# Lesson 1

**Phonology of Old Avestan.**

Old Avestan probably had the following vowel and consonant phonemes:

<table>
<thead>
<tr>
<th>Vowel phonemes:</th>
<th>Front</th>
<th>Central</th>
<th>Back, rounded</th>
<th>Nasal</th>
</tr>
</thead>
<tbody>
<tr>
<td>High</td>
<td>i, ï</td>
<td>u, ū</td>
<td>(j) &lt;ĩia, ġi&gt;, (ũ) &lt;ũũq&gt;</td>
<td></td>
</tr>
<tr>
<td>Mid</td>
<td>e &lt;e̯, ľe̯&gt;</td>
<td>ë &lt;e̯, ìe̯&gt;</td>
<td>o &lt;o, ō&gt;</td>
<td>(ã) &lt;ã&gt;</td>
</tr>
<tr>
<td>Low</td>
<td>a, à</td>
<td>å</td>
<td>ã, â &lt;ã&gt;</td>
<td></td>
</tr>
<tr>
<td>Vocalic r</td>
<td>ãr² &lt;ãr&gt;</td>
<td></td>
<td></td>
<td>(ãr²) &lt;ãr&gt;</td>
</tr>
</tbody>
</table>

**Notes.**

The nasalized i and u are written iia and uua before m; nasalized i is written (becomes?) ^ before sibilant (z, š). The nasalized @™a is written @™a in m@™a.

The phonemic status of the “Mid” row is uncertain (see Beekes’s discussion).

The opposition between the short and long vowel phonemes is neutralized in final position in favor of the long vowels. Before clitics the original quantity is maintained, ex.: xštícā šnaíš, buuaínti – buuañticā.

The principles of the distribution of final -ö – -š are not clear, except that -ö is by far the most common and that -š is used in monosyllables: ahuvir – kš, yš.

The phonetic nature of the “vocalic r” is not known. In the later Iran. languages the r always survives, preceded by a vowel which usually varies according to the phonetic contexts (usually ir, ur). The “supporting” vowels of the vocalic r are frequently modified by the phonetic context to ōva, irši, etc.

Epenthesis is more common in OAv. than in YAv.

**Diphthongs:**

- ai <caê> ~ (oi) <ði> ~ (oi) <ði, əuui> ái
- au <ao> ~ (ou) ~ (ou) <ðu> áu

**Notes.**

The long vowels and diphthongs may be disyllabic: ā, ò <a’a; ā <a’; aē, òi <a’i; âi <a’ai, gen. plur. -qm = -a’ām.

In final position the diphthong òi alternates with Ĩe.

The diphthong òi is much more common in OAv. than in YAv. Note especially that OAv. normally has òii (≠ òiũ) corresponding to YAv. ait (= aii), e.g., isötìa ~ YAv. *isaita, x’āthorìā ~ YAv. x’āthraììa.

The diphthong aĩ is found in vätìšìamahì, beside vätìoiðù. It is written ūuī in forms of kaēš/caēš: cœuũšī, cœuũštā (vars. ciuũš-).

In final position the diphthong að is occasionally (still?) found in the mss.; mostly it has been replaced(?) by āu, ā, or ā.

**Consonant phonemes:**

<table>
<thead>
<tr>
<th>Stops</th>
<th>Fricatives</th>
<th>Continuant</th>
<th>Nasals</th>
<th>Sibilants</th>
</tr>
</thead>
<tbody>
<tr>
<td>Labials</td>
<td>p</td>
<td>b (&lt;β&gt;)</td>
<td>f</td>
<td>ſ &lt;ũũ&gt; (&lt;v, ß&gt;)</td>
</tr>
<tr>
<td>Dentials</td>
<td>t</td>
<td>d</td>
<td>ŧ (&lt;ð&gt;)</td>
<td>r (hr)</td>
</tr>
<tr>
<td>Alveolar</td>
<td>č</td>
<td>j</td>
<td>ŭ &lt;iĩ&gt; (&lt;y&gt;)</td>
<td>ſ</td>
</tr>
<tr>
<td>Alveo-palatals</td>
<td>ļ</td>
<td>j</td>
<td>ŭ &lt;iĩ&gt; (&lt;y&gt;)</td>
<td>ŕ</td>
</tr>
<tr>
<td>Palatal</td>
<td>k</td>
<td>ģ</td>
<td>x</td>
<td>ſ</td>
</tr>
<tr>
<td>Velars</td>
<td>V</td>
<td>V</td>
<td>x</td>
<td>ſ</td>
</tr>
<tr>
<td>Palato-velars</td>
<td>(≤)</td>
<td>(≤)</td>
<td>(≤)</td>
<td>(≤)</td>
</tr>
<tr>
<td>Labio-velars</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
<td>(x)</td>
</tr>
<tr>
<td>Glottals</td>
<td>(‘)</td>
<td>h</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Allophones:
β = /b/ before õ (βõ)
β = /y/ after ò (òβ)
δ = /θ/ after x (xò, xθõ) and after f (fδ, fxõ)
γ = /g/ before õ (gõ).
τ = /t/ finally after vowel, r, and g (-Vτ, -rτ, -gτ) and initially before k (τk-).
v = /j/ initially (v-)
y = /j/ initially (y-)
ȷ = /y/ (y palatalized by i)
 entityType="Table" x^y = /gj/ (γ palatalized by y)
keleton="" x^y = /h/ in unclear distribution (huuarõ ~ x'õng, both disyllabic)
keleton="" hr = /h/ in complementary distribution (kshr̩põm)

Note:
Intervocalic b, d, g remain in OAv., as opposed to YAv., where they normally became β, δ, γ.
The exact distribution of ȷ and ȷ in the manuscripts has not yet been investigated.
Initial μr- and ry both became Av. urru-.
Before consonants y combined with preceding a to form the diphthong ao (e.g. vaorãza- < *ya-yrãza-).

ORTHOGRAPHY. 1.
Most of the orthographic features of Young Avestan are found also in Old Avestan.

Disjointed spelling.
Examples of disjointed spelling (spelling of one word as two words) is more common in OAv. than in YAv. In addition to the separation of endings (gûšã.iš, dravgãuõ.dâbîš, gûšõ.dûm, vûr̩ziiõ.tû), we also find spellings such as aèšm.mahiõtâ for *aèšmahîtiã, tôm.catõ for *tînçcatû(?)

Anaptyxis.
In Old Avestan, anaptyxis (a, ø) is found in more situations than in Young Avestan. It is found
1. between occlusives: patarõm (v.l. patarõm), Skt. pitaram; dabhõn-, Skt. dabhno-; daibõtâ, Skt. dvitâ; cagõdõ; dagõdrõm, Skt. duhitarõm; âskõtî- (< *âsktî-).

2. in groups with two spirants + r: vaxõdrã- < *vak; rafõdrã- < *râp.

3. after r, both before other consonants (including ō) and in final position:
   — marštâ, Skt. márta; variã, Skt. vartά; arâða-, Skt. ârthâ-;
   — kaâñta-, Skt. kâta; karãšuãî, Skt. kâśva, ãrâš, YAv. ar̩ < *r̩-š; cikõîtõrõš, cf. Skt. cikîtãh;
   — õthõrõsiã < *õthõrâštâ; mõrõnda < *mõnda-;
   — uzipõdrîtiã < uzdiãî;
   — vadarõ, Skt. vâdhar; huuarõ, Skt. svâr; ântarõ, Skt. ântar.

4. between n and r (few examples): jînârm < *jan-rãm.

5. between sibilant or f and r: sôrâôsa-, YAv. sroša-; zarazdâîti-, cf. Skt. śraddhâ- (?); fôrãsa- YAv. fôrâša-; fsôrâtî-;

6. between stops/fricative/sibilants and nasal:
   — dômâna-, YAv. nmâna-; gônâ-, Skt. gnâ-;
   — rafnâh-, YAv. rfnâh-; ræxnâh-;
   — vasmî, Skt. vašmî; urruazman-.
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7. after final consonants in sandhi before fricative or sibilant:
   — vasasə.xəθraːhiiə, duʃə.xəθrə, huṙəntuʃə səŋtə; paitiʃə saʃiːə;
   — yəmə spaʃuθə, həmə fraʃu.

MORPHOLOGY.

The morphological categories of OAv. are the same as those of Young Avestan.

In the declensions note that OAv. has not developed the category of an ablative distinguished in all declensions, but remains at the same stage as Rigvedic, that is, the ablative sing. is distinguished from the gen. only in masc.-neut. a-stems.

OAv. has no examples of pronominal inflection of pronominal adjectives (OAv. viʃpaghə [cf. OPers. aniyaŋa] ~ YAv. viʃpe).

Nouns and adjectives. Vocalic declensions.

a-stem (thematic) nouns and adjectives are masc. or neut.

<table>
<thead>
<tr>
<th>Masculine:</th>
<th>a-stems</th>
<th>ii-a-stems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>-ə, -ə, -as°</td>
<td>ahurə, citrə, akas°</td>
</tr>
<tr>
<td>voc.</td>
<td>-ā</td>
<td>ahurə</td>
</tr>
<tr>
<td>acc.</td>
<td>-əm, -əm</td>
<td>ahurəm</td>
</tr>
<tr>
<td>instr.</td>
<td>-ā</td>
<td>səŋghə</td>
</tr>
<tr>
<td>dat.</td>
<td>-āi, -āi.ə, -ā. ya</td>
<td>ahurāi, ahurāi.ə</td>
</tr>
<tr>
<td>abl.</td>
<td>-āi, -āaft</td>
<td>zoŋət, viŋəft</td>
</tr>
<tr>
<td>gen.</td>
<td>-aŋhiiə, -aŋhiiə°</td>
<td>ahurahiiə, spəŋtaŋhiiə°</td>
</tr>
<tr>
<td>loc.</td>
<td>-aŋ, -ā, -ōiiə</td>
<td>marəkaŋ, səŋhə, x'əθrōiiə</td>
</tr>
<tr>
<td></td>
<td></td>
<td>paŋuiŋe</td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.-voc.-acc.</td>
<td>-ā</td>
<td>yəmə, zastə</td>
</tr>
<tr>
<td>instr.-dat.-abl.</td>
<td>-oiihiiə</td>
<td>zastoihiiə</td>
</tr>
<tr>
<td>gen.</td>
<td>-aŋhiiə</td>
<td>rənaiŋiə</td>
</tr>
<tr>
<td>loc.</td>
<td>-aŋhiiə, -ōiiō</td>
<td>zastaiŋi, ubōiiŋ</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.-voc.</td>
<td>-ā, -aŋhō</td>
<td>maŋhiiə, maŋhiiŋhē, paŋuiŋe(?)</td>
</tr>
<tr>
<td>acc.</td>
<td>-əŋ, -əŋ°</td>
<td>səŋhəs°</td>
</tr>
<tr>
<td>instr.</td>
<td>-aŋs</td>
<td>maŋsiiŋ</td>
</tr>
<tr>
<td>dat.-abl.</td>
<td>-aŋhi, -ōiih</td>
<td>marətaŋhi, yasŋōiiŋ</td>
</tr>
<tr>
<td>gen.</td>
<td>-çoŋm</td>
<td>yasŋanŋm</td>
</tr>
<tr>
<td>loc.</td>
<td>-aŋsiiə</td>
<td>maŋsiaŋsiŋ</td>
</tr>
</tbody>
</table>

Neuter:

| Sing.     |         |           |
| nom.-acc. | -əm, -əm | xaθrəm |
| instr.    | -ā | xaθrə |
| dat.      | -āi, -aj, -aŋj | raŋʃəŋi, aʃə.jə° |
| abl.      | -aŋ, -aŋt | šiəoθanąi, aʃəaŋt° |
| gen.      | -aŋhiiə, -aŋhiiə° | šiəoθanahiiə, aʃəxiiə° |
| loc.      | -ōi | šiəoθanōi |
|           | -aŋs | aʃəaŋs° |
| Dual      |         |           |
| nom.-voc.-acc. | -ōi | šiəoθanōi |
| Plur.     |         |           |
| nom.-acc. | -ā | šiəoθanəi |
| instr.    | -aŋs | šiəoθanəiŋ |
| dat.-abl. | -aŋbiːs° | dəŋbiːs° |
| gen.      | -çoŋm | šiəoθonanŋm |
| loc.      | -aŋsiiə | šiəoθanaŋsiŋ |
Notes.

The alternative ending -š (for -ō) in the nom. sing. of masc. nouns is typical of the pronouns (yā, kā), but is occasionally found in nouns, as well.

The YAv. gen. ending is found in zarathuštrahē only, and only in the Vahištištī.

OAv. uses the diphthong -ōi more often than YAv. In final position OAv. -ōi alternates with -ē and -aē before enclitic, and in internal position it alternates with aē, e.g., -āēbihō -āēbihiō. It corresponds to YAv. ai in -aii-:


The gen. ending -aēiiō is used for -āiiā (YAv. -ahe) before enclitics.

The acc. plur. has the more original phonetic form -aēn = YAv. -aē, -aē.

The loc. plur. does not take a final optional -ē (YAv. -aē).

Interrogative pronouns, nominative.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>masc.</th>
<th>neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>kā, kasō</td>
<td>kāt</td>
<td>kā</td>
</tr>
</tbody>
</table>

Relative pronouns, nominative.

<table>
<thead>
<tr>
<th>Sing.</th>
<th>masc.</th>
<th>neut.</th>
<th>fem.</th>
</tr>
</thead>
<tbody>
<tr>
<td>nom.</td>
<td>yā, yasō</td>
<td>hiiāt</td>
<td>yā</td>
</tr>
<tr>
<td>Plur.</td>
<td>yōi</td>
<td>yā</td>
<td>yā</td>
</tr>
</tbody>
</table>

Note the ending -š in kā, yā = YAv. kō, yō.

CONJUGATION.

“To be”

Present indicative:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 ahmī</td>
<td>1 mahī</td>
</tr>
<tr>
<td>2 ahī</td>
<td>2 stā</td>
</tr>
<tr>
<td>3 astī</td>
<td>3 hōntī</td>
</tr>
</tbody>
</table>

Imperative:

<table>
<thead>
<tr>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 zdī</td>
<td>2 -</td>
</tr>
<tr>
<td>3 astū</td>
<td>3 hōntū</td>
</tr>
</tbody>
</table>

SYNTAX.

OAv. syntax is often very complex and difficult to analyze. One part of the problem is the varying word order, caused by the texts being poetry.

All OAv. sentences are likely to contain one or more vocatives, usually of the name of the supreme god Ahura Mazdā, at whom the hymns are directed, but also of other deities and beings.

As in YAv., neuter plural subjects take singular verbs.

When the subject consists of coordinated plural nouns, some of which are neuter, the verb agrees with the closest one.

The dual is commonly used, both freely and in “dual dvandvas” (in which both terms are declined separately).

Bartholomae’s theory that the instrumental of terms such as ašā- “(cosmic/ritual) order” and vohu- manah- “good thought,” although disproven in 1929 by M. W. Smith, was frequently used as the case of the subject or even as vocatives in the Gāthās (Reichelt, § 427) remained tenaciously till after WW II and was discussed extensively in Iranological and even linguistic (case theory) literature. The theory was based on the assumptions that these terms were active divine agents rather than what they are according to their meanings.
Note: The students are expected to review the corresponding syntax sections in the Introduction to Young Avestan before proceeding to the following sections.

NOMINATIVE.
There are no unusual uses of the nominative in OAv.

Nominative subject and predicate of intransitive verbs or middle/passive forms of transitive verbs.

mā uxšiieiti nətrafsaiti ũk̄at “the moon is (now) first waxing then waning” (2.44.3).

īčācit ... aŋtarə.caraiti “The milk libation itself is (at this very moment) *walking between (heaven and earth)” (4.51.1).

nōt nā manā nōt sānghā nōt xratāwō / naedā varanā nōt uxā naedā šiiaothanā / nōt daēnā nōt uruqnō *hacintē “Neither our thoughts, nor announcements, nor guiding thoughts, / nor preferences, nor utterances, nor actions, / nor daēnās, nor souls go together” (2.45.2).  
Note: The verb agrees with the closest subject.

Nominative subject and predicate of “to be.”
Noun clauses can be statements or questions. In such clauses a personal pronoun as subject is often omitted. Occasionally, we find adverbs used as complement of the copula.

With expressed copula.

ahmi mazdā anaēszō / ... kamnānā ahmi“I am weak, O Mazdā, ... I have few men” (2.46.2).

ciš ahī “Who are you?” (2.43.7).

yaθã ſt ast “as it is” (YH.35.6).

aSYM vohā vahistam ast “Order is the best good (thing) there is” (Y.27.14).

mahī aiḅī.jaratārō naēnaēstārō ... mahī “we are singers, we are not blamers” (YH.35.2).  
Note: naēnaēstārō < *naē (cf. nōt) naēstārō.

aŋ yāš daēuwa vispāghō akāt managēhō stā ciθrēm “But you, O old gods, are all the *seed (issued) from an evil thought” (1.32.3).

yōi hŋtī “(those) who are” (1.44.16).

mošucā astū “and let it be soon!” (5.53.8).

āuui ... hŋtū nəmaχ’aiiś ciθrā rətaiiō “Let there appear ... brilliant gifts with homage” (1.33.7).

duŋuaraŋaŋhō dafšiνā hŋtū / zaθiicə vispāghō “let them be there (at the judgement, as men) of bad virility, *dupes, / and ridiculed all (of them)!” (5.53.8).

Without the copula.

kō vərəθrəm.ja “Who (is) a smasher of obstructions?” (2.44.16).

yūʒm zəuuištiiarihō ŭhō “You (all are) the fastest invigorants” (1.28.9).
P. O. SKJÆRVØ: INTRODUCTION TO OLD AVESTAN

ka† və xšaθram kā īšī ... mazdā “What (is) your command? What (is your) wish/ritual, O Mazdā?” (1.34.5).

Note: OAv. īšī- corresponds to OInd. īṣṭi- “sacrifice” and/or īśti- “wish.” It is impossible to determine which of these meanings is that of the OAv. word, as the poet-scrificer’s “sacrifice” is a means to fulfill his “wish.”

ašm aš vahištam ... hiat raocŋhuanat hiat vispā vohū “... the best Order, then, which (is) most beautiful, which (is) life-giving, immortal, which (is) full of light, which (is) all good (things)” (YH.37.4).

huu₀ zı ḍraguwa ... huu₀ ašaunu “For that one (is) possessed by the Lie (and) that one (is) a sustainer of Order” (2.46.6).

kuθrā ... ašm kā spaŋtā ārmaitiš / kuθrā mano vahištam “Where (is) Order? Where (is) life-giving Humility? / Where (is) the best thought?” (4.51.4).

kā ašaunu ahurow “Where (is) an Ahura who sustains Order?” (5.53.9).

huu₀ zı vaŋhuš pytā manaŋhō huu₀ haitihō ašahištā ahitiicā aŋhhuš ahurow “For he (is) the father of good thought, he (is) the true *web-holder of Order and of this existence, (he) the Ahura” (after 1.31.8).

Sentences with nominative predicates depending upon verbs such as “declare (oneself as),” “be announced (as),” “be renowned (as),” “be made/established (as),” etc., have the same structure as noun clauses with expressed copula.

at hōi aọjī zaraduštrō pauruuin / haitihō “Thus, I declare myself to him first (as) Zarathustra, / the real one” (2.43.8).

Note: aọjī 1 sing. pres. inj. < aọg-. - hōi gen.-dat. encl. pers. pron. 3 sing.

at vō staotā aọjāi mazdā “Thus, I shall declare myself your praiser, O Mazdā” (3.50.11).

Note: aọjāi 1 sing. pres. subj. < aọg-. - vō gen.-dat. encl. pers. pron. 2 plur.

θbōi staotarascā mαtrαnasct ahuromaζdā aogomadaēcā usmahicā vismâdēcā “Your praisers and your masters of the poetic thought, O Ahura Mazdā, we are declaring ourselves and wanting and ready (to be)” (YH.41.5).

Note: θbōi poss. pron. 2 sing. nom. plur. masc. - aogomadaēcā usmahicā vismâdēcā pres. ind. 1 plur.

at tā mainiitpaauruiit yā y⟩mā x’afna aṣruuātəm “Thus, those two spirits/inspirations at the beginning (of this existence), which are renowned (as) ‘the twin sleeps’ ” (1.30.3).

Note: tā dem. pron. nom.-acc. dual masc., y⟩ rel. pron. do. - aṣruuātəm aor. indicative 3 dual.

tōi zı dātā hamaēstārō “For they (have been) made/established as opponents” (3.48.12).

Note: tōi dem. pron. nom.-acc. plur. masc.

METER.

Four different meters are used in the Gāthās. The verse lines of the Uštawaiti (2.) and the Spṇtamaniiū (3.) are identical.

Keep in mind that the meter of pre-literate poetry can not be identified by the placement of words on a printed page. The oral poetry is one-dimensional—the breath of the poet going from his mouth to the ears of the listeners.

The Aunauauaiti.

The strophe contains three verselines with a heptasyllabic first halfline and a variable second halfline, but mostly enneasyllabic. The first halfline sometimes has six or eight syllables, and the second halfline often has eight or ten syllables.

1.27.13 a
yaθā aḥū vairiīi l aθā ratuš ašaṭciḥ hacā  x x - x x - x x x l  x x - x x - x x x - x x  7 + 9
The Uståauaiti.

The strophe contains five verse lines with a quadrisyllabic first halfline and a heptasyllabic second halfline. The principal exceptions are trisyllabic first halflines (occasionally pentasyllabic) and hexasyllabic or octosyllabic second halflines.

2.43.1
uštā ahmāi yahmāi uštā kahmāicīt  

2.46.15
yāiš dāṭāiš paoiriāiš ahurahiīā

2.43.4
liatā tā zastā yā hafšī auuā

2.43.7
kaṭā aiiaarā,daxārā fārasāiāi dīsā

The Spāntāmaniīā.

The strophe contains four verse lines of the same meter as the Uståauaiti.

3.47.1
spātā mainiīā l vahištācā manaŋhā

3.48.1
liatā aṣaṣutā l yā daibitānā fraoxtā

3.48.5
vanhuiiā cistōiš l šiiañoaŋiī ārmaitē

The Vohuxśatərā.

The strophe contains three verse lines with two heptasyllabic halflines. It is very regular.

4.51.1
voihū xaŋtōm vairim l bāgām aibī,bairištām

The Vahištōišti.

The strophe contains four verse lines, the first two of which have one cesura and the last two have two cesuras. The first halflines are heptasyllabic, and the last pentasyllabic. The second halfline of lines 3-4 is heptasyllabic. There are a few exceptions.

5.53.1
vahištā īstiš srauui zarathustrahē
Exercises 1

A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.
C. Analyze these sentences in detail and translate into English:

1. mazdâ tuuêm mairištô ahi
2. yezî aðå stâ háïthîm mazdâ ...
3. kudâ ašîm vohucû manô xšàârémca
4. mazdà ã nûrîmcît ahôrô hámô
5. ahiîh aghsûs vîspâ mâðhâ
6. ašîm astî vahîstêm astî sraêstêm astî spôntêm amazêm astî râcöoghûnât astî vîspâ vohâ
7. vaêm mahî ašahîiâ staotôrô vahîshahiîiâ yîžêm ât drûguantô duzdûhô vîspâhô dafshîiâcû zaxîiâcû

Text 1

Thus, those two spirits/inspirations in the beginning, which have been renowned (as) ‘the twin sleeps,’
the (twin) thoughts and speeches—they (are twin) actions: a better and a bad (one).
And, among those two, those who give good gifts have discriminated rightly, not those who give bad gifts.

Thus, also: whenever the two inspirations come together one receives/determines for the first time
both life (the good) and lack of survival (the bad) and how the existence shall be at last:
The worst (existence will be) that of those possessed by the Lie, but for the sustainer of Order (there will be) best thought.

Note the dual forms in these two strophes: tâ maniû; yâ yômâ x’âfnâ asruuâtêm; manahcê vacahîcê šiaoiânê hê vahîiiô akâmêcê
âscê hudâhê sraê vîshijêtê nöît duzdûhê

Thus, those two spirits/inspirations in the beginning, which have been renowned (as) ‘the twin sleeps,’
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And, among those two, those who give good gifts have discriminated rightly, not those who give bad gifts.

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Note the dual forms in these two strophes: tâ maniû; yâ yômâ x’âfnâ asruuâtêm; manahcê vacahîcê šiaoiânê hê; maniû jasaêtôm.
pauruiê: this is either dual “first” or, more likely, loc. sing. “in the beginning.”
maniû: the maniû- is depicted as a violent force of the mind by which one is seized. In the sphere of the poet-
sacrificer it is the divine inspiration, which gives him the knowledge he needs.
x’âfnâ: sleep is the state of the maniû- before it awakens. In the realm of myth the two maniius were thought of
as twin fetuses, and a whole myth of the origins of the world evolved from this notion.
asruuâtêm: aorist indicative 3 dual middle < srao- “to hear.” This verb is used to denote both the oral tradition
and the reception of divine words.
hudâhê: nom. plur. of huda’ah- “having/giving good gifts.” The giving of gifts is the central theme of the ritual
in cosmic perspective. The poet-sacrificer and his followers give gifts to the gods in return for the gifts they
have received and are receiving: peace and well-being.
vîshijêtê: aor. injunctive 3 plur. of vi.caê- “to discriminate.” The verb is a key term, as it is the process by which
good is distinguished from evil.
hudâºhô ... noºt duºdâºhô: note the poetic figure: “positive ~ not negative.”

hâºm ... jasaººm: present injunctive 3 dual middle of hâºm.gam- “to come together.” Verbs with hâºm are frequently middle.

dazdê: present indicative 3 sing. middle of dâº “to give, make.” The 3 sing. is frequently used as subjectless form “one,” Ger. man, French on. The middle here is reflexive: “receive < take sth. for oneself, in one’s own interest,” “determine < place for oneself.”

gâºmcâ ajjiººtºmcâ: probably an allusion to the first living being, Gaiia Marotän.

aºhâº: subjunctive 3 sing. of ah- “to be.”

drººuººatººm, aººunºº: those possessed by the Lie/Order. Order (aºº-) is the Order of the cosmos as arranged by Ahura Mazdâ and accepted as such by those who believe in him. Those who do not believe in Ahura Mazdâ lie about this and say Ahura Mazdâ’s Order is not the real Order. The literal meaning of drººuººatºº is “full of Lie.”
EXERCISES

LESSON 2

MODIFICATIONS OF VOWELS. 1.

Important: Not all the phenomena described in the following are necessarily found in all the manuscripts. A survey of them by mss. and ms. families is an urgent desideratum.

i- and u-epenthesis.

Epenthesis denoting palatalization and labialization of consonants is found in OAv. according to the same principles as in YAv. (see Manual of YAv. for principles of palatalization and labialization).

1. before r:
   — u-epenthesis: ururwaost, cf. Skt. rud-; uruvan-, auruna-, Skt. aruna-; pouru-, Skt. puru-; pauruuiia-, Skt. puryya-;
   — i-epenthesis: injta-, Skt. nrik; pairi, Skt. parī; vairrīa-, Skt. vārīa-.

2. before dentals: irdiejah-, Skt. tyajas; patī, Skt. prati; baraiṭī, Skt. bharati; gaidī, Skt. gahi; haiṭiia-, Skt. satya-;
   — vanainti, Skt. vannatī; haptaiṭe, Skt. satapate
   before n?: vānuñ < *vunuñ? ayānuuuumna- < a-γαν-υ-αμνα-?

3. before labials (occasionally the i-epenthesis is inserted between consonants): aipī, Skt. api; aibī, Skt. abhī; aēibiiō, Skt. ebhyah; viźībiiō, Skt. viźbḥs. It causes an epenthetic ā to be dissimilated to a: daibiiia- < *dābiiia-, cf. dābāuuaia-.
   Note: yeziuū- for yezuuū- < yauu-., Skt. yahvi-., is only in a few mss.

4. As in YAv. the epenthesis causes a preceding i to be dissimilated to ø (i > ø): ūnuu- (< *an-ıtí) but xētīcā; huSSERTMi- (< *hu-su̯tī-, cf. hušťiis); or a: daidiiat (< *di˚di˚t?).

5. In OAv. u-epenthesis also causes a preceding u to be dissimilated to ø (u > ø): ušuruu (< *ušu˚ru-), but ušuruiie.

Lengthening of short vowels.

a is often lengthened
   — after iître: viśda-rasom, maniiatā, vorziitāqm;
   — after uu: d̄ruiuuiā, uruvuuiā-, x̄nuuiā;
   — sporadically, e.g., dātā (< *datā; dāphām (< *a-phāma after áphara?), etc.

i is lengthened (acc. to the old mss.)
   — in monosyllables: i, cī, niš;
   — in final morphemes: -biś;
   — regularly after n and uu: visā-, OInd. viṣa-; z̄uũštiiia-, OInd. jáviśha-;
   — in the ending -im;
   — in a variety of contexts: didaįhē < di˚; mížda-, Gk. mîsthos.

u is lengthened (acc. to the old mss.)
   — in the ending -um;
   — before i-epenthesis: āĩiiit-, OInd āhuți-;
   — in a variety of contexts: būįm, stūīo, OInd. sutāh; yūjón, OInd. yu˚.
Shortening of long vowels.

\( \ddot{a} \) is often shortened
- in the preverb \( \ddot{a}:- \text{axšat} < \ddot{a}^{-}\); \( \text{aunuēnatā} < \ddot{a}^{-}\);
- in antepenultimate or earlier syllables or when the word was unaccented (e.g., vocative?)
  - in initial syllable when an enclitic is attached to the word: \( \text{abiiascā} (5.35.5) < \dddot{a} \text{biias}^{\circ} ; \dddot{a} \text{itiścīt} \) (beside \( \dddot{a} \text{itiścīt} \) in some mss.) \( \sim \dddot{a} \text{itiś} \);
- in the course of declension or derivation: \( \text{spitāmō} \sim \text{spitamā} \sim \text{spitamāi} ; \text{uštām} \sim \text{uštānāi} . \)

\( \ddot{i} \) is occasionally shortened:
- before enclitics and endings: \( \text{kanibii}^{-} < \text{kainī}^{-} ; \text{aśicā} \) (instr.);
- in antepenultimate or earlier syllables: \( \text{varzimācā} \sim \text{srisuāmā} . \)

\( \ddot{u} \) is occasionally shortened:
- \( \text{hunara}^{-} , \text{OInd. sūnāra}^{-} ;^{1} \text{hizub} < \text{hizū}^{-} . \)

The effects of “accent.”

Words often change when they receive an enclitic particle, most frequently \(-cā\), or in the course of declension or conjugation.

Cf. the following cases:

\( \text{spitāmō} , \text{spitāmōm} , \text{spitāmāiū} , \text{spitāmī} \sim \text{spitamā} , \text{spitamāi} , \text{spitamāghō} ; \)
\( \text{anitī}^{-} (\sim \text{aṅ-īī}) \sim \text{xīīticā} ; \text{buuaṅtī} \sim \text{buaṅticā} ; \)
\( \text{uʃurū}^{-} (\sim \text{uʃuru}^{-}) \sim \text{uʃuruiē} ; \)
\( \text{kaua}^{-} \sim \text{kauaiaścā}^{-} -cīt . \)

NOUNS AND ADJECTIVES.

Feminine \( \ddot{a} \)-stems.

\( \ddot{a} \)-stem nouns and adjectives are all fem. (not to be confused with the laryngeal \( \ddot{a} \)-stems, on which see next).

Sing.

\begin{align*}
\text{nom.} & -\ddot{a} & \text{daēnā} \\
\text{voc.} & -\dddot{e} & \text{börxēē} \\
\text{acc.} & -\dddot{q}m & \text{daēnqm} \\
\text{instr.} & -\ddot{a} , -\ddot{a}iī & \text{daēnā} , \text{daēnaiū} \\
\text{dat.} & -\dddot{a}iī & \text{daēnaiūi} \\
\text{abl.-gen.} & -\dddot{a}iī & \text{daēnaiū} \\
\text{Dual} & -\dddot{e} & \text{ubē} \\
\text{Plur.} & -\dddot{a} , -\dddot{a}s^{\circ} & \text{daēnā} , -\dddot{a}s^{\circ} \\
\text{intr.} & -\dddot{a}bīṣ & \text{daēnābīṣ} \\
\text{dat.-abl.} & -\dddot{a}biiō & \text{daēnābiiū} \\
\text{gen.} & -\dddot{a}ṅqm & \text{sāsnaṅqm} \\
\text{loc.} & -\dddot{a}hū & \text{gaēdhū} \\
\text{Notes:} \\
\text{There is no distinctive abl. form outside the } \ddot{a} \text{-stems. In all other declensions abl. sing. } = \text{gen. sing.} \\
\text{There are no alternative loc. plur. forms in } -\ddot{a} , \text{like YAv. } -\dddot{huu} .
\end{align*}

1 Possibly loss of laryngeal in Iranian.
Laryngeal ă-stems.
The masc. sing. “laryngeal stems” end in \(-aH\) > \(-ă\). The following forms are attested:

Sing.
nom. mazdă, mazdăs° duţazobă (YAv. paţtă)
voc. mazdă
acc. mazdam (< -aHam) (YAv. paţqm)
dat. mazdăi (< -a`ai)
abl.-gen. mazdă (< -a`ah)
loc.

Plur.
acc. paţŏ (< pţH-ah)
instr. paţbiş
gen. paţqm

i-stems.

Sing.
nom. -iš astiš, zarathuštriš ärmaitiš
voc. -iē - ärmaite
acc. -im astim ärmaitim
instr. -i - ärmaiti
dat. -oiiō, -iaie° paiāliaē° axtōiiō
gen.-abl. -iš dāmōiš ärmatōiš
loc. -ā uštā

Dual
nom.-voc.-acc. -i žnōtī, x’ittō, utaiiittī

Plur.
nom.-voc. -aiiō astaiiō ärmaitiō, jītaiiō (voc.)
acc. -iš - ĭštiš

Neuter:
Sing.
nom.-acc. -i būriš

Notes:
The dat. sing. ending -oiiōi = YAv. -ē, -iaie°.
The dat. form paiāliāē° (YAv. paiāте) < paiā- and instr. xraθbā < xratu- are examples of the hysterokinetic declension.
The form ašiuaă (< ašiuanţ-) was earlier analyzed as gen. dual of aši-, mistakenly written for *ašiiă (e.g., Reichelt, §144).

u-stems.

Sing.
nom. -uš maniiauš, aţhush -
acc. -um maniium, aţhum daxiiūm
instr. -ū, -uuă maniia, aţū, xraθbă -
dat. -uuiē, -uuię vaţhauuē (neut.), ahuuiē -
gen.-abl. -uš, aoš maniiauš, aţhûuš, paraoš (neut.) daxiiiuš
loc. -āo, -āu pariatao, vaţhau -

Dual
nom.-voc.-acc. -ū maniia
instr.-dat.-abl. -ubiia ahuuiia
P. O. SKJÆRVØ: INTRODUCTION TO OLD AVESTAN

gen. -uùGHūGHāGH, ahuùGH
loc. -uùGHāGH aGHhuùGH

Plur. nom.-voc. -aHHūGHāGH xHratauùGHāGH -
acc. -ùGHśGH xHratiùGHśGH, pourùGHśGH -
dat.-abl. -uùGHiùGH pourùGHiùGH -
gen. -uùGHq̱GH vohuùGH (neut.) daxùùGHq̱GH
loc. -uùGHūGH pourùGHūGH -

Neuter:
Sing.-plur.
nom.-acc. -uGH vohuùGH

Notes:
The gen. end. -ùGH is the “regular” OAv. form, while -aoùGH is the “regular” YAv. form.
The loc. sing. endings in the earliest reconstructible mss. were -aùGH and -aùGH. Forms in -aùGH (xratùGH, etc.) are found in one ms. branch only.

Irregular i- (a-e-) and u- (ao-) stems.
All masc., exc. gao- masc., fem.

The neut. u-stem ãyu-/yao-.

PRONOUNS.

Personal pronouns.

Sing. 1st pers. 2nd person
	tonic enclitic tonic enclitic
nom. azùGHm tuùGHm tùGH
voc. aHHùGHm
acc. - màùGH tþùGHm tþùGH
instr. -
dat. maHHìùGH, maHHìùGHìùGH mòGH taiùGHìùGH tòGH
gen. - mòGH aHHuùGH tòGH

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abl. maṭ
loc. mōi (?)
Dual nom.-voc.-acc. vā
Plur. nom.-voc. vaēm
acc. nā
instr. ōhmā
dat. ahmaibiiā
abl. ahmaṭ
gen. nā

Notes:
The exact function (dative or genitive) of the enclitic gen.-dat. pronouns is often difficult to determine.
There is no gen. sing. 1 sing. mā.nā (< *mana); read mā.nā “my man/hero.”
OAv. distinguishes the enclitic plur. acc. forms nā and vā from the gen.-dat. nā and vā.

3 pers. ī-, hi-.

Sing.
om. - hī īt
acc. īm hīm =
gen.-dat. encl. hōī hōī hōī
Dual nom.-acc. - hī (1,31,10) hī
Plur.
acc. īš hīš ī

Notes:
For the nom. sing. masc. one of the dem. prons. is used: aiiśm “this one;” huuō “that one.”
The pronoun īt is also used as a particle of emphasis “indeed.”
For the nom. plur. forms of ta- are used: tōī, tā, tā (below).

Demonstrative pronouns.
The demonstrative stem ha/-ta- is used as pers. pron. 3 pers. Forms other than the ones below are supplemented by the near-deictic pronoun (see below).

Sing.
om. - taṭ hā
acc. tōm = tōm
instr. tā
Dual nom.-acc. tā
Plur.
om. tōī tā tā
acc. tōng = =
instr. tāiś

Note:
For the nom. sing. masc. huuō “that one” appears to be used.
It is possible that the fem. hā (also?) belongs to the far-deictic, masc. huuō.
The near-deictic dem. pron.

<table>
<thead>
<tr>
<th></th>
<th>aiia-/la-</th>
<th>ima-</th>
<th>iiia-/imā-/la-</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>neut.</td>
<td>fem.</td>
</tr>
<tr>
<td>Sing.</td>
<td>aiįm</td>
<td>imaį</td>
<td>im (2.45.3)</td>
</tr>
<tr>
<td>nom.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>-</td>
<td>=</td>
<td></td>
</tr>
<tr>
<td>instr.</td>
<td>-</td>
<td></td>
<td>ūįä</td>
</tr>
<tr>
<td>dat.</td>
<td>ahmāį</td>
<td></td>
<td>aįiiāi</td>
</tr>
<tr>
<td>abl.</td>
<td>ahmāį</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gen.</td>
<td>aįįāį</td>
<td></td>
<td></td>
</tr>
<tr>
<td>loc.</td>
<td>ahmāį</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>instr.-dat.-abl.</td>
<td>-</td>
<td></td>
<td>aḥbiiā</td>
</tr>
<tr>
<td>gen.</td>
<td>ās°, aiiā</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>-</td>
<td>imaį</td>
<td>-</td>
</tr>
<tr>
<td>acc.</td>
<td>-</td>
<td>=</td>
<td>-</td>
</tr>
<tr>
<td>instr.</td>
<td>āiš</td>
<td></td>
<td>aḥbiiš</td>
</tr>
<tr>
<td>dat.-abl.</td>
<td>aēbiįšō</td>
<td></td>
<td>aibiias°</td>
</tr>
<tr>
<td>gen.</td>
<td>aēşąm</td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>loc.</td>
<td>-</td>
<td></td>
<td>aḥū</td>
</tr>
</tbody>
</table>

Note:
This pronoun also specifically denotes the speaker, and the oblique forms function as anaphoric pronoun (referring to the subject of the sentence).

For the ū in 1.29.6 at ū vaoca the interpretation as < *aḥ, nom. sing. masc. of a- has been suggested, which cannot be proved or disproved. I assume it represents the augment.

The instr. sing. and plur. forms anā and anāiš may belong to a 2nd pers.-deixis pron. “that of yours,” probably also with pejorative meaning, as commonly with this class of pronouns. The pronoun huuš is also found with this function.

VERBS. THEMATIC PRESENT STEM.

Present indicative active.

Sing.

1   -ā. -āmį   yąsā, auuąmį
2   -ahį     aįbį,vąēnāhį
3   -aiiť   -iieitį   bauuaitį, baraitį    dābaietį

Plur.

1   -ańmahį  sąhāmąhį, juuąmahį
2   -aḥbā  iąshā, saśąbā
3   -ańtį, -ańtį  iąštį, marštį; vąnaitį

Present indicative middle.

Sing.

1   -ōį, -ē  aįiiō (?)
3   -aiiť     hącątį, yazátį

Dual

3   -aēitę  pąeśąeitę

Plur.

1   -amaidę, -aṆađąś  yazamaidę, vįsąmađąś
LESSON 2

Note the disjunct spelling of -ō.duie for *-ōduie < *-adyai (OInd. -adhve).

Present imperative active.

Sing.
2 -ā 
3 -iō.tū ʰ côsā, rapā, ā.vaēnā

Plur.
2 -atā 
3 -iātā jasaatā, ā.vaēnata maniātā

Note the disjunct spelling of -ō.tū < *-atu.

Present imperative middle.

Sing.
3 -iātqm - ʰ côziātm

Plur.
2 -ō.dūm vaēdō.dūm
3 -ēntqm ʰ vəasəntqm

Note:
The lengthening of the a > ā in iia-stems: ʰ vəziātqm
The disjunct spelling of -ō.dūm < *-adyam (OInd. -adhvam).

SYNTAX

USES OF THE ACCUSATIVE. 1.
The most common use of the accusative is as direct object of a transitive verb.

tā vā uruuātā marṇtō agūṣtā vacā sāgḥāmāhī “Remembering those deals of yours (= with you), we are announcing (them here and now) as words unheard” (1.31.1).

oṭrā vācām baraitī mīthahuucā vā arṣi.vacā vā / viduud vā suāduud vā ... / ... ārmaitīs maniū ʰ pərsaitē “there, (whether it is) one who speaks shifty words or one who speaks straight words (who) is (now) raising (his) voice, / (whether it is) one who knows or one who does not know ... Humility is (now) inquiring about (their) two inspirations” (1.31.12).

Note: ʰ uacā is nom. sing. masc. of ʰ uuacah-, and ʰ viduud of ʰ viduuh- (participle of vaēdā).

raṭuś sōŋhaitī ārmaitīs “Humility is announcing the models” (2.43.6).

yōi tōi maṭrā marṇtī “(those) who are reciting your poetic thoughts ” (2.43.14).

Note: maṭrā- is usually masc. – The original meaning must be “a means (vehicle) for expressing one’s thoughts,” i.e., the poem.

Some nouns and adjectives have transitive verbal meaning and can take direct objects.

maṭdā sax’ārō mairiśtō “Mazdā (is) he who remembers best the *verses” (1.29.4).

Note: sax’ārō is nom.-acc. plur. of the neut. rin-stem sax’ar/n. - For the meaning cf. RV sākvan-, fem. sākvar- “clever, artful,” a type of verse in RV. 7.33.4, 10.71.11 sākvarīṣu “in S. verses.” From Mid. Pers. on, saxwan means simply “word, speech.”
aēšqm aēnaŋqm naēcıt vīduuă aojıi ħādrōiiā ... yaēšqm tā ahurā ỉrīxtam mazdā vaēdištō aḥi “Of these sins I declare in *honesty I know none at all ... (and) of the *residue of which you, O Ahura, are the best finder” (1.32.7).

Note: aēnaŋqm is gen. plur. of aēn-. Possible in the following example, but the meaning and construction of the verb is uncertain:

yāzın ḏmānahiā xšārām / šātthriāiā vā dāxiiūš vā ašā frādātāi apsōraxtā “the generous one who by (his) Order strives for furtherance (of) the command of the home and the settlement and the land” (1.31.16).

USES OF THE GENITIVE.

Review the uses of the genitive in Introduction to Young Avestan and analyze the forms in the following sentences.

humatānqm hūxtānqm huuārštānqm ... mahī aibī. jārātārō naēnāēštārō ... mahī “Of the things that have been thought, spoken, (or) produced we are the singers, we are not (their) blamers” (YH.35.2).

yāzın zuuštšiāghō īsā xšātrmcā savuāŋqm “You (are) the fastest invigorants and the command over the life-giving strengths” (1.28.9).

aēšqm aēnaŋqm naēcıt vīduuă aojıi “Of these sins I declare (myself) as knowing none at all” (1.32.7).

kasnā zābgā ptā əšahiā paaruuiiō / kasnā xēng strāmcā dāt aduunōm “What hero (is), by (his) engendering, the first father of Order? / What hero (first) put in its place the road of the sun and of the stars?” (2.44.3).

Note: kasnā: nā is either a particle or the nom. sing. of nar- “man, hero.” – xēng gen. of huuar- “sun” counts two syllables (< *hu“ah). – strān (disyllabic) is gen. plur. of star- “star.” – dāt is aor. inj. of dā- “to put in place.”

USES OF THE LOCATIVE.

Review the uses of the locative in Introduction to Young Avestan and analyze the forms in the following sentences.

aēšqmcıt ā ahmī Əβahmī mazdā vīciōōi aipī “I am here, O Mazdā, in your discrimination (= judgement) of just these hereafter” (1.32.8).

Note: The exact meaning and function of the particle (adverb, preverb, pre/postpos.) ā is very elusive. Basically, it seems to focus the action on “here/there and now/then.”

at yāš(daʿunā vīsāphgo ... asrūdūm būniād haptaiō “But you, O old gods, all (of you) ... have been heard on (only) a seventh of the earth” (1.32.3).

Note: asrūdūm is 2 plur. aor. indicative.

yōī gūš varzānē aziā “For (those) who (are) in the #household of the milch-cow ...” (1.34.14).

ašahiā āt sairi ašahiā varzānē “Thus, in the union of/with Order, in the #household of Order ...” (YH.35.8).

yā Əβahmī xšaṭrōi vāci “which has been said (to be) in your command” (2.43.13).

Note: vāci is 3 sing. aor. passive.

SYNTAX OF THE VERB.

The main differences in syntax between YAv. and OAv. are in the use of the tenses, while the uses of the moods are largely the same.

The OAv. verbal system is based upon the opposition of the present (durative, performative) aspect vs. the aorist (punctual, ingressive, terminated) aspect.
An action can be characterized as definitely having taken place in the past by the use of the *augment*. Future is usually expressed by the subjunctive—but also by the optative—of the present or aorist depending on the aspect.

**USES OF THE PRESENT INDICATIVE. 1.**

The present indicative refers to actions, events, or states that are currently taking place, whether they always take place or only now. It is used in main (declarative, interrogative) and relative clauses:

A. of actions or states that obtain in general, but with focus on their current validity;
B. of actions or states that obtain at this very moment during the performance of the ritual;
C. of other actions or states that are currently taking place.

A. *ātarš vōi mazdā ahurahiā ihi mainiisü vōi ahii spāništō ahi* “You are definitely ‘the fire of Mazdā Ahura.’

*You are* definitely ‘his most life-giving inspiration’” (YH.36.3).

*ahiiā mainiisü tuuōm ahi* “You are of this inspiration” (3.47.3)

Or: you belong to this ...

tā cašmēng ḏīisrā hāro ahi ašā [aibī.] vaenahī vispā “... all those (things)—*inspecting (them) by the bright (sight) of (your) eye—you (Ahura Mazdā) are (now) looking at through Order” (1.31.13).

*mā uxšiieiti nārafsaiti ṭḥat* “the moon is (now) first waxing then waning” (2.44.3).

B

ahiīā yāsā nōmaŋhā ... vaŋhššu xratūm manaŋhō “in homage to him, I am (here and now) asking for the guiding thought of (his) good thought” (1.28.1).

C

aθrā vaθcm baθaiti mθdθahuacā vā orə,vacā vā “there, (whether it is) one who speaks wrong words or one who speaks straight words (who) is (now) raising (his) voice” (1.31.12).

**USES OF THE PRESENT IMPERATIVE.**

The present imperative denotes an order for something to continue (not begin!) or not to stop.

gaθrζōi tōi ā ţ[i] uuαaŋnā ahurā “I am complaining to you: keep looking hither at it, O Ahura!” (2.46.2).

*aauaŋnαtā ... / aauarŋnā vičθahiā “Keep looking hither at (= observing) ... the *preferences of (our) discrimination!*” (1.30.2).

yaθdā āt utā nā nāŋri vā vaŋdā haiθım ... taθ ʃzādū varαziō,tūcā īt ... ľrαcā vαtōiō,tū īt “Thus, in the same way that a man or a woman knows (a thought or a word to be) true ... Let him (or her) *therefore both keep producing it ... and keep making it known!*” (YH.35.6).

Note: nāθrī nom. sing. of nāθr-, = frαcα vαtōiō,tū is < frā.vαtōiō,tū + -cā.

anθiū ā duθziuərŋnαtŋhā daθsqiīā hōŋtū / zaθxiācā viθpqθhō xraosasntaŋm upā / ... / ľrαtū ľiš duuθfθō ... moθqcā astū “On account of those (utterances, actions) let them be there (at the judgement, as men) of bad virility, *dupes, / and ridiculed all (of them)! Let them be *howled upon! ... Let *torment huddle them off ... and let it be soon!” (5.53.8).
WORD ORDER. 1. POETIC WORD ORDER.
In the sentences we have seen so far, we find some typical divergences from “normal” word order, some caused by the meter, some by poetic-stylistic considerations, especially the desire for variation.

The most common such divergence is when two words belonging closely together are separated by other words, e.g.:

Adj. + noun/noun + adj. (noun. + appos.):

\[ \text{aðá ra}u\theta\ ... \text{vā}ŋghu\θ\text{ dazdá} \text{ manaŋhó} \text{ Šiūaθu}naŋq\text{ aŋghu}š\text{ mazdái} “in that way the model ... / of the actions of the existence of good thought} \text{ is (always) ascribed to Mazdá” (1.27.13).}\n
\[ \text{a. dazdá 3 sing. pres. inj. mid. < dár-.}\n
\[ \text{yói zí} \text{ gau}š\text{ vəar}xu\text{ně} \text{ azíịa “For (those) who (are) in the household of the milch-cow ...” (1.34.14).}\n
\[ \text{a t vă věsp\̃ng} \text{ aiiói} \text{ yă}tā\text{ ra}t˘m ahurō} \text{ va}ēdá / \text{ mazdá} \text{ aii}a\text{ qsa}iiā “but I am asking you all (O gods) how Ahura Mazdá knows the model / of these two premiums (of victory or defeat) (to be)” (1.31.2).}\n
Poss. pron. + noun:

\[ \text{aęgəmič} \text{ ã ahmi} \text{ θba}hmi mazdá} \text{ vicidói aipí “I am here, O Mazdá, in your discrimination (= judgement) of just these hereafter” (1.32.8).}\n
Noun + gen.

\[ \text{a t vă věsp\̃ng} \text{ aiiói} \text{ yă}tā\text{ ra}t˘m ahurō} \text{ va}ēdá / \text{ mazdá} \text{ aii}a\text{ qsa}iiā “but I am asking you all (O gods) how Ahura Mazdá knows the model / of these two premiums (of victory or defeat) (to be)” (1.31.2).}\n
Raising (fronting)/lowering
Assuming that the normal word order of an OAv. sentence is Subj. + Dir. obj./Pred. + Verb., “fronting” refers to the moving of the Dir. obj. or the Verb toward the beginning of the sentence.

V + Su.:

\[ \text{áuui}š ... \text{họ}nţă #} \text{ nəmax’ aitís cióră rátaiiō “Let there appear ... brilliant gifts with homage” (1.33.7).}\n
DO + Su + V:

\[ \text{a t vă věsp\̃ng} \text{ aiiói} \text{ yă}tā\text{ ra}t˘m ahurō} \text{ va}ēdá / \text{ mazdá} \text{ aii}a\text{ qsa}iiā “but I am asking you all (O gods) how Ahura Mazdá knows the model / of these two premiums (of victory or defeat) (to be)” (1.31.2).}\n
DO + V + Su:

\[ \text{aŋt} \text{ vća}cm \text{ baraii}i \text{ miθa}huuacă} \text{ vă}ŋγ\text{ vęcă vá} / \text{ vido}uă \text{ vă}ŋγ\text{ duu}uă \text{ vă “there, (whether it is) one who speaks wrong words or one who speaks straight words (who) is (now) raising (his) voice, / (whether it is) one who knows or one who does not know (them) ...” (1.31.12).}\n
V + Pred.:

\[ \text{ahm}i \text{ mazdá} \text{ ana}ěšō / ... kammnā} \text{ ahm}i “I am weak, O Mazdá, ... I have few men” (2.46.2).}\n
\[ \text{mah}i \text{ a}ibjaro}tärō \text{ naěnăe}stărō ... mahi “we are singers, we are not blamers” (1.35.2).}\n
In general, parts of the sentence tend to be moved toward the end of the sentence, e.g., behind the verb. This often happens when the sentence goes over more than one halfline.

\[ \text{iďá ţ} \text{ yazamai}dě \text{ ahurum mazdám “Thus, in this manner we are sacrificing to Ahura Mazdá” (YH.37.1).}\n

Enclitics.
The case of enclitic words (pronouns, particles) is different, as these words have to be placed either after the first word of the sentence or a halfline, e.g.:

\[ \text{yaθã ñ asî “as indeed it is} \ (\text{YH.35.6).} \]

\[ \text{kaç vã xãðrâm kã ištîš ... mazdã “What (is) your command? What (is your) wish/ritual, O Mazdã?” (1.34.5).} \]

\[ \text{hnuû zã ñdrãguû ... hnuû ašãuuû “For that one (is) possessed by the Lie (and) that one (is) a sustainer of Order” (2.46.6).} \]

We may have series of enclitics:

\[ 3.48.2 \text{parã hiãjt mã ... pêrêth jîmaitî “before the *debts come to me (for settling).”} \]

Enclitics following a verb frequently stand (by default) at the end of a halfline:

\[ \text{manascã vohû xãðrômãcã / sraotã mûî mûrêzûtã mûî # âdûi kahiûcût paitî “listen / to my good thought and command! Be merciful in return for my every presentation!” (1.33.11).} \]

\[ \text{gûrûzûi tôi # â û f[arû(3,620),(995,995)(3,620),(995,995)] “I am complaining to you: keep looking hither at it, O Ahura!” (2.46.2).} \]

\[ \text{išûñû mâ # tôi vohû manapû “They (= the arbiters) wish to come to me on account of that good thought of yours.” (2.46.9).} \]

Variation in word order.
Variation in word order is one very common type of stylistic effect.

