L1,2; buuaṯ Mf2, Jp1.

"I, Ahura Mazdā, shall never ask him another word." (V.18.29)

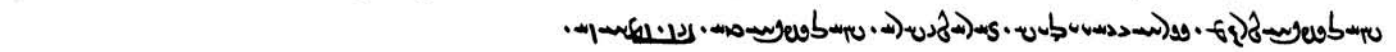
aşa vahišta aşa sraēšta ***darəsāma*** *θβā haxma*

"O best Order, O most beautiful Order, shall we see company with you?" (Y.60.12)



bun gaēθå amaršaṇtiš yå aṣahe saŋhaitiš

"Living beings will become indestructible, who are the announcers of Order." (Yt.19.12)

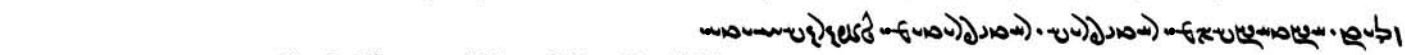


*yaoždāθrəm srāuuaiiōiš Zaraθuštra yaoždāta **bun** nmāna*

"O Zarathustra, proclaim the purifying agent, (so) that the houses become purified!" (V.11.2)

*kuθa nmānəm yaoždaθāne kuθa **bun** yaoždāta*

"How shall I purify the house? How will they (the houses) become purified?" (V.12.2)

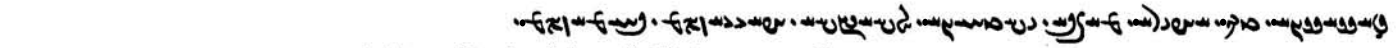


nōiṭ aētaēšąm ratufriš ratufritim θβərəšāiti

"(Then) someone who satisfies the models shall not cut off the satisfaction of the models of these (others)." (N.34)

3. The aorist optative

The optative of the aorist is used like that of the present, but with the difference that the aorist forms express punctual or "immediate" action, as opposed to the present forms, which express lasting action or state.

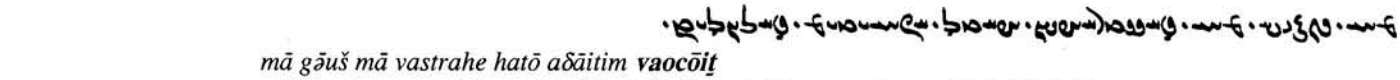


*vasasca tū Ahura Mazda uštāca **xšaēša** hauuaṇąm dāmaṇąm*

"And at will, O Ahura Mazdā, and as you desire may you (now again begin to) rule over your own creations." (Y.8.5)

*aṣaiia nō **paiti.jamiiāṭ***

"May he (now) come to us in Orderly fashion!" (Y.7.24)

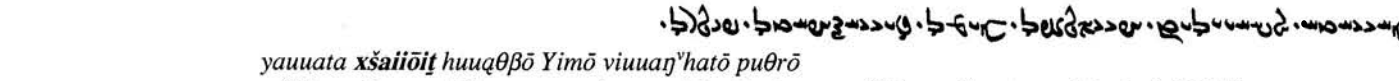


*mā gəuš mā vastrahe hatō aδāitim **vaocōiṭ***

"May he say nothing unlawful while there is(?) cow and grass(?)." (V.4.46)

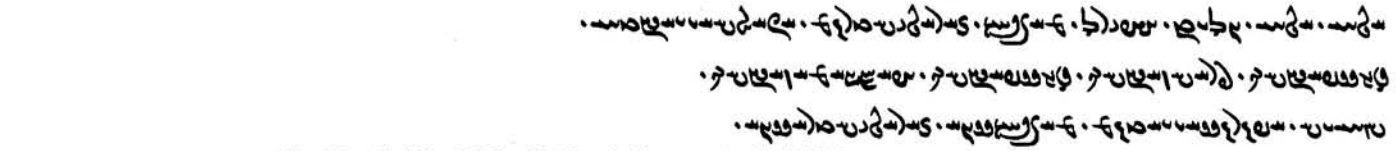
Optative of past action

The present optative—with or without augment—is used to express habitual or repeated action in the past:



*yauuata **xšaiiōiṭ** huuąθβō Yimō viuuaŋᵛhatō puθrō*

"For as long as Yima possessing good herds, the son of Viuuaŋᵛhaṇt, would rule." (Y.9.5)



*aθā aθā cōiṭ Ahurō Mazdå Zaraθuštrəm **aδaxšaiiaētā***
vīspaēšū frašnaēšū vīspaēšū haṇjamanaēšū
*yāiš ***apərəsaiiatəm**[a] *Mazdåsca Zaraθuštrasca*

"Just and just so would Ahura Mazdā put his mark on(?) Zarathustra, in all questionings, in all meetings, in which Mazdā and Zarathustra would discuss." (Y.12.5)

Note the OAv. flavor of this passage. – b. Mss. °*saētəm*.

Miθrəm vouru.gaoiiaoitim yazamaide yō bāδa ustānazastō uruuāzəmnō ***auuarōiṯ*** *vācim uitiiaojanō*

"We sacrifice to Miθra with wide grazing grounds, who at times with hands upstretched in pleasure would lift up his voice, saying ..." (Yt.10.73)

vaēnəmnəm ahmaṯ para daēuua ***pataiiən*** *vaēnəmnəm maiiå* ***frāuuōiṯ***
vaēnəmnəm ***apa.karšaiiən*** *jainiš haca maṣiiākaēibiiō*
āaṯ tå snaoδəṇtiš gərəzānå hazō ****niuuərəziiaiiən***[a] *daēuua*

a. Mss. niuuarəzaiiən.

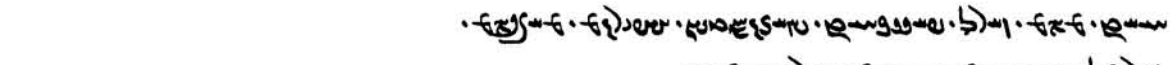
"In full sight, before this, the *daēuua*s would run about; in full sight their pleasures(?) would *take place(?); in full sight they would drag off the women from the mortals. Then the *daēuua*s would perpetrate violence upon them, weeping and wailing." (Yt.19.80)

Zaraθuštrō Ahunəm Vairim ***frasrāuuaiiōiṯ*** *Yaθā ahū vairiiō* tā *vāstārəm*
āpō vaŋ^{v}*hiš* ***frāiiazaēta*** *Vaŋhuiiå Dāitiiaiiå daēnąm māzdaiiasnim* ***fraorənaēta***

"Zarathustra would recite the Ahuna Vairiia: ... He would sacrifice to the good waters of the Good Lawful (River). He would profess the Mazdaiiasnian Daēnā." (V.19.2)

yaṯ tum ainim ***auuaēnōiš*** *saocaiiaca kərənuuaṇtəm baosauuasca*
varaxəδråsca varōžiṇtəm uruuarō.straiiąsca kərənuuaṇtəm
āaṯ tum ***niš.hiδōiš*** *Gāθåsca srāuuaiiō*
apasca vaŋ^{v}*hiš yazəmnō ātarəmca Ahurahe Mazdå [...]*
narəmca aṣauuanəm kuxšnuuąnō asnāaṯca [jasəṇtəm durāaṯca]

"Whenever you would see another making *burnt offerings and *incense offerings and ...-ing ...-s and making *plant-strews, then you would sit down, reciting the *Gāθās*, sacrificing (to) the good waters, [...-ing] the fire of Ahura Mazdā, and endeavoring to please the Orderly man, both [the one coming] from near [and the one from afar]." (H.2.13)



āaṯ mąm friθąm haitim friθō.taraṃ srirąm haitim srirō.taraṃ bərəxδąm haitim bərəxδō.taraṃ
frataire gātuuō åŋhanąm fratarō.taire gātuuō ***nišāδaiiōiš*** *aēta humata aēta huxta aēta huuaršta*
āaṯ mąm narō paskāṯ yazaṇte Ahurəm Mazdąm darəγō.yaštəmca hąm.parštəmca

"Then (you made) me, being already *lovable more *lovable, being already beautiful more beautiful, being already *admired more *admired, already sitting in an eminent place you seated me in a more eminent place by this (your) well-thought (thought), well-spoken (speech), well-done (deed). Then after that men will sacrifice to me, Ahura Mazdā, with both long-lasting sacrifice and consultation." (H.2.14)

yō anu aēšąm barəsma frastərəṇte
yaθa aṣauua jāmāspō ***frastərənaēta*** *ratufriš*

"He who spreads the barsom according to (the practice?) of these,
like Orderly Jāmāspa used to spread them out, he satisfies the models." (N.71)

EXERCISES 19

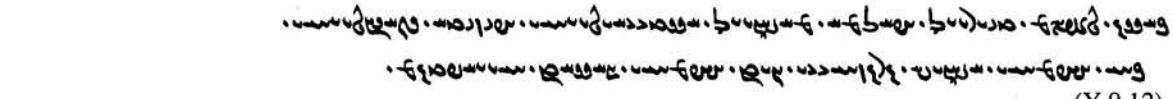
1. Write in transcription and Avestan script the nom. voc., acc., gen., and dat. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

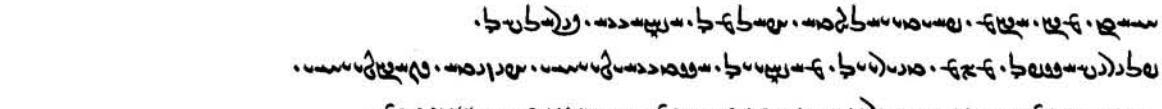
haoma- aṣauuan- duraoša-; *im astuuaitī- gaēθā- yā bāmiiā-*; *auuaṯ haŋjamana- pourumaṇt-*; *aētaṯ vaŋhah- yāna-*; *hama aiiar- hamā- xšap(an)-*.

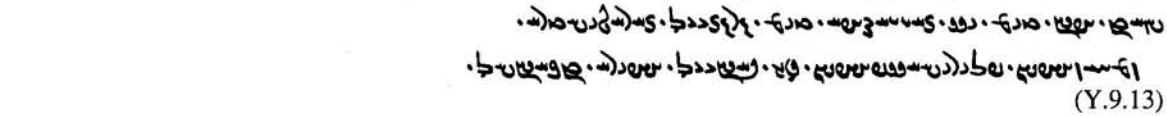
2. Write in transcription and Avestan script the present optative forms (assuming that all exist) of the following verbs:

pərəsa-, *hąm.pərəsa-*, *daδā-*, *mrao-*.

3. Transcribe and translate into English:


(Y.9.12)


(Y.9.13)


(Y.9.14)

(Y.9.15)

(Y.11.1)

(Y.11.2)

(Y.11.3)

(Y.12.4)

(Y.12.5)

(Y.12.6)

(Y.57.32)

(Y.57.31)

(Y.57.30)

(Y.57.26)

(Y.57.25)

(Y.57.3)

(Y.55.3)

(Y.55.2)

(Y.60.3)

(Y.60.4)

(Y.60.5)

(Y.60.7)

(Y.70.2)

(Y.70.4)

(Y.71.10)

(Y.71.11)

(Vr.12.5)

(Yt.1.19)

(Yt.1.18)

(Yt.1.17)

(Ny.3.11)

(Ny.3.10; cf. Y.1.28.2)

(Vr.22.2)

(Yt.5.17)

ཀུན་ཏུ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ་ཏུ་མངོན་པར་འཚང་རྒྱ་བ་ཡིན་ནོ།།

(Yt.17.56)

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་རོ།།

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་ཏེ། ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་རོ།།

(Yt.17.55)

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་རོ།།

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་ཏེ། ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་རོ།།

(Yt.10.139)

ཀུན་ཏུ་ཡང་དག་པར་རྫོགས་པའི་བྱང་ཆུབ་ཏུ་མངོན་པར་འཚང་རྒྱ་བ་ཡིན་ནོ།།

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་ཏེ། ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་རོ།།

(Yt.10.138)

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་ཏེ། ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་རོ།།

(Yt.5.68)

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་ཏེ། ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་རོ།།

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་ཏེ། ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་རོ།།

(Yt.5.19)

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་ཏེ། ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་རོ།།

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་ཏེ། ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་རོ།།

(Yt.5.18)

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་ཏེ། ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་རོ།།

ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་ཏེ། ཐམས་ཅད་ཀྱི་ཡང་དག་པའི་མཐའ་ཡས་པ་ཉིད་ཀྱི་ཕྱིར་རོ།།

(Yt.19.45)

(V.2.11)

(V.2.10)

(Yt.19.47)

(Yt.19.91)

(Yt.19.46)

(Yt.19.92)

(Yt.19.93)

(P.40 (39))

(N.24, D.42)

(V.2.22)

(V.2.23)

(V.2.24)

(V.3.28)

(V.3.29)

(V.3.40)

5. Translate into Avestan and write in Avestan script:

1. Zarathustra asked Ahura Mazdā: O Ahura Mazdā, most life-giving spirit, O Orderly creator of the bony creatures,
2. What was that word that you proclaimed to me?
3. Then Ahura Mazdā said: It was this section (consisting) of the Ahuna Vairiia, O Spitama Zarathustra, that I proclaimed to you.

4. May they come into this home, the propitiations of the sustainers of Order, the rewards and the distributions, and the recognitions!
5. May there now for this house come up Order, command, and profit, Fortune and long happiness, and the priority of this daēnā, the one of Ahurə (Mazdā), the one of Zarathustra!

6. I invite you, the fire, O son of Ahura Mazdā.
   You are sacrifice-worthy and hymn-worthy.
   May you be more worthy of sacrifices and more worthy of hymns in the homes of men!
7. In happiness be it for that man who sacrifices to you regularly with firewood in the hands, with barsom in the hands, with milk in the hands, with the mortar in the hands.
8. May you hear our sacrifice, O lady of the lord!
   May you be favorable to our sacrifice, O lady of the lord!
9. May you sit near our sacrifice!
10. May you come to us for help (for us)!

VOCABULARY 19

adahma-: not a qualified (Mazdayasnian) 19
aδaxšaiiaētā > daxšaiia-
aēšmō.druta- < √drao: deceived by Wrath
afrazaiṇti-: having/with no offspring
aguze < guza-
aiβiiāuuah- < aiβi + auuah-?: *assistance(?)
aiβiiåŋhaiia- < aiβi √yāh: to gird
aiβiiåŋhana- n.: girdle
aiβi.srauuana- < √srao: listening to
aiβišastar- < √had: who is seated (upon)
aiβiš.huta- < √hunao: pressed
aiβiš́auua- < √šao: to go to
aku-: *hook
anaiβi.srauuana- < aiβi.srao-: not listening to
anāstuta-: without having praised
anumaiia-: sheep
anupaēta- < upa √aē/i: unapproached
aŋ^{v}he < aŋhu-
apaēma, perf. opt. of apaiia- (Lesson 20)
apa.karša- < √karš: to drag off
apa...piriia- < √par: to forfeit
apataiiən < pata-
arāiti- f.: stinginess
arədra-: *judge, *arbiter (in the poetic competion)
arəm.maiti- fem.: proper thinking
asista- < √saēd/sid: not cut off
asna- < āsna-
astas° < ast-
asti- m.: guest
aš.mižda-: having/with great rewards
ašta-: messenger
aš́ō < aš́iiah-
Aṣiš.hāgəṭ: according to/following Aṣi
aṣō.mižda-: having/with Order as reward
atanu.mąθra-: who does not stretch the poetic thought (between heaven and earth?)
auua.jasa- < √gam/jam: to come down
auuaŋhutəma- < a- + vaŋhu-
auuas-, aor. of auua + √nas/as: to reach
āfrinā- < √fri: to invite as guest friend
āfri.vacah- < *a-frī- (?): pronouncing non-inviting words
āhiša > āh-
ākərənuuō, augmented form of kərənao-
Ārmaitiš.hāgəṭ: according to/following Ārmaiti
āsna-: near
āstao- < ā + √stao/stu mid.: to ally oneself (to: + acc.) by one's praise
āstauuana-, pres. part. of āstao-
āstuta-, pp. of ā √stao/stu: having allied oneself (to) by one's praise (+ acc.)
ātara- = atāra- (?): the other (of two)

åŋha < ah- "to be"
åŋhānō, gen. of āh- "mouth"
baosu-: offering of incense(?)
barəsmō.staraiti- fem.: spreading of the barsom
bąšnu-: depth
bərətō.vāstra-: *carrying (together) of grass(?)
bərəziiāsta- < bərəzi- + yāsta- < √yāh: girded high
bōiṯ < bā + iṯ
brōiθrō.taēža-: with the sharpness of a blade
bujaiia- < √baog/buj: to free, redeem
caku-: *dagger
cinuuaṯ.pərətu- = Cinuuatō pərətu-: the Ford of the Accountant
ciθrauuah- < ciθra- + auuah-: bringing brilliant assistance
cōiṯ < ca + iṯ
daēuuō.dāta-: (what is) established by daēuuas
daiiå > dā-
daomna- > dauua-
darəγō.hąmparšta- (*darəγō.hąmparšti-?): receving long(-lasting) consultation
darəγō.šiti- fem.: long-lasting dwelling
darəγō.yašta- (*darəγō.yašti-?): receving long(-lasting) sacrifice
daxšaiia- < daxša-: to put a mark on(?)
dānu.drājah-: (having) the length of a river
dəuš.srauuah-: evil fame
didrəzuuō < √darz: *holding on to(?)
drafša-: banner
draža- < √drang/dranj: to grasp
drāuuaiia- < √drao: to make deceptive (?)
drəguuaṇt- OAv. for druuaṇt-
druxš.manah-: having thoughts of deception
duuar- m: door
ərənāuui, 3rd sing. pass. of ərənao- "to send on its way"
ərəzuuāna-: ?
əuuərəzəṇt- < vərəziṇt- < √varz: who does not perform, commit (a deed)
fra.duuara- < √duuar: run forth (daēuuic)
fra.guza- < √gaoz mid.: to uncover, bring out of hiding
frahištō pres. part. of fra-hišta- < √stā: to stand forth
fra.mara- < √(h)mar: recite
fraŋharəcaiia-: to dispatch (messengers) [or for fraŋhərəzaiia-?]
frasruiti- f.: enunciation
fra.stərənao- < √star: to spread out
fra.šāuuaiia- < √šao: to make to go forth
fratəmaθβa-: the fact of being foremost
fraxšta- < √stā mid.: to stand forth
frazahiṯ > frazā-
fra.zā- < √zā: to leave (way) behind
frāiiah- comp. of pouru-
frāiiō.humata-: having/with more good thoughts
frāiiō.huuaršta-: having/with more good deeds
frāiiō.huxta-: having/with more good words
frārāiti- f.: generosity
frāuua- < ?: to *prevail(?)
frāuuaocəm > frāmrao-
fšaonaiia- < fšaoni-: to tend sheep herds(?)
gar- m.(?): throat
guza- < √gaoz mid.: to hide
haδa.aēsma-: together with firewood
haδa.baoidi-: together with incense
haδa.ratufriti-: together with satisfaying the models
haiθim.ašauuan-: in truth Orderly
hana-, aor. of hanaiia-
hanaiia- < √han mid.: to gain, win
haŋgərəfša- < haŋgəuruuaiia-
haoiiå < hauua- (Lesson 16)
harəθrauuaṇt-: providing overseeing
haθrauuanaṇt- < √van: winning there and then
hita-: team of horses
huδåŋha-: munificence
humižda-: giving good rewards
huuarə.barəzah-: the height of the sun
huuā.vaēγa-: having/with its own (or: good) push
jaēšəmna- < √jaē/ji: to win(?)
jamiiā- aor. opt. of jasa-
jaŋh-, aor. of jasa-
jima-, aor. subj. of jasa-
kamarəδa-: head (daēuuic)
karšū-: furrow, acre(?)
kuxšnao-/kuxšnu-, desiderative of √xšnao/xšnu mid.: to wish (seek) to please (win the favor (of)/make favorable)
maiiah- n.: *pleasure
mainimna < maniia-
mainiuuå < maniiu-
manahiia- : of thought
maŋh- (maŋha-), aor. of maniia-
maršū-: belly (daēuuic) (?)
miθaoxta-: something spoken wrongly
mrura-: *destructive(?)
Naotara-: name of a clan
nauua: nor, but ... not
nāš-, aor. of ašnao- < √nas/as
nəma- < √nam mid.: to bend (down)
nišaŋhasti < nišaŋhad- [Kellens emends to *nišaŋhauruuaiti!]
niθaŋjaiia- < √θang: to pull, stretch (a bow)
niθaxtar-, agent noun of niθaŋjaiia-: a puller, stretcher (of the bow)
niuuərəziia- < √varz: to perpetrate
nū: now
paδa- n.: step, footprint
paiδiia- = paiθiia- < √pad mid.: to lie down

pairi...stā- = pairi.štā- (Lesson 17)
pairi...uuaēna-: encompass with one's sight
paiti.raēxš-, aor. of paiti.irinak-, paiti.raēcaiia-
paiti.zaiṇti- f.: recognition
paouruuāuuaiiōiṯ ?: AirWb.: paouruua auuaiiōiṯ < auua-yā- "to get lost" (unlikely)
paxruma-: *solid
pāθrauuaṇt-: providing protection
pərəta- (parəta-?) < √part: to do battle
pərətō.tanu-: whose body is forfeited
pəṣ̌ō.sāra-: whose head is forfeited
pisa-: *adornment?
pouru.baēšaza-: containing many medications
pouru.maṇt-: plentiful
pouru.nāiriia-: having/with many women
pourutāt- f.: plenty
pouru.xᵛarənah-: having/with much Fortune
raēxš-, aor. of raēcaiia-
rapa- < √rap: to support, help
rāiti- f.: generosity
rāmō.šiti- fem.: peaceful dwelling
rąxšaiia-: to be aggressive(?)
saŋha- < √saŋh: to announce
saoci-: *burning
satō.kara-: having/with a hundred tusks (sheep!?)
sādrəm: woe! what a disaster!
sifa- < √saēf: to *brush
snaoδa- < √snaod: to wail
snaoδa-: (rain)cloud
snaθa-: striking
spåŋh- aor. of spaiia- < √spā: to throw away
Spitiiura-: name of a demon
sraē- (sraii-)/sri- mid.: to lean (against: acc.?)
star- aor. of stərənā-
stāhiia-: *steadfast(?)
ståŋh- aor. of stā- > pairi...stā-
stərənā- < √star: to spread out
suβrā-: cattle goad(?)
s̰usa- > fra.s̰usa-
tarō.dīti- fem.: despising, rejection
tarōmaiti- f.: disdain
təm: then(?)
tū: particle
θβaiiąstəma-: most *fearsome(?)
uruuarō.straiia-: plant strew(?)
uzjamiiąn > uzjasa-
uzjasa- < √gam/jam: to come up
vaδa-: weapon
vafra-: snow
vainiṯ aor. of vana-
varaxəδra- (for varəxδra-?): ?
varōža- < √varg?: ?
varšni-: male animal
vasō.yāiti- fem.: going at will
vāzišta-: most invigorating
vidiš- or vidišiiā-: desire to give, generosity(?)
Viδātu-/δōtu-: demon who unties the body
viiāda-: *reward
viiāmruuitā > vi.mrao-
viiāxana-: *eloquent
virō.raoδa-: having/with the shape of men
vispa.tauruuairī-: she who overcomes all
vispō.mahrka-: who is all destruction
vitaxti- f.: snowmelt
Viuuaŋᵛhana-: son of Viuuaŋᵛhan-
vī.bərəθβaṇt-: having/with pauses(?)
vī.uruuišti- f.: wrenching apart
xraoždiiah- comp. of xruždra- "hard"
xšap- f. = xšapan-: night
xšnāuuaiia- < √xšnauu/xšnu: to make favorable, propitiate
xᵛarəṇtiš (acc. plur.): food
xᵛāsta-: cooked
xᵛāṣ̌ar- < xᵛár-tar-: eater
xᵛāθrauuaṇt-: possessing good breathing space
xᵛāθrō.disiia-: showing (where to find) good breathing space
xᵛāθrō.nahiia-: ...-ing good breathing space
yaoždāθra-: purifying agent
yasnō.kərəiti- fem.: performance of the sacrifice
yārə.drājah-: having the length of a year
Yimō.kərəṇta-: who cut Yima in two
yuxtar- < √yaog/yug: a yoker, harnesser (of)
Zainigao-: name of legendary figure
zaoθrō.bara-: who brings libations
zaxšaθra-: evil speech(?)
zəm.fraθah-: (having) the width of the earth

LESSON 20

WORD FORMATION

Compounds 3. Form of words in compounds

Compounds that are adjectives, whose second member is an *ā*-stem, become regular *a*/*ā*-stem adjectives, e.g., *frādaṯ.gaēθǎ-* < *gaēθā-*.

The final vowel of the first member usually becomes *ō*:

a-, *ā-*, or *an*-stems: *daēuuō.dāta-* "established by daēuuas"; *daēnō.dis-* < *daēnā-* "showing the daēnā(?)"; *zruuō.dāta-* < *zruuan-* "established by (in?) time";

an invariable in *-a*: *hupō.busta-* < *upa* "well *scented"; *haptō.karšuuairī-* "(consisting) of seven continents" < *hapta*.

Nouns as second members of compounds are sometimes in the zero grade: *frādaṯ.fšu-* "furthering the sheep and goats" < *pasu-*; *ərəduuaf̌šnī-* "having high breasts" < *fštāna-*, *spitāma-* "having *swollen strength" < *°*Hma-* < *ama-*.

Some adjectives use an *i*-stem as the first member of a compound: *xšuuiβra-* "rushing, fast" > *xšuuiβi.išu-* "with fast arrows"; *jafra-* > *jaiβi.vafra-* "with deep snow"; *bərəzaṇt-* > *bərəzi.gāθra-* "singing songs that reach high."

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

The first member of a compound is sometimes in a case form:

nom.: YAv. *afš.tacin-* (< *āfš°*) "with running water," *afš.ciθra-* "having/containing the seed of water," *aβəždāna-* (< *āfš-d°*) "acting as containers of water," *kərəfš.xᵛar-* "corpse-eating (birds)," *druxš.manah-* "harboring thoughts of deception ," *ātarš.ciθra-* "having/containing the seed of fire";

acc.: *vīrəṇjan-* "men-smashing," *aṣ̌əm.stut-* "praising Order," *darəγəm.jīti-* "long life" < *darəγəm* "for a long time" (adverb);

gen. *drujas.kanā-* "den of deception," *zəmas.ciθra-* "having/containing the seed of earth";

dat. *yauuaējī-* "living for ever," *yauuaēsū-* "being life-giving for ever";

loc.: *bərəzi.rāz-* "drawing straight lines(?)/ruling on high'; *armaē.šad-* "sitting in peace," *maiδiiōi.šad-* "sitting in the middle," *raθaēštā-* "standing on a chariot, charitoeer," *dūraēdərəs-* "who sees far in(to) the distance."

