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An Introduction to Young Avestan

rechecked 4th version

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

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

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

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

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

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

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

Please help improve the Introduction by reporting typos and whatever comments you may have to skjaervo@fas.harvard.edu

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OLD IRANIAN LANGUAGES

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

Old Persian

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

Avestan

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

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

While both history and linguistics indicate that Old Persian was the language spoken in modern Fars in southern Iran, the language of the Avesta must have belonged to tribes from northeastern Iran. The Avesta contains a few geographical names, all belonging to northeastern Iran, that is, roughly the area covered by modern Afghanistan plus the areas to the north and south of Afghanistan. We are therefore entitled to conclude that Avestan was spoken primarily by tribes from that area. Only once is a possibly westerly name mentioned, namely $Ray\bar{a}$, if this is modern Rey south of Tehran, which in antiquity was regarded as the center of the Median Magi, but this identification is not compelling.²

Median and Scythian

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

Old and Young Avestan

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

The Old Avestan texts comprise the $G\bar{a}\theta\bar{a}s$ and the *Yasna Haptanhāiti*, both of which are contained in the section of the Avesta called the Yasna, as well as various fragments scattered throughout the Yasna.³

¹ See Skjærvø, 1999 [2002].

² See Skjærvø, 1995 [1996].

³ See Pirart, 1992.

The Young Avestan texts are the other texts.

Among these we must distinguish between genuine, old Young Avestan texts, that is, texts written in a consistent, correct language, and texts in late Young Avestan, compiled at a stage when Young Avestan was no longer a living language and the authors and compilers only had an incomplete knowledge of it.

The texts contain no historical allusions, so they cannot be dated exactly, but Old Avestan is a language closely akin to the oldest Indic language, that found in the oldest parts of the Rgveda, and should therefore probably be dated to about the same time. This date has been much debated, but it seems probable—on archeological, as well as linguistic grounds—that the oldest poems were composed in the first half of the 2nd millennium B.C.E.

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

THE AVESTA

The writing down of the Avesta

The Avestan texts known to us today represent only a small part of the oral traditions that were committed to writing in the Sasanian period (224-651 C.E.): as little as one-fourth has been conjectured. Sometime during this period a phonetic alphabet was invented, which was used to write down in minute detail the known texts.

At this time, all the available Iranian alphabets were consonant alphabets descended from Aramaic⁴ (except the Bactrian, which was Greek), which were quite unsuitable for recording a largely unfamiliar language. A new alphabet was therefore invented based, apparently, on the cursive Pahlavi script of the Zoroastrian literature, but with the addition of earlier forms of some letters, taken from the script found in the *Pahlavi Psalter*, a Middle Persian translation of the *Psalms of David* found in Chinese Turkestan.

It must be kept in mind that our earliest mss. are all, probably, over 500 years younger than the "protomanuscript" of the Avesta, what K. Hoffmann called the "Sasanian archetype." Thus, we do not know exactly what forms the letters had. Script tables in modern textbooks and grammars are often based upon type-set fonts made in the 19th century and do not necessarily represent the script in actual mss. A glance at some of the available facsimilies also shows that the script varies considerably with time and scribes. A paleography is therefore needed.

The Arsacid archetype and the Andreas theory

Much was made earlier in this century of a supposed Arsacid (Parthian) text of the Avesta, written in a usual Aramaic consonantal alphabet under the Arsacids (ca. 250 B.C.E. - ca. 240 C.E.). A theory was developed by F. C. Andreas that unusual or unexpected spellings in the transmitted text reflected erroneous vocalizations on the part of the Sasanian transcribers of the Arsacid text and that a correct understanding of the Avestan text could only be obtained by imagining what the consonant text had been like.

It has been proved, however, that the "aberrant" orthography of the Avesta reflects a wholly consistent phonological system, and the theory of an Arsacid Avestan text has now been abandoned. Thus, G. Morgenstierne (1942) showed that the system of "epenthesis," for instance, is internally consistent and

⁴ See Skjærvø, 1996.

OLD IRANIAN LANGUAGES AND LITERATURES

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

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

The zands

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

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

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

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

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

Corruption of the Avestan text

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

We should also remember that the proto-text of our *Avesta* is based on "final performances." The question of *how* the Avestan texts were committed to writing once the alphabet had been invented around 500 C.E. has not to my knowledge been raised, but is of paramount importance for understanding the state of the text. There are, in fact, only two possibilities (or a combination of them): either a person who knew the text was taught the alphabet and wrote down what he knew, or a person who knew the text dictated it to

someone who knew the script. Either procedure would obviously influence the recorded text adversely, as with both procedures the fluency of the recitation would be interrupted. On the other hand, dictation would give the reciter time to remember more text than he might otherwise include during a recitation.⁵

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

Features ascribed to "editorial" interference include the "repetition of preverbs in tmesis" in the $G\bar{a}\theta\bar{a}s$; the use of final $-\bar{o}$ in first member of compounds (see Lesson 20); the restoration of non-sandhi forms in sandhi (Lesson 6); the graphic splitting up of consonants ($gat.t\bar{o}i$ for $*gat\bar{o}i$, $a\bar{e}sam.mahii\bar{a}$ for $*a\bar{e}samahii\bar{a}$); and detachment of endings (OAv. $g\bar{a}us.\bar{a}is$, $draguu\bar{o}.dab\bar{u}s$, $g\bar{u}s\bar{o}.d\bar{u}m$; YAv. $uzii\bar{o}.rantam$ for $*uziiar^o$). Some of these peculiarities may be the results of memorization techniques, others may be due to scribal idiosyncrasies.

Some morpho-syntactic peculiarities of YAv. may have been caused by wrong restorations of abbreviations (cf. the frequent $y^{\circ} = yazamaide$). The most probable cases are the following: gen. sing. zraiiā vouru.kaṣaiia (Y.65.4 = Yt. 5.4 = Yt. 8.31), possibly for zra $^{\circ}$ vouru.ka $^{\circ}$, instead of the regular zraiianhō vouru.kaṣahe; the use of them. dat. for gen.: $a \stackrel{?}{=} o i \stackrel{?}{=$

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

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

Young Avestan dialects?

Various phonological and morphological features of YAv. have been ascribed to dialect differences; thus, J. Schindler interpreted the different treatments of final *-aŋh < IIr. *-ans) in terms of dialects, and K. Hoffmann ascribed features such as $h\dot{u} > x^{\nu}$ instead of huu- (H-F, §6.2) and $V\beta V > V\dot{u}V$ (H-F, §63cg) to an Arachotian dialect. The alternation of $V\delta V \sim V\theta V$ in $da\delta\bar{a}$ - $\sim da\theta\bar{a}$ -, etc., corresponds to Man. MPers. day- Parth. and mod. Pers. dah-. As long as we have no exhaustive study of the manuscripts and individual scribal habits, such theories remain hypothetical.

⁵ The problems are described by Lord, 1960, pp. 124-138, especially 126-27; 1991, pp. 38-48.

OLD IRANIAN LANGUAGES AND LITERATURES

HISTORY OF THE IRANIANS AND THE AVESTA

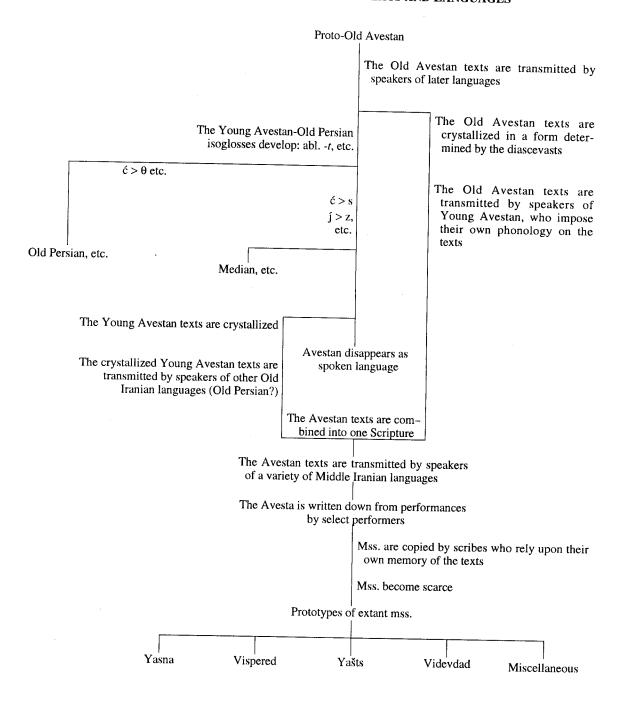
ca. 3000	Proto-Indo-Iranian?
2700-2200	Proto-Iranian?
2200-1700	Proto-Avestan (end of Indus civilization ca. 1900).
ca. 2100-1750	"Bactrian-Margiane Archaeological Complex."
1700-1200	Old Avestan period.
1200-900	Transition period: crystallization and canonization of the Old Avestan texts.
?	Movement of the Persian and Median tribes into central and northwestern Iran.
900-600	Young Avestan (geographic horizon: from Choresmia to Sistan/Helmand basin).
	First mention of the Persians (9th cent.) and Medes (8th cent.) in western Iran.
700-400	Old Persian (Darius at Behistun, 520-519 B.C.E.).
400-ca. 100 B.C.E.	Transition period.:
	post-Old Persian/proto-Middle Persian.
100 B.C.E200 C.E.	Early Middle Persian.
200-500/600 C.E.	Middle Persian.

The history of the text, as envisaged by Hoffmann (1970), Kellens (1998, p. 513),⁶ and myself, is approximately as follows:

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

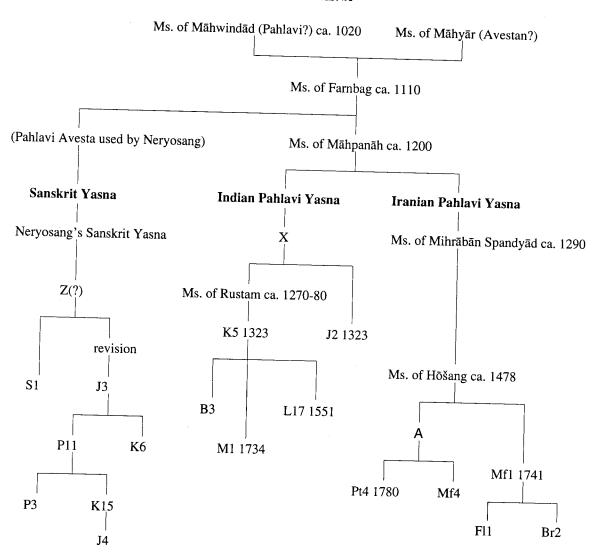
⁶ Kellens lowers the dates by a few centuries and introduces additional details.

THE TRANSMISSION OF THE AVESTAN TEXTS AND LANGUAGES



THE MANUSCRIPTS

PAHLAVI YASNA



YASNA SADE

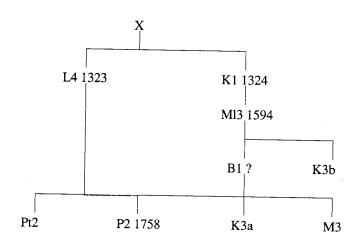
Group A C1 K11 Lb2	bef. 1700 1647 1660	Group B H1 J6 J7 Jm1 L13 O1 P6	old, correct, best YS ms. c. 1600 not old badly wr'n nicely wr'n 1735 relatively old but worthless
В3	old but poorly written, worthle	ess	
L20	modern		

THE MANUSCRIPTS

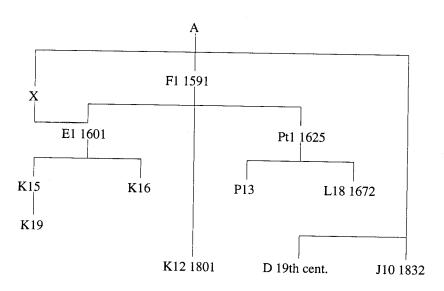
XORDE AVESTA

Persian		Indian SXA		BhXA
F2				
K36	1704	Jm4	1352	L9
K38	1814	J 9	1400+	Mb2
Mf3		H2	1415	
K18a		Lb1	1672	
K37	modern	Lb2	1660	
		Mb1	1689	
***		O3	1646	
Pd		L11	1723	

PAHLAVI VIDEVDAD



YAŠTS



THE AVESTAN TEXTS

Contents of the Avesta

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

The Avesta is traditionally divided into several parts:

The Yasna

A miscellany of texts recited during the yasna ritual, among which are:

Hōm-yašt (Y.9-11), prayer or hymn to Haoma;

Frauuarane, the Zoroastrian profession of faith (Y.12);

Bayān yašt, a commentary on the sacred prayers (Y.22-26);

three sacred prayers (Y.27): Yeńhe hātam, Aṣəm vohū, Yaθā ahū vairiiō (Ahunwar);

the $G\bar{a}\theta\bar{a}s$ (Y.28-34, 43-51, 53): poetry ascribed to Zarathustra in Old Avestan;

Yasna Haptaŋhāiti (Y.35-41): Old Avestan composed in an archaic kind of metrical prose;

 $Sr\bar{o}\check{s}$ -yašt (Y.57), hymn addressed to Sraoša, god of obedience and judge in the hereafter; $\bar{A}b$ $z\bar{o}hr$ (Y.63-72)

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

Yašts (Yt.): collection of hymns to individual deities:

Yašts 1-4 to Ahura Mazdā and the Aməşa Spəntas;

Yašt 5 to Arəduuī Sura Anāhita, the heavenly river and goddess of the waters;

Yašt 6 to the sun;

Yašt 7 to the moon;

Yašt 8 to Tištriia, the star Sirius, who controls the weather and the rain;

Yašt 9, Gōš yašt, to Druuāspā;

Yašt 10 to Miθra, god of contracts and agreements, of dawn, etc.;

Yašt 11 to Sraoša;

Yašt 12 to Rašnu, judge in the beyond

Yašt 13 to the Frauuašis, tutelary deities and warriors, probably the personified faith (cf. frauuarāne);

Yašt 14 to Vərəθrayna, god of victory who manifests himself in 10 different incarnations;

Yašt 15, according to its title dedicated to Rām, but actually about Vaiiu, the personification of the space between heaven and earth, who has two sides, one good and one evil;

Yašt 16, Dēn yašt, to Cistā;

Yašt 17 to Aši, the goddess of good fortune and protectress of the family;

Yašt 18 Aštād yašt;

Yašt 19 according to its title dedicated to the genius of the earth but actually about the Kavian x^{ν} aranah (royal Fortune);

Yašt 20 to Haoma;

Yašt 21 to the star Vanant.

Xorda Avesta (XA.) "little Avesta": a miscellany of hymns and other ritual texts, among which are: The $Ny\bar{a}yi\check{s}ns$ (Ny.) "prayers" to the sun, Mi θ ra, the moon, Arəduu \bar{i} Sura Anāhita (the waters), Ātaš \bar{i} Bahrām (the fire);

The $S\bar{\imath}r\bar{o}zas$ (S.), invocations of the deities in charge of the 30 days of the months. The $\bar{A}fr\bar{\imath}nag\bar{a}n$ (\bar{A} .), various invocations.

Videvdad (V.) (also Vendidad) literally "the law(s) or regulations (serving to keep) the demons away": mainly a collection of texts concerned with purification rituals. It also contains some mythological material: chap. 1: contains a description of how Ahura Mazdā created the various provinces of Iran and how the

Evil Spirit, as his countercreation, made a scourge for each province;

chap. 2 contains the myth of Yima, the first king, who built a fortress to house mankind during a coming winter;

chap. 19 contains a description of the struggle between Zarathustra and the Evil Spirit;

Hādōxt nask (HN.):a text about the fate of the soul after death;

Aogəmadāeca (Aog.): an eschatological text;

Ehrbedestān and Nīrangestān (N.): religio-legal texts;

Pursišnīhā (P.): a collection of questions and answers regarding religious matters.

The following three are late compilations but contain some fragments not found elsewhere:

Āfrīn-e Payyambar Zardošt: Zarathustra's advice to Vištāspa;

Vištāsp yašt: Vištāspa's words to Zarathustra;

Vaēθā nask.

There are numerous *Fragments* from extant and lost Avestan texts quoted in the Pahlavi translation of the other Avestan texts and in Pahlavi texts. Of special interest is the so-called *Frahang* $\bar{\imath}$ $\bar{o}im$ $\bar{e}k$ (FO.), which is a Vocabulary of Avestan words and phrases with their Pahlavi translation. The first entry is Avestan $\bar{o}im$ = Pahlavi $\bar{e}k$, whence the name.

BASIC RELIGIOUS TERMINOLOGY

In the Zoroastrian (Mazdaiiasnian) religion, as seen in the *Young Avesta*, the universe is divided into two opposed and constantly battling camps, those of good and evil, order and chaos, life and death, light and darkness. In addition, the universe is divided into two spheres: "that of thought" (*maniiauua*), that of the divine beings, and "that of living beings" ($ga\bar{e}i\theta ia$), that of humanity and other living beings ($ga\bar{e}\theta\bar{a}$).

The ordered universe was established $(d\bar{a})$ by Ahura Mazdā, the Wise Lord, at the beginning of (limited) time. Its inherent principle is Order $(a\S a)$, which is manifested in the light of day, the diurnal sky, and the sun. The principle of Order applies to both the world of thought and that of living beings. In the former it applies to the cosmic processes, established and upheld by Ahura Mazdā; in the latter it applies to the behavior of men, both in daily life and in the ritual. All entities in the universe, including mankind, that conform to this principle are said to be upholders/sustainers of Order or "Orderly" for short $(a\S auuan)$.

When Ahura Mazdā and the other immortal gods rule the world according to Order, it is full of life and fecundity. The terms for this are derived from the root *span*, which literally implies "swelling with vital juices." The good deities in the world of thought, first of all Ahura Mazdā, are all "life-giving, (re)life-giving" (*spanta*), that is, they are responsible for maintaining the universe in its pristine state, as originally established by Ahura Mazdā himself. The term is frequently rendered in Western literature as "beneficial" or "holy," but the latter is a very imprecise term and should be avoided. Humans contribute to this maintenance of the Ordered universe through their behavior and their rituals. At the end of the final battle the final revitalizers (*saošiiant*) will stand forth and by their victory over the forces of Evil will render existence "juicy" (*fraša*), that is, full of fertile, juices, like it was in the beginning, a state commonly referred to as the "Juicy-making" (*frašō.kərəiti*), commonly rendered as Renovation.

BASIC RELIGIOUS TERMINOLOGY

A link is provided between beings in the worlds of thought and living beings in that they all have a model or prototype in the world of thought, the *ratus*, a category of entities reminiscent of the Platonic *ideas*. Thus, the divisions of the year, which recur ever anew, all have their unchanging Models in the world of thought. Altogether there are thirty-three Models (see the litanies in lessons 10-13).

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

The most important of the immortal gods are:

Arəduuī Sūrā Anahitā, literally "the unattached lofty one, rich in life-giving strength," name of the heavenly river

Ași, goddess of the rewards.

Ātar, the Fire, son of Ahura Mazdā

 $Mi\theta ra$, solar deity, god of contracts and agreements; fighter of the forces of the Dark Side; clears the way for the sun to rise.

Sraoša, deified "readiness to listen" to the gods; he is in charge of the "rewards" (aṣiia) given to the souls of the dead; he is the main opponent of Aēsma "Wrath."

Rašnu: god of straight and correct behavior, in the beyond the judge who weighs the deeds of the dead on a balance.

Tištriia: the Dog Star, Sirius; god of the seasonal rains.

Vaiiu: name of the god of the intermediate space, through which the soul and daēnā of the dead must travel.

Vərəθraγna, god of defense against and victory over the enemies of Order.

The seven Life-giving Immortals are Ahura Mazdā plus the following six:

Vohu Manō, Good Thought (of gods and men, especially the poet-sacrificer, opponent of the Evil Thought). He also represents animals.

Aşa Vahista, Best Order (the cosmic Order, opponent of the cosmic Deception, the Lie). It also represents the heavenly fire, the sun, which is its visible mark.

Xšaθra Vairiia: the Well-deserved Command, the royal command of Ahura Mazdā (produced as a reward for the successful sacrifice), enabling him to overcome those possessed by the Lie. It also represents metals.

Spəntā Ārmaiti, Life-giving Humility; daughter and spouse of Ahura Mazdā, deity of the earth, also personified spousal and filial devotion and submission, as well as patience in carrying all things on her. Her name is often rendered as Rightmindedness and similar.

Hauruuatāt: Wholeness (principle of not suffering defects, illnesses, etc.). It also represents the waters. Amərətatāt: Immortality, Undyingness (principle of not dying untimely). It also represents the plants.

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

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

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

Others are:

Aēšma "Wrath," the principal opponent of Sraoša. Wrath probably personifies nocturnal darkness and the night sky, and his "bloody club" may refer to the sunset, in which the sun seems to be sinking into blood.

Nasao, the Carrion demoness, the greatest polluter of Ahura Mazdā's world. Bušiiastā, the demoness of sloth, with long fingers, who says "there will be another (day)."

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

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

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

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THE AVESTAN ALPHABET

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

- 1. The sounds this alphabet was intended to record were those of the oral recitation as performed at the time of the invention, not the original pronunciation of Old and Young Avestan, and we do not know to what extent the pronunciation had changed in the ritual recitation;
- 2. The Avestan and (Book) Pahlavi alphabets are known only from the 13th century onward, and we do not know what their exact forms were at the time of the invention of the Avestan alphabet. The Pahlavi script, for instance, may have been more differentiated than it is in the standard form of the manuscripts.

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

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For \dot{a} (* \dot{a}), δ_2 , \dot{g} , and t_2 one usually writes a, δ , b, and b.

Note that y Y v are only written in initial position, except in very late manuscripts, while in non-initial position $\langle ii \rangle$ and $\langle uu \rangle$ are used to express Eng. w and y. Before vowels ii and uu are written to express [i, ij] and [u, uu], e.g.:

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yāna- "boon," xšaiiat /xšaiat/ "he ruled," maṣiiō /maṣiiō/ "(mortal) man" (Skt. martiyo); vohu "good," yauuat /iauat/ "as long as" (Skt. yāvat), druuō /druuō/ "sound, healthy" (Skt. dhruvo). Note that ii and uu are also found in inital position, although rarely:
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iieiiən, subj. of the perf. stem *iiāii- < √i (= Skt. iyāy-), uua [uua] < *uβa "both."
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Until recently ii and uu in all these functions were usually transliterated as y and v, so that no distinction was made between them and initial y/Y and v (e.g., Bartholomae, Air. Wb.). When uu and ii appeared in initial position uva- and uva- are written (thus Bartholomae, uva- and uva- are written (thus Bartholomae, uva- are written (thus Bartholomae).

Note that Bartholomae used w to transliterate $<\beta>$.¹

 \underline{t} is written for t in final position and before stops $(\underline{t}k,\underline{t}b)$, e.g., $\bar{a}a\underline{t}$ "then," $\underline{t}ka\bar{e}\bar{s}a$ - "guidance," $\underline{t}ba\bar{e}\bar{s}ah$ "evil, hostility."

LIGATURES

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

Change
$$(+u+u)$$
 Change $(+u+u)$ Change $(+u+u$

STRESS

We know nothing certain about stress in Avestan. For practical purposes a stress rule like that of Latin or Classical Sanskrit may be used, i.e., 1) stress the second-last syllable (the "penultimate") if it is "heavy," i.e., has a long vowel (or diphthong) or a short vowel followed by two or more consonants, or if the word has only two syllables, e.g., $\tilde{a}p\bar{o}$, $\tilde{a}p\bar{o}$, $\tilde{a}p\bar{o}$, $mazi\tilde{s}t\bar{o}$; 2) stress the third-last syllable (ante-penultimate) if the penultimate is "light," i.e., has a short vowel followed by one consonant only, e.g., $va\bar{e}nahi$, baramahi; 3) stress the fourth-last syllable if the antepenultimate and penultimate are both light, but put a secondary stress on the penultimate, e.g., ahurahe, ahurahe,

It is also possible that some words still had the accent on the final syllable, as in Old Indic, e.g., $\tilde{a}p\bar{o}$ but $ap\dot{o}$.

Note that a final -a does not count as a syllable. The vowel sequences ai, ei, au, ou count as short vowels (a^i, e^i, a^u, o^u) . Double ii and uu either count as single consonants i and u or as vowel + consonant ii and uu.

PUNCTUATION

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

PRONUNCIATION

Following are some guidelines to the pronunciation of Avestan.

1. Vowels.

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

letter	example	approximate pronunciation
a	apō	Span. gato; Eng. cart or cut; Germ. Katze.
ā	āpō	Eng. car or bath (not Amer. Eng.); Germ. Lade.
$aar{e}$	baēuuarə	Span. baile; Eng. bite; Germ. kein.
ao	gaoš	Span. causa; Eng. cow; Germ. Haus.
i	pita	Span. hijo; Eng. feet; Germ. bitte.
ii	maiia	Span. (not Amer.) mayo, Amer. Span. pollo; Eng. layout.
\bar{l}	vīspe	Eng. feed; Germ. lies.
и	иуга	Span. gusto; Eng. foot; Germ. Lust.

¹ In the Bavarian pronunciation of Bartholomae German w was a bilabial similar to $[\beta]$, so it could not be used for the labiodental v.

ии	tuua	after consonant Eng. two went; after vowel Eng. power.
ü	sura	Eng. move; Germ. Busen.
e	ziieni	Span. beso; Eng. bed; Germ. Bett.
ē	(only in aē and monosyllables)	Germ. See.
0	vohu	Span. rojo; Eng. approximately source.
Ō	apō	Eng. approximately bores, so.
ð	kərəta	Eng. hurt; Germ. könnt; French peut-être.
õ	spēništa	Eng. heard; Germ. schön; French émeute or peur.
ą	mašii ą sca	French chance.
ą	*barəsmə	French un or lundi.
å	måŋhō	Eng. hawk or bawdy.

2. Consonants.

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

β	aiβi	Span. recibir.
m	amāi	preaspirated m (compare Eng. interjection hum).
δ , δ_2	bāδa	Span. lado; Eng. father.
θ	раθа	Span. (not Amer.) hacer; Eng. bath.
<i>t</i> , <i>t</i> ₂	maţ	approximately Amer. Eng. better.
ņ		= n before t , d ; = g before k , g ; = m before p , b .
γ	ауа	Span. haga.
x	haxa	Span. (not Amer.) hijo; Germ. Loch.
х́	daxiiunqm	Germ. ich; Chin. xi; Jap. hi.
x^{ν}	$x^{v}at\bar{o}$	=x+w.
Ŋ	raŋha	Eng. sing.
ή		in $\hat{\eta}h \approx \eta + h + y$, cf. Eng. wrong hue.
ŋ°		in $\eta^{v}h \approx \eta + h + w$, cf. Eng. long while).
c	ciţ	Span. chico; Eng. chit.
ń	ańō	Span. año.
r	raiia	Ital. Roma.
š, š	spiš, aša	Eng. wish, cash.
š	ašiiō	Eng. wash your face.
ž	tiži	Eng. leasure; French rouge.

EXERCISES 1

1. Transcribe and practice pronouncing the following Avestan words:

. 4810Emrrala. 469a4	. ୷ଊୢୖଌ୴ୢ୕ୡ ୵ <i>୷୷୴୕ୣ</i> ୡ୲୶
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<i>๛๛</i> ๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛๛	אייק בייון וות הייטוניים וויי
· 4814/4/1840.1840.1	91-13-1-7-10-1-10-1-10-1-10-1-10-1-10-10-10-10-10
onthomother (Com.	Borece 1 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 - 1 -
-nonsula-nombr21965mbr	وكرسود ماسه الحه.
opened of the company	·)J-G ·

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

aməšå spənta "Life-giving Immortals"

upa.tacat Arəduuī Sura Anāhita "Arəduuī Sura Anāhita came running"

Oraētaonō surō yō janaṭ Ažim Dahākəm "Oraētaona, rich in life-giving strength, who killed the Giant Dragon"

Yimō xšaētō huuqθβō yō xšaiiata darəyəm zruuānəm "radiant Yima with good herds, who ruled for a long time"

vispe yazatåŋhō aməṣaca spəṇtaca həṇti "all beings worthy of sacrifice (= deities) are both immortal and life-giving."

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

VOCABULARY 1

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

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

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

aāåą	еēэā	ίī	nņŋήŋ°	sššš	ххх ^v
Ъβ	f	j	οō	tθ	y
c	gγ	k	p	u ū	ΖŽ
dδ	h	m m	r	v	

aya, nom. plur. of aya-: bad, evil

airiianam, gen. plur. f. of airiia-: Aryan, Iranian

amauuantem, acc. sing. of amauuante: forceful, strong

aməşå, nom. plur. of aməşa-: immortals

Amaṣã Spaṇta: Life-giving Immortals; name of six divine beings that play an important role in Mazdaism (see Lesson 2)

Arəduuī Sura Anāhita, nom. sing. of Arəduuī- Surā- Anāhitā-: Arəduuī Sura Anahita (see Lesson 2)

aṣṣəm, nom. sing. of aṣṣa- n.: (cosmic and ritual) Order (see Lesson 2)

ași- f.: reward; Ași, goddess of the rewards

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ași- f.: reward; Ași, goddess of the rewards
 așiiō, nom. sing. of așiia-: who is in charge of rewards (and punishments); standing epithet of Sraoša
 Ažim Dahākəm, acc. sing. of Aži- Dahāka-: Azhi Dahaka, name of a giant dragon (Pers. Aždahā or
   Zohhāk)
 \bar{a}: (up) to (+ acc.)
 āat: then
 āfš, nom. sing. of āp-/ap-
 āp-/ap- f.: water
 āpō, nom. plur. of āp-/ap-
 baraiti < bara- √bar: he carries
 darəyəm, acc. sing. m. of darəya-: long
 daxiiunam, gen. plur. of danhu- f.: land
 druua, nom. plur. of druua-: sound, healthy
 hanjamanəm, nom.-acc. sing. of hanjamana- n.: assembly
 hənti < ah-: (they) are
 huua\theta\beta a-: who has good herds; standing epithet of Yima
janat < jan(a) - \sqrt{jan/\gamma n}: smote, struck, smashed, killed
janta, nom. sing. of jantar-: smiter, striker, smasher
Jāmāspa, voc. sing. of Jāmāspa-: Djamaspa; person figuring in the legends of Zarathustra.
Jāmāspō, nom. sing. of Jāmāspa-
maniiuš, nom. sing. of maniiu-: mental force, inspiration; traditionally translated as spirit (see Lesson 2)
mašiia-: man, mortal man
mașiiō, nom. sing. of mašiia-
mazdaiiasna, nom. plur. of mazdaiiasna-: someone who sacrifices to (believes in) Ahura Mazdā;
   Mazdaiiasnian, Mazdean
maθrəm, acc. sing. of maθra-: poetic thought (expressed in words)
Miθrəm, acc. sing. of Miθra-: solar deity, god of contracts and agreements (see Lesson 2)
nauuāzəm, acc. sing. of nauuāza-: ship's captain
Pāurum, acc. sing. of Pāuruua-
Pāuruua-: name of a ship's captain tossed up into the air by Thraetaona (Θraētaona) but saved by Arəduuī
Pourušāspa, voc. sing. of Pourušāspa-: name of the legendary father of Zarathustra; lit. having/with grey
spanta, nom. plur., spantam, acc. sing. of spanta-: "life-giving, (re)life-giving," literally "swollen (with
  fertility, etc.)." The term is traditionally translated as "beneficial" (also "incremental") or even "holy";
  fundamental concept in Mazdaism: the quality of those who, like Ahura Mazda, keep or reestablish the
  cosmos in/to its pristine state
spāništō, superlative, nom. sing. m. of spaṇta-: most life-giving
Spitama, voc. sing. of Spitama-: of the Spitamas, Spitamid; (probably) family designation of Zarathustra
Sraoša-: name of a god personifying one's readiness to listen to the gods and the gods' to humans
sura- (sūra-): rich in life-giving strength
šiiaoθna, nom.-acc. plur. of šiiaoθna- n.: deed, act, action
tacaiti < taca- < √tak: flows
tat, nom.-acc. sing. n. of ta-: that
taxma-: firm, enduring, steadfast, brave
tbaēšah- n.: hostility, evil
tkaēša-: guidance
Oraētaona-: Thraetaona, name of dragon-slaying hero (Pers. Feridun)
upa.tacat < upa-taca- √tak: came running
uua, f.n. uiie; both
vanhu-, vohu-: good; good thing
vaŋvhi, nom. sing. of vaŋvhī- f. of vaŋhu-: good
vifra, nom. sing. of vifra-: smart
vifro, nom. sing. of vifra-
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vifrō.təməm, acc. sing. of vifrō.təma-, superlative of vifra-: smartest

vispa-: all

vohu, nom.-acc. sing. and plur. n. of vaŋhu-: good

xšaētō, nom. sing. of xšaēta-: radiant(?); standing epithet of Yima

xšaiiata < xšaiia-: he ruled xvarāmahi < xvara-√xvar: we ea

 x^{v} arāmahi < x^{v} ara- $\sqrt{x^{v}}$ ar: we eat

x^varəθa- n.: food yauua<u>t</u>: as long as

yāna- n.: a boon (that is requested)

yāsa- √yā: to request

yāsāmi < yāsa-: I request (am requesting)

Yima-: Yima, proper name; the first king and builder of a fortress (vara-) to preserve species of the good

creation during a devastating winter

yō, nom. sing. of ya-: who

zaoθrā-: libation

zruuan-, zruuăn-, zrun-: time

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

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

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

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

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

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

One such typically East-Iranian sound change is the shortening of $\bar{\imath}$ and its disappearance in *juua*-"alive," which agrees with Sogdian $\check{z}w$ -, Khotanese juva-, and Pashto $\check{z}w$ -, against OInd. $j\bar{\imath}va$ -; and in cuuan- "how great," OInd. $k\bar{\imath}vant$ -.

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

Important:

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

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

PHONEMES

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

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

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

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

/b/: stop, labial, voiced ~ /p/: stop, labial, unvoiced, ~ /m/: nasal, labial.

/x/: fricative, velar, unvoiced \sim / γ /: fricative, velar, voiced.

/s/: sibilant, alveo-dental, unvoiced \sim /z/: sibilant alveo-dental, voiced \sim /š/: sibilant, alveo-palatal, unvoiced \sim /ž/: sibilant, alveo-palatal, voiced.

Note that English t is sometimes aspirated [t h], sometimes not aspirated [t]. The feature "aspiration" is not, however, distinctive in English or Avestan, so there is no phonemic opposition $t/v \sim t^h/v$, $t/v \sim$

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

PHONEMIC NEUTRALIZATION

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

VOWEL PHONEMES

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

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

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

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

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

	Front	Ce	entral	Back, rounded	Nasal
High	i <i, ī=""></i,>			·u <u, ū=""></u,>	
Mid	e <e, ē=""></e,>	> ə,	อิ <ə, อิ>	o <o, ō=""></o,>	(\$?)
Low	a <a>	ā <	<ā>	å < å>, (å <å>)	(a <a> ?)
~					ā <a>
Diphthong	S:				
Short				Long	
ai <aē></aē>		~ oi/s	əi <ōi>	āi <āi>	
au <ao, a<="" td=""><td>.ō></td><td>~ ou <ou></ou></td><td>~ əu <āu></td><td>āu <āu></td><td></td></ao,>	.ō>	~ ou <ou></ou>	~ əu <āu>	āu <āu>	

The difference between \bar{o} and \hat{a} must have been between closed and open [o: ~ å:] (approximately as in English home ~ hawk, Germ. rote ~ Rotte).

Cf. the following minimal or almost minimal pairs:

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\bar{a}p\bar{o} \sim ap\bar{o} "waters" nom. plur. ~ gen. sing., acc. plur. ap\bar{o} \sim apa "water" gen. sing., acc. plur. ~ instr. sing. am\bar{a}m \sim im\bar{a}m "the strength" ~ "this" apa \sim upa "with water" ~ "up to, at" asp\bar{o} \sim aspa \sim asp\bar{o} "horse" nom. sing. ~ instr. sing. ~ acc. plur. sur\bar{o} \sim sur\bar{a} "rich in life-giving strength" masc. nom. sing. ~ fem. nom.-acc. plur. a\bar{e}ta \sim a\bar{e}te "this" instr. sing. ~ nom. plur. a\bar{i}s \sim a\bar{e}sa "with these" ~ "this (one)" g\bar{a}us \sim gaos \sim g\bar{o}us "cow" nom. ~ gen. ~ gen. par\bar{o}na \sim par\bar{o}na \sim "feather" ~ "full" masiia \sim am\bar{o}sa \sim "(mortal) man" ~ "immortal" sasa \sim "kasa "armpit" ~ "-cutters" sasa \sim "kasa "armpit" ~ "-cutters" sasa \sim "they" and sasa \sim "haoma "haoma" plur. nom. ~ acc.
```

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

Note that in relatively modern Iranian manuscripts long \bar{u} is replaced by $\bar{\iota}$. Investigation of this phenomenon may help establish the correct distribution of u or \bar{u} .

In this manual, long $\bar{\imath}$ and \bar{u} are used in final position in monosyllables only $(z\bar{\imath}, n\bar{u})$ and separated preverbs $(n\bar{\imath}.^{\circ}, v\bar{\imath}.^{\circ})$, as well as to indicate stem forms $(tan\bar{u}., etc.)$, but in all other cases short i and u are used consistently (with a few exceptions in the reading exercises), in order to stress the fact that the choice of (Young) Avestan short or long i and u is not conditioned by their origins, such as Proto-Iranian short and long i and u or by their being contraction products $(*-im, *-\bar{i}m, and *-i\underline{i}am all > -im or -\bar{i}m and *-um, *-\bar{u}m, and *-u\underline{u}am all > -um or -\bar{u}m)$. Obviously, long $\bar{\imath}$ and \bar{u} could also have been used.

The same *caveat* may to some extent apply to short and long e and \bar{e} , o and \bar{o} . Thus, in our standard editions, \bar{e} other than in monosyllabic words (see below), is restricted to the diphthong $a\bar{e}$, while \bar{o} , other than as word final and composition vowel is only found before the morpheme border. Pairs such as $v\underline{ohu}$ and $d\bar{a}m\underline{\bar{o}hu}$ do not, therefore necessarily prove a phonemic opposition $o \sim \bar{o}$. The distribution of $o \sim \bar{o}$ also varies by manuscripts, however. Thus, many manuscripts have consistently $v\bar{o}hu$ instead of vohu, and for the diphthong ao many manuscripts commonly have $a\bar{o}$.

 $\mathring{a} \bowtie was$ an allophone of \bar{a} before η , ηt , and s. [The short $\mathring{a} \bowtie is$ found in a single manuscript (Pd) for short a before η .]

q was an allophone of \bar{a} before n or m, e.g., nqma or $n\bar{a}ma$. In the accusative plural it is in complementary distribution with \bar{a} , and so apparently stands for *q or $*\bar{q}$. The two letters q_{κ} and q_{κ} are used indiscriminately in the extant manuscripts. In Geldner's edition q_{κ} is the "default" letter.

The primary diphthong $a\bar{e}$ is never found in final syllable, open or closed. In final closed syllable, $a\bar{e}$ is the result of contraction (e.g., $-a\bar{e}m < *-aiiam$).

The diphthong $\bar{o}i$ appears to be an allophone of $a\bar{e}$ used primarily in closed syllables. Thus, in Young Avestan $\bar{o}i$ is preferred before consonant clusters, though not before s or \tilde{s} plus one consonant.²

The only apparently minimal pair for $a\bar{e} \sim \bar{o}i$ is $a\bar{e}m$ "he" $\sim \bar{o}im$ "one" ($< a\bar{e}uua$ -). Instead of $\bar{o}im$ we also find the spelling aoim, so $\bar{o}im$ may be just a manuscript variant of aoim. In the table above it is suggested that $\bar{o}i$ is structurally for /əi/. It occurs occasionally in monosyllables instead of \bar{e} , e.g., $y\bar{o}i$ but $t\bar{e}$.

Note: aē is never used in final syllable, open or closed.

The diphthong δu is used in a small number of words as a variant of ao, probably in imitation of Old Avestan.

The diphthong ou is only found as the result of labialization (see the next lesson), e.g., pouru < *paru. In the manuscripts it is also written $\bar{o}u$ ($p\bar{o}uru$).

EXERCISES 2

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

₩>>ध. £९९१ <u>)</u>	・そうしゅうときしているかっていまってい	Farthone , 656(m.
وکس <i>ور استهاد،</i>		4 مي المنافع معلى المنافع معلى المنافع منافع منافع منافع المنافع منافع م
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٠٤(٢٠١٤)٠٤٠	ישלייניםלי בניפיניי	\$40c.8414.
خودره و مهدي و	۱۳۵۳ ، ۱۳۵۳ ، ۱۳۵۳ ، ۱۳۵۳ ، ۱۳۵۳ ، ۱۳۵۳ ، ۱۳۵۳ ، ۱۳۵۳ ، ۱۳۵۳ ، ۱۳۵۳ ، ۱۳۵۳ ، ۱۳۵۳ ، ۱۳۵۳ ، ۱۳۵۳ ، ۱۳۵۳ ، ۱۳۵۳ ،	ישים הרי ארוצים אין יישים ביים איים שיים
· =-0=0 · ==>	ישירוניקי פייפולי	でからでからいから
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	ישם אים בינים באמשי ענים בבירנים	このとりまるようのいかのまっちゃくとして

2. Read and try to translate the following sentences:

² See Fortson.

VOCABULARY 2

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aēm, nom. sing. m. of ima-: this one, he
 aēša, nom. sing. m., f. of aēta-: this
 aēuua, nom. sing. f. of aēuua-: one (numeral)
 ahura-: lord
 Ahurō Mazdā, nom. sing. of Ahura- Mazdā-: Ahura Mazdā, literally: the omniscient lord
 ama-: force, strength
 amauua, nom. sing. m. of amauuant-
 Amərətatāt-, amərətāt- f.: Non-dying, Immortality; name of the sixth Aməša Spənta
 Anāhite, voc. sing. of Anāhitā-: O Anāhita!
 anhu-, ahu-: existence, especially the new-born Ordered existence, generated by the sacrifice
 anra-: evil, destructive; the opposite of sponta-
 Aŋrō Maniiuš, nom. sing. of Aŋra- Mainiiu-: the Evil Spirit
 aspō, nom. sing. of aspa-: horse
 asti < ah-: is
 Ašəm Vahištəm: Best Order, the second of the Life-giving Immortals
 așauuan- m.: sustainer of Order, Orderly
 auuanhe, dative sing. of auuah- n.: to (the) assistance (of)
Ārmaiti- f.: Humility; Spəntā- Ārmaiti-, Life-giving Humility, the fourth of the Life-giving Immortals
 ātar-/āθr-: fire
daēna, nom. sing., daēnam, acc. sing. of daēnā-: a visionary sense of man, his "vision soul," that after death
   assumes the form of a woman, beautiful or ugly according to the person's thoughts, words, and acts in
   life, who leads the soul to paradise or hell, as the case may be
 daēuua-: old, evil god
 dāmōhu, locative plur. of dāman- n.: creature
druj- f.: the cosmic Deception, the Lie
druuant-: possessed by the Lie, Lieful
duuasa-: to attack (? said of evil beings)
duraošō, nom. sing. duraoša-: standing epithet of Haoma- of unknown meaning, traditionally interpreted as
   "death-averting"
dušmatam, nom.-acc. sing. n., dušmata, nom.-acc. plur. n. of dušmata-: badly thought (thought)
dužuuaršta, nom.-acc. plur. n. of dužuuaršta-: badly done (deed)
dužuxta, nom.-acc. plur. n. of dužuxta-: badly spoken (word)
fraša-: Juicy, wonderful
frašō.kərəiti- f.: Juicy-making, Renovation, the permanent reestablishment of the first existence after the
  final victory over the powers of evil and darkness
gaēθiia-: belonging to/residing in the world of living beings,
gao- m., f.: ox, cow; plur. cattle, animal species
gāuš, nom. sing. of gao-
haomō, nom. sing. of haoma-, Haoma-: the haoma plant and a god
Hauruuatāt- f.: Wholeness; the fifth of the Life-giving Immortals
hauua, nom. sing. f. of hauua-: own
humata, nom.-acc. plur. n. of humata-: well-thought (thought)
huuaršta, nom.-acc. plur. n. of huuaršta-: well-done (deed)
huxtəm, nom.-acc. sing. n., huxta, nom.-acc. plur. n. of huxta-: well-spoken (word)
iməm acc. sing. m. < ima-: this
jasa < jasa- √gam: come!
juua: 1. nom. plur. m. of juua-: alive. — 2. imperative 2nd sing. of juua-: to live
juuō, nom. sing. m. of juua-: alive
kaša, nom. sing. of kašā-: armpit
manah- n.: thought, mind
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maniiauua-, fem. maniiauui-: belonging to/residing in the world of thought

mașiia, nom. plur. of mașiia-

mazdā- m.: omniscient

māzdaiiasni-: of/belonging to the one who sacrifices to Ahura Mazdā (of the one who believes in Ahura

Mazdā)

mē: to/for/of me mošu: soon, quickly

nāman- or naman- n.: name nəmaxiia-: to revere, do homage

nəmaxiiāmahi < nəmaxiia-: we revere, do homage

nurəm: now

ōim, acc. sing. m. of aēuua-

paoiriiō.fraθβaršta, nom. plur. m., n. of paoiriiō.fraθβaršta-: first fashioned forth

parəna, nom.-acc. plur. of parəna- n.: feather

Pāuruuō, nom. sing. of Pāuruua-

pərəna-: full

pouru, nom.-acc. sing. n. of pauru-: much

pouru.sarəδa, nom. sing. f. of pouru.sarəδa-: of many kinds

Rašnu-: Rashnu, divine judge who judges the soul's thoughts, words, and deeds on his scale

ratu-: (divine) model, prototype

saošiiant-: revitalizer, said of the successful sacrificer, especially the last one, son of Zarathustra

spaēta, nom.-acc. plur. n. of spaēta-: white

Tištriia-: Tishtriia, god of the seasonal rains; the Dog Star, Sirius

upa: at, in (+ acc.)

vahištō, nom. sing. m. of vahišta-, vahišta- superlative of vanhu-: best

vahištō anhuš: the best existence, paradise

Vaiiu-: name of the god of the space between heaven and earth (note that heaven is spherical and the earth

situated in the middle of the sphere)

vairiia-: well-deserved, commonly used of rewards

Vərəθrayna-: name of the god of victory

Vohu Manō, nom. sing. of vohu- manah- n.: Good Mind, the first of of the Life-giving Immortals

xšaθra- n.: (royal) command

Xšaθrəm Vairim: Well-deserved Command, the third of of the Life-giving Immortals

yazata-: deserving of sacrifice, deity

Zaraθuštra-: name of the mythical first poet-sacrificer; protagonist of the Avesta zaraθuštri-: Zarathustrian, in the tradition of Zarathustra, spoken by Zarathustra

PHONOLOGY

Consonants

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

	Stops		Fricative	es	Continuant	t	Nasals	Sibilants	1
	- voice	+ voice	- voice	+ voice	- voice	+ voice		- voice	+ voice
Bilabials:	p	b		(β)		ų <uu></uu>	m (m, m)		
Labio-dentals:			f	v (?)					
Dentals:			θ	(δ)				S	Z
Alveo-dentals:	ŧ	d					n (ņ)		
Alveolar:					(hr ?)	r (?)		š (?)	
Alveo-palatals:	č	j						š	ž
Palatals:				у		į <ii></ii>	(ń)	š	(ž)
Velars:	k	g	x	(γ)			ŋ		
Palato-velars:			(x)				(ή)		
Labio-velars:			$\mathbf{x}^{\mathbf{v}}$				\mathfrak{y}^{v}		
Pharyngeal:					h				

 $\beta \delta \gamma$: Post-vocalic and, in some instances, post-consonantic /b d g/ were realized as $\beta \delta \gamma$ (e.g., $ba\gamma a$ "lord, god," $du\gamma\delta a$ "daughter"), except d in the vicinity of r, which was regularly realized as d ($hurao\delta a$ "well-shaped" but vadar- "(striking) weapon").

 \dot{x} : This letter is rarely used in Young Avestan, which has $\dot{\eta}h$ where Old Avestan has \dot{x} . It is always followed by ii, e.g., $da\dot{x}iiunqm$ "of the lands," $n\partial ma\dot{x}ii\bar{a}mahi$ "we revere."

 x^{v} : This letter is used in initial position and corresponds to $\eta^{v}h$ between vowels (except when it is from *- $k\underline{u}$ -).

r, hr: /r/ had an unvoiced allophone before p and k written hr, apparently limited to syllables which bore the stress. The original *hrt became \S (see next). As the stress shifted, or if the consonant changed, the original r reappears: $k \ge hrp \ge m \sim huk \ge r \ge 1$.

m: /m/ has a special variant—written m—after h, which was perhaps a preaspirated rather than voiceless m (cf. Eng. hum) In the manuscripts we sometimes find only $\{a < m > b \text{ for this sound, sometimes } a < m > b \text{ letter } a < m > b \text{ is not used, however, and } b \text{ mis simply written } a < m > b \text{ letter } a <$

n: /n/ was realized as n, a nasal of uncertain nature, before consonants except i and u.

 \acute{n} : Before \acute{i} and possibly also \emph{i} , \emph{n} was palatalized to \acute{n} , but the letters \emph{l} and \emph{l} <n> are not consistently used in the manuscripts. When followed by \emph{ii} some scribes write \emph{nii} or \emph{nii} , others \emph{inii} , e.g., $\emph{maniiuš}$, $\emph{maniiuš}$, or $\emph{mainiiuš}$. When followed by \emph{i} (internally) we find spellings such as \emph{anim} , \emph{anim} , or—commonly— \emph{ainim} . <n> is never (?) used alone to express palatal \emph{n} when not followed by \emph{i} or \emph{ii} . Examples: \emph{aniio} began other," $\emph{maniiuš}$ aniio or $\emph{mainiiuš}$ or $\emph{mainiiuš}$ aniio or $\emph{mainiiuš}$ ani

 η : The velar nasal $/\eta$ / has two origins:

- 1. It is for ng(nk) in $pantan^v ha$ "a fifth" < *pangta-. In some manuscripts it is used instead of ng between vowels in words such as anušta- = angušta- "finger."
- 2. In most instances ηh is the realization of /h/ between vowels, e.g., $mana\eta h\bar{o}$, gen. sing. of manah. This change did not usually take place when the h was followed by i or—less regularly—u: e.g., ahi "you are," vohu "good" neut. sing./plur., but $va\eta hu\check{s}$ masc. sing.

When followed by r, the standard editions write only η , e.g., $a\eta ra$ -, $haza\eta ra$ - "a thousand," $Fra\eta rasiian$ -, name of a villain, $ca\eta ra\eta h\bar{a}k$ - "grazing, following the pastures," etc. In some manuscripts, however, the spellings $a\eta hra$ -, $haza\eta hra$ - are also common.

 $\hat{\eta}$ is only used between vowels and is always followed by $h(\hat{\eta}h)$. The actual spelling alternates between $\hat{\eta}h$, $\hat{\eta}\hat{\eta}h$, and $\hat{\eta}\eta h$, e.g., $\hat{\eta}\eta h$ e, or even $\hat{\eta}\eta h$ e. In this introduction only the spelling $\hat{\eta}\eta h$ is used.

 η^{ν} is only used between vowels and always followed by $h(\eta^{\nu}h)$. It corresponds to x^{ν} in initial position. Instead of $\eta^{\nu}h$ the scribes frequently wrote ηuh or just ηh , e.g., $a\eta^{\nu}he$, $a\eta uhe$, or $a\eta he$ (thus $a\eta he$ can be for $a\eta^{\nu}he$!).

 $\check{s}, \check{s}, \check{s}$: The three sibilants $|\check{s}/\sqrt{3}, \check{s}|$ پن $|\check{s}/\sqrt{3}, \check{s}|$ had merged into one sound [\check{s}] by the time of our earliest manuscripts, but must originally have been separate phonemes. $|\check{s}|$ must have been the regular alveolar sibilant, e.g. $gao\check{s}a$ - سوال "ear" (cf. OInd. $gho\check{s}a$ - "sound") and $|\check{s}|$ a palatal(ized) sibilant ($<*\check{c}i$, e.g., $\check{s}auua$ - "to go," cf. OInd. cyava-).

The distinctive features of $\frac{1}{5}$ / (< *-rt with stress on the preceding vowel) are uncertain. In the table above it is suggested that it may have been an alveolar sibilant, but it must have had some additional feature, perhaps rhotacization (a sound found in some modern Iranian dialects), but it may have been a retroflex affricate or lateral and later a retroflex sibilant, e.g., $ma\check{s}iia$ - "man, mortal" (cf. OInd. martiya-). It may be noted that in the Sasanian (learned) pronunciation there was no distinction between this sound and the sound resulting from Avestan rt and $r\theta$: they were both written hl and presumably pronounced hl, as well, e.g., $mahl\bar{i}$, name of the first human, "Adam" < $ma\check{s}iia$ - and ahlaw "Orderly" < $a\check{s}auua$ versus puhl "bridge, punishment" < $para\theta u$ -.

In the extant manuscripts there is a tendency to write \check{s} everywhere before ii, e.g., $ma\check{s}iia$ -, and the distribution of \check{s} and \check{s} varies from scribe to scribe: some commonly use \check{s} as the normal (default) spelling, others \check{s} . When Geldner made his edition of the Avesta, he based himself primarily upon manuscripts where the default spelling was \check{s} , not \check{s} , which means that also in his critical apparatus, when a spelling is quoted from several manuscripts, \check{s} means \check{s} or \check{s} !

 \underline{t} : The letter \underline{t} probably represented an unreleased (sometimes called "implosive") dental stop and was an allophone of / t / found in final and pre-consonantal position, examples: \underline{janat} "he killed," $\underline{tka\bar{e}\bar{s}a}$ -"guidance," $\underline{tba\bar{e}\bar{s}ah}$ -"harm." Between vowel and consonant it alternates with δ : \underline{atka} - $\sim a\delta ka$ -"coat."

MORPHOLOGY

General remarks

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

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

Morphological (inflectional) categories

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

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

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

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

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

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

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

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

NOUNS

General remarks

Nouns (substantives) can be "proper nouns," e.g., $Zara\theta u \check{s}tra$ -, $Vi\check{s}t\bar{a}spa$ -, or "common nouns" ("appellatives"), e.g., $ma\check{s}iia$ - "man, human being," $pu\theta ra$ - "son," gairi- "mountain," maniiu- "spirit."

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

Declensions

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

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

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

Some stems behave partly as vowel-stems, partly as consonant-stems, e.g., the "diphthong" stems in $a\bar{e}$, and the uu-stems.

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

The same terminology is used for verbs.

Gender

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

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

The \bar{a} -declensions contains mostly feminine nouns and the feminine forms of a-declension adjectives.

There are a few masculine \bar{a} -stems, among them the very common noun $mazd\bar{a}$ -. Others are $ra\theta a\bar{e} \bar{s} t\bar{a}$ "charioteer" and $pant\bar{a}$ - "road, way."

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

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

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

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

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

Number and case

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

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

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

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

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

Articles

There is no definite or indefinite article.

Nominative and vocative

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

	a-decl.		\bar{a} -decl.		
	m.	n.	m.	f.	
Sing.					
nom.	-ō, -as°	-əm	-å, -ås°	-a	
voc.	<i>-a</i>		<i>-a</i>	-e	
Plur.					
nomvoc.	<i>-a</i>	<i>-a</i>	-å, -ås°	-å, -ås°	

Notes:

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

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

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

	a-decl.		\bar{a} -decl.	
	m.	n.	m.	f.
Sing.			,	
nom.	haomō, haomas°	haṇjamanəm	mazdå, mazdås°	daēna
voc.	haoma		mazda	daēne
Plur.				
nomvoc.	haoma	haṇjamana	paṇtå	daēnå, daēnås°

The forms marked with a final ° are found before -ca "and" and -cit "even": haomasca "and the haoma," daēnāscit "even the daēnās."

Nominative plurals in -ånhō

Sometimes masc. a-stems take the ending $-a\eta h\bar{o}$ ($-a\eta has^{\circ}$) in the nom. plural. This ending corresponds to OPers. $-\bar{a}ha$ and Skt. $-\bar{a}sah$. There is no difference in meaning from the regular form.

VERBS

General remarks

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

The part of the verb that remains when the personal endings are removed, is referred to as the "stem" and is marked by a hyphen, e.g., $\S auua$ - "go," $hi\S ta$ - "stand," bandaiia- "bind." The part of the stem that remains when the prefixes and suffixes that form the stem are removed, is called the "root," e.g., $\sqrt{\$}$ au-, $\sqrt{\$}$ sta-, $\sqrt{\$}$ band- (see Lesson 11).

Conjugations

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

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

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

Tenses

The tenses are present: "he does, he is doing"—imperfect: "he did, he was doing"—aorist: "he did, he has done"—perfect: "he has (always) seen."

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

The use of the agrist indicative (see below) is limited in Young Avestan, but some modal forms are relatively common.

The perfect is used in old Young Avestan in its old functions. Its modal forms also have important uses. A "periphrastic" perfect formed by the perfect participle in -ta plus the verb "to be" (similar to German Ich bin gewesen and French je suis allé) is seen occasionally.

Moods

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

Voices, passive

There are two "voices": active and middle: act. "he does (for others)"—mid. "he does for himself."

The passive ("it is done, he is killed") can be expressed by middle forms or by a special present stem in -iia-.

On terminology

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

The imperative

As with the nouns, we shall start with the simplest forms of the verbs: those of the 2nd person singular and plural imperative active.

The following table shows the endings of the thematic verbs with the imperative active forms of *jasa*- "to come," *baṇdaiia*- "to bind," and *dāiia*- "to give, grant."

•	Endings:	Examples:		
Sing. 2nd pers.	<i>-a</i>	jasa "come!"	baṇdaiia "bind!"	dāiia "give, grant!"
Plur. 2nd pers.	-ata	jasata	baṇdaiiata	dāiiata

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

"To be"

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

	Present indicative	
Sing.		Examples:
1	ahmi	azəm ahmi "I am"
2	ahi	tum ahi "you are"
3	asti	asti "(he/she/i)t is"
Plur.		
1	mahi	vaēm mahi "we are"
2	$star{a}$	yužəm stā "you (all) are"
3	hənti	hənti "(they) are"

Notes:

The 2 plur. stā is not found in Young Avestan, only Old Avestan.

The verb "be" is used with the dative to express possession: noit me asti "I have no ..."

SYNTAX

Uses of the nominative

The main functions of the nominative are the following:

1. Subject

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

azəm mazdaiiasnō ahmi "I am a Mazdayasnian"

· 1800 · 7100 m / m) (all . -69 (a

Ahurō Mazdå bayō asti "Ahura Mazda is a god"."

سودرط . هدارس اساط ، سووص ،

Arəduui Sura Anāhita srira asti

שלפר בבנו . פפנ (הי הן וושיושויםו הי פפל ולהי הפפסוי.

"Arduuī Sura Anāhita is beautiful"

2. Predicate noun or adjective

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

Examples with "to be":

azəm mazdaiiasnō ahmi "I am a Mazdayasnian"

· 1800 · 7/20 m nm) (- 4 9 (m

Ahurō Mazda bayō asti "Ahura Mazda is a god"."

سرودرك كامراسي المهكر موصور

azəm ahmi **Zaraθuštrō** tum **Jāmāspō** ahi

בוף בי שנושיי להפיצירה בולי בורך י אורי אורי הואה הואה בים בי המסיי

"I am Zarathustra, you are Djamaspa."

vaēm mazdaiiasna mahi "we are Mazdayasnians."

いいとうない こうしゅんしょうしょん しんだから

yužəm daēuua stā dušxša0ra

שונפטוף י נשעובבה י פנסים י ננטי לטיבורי

"you are demons, with bad command"

ime hənti paoiriio.data paoiriio.fraθβaršta

ישיםיי ושה שושרונים בינים ביני

"these are those first brought forth, first fashioned forth."

yōi hənti haoma sura spənta

ישובים יים בישושיים ישוב של בישוחיים בים בישוחיים בישוחיי

"... which are the life-giving haomas, rich in life-giving strength."

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

azəm yō Ahurō Mazdå tum yō Zaraθuštrō

ماك ، ماخ ، مهودرخ ، كام ارسم ، صدى ، ماخ ، صرم وده ، صرح و

"I who (am) Ahura Mazda, you who (are) Zarathustra."

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

yå āpō baēšaziiå "the healing waters" (lit. which (are) the healing waters) بهسم محافظه المحاملة محاسره

3. Appositions to a noun in the nominative

Appositions to a noun in the nominative are themselves in the nominative:

azəm ahmi Ahurō Mazda **maniiuš spēništō** ుక్తులు చూడుకు మంచ్చుక్రలు చూడుకు మంచ్చుకు ఆయ్లాడు. క్రామంలు చ్యాతా "I am Ahura Mazda, the most Life-giving Spirit."

Use of the vocative

The vocative is used only when addressing someone and is often used together with an imperative.

azəm ahmi Zaraθuštra Haomō duraošō

"I am, O Zarathustra, Haoma the death-averter." (Y.9.2)

tum ahi Ahura Mazda yazatō mazištō

"You are, O Ahura Mazdā, the greatest god."

vasō.xšaθrō ahi **Haoma**

"you are in total command, O Haoma." (Y.9.25)

Use of the imperative

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

Examples:

Number

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

Examples:

Repetition of verbs

Instead of repeating a verb in the sentence, like in English, Avestan prefers repeating nouns, pronouns, and preverbs, example:

imat baya dāiiata imat vispe yazata

"Give this, O gods, (give) this, O all beings worthy of sacrifice!" [Note: *imat* is acc. direct object = nom.]

EXERCISES 3

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

baγa- mazišta-, yazata- vahišta-, mašiia- acišta-, daēnā- spəṇtā-, xšaθra- vərəθrająstəma-, aka- yāna-; Pāuruua- nauuāza vifrō.təma-, Anāhitā- vahmiiā-.

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

 $x^{\nu}ara$ -, $y\bar{a}sa$ -, taca-, hišta-, baṇdaiia-, $x^{\nu}afsa$ -.

3. Transcribe and translate into English:

BGOMP1GOMPOCEDMOCE, OMERACE, BAGSCARDED - SECRESCORD - CA

פהשי פולי הפפטיי המפנים י ביופנים שבונים מושפין והפפעה ושיים ביום ביום

4. Translate into Avestan:

- 1. Rise, O man! Rise, O men!
- 3. Illnesses, run away!
- Destructions, run away!
- 7. Come to our help, O Miθra!
- 9. Sraoša is a well-shaped deity.
- 11. The daēuuas are the worst.
- 13. The gods have good power.

- 2. Sleep long, O man! Sleep long, O men!
- 4. Demons, get lost!
- 6. Foes, run away!
- 8. I am on Ahura Mazdā's side.
- 10. Aşi is the greatest and the best.
- 12. They have bad power.
- 14. We are men.

VOCABULARY 3

Note: nouns ending in -a- are masculine unless marked n. (neuter), and nouns ending in $-\bar{a}$ - are feminine, with the few known exceptions.

acišta-, superlative of aka-: most evil aδaoiia-: who cannot be deceived

ahuraδāta-: established (put in its proper place) by

Ahura Mazdā

aiβi.draoxδa-: who may be deceived, cheated

aka-: bad, evil

amərəxti- f.: absence of destruction

aniia-: other

angušta-, anušta-: finger apa.duuara-: to run away apa.nasiia-: to get lost

Astuuat.ərəta-: he through whom Order will have bones (= be permanent), name of the last

Revitalizer (saošiiant-), son of Zarathustra așaiia: in Orderly fashion, according to the ritual Order

atka- = $a\delta ka$ -: coat

āpō: waters; nom. plur. of āp- f. ātarə: O fire; voc. of ātarbaēšaza- n.(?): healing, medicine baēšaziia-: healing, medicinal

baēšaziiō.təma-: most healing; superlative of

baēšaziiabaya-: lord, god

bandaiia- $< \sqrt{\text{band}}$: to bind, tie

bāzao- m.: arm -ca: and

-ca ... -ca: both ... and darəyəm: for a long (time) däiia-: to give, grant duyδar- f.: daughter

dušxšaθra-: having/with bad, evil command

gairi- m.: mountain

gaoša-: ear

haxaē- m.: companion, friend hazanra- n.: a thousand

hišta- $< \sqrt{st\bar{a}}$ act: to stand (up), take up position;

mid.: to stand hukərəpta-: well-shaped huraoδa-: well-shaped

huraθa-: having/with good chariots huuaspa-: having/with good horses huxšaθra-: having/with good power imat: neut. nom.-acc. sing. < imaime: masc. nom.-acc. plur. < ima kat, nom. sing. n. of ka- how, what

kauuaē- m.: kauui; mythical poet-priests, some of

them were Zarathustra's competitors

kərəp-/kəhrp- f.: form, shape

kō, nom. sing. m. of ka-: who? what? how?

mahrka-: destruction

maniiəuuī-, fem. of maniiauuamazišta-, superlative of mazānt-: great

nitəma-: lowest nō: to/for/of us nōiţ: not

paitiiāra-: adversary paŋtaŋ^vha- n.: a fifth

paoiriiō.dāta-: first established pərətu- m.: ford, bridge

puθra-: son śauua-: to go

uyra.bāzao-: strong-armed

uruuarā-: plant

usəhišta- $< \sqrt{sta}$: to get up, rise

uzdāta-: past participle of uzdā-: set up

vadar- n.: (striking) weapon

vahma-: hymn

vahmiia-: worthy of hymns

vasō.xšaθra-: having/with command at will, in

complete command

vərəθrajastəma-: most obstruction-smashing, most

victorious

vispe nom. plur. of vispa-: every, all

Vištāspa-: proper name, last of the great kauuis who

fought the powers of evil vō: to/for/of you (all)

 x^{v} afsa- < $\sqrt{x^{v}}$ ap: to go to sleep

yaska-: illness

yasna- n.: sacrifice, ritual yesniia-: worthy of sacrifice yōi, plur. nom. masc. of ya-: who

zaraθuštriš, nom. sing. of zaraθuštri-: son of Zarathustra, (who is) in the tradition of

Zarathustra

PHONOLOGY

Modifications of consonants and vowels

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

For instance, the accusative and genitive singular forms of *haoma*- are *haomam* and *haomahe*, but of *maṣiia*- the same forms are *maṣim* and *maṣiiehe*. Similarly, the 3rd sing. present indicative of *bara*- "to carry" is *baraiti* "he carries," but of *yuiδiia*- "to fight" it is *yuiδiieiti*, compare the OInd. forms:

Avestan	Old Indic	Avestan	Old Indic
haomõ	somo	mašiiō	martiyo
haoməm	somam	mašim	martiyam
hamahe	somasya	mašiiehe	martiyasya
baraiti	bharati	yui δ iieiti	yudhyati

Not only endings vary in shape, even the stem of the word sometimes changes, thus "I am" is <u>ahmi</u>, but "he is" is <u>asti</u>, and "they are" is <u>hənti</u>, and "bad" is <u>aka</u>-, while "worst" is <u>acišta-</u>.

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

1. Palatalization of a (i-umlaut)

This section describes the palatalization of a when **not** followed by a nasal (see Lessons 5, 7):

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

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

Summary of changes (C = consonant):

Notes:

On the "intrusive" i in $yei\delta i$ and aire, see below. yaz- has yaze, not *yeze

2. Labialization of a (u-umlaut)

A short a followed by r or h is labialized—or "rounded"—into o before an u (not uu) in the following syllable, e.g., $pouru - \langle *paru, vohu - \langle *vahu, pouru.saro\delta a -$ "of many species," $vohu.frii\bar{a}na$

"Vohu.friiāna" (a kind of fire), vohuuərəz- "who performs good (acts)" (< vohu + vərəz-).

This change also takes place when the u is not an original u, e.g., $pourum < *pa^u ruuam$ "prior, former." In $-a\eta hu$ - the a is never labialized.

Note: On the "intrusive" *u* in *pouru*, see below.

3. Palatalization and labialization of consonants; i- and u-epenthesis

The most common sound alternations in Avestan are those referred to as palatalization or *i*-epenthesis and labialization or *u*-epenthesis.

"Palatalization" here means lifting the flat tongue toward the palate and touching it while pronouncing the consonant (as in Russian). ("Palatalized" is different from "palatal," which refers to the palate as point of articulation, with the tip of the tongue or flat tongue.)

"Labialization" means rounding the lips while pronouncing the consonant.

It cannot now be determined when exactly these sounds arose in Avestan. It can have been in the proto-Avestan, the Avestan, or even in the post-Avestan period—at some stage of the later oral transmission of the text.

4. Palatalization of consonants

Palatalization of consonants occurred when i or \underline{i} palatalized preceding consonants or consonant groups. In the Avestan orthography the palatalization is explicitly noted in two ways:

- 1. by special consonant signs: \acute{n} , $\acute{\eta}$, \acute{x} (on which see Lesson 3);
- 2. by writing an *i* before the palatalized consonant.

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

Not all consonants show palatalization by epenthesis. Thus, the palatal consonants c and j and the sibilants $(s, z, \check{s}, \check{z})$, as well as m and h, never do. Other consonants, however, regularly do, e.g., aipi (< *api), $ai\beta i$ (< *aeii), aeiii (< *aeii), aeii (< *aeii), aeiii (< *aeii), aeii

Occasional exceptions may be attributed to late scribal practice, e.g., sure, not suire.

Note also that according to the standard editions we have, for instance, $a\bar{e}ibii\bar{o}$ but $\bar{a}bii\bar{o}$ (not $\bar{a}ibii\bar{o}$) and -aiti but -atica, -raiti but -ratica, etc.

Consonant groups are rarely palatalized, the only important exception being nt, e.g., astuuainti "in (the world) with bones." The word māzdaiiasni- sometimes shows palatalization: māzdaiiasniš, māzdaiiasnim, beside māzdaiiasniš, māzdaiiasnim.

Palatalization is also seen in the group r + consonant: airime "in peace" (<*armie).

When the vowel preceding the epenthetic i and u is \bar{a} ($\bar{a}i$ and $\bar{a}u$) it cannot be determined from the orthography alone whether we have an original long diphthong = $\bar{a}i$, OInd. ai, or $\bar{a}+i$.

5. Labialization of consonants

Labialization of consonants occurred when a \underline{u} labialized a preceding h or a \underline{u} or u labialized a preceding r.

A labialized h became x^v initially, but $\eta^v h$ between vowels. For both these sounds special consonant signs were invented.

We see that x^{ν} and $\eta^{\nu}h$ are in complementary distribution: x^{ν} is used initially, $\eta^{\nu}h$ between vowels. Only by analogy or influence from Old Avestan is x^{ν} found between vowels.

Labialized r is expressed by writing a u before the r: ur.

When the vowel preceding the epenthetic u is \tilde{a} ($\tilde{a}ur$) it cannot be determined from the orthography alone whether we have an original long diphthong = $\tilde{a}u$, OInd., or $\tilde{a} + u$.

6. Combined palatalization and labialization

Palatalization and labialization can be combined, as in *paruuiia- > paoiriia- "first" and *paruu \bar{i} - > paoirii- (fem. of pouru- "much").

The velar nasals

The palatalized and labialized velar nasals $\hat{\eta}$ and η^{ν} appear only before h. If ηh is analyzed as a realization of /h/, then these too should probably be analyzed as palatalized and labialized realizations of /h/.

For ih < hi, cf. $vaih\bar{o}$ "better" < vah-iah-, and daihu- "land" < vah-iu-, cf. the genitive plural daxiiunam.

The group $\hat{\eta}h$ seems to be the rule when followed by final -e (< *-ai) in the genitive singular of a-stems, the dative singular of h-stems ($mana\hat{\eta}he$), and the 2nd singular middle ($parasa\hat{\eta}he$). Of these only the dative form is regularly spelled with $\hat{\eta}$ (or η) in the manuscripts. In the genitive singular and 2nd singular middle the endings are usually -ahe. In the 2nd singular middle - $\hat{\eta}he$ seems to be limited to the position after long \hat{a} (\hat{a}), there being only one example of an ending - $a\hat{\eta}he$ with short a. In the genitive singular, - $a\hat{\eta}he$ is common in the pronoun "his, its" beside ahe. Note also $vaheh\bar{\iota}-< *vah-<math>iah-\bar{\iota}-$, feminine of $va\hat{\eta}hah-$.

Similarly $\eta^{\nu}h$ is from * $h\mu$, cf. $a\eta^{\nu}he < *ah\mu - e$, dative sing. of ahu- $/a\eta hu$ - "(state of) existence," and the 2nd middle imperative ending $-\eta^{\nu}ha - < *-h\mu a$, which has the allomorph -suua after dental (dasuua "take!" < *dad- $s\mu a$). In word formation $\eta^{\nu}h$ alternates with x^{ν} : $x^{\nu}ara$ - "to eat" $\sim fra\eta^{\nu}hara$ - "to eat, consume."

The velar fricatives

In Young Avestan \dot{x} appears only before ii in forms of $da\dot{\eta}hu$ - $(da\dot{x}iiuma$ -, $da\dot{x}iium$, $da\dot{x}iiunqm$, dual $da\dot{x}iiu \sim da\dot{\eta}hu$) and in the ethnic $\dot{x}iiaona$ - "Chionite"(?). It cannot be an allophone of x, as it does not appear in paradigms and word formation for $x\dot{y}$, and its paradigmatic relationship to $\dot{\eta}h$ strongly suggests it should be analyzed as an irregular realization of $h\dot{y}$: $da\dot{x}ii\ddot{u}$ - may have been influenced by Old Avestan, and $\dot{x}iiaona$ - may be the local pronunciation of the ethnic.

The case of x^{ν} is similar. It is in complementary distribution with $\eta^{\nu}h$: initial \sim intervocalic, but the initial x^{ν} has regularly been restored after "privative" a ($x^{\nu}ar \rightarrow ta - \alpha x^{\nu}ar \rightarrow ta - \alpha ta - \alpha$

Old * $k\mu$ also became x^{ν} , as in the act. perf. part. $vaox^{\nu}ah$ - "having (ever) spoken."

Consonant changes. Sandhi

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

Internal sandhi refers to the changes that occur in the final consonant of the stem of a word before an ending or in the initial consonant of the ending, e.g., $*drug + \check{s} > drux\check{s}$ "the Lie," bad + ta > basta "bound," *dad - te > daz - de "is made, given," as well as in the initial consonants of the second members of compounds, e.g., $ra\theta a \bar{e} \check{s} t \bar{a}$ - "charioteer" $< ra\theta a \bar{e} + st \bar{a}$ -.

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

External sandhi is a fundamental feature of Old Indic but occurs only sporadically in Avestan and almost exclusively in connection with the enclitic particles -ca "and" and -cit, a generalizing particle "even, -so-

ever," occasionally before enclitic pronouns—rarely nouns—beginning with t-, e.g., $haom\bar{o} + ca > haomasca$ "and Haoma," $k\bar{o} > -ci\underline{t} > kasci\underline{t}$ "whoever, every," $kasa \theta \beta am$ "who (pressed) you (O Haoma)," $x^{\nu}axiia^{\dot{\alpha}} tanuu\bar{o} > x^{\nu}axiia^{\dot{\alpha}} tanuu\bar{o}$ "of (his) own body/self," $an\bar{a}kasa t\bar{a}iius$ " "(if) not in full view, (he is) a thief" (Her.6)

In the paradigms sandhi forms are marked with a raised circle (°), e.g., kas° or kas° for $k\bar{o}$.

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

NOUNS

Masc. iia- and fem. iiā-stems

When the ending -iia is preceded by consonant, symbolically "Ciia#," the group -iia ought to become -e according to the rule just given, at least when the consonant allows palatalization. Most often, however, the normal a- and \bar{a} -stem forms have been reintroduced. The masc. iia-stems and fem. $ii\bar{a}$ -stems have the following modified forms (paradigms: airiia- "Aryan," mairiia- "villain," $kanii\bar{a}$ - "young woman," $mairii\bar{a}$ -"roguish woman").

Examples:

	iia-decl.		$iiar{a}$ -decl.
Sing.			
nom.	mašiiō	airiiō, airiias°	kaine, maire
voc.	mašiia	*aire, maire	*maire
Plur.			
nomvoc.	mašiia, mašiiåŋhō	aire	kaniiå, kaniiås°
Notes:	, ,	•	www.iii.co., weeriii.co.

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

The sandhi form of the plur. nom. masc. is—both in iia-stems and other a-stems—sometimes $-\bar{a}^{\circ}$, e.g., $ma\check{s}ii\bar{a}ca$ "and men" (cf. $ma\check{s}ii\bar{a}ka$ - "people," $staor\bar{a}ca$ "and big animals").

I have found no examples of forms in -e < *-iia of neut. iia-stems, such as $*hai\theta e$ "true" $< *hai\theta iia$. A form such as $v\bar{a}striia$ "pastures" could probably not undergo palatalization.

Masc. uua-stems

The final ending -uua of various origins occasionally becomes -uu \bar{o} . There seems to be one example of this change in a masc. uua-stem: $Huu\bar{o}uu\bar{o}$ "the Huu $\bar{o}uua$ s."

i- and i-stems

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

	i-decl.		ī-decl
	m. f.	n.	f.
Sing.			
nom.	-iš	-i	-i, -iš
voc.	-е		-i
Plur.			
nomvoc.	-aiiō, -aiias°	- <i>i</i>	-iš

Notes:

Aši- has the irregular voc. Aši (e.g., Aši srire "O beautiful Aši!"; perhaps in analogy with Arəduu $\bar{\imath}$ S \bar{u} re). In Arəduu $\bar{\imath}$ the ending is usually long in the manuscripts.

Paradigms (gairi- m., frauua, ši- f., $\bar{a}huiri$ - n. "belonging to Ahura Mazda, Ahurian," $va\eta^v h\bar{i}$ - f. "good," $ba\beta r\bar{i}$ - "(female) beaver" (note how the palatalization and labialization rules work!):

	<i>i</i> -decl.			<i>ī</i> -decl.
	m.	f.	n.	f.
Sing.				
nom.	gairiš	frauuašiš	āhuiri	vaŋʰhi, baβriš
voc.	*gaire	*frauuaše		vaŋ ^v hi
Plur.		•		,
nomvoc.	garaiiō, garaiias°	frauuašaiiō, frauuašaiias°	āhuiri	vaŋ ^v hiš

Note the irregular voc. zāire from zairi- "tawny," common epithet of the haoma-.

r-stems. ātar-"fire" and agent nouns

The extremely common word for "fire" is $\bar{a}tar$ -, a masc. (irregular) r-stem. It has no nom.-voc. plur. forms.

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

The neuter noun vadar- "striking weapon" has only the nom.-acc. sing.

These words are declined as follows:

Sing.

nom.	dāta	pāta	ātarš	vadarə
voc.	dātarə	-	ātarə	,
Plur.			•	
nomvoc.	dātārō	pātārō	ātarō	

Note: the plur. of $ra\theta a\bar{e}\check{s}t\bar{a}$ - is usually $ra\theta a\bar{e}\check{s}t\bar{a}r\bar{o}$ after the tar-declension.

VERBS

Athematic verbs

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

Examples of imperative active forms of athematic verbs $(da\delta\tilde{a}-/da\delta-$ "to give, place," $na\tilde{e}d-/nid-$ "to blame, scorn" stao-/stu- "to praise"):

Sing.	2	$-\delta i$, $-di$	stuiδi "praise!"	dazdi "give!"	
Plur.	2	-ta	staota	dasta	nista "blame!"

Notes:

The athematic ending of the 2 singular is -di after consonant, but $-\delta i$ after vowel, cf. also $jai\delta i$ "strike, smash!" < jan-/ja-.

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

Some verbs show ablaut (see Lesson 10) in the imperative, e.g., $stui\delta i$, plur. staota from stao-/stu- "to praise," probably also mrao-/mru- "to say." Note that these verbs have a "short" form before $-\delta i$ and a "long" form before -ta. Few forms are attested.

The imperative of iia-stems

The 2 sing. imperative of *iia*-stems ought to be affected by the palatalization rules described above: -*iia* > -e. The **only** example appears to be °nase in apa.nase, vī.nase "get lost!" (V.8.21, Sb. 3). Thus, the aiia-and āiia-stems end in °aiia and °āiia.

The imperative active 3rd person

Unlike English, but like Latin, Greek, and Sanskrit, Avestan also has 3rd pers. imperatives.

The 3rd person imperative sing, and plur, should be translated into English as "let him/them do!," "he/they must do."

Paradigms (athem.: $a\bar{e}$ -/i- "go," $da\delta\bar{a}$ -/ $da\delta$ - "to give, place," mrao- "say"; thematic: bauua- "become," jasa- "come, go," nasiia- "perish"):

	Athematic		Thematic	
Sing.	-tu	mraotu, "let him say!" daδātu "let him give!"	-atu	jasatu "let him come!"
Plur.	-əṇtu -iiaṇtu -uuaṇtu	daδəntu "let them give!" yantu "let them go!" *mruuantu "let them say!"	-əṇtu -iiaṇtu -uuaṇtu	jasəntu "let them come!" nasiiantu "let them perish!" bauuantu "let them be(come)!"

Notes:

In the 3rd sing. of athematic verbs the "long" form of the stem is used. Vowels are lost before the ending -antu.

The imperative of "to be"

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

Sing.

2 *zdī "be!"

3 astu "let him be!"

Note: $zd\bar{i}$ is only attested in Old Avestan.

SYNTAX

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

? בי בישומות בי ליה ורכוחון ישו י מו המחשום כי יציה ורכוחון ישו ה הלה לה לה לה בל בי אם בי בי הלה של בי לה בי

frauuașaiiō xšnutå iba aiiantu xšnutå iba vī.carəntu

"May the fravashis (if) satisfied come here, may they (if) satisfied go about here!" (after Yt.13.156)

azəm yō Ahurō Mazdå dāta ahmi

مراح ، عالم ، محمد المسالمة ، كام المحمد ، محمد ، محمد ، محمد المحمد ، محمد المحمد ، محمد ، م

"I who (am) Ahura Mazda am the creator."

azəm bā tē ahmi yā hauua daēna

ישונים ישבבה ישוני ישנטי ישוני ישונים ישונים ישונים

"well, I am the daēnā which (is) your own (= your own daēnā)."

tum ahi Ahurō Mazdå maniiuš spēništō

סנם. ישם. ישפנלל ישוארשי שר ומיני יפנם צורים מלי

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

EXERCISES 4

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

mairiia- acišta-, aka- daēuua-, ātar- vohu.friiāna-, paṇtā- darəγa-, nmāna- āhuiri-, gairi- spaēta-, kaniiā- huraoδā-;

Aši- vaŋ hī-, Sraoša- Ašiia-, Aži- Dahāka-.

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

aē-/i-, mrao-/mru-, kərənao-/kərənu-, bara-, jaiδiia-, rāmaiia-.

3. Transcribe and translate into English:

י יישרי ישרי ילישר יישרי אישי ושר אישר ישרי)? י יישר ישר ישרי לישר ישר אישר ישר אישר ישר אישר ישר אישר ישר אישרי

· いっとりは、かしいいんいいとして、ころと、あいのに、

weter fress of setting of the company of the setting of the company of the setting of the setti

ישים ישים פינינים י פרניות י פרניות י פרניות י פרוב בחומים ישיבות בי האומים בינים בי האומים בינית י בינים בינים

ישישי שיוצרה ישלנוני טמשיים שישי

الموويع وهم وحدر وروي ، الموويع ، وهم وحدم ، عمري وريع .

しゃのからいかっているしんしゅうしゃいん

והמואי נהמרנבי וצרההים ואי

ساهه ، وريي . . اسويهم ، سوهه ، وريي . . وحوس .

- tase . 1. 40 . - 050) . - mom

בישרחרים ישובים ישובים בישורים שומים בישובים בישובים בישום ב

ששום י מפנשו י פפנעול י באושיניש י פשוט בשושה בי י שונה ליר הי בור בי מור בי מו

4. Translate into Avestan:

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

VOCABULARY 4

aē-/i- < √i: to go aiβiθura-: unshakable aii- < āiairime: in peace aora: here, hither, on/to this side āhuiri-: belonging to Ahura Mazdā, Ahurian $\bar{a}i - \langle \bar{a} + \sqrt{a\bar{e}/i} \rangle$: to come āiiapta- n.: reward, spoils āiiasa- < √yam mid.: to harness (only 1st sing. ākå(sə): in full view (of: + loc.) āuuiš adv.: clear, apparent baβrī- f.: (female) beaver basta- < bandaiia-: bound, tied up ba: a particle of uncertain function and meaning $da\delta\bar{a}$ -/ $da\delta$ -: to give; set in place ("create") daēuuō.ciθra-: spawned by daēuuas, daēuua brood daēuuō.fradāta-: brought forth (created) by daēuuas daēuuō.frakərəsta-: fashioned forth by daēuuas daiuuī- fem.: deceitful dātar -: establisher, "creator" Druuāspā-: a goddess druxš, nom.-voc. sing. of drujfrauuaši- f.: fravashi, pre-soul frāiiaza- < √yaz mid.: to send forth in sacrifice, sacrifice (+ acc. of thing or god) friθa-: dear haiθiia-: true, real (not only seemingly true) Hukairiia-: name of a mountain Huuōuua-: name of a family iδa: here

im, sing. nom. fem. of ima-: this

jaiδiia- $< \sqrt{\text{gad/jad}}$: to implore

kaniiā-: young woman

kascit: each and every one

jaiδi < √jan

ka-: who?

kərənao-/kərənu- < √kar: to do mairiia-: villain, rogue mairiiā-: villainess mašiiāka- (usually plural): people mā, + imperative (injunctive, optative): let not mitaiia- < √maēt/mit: to stay, dwell miθnā-/miθn-: to stav, dwell mrao-/mru- < √mrao-/mru: to say naēd-/nid- (nis-) < √naēd/nid: to blame, scorn nasiia- < √nas: to perish niš.hiδa- < $\sqrt{\text{had}}$: to sit down nmāna- n.: house, home paiti.auua.jasa-: to come down hither paiti.auua.kərənta- < √kart: to cut down (to/upon: instr.) paiti.mrao-/mru-: to answer pantā- m.: road, way (Lesson 12) paoirī-f. of paurupaoiriia-: first pauruua-: prior, former pātar-: protector pourum < pauruuaraθaēštā- m.: charioteer rāmaiia- < √ram: to dwell (in peace and quiet) saδaiia- <√sand: to seem, appear səuuišta- superlative of sura-: most rich in lifegiving strength srira- (srīra-): beautiful tanū- f.: body tāiiu-: thief Tura-: Turanian uγra-: strong upa.šaē-/ši-: to dwell, inhabit vāstriia- n.: pasture vispō.vahma-: containing all hymns (?) vī.cara- < √car: to go about, go far and wide

vī.nasiia- < √nas: to (go away and) get lost

vohu.friiāna: Vohu.friiāna; name of a fire vohuuərəz: who performs good (acts)

vouru.gaoiiaoiti-: having/with wide grazing grounds (refers either to the vast heavenly spaces that Miθra "grazes" or to the pastures he will give to his worshippers as rewards)

xšnuta-, past part. of xšnāuuaiia- < √xšnao: satisfied

yat: that, when, if (etc.)

yaza- $< \sqrt{yaz}$, mid.: to sacrifice (to) (+ acc. of thing

or god)

yeiδi: if, when (conjunction)

yezi: if (conjunction) *yuiδiia*-: to fight

zarənaēna- (zaranaēna-), f. zarənaēnī-: of gold

zāire, voc. sing. of zairi-: golden, tawny; standing

epithet of Haoma

THE SCRIPT AND THE TEXT

Punctuation

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

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

PHONOLOGY

Sound system. The ∂

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

- 1. as the regular allophone of a before nasals and before uu followed by i or \bar{i} . Examples: $h \ni nti$ "they are" (but zauuainti "they curse"); $manii \ni uu\bar{i}$ -, feminine of $manii \ni uua$ "belonging to the world of thought," $s \ni uui\bar{s}ta$ "most rich in life-giving strength" (< sauu-), $r \ni uu\bar{i}$ f. "fast," see below;
 - 2. as the common anaptyctic vowel, see below.

Final syllables

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

Final vowels in monosyllables are always written long (except short -e in some late manuscripts), no matter their origins, e.g., $m\bar{e}$ "(to, for) me," $z\bar{i}$ "for, namely," $n\bar{o}$ "(to, for) us."

The only diphthong found in final position is δi , and even this is rare, e.g., $y\delta i$ "who (plur.)."

In polysyllabic words \bar{a} , \bar{i} , \bar{u} , \bar{e} and diphthongs are not used at the end of words in genuine Young Avestan, only in imitation of Old Avestan.

Conspectus:

Finals:	Monosyllables:	Polysyllables:
Short		a, i, u, e, ∂
Long	\bar{a} , \bar{i} , \bar{u} , \bar{o} , \hat{a} , \hat{q} , \bar{e} , $\bar{o}i$, $\bar{a}i$, $\bar{a}u$	\mathring{a} , \ddot{o} , q , \ddot{a}

Among the exceptions are: Arəduuī Sura (possibly influenced by Pahl. Ardwīsūr).

The diphthongs $a\bar{e}$ and ao become -(ii)e and $-uu\bar{o}$ in final position. The diphthongs themselves reappear before -ca "and" and $-ci\underline{t}$ "even": $-a\bar{e}ca$ and -aoca, e.g., $t\bar{e}$ "they," $ta\bar{e}ci\underline{t}$ "even they."

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

Few consonants are found as finals: the two nasals m and n, the dental \underline{t} and the sibilants s (rare), \underline{s} (common), e.g., $bar \partial m$ "I carried," $bar \partial n$ "they carried," $bar \partial \underline{t}$ "he carried," $bar \partial \underline{t}$ "wholeness," $bar \partial \underline{t}$ "spirit(s)," $bar \partial \underline{t}$ "mountain(s)."

The consonant r always takes ϑ as supporting vowel when final, e.g., $d\bar{a}tar\vartheta$ "O creator!," $\bar{a}tar\vartheta$ "O fire!."

³ On gao- see Lesson 8.

The consonant s takes ∂ as supporting vowel when final in sandhi (see Lesson 4), e.g., kas ∂ t \bar{e} "who for you?."

Vowels in monosyllables ending in consonants basically follow the same rules (or lack of rules) as vowels in other final syllables. In this introduction, short i will be used in words such as im "this (f.)" (not $\bar{i}m$), dim, $di\bar{s}$.

Modifications of vowels: a + nasal

Among all the vowels, the vowel a is the most prone to change. Its main variants are a before $uui/uu\bar{\iota}$ and nasals (n and m) and e when palatalized.

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

The combinations -(i)iim, -(u)uum and -(i)iin, -(u)uun are then finally simplified to -im, -um and -in, -un. These finals in turn combine with a preceding -a- to form diphthongs: $-a\bar{e}m$, -aom, etc.

Note: Sometimes the intermediate stage persists beside the final one, e.g., $-aiian \sim -a\bar{e}n$.

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

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

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

*-am	>	-əm			*-an	>	-ən		
*-iiam	>	-iiəm	>	-im	*-iian	>	-iiən	>	-in
*-aiiam	>	*-aiiəm	>	-aēm	*-aiian	>	-aiiən	>	-aēn
*-auuam	>	*- <i>аииәт</i>	>	-aom	*-auuan	>	-аииәп	>	-aon

The voiced fricatives: β , δ , γ

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

Intervocalic δ alternates with θ in forms of $va\bar{e}\delta$ - "to know" and the present stem $da\delta\bar{a}$ - of the verb $d\bar{a}$ - "to give, place, create," e.g., $vi\theta u\check{s}$ "knowing," $da\theta a\underline{t}$ "gave."

Intervocalic β further tends to become uu, which in turn is subject to change, cf. $ai\beta i$ "to" > auui > aoi, $vii\bar{a}uuait\bar{i}$ - "shining far and wide" < $vi-\bar{a}-b\bar{a}$ - < $\sqrt{b}\bar{a}$ "to shine." The combination $*b\underline{i}$ became $\beta\underline{i}$, written βii , which further became $\underline{u}i$, which combined with preceding a > aoii, cf. $*a\delta a\beta iia$ - "undeceivable": nom. $a\delta aoii\bar{o}$, but acc. $a\delta auuim$; $*dai\beta\bar{i}$ - f. "deceptive" > $*daiuu\bar{i}$ - (written $da\bar{e}uu\bar{i}$ -).

The velar fricative γ is lost in some positions: druuant-, cf. OAv. draguuant-; fem. $rauu\bar{\iota}$ - "fast" $< ra\gamma u$ - (cf. Skt. $laghv\bar{\iota}$ -); $Mourum < *Mar\gamma um$.

NOUNS

u- and \tilde{u} -stems

The endings of the nom. and voc. sing. and plur. forms of the u- and \bar{u} -declensions and the irregular noun pasu- "small cattle (sheep and goats)" are:

	u-decl.		pasu-	\bar{u} -decl.	
	m.	n.	m.	f.	
Sing.					
nom.	-uš	-и	-uš	-uš	
voc.	-uuō		· -	-	

⁴ See Skjærvø, "Avestica II," 1997.

Plur.

nom.-voc.

-auuō, -auuas°

-u

-uuō. -uuas°

-uuō, -uuas°

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

	u-decl.			pasu-	\bar{u} -declension	
	m.		n.	m.	f.	
Sing.						
nom.	ratuš	pouruš	pouru	pasuš	tanuš	
voc.	ratuuō	-		_	-	
Plur.						
nomvo	c.	ratauuō,	parauuō,	pouru	pasuuō	tanuuō
		ratauuas°	parauuas°		pasuuas°	tanuuas°

Notes:

In the manuscripts we often find pasuuō "normalized" to pasauuō.

ratu- is properly a u^2 -stem (see Lesson 11).

For the feminine *u*-stems, see *ao*-stems in Lesson 8.

The vocative endings of the *i*-stems (and $a\bar{e}$ -stems): $-e \ (< *-ie)$, and *u*-stems: $-uu\bar{o}$, are for $*-a\bar{e}$ and *-ao in final position.

After ii the vocative ending is only -ō: maniiō < maniiu- "spirit," Vaiiō < Vaiiu-.

About the endings

The a-, i-, and u-declensions originally (= in Indo-European) had the same ending in the nominative singular, namely -s, as in Greek $\theta \in \delta s$ "god," $\pi i \sigma \tau \iota s$ p i s t is "faith" and $i \chi \theta i s$ i k h t h i s "fish," Latin dominus, civis, sinus, but in the Indo-Iranian mother language s became h after a and \bar{a} but \bar{s} after i or u according to the "ruki" rule, which states that s became \bar{s} after r, u, k [Iran. x], i). The Indo-Iranian forms were therefore *-ah, *- $i\bar{s}$, *- $u\bar{s}$.

In addition, in Avestan final *-h was lost causing rounding of the preceding vowels: $*-ah > -\bar{o}$, $*-\bar{a}h > -a$.

ADJECTIVES

Feminine and neuter forms

Feminine forms of adjectives of the a-declension are usually declined according to the \bar{a} -declension, occasionally according to the \bar{i} -declension, e.g., sura- "rich in life-giving strength," f. $sur\bar{a}$ -; spanta- "life-giving," f. $spant\bar{a}$ -, but $zarana\bar{e}na$ - "made of gold," f. $zarana\bar{e}in\bar{i}$ -, maniiauua-, f. $maniiauu\bar{i}$ -.

Note the fem. nom. sing. naire < *nairiia of nairiiā- "manly, heroic."

Feminine forms of other adjectives are declined according to the $\bar{\imath}$ -declension, e.g.: $va\eta hu$ - "good," $va\eta h\bar{\imath}$ - f.; pouru- "plentiful, many," $paoir\bar{\imath}$ - f.; $dri\gamma u$ - "poor," $driuu\bar{\imath}$ - f. (note the phonetic changes).

Neuter adjectives are declined like neuter nouns, e.g., nom.-acc. sing. surəm, āhuiri "belonging to/related to Ahura (Mazdā)," vohu.

Adjectival compounds in -i and $-\bar{u}$

There are a few adjectival compounds ending in root nouns in $-\bar{\iota}$ and $-\bar{u}$, e.g., $yauua\bar{e}j\bar{\iota}$ - "living forever" and $yauua\bar{e}s\bar{u}$ - "vitalized forever" (see Lesson 12: laryngeal stems). These stems are declined like \bar{u} -stems, but few forms are actually attested:

Sing.

nom.

*yauuaējiš

*yauuaēsuš

Plur.

nom.-acc.

*yauuaējiiō

*yauuaēsuuō

PRONOUNS

Personal pronouns in the nominative

The personal pronouns have the following forms in the nominative.

	1st	2nd	3rd		
Sing.					
nom.	azəm "I"	tum "you, thou"	hō, has°; huuō "he"	hā "she"	tat "it"
Plur.					
nom.	vaēm "we"	<i>yužəm</i> "you, ye"	<i>tē</i> "they"	<i>tå</i> "they"	tā "they"

Note: hascit, but $h\bar{o} + ca > h\bar{o}ca$ in $h\bar{o}ca$ i δa astu "and he (Sraoša) shall be here" (Y.27.6, Vr.12.1).

VERBS

Imperfect-injunctive active 1

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

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

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

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

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

Paradigm (athem.: mrao-/mru- "to say," stao-/stu- "to praise," $da\delta\bar{a}$ -/ $da\delta$ - ($da\theta$ -) "to give, place"; them.: $va\bar{e}na$ - "to see," tauruuaiia- "to overcome"):

	Athema	tic		Thematic			
Sing.							
1	-m, -əm	$da\delta qm$	nıraom	-əm	vaēnəm		
2	*-h, -š	daδå	mraoš	-ō	vaēnō		
3	- <u>t</u>	daδāṯ	mrao <u>t</u>	-a <u>t</u> :	vaēnaţ		
Plur							
1	-ma			*-āma, -ama	*vaēnāma	tauruuaiiama	
2	-ta	dasta	staota	-ata	*vaēnata	tauruuaiiata	
3	-∂n	dabən		-ən	vaēnən		

Note:

Of ah- "to be" only the 3rd sing. is found: as or $\bar{a}s$ "(he/she/it) was." No 3rd plur. form is attested, but $\bar{a}s$ is sometimes used (Yt.14.46).

mraom "I said" is < *mrauuəm.

tauruuaiiama "we overcome" is from *tauruuaiiāma.

In dasta "you give", -dt- has become -st-.

Other examples of verbs with "contracted" forms (bao- "become," jaiδiia- "implore," srāuuaiia- "recite"):

Sing. 1 baom < *bauuam

*jaiδim < *jaiδiiəm

srāuuaēm < *srāuuaiiəm

Plur. 3 baon (< *bauuən)

 $*jai\delta in (< *jai\delta ii ən)$

srāuuaēn or srāuuaiiən

SYNTAX

Use of the imperfect-injunctive

āat jasat Zaraθuštrō "Then came Zarathustra."

・サンローとのようして、アーローは、アート

srirō mē sabaiiat Yimō "Yima seemed beautiful to me."

かそうし、あるのるではの・あそ・かりか

aat mraot Ahurō Mazda maniiuš spāništō المحاجة بالمان المحالية ال

·Inchas. P)-0-016aga). Luo. Ban. Possono-0100. Anchastos e Eannchas. Luo. Ban

āat him jaiδiiat bərəzaiδiš Vištāspō āat him raθaēštārō jaiδin

"Then Vištāspa, who saw in high places, implored her; then the charioteers implored her."

āfš paoiri fra.tacaţ "Much water flowed forth."

一一一日子といいいのである。

uruuarå **uxšin** zairi.gaonå **baon** paoirišca

"The plants grew; they became green and many."

yō **as** vərəθrajastəmō

· 7-4000 Kr. 1) 36,60 · 00 · 7-4.

"(Zarathustra), who was the most obstruction-smashing." (Y.9.15)

mošu tat **ās** nōit darəyəm (yat)

·4992=1.80+1.00-1.00-10-4

"It was soon, not long (= it was not long) (before)." (Yt.5.65)

yaθa kaθaca tē ās zaošō "However was your pleasure." (Yt.19.82) နာမှ မောင်းမှ မောင်းမောင်းမှ မောင်းမှ မောင်းမောင်းမှ မောင်းမ

Verbs with preverbs

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

The scribes sometimes did and sometimes did not separate the preverb from the verb by a period. In this introduction the period is commonly used, except where sandhi changes have taken place (e.g., $\bar{a}i$ - $<\bar{a}$ -ai-, $\bar{a}uuara$ - $<\bar{a}$ -bara-).

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

paiti.mraot yō Zaraθuštrō

できるとからからからからしているしょう

"He, Zarathustra, spoke back (answered)."

ā.jasat Vərəθraγnō ahuraδātō

・サローのことのは、かりをからかんのいかしのとに、~

"Vərəθraγna, established by Ahura Mazdā, came (flying)."

ā nō jasa auuaŋhē "Come to our assistance!"

・たのしんコンコ・コラコド・ブノ・ー

paiti dim pərəsat Zaraθuštrō "Zarathustra asked him in turn."

ששישיי נישי ישילינטי שי שירה ליני בעלי

A verb can have several preverbs:

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

pairi tē Haoma dabam pairi võ āpō pairi tē ātarə

"I presented to you, O Haoma, (I presented) to you, O waters, (I presented) to you, O fire ..."

EXERCISES 5

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

aṣ̃a- vahiṣ̃ta-, aṣ̃i- vaŋ̄'hī-, baγ̄a- maziṣ̃ta-, baγ̄ā- paoirī-, driγu- maṣ̃iia-, frasparəγa- srira-, kaniiā-hudaēnā-, vohu- vastra-, buiri- x arəθa-, aka- yātu-, vaŋhu- gairi-; Vaiiu- uparō.kairiia-.

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

āi-, ā.kasa-, isa-, kərənao-, gəuruuaiia-, θβərəsa-, bərəjaiia-, zauua-, zbaiia-.

3. Transcribe and translate into English:

On Common on March & Common on Commo

Ch. 660m (m3. cam (n. cam) and cam (g. g. cam (g. g. cam) and cam (g. g. cam (g. cam) and cam) and cam (g. cam) and cam) and cam (g. cam) and cam (g. cam) and cam) and cam (g. cam) and cam (g. cam) and cam) and

Note: In the following passage note the forms $a\S \bar{a}um$, voc. sing. of $a\S auuan$ -, and $a\S ahe$ "of Order" gen. sing. of $a\S a$ -).

ر ۲۰ سرات او اس المفاسد و من المفاسع 100 و (و حدد نو ، المفاسع 100 و (و حدد نو ، المفاسع 100 و الموادد نو ، المفاسع 100 و (و حدد نو ، المفاسع 100 و (و حادد نو ، المفاسع 100 و روم دو المفاسع 100 و المفاسع 100

4. Translate into Avestan:

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

VOCABULARY 5

Aibigāiia-, see Aiβisruθrima-

Aiβisruθrima Aibigāiia-: geniuses of the night

akō.dā-: who gives bad (gifts); akō.då, nom.-acc.

plur.

apa.taca- < √tak/tac: to run away

apam: away(?), henceforth(?)

 \bar{a} .jasa- < \sqrt{gam} : to come \bar{a} .kasa- < \sqrt{kas} : to look (at)

bayā-: part, section

bauua- < √bao/bu: to become

bərəjaiia- < √barg/barj: to exalt (empower) by

praise, extol(??)

bərəzaiδī- m.: seeing in high places; < bərəza- + dī-

buiri-: plentiful, many

dim m. encl. pron. acc.: him

driγu-: poor

dušmaniiu-: enemy

ərəzu-: straight, upright

fra.cara- < √car: to go forth

fra.spara-√spar: to jump away

frasparəya-: blossom

fra. śusa- $< \sqrt{\$}(ii)a/\$(ii)u$: to go forth fra. taca- $< \sqrt{tak/tac}$: to flow forth

gəuruuaiia- < √grab/garb: to grasp, take hold of

ha-, ta-: personal/demonstrative pronoun

Hāuuani-: Hāuuani, the genius of the time of the

haoma pressing (in the morning) hē encl. pron. gen.-dat.: to/for him/her him (hīm) f. encl. pron. acc.: her

hudaēna-: having a good daēnā

isa- $< \sqrt{a\bar{e}s}$: to be able, have command of (+ gen.)

kairiia- n.: work (to do)

kaθa: how?

nairiia-: manly, heroic

nasao- f. (nom. nasuš): (demoness of) carrion pairi.da $\delta\bar{a}$ -/da δ - < $\sqrt{d}\bar{a}$: to lay out, present

paiti.pərəsa-: to ask in return

pascaēta: afterward

pasu-: (small domestic) animal, especially sheep

and goats

pasu-: (small domestic) animal, especially sheep and goats

pata- > vī.patapāiiu-: guardian

pərəsa- < √pars/fras: to ask pouru.mahrka-: full of destruction

Rapiθβina-: Rapiθβina, genius of noon-time razišta-: straightest; standing epithet of Rashnu Sāuuaŋhaē-, voc. Sauuaŋhe: Sāuuaŋhi, genius of the late morning

staora-: (large domestic) animal, cattle and horses

šē encl. pron. gen.-dat.: to/for him/her

tafsa- < √tap: to become hot

taršta-: frightened

tauruuaiia- < √tar: to overcome tē: 1. of/to/for you, your; 2. they

 θ βərəsa- $\sqrt{\theta}$ βars: to fashion (like a carpenter)

uiti: thus

upa.duuara-: to come running (daēuuas, etc.)

uparō.kairiia-: whose work is above; epithet of Vaiiu

upāi-/upaē- < √aē/i: to go over (to), approach

Ušahina-: Ušahina, genius of dawn uxšiia- < √vaxš/uxš: to grow, wax

Uzaiieirina-: Uzaiieirina, genius of the evening

vaēna-: to see vastra- n.: garment

vərəθrajastəma-, superlative of vərəθrajan-: the most obstruction-smashing, most victorious

 $vi\check{s} = v\bar{\imath}$

vī.pata-: to run away (used of evil creatures)

 x^{v} isa- $<\sqrt{x^{v}}$ aēd: to begin to sweat

yaθa: as, like, when

yauuaējī- adj.: living forever

yauuaēsū- adj.: life-giving/vitalized forever

yātu-: sorcerer zairi.gaona-: green zantu-: tribe zaoša-: pleasure zauua- < √zu: to curse zbaiia- < √zbā: to invoke

zī: for, because

PHONOLOGY

Form of the text.

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

One feature of the edited text is the replacement of the ending -a with the ending $-\bar{o}$ in the first members of compounds and fricatives with stops in initial position in the second member, cf., e.g., beside the expected form $ahura\delta\bar{a}ta$, the much more common type $da\bar{e}uu\bar{o}.d\bar{a}ta$, $ba\gamma\bar{o}.baxta$, etc. Another is the restoration of word-final form for the expected sandhi form, e.g., in $x\bar{s}uua\bar{s}.g\bar{a}iia$ - "six steps" instead of * $x\bar{s}uua\bar{s}.g\bar{a}iia$ -, cf. $du\bar{s}.ganti$ - "evil smell."

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

Anaptyxis

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

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

Anaptyxis (also called *svarabhakti*, a Sanskrit word meaning "sound-splitting") is especially common, if not obligatory, after r in final position and before other consonants, as well as in the group nr. The exception is the group $r\check{s}$, although this, too, is sometimes written $r\check{s}$ in the manuscripts.

Examples: arəδa- "side" (cf. Skt. ardha-); arəθa- "matter" (cf. Skt. artha-); kərəpəmca "and the form"; kərəta- "done" (cf. Skt. kṛta-); varəsa- "hair," parəna- "feather" (cf. Skt. parṇa-); vadarə "weapon for striking" (cf. Skt. vadhaḥ); aipiduuqnara- (for "dunra-) "*clouded" (cf. dunman- "cloud")

Note also that the sequence $\partial r\partial$ is (1) frequently reduced to $r\partial$ after t: * $\bar{a}t\partial r\partial m > \bar{a}tr\partial m$ ($\bar{a}tar\partial m$), sometimes also after g; (2) replaced by $ar(ar\partial)$ before \dot{s} : $b\partial r\partial z\bar{o}$ but $bar\dot{s}$, $\bar{a}tr\partial m < \bar{a}t\partial r\partial m$, but $\bar{a}tar\dot{s}$.

Vowel changes. Dissimilation of $ii > \partial i > ai/a\bar{e}$.

In the following cases the vowel preceding an epenthetic i was another i, and the original i was dissimilated to form the diphthong ∂i ($ii > i\underline{i} > \partial \underline{i} > a\underline{i}$): $b\partial r\partial z a i\partial i\overline{s} < *b\partial r\partial z i^i \delta \overline{i}\overline{s} < *b\partial r z i - d\overline{i}\overline{s}$ [cf. OAv. $hu\underline{s}\partial iti - hu\underline{s}i^iti$ -].

A similar development is probably the origin of the apparent anaptyxis in the group ui (see above) > uii > uai > uai or uoi ($uu\bar{o}ii$), and in the prefix $ba\bar{e}^{\circ}$ instead of bi° in $ba\bar{e}.arazu$ - "two fingers wide" < *bai-rzu- < *bii-rzu-.

Consonant changes. Assimilation

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

- 1. Unvoiced + voiced > voiced + voiced, e.g.,
 - s + d > zd: *mas-dā- > mazdā-;
 - $\dot{s} + d > \dot{z}d$: $du\dot{s} d\bar{a} > du\dot{z}d\bar{a}$ -;

⁵ In this sense it can be compared to the *padapāṭha* of the Vedic texts. The main difference between the Iranian and Indian tradition is that the Indian one has preserved both the original text and its *padapāṭha*, whereas—exaggerating—one might say that in Iran the original has been lost, leaving only the *padapāṭha*.

 $\check{s} + z > \check{z}z$: $du\check{s}$ -zaotar-> $du\check{z}$ zaotar-.

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

 $p + b > *b > \beta$: *ap-biiah > ai\betaii\bar{o}.

3. Dental stop + s >single s:

t + s > s: fšuiiant-s > fšuiias.

Consonant changes. Spirantization of stops

When p and t comes before a suffix or an ending beginning with ii, uu, r, n, or m they change to f and θ , e.g.: astuuaiti "bony," but $astuuai\theta ii\mathring{a}$, $ha\underline{t}$ "being," but $hai\theta iia$ - "real," $\tilde{a}p$ - "water," but * $\tilde{a}fuuant$ - (> $\tilde{a}f\partial nt$ -) "full of water," $x\check{s}apa$ "night," but $x\check{s}afn\bar{o}$. This change did not take place before ii or uu when the p or t was preceded by an original long vowel, diphthong, or another consonant (not counting $\partial r\partial$), e.g., $d\tilde{a}itiia$ - "lawful," $ma\check{s}iia$ - "mortal man" < *martiia-, but $m\partial r\partial\theta iiu$ - "death."

When a p, a k, or a g come before an ending beginning with original *s they change to f and x, and the *s becomes \check{s} , e.g., $*\check{a}p\text{-}s > \bar{a}f\check{s}$ "water" and $*v\check{a}k\text{-}s > v\check{a}x\check{s}$ "word, voice," $*drug\text{-}s > drux\check{s}$ "deception," *nap(t)-su (stem $nap\check{a}t\text{-}) > naf\check{s}u$ "among the grandchildren." A final s or z is lost before the ending, which becomes $-\check{s}$: * $spas\text{-}s > spa\check{s}$ "spy," * $brz\text{-}s > bar\check{s}$ "high."

NOUNS

Consonant declensions: stems

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

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

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

Consonant declensions: endings

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

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

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

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

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

The nominative singular

The nom. sing. ending -š is found with masc. and fem. nouns and adjectives with stems ending in labials

⁶ This is not necessarily a genuine linguistic feature of a late stage of Avestan; it can simply be errors on the part of the reciters or the scribes.

(p), velars (k, g), or sibilants $(s, z \text{ [historically } < *t\check{s}, d\check{z}])$.

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

These stems take the nom. sing. ending -š.

The vocative = the nominative.

Paradigms (vắk-/vắc- m. "word, speech," drug-/druj- f. "deception, the Lie," ắp- f. "water," spas- m. "spy," bərəz- "high"):

Sing.

Nomvoc.	vāxš	druxš	āfš	spaš	barš
Plur.					
Nomvoc.	vācō	drujō	āpō, apasca	spasõ	bərəzö

Notes:

Thematic forms such as nom. plur. vāca are also found.

Note the shortening of the long \bar{a} in $\bar{a}p\bar{o} \sim apasca$ "and the waters."

r-stems. Relationship terms

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

Sing.

•						
nom.	nā	pita	brāta	māta	duyda	x ^v aŋha
voc.	narə	pitarə		-	-	-
Plur.						
nomvoc.	narõ	pitarō	-	mātarō	-	-

WORD FORMATION

Compounds. 1

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

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noun + noun: barasm\bar{o}.zasta- "with barsom in the hand" < barasman- + zasta-; adjective + noun: ti\check{z}i.d\bar{a}ra- "with a sharp blade" < ti\check{z}i^{\circ} + d\bar{a}r\bar{a}-;
```