Adj. + noun ~ noun + adj./gen.:

\[ \text{kûðrã ... aùm kû spûñû ãrmaitû “Where (is) Order? Where (is) Life-giving Humility? / Where (is) the best thought?” (4.51.4).} \]

\[ \text{yûûzûm sauûštíûvø “isõ xûûðrûmcã sauûvãûhãm “You (are) the fastest invigorants and the command over the life-giving strengths” (1.28.9).} \]

\[ \text{Note: sauûvãûhãm is gen. plur. (obj. gen.) of sauûsã-.} \]

Verb. + noun ~ noun + verb:

\[ \text{ahmi mazdã anaãøù /= ... kamnànnû ahmi “I am weak, O Mazdã, ... I have few men” (2.46.2).} \]

Exercises 2

A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.
C. Analyze these sentences in detail and translate into English:

1. ciû ahî kahiûû ahî
2. zdî nû mazdû ahûrû vûpûøû fradûûstû mãûnûhô
3. aù aûãûû aûshûûû aûshûûûcã vûstrû mãûnûhô
4. vohū xšaθrəm vairim bəgəm aib̥.haiรายθm
5. maniiuš spənīštō xraozdištəŋ asəmō vastē
6. iməm əaŋ zəm yazamaïdē yā nā baraitī

Text 2

YH.37.1
iōā ət yazamaïdē ahurəm mazdəm
yš gəmcā ašamcā dət
apəscā dət uruvarascā vaŋ’hiš
raoçascā dət bəmīmcā
vispaċā vohū

Thus, in this manner we are sacrificing to Ahura Mazdā who put in their places the cow and Order, put in their places the good waters and the plants, (who) put in their places the lights and the earth and all good (things in between)

2.44.3
taŋ əθə parasā # əroš mōi vaοcā ahurā
kasnā zaθə # pta așahiīa pauruuiō
kasnā x’əŋ # strəmcā dət aдуuənəm
kō yā mà # uxšieiti narofsaītī əθaŋ
taćiț mazdā # vəsomī aniīcā viduiīē

I am asking you this: tell me straight, O Ahura! What hero (is), by (his) engendering, the first father of Order? What hero (first) put in its place the road of the sun and of the stars? Who (is he) through whom the moon is (now) first waxing then waning? Just those (things) I wish to know, O Mazdā, as well as (these) others:

vaοcā: aor. imper. 2 sing. of mrao-/vak- “to say.”
x’əŋ and mà are both disyllabic: *həuəŋh, *ma’aŋ (cf. gen. məŋ < *ma’aŋh).
viduiīē inf. of vaēd- “to know” counts two syllables (< *yid-ŋay).
LESSON 3

MODIFICATION OF VOWELS. 2.

Modification of a and ā before nasals.

Short a becomes /š/ (mostly written ʃ) before nasals (n, ɟ [ŋ], m). The /š/ remains in all positions in OAv., also after palatal sounds (c, j, i), but YAv. forms are sometimes found.

The distribution of Ŧn and an (qn) may, however, obey rules that have still not been formulated, cf. the following forms of manː mania-, mainimadīː, maṇṭā, maṇṭā, māṇāi, māṇgh-. which suggest that a remained at least before palatalized n (ǐ).

Before nasal + fricative or sibilant the a is nasalized and the nasal cons. is lost: aNF/S > qF/S.

Note also *anman- > qnman-.

Long ā remains or becomes q before nasals. Occasionally we find Ŧ, namely in nāmānī (against afāmānī and nāmānī) Ŧišm < *hām and strāmcā (against normal -qm)

If this was the original development, it may explain the form ʔaʔghā for *ʔghā < *ʔghā), as showing the original form, but with analogically restored ʕa.

Schematically we have the following developments (→ = replaced by):

Initial.

*an- > *ən- → Ŧn-qn- → Ŧdān-
*am- > *əm- → Ŧm-
*āŋ > *əŋ → Ŧdāŋ-

The spelling Ŧdānū is probably for *ʔnū < *anu, with analogical, but unetymological, restored ʕa.

With following θ, s:

*aŋθ- > qθ-
*aŋs- > qs-

Internal.

*aṅ- > aṅ- → aʔn- → -an-
(*aṅ- > aʔŋ-)
*aṅh- > aʔgh- → -ʔgh-, -ʔghh-
*ajmp- > aʔm- → aʔm-

*aṅ- > aʔn- → -ʔn-qn-.
*aʔm- (? ) → aʔm-qn-

Note: The distribution of -ʔn-qn-, -ʔm-qn-, and -ʔghh-ʔghh- in the mss. has not yet been investigated.

With preceding y:

*aŋm- > *yəm- → yʔm- → YAv. yim-

With preceding palatal (c, j):

*aŋc- > *cən- → cən- → YAv. -cin-
*aŋm- > *cəm- → cəm- → YAv. -cim-
*aŋm- > *ʔm- → *ʔm- → YAv. -jim-
With preceding v:

*\textit{qan}h\textit{-} > \ *\textit{v\textdegree}n\textit{gh}\textit{-} \rightarrow \ \textit{v\textdegree}n\textit{gh}h\textit{-}

\textbf{Final.}

<table>
<thead>
<tr>
<th>Proto-Av.</th>
<th>(Proto-)OAv.</th>
<th>OAv.</th>
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</thead>
<tbody>
<tr>
<td>*\textit{an}</td>
<td>*\textit{ən}</td>
<td>*\textit{i\textdegree}n</td>
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<tr>
<td>*\textit{an}h</td>
<td>*\textit{əŋ}h</td>
<td>*\textit{i\textdegree}ŋ</td>
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<tr>
<td>*\textit{am}</td>
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<td>*\textit{i\textdegree}m</td>
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<tr>
<td>*\textit{ān}</td>
<td>*\textit{ɪn}</td>
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</tr>
<tr>
<td>*\textit{ām}</td>
<td>*\textit{ɪm}</td>
<td>*\textit{i\textdegree}m</td>
</tr>
</tbody>
</table>

With following s in sandhi:

*\*\textit{ans}\textdegree | > \*\textit{q\textdegree}s | \*\textit{i\textdegree}n\textdegree |

With preceding ii:

| *\textit{i\textdegree}am | > \*\textit{ii\textdegree}m | \*\textit{ii\textdegree}m | \*\textit{ii\textdegree}m |
| *\textit{i\textdegree}an | > \*\textit{ii\textdegree}n | \*\textit{ii\textdegree}n | \*\textit{ii\textdegree}n |
| *\textit{i\textdegree}an | > \*\textit{ii\textdegree}ŋ | \*\textit{ii\textdegree}ŋ | \*\textit{ii\textdegree}ŋ |
| *\textit{a\textdegree}am | > \*\textit{ai\textdegree}m | \*\textit{ai\textdegree}m | \*\textit{ai\textdegree}m |
| *\textit{a\textdegree}an | > \*\textit{ai\textdegree}n | \*\textit{ai\textdegree}n | \*\textit{ai\textdegree}n |
| *\textit{a\textdegree}an | > \*\textit{ai\textdegree}ŋ | \*\textit{ai\textdegree}ŋ | \*\textit{ai\textdegree}ŋ |

With preceding palatal (c, j):

| *\textit{cam} | > \*\textit{cm} | \*\textit{cm} | \*\textit{cm} |
| *\textit{jam} | > \*\textit{jm} | \*\textit{jm} | \*\textit{jm} |

With preceding uu:

| *\textit{u\textdegree}am | > \*\textit{u\textdegree}m | \*\textit{u\textdegree}m | \*\textit{u\textdegree}m |
| *\textit{u\textdegree}an | > \*\textit{u\textdegree}n | \*\textit{u\textdegree}n | \*\textit{u\textdegree}n |
| *\textit{u\textdegree}an | > \*\textit{u\textdegree}ŋ | \*\textit{u\textdegree}ŋ | \*\textit{u\textdegree}ŋ |
| *\textit{au\textdegree}am | > \*\textit{au\textdegree}m | \*\textit{au\textdegree}m | \*\textit{au\textdegree}m |
| *\textit{au\textdegree}an | > \*\textit{au\textdegree}n | \*\textit{au\textdegree}n | \*\textit{au\textdegree}n |
| *\textit{au\textdegree}an | > \*\textit{au\textdegree}ŋ | \*\textit{au\textdegree}ŋ | \*\textit{au\textdegree}ŋ |
LESSON 3

NOUNS AND ADJECTIVES.

*i*-stems (all fem.)

Sing.
-ī nāirī vaŋ’hī
-īm tāuiišīm azīm vaŋ’hīm
-iiā uššīāi vaŋjuuiiā
-iiā uššīāi vaŋjuuiiā

Dual
nom.-voc.-acc. -ī tāuiišī azī -
Plur.
nom.-voc.-acc. -iiš azīś vaŋjiis
dat.-abl. -iiši nāiriiias śieitiibiō -
gen. -iiši nāirinii - -

Note: The trisyllabic form (m. or n.) raśīm (3.50.6) may correspond to OInd. raśīam /rathi’am/ “chariot horse” or raśīam /rathi’am/ (< raθi-) “charioteer.”

*u*-stems.

Sing. masc. fem.
nom. -uš - fśaratuš -
acc. -ušm, -ušm - fśaratūm tanuushm
instr. -ušā hizuushing - -
dat. -ušē - - tanuuiiē
gen.-abl. -ušō hizuushing - -

Plur.
acc. -ušō - - - *tanuushō
instr. -ubīś hizuushing - -
loc. *-ušu° - - - *tanuushu°

Note: For *tanušucā (2.43.7) the mss. have: tanušcā PPY (Mf1, Pt4); tanušicā IPY (K5), YS; tanušcā IPY (J2), SY (S1), PVS (Jp1); tanušicā PVS.

Laryngeal stems.
On mazdā- and pāntā—see lesson 2.

Sing.
om. °jiś sū-, °sū-
dat. °jiiōi suiē

Plur.
nom.-voc. °jiiō °suiō
**PRONOUNS.**

**Possessive pronouns.**

<table>
<thead>
<tr>
<th></th>
<th>1st pers. sing.</th>
<th>2nd pers. sing.</th>
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<td></td>
<td>masc.</td>
<td>neut.</td>
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<td>nom.-voc.</td>
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<tr>
<td>loc.</td>
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</table>

Notes:

* mā ǝrǝšiš in 1.31.5 and ṭβā ištiš in 2.44.10 may contain the acc. sings. mā and ṭβā.  
  The 1st dual neut. plur. is nā in 2.45.2 nōiš nā manā.

**Demonstrative pronouns.**  The far-deictic.

<table>
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<tr>
<th></th>
<th>masc.</th>
<th>neut.</th>
<th>fem.</th>
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<tr>
<td>nom.</td>
<td>huuō</td>
<td>auaተ</td>
<td>ከሌ</td>
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<tr>
<td>acc.</td>
<td>*auuṃ</td>
<td>=</td>
<td>auaṃ</td>
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<tr>
<td>instr.</td>
<td>auausable</td>
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<td>gen.</td>
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<td>Plur.</td>
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<td>instr.</td>
<td>aua-buttons</td>
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<td>gen.</td>
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</table>

**Relative pronouns.**

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<tr>
<th></th>
<th>masc.</th>
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<tbody>
<tr>
<td>Sing.</td>
<td></td>
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</tr>
<tr>
<td>nom.</td>
<td>yō</td>
<td>hiiat</td>
<td>yā</td>
</tr>
<tr>
<td>acc.</td>
<td>yōṃ, yim</td>
<td>=</td>
<td>yqm</td>
</tr>
</tbody>
</table>
Dual
nom.-acc. yā
gen. yāiā

Plur.
nom. yōi yā yā
acc. yōng = -
instr. yāiš
dat.-abl. yaēbiio
gen. yaēśm
loc. yaēšū

**Interrogative pronouns.**
These are *ka-* “who?” and *katāra-* “which (of two)?”

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<tr>
<td>nom.</td>
<td>kā, kas, cĩş</td>
<td>kaṭ</td>
<td>kā</td>
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<td>acc.</td>
<td>kām =</td>
<td>kām =</td>
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<td>kā</td>
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<td>kahmāi</td>
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<td>kahīiā</td>
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<td>loc.</td>
<td>kahīiā°</td>
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<td>Plur.</td>
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<tr>
<td>nom.</td>
<td>kōi</td>
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<td>acc.</td>
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<tr>
<td>dat.-abl.</td>
<td>kaēbiio</td>
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</tbody>
</table>

The particle -cĩt can be attached to all types of nouns and pronouns to express various nuances. Attached to the interrogative pronouns it makes them indefinite: “every, any” (*kascĩt, kācĩt, kahīiācĩt*, etc.)

The pronoun *katāra-* is found only used as a conjunction: *katārām ... vā ... vā* “whether ... or.”

**Indefinite pronouns.**

<table>
<thead>
<tr>
<th></th>
<th>masc.</th>
<th>neut.</th>
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<tbody>
<tr>
<td>Sing.</td>
<td></td>
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<tr>
<td>nom.</td>
<td>naēciš, mā cĩš, (yas) cĩşcā</td>
<td>naēcĩt</td>
</tr>
<tr>
<td>acc.</td>
<td>naēcĩm</td>
<td>=</td>
</tr>
<tr>
<td>gen.</td>
<td>cahīiā</td>
<td></td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
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</tr>
<tr>
<td>nom.</td>
<td>(yōi ...) caliascā</td>
<td>(yā ...) cǐcā</td>
</tr>
</tbody>
</table>
ATHEMATIC PRESENT STEMS. 1. ROOT PRESENTS.

Present indicative.

Active

Root-pres.

Sing.

1 -mī ahmī, vasomī, hahmī mraomī, stāumī
2 -hī, -šī ahi, vaši, hafši
3 -rī astī, vaštī, ŝaptī, sâstī aēti, šaēti

Dual

1 -uuahī usuuaahī

Plur.

1 -mahī mahī, uṣmahī
2 -tā stā, uštā
3 -ηti, -ieĩti; hoũti, daibĩoũti yeĩti, šieĩti

Red. pres. nā-pres. n-pres.

Active

Sing.

1 -mī zaaomāmī
3 -rī dadãitī hunãitī vínãstī

Dual

1 -uuahī

Plur.

1 -mahī dadomahī huuqmahī, friiũn.mahī eĩsmahī
2 -tā
3 -ηti, -ieĩti; -aĩti dadaitī

Notes:
The spellings iĩq and uuuq is presumably for *i and *u. The n in friiũn.mahī was perhaps added when the word was split up in the scribal tradition. eĩs- shows the regular development of inš > iš > ī (as in the acc. plur. of i-stems).
The form spaũnθā (5.53.6) is sometimes restored as *spaũnθā, but spas- has the present stem spasiia-.

Middle

Root-pres. Red. pres. nā-pres. n-pres.

Sing.

1 -oĩ, -ë aoojī, gōrɔzōi 0mrũiĩ 0dasδ, ḗδaŋũhĩ, 0iīoĩ vœŋnẽ -
2 -hẽ 0pãũhẽ - - - -
3 -ẽ, -ẽ (-dẽ) vastẽ isẽ(?) dastẽ, daζẽ vœŋnẽ -

Plur.

1 -maidẽ, -madadẽ aogadrãdẽ - dadomaidẽ - -
2 -duiiẽ - - - - mœŋgduiĩẽ
e3 -aĩẽ dẽ - - - mœŋcaĩẽ

Present imperative.

Active

Root-pres. Red. pres. nā-pres. n-pres.

Sing.

2 -dǐ zdĩ idĩ - - - cĩzdĩ
3 -tũ astũ, sãstũ mraotũ dadãtũ -

Plur.

2 -tũ - - - - oζânantã -
e3 -ηtu hũntu - - - -
USES OF THE DATIVE.
Review the uses of the dative in *Introduction to Young Avestan* and analyze the forms in the following sentences.

**Indirect object.**
Indirect objects are found with a variety of verbs expressing giving, saying, conveying sth. to sb. and, in general, doing sth. for sb. (dativus commodi).

*huuō tāt nā maiddiiō,māp̣hạ spītamại ahmāi dazdē* “That hero, O Maidiiμ.māŋhas, is (now) determining that (command to be) for this Spītāma” (4.51.19).

*aţ tā vaχšiiā išanţō ... / staotăcă ahurāi yesniţăcă vaŋhšụs managhō / humaqdrā aşā yecă “Thus, I shall speak, O (you) who wish to come ... / the praises and sacrificial performances of (my) good thought for the Ahura, / O well-attentive ones, and for Order” (1.30.1).*

**Final dative.**

*huuō yō hudānụs dəmānahạiā xšaθr̥m / ŝōṭr̥haiā vā daṣ̌ṭụṣ vā aşā frādąθ̣ai aspaṛzatā* “he, the generous one who strives for furtherance (of) the command / of the home or the settlement or the land through Order” (1.31.16).

Note: aspaṛzatā is pres. inj. (?) of āsparz-.

*a ār̥iạmān išiō raʃaθ̣r̥ai jaŋtă / nasbịascā nārbịascā zarathštrahē / vaŋhšụs raʃaθ̣r̥ai managhō* “Let speedy Airiianman come here for support / for men/heroes and women/heroines, for support for Zarathustra’s / good thought” (5.54.1).

Note: ā ... jaŋtă is aor. imper. of ā.gam-.

USES OF THE INSTRUMENTAL.
Review the uses of the instrumental in *Introduction to Young Avestan* and analyze the forms in the following sentences.

*dādī aša tām ašim vaŋhšụs āiaptā managhō* “(Now) give on account of (my) Order that reward: the spoils of (my) good thought!” (1.28.7).

Note: dādī is aor. imper. of dā-.

*mazdā ahurā aēbiिऋ p̣ṛaŋnā āpanāịs kāṃm “I shall fill for them, O Mazdā Ahura, with attainments (their) wish” (1.28.10).
Note: p̣ṛaŋnā is pres. subj. of par-.*

*aţ mazdā taibiiō xšaθr̥m vohụ managhō võiuụdaθ̣iī / aēbiिऋ saṣtē “Thus, O Mazdā, he shall constantly present the command to you by (his) good thought / for (you) to announce (it) to these” (1.30.8).
Note: võiuụdaθ̣iī is pres. subj. of intens. pres. of vađ-.*
yā āiš aṣãm nipāṭhē manascā vohā yauuaētītē “(You) who through these (songs) are guarding Order and good thought for the duration of a lifespan” (1.28.11).

USES OF THE ACCUSATIVE. 2.

In addition to its use as dir. obj., we find the following uses of this case.

Personal accusative with nouns.

The accusative seems to be used with the noun maēini- “requital.”

kā tôm ahitā maēini- aḥat paǔntiē / vîduuā auuaq yā īm aḥat apômā “which shall be the first requital (to reach?) him for this?—/ (this I ask, while) knowing yonder one that shall be the last (to reach?) him?” (2.44.19).

Note: aḥat is pres. subj. of ah-.

Possibly also in

vîṣqātā draãuantaṭm auuã “they *are ready (to be) *help (for) the one possessed by the Lie” (1.32.14)

Double accusative.

Two accusatives are found with verbs meaning “ask sb. for sth.,” “take sth. away (from) sb.,” and “teach sb. sth.”

The second acc. can be replaced by a subordinate clause.

Two accusatives are also found in “transformations” of copula clauses: “he (is) rich” > “I think of him as rich,” “I make him rich.”

yā- “to ask (for)”;
vaḥištā ṣṭā vacištā yim aṣã vacištā hazaosm / ahurʷm yâsâ “You the best (one), (you) the Ahura who have the same pleasure as the best Order, I ask for the best (things),” (1.28.8).

apa.yam- “to rob (of)”;
 duṣ.sasti ... apō ma īštım [apa]iianṭā bârəxqqm hâtīm vaḥhûṣ manaŋhō “The one of bad announcing ... robs me of (my) ritual/wish (and) the esteemed *gain of (my) good thought (1.32.9).

Note: apō ... [apa]iianṭā is aor. inj. of apã.yam-.

pait.^ar- “to turn away (from)”;
yā mā draãuû ṣṭā sauua pait.^arṭē “the one possessed by the Lie, who is *turning away your life-giving strengths from me” (2.44.12).

sâh- “to teach”;
 aṭ huuû vaḥhûṣ vaḥhîō na aibî.jamîaṭi / yâ na arazuû sauuaŋhō paðô sîśōi “Thus, may that man/hero (now) come to (what is) better than good / who would (now) teach us the straight paths of life-giving strength” (2.43.3).

Note: aibî.jamîaṭi and sîśōi are aor. opt. of aibî .gam- and sâh-.

dâ- “make, establish, etc.”:
 ... ahurî.ā yîm drîgubiîd ūdât vâstārōm “... to the Ahura, whom one (thereby) will make/establish as a pastor for the poor” (1.27.13).

Note: ūdât is pres. subj. of dâ-.

dâdî aṭ nařṣ mazdâ ahurâ aṣauñô aṣacinaŋŋhô aidiiũ vâstrîũ “Thus, make (now), O Mazdâ Ahura, (our) men sustainers of Order, loving Order, harmless foragers” (YH.40.3).

humâim ṣṭā ūm yazatm aṣacîhām dadêmâidê “We are (now) establishing you (as) producing good creative change, (as) worthy of being called upon, worthy of sacrifice, in the company of Order” (YH.41.3).
hiat ɵβα xαιαθ aεšam diiαt âmauântαm “so that the one who commands may make you powerful (and) forceful” (2.43.10).
Note: diiαt is aor. opt. of dα-.

yascâ dαθαŋ draguâtαt dadât “and who makes (out) those possessed by the Lie (to be) the ones abiding by the established rules” (1.32.10).
Note: dadât is pres. inj.

kar- “make”:
hiuο tόŋ frο.γα paθmοŋ hucistoiš caraŋ “he will (now) make those the lead-bulls of the flight of (his) good understanding” (2.46.4).
Note: caraŋ is aor. subj. of kar-.

man- “to think”:
spαntαm æt θβα mazdα mοjβί ahurα “Thus, I (now) think of you as life-giving, O Mazdα Ahura” (2.43.5).
Note: mοjβί is s-aorist 1 sing. mid.

vaed- “to know”:
aŋ yαŋŋ aŋaatčα võistα vartβςcα dαθαŋ maŋanŋhō / ærəθβαŋ mazdα ahurα “Thus (those) whom you know (to be), both on the side of Order / and good thought following the established rules, (and so) according to the models...” (1.28.10).
Note: võistα is aor. subj. of ærəθβαŋ.

Accusative of direction.
This use of the accusative is found with verbs of motion and calling. The accusative object can be personal or impersonal. This acc. is sometimes accompanied by a dative denoting purpose (e.g., for the help of)
aunaešαm noŋ vιduιe yα ʃαιαιε ædrαŋ ærαʃυαγhο / hαtαm hιuο aŋjιʃtο yahmαi zαuαŋŋ jimα *kαɾαduš ā “Among yon (things? there is) no(thing) to know whereby the capacious ones are moved toward the needy. / He is strongest of (all) beings for whom I come to his calls (even if they are) *weak” (1.29.3).
Note: jimα ... ā is aor. subj. of ægαm-.

ahurα nυ nα awarαι ʃhmα rαtοιʃ yαʃmαnuαtαm “O Ahura! Now come hither to us (in foreknowledge of?) the gift (worthy) of ones such as you (presented) by us!” (1.29.11).

æt aεšαmαm hιŋduuarαŋtα “Thus, they would scramble together to wrath” (1.30.6).
Note: hιŋduuarαŋtα is pres. inj. of æwυ-.

æt tυ mοi dαιʃ æŋm hiat mα zαozαomi “Thus, you (now) show me Order, which I call (hither) to me again and again” (2.43.10).
Note: dαιʃ is aor. inj. of Æbas.

æt yasταm noŋ nα isamnο æiiαt / drυjο hιuο dαmαŋ hαθθαιiα gαt “Thus, the man/hero who shall come to him (but) not *capable, / that one shall go to the webs of the cord-work of the Lie” (2.46.6).
Note: æiiαt and gαt are aor. subj. of æyα- and gα-.

kα ñβoι æŋk aɾαdɾαŋ išiŋ “What (are) the (utterances/actions?) to be sped through Order (up) to the heavenly arbiters in your presence?” (3.48.8).
Adverbial accusative.
Neuter nouns in the acc. are frequently used as adverbs, but other uses are also found.

\[\text{auuaेनता सुका नमान्हा / अूमुर्मा विचिह्नी नर्मन्म नर्मन्म शाृिी हृिी “Observe through (this) flame by (your) thought / the preferences of discrimination (= judgement) (made) man-by-man for his own body” (1,30.2).}\]

\[\text{aृचा हृिांता हृ हृम मैनिृृृोृ पारृृृृृ दाड़े / गृृृृृृ जृृृृृृृृ याृचा अप्ाृम अघुृृ “Thus, also: whenever the two inspirations come together he determines for the first time / both life (for the good) and lack of survival (for the bad) and how (their) existence shall be at last” (1,30.4).}\]

Accusative of time duration.
\[\text{अृस्पा आृहरा “for all (his) days” (2,43.2).}\]

Accusative subject of infinitive.
The subject of an infinitive can be the dir. obj. of the main verb. If so, the pred. is also in the acc.
\[\text{maibीं जबीं अशम वाघृीं आृ गाृते “For me I shall invoke Order to come with good reward” (4,51.10).}\]

**USES OF THE PRESENT INDICATIVE. 2.**

**A.**
\[\text{mainिीं येपींनूंस्तो यो त्रोृज़िीथींग अणृंृो वांस्ती “The most life-giving inspiration (= divine inspiration), which is clothed in the hardest stones, (chose) Order ...” (1,30.5).}\]

\[\text{kो या मू उृहीृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृ “Who (is he) through whom the moon is first waxing then waning?” (2,44.3).}\]

**B.**
\[\text{थ्स्प्रोृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृृ “Your praisers and your masters of the poetic thought, O Ahura Mazda, we are declaring ourselves and wanting and readying ourselves (to be)” (YH.41.5).}\]
LESSON 3

aêibiio yoi urwuâtiâš drâjö ašahiâš gaêthâ vimarâncaite “... to those who by the deals of the Lie are (at this very moment) destroying the herds of Order” (1.31.1).

kadâ ajôn mûhrêm ahiâš madahiâš / yâ angraiâš karapanô urûpaieîntî “When did the urine of his intoxication use to smash (anything)? / (this) evilness by which the “mumblers” are (here and now) causing indigestion” (3.48.10).

C.

yâ frasâ āuâššiâš yâ vâ mazdâ parasaitei tâiâš “(Whether it is about) a question that is evident or one that (is) secret, O Mazdâ, (that) two people are (now) conversing about” (1.31.13).

The present indicative when accompanied by an adverb meaning “before, of old” appears to take on past meaning (Reichelt, § 629; Delbrück, 265f.):

drâjö âiesê hôis, pîdâ tânûm pârâ “in the *harness of the Lie you monstrously fattened (your) bodies beforehand” (5.53.6).

POETIC FORMS.

In the preceding sentences we have seen several typical poetic techniques in the use and arrangement of words. Some such techniques are variation, enumeration, parallelism, and chiasm.

Variation.

There are several types of variation. One simple type is that which consists in using alternate forms.

kutôra ... ašm kî spântâ ārmaitiš / kutôra manô vahištâm “Where (is) Order? Where (is) Life-giving Humility? / Where (is) the best thought?” (4.51.4).

Enumeration.

ôôî staotarascâ mûranascâ ahura.mazdâ aogamadaeîcâ usmahicâ visâmadaeîcâ “Your praisers and your masters of the poetic thought, O Ahura Mazda, we are declaring ourselves and wanting and ready (to be)” (YH.41.5).

humataånâm hûxtaånâm huuarûstanâm ... mahî aibî.jarûtûrô naênaêstûrô ... mahî “Of the things that have been thought, spoken, (or) produced we are the singers, we are not (their) blamers” (YH.35.2).

Typically in enumerations, the members are arranged in order of increasing length:

dâdîi aţ narș mazdâ ahurâ ašâunô ašacinaîhô aidiûsh vâstrîsiîng “Thus, make (now), O Mazda Ahun, (our) men sustainers of Order, loving Order, harmless foragers” (YH.40.3).

apascâ vâ azîšcâ vâ mûturâşcâ vâ aγnuiâ drigudâiaîhô vispô paitîs ânuacânâ vahištâ sraêštâ “You also (as) waters and you (as) milk-giving (cows) and you (as) mother (cows), not to be harmed nourishers of the poor giving everybody to drink, we call hither, O best ones, O most beautiful ones!” (YH.38.5).

Or: we call hither as the best ones, as the most beautiful ones.
WORD ORDER. 2. PARALLELISM AND CHIASMUS.

Parallelism.

ka† vā xšaθram kā īstīš ... mazdā “What (is) your command? What (is your) wish, O Mazdā?” (1.34.5).

huuō zi drăquuā ... huuō ašauuā “For that one (is) possessed by the Lie (and) that one (is) a sustainer of Order” (2.46.6).

ašm aṭ vahištam ... hiaiat srašštam hiaat spəntam ams=tam hiaat raoczguuuat hiaat visp vohū “... the best Order, which (is) most beautiful, which (is) life-giving, immortal, which (is) full of light, which (is) all good (things)” (YH.37.4).

ātarś voi mazdā ahurahiiā ahī / mainiuš voi ahii nr spiištī ahī “You are definitely ‘the fire of Mazdā Ahura.’ You are definitely ‘his most life-giving inspiration’” (YH.36.3).

Chiasmus.

This means that the elements of parallel phrases are arranged in opposite order, “crossed,” as it were.

ahmī mazdā anaēšī / ... kamnānā ahmī “I am weak, O Mazdā, ... I have few men” (2.46.2).

mahi aibī, jaraṭāro naēnaēštāro ... mahī “we are singers, we are not blamers” (1.35.2).

aēbiioī voi uruuṭāiś drūjō ašahiīa gaētdā vîmârncaitē “... to those who by the deals of the Lie are (at this very moment) destroying the herds of Order” (1.31.1).

RELATIVE CLAUSES.

A common feature of OAv. rel. clauses, is that the antecedent is found inside the rel. clause. From the preceding examples note:

yā mā drguuā ṭhā sāuū pait=.rōtē “the one possessed by the Lie, who is *turning away your life-giving strengths from me” (2.44.12).

aṭ yas=tam nōšt nā išmīnē ašīšt / drūjō huuō dâmn ḫaētahiiā gât “Thus, the man/hero who shall come to him (but) not *capable, / that one shall go to the *nets of the *cord-work of the Lie” (2.46.6).

yā frasā āuuištīā yā vā mazdā porxâetē taiiā “(Whether it is about) a question that is evident or one that (is) secret ...” (1.31.13).

vahištam ṭhā vahištā yōm ašā vahištā hazaos+tam / ahurōn yēsā “You the best (one), (you) the Ahura who have the same pleasure as the best Order, I ask for the best (things)” (1.28.8).

kadā ašā mūhrōn ahiiā madahiiā / yā angraštīa karapanō urûpaieinī “When did the urine of his intoxication use to smash (anything)? / (this) evilness by which the “mumblers” are (here and now) causing indigestion” (3.48.10).
Exercises 3

A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.
C. Analyze these sentences in detail and translate into English:

1. á móı rafáı rái zauu ng jasatá
2. aêbíıóı raıı săngháiÍ årmaííıș
3. ahiíá xratı fro má săşıí vahiístå
4. ká îštîí śíaoðáıná mazdá yáðá vá hahmí
5. huuó tát ná mâliõîõí mâõhá spítaanáí ahmáí dazdé
6. tá uxõá mainiiúš mahuíá mazdá ásáiá yúšmaiíiú árõzé
7. aț vá vísþng aítói yáðá rátíúm ahuró váedá / mazdá aítí qsaíá

Note: váedá is 1 sing. (unrepeated) perfect indicative.

8. aț ðþá mõõhí pauuuúım mazdá yázwí stóí mánañğá / vagañhuúș pataɾûım mánañghó
9. uruuáísțí huoo ná yâîíiíit jasatí ñamáñghá ná maañštái yâñhânt paití, jásatíí
10. ahiíá mainiiúš spõnntsháiú váhiíštóm / hízuuu uxxáíí vagañhuúș sáññú mánañghó / årmatóiś zástöibilá śíaoðááná

Text 3

2.45.1-3

1: Introduction. Having queried Ahura Mazdá about the mysteries of the universe, the poet sets about retelling them the way they truly are, in order to bring back the first ordered existence and prevent the bad poet-sacrificers from destroying it once more.

2: Nature of cosmos. Whenever one sets about bringing back the first existence, one must choose between two inspirations that impose themselves upon one, a life-giving one and a destructive one, diametrically opposite in every way.

3: My announcement was spoken to me by Ahura Mazdá. Those who do not believe it will go to the abode of the Lie.

2.45.1

aț frauuaxšííá nů güšõ.dúm nů sraotá yaëcá așnât yaëcá dûrât îșaâhá nů îm visþá cîrõr zí máznâñğoh.dúm nîît daibíímí duș.sastîí ahûm márâšííț akâ vârâñâ drâguúa hiszuûá áuâxâtô

Thus, I shall proclaim. Now hear! Now listen, both (you) who are approaching from near and (you) who from afar! Now, all, pay attention to it, for it (is) brilliant!

May the one of bad announcing not destroy a second time (this) existence by (his) bad preference, the one possessed by the Lie, *impeded(?) (by the utterances) of (his) tongue.

2.45.2

aț frauuaxšííá aňʱšúș maniiú pauuruiiě yaiîá spaniîá uîîí mrauuáat ým angrm nóît ná màñá nóît sângâ nóît xratâuõ

Thus, I shall proclaim the two spirits/inspirations at the beginning of the existence, of which two the life-giving one shall tell (him) whom (you know to be?) the Evil one:

‘Neither our thoughts, nor announcements, nor guiding thoughts, nor preferences, nor utterances, nor actions, nor daênås, nor souls go together.’
2.45.3

Thus, I shall proclaim the first (announcement?) of (= about?) this existence,
the ordinance?) which the knowing one, Mazdâ Ahura, has spoken to me:
'(Those) of you who shall not perform it in this way, the poetic thought
the way this (ordinance?) (is and) I shall think and speak (it),
for those the last (word) of (this) existence will be "**woe!**".'

"frauaxšiiâ füture 1 sing.

"gâšô.dâm aor. imper. 2 plur. mid.

"sraotâ aor. imper. 2 plur. act.

"mazdâghâ.dâm aor. imper. 2 plur. mid.

"mârâšiââ pres. optative 3 sing. of mark-, pres. mârânc-.

"spaniââ comparative of spanâta-; comparative used of one term in a contrasting pair.

"cîthââ: "It" = my song (gar-), announcement (sâŋgâha-), poetic thought (mârâra-)? Cf. 1.31.18 mârârascâ gûšâ sânsâscâ, 2.48.3 vídûâa yaecî gûzrâ sângâphô. — Cf. 1. 32.9 "The one of bad announcing (duš.sásti) *diverts (my) claims to fame; he (diverts the claims to fame) of (my) creative genius by his (false) "announcements." RV citrá- + arkâ-, dhî-, vâc-, citráśrâvas-.

"mârâšiââ: Note mârâšiââ act., as opposed to middle (transitive) in all other forms. — Kellens-Pirart cf. RV.1.147.4 (Agni; XII, pp. 37, 107) "O Agni, he who has not given, the seeker of evil (yô no agne ârârivâm aghâyûr), who full of enmity destroys us with duplicity (arâтивâ marcâyati dvayéna), let the poetic thought be heavy on him in return (mântro gurûh pûnar astu só asmâ). May he accordingly destroy his own body with (his) badly uttered (words) (ânu mrkâša tanvâm duruktâh!)

"varanââ: The primordial, first, attack on the cosmos of Ahura Mazdâ is here, apparently ascribed to the bad poet-sacrificer, cf. 2.46.11, where the bad poets use mortal men to destroy this existence. — Cf. RV.1.23.9 "Let not the one of bad announcements command us (mâ no duhâsámâ isâta)"; similarly RV.2.23.10 (Brahmanaspati; XV, p. 51). — There seems to be little reason for taking duš.sásti- as referring to Yima, as Humbach, II, p. 165.

"hizuuâ: Cf. 1.28.5 "May we *classify (vâura-) the *creeps (xrafstrâ) by (their?) tongue (hizuuâ)!"

"ånuvarâô: this ought to mean "chosen, invited" acc. to Hu., II, p. 165. Perhaps: "a prisoner of his tongue"? — 3.47.2 "(For) he produces (vârzaôââ) the best (vahištêm) of this (ahiâ) most life-giving force / by the utterances (uxdâîi) of (his) tongue (hizuuâ)." Note also 5.53.6 "Comfort (xâôhrôm) is lost (nâsa) / for you), those possessed by the Lie with crippled Order (dajit.arataôibiô). / Through those (anaîs) (of yours) you now (â) destroy (mârângduiê) the existence of thought (manahîm)," and 5.53.9 "The *foul one (together) with the ones of bad preferences (duzûaarânaîâ) is offering you the *frayed *ropes / of one having forfeited his body with a *puny prayer with crippled Order (aêkâsâ dajit.aratâ)."

"nôöt uxââ: Cf. 1.31.12 "Whether (it is) one who speaks crooked words or one who speaks straight words (who) raises (his) voice there, whether one who knows or one who does not know—in accordance with the heart and thought (of each) Humility inquires about (porzsaite) (their) two inspirations (mainiîi) (to see) where they are one way, then another (maêdhê)."

"yâm: There seems to be no way of reconciling the genders of the adjectives and pronouns with a feminine yâm, other than emending or assuming that we are dealing with human sâng môm, masc., vs. divine sânsâm, fem. Cf.
3. 48.3 “the best of ordinances (sásnanqm) (is that) / which (yqm) Ahura orders (sasti) through Order (to be that) of the good-giving one (*huda’ah). / Vitalizing (is he) who knows (viduua) even the announcements that are hidden (yaçtí gužrā sônghâphō).”

yaθā īm: īm appears to be disyllabic = *iām, OInd. iyam. Otherwise the first halfline has only three syllables, which is possible, and īm is the same as in the preceding line.

móñaicā vaocacā: aor. subj. 1 sing. mid. and act.
LESSON 4

SPELLING AND SYLLABLE COUNT.
Because of the inserted support vowels and the various vowel changes, the spelling very often does not reflect the actual syllabification of the words. We may distinguish the following categories:

Non-counting vowels.
These include all anaptyctic and epenthetic vowels.

Initial epenthesis:
iri-: irixa- = *rixia- and iəi-: iəiejah- = *iəiejah-;
uru-: uruan- = uryan- or *ruyən- but uruəta- = *ruyəta- or *ruəta-, uruuaësa- = *ruaësa-, uruə- = *ruə- etc.

Resolution of diphthongs:
cəuu^ũp- (< *ciuu^ũp-) = *cpi.

Final anaptyxis:
huuar@™ = huar@™ vs. sar@™ = sær@™.

Vowels counting two syllables.
These are due to contraction in Avestan or to an old intervocalic laryngeal.

A. disyllabic long ā and ā; this is found in the following instances:

1. Laryngeal stems:
   nouns: neut. dā = da’ai, etc.; gen. mazdā = mazda’ai, məθrā = məθrɑ’ai, etc.
   verbs subj.: dāiī = da’aii (< *daH-atī), etc. (but dadaiī < *da-dH-atī).

2. the genitive plural ending -a’m < *a’m: šiiaoθanamq = šiiaoθ‘nanám, višpanq = višpām, anqm = asnám, etc.

3. optionally in thematic endings:
   dative ending -āi < *-ā’ai: ahurāi = ahurāi, duš.šiiaoθanāi = duš.šiiaoθ’nāi, etc. but rafzrāi = rafzrāi, etc.
   subj. vaocāi = vaocāi, etc.

B. diphthongs arisen from pre-nasal contractions, e.g.,
daēnā- always = *daiišm-, aēm = aiišm, karənaon = *karənaunm.

C. long vowels arisen from pre-nasal contractions, e.g.,
tanəm = tanu’m

D. sometimes the original vowels have undergone even more drastic changes:
x’ũŋ < *huyəŋ < *huHagŋ, x’itîčצ < *hu(y)-itî-, x’aēta- < *hu(y)-ita-, dužazôbarga = dužaũžôbarga < dužzugā < *zuHan-
   spən < *c(u)yan < *cµHan.

E. preverb plus verb with initial vowel:
   āiiat = āiiat, āiιe = āiıt, āiiıi = ā.iiıi.

Sievers’ Law.
This is a phonetic rule which can be established for Indo-European on the evidence of several IEur. languages. It states that after a consonant ţ and y are realized as ĭ and y or iı and uy according as the preceding syllable is light or heavy. This means:

if ţ and y are preceded by short vowel plus one consonant, we have the phonetic realization (C)VCϊ and (C)VCy;
if $i$ and $u$ are preceded by a syllable with a long vowel or diphthong + one or more consonants or by short vowel plus more than one consonant, we have the phonetic realization $(C)Vci$ and $(C)Vcij$.

The effects of Sievers’ Law are also seen in the treatment of stops before $i$ and $u$. Before realized $i$ and $u$ stops are spirantized, while before realized $iy$ and $uy$ they remain.

Often the orthography masks the original vowels and consonants:

Examples:

<table>
<thead>
<tr>
<th>Dual</th>
<th>Sing.</th>
<th>Plur.</th>
</tr>
</thead>
<tbody>
<tr>
<td>$uiia$ = $uiia$</td>
<td>$vaepia$ = $vaepia$</td>
<td>$maapia$ = $*maiia$</td>
</tr>
<tr>
<td>$ha\thetaia$ = $ha\thetaia$, $ma\thetaia$ = $mar\thetaia$</td>
<td>$va\thetaiia$ = $va\thetaiia$</td>
<td>$ma\thetaia$ = $ma\thetaia$</td>
</tr>
<tr>
<td>$mu\thetaiam = maga\thetaiam$</td>
<td>$ritis = xa\thetarijom$</td>
<td>$stamoia = stamoia$</td>
</tr>
<tr>
<td>$idum = idum$</td>
<td>$frauidum = frauoizduum$</td>
<td>$maruiuem = maruuiuem$</td>
</tr>
<tr>
<td>$gu\thetaiia, dim = gu\thetaiia, \delta\thetaiia, dim = \delta\thetaiia$</td>
<td>$maruiuem = maruuiuem$</td>
<td>$sariia = sariia$</td>
</tr>
<tr>
<td>$viduii = viduii$</td>
<td>$maruuiuem = maruuiuem$</td>
<td>$sariia = sariia$</td>
</tr>
<tr>
<td>$va\thetaiia = va\thetaiia$</td>
<td>$maruiuem = maruuiuem$</td>
<td>$sariia = sariia$</td>
</tr>
</tbody>
</table>

There are, of course, several doubtful and problematic cases, e.g., 2.46.15 $a\thetam x\sigmaaiiau da\thetaiia$, in which, if we read $da\thetaiia$, we would also have to restore $y\sigmaaiiau$ to fill the meter; in 2.44.6 $raniio, sk\sigmaaiiau, gam t\sigmaoau$ has one syllable too many if we read $raniias, k\sigmaaiiau$ (perhaps we should read *$ranrias*$).

Note also that in OAv. the nominal suffixes -uwa and -uwa, the ending -huu- of the imper. 2 sing. mid., and the infinitive ending -di, always count only one syllable. The present stem uksia- is disyllabic.

The suffix -iia- making “gerundives” is from *-iHa- and always counts two syllables: vairia- “well-deserved” = va’ria-, išiia- “(that ought) to be sped off” = išiia- (< išiia-).

Initial $ii$:

This is found in the reduplicated present stem $iia$- (y-y-): $aioi = a.ai$.

Nouns and Adjectives. Consonant Declensions.

**ah-stems:**

<table>
<thead>
<tr>
<th>masc.</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
</tr>
<tr>
<td>nom.</td>
<td>vaså</td>
</tr>
<tr>
<td>acc.</td>
<td>$\theta,a\thetaagham$</td>
</tr>
<tr>
<td>instr.</td>
<td>-</td>
</tr>
<tr>
<td>dat.</td>
<td>-</td>
</tr>
<tr>
<td>gen.-abl.</td>
<td>$\theta,a\thetaagham$</td>
</tr>
<tr>
<td>loc.</td>
<td>-</td>
</tr>
<tr>
<td>Dual</td>
<td></td>
</tr>
<tr>
<td>nom.-voc.-acc.</td>
<td>anaocaphå</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
</tr>
<tr>
<td>nom.-voc.</td>
<td>$\theta,a\theta,\theta$</td>
</tr>
<tr>
<td>acc.</td>
<td>$\theta,a\theta,caphå$</td>
</tr>
<tr>
<td>instr.</td>
<td>-</td>
</tr>
<tr>
<td>dat.-abl.</td>
<td>-</td>
</tr>
<tr>
<td>gen.</td>
<td>-</td>
</tr>
</tbody>
</table>

Notes:

As in YAv., the original forms in -az-b- have replaced by -$\theta$b- (raocåhå, etc.).
The neut. *a*-stem *sauua*- and *h*-stem *sauuh*- are in complementary distribution:

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>nom.-acc.</td>
<td>nom.-acc.</td>
</tr>
<tr>
<td></td>
<td><em>sauuo</em></td>
<td><em>sauua</em></td>
</tr>
<tr>
<td></td>
<td>instr.</td>
<td>instr.</td>
</tr>
<tr>
<td></td>
<td><em>sauuaŋha</em></td>
<td><em>sauuaŋha</em></td>
</tr>
<tr>
<td></td>
<td>gen.-abl.</td>
<td>gen.</td>
</tr>
<tr>
<td></td>
<td><em>sauuo</em></td>
<td><em>sauuaŋha</em></td>
</tr>
<tr>
<td>loc.</td>
<td><em>sauo</em></td>
<td></td>
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</tbody>
</table>

**iiah-stems**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>nom.</td>
<td>nom.-voc.</td>
</tr>
<tr>
<td></td>
<td><em>spaniao</em></td>
<td>-</td>
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<tr>
<td></td>
<td>acc.</td>
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<tr>
<td></td>
<td><em>vahiio</em></td>
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<td></td>
<td>dat.</td>
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<td></td>
<td>-</td>
<td><em>vašiio</em></td>
</tr>
<tr>
<td></td>
<td>gen.-abl.</td>
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<td>-</td>
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**Special *h*-stems.**

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<tr>
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<th>Sing.</th>
<th>Plur.</th>
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<tbody>
<tr>
<td></td>
<td>nom.</td>
<td>nom.-voc.</td>
</tr>
<tr>
<td></td>
<td><em>uša</em></td>
<td><em>uxša</em></td>
</tr>
<tr>
<td></td>
<td>instr.</td>
<td>instr.</td>
</tr>
<tr>
<td></td>
<td>-</td>
<td>-</td>
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<tr>
<td></td>
<td>gen.-abl.</td>
<td>gen.-abl.</td>
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<td></td>
<td>-</td>
<td>-</td>
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</tbody>
</table>

**an-stems.**

<table>
<thead>
<tr>
<th></th>
<th>Sing.</th>
<th>Plur.</th>
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</thead>
<tbody>
<tr>
<td></td>
<td>nom.-voc.</td>
<td>nom.-voc.</td>
</tr>
<tr>
<td></td>
<td><em>uxša</em></td>
<td><em>uxšano</em></td>
</tr>
<tr>
<td></td>
<td>instr.</td>
<td>instr.</td>
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<tr>
<td></td>
<td>-</td>
<td>-</td>
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<tr>
<td></td>
<td>loc.</td>
<td>loc.</td>
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<tr>
<td></td>
<td>-</td>
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</tbody>
</table>

Note: *usân* “at will” may be the loc. of a noun *usan*-. It could also conceivably be an adverbial neut. nom.-acc. sing. of the present part., but if so, since *vas/-us* - is athematic (expected form *usat*), it must have been analogically adapted to forms such as *YAv. mânāi* “resembling.”

**Han/man-stems.**

<table>
<thead>
<tr>
<th></th>
<th>Han-stems</th>
<th>man-stems</th>
<th>neut.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>masc.</td>
<td>masc.</td>
<td>neut.</td>
</tr>
<tr>
<td></td>
<td><em>maθra</em> (maθra‘a̞)</td>
<td><em>airiama</em></td>
<td><em>qnam</em></td>
</tr>
<tr>
<td>instr.</td>
<td>-</td>
<td><em>airiama</em></td>
<td>-</td>
</tr>
<tr>
<td>dat.</td>
<td><em>maθranė</em></td>
<td>-</td>
<td><em>qnamnė</em></td>
</tr>
<tr>
<td>gen.-abl.</td>
<td><em>maθranó</em></td>
<td><em>airiama</em> <em>nas</em></td>
<td>-</td>
</tr>
<tr>
<td>loc.</td>
<td>-</td>
<td><em>qnamnó</em></td>
<td><em>cašmŋ</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>cašmaini, cašman</em></td>
</tr>
</tbody>
</table>
Plur. nom.-acc. *mar dismantó* nāmān, nāmānī aśmānī
instr. (nāmānīš)
dat.-abl. - duuwnmaibiasō
gen. nāmanām

Masc. *in-stems.*
One example: Sing. nom. *fraxānī.*

<table>
<thead>
<tr>
<th>uuuan-stems:</th>
<th>masc.</th>
<th>neut.</th>
<th>masc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. nom.-voc.</td>
<td>uruua</td>
<td>spōn</td>
<td>aśauua</td>
</tr>
<tr>
<td>acc.</td>
<td>uruuanām</td>
<td>aśauuanām</td>
<td></td>
</tr>
<tr>
<td>dat.</td>
<td>-</td>
<td>aśāunē, aśāunaeō</td>
<td></td>
</tr>
<tr>
<td>gen.-abl.</td>
<td>-</td>
<td>aśāunū</td>
<td></td>
</tr>
<tr>
<td>Plur. nom.-voc.</td>
<td>uruuanānō</td>
<td>aśauuanānō</td>
<td></td>
</tr>
<tr>
<td>acc.</td>
<td>uruuanasō</td>
<td>aśāunū</td>
<td></td>
</tr>
<tr>
<td>dat.-abl.</td>
<td>-</td>
<td>aśauuabiaiō</td>
<td></td>
</tr>
<tr>
<td>gen.</td>
<td>-</td>
<td>aśāunām</td>
<td></td>
</tr>
</tbody>
</table>

Note: In view of *spōnuuan*, *spōn* cannot be an *nt*-stem.

<table>
<thead>
<tr>
<th>Neut. <em>r/n-stems:</em></th>
<th>rāzar-</th>
<th>x'ar-</th>
<th>aiiar-</th>
<th>sax'ar-</th>
<th>sāx'ar-</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing. nom.-acc.</td>
<td>rāzarō</td>
<td>huuarō</td>
<td>aiiarō</td>
<td></td>
<td></td>
</tr>
<tr>
<td>gen.-abl.</td>
<td>rāzōng</td>
<td>x'ōng</td>
<td>(YAv. aiiq)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>instr.</td>
<td>rāśnā</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dual nom.-acc.</td>
<td>sāx'ōnī(?)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plur. nom.-acc.</td>
<td>aiiārō</td>
<td>sax'ārō</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>gen.</td>
<td>raśnāmt</td>
<td></td>
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</tr>
</tbody>
</table>

**THE IMPERFECT.**
The imperfect is represented by three forms

<table>
<thead>
<tr>
<th>Active</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td>3 as, ajōn</td>
<td></td>
</tr>
<tr>
<td>Dual</td>
<td>1 ahuuā</td>
<td></td>
</tr>
</tbody>
</table>

Note: The exact interpretation of *as* and *ahuuā* is not certain. They could also contain the preverb *ā*- and be injunctives (differently from OlInd., where injunctives of *as*- are not used). The form *ajōn* found once is identical with the common OlInd. *āhan*.
### The Present Injunctive

The injunctive differs from the present indicative in its use of secondary endings (see Introduction to Young Avestan).

#### Thematic

**Active**

<table>
<thead>
<tr>
<th></th>
<th>Root stems</th>
<th>Red. stems</th>
<th>Nasal stems</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-ōn</td>
<td>rādōm</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>-ō</td>
<td>jasū</td>
<td>uxšiiō</td>
</tr>
<tr>
<td>3</td>
<td>-aṭ</td>
<td>jasaṭ, pərəsaṭ</td>
<td>vərəziə</td>
</tr>
</tbody>
</table>

| **Plur.** | | | taaruuuiiəmā |
| 1 | -āmā | | |
| 3 | -ən | bənaitəm | |

**Middle**

<table>
<thead>
<tr>
<th></th>
<th>Root stems</th>
<th>Red. stems</th>
<th>Nasal stems</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Sing.</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>-aṭā, -iiaṭā</td>
<td></td>
<td>maniiaṭā</td>
</tr>
<tr>
<td><strong>Dual</strong></td>
<td>hōm.jasaṭəm</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Plur.</strong></td>
<td>hōm.dumariiə</td>
<td>maniianə</td>
<td></td>
</tr>
</tbody>
</table>

**Athematic**

**Endings:**

<table>
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<tr>
<th></th>
<th>Root stems</th>
<th>Red. stems</th>
<th>Nasal stems</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Active</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>-h, -š</td>
<td>mraoš</td>
<td>dadā</td>
</tr>
<tr>
<td>3</td>
<td>-aṭ, -ən</td>
<td>as, əjān, tāšt</td>
<td>urūraost, dīlaš</td>
</tr>
</tbody>
</table>

| **Plur.** | jīgərašt | dadašt | mīzən(?) |
| 2 | mraot | | |
| 3 | -aṭ, -ən(?) | - | |

| **Middle** | | | |
| 1 | i | aōjī | - | - | - |
| 2 | -hā, -šā | aoydzā | - | - | - |
| 3 | tā | aogədā, gorəzdā | - | - | - |

| **Plur.** | -ātā | - | - | - | vərənātə |
| 3 | aŋhaitə, aŋhaṭ | 3 aŋhən |

### Subjunctive

The subjunctive is a thematic declension with primary or secondary endings.

#### “To be”

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>Plur</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>aŋhā</td>
<td>1 aŋhāmā</td>
</tr>
<tr>
<td>3</td>
<td>aŋhaitə, aŋhaṭ</td>
<td>3 aŋhən</td>
</tr>
</tbody>
</table>
USES OF THE ABLATIVE.
Review the uses of the ablative in Introduction to Young Avestan and analyze the forms in the following sentences. The basic function of the ablative is to express movement away from, but also the origin of sth.

*yā īš pāt darasāt ašahiiā “which shall keep them from the sight of Order” (I.32.13).

pairi x’aētāw ariyanamascā dadaitī “They are setting (me) apart from the family and (its) community” (2.46.1).

aṭ yāš daēwa vispāgho akāt mananāhō stā citrām / yascā vā maš yazātē drūjascā pairimatāvē “But you, O old gods, are all the *seed (issued) from an evil thought, / and (so is) the great one who is sacrificing to you: from the Lie and (your) distraught mind” (I.32.3).

It is frequently used with the pre/postposition hacā “in accordance with”:

tuuṃ mazdā ahurā frō mâ sīsā ṭb̪ahmaṭ vaoqaṭē / maniianūs hacā ṭβa šāphā yāiś a apḥu pauruiō havuat “teach you me, O Ahura Mazdā, to speak in accordance with your / inspiration, by your mouth, (the words) by which the first existence will be here (every time)” (I.28.11).

This instr. is used with some nouns/adjectives:

ānuş.hak-:
aṭrā vācc Vitā mīdhauacā vā ʾrš. vacā vā / vīduu vā vus-duu vā ahiā zorālācā mananāhacā / ānuš.haxš ārmaitī maniianūt pārsaitē “there, (whether it is) one who speaks wrong words or one who speaks straight words (who) is (now) raising (his) voice, / whether one who knows or one who does not know (them),— / following along (keeping track of?) (their) heart and thought Humility is (now) inquiring about (their) two inspirations” (I.31.12).

hadma-:
ṭʿaunuq̪ asihiti mazdā / hadmōi ašā vohucā šiātās mananāhā “a .?. like you, O Mazdā, / dwelling in *one and the same house as Order and good thought” (2.44.9).

hama-:
 hamom tāt vahistācīṭ “That is equal to the very best (for him)” (I.32.16).

USES OF THE INSTRUMENTAL. 1.
The two basic uses of the instrumental are as sociative instrumental (instr. of accompaniment) and instrumental of means.

Sociative instrumental.

farašaostrā aṭrā tū ardrāiš idī / ḫuūū. guuā tāiś yūng ussuahī uštā stōī “O Frašaostra, you, go there with the heavenly sponsors! (and you too), O Huūū.guua, (go) with those whom we (both: Zarathustra and Frašaostra?) (now) wish to be in (their) wish” (2.46.16).

tāiś vā yasnāiś paiiti sauwas aiieni / mazdā ašā vaghūsū ṣīaottanāiš mananāhō “With those sacrifices I shall come before (you) praising you (all), O Mazdā, with the Order (of my ritual?), with the actions of (my) good thought” (3.50.9). Note: aiieni 1 sing. subj. < ai-.

