LESSON 13

PHONOLOGY

Anaptyxis.
In addition to the cases described in Lesson 6, anaptyxis is also found:

1. occasionally between stops: patarō for *ptarō “fathers”;
2. between z and r: zarzdāti- beside zrzdāti- “faith,” cf. Skt. śraddhā- (?);
3. between s and following consonant in word and sentence sandhi (cf. Lesson 4): imāsā tē “these your,” yasa tẖqm “who you” < yō + tẖqm; aḥāsā tanuō “of this body”; usā hiṣṭan “they stood up” < us + hiṣṭam, visā baxtan “distributed by towns”;
4. between two spirants followed by r: vacdrā-, cf. uḍā-;
5. between v or uv and ii: vaiemi “I pursue” < *viæmi; gaeθūuviiō = gaēθābiiō; hauuvōia “left” (opposite of right), hauuvaiacca (cf. fem. hauoiā-); nāuvōia (cf. OAv maibiā); xsmāuvōia < OAv. xsmabiā, druuvaiāsca < druuiā-. More commonly uuii is simplified to uii (and -auuii-> -aoii-);
6. between y or ii and uu: yauua = yuaa (< yuuu- “youth”), mauiiuausah- = maini(1)uausah- < mainiu- + asah- “whose place is in the world of thought”;
7. between consonant and ii: apaiia = apiia “in the water” (< āp-/āp- “water”).

Consonants before b
The dative-ablative and instrumental plural, the dative-ablative-instrumental dual, and dative singular of several pronouns have endings beginning with b. In the consonant stems the resulting consonant groups are treated in various ways.

In consonant stems in s, š, and h (< *s), according to the general rules of assimilation (Lesson 6), the final sibilant was voiced before the b. Due to various specific Avestan sound changes the rules are not so obvious, thus final s (< *s) and š (< *s) before b become ţ: s-b, š-b > ţb, and in h-stems final h is lost with modification of the preceding vowel: -ah-b > -oh-, -ah-, as if the ending were a separate word.

A tendency to write the ending as a separate word is seen in stems in dental stops, where -*atb- and -*adb- > -atb-, e.g., druuvatbiiō (-aḍbiiō).

In nt-stems which retain n, the group -ntb- is reduced to -ntb- (-mb-).

In p-stems (ap-) the group -pb- is assimilated and simplified, and the intervocalic -b- regularly becomes -β-, e.g., aiβiiō.

In the velar stems we should expect some form from -gb- (-γb- > -uu-?), but no such forms are attested; instead we find before endings beginning with b what look like nominative forms, e.g., vāṛziβiiō, vāṛžiβiiō.

Labialization of ara
Before u or uu, ara becomes eru or uru, e.g., *narauiiiō (dat.-abl. plur. of nar-) > naruuiō, nuruiiiō.

NOUNS

Dative
The dative ending in the sing. was *-ai, which combined with the stem vowel of a- and ā-stems to form the ending -āi, but otherwise became -e, -ie.

The original diphthong remained in sandhi as -āe. In late manuscripts we sometimes find -e instead of -e- āe, that is, -aiαca for -aiαca.

In the dative sing. of ā- stems an element -aai- is usually inserted before the ending, as in the genitive.

Only gaēθā- has the dative gaeθiāi rather than *gaēθaiāi. This is no doubt due to the frequent expression astuuitiīāi gaeθiīi < astuuiti- gaēθā- “the world of living beings with bones.” In metrical texts gaeθiīi usually counts three syllables.
Young Avestan has no form comparable to the Skt. thematic -āya. [Old Avestan, however, has *=āiā, usually written āi ā.]

The original ending -īie is only (apparently) preserved in the ending of the ā-stems: -uīie, but this is probably secondary from *-uīle < *-uyai. It is more clearly seen in h-stems, which have the ending -āṣhe < *-ahie.

Regular u- and ao-stems have dative in -aoe (< *-aoiīie), which in the mss. is often replaced by -auee.

In u²-stems in -tu-, the original ending (*-tuai >) *-thāi became -θīe prior to -uai to *-uīle > -uie. In stems in -hu- the ending -ue combined with the preceding -gh- to form -γ'he (e.g., aγ'he).

The ending of the dat. plur. is -biiō (-biias°), before which the α-stems have the diphthong aē. After vowels this ending became -biiō and -uuiō (after *a: *aoiīo), but these forms are found only rarely, having been replaced by the postconsonantic form -biiō.

The forms of the dative dual are obtained by replacing the ending -biiō by -biiia, for which we sometimes find -bē or -uue, with -e < -iia (Lesson 4).

The only—apparent—exception is bruuaṭ.biiqm in antarāt naēmāt bruuaṭ.biiqm “from between the eyebrows” (V.8.41, etc.), of uncertain form and function, the expected word for “eyebrow” being simply *brū-. Elsewhere antarāt naēmāt takes the genitive, and -qm looks like gen. plural. [The similarity with OInd. -bhyām is therefore quite coincidental.]

