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 *):

| \(*\-am\) | \(\rightarrow\) | \(-am\) |
| \(*\-an\) | \(\rightarrow\) | \(-an\) |

With preceding ii:

| \(*\-iiam\) | \(\rightarrow\) | \(-i\-í\-m\) |
| \(*\-aiiam\) | \(\rightarrow\) | \(-ai\-í\-m\) |
| \(*\-áiiam\) | \(\rightarrow\) | \(-áí\-í\-m\) |
| \(*\-iian\) | \(\rightarrow\) | \(-i\-í\-n\) |
| \(*\-aiian\) | \(\rightarrow\) | \(-ai\-í\-n\) |
| \(*\-áiian\) | \(\rightarrow\) | \(-áí\-í\-n\) |

With preceding c, j:

| \(*\-cam\) | \(\rightarrow\) | \(-c\-m\) |
| \(*\-jam\) | \(\rightarrow\) | \(-j\-m\) |
| \(*\-can\) | \(\rightarrow\) | \(-c\-n\) |
| \(*\-jan\) | \(\rightarrow\) | \(-j\-n\) |

With preceding uu:

| \(*\-uuam\) | \(\rightarrow\) | \(-u\-ú\-m\) |
| \(*\-auuam\) | \(\rightarrow\) | \(-a\-ú\-ú\-m\) |
| \(*\-áuuam\) | \(\rightarrow\) | \(-á\-ú\-ú\-m\) |
| \(*\-uu-an\) | \(\rightarrow\) | \(-u\-ú\-n\) |
| \(*\-auu-an\) | \(\rightarrow\) | \(-a\-ú\-ú\-n\) |
| \(*\-áuu-an\) | \(\rightarrow\) | \(-á\-ú\-ú\-n\) |

Notes:

In \(-uu-an\), in a few words, the \(-n\) is assimilated to the preceding \(-uu-\) and becomes \(-m\).

The alternate forms of \(-aom\) and \(-aon\) with long \(-á\) (\(-á\-ů\), \(-á\-um\)) are frequently found in the manuscripts.

Note the following irregular acc. forms: \(Vá\-ěm < *Va\-iium\), \(ra\-ěm < *ra\-ěu\-u\-am\) “*brilliant,” \(ó\-iium\), \(ó\-im\), \(ao\-im < *a\-ěu\-u\-u\-am\) “one.”

Final original \(\*-gh (\langle *-ns\rangle)\) affects a preceding \(-a-\) somewhat differently from final \(-m\) or \(-n\).

| \(*\-agh\) | \(\rightarrow\) | \(*\-a\-gh\) | \(\rightarrow\) | \(-\-q\) | \(-\-q\) | \(-\-q\-s\) |
| \(*\-ii\-agh\) | \(\rightarrow\) | \(*\-ii\-i\-gh\) | \(\rightarrow\) | \(-i\-q\) |
| \(*\-ai\-i\-agh\) | \(\rightarrow\) | \(*\-ai\-i\-i\-gh\) | \(\rightarrow\) | \(-i\-iq\) |
| \(*\-uu\-agh\) | \(\rightarrow\) | \(*\-uu\-i\-agh\) | \(\rightarrow\) | \(-u\) |
| \(*\-au\-u\-agh\) | \(\rightarrow\) | \(*\-au\-u\-i\-agh\) | \(\rightarrow\) | \(-au\-u\-u\-u\) |

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 \(-\-q\) is found after most consonants, e.g., \(yazati\). The final form \(-q\) is regularly found after

\(^{7}\) OAv. usually \(-i\-í\-m\), etc. 

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-ii, -im, -â- and occasionally elsewhere, e.g., mašiit, aësmq “pieces of fire wood,” garâbq “wombs.”

The long final -û 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 â- and î-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:

<table>
<thead>
<tr>
<th></th>
<th>a-decl.</th>
<th>i-decl.</th>
<th>â-decl.</th>
<th>î-decl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>n.</td>
<td>m., f.</td>
<td>n.</td>
<td>m., f.</td>
</tr>
<tr>
<td>acc.</td>
<td>-âm</td>
<td>-âm</td>
<td>-im</td>
<td>-îm</td>
</tr>
<tr>
<td>Plur.</td>
<td>-â, -âsû, -a, -aûsû</td>
<td>-îk</td>
<td>-i</td>
<td>-â, -âsû</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>u-decl.</th>
<th>î-decl.</th>
<th>cons.-decl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>m., f.</td>
<td>n.</td>
<td>f.</td>
<td>m., f.</td>
</tr>
<tr>
<td>acc.</td>
<td>-um</td>
<td>-u</td>
<td>-um</td>
</tr>
<tr>
<td>Plur.</td>
<td>-uû</td>
<td>-uûû</td>
<td>-ûûû</td>
</tr>
</tbody>
</table>

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

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

Vowel stems


masc.

