LESSON 15

WORD FORMATION

We have already seen numerous examples of nouns and adjectives derived from other nouns and adjectives by various means, mainly by suffixes, prefixes, or composition. Here a systematic list of the most common suffixes and their functions is given.

Nouns

-ah: This common suffix makes nouns from verbal roots: man- “to think” > manah- “thought,” vas- “to wish” > vasaḥ- “a wish.”

-ana: This suffix is commonly used to make nouns from verbs, occasionally from adjectives: hanjam- “to come together” > hanjanama- “a gathering,” vah- “dress, don” > vaṭhana- “garment”; the function of the suffix in vahāmana- “performance of hymns” or adjective “caused by the hymn(?)” (Vr.21.3) is unclear. Note the three rhyming nouns masāna-, vaṭhpāna-, sraiṭāna- “greatness, goodness, beauty” (< masita-, vaṭhpita-, sraiṭa-).

-ka-, -kā: This suffix, which became extremely productive in later Iranian languages (as in Sanskrit), is relatively rare in Avestan: jainī- “woman” > jainīka-, maṣṭī- “man” > maṣṭīka-, nāiri- “woman” > nārikā-.

-na: This suffix makes nouns from verb roots: yas- “to sacrifice” > yasna- “a sacrifice,” fraś- “ask” > fraṃśa- “question,” xīap- “to sleep” > xīṇa- “a sleep.”

-ta- m.: This suffix makes (learned?) neuter abstract nouns from adjectives: yesniia- “worthy of (receiving) sacrifices” > yesniita-, aṣāwau- > aṣāwasta-, and from verbal roots: staota- “*praise” (in staota- yesniia-) and sraota- “*hearing” (Vr.21.3).

-tar: This common suffix makes agent nouns from verbal roots: dā- “to establish” > dātar- “establisher, Creator,” zaot- “to libate” > zaotar- “libator,” bar- (act.) “to carry” > barzartar- (“*bar-tār”) “carrier,” bar- (mid.) “to ride” > bāṣar- (“*bār-tar”) “rider.”

-tāt: f. “-dom, -ty”: This suffix makes abstract nouns from adjectives. It is very common: hauruaa- “whole” > hauruuaatā- “Wholeness,” upara- “superior” > uparatā- “superiority,” yauuae- “eternal” > yauuaatāt- “eternity.”

-ti- f.: This extremely common suffix makes action nouns from verb roots (weak stem): stu- “to praise” > stutiit- “praising,” cit- “to make one’s mark, be brilliant(?)” > cititi- “insight, illumination(”).

-tḥa- m.: This suffix makes nouns from a few nouns and adjectives: ahū- ratu- > aḥuṭha- ratuṭha- “ahu-ship, ratu-ship,” vaṭha- “good” > vaṭhuṭha- “goodness.”

-thra-, -thra-: These suffixes usually make nouns denoting tools (occasionally products) from verb roots: vaḥ- > vastra-; vak- > vaṭastra-, vaz- > važdra-, zao- > zaotra-, zoṭhra-; az- > aṭhra-.

-thā-: This rare suffix makes nouns from verb roots: gā- > gāthā-, ci- > ciṭhā-.

Adjectives

-a: This suffix replaces the thematic vowel of a- and ā- stems and is added to all other stems. i- and u- stems may or may not take full grade of the stem suffix (aui, ou). It is usually attached to a noun with modification of initial syllable: manitua- > maniituaua-, *Naru- > Narauua- “son/ descendant of Naru.” Some words take vṛiddhi: kauui- > kauuiuaiaa-; huzantu- “of good tribe” > hauoztḥa- “being of good tribe,” huraauua- “having good fame” > haorskauuaua- “good fame,”

-aenē, f. aenēiē: This suffix is used to make adjectives of nouns denoting material: aiiaahuena- “(made of) bronze,” *baṭra- “beaver” > baṭraeṇa- “(made of) beaver-skin,” arzata- “silver” > arzataeṇa- “(made of) silver.”

-ānē, -ānēiē: These suffixes denote “son/ descendant of”: Jāmāspa- > Jāmāspana-; *Āṭhiia- > Āṭhiāni-. 155

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-i:- This suffix makes adjectives from nouns, among them patronyms: Zaraduštira- > zaraduštri-. It is usually accompanied by vriđhi of the first syllable: alura- > āhuiri- “belonging to Ahura (Mzdā),” hauvana- “haoma pressing” > hauvani- “(time of day) pertaining to the haoma pressing,” varāthraka- “victory, god of victory” > vārāthrāni- “victorious,” mazaiašna- > (dānā-) mazaiašnī- (mazaiašnī- ) “the daēna of the Mazdaianians.”

