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This Introduction may be distributed freely as a service to teachers of Old Iranian, but please be sure to include this page.

In my experience, this course can be taught as a two-term full (indivisible) course at 2 hrs/w or (at a squeak) as a one-term full course at 3 hrs/w. Ideally, a three-term course is recommendable, followed by one year of Old Avestan.

The introduction and much of the general information included in the first lessons are intended for reference and should not be expected to be learned in their entirety at once.

No section with complete paradigms is included, but the students should be encouraged to compile their own as the forms are introduced. An effort has been made to choose the same examples, but Avestan morphology is notoriously lacunary. Jackson's grammar is recommended for comparison with Sanskrit. Hoffmann and Forssman's grammar should be consulted for relatively up-to-date information and bibliography for individual phenomena.

The Biblio, Intro, and additional commentaries on the texts are still being worked on.

IMPORTANT NOTICE: I have not made myself personal thoughts on everything in the book, and much is traditional wisdom, without my necessarily subscribing to it; also, some of what deviates from the traditional wisdom reflects only provisional ideas. I therefore appeal to users not to cite anything in print without my permission.

My thanks to all of my students, who have actively noted typos, inconsistencies of presentation, etc.

Please help improve the Introduction by reporting typos and whatever comments you may have to skjaervo@fas.harvard.edu
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September 7, 2003 – 11:47 AM
INTRODUCTION

OLD IRANIAN LANGUAGES

Old Persian and Avestan, both spoken several centuries before our era, are the two oldest Iranian languages known.

Old Persian

The extant Old Persian texts all date from the 6th to the 4th century. They are written in a cuneiform script, probably invented under Darius for the purpose of recording his deeds. It was the first cuneiform script to be deciphered and provided the clue to all the other cuneiform scripts. The Old Persian language as we know it from the inscriptions (5th-4th cents.) was already about to change to Middle Persian. It is therefore probable that Old Persian had already been spoken for a few centuries before this time, that is, throughout most of the first half of the first millennium B.C.

Avestan

The other extant Old Iranian language is Avestan, the language in which the most ancient Iranian religious texts are written, the Avesta. The Avesta is a collection of miscellaneous texts first compiled and committed to writing in the mid-first millennium of our era. Before this time it had been transmitted orally by specially trained priests. This text corpus was subsequently, after the Muslim conquest, considerably reduced in volume.

The extant texts of each part of the collection go back to a set of single manuscripts dating from the 11th-12th centuries. Our earliest extant manuscripts date only from the latter half of the 13th century, although most of them are of much later date. This situation always has to be kept in mind when we discuss the Avesta and the Avestan language.

While both history and linguistics indicate that Old Persian was the language spoken in modern Fars in southern Iran, the language of the Avesta must have belonged to tribes from northeastern Iran. The Avesta contains a few geographical names, all belonging to northeastern Iran, that is, roughly the area covered by modern Afghanistan plus the areas to the north and south of Afghanistan. We are therefore entitled to conclude that Avestan was spoken primarily by tribes from that area. Only once is a possibly westerly name mentioned, namely Rā, if this is modern Rey south of Tehran, which in antiquity was regarded as the center of the Median Magi, but this identification is not compelling.

Median and Scythian

Beside Old Persian and Avestan other Iranian languages must have existed in the 1st millennium before our era. Of these Median, spoken in western Iran and presumably "official" language during the Median period (ca. 700-559), is known from numerous loanwords in Old Persian. Old northwestern languages, probably spoken by the Scythian Alan tribes are known from early inscriptions and personal and place names. In addition the Scythian tribes in central Asia must have spoken variants of Iranian that differed from Old Persian and Avestan. A few names of Scythian gods are mentioned in Herodotus's Histories, as well as the Median word for "dog," spaka.

Old and Young Avestan

We distinguish between texts in "Old Avestan" (OAv.) and texts in "Young(er) Avestan" (YAv.).

The Old Avestan texts comprise the Gaōās and the Yasna Hāptaghāiti, both of which are contained in the section of the Avesta called the Yasna, as well as various fragments scattered throughout the Yasna.

1 See Skjærve, 1999 [2002].
2 See Skjærve, 1995 [1996].
3 See Pirart, 1992.
INTRODUCTION

The Young Avestan texts are the other texts.
Among these we must distinguish between genuine, old Young Avestan texts, that is, texts written in a consistent, correct language, and texts in late Young Avestan, compiled at a stage when Young Avestan was no longer a living language and the authors and compilers only had an incomplete knowledge of it.
The texts contain no historical allusions, so they cannot be dated exactly, but Old Avestan is a language closely akin to the oldest Indic language, that found in the oldest parts of the Rgveda, and should therefore probably be dated to about the same time. This date has been much debated, but it seems probable—on archeological, as well as linguistic grounds—that the oldest poems were composed in the first half of the 2nd millennium B.C.E.

Compared with Old Avestan, Young Avestan represents a radically changed form of the language. The verbal system of Old Avestan is still based upon the opposition between present ~ aorist ~ perfect known from Vedic and Homeric Greek, whereas in Young Avestan the aorist and perfect have both become relatively rare, and the verbal system is based upon the opposition present ~ imperfect-injunctive. Thus, Young Avestan is linguistically close to Old Persian, and we may assume that it too was spoken in the first half of the 1st millennium, perhaps through the Median period, i.e., roughly the 10th-6th centuries. Such a dating, on one hand, accounts for the absence of references to western Iran in the texts (with the possible exception of Median Rayā); on the other hand, it provides the necessary time span for Avestan to go through an “intermediate” period after the Old Avestan period before it developed into Young Avestan.

THE AVESTA

The writing down of the Avesta
The Avestan texts known to us today represent only a small part of the oral traditions that were committed to writing in the Sasanian period (224-651 C.E.): as little as one-fourth has been conjectured. Sometime during this period a phonetic alphabet was invented, which was used to write down in minute detail the known texts.
At this time, all the available Iranian alphabets were consonant alphabets descended from Aramaic (except the Bactrian, which was Greek), which were quite unsuitable for recording a largely unfamiliar language. A new alphabet was therefore invented based, apparently, on the cursive Pahlavi script of the Zoroastrian literature, but with the addition of earlier forms of some letters, taken from the script found in the Pahlavi Psalter, a Middle Persian translation of the Psalms of David found in Chinese Turkestan.
It must be kept in mind that our earliest mss. are all, probably, over 500 years younger than the “proto-manuscript” of the Avesta, what K. Hoffmann called the “Sasanian archetype.” Thus, we do not know exactly what forms the letters had. Script tables in modern textbooks and grammars are often based upon type-set fonts made in the 19th century and do not necessarily represent the script in actual mss. A glance at some of the available facsimilies also shows that the script varies considerably with time and scribes. A paleography is therefore needed.

The Arsacid archetype and the Andreas theory
Much was made earlier in this century of a supposed Arsacid (Parthian) text of the Avesta, written in a usual Aramaic consonantal alphabet under the Arsacids (ca. 250 B.C.E. - ca. 240 C.E.). A theory was developed by F. C. Andreas that unusual or unexpected spellings in the transmitted text reflected erroneous vocalizations on the part of the Sasanian transcribers of the Arsacid text and that a correct understanding of the Avestan text could only be obtained by imagining what the consonant text had been like.
It has been proved, however, that the “aberrant” orthography of the Avesta reflects a wholly consistent phonological system, and the theory of an Arsacid Avestan text has now been abandoned. Thus, G. Morgenstierne (1942) showed that the system of “epenthesis,” for instance, is internally consistent and

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4 See Skjaervø, 1996.
must therefore be a genuine linguistic phenomenon, and, instead of regarding it as a purely graphic phenomenon, Morgenstierne interpreted the "epenthetic" i and u as signs of palatalization and labialization of the consonants they preceded.

Nevertheless, it is possible, and even likely, that there existed local (oral) translations of the Avestan text in the Arsacid and earlier periods as it did in the early Sasanian period. Thus, it is not impossible that the indigenous tradition contained in the Pahlavi encyclopaedia the Denkard about the Avesta contains some truth (Shaki, 1981): namely that after Alexander had destroyed or dispersed the text written in gold on bulls’ hides (if true, then conceivably the Old Persian[?] translation and commentary kept at Persepolis), it was then reassembled, presumably on the basis of oral traditions and, perhaps, surviving manuscripts, under Walaš, one of the Arsacid kings, again under Šapur I (240-272 C.E.), and finally under Šapur II (309-79 C.E.).

The zands

It is important to realize that already by the Young Avestan period the Old Avesta can no longer have been well understood and was in need of translation and commentary, and we actually do find in the extant Avesta commentaries in Young Avestan on Old Avestan texts. Only the commentaries on the three holy prayers have been preserved (Y.19-21), but there also existed commentaries on the remaining Old Avestan texts, some of which have been preserved in Pahlavi translation in the ninth book of the Denkard, which contains Pahlavi versions of Avestan commentaries on the Gādāds (see West, Pahlavi Texts IV, pp. 172-397).

Similarly, as the Avestan texts were adopted by other Iranian population groups than those who had originally composed them, commentaries and translations into local languages became a necessity. Thus we can safely assume that there were at one time early Bactrian, Parthian, Median, etc. versions of the texts. If, by the Achaemenid period, the Avesta was in Persis such a tradition of local versions and exegesis in local languages must have been established there too.

Whether any of these “local versions” were ever written down we do not know—though it is possible—but the transmission of the holy texts, like that of the secular literature that has not survived, must have been fundamentally oral. We can easily imagine that instructors taught the texts to the students by reciting the original text in small portions and adding the translation and the commentary as they went along. This is what we see in our extant manuscripts of the Avesta.

By the Sasanian period the Avestan text itself was largely incomprehensible to the reciters, but translations into the spoken languages had already been made, which must have been current as early as the 3rd century C.E., when one of the nasks of the Avesta was quoted by the high priest Kerdīr in one of his inscriptions. The nasks of the Avesta are also referred to in a Manichean text, dating from the 3rd-4th century. In another Manichean text the five Gādāds are mentioned by name.

It is quite probable that the Middle Persian translation of the Avesta with commentaries and additional material (the Avesta and its zand > the Zand-Avesta) had already been written down by this time, but probably not the Avestan texts themselves, and when Mani, for instance, talks about the books of the Zoroastrians he is likely to refer to these translations and commentaries.

Corruption of the Avestan text

The manuscripts of the Avesta all go back to single manuscripts for each part (Yasna, Yašt, etc.), which the colophons permit us to date to around 1000 C.E. For some parts of the text, we have manuscripts from the 13th-14th centuries, for others the tradition does not go beyond the 16th-18th centuries.

We should also remember that the proto-text of our Avesta is based on “final performances.” The question of how the Avestan texts were committed to writing once the alphabet had been invented around 500 C.E. has not to my knowledge been raised, but is of paramount importance for understanding the state of the text. There are, in fact, only two possibilities (or a combination of them): either a person who knew the text was taught the alphabet and wrote down what he knew, or a person who knew the text dictated it to
someone who knew the script. Either procedure would obviously influence the recorded text adversely, as with both procedures the fluency of the recitation would be interrupted. On the other hand, dictation would give the reciter time to remember more text than he might otherwise include during a recitation.

The text is an “edited” text and does not in every detail reflect a genuine linguistic system. During its 1000 to 1500 years of oral transmission, the text was standardized, and, once written down, it was modified by scribes who spoke dialects with phonological systems fundamentally different from that of the originals (see Hoffmann 1970, Skjærvø 1994, Kellens 1998). Thus, the OAv. texts contain many YAv. elements and the YAv. texts contain both OAv. (“pseudo-OAv.”) elements and phonetic features introduced from the scribes’ languages (incl. Gujerati). This makes it almost impossible to determine which of the sound changes we observe in our extant texts already belonged already to the original language.

Features ascribed to “editorial” interference include the “repetition of preverbs in tmesis” in the Gāthās; the use of final -ō in first member of compounds (see Lesson 20); the restoration of non-sandhi forms in sandhi (Lesson 6); the graphic splitting up of consonants (gaṭāti for *gaṭō, aēšma.mahiā for *aēšmahīā); and detachment of endings (OAv. gōu.ā, dragū.ō.dabī, gū.ō.dām; YAv. uzii̯.rōntām for *uzi̯ārō). Some of these peculiarities may be the results of memorization techniques, others may be due to scribal idiosyncrasies.

Some morpho-syntactic peculiarities of YAv. may have been caused by wrong restorations of abbreviations (cf. the frequent yō = yazamaide). The most probable cases are the following: gen. sing. zraād vourukašāila (Yt. 65.4 = Yt. 5.4 = Yt. 8.31), possibly for zraū vouruka, instead of the regular zraāja vourukašā; the use of them. dat. for gen.: aii dihādāi (V. 1.17); etc.

It is important, however, to realize that corrupt text does not necessarily imply corrupt language. Young Avestan must have ceased being a spoken language probably some time in the (pre-)Median period, when the texts were “crystallized,” that is, no longer linguistically updated from generation to generation. Thus, they were orally transmitted for at least a thousand years before they were written down, which, obviously, gave ample opportunity for them to be changed, especially by the less well trained reciters. In fact, we see that the most corrupt texts are those that were presumably recited most often.

The corruption affected both grammatical forms and the text itself. Grammatical forms were in particular exposed to analogy, for instance, the athematic nom. plur. ending -ō is frequently replaced by the thematic ending -a, athematic verbs are thematized, ablaut is lost, but these are not necessarily features of the language, but more probably of the recitation. Often whole phrases (e.g., nouns plus adjectives) were lifted out of their actual context and inserted elsewhere without appropriate adjustment; very often phrases in the nominative plural are used where the accusative would be expected.

Young Avestan dialects?

Various phonological and morphological features of YAv. have been ascribed to dialect differences; thus, J. Schindler interpreted the different treatments of final *-ag < Hr. *-ansi in terms of dialects, and K. Hoffmann ascribed features such as hu > x instead of huu- (H-F, §6.2) and VβV > VγV (H-F, §63cg) to an Arachotian dialect. The alternation of Vbv ~ Vdv in daādī ~ daādā, etc., corresponds to Man. MPers. day- ~ Parth. and mod. Pers. dah-. As long as we have no exhaustive study of the manuscripts and individual scribal habits, such theories remain hypothetical.

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OLD IRANIAN LANGUAGES AND LITERATURES

HISTORY OF THE IRANIANS AND THE AVESTA

<table>
<thead>
<tr>
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<th>Language/Event</th>
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</tr>
<tr>
<td>2700-2200</td>
<td>Proto-Iranian?</td>
</tr>
<tr>
<td>2200-1700</td>
<td>Proto-Avestan (end of Indus civilization ca. 1900).</td>
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<tr>
<td>ca. 2100-1750</td>
<td>1) &quot;Bactrian-Margiane Archaeological Complex.&quot;</td>
</tr>
<tr>
<td>1700-1200</td>
<td>Old Avestan period.</td>
</tr>
<tr>
<td>1200-900</td>
<td>2) Transition period: crystallization and canonization of the Old Avestan texts.</td>
</tr>
<tr>
<td>?</td>
<td>3) Movement of the Persian and Median tribes into central and northwestern Iran.</td>
</tr>
<tr>
<td>900-600</td>
<td>Young Avestan (geographic horizon: from Choresmia to Sistan/Helmand basin).</td>
</tr>
<tr>
<td>700-400</td>
<td>1) Old Persian (Darius at Behistun, 520-519 B.C.E.).</td>
</tr>
<tr>
<td>400-ca. 100 B.C.E.</td>
<td>Transition period.: post-Old Persian/proto-Middle Persian.</td>
</tr>
<tr>
<td>100 B.C.E.-200 C.E.</td>
<td>Early Middle Persian.</td>
</tr>
<tr>
<td>200-500/600 C.E.</td>
<td>Middle Persian.</td>
</tr>
</tbody>
</table>

The history of the text, as envisaged by Hoffmann (1970), Kellens (1998, p. 513), and myself, is approximately as follows:

- Composition of texts that were to lead to the Old Avestan texts, constantly linguistically updated (recomposed) in performance (mid-2nd mill. B.C.E.).
- Composition of the Young Avestan texts, constantly linguistically updated, etc. (end of 2nd/early 1st mill.).
- Crystallization of the Old Avestan text as unchangeable with introduction of editorial changes (early YAv. period?).
- Crystallization of the Young Avestan text as unchangeable (1st half of 1st mill.?).
- Canonization of select texts (under the Achaemenids?).
- Transmission of the entire immutable text with introduction of linguistic novelties and changes made by the (oral) transmitters (up to ca. 500 C.E.), with several attempts at "reassembling the scattered scriptures" (?).
- Creation of an unambiguous alphabet in which the entire known corpus was written down to the extent it was deemed worthy.
- Written transmission of the text influenced(?) by the oral tradition; copying of manuscripts contributes to deterioration of the text.
- The Arab conquest causes deterioration of the religion and its texts; ca. 1000 C.E. there is only one single manuscript in existence of each part of the extant Avesta, from which all our extant manuscripts are descended.

---

6 Kellens lowers the dates by a few centuries and introduces additional details.
INTRODUCTION

THE TRANSMISSION OF THE AVESTAN TEXTS AND LANGUAGES

Proto-Old Avestan

The Old Avestan texts are transmitted by speakers of later languages

The Old Avestan texts are crystallized in a form determined by the diacritics.

The Old Avestan texts are transmitted by speakers of Young Avestan, who impose their own phonology on the texts.

The Avestan texts are transmitted by speakers of a variety of Middle Iranian languages.

The Avesta is written down from performances by select performers.

Mss. are copied by scribes who rely upon their own memory of the texts.

Mss. become scarce.

Prototypes of extant mss.

Yasna
Vispered
Yashts
Videhdad
Miscellaneous

The Young Avestan-Old Persian isoglosses develop: abl. -t, etc.

Old Persian, etc.

Median, etc.

The Young Avestan texts are crystallized.

The crystallized Young Avestan texts are transmitted by speakers of other Old Iranian languages (Old Persian?).

Avestan disappears as spoken language.

The Avestan texts are combined into one Scripture.

The Avestan texts are transmitted by speakers of later languages.

The Avestan texts are transmitted by speakers of other Old Iranian languages (Old Persian?)

The Old Avestan texts are transmitted by speakers of Young Avestan, who impose their own phonology on the texts.

The Avestan texts are transmitted by speakers of a variety of Middle Iranian languages.

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Mss. become scarce.

Prototypes of extant mss.

Yasna
Vispered
Yashts
Videhdad
Miscellaneous

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THE MANUSCRIPTS

PAHLAVI YASNA

Ms. of Māhwindād (Pahlavi?) ca. 1020  
Ms. of Māhyār (Avestan?)

Ms. of Farnbag ca. 1110

(Pahlavi Avesta used by Neryosang)  
Ms. of Māhpānāh ca. 1200

Sanskrit Yasna  
Indian Pahlavi Yasna  
Iranian Pahlavi Yasna

Neryosang's Sanskrit Yasna

X

Ms. of Rustam ca. 1270-80

K5 1323  
J2 1323

Ms. of Hōšang ca. 1478

A

Pt4 1780  
Mf4

Ms. of Mīhrbān Spandyād ca. 1290

B3 old but poorly written, worthless

YASNA SADE

Group A  
C1 bef. 1700  
K11 1647  
Lb2 1660

Group B  
H1 old, correct, best YS ms.  
J6 c. 1600  
J7 not old  
Jm1 badly wr'n  
L13 nicely wr'n  
O1 1735  
P6 relatively old but worthless

B3 old but poorly written, worthless

L20 modern

xix  
September 7, 2003
THE MANUSCRIPTS

XORDE AVESTA

<table>
<thead>
<tr>
<th>Persian</th>
<th>Indian</th>
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<tr>
<td>F2</td>
<td></td>
<td></td>
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<tr>
<td>K36</td>
<td>1704</td>
<td>Jm4</td>
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<tr>
<td>K38</td>
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<tr>
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<tr>
<td>K37</td>
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<td>1415</td>
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</tbody>
</table>

PAHLAVI VIDEVDAD

```
X
   \--L4 1323
     \--K1 1324
         \--M3 1594
             \--P1 1625
                 \--K16
                     \--K19
             \--E1 1601
                 \--K15
```

YASTS

```
A
    \--F1 1591
        \--X
            \--P1 1625
                \--K16
                    \--K19
                        \--K12 1801
```

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THE AVESTAN TEXTS

Contents of the Avesta

According to the tradition, under Khosrow (531-579), the Avesta was divided into 21 books, or naks, the contents of which are given in the Dēndard, a Pahlavi text compiled in the 9th century. From this it appears that only one of the books have been preserved virtually complete: the Videvdad; of most of the others only smaller or larger parts are now extant. The loss of so much of the Sasanian Avesta since the 9th century must be ascribed to the effect of the difficulties that beset the Zoroastrian communities after the Muslim conquest of Iran.

The Avesta is traditionally divided into several parts:

The Yasna
A miscellany of texts recited during the yasna ritual, among which are:
Hōm-yašt (Y.9-11), prayer or hymn to Haoma;
Frauwarāne, the Zoroastrian profession of faith (Y.12);
Bayān yašt, a commentary on the sacred prayers (Y.22-26);
three sacred prayers (Y.27): Yehe ātā, Ashem vohu, Yaṭā ahū vairīš (Ahunwar);
the Gāhēs (Y.28-34, 43-51, 53): poetry ascribed to Zarathustra in Old Avestan;
Yasna Haptaphāti (Y.35-41): Old Avestan composed in an archaic kind of metrical prose;
Srōš-yašt (Y.57), hymn addressed to Sraoša, god of obedience and judge in the hereafter;
Āb zōhr (Y.63-72)

Vispered (Vr.): a miscellany of ritual texts, mostly invocations;

Yašt (Yt.): collection of hymns to individual deities:
Yašt 1-4 to Ahura Mazdā and the Amaša Spanjats;
Yašt 5 to Araduui Sura Anāhita, the heavenly river and goddess of the waters;
Yašt 6 to the sun;
Yašt 7 to the moon;
Yašt 8 to Tištiriya, the star Sirius, who controls the weather and the rain;
Yašt 9, Gōš yašt, to Drušpā;
Yašt 10 to Miθra, god of contracts and agreements, of dawn, etc.;
Yašt 11 to Sraoša;
Yašt 12 to Rašnu, judge in the beyond
Yašt 13 to the Frauwašis, tutelary deities and warriors, probably the personified faith (cf. frauwarāne);
Yašt 14 to Varaśrayna, god of victory who manifests himself in 10 different incarnations;
Yašt 15, according to its title dedicated to Rām, but actually about Vaiulu, the personification of the space between heaven and earth, who has two sides, one good and one evil;
Yašt 16, Dēn yašt, to Cistā;
Yašt 17 to Aši, the goddess of good fortune and protectress of the family;
Yašt 18 Aśād yašt;
Yašt 19 according to its title dedicated to the genius of the earth but actually about the Kavian xvarnah (royal Fortune);
Yašt 20 to Haoma;
Yašt 21 to the star Vanānt.

Xorda Avesta (XA.) “little Avesta”: a miscellany of hymns and other ritual texts, among which are:
The Nydyiins (Ny.) “prayers” to the sun, Miθra, the moon, Araduui Sura Anāhita (the waters), Ātaš i Bahram (the fire);
INTRODUCTION

The Štrōzas (S.), invocations of the deities in charge of the 30 days of the months.
The Āfrinagān (Ā.), various invocations.

Videvdad (V.) (also Vendidad) literally “the law(s) or regulations (serving to keep) the demons away”: mainly a collection of texts concerned with purification rituals. It also contains some mythological material:
   chap. 1: contains a description of how Ahura Mazda created the various provinces of Iran and how the Evil Spirit, as his countercreation, made a scourge for each province;
   chap. 2: contains the myth of Yima, the first king, who built a fortress to house mankind during a coming winter;
   chap. 19: contains a description of the struggle between Zarathustra and the Evil Spirit;

Hādōxt nask (HN.): a text about the fate of the soul after death;
Aogmaddēcē (Aog.): an eschatological text;
Ēhrbedesētān and Nīrganestān (N.): religio-legal texts;
Pursišnīhā (P.): a collection of questions and answers regarding religious matters.

The following three are late compilations but contain some fragments not found elsewhere:
Āfrīn-e Payyambar Zarāštāt: Zarathustra’s advice to Vištāspa;
Vištāsp yāšt: Vištāspa’s words to Zarathustra;
Vaēšt nask.

There are numerous Fragments from extant and lost Avestan texts quoted in the Pahlavi translation of the other Avestan texts and in Pahlavi texts. Of special interest is the so-called Frāhāng ēdim ēk (PO.), which is a Vocabulary of Avestan words and phrases with their Pahlavi translation. The first entry is Avestan ēdim = Pahlavi ēk, whence the name.

BASIC RELIGIOUS TERMINOLOGY

In the Zoroastrian (Mazdaismian) religion, as seen in the Young Avesta, the universe is divided into two opposed and constantly battling camps, those of good and evil, order and chaos, life and death, light and darkness. In addition, the universe is divided into two spheres: “that of thought” (mānīshīwa), that of the divine beings, and “that of living beings” (gaētīwa), that of humanity and other living beings (gaētā).

The ordered universe was established (dā-) by Ahura Mazda, the Wise Lord, at the beginning of (limited) time. Its inherent principle is Order (ašā), which is manifested in the light of day, the diurnal sky, and the sun. The principle of Order applies to both the world of thought and that of living beings. In the former it applies to the cosmic processes, established and upheld by Ahura Mazda; in the latter it applies to the behavior of men, both in daily life and in the ritual. All entities in the universe, including mankind, that conform to this principle are said to be upholders/sustainers of Order or “Orderly” for short (ašawīn).

When Ahura Mazda and the other immortal gods rule the world according to Order, it is full of life and fecundity. The terms for this are derived from the root span, which literally implies “swelling with vital juices.” The good deities in the world of thought, first of all Ahura Mazda, are all “life-giving, (re)life-giving” (spanītī), that is, they are responsible for maintaining the universe in its pristine state, as originally established by Ahura Mazda himself. The term is frequently rendered in Western literature as “beneficial” or “holy,” but the latter is a very imprecise term and should be avoided. Humans contribute to this maintenance of the Ordered universe through their behavior and their rituals. At the end of the final battle the final revitalizers (saošināyāt) will stand forth and by their victory over the forces of Evil will render existence “juicy” (frāšā), that is, full of fertile, juices, like it was in the beginning, a state commonly referred to as the “Juicy-making” (frāšā korāiti), commonly rendered as Renovation.
A link is provided between beings in the worlds of thought and living beings in that they all have a model or prototype in the world of thought, the ratuš, a category of entities reminiscent of the Platonic ideas. Thus, the divisions of the year, which recur ever anew, all have their unchanging Models in the world of thought. Altogether there are thirty-three Models (see the litanies in lessons 10-13).

With Ahura Mazda there are several other divine beings, referred to as “life-giving/life-giving immortals” (amaša spanša), of whom there are either innumerable ones or six (seven) (the Vitalizing/Life-giving Immortals). All the beings of the world of thought are deserving of sacrifices,7 “worship-worthy” (yazata-).

The most important of the immortal gods are:

Araduui Sūrā Anahita, literally “the unattached lofty one, rich in life-giving strength,” name of the heavenly river
Aši, goddess of the rewards.
Ātar, the Fire, son of Ahura Mazda
Mītrā, solar deity, god of contracts and agreements; fighter of the forces of the Dark Side; clears the way for the sun to rise.
Sraoša, deified “readiness to listen” to the gods; he is in charge of the “rewards” (ašīia) given to the souls of the dead; he is the main opponent of Aēšma “Wrath.”
Rāšnu: god of straight and correct behavior, in the beyond the judge who weighs the deeds of the dead on a balance.
Tištria: the Dog Star, Sirius; god of the seasonal rains.
Vaišu: name of the god of the intermediate space, through which the soul and daēnum of the dead must travel.
Varōhrāma, god of defense against and victory over the enemies of Order.

The seven Life-giving Immortals are Ahura Mazda plus the following six:
Vohu Mano, Good Thought (of gods and men, especially the poet-sacrificer, opponent of the Evil Thought). He also represents animals.
Aša Vahista, Best Order (the cosmic Order, opponent of the cosmic Deception, the Lie). It also represents the heavenly fire, the sun, which is its visible mark.
Xšaṇta Vairiya: the Well-deserved Command, the royal command of Ahura Mazda (produced as a reward for the successful sacrifice), enabling him to overcome those possessed by the Lie. It also represents metals.
Spanša Armaity, Life-giving Humility; daughter and spouse of Ahura Mazda, deity of the earth, also personified spousal and filial devotion and submission, as well as patience in carrying all things on her. Her name is often rendered as Rightmindedness and similar.
Hauruusuātā: Wholeness (principle of not suffering defects, illnesses, etc.). It also represents the waters.
Amaratātā: Immortality, Undyingness (principle of not dying untimely). It also represents the plants.

The opponent of Ahura Mazda is the Evil (literally, “dark, black”?) Spirit (Aŋra Maniua), whose creations and followers tell lies about Ahura Mazda and his Ordered universe. They are therefore said to be “filled with/possessed by the Lie, Lieful,” (drauwaat), and the principle of the universe of the Evil Spirit is called the Deception or the Lie (Druj). When Ahura Mazda established the Ordered universe, sunny and healthy, the Evil Spirit in turn polluted it with all kinds of evil things, darkness, death, sickness, etc.

The agents of the Evil Spirit are the old (Indo-Iranian) gods, the daēnas (Old Indic deva “(good) god”).

7 The term sacrifice is used throughout this book without necessarily implying immolation of a sacrificial victim; rather it is used to denote ritual offerings to gods and other entities in the divine world. See, e.g., Henninger, 1987, esp. pp. 544-45. The verb yazā- implies worship of the gods, consecration of the elements of the ritual, and the offering up the elements of the ritual to the gods as gifts.
INTRODUCTION

Others are:
Aešma "Wrath," the principal opponent of Sraoša. Wrath probably personifies nocturnal darkness and the night sky, and his "bloody club" may refer to the sunset, in which the sun seems to be sinking into blood.
Nasao, the Carrion demoness, the greatest polluter of Ahura Mazdā’s world.
Bušijāstā, the demoness of sloth, with long fingers, who says "there will be another (day)."

The creative forces in the universe, of both gods and men, are called maniūs, (active) mental forces, (poetic) inspiration, especially the Forces of Order and the Lie. The word is commonly translated as "spirit." The creative force of the upholders of Order, especially that of Ahura Mazdā, is the (re)life-giving force, the life-giving inspiration (spēnta maniūi), a concept which in the Young Avesta became a deity in its own right, closely associated with Ahura Mazdā. The (mis)creative force of the Lie is the destructive force/inspiration (agra maniūi), which became the name of the Evil Spirit himself. The entities in the universe that possess this force make up the world of thought/spirit (maniāua).

Both Ahura Mazdā and the Evil Spirit have their agents among the humans. Ahura Mazdā’s principal agent, the first human to “praise Order,” “discard the daēuas” as not worthy of sacrifice, and “sacrifice to Ahura Mazdā” was Zarathustra, the first human poet-sacrificer. Later poet-sacrificers imitate Zarathustra in order to perform a successful sacrifice.

The purpose of the Avestan sacrifice, as reflected in the Yasna, is to regenerate the ahu, the living existence, after periods of darkness, sterility, and death (night, winter). During the ritual, the sacrificer constructs a microcosmic model of the cosmos as it was ordered by Ahura Mazdā the first time: the first ahu. For this, all the models, or prototypes (ratu), of all the ingredients of the first ahu are invoked, invited, and ordered. The haoma sacrifice is performed, apparently in order to regenerate Zarathustra in the personality of the current sacrificer. Once that is done, the sacrificer recites the Gāthās, as they were first recited in the world of the living by Zarathustra, in order to smash and remove evil from the cosmos. The divine “readiness to listen,” Sraoša, is praised in order to strengthen him in his battle against the forces of darkness, embodied in Aešma, Wrath. The heavenly waters are invoked, as the birth waters of the new existence about to be born, and the sun, which is about to be born out of the world ocean as the symbol of Ahura Mazdā’s Order.
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J2
TD
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THE AVESTAN ALPHABET

The Avestan alphabet was invented in ab. 500 C.E. as a phonetic, rather than a phonemic, alphabet, in which every sound was to be represented by one letter. Two things must be kept in mind:

1. The sounds this alphabet was intended to record were those of the oral recitation as performed at the time of the invention, not the original pronunciation of Old and Young Avestan, and we do not know to what extent the pronunciation had changed in the ritual recitation;

2. The Avestan and (Book) Pahlavi alphabets are known only from the 13th century onward, and we do not know what their exact forms were at the time of the invention of the Avestan alphabet. The Pahlavi script, for instance, may have been more differentiated than it is in the standard form of the manuscripts.

The alphabet was based upon the Pahlavi (Middle Persian) alphabet in use at the time, which was descended from Aramaic. The Avestan script is therefore also read from right to left.

For *a, *e, *i, *o, *u, one usually writes q, e, i, o, u.

Note that y Y y are only written in initial position, except in very late manuscripts, while in non-initial position <ii> and <uu> are used to express Eng. w and y. Before vowels ii and uu are written to express [i], [j] and [y], [u], e.g.:
yāna: “boon,” xšāiha > xšaia “he ruled,” maštiš/mašiš “(mortal) man” (Skt. matriyo);
vohu “good,” yaun “as long as” (Skt. yāvat), dru “sound, healthy” (Skt. drū).

Note that ii and uu are also found in initial position, although rarely:
ii: subj. of the perf. stem *iišiš- < *śiš- (= Skt. iyš-),

Until recently ii and uu in all these functions were usually transliterated as y and v, so that no distinction was made between them and initial y Y and v (e.g., Bartholomae, Air. Wb.). When uu and ii appeared in initial position y Y and u were written (thus Bartholomae, Air. Wb., cols. 147, 399).
Note that Bartholomae used w to transliterate <β>.  

ī is written for ī in final position and before stops (tk, ṭb), e.g., ātaī “then,” jkaēśa- “guidance,” ṭbaēśah- “evil, hostility.”

**LIGATURES**

In many manuscripts certain letters are frequently combined. Some common combinations, or “ligatures,” are the following:

\[
\begin{align*}
\text{w} + \text{w} &= \text{ww} \\
\text{w} + \text{w} &= \text{ww} \\
\text{w} + \text{w} &= \text{ww} \\
\text{w} + \text{w} &= \text{ww} \\
\text{w} + \text{w} &= \text{ww} \\
\text{w} + \text{w} &= \text{ww}
\end{align*}
\]

**STRESS**

We know nothing certain about stress in Avestan. For practical purposes a stress rule like that of Latin or Classical Sanskrit may be used, i.e., 1) stress the second-last syllable (the “penultimate”) if it is “heavy,” i.e., has a long vowel (or diphthong) or a short vowel followed by two or more consonants, or if the word has only two syllables, e.g., āpō, āpō, mazīštō; 2) stress the third-last syllable (ante-penultimate) if the penultimate is “light,” i.e., has a short vowel followed by one consonant only, e.g., váēnāhi, barāmāhi; 3) stress the fourth-last syllable if the antepenultimate and penultimate are both light, but put a secondary stress on the penultimate, e.g., ēhurāhe, yēzāmāide.

It is also possible that some words still had the accent on the final syllable, as in Old Indic, e.g., āpō but apō.

Note that a final -w does not count as a syllable. The vowel sequences ai, ei, au, ou count as short vowels (a₁, e₁, a₂, o₂). Double ii and uu either count as single consonants ĭ and ĭ or as vowel + consonant ĭ and ĭ.

**PUNCTUATION**

In the Avestan manuscripts every word—and sometimes parts of words—are separated by a period. Sentences are usually marked by a triangular group of three dots (.) or other decorative marks.

**PRONUNCIATION**

Following are some guidelines to the pronunciation of Avestan.

1. Vowels.

   Note that the vowels should be pronounced “cleanly,” as in Italian or Spanish, rather than as in English.

<table>
<thead>
<tr>
<th>letter</th>
<th>example</th>
<th>approximate pronunciation</th>
</tr>
</thead>
<tbody>
<tr>
<td>ā</td>
<td>āpō</td>
<td>Span. gato; Eng. cart or cut; Germ. Katze.</td>
</tr>
<tr>
<td>ā</td>
<td>āpō</td>
<td>Eng. car or bath (not Amer. Eng.); Germ. Lade.</td>
</tr>
<tr>
<td>aē</td>
<td>baēwara</td>
<td>Span. baile; Eng. bite; Germ. kein.</td>
</tr>
<tr>
<td>ao</td>
<td>gaoš</td>
<td>Span. causa; Eng. cow; Germ. Haus.</td>
</tr>
<tr>
<td>i</td>
<td>pita</td>
<td>Span. hijo; Eng. feet; Germ. bitte.</td>
</tr>
<tr>
<td>ii</td>
<td>matia</td>
<td>Span. (not Amer.) mayo, Amer. Span. pollo; Eng. layout.</td>
</tr>
<tr>
<td>ĭ</td>
<td>vīspe</td>
<td>Eng. feed; Germ. lies.</td>
</tr>
<tr>
<td>ĭ</td>
<td>vīra</td>
<td>Span. gusto; Eng. foot; Germ. Lust.</td>
</tr>
</tbody>
</table>

1. In the Bavarian pronunciation of Bartholomae German w was a bilabial similar to [β], so it could not be used for the labiodental ĭ.
LESSON 1

uu tuua after consonant Eng. two went; after vowel Eng. power.
ū sura Eng. move; Germ. Busen.
e ziieni Span. beso; Eng. bed; Germ. Bett.
è (only in aæ and monosyllables) Germ. See.
o vohu Span. rojo; Eng. approximately source.
ö apô Eng. approximately bores, so.
³ karata Eng. hurr; Germ. könnt; French peut-être.
š spōništä Eng. heard; Germ. schön; French émeute or peur.
q mašššča French chance.
*barasmq French un or lundi.
a màphō Eng. hawk or bawdy.

2. Consonants.

p, b, f, m, t, d, n, k, g (ğ), j, y (Y), v, s, z, h are pronounced as in English.

β aïfī Span. recibir.
ğı ançâi preaspirated m (compare Eng. interjection hum).
ơ, ơ, bâda Span. lado; Eng. father.
θ paθa Span. (not Amer.) hacer; Eng. bath.
₁, ₂ mat approximately Amer. Eng. better.
η aya Span. haga.
χ haxa Span. (not Amer.) hijo; Germ. Loch.
χ’ daššaqm Germ. ich; Chin. xi; Jap. hi.
x’ x’atô = x + w.
η rayha Eng. sing.
ɭ in ɭh = ɭ + h + y, cf. Eng. wrong hue.
η’ in η’h = ɭ + h + w, cf. Eng. long while).
c ciq Span. chico; Eng. chit.
ń ańō Span. año.
r raita Ital. Roma.
š, ş spôš, aša Eng. wish, cash.
š aššô Eng. wash your face.
ž tîši Eng. leisure; French rouge.

EXERCISES 1

1. Transcribe and practice pronouncing the following Avestan words:

\[
\begin{array}{ll}
\text{Avestan} & \text{English} \\
\hline
\text{uu} & \text{two} \\
\text{ū} & \text{move} \\
\text{e} & \text{bed} \\
\text{è} & \text{See} \\
\text{o} & \text{source} \\
\text{ö} & \text{bores} \\
\text{ª} & \text{hurr} \\
\text{š} & \text{peur} \\
\text{q} & \text{chance} \\
\text{*barasmq} & \text{un or lundi} \\
\text{a} & \text{hawk} \\
\end{array}
\]

September 9, 2003
LESSON 1

2. Practice pronouncing the following words and sentences and write them in Avestan script:

*amašā spənta* “Life-giving Immortals”
*upa.taça Araduui Sura Anāhita* “Araduui Sura Anahita came running”
*Θραηαηηονο γο jana Αζηηim Dahaκοm* “Θραηαηηο, rich in life-giving strength, who killed the Giant Dragon”
*Yima xəədə huqə’h ηο xəaiata daraγam zruuəm* “radiant Yima with good herds, who ruled for a long time”
*vispe yazatdgho amasaca spəntaca hənti* “all beings worthy of sacrifice (= deities) are both immortal and life-giving.”

3. “Guess” how to say: “I carry, I eat, he eats, he requests, we carry, we request.”

VOCABULARY 1

The grammatical forms of the words in these reading exercises will be explained in the following lessons. Here only the meanings are given. For the sake of future reference, however, all the standard grammatical information is given here. Thus, after each word the so-called “stem”—followed by a hyphen—is given, which indicates that the word changes according to its grammatical form. No hyphen indicates that the word does not change. The stems and their meanings should be learned by heart. The abbreviations m. = masculine, f. = feminine, n. = neuter refer to the gender of the nouns and should be noted; nom. = nominative, acc. = accusative, voc. = vocative, gen. = genitive, sing. = singular, plur. = plural; the symbol √ refers to the “root” of a verb; < = comes from. A “/” is used to indicate different stems. All these terms will be explained later.

The examples in the pronunciation column are not included in the vocabulary.

The alphabetical order adopted here is as in English, with modified letters following the simple ones:

| aą ą a | eę ę ė | i ī | nń ń ŋ ŋ’ | ęś ęś ęś | x x’ |
| bβ  β | f | j | oō | tθ | y |
| c | gγ | k | p | uū | z ż |
| dδ  δ | h | m m | r | ν |
Lesson 1

asi- f.: reward; Aši, goddess of the rewards
asiō, nom. sing. of ašiia-: who is in charge of rewards (and punishments); standing epithet of Sraoša
Ažim Dahāk̄om, acc. sing. of Aži- Dahāka-: Azhi Dahaka, name of a giant dragon (Pers. Ažđahā or Žohžāk)
ā: (up) to (+ acc.)
āaq: then
āfs, nom. sing. of āp-/ap-
āp-/ap- f.: water
āpō, nom. plur. of āp-/ap-
baraiti < bara- vbar: he carries
darāyam, acc. sing. m. of darāya-: long
dāxānum, gen. plur. of daňju- f.: land
druua, nom. plur. of druua-: sound, healthy
haujjanom, nom.-acc. sing. of haujjanama- n.: assembly
hānti < ah-: (they) are
haujoša-: who has good herds; standing epithet of Yima
jaua < jau(a)- yjan/yin: smote, struck, smashed, killed
janta, nom. sing. of janta-: smiter, striker, smasher
Jāmāsp̣a, voc. sing. of Jāmāsp̣- Djamasp; person figuring in the legends of Zarathustra
Jāmāsp̣p̣, nom. sing. of Jāmāsp̣- 
manīuš, nom. sing. of maniu-: mental force, inspiration; traditionally translated as spirit (see Lesson 2)
mašiia- man, mortal man
mašiō, nom. sing. of mašiia-
mazdaiiasna, nom. plur. of mazdaiiasna-: someone who sacrifices to (believes in) Ahura Mazdā; Mazdean
mārām, acc. sing. of mārā-: poetic thought (expressed in words)
Miārām, acc. sing. of Miārā-: solar deity, god of contracts and agreements (see Lesson 2)
nauua zam, acc. sing. of nauuazam-: ship’s captain
Pārum, acc. sing. of Pāruua-
Pāruuua-: name of a ship’s captain tossed up into the air by Thraetaona (Θραέταωνα) but saved by Aräduu
Sura Anhīta
Pourušāspa, voc. sing. of Pourušāspa-: name of the legendary father of Zarathustra; lit. having/with grey horses
spānta, nom. plur., spāntom, acc. sing. of spānta-: “life-giving, (re)life-giving,” literally “swollen (with fertility, etc.).” The term is traditionally translated as “beneficial” (also “incremental”) or even “holy”; fundamental concept in Mazdaism: the quality of those who, like Ahura Mazdā, keep or reestablish the cosmos in/to its pristine state
spānšī̂, superlative, nom. sing. m. of spānta-: most life-giving
Spitama, voc. sing. of Spitāna-: of the Spitānas, Spitāmid; (probably) family designation of Zarathustra
Sraoša-: name of a god personifying one’s readiness to listen to the gods and the gods’ to humans
sura- (sūra-): rich in life-giving strength
šiāoñna, nom.-acc. plur. of šiāoñna- n.: deed, act, action
tacāt < taca- < v[t]ak: flows
taç, nom.-acc. sing. n. of ta-: that
taxma-: firm, enduring, steadfast, brave
tbaesah- n.: hostility, evil
tkaēša-: guidance
Θraētaōna-: Thraetaona, name of dragon-slaying hero (Pers. Feridun)
upa.tacaţ < upa-taca- tva[k]: came running
uua, f.n. uie: both
vaţhu- vohu-: good; good thing
vaţhi, nom. sing. of vaţhi- f. of vaţhu-: good
vīfra, nom. sing. of vīfrah-: smart
vīfrō, nom. sing. of vīfra-
vifrō.tamam, acc. sing. of vifrō.tama-, superlative of vifra-: smartest
vispa-: all
vohu, nom.-acc. sing. and plur. n. of vaṅhu-: good
xśāētō, nom. sing. of xśaēta-: radiant(?); standing epithet of Yima
xśāīata < xśāīia-: he ruled
x'arāmahi < x'ara- ṽx'ar: we eat
x'arēthā- n.: food
yauuat: as long as
yāna- n.: a boon (that is requested)
yāsa- ṭyā: to request
yāsāmī < yāsā-: I request (am requesting)
Yima-: Yima, proper name; the first king and builder of a fortress (vara-) to preserve species of the good creation during a devastating winter
yō, nom. sing. of ya-: who
zaōṭra-: libation
zruuān-, zruuān-, zrun-: time
LESSON 2

THE PHONOLOGY (SOUND SYSTEM) OF AVESTAN. GENERAL REMARKS.

One of the things that strikes one about Avestan as opposed to Old Indic (Sanskrit) is the seemingly chaotic orthography. The cause of this state was long thought to be that the Avestan text had been corrupted by the manuscript writers, and scholars therefore decided that the text had to be “corrected” and “normalized” in order to recapture the “original” Avestan text. They never proved their point by examining in detail the orthography and the individual characteristics of the manuscripts, however.

The first Western scholar to undertake a complete analysis of the phonology of Avestan was G. Morgenstierne, who in an article written during World War II and published in 1942 showed that the Avestan alphabet reflected an internally consistent phonological system, in many respects similar to those of living Iranian dialects and languages. Most of the seemingly orthographic aberrations, which at the time were commonly explained as scribal errors, could be explained in terms of the phonological system of the language(s) of the Avesta.

It must be kept in mind, however, that the Avestan texts as we have them do not necessarily in every detail reflect a genuine linguistic system. For centuries they were adjusted by editors (diacritics) and then by scribes who spoke dialects or languages with phonological systems differing fundamentally from that of the original Avestan language. Thus, on one hand, the Old Avestan texts contain many elements that are clearly borrowed from or influenced by Young Avestan, and, on the other hand, the Young Avestan texts contain both elements that are imitations of Old Avestan (“pseudo-OAv.”) and elements belonging to later stages of Iranian that were probably introduced by the scribes.

It is, finally, almost impossible to determine which of the sound changes we observe in our extant manuscripts already belonged to the original language and which ones were introduced at various stages of the 1000-1500 years' oral and written transmission of the texts. One way of determining early changes is to compare the Avestan phonological system with that of Old Indic.

As much of the transmission of the surviving Avesta probably took place in southwestern Iran, phonological changes shared with other East-Iranian languages as opposed to West-Iranian languages may be assumed to belong to the early period.

One such typically East-Iranian sound change is the shortening of i and its disappearance in juua- “alive,” which agrees with Sogdian žw-, Khotanese juva-, and Pashto žw-, against OInd. jiva-; and in cuuant- “how great,” OInd. kivant-.

Palatalization and labialization of vowels, however, which is typical of the transmitted Avestan text, are also found in western Iranian languages and do not necessarily belong to the eastern stage of the transmission.

Important:

Some students may find it useful to compare Sanskrit (Old Indic) when learning the Avestan grammar, but both they and the teachers should avoid phonetically “translating” the Avestan into Sanskrit to explain the Avestan forms. Such an approach not only hints at an “inferior” status of Avestan compared to Sanskrit but also—more importantly—may take the focus away from the linguistic structure of Avestan in its own right—its phonetic and grammatical systems and the indigenous semantic developments. In my own experience, students who routinely see the Sanskrit forms in the Avestan ones may experience great difficulties in identifying typically Avestan, especially “contracted,” forms.

The students are not expected to master completely the following description of the phonological system of Avestan right away but use it for reference.
PHONEMES

We call "phonemes" the smallest units of speech that distinguish meanings. Phonemes are usually determined by exhibiting "minimal pairs," e.g., English bad - sad, a pair that establishes /b/ and /s/ as separate phonemes in English.

Phonemes are denoted by writing them between / /. The phoneme is not a "sound" (the sound that somebody produces and which we hear when somebody speaks) but a linguistic entity devised, as it were, to provide the theoretical link between acoustic sound (the "physical" aspect of speech) and meaning (the "psychological" aspect of speech).

When we want to emphasize that we are talking about the actual sound, or the "phonetic realization" of a phoneme, we use square brackets [ ], e.g., [p], [b], [z]. These actual sounds are also called "phones" or "allophones."

Phonemes are described by listing their "distinctive features." These distinctive features are descriptions of how the sound is produced in the mouth and which parts of the mouth are involved in the sound production. Following are some examples:

/b/: stop, labial, voiced ~ /p/: stop, labial, unvoiced, ~ /m/: nasal, labial.
/x/: fricative, velar, unvoiced ~ /h/: fricative, velar, voiced.
/s/: sibilant, alveo-dental, voiced ~ /z/: sibilant, alveo-dental, voiced ~ /i/: sibilant, alveo-palatal, unvoiced ~ /r/: sibilant, alveo-palatal, voiced.

Note that English /t/ is sometimes aspirated [t h], sometimes not aspirated [t]. The feature "aspiration" is not, however, distinctive in English or Avestan, so there is no phonemic opposition /t/ ~ /b/, /p/ ~ /b/, etc. In such cases we say that [p] and [ph] are "allophones" of /p/. Aspiration is a distinctive feature in some languages—Sanskrit, for instance, where we have minimal pairs such as kara [kara] "hand" ~ khara [khara] "donkey."

In the case of /n/ we note that "voiced" is not a distinctive feature of nasals in English or Avestan, as no two words can be distinguished by the presence or absence of voicing in a nasal /n/. On the other hand, Avestan has a voiceless or, probably, pre-aspirated [hm], which may be a separate phoneme: /m/ ~ /hm/, but more probably it is simply an allophone of /m/ after h or alternative (short-hand) way of writing /hm/.

PHONEMIC NEUTRALIZATION

Phonemes may not be distinguished in all positions. Thus, in English we cannot find any minimal pairs distinguished by the phoneme sequences /st/ and /sd/. In such cases we say that the phonemic opposition between /t/ and /d/ has been neutralized after /s/.

VOWEL PHONEMES

Vowel phonemes are defined by features relating to the position of the tongue in the mouth and the shape of the lips. There are three basic parameters:

1. The height of the highest point of the tongue: high - mid - low.
2. The place of the highest point of the tongue: front - central - back.
3. Rounding or non-rounding of the lips.

In Avestan there are the additional features of short - long and of nasalized - oral (= non-nasalized), only some of which have distinctive function.

Diphthongs may be regarded as combinations of phonemes or single, composite, phonemes.

We may tentatively posit the following vowel (simple and diphthongs) phonemes for Young Avestan (spelling in < >):
LESSON 2

Front |
--- |
High | i <i, i> |
Mid | e <e, է> |
Low | a <a> |

Central |
--- |
High | օ <օ, օ> |
Mid | օ <օ, օ> |
Low | ի <ա> |

Back, rounded |
--- |
High | ո <օ, օ> |
Mid | տ <տ, տ> |
Low | ա <ա> |

Nasal |
--- |
High | ա <ա> |
Mid | (ա <ա>) |
Low | ա <ա> |

Diphthongs:

Short |
--- |
ai <եո> | ~ oi/oi <օի> |
uo <աո, աո> | ~ ou <օո> | ~ au <օւ> |

Long |
--- |
ai <եա> |

The difference between օ and ա must have been between closed and open [o: ~ ա:] (approximately as in English home ~ hawk, Germ. rote ~ Rotte).

Cf. the following minimal or almost minimal pairs:

äpö ~ apö "waters" nom. plur. ~ gen. sing., acc. plur.
apö ~ apa “water” gen. sing., acc. plur. ~ instr. sing.
amöm ~ inöm “the strength” ~ “this”
apa ~ upa “with water” ~ “up to, at”
aspö ~ aspa ~ aspö “horse” nom. sing. ~ instr. sing. ~ acc. plur.
surö ~ surä “rich in life-giving strength” masc. nom. sing. ~ fem. nom.-acc. plur.
aäta ~ aäte “this” instr. sing. ~ nom. plur.
aäš ~ aëša “with these” ~ “this (one)”
gäšš ~ gaös ~ göš “cow” nom. ~ gen. ~ gen.
paröna ~ paröna “feather” ~ “full”
mašiia ~ amäša “(mortal) man” ~ “immortal”
käša ~ okaša “armpit” ~ “cutters”
tè ~ tq “they” and haoma ~ haoma “haoma” plur. nom. ~ acc.

The phonemic status of vowel length in the case of i and i, u and ւ is uncertain. Standard editions and grammars give the impression that the distribution of short and long i and u (in Young Avestan) is conditioned by phonetic context and that they are therefore in complementary distribution, but the distribution of i and i, u and ւ in the actual manuscripts has not been investigated in any detail, and from the studies that have been made (e.g., Hintze in JamsapAsa, 1991), it appears that the choice between i or i, u or ւ may be a matter of scribal preference. Thus, the distribution by phonetic context may be a mirage of Western editions and not supported by the manuscripts.

Note that in relatively modern Iranian manuscripts long ւ is replaced by i. Investigation of this phenomenon may help establish the correct distribution of u or ւ.

The same caveat may to some extent apply to short and long e and է, o and օ. Thus, in our standard editions, է other than in monosyllabic words (see below), is restricted to the diphthong եõ, while օ, other than as word final and composition vowel is only found before the morpheme border. Pairs such as voû and dâmõhû do not, therefore necessarily prove a phonemic opposition o ~ օ. The distribution of o ~ օ also varies by manuscripts, however. Thus, many manuscripts have consistently voû instead of voû, and for the diphthong ao many manuscripts commonly have ao.
LESSON 2

\( \ddot{a} \) was an allophone of \( \ddot{a} \) before \( g, n, \) and \( s. \)
[The short \( \ddot{a} \) is found in a single manuscript (Pd) for short \( a \) before \( g. \)]

\( q \) was an allophone of \( \ddot{a} \) before \( n \) or \( m, \) e.g., \( nqma \) or \( nāma. \) In the accusative plural it is in complementary distribution with \( \ddot{a}, \) and so apparently stands for \( *q \) or \( *\ddot{q}. \) The two letters \( q \) and \( \ddot{q} \) are used indiscriminately in the extant manuscripts. In Geldner’s edition \( \ddot{q} \) is the “default” letter.

The primary diphthong \( \ddot{ae} \) is never found in final syllable, open or closed. In final closed syllable, \( \ddot{ae} \) is the result of contraction (e.g., \(-\ddot{a}ēm < *\dddot{a}iim\)).

The diphthong \( \ddot{oi} \) appears to be an allophone of \( \ddot{ae} \) used primarily in closed syllables. Thus, in Young Avestan \( \ddot{oi} \) is preferred before consonant clusters, though not before \( s \) or \( \ddot{s} \) plus one consonant.\(^2\)

The only apparently minimal pair for \( \ddot{ae} \sim \ddot{oi} \) is \( \ddot{a}ēm \) “he” \sim \( \ddot{ō}im \) “one” \(< \ddot{a}ēuua-\). Instead of \( \ddot{ā}im \) we also find the spelling \( \ddot{a}ōim, \) so \( \ddot{ā}im \) may be just a manuscript variant of \( \ddot{a}ōim. \) In the table above it is suggested that \( \ddot{ō}i \) is structurally for \( \ddot{la}î. \) It occurs occasionally in monosyllables instead of \( ē, \) e.g., \( īōi \) but \( Ë. \)

Note: \( \ddot{a}ē \) is never used in final syllable, open or closed.

The diphthong \( \ddot{šu} \) is used in a small number of words as a variant of \( \ddot{ao}, \) probably in imitation of Old Avestan.

The diphthong \( \ddot{ou} \) is only found as the result of labialization (see the next lesson), e.g., \( \ddot{po}u < *\dddot{p}aru. \) In the manuscripts it is also written \( \ddot{ou} (pōru). \)

EXERCISES 2

1. Practice reading and pronouncing the following words and phrases and translate them:

2. Read and try to translate the following sentences:

\(^2\) See Fortson.
LESSON 2

VOCABULARY

aēm, nom. sing. m. of ima-: this one, he
aēša, nom. sing. m., f. of aēta-: this
aēuua, nom. sing. f. of aēuua-: one (numeral)
ahura-: lord
Ahūrō Mazda, nom. sing. of Ahura- Mazda-: Ahura Mazda, literally: the omniscient lord
ama-: force, strength
amauua, nom. sing. m. of amauuant-
Amaratatat-, amaratit-: Non-dying, Immortality; name of the sixth Amaša Šaŋta
Anāhite, voc. sing. of Anāhita-: O Anāhita!
aŋhu-, ahu-: existence, especially the new-born Ordered existence, generated by the sacrifice
aŋra-: evil, destructive; the opposite of Šaŋta-
Aŋrō Maniūš, nom. sing. of Aŋra- Mainiū-: the Evil Spirit
aspō, nom. sing. of aspa-: horse
asti < ah-: is
Ašam Vahistung: Best Order, the second of the Life-giving Immortals
ašauuan-: sustainer of Order, Orderly
auuahta, dative sing. of auuaht-: to (the) assistance (of)
Ārmaiti-: Humility; Šaŋta- Ārmaiti-, Life-giving Humility, the fourth of the Life-giving Immortals
āt-ar-āt-: fire
daēna, nom. sing., daēna, acc. sing. of daēna-: a visionary sense of man, his "vision soul," that after death
assumes the form of a woman, beautiful or ugly according to the person's thoughts, words, and acts in
life, who leads the soul to paradise or hell, as the case may be
daēuua-: old, evil god
dāmēhu, locative plur. of dāman-: creature
druj-: the cosmic Deception, the Lie
druuant-: possessed by the Lie, Lieful
duqua: to attack (? said of evil beings)
duraošā, nom. sing. duraošā-: standing epithet of Haoma- of unknown meaning, traditionally interpreted as
"death-averting"
dušmatam, nom.-acc. sing. n., dušmatam, nom.-acc. plur. n. of dušmatam-: badly thought (thought)
dušuuarštā, nom.-acc. plur. n. of dušuuarštā-: badly done (deed)
dušuxtā, nom.-acc. plur. n. of dušuxtā-: badly spoken (word)
frasā-: Juicy, wonderful
frasā,karaiti-: Juicy-making, Renovation, the permanent reestablishment of the first existence after the
final victory over the powers of evil and darkness
gāētiia-: belonging to/residing in the world of living beings,
gao- m., f.: ox, cow; plur. cattle, animal species
gāuš, nom. sing. of gao-
haomō, nom. sing. of haoma-, Haoma-: the haoma plant and a god
Hauuuatit-: Wholeness; the fifth of the Life-giving Immortals
haoua, nom. sing. f. of haoua-: own
humata, nom.-acc. plur. n. of humata-: well-thought (thought)
huuarštā, nom.-acc. plur. n. of huuarštā-: well-done (deed)
huxtam, nom.-acc. sing. n., huxtam, nom.-acc. plur. n. of huxtā-: well-spoken (word)
imam acc. sing. m. < ima-: this
juasa < jasa-: vgam: come!
juua: 1. nom. plur. m. of juua-: alive. — 2. imperative 2nd sing. of juua-: to live
juuu, nom. sing. m. of juuu-: alive
kaša, nom. sing. of kaša-: armpit
manah- n.: thought, mind
LESSON 2

maniiauua-, fem. maniiauuī-: belonging to/residing in the world of thought
mašīia, nom. plur. of mašīia-
mazdā- m.: omniscient
mīzdaianisni-: of/belonging to the one who sacrifices to Ahura Mazdā (of the one who believes in Ahura Mazdā)
mē: to/for/of me
mošu: soon, quickly
nāman- or nāman- n.: name
nāmašīa-: to revere, do homage
nāmašīāmahi < nāmašīia-: we revere, do homage
nurōm: now
ōim, acc. sing. m. of aēuua-
paoirii6.fraOpar;ta, nom. plur. m., n. of paoirii6.fraOpar;ta-: first fashioned forth
parāna, nom.-acc. plur. of parāna- n.: feather
Pāuruuō, nom. sing. of Pāuruu-
parāna-: full
pouru, nom.-acc. sing. n. of pauru-: much
pouru.saraSa, nom. sing. f. of pouru.saraSa-: of many kinds
Rašnu-: Rashnu, divine judge who judges the soul’s thoughts, words, and deeds on his scale
rahu-: (divine) model, prototype
saōšianist-: revitalizer, said of the successful sacrificer, especially the last one, son of Zarathustra
spaēta, nom.-acc. plur. n. of spaēta-: white
Tištriia-: Tishtriia, god of the seasonal rains; the Dog Star, Sirius
upa: at, in (+ acc.)
vahistō, nom. sing. m. of vahista-, vahista- superlative of vahju-: best
vahistō anhuś: the best existence, paradise
Vaiūia-: name of the god of the space between heaven and earth (note that heaven is spherical and the earth situated in the middle of the sphere)
vairiia-: well-deserved, commonly used of rewards
Vohu Manō, nom. sing. of vohu- manah- n.: Good Mind, the first of of the Life-giving Immortals
xāstrā- n.: (royal) command
Xšāram Vairim: Well-deserved Command, the third of of the Life-giving Immortals
yazata-: deserving of sacrifice, deity
Zaraōuštra-: name of the mythical first poet-sacrificer; protagonist of the Avesta
zaraōuštri-: Zarathustrian, in the tradition of Zarathustra, spoken by Zarathustra
LESSON 3

PHONOLOGY

Consonants

We may posit the following (original) consonant phonemes for Young Avestan. The principal allophones are in parenthesis.

<table>
<thead>
<tr>
<th>Stops</th>
<th>Pricatives</th>
<th>Continuant</th>
<th>Nasals</th>
<th>Sibilants</th>
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<tbody>
<tr>
<td>- voice</td>
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<td>Bilabials:</td>
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<td>Labio-dentals:</td>
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<td>Alveo-palatals:</td>
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<td>Palatalas:</td>
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<td>k</td>
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<td>Velars:</td>
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<td>Palato-velars:</td>
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<td>Labio-velars:</td>
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<td>Pharyngeal:</td>
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</table>

β δ γ: Post-vocalic and, in some instances, post-consonantic /b d g/ were realized as β δ γ (e.g., baya- “lord, god,” duyā “daughter”), except d in the vicinity of r, which was regularly realized as d (huraoā- “well-shaped” but vadar- “(striking) weapon”).

ẍ: This letter is rarely used in Young Avestan, which has ñh where Old Avestan has ẍ. It is always followed by ii, e.g., daśiunqm “of the lands,” namaśiīmahī “we revere.”

ẍ': This letter is used in initial position and corresponds to ŋ/h between vowels (except when it is from ẍ-). r, hr: /l/ had an unvoiced allophone before p and k written hr, apparently limited to syllables which bore the stress. The original *hri became ſ (see next). As the stress shifted, or if the consonant changed, the original r reappears: kšhrpam - hukṣrpta-, aša - Astuua, mahrka- - amšrxti-.

ň: /m/ has a special variant—written n̄—after h, which was perhaps a preaspirated rather than voiceless m (cf. Eng. hum) In the manuscripts we sometimes find only ſ <m> for this sound, sometimes ſv <hm>. In many manuscripts the letter ſ <m> is not used, however, and hmn is simply written ſ <hm>.

n: /n/ was realized as ň, a nasal of uncertain nature, before consonants except ẍ and ſ.

ň: Before ẍ and possibly also i, n was palatalized to ň, but the letters ẍ and ſi are not consistently used in the manuscripts. When followed by ẍi some scribes write ẍi or nni, others inii, e.g., maniiuš, maniite, or mainiiuš. When followed by i (internally) we find spellings such as ainim, anim, or—commonly—ainim. <ni> is never (?) used alone to express palatal ň when not followed by i or ii. Examples: ańiće bųńće, aniiće bųńće, or aniiće bųńće other,” maniiuš ṣuńće, maniiuš ṣuńće or mainiiuš ṣuńće “spirit”; nițmō bųńće or nițmō bųńće “lowest.” In this manual the forms ańiće, maniiuš, nițmō, etc., will be used, but ainim (see Lesson 4).
The velar nasal */ŋ/ has two origins:
1. It is for */ŋ*/ (nk) in *paŋtaŋʰa-* “a fifth” < *paŋsta-. In some manuscripts it is used instead of */ŋ*/ between vowels in words such as *aŋuṣta* = *aŋuṣta-* “finger.”
2. In most instances */ɡʰ*/ is the realization of */h*/ between vowels, e.g., *maŋəgho*, gen. sing. of *manah-*.
This change did not usually take place when the */h*/ was followed by */i*/—less regularly—*/u*/: e.g., *ahi* “you are,” *vohu* “good” neut. sing./plur., but *varhūṣ* masc. sing.
When followed by */r*/, the standard editions write only */ɡʰ*/ e.g., *nzanagh6*, gen. sing. of *ntanah-*. This change did not usually take place when the */h*/ was followed by */i*/ or—less regularly—*/u*/: e.g., *ahi* “you are,” *vohu* “good” neut. sing./plur., but *vaghui* masc. sing.
When followed by */r*/, the standard editions write only */ɡ*/ e.g., *agra-*, *hazagra-* “a thousand,” *Fragrasiian-* name of a villain, *cagraghak-* “grazing, following the pastures,” etc. In some manuscripts, however, the spellings *aghra-*, *hazaghra-* are also common.

*/j*/ is only used between vowels and is always followed by */h* (*/jʰ*/). The actual spelling alternates between */jʰ/, */iʃʰ/, and */iɡʰ/, e.g., */ajhe/, */aijhe* or */aighe/, or even */ajhe/. In this introduction only the spelling */jʰ*/ is used.

*/y*/ is only used between vowels and always followed by */h* (*/yʰ*/). It corresponds to */x*/ in initial position. Instead of */yʰ* the scribes frequently wrote */guh* or just */gh*, e.g., *afhe*, *aguhe*, or */ughе* (thus */ajhe* can be for */ajhe* or */ajhe*).

*/s/, */ʃ/, */ʒ/: The three sibilants */s/, */ʃ/, */ʒ/ had merged into one sound */s/ by the time of our earliest manuscripts, but must originally have been separate phonemes. */s/ must have been the regular alveolar sibilant, e.g. *gaokz- ÑuL-* “ear” (cf. OInd. *ghop-* “sound”) and */ʃ/ a palatal(ized) sibilant (< */cʰi*, e.g., *šauva- < *aṣauiya- “to go,” cf. OInd. *cyava-*. The distinctive features of */s/ (< */-rt* with stress on the preceding vowel) are uncertain. In the table above it is suggested that it may have been an alveolar sibilant, but it must have had some additional feature, perhaps rhotacization (a sound found in some modern Iranian dialects), but it may have been a retroflex affricate or lateral and later a retroflex sibilant, e.g., *ntajiza-* “man, mortal” (cf. OInd. *nlartiya-*. It may be noted that in the Sasanian (learned) pronunciation there was no distinction between this sound and the sound resulting from Avestan */r*/ and */rʰ*; they were both written */hl*/ and presumably pronounced */hl*, as well, e.g., *mahli*, name of the first human, “Adam” < */majaia-* and */hlaw* “Orderly” < */aṣaunia* versus */puhl* “bridge, punishment” < */porahhu-*. In the extant manuscripts there is a tendency to write */ʃ/ everywhere before */i* e.g., */maʃiia-* and the distribution of */ʃ/ and */iʃ/ varies from scribe to scribe: some commonly use */ʃ/ as the normal (default) spelling, others */iʃ/. When Geldner made his edition of the Avesta, he based himself primarily upon manuscripts where the default spelling was */ʃ/, not */iʃ/, which means that also in his critical apparatus, when a spelling is quoted from several manuscripts, */ʃ/ means */ʃ/ or */iʃ/.

*/t/: The letter */t/ probably represented an unreleased (sometimes called “implosive”) dental stop and was an allophone of */t/ found in final and pre-consonantal position, examples: *janat* “he killed,” *tkaeša-* “guidance,” *tbaešah-* “harm.” Between vowel and consonant it alternates with */d/: */adka-* < */aška-* “coat.”

**MORPHOLOGY**

**General remarks**

The following survey of morphological categories is not meant to be mastered completely right away, but be used as reference.

The Avestan systems of declensions and conjugations are still of the Indo-Iranian type, involving a variety of stems, genders, numbers, cases, etc. Because of the limited material the forms are not as well known as for Vedic, and the student should keep in mind that some declensions and conjugations are known from only a few forms, sometimes only a single form. In unfavorable instances the manuscript tradition may also be so poor that the correct forms cannot be determined.

September 7, 2003
Morphological (inflectional) categories

Groups of words that take the same kind of forms and endings are grouped into separate "inflectional categories." There are two main subgroups: those words which have forms and endings indicating "time" (past, present, future) and those that do not. "Time-words" are called "verbs."

The verbs are classified according to the way they function in a sentence. "Transitive" verbs are those that can take a direct object (he kills the dragon, I see you, etc.), while "intransitive" verbs are the others. Intransitive verbs include verbs of state (I live), verbs of motion (I walk), mental processes (I think), and others. Intransitive verbs can usually only take "inner" objects (I live a life, I walk a walk, I think a thought). When transitive verbs are used like intransitive ones they are called "passive" (I am killed, he is seen).

The second subgroup is in turn divided into several subgroups. One of these subgroups contains words that distinguish between different "cases," that is, forms indicating the function of the word in the sentence (subject, direct object, indirect object, possessor, and other), and those that do not. Words that distinguish cases are nouns, adjectives, pronouns, and numerals. Nouns can be defined as not being adjectives, pronouns, or numerals.

Adjectives are distinguished from nouns by taking different forms depending on the gender of the noun they qualify.

