LESSON 12

PHONOLOGY

Consonant alternations: velars and labials

The velars k and g were palatalized before e (> a), i, and j already in early Indo-Iranian, a change which frequently produced alternations within the paradigms and between different forms derived from the same root.

In Avestan the original velars k and g in addition frequently became the spirants x and γ, and the palatalized c and j sometimes became š and š, which complicates the picture considerably.

Forms with the original k and g may no longer be attested among the Young Avestan forms.

Similar, but fewer, changes befell the labial and dental stops.

Examples:

<table>
<thead>
<tr>
<th>Stop:</th>
<th>Spirant:</th>
<th>Palatal:</th>
<th>Sibilant:</th>
</tr>
</thead>
<tbody>
<tr>
<td>√vak</td>
<td>unvoiced</td>
<td>voiced</td>
<td>vācim</td>
</tr>
<tr>
<td>√tank</td>
<td>tak-aθra-</td>
<td>tax-ma-</td>
<td>tæc-išta-</td>
</tr>
<tr>
<td>√ak</td>
<td>ak-a-</td>
<td></td>
<td>ac-išta-</td>
</tr>
<tr>
<td>√aog</td>
<td>aog-amaide</td>
<td>aox-ta</td>
<td>aojaiθte</td>
</tr>
<tr>
<td>√aog</td>
<td>aogarə</td>
<td></td>
<td>aoj-ah-</td>
</tr>
<tr>
<td>√draog</td>
<td>drux-ŋ, drux-ta-</td>
<td>draŋγ-ɑ-</td>
<td>druŋ-im</td>
</tr>
<tr>
<td>√ap</td>
<td>āp-ŋ</td>
<td>dã-ŋ</td>
<td>aiβ-ŋš</td>
</tr>
<tr>
<td>√dab</td>
<td>dadta</td>
<td></td>
<td>diβza-, daiuiš</td>
</tr>
<tr>
<td>√ptar</td>
<td>p-ŋta</td>
<td>f-ŋroʊi</td>
<td></td>
</tr>
<tr>
<td></td>
<td>pŋt-a</td>
<td>piθ-re</td>
<td>fŋroʊi</td>
</tr>
</tbody>
</table>

Combinations of stops and dental stops

From the preceding table we see that k/g + t > xt, but p/b + t > pt. [All the other Iranian languages have ft.]

Dental stops behave rather differently from this. When an ending beginning with a dental stop (t or d) is added to a stem also ending in a dental stop, the resulting combination is replaced by the sequence sibilant + dental stop: st, zd.

The combination t + t always > st, e.g., amanaat + tama- > amanaustama- “most forceful.”

The combinations d + t or d + d usually > zd, as in dazdi “give!” < *dad-di and dazde < *dad-te. We also find st, however, as in dasta “give (plur.)!” < *dad-ta, and daste beside dazde < *dad-te.

[The forms daste and dazde reflect the two-fold origin of Avestan (Iranian) dā-: from Indo-Iranian dā- “to give” (Greek didōmi, Latin dare) and dhā- (Greek tithēmi, Latin facere, English do), present stems dadā- and dadhā-. The forms were originally *dad-tai and *dadh-tai. The first regularly became daste. The second was subject to two pre-Iranian rules which produced the form *dad-dhai (progressive assimilation and movement of the aspiration). This form then regularly became Iranian *daddai, which in turn became dazde. In Old Avestan the two forms are still used in their original meanings, but in Young Avestan no distinction is observed.]

Laryngeals

Indo-European possessed a set of phonemes realized as sounds produced in the throat: in the pharynx or the larynx. These phonemes and their phonetic realizations are commonly referred to as “laryngeals.” In proto-Indo-Iranian two laryngeals—or their later reflexes—seem to have still survived, one probably a kind
of *h* and the other probably a glottal stop—here denoted by the symbol ‘‘ (the sound found in some local pronunciations of English in words such as battle, pronounced ba’el). In Indo-Iranian these laryngeals contracted with a preceding vowel when they were followed by a consonant or were at the end of a word, but left a “hiatus” when they were between vowels. Later the hiatus disappeared and the vowels were contracted into one long vowel or a diphthong. This hiatus must still have been pronounced in Old Avestan times—even though the orthography does not show it—as two vowels with hiatus between them metrically count as two syllables.

