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”:

<table>
<thead>
<tr>
<th>zero grade</th>
<th>full grade</th>
<th>lengthened grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>no vowel</td>
<td>a</td>
<td>ā</td>
</tr>
</tbody>
</table>

In Sanskrit grammar the full grade is called guṇa and the long grade vṛddhi.

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 ~ ō 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 ~ ā ō ū (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 j y n m r:

<table>
<thead>
<tr>
<th>Full grade</th>
<th>Zero grade</th>
<th>Lengthened grade</th>
<th>Examples:</th>
</tr>
</thead>
<tbody>
<tr>
<td>aC</td>
<td>iC</td>
<td>āC</td>
<td>paḍā ~ upabdi ~ pāḍā</td>
</tr>
<tr>
<td>aē, ōī (&lt; ai)</td>
<td>i</td>
<td>āī</td>
<td>daēsaiia ~ dīśta ~ -</td>
</tr>
<tr>
<td>ao (&lt; au)</td>
<td>u</td>
<td>āu</td>
<td>staọ ~ stua ~ stāuni</td>
</tr>
<tr>
<td>an</td>
<td>a (&lt; η), n</td>
<td>ān</td>
<td>manah ~ mata ~ mānne ~ mānaiia-</td>
</tr>
<tr>
<td>ar</td>
<td>ār</td>
<td>drāja~ ~ darṣya-</td>
<td></td>
</tr>
<tr>
<td>ra (&lt; raH)</td>
<td>ar (&lt; gH)</td>
<td>vacō ~ uxta ~ vācō</td>
<td></td>
</tr>
<tr>
<td>va/uu</td>
<td>u</td>
<td>va/vuā</td>
<td>daṇḍuā (~ daṇḍuah) ~ daṇḍō ~ daṇḍuā (~ daṇḍuāh)</td>
</tr>
<tr>
<td>ya/iia</td>
<td>i</td>
<td>yā/iīā</td>
<td>maziīō (~ maziīah) ~ maziśta~ ~ maziīā (~ maziīū)</td>
</tr>
</tbody>
</table>

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 (< *u) after θ becomes β, e.g., raṭuṣ but raṭhō. This rule does not hold in some special cases, e.g., gāṭuwar, which is from original *gāiaw (not *gātyah). Note also, for instance, maśīa- < *maśīja-, but maṇḍhīu- < *mṛṭhju-.
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 -nqm or -qm: haomanqm > haoma-, frauuašinqm > frauuaši-, ratunqm > ratu-, apqm > 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  
frauuaši- ~ frauuašī-  
vāx- ~ vāc - vac- - uxta-  
korēnaa-a- ~ korēnao- ~ korēnu-  
dašā-mi- ~ daš-n ~ das-ta  
bār-aia- ~ bar-a- ~ bar-ta-  
ah-mi ~ as-ti- ~ s-tā ~ z-di ~ h-ṇiti ~ Ū-mahi.

According to the ablaut, stems are usually classified 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. .getIn “give, place,” ġk or ʿkar “do,” ġbū or ʿbav “become,” ġvāk/evāc “speak,” ġvāh/as “be,” etc. In this manual forms such as ʿkār, ġvāo, ġvāk/evāc, ġvāo/evāo, ġvāh/as, ġvāt/evāt 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 -s remained in Iranian, the -s became *(h, which combined with preceding vowel in various ways: *-ah > -ō, *-ā > -ā. In sandhi the final -s reappears: -as², -ās² (Lesson 4).

In ā-stems, the original *(h, [seen in Old Latin pater familiās, for instance] was changed to *-ājās, by the addition of an element -āj-, which is probably due to the influence of the feminine ā-stems. In Avestan [but not in Old Persian] the long -ā was shortened, and the ending became *(h-

The ending of the ā-stems is -ahe, which is from older *(hāja (see Lesson 4) [OA: *hāja, OPers. *ahaya]. Before -ca we occasionally find -(h)āca. The āa-stems have -iehe, according to the rules of Lesson 9.