Pronouns are distinguished by "deixis," that is, references to place or time relative to the position of the speaker (I, you, he/she/it/that; here, there, yonder).

Numerals are a special kind of nouns, adjectives, or adverbs used for counting objects (cardinals); indicating position in a series (ordinals); denoting fractions (one-third), number of occurrences (once, twice); etc.

The last subgroup contain various types of words that do not change forms or take different endings depending on their function in the sentence. This subgroup contains "adverbs," "prepositions" and "postpositions," "conjunctions," and various "particles."

These categories will be described in greater detail later on. Following is a brief survey for reference. Students without a background in Classical languages, Sanskrit, or linguistics would probably benefit from reading a traditional textbook on theoretical linguistics. Modern linguistic theory and models of description are not very useful for learning Avestan, however.

Nouns

General remarks

Nouns (substantives) can be "proper nouns," e.g., Zarathustra-, Vištâspa-, or "common nouns" ("appellatives"), e.g., maṣṭita- "man, human being," putra- "son," gairi- "mountain," maniu- "spirit."

The part of the noun (or adjective) that remains when the ending is removed is referred to as the "stem" and is marked by a hyphen, as in the examples just cited.

Declensions

Nouns and adjectives are classified as consonantic and vocalic stems, which constitute the vocalic and consonant "declensions," or groups of nouns and adjectives characterized by the same or similar endings.

Consonant-declension nouns have a consonant before the ending, most commonly n, r, h, but also p, t, m, d, etc.

Vowel-declension nouns have a vowel before the ending: a, à, i, ì, u, ū. Depending on the vowel before the ending these nouns are classified as a-stems, à-stems, i-stems, etc. This vowel is also referred to as the "stem vowel."

Some stems behave partly as vowel-stems, partly as consonant-stems, e.g., the "diphthong" stems in aē-, ao- and the uu-stems.

The stem vowel a of the a-declension is often referred to as the "thematic vowel" and the a-declension as the "thematic declension," as opposed to "athematic" declensions.
The same terminology is used for verbs.

**Gender**

Nouns, adjectives, and pronouns can be of three genders: masculine (masc., m.), feminine (fem., f.), or neuter (neut., n.).

The a-declension contains masculine and neuter nouns and adjectives.

The ā-declensions contain mostly feminine nouns and the feminine forms of a-declension adjectives.

There are a few masculine ā-stems, among them the very common noun mazdā-. Others are raθaēštā- "charioteer" and pāνtā- "road, way."

The i-declension contains masculine, feminine, and neuter nouns and adjectives. Nouns in i- are usually feminine.

The āē-declension contains only masculine nouns, notably kauuaē- "kauui" and haxaē- "companion."

The u- (and uu-)declension contains masculine and neuter nouns and adjectives.

The ao-declension contains a few masculine nouns (bāzaō- "arm") and adjectives (e.g., uyra.bāzaō- "having a strong arm") and a few feminine nouns, notably the common daŋhao- "land" and nasao- "carriage, the demoness of carrion."

The i-declension has only feminine nouns and adjectives in Young Avestan and the ū-declension only feminine nouns. Exceptions are a few adjectival compounds with so-called root nouns as second member.

**Number and case**

There are three numbers: singular, dual, plural, and eight cases: nominative, vocative, accusative, genitive, dative, ablative, instrumental, locative.

The vocative is different from the nominative only in the singular and only in some declensions.

Feminine and neuter nouns have the same form for the nominative and accusative plural.

Neuter nouns always have the same form for the nominative, vocative, and accusative in the singular, dual, and plural.

In the plural, dative = ablative; in the dual, dative = ablative = instrumental.

**Articles**

There is no definite or indefinite article.

**Nominative and vocative**

We start by giving some nominative and vocative forms of nouns and adjectives. Endings:

<table>
<thead>
<tr>
<th></th>
<th>a-decl.</th>
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<th>ā-decl.</th>
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<td>m.</td>
<td>n.</td>
<td>m.</td>
<td>f.</td>
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<tr>
<td>Sing.</td>
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<td>-ā, -āsō</td>
<td>-a</td>
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<td>nom.</td>
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<td>-ā</td>
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<td>-a</td>
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<td>-ā, -āsō</td>
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</table>

Notes:

The vocative singular of a-stems is the bare stem form.

The expression Amaŋaŋa- Spŋta- "Life-giving Immortal" often has the nom.-voc. plur. Amaŋaŋa Spŋta in the manuscripts.

Paradigms of haoma- m. "haoma," hanjamana- n. "assembly," mazdā- m. (in Ahura-Mazdā-, which has no plural forms), pāntā- m. "road," and daŋnā- f. (see Vocabulary). Neuter nouns and inanimate nouns in general do not have vocative forms.
LESSON 3

VERBS

General remarks
The Young Avestan verb, is—like other old Indo-European verbal systems—a multidimensional system containing the categories “tense,” “mood,” and “voice,” in addition to “number,” “person,” and “gender.”

The part of the verb that remains when the personal endings are removed, is referred to as the “stem” and is marked by a hyphen, e.g., jauua- “go,” hista- “stand,” bawiia- “bind.” The part of the stem that remains when the prefixes and suffixes that form the stem are removed, is called the “root,” e.g., ūsau-, ūstā-, ūband- (see Lesson 11).

Conjugations
Like nouns, verb stems are classified as vocalic or consonantic, also referred to as “thematic” and “athematic” conjugations. Thematic verbs are verbs with stems ending in -a, while athematic verbs have stems ending in (original) consonants or semi-vowels (i, y). In practice, stems in long ā and diphthongs are athematic. Thematic verbs can also be described as “regular” or “weak,” while athematic ones are “irregular” or “strong.”

The endings are basically the same in the two classes, but in the athematic conjugation frequent changes take place as a result of the various historical developments of the consonant groups resulting from the combinations of final consonant of the stem plus the initial consonant of the ending.

Some forms of the verb function as adjectives (“participles”) or nouns (“infinitives”).

Tenses
The tenses are present: “he does, he is doing”—imperfect: “he did, he was doing”—aorist: “he did, he has done”—perfect: “he has (always) been.”

In Young Avestan the imperfect tense is mostly expressed by the inherited present injunctive forms, more seldom the imperfect forms (= injunctive + augment). In this manual this form will be called the “imperfect-injunctive.”

The use of the aorist indicative (see below) is limited in Young Avestan, but some modal forms are relatively common. The perfect is used in old Young Avestan in its old functions. Its modal forms also have important uses. A “periphrastic” perfect formed by the perfect participle in -ta plus the verb “to be” (similar to German Ich bin gewesen and French je suis allé) is seen occasionally.

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Moods
There are five moods: indicative: "he does, he is doing"—subjunctive: "(that) he (should) do"—imperative: "do!"—optative: "may he do, he should do, (I wish) he would do"—and (present, aorist) injunctive: "(do not) do!"

Voices, passive
There are two "voices": active and middle: act. "he does (for others)"—mid. "he does for himself."
The passive ("it is done, he is killed") can be expressed by middle forms or by a special present stem in -iia-.

On terminology
Students without a background in Latin, Greek, or Sanskrit are likely to be confused by the many meanings of terms such as "injunctive," "active," and "middle." It should be carefully observed that these terms sometimes refer to forms, sometimes to functions or meanings. Thus verbs with "middle" endings can have "active," "passive," or "middle" meaning. The normal function of the "injunctive" of the present stem is "imperfect," while "imperfect" (augmented) forms are very rare in Avestan.

The imperative
As with the nouns, we shall start with the simplest forms of the verbs: those of the 2nd person singular and plural imperative active.
The following table shows the endings of the thematic verbs with the imperative active forms of jasa- "to come," bandaiia- "to bind," and dāiia- "to give, grant."

<table>
<thead>
<tr>
<th>Endings</th>
<th>Examples</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 2nd pers.</td>
<td>jasa “come!”</td>
</tr>
<tr>
<td>Plur. 2nd pers.</td>
<td>jasata</td>
</tr>
</tbody>
</table>

Note that the imp. sing. of thematic stems ends in -a, which is, like the voc. sing. of a-stem nouns, the bare stem.

"To be"
The common verb "to be" has the following forms in the present indicative:

<table>
<thead>
<tr>
<th>Present indicative</th>
<th>Examples:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. 1</td>
<td>ahmi</td>
</tr>
<tr>
<td>2</td>
<td>ahi</td>
</tr>
<tr>
<td>3</td>
<td>asti</td>
</tr>
<tr>
<td>Plur. 1</td>
<td>mahi</td>
</tr>
<tr>
<td>2</td>
<td>stā</td>
</tr>
<tr>
<td>3</td>
<td>honti</td>
</tr>
</tbody>
</table>

Notes:
The 2 plur. stā is not found in Young Avestan, only Old Avestan.
The verb "be" is used with the dative to express possession: nōṭ niē asti "I have no ..."
SYNTAX

Uses of the nominative

The main functions of the nominative are the following:

1. Subject

It is the case of the subject of a verb: intransitive (e.g., “I am, she goes”), transitive (e.g., “the men kill enemies”), or passive (e.g., “the women are abducted”).

   * azam mazdaiasna ahmi “I am a Mazdayasnian”
   * Ahurō Mazdā bayō asti “Ahura Mazda is a god”.
   * Arduuī Sura Anāhita srīra asti “Arduuī Sura Anāhita is beautiful”

2. Predicate noun or adjective

It is the case of the predicate noun or adjective of the verb “to be” and some other verbs (e.g., “to seem”):

Examples with “to be”:

   * azam mazdaiasna ahmi “I am a Mazdayasnian”
   * Ahurō Mazdā bayō asti “Ahura Mazda is a god”.
   * azam ahmi Zaraθuṣtrō tum Jāmāspō ahi “I am Zarathustra, you are Djamaspa.”
   * vaem mazdaiasna mahi “we are Mazdayasnians.”
   * yujam daēwa stā duśśaṭra “you are demons, with bad command”

ime haŋti paohriįō.dāta paohriįō.fratharštā “these are those first brought forth, first fashioned forth.”

yōi haŋti haoma sura spānta “... which are the life-giving haomas, rich in life-giving strength.”

The verb “to be” is sometimes omitted. Clauses with a subject and predicate noun or adjective but without a verb are called “nominal clauses” or “noun clauses.” In Avestan, relative clauses that characterize nouns are frequently noun clauses:

   * azam yō Ahurō Mazdā tum yō Zaraθuṣtrō “I who (am) Ahura Mazda, you who (are) Zarathustra.”

Note also the following construction, which is quite common in Avestan (see Lesson 11):

   * yō dō bašziid “the healing waters” (lit. which (are) the healing waters)
LESSON 3

3. Appositions to a noun in the nominative
   Appositions to a noun in the nominative are themselves in the nominative:
   
   a zm ah mi Ahur ā Maz dā man niu spāništō
   “I am Ahura Mazda, the most Life-giving Spirit.”

Use of the vocative
   The vocative is used only when addressing someone and is often used together with an imperative.
   
   a zm ah mi Zar a tušt ā Haom ā dur aoštō
   “I am, O Zarathustra, Haoma the death-averter.” (Y.9.2)
   
   tum ahi Ahur ā Maz dā yazatō mazistō
   “You are, O Ahura Mazda, the greatest god.”
   
   vasō xšahrō ahi Haoma
   “you are in total command, O Haoma.” (Y.9.25)

Use of the imperative
   The imperative is used to express a command or an exhortation, as in English, “come!,” “stop!” The person the command or exhortation is addressed to is frequently in the vocative.

Examples:
   
   srīre An āhite mo śu jasa “O beautiful Anāhitā, come quickly!”
   
   tat nō dāilata yazata mazištaca vahištaca
   “Give (grant) that to us, O gods, both greatest and best!” [Note: tat here is acc. as direct object = nom.]

Number
   When a subject consists of several nouns (not a person) the verb usually agrees with the nearest noun.

Examples:
   
   aētāt astī yasnasca vahmasca “this is the sacrifice and hymn.”

Repetition of verbs
   Instead of repeating a verb in the sentence, like in English, Avestan prefers repeating nouns, pronouns, and preverbs, example:
   
   inat bāyā dāilata inat vispe yazata
   “Give this, O gods, (give) this, O all beings worthy of sacrifice!” [Note: inat is acc. direct object = nom.]

EXERCISES 3

1. Write in transcription and Avestan script the nom. and voc. sing. (only “living” things) and plur. forms (not proper names!) of the following nouns and adjectives:

   bayā- mazištā-, yazata- vahištā-, mašia- aćištā-, daēnā- spāntā-, ḥāyā- vahīštā-, āka- yānā-;
   Pāuruuā- nauuza vīfrō-tomā-, Anāhītā- vahmītā-.

2. Write in transcription and Avestan script the sing. and plur. imperative forms of the following verbs:

   xāra-, yāsa-, taca-, hištā-, bāndaiā-, xāfsa-.
LESSON 3

3. Transcribe and translate into English:

1. Rise, O man! Rise, O men!
2. Sleep long, O man! Sleep long, O men!
3. Illnesses, run away!
4. Demons, get lost!
5. Destructions, run away!
6. Foes, run away!
7. Come to our help, O Miθra!
8. I am on Ahura Mazdā’s side.
9. Sraoša is a well-shaped deity.
10. Aṣi is the greatest and the best.
11. The daēuas are the worst.
12. They have bad power.
13. The gods have good power.
14. We are men.

4. Translate into Avestan:

1. Rise, O man! Rise, O men!
2. Sleep long, O man! Sleep long, O men!
3. Illnesses, run away!
4. Demons, get lost!
5. Destructions, run away!
6. Foes, run away!
7. Come to our help, O Miθra!
8. I am on Ahura Mazdā’s side.
9. Sraoša is a well-shaped deity.
10. Aṣi is the greatest and the best.
11. The daēuas are the worst.
12. They have bad power.
13. The gods have good power.
14. We are men.
Note: nouns ending in -a- are masculine unless marked n. (neuter), and nouns ending in -a- are feminine, with the few known exceptions.

acištā-, superlative of aka-: most evil
ašāōiia-: who cannot be deceived
ahurušātā-: established (put in its proper place) by Ahura Mazda
aiši driāōišā-: who may be deceived, cheated
aka-: bad, evil
amerōxi- f.: absence of destruction
aniia-: other
ānguštā-, ānjušta-: finger
apa duuara-: to run away
apa nasiia-: to get lost
Astuuaatāratā-: he through whom Order will have bones (= be permanent), name of the last Revitalizer (saoiiiant-), son of Zarathustra
āšaia: in Orderly fashion, according to the ritual Order
ačka- = aška-: coat
āpō: waters; nom. plur. of āp- f.
ātara: O fire, voc. of ātara-
baēṣṣaṇa- n. (?): healing, medicine
baēṣṣāiiia-: healing, medicinal
baēṣṣaṇiiOa: most healing; superlative of baēṣṣaṇiia-
bayā-: lord, god
bandaiia- < vbänd: to bind, tie
bāzao- m.: arm
-ca: and
-ca ... -ca: both ... and
darōyam: for a long (time)
đāiia-: to give, grant
duhrā- f.: daughter
duššēṣṭra-: having/with bad, evil command
gairi- m.: mountain
gaošaia-: ear
hāxāei- m.: companion, friend
hazānii- n.: a thousand
hišta- < ġštā act: to stand (up), take up position;
mid.: to stand
hukaraptā-: well-shaped
hurāōiša: well-shaped
hurašṭa-: having/with good chariots
huus'ap-: having/with good horses
huššēṣṭra-: having/with good power
imat: neut. nom.-acc. sing. < imā-
imē: masc. nom.-acc. plur. < ima
kat, nom. sing. n. of ka- how, what
kauuaē- m.: kauui: mythical poet-priests, some of them were Zarathustra’s competitors
karaap/koharp- f.: form, shape
kō, nom. sing. m. of ka- who? what? how?
mahrka-: destruction
manīauua-: fem. of manīauua-
mazīiia-, superlative of mazīiint-: great
nītema-: lowest
nō: to/for/of us
nōj: not
paitiāra-: adversary
pant'anha- n.: a fifth
pawāiiOōiā: first established
paratu- m.: ford, bridge
puṭra-: son
śauua- to go
uṛra bāzao-: strong-armed
uruaarā-: plant
usahīṣṭa- < ṛštā: to get up, rise
uzāiđita-: past participle of uzāiđa-: set up
vādār- n.: (striking) weapon
vahammera-: hymn
vahmiia-: worthy of hymns
vaśō,xśăōra-: having/with command at will, in complete command
vaśaerajāstama-: most obstruction-smashing, most victorious
viṣpe nom. plur. of viṣpa-: every, all
viṣṭāspa-: proper name, last of the great kauuis who fought the powers of evil
vō: to/for of you (all)
x'āfā- < ġx'āp: to go to sleep
yaska: illness
yasna- n.: sacrifice, ritual
yasañii: worthy of sacrifice
yōi, plur. nom. masc. of ya-: who
zarathuštrī, nom. sing. of zarathuṣtri-: son of Zarathustra, (who is) in the tradition of Zarathustra.
LESSON 4
PHONOLOGY

Modifications of consonants and vowels
To students of other ancient languages, such as Latin, Greek, or Sanskrit, the most disturbing feature of Avestan is the seeming—and sometimes actual—irregularity of the shape of the language. Thus, knowing how to produce the grammatical form of one word does not guarantee the ability to produce the same grammatical form of another word, even if the two words belong to the same grammatical category.

For instance, the accusative and genitive singular forms of haoma- are haomam and haonamhe, but of mašiia- the same forms are mašim and mašiiehe. Similarly, the 3rd sing. present indicative of bara- “to carry” is baraiti “he carries,” but of yuišia- “to fight” it is yuišiiti, compare the Olnd. forms:

<table>
<thead>
<tr>
<th>Avestan</th>
<th>Old Indic</th>
<th>Avestan</th>
<th>Old Indic</th>
</tr>
</thead>
<tbody>
<tr>
<td>haomiō</td>
<td>somo</td>
<td>mašiiō</td>
<td>martiyo</td>
</tr>
<tr>
<td>haomam</td>
<td>somam</td>
<td>mašim</td>
<td>martiym</td>
</tr>
<tr>
<td>hamhe</td>
<td>somasya</td>
<td>mašiiehe</td>
<td>martiyasya</td>
</tr>
<tr>
<td>baraiti</td>
<td>bharati</td>
<td>yuišiiti</td>
<td>yudhyati</td>
</tr>
</tbody>
</table>

Not only endings vary in shape, even the stem of the word sometimes changes, thus “I am” is ahni, but “he is” is asi, and “they are” is ānni, and “bad” is aki-, while “worst” is aciši-.

Not all of these changes can be predicted from within Avestan. Some require knowledge of the history of the language to understand. It cannot be recommended strongly enough that the students learn whatever rules there are and note in what kind of words and stems they occur. “Guessing” forms in Avestan is not a good idea.

1. Palatalization of a (i-umlaut)
This section describes the palatalization of a when not followed by a nasal (see Lessons 5, 7):

   a > e when preceded by y or ii and followed by i or e or when in final position after h, n, r, or s. This rule affects numerous nominal and verbal forms.

   In the table below palatalization is indicated by a raised -i-. Frequently the original -iia has been reintroduced.

   Summary of changes (C = consonant):

<table>
<thead>
<tr>
<th>*yaCi</th>
<th>yeCi</th>
<th>*yadi</th>
<th>yeḍi</th>
</tr>
</thead>
<tbody>
<tr>
<td>*yaCe</td>
<td>yeCe</td>
<td>*ājase</td>
<td>āiše</td>
</tr>
<tr>
<td>-Cia</td>
<td>-Cie</td>
<td>*āriṣa</td>
<td>ariṣe</td>
</tr>
<tr>
<td></td>
<td></td>
<td>*āhiṣa</td>
<td>aḥiṣe</td>
</tr>
</tbody>
</table>

   Notes:
   On the “intrusive” i in yeḍi and ariṣe, see below.
   yaz- has yuze, not *yeze

2. Labialization of a (u-umlaut)
A short a followed by r or h is labialized—or “rounded”—into o before an u (not uu) in the following syllable, e.g., pūrū- < *parū, vohu- < *vaḥu, pōrū.sarōda- “of many species,” vohu.friiāna-
LESSON 4

"Vohu.friiäna" (a kind of fire), vohuvaraz- "who performs good (acts)" (< vohu + varaz-).
This change also takes place when the u is not an original u, e.g., pourum < *pa*ruuam "prior, former.”
In -aṣhu- the a is never labialized.

Note: On the “intrusive” u in pouru, see below.

3. Palatalization and labialization of consonants: i- and u-epenthesis
The most common sound alternations in Avestan are those referred to as palatalization or i-epenthesis and labialization or u-epenthesis.
“Palatalization” here means lifting the flat tongue toward the palate and touching it while pronouncing the consonant (as in Russian). (“Palatalized” is different from “palatal,” which refers to the palate as point of articulation, with the tip of the tongue or flat tongue.)
“Labialization” means rounding the lips while pronouncing the consonant.
It cannot now be determined when exactly these sounds arose in Avestan. It can have been in the proto-Avestan, the Avestan, or even in the post-Avestan period—at some stage of the later oral transmission of the text.

4. Palatalization of consonants
Palatalization of consonants occurred when i or j palatalized preceding consonants or consonant groups.
In the Avestan orthography the palatalization is explicitly noted in two ways:
1. by special consonant signs: ġ, ƛ, ƛ (on which see Lesson 3);
2. by writing an i before the palatalized consonant.

It cannot now be ascertained whether consonants other than ġ, ƛ, ƛ were actually palatalized (as in Russian) or—if they were—for how long they remained so during the transmission of the texts. It is reasonable to assume that at some stage of the transmission the originally palatalized consonants lost their palatalization, leaving behind only the epenthetic i (which then virtually formed a diphthong with the preceding vowel).

Consonant groups are rarely palatalized, the only important exception being nt, e.g., astuucanti “in (the world) with bones.” The word māzdaiasiñi- sometimes shows palatalization: māzdaiiesniñ, māzdaiiesniñ, beside māzdaiasiñi, māzdaiasiñiñ.

Palatalization is also seen in the group r + consonant: airime “in peace” (< *armie).
When the vowel preceding the epenthetic i and u is a (āi and āu) it cannot be determined from the orthography alone whether we have an original long diphthong = āi, OInd. ai, or ā + i.

5. Labialization of consonants
Labialization of consonants occurred when a y labialized a preceding h or a y or u labialized a preceding r.
A labialized h became xō initially, but y'h between vowels. For both these sounds special consonant signs were invented.
We see that xō and y'h are in complementary distribution: xō is used initially, y'h between vowels. Only by analogy or influence from Old Avestan is xō found between vowels.

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Labialized \( r \) is expressed by writing a \( u \) before the \( r \): \( ur \).
When the vowel preceding the epenthetic \( u \) is \( \ddot{a} \) (\( dur \)) it cannot be determined from the orthography alone whether we have an original long diphthong = \( \dot{a}u \), Old Ind., or \( \ddot{a} + u \).

6. Combined palatalization and labialization
Palatalization and labialization can be combined, as in \( *paruuiia->paoiriia- \) “first” and \( *paruui->paoirt- \) (fem. of \( pauru- \) “much”).

The velar nasals
The palatalized and labialized velar nasals \( ù \) and \( ù^{r} \) appear only before \( h \). If \( ùh \) is analyzed as a realization of \( /\dddot{h}/ \), then these too should probably be analyzed as palatalized and labialized realizations of \( /\dddot{h}/ \).
For \( ùh < hì \), cf. \( vañhō “better” < *vah-jah-, \) and \( dañhu- “land” < *dah-ju-, \) cf. the genitive plural \( dañiuñam \).

The group \( ùh \) seems to be the rule when followed by final \( -e \) (\( *-ai \)) in the genitive singular of a-stems, the dative singular of h-stems (\( manañhe \)), and the 2nd singular middle (\( parasañhe \)). Of these only the dative form is regularly spelled with \( ù \) (or \( h \)) in the manuscripts. In the genitive singular and 2nd singular middle \( ùhe \) seems to be limited to the position after long \( ù (\ddot{a}) \), there being only one example of an ending -\( ùñhe \) with short \( ù \). In the genitive singular, \( -ñhe \) is common in the pronoun “his, its” beside \( ahe \). Note also \( vañhēt- < *vah-īh- Ã, \) feminine of \( vañhāh- \).

Similarly \( ùh \) is from \( *hu, \) cf. \( aññhe < *ahy-e, \) dative sing. of \( ahu-lañhu- “(state of) existence,” \) and the 2nd middle imperative ending \( -ñha- < *ñhاء, \) which has the allomorph -\( suña \) after dental (\( dasuñna “take!” < *dāñ-suya \). In word formation \( ùh \) alternates with \( x^{i}: x^{i}ñara- “to eat” ~ frañhara- “to eat, consume.”

The velar fricatives
In Young Avestan \( x^{i} \) appears only before \( ii \) in forms of \( dañh- \) (\( dañiuñam, \) \( dañium, \) \( dañiuñam, \) dual \( dañiu ña “devote” \) and in the ethnic \( xììona- “Chionite”. \) It cannot be an allophone of \( x, \) as it does not appear in paradigms and word formation for \( xj, \) and its paradigmatic relationship to \( ùh \) strongly suggests it should be analyzed as an irregular realization of \( ù: dañiuñ- \) may have been influenced by Old Avestan, and \( xììona- \) may be the local pronunciation of the ethnic.

The case of \( x^{i} \) is similar. It is in complementary distribution with \( �h: \) initial – intervocalic, but the initial \( x^{i} \) has regularly been restored after “private” \( a \) (\( xñarst- ~ axñarst- “eaten, uneaten.” \) There are only two examples of intervocalic \( x^{i} \) in Young Avestan: \( xñarst- “sorcerer” \) (cf. Skt. \( kñkhorda, \) and the country name \( Haraxʷant- \), which may preserve the local pronunciation.
Old \( *kñy also became \( x^{i}, \) as in the act. perf. part. \( vaoxñäh- “having (ever) spoken.”

Consonant changes. Sandhi
The phenomenon of sandhi refers to the modification of consonants or vowels caused by preceding or following sounds. There are two kinds of sandhi: internal and external.

Internal sandhi refers to the changes that occur in the final consonant of the stem of a word before an ending or in the initial consonant of the ending, e.g., \( *druññ + s > drux “the Li,” \) \( bad + ta > basta “bound,” \) \( *dad-te > daz-de “is made, given,” \) as well as in the initial consonants of the second members of compounds, e.g., \( rañbañešiñ “charioteer” < rañbañe + siñ- \).

External (or final) sandhi means that the final consonant of a word is modified because of the initial of the following word.

External sandhi is a fundamental feature of Old Indic but occurs only sporadically in Avestan and almost exclusively in connection with the enclitc particles -\( ča “and” \) and -\( ciñ, \) a generalizing particle “even, -so-
ever,” occasionally before enclitic pronouns—rarely nouns—beginning with t-, e.g., haomö + -c a > haomasca “and Haoma,” kô > -cît > kasâc “whoever, every,” kaso ðkym “who (pressed) you (O Haoma),” x’âštâ tamaôd > x’âštâsâ tamaôd “of (his) own body/self,” andâkâsâ tâliûš “(if) not in full view, (he is) a thief” (Her.6)

In the paradigms sandhi forms are marked with a raised circle (°), e.g., kas° or kaso° for kô.

[In Sanskrit also the initial of a word can be modified because of the final of the preceding word, e.g., tam sákrâm > tan sákrâm > tan châkrâm.]

NOUNS

Masc. iia- and fem. iïâ-stems

When the ending -iia is preceded by consonant, symbolically “Ciia#,” the group -iia ought to become -e according to the rule just given, at least when the consonant allows palatalization. Most often, however, the normal a- and â-stem forms have been reintroduced. The masc. iia-stems and fem. iïâ-stems have the following modified forms (paradigms: airîia- “Aryan,” mairiia- “villain,” kaniitâ- “young woman,” mairiitâ- “roguish woman”).

Examples:

iia-decl. iïâ-decl.

Sing.

nom. maštîô ariîîô, ariîias° kaine, maire

voc. maštîa *aïre, maire

Plur.

nom.-voc. maštîa, maštîâphô aïre kaniitô, kaniitâs°

Notes:

The vocative of nouns such as mairiitâ- should be *maire, with -iia > -e, but no examples are found in the texts (although some are used here in the exercises).

The sandhi form of the plur. nom. masc. is—both in iia-stems and other a-stems—sometimes -âô, e.g., maštîača “and men” (cf. maštîâka- “people,” staorîca “and big animals”).

I have found no examples of forms in -e < *-iia of neut. iia-stems, such as *haiðî “true” < *haiðiia. A form such as vîstîria “pastures” could probably not undergo palatalization.

Masc. uun-stems

The final ending -ucca of various origins occasionally becomes -uuô. There seems to be one example of this change in a masc. uua-stem: Huucâuu “the Huucâus.”

i- and i-stems

The endings of the nom. and voc. sing. and plur. forms of the i- and i-declensions are:

i-decl. i-decl

m. f. n. f.

Sing.

nom. -iî -î -i, -îî

voc. -e -i

Plur.

nom.-voc. -aiîô, -aiîas° -î -iî

Notes:

Ašî- has the irregular voc. Ašî (e.g., Ašî sriîre “O beautiful Ašî!”; perhaps in analogy with Araduui Sîre).

In Araduui the ending is usually long in the manuscripts.
Paradigms (gairi- m., frauažiš- f., āhuiri- n. “belonging to Ahura Mazda, Ahurian,” vaŋ’hi- f. “good,” bařri- “(female) beaver” (note how the palatalization and labialization rules work!):

<table>
<thead>
<tr>
<th></th>
<th>i-decl.</th>
<th>f.</th>
<th>n.</th>
<th>i-decl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>gairiš</td>
<td>frauažiš</td>
<td>āhuiri</td>
<td>vaŋ’hi, bařriš</td>
</tr>
<tr>
<td>voc.</td>
<td>*gaire</td>
<td>*frauaže</td>
<td>āhuiri</td>
<td>vaŋ’hi</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.-voc.</td>
<td>garaii6, garaiiasO</td>
<td>frauažaii6, frauažaiiasO</td>
<td>āhuiri</td>
<td>vaŋ’hiš</td>
</tr>
</tbody>
</table>

Note the irregular voc. zaire from zairi- “tawny,” common epithet of the haoma-.

**r-stems. ātar- “fire” and agent nouns**

The extremely common word for “fire” is ātar-, a masc. (irregular) r-stem. It has no nom.-voc. plur. forms.

Masc. nouns in -tar- denoting people who do something, occasionally or professionally, e.g., pātar- “protector,” dātar- “maker, creator,” are called agent nouns.

The neuter noun vadara- “striking weapon” has only the nom.-acc. sing.

These words are declined as follows:

<table>
<thead>
<tr>
<th></th>
<th>nom.</th>
<th>voc.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>dāta</td>
<td>-</td>
<td>dātar6</td>
</tr>
<tr>
<td>voc.</td>
<td>dātar6</td>
<td>-</td>
<td>dātar6</td>
</tr>
<tr>
<td>Plur.</td>
<td>dātar6</td>
<td>pātar6</td>
<td>dātar6</td>
</tr>
</tbody>
</table>

Note: the plur. of rabaēštā- is usually rabaēštār6 after the tar-declension.

**VERBS**

**Athematic verbs**

Athematic verbs do not have an -a- before the ending, as in jas-a-ta. Instead the endings are added directly to the final consonant or vowel of the stem.

Examples of imperative active forms of athematic verbs (dašā-idaš- “to give, place,” naēd-lnid- “to blame, scorn” stao-/stu- “to praise”):

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>-ši, -di</td>
<td>-ta</td>
</tr>
<tr>
<td>voc.</td>
<td>stuiši “praise!”</td>
<td>staoa “praise!”</td>
</tr>
<tr>
<td>dazdi “give!”</td>
<td>dasta “blame!”</td>
<td></td>
</tr>
</tbody>
</table>

Notes:

The athematic ending of the 2 singular is -di after consonant, but -ši after vowel, cf. also jaiši “strike, smash!” < jan-/ja-.

The forms dazdi, dasta, and nista are from *dad-di, *dad-ta, and *nid-ta and provide examples of internal sandhi.

Some verbs show ablaut (see Lesson 10) in the imperative, e.g., stuiši, plur. staoa from stao-/stu- “to praise,” probably also mrao-lnru- “to say.” Note that these verbs have a “short” form before -ši and a “long” form before -ta. Few forms are attested.

September 7, 2003
LESSON 4

The imperative of iia-stems
The 2 sing. imperative of iia-stems ought to be affected by the palatalization rules described above: -iia > -e. The only example appears to be 6nase in apa.nase, vi.nase “get lost!” (V.8.21, Sb. 3). Thus, the aia- and ñia-stems end in ôaiia and ôiia.

The imperative active 3rd person
Unlike English, but like Latin, Greek, and Sanskrit, Avestan also has 3rd pers. imperatives.
The 3rd person imperative sing. and plur. should be translated into English as “let him/them do!,” “he/they must do.”

<table>
<thead>
<tr>
<th>Athematic</th>
<th>Thematic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>-tu</td>
<td>mraotu, “let him say!”</td>
</tr>
<tr>
<td></td>
<td>daâöâtu “let him give!”</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>-çtu</td>
<td>daâöâtu “let them give!”</td>
</tr>
<tr>
<td>-iiançtu</td>
<td>yañtu “let them go!”</td>
</tr>
<tr>
<td>-wançtu</td>
<td>*mruwançtu “let them say!”</td>
</tr>
</tbody>
</table>

Notes:
In the 3rd sing. of athematic verbs the “long” form of the stem is used. Vowels are lost before the ending -çtu.

The imperative of “to be”
In athematic verbs, the imperative forms of “to be” are as follows (no plural forms attested):

Sing.
2  *zdi “be!”
3  astu “let him be!”

Note: zdi is only attested in Old Avestan.

SYNTAX

Further examples of the uses of the nominative, vocative, and imperative

daâöö apa.nasiatu “Let the daëuua perish!”
daëuuæ apa.nase “Perish, O daëuua!”
mošu më auuañhe jasatu “May he/she come quickly to my help!”
Sraœö iða astu “may Sraœa/hearing be here (present)!”
rauauœârœ pîtœrœ jasœtu iða niš.hidœtu “Let the charioteers come (as) protectors! Let them sit down here!”
fruaœñœiö xñuða iða aiiançtu xñuða iða vi.carœntu “May the fravashis (if) satisfied come here, may they (if) satisfied go about here!” (after Yt.13.156)
LESSON 4

azem yô Ahurô Mazdâ dâta ahmi

“I who (am) Ahura Mazda am the creator.”

azem bâ té ahmi yâ hauua daëna

“well, I am the daëna which (is) your own (= your own daëna).”

tum ahi Ahurô Mazdâ maniux spâništô

“You are Ahura Mazda, the most life-giving spirit.”

EXERCISES 4

1. Write in transcription and Avestan script the sing. and plur. nom. and voc. forms of the following nouns and adjectives:

   mairiia- aciista-, aka- daëuaa-, ãtar- vohu friiâna-, pañtâ- darôya-, nmâna- âhuiri-, gairi- spaëia-, kaniä- huraoâ-;
   Aûi- vaghi-, Sraoia- Ažiia-, Aûi- Dahâka-.

2. Write in transcription and Avestan script the sing. and plur. imperative forms of the following verbs:

   aë-li-, mrao-lmr-ì-, kôrânô-ôkôr-ì-, bâra-., jaiûia-., râmâlia-.

3. Transcribe and translate into English:

   ...
LESSON 4

4. Translate into Avestan:

1. O good fravashi, dwell here!
2. Rise, O people, and praise Order!
3. We, O Mazdaismians, are Aryans.
4. Let the Huuouaus, the brave charioteers, go about here!
5. O Miôra, come down hither to us for help!
6. This young woman is both beautiful and well-shaped.
7. Let this strong fravashi dwell here!
8. Let not this daeuua be here!
9. Let the villain perish! O villain, run away!
10. May Ahura Mazdâ and the fire appear to us!

VOCABULARY 4

aë-/i- < ʰi: to go
aiiðûra-: unshakable
aii- < aï-
airime: in peace
aora: here, hither, on/to this side
ãhuiri-: belonging to Ahura Mazdâ, Ahurian
ãi- < ā + aë/ĩi: to come
ãiiapta- n.: reward, spoils
ãiiasa- < āyam mid.: to harness (only 1st sing. āiïese)
ãðë(ða): in full view (of: + loc.)
ãuuïi adv.: clear, apparent
bãðrī- f.: (female) beaver
basta- < bandaiia-: bound, tied up
bā: a particle of uncertain function and meaning
daðïa-/daðï-: to give; set in place ("create")
daðëuou,çita-: spawned by daëuusas, daëuoa brood
daðëuou.frâðïâ-: brought forth (created) by daëuusas
daðëuou.frâkârästa-: fashioned forth by daëuusas
daðïouï- fem.: deceitful
dîttar-: establisher, "creator"
Druuâspâ-: a goddess
druj, nom-voc. sing. of dru:
frâuuiïiï- f.: fravashi, pre-soul
frâiiâa- < āyam mid.: to send forth in sacrifice, sacrifice (+ acc. of thing or god)
frôïi-: dear
hâïiïïa-: true, real (not only seemingly true)
Hukairïia-: name of a mountain
Huurouua-: name of a family
iōu-: here
iïm, sing. nom. fem. of ima-: this
jaiîi < ʰjān
jaiïiiâa- < āyad/âjâ: to implore
ka-: who?
kaniïa-: young woman
kascit: each and every one
karanao-/karau- < ʰkâr: to do
mairiia-: villain, rogue
mairiïa-: villainess
maṣhtïa-: (usually plural): people
mā, + imperative (injunctive, optative): let not
mîïtaiia- < āmaï/tîï: to stay, dwell
mîthïa/-mîðn-: to stay, dwell
mrao-/mru- < āmrao-/mru: to say
nâëd/-nîd- (nis-) < ānâëd/nîd: to blame, scorn
nâsïïa- < ānas: to perish
nâs,âhâ- < āhâ: to sit down
nâmâ: n.: house, home
pâit,âuua, jasa-: to come down hither
pâiti,âuua,kâraâta- < ākârt: to cut down (to/upon: instr.)
pâiti,mrao-/mru-: to answer
pânt: m.: road, way (Lesson 12)
pâicïri- f. of pauru-
pâicïriïa-: first
pauruua-: prior, former
pâtaar-: protector
pouruom < pauruua-
pâðiâëïïï- m.: charioteer
râðmaia- < ārâma: to dwell (in peace and quiet)
sâïïaïïïa- < āsâïïï: to seem, appear
sauuiïïïsta-: superlative of sura-: most rich in life-giving strength
srâra- (srâra-): beautiful
tanū- f.: body
tâïii: thief
Tura-: Turanian
uïrâ: strong
upa.sâï/âï: to dwell, inhabit
vâsôïïïïïïïa- n.: pasture
vispô,vahma-: containing all hymns (?)
vî.câra- < ācâr: to go about, go far and wide
vî.nasïïïa- < ānas: to (go away and) get lost
LESSON 4

vohu.friiäna-: Vohu.friiäna; name of a fire
vohuuaraz-: who performs good (acts)
vouru.gaoiaiioti-: having/with wide grazing grounds
(refers either to the vast heavenly spaces that
Miära "grazes" or to the pastures he will give to
his worshippers as rewards)
xšnutä-, past part. of xšnauualia- < √xšnao: satisfied

yat: that, when, if (etc.)
yaza- < √yaz, mid.: to sacrifice (to) (+ acc. of thing
or god)
ysi: if, when (conjunction)
yezi: if (conjunction)
yušia-: to fight
zaränaeni-: of gold
záire, voc. sing. of zairi-: golden, tawny; standing
epithet of Haoma
LESSON 5

THE SCRIPT AND THE TEXT

Punctuation
In the manuscripts every word is separated by a point (period). The point is also regularly used to separate members of compounds (see Lesson 6), as well as to mark off preverbs and prefixes (not consistently), enclitic pronouns, sometimes even endings. The enclitic particles -ca and -cit, however, are not separated from the words they are attached to.

It has become tradition to transcribe this point by a period whenever it does not simply mark the end of a word. It is also sometimes used with enclitic pronouns (yē. mē, etc.). This is wrong, however, as the long e of the enclitic pronouns shows they were considered by the scribes as separate words. If they were genuinely enclitic, they would—by the rules (see below)—have final -e, not -ē, etc.

PHONOLOGY

Sound system. The ā
The phonemic status of Avestan ā is problematic. It is found mainly in the following phonetic contexts:

1. as the regular allophone of a before nasals and before uu followed by i or ē. Examples: hōnī “they are” (but saumāintī “they curse”); manīatu-, feminine of manīauau- “belonging to the world of thought,” saumīśa- “most rich in life-giving strength” (< saumu-), rōnī- “fast,” see below;

2. as the common anaptyctic vowel, see below.

Final syllables
Not all vowels, diphthongs, or consonants are found in final position.

Final vowels in monosyllables are always written long (except short -e in some late manuscripts), no matter their origins, e.g., mē “(to, for) me,” zī “for, namely,” nō “(to, for) us.”

The only diphthong found in final position is ōī, and even this is rare, e.g., yōī “who (plur.).”

In polysyllabic words ā, ē, ū, ē and diphthongs are not used at the end of words in genuine Young Avestan, only in imitation of Old Avestan.

Conspexus:

Finals: Monosyllables: Polysyllables:
Short ā, ē, ū, ō, ā, q, ē, ōi, āī, āu ā, ē, ū, u, e, ā
Long ā, ē, ū, ō, ā, q, ē, ōi, āī, āu ā, ō, q, ā

Among the exceptions are: Araduī Sura (possibly influenced by Pahl. Ardwisūr).

The diphthongs ae and ao become -(ii)e and -uuō in final position. The diphthongs themselves reappear before -ca “and” and -cit “even” : -aēca and -aocia, e.g., tē “they,” taēcit "even they."

Note that vocative forms never take the enclitics -ca and -cit, and so the original diphthongs do not (usually) reappear in vocative forms.3

Few consonants are found as finals: the two nasals m and n, the dental t and the sibilants s (rare), š (common), e.g., baram “I carried,” baram “they carried,” barat “he carried,” hauruavas “wholeness,” manīuś “spirit(s),” gairīś “mountain(s).”

The consonant r always takes ą as supporting vowel when final, e.g., dātara “O creator!,” ātara “O fire!.”

3 On gau- see Lesson 8.
The consonant s takes a as supporting vowel when final in sandhi (see Lesson 4), e.g., kasa tē “who for you?”

Vowels in monosyllables ending in consonants basically follow the same rules (or lack of rules) as vowels in other final syllables. In this introduction, short i will be used in words such as im “this (f.)” (not īm), dim, diš.

Modifications of vowels: a + nasal

Among all the vowels, the vowel a is the most prone to change. Its main variants are a before uai/uuí and nasals (u and m) and e when palatalized.

The variant a is in turn very sensitive to its surroundings and regularly becomes i when preceded by palatal consonants (ii, c, and j) and u when preceded by uu.

The combinations -(i)iin, -(u)uun and -(i)iinz, -(u)uunz are then finally simplified to -im, -um and -in, -un. These finals in turn combine with a preceding -a- to form diphthongs: -aem, -aom, etc.

Note: Sometimes the intermediate stage persists beside the final one, e.g., -aïm - aën.

The sound changes listed in the table below can all be derived from these rules.

Mastery of these rules and sound changes is crucial to the students’ ability to analyze Avestan, as they pervade the entire language.

Following are some common examples of sound changes needed to understand the paradigms in this lesson. The student should learn them by heart. A complete table is given in lesson 7.

| *-am  | >  | -an  | >  | -rn |
| *-iam | >  | -iim | >  | -im |
| *-äiam| >  | *-äiam| >  | -äem |
| *-auam| >  | *-auam| >  | -aom |

The voiced fricatives: β, δ, γ

The voiced fricatives are all subject to contextual, possibly also dialectal, changes and variations.

Intervocalic δ alternates with θ in forms of vaëδ “to know” and the present stem daδδ- of the verb daδ- “to give, place, create,” e.g., viδush “knowing,” daδat “gave.”

Intervocalic β further tends to become uu, which in turn is subject to change, cf. aiβi “to” > auui > aoii, viδuuait “shining far and wide” < *vi-ã-bä- < ãðba “to shine.” The combination *biβ became bi, written bi, which further became jiβ, which combined with preceding a > aoii, cf. *aδβiiia “undeceivable”: nom. aδβiiioiβ, but acc. aδβiiiaim; *daïβi-f. “deceptive” > *daïuii (written daïuii-, daïiuuii-).

The velar fricative γ is lost in some positions: druαnt-, cf. OAv. druguαnt-; fem. ruaui “fast” < rαyu (cf. Skt. laghu-); Mourun < *Marium.4

NOUNS

u- and uí-stems

The endings of the nom. and voc. sing. and plur. forms of the u- and uí-declensions and the irregular noun pasu- “small cattle (sheep and goats)” are:

<table>
<thead>
<tr>
<th>u-decl.</th>
<th>pasu-</th>
<th>uí-decl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>n.</td>
<td>m.</td>
</tr>
</tbody>
</table>

Sing.
nom. -uś | -u | -uś | -uś |
voč. -uũδ | - | - | - |

LESSON 5

Plur. nom.-voc. -auu6, -auugas° -u -uu6, -uuas° -uu6, -uuas°

Paradigms (ratu- m. "(divine) model," pouru- "much, many," tanu- f. "body," pasu- m. "sheep"; note how the labialization rules work!):

<table>
<thead>
<tr>
<th>u-decl.</th>
<th>pasu-</th>
<th>û-declension</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>n.</td>
<td>f.</td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>ratuỏ</td>
<td>pouruỏ</td>
</tr>
<tr>
<td>voc.</td>
<td>ratuuõ</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.-voc.</td>
<td>ratuuõ</td>
<td>paraauõ</td>
</tr>
</tbody>
</table>

Notes:
In the manuscripts we often find pasuuõ "normalized" to pasauuõ.
ratu- is properly a û2-stem (see Lesson 11).
For the feminine u-stems, see ao-stems in Lesson 8.
The vocative endings of the i-stems (and â-stems): -e (< *-le), and u-stems: -uuõ, are for *-aê and *-ao in final position.
After û the vocative ending is only -õ: maniiõ < maniiu- "spirit," Vaiõ < Vaiiu-.

About the endings
The a-, i-, and u-declensions originally (= in Indo-European) had the same ending in the nominative singular, namely -s, as in Greek ðeòs ðeòs "god," πιστís pístís "faith" and ðyðòs ikhthús "fish," Latin dominus, civis, sinus, but in the Indo-Iranian mother language s became h after a and ã but ñ after i or u according to the "ruki" rule, which states that s became ñ after r, u, k [Iran. x], l. The Indo-Iranian forms were therefore *-ah, *-ið, *-uð.
In addition, in Avestan final *-h was lost causing rounding of the preceding vowels: *-ah > -õ, *-âh > -ã.

ADJECTIVES

Feminine and neuter forms
Feminine forms of adjectives of the a-declension are usually declined according to the ã-declension, occasionally according to the i-declension, e.g., sura- "rich in life-giving strength," f. surâ-; spanta- "life-giving," f. spunta-, but zaršna- "made of gold," f. zarsëna-; maniiau-<.f. maniiau-<.f. maniuu-. Note the fem. nom. sing. naire < *nairiâ "manly, heroic."
Feminine forms of other adjectives are declined according to the ã-declension, e.g.: vaŋhu- "good," vaŋũhi- f.; pouru- "plentiful, many," paoiri- f.; driũũ- "poor," driumü ti- f. (note the phonetic changes).
Neuter adjectives are declined like neuter nouns, e.g., nom.-acc. sing. surm, âhuri "belonging to related to Ahura (Mazdã)," vohu.

Adjectival compounds in -ã and -û
There are a few adjectival compounds ending in root nouns in -ã and -û, e.g., yauuâeţi- "living forever" and yauuâeũû- "vitalized forever" (see Lesson 12: laryngeal stems). These stems are declined like â-stems, but few forms are actually attested:
LESSON 5

Sing.
nom. *yauuaējiś
Plur. nom.-acc. *yauuaējiō

PRONOUNS

Personal pronouns in the nominative
The personal pronouns have the following forms in the nominative.

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>azm “I”</td>
<td>tum “you, thou”</td>
<td>hō, has; huiō “he”</td>
</tr>
<tr>
<td>Plur. nom.</td>
<td>vaēm “we”</td>
<td>yuām “you, ye”</td>
<td>tē “they”</td>
</tr>
</tbody>
</table>

Note: hascaīt, but hō + ca > hōca in hōca iā astu “and he (Sraoša) shall be here” (Y.27.6, Vr.12.1).

VERBS

Imperfect-injunctive active 1
Depending on their shape, the Avestan verbs are divided into groups of verbs with similar characteristics. There are two main groups: “thematic” verbs, in which the stem ends in a, and “athematic” verbs, in which the stem does not end in a. These two groups are further divided into subgroups called “present classes.” We have already seen examples of imperative forms of athematic verbs ending in consonants or vowels and thematic verbs with stems ending in -a-, -iia-, and -aiia-. These will be discussed in greater detail later.

To express past tense (past action, state, etc.) Young Avestan employs a form of the verb which here will be referred to as the “imperfect-injunctive.”

The endings of the imperfect-injunctive are called “secondary” (i.e., as opposed to the “primary” endings of the present indicative, see Lesson 8). As the secondary endings are less exposed to phonetic changes than the primary ones—although there are several—we shall discuss them first.

Note: Because many forms are not (well) attested in the Avesta, it is impossible to give complete paradigms. To make it easier on the students I have as far as possible used the same verb throughout the paradigms, although these particular forms may not be attested, and I have sometimes included forms that are strictly speaking only attested in Old Avestan.

In the athematic verbs, the endings vary according to the final of the stem.

Paradigm (athem.: mrao-/mrur- “to say,” stao-/stur- “to praise,” daēḍ-/daē (daē- “to give, place”; them.: vaēna- “to see,” tauruauai- “to overcome”):

<table>
<thead>
<tr>
<th></th>
<th>Athematic</th>
<th>Thematic</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-m, -am daēgm</td>
<td>mraom</td>
</tr>
<tr>
<td>2</td>
<td>*-h, -ē dāḍa</td>
<td>mraoś</td>
</tr>
<tr>
<td>3</td>
<td>-t dāḍāt</td>
<td>mraot</td>
</tr>
<tr>
<td>Plur</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-ma</td>
<td>*-āma, -ama</td>
</tr>
<tr>
<td>2</td>
<td>-ta dasta</td>
<td>staota</td>
</tr>
<tr>
<td>3</td>
<td>-on daōm</td>
<td>-on</td>
</tr>
</tbody>
</table>
LESSON 5

Note:
Of ah- “to be” only the 3rd sing. is found: as or ās “(he/she/it) was.” No 3rd plur. form is attested, but ās is sometimes used (Yt.14.46).
mrao “I said” is < *mrauūm.
tauruaīāma “we overcome” is from *tauruaīāma.
In dasta “you give”, -d- has become -st-.

Other examples of verbs with “contracted” forms (bao- “become,” jaišia- “implore,” srāuiaia- “recite”):

Sing. 1  bao < bauūm  *jaišīm < *jaišīiṃ  srāuāeṃ < *srāuāiāiṃ
Plur. 3  bao ( < bauūn)  *jaišīn ( < *jaišīiṃ)  srāuāen or srāuāiāiṃ

SYNTAX

Use of the imperfect-injunctive

āat jasāt Zarathuṣṭrā “Then came Zarathustra.”
srīrō mē sācālīt Yimō “Yima seemed beautiful to me.”
āat mrao Ahūro Mazdā manīićī spānītō “Then spoke Ahura Mazdā, the most Life-giving spirit.”
āat him jaišīlāt borzalīśī Vištāspō āt him rābaěštārō jaiśīn “Then Vištāspa, who saw in high places, implored her; then the charioteers implored her.”
āfī paoiri fra.tacat “Much water flowed forth.”
uuruara uxīn zairī. gaonā baoi paoiriśca “The plants grew; they became green and many.”
yō as vərōbrajstomō “(Zarathustra), who was the most obstruction-smashing.” (Y.9.15)
mōsū tat ās nōt dārayyam (yat) “It was soon, not long (= it was not long) (before).” (Yt.5.65)
yātā kathaca tē ās zaōśō “However was your pleasure.” (Yt.19.82)

Verbs with preverbs
Verbs such as paiti.mrao- “to answer” and paiti.auua.jasa- “to come down hither to” consist of a main verb and “preverbs,” that is words which are sometimes used alone, e.g., as a preposition or an adverb, but often only exist together with a verb. There are similar words used with nouns, in which case they are called prefixes.

The scribes sometimes did and sometimes did not separate the preverb from the verb by a period. In this introduction the period is commonly used, except where sandhi changes have taken place (e.g., āi- < ā-ai-, auura- < ā-hara-).

Sometimes the preverb is separated from the verb and placed (usually) at the beginning of the sentence. Compare and contrast the following examples:

paiti.mraoī yō Zarathuṣṭrō “He, Zarathustra, spoke back (answered).”
paiti śe mrao Ahūro Mazdā “Ahura Mazdā said back to him.”
LESSON 5

ā jasa Sat Varaştrya ŏhurašati
“Varaştrya, established by Ahura Mazda, came (flying).”
ā nō jasa auuṣhē “Come to our assistance!”
paiti dim parasat Zarathuštrō “Zarathustra asked him in turn.”

A verb can have several preverbs:
āiši paiti auua jasa Araduui Sure Anāhite
“Come! Come down to (us), O Araduui Sura Anāhita!”

When a verb with a preverb is repeated in a sentence, instead of repeating the whole verb, the preverb may be repeated without the verb (cf. Lesson 3), e.g.:

paiti tē Haoma dašam paiti vō āpō paiti tē åtara
“I presented to you, O Haoma, (I presented) to you, O waters, (I presented) to you, O fire ...”

EXERCISES 5

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


2. Write in transcription and Avestan script the imperfect-injunctive forms of the following verbs:

dī-, ḍaka-, ḍo-, karpago-, gouruaia-, ḍhraesa-, bārjaiia-, zauna-, zhtiia-.

3. Transcribe and translate into English:
LESSON 5

4. Translate into Avestan:

1. We are not Turanian enemies. We are Aryan charioteers, having good horses and good chariots.
2. The young woman is poor. There is no guardian for her, no protector.
3. Yima walked forth. He said:
4. Go forth, and go wide and far, O men; go wide and far, O animals, both great and small!
5. Then both the men and the animals went forth and wide and far and became many.
6. Then my daena came. (She) seemed to me both beautiful and Life-giving.
7. She said to me: I am (she) who (is your) own daena. Come to me, O Orderly Mazdaianian.
8. Then we went forth, both I and my daena.

VOCABULARY 5

Aibigiaia-, see Aitisruorima-
Aitisruorima Aibigiaia-: geniuses of the night
ako.dā-: who gives bad (gifts); akō.dā, nom.-acc. plur.
apa.taca- < /tak/tac: to run away
apam: away(?), henceforth(?)
ā.jasa- < /gām: to come
ā.kasa- < /kas: to look (at)
baīa-: part, section
bauua- < /bao/bu: to become
barojaiia- < /barg/barj: to exalt (empower) by praise, extoll(?)
barazai- m.: seeing in high places; < baraz-a- + di-
burī-: plentiful, many
dim m. encl. pron. acc.: him
driyu-: poor
duśmaniu-: enemy
ērzu-: straight, upright
fra cara- < /vcar: to go forth
fra.spara- < /spar: to jump away
frasparayā-: blossom
fra.susa- < /š(i)š(i)u: to go forth
fra.taca- < /tak/tac: to flow forth
gauruaiai- < /grab/garb: to grasp, take hold of
ha-, ta-: personal/demonstrative pronoun
Hauuani-: Hauuani, the genius of the time of the haoma pressing (in the morning)
hē encl. pron. gen.-dat.: to/for him/her
him (him) f. encl. pron. acc.: her
hudaena-: having a good daena
īsa- < /vlēs: to be able, have command of (+ gen.)
kairia- n.: work (to do)
kaṭa: how?
nairia-: manly, heroic
nasao- f. (nom. nasus): (demoness of) carrion
pair.i daē- /daē- < /dā: to lay out, present
paiti.parasa-: to ask in return
pascaēta: afterward
pasu-: (small domestic) animal, especially sheep and goats

Note: In the following passage note the forms ašāum, voc. sing. of ašauan-, and ašahe “of Order” gen. sing. of aša-.)
LESSON 5

pasu-: (small domestic) animal, especially sheep and goats
pata- > vi.pata-
pāitu-: guardian
parasa- < Vpars/fras: to ask
pouru.mahrka-: full of destruction
Rapiβiina-: Rapiβiina, genius of noon-time
razišta-: straightest; standing epithet of Rashnu
Sāuuaŋhaē-, voc. Sauuaŋhe: Sāuuaŋhi, genius of the late morning
staora-: (large domestic) animal, cattle and horses
šē encl. pron. gen.-dat.: to/for him/her
tafša- < vitap: to become hot
taršta-: frightened
tauruuaiia- < viar: to overcome
tē: 1. of/to/for you, your; 2. they
θβorasa- vθbars: to fashion (like a carpenter)
uiti: thus
upa.duuraa-: to come running (daēuus, etc.)
uparō.kairiia-: whose work is above; epithet of Vaiju
upāi-/upaē- < vaēi: to go over (to), approach
Usahina-: Usahina, genius of dawn
uxšia- < Vxas/uxš: to grow, wax
Uzaieirina-: Uzaieirina, genius of the evening
vaēna-: to see
vastra- n.: garment
voraβrujaštōma-:, superlative of voraβrajan-: the most obstruction-smashing, most victorious
viš = vi-
vi.pata-: to run away (used of evil creatures)
x'isa- < Vx'ais: to begin to sweat
yaša: as, like, when
yauuaēji- adj.: living forever
yauuaēsē- adj.: life-giving/vitalized forever
yātu-: sorcerer
zairi.guona-: green
zašu-: tribe
zaša-: pleasure
zaaua- < Vzu: to curse
zbūśa- < Vzbs: to invoke
zi: for, because
LESSON 6

PHONOLOGY

Form of the text.
The extant text of the Avesta is an edited text. On one or several occasions during the oral transmission of the text editors worked to standardize it. The extant text does therefore not reflect a genuine oral tradition.5

One feature of the edited text is the replacement of the ending -a with the ending -6 in the first members of compounds and fricatives with stops in initial position in the second member, cf., e.g., beside the expected form ahuraSdta-, the much more common type daēwē.dāta-, bayō.baxta, etc. Another is the restoration of word-final form for the expected sandhi form, e.g., in xiuuaš.gāia- “six steps” instead of *xiuuažgāia-, cf. dužgantī- “evil smell.”

Not all non-standard or “incorrect” forms are from the editors, however; many more are probably due to the reciters (transmitters) of the text and the scribes who wrote the manuscripts.

Anaptyxis
The Avestan a is in most positions an allophone of /a/ (see Lesson 5). In addition, it is frequently used as an anaptyctic vowel.

“Anaptyctic” vowels are unetymological vowels inserted between consonants to “ease” the pronunciation. By far the most common anaptyctic vowel in Young Avestan is a; occasionally o is used.

Anaptyxis (also called svarabhakti, a Sanskrit word meaning “sound-splitting”) is especially common, if not obligatory, after r in final position and before other consonants, as well as in the group nr. The exception is the group rs, although this, too, is sometimes written raš in the manuscripts.

Examples: araks- “side” (cf. Skt. ardhā-); arsha- “matter” (cf. Skt. artha-); karapneca “and the form”; karota- “done” (cf. Skt. kṛta-); varasa- “hair,” parama- “feather” (cf. Skt. pārṇa-); vadara “weapon for striking” (cf. Skt. vadhāḥ); aipiduuqara- (for duṇḍra-) “*clouded” (cf. duṇman- “cloud”)

Note also that the sequence ars is (1) frequently reduced to rs after r: *aṅtr̥m > ātram (ātarm), sometimes also after g; (2) replaced by ar (ara) before š: barazō but barṣ, ātram < *ātarm, but ātars.

Vowel changes. Dissimilation of i̯ > a̯ > a̯/i̯e̯.
In the following cases the vowel preceding an epenthetic i was another i, and the original i was dissimilated to form the diphthong ai (i̯ > i̯ > a̯ > a̯i̯): barzai̯e̯i̯ < *barzaioiś < *baraioiś < *briaioiś [cf. OAv. huiai̯iti- < hu̯i̯iti̯-].
A similar development is probably the origin of the apparent anaptyxis in the group ai̯ (see above) > uai̯ > uai̯ > uai̯ or uai̯ (uai̯i̯i̯), and in the prefix baai̯e instead of bar in baai̯e.arzu- “two fingers wide” < *baai̯-rzu- < *bii̯-rzu-.

Consonant changes. Assimilation
When two different consonants come into contact, they may become “similar” to one another or completely identical. This phenomenon is referred to as (partial and complete) assimilation. Some common instances of assimilation in (proto-)Avestan are:

1. Unvoiced + voiced > voiced + voiced, e.g.,
   s > d > zd: *mas-dā > mazdā;
   ś > d > zd: duś-dā > duždā;
   ʃ > b > zb: niš-barotā > nižbarotā;

Note also that this can be compared to the padapātha of the Vedic texts. The main difference between the Iranian and Indian tradition is that the Indian one has preserved both the original text and its padapātha, whereas—exaggerating—one might say that in Iran the original has been lost, leaving only the padapātha.
LESSON 6

\[\ddot{s} + z > \ddot{z}: \text{duž}-\text{zaotar} \rightarrow \text{dužzaotar}.\]

1. Labial stop + labial stop > single labial stop:

\[\text{p} + \text{b} > \text{b}: \text{*ap-biah} \rightarrow \text{aišīo}.\]

2. Labial stop + single labial stop:

\[\text{t} + \text{s} > \text{s}: \text{fsuiant-s} > \text{fsuiqs}.

Consonant changes. Spirantization of stops

When \(m\) and \(n\) comes before a suffix or an ending beginning with \(\ddot{i}, \ddot{u}, r, n, \text{or } m\) they change to \(f\) and \(\theta\), e.g.: \(\text{astiuaiti} "bony," \text{but astiuaiðia}i\), \(\text{hat} "\text{being}," \text{but haiðiai} "\text{real}," \text{d}p - "\text{water}," \text{but } \text{d}fiu\text{uant} -> \text{dfiunt}- "\text{full of water}," \text{x}šapa "\text{night}," \text{but } \text{x}šafn̄. \text{This change did not take place before } \ddot{i} \text{ or } \ddot{u} \text{ when the } p \text{ or } t \text{ was preceded by an original long vowel, diphthong, or another consonant (not counting } \text{vra}), \text{e.g., dāidiia} "\text{lawful}," \text{maʃiia} "\text{mortal man}" \text{< } \text{martiia}-, \text{but maraðiia} "\text{death}.""

When a \(p\), \(a\), \(k\), or \(a\) go before an ending beginning with original \(\ddot{s}\) they change to \(f\) and \(x\), and the \(\ddot{s}\) becomes \(s\), e.g., \(\text{dp}-s > \ddot{f}s "\text{water}" \text{and } \text{vāk}-s > \ddot{x}s "\text{word, voice}," \text{idrug}-s > \ddot{x}dxs "\text{deception}," \text{nap(t)-su (stem napāt-i)} > \text{naʃiu} "\text{among the grandchildren}." \text{A final } s \text{ or } z \text{ is lost before the ending, which becomes -}ζ: \text{*spas-s} > \text{spaʃ "spy," *braz-s > bariʃ "high."}"

NOUNS

Consonant declensions: stems

Stems ending in consonants take more "regular" endings than stems ending in vowels, but their declension is complicated by "ablaut." Case forms that use the full or lengthened grade are commonly referred to as "strong" cases, while case forms that use the zero grade are referred to as "weak" cases.

The strong cases are the sing. nom., voc., acc., and loc.; the dual nom.-acc.; and the plur. nom. The other cases are weak cases.

In addition to the changes in vowel length, the final consonant of the stem also frequently changes. Pay particular attention to such changes in the paradigms below.

Consonant declensions: endings

Consonant stems can end in almost any consonant. In Indo-Iranian (and Indo-European) masc. and fem. consonant stems formed their nom. sing. (1) by lengthening the last vowel of the stem and dropping the final consonant, (2) by adding the ending -s (\(-s\) after \(f\) and \(x\)), or (3) by both lengthening the vowel and adding ending -s (\(-s\)).

As long final vowels were shortened in Avestan, type (1) forms its nominative by simply dropping the final consonant of the stem.

In types (2) and (3) the ending \(*-s/-s\) combined with the final consonant of the stem to produce various "irregular" form.

The nom.-voc. plural ending is \(-\ddot{d} (-\ddot{a}s)\) for both masc. and fem. nouns. Not infrequently, however, the thematic ending \(-\ddot{a}\) is found in the manuscripts.\(^6\) The nom.-voc. plural, like the nom. and acc. sing., typically requires the strong stem.

Neuter consonant stems take no endings in the nom.-acc. singular. The nom.-acc. plural is formed variously in the various declensions.

The nominative singular

The nom. sing. ending \(-ζ\) is found with masc. and fem. nouns and adjectives with stems ending in labials.

\(^6\)This is not necessarily a genuine linguistic feature of a late stage of Avestan; it can simply be errors on the part of the reciters or the scribes.
(p), velars (k, g), or sibilants (s, z [historically < *tś, dś]).

Consonant stems ending in velar stops (k and g), labial stops (p), and sibilants (s, z)

These stems take the nom. sing. ending -š.
The vocative = the nominative.

Sing.
Nom.-voc. vāxš druxš āfš spasš barš

Plur.
Nom.-voc. vācō drujō āpō, apasca spasō bārzō

Notes:
Thematic forms such as nom. plur. vāca are also found.
Note the shortening of the long ā in āpō ~ apasca “and the waters.”

r-stems. Relationship terms

Most words denoting family members are r-stems. Their declension differs slightly from that of the agent nouns (see Lesson 4) in -tar-. The word nar- “man” is declined like the family terms. Examples (nar- “man,” pītar- “father,” mītar- “mother,” duryda “daughter,” x'aghā “sister,” brāta “brother”):

Sing.

nom. nā pita brāta māta duryda x'aghā

voc. narā pitarā - - - -

Plur.

nom.-voc. narō pitarō - mītarō -

WORD FORMATION

Compounds. 1

Compounds as well as their individual elements can be all kinds of words (nouns, adjectives, adverbs, and other compounds). Some common types of Avestan adjectival compounds are the following:

noun + noun: bārasmō zasta- “with barsom in the hand” < bārasman- + zasta-;
adjective + noun: āfšū dārā- “with a sharp blade” < āfšō + dārā-
noun + verbal noun or adjective: vērōrajan- “obstruction-smashing” < vērēra- “obstruction” + jan- “to smash,” mazdadīsna- “Mazdā-sacriﬁcer, Mazdayasnian” < Mazdā- “Ahura Mazdā” + yasna- “sacriﬁce,” paōritō fradāta- “first brought forth,” ahurdīa- and mazdādīa- “established (created) by Ahura Mazdā”;


Note that adjectival compounds whose second member is an ā-stem, themselves become regular a/i-stem adjectives, e.g., m. fradāt gaēθa- , f. frdāt gaēθā- (< gaēθā- f.).
The ﬁnal vowel of the ﬁrst member usually becomes ŏ, whether it as an a-, ā-, or an-stem (see the examples above).
LESSON 6

Some adjectives have a special form when used as the first member of a compound, e.g., *tišiš < *tiyra-*šıš “sharp.”

Note that ḏp- takes the form *aḏš- in compounds, which becomes *aḏš- before voiced consonant: *aḏšačača- “with running water,” *aḏšaḏeša- “containing water” (Y.42.2).

When a word with initial h- is used as second member of a compound, a prosthetic a is prefixed and h > ḏh: *ašt.ahša- “winning ašša” < *ašt-(n)haša-; airime.ahjad-= (ar-)mašad- “sitting in peace.”

PRONOUNS

Demonstrative, relative, and interrogative pronouns in the nominative

The pronouns and “pronominal” adjectives have several forms that differ from those of the nouns. In the nom. note the neut. sing. in -t (cf. Eng. *that) and the masc. plur. in -e (cf. Eng. *they).

<table>
<thead>
<tr>
<th></th>
<th>The demonstrative pronoun ina- “this”:</th>
<th>The demonstrative pronoun auua- “that”:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc. fem. neut.</td>
<td>masc. fem. neut.</td>
</tr>
<tr>
<td>Sing.</td>
<td>aem im imat</td>
<td>hau hau auua</td>
</tr>
<tr>
<td>Plur.</td>
<td>ine imā, imās ina</td>
<td>auue auuā auua</td>
</tr>
</tbody>
</table>

Note:

aem < *ašam, im (im) < *išam (cf. Olnd. ayam, iyan).

The pronoun huudo “he (you) there” (nom. sing. masc.) is only found in quotations from Old Avestan.

The relative pronoun ya- “who, which”: The interrogative pronoun ka-ci- “who, what?”:

<table>
<thead>
<tr>
<th></th>
<th>The relative pronoun ya- “who, which”:</th>
<th>The interrogative pronoun ka-ci- “who, what?”:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc. fem. neut.</td>
<td>masc. fem. neut.</td>
</tr>
<tr>
<td>Sing.</td>
<td>yō, yas yā yat</td>
<td>kō, kas, ciš kā kat, cišt</td>
</tr>
<tr>
<td>Plur.</td>
<td>yōi, yaš yā yā</td>
<td>kaiia, caiiō - (kā?)</td>
</tr>
</tbody>
</table>

Notes:
The mss. frequently have (wrongly) yō for yōi.
The form kaiia “which?” is thematic (Y.19.18, N., PO.).
The form caiiō is also used as neut. plur. (V.2.39, 8.12).
With negation the interrogative pronouns (especially those in ci-) become indefinite pronouns: nōiš ciš “no one,” mā ciš “(let) no one.”
The forms kat, cišt correspond historically to Latin quod, quid.

Pronominal adjectives

Pronominal adjectives include vispa- “all” aniiia- “other,” nom. plur. masc. vispe and aniiie. Note that vispa- has neut. vispa-, while aniiia- has neut. aniiia-.