An old laryngeal is also responsible for the alternation between *ara* and *ara* in some zero-grade forms. Thus we have *karata-* “done” < */kar*, but *starata-* < */starH* (but *starata-* “stunned” < */star*). We also see the effect of the original laryngeal in forms such as *darâya-* < */dâHga-, as opposed to *drâjah-* < */draHjah-.*

### NOUNS

**Laryngeal stems**

Schematically, the development of the masc. *ā*-stem *mazdā-* must have been as follows:

<table>
<thead>
<tr>
<th></th>
<th>early Indo-Iran.</th>
<th>late Indo-Iran.</th>
<th>Old Avestan</th>
<th>Young Avestan</th>
<th>Spelling</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>*mazdāH-s</td>
<td>&gt; *mazdās</td>
<td>&gt; *mazdāh</td>
<td>&gt; *mazdāh</td>
<td>mazdā</td>
</tr>
<tr>
<td>acc.</td>
<td>*mazdāH-m</td>
<td>&gt; *mazda'am</td>
<td>&gt; *mazda'am</td>
<td>&gt; *mazdām</td>
<td>mazdām</td>
</tr>
<tr>
<td>gen.</td>
<td>*mazdāH-as</td>
<td>&gt; *mazda'as</td>
<td>&gt; *mazda'ah</td>
<td>&gt; *mazdāh</td>
<td>mazdā</td>
</tr>
</tbody>
</table>

**raii-.**

The *i*-stem *raii-* “wealth” has the following irregular forms, also caused by the presence of a laryngeal. No nom. forms are attested:

Sing.

| acc. | *raHim        | > *ra'im       | raēm        |
| gen. | *raHīah       | > *rāiāh       | rāīō        |

Plur.

| acc. | *raHIš        | > *ra'iš       | raēš        |
| gen. | *raHIām       | > *rāiām       | raiām       |

Note: The gen. plur. has the common shortening of ā before īi (Lesson 16).

**The masculine *ā*-stem *paṭā-**

This stem is characterized by double ablaut, that is, both the root and the (original) suffix change during the declension. Some of the irregularities of this noun are due to the original presence of a laryngeal, which, when coming between the *r* of this stem and the vowel of an ending, turned the *t* into *θ* (*H > th > θ*), but was lost between consonant.

In both Old Indic and Avestan the paradigm is completed by *n*-stem forms. YAv. also has a fem. *paṭā-.*

<table>
<thead>
<tr>
<th></th>
<th>early Indo-Iran.</th>
<th>early Iranian</th>
<th>YAv.</th>
<th>paṭān-</th>
<th>paṭā-</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>*pantaH-s</td>
<td>*pantaḥ</td>
<td>paṭā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>*pantaH-m</td>
<td>*panta'am</td>
<td>paṭām</td>
<td>paṭānmi</td>
<td></td>
</tr>
<tr>
<td>gen.</td>
<td>*pataH-as</td>
<td>*pataḥ</td>
<td>paṭē</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Plur.

| nom.  | *pantaH-as       | *panta'ah     | -      | paṭānō  |
| acc.  | *pataH-as        | *pataḥ       | paṭē   | paṭā    |
| gen.  | *pataH-ām        | *patašēm     | paṭām  | paṭām   |
**Han-stems**

The following words with similar double ablaut were probably originally *Han*-stems:  
marshān-*marshān*- < *marta-*Han-*marti-H-n*- “containing dead stuff(?)” (YAv. only in Gaiia- Marshān-);  
hazaqha-hazasn- < *hazah-*Han-*hazas-H-n*- “violent person” (< hazah- “violence”);  
hāwuana- < *hayana-*Han-*hayana-Hn-*, the priest in charge of the pressing of the haoma (hāwuana-):

<table>
<thead>
<tr>
<th>Sing.</th>
<th>nom.</th>
<th>marshā</th>
<th>hazaqha</th>
<th>hāwuana</th>
</tr>
</thead>
<tbody>
<tr>
<td>acc.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>gen.</td>
<td>marshānō</td>
<td>hazaqhanām</td>
<td>hāwuananām</td>
<td>hāwuannō</td>
</tr>
</tbody>
</table>

Plur.  
| nom. | *marshānō (OAv.) | - |
| gen. | - | hazasnm |

Note: In principle, OAv. marshānō could be the gen. sing. < *marta-Hn-ah*, if the Yav. weak stem marshān- is secondary.

