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  *jaišiati > jaišiieiti “he implores”.
-aiati > -aiieiti  *srūuaiiati > srūuaiieiti “he recites”

-iiate > -iiete (-iieiete)  *maniiate > maniete (maniieite) “he thinks”
-aiate > -aiiete (-aiieiete)  *xšaiate > xšaiete (xšaiieite) “he rules”

-iiahi > -iiiehi  *jaišiahi > jaišiehi “you implore”
-aiahi > -aiiehi  *srūuaiiahi > srūuaiiehi “you recite”

-iiathe > -iiiehe  *maniiathe > maniehe “you think”
-aiathe > -aiiehe  *xšaiathe > 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 -aoiám

The sequence -aiium, whether original or secondary < *-aiiuám, has the developments -aeum, -oiium, or -aeım, e.g., ōiium < aēua-, vi.dōiium < vi.daēua-, but Vaēm < *Vaiium and raēm < *raēum < raēua-. The form ōiium further shows up in the manuscripts as oím, aōim, etc.

The sequence -aoiám shows the same developments: haoiía- “left”; acc. masc. haoiium, hōiium, hōım; *aoiía- (or *aia?-) “egg”; acc. aēm; Kṣaśoía-; name of a sea: acc. Kṣaśém (Yt.19.66).

Palatalization of ā

Long ā becomes e when preceded by i and followed by a nasal and i, i, or e. This change takes place in several 1st singular verbal forms, e.g., present indicative -iāmi > -ieemi, examples:

*naišiámi > naišiemi “I lead”  *srūuaišiámi > srūuaiiešiemi “I recite”
*zbraišiámi > zbraišiemi “I invoke”  *ā-vaēškaišiámi > ōvaēškaišiemi “I make known to”
*jaiškšiámi > jaiškšiemi “I implore”  *hanškaišiámi > hanškaišiemi “I gather”

The original forms, e.g., -iāmi, are sometimes retained/restored by analogy, especially in the vicinity of forms with regular -āmi, not preceded by i, e.g., yāśāmi ... jaišišiámi “I request ... I implore” (Y.65.11), vanāmi ... varōzišiámi “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. ziienőš (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 (asaŋ-laśīn- “stone, heaven,” xšapan-/xšaŋn- “night,” karapan-/karaŋn- “mumbler,” marșan-/maršon- “mortal”):
Sing. nom. *asa  xāapa  karapa (OAv.)  nārta
acc. asānam  xāpanām  karapanām  nārtañām

Plur. nom. asānō  xāpanō  karapanō  nārtañō (OAv.)
acc. *aśnō  xāfanā  karafnō  nārtañnō

Consonant declensions: irregular uuan-stems
Following are some uuan-stems in which various phonetic changes have produced some irregular-looking forms:

Sing. nom. spā  *aḍka  thrizāfā
voc. -  -  thrizafm
acc. spānum  aḍkanum  thrizafnum

Plur. nom. spānō  -  -
acc. *sunō  -  -

The stem span-/sun- is an original uuan-stem, but with su > sp. The acc. plur. form sunō is frequently used as nom. plur. in the Videvdad, especially in the formula sunō vā karafā xānō vaiiiō vā karafā xānō “either flesh-eating dogs or flesh-eating birds.”
The stem aḍkan- “road” is an original uuan-stem, with ṣu > ḍā.
The masc. adj. thrizafan- has nom. sing. thrizaf, and short a in the acc. like varəθraja, but the word is probably a uuan-stem *thrizafan-., hence it has voc. sing. thrizafm, like aśāum.

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-, i-, and u-stems have no endings (gaoa- “ear,” uruua- “plant,” Saṭhauuāci-, name of Yima’s sister, baioī- “incense”):

Vowel stems

Dual nom.-acc. gaoa - uruuaire Saṭhauuāci baioī pasu

Notes:
uua > uu in gauu < gauva- “hand”; apāq gauu darzaieti “he ties (their) two hands in the back” (Yt.10.48), but hqm gauu nidarzaietai “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/feet on both hands/feet). It is spelled srui and sruič, sruačā.
LESSON 9

Diphthong stems

Dual
gao-
gāuu
bāzao- “arm”
bāzaua

Consonant stems in stops

Dual
ap-
āpa
pad-
pāša
ābrat-
ābrata
hauruuatā-, amāratāt-
hauruuatāa, hauuruata;
amāratāta, amāratāa

Note: hauuruuatā- and amāratāt- have some contracted forms in the dual.