noun + verbal noun or adjective: *vərəθrajan-* "obstruction-smashing" < *vərəθra-* "obstruction" + *jan-* "to smash," *mazdaiiasna-* "Mazdā-sacrificer, Mazdayasnian" < *Mazdā-* "Ahura Mazdā" + *yasna-* "sacrifice," *paoiriiō.fradāta-* "first brought forth," *ahuraδāta-* and *mazdaδāta-* "established (created) by Ahura Mazdā";

adverb or prefix + noun/adjective: $hurao\delta a$ - "beautiful" < hu- + $rao\delta a$ - "growth, stature"; huuaršta- "well done" < hu- + varšta-; $ai\beta i.g\bar{a}ma$ - "year" < $ai\beta i$ - prefix + $g\bar{a}man$ - "step, going," $\theta ri.zafan$ - "with three mouths" < θri - + zafar/n- "mouth," $\theta ri.kamara\delta a$ - < θri - + $kamara\delta a$ - "head";

verb + noun: $fr\bar{a}dat.ga\bar{e}\theta a$ - "who furthers the world of living beings" $< fr\bar{a}da$ - "to further" + $ga\bar{e}\theta\bar{a}$ - "world of living beings."

Note that adjectival compounds whose second member is an \bar{a} -stem, themselves become regular a/\bar{a} -stem adjectives, e.g., m. $fr\bar{a}dat.ga\bar{e}\theta a$ -, f. $fr\bar{a}dat.ga\bar{e}\theta \bar{a}$ - (< $ga\bar{e}\theta \bar{a}$ - f.).

The final vowel of the first member usually becomes \bar{o} , whether it as an a-, \bar{a} -, or an-stem (see the examples above).

Some adjectives have a special form when used as the first member of a compound, e.g., $ti\check{z}i^{\circ} < ti\gamma ra$ "sharp."

Note that $\bar{a}p$ - takes the form $af\tilde{s}$ - in compounds, which becomes $a\beta\tilde{z}$ - before voiced consonant: $af\tilde{s}$.tacin"with running water," $a\beta\partial\tilde{z}d\bar{a}na$ - "containing water" (Y.42.2).

When a word with initial h- is used as second member of a compound, a prosthetic a is prefixed and $h > \eta h$: $a \nmid \bar{o}$. $a \eta h a n$ - "winning $a \nmid \bar{a}$ " $< *a \nmid \bar{a} - (\eta) h a n$ -; a r i m e. $a \eta h a d$ - (= $a r m a \bar{e} \nmid \bar{a} a d$ -) "sitting in peace."

PRONOUNS

Demonstrative, relative, and interrogative pronouns in the nominative

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

	The demonstrative pronoun <i>ima</i> - "this":			The demonstrative pronoun auua- "that":		
	masc.	fem.	neut.	masc.	fem.	neut.
Sing.	aēm	im	imaţ	hāu	hāu	auua <u>t</u>
Plur. nom.	ime	imå, imås°	ima	аиие	auuå	аииа

Note:

 $a\bar{e}m < *ajam, im (\bar{i}m) < *ijam (cf. OInd. ayam, iyam).$

The pronoun huuō "he (you) there" (nom. sing. masc.) is only found in quotations from Old Avestan.

The relative pronoun ya- "who, which": The interrogative pronoun ka-/ci- "who, what?":

Cin.~	masc.	fem.	neut.	masc.	fem.	neut.
Sing. nom. Plur.	yō, yas°	уā	yaţ	kō, kas°, ciš	kā	ka <u>t,</u> ci <u>t</u>
nom.	yōi, yaē°	yå	yā	kaiia, caiiō	-	(kā?)

Notes:

The mss. frequently have (wrongly) $y\bar{o}$ for $y\bar{o}i$.

The form *kaiia* "which?" is thematic (Y.19.18, N., FO.).

The form *caiiō* is also used as neut. plur. (V.2.39, 8.12).

With negation the interrogative pronouns (especially those in c-) become indefinite pronouns: $n\tilde{o}i\tilde{t}$ $ci\tilde{s}$ "no one," $m\tilde{a}$ $ci\tilde{s}$ "(let) no one."

The forms kat, cit correspond historically to Latin quod, quid.

Pronominal adjectives

Pronominal adjectives include vispa- "all" aniia- "other," nom. plur. masc. vispe and aniie. Note that vispa- has neut. vispam, while aniia- has neut. aniiat.

Pronominal adverbs

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

$i\theta a$ "in this way"	$a\theta a$ "thus"	$auua\theta a$ "in that way"	yaθa "as, like"	$ka\theta a$ "how?"
$i\theta ra$ "here"	$a\theta ra$ "here, there"	$auua\theta ra$ "there"	$ya\theta ra$ "where"	$ku\theta ra$ "where?"
$i\delta a$ "here"	$a\delta a$ "then"	auuaδa "there"		kaδa "when?"
	at, āat "then"		yat "when"	
				kuua "where?"

Notes:

The forms in a- are the "unmarked" ("neutral") ones, while those of i- and auua- point clearly to "here" and "there."

There is no YAv. * $ya\delta a$, but Old Avestan has $yad\bar{a}$ "when?"

VERBS

The middle

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

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

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

Examples:

- 1. Middle verbs without active counterpart: maniia- "to think," yaza- "to sacrifice," etc.
- 2. Passive: aza- act. "leads, takes (away)" ~ mid. "is led, taken away," vaēna- act. "sees" ~ mid. "is seen," bara- act. "carries" ~ mid. "rides" (lit. is carried), etc.
- Action performed in the interest of the subject: paca- act. "he cooks" ~ mid. "he cooks for himself," varaδaiia- act. "increases (something else), enlarges" ~ mid. "increases (by oneself), becomes larger," etc.
- 4. Same meaning as active: fracara- act., mid. "go forth."
- 5. Differentation of meaning: $hi\check{s}ta$ act. "to stand = take up a position," mid. "to stand = to be standing"; $da\delta\bar{a}$ - $da\delta$ act. "to establish, give," mid. "to take (on), receive."

The imperfect-injunctive middle

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

Sing.					
1				-e (- ⁱ e)	apərəse
2	-ša	*hunuša		-aŋha	yazaŋha
3	-ta	hunuta	aoxta	-ata	yazata
Plur					
2	-			$-a\deltaeta$ əm	уаzаδβәт
3	-			-əṇta	yazəṇta

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

The imperative middle

Paradigm (dāraiia- "hold"):

Sing.

2	-aŋʰha	yazaŋ ^v ha
3	-atam	yazatąm
Plur		
0	~ \$0am	dānaijaSRan

P

dāraiiaδβəm -абвәт 2 3 -əntam yazəntam

Note: No athematic forms are attested.

SYNTAX

Uses of the middle

1. Exclusively middle verbs

āat Zaraθuštrō aoxta "Then Zarathustra said."

سه عن که ره و در مراخ ، مراخ صه ، いかいいかい アルションカーカーアーカー

iθa hō mašiiō maniiata "In this way the man thought." iθa mē tum **ham.caraŋ^vha** Aši srire dāmiδāite

سۇم ، كىرى ، ھركى ، مىلى ، مىلى ، مىلى ، ھرسى ، مىلى ، ھرسى ، مىلى ، ھىلى ، ھىلى ، ھىلى ، ھىلى ، ھىلى ، ھىلى ،

"In this way dwell with me, O beautiful Aši ...!"

פרה י (הללה כוה י הוא י נהלרה כוה י ליוה י בי ורחשותי י הוא י בי ורחשותי י

שבולי שישוטינישי ושלנוני שישים (פלי

المادرو والمادور والمادور والمادور

fra.dauuata vī.dauuata fra.maniiata vī.maniiata

Aŋrō Mainiiuš pouru.mahrkō

Indrō daēuuōSāuru daēuuō

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

yat hē tum **us.zaiiaŋha** tum ərəzuuō Zaraθuštra

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

Yimō hē **vīsata** pātaca θrātaca

ころから、からいのかののの、このこのことので、かんしの

"Yima was ready to be guardian and protector for him."

Kərəsāniš yō raosta yō dauuata

"Kərəsāniš who wept and chattered" (Y.9.24)

2. Middle with passive function

kascit iδa nõit vaēnata "Nobody was seen here."

yaθa Miθrō hubərətō barata (after Yt.10.112)

"When Miθra was well treated."

・もひゃんちゅう ・あっけし・そん・あんちゅう שות ליו ישר ליו אוני ולים ליו וה (הפוהי vərəziiatamca iδa vohu vāstriia

و موروسه معروب معروب ما المار و المورد والمعروب و المورد مارد و المورد مارد و المورد مارد و المورد و المورد و

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

Note: Neuter plural subjects may take a singular verb.

3. Reflexive, etc., middle

mazdaiiasna barəsmō.zasta hištənta

שישונים ווישונים בי לישונים בי לישונים מיונים בי לישונים בי לישוני

"The Mazdaiiasnians stood with barsom in the hands." (Yt.5.98)

āpō hištənta frabāta afraoxšaiieiņtiš

いいといいといいといいとのよっところとのといっといっといいといいといいと

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

θrisatō.zəma hanjasənta

S(veemand·297m·40mm)

"300 winters came together (passed)." (V.2.8)

Value 20cm of Canadha o com o Bille Secretion of the Secr

āat yat tum Zaraθuštra varəsåsca ham.rāzaiiaŋha varəsåsca pairi.brinaŋha sruuaēca upa.θβərəsaŋha
 "Then when you, O Zarathustra, combed your hair, trimmed your hair, and cut your nails..." (V.17.4)
 Note: varəså is the acc. plur. of varəsā- "hair" and sruuaē° the nom.-acc. plur. of srū- "nail"; in these nouns the acc. plur. is the same form as the nom.

EXERCISES 6

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

kərəp- srira-, mašiia- ašanhāk-, ərəzu- zaotar-, spas- pauru-; Haraitī- bərəz-.

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

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

- 2. Write in transcription and Avestan script the imperfect-injunctive middle and imperative middle forms of bara- "to carry," upa.θβərəsa- "to cut."
- 3. Transcribe and translate into English:

المسدر وورص والمعادرك المصدر والمعادمة

, 200, , 200,

できるいいのかいのとしているというないと

いっしょう あいなん いかん いかい いかとくない (中部) はいのしい のはい あらいい いんこと とうしい いんしん

ישים ושינושייון שיוון שי שומנים ושימנים ושינים שינים ש

פששורי במשנו ישולים ולים ישינושים שרנהי

ngle, Cleherdade, anetersethe, etamp land, 3-entitonnahe,
Clehe, Deerse, Gode 13gretam.

Clehe, Deerse, Gode 13gretam.

med, Des Geres, Gode 16gretam.

med, Anderse, Geres, Gere

4. Translate into Avestan:

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

VOCABULARY 6

aduuara- < ā.duuararunning aδa: then āfənt-: full of water afraoxšiieintī-, fem. of afraoxšiiant-: not growing āpərəiti- f.: clearing of debt, atonement forth baē.ərəzu-: two fingers wide aiβi.gāma-: year bara- < √bar mid.: to be treated aipiduuanara-: *clouded barəsman- n.: altar grass, barsom airime.aŋhaδ- = armaē.šaδ- $< \sqrt{\text{had}}$: sitting in peace barəsmō.zasta-: carrying barsom in the hands and quiet brātar-: brother aog-/aoj- mid.: to speak, say ciθā-: fine (penalty) apa.jasa- < √gam/jam, mid.: to get away daēuuaiiāza-: daēuua-sacrificer apərəsa- < ā.pərəsadauua- < √dao (< *daβ "deceive"?), mid.: to speak arəδa-: side (used of evil beings) arəθa- n.: matter dāitiia- < dāta-: according to the law armaēšad- = airime.anhaδ- < √had: sitting in peace dāmiδāta- (dāmi.dāta-, dami.dāta-): set in place by and quiet the *Web-holder astuuant-: having bones, osseous dāraiia- < √dar; to hold aṣaŋhāk/c- m.: following Order, in accordance with dārā-: blade driyu-, f. driuuī-: poor aṣo.anhan-: winning, earning Order dunman- n.: cloud auuaδa: there duždāh-: who gives evil gifts auuaθa: in that way dužgainti- f.: evil smell auuaθra: there dužzaotar-: bad libator aza- $< \sqrt{az}$: to lead, take (away) fracara- < √car act., mid.: go forth ā.duuara- (aduuara-) < √duuar, mid.: to come fra.dauua < √dao, mid.: to chatter

raod-: to wail, howl; cf. uruθafraδāta- < fra.daδā-: brought forth fra.maniia- < √man mid.: to think ahead, hope, take Sāuru (stem form uncertain): name of a daēuua (cf. OInd. Śarva) courage (?) fra.mrao-/mru-: say forth spas- m.: spy sruiia- < √srao/sru mid.: be heard fra. śauua - $\langle \sqrt{\hat{s}(ii)}$ ao: to go forth frādat.gaēθa-: furthering the world of living beings srū- (plur. sruiie [sruuī]) n.: nail haca- < √hak/hac mid.: to follow star- (plur. stārō) m.: star hanjasa- < √gam mid.: to come together tiyra-: pointed, sharp Haptō.iringa-: Ursa Major, the Big Dipper tiži.dāra- < tiyra-: having/with a sharp blade ham.cara- $< \sqrt{\text{car mid.:}}$ to dwell together (with) θrātar-: protector, savior ham.rāzaiia- < √raz, mid.: to straighten, comb; θrisatō.zəma-: a three-hundred-year (winter) period stretch (oneself) uitiiaojana-, uiti aojana-: thus saying uruθa- < √raod/rud (ruθ) mid.: to wail, howl hubərəta-: well-treated us.zaiia- < √zā, mid.: to be born hunao-/hunu- < √hao/hu, mid.: to press Indra-: name of an old god (cf. OInd. Indra) vak-/vac- m.: word, speech varəδaiia- < √vard: to increase, enlarge iθa: in this way iθra: here varəsa- n., varəsā- (plur.): hair vərəθrajan-: obstruction-smashing, victorious kaδa: when? vərəziia- < √varz: to work, cultivate kərəsāni-: name of a mythical villain visa- < √vaēs mid.: to declare oneself ready (to be) kuθra: where? $v\bar{i}$.dauua- < \sqrt{dao} mid.: to ramble on (about) (?) kuua: where? vī.maniia- < √man mid.: to think better of, lose mātar- f.: mother courage, be distraught (?) mərəθiiu- m.: death $vi.nema < \sqrt{nam}$, mid.: to bend aside, to spread out, napāt-, napt- (nafəδr-): grandson to go apart nama, nāma < nāman- n.: by name nipātar-: protector, guardian xšapan-, xšafn- f.: night niž.bara- < √bar: to take out/away, remove, get rid xšuuaš.gāiia-: distance of six steps xvanhar- f.: sister nižbərəta-, past part. of < niž.bara-: taken away, $ya\theta ra$: where removed zaotar-: libator; the chief officiating priest paca- √pak/pac: to cook zasta-: hand pairi.brina- < √braē/brī: to cut, pare zå nom. sing. of zam- f.: earth paiti.aog- < √aog/aoj mid.: to answer pitar- (patar-): father

PHONOLOGY

Modifications of vowels: a + final nasal

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

```
*-am > -əm
*-an > -ən
```

With preceding *ii*:

*-iianı	>	-iiəm ⁷	>	*-iim	>	-inı
*-aiiam	>	-aiiəm	>	*-aiim	>	-aēm
*-āiiam	>	*-āiiəm	>	*-āiim	>	-āim
*-iian	>	-iiən	>	*-iin	>	-in
*-aiian	>	-aiiən	>	*-aiin	>	-aēn
*-āiian	>	-āiiən	>	*-āiin	>	-āin

With preceding c, j:

*-cam	>	*- <i>cəm</i>	>	-cim
*-jam	>	*-jəm	>	-jim
*-can	>	-cən	>	-cin
*-ian	>	-iən	>	-jin

With preceding uu:

*-uuam	>	*-uuəm	>	*-uum	>	-um
*-auuam	>	-аииәт	>	*-auum	>	-aom (-āum)
-āuuam	>	$$ - $ar{a}$ ии $ eg m$	>	$*$ - $ar{a}uum$	>	-āum
*-uuan	>	*-uuən	>	*-uun	>	-un, -um
*-auuan	>	*-auuən	>	*-auun	>	-aon, -aom (-āun, -āum)
*-āuuan	>	*-āuuən	>	*-āuun	>	-āun, -āum

Notes:

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

The alternate forms of -aom and -aon with long - \bar{a} - (- $\bar{a}un$, - $\bar{a}um$) are frequently found in the manuscripts. Note the following irregular acc. forms: $Va\bar{e}m < *Vaiium$, $ra\bar{e}m < *ra\bar{e}uuam$ "*brilliant," $\bar{o}iium$, $\bar{o}im$, $aoim < *a\bar{e}uuam$ "one."

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

Notes:

These endings are found in the plur. acc. of masc. a-stems and in the sing. gen. of some neut. n-stems. The final form $-\bar{a}$ is found after most consonants, e.g., $yazat\bar{a}$. The final form -a, is regularly found after

⁷ OAv. usually -*iiām*, etc.

-ii, -m-, -β-, and occasionally elsewhere, e.g., mašiiq, aēsmą "pieces of fire wood," garaβą "wombs."

The long final $-\bar{u}$ in such words appears to be the only regular exception to the rule that final vowels are short in polysyllables.

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

NOUNS

The accusative

The accusative is not distinguished from the nominative in neuter nouns or in the plural of feminine \bar{a} -and $\bar{\imath}$ -stems. The accusative of neuter nouns and adjectives is identical with the nominative.

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

The endings of the accusative are:

a-decl.		i-decl.		\tilde{a} -decl.	$\bar{\imath}$ -decl.
m.	n.	m. f.	n.	m., f.	f.
-əm	-əm	-im	-i	-ąm	-im
$-\bar{\mathfrak{d}}, -\bar{\mathfrak{d}}s^{\circ}, -q, -qs$	s° -a	-iš	- <i>i</i>	-å, -ås°	-iš
u-decl.		\bar{u} -decl.		consdecl.	
m. f.	n.	f.		m., f.	
-um	-u	-um		-əm	
-uš	-u	-uuō	•	-ō, -as°	
	məm -ō, -ōs°, -q, -q. u-decl. m. fum	m. n. $-\partial m$ $-\partial m$ $-\bar{\partial}s^{\circ}, -\bar{\partial}s^{\circ}, -\bar{\partial}s^{\circ}$ $-a$ u -decl. m. f. n. $-um$ $-u$	m. n. m. f. $-\partial m$ $-\partial m$ $-im$ $-\bar{\delta}, -\bar{\delta}s^{\circ}, -\bar{q}, -\bar{q}s^{\circ}$ $-a$ $-i\check{s}$ u -decl. \bar{u} -decl. \bar{m} . f. $-um$ $-u$ $-um$ $-u\check{s}$ $-u$ $-uu\bar{o}$	m. n. m. f. n. $-\partial m$ -im -i $-i$ $-\bar{\partial}s$, $-\bar{\partial}s$, $-\bar{\partial}s$, $-\bar{\partial}s$, $-\bar{\partial}s$, $-a$ -iš -i $-i$ $-i$ $-i$ $-i$ $-i$ $-i$ $-i$	m. n. m. f. n. m., f. $-\partial m$ $-\partial m$ $-im$ $-i$ $-am$ $-\bar{\partial}$, $-\bar{\partial}s^{\circ}$, $-q$, $-qs^{\circ}$ $-a$ $-i\bar{s}$ $-i$ $-a^{\circ}$, $-a^{\circ}$ u -decl. \bar{u} -decl. \bar{u} -decl. \bar{u} -decl. \bar{u} -m., f. u - um $-um$ $-am$ $-am$ $-u\bar{s}$ $-u\bar{s}$ $-u\bar{s}$ $-\bar{s}$, $-as^{\circ}$

Note again that the manuscripts are not consistent in writing short or long -im/-um or $-im/-\bar{u}m$. In the grammatical sections of this manual, these endings will always be normalized with short vowels.

The acc. plur. ending is from *- $a\eta h$ (< Indo-Iran. *-ans, cf. OInd. - $\bar{a}m$), which developed differently in different contexts to produce the variants listed above.

Vowel stems

Paradigms (masc.: yazata- "divine being, god," mašiia-, gaiia- "life," daēuua-, grauua- "handle," juua- "alive"; neut.: xšaθra- "(roayal) command," vāstriia- "pasture, grass," θrišuua- "a third"):

masc.			:: .				
~.	a-stems		iia-stems		uua-ste	ems	
Sing.							
nom.	yazatō	$haomar{o}$	mašiiō	gaiiō	daēuuō	grauuō	juuō
acc.	yazatəm	haoməm	mašim	gaëm	daēum	graom	jum
Plur.							
nom.	yazata	haoma	mašiia		daēuua	grauua	јииа
acc.	yazatō,	haomą,	mašiią,	-	daēuuū	grauuū	*j(uu)ū
	yazat <i>ās</i> °	$haomas^{\circ}$	mašiiąs°	-	daēuuūs°	,	

neut.

a-stems

iia-stems

uua-stems

Sing.

nom.-acc.

xš $a\theta$ r ∂ m

vāstrim

 θ rišum

Plur.

nom.-acc.

xšaθra

vāstriia

 θ rišuua

Note such forms as maiδim < maiδiia-, ainim < aniia-, etc.

ā-stems

m.

 \bar{a} -stems

iiā-stems

f.

Sing.

nom. acc.

mazdå mazdam raθaēštå raθaēštąm daēna daēnąm

kaine kaniiąm

Plur.

nom. acc. raθaēštå, raθaēštås° raθaēštå, raθaēštås° daēnå, daēnås° daēnå, daēnås° kaniiå, kaniiås° kaniiå, kaniiås°

i-stems m. f.

n.

u-stems m.

n.

pasu-. m.

Sing.

nom. frauuașiš acc. frauuașim

būiri būiri ratuš ratum

pouru pouru pasuš pasum

Plur.

nom. frauuașaiiō acc. frauuașiš

būiri būiri ratauuō ratuš

pouru pouru pasuuō *pasuš

 $\bar{\imath}$ -stems

 \bar{u} -stems

f.

Sing.

nom. $va\eta^{\nu}hi$ acc. $va\eta^{\nu}him$

tanuš tanum

Plur.

nom.

vaŋ^vhiš

tanuuō

acc. vaŋ^vhiš

tanuuō (tanuš)

Note: tanum < *tanuuam (OAv. tanuuām).

Consonant stems

	druj-	spas-	bərəz-	ap-	vak-/vac-
Sing.					
nom.	druxš	spaš	barš	āfš	vāxš
acc.	drujim	spasəm	bərəzəm -	āрәт, арәтса	vācim
Plur.					
nom.	drujō, drujas°	spasō	bərəzō	āpō, apas°	vācō
acc.	drujō, drujas°	spasō	bərəzō	$ap\bar{o}, apas^{\circ}, (\tilde{a}p\tilde{o})$	vacō, vacas°

Notes:

The long \tilde{a} in $\tilde{a}p \ni m$ is shortened in $ap \ni mca$ as in the nom. plur. ap asca. The nom. plur. $\tilde{a}p\tilde{o}$ is sometimes

found in the manuscripts instead of the acc. $ap\bar{o}$.

kərəp- f. "body" has the acc. sing. kəhrpəm.

r-stems

masc., rem.						
	ātar-	dātar-	star-	nar-	pitar-	mātar-
Sing.						
nom.	ātarš	dāta	·	nā	pita	māta
acc.	ātrəm (ātarəm)	dātārəm	stārəm	narəm	pitarəm	mātarəm
Plur.						
nom.	ātarō	dātārō	stārō	narō	pitarō	mātarō

strāš

nəraš, nərəš

fəδrō

mātəraš

Notes:

acc.

In the acc. plur, the original ending *-rnš must first have become *- $\partial r_2 \delta$ (with a nasalized vocalic r [cf. OInd. $n_{\bar{l}} \tilde{m}$], which was then realized either as $-\partial r_2 \delta$ or $-\partial r_2 \delta$, with the usual substitution of q or $\bar{\partial}$ for $*\bar{\partial}$. The ending $-\partial r_2 \delta$ in time came to be felt as incorrect and the common diphthong $\bar{\partial} u$ was introduced to produce the form $-\partial r_2 \delta u \delta$ ($str_2 \delta u \delta$, $n\partial r_2 \delta u \delta$) frequently found in the manuscripts.

 $\bar{a}tar$ - was probably originally a neuter r-stem, with nom.-acc. sing. * $\bar{a}tr$. When it became a masc. noun, the endings were simply added onto this form: * $\bar{a}tr$ - \bar{s} , * $\bar{a}tr$ -am, which produced the nom. $\bar{a}tar\bar{s}$ and acc. $\bar{a}tr$ -am.

m-stems

The *m*-stems *zam*- f. "earth" and *ziiam*- m. "winter" are irregular:

Sing.

nom.	zå	ziiå
acc.	ząm	ziiąm
Plur.		
nomacc.	zəmō	zimō

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

Neuter nouns

The most common neuter consonant stems are the an-, ar-, and ah-stems, which form the nom.-acc. sing. in -a, -ar- ∂ , and $-\partial$ (-as°), respectively, and the plur. by lengthening the final syllable of the stem: -an, -ar- ∂ , -ar- ∂ , Neuter an-stems have nom.-acc. sing. in -a. See Lesson 8.

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

h-stems. 1

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

m. n. Sing. nom. $-\mathring{a}$ $-\tilde{o}$ voc. $-\tilde{o}$ acc. $-a\eta h \bar{o}m$ Plur. nom.-acc. $-a\eta h \bar{o}$ $-\mathring{a}$

Notes:

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

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

nom.	naire.manå	manō
voc.	naire.manō	
acc.	naire.manaŋhəm	manō
Plur.		
nomacc.	naire.manaŋhō	manå

Notes:

The proto-Iranian endings were *- $a\bar{h} > -a$ (- $a\bar{s}^{\circ}$), *- $ah > -\bar{o}$ (- as°), and *- $aham > -a\eta ham$. Irregular forms include nom. *Haosrauua* from *Haosrauuah*-, name of a legendary hero. Remember that neuter nouns have no vocative.

PRONOUNS

The accusative

The personal pronouns have some "alternative" forms called "enclitic." These forms cannot stand first in a sentence, but usually follow the first word of the sentence, e.g., \bar{a} at \bar{m} \bar{e} \bar{m} \bar{e} \bar{m} \bar{e} \bar{e}

Personal	pronouns:
----------	-----------

	1st	2nd	3rd pers.		
			masc.	fem.	neut.
Sing.					
nom.	azəm	tum	$h ilde{o}$	hā	taţ
acc.	nıąm	hetaeta am	təm	tąm	taţ
encl.	mā	$ hetaetaar{a}$	dim (dīm)	him (hīm)	
Plur.					
nom.	vaēm	yužəm	tē	tå	tā
acc.	-	-	tą, tąs°	tå, tås°	tā
encl.	nō	võ	diš	hiš	$ar{t}$

Note:

The form dim is used as fem. in Yt.5.90, but this is probably an example of the generalization of dim, which eventually seems to be no more than a particle in late texts.

There are other examples of confusion of masc. and fem. in strongly formulaic sections of the yašts to female deities, as well, such as tom for tam.

	The demonstrative pronoun ima- "this":			The demonstra	The demonstrative pronoun auua- "that":		
	masc.	fem.	neut.	masc.	fem.	neut.	
Sing.							
nom.	aēm	im	ima <u>t</u>	hāu	hāu	auuaţ	
acc.	iməm	imąm	ima <u>t</u>	aom	аииат	auuaţ	
Plur.							
nom.	ime	imå	ima	auue	auuå	аииа	
acc.	imą	imå	ima	аиий, ай	auuå	аииа	
	The relative pronoun ya- "who, which":						
	The relativ	e pronoun y	a- "who, which":	The interr. pro	noun <i>ka-/ci-</i> '	"who, what?":	
	The relative	e pronoun yo	a- "who, which":	The interr. pro	noun <i>ka-/ci-</i> '	"who, what?": neut.	
Sing.		•		•			
Sing.		•		•			
	masc.	fem.	neut.	masc.	fem.	neut.	
nom.	masc.	fem.	neut.	masc. kō, ciš	fem.	neut.	
nom.	masc.	fem.	neut.	masc. kō, ciš	fem.	neut.	

There is another demonstrative pronoun meaning "this," namely $a\bar{e}ta$ -, which is declined as the other two, except in the nominative:

	masc.	fem.	neut.
Sing.			
nom.		aēša	aētaţ
acc.	aētəm	aētąm	aētaţ
Plur.			
nom.	aēte, aētaē°	aētå	aēta
acc.	aētā	aētå	aēta

Notes:

The adverb $a\bar{e}ta\delta a$ "here" is made from this stem.

A masc. sing. $a\bar{e}\bar{s}a$ appears to occur in V.5.26 $a\bar{e}\bar{s}a$ yō $ratu\bar{s}$ "this, the model" and $a\bar{e}\bar{s}a$ yō $apərən\bar{a}iiuk\bar{o}$ "this, the child" in V.15.16, 18. We must note, however, that the expression $a\bar{e}\bar{s}a$ $drux\bar{s}$ "this Lie" is common in V.5, $a\bar{e}\bar{s}a$ kaine "this girl" is common in V.15, and $a\bar{e}\bar{s}a$ $drux\bar{s}$ and $a\bar{e}\bar{s}a$ $nasu\bar{s}$ "this pollution" throughout the Videvdad, and that the regular $a\bar{e}\bar{s}\bar{o}$ is frequently used in the Videvdad. All this suggests that the use of $a\bar{e}\bar{s}a$ for $a\bar{e}\bar{s}\bar{o}$ may be a mistake.

ADVERBS

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

Note also pronominal forms: yat, hiiat "that, when," kat "when?" The form cim "why?" is originally a masc. acc. sing.

VERBS

Imperfect-injunctive active. 2

Among the various present classes, verbs of the form CVCa- (consonant + vowel [mostly a] + consonant + thematic vowel a) are very common, e.g., bara- "to carry," bauua- "become," and saoca- "to

burn (by oneself)."

Another group contains verbs ending in -iia-, which are in turn divided into classes of verbs of the form CVCiia- and CVCaiia-. These may be referred to as iia-stems and aiia-stems. Both the iia-stems and aiia-stems are in turn divided into three groups, iia-stems into "passive," "denominative," and "other" verbs, and aiia-stems into "causative," "denominative," and "other" verbs.

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

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

Examples:

"Underived": jaiδiia- "to implore" bandaiia- "to bind"

Passive:

jan- "to smash, kill" ~ janiia- "to be killed" bara- "to carry" ~ bairiia- "to be carried"

Causative:

srao-/sru- "to hear" ~ srāuuaiia- "to recite, sing" taca- "to run, flow" ~ tācaiia- "to make run, flow"

Denominative:

aēnah- "sin, transgression"~ aēnaýha- "to sin, transgress (against)"nəmah- "reverence"~ nəmaxiia- "to bow to, do reverence to"arəza- "a battle"~ arəzaiia- "to battle"

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

	Active		Middle	
Sing.			÷	
1	-iiam > -im	jaiδim		
	-aiiam > -aēm	srāuuaēm		
Plur				
3	-iian > -iiən > -in	jaiδiiən, uxšin	-iiaṇta	jaiδiianta
	-aiian > -aiiən, -aēn	srāuuaiiən, srāuuaēn	-aiiaṇta	pazdaiianta
	-can > -cin	tacin	-canta > -cinta	fraorəcinta

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

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

	Active		Middle	
Sing. 1	<i>-auuam > -aom</i>	baom, staom		
Plur. 3	-auuan > -aon	baon	-auuaṇta > - āuṇta	adāuņta

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

SYNTAX

Uses of the accusative

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

Examples:

1a. Direct object

Yimō haoməm x'arat "Yima ate (drank) the haoma"

・西山から、ちゅうからいからい

そうしてはらいのになかいましていることをといるというないといっているとは、あっては、しゃくとして、

Arəduuim Suram Anāhitam upa.zbaiiat Pāuruuō yō vifrō nauuāzō

"Pāuruua, the wise ship's captain called upon Arəduuī Sura Anāhita."

・そうとかれていいか、そりましている・ちゃしまいといいといいいとしていることとのという

Oraētaonō ažim dahākəm janat θri.zafanəm θri.kamarəδəm

"Oraētaona slew the giant dragon, the one with three mouths, three heads."

āat Yimō imam zam vī.šāuuaiiat

・あるのとというないとないとないとなるというとしての

"Then Yima made this earth spread out." (V.2.11)

āat mā nōit mašiiāka yazənta

・まりなられて、よりととないといっていかっしん。 かまし

"Then people did not sacrifice to me." (after Yt.10.54)

ישי ישי יפליין ישל יצישים יצינים לבי ושל ישים ישייי

ā dim pərəsat Zaraθuštrō kō narə ahi "Then Zarathustra asked him (Haoma): Who, O man, are you?"

・そんのののとろ・かい・いついのととはあいかの・かしゃん・かし・いりいとといるといると

hō aēnaýhaiti nō **manō** hō aēnaýhaiti nō **kəhrpəm** (Y.9.29)

"He makes our mind sinful; he makes our body sinful."

vaēm drujəm niš.nāšāma vaēm hīm janāma เมาสามารถ สินาร์ เลยารถ เลยารถาน (after Y.61.5)

yaθa **hiš** fra.daθat Mazdå

المساكمة و المحاسرة والمراسة والمحاسرة

"As Mazdā brought them forth (created them)." (Y.55.30)

1b. Direct object + predicate of the direct object

auruuaṇtəm θβā dāmiδātəm bayō tašat

"The god fashioned you (as) the fleet one, established by the *Weaver" (after Y.10.10)

・一大変しゅん・そうといるとなっているとかなるというないといるといろとなるといってとして

āaṭ dim daδam auuåntəm ... yaθa mamcit yim Ahurəm Mazdam

"Then I made him just as great as myself, Ahura Mazdā," (Yt.10.1)

2. Double accusative

· 4 · Coak · 4 · Do · 4 6 D · 4 6 La · 10 all and · 4 6 James · 4 12 4 · 5 co

hō **mạm yānəm** yāsat azəm **təm ištim** jaiδim

"He asked me for a boon, I asked him for a wish (= to grant my wish)."

yō mam tat draonō apa.yāsatca trəfiiatca अप्राच्या अप्राच "Who asked away from me and stole (from me) that darun." (after Y.11.5)

3. Accusative of measure

yat upaŋhacat Yiməm xšaētəm huuqθβəm darəyəmcit aipi zruuānəm

"... which followed splendid Yima with good herds for a long time after, indeed." (after Yt.19.31)

4. Accusative with prepositions and postpositions

ā tat hanjamanəm paiti.jasat yō Yimō xšaētō huuqθβō

"To that gathering came he, splendid Yima with good herds." (V.2.21)

tat vispəm nəmaxiiāma **auui imam tanum** ・そうしゅつ・それらいいときとといるといるというとうなっているというといいといいといいて

"We humbly asked for all that (to come) upon this body." (cf. V.20.5)

fraorət fraxšni auui manō

"with foreknowing thought turned toward (the reward?)."

くそのうしゅ、そとりとの、そのよりとの、そのとろいいととのくとのとく

*ōimcit *auui vācim gāθanam asrutəm

"with even a single word of the $G\bar{a}\theta\bar{a}s$ not yet heard." (N.85)

Note: $g\bar{a}\theta anqm$ is gen. plur. of $g\bar{a}\theta\bar{a}$ -.

ساماماس، في المحمد و المسلم ، من المراسي ، من المحمد المحم

Ašiš van^vhi rāmaiiat iδa **upa imat nmānəm yat āhuiri**

"Good Aši dwelt here in this house which belongs to Ahura (Mazdā)." (Y.10.1)

upa rapiθβam "at noon"

، روسور کرسوس ، سوں

təm aoi tbaēšå paitiiantu yō ī dabat

ahunəmca vairīm fraēšiiāmahī antarəca zam antarəca asmanəm

"And we send forth the Ahuna Vairiia between heaven and earth." (Y.61.1)

5. Appositions and comparisons

There are several examples of appositions above. Comparison:

āat dim daδąm auuåntəm ... yaθa **mạm**cit yim Ahurəm Mazdąm

"Then I made him just as great as myself, Ahura Mazdā." (Yt.10.1)

Feminine plural of neuter a-stems

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

aētå x^varəθå x^varatu aētå vastrå vanhatu "he shall eat these foods, he shall put on these clothes!" (V.3.19)

Note also lexical doublets such as $zao\theta ra$ - n. and $zao\theta r\bar{a}$ - "libation."

The present injunctive

There are some uses of the injunctive other than as past tense. The principal one is as negated imperative after $m\bar{a}$ "do not." There are only a couple YAv. examples:

mā dim pərəsō yim pərəsahi

"Do not keep asking him whom you ask!" (H. 2.17)

mā ciš barat aēuuō yat iristəm

"Let no one carry alone what (is) dead (matter)!" (V.3.14)

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

yaiti catica spitama zaraθuštra dahmō ašauua hauruuū ratuš daθaţ

"However many times, O Spitama Zarathustra, the Orderly qualified (priest) establishes all the models ..." (P.31)

EXERCISES 7

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

mazišta- yazata-, vaŋhu- pasuu-, vaŋʰhī- upastā-, ya- hauua- zaṇtu-, vohu- zairi.gaona- vāstriia-, yā- hauuā- daēnā-, ima- xʰarəθa-, juua- maṣiia-, kaniiā- huraoδā-, gauua- pərəna-, aka- daēuua-, haiθiia- vak-, haoma- zairi-, vohu- manah-; naire.manah- Kərəsāspa-.

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

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

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

haoməm zairim, xšaθrəm vairim, maiδim jaiδim, ašim vaŋ^vhim, pasum jum, sraošəm ašim, ainim mašim, zarənaēnəm, zarənaēinim, tum, drum, akəm mairim, haom gaom, baom, gaom zaom, tanum druuqm, aspəm drum.

4. Transcribe and translate into English:

```
. किनीना . स्रान्स . स्टीस्मानीन
                                       いましているとうというというといると
                                               · mongamen · fuccions · toos · mon
                                                              (after Yt.5.127)
                           נושבים יו נונפגל - וו שות בין יוש משל בין יו בל בבל יו פציק (בי יו בן יושיום יושים ווים בין
              פניים בי פנם לה בינשא בי להלה והמון ים יהנים הי פהל פוצא בי להציה ו פהינייא בי
                     mondenen a son of metade of me Endmone and seeks a sorten a promonous.
                                              والمساح و معلومان و
                                                                  (Yt.5.129)
                     のみかいからならなっとのできることのことのというないからいいといいました。
               ・ないいまちとれ、そのはなる・2000とうちとないのできるのできた。そのかい
                                                               (after Yt.5.98)
いとなってのまのは、チャルはいいなんと、こののまとのは、まいなりよいないのいののであっているのは、しゃなのは、しゅうなんだい
                        --- معروب ، في المروي و المروي و المروي المروي من المروي المروي و المروي و المروي و المروي و المروي و المروي و
                          ・プロールカンコー・チャンとのできょうしゅっといろいっとものかっちゃん
                                                               (after V.18.16)
                          ٩٥٠١٠ من سوس ديده وسعده و الديد والديد من ورود الدون والمالية
                             درده وسوسه سوسدرسمه وسوعدمه واحدسهمط ودواواسادسور
                        ساميه ، وسيال (مه ، وسيديه صد ، وسيدده ، و (دده يمار دوووسيد و دوووسيد و م
                              . 12 - Garden - France Contraction of the Contraction
                15 m. 16 . mh. mh. 100. 6 . mot 16 . mot 16 mm. 9 . mot 6000 . mot 19 . 10 mm
                                                            (after Y.10.10-11)
                                            ・石のから・かいしゅん・かなか・石を
```

5. Translate into Avestan and write in Avestan script:

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

VOCABULARY 7

adāunta, imperf. of dauua-	fradaxšta-: thrown forth (as with a sling?)
aēnah- n.: sin, transgression	fraēšiiāmahi, pres. ind. < √fraēš-: to send
aēnaŋha- < aēnaŋhiia-: to make sinful(?)	fraorəca- < fra + ?? mid.: *catch up with (or: cf.
aēsma- m.: (piece of) firewood	Olnd. vraśc- "to hew, cut to pieces"?)
Ahuna Vairiia- n.: name of the most holy Zoroastrian prayer	fraorat fraxšnin-: foreknowing (thought) turned toward (the reward?)
aiβi.aojah- bauua-: to overcome (lit. to be stronger than) (+ acc.)	fra.sispa-: to *attach, wear (ear-rings) gaiia-: life
aiβitō postpos.: around (+ acc.)	gaošāuuara-: ear-ring
aipi: after (+ acc.); thereafter	garəβa- m.: womb
anu.pōiθβaṇt-, f. anu.pōiθβaitī-: ?	gauua-: hand (of evil beings)
antarə preposition: between (+ acc.)	grauua- ($<\sqrt{\text{grab}}$): handle (of chariot)
aoi = auui	Haosrauuah-: name of a legendary hero (kauui)
apa.yāsa-: to beg (something) away (from sb.: +	hauruua-: all, entire
acc.)	hukərəta-: well-made
apərənāiiuka-: boy	huuäzäta-: well-born, noble
arəza-: a battle	išti- f.: a wish or sacrifice
arəzaiia-: to battle	jan- (jana-) < √jan/γn: to smash, strike, kill
asmanəm, acc. < asman- m.: sky, heaven; stone	janiia- pass. < jan-: to be smashed, stricken, killed
asruta- < √srao/sru: unheard	juua- $<\sqrt{j(\bar{\imath})}$ uu: to live
ast-, pl. asti n.: bone	maiδiia- n.(?): middle
ašta.kaožda-: with eight towers	manaoθrī-: neck
auruuant-: fleet, fast	mərəγa-: bird
auuåntəm (irregular) < auuant-: this great (see	minu-: broach
Lesson 8)	naire.manah-: having/with manly/heroic thought,
auui (< aiβi) prepos., postpos.: to, upon (+ acc.)	valorous; epithet of Kərəsāspa-
auuōirisiia- < auua + √uruuaēs: to turn down (intr.)	Naotairiia-: Naotarid, belonging to the Naotaras, a
$\bar{a} = \bar{a}a\underline{t}$, only in: \bar{a} dim	legendary clan
äsu-: fast	nəmah- n.: reverence
āsu.aspa-: having/with fleet horses	nidaθa- < √dā: to put down, place
āsu.aspiia-: the fact of having fleet the horses	niiāza- mid.: to tie, tighten (the waist)
āsu.aspō.təma-, superl. of āsu.aspa-: having/with	niš.nāša- < √nas: to to destroy (and send back)
most fleet horses	down
baβraēna-, f. baβraēinī-: made of beaver skins	nix abdaiia < *x abda: to put to sleep
bairiia-, pass. < √bar: to be carried	paiti.jasa- < $\sqrt{\text{gam}}$: to come/go (to), attend (+ $\bar{\text{a}}$ +
bərəz-: high, loud	acc.), to return (from: abl.)
Bušiiastā-: demoness of sloth and excessive sleep;	paoirim: firstly, the first time
Procrastination	pazdaiia- < √pazd mid.: to *pursue(?)
caiti: (as many times) as (see yaiti)	pusā-: crown
caθru.karana-: four-sided (square, rectangular)	rapiθβā-: noon
cim: why?	raθa.kairiia-: adorned with wheels (?)
cit sing. nomacc. neut. of ka-/ci-: what?	rauua-, f. rəuuī-: fast
daoθrī-: chattering	saoca- < √saok/saoc/suk/suc: to burn (intr.)
darəγō.gauua-: having/with long hands daθ- > dā-	satō.strah-: with a hundred stars
drafšakauuant-, f. drafšakauuaitī-: adorned with	sispa- > fra.sispa-
banners	sraēšta-, superl. of srira-: most beautiful srao-/sru-: to hear
draonah- n.: darun, sacrifical cake	srāu-/sru-: to near srāuuaiia- < √srao/sru: to recite, sing
druuantō, nom. plur. of druuant-	taša-: to fashion (like a wood-cutter)
fra.daδā-, fra.daθa- < √dā: to bring forth, create	tācaiia- < √tak: to make run, flow
fra.da θ a- = fra.da δ ā-	tauuišī-: strength (what holds the body together

*tissue-strength?)

trəfiia- < √tarp: to steal

θri.aiiara- n.: a period of three days θri.kamarəδa-: having/with three heads

θrišuua- n.: a third

θri.xšapana- n.: a period of three nights

 θ ri.zafana- (θ rizafan-): having/with three mouths

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

upanhaca- < √hak: to accompany

upastā-: aid, assistance; upastam bara- "to bear aid

upa.zbaiia- < √zbā: to invoke usca adv.: up above, in the air uz.duuanaiia-: to hurl up, toss up vanha- $< \sqrt{\text{vah}}$ act.: to don, put on; mid.: to wear

vaza- $< \sqrt{\text{vaz}}$ act.: to drive, convey (something);

mid. to drive (in a wagon), to fly vižuuanca: everywhere far and wide vī.bara-: to carry (bring) far and wide

vī.śāuuaiia- < √siiu: make go apart, cause to spread

out

x^vaēpaiθiia-: own

x arənah- n.: Fortune, the gifts of Fortune,

munificence

yaiti: as many times

yaiti catica: however many times that

yui δ iia- < $\sqrt{yao\delta}$: to fight, battle

zam- f.: earth ziiam- m.: winter

PHONOLOGY

Modifications of vowels: palatalization of a

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

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

```
-canti > *-cənti > -cinti -iianti > *-iiənti > *-iinti > -iinti ⇒ -iieinti (cf. -iieiti)
-iiante > *-iiənte > *-iinte ⇒ -iiente (cf. -iiete)
```

In practice, the endings -inti and -inte are found after the palatal consonants c and *j (which became \check{z} before i) and after sibilants: s, z, as well as θ (tacinti "they flow," mərəncinti "they destroy," hacinte "they follow," $sna\check{e}\check{z}inti$ "they snow," $dru\check{z}inti$ "they deceive," uruuisinti "they turn," fraoirisinte "they turn forward," yazinte "they are sacrificed to," varazinti "they produce," $para.iri\thetainti$ "they pass on").

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

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

In *aiia*-stems contracted forms are not used, presumably to avoid diphthongs followed by two consonants (*-aēnti, *-aēnte).

Consonant changes: alternation $\eta hu \sim \eta^{\nu} h$

The group $\eta^{\nu}h$ can not be followed by the vowels ∂ and u. Since $\eta^{\nu}h$ is from huu, whenever the group is followed by $-\partial n$ or $-\partial m$, the standard rules operate, and $-huu\partial m$ and $-huu\partial n$ become -hum and -hun and further $-\eta hum$ and $-\eta hun$ [for $ant > \partial nt$, see Lesson 5]. These rules create paradigmatic alternations such as $pa\eta ta\eta^{\nu}h\bar{o} \sim pa\eta ta\eta hum$ "a fifth," $x^{\nu}ar\partial na\eta huntom \sim x^{\nu}ar\partial na\eta^{\nu}hat\bar{o}$ "fortunate, munificent."

For x^{ν} arənaŋhuntəm (and similar forms), the manuscripts often offer "regular" forms: x^{ν} arənaŋ hantəm (etc.).

Summary:

```
-ahuat- > -aŋ^{v}hat- -ahuaN- > -ahuaN- > -ahuN- \Rightarrow -aŋ^{v}haN-
```

A similar alternation occurs when ηh is followed by $\mu i/\mu i$, when we have $\eta^{\nu}hi$ alternating with $\eta huii$ (see Lesson 11, genitive of $\bar{\imath}$ -stems).

NOUNS

Vocalic declensions: diphthong-stems

There are a few i- and u-stems that have forms with full or long grade of the suffixes: -i- $/-a\bar{e}$ - $/-a\bar{i}$ -, and -u-/-ao- $/-a\bar{u}u$ -. Here these will be called diphthong-stems or $a\bar{e}$ - and ao-stems (in grammars, usually called i- and u-stems).

The $a\bar{e}$ -stems include the polysyllabic $haxa\bar{e}$ - "companion, friend," $kauua\bar{e}$ - "kauui" (mythical poetpriests, some of them the competitors of Zarathustra), $x\bar{s}tauua\bar{e}$ -, a legendary people, $S\bar{a}uua\eta ha\bar{e}$ -, a calendrical ratu, and the geographical name $Ra\gamma a\bar{e}$ -. The personal name $Urupa\bar{e}$ - probably belonged to this type, but is attested only twice: nom. $Taxm\bar{o}$ Urupa (Urupe) (Yt.15.11 [and AZ. 2]), acc. $Taxm\bar{o}$ Urupi/a/e (Yt.19.28).

The ao-stems include the monosyllabic stem gao- m., f. "cow, bull," and the polysyllabic masc. noun $b\bar{a}zao$ -; the masc. adjectives in " $b\bar{a}zao$ - and $fr\bar{a}datf\bar{s}ao$ -; and the feminine nouns $da\eta hao$ - "land," nasao- "carcass, demoness of dead bodies," and parasao- "rib." The monosyllabic gao- and the adjectives in " $b\bar{a}zao$ - have long grade in the nom. sing. They all have long or full grade in the nom.-acc. plur.:

omg.						
nom.	haxa	kauua	*1	Urupa		Raya
voc.	-	-	-		Sauuaŋ̂he	
acc.	haxāim	kauuaēm			Sāuuaŋhaēm	Rayam
Plur.					, and the second	, .
nom.	haxaiiō	*kāuuaiias°	xštāuuaiiō			
acc.	-	-	-			

Notes:

Cina

The long \bar{a} has been shortened in Sauua´nhe, like in Spitama < Spitāma-.

The nom. plur. kāuuaiias° is Old Avestan.

Note the lengthening of the vowel of the stem in some of the forms.

		m.		f.		
Sing.	gāuš	bāzuš, °bāzāuš	-	daŋ̂huš	nasuš	-
voc. acc.	gao° gąm	-	frāda <u>t</u> fšāum	dańhaom, daźiium	nasāum, nasum	pərəsāum
Plur.						
nom.	gāuuō	-		daýhāuuō	nasāuuō	-
acc.	gå	bāzuš		daýhuš	-	-

Notes:

The voc. sing. of gao- is found in gaohudå "O cow giving good gifts" and gaospənta "O life-giving cow" (P.33).

The sing. acc. daýhaom is the "normal" form (only in Yt.10). The form daxiium is Old Avestan, but is also found in the YAv. formula nmānəmca visəmca zantumca daxiiumca "the home, the house, the tribe, and the land."

The forms *nasāum* and *pərəsāum* occur only in the Videvdad. There seems to be no system in the distribution of the forms *nasāum* and *nasum*.

The form frazdānaom, name of a river (Yt.5.108, FO.4g), can be from frazdānu- or frazdānauua-.

Consonant declensions: t-stems

The nominative singular of t-stems is the only morphological category which ends in -s. The stem $nap\bar{a}t$ - has the nom. from an h-stem napah-. No nom., acc. plur. forms are attested.

Paradigms (ābərət-, the priest who brings the water during the sacrifice, aṣ̃auua.xṣˇnut- "who pleases the Orderly (ones)," napāt- "grandson, offspring"):

Sing.

nom. ābərəs ağauua.xšnus napå, napåsə° acc. ābərətəm - napātəm

*tāt-*stems

The Avestan has $t\bar{a}t$ -stems (cf. Latin *veritas*, acc. *veritātem*, etc.) are all feminine. The nom. sing. ends in -s, before which the t is lost (assimilated).

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

Paradigms (hauruuatāt- "Wholeness," amərətatāt- "Undyingness," uparatāt- "superiority," uštatāt- "state of having one's wishes fulfilled," nərəfsqstāt- "waning," uxšiiqstāt- "waxing"):

Sing.

nom.	hauruuatās, hauruuatås° hauruuatātəm	amərətatās, amərətatås° amərətatātəm	uparatātəm, uštatātəm
Plur.			
nomacc	. -	-	nərəfsąstātō, uxšiiąstātas°

nt-stems

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

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

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

Not many voc. forms are attested.

Endings:

	ant-stems		mant-stems	mant-stems		uuaṇt-stems	
	m.	n.	m.	n.	m.	n.	
Sing.							
nom.	$-ar{o}$	-aţ	-må	-maţ	-uuå	-uuat	
voc.	-		-		-uuō	~	
acc.	-aṇtəm	-a <u>t</u>	-məntəm	-ma <u>t</u>	-uuaṇtəm	-uua <u>t</u>	
Plur.						-	
nom.	-aṇtō	-aṇti	-maṇtō	-	-uuaṇtō	-	
acc.	-atō	-aṇti	-matō	-	-uuatō	-	

Paradigms (bərəzaṇt- "tall," mazāṇt- (irregular) "big," xratumaṇt- "intelligent," gaomaṇt- "having cattle," afraśumaṇt- "having no forward motion," druuaṇt-, zastauuaṇt- "with hands," auuaṇt- "this much/great," auuauuaṇt- "that much/great," cuuaṇt- "how much/great"):

<i>ant</i> -stems				maṇt-stems	
m.	n.	m.	n.	m.	n.
b ərəz $ar{o}$	bərəzat	maza	*mazāt	xratumå	gaomat
bərəzantə	ทเ	mazāņtəm, mazåntəm	gaoməntəm	-	gaoma <u>t</u>
		•			
bərəzantō				afrašumaņtō	-
~		-		-	-
	m. bərəzō bərəzaṇtəi bərəzaṇtō	m. n. bərəzō bərəzat bərəzantəm bərəzantō	m. n. m. bərəzō bərəzat maza bərəzantəm mazāntəm, mazåntəm bərəzantō	m. n. m. n. bərəzō bərəzat maza *mazāt bərəzantəm mazāntəm, gaoməntəm mazåntəm bərəzantō	m. n. m. n. m. bərəzō bərəzat maza *mazāt xratumå bərəzantəm mazāntəm, gaoməntəm - mazåntəm bərəzantō afraśumantō

	<i>uuant-</i> stems					
	m.	n.	m.	n.	m.	n.
Sing.						
nom.	druuå	zastauuaţ	auuå	auuat, auuauuat	cuuas	cuuat
voc.	druuō	_		~ ~ ~	c -	
acc.	druuantəm	•	auuåntəm			
Plur.	·		•			
nom.	druuantō				cuuantō	
acc.	druuatō					

Notes:

As in verbal forms (cf. bauuainti), the a is preserved in the strong forms of uuant-stems.

The stem mazānt- is probably from *maza'ant-.

The form auuåntəm seems to have been influenced by mazåntəm.

The only *iiant*-stem is x^{ν} airiiant- "tasty,", which apparently has nom.-acc. sing. x^{ν} airiiant (see Lesson 17).

huuant-stems

Adjectives in -uuant- made from h-stems combine $-(\eta)h + uua - > \eta^v h$. In the strong forms, $-\eta^v hant$ -regularly became - $\eta hunt$ -. The scribes frequently replaced this form with the more "regular" form - $\eta^v hant$ -. Not all forms are attested. Paradigms ($x^v ar na \eta^v hant$ - "munificent, endowed with Fortune," $raoca \eta^v hant$ - "full of light"):

	masc.	neut.
Sing.		
nom.	x ^v arənaŋ ^v hå	raocaŋ ^v hat
acc.	x^{v} arənaŋhuntəm, x^{v} arənaŋ v hantəm	raocaŋ ^v hat
Plur.		0 ~
nom.	x^{v} arənaŋhuṇtō, x^{v} arənaŋ v haṇtō	-
acc.	x ^v arənaŋ ^v hatō	-

n-stems

Stems ending in n mostly have an a before the n, so we can also call them an-stems. There are a few $\bar{a}n$ -stems and in-stems (but no "un-stems"). Two subgroups of an-stems are the uuan- and man-stems.

There is one *iian*-stem: the proper name *Fraŋrasiian*-.

The endings are as follows.

	an-stems	man-stems		uuan-stems
	m.	m.	n.	m.
Sing.				
nom.	-a (-å)	-ma	-ma	-uua, -uuå
voc.	-	-	-	-um
acc.	-anəm, -ānəm	-mānəm, -manəm	-ma	-ииапәт, -ииапәт (-ииапәт)
Plur.				, ,
nom.	-anō, -ānō	-manō	-mąn	-uuanō, -uuānō (-uuanō)
acc.	-nō, -anō	-manõ	-mąn	-unō

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

Paradigms of masc. *n*-stems (*vərəθrajan*- "obstruction-smashing, victorious," *aršan*- "male (animal)," *asan*- "sky, heaven; stone"):

	an-stems			iian-stems
Sing.				
nom.	vərəθraja (°jå)	arša	-	Fraŋrase
voc.	-	-		_
acc.	vərəθrājanəm	aršānəm	asānəm	Fraŋrasiiānəm
Plur.				,
nom.	vərəθrajanō	aršānō	asānō	
acc.	vərəθrajanõ	-	-	

Notes:

The *iian*-stem *Fragrasiian*- has nom. *Fragrase* with final -e < *-iia.

Paradigms of masc. *uuan*-stems (*aṣauuan*- "Orderly, sustaining Order," *āθrauuan*- "high priest," *yuuan*- "young, youth," *ruuuan*- "(breath) soul," *zruuan*- "time, Time"):

Sing.					
nom.	аўаииа	$ar{a} heta$ rauua	уииа	uruua	zruua
voc.	ašāum	$ar{a} heta$ raom	yum	_	-
acc.	аўаииапәт	$ar{a} heta$ rauuanəm	yuuānəm	uruuānəm	zruuānəm
Plur.					
nom.	ašauuanō	āθrauuanō	_	uruuanō	
acc.	ašaonō, ašāunō	$*a heta$ aurun $ar{o},$ a $ heta$ aurun a s $^\circ$	-	urunō	

Notes:

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

The strong stem $\bar{a}\theta rauuan$ - may be $<*a\theta aruan$ -, 8 hence the weak stem $a\theta aurun$ - would be regular from a diachronic (historical) perspective; $a\theta aurunqs^\circ$ is a thematic form.

Thematic forms include aṣauuana for aṣauuanō, etc.

Paradigms of masc. and neut. *man*-stems (masc.: *Airiiaman*-, name of a god; *asman*- "sky, heaven; stone"; *rasman*- "battle line"; neut.: *nāman*- "name," *barəsman*- "barsom"):

	m.		n.	
Sing.				
nom.	Airiiama	asma	nāma	barəsma
acc.	Airiiamanəm	asmānəm	nāma	barəsma
Plur.				
nomacc.		rasmanō	nāman	

h-stems. 2

The h-stems include some root nouns, active perfect participles in -uuah- (cf. Lesson 20), and comparatives in -iiah- (see Lesson 14).

The declension of the root nouns and the uuah-stems is as follows ($m\bar{a}h$ - "moon, month," $da\delta uuah$ - "the one who has put all in place, creator"):

⁸ Cf. ārmaiti- vs. OInd. aramati-.

må, mås°	daδuuå
	daδuuō
тåŋhəm	daδuuåŋhəm
	-
måŋhō	daδuuåŋhō
måŋhō	*da8ušō
	måŋhəm måŋhō

Note: The *uuah*-stems have zero grade in the acc. plur., with the alternation $\eta h \sim \check{s}$ due to ruki (Lesson 5).

ADJECTIVES

The feminine of consonant-stems

The feminine of *nt*-stem adjectives is formed by adding -*ī*- to the weak stem, e.g., *bərəzaitī*- "high, lofty," *amauuaitī*- "forceful," *gaomaitī*- "full of milk."

The feminine of *n*-stem adjectives is formed by adding -i- to (usually) the weak stem, e.g., $a\S aoni$ -($a\S auni$ -); $a\S auuan$ - also has an irregular fem. form: $a\S auuairi$ - (Y.58.4).

The feminine of *uuah*-stems is in -ušī-.

VERBS

Present indicative active

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

Athematic verbs show alternation between strong and weak stems.

For *iia*- and *aiia*-stems, see Lesson 9.

Active paradigms:

Athematic:

Sing.					
1	-mi	$da\deltaar{a}mi$	staomi	kərənaomi	
2	-hi/-ši	$da\delta\!ar{a}hi$		kərənuši	
3	-ti	da δā iti	staoiti	kərənaoiti	aēiti
Plur					
1	-mahi	dąnmahi, dadəmahi	***	.	
2	$-\theta a$	-	-	-	_
3	-nti, -aiti	da8aiti	-	kərənuuaiņti	yeiņti

Note:

The 1st plur. dadəmahi is an archaizing form for the regular danmahi (cf. OAv. dəmāna- = YAv. nmāna- "house").

The 2nd plur. form *dasta* could in principle be "you give" $<*dad-\theta a$, but it is probably imperative in all its occurrences.

The 2nd sing. $k \partial r \partial n u \dot{s} i$ (Y.10.13) appears to be for * $k \partial r \partial n u \dot{s} i$, possibly influenced by the imperative $k \partial r \partial n u \dot{s} i$. There are also similar 3rd sing. forms, e.g., $v \partial r \partial n u \dot{s} i$ "covers (the female)" (V.18.35; perhaps to be read $v \partial r \partial n u \dot{s} i$, but cf. $v \partial r \partial n u \dot{s} i$ Y.9.28). The form $k \partial r \partial n u \dot{s} i \dot{s} i$ is thematic.

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

Thematic:

Sing.			
1	-āmi	vaēnāmi	
	-ā		ā.zbaiia
2	-ahi	vaēnahi	
3	-aiti	vaēnaiti	
Plur			
1	-āmahi	vaēnāmahi	
2	$-a\theta a$	vaēnaθa	
3	-ənti	vaēnənti	

Note:

Note the forms tacinti "they flow" and družinti "they deceive, lie" from taca- and druža- (< *drujiia-). The uua-stems have 3rd plur. -uuainti (bauuainti "they become," juuainti "they live," zauuainti "they curse"), where -auuainti has replaced the phonetically regular *-aonti/-āunti.

The present indicative middle

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

For *iia*- and *aiia*-stems, see Lesson 9.

Paradigms (daδā-/dad- "make," aog-/aoj- "say, call oneself," vah-/vas- "put on (clothes)"; yaza-, āiiaza- "sacrifice to," haca- "follow," vaša- "undulate, bob (forth on the chariot)," yaziia- "be sacrificed to"):

Sing.

1	-e	mruiie			- <i>е</i>	yaze, āiieze
2	-	-			*-aŋ̂he	vašaŋhe
3	-e, -te/-de	mruiie, mruite	daste	vaste	-aite	yazaite
Plur						,
1	-maide	mrumaide	daδəmaide		-amaide	yazamaide
2	-	<u> </u>	-		*- <i>αδβ</i> ε	fracaraθβe
3	-aite		aojaite	vaŋhaite (N.77)	-əṇte	yazənte

Notes:

The form $da\delta \partial maide$ is strictly archaizing, but has YAv. δ instead of OAv. d (cf. $dad\partial mahi$, above). The only 2nd plur. form is $fra.cara\theta\beta e$ (Yt.13.34) with $-a\theta\beta e$ for the expected $-a\delta\beta e$.

