LESSON 16

WORD FORMATION

Prefixes

There are basically two types of prefixes, those attached to nouns and adjectives and those attached to verbs. Since, however, many verb forms are used with nominal function (nouns, adjectives), the verbal prefixes are often found in nouns and adjectives as well.

Nominal prefixes

The exclusively nominal prefixes usually make adjectives from nouns:

- *a-* before vowels, *a-* before *uui* (Lesson 5):
  - This prefix is used to negate nouns and adjectives (including those made from verbs): *a-* + *sruštipi-* “hearing” > *arsuštipi-* “non-hearing, lack of hearing” *a-* + *raṭṭhipi-* “according to the models” > *araṭṭhipi-* “not according to the models,” *a-* + *ašaupan-* > *anašaupan-* “not Orderly,” *a-* + *vista-* “found” > *suviṣṭa-* “unfound, not to be found,” *a-* + *viśuha-* “knowing” > *nuviśuha-* “ignorant.”
  - It also makes adjectives from nouns expressing “lacking sth.”: *a-* + *karana-* “border” > *akarana-* “endless, Unlimited,” *a-* + *aγγa-* “tip, front” > *aγγa-* “without beginning.”

- *aipī-*: This prefix is found in a few adjectives from nouns: *aipī.āfrī-* “clouded(?)” (< *afrī-* “cloud”).
- *arś-, OAv. arś-, ar ApiServiceThis prefix means “correct(ly).” It modifies nouns and makes adjectives from nouns: *arś ranah-* “having correct thought,” *arśuśīna-* “to be spoken correctly,” beside which the OAv. form *arśuśīna-* is also used.

- *māṭa-*: This prefix makes adjectives from nouns expressing “together with, possessing”: *māṭa.āṁaṇṭi-* “with *examples,” *māṭa.māṭa-* “possessing chariots.”

- *hu-*: This prefix means “good.” It modifies nouns and makes adjectives from nouns: *huśoti-* “good dwelling,” *humanah-* “having good thoughts.”

- *duś-, duḥa-*: This is the opposite of *hu-*: *duśoti-* “bad going,” *duśaṇḍha-* “having bad (evil) announcements.”

Verbal (and nominal) prefixes

The principal verbal prefixes are the following (some are also used with nouns):

- *aiβi-* “to, toward”: *aiβi.vaena-* “to look upon, catch sight of,” *aiβi.druža-* “to lie to,”
  - (paii.)aiβi.woža žaia-* “to brandish (back) upon,” *auui.bara-* “to bring to.”

- *aiβi-* “back, in addition to(?)”: *aiβi.kaṇṭa-* “cut back, off(?),” *aiβi.jan-* “to strike back, down(?)”

- *aii-* “to, into”: *aii.jaśa-* “go up to, into,” *aii.bara-* “carry up to, into.”

- *anu-* “along (with)”: *anu.maražata-* “to follow close,” *anu.taca-* “run along with,” *anu.manja-* “(help) along with one’s thought(?)”

- *anṭar-ś-* “inside”: *anṭar.woža-* and *anṭar.naena-* “interior”; *anṭar.mrav-* “to ‘say away,’ refuse to have anything to do with, *interdict’ anṭaruṣti-* “interdiction.”

- *apa- “away”: apa.taca-* “to run away,” *apa.bara-* “to take away.”

- *auui-* “down”: *auui.jaśa-* “to come down,” *auui.jana-* “to strike down, kill.”

- *ā- (a-): This prefix expresses motion, usually toward the speaker, occasionally toward the spoken of:
  - *ā.jaśa-* “to come hither,” *ā + bara-* > *auuiara-* “to bring.” It is sometimes not clear whether we are dealing with an abbreviated *ā-* or the augment (see Lesson 19); — with nouns: *axšafni* “in the evening(?)” and *asũrī* “in the morning(?)” (Yt.14.20).

- *fρa-,*fρa-* “forth”: *fρa.bara-* “to bring forth, present,” *fρa.huṣa-* “to press forth,” *fρa.mrav-* “to say forth,” *fρa.var-* “to choose (to be).” With a following *or* we have *fρa-,*fρa-mrav-* “to send forth(?)”