The endings of the vocalic declensions are:

<table>
<thead>
<tr>
<th>α-stems</th>
<th>ā-stems</th>
<th>i-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>f.</td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td>-āi</td>
<td>-āi</td>
</tr>
<tr>
<td>Plur.</td>
<td>-aēbiīō</td>
<td>-</td>
</tr>
<tr>
<td>Dual</td>
<td>-aēbiīa, -aēbe</td>
<td>-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>i-stems</th>
<th>u-stems</th>
<th>u²-stems</th>
<th>ā-stems</th>
<th>ao-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>f.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td>-e, -aiē°</td>
<td>-aoe, -auae°</td>
<td>-uue, -uuae°</td>
<td>-uiie, -uuae°</td>
</tr>
<tr>
<td>Plur.</td>
<td>-ibiiō, -ibiiō</td>
<td>-ubiiō</td>
<td>-ubiiō</td>
<td>-</td>
</tr>
<tr>
<td>Dual</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

**NOTE:** As the dative plur. = ablative plur. (see Lesson 11), these paradigms include forms that are strictly speaking ablative.

Paradigms:

**Vowel stems**

<table>
<thead>
<tr>
<th>α-stems</th>
<th>ā-stems</th>
<th>i-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m., n.</td>
<td>m.</td>
<td>f.</td>
</tr>
<tr>
<td>Sing.</td>
<td>haomāi</td>
<td>mazdāi</td>
</tr>
<tr>
<td>Plur.</td>
<td>haomaēbiīō</td>
<td>daēnāiīiō</td>
</tr>
<tr>
<td>Dual</td>
<td>zaṣtāēbiīa, gaoṣaēbe</td>
<td>vaŋ‘hbiiāa</td>
</tr>
</tbody>
</table>

Notes:

Forms with -b- > -β- > -uu- include: gaēthauaiiō, vōiynāuiiō.

The form maniiaοibiīas° must be a replacement for *maniā(u)ōjāh (or sim.) < *maniayajjah.
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<table>
<thead>
<tr>
<th>i-stems</th>
<th>u-stems</th>
<th>pasu-</th>
<th>ao-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m., f.</td>
<td>m., f.</td>
<td>f.</td>
<td>m., f.</td>
</tr>
</tbody>
</table>

Sing.

frauažže, frauαažže, frauαažže, frauαažže
zantaoe zantaoe zantaoe zantaoe

Plur.

frauαažiβiiō
zantaubiō
daγhubiō

Dual

- pasubiia bāuβe

u²-stems | ū-stems | ū-stems |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>f.</td>
<td></td>
</tr>
</tbody>
</table>

Sing.

raβbe raβbe raβbe raβbe
tanuiie tānuiie tānuiie tānuiie

Plur.

ratubiō ratubiō ratubiō ratubiō

Dual

- - - -

Note: The only form with -b> -β is himuiβiiō “from the fetters(?)”

Irregular i- and u-stems

<table>
<thead>
<tr>
<th>paiti- m.</th>
<th>āiu- n.</th>
<th>zānu-/ţnu- n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

paithe, paithe, paithe, paithe
yauve (yauve), yauve

Plur.

- ţnubiius

Note: The form yauve is found in the common formula yauveča yauveča “for ever and eternity.”

aē-stems:

<table>
<thead>
<tr>
<th>haxaē-</th>
<th>xšauuaē-</th>
</tr>
</thead>
</table>

Sing.

haše

Plur.

xšauuuiβiiō

Notes:

haše is from *hačjai, cf. Olnd. sakhye.
No dative forms (sing. or plur.) are attested of kauuaē-.

Consonant-stems

<table>
<thead>
<tr>
<th>vak-/vac-</th>
<th>drui-</th>
<th>ap-</th>
<th>xšap-</th>
<th>vis-</th>
<th>tāt-stems</th>
</tr>
</thead>
</table>

Sing.

- - - - - - - - -

Plur.

vāγhiβiiō aiβiiō vižiiō

Dual

- - - - - - - - -

hauruuuiβiiō

Notes:
The dative of ap- is usually written ape, not “aipe.”
The dat. plur. aiβiiō has β < b < bb < p-b.
The form vižiiō has the same kind of “combined” i-epenthesis and anaptyxis as vāγhiβiiō.
The dual of pād- “foot” is pāδaume (thematic).

u-stems

<table>
<thead>
<tr>
<th>an-stems</th>
<th>ān-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td></td>
</tr>
</tbody>
</table>

Sing.

urune, vorȚbrayne

Plur.

urūuiβiiō (Y.2.2) hāuuanāne
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#### man-stems

<table>
<thead>
<tr>
<th>Sing.</th>
<th>n.</th>
<th>uuan-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>Airiamaíne</td>
<td>ašaone</td>
</tr>
<tr>
<td>Plur.</td>
<td>rasmoiòu</td>
<td>ašauabilitù, ašauaòioiù</td>
</tr>
</tbody>
</table>

#### r-stems

<table>
<thead>
<tr>
<th>Sing.</th>
<th>n.</th>
<th>uuan-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>naire</td>
<td>ašaone</td>
</tr>
<tr>
<td>Plur.</td>
<td>nərəbiìo, nəruiòi, stərəbiò</td>
<td>ašauabilitù, ašauaòioiù</td>
</tr>
</tbody>
</table>

### Note

The thematic forms of *apáxtar-* “northern” (dat. apáxtare): apáxtara, apáxtaraéibììo, apáxtoraéibììo.