Note the forms hacinte "they follow" and yazinte "they are sacrificed to" from haca- and yaziia-.

SYNTAX

Uses of the accusative

6. Inner objects

Two accusatives are sometimes found of which one is the direct object and the other an "inner" object implicit in the verb, which reamins when the verb is passive:

yō Aēšməm vixrumaṇtəm x arəm jaiṇti เมลาสามารถ เลาสามารถ เลาสามารถานารถ เลาสามารถ เลาส

"(Sraoša), who deals Wrath a bleeding wound." (Y.57.10)

hō mam auuaθa vərəna nijainti

"He (Sraoša) deals me such blows (like ...)" (V.18.38)

xrumim gāuš yā caŋraŋhāxš varaiθim pantam azaite

"The grazing cow is driven along the bloody road of captivity." (Yt.10.38)

7. Accusative with nouns and adjectives

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

āat ažim aiβi.vaniiå bauuat "Then he conquered the dragon."

taxməm staotārəm vazənti āsu.aspəm dərəzi.raθəm

vitārəm paskāt hamərə0əm jantārəm parō dušmaniium

"They carry the firm (steady) praiser with fast horses, with solid chariot,

the pursuer from behind (of) the opponent, the striker from in front (of) the enemy." (Yt.17.12)

Sraošō ašiiō **driyum** θrātō.təmō hō vərəθraja **drujim** jayništō

"Sraoša with the rewards, the greatest protector (of) the poor, he is the victorious, greatest smasher (of) the Lie." (Yt.11.3)

frauuašaiiō yå dāθriš āiiaptəm

(Lecentines of , must bring , mountains)

"The fravashis, givers (of) reward." (Yt.13.24)

8. Accusative for vocative

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

ā θβā ātrəm gāraiiemi

· - Esser · may & · Om (morest for .

"I sing you, the fire (O fire), a song of praise." (ĀtNy.2)

Uses of the present indicative

1. Ongoing actions and events, performative function

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

āpō yānəm vō yāsāmi "O waters, I ask you for a boon."

سه و خاسه و و باسه و سه و سه ・あからすいとなることのころのころととは

ašaiia **daδāmi** imam zaoθram

"I place this libation in Orderly fashion," (Y.66.1)

ق سووط ، ځن سه کې د خ د ځه د م م کو کو د ، ، م کو کو د ، م کو کو د به کوکو و ، م کو کو د م کو د کو کو د کو کو د

vasō.xšaθrō ahi Haoma ... ərəžuxδəm **pərəsahi** vācim

"You are in total command, O Haoma, ... you ask a word correctly spoken." (Y.9.25)

سويع که را د المار معرف و موسا و معرف و و موسا و

Apam Napåsə tå āpō Spitama Zaraθuštra šōiθrō.baxtå vī.baxšaiti

"Apam Napāt distributes those waters, O Zarathustra Spitamid, distributed by settlements." (Yt.8.34)

vaēm mahi yōi saošiiaņtō daxiiunam

"We are the Revitalizers of the lands."

daxiiunam is gen. plur. of danhao-.

āaṭ iδa dim mazištəm **dadəmahi** ahumca ratumca yim Ahurəm Mazdqm

"Here then we establish him as the greatest Life and Model, namely Ahura Mazdā." (Vr.11.21)

ime hənti aşahe ratauuō "These are the Models of Order."

ישיים ישוששי ישוששים ישפים יציו-לי

2. Future actions and events

aiiaoždiia pascaēta bauuaiņti

・この死しまとろいまってもなられのことでしてしてもしま

"After that they become ritually impure." (V.3.14)

ayå iθiiejå vōiynå **yeinti**

٠٠٠٥١١٥١٥١٥١٥٠ وبارود في ويدود والمارية

"Bad, dangerous scourges will come." (Y.57.14)

3. Past function

The adjective *pauruua*- "former, earlier" sometimes transfers the action of the present indicative into the past:

yōi pauruua Miθrəm družiņti

していいのでくくない チャラグラ・くんののようしょ

"Who betrayed Miθra before." (Yt.10.45)

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

Uses of the present middle

See Lesson 6 on the three functions of the middle.

1. Only middle

Amaṣ̃ā Spaṇtā frāiieze "I sacrifice to the Life-giving Immortals."

- 4-2- 640 & 640 & Company . Sign & - 6-

・そののち・ちょうところ・ちはも、そのないのようできるといろといろととのころとのころ

yō yazaite huuarə yat aməşəm raēm auruuat.aspəm

yazaite Ahurəm Mazdam yazaite Aməšə Spəntə yazaite haom uruuanəm

"He who sacrifices to the sun, immortal, brilliant, with fleet horses,

he sacrifices to Ahura Mazdā, he sacrifices to the Life-giving Immortals, he sacrifices to his own soul." (Yt.6.4)

سر، چوکوک و بسامه و بدوره ساور په سه صور و به دوره ساور په دوره ساور که و به دوره ساور که و به دوره ساور که و ب

ašəm vahištəm ātrəmca Ahurahe Mazdå pu θ rəm y. (= yazamaide)

"We sacrifice to Best Order and the Fire, the son of Ahura Mazdā."

pairikā yā dužiiāiriia yam mašiiāka auui dužuuacaŋhō huiiāiriiam nama aojaite

"The sorceress 'of bad seasons,' whom men of bad speech call by name 'of good seasons'." (after Yt.8.51)

Middle = passive

... imam tanum yā mē vaēnaite hurao ba

"... this body, which is seen (= seems) to me beautiful." (Y.11.10)

3. Active and middle have different meanings

pasum hē **pacinti** airiia danhāuuō

"The Aryan lands cook a sheep for him." (after Yt.8.58, et al.)

təm upairi Kərəsāspō pitum pacata

"Kərəsāspa cooked (his own) meal on it (the dragon)." (after Y.9.11)

vātō tam arštim **baraiti** yam aŋhaiti auui.miθriš

"The wind carries away the spear which the anti-Miθra throws." (Yt.10.21)

yat Taxmō Urupa barata Aŋrəm Manium

"... that Taxma Urupi rode the Evil Spirit." (Yt.19.29)

humaiia aēta dāman daδəmaide *yā daθat Ahurō Mazdå ašauua

"We determine as having good creative magic these creations which Orderly Ahura Mazdā established." (after Vr.12.4)

hā yā dapta apa.nasiieiti yā nōiṭ āθrauuō.puθrim naēδa daste hupuθrim

"She who deceived (by the forces of the darkness) goes to perdition, who makes her own (= obtains) neither sons who become high priests, nor (any) good sons." (after Y.10.15)

EXERCISES 8

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

gao- huδāh-, ratu- bərəzaṇt-, nar- aṣauuan-, vanaiṇtī- uparatāt-, barəsman- uzdāta-, airiiaman- iṣiia-, vispā- daṃhu-, x'arənah- raocaŋ haṇt-, yazata- x arənaŋ haṇt-; Kauuaē- Viṣtāspa-, Taxma- Urupaē-,

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

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vaēna-, bara-, saoca-, paca.
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3. Transcribe and translate into English.

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ישר אות אי האומואי של ביו ביום בי אות השל הוא ביום (בין ישר משר אר י מות מיר הישר אי אות ביות בי אות משר אי של
                                                                                                                                                     י שלישים הי בי בי שה שוני הי בי הוה הי בי הי הוה בי בי לי לי הי שורשום הי בי בי בי הי הי בי הי הי הי הי הי הי
                                                                                 بادده المحاوية ، كارددس المراك ، والمراك ، والمرك ، و
                                                                                                                    سه على والم والمواليات والموري وسود والمراج المراج المراج والمريد والمراج والمراج المراج المراج والمراج والمرا
                                                                                                                            ميرومهوموسوسدي ووروم ووروم ووروم المراد ووروم ووروم والمراوم والمروم والمروم والمروم والمروم والمروم والمرادم و
                                                                                                                                   Note: kascit is for expected kamcit.
                                                                                                                                                                                       وسعده صورك محدرك محدد المسادية
                                                                                                                                                                                                                                                                                                                              made for ((くにあのりみ・いと・みんのは・
 ולים וששושיון ולים ונכנאול יששישמשי
                                                                                                                                                                                                                                                     פתשי היישי נגשים ששים בששי היישי וף לכל משים ביישי
                                                                                                                                                                      ישששי ישישי שישי בשנים ושישים ישוצים ישששים ישישי בשנים ושישי שישי ו אל פרושים בים
                                                                                                                                                                                                                               שושי יוששי בלעייש שנפחום בלי מושי ון ללפנא פנפחום בלי
                                                                                                                                                                                                                             מושיו וול לפדא פד סורים בי חלושי ושל ירצים האפד סירים
                                                                                                                                                                                          · #49mppma· 11 · 449mpp · 11 · 462mmm · 11 · 6mm200m · 11
                                                                                                                                                                          וזי ידקאל י פיינים לי סדורם י וזי שדינסחים י פיינים לי יפרום לי יפרום בי פרים אים
                                                                                                                                                                                                            בי בילף בי שול ישול יפוניי ובדשים בנושים בים יצור שלני בים (בי
                                                                                                                    שושר של שונים ישנני ונפוש בניש בישל ובשו בישל בישו בישור בישו בישו בישוח ואל בישוח מושי
                                                                                                                                                                                       ישמשששי משתלולי (נות מחור כמושי מרכחי ב(מחחלי ם קרנני לחודים י
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             · mondagan, - 46000 · 46000 · 4600 · 4600 · 4600 · 4600 · 4600 · 4600 · 4600 · 4600 · 4600 · 4600 · 4600 · 4600
                                                                                                                                                                                                                                                                                                                                                                   سرن ساله عن جهدد ماخ ، وود که ،
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- 4. Translate into Avestan and write in Avestan script:
 - 1. Then Kauui Vištāspa asks Zarathustra: O Zarathustra Spitamid, do you see the moon?
 - 2. Zarathustra, wealthy and munificent, answers him: I see the moon full of light.
 - 3. The evil one possessed by the Lie smites all those possessed by the Lie.

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

VOCABULARY 8

Aēšma-: Wrath; demon of the dark night sky, the tight spot opponent of Sraoša bərəzant-: tall, lofty afrašumant-: having no forward motion canranhāk-, canranhāc-: following the pastures Ahurahe Mazdå, gen. of Ahura- Mazdācaθβārō: four aiβi.vaniiah- bauua-: to overcome, conquer (+ acc.) cuuant-, n. cuuat: how much? aiiaoždiia-: which cannot be made ritually lean daδuuah-, daδuš- (daθuš-): the one who has put all Airiiaman-: god of peaceful unions and healing in place, creator amauuaitī-, fem. of amauuantdapta-, pp. of √dab: deceived antarə.mrao-/mru- mid.: to "say away," refuse to dasuuar- n.: talent have anything to do with (cf. interdiction) $d\bar{a}\theta r\bar{i}$ f. < $d\bar{a}tar$: giver (of + acc.) anha- < anhiia- < \sqrt{ah} : to throw, shoot (arrows, dahišta-, superlative of danra-: most qualified spears) dərəzi.ra θ a- < dərəzra- + ra θ a-: with solid/steady aojah- n.: strength chariot(s) Apam Napāt- (apam, gen. plur. < āp-): Scion of the druža- < *drujiia- < √draoy/drug/druj: to lie Waters, a deity of (the fire in?) the heavenly dužaka-: hedgehog waters dužiiāiriia-: bringing bad seasons (harvest) aršān-/aršn-: male dužuuacah-: having/with bad speech aršti- f.: spear ərəžuxδa-: rightly, correctly spoken, which should aršuuacah-: speaking correct words, speech be spoken correctly asan- m. = asman-: sky, heaven; stone fradaθa- n.: furtherance ašauuaxšnut-: who pleases the sustainer(s) of Order Françasiian-: name of a Turanian, arch-enemy of the ašāuuairī-, fem. of ašauuan-Arvans auruuat.aspa-: having/with fleet horses fraoirisiia- < √uruuaēs mid.: to turn (to) auuant-, f. auuaitī-: this great, this much fra.pinuua- < √piuu mid.: to swell forth (to: auui) auuant- ... yauuant-: as much as Frazdānu- or Frazdānauua-: name of a river auuat ... yat: therefore ... because, because frā.mrao-/mru-: to pronounce, proclaim auuauuant-, f. auuauuaitī-: that great, that much gaomant-: containing milk auuauuant- ... yauuant-: as great a ... as gāraiia- > ā.gāraiiaauui.miθri-: who is opposed to Miθra hamərəθa-: opponent, competitor ābərət-: the bringing (priest); the priest who brings hangəuruuaiia- < √grab: to grab hold of the water during the sacrifice haθra: in one and the same place, right then and ā.gāraiia- < √gar: to praise in song there ā.mrao-/mru- mid.: to appoint hudāh-, huδāh-: giving good gifts ā.stāiia- < √stā mid.: to install huiiāiriia-: bringing good seasons (harvest) āθrauuan-/aθaorun-: high-priest; the principal priest humaiia- < maiiā-: having good creative magic(?) āθrauuō.puθriia- n.: the fact of having sons who hupuθriia- n.: the fact of having good sons become high priests iθiiejah-: dangerous ã.zbaiia- < √zbā: to invoke, call (hither) jaγništa- < √jan/γn: smashing the most azah- n.: narrow, constricting space (cf. Eng. jantar- < $\sqrt{\text{jan/yn}}$: striker (+ acc.) anguish, anxiety) kahrkatāt- f.: the word "chicken" azō.jata- < azah- + jata-, pp. of √jan-: killed in a maδa-: intoxication

maēza- < √maēz/miz: to urinate vah-/vas- mid.: to put on (clothes), don masti- f.: knowledge vana- < √van: to conquer, overcome mašiiō.jata- < mašiia- + jata-, pp. of jan-: killed by a vanaintī- f. < vanant-, pres. part. of √van: victorious varaiθiia-: of captivity māh-: moon, month varədaθa- n.: growth mərənc-/mərənk- (mərənca-) < √mark: to destroy varəna- n.: choice naēδa, cf. nõiţ: not vaša- < *vacia- < √vak/vac mid.: undulate, bob nā poss. pron. dual: our (forth on the horse, chariot) nərəfsa- < √narp: to wane vəhrka-: wolf, a criminal nərəfsastāt- f.: waning vəhrkō.jata- < vəhrka- + jata-, pp. of jan-: killed by nijan- < ni + $\sqrt{\text{jan/yn}}$: to strike (down) a wolf (= murderer) nimrao-/mru- < √mrao/mru mid.: to call down vərəna-: wound pairikā-: sorceress, witch vərənao-/vərənu- < √var act./mid.: to cover (the panca.dasa: fifteen; fifteen-year old female sexually) para.iriθiia- < √raēθ/riθ: to pass away vis-f.: house Parō.darəs-: name of a mythical cock vispō.paēsah-: all adorned paskāt: behind, (from) behind vispō.tanū- or vispō.tanuua-: of the entire body pərəsao- f.: rib vitar- < √vaē/vi: pursuer (+ acc.) raēuuant-: wealthy vixrumant-: bleeding raocan hant -: endowed with light vī.baxša- < √bag: to distribute Vouru.kaša- n.: name of a mythical (heavenly) sea rasman- m.: battle line sanha-: proclamation, utterance vōiγnā-: kind of scourge, *flood snaēža- < √snaēg/snaēj: to snow xratu-: (guiding) thought, intelligence spō.jata- < span- + jata-, pp. of jan-: killed by a dog xratumant-: intelligent staotar-: praiser xrumiia-: bloody sti- f.: temporal being, temporal existence (= past, xšaθriia-: commanding, powerful present, and future) xštauuaē-, xštauui-: name of a legendary people šōiθrō.baxta-: distributed by settlements xvara-: wound tbaēšō.jata- < tbaēšah- + jata-, pp. of jan-: killed by x^varənah-: divine Fortune, gift of Fortune, an enemy munificence θrātō.təma-: protecting the most x^varənaŋ^vhant-: munificent ufiia- $< \sqrt{\text{vaf/uf}}$: to weave (sb.) into a poetic web, $x^{\nu} \bar{a} \theta r a$ - n.: good breathing space hymn yaziia- < √yaz mid.: be sacrificed upa.duuasa-: *rush upon yat: that (conj.), when, as for, etc. uparatāt- f.: superiority yātu.jata- < yātu- + jata-, pp. of jan-: killed by a Urupaē-: name; Taxma- Urupaē-, legendary hero sorcerer uruuan-/urun- m.: (breath) soul yuuan-/yun- m.: youth, young man uruuisiia- < √uruuaēs: to revolve (around: aiβitō) zastauuant-: with one's hands uštatāt- f.: state of having one's wishes fulfilled zauuanō.sū-; who benefits when invoked uxδa- n.: utterance zraiiah- n.: sea uxšiiastāt- f.: waxing zurō.jata- < zurah- + jata-, pp. of jan-: killed by vaēmō.jata- < vaēma- + jata-, pp. of jan-: killed by a treachery

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PHONOLOGY

Palatalization of a: synoptic table

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

-iiati	>	-iieiti	*jaiδiiati	>	<i>jaiδiieiti</i> "he implores".
-aiiati	>	-aiieiti	*srāuuaiiati	>	srāuuaiieiti "he recites"
-iiate	>	-iiete (-iieite)	*maniiate	>	maniiete (maniieite) "he thinks"
-aiiate	>	-aiiete (-aiieite)	*xšaiiate	>	xšaiiete (xšaiieite) "he rules"
-iiahi	>	-iiehi	*jaiδiiahi	>	jaiδiiehi "you implore"
-aiiahi	>	-aiiehi	*srāuuaiiahi	>	srāuuaiiehi "you recite"
-iiahe	, >	-iiehe	*maniiahe	>	maniiehe "you think"
-aiiahe	>	-aiiehe	*xšaiiahe	>	<i>xšaiiehe</i> "you rule"

Notes:

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

The development of -aiium and -aoiiam

The sequence -aiium, whether original or secondary $< *-aiiuu \ni m$, has the developments -aēum, -ōiium, or -aēm, e.g., $\bar{o}iium < a\bar{e}uua$ -, $v\bar{i}.d\bar{o}iium < v\bar{i}.da\bar{e}uua$ -, but $Va\bar{e}m < *Vaiium$ and $ra\bar{e}m < *ra\bar{e}um < ra\bar{e}uua$ -. The form $\bar{o}iium$ further shows up in the manuscripts as $\bar{o}im$, $a\bar{o}im$, etc.

The sequence -aoiiam shows the same developments: haoiia- "left": acc. masc. haoiium, hōiim; *aoiia- (or *aiia-?) "egg": acc. aēm; Kąsaoiia-, name of a sea: acc. Kąsaēm (Yt.19.66).

Palatalization of \bar{a}

Long \bar{a} becomes e when preceded by \underline{i} and followed by a nasal and i, \bar{i} , or e. This change takes place in several 1st singular verbal forms, e.g., present indicative $-ii\bar{a}mi > -iiemi$, examples:

*naiiāmi	>	naiiemi "I lead"	*srāuuaiiāmi	>	srāuuaiiemi "I recite"
*zbaiiāmi	>	zbaiiemi "I invoke"	$*ar{a}$ -va $ar{e}\delta$ aii $ar{a}$ mi	>	ā.vaēδaiiemi "I make known to"
*jaiδiiāmi	>	<i>jaiδiiemi</i> "I implore"	*haṇkāraiiāmi	>	haṇkāraiiemi "I gather"

The original forms, e.g., -iiāmi, are sometimes retained/restored by analogy, especially in the vicinity of forms with regular -āmi, not preceded by ii, e.g., yāsāmi ... jaiδiiāmi "I request ... I implore" (Y.65.11), vanāmi ... vərəziiāmi "I overcome ... I produce" (Yt.15.44).

A few nominal forms satisfy the conditions, as well: ziiāni- m. "harm" > nom. ziieniš, acc. ziienim, but gen. ziiānōiš (see Lesson 11).

NOUNS

Consonant declensions: irregular *n*-stems

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

Examples (asan-/ašn- "stone, heaven," xšapan-/xšafn- "night," karapan-/karafn- "*mumbler," marətān-/marəθn- "mortal"):

Sing.				
nom.	*asa	xšapa	*karapa (OAv.)	marəta
acc.	asānəm	xšapanəm	*karapanəm	*marətānəm
DI				
Plur.				
nom.	asānō	xšapanō	karapanō	*marətānō (OAv.)
acc.	*ašnō	xšafnas°	*karafnō	*marəθnō

Consonant declensions: irregular *uuan*-stems

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

Sing.			
nom.	$spar{a}$	$*a\deltaeta a$	hetarizafå
voc.	_		hetarizafəm
acc.	spānəm	аδβапәт	θrizafanəm
Plur.			
nom.	spānō	-	-
acc.	*sunō	-	-

The stem span-/sun- is an original uuan-stem, but with $s\underline{u} > sp$. The acc. plur. form $sun\bar{o}$ is frequently used as nom. plur. in the Videvdad, especially in the formula $sun\bar{o}$ $v\bar{a}$ $k \partial r \partial f \bar{s} . x^{\nu} a r \bar{o}$ vaii \bar{o} $v\bar{a}$ $k \partial r \partial f \bar{s} . x^{\nu} a r \bar{o}$ "either flesh-eating dogs or flesh-eating birds."

The stem $a\delta\beta an$ - "road" is an original *uuan*-stem, with $\delta u > \delta\beta$.

The masc. adj. $\theta ri.zafan$ - has nom. sing. $\theta ri.zafa$, and short a in the acc. like $v \ni r \ni \theta raja$, but the word is probably a uuan-stem * $\theta ri.zafuan$ -, hence it has voc. sing. $\theta ri.zafam$, like $a \ni aum$.

The Dual

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

The endings of the nom.-voc.-acc. are -a in masc. a-stems, diphthong stems, and masc. and fem. consonant stems; -e in fem. \bar{a} -stems and neut. a-stems; and -i in neut. consonant stems. The i-, \bar{i} -, and u-stems have no endings ($gao\check{s}a$ - "ear," $uruuar\bar{a}$ - "plant," $Sa\eta hauu\bar{a}c\bar{i}$ -, name of Yima's sister, $baoi\delta i$ - "incense"):

Vowel stems

	a-stems		\bar{a} -stems	ī-stems	<i>i</i> -stems	pasu-
	m.	n.				
Dual						
nomacc.	gaoša	-	uruuaire	Saŋhauuāci	$baoi\delta i$	pasu

Notes:

uua > uuō in gauuō < gauua- "hand": apaš gauuō darəzaiieiti "he ties (their) two hands in the back" (Yt.10.48), but ham gauua nidarəzaiiaδβəm "you tie (their) two hands together" (Yt.1.27).

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

srū- "nails"

It is unclear whether the forms of $sr\bar{u}$ - "nails" are neut. plur. or dual (the nails on the fingers/toes on both hands/feet). It is spelled $sruu\bar{i}$ and $sruii\bar{e}$, $sruua\bar{e}^{\circ}$.

Diphthong stems

Dual

gao-

bāzao- "arm"

nom.-acc.

nom.-acc.

gāuua

bāzauua

Consonant stems in stops

Dual

арāpa padрāδа

ābərətābərəta hauruuatāt-, amərətatāthauruuatāta, hauruuata;

amərətatāta, amərətāta

Note: hauruuatāt- and amərətatāt- have some contracted forms in the dual.

Consonant stems: n-stems

Dual

rasman-

span- "dog"

ašauuan-

nom.-acc.

rasmana

spāna

ašauuana

Consonant stems: r- and h-stems

Dual

nar-

nāh- "nose"

nom.-acc.

nara

nåηha

Consonant stems: nt-stems

Dual

m.

n.

nom.-acc.

bərəzanta

x^vairiianti

PRONOUNS

The dual

Dual nom.-acc. m.

f.

n. tē

tā ima уā

yōi

VERBS

The dual

For now note the following 3rd pers. dual forms ($\bar{a}i$ - $<\bar{a}+i$ - "come," $yui\delta iia$ - "fight," "zaiia- "be born," tauruuaiia- "overcome"):

Athematic:

Thematic:

Present indicative

Active:

stō "they are"

-atō, -aθō

baratō, srāuuaiiatō; yuiδiiaθō

Middle:

-ōiθe

carōiθe, °zaiiōiθe

Imperfect-injunctive

Active:

-təm

°āitəm "they came"

-atəm

jasatəm, tauruuaiiatəm

Present indicative. Palatalized forms

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

Note also that the long -ā- of the 1st plur. -āmahi—which tends to be shortened in a-stems—is preserved in the iia-stems fraēšiiāmahi "we send," nəmaźiiāmahi "we pay homage," but shortened in the aiia-stem zbaiiamahi.

Paradigm of (a)iia-stems (fraēšiia- "to send," jaiδiia- "to implore," maniia- "think," srāuuaiia- "to make heard, recite," vərəziia- "to produce," xšaiia- "to command, rule," zbaiia- "to invoke"):

Active:				
Sing.				
1	-iiemi	jaiδiiemi	-aiiemi	srāuuaiiemi
2	-iiehi	jaiδiiehi	-aiiehi	srāuuaiiehi
3	-iieiti	jaiδiieiti	-aiieiti	srāuuaiieiti
Plur				
1	-iiāmahi	fraēšiiāmahi	-aiiamahi	zbaiiamahi
3	-iieiņti	jaiδiieiņti	-aiieiņti	srāuuaiieiņti
	-iņti	vərəziņti		
Middle	:			
Sing.				
1	-iie	maniie	-	
2	-		-aiiehe	xšaiiehe
3	-iiete	maniiete	-aiiete	xšaiiete
Plur .				
1	-iiāmaide	maniiāmaide	-	
3	-iieņte,	maniieņte	-aiieṇte	xšaiieņte

Note:

Note the 1st sing. pres. ind. āzbaiia "I invoke" for *āzbaiiemi.

The manuscripts appear to favor(?) the spellings -eiti, -einti versus -ete, -ente.

Note 3rd sing. aēnaýhaiti < aēnaýha- "to make sinful" < aēnah-ia-.

SYNTAX

Uses of the dual

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

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

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

1. Two items

duua auruuanta yāsāmi bipaitištānəmca caθβarə.paitištānəmca

"I ask for two coursers, one that has two legs and one that has four." (after Yt.5.131)

paṇca.dasa **fracarōiθe** pita puθrasca katarascit

"Fifteen (years of age) the father and the son went forth, each (of them)." (after Y.9.5)

Vərəθraγnəm ahuraδātəm yazamaide yō vī.rāzaiti *antarə rāšta rasmana

"We sacrifice to Vərəθraγna, created by Ahura Mazdā, who arranges (things) between the two straight battle lines." (Yt.14.47)

yat bā paiti Spitama Zaraθuštra nāirikaca apərənāiiukasca

varaiθim paṇtam *azōiθe [ms. azōit]

pąsnuuåŋhəm hikuuåŋhəm jarəzim baraiti vācim

"Where, O Zarathustra Spitamid, a wife and child are driven along the road of captivity,

*they lift up (their) plaintive voice from a mouth full of dust, from a dry mouth." (after V.3.11)

baraiti 3rd sing. may have been introduced here from a different context (cf. Yt.10.38, Lesson 8), the 3rd dual should have been baratō; alternatively, it is for *barainti, dual neut.

auuat Vaiiuš bā nama ahmi yat **uua dama** *viiemi

yasca daθat Spəṇtō Maniiuš yasca daθat Aŋrō Maniiuš

"Therefore I am called Vaiiu, because I pursue both creations [thematic masc.],

both the one that the Life-giving Spirit made and the one that the Destructive Spirit made." (Yt.15.43)

pairi šē **uši** vərənuibi skəndəm šē mano kərənuibi

"Cover up his senses, *debilitate his mind!" (Y.9.28)

2. Elliptical dual

hāuuanaiiåsca ašaiia frašutaiiå

nomezemlmondophe, minimone, Q(moderament).

"of the mortar (and pestle) moved forth in Orderly fashion" (Y.27.7)

3. Dual (open) dvandvas

In these expressions two different items which form a unit are both in the dual. If one of the items consists of two words, one of them is dropped.

Miθra Ahura bərəzanta

3-19(m.mac(m.126)mman.

"The two high ones, Miθra and Ahura (Mazdā)." (Yt.10.145)

Yimō kərənaot amaršanta pasu vira anhaosəmne āpa uruuaire

"Yima made cattle and men indestructible, waters and plants indesiccable." (after Y.9.4)

Saŋhauuāci Arənauuāci

...heroresho...heroren3400

"(The two sisters) Sanhauuācī and Arənauuācī." (Yt.5.34)

ašaiia daδami **aēsma baoiδi**

المالية معروم من المراجع من معروب من المالية ما المالية من المالية من المالية من المالية من المالية من المالية

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

aṇtarə **ahuna *airiiamana**

ことのであることのことのとのととしてある。

"between the Ahuna Vairiia and the Ā Airiiama išiiō (prayers)." (N.85)

What is "between" these two is the entire Old Avesta.

To express "both X and Y" Avestan uses the construction "both: (namely) X and Y," where X and Y are in the singular or plural:

uiie ištišca saokāca uiie fšaonišca vąθβāca uiie θrąfsca frasastišca

"Both wish and *desire, both *sheep herds and (cattle?) herds, both satisfaction and fame." (Yt.5.26, Yima)

ииа šибәтса taršnəmca ииа zauruuamca mərəθiiumca ииа garəməmca aotəmca

"... both hunger and thirst, both old age and death, both heat and cold." (Yt.9.10, Yima)

Uses of the accusative

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

yā asti auuauuaiti **masō** yaθa vispå imå āpō

"(She) who is as much in size as all these waters (together)." (after Yt.5.3)

yat as **aṣəm** aṣauuastəməm **xša0rəm** huxša0rō.təməm

"As he was in Order the most Orderly, in command the one having the best command." (Yt.19.79)

mošu pascaēta Huuōuuō **ištim** baon səuuišta mošu pascaēta Naotaire

"Soon thereafter the Huuōuuas became the ones most rich in life-giving strength with respect to (their) wish, soon thereafter (also) the Naotairiias." (Yt.5.98)

10. Use of the nominative for the accusative

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

azəm ahmi aiβi.vaniiå vispe daēuua mašiiāca vispe yātauuō pairikåsca

"I overcome all demons and men, all sorcerers and witches." (after Yt.15.12)

cf.

azəm ahmi aiβi.vaniiå ažim dahākəm

"I overcome the giant dragon." (after Yt.5.34)

ašāunam vaŋ^vhiš surå spəntå frauuašaiiō

staomi zbaiiemi ufiiemi yazamaide

nmāniiå visiiå zantumå daxiiumå zaraθuštrō.təmå

"I praise, I invoke, I weave (into my hymn)—we sacrifice to the good, life-giving fravashis of the sustainers of Order, rich in life-giving strength,

those of the home, of the house, of the tribe, of the land, those most like that of Zarathustra." (Y.17.18)

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

vispå garaiiō aṣa.x^vāθrå pouru.x^vāθrå yazamaide

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

uyrəm kauua $\tilde{e}m$ x^{v} arən \tilde{o} mazda $\delta \tilde{a}$ təm yazamaide

yat upaŋhacat Saośiiantəm vərəθrājanəm uta aniiåscit haxaiiō

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

EXERCISES 9

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

darəγa- zruuan-, yuuan- srira-, hauua- uruuan-, hāu asan- bərəzant-, xšapan- tąθriiā-, kauuaē-ca karapan-ca druuant-; Gaiia- Marətan-.

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

angušta-, xšaθra-, aši-, vaŋhu- (m., f., n.), spāδa-, haēnā-.

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

kiriia-, tauruuaiia-.

4. Transcribe and translate into English:

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صدم، وورسددسم، ولي يعدم الياسي صدر ردد ، مين الدوس مدر ودسم الي الدوس مدر ودر مرسم المرسم المرسم المرسم المرسم
                                                                    いなろとのとといっていまるとうとっているといっているといっているといっている
                                                                              ・そからいるから、そりまととまない、あれるのろものい、あれて
                                             いまる・ある・あるようないといいのとのとからないないました。
                                                                         · テーとしてのののとろっとかいけんとして、からのののとといいのととして
                                                                                                                                                 (Yt.19.79)
                                                         י בר השים י בר בר השר בר השר בר השר בר השר בר השר בר השר בר הי של הוה בר השר השר בר הי של הוה בר השר השר הי ה
                                                                                                                                                    (Y.19.7)
            سويى، سۇدىدىنى، دودىنى، ساسىسىمىنى، ئىسىسەسىمى، ئىسىسەسىدىنى، ئىسىدىسىمى، دورىمىك، دورىمىك،
                                                      ישטבי ושפופטי ושבבשבים ושלשקי שלשקי של שיים ושישלי יש שיים ישלי יש
                                                                                                                                            (after Yt.5.3)
                                                         المحدود والادم والماد معام معلى والمواقع والمواق
(after Yt.5.109)
       のであるい、あのからしに、そのから、からから、からかり、からのなり、ならのなり、ことのなるのののののないのである。
                                                                                                                                            (V.18.31-32)
                                                                                       いなのの、ころのは、ころいんとはいいのは、からいいといいいい
                                                         いっちょうしゅいとのないのからなっているといっているといるといるといるとした。
                                                                                                                                            (V.18.40-41)
                                                                معهر ومسهده المسكوريد و العراق و ووود و المراد و الدي ورد وراد و
                                                 שי שי שי פולח י של בשי ברוא י אשר לוה בי הם אי לה של כבה פואה י שול י הושה לו בי
                                      سه ، وسيك ، المرحمة معالمات معالم معر المسيد المعرب المحرمة ، معالمه ، والمار معرب المراسم ، وسياء م
                                              ・そのできのいまりかれて、からからしかし、よりしからいかいからなっちゃしょうしょ
                                                          سه ، دسي و معالمه و معالم و معالم و معالم و معا
                                                         פיינים (מים בי (ששוב בעין ישוב לוהצים ואים (ששונף י טוים י הפשל כך י
                                                      (Yt.8.22-23, 28)
                                                                         いとうしいとうなりといいとして、チョーは、チョーのとうないののといって
                                                            ・山からいかから、まちまり、まままで、ちゃからしてまない、あまた、そのないとして
                                                                            ・カンといろかり、ましまり、かいしゅい これんいんしんり いそんしゅんしん
                                                                      ・山かいとうなる)あいましまり・あるよいといいのいましまいましまりといい
                                               (Yt.1.25)
```

Society on sunder Currentas.

Societ

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

How would you render the following "modern" statement into Avestan?

"I believe in Ahura Mazdā, am a follower of Zarathustra, reject the wrong gods, and follow the guidance of Ahura Mazdā."

VOCABULARY 9

aδāţ: from there, then
aδβan- m.: road
aēθrapaiti-: religious teacher
ahuna- = Ahuna Vairiia- (Lesson 7)
ahura.ţkaēša-: following the guidance of Ahura
Mazdā
airiiaman- = ā.airiiāma.išiia- (Lesson 12)
amaršaṇt-: indestructible
aŋhaošəmna-: indesiccable
aŋʰhā-: thread of life(?); bow string

aota- n.: cold Apaoša-: the demon of drought apaš: backward, in the back

Arəjat.aspa-: name of Vištāspa's principal opponent Arənauuācī-: Yima's sister captured by Aži Dahāka

aşaonam, gen. plur. of aşauuan-

aşauuastəma-, superl. of aşauuan-: most Orderly, who sustains Order the best

aṣ̃a.x v̄āθra-: providing (residing in?) the good breathing space of Order, reaching up into the free heavenly spaces illuminated by the sun

āi + voc.: O

ā.vaēδaiia- < √vaēδ/viδ: to make known (to)

ā.zāraiia- < √zar: to anger baoδah- n.: consciousness baoiδi- m.: fragrance, incense

baxša- < √bag/baj act.: to give, distribute; mid. to

take on, enjoy bazah- n.: thickness bipaitištāna-: two-legged caθβarə.paitištāna-: four-legged daēuuaiiasna-: daēuua-sacrificer daxiiuma-: related to the land

data-, past participle of √da: made, created, placed

drənjaiia-: to learn by heart

duždaēna-: having/with evil vision-soul

dužuuandru-: of evil respect (?)

duraē.suka-: whose eyesight reaches far

durāţ: from afar

frabdö.drājō: the length of his leg (i.e., standing?)

frasasti-: praise and fame frasruta-: renowned

frašuta- < fra √šao/šu: moved forth raē-/rāii m.: wealth (see Lesson 12) fraθah- n.: width raēuua-: *brilliant frauuăxš- m., frauuaxša-: twig, branch(?) raēuuastəma-, superlative of raēuua-(?) and fšaoni- m.: *sheep herd raēuuant-: most *brilliant; most wealthy garəma- n.: heat raoδa- < √raod/rud mid.: to grow gərəza- < √garz/jarz mid.: to complain, lament rāšta-, past participle of √rāz: arranged, straight gufra-: deep, profound Saŋhauuācī-: Yima's sister captured by Aži Dahāka haēnā-: (enemy) army saokā-: glow, burning; *longing, *desire hanbāraiia- < √bar: to carry together, accumulate skənda-, in skəndəm √kar-: to *cripple, debilitate (+ hankāraiia- < √kar?: to gather (for the sacrifice to: + acc.) gen. or dat.) spāδa-: army hāθra- n.: a length measure, "league" stao-/stu-: to praise $h\bar{a}\theta r\bar{o}$.masah- adj.: the length of a "league" šuδ- m.: hunger hāuuana-, dual: (pestle) and mortar taršna-: thirst ham.bara-: to carry together, store up Taθriiauuant-: name of a villain; Man-of-Darkness ham.nidarəzaiia-: to tie together θ rāiia- < $\sqrt{\theta}$ rā mid.: to guard, protect, save hiku-: dry θrånhaiia- $< \sqrt{\text{tarš/θrah}}$: to frighten hikuuāh- < hiku- + āh-: with dry mouth θrap- (θrafs-?) f.(?): satisfaction hubaoiδi-: fragrant uš- n., only nom.-acc. dual uši: mind, consciousness huxšaθrō.təma-, superl. of huxšaθra-: having/with uštāna-: life breath good command uta: and jarəziia- < √garz/jarz: plaintive varəšaji- m.: branch katarascit nom. sing.: each (of the two) vaxšaiia- < √vaxš: to make grow kauuaēm < kauuaē-, kauuaiiavāra-: rain kauuaiia- (= kāuuaiia-): belonging to the kauuis vaθβa- n.: herd Kasaoiia-: name of a mythical lake from which the vərəziiaŋºha- < vərəzuuant- + aŋºhā-: having/with three saošiiants will emerge invigorating life thread(?) kərəfš.x var-: flesh-eating vərəzuuant-: invigorating kiriia-, pass. of √kar: to be done viia-, vaiia- < √vaē/vi: to pursue (?) maēya-: cloud vira-: man mana gen. < azəm: my visiia-: related to the house masah- n.: size, length vī.daēuua- (acc. vī.dōiium): discarding (and masita-: long rejecting) the daēuuas nāirikā-: woman, wife vī.rāzaiia- < √răz: to arrange nipāraiia- < √par: to *transfer xšaiia- $< \sqrt{x}$ sā mid.: to rule, be in command (of + nmāniia-: related to the house/home pairi.vərənao-/vərənu- < √var: to cover (up) xiiaona-: Xiiaonas, enemies of the Aryans paiti + acc.: in(to), on(to), upon x^vāpara-: munificent paθana-: broad yauuant-, f. yauuaitī-, see auuauuant- ... yauuantpasnu- m.: dust (Lesson 8) pasnuuāh- < pasnu- + āh-: with dust-filled mouth zantuma-: related to the tribe pərətu-, f. pərəθβī-: wide zaraθuštrō.təma-: the most like that of Zarathustra Pəşana-: name of a villain; Battle-maker zauruuā-: old age pouru.x^vāθra-: having/with much good breathing ziiāni- f.(?): harm, damage space

TEST IN IDENTIFYING ACCUSATIVE FORMS

Analyze all the nom. and acc. forms of the "models of Order" (a§ahe ratu-) in the following $yazamaide(y^\circ)$ litany (Y.6), giving stem forms, explaining how the forms are made, and correcting all the "irregular" forms. Note the following genitive forms: a§ahe, a§aon \bar{o} (sing.) and a§aonqm (plur.) < a§auuan-, ahurahe mazda.

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· Kijna-fasako · 48ja-f · 46jona · 46on3km>> Cai
                                                                                             ·の・このまでのの、ころいかいとのいっているとのといっている。
                                                                                                         ١١٥٠ - ١١٥٠ - ١١٠٠ - ١١٥٠ - ١١٥٠ - ١١٥٠ - ١١٥٠ - ١١٥٠ - ١١٥٠ - ١١٥٠ - ١١٥٠ - ١١٥٠ - ١١٥٠ - ١١٥٠ - ١١٥٠ - ١١٥٠
                                                                                                いい、よいのか、そのかるはいる、そうしゃとはいる、そのにか、ひか
                                                                                              ・い・しょうしゅう・といいかないのである。 しゅっといいい (そのいろ・しの)
                                    שר ללשים ישר בל יחד שר הריבור בל ים שר ברלי בשר ברלי בשר ברלי של הריבור בל ישר של הריבור בים הריבור בים ובל של הריבור בים ובל של הריבור בים ובל של הריבור בים ובל של הריבור בים ובל בים הריבור בים ובל בים הריבור בים ובל בים הריבור ב
                                                                                                                             いいしんしゅしゅうしょうしゅんしょうしょしょしょしょしょ
                                                                                                                                                     (m.g.e. Amoroade). A.
                                                                                                                       いいっているからいい これないというしょうしょうしょう
                                                                               (mm)· (のmmはの、かんとうないのできるいんのいんのいんのいかいのい
                                                                                                                       いたいっかんかんしんかんしゃいんりょうしょういん
                                                                                                                                                                                        (Y.6.3)
                                                                                                                   ورسوسها والوك وسيماء وها والمحالية المالية المالية والمالية والمالية والمالية
                 いいいかっけっぱいゅってきしいとしていますいっちゃんのの
                                                                                     そのでしている。そろそのろうなののののは、、、いい、そののよう、そのの一日の
                     فيدة من من وور (مدار ووق يعرضها ، ورد دور الله مدر من من و
                                                                                                                                          יות ירייםרפשבים יאים י הההפריים לם
                                                                                                                                     שוריים (משל באורי הסר המחום י האי
                                                                                                                    いたいっそうでからいのとのこのこのこのこのこのころとのころ
                                                                                                                             できることのようないいないのであるとのなっている。
                                                                                                                                                                                       (Y.6.5)
                                                                                               いたいしょうしゅうといいいましょう ・そうしゅんかっちょうしょうしょ
                                                                          いいっちいからいかいかいないまないまします。 あんしょうしゅうしょうしょうしょう
(ゆいにみ・(ゆきいののみ・りい
                                                                    そのこのとのというに、のこれのなからなっているとのとなっているというないかっとい
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いん・そいかり、そのかはなる、そらしゅうかはなる、そうのろんでん・かりちょの
                                                                                                                            いっしょうしゅい まっとり こうしゅう とうしゅうしょう (そのまとくな)・しょう
                                                                                                      ・4、そうしか、そのいまない。そうしょいとないる、そのとうない、いかいいんしゅん
                                                                                                               ・か・そとのか)・ないのるはなる・そろりのとないる・そろっそろしいいかいのである
                                                                                                                  ・かい・そいかか)・ないいまないまったりました・かいいといいいないといいない
monneの(の子をみ・ん(かんくくとをないかの(の子をみ・むを(ひり)のの(ひの)か・あいまるとのか・あいまれのいか・ (marca 10)・の
                                                                                                                             · M. · LIDA) · MONATHIA · · LEIAZZATHIA · · LI) vanna Com-L
                                                                                                   ・いい・そいかも)・ないのとないまってのことをはいまってはまりでもよろとのまれるの
                                                                                                                                                 ・いいけいところとしているととないましましていましていることできる
                                                                                                                                                                                                                                                             (Y.6.8)
                                                                                                                                                                                  いん・アンマーののろ・そのいまだっとなのなりへ
       יוט י שור שי שר בל לנושל איים י של בר בל טושיי ו
                                                                                                                                                               からうちょういかいしょう ・それしょいだめ、そうろん
                                                                                                                         いい、そのでいのまりとしているとのできるといろし、それのまちのからい
                                                                    کی در برن کی میرور استان و به در استان کی به در این به در به
                                                                                                    ~ Octobrance of person counts of the counts of the plant of the counts o
                                                                                                                                            on of the party of the State of the party of
                                                                                                                                     פורפוסותי ונוכבה (עון . ביבלתוש בישות ו שומוש לוויני י עון .
                                                                                                                                                         اس صوب ويه وليه وليه وسيصوب الدهدي صورت به
                                                                                                                                                                                                           、たいてはしいといい、一般のから
                                                                                                                                                            いたいもしないとうとうとしているというといいいいいいいい
                                                                         دين ، حويمه ويهوك ، حوكوك ، عين مرويم ، حويم ، حويم ، من ، حويم ، من ، حويم من ، حويم من ، حويم من ،
                                                                                                                                        onoromi. One (mant - mitter - marce (mi - 10 pr (1 - marce (mi -
                                                                                                                                          、たいかととなる、そのともないの、これととなるというとのとのとのとのと
                                                                                                                                                  いい、そものかのころのよいよりなのかいとはあってのかってんり
י לאושורי י לאובלים י מאוש שי בי הרוצות לי לרוצות י לרוצות י בי הרוצות י בי הרוצות י בי הליום י בי הליום י בי הליום י
                                                                                                                                                                                                      いいいそうかのことのよっかりかん
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رس، حروب رسال سال ، لي . موري سال ، الله . 
                                                                                 الل و طوع مال و طواعد المساعد و المراجد المراجد المراجد المراجة المراجد المراج
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                                                                                                                                                                                                                                                                                                                                                                          (Y.6.20)
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The five-day seasonal festivals: In the Sasanian period, according to the *Bundahišn*, these were as follows (apparently ca. 10 days later than today's mid-summer/winter and spring and fall equinoxes):

Hamaspaθmaēdaiia-: New Year's festival (spring equinox Maiδiiōi.zarəmaiia-: "mid-green," mid-spring (mid-summer	18 March 20 March) 1 May 21 June)
Maiδiiōi.šəma-:	1 July
Paitiš.hahiia-: harvest festival	9 September
(fall equinox	23 September)
Aiiāθrima-: fall festival	9 October
Maiδiiāiriia-: "mid-season"	2 January
(mid-winter	22 December)

VOCABULARY 10

aiiara-: daily, of the days

aiθiiajah-: dangerless, posing no peril

antarə.māh-: the new moon (between waxing and

waning)

aoxtō.nāman-: whose name is spoken (in the sacri-

fice)

arštāt- f.: Rectitude

asah- n.: place

asniia-: daily, of the days9

așaonī-, fem. of așauuan-

aš.x varənah-: having/with great munificence

auuō.x varəna- n.: *watering place(?)

āfriti- f.: invitation

baēuuarə.cašman-: with ten thousand eyes

bərəjiia-: *praiseworthy; see bərəjaiia- in Lesson 5

bərəzaitī-, fem. of bərəzant-

dahma-: qualified (for religious activities)

dāmōiš upamāna-: the one in the likeness of the

*Web-holder; a deity and constellation(?)

dāta- n.: law

fraouruuaēštrima-: (season) *marking the turning

(of the days getting shorter) frādat.fšao-: cattle-furthering frādat.vira-: man-furthering

frādat.vispam.hujiiāiti-: furthering-all-living

gaēθā-: sing.: herd, world of living beings; plur.:

living beings

gaoiiaoiti- m.: grazing ground

γənā-: (divine) woman

hazanrō.gaoša-: with a thousand ears

hušiti- f.: good dwelling

hutašta- = hutāšta-: well fashioned maē θ aniiā-: dwelling, habitation

mazdo.frasasta-: ordained/taught(?) by Ahura

Mazdā

māhiia-: of the months

nazdišta-, superl. of asna-: nearest

pairiš.hāuuani-: surrounding the time of the haoma-

pressing

para.haoma-: preparatory haoma

pərənö.māh-: the full moon

Rāman- X'āstra- n.: genius of peace and good

pasture

sarəδa-: yearly, of the year

sauuah- n.: life-giving strengthšōiθra- n.: settlement

θraiias° > θrāiiō

θrăiias θrisas: thirty-three upaiianā-: *tradition(?)

Ušidarəna-: name of a mountain; lit. Crack-of-

Dawn(?)¹⁰

varədat.gaēθa-: increasing the world of living

beings

varšni.haršta-: (season) when the males are released

(for mating)

virō.vaθβa-: who ought to be loved ($< \sqrt{van}$) by men

[or: having/with herds ($va\theta\beta a$ -) of men](?)

vī.šaptaθa-: seventh day after the first and 15th of

the month (8th and 23rd)

xšōiθnī-, fem. of xšaēta-: splendid

yāiriia-: seasonal, of the seasons; also: yearly? zaraθuštrō.fraoxta-: spoken by Zarathustra

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

¹⁰ Suggested by my student Patrick Taylor.

PHONOLOGY

Vowel changes. Ablaut

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

zero grade	full grade	lengthened grade
no vowel	a	$ ilde{a}.$

In Sanskrit grammar the full grade is called *guna* and the long grade *vriddhi*.

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

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

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

Full grade	Zero grade	Lengthened grade	Examples:
aC	-C	āC	paδō ~ upabdi ~ pāδa
aē, ōi (< ai)	i	āi	daēsaiia- ~ dišta- ~ -
			garōiš ~ gairiš ~ gara (< *garā(i?))
			- ~ nista ~ nāist
ao (< au)	u	ãu	stao <u>t</u> ~ stuta ~ stāumi
an	a (< ŋ), n	ān	man <i>ah- ~ mata ~ mam</i> ne ~ mānaiia-
ar	ŗ, r	ār	kairiia- ~ -kərət ~ cāxrarə ~ °kāraiia-
rā (< raH)	ar (< gH)		drājah- ~ darəγa-
va/uua	u	vā/uuā	va <i>cō ~ uxta ~ vācō</i>
			$da\delta$ uuō (< $da\delta$ uua h) ~ $da\delta$ uš \bar{o} ~ $da\delta$ uuå (< $da\delta$ uuā h)
ya/iia	i	yā/iiā	maziiō (< maziiah) ~ mazišta- ~ maziiå (< maziiāh)

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

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

Spirantization of stops

As shown in Lesson 6, when a t comes before an ending beginning with ii, uu, or n it changes to θ . In addition, an original uu ($<*\psi$) after θ becomes β , e.g., $ratu\check{s}$ but $ra\theta\beta\bar{o}$. This rule does not hold in some special cases, e.g., $g\bar{a}tuu\bar{o}$, which is from original $*g\bar{a}tau$ (not $*g\bar{a}t\psi ah$). Note also, for instance, $ma\check{s}iia - (ma\check{s}iia)$, but $mar\partial\theta iu - (ma\check{s}iia)$.

STEM AND ROOT

Because of the multitude of different forms nouns, verbs, etc. can take on—as we have had the opportunity to observe in some detail in preceding lessons—, nouns and verbs are classified according to their "stem" forms.

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

Often, however, removing these endings leaves us with varying forms, and it may not always be obvious what the "real" stem is. One therefore abstracts the notion of "stem" from the clearest instances and applies it by analogy to those that are less clear. The stem form of nouns, for instance, is usually most clearly seen in the genitive plural, which has the endings -nqm or -qm: haomanqm > haoma-, frauuašinqm > frauuaši-, ratunqm > ratu-, apqm > ap-, etc. The stem form of verbs is usually most clearly seen in the 2nd plur., e.g., barata > bara-, staota > stao-.

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

```
ar{a}p-\sim ap frauuaṣi-\sim fr
```

According to the ablaut, stems are usually classifed as:

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

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

While the "stem" of a word is a part of the actual word, the "root" is a theoretical concept, and its phonetic/orthographic form may or may not be identifiable with a part of an actual word. Basically the "root" of a simple word (no prefixes or suffixes) is the smallest congregate of consonants and vowels that carry the meaning of the simple word. Various methods are used to represent the root, cf. $\sqrt{\text{da}}$ "give, place," $\sqrt{\text{kr}}$ or $\sqrt{\text{kar}}$ "do," $\sqrt{\text{ba}}$ or $\sqrt{\text{ba}}$ v"become," $\sqrt{\text{vak}/\text{vac}}$ "speak," $\sqrt{\text{ah}/\text{as}}$ "be," etc. In this manual forms such as $\sqrt{\text{kar}}$, $\sqrt{\text{bao}}$, $\sqrt{\text{vak}/\text{vac}}$, $\sqrt{\text{aog/aoj}}$, $\sqrt{\text{ah/as}}$, $\sqrt{\text{vae}/\text{vi}}$ are used

NOUNS

Declension. Genitive

The endings of the genitive at first sight seem very diverse. Much of this diversity is due to historical developments in Iranian. The most common ending in Indo-Iranian was an -s (as in the nominative), which—when preceded by i or u—became - \check{s} by ruki (see Lesson 5, on the endings of the nominative). While the Indo-Iranian - \check{s} remained in Iranian, the -s became *-h, which combined with preceding vowel in various ways: *- $ah > -\check{o}$, *- $a\check{h} > -\mathring{a}$. In sandhi the final -s reappears: - as° , - $a\check{s}^\circ$ (Lesson 4).

In \bar{a} -stems, the original *- $\bar{a}s$ [seen in Old Latin *pater familiās*, for instance] was changed to *- $\bar{a}i\bar{a}s$, by the addition of an element - $\bar{a}i$ -, which is probably due to the influence of the feminine $\bar{\imath}$ -stems. In Avestan [but not in Old Persian] the long - \bar{a} - was shortened, and the ending became *- $aii\bar{a}h$.

The ending of the a-stems is -ahe, which is from older *-ahia (see Lesson 4) [OAv. -ahiiā, OPers. -ahayā]. Before -ca we occasionally find -a η hā°. The iia-stems have -iiehe, according to the rules of Lesson 9.

The consonant stems, u^2 and \bar{u} -stems take the ending $-\bar{o}$ (-as°).

The genitive plural ends in -qm (disyllabic in OAv.), before which an -n- is inserted in most of the vocalic declensions.

The genitive dual ends in -å, before which the a-stems insert -aii-; thus they have the ending -aiiå.

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

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

The endings are:

	a-stems	\bar{a} -stems		$\bar{\imath}$ -stems
	m., n.	m.	f.	
Sing.	-ahe	-å	-aiiå, -aiiås°	-iiå, -iiås°
Plur.	-anąm		-anąm	-inąm
Dual	-aiiå		-	-
	i-stems	u-stems	pasu-	ao-stems
	m., n., f.	m., n.	· m.	m., f.
Sing.	-ōiš	-aoš	-aoš, -āuš	-aoš, -āuš
Plur.	-inam	-unąm	-uuąm	-auuąm
Dual	-	-	-uuå	-auuå, -uuå
	aē-stems	u^2 -stems	\bar{u} -stems	consstems
	m.	m.	f.	m., f.
Sing.	-ōiš	-uuō, -uuas°	-uuō	-ō, -as°
Plur.	-iiąm	-uuam	-uuąm	-ąm
Dual	-	-	-	-å

Notes:

Only the common word $ma\check{s}iia$ - "man, mortal" has an irregular long \bar{a} in the gen. plur. $ma\check{s}ii\bar{a}nam$, possibly influenced by $ma\check{s}ii\bar{a}ka$ - "people."

No plur, gen, forms of masc, \bar{a} -stems in $-d\bar{a}$ - are attested (pantā-"road" see Lesson 12).

Many *u*-stems take the ending $-\bar{\partial}u\check{s}$ instead of or beside $-ao\check{s}$. This is an Old Avestan form of the ending, which has become common principally with words "with strong Old Avestan connection."

	a-stems	iia-stems	\bar{a} -stems		ī-stems
	m., n.	m.	m.	f.	f.
Sing.	haomahe	mairiiehe	mazdå	daēnaiiå	ašaoniiå, vaŋhuiiå, amauuaiθiiå
Plur.	haomanąm	mairiianąm		daēnanąm	ašaoninąm, vaŋ ^v hinąm, amauuaitinąm
Dual	gaošaiiå	-		nāirikaiiå	-

Notes:

In the \bar{i} -stems, t becomes θ before -ii-, but nt remains (cf. Lesson 6): $amauuai\theta iia$ but vanaintiia!

The gen. plur. ending of the vowel stems originally had long vowels before the n- (cf. OInd. $-\bar{a}n\bar{a}m$, $-\bar{i}n\bar{a}m$, $-\bar{u}n\bar{a}m$), which is why the -a- is always preserved between ii and n in forms such as mairiianqm.

The gen. dual nāirikaiiå is found only in FO.2f.

Original *- $\eta hu\bar{u}i$ - (< *- $hu\bar{i}$ -) becomes - $\eta^v hi$ -, but *- $\eta huuii$ - (< *- $hu\bar{i}$ -) becomes - $\eta huii$ -, thus $va\eta^v h\bar{i}$ - has

sing. nom. vaŋ^vhi and plur. gen. vaŋ^vhinam, but sing. gen. vaŋhuiiå.

Sing. Plur. Dual	i-stems frauuašōiš frauuašinąm -	aē-stem haxaē- - hašąm	s	kauuaē- kauuōiš kaoiiąm			
Sing. Plur. Dual	ao-stems gao- gōuš gauuąm °gauuå	diiao- diiaoš		bāzao- *bāzaoš - bāzuuå	daŋ́hao- daŋ́hōuš daxiiunam -		
Sing. Plur. Dual	u-stems zaṇtaoš zaṇtunąm -	pasu- pasāuš pasuuar pasuuå	n	ao-stems gao- gōuš gauuąm °gauuå	diiao- diiaoš	bāzao- *bāzaoš - bāzuuå	daýhao- daýhōuš daxiiunąm -
Sing. Plur. Dual	u ² -stems raθβō (ratōuš) raθβąm, yāθβąm -		นิ-stems tanuuō tanuuạn	ı			

Notes:

In the u^2 -declension, the combinations *- $tu\bar{o}$ and *- $tu\bar{q}m$ become - $\theta\beta\bar{o}$ and - $\theta\beta\bar{a}m$.

The gen. form pasuuō is found in a poorly transmitted text (N. 48).

The form haśąm is from *hačjām (OInd. sakhyām).

The form °gauuå is found in personal names, e.g., Vidat.gauuå, Paršat.gauuå, names of two brothers.

Consonant-stems

Examples (ap- "water," druj- "deception, the Lie," vak-/vac- "word, speech," paδ- "foot," bərəz- "high,"
°uuarəz- < varəz- "invigorant," °uuərəz- "maker (of)," vis- "town"):

	vak-/vac-	druj-	ap-	раб-	vis-	bərəz-, °uuarəz-, °uuərəz
Sing.	vacō, vacas°	drujō	apō (āpō)	$pa\deltaar{o}$	visō	bərəzō
Plur.	vacąm	drująm	apąm	рабат	visąm	°uuərəząm
Dual	-	-	-	(pāδaiiå)	-	°uuarəzå

Notes:

The nom. huuarš can be from huuarzz-"who does good work" or from varzz-"with good invigorant." The form $p\bar{a}\delta aii\dot{a}$ is a thematic form based upon the nom.-acc. dual $p\bar{a}\delta a$.

	zam-	ziiam-	<i>tāt</i> -stems
Sing.	zəmō	zimō (zəmō)	hauruuatātō
Plur.	zəmąm	+	vaŋhutātạm
Dual	-	-	hauruuatātå

Note that zam-, by regular sound developments, should have had an alternating stem zam- (zam-)/*sm-, cf. upasma- "(living) in the earth"; for understandable reasons, the stem zam- replaced *s(a)m- in the paradigm.

r-stems and napāt-

Examples (ātar- "fire," napāt- "grandson," nar- "man, hero," star- "star"; brātar- "brother," dātar- "Creator," pitar- "father," sāstar-/sāθr- "teacher," zaotar- "libator"):

Sing. Plur.	narš narąm	stārō, staras° strąm, stārąm	nafəδrō -	āθrō āθrąm	
Dual	narå	-	-	-	
Sing.	$dar{a} heta rar{o}$	zaotarš (zaotarō)	sāθrō, sāstarš	$pi heta rar{o}$	brāθrō
Plur.	-	-	sā $ heta$ rąm	-	-
Dual	_	-	-	-	-

Notes:

Note the protero-kinetic forms zaotar-š and nar-š.

The gen. sing. forms stārō and zaotarō and the gen. plur. stāram are secondary.

Note that the long \bar{a} of $st\bar{a}r\bar{o}$ is shortened in starasca.

Thematic forms are frequent, e.g., sāstrahe, sāstranam.

h- and uuah-stems

Examples (daδuuah- "Creator," manah- "thought," māh- "moon," naire.manah- "heroic-minded," zraiiah- "ocean"):

Sing.	måŋhō	naire.manaŋhō	manaŋhō	zraiiaŋhō	da δ uš \bar{o} , da θ uš \bar{o}
Plur.	-	naire.manaŋham	manaŋhạm	-	*daδušąm
Dual	-	Аša.nəmaŋhå	-	-	-

Note:

Instead of the regular (and frequent) gen. sing. $zraiia\eta h\bar{o}\ Vouru.ka\S ahe$ we find $zraii\bar{a}\ Vouru.ka\S aiia$ in the formula $yaozanti\ vispe\ karan\bar{o}\ zraii\bar{a}\ Vouru.ka\S aiia$ (Y.65.4 = Yt.5.4 = 8.31). These forms have been interpreted as dialect forms. More likely, however, they are wrongly completed abbreviations of $zra^{\circ}\ Vouru.ka^{\circ}$ (or similar).

Thematic forms include måŋhahe.

The genitive of $\bar{a}h$ - "mouth" is formed from an n-stem: $a\eta h\bar{a}n\bar{o}$ (see below).

n-stems

In the protero-kinetic *n*-stems, notably *zruuan*- and *barəsman*-, the gen. ending *-h combines with the *n* of the stem to produce *- ηh , which—as in the accusative plural of masc. *a*-stems—combines with the preceding *a* to become *- \bar{q} . This ending in turn becomes - \bar{u} after uu (uuan-stems), but -q after m (man-stems).

Examples (an-stems: asan-/ašn- "stone, sky," karapan-/karafn- "mumbler," vərəθrajan-/vərəθraγn- "obstruction-smashing," xšapan-/xšafn- "night"; uuan-stems: aδβan- "road," aṣ̄auuan-/aṣ̄aon-, āθrauuan-/aθaurun, span-/sun- "dog," yuuan-/yun- "youth," zruuan-/zrun- "time"; man-stems: Airiiaman-, cašman- "eye," nāman- "name," barəsman- "barsom"):

an-stems:

Sing.	vərəθraγnō (°janō)	ašnō	xšafnō	_
Plur.	vərəθraγnąm	-	xšafnąm	karafnąm
Dual	_	_	-	_

uuan-stems:

Sing.	ašaonō	$a heta$ aurun $ar{o}$	sunö	-	aδβanō	zrū
Plur.	ašaonąm	a hetaaurun am	sunąm	yunąm	-	-
Dual	ašaonå	-	-	-	-	-

man-stems:

	m.	n.	
Sing.	$Airiiamanar{o}$	nāmanō	<i>barəsmą</i>
Plur.		nāmanąm	barəsmanam
Dual		-	cašmanå

Notes:

The root noun $\bar{a}h$ - "mouth" has an irregular gen. sing. from an n-stem: $a\eta h\bar{a}n\bar{o}$

Instead of the weak stem $a\S aon$ - we often find $a\S aun$ - in the manuscripts. In view of OInd. t avan- this may well be the original form.

The weak stem $a\theta aurun$ - is regular $< *a\theta arun$ -, since $\bar{a}\theta rauuan$ - (probably) is $< *a\theta arunan$ - (OInd. atharvan-, cf. $\bar{a}rmaiti$ -, OInd. aramati-).

kaniiā-

The fem. \bar{a} -stem $kanii\bar{a}$ -, beside the irregular \bar{a} -stem forms, has some forms from an in-stem, as does $kax^{\nu}ar\partial \bar{b}i$ - $< kax^{\nu}ar\partial \bar{b}i$ - $< kaiia\delta a$ -, both some kind of "female magician(?)":

Sing.						
	kaniiā-	kainin-	kax ^v arəiδiiā-	$kax^{v}ar$ əi δ in-	kāiδiiā-	kaiieiδin-
nom.	kaine					
voc.				kax ^v arəδaine		
acc.	kaniiąm	kaininəm				
gen.	kaniiå	kaininō	kax ^v arəiδiiås°		kāiδiiås°	
Plur.						
nom.		kaininõ		-		-
gen.			kax ^v arəiδinam			kaiieiδinam

Note: For *kaininō*, we also find the thematic form *kainina* in poorly transmitted texts.

nt-stems

Examples (ant-stem adjectives: bərəzant-/bərəzat- "high, lofty"; uuant-stems: aētauuant-/aētauuat- "this much," astuuant-/astuuat- "having bones," druuant-/druuat- "possessed by the Lie"; mant-stems: ratumant-/ratumat- "containing (the word) ratu," yātumant-/yātumat- "possessed by sorcerers")

Sing.	bərəzatō	aētauuatō	astuuatō	ratumatō
Plur.	bərəzatąm	auuauuatąm	druuatąm	yātumatąm

PRONOUNS

Genitive

The genitive forms of the pronouns are:

Personal pronouns:

1st 2nd 3rd pers.

masc.,neut. fem.

Sing. mana tauua tē

ahe, aŋhe

aŋhå, aŋhåsə

encl.

тē

hē, šē

Dual Plur. ahmākəm

yuuākəm yušmākəm, xšmākəm

aiiå aēšam

åŋham

encl. пō

võ

Note: The distribution of $h\bar{e}$ and $\bar{s}\bar{e}$ is governed by ruki (see Lesson 5).

The demonstrative pronoun ima-"this":

The demonstrative pronoun auua- "that":

masc., neut.

fem.

masc., neut.

fem.

Sing. Plur.

ahe, anhe aēšam

aŋhå, aŋhåsə åηhąm

auuaŋhe

auuańhå

Dual

aiiå, anaiiå

auuaēšam

The form aἡhåsə is used with tanuuō "of this body." Note also x aēpaiθii asə tanuuō "of (one's) own body."

The demonstrative pronoun aēta- "this":

masc., neut.

fem.

Sing.

aētahe

aētaŋhå

Plur.

aētaēšam

aētaŋham

Dual

aētaiiå

The relative pronoun ya- "who, which":

The interrogative pronoun ka-"who, what?":

masc., neut.

fem.

masc., neut.

fem.

Sing.

yeŋhe

yeŋhå

kahe, kahiiā°

kańhå

Plur.

yaēšąm

yåŋhąm

Dual

yaiiå

kaŋhạm

Note the pronominal adjectives: aniiehe, aniiaėšam; vispahe, vispaėšam (but fem. vīspanam).

Active participles

The active present participles end in -nt-. The athematic verbs form the present participle from the weak stem of the root, e.g.: hant-, $\gamma nant$ - ($\langle jan$ -), $da\delta ant$ -/ $da\theta ant$ -, karanuuant-, nruuat- (Y.70.4).

Participles from thematic verbs have fixed stems in -ant- (-ont-), e.g., masc. acc. sing. barontom; gen. sing. and nom.-acc. plur. barantō, gen. plur. barantam.

Participles from athematic verbs have strong stems in -ant- and weak stems in -at- and are declined like adjectives in -ant-, e.g., hatō, hātam gen. sing. and plur. of hant- "being."

The feminine is formed with the ending $-\bar{i}$, e.g. barant \bar{i} -, hait \bar{i} -.

On the irregular nom. sing. of present participles see Lesson 17.

Note that present participles (see below) in -ant- from thematic stems preserve their n in the weak cases.

SYNTAX

Uses of the genitive

1. Adnominal genitive

The primary function of the genitive is "adnominal." The main adnominal functions are:

1a. Possessive genitive

This genitive expresses various kinds of possession ("the man's house, the man's son"). Note especially the use of the gen. + "to be" which corresponds to Eng. "to have": "mine is a son" = "I have a son" (see Lesson 12):

ātarš **Ahurahe Mazdå** ρυθτō "The fire, son of Ahura Mazdā" שמרטי שטרישטאי אויש שליני שטרישטאי שליני (עישטאישטאי שליני אוישטאי אוישטאי שליני אוישטאי שליני אוישטאי שליני אוישטאי איישטאי אוישטאי איישטאי אייעטא איישטאי אייעטאי אייש

x'afnəm mazdabātəm yazamaide šāitim pasuuå vīraiiå

"We sacrifice to sleep established by Ahura Mazdā, peace of (for) cattle and men." (Vr.7.3)

 $n\bar{a}irika$ yā * **uuaiiå** xšudrå hąm.ra $\bar{e}\theta\beta$ aiieiti

mazdaiiasnamca daēuuaiiasnanamca

"The woman (who) mixes the semen of both: of Mazdaiiasnians and of demon-sacrificers." (after N.11)

apa aēšam **bāzuuå** aojō tum grantō xšaiiamnō barahi

apa pāsaiiå zāuuarə apa cašmanå sukəm apa gaošaiiå sraoma

"You, when angered, are capable of carrying away the strength of their two arms, the endurance of their two feet, the sight of their two eyes, the hearing of their two ears." (Yt.10.23)

hā ptā gāušcā aṣaýhācā aṣaonascā aṣāuuairiiåscā stōiš

haiθiiō vaŋhudå

"He is the father of the cow, of Order, of the sustainer of Order, and the Orderly existence, (he) the true (one), giver of good things." (Y.58.4)

Note: ašańhācā is an archaizing form.

It is possible to have a genitive depending upon another genitive:

rauuasca x^vāθrəmca āfrināmi **vispailå aṣaonō stōiš** ązasca dužāθrəmca āfrināmi **vispailå druuatō stōiš**

"I invite the spaciousness and good breathing space of the entire existence of the sustainer of Order; I invite the constriction and bad breathing space of the entire existence of the one possessed by the Lie." (Y.52.8)

It is possible for a genitive to be governed by the prior member of a compound:

kamarəδö.janəm daēuuanam

できましているようなりのからいましょう

"(him) who smashes the heads of the old gods" (Y.57.33)

1b. Subjective and objective genitives

These genitive constructions can be viewed as "transformations" of verbal expressions, where the genitives correspond to the subject or direct object, e.g.:

"They love their parents" > "their [subj. gen.] love of (for) their parents [obj. gen.]"

ahe yasnəm yazatanam

・しょういょ しゅんしょう しゅんしゅんしょう

"His sacrifice to the gods." (he [subj.] sacrificed to the gods [dir. obj.]) (after Y.57.3)

dātarə gaēθanam astuuaitinam

(mang. の)をなるよう。 meaccandalx子.

"O Creator of the world of living beings with bones!" (he established the world with bones [dir. obi.])

ילצוי ולי וסקינני מוסים ילצוסבה של ההה של הליה שומור בי וסקים וליה שווחור הל החלים וליה של הוא היה של הוא היה ל

のからんしいしてのからのからのからなると

dazdi nō pouru.spaxštim **tbišiiantam** paiti.jaitim **dušmaniiunam** haθrā.niuuaitim **hamərəθanam** "Give us the ability to espy many of those hostile (to us), ability to strike back at (our) enemies, ability to vanquish right then and there (our) opponents." (after Y.57.26)

そろのも、そのののない、「からないとしてあるとものでなっているののにころいっ

aēša astī daēnaiiå māzdaiiasnoiš āstuitiš

"This is the praise of the Mazdaiiasnian daēnā." (Y.12.9)

Note: The final long vowels are a typical feature of Old Avestan.

2. Partitive genitive

The other main function of the genitive is "partitive," expressing that something is part of a totality or an example of group. It is frequently found with numerals and other words expressing quantity:

θrisatəm aiβi.gāmanam "(For) thirty years."

とうしゅうしょ ・ そっとり・ とりしゅうかんかり

cuuat aētańhå apō "How much of this water?"

ようしょくとしてものでも、あっとろ

2a. Genitive with adjectives denoting "fullness"

The genitive is used with adjectives, especially, parana-"full (of)":

im zå bauuat pərəna maşiiānam

・子をしていることのようなののできるといいいといいい

"This earth became full of men."

A similar use is that with aratufris "who does not satisfy the models with":

פלי שוציפאלי והי פלירציואלי ה הקרושה יה ההפרפנים.

ad. basist. Ca. on. acamble. ocarcanosposo. asimistos. on sastas.

*kō ***åŋhạm** nā **gāθanạm srutanạm** aratufriš

*yō *maēzō fra vā šāimnō srāuuaiieiti **aētaēšąm vacąm** aratufriš

"When does a man not satisfy the models of the $G\bar{a}\theta\bar{a}s$ he recites?

He who recites while urinating or defecating does not satisfy the models" (N.19)

Note: for the form maēzō (nom. sing. of maēzant-), see Lesson 17.

3. Genitive with verbs

The genitive is used with verbs, for instance, hankāraiia- "to gather" (for the sacrifice to):

hankāraiiemi Ahurahe Mazdå

いないとうしょういっというしょうないしょうかん

"I gather (for the sacrifice) to Ahura Mazdā."

3a. Genitive of mourning(?)

In the following example, the genitive seems to express those for whom one mourns:

cuuat aēšam upa manaiian

リスペルタ・カン・チストリアル・アメノル・アルノア・アント

"for how long shall they remain (in mourning) over these?" (V.12.1)

Note: upa.manaiian is 3rd plural subjunctive (see Lesson 15).

4. Genitive with pre- and postpositions

The genitive is governed by some pre- and postpositions and nominal forms functioning as such.

"before and behind the house ... behind and before the house." (V.13.46)

(ない・いろという)・ことのころのののの

fraš aiiaŋhō frasparaţ "He jumped forth/away from the pot."

チャイチャルのいか、とうのくのか、たんしんといいか・・・をいしいして、もんのくのか・さくなくかいいかい

mərəyahe kəhrpa kahrkāsahe ... kaininō kəhrpa srīraiiå "In the form of a vulture-bird ... in the form of a beautiful young woman." (Yt.5.62, 64)

Relative clauses

Sometimes the antecedent of the relative pronoun is either missing or "attracted" into the relative clause, in which case it assumes the case of the relative pronoun, for instance:

nmānå daδāhi yasə θβā yazaite

"You give houses (to him) who sacrifices to you." (from Yt.10.30)

rənjaiti haomahe maδō yō yaθa puθrəm taurunəm haoməm vandaite mašiiō

"The intoxication of the haoma energizes the man who honors the haoma like a young son." (Y.10.8)

yam ašauua vaŋ^vhim ašaiiam vaēδa tam druuå əuuiδuuå

"The good Orderly fashion which the Orderly one knows, (of) that the Lieful one is ignorant." (Vr.22.2)

The connecting relative and the relative particle yat

The relative pronoun is frequently used to connect a noun with its adjective or genitive. This can be done using a regular relative noun clause, but, when the antecedent is in the accusative, the accusative of the relative pronoun is normally used.

If the antecedent is "attracted" into the relative clause, then the relative pronoun + noun + adjectives are all in the the same case: nominative or accusative.

If the antecedent is in a case other than nominative or accusative, the relative pronoun usually takes the invariable form yat (= nom.-acc. sing. n.), occasionally also when the antecedent is in the accusative..

A similar usage is found in Old Persian, which later developed into the so-called izafe(t) construction of Middle and New Persian.

Examples:

שלי וסדק יוחדן יולי בליתר פותר בכני בר מות ב מות ושות ושות מות במוני בו במוני בו המות בו בו בו בו בו ביו ביו ב

yō paoiriiō **gāθå** frasrāuuaiiat **yå** paṇca Spitamahe ašaonō Zaraθuštrahe

"Who (Sraoša) was the first to recite the five Gāθās of Orderly Zarathustra, the Spitamid." (Y.57.8)

θβ**ạm** ratum daδāmi **yim** Zaraθuštrəm Spitāməm

"I establish you, Zarathustra the Spitamid, as the Model." (after Vr.2.4)

 $pu\theta r \rightarrow m yat Pourušaspahe$ "the son of Pourušaspa" (Yt.5.18)

でんとう ひょろいののいいいいいいいいい

בבבה הנ(בבה שבובי טור פנית בי חור בי חור בי הו מות בי הי הו מות בי י מות בי הי מות בי הו מות בי מות בי הי מות בי מות בי מות בי הי מות בי מות

duua auruuanta yāsāmi yimca bipaitištānəm ... yimca ca $\theta \beta$ arə.paitištānəm

"I ask for two coursers, one that has two legs and one that has four." (Yt.5.131)

· 4 { { kx>>} · nonm · Bak-{ { { bym} · 4 { 800 } kx>>00 · 4 { \$ 100 mang · 4 { 4 ano · 4 ano · 6 ano · 8 ano

yat upaŋhacat yim Yiməm xšaētəm huuqθβəm darəγəmcit aipi zruuqnəm (for *Yiməm yō xšaētō ...) "... that he followed splendid Yima with good herds for a long time after." (Yt.19.31)

אר בש אי השומה המחילי החוק י מאדשי הרשי השימה מחיים י השומים י לרקימים י מאורים י וני בחרים י ברורים בי ברורים

cuuat aētafihå apō yat armaēštaiiå aēša druxš yā nasuš frāšnaoiti

"How much of this standing water does this demoness, the Nasu, reach (with her pollution)?" (V.6.30)

Juggg. Odck. Onduneducup. One Se Bench.

Miθrəm vouru.gaoiiaoitim yazamaide

yō marəzaiti uua karana aήhå zəmō **yat** paθanaiiå skarənaiiå duraē.pāraiiå

vispəm imaţ ā.diδāiti yaţ antarə zam asmanəmca

"We sacrifice to Mi θ ra with wide grazing grounds, who touches both ends/borders of this earth, wide, round, with distant borders. All this he regards, which (is) between heaven and earth." (from Yt.10.95)

EXERCISES 11

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

aspa- spaēta-, daēnā- zaraθuštri-, nmāna- āhuiri-, vohu- manah-, ziiam- staxra-, zam- ahuraδātā-, tanū- amauuaitī-, ratu- vaŋhu-; naire.manah- Kərəsāspa-.

2. Write in transcription and Avestan script the present and imperfect-injunctive forms active of *frāiiātaiia*-and *frāšnao*-.

3. Transcribe and translate into English:

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4. Identify the genitive forms in this second version of the litany and explain how they are formed:

いってんしゅんしょうといるだるのいってんしゅのできょうしょ

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ישירה בי התר (התחום ישי בי שלוחי (המו בי משוק ישי לווה בי משום בי
                                                                                                                                                                                                              · 5003~194)· からしいらいかりゃくいのの
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                                                                                                                                                                                                                                                  · 600-467700 · 600-40-0-10700 · 46600-4-4
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                                                                                                                                                                                                                                                            שים לי שישיינן אלים י לישליים ושים מילים.
                                                                                                                                                                                                                                                                                                                                                                                                                                                    (Y.1.11)
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5. Translate into Avestan:

- 1. At dawn Pāuruua invoked Arəduuī Sura Anāhita:
- 2. O Arəduuī Sura Anāhita, come quickly to my help, now bear me aid!
- Then Araduuī Sura Anāhita came running in the shape of a young, beautiful, very strong, well-shaped woman.
- 4. She came to his help, she bore him aid.

- 4. She came to his help, she bore him aid.
- 5. It was not long before she put him down upon the earth created by Ahura Mazdā and his own house, healthy, unharmed, unhurt, just like before.
- 6. Afterward, Pāuruua brought her a hundred horses, a thousand bulls, and ten thousand sheep.
- 7. Then Yima went forth at noon on the road of the endless lights saying:
- 8. Dear life-giving Ārmaiti, go both forth and spread wide and far, bearer of small and large animals and men!
- 9. Here went forth small and large animals and men, (each) according to (his) own wish and pleasure, however was his pleasure.
- 10. Then this earth became full of small and large animals and men, of dogs and red hot fires.

VOCABULARY 11

aētauuant-: this much gātu-: place aiiah- n.: metal (pot) gāθā-: Gatha aiiah- x vaēna- n.: *steel (?) granta-: angry ainiδat: elsewhere hama θ a ya θ a ... -cit: in exactly the same way as airišta- < irišta-: unhurt, unwounded handraxta-: (firmly) held together anayra-: endless (lit.: without beginning) haosrauuanha- n.: good fame apa.bara- < √bar: to take away Haraitī-: name of the mountain in the middle of the aratufrī-: (someone) who does not satisfy the earth; also called Harāmodels (for the sacrifice, etc.) haθrā.niuuaiti- f.: ability to overcome right then and armaēšta-: standing still, stagnant; cf. airime there aš.ama-: with great power hauuan vha- (< hauuan hua-): well-being ašaiiā-: desire for Order, Orderly fashion ham.raēθβaiia- < \sqrt{ra} eθ(β)/riθ: to mix together Aša.nəmah-: proper name ham.varəitiuuant-: *valorous ašauuasta- n.: Orderliness huruniia- n.: the fact of having a good soul ašiuuant-: having rewards (to give away) huuar-/huuan- n.: sun auuanta- < banta-: unharmed huuarə.xšaēta- n.: the sun ādiδā- < √daē/di: to look at, inspect Huuarəz-: name of (one of?) two brothers \bar{a} fr \bar{n} a- < \bar{a} + √fraii/fr \bar{i} : invite (as guest-friend) iδat: here āstuiti- f.: praise kahrkāsa-: vulture barəθrī- f.: bearer (of: + gen.), womb kaiiaδa-: magician(?) bazuš.aojah-: having/with his strength in his arms kaiieiδī-: female magician(?) cašman- n.: eve kamarəδō.jan-: who smashes the heads (of the old daēsaiia- < √daēs/dis: to show gods) dańhu.paiti-: lord of the land karan-: edge, border, end diiao- m.: heaven kax^varəδa-: magician(?) duraē.karana-: having/with its edges in the distance kax arəiδī -: female magician(?) duraē.pāra-: whose borders are in the distance, with kāiδī-: female magician(?) distant borders kəhrpa: in the form (of: + gen.) dužāθra- n.: bad "breathing space maēzō < maēzant-, pres. participle of maēzaəuuiδuuah-: ignorant maniiu.stāta-: stood in the world of thought fra.srāuuaiia-: recite, perform maniiu.tāšta-: fahioned (by a carpenter) in the world fra. \sin iia- < \sin iiia mid.: to defecate of thought fra.śāimna- pres. participle of fra.śăiia- (see Lesson marəza- < √marz: to stroke maziiah-, comparative of mazāntfrā.dərəsra-: visible from afar mānaiia- < √man: to resemble frāiiātaiia- < √yat: to put down in one's place niuuaēδaiia-: to make known, announce, introduce frāšnao-/frāšnu- < √nas/as: to reach (for the sacrifice to: + gen. or dat.) frinā-/frin- $< \sqrt{\text{fri}}$: to befriend, satisfy(?) paδ- (p \bar{a} δ-/bd-) m.: foot gaociθra-: containing the seed of animals pairi: around (+ acc.)

tbišiiant- (pres. partic.): someone inimical, opponent paiti.jaiti- f.: ability to strike back paiti.paršti- f.: *study para (adv.): before, earlier parō: before, earlier than (+ gen.) Paršat.gao-: proper name; Having-spotted-cows pasca: after (+ gen.) pouru.spaxšti- f.: ability to see much raoxšna-: light, bright rauuah- n.: wide, open space rənja- < √rang: to energize, quicken sāstar-/sāθr- (irregular): commander, tyrant skarəna-: round (circular) spānah- n.: life-giving knowledge (?) spantō.maniiauua-: belonging to the Life-giving sraoma(n)- n.: hearing srauuah- n.: utterance; plur. also: renown, fame sruta- past participle < √srao: heard (see Lesson 12) staxra-: harsh stəhrpaēsah-: star-studded suka-: eyesight suxra-: red (hot) šāiti- f.: happiness

tanu.ma0ra-: who stretches the poetic thought

(between heaven and earth?) or who spins out the

taēra-: mountain ridge

poetic thought? tauruna-: young

θrisatəm: thirty upa: at (of time) + acc. upabdi: at the foot of (a mountain) ušah- f.: dawn ušti- f.: wish °uuarəz- < varəz-: with ... invigorant °uuərəz- < √varz-: maker (of) uxta-, perf. part. of vac-: said, spoken vaēδa (vaēda) = vaēθa < $\sqrt{vaēd/vid}$: I/he knows vaēiδiia- n.: knowledge vanda- < √vand mid.: to *honor vanhana- n.: garment, dress vanhuda- m.: giver of good things Vidat.gao-: proper name, Finder-of-the-cow(s) viδāraiia- < √dar: to hold up and apart, sustain xšaiiamna- < xšaiia-: being in command, because one can xšudra- n.: semen x^vaēna-, see aiiahxvafna-: sleep $yasə = y\bar{o}$ yatcit: whatever, whenever, if vaθa kaθacit: however yātu-/yāθβ-: sorcerer zäuuar- n.: strength

PHONOLOGY

Consonant alternations: velars and labials

The velars k and g were palatalized before e (> a), i, and \underline{i} already in early Indo-Iranian, a change which frequently produced alternations within the paradigms and between different forms derived from the same root.

In Avestan the original velars k and g in addition frequently became the spirants x and γ , and the palatalized c and j sometimes became \mathring{s} and \mathring{z} , which complicates the picture considerably.

Forms with the original k and g may no longer be attested among the Young Avestan forms.

Similar, but fewer, changes befell the labial and dental stops.

Examples:

	Stop:	Spirant:		Palatal:	Sibilant:
√vak		unvoiced vāx-š, ux-ta-	voiced <i>vā</i> γ-žibiš	vācim	
√tank √ak	tak-aθra- ak-a-	tax-ma-	·	taṇc-išta- ac-išta-	tąś-iiah- aś-iiah-
√aog √aog	aog-əmaide aogarə	aox-ta	<i>uγ-ra-</i>	aojaite aoj-ah-	
√draog		drux-š, drux-ta-	draoγ-a-	druj-im	druž-a-
√ap	$ar{a}$ p- $ar{o}$	$ar{a}$ f- $reve{s}$	aiβ-iš		
√dab	dapta		diβža-, daiuuiš		
√ptar	p- ^a ta	f-³δrōi			
	p^a t- a	$pi\theta$ - re	f ^ə δ-rōi		

Combinations of stops and dental stops

From the preceding table we see that k/g + t > xt, but p/b + t > pt. [All the other Iranian languages have ft.]

Dental stops behave rather differently from this. When an ending beginning with a dental stop (t or d) is added to a stem also ending in a dental stop, the resulting combination is replaced by the sequence sibilant + dental stop: st, zd.

The combination t + t always > st, e.g., amauuat + tama - > amauuastama - "most forceful."

The combinations d + t or d + d usually > zd, as in dazdi "give!" < *dad-di and dazde < *dad-te. We also find st, however, as in dasta "give (plur.)!" < *dad-ta, and daste beside dazde < *dad-te.

[The forms daste and dazde reflect the two-fold origin of Avestan (Iranian) dā-: from Indo-Iranian dā"to give" (Greek didōmi, Latin dare) and dhā- (Greek tithēmi, Latin facere, English do), present stems
dadā- and dadhā-. The forms were originally *dad-tai and *dadh-tai. The first regularly became daste.
The second was subject to two pre-Iranian rules which produced the form *dad-dhai (progressive
assimilation and movement of the aspiration). This form then regularly became Iranian *daddai, which in
turn became dazde. In Old Avestan the two forms are still used in their original meanings, but in Young
Avestan no distinction is observed.]

Laryngeals

Indo-European possessed a set of phonemes realized as sounds produced in the throat: in the pharynx or the larynx. These phonemes and their phonetic realizations are commonly referred to as "laryngeals." In proto-Indo-Iranian two laryngeals—or their later reflexes—seem to have still survived, one probably a kind

of h and the other probably a glottal stop—here denoted by the symbol '(the sound found in some local pronunciations of English in words such as battle, pronounced ba'el). In Indo-Iranian these laryngeals contracted with a preceding vowel when they were followed by a consonant or were at the end of a word, but left a "hiatus" when they were between vowels. Later the hitaus disappeared and the vowels were contracted into one long vowel or a diphthong. This hiatus must still have been pronounced in Old Avestan times—even though the orthography does not show it—as two vowels with hiatus between them metrically count as two syllables.

An old laryngeal is also responsible for the alternation between $\partial r\partial$ and $\partial r\partial$ in some zero-grade forms. Thus we have $\partial r\partial t\partial r\partial r\partial t\partial r\partial$

NOUNS

Laryngeal stems

Schematically, the development of the masc. \bar{a} -stem $mazd\bar{a}$ - must have been as follows:

	early Indo-Iran.	late Indo-Iran.	Old Avestan	Young Avestan	Spelling
nom.	*mazdaH-s	> *mazdās	> *mazdāh	>*mazdāh	> mazdå
acc.	*mazdaH-nı	> *mazda'am	> *mazda'am	> *mazdām	> mazdąm
gen.	*mazdaH-as	> *mazda'as	> *mazda'ah	> *mazdāh	> mazdå

raii-.

The *i*-stem *raii*- "wealth" has the following irregular forms, also caused by the presence of a laryngeal. No nom, forms are attested:

*raHim	> *ra 'im	raēm
*raHi̯ah	> *rājah	rāiiō
*raHinš	> *ra'įš	raēš
*raHjām	> *rājām	raiiąn
	*raHi̯ah *raHinš	*raHiah > *rājah *raHinš > *ra'įš

Note: The gen. plur. has the common shortening of \bar{a} before ii (Lesson 16).

The masculine ā-stem paņtā-

This stem is characterized by double ablaut, that is, both the root and the (original) suffix change during the declension. Some of the irregularities of this noun are due to the original presence of a laryngeal, which, when coming between the t of this stem and the vowel of an ending, turned the t into θ ($tH > th > \theta$), but was lost between consonant.

In both Old Indic and Avestan the paradigm is completed by *n*-stem forms. YAv. also has a fem. $pa\theta\bar{a}$ -.

	early Indo-Iran.	early Iranian	YAv.	paṇtan-	paθā-
Sing.					
nom.	*pantaH-s	*pantāh	paņtå		
acc.	*pantăH-ṇı	*panta'am	paṇtạm	paṇtānəm	
gen.	*pņtH-as	*pa heta ah	$pa hetaar{o}$		
Plur.					
nom.	*pantaH-as	*panta'ah	-	paṇtānō	
acc.	*pntH-as	*pa heta ah	$pa hetaar{o}$		paθå
gen.	*pntH-ām	$*pa heta ar{a}m$	pa heta qm		

Han-stems

The following words with similar double ablaut were probably originally *Han*-stems: *marətān-/marəθn-* < **marta-Han-/mart-H-n-* "containing dead stuff(?)" (YAv. only in *Gaiia- Marətān-*); *hazaŋhan-/hazasn-* < **hazah-Han-/hazas-H-n-* "violent person" (< *hazah-* "violence"); *hāuuanān-* < **hauana-Han-/hauana-Hn-*, the priest in charge of the pressing of the haoma (*hauuana-*):

hāuuana
m hāuuanānəm
hāuanānō
,

Note: In principle, OAv. $mar \partial t \bar{a} n \bar{o}$ could be the gen. sing. < *marta-Hn-ah, if the Yav. weak stem $mar \partial \theta n$ is secondary.

Root nouns ending in laryngeals

The root nouns in $-\bar{\imath}$ and $-\bar{\imath}$ were also originally laryngeal stems. Examples: $ratufr\bar{\imath}$ - "which satisfies the (ritual) models," $yauua\bar{e}j\bar{\imath}$ - "who/which lives for ever," $yauua\bar{e}s\bar{\imath}$ - "who/which forever renews life," $zauuan\bar{o}.s\bar{\imath}$ - "who/which renews life when libated (to?)":

	early Indo-Iran.	early Iranian	YAv.
Sing.			
nom.	*jiH-š, *suH-š	*jīš, *sūš	jiš, suš
acc.	*jiH-ṃ, *suH-ṃ	*ji 'am, *su 'am	jim, sum
gen.	*jiH-as, *suH-as	*ji'ah, *su'ah	-
Plur.			
nomacc.	*jiH-ns, *suH-ns	*ji 'ah, *su 'ah	jiiō, suuō
gen.	*jiH-ām, *suH-ām	*ji'ām, *su'ām	- -
Dual			
nomacc.	* $priH$ - $\bar{a}(u)$	*friHā	friia

The feminine ā-stem ušā-

The fem. \bar{a} -stem $u\bar{s}\bar{a}$ - "dawn" also has nom. sing. in -a and acc. sing. in -am, like $mazd\bar{a}$ -. Other forms are made from an \bar{a} -stem $u\bar{s}\bar{a}$ - and an h-stem $u\bar{s}ah$ -.

Sing.		
nom.	ušå	
acc.	ušąm	ušåŋhəm
gen.	*ušaiiå	

Note: The gen. form is not attested, but the abl. is ušaiiāt from the ā-declension (Lesson 14).

Some irregular i-stems

The i-stems vi- m. "bird," paiti- "master," and jaini- f. "woman" have various kinds of irregularites.

Sing.			
nom.	viš	paitiš	-
acc.	-	paitim ·	-
gen.	-	-	janiiaoš
Plur.			
nom.	vaiiō	-	janaiiō
acc.	-	-	jainiš
gen.	vaiiąm (vaiianąm)	-	jaininąm

Notes:

No gen. sing. form of *paiti*- is attested but the dative form (Lesson 13) shows it is irregular. The compounds in *paiti*- (*daýhu.paiti*-, etc.) are regular *i*-stems.

The gen. sing. of *jaini*- is not certain. The mss. also have *janiiōiš*. The form *janiiaoš* is similar to OInd. *patyus* < *pati*-, and so has been preferred here (after Pirart, 1993).

Irregular neuter u-stems

The neut. u-stems $\bar{a}iiu$ - "life(time)," $z\bar{a}nu$ - "knee," and $d\bar{a}uru$ - "tree" have alternating long and zero degrees of the stem corresponding to zero and full grade of the suffix vowel. $\bar{a}iiu$ - also has regular u-stem forms beside the ablauting ones. The zero grade of $z\bar{a}nu$ - "knee" is $z\bar{a}nu$ - or $(x)\bar{s}nu$ -, but no nom.-acc. or gen. forms are found.

	āiiu-	dāuru-	zānu-
Sing.			
nomacc.	āiiu	dāuru	-
gen.	yaoš aiiaoš	draoš	-

The nk-decension

There is a group of adjectives with stems ending in nk denoting directions (forward, backward, sideways, etc.).

In Avestan the nom. sing. of these stems has lost the original velar, that is, it does not survive as x, as in the other velar stems ($v\bar{a}x$ - \check{s} , etc.), and the ending is $-a\check{s} < *-a\eta(k)\check{s}$ [Cf. OInd. $-a\check{n}$, e.g., $para\check{n}$.]

Aside from the nominative, the strong stem ends in $-\bar{a}nc$ - and the weak stem in $-\bar{a}c$ -, sometimes abbreviated to -ac-. The long \bar{a} in these forms is not long ablaut grade, but the result of contraction after the loss of a laryngeal: *para-Hank->*para^ank-> para^nk-.

The only neuter form ends in $-\bar{a}g\partial t$, which—it has been suggested—may not be directly from *- $\bar{a}kt$, but a way of writing $-\bar{a}k$ with a non-released final -k (like the final -t). This form is from *para'ak(t) < *para-Hnk(t).

Sing.				
nom.	-ąš, -iš; nāgəţ	apąš, paiti.yąš, parąš, frąš, viš	n. <i>parāgə<u>t</u></i>	f. apaš́ī-
acc.	-åṇcim	°niiåncim		
Plur.				
nom.	-åṇcō	niiån $car{o}$, ha $ heta$ rån $car{o}$		

Notes:

The form $vi\check{s}$ (Lesson 5) may be for $vi\check{s}$, as in the acc. plur. of i-stems.

In the fem. apaši, the c has apparently been palatalized before the i, more probably it has been introduced by analogy with gen.-dat. forms (unattested): *apašiia, *apašiiai, where it would be regular.

ADJECTIVES

The comparative and superlative

As in other Indo-European languages there are two different ways of forming the comparative and superlative of an adjective, a "regular" and an "irregular" one, compare English $long \sim longer \sim longest$ versus $much \sim more \sim most$.

These two methods correspond to two Avestan kinds of comparatives and superlatives, one made with the suffixes -tara- and -tama, respectively, added to the positive form of the adjective and another with -iiah- and -išta-, respectively, added to a different form of the adjective than the positive.

The comparative is discussed in Lesson 14.

The superlative

The superlative in -təma- is formed by attaching this ending to the stem of the adjective with appropriate sandhi before the ending -təma-. Adjectives with ablauting suffixes take the weak stem (cf. the comparatives, lesson 14).

Note that a-stems often take a special "composition form" in $-\bar{o}$ (= nom. sing. masc.) before this ending. Consonant stems in -t change the t > s before the t- of the ending (-t-t->-st-).

The superlative in -išta- is made from the root in the full grade, also with appropriate sandhi (k > c, g > j). Adjectives with suffixes lose the suffixes in this type of superlative.

1. Examples of superlatives in *-təma-*:

