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, i, 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:

-çanti > *-çanti
-ïanti > *-ïanti > *-ïiñi > -ïñi
-îante > *-îante > *-înte > -înte ⇒ -îiente (cf. -iiñi)

In practice, the endings -îñi and -înte are found after the palatal consonants c and *j (which became ẑ before i) and after sibillants: s, z, as well as θ (taciti “they flow,” maraçïnti “they destroy,” hacinte “they follow,” snaçëñi “they snow,” druçïnti “they deceive,” uruuiñi “they turn,” fraorîsînte “they turn forward,” yaziñi “they are sacrificed to,” varçînti “they produce,” para.iïðînti “they pass on”).

All other verbs have the endings -îiñi, -îente.

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 (*-aënti, *-aënte).

Consonant changes: alternation ñhu ~ ñh

The group ñh can not be followed by the vowels a and u. Since ñh is from huu, whenever the group is followed by -an or -am, the standard rules operate, and -huam and -huam become -hum and -hum and further -phum and -phum [for aŋt > aŋ, see Lesson 5]. These rules create paradigmatic alternations such as pąntag’hō ~ pąntag’hum “a fifth,” x’aranag’hantam ~ x’aranag’hantō “fortunate, munificent.”

For x’aranag’hantam (and similar forms), the manuscripts often offer “regular” forms: x’aranag’hantam (etc.).

Summary:

-ahyat-
-ahyam-
-ahuam-
-ahn-
-ahuam-

A similar alternation occurs when ñh is followed by uīi, when we have ñhī alternating with ñhuīi (see Lesson 11, genitive of i-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-/aë-/āi-, and -u-/ao-/iua-. Here these will be called diphthong-stems or aë- and ao-stems (in grammars, usually called i- and u-stems).
LESSON 8

The aē-stems include the polysyllabic haxaē—“companion, friend,” kauuaē—“kauui” (mythical poets-priests, some of them the competitors of Zarathustra), xītāuuaē—, a legendary people, Sāuaujaē—, a calendrical ratu, and the geographical name Rayaē—. The personal name Urupaē— probably belonged to this type, but is attested only twice: nom. Taxmō Urupa (Urpe) (Yt.15.11 [and AZ. 2]), acc. Taxmēm Urupiāle (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 ōbāzao- and frādat.fīsoao—; and the feminine nouns daḏhao—“land,” nasao—“carcass, demoness of dead bodies,” and pōr̥sao—“rib.” The monosyllabic gao— and the adjectives in ōbāzao— have long grade in the nom. sing. They all have long or full grade in the nom.-acc. plur.:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>haxa</td>
<td>kauua</td>
<td>*Urupa</td>
</tr>
<tr>
<td>nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>voc.</td>
<td>-</td>
<td>-</td>
<td>Sauuaēhe</td>
</tr>
<tr>
<td>acc.</td>
<td>haxa i</td>
<td>kauua i</td>
<td>-</td>
</tr>
<tr>
<td>nom.</td>
<td>haxaiō</td>
<td>*kauuaia</td>
<td>xstāuuaio</td>
</tr>
<tr>
<td>acc.</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Notes:
The long ā has been shortened in Sauuaēhe, like in Spaana < Spitama-.
The nom. plur. kauuaia is Old Avestan.
Note the lengthening of the vowel of the stem in some of the forms.

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>gauš</td>
<td>bāzuš, ōbāzūš</td>
</tr>
<tr>
<td>nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>voc.</td>
<td>gao</td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>gai</td>
<td>frādat.fīsam</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>gauūd</td>
<td>bāzuš</td>
</tr>
<tr>
<td>nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>gā</td>
<td>bāzuš</td>
</tr>
</tbody>
</table>

Notes:
The voc. sing. of gao— is found in gaohudda “O cow giving good gifts” and gaospaṇa “O life-giving cow” (P.33).
The sing. acc. daḏhaom is the “normal” form (only in Yt.10). The form dāsūam is Old Avestan, but is also found in the YAv. formula nmānemca visomca zaṇ̃tunemca dāsūamca “the home, the house, the tribe, and the land.”
The forms nasuam and pōr̥sāum occur only in the Videvdad. There seems to be no system in the distribution of the forms nasuam and nasuam.
The form frazdānaom, name of a river (Yt.5.108, FO.4g), can be from frazdānu- or frazdānuuua-.