#### k-stems

<table>
<thead>
<tr>
<th>Sing.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>manaìhe</td>
</tr>
<tr>
<td>Plur.</td>
<td>raocábiìo, qəaŋhibììo</td>
</tr>
</tbody>
</table>

### Note

The form qəaŋhibììo (qəaŋhibììo?) < qəah- is formed like vərəbiìo (nom. *qəah + -ibiò).

#### uŋ-stems

<table>
<thead>
<tr>
<th>Sing.</th>
<th>n.</th>
<th>uuan-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>-aite</td>
<td>-aite</td>
</tr>
<tr>
<td>Plur.</td>
<td>-</td>
<td>-uuaite</td>
</tr>
<tr>
<td>Dual</td>
<td>-eŋbiìa</td>
<td>-uuaŋbiìa</td>
</tr>
</tbody>
</table>

### Paradigms:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>n.</th>
<th>uuan-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>borasyarakat</td>
<td>astuuaite</td>
</tr>
<tr>
<td>Plur.</td>
<td>-</td>
<td>druuaŋbiìo</td>
</tr>
<tr>
<td>Dual</td>
<td>borasyarakat</td>
<td>yətuməŋbiìs</td>
</tr>
</tbody>
</table>

### Note

The form borasyarakat has an irregular full grade [mss.: borəzənbiìa PPY (Mf1), PVS (K4), borəzənbiìa YS (H1, J6 *zənnbiìa); borəəzənbiìa SY (J3); borəəzənbiìa PPY (Mf4, P4), IPY (J2); borəzənbeschäftìa PVS (Mf2)].

### PRONOUNS

#### Dative

<table>
<thead>
<tr>
<th>Personal pronouns:</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
</tr>
<tr>
<td>masc., neut.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>n.</th>
<th>2nd</th>
<th>3rd pers. = “this”</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>məwəūoiìa, məwəuaiìa</td>
<td>tē</td>
<td>ahməìí</td>
</tr>
<tr>
<td>Plur.</td>
<td>-</td>
<td>vo</td>
<td>aebiìo</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>encl.</th>
<th>nō</th>
<th>3rd pers. = “this”</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>aebiìo</td>
<td></td>
</tr>
</tbody>
</table>

Note: məwəūoiìa, məwəuaiìa are for *məbia and yuəsmoiìo, xəməwəuoiìa for (yu)šmaβi(ə). - Note also huəwəuoiìa < h(ə)μəu- “own.”

The demonstrative pronoun ima- “this” = 3rd pers.

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The demonstrative pronoun aua- "that":  The relative pronoun ya- "who, which":

<table>
<thead>
<tr>
<th>Sing.</th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>auaahnāi</td>
<td>-</td>
<td>auaañhāi</td>
</tr>
<tr>
<td>Plur.</td>
<td>auaañbiiō</td>
<td>-</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>yahnāi</td>
<td>*yeñhāi</td>
</tr>
<tr>
<td>yañbiiō</td>
<td>yāñbiiō</td>
</tr>
</tbody>
</table>

Notes:
Of the demonstrative pronoun aēta- only the fem. plur. is attested: aētañbiiō.
For auaañbiiō we sometimes find the erroneous form auañhāiō.

The interrogative pronoun ka- "who, what?":

<table>
<thead>
<tr>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>khāñmāi</td>
<td>-</td>
</tr>
<tr>
<td>Plur.</td>
<td>kaññbiiō</td>
</tr>
</tbody>
</table>

VERBS

Present stems. The thematic conjugations
In the thematic conjugations all the present stems end in the vowel a, before which the root is modified in various ways. This is an overview of the types of Avestan present stems.

A. Stems with only a added to the root.
1. Root with zero grade: visa- "be ready," hrañza- "release," etc.
2. Root with full grade: cara- "walk," bauua- "become," mañza- "urinate," saoca- "burn," etc. This is the most common type. Some roots of this type may contain old formants, which have no discernible function: stems in *-sa-: baxša- "distribute" < *väbag; stems in -uua-: juua- "live," fīañhūua- "hail," haurua- "guard"; expanded by -aiaa-: raññbáiiaa- (θβ- < -θu-) "blend," tauruñuiaaa- "overcome"; stem in -daa-: only *xɒbdaa- "to sleep" in ni.xaabdiaa- and auaañhhabdaa-.
3. Root with long grade: brañza- "shine," frądaa- "further," etc.