- *ham-,*ham-,*han-,*han-* “together”: *ham.woža-* “to deliberate,” *hanjaśa-* “to come together,” *hanbara-“
“to carry together, collect” (verbs with this preverb are commonly middle).
nī-, ni- “down”: nijan- “to strike down,” nidātha- “to lay down, place” nīš.hiša- “sit down,” nišāšaiia- “set down, establish.”
niš-, niž- “out, away”: niž bara- “to take out, take away,” niž.duwa- “to run out.”
para-, parā- “away”: para.irišiia- “to pass away,” para jasa- “to go away to(?)”
paiti- “toward, against, in turn”; paiti.aog- “to answer,” paiti jasa- “to come toward.”
pairi- “around; at a distance”; pairi jasa- “to go around, serve,” pairi vaša- “to encompass with one’s sight,” pairi manaia- “to despise,” pairi štā- “to stay away,” pairi štaiia- “to keep away.”
upa- “(up) to”: upa tako- “to come running,” upa zbaia- “to send one’s invocation to, invoke,”
upa daržao- “to dare, trust oneself to, venture upon.”
us-, uz- “up, above”: us pata- “to fly up,” us zaiia- “to be born,” uz daša- “to set up,” uz guuruaiia- “to take up.”
vē- “apart, aside”: vē jasa- “to go in all directions,” vē šaiuiia- “to make go apart.”

Note Yt.1.10.144: aifi dašiuiu, antara dašiuiu, ā dašiuiu, upairi dašiuiu, aabairi dašiuiu, pairi dašiuiu, aapi dašiuiu “(Miθra) being near, inside, close to, above, below, around, behind(?) the land (the world),” presumably describing the sun and Miθra’s journey above and below the earth.

**NOUNS**

**r/n-stems**

A small number of common neut. n-stems have nom.-sing. in -r, among them: aiiar/n- “day,” azar/n- “day,” baewaur/n- “10,000,” huwar/n- “sun,” karšwuar/n- “continent,” miθbār/n- “couple, pair;” θanuar/n- “bow;” uruθbārin- “intestines,” yrē- “season, year(?)” (only form).

In the following paradigms thematic and other secondary forms are in parenthesis.

**Sing.**

nom.-acc. yēr huuare aiiarē

gen. hū (hūrō) asne aiiq

dat. (asnāqf)

**Plur.**

nom.-acc. asi qn

gen. asnqm

**Sing.**

nom.-acc. karšwuarē baewwarrē θanuarē uruθbāriē

gen. (θanuarēf) uruθbēq

abl. uruθbēn

**Dual**

nom.-acc. miθbana, miθbairen

**Plur.**

nom.-acc. karšwqn baewwqn, baewwan (baewwqranqm)

(gen. (baewwanqm))

inst. uruθbēnī
PRONOUNS

Special pronominal forms
Pronouns are basically inflected according to the a- and á-declensions. They have some special characteristic endings, however, which are:
in the neuter nominative-accusative singular the ending -af;
in the masculine nominative plural the ending -e;
in the dative, ablative, locative singular masculine and neuter an element -hm- is inserted before the ending, in the dative and ablative singular feminine an element -fh-.

Another typical feature of pronouns is "suppletivism," that is, the declensions are made up of different stems, e.g., ima- and a- both belong to "this," etc.

A few pronominal adjectives are inflected like the pronouns. Note:
neuter nom.-acc. sing. aniiaľ (but vispaŋm),
masc. dat. sing. aniiahmái, vispaŋmái (< *vispaŋmái?),
masc. nom. plur. aniie, vispe, gen. plur. aniiaŋem, vispaŋem.

Reflexive and reciprocal pronouns
There are three forms meaning "own": x’a- (huua-), hauua-, and x’aépaithia-. x’a- is declined as a pronoun, hauua- and x’aépaithia-as adjectives. x’a- and hauua- have the following forms:

Sing.
   m., n.      f.
  nom.         x’a
  gen. x’aŋhe, x’ahe (x’ái) x’ašiía
  dat. huuuušiiia
  inst. x’a

Plur.
  inst. x’áiš
  loc. x’áiš (FrW.)

Note: huuuušiiia is < *hsašša, like máuušia < *mašša.

Sing.
   m.         n.       f.
  nom. hauuő      haom      hauua
  acc. haom      hauuŋm
  gen. hauuhe    hauušiía, hauiía
  dat. hauuái     hauuáiía, haoiía
  inst. hauua

Dual
  nom.-acc. *hauua (Yt.10.112)
  dat.-abl.-inst. hauušiibía

Plur.
  nom.-acc. hauuágő
  gen. hauuąŋm
  inst. hauuáiš
  loc. hauuąhuua
LESSON 16

The pronoun “self” (“of oneself, by oneself”) is x'atō.
Reciprocity is expressed by aniia- (...) aniia- “one another, one ... another/the other.”