**Root nouns ending in laryngeals**

The root nouns in -i and -ū were also originally laryngeal stems. Examples: raufrī- “which satisfies the (ritual) models,” yauuaējī- “who/which lives for ever,” yauuaēsū- “who/which forever renews life,”  
zaunānō.sū- “who/which renews life when libated (to?)”:

<table>
<thead>
<tr>
<th>early Indo-Iran.</th>
<th>early Iranian</th>
<th>YAv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>*jiH-š, *suH-š</td>
<td>*jiš, *sūš</td>
</tr>
<tr>
<td>acc.</td>
<td>*jiH-ņ, *suH-ņ</td>
<td>*ji’am, *su’am</td>
</tr>
<tr>
<td>gen.</td>
<td>*jiH-as, *suH-as</td>
<td>*ji’ah, *su’ah</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.-acc.</td>
<td>*jiH-ns, *suH-ns</td>
<td>*ji’ah, *su’ah</td>
</tr>
<tr>
<td>gen.</td>
<td>*jiH-ān, *suH-ān</td>
<td>*ji’ām, *su’ām</td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.-acc.</td>
<td>*priH-ā(u)</td>
<td>*friHā</td>
</tr>
</tbody>
</table>

**The feminine ā-stem usā-**

The fem. ā-stem usā- “dawn” also has nom. sing. in -ā and acc. sing. in -qm, like mazdā-. Other forms are made from an ā-stem usā- and an h-stem usah-.

<table>
<thead>
<tr>
<th>Sing.</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>usā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>uşqm</td>
<td>uşqmām</td>
<td></td>
</tr>
<tr>
<td>gen.</td>
<td>*ušaiād</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: The gen. form is not attested, but the abl. is ušaiād from the ā-declension (Lesson 14).
**Some irregular i-stems**

The i-stems vi- m. “bird,” paiti- “master,” and jaini- f. “woman” have various kinds of irregularities.

Sing.

<table>
<thead>
<tr>
<th>Case</th>
<th>viš</th>
<th>paitiš</th>
<th>-</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>acc.</td>
<td>-</td>
<td>paitim</td>
<td>-</td>
</tr>
<tr>
<td>gen.</td>
<td>-</td>
<td></td>
<td>janiiaoš</td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>Case</th>
<th>vaiiō</th>
<th>-</th>
<th>janiioš</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>-</td>
<td></td>
<td>jainiš</td>
</tr>
<tr>
<td>gen.</td>
<td>vaii'am (vaii'anam)</td>
<td>-</td>
<td>jainingam</td>
</tr>
</tbody>
</table>

Notes:

No gen. sing. form of paiti- is attested but the dative form (Lesson 13) shows it is irregular. The compounds in paiti- (daíhu.paiti-, etc.) are regular i-stems.

The gen. sing. of jaini- is not certain. The mss. also have janiioš. The form janiiaoš is similar to OInd. patyus < paiti-, and so has been preferred here (after Pirart, 1993).

**Irregular neuter u-stems**

The neut. u-stems āiiu- “life(time),” zānu- “knee,” and dāuru- “tree” have alternating long and zero degrees of the stem corresponding to zero and full grade of the suffix vowel. āiiu- also has regular u-stem forms beside the ablauting ones. The zero grade of zānu- “knee” is ūnu- or (x)šnu-, but no nom.-acc. or gen. forms are found.

Sing.

<table>
<thead>
<tr>
<th>Stem</th>
<th>āiiu-</th>
<th>dāuru-</th>
<th>zānu-</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.-acc.</td>
<td>āiiu</td>
<td>dāuru</td>
<td>-</td>
</tr>
<tr>
<td>gen.</td>
<td>yaoš</td>
<td>aiiaos</td>
<td>draoš</td>
</tr>
</tbody>
</table>

**The ǹk-decension**

There is a group of adjectives with stems ending in ǹk denoting directions (forward, backward, sideways, etc.).

In Avestan the nom. sing. of these stems has lost the original velar, that is, it does not survive as x, as in the other velar stems (vāx-š, etc.), and the ending is -qš < *-āq(k)š [Cf. OInd. -ān, e.g., parān].

