LESSON 20

WORD FORMATION

Compounds 3. Form of words in compounds

Compounds that are adjectives, whose second member is an á-stem, become regular a/á-stem adjectives, e.g., frádat.aqë:gá.: < qa:që:.

The final vowel of the first member usually becomes ö:
a-, á-, or an-stems: daë:uù:ó.dáta- "established by daë:uuaas"; daë:nó.dis- < daë:ná- "showing the daë:ná(?)"; zruù:ó.dáta- < zruù:an- "established by (in?) time";

Nouns as second members of compounds are sometimes in the zero grade: frádat.fö:u- "furthering the sheep and goats" < pasu-; crë:du:u:a:fi:ni- "having high breasts" < f:stá:na-, spítá:ma- "having *swollen strength" < *ö:ma- < ama-.

Some adjectives use an i-stem as the first member of a compound: xë:uù:ibra- "rushing, fast" > xë:uù:ib:i,i:šu- "with fast arrows"; jafra- > jai:pi.vafra- "with deep snow"; bë:rzi:ant- > bë:rzi:ga:dra- "singing songs that reach high."

When a word with initial h- is used as second member of a compound a prothetic a is prefixed and h > ñh: aš:ó.aq:han- "winning aš:ó" < *aš:ó-ðañ:han-; airíma.ä:phad- (= arna:e:sad-) "sitting in peace."

The first member of a compound is sometimes in a case form:
gen. dru:ja:s.kanà- "den of deception," zmas:ci:fra- "having/containing the seed of earth";

VERBS

The perfect

The perfect tense is formed by reduplication and a set of endings differing from those of the present and aorist. The verbs dë: "to say" and vaé:š/-vaé:þ- "to know" lack the reduplication.

Roots beginning with dë have long á in the perfect: ñp- < ñp, ñgh- < ñh; roots beginning with aë/-ë/- have perfect stem in iia:ë-, usually written ya:ë:; yaë:k- < ñaë:k:ì.ë.
The perfect has a similar distribution of strong and weak stems as the athematic verbs: strong stem in the indicative singular and the subjunctive (some exceptions), weak stem elsewhere.

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The perfect has all the moods in Young Avestan except the imperative, as well as a past tense, the pluperfect.

The perfect participle active is a uuahuš-stem (note the internal sandhi variations before the suffix). The middle participle ends in -āna-.

Note that many perfect forms are found only in the Farhang i Oīm (FO).

## Indicative

### Active

<table>
<thead>
<tr>
<th>Sing.</th>
<th>-a</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>dādarasa (&lt; ṣvārs), cikaētha (&lt; ṣvāθθ), jīgauruu (&lt; ṣgrāb)</td>
</tr>
<tr>
<td></td>
<td>diduuaēsha (&lt; ṣduuaēș), ōuruuoāda (&lt; ṣraod)</td>
</tr>
<tr>
<td>2</td>
<td>dādāhā (&lt; ṣdā), vaauzādā (&lt; ṣvāk; FO.)</td>
</tr>
<tr>
<td>3</td>
<td>āpha (&lt; ṣvāh), ādā (&lt; ṣvād; FO.), āpa (&lt; ṣvāp; FO.), āpha (&lt; ṣvāp; FO.)</td>
</tr>
<tr>
<td></td>
<td>daēu (&lt; ṣvā), vaauaaca (&lt; ṣvāk), baauara (&lt; ṣvār), caukan (&lt; ṣvāk), daēda (&lt; ṣvār), huṣx'afa (&lt; ṣvāp), tatata (&lt; ṣvās), yaiiata (&lt; ṣvāt), viuuēdā (&lt; ṣvād &quot;find&quot;), yaēs (&lt; ṣvās), baavāu (&lt; ṣvāo),</td>
</tr>
<tr>
<td>Dual</td>
<td>-ātarā</td>
</tr>
<tr>
<td>Plur.</td>
<td>-ma</td>
</tr>
<tr>
<td>3</td>
<td>-ārā</td>
</tr>
</tbody>
</table>

Notes:

- The -f- in huṣx'afa < ṣvēp can perhaps be compared with similar forms in Greek with aspiration, but this verb takes on many unusual forms in Avestan (and Iranian).
- The form bābuaara is probably for *bāuura, with reintroduction of the b of the stem. The form (ni)šastara is from ni + ha-zd-tarā with ruki of h > š and assimilation of zēt > st.