Indefinite pronouns

Indefinite pronouns are formed by repetition or by adding -cit to the interrogative pronouns or by a combination, e.g., kahmi'cit “to whomsoever,” kahe kahi'acit “of each and everyone,” kahmi kahmi'cit “in each and every,” kahe' kahe’ “in each and every.” Indefinite relative pronouns: ya'cit “whatever, whenever”; indefinite adverbs: kuucit “wherever.”

The indefinite particles -ca and -cina (< *-cana) are less common, e.g., ci'sca “whoever, everyone” kathacina “how-ever.”

The negative indefinite pronouns are identical with the interrogative pronouns prefixed with the negation, e.g., na'e'sa “nobody,” ma'ciš “let nobody.”

Paradigms:

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>kascit</td>
<td>kacit</td>
</tr>
<tr>
<td>acc.</td>
<td>kom komicit</td>
<td>komicit</td>
</tr>
<tr>
<td>gen.</td>
<td>kahe kahi'acit (Y.61.4)</td>
<td>*ka'fic'acit (N.84)</td>
</tr>
<tr>
<td>dat.</td>
<td>kahmi kahmi'cit</td>
<td></td>
</tr>
<tr>
<td>loc.</td>
<td>kahmi kahmi'cit</td>
<td>kahe kahe'</td>
</tr>
</tbody>
</table>

PARTICLES

Emphatic particles

Besides forming indefinite pronouns, the enclitic particle -cit is used in the meaning “even, too.” The particle -cina probably has a similar meaning.

Other particles include bā of uncertain meaning (“well”).

Enclitic particles include:

-īt: cōit, bōit, nōit, *mōit (Yt.10.69?), apōit (N.8), frōit, parōit, yaōit (V.6.27) < -ca, bā, *na, mà, apa, frā, parā, ya'da + -īt;

-ōx: naē'da “nor” < nōit, mà'da “and (do) not” < na, bā'da, bāt(?);

-una: nauna “and not, or not,” nauaō < naua + aīt.

VERBS

Present stems. The athematic conjugations

In the athematic conjugations the present stems end in a consonant or in a vowel, short or long (laryngeal stems). All athematic stems show ablaut. There are the following types.


B. Reduplicated stems are identical with the root stems plus reduplication. The reduplications are of three types: with a short vowel, with a long vowel or a diphthong, or with a whole syllable: consonant + vowel + consonant. Verbs with a diphthong or long vowel in the reduplicating syllable are called “intensives.”


2 See Jamison, 1997.
2. Reduplicating syllable with long vowel or diphthong or two consonants. Few forms are attested, e.g., *zaazao/*zaazu- "constantly call upon,” *carakar/*carakar- “constantly sing sb.’s praise,” *daradar/*daradar- “tear to pieces,” *sasaph- “constantly announce.”

C. Stems with n-infixes are originally roots of the type VVC or VCVC which formed their present stems by infixing -n(a)- before the last consonant CV-na-C/CV-n-C-. The root itself is always in the zero grade, while the suffix shows ablaut. There are three main types, those from roots ending in -y, a laryngeal -H, or in another consonant.

1. Stems from roots ending in a consonant other than y or H, e.g., cinah-/*ciš- "indicate, refer" (< *ciš-)
   - [wca-e/si-s, present stem *ci-na-s/*ci-n-s-; cf. itkaeša-, *māhraka/*mārəŋk- “destroy” [vmark, present stem *mŋ-na-k/*mŋ-n-k-], vinaš/-vind- “find” [vvaŋ-d/vi-d, present stem vi-na-d/*vi-n-d-].

2. Stems from roots ending in H were originally of the type CV-na-H/CV-n-H-. In Indo-Iranian the laryngeal combined with the infix -na- to produce the suffix -nɑ/-n-, e.g., frinā/-frin- “invite as guest(?)” (vraen/fri < *frī-H, present stem *frī-na-H/*frī-n-H-), miθnā- “dwell” (vmaθ/miθ < *mit-H, present stem *mit-na-H/*mit-n-H-).

3. Stems from roots ending in y were originally of the type CV-na-y/CV-n-y-. The y combined with the infix -na- to produce the suffix -nau/-nu-, e.g., surunao/*surunu- “listen, hear” [vsrao/sru, present stem *sg-na-u/*sg-n-u-].
   - Frequently this stem is formed from roots that do not end in y, however, so descriptively we are dealing with a suffix -nao/-nuo-, e.g., karṇaao/*karṇu- “do” (vkar) aśnaao/-aśnu- “reach” [vHnas, present stem *Hs-nao/*Hs-nu-, sti(r)inao- “lean” [vśrae/sri, present stem *sri-nao-], *tanoao/-tānu- “stretch” [vta, present stem *tŋ-nao/*tŋ-nu-].

