LESSON 17

PHONOLOGY

Ruki

Throughout these lessons, we have seen numerous examples of the phenomenon called “ruki,” a term invented by Indian grammarians for the change of $s > ī$ (Ind. ś) after the vowels $i, u, r$ and the consonants $k, g, r$. Originally, the same happened also after $p/b$, but the groups $pś/bś$ were eliminated in Old Indic.

The phenomenon is more complicated that the Indic rule implies, however. Ruki also applies to the position after velars that were no longer velars in Indo-Iranian, namely the IE. palatals *h and ǵ (gh), which had become Ir. *č (ts) and *j/h (dž/h), OInd. ś and h, but Av. $s$ and $z$. The IE. “thorn” groups behaved the same way: $kʰ > ē $ ($ > Ind. $kṣ$, Ir. ś), etc. 3

Ruki also applied to the group $n$ in the acc. plur.

Also, since the Ir. velars $k$ and $g/h$ had become fricatives before consonants in proto- Ir. ($k + ś > x ś$, etc.), the term “ruki” is not as descriptive for Iran as it is for Indic.

In Av., the original $h$ is often restored into a hybrid form as follows: -$s > -s.h-,$ beside which we also have the strange YAv. forms in -ś.agh-: niśaḥpṛati- < ni- + har- (cf. niśaḥpṛata-, niśaḥpṛuṣa-), niśaḥpad- < *haḥpad-; intensive < had-: “sit”;

Sometimes the ruki was eliminated altogether: YAv. niś’abḍaiia- (only V.18.16, 24; there no examples of niś-x$’$w$)

IE. *kō > Ir. *tś-ś > OInd. ks, Ir. ś: Ir. *viś-ś nom. sing. “house” > Av. viś (OInd. viṣ, cf. loc. plur. viṣu); IE. kʰp: Av. šaev-iṣi- “dwell” (Ind. kṣi-);
IE. *gḥ-s > Ir. *ḏz- > Ind. kṣ, Ir. ś: OAv. važa- s-aor. of važa- “convey” (OInd. vakṣa-);
IE. *ghó > Ir. *ḍz- > Ind. kṣ, Ir. z: Av. zá- “earth” (OInd. kṣá-);
IE. *kś, *kš > Ir. *kš > Ind. kṣ, Ir. xś: Av. váxš, nom. sing. of vak-/vac- “word” (OInd. vāk);
IE. *kʰp > Ir. kš > Ind. kṣ, Ir. xś: xšaṭra- “command” (OInd. kṣatra-);
IE. *gḥ-s > Ir. gž > Ind. kṣ, Ir. rž: OAv. aogyā, 2nd. sing. pres. inj. of aogy-/aoy- “declare oneself (as)” (cf. OInd. audeśa- aor. of duḥḥ- “to milk”);
IE. *gś-s > Ir. gž > Ind. kṣ, Ir. rž: Av. ṣar- “flow” (OInd. ṣar-).

After labials, the Ir. ś merged with the Ir. ć (čś):

IE. *pć > Ir. *pś > OInd. ks, Ir. fś: Av. fśman-t < pasu- “sheep” (OInd. ksmanant-);
IE. *(d)bh-s > Ir. *bś > Ind. ps, Ir. bś (bś) Av. dībža- “deceive” (OInd. dīpsa-), gorajśa- < grab- “seize.”

Ruki is found in all endings and suffixes beginning with Ir. s, Ir. h:

Nouns: see Lesson 5 (nom. sing.), Lesson 6 (acc. plur.), Lesson 12 (gen. sing.), Lesson 17 (loc. plur.).

Verbs: see Lesson 5 (2nd sing. inj. act.), Lesson 6 (2nd sing.inj. mid.), Lesson 8 (2nd sing.pres. ind. act., mid.), Lesson 13 (desideratives), Lesson 14 (future), Lesson 19 (s-aor.).

It is also found in sandhi after prefixes and reduplication and in compounds:

prefixes in -i (ni-, paiti, vi, etc.): niśarata- “spread out” < starata-, niśādaiia- “set down” < śhad “sit”;
iśātaiia- “to order” < śtā “stand”; aśīśh.huta- “pressed, stained,” pairiś.hauani- “surrounding Háuani
the time of haoma-pressing) aśīśh.x’arṭha- “drinkable,” pairiśh.x’axta- “girded,” niś.hīḍa- “(but niśasta-,
iśādaiia-“);

prefixes in -u (anu-, hu-): ānuś.hāk- (OAv.) “following along with,” huś.hamborata- “well carried
together, well-accumulated”; huś.haxman-.