### Middle

<table>
<thead>
<tr>
<th>Sing.</th>
<th>-e</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>susruuie (&lt; ṣsrue/sru)</td>
</tr>
<tr>
<td>3</td>
<td>āiōe (&lt; ṣvād), daīōe (&lt; ṣvād), mamne (&lt; ṣman), vaos (&lt; ṣvāz), tuhruiie (&lt; ṣθrao/θru)</td>
</tr>
<tr>
<td>Dual</td>
<td>-āite</td>
</tr>
</tbody>
</table>

Note:

- The form āzūzuie (P.43) may be perfect with secondary -te for -e.
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Subjunctive

Active

Sing.
3 -at
vaēbat

Plur.
3 -qni,-enti
iietiŋ (<næți) (?)
vaēbṃti

Optative

Active

Sing.
1 -iigam
jaymiŋ (<ŋgam), daiiŋ (<ŋdā), ṣuśuŋ (<ŋśao)
3 -iiāt
āḏhāt (<ṇah), vaoniiāt (<ṇvan), ṣhišiāt (<ṇṣaęd), hazdiāt (<ṇḥad)

Dual

3 -iiatōm
āḏhāt,ōm (<ṇah)

Plur.
3 -in,-iigam,

daiōn (<ŋdā), ṣbaḥriiŋ (<ŋbar),

-iiārē
șaciiārē (<ŋsak)

Middle

Plur.
3 -irām
vaozirām (<ŋvāz)

Notes:
The form daiōn is analyzed as perfect from the context; it could be present optative.
If this analysis of șaciiārē is correct the form must be from *ṣaščiārē, with -e- from -k- before i.

Pluperfect

Active

Sing.
3 -at
jaŋmat (<ŋgam), tataŋmat (<ŋtaș)

Perfect participles

Active: -uwaŋ/-uš-:

Both stems attested:

<table>
<thead>
<tr>
<th>stem</th>
<th>strong form</th>
<th>weak form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ȵkaēθ</td>
<td>cikiθ-ciciθ-</td>
<td>ciciθb-, ciciθb-</td>
</tr>
<tr>
<td>ȵdā</td>
<td>daŋ-</td>
<td>daŋuwaŋ- (for *daŋb-)</td>
</tr>
<tr>
<td>ȵvīd</td>
<td>viŋ-</td>
<td>viŋuwaŋ- (for *viŋb-)</td>
</tr>
<tr>
<td>ȵvāk</td>
<td>vaok-</td>
<td>vaok'ah-</td>
</tr>
<tr>
<td>ȵvan</td>
<td>*vuan-</td>
<td>vuauwauwaŋ- (for *vaomauwaŋ-)</td>
</tr>
<tr>
<td>ȵjat</td>
<td>*jait-</td>
<td>yōiθb-</td>
</tr>
<tr>
<td>ȵzā</td>
<td>*zazā-</td>
<td>zazuwaŋ-</td>
</tr>
</tbody>
</table>

Note:
daŋuwaŋ- and viŋuwaŋ- are for *daŋb- and *viŋb- with -uwaŋ- < -uš- analogical from the weak forms.
ciciθb-, ciciθb-,ciciθuš- could in principle be from ȵkaēθ/cit with weak stem for *ciciθuš- analogical.
from the strong stems, rather than from √kaēθ, whose meaning is not well understood.

Only one stem attested, examples:

\[
\begin{align*}
\sqrt{gan} & \quad jaym- & \quad jaymuah- \\
\sqrt{nas} & \quad ngs- & \quad ngsuah- \\
\sqrt{taš} & \quad *taš- & \quad taršuah- \\
\sqrt{gam} & \quad jaym- & \quad jaymuš- \\
\sqrt{han} & \quad haŋhan- & \quad haŋhanuš- \\
\sqrt{man} & \quad mann- & \quad mammuš- \\
\sqrt{tak} & \quad taš- & \quad taškuš- \\
\sqrt{varz} & \quad vāuāroṣ- & \quad vāuārozuš- \\
\sqrt{sak} & \quad saš- & \quad saškuš- \\
\end{align*}
\]

Middle: -āna- (-ana-):

\[
\begin{align*}
apāna- & \quad daŋrāna-, daθāna-, haŋhaŋhaŋa- (< han-), iirirθāna-, m[mn]nāna-, 
pāŋpāŋa- (< parat-), 
vauvauzāna-, zazarāna-, zuzulana- (< zao-)
\end{align*}
\]

Note: the form zuzulana- must be for *zuzuana- with uii after the 1st-3rd sing. *zuzuie.

There are two kinds of adjectives derived from the perfect stem:
1. in -u-: viḍu- < √vaēd “knowing,” zazu- < √zā “winner,” both attested in the nom. sing. only, and jiyāru- < √gar/gra “waking,” acc. sing. only. The form didrāzuūo in P.40-41 may be a thematicized variant of this formation or error for didrāzuūo (< darz)
2. in -ṇa-: yotṇa- < √yat “who has taken up (his) position.”