Notes:
- Athematic stems are frequently thematicized, e.g., mōraŋka-, miθnā-.
- In the 3rd plural indicative, some verbs have the zero grade (-aɪt, -aɪt), which was probably caused by an original stress on the syllable before the ending. These endings are rare in Young Avestan, where the (thematic) full grade is common.

**Athematic verbs. Paradigms**

<table>
<thead>
<tr>
<th>Active</th>
<th>Present indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>ahmī</td>
</tr>
<tr>
<td>2</td>
<td>ahi</td>
</tr>
<tr>
<td>3</td>
<td>asti</td>
</tr>
<tr>
<td>Dual</td>
<td>stō</td>
</tr>
<tr>
<td>Plur.</td>
<td>mahī</td>
</tr>
<tr>
<td>2</td>
<td>usmahi</td>
</tr>
<tr>
<td>3</td>
<td>hānti</td>
</tr>
</tbody>
</table>

**Active**

<table>
<thead>
<tr>
<th>Sing.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>cinahmi</td>
</tr>
<tr>
<td>2</td>
<td>karnāmi</td>
</tr>
<tr>
<td>3</td>
<td>vinaštī</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>vindōnti</td>
</tr>
</tbody>
</table>

175 September 9, 2003
Notes:

näisni is for *nāinmi after näist, etc. (Tremblay, 1999).
kärnuši for *kärnuoši may be in analogy with mid. *kärnuše and/or imper. kärnuši.

**Middle**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4ahe</th>
<th>6aide, 6aide</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>dañhe</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ãste</td>
<td>mruite</td>
<td>aoxte</td>
<td></td>
<td>dañte</td>
</tr>
<tr>
<td>Dual</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td>zazâite</td>
</tr>
<tr>
<td>Plur.</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td>dadâmaide</td>
</tr>
<tr>
<td>3</td>
<td>ãghonete</td>
<td>aojate</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Middle**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>1</th>
<th>3</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Notes:**

marayonte is for *mārex-te, older *marang-de; viste for *vinte.

Bartholomae assigns parâne, etc. to part “fight,” but his assumption of a present stem *parant- > parâ- is unlikely.

On 3rd sing. forms in -e and 3rd plur. forms in -re, see below.

**Injunctive**

**Active**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4aom</th>
<th>6aom, 6aøem</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>dañam</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ãs,</td>
<td>mraots</td>
<td>nãist</td>
<td></td>
<td>dañät</td>
</tr>
<tr>
<td>Dual</td>
<td>3</td>
<td></td>
<td></td>
<td></td>
<td>kärnaot</td>
</tr>
<tr>
<td>Plur.</td>
<td>2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>ãin(?)</td>
<td>mraota</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Middle**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>3</th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td></td>
<td>ãmruta</td>
<td>aoxta;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Subjunctive</td>
<td></td>
<td></td>
<td>dasta</td>
<td></td>
<td>hunuta</td>
</tr>
</tbody>
</table>

**Active**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>1</th>
<th>2</th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>aðha</td>
<td>mraua, mrauâni</td>
<td>daðâni</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>aðhô</td>
<td>mrauâdi</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
LESSON 16

<table>
<thead>
<tr>
<th>3</th>
<th>aphaṭ</th>
<th>mrauwaṭ</th>
<th>daṭṭaṭ, cikaiiṭ</th>
<th>ʱhunauaṭ</th>
<th>franāṭ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Dual</td>
<td>aphaṭi</td>
<td>mrauwaṭi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>cikaiiṭo</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>aphāṇa</td>
<td>janāma</td>
<td>daṭṭaṇa</td>
<td>ʱzazāṇi, cikaiiṇ</td>
<td>kṝṇaṇaṇ</td>
</tr>
</tbody>
</table>

Middle

Sing. | ʱmrauwaṇe | daṭṭaṇe(?) | kṝṇaṇaṇe | pṝṇāṇi | ʱpṝṇaṇaṇe |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur.</td>
<td>cināṭānaide</td>
<td>ʱpṝṇaṇaṇe</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Imperative

Active

Sing. | mruuiḍi | jaiḍi | dazdi | kṝṇuiḍi |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>astu</td>
<td>mraoṭu</td>
<td>ʱdāṭaṭu</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>nista, pāṭa</td>
<td>dasta</td>
<td>swireta</td>
<td>ʱfrināṇṭu</td>
</tr>
</tbody>
</table>

Middle

Sing. | dasuwa |
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td></td>
</tr>
</tbody>
</table>

Present participle active: hṝṇ-, dhaṇṭ-/dhaṇṭ-, kṝṇauuṇṭ-, mruuṇṭ-/mruuṭ-. Present participle middle: aojana-, ḍhāna-, daṭṭaṇa-, sainana-, stauuana-.