-in-: This suffix makes adjectives of a few nouns: vacah- > vacahina-, maēša- “sheep, widder,” maēši- “ewe” > maēšina-. — Note especially adjectives from nouns denoting time divisions: ham- “summer” > hāmīna-, rapiθbā- “noon” > rapiθbīna-, uṣāh- “dawn” > uṣahina-, uzaiiara- “afternoon” > uzaiiirina-; but zaiaia- “of winter.”

-la-: This suffix makes adjectives from a few nouns: hukarap- > hukarapta-, *ptarə “wing” > patarota- “winged.”

-θa-: This suffix makes verbal adjectives (Lesson 14).
-θbā- (-θua- after sibilant): This suffix makes verbal adjectives (Lesson 13).
-θbant- (-θuasant- after sibilant) < -θuants-, see -θuants-.

-thia-: This suffix makes adjectives from prepositions: aθiθ > aθiθiθa-, pasca > pascaθiθa-.

-θua- m.: This is a rare suffix: aθuaθa- “sustainer of Order, Orderly” < aθa- (fem. aθoṇi- and aθoṇiari-); before suffixes, aθuaθa- has weak stem aθuauat-, e.g., aθuauat-θa-; aθuauuaθa- (weak stem aθuauun-), title of a priest.

-θuants-θa- (after u): These common suffixes make adjectives from nouns meaning “equipped with,” containing”: drug- > druunθa-, xrata- > xratumθa-. With preceding -t-: star- “to stun” stāθbant- “stunning, paralyzing,” paraθa- “fly away” > paraθiθaθa- “flying far away.”

-ii-: This common suffix makes adjectives from nouns: haomna- > haomiia- “related to the haoma,” xθraka- “command, power,” > xθrāθia- “commanding,” rata- > raθbīia- “according to the rata-,” vis- > visiia- “pertaining to the vis-.”—It also makes verbal adjectives (Lesson 14).

-ra-: This common suffix makes adjectives from verbal roots; note that adjectives in -ra- lose this suffix before the comparative and superlative endings, as well as when first member of compounds, where it is commonly replaced with -i- (so-called Caland forms): urra- “strong” ~ aοjiθaθa-, aοjiθaθa-; tīθa- “pointed, sharp” ~ tiθθiθaθiθaθiθ. “with sharp spear.”

NOUNS

Instrumental

The ending of the instrumental sing. is -a, except in i- and u-stems, which have -i and -u (beside -ua). The plur. ending is regularly -biθ, except in a-stems, which have the ending -aθiθ.

In the ā-declension the element -aii- is again inserted before the ending in the sing.

The modifications in connection with the plural ending -biθ the same as in the dative-ablative.

Note that, in Young Avestan, the instrumental plural commonly takes the ablative-dative ending -biθiθ instead of the genuine instrumental endings!

Paradigms:

Vowel stems

<table>
<thead>
<tr>
<th></th>
<th>a-stems</th>
<th>ā-stems</th>
<th>āi-stems</th>
<th>i-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m., n.</td>
<td>haomna</td>
<td>daēnaiia</td>
<td>vaŋhuia</td>
<td>paiiθi</td>
</tr>
<tr>
<td>Plur.</td>
<td>haomnaiš</td>
<td>daēnābiθ</td>
<td>vaŋ’hibiθ</td>
<td>-</td>
</tr>
</tbody>
</table>

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<table>
<thead>
<tr>
<th>Stems</th>
<th>u-stems</th>
<th>u²-stems</th>
<th>ū-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>volu</td>
<td>xraβunu</td>
<td>hisua</td>
</tr>
<tr>
<td>Plur.</td>
<td>awaαrhiš, vaβhuš, yatuš</td>
<td></td>
<td>hizubiš</td>
</tr>
</tbody>
</table>

**Notes:**

The instr. sing. of nouns and adjectives in -iia- should become -ie, which is probably seen in x*aēpaιde (mostly corrupted in the mss.) < x*aēpaιdia- “own.” Instead of -uuα we find -uuo in u-stems (Rašnuo, xruui.druuo, bαzuo), and ū-stems (hizuo). Feminine ā-stems may occasionally have instr. sing. in -a (e.g., iža Y.60.7; daēna V.18.9, H.1.4). The masc. ā-stem pantā- has instr. sing. pātα.