<table>
<thead>
<tr>
<th></th>
<th>a-stems</th>
<th>iia-stems</th>
<th>uua-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>yazatô</td>
<td>haomô</td>
<td>mašiitô</td>
</tr>
<tr>
<td>acc.</td>
<td>yazatâm</td>
<td>haomâm</td>
<td>mašîm</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>yazata</td>
<td>haoma</td>
<td>mašiia</td>
</tr>
<tr>
<td>acc.</td>
<td>yazatô,</td>
<td>haomqû</td>
<td>mašiitq,</td>
</tr>
<tr>
<td></td>
<td>yazatôs</td>
<td>haomqûû</td>
<td>mašiitqû</td>
</tr>
</tbody>
</table>

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neut.  

\[ \text{a-stems} \quad \text{iiia-stems} \quad \text{uua-stems} \]

Sing.  

nom.-acc.  \[ \text{xβaθrəm} \quad \text{vāstrīm} \quad \text{θrīšum} \]

Plur.  

nom.-acc.  \[ \text{xβaθra} \quad \text{vāstriiə} \quad \text{θrīšuua} \]

Note such forms as maiōm < maiōia-, ainin < aniiia-, etc.

\[ \begin{array}{llll}
\text{a-stems} & \text{iiia-stems} \\
\text{m.} & \text{f.} & \\

dāna & kaine \\
dēnm & kaniqin \\
\end{array} \]

\[ \begin{array}{llll}
\text{rathāēstā, rathāēstās} & \text{daēnā, daēnās} & \text{kaniia, kaniias} \\
\text{rathāēstās} & \text{daēnā, daēnās} & \text{kaniia, kaniias} \\
\end{array} \]

\[ \begin{array}{llll}
\text{i-stems} & \text{u-stems} & \text{pasu-} \\
\text{m. f. n. m. n. m.} & \\

dōri & rōtu & \text{pasu} \\
\end{array} \]

\[ \begin{array}{llll}
\text{f.} & \\
\text{būri} & \text{ratu} & \text{pasu} \\
\text{ratum} & \text{pasu} \\
\text{ratauuō} & \text{pasuu} & \text{pasuu} \\
\text{ratu} & \text{pasu} & \text{pasu} \\
\end{array} \]

\[ \text{i-stems} & \text{ii-stems} \\
\text{f. f.} & \\
\text{vathhi} & \text{tanu} & \text{vathhim} & \text{tanum} \\
\text{vathhi} & \text{tanuu} & \text{vathhi} & \text{tanuu} \ (\text{tanu}) \\
\end{array} \]

Note: tanum < *tanuama (OLav. tanuama).

Consonant stems

\[ \text{druj-} \quad \text{spas-} \quad \text{bāroz-} \quad \text{ap-} \quad \text{vak-/vac-} \]

Sing.  

nom.  \[ \text{druxō} \quad \text{spaβ} \quad \text{bārō} \quad \text{āfō} \quad \text{vāxō} \]

acc.  \[ \text{druujim} \quad \text{spasōm} \quad \text{bārozm} \quad \text{āpōm, apōmc} \quad \text{vāćim} \]

Plur.  

nom.  \[ \text{drujō, drujas} \quad \text{spasō} \quad \text{bārozo} \quad \text{āpō, apas} \quad \text{vāco} \]

acc.  \[ \text{drujō, drujas} \quad \text{spasō} \quad \text{bārozo} \quad \text{āpō, apas} \quad (\text{āpō}) \quad \text{vacō, vacas} \]

Notes:  
The long ō in āpōm is shortened in apōmc as in the nom. plur. apasca. The nom. plur. āpō is sometimes
found in the manuscripts instead of the acc. apô.
karap- f. “body” has the acc. sing. kahrpam.

r-stems

masc., fem.
Sing.
om. ātarš
dātar-
acc. ātrəm (ātarəm)
dātarəm
Plur.
om. ātarō
dātarō
acc. -