```
baēšaziia- "healing"
                                         baēšaziiō.təma-
hubaoiδi- "fragrant"
                                         hubaoiδitəma-
huδāh- "giving good gifts"
                                         huδāstəma-
yāskərət- "competitive"
                                         yāskərəstəma-
amauuant- "forceful"
                                         amauuastəma-
vərəθrauuant- "resistant, valorous"
                                         vərəθrauuastəma-
ašauuan-"Orderly"
                                         ašauuastəma-
vərəθrajan- "victorious"
                                         vərəθrajastəma-
```

Note: aṣ̃auuastəma- and vərəθrająstəma- are analogical after amauuastəma-, vərəθrauuastəma-, etc.

2. Examples of superlatives in -išta-:

```
aka- "evil"
                                                   acišta-
āsu- "fast"
                                                   āsišta-
pouru- (< *prH-u-) "much"
                                                   fraēšta- (< *praH-išta-)
vaŋhu- "good" (< *vahu-)
                                                   vahišta-
driyu-"poor"
                                                   draējišta-
masita-"long"
                                                   masišta-
mazānt- "big"
                                                   mazišta-
spanta-"beneficial"
                                                   spāništa- (< *span-išta-)
šiiāta- "happy"
                                                   šiiāišta-
```

```
taxma- (< *tnk-ma-) "firm"

tancišta-

namra- "soft, pliable"

srira- (< *sriH-ra-) "beautiful"

stura- (< *sriH-ra-) "stout, strong"

stanuišta- (< *staHu-išta-)

sura- (< *suH-ra-) "rich in life-giving strength"

uyra- "strong"

buiri-

tancišta-

sraēšta- (< *sraiH-išta-)

stāuuišta- (< *staHu-išta-)

səuuišta- (< *sauH-išta-)

aojišta-

dbōišta-
```

Notes:

The form $xra\theta\beta$ išta- "most intelligent" corresponds to xratumant- "intelligent," but is probably a "learned" form derived from the noun xratu-.

Forms with double suffix are also found: draējištō.təma- "the most poorest."

VERBS

Middle participles

The middle present participles have the ending $-\partial mna$ - in the thematic, and $-\bar{a}na$ - (-ana-) in the athematic conjugations, e.g., athematic: $\gamma n\bar{a}na$ - < jan-/gn- "smash," $mruu\bar{a}na$ - < mrao-/mru- "speak," $aoj\bar{a}na$ - < aog- "say," hunuuana- < hao-/hu- "press (the haoma)," $da\theta\bar{a}na$ - $< da\delta\bar{a}$ -/ $da\delta$ - "place," thematic: $yaz\partial mna$ -, $bar\partial mna$ -.

The thematic participle undergoes the usual changes of the stem vowel in *iia*-stems, after a palatal consonant, and after -uu-. Examples: mainimna-, yezimna-, hacimna- <haca- "follow," daonina- < dauua- "chatter (lies)."

Often the "regular" forms have been reintroduced in the iia-stems (-imna- \sim -iiamna-), and in the aiia-stems there seem to be no examples of the original forms (in *- $a\bar{e}mna$ -); only forms in -aiiamna- are attested.

Note the expression uiti aojana-, uitiiaojana- "(thus) saying, with the words."

Past participles

The past participle (Eng. "done, killed") has the ending ta-. The ending is in most cases added to the zero grade of the root of the verb, if possible. Since the ending begins with t, numerous internal sandhi modifications take place:

- I. Roots ending in vowels:
 - 1. Roots ending in diphthong/short vowel: √sao/su: śuta-.
 - 2. Roots ending in long vowels: √dā: dāta-, √stā: stāta-.
- II. Roots ending in consonants:
 - 1. Roots ending in stops: $\sqrt{\text{vak}}$: uxta-, $\sqrt{\text{dab}}$: dapta-, $\sqrt{\text{band}}$: basta-.
 - 2. Roots ending in sibilants and h: $\sqrt{\text{spas}}$: spašta-, $\sqrt{\text{varz}}$: varšta-, $\sqrt{\text{x}}$ ah: x^{v} asta-.
 - 3. Roots ending in nasals: √man: *mata*-.
 - 4. Roots ending in r: $\sqrt{\text{kar}}$: $k \ge r \ge t a$ -, $\sqrt{\text{star}}$: $st \ge r \ge t a$ -.
 - 5. Roots ending in laryngeal: $d\bar{a}ta$ (<*daH-ta-), frita- (<* $fr\bar{t}ta$ -), huta- (<* $h\bar{u}ta$ -), $star \to ta$ (<*str H ta-).

SYNTAX

Use of the genitive. 2

1c. Further examples of the possessive genitive

The possessive genitive is used with the verb "to be" in the sense of English "to have":

mana x^varəθəm asti "I have food, it serves me as food."

paṇcanam ahmi paṇcanam nōit ahmi

・しんしゅ・カーナー・チェートをもの・しかのは・チェートをよって

"I belong to five. To five I do not belong."

Mazdå aogarə Mazdå xšaθrəm Mazdå astuuå aŋhuš asti nōiṭ drujō

"To Mazdā belongs the might, to Mazdā the royal command, to Mazdā the existence with bones, not to the Lie." (after Yt.13.12)

A special use of the possessive/objective genitive is seen in expressions of the type "land-lord of the land":

daýhōuš daýhupaitiš zaṇtōuš zaṇtu.paitiš visō vīs.paitiš nmānahe nmānō.paitiš

"Land-lord of the land, tribe-lord of the tribe, town-lord of the town, house-lord of the house."

2d. Further examples of the partitive genitive

θrišum **aētahe šiiaoθnahe** baxšənti...

naēməm aētahe šiiaoθnahe baxšənti ...

vispəm **aētahe šiiaoθnahe** baxšənti

"They distribute one-third of this act; they distribute one half of this act; they distribute all of this act" (V.8.98-100)

yātauuō **mašiiānam**

一ついのはくないからないとして

"Sorcerers among men, those of men who are sorcerers." (Yt.8.44)

Miθrō āsištō **yazatanąm**

・それまりましいよっしいしょしょりかいしゃ

"Miθra, the fastest of/among gods."

Vištāspō **ånham daxiiunam** āsu.aspō.təmō bauuat

"Vištāspa became the one possessing the fastest horses of (among) these lands." (Yt.5.98)

2e. Partitive genitive of time and place

The partitive genitive can be used with adverbs of place ("there, where?") and time ("then, when?"):

· สุรุขาขาขาง - ปู่ สุรุง เพองสา เสงาปาย เพราร เสงายเพา สุสุทยเพาะ สุลุทยเพาะ สุสุทยเพาะ สุสุทยเพาะ สุสุทยเพาะ สุสุทยเพาะ สุสุทยเพาะ สุลุทยเพาะ สุสุทยเพาะ สุสุทยเพาะ สุลุทยเพาะ สุลุคุทยเพาะ สุลุทยเพาะ สุลุทยเพาะ สุลุทยเพาะ สุลุทยเพาะ สุลุทยเพาะ สุลุทยเพาะ สุลุทยเพาะ สุลุคคิม สุลุทยเพาะ สุลุทยเพาะ สุลุทยเพาะ สุลุทยเพาะ สุลุคคิมุทยเพาะ สุลุคคิม สุลุคคิม สุลุคคิม สุลุคคิม สิลุคคิม สิลิคคิม สิลิคค

"O Orderly creator of bony beings, where firstly in this earth is it (a) most happy (place)?" (V.3.1)

2f. Free partitive genitive

A "free" partitive gen. (French du, etc.) is found with verbs of giving, bringing, partaking, etc.:

yaţ maşiiō maşīm xsudra auui franhərəzaiti yaţ vā maşiiō maşiiānam xsudranam para.gəuruuaiieiti "when a man releases (his) semen in a man, or when a man receives the semen of men." (V.8.32)

A similar genitive is found in negated sentences ("not (any) of ..."):

 $n \bar{o} i \underline{t}$ tå $p a \theta$ å frai
iantu pasuuqm $n \bar{o} i \underline{t}$ *staoranqm $n \bar{o} i \underline{t}$ narqm $n \bar{o} i \underline{t}$ nā
irinqm

"Along those roads shall not go forth (any) sheep, cattle, men, or women!" (after V.8.15)

3b. Genitive with verbs

Some verbs meaning "rule, govern, control" govern the genitive:

tum **āxštōiš** an**āxštōiš**ca Miθra xšaiiehe daxiiunam

"You, O Miθra, rule over the peace and non-peace of the lands." (Yt.10.29)

Note also the expression $m\bar{a}naii \partial n/mqnaii \partial n$ ahe $ya\theta a$ "like," literally "resembling that like" (see Lesson 18 on the use of the optative):

yō imam zam āca pairica bauuaiti **manaiiən ahe yaθa** viš aēm

"which lies upon and about this earth, like a bird (its) egg." (after Yt.13.2)

5. Descriptive genitive

There are a few examples of the descriptive genitive (genitivus qualitatis).

yat hē puθrō uz.zaiiata visō suraiiå Θraētaonō

"... that a son was born to him, Oraētaona of the house rich in life-giving strength" (Y.9.7)

6. Genitive for dative

Genitive forms are sometimes used instead of dative forms, e.g., *yasnahe* "for the sacrifice (to)" (see Yt.13.147, below).

Use of the past participle

We have already seen many examples of the past participle being used as an adjective. It also commonly used as apposition, in which case it refers to an action that was completed before the action or state indicated by the main verb of the clause. Also when used as an adjective, it sometimes retains this temporal function.

1. Past participles as apposition

yat barata Aŋrəm Manium **fra.mitəm** aspahe kəhrpa θrisatəm aiβi.gāmanam

"... that he (Taxma Urupi) rode the Evil Spirit, (having been) transformed, in the shape of a horse, for thirty years." (Yt.19.29)

pasca para.iristahe mašiiehe pasca fra.saxtahe mašiiehe

"After a man having passed away, after a man having passed on." (V.19.28)

2. Past participles with direct (inner) object

The past participle sometimes has active function and can take a direct (inner) object:

upa.tacat Arəduui Sura Anāhita nizənga aoθra **paiti.šmuxta**

"Arəduuī Sura Anāhita came running, shod in *high shoes." (Yt.5.64)

mazdaiiasnō zaraθuštriš frauuarānē **āstūtas**cā **frauuarətas**cā

"I choose to sacrifice to Ahura Mazdā, being in the tradition of Zarathustra, having chosen my praise(?) and having made my choice." (Y.12.8)

3. Past participles + "to be"

The past participle is occasionally used with "to be," which, as usual, may be omitted:

"For how long had the (temporal) existence in the world of thought been established?" (FrV.2.19)

kaδa nō iδa ašāum **agatō** (for: āgatō ahi) aiθiiajaŋhəm ahum ā

"How have you come, O sustainer of Order, to us, to (this) existence without danger?" (V.19.31)

In these constructions the past participle may be combined with a personal pronoun in the gen. indicating possession or agent:

yezica $h\bar{e}$ aniia aya šiiao θ na **frauuaršta** paitita $h\bar{e}$ ci θ a

"If he has performed other evil deeds, (then) the penalty (is) absolved." (V.3.21)

Note the combination of a past participle and a verb from the same root (figura etymologica):

yaθa Miθrō hu**bərətō barata** (after Yt.10.112)

"When Miθra was well treated."

yatcit huu**astəm aŋhiieiti**

"even when he shoots an (arrow) well." (Yt.10.21)

haθra.taršta θråŋhaiiete

"he frightens them then and there." (Yt.10.101)

いっしんしょ こうしょ しんしんしゅう チャクをしゅうしん かっとうしょ しゅんしょ しょうしょ しょうしょ しんしゅうしょ しょうしょ しょうしょう しょうしゅう

kahmāi āsnamcit frazaintīm haθra.**jata** [for °jatam] ni**janāni** [1 sing. pres. subjunctive] "For whom shall I strike down then and there nothing but (his) own progeny?" (Yt.10.110)

yō hištaite maniiu.stātō

של ישטישישושים שיווייני פנסות פולי

"(the sky) which stands stood in the world of thought." (Yt.13.2)

4. Adjectival past participles for action nouns

The past participle is sometimes used where we would use an action noun:

gāθå **srutå**

eguegay. ee(comy.

lit. "the heard $G\bar{a}\theta\bar{a}s$," that is, "the $G\bar{a}\theta\bar{a}s$ when heard, at the recitation of the $G\bar{a}\theta\bar{a}s$."

EXERCISES 12

1. Write in transcription and Avestan script the nom, voc., acc., gen. sing., plur. (where appropriate), and dual forms (not proper names) of the following nouns and adjectives:

paṇtā- darəγa-, aδuuan- aiθiiajah-, daδuuah- bərəzaṇt-; Arəduuī- Surā- Anāhitā-, Sraoša- ašiia-, Rašnurazišta-, Ahura Mazdā raēuuaṇt- x²arənaŋ²haṇt-.

2. Transcribe and translate into English, then give the nom. and gen. forms of the accusatives in the text:

Greener Gererar Surge Personer chasus Surction of the Surger construction of the Const

3. Transcribe and translate into English:

acqueracino, anogri andgri andgri andgri andgri andgri.

Salabi and and and and andgri andgri

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                                                                                                                                                           בושות לולי שום שייונל בב מולי ולים ישום שיי
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                                                                                                                 יששמנישיי שינישים ישישים ישישים שישים שישים שישים בשים
                                                      (Y.20.12)
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 موردي، ووروني، مرسوسوسوس کورد، کورد، هره موسيد، موسيد، موسيد، اورد، مراح ، اورد، دورد مرسوسوس اورد، ورد مرد مرد
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(after Yt.13.2)
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4. Identify the genitive forms in the litany and explain how they are formed:

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maccendiounning, england (mancandenne)

Incrediounning, englander, domandenne,

Incrediounning, englander, domander, englander,

Benglander, endlander, esparaler, englander,

Benglander, endlander, englander,

Benglander, endlander, englander,

Benglander,

Be
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¹¹ Note: asti is sometimes used instead of the imperfect as.

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5. Translate into Avestan and write in Avestan script:

- 1. We sacrifice to Sraoša of the rewards, obstruction-smashing, who furthers the world of living beings, Orderly model of Order.
- 2. We sacrifice to the fravashi of Orderly Gaiia Marətan, as well as that of (yqmca) straightest Rašnu, and that of Miθra with wide grazing grounds,
- 3. and that of the life-giving poetic thought, and that of yonder high heaven, and that of this wide, round earth,—which carries us—
- 4. and that of the water and the waters, and that of the plant and the plants.
- 5. The daēuuas overcame one-fifth of all Orderly men and women.
- 6. Thraetaona smashed one third of all daēuuas and sorcerers, and sorceresses, tyrants, kauuis, and karapans.
- 7. This Fortune belongs to me, Ahura Mazdā, creator of the existence, both the one of thought and the one with bones.
- 8. That Fortune belongs to splendid Yima with good herds, the protector of beasts—small and large—
- 9. We sacrifice to these haomas that have been set up. We sacrifice to the barsom that has been spread
- 10. This Orderly man has come here to the best existence.

VOCABULARY 12

abda-: wonderful aēm acc.: egg (Lesson 9) agata- < ā.jasa-: arrived

ahu - = anhu -

amauuastəma-, superl. of amauuant-

anāpa-: waterless, dry anāxšti- f.: non-peace aogara n.: strength aojišta-, superl. of uyraaoθra- n.: shoe

apānk-, *apāc-, f. apašī- (*apācī-): backward

asan-/ašn-: stone, heaven

asrušti- f.: non-listening (to God) astuuant-: having/with bones

ašn- < asan-

ašiiah-, comparative of aka-

aşauuajan-: smasher/killer of the sustainers of Order auuanhərəza- < √harz: to renounce, relinquish

auui.yāh-: wearing the sacred girdle (kusti)

axvarəta-: *non seizable ā: hither, in this direction

ā.airiiāma.išiia-: "(may) speedy Airiiaman (come)

here, name of a holy prayer (Y.54.1)

ā.bauua- < √bao: to lie upon

āfšciθra-: containing the seed of water

āi n. (only form): earth āiiu-/yao- n.: age, lifetime āpa-: watery, waterlogged āsišta-, superl. of āsuāsna-: born as one's own

āxšti- f.: peace āzāta-: high-born

here, name of a holy prayer (Y.54.1)	hukərəp- (cf. hukərəpta-): having/with a good
ā.bauua- < √bao: to lie upon	(beautiful) shape
āfšciθra-: containing the seed of water	hukərəptəma-, superl. of hukərəp-
āi n. (only form): earth	huuasta- < √ah: well-shot
āiiu-/yao- n.: age, lifetime	išiia-: (who/which is) to be sped along, speedy
āpa-: watery, waterlogged	jaini- f.: woman
āsišta-, superl. of āsu-	karapan-/karafn-: "mumbler"; a kind of bad priests
āsna-: born as one's own	kāraiia- < √kar: to till, sow
āxšti- f.: peace	mairiiā-: villainess, bad woman
āzāta-: high-born	maniia- < √man mid.: to think
bāmiia-: luminous	marətān-/marəθn-: mortal
bitiia-: second	masišta-: longest
caθruša-: one side of a square	mata-, perf. part. of maniia-: thought
caθrušuua-: a fourth	mazānt-: great
Cinuuato peretu-: the ford of the Accountant (where	mānaiiən, manaiiən ahe yaθa: like
the souls of the dead are judged by Rašnu with	mərəγəṇte < *mərənx-te (for *mərəng-de), 3rd sing.
the scales and then sent up to Paradise or down to	pres. mid.of mərənc-/mərənk- (see Lesson 16) <
Hell)	√mark mid.: to destroy
cisti- f.: insight, illumination(?)	mruta- <√mrao: spoken
ciθra- n.: seed, brilliance	naēma- n.: a half, side
daýhao- f.: land	Nairiia- Saŋha-, Nairiiō.saŋha-: the heroic/divine
darəγō.jiti- f.: longevity, long life	announcement; messenger of the gods
dāuru-/drao- n.: tree	namra-: soft, pliable
dbōišta- < buiri-: most	namišta-, superl. of namra-
draējišta- superl. of driyu-: poorest	niiāṇk-, niiāṇc-, *nic-: downward
draējištō.təma-: the "most poorest"	nizənga-: reaching up on the leg (?)
draoya- (noun/adj.?): deception, deceptive(?)	nmānō.paiti-: master of the home/house
drājah- n.: length	pairi.bauua- <√bao/bu: to be (lie) around, surround
druuatāt- f.: health	pairi.dadia-: overseer
$\exists r \ni \theta \ni \langle \Rightarrow r \ni \theta \ni (?)$: a deity	paiti.šmuxta-, past part. of *paiti.šmunca- <
ərəzuuaitī-, fem. of ərəzu-: upright, tall	√maok/muk: to put on (shoes)
əuuitō.xarəδa- < a-vi-ita-: from which the feces has	paitita- < paiti- √i-: absolved
not gone away	paiti.yānk-, *paitic-: facing, straight toward
fraēšta-, superl. of pouru-	panca: five
fraii- = frāii- $<\sqrt{a\bar{e}/i}$: to go forth	paoiriiō.tkaēša- usually plur.: the first *guides
fraŋhərəza- < √harz: to release (semen)	para.gəuruuaiia- < √grab: to take up, receive
framita-: transformed	para.irista- < para.iriθiia-: passed away
fra.saxta-: passed away, come to the end of life	parānk-, parāc-: away
fraša.vaxšiia-: perfect growth	parō.katarštəma-: ?
frauuaršta- < frauuarəziia-: to perform	pitu- m.: meal
frauuaza- mid.: to drive/fly forth/forward	raocah- n.: light
frazaiṇti- f.: offspring	raocah-: light (adj.)
frāii-, see fraii-	rasastāt-: *generosity(?)
frānk-, frāc-: forward, away (from + gen.)	rāii- > raē-
Gaiia- Marətān-: "life with the dead thing" (?), name	rənjišta- superl. of raγu-: fleetest
of the first mortal proto-man	saocint-, pres. partic. of saoca $< \sqrt{\text{saok}}$: to burn,
Garō.nmāna- n.: house of song, Paradise	glow
haθra.jata-: smashedśtruck down then and there	scindaiia- < √skand/scand: to break
haθra.taršta-: frightened then and there	
haθrāṇk-, haθrāṇc-: in one and the same direction	stāuuišta-, superl. of stura- stərəta- < √star: stunned
hazanhan-/hazasn- m.: violent person, thug	
ham.vaintī-: *harmonious	stura-: stout, strong
hubaoi8itəma-, superl. of hubaoi8i-	šāišta-, superlative of šāta-: happiest
hubaoionama-, superi. of hubaoion- hubastama-, superl. of hubah-	taδa: then, at that time tancišta-, superl. of taxma-
nuountena-, aupon. Or nuoan-	tancista", Subcii. Oi taxiiia-

tašiiah-, comparative of taxma-

tbaēšaņ haṇt-: full of hostility, hostile

 θ βaxšišta- < $\sqrt{\theta}$ βaxš: the most energetic

θrāiiō: three θritiia-: third unā-: hole

upa. $\check{s}a\bar{e}$ - < $\check{\sqrt{s}a\bar{e}}/\check{s}i$: to dwell (among us)

uskāţ: up above

uz.gəuruuaiia < √garβ/graβ: to lift up

vacah- n.: word, speech

vaē-/vi-: bird

vazəmna-, pres. partic. of vaza- mid.: driving

vā ... vā: either ... or

vācim bara-: lift up one's voice

vārəγna-: name of a bird of prey, *falcon

vāstra- n.: pasture, grass

vāta-: wind

vink-, vic-: aside(ward) vis.paiti-: master of the house

vispō.x^vāθra-: full of good breathing space

xraoždišta-, superl. of xruždra-

xraθβišta- < xratumant-: most intelligent

xruždra-: firm, hard

x^vaδāta-: made/placed by/for themselves(?)

 x^{v} arə θ ō.bairiia-: food-bearing

yao- < āiiuyauua-: barley

yauuaētāt- f.: eternity

yāskərəstəma-, superl. of yāskərətyāskərət- < yāh-: *competitive yāsta-, past part. < yāh: girded zaṇtu.paiti-: master of the tribe

zaoθra- n. and zaoθrā-: libation zaraniiō.uruuixšna-: with braided (leather) straps of

gold

zānu-/žnu- n.: knee žnu- < zānu-

PHONOLOGY

Anaptyxis.

In addition to the cases described in Lesson 6, anaptyxis is also found:

- 1. occasionally between stops: patarō for *ptarō "fathers";
- 2. between z and r: zarazdāiti- beside zrazdāiti- "faith," cf. Skt. śraddhā-(?);
- 3. between s and following consonant in word and sentence sandhi (cf. Lesson 4): imåsə tē "these your," yasə θβąm "who you" < yō + θβąm; aǵhåsə tanuuō "of this body"; usə.hištən "they stood up" < us + hištən, vīsə.baxtəm "distributed by towns";
- 4. between two spirants followed by r: $vax \partial \delta ra$ -, cf. $ux \delta a$ -;
- between v or uu and ii: vaiiemi "I pursue" < *viāmi; gaēθāuuaiiō = gaēθābiiō; hāuuōiia "left" (opposite of right), hāuuaiiaca (cf. fem. haoiiā-); māuuōiia (cf. OAv maibiiā); xšmāuuōiia < OAv. xšmaibiiā, driuuaiiåsca < driuuī-. More commonly uuii is simplified to uii (and -auuii- > -aoii-);
- 6. between y or ii and uu: yauua = yuua (< yuuan- "youth"), mainiiauuasah- = maini(i)uuasah- < mainiiu- + asah- "whose place is in the world of thought";
- 7. between consonant and ii: apaiia = apiia "in the water" ($\langle \bar{a}p/ap$ "water").

Consonants before b

The dative-ablative and instrumental plural, the dative-ablative-instrumental dual, and dative singular of several pronouns have endings beginning with b. In the consonant stems the resulting consonant groups are treated in various ways.

In consonant stems in s, \check{s} , and h(<*s), according to the general rules of assimilation (Lesson 6), the final sibilant was voiced before the b. Due to various specific Avestan sound changes the rules are not so obvious, thus final $s(<*\acute{c})$ and $\check{s}(<*s)$ before b become $\check{z}:s-b$, $\check{s}-b>\check{z}b$, and in h-stems final h is lost with modification of the preceding vowel: $-ah-b->-\bar{o}b-$, $-\bar{s}b-$, as if the ending were a separate word.

A tendency to write the ending as a separate word is seen in stems in dental stops, where *-atb- and *-adb- >-at.b-, e.g., $druuat.bii\bar{o}$ (-a $\delta bii\bar{o}$).

In nt-stems which retain the n, the group -ntb- is reduced to -nb- (-mb-).

In *p*-stems (*ap*-) the group -*pb*- is assimilated and simplified, and the intervocalic -*b*- regularly becomes - β -, e.g., $ai\beta ii\bar{o}$.

In the velar stems we should expect some form from -gb- $(-\gamma\beta->-uu-?)$, but no such forms are attested; instead we find before endings beginning with b what look like nominative forms, e.g., $v\bar{a}\gamma\check{z}bii\bar{o}$, $v\bar{a}\gamma\check{z}ibii\bar{o}$.

Labialization of ərə

Before u or uu, ərə becomes əru or uru, e.g., *nərəuuiiō (dat.-abl. plur. of nar-) > nəruiiō, nuruiiō.

NOUNS

Dative

The dative ending in the sing. was *-ai, which combined with the stem vowel of a- and \bar{a} -stems to form the ending $-\bar{a}i$, but otherwise became -ie, -iie.

The original diphthong remained in sandhi as $-a\bar{e}^{\circ}$. In late manuscripts we sometimes find $-\underline{t}$ - \underline{e} instead of $-\bar{e}$ - \underline{e} , that is, $-aiia\underline{t}ca$ for $-aiia\bar{e}ca$.

In the dative sing, of \bar{a} - stems an element -aii- is usually inserted before the ending, as in the genitive.

Only $ga\bar{e}\theta\bar{a}$ - has the dative $ga\bar{e}\theta ii\bar{a}i$ rather than $*ga\bar{e}\theta aii\bar{a}i$. This is no doubt due to the frequent expression $astuuai\theta ii\bar{a}i$ $ga\bar{e}\theta ii\bar{a}i$ $< astuuait\bar{i}$ - $ga\bar{e}\theta\bar{a}$ - "the world of living beings with bones." In metrical texts $ga\bar{e}\theta ii\bar{a}i$ usually counts three syllables.

Young Avestan has no form comparable to the Skt. thematic $-\bar{a}ya$. [Old Avestan, however, has *- $\bar{a}ii\bar{a}$, usually written $\bar{a}i.\bar{a}$.]

The original ending -iie is only (apparently) preserved in the ending of the \bar{u} -stems: -uiie, but this is probably secondary from *-uuie < *-uuai. It is more clearly seen in h-stems, which have the ending -a\u00e4he < *-ahie.

Regular *u*- and *ao*-stems have dative in -aoe (< *-aoiie), which in the mss. is often replaced by -auue.

In u^2 -stems in -tu-, the original ending $(*-t\mu ai>)*-\theta\mu ai$ became $-\theta\beta e$ prior to $-\mu ai$ to $*-u\mu ie>-uiie$. In stems in -hu- the ending $-\mu e$ combined with the preceding $-\eta h$ - to form $-\eta^{\nu}he$ (e.g., $a\eta^{\nu}he$).

The ending of the dat. plur. is $-bii\bar{o}$ ($-biias^{\circ}$), before which the *a*-stems have the diphthong $a\bar{e}$. After vowels this ending became $-\beta ii\bar{o}$ and $-uuii\bar{o}$ (after -a: $-aoii\bar{o}$), but these forms are found only rarely, having been replaced by the postconsonantic form $-bii\bar{o}$.

The forms of the dative dual are obtained by replacing the ending $-bii\bar{o}$ by -biia, for which we sometimes find $-\beta e$ or -uue, with -e < -iia (Lesson 4).

The only—apparent—exception is bruuat_biiqm in antarāt naēmāt bruuat_biiqm "from between the eyebrows" (V.8.41, etc.), of uncertain form and function, the expected word for "eyebrow" being simply $*br\bar{u}$. Elsewhere antarāt naēmāt takes the genitive, and -qm looks like gen. plural. [The similarity with OInd. -bhyām is therefore quite coincidental.]

The endings of the vocalic declensions are:

	a-stems	ā-stems			ī-stems
		m.	f.		
Sing.	-āi	-āi	-aiiāi		-iiāi
Plur.	-aēibiiō	=	-ābiiō, -āuiiō, -āu	uaiiō	-ibiiō
Dual	-aēibiia, -aēβe	-	-ābiia		-
	i-stems	u-stems	u ² -stems	\bar{u} -stems	ao-stems
Sing.	-ōe, -aiiaē°	-aoe, -auua \bar{e}°	-ии e , -ии $aar{e}^\circ$	-uiie, -uuaē°	<i>-aoe</i>
Plur.	-ibiiō, -iβiiō	-ubiiō	-ubiiō	-ubiiō	-
Dual	-	-	-	_	-

NOTE: As the dative plur. = ablative plur. (see Lesson 11), these paradigms include forms that are strictly speaking ablative.

Paradigms:

Vowel stems

	a-stems	\bar{a} -stems		ī-stems
	m., n.	m.	f.	f.
Sing.	haomāi	mazdāi	daēnaiiāi	ašaoniiāi, vaŋhuiiāi, amauuaiθiiāi
Plur.	haomaēibiiō		daēnābiiō	ašaonibiiō, vaŋ ^v hibiiō, amauuaitibiiō
Dual	zastaēibiia, gaošaēβe		vą θ β $ar{a}$ bii a	• , , , , , , , , , , , , , , , , , , ,

Notes:

Forms with $-b->-\beta->-uu-$ include: $ga\bar{e}\theta\bar{a}uuaii\bar{o}$, $v\bar{o}i\gamma n\bar{a}uii\bar{o}$.

The form $maniaoibiias^{\circ}$ must be a replacement for $*mania(u)\bar{o}iah$ (or sim.) < *maniauaiuiah.

Sing.	i-stems m., f. frauuašēe,	u-stems m., f.	pasu-	ao-stems f.	m., f.
ong.	frauuašaiiaē°	zaņtaoe zaņtauuaē°	-	daíjhaoe	gaoe
Plur.	frauuašibiiō	zaņtubii $ar{o}$	-	daýhubiiō	-
Dual	-	-	pasubiia	bāzuβe	-
	2 .	- ,			
	u^2 -stems	\bar{u} -stems			
	u²-stems m.	u-stems f.			
Sing.					
Sing.	m.	f.			
Sing. Plur.	m. <i>raθβe</i>	f. tanuiie			

Note: The only form with $-b > -\beta$ is $hinui\beta ii\bar{o}$ "from the fetters(?)."

Irregular i-and u-stems

paiti- m.āiiu- n.zānu-/žnu- n.Sing.paiθe, paiθiiaē°yaoe (yauue), yauuaē°-Plur.-žnubiias°

Note: The form $yauua\bar{e}^{\circ}$ is found in the common formula $yauua\bar{e}ca$ $yauua\bar{e}t\bar{a}ta\bar{e}ca$ "for ever and eternity."

aē-stems:

 $haxa\bar{e}$ - $x\bar{s}tauua\bar{e}$ - Sing. $ha\check{s}e$ - Plur. - $x\bar{s}tauui\beta ii\bar{o}$

Notes:

haśe is from *hačiai, cf. OInd. sakhye.

No dative forms (sing. or plur.) are attested of kauuaē-.

Consonant-stems

vak-/vacdrujxšapарvistāt-stems Sing. xšape druje ape, apaē° vise uštatāite Plur. vāγžibiiō aiβiiō vižibiiō Dual hauruuatbiia

Notes:

The dative of ap- is usually written ape, not "aipe."

The dat. plur. $ai\beta ii\bar{o}$ has $\beta < b < bb < p-b$.

The form $v\bar{i}zibii\bar{o}$ has the same kind of "combined" *i*-epenthesis and anaptyxis as $v\bar{a}\gamma\bar{z}ibii\bar{o}$.

The dual of $p\bar{a}d$ - "foot" is $p\bar{a}\delta auue$ (thematic).

n-stems

an-stems $\bar{a}n$ -stems m.

Sing. $urune, vər \bar{a}\theta ra\gamma ne$ $h\bar{a}uuan\bar{a}ne$ Plur. $uruu\bar{o}ibii\bar{o}$ (Y.2.2)

man-stems

uuan-stems

m.

n.

m.

Sing. Plur. Airiiamaine rasmaoiiō

haxmaine

ašaone

dāmaibiiō, draomābiiō

ašauuabiiō, ašāuuaoiiō

r-stems

Sing.

naire

nərəbiiö, nəruiiō,

 $d\bar{a}\theta re, zao\theta re$

fəδrōi, piθre

 $br\bar{a}\theta re$

 $\bar{a}\theta re$

Plur.

stərəbiiō

ptərəbiiō

nuruiiō

Note the thematic forms of apāxtar- "northern" (dat. apāxəδre): apāxtara, apāxtaraēibiiō, apāxəδraēibiiō.

<u>h-stems</u>

Sing.

manańhe

Plur.

raocəbiio, ązaŋhibiio

Note: The form $qza\eta hibii\bar{o}$ ($qza\dot{\eta}hibii\bar{o}$?) < qzah- is formed like $v\ddot{a}\dot{\gamma}zibii\bar{o}$ (nom. *qzah + - $ibii\bar{o}$).

nt-stems

ant-stem adjectives

them. pres. parts.

uuant-stems

mant-stems

Sing.

-aite

-ənte

-uuaite

-maite

Plur. Dual

-ənbiia

*-ənbiiō

-uuatbiiō

-matbiiō

-uuatbiia

Paradigms:

ant-stems

them. pres. parts.

uuant-stems

mant-stems

Sing.

bərəzaite

barənte tbišiianbiiō astuuaite

vohumaite yātumatbiš

Plur. Dual

bərəzənbiia

druuatbiiō cuuatbiia

Note: The form bərəzənbiia has an irregular full grade [mss.: bərəzanbiia PPY (Mf1), PVS (K4), bərəzannbiia YS (H1, J6 °zannibiia); bərə.zanbiia SY (J3); bərəzənbiia PPY (Mf4, Pt4), IPY (J2); bərəzantibiia PVS (Mf2)].

PRONOUNS

Dative

Personal pronouns:

1st

2nd

3rd pers. = "this"

masc., neut.

Sing. māuuōiia, māuuaiia° тē

tē

ahmāi

fem. aŋhāi

encl.

hē, šē

Plur. encl. $n\bar{o}$ yušmaoiiō, xšmāuuōiia

aēibiiō

ābiiō

Note: $m\bar{a}uu\bar{o}iia$, $m\bar{a}uuaiia^{\circ}$ are for $*ma\beta ia$ and $yu\check{s}maoii\bar{o}$, $x\check{s}m\bar{a}uu\bar{o}iia$ for $(yu)\check{s}ma\beta ia(h)$. – Note also $huu\bar{a}uu\bar{o}iia < h(a)uua$ -"own."

The demonstrative pronoun ima- "this" = 3rd pers.

The demonstrative pronoun auua- "that": The relative pronoun ya- "who, which":

masc., neut. fem. masc., neut. fem. Sing. auuahmāi auuaýhāi yahmāi *yeýhāi Plur. auuaēbiiō - yaēibiiō yābiiō

Notes:

Of the demonstrative pronoun $a\bar{e}ta$ - only the fem. plur. is attested: $a\bar{e}t\bar{a}bii\bar{o}$. For $auua\bar{e}ibii\bar{o}$ we sometimes find the erroneous form $auuatbii\bar{o}$.

The interrogative pronoun ka-"who, what?":

masc., neut. fem.
Sing. kahmāi Plur. kaēibiiō -

VERBS

Present stems. The thematic conjugations

In the thematic conjugations all the present stems end in the vowel a, before which the root is modified in various ways. This is an overview of the types of Avestan present stems.

- A. Stems with only a added to the root.
 - 1. Root with zero grade: visa- "be ready," haraza- "release," etc.
 - 2. Root with full grade: cara- "walk," bauua- "become," $ma\bar{e}za$ "urinate," saoca- "burn," etc. This is the most common type. Some roots of this type may contain old formants, which have no discernible function: stems in *-sa-: $bax\bar{s}a$ "distribute" $<\sqrt{bag}$; stems in -uua-: juua- "live," $fiia\eta huua$ "hail," "hauruua- "guard"; expanded by -aiia-: $ra\bar{e}\theta\beta aiia$ ($\theta\beta$ $<-\theta uu$ -) "blend," tauruuaiia- "overcome"; stem in -da-: only *x'abda- "to sleep" in ni.x'abdaiia- and $auua\eta$ 'habda-.
 - 3. Root with long grade: brāza- "shine," frāda- "further," etc.

B. Stems with *iia* added to the root.

- 1. The root in principle has the zero grade, but roots of the type C_1aC_2 where the C_2 is not (usually) r, retain the a and roots in \bar{a} just add iia: $pai\delta iia$ "lie," spasiia- "look," maniia- "think," $ux\check{s}iia$ "grow," $bui\delta iia$ "notice," miriia- "die"; $\theta r\bar{a}iia$ "protect," daiia- (<* $d\bar{a}iia$ -) "to place, give." To this class belong the passive forms in iia, derived from transitive verbs: janiia-, kiriia- "be done," bairiia- "be carried."
- 2. Denominative verbs (i.e., verbs derived from a noun): $a\bar{e}na\acute{p}ha$ "to make sinful(?)" < $a\bar{e}nah$ "sin, transgression," $bi\check{s}aziia$ and $ba\bar{e}\check{s}aziia$ "to heal" < $bi\check{s}az$ "doctor" $ba\bar{e}\check{s}aza$ "medicine," $n \ni ma\acute{x}iia$ "to do homage" < $n \ni mah$ "homage," etc.
- 3. Stems in -aniia: zaraniia- "to become angry," pərəsaniia- "to discuss," probably secondary after viiāxmaniia- "to discuss, debate," denominative of viiāxman- "*verbal contest."
- C. Stems with aiia added to the root. All these stems are typically transitive.
 - A few stems in -aiia- are < -āiia- (which sometimes remains): gəuruuāiia- "grasp" (cf. Skt. gṛbhāya-), etc. Some of these verbs have alternate present stems in nā (gərəβnā-, Skt. gṛbhnā-).
 - 2. Root with zero grade: $b \ni r \ni jaiia$ "exalt(?)," $sa \delta a iia$ "seem, appear" ($< \sqrt{sand}$), zba iia- "invoke" ($< zb\bar{a}$), etc.
 - 3. Root with full grade: daēsaiia- "show," bandaiia- "bind," darəzaiia- "chain," etc.
 - 4. Root with lengthened grade: *kāraiia* "sow, till," etc.

 Most verbs of this type are causatives and correspond to non-causative stems of other formations:

 $j\bar{a}maiia$ - "make go" $\leftarrow jasa$ -, $t\bar{a}caiia$ - "make flow" $\leftarrow taca$ -, etc. A few are derived from roots with long \bar{a} : $r\bar{a}zaiia$ - "to straighten" and have no corresponding non-causative stem.

- D. Stems with *sa* added to the root in the zero (or full) grade. This is a common type in Avestan (= OInd. verbs in *-ccha-*).
 - Root with zero grade: jasa-"go, come" (< √gam), pərəsa-"ask," etc.
 Several of these stems have inchoative meaning, that is, "to start becoming something, to become something": tafsa- "to become hot," tərəsa- "to become afraid," etc. In later Iranian, this type became a common passive formation.
 - 2. Roots in long ā: yāsa- "request."
- E. Stems with hiia/šiia added to the root in the full grade. This is the future tense (see Lesson 14): $na\bar{e}\check{s}iia$ $<\sqrt{na\bar{e}/ni}$ "lead," $vax\check{s}iia$ $<\sqrt{vak/vac}$ "speak," etc. The form $bu\check{s}iia$ $<\sqrt{bao/bu}$ "become" is irregular.
- F. Stem with n infix and a added to the root.

Some of these are old thematic formations: k ar ant a "to cut" (< \sqrt{kart}), hinca- "to pour" (< $\sqrt{haec/hic}$), etc.

- G. Stems with reduplication and a added to the root:
 - 1. With simple reduplication: $hi\check{s}ta$ "stand" ($<\sqrt{sta}$), " $hi\delta a$ "sit" ($<\sqrt{had}$), $hi\check{s}mara$ "remember" ($<\sqrt{hmar}$), etc. Some of these may have "conative" function: titara- "try to cross(?)."
 - 2. With strong reduplication: γžara. γžara- "rush (of waters)," jaγna- "smash to smithereens." Verbs of this type express repeated or forceful action ("intensives").
- H. Stems with reduplication and $ha/\check{s}a$ added to the root. These verbs are the so-called desideratives, that is, verbs with the meaning "to wish to do" the action expressed by the simple verb: $zix\check{s}n\mathring{a}\eta ha$ "to wish to know" $<\sqrt{x\check{s}n\bar{a}}$, $mimar \partial x\check{s}a$ "to wish to destroy" $(<\sqrt{mark})$, $susru\check{s}a$ "to wish to hear" $(<\sqrt{srao/sru})$, $six\check{s}a$ "to learn" $(<*si(\check{s})x\check{s}a$ $<\sqrt{sak}$; cf. $s\bar{a}caiia$ "to teach"), $di\beta\check{z}a$ "seek to deceive" $(<*di(d)\beta\check{z}a$ $<\sqrt{dab})$.

Verbal adjectives in $-\theta a$ -, $-\theta \beta a$ -, and -iia-

Avestan has some adjectives derived from verbs which express "that which should/can/is to be done," similar in function to the Latin gerundive.

One group of adjectives have suffixes $-\theta a$ - (frequently $-\delta a$ - by internal sandhi) or $-\theta \beta a$ - (-tuua- by internal sandhi), the others have the suffix -iia-.

The adjectives in $-\theta a$ - are similar to the past participles and are formed from the same stems: $ux\delta a$ - "to be spoken" $<\sqrt{vak/vac}$, $\theta raf\delta a$ - "to be satisfied" $<\sqrt{tarp/\theta rap}$, $fri\theta a$ - "to be invited, pleased" $<\sqrt{frae/fri}$, $yux\theta a$ - "to be harnessed" $<\sqrt{yaog/yug}$. – The form from drug- "deceive" varies in the mss. between $draox\delta a$ - and $drux\delta a$ - "to be deceived, deceivable."

The adjectives in $-\theta\beta a$ - are made from roots in the full grade: $jq\theta\beta a$ - "to be smashed, smashable," $mq\theta\beta a$ - "(thought) to be thought," $stao\theta\beta a$ - "to be praised," $vax\delta\beta a$ - "(word) to be spoken," varštuua-, varštuu-, varštuu-,

The adjectives in -iia- are made from roots in the zero or full grade (like the present stems in -iia-). Some, presumably by analogy, are made from nouns: bərəjiia- "*praiseworthy," išiia- "speedy," karšiia- "that ought to be tilled, plowed," vairiia- "well-deserved, worthy," zaoiia-; yesniia- "worthy of sacrifice" (< yasna-), vahmiia- "worthy of hymns" (< vahma-).

From these adjectives an extended adjective in - μ ant- could be made (e.g. $stara\theta\beta$ ant- "paralyzing"), as well as an abstract noun in -ta- (yesniiata- "worthiness of receiving sacrifices," $xšnao\theta\beta$ ata- "worthiness of being made favorable").

Infinitives

Young Avestan has two infinitives, one active, one middle.

The active infinitive is identical with the dative of an action noun in -ti, with the ending $-t\bar{\partial}e$, $-taiia\bar{e}^\circ$, e.g., $mat\bar{\partial}e$, $uxt\bar{\partial}e$, $var\check{s}t\bar{\partial}e$ "(in order) to think, speak, act," $paiti\check{s}t\bar{d}taiia\bar{e}ca$ "and in order to withstand." It is sometimes not clear whether we have an infinitive or an action noun.

The only exceptions are the verbs ah- "be," $a\bar{e}$ - "go," and mrao- "speak," which have the infinitives $st\bar{e}$, ite, and mruite.

The middle infinitive ends in -δiiāi, which also has the look of a dative. This infinitive is formed from the present stem, *vazaiδiiāi* "(in order) to be conveyed."

SYNTAX

Uses of the dative

The dative of animate nouns usually denotes the indirect object, that of inanimate nouns usually expresses purpose (final dative).

1. Indirect object.

The main function of the dative is to express the "indirect object." Indirect objects are found with transitive verbs, most often accompanying a direct object:

mašiiaēibiiō x³arənō baxšənti

"They distribute Fortune to men." (after Yt.6.1)

haomō aēibiiō zāuuarə *aojasca baxšaiti

"Haoma gives to these endurance and strength." (Y.9.22)

ahmāi daēnam daēsaiiat ahurō

"Ahura showed him (his) daēnā." (Yt.11.14)

A specialized use of this dative is the "dative of the standpoint":

Note the use of the dative in the commentaries on the holy prayers with the verbs *cinasti* and *para.cinasti* "he assigns/refers" (one word to another):

para.cinasti vispəm mąθrəm ***vispahmāi** (mss. vispəm) **mąθrāi**

"He refers every "poetic thought" to "every poetic thought." = "When he says "poetic thought" he means all poetic thoughts(?)." (Y.20.3)

2. Dative as "agent"

The dative is found with verbal adjectives with passive meaning or meaning "which should be done (by sb.)" this is an extension of the indirect object with passive verbs:

Arəduuī Sura Anāhita yesniia aŋ'he astuuaite vahmiia aŋ'he astuuaite

"Arəduuī Surā Anāhitā worthy to be sacrificed to by the bony existence, worthy to be made into hymns by the bony existence." (after Yt.5.1) — cf. Arəduuīm Suram Anāhitam yazamaide "we sacrifice to Arəduuī Surā Anāhitā."

Miθrō yō nōiţ **kahmāi** aiβi.draoxδō [ms. F1]

"Miθra, who is not to be deceived by anybody." (Yt.10.17)

tāca vohū yazamaide yā aṇtarəstā yesniiāca vahmiiāca frāiiašəθβa **naire aṣaone** "and we sacrifice to all good things that are in between, (which are) worthy of sacrifice, hymns, and

should be sacrificed to by the Orderly man." (Yt.13.153)

3. Final dative

The dative is also used to indicate purpose (final dative), often in connection with a verb of movement and often together with a dative of the person for whose benefit it happens.

Examples:

jasa mē auuaýhe "Come to me for (my) assistance!"

amāica θβā vərəθraynāica māuuōiia upa.mruiiē tanuiiē θrimāica

"(Haoma,) I invoke you for both strength and victory for me, for (my) body, and for prosperity." (Y.9.27)

xšnumaine Ahurahe Mazdå Aməşanam Spəntanam

"to win the favor of Ahura Mazdā (and) the life-giving Immortals." (Y.22.23)

4. Dative of time

The dative is found in some time expressions:

5. The use of thematic dative endings for thematic genitive endings

Occasionally the thematic dative ending $-\bar{a}i$ is used instead of the genitive ending:

Oraētaonō jaņta ažōiš dahākāi

"Oraētaona, smasher of the giant dragon." (V.1.17)

zaota Ahurāi Mazdāi zaota aməšanam spəntanam

"the priest of Ahura Mazdā, the priest of the life-giving Immortals." (Yt.10.89)

staoma daθušō Ahurāi Mazdāi aməṣanamca spəntanam

"The praises of the creator, Ahura Mazdā, and the life-giving Immortals." (Yt.13 157; cf. Yt.15.44; V.19.4)

paiti **jahikaiiāi** kəhrpəm vadarə jaiδi vs. paiti ažōis kəhrpəm vadarə jaiδi "Strike (your) weapon against the body of the whore ~ the dragon!" (Y.9.32, 30)

Although it is possible that the ending -ahe developed into $-\bar{a}i$ in the dialect of some transmitter, I think it is more probable that these are merely wrongly written-out abbreviations, e.g., $a\check{z}$. dah., Ah. Ma., jahik. Such abbreviations are occasionally found in the manuscripts, but no study has yet been made of them. 1

Other mistaken uses of dative forms include the following example, where the dative is used for the locative (Lesson 17):

tam yazata ažiš θrizafå dahākō Baβrōiš paiti daýhauue (for *daýhauua) satəm aspanam aršnam hazaŋrəm gauuam baēuuarə anumaiianam "The giant three-mouthed dragon sacrificed to her in the land of Baβri, (with) a hundred stallions, a thousand bulls, ten thousand rams." (Yt.5.29)

6. The use of genitive for dative

Not infrequently we find genitive forms where we would expect the dative. The reason for this vacillation is possibly that the texts were collected from oral performers in the Achaemenid period, at a time when the Young Avestan language was still mostly understood but the Old Persian language had lost the distinction between genitive and dative and the dative forms had mostly been lost.

dazdi **ahmākəm** tat āiiaptəm yasə θβā yāsāmahi sura

"Give us that boon which we ask from you, O you rich in life-giving strength!" (Yt.10.33)

In the litanies the dative and genitive alternate without obvious difference in meaning, but the genitive is probably elliptic ("sacrifice of") and the dative a *dativus commodi* "for (the sake of)":

Hāuuanēe aṣaone aṣahe raθβe yasnāica vahmāica xšnaoθrāica frasastaiiaēca raθβam aiiaranamca asniianamca māhiianamca yāiriianamca sarəδanamca yasnāica vahmāica xšnaoθrāica frasastaiiaēca

"For the Orderly Hāuuani, Model of Order, for (its) sacrifice, hymn, satisfaction, and glorification.

¹ See Hoffmann, Aufsätze I, p. 600 n. 15; Tremblay, 1997, p. 159 on V.15.45.

For the sacrifice, hymn, satisfaction, and glorification of the Models of the days, days, months, seasons, and years." (Y.1.23)

Uses of the infinitive

The inifinitive is usually dependent upon other verbs and often expresses purpose. Sometimes the direct object of an infinitive is in the dative (cf. OInd. *vṛtrāya hantave* "in order to smash Vṛtra/the obstruction"):

hāu hācaiiat ašauuanəm Zaraθuštrəm

anumatēe daēnaiiāi anūxtēe daēnaiiāi anu.varštēe daēnaiiāi

"He (A.M.) induced Orderly Zarathustrato *help the daēnā along with his thought, words, and actions." (after Yt.5.18)

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"Afterward, this one who (is) the *ratu* has the authority to remit one-third of this one's punishment." (V.5.26)

yō ništaiieiti kərətēe sraošiiqm išarə hā ništāta kiriiete

"He who (when he) orders punishment to be inflicted, (then) it is done (as) soon (as it is) ordered." (Yt.10.109)

yasca aētaēšąm mazdaiiasnanąm imą vacō nōit visaite fra.mruite

"And he among these Mazdaiiasnians who is not prepared to say forth these words" (from Y.8.4)

nōit mašiiō gaēθiiō stē aojō maniiete dušmatəm

"No man in the existence of living beings considers bad thought to be a strength." (Yt.10.106)

așauuanəm tē **āfiiei8iiāi** mraomi

"I tell you a sustainer of Order is to be obtained (from a sustainer of Order)." (Y.71.13)

frā gauue vərəṇdiiāi mazdaiiasna zaraθuštraiiō ā hīm vaēδaiiamahī raθβaēca miiazdaēca

"In order for the cow to be chosen, O Mazdaiiasnians, Zarathustrians, we make her known to the model and the solid offering." (Vr.4.2)

Occasionally the function of the infinitive is unclear:

yō janat Hitāspəm ... vazaibiiāi

"Who slew Hitāspa while(?) driving (in a chariot)." (after Yt.15.28)

EXERCISES 13

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

aēta- haoma- duraoša-, $R\bar{a}$ man- $x^{\nu}\bar{a}$ stra-, $va\eta^{\nu}h\bar{i}$ - $D\bar{a}$ itiiā-, astuuaitī- $ga\bar{e}\theta\bar{a}$ -, auua- yazata- $b\bar{e}$ r \bar{e} za η t-, im zao θ r \bar{a} - gaomauuait \bar{i} -, kauua \bar{e} (ca)- karapan-(ca).

- 2. Write in transcription and Avestan script the present indicative forms of *juua-*, *jaγna-*, *hišta-*, *kiriia-*, *pərəsaniia-*, *darəzaiia-*.
- 3. Transcribe and translate into English:

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4. Identify the dative forms in the litany and explain how they are formed:

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- 5. Translate into Avestan and write in Avestan script:
 - 1. He assigns power to Order.
 - 2. He assigns Order to the sustainer of Order.
 - 3. He assigns Order to us, the Revitalizers.

- 4. I call upon the life-giving Orderly Gāθās, whose power is from the Models; I call (upon them) for me for my own soul, for protection, for watching, for guard, for overseeing.
- 5. I established O Zarathustra Spitamid, yonder star Tištriia for yonder witch, the one of bad seasons, for (her) resistance, for (her) obstruction, for (her) overcoming, for responding to her animosities.
- 6. To whom among us does he give that gift for ever and ever?
- 7. Zarathustra, do not show this poem other than to a father or a son or a brother german.
- 8. Whom did you consult with, you, O Ahura Mazdā? Whom did you show the *daēnā* belonging to Ahura Mazdā and Zarathustra?
- 9. Then Ahura Mazdā said: (With) beautiful Yima with good herds, O Orderly Zarathustra, him I consulted with, I, Ahura Mazdā, him I showed the daēnā belonging to Ahura Mazdā and Zarathustra.
- 10. Then for Yima, for (his) rule, three hundred winters passed (= came together); then this earth became full for him of small and large animals and men.

VOCABULARY 13

aδāitiia-: not according to the law āsitō.gātu-: who has not lain on a bed āθrauuant-: containing a fire aēθriia-: student aiβi, auui, aoi: to (+ acc.) ā...yāsa- < √yā mid.: to invite aiβiiāmatəma-, superl. of aiβiiāma- < aiβi-ama-: āzi-: *competition (daēuuic) most forceful, most overpowering āzuiti- f.: libation of fat aiβiiāxštra-: overseeing Baβri-: name of a mythical land aiβi.stao-/stu-: to praise baēšaziia- < baēšaza-: to heal aiβi.zuzao-/zuzu-: to call upon(?) bišaziia- < bišaz-: to be a doctor, practice medicine aniiat: other than brāza-: to shine, glow anumatāe inf. of anu.maniiabušiia-, fut. of bauuaanu.maniia- < √man: to *help along with one's cinah-/cinas-/ciš- (< *ciš-) < √caēš: to assign, refer thought (sth. to sth.) anu.mrao- < √vak: to *help along with one's speech darəzaiia- < √darz: to chain anuuarštēe inf. of anuuərəziiadaiia- < *dāiia- < √dā: to place, give anuuərəziia- < √varz: to *help along with one's Dāitiiā-, vaŋvhī- Do: the good Dāitiiā "the lawful actions one," name of the river flowing through Airiianaanuxtāe inf. of anu.mrao-Vaējahantarəstā-: standing/located in between (e.g., heaven dāθra- n.: gift and earth) draoman- n.: *deception apaiia- < √āp: to reach, obtain fiian ha-: to hail (snow) apaŋharštōe, inf. of apaŋhərəza- < √harz: to remit, fra.daēsaiia- < √daēs: to show forgive fra.maniia-: to *stay settled or to hope (?) araθβiia-: not according to the ritual models frāda- (frāδa-): to further aršuuacastəma- < vacah-: speaking the straightest frā...hunao- (hunuua-) < √hao: to press forth speech frāiiašəθβa- < yaz: which should be sacrificed (to) aršuxδa-: straight-spoken gaomauuant-: containing milk aš.xrāx vanutəma -: ? gərəβnā-, grəβnā- = gəuruuaiiaașəmaoya-: obscurantist, heretic (lit. someone who γžara-: to gurgle, rush (water) obscures Order) haδō.zāta-: german (about siblings) atcit: and then harəθra-: watch, guard auua.dāraiia-: keep, apply (one's ear [etc.] to) °hauruua-: guardian haxman- n. < √hak: following, company auuan habda < *x abda : to sleep hācaiia- < √hak: to induce (to: + infinitive) azāta-: unborn (= not yet born) āfiia-, pass. of āp-: to be reached hāuuišta-: student āfrasåŋha-, āfrasåŋhaṇt- < *a-fra-: uninterrupted hāuuōiia-, hāuuaiia-°, haoiia-: left (opposite of \bar{a} .pərəsa-, apərəsa- < $\sqrt{pars/fras}$ mid.: to consult with right) (+ dat.) hərəza- < √harz: to let loose, leave, let (through the

haoma filter) > to filter (the haoma)	staoman- n.: strength
hinca- < √haēc/hic: to pour	Staota Yesniia: name of an Avestan text, which
hišmara- < √hmar act.: to list, report	probably comprises much of the Yasna
Hitāspa-: name of a legendary figure	staoθβa- $< \sqrt{\text{stao}}$: which should be praised
huta-, past participle of hunao-	stərəθβaṇt-: paralyzing, stunning
huuąθβauuant-: containing good herds	susruša- < √sru: to wish to hear
irista- < √raēθ/iriθ: to "depart," die	šāiia- mid.: to be in peace
irišiia- < √raēš/riš: to be harmed	tacat.āp(a)-: making the water flow
išarə: instantly	tašan-: fashioner
jaγna- < √jan/γn: to smash to pieces	tərəsa-, pp. taršta- < √tars/θrah: to become afraid
jahikā-: bad woman	θ βərəsa-, pp. θ βaršta- < $\sqrt{\theta}$ βars: to cut, set (date)
jāmaiia- < √gam/jam: to make go, chase	θ raf δ a- $< \sqrt{\theta}$ rap-: who should be satisfied
jaθβa- < √gan/jan: which should be smashed	θrima-: prosperity
kainikā-: young woman	θrisatō.zəma- n.(?): 300 years
karša- < √kar: to till, plow	upa.mrao-/mru- < √mrao/mru mid.: to invoke
karšiia- < karša-: that ought to be tilled, plowed	uxšiiaţ.uruuara-: making the plants grow
kərənta- < √kart: to cut	uz.daδā- < √dā: to set upvaŋhaθra-: dwelling place
maiδim < maiδiia-: in the middle (of + gen.)	varaz- f.: invigorant
mainiuuasah- > maniiuuasah-	varəza-: performance, cultivation
maniiuuasah-, maniiauuasah-, mainiuuasah-: whose	varštuua- < √varz: which should be performed
place is in the world of thought	vaxəδβa- (vaxδβa-) < $\sqrt{\text{vak}}$: which should be spoken
maθβa- < √man: which should be thought	vaxəδra- n.: speech organ
mimarəxša- < √mark mid.: to wish to destroy	vaxšiia-, fut. of vac-
muš f.: *mouse	
naēšiia-, fut. of naiia-: to lead	vāstriia- fšuiiaņt-: cattle grazer (as well as) cattle
naiia- < √naē/nī: to lead	tender, herdsman
	vāstriiāuuərəz-: cattle grazer
nāiriuuaņt-: containing a wife	vərəθrayna- n.: victory
nəmō < nəmah- n.: homage to! (+ dat. [gen.])	viiāuuant-, f. viiāuuaitī-: shining
nipātēe, inf. of nipā- < √pā: to protect	viiāxman- n.: debate, verbal contest(?)
nišanharətōe, inf. of nihar- < √har: to watch, guard ništaiia- < √stā: to order	viiāxmaniia- < viiāxman-: to *debate
	vinda- < √vaēd: to find
ništāta-, past part. of ništaiia-	visa- < √vaēs mid.: to declare oneself ready (for: +
pairi.dāraiia- < √dar: to keep away from	dat.; to do: + inf.)
paitiiaogət.tbaēšahiia-: responding to the	visə.baxta-: distributed by towns
animosities (of sb.)	viθuš- < √vaēd: knowing
paitiscapt5e, inf. of *paitišcanb- < √skanb/scanb: to	vohumaṇt-: containing (the word) vohu
obstruct	xšnaoθβa- < √xšnao: who should be satisfied
paitištātēe, inf. of paitištā- < √stā: to withstand	xšnaoθra- n.: winning the favor/satisfaction (of)
paititarətēe, inf. < √tar: to overcome	xšnāsa- < √xšnā/zān: to know
para.cinah-/cinas- < √caēš: to assign, refer (sth. to	xšnuman- n.: winning the favor (of), satisfaction
sth.)	(of)
pərənāiiu-: adult	xšuuiδ- m.: milk
pərəsaniia-: to discuss	x ^v anuuant-: sunny, full of sun
puθrauuant-: containg a son, sons	yaētuštəma- √yat: who the most often has taken up
raēθβaiia- < √raēθβ: to mingle	his assigned position
ratumant-: containing (the word) ratu	yāhu loc. plur. fem: in which
ratu.xšaθra-: whose command is according to/hails	yātu.manah-: a sorcerer's mind
from(?) the models	yātumant-: possessed by sorcerers
raθβiia-: according to the ritual models	yuxθa- $< \sqrt{yaog}$: which should be yoked, harnessed
rāzaiia- < √rāz mid.: to straighten, arrange	zaoiia- $< \sqrt{z}b\bar{a}$ or \sqrt{z} ao: that ought to be invoked or
sācaiia- < √sak: to teach	libated to
sixša- < √sak: to learn	zaraniia- < √zar: to be(come) angry
sraošiiā-: punishment	zāta-: born
staoma-: praise	zrazdāiti- f.: faith

PHONOLOGY

Lengthening of a and shortening of \bar{a} .

Changes in vowel length that are found frequently throughout the corpus and therefore must be genuine linguistic features include shortening of $\bar{a} > a$ and lengthening of $a > \bar{a}$, both in initial and internal position:

a is lengthened:

for rhythmic reasons (?) in initial syllable in:

 $\bar{a}iia < *aiia$ in the expression $\bar{a}iia$ $z \rightarrow m\bar{a}$ "throughout this earth," $\bar{a}k \rightarrow r \rightarrow r - *ak \rightarrow r \rightarrow r - *did$ " (augmented form, see Lesson 19), $\bar{a}r \rightarrow timca$ (= $a \sim timca$, P.39), $\bar{a}t \sim timca$, " $a \sim timca$ " "who has not lain on a bed";

xštāuuaiiō vs. xštəuuiβiiō;

after ii in mašiiāka- for *mašiiaka- and mašiiānam for *mašiianam.

\bar{a} is shortened:

often before ii: aiiaoš < āiiu-, OInd. āyu-; zaiia-, OInd. jāya-;

probably before uu in nauuāza-, cf. OInd. nāvājá-;

sometimes in the middle participle in $-\bar{a}na$ - and other words in $-\bar{a}na$ -: aojana-, stauuana-, etc.; $gao\delta ana$ -;

in initial syllable when an enclitic is attached to the word: $ap mca < \tilde{a}p m; ha \theta rom it < h \tilde{a}\theta rom (N.91), starasca < staro; zauuaroca < z \tilde{a}uuaro (Y.71.8);$

in the course of declension or when receiving suffixes in antepenultimate or earlier syllables or when the word was unaccented (e.g., vocative): azinam from $\bar{a}z\bar{\imath}$ - "fertile/pregnant (cow)" (FO.3h), $paza\eta^{"}hant$ - "(broad-)chested" $< *p\bar{a}zah$ - "chest," $Spit\bar{a}m\bar{o}$ but Spitama, Spitamahe; $Sauua\acute{n}he$ but $S\bar{a}uua\eta h\bar{o}e$; $a\delta auu\bar{o} < \bar{a}\delta u$ -;

occasionally elsewhere: $apu\theta r\bar{a}$ - "having no sons" (V.3.24) or "pregnant" < $*\bar{a}pu\theta r\bar{a}$ - (V.15.5, 8).

Note: The first three changes are common also in eastern Middle Iranian (Sogdian and Khotanese).

 \bar{a} becomes $\bar{a}a$ or a in the thematic ending of the ablative $-\bar{a}\underline{t}$, which becomes $-\bar{a}a\underline{t}$ before enclitic $^{\circ}ca > -\bar{a}a\underline{t}ca$, but (not consistently) $-a\underline{t}$ before the postposition $haca > -a\underline{t}$ haca (but always $a\underline{s}\underline{a}\underline{t}$ haca, and some others).

Consonant alternations: $\check{s} \sim r \partial t$

The letter $\langle \tilde{s} \rangle$ was originally designed to represent the combination of unvoiced allophone of r(hr) + following t (see Lesson 3). It must therefore originally have alternated in regular fashion with $r \ni t$, but in the extant texts we only see remnants of this alternation, such as in $a \check{s} a$ - "Order" $\sim a stuu a \underline{t} . a r \ni t a$ - "he through whom Order will have bones" (Vocabulary 3) and $a \check{s} im$ "reward" $\sim \bar{a} r \ni t im c a$ (P.39), beside $a \check{s} im c a$.

NOUNS

Ablative

The characteristic ending of the ablative singular is $-\underline{t}$, before which the stem vowel of the a-stems is lengthened to give $-\bar{a}\underline{t}$. This ending—with the preceding -aii—was also used by fem. \bar{a} -stems. There are no examples of abl. sing. of masc. \bar{a} -stems.

In the other declensions the ablative is obtained by substituting $-\underline{t}$ for the original -h $(-s^{\circ})/-\check{s}$ of the genitive, e.g., barazant- "high": $barazat\bar{o}$ ($< \circ$ -ta-h) $\Rightarrow barazata$ - \underline{t} ; gairi- "mountain": $gar\bar{o}i$ - $\underline{s} \Rightarrow gar\bar{o}i$ - \underline{t} ; barasman- "barsom": *barasman-h (> barasmap) \Rightarrow *barsman-t > barasmap; nar- "man": *nr- \underline{s} (> $nar\underline{s}$) \Rightarrow

 $*nr-t (> n \partial r \partial -t).$

Sometimes we find -a added to the ending $(-\bar{a}\delta a, -a\bar{e}\delta a[?], -m \partial n da)$ with the specific meaning "all the way to, up to and including(?), throughout": $x\bar{s}a\theta r\bar{a}\delta a$ "throughout (Yima's) reign," $paiti\bar{s}.x^{\nu}ar\partial n\bar{a}\delta a$ "up to and including the jaw(?)," $druj\bar{o}$ $va\bar{e}sm\partial n da$ "(all the way) to the entrance hall $(va\bar{e}sman)$ of the Lie" (Yt.10.86). Forms in $-a\bar{e}\delta a$ are less certain (perhaps $*ai\beta i\bar{s}ita\bar{e}\delta aca$ and $*upa\bar{s}ita\bar{e}\delta aca$ in Yt.19.6 < " $\bar{s}iti$ ", but $\bar{a}x\bar{s}ta\bar{e}\delta a$ in V.3.1 may be a verbal form $<\bar{a}$ - $st\bar{a}$ -).

[The ablative singular was originally identical with the genitive in all declensions except the a-declension. In Young Avestan, however, there are no certain examples of genitive forms used as ablative.] The ablative plural and dual are identical with the dative plural and dual.

The endings of the sing, are:

Sing.	a -stems $-\bar{a}\underline{t}$, $-\bar{a}\delta a$	a-stems f. -aiiāt	ī-stems -iiāṯ		
Sing.	i-stems -ōiṯ, [-aēδa?]	u-stems -aot	au-stems -aot	u^2 - and \bar{u} -stems - $uua\underline{t}$ (- $\beta a\underline{t}$)	consstems -at, -t
Vowel stem	<u>s</u>				
	a-stems	\tilde{a} -stems	ĩ-stems		
Sing.	haomāţ	f. daēnaiiā <u>t</u>	f. ašaoniiā <u>t,</u> v	aŋhuiiāṯ, amauuaiθiiāṯ	
Sing.	i-stems frauuašōiţ	u-stems zaņtao <u>t</u>	ao-stems gao <u>t,</u> dańhaot	u ² stems raθβa <u>t</u>	ū-stems tanuua <u>t</u>

Notes:

The masc. paṇtā- has the thematized abl. sing. paṇtat.

The \bar{a} -stem $ha\bar{e}n\bar{a}$ - has dat.-abl. plur. $ha\bar{e}n\bar{a}bii\bar{o}$ in Yt.10.93 in anticipation of the following $draom\bar{a}bii\bar{o} < draoman$ - "deception."

The fem. ušā- has abl. sing. ušaiiāt.

The aē-stem Rayaē-/Raji- has the abl. sing. Rajōiţ (Y.19.18).

The form ziiānaiiaēca in Y.12.2 may be for ziiānaiiaṭca (cf. auuaṭbiiō for auuaēibiiō, lesson 13), instead of ziiānōiṭca(?).

Consonant stems

	druj-	ap-	xšap-	zam-	vis-	<i>tāt-</i> stems
Sing.	druja <u>t</u>	apaţ (āpaţ)	xšapaţ	zəma t , zəmā δa	visaţ	iriθiiąstāta <u>t</u>

Notes:

The thematic ablative $z \ni m\bar{a} \delta a$ (or $paiti\ z \ni m\bar{a} \delta a$) is used in the meaning of "throughout the earth, all over the earth." There are no examples of abl. forms of ziiam.

<u>n-stems</u>	°jan-/°yn-	asan-	xšapan-	marətān-
Sing.	°yna <u>t</u>	ašnāaţ°	xšafnāa <u>t</u> °	marəθna <u>t</u>
Sing.	uuan-stems ašaonat	yunat	man-stems:	barəsmən . vaēsmənda

nt-stems

Sing.

druuatat

tbišiiantat

r-stems

Sing.

 $\bar{a}\theta rat$

nərət

h-stems

daδuuah-

Sing.

manaŋhat

 $da\theta$ ušat

Note: The abl. sing. of $n\bar{a}h$ - "nose" is $n\bar{a}\eta hanat$ (haca), cf. gen. sing. $a\bar{\eta}h\bar{a}n\bar{o} < \bar{a}h$ - "mouth."

iiah-stems

Comparatives in -iiah are declined like regular h-stem, with long stem only in the nom. sing. masc. and nom.-acc. plur. neut. Not all forms are attested. Examples (maziiah- "greater," frāiiah- "more (numerous)," āsiiah- "faster"):

m.

n.

Sing.

nom.

maziiå

maziiō

acc. dat. maziiaŋhəm maziiańhe

Plur.

nom.-acc

maziiaŋhō

maziiå

gen.

maziiaŋhąm frāiiābiiō

dat.-abl.

Dual nom.-acc.

āsiiaŋha

ADJECTIVES

Feminine of h-stems

The feminine of h-stem adjectives is formed by adding $-\bar{\imath}$ to the (weak) stem, e.g.: $y\bar{a}tumanah\bar{\imath}$ -; $maziieh\bar{\imath}$ < * $maziiah\bar{\imath}$ -, but $vaheh\bar{\imath}$ - < * $vahiiah\bar{\imath}$ -; $da\delta u \bar{s}\bar{\imath}$ < $da\delta uuah$ -/ $da\delta u \bar{s}$ - (perfect participles, see Lesson 20).

The comparative

Comparatives are made with the suffixes -tara- or -iiah- (< -iah-). These two kinds of comparative correspond to the two kinds of superlative in -tama- or -išta- (Lesson 12).

The comparative in -tara- is formed by attaching this ending to the stem of the adjective with appropriate sandhi before the ending. Adjectives with ablauting suffixes take the weak stem (cf. the superlatives, lesson 12).

The comparative in -iiah- is made from the root in the full grade, also with appropriate sandhi. Adjectives with suffixes lose these in this type of comparative.

1. Examples of comparatives in -tara- (cf. the corresponding superlatives in Lesson 9):

amauuant- "forceful"

amauuastarabaēšaziiō.taraamauuastəma-

baēšaziia- "healing" hubaoiδi- "fragrant"

hubaoiδitara-

baēšaziiō.təmahubaoiδitəma-

huiiašta-"well sacrificed to"huiiaštatara-νərəθrajan-"victorious"νərəθrająstara-yāskərət-"competitive"yāskərəstara-

vərəθrająstəmayāskərəstəma-

2. Examples of comparatives in -iiah-:

aka- "evil" aśiiah- (< *aċ-iah-) acišta-

āsu-"fast" āsiiah- āsišta-

pouru- "much" (< *pṛH-u-) frāiiah- (< *praH-iah-) fraēšta- (< *praH-išta-)

vaŋhu- "good" vahiiah-, vaŋ́hah- vahišta-

masita- "long"masiiah-masišta-mazāṇt- "big"maziiah-mazišta-spəṇta- "beneficial"spaniiah-spēništa-

taxma- "firm" (< *tn-k-ma-) taśiiah- (< *tanč-iah-) tancišta-

srira- "beautiful" (< *sriH-ra-) sraiiah- (< *sraiH-iah-) sraēšta- (< *sraiH-išta-) stura- "stout, strong" (< *stHu-ra-) staoiiah- (< *stHau-iah-?) stāuuišta- (< *staHu-išta-)

uyra- "strong" aojiiah- aojišta-

buiri- "plentiful" (< *dbuH-ri-) baoiiah- (< *dbauH-iah-) dbōišta- (< *dbauH-išta-)

PRONOUNS

Pronouns in the ablative

Personal pronouns:

1st 2nd 3rd pers. = "this"

Sing. mat masc., neut. fem. ahmat, ahmat aijhat

Plur. ahmat yušmat, xšmat aēibiiō ābiiō

The demonstrative pronoun ima- "this" = 3rd pers.

The demonstrative pronoun *auua*- "that": The relative pronoun *ya*- "who, which":

masc., neut. fem. masc., neut. fem. Sing. auuahmāt auuańhāt yahmāt yeńhāt

Plur. auuaēbiiō yaēibiiō yābiiō

The interrogative pronoun ka-"who, what?":

masc., neut. fem.
Sing. - -

Plur. kaëibiiō -

VERBS

The future

The future stem is formed by adding the suffix *-sia->-hiia-/-šiia- to the root in the full grade (with appropriate sandhi). Exception: $\sqrt{\text{bao}}$ has the zero grade $b\tilde{u}$. The future is rare in Avestan.

Examples:

	Root	Present stem	Future
-hiia-	√dā "give, place"	$da\deltaar{a}$ -	dāhiia-
	√van "win"	vana-	vaŋ́ha- (< vaŋ-hiia-)
	√zan "be born"	zaiia- (< zņH-i̯a-)	ząhiia- (< zanH-hiia-?)
-šiia-	√naē "lead"	naiia-	naēšiia-
	√sao "make full of life"	sāuuaiia-	saošiia-
	√hao "press (haoma)"	hunauu-/hunu-	haošiia-
	√varz "perform"	vərəziia-	varəšiia- (< varz + šiia-)
	√harz "release, filter"	hərəza-	harəšiia-
	√bao "become"	bauua-	bušiia-

SYNTAX

Uses of the ablative

1. The ablative of movement away from

The basic function of the ablative is to express movement away from.

aēša druxš yā nasuš upa.duuqsaiti apāxəδraēibiiō naēmaēibiiō

"This demoness, the Nasu, *attacks from the northern regions." (V.7.2)

durāt haca ahmāt nmānāt durāt haca ahhāt visat durāt haca ahmāt zantaot durāt haca ahhāt daήhaot ayå iθiiejå vōiynå yeinti

"(May) the evil dangers (and) scourges go far away from this house, far away from this village, far away from this tribe, far away from this land." (Y.57.14)

yā amauuaiti fratacaiti Hukairiiāţ haca barəzaŋhaţ aoi zraiiō Vouru.kašəm

"... who, powerful, flows forth from tall Hukairiia to the Vourukașa sea." (Yt.5.96)

Note the genitive + ablative with us.stao- "to remove someone from something through praise of it"(?):

us gāuš stuiiē tāiiāatcā hazanhatcā

us mazdaiiasnanąm visąm *ziiānaiiatcā [ms. ziiānaiiaēcā] viuuāpatcā

"By my praise of the cow I remove (it) from theft and violence,

(by my praise) of the houses of Mazdaiiasnians (I remove them) from damage and devastation." (Y.12.2)

2. The ablative expresses comparison "than"

٠١٥٠١ ، وحديد ، وحد كاست من من من من المنظمة ، من المنظمة ، من المنظمة ، ودو المنظمة ، المنظمة ، المنظمة ، المنطمة ، من من المنظمة ، من ・あるらろいのい。あんでするい。あんちゅっちゃっとくのというというといいいいいいいいいいいいいいいいいいいいいいいいいいいしょうしょうしょうしょうしょうしょうしょうしょうしょうしょうしょうしょうしょう

*auua dāman yazamaide yā hənti paoiriiō.dāta paoiriiō.fraθβaršta

ašnāatca apāatca zəmāatca uruuaraiiāatca gaotca hu&ånhat

"We sacrifice to those creatures who are those created first, fashioned forth first (earlier than) the sky, the water, the earth, the plant, and the cow giving good gifts" (after Vr.7.4)

Note the use of the ablative after forms of aniia-, "other than":

aniiō ahmāt "other than he (who)"

aniiō θβat yat Zaraθuštrāt "Other than you, Zarathustra." (V.2.2)

3. The ablative of yielding

The ablative is used to express that before which one yields, gives in to, flees from (cf. pairi, parō in no. 5):

θβaēšāt frā.nəmaite "He yields before hostility"

Bygney Gran 1 populary.

Note the double ablative of person and thing in:

θβaēšāt parō daēuuaēibiiō

でしているといるとして、かつまり、あしているとので

"before the hostility (coming) from the daēuuas" (Y.57.18)

· ールでのことのでして、あるのろのようなのである。またでもしているというとのいろして

nipātū pairī daēuuāatcā tbaēšanhat mašiiāatcā

"Let it protect us from daēuua and man (and their) hostility" (Y.58.2)

4. The ablative of time and place

The ablative (often with -a) is used to express time and place throughout which, all the way up to:

yat kərənaot afihe xša0rā8a amaršanta pasu vira

"Who made throughout his reign animals and men indestructible." (Y.9.4)

سرواسه على من المراسه على ومسوس من المراب المربي على المربي على المربي على المربي على المربي على المربي على الم

asnāatca xšafnāatca tātå āpō auua.barənte

"Day and night the falling waters pour down." (Yt.5.15)

zəmāδa uzuxšiieinti uruuarå

٠١١٠٠ مامير مامير

"Plants grow up all over the earth." (Yt.13.10)

5. The ablative with pre-postpositions

The ablative is used with the pre-/postpositions $a\delta airi$ "(just) under," \bar{a} to express "all the way to," haca "from, acc. to" (also with "fear"), paiti "at, beside, next to, from," parō "before" (also: to bow/flee/yield before) and "because of," pairi "from" (to protect from, prevent from):

aδairi *kašāibiia [ms. kašaēibiia] "under the armpits" (N.67)

· parlitage of a proposition of a marina of a moral of

ā vahištāt anhaot ā vahištāt ašāt ā vahištaēibiiō raocēbiiō

"All the way up to the best existence, the best Order, the best lights." (Y.19.6)

haca āθrat haca apat haca barəsmən frastairiiāt haca nərəbiiō ašauuabiiō

"(Away) from the fire, from the water, from the barsom that is to be spread out, from the Orderly men." (after V.3.16-17)

haca hū vaxšāţ ā hū frāšmō.dātōiţ

aca hū vaxšāṭ ā hū frāšmō.dātōiṭ అండులు క్రామ్మంలు కార్యాలు అండులు కార్యాలు అండులు కార్యాలు ఆట్లు కార్యాలు ఆట్లు కార్యాలు కార్యా

((הנובחה לבחות שי שהובוי והלבוף בן י נצות בחות שי שהובוי ישה ל בית שי

و كياسي مساوره و المساوره و والمساوره و المساور و المساو

frastarətāt paiti barəsmən uzdātāt paiti haomāt

raociņtāt paiti ā0rat srāuuaiiamnāt paiti Ahunāt Vairiiāt

"Beside the barsom spread out, beside the haoma set up, beside the blazing fire, beside the Ahuna Vairiia as it is recited." (Yt.10.91, Afr. 4.5)

aṣātcit haca "According to Order."

aṣāt haca yat vahištāt "According to (what is) best Order."

・石ーちらいのもの・石もん・あるの・石ーない

· いっといっとし、 ((中でくくをののは、中のの子のの) いっしんしい (かいしん) いっといっといっと

nasiieiti haθra frakərəsta ahmat haca nmānāt āhitiš "The pollution disappears from this house as soon as it is produced." (Y.10.7)

frauuašaiiō ... ya haca Gaiiāţ Marəθnaţā saošiiantāţ vərəθraγnaţ "(We sacrifice to) the fravashis .. from (that of) Gaiia Marətan to (that of) the victorious Revitalizer." (Y.26.10)

(رسد، اخ ، امان مدم مسرد محمد و المحرب به المعامد ، معاد (محرب المحرب به المعامد ، معاد المعامد ، معاد المعاد المع

האיתי בל באשון ישושים יצוטטים שימושי י יאימי יצומים אומים יצימושי האימים אימים יצימושי האימים שיים יצימים יצימים י

frā no nipāhi āi Sraoša ašiia huraoδa **pairi druuataţ mahrkāţ pairi druuataţ Aēšmāţ** pairi druuatbiiō haēnābiiō ... Aēšmahe parō draomābiiō

"You protect us, O well-shaped Sraoša with the rewards, from lieful destruction, from lieful Wrath, from lieful (enemy) armies, from the *deceptions of Wrath!" (after Y.57.25)

yōi maiδiianam parō **x^varətōit** gāθå nōit srāuuaiieinti

"those who do not recite the $G\bar{a}\theta\bar{a}s$ because of consumption of intoxicating beverages." (N.11)

Note: present + $par\bar{o} > past$.

6. Genitive forms for ablative

There are a few genitives that are used—apparently—for the ablative. It is doubtful, however, that we are dealing with archaisms from the time when the gen. = abl. More probably we have to do with late mistakes.

taršta təmanhō duuarənti

משלשים מיף שינים לי לבגשלישמיי

"Frightened they run (all the way down) into (their) darkness." (Y.57.18)

haca kauuõiš Haosrauuanhahe

"From Kauui Haosrauua." (Yt.15.32)

An abl. *kauuōit is not attested.

apaduuarat Aŋrō Mańiiuš haca zəmat yat paθanaiiå skarənaiiå duraēpāraiiå

"The Evil Spirit ran away from the wide, round earth with distant borders." (Yt.17.19)

Cf. the correct forms Yt.10.95 aýhå zəmō yat paθanaiiå skarənaiiå dūraē.pāraiiå.

・いっしょりんりょういんしゅいんもんくいいいんはいましいいんちょうしんしょりんしゃ

raēkō mē haca aýhå zəmat vaýhō kərənaoiti

"He who shall win(?) makes me exiled from this good earth" (Yt.17.20)

vaήhō may be fut. of van-"win," nom. sing. masc., see Lesson 17.

פשישה פער (מחחות - ברכיחול - פרוחה פרואים - פרואים

darəyəmcit aipi zruuānəm upa suram frašō.kərəitim haba suraiiå vaŋhuiiå frašō.kərətōit

"For a long time after, up to the Perfectioning, rich in life-giving strength, together with the good Perfectioning, rich in life-giving strength" (Y.62.3)

7. Dative forms for ablative

We sometimes see dative forms in -ai or genitive forms in -ai instead of ablative in -ai. As vacillation between the endings is seen in the manuscripts, this is probably a matter of scribal error.

Examples:

BELUCURG · CDSGSRF · CDSGSBCH · ELHUUG · ORISUO · CHUE · <u>LEGSE</u>UCU · CHUE · <u>LEGSE</u>UCU · CHUE · <u>LEGSE</u>UCU ·

paoiriiqm gərəzqm gərəzata Aşiš vaŋ^vhi yā bərəzaiti

haca apuθrō.zańiiāi jahikaiiāi

"The first complaint good Aşi the exalted complained about the non-child-bearing whore." (after Yt.17.57)

 $yahm \underline{a}\underline{t} \ kahm \underline{a}\underline{t}\underline{c}\underline{i}\underline{t} \ (mss. \ kahm \underline{a}\underline{t}\underline{c}\underline{i}\underline{t} \ and \ kahm \underline{a}\underline{i}\underline{c}\underline{i}\underline{t}) \ na\bar{e}manqm \ v\bar{a}t\bar{o} \ \bar{a}\theta r\bar{o} \ baoi \delta im \ v\bar{\imath}.baraiti$

*ahmāi (mss. ahmāṭ) kahmāiciṭ naēmanạm paiti.jasaiti ātarš Ahurahe Mazdå

"From/to whatever side the wind disperses the fragrance of the fire,

from/to that side the fire of Ahura Mazdā goes." (after V.8.80)

auua paδō ... dāraiiaδβəm dāitiianam šiiaoθnanam varəzāi pairi aδāitiianam varəzāi (for varəzāt?)

"Apply your feet ... to the performance of lawful deeds, (keep them) away from the performance of unlawful ones!" (Vr.15.1)

Note also:

V.13.31:

aētahmāciį L4, K1 (Pahlavi Videvdad, 13th cent.),

aētahmātcit Mf2, Jp1 (Iran. Vid. Sade, 16th cent.), aētahmāicit L2, Br1, L1 (Ind. Vid. Sade, 17th-18th cent.).

Yt.11.14: daēnaiiå F1; °aiiāi Jm4 (1352), K20;

Yt.19.87: vispa.tauruuaiiå F1; °taouruuaiiāt J10; vispe.taouruuaiiāi D.

Comparison with $ya\theta a$ "as, than"

Comparison can also be expressed with $ya\theta a$ "than," notably, when the thing compared is not a noun or pronoun. To emphasize the comparative function, ahmāt may be added before $ya\theta a$.

Example:

āaṭ Yimō imam zam vī.šāuuaiiaṭ **aēuua θrišuua** ahmāṭ masiiehim yaθa para ahmāṭ as

"Then Yima made this earth go apart by one-third larger than it was before." (V.2.11)

"Then I made him just as great as (I made) myself, Ahura Mazdā." (Yt.10.1)

Uses of the future

The functions of the future are similar to those of the prospective subjunctive (see Lesson 15): imminent future, intention, or obligation.

Examples:

haomanamca harəšiiamnanam yōi harəšiiente

raθβe bərəzaite yat Ahurāi Mazdāi ašaone

"And of the haoma (plants) which are to be filtered, which are about to be filtered for the exalted Model, Ahura Mazdā, the sustainer of Order." (Vr.12.1)

nõit huškõ huškāi sraēšiiete

"Dry (matter) shall not be mixed into dry (matter)" (V.8.34)

zātanamca zahiiamnanamca

"Of those born and those to be born." (Y.4.5)

vispaca huuaršta šiiaoθna yazamaide varštaca **varəšiiamna**ca

"And we sacrifice to all well-performed acts, both those (already) performed and those going to be performed." (Y.57.4)

zaoθranam uzdātanam uzdātanam **uzdāhiiamnanam**

"Of the libations that have been set up, those that have been (already) set up and those going to be set up." (Vr.9.1)

י אסבאים י אפרו אי אורואה י אורואה או אורואה או

haoma sūra spaṇta aṣauuana
aṣaiia uzdāta aṣaiia uzdāhiiamna
aṣaiia aiβi.vaēδaiiamna aṣaiia *aiβi.vaēsiiaṇta [ms. aiβi.vaēδiiaṇta]
aṣaiia hunuuana aṣaiia haosiiaṇta
"the haomas rich in life-giving strength, life-giving, Orderly,
(those) which are set up in Orderly fashion and (those) which will be set up in Orderly fashion,
being *allocated in Orderly fashion and (those) which will be *allocated in Orderly fashion,
(those) which are being pressed in Orderly fashion and (those) which will be pressed in Orderly fashion..." (Vr.9.3)

EXERCISES 14

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

imat xšaθra-, barəsman-frastairiia-, vazra- xruuišiiant-, haēnā- xruuišiieintī-.

2. Transcribe and translate into English:

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param. (moraced.
                                                                سرماء بدامه رسيم والمراجد والم
                                                                                                                                                                                                                                                                        שה לני (שמנה י (הף בי שר שלני בי מילים י
                                                                                                                                                                                                                                                                                                               שבישום שושישון ושמשבבלי
                                                                                                                                              リテートリントのとなっとののといるのとなるといるといるというというないとのは、これにいいとして
・そいのか、そのかるはない。そらしゃともないは、そらないでもなってもしゃいろ、そらしゃないから、そらですめいか、そのはいま、そうかかり
                                                                                                                    ، في سيدون و في و جود من ساح ساح من و جود المعرف و حولي و من من على مناومون
                                                                                                                                   1年とから、からからからにないましていましていましていましていましていましていましていまして
                                                                                                            מוהני מו הי מו היים ביים לי לבבו לישומויי
              יום שווי ו שום בישור י שונב מו בישורי בישור בישו
                                                                                                                                                                                وورسادك المسكمة وسائها وساع وسووطه والمركز والمكاسووط والمركر
                                                                                                           (Y.65.14)
                                                                                                                            ישלהופהרחים של אושים שים ישר שים ישלהופהרחים של אושים אל ישל אושים ו
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・石ートをはって、アロシのとのの、ことのの、ことの、まちんらの、まちんらいかいいかいいいいといろしている
                                   シーカンシー・サロシーシー・サイン・ナーシー・イルリー・インのよいからいかっちょうしょ
                                                                                                                             (Y.68.12-13)
                         Mer , meseng , mesend, mer , ang grand , og veround.
                                 واوره والمحاورة والمحاسمة
                                        ・をですらして、ちゃんのかからして、そのころの、ころして、からいっちゃん、かのいい
                                                                                                                                  (Yt.1.19)
                                                                                    שהל כל בנה י והואליתם י שהמהם י פיישל י שים של
                                                        פשע בנה ואם ונשל שי שי של יש בנל ים שו שי של בנל ים שי של ב
                                                               · tabanan-n-14. ta) > 10 · 45> ) by a · 454 ti · 45> 4 · 00 · 40 · 40 · 40
                                                         (Yt. 5.85)
       S(そのかとの中間・の中間・日本のとのとのとのとのとう)
                                                  · 西ールはいまる・カラとは・あると、 あっている・
                                 ~~の、の中日、いりかり、このかり、このとのはのいというないのはないとのというというとしている。
                                                        (after Yt.8.32)
                                               ٠٠ شور د د مياورو به مياس ، مياس ، مي مياس ، مي مياس ، مياس ،
                                                                                            · 460569-100-00-460-0-00009-
                                          (Yt.8.35)
                            ・まくかしま)・まとりだけしの・いのときなり・カトラとはしゃくしゅんりょう・シャックのようしょんしょ
                                                               سه ع ، سان خ ، مدده ، ورفيه صابع ، ورود صد ع مدد في درد حدد ،
                     ۵(موسه و موسی م موسید ، و کورز ، و دریس م مسمسا ، سور ، درددسه (سم ، و مورد مرد مرسم ، مرسم و مردد ، و مردد م
                                                     ישלבי ישלבי והריבה המי ימור המיל יציר ורמיל יצירונים ביציונים ישרים ביציונים
                                                                                                                                  (Yt.8.47)
                                                                                                              المناصفه والماسية
                                                     1640 . And - And - Part . Bash . Bash . Bash
ארמים י הריחון י הריחון יול בי בי פר שרונים וארשים והריחון י הריחון י הריחון י ול בי פר הריחון י הריחון
```