Athematic verbs: special forms

Athematic verbs have two special endings seen in only a few verbs: ḍh- "to sit," saē- "to lie (lay, lain)," mrao- "to speak," and nijan- "to strike down." These are pres. ind. 3rd sing. -e and 3rd plur. -re or -āre. [The same irregularities are seen in the same verbs in Old Indic.] The attested forms are:

<table>
<thead>
<tr>
<th>ʱh-</th>
<th>saē-/sōiː-</th>
<th>(fraɪ)mrao-/imruː-</th>
<th>ni.jan-/ɣṇː-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>ḍhṣe</td>
<td>saēte</td>
<td>mruui</td>
</tr>
<tr>
<td>Plur.</td>
<td>ḍhṇaître (aggable)</td>
<td>sōire (saēre)</td>
<td>mruuāire</td>
</tr>
</tbody>
</table>

The form ʱnīṇāire is an emendation for ms. nīṇāire.

Verb inflection. The passive

The passive stem is made with the suffix -iia- attached to the zero grade of the root, occasionally the full grade. It is usually inflected as a middle verb, but active forms also occur. In the 3rd person sing. and plural present it is sometimes not possible to decide from the manuscript readings whether the original form is in -ṭi, -ṭti or -te, -ṭte (see Kellens, Verbe, pp. 129-30).

Note the regular sound changes, especially -cf- > ʱf(i)i-, -ṭi- > ḍṭi-, -pi- > ʱfii-,
LESSON 16

Examples:

<table>
<thead>
<tr>
<th>Grade</th>
<th>Root</th>
<th>Present stem</th>
<th>Passive</th>
</tr>
</thead>
<tbody>
<tr>
<td>zero</td>
<td>√kar “do”</td>
<td>karṇauu-√karnu-</td>
<td>kiriia-</td>
</tr>
<tr>
<td></td>
<td>√kart “cut”</td>
<td>karṇita-</td>
<td>karaahti-</td>
</tr>
<tr>
<td></td>
<td>√sao “make prosper”</td>
<td>sæuuaiia-</td>
<td>suia-</td>
</tr>
<tr>
<td>full</td>
<td>√āp “reach”</td>
<td>apaiia-</td>
<td>āfiia-</td>
</tr>
<tr>
<td></td>
<td>√bar “carry”</td>
<td>bara-</td>
<td>bariia-</td>
</tr>
<tr>
<td></td>
<td>√jan “smash”</td>
<td>jan-</td>
<td>janiia-</td>
</tr>
<tr>
<td></td>
<td>√vaz “convey”</td>
<td>vaza-</td>
<td>vaziia-</td>
</tr>
<tr>
<td></td>
<td>√x’ar “eat”</td>
<td>x’ara-</td>
<td>x’airiia-</td>
</tr>
<tr>
<td></td>
<td>√yaz “sacrifice”</td>
<td>yaza-</td>
<td>yezia-</td>
</tr>
</tbody>
</table>

Notes:

The 3rd plur. pres. of āfiia- is written āfiite in the mss instead of the expected āfiite.
The 3rd plur. pres. of yezia- is yaziete.

SYNTAX

7. Plural of n- and r/n-stems with epithets in the instrumental

One of the still unexplained syntactic peculiarities of Young Avestan is the use of either nom.-acc. fem. plur. forms or instr. plur. neut. forms of adjectives with nom.-acc. plur. forms of n-stems. Less often we find nom.-acc. masc. forms.
Examples:

pauruua dāta dāmān aṣāoniš dausō Ahuраhe Mazdā raēuatuō x’arōnq’hatō yazamaide
“We sacrifice to the first-established Orderly creations of the creator, Ahura Mazdā, wealthy and fortunate.” (Y.16.3)

karšuun yáiš hapta “The seven continents.”