3 Today, ī and ē are not considered as parts of IE. phonemes, but they are a useful descriptive device.
LESSON 17

reduplication: hišta- < 'stā; hušx'afa (perf. < 'x'ap)

in compounds: pasuš.hauruwa- “shepherd” < *pasuš-šauruwa- < har- “guard”; pouruš.x'ābra- “providing much good breathing space,” maniiš.x'arētha-; rathaēštā- < rathaē + stā- “charioteer,” armaēšad- < armaē + had- “sitting in peace.”

ADVERBS

Correlative pronominal adverbs

Note the following parallel formations of demonstrative, relative, and interrogative-indefinite pronominal adjectives and adverbs (cf. Lesson 6):

<table>
<thead>
<tr>
<th>pron. stem.</th>
<th>“that”</th>
<th>“this”</th>
<th>“this”</th>
<th>“that”</th>
<th>“who”</th>
<th>who?</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom. sing.</td>
<td>a-ita-</td>
<td>i-</td>
<td>aēta</td>
<td>auua-</td>
<td>ya-</td>
<td>ka-ic-</td>
</tr>
<tr>
<td>“how much”</td>
<td>aēm</td>
<td>aēšō</td>
<td>hāu</td>
<td></td>
<td>yō</td>
<td>kō, čiš</td>
</tr>
<tr>
<td>“how many times”</td>
<td>auuañt-</td>
<td>aētauañt-</td>
<td>auuañt-</td>
<td></td>
<td>yauan̩t</td>
<td>cuuan̩t</td>
</tr>
<tr>
<td>“which of two”</td>
<td>ātarā-</td>
<td></td>
<td></td>
<td></td>
<td>yatāra-</td>
<td>kātāra-</td>
</tr>
<tr>
<td>“when”</td>
<td>āat, tāt</td>
<td></td>
<td></td>
<td></td>
<td>yaṭ</td>
<td>kāṭ</td>
</tr>
<tr>
<td>“where, when”</td>
<td>aēštāda iḍā</td>
<td>aētaāda</td>
<td>auuaāda</td>
<td></td>
<td>yada</td>
<td>kaḍa</td>
</tr>
<tr>
<td>“from where”</td>
<td>aēt</td>
<td></td>
<td></td>
<td></td>
<td>yaːt̪</td>
<td>*kuːat̪</td>
</tr>
<tr>
<td>“how”</td>
<td>aṭha</td>
<td>iḍha</td>
<td>auuaṭha</td>
<td>yata</td>
<td>kaṭha, kūtha</td>
<td></td>
</tr>
<tr>
<td>“where”</td>
<td>aṭhra</td>
<td>iḍhra</td>
<td>auuaṭhra</td>
<td>yatra</td>
<td>kūtra, kūua</td>
<td></td>
</tr>
<tr>
<td>“how”</td>
<td>aēuwa</td>
<td></td>
<td></td>
<td></td>
<td>aēuwa</td>
<td></td>
</tr>
</tbody>
</table>

Note the irregular acc. sing. auuañtm of auuañt- (see Lesson 8). The pronoun ātarā- “the other” is (often?) used in malam partem as “the other,” that is, the one that is not good.

NOUNS

Declension. The locative

The most common locative sing. ending is i, or—with an added a: -iiā.

Exceptions: i-stems have the ending -a; -u- (u²) and ao-stems have the ending *-au, which becomes -uuō in final position, or—with an added -a: -auwa; some n-stems have no ending in the locative singular and full grade of the suffix.

In the a-stems the ending -i combines with the stem vowel to produce the diphthong *-ai which becomes -i-e and -ae⁰ or—with an added -a: -ii-ia.

The locative singular of consonant stems sometimes takes the full grade, sometimes the zero grade.

There are no locative dual forms in Young Avestan.

The locative plural endings are -hu and (by ruki) -šu, or—with an added -a: -huwa, -šuwa, or -š.huwa.

Instead of -ahu(a), we also find -ő.hu(a), apparently analyzed as a compound, but probably from an older form with labial umlaut: *-ahu > -ohu, which was reinterpreted as -ő.hu(a).
The endings are:

\[
\begin{array}{ccccccc}
\text{a-stems} & \bar{\text{a}}\text{-stems} & \ddot{\text{i}}\text{-stems} & \dddot{\text{i}}\text{-stems} & \dddot{\text{u}}\text{-stems} & \bar{\dddot{\text{u}}}\text{-stems} \\
m., n. & f. & & & & \\
\text{Sing.} & -\bar{\text{e}}, -\text{ae}, -\text{aiia} & -\text{aiia} & -\dddot{\text{e}} (< *\text{iiia}) & -\text{a} & -\text{uu}, -\text{ao}, -\text{auu} & -\text{uui} \\
\text{Plur.} & -\text{a\ddot{e}su}(ua) & -\text{\ddot{a}hu}(ua) & -\dddot{\text{i}}\text{su}(ua) & -\text{i\ddot{u}}(ua) & -\dddot{\text{u}}, -\text{u\ddot{s}h}uua & -\text{u\ddot{s}u}(ua) \\
\end{array}
\]