س ، وري ، ساخ حرس و مريس ساخ س ، سري م ، سري ، سري ، سري ري سري ري سري ، سري ري سري ري سري ري سري ري سري ري سري י ארשיות השופות י אלאה י של שי שרושו בי אלפשי הו ארשים או היים אל איים . ap<u>romoj i vasta ,</u> nompa , Junovazen con <u>ji vasta</u> . +4,00m, norm +4,00m, +6,00m, +4,00m, +4,00m, +6,00m, +6,00m, +6,00m, +6,00m, +6,00m, +6,00m, +6,00m, +6,00m, +6 (after HN, 2.16)

3. Translate into Avestan and write in Avestan script:

- 1. Then Yima made this earth bigger than it was before that.
- 2. The steadily running Wind wipes clean the firmament from the right and all around.
- 3. The waters to be purified flow from the Puitika Sea to the Vouru.kaša Sea.
- 4. Then Ahura Mazdā said: thirty steps from the fire, thirty steps from the water, thirty steps from the barsom to be spread out, thirty steps from the Orderly men.
- 5. We sacrifice to the Pre-souls of the sustainers of Order, rich in life-giving strength, who are greater than all gods in the world of thought, who are stronger, who are braver, who are more powerful, who are more victorious, who are more healing, who are more competitive, who fly right into the middle of the offerings.
- 6. From the northern region from the northern regions ran forth the Evil Spirit full of destruction, daēuua of daēuuas.
- 7. The pollution disappears from that house.
- 8. I shall lead him to the Best Existence, to Best Order, to the Best lights. (Y.19.6)
- 9. May that homage protect us from the hateful daēuua and man.
- 10. That reward of yours is better than good, this reward of ours is not worse than bad.

VOCABULARY 14

aδairi prepos.: under (+ abl.) barəzah- n.: height, high mountain aiβišiti- f.: settlement(?) caθru.ratu-: having/with four ratus aiβi.vaēδaiia- < √vaid: to *allocate dašina-: right (opp. left) anu.marəza- < √marz: to follow closely dərəzi.takaθra-: steadily running anusō < √vas/us adv.: against (their) will, having draojišta-, superl. of druuantlost their will (?) druuaθii- fem. forms of druuantaojiiah-, comp. of uyradunman- n.: clouds apāxtar-/apāxəδr- (apāxtara-, apāxəδra-) < apāņk-: northern distance auruuaθa-: who does not abide by the deals/agreements (between gods and men) auua.bara < √bar mid.: to pour down hope (??) āδu- m.: grain āfənta-: *road āhiti- f.: pollution ārəiti- = ašispread out āsiiah-, compar. of āsuāsitō.gātu- < *a-sita-: who has not lain on a bed āxštaēδa < āxšti- f.: *in harmony (with: instr.) [Air.Wb.] abl.) āzī-: fertile/pregnant (cow) frāšmō.dāiti- f.: sunset baeuuan- n.: 10.000 gaoδana- n.: udder, milk pail(?) bayō.baxta-: assigned by the assigner (?) hazah- n.: violence, violent act baoiiah- < buiri-: more (abundant) ham.hišta- < √stā mid.: to stand (together), gather

duraē.uruuaēsa-: the turns of which are in the frakərəsta-, past participle of fra.kərəntaframən.nara-: *encouraging the men, *giving back framən.narō.vira-: *encouraging the men (and) servants(?), *giving them back their hope (??) fra.stairiia- < fra.stərənao- < √star: which is to be frastərəta- < fra.stərənao- < √star: spread out fraθβaršta- < fraθβərəsa- < $\sqrt{\theta}$ βars: fashion forth *frā.nəma- < √nam mid.: to yield (before: parō +

framən.nara-: *encouraging the men, *giving back Satauuaēsa-: name of a star hope (??) sāuuaiia- < √sao: to make swell (with the juices of framən.narō.vira-: *encouraging the men (and) life), revitalize servants(?), *giving them back their hope (??) spaniiah-, comp. spantafra.stairiia- < fra.stərənao- < √star: which is to be sraēšiia-, fut. of sirinao- < √sraē: to mix spread out sraiiah-, comp. of srirafrastərəta- < fra.stərənao- < √star: spread out staoiiah-, comp. of sturafraθβaršta- < fraθβərəsa- < √θβars: fashion forth šiti- f.: dwelling place *frā.nəma- < √nam mid.: to yield (before: parō + tat adv.: then, there abl.) tāiia-: theft; cf. tāiiu- "thief" frāšmō.dāiti- f.: sunset tāta-: falling; epithet of the heavenly waters gaoδana- n.: udder, milk pail(?) təmah- neut.: darkness hazah- n.: violence, violent act tuiriia-: fourth ham.hišta- < √stā mid.: to stand (together), gather tbaēšah- adj.: hostile θβaēša-: fear, terror ham.varəiti- f.: *valor θβāša-: the firmament; lit. the fast one [OInd. tvarita- "fast"] huiiašta-, comp. huiiaštatara-: well sacrificed to huška-: dry θβοτοštar- (Gathic word): (divine) carpenter $iri\theta iiastat$: (the fact of) dying, mortality θrisata.gāiia-: a distance of thirty steps isāna- pres. part. of isa-: ruling upašiti- f.: dwelling place(?) kaiia < kaupauuaza- $< \sqrt{\text{vaz mid.:}}$ to fly (up/down) to maδəma-: middle uruuāθra-: fine, delicate maiδiia-: intoxicating beverage Us.həndauua-: name of a mountain masiiah-, compar. of masita-; longer us.stao-: to remove someone (gen.) from something māiiauuant- < māiiā-: rich in creative magic(?) (abl.) through praise of it(?); see Syntax. miiazda-: ritual meal uz.bara- < √bar mid.: ride up, rise miiezdin-: (possessing, preparing) ritual uzuxšiia- < √vaxš: grow up meals/offerings $uš\bar{a}$ - = ušah- f. nāh-: nose vaēδa-: possession nāmēniš, instr. for nom.-acc. plur. of nāman- + adj. vaēsman- n.: entrance hall fem. plur. vahiiah-, vanhah-, comp. of vanhunipā- < √pā: to protect vaiiauuant-: *possessing birds(?) pairi.fra.mərəza < √marz: to wipe clean all around vanha-, future of vana- "win" pairiuuāra-: surrounding protection; enclosure, vanhah-, comp. of vanhufence varəniia-: *greedy; epithet of a kind of daēuuas paitiš.x varəna- (sing., dual.): cheeks, jaws(?) vaxša-: sunrise, lit. blazing up(?) paitizanta-, past part. of paiti.zān- < √zān/xšnā: to visasta (corrupt form, cf. visastəma-): twenty recognize vispō.mahrka-: all destruction paouruua.naēma-: the front half/side vitarə. azahiia -: ability to overcome straits vitarə. tbaēšahiia -: ability to overcome hostilities parō.arəjastara- < arəjah-: much more valuable paršta-: back, protection viuuāpa-: devastation pata- < √pat: to fall, daēuuic for movement x^varaiti- f.: consumption (of) Pārəndi-; goddess of Plenty yaona-: way pazan hant < *pāzah : (broad-)chested yaoždiia-: which should be purified Puitika-: name of a sea yašta-, past participle of yazapuxδa-: fifth zaiia- < √zan mid.: to be born raēkō adv.(?): exiled zahiia-, future of zaiia- "be born" Raγaē-/Raji-: Raγā (a city) zizi.yuš- act. perf. part. < √ziiā(?): *destructive raoca- < √raok: to shine, blaze rao.raθa- < rauua- + raθa-: with fast chariot(s)

WORD FORMATION

We have already seen numerous examples of nouns and adjectives derived from other nouns and adjectives by various means, mainly by suffixes, prefixes, or composition. Here a systematic list of the most common suffixes and their functions is given.

Nouns

- -ah-: This common suffix makes nouns from verbal roots: man- "to think" > manah- "thought," vas- "to wish" > vasah- "a wish."
- -ana-: This suffix is commonly used to make nouns from verbs, occasionally from adjectives:
 - hanjam- "come together" > hanjamana- "a gathering," vah- "dress, don" > vaŋhana- "garment"; the function of the suffix in vahmana- "performance of hymns" or adjective "caused by the hymn(?)" (Vr.21.3) is unclear.
 - Note the three rhyming nouns masana-, vanhana-, sraiiana- "greatness, goodness, beauty" (< masita-, vanhu-, srira-).
- -ka-, -kā-: This suffix, which became extremely productive in later Iranian languages (as in Sanskrit), is relatively rare in Avestan: jainī- "woman" > jainikā-, mašiia- "man" > mašiiāka-, nāiri- "woman" > nāirikā-.
- -na-: This suffix makes nouns from verb roots: yaz- "to sacrifice" > yasna- "a sacrifice," fras- "ask" > frašna- "question," x'ap- "to sleep" > x'afna- "a sleep."
- -ta- m.: This suffix makes (learned?) neuter abstract nouns from adjectives: yesniia- "worthy of (receiving) sacrifices" > yesniiata-, aṣ̌auuan- > aṣ̌auuasta-, and from verbal roots: staota- "*praise" (in staota- yesniia-) and sraota- "*hearing" (Vr.21.3).
- -tar-: This common suffix makes agent nouns from verbal roots: dā- "to establish" > dātar- "establisher, Creator," zao- "to libate" > zaotar- "libator," bar- (act.) "to carry" > barətar- (< *bartár-) "carrier," bar- (mid.) "to ride" > bāṣar- (< *bár-tar-) "rider."
- -tāt- f. "-dom, -ty": This suffix makes abstract nouns from adjectives. It is very common: hauruua"whole" > hauruuatāt- "Wholeness," upara- "superior" > uparatāt- "superiority," yauuaē "eternal"
 > yauuaētāt- "eternity."
- -ti- f.: This extremely common suffix makes action nouns from verb roots (weak stem): stu- "to praise" > stuiti- "praising," cit- "to make one's mark, be brilliant(?)" > cisti- "insight, illumination"(?).
- $-\theta \beta a$ n.: This suffix makes nouns from a few nouns and adjectives: $a\eta hu$ ratu- $> a\eta hu\theta \beta a$ $ratu\theta \beta a$ "ahu-ship," $va\eta hu$ "good" $> va\eta hu\theta \beta a$ "goodness."
- $-\theta ra$ -, $-\theta r\bar{a}$ -: These suffixes usually make nouns denoting tools (occasionally products) from verb roots: vah- > vastra-, vak- > $vax > \delta ra$ -, vaz- > vaz- vzz- vaz- vzz- vz
- $-\theta\bar{a}$ -: This rare suffix makes nouns from verb roots: $g\bar{a}$ -> $g\bar{a}\theta\bar{a}$ -, ci-> $ci\theta\bar{a}$ -.

Adjectives

- -a-: This suffix replaces the thematic vowel of a- and ā-stems and is added to all other stems. i-and u-stems may or may not take full grade of the stem suffix (aii, auu). It is usually attached to a noun with modification of initial syllable: maniiu-> maniiauua-, *Naru-> Narauua- "son/descendant of Naru." Some words take vriddhi: kauui-> kăuuaiia-; huzantu- "of good tribe"> haoząθβa- "being of good tribe," husrauuah- "having good fame"> haosrauuaŋha- "good fame,"
- -aēna-, f. -aēinī-: This suffix is used to make adjectives of nouns denoting material: aiiah- "bronze" > aiiaŋhaēna- "(made) of bronze," *baβra- "beaver" > baβraēna- "(made) of beaver-skin," ərəzata- "silver" > ərəzataēna- "(made) of silver."
- $-\bar{a}na$ -, $-\bar{a}ni$ -: These suffixes denote "son/descendant of": $J\bar{a}m\bar{a}spa$ -> $J\bar{a}m\bar{a}spa$ na-, * $\bar{A}\theta\beta iia$ -> $\bar{A}\theta\beta ii\bar{a}ni$ -.

- -i-: This suffix makes adjectives from nouns, among them patronyms: Zaraθuštra- > zaraθuštri-. It is usually accompanied by vriddhi of the first syllable: ahura- > āhuiri- "belonging to Ahura (Mazdā)," hauuana- "haoma pressing" > hāuuani- "(time of day) pertaining to the haoma pressing," vərəθraγna- "victory, god of victory > vārəθraγni- "victorious," mazdaiiasna- > (dānā-) māzdaiiasni- (māzdaiiasni-) "the daēnā of the Mazdaiiasnians."
- -ina-: This suffix makes adjectives of a few nouns: vacah- vacahina-, $ma\bar{e}\bar{s}a$ "sheep, widder," $ma\bar{e}\bar{s}\bar{i}$ "ewe" $> ma\bar{e}\bar{s}ina$ -. Note especially adjectives from nouns denoting time divisions: ham- "summer" > hamina-, $rapi\theta\beta\bar{a}$ "noon" $> rapi\theta\beta ina$ -, $u\bar{s}ah$ "dawn" $> u\bar{s}ahina$ -, uzaiiara- "afternoon" > uzaiieirina-; but zaiiana- "of winter."
- -ta-: This suffix makes adjectives from a few nouns: hukərəp- > hukərəpta-, *patarə "wing" > patarəta"winged."
- $-\theta a$: This suffix makes verbal adjectives (Lesson 14).
- $-\theta \beta a$ (-tuua- after sibilant): This suffix makes verbal adjectives (Lesson 13).
- $-\theta\beta$ ant- (-tuuant- after sibilant) < -t-uuant-, see -uuant-.
- - θiia -: This suffix makes adjectives from prepositions: $ai\beta i > ai\beta i\theta iia$ -, $pasca > pasca\theta iia$ -.
- -uuan- m.: This is a rare suffix: aṣ̄āuuan- "sustainer of Order, Orderly" < aṣ̄a- (fem. aṣ̄aonī- and aṣ̄āuuairī-; before suffixes, aṣ̄āuuan- has weak stem aṣ̄auuat-, e.g., aṣ̄auuas-ta-); āθrauuan- (weak stem aθaurun-), title of a priest.
- -uuant-/-mant- (after u): These common suffixes make adjectives from nouns meaning "equipped with, containing": drug->druuant-, xratu->xratumant-. With preceding -t-: star- "to stum" $stara\theta\beta$ ant- "stunning, paralyizing," para.pat- "fly away" $>para.pa\theta\beta$ ant- "flying far away."
- -iia-: This common suffix makes descriptive adjectives from nouns: haoma > haomiia- "related to the haoma," $x ša\theta ra$ "command, power," $> x ša\theta riia$ "commanding," $ratu > ra\theta \beta iia$ "according to the ratu-," vis > visiia- "pertaining to the vis-."—It also makes verbal adjectives (Lesson 14).
- -ra-: This common suffix makes descriptive adjectives from verbal roots; note that adjectives in -ra- lose this suffix before the comparative and superlative endings, as well as when first member of compounds, where it is commonly replaced with -i- (so-called Caland forms): uγra- "strong" ~ aojiiah-, aojišta-; tiγra- "pointed, sharp" ~ tiži.aršti- "with sharp spear."

NOUNS

Instrumental

The ending of the instrumental sing. is -a, except in i- and u-stems, which have -i and -u (beside -uua). The plur. ending is regularly $-bi\check{s}$, except in a-stems, which have the ending $-\bar{a}i\check{s}$.

In the \bar{a} -declension the element -aii- is again inserted before the ending in the sing.

The modifications in connection with the plural ending -bis are the same as in the dative-ablative.

Note that, in Young Avestan, the instrumental plural commonly takes the ablative-dative ending $-bii\bar{o}$ instead of the genuine instrumental endings!

Paradigms:

Vowel stems

	a-stems	\bar{a} -stems	$\bar{\imath}$ -stems	<i>i</i> -stems
	m., n.	f.		
Sing.	haoma	daēnaiia	vaŋhuiia	paiti
Plur.	haomāiš	daēnābiš	vaŋ ^v hibiš	-

	<i>u</i> -stems	u ² -stems	\bar{u} -stems
Sing.	vohu	$xra\theta \beta a$	hizuua
Plur.	auuaŋ ^v hiš, vaŋhuš, yātuš		hizubiš

Notes:

The instr. sing. of nouns and adjectives in -iia- should become -ie, which is probably seen in $x^{\nu}a\bar{e}pai\theta e$ (mostly corrupted in the mss.) < $x^{\nu}a\bar{e}pai\theta iia$ - "own."

Instead of -uua we find -uuō in u-stems (Rašnuuō, xruui.druuō, bāzuuō), and ū-stems (hizuuō).

Feminine ā-stems may occasionally have instr. sing. in -a (e.g., iža Y.60.7; daēna V.18.9, H.1.4).

The masc. \bar{a} -stem $pant\bar{a}$ - has instr. sing. $pa\theta a$.

In Avestan only $-\bar{a}i\bar{s}$ is attested as inst. plur. ending of a-stem nouns. There is no ending corresponding to OPers. $-aibi\bar{s}$ and Skt. -ebhih, except the pronoun $a\bar{e}ibi\bar{s}$ (see below).

The instr. plur. form $auua\eta^{\nu}hi\dot{s}$ (< $auua\eta hu$ -"un-good") is < * $auua\eta huui\dot{s}$ < * $auua\eta hu\beta i\dot{s}$; $va\eta hu\dot{s}$ and $y\bar{a}tu\dot{s}$, if genuine, must be for * $va\eta huui\dot{s}$ < * $va\eta hu\beta i\dot{s}$ and * $y\bar{a}tuui\dot{s}$ < * $va\eta hu\beta i\dot{s}$. Note also $azi\dot{s}ca$ in Yt.5.90, coordinated with instr. plur. forms in - $ai\dot{s}(ca)$. The ending - $i\dot{s}$ in the n-stems (see below) may also have influenced these forms.

aē- and ao-stems

	raē-	yao-
Sing.	raiia	уаииа

Consonant stems

	vak-/vac-	druj-	ap-	zam-	vis-	<i>tāt</i> -stems
Sing.	vaca	druja	apa	zəmā	visa	-
Plur.	vaγžibiš	-	_	-	-	-

Note: The form $z \partial m \bar{a}$ is monosyllabic (* $z m \bar{a}$), hence the vowel is long. It is found in the expression paiti $\bar{a}iia\ z \partial m \bar{a}$ "on this earth."

For vayžibiš see Lesson 13.

<u>r-stems</u>

nar-Sing. nara Plur. -

<u>n-stems</u>

	an-stems	man-stems		uuan-stems
	m.	m.	n.	m.
Sing.	uruna	Airiiam(a)na	maēsmana	-
Plur.	suniš		nāmāniš	ašaoniš

The instr. plur. forms $n\bar{a}m\bar{n}ni\bar{s}$, $a\bar{s}aoni\bar{s}$, and $suni\bar{s}$ are irregular. The regular forms should end in -bi \bar{s} or, at least, - $\beta i\bar{s}$ or -uui \bar{s} . It is probable therefore that the forms * $n\bar{a}m\bar{a}uui\bar{s}$ and * $a\bar{s}auu\bar{a}uui\bar{s}$, compared with the other oblique plur. forms, instead of being remade into * $n\bar{a}m\bar{a}bi\bar{s}$ and * $a\bar{s}auu\bar{a}bi\bar{s}$, were simply felt to miss an n, which was substituted for the intervocalic, "irregular," uu. This produced forms that looked like

they were made from the weak stem with the ending -iš, which may then have spread by analogy. In ašaoniš the regular weak stem was then also reintroduced.

The original instr. plur. of span-/sun- "dog" must have been *spa β iš, *spauuiš, *spaoiš/*spauuiš (< *spabiš < * \hat{k} u η -bhis), which was remade, for obvious reasons, after the pattern of a ξ aoni ξ : weak stem + -i ξ .

h-stems

$\bar{a}h$ - "mouth"		iiah-stems	uuah-stems	
Sing.	åŋha	тапаŋһа	-	daδuša
Plur.	-	manābiš	mazii ā biš	-

nt-stems

	ant-stems	act. pres. parts.	uuaṇt-stems	mant-stems
Sing.	bərəzata	-	surunuuata, stərə $ heta$ eta ata	gaomata
Plur.	-	-	-	yātumaţbiš

The form surunuuata "with audible (sacrifice)" is the only form of this word and can from surunuuant-or surunuuata- (cf. yazata-). Other uuant-stems include the pronominal adjectives auuant- "this much/great," auuauuant- "that much/great," and yauuant- "as much/great," with instr. auuata, auuauuata, and yauuata which is also a conjunction "for as long as."

nk-stems

The forms $par\bar{a}ca$, fraca, vica, tarasca are probably to be analyzed as para, etc., +-ca in most instances, but occasionally they seem to be instr. sing. of nk-stems $(par\bar{a}nk$ -, viiank-).

<u>š-stems</u>

A few stems end in -iš or -uš. The nouns are all neuter, but a few compounds are masc., fem. Paradigms ($snai\theta i\check{s}$ - "blow," $had i\check{s}$ - "seat," $nas u\check{s}$ - "carrion," $arad u\check{s}$ - a degree of sin):

Sing.

nomacc.	snaiθiš		arəduš, nasuš
gen.		hadišas°, (hadišahe)	
instr.	snai $ heta$ iša		arəduša
abl.			arədušaţ
Plur.			
nomacc.			
gen.	snai $ heta$ išąm		arədušąm
Dual			
datinstrabl.	snai $ heta$ ižbiia		

Note $ni\delta\bar{a}.snai\theta i\check{s} \not= m$ (fem.) Y.12.9, $x^v\bar{a}.stairi\check{s}~x^v\bar{a}.bar \not= zi\check{s}$ (acc. plur. neut. for masc.?) V.6.51.

PRONOUNS

Instrumental

The only specifically "pronominal" form in the instrumental is the ending -na instead of -a in the sing. of masc. and neut.pronouns:

Personal pronouns

	1st	2nd	3rd pers.	
			masc., neut.	fem.
Sing.	-	$ hetaetaar{a}$	ana	aiia, āiia
Plur.	-	xšmā	āiš, aēibiš	-

Demonstrative pronouns

The demonstrative pronoun "this":	The demonstrative pronoun "that":	
= 3rd pers.	masc., neut.	fem.
	аииа	-
	auuāiš	-

Relative and interrogative pronouns

	The relative pronoun "who, which":		The interrogative pronoun "who, what?":	
	masc., neut.	fem.	masc., neut.	fem.
Sing.	$y ilde{a}$	-	$kar{a}, kana$	-
Plur.	yāiš	-	-	-

VERBS

The subjunctive

The forms of the subjunctive are very similar to those of the indicative. Generally speaking the subjunctive is obtained from the indicative by lengthening the thematic vowel of thematic conjugations and adding a thematic vowel in athematic conjugations. The subjunctive forms of athematic verbs are therefore formally often indistinguishable from thematic indicative forms. To further distinguish between the two moods, athematic verbs frequently adopt thematic subjunctive endings.

The principal difference in the endings is the n in the 1st sing, instead of m. The subjunctive uses indiscriminately primary or secondary endings in the active.

Present subjunctive active

	Athematic		Thematic	
Sing.				
1	<i>-a</i>	aŋha (< ah-), mrauua		
	-āni	janāni, kərənauuāni, da $ heta$ āni	-āni	azāni, jasāni
	-(ii)eni	aiieni	-(a)iieni	baṇdaiieni
2	-ō	аŋhō	-āhi (-āi)	barāhi, frasaocaiiāhi
3	-a <u>t</u>	aŋhat̯, hunauuat̯, da $ heta$ atূ	-ā <u>t</u>	barāṭ
	-aiti	aŋhaiti (aŋhāiti)	-āṯ, -āiti	jasāiti

Dual				
3			-aiiatəm	vīcaraiiatəm (N.61?)
Plur				
1			-āma (?)	viņdāma
3	-ən	aŋhən, da θ ən, kərənaon	-qn	barąn
			-åṇti	barånti

Note: The 2nd sing, thematic form $-\bar{a}i$ for $\bar{a}hi$ is not infrequently found in late manuscripts, where it must reflect the pronunciation of the scribes.

Present subjunctive middle

Sing.			=:	=!
1			-āi	yazāi
	-āne	mrauuāne, kərənauuāne, frauuarāne	-āne	yazāne
			-(a)iiene	hācaiiene
2			-åŋ́he	pərəsåíjhe, frapāraiiåíjhe
3	-aite	ərənauuataē°, daθaite	-āite	yazāite, paiδiiāite
Plur				
3	-aṇte	vərənauuaṇte	-åņte	yazåņte, pai $ heta$ iiåņte

SYNTAX

Uses of the instrumental

The main use of the instrumental is to express means and instrument and in expressions signifying "according to, with respect to, because of."

1. The instrumental of means

Kərəsāspō aiianha pitum pacata

"Kərəsāspa cooked his noon meal in (< by means of) a metal (pot)." (after Y.9.11)

ana θβā **yasna** yazāne

"I shall sacrifice to you with this sacrifice." (common formula in the yašts)

vispaca vohu mazdaδāta ašaciθra āiiese yešti

"And I muster by my sacrifice all good things established by Ahura Mazdā (and) which hail from Order."

vispəm aşauuanəm aiia *ratufriti huuāuuaiiaŋhəm jasəntəm paiti.barāhi

humatāišca huxtāišca huuarštāišca

"You shall receive every Orderly one coming *with good strength(?) with this satisfaction of the Models (and) with well- thought (thoughts), well-spoken (words), and well-performed (deeds)." (Y.55.4)

yō Aēšməm stərəθβata snaiθiša vixrumantəm x^varəm ajainti

"He who smites Wrath with a stunning weapon a bloody wound." (Y.57.10)

a. See Lesson 8, Accusative no. 5.

yazəṇta θβąm mazdaiiasna **pasubiia staoraēibiia vaiiaēibiia patarətaēibiia**

"The Mazdaiiasnians sacrifice(d) to you with small and large livestock, with small(?) birds and large(?) birds." (after Yt.10.119)

yō imam zam aiβi.vərəziieiti Spitama Zaraθuštra hāuuōiia bazuuō dašinaca

dašina bāzuuō hāuuaiiaca upa hē gaonəm baraiti

"He who tills this earth, O Spitama Zarathustra, with the left arm and the right, with the right arm and the left, she brings him profit." (V.3.25)

* x^νaēpaiθe (mss. °paiθa) hizuuō "With one's own tongue" (Yt.19.95)

・アップ・の・そのしものあるか

Note constructions with figura etymologica:

antarəca druuantəm āmruta aiia antarə.uxti יישל אישרי לעביישטאליי לעביישטאליי יישל אישרי אונעריישטאליי יישלא אישריי לעביישטאליי יישלא אישריי יישלא אישריי לעביישטאליי יישלאליי יישליי יישליי יישלאליי יישליי יישלאליי יישליי יישליי יישלאליי יישלאליי יישליי י

2. The instrumental of reason, cause

yō gāθå asrāuuaiiōa **ąsta** vā **tarō.maiti** vā tanum piriieiti

"He who (goes) without reciting the $G\bar{a}\theta\bar{a}s$ out of evilness or because he despises them, forfeits his body." (N. 41)

a. Nom. sing. masc. of the pres. part., see Lesson 17.

3. Instrumental of respect

masanaca vanhanaca sraiianaca

guerran e de Erontada e se (acambaha.

"In size, goodness, and beauty." (Yt.19.58, etc.)

mad. (m.g., c.g.) 24. secont and 24. chatelane cere cerestade 24. Ceresta ane ceresta esta parte de Augusta de

āaṭ dim daδam auuantəm yesniiata auuantəm vahmiiata yaθa mamcit yim Ahurəm Mazdam

"Then I made him just as great in sacrifice-worthiness, as great in hymn-worthiness as myself, Ahura Mazdā." (Yt.10.1)

・カンナンのよりない、アカリンとといいいので、ちゃっちょうない、ちゃんし、アカル

āat Yimō imam zam vī.šāuuaiiat aēuua θrišuua

"Then Yima made this earth go apart by one-third." (V.2.11)

4. Instrumental of accompaniment and separation

The instrumental is used with the verb "to follow" and the expression (saram) $v\bar{\iota}.mrao$ - "to say off (association with), to say one will have nothing to do (with)," and some other expressions of separation, deprivation:

yat vispe aniie mabanhō Aēšma hacinte xruui.druuō

yat vispe aniie maδåŋhō **Aēšma** haciņte **xruui.druuō**

āat hō yō Haomahe maδō **aša hacaite uruuāsmana** (**x**^v**aēpaiθe**)

"because all other intoxications are accompanied by Wrath with the bloody club,

while that intoxication of the haoma is accompanied by Order (as its) enjoyment (as its own)." (Y.10.8, Yt.17.5)

vī daēuuāiš aγāiš sarəm mruiie

"I say off association with the evil daēuuas." (Y.12.4)

(Miθrəm ...) yim driγušciţ *aṣŏ.ţkaēšō [ms. °ţkaēša] apaiiatō **hauuāiš dātāiš** bāδa ustānazastō zbaiieiti auuaj́he

"(Miθra ...) whom especially the poor (man) whose guidance is Order, deprived of his rights, at times, with hands upstretched, invokes for help" (Yt.10.84)

5. Instrumental with prepositions

The instrumental is used with prepositions such as $ha\delta a$ "together with," $ha\theta ra$ "with," mat "with," paiti "down to, close to," upairi "above":

āca paraca pərəsaite haδa *Miθra haδa Rašnuuō

"He deliberates back and forth with Miθra and Rašnu." (Yt.14.47)

us mē pita haomāi draonō frērənaot Ahurō Mazdå ašauua

haŋ^vharəne **maṭ hizuuō** hōiiūmca dōiθrəm

"My father, Orderly Ahura Mazdā, sent forth as food offering to me, Haoma, the jaw together with the tongue, as well as the left eye." (Y.11.4)

aiianhaēnāiš kərətāiš azdibiš paiti auua.kərənta "With metal knives, cut (it) down to the bones!" (V.4.50)

θβā paiti zī haxəδrəm daiδe vahištəm vərəθraynəmca ahuraδātəm

"For in/near you I get best company, as well as Victory established by Ahura Mazdā." (Yt.10.80)

upairi aniiāiš srauuāiš "Above (all) other words." (V.5.22)

دىسىدى ، سەرەسىدى ، قارىدىسىدى ،

6. Instrumental plural with dative-ablative endings

yō yuibiieiti māzaniiaēibiio haba daēuuaēibiio

"Who fights with the giant daēuuas." (Y.57.17)

frastuiiē humatõibiiascā huxtõibiiasca huuarštõibiiascā

maθβōibiiascā vaxəδβōibiiascā varštuuōibiiascā

aibigairiiā daiθe vispā humatācā huxtācā huuarštācā

paitiriciiā daiθe vispā dušmatāca dužuxtācā dužuuarštācā

"I praise (them = the Models) with well-thought (thoughts), well-spoken (words), and well-performed (acts),

with the (thoughts) to be thought, with the (words) to be spoken, with the (acts) to be performed;

I accept as worthy of being praised in song all (thoughts) well-thought, (all words) well-spoken, (all acts) well-performed;

I accept as worthy of being relinquished all (thoughts) badly thought, (all words) badly spoken, (all acts) badly performed." (Y.11.17)

Note the OAv. features of this text: the long final vowels; the ending $-\bar{o}ibiias^{\circ} = -a\bar{e}ibiias^{\circ}$; intervocalic b and g in aibigairiiā.

Uses of the subjunctive

The 1st person subjunctive usually means "I want to do, may I do, let me do." In general, the subjunctive is used about the future in questions and in a variety of subordinate clauses.

1. Subjunctive 1st person

pairi dim (for šē?) tanauua azəm yō Ahurō Mazdå uruuānəm haca vahištāţ aŋhaoţ

"I, Ahura Mazdā, shall stretch (spin?) his soul away from the Best Existence." (Y.19.7)

azəm tē gaēθå frāδaiieni azəm tē gaēθå varəδaiieni

azəm tē visāne gaēθanam θrātāca harətāca aiβiiāxštaca

"I shall further your herds, I shall make your herds grow, I shall be ready to be the protector, overseer, and supervisor of your herds." (V.2.5)

uta azəm **apa.barāni** uua šuδəmca taršnəmca haca Mazdå dāmabiiō

"And let me remove both hunger and thirst from Mazda's creations." (Yt.9.10)

2. Subjunctive in questions (deliberative subjunctive)

kana yasna θβąm **yazāne**

"With what sacrifice shall I sacrifice to you?"

kō mam stauuāt "Who shall praise me?"

kō hō anhat ... yō ... "Who shall he be ... who ...?"

・石ーファーのなっととも・テコ

3. Subjunctive in subordinate clauses

āat yō nā hiš hubərətå barāt ... hō aŋhāiti zazuštəmō

"Then the man who treats them well ... he shall be the most successful one." (Yt.13.18)

yat yauuō daiiāt āat daēuua x^vīsən

ti yauuo daiiat āat daēuua x^vīsən יון yauuo daiiat aat daeuua x^vīsən ii yauuo daeuu x^vīsən ii yauuo

aom jaiδiiat auuat āiiaptəm dazdi mē Vaiiuš yō uparō.kairiiō

yat nā^a nōit **nijanāt** arša Airiianam daxiiunam xšaθrāi haņkərəmō Haosrauua

yaθa azəm **uzaiieni** haca kauuōiš Haosrauuaŋhahe^b

"(Auruuasāra) asked him: "Give me that boon, O Vaiiu of superior work,

that the stallion of the Ariian lands may not strike *us/me down, Haosrauua, the ... for command, that I may get the better of Kauui Haosrauua!" (Yt.15.32)

a. $n\bar{a}$ appears to be either for $n\bar{o}$ "us" or for $m\bar{a}$ "me." – b. Gen. for abl.

yauuata zaota yazāite ...

kuθra **bauuāt** hitō.hizuuå yezi anarəθe yazāite ...

kuθra tå friiō **bauuan**

"... as long as the libator sacrifices (to you, O waters)

Where shall the one with bound tongue be if he sacrifices in *unorderly fashion? ...

Where shall those friendships/satisfactions be ..."

(Y.65.9)

4. Subjunctive of exhortation (3rd person)

The subjunctive is used in the 3rd person to express exhortation or duty, especially in ritual instructions:

auuaδa aētaδa aētahe šiiaoθnahe yaθa vaēθənti

yaθa aētahmi aŋhuuō yat astuuainti

satō.virəm vaēməm anusō paibiiāite

aošaη^vhaiθiiåsə tanuuō masiiō vā ahmātciţ

"There and here (he is guilty) of this act as they shall know (him to be worthy of such punishment as) when in this bony existence,

he shall fall unwillingly onto a rock a hundred men high

—(having fofeited?) his mortal body—or more than that." (V.4.52)

EXERCISES 15

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

hauuana- aiiaηhaēna-, srira- vastra-, snaiθiš- tiγra-, garəmā- āp-, gaona- yauuaēsū-, Tištriia-

maniiauua- yazata- raēuuant- xvarənaŋvhant-, Aēšma- xruui.dru-.

- 2. Write in transcription and Avestan script the present subjunctive forms of ā.pərəsa-, aiβi.vərəziia-, maδaiia-, frāšnao-.
- 3. Transcribe and translate into English:

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((س، صريع، وبدووسه، دردده في و ووسط صه.
                                                                                                                                                                                                                                                    ・」といいてのいろとのとくから、そうしいしというき、そらないとこ
                                                                                                                                                                 سطخصه ، سرورك ، هسكرين ، رهديمه ، سريه يه ، ريسه ، وسروس وروك ،
                                     ويع ، ويويد دسمان ، مع د مع د مع د مع د مع المعرف مع المعرف المعر
· あろってもののかい・そいかの、そのかのないの、そのしゅいとないまってきないのい
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                                                                                                                                          ويدويده و مديد و مرسومه و المراد حل المديد و المراد من المراد المراد من المرد و والمرد من المرد و والمرد و المرد و الم
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                                                                                                                 mpond. (momonos - proformond. m(v.c. 20menos y m. gungos o gungos o gungos o gungos o gungos o gungos
                                                                                                                                                    ٠ يوراسه - هر مارس ، خرم مارس ، خر مرك مورس ، خرم و مديد مورس ، مورخ و وووس
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י לצבשני יונו ועל י לאין י נעשישישישישים ליעל י לאין י נעטישישישישי ישל יעל י לישלי אל אין יעל אין יעשישישישישי

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                                   بالمعراق والمراد والمحدد ماساس والمراس مودور والمراس مراس والمراس والم
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                                                                                                                                                                                                                     (Yt.8.50)
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                                                                 ٠ ين سه کرو يه . ووکي ، خوا سخوي سووي سام کوي ، خوکي به خوکه د ځوي که سان يې .
                                                                  ٠٠١٠١٥ - يوروس) عدر من المراوس في المروس الم
                                                                                            י שושה ושותשי ומיושו ושושבי בנים
                                                                                                                                                                                                          (Yt.19.43-44)
                                                                                                                                 בירי יאחר י חורה שו ההדדה י האוה או יחור י בירל
                                · Bonologian . Artent . ond . non . Leboton . (Sale : 225 to a long . the or rectal . Bann
                                         י שנידרו ל שלי י תרושרים י של שנה י לש-ביצרום י של שנה י ל שו ש-בי תשל י של שנה י ל שו שנה לרוו
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                                                              ででは、からなのよっしんの、ことのころ、これのいろ、これのころ、こんらのとないとのは、これのころ、
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. هوا ۱۳۵۰ میلین ، موسومی ، موسومی (V.3.15)

5. Translate into Avestan and write in Avestan script:

- 1. Zarathustra asked Ahura Mazdā: With what sacrifice shall I sacrifice to you? With what sacrifice shall I send my sacrifice forth to you?
- 2. With what sacrifice shall I sacrifice, with what sacrifice shall I send my sacrifice forth to this creation of (yours), Ahura Mazdā?
- 3. He who sacrifices to you, O good waters, the ladies of the lord, with the best libations, with the most beautiful libations, with libations skillfully strained, with correctly spoken words,
- 4. give to him, O good waters, possessions and fortunes, as well as to me, the libator who is sacrificing to (you).
- 5. Thus he spoke, the Evil Spirit giving bad gifts, full of destruction: Zarathustra smashes me with the Ahuna Vairiia, with so great a weapon as (is) a stone the size of a house.
- 6. He scorches me with the best Order, just like with molten metal.
- 7. Zarathustra promised (= threatened) the Evil Spirit: O evil-doing Evil Spirit giving bad gifts, I shall smash the creation created by the daēuuas.
- 8. I shall smash the carrion established by the daēuuas. I shall smash the witch Xnaθaiti.
- 9. (I) for whom shall be born the victorious Revitalizer from the water (of the) Kasaoiia, from the eastern region, from the eastern regions.
- 10. I say I will have nothing to do with the daēuuas, evil, ungood, Order-less, (and) evil-doing. I say I will have nothing to do with the daēuuas, with those possessed by the daēuuas, with sorcerers, with those possessed by sorcerers.

VOCABULARY 15

aētaδa: here

aēuua (hapax): in this manner(?)

ahaxšta-: innumerable

ahurānī-: lady (of the lord)

aibigariia- (OAv.): worthy of being praised in song

aiβiiāxštar-: supervisor

aiβiθiia-: (which is) about, around (+ gen.)

aiβi.vərəziia- < √varz: to cultivate

aiianhaēna-: (made) of metal (bronze)

aiiō.xšusta- n.: (molten) metal

anarəta-: Order-less

anarəθe: in unorderly fashion *or* without purpose (?) antaruxti- f. < antarə,mrao- (Lesson 8): interdiction

anhuiiu-: seeking the new/good life (?)

anhu θ β a- n.: ahu-dom, being the new life

aošaŋ haṇt -: mortal

apaiiata- pp. of apaiiasa- $< \sqrt{yam}$: to take away

apərənāiiu-: minor (child)

arəduš- n.: a degree of sin

asəngō.gauua-: with hands (daēuuic) of stone asrāuuaiiant- < srāuuaiia- "recite" < √srao/sru: not

reciting

aštrā-: goad, horsewhip aša.cinah-: who loves Order aṣaciθra- = aṣō.ciθra-: whose seed is Order, which hails from Order *or* brilliant through Order (like

the sun-lit heavenly spaces)

ašō.tkaēša-: whose guidance is Order, who has

Order as one's guide (?)

auua.kərənta- $< \sqrt{k}$ art: to cut down

auuanaiia- < √naē/ni: to bring down

auuanhu-: un-good

āca paraca: back and forth Āθβiiāni-: son of Āθβiia

asta- < anra-: evilness

baēšazaδā-: giver of medications

barətar- < √bar act.: carrier

bāδa: sometimes

bāšar- < √bar mid.: rider

caxra-: wheel

daēuuauuant-: possessed by the daēuuas

dahmō.pairi.anharšta-: strained by a qualified

(Zoroastrian), skillfully strained

daožan^vha- n.: hell

dāta- neut.: (one's) right(s)

dōiθra n.: eye

ərəγant-: *frightening

ərənao-/ərənu- < √ar: to send on its way

ərəzataēna-: (made) of silver	away (from : haca)
fra.pāraiia- < √par: to convey (across: tarō, to: acc.)	paiti.bara- < √bar: to bring back, return (greeting:
frasaocaiia- < √saok: to burn	nəmō), *honor in return (?)
frasastata-: the fact of being famous	paitiriciia- < √raēk: which ought to be relinquished
frašna- m.: question	paiθiia- = paiδiia- < √pad mid.: to lie down
frašumaka-: seam, raphe (the seam between the legs	paošišta-: foulest
of males) (?)	para.pata- < √pat: fly away
frauuara- (aorist) subjunctive of fraorənā- < √var	para.paθβant-: flying far away
mid.: to choose to be	pascaθiia-: (which comes from) behind
frauuāxš-: penis, branch, protrusion	patarəta- < pta°: winged creatures(?)
frā.drənjaiia- < √drang: to learn by heart	piriia- $< \sqrt{\text{par}}$: to pay (with + acc.); tanum piriia-:
frāpaiia-, frapaiia- < √āp: to reach	forfeit one's body
frī- fem.: friendship, satisfaction(?)	pitu-: food, meat
gaona-: profit	rafnah- n.: support
gāθβiia-: Gathic	Raŋhā-: name of a river [OInd. Rasā-]
hadiš- n.: seat	ratufriti- f.: satisfaction of the ratus; ritual term
hankərəma-: epithet of Haosrauuah of uncertain	referring to the correct arrangement of the
meaning	ingredients of the ritual
haŋʰharəna- n. dual: jaw	rātā-: gift
haomiia-: pertaining to the haoma	sar- m.: association (with: + instr.)
haozaθβa- n.: being of good tribe	sata- n.: hundred
harətar-: guardian, watcher	satō.vira-: a hundred men (high)
hauuana- neut.: haoma pressing	səndaiia- $< \sqrt{s}$ and mid.: to take pleasure (in: + instr.)
haxəδra- < √hak n.: association, company	snaiθiš- n.: blow, weapon
hātam < haṇt-	Snāuuiðka-: name of an evil being
hamina-: (of) summer	sraiiāna-: beauty
hitō.hizuuah-: with bound tongue	srauuah-: word
hizumat, probably error for *hizuuat < hizu-	sruuō.zana-: belonging to the horned kind
hizuuā-/hizū- m.: tongue	stərəθβant- < √star: stunning, paralyzing
husrauuah-: having/with good fame	stuiti- f.: praise
huškō.zəmō.təma-: where the earth is most dry	surunuuant-: audible
huuāuuaiiah-: possessing good/his own *strength	tāpaiia- < √tap: to make burn, scorch
(of youth, life) [OInd. váyas-?] huzaṇtu-: of good tribe	tiži.aršti- < tiγra-: having/with sharp spear(s) θanjaiia- < √θang/θanj: to pull
iristō.kaša- < √kart: corpse-cutter	θriš: three times
ižā-: milk libation	upa.bara- < √bar: to bring
Jāmāspana-: son of Jāmāspa	uparaēθβa-: to mingle with, contaminate
kanbišta- superl. of kamna-: least	uruuaθa-: someone one has a deal/agreement with,
karəta-: knife	someone who upholds the deal
katō.masah-: the size of a *house	uruuāsman- n.: joy
kāuuaiia- = kauuaiia-: belonging to the kauuis	us.frārənao- < √ar: to send up (to) (?)
maδaiia- < √mad mid.: to intoxicate oneself	uspataiia- $\langle \sqrt{\text{pat: to make fly up, hurl up}}$
maēsman- n.: urine	ustānazasta-: with hands up-stretched
maēša-: sheep, widder	ušastara- < ušah- "dawn": eastern
maēšina-: pertaining to sheep	uzaē- $< \sqrt{a}$ ē-/i-: to get the better (of: haca)
maēšī-: ewe	uzuuaēδaiia- < √vaēd: to promise, threaten
masāna-: greatness	vacahina-: oral, by word
māzaniia-: giant (daēuuas)	vaēma-: rock
nasuš- n.: carrion	vaēθa- = vaēδa-: to know
nåŋhan- < nāh- "nose"	vaŋhẵna-: goodness
niδā.snaiθiš-: laying down (his/her) weapon(s)	vaŋhuθβa- n.: goodness, the fact of being good
pairi.anharšta-, past part. of pairihərəza- (see	vasah- n.: will
Lesson 6 for the form) < √harz: to filter	važdra-: draught animal, ox
pairi.tanao/tanu- √tan: to stretch (spin, weave?)	vārəθraγni-: victorious

vāša- (< √vart): wagon, chariot

vərəθra.tauruuan-: overcoming obstacles/valor

vī.āpō.təma-: most lacking in water

vī.mrao-/mru-: to renounce, say off, reject (+ instr.)

vī.uruuarō.təma-: most lacking in plants

Xnaθaitī: name of a witch

xruui.dru- < xrura- "bloody" + dāuru-/drao- "wood,

tre": with a bloody club

x^vā.stairiš-: having/making one's own covering x^vā.barəziš-: having/making one's own pillow

yaoždātō.zəmō.təma-: where the earth is most

purified

yašti-, yešti- f.: sacrificing yauuata: for as long as zaiiana- < ziiam-: of winter

zazuštəma- superlative of zazuuah-/zazuš-, act. perf. part. of √zā (see Lesson 20): who wins the most,

most successful

•

WORD FORMATION

Prefixes

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

Nominal prefixes

The exclusively nominal prefixes usually make adjectives from nouns:

- a-, an- before vowels, a- before uui (Lesson 5):
 - This prefix is used to negate nouns and adjectives (including those made from verbs): $a-+sru\check{s}ti-$ "hearing" > $asru\check{s}ti-$ "non-hearing, lack of hearing" $a-+ra\theta\beta iia-$ "according to the models" > $ara\theta\beta iia-$ "not according to the models," $a-+a\check{s}auuan-$ > $ana\check{s}auuan-$ "not Orderly," a-+vista- "found" > auuista- "unfound, not to be found," $a-+vi\delta uuah-$ "knowing" > $auui\delta uuah-$ "ignorant."
 - It also makes adjectives from nouns expressing "lacking sth.": a karana "border" > akarana "endless, unlimited," a karana "tip, front" > $ana\gamma ra$ "without beginning."
- aipi-: This prefix is found in a few adjectives from nouns: aipi.aβra- "clouded(?)" (< aβra- "cloud").
- arš-, OAv. ərəš-, ərəž-: This prefix means "correct(ly)." It modifies nouns and makes adjectives from nouns: arš.manah- "having correct thought," aršuxδa- "to be spoken correctly," beside which the OAv. form ərəžuxδa- is also used.
- mat.-: This prefix makes adjectives from nouns expression "together with, posessing": mat.āzainti- "with *examples," mat.raθa- "possessing chariots."
- hu-: This prefix means "good." It modifies nouns and makes adjectives from nouns: hušiti- "good dwelling," humanah- "having good thoughts."
- duš-, duž-: This is the opposite of hu-: dužiti- "bad going," dušsanha- "having bad (evil) announcements."

Verbal (and nominal) prefixes

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

- aiβi-, auui- "to, toward": aiβi.vaēna- "to look upon, catch sight of," aiβi.druža- "to lie to," (paiti.)aiβi.vōiždaiia- "to brandish (back) upon," auui.bara- "to bring to."
- aipi-"back, in addition to(?)": aipi.kərənta-"cut back, off(?)," aipi.jan-"to strike back, down(?)."
- aiti- "to, into": aiti.jasa- "go up to, into," aiti.bara- "carry up to, into."
- anu- "along (with)": anu.marəzata- "to follow close," anu.taca- "run along with," anu.maniia- "(help) along with one's thought(?)."
- antara- "inside": antara araδa- and antara naēma- "interior"; antara mrao- "to 'say away,' refuse to have anything to do with, interdict' antaruxti- "interdiction."
- apa- "away": apa.taca- "to run away," apa.bara- "to take away."
- auua- "down": auua.jasa- "to come down," auua.jana- "to strike down, kill."
- \bar{a} (a-): This prefix expresses motion, usually toward the speaker, occasionally toward the spoken of: \bar{a} . jasa- "to come hither," \bar{a} + bara- > auuara- "to bring." It is sometimes not clear whether we are dealing with an abbreviated \bar{a} or the augment (see Lesson 19);—with nouns: $ax\check{s}afni$ "in the evening(?)" and $as\bar{u}iri$ "in the morning(?)" (Yt.14.20).
- fra-, frā- "forth": frā.bara- "to bring forth, present," frā.hunao- "to press forth," fra.mrao- "to say forth," fra.var- "to choose (to be)." With a following ər we have frā-: frārənao- "to send forth(?)."
- ham-, ham-, han-, han- "together": ham.pərəsa- "to deliberate," hanjasa- "to come together," hanbara-

"to carry together, collect" (verbs with this preverb are commonly middle).

nī-, ni- "down": nijan- "to strike down," nidaθa- "to lay down, place" niš.hiδa- "sit down," nišāδaiia- "set down, establish."

niš-, niž- "out, away": niž.bara- "to take out, take away," niž.duuara- "to run out."

para-, parā- "away": para.iriθiia- "to pass away," para.jasa- "to go away to(?)."

paiti- "toward, against, in turn": paiti.aog- "to answer," paiti.jasa- "to come toward."

pairi- "around; at a distance": pairi.jasa- "to go around, serve," pairi.vaēna- "to encompass with one's sight," pairi.maniia- "to despise," pairi.štā- "to stay away," pairištaiia- "to keep away."

upa- "(up) to": upa.taca- "to come running," upa.zbaiia- "to send one's invocation to, invoke," upa.daržnao- "to dare, trust oneself to, venture upon."

us-, uz- "up, above": us.pata- "to fly up," us.zaiia- "to be born," uz.da $\delta \bar{a}$ - "to set up," uz.g ∂ uruuaiia- "to take up."

vī- "apart, aside": vī.jasa- "to go in all directions," vī.šāuuaiia- "to make go apart."

Note Yt.10.144: aiβi.daźiiu-, antarə.daźiiu-, ā.daźiiu-, upairi.daźiiu-, aδairi.daźiiu-, pairi.daźiiu-, aipi.daźiiu- "(Miθra) being near, inside, close to, above, below, around, behind(?) the land (the world)," presumably describing the sun and Miθra's journey above and below the earth.

NOUNS

r/n-stems

A small number of common neut. n-stems have nom.-sing. in -r, among them: aiiar/n- "day," azar/n- "day," $ba\bar{e}uuar/n$ - "10,000," huuar/n- "sun," $kar\bar{s}uuar/n$ - "continent," $mi\theta\beta ar/n$ - "couple, pair," $\theta anuuar/n$ - "bow," $uru\theta\beta ar/n$ - "intestines," $y\bar{a}r$ - "season, year(?)," (only form).

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

Sing. nomacc. gen.	yārə	huuarə hū (hurō)		aiiarə aiią	
dat.			asne		
abl.			(asnāaţ°)		
Plur.					
nomacc.				aiiąn	
gen.			asnąm		
Sing. nomacc. gen. abl. Dual	karšuuarə	baēuuai	rə	θanuuarə (θanuuanā <u>t</u>)	игиθβагә игиθβą игиθβәп
nomacc.					m i θ βana, m i θ βai re
Plur.					
nomacc. gen. inst.	karšuuąn	baēuuar (baēuua (baēuua	. ,		uruθβąni

Notes:

 $h\bar{u}$ is formed like the acc. of masc. uua-stems (Lesson 7): $h\bar{u} < *hu\mu\bar{u} < *hu\mu\bar{u} < *hu\mu\bar{u} - h$. Similarly, gen. q is $< -a\eta h$.

In the manuscripts, forms such as aiiq and aiiqn (also aiiqm) are usually not distinguished.

PRONOUNS

Special pronominal forms

Pronouns are basically inflected according to the a- and \bar{a} -declensions. They have some special characteristic endings, however, which are:

in the neuter nominative-accusative singular the ending -at;

in the masculine nominative plural the ending -e;

in the dative, ablative, locative singular masculine and neuter an element -hm- is inserted before the ending, in the dative and ablative singular feminine an element - ηh -.

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

A few pronominal adjectives are inflected like the pronouns. Note:

neuter nom.-acc. sing. aniiat (but vispəm),

masc. dat. sing. aniiahmāi, vispəmāi (< *vispəmāi?),

masc. nom. plur. aniie, vispe, gen. plur. aniiaēšam, vispaēšam.

Reflexive and reciprocal pronouns

There are three forms meaning "own": $x^{\nu}a$ - (huua-), hauua-, and $x^{\nu}a\bar{e}pai\theta iia$ -. $x^{\nu}a$ - is declined as a pronoun, hauua- and $x^{\nu}a\bar{e}pai\theta iia$ -as adjectives. $x^{\nu}a$ - and hauua- have the following forms:

	m., n.	f.
Sing.		
nom.		$x^{v}\tilde{a}$
gen.	$x^{v}a\hat{\eta}he, x^{v}ahe (x^{v}\bar{a}i)$	x ^v axiiå
dat.	huuāuuōiia	
inst.	$x^{v}\bar{a}$	
Plur.		
inst.	x ^v āiš	
loc.	x ^v aēšu (FrW.)	

Note: huuāuuōiia is < *huaßia, like māuuōiia < *maßia.

	m.	n.	f.
Sing.			
nom.	hauuō	haom	hauua
acc.	haom		hauuąm
gen.	hauuahe	 '	hauuaiiå, haoiiå
dat.	hauuāi	hauuaiiāi, haoiiāi	
inst.	hauua		
Dual			
nomacc.	*hauua (Yt.10.112)		
datablinst.	hauuaēibiia		
Plur.			
nomacc.	hauuåŋhō		
gen.	hauuanąm		
inst.	hauuāiš		
loc.			hauuāhuua

The pronoun "self" ("of oneself, by oneself") is $x^{\nu}at\bar{o}$.

Reciprocity is expressed by aniia- (...) aniia- "one another, one ... another/the other."2

Indefinite pronouns

Indefinite pronouns are formed by repetition or by adding -cit to the interrogative pronouns or by a combination, e.g., kahmāicit "to whomsoever," kahe kahiiācit "of each and everyone," kahmi kahmicit "in each and every," kańhe kańhe "in each and every." Indefinite relative pronouns: yatcit "whatever, whenever"; indefinite adverbs: kuuacit "wherever."

The indefinite particles -ca and -cina (< *-cana) are less common, e.g., cišca "whoever, everyone" $ka\theta acina$ "how-ever."

The negative indefinite pronouns are identical with the interrogative pronouns prefixed with the negation, e.g., naēciš "nobody," māciš "let nobody."

Paradigms:

	m.	f.
Sing.		
nom.	kasci <u>t</u>	kāciţ
acc.	kəm kəmci <u>t</u>	kąmci <u>t</u>
gen.	kahe kahiiāciţ (Y.61.4)	*kańhåsciţ (N.84)
dat.	kahmāiciţ	
loc.	kahmi kahmici <u>t</u>	kaŋ̂he kaŋ̂he

PARTICLES

Emphatic particles

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

Other particles include $b\bar{a}$ of uncertain meaning ("well").

Enclitic particles include:

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-i\underline{t}: c\bar{o}i\underline{t}, b\bar{o}i\underline{t}, m\bar{o}i\underline{t} (Yt.10.69?), ap\bar{o}i\underline{t} (N.8), fr\bar{o}i\underline{t}, par\bar{o}i\underline{t}, ya\delta\bar{o}i\underline{t} (V.6.27) < -ca, b\bar{a}, *na, m\bar{a}, apa, fr\bar{a}, par\bar{a}, ya\delta a + -it;
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-\delta a: na\bar{e}\delta a "nor" < n\bar{o}i\underline{t}, m\bar{a}\delta a "and (do) not" < ma, b\bar{a}\delta a, b\bar{a}\underline{t}(?);
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VERBS

Present stems. The athematic conjugations

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

- A. Root stems consist of the root itself, modified only by ablaut and internal *sandhi* changes, e.g., *jan-/ja-/γn-* "smash," *vas-/us-/uš-* "wish," *stao-/stu-* "hear," *mrao-/mru-* "say," *nād-/nid-* "blame, revile."
- B. Reduplicated stems are identical with the root stems plus reduplication. The reduplications are of three types: with a short vowel, with a long vowel or a diphthong, or with a whole syllable: consonant + vowel + consonant. Verbs with a diphthong or long vowel in the reduplicating syllable are called intensives."
 - 1. Reduplicating syllable with short vowel, e.g., daδā-/daδ- "place, give," diδāi-/- "see," hišhak-/hišc- "follow," cikaē-/- "pay for."

⁻uua: nauua "and not, or not," nauu $\bar{a}t < nauua + \bar{a}t$.

² See Jamison, 1997.

- 2. Reduplicating syllable with long vowel or diphthong or two consonants. Few forms are attested, e.g.,*zaozao-/zaozu- "constantly call upon," *carəkar-/carəkərə- "constantly sing sb.'s praise," *darədar-/darədərə- "tear to pieces," sąsaŋh- "constantly announce."
- C. Stems with *n*-infixes are originally roots of the type $\sqrt{\text{CVC}}$ or $\sqrt{\text{CVCC}}$ which formed their present stems by infixing -n(a)- before the last consonant CV-na-C-/CV-n-C-. The root itself is always in the zero grade, while the suffix shows ablaut. There are three main types, those from roots ending in $-\mu$, a laryngeal -H, or in another consonant.

 - 2. Stems from roots ending in H were originally of the type CV-na-H-/CV-n-H-. In Indo-Iranian the laryngeal combined with the infix -na- to produce the suffix - $n\bar{a}$ -/-n-, e.g., $frin\bar{a}$ -/frin- "invite as guest(?)" ($\sqrt{\text{frae}/\text{fri}} < *fri$ -H, present stem *fri-na-H-/*fri-na-H-), $mi\theta n\bar{a}$ -/- "dwell" ($\sqrt{\text{mae}\theta/\text{mi}\theta} < *mit$ -H, present stem *mit-na-H-/*mit-na-H-).
 - 3. Stems from roots ending in \underline{u} were originally of the type CV-na- \underline{u} -/CV-n- \underline{u} -. The \underline{u} combined with the infix -na- to produce the suffix -nau-/-nu-, e.g., surunao-/surunu- "listen, hear" [\sqrt{srao}/sru , present stem *sr-na-u-/*<math>sr-n-u-].

Notes:

Athematic stems are frequently thematicized, e.g., mərənca-, miθna-.

In the 3rd plural indicative, some verbs have the zero grade (-aiti, -at), which was probably caused by an original stress on the syllable before the ending. These endings are rare in Young Avestan, where the (thematic) full grade is common.

Athematic verbs. Paradigms

			Prese	nt indicative			
Active							
Sing.							
1	ahmi	mraomi	*vasmi		nāismi	$da\delta ami$	
2	ahi		vaši		°pāhi	daδāhi	
3	asti	mraoiti	*vašti	jaiņti	°pāiti	$da\delta \bar{a}iti$,	hišhaxti
Dual							
3	stō	°mrutō					
Plur.							
1	mahi		usmahi			dadəmahi	
3	həņti			°γnəṇti		*daδaiti	
Active							
Sing.							
1	cinahmi			kərənaomi	°frināmi	hunāmi	
2				kərənuši		hunāhi	
3		vinasti	irinaxti	kərənaoiti			grəβnāiti
Plur.							
3		vindəņti		kərənuuainı	ti	°frinəṇti	

Notes:

nāismi is for *nāinmi after nāist, etc. (Tremblay, 1999). kərənuši for *kərənaoši may be in analogy with mid. *kərənuše and/or imper. kərənuiδi.

Middle Sing. 1 2				°yne	påíjhe	°dai δ e, °dai	θе
3	āste	mruite	aoxte		paijne	daste	°zuzušte
Dual							
3						zazāite	
Plur.							
1		$^{\circ}$ mrumaide				dadəmaide	
3	åŋhəṇte		aojaite				
Middle							
Sing.							
1					pərəne		
3		viste	mərəγəṇte	vərənuite	*pərənte		
Plur.							
1	cišmaide						

Notes:

mərəyənte is for *mərənx-te, older *mərəng-de; viste for *vinste.

Bartholomae assigns parane, etc. to \sqrt{part} "fight," but his assumption of a present stem *parantn->paran- is unlikely.

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

Injunctive

Active						
Sing.						
1		mraom		da $δ$ ą m , °di $δ$ a $\bar{e}m$		
2		*mraoš		*daδå		
3	ās,	mraoţ	nāist	daδāṯ	kərənaot	
Dual						
3	°āitəm					
Plur.						
2		*mraota				
3	°ãin(?)				viņdən	
Middle	•					
Sing.						
3		°āmruta	aoxta;	dasta	hunuta	°vərəņta
			Subji	ıņctive		
Active			•			
Sing.						
1	aŋha	mrauua, mra	uuāni	$da hetaar{a}ni$	kərənauuāni	°frināni
2	aŋhō	mrauuāi		$^{\circ}da hetaar{o}$		·

3	aŋhaṯ aŋhaiti	mrauua <u>t</u> mrauuaiti		da heta at, cikaii at	°hunauua <u>t</u>	frināţ
Dual						
3		cikaiiatō				
Plur.						
1	aŋhāma		janāma	$da hetaar{a}ma$		
3	аŋhən		vasən	daθən, °zazəṇti, cikaiiən	kərənaon	
Middle						
Sing.						
1		°mrauuāne			kərənauuāne	pərənāi
3				daθaite(?)	ərənauuatāe°	pərənāite
Plur.						
1			$cina \theta$ āmaide			
3				ərənauuaṇte		
			Imp	erative		
Active						
Sing.						
2		$mrui\delta i$	jaiδi	dazdi	kərənuiδi	
. 3	astu	mraotu		*dadātū		
Plur.						
2			nista, pāta	dasta	°srinaota	
3	həṇtu				•	efrinəņtu
Middle						
Sing.						
2				dasuua		

Present participle active: hant-, $da\delta ant$ -/ $da\theta ant$ -, karanauuant-, mruuant-/mruuat-. Present participle middle: aojana-, $a\eta h\bar{a}na$ -, $da\theta \bar{a}na$ -, saiiana-, stauuana-.

Athematic verbs: special forms

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

	āh-:	saē-/sōi-:	(fra.)mrao-/mru-:	ni.jan-/γn-:
Sing.	āste	saēte	nıruiie	піγпе
Plur.	åŋhāire (åŋhəṇte)	sõire (saēre)	mruuāire	*niγnāire

The form *niynāire is an emendation for ms. niyrāire.

Verb inflection. The passive

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

Note the regular sound changes, especially $-c\underline{i} > -\xi(ii)$, $-t\underline{i} > -\theta ii$, $-p\underline{i} > -fii$,

Examples:

Grade	Root	Present stem	Passive
zero	√kar "do"	kərənauu-/kərənu-	kiriia-
	√kart "cut"	kərəṇta-	kərəθiia-
	√sao "make prosper"	sāuuaiia-	suiia-
full	√āp "reach"	apaiia-	āfiia-
	√bar "carry"	bara-	bairiia-
	√jan "smash"	jan-	janiia-
	√vaz "convey"	vaza-	vaziia-
	√x ^v ar "eat"	x ^v ara-	x ^v airiia-
	√yaz "sacrifice"	yaza-	yeziia-

Notes:

The 3rd plur. pres. of āfiia- is written āfante in the mss instead of the expected āfinte.

The 3rd plur. pres. of yeziia- is yazinte.

SYNTAX

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

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

Examples:

pauruuå dātå dāman aṣaonis da θ ušō Ahurahe Mazdå raēuuatō x'arənaŋ'hatō yazamaide "We sacrifice to the first-established Orderly creations of the creator, Ahura Mazdā, wealthy and fortunate." (Y.16.3)

karšuuan yāiš hapta "The seven continents."

Tištrim ... yazamaide yim vispāiš paitišmarənte

yāiš spəntahe mainiiāuš dāman

abairi.zəmāišca upairi.zəmāišca yāca upāpa yāca upasma

"We sacrifice to Tištriia,, whom all the creatures of the life-giving Force commemorate, both those under the earth and those above the earth, both those that are in the water and those that are in the earth." (Yt.8.48)

Vaēm uparō.kairim yazamaide tarabātəm aniiāiš dāman

"We sacrifice to Vaiiu, whose work is above, placed beyond the other creations." (Y.25.5)

nəmasə tē Ahura Mazda θrišcit **parō aniiāiš dāman**

"Hail to you, O Ahura Mazda, as much as three times over (more than to) the other creations." (Ny.1.1)

Uses of the passive

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

Examples:

yaθa aniie yazatåŋhō **yaziņti**

"The way (the) other deities are sacrificed to." (Yt.8.11)

ya<u>t</u> bā paiti fraēštəm daxma uzdaēza **kiriieņte** y

ahmiia narō irista nibaiieņte

"Wherever dakhmas are constructed the most, in (each of) which dead men are laid down." (V.3.9)

bāδa θβąm tarasca åŋhānō srascintiš x^varəθå **bairiiente**

"At times, succulent foods are carried past your mouth." (V.3.29)

yat spā δa hanjasante Spitama Zara θ uštra raštəm rasma katarascit

vaštåŋhō nōit vaziiånte jatåŋhō nōit janiiånte

"When the armies come together, O Spitama Zarathustra, each an ordered battle-line, (though) conveyed they will not be conveyed, (though) struck they will not be struck." (after Yt.14.43)

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

aiianhaēnāiš karətāiš azdibiš paiti auua. kərə biiāt

"It shall be cut down to the bones with metal knives" (V.4.50)

EXERCISES 16

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

aēm mašiia- ašauuaxšnut-, zam- akarštā- (sing. only), aspa- asaiia-, išu- huuasta-, aršti- darəγa.arštaiiā-, snaiθiš- ašəmnō.viδ- (not nom.-acc. sing.).

2. Write in transcription and Avestan script the present indicative and subjunctive forms of aŋ̂ha-, gəuruuaiia-, maniia-, cinah-.

3. Transcribe and translate into English:

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                       · מה ב מה וה מון מון בי מון מון מון מון בי מון
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                                         いっちょうののかっからから / 1003/5/60mpのからない であるいらい であるいっちゃんだい (くくかのはな)・
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5. Translate into Avestan and write in Avestan script:

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

VOCABULARY 16

aβra-: cloud
aδairi.daxiiu-: under the land(s)
aδairi.zəma-: living below the earth
aēša- < √aēš/iš: to seek
aiβi.daxiiu-: upon the land(s)
aibiš < aibi + √aēš/iš-: wishing(?) (+ acc.)
aiβi.druža-: to lie to

aiβi.šōiθni- n.(?): settlement, dwelling aiβi.vaēna-: to look upon, catch sight of

aiβi.vōiždaiia-: to bring (a weapon) down upon aiβi.varəna-: *overcoat (?) aiia.masō: to the amount of ... (?) aiiar-/aiian- n.: day ainita-: unharmed aipi.aβra-: clouded aipi.daxiiu-: being behind(?) the land aipi.jaiti- > daēuua.aipi.jaiti-

aipi.jan-: to strike back, down(?)

aipi.kərənta-: to cut back, off(?) duš.sanha-: of bad (evil) pronouncements aiti.bara-: to carry up to, into duš.xvarəθa- n.: bad food aiti.jasa-: to go up to, into dužiiašti-/iiešti- f.: bad sacrifice akaršta-: untilled, unsown dužiti- f.: bad going anașauuan-: not Orderly ərəδβa-: upright anāzarəta-: not angered (at: dat.) ərəzifiiō.parəna-: fitted with eagle feathers anu.taca- < √tak/tac: to run along with auuista-: unfound, not to be found antarə.daxiiu-: between the land(s) Fradaðafšu: the southeastern continent (where cattle apayžāra-: side-river is furthered?) apaiti.zanta-: unrecognized fraorənā-/fraorən- < √var mid.: to chose to be apuθra-: sonless (someone who sacrfices to Ahura Mazdā, etc.) araθβiiō.manah-: whose thought is not according to fraptərəjan-: who fly on wings the models frāuuixta- < √vaēg/vaēj: wielded forth, well wielded araθβiiō.vacah-: whose speech is not according to fšarəma-: shame the models gundă-: lump (?) araθβiiō.śiiaoθna-: whose acts are not according to hama-: one and the same the models hambara-: to carry together, collect arš.manah-: correct thought, having/with correct hamisti- fem.: *removal hampərəsa- < √pars/fras mid.: to deliberate Arzahi: the western continent haoša- < √haoš: to dry out asūiri $< \bar{a} + s\bar{u}iri$: in the morning(?) hauuat.zəm-: just as much as, equal to the earth (?) ašəmnō.jan-: not striking the target or not striking so ham.uruuisuuanh- < uruuisuua- + āh- ?: with as to cause a wound (?) contorted mouths(?) ašəmnō.viδ-: not finding the target or not striking so ham.vā-: to blow (together) as to pierce a wound (?) hiš.hak-/hišc- < √hak: to follow ašnao-/ašnu- < √nas/as: to reach, obtain hubərəiti- f.: good treatment aš.vandara-: offering/receiving great homage (?) hufrāiiuxta-: well put together (the blade and the ašauua.tbaēš-, for ašauua.tbiš-: who harms the handle?) Orderly man huiiašti-/iiešti- f.: good sacrifice auua. jana-: to strike down, kill humanah-: of good thoughts auuara- < *ā.bara- < √bar: to bring huniuuixta- < ni √vaēg/vaēj:: well brandished, well auui.bara-: to bring to brought down (upon + loc.) auui.θråŋhaiia- < √tarš/θrah: to frighten toward huptarəta-: having/with good wings axšafni $< \bar{a} + x$ šafni loc. of xšapan-: at night, in the huθaxta- $< \theta$ anjaiia- $< \sqrt{\theta}$ ang: well pulled (bow) evening(?) huuapah- < apah-: having good works, artisan azar-/asn- n.: dav huuarə.dərəsiia-: exposed to the sun $\bar{a}\theta$ ritim: for the third time huxšnuta-: well sharpened ā.daxiiu-: up close to the land(s) (?) išu-: arrow āuuaza-, auuaza- < √vaz mid.: to fly to jiia.jata-: struck by/propelled by the bow string baēuuani: by ten thousands(?) baēuuar-/baēuuan-: 10,000 karšiuuant-: sb. who tills, plows barəzišta- superl. of bərəzant-: highest karšuuar/n- n.: continent, country bərəj-: empowerment through praise (? see kərəθiia-, pass. of √kart: to be cut bərəjaiia- Lesson 5) mairiia- < √hmar: that ought to be memorized carāiti- f.: wife marša-, pass. of √mark/marc: to be destroyed carəkar-/carəkərə- < √kar: to sing many songs of mat.raθa-: possessing chariots mat.āzainti-: with examples cikaii-/*cici- < √kaē: to pay for, expiate miθβar/n-: pair daēuua.aipi.jaiti- f.: striking back at the daēuuas $mi\theta r\bar{o}.druj$: who is false to the contract/Mi θ ra daiia- < *diia-(?) < \sqrt{da} (usually act. endings): to be miθrō.tbaēš-, probably error for miθrō.tbiš- (cf. given, placed tbaēšah-): who is hostile to the contract/Miθra darədarə-/darədərə- < √dar: to tear to shreds miθrō.ziiā-: who harms the contract/Miθra darəya.arštaiia-: with long spear-handles naδa- < √nād: to revile daxma-: dakhma, burial place nasumant-: containing dead matter

nāfa- m.: umbilical cord(?) θamnan hant-: skilled (?) nikanta- < ni.kan-: buried θanuuar-/θanuuan- n.: bow nišāδaiia- < √had: set down, establish upa.daržnao-: to dare, trust oneself to, venture upon nižbərəiti- f.: removal upairi.daxiiu-: above the land(s) niž.duuara- < √duuar: to run out upairi.zəma-: living on the earth's surface paēman- n.: (breast) milk upasma-: living in the earth (?) pairi.daxiiu-: around the land(s) upa.tbišta- < tbaēšaiia-: antagonized pairi.jasa-: to come around, serve upāpa-: living in the water pairi.maniia- < √man: to despise uruθβar-/uruθβan- n.: intestine, "heart" pairištaiia- < √stā: to keep (sb.) away us.pata-: to fly up pairi.štā- < √stā: to stay away from (+ gen.) uzdaēza-: mound pairiš.x^vaxta-: girded vanta-: praise (?) pairi.vaēna-: look around, encompass with one's varəcaŋ haṇt-: possessing miraculous power sight varəp-, only loc. plur. varəfšuua: part of Yimas paiti.raēcaiia- < √raēk: to leave, abandon vara? paitišmara- < √hmar: to commemorate, keep in vas-/us-: to wish vašta-, past participle of vaza-: carried, conveyed paiti.θrånhaiia- < √tarš/θrah: to frighten back vaziia-, pass. < √vaz: to be conveyed toward vazra-: cudgel para.jasa-: to go away to(?) vərəθrauuastara-: more valorous parō.asna-: future Vidaδafšu: the southwestern continent (where cattle pərəδa- < √pard: to fart pərənā- < √par mid.: to fight, overcome [cf. pərətavinad-/vind- < √vaēd: to find < √part "to fight] Vourubaršti: the northeastern continent (with broad pištra-: flour(?) pouru.baēuuan-: by many ten-thousands Vouru.jaršti: the northwestern continent (with broad pouru.hazanra-: by many thousands pouru.sata-: by many hundreds xšaθrī-: female raēcaiia- > paiti.raēcaiia x^{v} airiia-, pass. $< \sqrt{x^{v}}$ ar: to be eaten raēšaiia- < raēša-: to hurt, wound X^vaniraθa-: the central continent (with singing rašta- < rāzaiia-: straight, ordered wheels?) rauuascaran-: which runs free x^varəzišta-: most delicious sarah- n.: head; sarahu loc. plur. "on the heads" xvatō: by him/herself sasti- f.: praise yaoxštiuuant-: *crafty Sauuahi: the eastern continent yār- n.: season sauuan hant-: providing life-giving strength yātaiia- √yat: to set up (in its proper place) sasanh- < √sanh: to announce frequently yeziia- pass. of yaza- $< \sqrt{yaz}$: to be sacrificed to srasca- < √srask: to drip zafar/n- n.: mouth (of evil beings) suδu- (suδuš-?):? zaņda-: *heretic suiia-, pass. $< \sqrt{sao}$: to be given life zaozao-/zaozu- < √zao: to call repeatedly surunao-/surunu- < √srao: to hear, listen zaraniiō.sruua-: with golden hooves šā- (root noun): happy tanao-/tanu- < √tan: to stretch taraδāta-: placed beyond (+ acc.) tāiiu-: thief tusa- $< \sqrt{\text{tao}}$ s: to become empty, have diarrhea(?)

PHONOLOGY

Ruki

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

The phenomenon is more complicated that the Indic rule implies, however. Ruki also applies to the position after velars that were no longer velars in Indo-Iranian, namely the IE. palatals $*\hat{k}$ and \hat{g} ($\hat{g}h$), which had become IIr. $*\hat{c}$ ($t\hat{s}$) and *f(h) ($d\hat{z}(h)$), OInd. \hat{s} and h, but Av. s and z. The IE. "thorn" groups behaved the same way: $\hat{k}p > \hat{c}\hat{s}$ (> Ind. $k\hat{s}$, Ir. \hat{s}), etc.³

Ruki also applied to the group ns in the acc. plur.

Also, since the IIran. velars k and g(h) had become fricatives before consonats in proto-Ir. $(k + \check{s} > x\check{s},$ etc.), the term "ruki" is not as descriptive for Iran. as it is for Indic.