SYNTAX

Use of the perfect

The “original” function of the perfect in proto-Indo-European and in the oldest Indo-European languages was to express the state obtaining from a past action or event. In Avestan this function is found with verbs of perception, such as vaēθa (originally: “I have seen”) and cikaēθa (originally: “I have noted, noticed”), both “I know,” and verbs of state, such as pairi.buāwa “has come to be around” > “surrounds,” iirirθara “they (have died and) are (now) dead.”

1. Verbs of perception

vaēθa ca taθ *cikaēθa caθ ai aśāum Zarathuštra mana xraθbāca cistica
“[I know and am aware of that, O Orderly Zarathustra, by my intellect and insight.” (Yt.1.26)

a. Mss. taθca kaēθica.
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yō nāirikām cībrauwaitim daxštawaitim vohuāwaitim
†baoān̄iyā viōuā cīkībā baoān̄iyā hāitim viōuām viuā cīcīdušim xšūdrā auui frāpāhrəzəta
kāt afhē asti paitiši kāt afhē asti āpōrəštī kāt āētəhe paiti varşita šiōn̄a cīkībā azəta

“He who, being conscious (of it), knowing, (and) having noticed, releases (his) sperm into a woman with menses (and) bleeding, being conscious (of it), knowing, (and) having noticed, how is he to atone for it? How is he to make pay for it? How should he, (now) being aware, *counteract the done deeds of this (matter)?” (V.18.67-8)
a. For baoān̄iyā?

2. Intransitive and medio-passive verbs

aom asmanam yō usca raoxšnō frādərasrō
yō iəm̄ qəm əcə paɾica buuvāua

“Yonder sky up there, bright, far visible, which surrounds this earth above and around.” (Yt.13.2)

*frīna⁶ āŋhām nasuṇəm yā paiṭi āiia zamā iriɾiθərə

“By the great quantity of the corpses that lie dead all over this earth.” (V.5.4)
a. Mss. frīna, fraēna, frana.

yō nāirikām apuðrəm piπiušim vā apipiušim vā
anasaŋtəm para xšūdrə auui frāpāhrəzətai
ahmaŋ haca irišiət

“He who releases his sperm into a pregnant woman, whether giving or not giving milk or before having reached her time(?), will he be harmed from that?” (V.15.8)

3. Transitive verbs, expressing result

ndiwaɛsaiiemi haŋkəraiemi daθusō Ahurahe Mazdā raēwutə xəronəŋ’hətə ... ʰukəɾəptəməheca
aʃəj apanō,təmaheca huʃəmanō vouru,rəfəŋəhō
yō nō daŋə yo tataša yō tuɾɾuʃe yō manisni spantō,təmō

“I invite, I assemble for the creator, Ahura Mazda, the wealthy, fortunate ... well put together, who obtains the most according to Order, the one of good establishments, of wide-reaching support, who made us, who fashioned us, who nurtured us, the most life-giving spirit.” (Y.1.1)
vispe ū Āhūrā Mazdā huwapō vaŋhiš dāmān aŋaoni yazamāde
yāšiš daddaŋa pourca vohuca
 "We sacrifice to all your good. Orderly establishments, O Āhura Mazdā of good works, which you
have made, both many and good." (Y.71.10)

... Frāpāiāsca gairiš Udriiasca Raēwāsca gairiš
yaēšqme parō maŋiška ašiitaēdaça spaštaēdaça
gairinqm nāmqn dāsaro
 "Mt. Frāpāiiā, Mt. Udriia, Mt. Raēwā, and (these) mountains whose names men of old extablished on
the basis of access and *seeing." (Y.19.6)
 a. Ms. F1 ašiitaēdaça spaštaēdaça.

ā hātmeca aŋhušqaça zātāmeca azātāmeca ašaonqm
iḍa jasnu frauwašaiy yō hiš haŋbraro
paitišaŋm nazišišiŋa aŋaŋ haça
 "May the Pre-souls of the sustainers of Order, those who are, those who have been, those born, and
those (yet) unborn, come here, (to those) who have brought them against the current from the nearest
water(?)". (Y.65.6)

aοištiiŋm tkaēšqam paοištiiŋm sāsnō.gušqm
iḍa ašaonqm ašaoninqmca
ahumca daŋqmc baošeca uruiānecnca frauwašimca yazamāde
yō aŋai vaŋnara
 "We sacrifice here the existence, daēnā, consciousness, soul, and Faith of the Orderly men and women,
the first teachers, the first to listen to (Ahura Mazdā’s) announcements, who have been victorious for
(the sake of) Order." (Y.26.4, Yt.13.149)

Sraōšem ašim huraōšm varērājim... yazamāde
yō vispaēibiiy haca araζaēibiiy vaŋnu≠nuŋ paiti.jasaii
 "We sacrifice to Sroša of the rewards, goodlooking, victorious ... who returns victorious from all
battles" (Y.57.11-12)
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More commonly the perfect is used in “absolute” (“ever”) statements.