In Avestan only -āiš is attested as inst. plur. ending of ā-stem nouns. There is no ending corresponding to OPers. -abiš and Skt. -ebhiḥ, except the pronoun aēibiš (see below).

The instr. plur. form awaαrhiš (< awaαrhu- “un-good”) is < *awaαrhuwιš < *awaαrhuβiš; vaβhuš and yatuš, if genuine, must be for *vaβhuwιš < *vaβhuβiš and *yatuwιš < *yatuβiš. Note also αδιšca in Yt.5.90, coordinated with instr. plur. forms in -dtiš(ca). The ending -iš in the n-stems (see below) may also have influenced these forms.

#### aē- and ao-stems

<table>
<thead>
<tr>
<th>Sing.</th>
<th>yao-</th>
</tr>
</thead>
<tbody>
<tr>
<td>raē-</td>
<td>raiia</td>
</tr>
</tbody>
</table>

**Consonant stems**

<table>
<thead>
<tr>
<th>vak-/vac-</th>
<th>druju-</th>
<th>ap-</th>
<th>zam-</th>
<th>vis-</th>
<th>tāt-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>vaca</td>
<td>druja</td>
<td>apa</td>
<td>zomā</td>
<td>visa</td>
</tr>
<tr>
<td>Plur.</td>
<td>varzibiš</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Note: The form zomā is monosyllabic (*zomā), hence the vowel is long. It is found in the expression paiti aīia zomā “on this earth.”

For varzibiš see Lesson 13.

#### r-stems

<table>
<thead>
<tr>
<th>Nar-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
</tr>
<tr>
<td>Plur.</td>
</tr>
</tbody>
</table>

#### n-stems

<table>
<thead>
<tr>
<th>An-stems</th>
<th>Man-stems</th>
<th>Uuan-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>m.</td>
<td>n.</td>
</tr>
<tr>
<td>Sing.</td>
<td>uruna</td>
<td>Airiiam(a)na</td>
</tr>
<tr>
<td>Plur.</td>
<td>suniš</td>
<td></td>
</tr>
</tbody>
</table>

The instr. plur. forms nāmōniš, ašaoniš, and suniš are irregular. The regular forms should end in -biš or, at least, -š or -wuiš. It is probable therefore that the forms *nāmōwiiš and *ašaunuwiiš, compared with the other oblique plur. forms, instead of being remade into *nāmōbiš and *ašaunuβiš, were simply felt to miss an n, which was substituted for the intervocalic, “irregular,” uu. This produced forms that looked like
they were made from the weak stem with the ending -iš, which may then have spread by analogy. In aṣaoniš the regular weak stem was then also reintroduced.

The original instr. plur. of span-/sun- “dog” must have been *spaśliš, *spauiš, *spaśliš/*spauiš (< *spaśliš < *kūn-bhis), which was remade, for obvious reasons, after the pattern of aṣaoniš: weak stem + -iš.

**h-stems**

Sing. āgha
Plur. -

**iiah-stems**

Sing. manāqha
Plur. manābiš

**uuah-stems**

Sing. -
Plur. -

**nt-stems**

Sing. bërzaša -
Plur. -

**ant-stems**

Sing. surunuwaša, stōrābiša
Plur. -

**uuant-stems**

Sing. gaomata
Plur. -

**mant-stems**

Sing. yātanabiš

The form surunuwaša “with audible (sacrifice)” is the only form of this word and can from surunuaunt- or surunuwaša- (cf. yazašta-). Other uuant-stems include the pronominal adjectives auuanta “this much/great,” auuawant- “that much/great,” and yauuant- “as much/great,” with instr. auuata, auuawuata, and yauuata which is also a conjunction “for as long as.”

**nk-stems**

The forms parāça, fraça, vica, tarasca are probably to be analyzed as para, etc., + -ca in most instances, but occasionally they seem to be instr. sing. of nk-stems (parānka-, vitanゃ-).

**š-stems**

A few stems end in -iš or -uš. The nouns are all neuter, but a few compounds are masc., fem.