Consonant stems: n-stems

Dual
rasman-
rasmāna
span- “dog”
spāna
āshauan-
āshauana

Consonant stems: r- and h-stems

Dual
nar-
nāra
nāh- “nose”
nāgha

Consonant stems: nt-stems

Dual
m.
bōrzanta
n.
x’airiainti

The dual

Dual
m.
tā
ina
yā
f.
-
-
-

n.
tē
-
-

PRONOUNS

VERBS

The dual

For now note the following 3rd pers. dual forms (āi- < ā + i- “come,” yuīdia- “fight,” ozaia- “be born,” tauruwallia- “overcome”):

A thematic:

<table>
<thead>
<tr>
<th>Present indicative</th>
<th>A thematic:</th>
<th>Thematic:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active:</td>
<td>-tō</td>
<td>-atiō, -ābō</td>
</tr>
<tr>
<td>Middle:</td>
<td></td>
<td>-ātē</td>
</tr>
</tbody>
</table>

Imperfect-injunctive

Active: -tām  "they came" -atōm  jasaatōm, tauruwalliatōm
LESSON 9

Present indicative. Palatalized forms

The (a)jiai-stems undergo modifications of the thematic vowel as described above.

Note also that the long -a- of the 1st plur. -āmahi—which tends to be shortened in a-stems—is preserved in the iia-stems fraēśiitāmahi “we send,” nmaaxiitāmahi “we pay homage,” but shortened in the aiiia-stem zbaaiamahi.

Paradigm of (a)jia-stems (fraēśiia- “to send,” jaiśiia- “to implore,” maniiia- “think,” srāuaaiia- “to make heard, recite,” vəraziia- “to produce,” xšaiia- “to command, rule,” zbaiaia- “to invoke”):

Active:

Sing.  1  -iemi          jaiśiemi          -aieimi          srāuuiasiemi
       2  -iehi          jaiśiehi          -aiehi          srāuuiiehi
       3  -ieiti         jaiśieiti         -aieiti         srāuuiieiti

Plur.  1  -īāmahi       fraēśiitāmahi       -aiamahi       zbaaiamahi
       3  -ieinti       jaiśieinti       -aieinti       srāuuiieinti

Middle:

Sing.  1  -ie          maniiie          -
       2  -            -
       3  -iieete       maniiiete       -aieete       xšaiieete

Plur.  1  -iīamaide     maniiamaide      -
       3  -ieiente,     maniiiente      -aiente       xšaiiente

Note:

Note the 1st sing. pres. ind. āzbaiia “I invoke” for *āzbaiiem.
The manuscripts appear to favor (?) the spellings -eiti, -einti versus -ete, -ente.
Note 3rd sing. aēnașhiti < aēnașha- “to make sinful” < aēnah-ia-.

SYNTAX

Uses of the dual

The dual is used to indicate two items joined in a special relationship. It is used with the numeral duua- “two,” and the pronoun nua- “both.”

Occasionally a word has only dual forms, e.g., uš- n. “hearing, consciousness.”

Of special importance are the so-called open dvandvás. These denote a pair consisting of two different objects, which may be singular, e.g., “firewood and incense,” “Fraśaostra 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 Fraśaostras, 2 Jāmāspas,” “2 cattle, 2 men.”

1. Two items

**duua auruumanta** yāsāmi bipaitśitānmaça caḥbraña paitśitānmaça

“I ask for two coursers, one that has two legs and one that has four.” (after Yt.5.131)

**panca.dasa fraćarāśo pita puṭrasca katarasciḥ**

“Fifteen (years of age) the father and the son went forth, each (of them).” (after Y.9.5)
Varəhraynam ahuravātīm yazamaide yō vi. rażaiti *antaśa rašta rasmana
“We sacrifice to Varəhrayna, created by Ahura Mazdā, who arranges (things) between the two straight battle lines.” (Yt.14.47)

yat bā paiti Spitama Zarathuṣtra nārikacca aparānāiīukasca
vartaḥpam paṇṭgam *azōiđe [ms. azōiŋ]
pāṃśuvaīgah vah kuvaīgah jaraśim 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 baraitō; alternatively, it is for *baraǐitū, dual neut.

auaț Vaiiuš bā nqma ahmi yat uua dqma *viemi
yasca daqat Sproń Maniiuš yasca daqat Apro Maniiuš
“Therefore I am called Vaiui, 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 še uși varṇuśi skandam še manō karṇuśi
“Cover up his senses, *debilitate his mind!” (Y.9.28)

2. Elliptical dual

hāuanaīđasca aśaiia frašutaiđ
“of the mortar (and pestle) moved forth in Orderly fashion” (Y.27.7)

3. Dual (open) dyandvaś
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 bəraṇaṇa
“The two high ones, Miθra and Ahura (Mazdā).” (Yt.10.145)