The consonant stems, u²- and ā- stems take the ending -ō (-as²).
LESSON 11

The genitive plural ends in -qm (disyllabic in OAv.), before which an -n- is inserted in most of the vocalic declensions.

The genitive dual ends in -ā, before which the a-stems insert -aii-; thus they have the ending -aiiā.

The genitive, both singular and plural, takes the weak stem of nouns that undergo ablaut.

NOTE: The subgroup of u-stems referred to as u₂-stems has the same endings in the genitive (sing. and plur.) as the ā-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 (-ē), the u₂-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 u₂-stems have regular -auuō in the nom. plur. (raauuō).

The endings are:

<table>
<thead>
<tr>
<th></th>
<th>a-stems</th>
<th>ā-stems</th>
<th>ī-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>-ahe</td>
<td>-ā</td>
<td>-aiiā</td>
</tr>
<tr>
<td>Plur.</td>
<td>-anqm</td>
<td>-anqm</td>
<td>-inqm</td>
</tr>
<tr>
<td>Dual</td>
<td>-aiiā</td>
<td></td>
<td>-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>i-stems</th>
<th>u-stems</th>
<th>pasu-</th>
<th>ao-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>-ōis</td>
<td>-aoš</td>
<td>-aoš, -āiš</td>
<td>-aoš, -āiš</td>
</tr>
<tr>
<td>Plur.</td>
<td>-inqm</td>
<td>-unqm</td>
<td>-uuqm</td>
<td>-auuqm</td>
</tr>
<tr>
<td>Dual</td>
<td>-</td>
<td>-uuā</td>
<td>-uuā</td>
<td>-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>aē-stems</th>
<th>u₂-stems</th>
<th>ī-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>-ōis</td>
<td>-uuō, -uuas</td>
<td>-uuō</td>
</tr>
<tr>
<td>Plur.</td>
<td>-iiqm</td>
<td>-uuqm</td>
<td>-uuqm</td>
</tr>
<tr>
<td>Dual</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Notes:

Only the common word mašii-a- “man, mortal” has an irregular long ā in the gen. plur. mašiānqm, possibly influenced by mašiāka- “people.”

No plur. gen. forms of masc. ā-stems in -dā- are attested (panṭā- “road” see Lesson 12).

Many u-stems take the ending -āiš 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.”

<table>
<thead>
<tr>
<th></th>
<th>a-stems</th>
<th>iia-stems</th>
<th>ā-stems</th>
<th>ī-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>haomāhe</td>
<td>mairiiehe</td>
<td>mazdā</td>
<td>daēnaiā</td>
</tr>
<tr>
<td>Plur.</td>
<td>haomanqm</td>
<td>mairiianqm</td>
<td>daēnanqm</td>
<td>ašaoniā, vaŋhuiā, amauauiiātiā</td>
</tr>
<tr>
<td>Dual</td>
<td>gaošaiā</td>
<td>-</td>
<td>nāirikaiā</td>
<td>-</td>
</tr>
</tbody>
</table>

Notes:

In the ī-stems, ī becomes ō before -ii-, but nt remains (cf. Lesson 6): amauauiiātiā but vaŋnaintiā.

The gen. plur. ending of the vowel stems originally had long vowels before the n- (cf. Olnđ. -ānām, -inām, -ānnām), which is why the -a- is always preserved between ii and n in forms such as mairiianqm.

The gen. dual nāirikaiā is found only in FO.2f.