4. In positive main clauses

yō paoirīō stōī asuwaiithīā vācīm aoxa viidīiīum ahura ḥkaēśm
yō paoirīō stōī asuwaiithīā vācīm framraōt viidīiīum ahura ḥkaēśm
yō paoirīō stōī asuwaiithīā visqam *daēwuō tātōm8 vaua ca
ariesniīqam auuahmīqam

“(Zarathustra) who (as) the first (ever) of the bony existence spoke the word discarding the daēwuas,
following the guidance of Ahura Mazda; who (as) the first of the bony existence said forth the word
discarding the daēwuas, following the guidance of Ahura Mazda; who (as) the first of the bony
existence said that the name of ‘daēwu’ was not to be sacrificed to or hymned.” (Yt.13.90)

a. Mss. daēwuō dātēm.

vispanqam para. carāntēm ātarē zasta adīōalā cim haxa hāše baraiti fracaraēbā armaēādē

“The fire has always looked into the hands of all those who go past, (to see) what a friend brings a
friend, he who walks him who sits quietly.” (Y.62.8)

vispanqem ca aēqam *Zaraathushrtim paoirim vahētam ahūrim susruma ḥkaēśm

“Of all these (guidances) we heard that of Zarathustra as the first and best (ever), the guidance of
Ahura Mazda.” (Yt.13.148)

a. Mss. 8om.

kō ahi yō māq mbaiehi yeṣhē azēm frāiiō mbaianṯqam sraēṣtām susrutie vācīm

“Who are you who invoke me, whose voice, of those who invoke me the most, is the most beautiful I
have (ever) heard.” (Yt.17.17)

tanu.mazō aṣaiātī yō tanu.mazō *draoṣat tanu.mazō zi aētqmcīt aṣātīm pafre
yō nóit yauua mīō 8māne nóit mīō vauucao nóit <mīō>b vauuara

“He performs (according to?) Order ‘the size of a (whole?) body’ who ... the size of a body. For he has
filled this Orderly method ‘the size of a body’, he who has not ever thought anything wrong, has not
said anything wrong, has not done anything wrong.” (P.17 (18))

tun mam cakana(1) yun humanô huuacô hušiaovôna hudaena
"You have (always) loved me, O youth of good thought, etc." (H. 12.12)

Zaraṭuṣtrahe Spîtamahe iša aʃaonô aʃimca frauwašimca yazamaide
paoiriäi vohu mannäni paoiriäi vohu vaokuše paoiriäi
vohu vänuoarзуše ...

paoiriäi haŋhanäni paoiriäi haŋhanuše gaṃca aʃimca uışomaça
"We sacrifice here the reward and Faith of the Orderly Zarathustra Spîtama, the first to have thought
(thoughts), the first to have spoken good (words), the first to have performed good (acts)... the
first to have gained for himself, the first to have gained (for us) the cow, Order, and the Utterance (= the Ahuna Vâiriä?)" (Yt.13.87-88)

5. In negative clauses ("not ever")

Yimahe xšaθre auuruëne nōit aotam âŋha nōit garoṃm
nōit zuuruwa âŋha nōit marəθišn nōit araskô daœuũô.dâtô
"During Yima the *brave’s rule there was no cold (ever), no heat, no old age, no death, no daëuwa-
made envy." (Y.9.5)

yō nōit pascaëta hušxafa yaṭ maniiû dâmqn dâiôtôm
"(Ṣraoṣa ...) who has not slept (ever) since the two spirits established the establishments (made the
creations)." (Y.57.17)

aʃhe haxaiîô fraiîeṇte Astuwaṭ.əratahe vəreθrayû
humananâhô huuacâhô hušiaovûnâhô hudaëna
naëæ.ca.çit *miðô vaœx'âŋhô aœqım *x'œpêîaθə hizuzuô
"His companions will go forth, (those) of the obstruction-smashing Astuwaṭ.ərata, (all) of good
thought, good speech, good deeds, good daënûs, none (of them) having ever said anything wrong with
his own tongue" (Yt.19.95)

a. Mss. miðrō, [space]aox'âŋhô, vaoxâŋhô, vaojâŋhô; x'œpêîaθə, xâlpaθə.
6. In subordinate clauses (“if...ever”)

yezi ḍhā diduuaēśa yezi manapha yezi vacajha yezi šīaōṇa yezi zaoša yezi azaoša
ā te aṣha fraca stuiše ni te vaēkaieni

yezi te aṣha aaua.ururaaōśa yat yasanaheca vahmaheca

“If I have antagonized you, by mind, word, or deed, if on purpose, if not on purpose, (as atonement?)
for this I praise you and introduce you, if I have barred you from this sacrifice, this hymn” (Y.1.21)