\textbf{Vowel-stems}

\[
\begin{array}{ccccccc}
\text{a-stems} & \bar{\text{a}}\text{-stems} & \ddot{\text{i}}\text{-stems} & \dddot{\text{i}}\text{-stems} & \dddot{\text{u}}\text{-stems} & \bar{\dddot{\text{u}}}\text{-stems} \\
m., n. & & & & & \\
\text{Sing.} & *\text{ahuire} & \text{da\ddot{e}naiia} & \text{po\ddot{r}e\ddot{b}e} & \text{gara} & \text{g\ddot{a}ruu}, \text{draoca} & \text{tanuui} \\
\text{Plur.} & \text{nm\ddot{a}naiia} & \text{da\ddot{e}n\ddot{a}hu}(ua) & \text{xs\thorn{a}ri\thorn{u}} & *\text{ratufrisiu} (N.84) & \text{g\ddot{a}ruu} & \text{tanu\thorn{u}}, \text{pasu\thorn{s}huua} (FrN.40, D.58) \\
\end{array}
\]

\textbf{Notes:}

The locative of \textit{ahura mazd\text{\v a}} is transmitted as \textit{\ddot{a}huire mazda} for *ahuire mazde.

The masc. form \textit{ga\ddot{e}be} listed by Reichelt (p. 197) as loc. sing. of \textit{ga\ddot{e}d\text{\v a}}- only occurs in the expression \textit{ahmi ga\ddot{e}be}, in which the pronoun is also a masc. form.

In the \textit{i}-declension \textit{po\ddot{r}e\ddot{b}e} < \textit{po\ddot{r}e\ddot{b}i}-, fem. of \textit{po\ddot{r}e\ddot{h}u}-, broad," has regular \textit{-e} < \textit{-iiia}.

The fem. \textit{u\ddot{s}\text{\v a}}- "dawn" forms its loc. plur. from the \textit{h}-stem \textit{u\ddot{s}ah}: \textit{u\ddot{s}ahuua}.

\textbf{Consonant stems}

\[
\begin{array}{ccccccc}
\text{ap-} & \text{karap-} & \text{zam-} & \text{ham-} & \text{dan-} & \text{nap\acute{a}t-} & \text{vis}- \\
\text{Sing.} & \text{apa\text{\v iia}} & \text{k\ddot{a}hrpiia} & \text{z\ddot{e}mi} & *\text{hami} & \text{d\ddot{a}m} & \text{visi, visiia, vi\acute{s}e} \\
\text{Plur.} & - & - & - & - & - & - \\
\end{array}
\]

(Y.68.14)  
(FO.25b)

\textbf{Notes:}

\textit{apa\text{\v iia}} is < *\textit{\ddot{a}piia} with epenthesis or a thematic form.

\textit{z\ddot{e}mi} seems to be disyllabic and is probably < *\textit{zami}. Beside \textit{z\ddot{e}mi} there is the thematic form \textit{z\ddot{e}m\acute{e}}. There is also another form of \textit{zam-} with "locative" meaning: \textit{z\ddot{e}mar}, preserved only in the expression \textit{z\ddot{e}mar\acute{a} gu\acute{s}}- "hiding in the earth" (cf. Eng. local adverbs with \textit{r}: here, there, etc.).

\textbf{u-stems}

\[
\begin{array}{ccccccc}
\text{Sing.} & (x\ddot{s}a\text{\v fne}) & & & & \text{neut.} \\
\text{Plur.} & \text{x\ddot{s}ap\acute{o}huua} & \text{(as\ddot{a}na\ddot{e}shuua)} & & & \\
\text{Sing.} & \text{uu\acute{n}-stems} & \text{man-stems} & & & \\
\text{Plur.} & \text{a\text{\v sa}wu\text{\v naiaia}} & \text{Airiiamaini} & & & \text{d\ddot{a}m\ddot{\acute{a}}hu, d\ddot{a}m\ddot{\acute{a}}huua} \\
\end{array}
\]

\textbf{Note:} \textit{a\text{\v sa}wu\text{\v naiaia}} may be < *\textit{a\text{\v sa}wu\text{\v naiaia}} with epenthesis or a thematic form (cf. \textit{apa\text{\v iia}}).
LESSON 17

buah-t-stems
No plural forms attested.