B. Stems with iia added to the root.
1. The root in principle has the zero grade, but roots of the type Ci.aC2 where the C2 is not (usually) r, retain the a and roots in ā just add iia: paiññiaa- "lie," spazioa- "look," manilia- "think," uşiaa- "grow," buiñnia- "notice," miriaa- "die"; ṭαιiaa- "protect," daiiaa- (*-daiiaa-) "to place, give."
To this class belong the passive forms in iia, derived from transitive verbs: janiiaa-, kiriiiaa- "be done," bairīiaa- "be carried."
2. Denominative verbs (i.e., verbs derived from a noun): aēññhā- "to make sinful(?);" < aēñah- "sin, transgression," biññziaa- and baññziaa- "to heal" < biññaz- "doctor" baññzaa- "medicine," nomañniaa- "to do homage" < nomañh- "homage," etc.

C. Stems with aiiia added to the root. All these stems are typically transitive.
1. A few stems in -aaiia- are < -aaiia- (which sometimes remains): guuruññiaa- "grasp" (cf. Skt. grbhaia-), etc. Some of these verbs have alternate present stems in nā (gorzñā-, Skt. grbhnā-).
2. Root with zero grade: borsñiaia- "exalt(?)"; saññiaia- "seem, appear" (< *śaabd), zbiiaia- "invoke" (< zbnā), etc.
4. Root with lengthened grade: kärñiaia- "sow, till," etc.
Most verbs of this type are causatives and correspond to non-causative stems of other formations.
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jāmaia- “make go” ← jasa-, tācaia- “make flow” ← taca-, etc. A few are derived from roots with long ā: rāsaiia- “to straighten” and have no corresponding non-causative stem.

D. Stems with sa added to the root in the zero (or full) grade. This is a common type in Avestan (= OInd. verbs in -cca-).

1. Root with zero grade: jasa- “go, come” (< √gam), parasa- “ask,” etc.
   Several of these stems have inchoative meaning, that is, “to start becoming something, to become something”: tabas- “to become hot,” tarasa- “to become afraid,” etc. In later Iranian, this type became a common passive formation.

2. Roots in long ā: yāsa- “request.”

E. Stems with hiia/siia added to the root in the full grade. This is the future tense (see Lesson 14):
   naēšiia- < √naēhi “lead,” vahšiia- < √vah/vac “speak,” etc. The form bušiia- < √bou/bu “become” is irregular.

F. Stem with n infix and a added to the root.
   Some of these are old thematic formations: karōnta- “to cut” (< √kar), hiŋca- “to pour” (< √haech/hic), etc.
   Others are secondary formations of athematic verbs with n infix (see Lesson 16): marōŋca- “to destroy” (< √mark), viŋda- “to find” (< √vaed/vid), etc.

G. Stems with reduplication and a added to the root:

1. With simple reduplication: hūṣta- “stand” (< √śtā), hūšhā- “sit” (< √ḥad), hūsmara- “remember” (< √ḫmar), etc. Some of these may have “conative” function: itōra- “try to cross(?).”

2. With strong reduplication: yēhara yēhara- “rush (of waters),” jayma- “smash to smithereens.” Verbs of this type express repeated or forceful action (“intensives”).

H. Stems with reduplication and haša added to the root. These are the so-called desideratives, that is, verbs with the meaning “to wish to do” the action expressed by the simple verb: isišnāpaha- “to wish to know” (< √śnā, mimarašša- “to wish to destroy” (< √mark), susruša- “to wish to hear” (< √sru/sru), sišša- “to learn” (< √sī(ś)ša- < √sak; cf. sācāia- “to teach”), diβha- “seek to deceive” (< *dī(ḍ)βha- < √dab).

Verbal adjectives in -θa-, ṭhθa-, and -śa-

Avestan has some adjectives derived from verbs which express “that which should/can/is to be done,” similar in function to the Latin gerundive.

One group of adjectives have suffixes -θa- (frequently -ṭa- by internal sandhi) or -ṭhθa- (-tuua- by internal sandhi), the others have the suffix -śa-.

The adjectives in -θa- are similar to the past participles and are formed from the same stems: uxaθa- “to be spoken” (< √vak/vac, ṭrǥθaθa- “to be satisfied” (< ṭarp/brap, friθaθa- “to be invited, pleased” (< ṭræf/fri, yuxθaθa- “to be harnessed” (< yaoag/yug. – The form from drug- “deceive” varies in the mss. between drauxθa- and druxθa- “to be deceived, deceivable.”