In Av., the original h is often restored into a hybrid form as follows: $-\ddot{s} - > -\ddot{s}.h$ -, beside which we also have the strange YAv. forms in $-\ddot{s}.a\eta h$ -; $ni\ddot{s}a\eta har ti$ -< ni-+ har- (cf. $ni\ddot{s}.har tar$ -, $ni\ddot{s}.hauruua$ -), $ni\ddot{s}a\eta had$ - $< *ha\eta had$ -, intensive < had- "sit";

Sometimes the ruki was eliminated altogether: YAv. nix abdaiia- (only V.18.16, 24; there no examples of niš-x o)

IE. * \hat{ks} > IIr. * $t\hat{s}$ - \check{s} > OInd. $k\hat{s}$, Ir. \check{s} : IIr. * $vit\hat{s}$ - \check{s} nom. sing. "house" > Av. $vi\check{s}$ (OInd. vit, cf. loc. plur. $vik\hat{s}u$); IE. \hat{kp} : Av. $\check{s}a\bar{e}$ - $/\check{s}i$ -"dwell" (Ind. ksi-);

IE. * $\hat{g}h$ -s > IIr. * $d\hat{z}$ - \hat{z} > Ind. ks, Ir. \hat{z} : OAv. $va\hat{z}a$ - s-aor. of vaza- "convey" (OInd. vaksa-);

IE. * $\hat{g}h\tilde{o}$ > IIr. * $d\hat{z}$ - \hat{z} > Ind. $k\bar{s}$, Ir. z: Av. $z\bar{a}$ - "earth" (OInd. $ks\bar{a}$ -);

IE. *ks, * k^ws > IIr. * $k\check{s}$ > Ind. $k\check{s}$, Ir. $x\check{s}$: Av. $v\bar{a}x\check{s}$, nom. sing. of vak-/vac- "word" (OInd. $v\bar{a}k$);

IE. *kp > IIr. $k\ddot{s}$ > Ind. $k\dot{s}$, Ir. $x\ddot{s}$: $x\ddot{s}a\theta ra$ - "command" (OInd. $k\dot{s}atra$ -);

IE. *gh-s > IIr. $g\check{z}$ > Ind. $k\check{s}$, Ir. $\gamma\check{z}$: OAv. $ao\gamma\check{z}\bar{a}$, 2nd. sing. pres. inj. of aog-/aoj- "declare oneself (as)" (cf. OInd. $aduk\check{s}a$ - aor. of dugh- "to milk");

IE. * $g\bar{o}$ -s > IIr. $g\check{z}$ > Ind. ks, Ir. $\gamma\check{z}$: Av. $\gamma\check{z}ar$ - "flow" (Oind. ksar-).

After labials, the IIr. \dot{s} merged with the IIr. \dot{c} ($t\dot{s}$):

IE. * $p\hat{k} > IIr. *p\hat{s} > OInd. k\hat{s}$, Ir. $f\hat{s}$: Av. $f\hat{s}uman.t - < pasu - "sheep" (OInd. <math>k\hat{s}umant$ -);

IE. *(d)bh-s > IIr. *bž > Ind. ps, Ir. $bž(f\tilde{s})$ Av. dibža- "deceive" (OInd. dipsa-), $garaf\tilde{s}a- < grab-$ "seize."

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

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

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

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

prefixes in -i (ni-, $paiti^\circ$, $v\bar{v}^\circ$, etc.): $ni\bar{s}tar ata$ - "spread out" < star ata-, $ni\bar{s}\bar{a}\delta aiia$ - "set down" < \sqrt{had} "sit"; $ni\bar{s}taiia$ - "to order" < $\sqrt{st}\bar{a}$ "stand"; $ai\beta i\bar{s}.huta$ - "pressed, stained," $pairi\bar{s}.h\bar{a}uuani$ - "surrounding Hāuuani (the time of haoma-pressing) $ai\beta i\bar{s}.x^vara\theta a$ - "drinkable," $pairi\bar{s}.x^vaxta$ - "girded," $ni\bar{s}.hi\delta a$ - (but $ni\bar{s}asta$ -, $ni\bar{s}\bar{a}\delta aiia$ -);

prefixes in -u (anu-, hu-): ānuš.hāk- (OAv.) "following along with," huš.hambərəta- "well carried together, well-accumulated"; huš.haxman-,

³ Today, p and δ are not considered as parts of IE. phonemes, but they are a useful descriptive device.

reduplication: $hi\check{s}ta < \sqrt{sta}$; $hu\check{s}x^{\nu}afa$ (perf. $< \sqrt{x^{\nu}ap}$)

in compounds: pasuš.hauruua- "shepherd" <*pasu-šauruua- < har- "guard"; $pouruš.x^v\bar{a}\theta ra$ - "providing much good breathing space," $maniiuš.x^vara\theta a$ -; $ra\theta a\bar{e} št\bar{a}$ - $< ra\theta a\bar{e} + st\bar{a}$ - "charioteer," $arma\bar{e} šad$ - $< arma\bar{e} + had$ - "sitting in peace."

ADVERBS

Correlative pronominal adverbs

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

pron. stem. nom. sing. "how much" "how many times" "which of two"	"that" a-/ta- aēm auuaṇt- ătara-	"this" i-	"this" aēta aēšō aētauuaņt-	"that" auua- hāu auuauuaṇt-	"who" ya- yō yauuaṇt yaiti yatāra-	who?" ka-/c- kō, čiš cuuaṇt- caiti katăra-
"when" "where, when" "from where" "how" "where"	āaţ, taţ aδa/taδa aδāţ aθa aθra ātaraθra aēuua	iδa iθa iθra	aēta&a	аииаδа аииаθа аииаθrа аёииаθа	yaţ yaδa yaδāţ yaθa yaθra	kaṭ kaδa *kuδaṭ kaθa, kuθa kuθra, kuua

Note the irregular acc. sing. auuåntəm of auuant- (see Lesson 8).

The pronoun ātara- "the other" is (often?) used in malam partem as "the other," that is, the one that is not good.

NOUNS

Declension. The locative

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

Exceptions: *i*-stems have the ending -a; -u- $(u^2$ -) and *ao*-stems have the ending *-au, which becomes $-uu\bar{o}$ in final position, or—with an added -a: -auua; - some n-stems have no ending in the locative singular and full grade of the suffix.

In the a-stems the ending -i combines with the stem vowel to produce the diphthong *-ai which becomes -ie and $-a\bar{e}^{\circ}$ or—with an added -a: -aiia.

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

There are no locative dual forms in Young Avestan.

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

Instead of -ahu(ua), we also find $-\bar{o}.hu(ua)$, apparently analyzed as a compound, but probably from an older form with labial umlaut: *-ahu > -ohu, which was reinterpreted as $-\bar{o}.hu(ua)$.

The endings are:

	a-stems	ā-stems f.	ī-stems	<i>i</i> -stems	u-stems	ū-stems
Sing. Plur.	m., n. -ie, -aē°, -aiia -aēšu(ua)	1. -aiia -āhu(ua)	- ⁱ e (< *-iid -išu(ua)	a) -a -išu(ua)	-ииō, -ao°, -auua -иšи, -иš.huua	-uui -ušu(ua)
Vowel	-stems					
	a-stems m., n.	<i>ā</i> -stems f.	ī-stems	i-stems	u-stems	ū-stems
Sing.	*ahuire nnıāne	daēnaiia	рәгәθβе	gara	gātuuō; draoca	tanuui
Plur.	nmānaiia nmānaēšu(ua)	daēnāhu(ua)	xšaθrišu	*ratufritišu (N.84)	gātauua gātušu,	tanušu

Notes:

The locative of ahura mazdā is transmitted as āhuire mazda for *ahuire mazde.

The masc. form $ga\bar{e}\theta e$ listed by Reichelt (p. 197) as loc. sing. of $ga\bar{e}\theta\bar{a}$ - only occurs in the expression ahmi $ga\bar{e}\theta e$, in which the pronoun is also a masc. form.

In the $\bar{\imath}$ -declension $p \partial r \partial \theta e -, fem. of <math>p \partial r \partial \theta u$ -, broad," has regular -e < -iia.

The fem. ušā- "dawn" forms its loc. plur. from the h-stem ušāh-: ušāhuua.

Consonant stems

Sing.	ap- apaiia	kərəp- kəhrpiia	zam- zəmi (Y.10.17?)	ham- *hami (FO.25b)	danı- dạm	napāt- -	vis- visi, visiia,
(Y.68.1 Plur.	4)	-	(1.10.17:)	(FO.230)		nafšu	vise -

Notes:

apaiia is < *ăpiia with epenthesis or a thematic form.

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

n-stems

Sing. (xšafne)
Plur. xšapō.huua (asānaēšuua)

uuan-stems man-stems
Sing. ašauuanaiia Airiiamaini
Plur. dāmōhu, dāmahuua

Note: aṣ̃auuanaiia may be < *aṣ̃auuaniia with epenthesis or a thematic form (cf. apaiia).

pasuš.huua (FrN.40, D.58)

nt-stems

No plural forms attested.

nt-stems

pres. part. act.

uuant-stems

Sing.

bərəzantaiia

*drujiianti

daδāiti (N.66?)

astuuainti

Note:

bərəzantaiia may be < *bərəzantiia with epenthesis or a thematic form (cf. apaiia).

The form *drujiianti (or *družanti) is restored in N.66 (D.84) for the mss.'s druiianti Pahl. drōzišn).

h-stems

r-stems

Sing.

manahi; asahiia (N.83)

nairi, sairi, vaŋri; d $\bar{a}\theta$ ri

Plur.

ązahu, ušahuua, raocōhuua

r/n-stems

Sing.

asni (asne)

aiian

Plur.

karšuuōhu

 $uru\theta \beta \bar{o}.huua$

PRONOUNS

Locative

There are no examples of the 1st and 2nd person personal pronouns in the locative.

The fem. sing. has $-a\eta he < *ahi\tilde{a}$.

<u>Demonstrative pronouns</u>

The demonstrative pronoun ima-"this":

The demonstrative pronoun aēta-"this":

masc., neut.

fem.

masc., neut.

fem.

Sing.

ahmi

aŋhe

aētahmi

Plur.

aēšuua

āhuua

Relative and interrogative pronouns

The relative pronoun ya- "who, which":

The interrogative pronoun ka-/ci- "who,

what?":

masc., neut.

fem.

masc., neut.

fem.

Sing.

yahmi

yeŋhe

kahmi, cahmi

Plur.

yaēšu

yāhu

kaŋhe

Reflexive pronouns

The reflexive pronouns $x^{\nu}a$ -, hauua- "own":

Sing.

x^vahmi, hauue (Yt.13.67)

Plur.

x^vaēšu

hauuāhuua

cuuant-

The interrogative-indefinite pronominal adjective *cuuant*- "how much?, how many?," beside the "regular" *cuuas* (Y.19.20) has a nom. sing. $c\bar{u}$ (V.5.22), which here functions as neut., but may originally be a masc., like that of pres. participles (see next).

VERBS

Active participles

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

The principal irregularity of the declension of thematic (and some athematic) participles is the nom. sing., which must originally have ended in *- \bar{q} . It thus behaves like the acc. plur. of thematic nouns, except that, where this ending is preserved as $-\bar{a}$ in the nouns, it is replaced by $-\bar{a}$ in the participles. Thus we have * $bar\bar{q}$ $\Rightarrow bar\bar{o}$, but * $mruu\bar{q} > mr\bar{u}$ (thematized), $jai\delta ii\bar{q} > jai\delta iiq$.

It seems that the nom. sing. m. had lost its t already in Indo-Iranian times and that the ending actually was *ans, which then developed like the acc. plur. in Avestan (OInd. -an, sandhi -ams). We may compare the ank-adjectives, which lost their k/x at an early stage, e.g., *pran(k)\$ > $france{t}$ \$ (OInd. pran).

The substantivized participle fšuiiant- (in vāstriia- fšuiiant-) retains the ending s: fšuiias, cf. cuuqs.

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

The feminine forms are as expected: athem. -aitī-, them. -antī- (-intī-, -antī-), -uuaintī-, -iieintī-.

Paradigms:

No instr. sing. forms are attested.

	Athematic		Thematic				
			a-stems		iia-stems		
	m.	n.	m.	n.	m.	n.	
Sing.							
nom.	framrū	haţ	$barar{o}$	-	jaiδiią, fšuiiąs	mąnaiiən	
acc.	həṇtəm		barəntəm		fšuiiaņtəm		
gen.	$hatar{o}$		barəṇtō		fšuiiantō		
dat.	haite		$barənte, barəntaar{e}^\circ$		zbaiieṇte, fšuiiente, °ṇtaē°		
abl.	-		barəntat		<u>t</u> bišiianta <u>t</u>		
instr.	-		-		-		
loc.	daδāiti (N	1.66?)	barə <u>n</u> ti		družanti		
Plur.							
nom.	haņtō		barəṇtō		*fšuiiaņtō		
acc.	-		barəṇtō		fšuiiaņtō		
gen.	hātąm		barəṇtạm		tbišiiaņtąm tbišiianbiiō		
databl.	-		-				
instr.	haδbiš		-		-		

Notes:

Athematic verbs frequently take the thematic nom. sing. m., e.g.: jano.

The strange form $v\bar{a}uu\bar{o}$ "blowing" $< \sqrt{v}\bar{a}$ seems to be from $v\bar{a}\bar{o} < v\bar{a}Hant$.

Thematic forms are common, e.g., saošiiantaēibiiō.

The athematic forms $\gamma z \bar{a} raiia t.bii \bar{o}$ "flowing," for *-anbii \bar{o} , and x *saiiat \bar{o} "ruling," for *x *saiian t \bar{o} are probably scribal errors.

<u>x^vairiiant-</u>

This word is known from two (three) forms, and although it looks like the passive of $x^{\nu}ar$ - "eat" with act. inclection, it is probably an adjective meaning "savory, tasty," or similar.⁴ The nom.-acc. sing. is $x^{\nu}airiianti$, and the nom.-acc. dual * $x^{\nu}airiianti$, both in the Yima myth:

yat kərənaot aήhe xšaθrāδa amaršanta pasu vīra aŋhaošəmne āpa uruuaire **x^vairiiąn** x^varəθəm ajiiamnəm

"that he made, during his reign, cattle and men indestructible, waters and plants indesiccable, *savory food inexhaustible." (Y.9.4, see Lesson 9);

yeńhe xšaθrāt *x³airiianti *stōa uiie x³arəθe ajiiamne amaršanta pasu vīra aŋhāušəmne āpa uruuaire "during whose reign, both (kinds) of food are (were) savory and inexhaustible, cattle and men indestructible, waters and plants indesiccable." (Yt.19.32).

a. Mss.: x^vairiiaņtu astu F1; xairiieti asti J10; xairiiaņti astī D; xarəiiaņtu ašaiti K12.

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

haθra marəyå auuastaiia †auui mat zairi.gaonəm mat †x^vairiieiti †ajiiamnəm

"place in the same place green fields, together with greenery, together with inexhaustible, savory (food)." (V.2.26)

Mss.: °iieite PV, Jp1, IVS; °iieiti Mf2; aj(a)iiamnəm.

SYNTAX

Uses of the locative

1. Locative of time and place

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

ahmi nmāne "in this house"

・たいー・しょうしゅ

x^vahmi dam x^vahmi ciθre x^vahmi zaoše x^vahmi xšaθre

"in his own house, own lineage, own pleasure, own command." (Vr.14.2)

hamaiia gātuuō hištəņta

いまかまなる。ひんのはいいいのとののは

"They stood in one and the same place" (after Yt.13.53)

āat āhuua pauruuatāhuua pouru.sarəbō vī.raobahe

"Then on these mountains you grow far and wide in many species." (Y.10.12)

yō vispāhu karšuuōhu maniiauuō yazatō vazaite x^varənō.då

"(Mi θ ra) the deity of the world of thought who flies over all continents giving (the gifts of?) Fortune." (Yt.10.16)

⁴ See Skjærvø, 1999, pp. 186-87.

yeńhe zą0aēca vaxšaēca apaduuarat Aŋrō Mańiiuš

haca zəmat yat paθanaiiå skarənaiiå duraēpāraiiåa

"(Zarathustra ...) at whose birth and growth the Evil Spirit ran away from the wide, round earth with distant borders." (Yt.17.19)

a. See Lesson 14, Syntax.

fraiiaire aiian bauuaiti hubaδrō hupaitizantō aδa apaire aiian dužāθrəm

"On a future day he becomes lucky and well-recognized, then, on a later day (he will have) bad breathing space (= discomfort)" (Aog.53)

2. Locative of the prize won

The locative is used to indicate the things won in competition. The whole original expression, found sometimes, is "to leave the competitor behind at = in (the race for) X." Very often the verb, $z\bar{a}$ - "leave behind" is left out.

nōit cahmi *zazuuå yō nōit urune *zazuuå nōit cahmi *zazuši *yā nōit urune *zazuši

"He has won in (the race for) nothing who has not won for (the sake of) his soul.

She has won in (the race for) nothing who has not won for (the sake of) her soul" (FrD.3)

zazuuå, zazuši are masc. and fem. nom. of the active perfect participle of $z\bar{a}$ - (Lesson 20). zazuš in the next example is an adjective from the perf. part.

zazuš vispaēšu vaŋhušu zazuš vispaēšu ašō.ciθraēšu

"The winner in (the race for) all good things, the winner in (the race for) all things having the seed of Order (or: resplendent with Order)." (P.26)

"May *I win in (the race for) a good fee and (for) good fame and (for) long well-being for (my) soul" (Y.62.6)

zazə buiie are ungrammatical forms. – vaŋhāuca ... srauuahi is a quotation from the third $G\bar{a}\theta\bar{a}$ (Y.49.9).

daēna māzdaiiasniš vispaēšu vaŋhušu

vispaēšuca ašō.ciθraēšu haiθiia.dātəma

"The Daēnā of the Mazdaiiasnians, (winning) all good things and all (things) with the seed of Order, is the one that most (often) establishes the true (existence)" (Yt.11.3)

The verb yuiδiia- "fight (over)" appears to take the same construction:

tå yuiδiieinti **pəṣanāhu hauue asahi sōiθraē**ca

"They (the fravashis) fight in battles (each) over (her) own place and settlement." (Yt.13.67)

3. Locative with prepositions

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

jaininam upa dərəzāhu "In the clutches(?) of women." (Y.10.17)

uta Mazdå huruθma Haoma raose gara paiti

"And by the good growing power of Mazdā you grow, O Haoma, on the mountain." (Y.10.4)

yahmi paiti vispəm mąθrəm ašəm.srauuō vī.sruiiata

"(Zarathustra ...) in whom every poetic thought containing words (fame) of Order was heard far and wide." (Yt.13.91)

dāθri zī paiti niuuāitiš vispahe aŋhāuš astuuatō

humataēšuca huxtaēšuca huuarštaēšuca

"For in the giver is the victory of the entire bony existence (over evil)

in (thoughts) well-thought, (words) well-spoken, (acts) well-performed." (N.66, D.84)

4. Locative with verbs

The locative is occasionally used with verbs:

cim aošaŋ'hå *aošaŋ'haiṇti qstəm isaiti *tanuui ... cim vā gaēθāhuua mahrkaθəm

"Why does a mortal wish annihilation upon (his) mortal body ... Or why (does he wish) destruction upon living beings?" (Aog.48)

5. Locative with "woe!"

The locative is used with āuuōiia "woe (upon)":

*āuuōiia ***vanənti** spitama zaraθuštra yō *frauruuaēxšti hauuahe <urunō> vanaiti

"Woe to the winner, O Spitama Zarathustra, who wins by *leading his own soul along twisting paths." (N.66)

6. Ungrammatical use of the locative as ablative

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

usəhištat Vohu Manō haca gātuuō zaraniiō.kərətō (for *°kərəite?)

"Vohu Manah stood up from the golden throne." (V.19.31)

haca barəšnuuō (or barəšnauuō?) gairinam auui jafnauuō raonam

"From the height(s) of the mountains to the depths of the rivers." (V.5.1)

daēuuanam paro tbaēšanhat daēuuanam paro draomohu

"Before the hostility of the *daēuuas*, before the *deceptions(?) of the *daēuuas*." (Yt.13.57) cf. *Aēšmahe parō draomābiiō* (Y.57.25).

The use of present participles

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

Some examples:

tē hištənte **yžarə.yžarəntiš** antarə.arəδəm zraiianhö

"They stand rushing (seething) about within the ocean." (V.5.19)

yā tat yat haomahe draonō **nī.gåŋhəṇti** niš.hiδaiti

"She who sits gobbling up that which is the food offering belonging to Haoma." (Y.10.15)

ā dim vātō **upa.vāuuō** saδaiieiti

"Then a wind seems to be blowing toward him." (H. 2.7)

ātarəm spəntəm yazamaide taxməm həntəm rabaēštārəm

"We sacrifice to the life-giving fire, being a firm charioteer" (Y.62.8)

· famanstansa)g~

ašim **rāsaintim** darəγō.vārəθmanəm

mišācim huuō.aiβišācim mišācim āfrasåŋ^vhaitim

barəntim vispå baēšazå apamca gauuqmca uruuaranamca

tauruuaiieintimca vispå tbaēšå

"(I pray for) Reward bestowing (and) of long *turning ever-lasting ..., everlasting, uninterrupted which carries all remedies of waters, cows, and plants, and which overcomes all hostilities (Y.52.1-2)

yā hištaite **frauuaēδəmna** kaininō kəhrpa sriraiiå

"(Arəduuī Sūra Anāhita ...) who stands to be made known in the shape of a beautiful young woman." (Yt.5.126)

jaiδimnå nō yūžəm dasta xšaiiamnå raēšca x^varənasca

"Give us riches and munificent gifts when you are requested (to do so), having the command (to do so)" (Y.68.21)

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

vārənti vā snaēžinti vā barənti vā

təmaŋham vā *aiβi.gāta (mss. °gātō, °gatō, °gātu) aiian vā

*varəta.fšuuō (mss. °fšō) vā varəta.vire jasənti

"(on a day) when it rains, snows, or *pours, when darkness has come or by day, when (someone) comes with captive cattle and captive men(?)." (V.8.4)

The participle is used with \sqrt{man} "to think (oneself to be)," \sqrt{vas} "to wish (to be the one ... -ing)" and \sqrt{vae} "to be ready (to be the one ... -ing)":

nmānəm hō maniiete para.daθō

19~10年、の中、チャートのよいといいいといいのでき、

"He thinks he is selling a house." (after V.18.28)

yezi vaši zaraθuštra auuå tbaēšå tauruuaiiō

"if you wish, Zarathustra, (to be the one) overcomeing all those hostilities." (Yt.1.10)

vīsaiti dim **frayrāraiiō** nōiţ *frayrāraiieiti

"He declares himself ready (tobe the one) waking him, but does not wake him." (N.1)

EXERCISES 17

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

maēθana- zaraniiō.kərəta-, išu- huuasta-, aršti- vazimnā-, daṭhu- aśāištā-, airiiāna- vaējah-.

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

ā.gəuruuaiia-, aipi.kərənta-, pairi.aē-.

3. Transcribe and translate into English:

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                                                                        (V.5.1)
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5. Translate into Avestan and write in Avestan script:

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

VOCABULARY 17

adruj-: opponent of the Lie	frauuaēδa- < √vaēd: to exhibit
aēsmō.zasta-: with firewood in the hand(s)	fraskənba-: *awning made with beams(?)
aēuuaθa: in this way	frauuāra-: *porch(?)
afraoxti- f. < uxti-: non-pronouncement	frā.bara-: to bring forth, present
aiβi.gaiti- f.: onset	frāiiataiia-: to make somebody take up a (firm)
aiβiš.x ^v arəθa- (in anaiβiš°): drinkable	stand
Airiiāna-: Aryan (+ Vaējah-)	frātat caiia- < √tak/tac: to make flow
ajiiamna-: inexhaustible	frērənao- < √ar: to send forth (?)
anaiβiš.x ^v arəθa-: undrinkable	fšah-: *nail(?) [cf. paiti.auua.paša-]
apakauua-: with hump in back	gaozasta: with milk in the hand(s) [with gao- <
apara: henceforth	gao° or for *gauuō]
apara-: future, later	gauua-: milk
apāuuaiia-: *impotent ⁵	gāuuaiiana- n.: cowpen
apərənəmna- $< \bar{a} \sqrt{par}$: to contest, compete	gərəδa-: den, habitation of daēuuas, etc. [OInd.
(against: + dat) (?)	grhá-]
Arəzura-: name of a mountain ridge	griuuā-: neck, mountain ridge
asaiia-: casting no shadow	γžāraiia- < √γžar: to flow (in a rush)
ašāišta-: least happy	haiθiia.dātəma-: who most (often) establishes the
aṣṣəm.srauuah-: containing the words/fame of	true (existence) (?)
Order(?)	harəδi-: *idiot(?)
aṣ̃ō.ciθra- = aṣ̃a.ciθra- (Lesson 15)	hauuant-: equally much
auruša-: white (color of horses)	hāuuanō.zasta-: with (pestle) and mortar in the
auuastaiia- < √stā: to place	hand(s)
auui.apaiia- $< \sqrt{a}$ p: to catch up with	hindu-: the river that surrounds the world (?)
auui.nmānaiia-, for *auui.mānaiia-(?) < √man: to	hubaδra-: lucky
wait for	hupaiti.zanta-: well recognized
āfri.vacastəma-: whose speech pronounces most	huruθma-: good growing power
invitations	huš.haxman-: providing good company
ā.gəuruuaiia- < √garb/grab: to take up, seize	huš.hambərəta- < √bar: well carried together,
ānuš.hāk- OAv.: following along with	well-accumulated
āuuōiia: woe (to: + loc.)!	hušx ^v afa perf. < √x ^v ap: sleep, see Lesson 20)
bara- < √bar mid.: to *pour (?)	irita < irinā- < √raē/ri: to defecate
baršnu-: height	iša- [for isa-?] < √aēš mid.: to seek
carətu.drājah-: the length of a race course	jąfnu-: depth
Cistā-: a goddess	kasuuiš- < kasu- "little" + viš- "poison"(?): with
daiβi-: deceiving (?)	*pustules, with acne (?)
daŋhah- n.: skill	kata-: covered (part of?) building, house
daošatara-: western	maēθana- n.: dwelling, habitation
daxšta- n.: sign, mark	mahrakaθa- n.: destruction
dāiti- fem.: giving	maniiuš.x ^v arəθa-: providing food in the world of
dəmāna- = nmāna-	thought
dərəzā-: clutch (?)	mara- < √hmar: to memorize
driβi-: dribling	marəγā-: green field
fraγrāraiia- $< \sqrt{g}$ grā: to wake up (trans.), rouse	mižda- n.: reward
fraiiara-: of tomorrow, future	nabānazdišta-: closest relative(?)
frakauua-: with hump in front	nəmańha-: to do homage
fraŋ v hara- < $\sqrt{x^{v}}$ ar: to eat (from)	nəmō.bara-: sb. who does homage
frauruuaēxšti- fem. < √uruuaēs: leading along twisted (crooked) paths (?)	nišanhasti < nišanhad-, intens. of nišad- < √had: to sit down firmly
	niš.harətar- < √har: guardian

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ništar- < √starH: to spread out niuu \bar{a} iti- fem. $< \sqrt{van}$: winning, victory nižbairišta-: most getting rid of paēsa-: with spots, leper(?) pairi.vāra- = pairiuuārapaiti.auua.paša-: to nail(?) [cf. fšah-] paiti.irinak- < √raēk: to relinquish paitita < paiti-aē-/i-: to go to, defecate (?) pasuš.hauruua-: shepherd (dog) pauruuatā-: mountain pərənā- < √par mid.: to *contest, compete with (?) pəšanā-: battle pouruš.x^vāθra-: providing much good breathing rauuan- (raonă-?): *river safa-: hoof sarəδa-: species sruuaēna-: with nails $t\bar{a}\dot{s}$ - < $\sqrt{t}a\dot{s}$: to hew, fashion by hewing uz.bərəzaiia- < √barz: to raise Vaējah- < √vaēg(?): Airiiana Vaējah, the mythical homeland of the Iranians

vanta < √vam-: to vomit

vanri, loc.: in spring

vara-: the bunker in which Yima preserved the creations from the destructive winters varəduua-: soft varəta.fšao-: with captive sheep and goats (?) varəta.vira-: with captive men (?) varəzāna-: community, village vāra- < √vār: to rain vāurāza perf. < √uruuāz: to be happy vərəθra- n.: valor vimitō.dantāna-: with *malformed teeth vispəm ā ahmāt yat: for as long as vitərətō.tanu-: sequestered $vi\theta i\check{s}$ - (= $v\bar{\imath}d\bar{\imath}\check{s}$ -?): *judgement vizbairi-: with crooked (legs)(?) vī.raoδa- < √raoδ: to grow far and wide xraožduua-: hard; cf. xruždra- (Lesson 12) $x^{v}a\delta \bar{a}ta$: made/placed by/for themselves(?) x^vairiiant-: *savorv x^varənō.dā-: giving (gifts of) Fortune yāh- m.: poetic competition(?), audition zaraniia.paiti.θβaršta-: with inlaid gold

zəmarə.guz-: hiding in the earth

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		•			

NUMERALS

The following numerals are attested in Avestan:

1	Cardinals	In compounds	Ordinals	"-th time"
1	аēииа-		fratəma-	paoirim
2	duua-	bi°, baē°	bitiia-	$\bar{a}\underline{t}bitim/\bar{a}\delta bitim$ "a second time"
3	θrǎii-/θri-	θri°	hetaritiia-	$\bar{a}\theta ritim$ "a third time"
4	caθβar-/catur-	caθru°	tuiriia-	āxtuirim "a fourth time"
5	panca	paṇca°	рихба-	
6	xšuuaš	xšuuaš°	xštuua-	
7	hapta	hapta, haptō°	hapta heta a-	
8	ašta	ašta, aštō°	aštəma-	
9	паииа	nauua°	naoma-	
10	dasa	dasa°	dasəma	
11			aēuuandasa-	
12			duuadasa-	
13			hetaridasa-	
14			$ca\theta$ rudasa-	
15	paṇcadasa-		paṇcadasa-	
16	xšuuaš.dasa		xšuuaš.dasa-	•
17			hapta.dasa-	
18			ašta.dasa-	
19			nauua.dasa-	
20	visaiti (visąsta)		visąstəma-	
30	θ risatəm		θrisastəma-	
40	caθβarəsatəm -			
50	paṇcāsatəm			
60 7 0	xšuuašti-			
70	haptāiti-			
80	aštāiti-			
90	nauuaiti-	, 0 , - 0		
100	satəm	sata°, satō°		
180 200	duiie nauuaiti	l a mita		
300	duiie saite, duuaē° tišrō sata	saite		
400	caθβārō sata			
500	paṇca sata-			
600	xšuuaš sata-			
700	hapta sata-			
800	ašta sata-			
900	nauua sata-			
1000	hazaŋrəm	hazaŋra°, hazaŋrō°		·
2000	duiie hazaŋre	J , J -		
9000	nauua hazaŋra			
10000	baēuuar-/baēuuan	-	baēuuarə°	

90000 nauuasās° baēuuan

Notes: visasta "20" is probably a reverse formation from the ordinal visastama-.

Compound numerals

25 paṇcāca visaiti
33 θraiiasca θrisasca
75 paṇcāca haptāiti99,999 nauuaca nauuaitišca nauuaca sata nauuaca hazaŋra nauuasāsca baēuuan

	Multiplicatives		Fractions		
	(times, -fold)				
1	hakərəţ "once"				
2	biš, bižuuaį "twice"	bišāmruta- "spoken twice"			
3	θ riš, θ rižuua t "thrice	θ rišāmruta- "spoken thrice"	θrišuua- "a third"		
4	caθruš "four times"	caθrušāmruta- "spoken four times"	caθrušuua- "a fourth"		
5			paŋtaŋ ^v ha- "a fifth"		
6	xšuuažaiia "six times"				
7			haptahuua- "a seventh"		
8			aštahuua- "an eighth"		
9	naomaiia (nāuma°), nauu	asō "nine times"			
20	visaitiuuå "twenty-fold"				
30	θrisa $θ$ βå, $θ$ risata $θ$ β $∂$ m "th	irty-fold"			
40	caθβarəsaθβå "forty-fold	,			
50	paṇcasaθβå "fifty-fold"				
60	xšuuaštiuuå "sixty-fold"				
70	haptaiθiuuå "seventy-fold	haptaiθiuuå "seventy-fold"			
80	aštaiθiuuå "eighty-fold"				
90	nauuaitiuuå "ninety-fold"				
100	satāiiuš "a hundred-fold"				
1000	hazaŋrāiš "a thousand-fold"				
10000	baēuuarōiš "ten thousand	-fold"			

Other derivatives:

pancō.hiiā- "of five species."

Note: Whether the numerous analogical forms are genuine or were fabricated by the transmitters and scribes we cannot tell.

Declension of numerals

The numeral "one" is declined as a pronominal \tilde{a} -stem; note the acc. masc. and the nom.-acc. neut. $\tilde{o}iium$, $\tilde{o}im$, and other forms (see Lesson 9).

The numeral "two" is an a-stem dual.

The numerals "three" and "four" have some special fem. forms.

The other cardinals are mostly indeclinable.

"One"				
	m.		n.	f.
nom.	аēииō		ōiium, ōim	аёииа
acc.	ōiium, ōin	η	ōiium, ōim	aēuuąm
gen.		aēuuahe		aēuuaŋ́hå
abl.		aēuuahmā	<u>t</u>	-
inst.		аēииа		aēuuaiia
loc.		aēuuahmi		-
"Two"				
	m.		n.	f.
nomacc.	duua		duiie, duuaē°	duiie, duua $ar{e}^\circ$
datablinst.		duuaēibiia	ı	
loc.		duuaiiå		
"Three"				
	m.		n.	f.
nom.	$ heta$ rāii $ar{o}$		$ heta r ar{\imath}$	tišrō
acc.	hetariš		$ heta r ar{\iota}$	tišrō
gen.		hetaraii q m		tišrąm, tišranąm
databl.		$ heta$ ribii $ ilde{o}$		-
"Four"				
	m.		n.	f.
nom.	caθβārō		catura	cataŋrō
acc.	caturā		catura	cataŋrō
gen.		caturąm		

Other numerals: gen. paņcanam, nauuanam, dasanam; - instr. paņcasatbiš, satāiš, hazaŋrāiš, baēuuarəbiš

On the *r/n*-stem *baēuuar-/baēuuan*- see Lesson 16.

Note:

The element - $\bar{s}r$ -/-gr- < *-sr- is an ancient suffix found in the fem. forms of the numerals "3" and "4" in several Indo-European languages. It may be related to $str\bar{t}$ - (< * $sr\bar{t}$ -) "woman" and -ghar- in x^vaghar - "sister" (if originally * x^va -har- "one's own woman"?).

tišrō sata "400" has the fem. tišrō agreeing with a neut. plur.

VERBS

The optative

The endings of the optative differ from those of the indicative and subjunctive by containing an element -i- (-ii-). In the thematic conjugation, this element combines with the thematic vowel and produces a diphthong: $a\bar{e}$, $\bar{o}i$, aii° . In the athematic conjugation it has the form $ii\bar{a}/i$ (<*-iaH--iH-).

The thematic 3rd plur. ends in -aiian ($-a\bar{e}n$), which is identical with the 3rd plur. indicative of aiia-stems. In aiia-stems the original ending was therefore -aiiaiian, which regularly became $-aiia\bar{e}n$. In the manuscripts this ending is most often corrupted to $-aii\tilde{e}n$ and then replaced by the familiar -aiian.

Present	optative active			
	athematic		thematic	
Sing.				
1	-			
2	-iiå	janiiå, mruiiå, surunuiiå, daiθiiå	-ōiš	barōiš, vīδāraiiōiš
		°stərəniiå		
	-iš	daiδiš		
3	-iiāṯ	hiiāṯ, kərənuiiāṯ, daiδiiāṯ	-ōiţ	barōiţ, zbaiiōiţ
		cišiiāṭ, mərqšiiāṭ		
	-i <u>t</u>	daiδiţ		
Dual				
3	-itəm	daiδitəm		
Plur.				
1			-aēma	jasaēma
2	-			
3	-iiqn	daiθiiqn, °cišiiqn	-aiiən	расаііәп
	-iiārəš	hunuiiārəš	-aiiaēn	nidarəzaiiaēn
Present	optative middle	<u>e</u>		
Sing.				
1	-iia, - ⁱ e	tanuiia, daiδe	-aiia	haxšaiia
2	-iša	āhiša, framruuiša, dai $ heta$ iša	-aēša	yazaēša, zbaiiaēša
3	-ita	aojita, $^\circ\gamma$ nita, $^\circ$ mruuita, dai $ heta$ ita	-aēta	azaēta, °snaiiaēta
Dual				
3			-aiiatəm	vicaraiiatəm
Plur				
1			-õimaiδe	buiδiiōimaiδe
2			- $ar{o}$ і δeta ә m	rāmōiδβəm

SYNTAX

Uses of the numerals

Most of the numerals present no special features in their use. Note that the numerals "100" and higher are nouns and take the genitive plural of the items counted.

aēta vaca maδaiiaŋʰha ahe vaca səṇḍaiiaŋʰha Ahurō Mazdå aṣ̆auua haθra vaŋhubiiō yazataēibiiō yaṭ Aməṣ̆aēibiiō Spəṇṭaēibiiō huxšaθraēibiiō huδābiiō

paņcasatbišca satāišca hazaŋrāišca baēuuarəbišca

ahaxštāišca frāiiābišcatca ahmāt

"Intoxicate yourself with this word, be pleased with his(?) word. Orderly Ahura Mazdā (is?) together with the good deities, the life-giving immortals ones of good command, giving good gifts,

by fifties, hundreds, thousands, ten thousands, innumerable ones, and even more than that." (Vr.8.1)

ye $\acute{\eta}$ he a $ca\theta \beta \ddot{a}r\ddot{o}$ ar $\check{s}\ddot{a}$ na b h $am.t\ddot{a}\check{s}$ at Ahur \check{o} Mazd \mathring{a} ...

yeńhea auuauuat haēnanam nauua satāiš hazaŋrəmca

"(Arəduuī Sūra Anāhita ...) for whom Ahura Mazdā fashioned together four males ...

"who has so much of armies (as many armies as) 1900." (Yt.5.120)

a. The first yeńhe is for *yeńhāi, the second for *yeńhå. - b. For *aršnō (only attested as gen. sing.).

tišrō sata upāzananam upāzōit aspahe aštraiia

tišrō sata sraošō.caranaiia

"He shall strike (him) 300 blows with the horse whip, 300 with the bastinado." (V.4.11)

yazāi Hukairim barəzō^a vispō.vahməm zaranaēnəm yahmat mē haca frazga8aite

Arəduuī Sura Anāhita hazaŋrāi barəšna viranam

"I shall sacrifice to tall Hukairiia, (which receives?) all hymns, golden,

from which Araduuī Sūra Anāhita comes down to me

in depth (as much as) of a thousand men (a thousand men deep)" (Yt.5.96)

a. For *bərəzəm? The form Hukairim barəzō occurs several times.

hazaŋrayna paiti.jasaiti ātarš Ahurahe Mazdå daēuuanam maniiauuanam təmasciθranam druuatam

bižuuat yātunamca pairikanamca

"(Then) the fire of Ahura Mazdā comes with the ability to strike a thousand daēuuas in the world of thought (and) those possessed by the Lie hailing from darkness, (and) twice that many sorcerers and witches." (V.8.80)

In many Middle and New Iranian languages a special form of the noun is sometimes used after numerals (hence called "numerative"). In a recent study it was suggested that this usage may already be seen in Young Avestan.⁶

Uses of the optative

The optative is the mood of the imaginary and thus mainly expresses wishes, prescriptions, imaginary comparisons or examples, and irreal conditions and comparisons.

⁶ X. Tremblay, Studia Iranica 26, 1998.

1. Optative expressing wishes

vasō.xšaθrō hiiāt aṣauua auuasō.xšaθrō hiiāt druuå

"May the sustainer of Order have command at will! May the one possessed by the Lie not have command at will!" (Y.8.6)

mā ciš pauruuō buibiiaēta

שיתי שיני ישה (כבל י צנים שישים שי

"May no one notice (us) first (be the first to notice us)!" (Y.9.21)

haxšaiia azəmciţ yō Zaraθuštrō fratəmą nmānanam

"May I, Zarathustra, induce the foremost ones of the homes (to ...)!" (Y.8.7)

2. Optative expressing prescriptions

פמשת השמים היינו מושל פוציעה י בערעציני פערעי המשל היינו שיינו היינו הי

gaomaēzəm aiiasōiš zaraθuštra gaom pairi uxšānəm baxəδrəm dāitiiō.kərətəm yaoždāta^a frabarōiš ząm paiti ahuraδātąm pairi karšəm pairi.karšōiţ aēšō nā yō yaoždāθriiō

"You should take bull's urine from a bull, O Zarathustra.

You should bring a spade made in the prescribed way (and) purified.

He should draw a furrow on the earth established by (Ahura) Mazdā,

this man who (is) to be purified." (V.19.21)

a. For °dātəm?

3. Optative expressing irreal comparisons

mānaiiən ahe yahetaa haza η rəm nar η m õim narəm $ar{a}$.darəzaii $ar{o}$ i $ar{t}$

"As if a thousand men were to fetter a single man." (Yt.8.55)

manaiiən ahe yaθa hazaŋrəm naram öiium narəm aiβiiāxšaiiōiţ

"As if a thousand men were to look after a single man." (Yt.1.19)

Note the periphrastic construction with past participle + "to be" in:

mānaiiən ahe yaθa nā^a satəmca hazaŋrəmca baēuuarəca paršanam **nijatəm** [mss. nijaθəm, nijatəm]

"Just as if a hundred, a thousand, ten thousand ears of grain were to have been smashed down." (Yt.13.71)

a. Here $n\bar{a}$ is probably a particle, sometimes found after $ya\theta a$.

EXERCISES 18

1. Write in transcription and Avestan script in all cases, all numbers (where appropriate) the following nouns and adjectives:

aeuua/duua-/θraii-nar-; aēuua-, etc., snaiθiš-; aēuuā-, etc., gāθā-; spā zairiš, im zå, barəsma frastairim

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

juua-, aēnaýha-, jasa-, āh-, kərənao-, miriia-.

3. Transcribe and translate into English:

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・ っくりがん・ かっちいっかり ・ あんいろら アカルトカ・ かっといろ カー・ そういろうだら

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المهدود المحالية و المواودي و المواودي و المواد و المواد و المواد و الموادد 
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5. Translate into Avestan and write in Avestan script:

- 1. May you protect the man who upholds the deal for eternity, O Zarathustra!
- 2. May you not *expose that one who upholds the deal to a blow (by the enemy)!
- 3. May you not *disallow that lawful man who shall sacrifice to us the greatest sacrifice!
- 4. May you listen to our sacrifice (gen.), O Miθra!
- 5. May you approve of our sacrifice (gen.), O Miθra!
- 6. May you be near our sacrifice (acc.), O Miθra!
- 7. Be ready for our libations (acc.)!
- 8. Carry them together (for them) to be *collected!
- 9. Set them down in the Home of Song!

VOCABULARY 18

aēuuandasa-: eleventh *aiβi.vaēθaiia- = aiβi.vaēδaiia- (?) aiβiiāxšaiia- < √āxš: look after aiβi.niti- f.: the fact of bringing (to) aiβi.tutu- $< \sqrt{\text{tao}}$: to have much strength(?) aiβi.vaxšaiia- < √vaxš: make grow or make blaze aiiasa- $\langle \bar{a} + yasa - \langle \sqrt{yam} \rangle$; to take (hold of) apa.duuasa-: to rush away [cf. upa.duuasa-] apaiiatōe, inf. of apaiiasa- < √yam: to take away asti.aojah-: bone strength (?) aši- (only dual): eye (daēuuic) ašta: eight ašta.dasa-: eighteenth aštahuua-: an eighth aštasata-: 800 aštāiti-: eighty aštəma-: eighth aš.x arətəma-: having greatest appetite, most voracious aš.yešti- f.: great sacrifice auuanəmna- < √van: unconquerable auuasō.xšaθra-: not in command at will auuå.him: word meaning approximately opponent [auua-ahiia- thrower down?]

ā.darəzaiia- < √darz: to chain, fetter ā.raocaiia-: shine hither \bar{a} staiia- = \bar{a} .st \bar{a} iia- < \sqrt{s} t \bar{a} : to place ātrəuuaxša-: priest who tends the fire ātbitim, āδbitim; a second time āxtuirim: a fourth time baē°: bi-, double baēuuarō.təma-: most 10,000 baēuuarōiš: ten thousand-fold baxəδra-: spade bi°: bi-, double bibda-: (made) for two feet biš: twice bišāmruta-: spoken twice bizangra-: two-footed bižuuat: twice caiiō: how many? °catca(?): at all(?) caθβarə.satəm: forty caθβarə.zangra-: four-footed caθβārō.saite: 400 caθru°: quadri-, quadruple caθru.cašma-: with four eyes caθrudasa-: fourteenth

caθruš: four times	nidarəzaiia- < √darz: lay in chains
caθrušāmruta-: spoken four times	niδaiia- < nidaθa-
cimāne, inf. of caiia- < √caē/ci: to collect, gather	niiuruzdō.təma-: most sequestered (cf. OInd
dasa: ten	niruddha?) or the ones with most stunted
dasəma-: tenth	growth (?)
dāitiiō.kərəta-: made so as to be according to the	nipāiia- = nipā-
rules, made in the prescribed way	pairi.daēza-: surrounding wall
duuadasa-: twelfth	pairi.daēzaiia-: to enclose with a (mud?) wall
ərəδβō.drafša-: with banners held on high	pairišta.xšudra-: whose semen has stopped
frabara- < √bar: to carry forth, bring	flowing
frabərətar-: a kind of priest	paiti.irista- < paiti.raēθβ-: polluted (indirectly)
fraorənta < frauuar-	paiti.janha-, s-aorist (thematic) of paiti.jasa-
frasnāta- < √snā: washed	(Lesson 19)
fratəma-: first	paiti.karša- < √kar(š): draw a furrow in
fra.tu- < √tao: to have strength(?)	paiti.miθnā-: to *send back(?)
frāiiauuaiia- : to *expose (to: + dat.)</td <td>paiti.nisrinao- < ni-sri-nao- < √sraē/sri: to lear</td>	paiti.nisrinao- < ni-sri-nao- < √sraē/sri: to lear
gaða-: robber	
	against
haδō gaēθa-: (people) having herds together	paiti.pərəna- < √par: to conquer
hakərət: once	paiti.raēθβa-: indirect pollution
hamista- < ?: *removed	paiti.visa- < √vaēs/vis mid.: be ready for
hana-: old man	pancadasa-: fifteenth
hapta: seven	paṇcasat° = paṇcāsat-: fifty
hapta.dasa-: seventeenth	paņca.sata-: 500
hapta.sata-: 700	paṇcāsatəm: fifty
haptahuua-: a seventh	para.hiṇca- < √haēk/hic: to sprinkle
haptaθa-: seventh	para.hixti- f. < para.hinca-: sprinkling
haptāiti-: seventy	parənin-: feathery
haxša- < √hak: to induce (to: + infinitive)	parša-: ear of grain
hazaŋraγna-: ability to strike a thousand	pascaēta: after + instr.
hazaŋrəm: a thousand	pastō.fraθah-: the width of the *skull
hāuuanān-: the priest in charge of pressing	pərəθu.drafša-: with broad banners
ham.raēθβa-: direct pollution	pərəθuuainika-: of broad frontline (lit. forhead)
hiγnu-: *clean (or similar)	rāma- = rāmaiia-: to dwell (in peace and quiet)
hišku-, contamination of huška- and hiku-: dry	satō.təma-: most hundred
hufrabərəti- f.: good carrying forth	Sauruua-: name of a daēuua (OInd. Śarva)
huiiāγana-: a kind of companions (sharing	sacatca ašaonō stōiš
beds/foxholes?)	stiδāta-: made for the (temporal) existence (cf
karša-: furrow	x ^v aδāta-)
karšipta-: name of a mythical bird	suptiδarənga- < supti- "shoulder and √drang "to
maγa-: hole	hold firmly": (people) who fight shoulder to
mərašiiā-, opt. of mərənc-: to destroy	shoulder (?)
miti-: top of the head(?)	šiiaoθanō.tāt-: the word šiiaoθna(nam) in the
naoma-, nāuma-: ninth	Ahunauuairiia prayer
nauua: nine	Tauruui: name of a daēuua
nauua.dasa-: nineteenth	təmasciθra-: whose race/seed is from darkness
nauuaiti-: ninety	(cf. ašaciθra)
nauuasata-: 900	tišrō.sata-: 300
nauuasās° baēuuan: 90,000	tutauua, perf. $< \sqrt{\text{tao}}$: to be able(?) (Lesson 20)
nauuāt: or not	θri°: tri-, triple
$n\bar{a}$: a particle that often follows ya θa .	θribda-: (made) for three feet
nāumaiia: ninety-fold	θridasa-: (made) for three feet θridasa-: thirteenth
naunana: nmety-10id nauuaiia-: *deep, *in spate(?)	
	θrisastəma-: thirtieth
Nåŋhaiθiia-: name of an old god	θrišāmruta-: spoken thrice
$nd_{N} = Pahlavi OD = t\bar{a}$: until	θrižuuaţ: thrice

upa.raēθβaiia- < √raēθβ: to mingle with, contaminate (directly)

Uruuatat.nara-: name of one of the sons of

Zarathustra

uskana- < √kan: to dig up

uxšan- m.: bull

vaēiδiiō.təma-: possessing most knowledge

varəta- $< \sqrt{\text{var}}$: enclosed vasō, vasas°: at will vikana- $< \sqrt{\text{kan}}$: dig out vinā θ a- < ?: to *cut off

visaiti: twenty

visaitiuuå: twenty-fold visastəma-: twentieth

vispabda-: (made) for all the feet viuu \bar{a} δaiia- < \sqrt{v} ad: to lead away

xrura-: bloody

xšaēša aor. of xšaiia- (Lesson 19)

xšnaoma-: satisfaction xšnuiiå < √xšnao xštuua-: sixth

xšuuaš.dasa-: sixteenth xšuuaš.sata-: 600

xšuuaš: six

xšuuašti-: sixty xšuuažaiia: six times x^vasura-: father-in-law

yaoždāθriia-: (who is) to be purified yasa- <√yam: to *withhold, *disallow (?)

y3 (OAv.) = y0

Zairi: name of a daēuua zairi.gaoša-: with tawny ears

zairita-: tawny zaurura-: aged

zāmātar-: brother-in-law zbaraθa-: leg (daēuuic)

WORD FORMATION

Compounds. 2

Compounds as well as their individual elements can be all kinds of words (nouns, adjectives, adverbs, and other compounds):

- Noun + noun > noun: daýhupaiti- "lord of the land," cinuuat.pərətu- "the passage of the compiler (of the records)"; rāmō.šiti- "dwelling in peace, peaceful dwelling"; yasnō.kərəiti- "performance of the sacrifice"; barəsmō.starəiti- "spreading of the barsom."
- Noun + noun > adjective: barəsmō.zasta- "with barsom in the hand" < barəsman- + zasta-; mazdaiiasna- "(performing) sacrifices to (Ahura) Mazdā, Mazdayasnian" < Mazdā- "(Ahura) Mazdā" + yasna- "sacrifice."
- Noun + verbal noun > adjective (> noun): $v \partial r \partial \theta r a j a n$ "obstruction-smashing, (the) obstruction-smashing (one) > obstruction-smasher" < $v \partial r \partial \theta r a$ "obstruction" + j a n- "to smash"; $r \partial \theta a \bar{\theta} s t \bar{a}$ "standing on a chariot, he who stands on the chariot > charioteer" < $r \partial \theta a \bar{\theta}$ "on the chariot" (loc.) + "stand."
- Noun + adjective > noun: huuarəxšaēta- "the radiant sun" > "sun," aiiō.xšusta- "molten metal" > "metal."
- Noun + past participoe > adjective: *paoiriiō.fradāta* "first brought forth," *ahuraδāta* and *mazdaδāta* "established (created) by Ahura Mazdā."
- Adjective + noun > noun: $dar \partial \gamma \bar{o}.\dot{s}iti$ "long-lasting dwelling"; $ti\check{z}i.d\bar{a}ra$ "with a sharp blade" < $ti\gamma ra$ + $d\bar{a}r\bar{a}$ -;
- Adverb + noun: vasō.yāiti-"going at will," arəm.maiti- "proper thinking," tarō.dīti- "despising, rejection."
- Numeral + noun > noun: $\theta ri.aiiara$ n. "a three-day period" $< \theta ri$ + aiiar/n- "day."
- Numeral + noun > adjective: $\theta ri.zafan$ "with three mouths" < θri + zafar/n- "mouth," $\theta ri.kamar \partial \delta a$ < θri + $kamar \partial \delta a$ "head";
- Prefix + noun/adjective: $hurao\delta a$ "well-shaped" < hu- + $rao\delta a$ "growth, stature"; huuaršta- "well done" < hu- + varšta-; $ai\beta i.g\bar{a}ma$ "year" < $ai\beta i$ + $g\bar{a}man$ "step, going,"
- Verb + noun: $fr\bar{a}da\underline{t}.ga\bar{e}\theta a$ "furthering the world of living beings" $< fr\bar{a}da(iia)$ "to further" + $ga\bar{e}\theta\bar{a}$ "(world of) living beings."

Occasionally, we find compounds consisting of more than two members: YAv. druxš.vīdruxš 'who is the most Lie-dispelling for the Lie', draoγō.vāxš.draojišta- 'who belies the lying word the most', and, especially, names: frādat.vīspam.hujiiāiti- '(the ratu) called 'the one who furthers all good living'', xšmāuuiia.gōuš.uruuā- hāiti- 'the section beginning with xšmāuuiia gōuš uruuā' (Y. 29.1).

The so-called āmredita compounds are adverbial phrases consisting of repeated words: OAv. narām naram 'man after man'; YAv. nmāne nmāne 'in house after house'.

VERBS

The augment

In OInd. and OPers. the imperfect and agrist indicative regularly take a prefixed a- which mark them as past tenses. The prefixed a- is called an "augment."

In Young Avestan there are very few clear examples of the augment, as the preverb \bar{a} - is frequently shortened to a. There also seem to be instances of the augment being lengthened to \bar{a} -.

The augment is found with three forms: the imperfect indicative, the agrist indicative, and the optative.

The augmented optative is an Iranian innovation also found in Old Persian, but not outside the Iranian language group.

Examples:

āat azəm tanum aguze "Then I hid my body." (Yt.17.55)

cit auuat vacō ās Ahura Mazda yat mē frāuuaocō

"What was yonder word, Ahura Mazdā, which you spoke to me (at the beginning of the world)?" (Y.19.1)

tąm yazata Jāmāspō yat spāsəm pairi.auuaēnat

"Her Jāmāspa sacrificed to as he looked around (and saw) the army." (Yt.5.68)

yat spāsəm pairi.auuaēnat durāt aiiaņtəm rasmaoiiō

"When he looked around and saw the army coming from afar in battle lines." (Yt.5.68)

adauuata Aŋrō Mańiiuš pouru.mahrkō

"The Evil Spirit full of destruction chattered." (Yt.3.14)

Sraošō ašiiō drujim apərəsaţ

"Sraoša with the rewards asked the Lie." (V.18.30)

pairi yāiš hapta karšuuan mairiiō **apatat** Fraŋrase isō x^varənō Zaraθuštrāi^a

"Around the seven continents flew the villain, Françasiian, seeking the Fortune of Zarathustra." (Yt.19.82)

a. See Lesson 13.

tum zəmarəguzō **ākərənuuō** vispe daēuua^a Zaraθuštra

"You made all the daēuuas hide in the ground, O Zarathustra." (Y.9.15)

a. See Lesson 9.

The aorist

Young Avestan still has several agrist forms, most of them optative, while the indicative and subjunctive are rarely used and limited to special, probably standard, formulaic, contexts.

The endings of the agrist indicative (augmented) and injunctive (no augment) are the secondary endings, identical with those of the present injunctive. The augment is rarely, if ever, used.

There are four main stem formations of the aorist. The athematic (root, reduplicated) aorist and the thematic aorists are identical with those of the corresponding present conjugations. In addition, there is a special aorist formation, the s-aorist, made by adding $h(\S/s)$ to the root, which has the long grade in the sing. indicative, but the full grade elsewhere.

Injunctive:	Thematic aorists	Root aorist	s-aorists
Active			
Sing.			
1	frāuuaocim		
2	frāuuaocīn frāuuaocō		
3	frauuaoca <u>t</u>	<i>vaxšt</i> (?) (< <i>vaxš-</i>)	
Plur.	j. amaa cag	vassi(:)(\vass-)	
1	frauuaocāma		
2	,	dāta	
Middle			
Sing.			
3		θraošta (< θrao-), varš	íta (< varz-) °mąsta (< man-)
Imperative:			(, , , , , , , , , , , , , , , , , , ,
Active			
Plur.			
2	vaocatā (P.12?)		
	(2121)		
Subjunctive:			
Active			
Sing.			
1		buua	
2	frauuaocäi		
3	vaocāţ	darəsa <u>t</u> (?)	ståŋhaiti (< stā), spåŋhaiti (< spā) θβərəšāiti < θβars-)
Plur.			, ,
1	vaocāma	jimama(?), darəsāma	
3		bun	jaŋhəṇti (< jam-)
Middle			
Sing.			
onig.			· · · · · · · · · · · · · · · · · · ·
•			grəfšāne (< grab-)
Optative:			
Active			
Sing.			
2		jamiiå, dā̃iiå, buiiå	
3	vaocōiţ	jamiiāṭ, buiiāṭ, vainiṭ	paiti.jaŋhōi \underline{t} (< jan-), zahi\underline{t} (< z \bar{a} -)
Plur.			
1	apaēma	buiiama	nāšima (< ?)
2		dāiiata(?), buiiata	
3		jamiiąn, buiiąn; jamiiārəš, buiiārəš	aēšiiąn (< aēš-?)
Middle			
Sing.			
2	xšaēša (< xšā-)		°raēxšiša (< raēk-)
	(, , , ,		ruensisu (< ruen-)

Participles.

Active

°buuant-

Middle

starāna-, sraiiana-, sruuana- maŋhāna- (< man-), marəxšāna-

Note: The form $n\bar{a}ism\bar{i}$ (Y.12.1) is a present, an analogical form made after $n\bar{a}ist$, etc., for * $n\bar{a}inmi$ (Tremblay).

The 3rd sing. past passive in -i

A special 3rd sing. passive form is made with the ending -i. This form was originally(?) made only from the aorist stem, but there are no aor. examples in YAv.:

from the present stem: ərənāuui "was sent on its way," jaini "was smashed".

from the perfect stem (see Lesson 20): āiδi "is/was said."

SYNTAX

Use of the aorist

The basic difference between the present and agrist is that the agrist forms express punctual or "immediate" (incipient, concluding) action, as opposed to the present, which expresses action or state of indeterminate duration.

1. The agrist indicative/injunctive

āat masta Yimö "then Yima thought" (V.2.31)

・するころのとからなる・あると

2. The aorist subjunctive

yezica **vaocāţ** aēša yā kaine puθrəm aēm narō^a varšta

"And if this one, the young woman, is to say: 'This man has produced (this) his son." (V.15.13)

a. Thematic for nā.

tā nō dātā tā ərəzuuāna frauuaocāma

fraca vaocāma yā Ahurahe Mazdå

"We shall say forth these our established rules, these ..., and forth we shall say (them), those of Ahura Mazdā." (Y.70.2)

jimama te daēsaiiama te Zaraθuštra vaēm yōi Aməša Spənta

"We shall come to you, we shall show you, O Zarathustra, we, the Life-giving Immortals." (Vyt.32)

nōit dim yauua azəm yō Ahurō Mazdå bitim vācim paiti.pərəsəmnō buua a

a. Mss. K1, L4, L1,2; buuat Mf2, Jp1.

"I, Ahura Mazdā, shall never ask him another word." (V.18.29)

aša vahišta aša sraēšta darəsāma θβā haxma

"O best Order, O most beautiful Order, shall we see company with you?" (Y.60.12)

bun gaēθå amaršantiš yå ašahe sanhaitiš

"Living beings will become indestructible, who are the announcers of Order." (Yt.19.12)

yaoždāθrəm srāuuaiiōiš Zaraθuštra yaoždāta bun nmāna

"O Zarathustra, proclaim the purifying agent, (so) that the houses become purified!" (V.11.2)

kuθa nmānəm yaoždaθāne kuθa **bun** yaoždāta

"How shall I purify the house? How will they (the houses) become purified?" (V.12.2)

nōit aētaēšam ratufriš ratufritim θβərəšāiti

"(Then) someone who satisfies the models shall not cut off the satisfaction of the models of these (others)." (N.34)

3. The agrist optative

The optative of the agrist is used like that of the present, but with the difference that the agrist forms express punctual or "immediate" action, as opposed to the present forms, which express lasting action or state.

vasasca tū Ahura Mazda uštāca **xšaēša** hauuanąm dāmanąm

"And at will, O Ahura Mazdā, and as you desire may you (now again begin to) rule over your own creations." (Y.8.5)

ašaiia no paiti.jamiiāţ

"May he (now) come to us in Orderly fashion!" (Y.7.24)

mā gāuš mā vastrahe hatō aδāitim vaocōit

"May he say nothing unlawful while there is(?) cow and grass(?)." (V.4.46)

Optative of past action

The present optative—with or without augment—is used to express habitual or repeated action in the past:

yauuata **xšaiiōit** huuqθβō Yimō viuuaŋ^vhatō puθrō

"For as long as Yima possessing good herds, the son of Viuuan would rule." (Y.9.5)

aθā aθā cōit Ahurō Mazdå Zaraθuštrəm aδaxšaiiaētā

vīspaēšū frašnaēšū vīspaēšū haņjamanaēšū

yāiš *apərəsaiiatəm² Mazdåsca Zaraθuštrasca

"Just and just so would Ahura Mazdā put his mark on(?) Zarathustra, in all questionings, in all meetings, in which Mazdā and Zarathustra would discuss." (Y.12.5)

Note the OAv. flavor of this passage. - b. Mss. °saētom.

Miθrəm vouru.gaoiiaoitim yazamaide yō bāδa ustānazastō uruuāzəmnō **auuarōiţ** vācim uitiiaojanō "We sacrifice to Miθra with wide grazing grounds, who at times with hands upstretched in pleasure would lift up his voice, saying ..." (Yt.10.73)

である、General Saladon Como Saladon Como Saladon と Como Saladon Saladon Saladon Como Saladon Como Saladon Como Saladon Saladon Saladon Como Saladon Sal

vaēnəmnəm ahmat para daēuua **pataiiən** vaēnəmnəm maiiå **frāuuōiţ** vaēnəmnəm **apa.karšaiiən** jainiš haca mašiiākaēibiiō āat tå snaoδəntiš gərəzānå hazō ***niuuərəziiaiiən** daēuua

a. Mss. niuuarəzaiiən.

"In full sight, before this, the *daēuuas* would run about; in full sight their pleasures(?) would *take place(?); in full sight they would drag off the women from the mortals. Then the *daēuuas* would perpetrate violence upon them, weeping and wailing." (Yt.19.80)

Zaraθuštrō Ahunəm Vairim **frasrāuuaiiōiţ** Yaθā ahū vairiiō tā vāstārəm āpō vaŋ^vhiš **frāiiazaēta** Vaŋhuiià Dāitiiaiià daēnam māzdaiiasnim **fraorənaēta**

"Zarathustra would recite the Ahuna Vairiia: ... He would sacrifice to the good waters of the Good Lawful (River). He would profess the Mazdaiiasnian Daēnā." (V.19.2)

yat tum ainim **auuaēnōiš** saocaiiaca kərənuuaṇtəm baosauuasca varaxəδråsca varōžiṇtəm uruuarō.straiiąsca kərənuuaṇtəm

āat tum niš.hiδōiš Gāθåsca srāuuaiiō

apasca vaŋºhiš yazəmnō ātarəmca Ahurahe Mazdå [...]

narəmca aşauuanəm kuxšnuuqnō asnāatca [jasəntəm durāatca]

"Whenever you would see another making *burnt offerings and *incense offerings and ...-ing ...-s and making *plant-strews, then you would sit down, reciting the $G\bar{a}\theta\bar{a}s$, sacrificing (to) the good waters, [...-ing] the fire of Ahura Mazdā, and endeavoring to please the Orderly man, both [the one coming] from near [and the one from afar]." (H.2.13)

āaṭ mam friθam haitim friθō.taram sriram haitim srirō.taram bərəxδam haitim bərəxδō.taram frataire gātuuō aŋhanam fratarō.taire gātuuō nišāδaiiōiš aēta humata aēta huxta aēta huuaršta āaṭ mam narō paskāṭ yazənte Ahurəm Mazdam darəyō.yaštəmca ham.parštəmca

"Then (you made) me, being already *lovable more *lovable, being already beautiful more beautiful, being already *admired more *admired, already sitting in an eminent place you seated me in a more eminent place by this (your) well-thought (thought), well-spoken (speech), well-done (deed). Then after that men will sacrifice to me, Ahura Mazdā, with both long-lasting sacrifice and consultation." (H.2.14)

yō anu aēšam barəsma frastərənte yaθa ašauua jāmāspō **frastərənaēta** ratufriš

"He who spreads the barsom according to (the practice?) of these,

like Orderly Jāmāspa used to spread them out, he satisfies the models." (N.71)

EXERCISES 19

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

haoma- aṣʿauuan- duraoša-; im astuuaitī- gaē θ ā- yā bāmiiā-; auuat haṇjamana- pourumaṇt-; aētat vaṅhah- yāna-; hama aiiar- hamā- xšap(an)-.

2. Write in transcription and Avestan script the present optative forms (assuming that all exist) of the following verbs:

pərəsa-, ham.pərəsa-, daδā-, mrao-.

3. Transcribe and translate into English:

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のによっとまる一人をひてとは、いととなりといいのは、いかいとといっというといるといって
                                                                                                            ישלי בקאית מלי מלי מב שאית מלי מלי לאפר לתית מלי ושלי יש פנית מלי
                                                                                                                                                  שלישות של ביל (מששפט ביל בו בוצים של ביל בישור בישור וצים בישורים בישו
            פתעונה ו במשלמוש (בשי במצבמשומום
נסוד ו לרח חוד יו בל (בשב השל פוח ה י כשה י בל לה י בדור בי הוא השל הם ול י מול י ביצים י התחוד מוסים ובל הה החם ה
        mened. 2-25 - OCD - Care flee word along . bure (and . bur . 10 Co (ABO) of our . Abe for . Be (acand .
                                                                                                                                                                                                                                                                                                                                                     (Y.11.1)
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                                                                                                                                                                                                                                                  دصه ، درسیم ، سر (های میسی صورت ، دصه ، وی در درسی ، میسیان کارن ،
                                                                                        م طرفي سماع و مجاوي و طروسه و سركوس و سوكوس و موسود و د كوري و موسود و د كوري و د لي المرود و المرود و
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                                                                                                                                                                                                                                                                                                                                                    (Y.11.3)
                                                                    فيه ، ويع د دسسان ، مع د مع و ده و دوه و موسسان ، مه اله را مسلمان ، مع و با رسيد الماري ، به رد ما در دم دي و
                                              ישטור בישור בי
                                                                                        פין וי פשב בער בער י פין י פשב בב בבב בי נישי פין י טוים מנושי פין י טוים מנושים פין י ישים מנושים י פין י ישים
                            . - 20-- 36-4 - 20
                                                                                                            ويع ، يع بداسه ، ووسروك ، كرده بويع ، ويه في اسه ، فرووي درسوسه ، ويفري بده بعد ، يع
                                                                                                             مسكيم ، ماخرس ، باخرس ، باخريس ، بيداره ، ك المساورة ، بيره ، مسكم ، مسكم ، مسكم ، مسكم ، مسكم ، مسكم ،
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                                                                                                                                                               י שניסישוים י שליסיניים בי בי בי בי שיונים און שו י בי בי שיונים און משי הי יחירים
                                                                                                               سىكىسە، سىلىسە، بېرلىن ، ئەسىلىدىن ئوسىلىدىسەن، قەسىزە كەر ئۇكى، ئۇمىسىكەرددىن ھە
                                                                                                                                                            ・ふいだれまとれてある。そのだるのらららいかいだれしかからなっていい
                                                                                                                                                                    بسيب س د ما وووسين م مودويه ، ك مراسيوديه ، كدر المراد وويه ،
                                                      سىد، سىدى كى كى المراب كى 
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                                                                                                                                                                                                                                                                                                                                                     נשות בישון י שוש י פנסות לפות י שושפפן ישה
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                                                                                                                                                                                                ٠ ﴿ و وليما) ١٥٠ ، ﴿ و ١٥٥ علي ، علي المار م) ماما ، ﴿ من معلى من المرابع من المرابع من المرابع من المرابع من
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                             לות י השה י בבהפשי ומים י במופר ומים י בבהפשי ומים י בי בחופר ומים י מופר מים י מופר מים י מופר מים בר של מים י
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                                               ששי השר המסואי ושבול י לפק של י בי המונה של הי להסול י להסול י להמונה לי המונה של י בי המונה של המונה של
                                                                                                                                                                                                                                                                                                                                                                                                                                                                 المعاددل المصمم
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         (Y.57.25)
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                                                                                             fra , yang (accarda , acada , bra , yang (accarda , angla , Gazarda co.
                                                                                             (Y.60.7)
        om. 14. (mon. om. ) 6/35 cm/m. ((mccmfm. f.mym.) m. f.mym.) mgm. mo. (mon. p. m)(my...
                                                                                                                                                                                                                                                                                             (Y.70.2)
                                                                                                                                                                                                                    · m-former of company · alone · alfano
                                                                                                         المعلى من ووسل مدمد على وسيم مدري و وسيم مدري ، ووردمه كرام ، وسيم من المراجع والمراجع والمراجع والمراجع والم
                                                                                                                                                                   שליי ודל י הואדר כבדולי ישנ בי הסתרים י בי בורם והי ישנ למתרים י בי לכבה מולי ישכבה לה מתרים י בי ללפט מה בי מו
                                                                                                                                                                                                                                                                                              (Y.70.4)
                                                                                                                                                                                                       いて、るのかっとして、これのこのののののでの、、
                                                                    ・4んであるよれるといいのといいいのとのといいといいといいといいといいといいといいといいといいと
                                                                                  المهدديه والمركر ، كريمه والدرية
                                                                                                                                                                                                                                                                                          (Y.71.11)
                                                                                                                                      いっとうしゅっしん ノイカルカー・カイント・カー・カントイストレー・カントをといるというしょ
                                                                                                                                                                          nome cente. Quequeste les Quenes mestes
                                                                                                                                                    いっちゃころのんといっちゃころだしるいのかいかいかいかいかい
                                                                                                        ・プンプルスキー・プリングによっとしている。これのから、とののよったりしゃんしょったのか
                                                                                                                                                   いかんりゅうとうしゅんかいかいかいないとうしんしんしゃんとうしゃんといい
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· 4 x1 000 ) ) . a Cao . 4 x1 0 Cob . a Cao . 4 x1 a 4 20 102 . a Cao
                                                                                                                                                                                                                                                                                                                                                                      (Vr.12.5)
                                                                                                  ・たいとくいとう・たいとうり・したり・まくだるの・しないのははの・そいのいまはの・あととははの・かだけ
                      (Vr.22.2)
                                                                                                                                ومود منه من ي كورد من و كورد منه و منه
                                                                                                                                できるのは、1年人はよりの子くくてのかののものというようないのからないとはなりにはかい
                       وساسونج ك مددسام كي واساع كي و من كور مدرساسونج كي و من كور في و من المرساسونج كي و من المرب كي سامون و دري ك
                                                                                                                                                                                                                                                             いっちょうしょうしょうかん いんしゅんしょうしょうしょう
                                                                                                                                                                                                                                                                                                            (Ny.3.10; cf. Y.1.28.2)
                                                                                                                                                                  المديرة ، قرط ، الدمسيدر الدر ، عيده واسم ، عمدير و ، قرط ، قد و الدر و و و دوخ ،
                                                                                                                                                                                                                                                      ٩٥٥/٥٤٠ الحمص، ١١٠٥٥٥ كم ١١٠٥٠ ١١٠٠ الحمورة الح
                                                                                                                                                                                                                                                                           وعلم المراج والمال المال المال
      · テノーチョルののいってくしゅのいろいいののしゅ・テノーチョルのからしいいい
                                                                                                                                                                                                                                            Com. One . Decem . Dand . Dundage .
                                                                                                                                                                                                                                                 Com. Over com contract Surgania
                                                                                                                                   ورسه ، في مد و ووود ، ماه دود و كام ماه و دود ، ما وود ، مووود ، ومود ، مد ،
                                                                                                                                                                            ילים בין ישר פישל ישר שי המחל ישר בין ולים לי בים ישר בים ישר
                                                                                                                                                                      · カート・んでの中ののか、くべから、チャーをあるちゃっているのかっかん
                                                                                 الحمى وهددم الحمى بهدهددم الحمي مدود والحمي الحمي ودروص الحمي والدروم
                                                                                                                                                                                                                                   (Yt.1.18)
                                                                                     والمواجع ووصديده والمراور المسائد والدائد والمراور والمدور والمدر والمدرور والمراور 
· Burgarand · aften of contract of soft of announce of soft of the soft of the
                                                                                                          ・万子のとして、ちょうろの、ちょういいのという、いいいのいのというといいいのといいいいい
                                                                     ويدى ، سادموس ، ساخ رسا ، دساء مساد مساد مرد ، ك-درسا ، مسادموس ، حريد
                                                                                                                                                                                            mulanding, Ducatherdor, Ducanchard, Grandanennad.
                                                                                                (Yt.5.17)
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、なんかいしいましてあるとと、あるとと、あまるのでまた。そので、あると
                                                                                            الماس وو و ددان صربه ، د (و د د به و و د د د به اسه ماسه م
        ・そうかっしょうかい、そうしゅっちんしゅいののかれのできるいとのいろいとのいろいろいろいろいろいろいろいろしゃんしょうしょんしょうしょ
                                    درجه د و الدرج معلى و الدرج مع الدرج مع الماري و المعالمة و المار و المار و المار و المار و المار و المار و ال
                                                                                                                                                                      (Yt.5.18)
                                                               مسكومه بالهدي مسد وصدى مسدمه الاصلام والاراد ، مدار الله المراس م
                            · 4800mmnn. 20)gm. - nom Bancolous. non 482mm. nom 362m. - 200
                                                                                                                                                                       (Yt.5.19)
                                                           ・石のはのママーのしゅの・そんでものはの・石ので・すのはのしてした・まかのとれて・それの
                                                               いくべん あっちゅんのかり いんのかっちゃんしん いくくとのなかい いんないしゅんしゅう
                                       ・そだしゃっとりゃ・らいかったられ、そだとかんの、そりろるとのい、そだしかし、そだしのひか、そのかの
                                                                                                                                                                       (Yt.5.68)
                                                   ويسوروك ، موه كسمه ، المعروبي ، عمامهمه ، دمصه ، كره كي ، موه درخ ، كمه المسارة ،
                سه، در الماسدك، كورد كار مادي كورد ، كارورد ، كارورد ، كورد ، كورد ، در الماليات و درد ، مورد الر ، كري (كر ،
ולים ליה ומה כבה החומו המונים בבו בבו בבו בבו בבו בבו בבו בבו בו בבו ב
                                                                                                  ・そののときというとうとうとうとくいっちゃんしゅん
                                                       الماخ ، كالمارة ، كال
                                                      صدرك ، كرورك ، وحدرد ، وهم المراه من المراه ، وهدرك ، ومن ومن المراه المراع المراه المراع المراه الم
                                                                           (Yt.10.139)
                                                                         ・ とうという・ かっといろ・ そんでいる ・ あっちんい・ あっとう ・ そんという ・ そんしょ しゅんしょ しゅん しゅんしゅん
                                                                          できる、子子子・人(中のいろからの歌の中・ひかつ・中のちんりんかいん
                                                                                                        ・一大大きとしていましてのではのいまいましているというかん
                                                                  יששאישי ביצים י מנונה י ששמש ישישמש ישישים ושלמש י שיש ביצים י של משל משל
  ルタカンタ・チェラ・ C(をC)とのといるのは、いったい、あいらくりしていののに(には、
                                                                                                       ישלאשלי ביצים י פורנה ישובה החבים בי מידוב ישובים ושק שונים ישובים ושק שונים ישובים בי ביצים ישובים בי ביצים י
                                                                                                                                                                     (Yt.17.56)
                                                                                                    ・に・そものかのあんれぞうとうあいとのないとのいろうしょ
                                                             سن ، وي يورون ، دوم و در دوم و در دوم و المعلق من المعلق من المعلق من المعلق من المعلق من المعلق من المعلق من
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・1次子でいいかいかいのかいのとのとのとのといいといいといいいといいいと
              ・石いんできしゅうしゅう、そのことないといることのとうからいいのとのというというというと
                          ・石まれるあるのとろのろうとうとうといいいといるとしているとのできるので
 · 46/gron. Fmga-4. Facom) room . = 646/m - 46/m - 46/gron. - 46/gron. - 46/gron. - 46/gron. - 46/gron. - 46/gron.
سوركي، كاسمادن وروعه والمراقع والمراهد والمعاملة والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع والمراجع
                   (Yt.19.46)
             いらいいとといるとといっとして
                      ・そののうしゃいとしいいいしんしんろうんしゃいいりんしんいんしんしん
              いのいっとかいまりをかっていといいい
                                                    (Yt.19.47)
                               ·124-4-00. - wowooda. . . - 412-422-49 . - 49)92
                                                    (Yt.19.91)
          בירים בי שישורושים ישטורשים ישיפושי משונכבייריישי שנצובי
                                 ・そいりかんり~~の・そいい・ちはいかの・そうである
            (Yt.19.92)
              مامعة . وروم ورومه ومدرخ ، ماه على ، ورومه على الحراسة ، والمعدد معدامه والمدرك ، عدامه
               المامع ، المرابع ، ومدره ، معدم ووره دمه ، ماه ع ، صدرخ ، عدمه ، وره وربع ،
           ・ ナーチャンだるは、かいはあるいといのないはしゅ、よののしいのいしいの、カンコー・カーショ」、そのの
             · projengtong · apaon · 6000 tila · 600) al 6001 · 460) · acasa · 600
                                                    (Yt.19.93)
    ・そりまれてる、こののもの、かの、それなくろのめ、ものいいとなるとう、し、あるからかのかりからかんしん、あるし
                     いっしょっとうといっといいいとなっとといいいといることのできるというというというといいい
                            1000 · (い子 · をからをみ · 中のの(でなる · たいののなるとして
                (c) ... 670 6 man . m (g-mac) . ((mm . mam can . 6) mm . 16 g-m & don .
     · 70 m . 10 m . 40 m . 40 m . 40 m/n
              012. · P(m · P(mhm/2) and · mesons on or or or of many · mhan share
          · 一般のは、 とりいん ( と ) とりない 、 とりなっしい いない できる とりくしん 、 とっとの とりを しゅう
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いいのだんのろったっかんの・そんちゅうそうかだっとりかかったりのでいいと
                           いないからかい、ちゅうは、これのといくは、かんくは、ひとくしょ
                     いいのだんのろったっかんのっそんしゃっそんかんしんしゅっとうひゅっとうひゅっところ
                       ישר באים השתו השרו באשר (הוחם בי בי הוב הרוחם בי בל בל החושים יותם ליותם בי בי להוחם בי הובל בי הובל הוחם בי ה
                          いっちゃっといっといいといいといいといいといいといいといいといいまして
                        ישר (בי בים בים משמששים ששמון יששמשים וער שבים שי ועל יפים בי פישר של ישר הבים ליבים בים ישר היש משמשים ישר הי
              · 12-~ ~ aca . talo and > 1000 a . talo 3 a . a - 2 ala . aca . anal a
                  ・たいひしてになり、そくではいいないとないともありましいというからしいまたして
            مىسددد خامه ، سى درك ، وسى العله ، وسى ماله ، سى درك ، مىسددهم معله ،
                                             (V.3.28)
   · 477-10541-4670660 · Donate Symp · 7 1 many 70 · 6) 4577 · FOOMFOR AL FOOM OF OF OF OF OF OF OF OF
         のは、~しのか、 しゅんしのなるのは、のはないなみ、しょ、んんしゅくしょ あんしのしょう
                                             (V.3.29)
                                          6<40.4276
      שביניי שישי ישלי שול לכולי מדוואבר י משוונים י משיחבים
                                           (N.24, D.42)
           Junya, agy, if (a, egginal fa, eleferada pa, eleferada a eggina eggina eggina eggina e
                 ישטישלי יששושי אין ששישי אין ששישי (ששלישיטיי (ששלישיטיים) יששישיי
                                            (P.40(39))
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5. Translate into Avestan and write in Avestan script:

- 1. Zarathustra asked Ahura Mazdā: O Ahura Mazdā, most life-giving spirit, O Orderly creator of the bony creatures,
- 2. What was that word that you proclaimed to me?
- 3. Then Ahura Mazdā said: It was this section (consisting) of the Ahuna Vairiia, O Spitama Zarathustra, that I proclaimed to you.
- 4. May they come into this home, the propitiations of the sustainers of Order, the rewards and the distributions, and the recognitions!
- 5. May there now for this house come up Order, command, and profit, Fortune and long happiness, and the priority of this daēnā, the one of Ahura (Mazdā), the one of Zarathustra!
- 6. I invite you, the fire, O son of Ahura Mazdã.

You are sacrifice-worthy and hymn-worthy.

May you be more worthy of sacrifices and more worthy of hymns in the homes of men!

- 7. In happiness be it for that man who sacrifices to you regularly with firewood in the hands, with barsom in the hands, with milk in the hands, with the mortar in the hands.
- May you hear our sacrifice, O lady of the lord!
 May you be favorable to our sacrifice, O lady of the lord!
- 9. May you sit near our sacrifice!
- 10. May you come to us for help (for us)!

VOCABULARY 19

adahma-: not a qualified (Mazdayasnian) 19 aδaxšaiiaētā > daxšaiiaaēšmō.druta- < √drao: deceived by Wrath afrazainti-: having/with no offspring aguze < guzaaiβiiāuuah- < aiβi + auuah-?: *assistance(?) aiβiiåŋhaiia- < aiβi √yāh: to gird aiβiiåŋhana- n.: girdle aiβi.srauuana- < √srao: listening to aiβišastar- < √had: who is seated (upon) aiβiš.huta- < √hunao: pressed aiβišauua- < √šao: to go to aku-: *hook anaiβi.srauuana- < aiβi.srao-: not listening to anāstuta-: without having praised anumaiia-: sheep anupaēta- < upa √aē/i: unapproached an he < anhuapaēma, perf. opt. of apaiia- (Lesson 20) apa.karša- < √karš: to drag off apa...piriia- < √par: to forfeit apataiiən < pataarāiti- f.: stinginess arədra-: *judge, *arbiter (in the poetic competion) arəm.maiti- fem.: proper thinking asista- < √saēd/sid: not cut off

asna- < āsnaastas° < astasti- m.: guest aš.mižda-: having/with great rewards ašta-: messenger ašō < ašiiah-Ašiš.hāgəţ: according to/following Aši aṣ̃ō.mižda-: having/with Order as reward atanu.maθra-: who does not stretch the poetic thought (between heaven and earth?) auua.jasa- < √gam/jam: to come down auuaŋhutəma- < a- + vaŋhuauuas-, aor. of auua + √nas/as: to reach āfrinā- < √fri: to invite as guest friend āfri.vacah- < *a-frī- (?): pronouncing non-inviting words āhiša > āhākərənuuō, augmented form of kərənao-Ārmaitiš.hāgəţ: according to/following Ārmaiti āsna-: near \bar{a} stao- < \bar{a} + √stao/stu mid.: to ally oneself (to: + acc.) by one's praise āstauuana-, pres. part. of āstaoāstuta-, pp. of ā √stao/stu: having allied oneself (to) by one's praise (+ acc.) $\bar{a}tara = at\bar{a}ra$ (?): the other (of two)

åŋha < ah- "to be"	frāiiō.humata-: having/with more good thoughts
åŋhānō, gen. of āh- "mouth"	frāiiō.huuaršta-: having/with more good deeds
baosu-: offering of incense(?)	frāiiō.huxta-: having/with more good words
barəsmō.starəiti- fem.: spreading of the barsom	frārāiti- f.: generosity
bąšnu-: depth	frāuua- < ?: to *prevail(?)
bərətō.vāstra-: *carrying (together) of grass(?)	frāuuaocəm > frāmrao-
bərəziiāsta- < bərəzi- + yāsta- < √yāh: girded high	fšaonaiia- < fšaoni-: to tend sheep herds(?)
bōiţ < bā + iţ	gar- m.(?): throat
brōiθrō.taēža-: with the sharpness of a blade	guza- <√gaoz mid.: to hide
bujaiia- < √baog/buj: to free, redeem	haδa.aēsma-: together with firewood
caku-: *dagger	haδa.baoidi-: together with incense
cinuuat.pərətu- = Cinuuatō pərətu-: the Ford of the	haδa.ratufriti-: together with satisfaying the models
Accountant	haiθim.aşauuan-: in truth Orderly
ciθrauuah- < ciθra- + auuah-: bringing brilliant	hana-, aor. of hanaiia-
assistance	hanaiia- < √han mid.: to gain, win
cõit < ca + it	hangərəfša- < hangəuruuaiia-
daēuuō.dāta-: (what is) established by daēuuas	haoiiå < hauua- (Lesson 16)
daiiå > dā-	harəθrauuant-: providing overseeing
daomna- > dauua-	haθrauuanant- < √van: winning there and then
darəγō.hamparšta- (*darəγō.hamparšti-?): receving	hita-: team of horses
long(-lasting) consultation	huδåŋha-: munificence
darəγō.šiti- fem.: long-lasting dwelling	humižda-: giving good rewards
darəγō.yašta- (*darəγō.yašti-?): receving long(-	huuarə.barəzah-: the height of the sun
lasting) sacrifice	huuā.vaēγa-: having/with its own (or: good) push
daxšaiia- < daxša-: to put a mark on(?)	jaēšəmna- < √jaē/ji: to win(?)
dānu.drājah-: (having) the length of a river	jamiiā- aor. opt. of jasa-
dāuš.srauuah-: evil fame	jaŋh-, aor. of jasa-
didrəzuuō < √darz: *holding on to(?)	jima-, aor. subj. of jasa-
drafša-: banner	kamarəδa-: head (daēuuic)
draža- < √drang/dranj: to grasp	karšū-: furrow, acre(?)
drāuuaiia- < √drao: to make deceptive (?)	kuxšnao-/kuxšnu-, desiderative of √xšnao/xšnu
drəguuant- OAv. for druuant-	mid.: to wish (seek) to please (win the favor
druxš.manah-: having thoughts of deception	(of)/make favorable)
duuar- m: door	maiiah- n.: *pleasure
ərənāuui, 3rd sing. pass. of ərənao- "to send on its	mainimna < maniia-
way"	mainiuuå < maniiu-
ərəzuuāna-: ?	manahiia-: of thought
əuuərəzənt- < vərəzint- < √varz: who does not	
perform, commit (a deed)	maršū-: belly (daēuuic) (?)
fra.duuara- < √duuar: run forth (daēuuic)	miθaoxta-: something spoken wrongly
fra.guza- $< \sqrt{\text{gaoz mid.:}}$ to uncover, bring out of	mrura-: *destructive(?)
hiding	Naotara-: name of a clan
frahištō pres. part. of fra-hišta- < √stā: to stand forth	nauua: nor, but not
fra.mara- < √(h)mar: recite	nāš-, aor. of ašnao- < √nas/as
franharəcaiia-: to dispatch (messengers) [or for	nəma- < √nam mid.: to bend (down)
franhərəzaiia-?]	nišanhasti < nišanhad- [Kellens emends to
frasruiti- f.: enunciation	*nišaŋhauruuaiti!]
fra.stərənao- < √star: to spread out	niθanjaiia- $< \sqrt{\theta}$ ang: to pull, stretch (a bow)
fra.sauuaiia- < √sao: to make to go forth	niθaxtar-, agent noun of niθanjaiia-: a puller,
fratəmaθβa-: the fact of being foremost fraxšta- < √stā mid.: to stand forth	stretcher (of the bow)
frazahit > frazā-	niuuərəziia- < √varz: to perpetrate
frazani > Iraza- fra.zā- < √zā: to leave (way) behind	nū: now
fraitah- comp. of pouru-	paδa- n.: step, footprint
manan-comp. or pouru-	paiδiia- = paiθiia- < √pad mid.: to lie down

pairi...stā- = pairi. \dot{s} tā- (Lesson 17) uruuarō.straiia-: plant strew(?) pairi...uuaēna-: encompass with one's sight uzjamijan > uzjasapaiti.raēxš-, aor. of paiti.irinak-, paiti.raēcaiiauzjasa- < √gam/jam: to come up paiti.zainti- f.: recognition vaδa-: weapon paouruuāuuaiiōit ?: AirWb.: paouruua auuaiiōit < vafra-: snow auua-yā- "to get lost" (unlikely) vainit aor, of vanapaxruma-: *solid varaxəδra- (for varəxδra-?): ? pāθrauuaņt-: providing protection varōža- < √varg?: ? pərəta- (parəta-?) < √part: to do battle varšni-: male animal pərətō.tanu-: whose body is forfeited vasā.yāiti- fem.: going at will pəšō.sāra-: whose head is forfeited vāzišta-: most invigorating pisa-: *adornment? vidiš- or vidišiiā-: desire to give, generosity(?) pouru.baēšaza-: containing many medications Viδātu-/δōtu-: demon who unties the body pouru.mant-: plentiful viiāda-: *reward pouru.nāiriia-: having/with many women viiāmruuitā > vi.mraopourutāt- f.: plenty viiāxana-: *eloquent pouru.x varənah-: having/with much Fortune virō.raoδa-: having/with the shape of men raēxš-, aor. of raēcaiiavispa.tauruuairī-: she who overcomes all rapa- < √rap: to support, help vispō.mahrka-: who is all destruction rāiti- f.: generosity vitaxti- f.: snowmelt rāmō.šiti- fem.: peaceful dwelling Viuuan hana: son of Viuuan hanraxšaiia-: to be aggressive(?) vī.bərəθβaṇt-: having/with pauses(?) sanha- < √sanh: to announce vī.uruuišti- f.: wrenching apart saoci-: *burning xraoždiiah- comp. of xruždra- "hard" satō.kara-: having/with a hundred tusks (sheep!?) xšap-f. = xšapan-: nightsādrəm: woe! what a disaster! xšnāuuaiia- $< \sqrt{x}$ šnauu/xšnu: to make favorable, sifa- < √saēf: to *brush propitiate snaoδa- < √snaod: to wail x^varəntiš (acc. plur.): food snaoδa-: (rain)cloud x^vāsta-: cooked snaθa-: striking $x^{v}\bar{a}$ §ar- < x^{v} ár-tar-: eater spåŋh- aor. of spaiia- < √spā: to throw away $x^{v}\bar{a}\theta$ rauuant-: possessing good breathing space Spitiiura-: name of a demon x^vāθrō.disiia-: showing (where to find) good sraē- (sraii-)/sri- mid.: to lean (against: acc.?) breathing space star- aor. of stərənāx^vāθrō.nahiia-: ...-ing good breathing space stāhiia-: *steadfast(?) yaoždāθra-: purifying agent ståŋh- aor. of stā- > pairi...stāyasnō.kərəiti- fem.: performance of the sacrifice stərənā- < √star: to spread out yārə.drājah-: having the length of a year suβrā-: cattle goad(?) Yimō.kərənta-: who cut Yima in two šusa- > fra.šusayuxtar- $< \sqrt{yaog/yug}$: a yoker, harnesser (of) tarō.dīti- fem.: despising, rejection Zainigao-: name of legendary figure tarōmaiti- f.: disdain zaoθrō.bara-: who brings libations təm: then(?) zaxšaθra-: evil speech(?) tū: particle zəm.fraθah-: (having) the width of the earth θβaiiastəma-: most *fearsome(?)