Pronominal adverbs

Note the following “correlative” pronominal adverbs (cf. Lesson 17). Note also that, although the forms are symmetric, not all the meanings are:
LESSON 6

Notes:
- The forms in a- are the “unmarked” (“neutral”) ones, while those of i- and auua- point clearly to “here” and “there.”
- There is no YAv. *yaśa, but Old Avestan has yaddā “when?”

VERBS

Avestan verbs can be “active,” that is, take the active endings we have already seen, or “middle,” that is, take the “middle” endings.

Verbs can have active and/or middle forms. Some verbs have only active forms, some only middle forms, and some both active and middle forms. Only in the third group can the middle forms have a special function, different from that of the active forms.

Intransitive verbs usually have only active or only middle forms, while transitive verbs can take both active and middle forms. If they do, then most often the distinction between the two forms is “active - passive”; more rarely the middle denotes that the action is being performed in the interest of the subject. Occasionally the middle forms of a verb have the same meaning as the active ones, especially in the case of verbs of motion.

Examples:
- Middle verbs without active counterpart: maniia- “to think,” yaza- “to sacrifice,” etc.
- Same meaning as active: fracara- act., mid. “go forth.”

The imperfect-injunctive middle

Paradigms (aog. “to speak,” hunao-/hunu- “to press (the haoma),” ā.parasa- “to converse,” yaza- “to sacrifice”):

Sing.
1 -śa *huniśa
2 -tā -aṃta *hunuta aoxta
3 -tā *

Plur.
2 - -aṃta *hunuta aoxta
3 - -aṃta *hunuta aoxta

Note: Very few athematic forms are attested. No 1st plur. forms are attested.
LESSON 6

The imperative middle
Paradigm (dāraia- “hold”):

Sing.
2  -aŋ'ha  yazag'ha
3  -aŋm  yazaŋm

Plur.
2  -adžom  daraia-adžom
3  -entm  yazaentm

Note: No athematic forms are attested.

SYNTAX

Uses of the middle

1. Exclusively middle verbs

āaŋ Zarathustrā aoxtā “Then Zarathustra said.”

iða hō māliō maniūata “In this way the man thought.”

iða mē tum hām.carag'ha Aśi srīre dāmīḍāie

“In this way dwell with me, O beautiful Aśi...!”

fra.đauuata vi.đauuata fra.maniūata vi.maniūata

Aprō Mainiūā pouru.mahrkō

Iydrō daenuoSāru daenuo

“The Evil Spirit full of destruction chattered this, chattered that, took hope, lost hope (?), (as did) the daēuua Indra (and) the daēuua Sāuru.” (V.19.43)

yat hē tum us.zaliagha tum āraauniq Zaraśhustra

“... that you were born to him, you, O upright Zarathustra.” (Y.9.13)

Yimō hē viśata pātaca brātaca

“Yima was ready to be guardian and protector for him.”

Karasaṇiṅ yō raostā yō daauuata

“Karasaṇiṅ who wept and chattered” (Y.9.24)

2. Middle with passive function

kaścī iδa noīt vaṇṇata “Nobody was seen here.”

yaṇa Miṭrō hubatatō barata (after Yt.10.112)

“When Miṭra was well treated.”
LESSON 6

And let good pastures be produced here!” (Vr.15.1)

Note: Neuter plural subjects may take a singular verb.

3. Reflexive, etc., middle

mazdaiiasna barasmô.zasta hîstanta

“The Mazdaiians stood with barsom in the hands.” (Yt.5.98)

āpō hîstanta fraţâd âfraoxšâieiqist

“The waters stood brought forth (created) without swelling forth.” (after Yt.13.55)

hrišatô.zama hânjasanta

“300 winters came together (passed).” (V.2.8)

āat yat tum Zarâtuštra varasâsca hêm.râzaîlagha varasâsca pâiri.brinagha sruuaëca upa.ôbârasaghâ

“Then when you, O Zarathustra, combed your hair, trimmed your hair, and cut your nails...” (V.17.4)

Note: varasâ is the acc. plur. of varasâ- “hair” and sruuaë the nom.-acc. plur. of sru- “nail”; in these nouns the acc. plur. is the same form as the nom.

EXERCISES 6

1a. Write in transcription and Avestan script the nom. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

k̡arap- srira-, mašliia- ašaghâk-, aŋzru- zaotar-, spas- pauru-; Haraiti- bôrâz-.

1b. Translate into Avestan and write in transcription and Avestan script the nom. sing. and plur. forms of the following nouns, adjectives, and pronouns:

this/that brave son, this/that well-shaped daughter, this/that Ahuran house.

2. Write in transcription and Avestan script the imperfect-injunctive middle and imperative middle forms of bara- “to carry,” upa.ôbârasa- “to cut.”

3. Transcribe and translate into English:
4. Translate into Avestan:

1. Let the priest say forth the Yaša āhū vairiū to us.
2. O tawny haoma, be my protector!
3. Thus said Ahura Mazda: Let this earth increase! Let these plants grow!
4. Then that earth increased; it went apart. All went forth, both men and animals, large and small.
5. Then a son was born to him, splendid Yima with good herds. Then a girl was born to him, good, pretty, (and) beautiful.
6. A voice was heard, saying: That is my dear daēnā, the Mazdaiasian, Zarathustrian (one).
7. That Lie was lost. Those demons howled. Those demonesses ran away.
8. Who is this young woman who came running?
9. Who is that villain who ran away?
10. Which are those acts which are badly done?

VOCABULARY 6

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>aduuara-</td>
<td>running</td>
</tr>
<tr>
<td>aōa:</td>
<td>then</td>
</tr>
<tr>
<td>afraoxgiei-, fem. of afraoxgiant:-</td>
<td>not growing forth</td>
</tr>
<tr>
<td>aibī.ğama-</td>
<td>year</td>
</tr>
<tr>
<td>aipiduunara-</td>
<td>*clouded</td>
</tr>
<tr>
<td>airime.ażhađ- = armaē.żad-</td>
<td>&lt; ąhàd: sitting in peace and quiet</td>
</tr>
<tr>
<td>aog/-aog-</td>
<td>to speak, say</td>
</tr>
<tr>
<td>apa.jąasa-</td>
<td>&lt; ągama/jam, mid.: to get away</td>
</tr>
<tr>
<td>aparasa-</td>
<td>&lt; ā.porasa-</td>
</tr>
<tr>
<td>araēa- n.:</td>
<td>matter</td>
</tr>
<tr>
<td>armaē.żad- = airime.ążhađ-</td>
<td>&lt; ąhàd: sitting in peace and quiet</td>
</tr>
<tr>
<td>astuuant-:</td>
<td>having bones, osseous</td>
</tr>
<tr>
<td>așaŋhāk/c-</td>
<td>m.: following Order, in accordance with Order</td>
</tr>
<tr>
<td>așō.ążhan-:</td>
<td>winning, earning Order</td>
</tr>
<tr>
<td>auaaōa:</td>
<td>there</td>
</tr>
<tr>
<td>auaaōa:</td>
<td>in that way</td>
</tr>
<tr>
<td>auaaōa:</td>
<td>there</td>
</tr>
<tr>
<td>aza- &lt; ązaz:</td>
<td>to lead, take (away)</td>
</tr>
<tr>
<td>ā.duuara- (aduuara-)</td>
<td>&lt; ąduuar, mid.: to come</td>
</tr>
<tr>
<td>running</td>
<td>āfoaț-: full of water</td>
</tr>
<tr>
<td>āporalī-</td>
<td>f.: clearing of debt, atonement</td>
</tr>
<tr>
<td>baē.ąraz-:</td>
<td>two fingers wide</td>
</tr>
<tr>
<td>bara- &lt; ąbar mid.:</td>
<td>to be treated</td>
</tr>
<tr>
<td>barasman- n.:</td>
<td>altar grass, barsom</td>
</tr>
<tr>
<td>barsmō.żasta-:</td>
<td>carrying barsom in the hands</td>
</tr>
<tr>
<td>brātar-:</td>
<td>brother</td>
</tr>
<tr>
<td>cițē-:</td>
<td>fine (penalty)</td>
</tr>
<tr>
<td>daēuauița-:</td>
<td>daēuua-sacrificer</td>
</tr>
<tr>
<td>dauua-</td>
<td>&lt; ądāo (&lt; *daβ “deceive”?), mid.: to speak (used of evil beings)</td>
</tr>
<tr>
<td>dāltīi-</td>
<td>&lt; dāta-: according to the law</td>
</tr>
<tr>
<td>dāmiąrāta- (đāmi.țāta-, đami.țāta-):</td>
<td>set in place by the *Web-holder</td>
</tr>
<tr>
<td>dārajia-</td>
<td>&lt; ądar: to hold</td>
</tr>
<tr>
<td>dārē-:</td>
<td>blade</td>
</tr>
<tr>
<td>driyu-, f. driuiț-</td>
<td>poor</td>
</tr>
<tr>
<td>dunman- n.:</td>
<td>cloud</td>
</tr>
<tr>
<td>duždah-:</td>
<td>who gives evil gifts</td>
</tr>
<tr>
<td>dužgănti-</td>
<td>f.: evil smell</td>
</tr>
<tr>
<td>dužzaotar-:</td>
<td>bad libator</td>
</tr>
<tr>
<td>fra.ćeara-</td>
<td>&lt; ącar act., mid.: go forth</td>
</tr>
<tr>
<td>fra.đauua</td>
<td>&lt; ądāo, mid.: to chatter</td>
</tr>
</tbody>
</table>
Lesson 6

frašātia- < fra.daša-: brought forth
fra.maniia- < vman mid.: to think ahead, hope, take courage (?)
fra.mrao-/mru-: say forth
fra.šauua- < ṽ(i)ao: to go forth
frāda.giθa-: furthering the world of living beings
haca- < ṽhak/hac mid.: to follow
hanjasa- < ṽgam mid.: to come together
Haptō.iringa-: Ursa Major, the Big Dipper
ham.cara- < ṽcar mid.: to dwell together (with)
ham.rāzaiia- < ṽraz, mid.: to straighten, comb; stretch (oneself)
hubarəta-: well-treated
hunao-/hunu- < ṽhao/hu, mid.: to press
Iṣdra-: name of an old god (cf. Olnd. Indra)
iθa: in this way
iθra: here
kaša: when?
karašāni-: name of a mythical villain
kuθra: where?
kuua: where?
mātar- f.: mother
maradliu- m.: death
napāt-, nap- (nafsā-): grandson
nāma, nāma < nāman- n.: by name
nipātar-: protector, guardian
niž.bara- < ṽbar: to take out/away, remove, get rid of
nižberaτa-, past part. of < niž.barā-: taken away, removed
paca- < ṽpak/pac: to cook
pairi.brina- < ṽbraθ/bri: to cut, pare
palti.aog- < vaŋ/aŋ mid.: to answer
pitar- (patar-): father
raod-: to wail, howl; cf. uruθa-
Sāu (stem form uncertain): name of a daēua (cf. Olnd. Šrva)
spas- m.: spy
spnuiia- < ṽrāo/sum mid.: be heard
srū- (plur. sruiie [sruiĩ]) n.: nail
star- (plur. stārō) m.: star
tyra-: pointed, sharp
tiži.dāra- < tyra-: having/with a sharp blade
Inrār-: protector, savior
Inrisaθ.zama-: a three-hundred-year (winter) period
uitiiaojana-, uitu aojana-: thus saying
uruθa- < ṽraod/rud (ruθ) mid.: to wail, howl
us.zaiia- < ṽzā, mid.: to be born
vak-/vac- m.: word, speech
varθālia- < ṽvard: to increase, enlarge
varasa- n., varasā- (plur.): hair
varθrajan-: obstruction-smashing, victorious
varziia- < ṽvarz: to work, cultivate
visa- < ṽvašs mid.: to declare oneself ready (to be)
vi.dauua- < ṽdau mid.: to ramble on (about) (?)
vi.maniia- < ṽman mid.: to think better of, lose courage, be distraught (?)
vi.nama- < ṽnam, mid.: to bend aside, to spread out, to go apart
xāpan-, xafia- f.: night
xuuaθ.ǽiia-: distance of six steps
x'angaθ- f.: sister
yaθra: where
zaotar-: libator; the chief officiating priest
zasta-: hand
zā nom. sing. of zam- f.: earth
LESSON 7

PHONOLOGY

Modifications of vowels: a + final nasal

Complete table of sound changes involving a plus final nasal. Note that the second column below corresponds—in the main—to the Old Avestan stage (forms attested by OAv. have no *):

<table>
<thead>
<tr>
<th>a</th>
<th>&gt;</th>
</tr>
</thead>
<tbody>
<tr>
<td>*-an</td>
<td>&gt; -ɛn</td>
</tr>
</tbody>
</table>

With preceding ii:

<table>
<thead>
<tr>
<th>*-iían</th>
<th>&gt; -iiɛm</th>
</tr>
</thead>
<tbody>
<tr>
<td>*-aiian</td>
<td>&gt; -aiɛm</td>
</tr>
<tr>
<td>*-aään</td>
<td>&gt; -aaiɛm</td>
</tr>
<tr>
<td>*-iiían</td>
<td>&gt; -iiɛm</td>
</tr>
<tr>
<td>*-aään</td>
<td>&gt; -aaiɛm</td>
</tr>
<tr>
<td>*-aään</td>
<td>&gt; -aaiɛm</td>
</tr>
<tr>
<td>*-iiían</td>
<td>&gt; -iiɛm</td>
</tr>
</tbody>
</table>

With preceding c, j:

<table>
<thead>
<tr>
<th>*-cam</th>
<th>&gt; *-cam</th>
</tr>
</thead>
<tbody>
<tr>
<td>*-jam</td>
<td>&gt; *-jam</td>
</tr>
<tr>
<td>*-can</td>
<td>&gt; *-can</td>
</tr>
<tr>
<td>*-jan</td>
<td>&gt; *-jan</td>
</tr>
</tbody>
</table>

With preceding uu:

<table>
<thead>
<tr>
<th>*-uuam</th>
<th>&gt; *-uuɛm</th>
</tr>
</thead>
<tbody>
<tr>
<td>*-auuam</td>
<td>&gt; *-auuɛm</td>
</tr>
<tr>
<td>*-əuuum</td>
<td>&gt; *-əuuɛm</td>
</tr>
<tr>
<td>*-uuuam</td>
<td>&gt; *-uuuɛm</td>
</tr>
<tr>
<td>*-auuam</td>
<td>&gt; *-auuɛm</td>
</tr>
<tr>
<td>*-auuam</td>
<td>&gt; *-auuɛm</td>
</tr>
<tr>
<td>*-uuuam</td>
<td>&gt; *-uuuɛm</td>
</tr>
</tbody>
</table>

Notes:

1. In -uuam, in a few words, the -n is assimilated to the preceding -uu- and becomes -m.

2. The alternate forms of -aon and -aon with long -a- (-äun, -äum) are frequently found in the manuscripts.

3. Note the following irregular acc. forms: Vâěm < *Vaiium, raěm < *raeũm *brilliant,* ãiium, ãiim, aoin < *aũuũm *one.*

Final original *-ŋh (< *-ŋs) affects a preceding -a- somewhat differently from final -m or -n.

<table>
<thead>
<tr>
<th>*-aŋh</th>
<th>&gt; *-aŋh</th>
</tr>
</thead>
<tbody>
<tr>
<td>*-iŋgh</td>
<td>&gt; *-iŋgh</td>
</tr>
<tr>
<td>*-aŋgh</td>
<td>&gt; *-aŋgh</td>
</tr>
<tr>
<td>*-uŋgh</td>
<td>&gt; *-uŋgh</td>
</tr>
<tr>
<td>*-auŋgh</td>
<td>&gt; *-auŋgh</td>
</tr>
</tbody>
</table>

Notes:

1. These endings are found in the plur. acc. of masc. a-stems and in the sing. gen. of some neut. n-stems.

2. The final form -ā is found after most consonants, e.g., yazatā. The final form -q, is regularly found after
LESSON 7

-ii, -m-, -β-, and occasionally elsewhere, e.g., maššiq, aēšma “pieces of fire wood,” garšqa “wombs.”

The long final -ii in such words appears to be the only regular exception to the rule that final vowels are short in polysyllables.

Students should make a special effort to learn, remember, and identify these forms! Most importantly, they should be trained to recognize the ambiguity of the endings -im and -um and not jump to the conclusion that they are from i- and u-stems.

NOUNS

The accusative

The accusative is not distinguished from the nominative in neuter nouns or in the plural of feminine ā- and ī-stems. The accusative of neuter nouns and adjectives is identical with the nominative.

Consonant stems with ablaut take the long grade in the sing. but the full or zero grade in the plur.

The endings of the accusative are:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>a-decl.</th>
<th>i-decl.</th>
<th>ā-decl.</th>
<th>ī-decl.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>-ʔm</td>
<td>-ım</td>
<td>-qım</td>
<td>-ím</td>
</tr>
<tr>
<td>acc.</td>
<td>-ʔm</td>
<td>-ım</td>
<td>-ʔm</td>
<td>-ım</td>
</tr>
<tr>
<td>Plur.</td>
<td>-ʔ, -ʔs, -ʔ, -ʔs⁰</td>
<td>-ʔ, -ʔs, -ʔ, -ʔs⁰</td>
<td>-ʔ, -ʔs, -ʔ, -ʔs⁰</td>
<td>-ʔ, -ʔs, -ʔ, -ʔs⁰</td>
</tr>
</tbody>
</table>

u-decl. m. n. f. cons.-decl. m. f.

Sing. acc. -ım -ım -ım -ım
Plur. acc. -ỉ -ỉ -ỉ -ỉ

The manuscripts are not consistent in writing short or long -iź/-unz or -inti-Mm. In the grammatical sections of this manual, these endings will always be normalized with short vowels.

The acc. plur. ending is from *-ajh (Indo-Iran. *-ans, cf. Olnd. -adh), which developed differently in different contexts to produce the variants listed above.

Vowel stems


<table>
<thead>
<tr>
<th>masc.</th>
<th>a-stems</th>
<th>iiia-stems</th>
<th>uua-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>nom. yazatō haomō maššiō gaiss daēuwō grauwo juuō</td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc. yazatōm hōomō māśim gaēm daēum graom juum</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur. nom. yazata haoma maššia daēwa graua juua</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc. yazatū, hōomq, mašši, - daēwa graual *j(₃u)́u</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>yazatūs graulsa sūla graulsa</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note again that the manuscripts are not consistent in writing short or long -iź/-unz or -inti-Mm. In the grammatical sections of this manual, these endings will always be normalized with short vowels.

September 8, 2003
### Lesson 7

#### Neuters

<table>
<thead>
<tr>
<th>a-stems</th>
<th>iia-stems</th>
<th>uua-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.-acc.</td>
<td>xāthram</td>
<td>vāstrim</td>
</tr>
<tr>
<td>Plur.</td>
<td>xāthra</td>
<td>vāstriia</td>
</tr>
</tbody>
</table>

Note such forms as maišim < maišia-, ainim < anii-a-, etc.

<table>
<thead>
<tr>
<th>a-stems</th>
<th>a-stems</th>
<th>iia-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>mazdā</td>
<td>rāthaēštā</td>
</tr>
<tr>
<td>acc.</td>
<td>mazdām</td>
<td>rāthaēštām</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>rāthaēštā, rāthaēštās&lt;sup&gt;o&lt;/sup&gt;</td>
<td>daēnā, daēnās&lt;sup&gt;o&lt;/sup&gt;</td>
</tr>
<tr>
<td>acc.</td>
<td>rāthaēštā, rāthaēštās&lt;sup&gt;o&lt;/sup&gt;</td>
<td>daēnā, daēnās&lt;sup&gt;o&lt;/sup&gt;</td>
</tr>
</tbody>
</table>

#### i-stems

<table>
<thead>
<tr>
<th>i-stems</th>
<th>u-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>m.</td>
<td></td>
</tr>
<tr>
<td>f.</td>
<td></td>
</tr>
<tr>
<td>n.</td>
<td></td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>frauuažiš</td>
</tr>
<tr>
<td>acc.</td>
<td>frauuažim</td>
</tr>
<tr>
<td><strong>Consonant stems</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>vagn̩hi</td>
</tr>
<tr>
<td>acc.</td>
<td>vagn̩him</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>vagn̩hiš</td>
</tr>
<tr>
<td>acc.</td>
<td>vagn̩hiš</td>
</tr>
</tbody>
</table>

Note: *tanum < *tanuam (OAv. tanuām).

#### Consonant Stems

<table>
<thead>
<tr>
<th>d-</th>
<th>s-</th>
<th>b-</th>
<th>a-</th>
<th>vak-</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>druš</td>
<td>spaš</td>
<td>barš</td>
<td>āfš</td>
</tr>
<tr>
<td>acc.</td>
<td>drušim</td>
<td>spasam</td>
<td>baršam</td>
<td>āpam, aparca</td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>drujo, drujo&lt;sup&gt;a&lt;/sup&gt;</td>
<td>spasō</td>
<td>barzō</td>
<td>āpō, apar&lt;sup&gt;a&lt;/sup&gt;</td>
</tr>
<tr>
<td>acc.</td>
<td>drujo, drujo&lt;sup&gt;a&lt;/sup&gt;</td>
<td>spasō</td>
<td>barzō</td>
<td>āpō, apar&lt;sup&gt;a&lt;/sup&gt;, (āpō)</td>
</tr>
</tbody>
</table>

Notes:
The long a in āpam is shortened in aparca as in the nom. plur. aparca. The nom. plur. āpō is sometimes
found in the manuscripts instead of the acc. *apō.

*kharap- f. “body” has the acc. sing. *kharpaṃ.

**r-stems**

<table>
<thead>
<tr>
<th></th>
<th>masc., fem.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>átar-</td>
<td>dátar-</td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>átarš</td>
<td>dāta</td>
</tr>
<tr>
<td>acc.</td>
<td>átār̥m</td>
<td>dātār̥m</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>átarō</td>
<td>dātār̥ō</td>
</tr>
<tr>
<td>acc.</td>
<td>-</td>
<td>strāš</td>
</tr>
</tbody>
</table>

**Notes:**

In the acc. plur. the original ending *-mrš must first have become *-qrš (with a nasalized vocalic r [cf. OInd. nṛḥ]), which was then realized either as -qrš or -qrš, with the usual substitution of q or ū for *ṛ. The ending -qrš in time came to be felt as incorrect and the common diphthong ūu was introduced to produce the form -qrūš (strāuš, nārāuš) frequently found in the manuscripts.

*dār- was probably originally a neuter r-stem, with nom.-acc. sing. *dṛ. When it became a masc. noun, the endings were simply added onto this form: *dṛ-š, *dṛ-an, which produced the nom. dātarš and acc. dātārəm.

**n-stems**

The n-stems *zam- f. “earth” and *ziinm- m. “winter” are irregular:

<p>| | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>zā</td>
<td>ziād</td>
</tr>
<tr>
<td>acc.</td>
<td>zam</td>
<td>ziqm</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.-acc.</td>
<td>zamō</td>
<td>zimō</td>
</tr>
</tbody>
</table>

Note: From now on regular sandhi forms will not always be included in the paradigms.

**Neuter nouns**

The most common neuter consonant stems are the an-, ar-, and ah-stems, which form the nom.-acc. sing. in -a, -ar, and -o (-as²), respectively, and the plur. by lengthening the final syllable of the stem: -an-, -āro, -ā (ās²). Neuter in-stems have nom.-acc. sing. in -i. See Lesson 8.

Other neuter consonant stems appear to take the ending -i, e.g., ast- “bone,” nom.-acc. plur. asti.

**h-stems. 1**

The h-stems includes a relatively large number of common neuter nouns, but few masculine nouns and adjectives. Most of the masculine forms are in compounds with neuter h-stems. In addition, comparatives in -iiah- and active perfect participles in -uuah belong to the h-stems (see later). The endings of these h-stems are:
LESSON 7

Sing.
m. n.
nom. -ā -ā
voc. -ō
acc. -aŋəm

Notes:
The vocative cannot receive enclitic -ca, so there are no sandhi forms of the vocative.
Remember that regular sandhi forms are no longer usually included.

Paradigms (naire.manah- “valorous,” manah- n. “mind”):

Sing.
nom. naire.manā manō
voc. naire.manō
acc. naire.managhōm manō

Notes:
The proto-Iranian endings were *-āh > -ā (-ās°), *-ah > -ō (-as°), and *-aham > -aŋəm.
Irregular forms include nom. Haosraua from Haosrauaah-, name of a legendary hero.
Remember that neuter nouns have no vocative.

PRONOUNS

The accusative
The personal pronouns have some “alternative” forms called “enclitic.” These forms cannot stand first in
a sentence, but usually follow the first word of the sentence, e.g., đāt mē tlraot “then he said to me.”

Personal pronouns:

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd pers.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>mascot.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>azm</td>
<td>tum</td>
<td>hō</td>
<td>hā</td>
<td>tāt</td>
</tr>
<tr>
<td>acc.</td>
<td>mām</td>
<td>mām</td>
<td>tōm</td>
<td>tōm</td>
<td>tāt</td>
</tr>
<tr>
<td>encl.</td>
<td></td>
<td></td>
<td>dim (dim)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>vaem</td>
<td>yuəm</td>
<td>tē</td>
<td>tā</td>
<td>tā</td>
</tr>
<tr>
<td>acc.</td>
<td></td>
<td></td>
<td>tō, tōs°</td>
<td>tā, tōs°</td>
<td>tā</td>
</tr>
<tr>
<td>encl.</td>
<td>nō</td>
<td>vō</td>
<td>diš</td>
<td>hiš</td>
<td>i</td>
</tr>
</tbody>
</table>

Note:
The form dim is used as fem. in Yt.5.90, but this is probably an example of the generalization of dim,
which eventually seems to be no more than a particle in late texts.
There are other examples of confusion of masc. and fem. in strongly formulaic sections of the yaṣṭs to
female deities, as well, such as tōm for tōm.

55
### LESSON 7

The demonstrative pronoun *ima-* “this”:

<table>
<thead>
<tr>
<th>Sing. nom.</th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>aēm</td>
<td>ȳm</td>
<td>ima</td>
</tr>
<tr>
<td>acc.</td>
<td>imēm</td>
<td>ȳm</td>
<td>ima</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur. nom.</th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>ime</td>
<td>ȳmā</td>
<td>ima</td>
</tr>
<tr>
<td>acc.</td>
<td>imq</td>
<td>ȳmā</td>
<td>ima</td>
</tr>
</tbody>
</table>

The demonstrative pronoun *auua-* “that”:

<table>
<thead>
<tr>
<th>Sing. nom.</th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>hāu</td>
<td>ḥāu</td>
<td>auuat</td>
</tr>
<tr>
<td>acc.</td>
<td>aom</td>
<td>auqm</td>
<td>auuat</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur. nom.</th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>auue</td>
<td>auuā</td>
<td>auua</td>
</tr>
<tr>
<td>acc.</td>
<td>auuā,</td>
<td>auuu,</td>
<td>auua</td>
</tr>
</tbody>
</table>

The relative pronoun *ya-* “who, which”:

<table>
<thead>
<tr>
<th>Sing. nom.</th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>yō</td>
<td>ȳa</td>
<td>yā</td>
</tr>
<tr>
<td>acc.</td>
<td>yim</td>
<td>ȳm</td>
<td>hiaa</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur. nom.</th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>yōi</td>
<td>ȳs</td>
<td>yā</td>
</tr>
<tr>
<td>acc.</td>
<td>yq,</td>
<td>ȳq</td>
<td>-</td>
</tr>
</tbody>
</table>

There is another demonstrative pronoun meaning “this,” namely *a&ta-,* which is declined as the other two, except in the nominative:

<table>
<thead>
<tr>
<th>Sing. nom.</th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>aēšō</td>
<td>aēša</td>
<td>aēta af</td>
</tr>
<tr>
<td>acc.</td>
<td>aētm</td>
<td>aēti</td>
<td>aēta af</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur. nom.</th>
<th>masc.</th>
<th>fem.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>aētē, aētae</td>
<td>aēta</td>
<td>aēta</td>
</tr>
<tr>
<td>acc.</td>
<td>aēti</td>
<td>aēta</td>
<td>aēta</td>
</tr>
</tbody>
</table>

Notes:

- The adverb *aētaa* “here” is made from this stem.
- A masc. sing. *aēša* appears to occur in V.5.26 *aēša yō ratuš “this, the model”* and *aēša yō aporwāniukō “this, the child”* in V.15.16, 18. We must note, however, that the expression *aēša druxš “this Lie”* is common in V.5, *aēša kaine “this girl”* is common in V.15, and *aēša nasuš “this pollution”* throughout the Videvdad, and that the regular *aēšō* is frequently used in the Videvdad. All this suggests that the use of *aēša* for *aēšō* may be a mistake.

### ADVERBS

The nom.-acc. neuter sing. of an adjective can be used as an adverb, examples: *paoirim “first(ly),” darayim “long, for a long time,” haitim “truly,” pourum “in front,” pouru “plentifully.”*

- Note also pronominal forms: *yat, hiaat “that, when,” kat “when?”* The form *cim “why?”* is originally a masc. acc. sing.

### VERBS

**Imperfect-injunctive active. 2**

Among the the various present classes, verbs of the form *CVCa-* (consonant + vowel mostly *a* + consonant + thematic vowel *a*) are very common, e.g., *bara-* “to carry,” *bauaa-* “become,” and *saoca-* “to...
Another group contains verbs ending in -iia-, which are in turn divided into classes of verbs of the form CVCiia- and CVCaiai-. These may be referred to as iia-stems and aiia-stems. Both the iia-stems and aiia-stems are in turn divided into three groups, iia-stems into "passive," "denominative," and "other" verbs, and aiia-stems into "causative," "denominative," and "other" verbs.

Passive and causative verbs can be paired with other verbs, from which they appear to be derived and denominative verbs with nouns or adjectives from which they appear to be derived, while "other" iia-stems and aiia-stems do not usually have such pair mates.

Note: It is wrong to call all iia-stems "passive" or all aiia-stems "causative."

Examples:

"Underived":
- jaiia- "to implore"
- baniaia- "to bind"

Passive:
- janiia- "to be killed"
- bairiia- "to be carried"

Causative:
- srudaiia- "to recite, sing"
- ticaiia- "to make run, flow"

Denominative:
- aPnaiia- "to sin, transgression"
- nanzaiia- "to bow to, do reverence to"
- arzaiia- "a battle"

The iia-stems and aiia-stems, as well as stems in -ca-, are subjected to all the kinds of phonetic modification discussed above, e.g. (jaiiaia- "implore (for)," uxiia- "grow" (intrans.); pazdaiia- "pursue," srudaiia- "recite," fraoraca- "catch up with"):

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-iiam &gt; -im</td>
</tr>
<tr>
<td></td>
<td>jaiiaim</td>
</tr>
<tr>
<td></td>
<td>-aiiam &gt; -aên</td>
</tr>
<tr>
<td></td>
<td>srudaiiaêm</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>-iian &gt; -iân &gt; -in</td>
</tr>
<tr>
<td></td>
<td>jaiiaiân, uxiîn</td>
</tr>
<tr>
<td></td>
<td>-aiian &gt; -aiân, -aên</td>
</tr>
<tr>
<td></td>
<td>srudaiiiaiên, srudaiiaêm</td>
</tr>
<tr>
<td></td>
<td>-aiianța</td>
</tr>
<tr>
<td></td>
<td>pazdaiiianța</td>
</tr>
<tr>
<td></td>
<td>-can &gt; -cin</td>
</tr>
<tr>
<td></td>
<td>tacin</td>
</tr>
</tbody>
</table>

In the 3 plur. of (a)jia-stems, the -a- was usually reintroduced, e.g., jaiiaiianța "they requested," instead of *jaiiaiianța; fraorciînța (Yt.17.19) seems to be the only attested "regular" form.

The uua-stems undergo similar modifications (bauua-, daua- "chatter," stao- "praise"):

<table>
<thead>
<tr>
<th>Active</th>
<th>Middle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-auuan &gt; -aom</td>
</tr>
<tr>
<td></td>
<td>bauam, staom</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>-auuan &gt; -aon</td>
</tr>
<tr>
<td></td>
<td>bauon</td>
</tr>
</tbody>
</table>

The form adaiuanta seems to be the only example of the 3 plur. mid. of uua-stems.
LESSON 7

SYNTAX

Uses of the accusative
1. The main use of the accusative is to indicate the direct object and the predicate of the direct object.
2. Two accusatives are found with verbs of asking (sb. for sth.) and taking (sth. away from sb.).
3. The accusative is used to express measure, answering to the questions “for how long, how far?”
4. The accusative is used with several prepositions.
5. Appositions to and comparisons with nouns in the accusative are themselves in the accusative.

Examples:

1a. Direct object

Yimô haomãm x’arat “Yima ate (drank) the haoma”

Araduuim Surãm Anãhitãm upa.zbaiat Pãuruua yô viifrô nauãzdô
“Pãuruua, the wise ship’s captain called upon Araduu Sura Anãhita.”

Oraetãona ažim dahákan janat Òrl.zafanóm Òrl.kamarâdôm
“Oraetãona slew the giant dragon, the one with three mouths, three heads.”

âat Yimô inãm zãm vi šãuaiat
“Then Yima made this earth spread out.” (V.2.11)

âat mà nôit mašiäka yazônta
“Then people did not sacrifice to me.” (after Yt.10.54)

â dim parrsat Zarãhuštrô kô nara ahi “Then Zarathustra asked him (Haoma): Who, O man, are you?”

hô aënãjñãi tô nânô hô aënãjñãi tô kahrpam (Y.9.29)
“He makes our mind sinful; he makes our body sinful.”

vaem druim niš násãnã vaem him janâmã
“We destroyed the Lie (and sent her back) down; we smashed her.” (after Y.61.5)

ya³ha hiš fra datâat Mazdâ
“As Mazda brought them forth (created them).” (Y.55.30)

1b. Direct object + predicate of the direct object

auruuãntam ûôd damišêtâm bayô tåsat
“The god fashioned you (as) the fleet one, established by the *Weaver* (after Y.10.10)

âat dim daqâm awuætam ... ya³ha mëncit yim Ahuram Mazdãm
“Then I made him just as great as myself, Ahura Mazda.” (Yt.10.1)
2. Double accusative

hô mam yânom yâsat azâm tam īštîm jaiõim
“He asked me for a boon, I asked him for a wish (= to grant my wish).”
yô mam tât draonô apa.yâsatça trafîatça
“When asked away from me and stole (from me) that darun.” (after Y.11.5)

3. Accusative of measure

yat upâphacaç Yimam xâêtõm huâqêbôm darâyameçt aipi zruânâm
“... which followed splendid Yima with good herds for a long time after, indeed.” (after Yt.19.31)

4. Accusative with prepositions and postpositions

aat hanjamanâm pâitî japât yô Yîmô xâêtô huâqêbô
“To that gathering came he, splendid Yima with good herds.” (V.2.21)
tat vispam namâxiâma auui inam tanum
“We humbly asked for all that (to come) upon this body.” (cf. V.20.5)
fráorät fraaçni auui mâno
“with foreknowing thought turned toward (the reward?).”

*öimciç auui vâçim gâbanâm asrutâm
“with even a single word of the Gâôas not yet heard.” (N.85)
Note: gâbanâm is gen. plur. of gâôa.

Ašiš vâqhi râmâiaç iêa upa imat nmânam yat âhuiri
“Good Aši dwelt here in this house which belongs to Ahura (Mazdā).” (Y.10.1)
upa rapiôbam “at noon”
tam aol tbaêšâ patiîantu yô I daçaç
“Let the hostilities return upon him who made them.” (after Y.65.8)
ahunâmca vâirim fraêšîâmahi antarêca zâm antarêca asmanâm
“And we send forth the Ahuna Vairiia between heaven and earth.” (Y.61.1)

5. Appositions and comparisons

There are several examples of appositions above. Comparison:

aat dim daçaç awâqâtâm ... yâtha mânicç tîm Ahûrm Mazdâm
“When I made him just as great as myself, Ahura Mazdâ.” (Yt.10.1)
LESSON 7

Feminine plural of neuter a-stems

In Young Avestan neuter a-stems frequently have fem. forms in the plural, e.g., sing. nmānām, plur. nmānā. Adjectives agree with the fem. plur. form, e.g.:

aētā x'arēthā x'aratu aētā vastrā vaŋhatu “he shall eat these foods, he shall put on these clothes!” (V.3.19)

Note also lexical doublets such as zaōtra- n. and zaōtra- “libation.”

The present injunctive

There are some uses of the injunctive other than as past tense. The principal one is as negated imperative after mā “do not.” There are only a couple YAv. examples:

mā dīm pāraśō yim pārashāh
“Do not keep asking him whom you ask!” (H. 2.17)

mā cīs barāta aēuuō yaf iristām
“Let no one carry alone what (is) dead (matter)!” (V.3.14)

There also appear to be a few examples of the original “timeless” meaning of the injunctive:

yaiti catica spitama zarathuštra dahmō ašauu hauruu ratuš daθat
“However many times, O Spitama Zarathustra, the Orderly qualified (priest) establishes all the models ...” (P.31)

EXERCISES 7

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


2. Write in transcription and Avestan script the imperfect-injunctive forms of the following verbs:

   Active: frapaiia-, zaunua-, juua-; middle: yaza-, us.zaiia-, dauua-; act./mid. bara-.

3. Identify the forms below (gender, stem, meaning) and write the corresponding nom. sing. or 3 pers. sing. forms of the nouns-adjectives and verbs, respectively:

   haomām zairi, xaθram vairim, maθim jaiθim, aθim vaŋʻhim, pasum jum, sraosom aθim, ainim maθim, zaranaθnam, zaranaθnim, tum, drum, akəm mairim, haom gaom, baoam, gaom zoam, tanum druugm, aspəm drum.

4. Transcribe and translate into English:
5. Translate into Avestan and write in Avestan script:

1. The charioteers asked Miôra with wide grazing grounds for fleetness for their horses.
2. Miôra granted (gave) that.
3. Then they battled for three days and three nights.
4. Then a long time after they overcame the enemies, then they conquered the enemies.
5. Pâruuâ the smart ship’s captain sacrificed to Arâduû Sûra Anâhîta when the brave Óraêtaôna tossed him into the air.
6. He flew for three days and three nights.
7. He did not turn down toward the earth created by Ahura Mazdâ and his own house.
8. Let no one ask Arâduû Sûra Anâhîta for a boon!
9. May illness not come to that meeting, nor destruction!
LESSON 7

VOCABULARY 7

adāunta, imperf. of dauua-
aēnah- n.: sin, transgression
aēnājha- < aēnah-ilia-: to make sinful(?)
aēsmā- m.: (piece of) firewood
Ahuna Vairiia- n.: name of the most holy
Zoroastrian prayer
aiBia.aojah- bauua-: to overcome (lit. to be stronger
than) (+ acc.)
aiBītō postpos.: around (+ acc.)
aipti: after (+ acc.); thereafter
anu.pōiōjanat-, f. anu.pōiōbaitī-: ?
apārā preposition: between (+ acc.)
aiti: after (+ acc.); thereafter
anup.γiant-, f. anup.γiaopi-:
antara preposition: between (+ ace.)
ai: around (+ ace.)
auui = auui
apari: after (+ ace.); thereafter
asmanam, ace. < asman- m.: sky, heaven; stone
asruta- < dsraolsru: unheard
ast-, pi. asti n.: bone
& a-kao2da-: with eight towers
auruuant-: fleet, fast
auuantam (irregular)
< auuant-: this great (see
Lesson 8)
aui (< aubishi) prepos., postpos.: to, upon (+ acc.)
auūrīsia- < auua + Vuruaēs: to turn down (intr.)
ā = āat, only in: ā dim
āsu- fast
āsu.aspa-: having/with fleet horses
āsu.aspia-: the fact of having fleet the horses
āsu.aspı.țoma-, superl. of āsu.aspa-: having/with
most fleet horses
baštānu-, f. baštānīnī-: made of beaver skins
bairīia-, pass. < ṣbar: to be carried
bezar-: high, loud
Bušīštā-: demoness of sloth and excessive sleep;
Procrastination
caiti: (as many times) as (see yaiti)
cafru.Karana-: four-sided (square, rectangular)
cim: why?
ciț sing. nom.-acc. neut. of ka-/ci-: what?
daoțrī-: chattering
durāyō, gauua-: having/with long hands
daıt- > dā-
drafașkauuant-:, f. drafașkauuaitī-: adorned with
banners
draonah- n.: darun, sacrificial cake
druauntō, nom. plur. of druuaunt-
fra.dayā-, fra.dayā- < ỳdā: to bring forth, create
fra.dayu- = fra.dayā-
LESSON 7

*tissue-strength?)

trøjiaa- < ṛarp: to steal

ṛi.aiara- n.: a period of three days

ṛi.kamaraśa- : having/with three heads

ṛiśauna- n.: a third

ṛi.ṛapāna- n.: a period of three nights

ṛi.ṛaṇa- (ṛirāṇa-): having/with three mouths

upairi: on (prep. + acc.); on top (adv.)

upāhaca- < ṭhak: to accompany

upastā- : aid, assistance; upastāṃ brāha- “to bear aid

upaŭciaa- < ṭvā: to invoke

usca adv.: up above, in the air

uz.ṛuṇaiia- : to hurl up, toss up

vaṇha- < ṭvah act.: to don, put on; mid.: to wear

važa- < ṭvaž act.: to drive, convey (something); mid. to drive (in a wagon), to fly

viṭhuana: everywhere far and wide

vi.ṛa: to carry (bring) far and wide

vi.śauaiia- < ṭśīu: make go apart, cause to spread out

xaitiaiia- : own

xarānah- n.: Fortune, the gifts of Fortune, munificence

yaiti: as many times

yaiti caticca: however many times that

yuiśia- < ṭva: to fight, battle

zam- f.: earth

zilam- m.: winter
LESSON 8

PHONOLOGY

Modifications of vowels: palatalization of a

The rules given in the preceding lessons describe how a is affected when between preceding ii, c, and j and following consonant (other than nasals) plus the vowels i and e. These rules most importantly affect the 2nd and 3rd sing. primary verbal endings—both active and middle—and the thematic masc. sing. gen. ending, as we shall see in the next lessons.

When the a was also followed by a nasal, the rules given in Lesson 4 vie with those given in Lesson 5, and we get alternate forms, following one or the other set of rules. This situation obtains in the 3rd plur. endings. The original forms were probably those following the Lesson 5 rules, which were replaced by Lesson 4 rules, which apply to the 3rd sing. Briefly, we may say that the 3rd plur. forms were frequently changed in analogy with the 3rd sing. forms:

- -canti > *-canti
- -lianti > *-lianti > *-iinti > -inti \( \Rightarrow \) -ieinti (cf. -ieiti)
- -liante > *-liante > *-iinte > -inte \( \Rightarrow \) -iiente (cf. -iiete)

In practice, the endings -iinti and -iinte are found after the palatal consonants c and *j (which became \( \ddot{e} \) before i) and after sibilants: s, z, as well as \( \theta \) (tacinti “they flow,” maraqinti “they destroy,” hacinti “they follow,” snaeziinti “they snow,” draeziinti “they deceive,” uruaqinti “they turn,” fraeziinti “they turn forward,” yazinti “they are sacrificed to,” varaeziinti “they produce,” paraeziinti “they pass on”).

All other verbs have the endings -ieinti, -iiente.

Note that the replacement of the uncontracted endings in the iia-stems restored the typical stem formative -ii-

In aiaa-stems contracted forms are not used, presumably to avoid diphthongs followed by two consonants (*-aeinti, *-aente).

Consonant changes: alternation \( ghu \sim g'h \)

The group g’h can not be followed by the vowels a and u. Since g’h is from huu, whenever the group is followed by -an or -am, the standard rules operate, and -huum and -huuan become -hum and -hun and further -ghum and -ghun [for ant > ant, see Lesson 5]. These rules create paradigmatic alternations such as pargan’hô ~ pargan’hum “a fifth,” xuarkanajhamon ~ xuarkanaj’hamô “fortunate, munificent.”

For xarkanajhamon (and similar forms), the manuscripts often offer “regular” forms: xarkanaj’hamont (etc.).

Summary:

- -ahyat- > -ahyaN-
- -ahyaN- > -ahuN- > -ahpuN- \( \Rightarrow \) -ahuN-
- -ap’hat- > -ap’haN-

A similar alternation occurs when gh is followed by yhi, when we have g’hi alternating with ghuii (see Lesson 11, genitive of i-stems).

NOUNS

Vocalic declensions: diphthong-stems

There are a few i- and u-stems that have forms with full or long grade of the suffixes: -i/-ae/-äi-, and -u/-ao/-auu-. Here these will be called diphthong-stems or ae- and ao-stems (in grammars, usually called i- and u-stems).
The a-stems include the polysyllabic haxa- “companion, friend,” kauua- “kauui” (mythical poet-priests, some of them the competitors of Zarathustra), xtauua-, a legendary people, Suaugha-, a calendrical ratu, and the geographical name Raya-. The personal name Urupa- probably belonged to this type, but is attested only twice: nom. Taxn Urupa (Urpe) (Yt.15.11 [and AZ. 2]), acc. Taxnom Urupiatae (Yt.19.28).

The ao-stems include the monosyllabic stem gao- m., f. “cow, bull,” and the polysyllabic masc. noun bazo-; the masc. adjectives in bazo- and fr,adatf,ao-; and the feminine nouns daif,ao- “land,” nasaocarcass, demoness of dead bodies,” and par,a- “rib.” The monosyllabic gao- and the adjectives in bazo- have long grade in the nom. sing. They all have long or full grade in the nom.-acc. plur.:
LESSON 8

Sing.
nom.  ābōras  āxāuxā.xāxīnas  napā, napāsō°
acc.  ābōratm  -  napātm

tāt-stems

The Avestan has tāt-stems (cf. Latin veritas, acc. veritātem, etc.) are all feminine. The nom. sing. ends in -s, before which the t is lost (assimilated).

These stems are productive in Avestan and can be made from any adjective or participle.


Sing.
nom.  hauruuatās, hauruuatds°  amoraratātās, amoraratatās°  uparatatātām, uṣtatatām
acc.  hauruuatātm  amoraratatātm  uparatatātm, uṣtatatātm
Plur.
nom.-acc.  -  -  norafsātstātō, uṣṣīqstātas°

nt-stems

Of stems ending in dental stops the nt-stems are the most important. They comprise adjectives in -ant-, -uuant-, -inant-, and the rare iiant, as well as the active present participles in -ant-.

The suffixes -uant- and -mant- are in complementary distribution: -niant- is used after stems in u or ao and -uuant- elsewhere.

The adjectives have strong stem -uant/-mant-, weak stem -ant/-mat-. Participles of athematic verbs in the same way have strong stem -ant-, weak stem -at-, but those of thematic verbs have only one stem, in -ant-. See Lesson 16 for the declension of active present participles.

Not many voc. forms are attested.

Endings:

<table>
<thead>
<tr>
<th>ant-stems</th>
<th>m.</th>
<th>n.</th>
<th>m.</th>
<th>n.</th>
<th>m.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. nom.</td>
<td>-ō</td>
<td>-āt</td>
<td>-mā</td>
<td>-māt</td>
<td>-uāt</td>
<td>-uāt</td>
</tr>
<tr>
<td>voc.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>acc.</td>
<td>-antm</td>
<td>-ant</td>
<td>-mantm</td>
<td>-mant</td>
<td>-uuantm</td>
<td>-uuant</td>
</tr>
<tr>
<td>Plur. nom.</td>
<td>-antō</td>
<td>-antī</td>
<td>-mañtō</td>
<td>-</td>
<td>-uuantō</td>
<td>-</td>
</tr>
<tr>
<td>acc.</td>
<td>-antō</td>
<td>-antī</td>
<td>-mañtō</td>
<td>-</td>
<td>-uuantō</td>
<td>-</td>
</tr>
</tbody>
</table>


<table>
<thead>
<tr>
<th>ant-stems</th>
<th>m.</th>
<th>n.</th>
<th>m.</th>
<th>n.</th>
<th>m.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. nom.</td>
<td>barrzō</td>
<td>barrzat</td>
<td>maza</td>
<td>*mazāt</td>
<td>xratumā</td>
<td>gaomat</td>
</tr>
<tr>
<td>acc.</td>
<td>barrzanatm</td>
<td>mazāntm, gaomantm</td>
<td>-</td>
<td>gaomat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur. nom.</td>
<td>barrzanantō</td>
<td>-</td>
<td>agraṣumantō</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>acc.</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>
LESSON 8

**uuant-stems**

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>druăā</td>
</tr>
<tr>
<td>voc.</td>
<td>druō</td>
</tr>
<tr>
<td>acc.</td>
<td>druăănțm</td>
</tr>
</tbody>
</table>

Notes:
- As in verbal forms (cf. bauuainti), the a is preserved in the strong forms of uuant-stems.
- The stem mazăaht- is probably from *maza'ant-.
- The form auuănttam seems to have been influenced by mazăahtam.
- The only iian-stem is x'airiian- “tasty,” which apparently has nom.-acc. sing. x'airiian (see Lesson 17).

**huuant-stems**

Adjectives in -huuant- made from h-stems combine -(ŋ)h + uua > uâ. In the strong forms, -ŋ’hanht- regularly became -phunt-. The scribes frequently replaced this form with the more “regular” form -ŋ’hanht-.

Not all forms are attested. Paradigms (x’arνaŋhant- “munificent, endowed with Fortune,” raocăn’hanht- “full of light”):

<table>
<thead>
<tr>
<th>masc.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>x’arνaŋhăa</td>
</tr>
<tr>
<td>acc.</td>
<td>x’arνaŋhantm</td>
</tr>
</tbody>
</table>

**n-stems**

Stems ending in n mostly have an a before the n, so we can also call them an-stems. There are a few än-stems and in-stems (but no “un-stems”). Two subgroups of an-stems are the uuan- and man-stems.

There is one iian-stem: the proper name Fragrasiian-.

The endings are as follows.

<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>m.</td>
</tr>
<tr>
<td>nom.</td>
<td>-a (-ă)</td>
<td>-ma</td>
</tr>
<tr>
<td>voc.</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>acc.</td>
<td>-uănțm, -uănțm</td>
<td>-uănțm, -uănțm</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
</tr>
<tr>
<td>acc.</td>
</tr>
</tbody>
</table>

Note: The voc. sing. ending -um of uuan-stems shows final -n assimilated to the preceding labial uu.

September 8, 2003
Paradigms of masc. *n*-stems (varōdrājan- “obstruction-smashing, victorious,” arṣan- “male (animal),” asan- “sky, heaven; stone”):

<table>
<thead>
<tr>
<th></th>
<th>an-stems</th>
<th>iian-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>varōdraja (蹉)</td>
<td>arṣa</td>
</tr>
<tr>
<td>voc.</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>acc.</td>
<td>varōdrājanam</td>
<td>arṣānām</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>varōdrājanō</td>
<td>arṣānō</td>
</tr>
<tr>
<td>acc.</td>
<td>varōdrājanō</td>
<td>-</td>
</tr>
</tbody>
</table>

Notes:
The iian-stem Fragrašiān- has nom. Fragraše with final -e < *-iia.


<table>
<thead>
<tr>
<th></th>
<th>yuan-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>aiauua</td>
</tr>
<tr>
<td>voc.</td>
<td>aiauua</td>
</tr>
<tr>
<td>acc.</td>
<td>aiauuanam</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>aiauuanō</td>
</tr>
<tr>
<td>acc.</td>
<td>aiauuanō, aiauunō</td>
</tr>
</tbody>
</table>

Notes:
The voc. sing. ending -uni of yuan-stems shows final -n assimilated to the preceding labial uu.
The strong stem ṅdrauuan- may be < *ābāryan,8 hence the weak stem aiauun- would be regular from a diachronic (historical) perspective; aiauunanō is a thematic form.

Paradigms of masc. and neut. man-stems (masc.: Airiianzan-, name of a god; aszn- “sky, heaven; stone”; rasman- “battle line”; neut.: nāman- “name,” barzsman- “barsom”):

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>Airiianza</td>
<td>asna</td>
</tr>
<tr>
<td>acc.</td>
<td>Airiianzanam</td>
<td>asmnām</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.-acc.</td>
<td>rasmanō</td>
<td>nāman</td>
</tr>
</tbody>
</table>
LESSON 8

Sing.

nom.  mā, mās°  dādiuā
voc.  māphōm  dādiuō
acc.  māphōm  dādiuāphōm

Plur.

nom.  māphō  dādiuāphō
acc.  māphō  *dādiuō

Note: The uuah-stems have zero grade in the acc. plur., with the alternation ṣh ~ ʃ due to ruki (Lesson 5).

ADJECTIVES

The feminine of consonant-stems

The feminine of nt-stem adjectives is formed by adding -i- to the weak stem, e.g., barazaiti- “high, lofty,”
anauaiti- “forceful,” gaonzaiti- “full of milk.”

The feminine of n-stem adjectives is formed by adding -i- to (usually) the weak stem, e.g., afaoni- (asuni-); afauuan- also has an irregular fem. form: a@uuairi- (Y.58.4).

The feminine of uuah-stems is in -uii-.

VERBS

Present indicative active

The endings of the present indicative are called “primary.” The primary endings of the singular and the
3rd plural differ from the secondary endings by an added -i. In the 3rd plural the final -t, which was lost in
the secondary ending (-an < *-ant) reappears.

Athematic verbs show alternation between strong and weak stems.

For iia- and aiiia-stems, see Lesson 9.

Active paradigms:

Athematic:

Sing.

1  -mi  dādi mi  staomi  karonami  karonuši  ačiti
2  -hiti-ši  dādihi  staoi ti  karonuši  karonuši
3  -ti  dāditi  staoti  karonuši  karonuši  ačiti

Plur.

1  -mahi  dānumahi, dadumahi
2  -θa
3  -nithi, -aiti  dākaiti  karonušaithi  yeinti

Note:

The 1st plur. dadumahi is an archaizing form for the regular dānumahi (cf. OAv. dāmāna- = YAv. nnāna-
“house”).

The 2nd plur. form dasta could in principle be “you give” < *dad-θa, but it is probably imperative in all
its occurrences.

The 2nd sing. karonuši (Y.10.13) appears to be for *karonuši, possibly influenced by the imperative
karonušt. There are also similar 3rd sing. forms, e.g., varonuiti “covers (the female)” (Y.18.35; perhaps to
be read vornuiti, but cf. varonušt Y.9.28). The form karonušaithi is thematic.

The forms of iia- and aiiia-stems are given in Lesson 9.

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Thematic:

Sing.
1  -āmi  vaēñāmi  āzbeitā
2  -āhi  vaēnahi
3  -aīti  vaēnaiti

Plur
1  -āmahī  vaēñāmahī
2  -aāha  vaēnāha
3  -oṇti  vaēnōnti

Note:
Note the forms taciṅti “they flow” and druṇiṅti “they deceive, lie” from taca- and druṣa- (< *drujīa-). The uua-stems have 3rd plur. -auaiṅti (bauaiṅti “they become,” juuaiṅti “they live,” zauaiṅti “they curse”), where -auaiṅti has replaced the phonetically regular *-aontil-dungtī.

The present indicative middle

The principal difference between the endings of the present indicative middle and those of the active is the substitution of the final vowel -e for -i in the 2nd and 3rd sing. and 3rd plur. The 1st sing. has just the ending -e, an ending which is occasionally found in the 3rd sing. as well.

For iīa- and iīiia-stems, see Lesson 9.

Paradigms (dada-/dad- “make,” aog-laoj- “say, call oneself,” vah-/vas- “put on (clothes);” yaza-, āiiaza- “sacifice to,” hacca- “follow,” vasa- “undulate, bob (forth on the chariot),” yazia- “be sacrificed to”):

Sing.
1  -e  mruite  -e  yaze, āiieze
2  -  -  *-a phosphate  vaśa phosphate
3  -e, -tel-de  mruite, mruite  daste  vaste  -aite  yazaitā

Plur
1  -maide  mrumaide  daḍomaide  -amaide  yazamaide
2  -  -  *-a phosphate  fracara phosphate
3  -aite  aojaite  vaqhaite (N.77)  -oṇte  yazante

Notes:
The form daḍomaide is strictly archaizing, but has YAv. s instead of OAv. d (cf. dadomahi, above).
The only 2nd plur. form is fra.caraphē (Yt.13.34) with -a phosphate for the expected -a phosphate.

Note the forms hacinte “they follow” and yazinte “they are sacrificed to” from hacca- and yazia-.

SYNTAX

Uses of the accusative

6. Inner objects
Two accusatives are sometimes found of which one is the direct object and the other an “inner” object implicit in the verb, which remains when the verb is passive:

yō Aēsmām vixrumantām xārām jaintī
“(Srāoṣa), who deals Wrath a bleeding wound.” (Y.57.10)
7. Accusative with nouns and adjectives

Nouns and adjectives expressing actions frequently take accusative objects, rather than the objective genitive:

āat ažim aįiį vaniid bauuat “Then he conquered the dragon.”

taxnom staotāram vazaŋtī āsu,aspam dərəzi,rəəm
viərəm pəskāq hamaraŋtəm jənərəm pərə dušənənīnum
“They carry the firm (steady) praiser with fast horses, with solid chariot, the pursuer from behind (of) the opponent, the striker from in front (of) the enemy.” (Yt.17.12)

Sraoša aįiį dərizə,təmə hə vərədrəja drəjim jənəśiō
“Sraoša with the rewards, the greatest protector (of) the poor, he is the victorious, greatest smasher (of) the Lie.” (Yt.11.3)

frauawəəiio ɣə dārīs əiəaptəm
“The fravashis, givers (of) reward.” (Yt.13.24)

8. Accusative for vocative

Note that when in English one might add a vocative to a 2nd-person personal pronoun, Avestan uses an apposition:

ā əβ̣a ətərəm gərətəmeni
“I sing you, the fire (O fire), a song of praise.“ (ĀtNy.2)

Uses of the present indicative

1. Ongoing actions and events, performative function

The present indicative is principally the tense used to describe current facts. It is also the “performative” tense when used in the 1st person (sing. and plur.), especially in ritual or prayer contexts, to describe the actions in the process of being performed by the speaker. On the whole it is used as in English.

āpə ɣənəm və ɣəsənī “O waters, I ask you for a boon.”

aʃəỳə daʃəmə imən zədrəm
“I place this libation in Orderly fashion.” (Y.66.1)
LESSON 8

vasō.xšaṭrō ahi Haoma ... əržiuxšom parasahi vācim
“You are in total command, O Haoma, ... you ask a word correctly spoken.” (Y.9.25)

Apām Nanpāsā tā ātip Spitama Zarathuṣṭra sūtβrā.baxtā vi.baxšaiti
“Apām Napāt distributes those waters, O Zarathustra Spitamid, distributed by settlements.” (Yt.8.34)

vaēm mahi yōi saošišanţi daxšiunm
“We are the Revitalizers of the lands.”

daxšiunm is gen. plur. of dašhao-

āt iōa dim mazīštom dadamahi ahumca ratumca yim Ahuram Mazda.” (Vr.11.21)

ime hanti ašahe ratauuō “These are the Models of Order.”

2. Future actions and events
aiiaoxdīia pascaēta bauwaṇīti
“Aafter that they become ritually impure.” (V.3.14)

ayā iθlijeā vōimā yeṇīti
“Bad, dangerous scourges will come.” (Y.57.14)

3. Past function
The adjective pauruua- “former, earlier” sometimes transfers the action of the present indicative into the past:

yōi pauruua Miṭrām družīntī
“Who betrayed Miṭra before.” (Yt.10.45)

On astī used as past tense, see Lesson 12 (Yt.19.10).

Uses of the present middle
See Lesson 6 on the three functions of the middle.

1. Only middle

Amaʃh Sapnti frāšiye “I sacrifice to the Life-giving Immortals.”

yō yazaiti humara yat amaʃh raem auruwak aspēm
yazaiti Ahuram Mazda nam yazaiti aem auruwak nam
“He who sacrifices to the sun, immortal, brilliant, with fleet horses,
he sacrifices to Ahura Mazda, he sacrifices to the Life-giving Immortals, he sacrifices to his own soul.”
(Yt.6.4)
LESSON 8

aşım vahistom atroanca Ahurahe Mazdâ puðrom y. (= yazamaide)
“We sacrifice to Best Order and the Fire, the son of Ahura Mazdâ.”

pairika yâ dužićiiruq yâm mašiïka auui dužuuaaçhô huïïriuq namâ aofaitê
“The sorceress ‘of bad seasons,’ whom men of bad speech call by name ‘of good seasons’.” (after Yt.8.51)

2. Middle = passive

... imqtm tanum yâ më vaënaite hurâoda
“... this body, which is seen (= seems) to me beautiful.” (Y.11.10)

3. Active and middle have different meanings

pasum hê pûcinti airinti daifhauô
“The Aryan lands cook a sheep for him.” (after Yt.8.58, et al.)

têm upairi Kârasaspô pitum pacata
“Kârasaspâ cooked (his own) meal on it (the dragon).” (after Y.9.11)

vatô tam arçtim baraitî yâm aifhaiti auui.mûris
“The wind carries away the spear which the anti-Miêra throws.” (Yt.10.21)

yat Taxmô Urupa barata Agrêm Manium
“... that Taxma Urupi rode the Evil Spirit.” (Yt.19.29)

humaiia aëta dâmûn daðamaide yâ daðaç Ahurô Mazdô aâuaua
“We determine as having good creative magic these creations which Orderly Ahura Mazdâ established.” (after Vr.12.4)

hô yâ dapta apa nasiëiti yâ nöjt àðrauiô.pûrûm naëda dâste hupûrûm
“She who deceived (by the forces of the darkness) goes to perdition, who makes her own (= obtains) neither sons who become high priests, nor (any) good sons.” (after Y.10.15)

EXERCISES 8

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

gao- huðâh-, rau- boraçañt-, nar- aâuauan-, vanainï- uparatât-, barasman- uzdåta-, airilaman- išsia-, vispâ- daifhû-, x'arûnañ- raoçañ'ñant-, yazata- x'arûnañ'ñant-; Kauuaê- Vištāspa-, Taxma- Urupaê-,
2. Write in transcription and Avestan script the present indicative active and middle forms of the following verbs:

vaêna-, bara-, saoca-, paca.

3. Transcribe and translate into English.

4. Translate into Avestan and write in Avestan script:

1. Then Kauui Vištāspa asks Zarathustra: O Zarathustra Spitamid, do you see the moon?
2. Zarathustra, wealthy and munificent, answers him: I see the moon full of light.
3. The evil one possessed by the Lie smites all those possessed by the Lie.

September 8, 2003
4. O (you) possessed by the Lie, why (cin) do you destroy the world of living beings with bones, men, animals, and plants?
5. Why do you sacrifice to the Destructive Spirit, full of destruction?
6. O high priest, place this libation in Orderly fashion!
7. If you do not place it in Orderly fashion, then it becomes impure.
8. Life-giving Amaiti is a giver of wholeness and immortality. May she be ours!
9. Miōra, with his strong arms, is the best guardian of the Aryan lands.
10. Fraŋrasian is the evil smiter of the Aryan men.

**VOCABULARY 8**

<table>
<thead>
<tr>
<th>Term</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aēšma-</td>
<td>Wrath; demon of the dark night sky, the opponent of Sraoša</td>
</tr>
<tr>
<td>afrašumant-</td>
<td>having no forward motion</td>
</tr>
<tr>
<td>Ahura-Mazda-</td>
<td>gen. of Ahura-Mazdā-aifī, vaniāh-bauā-: to overcome, conquer (+ acc.)</td>
</tr>
<tr>
<td>aiazaōдают-</td>
<td>which cannot be made ritually lean</td>
</tr>
<tr>
<td>Airīman-</td>
<td>god of peaceful unions and healing</td>
</tr>
<tr>
<td>amauuaiti-</td>
<td>fem. of amauuant-</td>
</tr>
<tr>
<td>antara.mrāo- /rū- mid.: to “say away,” refuse to have anything to do with (cf. interdiction)</td>
<td></td>
</tr>
<tr>
<td>aōjah- n.: strength</td>
<td></td>
</tr>
<tr>
<td>Āpam Nāpāt-</td>
<td>(apam, gen. plur. &lt; āp-): Scion of the Waters, a deity of (the fire in?) the heavenly waters</td>
</tr>
<tr>
<td>arāsna- /arśn-</td>
<td>male</td>
</tr>
<tr>
<td>arūti- f.: spear</td>
<td></td>
</tr>
<tr>
<td>arūuacah-</td>
<td>speaking correct words, speech</td>
</tr>
<tr>
<td>asa- m. = asman-</td>
<td>sky, heaven; stone</td>
</tr>
<tr>
<td>aśauuāxnut-</td>
<td>who pleases the sustainer(s) of Order aśūuāuā-, fem. of aśauuāu-</td>
</tr>
<tr>
<td>auruataspā-</td>
<td>having/wtth fleet horses</td>
</tr>
</tbody>
</table>
| auvānt- f. = auvāitī-: this great, this much auvānt-... yauuānt-: as much as aua... yāt: therefore ... because, because aua... yauuānt: that great, that much aua... yauuānt- yauuānt-: as great a ... as auii.mīfrī: who is opposed to Miōra ābarāt- the bringing (priest); the priest who brings the water during the sacrifice āgāraia- < āgar: to praise in song āmrāo- /rū- mid.: to appoint ā-stāia- < āstā mid.: to install ābrāuān- /ābrūrūn-: high-priest; the principal priest ābrāuūpūrīia- n.: the fact of having sons who become high priests ā.zbāia- < āzbāi: to invoke, call (hither) āzāh- n.: narrow, constricting space (cf. Eng. anguish, anxiety) āzājata- < āzah- + jata-, pp. of ājana-: killed in a tight spot barazānt-: tall, lofty caṇrān-: caṇrān-: following the pastures caṭṭārā: four cauṇt-. n., cauṇt-: how much? dāṭu-ah-, dāṭu- (dāṭu-): the one who has put all in place, creator dapta-., pp. of ṣdāb: deceived dasu-ān- n.: talent dāndi- f. < dātar-: giver (of + acc.) dākaśa-: superlative of dākan-: most qualified dārā.ṛā- < dārāra + ṛā-: with solid/steady chariot(s) druṣa- < *druṣja- < ṛdrao/ṛdru/ṛdu: to lie duṣākā-: hedgehog duṭāirīia-: bringing bad seasons (harvest) duṣsuacah-: having/wtth bad speech aražuxā-: rightly, correctly spoken, which should be spoken correctly frađān- n.: furtherance Fraŋrasian- name of a Turanian, arch-enemy of the Aryans fraɔiriisia- < ɔruriua-: mid.: to turn (to) fra.pinua- < ɔpīu mid.: to swell forth (to: auui) Fraوذānu- or Fraوذānua-: name of a river fra.mrāo- /rū-: to pronounce, proclaim gaomwī: containing milk gāraia- > ā.gāraia- hamargē: opponent, competitor hauaurauiuaia-< ɔgrab: to grab hold of haua: in one and the same place, right then and there hudān- hūsān-: giving good gifts huiāriia-: bringing good seasons (harvest) humaiia- < maitiā-: having good creative magic(?) hūpūrīia- n.: the fact of having good sons iḥiēja-: dangerous jaymēta- < ʒjan/ʃn: smashing the most jantar- < ʃjan/ʃn: striker (+ acc.) kahrkātāt- f.: the word “chicken” maśa-: intoxication
maēza- < /maēz/miz: to urinate
maṣṭī- f.: knowledge
mašiīṭ, jata- < mašīīa+ jata-, pp. of jan-: killed by a man
māṁa-: moon, month
māranc- /mārak- (māranc-) < /mark: to destroy
naESa, cf. nōit: not
na poss. pron. dual: our
na poss. pron. dual: our
nārṣa- < /narp: to wane
nārasatī- f.: waning
nijan- < ni + /jan/yin: to strike (down)
nimrāo-/mru- < /mrao/mru mid.: to call down
pairikā-: sorceress, witch
pancā. dasa: fifteen; fifteen-year old
parā. iri-: to pass away
parā. iri9iia- < /raee/ri9: to pass away
Parā. dara-: name of a mythical cock
paskī-: behind, (from) behind
parasao- f.: rib
raṉuvant-: wealthy
raočiṃvant-: endowed with light
rāsman- m.: battle line
sānha-: proclamation, utterance
snaēza- < /snaēg/snaēj: to snow
spō. jata- < /span+ jata-, pp. of jan-: killed by a dog
stata- r.: praiser
stī- f.: temporal being, temporal existence (= past, present, and future)
śōjīrō. baxta-: distributed by settlements
ṭbaēśō. jata- < ṭbaēša-+ jata-, pp. of jan-: killed by an enemy
ṭrāṭa. tama-: protecting the most
ufiia- < /vat/utf: to weave (sb.) into a poetic web, hymn
upā. duasa-: *rush upon
upāratat- f.: superiority
Urupa-: name; Taxma- Urupa-, legendary hero
uuruanc-/uran- m.: (breath) soul
uuruansā- < /uruanae: to revolve (around: aṅhitō)
ustatī- f.: state of having one’s wishes fulfilled
uxā- n.: utterance
uxiṣiṣtāt- f.: waxing
vaēmō. jata- < vaēma+ jata-, pp. of jan-: killed by a rock
vah-/vas- mid.: to put on (clothes), don
vah-/vas- mid.: to put on (clothes), don
vana- < /van: to conquer, overcome
vanantī- f. < vanant-, pres. part. of /van: victorious
varaiśīia-: of captivity
varadāṇa- n.: growth
varana- n.: choice
vaśa- < *vacla- < /vak/vac mid.: undulate, bob (forth on the horse, chariot)
vaḥrika-: wolf, a criminal
vahṛkō, jata- < vahṛka-+ jata-, pp. of jan-: killed by a wolf (= murderer)
varana-: wound
varanao-/varano- < /var act./mid.: to cover (the female sexually)
varaniṇī-: praiser
vis- f.: house
vīpa. paše: all adorned
vīpa. tanu- or vīpa. tanuua-: of the entire body
vitar- < /vīā/vi: pursuer (+ acc.)
vīxruvant-: bleeding
vī. baxa- < /vaBag: to distribute
Vauru. kaśa- n.: name of a mythical (heavenly) sea
vīyānā-: kind of scourge, *flood
vṛatu-: (guiding) thought, intelligence
vṛatumant-: intelligent
vṛumīa-: bloody
vṛatīīa-: commanding, powerful
vṛtaaua-, vṛtaoui-: name of a legendary people
vāra-: wound
kara-: wound
xara-: wound
xara-: wound
xarānaha-: divine Fortune, gift of Fortune, munificence
xarānaha-: divine Fortune, gift of Fortune, munificence
xāfrā- n.: good breathing space
yazāia- < /vyaiz mid.: be sacrificed
yā: that (conj.), when, as for, etc.
yātu. jata- < yātu-+ jata-, pp. of jan-: killed by a sorcerer
yuuan-/yun- m.: youth, young man
zastauvant-: with one’s hands
zauuan6.sū-: who benefits when invoked
zuraia-: sea
zurō. jata- < zurah-+ jata-, pp. of jan-: killed by treachery
LESSON 9

PHONOLOGY

Palatalization of a: synoptic table

Table of the palatalization rules for the 2nd and 3rd sing. primary verbal endings—both active and middle:

- -iiati > -iieiti *jaišiti > jaišiti “he implores”
- -aiiati > -aiieiti *srāuaaiati > srāuaaiiti “he recites”
- -iiate > -iiete (-iieite) *manniati > maniete (maniieite) “he thinks”
- -aiiati > -aiiete (-aiieite) *sxāiaiati > sxāiete (sxāieite) “he rules”
- -iiahi > -iiiehi *jaišiahi > jaišiehi “you implore”
- -aiiahi > -aiiehi *srāuaaiahi > srāuaaiiehi “you recite”
- -iihahe > -iiiehe *mannihahe > maniehe “you think”
- -aiihahe > -aiiehe *sxāiahahe > sxāiehe “you rule”

Notes:

- On the gen. sing. of nouns, see Lesson 11; on the feminine of adjectives in the comparative, see Lesson 14.