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 (ābarē-, the priest who brings the water during the sacrifice, ašauua.xēnut- “who pleases the Orderly (ones),” napāt- “grandson, offspring”):
LESSON 8

Sing.  
nom.  
acc.  

&t-terms  
The Avestan has &t-terms (cf. Latin veritas, acc. veritatem, 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. 


Sing.  
nom.  
acc.  
Plur.  

&nt-terms  

Of stems ending in dental stops the &nt-terms are the most important. they comprise adjectives in -ānt, -uaurant-, -mānt-, and the rare iiannt, as well as the active present participles in -ānt-. 

The suffixes -uaurant- and -mānt- are in complementary distribution: -mānt- is used after stems in u or ao and -uaurant- elsewhere. 

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

Not many voc. forms are attested. 

Endings: 

<table>
<thead>
<tr>
<th>ant-stems</th>
<th>m.</th>
<th>n.</th>
<th>manst-stems</th>
<th>m.</th>
<th>n.</th>
<th>uuunt-stems</th>
<th>m.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. nom.</td>
<td>-ō</td>
<td>-āt</td>
<td>-mā</td>
<td>-mat</td>
<td>-uūn</td>
<td>-uūnt</td>
<td>-uūnt</td>
<td>-uūnt</td>
</tr>
<tr>
<td>voc.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-uūn</td>
<td>-uūn</td>
<td>-uūn</td>
<td>-uūn</td>
</tr>
<tr>
<td>acc.</td>
<td>-antom</td>
<td>-at</td>
<td>-manom</td>
<td>-mat</td>
<td>-uuntom</td>
<td>-uuntom</td>
<td>-uuntom</td>
<td>-uuntom</td>
</tr>
<tr>
<td>Plur. nom.</td>
<td>-antō</td>
<td>-ant</td>
<td>-manōt</td>
<td>-</td>
<td>-uunt</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>acc.</td>
<td>-ató</td>
<td>-anti</td>
<td>-matō</td>
<td>-</td>
<td>-uuntō</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>ant-stems</th>
<th>m.</th>
<th>n.</th>
<th>manst-stems</th>
<th>m.</th>
<th>n.</th>
<th>uuunt-stems</th>
<th>m.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. nom.</td>
<td>brrzo</td>
<td>brrzat</td>
<td>maza</td>
<td>ąmazāt</td>
<td>xratumā</td>
<td>gaomat</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>acc.</td>
<td>brrzantom</td>
<td>mazāntom, gaomantom</td>
<td>mazāntom</td>
<td>-</td>
<td>gaomat</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Plur. nom.</td>
<td>brrzantō</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>afrasumantō</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>acc.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>
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uuant-stems

Sing.
nom. druudā zastaaunjūt
voc. druudū
acc. druudūt Belmont
Plur.
nom. druudūtō
acc. druudūtō
cuut

Notes:
As in verbal forms (cf. bauuaa̯nti), the a is preserved in the strong forms of uuant-stems.
The stem mazants- is probably from *mazant-.
The form uuants- seems to have been influenced by mazants-.
The only iiants- stem is x'airiijñt- “tasty,” which apparently has nom.-acc. sing. x'airiijñ (see Lesson 17).

huuant-stems

Adjectives in -uuant- made from k-stems combine -(ŋ)h + uuua- > g'hn. In the strong forms, -g'han-
regularly became -g'हnt-. The scribes frequently replaced this form with the more “regular” form -g'hnnt-.
Not all forms are attested. Paradigms (x'aranaŋ'hnnt- “munificent, endowed with Fortune,” raocanŋ'hnnt-
“full of light”):