Original *-ŋhuie- (< *-huie-) becomes -ŋhi-, but *-ŋhuie- (< *-huie-) becomes -ŋhui-, thus vaŋhi- has
LESSON 11

sing. nom. vaŋ’hi and plur. gen. vaŋ’hin’am, but sing. gen. vaŋhui’d.  

\[
\begin{array}{lll}
\text{i-stems} & \text{aē-stems} & \\
\text{Sing.} & \text{frauwaŋ’iś} & \text{haxaē-} & \text{kaaŋ’}uē- \\
\text{Plur.} & \text{frauwaŋ’} & - & \text{kauo}iś \\
\text{Dual} & - & \text{haxq} & \text{kauoŋ’} \\
\text{ao-stems} & \\
\text{Sing.} & \text{gō} & \text{diaq} & \text{bāq} & \text{daihao-} \\
\text{Plur.} & \text{gō} & \text{diaq} & \text{*bāq} & \text{daŋh}uē \\
\text{Dual} & \text{gō} & \text{diaq} & \text{bāq} & \text{daŋhui’d} \\
\text{u-stems} & \\
\text{Sing.} & \text{waq} & \text{pasuq} & \text{bāq} & \text{daihao-} \\
\text{Plur.} & \text{waq} & \text{pasuq} & \text{bāq} & \text{daihao-} \\
\text{Dual} & \text{waq} & \text{pasuq} & \text{bāq} & \text{daihao-} \\
\text{u’-stems} & \\
\text{Sing.} & \text{raŋ’o} (raŋ) & \text{tanq} & \text{t} & \text{t} \\
\text{Plur.} & \text{raŋq} & \text{t} & \text{t} & \text{t} \\
\text{Dual} & - & - & - & - \\
\end{array}
\]

Notes:  
In the u’-declension, the combinations *-tq and *-tqm become -θq and -θqm. 
The gen. form pasuq is found in a poorly transmitted text (N. 48). 
The form haŋ’ is from *haŋ’ (Oln. sakhy’). 
The form ‘gauuā is found in personal names, e.g., Vidaŋ’ gaunā, Parṣat gaunā, names of two brothers.

Consonant-stems


\[
\begin{array}{llllll} 
\text{Sing.} & \text{bacō, bacq} & \text{druq} & \text{apq} (\text{apq}) & \text{paq} & \text{vis} & \text{bāq} & \text{o} & \text{waq’} & \text{o} & \text{waq’} \\
\text{Plur.} & \text{bacq} & \text{druq} & \text{apq} & \text{paq} & \text{vis} & \text{bāq} & \text{o} & \text{waq’} & \text{o} & \text{waq’} \\
\end{array}
\]

Notes:  
The nom. huwaq’ can be from huwaq’- “who does good work” or from varq- “with good invigorant.” 
The form paq’ is a thematic form based upon the nom.-acc. dual paq’a.

\[
\begin{array}{lll} 
\text{Sing.} & \text{zaŋ’} & \text{ziq’} & \text{tāt-stems} \\
\text{Plur.} & \text{zaŋq} & \text{ziqq} (\text{zaŋq}) & \text{huaŋhui’d} \\
\text{Dual} & - & - & \text{huaŋhui’d} \\
\end{array}
\]

Note that zaŋ’, by regular sound developments, should have had an alternating stem zaŋ- (zaŋ-) */sm-, cf. upasma- “(living) in the earth”; for understandable reasons, the stem zaŋ- replaced *saŋm- in the paradigm.

96 September 9, 2003
r-stems and napāt-


<table>
<thead>
<tr>
<th>Sing.</th>
<th>narš</th>
<th>stārō, staras°</th>
<th>nafārō</th>
<th>āthrō</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur.</td>
<td>narām</td>
<td>strām, strāqam</td>
<td>-</td>
<td>āthrām</td>
</tr>
<tr>
<td>Dual</td>
<td>narā</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>dāthrō</th>
<th>zaotarās (zaotarō)</th>
<th>sāthrō, sāstarś</th>
<th>piṭrō</th>
<th>brāthrō</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur.</td>
<td>-</td>
<td>-</td>
<td>sāthrām</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Dual</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Notes:
- Note the proterokinetic forms zaotar-ś and nar-ś.
- The gen. sing. forms stārō and zaotarō and the gen. plur. strāqam are secondary.
- Note that the long ā of stārō is shortened in starasca.
- Thematic forms are frequent, e.g., sāstrahe, sāstrāqam.