The adjectives in -ṭhθa- are made from roots in the full grade: Jaredθa- “to be smashed, smashable,” nəṭθaθa- “(thought to be) thought,” staoṭθaθa- “to be praised,” vaxθaθa- “(word) to be spoken,” varštuuaθa-, xšnaoṭθaθa- “to be made favorable,” vaβšθaθa- “to be sacrificed to, worthy of sac

The adjectives in -śa- are made from roots in the zero or full grade (like the present stems in -śiia-).
Some, presumably by analogy, are made from nouns: borojīia- “praiseworthy,” sīsīia- “speedy,” karšīia- “that ought to be tilted, plowed,” vairīia- “well-deserved, worthy,” zaoiia-; yesniia- “worthy of sacrifice” (< yasna-) vahmiia- “worthy of hymns” (< vahma-).
From these adjectives an extended adjective in -yant- could be made (e.g. starəθənt- “paralyzing”), as well as an abstract noun in -ta- (yesniita- “worthiness of receiving sacrifices,” xinaθəta- “worthiness of being made favorable”).

**Infinitives**

Young Avestan has two infinitives, one active, one middle.

The active infinitive is identical with the dative of an action noun in -ti, with the ending -tē, -taiaēo, e.g., matē, uitē, varštē “(in order) to think, speak, act,” paiitštātailaēoca “and in order to withstand.” It is sometimes not clear whether we have an infinitive or an action noun.

The only exceptions are the verbs ah- “be,” aē- “go,” and mrao- “speak,” which have the infinitives stē, ite, and mrute.

The middle infinitive ends in -śiāi, which also has the look of a dative. This infinitive is formed from the present stem, vasaiśiāi “(in order) to be conveyed.”

**SYNTAX**

**Uses of the dative**

The dative of animate nouns usually denotes the indirect object, that of inanimate nouns usually expresses purpose (final dative).

1. Indirect object.

The main function of the dative is to express the “indirect object.” Indirect objects are found with transitive verbs, most often accompanying a direct object:

*mašielaebliō xaranō baxšaṇti*

“They distribute Fortune to men.” (after Yt.6.1)

*aomō aēibliō zauuara *aoujaśca baxšaṭiī*

“Haoma gives to these endurance and strength.” (Y.9.22)

*ahtmā daēnmā daēsaiat ahuṛō*

“Ahura showed him (his) daēnu.” (Yt.11.14)

A specialized use of this dative is the “dative of the standpoint”:

*aēsa kai ne ptaeblīō iliśieitiī*

“This young woman is harmed in the eyes of (her) fathers.” (after V.15.12)

Note the use of the dative in the commentaries on the holy prayers with the verbs cinasti and para.cinasti “he assigns/refers” (one word to another):

*para.cinasti vispaṃ naḍram *vispahmaī (ms. vispaṃ) maθrāi*

“He refers every “poetic thought” to “every poetic thought.” = “When he says “poetic thought” he means all poetic thoughts(?)” (Y.20.3)
2. Dative as “agent”

The dative is found with verbal adjectives with passive meaning or meaning “which should be done (by sb.)” this is an extension of the indirect object with passive verbs:

\[\text{Araduvi Sura Anāhita yesniia ay'he astuvaite vahmiia ay'he astuvaite}\]

“Araduvi Sura Anāhita worthy to be sacrificed to by the bony existence, worthy to be made into hymns by the bony existence.” (after Yt.5.1) — cf. \[\text{Araduvi surm Anāhitm yazamaide ay'he astuvaite}\]

“we sacrifice to Araduvi Sura Anāhita.”

\[\text{Miθrō yō nōt kahmāl aibly draoxō} \text{[ms. F1]}\]

“Miθra, who is not to be deceived by anybody.” (Yt.10.17)

\[\text{tāca vohā yazamaide yā antarastā yesniiaça vahmiiaça frāiiašβa naire aṣaone}\]

“and we sacrifice to all good things that are in between, (which are) worthy of sacrifice, hymns, and should be sacrificed to by the Orderly man.” (Yt.13.153)

3. Final dative

The dative is also used to indicate purpose (final dative), often in connection with a verb of movement and often together with a dative of the person for whose benefit it happens.

Examples:

\[\text{jasa mē auuaqhe “Come to me for (my) assistance!”}\]

\[\text{amāica θβα vərəθraynāica māuuōliaupamrruii taniuii θrimāica}\]

“(Haoma,) I invoke you for both strength and victory for me, for (my) body, and for prosperity.” (Y.9.27)

\[\text{xānumaine Ahurahe Mazdā Anāšānqm Spontanqm}\]

“to win the favor of Ahura Mazdā (and) the life-giving Immortals.” (Y.22.23)

4. Dative of time

The dative is found in some time expressions:

\[\text{yauuaqca yauuaqtaqca “For ever and eternity, for ever and ever.”}\]

\[\text{θβarstāi zrun “Until (?) the set date.” (Yt.5.129)}\]

5. The use of thematic dative endings for thematic genitive endings

Occasionally the thematic dative ending -di is used instead of the genitive ending:

\[\text{Θraētaoŋa jaŋta ažōiš dahākāi}\]

“Θraētaona, smasher of the giant dragon.” (V.1.17)

\[\text{zaota Ahurāi Mazdāi zaota anāşānqm spontanqm}\]