Sing.
masc. x'aranaŋ'hnnt
neut. raocanŋ'hnnt
acc. x'aranaŋ'hnntō, x'aranaŋ'hnntō
cuut

Plur.
nom. x'aranaŋ'hnntō, x'aranaŋ'hnntō
cuut

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 än-
stems and in-stems (but no “un-stems”). Two subgroups of an-stems are the uuan- and man-stems.
There is one iiinant-stem: the proper name Fragrastian.
The endings are as follows.

an-stems

Sing.
m. -a (-ā)
neut. -ma
voc. -a
acc. -anām, -āŋām
Plur.
m. -anō, -ānō
neut. -manō
voc. -anām, -āŋām
acc. -nō, -ānō

man-stems

Sing.
m. -ma
neut. -ma
voc. -a
acc. -anām, -āŋām
Plur.
m. -manō
neut. -manō
voc. -anām, -āŋām
acc. -nō, -ānō

uuan-stems

Sing.
m. -uua, -uuā
neut. -ma
voc. -mā
acc. -manām, -mnām
Plur.
m. -uuanō, -uuānō (-uuānō)
neut. -uuanō, -uuānō (-uuānō)
acc. -nō, -ānō

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

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Paradigms of masc. n-stems (vara\'hrajan- “obstruction-smashing, victorious,” ar\'san- “male (animal),” asan- “sky, heaven; stone”):

<table>
<thead>
<tr>
<th></th>
<th>an-stems</th>
<th>iian-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td>Fragr'ase</td>
</tr>
<tr>
<td>nom.</td>
<td>vara'hraja (“\’jä)</td>
<td>ar'sa</td>
</tr>
<tr>
<td>voc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>vara'hrajanæm</td>
<td>ar'sæ\’æm</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>vara'hrajanæ</td>
<td>ar'sænæ</td>
</tr>
<tr>
<td>acc.</td>
<td>vara'hrajanæ</td>
<td></td>
</tr>
</tbody>
</table>

Notes:
The iian-stem Fragrasi\'iænæ has nom. Fragr\'ase with final -e < *-iia.

Paradigms of masc. uuan-stems (a\’kau\’uan- “Orderly, sustaining Order,” \'draun\'uan- “high priest,” y\'uan- “young, youth,” ru\'uan- “(breath) soul,” zru\'uan- “time, Time”):

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<thead>
<tr>
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</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>a\’kau\’ua</td>
<td>'draun'ua</td>
<td>y'uan</td>
</tr>
<tr>
<td>voc.</td>
<td>a\’kau\’uæm</td>
<td>'draun'æm</td>
<td>yæm</td>
</tr>
<tr>
<td>acc.</td>
<td>a\’kau\’uanæm</td>
<td>'draun'anæm</td>
<td>y\’uæ\’æm</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>a\’kaunæ</td>
<td>'draunæ</td>
<td>ur\’uænæ</td>
</tr>
<tr>
<td>acc.</td>
<td>a\’kau\’oæ, a\’kau\’oæ</td>
<td>*'draun\’uæ, 'draun\’uæ</td>
<td>ur\’uænæ</td>
</tr>
</tbody>
</table>

Notes:
The voc. sing. ending -um of uuan-stems shows final -n assimilated to the preceding labial uu.
The strong stem \'draun\'uan- may be < *\'draun\'uan, hence the weak stem \'draun\'uan- would be regular from a diachronic (historical) perspective; \'draun\’uæ is a thematic form.
The thematic forms include a\’kau\’uæna for a\’kau\’uanæ, etc.