h- and uuah-stems


<table>
<thead>
<tr>
<th>Sing.</th>
<th>mājhō</th>
<th>naire.manaphō</th>
<th>manaphō</th>
<th>zraiaphō</th>
<th>daūsō, daūsuśō</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur.</td>
<td>-</td>
<td>naire.manaphqm</td>
<td>manaphqm</td>
<td>-</td>
<td>*daūsqm</td>
</tr>
<tr>
<td>Dual</td>
<td>-</td>
<td>Aṣa.namaphhā</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Note:
- Instead of the regular (and frequent) gen. sing. zraiaphō Vouru kaḍahwe we find zraiiā Vouru kaṣaiia in the formula yaozoṭi vispe karanō zraiiā Vouru.kaṣaiia (Y.65.4 = Y.1.5.4 = 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 mājhahahe.
- The genitive of āh- “mouth” is formed from an n-stem: āghānō (see below).

n-stems

In the proterokinetic n-stems, notably zruuan- and barasman-, the gen. ending *-h combines with the n of the stem to produce *-gh, which—as in the accusative plural of masc. a-stems—combines with the preceding a to become *-ā. This ending in turn becomes -ū after uu (uuan-stems), but -a after m (man-stems).


an-stems:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>vorāraṇō ( centro )</th>
<th>aśno</th>
<th>xšafnō</th>
<th>-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur.</td>
<td>vorāraṇqm</td>
<td>-</td>
<td>xšafqm</td>
<td>karafqm</td>
</tr>
<tr>
<td>Dual</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>
**LESSON 11**

**uuan-stems:**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ašaonō</td>
<td>aθaurunō</td>
<td>aθjanō</td>
</tr>
<tr>
<td></td>
<td>sunō</td>
<td>-</td>
<td>zrū</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>sunqm</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**man-stems:**

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Airiitanō</td>
<td>nāmanō</td>
</tr>
<tr>
<td></td>
<td></td>
<td>barasmq</td>
</tr>
<tr>
<td></td>
<td></td>
<td>barasmanqm</td>
</tr>
<tr>
<td></td>
<td></td>
<td>cašmanā</td>
</tr>
</tbody>
</table>

**Notes:**

The root noun ąḥ- “mouth” has an irregular gen. sing. from an n-stem: āghānō.

Instead of the weak stem ašaon- we often find ašaun- in the manuscripts. In view of OInd. ṭāvan- this may well be the original form.

The weak stem aθaurun- is regular < *aθaruṇ- since ādrauwan- (probably) is < *aθaryan- (OInd. aθarvan-, cf. ārmiati-, OInd. aramati-).

**kaniia-**

The fem. ā-stem kaniia-, beside the irregular ā-stem forms, has some forms from an in-stem, as does kax'ariōiī- < kax'ariāxda- and kāiīi-/<kaiieīī- < kaiiaā- both some kind of “female magician(?)”:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th></th>
<th>Plur.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>kaniia-</td>
<td>nom.</td>
<td>kainin-</td>
<td>nom.</td>
</tr>
<tr>
<td></td>
<td>kaine</td>
<td>voc.</td>
<td>kax'ariōiīā-</td>
<td>gen.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>acc.</td>
<td>kaininām</td>
<td>kax'ariōiīā - kāiīiā</td>
</tr>
<tr>
<td></td>
<td></td>
<td>gen.</td>
<td>kaniia</td>
<td>kax'ariōiīās&lt;</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Plur.</td>
<td>kaininō</td>
<td>nom.</td>
</tr>
<tr>
<td></td>
<td></td>
<td>gen.</td>
<td>kax'ariōiīingm</td>
<td>-</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>kaiieīinmg</td>
<td></td>
</tr>
</tbody>
</table>

**Note:** For kaininō, we also find the thematic form kainina in poorly transmitted texts.

**nt-stems**

Examples (ant-stem adjectives: barzant-/barzat- “high, lofty”; uuant-stems: aētawaant-/aētawat- “this much,” astuwan-/astuwat- “having bones,” druwan-/druват- “possessed by the Lie”; maṇt-stems: ratumant-/ratumanat- “containing (the word) ratu,” yātumanat-/yātumat- “possessed by sorcerers”):