This instr. is used with some nouns/adjectives:

ānuş.hak-:
aṭrā vācc baraiti mīthahuacā vā ʾrš. vacā vā / vīduu vā vus-duu vā ahiā zorālācā mananāhacā / ānuš.haxš ārmaitī maniianūt pārsaitē “there, (whether it is) one who speaks wrong words or one who speaks straight words (who) is (now) raising (his) voice, / whether one who knows or one who does not know (them),— / following along (keeping track of?) (their) heart and thought Humility is (now) inquiring about (their) two inspirations” (I.31.12).

hadma-:
ṭʿaunuq̪ asihiti mazdā / hadmōi ašā vohucā šiātās mananāhā “a .?. like you, O Mazdā, / dwelling in *one and the same house as Order and good thought” (2.44.9).

hama-:
 hamom tāt vahistācīṭ “That is equal to the very best (for him)” (I.32.16).
LESSON 4

hazaoša-:

`tám ásitūši ahurō maθrəm tasaṭ ašā hazaošā / mazdā “The Ahura, who has the same pleasure as Order, has fashioned that poetic thought of the libation” (1.29.7).

huš-haxaē-:

aēbiō mazdā ahurō... paīī.mraọt ašā huš.haxa x’ēnuuṭā “Them Mazdā Ahura... answers (as) a good companion of Order which contains the sun” (1.32.2).

This instr. is used with some verbs, notably haca- (mid.) in the sense of “be accompanied by, be together with,” (hōm).pars- (mid.) “to consult with,” parś.mraọt- “to declare sb. as superior to,” sāra- (mid.) “attach oneself to”:

haca- mid. “be with = in the company of sb.”:

ațcā ā tōi manaŋhō muniššušcā vaŋhūš vispā dātā / spoŋtāššiiācā nərəš šīaotānā yehii urūd ašā hacaitē “And, thus, through (your?) thought, all these (things, utterances) of the good inspiration have been given, / as well as the actions of the life-giving man, whose soul is (at this very moment) with Order” (1.34.2).

at tū mōi dāiš ašm ... / ārmait hacimmo īt āram “Thus, you have (now) shown me Order... / together with Humility I (now) set it in motion hither” (2.43.10).

parā hiaat mōi ā jimat / sraoṣō ašī mazā.raiī hacimno “before (there) comes to me / (your) readiness to listen/Srāoṣa accompanied by Reward which bestows wealth” (2.43.12).

(hōm/ī) pars-/fras- mid.:

kā așauud yaiš parasai drguud vā “Who is a sustainer of Order or someone possessed by the Lie (to? those) with whom I want to discuss” (2.44.12).

sraoṭū mazdā ahurō / yehii vahnō vohū frašī manaŋhō “Let Ahura Mazdā listen, / in whose hymn I discuss with (my) good thought” (2.45.6).

Note: fraš- is s-aorist of pars-.

parś mraọt-ivak-:

parś vā vispāiš [parś]vaoɔnā # daēuωiš ā xrastraįš mašiiāięś “We have (always) declared you (to be) over and above all the creepy old gods as well as (their?) men” (1.34.5).

sāra- mid.:

aēbiō mazdā ahurō sārmnō vohū manaŋhā / xšatråt hacā paīī.mraọt “Them Mazdā Ahura, who, united with (someone of) good thought, / answers in accordance with (his) command” (1.32.2).

ā vī gūš ā hōmiuṭī yōi nē šīaotānaiš sāranṭē / ahurō ašā hizuuş vaŋhūš manaŋhō “Let the Ahura (= the fire) steer (up) toward your ears there (the coursers/praises?) who are attaching themselves to our actions / (up) through Order/by the Order (of my ritual), by the utterances of (my) good thought (sped along) by (my) tongue” (4.51.3).

Note: hōmiuṭī is aor. of ham- yam-, pres. ham- yasa-.

A special use of the sociative instr. is to signify “(even) with” > “in spite of”:

kōi draquů. dōbiš xrūraiš ṛamn dāntē “Who will obtain peace in spite of the bloody ones possessed by the Lie?” (3.48.11).

Note: dāntē (da’antē) is subjunctive.
USE OF THE IMPERFECT.
The present imperfect transposes descriptive and repetitive present indicative actions, events, and states into the past:

at vá ustánašt ahuuá zastášt fráminná ahurái á “Thus, with hands upstretched toward you (all), we two were there presenting ourselves as friends to the Ahura” (1.29.5).

θbói as ármaitis θbá á găsšt tašá aš.xratuš / mainiiniš mazdá ahurá hiiat aššiái dadá paθam “Humility was with you. Yours (was) the inspiration of great guiding thought there / (as) the fashioner of the cow, O Mazdá Ahura, when you were giving her (the choice) of paths” (1.31.9).

tagá ajón mútbám ahiiá madahiíá “When did the urine of his intoxication use to smash (anything)?” (3.48.10).

USES OF THE PRESENT INJUNCTIVE. 1.
The present injunctive is used for general, durative or iterative, actions or states.

Negated present injunctive.
The negated present injunctive means “do not keep doing!”

má wūwuduû aipí dábáuauiaít “May no one who does not know keep deceiving (us) [or: making us into deceivers?] hereafter!” (1.31.17).

má cišt vá droyuautó maθrascá guštá sášnáscá “But let no one among you keep listening to the poetic thoughts and the ordinances of the one possessed by the Lie!” (1.31.18).

Actions and states in the divine sphere.

aðá ratuš ašáctí hacá / vaŋhúš dazdá manapñh Šiiaoḅananq̣m aŋhúš mazdái “in that way the model ... of the actions of the existence of good thought is (always) ascribed to Mazdá” (1.27.13).

xšmaibiíá găsšt uruuá garázdá “To you (gods) the soul of the cow complains” (1.29.1).

adá tašt găsšt perrasát ašVm katbá íoi gauuí ratuš “Then the fashioner of the cow asks Order: “How (was) your model for the cow?” (1.29.2).

at ašVmom hánduuaršántá yá baŋnaiá anhám marštánó “Thus, they (would) scramble together to Wrath, with which mortals (would) sicken (this) existence” (1.30.6).

ahmáiça xšátrá jasaít manapñh vohú ašáca / aṯ kḥr̥pm̄m utaii̯itiš dadašt ármaitís qnmá “For this one, too, he comes with command and Order on account of (his) good thought. / Thus, *tissue-connectedness gives (him) form, Humility breathing” (1.30.7).

hiiat tá uruuašt sašatá yá mazdá dadašt maštiáq̣h “When you *master the deals that Mazdá establishes (with you), O mortals” (1.30.11).

mazdá dadašt ahuró hauwuwató amarštástascá / bǔrōiš á ... / vaŋhúš vazduuarš manapñh “Ahura Mazdá gives—out of (his) plenty of wholeness and immortality ...— / the good thought’s ...” (1.31.21).

aebbú mazdá ahuró sār̥mnó vohú manapñh / xšátrát hacá paiṭmrao “Them Mazdá Ahura, who sides with (someone of) good thought, / answers in accordance with (his) command” (1.32.2).

tim aduunam ahurá yóm móí mraoš vaŋhúš manapñh “(Teach us) that road which you, O Ahura, tell me (is that) of good thought” (1.34.13).
Ahura Mazda establishes for you, O good ones, when(ever) he establishes you (as) givers of good things, with those we are sacrificing to you” (YH.38.4).

“The turn at which you come with your life-giving inspiration, / O Mazda ...” (2.43.6).

“... (in order) for that to be produced which you (all) tell me (is) not unlistened-to” (2.43.12).

“Thus, also: whenever the two inspirations come together he determines for the first time / both life (for the good) and lack of survival (for the bad) and how (their) existence shall be at last” (1.30.4).

“Those things which (are) yours which you produce by the Order (of your ritual are) for (our) Order,” the fashioner of the cow tells (me)” (2.46.9).

“By (my) good thought Mazdâ / Ahura establishes (my/his) command” (4.51.21).

“Ahura establishes (as) that of the revitalizer” (5.53.2).

“Thus, also: whenever the two inspirations come together he determines for the first time / both life (for the good) and lack of survival (for the bad) and how (their) existence shall be at last” (1.30.4).

“She shall belong to us” (1.32.2).
kā tām ahiā mācēniś aγhata pauṟūie / vīduā auuṃ yā īm aγhata apāmā “which shall be the first requital (to reach?) him for this?—(this I ask, while) knowing yonder one that shall be the last (to reach?) him?” (2.44.19).

aṭcī ahmāi mazdā aṣā aʔhaiti / ... yām nazdiṣṭam gāʔṭam dr̥gua ṣāxśaiī “Thus, then, there shall be for this one, O Mazdā, on account of (his) Order / ... a herd, the nearest one (being that) which the one possessed by the Lie shall give out” (3.50.3).

θbōi dātāγhō aγhāmā ī̄ng dārāiio yōi vā daibśēνti “Let us be your messengers, (but) you keep a firm hold (on) them, (because they are the ones) who are being hostile to you” (1.32.1).

yauuōi viśpāi fraēśtāγhō aγhāmā “Let us for an entire lifespan be your dearest friends!” (3.49.8).

tā vā uṟuṇādā marṇīo aγuśtā vacā sāpĥamaḥī / ... aṭcī aēbīiō vahīstā yōi zarasdā aγhān mazdāī “Remembering those deals of yours (= with you), we are announcing (them here and now) as words unheard / ... even (as) the best (things) to those who will (therefore) have faith in Mazdā” (1.31.1).

Exercises 4

A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.
C. Analyze these sentences in detail and translate into English:

1. nōīt aēuūā ahiū vēstō naēdā rātuś ašātcti hacā
   Note: aēuūā ahiū “in the course of one (= the first) existence.”

2. tā θbā pārsā ahūrā yā zī āītī jēŋkhaticā / yā iśudō dādōṇtī dāṭranqm hacā aṣāuṇō / yāscā mazdā dr̥gua ṣābīiō yābā tā aγhōn ḫnkarātā hīiāt
   Note: jēŋkhati s-aorist subj. 3 sing.

3. aī ... dr̥guaṇātō / aκāiī xarēbāiś pāītī uṟuṇāṇō pāiṭeīnītī

4. vahīstam θbā vahīstā yām aṣā vahīstā hazaōšām / ahurēm yāsā

5. aḥā hōm fāraśūā θbā xraṭbā spōṇištā
   Note: fraś- is s-aorist of pars- imper. 2 sing.

6. aṭcā hīiāt tā hōm māinīiū jāseṭom pauṟūiṁ dāzādē

7. maṇṭā huūō xraṭbā dāmī aṣēm yā dārāiāt vahīstām mānīō / tā mazdā māinīiū uẑšīō

8. aṭ hōi mazdā ahūm dādāt ahurō / ahmāi gaēbā vohū frādaṭ manānḥā

9. aṭ vā vaiiōi aγhīiītī apāmēm vacō

Text 4

1.28.1
ahiā yāsā nomanḥā uṣṭānαzastō rafeḏrahīiā
manīiūs mazdā pauṟūiṁ spaṃtahīiā aṣā vīspāṅg Šiāoṭānā
vaŋhāuś xratūm mananḥā yā xṉuṛūiśā gūṛīcā uṛuṇām

1.28.2
yō vā mazdā ahūrā pairījasāi vohū mananḥā
maibīō dāuṉōi ahūuā astuṇastā cicaṭcā mananḥū
āliaptā aṣāt hacā yāiś rapanṭō b̥ dainī x’iθrē
   a. vā PPY (Mf4, P4), IPY (J2); vā PPY (Mf1), IPY (K5), SY, YS, PVS. – b. rapanṭō IPY.
1.28.1
The poet-sacrificer asks for the inspiration = identical with Ahura Mazda’s first inspiration, which allowed him to produce Order the first time. If successful, the poet-sacrificer will win the poetic competition and Ahura Mazda’s favor, and a protector will be provided for the cow.

Core sentence: yâsæ ... paaruuîm ... vîspêng
yâ- + 2 acc.: “to ask sb. for sth.”: “I ask (you) all for the first (existence).”
ustânâzastô nom. sing. masc.: must be apposition to subj. “I”
nom. first instr. of accompanying circumstance: “in homage” + gen. ahiia “to him”
ger.: must be appos. to ahiia “to him, (my/our) support”
manîâs ... spântahiia gen.: must depend on paaruuîm: the first (existence) of the life-giving spirit (= the poetic inspiration).
mazdâ voc.
usâ ... šiiaobân more instr’s. of accompanying circumstance, probably coordinated: “by (my/our) Order, by (my/our) action”; goes with spântahiia: “life-giving because of/through ...”
Third line relative clause with relative pron. after cesura.
yâ instr.: “whereby”
xšnuuîsê aor. opt. 2 sing. mid., approx. “you may listen favorably to.”
xraûtum ... -câ uruuânem acc. dir. obj.: “the guiding thought and the soul.”
vaŋhîuû ... manaâhô: “of (my) good thought” or “(of someone) of good thought.”

Structural features:

ahiia yâsæ nomaŋhâ ustânâzastô rafâðrahiia
manîâs mazdâ paaruuîm spântahiia ...
vaŋhîuû xraûtum manaâhô yä xšnuuîsê gâûšcâ uruuânem

Note also the initial consonant of the three lines: A(hura-)/M(azdâ-)/M(anah-)/V(ohu-).

1.28.2
More of the same, with additional reference to the patrons, both heavenly and earthly. Perfectly simple syntax.

yâ vâ ... pairîjasâî: The relative clause is anchored in yâsæ in the first line. – The subjunctives express intention: “I who am about to/I who now wish to ...”
dâuuôi infinitive: “in order for spoils to be given to me”
ahuûâ gen. dual depending on âiiaptâ.
astraüatasç hîiaçâ manaâhô appos. to ahuûâ: “the bony one and (that) which (is) of the mind” with typical variation adjective ~ rel. clause.
asāђ hacâ modifier going with dâuuôi or with the foll. rel. clause: “in accordance with Order.”
yâiš rel. pron. antecedent âiiaptâ: “spoils with which.”
daïidî pres. opt. 3 sing. act. (cf. xšnuuîsê in the same position in 1.28.1): “one may place.”
rapanțō pres. part. act. acc. (= nom.) plur. of rap-; denotes probably both the divine and the human supporters.
x'āthrē loc. sing.: “in well-being”; the word literally means “good breathing (space)” as opposed to “narrowness,”

anxiety.”

Meter:

ahā yāsā nāmaŋhā l ustānazastō raθdr̩ahājā  x x - x x - x x x l x x x - x x - x x x  7 + 8
manjōuš mazdā paursijām l spāŋtahājā ašā viṣpāng Šjaoθnā  x x - x x - x x x l x x x - x x - x x - x x x  7 + 9
vanhāuš xratūm mananjōh l yā xšnuŋišā gōuščā pruŋānom  x x - x x - x x x l x x x - x x - x x x  7 + 9

yō vā mazdā ahurā l pairijasāi vohū mananjōh  x x - x x - x x x l x x x - x x - x x x  7 + 9
maibjō dāuūōi ahuyā l astuqatascā hjatčā mananjōh  x x - x x - x x x l x x x - x x - x x x  7 + 9
ājaptā ašāt hacā l yāiš rapanțō daidṭ huŋāthrē  x x x - x x - x x l x x x - x x - x x x  7 + 9
LESSON 5

MODIFICATION OF VOWELS. 3.

The development of ah.
Beside final -ō, OAv. frequently has -i, which may be the genuine OAv. form, which was replaced by YAv. -ō, cf. OAv. -iHū ~ YAv. -aoš.
In initial and internal position we similarly find -iH-, e.g., jHma-, grōHma-, amōHmaidī, beside YAv. forms, e.g., ahmaţi, kahmāi, dahma-, etc.

Palatalization of a.
Palatalization of a > e occurs in the sequence ja before an i/i, e/e, or i in the following syllable, exceptionally also in the sequence jaca. The following grammatical categories are affected:

Nouns and adjectives:
a-stems:
loc. sing. (ending -iē): yesnē (< *yasnaï), āiiesē (< *ājaHsai);
iiia-stems:
yesniia- (< yasna-);
gen. sing. -ieHii, -ieHiiä: gaiieHii, vāstriieHii, yēHii, and yeHiiä (< ya-);
iiaH-stems (including present participles):
dat. sing. (ending -iē): fšuienē;
i-stems: yezuui, vaheHii and vaheHš (< *vahjaiH), šiieitbiiō (< *šjaHī).

Verbs:

thematic iiia-stems:
2 sing. pres. ind. act.: xšaiieHī
3 sing. pres. ind. act. and mid.: srāuuaiieHī, dāiietė, vašiitē
3 plur. pres. ind. act. and mid.: baliieHtē
infinitives in -a'Η and -adiiH: srāuuaiieH'η, vārziieHdiīi
other forms with i preceding the thematic vowel:
3 plur. pres. ind. act.: šiieHtī

Other:
yezi, iθiiejai-

Final -iiia remains as -iiā, except (perhaps) in pauruuiē and, before enclitic -ca, in ašā yecē (2x) < *ašāiaHcă.

Palatalization of ā.
The 1 sing. pres. subj. act. aiiienī < *aiiainī is probably from YAv., in view of ufiieHnī (YAv. ufiieHnī).

Palatalization of a.
As am usually remains in OAv., the examples of palatalized ǰm > (į)jm must be considered as YAv.
Palatalization of the vocalic orderidī is seen in uzirādīiăi < *-iridīiăi < *-ərədīiăi.2

Labialization of a > ā, ō.
This change affects a and ā in contact with labials or when followed by ū in the next syllable.

u-ulmation is found especially in the following grammatical categories:

Nouns:

u-stems: jiiōtūm, vohū, pouruš.

2 Mss.: uzirādīiăi PPY (Mf1); uzarādīiăi PPY (Mf4, Pt4); uzarādīiăi IPY (J2); uzarādīiăi IPY (K5); uzireidīiă SY (S1); uzirādīiă SY (J3), YS, PVS, IVS.
Verbs:
  a-stems
  3 sing. imper. act.: vəɾəziiō.tū², vātōiiō.tū;
  2 sing. imper. mid.: ābaxō.huua;
  2 plur. mid.: gūšō.dūm, mazdāghō.dūm, paiī.siōdūm, didrayzō.duiē.³

Other:
    šōdā for *šīī < *ādu (cf. lesson 3 on an- and āy- > šāk°)
    hōōūi ~ hāēdahīiā.

Labial assimilation.
Labial assimilation changes a to ŋ or ō.
Change of a > ŋ is found before ŋ in initial position, both when the uu is followed by ŋ (as in YAv.) and otherwise:
  suiišt- (< *a-yisti-), suuīduuah- (< *a-yidyah-), ƙũũuīt-, tsuuiš-.
  ŋuuu for *ŋuu < *uuu, ŋvaoca (< *auuocat)

Change of a > ŋ or ŧ is found in various phonetic contexts when a is in contact with labial consonants (p, b, m, y).

p:
  apō mā ~ apā

b:
  bəzzuuaŋt- (cf. OlInd. bahā-?)
  hābəzzuaŋištcai (?)
  auuo.booai ~ auuū
  ubōiūi ~ zastaiō (unless ōi < aii)

m:
  uzōmōhī (?)
  frō mā, frō mōi (whence the form was generalized) ~ frā

y:
  hungūu < *hūugūū
  in the instr., dat.-abl. plur.: drəguuū.dəbīš, drəguuū.dəbīiō

The adj. pauuuuiia- (pauuuia-) shows combined labialization and palatalization: paoiriiāiš, paoiriiāā.

Labialization of a.
The epenthetic a and the vocalic arə are both sensitive to phonetic contexts. Labialization is seen in:
  duzažbā (< *duž-zəbāh-), əbərdubiiō (< əbərdubiiō).
  thōōaštā, mōōaanda-

The form ŏrə apparently spread from these phonetically conditioned forms to other forms, as well: cōrə and dōrəšt.
In frōrəšt we may have influence from frō.

Labial dissimilation.
Dissimilation of u > ŋ is seen in drəuuuant- < *drug-yant- and xšnuuiša < xšnuqišā.

³ The manuscript distribution of the use of punctuation in these forms has not yet been investigated.
Nouns and Adjectives.

Stems in velars/palatals.

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<td>instr.</td>
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<td>loc.</td>
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nt-stems.

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<th>athematic</th>
<th>acrostatic</th>
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<tr>
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<td>fšuieïtë</td>
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<tr>
<td>dat.</td>
<td>hanïtë</td>
<td>fšuiiïtë</td>
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<td>-</td>
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<td></td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>Dual</td>
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<td>ɒuxšaiïtô</td>
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<td>-</td>
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<td>marïïtô</td>
<td>aʃsuïiïtô</td>
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<td>dantô</td>
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<td>nedëntô</td>
<td>-</td>
<td>juuïïtô</td>
<td>-</td>
<td>-</td>
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<tr>
<td>gen.</td>
<td>-</td>
<td>saošïiaïtqîm</td>
<td>hâtqîm</td>
<td></td>
<td>-</td>
</tr>
<tr>
<td>loc.</td>
<td>-</td>
<td>fšuiiasu</td>
<td></td>
<td></td>
<td>-</td>
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</table>

Note the irregular zero-grade in the loc. plur.

uuant-stems.

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<thead>
<tr>
<th>uuant-stems</th>
<th>masc.</th>
<th>neut.</th>
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<tbody>
<tr>
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<td>drǝguu食欲</td>
<td>θɓuuaqs</td>
</tr>
<tr>
<td>acc.</td>
<td>drǝguuaiytom</td>
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<tr>
<td>instr.</td>
<td>drǝguuatë</td>
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</tr>
<tr>
<td>dat.</td>
<td>drǝguuatië</td>
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<td>drǝguuatô</td>
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Plur.

<table>
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<tr>
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<th>Stem</th>
<th>1sg.</th>
<th>2sg.</th>
<th>3sg.</th>
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<tbody>
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<td>nom.-voc.</td>
<td>dr̥gnuaantō</td>
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<tr>
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<td>2sg.</td>
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<td></td>
<td></td>
<td></td>
</tr>
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<td>dr̥gnuo-odbiiō</td>
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<td>gen.</td>
<td>dr̥gnuaat tego</td>
<td></td>
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<tr>
<td>loc.</td>
<td>dr̥gnuasū</td>
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</table>

Stems in labials.

<table>
<thead>
<tr>
<th>Case</th>
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<th>1sg.</th>
<th>2sg.</th>
<th>3sg.</th>
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<tr>
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<td>dr̥gnuanto-</td>
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<td>dr̥gnuaat tego</td>
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<tr>
<td>loc.</td>
<td>dr̥nuasū</td>
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</tbody>
</table>

Note: *zam-* “earth, ground” has a suppletive paradigm: *zā-* in the nom.-acc. sing., *zom-* in the other cases of the sing.

OPTATIVE OF “TO BE.”

Sing Plur

<p>| | | | |</p>
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<thead>
<tr>
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<td>1</td>
<td>šiiāmā</td>
</tr>
<tr>
<td>2</td>
<td>šiā</td>
<td>2</td>
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<tr>
<td>3</td>
<td>šiāt</td>
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<td>-</td>
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</table>

PRESENT PARTICIPLES.

The participles are formed as in YAv. (declination see above).

Active.

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<tr>
<th>Stem</th>
<th>Thematic</th>
<th>Athematic</th>
</tr>
</thead>
<tbody>
<tr>
<td>masc.</td>
<td>-oṣt-, -iaint-, -uanant</td>
<td>baodant-</td>
</tr>
<tr>
<td>fem.</td>
<td>-aiinti-</td>
<td>maekiainti-</td>
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Middle.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>⋅omna-, ⋅iamna-</td>
<td>yazomna-</td>
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Future active.

<table>
<thead>
<tr>
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<tbody>
<tr>
<td>šiiaunt</td>
<td>sarošiiaunt-</td>
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</tbody>
</table>

USES OF THE INSTRUMENTAL, 2.

Instrumental of means/reason.

The instr. of means or reason (“by, through, on account of”) is probably the most common case in the OAv. texts, and it is often difficult to decide which nuance is intended in a given instance.

*mazdā ahurā aēbiīō pāraṇā āpanāis kāmam* “I shall fill for them, O Mazdā Ahura, with attainments (their) wish (1.28.10).
ahiā yāsā namâŋhā ustānazastō raŋdārahīā / mainiîiuś mazdā pauurūım spâŋtahīā ašā viṣpōng šiiaöthanā / vaŋhūs xratām manâŋhō yā xɔnŋušā goüšā uruŋnom “With hands upstretched in homage to him (my) support, I am (here and now) asking all (of you) for the first (existence) of the inspiration, O Mazdā, life-giving by (my) Order, by (my) action, through which you may listen favorably to both the guiding thought of (my) good thought and the cow’s soul” (1,28.1).

Note: xɔnŋušā is aor. opt. 2 sing. mid.

Thā cicē. Thā spâništā mainiîiu mazdā / yā dā ašā vaŋhūs māliîu manâŋgō / viṣpā aiiārā daręŋgo jiūtōiš uruũadaŋhā “(once) knowledgeable through your most life-giving inspiration, O Mazdā, of the creative changes of good thought which you establish(ed) by (your) Order—/ in *confidence of long living for all (his) days” (2,43.2).

Xšaṭrāiš yūjūn karapānō kāuuiâascā / akaiš šiiaöthānaiš ahūm mārugduiē mašim “The (other) “mumbling” and “poets” harness by (their bad) commands / mortal man to evil actions in order to keep destroying the (present) existence” (2,46.11).

Note: yūjūn is aor. inj. – xraodat is aor. subj.

ahiā mainiâuś spâništahīā vahištōm / hizuu ūxšaiš vaŋhūs ūshānī manâŋgō / ārmatōiš zastōbišā šiiaötanā vaŋzziųt / ūiš cištī huudō paš ašāhiš mazdā “(For) he produces the best of this most life-giving inspiration / by the utterances of (his) good thought (to be sped) along by (his) tongue / (and) the actions of Humility by (his) hands, through this understanding: He there is (the father of Order: Mazdā.” (3,47.2).

Yoī duš.xraθbā aēšamām varādn *роминčā / x’ais hizubis ššuiasri afšuiaŋtō “(Those) who by (their) bad “guiding thought” shall increase Wrath and *restraint / by (the utterances of their) own tongues, who tend no cattle among those who do” (3,49.4).

Note: varādn is aor. subj.

tam kauuu vištāspō mاغahīā xšaṭrāiš nqṣat / vaŋhūs padēšiš manâŋgā yqṃ cištīm ašā maṇtā “Kauui Vištāspa *reached that (understanding) by the command of the gift exchange / along the paths of (his) good thought,—the understanding which he thought through Order” (4,51.16).

Note: nqṣat and maṇtā are aor. inj.

Dužuaraŋnaiš vačsō rasti tōi narąpiš rajīš / aēšasă daŋj.aratā pažō.tanuῳ “The *foul one (together) with the ones of bad preferences is offering you the *frayed *ropes / of one having forfeited his body with a *puny hymn with crippled Order” (5,53.9).

Note the poetic figure of acc. + instr. with verbs of worshipping:

ahiā Thā aēšrō varzānā pauuruiiē pairijsāmāiedē / mazdā ahurā Thā / Thā mainiîiu spâništā “With the household of this fire, (standing) in front, we are (now) circumambulating you, you, O Mazdā Ahura, you with (our) most life-giving inspiration” (YH,36.1).

Hyiât vō tōi nāmanqâm vâı̄zišt̓əm âtār mazdā ahurahīā / tā Thā pairijsāmāiedē vohū Thā manâŋgā / vohū Thā ašā / vaŋhūs Thā čistōiš šiiaöthānaiš šacōbiśca pairijsāmāiedē nmangxuâmahī îsûiđiîjīmahī Thā mazdā ahurā / viṣpāiś Thā humatâiš / viṣpāiś hūxtâiś / viṣpāiś huaโรsăiś pairijsāmāiedē which(ever) of your names is the most invigorating, O fire of Mazdā, with that we are (now) circumambulating you, (O fire) of Ahura!

You with (our) good thought, you with (our) good Order / you with the actions and words of (our) good understanding we are (now) circumambulating.

We are bowing (to you), we are (now) *repaying you, O Mazdā Ahura, / you with all (thoughts) well thought (by us), / with all (words) well spoken, with all (actions) well done, (and with those) we are (now) circumambulating (you) (YH,36.3-5).
The instr. is used as agent with verbs with passive meaning:

\[ mazdå saxctrine mairišto yā zī vāumārzoi pairot.citīt / daeuaišca maiaišca yāca varšaitē aipī.citīt / huūo vīcirō ahuro \] 

(Mazdā is) he who remembers best the *verses. For those that have been produced whenever till now / by old gods and men, as well as those that will be produced whenever hereafter / he, the Ahura, is the one who discriminates (between them) (= passes judgement on them)” (1.29.4).

Note: vāumārzōi is perf. mid. 3 sing. and varšaitē s-aor. inj. 3 sing. – The 3 sing. is used with neut. plur. subj.

The instr. is used to express the means of travel (the road along which).

\[ ṭam aduunam ahuro yām mōi rmao vaghuus managho / daēnā saošiianțam yā hū.karotā așācit uruuxšat / dașuui vūcairu / ahur-ıj.ahurūro \]

“(Teach us) that road which you, O Ahura, tell me (is that) of good thought, / the well-made one along which the daēnās of the revitalizers (first?) walked through Order” (1.34.13).

The instr. can be used of persons:

\[ kō yā mā uxššieitī naresaiti ṭbat “Who (is he) through whom the moon is (now) first waxing then waning” (2.44.3). \]

\[ kō yā ｕšā arām.piṭba xšapācā “Who (is he) through whom (there is) dawn, noon, and night” (2.44.5). \]

**Instrumental of respect.**

The instr. is used in the sense of “through, in, with respect to”:

\[ ārmaitiš vaxšt / utiapitou twiuš “Humility has grown / in *tissue-connectedness (and) *tissue-strength” (1.34.11). \]

Note: vaxšt is aor. inj.

**Instrumental with pre/postpositions.**

The pre/postpositions maṭ and hadā “with, together with” and haṭrā “together with, with ... in one and the same place” govern the instr.:

\[ aššiācā x’ačtus yusat ahiiā varenzōm maṭ ariiänmā “The family, too, implores him, (and) the household together with the community (implores) him” (1.32.1). \]

\[ vaqhuus xšatra managho așā maṭ ārmaitiš vaxšt “Through the command of (= provided by) (my) good thought, Humility, together with Order, has grown ...” (1.34.11). \]

\[ tīm nō vohu maṭ managha cixšnušō / yō nō usūn cōraṭ spāncā aspāncă “(It is) him (I am here) wishing through our good thought to please, / (he) who made what swells with life and what does not (so as to be) *as we will” (2.45.9). \]

Note: cōraṭ is aor. inj.

\[ yaṭra vō afšmāni sānghāni / nūit anaafštma dējamāsp huuo guuā / hadā vāstā vahmāng saraosā rādāgho “where I shall announce to you *metrical verses, / O Djāmāspa Huuō.guaa, not *unmetrical (ones), / (and,) together with that readiness to listen of yours, hymns for a generous gift (or: hymns to a generous one)” (2.46.17). \]

Note: sānghāni is pres. subj.

\[ yō uruunām mōq gairē vohu dadē haṭrā managha “(I) who am (now) paying attention to (my) soul for (my) song of welcome with (my) good thought in one and the same place” (1.28.4). \]
USES OF THE OPTATIVE.

humām thįţa īţim yacatam aṣaphhācim dadamoaidē aţā tū nā gaiiascā astemtāscā xiiā “We establish you (as) producing good creative change, (as) worthy of being called upon, worthy of sacrifice, in the company of Order. And so may you be our life and boniness!” (YH.41.3).

nōįt nā pourās drgūuato xiiāt cixnusū / aț tōi vispōṅ angrōng aṣāunō ādarō “May no man/hero be someone who wishes to please the many ones possessed by the Lie; / thus, they claim (that) all the evil ones (are) sustainers of Order” (2.43.15).

ațcā tōi vaem xiiāmā yōi im foraśm karnaoon ahūm “Thus, also: may we be those who shall make it Juicy, (this) existence” (1.30.9).

USES OF THE INJUNCTIVE. 2.

Actions and states in the human sphere.

așā frāidō wargānū “Through (your) Order you further the households” (1.34.14).

duš.sasti sraumā mūrāndat “The one of bad announcing *diverts (my) songs of fame” (1.32.9).

aț höi aoji zarathustrō paaruũm “Thus, I declare myself to him first (as) Zarathustra” (2.43.8).

Parvās adwāt yath huuū yō hudānāh dāmānhiī xātihrām / xōthrahiī và dāvišī và așā frādađhāi aspərəzatā “I ask you about yon (thing); how he (will be), the generous one who strives for furtherance (of) the command of the home” (1.31.16).

Gūštā yō maštā așōm ahūm.biš viduũh ahurā “He who (first) thought Order has (now) listened (to my words?), (namely, you,) the knowing one, the healer (of this) existence, O Ahura,” (1.31.19).

Ašiācī x’aethū yēsāt ahiīā vargānūm maď ariiāmmā / ahīā dānuamah mānī ahurahīī uruāzamā mazdā / ... tūng dāraiō yōi và daibisānti “The family, too, implores (him) for his (support, and) the household together with the community (implores) him, to / the old gods, to my *resentment (implore him) for (that) bliss of his, Ahura Mazdā’s. / ... (but) keep a firm hold (on) them, (because they are the ones) who are being hostile to you (all)” (1.32.1).

tā dohanaotā maṣīm hūjītāoī ti amrūtātascā / ... / akā Șiaθtθnām vacaphā yā fracinās drgūuantom xiiō “thereby you deceive mortal man of good living and immortality ... (and your) action with bad speech, through which (their) *lamentation *reveals the one possessed by the Lie” (1.32.5).

Huūū mā nā sraumā mūrūndat yō aṣīštām vaēnāhē aosdā / gaṃ aṣībhīā huurāxcā yasćā dāθūng drgūuato dadaṭi yasćā vāstrā viuuāpat yasća vadar vōizdāt aṣāunō “That “hero” *diverts my songs of fame who (for his part) declares the worst (word) in order to see / with his evil eyes the cow and the sun,—and who makes (out) those possessed by the Lie (to be) the ones abiding by the established rules, / who lays waste the pastures, and who holds unyieldingly (his) weapon against the sustainer of Order” (1.32.10).

Yā xaθrā grūhmō hīsasat aṣīštahīī dāmānē maŋaŋhō / ṛhoṣu maṛaṭārō ahīā yaēcā mazdā jīgaraṭ “the command by which the *glutton *seeks a seat in the abode of worst thought, / (as well as the other) destroyers of this existence and those who, O Mazdā, ever complain” (1.32.13).

Ahiīā grūhmō a hōoṭō ni kawūài.asc xiņrās [n.] dadaṭ / varxcā hīcā frādiuūhā hīat viśāntā drgūuantom auuō / hīatcā gāuš jaiidīīā mrao yā dāraśom saocaīat auuō “The “glutton” and (his?) “poets” deposit (their) guiding thoughts” in its cord-work, / (their) “miracle-works,” by daily pouring, when they *are ready (to be)
*help (for) the one possessed by the Lie / and when the cow is mistreated to (the point of) being smashed (by him) who “purifies” (by burning) the haoma” (1.32.14).

yói spóntaṃ ārmaitīm ... auuazat vaŋhšā uasiš manapḥa / aēbiō maš ašā siiaza-dat yauauṭ ahmaṭ aurunā xraťtā “Those who *let down Life-giving Humility / ... on account of not finding good thought, / by (his) Order the great one shall remove (rewards?) from them as far as (we remove) from us creepy beasts” (1.34.9).

hiat mā vohī paiɾį,jașat manahgha / daxșat ušiši tušnā.maitiš vahīštā “When he *surrounds me with good thought, / *silent composure *benefits my *hearing as the best” (2.43.15).

nōt hīm mizōn ašā vāstrm frādaįhē “they do not *care for her in order to further (her) pasture by the Order (of a ritual)” (2.44.20).

yastă daēuoŋ aparō maśișcaš / tarō.маștă yōi im tarō.mainiįntaš / aniŋt ahmaṭ yā hōi arōma.mainiįntaš “(He) who, on account of that (good thought?) in the future scorns the old gods / and the mortal men who scorn him, / (i.e., all) others than the one who thinks appropriately of him” (2.45.11).

Note: maștă is s-aor. inj. mid. 3 sing.

ahiiā mainiįntaš spōništihiš vahīštōm / ... / ārmaitōš zaštōbišši šiaotanā varaziat “(For) he produces the best of this most life-giving inspiration / ... / (and) the actions of Humility by (his) hands” (3.47.2).

paitır ramam [paiti].siisōdōm / yōi a vaŋhšā manapḥa didrayző đuuiē / ašā viiqm “Cut away obstruction / (you) who wish to (stretch) hither and fasten firmly the covering of good thought / through/by (your) Order” (3.48.7).

USES OF THE PRESENT PARTICIPLES.

Active.

yō vē xšaiąs adąs drītā aįiantam / ... / vīcīřō hąs“(He) who would honor (a guest) who comes to (him by) placing (him) there (in his home), either (because) in command (of him) / ... / being the *judge (of these things) ...” (2.46.5).

Note: adąs < ā-dą-; drītā aor. opt. 3 sing. mid. < dar- “hold, keep.”

at frauuxšiši vīspanmaz mazištam / stauuas aša yō hudā yōi hōnti / spōnta maṇiņū sraotū mazdā ahūrō / ... / ahiiā xratū frō mā sātū vahīštā “Thus, I shall proclaim the greatest (one) of all, / praising (him) by the Order (of my ritual) who (is) generous (to all those) who are / through (his) life-giving inspiration. Let Ahura Mazda listen / ... / Let him teach me the best (thoughts/utterances/actions) by his guiding thought” (2.45.6).

gauoūi aɗaiš tāiš šiaotanaiš yiäi vahīštaiš fraēšiāmahi / rāmācā vāstrmaca daζdiai / surunuutasca asurunuutasca xšaiąntasca așxšaiantasca “Thus, in order for peace and pasture to be established for the cow by (our) *presentations, by these actions, (our) best ones, we send (our presentations) forth, both toward those who listen to those who do not listen, to those who command and to those who do not command” (YH.35.4).

apō at yaζamaide maƙiǝŋtʃəc hōbuaŋtʃəc “Thus, we are sacrificing to the waters, *refulgent and *nectar-pouring” (YH.38.3).

rāmqmca aįiš dadatų šieitibiiő vižibiiő “And let (this one?) give peace by these (actions of ours)/together with these (men of ours) to the settled towns” (5.53.8).
Middle.

gāštā yā mantā aṣṭm ahūn biš viduuvā ahurā / arzuxāī vacapāŋ xšaiamnō hizuuō vasō “He listens (to your announcements)?, O Ahura, who knows, the healer of (this) existence who (now) thinks Order, / being in command of (his?) tongue at will for the correct uttering of the words” (1.31.19).

aṣ vā ustanāiś   *ahuuā  zastiāś  frināmnā ahurāī ā “Thus, we two were there presenting ourselves as friends to the Ahura, with hands upstretched *toward you” (1.29.5)

ciθrā ī hudāθhē yathōnā vaεdunmānī managḥā / vohū āvuo xšaθrā aṣṭm vacapāŋ šiaοθanācā haptī “(As? gifts) for the giver of good gifts, he who finds them brilliant by (his) *effort, by (his) good / thought he is (here and now) *sustaining Order, by (his) command (and) by (his) speech and action” (1.31.22).

Exercises 5

A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.
C. Analyze these sentences in detail and translate into English:

1. hiia† nā mazdā pauurūm gaθhāscā tāsō daenāscā / θβά managḥā xratūscā hiaat astuuanmām dadā ustanmām  
   Note: tāsō is aor. inj.

2. ārmātōiś nā spoŋtō huuo cisti uxθhīś šiaοθanā / daenā aṣṭm spūnmaat vohū xšaθhē managḥā / mazdā dadāt ahurō

3. aεšmām tōi ahurā jhīnā pourutmāiśi dastē

4. kō bərθθxōm tāsīt xθhārā maṭ ārmaitīm

5. imaŋ aŋat zŋ mōnθaθ hθhārā yazamaidē yā nā baraitī

6. aθhā haxmāng xiθt yāiś hiścamaidē aθhā vō utā xiiămā mazdā ahurā aθhuanō

7. spoŋtōm at θβά mazdā mō̄ghī ahurā / hiiaat mā vohū pairī, jasaat managḥā / pōṛsātcā mā  
   Note: mō̄ghī is s-aor. inj. mid. 1 sing.

8. yō vicinatō dəθmča adəθmča / daŋgrā mānθū ašā mazdā ahurō

9. kāθhā tōi gauūrī ratū / hiiaat hīm dātā xθhāiθnō hadā vāstrā gaodāiō θθθxθō

10. yaθhā vā yazmāscā uruuvādiā stauuas aiieni paiṭī  
    Note: aiieni is pres. subj. 1 sing.

Text 5

1.28.3
yō vā aṣθ uθiθiānī manascā vohū apauuruīm  
mazdāmcā ahuram yaθbiθō xθhārmcā arθzounuumnām  
varadātī ārmaitīm a mōi rafθrāi zauuθng jasatā

1.28.4
yō uruunmām māθa gairē vohū dadē hθhārā managḥā  
aθhīscā šiaοθanamč vuθu vθzdā ahuriθiā  
yauuθ māθ tawuθcā auuat xθi aθhē aθhīiā  
a. māθ PPÜ (Pt4, Mf4); māθ PPÜ (Mf1), PVS (K4); māθ IPÜ (K5); māθ IPÜ (J2); meθ SY (S1); meθ SY (J3); mēθ PVS (Mf2).
1.28.5
aša ḵaṯ ṯša darasšaṇi manascā vohū vaēdxmō
gātuṁcā ahūrāi suuuššū sāraoštām mazdāi
ānā maṣṭaṇ mazāštam vāuromaidi xraʃtā hizuuā

1.28.6
vohū gaidī mananšhā dādī aša ḏa daragāiū
arāuuššū tū xušāš mazdā zaraʃtušตาราง� aoʃḥhuuuat raʃanō
ahmaibiiacā ahurā yā daibiiʃuuatō duuaxšū tauruuiiʃmā
a. tauruuuiiʃmā PPY (Mf1, Mf4), IPY (K5), SY (S1), PVS K4; tauruuuiiʃmā IPY (J2); tʃuruuiiʃmā PVS (Mf2).

1.28.3
Request for support in return for a new song (quid pro quo). First serious problem of assigning concepts to the
divine or human sphere. Whose Order/Good Thought/Humility/Command?

yā vā ... uʃiiʃńi: The relative clause is anchored in mōi in the last line.
vā provides the reference for vīʃpāṅ in 1.28.1.
aʃa instr. of accompanying circumstance: “with Order” referring to the ritual and the songs.
apaʃruuúm: “unprecedented” refers to the new poem.
manascā vohū: -cā must either connect manasō vohū with vā or with mazdācō ahurām or, probably, with both;
apaʃruuúm is probably an inner object to uʃiiʃńi (to weave into a song): “(I) who want to weave with Order you
all) and (your) good thought (in) an unprecedented (song), / as well as Mazdā Ahūra.”
x̱aḥrōmć has a difficult -cā; it is possible that we should supply aʃōm: “for whom Humility shall increase /
(both Order) and *undiminishing command.”
varaʃdaʃt aer. subj. 3 sing. act.
a ... jasatā: “come here!”
mōiː as usual the reference of the enclitic pronoun “spreads” out through the clause: “come to me to my calls for
my support (= for support for me).”

1.28.4
The meticulous work of performing a correct ritual, which will fetch a reward. The poet-
sacrificer asserts his
Knowledge, but adds a Safety Clause: “as much as I shall be able and capable.”

Relative clause + yauuʃ “as much as”-clause + main clause (auuʃ).
gairē free dative: “with a view to, for the sake of.”
māg ... dādē + 2 dir. obs.: uruiušm and aʃiš.
viʃdu nom. sing. appos. to subject: “(I), the knowing one.”
The verbs in the last line all prospective subjunctives.

1.28.5
The poet-sacrificer wonders whether he will be successful and be allowed into Ahura Mazdā’s presence to hear
his commandments. He wards off evil influences or evil recipients of the sacrifice.
aʃa “through Order = through the day-lit sky” or “by the Order (of my ritual).”
kaṭ interrogative particle: “I wonder if” (Latin num).
darasšaṇi aer. subj.
manasō and səraoštām coordinated dir. obs. of vaēdxmō and gātuṁcā probably appos. to səraoštām: and—as the
route to A.M.—(my/your) readiness to listen.”
maziʃtām appos. to səraoštām.
aṇa maʃthra “by the following poetic thought: ‘May we ...’;”
vāuromaidi optat. “May we classify.”
hizuuā “by (their?) tongue.”
1.28.6
Repeted request for support in overcoming the forces of evil, justified by his competence. The model of Zarathustra is invoked, who obtained both support and body strength by the word of Ahura Mazdā (the Ahunavairia?).

First line two parallel aor. impers. The instrs. ambiguous: "on account of my" or "with, through."

\( \text{då} \) is an \( h \)-stem neut. noun; read *\( \text{da} \) "gift."

The second and third lines have no verbs: supply forms of \( \text{då} \) "give" from the first line: "You (gave) ..." and "(Give) to us too ..."

In the last line supply also \( \text{raf} \) ••: "(Give) to us too (support) whereby ..."

\( \text{daibišuati} \) gen. sing.

\( \text{tauruuaišma} \) pres. subj.

Meter:

\[
\begin{align*}
\text{yš vä ašš uʃjānī l manascā vohû &apērµqom} & \text{ x,x - x,x - x,x - x,x - x,x - x,x x} & 7 + 9 \\
\text{mazdaµemcā ahurom l yačbibīo xšaθromcā &aʃsµŋamnem} & \text{ x,x,x - x,x - x,x - x,x - x,x x} & 7 + 9 \\
\text{varµdatīr ārmaitiš l ā mōi rafðrāi zauuŋŋ jasatā} & \text{ x,x - x,x,x - x,x - x,x - x,x x} & 7 + 9 \\
\text{yš 'ruŋānem māq gairš l vohū dadē haθrā manaŋhā} & \text{ x,x,x - x,x,x - x,x - x,x - x,x x} & 7 + 9 \\
\text{aššibcā &ʃθamuθnanam l vidoš mazdaµ ō ahurahiš} & \text{ x,x,x - x,x,x - x,x - x,x - x,x x} & 7 + 9 \\
\text{yauuāt isāi tāuācā l auuāt xsāi ñēē ašahjā} & \text{ x,x - x,x,x - x,x - x,x - x,x x} & 7 + 9 \\
\text{ašš kāṭ ßjā darµsāñi l manascā vohū vaθdamnō} & \text{ x,x,x - x,x,x - x,x - x,x - x,x x} & 7 + 8 \\
\text{gātūmcā ahurāi l sauuištāi sµrūsm mazdāµai} & \text{ x,x,x - x,x,x - x,x - x,x - x,x x} & 7 + 9 \\
\text{ānā māθrā mazištām l vāuți madāi xraʃtrā hiz(u)θā} & \text{ x,x,x - x,x,x - x,x,x,x - x,(x) x} & 7 + 9 (8) \\
\text{vohū gaidī manaŋhā l dādī ašš daµ ō darµgāiš} & \text{ x,x,x - x,x,x - x,x - x,x - x,x x} & 7 + 9 \\
\text{arµgāiš tū uxšāi s mazdā l zaraθuštrāi aoŋŋhət rafûnō} & \text{ x,x,x - x,x,x - x,x,x,x - x,x - x,x x} & 7 + 9 \\
\text{ahmaiβjācā ahurāi l yā dµbiθjatō dαēsā tαθµajāma} & \text{ x,x,x - x,x,x - x,x,x,x - x,x,x,x} & 7 + 10
\end{align*}
\]
LESSON 6

SANDHÍ.

OAv. sandhi is mostly the same as in YAv. Note, however, the hybrid sandhi form -ṣgs° for -ṣng + -ṣs°.

NOUNS AND ADJECTIVES.

r-stems.  |   masc.   | relatives   |
----------|----------|-------------|
           | átar-    | nar-        |
Sing.     |           |             |
nom.      | átarš     | nā           |
voc.      | átarę     | ptā          |
acc.      | sarṁ      | átrām       |
instr.    |           |             |
dat.      | gairē     | ábrē         |
gen.-abl.  | garō, sarō| ábrō         |
loc.      | sairī     |             |
Plur.     |           |             |
nom.-voc. | garō      | narō         |
acc.      |           | mātarō       |
instr.    | garō.biš  | marxṭārō    |
dat.-abl. |           |             |
gen.      |           | māṭrāš°      |

Note: garō.biš < *garšbiš. – narōš and māṭrāš° have a nasalized vocalic ſ written ṣrq.

Stems in sibilants.

s-stems  | z-stems  | ſ-stems  |
----------|----------|----------|
           | fem.     | masc., fem. | masc., fem. |
Sing.     |          |            |
nom.      |          | darsš°, maš |          |
voc.      |          | (ahūm.)biš  |
acc.      | višm     | -          | išm       |
instr.    |          | darsža     |
dat.      |          | mazši      |
gen.-abl.  |          | mazši      |
loc.      |          | varžši     |
Plur.     |          | vāžbišṣ̌   |
          |          | neut. iš-ṣ̌ṣ
Sing.     |          |            |
nom.-acc. | tɔašš    |
instr.    | snaišṣ̌ ṣ́a
### Aorist.
The aorist endings are the same as those of the present injunctive. There are a few augmented (indicative) forms.

#### Aorist indicative/injunctive

<table>
<thead>
<tr>
<th>Active</th>
<th>Root</th>
<th>Thematic</th>
<th>s-aorist</th>
<th>augmented</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>darəsəm, coišəm</td>
<td>-</td>
<td>-</td>
<td>-</td>
</tr>
<tr>
<td>2</td>
<td>dá, coiš</td>
<td>tašō</td>
<td>dáš, xšnauš</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>dát, coišt, córať, dörəšt, jən</td>
<td>tašať, vaocať</td>
<td>dórašt, səs, vəs</td>
<td>5·vaocať</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>dámā</td>
<td>-</td>
<td>-</td>
<td>ʒuaocáma</td>
</tr>
<tr>
<td>2</td>
<td>dátā</td>
<td>-</td>
<td>-</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>dəq(ʔ?), gmən, yâjn</td>
<td>-</td>
<td>stâŋhat, uruuaḫəsat</td>
<td>-</td>
</tr>
</tbody>
</table>

Note: córať, dörəšt presumably have ərə < ərə.

#### Middle

| Sing.        |               |          |          |           |
| 1            | cəuuuiši (< *coiši) | -        | fraši, məḫi | -         |
| 2            | dârhiÇ        | -        | -        |           |
| 3            | maŋtā, ciuuištā (< *coištā) | gũšatā | fraštā, məştā | -         |

| Dual         |               |          |          |           |
| 1            | duuaidi       | -        | -        |           |
| 3            | -             | -        | -        | asruuātəm |

| Plur.        |               |          |          |           |
| 1            | varəmaidī     | -        | -        | aməhxəmaidī |
| 2            | -             | -        | əβkarōzdəm | asrūdəm    |
| 3            | dətā          | -        | -        |           |

#### Aorist imperative.

| Active       |               |          |          |           |
| Sing.        |               |          |          |           |
| 2            | dâidi, gaidi, ciždi | vīdā, vaoca | -        |
| 3            | dətū, jəntū | -        | -        |           |

| Plur.        |               |          |          |           |
| 2            | dətā, sraotā | -        | səstā    |           |
| 3            | scaŋtū       | -        | -        |           |

#### Middle

| Sing.        |               |          |          |           |
| 2            | dâhuuə, kərəšuua | gũšhuuə | frašuuə |           |
| 3            | dəm, ucəm     | -        | -        |           |

| Plur.        |               |          |          |           |
| 2            | -             | gũšōdəm | səzdəm, əṙəzdəm, vōidəm |           |
| 3            | -             | xšəntəm | -        |           |

#### Aorist participles.

| Active       | -ənt-         | daŋt-, hanaŋt-, vïdaŋt |
| Middle       | -əmna-         | xšnaošəmna- |
USES OF THE DATIVE. 1.

The dative is typically found with or without an accompanying accusative direct object. When accompanied by a direct object, the dative is usually a personal dative of the indirect object. When not accompanied by a direct object, the verb is usually intransitive, and the dative is either personal or impersonal. If personal, we can sometimes supply an “inner” object, when impersonal, the dative is a “final” dative, expressing purpose or future time.

Indirect object.

Indirect objects are found with a variety of verbs expressing giving, saying, conveying sth. to sb. and, in general, doing sth. for sb.

kahmái ná ʤəkarəzdiğim “For whom have you carved me?” (1.29.1).

maždá ahurá aëibiiö pərənə āpənāiš kāməm “I shall fill for them, O Mazdá Ahura, with attainments (their) wish” (1.28.10).

vaŋhššs dazdá manaŋhš ŋiaŋθənanmg aŋhššs mazdái / ʧəθəmca ahurái.ā yim drigubiö dadaŋ vəstārəm “(the model) of the actions of the existence of good thought are (always) ascribed to Mazdá / and the command (over the rewards) to (him), the Ahura, whom one (thereby) makes a pastor for the poor” (1.27.13).

maibiiö dâuuoí ahuů astuutatasc ĥiaatɔč manaŋhš / āiiaptā “for (you) to give to me the spoils of both existences, both that which has bones and that of thought” (1.28.2).

voḥú gaidi manaŋhš dǎiði așā dā darəgāiǔ / ārəšiũüišt tū ux̱āiš mazdá Zarathustrāi aojõŋhuuət raʃənō / ahamsteriča “Come (now) on account of (my) good thought! Give (me now) on account of (my) Order the gift of a long lifespan! / Through (your) capacious utterances, you (gave?), O Mazdá, support with might to Zarathustra. / (Give) to us, too, O Ahura, (support) ...” (1.28.6).

tūm āziŋtiiš ahurú maθɾəm tɑʃɑ tɑʃɑ həzəaʃo / mazdá gauuoí xšiũiðəmcă “The Ahura, who has the same pleasure as Order, has fashioned that poetic thought of the libation / and the milk for the cow, (he) Mazdá” (1.29.7).

aṭ mazdá taibiiö xšəθɾəm vohú manaŋhš vəiiuïdaitš / aëibiiö sastē “Thus, O Mazdá, he shall constantly present the command to you by (his) good thought / for (you) to announce (it) to these” (1.30.8).

tū ux̱āiš mainiŋišš mahiš mazdá ašiica yūismaibiiš/gərox “By that utterance of my inspiration I am (now) complaining to you (all, to you), O Mazdá, and to Order” (1.32.9).

yasća vadarə vœiždaŋ ašāuné “and who holds unyieldingly (his) weapon against the sustainer of Order” (1.32.10).

pauruui / hiat də ŋiaŋθənan guŋdauuŋ yăcă ux̱o̱ / ak健康管理 akiŋ vəŋhšş aʃšm vaŋhaoe “for the first time, / when you established, actions (as) fee-earning, as well as (the words) which (are) to be uttered, / and (made) a bad (reward) for the bad and a good reward for the good” (2.43.5).