Sing.

nom.-acc. snaištš

gen. hadišas, (hadišahe)

instr. snaištša

abl. aṛdusša

Plur.

nom.-acc. snaištšam

gen. aṛdusšam

Dual

dat.-instr.-abl. snaištšbiša

Note nišša snaištšam (fem.) Y.12.9, x’a.stairš x’a.barziš (acc. plur. neut. for masc.)? V.6.51.
PRONOUNS

Instrumental
The only specifically “pronominal” form in the instrumental is the ending -na instead of -a in the sing. of masc. and neut. pronouns:

Personal pronouns

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>masc., neut.</td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
<td>θβά</td>
<td>ana</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td>χσμα</td>
<td>ãiš, aëibiš</td>
</tr>
</tbody>
</table>

Demonstrative pronouns

The demonstrative pronoun “this”:

= 3rd pers.   masc., neut. | fem.

The demonstrative pronoun “that”:

auua     -
auãiš     -

Relative and interrogative pronouns

The relative pronoun “who, which”:

masc., neut. | fem.  | masc., neut. | fem.

Sing.       | yã   | -    | kã, kana |
| Plur.      | yãiš | -    | -        |

VERBS

The subjunctive
The forms of the subjunctive are very similar to those of the indicative. Generally speaking the subjunctive is obtained from the indicative by lengthening the thematic vowel of thematic conjugations and adding a thematic vowel in athematic conjugations. The subjunctive forms of athematic verbs are therefore formally often indistinguishable from thematic indicative forms. To further distinguish between the two moods, athematic verbs frequently adopt thematic subjunctive endings.

The principal difference in the endings is the n in the 1st sing. instead of m. The subjunctive uses indiscriminately primary or secondary endings in the active.

Present subjunctive active

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Athematic</th>
<th>Thematic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-ã</td>
<td>aŋha (&lt; ah-), mrauua</td>
</tr>
<tr>
<td></td>
<td>-ãni</td>
<td>janãi, karmauãi, dañãi</td>
</tr>
<tr>
<td></td>
<td>-(i)eni</td>
<td>aïeni</td>
</tr>
<tr>
<td>2</td>
<td>-ô</td>
<td>aŋhô</td>
</tr>
<tr>
<td>3</td>
<td>-ãt</td>
<td>aŋhãt, humauauat, dañat</td>
</tr>
<tr>
<td></td>
<td>-ãtii</td>
<td>aŋhãiti (aŋhãiti)</td>
</tr>
</tbody>
</table>
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Dual
3
-aiatam, vicaraiatam (N.61?)
Plur
1
-ama (?)
vinayama
3 -on
aghən, daθən, korənon
-an
barən
-ənti
barənti

Note: The 2nd sing. thematic form -āi for əhi is not infrequently found in late manuscripts, where it must reflect the pronunciation of the scribes.

Present subjunctive middle

Sing.
1
-āne mrauuviane, korənuuvane, frauuarane
-āne yazāne
-(a)iene hācainen
2
-ājhe pərasājhe, frapārajājhe
3
-ājte yazātē, paiōiātē
Plur
3
-ānte vorənuuvante
-ānte yazānte, paiōiānte

SYNTAX

Uses of the instrumental
The main use of the instrumental is to express means and instrument and in expressions signifying “according to, with respect to, because of.”

1. The instrumental of means

Karəsāspō aliagha pitum pacata
“Karəsəspō cooked his noon meal in (< by means of) a metal (pot).” (after Y.9.11)

ana θīā yasna yazāne
“I shall sacrifice to you with this sacrifice.” (common formula in the yašnās)

vispaca vohu mazdaštə aṣaciθra āḷiēye yēṣti
“And I must by my sacrifice all good things established by Ahura Mazda (and) which hail from Order.”

vispəm aṣauuanaam ailia *ratusfrīti huuxuuaitān̄hām jasaṇām paiti.barāhi
humataišca huxtaišca huuarštišca
“You shall receive every Orderly one coming *with good strength(?) with this satisfaction of the Models (and) with well-thought (thoughts), well-spoken (words), and well-performed (deeds).” (Y.55.4)

volatile Aēṣmam starəθsata snaiθsā vixrumanəm x'aram *jaŋtii
“He who smites Wrath with a stunning weapon a bloody wound.” (Y.57.10)
a. See Lesson 8, Accusative no. 5.
yazanta ӨЗм mazdaiiasna pasuiliba staoraebila vaiaelbila patarataebila
“The Mazdaians sacrifice(d) to you with small and large livestock, with small (?) birds and large (?) birds.” (after Yt.10.119)

yö iniqm zqm aiβi.varaztieiti Spitama Zarathustra hauubila bazuuu dašinaca
dašina bauuu hauuualaca upa hē gaonem baraiti
“He who tills this earth, O Spitama Zarathustra, with the left arm and the right, with the right arm and the left, she brings him profit.” (V.3.25)