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>bārzatō</td>
<td>aētawatō</td>
</tr>
<tr>
<td></td>
<td>astuwatō</td>
<td>druwatō</td>
</tr>
<tr>
<td></td>
<td>ratuwatō</td>
<td>yātumat姜</td>
</tr>
<tr>
<td></td>
<td>bārzatq̣m</td>
<td>aētawatq̣m</td>
</tr>
<tr>
<td></td>
<td>druwatq̣m</td>
<td>yātumatq̣m</td>
</tr>
</tbody>
</table>
PRONOUNS

Genitive

The genitive forms of the pronouns are:

Personal pronouns:

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>mana</td>
<td>tauua</td>
<td>ahe, ațhe</td>
</tr>
<tr>
<td>encl.</td>
<td>mē</td>
<td>tē</td>
<td>ațhā, ațhāsə</td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
<td>hē, șē</td>
</tr>
<tr>
<td>Plur.</td>
<td>ahmākəm</td>
<td>yušmākəm, șmākəm</td>
<td>așqəm</td>
</tr>
<tr>
<td>encl.</td>
<td>nō</td>
<td>vō</td>
<td>șqəm</td>
</tr>
</tbody>
</table>

Note: The distribution of hē and șē is governed by ruki (see Lesson 5).

The demonstrative pronoun ima- “this”:

<table>
<thead>
<tr>
<th></th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>ahe, ațhe, ațhāsə</td>
<td>așqəm</td>
</tr>
<tr>
<td>Plur.</td>
<td>așqəm</td>
<td>șqəm</td>
</tr>
<tr>
<td>Dual</td>
<td>așqəm</td>
<td>-</td>
</tr>
</tbody>
</table>

The demonstrative pronoun auua- “that”:

<table>
<thead>
<tr>
<th></th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>auuațhe</td>
<td>auuașqəm</td>
</tr>
<tr>
<td>Plur.</td>
<td>auuașqəm</td>
<td>-</td>
</tr>
<tr>
<td>Dual</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

The form ațhāsə is used with tanuə “of this body.” Note also x’aepaștiəsə tanuə “of (one’s) own body.”

The demonstrative pronoun ațəə- “this”:

<table>
<thead>
<tr>
<th></th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>ațəəhe</td>
<td>ațəəșqəm</td>
</tr>
<tr>
<td>Plur.</td>
<td>ațəəșqəm</td>
<td>ațəəqəm</td>
</tr>
<tr>
<td>Dual</td>
<td>ațəəqəm</td>
<td>-</td>
</tr>
</tbody>
</table>

The relative pronoun ya- “who, which”:

<table>
<thead>
<tr>
<th></th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>yeŋhe</td>
<td>yeŋhə</td>
</tr>
<tr>
<td>Plur.</td>
<td>yeŋqəm</td>
<td>-</td>
</tr>
<tr>
<td>Dual</td>
<td>yeŋqəm</td>
<td>-</td>
</tr>
</tbody>
</table>

The interrogative pronoun ka- “who, what?”:

<table>
<thead>
<tr>
<th></th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>kehe, kahiiə</td>
<td>kəŋhə</td>
</tr>
<tr>
<td>Plur.</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Dual</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Note the pronominal adjectives: aniiehe, aniiașqəm, vispahe, vispașqəm (but fem. vispașqəm).

Active participles

The active present participles end in -ŋ- . The athematic verbs form the present participle from the weak stem of the root, e.g.: hant-, șnənt- (< jan-), dəənt-/dañant-, kəɾəəmənt-, məəuət- (Y.70.4).

Participles from thematic verbs have fixed stems in -ant- (-ənt-), e.g., masc. acc. sing. barəntəm; gen. sing. and nom.-acc. plur. barənto, gen. plur. barəntəm.

Participles from athematic verbs have strong stems in -ant- and weak stems in -at- and are declined like adjectives in -ant-, e.g., hatə, həqəm gen. sing. and plur. of hant- “being.”