When the direct object is a person (god), the dative can be impersonal.

hiat mazdəm duuaidí frasābiö “when we two (first?) submitted Mazdá to (our) questions” (1.29.5).

pairiŋasāmaidš ... ãjšš maĩnišš spəništš yš axtiš ahmái yım axtōoiš dāþhē “we are (now) circumambulating ... you with (our) most life-giving inspiration, which is pain for him whom you shall receive for pain” (YH.36.1).
Impersonal indirect objects are found also otherwise.

\[\text{ahi}" \text{huu} \text{n} \text{\textdegree d\textdegree di} \text{\textasciitilde ahm\textasciitilde c\textasciitilde ahui} \text{\textasciitilde mana} \text{\textasciitilde x\textasciitilde ia} \text{\textasciitilde c\textasciitilde a} \text{\textasciitilde man\textasciitilde x\textasciitilde ia} \text{\textasciitilde a} \text{\textasciitilde c} \text{\textasciitilde "And, (you) there, give us (now some) of this—for this existence and for the one of thought!"} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} \text{} 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"we are (now) circumambulating ... you with (our) most life-giving inspiration, which is pain for him whom you (knowingly?) give over to pain” (YH.36.1).

The indirect object is sometimes “reflexive”:

Thus, between these two she opted for the tender of cattle (to be) a forager for her, / an Ahura (for her)” (1.31.10).

“Thus, I shall speak, O (you) who wish to come, those (words) to which (he) should pay attention to, even when (it is) a knowing (man)” (1.30.1).

Alternately: “even when (spoken) to a knowing (man).”

A man, even (if) possessing little, shall be *desired by the sustainer of Order; / a mighty (man), even if possessing much, (but) bad, (shall only be *desired) by the one possessed by the Lie” (3.47.4).

USES OF THE AORIST.

The aorist expresses “completed action” as opposed to the present’s “non-completed action.” This function is very clear in the modal forms of the aorist (subj., opt., imper.).

The aorist indicative.

The augmented aorist denotes the immediate, completed, past (Hoffmann, Inj., pp. 153-155). Only a few forms are used in OAv., and in only one case is there an adverb with a temporal reference.
Divine utterance:

\[
\text{Thus he has said, Ahura Mazda, who knows the webs by (their) *texture: / “Neither has (a model) been found during (this)
one (period of) existence nor a model just in accordance with Order” (1.29.6).}
\]

Ritual acts:

This aorist seems to function as “recent retrospective”:

\[
\text{ahurahii˝ z^ a† v@™ mazdå yasn™mc˝ vahm™mc˝ vahi} \pi \text{t™m am@™hmaid^ g@™u} \pi \text{c˝ v˝str™m / ta† a† v@™ v™r™zii˝mah^ frac˝ v˝t@™ii˝mah^ y˝.t@™ is˝maidˇ / “For, thus, we have thought (=} made up our minds about) the sacrifice and hymn (as) the best (thing) for you (= made up our minds about) the best thing for you and the pasture (as the best thing) for the cow. / Thus, we are (now) producing that for you and making (it) known (to these?) to the extent we are capable” (YH.35.7).}
\]

The aorist injunctive. 1.

While the (non-)temporal reference of the present injunctive is relatively clear, that of the aorist is difficult to determine. The main problem is whether the aorist injunctive refers to action already completed at the time of the “now” or whether it is just starting. The aorist injunctive probably does NOT refer to an action that took place at a specific moment in the past, but at most to an action that took place at an unspecified time (e.g., for the first time) in the past.

The aor. inj. is often accompanied by present ind. or inj. or even periphrastic constructions with pres. participle which give the context in which the aor. inj. took or has taken place.

The function of anteriority (to the main verb)—past or future—is seen clearly in a few instances in subordinate clauses:

\[
\text{at t˝ mainiiˇ pauruiiˇ y˝ y@™m˝ x} \sqrt \text{afn˝ asruu˝t™m “Thus, those two spirits/inspirations in the beginning, which have been heard of (as) ‘the twin sleeps’” (1.30.3).}
\]
There is one (apparent) instance of an aorist inj. being accompanied by an adverb of time, stressing anteriority:

\[ \text{hiia\,} \Omega \text{d™m zaraƒu} \pi \text{tr˛ magauuabii˛} \pi \text{t par˝ } / \text{gar˛ d™m˝nˇ ahur˛ mazdå jasa† pauruii˛} \]

“The fee which Zarathustra assigned before to the masters of the gift exchange, / in the House of Song Ahura Mazdå comes (forward for/with it as) the first (in line)” \((4.51.15)\).

There is one (apparent) instance of an aorist inj. being accompanied by a future time reference (future perfect):

\[ \text{yastå da}€ušng \text{aparœ mašiiašca} / \text{tarœ, mastå} \ldots / \text{saosšiia}tö dóŋ patöiš spönta daënå “(He) who, on account of that (good thought?) in the future shall have scoured the old gods / ... / to (him), the master of the home, belongs the life-giving daënå of the revitalizer” (2.45.11). \]

The aor. inj. is occasionally found with negation to express that something has never happened (function close to that of the perfect):

\[ \text{nöö̈t mazdå auu}‰stiiı̈ duuqscinå hum마råtiiı̈ baxštå “He who is not a forager, O Mazdå—however much he *chatters—has not received any good mention as his share” (1.31.10). \]

\[ \text{tım mői dåthå / darœgahia}ı̈ yaoš yım vå \text{næc}šiš dårasiš itë “lay down for me (now) that (path) / of a long lifespan which no one has (actually) *seen you (gods) to go” (2.43.13). \]

\[ \text{yöi duš.xrašša ačšom varodan } \ast.r.\text{manccå / ... yaššam nöö̈t huuar}štaiš všs dučuuarštå / töl daęušng dqn yä drąuuuotå daënå “(Those) who by (their) bad “guiding thought” shall increase Wrath and *restraint / ... (and) not (one) of whom has overcome bad deeds by good deeds, / they shall determine (as) old gods what (is in reality) the daënå of the one possessed by the Lie” (3.49.4). \]

The other instances of negation are:

\[ \text{nöö̈t tå îm xšnuš va}épiı̈ kauùinö pœratå zimå / zara‰štråm spitåmåm “The “shaker,” the poetaster, did in spite of (?) that (good thought) not favor him (with his generosity) at the passage in winter, / Zarathustra Spitama” (4.51.12). \]

\[ \text{nöö̈t spöntam dår}šit ahmài stöi årna:tım / naédå \text{vohu} mazdå \text{fraštå mänag}hå “He has not seen (as he pretends?) that Life-giving Humility is for him/this one(?) / nor, O Mazdå, has he discussed with (his) good thought” (3.49.2). \]

The aorist inj. is used with the prohibitive negation må to express “do not start!”:

\[ \text{huxša}thrå xššntam må nö duš.ša}thrå \text{xš}šntå “Let (now) those of good command be in command! Let not those of bad command (now) command us!” (3.48.5). \]

The aor. inj. is used to describe mythical events, as well as human actions in the past.

Mythical events.

This use of the aorist injunctive is found in cosmological contexts, often to denote the first occurrence of an act, cf.:

\[ \text{yastå mantå pauruiiı̈ raoc}ššiš röštø}šø xšı̈brå / huuö xrašša damiš åšøm yä dårαιat vahištøm mano “He who was the first to think those (thoughts): “The free spaces (are) *blending with the lights”—/ he (is) the *web-holder by the guiding thought by which (his) best thought upholds Order” (1.31.7). \]
huuō zi druѓuuâ yź druѓuuâte vahîštô / huuō ašauuâ yahmâi ašauuâ friiô / hîaıt daëndâ paoiriîâ dâ ahurâ “For that one (was defined as) possessed by the Lie who (is) best to the one possessed by the Lie, / (and) that one (as) a sustainer of Order for whom a sustainer of Order (is) a friend, / when you, O Ahura, established the first daëndâ” (2.46.6).

yź zaotâ ašª arzîs huuō mainišuš â vahîštât kaiiâ / ahmâıt auuâ managhâ yâ vârzzieidiîâi mantâ vâstirîâ “The libator who (is) straight by the Order (of his ritual), he (produces), out of this best / inspiration, by (his) thought, you *desirable (actions), which he (= Ahura Mazdâ?) (first) thought (forth as those) to be produced by the forager” (1.33.6).

tâm kauuâ vîštaspô magahîiâ xšaṭrâ nqaʃat / vârjhuš padoðiš managhô yqem cistîm ašª mantâ “Kauui Vištaspâ (first) *reached (that) understanding by the command of the gift exchange / along the paths of (his) good thought,—the understanding which he (first?) thought through Order” (4.51.16).

atçâ gâšu uruua raostâ “And, thus (promised), the soul of the cow lamented” (1.29.9).

tat źbâ pârjâs arj môi vaocâ ahurâ / kasnâ zq̄a ptâ ašâjîiâ pauruiiî / kasnâ x’îng strîmcâ dâıt adumânêm “I am asking you this: tell me straight, O Ahura! / What hero (is), by (his) engendering, the first father of Order? / What hero (first) established the road of the sun and of the stars?” (2.44.3).

kasnâ daratâ qamcâ adz nabâscâ / auuapastôiš kî apô uruuarâscâ / kî vâtâi duuanmaibiascâ yaqoqa âsî “What hero (first) held the earth down below and the *clouds (above) / (keeping them) from falling? Who (established) the waters and the plants? / Who (first) yoked the two quick (coursers) to the wind and the clouds?” (2.44.4).

xsmâihîiâ gâšu uruua gorzîdâ kahmâi mâ źbârîzûdûm kî mâ taʃat “To you (gods) the soul of the cow complained: “For whom have you carved me? Who has fashioned me?” (1.29.1).

tâm âžîśiîs ahurô maðrâm taʃat ašª hazaošô “The Ahura, who has the same pleasure as Order, (first) fashioned that poetic thought of the libation” (1.29.7).

tâm adumânêm ahurâ yám môi mraoš vaŋhûś managhô / daëndâ saośiantqam yâ hû kordâ ašcît uruuxaʃat / hîaıt ciuuiištâ hudâbîiî môjzâm mazdâ yehiiî tû daðtâm “(Teach us) that road which you, O Ahura, tell me (is that) of good thought, / the well-made one along which the daëndâs of the revitalizers (first?) walked through Order / toward the fee which you (all first) assigned to those of good gifts (and) whose depository you are, O Mazdâ” (1.34.13).

yaštá tû i ahura.mazdâ mûngâhà vaocascâ dâscâ varoʃcâ yâ vohû / atâ tûi dadómahi “In the same way that you, O Ahura Mazdâ, (first) thought them and spoke, established, and produced (those) which (are) good (thoughts, etc.), / in that way we are giving (them) to you” (YH.39.4).

kî baxxôm tásti xšaṭrâ maʃ ârmaitîm / kî uzûmêm cûrâ vîâñaiî çû[râm piðrê “Who fashions Humility, the *esteemed one, together with command? / Who (first) made, in the *texture (of the womb?), a *vigorous son for the father?” (2.44.7).

tâm nô vohû maʃ managhô cixnušô / yô nô usmêm cûrâ spôŋcâ aspôŋcâ “(It is) him (I am here) wishing through our good thought to please, / (he) who (first) made what swells (with life) and what does not (so as to be) *as we will” (2.45.9).

yô spitâmêm zaraθuʃstrâm râ-daθhâ / maraʃcêśi xšnuš huuô nô forâsrûdîiîar jëθbî “(He) who (first?) favored Zarathustra Spîtama with (his) generosity / among mortals, that man/hero (= Vištáspa?) (is) according to the models (and ready) to be renowned by (my/his) song” (2.46.13).
PREVERBS.

Preverbs can be joined to the verb or separated from it. In the latter case they can come before the verb or after it. If a verb with preverb is repeated, the verb can be omitted. The number of cases of joined and non-joined preceding preverbs—the vast majority of all cases—is about the same.

1. Preverbs joined to the verb.

*yā và mazdā ahūrā preji ašā vohā managha “(I) who am now about to circumambulate you, O Mazdā Ahura, with (my) good thought” (1.28.2).

>sraotā gūš aśi vahshā auuēnatā sūcā managha “Listen through the sounds to the best (utterances)! Observe through (this) flame by (your) thought!” (1.30.2).

>aītā nōiš vēšiātā daēuūcinā hiaiā ṣdōhahā / pēswmanēng upā, jasat “Especially the old gods did not discriminate correctly between these two, because deception / would come over them as they were discussing” (1.30.6).

Sometimes a preverb can do duty for two verbs:

>tā ṭēpā pēswā ahūrā yā zī aītā jānghaticā (< ā-aē- and ā-gam-) “I ask you (here and now), O Ahura, about those (things). For (those) that are (now) coming and (those) that shall come” (1.31.14).

2. Preverbs preceding the verb. The preverb is often repeated in the text before the verb.

>aṭcā hiaiā ṭā hām mainiū jasāētām pauruūm dazdē “Thus, also: whenever the two inspirations come together he determines for the first time …” (1.30.4).

>ācī dōmām vīsām vā sōṭrām vā daśiūm vā ṭā jāt / dušitācā marśkaēcā “For he has placed the home or house or settlement or land / in bad settling and destruction” (1.31.18).

>frō spoṅtā ārmāītē / aśa dāēnā [fra] daxšaiā “launch, O Humility, (our) daēnās through life-giving Order!” (1.33.13).

>taṭ ṭaādū varziūi tuicā ī ahmā rafacā vātioiōtū ī “Let him (or her) *therefore both keep producing it for this one and keep making it known!” (YH.35.6).

>ahīā xratā frō mā sāstū vahshā “Let him teach me the best (thoughts/utterances/actions) by his guiding thought” (2.45.6).

>nī aēšmō [nī.] diātām paitī rōmā [paiti.] siāwām / yōi ā varḥšu managha dīdāṛdō duśiē / aśa viqām “Let Wrath be tied down! Cut away obstruction / (you) who wish to (stretch) hither and fasten firmly the covering of good thought / through Order” (3.48.7).

>frō vā [fra] ēšiā mazdā aśmēcā mṛūiē “I am (now) sending (her) forth to you, O Mazdā, as well as to Order, for (her) to speak / (the words)” (3.49.6).

3. Preverbs following the verb.

>hātīm huoō ajojītō yahmāi zauuēng jīmā *kārduš ā “He is strongest of (all) beings for whom I come to (his) calls (even if they are) *weak” (1.29.3).

Note: jīmā … ā is aor. subj. of ā gam-.
kasté vohá manaphá yã i dáiášat ąsšuúu mártaéíbiíó “Whom do you have, (O fashioner of the cow?) who by (his) good thought shall bring them down to the mortals?” (1.29.7).

anáíš á dužuuarásnaghó dafšniíá hõntú / zaxiíácá vís pághó xraosantum upá “On account of those (utterances, actions) let them be there (at the judgement, as men) of bad virility, *dupes, / and ridiculed all (of them)! Let them be *howled upon!” (5.53.8).

4. Preverb minus verb.
A verb with preverb can be repeated by the preverb alone:

yasté vís pmazištom xraošm zbatía aawagháñë / apáno (<-á-áp-) darágó jiláíim a xšatóm vaghíšuš manaphó “(I), who shall be invoking (your) readiness to listen, the greatest of all, at the unharnessing, / having obtained long life, having (obtained) the command of good thought” (1.33.5).

ě má [á]idúm vahíšã ã xaíiíácá mazdá dársatã “Ask me for my best (utterances), O Mazdã (and you others), (ask me) for (utterances) both *having their own (command?) and (uttered) strongly” (1.33.7).

kaðã drujoñ nišñ hmañá [niš] nášãmá / tãng á aawú yö asrustóósh pwrñaghó “How we shall take away here from us the Lie, (bringing it) down upon those who (are) full of refusal to listen” (2.44.13).

Exercises 6

A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.
C. Analyze these sentences in detail and translate into English:

1. kó vántái duuqmaibíascá yaqoʃt ãsúi
2. yá hámuš šiáóšø amañám vahístá šiát ubóibíiá ahubiúá
3. kó huuqapá raocáscá dãt tamúscá / kó huuqapá x’añnomcá dãt zaémúcá
4. huuó zí drégwá yò dréguúíté vahístó / huuó ašauuá yahmái ašauuái freóó
5. dáuí aʃã tãm aʃím vahíšuš aiiaptó manaphó / dáuí ti ármaité víasáspái íšým maibíiacá
6. horxqom mói forašaostró huuó guuíó daédóíst khrpóó / daénmaiíá vaghuiúá qym hói išíuum dátiú
7. hiat nó mazdá paruruüm gaébásca tášo daénúscá / ðbá manaphá xratúscá hiat astuúntom dáda ústñom
8. pairi x’aétúúš airíiamanascá dadaíti / nóiti má šxnúu yá varxzén hácá / naéda dášíúš yö saisáró dréguúntó
9. yåthá aʃá tã hacú gqm víaat / vástriiš šiáóšø unñiíqø hax xuñatú nmanaphó / yò dáñxæibiíó éroʃ ràtúm xšailqč
   aʃiúuá cistá
10. at yúsh daaëuú vís pághó akát manaphó stá círøm / yascá và maʃ yazaité drújascá pairímatóíscá / šiáóøm
   aiʃí daibiína yaiʃ astúðùm bûnnií hápaité

Text 6

1.28.7
dáuí aʃã tãm aʃím vahíšuš áiiaptó manaphó
   dáuí ti ármaité víasáspái íšým maibíiacá
dás tú mazdá xšaiíascá yã v màþrá sroóúmá râdá
Lesson 6

September 25, 2006 - 3:11 PM

1.28.8

vahîštâ  difícă yâm aşă vahîštâ hazaošam
ahuram yásâ vànuus naröi farâšostrâî maihîâcâ
yaêbiâsâcâ îţ râgharhòî vispâi yaoë Îâ vânhâuš maananhô
a. Yôe PPY (Mf1); Yâoe PPY (Mf4); yaoe IPY (K5); yauu SY (J2); yauu SY (J3); yauu SY (J3); Yâue PPY (Mf2); Yôi.à PVS (K4).

1.28.9

anâîś và nôît ahurâ mazdâ aûâmca vànâîñ zaranaêmâ
manascâ hiaît vahîštâm yôî vê yôîthomâ dasâmâ stûtam
yûzhîm zauiuištîânhô îsô xâhûrmca sauuânthâm

1.28.10

dâst yâng aûshêm vàsîtâ vânhhûscâ dåthdrôg maananhô
arôôlâm mazdâ ahurâ aëhiûô paronâ âpanûîs kâmôm
a d vê xâmaîbîa asûnà vaëdâ x'araïthiû vaintiû srauûâ

1.28.11

yê iàû aûâm nipânhêm manascâ vohû yauuâûtitê
tuûâm mazdâm ahurâ frô mâ sîsâ ôlahmât vaucañhê
maniiusù hacâ ôlôm zaâmôh yàiû â aûhûs pouruuiô bauuat

1.28.7

Repeated request for rewards, invoking the example of the poet-heroes of the past, who are also regaled in heaven with the sacrificial nourishment. Note the quid pro quo: invigoration for Ahura Mazdâ and the heroes, as well a for the poet-sacrificer.

âîlaptû appos. to âshîm.
vîstâspâi = vîsta'aspaí
maihiâcâ “to me, too,” -câ connecting two sentences, so-called “sentential -câ” (Watkins, SW I, pp. 12-13).
dâs ... xâsîtâcâ coordin. of aor. inj. and pres. imper.!
râdd antecedent of rel. incorporated in rel. clause: “you (were the first to?) give and remain in command (of) the generous gifts which we wish to hear about through your poetic thought.”
maðhrà: The “poetic thoughts” are frequently said to belong to the heavenly beings (1.29.7, 31.6, 2.43.14, 44.14).

1.28.8

Repeated request for rewards in anticipation of victory.

yàsû with 2 accus.’s.: ôlbà and vahîštâ; vahîštâm appos. to ôlbà.
yôm ... hazaošâm rel. attraction or ellipsis of verb: “whom (I know as) ...” (cf. 1.28.10).
vànuûś (< va-un-u - < van-): adj. like vàdûš?
fârâšostrâî = phrâša'ustrâî
râgharhôî pres. subj. mid. “you shall be *receiving” (or aor.?).

1.28.9

Second safety clause. Expression of confidence in the gods.

zaranaêmâ pres. optat., neg. nôît: “may we not anger you.”
yôîthôm perf. < yat-: “we who are standing here in line” or sim.
dasmêmâ Barth. cf. OInd. dâs- as in dâsîy-, which seems to mean something like “fulfill one’s obligations toward the gods (by a ritual).”
In the last line note the identification of the gods and the ritual offerings.

1.28.10
Expression of confidence in his own competence to provide goods for his patron and for his community and songs of fame for the gods.

ašaatça ... vaŋhūšcā ... manąphō abl. of reason or conformity: “by reason of ... , in conformity with ...” or “from the point of view of ...”
yōŋ ... ačbiō ...: “those whom ... for them ...”
Cf. RV.1.16.9 (Indra) sēmānī naḥ kāmān ā prṇa gēbhīr āśvaiḥ šatakrato / stāvāma tvā svādhyāḥ “fulfil this our wish with cows and horses, O you of a hundred guiding thoughts, (then) we, with our good poetic visions, shall praise you (in return)”
vō xśmaibiiā: vō “I know for you,” xśmaibiiā “full of life-giving strength for you”?
srauuā “songs bringing fame” likened to chariots having their own horses.

1.28.11
Request for instruction in how to speak to bring about the first existence, in the way that Ahura Mazdā did the first time, when he set the precedent and model for the ritual.

yō ... tuuōm ... “(You) who ... you ...”
āš “with the help of these (my songs).”
frō ... vaoca[h]ē “to say forth,” supply object: “(songs) ... by which”

Meter:

1.28.7
dādī aśa tām aśīm l vaŋhūš āiāptā manāŋhō
x x - x x - x x l x x - x x x - x x x 7 + 8

1.28.9
anāiš vā noīt ahūrā l mazdā aśāmcā yānāiš zarēmā
x x x - x x x x l x x - x x x - x x - x x x 7 + 10

1.28.10
aŋ vō xśmaibiiā asūnā l vaēdā x’araiōiia vāiŋtijā srauuā
x x - x x x - x x l x x x - x x x - x x x - x x x - x x x 7 + 10
ADVERBS.
Adverbs can be be derived from adjectives or not.

Adverbs derived from adjectives are either identical with a case form of an adjective or formed by means of a final *

nom.-acc. neut. sing.: paaruui̱m, ap̪m̪m, hai̱i̱im, etc.; vas̪i̱/vas̪i̱; dar̪̪̪̪̪̪̪ χat, fraor̪t.
instr. sing.: [fraidiiui̱a prob'ly adj.].
abl. sing.: asnaat', dãr̪at.
loc. sing.: di̱r̪̪̪.
final *-s; ar̪̪̪.

Adverbs not (identifiably) derived from adjectives:

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Note: yauuaţ ... auuaţ “(for) as long as ... so (that) long”; auuaţ yâţ “as much (high) as.”

Adverbs of place:
adā “below,” auuarī “hither”

Adverbs of time:
aip̪ “hereafter,” daibitā (< *dii̱tā) “from old, always?,” mošu “soon, quickly,” nū, nūrem “now.”

Adverbs of manner:
ānuui̱ “openly,” azdā “*intimately,” nanā “one way or another,” uītu “quote, unquote.”

CONJUNCTIONS.

Coordinating:
-cā “and,” utā “and, as well,” vā “or,” zī “for, namely.”

Subordinating:
All-purpose conjunction: hiaţ.
Relative adverbs: yadā, yaťā, yathra, auuaţ, yāţ.

PARTICLES.
bā “?”
θį̱at “alternatingly.”
θį̱at “be it ... be it.”
-cīt “even, -self, just, exactly” -cinā “(not) even.”
nā “?” used after interr. pronouns (mostly indistinguishable from nā “man, hero”).
[nū indistinguishable from the encl. pers. pron. 2 sing.]
vōi “definitely.”
INTERJECTIONS.

 auuoı “woe!,” auuaėtäs “the word ‘woe!’”
 vaiiōi “woe!” (?)

USES OF THE DATIVE. 2.

Free dative. 2. Impersonal.

The impersonal dative is used to express purpose, intention, doing an action for the good of something, etc.

yō uruānām māŋn gaira vohā dadē haṭhrā managāhā “(I) who am (now) paying attention to (my) soul for (my)

song with (my) good thought in one and the same place...” (1.28.4).

yāzhā mazdā frāxšnē mazōi magāi,ā paiī tānātā “in foreknowledge acknowledge you, O Mazdā, me for the
great gift exchange” (1.29.11).

kō va vɒpōs mānagāhā acisā magāi vɒsʊu “or who, with *capacious resources, (someone) of good thought,
has marked (me) for himself for the gift exchange” (4.51.11).

auuānētā sūcā mānagāhā / auuārēnā vīcθaḥīān narīm, narīm x’āxīlāi tanuīiē “Observe through (this) flame by
(your) thought / the *preferences of discrimination (= judgement) (made) man-by-man for his own body”
(1.30.2).

huoo yō hudānuḥ dōmānəhiā xiṣəθəm / sōθährəhiā və daxīṣūs və aṣā frādathāi apsrəzətə “he, the generous one
who strives for furtherance (of) the command / of the home or the settlement or the land through Order”
(1.31.16).

uruāzištō huoo nā yātāiōi paiii, jamiiiā ātā mazdā ... nōmαgαhα nā mazištāi jāγhām paiii, jamiiiā “(You) there,
who gladden (us) the most, may you *in return come to us for (what you have) received as your share, O fire
of Mazdā ... on account of (our) reverence of (you), may you *in return come to us for the greatest of
auditions” (YH.36.2).

ahiiā huoo nā dāidī ahmāicā huiiōi manaxiūaicā “And, (you) there, give us (now some) of this—for this
existence and for the one of thought” (YH.40.2).

kōmē mazdā maunuait pāiiūm daddā / hiiaq mā drəguuā diđarəzətā aēnajhē “Whom, I wonder, O Mazdā, do you
assign to one like me as (divine?) protector— / when the one possessed by the Lie *ogles me for sin” (2.46.7).

kōθrā mazṛəθiikāi axṣiτ “Where will (one) stand by for mercy?” (4.51.4).

A special use of the impersonal dative is seen in the following passage:

θqam ət aęqam paiiūiāstāρemcā fraduxʃtarəmçā daxməmaidē / aʃaątəc hācə vɒpōsuc mαnagαhō vɒpαhʉʃcə xʃaθrət /
stoiiš θkāt ahurā sτɔtɔiibiiō aibī / uʃdō θkāt uʃɔiibiiō / yasnă θkāt yasnoiibiiō “Thus, we are (now)
adopting you both as the one who shoots them back and their (original) launcher— / both in accordance with
Order and (our) good thought and good command,— / be it through praises, O Ahura, for (our) praises, / be it
through an utterance for (our) utterances, / be it through a sacrifice for (our) sacrifices” (YH.35.9-10).
Final dative.
The final dative typically contains two datives: a personal and an impersonal one.

ā mōī rafōrāī zuauuṅg jasatā “come to (my) calls for support for me!” (1.28.3).

rafoārāī vourucašānx dōisī mōī yā vō a-binding “Show me (now) for support for the far-seeing one (= the sun) (the path) by which I shall *cross over to you” (1.33.13).

kadā mazdā yōi uxšāno aśnām / aṛghāuś darāōrāī frō aśahīiī frārōm tē / vorzādīīī sōnghāiś “When, O Mazdā, will the bulls who (are those) of the days / move forth for the upholding of the Order of the (first) existence, / by (our) announcements (now) grown (more powerful)” (2.46.3).

vahištā / gauuōī vorziiīātgm tām nō x’aratāiī fšuīī “May the best (things) / be produced for the cow! You keep tending her for food for us” (3.48.5).

Dative of time.

vahištgm Əbā vahištā yēm ašā vahištā hazarōm / ahrōm yāsā vāunuś narōī poraśostrāī maibiācā / yaēbiiaisā īṯ rāghaṭshōi vispaī yaoe vahōrūś maṇahāh “You the best (one), (you) the Ahura who have the same pleasure as the best Order, I ask for the best (things), / (I being) the *winner, (for them to be given) to the hero Fraša-uštra and to me, / and (to those) to whom you shall give it for the whole lifespan of (my/their) good thought” (1.28.8).

Dative and infinitive.
The dative of person or the final dative is often used (loosely or closely) together with a datival infinitive.

auuautā sūcā maṇaḥāh / ahuuaraṇā viciḍhahīā narōm narōm x’ašiiāī tanuīīē / parā mazā yāγhō ahmāī nō saziīāī baourdīō pait “Observe through (this) flame by (your) thought / the *preferences of discrimination (= judgement) (made) man-by-man for his own body, / before the great audition, for it (the discrimination) to be announced to us in return when you perceive (ours)” (YH.35.9).

kahmāī vō viduīīē vašī “To whom among you do you wish (right now) (gifts) to be made known?” (2.43.9).

aṭ nā ašā friā dazdiīāī hākuṇeī ē yābī nō ē vohū jīmaṭ maṇaḥāh “Thus, for friendly *guides to be placed for us through Order—/ (tell me) how (he) shall come to us on account of (my) good thought” (2.44.1).

aṭca ahmāī varanaīī mazdā nidātgm / aṭom sūdiīāī ṭkaeśāī rāṣaieğhē druṣ “And thus, O Mazdā, Order has been deposited for this one(?) for (it to be his) choice / for (it) to be vitalized, (but) the Lie in order for (it to be his) false teaching in order to cause harm” (3.49.3).

THE AORIST INJUNCTIVE. 2.

Ritual events.
The aorist injunctive seems to denote actions or utterances of the poet-sacrificer that have just been or have just begun to be performed or uttered, as well as those of the divine beings he is addressing, which occur as a consequence of the ritual.

imā əṭ uxšā vacā ahura mazdā / aṭom mainiiāi vahehiiā frauuaocāmā “Thus, these words to be uttered, O Ahura Mazdā, we have (now) proclaimed with better *imaging (as) Order” (YH.35.9).
at fravuavšiia aŋššuš ahiiå pauuruim / yam mói viduua mazdā vaocat ahurö “Thus, I shall proclaim the first (announcement) of (= about?) this existence, / (the ordinance?) which the knowing one, Mazdā Ahura, has (now) spoken to me: ...” (2.45.3).

tём nā yasmāi armatiši mimayš / yā qamnāi mazdā srəuii ahurö “(It is) him (I am here) wishing to gratify with our sacrifices, (the actions) of (our) Humility, / (him,) Mazdā Ahura, who has been made renowned in (my?) breath” (2.45.10).

at töi ubē hauruavadša xarzdai.ā amařatadvša / vaŋhšuš xšatrah manaŋhō aša maʿ armatiši vauxt / utaiiũtī tswuiši “Thus, wholeness and immortality (are) both for your consumption, / Through the command of (= provided by) (my) good thought, Humility, together with Order, has (now) grown / in *tissue-connectedness (and) *tissue-strength” (1.34.11).

yā maibuii yuuš ahmāi asci vahštiš / mašši ištiši vohu cōišam manaŋhā “(He) who (assigns) to me (the best things) of a (full) lifespan, to him / I have (now) assigned by (my) good thought even (= nothing less than) (my) bones (as) the best (parts) of my ritual” (2.46.18).

āxso vaŋhšuš aša īštim manaŋhō “You (now) look hither (down) through Order/because of (its) Order at the ritual of (my) good thought” (2.46.2).

atcu ahmāi mazdā aša aŋšštaii / yam hōi xšatrah vohucu cōišt manaŋhā “Thus, then, there shall be for this one, O Mazdā, on account of (his) Order / (such a herd) as he has assigned because of (his) command and good thought to him” (3.50.3).

at vá yazā stawas mazdā ahurā / hadā aša vahštišcā manaŋhā / xšatrahcā yā īšo staŋhađ ā paithi “Thus, I shall sacrifice to you praising (you), O Mazdā Ahura, / together with Order, both with (my) good thought / and with (my) command (over the life-giving strengths?), on account of which the invigorants have (already) gotten on (their) way” (3.50.4).

hiaṭ mēzdm zarazhstrō magauvahabiō cōišt parā / garō domānē ahurō mazdā jasaŋ pauuruīō / tā vō vohu manaŋhā ašačā sauvaiś cuunsiś “The fee which Zarathustra assigned before to the masters of the gift exchange, / in the House of Song Ahura Mazdā comes (forward for/with it as) the first (in line). / On account of that (fee) I have assigned myself through (my) good thought with life-giving strengths to you and to Order” (4.51.15).

āscā hudāhō āřa višātaŋ nōiń ḍuḍāñhō “And among those two those who give good gifts/make good things have discriminated rightly, not those who give bad gifts/make bad things” (1.30.3).

ahīi̊ gršmā ā hoīthōi nā kauwaiasct xratuś ni.dadaŋ / ... / hiaṭcā gauś jaidiāi mraoś yā dùraośm saocuiai tahu “The “glutton” (and his?) “poets” deposit (their) “guiding thoughts” here in its cord-work, / ... when the cow has been mistreated to (the point of) being smashed (by him) who “purifies” (by burning) the haoma” (1.32.14).

duš.sasti śrauva mōrṇdaŋ huuō / ... / apō mó ţśtim [apa]jiāntā bərəxšm hā̄̄tīm vaŋhšuš manaŋhō “The one of bad announcing *diverts (my) songs of fame ... / He has robbed me (of my) ritual (and) the esteemed *gain of (my) good thought” (2.32.9).

hiaṭ xśmā.uśdaiś didaŋhe pauuruim / sādrā móś sgs mašιašši zarazdātiś “I am (now) learning what (was) *at first on account of (the words) uttered by you (all) (xšmā.uśdaiś): / ‘Faith (in us) among men appears to me a disaster!’” (2.43.11).

xšatrahś yijān karapanō kauwaiascā / akāś šīaotu ahora ahūm mōrṇduiē maśi / yōŋ x’ō uruua x’aėca xraadat daēnā / hiaṭ aibi.gaman yatb śinuua poštus “The (other) “numblers” and “poets” have harnessed by (their bad) commands / mortal man to evil actions in order to destroy the (present) existence, / (they) whom
their own soul and their own daēnā will make shudder in anger / when they shall have(?) come to where the Ford of the Accountant (is)” (2.46.11).

aż huuo mazdā ťacăc āızītišcă / yę daēnqm vohă sāraštī manaŋĥă “Thus, he there, O Mazdā, is milk libation and fat dripping (for you?), / who has (now) united (his) daēnā with good thought” (3.49.5).

Present ~ aorist injunctive.
Sentences often contain both present and aorist injunctives. The aspectual difference is usually quite clear.

USES OF THE AORIST PARTICIPLES.
Active.

yąaŋ yūs tā framīnaθă yă maššíă acištă dąntō / vaxšentę daēnuo zușă “As much as you shall *have broken (the deals), (you) mortals, (even) giving what are the worst (things) / to the blazing (fire, things) pleasing the old gods” (1.32.4).
POETIC STRUCTURES.

Syntactic units are frequently confined within the larger metrical unit of the “verse line.” The most common exceptions are clauses that continue into the next “line,” because they are too long.

Splitting up of small syntactic units.

Very often a small syntactic unit, such as noun + adj./gen. or verb + dir. obj., is split between two smaller metrical units, “half-lines.” The split can take various forms.

1. Split between “half-lines.”
   The terms can remain adjacent to one another, occupy parallel positions, or other.
   a. adjacent:

   \[adā tašā gāšiš parasat | ašam kathā tōi gauūoi ratuš\]
   “Then the fashioner of the cow asks Order: “How (was) your model for the cow?” (1.29.2).

   b. parallel:

   \[ahīiā yāsā nomāḥā ustānāzastō raʃsārāhiīā /
   mainišuš mazdā pauruuūn | spəntaḥiīā ašā višpōn ŝiiaothâŋa\]
   “With hands upstretched in homage to him (my) support, I am (here and now) asking all (of you) for the first (existence) of the inspiration, O Mazdā, life-giving by (my) Order, by (my) action” (1.28.1).

   \[pairīgaēōe xšmāuuatō | vahmē mazdā garōiōištūtqām\]
   “in *universal hymn to one like you with (his) songs (consisting) of praises, O Mazdā” (1.34.2).

   \[aṭ hōi vāstrāi rāmā dā ārmāitīm /
   hīaṭ hīm vohū | mazdā h[hom]fraštā manaḥhā\]
   “Thus, for him you established Humility (as) peace for (his) pasture / when he has consulted, O Mazdā, (his) good thought” (3.47.3).

   c. mirrored:

   \[ahīiā yāsā nomāḥā ustānāzastō raʃsārāhiīā /
   “With hands upstretched in homage to him (my) support” (1.28.1).

   \[anāiš vā nōi̱t ahurā | mazdā ašamēn yānāiš zaranaēmā\]
   “May we not, O Ahura, O Mazdā, anger you, as well as Order, with those requests (to you)” (1.28.9).

2. Split between verse-lines.

   a. enjambement:

   \[maibiō dānuūoi ahuuū astuuatascū hīaṭcū manaḥhō | āiiaptā\]
   “for (you) to give to me the awards of both existences, both that which has bones and that of thought” (1.28.2).

   \[tuūm mazdā ahurā frō mā sīšā əβahmāṭ vacaṭēhē | mani śuš hacā\]
   “teach you me, O Ahura Mazdā, to speak in accordance with your / inspiration” (1.28.11).

   \[kasnā dəroṭa zamcū adō nabâscū | auuapastōiś\]
   “What hero (first) held the earth down below and the heavens (above) / (keeping them) from falling?” (2.44.4).

   \[aṭ frawuax̑iūī hīaṭ moī mraos spəntō tamō | vacō ...\]
   “Thus, I shall proclaim the word that the most “life-giving” one tells me , / which ...” (2.45.5).
LESSON 7

yō vā mōi nā gōnā vā mazdā ahurā / dāiiat ...
“The hero or “heroine” who, O Mazdā Ahura, / shall give to me ...” (2.46.10).

b. parallel:

hiat nā mazdā pauruūm / gaēðāscā taśō daēnāscā /
θβα maanaghā xratiscā /
“When, O Mazdā, you for the first time fashioned for us herds and daēnās / by your thought, as well as (our) guiding thoughts” (1.31.11).

dāi di mōi yō gám taśō apascā uruuarascā /
āmāratātā hauruautā spāništā mainiū mazdā /
tauūšī utaiūtī manaŋhā vohū sāŋhē
give me (now), (you) who fashioned the cow, the waters, and the plants, / immortality and wholeness through (your) most life-giving inspiration, O Mazdā, / *tissue-strength and *tissue-connectedness *at (their) announcement because of (my) good thought” (4.51.7).

c. inverse enjambement.
 Occasionally a new clause (or smaller syntactic unit) begins with a single word at the end of a “verse-line”:

dāi di tū ārmaitē vištāspāi īšm lī maiblūcā / dās tū mazdā
give, you, O Humility, the invigorant to Vištāspa! To me, too, you have (just) given (it), O Mazdā!” (1.28.7).

yāzūm aēbiūō ahurā aogō dātā aśī lī xaθrāmācā lī aŭuāt vohū maanaghā
give me (now), (you) who fashioned the cow, the waters, and the plants, / immortality and wholeness through (your) most life-giving inspiration, O Mazdā, / *tissue-strength and *tissue-connectedness *at (their) announcement because of (my) good thought” (4.51.7).

Exercises 7
A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.
C. Analyze these sentences in detail and translate into English:

1. tāt nā mazdā viduuanoi vaocā
2. tācīt mōi sās tuuūm mazdā vaēdištō
3. yō āśī aśūm nipāŋhē manascā vohū yaauaētiē
4. zaraθuθrā kastē ašuuaū uruuaθō / mazōi maŋgī
5. at tū mōi dāiš aśūm hīat mā zaaovomī / ārmaitē hacimnō īt ārēm
6. gūštā yā manṭā ašām ahūm.biš vīduāh ahūrā / saŋzuxādā vacaŋham xšaiamnō hizuuvō vāsō
7. ā airišmā īsišō rafōrdāi jaṃtū / nārōbiāsca nāriβiāsca zarātuštrahē / vaŋhiuš rafōrdāi manaŋhmō
8. yā moi ašāt haifīm hacā varasātī / zarātuštī rīia hacā vaŋhiuš rafōrdāi manaŋhmō
9. tuuš mazdā ahūrā frō mā sīšā ɔtbaŋhmāt vaŋcažēh / mainištīsḥ hacā ɔtbaŋhā ʃaši ə ąphus̱ pourušii bauuž
10. mā ciš aṭ vō drąguatō maθrąscā gūštā sāñsāccā / ažī damānūm visom vā ʃōiθrām vā dañiūm vā ādāt vā duštācā marşkaęcā

Text 7

1.27.13
yažā ahū vairiōt aṭō ratuš ašācīt hacā
vaŋhōš dazdā manaŋhmō ʃiiahtanām anjšauš mazdāi
xšaθrömcā ahurāi.ā ʃīm drigušiō daθat vāstārəm

This strophe which opens the OAv. collection is echoed in the last strophe of the collection, Cf. 5. 54.1 mīζdōm vairīm.

Lines 1-2 state that ritual actions intended to bring back the first existence must conform to the good thought of someone who is mazdā, that is, who has a record of all previous ritual actions. Line 3 states that the command = ruling power needed to overcome the opposing forces of darkness and the command over the rewards—in order to provide Peace and Pasture—belong to an ahura, that is, a ruling lord. While these are general terms, the strophe thus also contains a definition of Ahura Mazdā.

ahū: this is the single most problematic word/form in the strophe. One problem is what to supply as subject in the yažā clause: ratuš from the aṭō-clause is one possibility; on the other hand, vairiōt is an unlikely epithet for ratu-. The word apparently means “to be chosen, choose-worthy, choice”; it is never used in verbal function (to be chosen by ...”), however, but, rather, as epithet of rewards: mīζda- “fee,” ašī- “reward,” bāγa- “share, portion,” airišmā- “agreement, peace,” gōnā- “heavenly woman,” stī- “existence.” Thus, it implies “worthy, well-deserved.” Of these terms for rewards, bāγa- is probably masc., but does not quite suit the context here. All in all, it seems that the missing subject is ahūš, that is, yažā [ąphus̱] ahū vairiōt “as a (new existence) is to be chosen (= is to be deemed choose-worthy) according to the (first) existence, so the model of the actions of the existence of good thought ...” In the later tradition,ahū- is interpreted as “lord, (heavenly) master.”

5.54.1
ā airišmā īsišō rafōrdāi jaṃtū
nārōbiāsca nāriβiāsca zarātuštrahē
vaŋhōš rafōrdāi manaŋhmō yā dañnā vairīm hanat mīζdōm
ašahīa yāsā ašīm yam īsišam ahūrō masatā mazdā

The end of the Old Avesta. The strophe sums up the effort and expectations of the poet-sacrificer: his fee and rewards for his community in the form of peace and harmony.

airišmā: (the genius of) agreement, harmony, and peace.
dañnā and hanat both trisyllabic.

Meter Vahištōištī:

P. O. SKJÆRVØ: INTRODUCTION TO OLD AVESTAN

82  September 25, 2006 - 3:11 PM
"The Complaint of the Soul of the Cow"

1.29.1 xṃmaiibā gūš uruuū garaḻdā kahmāi mā ṭḷarāṵḍām kā mā taśaṭ 
ā mā aṃšam ō hazascā ṭomō āhiśāiā daraścā taurīṣcā 
nōi t mōi vāstā xṃmaṭ aniiō aṭā mōi sāṣtā vohū vāstriiā

1.29.2 adā taśa gūš pārasaṭ aṣaṃ kāṭā tōi gauuuīi rauuī 
hiat hiṭ dāṭā xṣaiianṭō hadā vāstra gaodāiō ṭḥaśōī 
kām hōi uśtā ahurāṃ yā ṭhrauūu. ḍabīš aṃšamōm vādāiōiṭ

1.29.3 ahmāi aṣā nōi t sarāja aduuāṭsō gauuuīi paīṭi.mruuuuō 
auuaēṭm nōi t vīduiōī yā šauuaite adṛṅg orśuuāŋhō 
hāṭm hūuō aōijōī yahmāi zauuuūng jinīm *kārduś aā 
a. Mss. kārduśā.

1.29.4 mazdō ṭaxārē mairiśōī yā zī vāuuaazōi pairī.čiṭīt

daṃuuāiścā maśiiaścā yācā varṣāiīte aipī.čiṭīt
huuū nīciirō ahurō aṭā nā aŋhāt yābā huuū vaaṣā 
a. mazdā PYY (Mf1, Pe4), PVS (K4), IVS; mazdāi PYY (Mf4), IPY J2, K5), SY (J3);
mazdā SY (S1), YS, PVS Mf2).

1.29.1 About the cow. By whom and why was the cow made?

Cf. 3. 48.7 "Let Wrath (aṃśmōī) be tied down (nī ... dīiātam)! Cut back (paīṭi ... sīiōdūm) obstruction."
daraścā taurīṣcā: either nom. sing. of daraś- and taurīṣ- or, more probably, adverbs in -ś. 
xṃmaṭ aniiō “other than you”; see Lesson 8 for this use of the ablative.
sāṣtā: probably from < sand- “appear to me/please me with a good forager.” — Cf. RV. 1.165.12

evēd etē prāiī mā rōcamānā āṇedyāh śrāva ēsō dādhānāh 
samcākṣyā marutaś candvarvārṇā ṛchānta me chadāyāthā ca nūnām //
“These, precisely, who thus shine toward me, the blameless (crowd), which obtains for itself fame and strength, 
you, O Maruts, of golden color to look at, have now pleased me and shall please me also (hereafter).”

For the meaning cf. Pahl. u-š sahīśt “it seemed to him (good), it pleased him.”

1.29.2 Who is her protector?

adā: Cf. RV.8.83.9 “And so I say to you (ādhā cid va utā bruve).”
hadā vāstra: either “together with a pastor” or “together with pasture.” — Personally, I assume tentatively that we 
 have here a contrast between vāstra-, the heavenly shepherd, and vāstrii-, the earthly provider of pasture.
dṛagūu. ḍabīš: “in spite of ...”
vādāiiōiṭ: pres. opt. 3 sing. “who may keep wrath away from”

1.29.3 Rich and poor, winners and losers. The rich are bad and the good are poor. The poor poet-sacrificer with a 
meager ritual will receive divine favor.
sarāja: either < saraj- “a association-smasher” or < noun sarāg-/saraj- “?” or verb sarāg-/saraj- “?” (thus K.-P.: “persuade”).
paiti.mrauua†: pres. subj. 3 sing. “shall answer.”
auuačšqm nóňt vīduiče yā “among those things (none is) to be found whereby” = “there is no way to.”

1.29.4
Ahura Mazdā is the judge of the songs. He makes the decision.

saxšārš: Cf. RV šākvan-,-f. šākvari- “clever, artful,” type of verse in RV. 7.33.4, 10.71.11 šākvarisu “in S. verses.” Note also Mid. Pers. saxwan “word.”
vāuwszōī, vāršāitē: perf. ind. 3 sing. mid. and s-aor. subj. 3 sing. mid. in passive function.
If pairē.cītē and aipē.cītē are verbal forms, then they must be mean: “may he *point out those now” and “may he *point out hereafter.” The zeros grades of cītē would be caused by a retraction of the accent on the preverb, cf. nominal formations such as fraxšnu- beside zānu-.
vasat: pres. subj. 3 sing.
LESSON 8

ADJECTIVES. COMPARATIVE AND SUPERLATIVE.

The following forms are found in OAv.:

I.

<table>
<thead>
<tr>
<th>OAv.</th>
<th>OAv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>foraša-</td>
<td>forašo.tama-</td>
</tr>
<tr>
<td>pouru-</td>
<td>pourutama-</td>
</tr>
<tr>
<td>spəŋta-</td>
<td>spəŋtō.tama-</td>
</tr>
</tbody>
</table>

II.

<table>
<thead>
<tr>
<th>OAv.</th>
<th>OAv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>aka-</td>
<td>ašíáah-</td>
</tr>
<tr>
<td>ādra- (&lt; *Hdra-)</td>
<td>nādíiaah- (&lt; *Hdíah-)</td>
</tr>
<tr>
<td>asna- (&lt; *psd-na)</td>
<td>nasišta-</td>
</tr>
<tr>
<td>(bořzañ-(-))</td>
<td>barzišta-</td>
</tr>
<tr>
<td>ərəzu-</td>
<td>razšta-</td>
</tr>
<tr>
<td>maz-</td>
<td>mazišta-</td>
</tr>
<tr>
<td>spəŋta-</td>
<td>spənniñ-</td>
</tr>
<tr>
<td>(sṛrə-(-))</td>
<td>sraźništa-</td>
</tr>
<tr>
<td>(sūrə-(-))</td>
<td>soušništa-</td>
</tr>
<tr>
<td>ugra-</td>
<td>aojiñ-ah-</td>
</tr>
<tr>
<td>(uruuuññah-)</td>
<td>uuruuuññiñ-</td>
</tr>
<tr>
<td>vaŋhu-</td>
<td>xwuññiñ-, fem. vaheñ-</td>
</tr>
<tr>
<td>(xruuññ-(-))</td>
<td>xruuññ-</td>
</tr>
<tr>
<td>zarazdā-</td>
<td>zarazniñšta-</td>
</tr>
</tbody>
</table>

From present participles:

<table>
<thead>
<tr>
<th>OAv.</th>
<th>OAv.</th>
</tr>
</thead>
<tbody>
<tr>
<td>marññt-</td>
<td>mañriñšta-</td>
</tr>
<tr>
<td>əboññ-</td>
<td>əbairiñšta-</td>
</tr>
<tr>
<td>(uruuññ-(-))</td>
<td>uruuñññiñ-</td>
</tr>
<tr>
<td>vaññumñna-</td>
<td>vaññiñšta-</td>
</tr>
</tbody>
</table>

THE PRESENT SUBJUNCTIVE.

Thematic.

Active

Sing.

| 1 | -ā, -ānī | sōnghānī | zhauiñ?-(?), uññiñī |
| 3 | -āt | iññī |

Plur.

| 2 | -ātā | azātā |
| 3 | -añ, -aññī | iñññtī | vərziiñn |

Middle

Sing.

| 1 | -āi | isāi |

Plur.

| 1 | -āmaidē | isāmaidē |
| 3 | -änñtē | hacanñtē |

Note: the long ā of the endings is often disyllabic.
Thematic.

Active

Sing.
1  -ā, -ānī  āphā, aiiēnī  -  -
3  -at  āphat, vasaṭ, *āiāt, mrauwaṭ  dādaṭ, dādīaṭ  -
   -aiī  āphaiī, mrauwaitī  -  -

Plur.
1  -āmā  āphāmā  -  -
3  -ām, -āmī  āphom  dādām, zazēntī  kāranaon

Middle

Sing.
1  -āi  aōjāi, šiiauaī  -  frīnāi
2  -aŋha  "iiŋha  -
3  -aiī  -  vārōnauaītē

Plur.
3  -aiī  -  daddaiī -

USES OF THE COMPARATIVE.

The most common use of the comparative is to compare one thing with another: “A is bigger than B.” On this use see below under ablative (below).

The comparative is also used together with the positive of another adjective to form a contrasting pair, in which the first member in the comparative is depicted as superior to the second member: “X’er and Y” = “X and, on the other hand/in contrast, (the poorer) Y” (HSZ I § 15.2.1):

śīiaothānōī hī vahiiō akamca “they (are twin) actions: a better and a bad (one)” (1.30.3).

at fraauxšiīa āphōš mainiīa pauruītī / yaīā spāniiīa *uiīi mrauwaṭ yōm angraum “Thus, I shall proclaim the two inspirations at the beginning of (this?) existence / of which two the life-giving one shall tell (him) whom (you know to be?) the Evil one” (2.45.2).

USES OF THE SUPERLATIVE.

The most common uses of the superlative is to declare something as possessing a quality in the highest degree “the most A” or to single out one thing/person among others of the same class: “A is the biggest of all A’s.” On this use see below under genitive (lesson 9: partitive genitive).

As a poetic device, the superlative is used together with the positive of another adjective to form a contrasting pair, in which the second member in the superlative is depicted as vastly superior to the first member (HSZ I § 15.2.2):

aiiā mainiuuā varaṭā yā draguā aciīštā varziīō / aṣam mainiuuš spāništō “At the *choosing between these two inspirations (you), the one possessed by the Lie, would perform the worst (words/actions). / The most life-giving inspiration (chose to perform) Order” (1.30.5).

yā frasā āuuištīā yā vā mazdā porasaētē taiīā / yō vā kasūuš aēnaghō ā mazištam [a]iiamaitē būjīm “(Whether it is about) a question that is evident or one that (is) in secret, O Mazda, (that) two people are (now) conversing / or (about someone) who shall incur the greatest expiation for a small sin ...” (1.31.13).

USES OF THE ABLATIVE.

The ablative is used in the sense of “from,” both “movement away from” and “originating from,” which leads to “in accordance with” (usually with hacā). It is also used in comparisons (“than” < “from”) and with post/prepositions.
Ablative. Ablative.

Verbs of motion, often in the sense of “keep away from,” “prevent from,” and “lead/go astray from,” whence also “deceive.”

yâ raghaiau srauaphâ vahîstât šiiaotânât marâtanâ “(Because it is) a “renown” by which mortals *move (their men) away from the best action” (1.32.12).

ahmaî mainiiašû rârzhiianî drâguanî / mazdâ spântât nöît atâ ašaounô “The ones possessed by the Lie are *moving away from this inspiration, / the life-giving one. O Mazdâ—not so (the man) of a sustainer of Order” (3.47.4).

yöî nöît ašam mainiiântâ aëibiôo dâirê vohâ as manô “you throw good thought far away from those who do not think Order” (1.34.8).

aëibiôo maš asâ siiazađa yauua ahmat aurunâ xrafstrâ “by (his) Order the great one removes (rewards?) from them as far as we remove from us creepy beasts” (1.34.9).

tâ dabanaotâ mašim hujiâtîoîs amaratâtascâ “thereby you deceive mortal man of good living and immortality” (1.32.5).

yâ îm hujiâtoîs pâiiât / nöît dužjiâtoîs “by which (*misfortune?) one may keep him from good living, / (but) not from evil living” (2.46.8).

yö îs pââ darasât ašahiiâ “which shall keep them from the sight of Order” (1.32.13).

yâ òfâat mazdâ atrasuîm akâmca manô yazî aiâ pâ / x’âëtsušçâ tarâmatim varzânašiiâcâ nazdištâm druôm / ariiianamasâcâ nadântô gësüçcâ västrât açistâm mañüùim “(namely I), O Mazdâ, who shall sacrifice away from you (their) refusal to listen and bad thought, / (shall sacrifice away) from (our) family scorn and the nearest Lie: (that) of the household, / from (our) community those who belittle (us), and from the pasture of the cow the worst *verse-making” (1.33.4).

kasnâ dârâtâ zâmçâ adâ nabâscâ / auuapastoûîs “What hero (first) held the earth down below and the heavens (above) / (keeping them) from falling?” (2.44.4).

pairî x’âëtsuš ariiianamascâ dadaiî “They are setting (me) apart from the family and (its) community” (2.46.1).

antârê vispâng drâguanotâ haxmâng antarê.mruiìî “I am banning (here and now) from (their) following all those possessed by the Lie..” (3.49.3)

Point of origin.

at yâs daeuñ vispâphâ akât mananô stâ ciôrêm / yascâ vâ maš yazaitê drûjascâ pairimatoîscâ “But you, O old gods, are all the *seed (issued) from an evil thought, / and (so is) the great one who is sacrificing to you: from the Lie and (your) distraught mind” (1.32.3).

tâ tîi iziiû ahurâ mazdâ darstoîscâ hôm.parstoîscâ “Those (things) I expect, O Ahura Mazdâ, (to come) from seeing you and conversing (with you)” (1.33.6).