“the priest of Ahura Mazdā, the priest of the life-giving Immortals.” (Yt.10.89)
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staoma daθuśā Ahurāl Mazdāi amānāŋmca spoŋtanāŋ
“The praises of the creator, Ahura Mazda, and the life-giving Immortals.” (Yt.13 157; cf. Yt.15.44; V.19.4)

paiṭi jahikaiľai kahrpm vadara jaiδi vs. paiṭi ažiš kahrpm vadara jaiδi
“Strike (your) weapon against the body of the whore — the dragon!” (Y.9.32, 30)

Although it is possible that the ending -aθe developed into -aị in the dialect of some transmitter, I think it is more probable that these are merely wrongly written-out abbreviations, e.g., až. dah., Ah. Ma., jahik. Such abbreviations are occasionally found in the manuscripts, but no study has yet been made of them.¹

Other mistaken uses of dative forms include the following example, where the dative is used for the locative (Lesson 17):

tam yazata ažiš ḏrizaďa dahākō Bašrōiš paiṭi daŋhauue (for *daŋhauua)
satam aspāŋm aršņm hazaŋrṃ gawuŋ baŋrua anumaitanąṃ
“The giant three-mouthed dragon sacrificed to her in the land of Bašrī, (with) a hundred stallions, a thousand bulls, ten thousand rams.” (Yt.5.29)

6. The use of genitive for dative
Not infrequently we find genitive forms where we would expect the dative. The reason for this vacillation is possibly that the texts were collected from oral performers in the Achaemenid period, at a time when the Young Avestan language was still mostly understood but the Old Persian language had lost the distinction between genitive and dative and the dative forms had mostly been lost.

dazdi ahmākām taŋ aįdaptəŋ yasa ǵha yāśāmahi sura
“Give us that boon which we ask from you, O you rich in life-giving strength!” (Yt.10.33)

In the litanies the dative and genitive alternate without obvious difference in meaning, but the genitive is probably elliptic (“sacrifice of”) and the dative a datīvus commodi “for (the sake of)”:

Hāuuan āŋaone ažahe raθe yašnāica vahmāica xšnaθrāica frasastaiaecā
raθeṃ aiąaranąmca anšiаanąmca māhliąanąmca yāiriąanąmca sarəšiəanąmca
yašnāica vahmāica xšnaθrāica frasastaiaecā
“For the Orderly Hauuani, Model of Order, for (its) sacrifice, hymn, satisfaction, and glorification.

¹ See Hoffmann, Aufsätze I, p. 600 n. 15; Tremblay, 1997, p. 159 on V.15.45.
For the sacrifice, hymn, satisfaction, and glorification of the Models of the days, days, months, seasons, and years.” (Y.1.23)

Uses of the infinitive

The infinitive is usually dependent upon other verbs and often expresses purpose. Sometimes the direct object of an infinitive is in the dative (cf. OInd. vṛtrāya hantave “in order to smash Vṛtra/the obstruction”):

hāu hācαιat aṣaunam Zaraθustraṃ
anumātē daēnaiāi anuxtē daēnaiāi anu.varstē daēnaiāi
“He (A.M.) induced Orderly Zarathustrato *help the daēnā along with his thought, words, and actions.”
(after Yt.5.18)

xaietē hē pascaeta *aēā yō ratau briθim aēahe cibaiā (mss. citā) apaghāristē
“Afterward, this one who (is) the ratu has the authority to remit one-third of this one’s punishment.”
(V.5.26)

yō ništaietē karoṣē sraoṣiām iṣara hā ništāta kiriite
“He who (when he) orders punishment to be inflicted, (then) it is done (as) soon (as it is) ordered.”
(Yt.10.109)

yasca aēaēsqam mazdaiasnaqm imq vacō nōıt visate fra.mruite
“And he among these Mazdaians who is not prepared to say forth these words” (from Y.8.4)

nōıt mašiō gaēhīō stē aojō maniete daśmātəm
“No man in the existence of living beings considers bad thought to be a strength.” (Yt.10.106)

aṣaunam tē āflēqūliām mraomi
“I tell you a sustainer of Order is to be obtained (from a sustainer of Order).” (Y.71.13)

fra gauve voraṇliāi mazdaiasna zarauṣṭreliāi ā hīm vaēāaiamahi raβhāeca miiazaēca
“In order for the cow to be chosen, O Mazdaians, Zarathustrians, we make her known to the model and the solid offering.” (Vr.4.2)

Occasionally the function of the infinitive is unclear:

yō janaat Hītāspom ... vazniśliāi
“Who slew Hitāsp while(?) driving (in a chariot).” (after Yt.15.28)
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EXERCISES 13

1. Write in transcription and Avestan script the nom. voc., acc., gen., and dat. sing. and plur. (where appropriate) forms of the following nouns and adjectives:


2. Write in transcription and Avestan script the present indicative forms of juua-, jayna-, hiṣta-, kirīia-, pərasaniia-, darsətiia-.