The feminine is formed with the ending -i, e.g. barəntə-, haitə-

On the irregular nom. sing. of present participles see Lesson 17.

Note that present participles (see below) in -ant- from thematic stems preserve their n in the weak cases.
LESSON 11

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):

ātarāh Ahurahe Mazda pūtrā "The fire, son of Ahura Mazda" (Y.9.13)

tum Zaraθuštra nmānahe Pourūśasphe

"You (are) Zarathustra of the house of Pouruśāspa." (Y.9.13)

x'afnāzm mazdašātām yazamaide śāīm pasuāh víraīāh

"We sacrifice to sleep established by Ahura Mazda, peace of (for) cattle and men." (Vr.7.3)

nārikā yā *uuailā xuudrā hqam raθdpaiieitī

mazdaiaisanama dæuuuailaisanama

"The woman (who) mixes the semen of both: of Mazdaiasnis and of demon-sacrificers." (after N.11)

apa aθqm bāzuuā aθqj muraθntō xaiiamnō baraθi

apa pāθsailā zāuuara apa caθmanā suθkām apa gaoθsailā srāomā

"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)

hō pītā gōsca aṣaθhēca aṣaonāca aṣaθuairliāscā stōilī

hāiθlii vāθhuddā

"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: aṣaθhēca is an archaizing form.

It is possible to have a genitive depending upon another genitive:

rauwasca x'āθramca aθrināmi vispailā aṣaonō stōilī

qasca x'uθramca aθrināmi vispailā druμaθ stōilī

"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
It is possible for a genitive to be governed by the prior member of a compound:

\[ \text{kamarəh} \text{janəm daəwanəm} \]

“(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.]”

\[ \text{ahe yasnəm yazatanəm} \]

“His sacrifice to the gods.” (he [subj.] sacrificed to the gods [dir. obj.]) (after Y.57.3)

\[ \text{dəhəu gaətanəm astuwaitinəm} \]

“O Creator of the world of living beings with bones!” (he established the world with bones [dir. obj.])

\[ \text{dəzdi nə pouru spaxtəm tbišləntəm paiti jaiteit duśmaniünəm haṭhrə niuaitim hamərəθənəm} \]

“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)

\[ \text{aəšə asti daənəιəz məzdaiaznəiəḥ astuuiə} \]

“This is the praise of the Mazdean saint 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:

\[ \text{θrisatəm aijəli gəmanəm} \]

“(For) thirty years.”

\[ \text{cuwaat aətəhə apə} \]

“How much of this water?”

2a. Genitive with adjectives denoting “fullness”

The genitive is used with adjectives, especially, pərənə- “full (of):”

\[ \text{im zə beuwaat pərənə maʃiləŋəm} \]

“This earth became full of men.”

A similar use is that with aratufriš “who does not satisfy the models with”:

\[ \text{*kə *əghəm na gəθənəm srutənəm aratufriš} \]

\[ \text{*yə *maəzə fra və šaimnə srənuaieti aətəesəm vacəm aratufriš} \]
LESSON 11

“When does a man not satisfy the models of the Gāthās he recites?
He who recites while urinating or defecating does not satisfy the models” (N.19)
Note: for the form maēzō (nom. sing. of maēzant-), see Lesson 17.

3. Genitive with verbs
The genitive is used with verbs, for instance, haŋkāraiia- “to gather” (for the sacrifice to):

haŋkāraiemi Ahurahe Mazdā
“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:

cuŋat aēŋm upa.mnaiign
“for how long shall they remain (in mourning) over these?” (V.12.1)
Note: upa.mnaiign 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)
frāŋ aiŋghō frasparat “He jumped forth/away from the pot.”

marayahi kahrpa kahrkāahe ... kaininō kahrpa srīraiā
“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:

nmāna dādāhi yasa ngī yazaite
“You give houses (to him) who sacrifices to you.” (from Yt.10.30)
ranjaiti haomahe mādo yō yaṭa pūdṛṃ taurum am haomaṃ vandaite māsīlo
“The intoxication of the haoma energizes the man who honors the haoma like a young son.” (Y.10.8)
yam aṣauwa vaŋg’him aṣaḷilam vaēdā tam druṇā rauḍānaḏā
“The good Orderly fashion which the Orderly one knows, (of) that the Liefful one is ignorant.” (Vr.22.2)

The connecting relative and the relative particle yrāf
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.