Aside from the nominative, the strong stem ends in -ānc- and the weak stem in -āc-, sometimes abbreviated to -ac-. The long ā in these forms is not long ablaut grade, but the result of contraction after the loss of a laryngeal: *para-Hank > *para'ank > parānk-.

The only neuter form ends in -āqox, which—it has been suggested—may not be directly from *-ākt, but a way of writing -āk with a non-released final -k (like the final -t). This form is from *para'ak(t) < *para-Hnk(t).

Sing.

<table>
<thead>
<tr>
<th>Case</th>
<th>-qš, -iš; n. -āqox</th>
<th>apaš, paiti.yaš, parqš, fraš, viš</th>
<th>n. parāqox</th>
<th>f. apaši-</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>-āncim</td>
<td>niāncim</td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Plur.

<table>
<thead>
<tr>
<th>Case</th>
<th>-āncō</th>
<th>niāncō, haθrāncō</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes:

The form viš (Lesson 5) may be for *viš, as in the acc. plur. of i-stems.
In the fem. *apāśi, the c has apparently been palatalized before the i, more probably it has been introduced by analogy with gen.-dat. forms (unattested): *apāśiiā, *apāśiiāi, where it would be regular.

**ADJECTIVES**

**The comparative and superlative**

As in other Indo-European languages there are two different ways of forming the comparative and superlative of an adjective, a "regular" and an "irregular" one, compare English long ~ longer ~ longest versus much ~ more ~ most.

These two methods correspond to two Avestan kinds of comparatives and superlatives, one made with the suffixes -tara- and -tama, respectively, added to the positive form of the adjective and another with -iiah- and -ištā-, respectively, added to a different form of the adjective than the positive.

The comparative is discussed in Lesson 14.

**The superlative**

The superlative in -tama- is formed by attaching this ending to the stem of the adjective with appropriate sandhi before the ending -tama-. Adjectives with ablauting suffixes take the weak stem (cf. the comparatives, lesson 14).

Note that a-stems often take a special “composition form” in -ō (= nom. sing. masc.) before this ending. Consonant stems in -t change the t > s before the t- of the ending (-t-t- > -st-).

The superlative in -ištā- is made from the root in the full grade, also with appropriate sandhi (k > c, g > j). Adjectives with suffixes lose the suffixes in this type of superlative.

1. Examples of superlatives in -tama-:

   baēšazia- “healing”
   hubaōiō- “fragrant”
   huēhā- “giving good gifts”
   yāskarē- “competitive”
   amaawani- “forceful”
   vorērāwanant- “resistant, valorous”
   ašaawu- “Orderly”
   vorērājan- “victorious”

   Note: ašaawu- and vorērājan- are analogical after amaawani-, vorērāwanant-, etc.

2. Examples of superlatives in -ištā-:

   aka- “evil”
   āsu- “fast”
   pourou- (< *pṛH-u-) “much”
   vaṛhu- “good” (< *vahu-)
   draīu- “poor”
   masita- “long”
   mazān- “big”
   spṇi- “beneficial”
   śiūi- “happy”

   acištā-
   āsištā-
   fraēštā- (< *praH-ištā-)
   vaḥištā-
   draējištā-
   masištā-
   mazištā-
   spṇištā- (< *spṇ-ištā-)
   śiūištā-

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taxma- (< *tgk-n-) “firm”
tančišt-a-

namra- “soft, pliable”
namjišt-a-

srira- (< *sriH-ra-) “beautiful”
sračić-kata (< *srait-išta-)

stura- (< *stHu-ra-) “stout, strong”
stauvišt-a- (< *stahH-išta- or *stHau-išta-)

sura- (< *suH-ra-) “rich in life-giving strength”
sauvišt-a- (< *saH-išta-)

u̯gra- “strong”
aojišt-a-

buiri-

Notes:
The form xarabšišta- “most intelligent” corresponds to xratumand- “intelligent,” but is probably a “learned” form derived from the noun xratu-.

Forms with double suffix are also found: draejišt-ema- “the most poorest.”

VERBS

Middle participles

The middle present participles have the ending -čma- in the thematic, and -ana- (-ana-) in the athematic conjugations, e.g., athematic: māna- < jan-ign- “smash,” mruuāna- < mrao/i mru- “speak,” aojāna- < aog- “say,” hunuuana- < hao/hu- “press (the haoma),” daβāna- < daβa/daβ- “place,” thematic: yazāma-, barmma-.