Sing. buhra-tantia *druji-ani *da-dita (N.66?) astuwa-ni

Note:
bhra-tantia may be < *bhhantia with epenthesis or a thematic form (cf. apantia).
The form *druji-ani (or *druju-ani) is restored in N.66 (D.84) for the mss.'s druji-ani Pahl. drūzišn).

h-stems

Sing. mana-hi; asah-hia (N.83) nairi, saii, va-ri; dāthri
Plur. asah-hia, usah-hua, raoc-hua

r/n-stems

Sing. as-ni (asne) a-ñn - karšu-ñhu
Plur. - uruřg-ñhu

PRONOUNS

Locative
There are no examples of the 1st and 2nd person personal pronouns in the locative.
The fem. sing. has -afi-he < *ah-iů-re.

Demonstrative pronouns

The demonstrative pronoun ima- "this":

masc., neut. fem. masc., neut. fem.
Sing. ahu-mi ahi-he ahu-mi
Plur. ahu-ñnu ahi-ña ahu-ñnu

Relative and interrogative pronouns

The relative pronoun ya- "who, which":

masc., neut. fem. masc., neut. fem.
Sing. yah-hi ye-ñhe kahni, cahni kañhe
Plur. yah-ñnu yahu -

Reflexive pronouns

The reflexive pronouns x'a-, hauwa- "own":

Sing. x'ahu-mi, ñauwa (Yt.13.67)
Plur. x'ahu-ñnu hauwa-ñhūna
**cuuantity**

The interrogative-indefinite pronominal adjective *cuuantity*—“how much?, how many?”—beside the “regular” *cuuigs* (Y.19.20) has a nom. sing. *cũ* (V.5.22), which here functions as neut., but may originally be a masc., like that of pres. participles (see next).

### VERBS

**Active participles**

On the active present participles in -*nt-*, see Lesson 11.

The principal irregularity of the declension of thematic (and some athematic) participles is the nom. sing., which must originally have ended in *-q*. It thus behaves like the acc. plur. of thematic nouns, except that, where this ending is preserved as -*q* in the nouns, it is replaced by -*d* in the participles. Thus we have *barõ* ⇒ *barõ*, but *nuqu* ⇒ *mru* (thematized), *jaiõ* ⇒ *jaiõq*.

It seems that the nom. sing. m. had lost its *-a* already in Indo-Iranian times and that the ending actually was *ans*, which then developed like the acc. plur. in Avestan (OInd. *-an, sandhi *-anis*). We may compare the ank-adjectives, which lost their *k/x* at an early stage, e.g., *prâŋ(k)š* > *frâš* (OInd. *prâi*).

The substantivized participle *fsuiant-* (in vâstriia- *fsuiant-i*) retains the ending *s: fsuïqs, cf. cuuïgs.*

The nom.-acc. sing. neut. of thematic participles has the expected ending -*an* < *-ant-*, that of athematic verbs is -*at* as in adjectives.

The feminine forms are as expected: athem. -a*iit-*, them. *-a*n*it* (-*înti-, -*înti-*, -*uaanit-*, -*ieinti-*.  

### Paradigms:

No instr. sing. forms are attested.

<table>
<thead>
<tr>
<th>Paradigm</th>
<th>Athematic</th>
<th>Thematic</th>
<th>iia-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>*-a-stems</td>
<td>*-iia-stems</td>
<td>*-iia-stems</td>
<td>*-iia-stems</td>
</tr>
<tr>
<td><strong>Sing.</strong></td>
<td><strong>m.</strong></td>
<td><strong>n.</strong></td>
<td><strong>m.</strong></td>
</tr>
<tr>
<td>nom.</td>
<td><em>frantrõ</em></td>
<td><em>hat</em></td>
<td><em>barõ</em></td>
</tr>
<tr>
<td>acc.</td>
<td><em>hanțom</em></td>
<td></td>
<td><em>barant</em></td>
</tr>
<tr>
<td>gen.</td>
<td><em>hã</em></td>
<td></td>
<td><em>barant</em></td>
</tr>
<tr>
<td>dat.</td>
<td><em>haite</em></td>
<td></td>
<td><em>barante, barant</em>e*</td>
</tr>
<tr>
<td>abl.</td>
<td>-</td>
<td></td>
<td><em>barant</em></td>
</tr>
<tr>
<td>instr.</td>
<td>-</td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>loc.</td>
<td><em>daßit</em> (N.66?)</td>
<td></td>
<td><em>barant</em></td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td><em>hanțõ</em></td>
<td></td>
<td><em>barant</em></td>
</tr>
<tr>
<td>acc.</td>
<td>-</td>
<td></td>
<td><em>barant</em></td>
</tr>
<tr>
<td>gen.</td>
<td><em>hãtãm</em></td>
<td></td>
<td><em>barant̂m</em></td>
</tr>
<tr>
<td>dat.-abl.</td>
<td>-</td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>instr.</td>
<td><em>haßiš</em></td>
<td></td>
<td>-</td>
</tr>
</tbody>
</table>