102  September 9, 2003
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 yat (= 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 paoiriō gāthā frasāruwaiaat yā pānca Spītamahē aṣaṇo vā Zarāhuṣtrahe
"Who (Sraoša) was the first to recite the five Gāthās of Orderly Zarathustra, the Spītamid." (Y.57.8)

θōptam ratun daśāmi yim Zarathustrōm Spītamām
"I establish you, Zarathustra the Spītamid, as the Model." (after Vr.2.4)

puθām yat Pouruśasphahe "the son of Pouruśaspa" (Y1.5.18)

duua aurruuanta yāsāmi yimcā bīpaitiśṭānam ... yimcā caθbaru, paitiśṭānam
"I ask for two coursers, one that has two legs and one that has four." (Yt.5.131)

yat upaθhačat yim Yimāṃ xśaētōm huuθbām dararupīct aipi zruuŋmp (for *Yimāṃ yō xśaētō ...)
"... that he followed splendid Yima with good herds for a long time after." (Yt.19.31)

cuua atēaθhā apō yat armaēstātā aθa drux̣ yā nasu frāśnaotic
"How much of this standing water does this demoness, the Nasu, reach (with her pollution)?" (V.6.30)

Miθrōm vouru.gaoiiaoitim yazamaide
yō maṛaṣaiti uua karana aθhā zmo yat pabhanaiiā skaranaīā durā pāraiā
visim imat aθ.ḍikāti yat anṭara ẓam asmanamca
"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- zarathuṣtri-, mmāna- āhuiri-, vohu- manah-, zītam- staxrā-, zam- ahuṛātā-,
    tanā- amauuaiti-, ratu- varhu-; naire.manah- Karasāspa-.

2. Write in transcription and Avestan script the present and imperfect-injunctive forms active of frāiitaia- and frāśnao-.
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:
5. Translate into Avestan:

1. At dawn Pāuruua invoked Arāduī Sura Anāhita:
2. O Arāduī Sura Anāhita, come quickly to my help, now bear me aid!
3. Then Arāduī 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