The thematic participle undergoes the usual changes of the stem vowel in iia-stems, after a palatal consonant, and after -u-. Examples: mainimna-, yezimna-, hacimna- < haca- “follow,” daomna- < daunu- “chatter (lies).”

Often the “regular” forms have been reintroduced in the iia-stems (-imna- ~ -iimna-), and in the aiia-stems there seem to be no examples of the original forms (in *-aemu-); only forms in -aiimna- are attested.

Note the expression uiti aojana-, uiti aojana- “(thus) saying, with the words.”

Past participles

The past participle (Eng. “done, killed”) has the ending ta-. The ending is in most cases added to the zero grade of the root of the verb, if possible. Since the ending begins with t, numerous internal sandhi modifications take place:

I. Roots ending in vowels:
   1. Roots ending in diphthong/short vowel: vëašt-su: šuta-.
   2. Roots ending in long vowels: vda-: dāta-, vsta-: stāta-.
II. Roots ending in consonants:
   1. Roots ending in stops: vvak: uxta-, vdb: dapta-, vband: basta-.
   2. Roots ending in sibilants and h: vsps: spošt-a, vvaršt-a, vsx: xasta-.
   3. Roots ending in nasals: vman: mata-.
   4. Roots ending in r: vkar: korsta-, vstar: stāta-.
   5. Roots ending in laryngeal: dāta- (< *daH-ta-), fruta- (< *fr̥t-a-), huta- (< *hūt-a-), starsta- (< *str̥Hta-).
SYNTAX

Use of the genitive. 2

1c. Further examples of the possessive genitive
The possessive genitive is used with the verb “to be” in the sense of English “to have”:

manu x'ara⍺eri aṣiti “I have food, it serves me as food.”

paŋcaŋaṣi aha paŋcaŋaṣi nōiṭ ahmi
“I belong to five. To five I do not belong.”

Mazda oṣgori Mazda x'araério Mazda astuu aṣiṭu aṣiti nōiṭ druji
“To Mazda belongs the might, to Mazda the royal command, to Mazda the existence with bones, not to the Lie.” (after Yt.13.12)

A special use of the possessive/objective genitive is seen in expressions of the type “land-holder of the land”:

daŋhaṣi daŋhupaiṭi aṣiṭu aṣiti visō vis paiṭi niṇahe niṇahe paiṭi
“Land-holder of the land, tribe-holder of the tribe, town-holder of the town, house-holder of the house.”

2d. Further examples of the partitive genitive

bruśi aṣiṭhe śiḷaṇahe baxṣanti...
naṃm aṣiṭhe śiḷaṇahe baxṣanti...
vispōm aṣiṭhe śiḷaṇahe baxṣanti
“They distribute one-third of this act; they distribute one half of this act; they distribute all of this act” (V.8.98-100)

yatauu niṣṭiṇaṃ
g“Sorcerers among men, those of men who are sorcerers.” (Yt.8.44)

Miṭheiro niṣṭiṇaṃ
“Miṭhe, the fastest of them.”

Viśṭaspō aŋhaṃ daśiṇaṃ aṣu.aspō tœmō bauuæt
“Viśṭaspä became the one possessing the fastest horses of (among) these lands.” (Yt.5.98)

2e. Partitive genitive of time and place
The partitive genitive can be used with adverbs of place (“there, where?”) and time (“then, when?”):

dāuæ aœùn aștawatiṇaṃ aștäm kuua paovirm aŋha zœmō šašiṣtæm
“O Orderly creator of bony beings, where firstly in this earth is it (a) most happy (place)?” (V.3.1)

2f. Free partitive genitive
A “free” partitive gen. (French du, etc.) is found with verbs of giving, bringing, partaking, etc.: 

yat mašiiō mašiim xšudrä auui fraghærzaiti yat v ā mašiiō mašiianqum xšudranqum para.gouruuaiteiti
“when a man releases (his) semen in a man, or when a man receives the semen of men.” (V.8.32)

A similar genitive is found in negated sentences (“not (any) of ...”):

nōi tā paθā fraiianu pasuam nōi *storaqum nōi naraqum nōi nārīnum
“Along those roads shall not go forth (any) sheep, cattle, men, or women!” (after V.8.15)