* x’aičpala (mss. "paiθa) hizuū “With one’s own tongue” (Yt.19.95)

Note constructions with figura etymologica:

antaraça druunaṭom amruta aila antarauxti
“And he ‘interdicted’ the Lieful one by this interdiction.” (Y.19.15)

2. The instrumental of reason, cause

yō gādē asrāuuiti qa stā và tarō. maiti và tanum piriieti
“He who (goes) without reciting the Gädās out of evilness or because he despises them, forfeits his body.” (N. 41)
a. Nom. sing. masc. of the pres. part., see Lesson 17.

3. Instrumental of respect

masanaca vañhanaca sralianaca
“In size, goodness, and beauty.” (Yt.19.58, etc.)

āat dim daqam auuāntom yesniita auuāntom vahmiliata yaθa māncit yim Ahuram Mazdām
“Then I made him just as great in sacrifice-worthiness, as great in hymn-worthiness as myself, Ahura Mazda.” (Yt.10.1)

āat Yimö iniqm zqm vi.šāuuualat aewua Drśūua
“Then Yima made this earth go apart by one-third.” (V.2.11)

4. Instrumental of accompaniment and separation

The instrumental is used with the verb “to follow” and the expression (saram) vi.mrao- “to say off (association with), to say one will have nothing to do (with),” and some other expressions of separation, deprivation:

yat vispe aniiie mābahō Aēśma hacintē xruua druuo
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yat vispe aniiie madâghô Aêsma haciênte xruui.druuô
âat hô yô Haomahe madô aša hacaite uruuismsmana (x’âepaiôe)
“because all other intoxications are accompanied by Wrath with the bloody club,
while that intoxication of the haoma is accompanied by Order (as its) enjoyment (as its own).” (Yt.17.5)

vi daeuuiai ayaïś saram mruuie
“I say off association with the evil daeuuas.” (Y.12.4)

(Miôram ...) yim driușciț *ašô.țkaëšô [ms. “țkaëšô] apaiiatô hauuuiaiș dâtâïś bôâa ustânazastô zhaiiitî awwaâjhe
“(Miîra ...) whom especially the poor (man) whose guidance is Order, deprived of his rights, at times,
with hands upstretched, invokes for help” (Yt.10.84)

5. Instrumental with prepositions
The instrumental is used with prepositions such as haôa “together with,” haôra “with,” maț “with,” paiti “down to, close to,” upairi “above”:

áca paraca parasaite haôa *Miôra haôa Rașnuuô
“He deliberates back and forth with Miîra and Rașnu.” (Yt.14.47)

haștam â.staotide haôra ana gâôjîia vaca
“He praises the present (haoma) with this Gàthic word.” (Y.10.19)

us më pita haomâi draonô frôrånaot Ahurô Mazdâ așauua
haq’harane maț hizuuô höiînuma dôîrôm
“My father, Orderly Ahura Mazda, sent forth as food offering to me, Haoma, the jaw together with the
tongue, as well as the left eye.” (Y.11.4)

aîtânaënaiś kotâiș azdibîș paiti auna.korânta “With metal knives, cut (it) down to the bones!”
(Y.4.50)

Θîâ paiti zi haxaôrâm daîže varêrănumac ahuraçätam
“For in/near you I get best company, as well as Victory established by Ahura Mazda.” (Yt.10.80)

upairi anîaïś srauuiâiș “Above (all) other words.” (V.5.22)

6. Instrumental plural with dative-ablative endings

yô yuâiieiti mîzanîaëbîliô haôa daeuuasëbîliô
“Who fights with the giant daeuuas.” (Y.57.17)

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frastuiē humatōbīliscā huxtōbīliscā huuarštōbīliscā
maqōbīliscā vaxeqōbīliscā varštuvōbīliscā
aibigairiā dāīye vispā humatacā huxtācā huuarštācā
patiricciā dāīye vispā duśmatācā duuxtācā duuxturtācā

“I praise (them = the Models) with well-thought (thoughts), well-spoken (words), and well-performed
(acts),
with the (thoughts) to be thought, with the (words) to be spoken, with the (acts) to be performed;
I accept as worthy of being praised in song all (thoughts) well-thought, (all words) well-spoken, (all
acts) well-performed;
I accept as worthy of being relinquished all (thoughts) badly thought, (all words) badly spoken, (all
acts) badly performed.” (Y.11.17)

Note the OAv. features of this text: the long final vowels; the ending -ōbīlas° = -aēbīlas°;
tervocalic b and g in aibigairiā.