3. Transcribe and translate into English:

   (Y.8.4)

   (Y.9.2)

   (after Y.10.8)

   (Y.16.7)

   (Y.16.8)

   (Y.35.1)
4. Identify the dative forms in the litany and explain how they are formed:
5. Translate into Avestan and write in Avestan script:

1. He assigns power to Order.
2. He assigns Order to the sustainer of Order.
3. He assigns Order to us, the Revitalizers.
4. I call upon the life-giving Orderly Gāthās, whose power is from the Models; I call (upon them) for me for my own soul, for protection, for watching, for guard, for overseeing.

5. I established O Zarathustra Spitamid, yonder star Tištriia for yonder witch, the one of bad seasons, for (her) resistance, for (her) obstruction, for (her) overcoming, for responding to her animosities.

6. To whom among us does he give that gift for ever and ever?

7. Zarathustra, do not show this poem other than to a father or a son or a brother german.

8. Whom did you consult with, you, O Ahura Mazda? Whom did you show the daēnā belonging to Ahura Mazda and Zarathustra?

9. Then Ahura Mazda said: (With) beautiful Yima with good herds, O Orderly Zarathustra, him I consulted with, I, Ahura Mazda, him I showed the daēnā belonging to Ahura Mazda and Zarathustra.

10. Then for Yima, for (his) rule, three hundred winters passed (= came together); then this earth became full for him of small and large animals and men.