3b. Genitive with verbs
Some verbs meaning “rule, govern, control” govern the genitive:

tum āxštīōś anāxštīōś-a Mōra xšaiehe daxšīunqum
“You, O Mōra, rule over the peace and non-peace of the lands.” (Yt.10.29)

Note also the expression mānaianm/mänaianm ahe yathā “like,” literally “resembling that like” (see Lesson 18 on the use of the optative):

yō iqm qam āca paireia bauwaite mānaianm ahe yathā viš āem
“which lies upon and about this earth, like a bird (its) egg.” (after Yt.13.2)

5. Descriptive genitive
There are a few examples of the descriptive genitive (genitivus qualitatis).

yat hē puθrō uz zaiita visō surallā Œraētaonaō
“... that a son was born to him, Œraētaona of the house rich in life-giving strength” (Y.9.7)

6. Genitive for dative
Genitive forms are sometimes used instead of dative forms, e.g., yasnahe “for the sacrifice (to)” (see Yt.13.147, below).

Use of the past participle
We have already seen many examples of the past participle being used as an adjective. It also commonly used as apposition, in which case it refers to an action that was completed before the action or state indicated by the main verb of the clause. Also when used as an adjective, it sometimes retains this temporal function.
1. Past participles as apposition

Yañ barata Aṃram Manium fra.mītam aspha kohra ṭhisatam aīṭī. gāmanam
“... that he (Taxma Urupi) rode the Evil Spirit, (having been) transformed, in the shape of a horse, for thirty years.” (Yt.19.29)

Pasca para.īrastehe maśiiehe pasca fra.sasthe maśiiehe
“After a man having passed away, after a man having passed on.” (V.19.28)

2. Past participles with direct (inner) object
The past participle sometimes has active function and can take a direct (inner) object:

Upa.tacā Arādui Sura Anāhiita niżega aōtra paiti.śmūxta
“Ardūui Sura Anāhiita came running, shod in “high shoes.” (Yt.5.64)

Mazdiainsū zaraṭuštīś frauuarānē aṣṭūtaścā frauuaratascā
“I choose to sacrifice to Ahura Mazdā, being in the tradition of Zarathustra, having chosen my praise(?) and having made my choice.” (Y.12.8)

3. Past participles + “to be”
The past participle is occasionally used with “to be,” which, as usual, may be omitted:

Cuun̄tō zruuān̄m maniiuaúa stiś ādī ta
“For how long had the (temporal) existence in the world of thought been established?” (FrV.2.19)

Kāda nō iḍa aṟāum aġātō (for: aġāto aḥī) aōiiajagham ahum ā
“How have you come, O sustainer of Order, to us, to (this) existence without danger?” (V.19.31)

In these constructions the past participle may be combined with a personal pronoun in the gen. indicating possession or agent:

Yezica hē anīia aya Šīia.da frauuarṣīta paitita hē cīthu
“If he has performed other evil deeds, (then) the penalty (is) absolved.” (V.3.21)

Note the combination of a past participle and a verb from the same root (figura etymologica):

Yaḍa Mītra hūbārato barata (after Yt.10.112)
“When Mītra was well treated.”

Yaṭēt huvaṣtam aṅhileitī
“even when he shoots an (arrow) well.” (Yt.10.21)

Hābra.tarṣīta ;brhāhleite
“he frightens them then and there.” (Yt.10.101)
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kahmāi āśāmcīt frazaṇtīm haṭra jata [for *jatam] ni janāni [1 sing. pres. subjunctive]
“For whom shall I strike down then and there nothing but (his) own progeny?” (Yt.10.110)
yō hiśataite maniiu stātō
“(the sky) which stands stood in the world of thought.” (Yt.13.2)

4. Adjectival past participles for action nouns
The past participle is sometimes used where we would use an action noun:

gāthā srutā
lit. “the heard Gāthās,” that is, “the Gāthās when heard, at the recitation of the Gāthās.”

EXERCISES 12

1. Write in transcription and Avestan script the nom., voc., acc., gen. sing., plur. (where appropriate), and dual forms (not proper names) of the following nouns and adjectives:

paṇṭa- darṣya- aśwān- aśītajah- daśwha- hōrzanṭ-; Aradwī- Surā- Anāhitā-; Sraoṣa- aśiīa- Raṣnu-
rāziśṭa-; Ahura Mazdā raéuwaš- x’arσmāj’haŋt-.