**Notes:**

A thematic verbs frequently take the thematic nom. sing. m., e.g.: *janõ*.

The strange form *bavu* “blowing” < *va*v seems to be from *va*’ * < *vâ*Hant-.

Thematic forms are common, e.g., *saöšiantabi*.

The athematic forms *ţæraini* “flowing,” for *-a*bii, and *xšaiat* “ruling,” for *xšaiant* are probably scribal errors.
LESSON 17

*x'airiant.*
This word is known from two (three) forms, and although it looks like the passive of x’ar- “cat” with act. inclection, it is probably an adjective meaning “savory, tasty,” or similar. The nom.-acc. sing. is x'airiían, and the nom.-acc. dual *x'airiían, both in the Yima myth:

yat karwanaq ahhe xšaθrād amskən pasu viρa aghašawm aŋa uruumi x'sairiían x'arəθəm ajjiamməm
“that he made, during his reign, cattle and men indestructible, waters and plants indesiccable, *savory food inexhaustible.” (Y.9.4, see Lesson 9);

yeθhe xšaθrād *x'sairiían* *stō* uie x'arəθəm ajjiammən amaskan pasu viρa aghašawm aŋa uruumi
“during whose reign, both (kinds) of food are (were) savory and inexhaustible, cattle and men indestructible, waters and plants indesiccable.” (Yt.19.32).

a. Mss.: x'airiían tu ast F1; xairiiti ast J10; xairiían ast D; xaraiaamtu ast ast K12.

A third example is found in the following passage, also from the Yima myth, but this one is more seriously corrupt:

həθra marqəd awwaštara təawi maθ zairi gaonəm maθ *t'xairiieiti* təjjiamməm
“place in the same place green fields, together with greenery, together with inexhaustible, savory (food).” (V.2.26)

Mss.: t'xieiti PV, Jp1, IVS; t'xieiti Mf2; aj(ə)jijamməm.

SYNTAX

Uses of the locative

1. Locative of time and place
The main use of the locative is to express place where and time when.

ahmi nmāne “in this house”

x'ahmi dam x'ahmi ciθre x'ahmi zaoq x'ahmi xšaθre
“in his own house, own lineage, own pleasure, own command.” (Vr.14.2)

aθtəhmi aŋhəuq yat astuuənì “in this bony existence.”

hamiai gǎuruq hıştənta
“They stood in one and the same place” (after Yt.13.53)

aŋt aŋhuua pauuruuətiₕuua pouru saraqəd vi raooahe
“Then on these mountains you grow far and wide in many species.” (Y.10.12)

yə vispəhə karšuuₕuhu mantiauqə yazətu vazaitə x'arənə, də
“(Miθra) the deity of the world of thought who flies over all continents giving (the gifts of?) Fortune.” (Yt.10.16)

LESSON 17

yešpe zāθaēca vāxaēca apaduuaraappointment Aŋro Manīiūṣ
hace zomaŋ yaŋ pāθaanaiī skaranaii duraŋpāraaī
“(Zarathustra ...) at whose birth and growth the Evil Spirit ran away from the wide, round earth with distant borders.” (Yt.17.19)

a. See Lesson 14, Syntax.

friaiašē aišē ahaaiū henbā ruhrō hupaizāntō aʔē aphaia aițē duŋdōre
“On a future day he becomes lucky and well-recognized, then, on a later day (he will have) bad breathing space (= discomfort)” (Aog.53)

2. Locative of the prize won

The locative is used to indicate the things won in competition. The whole original expression, found sometimes, is “to leave the competitor behind at = in (the race for) X.” Very often the verb, zā- “leave behind” is left out.

nōiŋ cahmi *zazuudā yō lōiŋ uruine *zazuudā nōiŋ cahmi *zazuui *yō nōiŋ uruine *zazuui
“He has won in (the race for) nothing who has not won for (the sake of) his soul.
She has won in (the race for) nothing who has not won for (the sake of) her soul” (FrD.3)
zazuudā, zazuui are masc. and fem. nom. of the active perfect participle of zā- (Lesson 20). zazuui in the next example is an adjective from the perf. part.