Yimō karṇaṇaṭ amarāṇaṇa paśu viрo aśhaśamāne ḫa uruvaie
“Yima made cattle and men indestructible, waters and plants indesiccable.” (after Y.9.4)

Saŋhuauići Arənauuići
“(The two sisters) Saŋhuauići and Arənauuići.” (Yt.5.34)

aśaiia daŋmi aēsma baolōi
“I place in Orderly fashion the firewood and the incense.” (Y.7.2)

aṇtaśa ahuna *aiɾiiamana
“between the Ahuna Vairiia and the Aiɾiiamā išiō (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:

*ulie išvecča *ulie fšavncča vərybča *ulie throfsča frasastičca

“Both wish and *desire, both *sheep herds and (cattle?) herds, both satisfaction and fame.” (Yt.5.26, Yima)

*umc šudmcča taurimča *uma zauwuqmcča maršīrumča *uma garmamča aotamča

“... 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)**

*yat as ašam ašawastmčm xšatrm huxšathotomam*

“As he was in Order the most Orderly, in command the one having the best command.” (Yt.19.79)

*mošu pascaetm Huuómč isticm baon suwulša mošu pascaetm Naotairam*

“Soon thereafter the Huuómuas became the ones most rich in life-giving strength with respect to (their) wish, soon thereafter (also) the Naotairias.” (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.

*azm ahm aifši-vaniš vispe dāuwa mašitiša vispe yátauwa pârikšša*  

“I overcome all demons and men, all sorcerers and witches.” (after Yt.15.12)

cf.  

*azm ahm aifši-vaniš ažm dahākam*  

“I overcome the giant dragon.” (after Yt.5.34)

*ašāunm vąp’hiš sură spoțdă frauwašlšši*  

*staomi zbaliemü ufšemi yazamanide*  

*ñmâniid visiša zaștumâ dašiliumâ zaražušrō-tamâ*  

“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:

\[ \text{vispā garaliō aša.x̂āṭrā pouru.x̂āṭrā yazamaide} \]

“We sacrifice to all the mountains, whose bliss is in/through Order, with much bliss.” (Y.6.13)

\[ \text{viṣom kauaēm x'rōm mazdaētom yazamaide} \]

yaṭ upaṇhacaṛ Saaōśiātom vṛtrājanom uta anilāceṭ haṭaliō

“We sacrifice to the strong kauiaian Fortune established by Ahura Mazda,

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:

   \[ \text{darəya- zruuə-, yuuə- sīrə-, kauuə- uruuan-, hāu asan- bəərəzənt-, x̂āpən- təərīiə-, kauuaē-ca karapan-ca druuanə-, Gaiiə- Marətan-}. \]

2. Write in transcription and Avestan script the dual forms of the following nouns and adjectives:

   \[ \text{anguśtə-, x̂əsōra-, aši-, vaŋhu- (m., f., n.), spādə-, haēnə-}. \]

3. Write in transcription and Avestan script the present indicative middle forms of the following verbs:

   \[ \text{kiriə-, tauruuaia-}. \]

4. Transcribe and translate into English:

   \[ \text{(after Y.55.1)} \]
   \[ \text{(Ny.1.11 = Yt.6.1)} \]

   \[ \text{(after Yt.13.30)} \]
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, Taθriauuuent the villain and the Lieful Paθana:

3. O Araθu, 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 Viθu, 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 Mazda, am a follower of Zarathustra, reject the wrong gods, and follow the guidance of Ahura Mazda."