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WORD FORMATION

Compounds 3. Form of words in compounds

Compounds that are adjectives, whose second member is an \bar{a} -stem, become regular a/\bar{a} -stem adjectives, e.g., $fr\bar{a}dat.ga\bar{e}\theta\bar{a}$ - $< ga\bar{e}\theta\bar{a}$ -.

The final vowel of the first member usually becomes \bar{o} :

a-, ā-, or an-stems: daēuuō.dāta- "established by daēuuas"; daēnō.dis- < daēnā- "showing the daēnā(?)"; zruuō.dāta- < zruuan- "established by (in?) time";

an invariable in -a: hupō.busta- < upa "well *scented"; haptō.karšuuairī- "(consisting) of seven continents" < hapta.

Nouns as second members of compounds are sometimes in the zero grade: $fr\bar{a}da\underline{t}.f\bar{s}u$ - "furthering the sheep and goats" < pasu-; $araduuaf\bar{s}n\bar{t}$ - "having high breasts" $< f\bar{s}t\bar{a}na$ -, $spit\bar{a}ma$ - "having *swollen strength" $< *^{\circ}Hma$ - < ama-.

Some adjectives use an *i*-stem as the first member of a compound: $x \bar{s} u u i \beta r a$ - "rushing, fast" > $x \bar{s} u u i \beta i.i \bar{s} u$ - "with fast arrows"; j a f r a- $j a i \beta i.v a f r a$ - "with deep snow"; $b \partial r \partial z a \bar{n} t$ - $b \partial r \partial z i.g \bar{a} \theta r a$ - "singing songs that reach high."

When a word with initial h- is used as second member of a compound a prosthetic a is prefixed and $h > \eta h$: $a \times \bar{o}$. $a \eta h a h$ - "winning $a \times \bar{a}$ " $< *a \times \bar{a}$. $a \times \bar{o}$. $a \eta h a h$ - "sitting in peace."

The first member of a compound is sometimes in a case form:

nom.: YAv. $af\bar{s}.tacin$ - ($<\bar{a}f\bar{s}^\circ$) "with running water," $af\bar{s}.ci\theta ra$ - "having/containing the seed of water," $a\beta a\bar{z}d\bar{a}na$ - ($<\bar{a}f\bar{s}-d^\circ$) "acting as containers of water," $k\partial r\partial f\bar{s}.x^{\nu}ar$ - "corpse-eating (birds)," $drux\bar{s}.manah$ - "harboring thoughts of deception," $\bar{a}tar\bar{s}.ci\theta ra$ - "having/containing the seed of fire";

acc.: *vīrənjan*- "men-smashing," *aṣ϶m.stut*- "praising Order," *darəγəm.jīti*- "long life" < *darəγəm* "for a long time" (adverb);

gen. drujas.kanā- "den of deception," zəmas.ciθra- "having/containing the seed of earth";

dat. yauuaējī- "living for ever," yauuaēsū- "being life-giving for ever";

loc.: $b \partial r \partial z i.r \bar{a}z$ - "drawing straight lines(?)/ruling on high'; $arma\bar{e}.\bar{s}ad$ - "sitting in peace," $mai \delta ii\bar{o}i.\bar{s}ad$ - "sitting in the middle," $ra\theta a\bar{e}\bar{s}t\bar{a}$ - "standing on a chariot, charitoeer," $d\bar{u}ra\bar{e}d\partial r\partial s$ - "who sees far in(to) the distance."

VERBS

The perfect

The perfect tense is formed by reduplication and a set of endings differing from those of the present and aorist. The verbs $\bar{a}\delta$ - "to say" and $va\bar{e}\delta$ -/ $va\bar{e}\theta$ - "to know" lack the reduplication.

The vowel of the reduplication syllable is usually a, i, or u, in agreement with the vowel of the root, e.g., ca-kan- $<\sqrt{kan}$, da- δa - $<\sqrt{d\bar{a}}$; ci- $ka\bar{e}\theta$ - $<\sqrt{ka\bar{e}\theta/ki\theta}$, iri- $ri\theta$ - $<\sqrt{ra\bar{e}\theta/ri\theta}$; uru- $rao\delta$ - $<\sqrt{raod/rud}$, note: $hu\check{s}x^vaf$ - $<\sqrt{x^vaf}$. Departures from this rule include a few verbs whose reduplication syllable has long \bar{a} : $d\bar{a}$ -daras- $<\sqrt{va\bar{e}n/dars}$, $b\bar{a}$ -buu- $<\sqrt{bao/bu}$, $p\bar{a}$ -fr- $<\sqrt{par}$.

Roots beginning with \bar{a} - have long \bar{a} - in the perfect: $\bar{a}p$ - $<\sqrt{a}p$, anh- $<\sqrt{a}h$; roots beginning with $a\bar{e}$ -/i-have perfect stem in $iia\bar{e}$ -, usually written $ya\bar{e}$ -: $ya\bar{e}$'s- $<\sqrt{a}\bar{e}$'s'.

The perfect has a similar distribution of strong and weak stems as the athematic verbs: strong stem in the indicative singular and the subjunctive (some exceptions), weak stem elsewhere.

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

The perfect participle active is a $uuah/u\check{s}$ -stem (note the internal sandhi variations before the suffix). The middle participle ends in $-\check{a}na$ -.

Note that many perfect forms are found only in the Farhang $\bar{\imath}$ $O\bar{\imath}m$ (FO.).

Indicative

	Active		
Sing.			
1	<i>-a</i>	dādarəsa (< √dars), cikaēθa (< √kaēθ), jigauruua (< √grab) diduuaēša (< √duuaēš), °ururaoδa (< √raod)	vaēθā°
2	$-\theta a$	$dad\bar{a}\theta a$ (< $\sqrt{d\bar{a}}$), $vauuaxδa$ (< \sqrt{vak} ; FO.)	
3	-a	åŋha (< \sqrt{a} h), ā δ a (< \sqrt{a} d; FO.), āpa (< \sqrt{a} p; FO.), da δ a (< \sqrt{d} ā), vauuaca (< \sqrt{v} ak), bauuara (< \sqrt{v} bar), cakana (< \sqrt{k} kan), da δ āra (< \sqrt{d} dar), hušx'afa (< \sqrt{v} ap), tataša (< \sqrt{t} aš), yaiiata (< \sqrt{v} yat), viuuaē δ a (< \sqrt{v} vaēd "find"), yaēša (< \sqrt{u} aēš), buuāuua (< \sqrt{v} bao),	vaē δ a
Dual		,	
3	-ătarə	vaocātarā (< √vak), vāuuərzātarā (< √varz), yaētatarə (< √yat; FO.)	
Plur.			
1	-ma	diduuišma (< √duuaēš), susruma (< √srao)	
3	-arə	åŋharə ($<\sqrt{ah}$), ādarə ($<\sqrt{ad}$), dā δ arə ($<\sqrt{da}$), ba β rarə ($<\sqrt{bar}$), cāxrarə ($<\sqrt{kar}$), °šastarə ($<\sqrt{had}$), vaonarə ($<\sqrt{van}$), iriri θ arə ($<$ raē θ -), bābuuarə ($<\sqrt{bao}$)	viδarə (<vaēδ-)< td=""></vaēδ-)<>

Notes:

The -f- in $hu\check{s}x^v afa < \sqrt{x^v}$ ap can perhaps be compared with similar forms in Greek with aspiration, but this verb takes on many unusual forms in Avestan (and Iranian).

The form $b\bar{a}buuar a$ is probably for $b\bar{a}uuar a$, with reintroduction of the b of the stem.

The form (ni) is from ni + ha-zd-tar ϑ with ruki of h > s and assimilation of zdt > st.

Middle

Middle	
- <i>е</i>	susruiie (<√srao/sru)
-e	$\bar{a}i\delta e$ ($<\sqrt{a}d$), $dai\delta e$ ($<\sqrt{d}\bar{a}$), $mamne$ ($<\sqrt{man}$), $vaoce$ ($<\sqrt{vac}$), $vaoze$ ($<\sqrt{vaz}$), $tu\theta ruiie$ ($<\sqrt{\theta}rao/\theta ru$)
	,
-āitē	mamnāite (< √man)
	-e -e

Note:

The form $\bar{a}z\bar{u}zu\breve{s}te$ (P.43) may be perfect with secondary -te for -e.

Subjunctive

Active

Sing.

3 -at

vaēθaţ

Plur.

3 -an, -ənti

iieiiąn (< √aē/i) (?)

vaëθənti

Optative

Active

Sing.

-iiąm

 $ja\gamma miiqm$ (< √gam), daiδiiqm (< √dā), °šušuiiqm (< √šao)

3 -*iiāt*

 $\mathring{a}\mathring{\eta}h\tilde{a}t$ (< $\sqrt{a}h$), $vaonii\tilde{a}t$ (< \sqrt{van}), $\mathring{o}hisi\delta ii\tilde{a}t$ (< \sqrt{saed}), $hazdii\tilde{a}t$ (< \sqrt{had})

Dual

3 -iiātəm

åýhāt.təm (< √ah)

Plur.

-in, -iiąn,

 $dai\delta in$ (< $\sqrt{d\bar{a}}$), °baβriiqn (< \sqrt{bar}),

-iiārəš

°saciiārəš (<√sak)

Middle

Plur.

3 -irəm

vaozirəm (<√vaz)

Notes:

The form $dai\delta in$ is analyzed as perfect from the context; it could be present optative. If this analysis of $^{\circ}sacii\bar{a}r\partial s$ is correct the form must be from $*sa\dot{s}cii\bar{a}r\partial s$, with -c- from -k- before i.

Pluperfect

Active

Sing.

3 -at

 $ja\gamma mat$ (< \sqrt{gam}), tatašat (< $\sqrt{taš}$)

Perfect participles

Active: -uuah-/-uš-:

Both stems attested:

,	stem	strong form	weak form
√kaēθ	cikiθ-/ciciθ-	ciki hetaeta ah-, $cici hetaeta ah$ -	ciciθuš-
√dā	$da\delta$ -	daδυμ ah - (for * da δ $βah$ -)	daθuš-
√uid	$vi\delta$ -	viδuuah- (for $*vi\delta βah$ -)	viθuš-
√uak	vaok-	vaox ^v ah-	vaokuš-
√uan	*vaun-	vauuanuuah- (for *vaonuuah-)	vaonuš-
√iat	*i̯ait-	yōiθβah-	yaētuš-
√zā	$*zazar{a}$ -	zazuuah-	zazuš-

Note:

 $da\delta uuah$ - and $vi\delta uuah$ - are for $*da\delta \beta ah$ - and $*vi\delta \beta ah$ - with $-\delta uu$ - <*-du- analogical from the weak forms.

 $ciki\theta\beta ah$ -, $cici\theta\beta ah$ -/ $cici\theta u\check{s}$ - could in principle be from $\sqrt{ka\bar{e}t/cit}$ with weak stem for * $cicitu\check{s}$ - analogical

from the strong stems, rather than from $\sqrt{ka\bar{e}\theta}$, whose meaning is not well understood.

Only one stem attested, examples:

```
√gan
               iayn-
                                iaynuuah-
√nas
               nas-
                                nasuuah-
√taš
               *tatš-
                                taršuuah-
√gam
               jaym-
                                                                   jaymuš-
√han
               hanhan-
                                                                   hanhanuš-
√man
               mamn-
                                                                   mamnuš-
√tak
               tatk-
                                                                   tatkuš-
√varz
               vāuuərəz-
                                                                   vāuuərəzuš-
√sak
               sašk-
                                                                   saškuš-
Middle: -āna- (-ana-):
apāna-, daδrāna-, daθāna-, haŋhanāna- (< han-), iririθāna-, mamnāna-,
pāpərətāna- (< parət-),
vauuazāna-, zazarāna-, zuzuiiana- (< zao-)
```

Note: the form zuzuiiana- must be for *zuzuuana- with uii after the 1st-3rd sing. *zuzuiie.

There are two kinds of adjectives derived from the perfect stem:

- 1. in -u-: $vi\theta u$ < $\sqrt{va\bar{e}d}$ "knowing," zazu- < $\sqrt{z\bar{a}}$ "winner," both attested in the nom. sing. only, and $ji\gamma\bar{a}uru$ < $\sqrt{gar/gr\bar{a}}$ "waking," acc. sing. only. The form $didr \partial zuu\bar{o}$ in P.40-41 may be a thematized variant of this formation or error for $didr \partial zuu\bar{a}$ (< darz)
 - 2. in $-\theta \beta an$: $y\bar{o}i\theta \beta an$ < \sqrt{y} at "who has taken up (his) position."

SYNTAX

Use of the perfect

The "original" function of the perfect in proto-Indo-European and in the oldest Indo-European languages was to express the state obtaining from a past action or event. In Avestan this function is found with verbs of perception, such as $va\bar{e}\delta a$ (originally: "I have seen" >) and $cika\bar{e}\theta a$ (originally: "I have noted, noticed"), both "I know," and verbs of state, such as $pairi.buu\bar{a}uua$ "has come to be around" > "surrounds," $iriri\theta ara$ "they (have died and) are (now) dead."

1. Verbs of perception

vaēθāca tat *cikaēθaca* āi aṣāum Zaraθuštra mana xraθβāca cistica

"I know and am aware of that, O Orderly Zarathustra, by my intellect and insight." (Yt.1.26)

a. Mss. taţca kaēθica.

פר של י ודירופות י מסדפו י משרפו י בר של י והדירפות י הדירפות י הריפול בר מחורה י הריפות י הריפות י הריפות י ה ציר דר (חיל י מידי בר קר הציחם בל בר מידי בר מידי בר מידי בר מידי בר מידי בר בר י אידי בר בר י אידי בר מידי בר מידי י אידי בר הי מידי בר היבות בר הי בר מידי ב מידי י אידי בר מידי ב

בו של י הלא מי המונץ י מונים בו בי בי הי הי היה היה היה בי ארות בי ארות בי אור היה היה היה היה היה היה היה היה

yō nāirikam ciθrauuaitim daxštauuaitim vohunauuaitim

†baoδōa viδuuå cikiθβå baoδaŋ haitim viθušim auui ciciθušim xšudrå auui fraŋhərəzaiti

kat aŋ̂he asti paititiš kat aŋ̂he asti āpərəitiš kat aētahe paiti varšta śiiaoθna ciciθβå azaēta

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

a. For baoδaŋ hå?

2. Intransitive and medio-passive verbs

met . neet met b. ont. com com com com com com.

aom asmanəm yō usca raoxšnō frādərəsrō yō imam zam āca pairica **buuāuua**

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

*frānaa åŋham nasunam ya paiti āiia zəmā iriri0arə

"By the great quantity of the corpses that lie dead all over this earth." (V.5.4)

a. Mss. frīna, fraēna, frəna.

yō nāirikam apuθram **pipiiušim** vā **apipiiušim** vā anasaxtam para xšudrå auui fraŋhərəzaiti ahmat haca irišiiāt

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

3. Transitive verbs, expressing result

niuua $\bar{e}\delta$ aiiemi haņkāraiiemi **da\thetaušō** Ahurahe Mazdå ra \bar{e} uuatō x^v arəna η^v hatō ... hukərəptəmaheca a \bar{s} āt apanō.təmaheca hu δ āmanō vouru.rafna η hō

yō nō dasa yō tataša yō tu0ruiie yō maniiuš spəṇtō.təmō

"I invite, I assemble for the creator, Ahura Mazdā, the wealthy, fortunate ... well put together, who obtains the most according to Order, the one of good establishments, of wide-reaching support, who made us, who fashioned us, who nurtured us, the most life-giving spirit." (Y.1.1)

あっちのみ・のない、かのくくす・チャンでは、あっていった、しゃりょし、カルト・カートル・カーシャンと、

مسس ، وسرسی ، سی محددد به ، می حسی

vispe tē Ahurō Mazdå huuapō vaŋ'hiš dāman aṣaonis yazamaide yāis dadāθa pouruca vohuca

"We sacrifice to all your good, Orderly establishments, O Ahura Mazdā of good works, which you have made, both many and good." (Y.71.10)

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eden (mod content of comodon eden eden (mod centrede of concede of content of co

... Frāpaiiåsca gairiš Udriiasca Raēuuåsca gairiš yaēšamca parō mašiiāka aißitaēbaca spaštaēbaca^a gairinam nāman **dābarə**

"Mt. Frāpaiiå, Mt. Udriia, Mt. Raēuuå, and (these) mountains whose names men of old extablished on the basis of access and *seeing." (Yt.19.6)

a. Ms. F1 aiβitaēδca spašitaēδca,

ā hātąmca **aŋhušąm**ca zātanąmca azātanąmca ašaonąm iδa jasəntu frauuašaiiō yōi hiš **baβrarə**

paitiiāpəm nazdištaiiāt apat haca

"May the Pre-souls of the sustainers of Order, those who are, those who have been, those born, and those (yet) unborn, come here, (to those) who have brought them against the current from the nearest water(?)." (Y.65.6)

aoiriianąm tkaėšanąm paoiriianąm sāsnō.gušąm iba ašaonąm ašaoninamca

ahumca daēnamca baoδasca uruuānəmca frauuašimca yazamaide

yōi ašāi vaonarə

"We sacrifice here the existence, daēnā, consciousness, soul, and Faith of the Orderly men and women, the first teachers, the first to listen to (Ahura Mazdā's) announcements, who have been victorious for (the sake of) Order." (Y.26.4, Yt.13.149)

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Sraošəm a
šim hurao δ əm vərə θ rājanəm ... yazamaide

yō vispaēibiiō haca arəzaēibiiō vauuanuuå paiti.jasaiti

"We sacrifice to Sroša of the rewards, goodlooking, victorious ... who returns victorious from all battles" (Y.57.11-12)

More commonly the perfect is used in "absolute" ("ever") statements.

4. In positive main clauses

שלי ושהקניים י פרשלית. י הפרשכבהייציים אי ליריאים י הקדישה י להדי הקים ליחברים י החיבות בי ה הפרשה י ליריאים י מילי ושהקניים י פרשלית. י הפרשכבהייציים אי ליהפרשה י ליתיאים י פרשלים י ליהיאים י החיבות הי החיבות הי ליהיאים מילי ושהקניים אים י הפרשלים הי ההפרשכבהייציים י ליהיאים י פרשלים י הריבות הי ליהילים י האינינים אים י הייאים י

yō paoiriiō stōiš astuuaiθiiå vācim aoxta viδōiium ahura.tkaēšəm yō paoiriiō stōiš astuuaiθiiå vācim framraot viδōiium ahura.tkaēšəm yō paoiriiō stōiš astuuaiθiiå vispąm *daēuuō.tātəma **vauuaca** aiiesniiąm auuahmiiąm

"(Zarathustra) who (as) the first (ever) of the bony existence spoke the word discarding the daēuuas, following the guidance of Ahura Mazdā; who (as) the first of the bony existence said forth the word discarding the daēuuas, following the guidance of Ahura Mazdā; who (as) the first of the bony existence said that the name of 'daēuua' was not to be sacrificed to or hymned." (Yt.13.90)

a, Mss. daēuuō dātəm.

vispanąm para.carəntam ātarš zasta **ādiδaiia** cim haxa haśe baraiti fracarəθβå armaēšāiδe

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

vispanąmca aēšąm *Zaraθuštrima paoirim vahištəm āhuirim susruma ţkaēšəm

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

a. Mss. °əm.

kō ahi yō mam zbaiiehi yefihe azəm frāiiō zbaiiəntam sraēštəm susruiie vācim

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

tanu.mazō ašaiiāiti yō tanu.mazō *draošat tanu.mazō zī aētamcit ašaiiam pafre

yō nōit yauua mi θ ō mamne nōit mi θ ō vauuaca nōit <mi θ ō $>^b$ vāuuarəza

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

a. ? Mss. bīraošaţ. - b. Not in mss.

tum mam cakana(!) yum humanō huuacō huśiiaoθana hudaēna

"You have (always) loved me, O youth of good thought, etc." (H. 12.12)

Zaraθuštrahe Spitāmahe iδa ašaonō ašimca frauuašimca yazamaide

paoiriiāi vohu mamnānāi paoiriiāi vohu vaokuše paoiriiāi

vohu vāuuərəzuše ...

paoiriiāi hanhananāi paoiriiāi hanhanuše gamca ašəmca uxbəmca

"We sacrifice here the reward and Faith of the Orderly Zarathustra Spitama, the first to have thought good (thoughts), the first to have spoken good (words), the first to have performed good (acts)... the first to have gained for himself, the first to have gained (for us) the cow, Order, and the Utterance (= the Ahuna Vairiia?)" (Yt.13.87-88)

5. In negative clauses ("not ever")

Yimahe xšaθre auruuahe nõit aotəm **åŋha** nõit garəməm nõit zauruua **åŋha** nõit mərəθiiuš nõit araskō daēuuō.dātō

"During Yima the *brave's rule there was no cold (ever), no heat, no old age, no death, no daēuua-made envy." (Y.9.5)

yō nōit pascaēta **hušx^vafa** yat maniiū dāman dai bitəm

"(Sraoša ...) who has not slept (ever) since the two spirits established the establishments (made the creations)." (Y.57.17)

aήhe haxaiiō frāiieṇte Astuuat.ərətahe vərəθraγnō humanaŋhō huuacaŋhō huśiiaoθnåŋhō huδaēna

naēδa.ciţ *miθō vaox aŋhō aēšam *x aēpaiθe hizuuō

"His companions will go forth, (those) of the obstruction-smashing Astuuat.ərəta, (all) of good thought, good speech, good deeds, good daēnās, none (of them) having ever said anything wrong with his own tongue" (Yt.19.95)

a. Mss. $mi\theta r\bar{o}$; [space] $aox^{\nu}a\eta h\bar{o}$, $vaoxa\eta h\bar{o}$, $vaoja\eta h\bar{o}$; $x^{\nu}a\bar{e}pai\theta a$, $xaipa\theta a$.

6. In subordinate clauses ("if ... ever")

yezi θβā **diduuaēša** yezi manaŋha yezi vacaŋha yezi śiiaoθna yezi zaoša yezi azaoša ā tē aŋ̂he fraca stuiie nī tē vaēδaiiemi

yezi tē aŋ̂he auuā.ururaoδa yat yasnaheca vahmaheca

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

7. Perfect *anha* with participles

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

vaŋhu tū tē vaŋhaot vańhō buiiāt huuāuuōiia yat zaoθre hanaēša tū tum tat miždəm yat zaota **hanaiiamnō åŋha**

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

Pluperfect

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

aθaurunąmcā paitī.ająθrəm yazamaidē yōi iieiiąn dūrāṯ aṣ̄ō.īs̄ō daxiiunąm

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

Mss.: iieiin, īeiian, īeiinn, īeiian, īeiin, īeiin, yaņo.

niš tat paiti druxš nāšāite yaδāt aiβicit jaγmat ašauuanəm mahrkaθāi

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

Conditional clauses

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

aṣāunam ... yazamaide ya ahurahe xṣaiiatō daṣinam upa yuiðiieinti vezi aēm bauuaiti aṣauuaxṣnus yezi ṣē bauuainti anāzarəta

"We sacrifice to the Pre-souls of the sustainers of Order, who fight at the right side of the ruling lord if (= whenever) he satisfies the sustainers of Order, when they (the Pre-souls) are unangered by him." (Yt.13.63)

yezi dim nõit yaoždaθənte θrišum aētahe šiiaoθnahe baxšənte

"If they do not purify him they receive (as their share) one-third (of the guilt) of this act." (V.8.100)

yezi θβā diduuaēša ... ā tē aýhe fraca stuiie nī tē vaēδaiiemi vezi tē aýhe auuā ururaoδa yat yasnaheca vahmaheca

"If I have antagonized you ... (as atonement?) for this I praise you and introduce you (into my sacrifice), if I have barred you from this sacrifice, this hymn" (Y.1.21)

yezica aēte^a nasāuuō *friθiieiņtica * puiieiņtica^b

kuθa tē vərəziian aēte yōi mazdaiiasna

"And if these corpses ... and rot, how shall these Mazdaiiasnians behave?" (V.6.28)

a. For aētå. - b. Mss. °iietica.

yezi **aŋhaṭ** āθrauua frā zī **duuąsaiti** Spitama Zaraθuštra aēša druxš yā nasuš

"If it is an $\bar{A}\theta$ rauuan, then this demoness, the Nasu, assaults (him), O Spitama Zarathustra." (V.5.28)

yezica aēte mazdaiiasna aētəm ātrəm aiti baran*auui a aētəm nmānəm ... $k\bar{a}$ hē asti ci θ a

"And if these Mazdaiiasnians carry this fire close to this house ... what is his penalty?" (V.5.43) a. Mss, auua.

· からのない、からしゅんしゅ、そのかののない。そのからのない。 こうしゅんとなる · いっぱん

yezi mazdaiiasna tam zam kāraiiəna yezi āpō hərəzaiiən

yat ahmi spānasca narasca para.iriθiņti

antarāt naēmāt yārə.drājō nasuspaēm pascaēta **āstriiånte**

aēte yōi mazdaiiasna apasca zəmasca uruuaraiiåsca

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

Irrealis

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

yeiδi zī mē nōiṭ daiδiṭ(!) upastam uyra aṣāunam frauuaṣaiiō ... drujō astuua aŋhus aŋhus aŋhaṭ "For if the strong Pre-souls of the sustainers of Order had not given me aid, (then) the bony existence would have belonged to the Lie." (Yt.13.12)

*yeiδi zī mā mašiiāka aoxtō.nāmana yasna **yazaiianta** yaθa aniie yazatåŋhō aoxtō.nāmana yasna yazinti frā *nuruiiō ašauuaoiiō θβarštahe zrū *āiiu^a **šušuiiạm** x^vahe gaiiehe x^vanuuatō aməšahe

upa aθβarštahe **jaymiiạm**

aēuuąm vā auui xšapanəm duiie vā paņcāsatəm vā satəm vā

"For if men would sacrifice to me with sacrifice pronouncing my name, like other beings worthy of sacrifice are sacrificed to with sacrifice pronouncing their names, (then) I would go forth for the Orderly men for the lifespan of *measured^b time of my own sunny immortal life; I would come to them for one night or two or fifty or a hundred of (even?) of *unmeasured (time?)." (Yt.8.11)

a. Fl āiit, J10 āiiat... - b. Literally "cut (out)," referring to the limited time cut out of endless time that Ahura Mazdā made for the creation to last in. - See Kellens, "L'ellipse du temps."

A special periphrasis is that consisting of a pres. part. fem. acc. + perf. of "to be":

lmober or incled on motion of the company of the co

yezica aēte nasāuuō yā spō.bərətaca vaiiō.bərətaca vəhrkō.bərətaca

vātō.bərətaca maxši.bərətaca

nasuš narəm **āstāraiieiņtim å**ŋ́hāt

išarə. štāitiia mē vispō aŋhuš astuuå

išasəm jiţ.aṣəm xraodaţ.uruua pəṣō.tanuš

*frēnaa åŋham nasunam yå paiti āiia zəmā iririθarə

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

a. Mss. frīna Ml3; fraēna Pt2, Mf2, Jp1; frəna L2, Br1, L1. – b. Cf. Y.53.9 aēšasā dōjīt.arətā pəṣō tanuuō "of one having forfeited his body with a *puny *invocation with crippled Order."

EXERCISES 20

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

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

kərənao-, x^vafsa-, mrao-, jasa-.

3. Transcribe and translate into English:

(m. f. t. o contrant. franciscus. f. f. m.

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٠٠٠٠٠١٥٩٩٠٠ - ١٠٠٤٥٠٥٠٠ - ١٠٠٤٥٠٠٠
                                                                                                                                          (Y.19.9)
                                               ・そのちんであい」となるでい、かられるよいあると、あるといいいいとはないまといったしかっかい
                                                                                                      ריף שי שעפטשורי . שור בעום י שעפטשוי
                       שיששור שפשר ישנשטים ישנשים שישים שישים שישים שישים
                                    いたのとうしゃ らかい このである このしない いちしん いっちょう いっちょうしゅ いかしょうしょうしょうしょうしょう
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                                        みて、子び、ゴャチャルータ・中の一名・中の人
                                                                                                                                        (Y.59.31)
    שור של הרוב של ישר ביל הרוב שור של הרוב שור של הרוב שור של הרוב של הר
                                         でのでいるから、こので、中へのからからなる、一の一のでいるない、いかいない、いかいないないない、へんともんしょ、
                                                                                            いかいとのといいといるからしています。 しんしんといいいしょ
                                                                                                                                          (Yt.1.9)
                     のかくらい、くべかから 一下のはあるからからできるとなるとなるとは、これのとくなっているというと
                                             · たいしゃっとうひきゅ・たいいろゅ・そだっとのひいう・たいひゅっとうひょ。 たいひろゅ・たいひょう ・ それっしょうたいか
        ・その一とまれる、それのころの、からないといいとないましているという、からななら、そのしてまないのであるということ
                                                    ・チュートーはいる・かなしのとうか・このとは、そっしていまいる・かなしてといろ・かのだめ
                                                                         שופושותי ול-ומו וול-וואי ורוח בי האותי בל בי הוא י המה הוא בל בי הוא י האים בי הי
مهون ، (مدرمه ، مياسر) الدوموسية ، صحيح - مايدكرست ، وور ( الروسوسة ، مايسوواته ، صحيح - مايديمست ، مودر ميد مرصه ، مايسوواته ،
                                                               mchcart · のではか、中してののなり、中であっている。ちゃくりにしている
                                                           سام ، الدمس ، كمد روس في موسد و واحد و الدم مسل ، ما دم معد و محد و الدم مسل ، ما دم معد و محد و مد
                                                          של פר כל י פפר (הם י הורים הם הם יחם בים י הול י בטב כבה י העל פסר שב בה וה
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··· fxomor function
                                                                                                                                                                                                                                                                                                                                                                                                                                                       (Yt.5.15)
                                                                                                                                                                                                                                          ・そってるないの、かなしのでからいいいとはという、なんの、もとなるののよう
                                                                                                                                                                                                                                                                                                                                                                                                                                                       (Yt.5.16)
                                 . 6-6-10 - 10-10 - 10-10 - 10-10 - 10-10 - 10-10 - 10-10 - 10-10 - 10-10 - 10-10 - 10-10 - 10-10 - 10-10 - 10-10
                                                               رس) و ي مديد و د سادون م سادون م سدون سام ون اسد د سام اسد د بي الله من و مودد ، الله من من من و و و من من من و
         פורקשום ישרוב שו אים הרוב ישר ביותר ביותר שו הרוב ביותר ביות
                                                                                              ٠٠١٥٠١٥ - څوکؤهسک و څوه پووځن) ـ
                                                                                                                                                                                                                                                                                                                                                                                                                                               (Yt.5.130)
                                         سسه عن في هو ده من و المورد در در دور دور المار من است من دورد من المن و دور در دورد من المندود من المندود من ا
                                                                                                                   ٠٠ ح واسمىم، مى سهرومل ، ماد وماد ، حوصهر مع وماد ، ماد و داسم ماد ماد ماد ماد و دار ماد و دار ماد و ماد و ماد
                                                                                                                                      של בי והתחות מחת לל י הר (כנה בשמל בי חול י הצתח בא י תיקרות י הבה התה הרובה הרובה ההתה הרובה ההתה הרובה ההתה
                                                                                                                                                                                                                                                            של שי י שורצואשת לי ושהוכנות במידו לשה הוא וושל לו הוא וושל לצל י מי וור שומו האוח הי הוא המה הר בר מי הר בר מי
                                                                                                                                                                                                                                                  (Yt.5.131)
                                                         · からので、ひゃらりゃ、まなのは、あるのは、のからの、ののでの、このでは、そんない、ないのない、あんなな、
                                                                                                                                                                                                         سوسهد . مدده محاله به و وصافر فراه المراه و المراه . المراه و المراه به المراه المراه المراه المراه المراه الم
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                                                                                                                    · 4900mmn- 20)gm. - mano Emno Come - man 462mm - man 36/2 . - 13/6/20
                                                                                                                                                                                             いたしゅん、いっしゅしい そのしょうしょ ころくんしょ ことうしゅい しゅっしょ しょうしょ しんしょう
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                                                          いいいん みゃんしゃ かましゃかい かいのろしい いからいん いかいかんなかい かいのくくちゃくいいかい かいしんしょ うかいんしょ
                                                                                                                                     ・コロだるいののので、コーカンと、コーナーリ・サロントは、これのはしまっている。そのではい
                                                                                                                                                              ישבשים ישוששים ישושלשים ישלשים בל בשל בשל בשל משלשים של שוני של שוני
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                                                                                           (Yt.8.11)
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                                                                                                                                                         פיים פוליים בי (בשול ישור ב בשושים ובשושה בשושים בי והפשל שביים ושים בי בי פיים פיים בי בי בי בי בי בי בי בי ב
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               (Yt.8.13)
                                                                                                                           صديد، سه سد د الم المراس ، مراس من المراس ، من المراس ، من المرس ،
                                                                                                                              (Yt.8.14)
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                                                                                                                                                                                                                                                                                                                             (Yt.8.48)
                                                                                                       シーとくらみ・のろくく・のからしゅんしゅか・し・モノ・・クルカルをのうか・かしゃん・
                                                                                      · - 660.3 - - 640 - - 660 - - 660 - - - 660 - - 660 - - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 - 660 
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                                          ٠٠٠٠٠٠٠ ن مهدوما، ٢٠٠٠ مهدي و و المعالي و كوي و شو و يه و و ي دو و ي دو و ي دو و ي د ماره ما و د ماره و ي دو و
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                                                                                                                                                                                                                                                                                                                       (Yt.10.80)
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mmondend. But of . Ser glander and monder of monder of the land of
                                                                                                                                                                                                                                    (Yt.10.88)
    ישרשה ישר שבי יהפל י הלפאל י הלפאל י הלפאל י הלפשה ישר בים בים בישר שום המשר
                                                                                  ىدكىد ، مىن درسد ، كدرسور ، كدك مد ، ميك ، وريس ، كدر مد ، ميك ، وريد ، ميك ، ورود ، ميك
                                                   ٥٠٠ وأسوي و ١٠٥٠ و ١٠٠ و ١٠٠ ( و م المام و ١٠٠ و ١
                                                                                                    واسلاموه م وارود و مدرد ، و درد ، و مدرد درج ا ، درسه درد و موسود ، موسود ،
                                                                                                                                                                                                                                    (Yt.10.89)
                      תפער (מיט ליט בל י נפעט פון י אל פין מיט טיין י
                                                                                           معن هر معرف المستشاع عدد الأدم المتراج ، في إله على من من معدد المترابط ، ويما المتراج ، في من من من المترابط ،
                                 יששיין בפושטים ישמושים שונים בי שני שישים שיום בי שיר בישום שיום בישורים ישנים בישוחים ישמושים ישים בישוחים ישים
                                                                                                                                                                                                      (Yt.10.90)
                           . Famoured. All more derolly. For the of some of many . Common of many .
                                                          سياوي كور يدووصور الدركووي فراجه وتصوف فيدم ويدووصور مصدوره افراج فيدووهو
                                                        (משושו ושישו שיים ושרושו ובר שו ושרושו ושרושו ושרושו שיים של ושרושו שיים של שרושו שיים של שרושו שיים של של של ש
                                                                                                                    (Yt.10.91)
                                                                                                        سهده وسواله در الهجرامي وسهده ١٩٠٠ ل ٤- ١٠ السادس و ١٠٠٠
                                                      6(m. 6) quo. 2-14. 6(m. 1949) - 6 mono alp. 6(m. 20 mb) - 6 molus.
                                                                                        Com of the state out Benched . Com on the Comon on be be bounder .
                                           (m. 400) + 12-6 1994 + 10 19 ( 19 14 ) 6 ( 19 14 ) 6 ( 19 14 )
                                                                                         ورس ، موجه ، هدارس ، موردس ما ، (سحد في الا كر ، السرام ، وي سي كيد الدي .
                                                                                       いっちょうのいましょうしゅしゃしゃしゃしゃしゃしゃしゅいのいましゃしのいましょう
                                                                                                のよりのであるとのとうといるとうといるというというというといるといるというと
                                                                                                                                                                                                                                  (Yt.10.92)
                                                                                           שש . בנה שו ועוד י שר מר וחחד . בנה שו וחחד י בן י שר מר וחחד י חום שחחרות .
                                                                                                                                                                しょっとんでっていていいかいからしょう
                                                                            ישרחשה י שנה של י הפסטיר בשמים י מאשונים י מאב מות בי מאל מות אורונים י שר ו המחורים י שר ו המחורים י
                                                                                          ישייני ונביב מובשי בישים (פיששי שייוני ונביב מוששי ששיים בישים
                                                                 ישרים י פרכים אות התוצו החול החול החול הוה בי בי פרולם בי הרולם בי בי פי פי פרולם בי בי בי פולם בי בי בי בי בי
                                                            ששטים שינלי נשל בל שיים ישות ישושי ששטים לי ננטטישי נשיים ישושים ישושי ושיים ישושים ישושים ישושים ישושים ישושים
                                                                                                                                                   المساحة و الماسومة و الماسورة و الماسومة و ا
                                                                                                                                       ある・1年・のにか・からかん、あるとん、のからいとしいい。
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בער בבה לף י לשטישין י עם שם שונים י לל בב שמעם בוף י בוד ונים בי
                                                                                                                                                                                                     יםלבולני פנושהלנד מושים שושים ששמשה ישמשה ושהומושה ילנים בושה שווים ולצושה
                                                                                                                                                                                                                                                                                                                                                                                                                                                                       · - 4 201 - 4 20 - 4 20 - 4 20 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1 - 20 1
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                        (Yt.10.94)
                                                                                                                                                                                                                                                                                                                   هراسكه والمراج والمساء والمام والمام والمركد والمركد والمراسد
سي دده ، وري ، كرمه دده ( و ، سكيه وويه ، مي سرو ال ، سدده وويه ، (سل اسوويه ، ((سل (سدده ، وروي درك ، ووري مسك
                                                                                                                                                                                                                                                                                                     ・それりしないしゅ・それもつり・それしとしょうしょ それしととしゅ
ישרשים ישר של של הרבוש שונים בישר של של הרבוש ושר של הרבוש של הרבו
                                                                                                                                                                                                                                                                                                ルとか、からかりのか、ひは、いののか、(でしない)は、C(いしくりのの(は・
                                                                                                                  ישלים י של שור י במסשו י ופיטשון ביב ב בב ב בעם ביב בי ביב לבים י ביב י ב ביב י ב ביב י ביב י ביב י ביב י ביב י
                                                                                                                                                                                                                                    שלי ישים שבים של ישוייני פנסים בים של (ביל מל ינונים בינון בינון לי
                                                                                                                                                                                                                                                                             mnnetacf· 5200(のm·かかののので、他子があるのとないののとなっとののかいから
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                  (Yt.13.2)
                                                                                                                        سابه ، كالمراسي والمواوصال والمواد مواصور والمواد والمواد والمواد والمعاود والمعارد والمراب
                                                                                                                                                                                                                                                                                                                               いるとはいかいないかい (まいしいまし)しょいしい こうないしょう しょうしょい
                                                                                                                                                                                            いないかしている、といるの、ましから、それは一方はは、しているというとして、あっかり、していると
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     (Yt.13.3)
                                                                                                                                                                                                                                                                                                      رسايه ساير ساير و التيماس ورن موسود عمام ) سورم ، مدرم ، حرود عرام ، مريد مراه ،
                                                                                                                                                                                                                                                       ٠ سو تري سؤسن ، سو تروه سر تر بورن ، تريين ، تريين ، تريين ، توريخ على ، تريين ، تريين
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                          عدد المركزي و المراج المراج والمراجع المراجع ا
                                                                                                                                                                                                                 راسد ويدون بروون ، ماورد ، مودمدده علامه و برود و دروون برود و دروون و برود برد و دروون و برود و دروون و برود و
                                                                                                                                                                                                                                                     ישואל שישים י שבים בי לעלפול י פוסמריםל י שר בי שישים י וור בי בי בי שישים י שי שי בי בי בי בי בי בי בי בי בי בי
                                                                                                                                                                                                        י בשואשוני ושב שוני ושב בעל ובן ושב בשל בן בי בשל בן בי בשל בי בול בעל בי שומים בי בעל בי בי בי בל בי בי בי בי
                                                                                                                                                                                                                                    S(an) (anose cand o or (morand o ) (an) (ano o mo (analize) - (milland (ize) -
                                                                                                                                                                                                                    د ما ان سام من المراسة ، موسعة من المراسة من المراسة والمراسة من المراسة والمراسة وا
                                                                                                                                                                                                                                                                                سروكي و المروكي و مروكون و معدم و المروكون و مروكون و مروكي و مروكي و مروكي مر
                                                                                                                                                                                                                                                                                                                · - (1244 · 1242)) · 4220 - 420 - 46 · 12 - 46 · 12 - 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46 · 12 · 46
                                                                                                                                                                       · 4400mm/ - 674 - (6/6/2/2) · 4400mm · 44-6 401(2) · 44-6 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 46-4 - 6/14/2 · 6/14/2 · 6/14/2 · 6/14/2 · 6/14/2 · 6/14/2 · 6/14/2 · 6/1
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                   そのとしていましていり、かなりましたと
                                                                                                                                                                                                                                                                   ساساء معروب کے مارس محروب کے واس المار کے اعدامات محروب المعروب کے المار المار المار کی المار کی المار کی المار
                                                                                                                                                         רוואי שבלבי שרם בשים ישטים משים של שמשים של במשום ביים ישבם ביים בי שורים ביים י
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· 481-150)2.0)040.160h-4668)74
                                                 ・そうかいのかいます・あれたいのちのからからかいかいかいかいいいからいからいろれののころとのころ
                                                 سه ع ، ورد دود وه و المحاص ، د ورس م الماس م الماس م رسده الماس م
ישה ליילים יושל כלל יושה מושי ישה ליילים יושל כלל יושה בתרון יושה ליילי יושה ליילים יושל כלל יושה במולב בון לי
                                                                                                                                         (Yt.13.65)
                                                                                                                      · / - 69 - 69 - - 690 -
                                                              いいとくとし、 でーナンダ・ノーしんしい・いかとくといい、 りょうひぶっ
                                                                     したいといっとはなるをから、これのといろといっているというというというといいいい
                 (Yt.13.66)
                               いましまいましまり からかいしょしゅいしゅい ちんしょ しゅうしゅい しゅうしん
                                                         בישושיים יולה של יון בי בישים י ביון י של שורו י לחומה יול המשוצה ל
                                                                              سودن ، سوي م روزورد و بوديد من موسي ، سوي وسي
                                                                                           ששששים לי ששישים י שיששים י לוששים
                                                                                                                                          (Yt.13.67)
                               ישבינשוי שנשישוי הלפשר ישים ישבינן ביציון י לצפיציה ישנשייות יצישר
                                                              س درسه و کسیام ، اسه و سه در سه در سه مهدر و مروی ای
                                                                     ريولهموروع ، سيدوهه عرب ويولهم ويولهم وهايده وهايدهم
                  (Yt.13.68)
      サイクトのからからからないというというというというとしているというというというといいました。
                                שמואי ישהפנשים ינשה בושים ושישושים יפרשי ישושים בו ברשב י ברשב בשושים בים
                                                                                                                                          (Yt.13.69)
                                                                                               · たらりんよンチ・この様ではまた、たらい、する
                         رياد، سريه المام المراد و المراد د المام ا
                                                                                          פושין ינים ישבניין וינר (מבבנשים שושים פויי
                                                              באורי הפים וישר של של בי ורי של פל בי הפים בי לולו בי הפים בי בי לולו בי הפים בי בי לולו בי הפים בי בי בי בי בי
                                                                                                                                          (Yt.13.70)
         حدم ، دوره و واسري در مهد و فيدر و كيدوويه ، وهدر و صدوويه ، وهدر د در در دوويه ، ورووي د ورسي .
                              יששי שונשיששי בייים יעניים
                         · Ppanolad. Ban)3a. Ball. · Barons). o)nao. ahBarog)and. possos
                                                   · mp-66)3 mBmon · mp-6600m00 · m) · mBm10 · 10000 · 1600m1 - m-2
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・石ーちゃのい・そろののだらし・そだしの)のいのいからアントでき
             שות ליו ולים ים שם ים ים ים הים ים הנים מרונה בים הרים בים ולים ים הברלי ים רוי בים לים לים לים לים ומינוי בים
                                                       ולים יחרות יחתר בילמיל יולים יה (תיסות יחפר ביותו התרושה
                                                                                   المرامى ، مواسد الم ، مرك م ، مدود صلى ، مدومه والمرسم ،
                                                                                                           ・4664のならかくな・ガーファル・Caoにんでんり
                                                                                                         ・ 中でものとろったいようしゅ・ あったるのものあるとして
                                                              سالم مرادي ، وسود مان ، وودرسا ، ووري عصما ، وردد دسالم مرم
                                                                                                            سددسع، سددط، یاسی دری اسی دری اسی،
                                                                         64.14.000mccm3.64.04msmang.64.c6nm3.
                                                                                                          ولم ، وراسع ، ولم ، همه مه ، وماسع ،
                                                                                                     On of Frame succeeds of succeeds.
                                                                                                                          · mon31--661 · moom1 · menn
                                                                                                         でいるのは、1点、くくては、人人でいるのののの
                                                                                                6400 - 14.000 Ban 14.000 Com
                                                                       ・そりとものには、そんろうしゃいんのかいしゃいんのというといいるといいのとい
                                                                                                           ישרבשאח י חודר בה הא כות ביו אות ביו א
                                                                                                                                                         (Yt.13.73)
                                         の中できまるのは、の中に子がられるのは、できつい、「何ちっ、いちんしんのいないのは、
                                                                         ماخ، وره چامه، مهدردد در الله ، بدالله مه ر بددخ ، مله ما د بدر
                                                                      ٠٠١٠ والع على ١٠ معدود ١١٥٠ معدويا مع معدود و معدود معلى ، الم
(Yt.13.99)
                              ひかいらいといいとのなかいもののまかいとのからからいろくとのはないとのとなるといっていいとして
         · そりなるはいの、そののののころのののののとのという、いくらうい、そくできないといいといるといるといろいといいい
                              کرچرفریج که وی کارسید، ویسدووجردسروریه ، ورنوکیج که ، وی کارسید ، ویسدووجردسروریهایه ،
                                                                                                                                                      (Yt.13,100)
                                               ・そうかりるちゅ・あるい・たんくいいかいのし ・ あるらなる・ へとたいい
                                                                                                                    Com. Braze - como on - como on -
                                                        ・ちょうしんかいのいといいとない、しょうしゃいいいいいいいいいいいしょうしゅいかし
                                                                                                      ga-ga-1-manan magang.
              ששום יות מות לי י שתפובות יו משיומי יותם יותם יותם בי מונ לצו בל מין ויו וני במת ובן יאין ושימים יות
                                                                                                              . 40+34- . 4-25-616- . 40-6134 . 49-440
                                                                                                                                                        (Yt.19.48)
 ・プーのころのと、となるとのことには、そのこと、というといいいといいといいといいといいといいといいとして、そのことには、
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Sucher Brad State . Can have subjected a subject of the subject of
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5. Translate into Avestan and write in Avestan script:

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

LESSON 20

VOCABULARY 20

- J	
adaste < ā-dā-	ciθrauuaitī-: having clear signs (?)
aēš-, present isa-: to desire, seek	dadr- < √dar perf. mid.: to hold, retain (in memory)
aēšəmna- < √aēš: seeking	*daēuuō.tāt-: daēuua-hood(?)
aēuua.gafiia-: with one ?	daiia-, pass, < √dā: to be given, be placed
afrakaδauuant-: not running ahead (of her	daήhu.frāδana-: land-furthering
competitors?) ??	darəs- < √vaēn/dars: to see
afrapata- < āfra° < √pat: to fly hither (daēuuic)	darši.dru-: with a *daring club
ahumant-: containing (the word) ahu	daxštauuaitī: in menses(?)
aiβi.jam- < aiβi.jasa- < √gam: to come upon, attack	dāhi- (dåŋh-): foundation (of a structure)
aiβišitēe, inf. < √šaē/ši: to inhabit	dāθra- n.: gift
aiβiti- f.: access(?)	dərəβδa-: muscle (?)
aiiesniia-: not worthy of sacrifice	druuō.cašman-: with healthy eyes
anasaxtā-: whose time has not (yet) passed, who has	duuaēš-: to hate, antagonize
not reached her time(?)	ərəzušā-: adulthood
apaiia, ape (< *apiia?): after (+ acc.); hereafter	fraapāθa-: I shall put an end (to: paiti + acc.) (??)
apara.iriθint-: not dying before (their time?) (?)	fracarəθβaṇt-: walking forth
ape, apaiia (< *apiia?): after (+ acc.); hereafter	fraduuasa-: to attack, set upon, assault
apuθrā- < *āpuθrā-: pregnant	fraoθat.aspa-: with horses floating (through space?)
araska-; envy	fraxšni < fraxšnin-: in foreknowledge, forewarned
arəmö.šuta-: thrown by arms	Frāpaiiås°: name of mountain
aš.baouruua-: withe great foods	frāšmi-: ruddy, with the color of the sunset
aš.pacina-: with great cookings	frāiieziia- passive < frā + √yaz: to be sent forth in
ašta.gafiia-: with eight?	sacrifice
ašaiia-: to make/perform (according to) Order (?)	frāna: by the great quantity (of)
aša.nāsa-: by which one reaches Order (?)	friθiia-: to decompose (?)
aṣ̃ō.īš-: seeking Order	gaēθō.frāδana-: furthering living beings/heerds of
auruua-: *busy(?)	cattle
auuahmiia-: not worthy of hymns	gandarəβa-: mythical being
auuatbiiō = auuaēbiiō	Guδa-: name of a river
auui.ama-: overpowering	hamō.xšaθra-: with single command
auui kaēθ-: to be aware (of)	han-, aor.(?) hana-: to earn, gain
auuispašta- < √spas: *ogled	haṇdaēsaiia- < √daēs/dis mid.: "get a load (of)"
ax afna-: sleepless	hascit < ha-: even he
azaoša-: lack of desire, pleasure	hišāra- (< √har): guarding
ā.dā- mid.: to acquire	hufraouruuaēsa-: who turns well (+ acc.)
āδ-, present āδaiia-, perf. āδa: to say	hujiti- f.: good gain
āδu.frāδana-: grain-furthering	hunairiiank-: talented
āγairiia- pass. of ā.gāraiia-: to be praised in song	huparəna-: with good feathers
āsaxša- < √sak/sac: *to apply oneself to learning	huš.ham.bərəta-: well assembled
(??)	huuāfritō.masa-: of the size reserved for one who is
āstāraiia-: to make guilty (of crime against: + gen.)	a well-invited guest(?)
āstriia-, pass. of āstāraiia-	inja: watch it! (?)
āsu.yasna-: with fast(-reaching) sacrifice	išarə.štāt-: momentaneousness
baoδaiia- + nəmō: to revere	išasəm: *needy, indigent(?)
baoδaŋ ^v hant-: aware, conscious	jaγāra perf. < √gar: to be awake
bauuara < bar-	jit.așa-: whose Order is damaged, crippled
bərəzi.gāθra-: with high/exalted singing (reaching	kaēnā-: revenge
high up into heaven?)	kaēθ-, present cinaθ-: to become clear (about);
bərəzi.rāz-: drawing straight lines on high (?)	perfect: to know, realize
caiia- < √caē/ci: to compile, assemble	kudaţ šāiti-, with negation: whence (there is no)
canat.caxra-: with *singing wheels	happiness

LESSON 20

maiδiiōi.šāδ-: sitting in the middle stui.baxəδra-: with sturdy portions manauuaintī-: victory over envy (?) šaētō.frāδana-: wealth-furthering masī- f.: great śuśuiiam < śauumaxši.bərəta-: carried by flies tak-, present taca-: to flow miθō adv.: wrongly, shiftily tinja: watch it! nasuspaiia-: (arbitrary?) throwing (out) of corpses Tištriiaēinī -: a constellation nəmõ baoδaiia-: to do homage (to: + dat.) θβaršta-: (literally) cut, measured(?) niδātō.pitu-: with stored food(?) θβarštō.kəhrpiia-: in fashioned form(?) nifrāuuaiia- < √frao: to make fly θ rao-: to compile, construct (?) ni ... haδ-/šaδ-: to sit (down) θraotō.stāc-: kind of river (?) ni ... hara- = nišanhara- $\sqrt{\text{har mid.}}$: to guard (against: θrāθra-: protection pairi + abl.) Udriia-: name of mountain niiāsa- < √yam/yā mid.: to take upa.daiia-, pass.(?) of upa.daδā-: to submit (to: dat.) nijasa- < √gam/jam: to come down Upa paoirī-: name of a constellation niuu \bar{a} na- < \sqrt{van} : to be victorious upašiti- f.: settling paiδiiā-: tendon, sinew uruuaēsaiia- < √uruuaēs: to make turn pairi.iriθiiastāt-: the (fact of) dying uruuat: in right order (?) paiti.ajaθra- < paiti-ā √gam n.: the coming back, Uruuāxša-: Kərəsāspa's brother us...auui...ašnao-/ašnu- < √nas: to reach high up paiti.apa.gouruuaiia- < √grab: to withdraw uštānō.cinah-: desire for (maintaining one's) paiti ... aza- < √az mid.: to counteract lifeforce, wish to stay alive paitiiāpa-: against the stream(?) uxδata-: uttering-worthiness paititi- f.: atonement, redemption uxδō.təma-: the most (potent) utterance paiti.vərəta-: protected uzgasta- < uz √zgad: mounted Paoiriiaēinī-: Pleiades (?) uzraocaiia- < √raok.raoc: to light up, shine par-, present pərənā-: to fill uzuuaža- < √vaj?: to *pull out [OPers, vaja- "gouge para.cara- < √car: to pass by out (eyes)?] parāza- < √az: to take away uzuxša- < √vaxš: to light up parənaŋ vant -: *plentiful vaēδ-, present vinad-/viņd-: to find pauruuan-: stone vaiiō.bərəta-: carried by birds pərənā- (zaoθrā-?): full (libation?) Vanant-: a star pərəθu.frāka-: *winding its course forth far and vanant- present participle of √van "conquer" wide (?) vanta- past participle of √van: conquered pərəθu.vaēδaiiana-: having/with the ability to see far vaoniiāt < √van and wide varəθa-: armor(?) pinao-/pinu-, perf. pipii- < √paii: to suckle vāra-: wish pouru.vastra-: with much grass vārəma < vāra-: according to wish puiia- < √pauu: to rot vātō.bərəta-: carried by winds Raēuuås°: name of mountain vaθβō.fraδana-: herd-furthering raoδ-, perf. ururaoδ-: to obstruct vəhrkō.bərəta-: carried by wolves raoxšnu-: light viδātu-: unbinding, delivery (?) ratuθβa-: ratuship viγžāraiia-: to overflow(?) rāsa- < √rā: to give viiā-: covering, amnion sac-, present saša- < √sak/sac: to master vispam.hujiiāiti-: with all necessities for a good life saēδ-: to cut off vohunauuaitī-: bleeding (in menses or after saša- < √sak/sac: to learn childbirth?) sāsnō.guš-: who listens to the announcements (of xraodat.uruuan-: whose soul will be enraged (at the Ahura Mazdā) Ford of the Accountant) spiti.dōiθra-: with *shiny eyes xšuuaēβaiiat.aštra-: with swishing whips spō.bərəta-: carried by dogs x^vaf-, present x^vafsa- (°η^vhabda-), perf. hušx^vafa: to staiia- < √stā: to install sleep stāta- < √stās?: *tired yasō.bərəta-: brought for acquiring(?) renown stərəma-: *store-house(?) yat-, present °iiata-, perf. yaēt-: to be in (one's stō < ahproper) place, take up position

LESSON 20

yaθa.nā: just like (?)

yāstō.zaēnu-: girded with *weapon belt(?)

zadah- m. dual: buttocks zairi.dōiθra-: with golden eyes zauuanō.sāsta-: instructed/instructing(?) when in-

voked/libated to(?)

zixšnåŋha- < √xšnā/zān: to wish to know

abda-: wonderful 12	agata- < ā.jasa-: arrived 12	ailiti facere (0) 20
aβra-: cloud 16	aguze < guza- 19	aiβiti- f.: access(?) 20
acišta-, superl. of aka-: most evil 3	aγa-: bad, evil 1	aiβitō postpos.: around (+ acc.) 7
aδa: then 6	ahaxšta-: innumerable 15	aiβi.tutu- < √tao: to have much
aδairi prepos.: under (+ abl.) 14	ahu- = aŋhu- 12	strength(?) 18
aδairi.daxiiu-: under the land(s) 16	ahumant-: containing (the word) ahu 20	aiβiθiia-: (which is) about, around (+
aδairi.zəma-: living below the earth 16	ahuna- = Ahuna Vairiia- (Lesson 7) 9	
aδaoiia-: who cannot be deceived 3	Ahuna Vairiia manaaa (desson /) 9	aiβiθura-: unshakable 4
aδaxšaiiaētā > daxšaiia- 19	Ahuna Vairiia- n.: name of the most holy	r anocaic (to)
aδāţ: from there, then 9	Zoroastrian prayer 7 ahura-: lord 2	14
aδāitiia-: not according to the law 13		aiβi.vaēna-: to look upon, catch sight of
aδβan- m.: road 11	Ahura- Mazdā-: Ahura Mazdā, literally:	16
aδβan-: road 9	the omniscient lord 2	*aiβi.vaēθaiia- = aiβi.vaēδaiia- 18
adahma-: not a qualified (Mazdayasnian)	ahuraõāta-: established (put in its proper	aiβi.vaniiah- bauua-: to overcome, con-
19		quer (+ acc.) 8
adaste $< \bar{a}$ -d \bar{a} - 2()	ahura.ţkaēša-: following the guidance of	aiβi.varəna-: *overcoat (?) 16
	Ahura Mazdā 9	aiβi.vaxšaiia- < √vaxš: make grow or
adāuņta, imperf. of dauua- 7	ahurānī-: lady (of the lord) 15	make blaze 18
adruj-: opponent of the Lie 17	Aibigāiia-, see Aiβisruθrima- 5	aiβi.vərəziia- < √varz: to cultivate 15
aduuara- < ā.duuara- 6	aibigariia- (OAv.): worthy of being	aiβi.vōiždaiia-: to bring (a weapon)
aē-/i- < √i: to go 4	praised in song 15	down upon 16
aēm acc.: egg (Lesson 9) 12	aibiš < aibi + √aēš/iš-: wishing(?) (+	aiβi.zuzao-/zuzu-: to call upon(?) 13
aem, nom. sing. m. of ima-: this one, he	acc.) 16	aii- $<\bar{a}i$ - 4
2	aiβi, auui, aoi: to (+ acc.) 13	aiiah- n.: metal (pot) 11
aēnaŋ́ha- < aēnaŋhiia-: to make sinful(?)	aiβi.aojah- bauua-: to overcome (lit. to	aiiah- x'aēna- n.: *steel (?) 11
7	be stronger than) (+ acc.) 7	alia maso: to the amount of (2) 16
aēnah- n.: sin, transgression 7	aiβiiāmatəma-, superl. of aiβiiāma- <	aiia.masõ: to the amount of (?) 16
aēsma- m.: (piece of) firewood 7	aiβi-ama-: most forceful, most over-	aiiaŋhaēna-: (made) of metal (bronze) 15
aēsmo.zasta-: with firewood in the	powering 13	-
hand(s) 17	aiβiiāuuah- < aiβi + auuah-?: *assis-	aiiaoždiia-: which cannot be made ritual-
aēš-, present isa-: to desire, seek 20	tance(?) 19	ly lean 8
aēša- < √aēš/iš: to seek 16	aiβiiāxšaiia- < √āxš: look after 18	aiiar-/aiian- n.: day 16
aēša < aēta-	aißiiāxštar-: supervisor 15	aiiara-: daily, of the days 10
aēšəmna- < √aēš: seeking 20	aißiiāxštra-: overseeing 13	aiiasa- $< \bar{a} + yasa- < \sqrt{yam}$: to take (hold
Aēšma-: Wrath; demon of the dark night	aiβiiåŋhaiia- < aiβi √yāh: to gird 19	of) 18
sky, the opponent of Sraoša 8	aiβiiåŋhana- < √yāh n.: girdle 19	Aiiāθrima-: fall festival 10
aēšmō.druta- < √drao: deceived by	aißi.daxiiu-: upon the land(s) 16	ailesniia-: not worthy of sacrifice 20
Wrath 19	aiβi.draoxδa-: who may be deceived,	aiiō.xšusta- n.: (molten) metal 15
aēta-: this 2	cheated 3	ainiõaţ: elsewhere 11
aētaδa: here 15		ainita-: unharmed 16
aētauuaņt-: this much 11	aiβi.druža-: to lie to 16	aipi.aβra-: clouded 16
aēθrapaiti-: religious teacher 9	aiβi.gaiti- f.: onset 17	aipi.daxiiu-: being behind(?) the land 16
aēθriia-: student 13	aiβi.gāma-: year 6	aipiduuanara-: *clouded 6
aēuua (hapax): in this manner(?) 15	aiβi.jam- < aiβi.jasa- < \sqrt{gam} : to come	aipi.jaiti- > daēuua.aipi.jaiti- 16
aēuua-: one (numeral) 2	upon, attack 20	aipi.jan-: to strike back, down(?) 16
aēuua.gafiia-: with one? 20	aiβi.niti- f.: the fact of bringing (to) 18	aipi.kərənta-: to cut back, off(?) 16
aēuuandasa-: eleventh 18	aiβi.srauuana- < √srao: listening to 19	aipi: after (+ acc.); thereafter 7
aēuuaθa: in this way 17	Aiβisruθrima Aibigāiia-: geniuses of the	airiia-: Aryan, Iranian 1
afraka Sayuant Linet manifer and Line Co	night 5	airiiaman- = ā.airiiāma.išiia- (Lesson 12)
afrakaδauuant-: not running ahead (of	aiβi.stao-/stu-: to praise 13	9
her competitors?) ?? 20	aiβišastar- < √had: who is seated (upon)	Airiiaman-: god of peaceful unions and
afraoxti- f. < uxti-: non-pronouncement	19	healing 8
	aiβiš.huta- past part. < aiβi + hunao:	Airiiana- Vaējah-: the Aryan *Expanse,
afraoxšiieintī-, fem. of afraoxšiiant-: not	pressed 19	the mythical homeland of the Iranians
growing forth 6	aiβi.šōiθni- n.(?): settlement, dwelling	17
afrapata- $< \bar{a}$ fra $^{\circ} < \sqrt{pat}$: to fly hither	16	airime: in peace 4
(daēuuic) 2()	aiβiš.x ^v arəθa-: drinkable 17	airime.aŋhaδ- = armaē.šaδ- < √had:
afrašumaņt-: having no forward motion	aiβišitēe, inf. < √šaē/ši: to inhabit 20	sitting in peace and quiet 6
8 of required to be and the second se	aiβišiti- f.: settlement(?) 14	airišta- < irišta-: unhurt, unwounded 11
afrazainti-: having no offspring 19	aiβišauua- < √šao: to go to 19	aiti.bara-: to carry up to, into 16
		7 -F -2, 1100 IO

aiti.jasa-: to go up to, into 16 aiθiiajah-: dangerless, posing no perii 10 ajiiamna-: inexhaustible 17 aka-: bad, evil 3 akaršta-: untilled, unsown 16 akō.dā-: who gives bad (gifts) 5 aku-: *hook 19 ama-: force, strength 2 amaršant-: indestructible 9 amauuaitī-, fem. of amauuant- amauuant-: forceful, strong 1 amauuastəma-, superl. of amauuant- 12 Amərətatāt-, amərətāt- f.: Non-dying, Immortality; name of the sixth Aməša Spənta 2 amərəxti- f.: absence of destruction 3 aməša-: immortal 1 Aməša Spənta: Life-giving Immortals; name of six divine beings that play an	anuuərəziia- < √varz: to *help along with one's actions 13 anuxtōe inf. of anu.mrao- 13 antarə preposition: between (+ acc.) 7 antarə.mrao-/mru- mid.: to "say away," refuse to have anything to do with (cf. interdiction) 8 antarə.daxiiu-: between the land(s) 16 antarə.māh-: the new moon (between waxing and waning) 10 antarəstā-: standing/located in between (e.g., heaven and earth) 13 antaruxti- fem.: interdiction 15 anhaosəmna-: indesiccable 9 anhu-, ahu-: existence, especially the new-born Ordered existence, generated by the sacrifice 2 anhuiu-: seeking the new/good life (?) 15 anhuθβa- n.: ahu-dom, being the new life	take away 18 apaiiata- pp. of apaiiasa- < √yam: to take away 15 apaiti.zanta-: unrecognized 16 apakauua-: with hump in back 17 apanharštēe, inf. of apanhərəza- < √harz:
important role in Mazdaism (see Lesson 2) 1 anaγra-: endless (lit.: without beginning) 11	15 aŋra-: evil, destructive; the opposite of spənta- 2 Aŋra- Mainiiu-: the Evil Spirit 2	deity of (the fire in?) the heavenly waters 8 apam: away(?), henceforth(?) 5 apaš: backward, in the back 9
anaiβi.srauuana- < aiβi.srao-: not listening to 19 anaiβiš.x ^v arəθa-: undrinkable 17	ańha- < anhiia- < √ah: to throw, shoot (arrows, spears) 8	ape, apaiia (< *apiia?): after (+ acc.); hereafter 20
anarəta-: Order-less 15	aŋ ^v hā-: thread of life(?); bow string 9 aŋ ^v he < aŋhu- 19	apərənāiiu-: minor (child) 15 apərənāiiuka-: boy 7
anarəθe: in unorderly fashion <i>or</i> without purpose (?) 15	aog-/aoj- mid.: to speak, say 6	aperenamna- $< \bar{a} \sqrt{par}$: to contest,
anasaxtā- < √sak/sac "to pass" (time):	aogara n.: strength 12	compete (against: + dat) (?) 17
whose time has not (yet) passed, who	aoi = aiβi, auui 7 aojah- n.: strength 8	apərəsa- < ā.pərəsa- 6
has not reached her time(?) 20	aojiiah-, comp. of uγra- 14	apuθrā- < *āpuθrā-: pregnant 20
anašauuan-: not Orderly 16	aojišta-, superl. of uγra- 12	apuθra-: sonless 16
anașauuan-: not Orderly 17	aora: here, hither, on/to this side 4	arāiti- f.: stinginess 19 araθβiiō.manah-: whose thought is not
Anāhitā-: Anāhitā, see Arəduuī- 2	aošaŋ haṇt-: mortal 15	according to the models 16
anāpa-: waterless, dry 12	aota- n.: cold 9	araθβiiō.vacah-: whose speech is not
anāstuta-: without having praised 19	aoθra- n.: shoe 12	according to the models 16
anāxšti- f.: non-peace 12 anāzarəta-: not angered (at: dat.) 16	aoxtō.nāman-: whose name is spoken (in	araθβiiō.śiiaoθna-: whose acts are not
angušta-, anušta-: finger 3	the sacrifice) 10	according to the models 16
aniia-: other 3	apa.bara- < √bar: to take away 11 apa.duuąsa-: to rush away [cf.	araθβiia-: not according to the ritual
aniiat: other than (+ abl.) 13	upa.duuasa-] 18	models 13 araska-: envy 20
anu.maniia- $< \sqrt{\text{man}}$: to *help along with	apa.duuara-: to run away 3	aratufrī-: (someone) who does not
one's thought 13	apa.jasa- < √gam/jam, mid.: to get away	satisfy the models (for the sacrifice,
anu.marəza- < √marz: to follow closely	6	etc.) 11
anu.mrao- < √vak: to *help along with	apa.karša- < √karš: to drag off 19	arəδa-: side 6
one's speech 13	apa.nasiia-: to get lost 3	arədra-: *judge, *arbiter (in the poetic
anu.pōiθβant-, f. anu.pōiθβaitī-: ? 7	apapiriia- < √par: to forfeit 19 apa.taca- < √tak/tac: to run away 5	competion) 19
anu.taca- < √tak/tac: to run along with	apa.yāsa-: to beg (something) away	Arəduuī- Surā- Anāhitā-: Arəduuī Sura Anahita (see Lesson 2) 1
16	(from sb.: + acc.) 7	arəduš- n.: a degree of sin 15
anumaiia-: sheep 19	apaēma, perf. opt. of apaiia- (Lesson 20)	Arəjat.aspa-: name of Vištāspa's princi-
anumatāe inf. of anu.maniia- 13	19	pal opponent 9
anupaēta- < upa √aē/i: unapproached 19 anusō < √vas/us adv.: against (their)	apaγžāra-: side-river 16	arəm.maiti- fem.: proper thinking 19
will, having lost their will (?) 14	apaiia- < √āp: to reach, obtain 13 apaiia, ape (< *apiia?): after (+ acc.);	arəmō.suta-: thrown by arms 20
anuuarštēe inf. of anuuərəziia- 13	hereafter 20	Arənauuācī-: Yima's sister captured by Aži Dahāka 9

arəθa- n.: matter 6	ašnao-/ašnu- < √nas/as: to reach, obtain	ačāun — ačaon z ačanuan
arəza-: a battle 7	16	aṣāun- = aṣaon- < aṣauuan-
arəzaiia-: to battle 7	aš.pacina-: with great cookings 20	aṣāuuairī-, fem. of aṣauuan- 8
Arəzura-: name of a mountain ridge 17	ašta: eight 18	ašomaoγa-: obscurantist, heretic 13
armaēšad- = airime.aηhaδ- < √had:	ašta-: messenger 19	aṣəm.srauuah-: containing the words/ fame of Order(?) 17
sitting in peace and quiet 6	ašta-t nessenger 19 ašta.dasa-: eighteenth 18	ași- f.: reward; Ași, goddess of the
armaēšta-: standing still, stagnant 11	ašta.gafiia-: with eight ? 20	rewards 1
Arzahi: the western continent 16	aštahuua-: an eighth 18	
aršān-/aršn-: male 8	ašta.kaožda-: with eight towers 7	așiiō, nom. sing. of așiia-: who is in charge of rewards (and punishments);
arš.manah-: correct thought, having	aštasata-: 800 18	standing epithet of Sraoša 1
correct thought 16	aštəma-: eighth 18	Aşiš.hāgət: according to/following Aşi
arštāt- f.: Rectitude 10	aštrā-: goad, horsewhip 15	19
aršti- f.: spear 8	aš.vandara-: offering/receiving great	ašiuuant-: having rewards (to give away)
aršuuacah-: speaking correct words,	homage (?) 16	11
speech 8	aštāiti-: eighty 18	aṣō.aŋhan-: winning, earning Order 6
aršuuacastəma- < vacah-: speaking the	aš.xrāx vanutəma-: ? 13	ašō.ci θ ra- = aša.ci θ ra- (Lesson 15) 17
straightest speech 13	aš.x varənah-: having great munificence	ašō.īš-: seeking Order 20
aršuxδa-: straight-spoken 13	10	ašō.mižda-: having Order as reward 19
asah- n.: place 10	aš.x ^v arətəma-: having greatest appetite,	ašō.ţkaēša-: whose guidance is Order,
asaiia-: casting no shadow 17	most voracious 18	who has Order as one's guide (?) 15
asan-/ašn-:m. = asman-: sky, heaven;	aš.yešti- f.: great sacrifice 18	ašāišta-: least happy 17
stone 8	așa- n.: (cosmic and ritual) Order 1	ašiiah-, comp. of aka- 12
asəngō.gauua-: with hands (daēuuic) of	Aša- Vahišta-: Best Order, the second of	ašō < ašiiah-
stone 15	the Life-giving Immortals 2	atanu.maθra-: who does not stretch the
asista- < √saēd/sid: not cut off 19	așa.cinah-: who loves Order 15	poetic thought (between heaven and
asman- m.: sky, heaven; stone 7	aṣaciθra- = aṣō.ciθra-: whose seed is	earth?) 19
asna- = āsna- 19	Order, which hails from Order or	atcit: and then 13
asna- = āsna: near 19	brilliant through Order (like the sun-lit	$a\underline{t}ka = a\delta ka = coat 3$
asniia-: daily, of the days 10	heavenly spaces) 15	auruua-: *busy(?) 20
aspa-: horse 2	așaiia: in Orderly fashion, according to	auruuat.aspa-: having fleet horses 8
asrāuuaiiant- < srāuuaiia- "recite" <	the ritual Order 3	auruuant-: fleet, fast 7
√srao/sru: not reciting 15	așaiia-: to make/perform (according to)	auruuaθa-: who does not abide by the
asruta- < √srao/sru: unheard 7	Order (?) 20	deals/agreements (between gods and
asrušti- f.: non-listening (to God) 12	așaiiā-: desire for Order, Orderly fashion	men) 14
ast-, pl. asti n.: bone 7 astas° < ast- 19	11 așa.nāsa-: by which one reaches Order	auruša-: white (color of horses) 17
asti < ah-: is 2	(?) 20	auua-: that, yonder 6
asti- m.: guest 19	Aša.nəmah-: proper name 11	auua.bara < √bar mid.: to pour down 14 auua.dāraiia-: keep, apply (one's ear
asti.aojah-: bone strength (?) 18	aşanhāk/c- m.: following Order, in	[etc.] to) 13
Astuuat.ərəta-: he through whom Order	accordance with Order 6	auuaδa: there 6
will have bones (= be permanent),	ašaon- < ašauuan-	auuah- n.: help 2
name of the last son of Zarathustra,	aşaonī-, fem. of aşauuan- 10	auuahmiia-: not worthy of hymns 20
the Revitalizer (saošiiant-) 3	aşauuajan-: smasher/killer of the	auua.jana- < √jan: to strike down, kill
astuuant-: having bones, bony, osseous	sustainers of Order 12	16
6	așauuan- m.: sustainer of Order, Orderly	auua.jasa- < √gam/jam: to come down
astuuant-: having bones 12	2	19
asūiri < ā + sūiri: in the morning(?) 16	așauuasta- n.: Orderliness 11	auua.kərənta- < √kart: to cut down 15
aš.ama-: with great power 11	așauuastəma-, superl. of așauuan-: most	auuant yauuant-: as much as 8
aš.baouruua-: withe great foods 20	Orderly, who sustains Order the best	auuant-, f. auuaitī-: this great, this much
ašəmnō.jan-: not striking the target or	9	8
not striking so as to cause a wound (?)	ašauua.tbaēš-, for ašauua.tbiš-: who	auuanta- < banta-: unharmed 11
16	harms the Orderly man 16	auuanaiia- < √naē/ni: to bring down 15
ašəmnō.viδ-: not finding the target or not	ašauuaxšnut-: who pleases the sus-	auuanəmna- < √van: unconquerable 18
striking so as to pierce a wound (?)	tainer(s) of Order 8	auuaŋhərəza- < √harz: to renounce, re-
16	aša.x ^v āθra-: providing (residing in?) the	linquish 12
aši- (only dual): eye (daēuuic) 18	good breathing space of Order, reaching up into the free beautiful and a second	auuaŋhu-: un-good 15
aš.mižda-: having great rewards 19 ašn- < asan-	ing up into the free heavenly spaces	auuaŋhutəma- < a- + vaŋhu- 19
uori - \ aoaii-	illuminated by the sun 9	auuaŋ̂he < auuah-, auua-