Notes:
In the acc. plur. the original ending *-rnš must first have become *-argš (with a nasalized vocalic r [cf. Olnd. ṇrī]), which was then realized either as -argš or -aršš, with the usual substitution of q or ū for ū. The ending -aršš in time came to be felt as incorrect and the common diphthong ūu was introduced to produce the form -arguš (strāuš, nāρuš) 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-s, *ātṛ-am, which produced the nom. ātarš and acc. ātrəm.

m-stems
The m-stems zam- f. “earth” and ziiam- m. “winter” are irregular:

Sing.
om. zā
dū īā
acc. zām
Plur.
om.-acc. zāmō

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

Neuter nouns
The most common neutron consonant stems are the an-., ar-., and ah-stems, which form the nom.-acc. sing. in -a, -oro, and -o (-as°), respectively, and the plur. by lengthening the final syllable of the stem: -qn, -ārora, -ā (-ās°). Neuter in-stems have nom.-acc. sing. in -i. See Lesson 8.

Other neutron consonant stems appear to take the ending -i, e.g., asti: “bone,” nom.-acc. plur. asti.

h-stems, I
The h-stems includes a relatively large number of common neutron 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 -uaah belong to the h-stems (see later). The endings of these h-stems are:
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Sing.

m.
nom. -ā
voc. -ō
acc. -aghōṃ

n.
nom. -ō
voc. -ō
acc. -aghōṃ

Plur.

nom.-acc. -aghō

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.manā
voc. naire.manō
acc. naire.managhōṃ

n.
nom. manō
voc. manō
acc. manō

Plur.

nom.-acc. naire.managhō

Notes:
The proto-Iranian endings were *-āh > -ā (-āsufs), *-ah > -ō (-āsufs), and *-ahām > -aghōṃ.
Irregular forms include nom. Haosraωa from Haosraωa-, 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., āt mē mraot “then he said to me.”

Personal pronouns:

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd pers.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>fem.</td>
<td>neut.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>azām</td>
<td>tum</td>
<td>hō</td>
<td>hā</td>
<td>taṭ</td>
</tr>
<tr>
<td>acc.</td>
<td>mām</td>
<td>bāṃm</td>
<td>tm</td>
<td>tṃ</td>
<td>taṭ</td>
</tr>
<tr>
<td>encl.</td>
<td>mā</td>
<td>bāṃ</td>
<td>dim (dim)</td>
<td>hīm (hīm)</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>vaēm</td>
<td>yužm</td>
<td>tē</td>
<td>tā</td>
<td>tā</td>
</tr>
<tr>
<td>acc.</td>
<td></td>
<td></td>
<td>tāq, tāqsō</td>
<td>tā, tāsō</td>
<td>tā</td>
</tr>
<tr>
<td>encl.</td>
<td>nō</td>
<td>vō</td>
<td>diš</td>
<td>hīš</td>
<td>i</td>
</tr>
</tbody>
</table>

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 later texts.
There are other examples of confusion of masc. and fem. in strongly formulaic sections of the yaḥits to female deities, as well, such as tm for tṃ.
The demonstrative pronoun *ina*- “this”:

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>aēm</td>
<td>im</td>
<td>inąt</td>
</tr>
<tr>
<td>acc.</td>
<td>imąm</td>
<td>imąm</td>
<td>inąt</td>
</tr>
<tr>
<td>Plur.</td>
<td>ime</td>
<td>imąd</td>
<td>iną</td>
</tr>
<tr>
<td>acc.</td>
<td>imq</td>
<td>imąd</td>
<td>iną</td>
</tr>
</tbody>
</table>

The demonstrative pronoun *auua*- “that”:

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>hāu</td>
<td>hāu</td>
<td>auuať</td>
</tr>
<tr>
<td>acc.</td>
<td>aum</td>
<td>aumąm</td>
<td>auuať</td>
</tr>
</tbody>
</table>

The relative pronoun *a*- “who, which”:

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>yō</td>
<td>yā</td>
<td>yą</td>
</tr>
<tr>
<td>acc.</td>
<td>yim</td>
<td>yąm</td>
<td>hiąąt</td>
</tr>
<tr>
<td>Plur.</td>
<td>yōi</td>
<td>yā</td>
<td>yą</td>
</tr>
<tr>
<td>acc.</td>
<td>yq, yąs°</td>
<td>yā</td>
<td>-</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>kō, ciś</td>
<td>kā</td>
<td>kąt, ciť</td>
</tr>
<tr>
<td>acc.</td>
<td>kım, cım</td>
<td>kąm</td>
<td>kąt, ciť</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>aēšō</td>
<td>aēša</td>
<td>aēšąt</td>
</tr>
<tr>
<td>acc.</td>
<td>aētom</td>
<td>aētom</td>
<td>aēšąt</td>
</tr>
<tr>
<td>Plur.</td>
<td>aēte, aētaę°</td>
<td>aētą</td>
<td>aēta</td>
</tr>
<tr>
<td>acc.</td>
<td>aētō</td>
<td>aētą</td>
<td>aēta</td>
</tr>
</tbody>
</table>

Notes:

The adverb *aētaša- “here”* is made from this stem.