VERBS

The perfect

The perfect tense is formed by reduplication and a set of endings differing from those of the present and aorist. The verbs *āδ-* "to say" and *vaēδ-/vaēθ-* "to know" lack the reduplication.

The vowel of the reduplication syllable is usually *a*, *i*, or *u*, in agreement with the vowel of the root, e.g., *ca-kan-* < √kan, *da-δa-* < √dā; *ci-kaēθ-* < √kaēθ/kiθ, *iri-riθ-*< √raēθ/riθ; *uru-raoδ-* < √raod/rud, note: *huš̌xᵛaf-* < √xᵛaf. Departures from this rule include a few verbs whose reduplication syllable has long *ā*: *dā-darəs-* < √vaēn/dars, *bā-buu-* < √bao/bu, *pā-fr-* < √par.

Roots beginning with *ǎ-* have long *ā-* in the perfect: *āp-* < √āp, *åŋh-* < √ah; roots beginning with *aē-/i-* have perfect stem in *iiaē-*, usually written *yaē-*: *yaēš-* < √aēš/iš.

The perfect has a similar distribution of strong and weak stems as the athematic verbs: strong stem in the indicative singular and the subjunctive (some exceptions), weak stem elsewhere.

The perfect has all the moods in Young Avestan except the imperative, as well as a past tense, the pluperfect.

The perfect participle active is a *uuah/uš*-stem (note the internal sandhi variations before the suffix). The middle participle ends in *-ǎna-*.

Note that many perfect forms are found only in the *Farhang ī Oīm* (FO.).

Indicative

Active

Sing.			
1	*-a*	*dādarəsa* (< √dars), *cikaēθa* (< √kaēθ), *jigauruua* (< √grab) *diduuaēša* (< √duuaēš), °*ururaoδa* (< √raod)	*vaēθā*°
2	*-θa*	*dadāθa* (< √dā), *vauuaxδa* (< √vak; FO.)	
3	*-a*	*åŋha* (< √ah), *āδa* (< √ād; FO.), *āpa* (< √āp; FO.), *daδa* (< √dā), *vauuaca* (< √vak), *bauuara* (< √bar), *cakana* (< √kan), *daδāra* (< √dar), *hušx^{v}afa* (< √x^{v}ap), *tataša* (< √taš), *yaiiata* (< √yat), *viuuaēδa* (< √vaēd "find"), *yaēša* (< √aēš), *buuāuua* (< √bao),	*vaēδa*
Dual			
3	*-ǎtarə*	*vaocātarā* (< √vak), *vāuuərzātarā* (< √varz), *yaētatarə* (< √yat; FO.)	
Plur.			
1	*-ma*	*diduuišma* (< √duuaēš), *susruma* (< √srao)	
3	*-arə*	*åŋharə* (< √ah), *ādarə* (< √ād), *dāδarə* (< √dā), *baβrarə* (< √bar), *cāxrarə* (< √kar), °*šastarə* (< √had), *vaonarə* (< √van), *iririθarə* (< *raēθ-*), *bābuuarə* (< √bao)	*viδarə* (<*vaēδ-*)

Notes:

The *-f-* in *hušx^{v}afa* < √x^{v}ap can perhaps be compared with similar forms in Greek with aspiration, but this verb takes on many unusual forms in Avestan (and Iranian).

The form *bābuuarə* is probably for **bāuuarə*, with reintroduction of the *b* of the stem.

The form *(ni)šastarə* is from *ni* + *ha-zd-tarə* with *ruki* of *h* > *š* and assimilation of *zdt* > *st*.

Middle

Sing.			
1	*-e*	*susruiie* (< √srao/sru)	
3	*-e*	*āiδe* (< √ād), *daiδe* (< √dā), *mamne* (< √man), *vaoce* (< √vac), *vaoze* (< √vaz), *tuθruiie* (< √θrao/θru)	
Dual			
3	*-āitē*	*mamnāite* (< √man)	

Note:

The form *āzūzušte* (P.43) may be perfect with secondary *-te* for *-e*.

Subjunctive

Active

Sing.			
3	*-aṯ*		*vaēθaṯ*
Plur.			
3	*-ąn, -əṇti*	*iieiiąn* (< √aē/i) (?)	*vaēθəṇti*

Optative

Active

Sing.		
1	*-iiąm*	*jaγmiiąm* (< √gam), *daiδiiąm* (< √dā), °*šušuiiąm* (< √šao)
3	*-iiāṯ*	*åńhāṯ* (< √ah), *vaoniiāṯ* (< √van), °*hisiδiiāṯ* (< √saēd), *hazdiiāṯ* (< √had)
Dual		
3	*-iiātəm*	*åńhāṯ.təm* (< √ah)
Plur.		
3	*-in, -iiąn,*	*daiδin* (< √dā), °*baβriiąn* (< √bar),
	-iiārəš	°*saciiārəš* (< √sak)

Middle

Plur.		
3	*-irəm*	*vaozirəm* (< √vaz)

Notes:

The form *daiδin* is analyzed as perfect from the context; it could be present optative.

If this analysis of °*saciiārəš* is correct the form must be from **sašciiārəš*, with *-c-* from *-k-* before *i̯*.

Pluperfect

Active

Sing.		
3	*-aṯ*	*jaγmaṯ* (< √gam), *tatašaṯ* (< √taš)

Perfect participles

Active: *-uuah-/-uš-*:

Both stems attested:

	stem	strong form	weak form
√kaēθ	*cikiθ-/ciciθ-*	*cikiθβah-*, *ciciθβah-*	*ciciθuš-*
√dā	*daδ-*	*daδuuah-* (for **daδβah-*)	*daθuš-*
√u̯id	*viδ-*	*viδuuah-* (for **viδβah-*)	*viθuš-*
√u̯ak	*vaok-*	*vaox^{v}ah-*	*vaokuš-*
√u̯an	**vaun-*	*vauuanuuah-* (for **vaonuuah-*)	*vaonuš-*
√i̯at	**i̯ait-*	*yōiθβah-*	*yaētuš-*
√zā	**zazā-*	*zazuuah-*	*zazuš-*

Note:

daδuuah- and *viδuuah-* are for **daδβah-* and **viδβah-* with *-δuu-* < **-du̯-* analogical from the weak forms.

cikiθβah-, *ciciθβah-/ciciθuš-* could in principle be from √kaēt/cit with weak stem for **cicituš-* analogical

from the strong stems, rather than from √kaēθ, whose meaning is not well understood.

Only one stem attested, examples:

√gan	*jaγn-*	*jaγnuuah-*	
√nas	*nąs-*	*nąsuuah-*	
√taš	**taṯš-*	*taršuuah-*	
√gam	*jaγm-*		*jaγmuš-*
√han	*haŋhan-*		*haŋhanuš-*
√man	*mamn-*		*mamnuš-*
√tak	*taṯk-*		*taṯkuš-*
√varz	*vāuuərəz-*		*vāuuərəzuš-*
√sak	*sašk-*		*saškuš-*

Middle: *-āna-* (*-ana-*):

apāna-, *daδrāna-*, *daθāna-*, *haŋhanāna-* (< *han-*), *iririθāna-*, *mamnāna-*,
pāpərətāna- (< *parət-*),
vauuazāna-, *zazarāna-*, *zuzuiiana-* (< *zao-*)

Note: the form *zuzuiiana-* must be for **zuzuuana-* with *uii* after the 1st-3rd sing. **zuzuiie.*

There are two kinds of adjectives derived from the perfect stem:

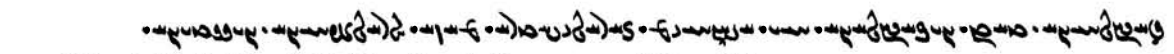
1. in *-u-*: *viθu-* < √vaēd "knowing," *zazu-* < √zā "winner," both attested in the nom. sing. only, and *jiγāuru-* < √gar/grā "waking," acc. sing. only. The form *didrəzuuō* in P.40-41 may be a thematized variant of this formation or error for *didrəzuuå* (< *darz*)
2. in *-θβan-*: *yōiθβan-* < √yat "who has taken up (his) position."

SYNTAX

Use of the perfect

The "original" function of the perfect in proto-Indo-European and in the oldest Indo-European languages was to express the state obtaining from a past action or event. In Avestan this function is found with verbs of perception, such as *vaēδa* (originally: "I have seen" >) and *cikaēθa* (originally: "I have noted, noticed"), both "I know," and verbs of state, such as *pairi.buuāuua* "has come to be around" > "surrounds," *iririθarə* "they (have died and) are (now) dead."

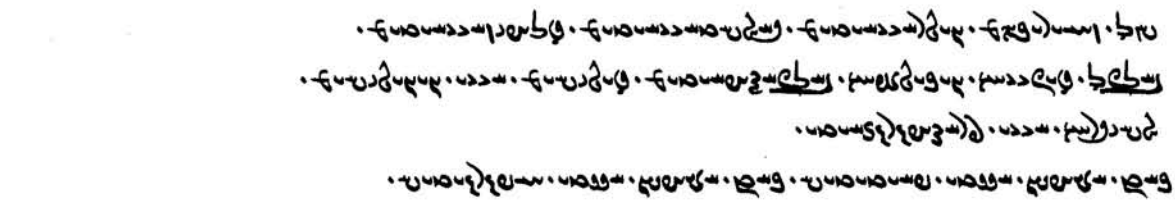
1. Verbs of perception

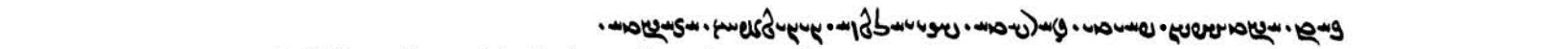


vaēθāca taṯ ****cikaēθaca***[a] *āi aṣāum Zaraθuštra mana xraθβāca cistica*

"I know and am aware of that, O Orderly Zarathustra, by my intellect and insight." (Yt.1.26)

a. Mss. taṯca kaēθica.

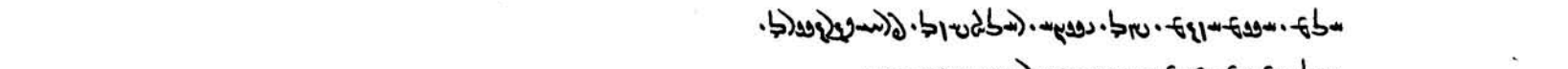




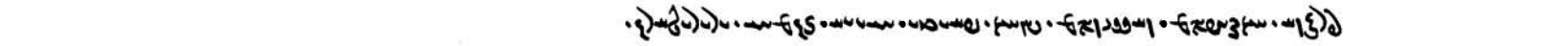
yō nāirikąm ciθrauuaitim daxštauuaitim vohunauuaitim
†baoδō[a] *viδuuå cikiθβå baoδaŋᵛhaitim viθušim auui ciciθušim xšudrå auui fraŋhərəzaiti*
kaṯ aŋ́he asti paititiš kaṯ aŋ́he asti āpərəitiš kaṯ aētahe paiti varšta šiiaoθna ciciθβå azaēta
"He who, being conscious (of it), knowing, (and) having noticed, releases (his) sperm into a women with menses (and) bleeding, being conscious (of it), knowing, (and) having noticed, how is he to atone for it? How is he to make pay for it? How should he, (now) being aware, *counteract the done deeds of this (matter)?" (V.18.67-8)

a. For *baoδaŋᵛhå*?

2. Intransitive and medio-passive verbs

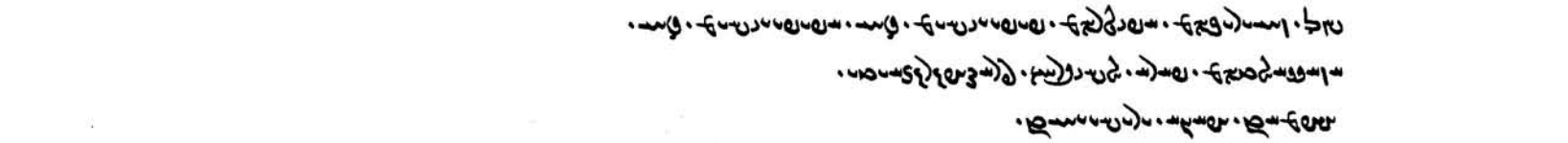


aom asmanəm yō usca raoxšnō frādərəsrō
yō imąm ząm āca pairica ***buuāuua***
"Yonder sky up there, bright, far visible, which surrounds this earth above and around." (Yt.13.2)



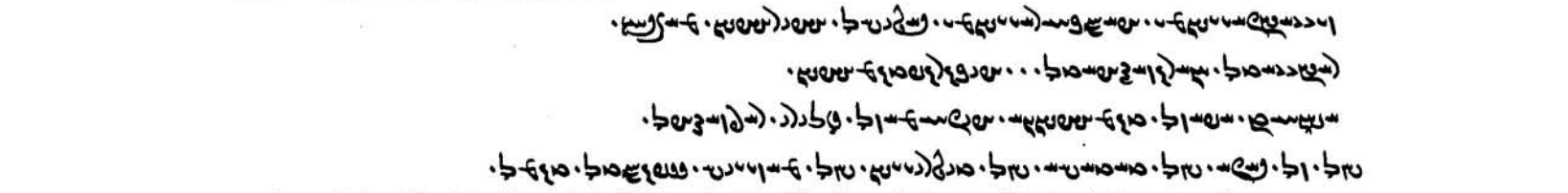
frānaᵃ åŋhąm nasunąm yå paiti āiia zəmā* ***iririθarə*
"By the great quantity of the corpses that lie dead all over this earth." (V.5.4)

a. Mss. *frīna, fraēna, frəna.*

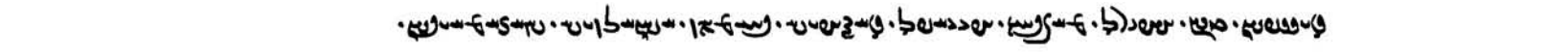


yō nāirikąm apuθrąm ***pipiiušim*** *vā* ***apipiiušim*** *vā*
anasaxtąm para xšudrå auui fraŋhərəzaiti
ahmaṯ haca irišiiāṯ
"He who releases his sperm into a pregnant woman, whether giving or not giving milk or before having reached her time(?), will he be harmed from that?" (V.15.8)

3. Transitive verbs, expressing result

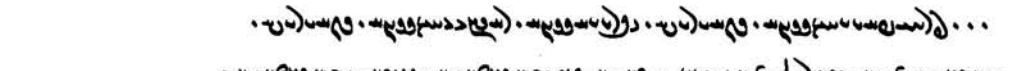


niuuaēδaiiemi haṇkāraiiemi ***daθušō*** *Ahurahe Mazdå raēuuatō xᵛarənaŋᵛhatō ... hukərəptəmaheca*
aṣ̌āṯ apanō.təmaheca huδāmanō vouru.rafnaŋhō
yō nō ***daδa*** *yō* ***tataša*** *yō* ***tuθruiie*** *yō maniiuš spəṇtō.təmō*
"I invite, I assemble for the creator, Ahura Mazdā, the wealthy, fortunate ... well put together, who obtains the most according to Order, the one of good establishments, of wide-reaching support, who made us, who fashioned us, who nurtured us, the most life-giving spirit." (Y.1.1)



*vispe tē Ahurō Mazdå huuapō vaŋ*ʰ*hiš dāmąn aṣaoniš yazamaide*
yāiš ***dadāθa*** *pouruca vohuca*

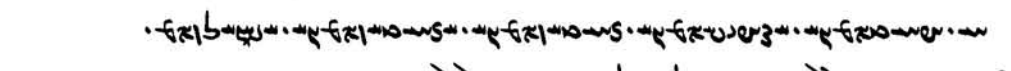
"We sacrifice to all your good, Orderly establishments, O Ahura Mazdā of good works, which you have made, both many and good." (Y.71.10)



... Frāpaiiåsca gairiš Udriiasca Raēuuåsca gairiš
yaēšąmca parō maṣiiāka aiβitaēδaca spaštaēδaca[a]
gairinąm nāmąn ***dāδarə***

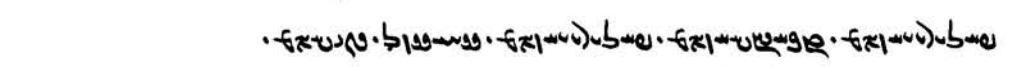
"Mt. Frāpaiiå, Mt. Udriia, Mt. Raēuuå, and (these) mountains whose names men of old extablished on the basis of access and *seeing." (Yt.19.6)

a. Ms. F1 *aiβitaēδca spašitaēδca.*



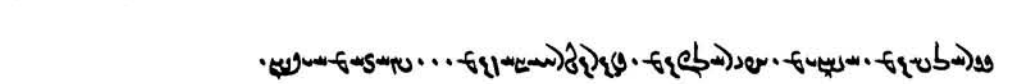
ā hātąmca ***aŋhušąm****ca zātanąmca azātanąmca aṣaonąm*
iδa jasəṇtu frauuaṣaiiō yōi hiš ***baβrarə***
paitiiāpəm nazdištaiiāṯ apaṯ haca

"May the Pre-souls of the sustainers of Order, those who are, those who have been, those born, and those (yet) unborn, come here, (to those) who have brought them against the current from the nearest water(?)." (Y.65.6)



aoiriianąm ṯkaēšanąm paoiriianąm sāsnō.gušąm
iδa aṣaonąm aṣaoninąmca
ahumca daēnąmca baoδasca uruuānəmca frauuaṣimca yazamaide
yōi aṣāi ***vaonarə***

"We sacrifice here the existence, *daēnā*, consciousness, soul, and Faith of the Orderly men and women, the first teachers, the first to listen to (Ahura Mazdā's) announcements, who have been victorious for (the sake of) Order." (Y.26.4, Yt.13.149)

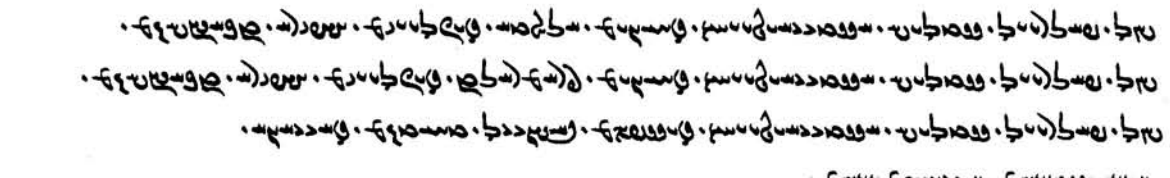


Sraošəm aṣim huraoδəm vərəθrājanəm ... yazamaide
yō vispaēibiiō haca arəzaēibiiō ***vauuanuuå*** *paiti.jasaiti*

"We sacrifice to Sroša of the rewards, goodlooking, victorious ... who returns victorious from all battles" (Y.57.11-12)

More commonly the perfect is used in "absolute" ("ever") statements.

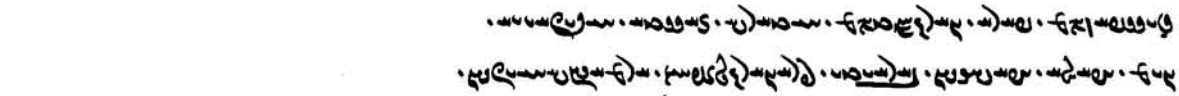
4. In positive main clauses



yō paoiriiō stōiš astuuaiθiiå vācim aoxta viδōiium ahura.ţkaēšəm
yō paoiriiō stōiš astuuaiθiiå vācim framraoţ viδōiium ahura.ţkaēšəm
*yō paoiriiō stōiš astuuaiθiiå vispąm *daēuuō.tātəm*[a] ***vauuaca***
aiiesniiąm auuahmiiąm

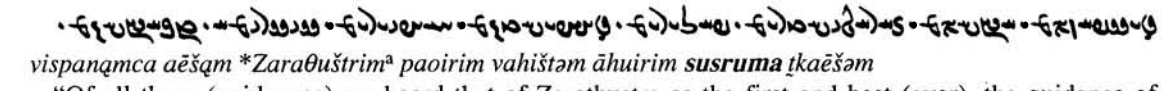
"(Zarathustra) who (as) the first (ever) of the bony existence spoke the word discarding the *daēuua*s, following the guidance of Ahura Mazdā; who (as) the first of the bony existence said forth the word discarding the *daēuua*s, following the guidance of Ahura Mazdā; who (as) the first of the bony existence said that the name of '*daēuua*' was not to be sacrificed to or hymned." (Yt.13.90)

a. Mss. *daēuuō dātəm*.



vispanąm para.carəṇtąm ātarš zasta ***ādiδaiia*** *cim haxa haše baraiti fracarəθβå armaēšāiδe*

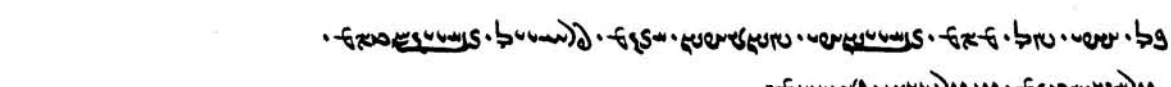
"The fire has always looked into the hands of all those who go past, (to see) what a friend brings a friend, he who walks him who sits quietly." (Y.62.8)



*vispanąmca aēšąm *Zaraθuštrim*[a] *paoirim vahištəm āhuirim* ***susruma*** *ţkaēšəm*

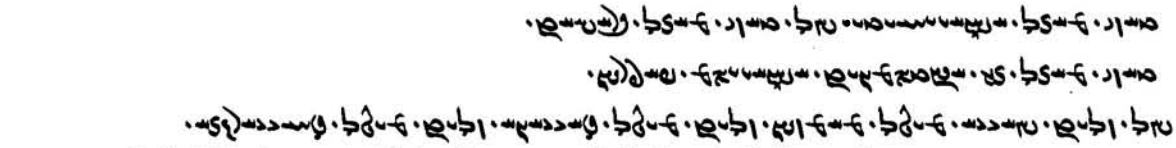
"Of all these (guidances) we heard that of Zarathustra as the first and best (ever), the guidance of Ahura Mazdā." (Yt.13.148)

a. Mss. °*əm*.



kō ahi yō mąm zbaiiehi yeŋhe azəm frāiiō zbaiiəṇtąm sraēštəm ***susruiie*** *vācim*

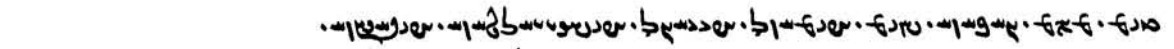
"Who are you who invoke me, whose voice, of those who invoke me the most, is the most beautiful I have (ever) heard." (Yt.17.17)



*tanu.mazō aṣaiiāiti yō tanu.mazō *draošaţ tanu.mazō zī aētąmciţ aṣaiiąm* ***pafre***
yō nōiţ yauua miθō ***mamne*** *nōiţ miθō* ***vauuaca*** *nōiţ <miθō>*[b] ***vāuuarəza***

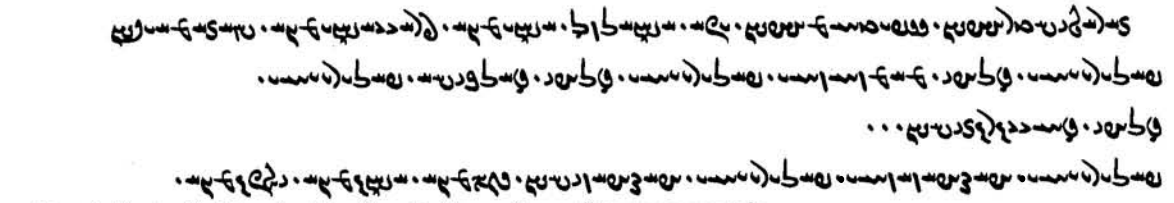
"He performs (according to?) Order 'the size of a (whole?) body' who ... the size of a body. For he has filled this Orderly method 'the size of a body', he who has not ever thought anything wrong, has not said anything wrong, has not done anything wrong." (P.17 (18))

a. ? Mss. *bīraošaţ*. – b. Not in mss.



tum mąm ***cakana***(!) *yum humanō huuacō hušiiaoθana hudaēna*

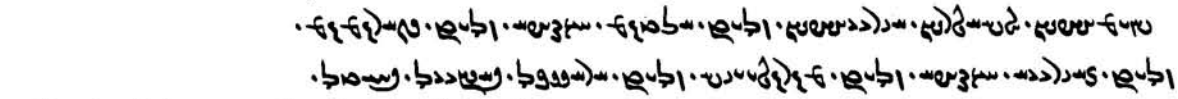
"You have (always) loved me, O youth of good thought, etc." (H. 12.12)



Zaraθuštrahe Spitāmahe iδa aṣaonō aṣimca frauuaṣimca yazamaide
paoiriiāi vohu ***mamnānāi*** *paoiriiāi vohu* ***vaokuše*** *paoiriiāi*
vohu ***vāuuərəzuše*** ...
paoiriiāi ***haŋhananāi*** *paoiriiāi* ***haŋhanuše*** *gąmca aṣəmca uxδəmca*

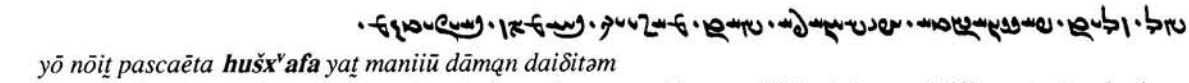
"We sacrifice here the reward and Faith of the Orderly Zarathustra Spitama, the first to have thought good (thoughts), the first to have spoken good (words), the first to have performed good (acts)... the first to have gained for himself, the first to have gained (for us) the cow, Order, and the Utterance (= the Ahuna Vairiia?)" (Yt.13.87-88)

5. In negative clauses ("not ever")



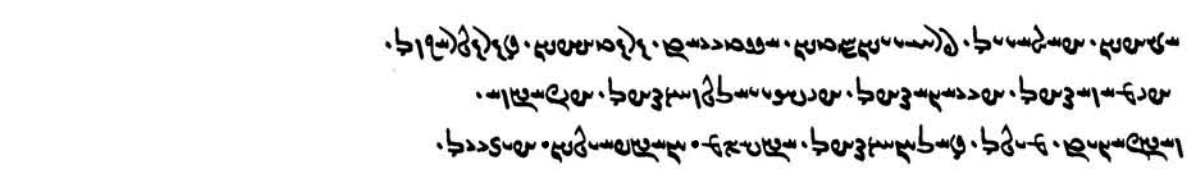
Yimahe xšaθre auruuahe nōiṭ aotəm ***åŋha*** *nōiṭ garəməm*
nōiṭ zauruua ***åŋha*** *nōiṭ mərəθiiuš nōiṭ araskō daēuuō.dātō*