2. Transcribe and translate into English, then give the nom. and gen. forms of the accusatives in the text:

3. Transcribe and translate into English:

(Yr.7.1)

(Y.9.19)

(Y.10.15)
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(1.2)

(2.10)

(5.16)

(10.20)

(57.1)

(after 60.4, 68.11)

(61-64)

(8.14)

(8.44)

(10.76)
4. Identify the genitive forms in the litany and explain how they are formed:

11 Note: asti is sometimes used instead of the imperfect as.
5. Translate into Avestan and write in Avestan script:

1. We sacrifice to Sraoša of the rewards, obstruction-smashing, who furthers the world of living beings, Orderly model of Order.
2. We sacrifice to the fravashi of Orderly Gaiia Maratan, as well as that of (yqmca) straightest Rašnu, and that of Mitra with wide grazing grounds,
3. and that of the life-giving poetic thought, and that of yonder high heaven, and that of this wide, round earth,—which carries us—
4. and that of the water and the waters, and that of the plant and the plants.
5. The daēuas overcame one-fifth of all Orderly men and women.
6. Thraetaona smashed one third of all daēuas and sorcerers, and sorceresses, tyrants, kauuis, and karapans.
7. This Fortune belongs to me, Ahura Mazda, creator of the existence, both the one of thought and the one with bones.
8. That Fortune belongs to splendid Yima with good herds, the protector of beasts—small and large—and men.
9. We sacrifice to these haomas that have been set up. We sacrifice to the bArsom that has been spread out.
10. This Orderly man has come here to the best existence.