The development of -aǐium and -aοίιm

The sequence -aǐium, whether original or secondary < *-aiiium, has the developments -aẽum, -aiium, or -aẽm, e.g., aĩium < aẽua-, vi.doiium < vi.daẽua-, but Vaeĩm < *Vaiium and raẽm < *raẽum < raẽua-. The form aĩium further shows up in the manuscripts as ôim, aõim, etc.

The sequence -aοιιm shows the same developments: haoiia- “left”: acc. masc. haoiium, hōiium, hōim; *aοiia- (or *aiia-) “egg”: acc. aẽm; K̃aṣaoia-; name of a sea: acc. K̃aṣaẽm (Yt.19.66).

Palatalization of ā

Long ā becomes e when preceded by j and followed by a nasal and i, i, or e. This change takes place in several 1st singular verbal forms, e.g., present indicative -iiami > -iemi, examples:

- *naiiami > naiemi “I lead”
- *zbaiaiāmi > zheiemi “I invoke”
- *jaśiaiāmi > jaśiemi “I implore”

The original forms, e.g., -iiami, are sometimes retained/restored by analogy, especially in the vicinity of forms with regular -āmi, not preceded by ii, e.g., yāsāni ... jaišiāmi “I request ... I implore” (Y.65.11), vanaṃi ... varzaiāmi “I overcome ... I produce” (Yt.15.44).

A few nominal forms satisfy the conditions, as well: ziiāni- m. “harm” > nom. zīeniš, acc. zīeniim, but gen. zīānōiš (see Lesson 11).

NOUNS

Consonant declensions: irregular n-stems

In many n-stems, consonant changes occur in the weak forms, when the n of the suffix comes in contact with the final consonant of the root.

Examples (asan-jašn- “stone, heaven,” xšapan-/xšafn- “night,” karapan-/karafn- “*mumbler,” maratān-/marōθn- “mortal”):
LESSON 9

Consonant declensions: irregular uuan-stems

Following are some uuan-stems in which various phonetic changes have produced some irregular-looking forms:

Sing.
nom. *asa xšapa *karapa (OAv.) marota
acc. asānam xšapanam karapanam *marotānām

Plur.
nom. asānō xšapanō karapanō *marotanō (OAv.)
acc. *asnō xšafnasō *karafnō *marafnō

The stem span-/sun- is an original uuan-stem, but with su > sp. The acc. plur. form sunō is frequently used as nom. plur. in the Videvdad, especially in the formula sunō vā kəraʃs xarō vaiiō vā kəraʃs xarō “either flesh-eating dogs or flesh-eating birds.”

The stem așṭan- “road” is an original uuan- stem, with ay > ą. The masc. adj. θrizafan- has nom. sing. θrizafā, and short a in the acc. like varθrajā, but the word is probably a uuan- stem *θrizafan-, hence it has voc. sing. θrizafm, like aժaum.

The Dual

Few forms of the dual are found, but they suffice to show that this category was basically of the old Indo-Iranian type. In Old Avestan four cases are distinguished, as the gen. and loc. have not merged, as in Indic. In Young Avestan, however, no locative dual forms appear to be attested.

The endings of the nom.-voc.-acc. are -a in masc. a-stems, diphthong stems, and masc. and fem. consonant stems; -e in fem. ā-stems and neut. a-stems; and -i in neut. consonant stems. The i-, i-, and u-stems have no endings (gaoša- “ear,” uruuaire “plant,” Saŋhaunāci-, name of Yima’s sister, baoiši- “incense”):

Vowel stems

- a-stems ā-stems ī-stems ē-stems pasu-
  m. n.

Dual
nom.-acc. gaoša - uruuaire Saŋhaunāci baoiši pasu

Notes:

uua > uuō in gauuō < gauua- “hand”; apqš gauuō darzaieti “he ties (their) two hands in the back” (Yt.10.48), but həm gauua nidaɾzaiətəm “you tie (their) two hands together” (Yt.1.27).

The nom.-acc. dual of nouns such as mairiia- should be *maire, with -iia > -e (see Lesson 4), but no examples are found.

srū- “nails”

It is unclear whether the forms of srū- “nails” are neut. plur. or dual (the nails on the fingers/toes on both hands/feet). It is spelled sruui and sruuič, sruuaŋō.
LESSON 9

Diphthong stems

Dual nom.-acc.  
gao-  gāwa  
bāzao- “arm”  bāzawa  

Consonant stems in stops

Dual nom.-acc.  
ap-  dpa  
pad-  pāda  
ābōr̡-  ābōr̡a  
hauruuatā-, amər̡atāt-  hauruuatāa, hauruuata;  amər̡atāa, amər̡āta

Note: hauruuatā- and amər̡atāt- have some contracted forms in the dual.

Consonant stems: n-stems

Dual nom.-acc.  
rasman-  rasanana  
span- “dog”  spāna  
ašauwan-  ašauwana

Consonant stems: r- and h-stems

Dual nom.-acc.  
nar-  nara  
nāh- “nose”  nāgha

Consonant stems: nt-stems

Dual nom.-acc.  
bərzanza  n.  x’airiianti

The dual

Dual nom.-acc.  
m.  tā  -  iē  
f.  -  -  -  
n.  yā  yōi  -

PRONOUNS

VERBS

The dual

For now note the following 3rd pers. dual forms (āi- < ā + i- “come,” yuiiia- “fight,” oziia- “be born,” tauruuiia- “overcome”):

<table>
<thead>
<tr>
<th>Athematic:</th>
<th>Thematic:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present indicative</td>
<td></td>
</tr>
<tr>
<td>Active:  -tō</td>
<td>stō “they are”  -atō, -aβō</td>
</tr>
<tr>
<td>Middle:  -ōiθe</td>
<td>carōiθe, θaziōiθe</td>
</tr>
<tr>
<td>Imperfect-injunctive</td>
<td></td>
</tr>
<tr>
<td>Active:  -tōm</td>
<td>Ūdītōm “they came”  -atōm</td>
</tr>
</tbody>
</table>
Present indicative. Palatalized forms

The (a)iiia-stems undergo modifications of the thematic vowel as described above.

Note also that the long -a- of the 1st plur. -āmahi—which tends to be shortened in a-stems—is preserved in the iiia-stems fraēšiāmahi “we send,” namāxīmahi “we pay homage,” but shortened in the aiiia-stem zbaiaamahi.

Paradigm of (a)iiia-stems (fraēšia- “to send,” jai6iia- “to implore,” maniiia- “think,” srāuuaiaia- “to make heard, recite,” xāiaia- “to produce,” xśaiaia- “to command, rule,” zbaiaia- “to invoke”):

Active:

Sing.
1 -iiemi jaiōiemi -aiiemī srāuuaiemi
2 -iiehi jaiōiehi -aiiehi srāuuaiiehi
3 -tieiti jaiōietiti -aiietiti srāuuaiietiti

Plur.
1 -iiāmahi fraēšiāmahi -aiamahī zbaiaamahi
3 -tieīnti jaiōietīnti -aiietiūtī srāuuaiietīnti

Note:
Note the 1st sing. pres. ind. āzbaiia “I invoke” for *āzbaiiemi.
The manuscripts appear to favor(?) the spellings -eiti, -einti versus -ete, -ente.
Note 3rd sing. aēnaaghiīti < aēnaagha- “to make sinful” < aēnah-ja-.

SYNTAX

Uses of the dual

The dual is used to indicate two items joined in a special relationship. It is used with the numeral duua- “two,” and the pronoun uua- “both.”

Occasionally a word has only dual forms, e.g., uš- n. “hearing, consciousness.”

Of special importance are the so-called open dvandvas. These denote a pair consisting of two different objects, which may be singular, e.g., “firewood and incense,” “Fraśāostra and Jāmāspa,” or plural, e.g., “cattle and men.” In these expressions both nouns are in the dual, so that the expression looks like “2 firewoods, 2 incenses,” “2 Fraśaostras, 2 Jāmāspas,” “2 cattle, 2 men.”

1. Two items

duua auruuanta yāsāmi bipaititśāntamca caḥśāra.paititśāntamca
“I ask for two courser, one that has two legs and one that has four.” (after Yt.5.131)

panca.dasa fracarōūte pita puntrasca katarasci
“Fifteen (years of age) the father and the son went forth, each (of them).” (after Y.9.5)
We sacrifice to Varaerayna, created by Ahura Mazda, who arranges (things) between the two straight battle lines." (Yt.14.47)

"Where, O Zarathustra Spitamid, a wife and child are driven along the road of captivity, they lift up (their) plaintive voice from a mouth full of dust, from a dry mouth." (after V.3.11)

"Therefore I am called Vaiu, because I pursue both creations [thematic masc.], both the one that the Life-giving Spirit made and the one that the Destructive Spirit made." (Yt.15.43)

"I place in Orderly fashion the firewood and the incense." (Y.7.2)

"between the Ahuna Vairia and the À Airiama išii (prayers)." (N.85)

What is “between” these two is the entire Old Avesta.
To express “both X and Y” Avestan uses the construction “both: (namely) X and Y,” where X and Y are in the singular or plural:

uie iṣṭiṣa saokāca uie ṣaonīṣa vaṭbāca uie ṛaṣṣca frasastiṣca
“Both wish and *desire, both *sheep herds and (cattle?) herds, both satisfaction and fame.” (Yt.5.26, Yima)

uua šaōmca taršanca uua saũuṃmca məraθiumca uua gəraṃmca aotamca
“... both hunger and thirst, both old age and death, both heat and cold.” (Yt.9.10, Yima)

Uses of the accusative

9. Accusative of respect (with respect to, as far as ... is concerned)

yā asti awwauaùaiti maśā yathā vispā īmd őpō
“(She) who is as much in size as all these waters (together).” (after Yt.5.3)

yāt as aṣem aṣauaaεtomom xšaβram hušaθro.τamom
“As he was in Order the most Orderly, in command the one having the best command.” (Yt.19.79)

moša pascæta Huuōuōu istribution naon ašačča Naotaire
“Soon thereafter the Huuōuus became the ones most rich in life-giving strength with respect to (their) wish, soon thereafter (also) the Naotairias.” (Yt.5.98)

10. Use of the nominative for the accusative

A typical feature of Young Avestan literary composition or—more probably—of the late oral transmission, is that whole phrases in the nominative, especially plural, e.g., noun + adjective, occupy a position in the sentence which would require them to be in the accusative.

azəm ahmi aïfi. vanirid vispe daïuua mašiIäca vispe yəsauuø pαιrīκäca
“I overcome all demons and men, all sorcerers and witches.” (after Yt.15.12)

cf.

azem ahmi aïfi.vanirid azim dāhākam
“I overcome the giant dragon.” (after Yt.5.34)

aʃəuŋam vaŋʼhiš surā sqoṇt frəuwaʃaiiø
stəmni zəliemı uʃiemi yəzamaıde
“... I praise, I invoke, I weave (into my hymn)—we sacrifice to the good, life-giving fravashis of the sustainers of Order, rich in life-giving strength,
those of the home, of the house, of the tribe, of the land, those most like that of Zarathustra.” (Y.17.18)

In a few instances the endings are even more confused, thus, in a couple of cases we find nom.-acc. fem. endings with nom. plur. masc. i-stems used as direct object:

*vispā garrilō aṣa.xīādrā pouru.xīādrā yazamaide*

“We sacrifice to all the mountains, whose bliss is in/through Order, with much bliss.” (Y.6.13)

*uyrēm kauuaēm x'aranō mazdaštām yazamaide*

“We sacrifice to the strong kauvian Fortune established by Ahura Mazdā, which accompanied the victorious Revitalizer as well as (his) other companions.” (Yt.19.88-89)

**EXERCISES 9**

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


2. Write in transcription and Avestan script the dual forms of the following nouns and adjectives:

   anguštā - , xšatra - , aṣi - , vaghū - (m., f., n.) , spādā - , haēnā - .

3. Write in transcription and Avestan script the present indicative middle forms of the following verbs:

   kirīa - , tauruwałia - .

4. Transcribe and translate into English:

   (after Y.55.1)

   (Ny.1.11 = Yt.6.1)

   (after Yt.13.30)
5. Translate into Avestan and write in Avestan script:

1. For how long a time was the existence of living beings established?
2. Thus they said, TaQriiauuant the villain and the Lieful Pašana:
3. O Arajat.aspa, you who (are) the mightiest Turanian, you the greatest, the most victorious,
4. you overcome all enemy armies, you overpower all the Aryan enemies.
5. Strike down the fortunate Kauui Vištāspa, then (you) rule!
6. Two dogs are driven along the road of captivity. They lament, each saying thus:
7. O Creator, Who fashioned me? Why did he make me?
8. Wrath pursues me, death frightens me.
9. Why does the one possessed by the Lie harm us [use plural] and deal us bloody blows?
10. There is no protector for us. The sustainers of Order do not protect us.

How would you render the following “modern” statement into Avestan?

“I believe in Ahura Mazda, am a follower of Zarathustra, reject the wrong gods, and follow the guidance of Ahura Mazda.”

**VOCABULARY 9**

- **aāšt:** from there, then
- **ašpan-** m.: road
- **aērāpaiti-:** religious teacher
- **ahuna-** = Ahura Vairiia- (Lesson 7)
- **ahura.kaeša-:** following the guidance of Ahura Mazda
- **airiśman-** = ā.airiśma.īśiia- (Lesson 12)
- **amārāšt-** indescribable
- **aŋhaosāmna-** indesiccable
- **aŋ'hā-** thread of life(?); bow string
- **aota-** n.: cold
- **Apaosha-** the demon of drought
- **apāšt-** backward, in the back
- **Arajat.aspa-** name of Vištāspa’s principal opponent
- **Aranaunāci-** Yima’s sister captured by Ažī Dāhāka
- **ašaonam, gen. plur. of ašauuan-**
- **ašauuastoma-** superl. of ašauuan-: most Orderly, who sustains Order the best
- **aša.x'ōra-** providing (residing in?) the good breathing space of Order, reaching up into the free heavenly spaces illuminated by the sun
- **āi + voc.: O**
- **ā.vaēšaiia-** < ā.vaēš/īś: to make known (to)
- **ā.zhraiiia-** < ā.zar: to anger
- **bāošāh-** n.: consciousness
- **bāoišt-** m.: fragrance, incense
- **baxša-** < vbag/baj act.: to give, distribute; mid. to take on, enjoy
- **bāva-** n.: thickness
- **bipaitistāna-** two-legged
- **cuθbara.paiištāna-** four-legged
- **daēuua-** n.: ā.daēuua-sacrificer
- **daēuua-** m.: related to the land
- **dātus-** past participle of ā.dāt: made, created, placed
- **dronjaiia-** to learn by heart
- **duždaenā-** having/with evil vision-soul
- **dužuandru-** of evil respect (?)
- **duraē.suka-** whose eyesight reaches far
- **durāt-** from afar
- **frabd6.drajG-** the length of his leg (i.e., standing?)
- **frasasti-** praise and fame
- **frasruta-** renowned

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raē-/raii m.: wealth (see Lesson 12)
raēuua-: *brilliant
raēuuaosta-, superlative of raēuua- (?) and raēuuan-: most *brilliant; most wealthy
raoēa- < Vraod/rud mid.: to grow
rāsta-, past participle of vrāz: arranged, straight
Sanhauuācī-: Yima’s sister captured by Aži Dahāka
saokā-: grow, burning; *longing, *desire
skanda-, in skandaṃ ṭkvar-: to *cripple, debilitate (+ acc.)
spaēa-: army
stao-/stu-: to praise
śuē- m.: hunger
tarēina-: thirst
Ṭāṛiiauuaṅt-: name of a villain; Man-of-Darkness
ṭrāiia- < ṭvṛā mid.: to guard, protect, save
ṭrāṅhaiaeia- < ṭvtaṅ/ṛhrah: to frighten
ṭrap- (ṛaṛas-) f. (?): satisfaction
uṣ-, only nom.-acc. dual uṣi: mind, consciousness
uṣtāna-: life breath
uta: and
varēṣaṅi- m.: branch
vakṣāiia- < ṭokvok: to make grow
vāra-: rain
vaṭāṅka- n.: herd
varazieuha- < varazuuant- + an’hā-: having/with invigorating life thread (?)
varazuuant-: invigorating
viīa-, vaiiia- < ṭvvaē/vi: to pursue (?)
vīra-: man
visīia-: related to the house
vi. daēua- (acc. vi. dōiium): discarding (and rejecting) the dēuuas
vi. rāzaiia- < ṭrāz: to arrange
xāiaiia- < ṭvāxā mid.: to rule, be in command (of + gen.)
xiiaona-: Xiiaonas, enemies of the Aryanś
x'āpara-: munificent
yauuaṅt- f. yauuaṅt- see auuauuauaṅt ... yauuaṅt- (Lesson 8)
zauuua-: old age
ziiāni- f. (?): harm, damage
LESSON 10

TEST IN IDENTIFYING ACCUSATIVE FORMS

Analyze all the nom. and acc. forms of the “models of Order” (afahe ratu-) in the following yazamaide (y°) litany (Y.6), giving stem forms, explaining how the forms are made, and correcting all the “irregular” forms. Note the following genitive forms: afahe, ajaono (sing.) and ajaonqim (plur.) < ajaoun- ahurahe mazdā.

(Y.6.1)

(Y.6.2)

(Y.6.3)

(Y.6.4)

(Y.6.5)

(Y.6.6)
LESSON 10

(Y.6.7)

(Y.6.8)

(Y.6.9)

(Y.6.10)

(Y.6.11)

(Y.6.12)
The five-day seasonal festivals: In the Sasanian period, according to the *Bundahišn*, these were as follows (apparently ca. 10 days later than today's mid-summer/winter and spring and fall equinoxes):

- **Hamaspašmaedaiia-**: New Year's festival (spring equinox)  
  - 18 March
  - 20 March

- **Maiōiōi.zaramaiia-**: “mid-green,” mid-spring (mid-summer)  
  - 1 May
  - 21 June

- **Maiōiōi.šama-**:  
  - 1 July

- **Paiš.hahiia-**: harvest festival (fall equinox)  
  - 9 September
  - 23 September

- **Aiiārīma-**: fall festival  
  - 9 October
  
- **Maiōiōiāriīa-**: “mid-season” (mid-winter)  
  - 2 January
  - 22 December

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VOCABULARY 10

aiiara-: daily, of the days
aiššiajah-: dangerless, positing no peril
aŋtara.māh-: the new moon (between waxing and waning)
aoxtō.nāman-: whose name is spoken (in the sacrifice)
arštāt- f.: Rectitude
asah- n.: place
asniia-: daily, of the days
aššaonī-, fem. of aššauuan-
aš.x'aranah-: having/with great munificence
auū.x'arana- n.: *watering place (?)
āfrītī- f.: invitation
baCuuara.caGman-: with ten thousand eyes
barajiia-: *praiseworthy; see barajaiia- in Lesson 5
barazaiti-, fem. of barazant-
dahma-: qualified (for religious activities)
dāmōš upamāna-: the one in the likeness of the *Web-holder; a deity and constellation (?)
dīta- n.: law
fraouruuaGtrima-: (season) *marking the turning
(of the days getting shorter)
frādat,frāo-: cattle-furthering
frādat,vira-: man-furthering
frādat,vispa.muijātiitī-: furthering-all-living
gāēthā-: sing.: herd, world of living beings; plur.: living beings
gaC0aitī- m.: grazing ground
γανā-: (divine) woman
hazagrō.goaśa-: with a thousand ears
hušiti- f.: good dwelling
hutašta- = hutāšta-: well fashioned
maēθaniā-: dwelling, habitation
mazdō.frasāšta-: ordained/taught (?) by Ahura Mazda
māhiia-: of the months
nazdiśta-, superl. of asna-: nearest
pairiš.hauuani-: surrounding the time of the haoma-pressing
para.haoma-: preparatory haoma
paranō.māh-: the full moon
Rāman- X'sātra- n.: genius of peace and good pasture
sarośa-: yearly, of the year
sauuah- n.: life-giving strength /dītra- n.: settlement
θraiias > θraiō
θraiias θrisaś: thirty-three
upaiianā-: *tradition (?)
Ušidarana-: name of a mountain; lit. Crack-of-Dawn (?)
varadā.gāēθa-: increasing the world of living beings
varōni.haršta-: (season) when the males are released
(for mating)
virō.vqēθa-: who ought to be loved ( < ṯvan) by men
[or: having/with herds (vqēθa-) of men] (?)
vī.śaptaθa-: seventh day after the first and 15th of the month (8th and 23rd)
xūōni-, fem. of xśaēta-: splendid
yāiriia-: seasonal, of the seasons; also: yearly?
zaraθuštrō.fraxota-: spoken by Zarathustra

9 We do not know what the difference between aiiar- and ažan- may have been: 12 vs. 24 hours?

10 Suggested by my student Patrick Taylor.
LESSON 11

PHONOLOGY

Vowel changes. Ablaut

Historically speaking, "ablaut" refers to variations in vowel quantity affecting an -a- in the stem or ending of nouns and verbs. Thus, in Indo-Iranian (and Indo-European), an a belonging either to the stem of a word (noun, verb) or the ending could take on three "grades":

<table>
<thead>
<tr>
<th>zero grade</th>
<th>full grade</th>
<th>lengthened grade</th>
</tr>
</thead>
<tbody>
<tr>
<td>no vowel</td>
<td>a</td>
<td>a</td>
</tr>
</tbody>
</table>

In Sanskrit grammar the full grade is called guṇa and the long grade vṛddhi.

In English the old ablaut is reflected in irregular verbs, such as bite ~ bit, shine ~ shone.

Ablaut is not to be confused with the different process of "umlaut," which is related to the Avestan vowel variations a ~ e ~ o discussed in Lesson 4 and which survives in English in nouns with irregular plural forms, such as man ~ men, mouse ~ mice, and in German is indicated by the "umlaut" sign: a o u ~ â Ô ü (Mann ~ Männer, Maus ~ Mäuse).

Because of the sound developments, the original Indo-European ablaut system appears much changed in individual languages. In Avestan the ablaut patterns depend upon the sound following or, sometimes, preceding the a. In the following table C = consonants other than i y n m r:

<table>
<thead>
<tr>
<th>Full grade</th>
<th>Zero grade</th>
<th>Lengthened grade</th>
<th>Examples:</th>
</tr>
</thead>
<tbody>
<tr>
<td>aC</td>
<td>-C</td>
<td>äC</td>
<td>paḏo ~ upabdi ~ paša</td>
</tr>
<tr>
<td>aē, ōi (&lt; ai)</td>
<td>i</td>
<td>ii</td>
<td>daēsaiia ~ dēšta ~ -</td>
</tr>
<tr>
<td>ao (&lt; au)</td>
<td>u</td>
<td>äu</td>
<td>garōiš ~ gairiš ~ gara (&lt; *gara(i?))</td>
</tr>
<tr>
<td>an</td>
<td>a (&lt; η), n</td>
<td>än</td>
<td>- ~ nista ~ nāist</td>
</tr>
<tr>
<td>ar</td>
<td>r</td>
<td>ār</td>
<td>manah ~ mata ~ manne ~ mānaiia-</td>
</tr>
<tr>
<td>rā (&lt; raH)</td>
<td>ar (&lt; ūH)</td>
<td>vā/uuā</td>
<td>kairīia ~ -kore ~ cāssaro ~ _modifier-</td>
</tr>
<tr>
<td>va/uuā</td>
<td>u</td>
<td>vā/uuā</td>
<td>drājah ~ darya-</td>
</tr>
<tr>
<td>ya/ia</td>
<td>i</td>
<td>yā/ia</td>
<td>vacō ~ uxta ~ vācō</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>daďuō (&lt; daďuāh) ~ daďūšō ~ daďuā (&lt; daďuāh)</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>maziiō (&lt; maziiah) ~ maziίa ~ maziίā (&lt; maziίāh)</td>
</tr>
</tbody>
</table>

The ablaut seen in the last examples, where the consonant precedes the vowel—is sometimes referred to by the German expression "Schwebe-umlaut," approximately: "moving ablaut."

On the symbol H appearing in the table, see on laryngeals in Lesson 12.

Spirantization of stops

As shown in Lesson 6, when a t comes before an ending beginning with ii, uu, or n it changes to θ. In addition, an original uu (< *y) after θ becomes β, e.g., ratuš but raθbō. This rule does not hold in some special cases, e.g., gatiuō, which is from original *gāitu (not *gātyah). Note also, for instance, mašiia- < *mašiia-, but maŋb̥iīu- < *mŋb̥iīu-.
Because of the multitude of different forms nouns, verbs, etc. can take on—as we have had the opportunity to observe in some detail in preceding lessons—, nouns and verbs are classified according to their “stem” forms.

The stem of a noun is what remains when the endings indicating number and case are removed, and the stem of a verb is what remains when the endings indicating number and person are removed.

Often, however, removing these endings leaves us with varying forms, and it may not always be obvious what the “real” stem is. One therefore abstracts the notion of “stem” from the clearest instances and applies it by analogy to those that are less clear. The stem form of nouns, for instance, is usually most clearly seen in the genitive plural, which has the endings -nq at or -q z: h a ox - n q - t o, f r a u a - n q t h, f r a u a - n q t h, r a t u n q t h > r a t u - t , a q m n q > a p q m > a p - t h, etc. The stem form of verbs is usually most clearly seen in the 2nd plur., e.g., b a r a t a > b a r a - t a, s t o a t a > s t a a - t a.

Many nouns and verbs undergo changes in the course of declension and conjugation, both ablaut and consonant changes, e.g.:

\[
\begin{align*}
\text{áp} & \sim \text{ap} & \text{f r a u a \Upsilon i} & \sim \text{f r a u a \Upsilon i} \\
\text{váx} & \sim \text{váx} & \text{v a c} & \sim \text{v a c} & \text{v a c} & \sim \text{u x - t a} \\
\text{dáx} & \sim \text{dáx} & \text{m í} & \sim \text{dáx - an} & \text{d a s - t a} \\
\text{ah mi} & \sim \text{a h m i} & \sim \text{s-t á} & \sim \text{z - d h i} & \sim \text{h - a n t i} & \sim \text{ž - m a h i}.
\end{align*}
\]

According to the ablaut, stems are usually classified as:

“strong” stems = with 1) long or 2) full grade, e.g.: nom, acc. sing., nom. plur. of nouns, present indicative sing. of athematic verbs;

“weak” stems = with 1) full or 2) zero grade, e.g., gen. sing., acc., gen. plur. of nouns; present indicative plural of athematic verbs.

While the “stem” of a word is a part of the actual word, the “root” is a theoretical concept, and its phonetic/orthographic form may or may not be identifiable with a part of an actual word. Basically the “root” of a simple word (no prefixes or suffixes) is the smallest congregate of consonants and vowels that carry the meaning of the simple word. Various methods are used to represent the root, cf. \text{váx} “give, place,” \text{váx} or \text{váx} “do,” \text{váx} or \text{váx} “become,” \text{váx} “speak,” \text{váx} “be,” etc. In this manual forms such as \text{váx}, \text{váx}, \text{váx}, \text{váx}, \text{váx}, \text{váx}, \text{váx} are used.

NOUNS

Declension. Genitive

The endings of the genitive at first sight seem very diverse. Much of this diversity is due to historical developments in Iranian. The most common ending in Indo-Iranian was an -s (as in the nominative), which—when preceded by i or u—became -š by ruki (see Lesson 5, on the endings of the nominative). While the Indo-Iranian -š remained in Iranian, the -š became *š, which combined with preceding vowel in various ways: *ah > -á, *áh > -á. In *dáš, the final -š reappears: -as*, -ás* (Lesson 4).

In *-a-stems, the original *-áš [seen in Old Latin pater familiás, for instance] was changed to *-áša, by the addition of an element -áš, which is probably due to the influence of the feminine -t-stems. In Avestan [but not in Old Persian] the long -áš was shortened, and the ending became *áša

The ending of the a-stems is -áhe, which is from older *-ahja (see Lesson 4) [OAv. -ahjá, OPer. -ahjá]. Before -ca we occasionally find -ahja. The iia-stems have *-iiehe, according to the rules of Lesson 9.

The consonant stems, u2- and ù-stems take the ending -ô (-as*).
The genitive plural ends in -\(qm\) (disyllabic in OA\(v\).), before which an -\(n\)- is inserted in most of the vocalic declensions.

The genitive dual ends in -\(\dot{a}\), before which the \(a\)-stems insert -\(aii\); thus they have the ending -\(aii\dot{a}\).

The genitive, both singular and plural, takes the weak stem of nouns that undergo ablaut.

NOTE: The subgroup of \(u\)-stems referred to as \(u^2\)-stems has the same endings in the genitive (sing. and plur.) as the \(\dot{u}\)-stems. In terms of “ablaut” we see that while regular \(u\)-stems have full grade of the suffix (\(ao\)) and zero grade of the ending (\(-\dot{f}\)), the \(u^2\)-stems have zero grade of the suffix (\(u\)) and full grade of the ending (\(-\dot{o} < *-ah\)). These two types can be referred to as protero- and hystero-kinetic (or: -dynamic), respectively. These \(u^2\)-stems have regular -\(au\dot{u}\) in the nom. plur. (\(raiau\dot{u}\)).

The endings are:

<table>
<thead>
<tr>
<th></th>
<th>(a)-stems</th>
<th>(\dot{a})-stems</th>
<th>f.</th>
<th>(i)-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>-(ahe)</td>
<td>m., n.</td>
<td>-(aii\dot{a}, -aii\dot{a}o)</td>
<td>-(i\dot{a}, -ii\dot{a}o)</td>
</tr>
<tr>
<td>Plur.</td>
<td>-(anqm)</td>
<td>m.</td>
<td>-(anqm)</td>
<td>-(i\dot{a}, -iqm)</td>
</tr>
<tr>
<td>Dual</td>
<td>-(aii\dot{a})</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>(i)-stems</td>
<td>(u)-stems</td>
<td>pasu-</td>
<td>ao-stems</td>
</tr>
<tr>
<td>Sing.</td>
<td>-(i\dot{u})</td>
<td>m., n., f.</td>
<td>-(au\dot{u})</td>
<td>m., f.</td>
</tr>
<tr>
<td>Plur.</td>
<td>-(i\dot{u}\dot{m})</td>
<td>m., f.</td>
<td>-(au\dot{u})</td>
<td>m., f.</td>
</tr>
<tr>
<td>Dual</td>
<td>-(au\dot{i})</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes:

Only the common word \(ma\dot{\ddot{u}}ia-\) “man, mortal” has an irregular long \(\dot{a}\) in the gen. plur. \(ma\dot{\ddot{u}}i\dot{a}n\dot{m}\), possibly influenced by \(ma\dot{\ddot{u}}i\dot{a}ka-\) “people.”

No plur. gen. forms of masc. \(\dot{a}\)-stems in -\(\dot{d}a\)- are attested (\(pant\dot{a}\- “road” see Lesson 12).

Many \(u\)-stems take the ending -\(\dot{su}\) instead of or beside -\(ao\dot{\ddot{s}}\). This is an Old Avestan form of the ending, which has become common principally with words “with strong Old Avestan connection.”

<table>
<thead>
<tr>
<th></th>
<th>(a)-stems</th>
<th>(i)-stems</th>
<th>(\dot{a})-stems</th>
<th>(i)-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>ha(o\dot{m})he</td>
<td>m(a\dot{r})i(e)he</td>
<td>m(a\dot{z})d</td>
<td>da(\ddot{e})n(a\dot{i})d</td>
</tr>
<tr>
<td>Plur.</td>
<td>ha(o\dot{m})(a\dot{\ddot{m}})</td>
<td>m(a\dot{r})i(t)(a\dot{\ddot{m}})</td>
<td>da(\ddot{e})n(a\dot{\ddot{m}})</td>
<td>a(\ddot{s})(a\dot{\ddot{m}})n(i)d, v(a\dot{\ddot{m}})h(u\ddot{m})i(d), a(m)au(\ddot{a})(w)i(d)i(d)</td>
</tr>
<tr>
<td>Dual</td>
<td>g(a\dot{\ddot{s}})(a\dot{\ddot{m}}i)d</td>
<td>n(\ddot{a})i(r)i(k)i(a\dot{\ddot{m}}i)d</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes:

In the \(i\)-stems, \(i\) becomes \(\theta\) before -\(\dot{i}\)-, but \(n\) remains (cf. Lesson 6): am\(a\dot{\ddot{u}}\)au\(\ddot{a}\)\(w\)i\(d\)i\(d\) but v\(a\dot{\ddot{m}}\)a\(\ddot{n}\)\(i\)t\(u\ddot{i}\)d!

The gen. plur. ending of the vowel stems originally had long vowels before the \(n\)- (cf. Ol\(d\). -\(\dot{a}\)n\(\ddot{m}\), -\(\dot{m}\)n\(m\), -\(\dot{m}\)n\(m\)), which is why the -\(a\)- is always preserved between \(i\) and \(n\) in forms such as m\(a\dot{r}\)i\(t\)\(a\dot{\ddot{m}}\)n\(\ddot{m}\).

The gen. dual n\(\ddot{a}\)i\(r\)i\(k\)i\(a\dot{\ddot{m}}i\)d is found only in FO.2f.

Original \(k\)-\(hu\dot{u}\)\(i\)- (\(< *-hu\dot{u}\)-) becomes -\(\dot{h}i\), but \(k\)-\(hu\dot{u}\)\(u\)- (\(< *-hu\dot{u}\)-) becomes -\(hu\dot{u}\), thus v\(a\dot{\ddot{m}}\)h\(i\)- has
LESSON 11

Sing. nom. vaŋ’hi and plur. gen. vaŋ’hingm, but sing. gen. vaŋhu-iid.

<table>
<thead>
<tr>
<th>Ao-stems</th>
<th>Æ-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>gäos</td>
<td>haa-</td>
</tr>
<tr>
<td>diao-</td>
<td>bzzao-</td>
</tr>
<tr>
<td>*bzzao-</td>
<td></td>
</tr>
<tr>
<td>daïhao-</td>
<td></td>
</tr>
</tbody>
</table>

Notes:

In the u2-declension, the combinations *-tåo and *-tuqm become -tëo and -tëom.
The gen. form pasuu6 is found in a poorly transmitted text (N. 48).
The form haśqm is from *hačīm (OInd. sakhyâm).
The form *gauwā is found in personal names, e.g., Viduŋgaunā, Pakṣat gaunā, names of two brothers.

Consonant-stems

Examples (ap- “water,” dru- “deception, the Lie,” vak-/vac- “word, speech,” paδ- “foot,” bzzoz- “high,” *uwaraz- “invigorant,” *uwaraz- “maker (of),” vis- “town”):

Sing. vak/, vacasδ  drujo  apδ (apδ)  paδδ  visδ  bzzoz-  *uwaraz-  *uwaraz
Plur. vacqm  druqm  apqm  paqm  visqm  *uwarazqm
Dual  -  -  -  -  (pådai-δa)  -  *uwarazδ

Notes:

The nom. huwarδ can be from huwaraz- “who does good work” or from varoz- “with good invigorant.”
The form pàdaiδa is a thematic form based upon the nom.-acc. dual pàdãa.

Sing. zam-  ziam-  tåt-stems |
| zomô  zimô (zamô)  haaruvañatûô |
| zamqm  -  uarhuñatûô |
| -  -  -

Note that zam-, by regular sound developments, should have had an alternating stem zam- (zam-) *sm-, cf. upasma- “(living) in the earth”; for understandable reasons, the stem zam- replaced *s(ə)m- in the paradigm.
LESSON 11

r-stems and napāt-


<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
<th>Dual</th>
</tr>
</thead>
<tbody>
<tr>
<td>narš</td>
<td>sīdrō</td>
<td>staras</td>
<td>ādrō</td>
</tr>
<tr>
<td>namtn</td>
<td>stārm</td>
<td>stārm</td>
<td>ādrmn</td>
</tr>
<tr>
<td>narā</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Sing. dādrō zaotar (zaotarō) sādrō, sāstarē pīdrō brādrō
Plur. - sādrām - -
Dual - - -

Notes:
Note the protero-kinetic forms zaotar-š and nar-š.
The gen. sing. forms sādrō and zaotarō and the gen. plur. stārm are secondary.
Note that the long ō of sādrō is shortened in starasca.
Thematic forms are frequent, e.g., sāstrahe, sāstrāqm.

j- and uuah-stems


<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nāphō</td>
<td>naire.managhō</td>
<td>managhō</td>
</tr>
<tr>
<td>naire.managhqni</td>
<td>managhqnz</td>
<td></td>
</tr>
<tr>
<td>*dašušqni</td>
<td>*dašušqm</td>
<td></td>
</tr>
</tbody>
</table>

Note:
Instead of the regular (and frequent) gen. zraiah Vouru.ka$ahe we find zraiah Vouru.ka$aiia in the formula yaozanti vispe karanō zraiah Vouru.ka$aiia (Y.65.4 = Yt.5.4 = 8.31). These forms have been interpreted as dialect forms. More likely, however, they are wrongly completed abbreviations of zaVouru.kaO (or similar).
Thematic forms include nāphaha.
The genitive of āh- “mouth” is formed from an n-stem: āphānō (see below).

n-stems

In the protero-kinetic n-stems, notably zruuan- and barasman-, the gen. ending *-h combines with the n of the stem to produce *-gh, which—as in the accusative plural of masc. a-stems—combines with the preceding a to become *-q. This ending in turn becomes -ā after uu (uuan-stems), but -q after m (man-stems).


<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>vorštajān (iašnō)</td>
<td>ašnō</td>
<td>xšanō</td>
</tr>
<tr>
<td>vorštajāqm</td>
<td>xšanqm</td>
<td>karafqm</td>
</tr>
</tbody>
</table>

Dual - - -

Notes:
Note the protero-kinetic forms zaotar-š and nar-š.
The gen. sing. forms sādrō and zaotarō and the gen. plur. stārm are secondary.
Note that the long ō of sādrō is shortened in starasca.
Thematic forms are frequent, e.g., sāstrahe, sāstrāqm.
LESSON 11

uuan-stems:

Sing. ašaonō  aθaunonō  sunō  -  aθsanō  zru
Plur. ašaonqm  aθaunonqm  sunqm  yunqm  -  -
Dual ašaonā  -  -  -  -  -

man-stems:

Sing. Atrišamanō  nāmanō  baršmaq
Plur. nāmanqm  baršmanqm
Dual -  cašmaq

Notes:
The root noun āh- “mouth” has an irregular gen. sing. from an n-stem: āghanō
Instead of the weak stem ašaon- we often find ašaun- in the manuscripts. In view of OInd. ṁṇvan- this may well be the original form.
The weak stem aθaunon- is regular < *aθarun-*, since aθrauuan- (probably) is < *aθaryan-* (OInd. athvan-, cf. ārmaiī-, OInd. aramati-).

kaniā-
The fem. ā-stem kaniā-, beside the irregular ā-stem forms, has some forms from an in-stem, as does kax′arisiā- < kax′arisiā- and kāiīśi-/kaiieši- < kaiiaśe-; both some kind of “female magician(?)”:

Sing.

<table>
<thead>
<tr>
<th></th>
<th>nom.</th>
<th>kaniā-</th>
<th>kainin-</th>
<th>kax′arisiā-</th>
<th>kax′arisiān-</th>
<th>kaiiśiā-</th>
<th>kaiiiešim-</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>voc.</td>
<td>kaine</td>
<td></td>
<td>kax′arisiāne</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>kaniq̄m</td>
<td>kaininm</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gen.</td>
<td>kaniā-</td>
<td>kaininō</td>
<td>kax′arisiās°</td>
<td>kaiiśiās°</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Plur.

|   | nom. | kaininō | kax′arisiāqm |          | kaiiešimq |
|   | gen. |         |              |          |          |

Note: For kaininō, we also find the thematic form kainina in poorly transmitted texts.

nt-stems

Sing. borozaatō  aētauatō  astuuatō  ratuumatō
Plur. borozaatqm  aētauatqm  druuatqm  yātuumatqm
PRONOUNS

Genitive
The genitive forms of the pronouns are:

Personal pronouns:

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd pers.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>mana</td>
<td>tauua</td>
<td>ahe, afhe</td>
</tr>
<tr>
<td>encl.</td>
<td>me</td>
<td>té</td>
<td>he, še</td>
</tr>
<tr>
<td>Dual</td>
<td>-</td>
<td>yuŋkaŋ</td>
<td>-</td>
</tr>
<tr>
<td>Plur.</td>
<td>ahnůkəm</td>
<td>yuŋnůkəm, xůnůkəm</td>
<td>aŋqəm</td>
</tr>
<tr>
<td>encl.</td>
<td>nů</td>
<td>vů</td>
<td>-</td>
</tr>
</tbody>
</table>

Note: The distribution of he and še is governed by ruki (see Lesson 5).

The demonstrative pronoun ina- “this”: The demonstrative pronoun auaa- “that”:

<table>
<thead>
<tr>
<th></th>
<th>masc., neut.</th>
<th>fem.</th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>ahe, afhe</td>
<td>aŋqə, aŋqəa</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>aŋqəm</td>
<td>aŋqəm</td>
<td>auaaŋqə</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td>aŋqə</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The form aŋqəa is used with tanuuo “of this body.” Note also x strSQLaŋa tsə tanuuo “of (one’s) own body.”

The demonstrative pronoun aŋqə- “this”:

<table>
<thead>
<tr>
<th></th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>aŋqəhe</td>
<td>aŋqəhə</td>
</tr>
<tr>
<td>Plur.</td>
<td>aŋqəeŋqəm</td>
<td>aŋqəeŋqəm</td>
</tr>
<tr>
<td>Dual</td>
<td>aŋqəeŋqə</td>
<td></td>
</tr>
</tbody>
</table>

The relative pronoun ya- “who, which”: The interrogative pronoun ka- “who, what?”:

<table>
<thead>
<tr>
<th></th>
<th>masc., neut.</th>
<th>fem.</th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>yeŋhe</td>
<td>yeŋhə</td>
<td>kahe, kaŋiə</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>yeaŋqəm</td>
<td>yeaŋqəm</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td>yeaŋqə</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note the pronominal adjectives: aniihe, aniiyaŋqəm; vispahe, vispaŋqəm (but fem. vispaŋqəm).

Active participles
The active present participles end in -ŋt-. The athematic verbs form the present participle from the weak stem of the root, e.g.: hant-, ym̃t- (< jan-), daʃənt-/-daʃənt-,-karəŋuənt-, mruuat- (Y.70.4).

Participles from thematic verbs have fixed stems in -ant- (-aŋt-), e.g., masc. acc. sing. bəɾəŋtəmə; gen. sing. and nom.-acc. plur. bəɾəŋtə, gen. plur. bəɾəŋtəqəm.

Participles from athematic verbs have strong stems in -ant- and weak stems in -at- and are declined like adjectives in -ant-, e.g., hatə, həŋqəm gen. sing. and plur. of hant- “being.”

The feminine is formed with the ending -i, e.g. bəɾəŋtiə, hətiə.

On the irregular nom. sing. of present participles see Lesson 17.

Note that present participles (see below) in -ant- from thematic stems preserve their n in the weak cases.
SYNTAX

1. Adnominal genitive
   The primary function of the genitive is “adnominal.” The main adnominal functions are:

   1a. Possessive genitive
   This genitive expresses various kinds of possession (“the man’s house, the man’s son”). Note especially
   the use of the gen. + “to be” which corresponds to Eng. “to have”: “mine is a son” = “I have a son” (see
   Lesson 12):

   ātārāś Ahurahe Mazdā puṭrō “The fire, son of Ahura Mazdā”
   tum Zarathuṣṭrō nmānhe Pourušasphe
   “You (are) Zarathustra of the house of Pourušaspā.” (Y.9.13)

   x'āgnem mazdaōātam yazamaide šātim pasuua viraiūā
   “We sacrifice to sleep established by Ahura Mazdā, peace of (for) cattle and men.” (Vr.7.3)

   nāirika yā *uulālī xṣudrā hqm.raēθbāīheitī

   mazdaiasnāmca daēuualaisnuamca
   “The woman (who) mixes the semen of both: of Mazdaiasnians and of demon-sacrificers.” (after
   N.11)

   apa aēṣam bāzuuar ajoj tum graṇṭo xšaitamu barahi
   apa pācaśālā zuuuar apa caśmanā sukaμ apa gaośālā sraoma
   “You, when angered, are capable of carrying away the strength of their two arms, the endurance of
   their two feet, the sight of their two eyes, the hearing of their two ears.” (Yt.10.23)

   hō ptā gauksā aṣaḡhācā aṣaonāxā aṣāuairīlāxcā stoīs
   haftīlo vaphudā
   “He is the father of the cow, of Order, of the sustainer of Order, and the Orderly existence, (he) the true
   (one), giver of good things.” (Y.58.4)
   Note: aṣaḡhācā is an archaizing form.

   It is possible to have a genitive depending upon another genitive:

   rauuasca x'ādramca āfriṇāmī vispaīlā aṣaonā stoīs
   qasca dūdārmca āfriṇāmī vispaīlā druṣatu stoīs
   “I invite the spaciousness and good breathing space of the entire existence of the sustainer of Order;
   I invite the constriction and bad breathing space of the entire existence of the one possessed by the
It is possible for a genitive to be governed by the prior member of a compound:

kamaradjanmadaeuuanqm
“(him) who smashes the heads of the old gods” (Y.57.33)

1b. Subjective and objective genitives

These genitive constructions can be viewed as “transformations” of verbal expressions, where the genitives correspond to the subject or direct object, e.g.:

“They love their parents” > “their [subj. gen.] love of (for) their parents [obj. gen.]”

ahe yasnam yazatanqm
“His sacrifice to the gods.” (he [subj.] sacrificed to the gods [dir. obj.]) (after Y.57.3)

dataragardangnamastuutaiqm
“O Creator of the world of living beings with bones!” (he established the world with bones [dir. obj.])

dazdinopouruspsantimbisiantqmpaitijaitimdušmanianuqhanahdrāniuutaimhamarāthanqm
“Give us the ability to espy many of those hostile (to us), ability to strike back at (our) enemies, ability to vanquish right then and there (our) opponents.” (after Y.57.26)

aēša asti daēnailā māzdalainosā āsūītīš
“This is the praise of the Mazdaiasnian daēnā.” (Y.12.9)

Note: The final long vowels are a typical feature of Old Avestan.

2. Partitive genitive

The other main function of the genitive is “partitive,” expressing that something is part of a totality or an example of group. It is frequently found with numerals and other words expressing quantity:

θrisatam aipilgāmanqm “(For) thirty years.”
cuwaat aētnāhā apō “How much of this water?”

2a. Genitive with adjectives denoting “fullness”

The genitive is used with adjectives, especially, parana- “full of”:

im zā bauuat parñamašilānqm
“This earth became full of men.”

A similar use is that with aratufriš “who does not satisfy the models with”:

*kō *āŋhām na gaḏānqm srutānqm aratufriš
*yō *maezō fra vā šāimnō srūvatātī aētāŋqm vāqm aratufriš
When does a man not satisfy the models of the Gaēs he recites?
He who recites while urinating or defecating does not satisfy the models" (N.19)
Note: for the form maēzdō (nom. sing. of maēzant-), see Lesson 17.

3. Genitive with verbs
The genitive is used with verbs, for instance, hankāraiai- “to gather” (for the sacrifice to):

hankāraiaiemi Ahurahe Mazdā
“I gather (for the sacrifice) to Ahura Mazdā.”

3a. Genitive of mourning?
In the following example, the genitive seems to express those for whom one mourns:

cuuau aēqm upa.mqnaiqn
“for how long shall they remain (in mourning) over these?” (V.12.1)
Note: upa.mqnaiqn is 3rd plural subjunctive (see Lesson 15).

4. Genitive with pre- and postpositions
The genitive is governed by some pre- and postpositions and nominal forms functioning as such.

parō pasca nmānahe pasca parō nmānahe
“before and behind the house ... behind and before the house.” (V.13.46)
frqś aiaŋhō frasparat “He jumped forth/away from the pot.”
marayha kahrpa kahrkṣahe ... kaininō kahrpa srtraliā
“In the form of a vulture-bird ... in the form of a beautiful young woman.” (Yt.5.62, 64)

Relative clauses
Sometimes the antecedent of the relative pronoun is either missing or “attracted” into the relative clause, in which case it assumes the case of the relative pronoun, for instance:

nmānahe daēxītī yasa ibīā yazaitē
“You give houses (to him) who sacrifices to you.” (from Yt.10.30)
ranjaiti haomahe māō yō yaṭa putram taurumam haomam vandaitē maśilō
“The intoxication of the haoma energizes the man who honors the haoma like a young son.” (Y.10.8)
yam aśaunu vaŋ’him aśailīm vaēdā tām druud rauśadā
“The good Orderly fashion which the Orderly one knows, (of) that the Lieful one is ignorant.” (Vr.22.2)

The connecting relative and the relative particle yaŋ
The relative pronoun is frequently used to connect a noun with its adjective or genitive. This can be done using a regular relative noun clause, but, when the antecedent is in the accusative, the accusative of the relative pronoun is normally used.
If the antecedent is “attracted” into the relative clause, then the relative pronoun + noun + adjectives are all in the the same case: nominative or accusative.

If the antecedent is in a case other than nominative or accusative, the relative pronoun usually takes the invariable form yat (= nom.-acc. sing. n.), occasionally also when the antecedent is in the accusative.

A similar usage is found in Old Persian, which later developed into the so-called izafe(t) construction of Middle and New Persian.

Examples:

yō paoririiō gābh frasrāuaitat yā pānca Spitamhe aśaonō Zarathustrhe
“Who (Sraosa) was the first to recite the five Gābahs of Orderly Zarathustra, the Spitamid.” (Y.57.8)

Θβαμ ratum daḏami yim Zarathuṣtram Spītaṃmaṃ
“I establish you, Zarathustra the Spitamid, as the Model.” (after Vr.2.4)

puṭaṃ yat Pouruśaspahe “the son of Pouruśaspa” (Yt.5.18)

duua auruuanta yāḏomi yimca bipaitišānām ... yimca caṇḍaspa, paitištānām
“I ask for two courser, one that has two legs and one that has four.” (Yt.5.131)

yat upaghacat yim Yimām xšāṭam huṇaθβαm darayancit aipi zruuqam (for *Yimam yō xšāṭo ...)
“... that he followed splendid Yima with good herds for a long time after.” (Yt.19.31)

cuua aetāha ṣap yat armaeštāiā aēśa drucṣ yā nasuḥ frāṇaōaiti
“How much of this standing water does this demoness, the Nasu, reach (with her pollution)?” (V.6.30)

Mītraṃ vouru.gaoiiaoitim yazamaide
“... that he follows splendid Miera with wide grazing grounds, who touches both ends/borders of this earth, wide, round, with distant borders. All this he regards, which (is) between heaven and earth.” (from Yt.10.95)

EXERCISES 11

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


2. Write in transcription and Avestan script the present and imperfect-injunctive forms active of frāṇaōaiti- and frāṇnaō-.
3. Transcribe and translate into English:

4. Identify the genitive forms in this second version of the litany and explain how they are formed:

(Y.57.33)

(after Y.t.10.33)

(Y.t.12.25)

(Y.t.13.2-3)

(V.20.5)
5. Translate into Avestan:

1. At dawn Pāuruua invoked Arāduui Sura Anāhita:
2. O Arāduui Sura Anāhita, come quickly to my help, now bear me aid!
3. Then Arāduui Sura Anāhita came running in the shape of a young, beautiful, very strong, well-shaped woman.
4. She came to his help, she bore him aid.
LESSON 11

She came to his help, she bore him aid.

It was not long before she put him down upon the earth created by Ahura Mazda and his own house, healthy, unharmed, unhurt, just like before.

Afterward, Pauruua brought her a hundred horses, a thousand bulls, and ten thousand sheep.

Then Yima went forth at noon on the road of the endless lights saying:

Dear life-giving Armaiti, go both forth and spread wide and far, bearer of small and large animals and men!

Here went forth small and large animals and men, (each) according to (his) own wish and pleasure, however was his pleasure.

Then this earth became full of small and large animals and men, of dogs and red hot fires.

VOCABULARY

aētauuant-: this much
aiiāh- n.: metal (pot)
aiiāh- x'aēna- n.: *steel (?)
ainišat: elsewhere
airīštā- < irištā-: unhurt, unwounded
anāryā-: endless (lit.: without beginning)
apa.bara- < bār: to take away
aratufri-: (someone) who does not satisfy the models (for the sacrifice, etc.)
armaēštā-: standing still, stagnant; cf. airime
aš.ama-: with great power
ašaiiit-: desire for Order, Orderly fashion
Aša.namah-: proper name
ašaunua-sta- n.: Orderliness
ašiuuant-: having rewards (to give away)
aauuanta- < bañta-: unharmed
ädīē: < vādi/dī: to look at, inspect
āfrīnā- < ā + vfraii/frī: invite (as guest-friend)
āštuuti: praise
baraērī- f.: bearer (of: + gen.), womb
būzūš.aojah-: having/with his strength in his arms
casman- n.: eye
daēsaiia- < vādi/dis: to show
dañhu.paittī-: lord of the land
diāo- n.: heaven
duraē.karana-: having/with its edges in the distance
duraē.pāra-: whose borders are in the distance, with distant borders
dužāfrū- n.: bad “breathing space
aunūšuuh-: ignorant
fra.srāntuuaia-: recite, perform
fra.śānīa- < ṣānīā: to defecate
fra.śānimma-: pres. participle of fra.śānia- (see Lesson 12)
frā.đeṣa-ra-: visible from afar
frāliiētaiia- < vāyt: to put down in one’s place
fraṇaño/-frāṇū- < vānas/as: to reach
frīnā/-frīnī < vfrī: to befriend, satisfy (?)
gaoČētra-: containing the seed of animals
gātu-: place
gāthā-: Gatha
graṇṭa-: angry
hamaēa yaśa ... -cit: in exactly the same way as
handraxta-: (firmly) held together
haosraunuaahta- n.: good fame
Haraiti-: name of the mountain in the middle of the earth; also called Harā-
haθrā.niuuaiti- f.: ability to overcome right then and there
hauuaq′ha- (< hauuaqha-): well-being
ham.raēθaiaia- < vṙēθ(β)/rīθ: to mix together
ham.varētiuuant-: *valorous
huruniia- n.: the fact of having a good soul
huuar/-huuan- n.: sun
huuar.xšaēta- n.: the sun
Huuaraz-: name of (one of?) two brothers
išat: here
kahrkāsa-: vulture
kaiiaēa-: magician (?)
kaiieiśi-: female magician (?)
kamarāōo.jan-: who smashes the heads (of the old gods)
karan-: edge, border, end
kax′araēa-: magician (?)
kax′araiśi-: female magician (?)
kāiśi-: female magician (?)
kahrpa: in the form (of: + gen.)
maēō < maēząnt-, pres. participle of maēza-
maniu.stāta-: stood in the world of thought
maniu.tāśa-: fashioned (by a carpenter) in the world of thought
maraza- < vmarz: to stroke
maziazia-: comparative of mazānt-
mānaia- < vman: to resemble
niuuaēśaiaia- to make known, introduce
(for the sacrifice to: + gen. or dat.)
paṣ- (pāṣ/-bd-) m.: foot
pairi: around (+ acc.)

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paiti.jaiti- f.: ability to strike back
paiti.parši- f.: *study
para (adv.): before, earlier
parō: before, earlier than (+ gen.)
Paṣati.gao-: proper name; Having-spotted-cows
pasca: after (+ gen.)
pouru.sparshi- f.: ability to see much
raoxšna-: light, bright
rauuañ- n.: wide, open space
rānja- < ्रान्ज: to energize, quicken
sāstar-/sāth- (irregular): commander, tyrant
skarana-: round (circular)
spāntā- n.: life-giving knowledge (?)
spāntō. maniauua-: belonging to the Life-giving Spirit
srāma- (n): hearing
srāuah- n.: utterance; plur. also: renown, fame
srutā- past participle < ṣrā: heard (see Lesson 12)
staxra-: harsh
stahrpaśa-: star-studded
suka-: eyesight
suxra-: red (hot)
śāiti- f.: happiness
taera-: mountain ridge
taułu.mahāra-: who stretches the poetic thought
(between heaven and earth?) or who spins out the poetic thought?
tauruna-: young

ṭbiśiānt- (pres. partic.): someone inimical, opponent
ṭrisatam- thirty
upa: at (of time) + acc.
upābdi: at the foot of (a mountain)
uṣah- f.: dawn
uṣī- f.: wish
śuvaraz- < varaz-: with ... invigorant
śuvaraz- < ्वरज-: maker (of)
uxta- , perf. part. of vac- : said, spoken
vaēda (vaēda) = vaēda < ṣvaēd/vid: I/he knows
vaētiō: n.: knowledge
vanda- < ्वंड mid.: to *honor
vaṇhu- n.: garment, dress
vaṇhudā- m.: giver of good things
Vidat.gao-: proper name, Finder-of-the-cow(s)
viśāraiā- < ṣvā: to hold up and apart, sustain
xśatiāma- < ्xśatiā-: being in command, because one can
xśudra- n.: semen
x'āéñ̄a- , see aiiāh-
x'afna-: sleep
yasā = yō
yacit: whatever, whenever, if
yātā kaṇcit: however
yātu-/yāṭ̄p-: sorcerer
zāuuar- n.: strength
Consonant alternations: velars and labials

The velars k and g were palatalized before e (> a), i, and j already in early Indo-Iranian, a change which frequently produced alternations within the paradigms and between different forms derived from the same root.

In Avestan the original velars k and g in addition frequently became the spirants x and y, and the palatalized c and j sometimes became į and ě, which complicates the picture considerably.

Forms with the original k and g may no longer be attested among the Young Avestan forms.

Similar, but fewer, changes befell the labial and dental stops.

Examples:

<table>
<thead>
<tr>
<th>Stop:</th>
<th>unvoiced</th>
<th>voiced</th>
<th>Palatal:</th>
<th>Sibilant:</th>
</tr>
</thead>
<tbody>
<tr>
<td>əvək</td>
<td>vəx-š, ux-ta-</td>
<td>vər-žibiš</td>
<td>vəcim</td>
<td>təs-iah-</td>
</tr>
<tr>
<td>ətank</td>
<td>tak-astra-</td>
<td>tax-ma-</td>
<td>təc-iaš-</td>
<td>aš-iah-</td>
</tr>
<tr>
<td>əvək</td>
<td>ak-a-</td>
<td></td>
<td>ajojaitė</td>
<td>ajoj-ah-</td>
</tr>
<tr>
<td>ə銮g</td>
<td>aog-smaidə</td>
<td>aox-ta</td>
<td></td>
<td></td>
</tr>
<tr>
<td>əvəg</td>
<td>aogaru</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ədrəog</td>
<td>druš-š, druš-ta-</td>
<td>draoγ-a-</td>
<td>druγ-im</td>
<td>druž-a-</td>
</tr>
<tr>
<td>əvəp</td>
<td>āp-ō</td>
<td>aš-š</td>
<td>aš-š</td>
<td>aš-š</td>
</tr>
<tr>
<td>əvədab</td>
<td>adapta</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>əptar</td>
<td>p-šta</td>
<td>f-šrői</td>
<td></td>
<td></td>
</tr>
<tr>
<td>əptər</td>
<td>p-šra-</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Combinations of stops and dental stops

From the preceding table we see that k/g + t > xt, but p/b + t > pt. [All the other Iranian languages have f.t.]

Dental stops behave rather differently from this. When an ending beginning with a dental stop (t or d) is added to a stem also ending in a dental stop, the resulting combination is replaced by the sequence sibilant + dental stop: st, zd.

The combination t + t always > st, e.g., anawət + tama- > anawəstama- “most forceful.”

The combinations d + t or d + d usually > zd, as in dazdi “give!” < *dáz-di and dazde < *dáz-te. We also find st, however, as in dasta “give (plur.)!” < *dásta, and daste beside dazde < *dá-te.

[The forms daste and dazde reflect the two-fold origin of Avestan (Iranian) dā-: from Indo-Iranian dā- “to give” (Greek didōmi, Latin dare) and dhā- (Greek tithēmi, Latin facere, English do), present stems dadā- and dadhā-. The forms were originally *dad-tai and *dadh-tai. The first regularly became daste. The second was subject to two pre-Iranian rules which produced the form *dad-dhai (progressive assimilation and movement of the aspiration). This form then regularly became Iranian *daddai, which in turn became dazde. In Old Avestan the two forms are still used in their original meanings, but in Young Avestan no distinction is observed.]

Laryngeals

Indo-European possessed a set of phonemes realized as sounds produced in the throat: in the pharynx or the larynx. These phonemes and their phonetic realizations are commonly referred to as “laryngeals.” In proto-Indo-Iranian two laryngeals—or their later reflexes—seem to have still survived, one probably a kind
of h and the other probably a glottal stop—here denoted by the symbol \(^{'}\) (the sound found in some local pronunciations of English in words such as battle, pronounced ba’el). In Indo-Iranian these laryngeals contracted with a preceding vowel when they were followed by a consonant or were at the end of a word, but left a “hiatus” when they were between vowels. Later the hiatus disappeared and the vowels were contracted into one long vowel or a diphthong. This hiatus must still have been pronounced in Old Avestan times—even though the orthography does not show it—as two vowels with hiatus between them metrically count as two syllables.

An old laryngeal is also responsible for the alternation between ara and ura in some zero-grade forms. Thus we have kara- “done” < ṽkar, but starata- < ṽstār (but starata- “stunned” < ṽstār). We also see the effect of the original laryngeal in forms such as darṣa- < *dṛṣṭa-, as opposed to drājā- < *dṛtā-.

NOUNS

Laryngeal stems

Schematically, the development of the masc. ā-stem mazdā- must have been as follows:

<table>
<thead>
<tr>
<th></th>
<th>early Indo-Iran.</th>
<th>late Indo-Iran.</th>
<th>Old Avestan</th>
<th>Young Avestan</th>
<th>Spelling</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>*mazdāH-s</td>
<td>&gt; *mazdās</td>
<td>&gt; *mazdāh</td>
<td>&gt; *mazdām</td>
<td>mazdā</td>
</tr>
<tr>
<td>acc.</td>
<td>*mazdāH-m</td>
<td>&gt; *mazda’am</td>
<td>&gt; *mazda’am</td>
<td>&gt; *mazda’ah</td>
<td>mazdām</td>
</tr>
<tr>
<td>gen.</td>
<td>*mazdāH-as</td>
<td>&gt; *mazda’as</td>
<td>&gt; *mazda’ah</td>
<td>&gt; *mazda’ah</td>
<td>mazdā</td>
</tr>
</tbody>
</table>

raii-.

The i-stem raii- “wealth” has the following irregular forms, also caused by the presence of a laryngeal. No nom. forms are attested:

Sing.
- acc. *raHinš > *ra’iš raēš
- gen. *raHjām > *raįjām raijām

Plur.
- acc. *raHinš > *ra’iš raēš
- gen. *raHjām > *raįjām raijām

Note: The gen. plur. has the common shortening of ā before ī (Lesson 16).

The masculine ā-stem pantā-.

This stem is characterized by double ablaut, that is, both the root and the (original) suffix change during the declension. Some of the irregularities of this noun are due to the original presence of a laryngeal, which, when coming between the t of this stem and the vowel of an ending, turned the t into th (tH > th > θ), but was lost between consonant.

In both Old Indic and Avestan the paradigm is completed by n-stem forms. YAv. also has a fem. pahā-.

Sing.
- nom. *pandraH-s *pandāh pantā pantān- pahā-
- acc. *pandraH-m *pandraH-am *pandraH-ah pantānām pahān
- gen. *pandraH-as *pandraH-ah *pandraH-ām pahān pahā

Plur.
- nom. *pandraH-as *pandraH-ah - pantānō pahā
- acc. *pandraH-as *pandraH-ah *pandraH-ām pahān pahān
- gen. *pandraH-ām *pandraH-ām pahān pahān

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Han-stems

The following words with similar double ablaut were probably originally Han-stems:

- *hazafu-Hn- / *hazafu-Hn- / *hazafu-Hn- “violent person” (YAv. “violence”);
- *hauwana-Hn- / *hauwana-Hn- / *hauwana-Hn- the priest in charge of the pressing of the haoma (hauna-):

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>maršta</td>
<td>hazafu</td>
<td>hauwana</td>
</tr>
<tr>
<td>Plur.</td>
<td>*marštānō (OAv.)</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Note: In principle, YAv. marštānō could be the gen. sing. *martu-Hn- if the Yav. weak stem marštu- is secondary.

Root nouns ending in laryngeals

The root nouns in -i and -ii were also originally laryngeal stems. Examples: *ratufā- “which satisfies the (ritual) models,” *yauvēji- “who/which lives forever,” *yauvasū- “who/which forever renews life,” *zauvanō.sū- “who/which renews life when libated to?”:

<table>
<thead>
<tr>
<th>Case</th>
<th>Early Indo-Iran.</th>
<th>Early Iranian</th>
<th>YAv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plur.</td>
<td>*jiH-n, *suH-n</td>
<td>*ji’am, *su’am</td>
<td>jīm, sum</td>
</tr>
<tr>
<td>Dual</td>
<td>*priH-ā(u)</td>
<td>*friHā</td>
<td>fria</td>
</tr>
</tbody>
</table>

The feminine ā-stem ušā-

The fem. ā-stem ušā- “dawn” also has nom. sing. in -ā and acc. sing. in -qūm, like mazdā-. Other forms are made from an ā-stem ušā- and an h-stem uṣah-.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>ušā</td>
<td>ušqm</td>
<td>ušāqūm</td>
</tr>
<tr>
<td>Gen.</td>
<td>*ušaiāq</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Note: The gen. form is not attested, but the abl. is ušaiāq from the ā-declension (Lesson 14).
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Some irregular i-stems

The i-stems vi- m. "bird," paiti- "master," and jaini- f. "woman" have various kinds of irregularities.

Sing.
nom. viš paitiš -
acc. - -
gen. - janiaš

Plur.
nom. vaiiō -
acc. - -
gen. vaiiqm (vaiianqm) -

Notes:

No gen. sing. form of paiti- is attested but the dative form (Lesson 13) shows it is irregular. The compounds in paiti- (dajhu.paiti-, etc.) are regular i-stems.

The gen. sing. of jaini- is not certain. The mss. also have jainioš. The form janiaš is similar to OInd. patyus < pati-, and so has been preferred here (after Pirart, 1993).

Irregular neuter u-stems

The neut. u-stems diiu- "life(time)," zdnu- "knee," and dāuru- "tree" have alternating long and zero degrees of the stem corresponding to zero and full grade of the suffix vowel. diiu- also has regular u-stem forms beside the ablauting ones. The zero grade of zdnu- "knee" is żnu- or (x)šnu-, but no nom.-acc. or gen. forms are found.

Sing.
diiu- dāuru- zdnu-
nom.-acc. diiu dāuru -
gen. yauš aiiaš draš

The nk-decension

There is a group of adjectives with stems ending in nk denoting directions (forward, backward, sideways, etc.).

In Avestan the nom. sing. of these stems has lost the original velar, that is, it does not survive as x, as in the other velar stems (vāx-š, etc.), and the ending is -qš < *-āŋ(k)š [Cf. OInd. -āni, e.g., parāni.]

Aside from the nominative, the strong stem ends in -ānc- and the weak stem in -āc-, sometimes abbreviated to -ac-. The long a in these forms is not long ablaut grade, but the result of contraction after the loss of a laryngeal: *para-Hank- > *parā’ank- > parānk-.

The only neuter form ends in -āgšt, which—by some—may not be directly from *-ākt, but a way of writing -āk with a non-released final -k (like the final -j). This form is from *parā’ak(t) < *para-Hgkt(t).

Sing.
nom. -qš, -iš n. -āgšt apqš, paiti.qš, parqš, fraqš, viš n. parāgšt f. apaši-
acc. -ānctim əniāncim

Notes:

The form viš (Lesson 5) may be for *vijš, as in the acc. plur. of i-stems.
In the fem. *apaštī, the *c has apparently been palatalized before the *i, more probably it has been introduced by analogy with gen.-dat. forms (unattested): *apašṭiā, *apaštiāi, where it would be regular.

**ADJECTIVES**

**The comparative and superlative**

As in other Indo-European languages there are two different ways of forming the comparative and superlative of an adjective, a “regular” and an “irregular” one, compare English long ~ longer ~ longest versus much ~ more ~ most.