"During Yima the *brave's rule there was no cold (ever), no heat, no old age, no death, no *daēuua*-made envy." (Y.9.5)



yō nōiṭ pascaēta ***hušx^{v}afa*** *yaṭ maniiū dāmąn daiδitəm*

"(Sraoša ...) who has not slept (ever) since the two spirits established the establishments (made the creations)." (Y.57.17)

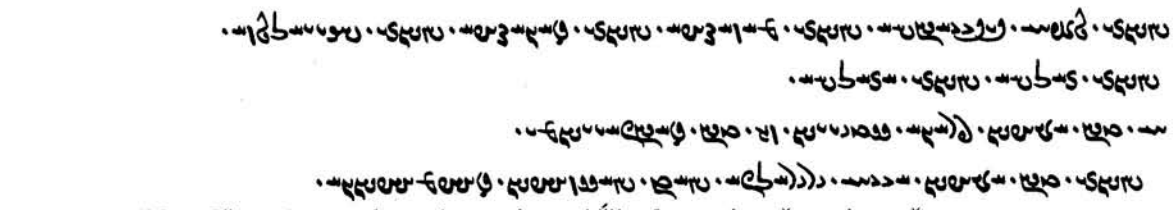


aŋhe haxaiiō frāiieṇte Astuuaṭ.ərətahe vərəθraγnō
humanaŋhō huuacaŋhō hušiiaoθnåŋhō huδaēna
*naēδa.ciṭ *miθō* ***vaox^{v}åŋhō*** *aēšąm *x^{v}aēpaiθe^{a} hizuuō*

"His companions will go forth, (those) of the obstruction-smashing Astuuaṭ.ərəta, (all) of good thought, good speech, good deeds, good *daēnās*, none (of them) having ever said anything wrong with his own tongue" (Yt.19.95)

a. Mss. *miθrō*; *[space]aox^{v}åŋhō, vaoxåŋhō, vaojåŋhō*; *x^{v}aēpaiθa, xaipaθa.*

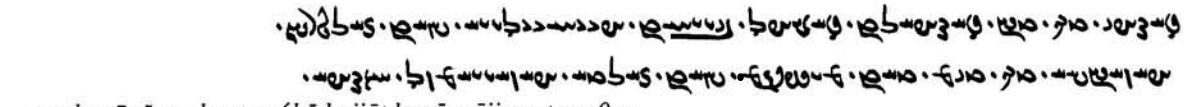
6. In subordinate clauses ("if ... ever")



yezi θβā ***diduuaēša*** *yezi manaŋha yezi vacaŋha yezi šiiaoθna yezi zaoša yezi azaoša*
ā tē aŋ́he fraca stuiie nī tē vaēδaiiemi
yezi tē aŋ́he ***auuā.ururaoδa*** *yaṯ yasnaheca vahmaheca*
"If I have antagonized you, by mind, word, or deed, if on purpose, if not on purpose, (as atonement?) for this I praise you and introduce you, if I have barred you from this sacrifice, this hymn" (Y.1.21)

7. Perfect *åŋha* with participles

The form *åŋha* is used with some participles, the forms of which are sometimes inexplicable (see below on conditional clauses). The meaning of the constructions has to be deduced in each instance.



vaŋhu tū tē vaŋhaoṯ vaŋ́hō buiiāṯ huuāuuōiia yaṯ zaoθre
hanaēša tū tum taṯ miždəm yaṯ zaota ***hanaiiamnō åŋha***
"May there be something good, better than good, for your own libator(?). May you gain that reward which the libator was supposed to gain for himself." (Y.59.30)

Pluperfect

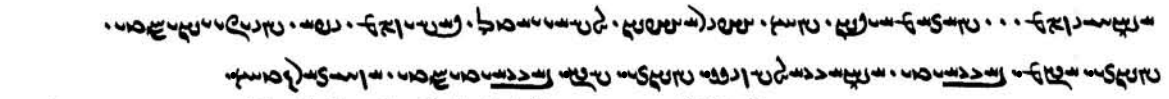
A few forms with reduplication and secondary endings can be interpreted as pluperfects. It is, however, possible that these are regular 3rd sing. perfect forms that acquired a final *-ṯ* to make them more clearly 3rd sing.

aθaurunąmcā paitī.ająθrəm yazamaidē
yōi iieiiąn dūrāṯ aṣ̌ō.īšō daxiiunąm
"We sacrifice to the coming back of the priests, who had gone far away seeking the Order of the lands." (Y.42.6)
Mss.: *iieiiṇ, īeiiąn, īeiiṇn, īeiiaṇ, īeiiṇ, īeiiən, yaṇ°*.

niš taṯ paiti druxš nāšāite yaδāṯ aiβiciṯ jaγmaṯ
aṣ̌auuanəm mahrkaθāi
"Then the Lie shall be destroyed (and sent) down to precisely (the place) whence it had come upon (the creation) for the destruction of the Orderly ones." (Yt.19.12)

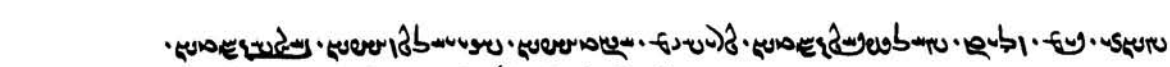
Conditional clauses

Real conditions are expressed by various combinations of indicative, subjunctive, optative, and imperative. The order of protasis (if-clause) and apodosis (then-clause) is irrelevant.



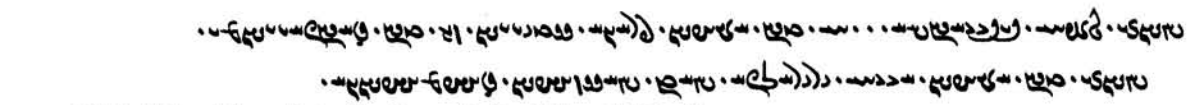
aṣāunąm ... yazamaide yå ahurahe xšaiiatō dašinąm ***upa yuiδiieiṇti***
yezi *aēm* ***bauuaiti*** *aṣauuaxšnus* ***yezi*** *šē* ***bauuaiṇti*** *anāzarətå*

"We sacrifice to the Pre-souls of the sustainers of Order, who fight at the right side of the ruling lord if (= whenever) he satisfies the sustainers of Order, when they (the Pre-souls) are unangered by him." (Yt.13.63)



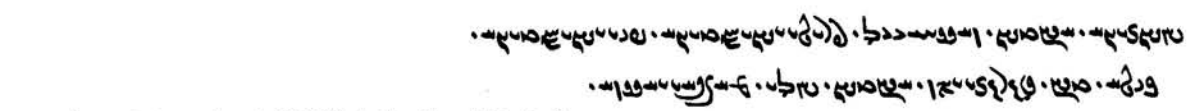
yezi *dim nōiṭ* ***yaoždaθəṇte*** *θrišum aētahe šiiaoθnahe* ***baxšəṇte***

"If they do not purify him they receive (as their share) one-third (of the guilt) of this act." (V.8.100)



yezi *θβā* ***diduuaēša*** *... ā tē aŋ́he fraca* ***stuiie*** *nī tē* ***vaēδaiiemi***
yezi *tē aŋ́he auuā.****ururaoδa*** *yaṭ yasnaheca vahmaheca*

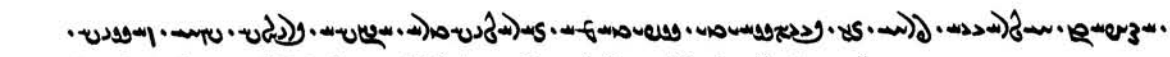
"If I have antagonized you ... (as atonement?) for this I praise you and introduce you (into my sacrifice), if I have barred you from this sacrifice, this hymn" (Y.1.21)



yezica aēte[a] *nasāuuō* ****friθiieiṇtica*** *****puiieiṇtica***[b]
kuθa tē ***vərəziiąn*** *aēte yōi mazdaiiasna*

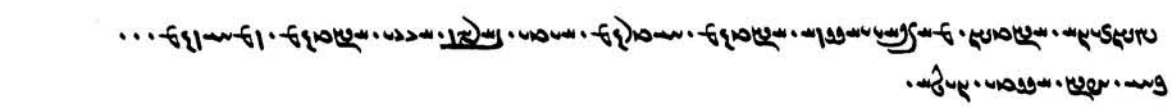
"And if these corpses ... and rot, how shall these Mazdaiiasnians behave?" (V.6.28)

a. For *aētå*. – b. Mss. °*iietica*.



yezi ***aŋhaṭ*** *āθrauua frā zī* ***duuąsaiti*** *Spitama Zaraθuštra aēša druxš yā nasuš*

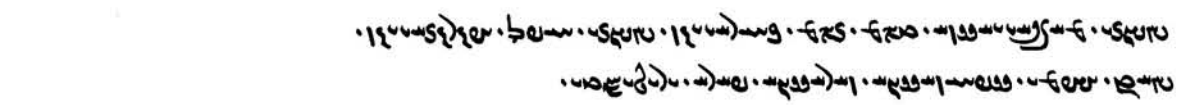
"If it is an Āθrauuan, then this demoness, the Nasu, assaults (him), O Spitama Zarathustra." (V.5.28)

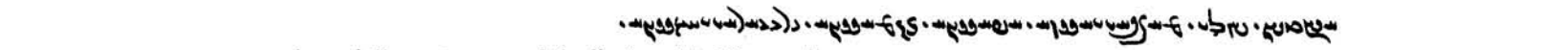


yezica aēte mazdaiiasna aētəm ātrəm aiti ***barąn*** **auui*[a] *aētəm nmānəm ...*
kā hē asti ciθa

"And if these Mazdaiiasnians carry this fire close to this house ... what is his penalty?" (V.5.43)

a. Mss. *auua*.





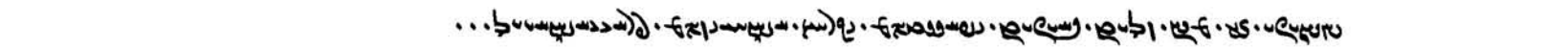
yezi mazdaiiasna tąm ząm ***kāraiiən***[a] *yezi āpō* ***hərəzaiiən***
yaṯ ahmi spānasca narasca para.iriθiṇti
aṇtarāṯ naēmāṯ yārə.drājō nasuspaēm pascaēta ***āstriiåṇte***
aēte yōi mazdaiiasna apasca zəmasca uruuaraiiåsca

"If the Mazdaiiasnians were to plow that earth, if they were to let water loose (over it), on which [which on it] men and dogs die, within the period of a year, afterward, will they be guilty, these Mazdaiiasnians, of the crime of 'throwing out corpses' against the water, the earth, the plant?" (V.6.3)

a. For **kāraiiaēn.*

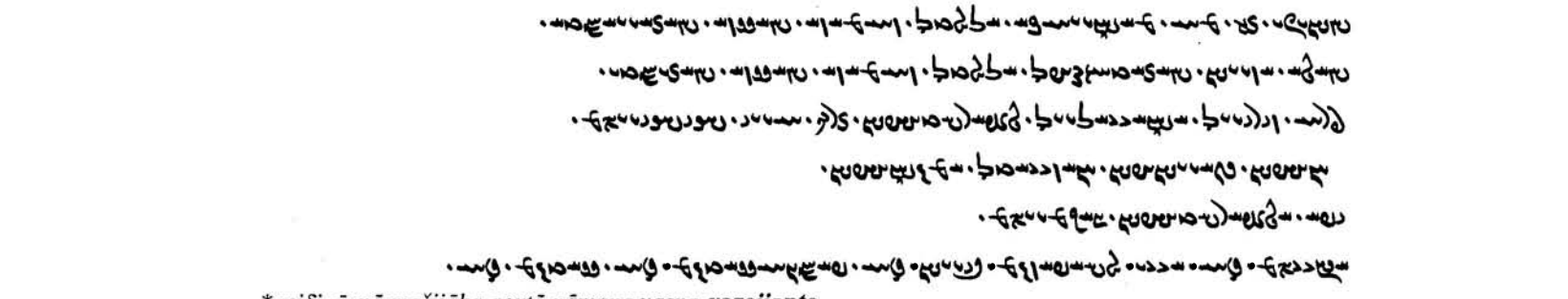
Irrealis

The optative perfect is used in statements and conditions contrary to fact:



yeiδi zī mē nōiṯ ***daiδiṯ****(!) upastąm uγrå aṣ̌āunąm frauuaṣ̌aiiō ... drujō astuuå aŋhuš* ***åŋhāṯ***

"For if the strong Pre-souls of the sustainers of Order had not given me aid, (then) the bony existence would have belonged to the Lie." (Yt.13.12)

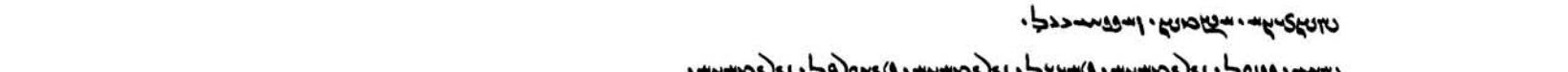


yeiδi zī mā maṣ̌iiāka aoxtō.nāmana yasna* ***yazaiianta*
yaθa aniie yazatåŋhō aoxtō.nāmana yasna yaziṇti
*frā *nuruiiō aṣ̌auuaoiiō θβarštahe zrū *āiiu*[a] ***šušuiiąm***
xᵛahe gaiiehe xᵛanuuatō amaṣ̌ahe
upa aθβarštahe ***jaγmiiąm***
aēuuąm vā auui xšapanəm duiie vā paṇcāsatəm vā satəm vā

"For if men would sacrifice to me with sacrifice pronouncing my name, like other beings worthy of sacrifice are sacrificed to with sacrifice pronouncing their names, (then) I would go forth for the Orderly men for the lifespan of *measured[b] time of my own sunny immortal life; I would come to them for one night or two or fifty or a hundred of (even?) of *unmeasured (time?)." (Yt.8.11)

a. F1 *āiiṯ*, J10 *āiiaṯ*.. – b. Literally "cut (out)," referring to the limited time cut out of endless time that Ahura Mazdā made for the creation to last in. – See Kellens, "L'ellipse du temps."

A special periphrasis is that consisting of a pres. part. fem. acc. + perf. of "to be":



yezica aēte nasāuuō yā spō.bərətaca vaiiō.bərətaca vəhrkō.bərətaca
vātō.bərətaca maxši.bərətaca
nasuš narəm ***āstāraiieiṇtim åŋhāṯ***
išarə.štāitiia mē vispō aŋhuš astuuå
išasəm jiṯ.aṣəm xraodaṯ.uruua pəṣō.tanuš
**frānaᵃ åŋhąm nasunąm yå paiti āiia zəmā iririθarə*

"And if these corpses, carried by dogs, birds, wolves, winds, or flies—(if this) corpse were to render a man guilty, then, pronto, my entire bony existence (would become) *needy, of crippled Order, the souls shuddering (at the Ford of the Accountant), having forfeited (their) bodies[b] on account of the multitude of these corpses which lie dead all over this earth." (V.5.4)

a. Mss. frīna Ml3; fraēna Pt2, Mf2, Jp1; frəna L2, Br1, L1. – b. Cf. Y.53.9 *aēšasā dājīṯ.arətā paṣō tanuuō* "of one having forfeited his body with a *puny *invocation with crippled Order."

EXERCISES 20

1. Write in transcription and Avestan script the nom. voc., acc., gen., and dat. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

aēm auruuaθa- ṯbišiianṯ-; hā yā xᵛaēpaiθiiā- daŋhao-; Astuuaṯ.ərəta- yō vərəθrajan-; xᵛa- gaiia- xᵛanuuanṯ-; aži- θrizafan- dahāka-; hā druj- maniiəuuī-.

2. Write in transcription and Avestan script the perfect forms of the following verbs, assuming they are all regular and that they have all the forms:

kərənao-, xᵛafsa-, mrao-, jasa-.

3. Transcribe and translate into English:

(Y.13.4)

(Y.19.8)

ﺳﻨﺠﻲ ﻧﺎﻟﻮ ﻣﺎﻧﺪﻩ ﻛﻨﺪﻱ ﻧﻪ ﻛﻴﺎ ﻣﻨﻬﻦ ﻛﻮ ﻣﻴﺮﺍ ﻛﻬﺎ ﻛﻮﻥ
ﻣﻮﺳﻴﻘﻲ ﺍﻧﺪﻫﻪ ﺑﻴﺰﻱ ﻓﻴﻤﻠﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
(Y.19.9)

ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
(Y.57.17)

ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
(Y.59.30)

ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
(Y.59.31)

ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
(Yt.1.9)

ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
(Yt.5.14)

ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ
ﻣﻴﺮﺍ ﻛﻴﺮﻱ ﻓﺮﻗﻲ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ ﻣﻴﺮﺍ ﻣﻴﺮﺍ ﻛﻮﻥ

دانشگاه صنعتی . . .

(۲t.5.15)

دانشگاه صنعتی خواجه نصیرالدین طوسی

(۲t.5.16)

سمیه، وحیده، مهدی، فاطمه، محمدرضا، رضا، اسماعیل، حمید، سعید، مسعود، محمد، رضا، محمدرضا، محمد، رضا، محمدرضا، محمد، رضا، محمدرضا

(Yt.10.93)

(Yt.10.92)

(Yt.10.91)

(Yt.10.90)

(Yt.10.89)

(Yt.10.88)

(Yt.10.94)

(Yt.13.1)

(Yt.13.2)

(Yt.13.3)

(Yt.13.9)

(Yt.13.10)

(Yt.13.11)

(Yt.13.53)

(Yt.13.65)

(Yt.13.66)

(Yt.13.67)

(Yt.13.68)

(Yt.13.69)

(Yt.13.70)

(Yt.13.71)

(Yt.13.72)

(Yt.13.73)

(Yt.13.99)

(Yt.13.100)

(Yt.19.49)

(Yt.19.50)

(Yt.19.95)

5. Translate into Avestan and write in Avestan script:

1. Ahura Mazdā said to Spitama Zarathustra.
   I made, O Spitama Zarathustra, a place whence there is no happiness.
2. For if I had not made, O Spitama Zarathustra, a place whence there is no happiness, (then) the entire Bony exsistence would come to (frāšnao-) Airiianəm Vaējō.
3. At the time of the haoma pressing, at the model (of Order), Haoma went to Zarathustra who was purifying the fire all around and singing the Gāθās.
4. Then Zarathustra asked him: Who, O man, are you,
   whom I have (now) seen (as) the most handsome (ever) of the bony existence,
   of (my) own sunny, immortal life?
5. And this is the most worthy of being uttered of these utterances,
   which have ever been proclaimed and are proclaimed and will be proclaimed.
6. For it is so great in uttering-worthiness that the whole bony existence shall learn (aor.) it learning (and) holding it; it protects from passing away.
7. For if the strong Pre-souls of the sustainers of Order had not given me assistance
   (then) I would have had no animals and men here, which are the best of species.
8. Power would have belonged to the Lie, command to the Lie, the bony existence to the Lie.
9. Of the two spirits the more lying would have been sitting down between earth and heaven.
   Of the two spirits the more lying would have been victorious between earth and heaven.
10. Never after shall the Evil Spirit (now) a conqueror (the winning one) submit to the life-giving Spirit (now) conquered (the one won over).

VOCABULARY 20

adaste < ā-dā-
aēš-, present isa-: to desire, seek
aēšəmna- < √aēš: seeking
aēuua.gafiia-: with one ?
afrakaδauuaṇt-: not running ahead (of her competitors?) ??
afrapata- < āfra° < √pat: to fly hither (daēuuic)
ahumaṇt-: containing (the word) *ahu*
aiβi.jam- < aiβi.jasa- < √gam: to come upon, attack
aiβišitōe, inf. < √šaē/ši: to inhabit
aiβiti- f.: access(?)
aiiesniia-: not worthy of sacrifice
anasaxtā-: whose time has not (yet) passed, who has not reached her time(?)
apaiia, ape (< *apiia?): after (+ acc.); hereafter
apara.iriθiṇt-: not dying before (their time?) (?)
ape, apaiia (< *apiia?): after (+ acc.); hereafter
apuθrā- < *āpuθrā-: pregnant
araska-: envy
arəmō.šuta-: thrown by arms
aš.baouruua-: withe great foods
aš.pacina-: with great cookings
ašta.gafiia-: with eight ?
aṣaiia-: to make/perform (according to) Order (?)
aṣa.nāsa-: by which one reaches Order (?)
aṣō.īš-: seeking Order
auruua-: *busy(?)
auuahmiia-: not worthy of hymns
auuaṯbiiō = auuaēbiiō
auui.ama-: overpowering
auui.kaēθ-: to be aware (of)
auuispašta- < √spas: *ogled
axᵛafna-: sleepless
azaoša-: lack of desire, pleasure
ā.dā- mid.: to acquire
āδ-, present āδaiia-, perf. āδa: to say
āδu.frāδana-: grain-furthering
āγairiia- pass. of ā.gāraiia-: to be praised in song
āsaxša- < √sak/sac: *to apply oneself to learning (??)
āstāraiia-: to make guilty (of crime against: + gen.)
āstriia-, pass. of āstāraiia-
āsu.yasna-: with fast(-reaching) sacrifice
baoδaiia- + nəmō: to revere
baoδaŋᵛhaṇt-: aware, conscious
bauuara < bar-
bərəzi.gāθra-: with high/exalted singing (reaching high up into heaven?)
bərəzi.rāz-: drawing straight lines on high (?)
caiia- < √caē/ci: to compile, assemble
canaṯ.caxra-: with *singing wheels
ciθrauuaitī-: having clear signs (?)
dadr- < √dar perf. mid.: to hold, retain (in memory)
*daēuuō.tāt-: daēuua-hood(?)
daiia-, pass, < √dā: to be given, be placed
daŋhu.frāδana-: land-furthering
darəs- < √vaēn/dars: to see
darši.dru-: with a *daring club
daxštauuaitī: in menses(?)
dāhi- (dåŋh-): foundation (of a structure)
dāθra- n.: gift
dərəβδa-: muscle (?)
druuō.cašman-: with healthy eyes
duuaēš-: to hate, antagonize
ərəzušā-: adulthood
fra...apāθa-: I shall put an end (to: paiti + acc.) (??)
fracarəθβaṇt-: walking forth
fra...duuąsa-: to attack, set upon, assault
fraoθaṯ.aspa-: with horses floating (through space?)
fraxšni < fraxšnin-: in foreknowledge, forewarned
Frāpaiiåš°: name of mountain
frāšmi-: ruddy, with the color of the sunset
frāiieziia- passive < frā + √yaz: to be sent forth in sacrifice
frəna: by the great quantity (of)
friθiia-: to decompose (?)
gaēθō.frāδana-: furthering living beings/heerds of cattle
gandarəβa-: mythical being
Guδa-: name of a river
hamō.xšaθra-: with single command
han-, aor.(?) hana-: to earn, gain
haṇdaēsaiia- < √daēs/dis mid.: "get a load (of)"
hasciṯ < ha-: even he
hišāra- (< √har): guarding
hufraouruuaēsa-: who turns well (+ acc.)
hujiti- f.: good gain
hunairiiaŋk-: talented
huparəna-: with good feathers
huš.hąm.bərəta-: well assembled
huuāfritō.masa-: of the size reserved for one who is a well-invited guest(?)
iŋja: watch it! (?)
išarə.štāt-: momentaneousness
išasəm: *needy, indigent(?)
jaγāra perf. < √gar: to be awake
jiṯ.aṣa-: whose Order is damaged, crippled
kaēnā-: revenge
kaēθ-, present cinaθ-: to become clear (about); perfect: to know, realize
kudaṯ šāiti-, with negation: whence (there is no) happiness

maiδiiōi.šāδ-: sitting in the middle
manauuaiṇtī-: victory over envy (?)
masī- f.: great
maxši.bərəta-: carried by flies
miθō adv.: wrongly, shiftily
nasuspaiia-: (arbitrary?) throwing (out) of corpses
nəmō baoδaiia-: to do homage (to: + dat.)
niδātō.pitu-: with stored food(?)
nifrāuuaiia- < √frao: to make fly
ni ... haδ-/šaδ-: to sit (down)
ni ... hara- = nišaŋhara- √har mid.: to guard (against: pairi + abl.)
niiāsa- < √yam/yā mid.: to take
nijasa- < √gam/jam: to come down
niuuāna- < √van: to be victorious
paiδiiā-: tendon, sinew
pairi.iriθiiąstāt-: the (fact of) dying
paiti.ająθra- < paiti-ā √gam n.: the coming back, return
paiti.apa.gəuruuaiia- < √grab: to withdraw
paiti ... aza- < √az mid.: to counteract
paitiiāpa-: against the stream(?)
paititi- f.: atonement, redemption
paiti.vərəta-: protected
Paoiriiaēinī-: Pleiades (?)
par-, present pərənā-: to fill
para.cara- < √car: to pass by
parāza- < √az: to take away
parənaŋᵛaṇt-: *plentiful
pauruuan-: stone
pərənā- (zaoθrā-?): full (libation?)
pərəθu.frāka-: *winding its course forth far and wide (?)
pərəθu.vaēδaiiana-: having/with the ability to see far and wide
pinao-/pinu-, perf. pipii- < √paii: to suckle
pouru.vastra-: with much grass
puiia- < √pauu: to rot
Raēuuåsº: name of mountain
raoδ-, perf. ururaoδ-: to obstruct
raoxšnu-: light
ratuθβa-: ratuship
rāsa- < √rā: to give
sac-, present saša- < √sak/sac: to master
saēδ-: to cut off
saša- < √sak/sac: to learn
sāsnō.guš-: who listens to the announcements (of Ahura Mazdā)
spiti.dōiθra-: with *shiny eyes
spō.bərəta-: carried by dogs
staiia- < √stā: to install
stāta- < √stās?: *tired
stərəma-: *store-house(?)
stō < ah-
stui.baxəδra-: with sturdy portions
šaētō.frāδana-: wealth-furthering
šušuiiąm < šauu-
tak-, present taca-: to flow
tiṇja: watch it!
Tištriiaēinī-: a constellation
θβaršta-: (literally) cut, measured(?)
θβaršTō.kəhrpiia-: in fashioned form(?)
θrao-: to compile, construct (?)
θraotō.stāc-: kind of river (?)
θrāθra-: protection
Udriia-: name of mountain
upa.daiia-, pass.(?) of upa.daδā-: to submit (to: dat.)
Upa.paoirī-: name of a constellation
upašiti- f.: settling
uruuaēsaiia- < √uruuaēs: to make turn
uruuaṭ: in right order (?)
Uruuāxša-: Kərəsāspa's brother
us...auui...ašnao-/ašnu- < √nas: to reach high up
uštānō.cinah-: desire for (maintaining one's) lifeforce, wish to stay alive
uxδata-: uttering-worthiness
uxδō.təma-: the most (potent) utterance
uzgasta- < uz √zgad: mounted
uzraocaiia- < √raok.raoc: to light up, shine
uzuuaža- < √vaj?: to *pull out [OPers. vaja- "gouge out (eyes)?]
uzuxša- < √vaxš: to light up
vaēδ-, present vinad-/viṇd-: to find
vaiiō.bərəta-: carried by birds
Vanaṇt-: a star
vanaṇt- present participle of √van "conquer"
vaṇta- past participle of √van: conquered
vaoniiāṭ < √van
varəθa-: armor(?)
vāra-: wish
vārəma < vāra-: according to wish
vātō.bərəta-: carried by winds
vąθβō.frāδana-: herd-furthering
vəhrkō.bərəta-: carried by wolves
viδātu-: unbinding, delivery (?)
viγžāraiia-: to overflow(?)
viiā-: covering, amnion
vispąm.hujiiāiti-: with all necessities for a good life
vohunauuaitī-: bleeding (in menses or after childbirth?)
xraodaṭ.uruuan-: whose soul will be enraged (at the Ford of the Accountant)
xšuuaēβaiiaṭ.aštra-: with swishing whips
xᵛaf-, present xᵛafsa- (°ŋᵛhabda-), perf. hušxᵛafa: to sleep
yasō.bərəta-: brought for acquiring(?) renown
yat-, present °iiata-, perf. yaēt-: to be in (one's proper) place, take up position