Uses of the subjunctive
The 1st person subjunctive usually means “I want to do, may I do, let me do.” In general, the subjunctive
is used about the future in questions and in a variety of subordinate clauses.

1. Subjunctive 1st person

pairi ārim (for šē?) tanuua azem yō Ahurō Mazda uruvānem haca vahīštāt aŋhaō
“I, Ahura Mazda, shall stretch (spin?) his soul away from the Best Existence.” (Y.19.7)

azem te gaēra frāṣaieni azem te gaēra varoṣaieni
azem te višāne gaēlanum tṛācācā haraštācā aiblāxštaca
“I shall further your herds, I shall make your herds grow, I shall be ready to be the protector, overseer,
and supervisor of your herds,” (V.2.5)

uta azem apa.barāni uwa šeštamecā taršamecā haca Mazda dāmabiō
“And let me remove both hunger and thirst from Mazda’s creations.” (Yt.9.10)

2. Subjunctive in questions (deliberative subjunctive)

kana yasna əbqm yazāne
“With what sacrifice shall I sacrifice to you?”
kō qm staaŋhait “Who shall praise me?”
kō hō aŋhaŋ ... yō ... “Who shall he be ... who ...?”

3. Subjunctive in subordinate clauses

āta yō na hiš hubarxtā barāi ... hō aŋhāiīt zazušamō
“Then the man who treats them well ... he shall be the most successful one.” (Yt.13.18)

yat yauwō daliūt āat daēwaa xitsam
“When the barley is made (= formed), then the demons (start to) sweat” (V.3.32)

aom jaidiāt awaṣ aāiaptam dazdi mē Vaiiuṣ yō uparō.kairiō
yat nā² nōt nikanāt ariā Ariaianm daqiiunm xaṭrīi hāŋkqemō Haosrawu
yat aam uzaliemni haça kauwōi Haosrawuynhahe
“(Auruasāra) asked him: “Give me that boon, O Vaiiu of superior work, that the stallion of the Ariian lands may not strike *us/me down, Haosraua, the ... for command, that I may get the better of Kauii Haosraua!” (Yt.15.32)

a. nā appears to be either for nō “us” or for mā “me.” b. Gen. for abl.

yuwaata zaota yazāite ...
kudra bauuāt hito.hizuwa yezi anaraθe yazāite ...
kudra tā friio bauuān
“... as long as the libator sacrifices (to you, O waters) ..... Where shall the one with bound tongue be if he sacrifices in *unorderly fashion? ...
Where shall those friendships/satisfactions be ...”
(Y.65.9)

4. Subjunctive of exhortation (3rd person)
The subjunctive is used in the 3rd person to express exhortation or duty, especially in ritual instructions:

auwaḍa aētāda aētahi Šiiaohamahe yada vaθōnθi
yada aēthama aŋhūwō yat astuwaθi
sato.viriṃ vaθoṃ anusō paiθlaite
aŋaθ’haiθiθaθ tanawō mastiiō va ahmācθiθ
“There and here (he is guilty) of this act as they shall know (him to be worthy of such punishment as)
when in this bony existence,
he shall fall unwillingly onto a rock a hundred men high
—(having forfeited?) his mortal body—or more than that.” (V.4.52)

EXERCISES 15

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

hauuana- aiianghaēna-, srira- vastra-, snaiθiś- tiṣra-, garṃa- āp-, gaona- yauuaēsū-, Tištiriā-
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maniiuaua-yazata-raëuaant-x'arënaq'hanánt-, Aësma-xruui.dru-.

2. Write in transcription and Avestan script the present subjunctive forms of ā.parēsa-, aif.i.vorziia-, mašaila-, frāșma-. 