A masc. sing. *aēša* appears to occur in V.5.26 *aēša yō raču- “this, the model”* and *aēša yō apa-ronąiīukō “this, the child”* in V.15.16, 18. We must note, however, that the expression *aēša drux- “this Lie”* is common in V.5, *aēša kaine “this girl”* is common in V.15, and *aēša drux- and aēša nasu- “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: *pāoirīm “first(ly),” dārąym “long, for a long time,” haidīm “truly,” pours “in front,” pour “plentifully.”*

Note also pronominal forms: *yąt, hiąąt “that, when,” kat “when?”* The form *cım “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,” bauia- “become,” and *saoca- “to
burn (by oneself)."

Another group contains verbs ending in -iias-, which are in turn divided into classes of verbs of the form CVCiia- and CVCaia-. These may be referred to as iia-stems and aiiia-stems. Both the iia-stems and aiiia-stems are in turn divided into three groups, iia-stems into "passive," "denominative," and "other" verbs, and aiiia-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 aiiia-stems do not usually have such pair mates.

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

Examples:

"Underived":
jaiaia- "to implore"
bandaia- "to bind"

Passive:
jan- "to smash, kill"
~ janiia- "to be killed"
bara- "to carry"
~ bairita- "to be carried"

Causative:
srao/isru- "to hear"
~ srâuuaia- "to recite, sing"
taca- "to run, flow"
~ tăcaia- "to make run, flow"

Denominative:
aênah- "sin, transgression"
~ aênaiha- "to sin, transgress (against)"
nmāh- "reverence"
~ nmāxia- "to bow to, do reverence to"
arōza- "a battle"
~ arōzaia- "to battle"

The iia-stems and aiiia-stems, as well as stems in -ca-, are subjected to all the kinds of phonetic modification discussed above, e.g. (jaiaia- "implore (for)" )uxsīa- "grow" (intrans.); pazdaiaia- "pursue," srâuuaia- "recite"; fraorca- "catch up with"):

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-iiam &gt; -im</td>
</tr>
<tr>
<td></td>
<td>-aiiam &gt; -aēm</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>-iian &gt; -iion &gt; -in</td>
</tr>
<tr>
<td></td>
<td>-aiian &gt; -aiion, -aēn</td>
</tr>
<tr>
<td></td>
<td>-can &gt; -cin</td>
</tr>
</tbody>
</table>

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

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

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-auuam &gt; -aom</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>-auuan &gt; -aon</td>
</tr>
<tr>
<td></td>
<td>-auuanta &gt; -oanta</td>
</tr>
</tbody>
</table>

The form aduanta 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

Yimô haomam x’arať “Yima ate (drank) the haoma”

Araduûim Suram Anâhitam upa.zbaiat Pâuruûo yô vîfrô nauûzô
“Pâuruua, the wise ship’s captain called upon Aradui Surâ Aâhita.”

Oraetanô ažîm dabákam janať  ağrı.zafanam راتيج.kamarađam
“Oraetaona slew the giant dragon, the one with three mouths, three heads.”

âat Yimô inâm zam vi žâuwaita
“Then Yima made this earth spread out.” (V.2.11)

âat mî nōiq mašićâka yazênita
“Then people did not sacrifice to me.” (after Yt.10.54)

â dim parsâga Zaraθuṣtra kō nara ahi “Then Zarathustra asked him (Haoma): Who, O man, are you?”

hô aēnâjharti nô manô hô aēnâjharti nô kahrpan (Y.9.29)
“He makes our mind sinful; he makes our body sinful.”

vaem družam niś nāśāma vaem him janâmâa “We destroyed the Lie (and sent her back) down; we smashed her.” (after Y.61.5)

yathâ hiś fra.đaθat Mazdâ
“As Mazda brought them forth (created them).” (Y.55.30)

1b. Direct object + predicate of the direct object

auruaŋtam ñbâ dâmloâtam bayô tašât
“The god fashioned you (as) the fleet one, established by the “Weaver” (after Y.10.10)