yaθa.nā: just like (?)
yāstō.zaēnu-: girded with *weapon belt(?)
zadah- m. dual: buttocks
zairi.dōiθra-: with golden eyes
zauuanō.sāsta-: instructed/instructing(?) when invoked/libated to(?)
zixšnåŋha- < √xšnā/zān: to wish to know

abda-: wonderful 12
aβra-: cloud 16
acišta-, superl. of aka-: most evil 3
aδa: then 6
aδairi prepos.: under (+ abl.) 14
aδairi.daẋiiu-: under the land(s) 16
aδairi.zəma-: living below the earth 16
aδaoiia-: who cannot be deceived 3
aδaxšaiiaētā > daxšaiia- 19
aδāṯ: from there, then 9
aδāitiia-: not according to the law 13
aδβan- m.: road 11
aδβan-: road 9
adahma-: not a qualified (Mazdayasnian) 19
adaste < ā-dā- 20
adāuṇta, imperf. of dauua- 7
adruj-: opponent of the Lie 17
aduuara- < ā.duuara- 6
aē-/i- < √i: to go 4
aēm acc.: egg (Lesson 9) 12
aēm, nom. sing. m. of ima-: this one, he 2
aēnaŋ́ha- < aēnaŋhiia-: to make sinful(?) 7
aēnah- n.: sin, transgression 7
aēsma- m.: (piece of) firewood 7
aēsmō.zasta-: with firewood in the hand(s) 17
aēš-, present isa-: to desire, seek 20
aēša- < √aēš/iš: to seek 16
aēša < aēta-
aēšəmna- < √aēš: seeking 20
Aēšma-: Wrath; demon of the dark night sky, the opponent of Sraoša 8
aēšmō.druta- < √drao: deceived by Wrath 19
aēta-: this 2
aētaδa: here 15
aētauuaṇt-: this much 11
aēθrapaiti-: religious teacher 9
aēθriia-: student 13
aēuua (hapax): in this manner(?) 15
aēuua-: one (numeral) 2
aēuua.gafiia-: with one ? 20
aēuuandasa-: eleventh 18
aēuuaθa: in this way 17
afrakaδauuaṇt-: not running ahead (of her competitors?) ?? 20
afraoxti- f. < uxti-: non-pronouncement 17
afraoxšiieiṇtī-, fem. of afraoxšiiaṇt-: not growing forth 6
afrapata- < āfra° < √pat: to fly hither (daēuuic) 20
afrašumaṇt-: having no forward motion 8
afrazaiṇti-: having no offspring 19
agata- < ā.jasa-: arrived 12
aguze < guza- 19
aγa-: bad, evil 1
ahąxšta-: innumerable 15
ahu- = aŋhu- 12
ahumaṇt-: containing (the word) *ahu* 20
ahuna- = Ahuna Vairiia- (Lesson 7) 9
Ahuna Vairiia- n.: name of the most holy Zoroastrian prayer 7
ahura-: lord 2
Ahura- Mazdā-: Ahura Mazdā, literally: the omniscient lord 2
ahuraδāta-: established (put in its proper place) by Ahura Mazdā 3
ahura.ṯkaēša-: following the guidance of Ahura Mazdā 9
ahurānī-: lady (of the lord) 15
Aibigāiia-, see Aiβisruθrima- 5
aibigariia- (OAv.): worthy of being praised in song 15
aibiš < aibi + √aēš/iš-: wishing(?) (+ acc.) 16
aiβi, auui, aoi: to (+ acc.) 13
aiβi.aojah- bauua-: to overcome (lit. to be stronger than) (+ acc.) 7
aiβiiāmatəma-, superl. of aiβiiāma- < aiβi-ama-: most forceful, most overpowering 13
aiβiiāuuah- < aiβi + auuah-?: *assistance(?) 19
aiβiiāxšaiia- < √āxš: look after 18
aiβiiāxštar-: supervisor 15
aiβiiāxštra-: overseeing 13
aiβiiāŋhaiia- < aiβi √yāh: to gird 19
aiβiiāŋhana- < √yāh n.: girdle 19
aiβi.daẋiiu-: upon the land(s) 16
aiβi.draoxδa-: who may be deceived, cheated 3
aiβi.druža-: to lie to 16
aiβi.gaiti- f.: onset 17
aiβi.gāma-: year 6
aiβi.jam- < aiβi.jasa- < √gam: to come upon, attack 20
aiβi.niti- f.: the fact of bringing (to) 18
aiβi.srauuana- < √srao: listening to 19
Aiβisruθrima Aibigāiia-: geniuses of the night 5
aiβi.stao-/stu-: to praise 13
aiβišastar- < √had: who is seated (upon) 19
aiβiš.huta- past part. < aiβi + hunao: pressed 19
aiβi.šōiθni- n.(?): settlement, dwelling 16
aiβiš.xᵛarəθa-: drinkable 17
aiβišitōe, inf. < √šaē/ši: to inhabit 20
aiβišiti- f.: settlement(?) 14
aiβišauua- < √šao: to go to 19
aiβiti- f.: access(?) 20
aiβitō postpos.: around (+ acc.) 7
aiβi.tutu- < √tao: to have much strength(?) 18
aiβiθiia-: (which is) about, around (+ gen.) 15
aiβiθura-: unshakable 4
aiβi.vaēδaiia- < √vaēd: to *allocate (to) 14
aiβi.vaēna-: to look upon, catch sight of 16
*aiβi.vaēθaiia- = aiβi.vaēδaiia- 18
aiβi.vaniiah- bauua-: to overcome, conquer (+ acc.) 8
aiβi.varəna-: *overcoat (?) 16
aiβi.vaxšaiia- < √vaxš: make grow or make blaze 18
aiβi.vərəziia- < √varz: to cultivate 15
aiβi.vōiždaiia-: to bring (a weapon) down upon 16
aiβi.zuzao-/zuzu-: to call upon(?) 13
aii- < āi- 4
aiiah- n.: metal (pot) 11
aiiah- xᵛaēna- n.: *steel (?) 11
aiia.masō: to the amount of ... (?) 16
aiiaŋhaēna-: (made) of metal (bronze) 15
aiiaoždiia-: which cannot be made ritually lean 8
aiiar-/aiian- n.: day 16
aiiara-: daily, of the days 10
aiiasa- < ā + yasa- < √yam: to take (hold of) 18
Aiiāθrima-: fall festival 10
aiiesniia-: not worthy of sacrifice 20
aiiō.xšusta- n.: (molten) metal 15
ainiδaṯ: elsewhere 11
ainita-: unharmed 16
aipi.aβra-: clouded 16
aipi.daẋiiu-: being behind(?) the land 16
aipiduuąnara-: *clouded 6
aipi.jaiti- > daēuua.aipi.jaiti- 16
aipi.jan-: to strike back, down(?) 16
aipi.kərəṇta-: to cut back, off(?) 16
aipi: after (+ acc.); thereafter 7
airiia-: Aryan, Iranian 1
airiiaman- = ā.airiiōma.išiia- (Lesson 12) 9
Airiiaman-: god of peaceful unions and healing 8
Airiiana- Vaējah-: the Aryan *Expanse, the mythical homeland of the Iranians 17
airime: in peace 4
airime.aŋhaδ- = armaē.šaδ- < √had: sitting in peace and quiet 6
airišta- < irišta-: unhurt, unwounded 11
aiti.bara-: to carry up to, into 16

aiti.jasa-: to go up to, into 16
aiθiiajah-: dangerless, posing no peril 10
ajiiamna-: inexhaustible 17
aka-: bad, evil 3
akaršta-: untilled, unsown 16
akō.dā-: who gives bad (gifts) 5
aku-: *hook 19
ama-: force, strength 2
amaršaṇt-: indestructible 9
amauuaitī-, fem. of amauuaṇt-
amauuaṇt-: forceful, strong 1
amauuastəma-, superl. of amauuaṇt- 12
Amərətatāt-, amərətāt- f.: Non-dying, Immortality; name of the sixth Amәša Spәnta 2
amərəxti- f.: absence of destruction 3
amәša-: immortal 1
Amәša Spәnta: Life-giving Immortals; name of six divine beings that play an important role in Mazdaism (see Lesson 2) 1
anaγra-: endless (lit.: without beginning) 11
anaiβi.srauuana- < aiβi.srao-: not listening to 19
anaiβiš.xᵛarəθa-: undrinkable 17
anarəta-: Order-less 15
anarəθe: in unorderly fashion *or* without purpose (?) 15
anasaxtā- < √sak/sac "to pass" (time): whose time has not (yet) passed, who has not reached her time(?) 20
anašauuan-: not Orderly 16
anašauuan-: not Orderly 17
Anāhitā-: Anāhitā, see Arəduuī- 2
anāpa-: waterless, dry 12
anāstuta-: without having praised 19
anāxšti- f.: non-peace 12
anāzarəta-: not angered (at: dat.) 16
aŋgušta-, aŋušta-: finger 3
aniia-: other 3
aniiaṭ: other than (+ abl.) 13
anu.maniia- < √man: to *help along with one's thought 13
anu.marəza- < √marz: to follow closely 14
anu.mrao- < √vak: to *help along with one's speech 13
anu.pōiθβaṇt-, f. anu.pōiθβaitī-: ? 7
anu.taca- < √tak/tac: to run along with 16
anumaiia-: sheep 19
anumatōe inf. of anu.maniia- 13
anupaēta- < upa √aē/i: unapproached 19
anusō < √vas/us adv.: against (their) will, having lost their will (?) 14
anuuarštōe inf. of anuuərəziia- 13
anuuərəziia- < √varz: to *help along with one's actions 13
anuxtōe inf. of anu.mrao- 13
aṇtarə preposition: between (+ acc.) 7
aṇtarə.mrao-/mru- mid.: to "say away," refuse to have anything to do with (cf. interdiction) 8
aṇtarə.daxiiu-: between the land(s) 16
aṇtarə.māh-: the new moon (between waxing and waning) 10
aṇtarəstā-: standing/located in between (e.g., heaven and earth) 13
aṇtaruxti- fem.: interdiction 15
aŋhaošəmna-: indesiccable 9
aŋhu-, ahu-: existence, especially the new-born Ordered existence, generated by the sacrifice 2
aŋhuiiu-: seeking the new/good life (?) 15
aŋhuθβa- n.: ahu-dom, being the new life 15
aŋra-: evil, destructive; the opposite of spәnta- 2
Aŋra- Mainiiu-: the Evil Spirit 2
aŋ́ha- < aŋhiia- < √ah: to throw, shoot (arrows, spears) 8
aŋᵛhā-: thread of life(?); bow string 9
aŋᵛhe < aŋhu- 19
aog-/aoj- mid.: to speak, say 6
aogarə n.: strength 12
aoi = aiβi, auui 7
aojah- n.: strength 8
aojiiah-, comp. of uγra- 14
aojišta-, superl. of uγra- 12
aora: here, hither, on/to this side 4
aošaŋᵛhaṇt-: mortal 15
aota- n.: cold 9
aoθra- n.: shoe 12
aoxtō.nāman-: whose name is spoken (in the sacrifice) 10
apa.bara- < √bar: to take away 11
apa.duuąsa-: to rush away [cf. upa.duuąsa-] 18
apa.duuara-: to run away 3
apa.jasa- < √gam/jam, mid.: to get away 6
apa.karša- < √karš: to drag off 19
apa.nasiia-: to get lost 3
apa...piriia- < √par: to forfeit 19
apa.taca- < √tak/tac: to run away 5
apa.yāsa-: to beg (something) away (from sb.: + acc.) 7
apaēma, perf. opt. of apaiia- (Lesson 20) 19
apaγžāra-: side-river 16
apaiia- < √āp: to reach, obtain 13
apaiia, ape (< *apiia?): after (+ acc.); hereafter 20
apaiiatōe, inf. of apaiiasa- < √yam: to take away 18
apaiiata- pp. of apaiiasa- < √yam: to take away 15
apaiti.zaṇta-: unrecognized 16
apakauua-: with hump in back 17
apaŋharštōe, inf. of apaŋhərəza- < √harz: to remit, forgive 13
Apaoša-: the demon of drought 9
apara-: future, later 17
apara: henceforth 17
apara.iriθiṇt-: not dying before (their time?) (?) 20
apataiiən < pata- 19
apāṇk-, *apāc-, f. apaš̌ī- (*apācī-): backward 12
apāuuaiia-: *impotent 17
apāxtar-/apāxəδr- (apāxtara-, apāxəδra-) < apāṇk-: northern 14
Apąm Napāt-: Scion of the Waters, a deity of (the fire in?) the heavenly waters 8
apąm: away(?), henceforth(?) 5
apąš: backward, in the back 9
ape, apaiia (< *apiia?): after (+ acc.); hereafter 20
apərənāiiu-: minor (child) 15
apərənāiiuka-: boy 7
apərənəmna- < ā √par: to contest, compete (against: + dat) (?) 17
apərəsa- < ā.pərəsa- 6
apuθrā- < *āpuθrā-: pregnant 20
apuθra-: sonless 16
arāiti- f.: stinginess 19
araθβiiō.manah-: whose thought is not according to the models 16
araθβiiō.vacah-: whose speech is not according to the models 16
araθβiiō.š̌iiaoθna-: whose acts are not according to the models 16
araθβiia-: not according to the ritual models 13
araska-: envy 20
aratufrī-: (someone) who does not satisfy the models (for the sacrifice, etc.) 11
arəδa-: side 6
arədra-: *judge, *arbiter (in the poetic competion) 19
Arəduuī- Surā- Anāhitā-: Arəduuī Sura Anahita (see Lesson 2) 1
arəduš- n.: a degree of sin 15
Arəjaṭ.aspa-: name of Vištāspa's principal opponent 9
arəm.maiti- fem.: proper thinking 19
arəmō.š̌uta-: thrown by arms 20
Arənauuācī-: Yima's sister captured by Aži Dahāka 9

arəθa- n.: matter 6
arəza-: a battle 7
arəzaiia-: to battle 7
Arəzura-: name of a mountain ridge 17
armaēšad- = airime.aŋhaδ- < √had: sitting in peace and quiet 6
armaēšta-: standing still, stagnant 11
Arzahi: the western continent 16
aršǎn-/aršn-: male 8
arš.manah-: correct thought, having correct thought 16
aršt̰āt- f.: Rectitude 10
aršti- f.: spear 8
aršuuacah-: speaking correct words, speech 8
aršuuacastəma- < vacah-: speaking the straightest speech 13
aršuxδa-: straight-spoken 13
asah- n.: place 10
asaiia-: casting no shadow 17
asan-/ašn-:m. = asman-: sky, heaven; stone 8
asəŋgō.gauua-: with hands (daēuuic) of stone 15
asista- < √saēd/sid: not cut off 19
asman- m.: sky, heaven; stone 7
asna- = āsna- 19
asna- = āsna: near 19
asniia-: daily, of the days 10
aspa-: horse 2
asrāuuaiiaṇt- < srāuuaiia- "recite" < √srao/sru: not reciting 15
asruta- < √srao/sru: unheard 7
asrušti- f.: non-listening (to God) 12
ast-, pl. asti n.: bone 7
astas° < ast- 19
asti < ah-: is 2
asti- m.: guest 19
asti.aojah-: bone strength (?) 18
Astuuaṯ.ərəta-: he through whom Order will have bones (= be permanent), name of the last son of Zarathustra, the Revitalizer (*saošiiaṇt-*) 3
astuuaṇt-: having bones, bony, osseous 6
astuuaṇt-: having bones 12
asūiri < ā + sūiri: in the morning(?) 16
aš.ama-: with great power 11
aš.baouruua-: withe great foods 20
ašəmnō.jan-: not striking the target or not striking so as to cause a wound (?) 16
ašəmnō.viδ-: not finding the target or not striking so as to pierce a wound (?) 16
aši- (only dual): eye (daēuuic) 18
aš.mižda-: having great rewards 19
ašn- < asan-
ašnao-/ašnu- < √nas/as: to reach, obtain 16
aš.pacina-: with great cookings 20
ašta: eight 18
ašta-: messenger 19
ašta.dasa-: eighteenth 18
ašta.gafiia-: with eight ? 20
aštahuua-: an eighth 18
ašta.kaožda-: with eight towers 7
aštasata-: 800 18
aštəma-: eighth 18
aštrā-: goad, horsewhip 15
aš.vaṇdara-: offering/receiving great homage (?) 16
aštāiti-: eighty 18
aš.xrāxᵛanutəma-: ? 13
aš.xᵛarənah-: having great munificence 10
aš.xᵛarətəma-: having greatest appetite, most voracious 18
aš.yešti- f.: great sacrifice 18
aša- n.: (cosmic and ritual) Order 1
Aša- Vahišta-: Best Order, the second of the Life-giving Immortals 2
aša.cinah-: who loves Order 15
ašaciθra- = ašō.ciθra-: whose seed is Order, which hails from Order *or* brilliant through Order (like the sun-lit heavenly spaces) 15
ašaiia: in Orderly fashion, according to the ritual Order 3
ašaiia-: to make/perform (according to) Order (?) 20
ašaiiā-: desire for Order, Orderly fashion 11
aša.nāsa-: by which one reaches Order (?) 20
Aša.nəmah-: proper name 11
ašaŋhāk/c- m.: following Order, in accordance with Order 6
ašaon- < ašauuan-
ašaonī-, fem. of ašauuan- 10
ašauuajan-: smasher/killer of the sustainers of Order 12
ašauuan- m.: sustainer of Order, Orderly 2
ašauuasta- n.: Orderliness 11
ašauuastəma-, superl. of ašauuan-: most Orderly, who sustains Order the best 9
ašauua.ṯbaēš-, for ašauua.ṯbiš-: who harms the Orderly man 16
ašauuaxšnut-: who pleases the sustainer(s) of Order 8
aša.xᵛāθra-: providing (residing in?) the good breathing space of Order, reaching up into the free heavenly spaces illuminated by the sun 9
ašāun- = ašaon- < ašauuan-
ašāuuairī-, fem. of ašauuan- 8
ašəmaoya-: obscurantist, heretic 13
ašəm.srauuah-: containing the words/ fame of Order(?) 17
ašī- f.: reward; Ašī, goddess of the rewards 1
ašiiō, nom. sing. of ašiia-: who is in charge of rewards (and punishments); standing epithet of Sraoša 1
Ašiš.hāgəṭ: according to/following Ašī 19
ašiuuaṇt-: having rewards (to give away) 11
ašō.aŋhan-: winning, earning Order 6
ašō.ciθra- = aša.ciθra- (Lesson 15) 17
ašō.īš-: seeking Order 20
ašō.mižda-: having Order as reward 19
ašō.ṯkaēša-: whose guidance is Order, who has Order as one's guide (?) 15
ašāišta-: least happy 17
ašiiah-, comp. of aka- 12
ašō < ašiiah-
atanu.maθra-: who does not stretch the poetic thought (between heaven and earth?) 19
aṯciṯ: and then 13
aṯka- = aδka-: coat 3
auruua-: *busy(?) 20
auruuaṯ.aspa-: having fleet horses 8
auruuaṇt-: fleet, fast 7
auruuaθa-: who does not abide by the deals/agreements (between gods and men) 14
auruša-: white (color of horses) 17
auua-: that, yonder 6
auua.bara < √bar mid.: to pour down 14
auua.dāraiia-: keep, apply (one's ear [etc.] to) 13
auuaδa: there 6
auuah- n.: help 2
auuahmiia-: not worthy of hymns 20
auua.jana- < √jan: to strike down, kill 16
auua.jasa- < √gam/jam: to come down 19
auua.kərəṇta- < √kart: to cut down 15
auuaṇt- ... yauuaṇt-: as much as 8
auuaṇt-, f. auuaitī-: this great, this much 8
auuaṇta- < baṇta-: unharmed 11
auuanaiia- < √naē/ni: to bring down 15
auuanəmna- < √van: unconquerable 18
auuaŋhərəza- < √harz: to renounce, relinquish 12
auuaŋhu-: un-good 15
auuaŋhutəma- < a- + vaŋhu- 19
auuaŋ́he < auuah-, auua-

auuaŋʸhabda- < √xʸap: to sleep 13
auuara- < *ā.bara- < √bar: to bring 16
auuas-, aor. of auua + √nas/as: to reach 19
auuasō.xšaθra- < vasō.xšaθra-: not in command at will 18
auuastaiia- < √stā: to place 17
auuaṯ ... yaṯ: that ... which; therefore ... because, because 8
auuaṯbiiō = auuaēbiiō 20
auuaθa: in that way 6
auuaθra: there 6
auuauuaṇt- ... yauuaṇt-: as great a ... as 8
auuauuaṇt-, f. auuauuaitī-: that great, that much 8
auuå.him: word meaning approximately opponent [auua-ahiia- thrower down?] 18
auuåṇtəm (irregular) < auuaṇt-: this great (see Lesson 8) 7
auui = aiβi, aoi
auui.ama-: overpowering 20
auui.apaiia- < √āp: to catch up with 17
auui.bara-: to bring to 16
auui.θråŋhaiia- < √tarš/θrah: to frighten toward 16
auui.kaēθ-: to be aware (of) 20
auui.miθri-: who is opposed to Miθra 8
auui.nmānaiia-, for *auui.mānaiia-(?) < √man: to wait for 17
auuispašta- < √spas: *ogled 20
auui.yāh-: wearing the sacred girdle (kusti) 12
auuōirisiia- < auua + √uruuaēs: to turn down (intr.) 7
auuō.xʸarəna- n.: *watering place(?) 10
axʸafna-: sleepless 20
axʸarəta-: *non seizable 12
axšafni < ā + xšafni loc. of xšapan-: at night, in the evening(?) 16
azāta-: unborn (= not yet born) 13
aza- < √az: to lead, take (away) 6
azaoša-: lack of desire, pleasure 20
azar-/asn- n.: day 16
Aži- Dahāka-: Azhi Dahaka, name of a giant dragon (Pers. Aždahā or Ẓoḥḥāk) 1

ā = āaṯ, only in: ā dim 7
ā: (up) to (+ acc.) 1
ā: all the way (up) to (+ abl.) 14
ā: hither, in this direction 12
ā.airiiəma.išiia-: "(may) speedy Airiiaman (come) here, name of a holy prayer (Y.54.1) 12
āaṯ: then 1
āca paraca: back and forth 15
ā.bauua- < √bao: to lie upon 12
ābərət-: the bringing (priest); the priest who brings the water during the sacrifice 8
ā.dā- mid.: to acquire 20
ā.daxiiu-: up close to the land(s) (?) 16
ā.darəzaiia- < √darz: to chain, fetter 18
ādiδā- < √daē/di: to look at, inspect 11
ā.duuara- (aduuara-) < √duuar, mid.: to come running 6
āδ-, present āδaiia-, perf. āδa: to say 20
āδu- m.: grain 14
āδu.frāδana-: grain-furthering 20
āfəṇt-: full of water 6
āfəṇta-: *road 14
āfiia-, pass. of āp-: to be reached 13
āfrasåŋha-, āfrasåŋʸhaṇt- < *a-fra-: uninterrupted 13
āfri.vacah- < *a-frī-(?): pronouncing non-inviting words 19
āfri.vacastəma-: whose speech pronounces most invitations 17
āfrinā- < ā + √fraii/frī: invite (as guest-friend) 11
āfrinā- < √fri: to invite as guest friend 19
āfriti- f.: invitation 10
āfšciθra-: containing the seed of water 12
ā.gāraiia- < √gar: to praise in song 8
ā.gəuruuaiia- < √garb/grab: to take up, seize 17
āyairiia- pass. of ā.gāraiia-: to be praised in song 20
āhiša > āh- 19
āhiti- f.: pollution 14
āhuiri-: belonging to Ahura Mazdā, Ahurian, worthy of a ruler like AM 4
āi + voc.: O 9
āi: O (+ voc.) 14
āi- < ā + √aē/i: to come 4
āi n. (only form): earth 12
āiiapta- n.: reward, spoils 4
āiiasa- < √yam mid.: to harness (only 1st sing. āiiese) 4
āiiu-/yao- n.: age, lifetime 12
ā.jasa- < √gam: to come 5
ā.kasa- < √kas: to look (at) 5
ākå(sə): in full view (of: + loc.) 4
ākərənuuō, augmented form of kərənao- 19
ā.mrao-/mru- mid.: to appoint 8
ānuš.hāk- OAv.: following along with 17
āp-/ap- f.: water 1
āpa-: watery, waterlogged 12
āpərəiti- f.: clearing of debt, atonement 6
ā.pərəsa-, apərəsa- < √pars/fras mid.: to consult with (+ dat.) 13
ā.raocaiia-: shine hither 18
ārəiti- = ašị- 14
Ārmaiti- f.: Humility; Spəṇtā- Ārmaiti-, Life-giving Humility, the fourth of the Life-giving Immortals 2
Ārmaitiš.hāgəṯ: according to/following Ārmaiti 19
āsaxša- < √sak/sac: *to apply oneself to learning (??) 20
āsiiah-, compar. of āsu- 14
āsitō.gātu- < *a-sita-: who has not lain on a bed 14
āsitō.gātu-: who has not lain on a bed 13
āsišta-, superl. of āsu- 12
āsna-: born as one's own 12
āsna-: near 20
āstāraiia-: to make guilty (of crime against: + gen.) 20
āstaiia- = ā.stāiia- < √stā: to place 18
āstao- < √stao/stu mid.: to ally oneself (to: + acc.) by one's praise 19
āstauuana-, pres. part. of āstao-
ā.stāiia- < √stā mid.: to install 8
āstriia-, pass. of āstāraiia-
āstuiti- f.: the fact of allying oneself (to) by one's praise 11
āstuta-, pp. of ā √stao/stu: having allied oneself (to) by one's praise (+ acc.)
āsu.aspa-: having fleet horses 7
āsu.aspiia-: the fact of having fleet the horses 7
āsu.aspō.təma-, superl. of āsu.aspa- 7
āsu-: fast 7
āsu.yasna-: with fast(-reaching) sacrifice 20
ātar-/āθr-: fire 2
ātara- = atāra-?: the other (of two) 19
ātrəuuaxša-: priest who tends the fire 18
Āθβiiāni-: son of Āθβiia 15
āθrauuan-/aθaorun-: high-priest; the principal priest 8
āθrauuaṇt-: containing a fire 13
āθrauuō.puθriia- n.: the fact of having sons who become high priests 8
āθritim: for the third time 16
āṯbitim, āδbitim: a second time 18
āuuaza-, auuaza- < √vaz mid.: to fly to 16
āuuiš adv.: clear, apparent 4
āuuōiia: woe (to: + loc.)! 17
ā.vaēδaiia- < √vaēd/vid: to make known (to) 9
āxštaēδa < āxšti- f.: *in harmony (with: instr.) [Air.Wb.] 14
āxšti- f.: peace 12
āxtuirim: a fourth time 18