3. Transcribe and translate into English:

(Y.10.9)

(Y.12.4)

(Y.16.1)

(Y.16.2)

(Y.16.3)
(Yt.5.63)

(Yt.8.50)

(Yt.13.1)

(Yt.19.43-44)

(V.3.14)
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5. Translate into Avestan and write in Avestan script:

1. Zarathustra asked Ahura Mazdâ: With what sacrifice shall I sacrifice to you? With what sacrifice shall I send my sacrifice forth to you?
2. With what sacrifice shall I sacrifice, with what sacrifice shall I send my sacrifice forth to this creation of (yours), Ahura Mazdâ?
3. He who sacrifices to you, O good waters, the ladies of the lord, with the best libations, with the most beautiful libations, with libations skillfully strained, with correctly spoken words,
4. give to him, O good waters, possessions and fortunes, as well as to me, the libator who is sacrificing to (you).
5. Thus he spoke, the Evil Spirit giving bad gifts, full of destruction: Zarathustra smashes me with the Ahuna Vairiia, with so great a weapon as (is) a stone the size of a house.
6. He scorches me with the best Order, just like with molten metal.
7. Zarathustra promised (= threatened) the Evil Spirit: O evil-doing Evil Spirit giving bad gifts, I shall smash the creation created by the daēuvas.
8. I shall smash the carrion established by the daēuvas. I shall smash the witch Xnqāaiti.
9. (I) for whom shall be born the victorious Revitalizer from the water (of the) Kašaoiia, from the eastern region, from the eastern regions.
10. I say I will have nothing to do with the daēuvas, evil, ungood, Order-less, (and) evil-doing. I say I will have nothing to do with the daēuvas, with those possessed by the daēuvas, with sorcerers, with those possessed by sorcerers.

VOCABULARY 15

aētaēa: here
aēuua (hapâx): in this manner (?)
ahaēxtâa: innumerable
ahurântâ: lady (of the lord)
aibigarîia: (OAâv.): worthy of being praised in song
aiβîâktâ: supervisor
aiβîiîia: (which is) about, around (+ gen.)
aiβî,vârzîia: < vərzə: to cultivate
aiîanîhâēna: (made) of metal (bronze)
aiîo,xûsta: n.: (molten) metal
anarâta: Order-less
anaraē: in unorderly fashion or without purpose (?)
ântaruxî: f. < ântar.mrao- (Lesson 8): interdiction
ânghuiiu: seeking the new/good life (?)
ânghuîhâ: n.: ahu-dom, being the new life
aοsâŋhânt: - mortal
apaiiâta: pp. of apaiiâsa- < âyam: to take away
aparânaâiia: minor (child)
arâdoû: a degree of sin
asangô,gauua: with hands (daēuviic) of stone
asrâuauâiâant: < sîrâuauâiia: “recite” < sîrâo/sru: not reciting
aŋîrâ: good, horsewhip
aŋa,cinâ: who loves Order
aŋa,ciθra: = aŋo,ciθra: whose seed is Order, which hails from Order or brilliant through Order (like the sun-lit heavenly spaces)
aŋo,kaēsa: whose guidance is Order, who has Order as one’s guide (?)
ausa,karaântâ: < ñkâr̥: to cut down
aŭuanaâiia: < ńnaē/ni: to bring down
aŭuântâ: un-good
âca parâca: back and forth
Aŋbhîâiia: son of Aŋbhîia
âsta: < âgra: evilness
baēząaâââ: giver of medications
baruâ: < vâr act.: carrier
bââ: sometimes
bâšar: < vâr mid.: rider
caxra: wheel
daēuauâuântâ: possessed by the daēuvas
dahmâ,o,pair.âŋharâştâ: strained by a qualified (Zoroastrian), skillfully strained
daŋoñhâ: n.: hell
dânta: neut.: (one’s) right(s)
dōñθra n.: eye
arâyânt: * frightening
arânao,arânu: < âar: to send on its way