aētuuaunt-: this much
aiia- n.: metal (pot)
aiia-x’aēna- n.: *steel (?)
ainišt-: elsewhere
airiśta-: < iriśta-: unhurt, unwounded
anayra-: endless (lit.: without beginning)
apa.bara-: < bhar: to take away
aratrufr-: (someone) who does not satisfy the models (for the sacrifice, etc.)
armaēsta-: standing still, stagnant; cf. airime
aś.ama-: with great power
aśaiia-: desire for Order, Orderly fashion
Aśā.namah-: proper name
aśauuasta- n.: Orderliness
aśiuuant-: having rewards (to give away)
aŭuanta-: < batth-: unharmed
ādiā-: < vdhā/di: to look at, inspect
āfrinā-: < ā + ṣfrai/ṛi: invite (as guest-friend)
āstuiti- f.: praise
baraṭri-: f.: bearer (of: + gen.), womb
bāzuṣ.aojah-: having/with his strength in his arms
cašmn-: eye
daśaia-: < vdaē/sa: to show
dājhu.paiti-: lord of the land
diiao- m.: heaven
duraē.karaṇa-: having/with its edges in the distance
duraē.pāra-: whose borders are in the distance, with distant borders
duṣṭhra- n.: bad "breathing space"
auii’uuaa-: ignorant
fra.struaaiaia-: recite, perform
fra.śāiaia- < ṣ̃iia: to defecate
fra.śaūma-: pres. participle of fra.śaiaia- (see Lesson 12)
frā.aarasi-: visible from afar
frāiiaaiia-: < āyat: to put down in one’s place
frāina- /fraņnu- < ānas/a: to reach
frinā /frin- < āfrī: to befriend, satisfy(?)
gacōtira-: containing the seed of animals
gātu-: place
gāthā-: Gatha
graṇta-: angry
harnaṇa yaṁa ... -ciṭ: in exactly the same way as
haṇḍrauxa-: (firmly) held together
haosrauaçãoa- n.: good fame
Haraiī-: name of the mountain in the middle of the earth; also called Harā-
hārā.niuaiī-: f.: ability to overcome right then and there
hauuaṃḍa- (< hauuaṇha-): well-being
hāṃ.raeθiąiaiia- < ṛaeθ(ā)/ṛi: to mix together
hāṃ.varatiuoanta-: *valorous
hunruiia- n.: the fact of having a good soul
huuār-/huuan- n.: sun
huuara.xsēta- n.: the sun
Huuarzi-: name of (one of?) two brothers
iṣaṭ: here
kāhrkāsa-: vulture
kaiia-: magician(?)
kaielii-: female magician(?)
kamarađo.jan-: who smashes the heads (of the old gods)
kara-: edge, border, end
kaś‘arađa-: magician(?)
kaś‘araïi-: female magician(?)
kāiōi-: female magician(?)
kāhpa: in the form (of: + gen.)
maezō < maēza-ṇ, pres. participle of maēza-
maniiu.ṭāṭa-: stood in the world of thought
maniiu.tāṭa-: fashioned (by a carpenter) in the world of thought
maezi- < ṣmarz: to stroke
maziia-th-, comparative of mazānt-
māniaiia-: < ṣman: to resemble
niuuaēaiaia-: to make known, announce, introduce
(for the sacrifice to: + gen. or dat.)
paē- (paē/-bd-): m.: foot
pairi: around (+ acc.)
paiti-jaiti- f.: ability to strike back
paiti-paršii- f.: *study
para (adv.): before, earlier
parō: before, earlier than (+ gen.)
Paršat.gao-: proper name; Having-spotted-cows
pasca: after (+ gen.)
pouru.spaxšṭi- f.: ability to see much
raoxšna-: light, bright
rauua- n.: wide, open space
ranja- < ārang: to energize, quicken
sāstar-/sāth- (irregular): commander, tyrant
skarana-: round (circular)
spānah- n.: life-giving knowledge (?)
spānto.maniiauua-: belonging to the Life-giving Spirit
sraoma(n)- n.: hearing
srauua- n.: utterance; plur. also: renown, fame
sruta- past participle < āsrao: heard (see Lesson 12)
staxra-: harsh
stahrpaēsh-: star-studded
suka-: eyesight
suxra-: red (hot)
štītī- f.: happiness
taēra-: mountain ridge
tanu.māhəra-: who stretches the poetic thought (between heaven and earth?) or who spins out the poetic thought?
tauruna-: young
fbīšiant- (pres. partic.): someone inimical, opponent
ōrisatam: thirty
upa: at (of time) + acc.
upabdi: at the foot of (a mountain)
ušah- f.: dawn
ušti- f.: wish
‘uuarəz- < varəz-: with ... invigorant
‘uuarəz- < əvarəz-: maker (of)
uxtă-: perf. part. of vac-: said, spoken
vaēda (vaēda) = vaēθa < āvaēd/vid: I/he knows
vaēdšiia- n.: knowledge
vanda- < āvand mid.: to *honor
vaṅhana- n.: garment, dress
vaṅhudā- m.: giver of good things
Vidaṯ.gao-: proper name, Finder-of-the-cow(s)
vīḍrāiia- < ādar: to hold up and apart, sustain
xšaiamnna- < xšaia-: being in command, because one can
xšudra- n.: semen
x’aēna-, see aiaia-
x’afrna-: sleep
yasa = ūō
yačit: whatever, whenever, if
yaḍa kaθačit: however
yatu-/yāōβ-: sorcerer
ząuuar- n.: strength