ā...yāsa- < √yā mid.: to ask hither 13
ā.zāraiia- < √zar: to anger 9
āzāta-: high-born 12
ā.zbaiia- < √zbā: to invoke, call (hither) 8
āzi-: *competition (daēuuic) 13
āzī-: fertile/pregnant (cow) 14
āzuiti- f.: libation of fat 13

åŋha < ah- 19
åŋhānō, gen. of āh- "mouth" 19

ązah- n.: narrow, constricting space 8
ąsta- < aŋra-: evilness 15
ązō.jata- < ązah- + jata-, pp. of √jan-: killed in a tight spot 8

baβraēna-, f. baβraēinī-: made of beaver skins 7
Baβri-: name of a mythical land 13
baβrī- f.: (female) beaver 4
baē°: bi-, double 18
baē.ərəzu-: two fingers wide 6
baēšaza- n.(?): healing, medicine 3
baēšazaδā-: giver of medications 15
baēšaziia-: healing, medicinal 3
baēšaziia- < baēšaza-: to heal 13
baēšaziiō.təma- < baēšaziia-: most healing 3
baēuuan- > baēuuar-
baēuuani: by ten thousands(?) 16
baēuuar-/baēuuan-: 10,000 14
baēuuarə.cašman-: with ten thousand eyes 10
baēuuarō.təma-: most 10,000 18
baēuuarōiš: *ten thousand-fold* 18
baγā-: part, section 5
baγa-: lord, god 3
baγō.baxta-: assigned by the assigner (?) 14
bairiia-, pass. of bara-: to be carried 7
baṇdaiia- < √baṇd: to bind, tie 3
baoδah- n.: consciousness 9
baoδaiia- + nəmō: to revere 20
baoδaŋᵛhaṇt-: aware, conscious 20
baoiδi- m.: fragrance, incense 9
baoiiah- < buiri-: more (abundant) 14
baosu-: offering of incense(?) 19
bara- √bar: to carry, lift up (voice: vācim) 1
bara- < √bar mid.: to be treated 6
bara- < √bar mid.: to *pour (?) 17
barəsman- n.: altar grass, barsom 6
barəsmō.staraiti- fem.: spreading of the barsom 19
barəsmō.zasta-: carrying barsom in the hands 6
barətar- < √bar act.: carrier 15
barəθrī- f.: bearer (of: + gen.), womb 11
barəzah- n.: height, high mountain 14
barəzišta-, superl. of bərəzaṇt-: highest 16
baršnu-: height 17
basta- < baṇdaiia-: bound, tied up 4
bauua- < √bao/bu: to become 5
bauuara < bar- 20
baxəδra-: spade 18
baxša- < √bag/baj act.: to give, distribute; mid. to take on, enjoy 9
bā: a particle of uncertain function and meaning 4
bāδa: sometimes 15
bāmiia-: luminous 12
bāzao- m.: arm 3
bāzuš.aojah-: having his strength in his arms 11
bāšar- < √bar mid.: rider 15
bąšnu-: depth 19
bązah- n.: thickness 9
bərəj-: empowerment through praise (??) 16
bərəjaiia- < √barg/barj: to exalt (empower) by praise, extol (??) 5
bərəjiia- < bərəjaiia-: *praiseworthy (??) 10
bərətō.vāstra-: *carrying (together) of grass(?) 19
bərəz-: high, loud 7
bərəzaiδī- m.: seeing in high places; < bərəza- + dī- 5
bərəzaṇt-, f. bərəzaitī-: tall, lofty 8
bərəzi.gāθra-: whose singing reaches high (up into heaven?) 20
bərəziiāsta- < bərəzi- + yāsta- < √yāh: girded high 19
bərəzi.rāz-: drawing straight lines on high (?) 20
bi°: bi-, double 18
bibda-: (made) for two feet 18
bipaitištāna-: two-legged 9
biš: twice 18
bišāmruta-: spoken twice 18
bišaziia- < bišaz-: to be a doctor, practice medicine 13
bitiia-: second 12
bizaŋgra-: two-footed 18
bižuuaṯ: twice 18
bōiṯ < bā + iṯ 19
brātar-: brother 6
brāza-: to shine, glow 13
brōiθrō.taēža-: with the sharpness of a blade 19
buiri-: plentiful, many 5
bujaiia- < √baog/buj: to free, redeem 19
bušiia-, fut. of bauua- 13
Bušiiąstā-: demoness of sloth and excessive sleep; Procrastination 7

-ca ... -ca: both ... and 3
-ca: and 3
caiia- < √caē/ci: to compile, assemble 20
caiiō: how many? 18
caiti: (as many times) as (see yaiti) 7
caku-: *dagger 19
canaṯ.caxra-: with *singing wheels 20
caŋraŋhāk-, caŋraŋhāc-: following the pastures 8
carāiti- f.: wife 16
carəkar-/carəkərə- < √kar: to sing many songs of praise 16
carətu.drājah-: the length of a race course 17
cašman- n.: eye 11
°caṯca(?): at all(?) 18
caθβarə.paitištāna-: four-legged 9
caθβarə.satəm: forty 18
caθβarə.zaŋgra-: four-footed 18
caθβārō.saite: 400 18
caθβārō: four 8
caθru°: quadri-, quadruple 18
caθru.cašma-: with four eyes 18
caθrudasa-: fourteenth 18
caθru.karana-: four-sided (square, rectangular) 7
caθru.ratu-: having four *ratus* 14
caθruš: four times 18
caθruša-: one side of a square 12
caθrušāmruta-: spoken four times 18
caθrušuua-: a fourth 12
caxra-: wheel 15
cikaii-/*cici- < √kaē: to pay for, expiate 16
cim: why? 7
cimāne, inf. of caiia- < √caē/ci: to collect, gather 18
cinah-/cinas-/ciš- (< *cjš-) < √caēš: to assign, refer (sth. to sth.) 13
Cinuuatō pərətu-: the Ford of the Accountant (where the souls of the dead are judged by Rašnu with the scales and then sent up to Paradise or down to Hell) 12
Cinuuaṯ.pərətu-: = Cinuuatō pərətu- 19
Cistā-: a goddess 17
cisti- f.: insight, illumination(?) 12
ciṯ sing. nom.-acc. neut. of ka-/ci-: what? 7
ciθā-: fine (penalty) 6
ciθra- n.: seed, brilliance 12
ciθrauuah- < ciθra- + auuah-: bringing brilliant assistance 19
ciθrauuaitī-: ihaving clear signs (?) 20
cōiṯ < ca + iṯ 19

cuuaṇt-, n. cuuaṯ: how much? 8

dadr- < √dar perf. mid.: to hold, retain (in memory) 20
daδā-/daδ-: to give; set in place 4
daδuuah-, daδuš- (daθuš-): the one who has put all in place, creator 8
daēnā-: a visionary sense of man, his "vision soul," that after death assumes the form of a woman, beautiful or ugly according to the person's thoughts, words, and acts in life, who leads the soul to paradise or hell, as the case may be 2
daēsaiia- < √daēs/dis: to show 11
daēuuō.ciθra-: spawned by daēuuas, daēuua brood 4
daēuuō.dāta-: (what is) established by daēuuas 19
daēuuō.fradāta-: brought forth (created) by daēuuas 4
daēuuō.frakərəsta-: fashioned forth by daēuuas 4
*daēuuō.tāt-: daēuua-hood(?) 20
daēuua.aipi.jaiti- f.: striking back at the daēuuas 16
daēuua-: old, evil god 2
daēuuaiiāza-: daēuua-sacrificer 6
daēuuaiiasna-: daēuua-sacrificer 9
daēuuauuaṇt-: possessed by the daēuuas 15
dahma-: qualified (for religious activities) 10
dahmō.pairi.aŋharšta-: strained by a qualified (Zoroastrian), skillfully strained 15
daiβi-: deceiving (?) 17
daiia- < dāiia- < √dā-: to place, give 13
daiia- (for *diia-?), pass. of dadā- (usually with act. endings): to be placed, given 16
daiuuī- (< *daiβī-) f.: deceitful 4
daŋhah- n.: skill 17
daŋhao- f.: land 12
daŋhu.frāδana-: land-furthering 20
daŋhu.paiti-: lord of the land 11
daomna- > dauua- 19
daošatara-: western 17
daoθrī-: chattering 7
daožaŋʸha- n.: hell 15
dapta-, pp. of √dab: deceived 8
darədarə-/darədərə- < √dar: to tear to shreds 16
darəγa.arštaiia-: with long spear-handles 16
darəγa-: long 1
darəγəm adv.: for a long (time) 3
darəγō.gauua-: having long hands 7
darəγō.hąmparšta- (*darəγō.hąmparšti-?): receving long(-lasting) consultation 19
darəγō.jiti- f.: longevity, long life 12
darəγō.šiti- fem.: long-lasting dwelling 19
darəγō.yašta- (*darəγō.yašti-?): receving long(-lasting) sacrifice 19
darəs- < √vaēn/dars: to see 20
darəzaiia- < √darz: to chain 13
darši.dru-: with a *daring club 20
dasa: ten 18
dasəma-: tenth 18
dasuuar- n.: talent 8
dašina-: right (opp. left) 14
daθ- > dā- 7
dauua- < √dao (< *daβ "deceive"?), mid.: to speak (used of evil beings) 6
daxma-: dakhma, burial place 16
daxšaiia- < daxša-: to put a mark on(?) 19
daxšta- n.: sign, mark 17
daxštauuaitī: in menses(?) 20
daxiiuma-: related to the land 9
daxiiunąm, gen. plur. of daŋhu- f.: land 1
dāhi- (dåŋh-): foundation (of a structure) 20
dāiia-: to give, grant 3
dāiti- fem.: giving 17
dāitiia- < dāta-: according to the law 6
Dāitiiā-, vaŋʸhī- D°: the good Dāitiiā "the lawful one," name of the river flowing through Airiiana- Vaējah- 13
dāitiiō.kərəta-: made so as to be according to the rules, made in the prescribed way 18
dāman- n.: (artistic) creation 2
dāmiδāta- (dāmi.dāta-, dąmi.dāta-): set in place by the *Web-holder 6
dāmōiš upamāna-: the one in the likeness is the *Web-holder 10
dānu.drājah-: (having) the length of a river 19
dārā-: blade 6
dāraiia- < √dar: to hold 6
dāta- n.: law 10
dāta- neut.: (one's) right(s) 15
dāta-, past part. of √dā: made, created, placed 9
dātar-: establisher, "creator" 4
dāθra- n.: gift 13
dāθra- n.: gift 20
dāθrī- f. < dātar-: giver (of + acc.) 8
dāuru-/drao- n.: tree 12
dąhišta-, superl. of daŋra-: most qualified 8
dbōišta- < buiri-: most 12
dəmāna- = nmāna- 17
dərəββa-: muscle (?) 20
dərəzā-: clutch (?) 17
dərəzi.raθa- < dərəzra- + raθa-: with solid/steady chariot(s) 8
dərəzi.takaθra-: steadily running 14
dəuš.srauuah-: evil fame 19
didrəzuuō < √darz: *holding on to(?) 19
diiao- m.: heaven 11
dim m. encl. pron. acc.: him 5
dōiθra n.: eye 15
draējištō.təma-: the "most poorest" 12
draējišta-, superl. of driγu-: poorest 12
drafša-: banner 19
drafšakauuaṇt-, f. drafšakauuaitī-: adorned with banners 7
draoγa- (noun/adj.?): deception, deceptive(?) 12
draojišta-, superl. of druuaṇt- 14
draoman- n.: *deception 13
draonah- n.: darun, sacrifical cake 7
draža- < √drang/dranj: to grasp 19
drājah- n.: length 12
drāuuaiia- < √drao: to make deceptive (?) 19
drəguuaṇt- OAv. for druuaṇt- 19
drəŋjaiia-: to learn by heart 9
driβi-: dribling 17
driγu-, f. driuuī-: poor 6
driγu-: poor 5
druj- f.: the cosmic Deception, the Lie 2
druua-: sound, healthy 1
druuaṇt-: possessed by the Lie, Lieful 2
druuaṇtō, nom. plur. of druuaṇt- 7
druuatāt- f.: health 12
Druuāspā-: a goddess 4
druuąθii- fem. forms of druuaṇt- 14
druuō.cašman-: with healthy eyes 20
druxš, nom.-voc. sing. of druj- 4
druxš.manah-: having thoughts of deception 19
druža- < *drujiia- < √draoγ/drug/druj: to lie 8
duγδar- f.: daughter 3
dunman- n.: cloud 6
dunman- n.: clouds 14
duraē.karana-: having its edges in the distance 11
duraē.pāra-: whose borders are in the distance, with distant borders 11
duraē.suka-: whose eyesight reaches far 9
duraē.uruuaēsa-: the turns of which are in the distance 14
duraoša-: standing epithet of Haoma- of unknown meaning, traditionally interpreted as "death-averting" 2
durāṯ: from afar 9

dušmaniiu-: enemy 5
dušmata-: badly thought (thought) 2
duš.saŋha-: of bad (evil) pronouncements 16
dušxšaθra-: having bad, evil command 3
duš.xᵛarəθa- n.: bad food 16
duuadasa-: twelfth 18
duuaēš-: to hate, antagonize 20
duuar- m: door 19
duuąsa-: to attack (? said of evil beings) 2
dužaka-: hedgehog 8
dužāθra- n.: bad "breathing space 11
duždaēna-: having evil vision-soul 9
duždāh-: who gives evil gifts 6
dužgaiṇti- f.: evil smell 6
dužiiašti-/iiešti- f.: bad sacrifice 16
dužiiāiriia-: bringing bad seasons (harvest) 8
dužiti- f.: bad going 16
dužuuacah-: having bad speech 8
dužuuaṇdru-: of evil respect (?) 9
dužuuaršta-: badly done (deed) 2
dužuxta-: badly spoken (word) 2
dužzaotar-: bad libator 6

ərəδβō.drafša-: with banners held on high 18
ərəδβa-: upright 16
ərəγaṇt-: *frightening 15
ərənao-/ərənu- < √ar: to send on its way 15
ərənāuui, 3rd sing. pass. of ərənao- 19
ərəzataēna-: (made) of silver 15
ərəzifiiō.parəna-: fitted with eagle feathers 16
ərəzu-: straight, upright 5
ərəzušā-: adulthood 20
ərəzuuāna-: ? 19
ərəzuuaitī-, fem. of ərəzu-: upright, tall 12
ərəžuxδa-: rightly, correctly spoken, which ought to be spoken correctly 8
əuuərəzəṇt- < vərəziṇt- < √varz: who does not perform, commit (a deed) 19
əuuiδuuah-: ignorant 11
əuuista-: unfound, not to be found 16
əuuitō.xarəδa- < a-vi-ita-: from which the feces has not gone away 12

Ǝrəθō < ərəθī-(?): a deity 12

fiianᵧᵛha-: to hail (snow) 13
fra...apāθa-: I shall put an end (to: paiti + acc.) (??) 20
frabara- < √bar: to carry forth, bring 18
frabdō.drājō: the length of his leg (i.e., standing?) 9
frabərətar-: a kind of priest 18
fra.cara- < √car: to go forth 5
fracara- < √car act., mid.: go forth 6
fracarəθβaṇt-: walking forth 20
Fradaδafšu: the southeastern continent (where cattle is furthered?) 16
fra.daēsaiia- < √daēs: to show 13
fra.daδā-, fra.daθa- < √dā: to bring forth, create 7
fra.daθa- = fra.daδā- 7
fradaθa- n.: furtherance 8
fradaxšta-: thrown forth (as with a sling?) 7
fra.dauua < √dao, mid.: to chatter 6
fra.duuara- < √duuar: run forth (daēuuic) 19
fra...duuąsa-: to attack, set upon, assault 20
fraδāta- < fra.daδā-: brought forth 6
fraēšiia- < √aēš/iš: to send 7
fraēšta-, superl. of pouru- 12
fra.guza- < √gaoz mid.: to uncover, bring out of hiding 19
fraγrāraiia- < √grā: to wake up (trans.), rouse 17
frahišta- (cf. fraxštā-) < √stā: to stand forth 19
fraii- = frāii- < √aē/i: to go forth 12
fraiiara-: of tomorrow, future 17
frakauua-: with hump in front 17
frakərəsta-, past part. of fra.kərəṇta- 14
fra.maniia- < √man mid.: to think ahead, hope, take courage (?) 6
fra.mara- < √(h)mar: recite 19
framən.narō.vira-: *encouraging the men (and) servants(?), *giving them back their hope (??) 14
framən.nara-: *encouraging the men, *giving back hope (??) 14
framita-: transformed 12
fra.mrao-/mru-: say forth 6
fraŋharəcaiia-: to dispatch (messengers) |or for fraŋhərəzaiia-?| 19
fraŋhərəza- < √harz: to release (semen) 12
Fraŋrasiian-: name of a Turanian, arch-enemy of the Aryans 8
fraŋᵛhara- < √xᵛar: to eat (from) 17
fraoirisiia- < √uruuaēs mid.: to turn (to) 8
fraorəṯ.fraxšnin-: foreknowing (thought) turned toward (the reward?) 7
fraoraca- < fra + ?? mid.: *catch up with (or: cf. OInd. vrašc- "to hew, cut to pieces"?) 7
fraorənā-/fraorən- < √var mid.: to chose to be (someone who sacrfices to Ahura Mazdā, etc.) 16
fraoraṇta < frauuar- 18
fraoθaṯ.aspa-: with horses floating (through space?) 20
fraouruuaēštrima-: (season) *marking the turning (of the days getting shorter) 10
frapaiia- > frāpaiia-
fra.pāraiia- < √par: to convey (across: tarō, to: acc.) 15
fra.pinuua- < √piuu mid.: to swell forth (to: auui) 8
fraptərəjan-: who fly on wings 16
frasaocaiia- < √saok: to burn 15
frasastata-: the fact of being famous 15
frasasti-: praise and fame 9
fra.saxta-: passed away, come to the end of life 12
fra.sispa-: to *attach, wear (ear-rings) 7
fraskəŋba-: *awning made with beams(?) 17
frasnāta- < √snā: washed 18
fra.spara- √spar: to jump away 5
frasparəγa-: blossom 5
fra.srāuuaiia-: recite, perform 11
frasruiti- f.: enunciation 19
frasruta-: renowned 9
frastərəta- < fra.stərənao- < √star: spread out 14
fra.stairiia- < fra.stərənao- < √star: which is to be spread out 14
fra.stərənao- < √star: to spread out 19
fraša-: Juicy, wonderful 2
fraša.vaxšiia-: perfect growth 12
frašō.kərəiti- f.: Juicy-making, Renovation, the permanent reestablishment of the first existence after the final victory over the powers of evil and darkness 2
frašna- m.: question 15
frašumaka-: seam, raphe (the seam between the legs of males) (?) 15
fra.šāimna- pres. participle of fra.šāiia- (see Lesson 12) 11
fra.šāuuaiia- < √šao: to make to go forth 19
fra.šāiia- < √š(ii)ā mid.: to defecate 11
fra.šauua- < √š(ii)ao: to go forth 6
fra.šusa- < √š(ii)a/š(ii)u: to go forth 5
fra.taca- < √tak/tac: to flow forth 5
fratəma-: first 18
fratəmaθβa-: the fact of being foremost 19
fra.tu- < √tao: to have strength(?) 18
fraθah- n.: width 9
fraθβaršta- < fraθβərəsa- < √θβars: fashion forth 14
frauruuaēxšti- fem. < √uruuaēs: leading along twisted (crooked) paths (?) 17

frauuaēδa- < √vaēd: to exhibit 17
frauuara- (aorist) subjunctive of fraorəna- < √var mid.: to choose to be 15
frauuaršta- < frauuərəziia-: to perform 12
frauuaši- f.: fravashi, pre-soul 4
frauuaza- mid.: to drive/fly forth/forward 12
frauuāra-: *porch(?) 17
frauuaxš- m., frauuaxša-: penis, twig, branch, protrusion 9
fraxšnin-: in foreknowledge, forewarned 20
fraxšta- (cf. frahišta-) < √stā mid.: to stand forth 19
frazahiṯ > frazā- 19
frazainti- f.: offspring 12
fra.zā- < √zā: leave way behind 19
Frazdānu- or Frazdānauua-: name of a river 8
frā.bara-: to bring forth, present 17
frāda- (frāδa-): to further 13
frādaṯ.fšao-: cattle-furthering 10
frādaṯ.gaēθa-: furthering the world of living beings 6
frādaṯ.vira-: man-furthering 10
frādaṯ.vispąm.hujiiāiti-: furthering-all-living 10
frā.drəṇjaiia- < √drang: to learn by heart 15
frā.dərəsra-: visible from afar 11
frā.hunao- (frā.hunuua-) < √hao: to press forth 13
frāii-, see fraii- 12
frāiiah-, comp. of pouru- 19
frāiiataiia-: to make somebody take up a (firm) stand 17
frāiiauuaiia- < ?: to *expose (to: + dat.) 18
frāiiašəθβa- < yaz: which ought to be sacrificed (to) 13
frāiiaza- < √yaz mid.: to send forth in sacrifice, sacrifice (+ acc. of thing or god) 4
frāiiātaiia- < √yat: to put down in one's place 11
frāiieziia- pass. of frāiiaza-: to be sent forth in sacrifice 20
frāiiiō.humata-: having more good thoughts 19
frāiiiō.huuaršta-: having more good deeds 19
frāiiiō.huxta-: having more good words 19
frā.mrao-/mru-: to pronounce, proclaim 8
frā.nəma- < √nam mid.: to yield (before: parō + abl.) 14
frāṇk-, frāc-: forward, away (from + gen.) 12
frāpaiia-, frapaiia- < √āp: to reach 15
Frāpaiiåš°: name of mountain 20
frārāiti- f.: generosity 19
frāšmō.dāiti- f.: sunset 14
frāšmi-: ruddy, with the color of the sunset 20
frāšnao-/frāšnu- < √nas/as: to reach 11
frātaṯ.caiia- for *frātacaiia- < √tak/tac: to make flow forth 17
frāuua- < ?: to *prevail(?) 19
frāuuaocəm > frāmrao- 19
frāuuixta- < √vaēg/vaēj: wielded forth, well wielded 16
frāna: by the great quantity (of) 20
frārənao- < √ar: to send forth (?) 17
frinā-/frin- < √frī: to befriend, satisfy(?) 11
friθa-: dear 4
friθiia-: to decompose (?) 20
frī- f.: friendship, satisfaction(?) 15
fšah-: *nail(?) [cf. paiti.auua.paša-] 17
fšaonaiia- < fšaoni-: to tend sheep herds(?) 19
fšaoni- m.: *sheep herd 9
fšarəma-: shame 16

gaδa-: robber 18
gaēθā-: sing.: herd, world of living beings; plur.: living beings 10
gaēθiia-: belonging to/residing in the world of living beings, 2
gaēθō.frāδana-: furthering living beings/ heerds of cattle 20
Gaiia- Marətān-: "life with the dead thing"(?), name of the first mortal proto-man 12
gaiia-: life 7
gairi- m.: mountain 3
gandarəβa-: mythical being 20
gao- m., f.: ox, cow; plur. cattle, animal species 2
gaoδana- n.: udder, milk pail(?) 14
gaociθra-: containing the seed of animals 11
gaoiiaoiti- m.: grazing ground 10
gaomaṇt-: containing milk 8
gaomauuaṇt-: containing milk 13
gaona-: profit 15
gaoša-: ear 3
gaošāuuara-: ear-ring 7
gaozasta-: with milk in the hand(s) [with gao° < gao- or for *gauuō] 17
gar- m.(?): throat 19
garəβa- m.: womb 7
garəma- n.: heat 9
Garō.nmāna- n.: house of song, Paradise 12
gauua-: hand (of evil beings) 7
gauua-: milk 17
gāraiia- > ā.gāraiia- 8
gātu-: place 11
gāθā-: Gatha 11
gāθβiia-: Gathic 15
gāuš, nom. sing. of gao- 2
gāuuaiiana- n.: cowpen 17
gərəβnā-, grəβnā- = gəuruuaiia- 13
gərəδa-: den, habitation of daēuuas, etc. [OInd. gṛhá-] 17
gərəza- < √garz/jarz mid.: to complain, lament 9
gəuruuaiia- < √grab/garb: to grasp, take hold of 5
graṇta-: angry 11
grauua- (< √grab): handle (of chariot) 7
griuuā-: neck, mountain ridge 17
Guδa-: name of a river 20
gufra-: deep, profound 9
guṇdă-: lump (?) 16
guza- < √gaoz mid.: to hide 19