Comparison, difference, preference.

at huûô vahhâus vahiiô nân aîhî.jamiiât “Thus, may that man/hero come to (what is) better than good” (2.43.3).
yă vahiīō vaghōūš ✤ dazdē yasca̱ hōi vārā̱ rādafaq / ahurō ̱ xšāthra̱ mazdā aţ ahmāi aḵaṭ āšīiō / yă hōi nōi̱t vīdāi̱t apēmē aţhīūš uruaueśē “(He) who is (now) determining (for?) himself (what is) *better than good and he who *adjusts (it) to his approval, / by (his) command (he is?) Ahura Mazdā. / Thus, (he determines what is) *worse than bad for him / who shall not distribute to him (= Ahura Mazdā) (his share of command) at the last turn of (this) existence” (4.51.6).

kāmnā mazdā mauuātē pāšīām dadā / hīaṭ mā āraguāu didaršatā aēnāghē / aṇiīśm ṇẖayhmāt āṭɔrascā manaŋhāscā “Whom, I wonder, O Mazdā, do you assign to one like me as (divine?) protector— / when the one possessed by the Lie *ogles me for sin / other than your fire and thought” (2.46.7).

aţ yă mā nā marxša̱itē aṇiīāṭā ahmaṭ mazdā / hūuō dāmōiś drūjo hūnūş “Thus, the “man/hero” who, *differently from this, shall (try to) destroy me, O Mazdā, / he is the *brood of the *web-holder of the Lie” (4.51.10).

yāiś grūhmā aṣāt varatā karapā xšaθrēmca išaŋm drujm “(those utterances) by which the “mumbler” prefers *gluttony to Order and (that their) command over *(bad) desires (is nothing but) the Lie” (1.32.12).

Reason, conformity.

aţ yōng aṣaātē vōistā vaŋhōušcā dābōng manaŋhō / ɛɾaθbōng mazdā ahūrā aĉībiō pəɾənā āpanāiś kāməm “Thus (those) whom you know (to be), both on the side of Order / and good thought following the established rules, / (and so) according to the models—I shall fill for them, O Mazdā Ahura, with attainments (their) wish (1.28.10).

uruaŋtīs vā huzhnutus miōrōbiū vā “(being) of (the same?) good lineage either by virtue of the *conclusion of a deal or by virtue of contracts” (2.46.5).

hīaṭ hōi im caratascā aodorascā zōišnū văsă “when his two draught animals (exhausted) from both the *walking and the *cold (were) *angry with him” (4.51.12).

Ablative with pre/postpositions.
The following pre/postpositions have analogous meanings.

aibī “as far as ... is concerned (= to the extent we can), von ... aus”:

huxšatror tōmāi bā aţ xšaθrēm ahaṃat hīaṭ aibī daθmahică cīsmahică huuqmahică “*Indeed, (it is) for one with best command (that)—to the extent we can—we are (herewith) establishing, assigning, and *generating command (for him)” (YH.35.5).

aɾm “*in agreement with”:

nōiś *uruwaθrō dātorbišcā karapano vāstrāt aram / gauuōi ārośi ā “The “mumblers” (do) not abide by the deals and (are not?) *in agreement with the established rules (and) pasture / *in right quantity for the cow” (4.51.14).

a. Mss.: uruwaθrō PPY (Mf1), IPY, SY, PVS (Mf2, K4), YS; uruwaθ PPY (Mf4, Pt4), PVS (Jp1); Pahl. dōstīh = uruwaθa- (uruwaθa- usually Pahl. wāharīgānīh).

ā “from/to (near sth.), out of, at (chez)” (also preverb):

aţ aṣiśhā yaojantē ā hūṣitoiś vaŋhōuš manaŋhō / mazdā ašaθišcā “But the fleetest (coursers) shall (then) be harnessed from the good dwelling of good thought / of Mazdā and of Order” (1.30.10).

mazdā dadāt ahurō hauruwaθo amornaθtāscă / būrośi ā ašaθišcă x’āpaθištā xšaθraθiš sarō / vaŋhōuš vazduwaɾ ū manaŋhō “Ahura Mazdā gives—out of (his) plenty of wholeness and immortality / and Order (and) out of (his) union with command, which produces good posterity— / the good thought’s *ability to charm” (1.31.21).
θβὶ as ἁρμαίτις θβὶ ἂ γὰς ταῦα αἰ.κραυῳ / mainiuš mazdã ahurã hiaũt aišiãiéd adã paθãm / västřiåţ vâ âité yô vâ nô Gut a Perth västřiō “Humility was yours. Yours was the inspiration of great guiding thought there / (as) the fashioner of the cow, O Mazdã Ahura, when you were giving her (the choice) of paths: / to come to the forager or (to him) who shall not be a forager” (1.31.9).

*αᾳ ἦθα γαςαὶδε vahضعصã یت vaŋˈhĩsã یت ʃaŋгʒ synonyms yauaœjiio yauuaœsuiu yœi vahšus ā mahaŋhô šiökînî “Thus, we are sacrificing to (them) as both the good (souls?) *and the good (daœnäs?), (as) life-giving (and) immortal, (as) ever-living, ever-life-giving, (those of the male sustainers of Order) who dwell on the side of good thought” (YH.39.3).

hacã “from, in accordance with”:

tauçm mazdã ahurã frô má sîšã θβα|mahãt vaocaifé / manišuš hacã θβã šže|hã yâiš å ahjušpouruiå hauaç “teach you me, O Ahura Mazdã, to speak in accordance with your inspiration, by your mouth, (the words) by which the first thing will be here (every time)” (1.28.11).

tâ θβã paɾasã ahurã yã ṣãiʃ jâŋʒhåcitã / yã išudô dâdøntë daðranqîm hacã ašaunô “I ask you (here and now), O Ahura, about those (things). For (those that are (now) coming and (those that shall come), / the *dues in gifts that shall be given on the part of the sustainer of Order” (1.31.14).

aebîtô mazdã ahurô sârømno vohû manaŋhã / xša|raţ hacã paiità.nraøt ašã huš.haxã xšönuåtã “Them Mazdã Ahura, who sides with (someone of) good thought, / answers in accordance with (his) command (as) a good friend of Order which contains the sun” (1.32.2).

drûjô hacã raœmô yœnœ spaaœbã frâidîm ... valiû bœ|adbiîo duš.xarœţm “The “*composition” in accordance with the Lie—which you (now) *regard (as) *worthy of furthering ... (is) foul food (for you) flying through the intermediate space” (5.5.6).

hanara “without”:

paɾasã awuãt yã maœíniš yõ dræguuœíst xe|aœm hunâitî / duš.xiœœθanãi ahurã yõ noït jïiõtûm hanarœ vînastî / västřieçiŭhîa áenajhô paszû vîrâatçã adrujiqînî “I am asking you about yon thing: (how will be in the end) the requital which (is for him) who is (at this very moment) generating command for the one possessed by the Lie, / whose actions are bad, O Ahura, who is (currently) finding no livelihood without sin / against the sheep and man of the forager who does not live” (1.31.15).

yã ṣã cićã vahištã / hanara ŭθβahmãt zaœsã dræguu|baœxâitî “For whatever best (things) / the one possessed by the Lie gives out, (it is) without (thereby obtaining) your pleasure” (3.47.5).

parã, paɾã “before”:

auuaœnâtã sùcã manaŋhã / auuaœnã velocikai sacrifices nařm.nařm x’ašiîaîi tanuiîi / parã mazã yâŋhô ahmãi nõ sâzdiîhî baodañtõ paiî “Observe through (this) flame by (your) thought / the *preferences of discrimination (= judgement) (made) man-by-man for his own body, / before the great audition, for it (the discrimination) to be announced to us in return when you perceive (ours)” (1.30.2).

á mà âidîm vahištã â.x’aiš’éacã mazdã darșaœcã / ašã vohû manaŋhã yà sruîiê parã magaœnõ “Ask me for my best (utterances), O Mazdã (and you others), (ask me) for (utterances) both *having their own (command?) and (uttered) strongly / through the Order (of my sacrifice and my) good thought, by which I am (at this very moment) being heard before the master of the gift exchange” (1.33.7).
USES OF THE PRESENT SUBJUNCTIVE.
The subjunctive is basically the form used about the future, that is, to express intention, eventuality, possibility. (The immediate, certain, future is expressed by special future forms.)

Intention, impending action.
This use of the subjunctive is found in the 1 pers. sing./plur.

yə və mazdə ahurə pairijasəi vohu manaŋhə “(I) who am now about to circumambulate you, O Mazdə Ahura, with (my) good thought” (1.28.2).

yə və aʃə uffiəni “(I) who will now weave with Order you ...” (1.28.3).

yästə vishə matəstə sərəəə məzəaiə awaŋhənə “(I), who shall be invoking (your) readiness to listen, the greatest of all, at the unharnessing” (1.33.5).

Eventual.

huuə vəcirov ahurə aθə nə aŋhaṭ yaθə huuə vasət “he, the Ahura, is the one who discriminates (between them) (= passes judgement on them). It shall be for us in the way that he shall wish” (1.29.4).

kədə yaawə huuə aŋhaṭ yə hoi dadaṭ zastawuə awwo “when shall he ever be (there) who shall give him help with (his) hands?” (1.29.9).

kəm nəmoi zəm kəθə nəmoi aiien “To what earth/ground am I bending? Where shall I go to (find?) a *grazing land?” (2.46.1).

Prospective, consequence.

vəqəhəs dazə mənaŋhə səiaəθənənəm aŋhəs mazdəi / xəθərəmca ahurəi.ə yim dərəgəbiə dadaṭ vəstərəm “(The Model) of good thought (and) (of) the actions of the (first) existence is (always) established for (him who is) Mazdə “Memorizer,” / and the (royal) command (is always assigned) to (him who is) Ahura “reigning Lord,” whom one shall thereby establish as pastor for the poor. (1.27.13).

kəstə vohu manaŋhə yə i dəiϊət səawuə maraθəbiəiō “Whom do you have, (O fashioner of the cow?) who by (his) good thought shall bring them down to the mortals?” (1.29.7).

hiaət məζəθəm maawuəθəm frədədəθə dəənəbiəi mazdə ahurə “when you shall provide a fee worthy of me to (our) daənəs, O Mazdə Ahura” (YH.40.1).

yaθə rə və afəmənə səŋgənəi nəiət anaθəθəm dəʒəməspə huuə.guə “where I shall (then) announce to you metrical verses, / O Djamapsa Huuo.guua, not unmetrical (ones)” (2.46.17).

aθ və yəojaə zəwuθəfiəŋ awəramət / jaiəiə pətəθəs vəmahtiiə yəzməkəhiiə / mazdə aʃə ugrəŋ vohu manaŋhə / yəiə azzəθə “Thus, I shall harness for you the fleetest coursers—/ broad(-chested) by the victories of (my) hymn to you, / O Mazdə, strong by the Order (of my ritual), by (my) good thought, / by which (coursers, victories) you shall take away (your winnings)” (3.50.7).

Prospective, possibility.

yauwaə isəi təwuəcə awuət xsəi aəzə aŋaha “as much as I shall be able and capable, so much I am now about to *look sharply in search for Order” (1.28.4).
Thus, also: may we be (the men of?) those who shall make it Juicy, (this) existence” (1.30.9).

“I ask you (here and now), O Ahura, about those (things) ... / the *dues in gifts that shall be given on the part of the sustainer of Order” (1.31.14).

POETIC DEVICES. “RELATIVE VARIATION.”

This refers to the habit of varying a noun or an adjective by means of an adjectival or adverbial relative clause, often elliptic (non-verbal) (HSZ I § 15.1.4-5).

With the relative following:

“Thus, I shall proclaim the two inspirations at the beginning of (this?) existence / of which two the life-giving one shall tell (him) whom (you know to be?) the Evil one” (2.45.2).

With whole relative clause:

“The most life-giving inspiration, which is clothed in the hardest stones, (chose to perform) Order, / and so (do) whoever shall favor the Ahura” (1.30.5).

“When you *master those deals that Mazdâ establishes (with you), O mortals: / (namely regarding) both good going (and) non-going and what (is) long-lasting harm for those possessed by the Lie / and (what are) the life-giving strengths for the sustainers of Order ...” (1.30.11).

With adverbial clause:

“Thus, also: whenever the two inspirations come together he determines for the first time / both life (for the good) and lack of survival (for the bad) and how (their) existence shall be at last” (1.30.4).
vaēdā tāt yā ahmī mazdā anaēšō mā kəmnafshuāh hiaxtcā kamnānā ahmī “I know the reason why (lit.: that on account of which) I am weak, O Mazdā: (it is) because of my lack of cattle and because I have few men/heroes” (2.46.2).

Exercises 8

A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.
C. Analyze these sentences in detail and translate into English:

1. kāthā θbā mazdā xšnaošāi ahurā
2. kāt ašaunuā mazdā vāŋguat drγguuusahaan
3. yā θbath mazdā aṣruštam akwmcā manō yazāi apā
4. tām aṭ yasnaŋm pauruugātā yazamaidē yōi gūnš hacā šiieŋti
5. tāt mōi vīcidiāi vaocac ... / tācĭt mazdā ahurā yā nōiṭ vā aŋguat aŋhauti vā
6. yā zi cīcka vahištā / hanarā θbalmuṭ zaošā drγguu bαzxaii / ahīīa šīloaθaunāis akāt ā šiis manañho
7. aṭ tāng drγguu yōng așahiitavāzdṛng pāt / gā frōrōtois / ... / yastām xṣatraham mazdā mōiṭat jīáltuš vā
8. yastā daeuuug̣ aparo mašiisca / tarţ.mastā yōi īm tarśmainiaŋtā / aniišng ahmāt yō hōi arš.mainiaŋtā
9. tā dā spōnta mainiuā mazdā ahurā / āθra vaŋhāv tidāitūm rānōibiā / ārmātios džuqazhă ašašiicāc / hā zī paourūś isŋtō vāurūtē
10. yāaṭ yūs tā framinātā yā mašiīa acištā dantō / vaxšęnṭe daeuṳ.zuštā vaŋhă̤u ṣi̤dziiamnā manañhō / mazdā ahurahiiū xratśūu nasiaŋtō aša⟩cā

Text 8

Myth of Zarathustra’s installation as First Worshipper

1.29.5
aṭ vāa ustānāiš ahuua zastāiš frīnəmnā ahurāi ā mā uruua gūςcā aziia hiaat mazdam duuaidī farasābijō nōıt aɾeʃziiojī fracjiuiiiu nōıt fšuieŋ̣ drγguusū pǎrī a. vā PPY, IPY; vā SY (S1), PVS (K4), YS, IVS.

1.29.6
aṭ v. vocat ahurō mazdā viduua vafūs viiainaii nōıt aeuuua āhū vistō naēdā ratauš aṣaṭcīt hacā aṭ zi θbā fšuiaŋtacetā vūstrīiicāc ɵfrōštă tataśā

1.29.7
tām azūtōišt ahurō māθro ṃaŋta aša hazaoso mazdā gauuii xsuuiiicmč huuō uruə̤ciiiiy spāntō sāsnaii kastēa vohu manañhā yō ī dāiīat shauuā marataebiiō a. kastē PPY, IPY (K5); kastē IPY (J2); kastē SY (S1), PVS; kaste YS.

1.29.8
aēm mōi idā vistō yō nō aeuuō sāsnā gū̄tā zaraθufruit sp̄iıtō huuō nō mazdā vaštī ašaiciā carr̄k̄er̄rē srr̄uaieiičē hiaat hōi hudmām miiā vax̄đ̄rahiīa a. vax̄đ̄raiī PPY; vax̄đ̄rahiī IPY, YS; vax̄đ̄raiī SY (S1);
vaxəṟaiiāi PVS (Mf2), vaxabratesiāi PVS (K4).

I.29.9
aṭcā gāṣu uruuā raostā yā anaēṣom xšaṃmēnē rādām
vāṃm narās asūrahaatī yūm ā vasmī iśā xfarīm
kadā yauuā huuō anhta yā hōi dadāt zastauuāt auūō

I.29.10
yūžm ačibiō ahurā aogō dātā aṣā xfatrāmcā
auuuā vohū mahanhā yā huṣaitī rāmāmcā dāt
azāmcīt ahīā mazdā ḏīāt mārhī pauruuīm vāddom

I.29.11
kudā ašəm vohucā manō xfatrāmcā aṭ mā maśā
yūžm mazdā frāxšnē mazzī magāī.ā pāitī āhātā
ahurā nū nā auuərā ลำmā rātōiš yūṣmāuüatām

I.29.5. Plan for improving livelihood. How is it possible for the good poor to improve their situation when surrounded by the bad rich?

ahuuă ... frūmnā: “we two were there (ahuuă ... ā?) presenting ourselves as friends.”

I.29.6. Ahura Mazdā made the cow for the poor who tend her. Note that Ahura Mazdā is answering the questions of the fashioner of the cow in str. 2 slightly out of synch.

viānaiā: “by (their) *texture,” if from viiā- “braid.” Cf. 2.44.7 “Who (first) made, in the texture (of the womb?) (viinaiā), a *vigoros son for the father?”
nōiť ... vistō scil. ratuš.

I.29.7. Ahura Mazdā made the gifts of the cow needed for the ritual—libation and milk. Now only someone is needed to come and fetch them and bring them down to earth.

I.29.8. The best man for the job is Zarathustra, and the Fashioner of the Cow will be charioteer of his songs.

I.29.9. But he is not rich and strong! Who will help him?

yā anaēṣom xšaṃmēnē rādām “(Am I one who would *direct a forceless (voice) at the *pleasing (of the sponsors?)” or “(To think that I am one) who have now directed ...” The relative clause is dangling.
narēs asūrahaatī: The opposite of the nā spoṇtō “the life-giving man.”

I.29.10. Ahura Mazdā receives the necessary strength to provide peace and pasture by the skill and knowledge of the poet-sacrificer.

xfatrāmcā / auuāt ... yā: “as well as yonder command, by which ...”

I.29.11. Order, good thought, and command can be provided by him, so recognize him for the gift gift exchange and come—in foreknowledge—to his offerings.

Rhetorical question: Where is a ritual possessing sufficient Order and a poet possessing sufficient good thought to provide the command for Ahura Mazdā? And/or: Where is the cosmic Order and the command for Ahura Mazdā, as well as the good thought capable of bringing them about?
mā maśā: Various possibilities: mā maśā (< *marta) “remember me!”; *mam aśā (< *arta) “send (the rewards on their way) to me!”
auuərā: Cf. RV. avah + divāh/divā, and RV. ácchā with acc. of goal of motion and nū with imperative.
Cf. 2.43.14: “That which a man who finds (it) is in charge of, may (he) give (it) to a friend, / to me, O Mazdā, (namely) your help (and?) foreknowledge ...”
LESSON 9

THE AORIST SUBJUNCTIVE.

The aorist subjunctive does not differ formally from the present subjunctive.

Thematic.

Active

Sing.
1 -ā, -ānī vaocā (vaoca’ā), hanānī (-a’ānī)
3 -āt, -āitī vaocāt, vidāt, vidātī

Plur.
1 -āmā vaocāmā

Middle

Sing.
1 -āi, -ānē xsāi
3 -āité, -aitē vāurāité

Athematic.

Root-aorist

Active

Sing.
1 -ā jīmā, darāssānī
dāhī (*da’ahī)
3 -ātī, -aṭ̣ jimaṭ, jimaṭ buuāt, buuaitī
daṭ, dāitī (*da’at, *da’aitī)

Dual
3 -āeiṭ jamaeiṭ

Plur.
1 -āmā dāmā (*da’āmā)
2 -āthā, *-aṭ̣ caiathā
daṭā (*da’atā)
3 -aŋti, -aiṭ̣i, -an ˈjimān, rādāŋtī buuaitī
daŋ (*da’ān)

Middle

Sing.
1 -āi, -ānē mānāi
daṇē (*da’ānē)
2 -aṭ˚hē dāṭ˚hē (*da’āṭ˚hē)
3 -aiṭ dāiṭ (*da’aiṭ)

Plur.
2 -aduiiē
dađuiiē
dèrent (*da’erēnt)

s-aorist:

Active

Sing.
1 -ā varšā
3 -āitī, -aṭ̣ naesat varshaitī, uruuxšat vōghaṭ, jōghati°

Plur.
1 -āmā nāšāmā
tarshaitī varshaitī varhaṅ

Middle

Sing.
1 -āi, -ānē xšnaošāi varšāne, haxāi māghāi
2 -aṭ˚hōi ráṭhaŋhōi
3 -aiṭ varšaitē, marxšaitē
USES OF THE GENITIVE. 1.

Possessive.
The “possessive” genitive denotes usages ranging from material possession to genitive of definition. This genitive is often paralleled by possessive pronouns. Series of two (even three) genitives are common.

*ātā ratuš ašačašt hacā / vañphaša dazdā manahpō šiiaotanañan aŋphaš mazdāi “in that way the model—just in accordance with Order—of the actions of the existence of good thought is (always) ascribed to Mazdā” (1.27.13).

yā vā mazdā ahurā pairišasāi vohā manahgā / mañhiō dāuwoi ahurā astuatašcā hiiačcā manahgō / āliaaptā ašāt hacā yāaš rapanōt daidīt xādrē “(I) who am now about to circumambulate you, O Mazdā Ahura, with (my) good thought / for (you) to give to me the spoils of both existences, / in accordance with Order, both that which has bones and (that) which (is) of thought, by which (one) may place (one’s) supporters in comfort” (1.28.2).

ahurā nū nā auuwarā ĥiwać rātōiš yūsmāuautam “O Ahura! Now come hither to us (in foreknowledge of?) the gift (worthy) of ones such as you (presented) by us!” (1.29.11).

ystōm xšaθrat mazdā mōiθat jiiaθuš vā / huuō tōŋg frōgā paθmāŋ hucistōiš caraθ “Whoever *deprives him of (his) command, O Mazdā, or (his) livelihood / he will make those the lead-bulls of the flight of (his) good understanding” (2.46.4).

āt yā mā nā marxštāte aniiθā ahmaθ mazdā / huuō dāmōiš drūjō hunuš “Thus, the “man/hero” who, differently from this, shall (try to) destroy me, O Mazdā, / he is the *brood of the *web-holder of the Lie” (4.51.10).

With “to be.”
The copula is often missing. Note also instances corresponding to Eng. “(being) that of,” etc.

spōntām at θbā mazdā mōjhi ahurā / hiaθ mā vohā pairī jasat manahgā / potāsacht mā ciš ahī kahiā ahī “Thus, I (now) think of you as life-giving, O Mazdā Ahura, / when he *surrounds me with good thought / and asks me “Who are you? Whose are you?”” (2.43.7).

tām aduuanam ahurā yām mōi mraoš vañphaš manaŋhō “(Teach us) that road which you, O Ahura, tell me (is that) of good thought” (1.34.13).

ystā daθuŋt aparo mājiąscā / tar, masta / saośiańtō dango patoiš spōnta daenā “(He) who, on account of that (good thought!) in the future shall have scorned the old gods / ... to (him), the master of the home, (belongs) the life-giving daenā of the revitalizer” (2.45.11).

zarathustrā kaste ēkaumā urwaθdō / mazañ magāi “O Zarathustra, which sustainer of Order who abides by the deals do you have / for the great gift exchange?” (2.46.14).
kasausahaan nā aśāunē kāthā ążhaṭ / isuacīt has paraos akō druguuniē “A man, even (if) possessing little, shall be *desired by the sustainer of Order; / a mighty (man), even if possessing much, (but) bad, (shall only be *desired) by the one possessed by the Lie” (3.47.4).

maṭ vā padāṭī yā frastraīta ižaiai / pairivasāi mazdā ustānaazastō “With the steps that (are) renowned as (those) of the milk libation / I want to circumambulate you, O Mazdā, with upstretched hands” (3.50.8).

vahištā ištīi srauūi zarathustrahe / spitamahiia “The best ritual is renowned (as that) of Zarathustra / Spitama” (5.53.1).

With verbs of ruling, commanding.

gūstā yā mantā aṣom ahūṃ.bīs viduūa ahūra / arzuxēaī vacaŋham xṣaiamnō hicuuo vasō “He listens (to your announcements?), O Ahura, who knows, the healer of (this) existence who (now) thinks Order, / being in command of (his?) tongue at will for the correct uttering of the words” (1.31.19).

anāṭī ā ví.nānāsā yā karapō.ṭāscā kauutāscā / auuāiś aibī yēng danṭī nōiṭ jiāṭāuś xṣaiiamnāng vasō / tōi ābiāi bahriṇāuś vahāūuś ā danmānē managhō “(It is) by those (actions of yours that) the titles of “karapan” and “kauś” are ruined here. / (But) *in spite of those, the ones whom (the bad ones) want to *trap (because) not in control at will of (their) livelihood / will on account of these two (titles) be carried into the abode of good thought” (1.32.15).

yezī cahiia xṣaiiaōa / mazdā aśā ... / arṣō mōī [arṣō]tacm varṣāuś vauś managhō “For if you (all) are (now) in command of any (existence?), / O Mazdā, through Order, / (then) let the web of my good thought be spoken correctly!” (3.48.9).

κατα lı̊vuru īsē cahiia auuahgō “Does my breath-soul control here and now any help at all, I wonder??” (3.50.1).

With words meaning “to remind sb. of sth.”

kō yā uṣā arūm piṭbā xṣapācā / yā manaaōriś caadōhhuuantam arāṭahīiā “Who (is he) through whom dawn, noon, and night (reappear), / (moments) that remind the one with desires of something to be gained?” (2.44.5).

“Forensic” genitive.
The genitive is used with words for punishment, judgement, guilty to express the crime. The person the punishment, etc., effects is in the acc.

aṭcā yadā aēṣam kaēnā jamaīī aēnagham / aṭ mazdā tālbīiō xṣāṭṛtṃ vohū managhā víuuīdait “Thus, also, when the retribution comes for these sins: then, O Mazdā, he shall constantly present the command to you by (his) good thought” (1.30.8).

yā fraśā auuśīśā yā vā mazdā pcreensītī tāiī / yā vā kasausahaan aēnaghamō a maziṣṭām faḷījamaīī būṭi “(Whether it is about) a question that is evident or one that (is) in secret, O Mazdā, (that) two people are (now) conversing / or (about someone) who shall incur the greatest expiation for a small sin ...” (1.31.13).

aēṣam aēnagham viuuaḥhuuō srāuūi yimascī “Of these sins even Yima (son) of Viuuaḥhuuah became renowned (as guilty).” (1.32.8).

yastaṃ niṣṭēm hanṇetē nōiṭ dāīī / yā iṭ ahmānī arzuxēkā nā dāīī / kā tōm ahhīi maēnīi ążhaṭ pauviiē / víduuā auuqgm yā iṃ ążhaṭ apōmā “(He) who shall not give that fee to him who earns it, / the man/hero who obtains
(da’aitē) it for himself by a correct utterance, / which shall be the first requital (to reach?) him for this?—/ (this I ask, while) knowing yonder one that shall be the last (to reach?) him?” (2.44.19).

Subjective genitive.
This is found only with nouns expressing a wish.

araθā voiβdiiai kāmahiiā tôm mûi dâta ā darâgâhiia yaoš yûm vâ naêciš dârœšt iê “in order for the things to be gained of (my) wish to be found, lay down for me (now) that (path) of a long lifespan which no one has (actually) *seen you (gods) to go, / the worthy existence, which is said (by you? to be) in your command” (2.43.13).

The following two examples may contain poss. pronouns functioning as subjective genitive, unless they are acc. sing. pers. pronouns.
yehiiā mā araθis “(that) which (it is) my *desire to acquire” (1.31.5).
Θβâ išišt usûn mazdâ “Your wish (is) *in (your) will, O Mazdâ” (2.44.10).

Objective genitive.
With nouns.

aihiā yâsâ nəmâphâ ustânazastō rafoθrahiia / mainiïiμs mazdâ pauurm spəntahiia ažâ vîspōŋ šiiaθâanâ “With hands upstretched in homage to him (my) support, I am (here and now) asking all (of you) for the first (existence) of the inspiration, O Mazdâ, life-giving by (my) Order, by (my) action” (1.28.1).
yû urwaûnâm mûn gairvohû dâdē haθrâ manâpêhâ / ašišcâ šiiaθananãm vîduš mazdâ ahurâhiia / yauuât isâi tauâcâ auuât xsâi aेśe ašahiiā “(I) who am (now) paying attention to (my) soul for (my) song of welcome with (my) good thought in one and the same place / and to the rewards for (my) actions, (I) the knowing one of Ahura Mazdâ, / as much as I shall be able and capable, so much I want to *look sharply in search of Order” (1.28.4).

at raθam zarâθuštro tanuuaâscī x’axiiā ustânâm / dadâiši pauurumâm “Thus, Zarathustra is (here and now) giving (as) gift the life breath of nothing less than his own body, / (as) the foremost share (of his sacrifice)” (1.33.14).

With nomina agentis:
θβm at aेśam paiïiâstârmçâ fradaâstârmçâ dadmaïdê “Thus, we are (now) adopting you both as the one who shoots them back and their (original) launcher” (YH.35.9-10).

azîm tiâš θβâ fravšnî auuûmî mazdâ / spənta manîi vîspanâm datârâm “Knowing beforehand (the answers to the questions), O Mazdâ, I am (herewith) offering you (my) help with these (things), / (who) through (your) life-giving inspiration (are) the establisher of (them) all” (2.44.7).

Partitive genitive.

auuαešam nîôi vîduiîi yâ šauâûtê àdřēŋg aεsûawâghô / hâtâm huuô aojîštô yahmai zuuûng jimâ *kârduš a “Among you (things? there is) no(thing) to know whereby the capacious ones can be moved toward the needy. / He is strongest of (all) those who are for whom I shall come to (his) calls (even if they are) *weak”” (1.29.3).
LESSON 9

mā cīṣ at vā dr̥g̥nuatō māṭrascā gūṣṭā sāsnāscā “But let no one among you keep listening to the poetic thoughts and the ordinances of the one possessed by the Lie!” (1.31.18).

urwaṣiśṭo huuō nā yāṭīiā paiti,jamīiā ātara mazdā ... nāmarḥā nā maziśṭāi yāṅḥam paiti,jamīiā “(You) there, who gladden (us) the most, may you *in return come to us on account of (what you have) received as your share, O fire of Mazdā ... on account of (our) reverence of (you), the most sinuous (one), may you *in return come to us to the greatest of auditions” (YH.36.2).

sraṭṣqam at tōi khaṛpōṁ khaṛpāṁ āuwaedaiamāhī mazdā ahurā imā raocā “Thus, (as) your form, the most beautiful of forms, we are making known, O Mazdā Ahura, these lights” (YH.36.6).

With “full (of)”:

tāncāāpouruṣicī hācaṭ.aspānā / spitānī yēzuuī dāgārdām zarathustraḥ “(You) there, who gladden (us) the most, may you *in return come to us on account of (what you have) received a

USES OF THE AORIST SUBJUNCTIVE.

Eventual.

yōi duś.xraṭbā aēṣomcā varādam *rəməmcā / xāiś hizubīś “(Those) who with (their) bad “guiding thought” shall increase Wrath and *restraint / by (the utterances of their) own tongues” (3.49.4).

hāṭq huuō aoiśi stō yahmāī zuauūm jīmā *kwarudō ā “He is strongest of (all) beings for whom I shall come to (his) calls (even if they are) *weak’” (1.29.3).

Deliberative.

aṣā kaṭ ɑḥbā darasānī “Shall I see you through Order, I wonder?” (1.28.5).

kaṭā druḷam niś ahmaṭ ā [niś.] nāsāmā “How shall we *dispel here from us the Lie?” (2.44.13).

kaṭā móī yam yaoś daēnām [yaož] dānē (da’ānē) “How shall I make my daēnā ritually pure that is mine?” (2.44.9).

kaṭā aṣā taṭ mīḍlom hanānī (hanānī) / dasā aspā *arṣṇuwaaitī uṣṭrōmcā “How shall I earn that fee by the Order (of my ritual): / ten mares with a stallion, as well as a camel?” (2.44.18).

Intention, will.

yaunat isāi tawuacā awuac xsāi (xsa’āi?) aēṣē aṣahīiā “as much as I shall be able and capable, so much I am now about to *look sharply in search for Order” (1.28.4).

yēī im vō nōit ḫbā nṛṭram varṣewiṭī / yaṭā im mānīcā vaoacacā “(those) of you who shall not produce it in this way, the poetic thought / the way this (*liam: announcement) (is and) I shall think and speak (it) ...” (2.45.3).

frō tāiś vispāś cinuusatō [fr]ā [frā] pāwrtūm “... with (the help of) all those (best things = assistances?) I shall cross the Ford of the Accountant” (2.46.10).
Prospective, possibility, consequence.

pairijasamaidê ... ßbâ mainîiîi spâništû yû axtiś ahmâhî yûm axtoiioi dájîhê “we are (now) circumambulating ... you with (our) most life-giving inspiration, which is pain for him whom you shall receive for pain” (YH.36.1).

atcû yadâ aêšqm kaênâ jamaîtî aênâhqâm / a tî mazdâ taibîîîi xâthaîm vohû manaqîh voïuúsdaiti / aêîbîîô sastê ahurâ yôi ašâi dadâm zastuiîl dруjôm “Thus, also, when the retribution comes for these sins; / then, O Mazdâ, he shall constantly present the command to you by (his) good thought / for (you) to announce (it) to these, O Ahura, who shall be placing the Lie in the hands of Order” (1.30.8).

yû frasâ auništû yû vû mazdâ porseâte tâiîâ / yû vû kasûš aênâqîhô ã mazištûm [a] iiamaitê bûjîm “(Whether it is about) a question that is evident or one that (is) in secret, O Mazdâ, (that) two people are (now) conversing / or (about someone) who shall incur the greatest expiation for a small sin ...” (1.31.13).

xšiîô / darzêm aîîîi tmaqîhô duš. x’arzêm amuaêtâs vacô / tûm vû ahûm drûguântû šiiaothanâîîî x’aiîś daênâ naešat “Lamentation, / a long lifespan of darkness, bad food, (your only) word the word “woe!”: / to that existence (your) daênâ will lead you, O you possessed by the Lie, on account of (your) own actions” (1.31.20).

yatû aîś iû varâsaîtê yû dûtî aqhiûš pauruiihtû / ratûš “In the way that through these (words and actions), in this manner the actions shall be (re)produced which you (all) established (as) the models / of the first existence” (1.33.1).

at ßbâ m synâhîi taxmôpmc spôntô mazdâ / hiaît tû zastû yû tû haftî âuiû / ... / hiaît môn vaqhûshô hazû jimañt manaqîh “Thus, I shall consider you (as) the firm one, as well, (you,) the life-giving one, O Mazdâ, when those helps that you hold firmly in (your) hand (shall come) / ... / when the violent force of good thought comes to me” (2.43.4).

hiaît hôm spâdâ anaocaqhô jamaëtê / amuâiîi uruâtiîîi yû tû mazdâ dûrêzô / kuhrô aîiî khamâi vaiqanq daddà “when two armies have come together in mutual dislike, / by yonder deals which you, O Mazdâ, wish to keep firmly, / to which side of these two (do you go and) and to whom (among them) do you give victory?” (2.44.15).

yastañ mîzdâm hanýntê mônô daiti / yû tô ahmâhî xêzdû nà daitê / kô tôm ahiîa maëniîs aqhat pauruiiê “(He) who shall not give that fee to him who earns it, / the man/hero who obtains (da’aîêtê) it for himself by a correct utterance, / which shall be the first requital (to reach?) him for this?” (2.44.19).

yôi môn ahmâhî xaraôsm dàn caiiascâ / upà,jîmôn hauruûtà amqarûtû “Whosoever shall give readiness to listen to this one of mine, / shall come to wholeness (and) immortality” (2.45.5).

yastâm xêthraît mazdâ mônôhat jiiâtiûs vû / huoû tông frô-ga pâmrîng huciîstôîîs carat “Whoever *deprives him of (his) command, O Mazdâ, or (his) livelihood / he will make those the lead-bulls of the flight of (his) good understanding” (2.46.4).
Aorist imperative.

Aorist imperative.

LESSON 9

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For if you (all) are (now) in command any (existence?), / O Mazdā, through Order, / (then) let the web of my good thought be spoken correctly!” (3.48.9).

POETIC DEVICES. ELLIPSIS.

The omission of key words is one of the most intriguing, frustrating, and tantalizing aspects of the OAv. poetry. The omitted words can sometimes be supplied from the context itself, but very often they must be supplied from the “larger” context of the poet-sacrificer’s world, as manifested elsewhere in his poetry. If the omitted word is to be supplied from a still more general context, we cannot do it.

Word supplied from immediate context.

\[\text{at kahrpom utaiiiiti } \text{dadat} \text{ armaiti} \text{ qumu } \]

“Thus, *tissue-connectedness gives (him) form. Humility (gives him) breathing” (1.30.7).

cf.

\[\text{daidi} \text{ a} \text{q} \text{a} \text{m} \text{ a} \text{sh} \text{ vajhshu} \text{ a} \text{a} \text{ni} \text{apta} \text{ manahp} \text{ / daidi} \text{ t} \text{u} \text{ armaiti} \text{ viistasp} \text{ i} \text{sh} \text{ ma} \text{biiac} \text{ / das} \text{ tu} \text{ mazd} \text{ a} \text{ “(Now) give on account of (my) Order that reward: the spoils of (my) good thought” / Give, you, O Humility, the invigorant to Vištasp! To me, too, / you have (now) given (it), O Mazdǎ}“ (1.28.7).

cf.

\[\text{yasa} \text{ mant} \text{a} \text{ pauruiio roactbiis rooitbn v’abtr} \text{ / huuu xra} \text{t} \text{b} \text{h} \text{a} \text{ di} \text{is} \text{ a} \text{sh} \text{ v} \text{di} \text{u} \text{ t} \text{i} \text{h} \text{i} \text{a} \text{ti} \text{ v} \text{ahi} \text{stom} \text{ man} \text{ ”He who was the first to think those (thoughts): ‘The free spaces (are) *blending with the lights’—/ he, the *web-holder, by (his) guiding thought thought Order, by which he upholds (his) best thought”}“ (1.31.7).

cf.

\[\text{gast} \text{ y} \text{ mant} \text{a} \text{ a} \text{sh} \text{ ahi} \text{m} \text{ bi} \text{ v} \text{diu} \text{ u} \text{ ahur} \text{ “He who (first) thought Order has (now) listened to my words?}, O Ahura, (you, the one?) who knows, the healer of (this) existence” (1.31.19).

\[\text{thbdi} \text{ as} \text{ armaiti} \text{ thbis a gasu ta} \text{ “Humility was yours. Yours (was) the inspiration of great guiding thought there”}“ (1.31.9).

\[\text{du} \text{ shasti srauua mornadat huuu jiistiuis s} \text{an} \text{hanai} \text{is xratum “The one of bad announcing *diverts (my) songs of fame; he (diverts) (my) guiding thought, (source?) of (my) livelihood, by (his) “announcements””}“ (1.32.9).

\[\text{mazda} \text{ at moli vahisst srauuaasc siiaothanacz voca / ta tih vohu manahp a} \text{sh} \text{ ac} \text{ isadam stito “O Mazdǎ, thus say my poems conferring fame and actions (are) the best! / (Say), you, (that my) *due in praises (is best) on account of that good thought (of mine) and the Order (of my ritual)”}“ (1.34.15).

\[\text{hiaat astuuantam dadad u} \text{shanim / hiaat siiaothanacz s} \text{an} \text{ghasc} \text{ yathra “when you (would) place (in us) life breath with bones, / (when you would place our) actions and announcements where ...”}“ (1.31.11).

\[\text{yad isudoi dadantie da} \text{thranam hac} \text{a} \text{ a} \text{shu} \text{u} \text{ / yusc a} \text{ mazda} \text{ dregu} \text{u} \text{ dobii} \text{ “the *dues in gifts that shall be given on the part of the sustainer of Order / and those, O Mazdǎ, that (shall be given) on the part of those possessed by the Lie”}“ (1.31.14).

\[\text{tadabanaota} \text{ ma} \text{st} \text{ im hujiioiis amoritaasc / hiaat va ak} \text{a} \text{ manahp ying daeuu} \text{u} \text{ akasc} \text{ maniuu “”thereby you deceive mortal man of good living and immortality, / because the bad inspiration, too, (deceives) you, the old gods, with bad thought”}“ (1.32.5).

\[\text{pouru a} \text{en} \text{ 1naxtia yai} \text{i} \text{ sr} \text{auuaitii} \text{ yezi ta} \text{i} \text{ a} \text{thi / hatt marane ahur} \text{ va} \text{iist managh “Many (are his) sins (committed) in *discord by which he is (now) making (his “feats”) heard. For, if by these (he makes them heard) in that manner, / you, O Mazdǎ, O *rememberer of (things) won, know (them) by (your) best thought”}“ (1.32.6).
LESSON 9

ydá ðkkát mazdá asruššım akêmçé manô yazáí apá / x’ætšùsçé tarêmâitím varzʃnaʃiàccá nazdišça mrujím “(I), O Mazdá, who shall sacrifice away from you (their) refusal to listen and bad thought, / (shall sacrifice away) from (our) family scorn and the nearest Lie” (1.33.4).

ydá maibítã yaoš hâmái ascù vahistá / maibítã iştòš vohù coisùm manahçá “(He) who (assigns) to me (the best things) of a (full) lifespan, to him / I have (now) assigned even (= nothing less than) (my) bones (as) the best (parts) of my ritual” (2.46.18).

ydá zî cîcù vahistá / hanarã ðkahmât zaosãt drûguùa baxšalti “For whatever best (things) / the one possessed by the Lie shall give out, (he gives them out) without (thereby obtaining) your pleasure” (3.47.5).

ydá dâš manô vahistá oðsiàscá / huuu dañãm šiioðbañãcâ vacañhÁcà “He who has determined (his) thought (to be) better, O Mazdá, and worse, / he (thereby has determined his) daênã through (his) action and speech” (3.48.4).

Exercises 9

A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.
C. Analyze these sentences in detail and translate into English:

1. ahmái aŋhaš vahisštám yô móë vidúuow vaocat hiiditm / ma१òm yim hauruwaatôò aʃahìià amørottsàscà

2. kadañ mazdà yôi uuʃənô asnm / aŋhaš darèrûfrô aʃahìià frôærøtê / vørødâi physgùâasiš saøliùntqm xnatauû / kaøiðùuù ùûîh vohù jimaʃ manahçá

3. ahiù ñaïniùù tuùôm ahi tà spoøtô / yô ahmái ggm râniiò.skøøøìùù hûm.taʃat / at hûi vástùài rûmà àdèrmâitîm / hìaʃ hûm vohù mazdà hûm.frøstañh manahçá

4. yezî ahiù aša póì maç xaièièhî / hïaʃ hûm spàdã anaocançâ jamaëtê / auuâiù urùuøtàiïù yà àbù mazdà ðìðøzô / kuørûa aiù kahmâi vanaçñm dâdâ

5. tâïù và yasñïïù patì ñauùas aiiêni / mazdà ašà vâĳhõùš šiioðbañãís manahçô / yadoù ašõiù mașïîù vasù ñxaiîâ / aʃ hudûnaøs ñsiaqù gørødà ñiùùm

6. aʃ vô staøtù aøoìj mazdà aŋhâscâ / yauuø aša taaucâsc isàïçâ / dàta aŋhùùs arxdaø vohù manahçá

7. kàì tòi râsçàrù kàì vâšì kàì vù stütò kàì và yasñahìïù / srunidïiâi mazdà frûnuoacà yù vîdïiaù aʃïî rûsnm / sîšà nà aʃa pàboù vâjhoùš x’ætùìøg nañhâñhô

8. humûm ðkkà iùùm yazatoùm aʃaŋhácìm dadmàïdê / aøtâ tû ìnû gaiùascà astøøtsàscà ñiùù ubûlùo aŋhùùù hutçm hudûtàmâ

9. aʃ fruwauxsïïù aŋhûùs ñaïniùù pàuruûiç / yaiïù ñpanïïù *uùùù ñruuaøt yûm àŋgrom / nòùt nà ñañà nòùt sînghà nòùt xnratauû / nàêdà vânaç nòùt uùùù ñaëdà ñiioðbañã / nòùt ñaènà nòùt ñruuønù *haçuïéù

10. kadañ mazdà ašà ñaøt ârmàtitî / jìmaʃ xøaøùù ñhùsêëù vâsruwaatì / kòi drûguùù.dûbùì xûrûùù rûmântû / kûng ñ vâjhoùš jìmaʃ manahçô cîstìù

11. aʃ vô yaoùj zuuøùßùìøg aurùuwatô / juaiùì ðgøøùù ñâhmahìïù yûùmàkahìïù / mazdà ašà ugrûng vohù manahçá

12. huxøaøùù sëøùùt mû ñû duøø.xøaøùù xøùùt / vâñhùù ñcîstìù ñiioðbañãís ârmàtî / yaoùj ñaøiùù aìpî zqøøm vahistá / gauùìì ñrøødìùùt qûm nù x’ætùùkì sùsùù

Text 9
Hymn to the fire and Ahura Mazda’s creatures

YH.36.1
ahii Ôja ahrô varoznã pauruuiiê pairijasãamãdê mazdã ahurã
Ôja Ôja maniûi spûnîštã
yê axtiš ahmãi yêm axtôiôiô dáôhé

YH.36.2
uruuãzištô huuô nâ yêtâiïa paiti jamiïa
âtâro mazdã ahurahiïa
uruuãzištahïa uruuãziïa namištahïiâ
nêmãnhã nê mazištãi yânhâm paiti jamiïa

YH.36.3
âtâr vôi mazdã ahurahiïa ahî
maniûi vôi ahii Ôspûnîštô ahî
hiat v tôi nâmânâm vâzištôm
âtâro mazdã ahurahiïa
t Ôja pairijasãamãdê

YH.36.4
vohû Ôja manaňhã
vohû Ôja ašã
vânjhuîi Ôja cištôi Ôšiâqoânãišçã vacôbîšcã
pairijasãamãdê

YH.36.5
nêmãxiîâmãhî
išûidiïâmãhî Ôja mazdã ahurã
vispâiš Ôja humatâiš
vispâiš hûxtâiš
vispâiš huurastâiš pairijasãamãdê

YH.36.6
sraêshtâm â tôi kahrpôm kahrpâm
âuuêdaiâmãhî mazdã ahurã
imâ raôcô baroziôtôm barozinanâm
auuât yât huuaro auuûcî\n
YH.38.1
imâm âat zâm ganâbiô haaÔra yazamãidê
yê nê baraiôf
yâscã tôi ganô ahurô mazdã
aÔat hacô vairiôf
tô yazamãidê

YH.37.1
ôtô Ôt yazamãidê ahurôm mazdâm
yô gamcô aÔâmô dáÔ
apascô dáÔ uruuurascô van’hiš
raocôscô dáÔ bûmîmcô
vispâcô vohû

YH.37.2
ahii ÔxaôôrÔcô mazônãcô hauuapãnhâiścô
tô tôm yasnanâm pauruuatÔtô yazamãidê
yôi gûû hacô Ôšiêiôti

YH.37.3
tô tôm âhûrïiâ nâmôni
mazdã vârâ spôntÔtômâ yazamãidê
tôm ahmákai Ôazôôbišçô uÔtãnãiśçô yazamãidê
tôm aÔsânûm frauuaÔsiô naraÔmcô nairinaÔmcô yazamãidê

YH.37.4
aÔâm ât vahiÔtôm yazamãidê
hiat sraêshtôm
hiat spôntôm amaÔsôm
hiat raocôqhuûat
hiat vispâ vohû

YH.37.5
vohucô manô yazamãidê
vohucô ÔxaôÔôm van’hîmcô daênâm
van’hîmcô fšratÔôm
van’hîmcô ârmaitôm

YH.38.4
ôÔtô yô vô van’hîšh ahurô mazdô nâmân dadaÔ
vanhuûdô hiaÔ tô dadaÔ
tôiÔ vô yazamãidê
tôi Ôriuânmahî
 tôi Ônâmûxiîâmahî
tôi Ôšûûdiïâmahî
YH.38.2
īzā yaoṣtaiiō foraṣtaiiō ārmataiō
vaŋ’him ābiś āśiṃ
vaŋ’him iṣām
vaŋ’him āziūtīm
vaŋ’him frawaṣtīm
vaŋ’him parśdīm yazamaīdē

YH.38.3
apō aṭ yazamaīdē
maeṃkāiṇṭīcā hōbaunāiṇṭīcā
dfrauwaṣtaiiō ahurāniū ahurahiiū *huuaaṣtaiiō
huparaṭlāscā vā huūo.γaṣṭāscā huṣñāṭrāscā
ubōibiiū ahubiiū cagomā

YH.38.5
apascā vā
azīṣcā vā
mātaṛaścā vā
agoniī drigudaiiṣṭhō vīsāp.ḥaitīs āuuaocāmā
vahīṣtā sraeṣtā
auuā vō vaŋ’hiś rāṭoīiū daṛeṃghō.βāzūiū nāśū paiteī
viidā paiteī.śaṇḍā
mātāō jītaiiō

YH.36
1:
ahiiū ṭhō āhore varzēnā: A B A B.
paurūuīē: nom. plur. masc. “standing in front.”
ṭhō ṭhō: ṭhō can only begin a sentence if it is the poss. pron. (masc.-neut. instr.). Hence we must have ṭhō. . .
mainiiū and the second ṭhō encl. acc. like in the preceding line.
dājhē aor. subj. 2 sing. of dā- mid. “to receive.”
2:
paiiū.jamiīō: aor. opt. 2 sing. of paiiū.γam-.
3:
hiait vā ... vāziṣṭom: supply verb “may be.”
Narten compares RV.1.113.1 (Usas) idām śrēṣṭham jyōtisām jyōtir āgāt “This most beautiful light of lights has come hither,” RV.10.170.3 (Sūrya)
idām śrēṣṭham jyōtisām jyōtir uttamaṃ viṣvajīd dhanajīd ucyate bhṛat /
viṣvabhṛat bhṛatō māhī sūryo drṣā urā paprathe sāha oṃ ṛcuṣtam
“This most beautiful light of lights, the most exalted, is called “win-all,” win-wealth,” “the high.”
The sun, which shines on all, which shines greatly for (all) to see, has spread out far and wide, unshakable force and strength.”

YH.37
2:
yōi : “(of those) who.”
Cf. Latin ab aliquo stare “be on the side of sb.”
3:
āhūriūnā nāmōni ... varā spontō.tomā, and frauwaśiś can not be instr. sing./plur.; they must be what they seem: acc.
plur. neut./fem. respectively. We therefore must assume a construction: “sacrificing sth. up to sb.” — Kellens-Pirart take these three lines to be parallel after the pattern of the second line, that is, with a personal acusative and the instrumental of the things offered in sacrifice; however, the interpretation of nāmōni as instr. sing. and of frauwaśiś (hapax in OAv.) as instr. plur. are highly questionable. Alternately, we may consider a construction such as “we sacrifice him (reciting) his names” (thus Humbach; cf. also Yt.1.11 imā nāmōni ďraṇjiioiō frauwa “say forth these names reciting (them)”); Cf. also (Hu., II) 4.51.22 (ṛg yuzaī x’aiś nāmōni), Yt.13.79 (nāmōni āpō yazamaide). — Narten analyses the last of the three lines like the first: “we sacrifice him in (= when we sacrifice) the frauwaśiś ...,” but the frauwaśiś of men cannot be identified with the deity in the way his names can.
spongō.tomā: “most (worthy of being called) spongō,” not = spōniṣṭa-
4:

fsrātūm: word of uncertain meaning. If it is a compound in tū- “might,” the first element may be related to OInd. psāras-, something which is the result of sweet drinks, a kind of intoxication. Since it seems to be conceptually related to daēnā- and since psāras- enables creation in the Rigveda, it may be an opening of the senses other than the visionary ones. Hence “power of *awareness”(?).

YH.38
1:
yāscā tōi ganā “and the women who (are) yours”: with the antecedent inside the relative clause.
2:
tā ... ārmataiō ... ābīś: hanging (topicalizing) nominatives (thus Humbach); alternatively, they belong in the preceding relative clause, as suggested by Narten.
ārmataiō: The geniuses of the earth? The various ritual grounds?
4:
ūiti: “unquote,” referring to the names?
vaŋ’hiś: voc.
5:
viṃpā.paitīś: either < *viṃpā.pṛti- “having drink for all” or < viṃpā.pañē “protecting all.”
LESSON 10

THE OPTATIVE.

Thematic.

<table>
<thead>
<tr>
<th>Active</th>
<th>Present</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2 -őiš</td>
<td>rapőiš</td>
<td></td>
</tr>
<tr>
<td>3 -őiť</td>
<td>jasőiť</td>
<td>sǐšőiť</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1 -aēmā</td>
<td>vaocaēmā, hanaēmā</td>
<td></td>
</tr>
</tbody>
</table>

Middle

| Sing.          |         |        |
| 1 -őiiā, -aaiā | įsősiiā | vāuraiiā |
| 3 -aētā        | vaراجaiētā | xšaētā |

A thematic.

<table>
<thead>
<tr>
<th>Active</th>
<th>Present</th>
<th>Aorist</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sing.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-iiąm, -iiąm</td>
<td>šiiąm</td>
</tr>
<tr>
<td>2</td>
<td>-iią</td>
<td>šiią</td>
</tr>
<tr>
<td>3</td>
<td>-iiąt</td>
<td>usiiąt, mruiiąt, pąiiąt</td>
</tr>
<tr>
<td></td>
<td>-įt</td>
<td>sähįt</td>
</tr>
<tr>
<td>Plur.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>-iiąmą</td>
<td>šiiąmą</td>
</tr>
<tr>
<td>2</td>
<td>-iįiaś</td>
<td>šiiątą</td>
</tr>
</tbody>
</table>

Middle

| Sing.          |         |        |
| 1             | -iią      | diąą (diąą) |
| 2             | -iįą      | diįą |
| 3             | -iįąą     | daidįą |

THE FUTURE.

Future indicative active.

<table>
<thead>
<tr>
<th>Sing.</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>-šiią</td>
</tr>
</tbody>
</table>

Future participle active.

-ant saošiiąnt-
USES OF THE LOCATIVE. I.

The locative is used to indicate place where, but also place to/into which.

yə va mazdā ahūrā pa‘rijasāi-vohi manapāhā / maibii‘d dānu‘u ahūrā astuwartāc hīaqa‘c manapāhā / a‘iuptā a‘ṣāt haqā yā‘iš ṭapantō dairēti v‘ādrē “(I) who am now about to circumambulate you, O Mazdā Ahura, with (my) good thought / for (you) to give to me the spoils of both existences, / in accordance with Order, both that which has bones and that of thought, by which (one) may place (one’s) supporters in comfort” (1.28.2).

yauwa‘t isāi taunācā awwa‘t xsā‘ī a‘ṣē a‘ṣāhīta‘ “as much as I shall be able and capable, so much I want to *look sharply in search of Order” (1.28.4).

anā‘iš və nōi‘t ahūrā mazdā a‘ṣāmāc yānāi‘i zarana‘mā / manāscā hīa qa‘ chahīstām yōi vō yōihmā dasa‘mē sutqam “May we not, O Mazdā, anger you, as well as Order and (your) thought, the best, with those requests (to you), / (we who) have taken our places at the *offering of praises) (1.28.9).

at ʔθā māghī paurūmū mazdā yazūm stōi manapāhā / vaḥṣus patarēm manapāhā hīa qa‘ hūm ca‘sma‘nī [hōŋ]grabām / haidīm aṣhari‘a daqūm aqḥṣus ahurām šīa‘oḥa‘na‘ši “Thus, I (too now) think with (my) thought of you as being the first, O Mazdā, (yet) youthful, / father of (all) good thought—since I have grasped you in (my) eye / (as) the true *web-holder of Order and (seen you) in the actions of (this) existence as the Ahura” (1.31.8).