Paradigms of masc. and neut. man-stems (masc.: Airi\’iæman-, name of a god; as\’mæn- “sky, heaven; stone”; ras\’maan- “battle line”; neut.: n\’maan- “name,” bar\’\’saan- “barsom”):

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<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>Airi\’iæmana</td>
<td>as\’mænæ</td>
<td>n\’maa</td>
</tr>
<tr>
<td>acc.</td>
<td>Airi\’iæmanæm</td>
<td>asmæ\’ænæm</td>
<td>n\’maa</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.-acc.</td>
<td>ras\’maanæ</td>
<td>n\’maanæ</td>
<td></td>
</tr>
</tbody>
</table>

**h-stems. 2**
The h-stems include some root nouns, active perfect participles in -\’uah- (cf. Lesson 20), and comparatives in -\’iiah- (see Lesson 14).
The declension of the root nouns and the \’uah-stems is as follows (m\’\’ah- “moon, month,” da\’\’uah- “the one who has put all in place, creator”):

8 Cf. \’armaiti- vs. OInd. ar\’amati-.
LESSON 8

Sing.
    nom.  mà, màs  daðua
    voc.   daðuo  
    acc.  màghom  daðuðàghom

Plur.
    nom.  màghò  daðuðàghò
    acc.  màghò  *daðuðò

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

ADJECTIVES

The feminine of consonant-stems

The feminine of ñt-stem adjectives is formed by adding -í to the weak stem, e.g., bærazaiti- “high, lofty,” anauaiti- “forceful,” gaomaiti- “full of milk.”

The feminine of n-stem adjectives is formed by adding -í to (usually) the weak stem, e.g., ašoài- (ašasaiti-); ašauaiti- also has an irregular fem. form: ašauaíï- (Y.58.4).

The feminine of uuah-stems is in -uši-.

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 -i, which was lost in the secondary ending (-ən < *-ənit) reappears.

Athematic verbs show alternation between strong and weak stems.

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

Active paradigms:

Athematic:

Sing.
1  -mi  daðami  staomi  karànaomi
2  -hiši  daðahi  staãi  karànuãi
3  -ti  daðàiti  staòiti  karànaòiti  aëiti

Plur
1  -mahì  daðmahì, daðamahi  -  -  -
2  -ða  -  -  -
3  -nti, -aiiti  daðàiiti  -  karànuaiïiti  yënìti

Note:

The 1st plur. daðamahi is an archaizing form for the regular daðmahì (cf. OAv. damāna- = YAv. nmãna- “house”).

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

The 2nd sing. karãnuãi (Y.10.13) appears to be for *karãnaøi, possibly influenced by the imperative karøuïòi. There are also similar 3rd sing. forms, e.g., varãnuiti “covers (the female)” (V.18.35; perhaps to be read varønuitë, but cf. varønûtì Y.9.28). The form karøuaiïiti is thematic.

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

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Thematic:
Sing.
1 -āmi vaēnāmi āžbaiā
2 -āhi vaēnahi
3 -āiti vaēnaiti
Plur.
1 -āmahi vaēnāmahi
2 -ātha vaēnātha
3 -ānti vaēnānti

Note:
Note the forms tacīnti "they flow" and družīnti "they deceive, lie" from taca- and druža- (< *drujiia-).
The uua-stems have 3rd plur. -uuainī (bauuainī "they become," juuainī "they live," zauuainī "they curse"), where -auuainī has replaced the phonetically regular *-aonīf/-ānti.

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 aīa-stems, see Lesson 9.

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

Sing.
1 -e mruuiē - e yaze, ālieze
2 - mruuiē - *-afhe vašafhe
3 -e, -tel/-de mruuiē, mruite daste vaste -aite yazaitē

Plur.
1 -maide mrumaide daōdōmaide -amaide yazamaide
2 - - - *-afhe fraērāfhe
3 -aite aojaitē vaŋhaite (N.77) -ante yazōnte