These two methods correspond to two Avestan kinds of comparatives and superlatives, one made with the suffixes -tara- and -tama, respectively, added to the positive form of the adjective and another with -iiah- and -išta-, respectively, added to a different form of the adjective than the positive.

The comparative is discussed in Lesson 14.

**The superlative**

The superlative in -tama- is formed by attaching this ending to the stem of the adjective with appropriate sandhi before the ending -tama-. Adjectives with ablauting suffixes take the weak stem (cf. the comparatives, lesson 14).

Note that a-stems often take a special “composition form” in -ā (= nom. sing. masc.) before this ending. Consonant stems in -ā change the t > s before the ending (t-t- > s-t-).

The superlative in -išta- is made from the root in the full grade, also with appropriate sandhi (k > c, g > j). Adjectives with suffixes lose the suffixes in this type of superlative.

1. Examples of superlatives in -tama-:

   baēšaziia- “healing”
   hubaoiši- “fragrant”
   hušāh- “giving good gifts”
   yāskarāt- “competitive”
   amaawuant- “forceful”
   vorēθrauant- “resistant, valorous”
   ašauuan- “Orderly”
   vorēθrajant- “victorious”

   Note: ašauuastama- and vorēθrajastama- are analogical after amaawastama-, vorēθrauastama-, etc.

2. Examples of superlatives in -išta-:

   aka- “evil”
   āsu- “fast”
   pouru- (< *pṛH-u-) “much”
   vṛhu- “good” (< *vahu-)
   driyu- “poor”
   masiita- “long”
   mazānt- “big”
   spontā- “beneficial”
   šištā- “happy”
   akištā-<
   āsištā-
   fraēštā- (< *praH-išta-)
   vahištā-
   draējištā-
   masištā-
   mazištā-
   spōništā- (< *span-ìštā-)
   šištā-

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taxma- (< *tpk-na-) “firm”

tanćista-

namra- “soft, pliable”

naṃsiśta-
srira- (< *sriH-ra-) “beautiful”
sraēšṭa- (< *sraiH-išta-)
stura- (< *stHu-ra-) “stout, strong”
stāuśīṭa- (< *staH-išta- or *stHau-išṭa-)
sura- (< *suH-ra-) “rich in life-giving strength”
sunūśīṭa- (< *sayH-išṭa-)
urya- “strong”
aojiśta-

Notes:
The form xrađiśīta- “most intelligent” corresponds to xratumant- “intelligent,” but is probably a “learned” form derived from the noun xratu-.
Forms with double suffix are also found: draējiśīto mana- “the most poorest.”

VERBS

Middle participles
The middle present participles have the ending -ma- in the thematic, and -ana- (-ana-) in the athematic conjugations, e.g., athematic: yanīna- < jem-ign- “smash,” mruudana- < mrao-lnru- “speak,” aojāna- < aog- “say,” hunuwana- < hau-lhu- “press (the haoma),” da nthāna- < da th-ltha- “place,” thematic: yazmnna-, bar mnna-.
The thematic participle undergoes the usual changes of the stem vowel in iia-stems, after a palatal consonant, and after -ui-. Examples: maininna-, yezinna-, hacimna- < haca- “follow,” dao mna- < da uma- “chatter (lies).”
Often the “regular” forms have been reintroduced in the iia-stems (-inma- -iianzna-), and in the aiiia-stems there seem to be no examples of the original forms (in *-aᵐnna-); only forms in -aiianzna- are attested.
Note the expression uiti aojana-, uitiiaojana- “(thus) saying, with the words.”

Past participles
The past participle (Eng. “done, killed”) has the ending ta-. The ending is in most cases added to the zero grade of the root of the verb, if possible. Since the ending begins with t, numerous internal sandhi modifications take place:

1. Roots ending in vowels:
   1. Roots ending in diphthong/short vowel: ša osušu: šuta-.
   2. Roots ending in long vowels: vēdā: dāta-, vstā: stāta-.

2. Roots ending in consonants:
   1. Roots ending in stops: vvača- ṣa ṣa- ṣa: da ta-, ṣa: basta-.
   3. Roots ending in nasals: vman: maṭa-.
   4. Roots ending in r: vkar: ka r: vstār: stira-.
   5. Roots ending in laryngeal: dāta- (< *daH-ta-), frīta- (< *frīta-), huta- (< *hūta-), strīta- (< *strīHta-).
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SYNTAX

Use of the genitive. 2

1c. Further examples of the possessive genitive
The possessive genitive is used with the verb “to be” in the sense of English “to have”:

\[ \text{mana x'ara} \text{om asti} \quad \text{"I have food, it serves me as food."} \]

\[ \text{pan} \text{cangm ahni pan} \text{cangm n} \text{oi} \text{t ahmi} \quad \text{"I belong to five. To five I do not belong."} \]

\[ \text{Mazd} \text{a aogara Mazd} \text{a x} \text{a} \text{trom Mazd} \text{a astu} \text{u} \text{a a} \text{pha} \text{ush asti no} \text{i} \text{t dru} \text{j} \text{o} \quad \text{"To Mazd} \text{a belongs the might, to Mazd} \text{a the royal command, to Mazd} \text{a the existence with bones, not to the Lie." (after Yt.13.12)} \]

A special use of the possessive/objective genitive is seen in expressions of the type “land-lord of the land”:

\[ \text{dagh} \text{hau} \text{s dagh} \text{hupaiti} \text{s zan} \text{t} \text{u} \text{s za} \text{ntu} \text{pai} \text{ti} \text{s vis} \text{h} \text{v} \text{is} \text{pai} \text{ti} \text{s nm} \text{n} \text{a} \text{n} \text{ehe nm} \text{n} \text{a} \text{n} \text{ehe pai} \text{ti} \text{s} \quad \text{"Land-lord of the land, tribe-lord of the tribe, town-lord of the town, house-lord of the house."} \]

2d. Further examples of the partitive genitive

<table>
<thead>
<tr>
<th>September 9, 2003</th>
</tr>
</thead>
</table>

\[ \text{yatau} \text{u} \text{ma} \text{si} \text{ni} \text{u} \text{m} \text{a} \quad \text{"Sorcerers among men, those of men who are sorcerers." (Yt.8.44)} \]

\[ \text{Mitra, the fastest of/among gods."} \]

\[ \text{Vi} \text{štâspa a} \text{ni} \text{h dax} \text{iu} \text{n} \text{u} \text{m a} \text{su ap} \text{r} \text{.t} \text{a} \text{m bau} \text{u} \text{u} \text{t} \quad \text{"Vi} \text{štâspa became the one possessing the fastest horses of (among) these lands." (Yt.5.98)} \]

2e. Partitive genitive of time and place
The partitive genitive can be used with adverbs of place (“there, where?”) and time (“then, when?”):

\[ \text{dâ} \text{t} \text{a} \text{r} \text{a gac} \text{ha} \text{m ast} \text{u} \text{ua} \text{t} \text{i} \text{n} \text{a} \text{m a} \text{x} \text{a} \text{um ku} \text{u} \text{a pa} \text{ri} \text{r} \text{m a} \text{n} \text{h} \text{a za} \text{m} \text{o s} \text{â} \text{i} \text{st} \text{a} \text{m} \]

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"O Orderly creator of bony beings, where firstly in this earth is it (a) most happy (place)?" (V.3.1)

2f. Free partitive genitive
A "free" partitive gen. (French du, etc.) is found with verbs of giving, bringing, partaking, etc.:

 ya t majii ma'sim xudra aui franghazzaiti ya'at v ma'sii maa'shunm xudranm para qurumaiueti
 "when a man releases (his) semen in a man, or when a man receives the semen of men." (V.8.32)

A similar genitive is found in negated sentences ("not (any) of ..."):

 noit ta'ath fraauntu pasunm noit *staoranm noit narqm noit nairinqm
 "Along those roads shall not go forth (any) sheep, cattle, men, or women!" (after V.8.15)

3b. Genitive with verbs
Some verbs meaning "rule, govern, control" govern the genitive:

 tum aaxtii a xaxtiiksa MiTRA xaluiehe daxiinqm
 "You, O Mi'Tra, rule over the peace and non-peace of the lands." (Yt.10.29)

Note also the expression maa'niet maa'niet ahe ya'ta "like," literally "resembling that like" (see Lesson 18 on the use of the optative):

 yoo inqm zqm aca pairica baaraiti maa'niet ahe ya'ta viš a'em
 "which lies upon and about this earth, like a bird (its) egg." (after Yt.13.2)

5. Descriptive genitive
There are a few examples of the descriptive genitive (genitivus qualitatis).

 ya t hë pu'tro uz zaiat a viis su'alii a Ora'taona
 "... that a son was born to him, Ora'taona of the house rich in life-giving strength" (Y.9.7)

6. Genitive for dative
Genitive forms are sometimes used instead of dative forms, e.g., yasnahe "for the sacrifice (to)" (see Yt.13.147, below).

Use of the past participle
We have already seen many examples of the past participle being used as an adjective. It also commonly used as apposition, in which case it refers to an action that was completed before the action or state indicated by the main verb of the clause. Also when used as an adjective, it sometimes retains this temporal function.
LESSON 12

1. Past participles as apposition

Yat barata Aparna Manium fra.niitam aspha kahpra tirasatm aśiti gāmanam
"... that he (Taxma Urupi) rode the Evil Spirit, (having been) transformed, in the shape of a horse, for thirty years." (Yt.19.29)

Pasca para.ristahe maśīiehe pasca fra.saxtahe maśīiehe
"After a man having passed away, after a man having passed on." (V.19.28)

2. Past participles with direct (inner) object

The past participle sometimes has active function and can take a direct (inner) object:

Upa.tacat Arāduui Sura Anahita nizanga aastra pahti.smuxta
"Arāduui Sura Anahita came running, shod in *high shoes." (Yt.5.64)

Mazdaiiasnā zarathustrīś fraubarānē āśūrīsā frauvarasā
"I choose to sacrifice to Ahura Mazdā, being in the tradition of Zarathustra, having chosen my praise(?) and having made my choice." (Y.12.8)

3. Past participles + “to be”

The past participle is occasionally used with “to be,” which, as usual, may be omitted:

Cuaanṭem zruuānā maniauua sitiš ḍāta as
"For how long had the (temporal) existence in the world of thought been established?" (FrV.2.19)

Kasa nō iba aṣāum aɡatō (for: aɡatō ahi) aibiiagāḥem ahum ā
"How have you come, O sustainer of Order, to us, to (this) existence without danger?" (V.19.31)

In these constructions the past participle may be combined with a personal pronoun in the gen. indicating possession or agent:

Yezica hē anīta aya śiioaōna frauvaršta paitita hē cītā
"If he has performed other evil deeds, (then) the penalty (is) absolved." (V.3.21)

Note the combination of a past participle and a verb from the same root (figura etymologica):

Yāda Miōrō hubarato barata (after Yt.10.112)
"When Miōrā was well treated."

Yācait ḍuwaṭam aṯghleiti
"even when he shoots an (arrow) well." (Yt.10.21)

Hutra.tarśta ṭrāghaiete
"he frightens them then and there." (Yt.10.101)
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kahmāi āśnqačif frazaṅtim haora jata [for ājatm] ni jānāni [1 sing. pres. subjunctive]
“For whom shall I strike down then and there nothing but (his) own progeny?” (Yt. 10.110)
yō hištait maniit stātō
“(the sky) which stands stood in the world of thought.” (Yt. 13.2)

4. Adjectival past participles for action nouns
The past participle is sometimes used where we would use an action noun:

gādhī srutā
lit. “the heard Gāthās,” that is, “the Gāthās when heard, at the recitation of the Gāthās.”

EXERCISES 12

1. Write in transcription and Avestan script the nom, voc., acc., gen. sing., plur. (where appropriate), and dual forms (not proper names) of the following nouns and adjectives:
pāntā- darzā-, ašuwan- aitijājah-, daśwah- bōrzant-; Arxduui- Surā- Anāhitā-, Sraoša- ašiiā-, Rašnu- razišta-, Ahura Mazdā raśwaant- xāraŋjhaŋt-.

2. Transcribe and translate into English, then give the nom. and gen. forms of the accusatives in the text:

3. Transcribe and translate into English:

(Yr. 7.1)

(Y. 9.19)

(Y. 10.15)
4. Identify the genitive forms in the litany and explain how they are formed:

11 Note: asti is sometimes used instead of the imperfect as.
5. Translate into Avestan and write in Avestan script:

1. We sacrifice to Sraoša of the rewards, obstruction-smashing, who furthers the world of living beings, Orderly model of Order.
2. We sacrifice to the fravashi of Orderly Gaiia Maratan, as well as that of (yqmca) straightest Rašnu, and that of Miōra with wide grazing grounds,
3. and that of the life-giving poetic thought, and that of yonder high heaven, and that of this wide, round earth,—which carries us—
4. and that of the water and the waters, and that of the plant and the plants.
5. The daēuas overcame one-fifth of all Orderly men and women.
6. Thraetaona smashed one third of all daēuas and sorcerers, and sorceresses, tyrants, kauius, and karapans.
7. This Fortune belongs to me, Ahura Mazda, creator of the existence, both the one of thought and the one with bones.
8. That Fortune belongs to splendid Yima with good herds, the protector of beasts—small and large—and men.
9. We sacrifice to these haomas that have been set up. We sacrifice to the barsom that has been spread out.
10. This Orderly man has come here to the best existence.

**VOCABULARY 12**

<table>
<thead>
<tr>
<th>Avestan</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>abda-</td>
<td>wonderful</td>
</tr>
<tr>
<td>a'em acc.: egg</td>
<td>egg (Lesson 9)</td>
</tr>
<tr>
<td>agata-</td>
<td>arrived</td>
</tr>
<tr>
<td>ahu-</td>
<td>waterless, dry</td>
</tr>
<tr>
<td>amauuastoma-</td>
<td>superl. of amauuant-</td>
</tr>
<tr>
<td>anāapa-</td>
<td>incomparable of anāpar-</td>
</tr>
<tr>
<td>anāxšti-</td>
<td>non-peace</td>
</tr>
<tr>
<td>aogara n.</td>
<td>strength</td>
</tr>
<tr>
<td>aotisra-</td>
<td>superl. of uyrā-</td>
</tr>
<tr>
<td>aotara-</td>
<td>shoe</td>
</tr>
<tr>
<td>apānk-</td>
<td>backward</td>
</tr>
<tr>
<td>apāc-</td>
<td>backward</td>
</tr>
<tr>
<td>asan-/aśn-</td>
<td>stone, heaven</td>
</tr>
<tr>
<td>asrušti-</td>
<td>non-listening (to God)</td>
</tr>
<tr>
<td>astuuaunt-</td>
<td>having(with) bones</td>
</tr>
<tr>
<td>ašn-</td>
<td>asan-</td>
</tr>
<tr>
<td>aśtiāh-</td>
<td>comparative of aka-</td>
</tr>
<tr>
<td>aśauuajan-</td>
<td>smasher/killer of the sustainers of Order</td>
</tr>
<tr>
<td>auuāńharaza-</td>
<td>to renounce, relinquish</td>
</tr>
<tr>
<td>auui.yāh-</td>
<td>wearing the sacred girdle (kusti)</td>
</tr>
<tr>
<td>ax'arata-</td>
<td>non-seizable</td>
</tr>
<tr>
<td>ā:</td>
<td>hither, in this direction</td>
</tr>
<tr>
<td>ā.airīšma.išīa-</td>
<td>&quot;(may) speedy Airīšmān (come) here, name of a holy prayer (Y.54.1)</td>
</tr>
<tr>
<td>ā.bauua-</td>
<td>to lie upon</td>
</tr>
<tr>
<td>āfšiṣṭrā-</td>
<td>containing the seed of water</td>
</tr>
<tr>
<td>āi n.</td>
<td>earth (only form): earth</td>
</tr>
<tr>
<td>āiiau-/yao-</td>
<td>age, lifetime</td>
</tr>
<tr>
<td>āpa-</td>
<td>watery, waterlogged</td>
</tr>
<tr>
<td>āsištā-</td>
<td>superl. of āsu-</td>
</tr>
<tr>
<td>āsnu-</td>
<td>born as one’s own</td>
</tr>
<tr>
<td>āxšti-</td>
<td>peace</td>
</tr>
<tr>
<td>āzāṭa-</td>
<td>high-born</td>
</tr>
</tbody>
</table>
LESSON 12

here, name of a holy prayer (Y.54.1)
ä.bauua- < √bao: to lie upon
äfäciīrā-: containing the seed of water
äi n. (only form): earth
äiū-/yao- n.: age, lifetime
äpa-: watery, waterlogged
äṣiṣ-ā-: superl. of āṣ-
āṣa-: born as one’s own
āxātī- f.: peace
āzātī-: high-born
bāmīa-: luminous
bitīa-: second
cāfrūṣa-: one side of a square
cāfrūṣuua-: a fourth
Cinuaatō parātu-: the ford of the Accountant (where the souls of the dead are judged by RaSnu with the scales and then sent up to Paradise or down to Hell)
cisti- f.: insight, illumination(?)
ciOra- n.: seed, brilliance
daijha- f.: land
darayājiti- f.: longevity, long life
dāru-Idrao- n.: tree
dbūrī-: most
draejiSta- superl. of driyu-: poorest
draejiSta- tama-: the “most poorest”
dráoya- (nounJadj.?): deception, deceptive(?)
drāz-ah n. : length
druuatat- f.: health
faxa-: superl. of pouru-
frejī = frejī- = < Vāri: to go forth
frājhar자- < √harz: to release (semen)
frānma-: transformed
frā.saxta-: passed away, come to the end of life
frāṣa.vaxśia-: perfect growth
frauara- < frauaražia-: to perform
frauara- mid.: to drive/ fly forth/ forward
frazānti- f.: offspring
frālī-, see frejī-
frānk-, frāc-: forward, away (from + gen.)
Gaiaia- Maratān- “life with the dead thing”(?) name of the first mortal proto-man
Garō.nmaña- n.: house of song, Paradise
hafrā.ja-: smashed/struck down then and there
hafrā.tarā-: frightened then and there
hafrān-, hafrā-nc-: in one and the same direction
hazanjhan-/hazas- m.: violent person, thug
ham.vainti-: *harmonious
hubaiōū̇tama-: superl. of huaiōū̇-
huāū̇tama-: superl. of huāū̇-
hukarap- (cf. hukarapta-): having/ with a good (beautiful) shape
hukarapta-: superl. of hukarap-
uuaasta- < √ah: well-shot
isii- (who/which is) to be sped along, speedy
jaini- f.: woman
karapan-/karān-: “mumbler”; a kind of bad priests
kāralia- < √kar: to till, sow
mairiā-: villainess, bad woman
maniai- < √man mid.: to think
maratān-/marōn-: mortal
masišā-: longest
mata-, perf. part. of maniai-: thought
mažānt-: great
mānaiān, mānaiān ahe yaña: like
marāŋnte- < ∗marāŋ-te (for ∗marāng-de), 3rd sing. pres. mid.of marāŋ-/-marāŋk- (see Lesson 16) < √mark mid.: to destroy
mrutu- < √mrao: spoken
nāema- n.: a half, side
Nairiia- Saŋha-, Nairiio.saugha- the heroic/divine announcement; messenger of the gods
namra-: soft, pliable
nymiśa-: superl. of namra-
nīanγ-, nīanγ- “nic-: downward
nīzenga-: reaching up on the leg (?)
nmā∅, paitei-: master of the home/house
paitei.bauua- < √bao/bu: to be (lie) around, surround
paitei.daiia-: overseer
paitei.śmuxta-, past part. of ∗paitei.śmunca- < √maok/muk: to put on (shoes)
paitei- < paitei- vi-: absorbed
paitei.yaŋk-, “patic-: facing, straight toward
paṣca: five
paουriio.tkaesh- usually plur.: the first *guides
para.gauruunaiia- < √γrab: to take up, receive
para.rišita- < para.rišthia-: passed away
parāṅk-, pāar-: away
parā∅.katarśtama-?
pitu- m.: meal
raočah- n.: light
raočah-: light (adj.)
rastāt-: *generosity(?)
rā∅- > ra-:
raŋjista- superl. of ra-yū-: fleetest
saoci̤nt-, pres. partic. of saoca < √sako: to burn, glow
saoci̤nta-: superl. of saoca-< sako: to burn, glow
sci̤ndiaiia- < √skand/scand: to break
stāuíšta-: superl. of stura-
stara- < √star: stunned
stara-: stout, strong
śāiąśta- superlative of śāta-: happiest
ta∅a: then, at that time
tapciśa-, superl. of taxma-.
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tašiiaḥ-, comparative of taxma-
vbaša'ante-:: full of hostility, hostile
θbašišta- < θbaššaš: the most energetic
θrāliiḥ:: three
θrītiia-:: third
unā-:: hole
upa.säē- < √saē/sí: to dwell (among us)
uskāṭ: up above
uz.gauruuaia < √garβ/graβ: to lift up
vacah- n.: word, speech
vaē- /vi-:: bird
vazamaa-:, pres. partic. of vaza- mid.: driving
vā ... vā: either ... or
vācim bara-: lift up one's voice
vārāyna-:: name of a bird of prey, *falcon
vāstrā- n.: pasture, grass
vāta-:: wind
viṅk-, vic-:: aside(ward)
vis.paiti-:: master of the house
vispō.xāṭra-:: full of good breathing space

xraoždišta-::, superl. of xruždra-
xraožišta- < xratumaanth:: most intelligent
xruždra-:: firm, hard
x'arašta-:: made/placed by/for themselves(?)
x'araššiaiia::: food-bearing
yao- < āiu-
yauua-:: barley
yauuaēțāt- f.: eternity
yāskarastamn-::, superl. of yāskarat-
yāskarat- < yāh-:: *competitive
yāsta-:, past part. < yāh: girded
začu.paiti-:: master of the tribe
začořra- n. and začořrā-:: libation
zaranii.o.uruuiixña-:: with braided (leather) straps of
gold
zānu-/žnu- n.: knee
žnu- < žānu-
Anaptyxis.
In addition to the cases described in Lesson 6, anaptyxis is also found:

1. occasionally between stops: *patar6* for *ptar6* “fathers”;
2. between *z* and *r*: *zarazdditi-* beside *zrazdditi-* “faith,” cf. Skt. śraddhā-?);
3. between *s* and following consonant in word and sentence sandhi (cf. Lesson 4): *yasa θβqm “who you”* < *γ + θβqm; aθpάσθ tαννο “of this body”*; *usά hištan they stood up* < *us + hištan, viša.baxtan “distributed by towns”*;
4. between two spirants followed by *r*: *vaxaSra-*, cf. *uxμ-*
5. between *v* or *uu* and *ii*: *vaiienii “I pursue”* < *vnii; gaeOduuaii6 = gaeOdbii6; hduu6iuz “left”* (opposite of right), hάωuiaca (cf. fem. haoitā-); mάωiiia (cf. OAv maibid); xṁάωiiia < OAv. xśmaibid, druuaaiāsca < druua-
6. between *y* or *ii* and *uu*: *yauua = yuua* (< *yuuan- “youth”*), mainiiauwasaah- = maini(i)uwasah- < maininu- + asah- “whose place is in the world of thought”;
7. between consonant and *ii*: *apaiia = apiia “in the water”* (< *āp-lap- “water”*).

Consonants before *b*

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

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

A tendency to write the ending as a separate word is seen in stems in dental stops, where *-atb- and *-adb- > -a..b-, e.g., *druuai.bii6* (-a6bii6).

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

In *p*-stems (*up-) the group *-pb-* is assimilated and simplified, and the intervocalic *-b-* regularly becomes *-p-* e.g., *aipii6.*

In the velar stems we should expect some form from *-gb-* (-γβ- > -uu-?), but no such forms are attested; instead we find before endings beginning with *b* what look like nominative forms, e.g., *vāyābii6, vāyābīti6.*

Labialization of *ara*

Before *u* or *uu*, *ara becomes are or uru, e.g., *narauiii6 (dat.-abl. plur. of nar-) > naruioi, nuruiio.*

Dative

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

The original diphthong remained in sandhi as *-ae*. In late manuscripts we sometimes find *-e* instead of *-e-* *ae,* that is, *aiaiaca for aiaēaca.*

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

Only *gaθā-* has the dative *gaθiia̱i* rather than *gaθaiiai*. This is no doubt due to the frequent expression *astuuiiubii6i gaθiiai < astuuiiiu- gaθā- “the world of living beings with bones.”* In metrical texts *gaθiiai* usually counts three syllables.

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PHONOLOGY

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PHONOLOGY
Young Avestan has no form comparable to the Skt. thematic -aya. [Old Avestan, however, has *-Ǆ́tá, usually written ē śā.] The original ending -iie is only (apparently) preserved in the ending of the ā-stems: -uiie, but this is probably secondary from *-uie < *-uai. It is more clearly seen in k-stems, which have the ending -aišhe < *-ahie.

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

In u²-stems in -tu-, the original ending (*-tyai >) *-thae became -thie prior to -yai to *-uie > -uiie. In stems in -lu- the ending -ue combined with the preceding -ph- to form -fhe (e.g., ag'he).

The ending of the dat. plur. is -biyö (-biías*), before which the a-stems have the diphthong aē. After vowels this ending became -bió and -uiiö (after -a-: aoiö), but these forms are found only rarely, having been replaced by the postconsonantic form -biö.

The forms of the dative dual are obtained by replacing the ending -biö by -biia, for which we sometimes find -be or -uue, with -e < -ia (Lesson 4). The only—apparent—exception is brūat.biíqm in anàtarāt naēmāt brūat.biíqm “from between the eyebrows” (V.8.41, etc.), of uncertain form and function, the expected word for “eyebrow” being simply *brū-. Elsewhere anàtarāt naēmāt takes the genitive, and -qm looks like gen. plural. [The similarity with OInd. -bhyām is therefore quite coincidental.]

The endings of the vocalic declensions are:

<table>
<thead>
<tr>
<th>a-stems</th>
<th>ā-stems m.</th>
<th>ā-stems f.</th>
<th>i-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>-āi</td>
<td>-āi</td>
<td>-iiāi</td>
</tr>
<tr>
<td>Plur.</td>
<td>-āēbiyö</td>
<td>-āēbiyö</td>
<td>-āēbiyö</td>
</tr>
<tr>
<td>Dual</td>
<td>-āēbiyö, -ēbe</td>
<td>-āēbiyö</td>
<td>-ēbe</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>i-stems</th>
<th>u-stems</th>
<th>2-stems</th>
<th>u-stems</th>
<th>ao-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>-še, -aiaiö</td>
<td>-aoe, -auaeö</td>
<td>-uie, -uaeö</td>
<td>-aoe</td>
</tr>
<tr>
<td>Plur.</td>
<td>-ibiyö, -biö</td>
<td>-ubiö</td>
<td>-ubiö</td>
<td>-ubiö</td>
</tr>
<tr>
<td>Dual</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

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

Paradigms:

Vowel stems

<table>
<thead>
<tr>
<th>a-stems</th>
<th>ā-stems m.</th>
<th>ā-stems f.</th>
<th>i-stems f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>haomāi</td>
<td>nuzdāi</td>
<td>daēnaiiāi</td>
</tr>
<tr>
<td>Plur.</td>
<td>haomaēbiyö</td>
<td>daēnābiyö</td>
<td>aśaoniīiāi, varāhiiāi, amauaitiīiāi</td>
</tr>
<tr>
<td>Dual</td>
<td>zastaēbiyö, gaoṣēbe</td>
<td>vṛṣbābiāa</td>
<td>aśaoniīiḥi, varāhīiḥi, amauaitiīiḥi</td>
</tr>
</tbody>
</table>

Notes:

Forms with -b- > -β- > -u- include: gaēbāuāiī, vōynāuīī.

The form maniaoaibias* must be a replacement for *mania(y)iāj (or sim.) < *manjayaajjah.
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<table>
<thead>
<tr>
<th>i-stems</th>
<th>u-stems</th>
<th>pasu-</th>
<th>ao-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m., f.</td>
<td>m., f.</td>
<td>f.</td>
<td>m., f.</td>
</tr>
<tr>
<td>Sing.</td>
<td>frauwašše,</td>
<td>zantoae</td>
<td>-</td>
</tr>
<tr>
<td>Plur.</td>
<td>frauwaššišbiččo</td>
<td>zantoubiččo</td>
<td>-</td>
</tr>
<tr>
<td>Dual</td>
<td>-</td>
<td>-</td>
<td>pasubiččo</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>u²-stems</th>
<th>ā-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>f.</td>
</tr>
<tr>
<td>Sing.</td>
<td>ražšže</td>
</tr>
<tr>
<td>Plur.</td>
<td>ratubiččo</td>
</tr>
<tr>
<td>Dual</td>
<td>-</td>
</tr>
</tbody>
</table>

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

Irregular i- and u-stems

| pašči- | āiuu- | zānu-žnu- |
| m.     | n.    | n.        |
| Sing.   | paščže | yaoe(yauue), yauuβe |
| Plur.   | -     | źnuubičča |

Note: The form yauuβe is found in the common formula yauuβeca yauuβetaččeca “for ever and eternity.”

aê-stems:

<table>
<thead>
<tr>
<th>haxaβe-</th>
<th>xštauuβe-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>haxe</td>
</tr>
<tr>
<td>Plur.</td>
<td>xštauubiččo</td>
</tr>
</tbody>
</table>

Notes:

haxe is from *hačai, cf. Olnd. sakhye.
No dative forms (sing. or plur.) are attested of kauuβe-.

Consonant-stems

<table>
<thead>
<tr>
<th>vak/-vac-</th>
<th>dru-</th>
<th>ap-</th>
<th>xšap-</th>
<th>vis-</th>
<th>tāt-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>-</td>
<td>druje</td>
<td>ape, apaβe</td>
<td>xšape</td>
<td>vise</td>
</tr>
<tr>
<td>Plur.</td>
<td>vāyžibiččo</td>
<td>-</td>
<td>ašibiččo</td>
<td>vžibiččo</td>
<td>-</td>
</tr>
<tr>
<td>Dual</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Notes:

The dative of ap- is usually written ape, not “aipė.”
The dat. plur. ašibiččo has β < b < bb < p-β.
The form vžibiččo has the same kind of “combined” i-epenthesis and anapyxis as vāyžibiččo.
The dual of pād- “foot” is pāšuue (thematic).

n-stems:

<table>
<thead>
<tr>
<th>an-stems</th>
<th>ān-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m.</td>
<td>-</td>
</tr>
<tr>
<td>Sing.</td>
<td>urune, varšbrayne</td>
</tr>
<tr>
<td>Plur.</td>
<td>uruuišbiččo (Y.2.2)</td>
</tr>
</tbody>
</table>
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**man-stems**

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
<th>uu-an-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>Arriamaine</td>
<td>haimaine</td>
<td>ašaone</td>
</tr>
<tr>
<td>Plur.</td>
<td>rasaobiio</td>
<td>damaibiio, draamobiio</td>
<td>ašauabiio, ašauaobiio</td>
</tr>
</tbody>
</table>

**uuan-stems**

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>uuan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>uuan</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>uuan</td>
<td></td>
</tr>
</tbody>
</table>

**r-stems**

Sing. | naire  | dătre, zaodre | fođrei, pitre | brătre | abre |
Plur. | norubiio, noruiio, norubiio | | | | |

**n-stems**

Sing. | -aithe | -ane |
Plur. | - | - |
Dual | -mbiia | - |

**t-stems**

ant-stem adjectives | them. pres. parts. | uu-ant-stems | mant-stems |
Sing. | -aite | -ante | -uuaite | -nataite |
Plur. | - | - | - | - |
Dual | -mbiia | - | - | - |

**h-stems**

Sing. | manafhe |
Plur. | raociobiio, qazhibiio |

Note: The form qazhibiio (qazhibiio?) < qzah- is formed like vŏyibiio (nom. *qzah + -ibiio).

**nt-stems**

<table>
<thead>
<tr>
<th></th>
<th>ant-stems</th>
<th>them. pres. parts.</th>
<th>uu-ant-stems</th>
<th>mant-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>baražaite</td>
<td>baražante</td>
<td>astuaate</td>
<td>vohumaite</td>
</tr>
<tr>
<td>Plur.</td>
<td>-</td>
<td>tbišiabiio</td>
<td>druubiio</td>
<td>yatumaibiš</td>
</tr>
<tr>
<td>Dual</td>
<td>baražanbiia</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Note: The form baražanbiia has an irregular full grade [mss.: baražanbiia PPY (Mf1), PVS (K4), baražanbiia YS (H1, J6 "zaanbiia); baražanbiia SY (J3); baražanbiia PPY (Mf4, Pt4), IPY (J2); baražanbiia PVS (Mf2)].

**nt-stems**

Paradigms:

**Dative**

Personal pronouns:

<table>
<thead>
<tr>
<th></th>
<th>1st</th>
<th>2nd</th>
<th>3rd pers. = “this”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>mâuuiia, mâuuia</td>
<td>tē</td>
<td>ahnāi</td>
</tr>
<tr>
<td>encl.</td>
<td>mē</td>
<td>-</td>
<td>ahi</td>
</tr>
<tr>
<td>Plur.</td>
<td>-</td>
<td>yušmaoriio, xšmāuuiia</td>
<td>-</td>
</tr>
<tr>
<td>encl.</td>
<td>nō</td>
<td>-</td>
<td>aibiio</td>
</tr>
</tbody>
</table>

Note: mâuuiia, mâuuia are for *mabla and yušmaoriio, xšmāuuiia for (yu)šmaabiia(h). Note also huuuiia < h(a)uu- “own.”

The demonstrative pronoun ima- “this” = 3rd pers.
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The demonstrative pronoun *auua-* "that": The relative pronoun ya- "who, which":

<table>
<thead>
<tr>
<th></th>
<th>masc., neut.</th>
<th>fem.</th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td><em>auua</em>hndi</td>
<td><em>auua</em>ghdïi</td>
<td>*yhnïi</td>
<td>*yghdïi</td>
</tr>
<tr>
<td>Plur.</td>
<td><em>auua</em>ebiîð</td>
<td>-</td>
<td>*yæbiîð</td>
<td>*ybdîð</td>
</tr>
</tbody>
</table>

Notes:
Of the demonstrative pronoun *aëta*- only the fem. plur. is attested: *aëta*biîð.
For *auua*ebiîð we sometimes find the erroneous form *auua*biið.

The interrogative pronoun ka- "who, what":

<table>
<thead>
<tr>
<th></th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>*kahndi</td>
<td>-</td>
</tr>
<tr>
<td>Plur.</td>
<td><em>ka</em>Pbiið</td>
<td></td>
</tr>
</tbody>
</table>

VERBS

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

A. Stems with only a added to the root.
1. Root with zero grade: visa- "be ready," hýma- "release," etc.
2. Root with full grade: cam- "walk," bauua- "become," mādza- "urinate," saoca- "burn," etc. This is the most common type. Some roots of this type may contain old formants, which have no discernible function: stems in *-sa-: baxsa- "distribute" < *vbag; stems in -*ua-: juua- "live," fitaghuua- "hail," *huurua- "guard"; expanded by -aiia-: raëbiiaia- (< òë- < òëu- ) "blend," taurúiaia- "overcome"; stem in -*da-: only *x'abda- "to sleep" in ni.x'abdiaia- and auuñh'abda-.
3. Root with long grade: brdza- "shine," frdha- "further," etc.

B. Stems with iia added to the root.
1. The root in principle has the zero grade, but roots of the type C1aC2 where the C2 is not (usually) r, retain the a and roots in á just add iia: païšia- "lie," spasiia- "think," uššia- "grow," buïšia- "notice," miršia- "die"; tráia- "place," gaiiaia- (< *dáia-) "to place, give."
To this class belong the passive forms in iia, derived from transitive verbs: janiia-, kiriia- "be done," bairiaia- "be carried."
2. Denominative verbs (i.e., verbs derived from a noun): aëna détia- "to make sinful(?)< òëna- "sin, transgression," báššiaia- and baëššiaia- "to heal" < bišia- "doctor" baëša- "medicine," namašlia- "to do homage" < nama- "homage," etc.

C. Stems with aiia added to the root. All these stems are typically transitive.
1. A few stems in -aiia- are < -ðiiia- (which sometimes remains): gavrúdaiia- "grasp" (cf. Skt. grbhāya-), etc. Some of these verbs have alternate present stems in ná (goršñá-, Skt. grbhná-).
2. Root with zero grade: barajaiiaa- "exalt(?)," saðaiia- "seem, appear" (< *všand), zðaiia- "invoke" (< zbd), etc.
4. Root with lengthened grade: káraïiaia- "sow, till," etc.

Most verbs of this type are causatives and correspond to non-causative stems of other formations:

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jadaita- "make go" ← jasa-, tācāita- "make flow" ← taca-, etc. A few are derived from roots with long ā: rācāita- "to straighten" and have no corresponding non-causative stem.

D. Stems with sa added to the root in the zero (or full) grade. This is a common type in Avestan (= OInd. verbs in -ccha-).
1. Root with zero grade: jasa- "go, come" (< dgunz), pwasa- "ask," etc. Several of these stems have inchoative meaning, that is, "to start becoming something, to become something": tafrsa- "to become hot," tarasa- "to become afraid," etc. In later Iranian, this type became a common passive formation.
2. Roots in long d: ydsa- "request.

E. Stems with haiia/shia added to the root in the full grade. This is the future tense (see Lesson 14):
naēziaia- < vaēhni "lead," vaxṣiaia- < ṣvak/vac "speak," etc. The form bušiaia- < ṣvao/bu "become" is irregular.

F. Stem with n infix and a added to the root.
Some of these are old thematic formations: karanṭa- "to cut" (< ṣvart), hinca- "to pour" (< ṣvaēh/hic), etc.
Others are secondary formations of athematic verbs with n infix (see Lesson 16): maraṇta- "to destroy" (< ṣvamk), ṣnda- "to find" (< ṣvamēh/vid), etc.

G. Stems with reduplication and a added to the root:
1. With simple reduplication: hiita- "stand" (< ṣvātā), ṣhiṣa- "sit" (< ṣvād), hiṃmara- "remember" (< ṣvamar), etc. Some of these may have "conative" function: titara- "try to cross(?)."
2. With strong reduplication: yār̥a.yaṣara- "rush (of waters)," jyarda- "smash to smithereens." Verbs of this type express repeated or forceful action ("intensives").

H. Stems with reduplication and haṣa added to the root. These verbs are the so-called desideratives, that is, verbs with the meaning "to wish to do" the action expressed by the simple verb: zixnāṣha- "to wish to know" (< ṣvēnā), nimaraṇṣha- "to wish to destroy" (< ṣvamk), susruṣa- "to wish to hear" (< ṣvāo/sru), sīṣa- "to learn" (< *siṣāxṣa- < ṣvak; cf. sācāita- "to teach"), ṣiṣa- "seek to deceive" (< *di(d)ṣva- < ṣdab).

Verbal adjectives in -rh-, -ṭha-, and -iia-
Avestan has some adjectives derived from verbs which express "that which should/can/is to be done," similar in function to the Latin gerundive.
One group of adjectives have suffixes -rha- (frequently -dha- by internal sandhi) or -ṭha- (-tuua- by internal sandhi), the others have the suffix -iia-.
The adjectives in -rha- are similar to the past participles and are formed from the same stems: ṣvāṣha- "to be spoken" (< ṣvak/vac, ṣvagāḥa- "to be satisfied" (< ṣvag/ṭrap, ṣvāṭha- "to be invited, pleased" (< ṣvāēh/phi, yuṣdha- "to be harnessed" (< ṣval/yug. The form from drug- "deceive" varies in the mss. between druṣdha- and druṣa- "to be deceived, deceivable."

The adjectives in -ṭha- are made from roots in the full grade: ṣvṭha- "to be smashed, smashable," ṣvṭha- "(thought) to be thought," svaṭṭha- "to be praised," ṣvaṭha- "(word to be spoken," vartṣṭhaa, xvaṇṭha- "to be made favorable," ṣvaṇṭha- "to be sacrificed to, worthy of sac

The adjectives in -iia- are made from roots in the zero or full grade (like the present stems in -iia-). Some, presumably by analogy, are made from nouns: boroṭṭha- "praiseworthy," iṣṭha- "speedy," karaṭṭha- "that ought to be tilled, plowed," varaṭṭha- "well-deserved, worthy," zaotāa-; yesna- "worthy of sacrifice" (< yasna-), vahmīta- "worthy of hymns" (< vahma-).
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From these adjectives an extended adjective in -ant- could be made (e.g. staraθant- “paralyzing”), as well as an abstract noun in -ta- (yesniiata- “worthiness of receiving sacrifices,” xšnaoθata- “worthiness of being made favorable”).

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

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

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

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

SYNTAX

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

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

mašilacibīiō x’arenō baxšaunti
“They distribute Fortune to men.” (after Yt.6.1)

haomō aēiibīiō zāuusare aōjasca baxšaiti
“Haoma gives to these endurance and strength.” (Y.9.22)

ahmāi daēnqm daēsiaiat ahurō
“Ahura showed him (his) daēnā.” (Yt.11.14)

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

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

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

para.cinasti vispam mšōram *vispahmi (mss. vispam) mšōrāi
“He refers every “poetic thought” to “every poetic thought.” = “When he says “poetic thought” he means all poetic thoughts(?)” (Y.20.3)
2. Dative as “agent”

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

```
Arâdûûi Sura Anûhîta yesniia ap'he astuuaite vahmiia ap'he astuuaite
“Arâdûûi Sûrâ Anûhîta worthy to be sacrificed to by the bony existence, worthy to be made into hymns by the bony existence.” (after Yt.5.1) — cf. Arâdûûûm Surâm Anûhîtm yazamaide “we sacrifice to Arâdûûi Sûrâ Anûhîta.”
```

Mirôû yô nôît kahmûi aîi'd drâoxô [ms. F1]
“Mirôra, who is not to be deceived by anybody.” (Yt.10.17)

tûcô vohû yazamaide yô antarstå yesniûtä vahmiûtä frãiisãô rûä neire ašaôone
“and we sacrifice to all good things that are in between, (which are) worthy of sacrifice, hymns, and should be sacrificed to by the Orderly man.” (Yt.13.153)

3. Final dative

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

Examples:

```
jasa më auuaûje “Come to me for (my) assistance!”
```

```
amâica rûä varôdrayûia mâauûila upa.mûtu ê tanuûiî ðrûmûiâca
“(Haoma,) I invoke you for both strength and victory for me, for (my) body, and for prosperity.”
(Y.9.27)
```

```
xûnumaine Ahurâhe Mazdâ Amašaûâm Spûntaûâm
“to win the favor of Ahura Mazda (and) the life-giving Immortals.” (Y.22.23)
```

4. Dative of time

The dative is found in some time expressions:

```
yauuaûca yauuaûtäûca “For ever and eternity, for ever and ever.”
```

```
ôûárôstãô zrune “Until (?) the set date.” (Yt.5.129)
```

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

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

```
ôrûtaûoûô jantô aûôiû dhaûkâi
“Ôrûtaûona, smasher of the giant dragon.” (V.1.17)
```

```
zîôta Ahûrûi Mazdâi zîôta amašaûâm spûntaûâm
“the priest of Ahura Mazda, the priest of the life-giving Immortals.” (Yt.10.89)
```

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staoma dađuš Ahurūl Mazdāl amāšianqema spāŋanq
The praises of the creator, Ahura Mazda, and the life-giving Immortals.” (Yt.13 157; cf. Yt.15.44; V.19.4)
paiti jahikali kahrpm vadara jaiš vs. paiti ažōis kahrpm vadara jaiš
"Strike (your) weapon against the body of the whore ~ the dragon!” (Y.9.32,30)

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

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

tq; yarata ašiš θritos dahòk Bαfρišiš paiti daŋhauue (for *daŋhauua)
satq aspaŋam aršq hazaŋram gauqam baŋwuara anumaiqanq
“The giant three-mouthed dragon sacrificed to her in the land of Bαfρi,
(with) a hundred stallions, a thousand bulls, ten thousand rams.” (Yt.5.29)

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

dazdi ahmqam taq aålanq tam aŋa yasaŋma sura
"Give us that boon which we ask from you, O you rich in life-giving strength!” (Yt.10.33)

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

Hāuunam ašaone ašahe raθłem yasaŋqama vaŋmaq acišnaŋdraca frasastaiαcqa
raθblem aišiarqema asνiaŋqema māhiaŋqema yāqrilaŋqema sarὸdαŋqema
yasaŋqama vaŋmaq acišnaŋdraca frasastaiαcqa
“For the Orderly Hāuuni, Model of Order, for (its) sacrifice, hymn, satisfaction, and glorification.

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

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

hāu hācăilaă ašauuanom Zarathuštrom
anumaśe daēnailai anūxtē daēnailai anu.varštē daēnailai
“He (A.M.) induced Orderly Zarathustrato *help the daēnā along with his thought, words, and actions.”
(after Yt.5.18)

xšāiete hē pascaēta *aēš yō ratuś bhiśūm aētahē cīūilīā (mss. cīū) apaharštē
“Afterward, this one who (is) the ratu has the authority to remit one-third of this one’s punishment.”
(V.5.26)

yō ništāiēitī karāšē srāōšiēm ikarō hā ništātā kiriētē
“He who (when he) orders punishment to be inflicted, (then) it is done (as) soon (as it is) ordered.”
(Yt.10.109)

yasca aētāēśiēm mazdaiiasnānqām imq vacō nōiṭ visaiē fra.mruiēte
“And he among these Mazdaiasniān who is not prepared to say forth these words” (from Y.8.4)

Occasionally the function of the infinitive is unclear:

yō janaē Hitāśspom ... vazaaiōtīlā
“Who slew Hitāśpa while(?) driving (in a chariot).” (after Yt.15.28)
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EXERCISES 13

1. Write in transcription and Avestan script the nom. voc., acc., gen., and dat. sing. and plur. (where appropriate) forms of the following nouns and adjectives:
   
   aēta- haoma- duraoša-, Rāman- x'āstra-, vaŋ'hi- Dāitiī- , astuuuiti- gaēθā-, auua- yazata- borzant-, im zaoērā- gaomauuiit- , kaawē(c)a- karapant-(ca).

2. Write in transcription and Avestan script the present indicative forms of juua-, jayna-, hīšta-, kiriia-, porsaniia- , darzaiia-.

3. Transcribe and translate into English:

   (Y.8.4)

   (Y.9.2)

   (after Y.10.8)

   (Y.16.7)

   (Y.16.8)

   (Y.35.1)

135 September 9, 2003
4. Identify the dative forms in the litany and explain how they are formed:
5. Translate into Avestan and write in Avestan script:

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

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

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

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

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

9. Then Ahura Mazda said: (With) beautiful Yima with good herds, 0 Orderly Zarathustra, him I consulted with, I, Ahura Mazda, him I showed the daēnā belonging to Ahura Mazda and Zarathustra.

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

VOCABULARY 13

ašāitiia-: not according to the law
aēūriia-: student
aipi, auui, aot: to (+ acc.)
aipiāmatama-, superl. of aipiāma- < aipi-ama-:
most forceful, most overpowering
aipiāxstra-: overseeing
aipi.zuzao-/zuzu-: to call upon(?)
aniait: other than
anumatē inf. of anu.maniia-
anu.maniia- < vāman: to *help along with one's thought
anu.mrao- < vāk: to *help along with one's speech
anuuarēstē inf. of anuuaraziia-
anuuaraziia- < vārz: to *help along with one's actions
anuxtē inf. of anu.mrao-
antarasā-: standing/located in between (e.g., heaven and earth)
apunia- < vāp: to reach, obtain
apunharēstē, inf. of apunharaza-< vāharz: to remit, forgive
araθiiia-: not according to the ritual models
arzuaacatama-< vacah-: speaking the straightest speech
arzuxa-: straight-spoken
aŠ.xrāx*anumata-?
aš.əsomaoya-: obscurantist, heretic (lit. someone who obscures Order)
atačit- and then
anu.aarania-: keep, apply (one's ear [etc.] to)
anu.əhaza-: to sleep
azāta-: unborn (= not yet born)
afrīa-, pass. of āp-: to be reached
afrasāŋha-, afrasāŋhazat- < *a-frā-: uninterrupted
a.parașa-, aparasa-< v̄pars/frās mid.: to consult with (+ dat.)
haoma filter) > to filter (the haoma)
hača- < ḫaēča/hīča: to pour
hišmar- < ḫim ar.: to list, report
Hitāspa-: name of a legendary figure
huta-, past participle of huma-
huuđhauuant-: containing good herds
iриsta- < ḫraēθ/iřī: to "depart," die
irišī- < ḫraē/išī: to be harmed
išar: instantly
jāyana- < ḫyan/yān: to smash to pieces
jahikā-: bad woman
jūmāiia- < ḫuṃ/jum: to make go, chase
jātēθa- < ḫuṃ/jam: which should be smashed
kainikā-: young woman
karśa- < ḫkar: to till, plow
karśīa- < karśa-: that ought to be tilled, plowed
karṣaṣṭa- < ḫkarṣaṭ: to cut
maḥīṃ < maḥīi: in the middle (of + gen.)
mainiuuasah- > maniuuasah-
maniuuasah-, maniuuasah-, mainiuuasah-: whose place is in the world of thought
μθθβα- < ḫman: which should be thought
mimarxša- < ḫmar mī.: to wish to destroy
mūf.: *mouse
naēššia-, fut. of naēiia-: to lead
daēiia- < ḫnaē: to lead
naēšia-: containing a wife
nāmā- < nomā: n.: homage to! (+ dat. [gen.])
nipātiśe, inf. of nipā- < ḫpā: to protect
niśjaḥṛatśe, inf. of niḥḥaḥaras- < ḫhar: to watch, guard
niśṭaia- < ḫstā: to order
niśṭīa-: past part. of niśṭaia-
pairi.āraia- < ḫdar: to keep away from
paitiaogat, bāaśaśhia-: responding to the animosities (of sb.)
paitiscaśpẹ, inf. of *paitiscaṃbo- < ḫskanb/scaṃb: to obstruct
paitiśṭaśe, inf. of paitiśṭa- < ḫstā: to withstand
paititaraśe, inf. of ḫtar: to overcome
para.cināh/-cinās- < ḫcāēś: to assign, refer (sth. to sth.)
paranāiiai-: adult
paranāiai-: to discuss
puṭhauuant-: containing a son, sons
raēθaśia- < ḫraēθ: to mingle
ratuṃant-: containing (the word) ratu
ratu.xaṭra-: whose command is according to/hails from (?) the models
raḍβia-: according to the ritual models
ražaia- < ražī mīd.: to straighten, arrange
sācacaia- < ḫsak: to teach
sīxša- < ḫsak: to learn
snaośliia-: punishment
staoma-: praise
staoma-: strength
Staota Yesniia: name of an Avestan text, which probably comprises much of the Yasna
staθaθα- < ḫvato: which should be praised
staθaθant-: paralyzing, stunning
susruθa- < ḫvuru: to wish to hear
Śāiai- mid.: to be in peace
tacat.āp(-a): making the water flow
taṇi-: fashioner
tarasa-, pp. tarṣata- < ḫhrs/θrah: to become afraid
θbarasa-, pp. θbarrata- < ḫbavars: to cut, set (date)
θraθaθ- < ḫθrap: who should be satisfied
θrima-: prosperity
θrisatō.zama- n.?: 300 years
upa.mrav/-mrut- < ḫmrav/mrūt mi.: to invoke
uxiśiajuruura-: making the plants grow
uz.ḍaθa- < ḫdā: to set upvanhātra-: dwelling place
varo-: f.: invigorant
varava-: performance, cultivation
varṣuua- < ḫvarz: which should be performed
vaxŞβa- (vaxŞβa-): vaxă: which should be spoken
vaxŚβa- n.: speech organ
vaxŚβia-: fut. of vac-
vā striia-: fistiant-: cattle grazer (as well as) cattle tender, herdsman
vāstriiūaroz-: cattle grazer
vaθrayama- n.: victory
viθūaνuc-: viθūaνuc-: shining
viθiθxman- n.: debate, verbal contest(?)
viθiθxmaniaia- < viθiθxman: to *debate
viθda- < viθaēθ: to find
visa- < viθaē: to declare oneself ready (for: + dat.; to do: + inf.)
visa.baxta-: distributed by towns
viθuś- < viθaēθ: knowing
vohuman- : containing (the word) vohu
xśnaoθβa- < śxna: who should be satisfied
xśnaoθaθa n.: winning the favor/satisfaction (of)
xśna- < xśna/zān: to know
xśnuman- n.: winning the favor (of), satisfaction (of)
xśuuiiθ- m.: milk
xanuθant-: sunny, full of sun
yautēθama- vyat: who the most often has taken up his assigned position
yāhu loc. plur. fem: in which
yātu.manah-: a sorcerer’s mind
yātu.manant-: possessed by sorcerers
yuxβa- < yvao: which should be yoked, harnessed
zaoolia- < zōβa or zvao: that ought to be invoked or libated to
zarapiia- < yzar: to be (come) angry
zātα-: born
zrazdūt-: f.: faith
Lesson 14

Phonology

Lengthening of a and shortening of ā.

Changes in vowel length that are found frequently throughout the corpus and therefore must be genuine linguistic features include shortening of ā > a and lengthening of a > ā, both in initial and internal position:

a is lengthened:

for rhythmic reasons (?) in initial syllable in:

āiia < *aaiia in the expression āiia zemā “throughout this earth,” ākram- < *akram- “did” (augmented form, see Lesson 19), ārātiimca (= ašiimca, P.39), āfrasāŋha-, āfrasāŋ’hiyat- < a-fra-sāh- “uninterrupted,” āstiis.gātu- < a-sīa- “who has not lain on a bed”;

xštāuntiītō vs. xštāuntiītō;

after ii in mašiūka- for *mašiūka- and mašiūnaṃ for *mašiūnaṃ.

ā is shortened:

often before ii: aiiiaōs < aiiu-, Olnd. āyu-; zaiia-, Olnd. jāya-;

probably before uu in nauuāza-, cf. Olnd. nāvvājā-;

sometimes in the middle participle in -āna- and other words in -āna-: aojana-, stauuana-, etc.;

gaoōdana-;

in initial syllable when an enclitic is attached to the word: apōmeca < āpam; haṭrūncaī < hāṭrūm (N.91), staravaca < stārōd; sāwāraca < sāwaro (Y.71.8);

in the course of declension or when receiving suffixes in antepenultimate or earlier syllables or when the word was unaccented (e.g., vocative): azinu from āzi- “fertile/pregnant (cow)” (FO.3h), pozag’hanii- “(broad-)chested” < *pāzak- “chest,” Spitāmō but Spitāmahe; Sāwātīhe but Sāwātīhe; aδauuō < ādu-;

occasionally elsewhere: apuṭhrā- “having no sons” (V.3.24) or “pregnant” < *āpuṭhrā- (V.15.5, 8).

Note: The first three changes are common also in eastern Middle Iranian (Sogdian and Khotanese).

ā becomes āa or a in the thematic ending of the ablative -āt, which becomes -āat before enclitic ?ēa > -āatea, but (not consistently) -at before the postposition haca > -at haca (but always aṣāt haca, and some others).

Consonant alternations: š ~ rṣ

The letter $ś$ was originally designed to represent the combination of unvoiced allophone of r (hr) + following t (see Lesson 3). It must therefore originally have alternated in regular fashion with rṣ, but in the extant texts we only see remnants of this alternation, such as in aṣā- “Order” ~ astuṣa, asttāt- “he through whom Order will have bones” (Vocabulary 3) and aṣim “reward” ~ ārātiimca (P.39), beside ašiimca.

Nouns

Ablative

The characteristic ending of the ablative singular is -t, before which the stem vowel of the a-stems is lengthened to give -āt. This ending— with the preceding -aaii— was also used by fem. ā-stems. There are no examples of abl. sing. of masc. ā-stems.

In the other declensions the ablative is obtained by substituting -t for the original -h (-s°)-ś of the genitive, e.g., barzaan- “high”; barzātō (< ो-ta-h) ⇒ barzātata-ś; gairi- “mountain”; garii-ś ⇒ garii-t; barsman- “barsom”; *barsman-h (> barsmaq) ⇒ *barsman-t > barsman; nar- “man”; *nṛ-ś (> narś) ⇒
Sometimes we find -a added to the ending (-dāa, -aēdā[?], -manda) with the specific meaning “all the way to, up to and including(?) throughout”: xšatrāđā “throughout (Yima’s) reign,” paitiš. x’aromādā “up to and including the jaw(?),” drujo vaesionādā “(all the way) to the entrance hall (vaesion-) of the Lie” (Yt.10.86). Forms in -aēdā are less certain (perhaps *ašištaēdāca and *upaštēdāca in Yt.19.6 < *śiti-, but džaśtaēđā in V.3.1 may be a verbal form< dž-stā-).

[The ablative singular was originally identical with the genitive in all declensions except the a-declension. In Young Avestan, however, there are no certain examples of genitive forms used as ablative.]

The ablative plural and dual are identical with the dative plural and dual.

The endings of the sing. are:

<table>
<thead>
<tr>
<th>a-stems</th>
<th>ā-stems f.</th>
<th>i-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>-āt, -āda</td>
<td>-āiti</td>
<td>-iāt</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>i-stems</th>
<th>u-stems</th>
<th>au-stems</th>
<th>u² and ā-stems</th>
<th>cons.-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>-ōt, [-aēdā?]</td>
<td>-aot</td>
<td>-aot</td>
<td>-uva āt (-fāt)</td>
<td>-āt, -ī</td>
</tr>
</tbody>
</table>

Vowel stems

<table>
<thead>
<tr>
<th>a-stems</th>
<th>ā-stems</th>
<th>i-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>-u-</td>
<td>-ū</td>
<td>-i-</td>
</tr>
</tbody>
</table>

Sing. haomāt daenaiīt ātāmīt, varphuīt, amavaiītīt

Sing. frauσiōi yantoi gaoīt, daiphaot rathīt tanuvat

Notes:
The masc. paunā- has the thematized abl. sing. paunat.
The ā-stem haenā- has dat.-abl. plur. haenābiō in Yt.10.93 in anticipation of the following draomābiō < draoman- “deception.”
The fem. uē- has abl. sing. uaiatīt.
The aē-stem Rayeī-/Rajī- has the abl. sing. Rajīat (Y.19.18).
The form ziūnaitāca in Y.12.2 may be for ziūnaitāca (cf. auuaatbiō for auuaēbiō, lesson 13), instead of ziūnātīca(?)

Consonant stems

<table>
<thead>
<tr>
<th>druji-</th>
<th>ap-</th>
<th>xšap-</th>
<th>zan-</th>
<th>vis-</th>
<th>tāt-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>druji-</td>
<td>apat (āpat)</td>
<td>xšapat</td>
<td>zmat, zomāda</td>
<td>visat</td>
<td>iršiustāt</td>
</tr>
</tbody>
</table>

Notes:
The thematic ablative zomāda (or paeti zomāda) is used in the meaning of “throughout the earth, all over the earth.” There are no examples of abl. forms of ziam-.

u-stems

<table>
<thead>
<tr>
<th>6jan-</th>
<th>6mat</th>
<th>6xšapan-</th>
<th>marstān-</th>
</tr>
</thead>
<tbody>
<tr>
<td>6jan-</td>
<td>āniāt</td>
<td>xšafāti</td>
<td>marstnāt</td>
</tr>
</tbody>
</table>

Sing. 6uwan-stems manta-stems: barasman, vaesmānā
**LESSON 14**

**nt-stems**

Sing.  
\[druuata\]  \[\text{iibishiaata}\]

**r-stems**

Sing.  
\[\text{aôraa}\]  \[\text{naraf}\]

**h-stems**

Sing.  
\[\text{managha}\]  \[\text{daëwuwa}-\]

\[\text{daëwu}-\]

Note: The abl. sing. of nåh- "nose" is nàjphanaa (haca), cf. gen. sing. âphânaa < åh- "mouth."

**iiuh-stems**

Comparatives in -iiuh are declined like regular h-stem, with long stem only in the nom. sing. masc. and nom.-acc. plur. neut. Not all forms are attested. Examples (maziih- "greater," frâiaah- "more (numerous)," âsiih- "faster"):  

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>maziid</td>
<td>maziió</td>
</tr>
<tr>
<td>acc.</td>
<td>maziiaghôm</td>
<td>maziiaghhe</td>
</tr>
<tr>
<td>dat.</td>
<td>maziiaghhe</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.-acc.</td>
<td>maziiaghô</td>
<td>maziiá</td>
</tr>
<tr>
<td>gen.</td>
<td>maziiaghkám</td>
<td></td>
</tr>
<tr>
<td>dat.-abl.</td>
<td>frâiiáhió</td>
<td></td>
</tr>
</tbody>
</table>

**ADJECTIVES**

**Feminine of h-stems**

The feminine of h-stem adjectives is formed by adding -i- to the (weak) stem, e.g.: yâtumanâhi-; maziiehi < ^maziah-, but vahehi- < *vâiiahi-; daësi- < daëwuwa-/daësi- (perfect participles, see Lesson 20).

The comparative

Comparatives are made with the suffixes -turu- or -iiuh- (< -iâh-). These two kinds of comparative correspond to the two kinds of superlative in -tama- or -iíta- (Lesson 12).

The comparative in -turu- is formed by attaching this ending to the stem of the adjective with appropriate sandhi before the ending. Adjectives with ablauting suffixes take the weak stem (cf. the superlatives, lesson 12).

The comparative in -iiuh- is made from the root in the full grade, also with appropriate sandhi. Adjectives with suffixes lose these in this type of comparative.

1. Examples of comparatives in -tenu- (cf. the corresponding superlatives in Lesson 9):

\[\text{amauuaant- "forceful"}\]  
\[\text{amauuastara-}\]  
\[\text{amauuastoma-}\]  
\[\text{baëszaaia- "healing"}\]  
\[\text{baëszaaio.tara-}\]  
\[\text{baëszaaio.tama-}\]  
\[\text{hubaoiihi- "fragrant"}\]  
\[\text{hubaoiihi.tara-}\]  
\[\text{hubaoiihi.tama-}\]
LESSON 14

huiiaštata- “well sacrificed to”
varaðrajan- “victorious”
yāskorṣa- “competitive”

2. Examples of comparatives in -iiuh-:

aka- “evil”
āsiaḥ- (< ṣā-iaḥ- )
aciśta-

āsu- “fast”
āśiaḥ-
āciśta-

pouru- “much” (< *prH-u- )
frāśiaḥ- (< *prH-iaḥ- )
frāciśta- (< *prH-iśta- )

vaŋju- “good”
vaśiaḥ-, vaṭijiaḥ-
vaśiśta-

masita- “long”
masiiaḥ-
masiśta-

mazāŋ- “big”
mazīiaḥ-
maziśta-

sponta- “beneficial”
spantiaḥ-
spāniśta-

taxma- “firm” (< *tn-κ-ṃa- )
taśiiaḥ- (< *tan-č-iaḥ- )
tančiśta-

siria- “beautiful” (< *sriH-ra- )
srāśiiaḥ- (< *srāH-iaḥ- )
srāciśta- (< *srāH-iśta- )

stura- “stout, strong” (< *stH-ra- )
stāośiiaḥ- (< *stH-iaḥ- )
stāuśiśta- (< *stH-iśta- )

uyra- “strong”
aośiiaḥ-
aojiśta-

buiri- “plentiful” (< *dbH-ri- )
baośiiaḥ- (< *dbH-iaḥ- )
dbāciśta- (< *dbH-iśta- )

PRONOUNS

Pronouns in the ablative

Personal pronouns:

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>3rd pers. = “this”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>maḥ</td>
<td>ṭhāṭ</td>
</tr>
<tr>
<td>Plur.</td>
<td>ahmaṭ</td>
<td>yaṃmaṭ, xmaṭ</td>
</tr>
</tbody>
</table>

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

The demonstrative pronoun auwa- “that”:

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>masc., neut.</th>
<th>fem.</th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>auwaḥmaṭ</td>
<td>auwaṭhāṭ</td>
<td>yahmaṭ</td>
<td>yehḥāṭ</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>auwaḥbiṭ</td>
<td>ḣaṃbiṭ</td>
<td>yābiṭ</td>
<td>-</td>
<td></td>
</tr>
</tbody>
</table>

The interrogative pronoun ka- “who, what?”:

<table>
<thead>
<tr>
<th>1st</th>
<th>2nd</th>
<th>masc., neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td>kaḥbiṭ</td>
<td>-</td>
<td></td>
</tr>
</tbody>
</table>
LESSON 14

VERBS

The future

The future stem is formed by adding the suffix *-šia-* > -hiia-/-šia- to the root in the full grade (with appropriate sandhi). Exception: šbao has the zero grade šá-. The future is rare in Avestan.

Examples:

<table>
<thead>
<tr>
<th>Root</th>
<th>Present stem</th>
<th>Future</th>
</tr>
</thead>
<tbody>
<tr>
<td>-hiia-</td>
<td>dādā-</td>
<td>dāhiia-</td>
</tr>
<tr>
<td>-van-</td>
<td>vana-</td>
<td>važha- (&lt; vaŋ-hiia-)</td>
</tr>
<tr>
<td>-zan-</td>
<td>zaiia- (&lt; zpH-ja-)</td>
<td>zqhiia- (&lt; zanH-hiia-)</td>
</tr>
<tr>
<td>-siia-</td>
<td>naia-</td>
<td>naesīia-</td>
</tr>
<tr>
<td>-sao-</td>
<td>sāwatiia-</td>
<td>saošīia-</td>
</tr>
<tr>
<td>-hao-</td>
<td>hunauu-hunu-</td>
<td>haošīia-</td>
</tr>
<tr>
<td>-varz-</td>
<td>varziiia-</td>
<td>varršīia- (&lt; varz + šia-)</td>
</tr>
<tr>
<td>-harz-</td>
<td>haraza-</td>
<td>harršīia-</td>
</tr>
<tr>
<td>-šao-</td>
<td>šauua-</td>
<td>bušīia-</td>
</tr>
</tbody>
</table>

SYNTAX

Uses of the ablative

1. The ablative of movement away from

The basic function of the ablative is to express movement away from.

aēša druxi yá nasuš upa.duwa.saiti apāxšorābīio naēmašībīā
“This demoness, the Nasu, *attacks from the northern regions.” (V.7.2)

durāt haca ahmāt nmānāt durāt haca aḻhaat vīsāt durāt haca aḻhaat daḻhaat aya țaiejā vōjīnā yeinti
“(May) the evil dangers (and) scourges go far away from this house, far away from this village, far away from this tribe, far away from this land.” (Y.57.14)

yā amauuaiti fratacaiti Hukairiīāt haca barozaqhaat aoi zraitō Vouru.kašām
“... who, powerful, flows forth from tall Hukairiiū to the Vourukaša sea.” (Yt.5.96)

Note the genitive + ablative with us.stao- “to remove someone from something through praise of it”(?):

us gāuš stuiiē tāliiātcā huazhātcā
us mazdaiiasnaqm vīṣām *zīšāntačā [ms. zīānaiiaēcā] viuṇāpačā
“By my praise of the cow I remove (it) from theft and violence, (by my praise) of the houses of Mazdaiasians (I remove them) from damage and devastation.” (Y.12.2)
LESSON 14

2. The ablative expresses comparison “than”

*auua dāmqn yazamaide yā hānī paoirīō.ātā paoirīō frābārītā
āsīātā apāātā zamāātā uruuarūlātā gāoātca hūsāgḥāt

“We sacrifice to those creatures who are those created first, fashioned forth first (earlier than) the sky, the water, the earth, the plant, and the cow giving good gifts” (after Vr.7.4)

Note the use of the ablative after forms of aniia-, “other than”:

aniio ahmāī “other than he (who)”

aniio ṭeṣṭ yāt Zaraṭuṣtrāī “Other than you, Zarathustra.” (V.2.2)

3. The ablative of yielding

The ablative is used to express that before which one yields, gives in to, flees from (cf. pairi, parō in no. 5):

ṯeṣṭār ṯrā namāite “He yields before hostility”

Note the double ablative of person and thing in:

ṯeṣṭār parō daēwauēbilō

“before the hostility (coming) from the daēuas” (Y.57.18)

nipātī paiṛī daēwau̱aṭcā ṭeṣṭaŋhaṭ maṣīlāṭcā

“Let it protect us from daēwa and man (and their) hostility” (Y.58.2)

4. The ablative of time and place

The ablative (often with -a) is used to express time and place throughout which, all the way up to:

yat kōrənaot aṯje xṣaṭrādā amarsanāt paṣu vira

“Who made throughout his reign animals and men indestructible.” (Y.9.4)

āsīātca xṣafānātca tādā ṣpō auua.barānte

“Day and night the falling waters pour down.” (Yt.5.15)

zamānī uzuxēiṇi uruuarā

“Plants grow up all over the earth.” (Yt.13.10)

5. The ablative with pre-/postpositions

The ablative is used with the pre-/postpositions ṭa失望 “(just) under,” ṭo to express “all the way to,” ṭaca “from, acc. to” (also with “fear”), paiṛī “at, beside, next to, from,” parō “before” (also: to bow/flee/yield before) and “because of,” paiṛī “from” (to protect from, prevent from):
aśāiri *kaśāibīla [ms. kaśāēbiia] "under the armpits" (N.67)

ā vahīṣṭāt aṇhaot ā vahīṣṭāt aśāt ā vahīṣṭāēibīliō raocābīliō
“All the way up to the best existence, the best Order, the best lights.” (Y.19.6)

frāstaratīt paiti barasman uzōtāt paiti haomāt
raocīntīt paiti oōrāt srāuāiāmāt paiti Ahunāt Vairīāt
“Beside the barsom spread out, beside the haoma set up, beside the blazing fire, beside the Ahuna Vairīra as it is recited.” (Yt.10.91, Afr. 4.5)

aśātiēh haca “According to Order.”

aśāt haca yāt vahīṣṭāt “According to (what is) best Order.”

nāsitēti haōra frēkarōstā ahmaēt haca umānāt ahitīē “The pollution disappears from this house as soon as it is produced.” (Y.10.7)

frōaṇaśātīīō ... yā haca Gaiīāt Maraōētā ā saōshēntīēt varaōrēyēnāt “(We sacrifice to) the fravashis ... from (that of) Gaiia Maratan to (that of) the victorious Revitalizer.” (Y.26.10)

frā nō nipāhī āi Sraoṣa aśīia huraōda paiti druōataē mahrētāt paiti druōataē Aeśmāt
paiti druōataēbīliō haēnābīliō ... Aeśmaēh paiti druōatīōbīliō
“You protect us, O well-shaped Sraoṣa with the rewards, from lieful destruction, from lieful Wrath, from lieful (enemy) armies, from the “deceptions of Wrath!” (after Y.57.25)

yōē maiēśīāmēh paiti x’arētīōt gādā nōt srāuāiēiēntī
“those who do not recite the Gādās because of consumption of intoxicating beverages.” (N.11)

Note: present + paiti > past.