θa’hma‘i vō mazdā xṣātrāi t‘aṣēaćā sōnghō vīdām “let (their) announcement be spread out to you (all), throughout your command, O Mazdā, and throughout Order” (1.32.6).

yōi ẓ qū‘ ṭo‘zas‘nā azi‘u / xśmāqkqm hucistōm ahūrā xratšu‘a aṣā frādō ṭo‘zas‘nā “For (to those who) are in the household of the pregnant cow / (you give) your good understanding of (my) guiding thought, O Ahura. Through (your) Order you further the households” (1.34.14).

vohi xṣātōm tōi mazdā ahūrā apāmāvā vīspāi yauu‘u / huxṣa‘ṭrastū nān nā và nāirī và xša‘etā ub‘ūi‘o aḥhūo hātq̱ hucistōmā “May we (now) attain your good command, O Mazdā Ahura, for ever. / May a man or a woman of good command command us in both existences, O you the most generous of those who are” (YH.41.2).

yahmi spoŋtā ʔθā māni‘ū uruua‘šē jaso / mazdā xṣātrā ahmi vohi manapāhā “The turn at which you come with your life-giving inspiration, / O Mazdā, (and your) command, at that (turn) (he is) on account of (his) good thought” (2.43.6).

hīaqa‘c mōi mra‘o aṣam jaso t‘aṣēaćnā “And you come in *foreknowledge (of that) which you tell me (is best): Order” (2.43.12).

astuwart aṣam xiiqā uštānā aojŏhuwu / x‘ing daras‘ōi xṣātòi xiiqā ārmaitiś “May Order have bones through (my/his) life breath (and be) strong! / May Humility be in command (and) in (full) sight of the sun!” (2.43.16).

mazdā xṣātrā var‘zī nā dīiaṭ ahūro “may (he), Mazdā Ahura, by (his) command place us in nourishing vigor” (2.45.9).

tūm nā yasnāi‘i ārmato‘iś mimāyō / yō ʔqi‘mānī mazdā srāu‘u ahūro “(It is) him (I am here) wishing to gratify with our sacrifices, (the actions) of (our) Humility, / (him,) Mazdā Ahura, who is (now) made renowned in (my?) breath” (2.45.10).

at zī tōi vaṣṣhi‘a mazdā vīdušē zī nā mruiaṭ / hīa qa‘ akōi‘i‘i drag‘u‘atē “For thus I shall tell you, O Mazdā,—for may a man/heros tell the one who (already) knows?—/ that for the one possessed by the Lie (it will end) in an evil (turn)” (4.51.8).
Of abstracts in Persons:

The “shaker,” the poetaster, did in spite of (?) that (good thought) not favor him (with his generosity) at the passage in winter, / Zarathustra Spitama, when (?) (his) messenger obstructed (him) at it” (4.51.12).

tacă mazdā ṭḥahmi a dgm nipāpīhē / manō vohū urunascā ašaungm / namascā yā ārmaitiś “And that you are (now) guarding there in your abode, O Mazdā: / the good thought and the souls of the sustainers of Order, / and the reverence on account of which Humility (is present)” (3.49.10).

ahīā grāhmō a hōītōi nī kāuauiaasciıt xratūs [nī.]dada† / “The “glutton” and (his?) “poets” deposit (their) “guiding thoughts” here in its cord-work” (1.32.14).

Persons:

hīaıt us aśā naptiiaesū nafscūc / ĭūrahiū [ucj]īn friiānahaıī aojiiaeșū / ārmatōiś gaeță frāđō țḥaxșanḥā “(But) when (the winner) has come up through Order among the *great-grandchildren and grandchildren / *to be declared (as those) of Tura *son of Friia, / you (O Ahura Mazdā) further (his) herds with the diligence of Humility” (2.46.12).

yōī duš.xraţbă aēșomţ varbđan *rammacă / xăśiă hizubitī fsuíasă afsuíiaŋtō / yaēșm nōiht huaaratśaiś văs dūzuarstă / tōi dæuunqă đaŋ yă drăguuătă daenă “(Those) who by (their) bad “guiding thought” shall increase Wrath and *restraint / by (the utterances of their) own tongues, who tend no cattle among those who do tend cattle / (and) not (one) of whom has overcome bad deeds by good deeds, / they determine (as) old gods what (is in reality) the daenă of the one possessed by the Lie” (3.49.4).

Of abstracts in -ții:

tă țbba parasa Ahură yă zī āită jānghătițăcă / yă ișudă dadaŋtę dățraŋm hacă așăunmō / yăscă Mazdă drăguuū.dobtiță yață tă așhōn hönkarată hīaıt “I ask you (here and now), O Ahura, about those (things). For (those) that are (now) coming and (those) that shall come, / the *dues in gifts that are being given on the part of the sustainer of Order, / and those, O Mazdă, that (shall be) given on the part of those possessed by the Lie— how those shall be when at the *expiry” (1.31.14).

gășă yō mantă așêm ahūm.biși viduuă Ahură / șrțuudăi vacaŋqhm xșaiammō hizuuū vascō / țbba ãdră suxră Mazdă vaŋhăi vidată raŋnădă “He listens (to your announcements?), O Ahura, who knows, the healer of (his?) existence who (now) thinks Order, / being in command of (his?) tongue at will for the correct uttering of the words, / (healing?) through your glowing fire, O Mazdā, at the firm stance of (his) legs in (the race for) good (renown)” (1.31.19).

așăcă țbba șmaunntască *buiiămă repōlišcă tă nă daragmăcă ușăcă hătqm hudăstămă “and may we through you become both strong and forceful, and may you support us long and (as much as it is) in (your) wish, O the most generous of those who are” (YH.41.4).

yeźi adăiś așă druĝm vńghhaiti / hīaıt șsăută yă daibitănă fraoxtă / amorgătțăi daękăișișcă mașiăișișcă / ať tōi sauaiśi vaĥmən vașxăt ahură “For when he shall overcome the Lie with (his) presentations, by the Order (of his ritual), / at the sending forth of the premiums (of victory), which (are those) proclaimed *from old / by old gods and men (as the prize?) in (the race for) immortality, / then he will magnify (his) hymn with life-giving strengths for you, O Ahura” (3.48.1).

sraotū sānə̆ fșșihiio sīuii tășō / nōiht șrăș vacă sarm dlaş drăguuătă / hīaıt daenă vahiiște yūjăn mițzdē / așă.yuxtă yāhî dășmășpă “Let (him too) hear the ordinances, the ... (fșșhiio) (who although) fashioned to *vitalize / (speaks?) the words not correctly, (because of) *tying association with the one possessed by the Lie, / when (their) daenăs harness (their coursers) in (the race for) the best fee, / O Dășmășpa, at the harnessing of Order at the audition” (3.49.9).
Locative of emotion.

aššiācā x’aētuš yāsať ahiša vərzžınm maš ariiamnā / ahiša daēnuša mahmi manoi̱ ahurahiša urruužzmā mazdā “The family, too, implores him, (and) the household together with the community (implores) him,—/ the old gods, to my *resentment (implore him) for (that) bliss of his, Ahura Mazdā’s” (1.32.1).

aŋ yə akom drxuuaštu vacaghā və aŋ və managhā / zastšištu və varššiš vacaghā və coitdaitə aššum / tōi vārāi rādanši ahurahiši zaošē mazdā “Thus, he who shall produce evil for the one possessed by the Lie in speech, or else (he who) in thought / or by his hands, or (he who) shall *point out his guest in the (race for) good (renown)—/ they are (all) aiming at (his) approval (their praises) to Mazdā, the Ahura’s (great) pleasure” (1.33.2).

vaphšuš xšadrā managhō ašš maš ārmaitiš vaxšt / utaiištu tšaušši tāsiš ţā mazdā viduuačšiŋ θβόλάhi “Through the command of (= provided by) (my) good thought, Humility, together with Order, has grown / in *tissue-strength and *tissue-connectedness. Through those (gifts), here, O Mazdā, (you make her?) free from hostilities (when?) *in fear” (1.34.11).

With zā- (expressed or not) “(leave behind) in (the race for):

hanaēmācā zaēmācā mazdā ahurā θβahmé rafohahé danagāišiáu “May we gain and leave (the others) behind, O Mazdā Ahura, in (the race for) your support, which ensures a long lifespan” (YH.41.4).

aŋ asšša yaojoantę a huššišu vaphšuš managhō / mazdā aššiššiša či yōi zazšti vaghšu srauašhi “But the fleetest (coursers) shall then (be) harnessed from the good dwelling of good renown / to Mazdā, the Ahura’s (great) renown” (1.30.10).

gūša yə mantā aššom ahům biš vidiuš ahurā / vərzššišai vacaghām xšaiyumno hišuš vaso / θβā ādrā suxrā mazdā vaphšu viduši rgnaiši “He listens (to your announcements?), O Ahura, who knows, the healer of (this) existence who (now) thinks Order, / being in command of (his?) tongue at will for the correct uttering of the words, / (healing?) through your glowing fire, O Mazdā, at the firm stance of (his) legs in (the race for) good (renown)” (1.31.19).

aŋ yə akom drxuuaštu vacaghā və aŋ və managhā / zastšištu və varššiš vacaghā və coitdaitə aššum / tōi vārāi rādanši ahurahiša zaošē mazdā “Thus, he who shall produce evil for the one possessed by the Lie in speech, or else (he who) in thought / or by his hands, or (he who) shall *point out his guest in the (race for) good (renown)—/ they are (all) aiming at (his) approval (their praises) to Mazdā, the Ahura’s (great) pleasure” (1.33.2).

aŋ tū mōi nōiš aššušh pairiavošzi / uziraššišar parā hiša mōi a jimaš / sraaššiš ašši maz.raiši hacimnō / yə və ašši rānoišši sauuaši viduuaši “Thus, you declare here and now (words) to me (that were) not unlistened-to / for (them) to rise up (even) before (there) comes to me / (your) readiness to listen/Sraoša accompanied by Reward which bestows wealth / according to which he will distribute the rewards to the legs in (the race for) *life-giving strength” (2.43.12).

yehiš sauua iššašt rādanšz / yōi zē juuš agharxča buanččiš / amaratišt aššušh uruač ačšō / utaiišt “(to) whose life-giving strengths of generosity (they) shall wish to come, / namely, (those) who (are) living, as well as (those who) have been and (those who) shall become, / (and) the soul of a sustainer of Order, strong in (the race for) immortality / (and) in (the race for) *tissue-connectedness” (2.45.7).
Locative with pre/postpositions.

aibî “regarding”?

spəntm at ðbã mazdã môjjî ahûrã / hiaût mû vohî pairî, jasat mananîhã / paɾasaçã mã ciš ahi kahîhî ahi / kaðã aiarã đâuãrã āojãrãi, ðmãrãi, dîšã / aibî ðjáhû gaeðáhû *tanušucâ “Thus, I (now) think of you as life-giving, O Mazdã Ahura, / when he *surrounds me with good thought / and asks me “Who are you? Whose are you? / How would you *submit your day(ly)-*mark-earnings for questioning / *regarding your herds and persons” (2,43.7).

ã “there in/on”:

nî aêšmô [nî]jdiûtãm pairî rətm [pairî]siôôm / yôî ã vahjûs mananîhô diôrayê. ðuiiê / ašã viqm yehiîã hîdåûs nû spôntõ / at höi dâmân ðbahmi à damned ahûrã “Let Wrath be tied down! Cut away obstruction / (you) who wish to (stretch) hither and fasten firmly the covering of good thought / and asks me “Who are you? Whose are you? / How would you *submit your day(ly)-*mark-earnings for questioning / *regarding your herds and persons” (2,43.7).

akâ “in the presence of, in view of”:

kaðã mazdã rânîô/skrajîm qam išâsoî / yôî hîm ahmãi vûstrûuaitûm stôi usiîat / œrjëjî ašã paûrušû huoarê pišiâsû / akâçông mã niqsiîâ “How might he, O Mazdã, try to obtain (by prayer) a joy-bringing cow / who might wish her and (her) pasture to be for this one, living correctly in the presence of the many who *withhold the sun? / Do not *let them gain (anything thereby)!” (3,50.2).

a tô yazâi staûûas Mazdã Ahûrã / hadâ ašã vahïjûtãcô mananîhô xsaðrãcô yà išô stágjat à pairi / akâ arôdrûng domânhê garô sôraôsânê “Thus, I shall sacrifice to you praising (you), O Mazdã Ahura, / together with Order, both with (my) good thought / and with (my) command (over the life-giving strengths?), on account of which which the invigorants have (already) gotten on (their) way. / I shall offer my readiness to listen to the heavenly sponsors in view of the House of Song” (3,50.4).

tû draûuatô marâdaitô daênô œrjaoûsh haiûthîm / yehiîã uruûu xraôdaitê cinûuatô pârtaô akâ “Thereby the daênô of the one possessed by the Lie shall divert the true (poetic thought) of the straight (path to the detriment of him), / whose soul will (therefore) make (him) shudder in fury (when) in view of the Ford of the Accountant” (4,51.13).

pairî “among”:

nôît œrjëjijûi ôfrjûtàtiì nôît ûsûinênté draûuasû paiti “(Is) there no way for the one of straight living to improve his life or for the cattle-tender among those possessed by the Lie?” (1,29.5).

taiû zi nà ûiíaônaûnaiû baiìenté yaëûû as pairi pourûbiô ðtiìjeô “For by those actions they are frightening us, during which you throw danger at (= threatens) many” (1,34.8).

paiti “in return for”:

auûa tô vañ’hîsh rátôîô daragô, bâçûû nûshû paiti / viûddô paiti sùndô màtarô jiñaiîô “I, with long arms shall / offer you (my) help, O good ones, in return for the attainments of the gift, / O you whose presentations reach far and wide(?), O you who show your pleasure in return, O mothers, O *winnings” (YH.38.5).

USES OF THE OPTATIVE.

The principal function of the optative is to express a wish. From this the functions of exhortation or obligation and potential or hypothetical statements or questions is derived. The negation is nôît.
Present optative.

Main clauses

anāīš vā nōišt ahurā mazdā ašəmcā yānāišt zaranaēmā ī manāscā hiait vahīštām yōī vē yōiθmā dasəmē stutuṃ “May we not, O Mazdā, anger you, as well as Order and (your) thought, the best, with those requests (to you), (we who) have taken our places at the *offering of praises” (1.28.9).

nōišt daibitūn duš.sastiš ahūm mārgšišiāt ī akā varanā dṛguuā hizuuā āwūrastō “May the one of bad announcing not destroy a second time this (existence) by (his) bad preference, the one possessed by the Lie, *impeded(?) by the utterances) of (his) tongue!” (2.45.1).

yā vē xšaitūs ašā dītā aiaitṃ / ... / vicērō ḫaś tat frō x'āētāuē mrušiāt / uzūithiō ī im mazdā xråništ ahurā “(He) who would honor (a guest) who comes to (him) by placing (him) there (in his home), either (because) in command (of him) / ... / being the *judge (of these things)—should (always) tell that to the family! / *In the case of(?) ... (uzūithiō), may he *bleed him, O Mazdā Ahura!” (2.46.5).

dātā xratūs hizuuā raištām stōi / mahiiā rāzēng vohū sāhišt manahā “May the maker of the guiding thought instruct the chariot-horse of (this) tongue / of mine (how) to be through (my) good thought (the chariot-horse) of the (poetic) directive” (3.50.6).

Questions

kaṭā mazdā rāniiš skērētīn γaṃ išsārišt / yē hım ahmāi vāstraussaitūm stōi usišiāt / ḫəqējiš ašā paurušiā huuarī pišiiasū / ākāsīng mā nişqṣiiši daṭūm dāhuuā “How might be, O Mazdā, try to obtain (by prayer) a joy-bringing cow / who might wish hev and (her) pasture to be for this one, living correctly in the presence of the many who *withhold the sun? / Do not *let them gain (anything thereby)!

Regard (me as) the one who abides by the established rules!” (3.50.2).

Subordinate clauses

aḥiīš yāsā namahā ustānāzastō raʃwērahiišt ī mainiīšuš mazdā paωuui̇m sprėtahiišt aʃā vīspēng ŝiioθanā ī vaŋhūs xratūm manahō yā xšnewūs ġāuʃčā urūnōm “With hands upstretched in homage to him (my) support, I am (here and now) asking all (of you) for the first (existence) of the inspiration, O Mazdā, life-giving by (my) Order, by (my) action, through which you may listen favorably to both the guiding thought of (my) good thought and the cow’s soul” (1.28.1).

yā vē mazdā ahurā paurišasū vohū manahā / māibiiō dāuūōi ahuū āstuuuatascī hiaitcā manahō / āiiaptō aʃā haccā yaiš raŋuʃtō daitūt x'āhrē “(I) who am now about to circumambulate you, O Mazdā Ahura, with (my) good thought / for (you) to give to me the spoils of both existences, / in accordance with Order, both that which has bone and that of thought, by which (one) may place (one’s) supporters in comfort” (1.28.2).

kām hōi uṣṭā ahurum yē dṛguuō.dabii aeshum vādiiōit “Whom do you wish (to be) an Ahura for her, (someone) who may strike back, (together) with those possessed by the Lie, (their) wrath?’” (1.29.2).

yē māibiiō yao ahmāi ašīt vahīštā / maʃiiš īstīš vohū cōiʃtām manahā / aʃtūg ahmāi yē nā aʃtāi daitūt “(He) who (assigns) to me (the best things) of a (full) lifespan, to him / I assign even (= nothing less than) (my) bones (as) the best (parts) of my ritual, / (but) miseries to him who would receive us (in order to give us over) to misery” (2.46.18).

frō vē [fraʃ]ēšiišt mazdā ašəmcā mrušiš ī yā vē xratūs ŝmākaḥiišt ā manahā / aʃəc vičiddišt yabā ī srāuweəiəmā ī təm dænəm yē xšmāuato ahur “I am (now) sending (her) forth to you, O Mazdā, as well as to Order, for (her) to speak / (the words) which (are) for you, (for them) to be discriminated (= for judgement to be passed on them) there by the thought of your guiding thought, (with respect to) how we may make them heard correctly,—/ that dænə, which belongs to one like you, O Ahura” (3.49.6).
Aorist optative.

Main clauses

uruužištə huwə nə yətiiəi paiti, jamiiə ətəra mazdə ... naməhə nə mazišiəi yəɣəm paiti, jamiiə “(You) there, who gladden (us) the most, may you *in return come to us on account of (what you have) received as your share, O fire of Mazdə ... on account of (our) reverence of (you), the most sinuous (one), may you *in return come to us to the greatest of audiences” (YH.36.2).

yə və mıi ya gaəθə dazdə aənəğə / noıə ahiiə nə aðrii šiiaothənəiš frōsiš / patiiaogə tə ahməi jəsoıə duuəšəňə “Or (he) who (knowingly?) is giving those that (are) my herds over to sin,—/ may not by his actions *misfortune reach me, / *in response, may it keep coming with that (same) hostility to him” (2.46.8).

hanaəmaça zaeməca mazdə ahurə əθənihə raʃənəi darəgaıiən / aəɕəcə əθə maçaunaʃtącə * buiiama raʃiiʃca tə nə darəgaınca əʃtəcə hətəm hudaʃtəma “May we gain and leave (the others) behind, O Mazdə Ahura, in (the race for) your support, which ensures a long lifespan, / and may we through you become both strong and forceful, and may you keep supporting us long and (as much as it is) in (your) wish, O the most generous of those who are” (YH.41.4).

Questions

kaθə təŋə viʃəmišə ərməišə / yaɕəbiəi mazdə əθəi voi vəʃiətə daənə “How may Humility spread out to those / for (the sake of?) whom, O Mazdə, your daənə is bobbing forth” (2.44.11).

kaθə aʃəi druʒəm dīaʃəm zəstaioi “How might I deliver the Lie into the hands of Order” (2.44.14).

Subordinate clauses

xʃaioaça yə və maəhrə srəuiimə rədə “Command, too, (for us your) generous gifts which we wish to hear (about) through your poetic thought” (1.28.7).

tətə varəmaida ahurə mazdə aʃə səɾə / hiiət i mainimaicə vaəciiməcə varaziməcə / yə hətəm əsiəəaŋənj vahištə xɨiə ubəuiəə ahuiiə “Thus, we (now) prefer that, O Ahura Mazdə, O (you) beautiful through (your) Order: / that we may think, speak, and perform them, / (the ones) which we wish to be—among (all) the actions of (all) those who are—the best (ones) for both existences” (YH.35.3).

ahiiə huwə nə daidi ahməciə ahuiiə manəsiiicə xət ahiiə yə tət upə,jamiimə təwəcə haxımə aʃxiiəcə vəsəpəi yaəwə “And, (you) there, give us (now some) of this—for this existence and for the one of thought—that of this (one) by which we may come to that, (namely) your company and (that) of Order for a whole lifespan” (YH.40.2, 41.6).

parʃəm iθə yaθəni tət əmaəaŋəm / hiiət iθə xʃaiaqs aʃəʃəm dıiət əmaəaŋəm “For (that which has been) asked you *energetically, that (is something that) belongs to the forceful ones, so that the one who commands may make you powerful (and) forceful” (2.43.10).

yaθə nəmə xəməuiətə / mazdə friiəi iθəəuiəs saxišət əmauiət “may one like you announce to a friend like me / by (the example of your?) reverence how reverence (is to be done) to one like you!” (2.44.1).

yə və xʃaiaqs adaqs dırıə atiəntəm / ... / vəcətə hıqs tət frə xəəəawə awəuiə “(He) who would honor (a guest) who comes to (him by) placing (him) there (in his home), either (because) in command (of him) / ... / being the *judge (of these things)—should (always) tell that to the family” (2.46.5).
USES OF THE FUTURE.
The 1 sing. future is used in strophe-initial statements only:

ať tā vaxšiiā išoŋtō yā mazdāthā hiaŋcū vīduśē “Thus, I shall speak, O (you) who wish to come, those (words) to which (he) should pay attention to, even when (it is) a knowing (man)” (1.30.1).

ať frauuxšiiā višpanqā mazištām / stauuas ašā yā hudā yōi hōŋtī / spaŋtā mainiū sraotū mazdā ahurō “Thus, I shall proclaim the greatest (one) of all, / praising (stauuas) (him) by the Order (of my ritual) who (is) generous (to all those) who are / through (his) life-giving inspiration. Let Ahura Mazdā listen!” (2.45.6).

ať zi tōi vaxšiiā mazdā vīduśē zi nā mruiaŋt / hiaŋt akōiia draguuiiętē uśtā yā ašem dādrē “For thus I shall tell you, O Mazdā,—for may a man/hero tell the one who (already) knows?—/ that for the one possessed by the Lie (it will end) in an evil (turn, but there will be) wished-for (things) (for him) who (has grasped and) upholds Order” (4.51.8).

ELLISSIP. 2.
More difficult to “restore” are sentences where the omitted word is not clear from the context. In these cases the word must be supplied on the basis of the meaning of the sentence or on comparison with other passages. Often the verb “to be” will be sufficient to complete the sentence.

kō huuapā xōhōmcā dāt zaēmācā / kō yā uśa arēm piθbā xšapācā “Which artisan (first) established sleep and wakefulness (in man)? / Who (is he) through whom (there is) dawn, noon, and night” (2.44.5).

Here the change of syntax prevents us from supplying dāt in the second clause. The simplest restoration is with the verb “to be.” Other possibilities would be “are/were established” or “(re)appear.”

PARENTHETICAL CLAUSES.
Parenthetical clauses are relatively common in Old Avestan.

ciθmā mazdā huxšaθrā daeũa aθharē / ať ū parzsā yōi pišiieŋtī aeiβiio kqm “What? Have there (ever), O Mazdā, been old gods who had the good command?—/yes, I ask this—(they,) who are (at this very moment) *withholding from these (men their) *wish” (2.44.20)

ať frauuxšiiā nū guśō dūm nū sraotē / yacecā asnāt yacecā dūrēt īθaθē / nū īm višpā cīθrē zi mazdāphō dūm “Thus, I shall proclaim. Now hear! Now listen, / both (you) who are approaching from near and (you) who from afar! / Now, all (višpā), pay attention to it, for it (is) brilliant!” (2.45.1)

Exercises 10
A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.
C. Analyze these sentences in detail and translate into English:

1. aŋahiiā aŋa saŋri aŋahiiā vorzēnē kahmāiīt hātm qiišqam vahišqam adā ubōiβiio ahubiiā

2. vohū xšaθrōm tōi mazdā ahurā apaēmā višpāi yaouuē
   huxšaθrstū hō nā vā nāri vā xšaētā ubōiio aŋhūucū hātm hundēsttām

3. aŋcā yadā aŋšqam kaenē jāmaŋtī aēŋapqam
   aŋt Mazdā taibiiio xšaθrōm vohū manaŋhā vōiunđaii
   aeiβiio sastē Ahurā yōi aŋāi daĎan zastaiiō druŋam
The beginning and end of the *Uštuauiit Gāṭā*

2.43.1
uštā ahmāi yahmāi uštā kahmāicīt  
vasō xśaiaš mazdā dāiiāt ahurō  
utauiūti tauuśīm gāt,ūtī vasomī  
ašm darōdauiūt tāt mōī dā ārmaitē  
rāūō ašī vɑŋhūś gām mɑnanhō

2.46.16
faraśaōśtrā aṭhrā tū arādrāiś īdī  
huūō.guūā tāśī yōṅg usuuahī uštā stōi  
yahrā āśā hacaītē ārmaitīś  
yahrā vɑŋhūś mɑnanhō īśtā xšaōtəm  
yahrā mazdā varōdɔmām šaētī ahurō

2.43.2
aṭcā ahmāi vışpaṇam vahīštəm  
x'ātōrīiā nā x'ātōrəm daidītā  
θhā cic.θhā spōništā muniū mazdā  
yā dā ašā vɑŋhūś māiś mɑnanhō  
vıśpā aiiārō dargō, jiiātōiś uruuādānḥā

2.46.17
yəṛā vō aśmānī sōṅghānī  
nōīt anafšmān dājāmōspā huūō.guūā  
hadā vāstā vahmāng sraoašā rādanhō  
yō vṁinaot dāṭōmca ādātōmca  
dangrā maṇṭū ašā mazdā ahurō
2.43.3 at huō vanjhāuš vahiiō nā aibī, jamīāt
yā nā aezū sauanjāhō paṭō siātiq
ahīā anjhāuš astuuatō mananjānascā
haidīing āstīī yāng á šaētī ahurō
ardōrō òbāuēuq huṣṇōuṣa spantō mazdā

2.43.4 at òbā mānghāi taxmāncā spantām mazdā
hiat tā zastā yā tū hašī auūā
yā dā aēšī dragiuuiāte aṣāuūācā
òbāhiī āgmā āṭrō ašā. aojānḥō
hiat mói vanjhāuš hāzō jīmaq mananjāhō

2.43.5 spantām at òbā mazdā māghi ahurā
hiat òbā ahīuš zaṭhī dārāsām pauruuūm
hiat dā šiaaōanā miždauuān yācā uxēā
akām akāi vaŋ’hım aṣim vaŋhaoea
òbā hunārā dāmōiī uruuēsē apāmē
a. vaŋhaoe PPY (Mf4, Pt4); vaŋhaoue PPY
(Mf1). PVS; vanjhāue IPY (J2), (K5);
vaŋhaoue SY (S1); vaŋhuue YS.

2.43. Setting the stage and outlining the program: make the sun reappear in return for rewards.

2.43.1. Prayer to Ahura Mazdā and Humility for rewards of wealth and long life in return for support for Order.

2.43.2. Request: for the inspiration needed to obtain wealth and long life.

2.43.3. Request: for a heavenly sponsor who would indicate the paths for the journey.

2.43.4. Request: for inspiration allowing him to distinguish between good and bad.

2.43.5. Realization that Ahura Mazdā established the rewards in the beginning.

2.46. Audition and Judgement.

2.46.16. The poet-sacrificers of old (the Sponsors), among them Frašaōstra: Humility will again see Order.

2.46.17. and Djāmāspa: Ahura Mazdā will be in command.

2.46.18. Parting shot. So give me good rewards for my supreme gifts and let there be bad for the bad.

2.46.19. Conclusion. Reward for Zarathustra: the True State. For me: two milch cows!
LESSON 11

THE PERFECT.

Perfect indicative.
Active
Sing.
1 -ā vaēdā, ādā
2 -θā, -tā voīstā dadābhā
3 -ā vaēdā tataśā, 3nānsā hiśāiṭā
Plur.
1 -mā vaoxidā
3 -arš, -arsā āpharš, ādarš cāxnarš, vaonarš cikōītarsā

Middle
Sing.
3 -ē, -ōi ārōi dādrē, pafrē, vāuuurzoi

Perfect subjunctive.
Active
Sing.
1 -ā vaēdā (3.48.9?)
Plur.
2 -ābā

Perfect optative.
Active
Sing.
3 -iiāt vīdiīaṭ

Perfect participle.
Active -uuah- vīduuah- naṣsuuah-
Middle -āna- āpana- vāuuurzāna-

USES OF THE PERFECT.
The perfects of verbs that have no present tense have present tense meaning. The indicative of reduplicated perfects is used to indicate result of preceding action or state or is used in “ever/never”-statements. The perfect is often contrasted with the present and the future.

aśahiīā āaṭ sairī aśahiīā vōrzōnē kahmāicīṭ hāṭqī jījīṣqīm vahiśtqīm ādā ubōibiiā ahubiīā “Thus, for whoever (is) in the union of Order in the household of Order I say the desire to win (on the part) of (all) those who are (is) the best for both existences” (YH.35.8).

nōiṭ nā pouărī drōguuatō šīiāt cixšuṣō / at tōi viśpōng angrōng aśāunī ādarī “May no man/hero be someone who wishes to please the many ones possessed by the Lie: / thus, they claim (that) all the evil ones (are) sustainers of Order” (2.43.15).
Uses of the perfect participle.

viđiāt saośius yaθá höi ašiš aŋhat “May the revitalizer know how his reward will be!” (3.48.9).

Uses of the perfect optative.

aέʃam aέnaŋhaŋm naεčit viđuuæ aojoí hάδröiía / ya jőiι saŋhaiťe “Of these sins I declare (myself) in *honesty as knowing none at all, / the ones that are being announced as (actions/tales?) of *violence” (1.32.7).

vaocá moí ya tuuām viđuuæ ahurá / pará híaat má ya máŋg paręθā jimaiř “Tell me (now those things) which you, O Ahura, know, / before the *debts, which (are those) of (= counted by) the *moon, come to me (for settling)” (3.48.2).

vaεδá taŋ yá ahmí mazδá aanaεšo má kamnaʃšuú híaatę kamnäná ahmí “I know the reason why (lit.: that on account of which) I am weak, O Mazdã: (it is) because of my lack of cattle and because I have few men/heroes” (2,46.2).

aŋ yʊŋ aŋšaŋtca vőistá vafŋššicá dǎďoŋg managho / pralofš řng mazδá ahurá aεbiilo pərəmá apanáš kəməm “Thus (those) whom you know (to be), both on the side of Order / and good thought following the established rules, / (and so) according to the models—I shall fill for them, O Mazdã Ahura, with attainments (their) wish (1.28.10).

uštă yá aʃom dădré”(there will be) wished for (things) (for him) who (has grasped and) upholds Order” (4.51.8).

anáiš a vín.nénaša yá karaŋp.tǎsc kauuišscá “(It is) by those (actions of yours that) the titles of “karapan” and “kauui” are (now completely) ruined here” (1.32.15).

xšmaiβiša ɣuus uruú garaďa kahnái má ancyboxjáma ká má tásaʃ / a má aεšmo hazašcá rəmə [a]hišášša dówšcá tuxišcá “To you (gods) the soul of the cow complains: “For whom have you carved me? Who has fashioned me? / Wrath and violence, restraint keep me bound, as well as fetter and oppression” (1.29.1).

paró və vispáiš [par.ʃ] vaoxmá dəεiuaišcá xrafstráiš maʃiššcá “We have (always) declared you (to be) over and above all the creepy old gods as well as (their?) men” (1.34.5).

jàn ə auuu yói aʃurštótš pərəmáŋgho / nəišt aŋšhiři ąδfuuiieiήt hacəná / ... / nəišt frasaši vafŋšš cǎxnərő managho “... down upon those who full of refusal to listen / ... / take no pleasure in the questioning of (their) good thought?” (2.44.13).

tacíti má məɾəndaɲ jiuštọ yói drəuvaatö məzbiš cikòitərəš “Just those shall *divert (and rob?) me (of my) livelihood, who had (previously?) distinguished those possessed by the Lie with great (brilliant gifts?), / the ‘ladies’ and ‘lords’” (1.32.11).

višpá stői huišaiiő yá zí ágharó yúscá hñanti / yúscá mazdá bauuiinti “(For) all good *gains—namely, both those that have been and those that are, / and those, O Mazdã, that are (in the process of) becoming” (1.33.10).

mazdá saxárő mairištọ yá zí vauurazői paɾi.ciθi / daεiuaišcá maʃiššcá yúcá varasáte aip.θiθi / huuó viciró ahuró “Mazdã (is) he who remembers best the *verses. For those that have been produced whenever till now / by old gods and men, as well as those that will be produced whenever hereafter / he, the Ahura, is the one who discriminates (between them) (= passes judgement on them)” (1.29.4).
Lesson 11

viduuā vidušē mraotū mā auiiduuā aipī dīhāuuaiat “let him who knows say to the one who (already) knows!
May no one who does not know keep deceiving (us) hereafter!” (1.31.17).

tā drauguautā maradaiti daēnā arṣaōš haiṭhim / yehiā uriuā xraodaiti cinuuātā pṛoraō ūkā / x’aiś šiaodhanāiś hiwuašcā aṣhaiṭiš ṇgṣuūā pado “Thereby the daēnā of the one possessed by the Lie shall divert the true (poetic thought?) of the straight (path to the detriment of him), / whose soul will (therefore) make (him) shudder in fury (when) in view of the Ford of the Accountant, / having because of its own actions and (the words) of (his) tongue (for ever) lost the paths of Order” (4.51.13).

yastē vispā.mazištām zraošṭam zhaīiš ahuađhānē / apānō darōgo jiiāittim ā xṣatroy vajhōuš manaṗbō / aṣat ā arṣiś pado “(I), who shall be invoking (your) readiness to listen, the greatest of all, at the unharnessing, / having obtained long life, having (obtained) the command of good thought, / and the straight paths up to Order” (1.33.5).

Subordinate Clauses.
Most substantival and adverbial subordinate clauses are introduced by hiiat, which serves as a general subordinate clause introducer. (Note: no examples in the Vahištīstī!)
Other subordinate clauses are introduced by relative adverbs of time, place, and manner.
The main clause is sometimes introduced by a corresponding correlative. The most common main clause introducer is at, which assumes different meanings according to the context (“and, then, thus, but”).

Yezī.
The yezī clauses are “truth-tests”: “if something is/was/will be true, then ...” The apodosis either contains a statement about the current state of the world or a request for knowledge, rewards, or similar.

Protasis present indicative (incl. unexpressed copula)

~ apodosis present indicative or injunctive:

taṭ θbā pārsaḥ arṣ mōi vaocā ahūrā / yā frauuxśiia yezī tā aṭhā haiṭhiā / aṣṣm šiaodhanāiś doḅqaiti ṇarmaitiś / taihiō xṣatroy vohū cinas manaṗbha “I am asking you this: tell me straight, O Ahura, / (the words) which I want to pronounce—for if they (are) true in this manner, / (then, clearly) on account of (our)/by (her) actions Humility *is (currently) *sustaining Order / (and) on account of/through (our) good thought (that she?) assigns the command to you” (2.44.6).

~ apodosis imperative:

yezī aṭhā ata / hāṭa maranē ahūrā vahiştā voistā manaṗbha / θbhmī va mazdā xṣatrōī ṛaṣaṭcā sāŋhō ṽidqm “For if by these (he makes them heard) in that manner, (then) you, O Mazdā, O *rememberer of (things) won, know (them) by (your) best thought: / let (their) announcement be broadcast to you (all) (as it is) in your command, O Mazdā, and in (the sphere of) Order” (1.32.6).

yezī aṭhā stā haiṭhim mazdā aṣā vohū manaṇghā / at taṭ mōi davāstam dātā “For if you are (all) truly in that way, O Mazdā, on account of the Order (of my ritual and my) good thought, / then make that a *(permanent?) mark for me!” (1.34.6).

kadā vaḍa yezī cahiātī xṣaiāṭī / mazdā aṣā ... / arṣ mōi ṛaṣćucām vajhōuś vafuś manaṇghō / vīdiuāt saosiiqs yaṭhā hōi aṣiś apaṭ “When (shall) I know?—For if you (all) are (now) in command of any (existence?), / O Mazdā, through Order, / (then) let the web of my good thought be spoken correctly! / May the revitalizer know how his reward will be!” (3.48.9).
Protais aorist subjunctive ~ apodosis aorist subjunctive

yezi adaia aṣā druṣṭam vonghaiti / hiaṭ qasîṣtâ yâ daibitâna fraoxti / amârâtâti daeuawaincâ maṣiâišcâ / at tói sauaiwâ vahntm vaxsât ahurâ “For when he shall overcome the Lie with (his) *presentations, by the Order (of his ritual), / at the sending forth of the premiums (of victory), which (are the prizes?) proclaimed (as) those *of old / by old gods and men in (the race for) immortality, / then he will magnify (his) hymn with life-giving strengths for you, O Ahura” (3.48.1).

vahštâ ištîš srâuwâ zarathustrâh / spîtamahâiâ yezi hói dâit âiâaptâ / aṣā hacâ ahurô mazdâ yauwîi višpâi.â huaâghouâum / yaecâ hói daôn sašnâcâ daenâtâ vajhuâdâ ušâ âiâoðbânasâcâ “The best ritual is renowned (as that) of Zarathustra / Spitama. For when Ahura Mazdâ shall give to him (as) spoils / in accordance with (its) Order a good existence for an entire lifespan, / (then he shall) also (give it? to those) who *compose and *master the utterances and actions of his good daenâ” (5.53.1).

yadâ clauses.

pârâxâ auuât yathâ huoâ yô hudânuʃ domânuhiai xâthrâm / sôîthrihiâ vâ daçilûš vâ aṣâ frâdatâşi asparxattâ / ãbâunus mazdâ ahurâ yadâ huoâ aŋhât yâ âiâoðbânasâc “I ask you about yon (thing); how he (will be), the generous one who strives for furtherance (of) the command of the home, / when he shall be (there), one like you, O Mazdâ Ahura, and with what actions (will he come)?” (1.31.16).

açcâ yadâ aešpm kaenâ jamaiti aenahqum / ait mazdâ tâbiîô xâthrâm vohâ mananhâ vûœudaiti / aebiît上班族 ahurâ yô aśai daôn zastaiô druṣṭ “Thus, also, when the retribution comes for these sins: then, O Mazdâ, he shall constantly present the command to you by (his) good thought / for (you) to announce (it) to these, O Ahura, who shall be placing the Lie in the hands of Order” (1.30.8).

yadâ aṣm zuumûm anhât mazdaścâ ahurâghô / aṣcâ ārmati / vahštâ išasâ manahâ / matbiît xâthrâm aœjôghuat yehiâ vœxârâ vanaêmâ druṣṭ “When Order (shall be) the *butter libation, (then) both Mazdâ (and) the (other) Ahuras shall be (present) / and Reward and Humility. (And then) I shall try to obtain (by prayer) (from them) by (my) best thought / command with strength for me by the increase of which we may overcome the Lie” (1.31.4).

yatâ clauses.

Present indicative

kaṭ vô xâthrm kâ ištîš šiôoðtanâi mazdâ yathâ vah kim “What (is) your command? What (is your) wish for action (to be produced), O Mazdâ, or (for) how I sleep?” (1.34.5).

yatâ aisi idâ varxatê yâ dañâ aŋhûs pauwuiehiâ / ratûs šiôoðtanâ razisštâ drûguataeçcâ hiaçtcâ ašaonâ “In the way that (they are produced) through these (words and actions), in this manner are (re)produced the actions which you (all) established (as) the models / of the first existence (to be = provide) the straightest (paths?) both for the one possessed by the Lie and when (it is) for the sustainer of Order” (1.33.1).

Present subjunctive

huuo vîcîrô ahuro aðâ nû aŋhât yatâhu huuo vats “he, the Ahura, is the one who discriminates (between them) (= passes judgement on them). It shall be for us in the way that he shall wish” (1.29.4).

açcâ hiat tâ hôm mainiûi jasaœtêm pauwuîm dazâd / gaêmca ajiûtîmca yadâcâ aŋhât apœm aphu “Thus, also: whenever the two inspirations come together one determines for the first time / both life (for the good) and lack of survival (for the bad) and how (their) existence shall be at last” (1.30.4).
Aorist optative

yaθā tā aθura.mazdā mānghaçā vaocascā dāscā varšcā yā vohū / aθā tōi dādmacā “In the same way that you, O Ahura Mazda, have thought them and spoken, established, and produced (those) which (are) good (thoughts, etc.), / in that way we are giving (them) to you” (YH.39.4).

Aorist subjunctive

yōi īm vō nōiṭ tōa maθrəm varšcənti / yaθa īm mənícəc vaocacə / aəbiəcə aŋhəs auvōi aŋhə apəməm “(those) of you who shall not produce it in this way, the poetic thought, / the way this (*iəm: announcement) (is and) I shall think and speak (it), / for those the last (word) of (this) existence will be *woe!” (2,45,3).

aṭ nō aṣa friiā dazıiāi hākuraŋa / yaθā nō a vohū jimaŋ mαnαŋa “Thus, for friendly *guides to be placed for us through Order—/(tell me) how (he) shall come to us on account of (my) good thought” (2,44,1).

Present optative

frō vā [fraʃčišə mazdā aʃ诊所 məruiṭe / yā vā xratšuʃ xəməkahiiə d mαnαŋa / ərəʃ vidićiiǎi yaθa ī srāuuaiaiæmə / t胺 dənəm yā xmaumaci ahurə “I am (now) sending (her) forth to you, O Mazdā, as well as to Order, for (her) to speak / (the words) which (are) for you, (for them) to be discriminated (= for judgement to be passed on them) there by the thought / of your guiding thought, (with respect to) how we may make them heard correctly,—/ that dənə, which belongs to one like you, O Ahura” (3,49,6).

yaθra clauses.

aṭcə bůam šiiāmə yōi īm fərāfcəm kαrənən ahüm / mazdǎscə ahurəhpə d mōiast ratašt aʃcə / hiiət hαtərə manə buuət yaθra cistiə aŋhαt maβə “Thus, also: may we be (the men of?) those who shall make it succulent, (this) existence, / O Mazdā and (you), the Ahuras, here through the bringing of ... and through (our) Order, / when (one’s) thoughts shall be in one and the same place where (one’s) understanding shall (at first) be one way, then another” (1,30,9).

xašrəiš yųjən kərapənə kəmuaiaerc / akiši šiacyənaši ahüm məryəngduiəc maʃiṃ / xŋx x`ş uwuć x`ضغط xaɔəcə xraəcf dənə / hiiət aibib ʒəmən yaθra ciuuaat pəruauté “The (other) “numblers” and “poets” have harnessed by (their) commands / mortal man to evil actions in order to keep destroying the (present) existence, / (they) whom their own soul and their own dənə shall make shudder in anger / when they have come to where the Ford of the Accountant (is)” (2,46,11).

fərəʃəoaʃtrə aθra tũ arədrəi iði / huuə.guů aθi xŋx uwuć uʃtə stōi / yaθra aʃa hacaitə armaticiš / yaθra vaŋhəs manəŋho iʃiš xaʃəcm / yaθra mazdə varədqəm səeiθ / yaθra və aʃʃməni səŋhəni / nōiṭ anəfməm daʃʒəmpa huuə.guů / hadda vəstə vahməŋ ərəaəʃə rədəpə “O Fraʃəoaʃtrə, you, go there with the heavenly sponsors, / (you) Huuə.guů, (go) with those whom we (both: Zarathustra and Fraʃəoaʃtrə?) (now) wish (usuahii) to be in (their) wish, / where Humility is (now) with Order, / where (there is) command in the ritual of (one—like me—of) good thought, / where Mazdā Ahura is (now) dwelling in increase, // where I shall
announce to you metrical verses, / O Djêmâsqa Huuó.guua, not unmetrical (ones), / (and,) together with that readiness to listen of yours, hymns for a generous gift”! (2.46.16-17).

yauua† and yäf/yäat/yäf,ä clauses.

yauua† isäi tauuuaccom yauua† xxäi aëšä ašahiä “as much as I shall be able and capable, so much I want to *look sharply in search of Order” (1.28.4).

aëeliô moä ašä siaadat yauua† ahmaq aurunä xraafsträ “by (his) Order the great one shall remove (rewards?) from them as far as (we remove) from us creepy beasts” (1.34.9).

a† v@™ staot˝ aoj˝i mazd˝ aºh˝ / yauua† aπ≥˝ siiazda† yauua† ahma† aurun˝ xrafstr˝ “by (his) Order the great one shall remove (rewards?) from them as far as (we remove) from us creepy beasts” (1.34.9).

yauua† is˝i tauu˝c˝ auua† xs˝i aˇπ aˇ ≥ ahii˝ “as much as I shall be able and capable, so much I want to *look sharply in search of Order” (1.28.4).

yauua† is˝i tauu˝c˝ auua† xs˝i aˇπ aˇ ≥ ahii˝ “as much as I shall be able and capable, so much I want to *look sharply in search of Order” (1.28.4).

like English that-clauses and French que-clauses these have many different functions. Often the main clause is introduced be a correlative a†, which should be translated accordingly. As in other types of clauses, the verb may be missing.

Substantival hiiat-clauses (that clauses).

a† zı töi vaxsiıi mazd˝ vîdušé zı ná mruuiat / hiiat aköiiı drçgauuíṭe uštá yız ašm dâdré “For thus I shall tell you, O Mazdã, —for may a man/hero tell the one who (already) knows— / that for the one possessed by the Lie (it will end) in an evil (turn, but there will be) wished-for (things) (for him) who (has grasped and) upholds Order” (4.51.8).

Substantival hiiat-clauses (that clauses).

hiiat-clauses.

Like English that-clauses and French que-clauses these have many different functions. Often the main clause is introduced be a correlative a†, which should be translated accordingly. As in other types of clauses, the verb may be missing.
Temporal *hiiat*-clauses.

These clauses take the same tenses as main clauses: the present injunctive; aorist injunctive; present or aorist subjunctive.

Verb-less temporal *hiiat*-clauses are often general statements.

Present injunctive: general statements

*aṭcā* *hiiat* tā *hām* mainiū *jasaētām* pauruʻūm dazdē / gaēmcā ājiātūmcā yaṭbācā aḥḥat āpūmām aḥḥuś “Thus, also: whenever the two inspirations come together one determines for the first time / both life (for the good) and lack of survival (for the bad) and how (their) existence shall be at last” (1.30.4).

*spōntōm aṭ θβā mazdā mšōhī ahurā / *hiiat* mā vohū *pāiri,jasaat* managāhā / *parasatcā* mā ciš ahī kahiīhī ahī “Thus, I (now) think of you as life-giving, O Mazdā Ahura, / when he *surrounds me* with good thought / and asks me “Who are you? Whose are you?” (2.43.7).

*kāmā* mazdā mawūtāt pāiūm dādā / *hiiat* mā drūgūdū *didarsatā* aēnāḡhē “Whom, I wonder, O Mazdā, do you assign to one like me as (divine?) protector— / when the one possessed by the Lie *ogles me for sin*” (2.46.7).

Present injunctive: past

*θβόi* as ārmaitiš θβā ā gūšš tašā aš.xratuś / mainiūs mazdā ahurā *hiiat* axiūi dādā paθqm “Humility was yours. Yours (was) the inspiration of great guiding thought there / (as) the fashioner of the cow, O Mazdā Ahura, when you were giving her (the choice) of paths” (1.31.9).

Aorist injunctive: past

*kabhā tōi gauuōi ratuś / *hiiat* hīm dāṭā xśaiantō hadā vāstrā gaodāiīo θβaxšō ““How (was) your model for the cow, / when you (gods) who are in command established her together with (her) pasture (as) cow-nourishing diligence?” (1.29.2).

*aṭ höi vāstrā rāmā dā ārmaitiṁ / *hiiat* hīm vohū mazdā [hīm]fraštā managāhā “Thus, for him you (now) establish Humility (as) peace for (his) pasture / when he has consulted, O Mazdā, (his) good thought” (3.47.3).

Aorist injunctive: future

*aṭ hī aiīd frauvaratā vāstrīm axiīi fšuianṭom / ahurom ... *hiiat* nō mazdā pauruʻūm gaēθāscā taśō daēnāscā / θβā managāhā xratūscā “Thus, between these two she opted for the tender of cattle (to be) a forager for her, / an Ahura (for her)... when, O Mazdā, you for the first time fashioned for us herds and daēnās / by your thought, as well as (our) guiding thoughts” (1.31.10-11).

*hiiat* us aśā naptiaēsā nafšućā / ... / *mu[z]jān ... / ārmātōiš gaēθā frādō θβaxšaŋhā / aṭ īś vohū hōm aibī moīst managāhā / ašibīo rafṣibāi mazdā sastē ahurū “(But) when (the winner) has come up through Order among the *great-grandchildren and grandchildren / ... / you (O Ahura Mazdā) further (his) herds with the diligence of Humility” (2.46.12).

sraotū sānsā fšōḩūiō / ... / *hiiat* daēnā vahištē yūjōn mīḏēl “Let (him too) hear the ordinances, the *sustainer ... / ... / when (their) daēnās have harnessed (their coursers) in (the race for) the best fee” (3.49.9).

Aorist subjunctive

*aṭcā tōi vaēm šiūmā yōi im forašm karvāon ahūm / mazdāscā ahurāphō ā moīiastrābaranā aṣācā / *hiiat* haṭrā manā buuaṭ yaṭrā cistīš aḥḥat maṭhā “Thus, also: may we be (the men of?) those who shall make it succulent,
(this) existence, / O Mazda and (you), the Ahuras, here through the bringing of ... and through (our) Order, / when (one’s) thoughts shall be in one and the same place where (one’s) understanding shall (at first) be one way, then afterward” (I.30.9).

These clauses take the same tense as main clauses. A causal clause may be correlated with an instrumental of cause/reason.

Verb-less.

at tā vaxššīāā išanšō yā mazdāšā hiaitcit višušē “Thus, I shall speak, O (you) who wish to come, those (words) to which (he) should pay attention to, even when (it is) a knowing (man)” (I.30.1).

daitkanagmc āidišūnq hiait urunū yazamaiddē “We are also sacrificing to the souls of the undomesticated animals, when harmless” (YH.39.2).

yaštā āšā švaxššātē yā dāštā agššūš pauruiehiiš / ratūš šiiaodanā razīšštā drāguataēčš āitiš tc šəaonē “In the way that through these (words and actions), in this manner are (re)produced the actions which you (all) established (as) the models / of the first existence (to be = provide) the straightest (paths?) both for the one possessed by the Lie and when (it is) for the sustainer of Order” (I.33.1).

yezi adāšā ašā druxm vonghait / hiait qašušā yā dabiššānā fraoxtā / amarštāšī dāuwaššcē maššštāššcē / at tōī sauuūši vahməm vaxšš ahurā “For when he shall overcome the Lie with (his) presentations, by the Order (of his ritual), / when at the sending forth of the premiums (of victory), which (are the prizes?) proclaimed (as) those *of old / by old gods and men (as the prize?) in (the race for) immortality, / then he will magnify (his) hymn with life-giving strengths for you, O Ahura” (3.48.1).

tā ṣpōšš ahurā yā zi ašīt jāŋhātīč / yā isūdā đadāntē dāthranq hacā aššunō / yāscē mazdā drāuqođ dšbiō yahē tā aghōn hāŋkarātā hiait “I ask you (here and now), O Ahura, about those (things). For (those) that are (now) coming and (those) that shall come, / the *dues in gifts that are being given on the part of the sustainer of Order, / and those, O Mazda, that (shall be given) on the part of those possessed by the Lie—how those shall be when in the *record” (1.31.14).

Causal hiait-clauses.

These clauses take the same tenses as main clauses. A causal clause may be correlated with an instrumental of cause/reason.

aiu nōıt araδ vishītā daεuacēnā hiait 挹 dšbaomā / pεrasmanqg upā. jasaıt hiait vårnātā aciššm manō “Especially the old gods did not discriminate correctly between these two, because deception / would come over them as they were discussing, because (or: so that) they would prefer the worst thought” (I.30.6).

tā dšbaomōtā maššim hujiuĎuč źlmanqtaššcē / hiait vę akā managhę yōŋg daεuacē akasčē mainiiuš / akā šiaodanam vacaŋhę yę fracinac dræuqamxšiiō “thereby you deceive mortal man of good living and
immortality / because the bad inspiration, too, (deceives) you, the old gods, with bad thought / (and your) action with bad speech, through which (their) *lamentation *reveals the one possessed by the Lie” (1.32.5).

vaēdā taṭ yā ahmi mazdā anaēšō mā kamnāṣuṇā hiiatcā kamnānā ahmi “I know the reason why (lit.: that on account of which) I am weak, O Mazdā: (it is) because of my lack of cattle and because I have few men/heroes” (2.46.2).

hiiat-clauses of consequence.
Most of these take the subjunctive, one the optative.

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Exercises 11

A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.
C. Analyze these sentences in detail and translate into English:

1. hiiatcā aspā vaxšiā vō spītamāghō / hiiat dāōēng vicaiatō ādāēqscā “O Haēcā, aspas, O Spitmas, I shall tell you / so that you can discriminate (=pass judgement on) those who (are) according to the rules and those who are not” (2.46.15).

2. aroī zī xīmā mazdā aśā ahurā / hiiat yūskmākāi maṭhrānē vaarāzatā “For they are sent on their way hither by you, O Mazdā Ahura, through/on account of (our) Order, / so that you shall constantly provide happiness for the master of your poetic thoughts” (3.50.5).

3. hiiatcū hii adacā iiadacā vārziāmnanamcā vāuvaarzanaṃcā mahē aibā jarātārō naēnēsārō yahōnā vohunam mahī “He wishes, O Mazdā, to make heard / for us and for Order poems of praise, if (only) I am made (assigned as) the good breath/control of his speech organ” (1.29.8).

Conditional hiiat-clauses.
The only example is the following one, so it is quite possible that it ought to be analyzed differently.

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Exercises 11

A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.
C. Analyze these sentences in detail and translate into English:

1. humatanam hūxтанam huvarštαnαm iiadacā aniiadacā vαrziαmnanαmcα vαuvaarzαnanαmcα mahē aibā jarαtαrō naēnēsārō yahōnα vohunα mαhī

2. ahihā grēhmō ā hōttōi ni känwαιαxсιt xratās [nī.]ladaat varxēc ĕcī fraidiuuā hiiat visēntā drōguuαntɔm ωuuō hiiatcā gāuś jaidiīāi mraoi ū yē dūraošɔm saocaiiαt ωuuō

3. vispā tā parɔxαs yahō aśāt hαcā gαm viḍat vāstrīō śiiaothαnαiś arxuuiō λuq huxrαtuś nmaŋhā yē dăhαēbiiūō ɡrεs raτūm xiaišq ašiuiūā cistā

4. at zī tōi vaxšiā mazdā viḍuṣē zī nā mruiiāt hiiat akiōi drōguuαiē uśtā yē aštē dądrē huuō zī maṭhrā śiiaōtō yē viḍuṣe mrαuuαttī

5. at frauxvšiā aŋhōus ahihā vahīstōm aśāt hαcā mazdā vαcēdā yē īm dāt pαtαr OFFSET varʃhiiś varzαιαntō manaŋhō
P. O. SKJÆRVØ: INTRODUCTION TO OLD AVESTAN

Text 11

From the Spāntāmaniū Gāthā

3.47. Introduction.


spāntā maniū vahīstācā mananji
hacā aṣāt śīaoθanācā vakacāhācā
ahmā *danθ hauruudāθ amarotātā
mazdā xšāθā ārmaiti ahūrō
a. dn PPY (Mf1), PVS (Mf2); dan PPY (Mf4, Pt4), PVS (Jp1, K4);
dan IPY; dan YS, IVS (L1); da IVS (K10); Pahl. dād "gave."