Notes:
The form daōdōmaide is strictly archaising, but has YAv. δ instead of OAv. d (cf. daōdōmahī, above).
The only 2nd plur. form is fraērāfhe (Yt.13.34) with -afhe for the expected -afhe.
Note the forms hacīntē "they follow" and yaziūnte "they are sacrificed to" from hacā- 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 Aēšman vixrumanṭam x'aram jainī
t", who deals Wrath a bleeding wound." (Y.57.10)
LESSON 8

hō māṃ auudhā varānṣ niñjāṃí

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

xrūmīm gāuṣ yā cagraṇhākṣā varaiśīṃ paṇṭām azāitē

“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 ažīm aḫā. vaniād bāuuat “Then he conquered the dragon.”

taxmaṃ staoṭām vazaṇti asu. aspaṭām darzī raṭḥām

vitām paskāt hamaraṭom jaṇṭārām parō duṣmaṇiiūm

“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)

Sraoša ašišā driyim brāi. tamō hō vararaja drujiṃ jaṃišītō

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

frauwašaiīō yā dāōriš ā lhāaptōm

“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 ṭbā āṭrām gāraičemi

“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 yānam vō yāśāmi “O waters, I ask you for a boon.”

aṭatiī daāčīmī inmām zaṭhrām

“I place this libation in Orderly fashion.” (Y.66.1)
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vasó, xšaθrō ahi Haoma ... xšaθrōm parasahī vācīm
“You are in total command, O Haoma, ... you ask a word correctly spoken.” (Y.9.25)

Apăm Napāsa tā āpō Spītama Zarathuṣtra sōθrō.bastā vi. baxšaitī
“Apāṃ Naṃāṭ distributes those waters, O Zarathustra Spītamid, distributed by settlements.” (Yt.8.34)

vaēm mahi yóī sasīśiāntō daśītunqīm
“We are the Revitalizers of the lands.”

daśītunqīm is gen. plur. of daθhāo-

āc ḫos dīm mazištēm dadamahi ahumca ratunca yim Ahurām Mazdāṃ
“Here then we establish him as the greatest Life and Model, namely Ahura Mazdā.” (Vr.11.21)

ime hontī aṣahe ratauqō “These are the Models of Order.”

2. Future actions and events

aiiaxēdhīu pascaētah bauuaintī
“After that they become ritually impure.” (V.3.14)

ayā iθlesaiā vōyi’m āyeintī
“Bad, dangerous scourges will come.” (Y.57.14)

3. Past function

The adjective paurua- “former, earlier” sometimes transfers the action of the present indicative into the past:

yóī paurua Miθrām drużintī
“Who betrayed Miθra before.” (Yt.10.45)

On astī 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

Amaṣē Spāṇtō frāieze “I sacrifice to the Life-giving Immortals.”

yó yazaite huaara yat amasēm raēm auruaq, aspam
yazaite Ahuram Mazdām yazaite Amaṣē Spāṇtō yazaite haom uruūanēm
“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)
LESSON 8

ašm vahištom  Durhamc Ahurahe Mazdā puhrım y. (= yazamaide)
“We sacrifice to Best Order and the Fire, the son of Ahura Mazdā.”

pairikā yā duṣṭiāriiia yqm maššiāka auui duṣṭuacatūhō huīāirīiqm nqama aofatūe
“The sorceress ‘of bad seasons,’ whom men of bad speech call by name ‘of good seasons’.” (after Yt.8.51)

2. Middle = passive

... imq tanum yā mē vaenance huradā
“... this body, which is seen (= seems) to me beautiful.” (Y.11.10)

3. Active and middle have different meanings

pasum hē pacinti ariiā daśhāuūo
“The Aryan lands cook a sheep for him.” (after Yt.8.58, et al.)

tam upairi Kārasāspō pitum pacața
“Kārasāspa cooked (his own) meal on it (the dragon).” (after Y.9.11)

vātō tam arštim baraiti yqm aţhaiti auui mičriś
“The wind carries away the spear which the anti-Mītra throws.” (Yt.10.21)

yat Taxmō Urupa barata Agrōm Manium
“... that Taxma Urupi rode the Evil Spirit.” (Yt.19.29)

humaia aēta dāmqn dašmaide *yā daţat Ahuŗo Mazdā ašauua
“We determine as having good creative magic these creations which Orderly Ahura Mazdā established.” (after Vr.12.4)

hā yā dapta apanasieii yā nošt dērāuūo puhrım naēdna dastē hupuhrim
“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:

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.