âat dim daŋam auuântam ... yathâ mâmčît yim Ahûm Mazdâm
“Then I made him just as great as myself, Ahura Mazda.” (Yt.10.1)
2. Double accusative

*hō mām yānōn yāsāt azm tam ištim jaišim
“He asked me for a boon, I asked him for a wish (= to grant my wish).”

yō mām tāt draonō apa.yāsātca trofiatca
“Who asked away from me and stole (from me) that darun.” (after Y.11.5)

3. Accusative of measure

yat upaŋhacaq Yimām xśētma huaŋhobm daragomcit aipi zruuānām
“... which followed splendid Yima with good herds for a long time after, indeed.” (after Y.19.31)

4. Accusative with prepositions and postpositions

ā tāt hanjamānam paili jasat yō Yimō xśētō huaŋhobō
“To that gathering came he, splendid Yima with good herds.” (V.2.21)

tāt vispām nomašiāma auui imām tanum
“We humbly asked for all that (to come) upon this body.” (cf. V.20.5)

fraorat fraxēni auui manō
“with foreknowing thought turned toward (the reward?).”

*ōimciit *auui vācim gōthanqm asrutām
“with even a single word of the Gāthās not yet heard.” (N.85)

Note: gōthanqm is gen. plur. of gōthā-

Ašīš vaŋ'hi rāmałilāt iça upa imāt nmānam yat āhūrī
“Good Ašī dwelt here in this house which belongs to Ahura (Mazdā).” (Y.10.1)

upa rapiθbām “at noon”

tam aoi ḫaēkā pañittaŋtu yō i daŋk
“Let the hostilities return upon him who made them.” (after Y.65.8)

ahunamca vairim fraēšiūmahit antaraca ẓām antaraca asmanam
“And we send forth the Ahuna Vairia between heaven and earth.” (Y.61.1)

5. Appositions and comparisons

There are several examples of appositions above. Comparison:

āt dim daŋk auuāntam ... yātha māmciit yim Ahuram Mazdām
“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. nmān ām, plur. nmānā. Adjectives agree with the fem. plur. form, e.g.:

\[ \text{aētā x'arəthā x'aratu aētā vastrā vaŋhatu "he shall eat these foods, he shall put on these clothes!"} \]

(V.3.19)

Note also lexical doublets such as zaōtra- n. and zaōtrā- "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:

\[ \text{mā dim parəsō yim parəsahi} \]

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

\[ \text{mā ciš barət aēwō yat iristəm} \]

"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:

\[ \text{yaiit catic spītama zaraθuṣtra dahnō ašaua hauwī ratu dət} \]

"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:


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

   Active: frapaia-, zaaua-, juua-; middle: yaza-, us.zaiia-, dauua--; act./mid. bara-.

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

   haoməm zairim, xəətəm vairim, mašiim jaiiim, ašim vaŋ'him, pasum jum, srəošm ašim, aïin mašim, zaranaθəm, zaranaθənim, tūn, drum, akəm mairim, haom gaom, baom, gaom zaom, tanum druwm, aspom drum.

4. Transcribe and translate into English:
5. Translate into Avestan and write in Avestan script:

1. The charioteers asked Miôra with wide grazing grounds for fleetness for their horses.
2. Miôra 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. Pâuruûa the smart ship’s captain sacrificed to Arâduûi Sûra Anaôita when the brave Óraêtaôna 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 Mazdâ and his own house.
8. Let no one ask Arâduûi Sûra Anaôita for a boon!
9. May illness not come to that meeting, nor destruction!
Lesson 8