zazuui vispaēṣu vāguhūsu zazuui vispaēṣu asō.čiōraēsu
“The winner in (the race for) all good things, the winner in (the race for) all things having the seed of Order (or: resplendent with Order).” (P.26)

zāza buiie vāgūhaucu mižde vāghūca sruauahi urunaēca darōye hauuq‘he
“May *I win in (the race for) a good fee and (for) good fame and (for) long well-being for (my) soul” (Y.62.6)
zāza buiie are ungrammatical forms. – vāghūca ... sruauahi is a quotation from the third Gāthā (Y.49.9).

daēna māzdaiiíasniš vispaēṣu vāguhūsu
vispaēṣuca asō.čiōraēsu haihia.dātēma
“The Daēna of the Mazdaiians, (winning) all good things and all (things) with the seed of Order, is the one that most (often) establishes the true (existence)” (Yt.11.3)

The verb yuiiōla– “fight (over)” appears to take the same construction:

tā yuiiōleiiŋ paṣanūhauve asahi šēdōraēca
“They (the fravashis) fight in battles (each) over (her) own place and settlement.” (Yt.13.67)
3. Locative with prepositions

The locative is used with prepositions indicating place, e.g., upa “in,” paiti “on, in return for”:

*jainingm upa darazähu “In the clutches(? of women.” (Y.10.17)

uta Mazdâ huruštma Haoma raose gara paiti
“And by the good growing power of Mazdâ you grow, O Haoma, on the mountain.” (Y.10.4)

yahmi paiti vispaŋ maďrəm əšəm srauũo vi sruiiata
“(Zarathustra ...) in whom every poetic thought containing words (fame) of Order was heard far and wide.” (Yt.13.91)

däârı cı paiti niuətiš vispahe agňuš astuŋatō
humataešuca huxtäešuca huwaršaėšuca
“For in the giver is the victory of the entire bony existence (over evil)
in (thoughts) well-thought, (words) well-spoken, (acts) well-performed.” (N.66, D.84)

4. Locative with verbs

The locative is occasionally used with verbs:

cim aošay’hā *aošay’hainṭi əstən isaiti *tānuui ... cim vă gaęĎähuuua mahrraŋtəm
“Why does a mortal wish annihilation upon (his) mortal body ... Or why (does he wish) destruction upon living beings?” (Aog.48)

5. Locative with “woe!”

The locative is used with äwuötiia “woe (upon)”: *äwuötiia *vanąnti spitama zarathustra yö *frauruwaęxštī hawuah <urunö> vanaitii
“Woe to the winner, O Spitama Zarathustra, who wins by *leading his own soul along twisting paths.” (N.66)

6. Ungrammatical use of the locative as ablative

Some locative forms are used after prepositions that take the ablative:

ushtištā Vohu Manō haca gătuũu źaraniio. karošō (for *karošē?)
“Vohu Manah stood up from the golden throne.” (V.19.31)

haca bărăšnuuũ (or bărăšnuuũ?) gairingm auui jafıhuũu raonım
“From the height(s) of the mountains to the depths of the rivers.” (V.5.1)
Before the hostility of the daēwaas, before the "deceptions(? ) of the daēwaas." (Yt.13.57)
cf. Aēšmahe parō draomūthiō (Y.57.25).

The use of present participles
We have already seen many examples of how present participles are used in clauses. On the whole they are used as in English, which itself has a developed use of participles to express circumstances accompanying the main verb and nouns of a clause.
Some examples:

tē hiśtaqte yēzara.γēzarāntis antarą yēzara.γēzarāntis antarą araDOM zraiaqthō
"They stand rushing (seething) about within the ocean." (V.5.19)

Note the use of nouns and present participles in the the locative in the following (corrupt) passage:

\[ \text{vāroṇti} \text{ vā snaēžinti vā baroṇti vā} \]
\[ \text{tmaṇḥam vā *alβi.gāta (mss.}\ \text{gātō,}\ \text{gātō,}\ \text{gātu} \text{ aliqn vā} \]
\[ *\text{varōta.fśuō (mss.}\ \text{fśō) vā varōta.vire jaśanti} \]
\[ "(on a day) when it rains, snows, or *pours, when darkness has come or by day, when (someone) comes with captive cattle and captive men(?)\" \text{(V.8.4)} \]