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 (cimi) 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 Ármaiti 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. Frañsasian is the evil smiter of the Aryan men.

VOCABULARY 8

Aēšma-: Wrath; demon of the dark night sky, the opponent of Sraoṣa
afraṣumant-: having no forward motion
Ahura Mzdâ, gen. of Ahura- Mzdâ-
aib. vaniiai-baua-: to overcome, conquer (+ acc.)
aiaiaodīia-: which cannot be made ritually lean
Airiimanai-: god of peaceful unions and healing
amaauaiait-: fem. of amaauaian-
anthara, mrao-/mrui-: mid.: to “say away,” refuse to have anything to do with (cf. interdiction)
aṣa- < aṣhiaia- < vah: to throw, shoot (arrows, spears)
aojah- n.: strength
Apaṃ Napāt- (apaṃ, gen. plur. < ṣā-): Scion of the Waters, a deity of (the fire in?) the heavenly waters
arsa- /arṣa-: male
arisi f.: spear
arṣuaacah-: speaking correct words, speech
asian m. = asman-: sky, heaven; stone
asauuaasnut-: who pleases the sustainer(s) of Order asauuaatī-, fem. of asauuaan-
auruaat, aspa-: having/with fleet horses
auaant-, f. auuatif-: this great, this much
auaant- ... yauaant-: as much as
auaat ... yat: therefore ... because, because
auauuauant-, f. auuauuaatī-: that great, that much
auuauuant- ... yauuuant-: as great a ... as
auui, miθra-: who is opposed to Miθra
ābarat-: the bringing (priest); the priest who brings the water during the sacrifice
ā.gāriaia- < vgar: to praise in song
ā.mrao-/mrui-: mid.: to appoint
ā.statiaia- < vsta mid.: to install
ārāuuan-/āθaorun-: high-priest; the principal priest
ārāuauo.purīia- n.: the fact of having sons who become high priests
ā.zbuiiaia- < vbūia: to invoke, call (hither)
āzah- n.: narrow, constricting space (cf. Eng. anguish, anxiety)
āzō. jata- < azah- + jata-, pp. of ṣjan-: killed in a tight spot
barzaat-: tall, lofty
canagahāk-, canagahāc-: following the pastures
cāθarō-: four
cuiaat-, n. cuiaat: how much?
daauuaah-, daauu- (daauu-): the one who has put all in place, creator
dapta-, pp. of ṣvdaab: deceived
dasuuar- n.: talent
daθī- f. < dūtar-: giver (of + acc.)
dhīisa-: superlative of daŋra-: most qualified
daraiz raia- < darazra- + raθa-: with solid/steady chariot(s)
drūza- < *druiia- < ṣvdaay/duær/drui: to lie
dužaka-: hedgehog
dužiiaariia-: bringing bad seasons (harvest)
dužuuaacah-: having/with bad speech
arəuxaia-: rightly, correctly spoken, which should be spoken correctly
fradaia- n.: furtherance
Frañsasian-: name of a Turanian, arch-enemy of the Aryans
fraorisaiiaia- < vruuaaṣ mid.: to turn (to)
fr-.pinuuu- < ṣvπiu mid.: to swell forth (to: auui)
Frazdānu- or Frazdānuu-: name of a river
frl.mrao-/mrui-: to pronounce, proclaim
gomant-: containing milk
gāriaia- > ā.gāriaia-
hāmaθa-: opponent, competitor
hangauuuaiaia- < ṣgrab: to grab hold of
hāθa: in one and the same place, right then and there
hudā-, huuadh-: giving good gifts
huuiaariia-: bringing good seasons (harvest)