6. Genitive forms for ablative
There are a few genitives that are used—apparently—for the ablative. It is doubtful, however, that we are dealing with archaisms from the time when the gen. = abl. More probably we have to do with late mistakes.
"Frightened they run (all the way down) into (their) darkness." (Y.57.18)

**haca kauuoiś Haosrauuaqhahe**

"From Kauui Haosrauua." (Yt.15.32)

An abl. *kauuoņ is not attested.

apadunuarāt Ajro Mańiuus haca zamataq paθanaiiā skaranaiiiā durāparaiiā

"The Evil Spirit ran away from the wide, round earth with distant borders." (Yt.17.19)

Cf. the correct forms Yt.10.95 afjhā zamōq paθanaiiā skaranaiiiā dīraē pāraiiā.

raēkō me haca afjhā zamataq vajhō karenaoiti

"He who shall win(?) makes me exiled from this good earth" (Yt.17.20)

vajhō may be fut. of van- “win,” nom. sing. masc., see Lesson 17.


darāgyanciś api upa surqm fraśō.karaitim haca surailā vaṇhuiiiā fraśō.karaiiī

"For a long time after, up to the Perfectioning, rich in life-giving strength, together with the good Perfectioning, rich in life-giving strength" (Y.62.3)

7. Dative forms for ablative

We sometimes see dative forms in -di or genitive forms in -a instead of ablative in -aṭ. As vacillation between the endings is seen in the manuscripts, this is probably a matter of scribal error.

Examples:

pauirīlam garzqm garrzata Ajiś vaŋ'hi yā bāraziitī

haca apudrō.zānīāi jahikaiiā

"The first complaint good Aşi the exalted complained about the non-child-bearing whore." (after Yt.17.57)

yahmat kahmāciś (mss. kahmāciś and kahmāciś) naemanqm vātō ādrō boisiim vi.baraiti

*ahmāt (mss. ahmāt) kahmāciś naemanqm paiti.jasaiti ātarē Ahurahe Mazdā

"From/to whatever side the wind disperses the fragrance of the fire, from/to that side the fire of Ahura Mazdā goes." (after V.8.80)

auva paḍo ... dāriiiaśāṃ dātiitiamq šiaodnānqm varzāi

paiti aōtiitiamq varzāi (for varzā?)

"Apply your feet ... to the performance of lawful deeds, (keep them) away from the performance of unlawful ones!" (Vr.15.1)

Note also:

V.13.31:
aētalmaćiś L4, K1 (Pahlavi Videvdad, 13th cent.),
Comparison with **yaθa** “as, than”
Comparison can also be expressed with **yaθa** “than,” notably, when the thing compared is not a noun or pronoun. To emphasize the comparative function, **ahmāt** may be added before **yaθa**.

Example:

```
āt Yima imam zqm vi.Śauvaiaat aēuua ṭrišuuu ahmāt masiiehim yaθa para ahmāt as
"Then Yima made this earth go apart by one-third larger than it was before." (V.2.11)
```

```
āt dim daθam auuāntam ... yaθa mæncit yim Ahuroma Mzdqam
"Then I made him just as great as (I made) myself, Ahura Mazda." (Yt.10.1)
```

Uses of the future
The functions of the future are similar to those of the prospective subjunctive (see Lesson 15): imminent future, intention, or obligation.

Examples:

```
ahomāntma haṃshīmnamnaṃ yōi haṃshīnte
raθše borzaθte yaθ Ahurāi Mzdāi aṣaone
"And of the haoma (plants) which are to be filtered, which are about to be filtered for the exalted Model, Ahura Mazda, the sustainer of Order." (Vr.12.1)
```

```
nōθ huṣkā huṣkāi srāṃnte
"Dry (matter) shall not be mixed into dry (matter)" (V.8.34)
```

```
zāntamca zāhliamnamnaṃca
"Of those born and those to be born." (Y.4.5)
```

```
vispaca huuaršta Śītāoña yazamaide varṣita ca varṣilamnaṃca
"And we sacrifice to all well-performed acts, both those (already) performed and those going to be performed." (Y.57.4)
```

```
zauθranqm uzdāntamqm uzdāntam uzdāhliamnamnaṃc
"Of the libations that have been set up, those that have been (already) set up and those going to be set up." (Vr.9.1)
```
haoma sīra sputa așauna
așaia uzdūta așaia uzdūhīmna
așaia aifī. vaēšīANTA [ms. aifī. vaēšīANTA]
așaia hunuuna așaia haosīANTA

"the haomas rich in life-giving strength, life-giving, Orderly, (those) which are set up in Orderly fashion and (those) which will be set up in Orderly fashion, being *allocated in Orderly fashion and (those) which will be *allocated in Orderly fashion, (those) which are being pressed in Orderly fashion and (those) which will be pressed in Orderly fashion..." (Vr.9.3)

EXERCISES 14

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

   imafiaOtra-, barasman- frastairiuia-, vazra- xruuiiilanț-, haenă- xruuiileinfi-.

2. Transcribe and translate into English:

   (Y.19.18)

   (Y.57.2)

   (Y.57.18)

   (Y.65.14)
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3. Translate into Avestan and write in Avestan script:

1. Then Yima made this earth bigger than it was before that.
2. The steadily running Wind wipes clean the firmament from the right and all around.
3. The waters to be purified flow from the Puitika Sea to the Vouru.ka$a Sea.
4. Then Ahura Mazdâ said: thirty steps from the fire, thirty steps from the water, thirty steps from the barsom to be spread out, thirty steps from the Orderly men.
5. We sacrifice to the Pre-souls of the sustainers of Order, rich in life-giving strength, who are greater than all gods in the world of thought, who are stronger, who are braver, who are more powerful, who are more victorious, who are more healing, who are more competitive, who fly right into the middle of the offerings.
6. From the northern region from the northern regions ran forth the Evil Spirit full of destruction, daeuua of daeuus.
7. The pollution disappears from that house.
8. I shall lead him to the Best Existence, to Best Order, to the Best lights. (Y.19.6)
9. May that homage protect us from the hateful daeuua and man.
10. That reward of yours is better than good, this reward of ours is not worse than bad.

VOCABULARY 14

aâairi prepos.: under (+ abl.)
aâijšiti- f.: settlement(?)
aâijši,vaâdâisia- < âvâid: to *allocate
anu.marâza- < âmarz: to follow closely
anusō < âvas/us adv.: against (their) will, having lost their will (?)
aoâjiâh-, comp. of uýra-
apâxtar/apâxâr- (apâxtara-, apâxâra-) < apânk-: northern
auruuaâtha-: who does not abide by the deals/agreements (between gods and men)
auua.bara < âbar mid.: to pour down
ââou- m.: grain
âfoânta-: *road
âhiti- f.: pollution
âroâiti- = âši-
âšiâh-, comp. of âsu-
âšiâtâgâtu- < *a-sita-: who has not lain on a bed
âxśâxâđa < âxñ ethics - f.: *in harmony (with: instr.)
[Air.Wb.]
âzi-: fertile/pregnant (cow)
baâeuan- n.: 10,000
baâyâ.baxta-: assigned by the assigner (?)
baioâiâh- < buiri-: more (abundant)
barâzâh- n.: height, high mountain
cââôru.ratu-: having/with four ratus
daâsina-: right (opp. left)
darâzi,takaâðra-: steadily running
draoâjiâ-,. superl. of druânt-
druâtiÎi- fem. forms of druânt-
dunman- n.: clouds
duraé.uruuaâesâa-: the turns of which are in the distance
frakârasta-, past participle of fra.karaânta-
framan,nara-: *encouraging the men, *giving back hope (?)
framan.narâ.râ-: *encouraging the men (and) servants(?), *giving them back their hope (?)
frâ.stâriäa- < fra.stâraona- < 'stâr: which is to be spread out
frâ.stârasta- < fra.stâraona- < 'stâr: spread out
frââ.târâsta- < fraâ.târaâsa- < 'bâars: fashion forth
fraâ.nâma- < fraâ.nâm mid.: to yield (before: parâ + abl.)
frâsmÂdâiâti- f.: sunset
gaoâsâna- n.: udder, milk pail(?)
hazah- n.: violence, violent act
ham.hišta- < 'stâ mid.: to stand (together), gather
framan.nara-: *encouraging the men, *giving back hope (?)
framan.naro.vira-: *encouraging the men (and) servants(?), *giving them back their hope (?)
frastairia- < fra.staranao- < "star: which is to be spread out
frasterata- < fra.staranao- < "star: spread out
fraβarsta- < fraβarasa- < "lars: fashion forth
*frazie: < frazie: men mid.: to yield (before: par + abl.)
frasistairia- < frastaranao- < dstar: which is to be spread out
frastarata- < frastaranao- < dstar: spread out
frastarista- < frastaranao- < dstar: fashion forth
*fran.nara-: *encouraging the men, *giving back hope
fran.nara-: *encouraging the men (and) servants(?), *giving them back their hope (?)
frastairia- < frastaranao- < dstar: which is to be spread out
frastarata- < frastaranao- < dstar: spread out
fraβarsta- < fraβarasa- < "lars: fashion forth
*frazie: < frazie: men mid.: to yield (before: par + abl.)
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" > vasah- "a wish."
-ana-: This suffix is commonly used to make nouns from verbs, occasionally from adjectives:
hanjam- "come together" > hanjamana- "a gathering," vah- "dress, don" > vaghan- "garment,"
the function of the suffix in vahmana- "performance of hymns" or adjective "caused by the
hymn(?)" (Vr.2 1.3) is unclear.
Note the three rhyming nouns masana-, vapha-, sraila- "greatness, goodness, beauty" (< masita-
vagha-, srira-).
-ka-, -kd-: This suffix, which became extremely productive in later Iranian languages (as in Sanskrit),
relatively rare in Avestan: jaini- "woman" > jainika-, nziia- "man" > nzigaika-, ndiri-
> ndirika-.
-nu-: This suffix makes nouns from verb roots: yaz- "to sacrifice" > yasna- "a sacrifice," fras-
"ask" > frasna- "a question," xap- "to sleep" > xapna- "a sleep."
-ta- f.: This suffix makes (learned?) neuter abstract nouns from adjectives: yesniia- "worthy of
(receiving) sacrifices" > yesniata-, aauua- > aauuaata-,
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: dh- "to establish" > dhar-
"establisher, Creator," zao- "to libate" > zotaar- "libator," bar- (act.) "to carry" > barstar- (< *bartar-)
"carrier," bar- (mid.) "to ride" > bhar- (< *hatar-) "rider."
-ti- f. "-dom, -ty": This suffix makes abstract nouns from adjectives. It is very common: hauruu-
"whole" > hauruulta-, *Naru- > Narauua- "son/descendant of Naru."
Some words take vriddhi: kauuu- > kauuaa-; huzantu- "of good tribe" > hauuuaga- "being
of good tribe," huzanuaa- "having good fame" > hauuuaanga- "good fame."
-thra-, -dr-: These suffixes usually make nouns denoting tools (occasionally products) from verb roots:
vah- > vastra-, vak- > vaksra-,
vaz- > vazdra-,
zao- > zota, zaothr-, az- > astr.
-tha-: This rare suffix makes nouns from verb roots: gah- > gath-, ci- > citaa-.

Adjectives
-a-: This suffix replaces the thematic vowel of a- and u-stems and is added to all other stems. i- and u-
stems may or may not take full grade of the stem suffix (aita, auu). It is usually attached to a noun
with modification of initial syllable: manitu > manituaa-, *Naru- > Narauua- "son/descendant of
Naru." Some words take vriddhi: kauui- > kauuaaia-; huzantu- "of good tribe" > hauuuaga-
"being of good tribe," huzanuaa- "having good fame" > hauuuaanga- "good fame."
-aini-: This suffix is used to make adjectives of nouns denoting material: aitah- "bronze" >
aitaa > aitaaanu- "(made of) bronze," bafr > bafr > bafranu- "(made of) beaver-skin,"
poaana-
"silver" > poaanu- "(made of) silver."
-ainii: These suffixes denote "son/descendant of": Jama - > Jamaanaa-,
agic > Agic > Agic.

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-i-: This suffix makes adjectives from nouns, among them patronyms: Zaraštāra- > zarathuštri-. It is usually accompanied by vriddhi of the first syllable: ahura- > āhuiri- “belonging to Ahura (Mazdā),” hauuana- “haoma pressing” > hauuani- “(time of day) pertaining to the haoma pressing,” vorāthera- “victory, god of victory” > vārōtheraia- “victorius,” mazdaiasnā- > (dānā-) māzdaiaisni- (māzdaiaisni-) “the daēnā of the Mazdaiasnians.”

-in-: This suffix makes adjectives of a few nouns: vacah- > vacahina-, maēsa- “sheep, widder,” maēši- “ewe” > maēšina-—Note especially adjectives from nouns denoting time divisions: ham- “summer” > hamina-, rapiθā- “noon” > rapiθina-, uiah- “dawn” > ušahina-, uzaiara- “afternoon” > uzaiirina-; but zaiana- “of winter.”

-ta-: This suffix makes adjectives from a few nouns: hukyryu- > huksrapta-, *putarā- “wing” > patargta- “winged.”

-tha- (taua- after sibilant): This suffix makes verbal adjectives (Lesson 13).

-thaanta- (tauaanta- after sibilant) < -tauanta-, see -uanta-.

-thaanta: This suffix makes adjectives from prepositions: aibi > aibθiia- > pasca > pascaθiia-.

-thaan- m.: This is a rare suffix: aθaan- “sustainer of Order, Orderly” < aθa- (fem. aθaoni- and aθauiaria-) before suffixes, aθaan- has weak stem aθauant-, e.g., aθauant-sata-; aθrauan- (weak stem aθrauan-), title of a priest.

-thaanta- (after a): These common suffixes make adjectives from nouns meaning “equipped with, containing”: drug- > drauanta-, xratu- > xratauanta-—With preceding -i-: star- “to stun” starθaanta- “stunning, paralyzing,” pararpat- “fly away” > parapaθaanta- “flying far away.”

-thaan: This common suffix makes descriptive adjectives from nouns: haoma- > haomiia- “related to the haoma,” xšaθra- “command, power,” > xšaθriiaa- “commanding,” ratu- > raθhia- “according to the ratu-,” vis- > visiia- “pertaining to the vis-.”—It also makes verbal adjectives (Lesson 14).

-ra: This common suffix makes descriptive 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): uθra- “strong” ~ aοjia-, aοiia-; tiθra- “pointed, sharp” ~ tiθi.ariθi- “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 -uaa).

The plur. ending is regularly -biθ, except in a-stems, which have the ending -diθ.

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

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

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

Paradigms:

Vowel stems

<table>
<thead>
<tr>
<th>a-stems</th>
<th>ā-stems</th>
<th>i-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>m., n.</td>
<td>f.</td>
<td></td>
</tr>
</tbody>
</table>

Sing. | haoma | daēnaiia | vaθhuiia | paθi |
Plur. | haomāθi | daēnābiθ | vaθhībiθ | - |

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Lessons u-stems & -stems &-stems

Sing. vohu xraa\betaa hizuu
Plur. au\u2018aghvii, vaghui, ydtui hizubii

Notes:
The instr. sing. of nouns and adjectives in -iia- should become -ie, which is probably seen in x\'a\'epai\'te (mostly corrupted in the mss.) < x\'a\'epai\'tiia- "own."

Instead of -uu we find -uuo in u-stems (Ra\'shnuu\'o, xruui.druu\'o, b\'auu\'o), and \-stems (hizuu\'o).

Feminine -stems may occasionally have instr. sing. in -a (e.g., i\'za Y.60.7; da\'ena V.18.9, H.1.4).

The masc. -stems pay\'a- has instr. sing. pala.

In Avestan only -\'a\'i\'s is attested as instr. plur. ending of a-stem nouns. There is no ending corresponding to OPers. -a\'ibi\'s and Skt. -ebhi\'a, except the pronoun a\'ibi\'s (see below).

The instr. plur. form au\u2018agvi\'i\'s (< au\u2018agvi- "un-good") is < *au\u2018aghuui\'i\'s < *\'a\'aghuui\'i\'s; varhu\'s and yatu\'s, if genuine, must be for *varhuui\'i\'s < *\'a\'aghuui\'i\'s and *yatuui\'i\'s < *yatuui\'i\'s. Note also a\'i\'is\'ca in Yt.5.90, coordinated with instr. plur. forms in -\'a\'i\'s(ca). The ending -\'i\'s in the n-stems (see below) may also have influenced these forms.

a\'e- and ao-stems

Sing. ra\'e- yao-
Plur. rai\'a yauua

Consonant stems

vak-fvac- druj- ap- zam- vis- t\'a\'a-stems

Sing. vaca druja apa zm\'a\'a visa -
Plur. var\'\'i\'i\'s - - - -

Note: The form zm\'a\'a is monosyllabic (*zm\'a\'), hence the vowel is long. It is found in the expression pait\'\'i\'a zm\'a\'a "on this earth."

For var\'\'i\'i\'s see Lesson 13.

r-stems

Sing. nar-
Plur. nara

n-stems

an-stems  man-stems  uuan-stems

m.  m.  n.  m.

Sing. uruna Airiian(a)na ma\'esmana -
Plur. suni\'i  n\'am\'o\'i\'i\'s a\'a\'oni\'i\'s

The instr. plur. forms n\'am\'o\'i\'i\'s, a\'a\'oni\'i\'s, and suni\'i are irregular. The regular forms should end in -bi\'s or, at least, -bi\'s or -uui\'s. It is probable therefore that the forms *n\'am\'o\'i\'i\'s and *a\'a\'a\'onuo\'i\'i\'s, compared with the other oblique plur. forms, instead of being remade into *n\'am\'a\'i\'i\'s and *a\'a\'a\'onuo\'i\'s, 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 ašaoniš the regular weak stem was then also reintroduced.

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

**h-stems**

Sing. āgha managha iiap-stems dašuša
Plur. - manušiš maziišiš -

**ni-stems**

Sing. barxata surumuata, starašbata gaomata
Plur. - yātušabiš -

The form surumuata “with audible (sacrifice)” is the only form of this word and can from surumuant- or surumuanta- (cf. yazata-). Other uuant-stems include the pronominal adjectives auuant- “this much/great,” auuauant- “that much/great,” and yauant- “as much/great,” with instr. auuata, auuauuata, and yauuata which is also a conjunction “for as long as.”

**nk-stems**

The forms parca, fraca, 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 (paranč-, viianč-).

**š-stems**

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

Paradigms (snaišiš- “blow,” hadiš- “seat,” nasuš- “carrion,” arduš- a degree of sin):

Sing. nom.-acc. snaišiš arduš, nasuš
gen. snaišiša hadišas, (hadišaše)
instr. snaišiša arduša
abl. ardušat
Plur. nom.-acc. snaišišam ardušam

gener.

Dual dat.-instr.-abl. snaišišbiia

Note niša.snaišišam (fem.) Y.12.9, x‘ā.stairiš x‘ā.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>thā</td>
<td>ana</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>rāmā</td>
<td>āiš, aēibiš</td>
</tr>
</tbody>
</table>

Demonstrative pronouns

The demonstrative pronoun “this”:

= 3rd pers.

The demonstrative pronoun “that”:

masc., neut. fem.

auua -
auvaīš -

Relative and interrogative pronouns

The relative pronoun “who, which”:

masc., neut. fem.

Sing. yā -
Plur. yāiš -

The interrogative pronoun “who, what?”:

masc., neut. fem.

Sing. kā, kana -
Plur. - -

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>Athematic</th>
<th>Thematic</th>
</tr>
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<tbody>
<tr>
<td>Sing. 1</td>
<td>-a</td>
</tr>
<tr>
<td></td>
<td>-āni</td>
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<tr>
<td></td>
<td>-(ii)eni</td>
</tr>
<tr>
<td>2</td>
<td>-ō</td>
</tr>
<tr>
<td>3</td>
<td>-aṭ</td>
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<tr>
<td></td>
<td>-aṭṭi</td>
</tr>
</tbody>
</table>

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Dual
3
-plur -an -agan, -adhan, -karanaon

Plur
1 -āma (?) -ān -ārān
3 -an -aiatam -vīcaraiaitam (N.61?)

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

Present subjunctive middle

Sing.
1 -āne mrāṇāne, kārṇānuāne, frānuārāne
2 -āhe pārsāṁhe, āpāṁrāṁhe
3 -āte sārṇānuate, daṁkate

Plur
3 -ante vārṇānuante -anto yazintel -anto paiṁānte

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

Karōsāspā aṭiagha pātum pācāta
"Karōsāsāspa cooked his noon meal in (< by means of) a metal (pot)." (after Y.9.11)

ana ḍhaba yasna yazāne
"I shall sacrifice to you with this sacrifice." (common formula in the yasēs)

vispaca vohu mazdaōtā aṣaciōra ālīese yeśī
"And I muster by my sacrifice all good things established by Ahura Mazda (and) which hail from Order."

vispam aṣauwanem aili *ratufrītī huuaauaiaiag̑u̱m jasom̑tam paiti.barāhī

humatāiśca huxtaiśca huuarśtiśca
"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)

ya āēkham starmac̣ata smaitiśa vixruma̱ntam x̣aroṃ *jainti
"He who smites Wrath with a stunning weapon a bloody wound." (Y.57.10)

a. See Lesson 8, Accusative no. 5.
Lesson 15

yazatta ḏḵām mazdaiāsna pasūbā staoraēibīla valuēibīla patarēibīla
“The Mazdaiasians sacrifice(d) to you with small and large livestock, with small(?) birds and large(?)
birds.” (after Yt.10.119)

yō imqm ẓqm aifī. varzaizieti Spitama Zaradestra hāuōōia bazuuo dašinaca
dašina bāzuuo hāuōōa iup ė ha gōonam 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)

Note constructions with figura etymologica:

antarāca druvaṁtam āmrūa aila anta.uxtī
“And he ‘interdicted’ the Lieful one by this interdiction.” (Yt.19.15)

2. The instrumental of reason, cause

yō gādā aṣrāwāiti ṭīta vā tārō.maiīt vā tanum piritiīt
“He who (goes) without reciting the Gādās 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 vaghanaca sralīanaca
“In size, goodness, and beauty.” (Yt.19.58, etc.)

āa ḏim daq̲m awwāntam yesniīata awwāntam vahmīīata yātha māmcī yīm Ahūām Mazdqā
“Then I made him just as great in sacrifice-worthiness, as great in hymn-worthiness as myself, Ahura
Mazdā.” (Yt.10.1)

āa Yīmō imqm zqm vi.šāwāliāt aēuua Ōrīšua
“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 (sarām) vi. mrao- “to say off
(association with), to say one will have nothing to do (with),” and some other expressions of separation,
deprivation:

yāt vispe antiē mādāghō ʿēzīma hāciēnte xruui. druūo
LESSON 15

yat vispe anüie maďaghô Aēśma hacīote xruui.druo
āat hō yō Haomahā maďa aśa hacīote uruusmanā (x'aepalde)
“because all other intoxications are accompanied by Wrath with the bloody club,
while that intoxication of the haoma is accompanied by Order (as its own).” (Y.10.8,
Yt.17.5)

vī daēuuisj ayaīis sarōm mruie
“I say off association with the evil daēuus.” (Y.12.4)

(Miōram ...) yim driuścit *ajō tkaēsō [ms. țkaēsā] apaiatō hauuais ātāis bōōa ustānastō zbaieitī
auuajhe
“(Miōra ...) 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 haśa “together with,” haṭra “with,” maq “with,” paiti
“down to, close to,” upairi “above”:

āca paraca parasaita haśa * Miōra haśa Raśnuuō
“He deliberates back and forth with Miōra and Raśnu.” (Yt.14.47)

hantam ā.staotitia haṭra ana gāṭbiia vaca
“He praises the present (haoma) with this Gathic word.” (Y.10.19)

us mē pita haomāi draonō frārnanōt Ahurō Mazdā aśauwa
haṭh’harone maq hizuuō hōliūmcā dōiṭram
“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)

aiarphaēnāis kōratīs azdibis paiti awu.kaṇa “With metal knives, cut (it) down to the bones!”
(V.4.50)

Oẹt paiti zī haḥzōrm daide vahṣīstmah varōṣṭhaṃca ahurōdīṣṭam
“For in/near you I get best company, as well as Victory established by Ahura Mazda.” (Yt.10.80)

upairi anīlais srauusīis “Above (all) other words.” (V.5.22)

6. Instrumental plural with dative-ablative endings

yō yuulieieti māzaniṇečibilō haśa daēuuaēbīlō
“Who fights with the giant daēuus.” (Y.57.17)

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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 dim (for še?) tanuua azam yó Ahuró Mazdá uruánam hasca vahístāt aŋhāot
“I, Ahura Mazda, shall stretch (spin?) his soul away from the Best Existence.” (Y.19.7)

azam tē gāthā frādāieni azam tē gāthā varašāieni
azam tē visāne gaēbangm ṭrātāca haratāca aśiūxiśīaca
“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)

uia azam apa.barānī uia šuđomca taršonmca hasca Mazdā dāmābitō
“And let me remove both hunger and thirst from Mazda’s creations.” (Yt.9.10)

2. Subjunctive in questions (deliberative subjunctive)

kana yasna ṭẖam yazāne
“With what sacrifice shall I sacrifice to you?”
kō mām stauuāt “Who shall praise me?”
kō hō aŋhāt ... yó ... “Who shall he be ... who ...?”

3. Subjunctive in subordinate clauses

āat yó nā hiš hubarātā barāt ... hō aŋhātīt zazuštamō
“Then the man who treats them well... he shall be the most successful one.” (Yt.13.18)

“Then the man who treats them well... he shall be the most successful one.” (Yt.13.18)

“When the barley is made (= formed), then the demons (start to) sweat” (V.3.32)

“(Aruuvasa) asked him: “Give me that boon, O Vaiiu of superior work, that the stallion of the Ariian lands may not strike *us/me* down, Haosrauja, the... for command, that I may get the better of Kauui Haosrauua!” (Yt.15.32)

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

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

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- aiiaphaena-, srira- vastra-, snaitiš- tiyra-, garomá- áp-, gaona- yauuaēsū-, Tištriia-
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2. Write in transcription and Avestan script the present subjunctive forms of ā.pərəsa-, aibi.verbīa-, mašiia-, frašnao-.

3. Transcribe and translate into English:

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5. Translate into Avestan and write in Avestan script:

1. Zarathustra asked Ahura Mazda: 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 Mazda?
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 daēuas.
8. I shall smash the carrion established by the daēuas. I shall smash the witch Xnaqaiti.
9. (I) for whom shall be born the victorious Revitalizer from the water (of the) Kásaoiia, from the eastern region, from the eastern regions.
10. I say I will have nothing to do with the daēuas, evil, ungood, Order-less, (and) evil-doing. I say I will have nothing to do with the daēuas, with those possessed by the daēuas, with sorcerers, with those possessed by sorcerers.

VOCABULARY 15

aētaSa: here
aēuua (hapax): in this manner(?)
ahqxxta-.: innumerable
ahurani-.: lady (of the lord)
aiibigaria- (OAv.): worthy of being praised in song
aiβiixxтар-.: supervisor
aiβiiia-.: (which is) about, around (+ gen.)
aiβi.varziia- < ħvarz: to cultivate
aiiaqhaena-: (made) of metal (bronze)
aiio.xšusta-: (molten) metal
anarata-: Order-less
anaaride: in unorderly fashion or without purpose (?)
antaruxti- f. < antara.mrao- (Lesson 8): interdiction
aghuiiu-: seeking the new/good life (?)
āŋhuβha- n.: ahu-dom, being the new life
aošanβrant-.: mortal
apaiia-: pp. of apaiiasa- < ħyam: to take away
apareniiiu-: minor (child)
araduš- n.: a degree of sin
asaço.goauua-: with hands (daēuic) of stone
asrauuuniuant- < srāuuuiiaia- "recite" < ħsrao/sru: not reciting
astrā-: good, horsewhip
aşa.cinah-: who loves Order
ašaciira- = a쇼.coira-: whose seed is Order, which hails from Order or brilliant through Order (like the sun-lit heavenly spaces)
ašो.:kaēša-:. whose guidance is Order, who has Order as one's guide (?)
aaus.karanta- < ħkart: to cut down
aaunamaia- < ħnaē/nii: to bring down
aaunahu-: un-good
aća paraica: back and forth
Āθiiānī-: son of Āθiia
astā- < agra-: evilness
baēsazāa-: giver of medications
baratar- < ħbar act.: carrier
bāśa: sometimes
bāšar- < ħbar mi.: rider
caxra-: wheel
daēuauauant-: possessed by the daēuas
dahmō paiiri.anħaršta-: strained by a qualified (Zoroastrian), skillfully strained
daōzaq'ha-: hell
dāta- neut.: (one's) right(s)
dōiira n.: eye
orayant-: *frightening
oranao/oranu- < ħvar: to send on its way
Lesson 6 for the form) <\(v\)har: to filter
pairi.tanao/tanu-: to stretch (spin, weave?)

away (from: high)
pairi.bar: to bring back, return (greeting: namō), *honor in return (?)
pairitiriai-: <\(v\)rāēk: which ought to be relinquished
pairi: - pairi- <\(v\)pad mid.: to lie down
paosūn: - foulest
parapata-: <\(v\)pat: fly away
parapātānt-: flying far away
pasa̱rā: (which comes from) behind
pataha-: -\(pt\): winged creatures (?)
piria-: <\(v\)par: to pay (with + acc.); tanum piriai-:
forfeit one’s body
pitu: - food, meat
rafnah-: n. support
Rāñhā: name of a river [OInd. Rāsā-]
ratrubīti-: f.: satisfaction of the ratus; ritual term
referring to the correct arrangement of the ingredients of the ritual
rāta-: gift
sar-: m.: association (with: + instr.)
sata-: n. hundred
sātō.vira-: a hundred men (high)
saṇḍha: <\(v\)sand mid.: to take pleasure (in: + instr.)
snai: - blow, weapon
Snāuīūka: - name of an evil being
sraiā: - beauty
srauah: - word
sruoō.zana-: belonging to the horned kind
staśēṅ: <\(v\)star: stunning, paralyzing
stui-: f.: praise
surūmūnt: - audible
tāpia: - <\(v\)tap: to make burn, scorch
tiūj.arūti-: tiyra:- having/with sharp spear(s)
ūnja: - <\(v\)ang/\(v\)anj: to pull
ūrī: three times
upa:bar-: <\(v\)bar: to bring
upa...raēṅbā: - to mingle with, contaminate
urūuāhta-: someone one has a deal/agreement with,
who one who upholds the deal
urūuāsman-: joy
us.frārau: - <\(v\)ar: to send up (to) (?)
uspatiai-: <\(v\)pat: to make fly up, hurl up
ustānāzasta-: - hands up-stretched
uṣṭātara-: - uṣah- “dawn”: eastern
uzaā-: <\(v\)āē-fi: to get the better (of: haca)
uṣuā̱śāśīa: - <\(v\)āśēd: to promise, threaten
vacahina-: oral, by word
vaēma-: rock
vaēṅa: = vaēā: - to know
vaṅhāna-: goodness
vanhuēā: n.: goodness, the fact of being good
vas: n.: will
vaṅdra: - draught animal, ox
vārōāraṇy-: victorious
vāša- (< vart): wagon, chariot
vārā.tauruuan-: overcoming obstacles/valor
vi.āpō.tāma-: most lacking in water
vi.mrao-/mru-: to renounce, say off, reject (+ instr.)
vi.uruuarō.tāma-: most lacking in plants
Xnaqaiti:: name of a witch
xruui.dru- < xrura- “bloody” + dāuru-/drao- “wood, tre”: with a bloody club
xōa.stairiš-:: having/making one’s own covering
xōa.barəziš-:: having/making one’s own pillow
yaoždātō.zəmō.tāma-: where the earth is most purified
yašti-, yešti- f.: sacrificing
yauuata: for as long as
zaiiana- < ziiam-: of winter
zazuštāma- superlative of zazuuaḥ-/zazuš-, act. perf. part. of ḯǎ (see Lesson 20): who wins the most, most successful
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:

\[ a-, an- \] before vowels, \( \ddot{a} \) before uui (Lesson 5):

This prefix is used to negate nouns and adjectives (including those made from verbs): \( a- + sru\ddot{a}ti- \) “hearing” &gt; \( asru\ddot{a}ti- \) “non-hearing, lack of hearing” &gt; \( ar\ddot{a}\ddot{a}ti- \) “not according to the models,” \( a- + a\ddot{a}\ddot{a}\ddot{a}\ddot{a}u- \) &gt; \( ana\ddot{a}\ddot{a}\ddot{a}\ddot{a}u- \) “not Orderly,” \( a- + v\ddot{a}\ddot{a}\ddot{a}\ddot{a} \) “found” &gt; \( su\ddot{a}\ddot{a}\ddot{a}\ddot{a} \) “unfound, not to be found,” \( a- + \ddot{v}\ddot{a}\ddot{a}\ddot{a}u- \) “knowing,” &gt; \( su\ddot{a}\ddot{a}\ddot{a}u- \) “ignorant.”

It also makes adjectives from nouns expressing “lacking sth.”: \( a- + kara- \) “border” &gt; \( akara- \) “endless, unlimited,” \( a- + ay- \) “tip, front” &gt; \( anay- \) “without beginning.”

\( aipi- \): This prefix is found in a few adjectives from nouns: \( aipi.\ddot{a}\ddot{b}ra- \) “clouded(?)” (&lt; \( \ddot{a}\ddot{b}ra- \) “cloud”).

\( ar\ddot{e}, \ddot{O}Av. ar\ddot{e}, ar\ddot{e}: \) This prefix means “correct(ly).” It modifies nouns and makes adjectives from nouns: \( ar\ddot{e}.\ddot{t}ana- \) “having correct thought,” \( ar\ddot{e}\ddot{u}x\ddot{a}- \) “to be spoken correctly,” beside which the \( \ddot{O}Av. \) form \( pr\ddot{a}\ddot{u}x\ddot{a}k- \) is also used.

\( mat.-: \) This prefix makes adjectives from nouns expression “together with, possessing”: \( mat.\ddot{a}\ddot{z}ai\ddot{t}i- \) “with examples,” \( mat.\ddot{r}a\ddot{a}ta- \) “possessing chariots.”

\( hu-: \) This prefix means “good.” It modifies nouns and makes adjectives from nouns: \( hu\ddot{\ddot{s}}\ddot{t}i- \) “good dwelling,” \( hu\ddot{\ddot{n}}\ddot{a}\ddot{m}- \) “having good thoughts.”

\( du\ddot{\ddot{s}}-, du\ddot{\ddot{e}}: \) This is the opposite of \( hu-: \) du\ddot{\ddot{t}}\ddot{t}i- “bad going,” \( du\ddot{\ddot{s}}\ddot{a}\ddot{\ddot{n}}\ddot{h}\ddot{a}- \) “having bad (evil) announcements.”

Verbal (and nominal) prefixes

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

\( aipi-, auui- \) “to, toward”: \( aipi.\ddot{v}a\ddot{e}na- \) “to look upon, catch sight of,” \( aipi.dru\ddot{z}a- \) “to lie to,”

(\( \ddot{p}a\ddot{a}t\ddot{i}, aipi.\ddot{v}o\ddot{\ddot{u}}\ddot{\ddot{d}}\ddot{z}a\ddot{a}i\ddot{a}- \) “to brandish (back) upon,” \( auui.\ddot{b}ra- \) “to bring to.”

\( aipi- \) “back, in addition to(?)”: \( aipi.kara- \) “cut back, off(?),” \( aipi.ja\ddot{a}- \) “to strike back, down(?)”.

\( aiti- \) “to, into”: \( aiti.\ddot{a}\ddot{d}a- \) “go up to, into,” \( aiti.\ddot{b}ra- \) “carry up to, into.”

\( anu- \) “along (with)”: \( anu.mar\ddot{a}\ddot{z}a- \) “to follow close,” \( anu.\ddot{t}aca- \) “run along with,” \( anu.m\ddot{a}n\ddot{a}i\ddot{a} \) “(help) along with one’s thought(?)”.

\( a\ddot{t}ara- \) “inside”: \( a\ddot{t}ara.\ddot{a}\ddot{\ddot{r}}\ddot{\ddot{a}}\ddot{\ddot{a}}- \) and \( a\ddot{t}ara.\ddot{\ddot{a}}\ddot{\ddot{e}}\ddot{\ddot{n}}\ddot{a} \) “interior”; \( a\ddot{t}ara.m\ddot{r}a\ddot{a}- \) “to say away,” refuse to have anything to do with, \( \ddot{i}n\ddot{d}e\ddot{d} \) \( a\ddot{t}ara\ddot{u}x\ddot{u}ti- \) “interdiction.”

\( apa- \) “away”: \( apo.\ddot{t}aca- \) “to run away,” \( apa.\ddot{b}ra- \) “to take away.”

\( au\ddot{u}a- \) “down”: \( au\ddot{u}a.\ddot{d}a\ddot{z}a- \) “to come down,” \( au\ddot{u}a.ja\ddot{a}- \) “to strike down, kill.”

\( \ddot{a}- \) (\( \ddot{a}- \)): This prefix expresses motion, usually toward the speaker, occasionally toward the spoken of: \( \ddot{a}.\ddot{a}\ddot{\ddot{a}}- \) “to come hither,” \( \ddot{a} + \ddot{b}ra- \) &gt; \( au\ddot{a}r\ddot{a}- \) “to bring.” It is sometimes not clear whether we are dealing with an abbreviated \( \ddot{a}- \) or the augment (see Lesson 19);—with nouns: \( ax\ddot{s}a\ddot{f}n\ddot{i} \) “in the evening(?)” and \( \ddot{a}s\ddot{\ddot{a}}\ddot{\ddot{t}} \) “in the morning(?)” (Yt. 14.20).

\( \ddot{f}r\ddot{a}, fr\ddot{\ddot{a}}- \) “forth”: \( fr\ddot{\ddot{a}}.\ddot{b}ra- \) “to bring forth, present,” \( fr\ddot{\ddot{a}}.\ddot{\ddot{h}}\ddot{u}n\ddot{a} \) “to press forth,” \( fr\ddot{\ddot{a}}.m\ddot{r}\ddot{a}\ddot{a}- \) “to say forth,” \( fr\ddot{\ddot{a}}.\ddot{\ddot{a}}\ddot{\ddot{\ddot{w}}r}- \) “to choose (to be).” With a following \( \ddot{a}r \) we have \( fr\ddot{\ddot{a}}: fr\ddot{\ddot{\ddot{a}}r\ddot{\ddot{a}}\ddot{\ddot{a}}- \) “to send forth(?)”.

\( ha\ddot{m}-, ha\ddot{\ddot{m}}, ha\ddot{\ddot{n}}, ha\ddot{\ddot{\ddot{h}}} \) “together”: \( ha\ddot{m}.\ddot{\ddot{p}}\ddot{\ddot{\ddot{\ddot{\ddot{r}}}t\ddot{\ddot{a}}} \) “to deliberate,” \( ha\ddot{\ddot{\ddot{m}}\ddot{\ddot{a}}\ddot{\ddot{\ddot{\ddot{n}}}\ddot{a} \) “to come together,” \( ha\ddot{\ddot{m}}\ddot{\ddot{b}r\ddot{\ddot{a}}- \)
“to carry together, collect” (verbs with this preverb are commonly middle).

ni-, ni- “down”: nijan- “to strike down,” nidaba- “to lay down, place” niš.hiša- “sit down,” nišaškaiia- “set down, establish.”
niš-, niš- “out, away”: niž bara- “to take out, take away,” niž iwuara- “to run out.”
para-, parä- “away”: para irrihiia- “to pass away,” para jasa- “to go away to(?)”
paiti- “toward, against, in turn”: paiti aog- “to answer,” paiti jasa- “to come toward.”
pari- “around; at a distance”: pari jasa- “to go around, serve,” pari vašna- “to encompass with one’s sight,”
pairi manila- “to despise,” pairi štä- “to stay away,” pairi štalia- “to keep away.”
upa- “(up) to”: upa taca- “to come running,” upa zaiia- “to send one’s invocation to, invoke,”
upa daržnao- “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 gešnuaniaa- “to take up.”
vì- “apart, aside”: vì jasa- “to go in all directions,” vì Šauualia- “to make go apart.”

Note Yt.10.144: aipi daiiiu-, antara daiiiu-, d daiiiu-, upairi daiiiu-, a8airi daiiiu-, pairi daiiiu- “(Mëra) being near, inside, close to, above, below, around, behind(?) the land (the world),” presumably describing the sun and Mëra’s journey above and below the earth.

**NOUNS**

*r/n*-stems


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

<table>
<thead>
<tr>
<th>Sing.</th>
<th>nom.-acc.</th>
<th>yår</th>
<th>huuar</th>
<th>aiarln</th>
</tr>
</thead>
</table>
| gen. | hû (hurû) | asne | q-
| dat. | | | -ugh.
| abl. | | | |

<table>
<thead>
<tr>
<th>Plur.</th>
<th>nom.-acc.</th>
<th>aiqn</th>
</tr>
</thead>
<tbody>
<tr>
<td>gen.</td>
<td>asiqn</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Sing.</th>
<th>nom.-acc.</th>
<th>karšuar</th>
<th>bačiura</th>
<th>banuuar</th>
</tr>
</thead>
<tbody>
<tr>
<td>gen.</td>
<td></td>
<td>banuvar</td>
<td></td>
<td>urubbar</td>
</tr>
<tr>
<td>abl.</td>
<td>(banuvaranê)</td>
<td>urubba</td>
<td>urubba</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Dual</th>
<th>nom.-acc.</th>
<th>mišbaña, mišbajre</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Plur.</th>
<th>nom.-acc.</th>
<th>karšuvar</th>
<th>bačiura, bačiunnn</th>
<th>urubba</th>
</tr>
</thead>
<tbody>
<tr>
<td>gen.</td>
<td>(bačiuraranê)</td>
<td>urubba</td>
<td>urubba</td>
<td></td>
</tr>
<tr>
<td>inst.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes:

hû is formed like the acc. of masc. *uua*-stems (Lesson 7): hû < *huyû < *huû < *huû- and. Similarly, gen. q is < -aph.

In the manuscripts, forms such as aiq and aiqn (also aiqn) are usually not distinguished.
LESSON 16

PRONOUNS

Special pronominal forms

Pronouns are basically inflected according to the a- and ã-declensions. They have some special characteristic endings, however, which are:

in the neuter nominative-accusative singular the ending -at;
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. aniiaat (but vispm),
masc. dat. sing. anithmâi, vispmâi (< *vispmâi?),
masc. nom. plur. aniiaeâsm, vispaesâsm.

Reflexive and reciprocal pronouns

There are three forms meaning “own”: x’a- (huua-), hauua-, and x’aêpaitia-. X’a- is declined as a pronoun, hauua- and x’aêpaitia -as adjectives. X’a- and hauua- have the following forms:

Sing.
m., n. f.
nom. x’a

gen. x’aøjhe, x’ahe (x’di) x’aøiiä

dat. huuâuôöia

inst. x’a

Plur.

inst. x’âiû

loc. x’âeâtu (FrW.)

Note: huuâuôöia is < *huâwa, like mâuôuia < *maâja.

Sing.
m. n. f.
nom. hauuô haom hauua

acc. hauoa hauoa haauoa

gen. hauuahe haowâi, haowâi, hauoa, hauoa

dat. hauuâi hauui, hauoii, hauoii

inst. hauua

Dual

donom.-acc. *hauua (Yt.10.112)
dat.-abl.-inst. hauuaâoëbiia

Plur.

nom.-acc. hauuañphô

gen. hauuañqm

inst. hauuoîs

loc. hauuaðuua
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., kahmiicit “to whomsoever,” kahe kahiicicit “of each and everyone,” kahmi kahmiicit “in each and every,” kafhe kafhe “in each and every.” Indefinite relative pronouns: yatecit “whatever, whenever”; indefinite adverbs: kuacicit “wherever.”
The indefinite particles -ca and -cina (< *-cana) are less common, e.g., ciśca “whoever, everyone” kahacacina “how-ever.”
The negative indefinite pronouns are identical with the interrogative pronouns prefixed with the negation, e.g., načciś “nobody,” mačciś “let nobody.”

Paradigms:

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>kasciť</td>
<td>kāciť</td>
</tr>
<tr>
<td>acc.</td>
<td>kon komcīť</td>
<td>kąmcīť</td>
</tr>
<tr>
<td>gen.</td>
<td>kahe kahiicīť (Y.61.4)</td>
<td>*kafihaftiť (N.84)</td>
</tr>
<tr>
<td>dat.</td>
<td>kahmciśť</td>
<td>kasfti kafhe</td>
</tr>
<tr>
<td>loc.</td>
<td>kahmi kahmiicit</td>
<td>kahmi kahmiicit</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:
-iti: cōit, bōit, nōit, *mōit (Yt.10.69?), apōit (N.8), frōit, parōit, yađōit (V.6.27) < -ca, bā, *na, mā, apa, frā, parā, yađa + -iți;
-ōa: nađa “nor” < nōit, māđa “and (do) not” < ma, bāđa, bāt(?)
-uaa: nauua “and not, or not,” nauua < nauua + āi.

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.

A. Root stems consist of the root itself, modified only by ablaut and internal sandhi changes, e.g., jan-/ja- 

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.”
   1. Reduplicating syllable with short vowel, e.g., dađa-/dađa “place, give,” diđa- “see,” hiṣhak-/hiṣc- 
      “follow,” cičai- “pay for.”

2 See Jamison, 1997.
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2. Reduplicating syllable with long vowel or diphthong or two consonants. Few forms are attested, e.g., *zaozao-* "constantly call upon," *carakar-* "constantly sing sb.'s praise," *daradar-* "tear to pieces," *sagah-"constantly announce."

C. Stems with n-infixes are originally roots of the type √CVC or √CVCC which formed their present stems by infixing -n(a)- before the last consonant 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-*cin-* "indicate, refer" (< *ciš-) [Nca-s/ci-s, present stem *ci-na-s/*ci-n-s-; cf. *kaš-, *maronak-*mar-, "destroy" [Nmark, present stem *my-na-k/*my-n-k-], vinad-*vind- "find" [Nva-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 -nu- to produce the suffix -nd-n-1, e.g., frinci-*frin-"invite as guest(?)" [Nfraelfri < *fri-H, present stem *fri-na-H/*fri-n-H-], mithna-"dwell" [Nmaeth/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" [Nsrao/sru, present stem *sr-nu-u/*sr-n-u-]. Frequently this stem is formed from roots that do not end in y, however, so descriptively we are dealing with a suffix -nau-nu-1, e.g., ksranao-*karsnu-"do" (DKar) anao-*anu- "reach" [NHnas, present stem *Hgs-nau/*Hgs-nu-, st(i)rinao-*sri-nau-"lean" [Nsrae/sri, present stem *sri-nau-], tanao-*tanu-"stretch" [Nlan, present stem *tg-nau/*tg-nu-].

Notes:

Athematic stems are frequently thematicized, e.g., maronca-, mitna-.

In the 3rd plural indicative, some verbs have the zero grade (-aiti, -at), 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></td>
<td>Sing.</td>
</tr>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3</td>
</tr>
<tr>
<td>Dual</td>
<td>stō</td>
</tr>
<tr>
<td>Plur.</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>3</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Active</th>
<th>Sing.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>3</td>
</tr>
</tbody>
</table>

| Plur.           | 3  | vindōni | karaomai | *frinami |
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Notes:

*ndismi is for *nánmi after náist, etc. (Tremblay, 1999).

karanuši for *karanuši may be in analogy with mid. *karanuše and/or imper. karanuši.

Middle

Sing.
1  1yme  pāţhe  *daïše, *daïde
2  
3  āste  mruite  aoxte  daste  *zuzušte

Dual
3  

Plur.
1  3mrumaide  aajaite  dadomaide
2  āghante  aajaite

Middle

Sing.
1  
3  viste  mraγynte  vareuite  *parante

Plur.
1  cišmaide

Notes:

mraγynte is for *mraγnte, older *mraγ-nte; viste for *vinste.

Bartholomae assigns parante, etc. to dparante “fight,” but his assumption of a present stem *parantn-> paran- is unlikely.

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

Injunctive

Active

Sing.
1  mraom  daŋm, *didaem
2  *mraos  *dadas
3  ās,  mraot  nāist  dasati  karanoat

Dual
3  *aitos

Plur.
2  *mraota
3  *ai(?)

Middle

Sing.
3  *āmruta  aoxta;  dasa  hunuta  *varanta

Subjunctive

Active

Sing.
1  apha  mraua, mrauani  dathani  karanuani  *frinani
2  ajaḥo  mrauaï  *daṭo
LESSON 16

Dual
3  aṣṭāya  mrauat
    aṣṭayai  mrauaiti  daṭāya, cikaiat
    *ühnaauta  frināī
Plur.
  cikaiatō

Middle
Sing.
1  aṣṭāma
    janāma  daṭāma
2  aṣṭən
    vaṣən  daṭən, *əzaṇī, cikaiən  kərənən
Plur.
1  cinaθānuide
    *ərənəuante
2  aṣṭute(?)
3  *ərənəuante

Active
Sing.
2  mruuiə
    jaiə  dazə
3  astu  mraottu  *dədətu
Plur.
2  nista, pata  dasta
3  houtu
    *srıəota
    *frinətu

Imperative
Sing.
2  dəsua

Present participle active: hant-, daθant-idaθant-, kərənəuante-, mruuante-imruuat-.
Present participle middle: aοjana-, aθhəna-, dəθəna-, saliana-, staωaana-.

Athematic verbs: special forms
Athematic verbs have two special endings seen in only a few verbs: aḥ- “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. -e or -aire.
[The same irregularities are seen in the same verbs in Old Indic.] The attested forms are:

<p>| | | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>aḥ-</td>
<td>saē- /səi-</td>
<td>(fra.)mrao- /mru-</td>
<td>ni jan-/yn-</td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td>aste</td>
<td>saēte</td>
<td>mruuiē</td>
<td>nyyne</td>
</tr>
<tr>
<td>Plur.</td>
<td>aŋhəire (aŋhənte)</td>
<td>soire (səære)</td>
<td>mruuaire</td>
<td>*nirnaire</td>
</tr>
</tbody>
</table>

The form *nirnaire is an emendation for ms. nirrəire.

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 -ti, -nti or -te, -nte (see Kellens, Verbe, pp. 129-30).

Note the regular sound changes, especially -cj- > -š(i), -ti- > -tii-, -pi- > -fii-,
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>(\sqrt{k}ar) “do”</td>
<td>(kar) ((\sqrt{k})r)</td>
<td>(kir)</td>
</tr>
<tr>
<td></td>
<td>(\sqrt{k}art) “cut”</td>
<td>(kar) ((\sqrt{k}r))</td>
<td>(kar)</td>
</tr>
<tr>
<td></td>
<td>(\sqrt{sao}) “make prosper”</td>
<td>(s)au ((\sqrt{s})a)</td>
<td>(s)u ((\sqrt{s})a)</td>
</tr>
<tr>
<td>full</td>
<td>(\sqrt{\text{ap}}) “reach”</td>
<td>(a)po ((\sqrt{\text{a}})p)</td>
<td>(a) ((\sqrt{\text{a}})a)</td>
</tr>
<tr>
<td></td>
<td>(\sqrt{\text{bar}}) “carry”</td>
<td>(b)ar ((\sqrt{\text{a}})r)</td>
<td>(b)ar ((\sqrt{\text{a}})r)</td>
</tr>
<tr>
<td></td>
<td>(\sqrt{\text{jan}}) “smash”</td>
<td>(j)an ((\sqrt{\text{j}})a)</td>
<td>(j)an ((\sqrt{\text{j}})a)</td>
</tr>
<tr>
<td></td>
<td>(\sqrt{\text{vaz}}) “convey”</td>
<td>(v)az ((\sqrt{\text{v}})a)</td>
<td>(v)az ((\sqrt{\text{v}})a)</td>
</tr>
<tr>
<td></td>
<td>(\sqrt{\text{x’ar}}) “eat”</td>
<td>(x’)ara ((\sqrt{\text{x’}})r)</td>
<td>(x’)ara ((\sqrt{\text{x’}})r)</td>
</tr>
<tr>
<td></td>
<td>(\sqrt{\text{yaz}}) “sacrifice”</td>
<td>(y)aza ((\sqrt{\text{y}})a)</td>
<td>(y)aza ((\sqrt{\text{y}})a)</td>
</tr>
</tbody>
</table>

Notes:

The 3rd plur. pres. of \(\text{dfiia}\) - is written \(\text{dfsnte}\) in the mss instead of the expected \(\text{dfinte}\).

The 3rd plur. pres. of \(\text{yeziia}\) - is \(\text{yazi\text{nte}}\).

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:

\[
paurua \text{ d}Á¹\text{t}a \text{ d}Á¹\text{m}Á¹n \text{ a}Á¹\text{son}iÁ¹ \text{ d}Á¹\text{h}uÁ¹\text{O} \text{ Ahurahe Mazd}Á¹ \text{ ra}Á¹\text{hu}Á¹\text{t}Á¹ \text{ x}Á¹\text{r}Á¹\text{n}Á¹\text{hay}Á¹\text{t}Á¹ \text{ yaz}Á¹\text{ma}Á¹\text{ide} \\
\text{“We sacrifice to the first-established Orderly creations of the creator, Ahura Mazda, wealthy and fortunate.” (Y.16.3)}
\]

\[
k\text{ar}Á¹\text{uu}Á¹n \text{ y}Á¹\text{i}Á¹\text{s} \text{ h}Á¹\text{p}Á¹\text{ta} \text{ “The seven continents.”} \\
\text{Ti}Á¹\text{r}Í¹\text{r}Á¹m ... \text{ y}Á¹\text{z}Á¹\text{ma}Á¹\text{ide} \text{ y}Á¹\text{m} \text{ v}Á¹\text{sp}Á¹\text{t}Á¹\text{i}Á¹\text{s} \text{ p}Á¹\text{aat}Á¹\text{sha}Á¹\text{r}Á¹\text{ma}Á¹\text{n}Á¹\text{e}Á¹ \\
\text{y}Á¹\text{si}Á¹ \text{ s}Á¹\text{p}Á¹\text{nt}Á¹\text{h}Á¹\text{e} \text{ m}Á¹\text{n}Á¹\text{i}Á¹\text{i}Á¹\text{s}Á¹ \text{ d}Á¹\text{m}Á¹\text{m}Á¹n \\
\text{a}Á¹\text{s}Á¹\text{air}Á¹.\text{z}Á¹\text{m}Á¹\text{i}Á¹\text{s}Á¹ \text{ u}Á¹\text{p}Á¹\text{a}Á¹.\text{z}Á¹\text{m}Á¹\text{i}Á¹\text{s}Á¹ \text{ y}Á¹\text{c}Á¹ \text{ u}Á¹\text{p}Á¹\text{á}Á¹ \text{ y}Á¹\text{c}Á¹ \text{ u}Á¹\text{p}Á¹\text{z}Á¹\text{m}Á¹ \\
\text{“We sacrifice to Ti}Á¹\text{r}Í¹\text{ria}, ..., whom all the creatures of the life-giving Force commemorate, both those under the earth and those above the earth, both those that are in the water and those that are in the earth.” (Y.8.48) \\
\]

\[
\text{Va}Á¹\text{d}Á¹m \text{ u}Á¹\text{p}Á¹\text{r}Á¹.\text{k}Á¹\text{air}Á¹m \text{ y}Á¹\text{z}Á¹\text{ma}Á¹\text{ide} \text{ t}Á¹\text{r}Á¹\text{a}Á¹\text{d}Á¹\text{h}Á¹\text{t}Á¹ \text{ a}Á¹\text{n}Á¹\text{i}Á¹\text{i}Á¹\text{s}Á¹ \text{ d}Á¹\text{m}Á¹\text{m}Á¹n \\
\text{“We sacrifice to Vai}Á¹u, whose work is above, placed beyond the other creations.” (Y.25.5) \\
\]
LESSON 16

Hamasa tē Ahura Mazda thrēcīg parō anīāiš dāmīn
“Hail to you, O Ahura Mazda, 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:

yaēta anīie yazatāghō yazintī
“The way (the) other deities are sacrificed to.” (Yt.8.11)

yaēt bā paīi fraēītam daxma uzaēza kirlīnte y
alīna narō irīsta nišalīnte
“Wherever dakhmas are constructed the most, in (each of) which dead men are laid down.” (V.3.9)

bāēa thēm tarasca dghānī srāsciīs x’arēdē bairlīnte
“At times, succulent foods are carried past your mouth.” (V.3.29)

yaēt spāēa hanjasēnte Spitama Zarathustra raśēm rasma katarasīt
vaśtāghō nōīt vazalīnte jatāghō nōīt jānīlīnte
“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.:

aiatīghēnāiš karīāiš azdībiī paīi avua karēōīāt
“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:

aēm mašīia- ašauwaxšnut-, zam- akarštā- (sing. only), aspa- asaiia-, išu- huuasta-, arštīdarṣyaa.arštīia-, snaiūī- ašēmōnīvīīī- (not nom.-acc. sing.).

2. Write in transcription and Avestan script the present indicative and subjunctive forms of afha-, gouruvaatia-, maniia-, cinah-.
LESSON 16

3. Transcribe and translate into English:

(Y.61.6 = Y.72.3)

(Y.61.4)

(Y.61.1)

(Y.15.1)

(Y.57.31)

(Y.65.5 = Y.t.5.5)

(Y.t.8.48)
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 daǔuas,
3. chose to be a sacrificer to Ahura Mazdā (and) a follower of Zarathustra, abjuring the daũuas, following the guidance of Ahura Mazdā.
4. He who bears forth water containing dead matter, he (while) both thinking about Order finds the Lie (transl.: he is both thinking ... and finds ...).
5. You protect those lands which set up good treatment of Miñra with wide grazing grounds.
6. Sraoša with the Rewards protects the whole existence of living beings with (his) raised weapon.
7. Ahura Mazdā established the road of the splendid sun.
8. 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.
9. The coursers of Sraoša with the Rewards cannot be (= are not) reached from behind.
10. We sacrifice all your good, Orderly creations, O Ahura Mazdā, the artisan, which you made both many and good.

**VOCABULARY 16**

aibra-: cloud
aðairi.daȟiui-: under the land(s)
aðairi.zoma-: living below the earth
aêša- < vaẽš/iš-: to seek
aibí.dąiui-: upon the land(s)
aibí < aibí + vaẽš/iš-: wishing(?) (+ acc.)
aibí.druža-: to lie to
aibí.soñi- n.(?): settlement, dwelling
aibí.vaẽna-: to look upon, catch sight of

aibí.vőiždaíia-: to bring (a weapon) down upon
aibí.vora-: *overcoat (?)
aia.maso- to the amount of ... (?)
aiai-aiian- n.: day
ainita-: unharmed
aipi.aibra-: clouded
aipi.daȟiui-: being behind(?) the land
aipi.jati- > daũuu.aipi.jati-:
aipi.jan-: to strike back, down(?)

(V.7.47)
(V.7.48)
(V.15.12)
(V.19.37)
LESSON 16

aiipi.karanta-: to cut back, off(?)
aiti.bara-: to carry up to, into
aiiti.jsaa-: to go up to, into
akarsta-: untiiled, unswon
anašaunaan-: not Orderly
anəzaraaste-: not angered (at: dat.)
anu.tac-: < vac/ta: to run along with
antaara.daxiin-: between the land(s)
apayaza-: side-river
apaiti.zaanta-: unrecognized
aputra-: sonless
ara$a$a,manah-: whose thought is not according to the models
ara$a$a,vacah-: whose speech is not according to the models
ara$a$a,șiia$a:a-: whose acts are not according to the models
ar.mana-: correct thought, having/with correct thought
Arzahi: the western continent
asuri- < ə + suri: in the morning(?)
asamn.nj: - not striking the target or not striking so as to cause a wound (?)
asamn.nv: - not finding the target or not striking so as to pierce a wound (?)
asna-<纳斯:as: to reach, obtain 
as.vandara-: offering/receiving great homage (?)
asauua.tbaeG-, for asauua.tbiis-: who harms the Orderly
auua.jana-: to strike down, kill
auuara-<ə.barə-<✈bar: to bring
d auu.ırğhaja-< vars/ərah: to frighten toward
axsañni < ə + $nəñi loc. of xspan-: at night, in the evening(?)
azar/-$n: - n: day
fäbritim: for the third time
ğa.daxiin-: up close to the land(s) (?)
 çağuaza-, çağuaza-<✈vaz mid.: to fly to
ba$uuni: by ten thousands(?)
ba$uuwba: -ba$uuun-: 10,000
barizita-: superl. of barzanji-: highest
baraj-: empowerment through praise (see barajia- Lesson 5)
carfitsi-: wife
carqar-<carqora-<✈kar: to sing many songs of praise
cikaii-<cici-<✈kae: to pay for, expiate
daeuua.aiipi,ja$t: f.: striking back at the daeuuas
dali< < $ia-<✈da (usually act. endings): to be given, placed
daradara-/daradar-a-<✈dar: to tear to shreds
daruya.aritaia-: with long spear-handles
daxma-: dakhma, burial place
duš,sapba-: of bad (evil) pronouncements
duš,x'arə$a-: n.: bad food
du$liji$t/-jies$t-: f.: bad sacrifice
duži$t-: f.: bad going
ara$a:a-: upright
ara$ri$a,para-: fitted with eagle feathers
uui$ita-: unfound, not to be found
Prada$a$a: the southeastern continent (where cattle is furthered?)
frəoraan-/frəor-<✈var mid.: to chose to be
(someone who sacrifices to Ahura Mazdā, etc.)
frapta$a:$an-: who fly on wings
fruviixta-<✈vaeg/veyj: wielded forth, well wielded
əs$a:$a:-: shame
gund: - lump (?)
hama-: one and the same
hambara-: to carry together, collect
hamisti-: fem. - removal
hampara$-<✈pars/fras mid.: to deliberate
hausa- < haoə: to dry out
hauuat.zam-: just as much as, equal to the earth (?)
ham.uruisuu$anh-< uruisuua- + ah- ? with contorted mouths(?)
ham.vi: - to blow (together)
hii.hak/-hi$ç-<✈hak: to follow
hubarati-: f.: good treatment
hufraiixta-: well put together (the blade and the handle?)
huija$ti/-jies$t-: f.: good sacrifice
humanah-: of good thoughts
huniuixta-< ni <✈vaeg/veyj:: well brandished, well brought down (upon + loc.)
huptarsta-: having/with good wings
hu$ixa-< $anjaia-<✈$hang: well pulled (bow)
huupah- - apah-: having good works, artisan
hupara, darasia-: exposed to the sun
hu$x$uinta-: well sharpened
i$a-: arrow
jiia.jata-: struck by/propelled by the bow string (jii$a-)
kar$iuua$t: sb. who tills, plows
kar$iuuran/-$n: - n.: continent, country
kar$biiia, pass. of vkar: to be cut
ma$ria-<✈hm$r: that ought to be memorized
ma$ria-, pass. of $mark/marc: to be destroyed
mat,ra$a: - possessing chariots
mat,azai$ti-: with examples
mi$f$a:n-: pair
mi$ro$druj: - who is false to the contract/Mi$fara
mi$ro$tna$es-, probably error for mi$ro$tniis- (cf.
tbaeGah): who is hostile to the contract/Mi$fara
mi$ro$ziil: - who harms the contract/Mi$fara
na$a-<✈n$a: to revile
nasumant-: containing dead matter
nifica- m.: umbilical cord(?)
nikanta- < ni.kun-: buried
nisadjaiia- < ṣhad: set down, establish
nižborātī- f.: removal
niž.duuar- < ṣduuar: to run out
paeman- n.: (breast) milk
pairi.daño-: around the land(s)
pairi.jasə-: to come around, serve
pairi.mania- < ṣman-: to despise
pairi.taiia- < ṣtā: to keep (sb.) away
pairi.xatə-: girded
pairi.xaenə-: look around, encompass with one's sight
paiti.rakaia- < ṭraek: to leave, abandon
paitismarə- < ṭhmar: to commemorate, keep in mind
paiti.taŋhiaia- < ṭaŋh: to frighten back toward
para.jasa-: to go away to(?)
parə.asna-: future
paraŋə- < ṭpard: to fart
parənə- < ṭpar mid.: to fight, overcome [cf. parətə- < ṭpart "to fight"]
piŋərə-: flour(?)
pouru.bəuuanə-: by many ten-thousands
pouru.bəzanə-: by many thousands
pouru.xatu-: by many hundreds
raŋkaia- > paiti.raŋkaia-
raŋkia- < raŋka-: to hurt, wound
raŋta- < raŋzəia-: straight, ordered
ravuncaran-: which runs free
sarən- n.: head; sarahu loc. plur. "on the heads"
sastə- f.: praise
Sauua: the eastern continent
sauuəŋhant-: providing life-giving strength
sasəŋ- < ṭsəŋh: to announce frequently
srasca- < ṭsrasca: to drip
suə- (suəə-?): ?
suia-: pass. < viə: to be given life
surənə- or suronə- < viəno: to hear, listen
ša- (root noun): happy
taŋa- or tanu- < ṭtan: to stretch
taraŋəia-: placed beyond (+ acc.)
tātii-: thief
tusa- < viəno: to become empty, have diarrhea(?)

6anmanəŋhant-: skilled (?)
6anuan- or 6anuan- n.: bow
upa.6aranə-: to dare, trust oneself to, venture upon
upairi.6año-: above the land(s)
upairi.zama-: living on the earth's surface
upasəma-: living in the earth (?)
upa.6bəsta- < ṭbaŋhəiaia-: antagonized
upapa-: living in the water
uru6bə- or uru6bən- n.: intestine, "heart"
uus.pata-: to fly up
uzdaena-: mound
vanta-: praise (?)
varaŋməŋhant-: possessing miraculous power
vara-0, only loc. plur. varaŋhəua- part of Yimas vara?
vus- or us-: to wish
vaŋə-, past participle of vəza-: carried, conveyed
vəzia-: pass. < ṭvəzə: to be conveyed
vəzə-: cudgel
varaŋhəua-: more valuable
Vidaŋəua-: the southwestern continent (where cattle is found)
vinad- or vənd- < ṭvənd: to find
Vouruβərti-: the northeastern continent (with broad...?)
Vouru.jarəni-: the northwestern continent (with broad...?)
xəərəi-: female
xəirəia-, pass. < ṭxəirə: to be eaten
X'aniɾəua-: the central continent (with singing wheels?)
x'əərəista-: most delicious
x'atə- by him/herself
yaoxstuuəntə-: *crafty
yər- n.: season
yətaia- < ṭyat: to set up (in its proper place)
yəziia-: pass. of yəza- < ṭyəzə: to be sacrificed to
zafan- n.: mouth (of evil beings)
zanda-: *heretic
zao- or zaoza- < ṭəza: to call repeatedly
zarəniəsruua-: with golden hooves
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 $s > 5$ (Ind. $s$) after the vowels $i$, $u$, $r$ and the consonants $k/g$, $r$. Originally, the same happened also after $p/b$, but the groups $p$/b$2$ 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 *$k$ and *$g$ ($gh$), which had become I Ir. *$c$ ($ts$) and *$f$ ($dh$), OInd. $s$ and $h$, but Av. $s$ and $z$. The IE. "thorn" groups behaved the same way: $kh > ch$ (> Ind. $k$, Ir. $j$), etc.

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

Also, since the I Iran. velars $k$ and $g(h)$ had become fricatives before consonants in proto-Ir. ($k + s > x$, 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: $-$ > $xh$, beside which we also have the strange YAv. forms in $-$ugh-: $niiagharsti$ < $ni-$ + har- (cf. $ni$hara$-$, $ni$haurua$-$), $ni$aghad-$ < $haghad-$, intensive $ < $had-$ "sit"; $niiayhad-$ < $Ishayhad-$, intensive $ < $had-$ "sit".

Sometimes the ruki was eliminated altogether: YAv. $nix'abdaiia-$ (only V.18.16, 24; there no examples of $ni$-$x$-)

IE. *$ks$ > I Ir. *$ts$-$s$ > OInd. $k$s, Ir. $j$s. I Ir. *$vits$-$s$ nom. sing. "house" > Av. vi$-$ (OInd. vi$-$, cf. loc. plur. vi$k$s); IE. *$kp$: Av. $so$-$si$- "dwell" (Ind. $ksi$-);
IE. *$gh$-$s$ > I Ir. *$d$-$x$ > Ind. $k$s, Ir. = OAv. $va$-$sa$- s-aor. of $vo$-$sa$- "convey" (OInd. $vak$s$a$-);
IE. *$gh$-$o$: I Ir. *$d$-$x$ > Ind. $k$s, Ir. =: Av. $z$-$a$- "earth" (OInd. $k$s$a$-);
IE. *$ks$, *$k's$ > I Ir. *$k$s $ >$ Ind. $k$s, Ir. $x$: Av. $va$-$x$, nom. sing. of $vak$-$ivac$- "word" (OInd. $vaks$);
IE. *$kh$ > I Ir. *$g$-$x$ > Ind. $k$s, Ir. $x$: $xa$tra- "command" (OInd. $k$atra$-$);
IE. *$gh$-$s$ > I Ir. *$g$-$x$ > Ind. $k$s, Ir. $x$: $x$tra- "command" (OInd. $k$atra$-$);
IE. *$gh$-$s$ > I Ir. *$g$-$x$ > Ind. $k$s, Ir. $x$: OAv. aoy$-$, 2nd. sing. pres. inj. of aog-$laoj$- "declare oneself (as)" (cf. OInd. $aduksa$- aor. of $dugh$- "to milk");
IE. *$g$-$x$-$s$ > I Ir. *$g$-$x$-$s$ > Ind. $k$s, Ir. $x$: Av. $x$ar- "flow" (OInd. $k$sar$-$).