The participle is used with \text{vīman} "to think (oneself to be)," \text{vīvas} "to wish (to be the one ... -ing)" and \text{vīvaēs} "to be ready (to be the one ... -ing)"

\[ \text{nmanam hō maniie \text{para.dātō}} \]
\[ "\text{He thinks he is selling a house.}\" \text{(after V.18.28)} \]

\[ \text{yezi vaśi zarabhuesta auú ṭbaēśā tauruuaiiō} \]
\[ "\text{if you wish, Zarabhurst, (to be the one) overcoming all those hostilities.}\" \text{(Yt.1.10)} \]

\[ \text{visaiti dim frayrāraliō nōi} \text{*frayrāraiieiti} \]
\[ "\text{He declares himself ready (to be the one) waking him, but does not wake him.}\" \text{(N.1)} \]

**EXERCISES 17**

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:

\[ \text{maēθana- zaraniō,karōta-, iśu- huuasta-, arśiti- vazimnā-, daγhū- aśāṁstā-, airiūāna- vaējah-.} \]

2. Write in transcription and Avestan script the 3rd sing. and 1st plur. pres. indicative, injunctive, and subjunctive of

\[ ā.gauruuaia-, aipī.karōnta-, pairi.aē-. \]

3. Transcribe and translate into English:

\[ \text{(Y.57.27)} \]
(after Yt.14.47)

(Yt.16.2)

(V.2.25)

(V.2.26)

(V.2.27)

(V.2.28)
(V.3.9)

(V.4.49)

(V.4.50)

(V.4.51)

(V.5.1)

(V.5.2)
5. Translate into Avestan and write in Avestan script:

1. In the house, the town, the tribe, and the land.
2. In this house, this town, this tribe, this land.
3. And he who in this existence of living beings, O Spitama Zarathustra, learning these names of mine shall say (them) forth at day or at night ...
4. And he who in this bony existence, O Spitama Zarathustra, shall memorize this section of the Ahuna Vairia for me,
5. or memorizing (them) shall learn (them) or learning (them) shall recite (them) or reciting (them) shall sacrifice (them),
6. three times even, I, Ahura Mazda, shall convey his soul even across the bridge to the Best Existence.
7. We sacrifice to the good, life-giving Pre-souls of the sustainers of Order, rich in life-giving strength, who showed the paths of the stars, the moon, the sun, (and) the lights made for themselves, (the Pre-souls) the sustainers of Order,
8. (all these things) which (yōē) before that stood in (one and) the same place without moving forth, before the hostility of the daēuvas, before the deceptions of the daēuvas.
9. He who does not greet in return a man who greets (him), becomes a thief of the greeting through violence (violating) of the greeter. [namō paýtī bara- + dat.]
LESSON 17

VOCABULARY 17

-adruːj-: opponent of the Lie
-aēsmō.zasta-: with firewood in the hand(s)
aēuuaːba-: in this way
afroaxti-: f. (< uxti-: non-pronunciation
aijī.gaiti-: f. : onset
aijīš.x'arātha-: (in ainaijīš²): drinkable
Airiːnāː: Aryan (+ Vaējāh-)
aijīmnaː: inexhaustible
ainaijīš.x'arātha-: undrinkable
apakauuːa-: with hump in back
aparaː: henceforth
aparaː: future, later
apāuuaːiaː: *impotent⁵
apārānumnaː- < ā ṣpar: to contest, compete
(against: + dat) (?)
Arazuraː: name of a mountain ridge
asaisaː: casting no shadow
ašāiṣṭaː: least happy
asam.srauuaː-: containing the words/fame of
Order(?)
ašō.citraː- = ašā.citraː- (Lesson 15)
aruruːaː: white (color of horses)
aauuaiːtaː- < ṣtāː: to place
auui.apaiaː- < ṣvp: to catch up with
auui.mānaiːa-, for *auui.mānaiːa-(<) < ṣman: to
wait for
āfrī.vaacastemaː-: whose speech pronounces most
invitations
ā.gauruuaːiaː- < ṣgarb/grab: to take up, seize
ānuu.ḥāk- OAv.: following along with
āuūiiaː: woe (to: + loc.)!
baraː- < ṣbar mid.: to *pour (?)
baršnuː-: height
carātu.drājāh-: the length of a race course
Cistāː-: a goddess
daijīː: deceiving (?)
daŋhāh- n.: skill
daosataraː-: western
daxśitaː- n.: sign, mark
dāātiː- fem.: giving
damānaː = mnāna-
darazāː-: clutch (?)
driśīː: dribbling
frayrāriaːiaː- < ṣgrā: to wake up (trans.), rouse
fraiːːaraː-: of tomorrow, future
frakauaː-: with hump in front
fraŋ'haːraː- < ṣx'ar: to eat (from)
frauuaːxēstiaː- fem. < ṣvuuaːāes: leading along
twisted (crooked) paths (?)