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arazataēna-: (made) of silver
fra. pāraieia- < vpar: to convey (across: tarō, to: acc.)
frasaokaia- < vsaok: to burn
frasastata-: the fact of being famous
frašna- m.: question
frašumaka-: seam, raphe (the seam between the legs of males) (?)
frauura- (aorist) subjunctive of fraorōnā- < vvar mid.: to choose to be
frauākā-: penis, branch, protrusion
frā. dranjaiia- < vdrang: to learn by heart
frāpaiia-: frapaia- < vαp: to reach
frī- fem.: friendship, satisfaction (?)
gaona-: profit
gātφiia-: Gaelic
hadi: n.: seat
hankṣarāma-: epithet of Haosrauah of uncertain meaning
hanhāraonā- n. dual: jaw
hauobia-: pertaining to the haoma
hacoθbaa- n.: being of good tribe
haratar-: guardian, watcher
hauua- neut.: haoma pressing
haxādra- < vhaft n.: association, company
hātmā < han- hāmīna-: (of) summer
hitō. hizuaah- with bound tongue
hizumāt, probably for *hizuuaat < hizū- hizua- hizī- m.: tongue
huraauha-: having with good fame
hūkō. zomō. tamā-: where the earth is most dry
huāuuaiiah-: possessing good/his own *strength
(of youth, life) [OInd. váyas-?]
huzantu-: of good tribe
iristō. kaša- < vkart: corpse-cutter
ižā-: milk libation
Jāmāspa-: son of Jāmāspa
kañbīista- superl. of kamna-: least
karata-: knife
katō. masah-: the size of a *house
kauuaiaiia- = kauuaiaia-: belonging to the kauuis
mašiaia- < vmid mid.: to intoxicate oneself
maesman- n.: urine
mašēa-: sheep, winder
maēśina-: pertaining to sheep
maēśi-: ewe
maśāna-: greatness
mažaniaia-: giant (dačuus)
nasuī- n.: carrion
nāhan- < nāh- “nose”
niaǔ. snaiiśi-: laying down (his/ her) weapon(s)
pairi. aharṣta- past part. of pairi...haraza- (see Lesson 6 for the form) < vharz: to filter
pairi. tanao/tanu- vtan: to stretch (spin, weave?)
away (from: haca)
paiti. bara- < vbar: to bring back, return (greeting: namô), *honor in return (?)
paitiriciia- < vraek: which ought to be relinquished
paiθīia- = paiśiia- < vpad mid.: to lie down
paosisa-: foulest
para. pata- < vpat: fly away
para. pažant-: flying far away
pasaćiiaia-: (which comes from) behind
patara- < pta: winged creatures (?)
pirīia- < vpar: to pay (with + acc.): tanum pirīia-: forfeit one’s body
pitu-: food, meat
rafnah- n.: support
Rākha-: name of a river [OInd. Rasā-]
ratufriti- f.: satisfaction of the ratus; ritual term referring to the correct arrangement of the ingredients of the ritual
rātā-: gift
sar- m.: association (with: + instr.)
sata- n.: hundred
sātō. vira-: a hundred men (high)
sāndaiia- < vsand mid.: to take pleasure (in: + instr.)
snaiiśi-: blow, weapon
Sn̄āuuioka-: name of an evil being
sraiiāna-: beauty
srauuaah-: word
srū. zana-: belonging to the horned kind
stārāant- < vstar: stunning, paralyzing
stūti- f.: praise
suruuanat-: audible
tāaiiaia- < vtap: to make burn, scorch
tiži. arsī- < tirī-: having/ with sharp spear(s)
θaŋaiia- < vθang/θanj: to pull
thriś: three times
upa. bara- < vbar: to bring
upa...raēṭha-: to mingle with, contaminate
uruuaa: someone one has a deal/agreement with, someone who upholds the deal
uruusman- n.: joy
us. frēraaao- < var: to send up (to) (?)
uspataiia- < vpat: to make fly up, hurl up
ustānastaa-: with hands up-stretched
uṣastara- < ušah- “dawn”: eastern
uza- < vaē-/: to get the better of (of: haca)
uzuuaēsaiia- < vaēd: to promise, threaten
vacahina-: oral, by word
vaēma-: rock
vaēθa- = vaēča- : to know
vanhānā-: goodness
vanhuθba- n.: goodness, the fact of being good
vasah- n.: will
važdra-: draught animal, ox
vāroθrāni-: victorious
vāśa- (<śvard): wagon, chariot
vārōra.tauuru:an-: overcoming obstacles/valor
vī.āpō.tāmā-: most lacking in water
vī.mrao./mru-: to renounce, say off, reject (+ instr.)
vī.uruuarō.tāmā-: most lacking in plants
Xnaθāitī: name of a witch
xruui.dru- < xruura- "bloody" + dāruu-/drau- "wood, tre": with a bloody club
x'ā.stairiš-: having/making one's own covering
x'ā.barziš-: having/making one's own pillow

yaoždātō.zēmō.tāmā-: where the earth is most purified
yasti-, yeści- f.: sacrificing
yauuata: for as long as
zaiiana- < ziiam-: of winter
zazuštāma- superlative of zazuuaa-/zuuș-, act. perf. part. of ża (see Lesson 20): who wins the most, most successful