γənā-: (divine) woman 10
γžarə.γžara-: to gurgle, rush (water) 13
γžāraiia- < √γžar: to flow (in a rush) 17

ha-, ta-: personal/demonstrative pronoun 5
haca: from, acc. to (+ abl.) 14
haca- < √hak/hac mid.: to follow 6
hadiš- n.: seat 15
haδa: together with (+ instr.) 15
haδō.gaēθa-: (people) having herds together 18
haδō.zāta-: german (about siblings) 13
haδa.aēsma-: together with firewood 19
haδa.baoidi-: together with incense 19
haδa.ratufriti-: together with satisfaying the models 19
haēnā-: (enemy) army 9
haiθiia.dātəma-: who most (often) establishes the true (existence) (?) 17
haiθiia-: true, real (not only seemingly true) 4
haiθim.ašauuan-: in truth Orderly 19
hakərəṯ: once 18
hama-: one and the same 16
hamaθa yaθa ... -ciṯ: in exactly the same way as 11
Hamaspaθmaēdaiia-: New Year's festival 10
hamb- > haṇb-
hamərəθa-: opponent, competitor 8
hamista- < ?: *removed 18
hamisti- f.: *removal 16

hamō.xšaθra-: with single command 20
hampərəsa- < √pars/fras mid.: to deliberate 16
han-, aor.(?) hana-: to earn, gain 20
haṇ- see also hąm-, həṇ-
haṇbara-: to carry together, collect 16
haṇbāraiia- < √bar: to carry together, accumulate 9
haṇdaēsaiia- < √daēs/dis mid.: "get a load (of)" 20
haṇdraxta-: (firmly) held together 11
haṇgərəfša- < haṇgəuruuaiia- 19
haṇgəuruuaiia- < √grab: to grab, seize 8
haṇjamana- n.: assembly 1
haṇjasa- < √gam mid.: to come together 6
haṇkāraiia- < √kar?: to gather (for the sacrifice to: + gen. or dat.) 9
haṇkərəma-: epithet of Haosrauuah of uncertain meaning 15
hana-, aor. of hanaiia- 19
hana-: old man 18
hanaiia- < √han mid.: to gain, win 19
haŋʸharəna- n. dual: jaw 15
haoiiå < hauua- (Lesson 16) 19
haoma-, Haoma-: the haoma plant and a god 2
haomiia-: pertaining to the haoma 15
Haosrauuah-: name of a legendary hero (kauui) 7
haosrauuaŋha- n.: good fame 11
haoša- < √haoš: to dry out 16
haoząθβa- n.: being of good tribe 15
hapta.dasa-: seventeenth 18
hapta.sata-: 700 18
hapta: seven 18
haptaθa-: seventh 18
haptahuua-: a seventh 18
haptāiti-: seventy 18
Haptō.iriŋga-: Ursa Major, the Big Dipper 6
Haraitī-: name of the mountain in the middle of the earth; also called Harā- 11
harəδi-: *idiot(?) 17
harətar-: guardian, watcher 15
harəθra-: watch, guard 13
harəθrauuaṇt-: providing overseeing 19
hasciṯ: even he 20
haθra.jata-: smashedstruck down then and there 12
haθra.taršta-: frightened then and there 12
haθra: in one and the same place, right then and there 8
haθra: together with (+ instr.) 15
haθrauuanaṇt- < √van: winning there and then 19
haθrā.niuuaiti- f.: ability to overcome right then and there 11
haθrāṇk-, haθrāṇc-: in one and the same direction 12
hauruua-: all, entire 7
°hauruua-: guardian 13
Hauruuatāt- f.: Wholeness; the fifth of the Life-giving Immortals 2
hauua-: own 2
hauuaṯ.zəm-: just as much as, equal to the earth (?) 16
hauuaṇt-: equally much 17
hauuana- neut.: haoma pressing 15
hauuaŋʸha- (< hauuaŋhya-): well-being 11
haxaē- m.: companion, friend 3
haxəδra- < √hak n.: association, company 15
haxman- < √hak n.: following, company 13
haxša- < √hak: to induce (to: + infinitive) 18
hazah- n.: violence, violent act 14
hazaŋhan-/hazasn-: violent person, thug 12
hazaŋra- n.: a thousand 3
hazaŋraγna-: ability to strike a thousand 18
hazaŋrəm: a thousand 18
hazaŋrō.gaoša-: with a thousand ears 10
hazasn- < hazaŋhan-
hācaiia- < √hak: to induce (to: + infinitive) 13
hātąm < haṇt- 15
hāθrō.masah- adj.: the length of a "league" 9
hāθra- n.: a length measure, "league" 9
hāuuanō.zasta-: with (pestle) and mortar in the hand(s) 17
hāuuanān-: the priest in charge of pressing 18
hāuuana-, dual: (pestle) and mortar 9
Hāuuani-: Hāuuani, the genius of the time of the haoma pressing (in the morning) 5
hāuuišta-: student 13
hāuuōiia-, hāuuaiia-°, haoiia-: left (opposite of right) 13
hąm.bara-: to carry together, store up 9
hąm.cara- < √car mid.: to dwell together (with) 6
hąm.hišta- < √stā mid.: to stand (together), gather (intr.) 14
hąmina-: (of) summer 15
hąm.nidarəzaiia-: to tie together 9
hąm.rāzaiia- < √raz, mid.: to straighten, comb; stretch (oneself) 6
hąm.raēθβa-: direct pollution 18
hąm.raēθβaiia- < √raēθ(β)/riθ: to mix together 11
hąm.uruuisuuåŋh- < uruuisuua- + āh- ?: with contorted mouths(?) 16
hąm.vā-: to blow (together) 16
hąm.vaiṇtī-: *harmonious 12
hąm.varəiti- f.: *valor 14
hąm.varəitiuuaṇt-: *valorous 11
hē encl. pron. gen.-dat.: to/for him/her 5
həṇti < ah-: (they) are 1
hərəza- < √harz: to let loose, leave, let (through the haoma filter) > to filter (the haoma) 13
hiγnu-: *clean (or similar) 18
hiku-: dry 9
hikuuāh- < hiku- + āh-: with dry mouth 9
him (hīm) f. encl. pron. acc.: her 5
hiṇca- < √haēc/hic: to pour 13
hinḍu-: the river that surrounds the world (?) 17
hiš.hak-/hišc- < √hak: to follow 16
hišāra- (< √har): guarding 20
hišku-, contamination of huška- and hiku-: dry 18
hišmara- < √hmar act.: to list, report 13
hišta- < √stā act: to stand (up), take up position; mid.: to stand 3
hita-: team of horses 19
Hitāspa-: name of a legendary figure 13
hitō.hizuuah-: with bound tongue 15
hizumaṯ, probably error for *hizuuaṯ abl. of hizū- 15
hizuuā-/hizū- m.: tongue 15
hubaδra-: lucky 17
hubaoiδi-: fragrant 9
hubaoiδitəma-, superl. of hubaoiδi- 12
hubərəiti- f.: good treatment 16
hubərəta-: well-treated 6
hudāh-, huδāh-: giving good gifts 8
hudaēna-: having a good daēnā 5
huδāstəma-, superl. of huδāh- 12
huδåŋha-: munificence 19
hufrabərəti- f.: good carrying forth 18
hufraouruuaēsa-: who turns well (+ acc.) 20
hufrāiiuxta-: well put together (the blade and the handle?) 16
huiiašta-, comp. huiiaštatara-: well sacrificed to 14
huiiašti-/iiešti- f.: good sacrifice 16
huiiāγana-: a kind of companions (sharing beds/foxholes?) 18
huiiāiriia-: bringing good seasons (harvest) 8
hujiti- f.: good gain 20
Hukairiia-: name of a mountain 4
hukərəp-: having a good (beautiful)

shape 12
hukərəpta-: well-shaped 3
hukərəptəma-, superl. of hukərəp- 12
hukərəta-: well-made 7
humaiia- < maiiā-: having good creative magic(?) 8
humanah-: of good thoughts 16
humata-: well-thought (thought) 2
humižda-: giving good rewards 19
hunairiiaṇk-: talented 20
hunao-/hunu- < √hao/hu, mid.: to press 6
huniuuixta- < ni √vaēg/vaēj:: well brandished, well brought down (upon + loc.) 16
hupaiti.zaṇta-: well recognized 17
huparəna-: with good feathers 20
huptarəta-: having good wings 16
hupuθriia- n.: the fact of having good sons 8
huraoδa-: well-shaped 3
huraθa-: having good chariots 3
huruniia- n.: the fact of having a good soul 11
huruθma-: good growing power 17
husrauuah-: having good fame 15
huš.hąm.bərəta-: well assembled 20
huš.hąmbərəta- < √bar: well carried together, well-accumulated 17
huš.haxman-: providing good company 17
hušiti- f.: good dwelling 10
huškō.zəmō.təma-: where the earth is most dry 15
huška-: dry 14
hušxᵛafa perf. of xᵛafsa-: sleep, see Lesson 20) 17
huta-, past part. of hunao- 13
hutašta- = hutāšta-: well fashioned 10
huθaxta- < θaŋjaiia- < √θaŋg: well pulled (bow) 16
huuapah- < apah-: having good works, artisan 16
huuar-/huuan- n.: sun 11
huuarə.barəzah-: the height of the sun 19
huuarə.dərəsiia-: exposed to the sun 16
huuarə.xšaēta- n.: the sun 11
Huuarəz-: name of (one of?) two brothers 11
huuaršta-: well-done (deed) 2
huuaspa-: having good horses 3
huuasta- < √ah: well-shot 12
huuāfritō.masa-: of the size reserved for one who is a well-invited guest(?) 20
huuāuuaiiah-: possessing good/his own *strength (of youth, life) [OInd. váyas-?] 15
huuā.vaēγa-: having its own (or: good) push 19
huuāzāta-: well-born, noble 7
huuąθβa-: who has good herds; standing epithet of Yima 1
huuąθβauuaṇt-: containing good herds 13
Huuōuua-: name of a family 4
huxta-: well-spoken (word) 2
huxšaθra-: having good power 3
huxšaθrō.təma-, superl. of huxšaθra-: having good command 9
huxšnuta-: well sharpened 16
huzaṇtu-: of good tribe 15

iδa: here 4
iδaṭ: here 11
im, sing. nom. fem. of ima-: this 4
ima-: this 2
imaṭ: neut. nom.-acc. sing. < ima- 3
ime: masc. nom.-acc. plur. < ima 3
Iṇdra-: name of an old god (cf. OInd. Indra) 6
iṇja: watch it! (?) 20
irista- < √raēθ/iriθ: to "depart," die 13
iristō.kaša- < √kart: corpse-cutter 15
irišiia- < √raēš/riš: to be harmed 13
irita < irinā- < √raē/ri: to defecate 17
iriθiiąstāt-: (the fact of) dying, mortality 14
isa- < √aēs: to be able, have command of (+ gen.) 5
isāna- pres. part. of isa-: ruling 14
iša- < √aēš mid.: to seek 17
išarə: instantly 13
išarə.štāt-: momentaneousness 20
išasəm: *needy, indigent(?) 20
išiia-: (who/which is) to be sped along, speedy 12
išti- f.: a wish or sacrifice 7
išu-: arrow 16
iθa: in this way 6
iθiiejah-: dangerous 8
iθra: here 6
ižā-: milk libation 15
ižā-: libation of milk 19

jaēšəmna- < √jaē/ji: to win(?) 19
jaγāra perf. of √gar: to be awake 20
jaγna-, intens. of jan/γn: to smash to pieces 13
jaγništa-, superl. of a form of jaγna-: smashing the most 8
jahikā-: bad woman 13
jaiδi < √jan 4
jaiδiia- < √gad/jad: to implore 4
jaini- f.: woman 12
jamiiā- aor. opt. of jasa- 19
jan- (jana-) < √jan/γn: to smash, strike, kill 7
janiia-, pass. of jan-: to be smashed, stricken, killed 7
jaṇta, nom. sing. of jaṇtar-: smiter, striker, smasher 1
jaṇtar- < √jan/γn: striker (+ acc.) 8
jaŋh-, aor. of jasa- 19
jarəziia- < √garz/jarz: plaintive 9
jasa- √gam: to come 2
jata-, past part. of jan-
jāmaiia- < √gam/jam: to make go, chase 13
Jāmāspa-: Djamaspa; person figuring in the legends of Zarathustra. 1
Jāmāspana-: son of Jāmāspa 15
jąfnu-: depth 17
jąθβa- < √jan: which ought to be smashed 13
jiia.jata-: struck by/propelled by the bow string (jiiā-) 16
jima-, aor. subj. of jasa- 19
jiṭ.aša-: whose Order is damaged, crippled 20
juua- < √j(ī)uu: to live 7
juua-: alive 2

ka-: who? 4
kaēθ-, present cinaθ-: to become clear (about); perfect: to know, realize 20
kaēnā-: revenge 20
kaδa: when? 6
kahrkatāt- f.: the word "chicken" 8
kahrkāsa-: vulture 11
kaiia < ka- 14
kaiiaδa-: magician(?) 11
kaiieiδī-: female magician(?) 11
kainikā-: young woman 13
kairiia- n.: work (to do) 5
kamarəδa-: head (daēuuic) 19
kamarəδō.jan-: who smashes the heads (of the old gods) 11
kaŋbišta-, superl. of kamna-: least 15
kaniiā-: young woman 4
karan-: edge, border, end 11
karapan-/karafn-: "mumbler"; a kind of bad priests 12
karəta-: knife 15
karša-: furrow 18
karša- < √kar: to till, plow 13
karšiia-: that ought to be tilled, plowed 13
karšipta-: name of a mythical bird 18
karšiuuaṇt-: sb. who tills, sows 16
karšuuar/n- n.: continent, country 16
karšū-: furrow, acre(?) 19
kasciṭ: each and every one 4
kasuuiš- < kasu- "little" + viš-

"poison"(?): with *pustules, with acne (?) 17
kašā-: armpit 2
kata-: covered (part of?) building, house 17
katarasciṯ nom. sing.: each (of the two) 9
katō.masah-: the size of a *house 15
kaṯ < ka-: how?, what?, when? 3
kaθa: how? 5
kauuaē- m.: kauui; mythical poet-priests, some of them were Zarathustra's competitors 3
kauuaiia- = kāuuaiia-: belonging to the kauuis 9
kaxᵛarəða-: magician(?) 11
kaxᵛarəiðī-: female magician(?) 11
kāiðī-: female magician(?) 11
kāraiia- < √kar: to till, sow 12
kāuuaiia- = kauuaiia- 15
Kąsaoiia-: name of a mythical lake from which the three saošiianṭs will emerge 9
kəhrpa: in the form (of: + gen.) 11
kərəfš.xᵛar- : flesh-eating 9
kərənṭa- < √kart: to cut 13
kərənao-/kərənu- < √kar: to do 4
kərəp-/kəhrp- f.: form, shape 3
kərəsāni-: name of a mythical villain 6
kərəθiia-, pass. of kərənṭa-: to be cut 16
kiriia-, pass. of kərənao-: to be done 9
kō, nom. sing. m. of ka-: who? what? how? 3
kudaṯ šāiti-, with negation: whence (there is no) happiness 20
kuθra: where? 6
kuua: where? 6
kuxšnao-/kuxšnu-, desiderative of √xšnao/xšnu mid.: to wish (seek) to please (win the favor (of)/make favorable) 19

maδa-: intoxication 8
maδaiia- < √mad mid.: to intoxicate oneself 15
maδəma-: middle 14
maēγa-: cloud 9
maēsman- n.: urine 15
maēša-: sheep, widder 15
maēšina-: pertaining to sheep 15
maēšī-: ewe 15
maēθana- n.: dwelling, habitation 17
maēθaniiā-: dwelling, habitation 10
maēza- < √maēz/miz: to urinate 8
maγa-: hole 18
mahrka-: destruction 3
mahrakaθa- n.: destruction 17
maiδiia- n.(?): middle 7
maiδiia-: intoxicating beverage 14
maiδiiāiriia-: "mid-season," mid-winter 10
maiδiiōi.zarəmaiia-: "mid-green," mid-spring 10
maiδiiōi.šāδ-: sitting in the middle 20
maiδiiōi.šəma-: mid-summer 10
maiδim < maiδiia-: in the middle (of + gen.) 13
maiiah- n.: *pleasure 19
mainimna < maniia- 19
mainiuuå < maniiu- 19
mainiuuasah- > maniiuuasah- 13
mairiia- < √hmar: that ought to be memorized 16
mairiia-: villain, rogue 4
mairiiā-: villainess 4
mairiiā-: villainess, bad woman 12
mana gen. < azəm: my 9
manah- n.: thought, mind 2
manahiia- : of thought 19
manaoθrī-: neck 7
manauuaiṇtī-: victory over envy (?) 20
maniia- < √man mid.: to think 12
maniiauua-, fem. maniiəuuī-: belonging to/residing in the world of thought 2
maniiəuuī-, fem. of maniiauua- 3
maniiu-: mental force, inspiration; traditionally translated as spirit (see Lesson 2) 1
maniiu.stāta-: stood in the world of thought 11
maniiu.tāšta-: fahioned (by a carpenter) in the world of thought 11
maniiuuasah-, maniiauuasah-, mainiuuasah-: whose place is in the world of thought 13
maniiuš.xᵛarəθa-: providing food in the world of thought 17
maŋh- (maŋha-), aor. of maniia- 19
mara- < √hmar: to memorize 17
marəγā-: green field 17
maršū-: belly (daēuuic) (?) 19
marš̊a-, pass. of of mərəṇc-: to be destroyed 16
marətān-/marəθn-: mortal (see Gaiia-Marətān-) 12
marəza- < √marz: to stroke 11
masah- n.: size, length 9
masåna- n., plur. f.: greatness 15
masiiah-, compar. of masita-: longer 14
masita-: long 9
masišta-: longest 12
masī- f.: great 20
masti- f.: knowledge 8
maṣiia-: man, mortal man 1
maṣiiāka- (usually plural): people 4
maṣiiō.jata- < maṣiia- + jata-, pp. of jan-: killed by a man 8
mata-, past part. of maniia-: thought 12
maṯ: with (+ instr.) 15
maṯ.āzaiṇti-: with examples 16
maṯ.raθa-: possessing chariots 16
maxši.bərəta-: carried by flies 20
mazāṇt-: great 12
mazdaiiasna-: someone who sacrifices to Ahura Mazdā; Mazdaiiasnian, Mazdean 1
mazdā- m.: omniscient 2
mazdō.frasāsta-: ordained/taught(?) by Ahura Mazdā 10
maziiah-, comp. of mazāṇt- 11
mazišta-, superl. of mazāṇt-: great 3
mā, + imperative (injunctive, optative): let not 4
māh-: moon, month 8
māhiia-: of the months 10
māiiauuaṇt- < māiiā-: rich in creative magic(?) 14
mānaiia- < √man: to resemble 11
mānaiiən, mąnaiiən ahe yaθa: like 12
mātar- f.: mother 6
māzaniia-: giant (daēuuas) 15
māzdaiiasni-: of/belonging to the one who sacrifices to Ahura Mazdā (of the one who believes in Ahura Mazdā) 2
mąθβa- < √man: which ought to be thought 13
mąθra-: poetic thought (expressed in words) 1
mərąšiiā-, opt. of mərəṇc- 18
mərəγa-: bird 7
mərəγəṇte < *mərənx-te (for *mərəng-de), 3rd sing. pres. mid. of mərəṇc-/mərəṇk- (see Lesson 16) 12
mərəṇc-/mərəṇk- (mərəṇca-) < √mark: to destroy 8
mərəθiiu- m.: death 6
mē: to/for/of me 2
miiazda-: ritual meal 14
miiezdin-: (possessing, preparing) ritual meals/offerings 14
mimarəxša- < √mark mid.: to wish to destroy 13
minu-: broach 7
mitaiia- < √maēt/mit: to stay, dwell 4
miti-: top of the head(?) 18
miθaoxta-: something spoken wrongly 19
miθō adv.: wrongly, shiftily 20
miθβar/n-: pair 16
miθnā-/miθn-: to stay, dwell 4
Miθra-: solar deity, god of contracts and agreements (see Lesson 2) 1
miθrō.ṯbaēš-, probably error for miθrō.ṯbiš- (cf. ṯbaēšah-): who is

hostile to the contract/Miθra 16
miθrō.druj-: who is false to the contract/Miθra 16
miθrō.ziiā-: who harms the contract/Miθra 16
mižda- n.: reward 17
mošu: soon, quickly 2
mrao-/mru- < √mrao/mru: to say 4
mrura-: *destructive(?) 19
mruta- < √mrao: spoken 12
muš f.: *mouse 13

nabānazdišta-: closest relative(?) 17
naδa- < √nād: to revile 16
naēd-/nid- (nis-) < √naēd/nid: to blame, scorn 4
naēδa, cf. nōiṯ: not 8
naēma- n.: a half, side 12
naēšiia-, fut. of naiia- 13
naiia- < √naē/nī: to lead 13
naire.manah-: having manly/heroic thought, valorous; epithet of Kərəsāspa- 7
Nairiia- Saŋha-, Nairiiō.saŋha-: the heroic/divine announcement; messenger of the gods 12
nairiia-: manly, heroic 5
namra-: soft, pliable 12
naoma-, nāuma-: ninth 18
Naotairiia-: Naotarid, belonging to the Naotaras, a legendary clan 7
Naotara-: name of a clan 19
napāt-, napt- (nafəδr-): grandson 6
nasao- f. (nom. nasuš): (demoness of) carrion 5
nasiia- < √nas: to perish 4
nasumaṇt-: containing dead matter 16
nasuspaiia-: (arbitrary?) throwing (out) of corpses 20
nasuš- n.: carrion 15
nauua: nine 18
nauua: nor, but ... not 19
nauua.dasa-: nineteenth 18
nauuaiti-: ninety 18
nauuasōs° baēuuąn: 90,000 18
nauuasata-: 900 18
nauuāṯ: or not 18
nauuāza-: ship's captain 1
nazdišta-, superl. of asna-: nearest 10
nā poss. pron. dual: our 8
nā: a particle that often follows yaθa. 18
nāfa- m.: umbilical cord(?) 16
nāh-: nose 14
nāirikā-: woman, wife 9
nāiriuuaṇt-: containing a wife 13
nāman- or nąman- n.: name 2
nāmōniš, instr. for nom.-acc. plur. of nāman- + adj. fem. plur. 14
nāumaiia: ninety-fold 18
nāuuaiia-: *deep, *in spate(?) 18
nāš-, aor. of ašnao- < √nas/as 19
Nåŋhaiθiia-: name of an old god 18
nåŋhan- < nāh- "nose" 15
nąma, nāma < nāman- n.: by name 6
nąmišta-, superl. of namra- 12
nd = Pahlavi OD = tā: until 18
nəma- < √nam mid.: to bend (down) 19
nəmah- n.: homage 7
nəmaŋha- < nəmah-: to do homage 17
nəmaxiia- (OAv.) < nəmah-: to do homage 2
nəmō < nəmah- n.: homage to! (+ dat. |gen.|) 13
nəmō baoδaiia-: to revere, do homage (to: + dat.) 20
nəmō.bara-: sb. who does homage 17
nərəfsa- < √narp: to wane 8
nərəfsąstāt- f.: waning 8
nidaθa- < √dā: to put down, place 7
nidarəzaiia- < √darz: lay in chains 18
niδaiia- < nidaθa- 18
niδā.snaiθiš-: laying down (his/her) weapon(s) 15
niδātō.pitu-: with stored food(?) 20
nifrāuuaiia- < √frao: to make fly 20
ni ... haδ-/šaδ-: to sit (down) 20
ni ... hara- = nišaŋhara- √har mid.: to guard (against: pairi + abl.) 20
niiāŋk-, niiāŋc-, *nic-: downward 12
niiāsa- < √yam/yā mid.: to take 20
niiāza- mid.: to tie, tighten (the waist) 7
niiuruzdō.təma-: most sequestered (cf. OInd. niruddha?) *or* the ones with most stunted growth (?) 18
nijan- < ni + √jan/γn: to strike (down) 8
nijasa- < √gam/jam: to come down 20
nikaŋta- < ni.kan-: buried 16
nimrao-/mru- < √mrao/mru mid.: to call down 8
nipā- < √pā: to protect 14
nipāiia- = nipā- 18
nipāraiia- < √par: to *transfer 9
nipātar-: protector, guardian 6
nipātəe, inf. of nipā- < √pā: to protect 13
nišaŋhad-, intens. of nišad- < √had: to sit/set down firmly 17
nišaŋharətāe, inf. of ni...har- < √har: to watch, guard 13
nišāδaiia- < √had: set down, establish 16
niš.harətar- < √har: guardian 17
niš.hauruua- < √har: guard 17
niš.hiδa- < √had: to sit down 4
niš.nāša- < √nas: to destroy (and send back) down 7
ništaiia- < √stā: to order 13
ništar- < √starH: to spread out 17
ništāta-, past part. of ništaiia- 13
nitəma-: lowest 3
niθaŋjaiia- < √θang: to pull, stretch (a bow)
niθaxtar-, agent noun of niθaŋjaiia-: a puller, stretcher (of the bow) 19
niuuaēδaiia-: to make known, announce, introduce (for the sacrifice to: + gen. or dat.) 11
niuuāiti- fem. < √van: winning, victory 17
niuuāna- < √van: to be victorious 20
niuuərəziia- < √varz: to perpetrate 19
nixᵛabdaiia- < *xᵛabda-: to put to sleep 7
nizəŋga-: reaching up on the leg (?) 12
nižbairišta-: most getting rid of 17
niž.bara- < √bar: to take out/away, remove, get rid of 6
nižbərəiti- f.: removal 16
nižbərəta-, past part. of < niž.bara-: taken away, removed 6
niž.duuara- < √duuar: to run out 16
nmānō.paiti-: master of the home/house 12
nmāna- n.: house, home 4
nmāniia-: related to the house/home 9
nō, encl. acc., gen.-dat. of pers. pron. 1st plur.
nōiṯ: not 3
nurəm: now 2
nū: now 19