3.47.2. Praise of Ahura Mazda, father of Order, producer of the Most Vitalizing Force by his utterances and the actions of Humility with his hands.

ahiiā maniūšu spāništahiiā vahīstam
hizuuθa uxōši vaŋhōšu šōnū mananji
ārmatōiš zastōbiθa śīaoθanā voroθiθa
ōiā cīθi huuō ptā aṣhiiā mazdā
a. hizuuθ PPY (Mf1), YS, PVS, IVS; hizuθ PPY (Mf4, Pt4), IPY.
3.47.3. And also the father of the poet-sacrificer’s Vitalizing Force and made the cow and Humility as peace and pasture.

ahiiā maniišuš tuušm ahī tā spāntō
yā ahmāī gam rāniiō.skorāitīm hōm.tāsāt
aṭ höi vāstrāi rāmā dā ārmaitīm
hīaṭ hōm vohū mazdā hōm.fraštā mananjhā

3.47.4. Followers of Order and those possessed by the Lie. The latter do not benefit from the Force. Rich and poor. Belong to the sustainers of Order and those possessed by the Lie respectively.

ahmāt maniišuš rārōśiianṭīā drguuāntō
mazdā spāntāt nōit aṭāb ašaonō
kāsāušcīt nā ašaunē kāṭānē anhaṭ
isu̯uācīt hās paraoa[q] akō drguuāītī
a. rārōśiianṭī PPY (Mf1), PVS; rārōśiianṭī PPY (Mf4, Pt4); rārōśiianṭī IPY (K5).
b. ıtā IPY only.
c. kāṭā PPY (Mf1, Mf4), PVS; kāṭē PPY (Pt4), IPY.
d. paraa PPY (Mf1, Pt4); paraa PPY (Mf4), IPY (K5), PVS.

3.47.5. Winners and losers. The sustainers of Order obtain good things from Ahura Mazdā, those possessed by the Lie, even when generous, do not please Ahura Mazdā.

tācā spāntā maniiū mazdā ahurā
ašaunē cōiū yā zī cīcā vahištā
hānara ḍljahmāt zoašāt drguuā baxšaิตī
ahiiā šiiaōtānē akād ſaiaq[a] mahanjho
a. ſaiaq PPY (Mf4), IPY; ſaiaq PPY (Mf1, Pt4), PVS.

3.47.6. The race. Ahura Mazdā inspires the poet-sacrificer to a good race.

tā dā[a] spāntā maniiū mazdā ahurā
āṭrā vānhāub vāditāim rānōbiuā
ārmātōi šdōbanjhā ašāxiācā
hā ſi paourāq[c] ſaianṭīd[v] vāraWORD[ǐ][ā]nē
a. tā dā PPY, PVS (M2); tā dā IPY (J2); tādā IPY (K5).
b. vānhāu PPY (Mf4, Pt4), IPY; vānhā PPY (Mf1), PVS (Mf2, Jp1); vānhā PVS (K4).
c. pōurā PPY (Mf1), PVS (Mf2); pōurā PPY (Mf4); pōurā IPY;
d. išaṭā PPY, IPY, VS; išaṭā PVS (Mf2); išaṭā PVS (Jp1, K4).


3.48.4. The two choices and their consequences.

yā dāt manō vahīō mazdā āšiāscā
huuō dānaṃ šiiaōtānēc vacaŋḥācā
ahiiā zoašŋō uṣṭī varoŋŋh hacaṅtē
ūbaṁm xratā[a] ap̣mōm nanā anhaṭ
a. xratā PPY, IPY, SY, YS, IVS; xratā PVS.

3.48.5. Good and bad rulers. May the good (gods) rule over us! May Humility guarantee good offspring! May the cow prosper and give us good things!

huxsātṛā xšaŋṭam mā nō dūsō.xšaṛṛā xšaŋṭā
3.48.6. May Humility guarantee dwellings and long lineage, when Ahura Mazda gives her fecundity at the establishment of the New State.

3.48.7. May the forces of darkness be removed and the bright day sky stretched out by the action of Good Thought of the successful poet-sacrificer!

3.48.8. Question. How to make the ritual successful?

3.48.9. Stage fright. Winners and losers. Let me and my Good Thought be successful!

3.48.10. About the bad poet-sacrificers and the inefficient ritual.
3.48.11. How to make Humility produce Peace and Pasture in spite of those possessed by the Lie?

cadā mazdā ašā maṭ ārmaitiš
jimaṭ xšaṭrā hušošiš vāstreuauti
kōi druguuo.dabīš xrušuši māmaṃ dānte
kān ā vanhāšuš jimaṭ maṇaḫhō cistiš
  a. dānte PPY (Mf1, Pt4), IYS (J2, K5), PVS (Mf2, K4 dānte), IVS (L2); dānti PVS (Jp1); dānti YS.

3.48.12. The winners, who please Ahura Mazdā, will be the new Revitalizers.

aṭ tōi aḥhaṇ saošišišō dašišišam
yōi tšnuṁa vohū maṇaḫhā hācāntē
šiāoṭanāši ašā ōḥahiši mazdā sāŋghahhiši
tōi zī dātā hamaštārō ašāō maḩiši
  a. xšām PPY (Mf1, Mf4), IPY (J2), YS; xšām PPY (Pt4), YS, IVS; xšūm IPY (K5), SY, PVS (Mf2, K4).

3.49. How to implement the plan—by the poets contribution and the gods' reward!


aṭ mā yauuā bōnduuo ṭpafreš mazištō
yō dušarǎrīš cixnuši ašā mazdā
van’hi ḏādā gaidi mōi ā mōi ārapā
ahiši vohū ašiš vīdā maṇaẖhā
  a. pafre PPY, IPY, SY, YS; pafre PVS, IVS (L2).
  b. vanhāš K5, J3.

3.49.2. The inefficient, but dangerous, rival.

aṭ ahīiš mā bōnduuhhiši mānaiśeti
ṭkāesō drguu duaiši aśā rārāsō
nōi spār̄am dōrašt ahmāi sōi ārmaitiṃ
naēdā vohū mazdā fraštā maṇaẖhā
  a. mānaiśeti PPY (Mf1), PVS (Jp1), PVS (Jp1, K4); mānaiśeti PPY (Mf4, Pt4); mānaiśeti IPY (J2), SY; mānaiśeti IPY (K5), SY; mānaiśeti PVS (Mf2); maṇaẖišeti IVS (Dh1).

3.49.3. The two choices and their consequences. The bad banned from the company of Order.

aṭcē ahmāi varōṇāi mazdā nidātom
ašōm sūdiāi ṭkāesāi rāśaiēţē drux̄
t ā vanhāšu sarō iziāh maṇaẖhō
aṇṭār vīşpmā drguuutō haxmāŋ aṇṭār.mruuiē
  a. rāśaiēţē PPY (Mf1), PVS (Jp1 rāśaiēj), YS, IVS; rāśiāţē PPY (Mf4, Pt4), IPY (K5); rāśiațē IPY (J2); rāśi, [space?] jhō SY; raśaiēţē PVS (Mf4); raśiațē PVS (K4); Pahl. rēšēndē.
  b. iziā PPY (Mf1), IPY, PVS (Mf2, K4); iziāi PPY (Mf4 ūjiiai, Pt4), SY, YS, PVS (Jp1), IVS.

3.49.4. The actions of the bad poet-sacrificers and their lies about the sustainers of Order.

yōi duš.xraţhā ašaṃmām varāṇān *ramāmcē
x’āiš hizubitī fūiiasū fasuiiṣīṭō
yaēšaṃ nōi huaroštāiš vās dužuuarāštīb
tōi daeuxuŋ daṭnē yā drguuutō daēnā
  a. rāmām PPY (Mf4), IPY (K5), SY (J3), PVS (K4), YS, IVS; rāmām YS.
  b. ‘uumtštaiš IPY, SY.
  c. dŋ PPY; dŋn IPY (J2), YS (H1); dŋ IPY (K5), SY, YS, IVS; daṇiā PVS.
3.49.5. The good poet-sacrificer of good lineage is the one who truly invigorates the gods by his sacrificial refreshments.

aŋ huuo mazdāa ižaćā ēzūtīšcā
yā daēnām vohū sārōštā manañhā
ārmatīš kascié ašā huzāntūš
tāścā vīspāšī 0bahmī xšāfrōi ahurā
   a. mazdā PPY, IPY (J2), SY, PVS (Mf2), IVS; mazdā IPY (K5), SY, PVS (Jp1, K4).¹

3.49.6. The contest. Daēnā on her way. She brings the sacrifice to be judged and approved.

frō vāa fraēšiā mazdā ašāmcā mrūité
yā vō xratōus xšmākahiā ā manañhā
āroš vīcidīiā yaṭā ī śrāuuaiaēmā
tam daēnām yā xšmāuatō ahurā
   a. vā PPY, IPY, SY; vā SY, PVS, IVS; Pahl. frāz 0 an ī ašmāh.

3.49.7. Thereby our community may be famous.

taţcā vohū mazdā sraotū manañhā
sraotū ašā ġūšahuuāa tū ahurā
kū airiāmā kū x’aētōusb dátiā anjḥāt
yō vərəzənāa vaŋ’him dāt frasastim
   a. ġūšahuuā PPY, PVS (Jp1); ġūšahuuā IPY, PVS (Mf2); ġūš.huuā SY, VS.
   b. x’aētōus PPY, IPY (J2 x’stāuś), SY (C1); x’aētuś IPY (K5), SY, PVS [K4 x’stuś], IVS.
   c. vərəzənāi PPY (Mf1), IPY (K5), SY, VS, PVS, IVS; vərəzənā PPY (Mf4, Pt4), IPY (J2), VS.
LESSON 12

INFINITIVES.

Active/middle infinitives:

From roots/root aor. stems:
-ē'-'ōi pōi
-tēl-'ōi itē, gaţ.tōi, mraūtē, sastē, stōi
-mainē xśńmainē(?)
-uuiūl-'uiūi dāuuūi, ṭuduiē
-uuiūnēl-'uuanōi ụuuaunuē(?), vioduuanōi

From pres. stems:
-a'ōhē frāda'āhē, srānuuaia'āhē, vaēna'āhē

From s-aor. stems(?):
-ē'-'ōi nāšē

Middle infinitives in -diiāi:

From roots:
°rāxiidiiā, jaidiiā, bāūdiiā, ciiiiāi, dāruddiiā, etc.

From pres. stems:
varξiiieidiiā, morgziddiiā, morgndidiiā, ṭrāiō.đidiiā, dišźaididiā

USES OF THE INFINITIVE.

Infinitives either depend upon a verb: vas- “to wish” or verbs of thinking or speaking, or are used independently to express the purpose of an utterance or an action.

vas- “to wish” + infinitive.

utauiūtī tawuišim gaţ.tōi vasomē / ačom daradiiāi “I am wishing (for) *tissue-strength to come with *tissue-connectedness / (and? for) Order to be upheld” (2,43.1).

kahmāi vā viduiē vaśi “To whom do you wish (right now) (gifts) to be made known?” (2,43.9).

huuō nō mazdā vaśti ašāicā / carξkərōrā srānuuaieghē “He (Zarathustra) wishes, O Mazdā, to make heard / for us and for Order poems of praise” (1,29.8).

aţ tōi ātṛm ahurā aojōjhuuaanōm aśa usāmahī / astīīm ściuaanōm stōi raraṇē ciōrā.awuahōm “Thus, we wish your fire to be powerful, O Ahura, through the Order (of our ritual), / *instructing and forceful and of brilliant help for (him) who supports (us)” (1,34.4).

kaṭā mazdā rāniiō.skəriūm qam ḫasūiīt / yā hīm ahmāi vástrauuauiūm stōi usiūat “How might he, O Mazdā, try to obtain (by prayer) a joy-bringing cow / who might wish her and (her) pasture to be for this one?” (3,50.2).
“To think, teach” + infinitive

\textit{at θῆ Μάζδα όμορμπούμ} mazdā yazūm stōi manapthā / vaŋhũs paturūm manapthō “Thus, I (too now) think with (my) thought of you as being the first, O Mazdā, (yet) youthful, / father of (all) good thought” (1.31.8).

dātā xraṭiṣū hizwūrai raitom stōi/mahitā raŋzūng voḥū sāhi ṭ manaphā “May the maker of the guiding thought instruct the chariot-horse of (this) tongue / of mine (how) to be through (my) good thought (the chariot-horse) of (the poetic) directive” (3.50.6).

Infinitive of purpose.

\textit{taṭ mōi vicidiiai} vaocā hīaṭ mōi aṣā dātā vahīi / viduiē voḥū manaphā māncā daidiiai yehii nā arṣisī “Speak that to me—for (it) to be discriminated—the better (of the two premiums, i.e., the one?), which you shall give to me on account of the Order (of my ritual), / (for me) to know by (my) good thought, and for (it) to be kept in (my) mind, (that) which is my *desire to acquire” (1.31.5).

\textit{hūuō mā nā sravā mōrṣadaṭ yō aciṣṭōm vaēnāḥē aogadā / gqm aşi̊iā huuarcā} “That “hero” *diverts my songs of fame who (for his part) declares the worst (word) in order to see / with his evil eyes the cow and the sun” (1.32.10).

\textit{aṭ mazdā taibiō xṣaṭrōm voḥū manaphā vōiūidaiti / aćiściō sastē ahurā yōi aṣāi dadon zastaiiō droujōm} “thus, O Mazdā, he shall constantly present the Lie to you by (his) good thought / for (you) to announce (it) to these, O Ahura, who shall be placing the Lie in the hands of Order” (1.30.8).

\textit{kāṭā aṣāi droujōm diiğm zastaiō / ni hīm marrāḍdiiai ḍhakiiāi maŋṭrāiś sōnhahiīi / śmaunaitām sinqm dāuūōi draruguusā / a iś duuaśfēng mazdā [a]nāṣē qṣāstēcā “How might I deliver the Lie into the hands of Order / for it to be wiped out by the poetic thoughts of your announcement / (in order) to make a *rupture(?) with force among those possessed by the Lie / (and) to bring them to torment, O Mazdā, and miseries?” (2.44.14).

\textit{hīaṭ hōi aṣā voḥucā cōiśi manaphā / xṣaṭrōi hōi hauwrāttā amrrātōtā / ahmāi stōi dqn touššt utaiiūtī “When one has assigned to him through (one’s) Order and (one’s) good thought / wholeness (and) immortality for (them to be) in his command / they shall give (him) *tissue-strength (and) *tissue-connectedness to be his” (2.45.10).

\textit{aṛōhā voiẓdiiai} kāmahiíi tōm mōi dātā / daragahiia yaoś yōm vā naēcīiś dāršt ītē “in order for the things to be gained of (my) wish to be found, lay down for me (now) that (path) / of a long lifespan which no one has (actually) *seen you (gods) go, / the worthy existence, which is said (by you? to be) in your command” (2.43.13).

\textit{yezi aḥiia aṣā pōi maṭ xšaiiehī / hīaṭ hīm spādā anaocanphā jamačtē / awuāiś uruutātāiś yā tū mazdā diďr̀zō / kuṭrā aiiā kahmāi vananqm dadā “For if you together with Order are (now) in command of this (existence) in order to protect (it)—/ when two armies have come together in mutual dislike, / by yonder deals which you, O Mazdā, wish to keep firmly, (then) to which side of these two (do you go and) to whom (among them) do you give victory?” (2.44.15).

\textit{nōiṭ hīm mizōn aṣā vāṣtroy maṇḍaḥē} “they do not *care for her in order to further (her) pasture by the Order (of a ritual)” (2.44.20).

Negation + infinitive.

The infinitive is used with negation to express “there is nothing to ...”

\textit{auwaśqm nōiṭ viduiē yā ūauaitē ādrīṅg arxṣuawēphō “Among yon (things? there is) no(thing) to know whereby the capacious ones can be moved toward the needy” (1.29.3).}
RELATIVE CLAUSES.

Relative clauses are “adjectival” subordinate clauses, and as such their principal use is to modify nouns. Relative clauses also modify pers. prons., whence we get the “I who,” “you who,” and “he who,” etc., types of rel. clauses.

Like adjectives, rel. clauses can be “substantivized,” that is, they can take the place of a noun, rather than modify one, and so function by themselves as subject, dir. object, etc. In these cases, a “dummy” pronoun may be present, which, by its case shows the syntactic function of the rel. clause. In English such a “dummy” is required (“he who,” “the one(s) who,” etc.), although not in Avestan: “I saw the one who killed the dragon” ~ “I saw who killed the dragon.”

Also when the relative clause precedes (the verb of) the main clause, OAv. does not require a “dummy” resumptive pronoun: “the one who killed the dragon, him I saw” ~ “the one who killed the dragon I saw.”

As in other early Indo-Eur. languages, the antecedent of the relative may be located inside the rel. clause, and it is then in the same case as the relative pronoun. The “origin” of such rel. clauses can be found in interrog. or indef. clauses: “which man killed the dragon,” “whichever man killed the dragon” → “which man killed the dragon went away.”

In sentences without “dummy” pronouns, we may think of the relative clause as performing by itself the function of subject, dir./indir. obj., poss. gen., instr. of means, etc.: “I saw [who killed the dragon],” “the fame of [who killed the dragon].”

A pronominal resumptive referring to several antecedents agrees with the closest one:

\[ \text{yam dā ... xšnātom / hiiat uruutātom ... tāt nā vaocā “The (approval or) *rejection that you (first) established ..., / the deal that (you have) ..., speak that to us” (1.31.3).} \]

The neuter singular or plural pronominal antecedent or resumptive can be generic: “that which/what, the things which.” A generic rel. pron. in the nom. agrees with the predicate, however: \( yā mačini “that which (is) the requital. “ \)

See also Kellens-Pirart, II, chap. II on relative clauses.

Antecedent in the nominative

In this case, the rel. clause is virtually the subject of the verb of the main clause, and as such it can precede or follow the verb.

Antecedent an interrogative or indefinite pronoun.

\[ \text{kasiš vohā manaphtā yā i dāišat ššušu marstāebiì “Whom do you have, (O fashioner of the cow?) who by (his) good thought shall bring them down to the mortals?” (1.29.7).} \]

\[ \text{kō yā mā uššiieitī norafsaitī ðbhāt “Who (is he) through whom the moon is (now) first waxing then waning?” (2.44.3).} \]

\[ \text{kō x‘aštāš dāišat arhaḥ / yā varzānāi var’him dāt frasastīm “who shall (he) be who by the Laws of family / shall give good fame to the household?” (3.49.7).} \]

cf.

\[ \text{kō huuō yō mā ardrō cōiθat pouriiō / yathā ðbhā zωuθištum uzmoθi “Who (will be) the one first (in line), a heavenly sponsor who will *point me out, / (for?) how we *invigorate you, the speediest one / in (our) action, (you) the relife-giving Ahura, a sustainer of Order?” (2.46.9).} \]

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4 In Eng. the meaning of the last sentence is different: “I saw who killed the man” = “I saw who it was who killed the man.” – These (non-)English sentences are just intended to show the OAv. sentence structure.
Antecedent 1 pers.
The verb of the relative clause agrees with the antecedent, which may be implicit in the verb of the main clause or explicit.

Rel. clause precedes main clause.

*yā uruānēm māg gairē vohū dadē haṭvā managhā / ... / yauuāt isāi tawācā awwāt xsāi aέśē ašahīīā “(I) who am (now) paying attention to (my) soul for (my) song of welcome with (my) good thought in one and the same place / ... / as much as I shall be able and capable, so much I am now about to “look sharply in search for Order” (1.28.4).

*yasē vîspā.mazištōm saraošt zbaiā āvāaghānē / apānō darēgō.jiāitām ā xšā♭tōm vaḥhūś managhō “(I), who shall be invoking (your) readiness to listen, the greatest of all, at the unharnessing, / having obtained long life, having (obtained) the command of good thought” (1.33.5).

Rel. clause follows main clause.

“May we not, O Mazdā, anger you, as well as Order and (your) thought, which (is) the best, with those requests (to you), / we who have taken our places at the *offering of praises to you” (1.28.9).

Antecedent 2 pers.
The antecedent may be explicit or implicit in the main verb, e.g., imperative. The verb of the relative clause agrees with the antecedent, which may be implicit in the verb of the main clause or explicit.

Rel. clause follows main clause.

“Now hear!  Now listen, / both (you) who are approaching from near and (you) who from afar!” (2.45.1).

Antecedent 3 pers. pron.
The verb of the relative clause agrees with the antecedent. Pron. may be only implicit in the verb of the main clause.

Rel. clause precedes main verb.

*yā vā xšaiâgs adâs drūđā aïiantēm / ... / vēcîrō ḡâṣ tat frō x’âēṭawuē mruuiât “(He) who would honor (a guest) who comes to (him by) placing (him) there (in his home), either (because) in command (of him) / ... being the *judge (of these things)—should (always) tell that to the family!” (2.46.5).
LESSON 12

Rel. clause follows main verb.

gāštā yə mantā ašəm ahûm.biš viduwa ahurā “He listens (to your announcements?)” O Ahura, the knowing one, the healer of (this) existence who (now) thinks Order” (1.31.19).

ašəm mainiuš spaništā yə xraôdištēnq asənô vastē / yaēcā xšnaosť ahurəm haiṭiāiš ſiaōtānāiš fraorət mazdaq “The most life-giving inspiration, which is clothed in the hardest stones, (chose to perform) Order, / and so (do) whoever shall favor the Ahura—*declaring by (his/their) true actions (him to be) Mazdâ” (1.30.5).

Antecedent dem. pron. alone.

Rel. clause precedes main clause.

yasā mantā paurui̯o raocôbiš rôîbô̯n xʾáôrə̯ / huuô xraôbô̯q dômiš ašəm yə dāraiť vahištəm manō “He who was the first to think those (thoughts): ‘The free spaces (are) *blending with the lights’—/ he, the *web-holder, by (his) guiding thought (thought) Order, by which he uplifts (his) best thought” (1.31.7).

aṭ yasəm nōiṯ nā ismûn ô āiâq / drîjô huuô dâmqa haê tôhâiâq gâq “Thus, the man hero who shall come to him (but) not *capable, / that one shall go to the *nets of the *cord of the *Lie” (2.46.6).

Rel. clause follows main clause.

hātəm huuô aojištô yahmâi zauuâng jîmâ *kôraûš â “He is strongest of (all) beings for whom I come to (his) calls (even if they are) *weak” (1.29.3).

aēm mōi idâ vîstô yā nô aēwoô sâmâ gûṣatâ / zarathôsrô spitâmô “This one (is the one) found by me who alone listens to our ordinances, / Zarathustra Spitama” (1.29.8).

aṭcâ tòi vâem šiânâ yôi im fârašêm kôrənəon ahûm “Thus, also: may we be those who shall make it Juicy, (this) existence” (1.30.9).

yə ašaonê vahištô xʾaœtû və aṭ və wɔrɔznîliô / airiâmmâ və ahurâ vîdâs və ðaxedâghâ gauöiô / aṭ huuô ašahiîa aþhaq vâţa祇bûsca vâstrê manaŋhô “He who is best for the sustainer of Order either through (his) family or else (as) a member of the household, / or through (his) community, O Ahura, or (by) serving the cow with diligence,—/ thus, he shall be in the pasture of Order and good thought:” (1.33.3).

Antecedent in other subordinate clause.

tû Ḳâširâsæ xœš mōi vocâ ahurâ / yə xruauxšîyi yezi tû aṭa haiṭîiâ / ašəm šiaōtânâiš dæhqzaiî aîrmaîiš / taibîšô xšaôram vohû cinas managhâ “I am asking you this: tell me straight, O Ahura, / (the words) which I want to pronounce—for if they (are) true in this manner, / (then, clearly, it is) on account of (her/our) actions Humility *is (currently) *sustaining Order / (and) on account of (our) good thought (that she?) assigns the command to you” (2.44.6).

Antecedent noun explicit in main clause. Antecedent and rel. in context.

kû yə uša arêm.piôβô̯a xšapâcâ / yə manaôbrîiš cazôôdûhuântəm arɔtašhiîa “Who (is he) through whom dawn, noon, and night (reappear), / (moments) that remind the one with desires of something to be gained?” (2.44.5).

kû ašuvuə ahurô yâ iš jiîtâșuš hûmițiîiât vâš.iîošcâ “Where (is) an Ahura who sustains Order, who can deprive them of (their) livelihood and freedom to roam?” (5.53.9).

sraoṭô mazdâ ahurô / yehiîa vahuṇ vohû frašî managhâ “Let Ahura Mazdâ listen, / in whose hymn I discuss with (my) good thought” (2.45.6).
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That, O Mazdâ, (is) your command, by which you shall give the better (of this existence) to the poor living a straight life” (5.53.9).

Antecedent noun explicit in main clause. Antecedent and rel. separated.

Rel. clause follows main clause.

“But the fleetest (coursers) shall (then) be harnessed from the good dwelling of good thought / of Mazdâ and of Order, (coursers) who shall (therefore) be leaving (the others) behind in (the race for) good renown” (1.30.10).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. in contact.

Rel. clause follows main clause.

“Many are his sins (committed) in *discord by which he is (now) making (his “feats”) heard” (1.32.6).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. separated.

Rel. clause follows main clause.

“In order for peace and pasture to be established for the cow by (our) *presentations, by/with these actions, the best ones by which (we can do so), we send (them, i.e., our thoughts, etc.) forth” (YH.35.4).

Antecedent inside rel. clause. with correl. pron. in main clause.

Just those shall *divert (and rob?) me (of my) livelihood, who have distinguished those possessed by the Lie with great (brilliant gifts?), / the ‘ladies’ and ‘lords’” (1.32.11).

Antecedent inside rel. clause. with correl. pron. in main clause.

Rel. clause precedes main clause.

“The libator who (is) straight by the Order (of his ritual), he (produces), out of this best / inspiration, by (his) thought, *desirable (actions), which he (= Ahura Mazdâ?) (first) thought (forth as those) to be produced by the forager” (1.33.6).
Thus, the man/hero who shall come to him (but) not *capable, / that one shall go to the *nets of the *cord-work of the Lie” (2.46.6).

Rel. clause follows main clause.

“I ask you about yon (thing): how he (will be), the generous one who strives for furtherance (of) the command of the home ...?” (1.31.16).

Antecedent inside rel. clause. with preceding antecedent.

“Mazdâ says to these ... (that their) command over *(bad) desires (is nothing but) the Lie, — / the command by which the *glutton *seeks a seat in the abode of worst thought” (1.32.12-13).

Antecedent inside rel. clause. without correl. pron. in main clause.

Rel. clause precedes main verb.

“The master of the poetic thought who is lifting (his) voice, O Mazdâ, / (he) who abides by (your) deals by the Order (of his ritual), in homage, (he) is I/he Zarathustra” (3.50.6).

Rel. clause follows main verb.

“But you, O old gods, are all the *seed (issued) from an evil thought, / and (so is) the great one who is sacrificing to you” (1.32.3).

Rel. clause precedes main verb.

“In the way that through these (words and actions), in this manner are (re)produced the actions which you (all) established (as) the models / of the first existence” (1.33.1).

Antecedent missing.

Rel. clause precedes main verb.

“Whosoever shall give readiness to listen to this one of mine, / shall come to wholeness (and) immortality” (2.45.5).

Rel. clause follows main verb.

“The house which I want to pursue (= devote myself to?) has not favored me (with its generosity) / nor the rulers of the land, who are possessed by the Lie” (2.46.1).

Rel. clause follows main verb.

“Whatever rules and what is not / by (his) masterly *poetic thought by (his) Order, (is) Mazdâ” (2.46.17).
(turn) *(he is)* on account of (his) good thought, / *(he by whose* actions the herds are being furthered through Order” *(2.43.6).*

*āt vaēdēmānī vahišṭā sāsnaŋm / yaṃ hudā sāstī ašā ahurō* “But for him who finds (it) for himself the best of ordinances *(is that) / which* the Ahura orders through Order *(to be that) of the good-giving one” *(3.48.3).*

*hāitiā varāstaṃ hīaṭ vasnā frašō.tam.am* “On account of *(my) true *(action/utterance)* may what *is most Juicy in exchange value *(hīaṭ vasnā frašō.tam.am)* be produced!” *(3.50.11).*

**Antecedent in the accusative**

In this case, most commonly, the rel. clause is either dir. object or acc. of direction.

**Antecedent interr. pron. (+ noun)**

Rel. clause follows main clause.

*kām hōi uštā ahurām yā dragūūd ḏabīš āēšām m vādāīō̄̄i* “Whom do you wish (to be) an Ahura for her, *(someone) who* may strike back, *(together) with those possessed by the Lie, *(their) wrath?” *(1.29.2).*

**Antecedent 2 pers. pron.**

Rel. clause follows main clause.

*vahišṭam thū̄̄a vahišṭā yēm ašā vahišṭā hazaosm / ahurām yāsā* “*You the best (one), *(you) the Ahura who* have the same pleasure as the best Order, I ask for the best *(things) ...” *(1.28.8).*

*tā dābmaotāt mašīm hujiatōīš amarētāascā / hīaṭ vā ṣkā manaṇḥā yāṅg daēuṇāng akascā maniūš* “*thereby you deceive mortal man of good living and immortality, / because the bad inspiration, too, *(deceives) you, whom (we know to be?) the old gods, with bad thought*” *(1.32.5).*

**Antecedent 3 pers. pron.**

The verb of the relative clause agrees with the antecedent.

Rel. clause follows main clause.

*yaθā tā i ahura.mazdā mōŋghacā vaocascā dāscā varōscā yā vohū / aθā tōi dādamaht* “In the same way that you, O Ahura Mazda, have thought *(them)* and spoken, established, and produced *(those) which *(are) good *(thoughts, etc.), / in that way we are giving *(them) to you*” *(YH.39.4).*

**Antecedent dem. pron. alone.**

Rel. clause precedes main clause.

*yāŋgsā mazdā haddōmī minaḥ ahurā / tāŋg zbaśū vaŋghāš uxōīš managḥō* “*(In fact, all of those) whom you, O Mazda Ahura, *sustain in *one and the same house (as yourself), / those I want to invoke with the utterances of *(my) good thought*” *(2.46.14).*

Rel. clause follows main clause.

*tāŋg dārēiō̄i yūi va daibīoŋtu* “you keep a firm hold *(on) them, *(because they are the ones) who are being hostile to you *(all)’” *(1.32.1).*

*kaθā tāŋg ā vijmīiō̄i ārmaitōś / yaēbiō̄ mazdā thūi saṣhiet daēnā* “How may Humility spread out *(to those / for *(the sake of?)) whom, O Mazda, your daēnā is *welling forth*” *(2.44.11).*
vaēdā *tať yā* ahmi mazdā anašō mā kamnašuā hiiątcą kamnānā ahmi “I know the reason why (lit.: *that on account of which*) I am weak, O Mazdā: (it is) because of my lack of cattle and because I have few men/heroes” (2.46.2).

Antecedent noun explicit in main clause. Antecedent and rel. in contact.

*iṭā āt yazamaiđē ahurōm mazdąm yā gamecā ašmecnā dąt* “Thus, in this manner we are sacrificing to Ahura Mazdā who put in their places both the cow and Order” (YH.37.1).

vahištā išasā manaŋhā / maibiiō *xšaṭrōm aojōghuət yehiĩa* varcę anaemsma drujəm “(And then) I shall try to obtain (by prayer) (from them) by (my) best thought / **command with strength for me** by the increase of which we may overcome the Lie” (1.31.4).

Antecedent noun explicit in main clause. Antecedent and rel. separate.

*ať töi miiazdom ahurā namaŋhā ašaićcā dāmā / gaętā vispā ā xšaṭrōi yā* vohū tvaroštā manaŋhā “Thus, we shall (now) place (in return) in homage to you (as) food offering, O Ahura, and to Order—all (our) **herds, which** he/you “assembled (for us) on account of (our) good thought” (1.34.3).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. in contact.

*mazdā āuuať xšaṭrōm hiať* höi vohū vaxšaŋ manaŋhā “To Mazdā (we assign) **yon command** (= over wholeness and immortality ), **which** shall (then) grow for him by (my) good thought” (1.31.6).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. separated.

*frō va faɾaʃešiā mazdā ašmecnā mruiič / ... ā təm daę́nəm yā * xšmāwuatō ahurā “I am (now) sending (her) forth to you, O Mazdā, as well as to Order, for (her) to speak / ... / **that daę́nā, which** belongs to one like you, O Ahura” (3.49.6).

Rel. clause follows main clause.

*mazdā āuuař xšaṭrōm hiař* höi vohū vaxšaŋ manaŋhā “To Mazdā (we assign) **yon command** (= over wholeness and immortality ), **which** shall (then) grow for him by (my) good thought” (1.31.6).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. separated.

*yāšįm aębiuō ahurā aogō ddąt āša xšaṭrōmecnā / āuuať vohū manaŋhā yā huššišiš ramaŋmcę dąt* “You, O Ahura, shall (now) establish (?) for these on account of the Order (or my ritual?) strength, as well as (for yourself?) **yonder** / **command** on account of (my) good thought by **which** he shall establish good dwellings and peace” (1.29.10).

Rel. clause follows main clause.

*təm ađuəŋnəm ahurā yōm mōi mravš vargŋhiś manaŋhō / daę́nā saoošiiaŋtəm yā hū,karatā ašaćcū uruauxšat / hiař ciuiuištā hudăbiuō mə̄zdom mazdā yehiĩa ʒu daθrōm* “(Teach us) **that road which** you, O Ahura, tell me (is that) of good thought, / **the well-made one along which** the daę́nəs of the revitalizers (first?) walked through Order / toward the fee which you (all first) assigned to those of good gifts (and) whose depository you are, O Mazdā” (1.34.13).
Antecedent inside rel. clause. with correl. pron. in main clause.

Rel. clause precedes main clause.

\[ \textit{yam} \textit{dá mainií̱ ābrácá aʃcácá coíš ránöibíšá \textit{xšnútm} / hišat urruuatm cazdöphwadöhií̱ tát \textit{nó} mazdá vidúumói vaocá / hiwuúá ðbáhií̱ áphő “The (approval or) *rejection that you (first) established by (your) inspiration and fire and that you also on account of (their) Order assigned to the two legs, / \textit{the deal that} (you have) for (your) *favorites, O Mazdá, speak \textit{that} to us for (us) to know (it) / by the tongue of your (own) mouth”} (1.31.3). \]

\[ \text{yâscâ tóí \textit{ganá} ahurá.mazdá aʃhá hacá \textit{vairií̱} tâ yazamáidê “and \textit{the women who} (are) yours, O Ahura Mazdá, (and) worthy in accordance Order, \textit{those} we are sacrificing (to)”} \text{(YH.38.1).} \]

Rel. clause follows main clause.

\[ \textit{ta…m} kauúá \textit{v^duuan} ái vaocí̱ / hizúuá ŋhá “\textit{Kauui Vi} \textit{tá} \textit{spa} *reached (understanding) by the command of the gift exchange / along the paths of (his) good thought, — the understanding which he thought through Order”} (4.51.16). \]

Antecedent inside rel. clause. without correl. pron. in main clause

Rel. clause precedes main verb.

\[ \textit{yehií̱} mói aʃhá vahíštm yesné paití / vaéddá mazdá ahuró “(Him) in return for whose sacrifice the best (accrues) to me in accordance with Order, / Mazdá Ahura knows (who he is)”} \text{(4.51.22).} \]

Rel. clause follows main verb.

\[ \textit{pørəsá awwat já \textit{mae}iní̱ \textit{y}o \textit{drəuwa}úi̱tə \textit{xśatrəm} hunúí̱t “I am asking you about yon thing: (how will be in the end) the requital which (is for him) who is (at this very moment) generating command for the one possessed by the Lie”} \text{(1.31.15).} \]

\[ \text{yasté vîspá.mazištm sraoošm zhaií̱ ãuauaáhhâná / apáno darəgí.iiáíí̱m á \textit{xśatrəm} vahíšuúsh mañatm / aʃhá á ërəzí̱ \textit{pató} \textit{yaéši} mazdá ahuró saéí̱t “(I), who shall be invoking (your) readiness to listen, the greatest of all, at the unharnessing, / having obtained long life, having (obtained) the command of good thought, / and the straight paths up to Order (to \textit{those}) among whom Mazdá, the Ahura, dwells”} \text{(1.33.5).} \]

\[ \textit{rafááí} yourucaášáné \textit{doiś} mói ýá \textit{v}á abífrá “Show me (now) for support for the far-seeing one (= the sun) (the path) by which I shall *cross over to you”} \text{(1.33.13).} \]

\[ \textit{kó vərəthrəm.jà ðbá poí sónghá ýoí həntí “Who (is) the smasher of obstructions (fit) to protect (all) who are through your announcement?”} \text{(2.44.16).} \]
Lesson 12

nū zīt caśmaiṇī vīyādarasəm / vaŋhūṣ māniṇiš ṣīaōthanaḥiū ṻdḍaśiūcā / vīduṣ aṣā yām mazedṃ ahurṃ “For I just now caught sight in (my) eye—(being) on account of the Order of the action and utterance / of (my) good inspiration the knowing one—(of him) whom (I know/saw as) Ahura Mazda” (2.45.8).

ā vā gauṣā bāṃiṁantū yōi nā ṣīaōthanaḥiū sāroṇṭe / ahurū aṣā “Let the Ahura (= the fire) steer (up) to your ears there (the coursers/praises?) who are attaching themselves to our actions / (up) through Order/by the Order (of my ritual)” (4.51.3).

Antecedent in the instr.
In this case, most commonly, the rel. clause is either soc. instr. or instr. of means.

Antecedent 3 pers. pron.
The verb of the relative clause agrees with the antecedent.

Rel. clause follows main clause.

hiiaṭcā gauṣ jaiḍiḷai mraoī yā dūroḥəm saoćiiaṭ awwō “and when the cow is mistreated to (the point of) being smashed (by him) who “purifies” (by burning) the haoma” (1.32.14).

Rel. clause precedes main clause.

ānaiśvā vīnānasa yā karapō.ṭascā kauṭiūscā / auwaiś aibī yāng daṇti nōiṭ jījāṭuṣ ṡśaiamnōṅ vasō / tōi ābhīā baṁiṁante vaoḥūṣ ā dāmāṇe mananḥho “(It is) by those (actions of yours that) the titles of “karapan” and “kaùu” are ruined (vīnānsā) here. / (But) *in spite of those, the ones whom (the bad ones) want to *trap (because) not in control at will of (their) livelihood / they will on account of these two (titles) be carried into the abode of good thought” (1.32.15).

Antecedent dem. pron. alone.

Rel. clause precedes main clause.

yō vā mōi nā ganā vā mazed āhurā / dāiḷaṭ aŋhūṣ yā tū vōiśt vahīṣtā / ... / frō tāiś vīspāiś cinuatuṭ [fra]frā parśūṃ “The hero or “heroine” who, O Mazdā Ahura, / shall give to me (those things) of (this) existence which you know (are) the best (things = assistances?) / ... / with (the help of?) all those (best things = assistances?) I shall cross the Ford of the Accountant” (2.46.10).

Rel. clause follows main clause.

tā sāṭrahiūa āhurā yā vaoḥūṣ aṣi maṇañhō / frā spoṇṭā ārmaitē / aṣā daṇṇa [fra]dāxšaiū “Along that (path?) of (my, your?) command, O Ahura, along which the reward of (= for) (my) good thought (shall arrive), / launch, O Humility, (our) daēnās through life-giving Order!” (1.33.13).

ahiiā mainiiūṣ tuuūm ahi tā spoṇṭō / yā ahmāi gam rāniū. skrōiūm hōm tāṣāt “You are (also the father?) of this inspiration—(being) life-giving through him / who fashioned together the pleasure-giving cow for this one” (3.47.3)

Antecedent noun explicit in main clause. Antecedent and rel. in contact.

ā mā āiḍām vahīṣtā ā.x’aiṭhiūcā mazed δarṣaṭcā / aṣā vohū maṇañḥa yā śruiś parṣ maṇanō “Ask me for my best (utterances), O Mazdā (and you others), (ask me) for (utterances) both *having their own (command?) and (uttered) strongly / through the Order (of my sacrifice and my) good thought, by which I am (at this very moment) being heard before the master of the gift exchange” (1.33.7).
pairijasāmaidē ... tober ŭber mainiiū spānīštā yā axtiš ahmāi yēm axtōiiō dāįhē “we are (now) circumambulating ... you with your most life-giving inspiration, which is pain for him whom you shall receive for pain” (YH.36.1).

maṭ và padāiš yā frasrīū īzaiṇā / pairijasāi mazdā ustānazastō “With the steps that (are) renowned as (those) of the milk libation / I want to circumambulate you, O Mazdā, with upstretched hands” (3.50.8).

Antecedent noun explicit in main clause. Antecedent and rel. separated.

aṭ và vīspōng āiūi yātā ratūṭum ahurō vaēdā / mazdā aiid qaaiid yā aśāṭ hacā juuāmahā “but I am asking you all (O gods) how Ahura Mazdā knows the model / of these two premiums (of victory or defeat) (to be), by which we are living in accordance with Order” (1.31.2).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. in contact.

Rel. clause follows main clause.

hiiaṭ hām spādā anaocaghā jamaētē / auuāiš uruuaṭàiś yā tū mazdā dīdorāţō / kuṭrā aiid kaḥmāi vananāŋm dadā “when two armies have come together in mutual dislike, / by yonder deals which you, O Mazdā, wish to keep firmly, / to which side of these two (do you go and) and to whom (among them) do you give victory?” (2.44.15).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. separated.

Rel. clause follows main clause.

tāiś zi nā śiaodaṇāiś baiienē yaeśū as pairī pourubiō iṭhījē “For by those actions they are frightening us, during which you throw danger at (= threatens) many” (1.34.8).

Antecedent inside rel. clause. With correl. dem. pron. in main clause.

Rel. clause precedes main clause.

yā vō vajhiś ahurō mazdā nāmāŋ dadāţ vaŋhudū hīaṭ và dadāţ tāiś và yazamaidē “those names, which(ever) Ahura Mazdā establishes for you, O good ones, when(ever) he establishes you (as) givers of good things, with those we are sacrificing to you” (YH.38.4).

Antecedent inside rel. clause. Without correl. dem. pron. in main clause.

Rel. clause precedes main clause.

hiiaṭ mīḏam zarathuṣṭrō magauuahiō coṭišt parā / garō dōmānē ahurō mazdā jasaṭ pauruīō “The fee which Zarathustra assigned before to the masters of the gift exchange, / in the House of Song Ahura Mazdā comes (forward for/with it as) the first (in line)” (4.51.15).

Antecedent missing.

Rel. clause follows main clause.

kaṭā aghūś vaḥiśṭahiiā pauruām / kāṭōś sūdiśii yōi paiṭišāt / huuō zi aṣā spōntō irixtām vīspōbiō / hārō “How (is) the first (thought?) of the best existence / to be revitalized *as desired (by him) who shall come to them (my relife-giving strengths?) in return? / For that one, life-giving through (his?) Order, (is) the one who *inspects for all / (the ... they have) *achieved” (2.44.2).
Thus, I ask this: (They,) who are (at this very moment) *withholding from these (men their) *wish, / (by actions) by which you, the “mumbler” and the usij, (knowingly?) give the cow over to wrath / and (by utterances) which the kauu *lamentingly utters to the breath,—/ they do not *care for her in order to further (her) pasture by the Order (of a ritual)” (2.44.20).

**Antecedent in the dat.**
In this case, most commonly, the rel. clause is indir. obj.

**Antecedent 1 or 2 pers. pron.**
The verb of the relative clause agrees with the antecedent, which may be implicit in the verb of the main clause or explicit.

**Rel. clause precedes main clause.**

\[\text{yá và mazdá ahurá pairijasái vohú manağhá} / \text{maibiíö dâuuóí ahuú astuuatascá hiaçaçá manağhó} / \text{áiíaptá} \]

“(I) who want to circumambulate you all, O Mazdá Ahura, with (my) good thought / for (you) to give to me the spoils of both existences” (1.28.2).

**Rel. clause follows main clause.**

\[\text{yá và ašá uštíañi manascá vohú apaaruúuim} / \text{mazdãmcá ahurám yaéibiíö xšáthrmtcá aγ’aomnuammmt} / \text{varzaití ármaití “(I) who want to sing of/to you with Order and of/to (your) good thought (in) an unprecedented (song), / as well as of/to Mazdá Ahura, / (for all you) for whom Humility shall (then, therefore) increase (both Order) and *undiminishing command” (1.28.3).}\]

\[\text{kat töi vohú manağhá} / \text{yá và staotaíš mazdá frínaí ahurá “What do you have for (me when I invoke you) with good thought, / (for me,) who want to be a friend to you with (my) praises, O Mazdá Ahura?” (3.49.12).}\]

**Antecedent dem. pron. alone.**

**Rel. clause precedes main clause.**

\[\text{at yón} \]

“Thus (those) whom you know (to be), both on the side of Order / and good thought following the established rules, / (and so) according to the models—I shall fill for them, O Mazdá Ahura, with attainments (their) wish (1.28.10).

\[\text{yá mói ašú háíithm hacá varšáití} / \text{Zarathanśrái hiaát vasná faraś.ó.tmtm} / \text{ahmái mížlóm hanjóté paráhúm “He who shall produce the true (existence) in accordance with the Order (of) my (ritual) / for Zarathustra, (that) which (is) the most Juicy in exchange value, / (shall produce it) for this one (= me), who (thereby) earns (it as his) fee, a higher existence” (2.46.19).}\]

**Rel. clause follows main clause.**

\[\text{at ahmái akát ášííö} / \text{yá höi noít vidáítí apěm é aγ`húš uruaaése} \]

“Thus, (he determines what is) worse than bad for him / who shall not distribute to him (= Ahura Mazdá) (his share of command) at the last turn of (this) existence” (4.51.6).

\[\text{atça ýadá aéšám kaěná jamáití aēñaphám} / \text{at mazdá taibií xšáthríc vohú manağhá yöuúlíatí} / \text{aéibiíö sásté ahurá yöí ašáí dadám zastáiií drujóm “Thus, also, when the retribution comes for these sins: thus, O Mazdá, he shall constantly present the command to you by (his) good thought / for (you) to announce (it) to these, O Ahura, who shall be placing the Lie in the hands of Order” (1.30.8).}\]
Antecedent noun explicit in main clause. Antecedent and rel. separated.
Rel. clause follows main clause.

I am asking you about yon thing: (how will be in the end) the requital which (is for him) who is (at this very moment) generating command for the one possessed by the Lie, / whose actions are bad, O Ahura, who is (currently) finding no livelihood without sin / against the sheep and man of the forager who does not lie” (1.31.15).

Antecedent noun explicit in main clause. Antecedent and rel. in contact.
Rel. clause follows main clause.

“the actions of the existence of good thought is (always) ascribed to Mazdâ / and the command (over the rewards) to (him), the Ahura, whom one (thereby) makes a pastor for the poor” (1.27.13).

Antecedent inside rel. clause with correl. dem. pron. in main clause.
Rel. clause follows main clause.

Thus, then, there shall be for this one, O Mazdâ, on account of (his) Order / (such a herd) as he has assigned because of (his) command and good thought to him, / the hero who would make (it) increase (in his own interest) by the might of (his) reward” (3.50.3).

Antecedent missing.
Rel. clause precedes main clause.

“For, O Mazdâ, you (all) shall give to (my) life breath and bones that worthy (fee) / on account of the action of (my) good thought. For (to those) who (are) in the household of the pregnant cow / (you give) your good understanding of (my) guiding thought, O Ahura” (1.34.14).

Rel. clause follows main clause.

The *possession of *wealth/heritage shall go away / (for those) who are / through (his) life-giving inspiration” (2.45.2).

Thus, I shall proclaim the two inspirations at the beginning of (this?) existence / of which two the life-giving one shall tell (him) whom (you know to be?) the Evil one” (2.45.2).

Thus, I shall proclaim the greatest (one) of all, / praising (him) by the Order (of my ritual) who (is) generous (to all those) who are / through (his) life-giving inspiration” (2.45.6).
Antecedent in the abl.

Antecedent dem. pron. alone.

Rel. clause precedes main clause.

\( \text{Those who} \) *let down Life-giving Humility / those of bad actions (her who is) esteemed, O Mazdâ, by your “knower”—on account of not finding good thought, / by (his) Order the great one removes (rewards?) from them as far as (we remove) from us creepy beasts“ (1.34.9).

Rel. clause follows main clause.

(He) who, on account of that (good thought?) in the future scorns the old gods / and the mortal men who scorn him, / (i.e., all) others than the one who thinks appropriately of him” (2.45.11).

Antecedent noun explicit in main clause. Antecedent and rel. in contact.

"Whom, I wonder, O Mazdâ, do you assign to one like me as (divine?) protector— / when the one possessed by the Lie *ogles me for sin— / other than your fire and thought, / through the actions of which two he/you *assembled Order, O Ahura?” (2.46.7).

Antecedent missing.

Rel. clause follows main clause.

"when you were giving her (the choice) of paths: / to come to the forager or (to him) who shall not be a forager” (1.31.9).

Antecedent in the gen. or poss. pron.

Included here are examples with possessive pronouns and one of a compound (tatpurusa), in which the first member functions as gen. (3.48.1).

Antecedent indef. pron.

“For if you (all) are (now) in command of any (existence), / O Mazdâ, through Order, to whom my *fear (is) of **concern, / (then) let the web of my good thought be spoken correctly!” (3.48.9).

Antecedent 1 or 2 pers. pron.

The verb of the relative clause agrees with the antecedent, which may be implicit in the verb of the main clause or explicit.

Rel. clause precedes main clause.

"(I) who will now sing of you with Order ... come to my calls for support (for us)!“ (1.28.3).
Antecedent 3 pers. pron.
The verb of the relative clause agrees with the antecedent.

Rel. clause precedes main clause.

*yā āiitāt ašaunānām diuunānām hoī aparām* “Whoever shall *come to* the sustainer of Order, *brilliant fame* (will be) his hereafter” (1.31.20).

Antecedent dem. pron. alone.

Rel. clause precedes main clause.

*yā śiiaohānā yā vacaṭhā yā yasnā aṃaṃstātām / aśonca taibiiō dāṇ̄hā mazdā xšaṭrāmcā haunuaatātō / aēšan tōi ahurā āhmā pouratmāiš dastē* “The action, the speech, (and) the sacrifice through which you (now) receive immortality / for yourself and Order, O Mazdā, and the command of wholeness, / (the foremost part) of these is being given to you, O Ahura, by us (gathered here) in the greatest number” (1.34.1).

Rel. clause follows main clause.

*aṅīa ārōi hākurānām yāṅīa hacaṃtē uruunīnō “The *guide (= sequence) of these two has been set in motion whose (*guide?) the souls are following (at this very moment)” (1.33.9).*

Antecedent noun explicit in main clause.  Antecedent and rel. in contact.

*ašaunām āaṭ uruṇō yazamaidē kudō zātaṇmcēīt naraṃcē nārīnmcēī / yaēšan vahehiś daēnā vanaṁtī vā vāṅgḥoṁ vā vaonarā vā “Thus, we sacrifice the souls of the sustainers of Order, men or women, wherever born, / whose good daēnās are (at this very moment) winning, shall win, or have won” (YH.39.2).*

*aēbiō ratūs sāṅghaṭī ārmaitī / ṭẖaṅīīa xraṭaśū yāṃ naecii dābaieitī “For these (actions) Humility is announcing the models / of your guiding thought, whom/which no one can make *deceiving” (2.43.6).*

Antecedent noun explicit in main clause.  Antecedent and rel. separated.

*maibiiō dānuōi ahunū astuuatascū hiaṭcē manaṣjō / āiaptī “for (you) to give to me the spoils of both existences, both that which has bones and (that) which (is) of thought” (1.28.2).*

*atcē iīi manaṣjē mainiīuascū vaŋγhōu vispā dātā / spoıntxiiaacō naras śiiaohanā yehiiā uruṇā aṣā hacaite “And, thus, through (your?) thought, all these (things, utterences) and the good inspiration have been given, / as well as the actions of the life-giving man, whose soul is (at this very moment) with Order” (1.34.2).*

Antecedent inside rel. clause without correl. dem. pron. in main clause.

Rel. clause follows main clause.

*xšaiaiēcā yā νā maṭhrā srnuuūmā rādā “Command, too, (for us your) generous gifts which we wish to hear (about) hrough your poetic thought” (1.28.7).*

Antecedent noun + dem. pron. explicit in main clause.  Antecedent and rel. in contact.

No examples.

Antecedent rel. pron.?

*yatā āiś iīa varṣaiṭē yā dāṭa aŋhūs pawuiiehiiā / ratūs śiiaohanā raziśtē drṣγunataecca hiaṭcē aṣaonē / yeziiaacē hımɔmiiasaiṭē miihiīiā yacē hōi ārzūuū “In the way that through these (words and actions), in this
manner are (re)produced the actions which you (all) established (as) the models / of the first existence (to be = provide) the straightest (paths?) both for the one possessed by the Lie and when (it is) for the sustainer of Order, / both (for the former), whose (words) are (at this very moment) being steered along (the path?) of crooked (speech), and (those of the latter), which (are being steered) for him along (the path?) of *straight (speech)” (1.33.1).

Antecedent noun + dem. pron. explicit in main clause. Antecedent and rel. separated.

Rel. clause follows main clause.

\[a\text{ēšam ačnagham naečiit }\text{vīduu}d\text{ aojōi }\text{hādrii}i\text{a }/ yā jōliī sōghaitē ... / yāēšam tū ahūrā irixtōm mazdā vaēdištō ahi “Of these sins I declare (myself) in *honesty as knowing none at all, / (the ones) that are being announced as (actions/tales?) of *violence ... of the *residue of which you, O Ahura, are the best finder” (1.32.7).

Antecedent missing.

\[tōm aṭ yasnaŋm pauuruutātā yazamaidē yōī gūsū hacā śīieindī “Thus, him we are sacrificing to with the foremost share of the sacrifices (of these) who dwell (here) on the side of the cow” (YH.37.2).

**hīaṭcā mōī mraoa aṣōm jasō frāḵšnaṇē “And you come in *foreknowledge (of that) which you tell me (is best): Order” (2.43.12).**

Antecedent in the loc.

Antecedent inside rel. clause with correl. dem. pron. in main clause.

Rel. clause precedes main clause.

\[yahmi spoṇtā ṭbā mainiiū uruuaēsē jasō / mazdā xšaṭrā ahmi vohū maṇaṇhā / yehiī śīiōthuṇāiś gāeṭā aṣā frādṇēte “The turn at which you come with your life-giving inspiration, / O Mazdā, (and your) command, at that (turn) (he is) on account of (his) good thought” (2.43.6).

Rel. clause coordinated with adjective or (adnominal) genitive$\S$.

\[maibiū doomū ahūa astuuatascā hīaṭcā maṇaṇhō / aiiaptā “for (you) to give to me the spoils of both existences, both that which has bones and that of thought” (1.28.2).

Antecedent in main clause repeated inside rel. clause.