7. Perfect ąpha with participles

The form ąpha is used with some participles, the forms of which are sometimes inexplicable (see below on conditional clauses). The meaning of the constructions has to be deduced in each instance.

vaŋh tu te vaŋhaot vajho buiāt huuaüoiiya yat zaotre
hanaaēśa tu tum taŋ nišdaṃ yat zaota hanaliarmno ąpha

“May there be something good, better than good, for your own libator(?). May you gain that reward
which the libator was supposed to gain for himself.” (Y.59.30)

Pluperfect

A few forms with reduplication and secondary endings can be interpreted as pluperfects. It is, however, possible that these are regular 3rd sing. perfect forms that acquired a final -t to make them more clearly 3rd sing.

aəaurumqemc paiti.aŋqram yazamaidē
yōi ieiŋ dūrdi ašō.išō daxtiiunqim

“We sacrifice to the coming back of the priests, who had gone far away seeking the Order of the
lands.” (Y.42.6)

Mss.: ieiŋ, ieiŋ, ieiŋ, ieiŋ, ieiŋ, ieiŋ, yan9.

niš taŋ paiti druxś nāśāite yaḏāt aišiic jāymaŋ
aəauanam mahṛkabāī

“Then the Lie shall be destroyed (and sent) down to precisely (the place) whence it had come upon (the
creation) for the destruction of the Orderly ones.” (Yt.19.12)
Conditional clauses

Real conditions are expressed by various combinations of indicative, subjunctive, optative, and imperative. The order of protasis (if-clause) and apodosis (then-clause) is irrelevant.

*aṣaunam ... yazamaide yā ahurahe xaiati dašānqum upa yuišliešti
yezi aēm bauauitī aṣaunaxšnu... yezī šē bauauitī anāzaratā
“We sacrifice to the Pre-souls of the sustainers of Order, who fight at the right side of the ruling lord if (= whenever) he satisfies the sustainers of Order, when they (the Pre-souls) are unangered by him.” (Yt.13.63)

*yezi dim nōit yaodadantte thrišum aētē šišaotnahe baxšante
“If they do not purify him they receive (as their share) one-third (of the guilt) of this act.” (V.8.100)

*yezi šēša diduuaēša ... aētē ōfrara stūtie ni tē vaedaliemi
*yezi tē aētē awwā ururaoōda yat yasahtec na vahmahec
“If I have antagonized you ... (as atonement?) for this I praise you and introduce you (into my sacrifice), if I have barred you from this sacrifice, this hymn” (Y.1.21)

*yezica aēte* nasāuuō *frīšliešti-ca *puliešti-kub
kuētē tē varazīqan aēte yöt mazdaiasna
“And if these corpses ... and rot, how shall these Mazdaians behave?” (V.6.28)

a. For aētē. – b. Mss. 9tētica.

*yezi ahpāt aṭdraua frā zī dūqsaišti Spitama Zarathuštra aēsē druš yā nasūš
“If it is an Āṭrauan, then this demoness, the Nasu, assaults (him), O Spitama Zarathustra.” (V.5.28)

*yezica aēte mazdaiasna aētom aṭrem aiti bārān *aunā aētom nmanam ...
kā hē asti cītā
“And if these Mazdaians carry this fire close to this house ... what is his penalty?” (V.5.43)

a. Mss. aunā.

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yezi mazdaiiasna təm qəm kārəiaən yezi əpə haraəaiaiən
yaʃ ahni spənasca narasca para.riəštəni
aʃtarət nəmət yəra.ədrəjo nasuspaəm pascaəta əstiəiənte
aəe yəi mazdaiiasna apasca zonasca uruwaraiəidəca

“If the Mazdaianians were to plow that earth, if they were to let water loose (over it), on which [which on it] men and dogs die, within the period of a year, afterward, will they be guilty, these Mazdaianians, of the crime of ‘throwing out corpses’ against the water, the earth, the plant?” (V.6.3)

a. For *kəraiaiaen.

Irrealis
The optative perfect is used in statements and conditions contrary to fact:

yeiəi zi mə noq dəiəq(1) upəstəqm uyrə aʃəuəqm frauəəuəiəo ... drəjo astuəā aəhuə aŋhəhə
“For if the strong Pre-souls of the sustainers of Order had not given me aid, (then) the bony existence would have belonged to the Lie.” (Yt.13.12)

yeiəi zi mə maʃiəka aoxtə.nəmana yasna yazaiəia
yəba aniiə yazatəəghə aoxtə.nəmana yasna yaziəni
frə *nuɾuəio aʃəuəuəiə oəəəθəxe zərə *əiiə *šuəiəim
xəhe gaihe xe anuəatə amaθəhe
upa aəəθəxe jayəiəim
aəuəqm və auui xəəpanəm duii və pəncəsətəm və sətəm və
“For if men would sacrifice to me with sacrifice pronouncing my name, like other beings worthy of sacrifice are sacrificed to with sacrifice pronouncing their names, (then) I would go forth for the Orderly men for the lifespan of *measured time of my own sunny immortal life; I would come to them for one night or two or fifty or a hundred of (even?) of *unmeasured (time?).” (Yt.8.11)

a. F1 əiiə, J10 əiət.. – b. Literally “cut (out),” referring to the limited time cut out of endless time that Ahura Mazda made for the creation to last in. – See Kellens, “L’ellipse du temps.”