**VOCABULARY 12**

abda -: wonderful
aēm acc.: egg (Lesson 9)
agata- < ā.jasa-: arrived
ahu- = ānu-
amauastoma-, superl. of amauanti-
anāpa-: waterless, dry
anāxšī- f.: non-peace
aogara n.: strength
ajošta-, superl. of urya-
aošra- n.: shoe
apāŋ-, *apāc-, f. apašī- (*apācī-): backward
asان-/ašn-: stone, heaven
asrušti- f.: non-listening (to God)
avuuant-: having/with bones
ašn- < asan-
ašišiah-, comparative of aka-
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here, name of a holy prayer (Y.54.1)
ä.bauua- < ُبَوَأْ : to lie upon
äfscīthra-: containing the seed of water
āi n. (only form): earth
ālītu-/yāo- n.: age, lifetime
āpa- : wattery, waterlogged
āśīṣta-, superl. of āśu-
āśna-: born as one’s own
āxīt- f.: peace
āxātā-: high-born
bāmiia-: luminous
bitia-: second
cāṭruśa-: one side of a square
cāṭruśuua-: a fourth
Cinuautā paratu-: the ford of the Accountant (where
the souls of the dead are judged by Raśnu with
the scales and then sent up to Paradise or down to
Hell)
cisti- f.: insight, illumination(?)
ciṭra-: seed, brilliance
daṃhao- f.: land
darāyō, jiti- f.: longevity, long life
dārūra-/dρrō- n.: tree
dbôiśta- < buiri- : most
drajiśta-: superl. of driyū-: poorest
drajiśīṭō, tama-: the “most poorest”
draoyā- (noun/adj.?): deception, deceptive(?)
drājāh- n.: length
drauatāt- f.: health
diṭāś < oṭāhi- (:?): a deity
arzuuaifī-: fem. of arozu-: upright, tall
auuitō,xaraśa- < a- vi- ita-: from which the facies has
not gone away
fraśīta-, superl. of pouri-
frāi- = frāi- < ُفَأْ : to go forth
franjaraza- < ُفَحْرَزْ: to release (semen)
framita-: transformed
fra.sxta-: passed away, come to the end of life
fraša.vaxšīa-: perfect growth
frawrāsta- < frauvarzziā-: to perform
frawuzaa- mid.: to drive/fly forth/forward
frazainti- f.: offspring
frāi-,, see frai-
frāṅk-, frāc-: forward, away (from + gen.)
Gaia- Maratān-: “life with the dead thing”(?), name
of the first mortal proto-man
Gar.nāmā- n.: house of song, Paradise
hafr.a.jata-: smashed/struck down then and there
hafr.a.tarśta-: frightened then and there
hafrāṅk-, hafrāńc-: in one and the same direction
hazānhan-.hazasn- m.: violent person, thug
ham.vainiți-: *harmonious
hubāoṭāma-:, superl. of hubāoṭi-
huśāstama-,: superl. of huśān-
hukārəp- (cf. hukārəpta-): having/with a good
(beautiful) shape
hukārəptama-, superl. of hukārəp-
huuasta- < ُهَأْ : well-shot
iśīla-: (who/which is) to be sped along, speedy
jaimi- f.: woman
karapan-/karafnw-: “mumbler”; a kind of bad priests
kārāia- < ُكَأْ : to till, sow
mairīśa-: villainess, bad woman
mania- < ُمَنْ : to think
maratān-/marən-: mortal
masiśta-: longest
maṭa- perf. part. of maniia-: thought
maṇaṅ- great
maṇaiais, maṇaiai aye yaṭa: like
marayaṇte < *maṇaṅx-te (for *maṇaṅ-de), 3rd sing.
pres. mid. of maṇeć-/maṇeṅ- (see Lesson 16) <
va mark mid.: to destroy
mruta- < ُمَرَأْ : spoken
naṃma- n.: a half, side
Nairiia- Saṇja-, Nairiīō.saṇha-: the heroic/divine
announcement; messenger of the gods
namra-: soft, pliable
naṃšīta-, superl. of namra-
niśāṅk-, niśāṅc-, *nic-: downward
nizəngə-: reaching up on the leg (?)
nmaṇō, paiti-: master of the home/house
pairi.bauua- < ُبَوَأْ : to be (lie) around, surround
paiti.daii-: overseer
paiti.ʃnuxta-,: past part. of *paiti.ʃnuca- <
va maōk/muk: to put on (shoes)
paita- < paiti- ʃi-: absoluted
paiti.ʃyāk-, *paitic-: facing, straight toward
paça-: five
paorirīō.ʃkaṣa-: usually plur.: the first *guides
para.gauruaia- < ُعُرْبْ: to take up, receive
para.iriśiia- < para.iriśiia-: passed away
parāṅk-, parāc-: away
parō.kataʃrōma- :?
pitu- m.: meal
raocah- n.: light
raocah- light (adj.)
rāṣtaṭ- *generosity(?)
rāi- > ra-e-
rājiśta- superl. of rau-: fleetest
sacoint-, pres. partic. of saoca < ُسَأْ : to burn, glow
scindaia- < ُسْكَانْd: to break
stāuiśta-, superl. of stura-
starōta- < ُسْتْأْ: stunned
stura-: stout, strong
śāiśta- superlative of śāta-: happiest
ta są: then, at that time
tanciśta-, superl. of taxma-
taṣiīah-, comparative of taxmɑ-
ṭbaēšar'haṁt-: full of hostility, hostile
θbɑxšišta- < Ṵθbɑxš: the most energetic
θrāiiō: three
θrītiia-: third
unā-: hole
u-pa.šaē- < Ṵšaē/iš: to dwell (among us)
uskāt: up above
uz.gauruuaia < Ṵgarʃ/graʃ: to lift up
vacah- n.: word, speech
vaē/-vi-: bird
vaẑama-, pres. partic. of vaza- mid.: driving
vā ... vā: either ... or
vācim bara-: lift up one’s voice
vār̃yra-: name of a bird of prey, *falcon
vāstra- n.: pasture, grass
vāta-: wind
viŋk-, vic-: aside(ward)
vis.paii-: master of the house
vispō.x'āfrā-: full of good breathing space
xraōždišta-., superl. of xruždra-
xraōbišta- < xratumɑnt-: most intelligent
xruždra-: firm, hard
x'ɑaša-: made/placed by/for themselves(?)
x'ara-o. bairiia-: food-bearing
yɑo- < āiū-
yauua-: barley
yauuaetā-: f.: eternity
yāskarastama-, superl. of yāskarat-
yāskarat- < yāh-: *competitive
yāsta-, past part. < yāh: girded
zaŋtu.paii-: master of the tribe
zaoōra- n. and zaōrä-: libation
zaraniō.uruuixšna-: with braided (leather) straps of gold
zānu/-žnu- n.: knee
žnu- < zānu-