Tištirim ... yazamaide yim vispáiš palitsmarante
yáiš spoňahe mainišuš dāmān
aṣāiri.zamšišca upairi.zamšišca yāca upāpa yāca upasma
“We sacrifice to Tištiri, ..., whom all the creatures of the life-giving Force commemorate, both those under the earth and those above the earth, both those that are in the water and those that are in the earth.” (Y.18.48)

Vaēm uparō.kairim yazamaide taraďatam a-nilāš dāmān
“We sacrifice to Vaiiu, whose work is above, placed beyond the other creations.” (Y.25.5)
nəmaso tē Ahura Mazda ərîstî  parō anîiaš dâman
   “Hail to you, O Ahura Mazdā, as much as three times over (more than to) the other creations.” (Ny.1.1)

Uses of the passive
The passive (both the passive middle forms and the passive in -iia-) is regularly used when the sentence has no agent or the agent of the sentence is not expressed. A personal agent is not (usually?) expressed in Young Avestan.
Examples:

yaṭa aniie yazatâghô yaziîti
   “The way (the) other deities are sacrificed to.” (Yt.8.11)

yaṭ bâ paiti fraēštâm daxna uçdaēza kirîlînte y ahmiia narō irista niûaiînte
   “Wherever dakhmas are constructed the most, in (each of) which dead men are laid down.” (V.3.9)

bâôa oothâm tarasca âphânô srasciîš x’arôôî bairîlînte
   “At times, succulent foods are carried past your mouth.” (V.3.29)

yaṭ spâôa hanjasânte Spitama Zarathûśra raštâm rasma katarasciô
vaštâghô nōît  vazîlînte jatâghô nōît janiîlînte
   “When the armies come together, O Spitama Zarathustra, each an ordered battle-line, (though) conveyed they will not be conveyed, (though) struck they will not be struck.” (after Yt.14.43)

The instrumental of means is frequently used together with the passive, e.g.:

aiîgâhâênâîš karstâîš azdihî paiti auûa karôthîä
   “It shall be cut down to the bones with metal knives” (V.4.50)

EXERCISES 16

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

    aêm maštîa-  ašauwañhusnt-, zam- akarštā- (sing. only), aspa- asaìia-, iŝu- huuasta-, arštî-
    dârâña.arštaiiâ-, snaiîš- ašomño.vîs- (not nom.-acc. sing.).

2. Write in transcription and Avestan script the present indicative and subjunctive forms of afha-, gauruaiaia-, maniia-, cinah-.
3. Transcribe and translate into English:

(Y.15.1)

(Y.57.31)

(Y.61.3 = Y.72.5)

(Y.61.4)

(Y.65.5 = Y.15.5)

(Y.8.48)
(Yt.13.65)

(YP.13.66)

(YP.19.9)

(V.3.8)

(V.3.24)

(V.3.32)

(V.7.45)

(V.7.46)
5. Translate into Avestan and write in Avestan script:

1. We sacrifice here both the Reward and the Pre-soul of Orderly Zarathustra, the Spitamid,
2. who was the first to (transl.: who the first) in (= of) the bony existence to praise Order, reviled the daēuas,
3. chose to be a sacrificer to Ahura Mazdā (and) a follower of Zarathustra, abjuring the daēuas,
4. following the guidance of Ahura Mazdā.
5. He who bears forth water containing dead matter, he (while) both thinking about Order finds the Lie
   (transl.: he is both thinking ... and finds ...).
6. You protect those lands which set up good treatment of Mithra with wide grazing grounds.
7. Sraoša with the Rewards protects the whole existence of living beings with (his) raised weapon.
8. Ahura Mazdā established the road of the splendid sun.
9. The most delicious and fragrant foods are carried forth to the sustainer(s) of Order, vile food is given
to those possessed by the Lie.
10. The coursers of Sraoša with the Rewards cannot be (= are not) reached from behind.

VOCABULARY 16

aḫra:- cloud
ašairi.dāxīiu:- under the land(s)
ašairi.zorma:- living below the earth
aēša:- < vaēš/iš:- to seek
aēši.dāxīiu:- upon the land(s)
aēši < aēši + vaēš/iš:- wishing(?) (+ acc.)
aēši.druža:- to lie to
aēši.shōnīna:- settlement, dwelling
aēši.vaēna:- to look upon, catch sight of