A special periphrasis is that consisting of a pres. part. fem. acc. + perf. of “to be”:
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yezica aëte nasāwō yā spō. bārātacā vaiiō. bārātacā vāhrkō. bārātacā
vāō. bārātacā mañši. bārātacā

nasūs narōm āstārāliēntim āṇhāt
ikāra. šāśātiya mē vispō aghuś astuūā
isāsām jī. ašōm xraodāt. uruwa paŋō. tanūs
*frōna. āṇhām nasuŋm yā paiti āāia zōmā iririθaθ

“And if these corpses, carried by dogs, birds, wolves, winds, or flies—(if this) corpse were to render a man guilty, then, pronto, my entire bony existence (would become) *needy, of crippled Order, the souls shuddering (at the Ford of the Accountant), having forfeited (their) bodiesb on account of the multitude of these corpses which lie dead all over this earth.” (V.5.4)

a. Mss. frēna M13; fraēna Pt2, Mf2, Jp1; frēna L2, Br1, L1. - b. Cf. Y.53.9 aēsādā dājīt. arānā paŋō
tanūō “of one having forfeited his body with a *puny *invocation with crippled Order.”

EXERCISES 20

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:

aēm aurwāθa- ibšištānt-; hā yā xʾaēpāθiśiā- daŋhow-; Astuwaθ. orθa- yō vēθrājan-; xʾa- gaiia-
xʾawuŋt-; ažī- ṭhrīfāθa- dahāka-; hā druθ- maniθuθai-

2. Write in transcription and Avestan script the perfect forms of the following verbs, assuming they are all regular and that they have all the forms:

karaθ-, xʾaθfa-, mraθ-, jasa-

3. Transcribe and translate into English:

(Y.13.4)

(Y.19.8)
Y.19.9

Y.57.17

Y.59.30

Y.59.31

Y.1.9

Y.5.14
(Yl.10.88)  

(Yl.10.89)  

(Yl.10.90)  

(Yl.10.91)  

(Yl.10.92)  

(Yl.10.93)
(Yl.10.94)

(Yl.13.1)

(Yl.13.2)

(Yl.13.3)

(Yl.13.9)

(Yl.13.10)

(Yl.13.11)
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(ი.13.53)

(ი.13.65)

(ი.13.66)

(ი.13.67)

(ი.13.68)

(ი.13.69)

(ი.13.70)
5. Translate into Avestan and write in Avestan script:

1. Ahura Mazda said to Spitama Zarathustra.
   I made, O Spitama Zarathustra, a place whence there is no happiness.
2. For if I had not made, O Spitama Zarathustra, a place whence there is no happiness, (then) the entire
   Bony existence would come to (frāśna-) Airiianam Vaējō.
3. At the time of the haoma pressing, at the model (of Order), Haoma went to Zarathustra
   who was purifying the fire all around and singing the Gāthās.
4. Then Zarathustra asked him: Who, O man, are you,
   whom I have (now) seen (as) the most handsome (ever) of the bony existence,
   of (my) own sunny, immortal life?
5. And this is the most worthy of being uttered of these utterances,
   which have ever been proclaimed and are proclaimed and will be proclaimed.
6. For it is so great in uttering-worthiness that the whole bony existence shall learn (aor.) it
   learning (and) holding it; it protects from passing away.
7. For if the strong Pre-souls of the sustainers of Order had not given me assistance
   (then) I would have had no animals and men here, which are the best of species.
8. Power would have belonged to the Lie, command to the Lie, the bony existence to the Lie.
9. Of the two spirits the more lying would have been sitting down between earth and heaven.
   Of the two spirits the more lying would have been victorious between earth and heaven.
10. Never after shall the Evil Spirit (now) a conqueror (the winning one) submit to the life-giving Spirit
    (now) conquered (the one won over).
LESSON 20