humaiia- < maiia-: having good creative magic(?)
hupuuriiia- n.: the fact of having good sons
iθiiiaia-: dangerous
jaθiia- < ṣjan/yn: smashing the most
janta- < ṣjan/yn: striker (+ acc.)
kahkataat- f.: the word “chicken”
maθa-: intoxication
maža- < √maž/miz: to urinate
mastī- f.: knowledge
mašīa-jata- < mašīa- + jata-, pp. of jan-: killed by a man
māh-: moon, month
marāca/-marānk- (marāca-) < √mark: to destroy
naēja, cf. nōj: not
nā poss. pron. dual: our
narēsa- < √narpa: to wane
narēṣṭāt- f.: waning
nijan- < ni- + ījan/īm: to strike (down)
nimrao/-mrū: < īmrāo/mrū mid.: to call down
pairikā-: sorcerer, witch
paṇca.dasa: fifteen; fifteenth-year old
para.īrīṭia- < √rāirīṭaί: to pass away
Parō.dara: name of a mythical cock
paskāt: behind, (from) behind
parāsāo- f.: rib
raēuānt: wealthy
raoça.nhanṭ: endowed with light
rasma- m.: battle line
saṇja-: proclamation, utterance
snaēja- < √snaēg/snaēj: to snow
spō.jata- < span- + jata-, pp. of jan-: killed by a dog
statar: - praiser
sti- f.: temporal being, temporal existence (= past, present, and future)
śōīro.baxta-: distributed by settlements
ṭhaēṣṭō.jata- < ṭbaēṣha- + jata-, pp. of jan-: killed by an enemy
strō.tama-: protecting the most
ufaia- < √vauf/u: to weave (sb.) into a poetic web, hymn
upa.duṣṇa: ∗rush upon
uparatāt- f.: superiority
Urupa-: name; Taxma- Urupa-, legendary hero
uruān-uru- m.: (breath) soul
uruṣūsiia- < ṭuruṣū: to revolve (around: aibitō)
ustattāt- f.: state of having one’s wishes fulfilled
uxōna- n.: utterance
uxiṣṭāt- f.: waxing
vaēma-jata- < vaēma- + jata-, pp. of jan-: killed by a rock
vah-/vas- mid.: to put on (clothes), don
vana- < īvan: to conquer, overcome
vantīnt- f. < vantant-, pres. part. of īvan: victorious
varaiṭṭīa-: of captivity
varīṣṭā- n.: growth
varana- n.: choice
vaśā- < ∗vača- < īvač/vak mid.: undulate, bob
(vorth on the horse, chariot)
vaḥrka-: wolf, a criminal
vaḥrkō.jata- < vaḥrka- + jata-, pp. of jan-: killed by a wolf (= murderer)
varanā-: wound
varanāo/varanū- < īvar act/mid.: to cover (the female sexually)
vis- f.: house
vispō.pāṇa-: all adorned
vispō.tanū- or vispō.tanuua-: of the entire body
vitar- < īvaś/vi: pursuer (+ acc.)
vixrumant-: bleeding
vi.baxa- < ībag: to distribute
Vouru.kaśa- n.: name of a mythical (heavenly) sea
vīṭīnā-: kind of scourge, ∗flood
xratu-: (guiding) thought, intelligence
xratumant-: intelligent
xramiia-: bloody
xśaṭriia-: commanding, powerful
xstāuā-, xstauuii-: name of a legendary people
x'ara-: wound
x'arāṇaḥ-: divine Fortune, gift of Fortune, munificence
x'arāṇaḥ-haṃt-: munificent
x'āfrā: n.: good breathing space
yazīia- < īyaz mid.: be sacrificed
yat: that (conj.), when, as for, etc.
yātu.jata- < yātu- + jata-, pp. of jan-: killed by a sorcerer
yuan-yaun- m.: youth, young man
zastauauant-: with one’s hands
zauanō.sū: who benefits when invoked
zraiaia- n.: sea
zurō.jata- < zurah- + jata-, pp. of jan-: killed by treachery