**VOCABULARY 9**

aθiθ: from there, then
aθθan- m.: road
aθθrapaθiθ: religious teacher
ahuθaθ = Ahuna Vairia- (Lesson 7)
ahuθaθ.θiθθθaθθ: following the guidance of Ahura Mazda
aiθθiθθaθθ = a.αιθθaiθθaθθ, θiθθθaθθ (Lesson 12)
aiθθar: indestructible
aiθθaθθoθθaθθ: indesiccable
anθθaθθ: thread of life(?); bow string
aθθθ: n.: cold
Apaθθaθθ: the demon of drought
apaθθ: backward, in the back
Araθθu, aspa: name of Viθθθaθθa’s principal opponent
Araθθauuacθθ: Yima’s sister captured by Aθθiθθaθθaθθ
aθθaθθaθθ, gen. plur. of aθθauu-
aθθauuastamaθθ: superl. of aθθauu-: most Orderly,
who sustains Order the best
aθθaθθ.αιθθraθθ: providing (residing in?) the good breathing space of Order, reaching up into the free heavenly spaces illuminated by the sun
aiθθ + voc.: O
aiθθθaiθθaθθ: < θθaiθθaθθ/θθiθθ: to make known (to)
aiθθθaiθθaθθ: < θθar: to anger
baoθθaθθ: n.: consciousness
bθθθaθθ: m.: fragrance, incense
baxθθaθθ: < θθθθθ/θθθθθ θθθθθ: to give, distribute; mid. to take on, enjoy
baθθaθθ: n.: thickness
bθθθθθ: two-legged
cθθθθθ: four-legged
daθθθθaθθ: daθθθθaθθ: sacrificer
daθθθθumaθθ: related to the land
daθθθθaθθ: past participle of θθθθθ: made, created, placed
draθθθθaθθ: to learn by heart
duθθθθaθθ: having/with evil vision-soul
duθθθθθθ: of evil respect (?)
duθθθθθθθθ: whose eyesight reaches far
duθθθθ: from afar
frθθθθθθθθ: the length of his leg (i.e., standing?)
frθθθθθθθθ: praise and fame
frθθθθθθθθ: renowned
frašuta- < fra ṣaošu: moved forth
fraθbah- n.: width
frauaxš- m., frauaxšā-: twig, branch(?)
fšaoni- m.: *sheep herd
garama- n.: heat
garaza- < ṣgarz/jarz mid.: to complain, lament
gufra-: deep, profound
haenā-: (enemy) army
hanbāraia- < ṣəbar: to carry together, accumulate
hankāraia- < ṣkər?: to gather (for the sacrifice to: +
gen or dat.)
haθra- n.: a length measure, "league"
haθrö.masah- adj.: the length of a "league"
hāuuanā-, dual: (pestle) and mortar
ham.barā-: to carry together, store up
ham.nidarazaiia-: to tie together
hikū- dry
hikūuah- < hikū + āh-: with dry mouth
hubaoiši-: fragrant
huxsafro.tama-, superl. of huxsafro-: having/with
 good command
jaraziiia- < ṣgarz/jarz: plaintive
katarascit nom. sing.: each (of the two)
kauuaam < kauuaē, kauuaia-
kauuaia- (= kauuaiai-): belonging to the kauuis
Kasaoiia-: name of a mythical lake from which the
three saosiansts will emerge
karaf=.x’ar-: flesh-eating
kiriia-, pass. of ṣkar: to be done
maezə-: cloud
mana gen. < azom: my
masah- n.: size, length
masita-: long
nairikā-: woman, wife
nipaparaiia- < n̤əpar: to *transfer
nmāniiia-: related to the house/home
pairi.varanaav/varanu- < ṣvar: to cover (up)
paiti + acc.: in(to), on(to), upon
paθana-: broad
paθnu- m.: dust
pasnuuah- < pasnu- + āh-: with dust-lined mouth
paratu-, f. paraθi-: wide
Pašana-: name of a villain; Battle-maker
pouru.xθəra-: having/with much good breathing
 space
rae-/rāiī m.: wealth (see Lesson 12)
rauua-: *brilliant
rauauastoma-., superlative of rauua-(?) and
rauauant-: most *brilliant; most wealthy
raoā- < əraod/rud mid.: to grow
raža-., past participle of raž: arranged, straight
Saŋhauaçîi-: Yima’s sister captured by Azi Dahaka
saoko-: glow, burning; *longing, *desire
skandaa-, in skandom νkar-: to *cripple, debilitate (+
acc.)
spāša-: army
stas-/stu-: to praise
suš- m.: hunger
tarša-: thirst
Taθriiauuant-: name of a villain; Man-of-Darkness
θrāiaia- < ṣθrə mid.: to guard, protect, save
θrāµahaiia- < ṣθarə/θrah: to frighten
θrap- (θrasf-?) f.(?): satisfaction
uš- n., only nom.-acc. dual uši: mind, consciousness
ušāna-: life breath
uta: and
varašajj- m.: branch
vaxšaiia- < ṣvaxši: to make grow
vära-: rain
vaθba- n.: herd
varaziaj’ha- < varazuauant- + an’hā-: having/with
 invigorating life thread(?)
varazuauant-: invigorating
via-, vaiia- < ṣvia/vi: to pursue (?)
vira-: man
visia-: related to the house
vit.daεuuua- (acc. vit.diiium): discarding (and
 rejecting) the daεuus
vit.rāziaia- < ṣrāz: to arrange
xšaiia- < ṣxes mid.: to rule, be in command (of +
gen.)
xiiaona-: Xiiaonas, enemies of the Aryans
x’apara-: munificent
yauuauant-, f. yauuauaiti-., see auauauant- ... yauuauant-
 (Lesson 8)
zaθutum-: related to the tribe
zaraθurθro.tama-: the most like that of Zarathustra
zauruua-: old age
zialni- f.(?): harm, damage