VOCABULARY 20

adaste < ā-dā:-
aeš-, present isa-: to desire, seek
aēšamna- < Væš: seeking
aēuua.gafii: with one?
afrakašauanṭ-: not running ahead (of her competitors?) ?
afrapatap- < āfra⁰: āvpat: to fly hither (daēuuc)
ahumant-: containing (the word) ahu
aiβī.jam- < aiβī.jasa- < √gam: to come upon, attack
aiβiṣīa, inf. < Vāsh/ši: to inhabit
aiβiṭi- f.: access(?)
aiesniai-: not worthy of sacrifice
anasaxtā-: whose time has not (yet) passed, who has not reached her time(?)
apaiia, ape (< *apija?): after (+ acc.); hereafter
apara.iriṭīnt-: not dying before (their time) (?)
apaiia, ape (< *apija?): after (+ acc.); hereafter
aputra- < *aputra-: pregnant
araskā-: envy
arāmō.ūta-: thrown by arms
aš.bauoωuua- with great foods
aš.pacina-: with great cookings
ašta.gafii-: with eight?
aišiai-: to make/perform (according to) Order (?)
aiš.nāsa-: by which one reaches Order (?)
aiśō.iś-: seeking Order
auruua-: *busy(?)
auuahmiiia-: not worthy of hymns
auuābiō = auuaebijo
auui.ama-: overpowering
auui.kaēθ-: to be aware (of)
auuispaṣṭa- < √spas-: *ogled
axaafna-: sleepless
azaaśa-: lack of desire, pleasure
ādā-: mid.: to acquire
āḍ-, present āḍaiia-, perf. āḍa: to say
āḍu.ṛaṇaṇa-: grain-furthering
āyairiita-: pass. of āgaśīaiai-: to be praised in song
āasaxa- < √sak/sac: *to apply oneself to learning (?)
āstāraiai-: to make guilty (of crime against: + gen.)
astrīia, pass. of āstāraiai-
āsu.yasna-: with fasti-reaching) sacrifice
bāoāaiia- + namō: to revere
bāoanhaṭ-: aware, conscious
bauuara < bar-
baraζi, gābra-: with high/exalted singing (reaching high up into heaven?)
baraζi.ṛāz-: drawing straight lines on high (?)
caiia- < Vcāei/ci: to compile, assemble
canaζ, caxra-: with *singing wheels
čiθrauaaiţ-: having clear signs (?)
dad- < Vdar perf. mid.: to hold, retain (in memory)
*daēuū.ṭāt-: daēuua-hood(?)
daiai-, pass. < √daa: to be given, be placed
daθju.ṛaṇaṇa-: land-furthering
daras- < Vvaēn/dars: to see
dasī.ṛu-: with a *daring club
daxšauauaiť: in menses(?)
dāhi- (dāŋh-): foundation (of a structure)
dāθra- n.: gift
darōbīa-: muscle (?)
druuō.csman-: with healthy eyes
duuaēś-: to hate, antagonize
arauzā-: adulthood
fra...apāa-: I shall put an end (to: paieti + acc.) (??)
fracaraṭhaṭ-: walking forth
fra...duuāsa-: to attack, set upon, assault
fraoθas.asha-: with horses floating (through space?)
fraxnī < fraxnin-: in foreknowledge, forewarned
Frāpaiiās-: name of mountain
frāśni-: ruddy, with the color of the sunset
frāiezziai-: passive < frā + Vyas: to be sent forth in sacrifice
frāna: by the great quantity (of)
frēṭtii-: to decompose (?)
gaθba.frāṇana-: furthering living beings/heerds of cattle
gandarāa-: mythical being
Guśa-: name of a river
hamō.xaθra-: with single command
han-, aor.(?) hana-: to earn, gain
haŋḍāsaiiai- < Vdaēs/dis mid.: "get a load (of)"
hasciṭ < ha-: even he
hiśāra- (< Vhař): guarding
hufraouruuaēsaa-: who turns well (+ acc.)
hujiti- f.: good gain
hunairiaiṇkt-: talented
huparana-: with good feathers
huš.ham.barata-: well assembled
huuafrītī masa-: of the size reserved for one who is a well-invited guest(?)
inja: watch it! (?)
isara.śat-: momentaneousness
iṣaaṃ: *needy, indigent(?)
jaṃra perf. < Vgar: to be awake
jiθaθ-: whose Order is damaged, crippled
kaēnā-: revenge
kaθ-, present cinaθ-: to become clear (about); perfect: to know, realize
kudat śāti-, with negation: whence (there is no) happiness