ōim, acc. sing. m. of aēuua- 2

paca- √pak/pac: to cook 6
paδ- (pāδ-/bd-) m.: foot 11
paδa- n.: step, footprint 19
paēman- n.: (breast) milk 16
paēsa-: with spots, leper(?) 17
paiδiiā-: tendon, sinew 20
paiδiia- = paiθiia- < √pad mid.: to lie down 19
pairi: around (+ acc.) 11
pairi: (away) from (+ abl.) 13
pairi.aŋharšta-, past part. of pairi...hərəza- < √harz: to filter 15
pairi.bauua- < √bao/bu: to be (lie) around, surround 12
pairi.brina- < √braē/brī: to cut, pare 6
pairi.daδā-/daδ- < √dā: to lay out, present 5
pairi.daēza-: surrounding wall 18
pairi.daēzaiia-: to enclose with a (mud?) wall 18
pairi.daxiiu-: around the land(s) 16
pairi.dāraiia- < √dar: to keep away from

13
pairi....uuaēna-: encompass with one's sight 19
pairi...stā- = pairi.štā- (Lesson 17) 19
pairi.fra.mərəza < √marz: to wipe clean all around 14
pairi.iriθiiąstāt-: the (fact of) dying 20
pairi.jasa-: to come around, serve 16
pairikā-: sorceress, witch 8
pairi.maniia- < √man: to despise 16
pairiš.hāuuani-: surrounding the time of the haoma-pressing 10
pairištaiia- < √stā: to keep (sb.) away 16
pairišta.xšudra-: whose semen has stopped flowing 18
pairi.štā- < √stā: to stay away from (+ gen.) 16
pairiš.xᵛaxta-: girded 16
pairi.tanao/tanu- √tan: to stretch (spin, weave?) away (from : haca) 15
pairiuuāra-: surrounding protection; enclosure, fence 14
pairi.vaēna-: look around, encompass with one's sight 16
pairi.vāra- = pairiuuāra- 17
pairi.vərənao-/vərənu- < √var: to cover (up) 9
paiti: in(to), on(to), upon (+ acc.) 9
paiti: at, beside, next to (+ abl.) 14
paiti: down to, close to (+ instr.) 15
paiti: on, in return for (+ loc.) 17
paiti.ająθra- < paiti-ā √gam n.: the coming back, return 20
paiti.aog- < √aog/aoj mid.: to answer 6
paiti.apa.gəuruuaiia- < √grab: to withdraw 20
paiti.auua.jasa-: to come down hither 4
paiti.auua.kərənta- < √kart: to cut down (to/upon: instr.) 4
paiti.auua.paša-: to nail(?) |cf. fšah-| 17
paiti ... aza- < √az mid.: to counteract 20
paiti.bara- < √bar: to bring back, return (greeting: nəmō), *honor in return (?) 15
paiti.daiia-: overseer 12
paitiiāpa-: against the stream(?) 20
paitiiāra-: adversary 3
paitiiaogəṯ.ṯbaēšahiia-: responding to the animosities (of sb.) 13
paiti.irinak- < √raēk: to relinquish 17
paiti.irista- < paiti.raēθβ-: polluted (indirectly) 18
paiti.jaiti- f.: ability to strike back 11
paiti.janha-, s-aorist (thematic) of paiti.jasa- (Lesson 19) 18
paiti.jasa- < √gam: to come/go (to), attend (+ ā + acc.), to return (from: abl.) 7
paiti.karša- < √kar(š): draw a furrow in 18
paiti.miθnā-: to *send back(?) 18
paiti.mrao-/mru-: to answer 4
paiti.nisrinao- < ni-sri-nao- < √sraē/sri: to lean against 18
paiti.paršti- f.: *study 11
paiti.pərəna- < √par: to conquer 18
paiti.pərəsa-: to ask in return 5
paiti.raēcaiia- < √raēk: to leave, abandon 16
paiti.raēθβa-: indirect pollution 18
paiti.raēxš-, aor. of paiti.irinak-, paiti.raēcaiia- 19
paitiriciia- < √raēk: which ought to be relinquished 15
paitiscaptāe, inf. of *paitišcaṇb- < √skaṇb/scaṇb: to obstruct 13
Paitiš.hahiia-: season leading up to the harvests 10
paitišmara- < √hmar: to commemorate, keep in mind 16
paiti.šmuxta-, past part. of *paiti.šmuṇca- < √maok/muk: to put on (shoes) 12
paitištātāe, inf. of paitištā- < √stā: to withstand 13
paitiš.xᵛarəna- (sing., dual.): cheeks, jaws(?) 14
paitita- < paiti- √i-: absolved 12
paitita < paiti-aē-/i-: to go to, defecate (?) 17
paititarətāe, inf. < √tar: to overcome 13
paititi- f.: atonement, redemption 20
paiti.θrąŋhaiia- < √tarš/θrah: to frighten back toward 16
paiti.vərəta-: protected 20
paiti.visa- < √vaēs/vis mid.: be ready for 18
paiti.yāŋk-, *paitic-: facing, straight toward 12
paiti.zainti- f.: recognition 19
paitizaṇta-, past part. of paiti.zān- < √zān/xšnā: to recognize 14
paiθiia- = paiδiia- < √pad mid.: to lie down 15
paṇca.dasa: fifteen; fifteen-year old 8
paṇcadasa-: fifteenth 18
paṇcasat° = paṇcāsat-
paṇca.sata-: 500 18
paṇca: five 12
paṇcāsatəm: fifty 18
paṇtā- m.: road, way (Lesson 12) 4
paṇtaŋʸha- n.: a fifth 3
paoiriiō.ṯkaēša- usually plur.: the first *guides 12
paoiriiō.dāta-: first established 3
paoiriiō.fraθβaršta-: first fashioned forth 2
paoiriia-: first 4
Paoiriiaēinī-: Pleiades (?) 20
paoirim: firstly, the first time 7
paoirī- f. of pauru- 4
paouruuāuuaiiōiṯ ?: AirWb.: paouruua auuaiiōiṯ < auua-yā- "to get lost" (unlikely) 19
paouruua.naēma-: the front half/side 14
paošišta-: foulest 15
par-, present pərənā-: to fill 20
parāṇk-, parāc-: away 12
para (adv.): before, earlier 11
para.cara- < √car: to pass by 20
para.cinah-/cinas- < √caēš: to assign, refer (sth. to sth.) 13
para.gəuruuaiia- < √grab: to take up, receive 12
para.haoma-: preparatory haoma 10
para.hiṇca- < √haēk/hic: to sprinkle 18
para.hixti- f. < para.hiṇca-: sprinkling 18
para.iriθiia- < √raēθ/riθ: to pass away 8
para.irista- < para.iriθiia-: passed away 12
para.jasa-: to go away to(?) 16
para.pata- < √pat: fly away 15
para.paθβaṇt-: flying far away 15
parāza- < √az: to take away 20
parəna- n.: feather 2
parənaŋʸaṇt-: *plentiful 20
parənin-: feathery 18
parət-, present pərəta- (parəta-?): to do battle 19
parō: before, earlier than (+ gen.) 11
parō: before (+ abl.) 14
parō.arəjastara- < arəjah-: much more valuable 14
parō.asna-: future 16
Parō.darəs-: name of a mythical cock 8
parō.katarštəma-: ? 12
parša-: ear of grain 18
Paršaṯ.gao-: proper name; Having-spotted-cows 11
paršta-: back, protection 14
pasca: after (+ gen.) 11
pascaēta: after + instr. 18
pascaēta: afterward 5
pascąθiia-: (which comes from) behind 15
paskāṯ: behind, (from) behind 8
pasu-: (small domestic) animal, especially sheep and goats 5
pasuš.hauruua-: shepherd (dog) 17
pata- < √pat: to fall, daēuuic for movement 14
pata- > vī.pata- 5
patar- > pitar-

patarəta- < pta°: winged creatures(?) 15
paθā-: road (see also paṇtā-) 12
paθana-: broad 9
pauruua-: prior, former 4
pauruuan-: stone 20
pauruuatā-: mountain 17
paxruma-: *solid 19
pazaŋᵛhaṇt- < *pāzah-: (broad-)chested 14
pazdaiia- < √pazd mid.: to *pursue(?) 7
pāδ- > paδ-
pāiiu-: guardian 5
Pārəṇdi-; goddess of Plenty 14
pātar-: protector 4
pāθrauuaṇt-: providing protection 19
Pāuruua-: name of a ship's captain tossed up into the air by Thraetaona (Θraētaona) but saved by Arəduuī Sura Anāhita 1
pąsnu- m.: dust 9
pąsnuuāh- < pąsnu- + āh-: with dust-filled mouth 9
pąstō.fraθah-: the width of the *skull 18
pərəδa- < √pard: to fart 16
pərəna-: full 2
pərənā- (i.e., zaoθrā-?): full (libation?) 20
pərənā- < √par mid.: to fight, overcome [cf. pərəta- < √part "to fight] 16
pərənāiiu-: adult 13
pərənō.māh-: the full moon 10
pərəsa- < √pars/fras: to ask 5
pərəsaniia-: to discuss 13
pərəsao- f.: rib 8
pərəta- (parəta-?) < √part: to do battle 19
pərətō.tanu-: whose body is forfeited 19
pərətu- m.: ford, bridge 3
pərəθu-, f. pərəθβī-: wide 9
pərəθu.drafša-: with broad banners 18
pərəθu.frāka-: *winding its course forth far and wide (?) 20
pərəθuuainika-: with broad front 18
pərəθu.vaēδaiiana-: having the ability to see far and wide 20
Pəšana-: name of a villain; Battle-maker 9
pəšanā-: battle 17
pəšō.sāra-: whose head is forfeited 19
pinao-/pinu-, perf. pipii- < √paii: to suckle 20
piriia- < √par: to pay (with: + acc.); tanum piriia-: forfeit one's body 15
pisa-: *adornment? 19
pitar- (patar-): father 6
pitu- m.: meat, meal, food 15
pištra-: flour(?) 16
pouru, nom.-acc. sing. n. of pauru-: much 2
pouru.baēuuan-: by many ten-thousands 16
pouru.baēšaza-: containing many medications 19
pouru.hazaŋra-: by many thousands 16
pourum < pauruua- 4
pouru.mahrka-: full of destruction 5
pouru.maṇt-: plentiful 19
pouru.nāiriia-: having many women 19
pouru.sarəδa-: of many kinds 2
pouru.sata-: by many hundreds 16
pouru.spaxšti- f.: ability to see much 11
Pourušāspa-: father of Zarathustra; lit. having grey horses 1
pouruš.xᵛāθra-: providing much good breathing space 17
pourutāt- f.: plenty 19
pouru.vastra-: with much grass 20
pouru.xᵛāθra-: having much good breathing space 9
pouru.xᵛarənah-: having much Fortune 19
ptarəta-: winged, see patarəta- and huptarəta-
Puitika-: name of a sea 14
pusā-: crown 7
puθra-: son 3
puθrauuaṇt-: containg a son, sons 13
puiia- < √pauu: to rot 20
puxδa-: fifth 14

raē-/rāii m.: wealth (see Lesson 12) 9
raēcaiia- > paiti.raēcaiia- 16
raēkō adv.(?): exiled 14
raēšaiia- < raēša-: to hurt, wound 16
raēθβaiia- < √raēθβ: to mingle 13
raēuua-: *brilliant 9
raēuuaṇt-: wealthy 8
Raēuuåŝ°: name of mountain 20
raēuuastəma-, superl. of raēuua-(?) and raēuuaṇt-: most *brilliant; most wealthy 9
raēxš-, aor. of raēcaiia- 19
rafnah- n.: support 15
Raγaē-/Raji-: Raγā (a city) 14
Raŋhā-: name of a river [OInd. Rasā-] 15
raoδ-, perf. ururaoδ-: to obstruct 20
raoδa- < √raod/rud mid.: to grow 9
raoca- < √raok: to shine, blaze 14
raocah- n.: light 12
raocah-: light (adj.) 12
raocaŋᵛhaṇt-: endowed with light 8
raod-: to wail, howl; cf. uruθa- 6
rao.raθa- < rauua- + raθa-: with fast chariot(s) 14
raoxšna-: light, bright 11
raoxšnu-: light 20
rapa- < √rap: to support, help 19
rapiθβā-: noon 7
Rapiθβina-: Rapiθβina, genius of noon-time 5
rasąstāt-: *generosity(?) 12
rasman- m.: battle line 8
Rašnu-: divine judge who weighs the soul's thoughts, words, and deeds on his scale 2
rašta- = rāšta- 16
ratu-: (divine) model, prototype 2
ratufriti- f.: satisfaction of the ratus; ritual term referring to the correct arrangement of the ingredients of the ritual 15
ratumaṇt-: containing (the word) ratu 13
ratuθβa-: ratuship 20
ratu.xšaθra-: whose command is according to/hails from(?) the models 13
raθa.kairiia-: adorned with wheels (?) 7
raθaēštā- m.: charioteer 4
raθβiia-: according to the ritual models 13
rauua-, f. rəuuī-: fast 7
rauuah- n.: wide open space 11
rauuan- (raonă-?): *river 17
rauuascaran-: which runs free 16
razišta-: straightest; standing epithet of Rashnu 5
rā-, present rāsa-: to give 20
rāii- > raē- 12
rāiti- f.: generosity 19
rāma- = rāmaiia-: to dwell (in peace and quiet) 18
rāmaiia- < √ram: to dwell (in peace and quiet) 4
Rāman- Xᵛāstra- n.: genius of peace and good pasture 10
rāmō.šiti- fem.: peaceful dwelling 19
rāsa- < √rā: to give 20
rāšta-, past part. of √răz: arranged, straight 9
rātā-: gift 15
rāzaiia- < √răz mid.: to straighten, arrange 13
rąxšaiia-: to be aggressive(?) 19
rəŋja- < √rang: to energize, quicken 11
rəŋjišta-, superl. of rəγu-: fleetest 12

sac-, present saša- < √sak/sac: to master 20
saδaiia- < √sand: to seem, appear (as, to be: + nom.) 4
saēδ- > asista- 20
safa-: hoof 17
saŋha-: proclamation, utterance 8

saŋha- < √saŋh: to announce 19
Saŋhauuāciˉ-: Yima's sister captured by Aži Dahāka 9
saoca- < √saok/saoc/suk/suc: to burn (intr.) 7
saociˉ-: *burning 19
saociṇt-, pres. partic. of saoca < √saok: to burn, glow 12
saokā-: glow, burning; *longing, *desire 9
saošiianṭ-: revitalizer, said of the successful sacrificer, especially the last one, son of Zarathustra 2
sar- m.: association (with: + instr.) 15
sarah- n.: head 16
sarəδa-: species 17
sarəδa-: yearly, of the year 10
sasti- f.: praise 16
sata- n.: hundred 15
Satauuaēsa-: name of a star 14
satō.kara-: having a hundred *horns (?) 19
satō.strah-: with a hundred stars 7
satō.təma-: most hundred 18
satō.vira-: a hundred men (high) 15
Sauruua-: name of a daēuua (OInd. Śarva) 18
sauuah- n.: life-giving strength 10
Sauuahi: the eastern continent 16
sauuaŋᵛhaṇt-: providing life-giving strength 16
saš̌a- < √sak/sac: to learn 20
sācaiia- < √sak: to teach 13
sādrəm: woe! (to: + dat.), what a disaster! (for: + dat.) 19
sāsnō.guš-: who listens to the ordinances/commandments (of Ahura Mazdā) 20
sāstar-/sāθr-: evil teacher(?), evil commander(?) 11
Sāuru: name of an old god (cf. OInd. Śarva) 6
sāuuaiia- < √sao: to make swell (with the juices of life), revitalize 14
Sāuuaŋhaē-: genius of the late morning 5
sącaṯca ? 18
sąsaŋh- < √saŋh: to announce frequently 16
səṇdaiia- < √sand mid.: to take pleasure (in: + instr.) 15
səuuišta-, superl. of sura-: most rich in life-giving strength 4
sciṇdaiia- < √skand/scand: to break 12
sifa- < √saēf: to *brush 19
sispa- > fra.sispa- 7
sixša- < √sak: to learn 13
skarəna-: round (circular) 11
skəṇda-, in skəṇdəm kar-: to *cripple, debilitate (+ acc.) 9
snaēža- < √snaēg/snaēj: to snow 8
snaoδa- < √snaod: to wail 19
snaoδa-: (rain)cloud 19
snaiθiš- n.: blow, weapon 15
snaθa-: striking 19
Snāuuiδka-: name of an evil being 15
spaēta-: white 2
spaiia- < √spā: to throw (away)
spaniiah-, comp. of spəṇta- 14
spas- m.: spy 6
spāδa-: army 9
spānah- n.: life-giving knowledge (?) 11
spåŋh- aor. of spaiia- < √spā: to throw away 19
spāništa-, superl. of spəṇta-: most life-giving 1
spəṇta-: life-giving, (re)vitalizing 1
spəṇtō.maniiauua-: belonging to the Life-giving Spirit 11
spō.bərəta-: carried by dogs 20
spō.jata- < span- + jata-: killed by a dog 8
Spităma-: of the Spitāmas, Spitamid 1
spiti.dōiθra-: with *shiny eyes 20
Spitiiura-: name of a demon 19
sraē- (sraii-)/sri- mid.: to lean (against: acc.?) 19
sraēšiia-, fut. of sirinao- < √sraē: to mix 14
sraēšta-, superl. of srira-: most beautiful 7
sraiiăna-: beauty 15
sraiiah-, comp. of srira- 14
srao-/sru-: to hear 7
sraoma(n)- n.: hearing 11
Sraoša-: god personifying readiness to listen 1
sraošiiā-: punishment 13
srasca- < √srask: to drip 16
srauuah- n.: utterance, word; plur. also: renown, fame 11
srāuuaiia- < √srao/sru: to recite, sing 7
srira- (srīra-): beautiful 4
sruta-, past part. of surunao-: heard 11
sruuaēna-: with nails 17
sruuō.zana-: belonging to the horned kind 15
srū- (plur. sruuī, sruiie) n.: nail 6
staiia- < √stā: to install 20
stao-/stu-: to praise 9
staoθβa- < √stao: which ought to be praised 13
staoiiah-, comp. of stura- 14
staoma-: praise 13
staoman- n.: strength 13
staora-: (large domestic) animal, cattle and horses 5
Staota Yesniia: name of an Avestan text, which probably comprises much of the Yasna 13
staotar-: praiser 8
star- (plur. stārō) m.: star 6
star-: to stun, paralyze > stərəta-, stərəθβaṇt-
star-, aor. of stərənā- 19
staxra-: harsh 11
stāhiia-: *steadfast(?) 19
stār- > star-
stāta- < √stās?: *tired 20
stāuuišta-, superl. of stura- 12
ståŋh-, aor. of hišta- 19
stəhrpaēsah-: star-studded 11
stərəma-: *store-house(?) 20
stərənā- < √starH: to spread out 19
stərəta-, past part. of √star: stunned 12
stərəθβaṇt- < √star: stunning, paralyzing 13
sti- f.: temporal existence (= past, present, and future) 8
stiδāta-: made in/for the (temporal) existence (?) (cf. xᵛaδāta-) 18
stō < ah- 20
stui.baxəδra-: with sturdy portions 20
stuiti- f.: praise 15
stura-: stout, strong 12
suβrā-: cattle goad(?) 19
suδu- (suδuš-?): ? 16
suiia-, pass. of sāuuaiia-: to be revitalized 16
suka-: eyesight 11
suptiδarəŋga- < supti- "shoulder and √drang "to hold firmly": (people) who fight shoulder to shoulder (?) 18
sura- (sūra-): rich in life-giving strength 1
surunao-/surunu- < √srao: to hear, listen 16
surunuuaṇt-: audible 15
susruša- < √sru: to wish to hear 13
suxra-: red (hot) 11

šaētō.frāδana-: wealth-furthering 20
šē encl. pron. gen.-dat.: to/for him/her 5
šiti- f.: dwelling place 14
šōiθra- n.: settlement 10
šōiθrō.baxta-: distributed by settlements 8
šuδ- m.: hunger 9

ś̌auua-: to go 3
ś̌ā-: happy 16
ś̌āiia- mid.: to be in happiness 13
ś̌āišta-, superl. of ś̌āta-: happiest 12
ś̌āiti- f.: happiness 11

šiiaoθna- n.: deed, act, action 1
šiiaoθnō.tāt-: the word šiiaoθna(nąm) in the Ahunauuairiia prayer 18
šusa- > fra.šusa- 19
šušuiiąm < šauu- 20

taca- < √tak: to flow 1
tacaṯ.āp(a)-: making the water flow 13
taδa: then, at that time 12
taēra-: mountain ridge 11
tafsa- < √tap: to become hot 5
tanao-/tanu- < √tan: to stretch 16
tanu.mąθra-: who stretches the poetic thought (between heaven and earth?) *or* who spins out the poetic thought? 11
tanū- f.: body 4
taṇcišta-, superl. of taxma- 12
taraδāta-: placed beyond (+ acc.) 16
tarō.dīti- f.: scorn 19
tarōmaiti- f.: disdain 19
taršna-: thirst 9
taršta-: frightened 5
taša- = tāš- < √taš: to fashion (like a wood-cutter) 7
tašan-: fashioner 13
taṯ adv.: then, there 14
taṯ, nom.-acc. sing. n. of ta-: that 1
taṯkuš-, perf. of taca-: to flow 20
tauruna-: young 11
tauruuaiia- < √tar: to overcome 5
Tauruui: name of an old god 18
taxma-: firm, enduring, steadfast, brave 1
tācaiia- < √tak: to make run, flow 7
tāiia-: theft 14
tāiiu-: thief 4
tāpaiia- < √tap: to make burn, scorch 15
tāta-: falling; epithet of the heavenly waters 14
tāš- = taša- < √taš: to hew, fashion by hewing 17
Tąθriiauuaṇt-: name of a villain; Man-of-Darkness 9
tąšiiah-, comp. of taxma- 12
təm: then(?) 19
təmah- n.: darkness 14
təmasciθra-: whose race/seed is from darkness (cf. ašaciθra) 18
tərəsa-, pp. taršta- < √tars/θrah: to become afraid 13
təuuišī-: strength (what holds the body together, *tissue-strength?) 7
tē: 1. of/to/for you, your; 2. they 5
tiγra-: pointed, sharp 6
tiṇja: watch it! (?) 20
tišrō.sata-: 300 18
Tištriia-: Sirius, god of the seasonal rains 2
Tištriiaēinī-: a constellation 20
tiži.aršti- < tiγra-: having sharp spear(s) 15
tiži.dāra- < tiγra-: having a sharp blade 6
trəfiia- < √tarp: to steal 7
tuiriia-: fourth 14
Tura-: Turanian 4
tusa- < √taoš: to become empty, have diarrhea(?) 16
tutauua, perf. of √tao/tu: to be able(?) 18
tū: particle 19

θamnaŋʸhaṇt-: skilled (?) 16
θaŋjaiia- < √θang/θanj: to pull 15
θanuuar-/θanuuan- n.: bow 16
θβaēša-: fear, terror 14
θβaiiąstəma-: most *fearsome(?) 19
θβaršta-, past part. of θβərəsa-: (literally) cut (out), measured(?) 20
θβaršтō.kəhrpiia-: in cut-out form(?) 20
θβaxšišta- < √θβaxš: the most diligent 12
θβāša-: the firmament; lit. the fast one [OInd. tvarita- "fast"] 14
θβərəsa- < √θβars: to fashion (like a carpenter), set (date?) 5
θβōrəštar- (OAv.) < √θβars: (divine) carpenter 14
Θraētaona-: Thraetaona, name of dragon-slaying hero (Pers. Feridun) 1
θraiias° > θrāiiō 10
θrao-: to compile, construct (?) 20
θraotō.stāc-: kind of river (?) 20
θrāiiō: three 12
θrāiia- < √θrā mid.: to guard, protect, save 9
θrāiias θrisąs: thirty-three 10
θrātō.təma-: protecting the most 8
θrātar-: protector 6
θrāθra-: protection 20
θråŋhaiia- < √tarš/θrah: to frighten 9
θrąfδa- < √θrąp-: who ought to be satisfied 13
θrąp- (θrąfs-?) f.(?): satisfaction 9
θri°: tri-, triple 18
θri.aiiara- n.: a period of three days 7
θribda-: (made) for three feet 18
θridasa-: thirteenth 18
θri.kamarəδa-: having three heads 7
θrima-: prosperity 13
θrisastəma-: thirtieth 18
θrisatō.zəma-: a three-hundred-year (winter) period 6
θrisata.gāiia-: a distance of thirty steps 14
θrisatəm: thirty 11
θriš: three times 15
θrišāmruta-: spoken thrice 18
θrišuua- n.: a third 7
θritiia-: third 12
θri.xšapana- n.: a period of three nights 7
θri.zafana- (θrizafan-): having three mouths 7
θrižuuaṯ: thrice 18