VOCABULARY 13

ašātiia:- not according to the law
aŭrīia:- student
aŭi, auui, aoi: to (+ acc.)
aŭišāmatama-,: superl. of aŭišāma- < aŭi-ama-: most forceful, most overpowering
aŭišāstra:- overseeing
aŭi, stao-stu:- to praise
aŭi, zuzaor-zuzu:- to call upon (?)
anšia:- other than
anumāšī inf. of anu.maniia-
anu.maniia- < ā:man to *help along with one’s thought
anu.mrac- < ā:vak to *help along with one’s speech
anuuarāšīe inf. of anuuarāziia-
anuuarāziia- < ā:varz to *help along with one’s actions
anuxšāe inf. of anu.mrac-
anuarastrā:- standing/located in between (e.g., heaven and earth)
apaia- < ā:Vāp to reach, obtain
apanhrāššēe, inf. of apanhraraza- < ā:harz to remit, forgive
ara:šiia:- not according to the ritual models
arūuuacastama- < vacah:- speaking the straightest speech
arūuuxa:- straight-spoken
a:šxāx’amatama-?:
aušamaora:- obscurantist, heretic (lit. someone who obscures Order)
atcīt; and then
auu.a:raariaia:- keep, apply (one’s ear [etc.] to)
auua.ahrabda- < *x’abda- to sleep
azāta:- unborn (= not yet born)
atīia-: past of āp- to be reached
afrasārha:-, afrasānhrant- < *a-fra:- uninterrupted ā.paras-a, āparasa- < ā:pars/mid.: to consult with (+ dat.)
āsīti, gātu:- who has not lain on a bed
afraurant:-: containing a fire
ā...yāsā- < ā:Vāyā mid. to invite
āzīi:- *competition (daēuic)
āzuiti-: f. libation of fat
Bafrī:- name of a mythical land
baēsāzā:- < baēsēza-: to heal
biēsāziia- < biēsz-: to be a doctor, practice medicine
brazil-: to shine, glow
buśīi-: fut. of baubu
būšāia- < bušēza-: to assign, refer
(sth. to sth.)
ara:zaiaia- < ā:darz to chain
daiia- < *dāia- < ā:da: to place, give
Dātiiaia-, vaŋ’hī- Dō: the good Dātiia “the lawful one,” name of the river flowing through Arieria-
Vaējah-
dārāa- n.: gift
draoman- n.: *deception
fian’hāa:- to hail (snow)
frā.dašaiaia- < dašēs to show
frā.maniiia-: to *stay settled or to hope (?)
frāda- (frāda-): to further
frā...hunao- (hunua)< < ā:hao: to press forth
frāia:šēa- < yaz which should be sacrificed (to)
gau:maunt:-: containing milk
gurēnā-, gurēnā: = gauruuaia-
γ:zara, γ:zara:- to gurgle, rush (water)
haō:zāta:-: german (about siblings)
ha:ra:ra:- watch, guard
hauuuaia-:
hau:uaiaia-: hau:iaiaia (opposite of right)
harza- < ā:harz to let loose, leave, let (through the
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haoma filter) > to filter (the haoma)
hińca- < ḫaēć/hic: to pour
hiśmar- < ṛmar act.: to list, report
Hitāspa-: name of a legendary figure
huta-., past participle of huna- (hun-)
huṣqēb’hauun-: containing good herds
irista- < Ṛāṭi/irīṭ: to “depart,” die
irīṣa- < Ṛāṣēś/riṭ: to be harmed
īśara: instantly
jayna- < jyān/jan: to smash to pieces
jahikā-: bad woman
jāmaia- < Ṛam/jam: to make go, chase
jaḥpi- < Ṛam/jan: which should be smashed
kainika-: young woman
karśa- < Ṛk: to till, plow
karśiia-: karṣa-: that ought to be tilled, plowed
karṣanta- < Ṛk: to cut
maiśīn < maišīa-: in the middle (of + gen.)
maiṇiuuaah- > maiṇiuuaah-,
maiṇiuuaahs-, maiṇiuuaahs-: whose
manīsuaah-: in the world of thought
manīsuaahs-, manīsuaahs-: whose
mātt famine: which should be thought
mimaraśa- < Ṛmar mid.: to wish to destroy
muś f.: *mouse
neśiia-, fut. of naiia-: to lead
naiia- < Ṛnaēś: to lead
nārīiuuaah-: containing a wife
nāmk < nāmah- n.: homage to! (+ dat. [gen.])
nipātāe, inf. of nipā- < Ṛpā: to protect
niśaharatāe, inf. of ni...har- < Ṛhār: to watch, guard
niśtā − < Ṛštā: to order
niśtā-, past part. of niśtaiia- (niśtā-)
pairi, dāraiia, < Ṛvār: to keep away from
paitiiaogat, t, baśaḥhiaiia-: responding to the
animosities (of sb.)
paitiscaptēae, inf. of *paitīscaṁb- < Ṛśkaṁb/ścaṁb: to
obstruct
paitisṭātēae, inf. of paitiīṣṭā- < Ṛśṭā: to withstand
paitiśrāte, inf. < Ṛ: to overcome
para, cinah/ cinas- < Ṛcaēś: to assign, refer (sth. to
sth.)
paranāiu-: adult
parasānii-: to discuss
putrauauaṁ-: containing a son, sons
raḥṭhiaia- < Ṛraēṭḥ: to mingle
ratunnaṁ-: containing (the word) ratu
ratu, Ṛhāra-: whose command is according to/hails
from(? the models
raṭṭhia-: according to the ritual models
rāṣāia- < Ṛrāṣ mid.: to straighten, arrange
sācαia- < Ṛsāc: to teach
sixα- < Ṛsak: to learn
sraośità-: punishment
staoman- n.: strength
stäota Yesniiia: name of an Avestan text, which
probably comprises much of the Yasna
staoṭha- < Ṛstac: which should be praised
stāraṭha-: paralyzing, stunning
stāru- < Ṛ: to wish to hear
śāiia- mid.: to be in peace
tačα, Ṛp(a)-: making the water flow
taṣaN-: fashioner
tara-., pp. tarṣa- < Ṛtars/ṛrah: to become afraid
ṭarṣa-., pp. Ṛṭāraṁ- < Ṛṭārs-: to cut, set (date)
ṭraśa- < Ṛṭrap-: who should be satisfied
ṭrīmā-: prosperity
ṭrisatā, Ṛzama- n. (?): 300 years
upa, mrao/ mru- < Ṛmrao/mrra mid.: to invoke
uxiiat, uruura-: making the plants grow
uz, daśā- < Ṛdā: to set up varhaṭhra-: dwelling place
vara- f.: invigorant
varaṣa-: performance, cultivation
varṣuua- < Ṛvarz: which should be performed
vaxaṭha- (vaxaṭha-): < Ṛvak: which should be spoken
vaxaṭha-: n.: speech organ
vaxiiia-: fut. of vac-
vaśtīia-: vaśvaṁt-: cattle grazer (as well as) cattle
tender, herdsman
vaśtiīāvarhah-: cattle grazer
varaṭhra-: n.: victory
viśaṭha-.: shining
viśaṁman-: debate, verbal contest(?)
viśaṁmania- < viśaṁman-: to *debate
viṇḍa- < Ṛvāṇā: to find
viṣa- < Ṛvaśs: to declare oneself ready (for: +
dat., to do: + inf.)
viṣa, baxta-: distributed by towns
vīṭuṣ- < Ṛvaṭēd: knowing
vohuma-: containing (the word) vohu
xśnaoṭha- < Ṛxṇo: who should be satisfied
xśnaoṭhra-: n.: winning the favor/satisfaction (of)
xśnāma- < Ṛxṇāmā: to know
xśnuman-: n.: winning the favor (of), satisfaction (of)
xśnuii-: m.: milk
x’anuuaṁ-: sunny, full of sun
yaṭutāstāma-: yāya: who the most often has taken up
his assigned position
yāhu loc. plur. fem: in which
yāṭu. mahān-. a sorcerer’s mind
yāṭumānt-: possessed by sorcerers
yuxṭha- < Ṛyaog: which should be yoked, harnessed
zaṭiia- < Ṛzā or Ṛza: that ought to be invoked or
libated to
zaraniia- < Ṛzar: to be (come) angry
zāta-: born
zrāddāi-: f.: faith

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