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maišīišā - sitting in the middle
manauauaunišū - victory over envy (?)
masii f. - great
maxsi.baraː - carried by flies
miθb adv. - wrongly, shiftily
nasuspaiaː - (arbitrarily?) throwing (out) of corpses
namō baosāiaː - to do homage (to + dat.)
niśātā.piːtuː - with stored food (?)
nirfrāuaiaː - < vrāo: to make fly
ni... haṣ-/śaṣː - to sit (down)
ni... haraː = niṣaṇha - < ṣhar mid.: to guard (against: pairi + abl.)
niśaː - < ṣvam/yā mid.: to take
niṣaː - < ṣgam/jam: to come down
niuuaː - < ṣvan: to be victorious
paīṭāː - tendon, sinew
pairi.riśiːaṣtāː - the (fact of) dying
pairi.ajāṭhaː - < pairi-ā < ṣgam n.: the coming back, return
pairi.apa.gauruuaiaː - < ṣvrab: to withdraw
pairi... azaː - < ṣvā mid.: to counteract
pairiīapaː - against the stream (?)
pairiː - f.: atonement, redemption
pairi.varātaː - protected
Paoriiiaːniː - Pleiades (?)
par-, present parānāː - to fill
para-.caraː - < ṣcar: to pass by
paraːzaː - < ṣvaz: to take away
paranāːqː - * plentiful
paauruuanː - stone
parānā - (zaṭrəː?): full (libation?)
parāuù.frākaː - *winding its course forth far and wide (?)
parāuù vaśāiaːnaː - having/with the ability to see far and wide
pinao-/piːn-, perf. pīpiː - < ṣpāiː: to suckle
pouru.vastraː - with much grass
puīia - < ṣpauː: to rot
Raēvāaː - name of mountain
raos -, perf. ururoaː - to obstruct
raosnuː - light
ratuṣaː - ratuship
rāsː - < ṣrāː: to give
saː, present saː - < ṣak/sac: to master
saːdː - to cut off
saː - < ṣak/sac: to learn
sāṃsō.gūsː - who listens to the announcements (of Ahura Mazda)
spīti.dōṭraː - with *shiny eyes
spō.barataː - carried by dogs
staiiaː - < ṣstā: to install
stāṭā - < ṣtāṭː?: *tired
staramaː - *store-house (?)
stoː < ah-
stuː.baxaṭraː - with sturdy portions
ṣaṇṭo.frāṣanaː - wealth-furthering
ṣuṣuiaṃ < ṣauu-
tak-, present tacaː: to flow
ṭīnjaː: watch it!
Tiṣṭriiaːniː - a constellation
ṭbārīṣaː - (literally) cut, measured (?)
ṭbārīṣo.khrīpiːaː - in fashioned form (?)
ṭraː - to compile, construct (?)
ṭraotō.stācː - kind of river (?)
ṭrāṭhraː - protection
Udriaː - name of mountain
upa.daiiaː, pass. (?): of upa.dašāː - to submit (to: dat.)
Upa.pairoiː - name of a constellation
upaṣitiː f.: settling
urruuāsaiiaː - < ururuuaːs: to make turn
urruuaː - in right order (?)
Uruuāxāː - Kāraśāpa's brother
us...auti...aśnaː-/aśnuː - < ṣnas: to reach high up
usūnə.ćinaː - desire for (maintaining one's)
life-force, wish to stay alive
uxātāː - uttering-worthiness
uxō.tamaː - the most (potent) utterance
uzgastaː - uz ṣygadː: mounted
uzraoaiaː - < vrak.raacː: to light up, shine
uzuuuaː - < ṣvajː?: to *pull out [OPers. vajaː “gouge out (eyes)?]
uzuxaː - < ṣvaxː: to light up
vaṣdː, present vinad- /vinːdː: to find
vaiśo.barataː - carried by birds
Vanatː - a star
vanatː - present participle of ṣvan “conquerer”
vaṇtaː - past participle of ṣvan: conquered
vaṇniiː - < ṣvan
varaː - armor (?)
varaː - wish
vāroma - < ṣvāː - according to wish
vātō.barataː - carried by winds
vaṭbō.frāšanaː - herd-furthering
vahrkō.barataː - carried by wolves
viṣṭuː - unbinding, delivery (?)
viyārāiaː - to overflow (?)
viːː - covering, amnion
vispaṃ.hujiiːtiː - with all necessities for a good life
vohunauaitiː - bleeding (in menses or after childbirth?)
xraoːaṭ.uruanː - whose soul will be enraged (at the Ford of the Accountant)
xṣuuəaʃiiaː,aṣtraː - with swishing whips
xəf-, present xəfːsa - (çyhabda-), perf. huṣxəfːaː: to sleep
yasō.barataː - brought for acquiring (?) renown
yat-, present ṣiːataː, perf. yaetː: to be in (one's proper) place, take up position
yaθa.nā: just like (?)
yāstā.zaēnu-: girded with *weapon belt(?)
zadah- m. dual: buttocks
zairi.dōiθra-: with golden eyes

zauuanā.sāsta-: instructed/instructing(?) when invoked/libated to(?)
zixšnājha- < ēxšnā/zān: to wish to know