After labials, the I Ir. $s$ merged with the I Ir. $t$ ($ts$):
IE. *$p$-$k$ > I Ir. *$p$-$s$ > OInd. $k$s, Ir. $b$s: Av. f$u$m$n$- $ < $ pasu$-$ "sheep" (OInd. $k$uman$-$);
IE. *$d$-$bh$s > I Ir. *$b$-$s$ > Ind. $p$s, Ir. $b$ ($b$) Av. $dib$-$a$- "deceive" (OInd. $dipsa$-), $gar$-$f$a$-$ < $grab$- "seize."

Ruki is found in all endings and suffixes beginning with I 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 compunds:
prefixes in -$i$ (ni-, pai$-$, vi$-$, etc.): $ni$stara$-$ "spread out" < $sta$-, $ni$staiia$-$ "set down" < $v$had "sit";
$ni$taiia$-$ "to order" < $st$a "stand"; ai$-$huta$-$ "pressed, pressed," pairi$-$haua$-$ "surrounding Háuani (the time of haoma-pressing) ai$-$hara$-$ "drinkable," pairi$-$x$axta$-$ "girded," $ni$h$o$-$ (but $ni$asta$, $ni$staiia$-) ;

prefixes in -$u$ (anu-, hu-): anu$h$hak$-$ (OAv.) "following along with," hu$h$ha$mb$rata$- "well carried together, well-accumulated"; hu$h$ha$za$man$-, 3

3 Today, $b$ and $d$ are not considered as parts of IE. phonemes, but they are a useful descriptive device.
Lesson 17

Reduplication: hišta- < īstā; kušx'āfa (perf. < īx'āp)
In compounds: pasuš haouruua- "shepherd" < *pasu-šauruua- < har- "guard"; pounuš x̑ātra- "providing
much good breathing space," mantiuš x̑arūtha-; raṭaēštā- < raṭai + 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-em</td>
<td>i-</td>
<td>a-dā</td>
<td>uuua-</td>
<td>yā-</td>
<td>ka-lc-</td>
</tr>
<tr>
<td>“how much”</td>
<td>auuān-</td>
<td>a-dēauan-</td>
<td>auuān-</td>
<td>auuān-</td>
<td>yauuān-</td>
<td>cuuān-</td>
</tr>
<tr>
<td>“how many times”</td>
<td>ātara-</td>
<td>yatāra-</td>
<td>katāra-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>“when”</td>
<td>āt, āt</td>
<td>yat</td>
<td>kāt</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>“where, when”</td>
<td>akāta-</td>
<td>i-da</td>
<td>ātāda</td>
<td>auuāda</td>
<td>yauuāda</td>
<td>kāda</td>
</tr>
<tr>
<td>“from where”</td>
<td>āṭa</td>
<td>i-da</td>
<td>auuāda</td>
<td>yauuāda</td>
<td>kāda, kāda</td>
<td></td>
</tr>
<tr>
<td>“how”</td>
<td>āṭra</td>
<td>i-TRA</td>
<td>auuātra</td>
<td>yauuātra</td>
<td>kūtra, kūra</td>
<td></td>
</tr>
<tr>
<td>“where”</td>
<td>ātara-TRA</td>
<td>a-uuua</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note the irregular acc. sing. auuāntom of auuānt- (see Lesson 8).
The pronoun ātara- "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: -iia.
Exceptions: i-stems have the ending -a; - u- (u²-) and ao-stems have the ending *-au, which becomes
-uuu in final position, or—with an added -a: -auua; 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
-l and -e in final position, or—with an added -a: -aiia.
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: -huua, -šuua, or -š.huua.
Instead of -ahu(ua), we also find -δ.hu(ua), apparently analyzed as a compound, but probably from an
older form with labial umlaut: *-ahu > -ōhu, which was reinterpreted as -δ.hu(ua).
The endings are:

- a-stems: m., n., f.
  - Sing.: *ahuire
  - Plur.: nmânaiia
- i-stems: m., f.
  - Sing.: daënaïia
  - Plur.: daënahu(u)ia
- u-stems: m., n.
  - Sing.: gâtuôô
  - Plur.: gâtuës, ganës
- ù-stems: m., n.
  - Sing.: išë
  - Plur.: išëhu, išëhuua

Vowel-stems

- a-stems: m., n., f.
  - Sing.: *ahuire
  - Plur.: nmânaiia
- i-stems: m., f.
  - Sing.: daënaïia
  - Plur.: daënahu(u)ia
- u-stems: m., n.
  - Sing.: gâtuôô
  - Plur.: gâtuës, ganës
- ù-stems: m., n.
  - Sing.: išë
  - Plur.: išëhu, išëhuua

Notes:

The locative of ahura mazdâ is transmitted as áhuire mazda for *ahuire mazde.

The masc. form gaëbë listed by Reichelt (p. 197) as loc. sing. of gaëbâ- only occurs in the expression ahmu gaëbë, in which the pronoun is also a masc. form.

In the i-declension parôiëbe < parôiëbê-, fem. of parôiëu-broad,” has regular -e < -iia.

The fem. uâh- “dawn” forms its loc. plur. from the h-stem uâhâ-: uâahuua.

Consonant stems

- Sing.: apâïia, kôrôpïia, zamï, hamï, damï, nafâïia, visï, visiïia, vise
  - Plur.: -

Notes:

apâïia is < *opiia with epenthesis or a thematic form.

zamï seems to be disyllabic and is probably < *zami. Beside zamï there is the thematic form zâmë. There is also another form of zam- with “locative” meaning: zamara, preserved only in the expression zamara gûz- “hiding in the earth” (cf. Eng. local adverbs with r: here, there, etc.).

u-stems

- Sing.: (xšafne)
  - Plur.: xšâpô, hariuia
- i-stems
  - Sing.: ašu, ašuia
  - Plur.: uan-stems, man-stems
- u-stems
  - Sing.: ašuhungaia, Airiiamaini
  - Plur.: dâmôhu, dâmahuua

Note: ašuhungaia may be < *ašuhungia with epenthesis or a thematic form (cf. apâïia).
LESSON 17

nt-stems
No plural forms attested.

Sing.  nt-stems  pres. part. act.  usani-stems
borzantaiia  *drujianti  daa'ti (N.66?)  astuuannti

Note:
borzantaiia may be < *borzantia with epenthesis or a thematic form (cf. apaia).
The form *drujianti (or *drujanti) is restored in N.66 (D.84) for the mss.'s drujiantsi Pahl. drziiin).

h-stems

Sing.  h-stems  r-stems
manahi; asahii (N.83)  nairi, sairi, vagri; daehri
Plur.  qzahu, usahuua, raocohuua -

r/n-stems

Sing.  r/n-stems  aitan
asni (asne) -
Plur.  -  karshuuhu  uruubhhuua

PRONOUNS

Locative
There are no examples of the 1st and 2nd person personal pronouns in the locative.
The fem. sing. has -a'he < *ahhe.

Demonstrative pronouns

The demonstrative pronoun ima- "this": The demonstrative pronoun aeta- "this":
masc., neut. fem.  masc., neut. fem.
Sing.  ahmi  a'he  a'ethmi
Plur.  asheeu  ahhe  -

Relative and interrogative pronouns

The relative pronoun ya- "who, which": The interrogative pronoun ka/ei- "who, what":
masc., neut. fem.  masc., neut. fem.
Sing.  yahmi  ye'he  kahmi, cahe  ka'he
Plur.  ya'eshu  yahu  -

Reflexive pronouns

The reflexive pronouns x'a-, hauue- "own":
Sing.  x'ahmi, hauue (Yt.13.67)
Plur.  x'a'eshu  hauueahuua

September 9, 2003
The interrogative-indefinite pronominal adjective *cuan†- “how much?, how many?,” beside the “regular” cuuqs (Y.19.20) has a nom. sing. cuuqs (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 *-$ . It thus behaves like the acc. plur. of thematic nouns, except that, where this ending is preserved as -$ in the nouns, it is replaced by -$ in the participles. Thus we have *bar$ ⇒ barò, but *mrâ$ > mrû (thematized), jaîti$ > jaîtiq. It seems that the nom. sing. m. had lost its t already in Indo-Iranian times and that the ending actually was *ans, which then developed like the acc. plur. in Avestan (OInd. -an, sandhi -ams). We may compare the ank-adjectives, which lost their kix at an early stage, e.g., *prâ(k)s > frâ (OInd. prâni).

The substantivized participle fsuiiant- (in vdstriia- fsuiiant-) retains the ending s: fsuiiqs, cf. cuuqs. The nom.–acc. sing. neut. of thematic participles has the expected ending -an < *-ant, that of athematic verbs is -q as in adjectives.

The feminine forms are as expected: athem. -aiti-, them. -antli- (-antli-, -antlii-), *waaini-, *weinti-.

Paradigms:

No instr. sing. forms are attested.

<table>
<thead>
<tr>
<th>Paradigm</th>
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<th>Thematic a-stems</th>
<th>iia-stems</th>
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<td>m.</td>
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<td>barò</td>
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<td>barãntô</td>
<td>fsuiauntô</td>
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<td>barãnte, barântae$</td>
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<td>-</td>
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<td>instr.</td>
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<td>-</td>
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<td>Plur.</td>
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<td>*fsuiauntô</td>
</tr>
<tr>
<td>nom.</td>
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<td>barântô</td>
<td>fsuiûiantô</td>
</tr>
<tr>
<td>acc.</td>
<td>-</td>
<td>barântô</td>
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</tr>
<tr>
<td>gen.</td>
<td>hântam</td>
<td>barântam</td>
<td>thiûiantam</td>
</tr>
<tr>
<td>dat.-abl.</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>instr.</td>
<td>hašbiš</td>
<td>-</td>
<td>-</td>
</tr>
</tbody>
</table>

Notes:

Athematic verbs frequently take the thematic nom. sing. m., e.g.: jantô.

The strange form "vâuâd "blowing" < √/vâ seems to be from *vâ$ < *vâHant-.

Thematic forms are common, e.g., saôšûiantaebiô.

The athematic forms yžâraitaebiô “flowing,” for *-aëbiô, and xšaiatô “ruling,” for *xšaiântô are probably scribal errors.
LESSON 17

This word is known from two (three) forms, and although it looks like the passive of x'ar- “eat” with act, inclection, it is probably an adjective meaning “savory, tasty,” or similar.4 The nom.-acc. sing. is x'airilgn and the nom.-acc. dual *x'airiianți, both in the Yima myth:

yat karanaoq aŋhe xšaðrāsq amaɾaʃqua pasu vira aghaʔxəmne āpa uruwaire x'airilgn x'arəθəm ajiiannam
“that he made, during his reign, cattle and men indestructible, waters and plants indesiccable, *savory food inexhaustible.” (Y.9.4, see Lesson 9);

yeʃhe xšaðrāq *x'airiianți *stə uie x'arəθə ajiiannam amaɾaʃqua pasu vira aghaʔxəmne āpa uruwaire “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'airiiantu astu F1; xairiieti asti J10; xairiianți ast D; xaraiiantu așalti K12.

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

hatra manayd aawastaiia taui maq zaiiri gaonam maq *x'airiieti *taijiannam
“place in the same place green fields, together with greenery, together with inexhaustible, savory (food).” (V.2.26)
Mss.: *iieiti PV, Jp1, IVS; *iieiti Mf2; aj(a)iiiamnam.

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 nmməne “in this house”

x'ahmi dəm x'ahmi ciōre x'ahmi zoœå x'ahmi xšaθrəe
“in his own house, own lineage, own pleasure, own command.” (Vr.14.2)

ačiaho moq yarat x'arəθə “in this bony existence.”

hamaiia gātuuō hišiəna
“They stood in one and the same place” (after Yt.13.53)

daq ɐhuua pauuuuatu póuru sarədō vi raooqhe
“Then on these mountains you grow far and wide in many species.” (Y.10.12)

yō vispāhu karshuqhu maniauqo yazatə vazaiə x'arəθə.də
“(Mīrā) the deity of the world of thought who flies over all continents giving (the gifts of?) Fortune.” (Yt.10.16)

Zarathustra...

"(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.

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.

nōiṭ cahmi *zazuḍ yō nōiṭ urune *zazuḍ nōiṭ cahmi *zazuṣi *yā nōiṭ urune *zazuṣi

“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)

zazuḍ, zazuṣi are masc. and fem. nom. of the active perfect participle of zā- (Lesson 20). zazuṣ in the next example is an adjective from the perf. part.

zazuṣ vispaēṣu vaŋhuṣu zazuṣ vispaēṣu aṣō.cīoraēṣu

“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)

zazo buiie vaŋhāuca mīḍe vaŋhāuca srauauhai uruṇaēca daraye hauuaifhe

“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)

zazo buiie are ungrammatical forms. vaŋhāuca ... srauauhai is a quotation from the third Gāthā (Y.49.9).

dāṇa māzdaīasniṣ vispaēṣu vaŋhuṣu

vispaēṣuca aṣō.cīoraēṣu haiṭiia.dātama

“The Daēṇā of the Mazdaiasniṇ, (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 yuitiia- “fight (over)” appears to take the same construction:

dā yuitiieinti paṣanāhu haunte aṣahi sōtoraēca

“They (the fravashis) fight in battles (each) over (her) own place and settlement.” (Yt.13.67)
LESSON 17

3. Locative with prepositions
The locative is used with prepositions indicating place, e.g., upa "in," paiti "on, in return for":

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

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

*yahmi paiti vispom maqrom aššom.srau인 vi.sruilatu*  
“(Zarathustra ...) in whom every poetic thought containing words (fame) of Order was heard far and wide.” (Y.13.91)  

diôri zi paiti niwâitiš visphae aţhâš astuwartô  
humatadâšuca huxtačšuca huaratadâšuca  
“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 aošan’ha *aošan’haipti aŝom isaiti *tanuui ... cim vă gaţăhuua mahrkašom*  
“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 âuwiia “woe (upon)”:

*âuwiia *vanaiti spitama zarathustra yô *frauruwaèšiti hauahae <urunô> vanaiti  
“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:

*usshištâti Vohu Manâ hucâ gânuuō zaruniš.karatô (for *karaite?)  
“Vohu Manah stood up from the golden throne.” (V.19.31)  

*hucâ barâšnuuō (or barâšnuâ?) gairinâm auui jafnuuō raongm*  
“From the height(s) of the mountains to the depths of the rivers.” (V.5.1)
LESSON 17

*daēwanaqm parō ṭbaēśaŋhāt daēwanaqm parō draomōhu*

"Before the hostility of the daēwua, before the *deceptions(?) of the daēwua." (Yt.13.57)

* cf. Aēśmahe parō draomūbilō (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:

*Before the hostility of the daēwua, before the *deceptions(?) of the daēwua.*" (Yt.13.57)

cf. Aēśmahe parō draomūbilō (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:

*They stand rushing (seething) about within the ocean." (V.5.19)

She who sits gobbling up that which is the food offering belonging to Haoma." (Y.10.15)

"Then a wind seems to be blowing toward him." (H. 2.7)

"We sacrifice to the life-giving fire, being a firm charioteer" (Y.62.8)

"(I pray for) Reward bestowing (and) of long *turning ever-lasting ...,* everlasting, uninterrupted which carries all remedies of waters, cows, and plants, and which overcomes all hostilities (Y.52.1-2)

"(Araduui Sūra Anāhita ...) who stands to be made known in the shape of a beautiful young woman." (Yt.5.126)

"Give us riches and munificent gifts when you are requested (to do so), having the command (to do so)" (Y.68.21)
LESSON 17

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

\[\text{vārantī vā snaēžiṇṭī vā baraṇṭī vā}
\]
\[\text{tamaghm vā aijī.gāta (mss. āgātō, āgatō, gātū) ailiq vā}
\]
\[\text{*varata.fṣuō (mss. fṣō) vā varata.vire jasāṇṭī}
\]

"(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(?)." (V.8.4)

The participle is used with ūman “to think (oneself to be),” ūvas “to wish (to be the one ... -ing)” and ūvaēs “to be ready (to be the one ... -ing)”:  

\[\text{nmānām hō maniiete para.daṭō}
\]

“He thinks he is selling a house.” (after V.18.28)

\[\text{yezi vašī zaraθuṣtrā auuā pbaēšā tauruualiō}
\]

“if you wish, Zarathustra, (to be the one) overcoming all those hostilities.” (Yt.1.10)

\[\text{visāti ti frayrrāaliō nōiī *frayrrāraiciiti}
\]

“He declares himself ready (to be the one) waking him, but does not wake him.” (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:
   
   maēṭana- zaraniō.karata-, iśu- huuasta-, aršīi- vazimmā-, dāṣhu- aśāštā-, ariśiāna- vaējah-.  

2. Write in transcription and Avestan script the 3rd sing. and 1st plur. pres. indicative, injunctive, and subjunctive of
   
   ā.gauruualia-, aipī.karanti-, pari.aē-.  

3. Transcribe and translate into English:

   (Y.57.27)
(after Yt.14.47)

(Yt.16.2)

(V.2.25)

(V.2.26)

(V.2.27)

(V.2.28)
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 Vairiia 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 (yōr) before that stood in (one and) the same place without moving forth, before the hostility of the daēuas, before the deceptions of the daēuas.
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. [nāmō paiti.bara- + dat.]
adruj-: opponent of the Lie
aेतमौ.2: with firewood in the hand(s)
aeuua: in this way
afraix-: < uxi-: non-pronouncement
aiji.gaiti-: onset
aiji.x'arota-: (in aiijis-): drinkable
Airiiiana-: Aryan (+ Vaehj-)
aajianna-: inexhaustible
aiapi.xvara: in this way
afrauxti- f. non-pronouncement
aiapi.xvara: with milk in the hand(s)
afruhanu-: with milk in the hand(s) [with gao-<gao or for *gauud]
gauua-: milk

NERP: a mountain ridge
asaiia-: casting no shadow
ahista-: least happy
amsam.sraua-: containing the words/fame of
afrukanba-: *awning made with beams(?)
frasanba-: *awning made with beams(?)
fraskanba-: *awning made with beams(?)
fraskanba-: *porch(?)
frasanao-: *impotent
frakauua-: with hump in front
frarfhara-: < ar: to eat (from)
fraruuaexsti- f. leading along twisted (crooked) paths (?)

niṣtar- < ṣtarH: to spread out
niuuāti- fem. < ṣvan: winning, victory
nižbairišta-: most getting rid of
paša-: with spots, leper (?)
pairi. vāra- = pairuuāra-
pairi. auua. paša-: to nail (?) [cf. fsah-]
pairi. irinak- < ṣrāek: to relinquish
paśatā < paśi-ā-/i-: to go to, defecate (?)
pasu. hauuruua-: shepherd (dog)
pauuuata-: mountain
pāraṇā- < ṣpar mid.: to *contest, compete with (?)
paśanā-: battle
pouru. x'āōra-: providing much good breathing space
rauuan- (raonā-?): *river
safa-: hoof
sara6ā-: species
sruuaēna-: with nails
tāś- < ṣtāś: to hew, fashion by hewing
uz. bora. zaia- < ṣbarz: to raise
Vaejah- < ṣvaēg(?): Airiiana Vaejah, the mythical homeland of the Iranians
vanta- < ṣvan-: to vomit
vātri, loc. in spring
vara-: the bunker in which Yima preserved the creations from the destructive winters
varuuua-: soft
vaarā. fīao-: with captive sheep and goats (?)
vaarā.vira-: with captive men (?)
vaarāāna-: community, village
vāra- < ṣvār: to rain
vāruāā perf. < ṣvruuāā: to be happy
vaarēra- n.: valor
vīmitā. danta-āna-: with malformed teeth
vispam ā ahmāt yat; for as long as
vītarat. tanu,-: sequestered
vītiṣ- (= vīdīṣ-?): *judgement
vīza. sa-: with crooked (legs)(?)
vi. raoa- < ṣraōā: to grow far and wide
xrau. duua-: hard; cf. xruu. dra- (Lesson 12)
x'ādāta-: made/placed by/for themselves(?)
x'airianāt-: *savory
x'ara. dā-: giving (gifts of) Fortune
yāh- m.: poetic competition(?), audition
zaranī. pa. tīarāta-: with inlaid gold
zaraniiō. ka. rāta-: gilded
zā-: pres. zaa. mīl: leave behind
za6ā-: birth
zamara. guz-: hiding in the earth
LESSON 18

NUMERALS

The following numerals are attested in Avestan:

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<td>fratma-</td>
<td>paoirim</td>
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<td>2 duua-</td>
<td>bi°, baε°</td>
<td>biiia-</td>
<td>aithitim/aithitim “a second time”</td>
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<tr>
<td>3 ðrðii-/ðrði-</td>
<td>ðrò°</td>
<td>ðrììia-</td>
<td>ðròritim “a third time”</td>
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<tr>
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<td>caðbru°</td>
<td>tuiria-</td>
<td>åxtuirim “a fourth time”</td>
</tr>
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<td>5 pañca</td>
<td>pañca°</td>
<td>puxëa-</td>
<td></td>
</tr>
<tr>
<td>6 xšuuaš</td>
<td>xšuuaš°</td>
<td>xšuusa-</td>
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<td>7 hapta</td>
<td>hapta, hapto°</td>
<td>haptaða-</td>
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<tr>
<td>8 aśta</td>
<td>aśta, aśto°</td>
<td>aśtëma-</td>
<td></td>
</tr>
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<td>9 nauua</td>
<td>nauua°</td>
<td>naonta-</td>
<td></td>
</tr>
<tr>
<td>10 dasa</td>
<td>dasa°</td>
<td>dasoma-</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>aeiuaandasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>duuadasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>ðridasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>caðruadasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>15 pañcadasa-</td>
<td>pañcadasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>16 xšuuaš.dasa</td>
<td>xšuuaš.dasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>hapta.dasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>aśta.dasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>nauua.dasa-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>20 visaiti (visqsta)</td>
<td>visqsta-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>30 ðrisatam</td>
<td>ðrisatam-</td>
<td></td>
<td></td>
</tr>
<tr>
<td>40 caðbðarasaðatam</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>50 pañcásatam</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>60 xšuuašti-</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>70 haptañi-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>80 aśtañi-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>90 nauuñi-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>100 satam</td>
<td>satam°, sato°</td>
<td></td>
<td></td>
</tr>
<tr>
<td>180 duiie nauuñi</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>200 duiie saite, duuaε° saite</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>300 tišro sata</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>400 caðbðërð sata</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>500 pañca sata-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>600 xšuuaš sata-</td>
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<td></td>
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</tr>
<tr>
<td>700 hapta sata-</td>
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<td></td>
<td></td>
</tr>
<tr>
<td>800 aśta sata-</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>900 nauua sata-</td>
<td></td>
<td></td>
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</tr>
<tr>
<td>1000 hazagraëm</td>
<td>hazagraë°, hazagrë°</td>
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<td></td>
</tr>
<tr>
<td>2000 duiie hazagre</td>
<td></td>
<td></td>
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<tr>
<td>9000 nauua hazagra</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10000 baêwuar-/baêwuan-</td>
<td>baêwuarë°</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

September 9, 2003
LESSON 18

90000 nauuaŝsbaēuwn

Notes: visqsta “20” is probably a reverse formation from the ordinal visqstama-.

**Compound numerals**

<table>
<thead>
<tr>
<th>Number</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td>panočaca visaiti</td>
<td>25 times</td>
</tr>
<tr>
<td>33</td>
<td>ṭraiasca ḍrisqsc</td>
<td>33 times</td>
</tr>
<tr>
<td>75</td>
<td>panočca haptāiti-</td>
<td>75 times</td>
</tr>
<tr>
<td>99,999</td>
<td>nauuaca nauuaitšca nauuaca satā nauuaca hazapra nauuaŝsca baēuwn</td>
<td>99,999 times</td>
</tr>
</tbody>
</table>

**Multiplicatives**

- (times, -fold)
  - 1 hakarat “once”
  - 2 biš, bišuatu “twice”
  - 3 ṭriš, ṭrišuatu “thrice”
  - 4 caṭbruš “four times”
  - 5
  - 6 xiuuažaiia “six times”
  - 7
  - 8
  - 9 naomali (nāuma), nauuaŝ “nine times”
  - 20 visaitiuud “twenty-fold”
  - 30 ṭrisaθbā, ṭrisataθbēm “thirty-fold”
  - 40 caṭḇarssasaθbā “forty-fold”
  - 50 panočasasaθbā “fifty-fold”
  - 60 xiuuaštiuud “sixty-fold”
  - 70 haptaištaiia “seventy-fold”
  - 80 aśiaθštiuud “eighty-fold”
  - 90 nauuaitštiuud “ninety-fold”
  - 100 satāiuus “a hundred-fold”
  - 1000 hazapraiš “a thousand-fold”
  - 10000 baēuvarōtiš “ten thousand-fold”

**Fractions**

- 1 oriī “a third”
- 2 caṭbruš “a fourth”
- 3 pantaθ’ha “a fifth”
- 4 xiuuaštiuud “a seventh”
- 5 aśiaθštiuud “an eighth”

Other derivatives:

- panoč.hiliā “of five species.”

Note: Whether the numerous analogical forms are genuine or were fabricated by the transmitters and scribes we cannot tell.

**Declension of numerals**

- The numeral “one” is declined as a pronominal ā-stem; note the acc. masc. and the nom.-acc. neut. ōiium, ōim, and other forms (see Lesson 9).
- The numeral “two” is an a-stem dual.
- The numerals “three” and “four” have some special fem. forms.
- The other cardinals are mostly indeclinable.
LESSON 18

“One”

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>aēwō</td>
<td>ōiunm, ōim</td>
<td>aēuuā</td>
</tr>
<tr>
<td>acc.</td>
<td>ōiunm, ōim</td>
<td>ōiunm, ōim</td>
<td>aēuuqm</td>
</tr>
<tr>
<td>gen.</td>
<td>aēwāhe</td>
<td>aēwājhā</td>
<td></td>
</tr>
<tr>
<td>abl.</td>
<td>aēwuahmāi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>inst.</td>
<td>aēwuā</td>
<td></td>
<td>aēwuia</td>
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<tr>
<td>loc.</td>
<td>aēwuahmi</td>
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</tbody>
</table>

“Two”

<table>
<thead>
<tr>
<th></th>
<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.-acc.</td>
<td>duua</td>
<td>duia, duuā</td>
<td>duia, duuā</td>
</tr>
<tr>
<td>dat.-abl.-inst.</td>
<td>duuaibiiā</td>
<td></td>
<td></td>
</tr>
<tr>
<td>loc.</td>
<td>duuaiā</td>
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<td></td>
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</tbody>
</table>

“Three”

<table>
<thead>
<tr>
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<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>þrāiō</td>
<td>þrī</td>
<td>tišrō</td>
</tr>
<tr>
<td>acc.</td>
<td>þrīš</td>
<td>þrī</td>
<td>tišrō</td>
</tr>
<tr>
<td>gen.</td>
<td>þrāiium</td>
<td>tišrm, tišranqm</td>
<td></td>
</tr>
<tr>
<td>dat.-abl.</td>
<td>þribiiō</td>
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<td></td>
</tr>
</tbody>
</table>

“Four”

<table>
<thead>
<tr>
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<th>m.</th>
<th>n.</th>
<th>f.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>catfibrō</td>
<td>caturā</td>
<td>catagrō</td>
</tr>
<tr>
<td>acc.</td>
<td>caturā</td>
<td>caturā</td>
<td>catagrō</td>
</tr>
<tr>
<td>gen.</td>
<td>caturqm</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Other numerals: gen. pāñcānqm, nauuānQM, dāsānQM; - instr. pāncasābij, satāiš, hazagraiš, bōēimarbij

On the rin-stem baēuuar-/baēuan- see Lesson 16.

Note:
The element -sr- in fem. 3 and 4 is an ancient suffix found in the fem. forms of the numerals “3” and “4” in several Indo-European languages. It may be related to strī- (< *srī-) "woman” and -ghar- in x̱aghar- “sister” (if originally *x’a-har- “one’s own woman?”).

tišrō sata “400” has the fem. tišrō agreeing with a neut. plur.

VERBS

The optative

The endings of the optative differ from those of the indicative and subjunctive by containing an element -i- (-ii-). In the thematic conjugation, this element combines with the thematic vowel and produces a diphthong: aē, ōi, aii°. In the athematic conjugation it has the form iiāli (< *iāH-/iH-).

The thematic 3rd plur. ends in -aiian (-aēn), which is identical with the 3rd plur. indicative of aiia-stems. In aiia-stems the original ending was therefore -aiiaiin, which regularly became -aiiaēn. In the manuscripts this ending is most often corrupted to -aiiaēn and then replaced by the familiar -aiian.
# LESSON 18

## Present optative active

<table>
<thead>
<tr>
<th>Sing.</th>
<th>themematic</th>
<th>thematic</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-</td>
<td>barōiš, viōāraiōiš</td>
</tr>
<tr>
<td>2</td>
<td>-iād</td>
<td>-ōiš</td>
</tr>
<tr>
<td>3</td>
<td>-iāt</td>
<td>barōiš, zbāiōiš</td>
</tr>
</tbody>
</table>

Dual
- -itam

Plur.
- -aēma

## Present optative middle

<table>
<thead>
<tr>
<th>Sing.</th>
<th>themematic</th>
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</thead>
<tbody>
<tr>
<td>1</td>
<td>iia, -ë</td>
</tr>
<tr>
<td>2</td>
<td>-ëša</td>
</tr>
<tr>
<td>3</td>
<td>-ēta</td>
</tr>
</tbody>
</table>

Dual
- -aitam

Plur.
- -ōimaiōe

## SYNTAX

### Uses of the numerals

Most of the numerals present no special features in their use. Note that the numerals “100” and higher are nouns and take the genitive plural of the items counted.

*aēta vaca maδaiiaŋ'ha ahe vaca sonδaiiaŋ'ha*

orderly Ahura Mazda (is?) together with the good deities, the life-giving immortals ones of good command, giving good gifts,
by fifties, hundreds, thousands, ten thousands, innumerable ones, and even more than that.” (Vr.8.1)

yeţhe a caoţarō aršān b ham.tāšah Ahurō Mazdā...

yeţhe a awaawuṭ haenamān nauua satāśi hazārapāmca

“(Arađūvī Ṣura Anāhīta ...) for whom Ahura Mazdā fashioned together four males ... “who has so much of armies (as many armies as) 1900.” (Yt.5.120)
a. The first yeţhe is for *yeţhāi, the second for *yeţhā. – b. For *aršā (only attested as gen. sing.).

tiśrō sata upāzanānām upāzői t aspahe aštraaīa

tiśrō sata sraošō. caranaaīa

“He shall strike (him) 300 blows with the horse whip, 300 with the bastinado.” (V.4.11)

yazāi Hukairim barazō a vispō.vahmam zaranaeṇām

yahmaṭ mē hacā frazgraśaite

Arađūvī Ṣura Anāhīta hazārapāl barāṣna viranām

“I shall sacrifice to tall Hukairiia, (which receives?) all hymns, golden, from which Arađūvī Ṣura Anāhīta comes down to me in depth (as much as) of a thousand men (a thousand men deep)” (Yt.5.96)
a. For *barazām? The form Hukairim barazō occurs several times.

hazārapāna paiti.jasaiti ātārś Ahurōha Mazdā
daēuaunām maniiauwanām təmsciṭranām druuaunām

bīzuuaf yātunāmcā paιrīkaunāmcā

“(Then) the fire of Ahura Mazdā comes with the ability to strike a thousand daēuwas in the world of thought (and) those possessed by the Lie hailing from darkness, (and) twice that many sorcerers and witches.” (V.8.80)

In many Middle and New Iranian languages a special form of the noun is sometimes used after numerals (hence called “numerative”). In a recent study it was suggested that this usage may already be seen in Young Avestan.6

Uses of the optative
The optative is the mood of the imaginary and thus mainly expresses wishes, prescriptions, imaginary comparisons or examples, and irreal conditions and comparisons.

LESSON 18

1. Optative expressing wishes

\[ \text{vasō}xšaθrō \text{ hiliāt aθawwā} \text{ a}w\text{a}sosxšaθrō \text{ hiliāt dru}vā \]

"May the sustainer of Order have command at will! May the one possessed by the Lie not have command at will!" (Y.8.6)

\[ \text{mā ciš pa}r\text{u}u\text{d} 6\text{u}\text{i}6\text{a}h\text{e}t\]

"May no one notice (us) first (be the first to notice us)!" (Y.9.21)

\[ \text{hax}Ş\text{a}l\i\text{a} \text{a}z\text{œ}m\text{ç}\text{i}1\text{y} 6\text{Zar}ά\text{θ}u\text{s}t\text{rō} \text{frat}ā\text{m} \text{nānān}q\text{m} \]

"May I, Zarathustra, induce the foremost ones of the homes (to ...)!" (Y.8.7)

2. Optative expressing prescriptions

\[ \text{gaomā}t\text{æm} \text{ai}u\text{a}sō\text{i}š \text{zar}ά\text{θ}u\text{s}t\text{r}ō \text{gaom} \text{p}a\text{ri} \text{ux}šā\text{n}ā\text{n}ām \]

\[ \text{bax}Ş\text{ā}\text{r}ōm \text{dā}t\text{i}t\text{i}ō\text{k}ar\text{š}ē\text{m} \text{yaoz}d\text{ā}t\text{a}1\text{a} \text{frab}a\text{r}ō\text{s}i1\text{s} \]

\[ \text{z}q\text{m} \text{p}a\text{li} \text{ah}r\text{a}d\text{ā}t\text{æm} \text{p}a\text{ri} \text{k}ar\text{š}ē\text{m} \text{p}a\text{ri} \text{k}ar\text{ši}t\]

\[ \text{a}č\text{ē}ō \text{n}ā \text{y}6 \text{yaoz}d\text{ā}d\text{rītō} \]

"You should take bull's urine from a bull, O Zarathustra.
You should bring a spade made in the prescribed way (and) purified.
He should draw a furrow on the earth established by (Ahura) Mazda,
this man who (is) to be purified." (V.19.21)

a. For "dātām?"

3. Optative expressing irreal comparisons

\[ \text{mānaiīn} \text{a}hē \text{ya}θa \text{haz}q\text{r}ā\text{m} \text{nā}r\text{m} \text{ōi}1\text{n} \text{nār}m \text{ā}d\text{a}r\text{a}\text{x}t\text{āi1}ōi1\text{t} \]

"As if a thousand men were to fetter a single man." (Yt.8.55)

\[ \text{mānaiīn} \text{a}hē \text{ya}θa \text{haz}q\text{r}ā\text{m} \text{nā}r\text{m} \text{ōi}1\text{um} \text{nār}m \text{ā}\text{i}ṣ\text{š}i\text{i}t\text{x}t\text{āi1}ōi1\text{t} \]

"As if a thousand men were to look after a single man." (Yt.1.19)

Note the periphrastic construction with past participle + "to be" in:

\[ \text{mānaiīn} \text{a}hē \text{ya}θa \text{n}āt\text{s}a\text{t}\text{m}c\text{a} \text{haz}q\text{r}ā\text{m}\text{c}a \text{b}a\text{ē}\text{n}\text{a}r\text{c}c\text{a} \text{p}a\text{r}t\text{n}q\text{m} \text{nij}a\text{t}\text{m} \text{[mss. nij}a\text{t}\text{m}, \text{nijat}\text{m}] \text{ hiliāt} \]

"Just as if a hundred, a thousand, ten thousand ears of grain were to have been smashed down." (Yt.13.71)

a. Here nā is probably a particle, sometimes found after yaθa.
EXERCISES 18

1. Write in transcription and Avestan script in all cases, all numbers (where appropriate) the following nouns and adjectives:

   \textit{aeuualduu-	extasciitilde{i}draii-nar-}, \textit{a	extasciitilde{e}uua-}, etc., \textit{sna	extasciitilde{e}i	extasciitilde{s}-}; \textit{a	extasciitilde{e}uu	extasciitilde{a}-}, etc., \textit{g	extasciitilde{a}b	extasciitilde{a}-}; \textit{sp	extasciitilde{a} za	extasciitilde{r}	extasciitilde{i}	extasciitilde{s}-}, \textit{im z	extasciitilde{d}}, \textit{bar	extasciitilde{s}ma fra	extasciitilde{st}a	extasciitilde{r}im}

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

   \textit{jua-}, \textit{a	extasciitilde{e}na	extasciitilde{f}ha-}, \textit{jas	extasciitilde{a}-}, \textit{	extasciitilde{a}	extasciitilde{h}-}, \textit{kar	extasciitilde{n}ao-}, \textit{mir	extasciitilde{i}a-}.

3. Transcribe and translate into English:

   (Y.8.5)

   (Y.8.6)

   (Y.8.7)

   (Y.9.21)

   (Y.9.29)

   (Y.68.9)
(Y.68.10-12)

(Y.71.13)

(Y.1.1.10)

(Y.1.1.11)

(Y.8.25)
LESSON 18

(Yt.8.55)

(Yt.10.32)

(Yt.10.91-92)

(Yt.10.116)

(Yt.10.117)

(Yt.10.119)
LESSON 18

(V.2.39)

(V.2.40)

(V.2.41)

(V.3.12)

(V.3.13)

(V.3.14)
(V.6.31)

(V.6.32)

(V.8.14)

(V.8.15)

(V.8.16)

(V.8.17)
5. Translate into Avestan and write in Avestan script:

1. May you protect the man who upholds the deal for eternity, O Zarathustra!
2. May you not expose that one who upholds the deal to a blow (by the enemy)!
3. May you not disallow that lawful man who shall sacrifice to us the greatest sacrifice!
4. May you listen to our sacrifice (gen.), O Miôra!
5. May you approve of our sacrifice (gen.), O Miôra!
6. May you be near our sacrifice (acc.), O Miôra!
7. Be ready for our libations (acc.)!
8. Carry them together (for them) to be collected!
9. Set them down in the Home of Song!

VOCABULARY 18

aêuuandasa-: eleventh
*aêîi.vaêâiaia- = aêîi.vaêâiaia- (?)
aêîiâxâiaia- < âxâ: look after
aêîi.niti-: the fact of bringing (to)
aêîi.tutu- < tutu: to have much strength (?)
aêîi.vaxsâiaia- < âxâs: make grow or make blaze
aliasa- < â + yasa- < âyam: to take (hold of)
apa.duûsa-: to rush away [cf. upa.duûsia-]
apaiiâsae, inf. of apaiai < âyam: to take away
asti.aojah-: bone strength (?)
asî- (only dual): eye (âduuic)
asô: eight
aôta.dasa-: eighteenth
aôshâhuua-: an eighth
aôtasata-: 800
aôstîi-: eighty
aôstama-: eighth
aôx.xaratama-: having greatest appetite, most voracious
aôx.yeûtii- f.: great sacrifice
auuanâmna- < âvan: unconquerable
auuasô.xâôra-: not in command at will
auuô.him: word meaning approximately opponent [auu-ahiia- thrower down?]

a.darazâlia- < âdarz: to chain, fetter
a.raoaia-: shine hither
ästaiia- = ä.staiia- < âstia: to place
átrauaxâsa-: priest who tends the fire
äôbitim, åôbitim: a second time
äxtuim: a fourth time
baâ?: bi-, double
baûauarô.tama-: most 10,000
baûauarôi: ten thousand-fold
baxâra-: spade
biâ: bi-, double
bibda-: (made) for two feet
biš: twice
bišâmruta-: spoken twice
bizânga-: two-footed
bižuau: twice
caiîo: how many?
*caçca(?): at all (?)
câôbâra.sato: forty
câôbâra.zangra-: four-footed
câôbâro.sai;: 400
càôru-: quadri-, quadruple
càôru.caSma-: with four eyes
càôru.caSdasa-: fourteenth
caērus: four times
castrāsunātra: spoken four times

cimēne, inf. of caiia- < 〈caiə/ci: to collect, gather
dasa: ten
dasama-: tenth
dāitiio.karata-: made so as to be according to the
rules, made in the prescribed way
duudasa-: twelfth
ärōōō draša-: with banners held on high
frabara- < 〈ba: to carry forth, bring
frabaratar-: a kind of priest
fraoranta < frauara-
frasnata- < &na: washed
fratama-: first
fra.tu- < 〈tuo: to have strength(?)
frgiiauuaiia- < 〈?: to *expose (to: + dat.)
gaa-: robber
ha5o.gaeea-: (people) having herds together
hakarat: once
hamista- < ?: *removed
hana-: old man
hapta: seven
hapta.dasa-: seventeenth
hapta.sata-: 700
haptahuua-: a seventh
happtaθa-: seventh
haptatīi: seventy
haxa- < 〈hak to induce (to: + infinitive)
hazagrayna-: ability to strike a thousand
hazagram: a thousand
hāuuanān-: the priest in charge of pressing
hum.raθ̣a-: direct pollution
hiynu-: *clean (or similar)
hisku-, contamination of huika- and hiku-: dry
hufrabarati- f.: good carrying forth
huīyana-: a kind of companions (sharing beds/foxholes?)
kariθa: furrow
karōsīpta-: name of a mythical bird
marāθ̣a: hole
marōsīa-, opt. of maranc-: to destroy
miti-: top of the head(?)
nama-, nāuma-: ninth
nauaa: nine
nauaa.dasa-: nineteenth
nauuaθi-: ninety
nauaasata-: 900
nauaasāsθ̣a: baθ̣uuan: 90,000
nauau̞: or not
nā: a particle that often follows yaθa.
nāuaimaia: ninety-fold
nāuaimaia-: *deep, *in spate(?)
Nānθ̣aiθ̣iiaia: name of an old god
nāθ̣ = Pahlavi OD = tā: until

nidarazaiia- < 〈darz: lay in chains
niθ̣aiia- < nīdath-,
niurudās.tama-: most sequestered (cf. OInd. niruddha?) or the ones with most stunted growth (?)
nipāia- = nipā-
pairi.daeza-: surrounding wall
pairi.daezaiia-: to enclose with a (mud?) wall
pairištā.xūdra-: whose semen has stopped flowing
paiti.iriṣta- < paiti.raθ̣ā-: polluted (indirectly)
paiti.jaθ̣ha-: s-aorist (thematic) of paiti.jaθ̣a-
(Lesson 19)
paiti.karśa- < 〈kar: draw a furrow in
paiti.mīθ̣ā-: to *send back(?)
paiti.nisrinoa- < ni-sri-nao- < 〈sra/sri: to lean against
paiti.paranā- < 〈par: to conquer
paiti.raθ̣ā-: indirect pollution
paiti.visa- < 〈vis mid.: be ready for
pancadasa-: fifteenth
pancasaθ: = panaθ-: fifty
pancasaθa: 500
pancaθaθm: fifty
para.hinca- < 〈haθ̣/hic: to sprinkle
para.hīxī f. < para.hinca-: sprinkling
paronin-: feather
parā-: ear of grain
pascāθa: after + instr.
pastō.frahāh-: the width of the *skull
paraθu.draθa-: with broad banners
paraθuainika-: of broad frontline (lit. forehead)
rāma- = rāmaita-: to dwell (in peace and quiet)
satto.tama-: most hundred
Saurua-: name of a daθuua (OInd. Šarva)
suc̣aθa aθaθ̣o stōis
stīθ̣a-: made for the (temporal) existence (cf. xˈaθ̣īta-)
suptiθ̣aranga- < supti- “shoulder and ˈdrang “to hold firmly”: (people) who fight shoulder to shoulder (?)
šiiaθ̣anō.τāt-: the word šiiaθ̣aθ̣a(nā) in the Ahunuaairiia prayer
Tauruai: name of a daθuua
tomascīθ̣ra-: whose race/seed is from darkness (cf. ašacīθ̣ra)
tiθ̣rō.sata-: 300
tutauua, perf. < 〈ta: to be able(?) (Lesson 20)
θriθ̣: tri-, triple
θribda-: (made) for three feet
θridasa-: thirteenth
θrisatama-: thirtieth
θriθ̣amruta-: spoken thrice
θriθ̣uaθ: thrice
upa.ra<Æθ<aiia- < √ra<Æθ: to mingle with, contaminate (directly)
Ruruata.nara-: name of one of the sons of Zarathustra
uskana- < √kan: to dig up
uxšan- m.: bull
va€<ii.<tama-: possessing most knowledge
vara< < √var: enclosed
vas<, vasas<: at will
vikana- < √kan: dig out
vin<<a- < ?: to *cut off
visaiti: twenty
visaitiu<ua-: twenty-fold
visastama-: twentieth
vispabda-: (made) for all the feet
viu<<a<ia- < √vad: to lead away
xuru-: bloody
xša<ea aor. of xšaiia- (Lesson 19)
Compounds. 2

Compounds as well as their individual elements can be all kinds of words (nouns, adjectives, adverbs, and other compounds):

Noun + noun > noun: da$huhupaiti- “lord of the land,” cinuuat.psrstu- “the passage of the compiler (of the records)”;

Noun + noun > adjective: barasm6.staraiti- “spreading of the barsom”.

Noun + noun > noun: dashupaiti- “lord of the land,” cinuuat.psrstu- “the passage of the compiler (of the records)”;

Noun + noun > adjective: barasm6.staraiti- “spreading of the barsom”.

Occasionally, we find compounds consisting of more than two members: YAv. druxš.vl'drušš ‘who is the most Lie-dispelling for the Lie’, draoy6.vdxi.draojiita- ‘who belies the lying word the most’, and, especially, names: fradaq.visqom.hujiitita- ‘the one who furthers all good living’, ximdauuiia.gâuš.uruua- hâiti- ‘the section beginning with ximduuiia gâuš uruwa’ (Y. 29.1).

The so-called âmredita compounds are adverbial phrases consisting of repeated words: OAv. narəm narəm ‘man after man’; YAv. nmâne nmâne ‘in house after house’.

VERBS

The augment

In OInd. and OPers. the imperfect and aorist indicative regularly take a prefixed a- which mark them as past tenses. The prefixed a- is called an “augment.”

In Young Avestan there are very few clear examples of the augment, as the preverb â- is frequently shortened to a. There also seem to be instances of the augment being lengthened to â-.

The augment is found with three forms: the imperfect indicative, the aorist indicative, and the optative.

The augmented optative is an Iranian innovation also found in Old Persian, but not outside the Iranian language group.
Examples:

\[\text{dat azəm tanum aguze} \text{ "Then I hid my body." (Yt.17.55)}\]

\[\text{cit amuət vacə Æs Ahura Mazda yat mə frəuuacə} \text{ "What was yonder word, Ahura Mazda, which you spoke to me (at the beginning of the world)?" (Y.19.1)}\]

\[\text{təm yazata Jäm①spə yat spədəm pairi.aaqaθənt} \text{ "Her Jāmāspa sacrificed to as he looked around (and saw) the army." (Yt.5.68)}\]

\[\text{yat spədəm pairi.aaqaθənt durət atiaŋtəm rəsməətə} \text{ "When he looked around and saw the army coming from afar in battle lines." (Yt.5.68)}\]

\[\text{adəuuəta Agrət Maritiš pəeu.məhrkə} \text{ "The Evil Spirit full of destruction chattered." (Yt.3.14)}\]

\[\text{Sraoštə afištə drujim apərasət} \text{ "Sraoša with the rewards asked the Lie." (V.18.30)}\]

\[\text{pairi yəiš hapa kəruəqən mairiiə apətaθ Fragrəs} \text{ "Around the seven continents flew the villain, Fragrasian, seeking the Fortune of Zarathustra." (Yt.19.82)}\]

\[\text{isə xərənə Zaraθuʃtrə} \text{ a. See Lesson 13.}\]

\[\text{təm zəmarəguətə Ækəranəuə vispe daəwətə Zaraθuʃtrə} \text{ "You made all the daəwaus hide in the ground, O Zarathustra." (Y.9.15)}\]

\[\text{a. See Lesson 9.}\]

The aorist

Young Avestan still has several aorist forms, most of them optative, while the indicative and subjunctive are rarely used and limited to special, probably standard, formulaic, contexts.

The endings of the aorist indicative (augmented) and injunctive (no augment) are the secondary endings, identical with those of the present injunctive. The augment is rarely, if ever, used.

There are four main stem formations of the aorist. The athematic (root, reduplicated) aorist and the thematic aorists are identical with those of the corresponding present conjugations. In addition, there is a special aorist formation, the s-aorist, made by adding ʰ (h) to the root, which has the long grade in the sing. indicative, but the full grade elsewhere.
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<td>Sing.</td>
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<tr>
<td>1</td>
<td>frauaocim</td>
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<tr>
<td>2</td>
<td>frauaocó</td>
<td>vaxšt (?)</td>
<td>&lt; vaxš</td>
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<tr>
<td>3</td>
<td>frauaocaf</td>
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<tr>
<td>Plur.</td>
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</tr>
<tr>
<td>1</td>
<td>frauaocāma</td>
<td>dāta</td>
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<tr>
<td>Middle</td>
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<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>θrāoštia (&lt; θrāo-), varštia (&lt; varz-)</td>
<td>əngsta (&lt; man-)</td>
<td></td>
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<th>Imperative:</th>
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<td>Active</td>
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<tr>
<td>Plur.</td>
<td>vaocatā (P.12)</td>
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<tr>
<td>Sing.</td>
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<tr>
<td>1</td>
<td>frauaocāi</td>
<td>buua</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>vaocāi</td>
<td>darasat (?)</td>
<td>stāghuiti (&lt; stā), spāghuiti (&lt; spā)</td>
</tr>
<tr>
<td>3</td>
<td>vaocāt</td>
<td></td>
<td>θβarāšāit (&lt; θβars-)</td>
</tr>
<tr>
<td>Plur.</td>
<td>vaocāma</td>
<td>jinama (?)</td>
<td>darasāma</td>
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<td></td>
<td></td>
<td></td>
<td>japhenti (&lt; jam-)</td>
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<tr>
<td>Middle</td>
<td></td>
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<td></td>
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<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>1</td>
<td></td>
<td>grafasne (&lt; grab-)</td>
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</table>

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<thead>
<tr>
<th>Optative:</th>
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<tr>
<td>Active</td>
<td></td>
<td></td>
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<tr>
<td>Sing.</td>
<td></td>
<td></td>
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<tr>
<td>2</td>
<td>vaocōig</td>
<td>jamīdā, dātā, buiā</td>
<td>pāitā-japhōi (&lt; jan-), zahif (&lt; zā-)</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>jamīdā, buiā, vainit</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
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</tr>
<tr>
<td>1</td>
<td>apaēma</td>
<td>buiāmama</td>
<td>nāšima (&lt; ?)</td>
</tr>
<tr>
<td>2</td>
<td></td>
<td>dātiatā (?)</td>
<td>buiātā</td>
</tr>
<tr>
<td>3</td>
<td></td>
<td>jamītān, buītān;</td>
<td>aeštiq (&lt; aeš-?)</td>
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<tr>
<td></td>
<td></td>
<td>jamītārā, buītārā</td>
<td></td>
</tr>
<tr>
<td>Middle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>xšaēśa (&lt; xšā-)</td>
<td>əraēššā (&lt; raēk-)</td>
<td></td>
</tr>
</tbody>
</table>

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Participles.
Active  *buuanti-
Middle  starâna-, sraîiana-, sruuana-  maghâna- (< man-), maraxšâna-

Note: The form *nâismî (Y.12.1) is a present, an analogical form made after *nâist, etc., for *nâinmi (Tremblay).

The 3rd sing. past passive in -i
A special 3rd sing. passive form is made with the ending -i. This form was originally(?) made only from the aorist stem, but there are no aor. examples in YAv.:
from the present stem: *srâñui “was sent on its way,” *jaini “was smashed,”
from the perfect stem (see Lesson 20): *dîîi “is/was said.”

SYNTAX

Use of the aorist
The basic difference between the present and aorist is that the aorist forms express punctual or “immediate” (incipient, concluding) action, as opposed to the present, which expresses action or state of indeterminate duration.

1. The aorist indicative/injunctive

*dat mîsta Yîmô “then Yima thought” (V.2.31)

2. The aorist subjunctive

*dat vaocîït râtûs âsawa aâzdaiia naâbiïïô  “Then an Orderly authority will say to the Mazda-sacrificers.” (V.8.11)

yezica vaocîït aësâ ya kaine puhrâm âdem narô6 varîsta
“And if this one, the young woman, is to say: ‘This man has produced (this) his son.’” (V.15.13)
   a. Thematic for nû.

tà nô datâ tô ñârazuâna frauuaocâma
fraca vaocâma yâ Ahurâhe Mazdât
“We shall say forth these our established rules, these ..., and forth we shall say (them), those of Ahura Mazda.” (Y.70.2)

jîmama te dâsâïama te Zaråhuâstra vâm yôî Amâsâ Spânta
“We shall come to you, we shall show you, O Zarathustra, we, the Life-giving Immortals.” (Vt.32)

nôîït dim yauva azâm yô Ahurô Mazdât bitim vácim paiti parasâmno *buuâ 6
“1, Ahura Mazda, shall never ask him another word.” (V.18.29)

așa vahišta așa sraêšta darasâma țîbâ haxma
LESSON 19

“O best Order, O most beautiful Order, shall we see company with you?” (Y.60.12)

bun gaēdā amarśaṇīṣ yā aṣahe sarṣaṣita
“Living beings will become indestructible, who are the announcers of Order.” (Yt.19.12)

yaōzādām srāuaitiōś Zarathuṣtra yaōzādata bun nmāna
“O Zarathustra, proclaim the purifying agent, (so) that the houses become purified!” (V.11.2)

kudā nmānām yaōzādāne kudā bun yaōzādata
“How shall I purify the house? How will they (the houses) become purified?” (V.12.2)

nōīt aēlaśqām ratuṣriś ratuṣritim ōθeρośaśi
“(Then) someone who satisfies the models shall not cut off the satisfaction of the models of these (others).” (N.34)

3. The aorist optative

The optative of the aorist is used like that of the present, but with the difference that the aorist forms express punctual or “immediate” action, as opposed to the present forms, which express lasting action or state.

vasasca tā Ahura Mazda uśtāca xāṣēa hauanām dāmanām
“And at will, O Ahura Mazda, and as you desire may you (now again begin to) rule over your own creations.” (Y.8.5)

āṣaitā nō paiti, jamāiāś
“May he (now) come to us in Orderly fashion!” (Y.7.24)

mā gūṣ mā vastrahe hato aṣaśi tīm vaocūt
“May he say nothing unlawful while there is (?) cow and grass(?).” (V.4.46)

Optative of past action

The present optative—with or without augment—is used to express habitual or repeated action in the past:

yuauata xśaitīh huugō̄b Yimō viuuaṇ’hato puṭrō
“For as long as Yima possessing good herds, the son of Viuuaṇ’haṃt, would rule.” (Y.9.5)

aďā aďā cōgi Ahurō Mazdā Zarathuṣstrōm aďaśaśaśiaētā
viṣpaśēśa frāṇādēśa viṣpaśēśa hauanāmādēśa
yāiś *aparasaśiātām* Mazdōsca Zarathuṣtrasca
“Just and just so would Ahura Mazda put his mark on (?) Zarathustra, in all questionings, in all meetings, in which Mazdā and Zarathustra would discuss.” (Y.12.5)

Note the OAv. flavor of this passage. – b. Mss. *saśtām.*

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Miôrîm vouru gaoiaitîm yazamaide yô bâô usûnaxastô urumàzymmô auauroîô vâcim uitiaojanô
“We sacrifice to Miôra with wide grazing grounds, who at times with hands upstretched in pleasure would lift up his voice, saying ...” (Yt.10.73)

vaêmnammêm ahmat para daêwuâ pataiâi maitô daâuûôîô
vaêmnammêm apa karâsàiian jainîs haca mañîkakêbîiô
aat tâ snaoônôtsî gërâzând hazô *niuâraziâiâiô daêwuâ

a. Mss. niuuarazaiian.
“... In full sight, before this, the daêwuas would run about; in full sight their pleasures(?) would *take place(?); in full sight they would drag off the women from the mortals. Then the daêwuas would perpetrate violence upon them, weeping and wailing.” (Yt.19.80)

Zaraâûstrô Ahuâm Vairîm frasruuâiiîôîô Yaôâ ahû vairiîô tâ vâstîrôm
âôô vaq’hiis frâûizaêêta Vajhuiîd Dâitiiaîid daenâm mazdaiasûm fraoànaûta
“Zarathustra would recite the Ahuna Vairiia: ... He would sacrifice to the good waters of the Good Lawful (River). He would profess the Mazdaiasûnian Daêûa.” (V.19.2)

yât tum aînim auaaênôiô saocaiaca kerañnuantem baosauuasca
varaçôdâscâ varôizîntam uruuarô.strâíaçasca keramañntem

aat tum niô.hiôô Gâdâsca srâuuiiô
apuasca vaq’hiis yazâmno âtràmca Ahurahe Mazda [...] 

“Whenever you would see another making *burnt offerings and *incense offerings and ...-ing ...-s and making *plant-strews, then you would sit down, reciting the Gâdâs, sacrificing (to) the good waters, [...]-ing the fire of Ahura Mazda, and endeavoring to please the Orderly man, both [the one coming] from near [and the one from afar].” (H.2.13)

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The text appears to be from a linguistic or religious document, possibly dealing with historical or religious practices and teachings. Here's a transcription and translation of the relevant parts:

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Then (you made) me, being already *lovable more* lovable, being already beautiful more beautiful, being already *admired more* admired, already sitting in an eminent place you seated me in a more eminent place by this (your) well-thought (thought), well-spoken (speech), well-done (deed). Then after that men will sacrifice to me, Ahura Mazda, with both long-lasting sacrifice and consultation.”

(H.2.14)

Then after that men will sacrifice to me, Ahura Mazda, with both long-lasting sacrifice and consultation.”

(H.2.14)

He who spreads the barsom according to (the practice?) of these, like Orderly Jamišpa used to spread them out, he satisfies the models.”

(N.71)

**EXERCISES 19**

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:

   - haoma-
   - ašauan-
   - duraoša-
   - im astuuaiti-
   - gaēthā-
   - yā bāmiād-
   - auuat hanjamana-
   - pourumant-
   - aētā
   - vaējah-
   - yāna-
   - hama aiiar-
   - hamā-
   - xāp(an)-

2. Write in transcription and Avestan script the present optative forms (assuming that all exist) of the following verbs:

   - pārāsā-
   - hām.pārāsā-
   - daēā-
   - mrao-

3. Transcribe and translate into English:

   (Y.9.12)

   (Y.9.13)

   (Y.9.14)
LESSON 19

(Y.60.3)

(Y.60.4)

(Y.60.5)

(Y.60.7)

(Y.70.2)

(Y.70.4)

(Y.71.10)

(Y.71.11)
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(Vr.12.5)

(Vr.22.2)

(Ny.3.10; cf. Y.1.28.2)

(Ny.3.11)

(Yt.1.17)

(Yt.1.18)

(Yt.1.19)

(Yt.5.17)
5. Translate into Avestan and write in Avestan script:

1. Zarathustra asked Ahura Mazda: O Ahura Mazda, most life-giving spirit, O Orderly creator of the bony creatures,
2. What was that word that you proclaimed to me?
3. Then Ahura Mazda said: It was this section (consisting) of the Ahuna Vairiia, O Spitama Zarathustra, that I proclaimed to you.
4. May they come into this home, the propitiations of the sustainers of Order, the rewards and the distributions, and the recognitions!
5. May there now for this house come up Order, command, and profit. Fortune and long happiness, and the priority of this daēna, the one of Ahura (Mazdā), the one of Zarathustra!
6. I invite you, the fire, O son of Ahura Mazda. You are sacrifice-worthy and hymn-worthy.
7. May you be more worthy of sacrifices and more worthy of hymns in the homes of men!
8. In happiness be it for that man who sacrifices to you regularly with firewood in the hands, with barsom in the hands, with milk in the hands, with the mortar in the hands.
9. May you hear our sacrifice, O lady of the lord!
10. May you be favorable to our sacrifice, O lady of the lord!
11. May you be near our sacrifice!
12. May you come to us for help (for us)!

VOCABULARY 19

adaha-: not a qualified (Mazdayasnian) 19
aďāxšaiaaēta > daxšaia-
āešmē.ṛutra- < ṯdṛao: deceived by Wrath
afa ᵍaįįtii-: having/with no offspring
aguze < guza-
aiąįįāuua- < aiį + auua-?: *assistance(?)
aiąįįānhaia- < aiį ĭyāh: to girdle
aiąįįānaha- n.: girdle
aiįį.srauaana- < ṣvərəo: listening to
aiąįįastar- < ṭhād: who is seated (upon)
aiįįi.ṛuta- < ṭhuma: pressed
aiąįįauua- < ṣvəo: to go to
aku-: *hook
anaįį.srauaana- < aiį.srao-: not listening to
aṅastuta-: without having praised
anumaiia-: sheep
aνuapaēta- < upa ṭvējī: unapproached
aŋ'he < aghu-
apaemia, perf. opt. of apaia- (Lesson 20)
apa.kaɾa- < vkarś: to drag off
apa..piřia- < ṭpər: to forfeit
apaatuain < pata-
aratii- f.: stinginess
aradra-: *judge, *arbiter (in the poetic comptition)
arom.maiti- fem.: proper thinking
asista- < ṭvəēd/sid: not cut off

asna- < āsnā-
astas' < ast-
asf- m.: guest
āš.ṛižda-: having/with great rewards
aštā-: messenger
āśō < āšiāh-
Aşiš.hāgə: according to/following Aşi
ašō.ṛižda-: having/with Order as reward
aṅu.ṛaṣtra-: who does not stretch the poetic thought (between heaven and earth?)
aṅu.ṛaṣtra- < ṭgum/jam: to come down
aṅu.ṛaṣtra- < a- + ṭvəh-
aṅu.ṛaṣtra-, aor. of aṅu + ṭvəs/ās: to reach
āfrīnā- < ṭfrī: to invite as guest friend
āfrī.ṛacah-< *a-fri- (?): pronouncing non-inviting words
aḥiṣa > aḥ-
ākaraṇuō, augmented form of karanao-
Āṃratiš.hāgə: according to/following Āṃrati
āṃna-: near
āṛa- < ā + ṭvəs/ṛsttu mid.: to ally oneself (to; + acc.) by one's praise
āṛa- < ṭvəs/ṛsttu: having allied oneself (to) by one's praise (+ acc.)
āṛa- = āṛa- (?): the other (of two)
LESSON 19

pairi...stā- = pairi.štā- (Lesson 17)
pairi...uurāṇa-.: encompass with one's sight
paiti.raēx-, aor. of paiti.ırinak-., paiti.raēcalia-.
paith.i.zaṇi-: f.: recognition
paouruuaaui(ib)?: AirWb.: paourua auuaib <
aaua-yā- “to get lost” (unlikely)
pxunum-: *solid
pāṭh.nauant-: providing protection
parata- (parata?): < npart: to do battle
paraṭo.ṭanu-: whose body is forfeited
pāṣo.śara-: whose head is forfeited
pīsa-: *adornment?
pouru.batāza-: containing many medications
pouru.mānt-: plentiful
pouru.nāṁia-: having/with many women
pouru.tāt-: plenty
pouru.xārānah-: having/with much Fortune
raēx-, aor. of raēcalia-
raṇa- < ṛap-: to support, help
rāti-: generosity
rāmō.śiti- f.: peaceful dwelling
raṃśaia-: to be aggressive(?)
saṇha- < vṣaṇgh: to announce
saoci-: *burning
sāṭā.śara-: having/with a hundred tusks (sheep!?)
sādram: woel! what a disaster!
sīfa- < vṣaṭ-: to *brush
snaoā- < vṣnao: to wail
snaoēa-: (rain)cloud
snauū-?: striking
spāṇh- aor. of spāia- < vspa: to throw away
Spīṭhura-: name of a demon
spaē- (spāia-)/spīṭ- mid.: to lean (against: acc.?)
star- aor. of storaṇā-
stāhiia-: *steadfast
stāṇa- < vstar: to spread out
stubā-: cattle goad(?)
śūsa- > fra.śūsa-
tarō.dīti-: dem.: despising, rejection
tarōmati-: disdain
tarm: then(?)
tū: particle
θβαιlūstema-: most *fearsome?(*)

uruaarō.straia-: plant straw(?)
uzjamiān > uzjasa-
uzjas- < ṛgam/jam: to come up
vaśa-: weapon
vafru-: snow
va-nil aor. of vana-
varaxāra- (for varaxāra-?): ?
varōṭa- < vārg?: ?
vaśni-: male animal
vaśyāṭiti- fem.: going at will
vāziśīta-: most invigorating

• vidi- or vidiśā-: desire to give, generosity(?)
Vūśātu-/ūōtu-: demon who unites the body
viśāda-: *reward
viśaṁrūnta- > vi.mrao-
viśāxana-: *eloquent
virō.ṛoḍa-: having/with the shape of men
vispa.tauruairi-: she who overcomes all
vispō.mahrka-: who is all destruction
virāxī-: snowmelt
Vīnuuṣa(hana-: son of Vīnuuṣa(han-
vi.bareṭīant-: having/with pauses(?)
vī.uruuiśṭi-: f.: wrenching apart
xraoḍīliah- comp. of xruḍra- “hard”
xnāp- f.: xnāpan-: night
xnāuūaiia- < ṛxnāu/xnū: to make favorable,

propitiate
x'arontiś (acc. plur.): food
x'āsta-: cooked
x'āgar- < x'ār̥-tar-: eater
x'ārāwaunant-: possessing good breathing space
x'ārō.disiia-: showing (where to find) good
breathing space
x'ārō.nahi-: ...ing good breathing space
yaoḍaḥra-: purifying agent
yāsī.kaaiṭi-: f.: performance of the sacrifice
yāra.drajiḥ-: having the length of a year
Yīmō.kaarōta-: who cut Yima in two
yuxtar- < ṛyəvəγ/yug: a yoker, harnesser (of)
Zainagoa: name of legendary figure
zaeōro.barā-: who brings libations
zaeōra-thra-: evil speech(?)
zaeōra-thra-: (having) the width of the earth
Compounds 3. Form of words in compounds

Compounds that are adjectives, whose second member is an a-stem, become regular aþã-stem adjectives, e.g., frâdat gaëðâ- < gaëðâ-

The final vowel of the first member usually becomes ò;
- a-, ã-, or a-stems: daëuâò.dâa- “established by dëuâas”;
- daënò.dis- < daënà- “showing the daënà(?)”;
- zruuò.dâa- < zruaâ- “established by (in?) time”;
- an invariable in -a: hupò.busta- < upa “well *scented”; haptò.karsuairi- “(consisting) of seven continents” < haptâ-

Nouns as second members of compounds are sometimes in the zero grade: frâdat.fëu- “furthering the sheep and goats” < pasu-; rëduuâfëni- “having high breasts” < fëtnâ-, spitâma- “having “swollen strength” < *Hma- < ama-.

Some adjectives use an i-stem as the first member of a compound: xëuuiöra- “rushing, fast” > xëuiôi.iëu- “with fast arrows”; jaëra- > jaiûi.vatra- “with deep snow”; barzant- > barzìi.gëðra- “singing songs that reach high.”

When a word with initial h- is used as second member of a compound a prosthetic a is prefixed and h:
a$6.aghan- “winning ass” < *(g)han-; airîme.aghad- (= armaësad-) “sitting in peace.”

The first member of a compound is sometimes in a case form:
- acc.: viranjan- “men-smashing,” ãsm.stut- “praising Order,” darëym.jûi- “long life” < darëym “for a long time” (adverb);
- gen. druës.kanâ- “den of deception,” zonâs.ciöra- “having/containing the seed of earth”;
- dat. yauwaëji- “living for ever,” yauwaësi- “being life-giving for ever”;
- loc.: barzií.râz- “drawing straight lines(?)/ruling on high”; armaë.sad- “sitting in peace,” maiûiöi.ëd- “sitting in the middle,” rëbaëhâ- “standing on a chariot, charioteer,” dëraëdaros- “who sees far in(to) the distance.”

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 dö- “to say” and vaëð-/vaëðh- “to know” lack the reduplication.

The vowel of the reduplication syllable is usually a, i, or u, in agreement with the vowel of the root, e.g., ca-kan- < òkan, da-ôa- < ôda; ci-kaëh- < vkaë9/k1ò, iri-rië- < òraë9/ri1ò; uru-raoë- < òraod/ruo, note: huëx’af- < òx’af. Departures from this rule include a few verbs whose reduplication syllable has long ã: dë-daros- < òvaëndars, bë-buë < òbâo/bu, pë-fr- < òpar.

Roots beginning with d- have long d- in the perfect: õò- < òòp, ãgh- < òvah; roots beginning with aë-/i- have perfect stem in iae-, usually written yaë-: yaëë- < òaeëiëë.

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.
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 *uaahuš*-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 Oím (FO.).

### Indicative

<table>
<thead>
<tr>
<th>Active</th>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 -a</td>
<td>dādarasa (&lt; ṣdars), cikaētha (&lt; ṣkaēθ), jigaunua (&lt; ṣgrab)</td>
<td>vaēṛa</td>
<td></td>
</tr>
<tr>
<td>2 -ā</td>
<td>dādaθa (&lt; ṣdā), vauuaēka (&lt; ṣvak; FO.)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 -a</td>
<td>āgha (&lt; ṣah), ḍāā (&lt; ṣdā; FO.), ḍāpa (&lt; ṣāp; FO.), vaēṛa</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>dāđa (&lt; ṣdā), vauuaća (&lt; ṣvāk), baŭuara (&lt; ṣabar),</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>cakana (&lt; ṣka), dāđara (&lt; ṣdar), huēx'afa (&lt; ṣx'ap),</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>tataśa (&lt; ṣtaś), yaiuata (&lt; ṣyat), viuuaēka (&lt; ṣvāeṛ “find”),</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>yaēśa (&lt; ṣvāś), baūuua (&lt; ṣvao),</td>
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</tr>
<tr>
<td>Dual</td>
<td>-ārar</td>
<td>vaocātar (&lt; ṣvāk), vauuaźtārar (&lt; ṣvār),</td>
<td></td>
</tr>
<tr>
<td></td>
<td>yaētatar (&lt; ṣvāt; FO.)</td>
<td></td>
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<tr>
<td>Plur.</td>
<td>-ma</td>
<td>diduuiśma (&lt; ṣduuaśi), susruma (&lt; ṣsrao)</td>
<td></td>
</tr>
<tr>
<td>3 -ar</td>
<td>āghar (&lt; ṣah), dādrar (&lt; ṣdār),</td>
<td>viśara (&lt;vaēṛ-)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>dāďar (&lt; ṣdār), baďrara (&lt; ṣbar), cārara (&lt; ṣkar),</td>
<td></td>
<td></td>
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<tr>
<td></td>
<td>0ăstara (&lt; ṣhād), vaonara (&lt; ṣvān),</td>
<td></td>
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<tr>
<td></td>
<td>iririōtara (&lt; ṣraēθ-), bābhuara (&lt; ṣvao)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Notes:

The -f- in huēx'afa < ṣx'ap 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 bābhuara is probably for *bāhuara*, with reintroduction of the b of the stem.