aēši.voiždaiaia:- to bring (a weapon) down upon
aēši.varana:- *overcoat (?)
aiia.masō:- to the amount of ... (?)
aiia-aiaian:- n.:- day
ainita:- unharmed
aiip.aḫra:- clowned
aiip.dāxīiu:- being behind(?) the land
aiip.jaiti:- > daēuua.aiip.jaiti-
aiip.jan:- to strike back, down(?)
ai.p.kaɾaɾta-: to cut back, off(?)
ati.barə-: to carry up to, into
ati.jasa-: to go up to, into
akarəsə-: untilled, unsown
ana.səuua-: not Orderly
anəzərota-: not angered (at: dat.)
anu.taca- < ʋak/tac: to run along with
anətuɾa-ˀda.xiui-: between the land(s)
apərəa-: side-river
apəit.ənantə-: unrecognized
apurə-: sonless
ara.əpəii.ə.ˈmanah-: whose thought is not according to the models
ara.əpəii.ə.ˈvaca-: whose speech is not according to the models
ara.əpəii.ə.ˈsi בוəño-: whose acts are not according to the models
arəs.ˈmanah-: correct thought, having/with correct thought
Arzahi: the western continent
asəɾi- < ə + səɾiː in the morning(?)
asəməno-ja.nə-: not striking the target or not striking so as to cause a wound (?)
asəməno.vida-: not finding the target or not striking so as to pierce a wound (?)
asə.nə-ˀsa.νu- < ɨnas/əs: to reach, obtain
a.x.ˈvanda-: offering/receiving great homage (?)
a.xa.ˈuua-ˀba.əʃ- for a.xa.ˈuua-ˀbiə-: who harms the Orderly man
auu.ˈuana-: to strike down, kill
auu.ˈuara- < *a.ˈbara- < ɨva: to bring
auu.ˈuara-: to bring to
auu.ˈəɾaŋəhəi- < ɾəɾi-ɾərah: to frighten toward
axa.ˈʃəni < ə + xəʃəni loc. of xəпан-: at night, in the evening(?)
azar-ˈəsən- n.: day
əbəɾi.ˈtəm-: for the third time
a.ˈda.xiui-: upper close to the land(s) (?)
a.xu.ˈuara-: < ɨva.rə: to fly to
ba.ˈəuuan-: by ten thousands(?)
ba.ˈəuuan-: -ba.ˈəuuan-: 10,000
barəzi.ˈta: superl. of barəzan-: highest
baɾəj-: empowerment through praise (see barəjaiia- Lesson 5)
carəti-: f.: wife
carəkərə- < ɨkar: to sing many songs of praise
ci.ˈκi.ˈci-: < ɨka.ː to pay for, expiate
da.ˈəuuan-ai.p.ˈjai.ː-: striking back at the da.ˈəuuan
da.iia- < *diia(?) < ɨda (usually act. endings): to be given, placed
daɾədaɾə-ˀdaɾədaɾə- < ɨdar: to tear to shreds
darəya.ˈarətaiia-: with long spear-handles
daxma-: dakhma, burial place
du.ˈəsənə-: of bad (evil) pronouncements
du.ˈəsənə-: n.: bad food
du.ˈəziəti-ˀiə.ˈʃəti- f.: bad sacrifice
du.ˈəzəti-: f.: bad going
arə.ˈəčə-: upright
arə.ˈəzəiə.ˈpəɾənə-: fitted with eagle feathers
aua.ˈuətə-: unfound, not to be found
Fradəə.ʃə: the southeastern continent (where cattle is furthered?)
frəo.ˈəɾənə- < ɨvəɾ miₗd-: to chose to be (someone who sacrifices to Ahura Mazdā, etc.)
frəpəɾəənə-: who fly on wings
frə.ˈuəuixə- < ɨva.ɡə/va.ɡəj: wielded forth, well wielded
frə.ˈaɾəma-: shame
γudə-: lump (?)
ham-: one and the same
hambara-: to carry together, collect
hami.ˈtəm-: fem.: *removal
hami.ˈpəɾəs/ˈfrəs miₗd-: to deliberate
hаo.ˈəɾəs- < ɨhəəs: to dry out
hau.ˈuəətə.ˈzəm-: just as much as, equal to the earth (?)
həm.ˈuəuuisu.ˈuəəh- < uruiusua- + əh-: with contorted mouths(?)
həm.ˈvə-: to blow (together)
hi.ˈhak/-hi.ˈʃə-: < ɨhək: to follow
hubəɾət-: f.: good treatment
hufrə.ˈuəiuxə-: well put together (the blade and the handle?)
uhəɾi.ˈtəm-ˀiə.ˈʃəti-: f.: good sacrifice
humana-: of good thoughts
hu.ˈuəuixə- < ni ɨva.ɡə/va.ɡəj: well brandished, well brought down (upon + loc.)
hupəɾəə-: having/with good wings
hu.ˈuəətə- < ənəjə- < ɨbən: well pulled (bow)
u.ˈuəəpə- < əpəh-: having good works, artisan
huu.ˈara-ˀdə.ˈəɾəsə-: exposed to the sun
hu.ˈuəətu.ˈuə-: well sharpened