ṯbaēšah- adj.: hostile 14
ṯbaēšah- n.: hostility, evil 1
ṯbišiiaṇt-, pres. partic. of ṯbišiia-: someone hostile, enemy 11
ṯbaēšaŋʸhaṇt-: full of hostility, hostile 12
ṯbaēšō.jata- < ṯbaēšah- + jata-, pp. of jan-: killed by an enemy 8
ṯkaēša-: guidance 1

xiiaona-: Xiiaonas, enemies of the Aryans 9

Udriia-: name of mountain 20
ufiia- < √vaf/uf: to weave (sb.) into a poetic web/hymn 8
uγra-: strong 4
uγra.bāzao-: strong-armed 3
uiti: thus 5
uitiiaojana-, uiti aojana-: thus saying 6
unā-: hole 12
upa: at (of time), in (+ acc.), in (+ loc.) 2
upa.bara- < √bar: to bring 15
upabdi: at the foot of (a mountain) 11
upa.daiia-, pass.(?) of upa.daδā-: to submit (to: dat.) 20
upa.daržnao- < √darš: to dare, trust oneself to, venture upon 16
upa.duuąsa- < √duuąs: *rush upon 8
upa.duuara- √duuar: to come running (daēuuic) 5
upaiianā-: *tradition(?) 10
upairi: on (prep. + acc.); on top (adv.) 7
upairi: above (compared to) (+ instr.) 15
upairi.daxiiu-: above the land(s) 16
upairi.zəma-: (living) on the earth's surface 16
upa.mrao-/mru- < √mrao/mru mid.: to invoke 13
upaŋhaca- < √hak: to accompany 7
Upa.paoirī-: name of a constellation 20
upa.raēθβa- < √raēθβ: to mingle with, contaminate 15
upa.raēθβaiia- < √raēθβ: to mingle with, contaminate (directly) 18
uparatāt- f.: superiority 8
uparō.kairiia-: whose work is above;

epithet of Vaiiu 5
upasma-: (living) in the earth (?) 16
upastā-: aid, assistance 7
upa.šaē-/ši-: to dwell (among), inhabit 4
upašiti- f.: dwelling place(?), settling 14
upa-taca- √tak: to come running 1
upa.ṯbišta- < ṯbaēšaiia-: antagonized 16
upa.zbaiia- < √zbā: to invoke 7
upauuaza- < √vaz mid.: to fly (up/down) to 14
upāi-/upaē- < √aē/i: to go over (to), approach 5
upāpa-: (living) in the water 16
urun- > uruuan-
Urupaē-: Taxma- Urupaē-, legendary hero 8
uruθa- < √raod/rud (ruθ) mid.: to wail, howl 6
uruθβar-/uruθβan- n.: intestine, "heart" 16
uruuaēsaiia- < √uruuaēs: to make turn 20
uruuan-/urun- m.: (breath) soul 8
uruuarō.straiia-: plant strew(?) 19
uruuarā-: plant 3
Uruuataṯ.nara-: son of Zarathustra 18
uruuaṯ: in right order (?) 20
uruuaθa-: someone one has a deal/ agreement with, someone who upholds the deal 15
uruuāθra-: fine, delicate 14
uruuāsman- n.: joy 15
Uruuāxša-: Kərəsāspa's brother 20
uruuisiia- < √uruuaēs: to revolve (around: aiβitō) 8
us...auui...ašnao-/ašnu- < √nas: to reach high up 20
usca adv.: up above, in the air 7
usəhišta- < √stā: to get up, rise 3
us.frārənao- < √ar: to send up (to) (?) 15
Us.həṇdauua-: name of a mountain 14
uskana- < √kan: to dig up 18
uskāṯ: up above 12
us.pata-: to fly up 16
uspataiia- < √pat: to make fly up, hurl up 15
us.stao-: to remove someone (gen.) from something (abl.) through praise of it(?) 14
ustānazasta-: with hands up-stretched 15
us.zaiia- < √zā, mid.: to be born 6
uš- n., nom.-acc. dual uši: mind, consciousness 9
ušah- f.: dawn 11
Ušahina-: genius of dawn 5
ušastara- < ušah-: eastern 15
ušā- = ušah- f. 14
Ušidarəna-: name of a mountain; lit. Crack-of-Dawn(?) 10
uštatāt- f.: state of having one's wishes fulfilled 8
uštāna-: life breath 9
uštānō.cinah-: desire for (maintaining one's) life breath, wish to stay alive 20
ušti- f.: wish 11
uta: and 9
uua, f.n. uiie: both 1
°uuarəz- < varəz-: with ... invigorant 11
°uuərəz- < √varz-: maker (of) 11
uxδa- n.: utterance 8
uxδata-: uttering-worthiness 20
uxδō.təma-: the most (potent) utterance 20
uxšan- m.: bull 18
uxšiia- < √vaxš/uxš: to grow, wax (moon) 5
uxšiiaṯ.uruuara-: making the plants grow 13
uxšiiąstāt- f.: waxing 8
uxta-, past part. of mrao-/vac-: said, spoken 11
uzaē- < √aē-/i-: to get the better (of: + haca) 15
Uzaiieirina- < uz + aiiar-: genius of the evening 5
uz.bara- < √bar mid.: ride up, rise 14
uz.bərəzaiia- < √barz: to raise 17
uz.daδā- < √dā: to set up 13
uzdaēza-: mound 16
uzdāta-: past participle of uzdā-: set up 3
uz.duuąnaiia- < √duuan: to hurl up, toss up 7
uzgasta- < uz √zgad: mounted 20
uz.gəuruuaiia < √grab: to lift up 12
uzjamiiā-, aor. opt. of uzjasa- 19
uzjasa- < √gam/jam: to come up 19
uzraocaiia- < √raok/raoc: to light up, shine 20
uzuuaēδaiia- < √vaēd: to promise, threaten 15
uzuuaža- < √vaj?: to *pull out [OPers. vaja- "gouge out (eyes)?] 20
uzuxša- < √vaxš "blaze": to light up 20
uzuxšiia- < √vaxš "grow": grow up 14

vacah- n.: word, speech 12
vacahina-: oral, by word 15
vadar- n.: (striking) weapon 3
vaδa-: weapon 19
vaē-/vi-: bird 12
vaēδa (vaēda) = vaēθa, perf. of vinad-/viṇd-: I/he knows 11
vaēδa-: possession 14
vaēiδiiō.təma-: possessing most knowledge 18
vaēiδiia- n.: knowledge 11
Vaējah- > Airiiana- Vaējah-
vaēma-: rock 15
vaēmō.jata- < vaēma- + jata-: killed by a rock 8
vaēna-: to see 5
vaēsman- n.: entrance hall 14
vaēθa- = vaēδa-: to know 15
vafra-: snow 19
vah-/vas- = vaŋha- < √vah mid.: to put on (clothes), don 8
vahiiah-, vaŋhah-, comp. of vaŋhu- 14
vahišta-, superl. of vaŋhu-: best 2
vahišta- aŋhu-: the best existence, paradise 2
vahma-: hymn 3
vahmiia-: worthy of hymns 3
vaiia- ? 14
vaiiō.bərəta-: carried by birds 20
Vaiiu-: name of the god of the space between heaven and earth 2
vainiṯ, aor. opt. of vana- 19
vairiia-: well-deserved, worthy 2
vak-/vac- m.: word, speech 6
vana- < √van: to conquer, overcome 8
vanaiṇtī- f. < vanaṇt-, pres. part. of √van: victorious 8
Vanaṇt-: a star 20
vaṇda- < √vand mid.: to *honor 11
vaṇta < √vam-: to vomit 17
vaṇta- past part. of √van: conquered 20
vaṇta-: praise (?) 16
vaŋha- = vah-/vas- < √vah act.: to don, put on; mid.: to wear 7
vaŋhana- n.: garment, dress 11
vaŋhǎna-: goodness 15
vaŋhu-, vohu-: good; good thing 1
vaŋhudā- m.: giver of good things 11
vaŋhuθβa- n.: goodness, the fact of being good 15
vaŋha-, future of vana- 14
vaŋhah-, comp. of vaŋhu- 14
vaŋᵛhī- f. of vaŋhu-: good 1
vaoniiā- perf. opt. of vana- 20
vaŋri, loc.: in spring 17
vara-: the bunker in which Yima preserved the creations from the destructive winters 17
varaiθiia-: of captivity 8
varaxəδra- (for varəxδra-?): ? 19
varəcaŋᵛhaṇt-: possessing miraculous power 16
varədaṯ.gaēθa-: increasing the world of living beings 10
varədaθa- n.: growth 8
varəduua-: soft 17
varəδaiia- < √vard: to increase, enlarge

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varəna- n.: choice 8
varəniia-: *greedy; epithet of a kind of old gods 14
varəp-, only loc. plur. varəfšuua: part of Yimas vara? 16
varəsa- n., plur. f.: hair 6
varəšaji- m.: branch 9
varəta- < √var: *enclosed, *restrained 18
varəta.fšao-: with captive sheep and goats (?) 17
varəta.vira-: with captive men (?) 17
varəθa-: armor(?) 20
varəz- f.: invigorant 13
varəza-: performance, cultivation 13
varəzāna-: community, village 17
varōža- < √varg?: ? 19
varšni-: male animal 19
varšni.haršta-: (season) when the males are released (for mating) 10
varštuua- < √varz: which ought to be performed 13
vas-/us-: to wish 16
vas- > vah-
vasah- n.: wish 15
vasō.yāiti- fem.: going at will 19
vasō, vasas°: at will 18
vasō.xšaθra-: having command at will, in complete command 3
vastra- n.: garment 5
vašta-, past part. of vaza-: carried, conveyed 16
vaša- < *vaçia- < √vak/vac mid.: undulate, bob (forth on the horse, chariot) 8
vaxəδβa- (vaxδβa-) < √vak: which ought to be spoken 13
vaxəδra- n.: speech organ 13
vaxša-: sunrise, lit. blazing up(?) 14
vaxšaiia- < √vaxš: to make grow 9
vaxšiia-, fut. of vac- 13
vaza- < √vaz act.: to drive, convey (something); mid. to drive (in a wagon), to fly 7
vazəmna-, pres. partic. of vaza- mid.: driving, flying 12
vaziia-, pass. of vaza-: to be conveyed 16
vazra-: cudgel 16
važdra-: draught animal, ox 15
vā ... vā: either ... or 12
vāc- > vak-/vac-
vāra- < √vār: to rain 17
vāra-: rain 9
vāra-: wish 20
vārəγna-: name of a bird of prey, *falcon 12
vārəma < vāra-: according to wish 20
vārəθraγni-: victorious 15
vārəθraγnəm for vārəθraγnim(?) 19
vāstra- n.: pasture, grass 12
vāstriia- fšuiiaṇt-: cattle grazer (as well as) cattle tender, herdsman 13
vāstriia- n.: pasture 4
vāstriiāuuarəz-: cattle grazer 13
vāša- < √vart: wagon, chariot 15
vāta-: wind 12
vātō.bərəta-: carried by winds 20
vāurāza perf. of √uruuāz: to be happy 17
vāxš > vak-/vac-
vāzišta-: most invigorating 19
vąθβa- n.: herd 9
vąθβō.frāδana-: herd-furthering 20
vəhrka-: wolf, a criminal (murderer) 8
vəhrkō.bərəta-: carried by wolves 20
vəhrkō.jata- < vəhrka- + jata-: killed by a wolf (= murderer) 8
vərəna-: wound 8
vərənao-/vərənu- < √var act./mid.: to cover (the female sexually) 8
vərəθra- n.: valor 17
vərəθra.tauruuan-: overcoming obstructions 15
vərəθraγna- n.: victory 13
Vərəθraγna-: name of the god of victory 2
vərəθrajan-: obstruction-smashing, victorious 6
vərəθrająstəma-, superl. of vərəθrajan-: most obstruction-smashing, most victorious 3
vərəθrauuastara-: more valorous 16
°uuarəz-: invigorating(?) 11
°vərəz-: invigorating(?) 11
vərəziia- < √varz: to work, cultivate 6
vərəziiaŋʸha- < vərəzuuaṇt- + aŋʸhā-: having invigorating life thread(?) 9
vərəzuuaṇt-: invigorating 9
Vidaδafšu: the southwestern continent (where cattle is found) 16
Vidaṯ.gao-: proper name, Finder-of-the-cow(s) 11
vidiš- or vidišiiā-: desire to give, generosity(?) 19
viδāraiia- < √dar: to hold up and apart, sustain 11
viδātu-: unbinding, delivery (?) 20
Viδātu-/δōtu- < √dā "tie": the Dismemberer; demon who unties the parts of the body 19
viγžāraiia- < √γžar: to overflow(?) 20
vifra-: smart 1
vifrō.təməm, acc. sing. of vifrō.təma-, superl. of vifra-: smartest 1
viia-, vaiia- < √vaē/vi: to pursue 9
viiā-: covering, amnion 20
viiāda-: *reward 19
viiāmruuitā > vi.mrao- 19
viiāuuaṇt-, f. viiāuuaitī- < vi-ā √bā: shining hither 13
viiāxana-: *eloquent 19
viiāxman- n.: debate, verbal contest(?) 13
viiāxmaniia- < viiāxman-: to *debate 13
vikana- < √kan: dig out 18
vimitō.daṇtāna-: with *malformed teeth 17
vinad-/viṇd- < √vaēd: to find 16
vināθa-: to *cut off 18
viṇda- < √vaēd: to find 13
viṇk-, vic-: aside, to the sides 12
vira-: man 9
virō.raoδa-: having the shape of men 19
virō.vąθβa-: who ought to be won (loved?) (< √van) by men 10
vis- f.: house 8
visa- < √vaēs/vis mid.: to declare oneself ready (to be: + nom.; for: + dat.; to do: + inf.) 6
visaiti: twenty 18
visaitiuuå: twenty-fold 18
visąsta (corrupt form, cf. visąstəma-): twenty 14
visąstəma-: twentieth 18
visə.baxta-: distributed by towns 13
visiia-: related to the house 9
vispa-: all 1
vis.paiti-: master of the house 12
vispa.tauruuairī-: she who overcomes all 19
vispąm.hujiiāiti-: with all necessities for a good life 20
vispabda-: (made) for all the feet 18
vispəm ā ahmāṯ yaṯ: for as long as 17
vispō.mahrka-: who is all destruction 14
vispō.paēsah-: all-adorned 8
vispō.tanū- or vispō.tanuua-: of the entire body 8
vispō.vahma-: containing all hymns (?) 4
vispō.xʸāθra-: full of good breathing space 12
visruiia-, pass. of vi + surunao- mid.: to be heard 6
viš = vī- 5
Vištāspa-: last of the great kauuis who fought the powers of evil 3
vitar- < √vaē/vi: pursuer (+ acc.) 8
vitarə.ązahiia- < vi √tar + ązah-: ability to overcome straits 14
vitarə.ṯbaēšahiia- < vi √tar + ṯbaēšah-: ability to overcome hostilities 14

vitaxti- f.: snowmelt 19
vitərətō.tanu- < vi √tar: whose body is over ome (by the forces of evil?) 17
viθiš- (= vīdīš-?): *judgement 17
viθuš- < √vaēd: knowing 13
Viuuaŋᵛhana-: son of Viuuaŋᵛhan- 19
viuuāδaiia- < √vad: to lead away 18
viuuāpa-: devastation 14
vixrumaṇt-: bleeding 8
vizbairi-: with crooked (legs)(?) 17
vižuuaŋca: far and wide 7
vī.āpō.təma-: most lacking in water 15
vī.bara-: to carry (bring) far and wide 7
vī.baxša- < √bag: to distribute 8
vī.bərəθβaṇt-: having pauses(?) 19
vī.cara- < √car: to go about, go far and wide 4
vī.dauua- < √dao mid.: to ramble on (about) (?) 6
vī.daēuua- (acc. vī.dōiium): discarding (and rejecting) the daēuuas 9
vī.maniia- < √man mid.: to think better of, lose courage, be distraught (?) 6
vī.mrao-/mru-: to renounce, say off, reject (+ instr.) 15
vī.nasiia- < √nas: to (go away and) get lost 4
vī.nəma- < √nam, mid.: to bend aside, spread out, go apart 6
vī.pata-: to run away (used of evil creatures) 5
vī.raoδa- < √raod: to grow far and wide 17
vī.rāzaiia- < √rāz: to arrange 9
vī.šaptaθa-: seventh day after the first and 15th of the month (8th and 23rd) 10
vī.šāuuaiia- < √šiiu: make go apart, cause to spread out 7
vī.uruuarō.təma-: most lacking in plants 15
vī.uruuišti- < √uruuaēs f.: wrenching apart 19
vohu > vaŋhu-
Vohu- Manah- n.: Good Thought, the first of of the Life-giving Immortals 2
vohu.friiāna-: Vohu.friiāna; name of a fire 4
vohumaṇt-: containing (the word) voḫu 13
vohunauuaitī-: bleeding (in menses or after childbirth?) 20
vohuuərəz-: who performs good (acts) 4
Vourubaršti: the northeastern continent (with broad .. ?) 16
vouru.gaoiiaoiti-: having wide grazing grounds 4
Vouru.jaršti: the northwestern continent (with broad .. ?) 16
Vouru.kaša- n.: name of a mythical (heavenly) sea 8
vō, encl. acc., gen.-dat. of pers. pron. 2nd plur.
vōiγnā-: kind of scourge, *flood 8

Xnąθaitī: name of a witch 15
xraodaṭ.uruuan-: whose soul will be enraged (at the Ford of the Accountant) 20
xraoždiiah-, comp. of xruždra- 19
xraoždišta-, superl. of xruždra- 12
xraožduua-: hard 17
xratu-: guiding thought, intelligence 8
xratumaṇt-: endowed with guiding thought, intelligent 8
xraθβišta-, superl. of xratumaṇt- 12
xrumiia-: bloody 8
xrura-: bloody 18
xruui.dru- < xrura- + dāuru-/drao- "wood, tre": with a bloody club 15
xruždra-: firm, hard 12
xšaēša aor. opt. of xšaiia- 18
xšaēta-, f. xšōiθnī-: radiant(?); standing epithet of Yima 1
xšaiia- < √xšā mid.: to rule, be in command (of + gen.) 1
xšaiiamna- < xšaiia-: being in command, because one can 11
xšap- f. = xšapan-: night 19
xšapan-, xšafn- f.: night 6
xšaθra- n.: (royal) command 2
Xšaθra- Vairiia-: Well-deserved/Worthy Command, the third of of the Life-giving Immortals 2
xšaθriia-: in command 8
xšaθrī-: female 16
xšnaoma-: satisfaction 18
xšnaoθβa- < √xšnao: who ought to be satisfied 13
xšnaoθra- n.: winning the favor (of), satisfaction (of) 13
xšnāsa- < √xšnā/zān: to know 13
xšnāuuaiia- < √xšnauu/xšnu: to make favorable, propitiate 19
xšnuiiå < √xšnao 18
xšnuman- n.: winning the favor (of), satisfaction (of) 13
xšnuta-, past part. of xšnāuuaiia- < √xšnao: satisfied 4
xšōiθnī-, fem. of xšaēta- 10
xštauuaē-, xštəuui-: name of a legendary people 8
xštuua-: sixth 18
xšudra- n.: semen 11
xšuuaēβaiiaṭ.aštra-: with swishing whips 20
xšuuaš.dasa-: sixteenth 18
xšuuaš.gāiia-: distance of six steps 6
xšuuaš.sata-: 600 18
xšuuaš: six 18
xšuuašti-: sixty 18
xšuuažaiia: six times 18
xšuuiδ- m.: milk 13

xᵛaδāta-: set in place by oneself (itself, themselves) ? 12
xᵛaēna- aiiah- n.: *steel 11
xᵛaēpaiθiia-: own 7
xᵛafsa- (°ŋᵛhabda-), perf. hušxᵛafa: to sleep 20
xᵛafna-: sleep 11
xᵛafsa- < √xᵛap: to go to sleep 3
xᵛairiia-, pass. < xᵛara-: to be eaten 16
xᵛairiiaṇt-: *savory 17
Xᵛaniraθa-: the central continent (with singing wheels?) 16
xᵛanuuaṇt-: sunny, full of sun 13
xᵛaŋhar- f.: sister 6
xᵛara-: wound 8
xᵛara- √xᵛar: to eat 1
xᵛarəθa- n.: food 1
xᵛarəθō.bairiia-: food-bearing 12
xᵛarəiti- f.: consumption (of) 14
xᵛarənah- n.: Fortune, munificence; plur.: the gifts of Fortune, munificent gifts 7
xᵛarənaŋᵛhaṇt-: fortunate, munificent 8
xᵛarənō.dā-: giving (gifts of) Fortune 17
xᵛarəṇtiš (acc. plur.): food 19
xᵛarəzišta-: most delicious 16
xᵛasura-: father-in-law 18
xᵛatō: by him/herself 16
xᵛā.barəziš-: having one's own pillow(?) 15
xᵛāpara-: *munificent 9
xᵛā.stairiš-: having/making one's own covering 15
xᵛāsta-: cooked 19
xᵛāšar- < xᵛár-tar-: eater 19
xᵛāθrō.disiia-: showing (where to find) good breathing space 19
xᵛāθrō.nahiia-: ...-ing good breathing space 19
xᵛāθra- n.: good breathing space 8
xᵛāθrauuaṇt-: possessing good breathing space 19
xᵛisa- < √xᵛaēd: to begin to sweat 5

yaēt-, perf. of √yat, see yātaiia-
yaētuštəma-, superl. of perf. part. of √yat: who the most often has taken up his assigned position 13
yaiti catica: however many times that 7
yaiti: as many times 7

yao- < āiiu- 12
yaona-: way 14
yaoxštiuuaṇt-: *crafty 16
yaoždāθra-: purifying agent 19
yaoždāθriia-: (who is) to be purified 18
yaoždātō.zəmō.təma-: where the earth is most purified 15
yaoždiia-: which ought to be purified 14
yasa- < √yam: to *withhold, *disallow (?) 18
yaska-: illness 3
yasna- n.: sacrifice, ritual 3
yasnō.kərəiti- fem.: performance of the sacrifice 19
yasə = yō 11
yasō.bərəta-: brought for acquiring(?) renown 20
yašta-, past part. of yaza- 14
yašti-, yešti- f.: sacrificing 15
*yataiia- (only frāiiataiia-) = yātaiia-
yaṯ: that (conj.), when, if, as for, etc. 4
yaṯ bā paiti: wherever 12
yaṯciṯ: whatever, whenever, if 11
yaθa: as, like, when 5
yaθa kaθaciṯ: however 11
yaθa.nā: just like (?) 20
yaθra: where 6
yauu- see also āiiu-
yauua-: barley 12
yauuaējī- adj.: living forever 5
yauuaēsū- adj.: life-giving/vitalized forever 5
yauuaētāt- f.: eternity 12
yauuaṇt-, f. yauuaitī-, see auuauuaṇt- ... yauuaṇt- 9
yauuata: for as long as 15
yauuaṯ: as long as 1
yaza- < √yaz, mid.: to sacrifice (to) (+ acc. of thing or god) 4
yazata-: deserving of sacrifice, deity 2
yaziia-, pass. of yaza-: to be sacrificed (to) 8
yāh- m.: poetic competition(?), audition 17
yāhu loc. plur. fem: in which 13
yāiriia-: *seasonal, of the *seasons; *yearly(?) 10
yāna- n.: a boon (that is requested) 1
yār- n.: *season 16
yārə.drājah-: the length of a *season (year?) 19
yāsa- √yā: to request 1
yāskərəstəma-, superl. of yāskərət- 12
yāskərət- < yāh- + kar-: *competitive 12
yāsta-, past part. of √yāh: girded 12
yāstō.zaēnu-: girded with *weapon belt(?) 20
yātaiia- < √yat: to set up (in its proper place), make sb. take up their positions 16
yātu-/yāθβ-: sorcerer 5
yātu.jata- < yātu- + jata-: killed by a sorcerer 8
yātu.manah-: a sorcerer's mind 13
yātumaṇt-: possessed by sorcerers 13
yā (OAv.) = yō 18
yeiδi: if, when (conjunction) 4
yesniia-: worthy of sacrifice 3
yezi: if (conjunction) 4
yeziia- pass. of yaza-: to be sacrificed to 16
Yima-: first king and builder of a bunker to preserve species of the good creation during a devastating winter 1
Yimō.kərəṇta-: who cut Yima in two 19
yō, nom. sing. of ya-: who 1
yōi, plur. nom. masc. of ya-: who 3
yuiδiia- < √yaod: to fight, battle 4
yuuan-/yun- m.: youth, young man 8
yuxtar- < √yaog/yug: a yoker, harnesser (of) 19
yuxθa- < √yaog: which ought to be yoked, harnessed 13

zadah- m. dual: buttocks 20
zafar/n- n.: mouth (of evil beings) 16
zaiia- < √zan mid.: to be born 14
zaiiana- < ziiam-: of winter 15
Zainigao-: name of legendary figure 19
zairi-: golden, green, tawny 4
zairi.dōiθra-: with golden eyes 20
zairi.gaona-: green 5
zairi.gaoša-: with tawny ears 18
Zairi: name of a daēuua 18
zairita-: tawny 18
zam- > zā-
zaṇda-: *heretic 16
zaṇtu-: tribe 5
zaṇtuma-: related to the tribe 9
zaṇtu.paiti-: master of the tribe 12
zaoiia- < √zbā or √zao: that ought to be invoked *or* libated to 13
zaoša-: pleasure 5
zaotar-: libator; the chief officiating priest 6
zaoθra- n. and zaoθrā-: libation 1
zaoθrō.bara-: who brings libations 19
zaozao-/zaozu-, intens. of zbaiia-: to call repeatedly 16
Zaraθuštra-: name of the mythical first poet-sacrificer; protagonist of the Avesta 2
zaraθuštri-: Zarathustrian, son of Zarathustra, (sb. who is) in the tradition of Zarathustra, spoken by Zarathustra 2
zaraθuštrō.fraoxta-: spoken by Zarathustra 10
zaraθuštrō.təma-: the most like that of Zarathustra 9
zaraniia- < √zar: to be(come) angry 13
zaraniia.paiti.θβaršta-: inlaid with gold 17
zaraniiō.kərəta-: gilded 17
zaraniiō.sruua-: with golden hooves 16
zaraniiō.uruuixšna-: with braided (leather) straps of gold 12
zarənaēna- (zaranaēna-), f. zarənaēnī-: of gold 4
zasta-: hand 6
zastauuaṇt-: with one's hands 8
zaurura-: aged 18
zauruuā-: old age 9
zauua- < √zao: to curse 5
zauuanō.sāsta-: instructed (instructing?) when invoked/libated to(?) 20
zauuanō.sū-: who vitalizes when invoked/libated to(?) 8
zaxšaθra-: evil speech(?) 19
zazuštəma-, superl. of zazuuah-/zazuš-, act. perf. part. of √zā (Lesson 20): who wins the most 15
zazā- < √zā: to leave behind, win 17
zā-/zam- f.: earth 7
zāire, voc. sing. of zairi-: standing epithet of Haoma 4
zāmātar-: brother-in-law 18
zānu-/žnu- n.: knee 12
zāta-: born 13
zāuuar- n.: strength 11
zå nom. sing. of zam- f.: earth 6
zą̊hiia-, future of zaiia-: to be going to be born 14
zą̊θa-: birth 17
zbaiia- < √zbā: to invoke 5
zbaraθa-: leg (daēuuic) 18
zəmarə.guz-: hiding in the earth 17
zəm.fraθah-: (having) the width of the earth 19
ziiā-/ziiam- m.: winter 7
ziiāni- f.(?): harm, damage 9
zixšnå̊ŋha-, desider. of xšnāsa-/zānā-: to wish to know 20
zizi.yuš-, perf. part. of √ziiā(?): *destructive 14
zī: for, because 5
zraiiah- n.: sea 8
zrazdāiti- f.: faith 13

zruuan-, zruuān-, zrun-: time 1
zurō.jata- < zurah- + jata-: killed by crookedness 8

žnu- < zānu- 12