frauuaːēsiaː- < ṣvaēd: to exhibit
fraskanbaː-: *awn made with beams(?)
frauuāraː-: *porch(?)
frā.barāː-: to bring forth, present
frāiːataiːaː-: to make somebody take up a (firm)
stand
frātāt.caiaː- < ṣṭak/tac: to make flow
frāranaː- < ṣar: to send forth (?)
fsahː-: *nail(?) [cf. paiti.auua.paṣa-]
gaozastaː-: with milk in the hand(s) [with gao- <
gao⁻ or for *gaũuô]
gauuaː: milk
gāuuaːiaːnːː: cowpen
garāːː-: den, habitation of daeuua, etc. [OInd.
gṛh-]
grīrūːː-: neck, mountain ridge
yārāiaː- < ṣyār: to flow (in a rush)
haiṭiaː.ḍātamaː-: who most (often) establishes the
true (existence) (?)
harāːīː-: *idiot(?)
hauuaːntː-: equally much
hāuuaːnō.zastaː-: with (pestle) and mortar in the
hand(s)
hindː-: the river that surrounds the world (?)
hubaːrāː-: lucky
hubai.ti.zanṭaː-: well recognized
huruṭmaː-: good growing power
huṣ.haxmaːnː-: providing good company
huṣ.hambaraːtaː- < ṣbar: well carried together,
well-accumulated
huṣ.x'afa perf. < ṣx'ap: sleep, see Lesson 20)
irita < irinā- < ṣraeː/riː: to defecate
iṣaː [for isi-?] < ṣvaes mid.: to seek
jafruːː-: depth
kasuuiːː- < kasaː “little” + viś- “poison”(?): with
*pustules, with acne (?)
kataː-: covered (part of?) building, house
maēṭanaː- n.: dwelling, habitation
mahrakafnaː- n.: destruction
maniuss.x'arāthaː-: providing food in the world of
thought
maraː- < ṣhmaraː: to memorize
marayāː-: green field
mīzdaː- n.: reward
nabānaziːsaː-: closest relative(?)
nomajhāː-: to do homage
nammō.barːaː- sb. who does homage
niṣanṭasti < niṣanṭad-, intens. of niṣadh- < ṣhad:
to sit down firmly
niṣ.haːtarː- < ṣharː: guardian
niṣ.hauuuaː- < ṣharː: guard

ništ- < √starH: to spread out
niuāti- fem. < √van: winning, victory
nižbairišt-: most getting rid of
paša-: with spots, leper(?)
pairi. vāra- = pairiūruā-
paiti.aaua. paša-: to nail(?) [cf. fša-]
paiti.i rinak- < √vāek: to relinquish
paitita < paiti-aē-i-: to go to, defecate (?)
pasu. hauruua-: shepherd (dog)
pauruua tā-: mountain
pārātā- < √par mid.: to *contest, compete with (?)
pāšanā-: battle
pouriš.xaëtra-: providing much good breathing space
rauua- (raonā-?): *river
safa-: hoof
saraša-: species
sruuēna-: with nails
taš-. < ātaš: to hew, fashion by hewing
uz.baražaia- < √barz: to raise
Vājah-. < √vaēg(?): Airiiana Vājah, the mythical homeland of the Iranians
vaŋta < vān-: to vomit
vaŋri, loc.: in spring
vara-. the bunker in which Yima preserved the creations from the destructive winters
varāduua-: soft
varāta.fša-. with captive sheep and goats (?)
varāta.vira-. with captive men (?)
varazāna-. community, village
vāra-. < √vār: to rain
vāruāza perf. < √vuruuāz: to be happy
varātra-. n.: valor
vimitō. daṇṭāna-. with *malformed teeth
vispaṃ ā ahmāt yāj: for as long as
vitarātō. ta nu-. : sequestered
vīti- (< vidi-?): *judgement
vizbaiiri-.: with crooked (legs)(?)
vi.raoē- < √raoē: to grow far and wide
xraoēduua-.: hard; cf. xruζdra-. (Lesson 12)
x.aēta-.: made/placed by/for themselves(?)
x.aīriānt-.: *savory
x'aṇoē. dā-.: giving (gifts of) Fortune
yāh- m.: poetic competition(?), audition
zarānia.paiti.0jarāšt-: with inlaid gold
zarānīo. karā-: gilded
zā-. pres. zazāmi: leave behind
zaṭa-.: birth
zamarā. guz-.: hiding in the earth