Changing from plural to singualar:

\[nōiṭ *uruuaētā dātōibiaiscā karapānō vāstrāt arōm / gauuōi ārōiū sōndā x’āiś śīiaothuṇāiścā sānghaścā / yō iś sānghō apōmōm dūjō domānē āldāt “The “mumblers” (do) not abide by the deals and (are not?) *in agreement with the established rules (and) pasture / *in right quantity for the cow, (yet being) *boastfully pleased with their own actions and announcements—/ the announcement that shall at last place them in the house of the Lie” (4.51.14).

Between strophes:

\[ačiibiiō mazdā akā mraoa ... xšaṭrōnkā īṣaŋm druṣm // yā xšaṭrē grēhmō hišasat acištahiī dōmānē maṇaṇhō “Mazdā says to these ... (that their) command over *(bad) desires (is nothing but) the Lie,— // the command by which the *glutton *seeks a seat in the abode of worst thought” (1.32.12-13).
Attraction of the rel. pron to the case of the antecedent?

There are a few instances in which the relative pronoun and appears to have been assimilated to the case of its antecedent, which may or not be present. We should always keep in mind that our problems with analyzing OAv. rel. clauses lies partly in the much less flexible syntax of our languages.

In some cases the verb comes after the relative clause and may be considered to be part of it:

\[ vahištam ŧbā vahištā yām ašā vahištā hazaosām / ahuram yāsā “You the best (one), (you) the Ahura who have the same pleasure as the best Order, I ask for the best (things) ...” (1.28.8). \]

\[ baraŋām mōi Farašaoštō Hwō. gua daēdōišt kahrpām / daēnašāi vaghūhiāi yam hōi išīqgm dātū “Farašaoštara Huő, gua again and again shows me the form (of his daēnā?), esteemed (for her merits). / Let (Ahura Mazdā now) give to (my) good daēnā (a form) which is *speedy for her” (4.51.17). \]

Note, however, the following case, where the verb is present (by/with these actions, (our) best ones, we send (them, i.e., our thoughts, etc.) forth” (YH.35.4).

Here, since the case of vahištāiš is determined by the rel. pron., we need only to explain the instr. yāiš. We may then consider an explanation like the following: “by these actions we send (them, i.e., our thoughts, etc.) forth, the best ones by/with which (we send them forth).” The uncertainty regarding the interpretation of adāiš is a further complication.

In other cases, a verb must be supplied in the relative clause, however, e.g., “whom (I know as),” “whom (X said to be):

\[ at frauvašštīa aŋhštū mainišā paurušē / yaiši spanišā *uittē mrauwa yām angraṃ “Thus, I shall proclaim the two inspirations at the beginning of (this?) existence / of which two the life-giving one shall tell (him) whom (you know/said to be) the Evil one” (2.45.2). \]

\[ tām aduudān ahurā yām mōi mraoš vaghūšu maŋaŋhā “(Teach us) that road which you, O Ahura, tell me (is that) of good thought” (1.34.13). \]

\[ nū zīt cašmainā vīdāraŋsēm / vaghūši ūmainišā ūštūaštiā / viduš ašā yām mazdām ahurām “For I just now caught sight in (my) eye—/(being) on account of the Order of the action and utterance / of (my) good inspiration the knowing one—(of him) whom (I know/saw as) Ahura Mazdā” (2.45.8). \]

\[ kharśaoštāi uruvažištām ašahṭišā dā / saratm se ̃ ṭbā Mazdā yāsā Ahurā / maibialačā yam vaphau ̃ bṣahmāi ā xšaθhōi “You made for Frašaoštā the most pleasurable union / of (= with) Order. That I am (now) asking you for, O Mazdā Ahura, / for me too: (that union) which (I know to be?) there in your command in (the race for) a good (reward)” (3.49.8). \]

The verb is explicit in:

\[ at yōṅg ašāatcā vōštā vaphašušcā dāθhāng maŋaŋhō / araθhāng mazdā ahurā aēbišō pəramā āpanašī kāməṃ “Thus (those) whom you know (to be), both on the side of Order / and good thought following the established rules, / (and so) according to the models—I shall fill for them, O Mazdā Ahura, with attainments (their) wish (1.28.10). \]

\[ načem təm anišm yušmat vaēdā ašā aṭā nā ṭrāzdūm “I know him (my sponsor) (to be) none other than you. Protect us with Order in that manner!” (1.34.7). \]

Note, however, the following case, where the verb is present (vaēdā), but the predicate is in the nom. The reason may be that the rel. pron. is not dir. obj., but a gen.:
yehiā mái ašāt hacā vahištam yeseṅ paitī / vaēdā mazdā ahurō yōī āḥgarēcā hōṇticā / t q yazāī xāīs nāṃnīš pairicā jasāī vaŋtā “(Him) in return for whose sacrifice the best (accrues) to me in accordance with Order, / Mazdā Ahura knows (who he is)” (4.51.22).

Attraction of the antecedent to the case of the rel. pron?
There is only one instance of an external antecedent apparently attracted into the case of the rel. pron.:

vispā stōī hujitaīīō yā zī āḥgarē yāscā hāṇti / yāscā mazdā baunaitīḥ biahmī hiś zaośē ābaxśō huuā “(For) all good *gains—namely, (both) those that have been and those that are, / and those, O Mazdā, that are (in the process of) becoming—to be to your pleasure make them (now) your share!” (1.33.10).

It seems preferable, however, to regard this as a case of nom. pendens.

INDEFINITE RELATIVE CLAUSES.

aṭ ahurā huuoī mainiīām Zarathustrō / varāntē mazdā yasē cīcā spēṇīštā “Thus, he there, Zarathustra, O Ahura, prefers (your) inspiration / whichever, O Mazdā, (is) your most life-giving” (2.43.16).

yōī mái ahmēi sraoŋsm dāŋ cailaścā / upā jīman hauruudātā amɒrståā “Whosoever shall give readiness to listen to this one of mine, / shall come to wholeness (and) immortality” (2.45.5).

yā zī cīcā vahištā / hanarā biahmēt zaośōt drēguad baxśaitī / ahiīā śūuadhaaśīt akāt ā śiiqṣ manaḥhō “For whatever best (things) / the one possessed by the Lie shall give out, (it is) without (thereby obtaining) your pleasure, / (because of) dwelling—on account of his (own) actions—on the side of bad thought” (3.47.5).

aṭ huuō mazdā ćācā āṣūtīścā / yō daēnqūm vohū sārāstā manaḥhā / ārmatōiś kascē aśa huuēntuś “Thus, he there, O Mazdā, is milk libation and fat dripping (for you?), / who has (now) united (his) daēnā with good thought, / whoever by (his) Order (is) of the good lineage of Humility” (3.49.5).

uśtā ahmāī yahmāī uśtā kahmāicēt / vasā xšaiqṣ mazdā dāiiāt ahurō “The wished-for (things) (are) in the wish for him, to whomever / Mazdā Ahura, commanding at will, shall give (them)” (2.43.1).
Exercises 12

A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.

Text 12

4.51.1
vohú xšaθróm vairím bágəm aibí.bairištəm
vídšamnái ižácít ašš aŋtara.caraití
šiiaothanáiš mazdá vahištəm tʃə nůçίt varəšanè

4.51.2
tů vů maζdá pauruuím ahurá ašá.yeçá
taβiiaçá ŋɾmaiṭè doišá mói ʃiòθs xšaθróm
xšmákəm vohú maŋanŋá vahmái dăidí sauuaŋho

4.51.3
á vů găuš.á həmíaŋtū yói nɔ šiiaothanàiš sárioŋtě
ahurō ašá hizuuá¹ ux̊aiiš vəŋhůš ŋmaŋnəŋ
yačšəm tů pouruiiš maζdá fradaʃtə ahí
a. hizuuá PYP, IPY (K3), SY (J3); hizuuó IPY (J2); hizuuá PVS, YS.

4.51.4
kuθrə âropiš á fσaratúšá kuθrə maroždíkái¹ axštaŋ
kuθrə yaso.ʃiìn aʃəm kú spoŋtə ŋɾmaiṭiš
kuθrə maŋnó vahištəm kuθrə ʃiʃjá xšaθr бел mazdá
a. afσaratuš PYP (Mf1), IPY, PVS (Jp1), YS, IVS; afσaratuš PYP (Mf4, P4);
afσaratuš SY (J3); ã afσaratuš PVS (Mf2); ã afσaratuš PVS (K4).
b. *kái PYP (Mf4, P4), SY (J3), PVS, YS, IVS; *kái PYP (Mf1), IPY, YS.

4.51.5
vispá tã pəɾaʃəs yaθá aʃá hacā gam widaŋ
vástriiš šiiaothanáiš əɾəʃuʊ həs huxratuš ŋmaŋnəŋ
yɔ dətʰeiβiio əɾə raʃútəm xšaiuə aʃiuuə¹ cístá
a. aʃiui PYP (Mf1, Mf4); aʃiui PYP (Pt4), PVS (Mf2), IVS;
aʃuuá IPY; aʃuuá SY (J3); aʃiía YS (H1).

4.51.6
yɔ vəŋhůš ŋdaζdə yəscá hói vəɾəi rədaŋ
ahurō xšaθr bel mazdá aŋ həmái akət ašıiŋ
yɔ hói nɔiʃ vidaʃt apəməª anhəuš uruuaesë
a. aŋmə PYP; aŋmə PYP (J2), PVS (K4); aŋmə PYP (K5), SY (J3);
apəmə PVS (Mf2), YS, IVS.

4.51.7
dăidí mói yɔ gam taʃə apascá uruuarəscá
aməɾətətə hauruuətə spənɨʃtə manişi mazdá
tauuiiʃ utaiiiuš ŋmaŋnəŋ vohú səʃəŋhè

4.51.8
aŋ zǐ tɔi vaxʃiia mazdá vidušə zǐ nə mruuiiət
hiaat akɔiia drəgəuətə nə uə yɔ aʃəm dədɾè
huuə zǐ maθrə siiətə yɔ vidušə mruauaii
a. *uuaii PYP (Mf1), IPY, PVS (K4); *uuaii PYP (Mf4, P4), PVS (Mf2, Jp1).
LESSON 12

4.51.9
yām xšnūtam rānōbiā dā əṯā āṯra suxrā mazdā
aiānḥā xūstā aibī ahūāhū daxštam dāuūōi
rāšaieğhē drequontam sauaiīō aṣauuanīm

4.51.10
at yā mā nā marḵšaitē aniaṯā ahmāṯ mazdā
huūū dāmōiš drūjō hunuš tāa duždā yōi hānti
maiβiō zbaiiā ašām vaŋhuiiā aši əɣt,tē
a. hunuñtā cēt.; hunoñtā PPY (Mf4); hunuš tā PPY (Pt4); Pahl humuš ɨ₂n

4.51.11
kō uruuaθō spitaṅmāi zaratšuštrāi nā mazdā
kō vā ašā āfɾaštā kā spαntā ārmaṅtīš
kō vā vaŋḥuš su manαŋhō aciśtā maγāi əɾaʃuʊō

4.51.12
nōiτ τāa iṃ xšnuuā væpiiō Kauuiṅo pəɾtao b zimōc
zaratʃuʃtṛm spitaṃmām hiiat ahmī uru-raoest əštō
hiiat hōi iṃ caraṭasć aordaɾasć zōiʃnū vāzā
a. Pahl. nē-m pad an i har dō “not meby the two.”
b. pəɾatā PPY (Mf1), IPY (J2), PVS; pəɾtao PPY (Mf4 ⁓a₀, Pt4); pəɾatō IPY (K5), SY, YS, IVS.
c. zamō PPY (Mf1), IPY, PVS [Mf2 zam], YS, IVS; zimō PPY (Mf4, Pt4), SY, YS.

4.51.13
tā drequutō marzadai dāenā əɾzəoaš⁴ hai⁰im
yehiā uruua xraodaiί t cnuuatō pəɾtao b ʾkā
x’iš ʃiaoaθanāiš hizuuaśc aʃaḥiī naʃuua paθō
a. əɾzəaoš PPY, IPY (J2); əɾzəaš IPY (K5), SY PVS, YS, IVS.
b. pəɾtao PPY (Mf1 ⁓a₀, Mf4, Pt4 pəɾao); pəɾatā IPY, SY, YS, PVS (Jp1). pəɾatā PVS (K4).

4.51.14
nōiτ *uruuαθā⁵ dātōbiiiasć karapanō vāstrāt arəm
gauuōi ṣröišb a șαndīc x’iš ʃiaoaθaniišc sảnghā ścācā
yā iš sǎŋghō apōṃmām drűjō domānē ədāt
a. uruuaθā PPY (Mf1), IPY, SY, PVS (Mf2, K4), YS; uruuaθā PPY (Mf4, Pt4), PVS (Jp1);
c. əsōdd PPY, IPY (J2), SY, YS, PVS, IVS; a șαndā K5, YS, L2.

4.51.15
hiiat miẓdām zaratšuštrō magauuabīiō cōišt parā
garō domānē ahūrō mazdā jāsaʃ paɾuuiō
tā vē vohū maṇαnḥā aʃαicā sauαiiiiš cšiūiśi⁴a
a. ciu³ PPY (Mf1), IPY, SY, YS, PVS; cši̇u³ PPY (Mf4, Pt4);
cši̇u³ YS (H1), IVS (L2, K10).

4.51.16
tam kauuā vīštāspō magahiiā xšaθrā naṣaʃ
vaŋhūṡ padōβiš maṇαnçhō yām cǐštīm ašā maŋtā
spaŋtō mazdā ahūrō aθā nō saζdiīi uyštā

4.51.17
bəɾaxɑm mōi fəɾaʃaʃstrō huuu.ɡuuu daədiʃt khrpım
daŋnaiiāi vaŋhuiiia⁶ yām hōi išiʃm dəɾtō
xšaiq mazdā ahūrō aʃaḥiī aʃdiiiāi gəɾazdǐm
a. "iə" "iə Mf4.
4.51.18
	تام چستیم دیارسپ‌های هوئو، گوئو بیست‌ویکی از اییان است
	تا بارانی تا رخ‌بندمانان‌ها وان‌هاویپانٌ ویدو
	تا می‌باید احوره هیات مزدای روان‌تر باو‌داغ
	a. 
	b. 

c. 

4.51.19

هوئو تا ند ماویی‌ها، مان‌ها و پماآم‌ها آهدامی دازدی

dان‌ناه‌ها وادوم‌یه یا اتهم‌ی ایلی آردیتی

تزه‌مادان‌ها، نام‌ها و مزدای راف‌دنم‌ها یاگئدی

4.51.20
تام وه ند هازافاس‌نانه وسپ‌ان‌هی دادیتی‌ها وان‌وود

آسوم وادی همان‌های وادی‌هایی وای‌یی آرمانیتی

یازون‌مان‌های نام‌مانه‌ها مزدای راف‌دنم‌ها یاگئدی

4.51.21

آرماتیوی ند منوتو هوئو چستی وادی‌هایی ویسان‌نیه

داو‌نا آسوم وادوم‌یپه وادی‌هایی وادی‌هایی

مزدای دادیت احوره تام وان‌هیم وای‌سک آسیم

4.51.22

یئییی می‌بیای تای عام‌های وادوم‌یه یاپسیتی

واژه‌م‌دازدای احوره یوی آگارکا هانیتی

تاٌ یازیی وای‌یی نام‌نی‌می پاری‌چی جاسی وانتی
	a. 

t. 

d. 

e. 

1.30.3

ات تام منی‌یی پاوری‌یه ود یگمکی وداخ‌ن‌یاه آرم‌نی‌تی

ماناکی‌ها وادام‌یه ویسان‌نی‌های وادی‌هایی وادی‌هایی

آسک‌های وادی‌هایی وادی‌هایی وادی‌هایی

1.30.4

اتچی هیات تام واد ادیتی‌ها وادی‌هایی وادی‌هایی

گرامی اجیاتیم‌کا یاه‌یاه آنلا آقما آق‌اچی

آقی‌تی وادوووم‌تام ات اجاونه وادوم‌یه من‌دی

1.30.5

اتیا منی‌یی وارداتی یود وادوم‌یه ادیتی‌ها وادی‌هایی

آسوم منی‌یی وادام‌یه وادی‌هایی وادی‌هایی وادی‌هایی

یادک‌های وادوم‌یه وادی‌هایی وادی‌هایی وادی‌هایی

1.30.6

اتیا نودد اردی ویسان‌یاه دادودکینیه هیات تام哆 وادوم‌یه

پرئیم‌لیتم اتچی واد آنلا آق‌اچی‌تام من‌دی

ات اق‌اچی‌تام هاودوم‌رانتی ود وادی‌یه اتهم‌یه وادی‌هایی

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LESSON 12

1.30.7
ahmāicā xšaθrā jasaθ manaθhā vohū ašaćā
aθ kahrpām utaiūitiš dadat ārmaitiš āmnā
aēšam töi ā aŋhaθ yaθā aiiiaŋhā ādānaiš pouruiō

1.30.8
aθcā yadā aēšam kaēnå jamaiti aēnaŋham
aθ mazdā taibiō xšaθrām vohū manaŋhā vôiuuθdaitiā
aēibiiō sastē ahurā yōi ašai dadan zastaiō drujām
a. vôi.vidaiti PPY (Mf1), PVS (Mf2); vôi.uudaiti PPY (Mf4, Pt4); vôiuuθdaitē IPY (J2);
vôiuuθdaitē IPY (K5); vôividaitiīm SY (S1); vôi.vidaiti SY (J3);
vôi.vidaiti YS, IVS; vôi.vidaitē PVS (Jp1).

1.30.9
aθcā töi vaēm xiáimā yōi īm fārāsām karahaoon ahūm
mazdāscā ahurāŋhō ā.mōiastrā.baranāθ ašaćā
hiat haθrā manaθ buuθ yaθrā cistiš aŋhaθ maθothā
b. ā.mōiastrā PPY, SY (J3); ā.mōi.yastrā IPY (J2);
āmōiastrā IPY (K5 āmoθ), SY (S1), PVS, YS.
Exercises 1

mazdā tuu$m mairištō ahi
a$hā astī vahištō astī sraēštō astī spəŋtō amə$h amə$h astī raocöŋhuu$t astī viśpā vohū
yezī a$pā stā haitīm mazdā ...
vaēm mahī a$hāhištā staotārō vahištāhištā aṭ yū$zēm drəgwunəntō duždāŋhu dušpāŋhu da$ʃniū$ača za$ʃiū$ača
kudā a$hōm vohucō manō x$aθrəmcō
mazdā ā nūrəmcīt a$hurō həmō
ahiištā a$ŋhū$ş viśpā ma$θā

Exercises 2

ci$ ahī kahištā ahī
dī nō mazdā a$hurā vaŋhpū$š fradaxštō manə$gō
Note: The exact functions (dative or genitive) of the enclitic gen.-dat. pronouns are often difficult to determine.

aṭ a$ʃawū a$ʃahīštō astī vaŋhpū$scō vāstrē manə$gō “thus, let the sustainer of Order be in the pasture of Order and
good thought”: (after 1.33.3).

ratū$s sōŋgha$tī ārmaitišt “Humility is announcing the models” (2.43.6).

vo$hū x$aθrəmc vairīm bā$gōm a$i$h.bairi$stō “The good command (is the one which is) the best bringer of the
worthy portion” (4.51.1).

maniuxt spəništō xraəzdī$štōg asō$nō vastē “The most life-giving inspiration is (now) clothed in the hardest
stones” (after 1.30.5).

iməqō a$ṭat zam yazamaidē yā ṇa baraišt “Thus, we are sacrificing to this earth which is carrying us” (YH.38.1).

anatīštō du$tuu$ra$nə$gəhō da$fniū$a hə$ntū / za$ʃiū$ača vi$pāŋhō xraəʊ$ŋtəm upā / ... / iratī i$ duwa$ʃō ... mo$əucō
astī “On account of those (utterances, actions) let them be there (at the judgement, as men) of bad virility,
*dupes, / and ridiculed all (of them)! Let them be *howled upon! ... Let *torment huddle them off ... and let it
be soon!” (5.53.8).

Exercises 3

a$bi$tō ratū$s sōŋgha$tī ārmaitišt “For these (actions) Humility is announcing the models” (2.43.6).

uruu$zištō hu$uū nā yə$ntū$i$tī pai$tī jasa$tī nə$mgəhō nā maz$iʃtī$tī yə$ŋhəm pai$tī.jasai$tī “(You) there, who gladden (us)
the most, may you *in return come to us on account of (what you have) received as your share, O fire of Mazdā
... on account of (our) reverence of (you), the most sinuous (one), may you *in return come to us to the greatest
of auditions” (after YH.36.2).

ahiištā mainii$št spəni$htahīšt vahi$stōm / hizuu$t u$x$šīšt vaŋhpū$š šə$nō manə$gō / ārmə$tišt zə$ti$bištū ši$əθhānə
və$ʒi$u$t / ə$tī cii$tī hu$uū ptā a$hri$št mazdā “(For) he produces the best of this most life-giving inspiration / by
the utterances of (his) good thought (to be sped) along by (his) tongue / (and) the actions of Humility by (his) hands, / through this understanding: He there (is) the father of Order: Mazdâ.” (3.47.2).

**at vā vispāŋg ašīo yāthā ratuṃ ahūro vacdā / mazdā aitā qside “but I am asking you all (O gods) how Ahura Mazdâ knows the model / of these two premiums (of victory or defeat) (to be)” (1.31.2).

Note: vacdā is 1 sin. (unreduplicated) perfect indicative.

**ahiďa xratā frō mū ᵠsātū vahištā “Let him teach me the best (thoughts/utterances/actions) by his guiding thought” (2.45.6).

ā mōi rasdērāi zauuṅg jasatā “come to my calls for support (for us)!” (1.28.3).

tā ułcdā mainiĩuš māhiďa ašāicā yūšmaibhiďa gorţē “By that utterance of my inspiration I am (now) complaining to you (all, to you), O Mazdā, and to Order” (1.32.9).

8. **at əbă mōjhi pauruущī mazdā ցaʒūm stōi maṇanţhā / vajhśuʃ patarōm maṇanţhō “Thus, I (too now) think with (my) thought of you as being the first, O Mazdā, (yet) youthful, / father of (all) good thought” (1.31.8).

huuō tạt nā maioiĩi,māŋhā spitmāi ahmāi dađē “That hero, O Maidii˚.māţhas, is (now) determining that (command to be for) this Spitāma” (4.51.19).

kā ļitiܐ śīaoṭanăi mazdā yāthā vă hahmi “What (is your) wish for action (to be produced), O Mazdâ, or (for) how I sleep” (1.34.5).

**Exercises 4

nọiť ačuʋă ahū vistō naeđā ratuš ašātcīh hacă “Neither has (a model) been found during (this) one (period of) existence nor a model just in accordance with Order” (1.29.6).

tā əbă porgsa ahūră yā zī ăti jāŋhatică / yā išadō dādaŋtē dāŋhram hacă ašāunō / yāscă mazdă drąguuő.dabiō yāthā tă ǎŋhōn hōŋkraţ tă jiia “I ask you (here and now), O Ahura, about those (things). For (those) that are (now) coming and (those) that shall come, / the *dues in gifts that shall be given on the part of the sustainer of Order, / and those, O Mazdā, that (shall be given) on the part of those possessed by the Lie—how those shall be when at the *expiry” (1.31.14).

Note: jāŋhaiti s-aorist subj. 3 sin.

**at ... drąguuató / akăiš ɔ’arđiǐi paitū uruʋnǒ paitieiŋti “Thus, ... those possessed by the Lie, (their) souls will come toward (them) with bad foods” (3.49.11).

vahišṭām əbă vahištā yām aša vahištā hazaosăm / ahurum yāsă “You the best (one), (you) the Ahura who have the same pleasure as the best Order, I ask for the best (things) ...” (1.28.8).

**adbhā hām.fraišuʋă əbă xraṭbă spāništā “In that way consult with your guiding thought!” (5.53.3).

Note: fraiš-uă is s-aorist of pars- imper. 2 sing.

**atcă hiiat tā hām mainiũu jasaętum pauruųm daždē “Thus, also: whenever the two inspirations come together one receives/determines for the first time ...” (1.30.4).

huuō xraṭbă damiš ašam yā dāriaįat vahišṭam maṇo / tă mazdă mainiũu uxšiō “he (is) the *web-holder by the guiding thought by which (his) best thought upholds Order, / By that inspiration you grow, O Mazdā” (1.31.7).

**at hōi mazdă ahūm dadaį ahūro / ahmāi gačēdă vohū frādaį maṇaŋhā “for him Mazdâ Ahura establishes the (present) existence, / for him he furthers (his) herds on account of (his) good thought” (2.46.13).
Exercises 6

1. dādī ašā tām ašim vāphuṣū āiāaptā mananphā / dādī īū ārmaitē VSāspāi īṣū mābhīcā “(Now) give on account of (my) Order that reward: the spoils of (my) good thought! / Give, you, O Humility, the invigorator to VSāspa! To me, too, do you (now) give (it), O Mazdā!” (1.28.7).

2. bārāxqām mōi Fārašōśtrā Huuō.guua daēdōš kāhrpām / daēnāiāi vānghuīai yqm hōi īśīq mātū “Fārašaōṣtra Huuō.guua again and again shows me (the) form (of his daēnā!), esteemed (for her merits). / Let (Ahura Mazdā now) give to (my) good daēnā (a form) which is *speedy for her” (4.51.17).

3. kā vātāi duṇaṃmaibicācā yaogat āsē “Who (first) harnessed the two quick (coursers) to the wind and the clouds?” (2.44.4).
4. yā hātam šiiaθωtanm vahišṭa śiśṭa ubōhiidā ahūbiidā “(the things) which we wish to be—among (all) the actions of (all) those who are—the best (ones) for both existences” (YH.35.3).

5. huuō zi [d]ranga yā [d]ranga mti̇ huuō ašauu yahmāi ašauu frīiō “For that one (was defined as) possessed by the Lie who (is) best to the one possessed by the Lie, / (and) that one (as) a sustainer of Order for whom a sustainer of Order (is) a friend” (2,46.6).

6. aṭ yās dāewū vispāḥph akāt manaqā stā cīrām / yascā vā maś yazaitē drūjascā pairimatišcā / šiiaomq amip dābitanā yāiš asrūdūm hūmā haptaiθē “But you, O old gods, are all the *seed (issued) from an evil thought, / and (so is) the great one who is sacrificing to you: from the Lie and (your) distraught mind,—/ (ever since) (your) *duplicating *blunders, on account of which you have been heard on (only) a seventh of the earth” (1,32.3).

7. pairē x’aetīu airijamanascā dadaiti / noit mā xhnauset yā vərəzānā hācā / nađā daśījūs yōi sāstārū drūganātō “They are setting (me) apart from the family and (its) community. / The household which I want to pursue (= devote myself to?) has not favored me (with its generosity) / nor the rulers of the land, who are possessed by the Lie” (2,46.1).

8. hiiat nā mazdā pauruunm gaθēscā tašū daenāscā / θβα manaŋħa xraτišcā hiiat astsuaŋtōm dadā uśtanm “When, O Mazdā, you for the first time fashioned for us herds and daēnās / by your thought, as well as (our) guiding thoughts, when you (would) place (in us) life breath with bones ...” (1,31.11).

9. kā huuaŋa raocæcā dāıt tmāsca / kā huuaŋa xɑntroncā dāıt zaemcā “Which artisan (first) established both the lights and the darkness? / Which artisan (first) established sleep and wakefulness (zaemā) (in man)?” (2,44.5).

10. yaθa ašat hacā gqm vidat / vástriiō šiiaθaŋnār əxuzāŋ hq[x]uxratu nmaŋhā / yə dəhaθiθiθiθ əxə ratūm xəaiθə aʃiθuŋ cīsī “how he has *found (= been able to find?) a cow in accordance with Order, / the forager ... / (he) who, being in command correctly (and so) holds the rewards, has marked (me?) for himself (as) the model for those who abide by the rules?” (4,51.5).

Exercises 7

A. Find the meanings of all the words in the grammar sections.

B. Analyze all the forms and find the meanings of all the words in the syntax sections.

C. Analyze these sentences in detail and translate into English:

1. zarətthra kastē ašauu uruubō / mazōi magāi “O Zarathustra, which sustainer of Order who abides by the deals do you have / for the great gift exchange (mazōi magāi)?” (2,46.14).

2. yā āiš ašəm nipājhē manascā vohu yauaetātē “(You) who through these (songs) are guarding Order and good thought for the duration of a lifespan” (1,28.11).

3. gūstā yā muntā ašom ahūm.biš viduuu ahurā / arzuxcāi vacapkām xaiiarmnō hizuuu vaso “He listens (to your announcements?), O Ahura, who knows, the healer of (this) existence who (now) thinks Order, / being in command of (his?) tongue at will for the correct uttering of the words” (1,31.19).

4. a airiji.decode iisio rafōraī janṭū / nařiibiasca nairiibiascā zarətthrahē / vaŋhūs rafōraī manaŋhō “Let speedy Airriaman come here for support / for men/heroes and women/heroines, for support for Zarathustra’s / good thought” (5,54.1).

5. tāt nō mazdā viduuanōi vaocā “O Mazdā, speak that to us for (us) to know (it)” (1,31.3).
6. aţ ū mā ḍāiš āṣm hiiaţ mā zaqoamī / ārmaiti hacinnō ître ārm “Thus, you have (now) shown me Order, which I call (hither) to me again and again: / together with Humility I (now) set it in motion hither” (2.43.10).

7. tācīt mā sas tuǔm mazdā vaédištō “You, O Mazdā, (now) appear to me (as) the one who finds (for me) most often just those (things)” (2.46.19).

8. mā ciš aţ vā drąguuətā māθraścā guśtā sāśnāscā / āzī damānan vissām vā šōiθram vā daśiium vā ādātī / duśitācā marśkaécā “But let no one among you keep listening to the poetic thoughts and the ordinances of the one possessed by the Lie! / For he has placed the home or house or settlement or land / in bad settling and destruction” (1.31.18).

9. tuǔm mazdā ahurā frō mā sīśā əfahmāt vaqcaʔēh / mainiśiūh hacā əfākāš yāiš ā aŋhūs pouruuiō bauuat “teach you me, O Ahura Mazdā, to speak in accordance with your / inspiration, by your mouth, (the words) by which the first existence will be here (every time)” (1.28.11).

10. yā mā aŋh haïtim hacā varxaiūi / Zaraθūštāti hiiaţ vasnā farasā.tomām / ahmā mīsḏm hanontē parāhum “He who shall produce the true (existence) in accordance with the Order (of) my (ritual) / for Zarathustra, that which is the most Juicy in exchange value, / (shall produce) for this one (= me), who (thereby) shall earn (it as his) fee, a higher existence” (2.46.19).

Exercises 8

A. Find the meanings of all the words in the grammar sections.

B. Analyze all the forms and find the meanings of all the words in the syntax sections.

C. Analyze these sentences in detail and translate into English:

1. yāát yūš tā frāmsnāba tā mašiāa acištā daŋtō / vaxšan̄te daěuun̄ zuštā vanḡhōs sīždiāmnā manaŋhō / mazdā ahurahiiā xratāūs nasiian̄tō ašaţaţa “As much as you shall *have broken (the deals), (even) giving what are the worst (things) / to the blazing (fire, things) pleasing the old gods (but thereby) *moving away from good thought / (and) going astray from (the path of) the guiding thought of Mazdā Ahura and from Order” (1.32.4).

2. at tōng drąguūdā yōng ašahiīa važdṟng pāt / gā frōṟtōš / ... / yastām xāţrāt mazdā mōiht jiiatōš vā “But the one possessed by the Lie will keep those whom (I know to be) the conveyors of Order, / the bulls, from (their) moving forth / ... / Whoever *deprives him of (his) command, O Mazdā, or (his) livelihood ...” (2.46.4).

3. yastā daęuusng ap̱ṟ māšiūscā / taṟs magstā yōi im taṟs mainiaiantā / aniiöng ahm̱nṯ y̱s höi aṟm.mainiaatā “(He) who, on account of that (good thought) in the future scorns the old gods / and the mortal men who scorn him, / i.e., all) others than the one who thinks appropriately of him” (2.45.11).

4. yā zī cica̱ vahiištā / haŋara əfahmāt zoašṯ drąg̱ūdā baξ̱āl̶i / ahiūa shiiu̱ṯṉi̱s akaṯ a shiiq̱ manaŋhō “For whatever best (things) / the one possessed by the Lie shall give out, (it is) without (thereby obtaining) your pleasure, / (because of) dwelling—on account of his (own) actions—on the side of bad thought” (3.47.5).

5. tām at yasaŋnam pauriuaatā yazamaidē yōi guu̱s hacā shiiieitī “Thus, him we are sacrificing to with the forethought ... / to the blazing (fire, things) pleasing the old gods (but thereby) *moving away from good thought / (and) going astray from (the path of) the guiding thought of Mazdā Ahura and from Order” (YH.37.2).

6. yā əfba̱ mazdā asru̱šm aḵm̱a maṉ̱ yazaap ap̱ “(namely I), O Mazdā, who shall sacrifice away from you (their) refusal to listen and bad thought” (1.33.4).

7. tāt mā vicidiiri vaqca ... / tācīt mazdā ahurā yā nóitī vā aŋẖṯ aŋhaitī vā “Speak that to me—for (it) to be discriminated ... / (speak to me) just those (things), O Ahura Mazdā, which either shall not be or shall be” (1.31.5).

8. kaθa əfba̱ mazdā x̱naašai̱ ahuru “How shall I win your favor, O Mazdā Ahura?” (2.46.1).

9. kaθ aŋẖaun̄ṯ mazdā vāŋghṯ drąguūtam “Shall, I wonder, O Mazdā, the sustainer of Order overcome the one possessed by the Lie?” (3.48.2).
10. tâ dâ spîntâ mainiûi mazdâ ahurâ / âðrâ vaŋhâu vidâiûm râñûiû / ârmatôiû dobqarâghâ a’âsîiûcâ / hâ zî paourûsî isûntô vûrûîte “Through that (your) life-giving inspiration, O Mazdâ Ahura, you (now) make / through (your) fire a firm stance for the two legs in (the race for) a good (renown/fee) / through the solidity of Humility and Order; / for she shall classify the many who wish to come” (3.47.6).

Exercises 9

1. ahmâi aghat vahištâm yô möî viduâu vaocât haitôm / mûrtm yim hauruuatî ôsâhîiû amarattâtascâ “For him there shall be the best who, knowing (it) shall speak to me the true / poetic thought, (the one) which (he said is) of wholeness of Order and immortality” (1.31.6).

2. kadâ mazdâ yô uxanô anaqûm / a’ghûaî darðhrai frô a’sâhîiû frârîntê / vorzdâiû sînghâiû saosîiântqam xratâuî / ka’êbîiût âbûi uñhâ jîmañ mananpê “When, O Mazdâ, will (those) who (are) the bulls of the days / move forth for the upholding of the Order of the (first) existence, / by (our) announcements (now) grown (more powerful), (namely,) the guiding thoughts of the revitalizers? / For whose *assistance will he come on account of (my) good thought?” (2.46.3).

3. ahîiû mainiûiûs tuuîm ahîû tû spîntô / yô ahmâi gâm râniû. skor’sîtîm hôm tâsât / a’hô vâstrâi râmâ dà ârmaitûm / hjiat hôm vohî mazdâ / h’ûma. Jf’raññ mananpê “You are (also the father?) of this inspiration—(being) life-giving through it” (3.47.3)

4. yezi ahîiû a’sî póî ma’t xzaiêti / hjiat hôm spâdâ anaocahâ mâjaintê / auuâiî uruuâtîiû yà tû mazdâ di’dor’zô / kûh’râi aiûi kahnîi vanaqûm dàdâ “For if you together with Order are (now) in command of this (existence) in order to protect (it),— when two armies have come together in mutual dislike, / by yonder deals which you, O Mazdâ, wish to keep firmly, (then) to which side of these two (do you go and) to whom (among them) do you give victory?” (2.44.15).

5. tâiî vû yasnîiû paitî stauas ainiêi / mazdâ a’sî vaŋhûs uûaðmanaiû mananpê / yadà a’sôiû ma’xiû vûsû xzaiû / a’t hudânaoû isûîiûs gorzdû sîîiû “With those sacrifices I shall come before (you) praising you (all), O Mazdâ, with the Order (of my ritual?), with the actions of (my) good thought, when (= as soon as) I shall command my (own) reward at will. / Thus, growing in vigor may I be in the longing of a generous one” (3.50.9).

6. ât vû staoûtô aqjoî mazdî a’ghac’û / yauaût a’sî tawuaç isûîcâ / dûtaî a’ghûaî sra’daç vohû mananpê “Thus, I shall declare myself your praiser, O Mazdâ, and I shall be— to the extent I by the Order (of my ritual) can and am able,—the maker of the (first) existence *successfully by (my) good thought!” (3.50.11).

7. ka’t tôi râzar’ô ka’t vûi ka’t vû stûtoû ka’t vû yasnaiûiû / srûïdiûiû mazdâ frâwuaça yû vidâiû’at a’sî râsnqm / sîîa nû a’sî pabô vaŋhûs x’æ’eîng mananpê “What do you want: What of sacrifice or what of sacrifice? / Say (it) forth (to us) for (that word) to be heard, O Mazdâ ...” (1.34.12).

8. humûm thûr’kê izûm yazatôm a’sgah’çim dadamuîdê / a’ût tû nû gaiisac’ astoçtâscê xi’û uboiiû a’ghuuoû hûtqûm hûdâstomê “We establish you (as) producing good creative change, (as) worthy of being called upon, worthy of sacrifice, in the company of Order. / And so may you be our life and boniness in both existences, O the most generous of those who are” (YH.41.3).

9. ât frauwaçsiûi a’ghuûc’û mainiûi pauruuiû / yai’iû spaniûi *uit’î mrauuaç y’m angrêm / nôiû nû manâ nôiû sînghû nôiû xratâuî ò naëdû varanû nôiû uûdû naëdû uûaðman / nôiû dænû nôiû uruqûnô *hatçinê “Thus, I shall proclaim the two inspirations at the beginning of (this?) existence / of which two the life-giving one shall tell (him) whom (you know to be?) the Evil one” (2.45.2).

10. kadâ mazdâ a’sî ma’t ârmaitûs / jîmañ s’thrâ hu’stis’î vâstrauiût / kôi drûûô.dôûsî xûr’rûsî râmûn däntê / kîng d’ vaŋhûs jîmañ mananpê cîsîiû “When, O Mazdâ, will Humility come / together with Order (and)
command, (she) who (gives) good dwelling and pasture? / Who will obtain peace in spite of the bloody ones possessed by the Lie? / To whom will come here the understanding of good thought?” (3.48.11).

11. at vā yaoja žωμιšṭišn̄g auruwatो / jaiiši̲ pəro observable vasmahīiž yāśmākhišiž / mazdā ašā ugran̄g voh̄ maŋn̄hā “Thus, I shall harness for you the fleetest coursers—/ broad(-chested) by the victories of (my) hymn to you, / O Mazdā, strong by the Order (of my ritual), by (my) good thought” (3.50.7).

12. adā դ zi̲ auuā drūjo [auuō.] buuaiti̲ skaŋn̄do spaiatrahiiž / at asiiša yaojant̄ ā hūsišt̄iš vah̄hūs maŋn̄hō / mazdā asiišišcā yōi zazņišt̄ vah̄hūs srunauiž “For at that time will *come upon* (you)? the *deflation of the *tumescence of the Lie. / But the fleetest (coursers) shall (then) be harnessed from this dwelling of good thought / of Mazdā and of Order, (coursers) who shall (therefore) be leaving (the others) behind in (the race for) good renown” (1.30.10).

13. ā airīš̄mā išišā raf̄rāi jant̄i / nor obiiascā nāirbibiascā zarathuštrahē / vah̄hūs raf̄rāi maŋn̄hō vā daén̄n̄ vair̄i̲m hanāt mīḏdēm “Let speedy Airīiaman come here for support for men/heroes and women/heroines, for support for Zarathustra’s / good thought, by which (his) daén̄n̄ may gain a worthy fee” (5.54.1).

14. huxšt̄ra xšaŋt̄m mā nō duš.χ̄ aš̄t̄rā xš̄t̄ā / vah̄hūsīš cist̄iš ʃiiaobuaniš ērmaitē / yaozdā mašiiš āipī zqthm vahištā / gauoi varseziat̄m tgm nō x̄ar̄dāi šišiō “Let (now) those of good command be in command! Let not those of bad command (now) command us!” (3.48.5).

Exercises 10

A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.
C. Analyze these sentences in detail and translate into English:

1. atcā yādā aéš̄m kaēn̄ū jaimaiti̲ anēnapām / at Mazdā taibii̲ x̄aθ̄r̄m voh̄ maŋn̄hā vōiuiuat̄m / aēbibiiš sast̄ē Ahur̄yō yōi aš̄i̲ daļm zastai̲o dr̄ujm “Thus, also, when the retribution comes for these sins; thus, O Mazdā, he shall constantly present the command to you by (his) good thought / for (you) to announce (it) to these, O Ahura, who shall be placing the Lie in the hands of Order” (1.30.8).

2. mā cīs at vō druguatō mæθrascā gūštā sānnāscā / āži dōmām vīso m všoθr̄m vā dāsiūm vā ādāt / dūšišcā marakaečā oōi iš sāzdi̲m saniat̄shā “But let no one among you keep listening to the poetic thoughts and the ordinances of the one possessed by the Lie! For he places the home or house or settlement or land / in bad settling and destruction. Teach them, you (all), a lesson as follows: with a blow!” (1.31.18).

3. yast̄e vīsp̄maziišm sraȳsm zhaiii auuahānē / apaś̄o darāgō jīyātīm ā x̄aθ̄r̄m vah̄hūs maŋn̄hō / aš̄āt ā arziš pābd̄ yaešii mazdā ahur̄o šaērti “(I), who shall be invoking (your) readiness to listen, the greatest of all, at the unharnessing, / having obtained long life, having (obtained) the command of good thought, / and the straight paths up to Order (to those) among whom Mazdā, the Ahura, dwells” (1.33.5).

4. ašahīši̲ āat sairī āšahi̲VARZANÉ kahmāicī hāt̄q jīyīšt̄m vahišt̄m ādā ubōihiŞ ahubiiš “Thus, for whoever (is) in the union of Order in the household of Order I say the desire to win (on the part) of (all) those who are (is) the best for both existences” (YH.35.8).

5. spoŋt̄m at thēā mazdā mōḥī ahur̄a / hīat mēā aŋhūš̄ zqthm darām̄m pauurūm / hīat dā ʃiiaobuān̄ mīz̄lauan̄ yācā uʃš̄ / ak̄m ak̄m vaŋ hīm aš̄m vaŋhaoē / thēā hunarā dāmōiš uruuaēš apâmē “Thus, I (now) think of you as life-giving, O Mazdā Ahura, / when I (now) see you (as) at the engendering of (this?) existence, when you established, / for the first time, actions (as) fee-earning, as (the words) which (are) to be uttered, / and (made) a bad (reward) for the bad and a good reward for the good—/ by your artistry—at the final turn of (= about?) the *web-holder” (2.43.5).

6. zarathuštrā kast̄ē ašaunā uruuaōd̄ mazoi magāi kā vā farastraudioiē vašti / at huūo kauuā vištaspō yahī / yēngsti̲ mazdā hād̄mōi mīnā ahurā / tōŋ zhaiii vah̄hūs uʃš̄iš maŋn̄hō “O Zarathustra, which sustainer of Order
who abides by the deals do you have / for the great gift exchange? / Or, who wishes to be renowned by (my/your) song? / Well, he there (is) Kaui Vištâspa on the audition. / In fact, all of those whom you, O Mazdâ Ahura, sustain in *one and the same house (as yourself), / those I want to invoke with the utterances of (my) good thought” (2.46.14).

7. yš Spîtâma Zarathustram râdâhâ / maratašës xñâuí huú hñ nà farasrûüdiítìì jìrâôhô / aî hîi mazdå ahüm daðå tìshma / ahmâi gañhô vohû frâداد tanganhô / tôm vâ ašâ mûtmaidí huñ haxámí “(He) who has favored Zarathustra Spîtama with (his) generosity among mortals, that man/hero (= Vištâspa?) (is) according to the models (and ready) to be renowned by (my/this) song. / Thus, for him Mazdâ Ahura establishes the (present) existence, / for him he furthers (his) herds on account of (his) good thought. / We (now) think of him as your good companion on account of (his) Order” (2.46.13).

8. aî dûñ xñathñg duñ šiouðanñg duñuacapñgô / duñdañegô duñmânñgô drâuguâtîô / akâñs x’arâðhës paiít uruññô [paiît]ieînî / drûjô đamañé haititë aphpô astîiô “Thus, those with bad command, bad actions (duñ šiouðanñg), bad speech, / bad dañnës (duñdañegô), bad thoughts, those possessed by the Lie, / (their) souls are (at this very moment) coming toward (them) with bad foods. / On account of their true (existence) they shall be guests in the house of the Lie” (3.49.11).

9. tâiñ y vãsññës paiît stauuas aiîenî / mazdâ ašñ vahñññuñ šiouðanâñi managhnô / yadâ ašôiñ maññìî vãsñ x’siîñ / aî huddâäñô isíâiqs gorâzdañi ñiîm “With those sacrifices I shall come before (you) praising you (all), O Mazdâ, with the Order (of my ritual?), with the actions of (my) good thought, when (= as soon as) I shall command my (own) reward at will, / Thus, growing in vigor may I be in the longing of a generous one” (3.50.9).

10. srâotû sàsä jiññhìî suitî tâññô / nîiòt erç vãcà sàrun điçs drâuguàtî / hîiç dañnô vahëtë yûjñ miçdë / ašñ yuññ yâññ dîjâmâspâ “Let (him too) hear the ordinances, the … (jññhìîìo) (who although) fashioned to *vitalize / (speaks?) the words not correctly, (because of) *tying association with the one possessed by the Lie, / when (their) dañnës harness (their coursers) in (the race for) the best fee, / O Djâmâspa, at the harnessing of Order at the audition” (3.49.9).

11. vahëtë iñsä manaçhnô / maibîiô x’ñathñm aojônghwyàt yëhiî vüjñdä vanaëmâ druîm “(And then) I shall try to obtain (by prayer) (from them) by (my) best thought / command with strength for me by the increase of which we may overcome the Lie” (1.31.4).

12. astuñt așçm xiññt ñstññ aøjônghwyàt / xññg dars chances x’ñathñi ñiîñ ðrîm tîîm / așçm žiaouðanñi vohû daídït manaçhnô “May Order be corporeal through (my/this) life breath (and) powerful! / May Humility be in command (and) in (full) sight of the sun! / May she by (her) actions give (me my) reward for (my) good thought!” (2.43.16).

13. aîtçì ahmâi mazdâ ašñ aøhñiît / yım höi x’ñath vohûcà çîisì managhnô / yñ nà ašôiñ aojâhñ vâradaiàetä “Thus, then, there shall be for this one, O Mazdâ, on account of (his) Order / (such a herd) as he has assigned because of (his) command and good thought to him, / the hero who would make (it) increase (in his own interest) by the might of (his) reward” (3.50.3).

14. vohû x’ñathñm tòi mazdâ ahurâ apaëmä ñisçîi yàouçé / huxsăstãsñ nà yà vãiìî yà x’ñaiët ñbîiò ñahñouw hûtñm hudästñm “May we (now) attain your good command, O Mazdâ Ahura, for ever. / May a man or a woman of good command command us in both existences, O you the most generous of those who are” (YH.41.2).

15. aî frauaxsiîìa aîhñuñ ahiîñ vahëtôm / ašñt hçç mazdâ vaçdä yñ ìm ìtàt / patarîm vahñññ vâsçaiàtô manaçhnô / aî hîi aûdä huñśaouñà ðrîm tîîm “Thus, I shall proclaim the best (announcement) of (= about?) this existence / in accordance with Order: Mazdâ (is he who) knows (him) who made it / (to be) the father of the good thought which invigorates (you), / but his daughter (is) Humility of good actions” (2.45.4).
Exercises 11

A. Find the meanings of all the words in the grammar sections.
B. Analyze all the forms and find the meanings of all the words in the syntax sections.
C. Analyze these sentences in detail and translate into English:

1. až frauwuxšiiāi aŋkšii ahiiā vahššom / ašt hacā mazdā vaēdā yē im dāt / patar-śim vaŋkšus varxaiantō manag̊ō / aŋ hōi dugxā hušiawatæ amrnutiš “Thus, I shall proclaim the best (announcement) of (= about?) this existence / in accordance with Order: Mazdā (is he who) knows (him) who made it / (to be) the father of the good thought which invigorates (you), / but his daughter (is) Humility of good actions” (2.45.4).

2. yehiiā sauuā išañtī rādah̊ō / yōi zi juuā āŋkarac̊ buuanc̊ / amaxqatī ašāunō iruwa aēšō “(to) whose life-giving strengths of generosity (they) shall wish to come, / (those who) are living, as well as (those who) have been and (those who) shall become, / (and) the soul of a sustainer of Order, strong in (the race for) immortality” (2.45.7).

3. až zi vaxšiiāi mazdā vidušē zi nā mruiiāt / hīaṭ akōiiā dreqwāiitē uštā yē ašom dādre / huudā zi māq̊mā išiātō yē vidušē mrawwuiti “For thus I shall tell you, O Mazdā,—for may a man hero tell the one who (already) knows?—/ that for the one possessed by the Lie (it will end) in an evil (turn, but there will be) wished-for (things) (for him) who (has grasped and) upholds Order. / For that one (is) the master of the poetic thought, who—when prosperous—shall tell the one who (already) knows” (4.51.8).

4. humtanam hūxtanam hwaraštanam iicadac̊ aniicadac̊ varxiiamanac̊ vāuuxāranac̊ mahī aib̊ jastāro naēnēstārō ... mahī “Of the things that have been thought, spoken, (or) produced both here and elsewhere, both those who are being produced, we are the singers, we are not (their) blasmer” (1.35.2).

5. tāt ũhā pārāzē ārē mōi vaoc̊ ahūrā / yezi ahiiā ašā pōi mat xaiaiehī / hīaṭ hūm spādā anaoc̊aŋhā jamaētē / auniāii uruwaaiiš yā tū mazdā didrēzō / kuōr̊ī aii̊ kahmā vanaŋm daddā “I am asking you this: tell me straight, O Ahura: / For if you together with Order are (now) in command of this (existence) in order to protect (it),—/ when two armies have come together in mutual dislike, / by yonder deals which you, O Mazdā, wish to keep firmly, (then) to which side of these two (do you go and) and to whom (among them) do you give victory?” (2.44.15).

6. tāiī vā yansništ̊ paiišt̊ stauas aiieni / mazdā ašā vaŋkšus ūiaoc̊anāś manag̊ō / yaddā ašōiš maściš vaša a / ašt hudānōs išaqs pārēzād̊ išiś “With those sacrifices I shall come before (you) praising you (all), O Mazdā, with the Order (of my ritual?), with the actions of (my) good thought, when (= as soon as) I shall command my (own) reward at will. / Thus, growing in vigor may I be in the longing of a generous one” (3.50.9).

7. kāthā ašā tāt mēzh̊om hanānī / dasā aspā ars̊manaitiš ušr̊omc̊ / hīaṭ mōi mazdā apiiuaitī hauruuaatā / amaxqatī yadh̊ī hi taibiō dāghā “How shall I earn that fee by the Order (of my ritual): / ten mares with a stallion, as well as a camel, / (a reward) which has been *inspired to me, O Mazdā, (as) wholeness and immortality in the way you (now) receive them for yourself” (2.44.18).

8. vūp̊a tā parasq̊ yadh̊ā ašāt hacā gham vidāt / vāst̊rio īšiawaināś arššuuo hāx huwratü namag̊ō / yō daþaēbiiō ārē radm xaiiq̊ ašiuaat cīstā “(I am) asking about all those things: how he has *found (= been able to find?) a cow in accordance with Order, / the forager, being of capacious resources by (his) actions (and) of good guiding thought by (his) homage / (he) who, being in command correctly (and so) holds the rewards, has marked (me?) for himself (as) the model for those who abide by the rules?” (4.51.5).

9. a tcā vē mēzh̊om aŋ haš ahiiā magahiā / yawuata ažuš zarazdišt̊ būnōi haxtišā / parac̊ mrawc̊ aoarc̊ yad̊rā mainiūs dreqwāatā anasq̊ para / iuwaiaiaḏa mag̊m tīm aṯ vō vaiiōi aŋ haši aŋ ōm vac̊ “And thus for you (O sustainers of Order) shall be the reward of this gift exchange as long as (your, O young man?) *axle (shall remain?) most devoted, / going back and forth at the bottom of (your, O young woman?) loins, / where the
*inspiration of the one possessed by the Lie had already been spent. / You (O you possessed by the Lie) shall *waste that gift exchange/hole. Thus, your last word shall be ‘woe!’” (5.53.7).

10. *at hōjī zarathūstrō pauruim / haithīō duvaēşā hīaṭ išōīā dȓaghuāitē / *at ašāunē raʃmō šīišō aojōghhuat / hīaṭ ā būštīā vaṣasa. xaṭrāhīiā diiā / yauaṭ ā θbā mazdā stānūi ufiācā “Thus, I declare myself to him first (as) Zarathustra, / the real one, (second) that I wish to command hostilities for the one possessed by the Lie, / but for the sustainer of Order I wish to be support and strength. / because I would like to receive the *adornments of one who commands at will, / (and third that) to the extent that (I can) I am praising you, O Mazdā, and hymning (you)” (2.43.8).

11. ahīa ḡȓhmū ā hōiθōi nī kāwaiascī xinatiš [n.]dadatā / varcā hīcā fraidiuunā hīaṭ višantā dȓaghuantām auuō / hīaṭcā gauš jaidiiai mraoi yō dūraoštam saocaiau auuō “The “glutton” and (his?) “poets” deposit (their) “guiding thoughts” here in its cord-work. / (their) “miracle-works”, by daily pouring, when they are ready (to be) *help (for) the one possessed by the Lie / and when the cow is mistreated to (the point of) being smashed (by him) who “purifies” (by burning) the haoma” (1.32.14).

12. hīaṭ hōi ašā vohucā coišt manaŋhā / xshaṭrōi hōi hauruunātā amɔxtiātā / ahmāī stōi dŋn tɔwuši utaiiūt “When one has assigned to him through (one’s) Order and (one’s) good thought / wholeness (and) immortality for (them to be) in his command / they shall give (him) *tissue-strength (and) *tissue-connectedness to be his” (2.45.10).

13. at ťū mói nōišt asruštā pairoiaorzhā / uzisidiiai parā hīaṭ mói ā.jimaṭ / sɔraošō aši mazā raii ŋacimno “Thus, you declare here and now (words) to me (that were) not unlistened-to / for (them) to rise up (even) before (there) comes to me / (your) readiness to listen/Sraoša accompanied by Reward which bestows wealth” (2.43.12).

14. anαι̯ ŋā nōišt ahurā mazdā aʃoemcā yānaiš zaranaemā / manascā hīaṭ vahiʃtōm yōi vō yōiθomā dasemē sutum “May we not, O Mazdā, anger you, as well as Order and (your) thought, the best, with those requests (to you), / (we who) have taken our places at the *offering of praises” (1.28.9).

15. spoʃtōm at θbā mazdā mɔʃhī ahurā / hīaṭ θbā aŋhōs ŋzθōi darasem pauruim / hīaṭ da ŝiiaobanā mčdaaunŋ yācā uexā “Thus, I (now) think of you as life-giving, O Mazdā Ahura, / when I (now) see you (as) at the engendering of (this?) existence, when you established, / for the first time, actions (as) fee-earning” (2.43.5).
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