Vocabulary 7

adāṇṭa, imperf. of dauwā-
āṇah- n.: sin, transgression
aṇājango- < aṇājangia-: to make sinful (?)
aśma- m.: (piece of) firewood
Ahuna Vairīta- n.: name of the most holy
Zoroastrian prayer
aiṣṭā, acjatin-:to overcome (lit. to be stronger
than) (+ acc.)
aiṣṭitā postpos.: around (+ acc.)
aipī: after (+ acc.); thereafter
aṇu, pāṭha-?, f. aṇu, pāṭha-?:
āṇṭara preposition: between (+ acc.)
aoi = auau
apa, yāṣa-: to beg (something) away (from sb.: + acc.)
aparuṇājukā-: boy
arau: - a battle
araujina-: to battle
asmanam, acc. < asman- m.: sky, heaven; stone
asruta- < vśrao/suru: unheard
āst-., pl. aṣṭi- n.: bone
aṣṭa, kaujāda-: with eight towers
auruauan-: fleet, fast
auauantu (irregular) < auauantu-: this great (see
Lesson 8)
auui (< aiṣṭa) prepos., postpos.: to, upon (+ acc.)
auui, ariṣa-< auuau + vṛṣuā: to turn down (intr.)
ā = ā, only in: ā dim
āsu-: fast
āsu, aspa-: having, with fleet horses
āsu, aspi-ia-: the fact of having fleet the horses
āsu, aspā, āma-, superl. of āsu, aspa-: having, with
most fleet horses
baṣṭā, n.: baṣṭā-: made of beaver skins
bairiia-, pass. < ṣī: to be carried
bār marches, high, loud
Brihāṣṭa-: demones of sloth and excessive sleep;
Procrastination
caiti- (as many times) as (see yaiti)
cājru, karana-: four-sided (square, rectangular)
cim: why?
ciṣ, sing. nom.-acc. neut. of ṭa-ːćiː-: what?
daśṭī-: chattering
darāyaṇa, gaua-: having, with long hands
daṭ-, > dā-
draṣṭakauan-ː, f. draṣṭakauāitīː-: adorned with
banners
draṇah- n.: haru, sacrificial cake
druauan-ː, nom. plur. of druauan-
frā, dāː, frā, dāː < śdāː: to bring forth, create
frā, dāː- = frā, dāː-
fradaxāṭa-: thrown forth (as with a sling?)
frāśiāma-hi, pres. ind. < ṭraḥāː-ː to send
fraoraca- < fra + ṭ? mid.: *catch up with (or: cf.
Oln. vraśc-: to hew, cut to pieces?)
fraorāṭ, fraṣtniːː-: foreknowing (thought) turned
toward (the reward?)
frā, sipsa-ː to ːattach, wear (ear-rings)
gaiia-: life
gaoṣauāra-ː ear-ring
garast- m.: womb
gaua-ː hand (of evil beings)
graua-ː < ṣgrabː handle (of chariot)
Haosrauauːː-: name of a legendary hero (kauui)
hauuauːː all, entire
hukarāta-ː well-made
huuāṭa-ː well-born, noble
iši- f.: a wish or sacrifice
jaːna- < jjan/yin: to smash, strike, kill
janiia, pass. < jaː : to be smashed, stricken, killed
juua- < ṣj(i)uu: to live
maiōia- n.(?): middle
manoṭriːː-ː neck
maraya-ː bird
minu-ː broach
nairo, manah-ː having, with manly/heroic thought,
valuorous; epithet of Kāraśāna-
Naotairia-ː Naotarid, belonging to the Naotaras, a
legendary clan
nāmaː n.: reverence
nidaa- < śdāː: to put down, place
niːīza-ː mid.: to tie, tighten (the waist)
niːn, niːṣa- < śnas: to destroy (and send back)
down
nix, abdaiia-ː < *xəbdaːː to put to sleep
paiti, jasa- < ṣgamː to come/go (to), attend (+ ā +
acc.), to return (from: abl.)
paoriːmaː firstly, the first time
pazdaia-ː < śpazd mid.: to *pursue(?)
pusāː-ː crown
rapīṭhāːː noon
raha, kairiia-ː adored, with wheels (?)
rauauː-ː, f. rauuiː-ː fast
saoca- < śsaak/saak/suk/sucː to burn (intr.)
satō, strah-ː with a hundred stars
sispa-ː > fra, sispa-
strāṣa-ː, superl. of straːː: most beautiful
srao/ähr-ː to hear
srāuuiia-ː < śrao/sruːː to recite, sing
taːː-ː to fashion (like a wood-cutter)
tiːciaia-ː < śtakː to make run, flow
tauuāšː-ː strength (what holds the body together,
*tissue-strength?*

vajha- < Ṛvah act.: to don, put on; mid.: to wear
vaza- < Ṛ vaz act.: to drive, convey (something);
  mid. to drive (in a wagon), to fly
viṣuṣuca: everywhere far and wide
vi.bara-: to carry (bring) far and wide
vi.śāuṣuca- < viṣiū: make go apart, cause to spread out

x'aṃpaṭṭiia-: own
x'aṃpaṭṭiia-: Fortune, the gifts of Fortune,
munificence

yaiti: as many times
yaiti catica: however many times that

yuiśiia- < vyaśi: to fight, battle
zam- f.: earth
zi'am- m.: winter