The form (ni)šastara is from ni + ha-ćd-tar with ruki of h > ṣ and assimilation of zdi > st.

### Middle

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
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</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 -e</td>
<td>susruie (&lt; ṣsrao/sru)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3 -e</td>
<td>dīōc (&lt; ṣdā), dāiūc (&lt; ṣdā), mamne (&lt; ṣman),</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>vauoe (&lt; ṣvac), vauoe (&lt; ṣvao), tuṭruie (&lt; ṣtro/thru)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td>-āite</td>
<td>mannāite (&lt; ṣman)</td>
<td></td>
</tr>
</tbody>
</table>

Note:

The form āṭūzūšte (P.43) may be perfect with secondary -te for -e.
LESSON 20

Subjunctive

Active
Sing.
3 -at
Plur.
3 -qn, -ənti

Optative

Active
Sing.
1 -iīqm
3 -iīq

Dual
3 -iīqim
Plur.
3 -in, -iīqm,

Middle
Plur.
3 -irom

Notes:

The form daiān is analyzed as perfect from the context; it could be present optative.
If this analysis of *sačiiāraś is correct the form must be from *sačiiāraś, with -c- from -k- before ī.

Pluperfect

Active
Sing.
3 -at

Perfect participles

Active: -uuah/-uś-:

Both stems attested:

<table>
<thead>
<tr>
<th>stem</th>
<th>strong form</th>
<th>weak form</th>
</tr>
</thead>
<tbody>
<tr>
<td>ɣkaēθ</td>
<td>cikiθ/-ciciθ-</td>
<td>cikiθbah-, ciciθbhab-</td>
</tr>
<tr>
<td>ɣdā</td>
<td>daš-</td>
<td>dašuuah- (for *dašbhab-)</td>
</tr>
<tr>
<td>ɣuīd</td>
<td>viēš</td>
<td>viēšuuah- (for *viēbhab-)</td>
</tr>
<tr>
<td>ɣvak</td>
<td>vaok</td>
<td>vaokuuah- (for *vaokuuah-)</td>
</tr>
<tr>
<td>ɣvan</td>
<td>*vaun</td>
<td>*vaunuuah- (for *vaonuuah-)</td>
</tr>
<tr>
<td>ɣjat</td>
<td>*iati</td>
<td>yoîbhabh-</td>
</tr>
<tr>
<td>ɣzā</td>
<td>*zazā</td>
<td>zażuuah-</td>
</tr>
</tbody>
</table>

Note:

daašuuah- and viēšuuah- are for *dašbhab- and *viēbhab- with -śuu- < *-du- analogical from the weak forms.
cikiθbhab-, ciciθbhab/-ciciθuāš- could in principle be from ɣkaēθ/cit with weak stem for *ciciθuāš- analogical
from the strong stems, rather than from \( \sqrt{\text{kae}} \), whose meaning is not well understood.

Only one stem attested, examples:

\[
\begin{align*}
\sqrt{\text{gan}} & \quad \text{jaṛn-} & \quad \text{jaṛnuah-} \\
\sqrt{\text{nas}} & \quad \text{nas-} & \quad \text{nasnuah-} \\
\sqrt{\text{taš}} & \quad *\text{taš-} & \quad \text{tašnuah-} \\
\sqrt{\text{gan}} & \quad \text{jaṛn-} & \quad \text{jaṛnuah-} \\
\sqrt{\text{han}} & \quad \text{haŋhan-} & \quad \text{haŋhanuš-} \\
\sqrt{\text{man}} & \quad \text{mamnuš-} \\
\sqrt{\text{tak}} & \quad \text{taš-} & \quad \text{tašnuš-} \\
\sqrt{\text{varz}} & \quad \text{vaŋaraz-} & \quad \text{vaŋarazuš-} \\
\sqrt{\text{sak}} & \quad \text{sašk-} & \quad \text{saškuš-} \\
\end{align*}
\]

Middle: \(-\text{ānā}-\) (-\(\text{ana-}\)):

\[
\text{apānā-}, \text{daṅrānā-}, \text{daṅnā-}, \text{haŋhanā-} (<\text{han-}), \text{iririṅā-}, \text{mamnā-}, \text{pāparatānā-} (<\text{parat-}), \text{vaŋarazānā-}, \text{zaŋrānā-}, \text{zuŋuianā-}(<\text{zaŋ-})
\]

Note: the form \(\text{zuŋuianā-}\) must be for *\(\text{zuŋuua}nā-\) with uii after the 1st-3rd sing. *\(\text{zuŋuulīe}\).

There are two kinds of adjectives derived from the perfect stem:

1. in \(-u-\): \(\text{vaŋa} < \sqrt{\text{vaṅa}}\) "knowing," \(\text{za} < \sqrt{\text{za}}\) "winner," both attested in the nom. sing. only, and \(\text{jiyāru} < \sqrt{\text{jiyāru}}\) "waking," acc. sing. only. The form \(\text{diŋruu}uā\) in P.40-41 may be a thematized variant of this formation or error for \(\text{diŋruu}uā\) (<\text{darz-})

2. in \(-\text{thank-}\): \(\text{yōu} < \sqrt{\text{yat}}\) "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 \(\text{vaŋā}a\) (originally: "I have seen") and \(\text{ciŋkā}a\) (originally: "I have noted, noticed"), both "I know," and verbs of state, such as \(\text{paŋruu}uā\) "has come to be around" or "surrounds," \(\text{iriŋ}i\) "they (have died and) are (now) dead."

1. Verbs of perception

\[\text{vaŋā}a \text{ tat } *\text{ciŋkā}a\text{ cā} \text{ aŋ} \text{ ţāum Zarathuśtra mana hrithīcā cistića} \]

"I know and am aware of that, O Orderly Zarathustra, by my intellect and insight." (Yt.1.26)

a. Mss. \(\text{taŋca ka}ē\)ćica.
LESSON 20

“...”

2. Intransitive and medio-passive verbs

aom asmanam yo usca raaxšnö frädarasrō

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

*yö nāirikäm apudräm pipišnām vā apipišnām vā

“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

niuuaed'aiemi hankaraem'i dađūśo Ahurahe Mazdā raeduakāto x'arang'hatō ... hukaraptoahēca

“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 tē Ahûrō Mazdā huuapō vaŋ'hiš dāmŋn aŋaoniš yazamaide
yâiš ðadāña pouacâ vohuca
“We sacrifice to all your good, Orderly establishments, O Ahura Mazdā of good works, which you have made, both many and good.” (Y.71.10)

... Frâpâiâsca gairîš Udriiasca Raëuudâsca gairîš
yaēšgmcâ parâ mašiîâka aifîtaedâca spaśtaedâca
“Mt. Frâpâiâ, Mt. Udriia, Mt. Raëuudâ, and (these) mountains whose names men of old established on the basis of access and *seeing.” (Yt.19.6)
  a. Ms. F1 aifîtaedâca spaśtaedâca.

â hâtiqmca aŋhušamca zâtainqmca azâtainqmca ašaonqm
iđä jašmû ca frauiuâtâiî yâi hiš baśrâra
paitiâpm namâštâiî apâ hâca
“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)

aoriiranqm škaâštanqm paoiriiranqm sásno.gušm
iđä ašaonqm ašaoningqmcq
ahuuca daēnqmca baodacâ uruuânicca frauusimca yazamaide
yâi ašâi va₃₃₃₄₃
“We sacrifice here the existence, daēnâ, consciousness, soul, and Faith of the Orderly men and women, the first teachers, the first to listen to (Ahura Mazdâ’s) announcements, who have been victorious for (the sake of) Order.” (Y.26.4, Yt.13.149)

Sraošm ašim huaraøm varārânsm ... yazamaide
yō vispaæibîiâ haca aruxaæibîiâ vauuanuâ paiti.jasaiti
“We sacrifice to Sroša of the rewards, goodlooking, victorious ... who returns victorious from all battles” (Y.57.11-12)
LESSON 20

More commonly the perfect is used in “absolute” (“ever”) statements.

4. In positive main clauses

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

vispanqm para.carantqm átarz zasta adhōālu ciμ hava haše baraiti fracaraβdā armāēšāōe

“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)

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

kō ahi yō mqm zbaiehi yeūhe azem frāiiō zbaiaitqm sraēštem susrulie vacim

“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 aṣaiāitī yō tanu.mazō *draošat tanu.mazō zī aētmcii aṣaiātm pafre

“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))

You have (always) loved me, O youth of good thought, etc.” (H. 12.12)

“We sacrifice here the reward and Faith of the Orderly Zarathustra Spitama, the first to have thought good (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 Vairia?)” (Yt.13.87-88)

5. In negative clauses (“not ever”)

“During Yima the *brave’s rule there was no cold (ever), no heat, no old age, no death, no daëwua-made envy.” (Y.9.5)

“(Sraosha ...) who has not slept (ever) since the two spirits established the establishments (made the creations).” (Y.57.17)

“His companions will go forth, (those) of the obstruction-smashing Astuvat.arata, (all) of good thought, good speech, good deeds, good daëndas, none (of them) having ever said anything wrong with his own tongue” (Yt.19.95)

u. Mss. miðrā; [space]aox láphá, vaaxághá, vaajáphá; x'aēpāiða, xaipāá.
6. In subordinate clauses (“if... ever”)

“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 ápha with participles

The form ápha 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.

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

Mss.: iieiEn, ieiIn, ieiIn, ieiIn, ieiIn, ieiIn, yan9.

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.

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

Mss.: iieiEn, ieiIn, ieiIn, ieiIn, ieiIn, ieiIn, yan9.

niš tāt paiît druxš nāšāte yaštā aifličit jaymat
așauwanam mahrka’dūti

“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.

"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)

"If they do not purify him they receive (as their share) one-third (of the guilt) of this act."
(V.8.100)

"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)

"And if these corpses ... and rot, how shall these Mazdaiiasnians behave?"
(V.6.28)

"If it is an Adrauuan, then this demoness, the Nasu, assaults (him), O Spitama Zarathustra."
(V.5.28)

"And if these Mazdaiiasnians carry this fire close to this house ... what is his penalty?"
(V.5.43)
"If the Mazdaïasniyas 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 Mazdaïasniyas, of the crime of ‘throwing out corpses’ against the water, the earth, the plant?” (V.6.3)

a. For *kärïaæn.*

Irrealis

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

"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)

*a*yeïdī zi mæ maššiāka aoxtò námana yasnà yazaiānta
yaθu aniiie yazatâghî aoxtò námana yasnà yazi̇nti
frâ *nurulî ašawâliâa bâršâxhe zrā *ãiüe šussâïlân*x'ãe gaitêhe x'ãnuuato amâšâhe
upa bâršâxhe jaymilân
äuvesm và auui xšapatm duüie và pâncâsâtm và satam và

“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 ðīŋ, J10 ðīlaŋ. – 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”:
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) bodies on account of the multitude of these corpses which lie dead all over this earth." (V.5.4)

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 auruaqa- tiiliiaq-; hā yā x'aepaizqilā- daqhaq-; Astuuaq, arata- yā varvoraqan-; x'a- gaila- x'anuuaq-; aži- Orizafan- dahika-; hā druj- maniauuiq-.

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:

   koroaq-, x'aafa-, mraa-, jasa-.

3. Transcribe and translate into English:

   (Y.13.4)

   (Y.19.8)
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 (frašnao-) Airyanaem 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 Gāḏās.
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- | ciṭhrauwaiti-: having clear signs (?) |
| Adēs, present īsa-: to desire, seek | dadr-: <vṛḍ perf. mīd.: to hold, retain (in memory) |
| āēśamna-: <vāśēś: seeking | *dāēuō.tāt-: dāēuua-hood(?) |
| āēuua.gaiia-: with one? | dāia-, pass, <vāi-: to be given, be placed |
| afraκašauuaaunant-: not running ahead (of her competitors) (?) | dājhu.frāśa-: land-furthering |
| afrapat-: <āfrā6 <vāpat: to fly hither (dāēuuanic) | daras-: <vāeṇ/dars-: to see |
| ahumant-: containing (the word) ahu | darśi.dru-: with a *daring club |
| aipi.jama-: <aipi.jasa-: <vgaṃ: to come upon, attack | daxśtauuaati: in menses (?) |
| aipiśutiē, inf. <vśaśi-: to inhabit | dāṭha- (dAqh-): foundation (of a structure) |
| aipiti- | dāṭhra- n.: gift |
| aipisitae, ape, apiia | daraśa-: muscle (?) |
| apaiia, ape | druōo.caśman-: with healthy eyes |
| anasaxta-: | duuaēś-: to hate, antagonize |
| araska-: envy | orazoūśa-: adulthood |
| aśa.mūta-: thrown by arms | fra...apāṭa-: I shall put an end (to: paiti + acc.) (??) |
| aśa.baouruua-: with great foods | fracaraēśaant-: walking forth |
| aśa.pacina-: with great cookings | fra...duuasa-: to attack, set upon, assault |
| aśtgaftia-: with eight? | fraoāṭ.aspa-: with horses floating (through space?) |
| aśaita̲-: | fraūxin < fraśnīn-: in foreknowledge, forewarned |
| aśa.nāśa-: by which one reaches Order (?) | Frāpiaśa-: name of mountain |
| aśō.īś-: seeking Order | frāśmi-: ruddy, with the color of the sunset |
| aourua-: *būsya(?) | frīśa-: passive |
| auuahmiia-: not worthy of hymns | gaēbō.frāśana-: furthering living beings/heerds of cattle |
| auaēbhiō = auaēbhiō | gandaraśa-: mythical being |
| aūui.ama-: to be aware (of) | Guāśa-: name of a river |
| auuuispaśia-: <vśpas: *ogled | hamō.xaśra-: with single command |
| axaśna-: sleepless | han-, aor.(?!) hana-: to earn, gain |
| azaōsa-: lack of desire, pleasure | han-doūsaiia- <vdośa/dis mīd.: *“get a load (of)” |
| ā.dā- mīd.: to acquire | hascja- ha-: even he |
| ā-, present īsaiai-, perf. īśa-: to say | hiśāra- (<vŚhar): guarding |
| āūu.frāśana-: grain-furthering | hufrāouuraēśa-: who turns well (+ acc.) |
| āyairia-: pass. of āgāria: to be praised in song | hujiti- f.: good gain |
| āsaxsa-: <vśak/sac-: *to apply oneself to learning (??) | hunairiiank-: talented |
| āstāriaia-: to make guilty (of crime against: + gen.) | hupara-: with good feathers |
| āstōria-: pass. of āstāriaia- | huś.ḥam.barata-: well assembled |
| āsuясna-: with fast-reaching) sacrifice | huiūfrītařu.masa-: of the size reserved for one who is |
| baōōiaia-: namō- to revere | a well-invited guest(?) |
| baōōan hastant-: aware, conscious | inja: watch it! (?) |
| baauaara <bar- | iśara.śāt-: momentaneousness |
| bbarzi.gāπa-: with high/exalted singing (reaching high up into heaven?) | iśasam: *needey, indigent(?) |
| bbarzi.āźa-: drawing straight lines on high (?) | jagāra perf. <vga: to be awake |
| caiaia- <vcać/ci: to compile, assemble | jīt.āsha-: whose Order is damaged, crippled |
| canač.ćaxra-: with *singing wheels | kāēnā-: revenge |
| kudā śāṭti-, with negation: whence (there is no) happiness | kaēθ-: present cinaθ-: to become clear (about); perfect: to know, realize |
LESSON 20

maiůřiůi,săū: - sitting in the middle
manauauaunui: - victory over envy (?)
masū- f.: great
maxūi.barata: - carried by flies
miuō adv.: wrongly, shiftily
nasuspaiia: - (arbitrary?) throwing (out) of corpses
namū buōšaiia: - to do homage (to: + dat.)
niššūi,pitū: - with stored food (?)
nifrāuualia: - < ṛvāo: to make fly
ni ...  āuš-/săū: - to sit (down)
ni ... hara = nišanahara-: vhar mid.: to guard (against: pairi + abl.)
niūasa- < ṛyam/yā mid.: to take
niwasa- < ṛgām/ām: to come down
niuūna: - < ṛvān: to be victorious
paiśia: - tendon, sinew
pairi.riūqquisā: - the (fact of) dying
pahti.ajā>vā - pahti-ā < ṛgām n.: the coming back, return
pahti.apa.gauruuaia: - < ṛgrab: to withdraw
pahti ... aza < < ṛaz mid.: to counteract
pahtiīqā: - against the stream (?)
pahtiī f.: atonement, redemption
pahti.varata: - protected
Paordingiai: - Pleiades (?)
par-, present parānā: - to fill
paracara: - < vcar: to pass by
parūza- < vāz: to take away
parānāqanta-: * plentiful
pauruan-: stone
parānā- (zaokrā-?): full (libation?)
pauruṣu.frāka: - *winding its course forth far and wide (?)
pauruṣu.vaśāliana: - having/with the ability to see far and wide (?)
pauruṣu.vaśāliana: - having/with the ability to see far and wide (?)
pauruṣaνuva: - perf. pipii- < ṛpāi: to suckle
pauru.vaṣṭrapa: - with much grass
puiia < < ṛpāu: to rot
Raśuūas: - name of mountain
raōd-, perf. ururaōd-: - to obstruct
raoxśu-: light
ratuōba: - ratship
rāsā- < ṛā: to give
sac-, present saśa- < āsak/sac: to master
saśā: - to cut off
saśa- < āsak/sac: to learn
sānū,gaū: - who listens to the announcements (of Ahura Mazda)
spiti.dōiūra: - with *shiny eyes
spō.barata: - carried by dogs
stulīiau < ṛsā: to install
stāta- < stāsā?: * tired
stara-: * store-house (?)
stō < ah-

stui.baxāra: - with sturdy portions
śāte.fośāna: - wealth-furthering
śūwiām < śauu-
tak-, present taca-: - to flow
tinā: - watch it!
Tūstriaēini: - a constellation
Ωkaraṣṭā: - (literally) cut, measured (?)
Ωkaraṣṭō.kohpiai: - in fashioned form (?)
Ωrā: - to compile, construct (?)
Ωrāto.ūtāc: - kind of river (?)
Ωrāhā: - protection
Udriia: - name of mountain
upa.daiia-, pass. (?) of upa.daēē: - to submit (to: dat.)
Upa.paoiri-: name of a constellation
upaśiti- f.: settling
ururaēśaiia: - < ururaēs: to make turn
ururaüt: - in right order (?)
Ururūṇaśka: - Karâspā's brother
us...auti...aśnaa/-aśṇu- < ṛnas: to reach high up
uśtānō.čina: - desire for (maintaining one's) lifeforce, wish to stay alive
uṣḳata: - uttering-worthiness
uṣḳ̄tama: - the most (potent) utterance
ugasta- < uṣ vūgad: - mounted
uzaoccaia: - < ṛvaok.roc: to light up, shine
uzeuāa- < ṛvaj?: - to * pull out [OPers. vaja- *gouge out (eyes)]
uzuex̣a- < ṛvāx̣: to light up
vaēs-, present vinad/-vind-: - to find
uviā.barata: - carried by birds
Vanań: - a star
vanant- present participle of ṛvan “conquer”
vanτa-: past participle of ṛvan: conquered
uvaunīāat < ṛvan
varātha-: armor (?)
vāra: - wish
vārama < vārā: - according to wish
vītō.barata: - carried by winds
vauōfo.fośanā: - herd-furthering
vahrkō.barata-: carried by wolves
viūstāu: - unbinding, delivery (?)
vīyāraiia: - to overflow (?)
viā: - covering, amnion
visāma.čujiāitī: - with all necessities for a good life
vohunauuiāitī: - bleeding (in menses or after childbirth?)
xraoūt,uruuan-: whose soul will be enraged (at the Ford of the Accountant)
xuouaēśaia, astra-: - with swishing whips
xâū, present xâūa- (“ņ”habda), perf. huśx̣a: - to sleep
yaūx̣o.barata-: brought for acquiring (?) renown
yat-, present iatā-, perf. yaēt-: - to be in (one's proper) place, take up position
yaθa.nā: just like (?)
yāstō.zaēnu-: girded with *weapon belt(?)
zadah- m. dual: buttocks
zairi.dōthra-: with golden eyes

zaauoanō.sāsta-: instructed/instructing(?) when invoked/libated to(?)
zixšnāpha- < Yxšnā/zān: to wish to know
GLOSSARY

arṣha- n.: matter 6
arava-: a battle 7
aravatia-: to battle 7
ArAzura-: name of a mountain range 17
armanah- = airmne.āka- < āvah: sitting in peace and quiet 6
armanāś-: standing still, stagnant 11
ArAzah: the western continent 16
arśiñ- /arśiñ-: male 8
arś.manah-: correct thought, having correct thought 16
arśat- f.: Rectitude 10
arśī- f.: spear 8
arśuuañ.: speaking correct words, speech 8
arśuucustoma- < vaca-: speaking the straightest speech 13
asah- n.: place 10
asaila-: casting no shadow 17
asan-/āsan-: asman-: sky, heaven; stone 8
asangā.gauua-: with hands (daēuic) 9
asati- < śvāsā/sid: not cut off 19
asman- m.: sky, heaven; stone 7
asa- = aśa- 19
asa- = āsor near 19
asaiī-: daily, of the days 10
aspa-: horse 2
asāruuuiañ.: < sāruuaīia- “recite” < sāvā/āsu: not reciting 15
asruta-: < śvāsā/sru: unheard 7
asruñi- f.: non-listening (to God) 12
as-, pl. asti n.: bone 7
astas- < ast- 19
asti-: asthī- 2
asti- m.: guest 19
asti-āoḥa-: bone strength (?) 18
Astuaua,astra-: he through whom Order will have bones (= be permanent), name of the last son of Zarathustra, the Revitalizer (saussiаnt-) 3
astuuant-: having bones, bony, osseous 6
astuuant-: having bones 12
astiu- < ā + sūrī: in the morning(?) 16
aśa,ama-: with great power 11
aśa,baonaana-: with the great foods 20
aśaṁmā,jan-: not striking the target or not striking so as to cause a wound (?) 16
aśaṁmā,viś-: not finding the target or not striking so as to pierce a wound (?) 16
aśī- (only dual): eye (daēuic) 18
aśi,mīzda-: having great rewards 19
aśi- < asan- /aśnau-/aśnu-: to reach, obtain 16
aśi,pacima-: with great cookings 20
aśta-: eight 18
aśta: messenger 19
aśta,daśa-: eighteenth 18
aśta,gañīa-: with eight (?) 20
aśtahuua-: an eight 18
aśta,kaoīza-: with eight towers 7
aśtaata-: 800 18
aśta-: eight 18
aśtr-: good, horsewhip 15
aś.vandara-: offering/receiving great homage (?) 16
aśtāiti-: eighty 18
aś,xrāx/unatama-?: 13
aś,x'aranah-: having great munificence 10
aś,x'aratama-: having greatest appetite, most voracious 18
aś,yeśi- f.: great sacrifice 18
aś-. n.: (cosmic and ritual) Order 1
Aśa- Vahīštā- : Best Order, the second of the Life-giving Immortals 2
aśa,ciñah-: who loves Order 15
aś,ciñra- = aś,cifīra-: whose seed is Order, which hails from Order or brilliant through Order (like the sun-lit heavenly spaces) 15
aśaiia: in Orderly fashion, according to the ritual Order 3
aśaiia- to make/perform (according to) Order (?) 20
aśaiia-: desire for Order, Orderly fashion 11
aś,anāsa-: by which one reaches Order (?) 20
Aśa,namah-: proper name 11
aś,aṅhāk- c- m.: following Order, in accordance with Order 6
aś,ao- < aśaunau- aśaoni-, fem. of aśaunau- 10
aśaunujan-: slasher/killer of the sustainer of Order 12
aśaunau- m.: sustainer of Order, Orderly 2
aś,auwaust-: Orderliness 11
aś,auwaustama-: superl. of aśaunau-: most Orderly, who sustains Order the best 9
aś,auwa,ūbaē-, for aśaunau,ūbhī-: who harms the Orderly man 16
aś,auwa,ūnañ-: who pleases the sustainer(s) of Order 8
aś,x'ara-: providing (residing in?) the good breathing space of Order, reaching up into the free heavenly spaces illuminated by the sun 9
aśaunau- = aśaunau- < aśaunauan-
assyauir-, fem. of aśaunau- 8
aśaunau-,āya-: obscurantist, heretic 13
aśa,auwa,ruh-ah-: containing the words/fame of Order(?) 17
aśī-: reward; Aśi, goddess of the rewards 1
aśīō, nom. sing. of aśīia-: who is in charge of rewards (and punishments); standing epithet of Sraoša 1
Aśī,īhāga- : according to: following Aśī 19
aśiuant-: having rewards (to give away) 11
aśa,auhan- : winning, earning Order 6
aś,cifīra- = aś,cifīra- (Lesson 15) 17
aś,īs-: seeking Order 20
aś,mižda-: having Order as reward 19
aś,īkaēa-: whose guidance is Order, who has Order as one’s guide (?) 15
aśīāiia-: least happy 17
aśiiaj comp. of aki- 12
aś < aśiiaj- aminu.mōra-: who does not stretch the poetic thought (between heaven and earth?) 19
ačći- and then 13
ačka- = ačka-: coat 3
auruua- = *buasy(?) 20
auruuta,asp-: having fleet horses 8
auruuant-: fleet, fast 7
auruuantha- : who does not abide by the deals/agreements (between gods and men) 14
auruu-: white (color of horses) 17
auna-: that, yonder 6
auna,bara < vābar miś: to pour down 14
auna,dāruia-: keep, apply (one’s ear [etc.] to) 13
aunaia: there 6
auuna-: help 2
auuamiia-: not worthy of hymns 20
auua,jana-: < vījan: to strike down, kill 16
auua,jasa- < vīgam/jam: to come down 19
auua,karaṣṭa- < vāk: to cut down 15
aua,ṣanta- yaua,ṣanta-: as much as 8
aua,ṣanta-: this great, this much 8
aua,ṣanta- < banta-: unharmed 11
aua,ūnaiaia- < vīnaṣ: to bring down 15
auua,unamna- < vīan: unconquerable 18
auua,pharaza- < vīhar: to renounce, relinquish 12
auua,phu-: un-good 15
auua,putama- < a+ vaghu- 19
auua,fhe < auua-, auua-

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GLOSSARY

bararī f.: bearer of (of + gen.), womb 11
barazah n.: height, high mountain 14
barazlīti, superfl. of barazānt: highest 16
baru: height 17
bastā < bandaiia: bound, tied up 4
baug < vbaah/bar: to become 5
banaora < bar: 20
baxā: spade 18
buxā: < vbag/baj act.: to give, distribute; mid. to take on, enjoy 9
bī: a particle of uncertain function and meaning 4
būsā: sometimes 15
bāzao: m.: arm 3
bāzūzi, agujah: having his strength in his arms 11
bāsār: < vbar mid.: rider 15
bāshā: depth 19
bāzah n.: thickness 9
baraj: empowerment through praise (??) 16
barajaiia: < vbag/barji: to exalt (empower) by praise, extol (??) 15
barajaiia: < barajia: *praiseworthy (??) 10
baratō, vāstra: *carrying (together) of grass(?) 19
baraz: high, loud 7
barazlī: m.: seeing in high places; < barza- + di- 5
barazanta, f. barazaitī: tall, lofty 8
barazi, gātra: whose singing reaches high (up into heaven)? 20
barazilīsta < barazi- + yāsta- < vāyāh: girded high 19
barazīrāz: drawing straight lines on high (??) 20
bī- bi-, double 18
bibdā: (made) for two feet 18
birāitātīna: two-legged 9
bī: twice 18
bīsārnūta: spoken twice 18
bīsāziia: < bīsāz: to be a doctor, practice medicine 13
biti: second 12
bisungra: two-footed 18
bīzuun: twice 18
bōī < bī + it 19
brātār: brother 6
brāzā: to shine, glow 13
brōtārō, tažā: with the sharpness of a blade 19
būrī: plentiful, many 5
bujaiia: < vbaah/buj: to free, redeem 19
buśia, fut. of baugu: 13
Būlištā: demoness of sloth and ex-
cessive sleep; Procrustation 7

*ca ... ca: both ... and 3
*ca: and 3
caiia: < vcaic: to compile, assemble 20
caiit: how many? 18
caiti: (as many times) as (see yaiti) 7
caku: *dagger 19
canaq, cafra: with *singing wheels 20
cyarrajhāk, cyarrajhāc: following the pastures 8
carātī: f. wife 16
carakar (carakara): < vkar: to sing many songs of praise 16
caratu, drājah: the length of a race course 17
caiina: n.: eye 11
*cajuc?: at all? 18
casāra, paitištāna: four-legged 9
casāra, sōm: forty 18
casāra, zangara: four-footed 18
casāra, saite: 400 18
casāro: four 8
castra: quadri-, quadruple 18
casura, caiina: with four eyes 18
casunassa: fourteenth 18
casura, karana: four-sided (square, rectangular) 7
casura, raru: having four rutes 14
casurī: four times 18
casura: one side of a square 12
casurānurut: spoken four times 18
casurāsuta: a fourth 12
caxra: wheel 15
cekui, *petel: < vkaic: to pay for, expiate 16
cim: why? 7
cimāne, in. of caiia: < vcaic: to collect, gather 18
cah- /ciirasa- (< *ciis-) < vcaic: to assign, refer (sth. to sth.) 13
Cinnuato paratu: the Ford of the Accountant (where the souls of the dead are judged by Rašnu with the scales and then sent up to Paradise or down to Hell?) 12
Cinnuatu, paratu: = Cinnuato paratu 19
Cistā: a goddess 17
cisti: f. insight, illumination(?) 12
cij sing, nom.-acc. neut. of ka-icii-: what? 7
ctō: fine (penalty) 6
citra: n.: seed, brilliance 12
citrauah < citra + auah: bringing brilliant assistance 19
citrauaiti: having clear signs (??) 20
cōt < ca + it 19

5 September 10, 2003
GLOSSARY

daiia- (<Vdpar perf. mid.: to hold, retain (in memory)) 20
daia-<daiia-: to give, set in place 4
daiauah-: the one who has put all in place, creator 8
daiau-: a visionary sense of man, his "vision soul," that after death assumes the form of a woman, beautiful or ugly according to the person's thoughts, words, and acts in life, who leads the soul to paradise or hell, as the case may be 2
daiau- (<Vdpar/dias; to show 11
daiauah-: spawned by daiauas, daiau brood 4
daiauah-data-: (what is) established by daiauas 19
daiauah-fradista-: brought forth (created) by daiauas 4
daiauah-frakarasta-: fashioned forth by daiauas 4
*daiauah-tait-: daiauah-wood(?) 20
daiauah-apijati-: striking back at the daiaus 16
*daiauah-: old, evil god 2
daiauah-ia-ja-: daiauah-sacrificer 6
daiauah-ia-ssana-: daiauah-sacrificer 9
*daiauah-ia-umant-: possessed by the daiaus 15
*daiauah-: qualified (for religious activities) 10
*daiauah-pairi, anharasta-: strained by a qualified (Zoroastrian), skillfully strained 15
*daiauah-: deceiving (?) 17
daiauah-: to place, give 13
*daiauah- (usually with act. endings): to be placed, given 16
*daiauah- (<*daiupi-): deceitful 4
daiauah-: skill 17
daiauah-: land 12
*daiauah-tita-: land-furthering 20
*daiauah-pairi-: lord of the land 11
*daiauah-ratio-: lord of the land 11
*daiauah-: given 19
*daiauah-wata-: western 17
*daiauah-: shaking 7
*daiauah-ha-: hell 15
*daiauah-pp., pp. of Vdabs: deceived 8
*daiauah-wata-: to tear to shreds 16
*daiauah-arhtauia-: with long spear-handles 16
*daiauah-: long 1
*daiauah-adv.: for a long (time) 3
*daiauah-gauua-: having long hands 7
*daiauah-hamparsta-: (*daiauah-hamparsta-): receiving (long-lasting) consultation 19
*daiauah-njiti-: longevity, long life 12
*daiauah-njiti-: fem.: long-lasting dwelling 19
*daiauah-yauj- (*daiauah-yauj-): receiving (long-lasting) sacrifice 19
daraas- (<Voaen/daraas; to see 20
daraas- (<Vdar; to chain 13
daraas-: with a *daring club 20
*daraas-: tenth 18
*daiauah-: right (opp. left) 14
*daiauah-: right 6
*daiauah-: to mark on(?) 19
*daiauah-: sign, mark 17
*daiauah-au-: to put a mark on(?) 19
*daiauah-: general, plur. of daiauah-: land 1
*daiauah-: foundation (of a structure) 20
*daiauah-: to give, grant 3
*daiauah-: fem.: giving 17
*daiauah-: according to the law 6
*daiauah-: "the lawful one," name of the river flowing through Airiiana~Vailiah- 13
*daiauah-karta-: made so as to be according to the rules, made in the prescribed way 18
*daiauah-ratio-: (artistic) creation 2
*daiauah-: set in place by the *Web-holder 6
*daiauah-upamhan: the one in the likeness is the *Web-holder 10
*daiauah-: (having) the length of a river 19
*daiauah-: blade 6
*daiauah-: to hold 6
*daiauah-: law 10
*daiauah-: (one's) right(s) 15
*daiauah-: past part. of Vdti; made, created, placed 9
*daiauah-: establisher, "creator" 4
*daiauah-: gift 13
*daiauah-: gift 20
*daiauah-: f. <*daiiauah: giver (of and acc.) 8
*daiauah-: n.: tree 12
*daiauah-: superl. of daiau-: most qualified 8
*daiauah-: < buiri-: most 12

*daiauah-: airi-: *
*daiauah-: 17
*daiauah-: muscle (?) 20
*daiauah-: clutch (?) 17
*daiauah-: < daraas- + rau-: with solid/steady chariot(s) 8
*daiauah-: steadily running 14
*daiauah-: evil fame 19
*daiauah-: holding on to(?) 19
*daiauah-: heaven 11
*daiauah-: enclosed, pron. acc.: him 5
*daiauah-: n.: eye 15
*daiauah-: the "most poorest" 12
*daiauah-: superl. of dru-: poorest 12
*daiauah-: banner 19
*daiauah-: adorned with banners 7
*daiauah-: (noun/adj.): deception, deceptive(?) 12
*daiauah-: superl. of druuant- 14
*daiauah-: n.: deception 13
*daiauah-: daranah-: daranah; sacrificial cake 7
*daiauah-: < Vdari; to grasp 19
*daiauah-: length 12
*daiauah-: < Vdara; to make deceptive (?) 19
*daiauah-: OA.; for druuant- 19
*daiauah-: to learn by heart 9
*daiauah-: drikhi-: drikhi- 17
*daiauah-: dru-: dru-: poor 6
*daiauah-: poor 5
*daiauah-: dru-: the cosmic Deception, the Lie 2
*daiauah-: sound, healthy 1
*daiauah-: possessed by the Lie, Liefuhl 2
*daiauah-: n. plur. of druuant- 7
*daiauah-: health 12
*daiauah-: a goddess 4
*daiauah-: fem. forms of druuant- 14
*daiauah-: dru-: with healthy eyes 20
*daiauah-: nom. voc. sing. of dru- 4
*daiauah-: having thoughts of deception 19
*daiauah-: < dru-: to lie 8
*daiauah-: daughter 3
*daiauah-: duman-: cloud 6
*daiauah-: clouds 14
*daiauah-: having its edges in the distance 11
*daiauah-: whose borders are in the distance, with distant borders 11
*daiauah-: whose eyesight reaches far 9
*daiauah-: turning of which are in the distance 14
*daiauah-: standing epithet of Haoma of unknown meaning, traditionally interpreted as "death-averting" 2
*daiauah-: from afar 9
shape 12
hukarapta-: well-shaped 3
hukarapta, superl. of hukarap- 12
hukarat-: well-made 7
humiai-: having good creative gift(s) 8
humah-: of good thoughts 16
humata-: well-thought (thought) 2
humizda-: giving good rewards 19
humairikan-: talented 20
humau/hunu- < hva/hu, mid.: to press 6
huniuixta- < ni vvaeg/vaeg: well balanced, well brought down (upon + loc.) 16
hupatizanta-: well recognized 17
hupuran-: with good feathers 20
huptarata-: having good wings 16
hupuhrina-: n.: the fact of having good sons 8
huraoda-: well-shaped 3
huraoff-: having good chariots 3
hurumia-: n.: the fact of having a good soul 11
hurufima-: well growing power 17
hurulanah-: having good fame 15
huihambarata-: well assembled 20
huihambarata- < bar: well carried together, well-accumulated 17
huihamxan-: providing good company 17
huisiti-: good dwelling 10
hukkaozamitama-: where the earth is most dry 15
huika-: dry 14
huxaafa perf. of xafa-: sleep, see Lesson 20(7) 17
huta-: past part. of hunoa- 13
hutaita- = hutaita-: well fashioned 10
huthaxta- < Banjaita- < vhag: well pulled (bow) 16
huyapah- < apa: having good works, artist 16
huur/huunan-: n. sun 11
huurara/brazah-: the height of the sun 19
huurara/daraslia-: exposed to the sun 16
huurara/xaeta-: n. the sun 11
Huuaraaraz: name of (one of?) two brothers 11
huuaraanta-: well-done (deed) 2
huanapa-: having good horses 3
huanuasta- < vaah-: well-shot 12
huanuita, maara-: of the size reserved for one who is a well-invited guest(? 20
huluuenti-ah: possessing good/his own strength of youth, life [OInd. vayas-?] 15
huuavaaya-: having its own (or good) push 19
huuazita-: well-born, noble 7
huuabia: who has good herds; standing epiphany of Yima 1
huuabiaauanta-: containing good herds 13
Huubussua-: name of a family 4
huxta-: well-spoken (word) 2
huxtaitama-: having good power 3
huxtaitama, superl. of huxtarra-: having good command 13
huuxnuta-: well sharpened 16
huzantu-: of good tribe 15
iiaa: here 4
iia: here 11
ima, sing. nom. fem. of ima-: this 4
ima-: this 2
imaat: neut. nom.-acc. sing. < ima- 3
ima: masc. nom.-acc. plur. < ima 3
Imda-: name of an old god (cf. OInd. Indra) 6
Inja: watch it! (? ) 20
irista- < vrao/rii: to depart, die 13
iristka- < vkar: corpse-cutter 15
irii: < vrao: to be harmed 13
irita < iri: < vrao: to be defect 17
irita < raid: (the fact of) dying, mortality 14
isa- < vaa: to be able, have command of (+ gen.) 5
isanaa: pres. part. of isa-: ruling 14
isaa- < vaeh mid.: to seek 17
isara-: instantly 13
isara:stat: momentousness 20
ismasa: needy, indigent (indigent) 20
isita: (who/which is) to be sped along, speedy 12
istu-: a wish or sacrifice 7
istu: arrow 16
istaiaa: in this way 6
istiejia: dangerous 8
istia: here 6
ista: milk libation 15
ista: libation of milk 19
jaasamnaa- < vajah: to win (?) 19
jayyara perf. of vgar: to be awake 20
jaynaa-: intens. of janyn: to smash to pieces 11
jaynista-: superl. of a form of jayna-: smashing the most 8
jayhikia: bad woman 13
jaiidd < vjaan: 4
jaiidd < vgaajadad: to implore 4
jaini-f: woman 12
jamiiaa-: aor. opt. of jasa- 19
jaan- (jana-) < vjan/yn: to smash, strike, kill 7
jango-, pass. of jang-: to be smashed, stricken, killed 7
janta, nom. sing. of jantara-: smiter, striker, smasher 1
jand- < vjan/yn: striker (+ acc.) 8
jan-, aor. of jasa- 19
jaraas: < vgar/jarz: plaintive 9
jasa-vam: to come 2
jata-, past part. of jan-: jamaali < vam/jam: to make go, chase 13
Jamaspa: Dczaspa; person figuring in the legends of Zarathustra 1
Jamiispana: son of Jamiispa 15
jafnu-: depth 17
jaabia- < vjan: which ought to be smashed 13
jiia, jataa: struck by/propelled by the bow string (jita-) 16
jima-, aor. subj. of jasa- 19
jitaasha-: whose Order is damaged, crippled 20
juua- < v(j)jia: to live 7
juuaa: alive 2
kaa-: who? 4
kaataa, present cintoa-: to become clear (about); perfect to know, realize 20
kaaanaa: revenge 20
kaa: when? 6
kahrkaataa-: the word “chicken” 8
kahrkaasa-: vulture 11
kaia < kaa- 14
kaia: magician(?) 11
kaiaia: female magician(?) 11
kainka: young woman 13
kairia-: work (to do) 5
kamarai-: head (daatiusc) 19
kamaraijan: who smashes the heads (of the old gods) 11
karbijia-: superl. of kamna-: least 15
kaniia: young woman 4
karana-: edge, border, end 11
karapan/karaen-: “numbmer”; a kind of bad priests 12
karata-: knife 15
karla-: furrow 18
karlaa- < vkar: to till, plow 13
karliia: that ought to be tilled, plowed 13
karapi-: name of a mythical bird 18
karisiunanta: sb. who tills, sows 16
karisuan/n-: continent, country 16
karolfu: furrow, acre(?) 19
kasivit: each and every one 4
kasuviia < kasuu- “little” + vii-
GLOSSARY

pairi...uuaua-na-: encompass with one's sight 19

pairi..sū-a = pairi..šā- (Lesson 17) 19

pairi..frā-: to wipe clean all around 14

pairi..išṭā-: the (fact of) dying 20

pairi..jus-: to come around, serve 16

pairi..kā-: sorceress, witch 8

pairi..maniti-: vi:man: to despise 16

pairi..hau11a-: surrounding the time of the haoma-pressing 10

pairi..śatia-: to keep (sb.) away 16

pairi..śactus-: whose semen has stopped flowing 18

pairi..śā-: to stay away from (+ gen.) 16

pairi..kā..xāṭa-: girded 16

pairi..tanao/taun-: vī:to: stretch (spin, weave?) away (from: haca) 15

pairi..rū11a-: surrounding protection: enclosure, fence 14

pairi..vēnā-: look around, encompass with one's sight 16

pairi..vāra- = pari..rū11a- 17

pairi..va..noro/..va..nau- < υαρ: to cover: to spread (up) 9

pairi..in(to), on(to), upon (+ acc.) 9

pairi.. at, beside, next to (+ abl.) 14

pairi.. down to, close to (+ instr.) 15

pairi.. on, in return for (+ loc.) 17

pairi..ajāṭra- = pairi..ī gām n.: the coming back, return 20

pairi..āog- < υαγ/σαγ mid.: to answer 6

pairi..apa..gauraa..aia- < υγρ: to withdraw 20

pairi..au..jasa-: to come down higher 4

pairi..au..kāranta- < υκατ: to cut down (to/upon: instr.) 4

pairi..au..a..普及: to nail?(?) [cf. fasā] 17

pairi.. asa- < υαζ mid.: to counteract 20

pairi..bara- < υbr: to bring back, return (greeting: namō), *honor in return (?) 15

pairi..dāia-: overseer 12

pairi..iū11a-: against the stream(?) 20

pairi..iū11a-: adversary 3

pairi..agō,.bēśūhī: corresponding to the animosities (of sb.) 13

pairi..irinak- < υνακ: to relinquish 17

pairi..irīsta- < pairi..raēθ: polluted (indirectly) 18

pairi..jājtī-f.: ability to strike back 11

pairi..jāhā-, s-aorist (thematic) of pairi..jasa- (Lesson 19) 18

pairi..jasa- < υγαμ: to come/go (to), attend (+ ā + acc.), to return (from: abl.) 7

pairi..kaarā- < υκαρ(8): draw a furrow in 18

pairi..miθā-: to *send back(?) 18

pairi..mrao/mru-: to answer 4

pairi..nisraṇao- < ni-siri-nao- < srā/sri: to lean against 18

pairi..pari-: *study 11

pairi..para: to conquer 18

pairi..porasa: to ask in return 5

pairi..raeśātha: < υρακ: to leave, abandon 16

pairi..raēθ-: indirect pollution 18

pairi..raēθ-, s. of pairi..irinak-, pairi..raeśā-tha: 19

pairi..raeśā-tha: < υρακ: which ought to be relinquished 15

pairi..sacaptāc: inf. of *pairi..scanc- < υκανη: to obstruct 13

pairi..hāhia-: season leading up to the harvests 10

pairi..ṃārā- < υμα: to commemorate, keep in mind 16

pairi..ṃuṣa-ta-: past part. of *pairi..muna-ca- < υμακ/υμκ: to put on (shoes) 12

pairi..śātāc: inf. of pairi..śā-: to withstand 13

pairi..xaraṇa- (sing., dual.): cheeks, jaws(?) 14

pairi..ti- < pairi-.vi: absolved 12

pairi..ti < pairi-.ā-vi-: to go to, decoicate (?) 17

pairi..tārās: inf. of υαρ: to overcome 13

pairi..tā- < atonement, redemption 20

pairi..brāhjāhia- < υναρ/υνα: to frighten back toward 16

pairi..va-ra: protected 20

pairi..vāsa- < υβας/υβας: be ready for 18

pairi..vānča- < υβαν: *paicing, facing, toward 12

pairi..zaptī-: recognition 19

pairi..zaнтīa-: past part. of pairi..zan- < υζαν/υζαν: to reconize 14

pairi..ti- = pairi..ā- < υπαλ mid.: to lie down 15

pairi..vānča-: fifteen; fifteen-year old 8

pairi..vānča-: fifteen 18

pairi..vānča-: fifty 18

pairi..vānča-: road, way (Lesson 12) 4

pairi..vānča-: a fifth 3

pairi..vānča-: usually plur.: the first *guides 12

pairi..vānča-: first established 3

pairi..vānča-: first fashioned forth

pa01...: first 4

pa01ri...ra: Pleiades (?) 20

pa01rim: firstly, the first time 17

pa01- f. of pa01-: 4

pa01ru...au...au-: AirWb.: pa01ru...au...au-: “to get lost” (unlikely) 19

pa01ru...au...: the front half/side 14

pa01šita: foulest 15

par-: present parana-: to fill 20

pa01rk-: par-: away 12

para..(adv.): before, earlier 11

para..pu..: < υαρ: to pass by 20

para..ca...-: υνα: to assign, refer (sth. to sth.) 13

para..gauraa...- < υγρ: to take up, receive 12

para..ha-: preparatory haoma 10

para..hunca- < υνακ: to sprinkle 18

para..hixtī-: < para..hunca-: sprinkling 18

para..irītha- < υναθ/υθ: to pass away 8

para..iri...- < para..irītha-: passed away 12

para..ja-: to go away to(?) 16

para..pā- < υπα: fly away 15

para..pāthānt-: flying far away 15

parīza- < υαζ: to take away 20

para-. n.: feather 2

para..nāj-: *plentiful 20

para..n-: featherly 18

parat-: present parata-: (parata-?): to do battle 19

par-: before, earlier than (+ gen.) 11

par- before (+ abl.) 14

par-: arajaharta- < arajah: much more valuable 14

par..a...na-: future 16

Pa01..dar-: name of a mythical cock 8

par..kātaria...-: ? 12

par-: ear of grain 18

Para..gao-: proper name; Having-spoiled-cows 11

par-: back, protection 14

pasca-: after (+ gen.) 11

pasca-: after + instr. 18

pasca-: afterward 5

pasca-: (which comes from) behind 15

pas-: behind, (from) behind 8

pas-: (small domestic) animal, especially sheep and goats 5

pasu..hauru...: shepherd (dog) 17

pata- < υπα: to fail, daeuous for movement 14

pata- > vi:pata- 5

pata- > pitar--
GLOSSARY

patahata- < pta-: winged creatures(?) 15
patā-: road (see also patā-) 12
patāna-: broad 9
patuuru-: prior, former 4
patuuru-: sun 20
patuuru-: mountain 17
pxamara-: solid 19
pazānpant- - *pāzah-: (broad-chatred) 14
pazdaiia- - *pazd. mid.: to pursue(?) 7
pā- > pa-:
pāliu-: goddess of Plenty 14
pākā-: protector 4
pāmāna-: providing protection 19
Pāruuru-: name of a ship’s captain tossed up into the air by Thraetaona (Graetaona) but saved by Araduui Sura Anāhita 1
pānsu-: dust 9
pānsu-: < pānsu- + āh-: with dust-filled mouth 9
pāstufrā̃ha-: the width of the skull 18
pāraik- < pārd.: to part 16
pāra-: full 2
pāṇāna-: (i.e., zaṭāra-?): (full (libation?) 20
pārāna- < pāl mid.: to fight, overcome [cf. pārā- < pārt- “to fight”] 16
pārāma-: adult 13
pārāmō: full moon 10
pāra-: < pāra/sfrä̃: to ask 5
pārāsāntī-: to discuss 13
pārasan- f.: rib 8
pārāta- (parata-?): < pārt-: to do battle 19
pārāṭap-: whose body is forfeited 19
pārā-: ford, bridge 3
pārāthā- f., pārāṭĩ: wide 9
pārārūta-: with broad banners 18
pārānfrāka-: winding its course forth far and wide (?) 20
pārānaunanka-: with broad front 18
pārā-: vādāsāna-: having the ability to see far and wide 20
Pāṣa-: name of a villain; Battle-maker 9
pāṣa-: battle 17
pāṇa-: whose head is forfeited 19
pāpā-: perf. pipi- < ψpāi: to suckle 20
pāpiri-: < ψpā: to pay (with: + acc.;) tanum pāpiri-: forfeit one’s body 15
pīsā-: adornment? 19
pītā-: (pāta-): father 6
piutā-: meat, meal, food 15
pīšāna-: flour (?) 16
pūru, nom.-acc. sing. n. of pūru-: much 2
pūru-bātu-: by many ten-thousands 16
pūru-bāthā-: containing many medications 19
pūru-hazā-: by many thousands 16
pūru-mārt-: full of destruction 5
pūru-mant-: plentiful 19
pūru-nārī-: having many women 19
pūru-sāmā-: of many kinds 2
pūru-sāt-: by many hundreds 16
pūru-spāxštī-: f.: ability to see much 11
Pourūšapāna-: father of Zarathustra; lit. having grey horses 1
Pourū, Xāṭā-: providing much good breathing space 17
Porutta-: f.: plenty 19
Pūra-: vāstra-: with much grass 20
Pūru-: Xāṭā-: having much good breathing space 19
Pourū.xarūnābh-: having much Fortune 19
Pāratarā-: winged, see patarata- and haptarata-
Pālīka-: name of a sea 14
Pūsā-: crown 7
Pūtra-: son 3
Pāraṇā-: containing a son, sons 13
Puṭā-: < Puṭa-: to rot 20
Puştā-: fifth 14
raē-frūi: m.: wealth (see Lesson 12) 9
raēcāla- > paiū.raēcāla- 16
raēkō adv(?): extinct 14
raēśāla- < raēśa: to hurt, wound 16
raēśāia- < raēśā: to mingle 13
raēu-: *brilliant 9
raēuṇant-: wealth 8
raēuṇāla-: name of mountain 20
raēuṇastra-: superl. of raēuṇa(?): and raēuṇant-: *most brilliant; most wealth 9
raēxā-: aor. of raēcāla: 19
raṇgh-: support 15
Rāya-/Rājā-: Rāya (a city) 14
Rāngha-: name of a river [Ofnd. Rasā-] 15
raood, perf. uru-aod-: to obstruct 20
raodā- < ψraod/tud mid.: to grow 9
raoco- < ψraok: to shine, blaze 14
raoco-: light 12
raoc: light (adj.) 12
raocānha-: endowed with light 8
raod-: to walk, howl; cf. uruā- 6
rao-rađa- < rau: - rađa-: with fast chariot(s) 14
raoxi-: light, bright 11
raoxi-: light 20
rau- < vrap-: to support, help 19
rapestā-: noon 7
Rapi̇βi̇na-: Rapiβina, genius of noontime 5
rausā-: *generosity(?) 12
raanā: battle line 8
Rānā-: divine judge who weighs the soul’s thoughts, words, and deeds on his scale 2
rānā-: rātā- 16
ratu-: (divine) model, prototype 2
ratrastī-: f.: satisfaction of the ratus; ritual term referring to the correct arrangement of the ingredients of the ritual 15
ratuṇant-: containing (the word) ratu 13
ratu.xāṭā-: whose command is according to/hails from(?) the models 13
ratā-: kāria-: adorned with wheels (?) 7
raūṭā-: chariot 4
raṭi-: according to the ritual models 13
rau̇-: far, rau̇-: fast 7
rau-: wide open space 11
rau-: (raumā-?): river 17
rau-: which runs free 16
razi-: straightness; standing epithet of Rashnu 5
rā-, present rās: - to give 20
rā- > rač- 12
račī-: generosity 19
račīnā-: - rāmāia-: to dwell (in peace and quiet) 18
rāmāia- < ψrām: to dwell (in peace and quiet) 4
Rāman- Xā̃stā-: n.: genius of peace and good past 10
rāmō: - sītī-: peaceful dwelling 19
rāsā- < ψrā: to give 20
rāṣṭā-, past part. of rāṣā: arranged, straight 9
rāṭī-, gift 15
rāzāia- < ψrāz mid.: to straighten, arrange 13
rāzās: to be aggressive(?) 19
rānja- < ψrāng: to energize, quicken 11
rānja-: superl. of rāu-: fleetest 12
sāc-, present sāśa-< ψsak/sac: to master 20
sāśā- < ψsand: to seem, appear (as, to be: + nom.) 4
sādā- > suśita- 20
sāfa-: hoof 17
saṇha-: proclamation, utterance 8
Glossary

Sanša- < vašaḥ: to announce 19
Sanhaunācī-: Yima's sister captured by Aži Dahaka 9
Saoa- < vasaok/saok/suk/suc: to burn (intr.) 7
Saoci-: *burning 7
Saocint-, pres. partic. of saoca < vsaok: to burn, glow 12
Saokit-: glow, burning; *longing, *desire 9
Saokīnt-: revitalizer, said of the successful sacrificer, especially the last one, son of Zarathustra 2
Sar- m-: association (with + instr. 15
Sarh- n-: head 16
Saraša-: species 17
Saraša-: yearly, of the year 10
Sasti- f-: praise 16
Sata- n-: hundred 15
Satauuaesa-: name of a star 14
Satōkara-: having a hundred *horns (?) 9
Satō-strah-: with a hundred stars 7
Satō-tama-: most hundred 18
Satō-vira-: a hundred men (high) 15
Saurua-: name of a daēua (OInd. Šurva) 6
Sauah n-: life-giving strength 10
Saunah: the eastern continent 16
Saunag'hant-: providing life-giving strength 16
Saša- < všačak/sac: to learn 20
Sačālia- < všač: to teach 13
Sač德拉-: woe! (to: + dat.), what a disaster! (for: + dat.) 19
Sačnōu-guš-: who listens to the ordinances/commandments (of Ahura Mazdā) 20
Sāsār-stāsr-: evil teacher(?) , evil commander(?) 11
Sāuru-: name of an old god (cf. OInd. Šurva) 6
Sāuaua- < všač: to make swell (with the juices of life), revitalize 14
Sāuauaghā-: genius of the late morning 18
Sācāča- ? 18
Sāsah- < všaḥ: to announce frequently 16
Sāndāli- < všand mid-: to take pleasure (in: + instr.) 15
Sauuīša-, superl. of sura-: most rich in life-giving strength 4
Scaudāya- < všand/scand: to break 12
Sīfa- < všāf: to *brush 19
Sispa- > fra.sispa- 7
Sīxā- < všāk: to learn 13
Skaraŋna-: round (circular) 11
Skanda-, in skanda-kar-: to *cripple, debilitate (+ acc.) 9
Snae laya- < všaṇģ/všaṇja: to snow 8
Snoaša- < všaṇḍ: to wall 19
Snoaša-: (rain)cloud 19
Snaibis- n-: blow, weapon 15
Snāb-: striking 19
Snāuua-ka-: name of an evil being 15
Spāta-: white 2
Spaia- < všpā: to throw (away) 19
Spaniah-: comp. of spanṭa- 14
Spaš- m-: spy 6
Spāš-: army 9
Spaṇa-: life-giving knowledge (?) 11
Spāṅh-: aor. of spaia- < všpā: to throw away 19
Spāṅšiṣṭa-, superl. of spaṭa-: most life-giving 1
Spaṭa-: life-giving, (revitalizing 1
Sptānōu.1īāuuna-: belonging to the Life-giving Spirit 11
Spō.berata-: carried by dogs 20
Spō.jata-: span- + jata-: killed by a dog 8
Spitāmā-: of the Spītāmās, Spītāmī 1
Spītādīfri-: with *shiny eyes 20
Spītīuara-: name of a demon 19
Srae- (srāi-)srī- mid-: to lean (against: acc.:?) 19
Srāesiia-, flit., dust.), what a disaster! (plur. also: srāeitā-:
Srāśu- (srāu-?) /srāu-: most beautiful 7
Srāšān-: beauty 15
Srāilī- , comp. of srīra- 14
Srao-srū-: to hear 7
Sraomā(n)-: hearing 11
Sruo-: god personifying readiness to listen 1
Sraośiṣṭa-: punishment 13
Sraśca- < všaśa: to drip 16
Srauauah- n-: utterance, word; plur. also: renown, fame 11
Sravuauaia- < všrau: to recite, sing 7
Sriya- (sriya-): beautiful 4
Sruta-, past part. of suruau-: heard 11
Sruuweža-: with nails 17
Sruvo.zana-: belonging to the horned kind 15
Srū- (plur. sruui, sruui): n-: nail 6
Stalia- < vštā: to install 20
Stao-sstu-: to praise 9
Staobh- < vštāo: which ought to be praised 13
Staoiḥān, comp. of stara-o- 14
Stoama-: praise 13
Stoamān-: strength 13
Stoara- (large domestic) animal, cattle and horses 5
Stoara Yesniia-: name of an Avestan text, which probably comprises much of the Yasna 13
Stoator-: praiser 8
Star- (plur. stāro-): n-: star 6
Star-: to stun, paralyze > stara-luster, starbhant- 9
Star, aor. of staran- 19
Staruxa-: harsh 11
Stāhīa-: *steadfast(?) 19
Stār- > star- 1
Stātsa- < vštā?: *tired 20
Stāuuia- , superl. of stura- 12
Stāgh-, aor. of hiṣta- 19
Stahrpausahaan-: star-studded 11
Starama-: *store-house(?) 20
Staraan- > vštāH: to spread out 19
Stara- , past part. of vstar-: stunned 12
Staraibhant- < vstar-: stunning, paralyzing 13
Sti- f-: temporal existence (= past, present, and future) 8
Stištāta-: made in/or for the (temporal) existence (?) (cf. xañita- 18
Stō < abh- 20
Stuibaxafrā-: with sturdy portions 20
Stuiti- f-: praise 15
Stura-: stout, strong 12
Sturā-: dwelling place 14
Sturuxa-: f.: dwelling place 14
Stīrā-: f.: temporal existence 15
Stīruxa-: f.: praise 15
Stīrā-: f.: happiness 11
Sti-: to be in happiness 13
Stištāta-: which ought to be praised 13
Stištā-: f.: dwelling place 14
Stištā-: f.: happiness 11
Stištā-: to be praised 13
Stištā-: f.: happiness 11
Stištā-: f.: dwelling place 14
Stištā-: f.: happiness 11
Stištā-: which ought to be praised 13
Stištā-: f.: happiness 11
Stištā-: f.: happiness 11
Stištā-: f.: dwelling place 14
Stištā-: f.: happiness 11
Stištā-: to be praised 13
Stištā-: f.: happiness 11
Stištā-: f.: dwelling place 14
Stištā-: f.: happiness 11
Glossary

three times 15
three, speak 18
three, a. 7
third, a. 12
a period of three nights 7
three mouths 7
thrice 18
hostile 14
hostility, evil 1
someone, enemy 11
full of hostility, hostile 12
killed by an enemy 8
guidance 1
Enemies of the Aryans 9

Udriia-: name of mountain 20
ufia- < uva/ufr: to weave (sb.) into a poetic web/hymn 8
yra-: strong 4
yra,bizaar-: strong-armed 3
thus 5
ulitijana, ulit ajanu: thus saying 6
unit: hole 12
upa: at (of time), in (+ acc.), in (+ loc.) 2
upa bara- < ybar: to bring 15
upa daia:- pass.(?) of upa daai:- to submit (to dat.) 20
upa darznaa- < ydar: to dare, trust oneself to, venture upon 16
upa duuaa- < yduua: to rush upon 8
upa duaara: yduuer: to come running (daauiuc) 5
upaiinai: *tradition(?) 10
upaiiri: on (prep. + acc.); on top (adv.) 7
upaiiri: above (compared to) (+ instr.) 15
upaiiri daaiiu: above the land(s) 16
upaiiri zama: (living) on the earth's surface 16
upa mrao/mru: < ymrao/mru mid: to invoke 13
upajhaca- < yhac: to accompany 7
Upa paoiri:- name of a constellation 20
upa raaiiia- < vraaiiia: to mingle with, contaminate 15
upa raaiiia- < vraaiiia: to mingle with, contaminate (directly) 18
upatatt: -f: superiority 8
upari, kauri: whose work is above;
GLOSSARY

Crack-of-Dawn(?) 10
vašťiš-n.: knowledge 11
Važah > Aiiriiana: Važah-
vačma-: rock 15
vačmô-jata- < vačma- + jata-: killed by a
rock 8
vačna-: to see 5
vačman- n.: entrance hall 14
vačša- = vačša-: to know 15
vačr-: snow 19
vah-<vaš- = vah- : to put (clothes), don 8
vahihu-, vahhah-, comp. of vačh- 14
vahišta-, superl. of vačh-: best 2
vahišta- anh- : the best existence,
paradise 2
vahni-: hymn 3
vahniitia-: worthy of hymns 3
vaiia- 14
vaiio-bača-: carried by birds 20
Vaiiu- name of the god of the space
between heaven and earth 2
vainji-, aor. opt. of vana- 19
vainiu-: well-deserved, worthy 2
vaku-<vaci- m.: word, speech 6
vana-<vanc: to conquer, overcome 8
vainjiti- f. < vana-<vanc, pres. part. of
vanc: victorious 8
Vainjita-: a star 20
vandu-<vand mid.: to honor 11
vačia-<vanc: to vomit 17
vanc-<vanc-past part. of vanc: conquered 20
vanj-: praise (?) 16
vahja- = vaš- <vah- : to don, put on; mid.: to wear 7
vahan- n.: garment, dress 11
vahanh- : goodness 15
vahnu-: good 15
vahnuh- : good thing 11
vahnuhô-: giver of good things 11
vahnuhô-n.: goodness, the fact of being
good 15
vajja- : future of vana- 14
vahhah-, comp. of vahnu- 14
vahhi- f. of vahhu-: good 1
vaieni-perf. opt. of vanc- 20
vaii- : loc. in spring 17
vapi- : the bunker in which Yima
preserved the creations from the de-
structive winters 17
vaiištia- : of captivity 8
varexâna- (for varâxêna): ? 19
varexâna- : possessing miraculous
power 16
varexâna-: increasing the world of
living beings 10
varâda- n.: growth 8
varâdu-: soft 17
vârââia- < vârd: to increase, enlarge
GLOSSARY

vitarat6.tabu-: < vi ivil: whose body is over one (by the forces of evil?) 17
vi6isa- (< vi6ifu?): *judgment 17
vi6iis- < viac: knowing 13
Viuuagvhan-: son of Viuuan'han- 19
viiuuagvha-: < viac: to lead away 18
viiuuiua: - devastation 14
vixrrra: - bleeding 8
vixaiua: - with crooked (legs)? 17
viiuuagvha: - far and wide 7
vi.6apa.tama: - most lacking in water 15
vi.baraz-: to carry (bring) far and wide 7
vi.baxua- < vbag: to distribute 8
vi.barazian-: having pauses (?) 19
vi.cara- < vicar: to go about, go far and wide 4
vi.dauua- < vi dao mid.: to ramble on (about) 6
vi.dauuan- (acc. vi.doiium): - discarding (and rejecting) the daeuanas 9
vi.mania: - of man mid.: to think better of, lose courage, be distraught (?) 6
vi.mraao/mrao.: - to renounce, say off, reject (+ instr.), 15
vi.nasii- < vi nas: to (go away and) get lost 4
vi.nama- < vim, mid.: to bend aside, spread out, go apart 6
vi.puta-: to run away (used of evil creatures) 5
vi.ru6ua- < viaod: to grow far and wide 17
vi.6azaia: - vraz: to arrange 9
vi.6a6apa.: - seventh day after the first and 15th of the month (8th and 23rd) 10
vi.6azuuaia: - vzuu: make go apart, cause to spread out 7
vi.uuua6atama: - most lacking in plants 15
vi.uuuu6it: - < viuuaas f.: - wrenching apart 19
vohu > vaqhu-
Vohu-Manah-: Good Thought, the first of of the Life-giving Immortals 2
vohu.frii6ana: - Vohu.frii6ana: name of a fire 4
vohumant-: - containing (the word) vohu 13
vohumuanaiit-: - bleeding (in menses or after childbirth?) 20
vohumuaraz: - who performs good (acts) 4
Vouuruvarisht: the northeastern continent (with broad ..?) 16
vouuru.gautiaa:it: - having wide grazing grounds 4
Vouuru.jar5hti: the northwestern continent (with broad ..?) 16
Vonuru.kasa-: n.: name of a mythical (heavenly) sea 8
v6, excl. acc., gen.-dat. of pers. pron. 2nd plur.
v6ina: - kind of scourge, *flood 8
Xnaa6aiit: - name of a witch 15
xrao6atu.ruuan-: - whose soul will be enraged (at the Ford of the Accountant) 20
xrao6dziia-: comp. of xru6dra- 19
xrao6dziia-: superl. of xru6dra- 12
xrao6duua-: hard 17
xrau: - guiding thought, intelligence 8
xru6ant: - endowed with guiding thought, intelligence 8
xra6o6siia, - superl. of xru6antu- 12
xrumiia: - bloody 8
xruui.dru- < xruua + dauua-/draoa- - "wood, tre": with a bloody club 15
xru6dra-: firm, hard 12
x6a6a - aor. opt. of x6aiia- 18
x6aiia- - f. x6aiin: - radiant(2); standing epithet of Yima 1
x6aiia- - < v6a6ia mid.: to rule, be in command (of + gen.) 1
x6aiiaamia- - x6aiia: - being in command, because one can 11
x6ap- f. = x6apn: - night 19
x6apan, x6af- f.: - night 6
x6abhaa- n.: - (royal) command 2
x6abhaa- Vairiaa: - Well-deserved/Worthy Command, the third of the Life-giving Immortals 2
x6babheia: - in command 8
x6baru: - female 16
x6nomaas: - satisfaction 18
x6n6o6sia- < v6xiua: who ought to be satisfied 13
x6n6o6sia- - n.: - winning the favor (of), satisfaction (of) 13
x6n6a: - v6xiua: - to know 13
x6n6u6uaiaia- < v6xiuan/x6nua: to make favorable, propitiate 19
x6niia < v6xnua 18
x6nuna: - n.: - winning the favor (of), satisfaction (of) 13
x6nuta, - past part. of x6nunaiaia- < v6xnua: satisfied 4
x6o6tiia, - fem. of x6o6ta: 10
x6nua6a-, x6nuaa: - name of a legendary people 8
x6nua1-: sixth 18
x6sura- - n.: semen 11
x6sunaalabstra: - with swishing whips 20
x6sunaaladasa: - sixteenth 18
x6sunaaladalia: - distance of six steps 6
x6sunaalsata: 600 18
x6sunaal: six 18
x6sunaalst: - sixty 18
x6sunaalaiia: six times 18
x6suniai: - m.: milk 13
x6sunaiaai: - set in place by oneself (itself, themselves)? 12
x6sunaiaaiiaia-: own 7
x6sqra: - (*'habda-), perf. hu6x'afa: to sleep 20
x6sqra: - sleep 11
x6sqra: - < vi sqra: to go to sleep 3
x6sqraiaa-: pass. < x6sra: - to be eaten 16
x6sqraiait: *savory 17
x6sqraiaa: - the central continent (with singing wheels?) 16
x6samaaiia: - sunny, full of sun 13
x6sqgar- f.: sister 6
x6srah: - wound 8
x6srah-: - to eat 1
x6srah- n.: food 1
x6srah6aiiaia: - food-bearing 12
x6srahai: - consumption (of) 14
x6srah: - Fortune, munificence; plur. - the gifts of Fortune, munificent gifts 7
x6srah6aiiaaia: - fortunate, munificent 8
x6srahdaa: - giving (gifts of) Fortune 17
x6srahstis: (acc. plur.): food 19
x6sra6isiia: - most delicious 16
x6srahia: - father-in-law 18
x6sra: - by him/herself 16
x6sra6aiia: - having one's own pillow(?) 15
x6sra6aiia: - munificent 9
x6sra6aiia: - having/making one's own covering 15
x6s6a: - cooked 19
x6s6ar- < x6sar-: eater 19
x6s6ra6disiaia: - showing (where to find) good breathing space 19
x6s6ra6nahiaia: - ...ing good breathing space 19
x6s6ra: - n.: good breathing space 8
x6s6uraiaita: - possessing good breathing space 19
x6s6ia: - < vi sqra: to begin to sweat 5
yaut-, perf. of yaut, see yautiai-, ya6stuamaa-: superl. of perf. part. of yaut: who the most often has taken up his assigned position 13
yauti catica: however many times that 7
yauti: as many times 7

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