iʃu-: arrow
jɪlə.ˈjata-: struck by/propped by the bow string (jii-)
kəɾəiua-ːnt-: sb. who tills, plows
kaɾəuua.ˈn- n.: continent, country
kaɾəli.ˈia-: pass. of ɨkərt: to be cut
maɾəiia- < ɨhəɾ: that ought to be memorized
maɾa-: pass. of ɨmark/marə: to be destroyed
maɾə.ˈəɾə-: possessing chariots
maɾə.ˈəzəiia-: with examples
miɾə.ˈtəm-: pair
miɾə.ˈdruj-: who is false to the contract/ Miθra
miɾə.ˈba.əʃ-: -ba.əʃ-: probably error for miɾə.ˈtəm- (cf. ɨba.əʃə-): who is hostile to the contract/ Miθra
miɾə.ˈziə-: who harms the contract/ Miθra
na.ˈəɾə- < ɨnəd-: to revile
naɾə.ˈuəuua-ːnt-: containing dead matter
nāfa- m.: umbilical cord
nikānta- < ni.kan-: buried
niśāśāśia- < vi håd: set down, establish
nižābaršita- f.: removal
niž.duara- < vi duar: to run out
paēman- n.: (breast) milk
païrī.dāxiůu-: around the land(s)
païrī.jasa-: to come around, serve
païrī.maníaia- < vi man-: to despise
païrīšāaia- < vi stāa: to keep (sb.) away
païrī.štā- < vi stāa: to stay away from (+ gen.)
païrī.x'āxta-: girded
païrī.vaēna-: look around, encompass with one’s
   sight
païtī.raēcaiaia- < vi raēk: to leave, abandon
païtīšśmara- < vi hmar-: to commemorate, keep in
   mind
païtī.θraŋhiaia- < vi tarš/θrah: to frighten back
   toward
para.jasa-: to go away to(?)
parō.asna-: future
parōa- < vi parō: to fight
parōnā- < vi parō mid.: to fight, overcome [cf. paratal-
   < vi part “to fight”]
pīstra-: flour(?)
pouru.baēuuua-: by many ten-thousands
pouru.hazaŋra-: by many thousands
pouru.sata-: by many hundreds
raēcaiaia- > païtī.raēcaiaia-
raēiaia- < raēš: to hurt, wound
raša- < rāzialia-: straight, ordered
rauāascaran-: which runs free
sarān- n.: head; sarahu loc. plur. “on the heads”
sasti- f.: praise
Sauuahī: the eastern continent
sauuaŋ'hant-: providing life-giving strength
sā史上最- < vi sāhistor: to announce frequently
srasca- < vi sras: to drip
suiš- (suiš-?): ?
suīia-: pass. < vi saio: to be given life
suruno-/surunu- < vi sraio: to hear, listen
śa- (root noun): happy
tanuo-/tanu- < vi tan-: to stretch
taraŋšia-: placed beyond (+ acc.)
tāiuu-: thief
tusa- < vi taoš: to become empty, have diarrhea(?)
θamnan'hant-: skilled (?)
θanuuar-/θanuuan- n.: bow
upa.daržnœo-: to dare, trust oneself to, venture upon
upairi.dāxiūu-: above the land(s)
upairi.zama-: living on the earth’s surface
upasma-: living in the earth (?)
upa.tbišta- < tbaēšáiia-: antagonized
upspa-: living in the water
uruθbar-<uruθban- n.: intestine, “heart”
ux.pata-: to fly up
uzdaēza-: mound
vanta-: praise (?)
varaças’hant-: possessing miraculous power
varaŋ-, only loc. plur. var∅šuua: part of Yimas
vara?
vaa-/<us-: to wish
vaśta-, past participle of važa-: carried, conveyed
vaziiia-, pass. < vi vaz: to be conveyed
vazra-: cudgel
varaθrauastara-: more valuable
Vidaēʔsũ: the southwestern continent (where cattle
   is found)
vinaď-/vind- < vi vaēk: to find
Vourubarši: the northeastern continent (with broad
   .. ?)
Vouru.jarši: the northwestern continent (with broad
   .. ?)
x∫afrēi-: female
x'airia-, pass. < x'ar: to be eaten
X'anairaθa-: the central continent (with singing
   wheels?)
x'arazšišīa-: most delicious
x'atō: by him/herself
yaoxšěuuaŋ-: *crafty
yār- n.: season
yātaia- < vyaṭ: to set up (in its proper place)
yeziiia- pass. of yaza- < vi yaz: to be sacrificed to
zafar/n- n.: mouth (of evil beings)
zanda-: *heretic
zaooza-/zaooz- < vi zaọ: to call repeatedly
zaraniō.sruua-: with golden hooves