VI 1 1 4 4 - V 4 12	Thomas (albasi ta lia uman 12	ā.pərəsa-, apərəsa- < √pars/fras mid.: to
auuan habda $< \sqrt{x}$ ap: to sleep 13	ā.bauua- < √bao: to lie upon 12	
auuara- < *ā.bara- < √bar: to bring 16	ābərət-: the bringing (priest); the priest	consult with (+ dat.) 13 ā.raocaija-: shine hither 18
auuas-, aor. of auua + √nas/as: to reach	who brings the water during the	
19	sacrifice 8	\bar{a} roiti- = aši- 14
auuasō.xšaθra- < vasō.xšaθra-: not in	ā.dā- mid.: to acquire 20	Ārmaiti- f.: Humility; Spəṇtā- Ārmaiti-,
command at will 18	ā.daxiiu-: up close to the land(s) (?) 16	Life-giving Humility, the fourth of the
auuastaiia- < √stā: to place 17	ā.darəzaiia- < √darz: to chain, fetter 18	Life-giving Immortals 2
auuat yat: that which; therefore	ādiδā- < √daē/di: to look at, inspect 11	Ārmaitiš.hāgət: according to/following
because, because 8	ā.duuara- (aduuara-) < √duuar, mid.: to	Ārmaiti 19
auuatbiiō = auuaēbiiō 20	come running 6	āsaxša- < √sak/sac: *to apply oneself to
auua θ a: in that way 6	āδ-, present āδaiia-, perf. āδa: to say 20	learning (??) 20
auuaθra: there 6	āδu- m.: grain 14	āsiiah-, compar. of āsu- 14
auuauuaņt yauuaņt-: as great a as	āδu.frāδana-: grain-furthering 20	āsitō.gātu- < *a-sita-: who has not lain on a bed 14
8	āfəṇt-: full of water 6	āsitō.gātu-: who has not lain on a bed 13
auuauuant-, f. auuauuaitī-: that great,	āfənta-: *road 14	
that much 8	āfiia-, pass. of āp-: to be reached 13	āsišta-, superl. of āsu- 12 āsna-: born as one's own 12
auuå.him: word meaning approximately	āfrasåŋha-, āfrasåŋʰhaṇt- < *a-fra-:	āsna-: near 20
opponent [auua-ahiia- thrower down?]	uninterrupted 13 āfri.vacah- < *a-frī-(?): pronouncing	āstāraiia-: to make guilty (of crime
18	· · · •	against: + gen.) 20
auuåntəm (irregular) < auuant-: this	non-inviting words 19 āfri.vacastəma-: whose speech pro-	against. ∓ gen.) 20 āstaiia- = ā.stāiia- < √stā: to place 18
great (see Lesson 8) 7	nounces most invitations 17	ästao- < √stao/stu mid.: to ally oneself
auui = aiβi, aoi auui.ama-: overpowering 20	afrina- < \bar{a} + √fraii/frī: invite (as guest-	(to: + acc.) by one's praise 19
auui.apaiia- $< \sqrt{ap}$: to catch up with 17	friend) 11	āstauuana-, pres. part. of āstao-
auui.bara-: to bring to 16	āfrinā- < √fri: to invite as guest friend	ā.stāiia- < √stā mid.: to install 8
auui.θaa to bring to 10 auui.θråŋhaiia- < √tarš/θrah: to frighten	19	āstriia-, pass. of āstāraiia-
toward 16	āfriti- f.: invitation 10	āstuiti- f.: the fact of allying oneself (to)
auui.kaēθ-: to be aware (of) 20	āfšciθra-: containing the seed of water	by one's praise 11
auui.miθri-: who is opposed to Miθra 8	12	āstuta-, pp. of ā √stao/stu: having allied
auui.nmānaiia-, for *auui.mānaiia-(?) <	ā.gāraiia- < √gar: to praise in song 8	oneself (to) by one's praise (+ acc.)
√man: to wait for 17	ā.gəuruuaiia- < √garb/grab: to take up,	āsu.aspa-: having fleet horses 7
auuispašta- <√spas: *ogled 20	seize 17	āsu.aspiia-: the fact of having fleet the
auui.yāh-: wearing the sacred girdle	āγairiia- pass. of ā.gāraiia-: to be praised	horses 7
(kusti) 12	in song 20	āsu.aspō.təma-, superl. of āsu.aspa- 7
auuōirisiia- < auua + √uruuaēs: to turn	āhiša > āh- 19	āsu-: fast 7
down (intr.) 7	āhiti- f.: pollution 14	āsu.yasna-: with fast(-reaching) sacrifice
auuō.xvarəna- n.: *watering place(?) 10	āhuiri-: belonging to Ahura Mazdā,	20
ax afna-: sleepless 20	Ahurian, worthy of a ruler like AM 4	ātar-/āθr-: fire 2
ax arəta-: *non seizable 12	āi + voc.: O 9	ātara- = atāra-?: the other (of two) 19
axšafni < ā + xšafni loc. of xšapan-: at	āi: O (+ voc.) 14	ātrauuaxša-: priest who tends the fire 18
night, in the evening(?) 16	āi- < ā + √aē/i: to come 4	Āθβiiāni-: son of Āθβiia 15
azāta-: unborn (= not yet born) 13	āi n. (only form): earth 12	āθrauuan-/aθaorun-: high-priest; the
aza- $< \sqrt{az}$: to lead, take (away) 6	āiiapta- n.: reward, spoils 4	principal priest 8
azaoša-: lack of desire, pleasure 20	āiiasa- < √yam mid.: to harness (only 1st	āθrauuant-: containing a fire 13
azar-/asn- n.: day 16	sing. āiiese) 4	āθrauuō.puθriia- n.: the fact of having
Aži- Dahāka-: Azhi Dahaka, name of a	āiiu-/yao- n.: age, lifetime 12	sons who become high priests 8
giant dragon (Pers. Aždahā or	ā.jasa- < √gam: to come 5	äθritim: for the third time 16
Zoḥḥāk) 1	ā.kasa- < √kas: to look (at) 5	ātbitim, āδbitim: a second time 18
	ākå(sə): in full view (of: + loc.) 4	āuuaza-, auuaza- < √vaz mid.: to fly to
$\bar{a} = \bar{a}at$, only in: $\bar{a} \dim 7$	ākərənuuō, augmented form of kərənao-	16
ā: (up) to (+ acc.) 1	19	āuuiš adv.: clear, apparent 4
ā: all the way (up) to (+ abl.) 14	ā.mrao-/mru- mid.: to appoint 8	āuuōiia: woe (to: + loc.)! 17 ā.vaēδaiia- < √vaēd/vid: to make known
ā: hither, in this direction 12	ānuš.hāk- OAv.: following along with 17	(to) 9
ā.airiiāma.išiia-: "(may) speedy Airiiaman (come) here, name of a	āp-/ap- f.: water 1	$\bar{a}x\bar{s}ta\bar{e}\delta a < \bar{a}x\bar{s}ti$ - f.: *in harmony (with:
holy prayer (Y.54.1) 12	āpa-: watery, waterlogged 12	instr.) [Air.Wb.] 14
āaţ: then 1	āparaiti- f.: clearing of debt, atonement	āxšti- f.: peace 12
āca paraca: back and forth 15	6	axtuirim: a fourth time 18
parata caon ana rotati 10	•	

cessive sleep; Procrastination 7 ā...yāsa- < √yā mid.: to ask hither 13 barəθrī- f.: bearer (of: + gen.), womb 11 barəzah- n.: height, high mountain 14 ā.zāraiia- < √zar: to anger 9 -ca ... -ca: both ... and 3 barəzišta-, superl. of bərəzant-: highest āzāta-: high-born 12 -ca: and 3 16 \bar{a} .zbaiia- < √zb \bar{a} : to invoke, call (hither) caiia- < √caē/ci: to compile, assemble baršnu-: height 17 basta- < bandaiia-: bound, tied up 4 20 āzi-: *competition (daēuuic) 13 caiiō: how many? 18 bauua- < √bao/bu: to become 5 āzī-: fertile/pregnant (cow) 14 caiti: (as many times) as (see yaiti) 7 bauuara < bar- 20 āzuiti- f.: libation of fat 13 caku-: *dagger 19 baxəδra-: spade 18 canat.caxra-: with *singing wheels 20 baxša- < √bag/baj act.: to give, disånha < ah- 19 canranhāk-, canranhāc-: following the tribute; mid. to take on, enjoy 9 åŋhānō, gen. of āh- "mouth" 19 bā: a particle of uncertain function and pastures 8 carāiti- f.: wife 16 meaning 4 azah- n.: narrow, constricting space 8 carəkar-/carəkərə- < √kar: to sing many bāδa: sometimes 15 asta- < anra-: evilness 15 songs of praise 16 bāmiia-: luminous 12 azō.jata- < azah- + jata-, pp. of √jan-: carətu.drājah-: the length of a race bāzao- m.: arm 3 killed in a tight spot 8 course 17 bāzuš.aojah-: having his strength in his cašman- n.: eye 11 arms 11 baβraēna-, f. baβraēinī-: made of beaver °catca(?): at all(?) 18 bāšar- < √bar mid.: rider 15 skins 7 caθβarə.paitištāna-: four-legged 9 bašnu-: depth 19 Baßri-: name of a mythical land 13 caθβarə.satəm: forty 18 bazah- n.: thickness 9 baβrī- f.: (female) beaver 4 caθβarə.zangra-: four-footed 18 bərəj-: empowerment through praise (??) baē°: bi-, double 18 caθβārō.saite: 400 18 16 baē.ərəzu-: two fingers wide 6 bərəjaiia- < √barg/barj: to exalt caθβārō: four 8 baēšaza- n.(?): healing, medicine 3 caθru°: quadri-, quadruple 18 (empower) by praise, extol (??) 5 baēšazaδā-: giver of medications 15 caθru.cašma-: with four eyes 18 bərəjiia- < bərəjaiia-: *praiseworthy (??) baēšaziia-: healing, medicinal 3 caθrudasa-: fourteenth 18 baēšaziia- < baēšaza-: to heal 13 caθru.karana-: four-sided (square, bərətō.vāstra-: *carrying (together) of baēšaziiō.təma- < baēšaziia-: most rectangular) 7 grass(?) 19 healing 3 caθru.ratu-: having four ratus 14 bərəz-: high, loud 7 baēuuan- > baēuuarcaθruš: four times 18 bərəzaiδī- m.: seeing in high places; < baēuuani: by ten thousands(?) 16 caθruša-: one side of a square 12 baēuuar-/baēuuan-: 10,000 14 bərəza- + dī- 5 caθrušāmruta-: spoken four times 18 baēuuarə.cašman-: with ten thousand bərəzant-, f. bərəzaitī-: tall, lofty 8 caθrušuua-: a fourth 12 bərəzi.gāθra-: whose singing reaches eyes 10 caxra-: wheel 15 high (up into heaven?) 20 baēuuarō.təma-: most 10,000 18 cikaii-/*cici- < √kaē: to pay for, expiate bərəziiāsta- < bərəzi- + yāsta- < √yāh: baëuuarōiš: ten thousand-fold 18 16 girded high 19 bayā-: part, section 5 cim: why? 7 bərəzi.rāz-: drawing straight lines on baya-: lord, god 3 cimāne, inf. of caiia- < √caē/ci: to high (?) 20 baγō.baxta-: assigned by the assigner (?) collect, gather 18 bio: bi-, double 18 14 cinah-/cinas-/ciš- (< *cįš-) < √caēš: to bibda-: (made) for two feet 18 bairiia-, pass, of bara-: to be carried 7 assign, refer (sth. to sth.) 13 bipaitištāna-: two-legged 9 bandaiia $< \sqrt{band}$; to bind, tie 3 Cinuuato peretu-: the Ford of the biš: twice 18 baoδah- n.: consciousness 9 Accountant (where the souls of the bišāmruta-: spoken twice 18 baoδaiia- + nəmō: to revere 20 dead are judged by Rašnu with the bišaziia- < bišaz-: to be a doctor, practice baoδan hant: aware, conscious 20 scales and then sent up to Paradise or medicine 13 baoiδi- m.: fragrance, incense 9 down to Hell) 12 bitiia-: second 12 baoiiah- < buiri-: more (abundant) 14 Cinuuat.pərətu-: = Cinuuatō pərətu- 19 bizangra-: two-footed 18 baosu-: offering of incense(?) 19 Cistā-: a goddess 17 bara- √bar: to carry, lift up (voice: bižuuat: twice 18 cisti- f.: insight, illumination(?) 12 $b\bar{o}it < b\bar{a} + it$ 19 vācim) 1 cit sing. nom.-acc. neut. of ka-/ci-: what? bara- < √bar mid.: to be treated 6 brätar-: brother 6 7 brāza-: to shine, glow 13 bara- $< \sqrt{\text{bar mid.: to *pour (?)}}$ 17 brōiθrō.taēža-: with the sharpness of a ciθā-: fine (penalty) 6 barəsman- n.: altar grass, barsom 6 ciθra- n.: seed, brilliance 12 blade 19 barəsmō.starəiti- fem.: spreading of the ciθrauuah- < ciθra- + auuah-: bringing buiri-: plentiful, many 5 barsom 19 brilliant assistance 19 bujaiia- < √baog/buj: to free, redeem 19 barəsmō.zasta-: carrying barsom in the ciθrauuaitī-: ihaving clear signs (?) 20 bušiia-, fut. of bauua- 13 hands 6 cōit < ca + it 19 Bušiiastā-: demoness of sloth and exbarətar- < √bar act.: carrier 15

cuuant-, n. cuuat: how much? 8	darəγō.hamparšta- (*darəγō.hamparšti	- dəmāna- = nmāna- 17
dadr- < √dar perf. mid.: to hold, retain	?): receving long(-lasting) n consultation 19) dərəβδa-: muscle (?) 2()
(in memory) 2()	darəγō.jiti- f.: longevity, long life 12	dərəzā-: clutch (?) 17
daδā-/daδ-: to give; set in place 4	darayō šiti- fem i long long long	$darazi.ra\thetaa - < darazra - + ra\thetaa -: with$
daδuuah-, daδuš- (daθuš-): the one who	o 19	, in the state of
has put all in place, creator 8	darəγō.yašta- (*darəγō.yašti-?): receving	dərəzi.takaθra-: steadily running 14 dəuš.srauuah-: evil fame 19
daēnā-: a visionary sense of man, his "vision soul," that after death assume	s long(-lasting) sacrifice 19	didrəzuuō < √darz: *holding on to(?) 19
the form of a woman, beautiful or		dilao- m.: heaven 11
ugly according to the person's	r darəzaiia- < √darz: to chain 13 darši.dru-: with a *daring club 20	dim m. encl. pron. acc.: him 5
thoughts, words, and acts in life, who	dasarten 18	dōiθra n.: eye 15
leads the soul to paradise or hell, as	dasəma-: tenth 18	draējištō.təma-: the "most poorest" 12
the case may be 2	dasuuar- n.: talent 8	draējišta-, superl. of driγu-: poorest 12 drafša-: banner 19
daēsaiia- < √daēs/dis: to show 11	dašina-: right (opp. left) 14	drafšakauuant-, f. drafšakauuaitī-:
daēuuō.ciθra-: spawned by daēuuas, daēuua brood 4		adorned with banners 7
daēuuo.dāta-: (what is) established by	dauua- < √dao (< *daβ "deceive"?),	draoγa- (noun/adj.?): deception.
daēuuas 19	mid.: to speak (used of evil beings) 6 daxma-: dakhma, burial place 16	deceptive(?) 12
daēuuō.fradāta-: brought forth (created)	daxšaiia- < daxša-: to put a mark on(?)	draojišta-, superl. of druuant- 14
by daẽuuas 4	19	draoman- n.: *deception 13 draonah- n.: darun, sacrifical cake 7
daēuuō.frakərəsta-: fashioned forth by	daxšta- n.: sign, mark 17	draža- < √drang/dranj: to grasp 19
daēuuas 4 *daēuuō.tāt-: daēuua-hood(?) 20	daxštauuaitī: in menses(?) 20	drājah- n.: length 12
daēuua.aipi.jaiti- f.: striking back at the	daxiiuma-: related to the land 9	drāuuaiia- < √drao: to make deceptive
daēuuas 16	daxiiunam, gen. plur. of danhu- f.: land	(?) 19
daēuua-: old, evil god 2	dāhi- (dåŋh-): foundation (of a structure)	draguuant- OAv. for druuant- 19
daēuuaiiāza-: daēuua-sacrificer 6	20	drənjaiia-: to learn by heart 9 driβi-: dribling 17
daēuuaiiasna-: daēuua-sacrificer 9	dāiia-: to give, grant 3	driγu-, f. driuuī-: poor 6
daēuuauuant-: possessed by the daēuuas 15	dāiti- fem.: giving 17	driγu-: poor 5
dahma-: qualified (for religious	dāitiia- < dāta-: according to the law 6	druj- f.: the cosmic Deception, the Lie 2
activities) 10	Dāitiiā-, vaŋºhī- D°: the good Dāitiiā	druua-: sound, healthy 1
dahmō.pairi.anharšta-: strained by a	"the lawful one," name of the river flowing through Airiiana- Vaējah- 13	druuant-: possessed by the Lie, Lieful 2
qualified (Zoroastrian), skillfully	dāitiiō.kərəta-: made so as to be	druuantō, nom. plur. of druuant- 7 druuatāt- f.: health 12
strained 15	according to the rules, made in the	Druuāspā-: a goddess 4
daißi-: deceiving (?) 17	prescribed way 18	druuaθii- fem. forms of druuant- 14
daiia- $<$ daiia- $<$ \sqrt{da} -: to place, give 13 daiia- (for *diia-?), pass. of dada-	dāman- n.: (artistic) creation 2	druuō.cašman-: with healthy eyes 20
(usually with act. endings): to be	dāmiδāta- (dāmi.dāta-, dami.dāta-): set	druxš, nomvoc. sing. of druj- 4
placed, given 16	in place by the *Web-holder 6 dāmōiš upamāna-: the one in the likeness	druxš.manah-: having thoughts of
daiuuī- (< *daiβī-) f.: deceitful 4	is the *Web-holder 10	deception 19 druža- < *drujiia- < √draoγ/drug/druj: to
daŋhah- n.: skill 17	danu.drajah-: (having) the length of a	lie 8
daýhao- f.: land 12	river 19	duγδar- f.: daughter 3
daήhu.frāδana-: land-furthering 20 daήhu.paiti-: lord of the land 11	dārā-: blade 6	dunman- n.: cloud 6
daomna- > dauua- 19	dāraiia- < √dar: to hold 6 dāta- n.: law 10	dunman- n.: clouds 14
daošatara-: western 17	data- neut.: (one's) right(s) 15	duraē.karana-: having its edges in the
daoθrī-: chattering 7	$d\bar{a}ta$, past part. of $\sqrt{d\bar{a}}$: made, created,	distance 11
daožan ^v ha- n.: hell 15	placed 9	duraē.pāra-: whose borders are in the distance, with distant borders 11
dapta-, pp. of √dab: deceived 8 darədarə-/darədərə- < √dar: to tear to	dātar-: establisher, "creator" 4	duraē.suka-: whose eyesight reaches far
shreds 16	dāθra- n.: gift 13	9
darəγa.arštaiia-: with long spear-handles	$d\bar{a}\theta$ ra- n.: gift 2()	duraē.uruuaēsa-: the turns of which are
16	$d\bar{a}\theta r\bar{i}$ f. < $d\bar{a}tar$: giver (of + acc.) 8 d $\bar{a}uru$ -/drao- n.: tree 12	in the distance 14
darəya-: long 1	dahišta-, superl. of daŋra-: most	duraoša-: standing epithet of Haoma- of
darayam adv.: for a long (time) 3	qualified 8	unknown meaning, traditionally inter- preted as "death-averting" 2
darəγō.gauua-: having long hands 7	dbōišta- < buiri-: most 12	durāt: from afar 9

dušmaniiu-: enemy 5 dušmata-: badly thought (thought) 2 duš.saŋha-: of bad (evil) pronouncements 16 dušxšaθra-: having bad, evil command 3 duš.x³arəθa- n.: bad food 16 duuadasa-: twelfth 18	frabərətar:: a kind of priest 18 fra.cara- < √car: to go forth 5 fracara- < √car act., mid.: go forth 6 fracarəθβaṇt-: walking forth 20 Fradaδafšu: the southeastern continent (where cattle is furthered?) 16 fra.daēsaiia- < √daēs: to show 13	fraorənta < frauuar- 18 fraoθaṭ.aspa-: with horses floating (through space?) 20 fraouruuaēštrima-: (season) *marking the turning (of the days getting shorter) 10 frapaiia- > frāpaiia-
duuaēš-: to hate, antagonize 20 duuar- m: door 19 duuasa-: to attack (? said of evil beings)	fra.daδā-, fra.daθa- < √dā: to bring forth, create 7 fra.daθa- = fra.daδā- 7	fra.pāraiia- < √par: to convey (across: tarō, to: acc.) 15 fra.pinuua- < √piuu mid.: to swell forth
2	fradaθa- n.: furtherance 8	(to: auui) 8
dužaka-: hedgehog 8	fradaxšta-: thrown forth (as with a	fraptərəjan-: who fly on wings 16 frasaocaiia- < √saok: to burn 15
dužāθra- n.: bad "breathing space 11 duždaēna-: having evil vision-soul 9	sling?) 7 fra.dauua < √dao, mid.: to chatter 6	frasastata-: the fact of being famous 15
duždah-: who gives evil gifts 6	fra.duuara- < √duuar: run forth (daēuuic)	frasasti-: praise and fame 9
dužgaiņti- f.: evil smell 6	19	fra.saxta-: passed away, come to the end
dužiiašti-/iiešti- f.: bad sacrifice 16	fraduuasa-: to attack, set upon, assault	of life 12
dužiiāiriia-: bringing bad seasons	20	fra.sispa-: to *attach, wear (ear-rings) 7
(harvest) 8	fraδāta- < fra.daδā-: brought forth 6	fraskənba-: *awning made with beams(?) 17
dužiti- f.: bad going 16	fraēšiia- < √aēš/iš: to send 7 fraēšta-, superl. of pouru- 12	frasnāta- < √snā: washed 18
dužuuacah-: having bad speech 8 dužuuandru-: of evil respect (?) 9	fra.guza- < √gaoz mid.: to uncover,	fra.spara-√spar: to jump away 5
dužuuaršta-: badly done (deed) 2	bring out of hiding 19	frasparəγa-: blossom 5
dužuxta-: badly spoken (word) 2	fraγrāraiia- < √grā: to wake up (trans.),	fra.srāuuaiia-: recite, perform 11
dužzaotar-: bad libator 6	rouse 17	frasruiti- f.: enunciation 19
20 1 W 14 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1	frahišta- (cf. fraxštā-) < √stā: to stand	frasruta-: renowned 9 frastərəta- < fra.stərənao- < √star: spread
ərəδβō.drafša-: with banners held on high 18	forth 19 fraii- = frāii- < √aē/i: to go forth 12	out 14
arəδβa-: upright 16	frailara: of tomorrow, future 17	fra.stairiia- < fra.stərənao- < √star:
ərəγant-: *frightening 15	frakauua-: with hump in front 17	which is to be spread out 14
ərənao-/ərənu- < √ar: to send on its way	frakərəsta-, past part. of fra.kərənta- 14	fra.stərənao- < √star: to spread out 19
15	fra.maniia- < √man mid.: to think ahead,	fraša-: Juicy, wonderful 2
ərənāuui, 3rd sing. pass. of ərənao- 19	hope, take courage (?) 6	fraša.vaxšiia-: perfect growth 12 frašō.kərəiti- f.: Juicy-making,
ərəzataēna-: (made) of silver 15 ərəzifiiō.parəna-: fitted with eagle	fra.mara- $< \sqrt{(h)}$ mar: recite 19 framən.narō.vira-: *encouraging the men	Renovation, the permanent reestab-
feathers 16 are zu: straight, upright 5	(and) servants(?), *giving them back their hope (??) 14	lishment of the first existence after the final victory over the powers of evil
ərəzušā-: adulthood 20	framen.nara-: *encouraging the men,	and darkness 2
ərəzuuāna-: ? 19	*giving back hope (??) 14	frašna- m.: question 15 frašumaka-: seam, raphe (the seam
ərəzuuaitī-, fem. of ərəzu-: upright, tall	framita-: transformed 12 fra.mrao-/mru-: say forth 6 franharəcaiia-: to dispatch (messengers)	between the legs of males) (?) 15 fra.šāimna- pres. participle of fra.šāiia-
ərəžuxδa-: rightly, correctly spoken, which ought to be spoken correctly 8	[or for franherezaiia-?] 19	(see Lesson 12) 11
auuarazant- < varazint- < √varz: who does not perform, commit (a deed) 19	franhərəza- < √harz: to release (semen) 12	fra.śāuuaiia- < √śao: to make to go forth
əuuiðuuah-: ignorant 11	Françasiian-: name of a Turanian, arch-	fra.śăiia- < √ś(ii)ā mid.: to defecate 11
auuista-: unfound, not to be found 16	enemy of the Aryans 8	fra.śauua- < √ś(ii)ao: to go forth 6
əuuitō.xarəδa- < a-vi-ita-: from which	fran hara $< \sqrt{x^{v}}$ ar: to eat (from) 17	fra.susa- $< \sqrt{s}$ (ii)a/s(ii)u: to go forth 5
the feces has not gone away 12	fraoirisiia- < √uruuaēs mid.: to turn (to)	fra.taca- < √tak/tac: to flow forth 5 fratəma-: first 18
∃rəθ5 < ərəθī-(?): a deity 12	fraoret.fraxšnin-: foreknowing (thought) turned toward (the reward?) 7	fratamaθβa-: the fact of being foremost
fiiaŋ ha-: to hail (snow) 13	fraorəca- < fra + ?? mid.: *catch up with	fra.tu- < √tao: to have strength(?) 18
fraapā θ a-: I shall put an end (to: paiti + acc.) (??) 20	(or: cf. OInd. vraśc- "to hew, cut to pieces"?) 7	fraθah- n.; width 9 fraθβaršta- < fraθβərəsa- < √θβars:
frabara- < √bar: to carry forth, bring 18	fraorənā-/fraorən- < √var mid.: to chose	fashion forth 14
frabdō.drājō: the length of his leg (i.e., standing?) 9	to be (someone who sacrfices to Ahura Mazdā, etc.) 16	frauruuaēxšti- fem. < √uruuaēs: leading along twisted (crooked) paths (?) 17

frauuaēδa- < √vaēd: to exhibit 17 frauuara- (aorist) subjunctive o fraorəna- < √var mid.: to choose to bo		Garō.nmāna- n.: house of song, Paradise + 12
15 frauuaršta- < frauuərəziia-: to perform	gen.) 12 frāpaiia-, frapaiia- < √āp; to reach 15	gauua-: hand (of evil beings) 7 gauua-: milk 17
12	Frāpaiiås ^o : name of mountain 20	gāraija- > ā.gāraija- 8
frauuaši- f.: fravashi, pre-soul 4	frārāiti- f.: generosity 19	gātu-: place 11
frauuaza- mid.: to drive/fly forth/forward	frāšmō.dāiti- f.: sunset 14	gāθā-: Gatha 11
12	frāšmi-: ruddy, with the color of the sunset 20	
frauuāra-: *porch(?) 17	frāknas /frāknas sal /	gauš, nom. sing. of gao- 2
frauuaxša-: penis, twig,	frātat.caiia- for *frātacaiia- < √tak/tac: to	gāuuaiiana- n.: cowpen 17
branch, protrusion 9	make flow forth 17	o , b. p. a goulddalla- 13
fraxšnin-: in foreknowledge, forewarned 20	frāuua- < ?: to *prevail(?) 19	gərəδa-: den, habitation of daēuuas, etc. [OInd. grhá-] 17
fraxšta- (cf. frahišta-) < √stā mid.: to	frāuuaocəm > frāmrao- 19	gərəza- < √garz/jarz mid.; to complain
stand forth 19	frāuuixta- < √vaēg/vaēj: wielded forth, well wielded 16	ament 9
frazahiţ > frazā- 19		gəuruuaiia- < √grab/garb: to grasp, take
frazainti- f.: offspring 12	frāna: by the great quantity (of) 20 frāranao- < √ar: to send forth (?) 17	hold of 5
fra.zā- < √zā: leave way behind 19	frinā-/frin- < √frī: to befriend, satisfy(?)	granta-: angry 11
Frazdānu- or Frazdānauua-: name of a	11	
river 8	friθa-: dear 4	griuuā-: neck, mountain ridge 17
frā.bara-: to bring forth, present 17	friθiia-: to decompose (?) 20	Guða-: name of a river 20
frāda- (frāδa-): to further 13	frī- f.: friendship, satisfaction(?) 15	gufra-: deep, profound 9
frādat.fšao-: cattle-furthering 10	fšah-: *nail(?) [cf. paiti.auua.paša-] 17	guṇdă-: lump (?) 16 guza- < √gaoz mid.: to hide 19
frādat.gaēθa-: furthering the world of	fšaonaiia- < fšaoni-: to tend sheep	guza- \ vgaoz mid.: to nide 19
living beings 6	herds(?) 19	γənā-: (divine) woman 1()
frādat vignam hailing 1()	fšaoni- m.: *sheep herd 9	γžara-; to gurgle, rush (water) 13
frādat.vispam.hujiiāiti-: furthering-all- living 10	fšarəma-: shame 16	γ žāraiia- $< \sqrt{\gamma}$ žar: to flow (in a rush) 17
frā.drənjaiia- < √drang: to learn by heart	gaδa-: robber 18 gaēθā-: sing.: herd, world of living	ha-, ta-: personal/demonstrative pronoun
frā.dərəsra-: visible from afar 11	beings; plur.: living beings 10	haca: from, acc. to (+ abl.) 14
frā.hunao- (frā.hunuua-) < √hao: to press forth 13	gaēθiia-: belonging to/residing in the	haca- < √hak/hac mid.: to follow 6
frāii-, see fraii- 12	world of living beings, 2	hadiš- n.: seat 15
frāiiah-, comp. of pouru- 19	gaēθō.frāδana-: furthering living beings/	hada: together with (+ instr.) 15
frāiiataiia-: to make somebody take up a	heerds of cattle 20	haδō.gaēθa-: (people) having herds
(firm) stand 17	Gaiia- Marətān-: "life with the dead	together 18
frāiiauuaiia- < ?: to *expose (to: + dat.)	thing"(?), name of the first mortal	haδō.zāta-: german (about siblings) 13
18	proto-man 12	haba.aesma-: together with firewood 19
frāiiašəθβa- < yaz: which ought to be	gaiia-: life 7	haδa.baoidi-: together with incense 19
sacrificed (to) 13	gairi- m.: mountain 3 gandarəβa-: mythical being 20	haða.ratufriti-: together with satisfaying
frāiiaza- < √yaz mid.: to send forth in	gao- m., f.: ox, cow; plur. cattle, animal	the models 19
sacrifice, sacrifice (+ acc. of thing or	species 2	haēnā-: (enemy) army 9
god) 4	gaobana- n.: udder, milk pail(?) 14	haiθiia.dātəma-: who most (often)
frāiiātaiia- < √yat: to put down in one's	gaociθra-: containing the seed of animals	establishes the true (existence) (?) 17
place 11	11	haiθiia-: true, real (not only seemingly true) 4
frāiieziia- pass. of frāiiaza-: to be sent	gaoiiaoiti- m.: grazing ground 10	
form in sacrifice 20	gaomant-: containing milk 8	haiθim.ašauuan-: in truth Orderly 19 hakərəţ: once 18
rrano.numata-: having more good	gaomauuant-: containing milk 13	hama-: one and the same 16
German	gaona-: profit 15	hamaθa yaθacit: in exactly the same
	gaoša-: ear 3	way as 11
C.=!!= 1	gaošāuuara-: ear-ring 7	Hamaspaθmaēdaiia-: New Year's
19	gaozasta: with milk in the hand(s) with	festival 10
frā.mrao-/mru-: to pronounce, proclaim		hamb- > hanb-
8		hamərəθa-: opponent, competitor 8
		hamista- < ?: *removed 18
•		hamisti- f.: *removal 16

		I
hamō.xšaθra-: with single command 20	haθrā.niuuaiti- f.: ability to overcome	ham.raēθβaiia- < √raēθ(β)/riθ: to mix
hampərəsa- < √pars/fras mid.: to	right then and there 11	together 11
deliberate 16	haθrāņk-, haθrāņc-: in one and the same	ham.uruuisuuanh- < uruuisuua- + āh- ?:
han-, aor.(?) hana-: to earn, gain 20	direction 12	with contorted mouths(?) 16
haṇ- see also hạm-, həṇ-	hauruua-: all, entire 7	ham.va-: to blow (together) 16
hanbara-: to carry together, collect 16	°hauruua-: guardian 13	ham.vaintī-: *harmonious 12
hanbāraiia- < √bar: to carry together,	Hauruuatāt- f.: Wholeness; the fifth of	ham.varəiti- f.: *valor 14
accumulate 9	the Life-giving Immortals 2	ham.varəitiuuant-: *valorous 11
haṇdaēsaiia- < √daēs/dis mid.: "get a	hauua-: own 2	hē encl. pron. gendat.: to/for him/her 5
load (of)" 20	hauuat.zəm-: just as much as, equal to	hənti < ah-: (they) are 1
handraxta-: (firmly) held together 11	the earth (?) 16	hərəza- < √harz: to let loose, leave, let
hangərəfša- < hangəuruuaiia- 19	hauuant-: equally much 17	(through the haoma filter) > to filter
hangəuruuaiia- < √grab: to grab, seize 8	hauuana- neut.: haoma pressing 15	(the haoma) 13
hanjamana- n.: assembly 1	hauuanvha- (< hauuanhua-): well-being	hiynu-: *clean (or similar) 18
hanjasa- < √gam mid.: to come together	11	hiku-: dry 9
6	haxaē- m.: companion, friend 3	hikuuāh- < hiku- + āh-: with dry mouth
haṇkāraiia- < √kar?: to gather (for the	haxa δ ra- < $\sqrt{\text{hak n.: association}}$,	9
		him (hīm) f. encl. pron. acc.: her 5
sacrifice to: + gen. or dat.) 9	company 15	hiṇca- < √haēc/hic: to pour 13
hankərəma-: epithet of Haosrauuah of	haxman- < √hak n.: following, company	hindu-: the river that surrounds the world
uncertain meaning 15		·
hana-, aor. of hanaiia- 19	haxša- $< \sqrt{\text{hak}}$: to induce (to: +	(?) 17 hiš.hak-/hišc- < √hak: to follow 16
hana-: old man 18	infinitive) 18	
hanaiia- < √han mid.: to gain, win 19	hazah- n.: violence, violent act 14	hišāra- (< √har): guarding 20
haŋ ^v harəna- n. dual: jaw 15	hazanhan-/hazasn-: violent person, thug	hišku-, contamination of huška- and
haoiiå < hauua- (Lesson 16) 19	12	hiku-: dry 18
haoma-, Haoma-: the haoma plant and a	hazaŋra- n.: a thousand 3	hišmara- < √hmar act.: to list, report 13
god 2	hazaŋraγna-: ability to strike a thousand	hišta- < √stā act: to stand (up), take up
haomiia-: pertaining to the haoma 15	18	position; mid.: to stand 3
Haosrauuah-: name of a legendary hero	hazaŋrəm: a thousand 18	hita-: team of horses 19
(kauui) 7	hazaŋrō.gaoša-: with a thousand ears 10	Hitāspa-: name of a legendary figure 13
haosrauuanha- n.: good fame 11	hazasn- < hazanhan-	hitō.hizuuah-: with bound tongue 15
haoša- < √haoš: to dry out 16	hācaiia- < √hak: to induce (to: +	hizumat, probably error for *hizuuat abl.
haozaθβa- n.: being of good tribe 15	infinitive) 13	of hizū- 15
hapta.dasa-: seventeenth 18	hātam < haṇt- 15	hizuuā-/hizū- m.: tongue 15
hapta.sata-: 700 18	hāθrō.masah- adj.: the length of a	hubaδra-: lucky 17
hapta: seven 18	"league" 9	hubaoiδi-: fragrant 9
haptaθa-: seventh 18	hāθra- n.: a length measure, "league" 9	hubaoiδitəma-, superl. of hubaoiδi- 12
haptahuua-: a seventh 18	hāuuanō.zasta-: with (pestle) and mortar	hubərəiti- f.: good treatment 16
haptāiti-: seventy 18	in the hand(s) 17	hubərəta-: well-treated 6
Haptō.iringa-: Ursa Major, the Big	hāuuanān-: the priest in charge of	hudāh-, huδāh-: giving good gifts 8
Dipper 6	pressing 18	hudaēna-: having a good daēnā 5
Haraitī-: name of the mountain in the	hāuuana-, dual: (pestle) and mortar 9	huðastəma-, superl. of huðah- 12
middle of the earth; also called Harā-	Hāuuani-: Hāuuani, the genius of the	huδåŋha-: munificence 19
11	time of the haoma pressing (in the	hufrabərəti- f.: good carrying forth 18
harəδi-: *idiot(?) 17	morning) 5	hufraouruuaēsa-: who turns well (+ acc.)
harətar-: guardian, watcher 15	hāuuišta-: student 13	20
harəθra-: watch, guard 13	hāuuōiia-, hāuuaiia-o, haoiia-: left	hufrāiiuxta-: well put together (the blade
harəθrauuant-: providing overseeing 19	(opposite of right) 13	and the handle?) 16
hascit: even he 20	ham.bara-: to carry together, store up 9	huiiašta-, comp. huiiaštatara-: well
haθra.jata-: smashedstruck down then	ham.cara- < √car mid.: to dwell together	sacrificed to 14
and there 12	(with) 6	huiiašti-/iiešti- f.: good sacrifice 16
haθra.taršta-: frightened then and there	ham.hišta- < √stā mid.: to stand	huiiāγana-: a kind of companions
12	(together), gather (intr.) 14	(sharing beds/foxholes?) 18
haθra: in one and the same place, right	hamina-: (of) summer 15	huiiāiriia-: bringing good seasons
then and there 8	ham.nidarəzaiia-: to tie together 9	(harvest) 8
haθra: together with (+ instr.) 15	ham.rāzaiia- < √raz, mid.: to straighten,	hujiti- f.: good gain 20
haθrauuanant- $< \sqrt{\text{van}}$: winning there	comb; stretch (oneself) 6	Hukairiia-: name of a mountain 4
and then 19	ham.raēθβa-: direct pollution 18	hukərəp-: having a good (beautiful)

shape 12 hukərəpta-: well-shaped 3	huuā.vaēγa-: having its own (or: good) push 19	jan- (jana-) < √jan/γn: to smash, strike, kill 7
hukərəptəma-, superl. of hukərəp- 12 hukərəta-: well-made 7	huuāzāta-: well-born, noble 7 huuaθβa-: who has good herds; standing	janiia-, pass. of jan-: to be smashed, stricken, killed 7
humaiia- < maiiā-: having good creative	epithet of Yima 1	janta, nom. sing. of jantar-: smiter,
magic(?) 8	huuaθβauuant-: containing good herds	striker, smasher 1
humanah-: of good thoughts 16 humata-: well-thought (thought) 2	13 Huuōuua-: name of a family 4	jantar- < √jan/γn: striker (+ acc.) 8 janh-, aor. of jasa- 19
humižda-: giving good rewards 19	huxta-: well-spoken (word) 2	jarəziia- < √garz/jarz: plaintive 9
hunairiiank-: talented 20	huxšaθra-: having good power 3	jasa-√gam: to come 2
hunao-/hunu- < √hao/hu, mid.: to press	huxšaθrō.təma-, superl. of huxšaθra-:	jata-, past part. of jan-
6	having good command 9	jāmaiia- < √gam/jam: to make go, chase
huniuuixta- < ni √vaēg/vaēj:: well bran-	huxšnuta-: well sharpened 16	13
dished, well brought down (upon + loc.) 16	huzantu-: of good tribe 15	Jāmāspa-: Djamaspa; person figuring in the legends of Zarathustra. 1
hupaiti.zanta-: well recognized 17	iδa: here 4	Jāmāspana-: son of Jāmāspa 15
huparəna-: with good feathers 20	iδa <u>t</u> : here 11	jafnu-: depth 17
huptarəta-: having good wings 16	im, sing. nom. fem. of ima-: this 4	$ja\theta\beta a$ - < \sqrt{jan} : which ought to be
hupuθriia- n.: the fact of having good.	ima-: this 2 imat: neut. nomacc. sing. < ima- 3	smashed 13 jiia.jata-: struck by/propelled by the bow
huraoδa-; well-shaped 3	ime: masc. nomacc. plur. < ima 3	string (jiiā-) 16
huraθa-: having good chariots 3	Indra-: name of an old god (cf. OInd.	jima-, aor. subj. of jasa- 19
huruniia- n.: the fact of having a good	Indra) 6	jit.aša-: whose Order is damaged,
soul 11	inja: watch it! (?) 20	crippled 20
huruθma-: good growing power 17	irista- < √raēθ/iriθ: to "depart," die 13	juua- $<\sqrt{j(\bar{\imath})}$ uu: to live 7
husrauuah-: having good fame 15	iristō.kaša- < √kart: corpse-cutter 15	juua-: alive 2
huš.ham.bərəta-: well assembled 20 huš.hambərəta- < √bar: well carried	irišiia- < √raēš/riš: to be harmed 13 irita < irinā- < √raē/ri: to defecate 17	ka-: who? 4
together, well-accumulated 17	iriθiiastāt-: (the fact of) dying, mortality	kaēθ-, present cinaθ-: to become clear
huš.haxman-: providing good company	14	(about); perfect: to know, realize 20
17	isa- $< \sqrt{a\bar{e}s}$: to be able, have command of	kaēnā-: revenge 20
hušiti- f.: good dwelling 10	(+ gen.) 5	kaða: when? 6
huškō.zəmō.təma-: where the earth is	isāna- pres. part. of isa-: ruling 14	kahrkatāt- f.; the word "chicken" 8 kahrkāsa-: vulture 11
most dry 15 huška-: dry 14	iša- < √aēš mid.: to seek 17 išarə: instantly 13	kaiia < ka- 14
hušx ^a fa perf. of x ^a fsa-: sleep, see	išara.štāt-: momentaneousness 20	kaiiaδa-: magician(?) 11
Lesson 20) 17	išasəm: *needy, indigent(?) 20	kaiieiδī-: female magician(?) 11
huta-, past part. of hunao- 13	išiia-: (who/which is) to be sped along,	kainikā-: young woman 13
hutašta- = hutāšta-: well fashioned 10	speedy 12	kairiia- n.: work (to do) 5
huθaxta- < θanjaiia- < √θang: well	išti- f.: a wish or sacrifice 7	kamarəða-: head (daēuuic) 19
pulled (bow) 16 huuapah- < apah-: having good works,	išu-: arrow 16 iθa: in this way 6	kamarəδō.jan-: who smashes the heads (of the old gods) 11
artisan 16	iθiiejah-: dangerous 8	kaņbišta-, superl. of kamna-: least 15
huuar-/huuan- n.: sun 11	iθra: here 6	kaniiā-: young woman 4
huuarə.barəzah-: the height of the sun	ižā-: milk libation 15	karan-: edge, border, end 11
19 .	ižā-: libation of milk 19	karapan-/karafn-: "mumbler"; a kind of
huuarə.dərəsiia-: exposed to the sun 16		bad priests 12
huuarə.xšaēta- n.: the sun 11 Huuarəz-: name of (one of?) two	jaēšəmna- < √jaē/ji: to win(?) 19 jaγāra perf. of √gar: to be awake 20	karəta-: knife 15 karša-: furrow 18
brothers 11	jayna-, intens. of jan/yn: to smash to	karša- < √kar: to till, plow 13
huuaršta-: well-done (deed) 2	pieces 13	karšiia-: that ought to be tilled, plowed
huuaspa-: having good horses 3	jayništa-, superl. of a form of jayna-:	13
huuasta- < √ah: well-shot 12	smashing the most 8	karšipta-: name of a mythical bird 18
huuāfritō.masa-: of the size reserved for	jahikā-: bad woman 13	karšiuuaņt-: sb. who tills, sows 16
one who is a well-invited guest(?) 20 huuāuuaiiah-: possessing good/his own	jai8i < √jan 4 jai8iia- < √gad/jad: to implore 4	karšuuar/n- n.: continent, country 16 karšū-: furrow, acre(?) 19
*strength (of youth, life) [OInd.	jaini- f.: woman 12	kascit: each and every one 4
váyas-? 15	jamiiā- aor. opt. of jasa- 19	kasuuiš- < kasu- "little" + viš-

"poison"(?): with *pustules, with acne (?) 17	maiõiia-: intoxicating beverage 14 maiõiiāiriia-: "mid-season," mid-winter	killed by a man 8 mata-, past part. of maniia-: thought 12
kašā-: armpit 2	10	mat: with (+ instr.) 15
kata-: covered (part of?) building, house	maiδiiōi.zarəmaiia-: "mid-green," mid- spring 10	mat.āzainti-: with examples 16 mat.raθa-: possessing chariots 16
katarascit nom. sing.: each (of the two)	maiδiiōi.šāδ-: sitting in the middle 20 maiδiiōi.šəma-: mid-summer 10	maxši.bərəta-: carried by flies 20 mazānt-: great 12
katō.masah-: the size of a *house 15	maiδim < maiδiia-: in the middle (of +	mazdaiiasna-: someone who sacrifices to
kat < ka-: how?, what?, when? 3 kaθa: how? 5	gen.) 13 maiiah- n.: *pleasure 19	Ahura Mazdā; Mazdaiiasnian, Mazdean 1
kauuaē- m.: kauui; mythical poet-priests,	mainimna < maniia- 19	mazdā- m.: omniscient 2
some of them were Zarathustra's competitors 3	mainiuuå < maniiu- 19 mainiuuasah- > maniiuuasah- 13	mazdō.frasāsta-: ordained/taught(?) by Ahura Mazdā 10
kauuaiia- = kāuuaiia-: belonging to the kauuis 9	mairiia- < √hmar: that ought to be memorized 16	maziiah-, comp. of mazānt- 11 mazišta-, superl. of mazānt-: great 3
kax ^v arəδa-: magician(?) 11	mairiia-: villain, rogue 4	mā, + imperative (injunctive, optative):
kax ^v arəiδī-: female magician(?) 11	mairiiā-: villainess 4	let not 4
kāiδī-: female magician(?) 11	mairiiā-: villainess, bad woman 12	māh-: moon, month 8
kāraiia- < √kar: to till, sow 12	mana gen. < azəm: my 9	māhiia-: of the months 10
kāuuaiia- = kauuaiia- 15 Kasaoiia-: name of a mythical lake from	manah- n.: thought, mind 2 manahiia- : of thought 19	māiiauuant- < māiiā-: rich in creative magic(?) 14
which the three saošiiants will emerge	manaoθrī-: neck 7	mānaiia- < √man: to resemble 11
9	manauuaintī-: victory over envy (?) 20	mānaiiən, manaiiən ahe yaθa: like 12
kəhrpa: in the form (of: + gen.) 11	maniia- < √man mid.: to think 12	mätar- f.: mother 6
kərəfš.x ^v ar-: flesh-eating 9	maniiauua-, fem. maniiauuī-: belonging	māzaniia-: giant (daēuuas) 15
kərənta- < √kart: to cut 13	to/residing in the world of thought 2	māzdaiiasni-: of/belonging to the one
kərənao-/kərənu- < √kar: to do 4	maniiəuuī-, fem. of maniiauua- 3	who sacrifices to Ahura Mazdā (of the
kərəp-/kəhrp- f.: form, shape 3	maniiu-: mental force, inspiration;	one who believes in Ahura Mazdā) 2
kərəsāni-: name of a mythical villain 6	traditionally translated as spirit (see	$ma\theta$ βa- < √man: which ought to be
kərəθiia-, pass. of kərənta-: to be cut 16	Lesson 2) 1	thought 13
kiriia-, pass. of kərənao-: to be done 9 kö, nom. sing. m. of ka-: who? what?	maniiu.stāta-: stood in the world of thought 11	maθra-: poetic thought (expressed in words) 1
how? 3	maniiu.tāšta-: fahioned (by a carpenter)	mərašiiā-, opt. of mərənc- 18
kudat šāiti-, with negation: whence	in the world of thought 11	mərəγa-: bird 7
(there is no) happiness 20	maniiuuasah-, maniiauuasah-, mainiuu-	mərəyənte < *mərənx-te (for *mərəng-
kuθra: where? 6	asah-: whose place is in the world of	de), 3rd sing. pres. mid. of mərənc-
kuua: where? 6	thought 13	/mərənk- (see Lesson 16) 12
kuxšnao-/kuxšnu-, desiderative of	maniiuš.x ^v arəθa-: providing food in the	mərənc-/mərənk- (mərənca-) < √mark: to destroy 8
√xšnao/xšnu mid.: to wish (seek) to	world of thought 17 manh- (manha-), aor. of maniia- 19	mərəθiiu- m.: death 6
please (win the favor (of)/make favorable) 19	mara- < √hmar: to memorize 17	mē: to/for/of me 2
aute) 19	maraγā-: green field 17	miiazda-: ritual meal 14
maδa-: intoxication 8	maršū-: belly (daēuuic) (?) 19	milezdin-: (possessing, preparing) ritual
maδaiia- < √mad mid.: to intoxicate oneself 15	marša-, pass. of of mərənc-: to be destroyed 16	meals/offerings 14 mimarəxša- < √mark mid.: to wish to
maδəma-: middle 14	marətān-/marəθn-: mortal (see Gaiia-	destroy 13
maēγa-: cloud 9	Marətān-) 12	minu-: broach 7
maĕsman- n.: urine 15	marəza- < √marz: to stroke 11	mitaiia- < √maēt/mit: to stay, dwell 4
maēša-: sheep, widder 15	masah- n.: size, length 9	miti-: top of the head(?) 18
maēšina-: pertaining to sheep 15	masăna- n., plur. f.: greatness 15	miθaoxta-: something spoken wrongly
maēšī-: ewe 15	masiiah-, compar. of masita-: longer 14	19
maēθana- n.: dwelling, habitation 17	masita-: long 9	miθō adv.: wrongly, shiftily 20
maēθaniiā-: dwelling, habitation 10	masišta-: longest 12	miθβar/n-: pair 16
maēza- < √maēz/miz: to urinate 8	masī- f.: great 20	miθnā-/miθn-: to stay, dwell 4
maya-: hole 18	masti- f.: knowledge 8	Miθra-: solar deity, god of contracts and
mahrka-: destruction 3	mașiia-: man, mortal man 1	agreements (see Lesson 2) 1
mahrakaθa- n.: destruction 17	mašiiāka- (usually plural): people 4	miθrō.tbaēš-, probably error for
maiδiia- n.(?): middle 7	mašiiō.jata- < mašiia- + jata-, pp. of jan-:	miθrō.tbiš- (cf. tbaēšah-): who is

hostile to the contract/Miθra 16 miθrō.druj-: who is false to the contract/ Miθra 16 miθrō.ziiā-: who harms the contract/ Miθra 16	nāumaiia: ninety-fold 18 nāuuaiia-: *deep, *in spate(?) 18 nāš-, aor. of ašnao- < √nas/as 19 Nåŋhaiθiia-: name of an old god 18 nåŋhan- < nāh- "nose" 15	ništar- < √starH: to spread out 17 ništāta-, past part. of ništaiia- 13 nitəma-: lowest 3 niθanjaiia- < √θang: to pull, stretch (a bow)
mižda- n.: reward 17	nama, nama < naman- n.: by name 6	niθaxtar-, agent noun of niθanjaiia-: a
mošu: soon, quickly 2	namišta-, superl. of namra- 12	puller, stretcher (of the bow) 19
mrao-/mru- < √mrao/mru: to say 4 mrura-: *destructive(?) 19 mruta- < √mrao: spoken 12	nd = Pahlavi OD = tā: until 18 nəma- < √nam mid.: to bend (down) 19 nəmah- n.: homage 7	niuuaēδaiia-: to make known, announce, introduce (for the sacrifice to: + gen. or dat.) 11
muš f.: *mouse 13	nəmaíia- (OAv.) < nəmah-: to do homage 17	niuuāiti- fem. < √van: winning, victory 17
nabānazdišta-: closest relative(?) 17	homage 2	niuuāna- < √van: to be victorious 20
naδa- < √nād: to revile 16 naēd-/nid- (nis-) < √naēd/nid: to blame, scorn 4	nəmō < nəmah- n.: homage to! (+ dat. [gen.]) 13	niuuərəziia- < √varz: to perpetrate 19 nix abdaiia- < *x abda-: to put to sleep
naēða, cf. nōiţ: not 8	nəmō baoδaiia-: to revere, do homage (to: + dat.) 20	nizənga-: reaching up on the leg (?) 12
naēma- n.: a half, side 12	nəmō.bara-: sb. who does homage 17	nižbairišta-: most getting rid of 17
naēšiia-, fut. of naiia- 13	nərəfsa- < √narp: to wane 8	niž.bara- $< \sqrt{\text{bar}}$: to take out/away, re-
naiia- < √naē/nī: to lead 13	nərəfsastat- f.: waning 8	move, get rid of 6
naire.manah-: having manly/heroic	nidaθa- < √dā: to put down, place 7	nižbərəiti- f.: removal 16
thought, valorous; epithet of	nidarəzaiia- < √darz: lay in chains 18	nižbərəta-, past part. of < niž.bara-:
Kərəsāspa- 7	niδaiia- < nidaθa- 18	taken away, removed 6
Nairiia- Sanha-, Nairiiō.sanha-: the heroic/divine announcement; messenger of the gods 12	niδā.snaiθiš-: laying down (his/her) weapon(s) 15 niδātō.pitu-: with stored food(?) 20	niž.duuara- < √duuar: to run out 16 nmānō.paiti-: master of the home/house 12
nairiia-: manly, heroic 5	nifrāuuaiia- < √frao: to make fly 20	nmāna- n.: house, home 4
namra-: soft, pliable 12	ni haδ-/šaδ-: to sit (down) 20	nmāniia-: related to the house/home 9
naoma-, nāuma-: ninth 18	ni hara- = nišaŋhara- √har mid.: to	nō, encl. acc., gendat. of pers. pron. 1st
Naotairiia-: Naotarid, belonging to the	guard (against: pairi + abl.) 20	plur.
Naotaras, a legendary clan 7	niiāņk-, nijāņc-, *nic-: downward 12	nōiţ: not 3
Naotara-: name of a clan 19	niiāsa- < √yam/yā mid.: to take 20	nurəm: now 2
napāt-, napt- (nafəδr-): grandson 6	niiāza- mid.: to tie, tighten (the waist) 7	nū: now 19
nasao- f. (nom. nasuš): (demoness of) carrion 5	niiuruzdō.təma-: most sequestered (cf. OInd. niruddha?) or the ones with	ōim, acc. sing. m. of aēuua- 2
nasiia- < √nas: to perish 4	most stunted growth (?) 18	
nasumant-: containing dead matter 16	nijan- < ni + $\sqrt{\text{jan/yn}}$: to strike (down) 8	paca-√pak/pac: to cook 6
nasuspaiia-: (arbitrary?) throwing (out) of corpses 20	nijasa- <√gam/jam: to come down 20 nikanta- < ni.kan-: buried 16	paδ- (pāδ-/bd-) m.: foot 11 paδa- n.: step, footprint 19
nasuš- n.: carrion 15	nimrao-/mru- < √mrao/mru mid.: to call	paēman- n.: (breast) milk 16
nauua: nine 18	down 8	paësa: with spots, leper(?) 17
nauua: nor, but not 19	nipā- < √pā: to protect 14	paiδiiā-: tendon, sinew 20
nauua.dasa-: nineteenth 18	nipāiia- = nipā- 18	paiδiia- = paiθiia- < √pad mid.: to lie
nauuaiti-: ninety 18	nipāraiia- < √par: to *transfer 9	down 19
nauuasēs° baēuuan; 90,000-18	nipātar-: protector, guardian 6	pairi: around (+ acc.) 11
nauuasata-: 900 18	nipātēe, inf. of nipā- < √pā: to protect	pairi: (away) from (+ abl.) 13
nauuāt: or not 18	13	pairi.anharšta-, past part. of
nauuāza-: ship's captain 1	nišanhad-, intens. of nišad- < √had: to	pairihərəza- < √harz: to filter 15
nazdišta-, superl. of asna-; nearest 10 nā poss. pron. dual; our 8	sit/set down firmly 17 nišanharətōe, inf. of nihar- < √har: to	pairi.bauua- < √bao/bu: to be (lie) around, surround 12
nā: a particle that often follows ya θ a. 18	watch, guard 13	pairi.brina- < √braē/brī: to cut, pare 6
nāfa- m.: umbilical cord(?) 16	nišãδaiia- < √had: set down, establish 16	pairi.da $\delta \bar{a}$ -/da δ - < $\sqrt{d\bar{a}}$: to lay out, present
nāh-: nose 14	niš.harətar- < √har: guardian 17	5
nāirikā-: woman, wife 9	niš.hauruua- < √har: guard 17	pairi.daēza-: surrounding wall 18
nāiriuuant-: containing a wife 13	niš.hiδa- < √had: to sit down 4	pairi.daēzaiia-: to enclose with a (mud?)
nāman- or naman- n.: name 2	niš.nāša- < √nas: to destroy (and send	wall 18
nāmāniš, instr. for nomacc. plur. of nāman- + adj. fem. plur. 14	back) down 7 ništaiia- < √stā: to order 13	pairi.daxiiu-: around the land(s) 16 pairi.dāraiia- < √dar: to keep away from

13	paiti.karša- < √kar(š): draw a furrow in	2
pairiuuaēna-: encompass with one's	18	paoiriia-: first 4
sight 19	paiti.miθnā-: to *send back(?) 18	Paoiriiaēinī-: Pleiades (?) 20
pairistā- = pairi.štā- (Lesson 17) 19	paiti.mrao-/mru-: to answer 4	paoirim: firstly, the first time 7
pairi.fra.mərəza < √marz: to wipe clean	paiti.nisrinao- < ni-sri-nao- < √sraē/sri:	paoirī- f. of pauru- 4
all around 14	to lean against 18	paouruuāuuaiiōit ?: AirWb.: paouruua
pairi.iriθiiastāt-: the (fact of) dying 20	paiti.paršti- f.: *study 11	auuaiiōit < auua-yā- "to get lost"
pairi.jasa-: to come around, serve 16	paiti.pərəna- < √par: to conquer 18	(unlikely) 19
pairikā-: sorceress, witch 8	paiti.pərəsa-: to ask in return 5	paouruua.naēma-: the front half/side 14
pairi.maniia- < √man: to despise 16	paiti.raēcaiia- < √raēk: to leave, abandon	paošišta-: foulest 15
pairiš.hāuuani-: surrounding the time of	16	par-, present pərənā-: to fill 20
the haoma-pressing 10	paiti.raēθβa-: indirect pollution 18	parāņk-, parāc-: away 12
pairištaiia- < √stā: to keep (sb.) away 16	paiti.raēxš-, aor. of paiti.irinak-, paiti	para (adv.): before, earlier 11
pairišta.xšudra-: whose semen has	raēcaija- 19	para.cara- < √car: to pass by 20
stopped flowing 18	paitiriciia- < √raēk: which ought to be	para.cinah-/cinas- < √caēš: to assign,
pairi.štā- < √stā: to stay away from (+	relinquished 15	refer (sth. to sth.) 13
gen.) 16 pairiš.x ^v axta-: girded 16	paitiscaptōe, inf. of *paitišcanb- < √skanb/scanb: to obstruct 13	para.gəuruuaiia- < √grab: to take up, receive 12
pairi.tanao/tanu- √tan: to stretch (spin,	Paitiš.hahiia-: season leading up to the	para.haoma-: preparatory haoma 10
weave?) away (from : haca) 15	harvests 10	para.hinca- < √haēk/hic: to sprinkle 18
pairiuuāra-: surrounding protection;	paitišmara- < √hmar: to commemorate,	para.hixti- f. < para.hinca-: sprinkling
enclosure, fence 14	keep in mind 16	18
pairi.vaēna-: look around, encompass	paiti.šmuxta-, past part. of	para.iriθiia- < √raēθ/riθ: to pass away 8
with one's sight 16	*paiti.šmuṇca- < √maok/muk: to put	para.irista- < para.iriθiia-: passed away
pairi.vāra- = pairiuuāra- 17	on (shoes) 12	12
pairi.vərənao-/vərənu- < √var: to cover	paitištātōe, inf. of paitištā- < √stā: to	para.jasa-: to go away to(?) 16
(up) 9	withstand 13	para.pata- < √pat: fly away 15
paiti: in(to), on(to), upon (+ acc.) 9	paitiš.xvarəna- (sing., dual.): cheeks,	para.paθβant-: flying far away 15
paiti: at, beside, next to (+ abl.) 14	jaws(?) 14	parāza- < √az: to take away 20
paiti: down to, close to (+ instr.) 15	paitita- < paiti- √i-: absolved 12	parəna- n.: feather 2
paiti: on, in return for (+ loc.) 17	paitita < paiti-aē-/i-: to go to, defecate	parənaŋ ^v ant-: *plentiful 20
paiti.ająθra- < paiti-ā √gam n.: the	(?) 17	parənin-: feathery 18
coming back, return 20	paititarətēe, inf. < √tar: to overcome 13	parət-, present pərəta- (parəta-?): to do
paiti.aog- < √aog/aoj mid.: to answer 6	paititi- f.: atonement, redemption 20	battle 19
paiti.apa.gəuruuaiia- < √grab: to	paiti.θråŋhaiia- < √tarš/θrah: to frighten	parō: before, earlier than (+ gen.) 11
withdraw 20	back toward 16	parō: before (+ abl.) 14
paiti.auua.jasa-: to come down hither 4 paiti.auua.kərənta- < √kart: to cut down	paiti.vərəta-: protected 20 paiti.visa- < √vaēs/vis mid.: be ready for	parō.arəjastara- < arəjah-: much more valuable 14
(to/upon: instr.) 4	18	parō.asna-: future 16
paiti.auua.paša-: to nail(?) [cf. fšah-] 17	paiti.yānk-, *paitic-: facing, straight	Parō.darəs-: name of a mythical cock 8
paiti aza- $< \sqrt{az}$ mid.: to counteract 20	toward 12	parō.katarštəma-: ? 12
paiti.bara- < √bar: to bring back, return	paiti.zainti- f.: recognition 19	parša-: ear of grain 18
(greeting: nəmō), *honor in return (?)	paitizanta-, past part. of paiti.zān- <	Paršat.gao-: proper name; Having-
15	√zān/xšnā: to recognize 14	spotted-cows 11
paiti.daiia-: overseer 12	paiθiia- = paiδiia- < √pad mid.: to lie	paršta-: back, protection 14
paitiiāpa-: against the stream(?) 20	down 15	pasca: after (+ gen.) 11
paitiiāra-: adversary 3	panca.dasa: fifteen; fifteen-year old 8	pascaēta: after + instr. 18
paitiiaogət.tbaēšahiia-: responding to the	pancadasa-: fifteenth 18	pascaēta: afterward 5
animosities (of sb.) 13	paņcasat° = paņcāsat-	pascaθiia-: (which comes from) behind
paiti.irinak- < √raēk: to relinquish 17	paṇca.sata-: 500 18	15
paiti.irista- < paiti.raēθβ-: polluted	panca: five 12	paskāt: behind, (from) behind 8
(indirectly) 18	paṇcāsatəm: fifty 18	pasu-: (small domestic) animal,
paiti.jaiti- f.: ability to strike back 11	paṇṭā- m.: road, way (Lesson 12) 4	especially sheep and goats 5
paiti.janha-, s-aorist (thematic) of paiti.jasa- (Lesson 19) 18	paŋtaŋ ^v ha- n.: a fifth 3 paoiriiō.tkaēša- usually plur.: the first	pasuš.hauruua-: shepherd (dog) 17 pata- < √pat: to fall, daēuuic for
paiti.jasa- $\langle \sqrt{\text{gam}}; \text{ to come/go (to)},$	*guides 12	movement 14
attend (+ \bar{a} + acc.), to return (from:	paoiriiō.dāta-: first established 3	pata- > vī.pata- 5
abl.) 7	paoiriiō.fraθβaršta-: first fashioned forth	patar-> pitar-
· · · · · · · · · · · · · · · · · · ·		- ·

patarəta- < pta°: winged creatures(?) 15	much 2	raoxšnu-: light 20
paθā-: road (see also paṇtā-) 12	pouru.baēuuan-: by many ten-thousands	rapa- < √rap: to support, help 19
paθana-: broad 9	16	rapiθβā-: noon 7
pauruua-: prior, former 4	pouru.baēšaza-: containing many	Rapiθβina-: Rapiθβina, genius of noon-
pauruuan-: stone 20	medications 19	time 5
pauruuatā-: mountain 17	pouru.hazaŋra-: by many thousands 16	rasastat-: *generosity(?) 12
paxruma-: *solid 19	pourum < pauruua- 4	rasman- m.: battle line 8
pazaŋ hant- < *pāzah-: (broad-)chested	pouru.mahrka-: full of destruction 5	Rašnu-: divine judge who weighs the
14	pouru.mant-: plentiful 19	soul's thoughts, words, and deeds on
pazdaiia- < √pazd mid.: to *pursue(?) 7	pouru.nāiriia-: having many women 19	his scale 2
pāδ- > paδ-	pouru.sarəδa-: of many kinds 2	rašta- = rāšta- 16
pāiiu-: guardian 5	pouru.sata-: by many hundreds 16	ratu-: (divine) model, prototype 2
Pārəndi-; goddess of Plenty 14	pouru.spaxšti- f.: ability to see much 11	ratufriti- f.: satisfaction of the ratus;
pātar-: protector 4	Pourušāspa-: father of Zarathustra; lit.	ritual term referring to the correct
pāθrauuant-: providing protection 19	having grey horses 1	arrangement of the ingredients of the
Pāuruua-: name of a ship's captain	pouruš.x ^v āθra-: providing much good	ritual 15
tossed up into the air by Thraetaona	breathing space 17	ratumant-: containing (the word) ratu 13
(Θraētaona) but saved by Arəduuī	pourutāt- f.: plenty 19	ratuθβa-: ratuship 20
Sura Anāhita 1 pasnu- m.: dust 9	pouru.vastra-: with much grass 20	ratu.xšaθra-: whose command is
pasnuah- < pasnu- + āh-: with dust-	pouru.x ^v āθra-: having much good breathing space 9	according to/hails from(?) the models
filled mouth 9	pouru.x ^v arənah-: having much Fortune	raθa.kairiia-: adorned with wheels (?) 7
pastō.fraθah-: the width of the *skull 18	19	raθaēštā- m.; charioteer 4
pərəδa- < √pard: to fart 16	ptareta-: winged, see patareta- and	raθβiia-: according to the ritual models
perena-: full 2	huptarəta-	13
pərənā- (i.e., zaoθrā-?): full (libation?)	Puitika-: name of a sea 14	rauua-, f. rəuuï-: fast 7
20	pusā-: crown 7	rauuah- n.: wide open space 11
pərənā- < √par mid.: to fight, overcome	puθra-: son 3	rauuan- (raonă-?): *river 17
[cf. pərəta- < √part "to fight] 16	puθrauuant-: containg a son, sons 13	rauuascaran-: which runs free 16
pərənāiiu-: adult 13	puiia- < √pauu: to rot 20	razišta-: straightest; standing epithet of
pərənō.māh-: the full moon 10	puxδa-: fifth 14	Rashnu 5
pərəsa- < √pars/fras: to ask 5		rā-, present rāsa-: to give 20
pərəsaniia-: to discuss 13		
	raē-/rāii m.: wealth (see Lesson 12) 9	rāii- > raē- 12
pərəsao- f.: rib 8	raēcaiia- > paiti.raēcaiia- 16	rāiti- f.: generosity 19
pərəsao- f.: rib 8 pərəta- (parəta-?) < √part: to do battle	raēcaiia- > paiti.raēcaiia- 16 raēkō adv.(?): exiled 14	rāiti- f.: generosity 19 rāma- = rāmaiia-: to dwell (in peace and
porosao- f.: rib 8 porota- (parota-?) < √part: to do battle 19	raēcaiia- > paiti.raēcaiia- 16 raēkō adv.(?): exiled 14 raēšaiia- < raēša-: to hurt, wound 16	rāiti- f.: generosity 19 rāma- = rāmaiia-: to dwell (in peace and quiet) 18
pərəsao- f.: rib 8 pərəta- (parəta-?) < √part: to do battle 19 pərətō.tanu-: whose body is forfeited 19	raēcaiia- > paiti.raēcaiia- 16 raēkō adv.(?): exiled 14 raēšaiia- < raēša-: to hurt, wound 16 raēθβaiia- < √raēθβ: to mingle 13	rāiti- f.: generosity 19 rāma- = rāmaiia-: to dwell (in peace and quiet) 18 rāmaiia- < √ram: to dwell (in peace and
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1 1 1		
saŋha- < √saŋh: to announce 19	skənda-, in skəndəm kar-: to *cripple,	and horses 5
Saŋhauuācī-: Yima's sister captured by	debilitate (+ acc.) 9	Staota Yesniia: name of an Avestan text,
Aži Dahāka 9	snaēža- < √snaēg/snaēj: to snow 8	which probably comprises much of
saoca- < √saok/saoc/suk/suc: to burn	snaoδa- < √snaod: to wail 19	the Yasna 13
(intr.) 7	snaoδa-: (rain)cloud 19	staotar-: praiser 8
saoci-: *burning 19	snaiθiš- n.: blow, weapon 15	star- (plur. stārō) m.: star 6
saocint-, pres. partic. of saoca < √saok:	snaθa-: striking 19	star-: to stun, paralyze > stərəta-,
to burn, glow 12	Snāuuiðka-: name of an evil being 15	stərəθβant-
saokā-: glow, burning; *longing, *desire	spaēta-: white 2	star-, aor. of stərənā- 19
9	spaiia- < √spā: to throw (away)	staxra-: harsh 11
saošiiant-: revitalizer, said of the	spaniiah-, comp. of spanta- 14	stāhiia-: *steadfast(?) 19
successful sacrificer, especially the	spas- m.: spy 6	stār-> star-
last one, son of Zarathustra 2	spāδa-: army 9	stat > stat $stata < \sqrt{stas}$: *tired 20
sar- m.: association (with: + instr.) 15	spānah- n.: life-giving knowledge (?) 11	stāuuišta-, superl. of stura- 12
sarah- n.: head 16	spåŋh- aor. of spaiia- < √spā: to throw	ståŋh-, aor. of hišta- 19
sarəða-: species 17	away 19	stəhrpaēsah-: star-studded 11
sarəδa-: yearly, of the year 10	spēništa-, superl. of speņta-: most life-	stərəma-: *store-house(?) 20
sasti- f.: praise 16	giving 1	stərənā- < √starH: to spread out 19
sata- n.: hundred 15	spenta-: life-giving, (re)vitalizing 1	stərəta-, past part. of √star: stunned 12
Satauuaēsa-: name of a star 14	spəntō.maniiauua-: belonging to the	stərəθβaṇt- < √star: stunning, paralyzing
satō.kara-: having a hundred *horns (?)	Life-giving Spirit 11	13
19	spō.bərəta-: carried by dogs 20	sti- f.: temporal existence (= past,
satō.strah-: with a hundred stars 7	spō.jata- < span- + jata-: killed by a dog	present, and future) 8
satō.təma-: most hundred 18	8	stiδāta-: made in/for the (temporal)
satō.vira-: a hundred men (high) 15	Spitāma-: of the Spitāmas, Spitamid 1	existence (?) (cf. x ^v aδāta-) 18
Sauruua-: name of a daēuua (OInd.	spiti.dōiθra-: with *shiny eyes 20	stō < ah- 20
Śarva) 18	Spitiiura-: name of a demon 19	stui.baxəδra-: with sturdy portions 20
sauuah- n.: life-giving strength 10	sraë- (sraii-)/sri- mid.: to lean (against:	stuiti- f.: praise 15
Sauuahi: the eastern continent 16	acc.?) 19	stura-: stout, strong 12
sauuan hant: providing life-giving	sraēšiia-, fut. of sirinao- < √sraē: to mix	suβrā-: cattle goad(?) 19
strength 16	14	suδu- (suδuš-?): ? 16
saša- < √sak/sac: to learn 20	sraēšta-, superl. of srira-: most beautiful	suiia-, pass. of sāuuaiia-: to be
sācaiia- < √sak; to teach 13	7	revitalized 16
sādrəm: woe! (to: + dat.), what a	sraiiāna-: beauty 15	suka-: eyesight 11
disaster! (for: + dat.) 19	sraiiah-, comp. of srira- 14	suptiδarənga- < supti- "shoulder and
sāsnō.guš-: who listens to the	srao-/sru-: to hear 7	√drang "to hold firmly": (people) who
ordinances/commandments (of Ahura	sraoma(n)- n.: hearing 11	fight shoulder to shoulder (?) 18
Mazdā) 20	Sraoša-: god personifying readiness to	sura- (sūra-): rich in life-giving strength
sāstar-/sāθr-: evil teacher(?), evil	listen 1	1
commander(?) 11	sraošiiā-: punishment 13	surunao-/surunu- $< \sqrt{s}$ rao: to hear, listen
Sāuru: name of an old god (cf. OInd.		16
Śarva) 6	srauuah- n.: utterance, word; plur. also:	surunuuant-: audible 15
sāuuaiia- < √sao: to make swell (with the	renown, fame 11	susruša- < √sru: to wish to hear 13
juices of life), revitalize 14	srāuuaiia- < √srao/sru: to recite, sing 7	suxra-: red (hot) 11
Sāuuaŋhaē-: genius of the late morning	srira- (srīra-): beautiful 4	
5	sruta-, past part. of surunao-: heard 11	šaētō.frāδana-: wealth-furthering 20
sacaţea? 18	sruuaēna-: with nails 17	šē encl. pron. gendat.: to/for him/her 5
sasanh- $< \sqrt{sanh}$: to announce frequently	sruuō.zana-: belonging to the horned	šiti- f.: dwelling place 14
16	kind 15	šōiθra- n.: settlement 10
səndaiia- < √sand mid.: to take pleasure	srū- (plur. sruuī, sruiie) n.: nail 6	šōiθrō.baxta-: distributed by settlements
(in: + instr.) 15	staiia- < √stā: to install 20	8
səuuišta-, superl. of sura-: most rich in	stao-/stu-: to praise 9	šuδ- m.: hunger 9
life-giving strength 4	staoθβa- < √stao: which ought to be	Ü
scindaiia- < √skand/scand: to break 12	praised 13	śauua-: to go 3
sifa- <√saēf: to *brush 19	staoiiah-, comp. of stura- 14	šā-: happy 16
sispa- > fra.sispa- 7	staoma-: praise 13	\$\frac{8a}{8a}iia- mid.: to be in happiness 13
$\sin 3 \sin 3 \pi = \pi$ $\sin 3 \sin 3 \pi = \pi$ $\sin 3 \sin 3 \pi = \pi$	staomar- n.: strength 13	šāišta-, superl. of šāta-: happiest 12
skarəna-: round (circular) 11	staora-: (large domestic) animal, cattle	saista-, supert. of sata happiest 12 saiti- f.: happiness 11
marona i round (oncurar) 11	salora-, (large domestic) animai, cattie	sam- 1., nappinoss 11

šiiaoθna- n.: deed, act, action 1	2 .	θriš: three times 15
šiiaoθnō.tāt-: the word šiiaoθna(nam) in	Tištriiaēinī-: a constellation 20	θrišāmruta-: spoken thrice 18
the Ahunauuairiia prayer 18	tiži.aršti- < tiγra-: having sharp spear(s)	θrišuua- n.: a third 7
šusa- > fra.šusa- 19	15	θritiia-: third 12
šušuiiam < šauu- 20	tiži.dāra- < tiγra-: having a sharp blade 6	θri.xšapana- n.: a period of three nights 7
taca- < √tak: to flow 1	trəfiia- < √tarp: to steal 7	θri.zafana- (θrizafan-): having three
tacat.āp(a)-: making the water flow 13	tuiriia-: fourth 14	mouths 7
ta8a: then, at that time 12 taera-: mountain ridge 11	Tura-: Turanian 4	θrižuuaţ: thrice 18
tafsa- $<\sqrt{\text{tap: to become hot 5}}$	tusa- < √taoš: to become empty, have	1 -V 1
tanao-/tanu- $< \sqrt{\tan x}$ to stretch 16	diarrhea(?) 16 tutauua, perf. of √tao/tu: to be able(?) 18	tbaēšah- adj.: hostile 14
tanu.maθra-: who stretches the poetic	tū: particle 19	thišiiont programmetic of this
thought (between heaven and earth?)	tu. particle 19	tbišiiant-, pres. partic. of tbišiia-: someone hostile, enemy 11
or who spins out the poetic thought?	θamnaŋ ^v hant-: skilled (?) 16	tbaēšaŋ haṇt :: full of hostility, hostile
11	θanjaiia- < √θang/θanj: to pull 15	12
tanū- f.: body 4	θanuuar-/θanuuan- n.: bow 16	tbaēšō.jata- < tbaēšah- + jata-, pp. of jan-
tancišta-, superl. of taxma- 12	θβaēša-: fear, terror 14	: killed by an enemy 8
taraδāta-: placed beyond (+ acc.) 16	θβaiiastəma-: most *fearsome(?) 19	tkaēša-: guidance 1
tarō.dīti- f.: scorn 19	θβaršta-, past part. of θβərəsa-: (literally)	
tarōmaiti- f.: disdain 19	cut (out), measured(?) 20	xiiaona-: Xiiaonas, enemies of the
taršna-: thirst 9	θβarštŏ.kəhrpiia-: in cut-out form(?) 20	Aryans 9
taršta-: frightened 5 taša- = tāš- < $\sqrt{\text{taš}}$: to fashion (like a	θ βaxšišta- < $\sqrt{\theta}$ βaxš: the most diligent	***
wood-cutter) 7	$\theta \beta \bar{a} \hat{s}a$: the firmament; lit. the fast one	Udriia-: name of mountain 20
tašan-: fashioner 13	[OInd. tvarita-"fast"] 14	ufiia- < √vaf/uf: to weave (sb.) into a poetic web/hymn 8
tat adv.: then, there 14	$\theta\beta$ or sa - $<\sqrt{\theta\beta}$ ars: to fashion (like a	υγra-: strong 4
tat, nomacc. sing. n. of ta-: that 1	carpenter), set (date?) 5	uγra.bāzao-: strong-armed 3
tatkuš-, perf. of taca-: to flow 20	θ βōrəštar- (OAv.) < $\sqrt{\theta}$ βars: (divine)	uiti: thus 5
tauruna-: young 11	carpenter 14	uitiiaojana-, uiti aojana-: thus saying 6
tauruuaiia- < √tar: to overcome 5	Oraētaona-: Thraetaona, name of	unā-: hole 12
Tauruui: name of an old god 18	dragon-slaying hero (Pers. Feridun) 1	upa: at (of time), in (+ acc.), in (+ loc.)
taxma-: firm, enduring, steadfast, brave	θraiias° > θrāiiō 10	2
tācaiia- < √tak: to make run, flow 7	θrao-: to compile, construct (?) 20	upa.bara- < √bar: to bring 15
taiia: theft 14	θraotō.stāc-: kind of river (?) 20 θrāiiō: three 12	upabdi: at the foot of (a mountain) 11
tāiiu-: thief 4	θ rāiia- $< \sqrt{\theta}$ rā mid.: to guard, protect,	upa.daiia-, pass.(?) of upa.daδā-: to submit (to: dat.) 20
tāpaiia- < √tap: to make burn, scorch 15	save 9	upa.daržnao- < √darš: to dare, trust
tāta-: falling; epithet of the heavenly	θrăiias θrisas: thirty-three 10	oneself to, venture upon 16
waters 14	θrātō.təma-: protecting the most 8	upa.duuąsa- < √duuąs: *rush upon 8
$t\bar{a}\dot{s}$ = $ta\dot{s}a$ < $\sqrt{ta\dot{s}}$: to hew, fashion by	θrātar-: protector 6	upa.duuara- √duuar: to come running
hewing 17	$\theta r \bar{a} \theta r a$ -: protection 20	(daēuuic) 5
Taθriiauuant-: name of a villain; Man-	θråŋhaiia- < √tarš/θrah: to frighten 9	upaiianā-: *tradition(?) 10
of-Darkness 9	θ raf δ a- < $\sqrt{\theta}$ rap-: who ought to be	upairi: on (prep. + acc.); on top (adv.) 7
taśiiah-, comp. of taxma- 12 təm: then(?) 19	satisfied 13	upairi: above (compared to) (+ instr.) 15
təmah- n.: darkness 14	θrap- (θrafs-?) f.(?): satisfaction 9 θri°: tri-, triple 18	upairi.daxiiu-: above the land(s) 16
təmasciθra-: whose race/seed is from	θri.aiiara- n.: a period of three days 7	upairi.zəma-: (living) on the earth's surface 16
darkness (cf. ašaciθra) 18	θribda-: (made) for three feet 18	upa.mrao-/mru- < √mrao/mru mid.: to
tərəsa-, pp. taršta- < √tars/θrah: to	θridasa-: thirteenth 18	invoke 13
become afraid 13	θri.kamarəδa-: having three heads 7	upaŋhaca- < √hak: to accompany 7
təuuišī-: strength (what holds the body	θrima-: prosperity 13	Upa.paoirī-: name of a constellation 20
together, *tissue-strength?) 7	θrisastəma-: thirtieth 18	upa.raēθβa- < $√$ raēθβ: to mingle with,
tē: 1. of/to/for you, your; 2. they 5	θrisatō.zəma-: a three-hundred-year	contaminate 15
tiγra-: pointed, sharp 6 tinja: watch it! (?) 20	(winter) period 6	upa.raēθβaiia- < √raēθβ: to mingle with,
tišrō.sata-: 300 18	θrisata.gāiia-: a distance of thirty steps	contaminate (directly) 18
Tištriia-: Sirius, god of the seasonal rains	θrisatəm: thirty 11	uparatāt- f.: superiority 8 uparō.kairiia-: whose work is above;
, g = a to wan, o a mile	The state of the s	upato.kaitta whose work is above;

epithet of Vaiiu 5	Crack-of-Dawn(?) 1()	knowledge 18
upasma-: (living) in the earth (?) 16	uštatāt- f.: state of having one's wishes	vaēiδiia- n.: knowledge 11
upastā-: aid, assistance 7	fulfilled 8	Vaējah- > Airiiana- Vaējah-
upa.šaē-/ši-: to dwell (among), inhabit 4	uštāna-: life breath 9	vaēma-: rock 15
upašiti- f.: dwelling place(?), settling 14	uštānō.cinah-: desire for (maintaining	vaēmō.jata- < vaēma- + jata-: killed by a
upa-taca- √tak: to come running 1	one's) life breath, wish to stay alive	rock 8
upa.tbišta- < tbaēšaiia-: antagonized 16	20	vaēna-: to see 5
upa.zbaiia- < √zbā: to invoke 7	ušti- f.: wish 11	vaësman- n.: entrance hall 14
upauuaza- < √vaz mid.: to fly (up/down)	uta: and 9	$va\bar{e}\theta a$ - = $va\bar{e}\delta a$ -: to know 15
to 14	uua, f.n. uiie: both 1	vafra-: snow 19
upāi-/upaē- < √aē/i: to go over (to),	ouuarəz- < varəz-: with invigorant 11	$vah-/vas- = va\eta ha- < \sqrt{vah} mid.$: to put
approach 5	°uuərəz- < √varz-: maker (of) 11	on (clothes), don 8
upāpa-: (living) in the water 16	uxδa- n.: utterance 8	vahiiah-, vaŋ́hah-, comp. of vaŋhu- 14
urun-> uruuan-	uxδata-: uttering-worthiness 20	vahišta-, superl. of vaŋhu-: best 2
Urupaē-: Taxma- Urupaē-, legendary hero 8	uxδō.təma-: the most (potent) utterance	vahišta- aŋhu-: the best existence,
	20	paradise 2
uruθa- < √raod/rud (ruθ) mid.: to wail, howl 6	uxšan- m.: bull 18	vahma-: hymn 3
	uxšiia- < √vaxš/uxš: to grow, wax	vahmiia-: worthy of hymns 3
uruθβar-/uruθβan- n.: intestine, "heart" 16	(moon) 5	vaiia-? 14
uruuaēsaiia- < √uruuaēs: to make turn	uxšiiat.uruuara-: making the plants grow	vaiiō.bərəta-: carried by birds 20
20	13	Vaiiu-: name of the god of the space
uruuan-/urun- m.: (breath) soul 8	uxšiiastāt- f.: waxing 8 uxta-, past part. of mrao-/vac-: said,	between heaven and earth 2
uruuarō.straiia-: plant strew(?) 19	spoken 11	vainit, aor. opt. of vana- 19
uruuarā-: plant 3	uzaē- < √aē-/i-: to get the better (of: +	vairiia-: well-deserved, worthy 2 vak-/vac- m.: word, speech 6
Uruuatat.nara-: son of Zarathustra 18	haca) 15	vana- < √van: to conquer, overcome 8
uruuat: in right order (?) 20	Uzaiieirina- < uz + aiiar-: genius of the	vanainti- f. < vanant-, pres. part. of
uruuaθa-: someone one has a deal/	evening 5	√van: victorious 8
agreement with, someone who	uz.bara- < √bar mid.: ride up, rise 14	Vanant-: a star 20
upholds the deal 15	uz.bərəzaiia- < √barz: to raise 17	vaṇda- < √vand mid.: to *honor 11
uruuāθra-: fine, delicate 14	uz.daδā- < √dā: to set up 13	vanta < √vam-: to vomit 17
uruuāsman- n.: joy 15	uzdaēza-: mound 16	vanta- past part. of √van: conquered 20
Uruuāxša-: Kərəsāspa's brother 20	uzdāta-: past participle of uzdā-: set up	vanta-: praise (?) 16
uruuisiia- < √uruuaēs: to revolve	3	vanha- = vah-/vas- < √vah act.: to don,
(around: aiβitō) 8	uz.duuanaiia- < √duuan: to hurl up, toss	put on; mid.: to wear 7
usauuiašnao-/ašnu- < √nas: to reach	up 7	vanhana- n.: garment, dress 11
high up 20	uzgasta- < uz √zgad: mounted 20	vaŋhāna-: goodness 15
usca adv.: up above, in the air 7	uz.gəuruuaiia < √grab: to lift up 12	vanhu-, vohu-: good; good thing 1
usəhišta- $<\sqrt{sta}$: to get up, rise 3	uzjamiiā-, aor. opt. of uzjasa- 19	vaŋhudā- m.: giver of good things 11
us.frērenao- < √ar: to send up (to) (?) 15	uzjasa- < √gam/jam: to come up 19	vaŋhuθβa- n.: goodness, the fact of being
Us.həṇdauua-: name of a mountain 14 uskana- < √kan; to dig up 18	uzraocaiia- < √raok/raoc: to light up,	good 15
uskāt: up above 12	shine 20	vaýha-, future of vana- 14
us.pata-: to fly up 16	uzuuaēδaiia- < √vaēd: to promise, threaten 15	vanhah-, comp. of vanhu- 14
uspataiia- < √pat: to make fly up, hurl up	uzuuaža- < √vaj?: to *pull out [OPers.	vanyhī- f. of vanhu-: good 1
15	vaja- "gouge out (eyes)?] 20	vaoniiā- perf. opt. of vana- 20 vaŋri, loċ.: in spring 17
us.stao-: to remove someone (gen.) from	uzuxša- < √vaxš "blaze": to light up 20	variation variat
something (abl.) through praise of	uzuxšiia- < √vaxš "grow": grow up 14	preserved the creations from the de-
it(?) 14	grow up 11	structive winters 17
ustānazasta-: with hands up-stretched 15	vacah- n.: word, speech 12	varaiθiia-: of captivity 8
us.zaiia- < √zā, mid.: to be born 6	vacahina-: oral, by word 15	varaxəðra- (for varəxðra-?): ? 19
uš- n., nomacc. dual uši: mind,	vadar- n.: (striking) weapon 3	varəcaŋ ^v hant-: possessing miraculous
consciousness 9	vaδa-: weapon 19	power 16
ušah- f.: dawn 11	vaē-/vi-: bird 12	varəda <u>t</u> .gaēθa-: increasing the world of
Ušahina-: genius of dawn 5	$va\bar{e}δa$ ($va\bar{e}da$) = $va\bar{e}θa$, perf. of $vinad$ -	living beings 10
ušastara- < ušah-: eastern 15	/vind-: I/he knows 11	varədaθa- n.: growth 8
ušā- = ušah- f. 14	vaēδa-: possession 14	varəduua-: soft 17
Ušidarəna-: name of a mountain; lit.	vaēiδiiō.təma-: possessing most	varəδaiia- < √vard: to increase, enlarge

6		
	vārəma < vāra-: according to wish 20	viia-, vaiia- < √vaē/vi: to pursue 9
varania i * * * * * * * * * * * * * * * * * *	vārəθrayni-: victorious 15	viiā-: covering, amnion 20
varəniia-: *greedy; epithet of a kind of old gods 14	vārəθraγnəm for vārəθraγnim(?) 19	viiāda-: *reward 19
	vāstra- n.: pasture, grass 12	viiāmruuitā > vi.mrao- 19
varəp-, only loc. plur. varəfšuua: part of Yimas vara? 16	vāstriia- fšuiiant-: cattle grazer (as well	viiāuuant-, f. viiāuuaitī- < vi-ā √bā:
· · ·	as) cattle tender, herdsman 13	shining hither 13
varəsa- n., plur. f.: hair 6	vāstriia- n.: pasture 4	viiāxana-: *eloquent 19
varəšaji- m.: branch 9	vāstriiāuuərəz-: cattle grazer 13	viiāxman- n.: debate, verbal contest(?)
varəta- < √var: *enclosed, *restrained	vāša- < √vart: wagon, chariot 15	13
18	vāta-: wind 12	viiāxmaniia- < viiāxman-: to *debate 13
varəta.fšao-: with captive sheep and	vātō.bərəta-: carried by winds 20	vikana- < √kan: dig out 18
goats (?) 17	vāurāza perf. of √uruuāz: to be happy	vimitō.dantāna-: with *malformed teeth
varəta.vira-: with captive men (?) 17	17	.17
varəθa-: armor(?) 20	vāxš > vak-/vac-	vinad-/vind- < √vaēd: to find 16
varəz- f.: invigorant 13	vāzišta-: most invigorating 19	vināθa-: to *cut off 18
varəza-: performance, cultivation 13	vaθβa- n.: herd 9	viṇda- < √vaēd: to find 13
varəzāna-: community, village 17	vaθβō.frāδana-: herd-furthering 20	vink-, vic-: aside, to the sides 12
varōža- < √varg?: ? 19	vəhrka-: wolf, a criminal (murderer) 8	vira-: man 9
varšni-: male animal 19	vəhrkō.bərəta-: carried by wolves 20	virō.raoδa-: having the shape of men 19
varšni.haršta-: (season) when the males	vəhrkō.jata- < vəhrka- + jata-: killed by	virō.vaθβa-: who ought to be won
are released (for mating) 10	a wolf (= murderer) 8	(loved?) ($< \sqrt{\text{van}}$) by men 10
varštuua- < √varz: which ought to be	vərəna-: wound 8	vis-f.: house 8
performed 13	vərənao-/vərənu- < √var act./mid.: to	visa- < √vaēs/vis mid.: to declare oneself
vas-/us-: to wish 16	cover (the female sexually) 8	ready (to be: + nom.; for: + dat.; to do:
vas- > vah-	vərəθra- n.: valor 17	+ inf.) 6
vasah- n.: wish 15	vərəθra.tauruuan-: overcoming obstruc-	visaiti: twenty 18
vasā.yāiti- fem.: going at will 19	tions 15	visaitiuuå: twenty-fold 18
vasō, vasas°: at will 18	vərəθraγna- n.: victory 13	visasta (corrupt form, cf. visastəma-):
vasō.xšaθra-: having command at will,	Vərəθraγna-: name of the god of victory	twenty 14
in complete command 3	2	visastəma-: twentieth 18
vastra- n.: garment 5	vərəθrajan-: obstruction-smashing, vic-	visə.baxta-: distributed by towns 13
vašta-, past part. of vaza-: carried,	torious 6	visiia-: related to the house 9
conveyed 16	vərəθrajastəma-, superl. of vərəθrajan-:	vispa-: all 1
vaša- < *vacja- < √vak/vac mid.: undu-	most obstruction-smashing, most vic-	vis.paiti-: master of the house 12
late, bob (forth on the horse, chariot) 8	torious 3	vispa.tauruuairī-: she who overcomes all
	vərəθrauuastara-: more valorous 16	19
vaxəδβa- (vaxδβa-) < √vak: which ought	ouuərəz-: invigorating(?) 11	vispam.hujiiāiti-: with all necessities for
to be spoken 13	°vərəz-: invigorating(?) 11	a good life 20
vaxəfra- n.: speech organ 13	vərəziia- < √varz: to work, cultivate 6	vispabda-: (made) for all the feet 18
vaxša-: sunrise, lit. blazing up(?) 14	vərəziiaŋ ^v ha- < vərəzuuant- + aŋ ^v hā-:	vispom ā ahmāt yat: for as long as 17
vaxšaiia- < √vaxš: to make grow 9	having invigorating life thread(?) 9	vispō.mahrka-: who is all destruction 14
vaxšiia-, fut. of vac- 13 vaza- < √vaz act.: to drive, convey	vərəzuuant-: invigorating 9	vispō.paēsah-: all-adorned 8
	Vidaoafšu: the southwestern continent	vispō.tanu- or vispō.tanuua-: of the
(something); mid. to drive (in a wagon), to fly 7	(where cattle is found) 16	entire body 8
vazəmna-, pres. partic. of vaza- mid.:	Vidat.gao-: proper name, Finder-of-the-	vispō.vahma-: containing all hymns (?)
driving, flying 12	cow(s) 11	4
- · ·	vidiš- or vidišiiā-: desire to give, gene-	vispō.x ^v āθra-: full of good breathing
vaziia-, pass. of vaza-: to be conveyed	rosity(?) 19	space 12
vazra-: cudgel 16	viδāraiia- < √dar: to hold up and apart,	visruiia-, pass. of vi + surunao- mid.: to
važdra-: draught animal, ox 15	sustain 11	be heard 6
vā vā: either or 12	viõātu-: unbinding, delivery (?) 20	viš = vī- 5
va va. enner or 12 vac- > vak-/vac-	Viõātu-/õōtu- < √dā "tie": the Dismem-	Vištāspa-: last of the great kauuis who
vāc- > vak-, vac- vāra- < √vār: to rain 17	berer; demon who unties the parts of	fought the powers of evil 3
vāra-: rain 9	the body 19 viγžāraiia- < √γžar: to overflow(?) 20	vitar- < √vaē/vi: pursuer (+ acc.) 8
vāra-: wish 20	vifra-: smart 1	vitarə.azahiia- < vi √tar + azah-: ability
vara-: wish 20 varaγna-: name of a bird of prey, *falcon		to overcome straits 14
12	vifrō.təməm, acc. sing. of vifrō.təma-,	vitarə.ţbaēšahiia- < vi √tar + ţbaēšah-:
1 🚧	superl. of vifra-: smartest 1	ability to overcome hostilities 14

vitaxti- f.: snowmelt 19	(with broad?) 16	xšuuaš.dasa-: sixteenth 18
vitərətō.tanu- < vi √tar: whose body is	Vouru.kaša- n.: name of a mythical	xšuuaš.gāiia-: distance of six steps 6
over ome (by the forces of evil?) 17	(heavenly) sea 8	xšuuaš.sata-: 600 18
viθiš- (= vīdīš-?): *judgement 17 viθuš- < √vaēd: knowing 13	vō, encl. acc., gendat. of pers. pron.	xšuuaš: six 18
Viuuanyhana-: son of Viuuanyhan- 19	2nd plur.	xšuuašti-: sixty 18
viuuāβaiia- < √vad: to lead away 18	vōiγnā-: kind of scourge, *flood 8	xšuuažaiia: six times 18
viuuāpa-: devastation 14	Xnaθaitī: name of a witch 15	xšuuiδ- m.: milk 13
vixrumant-: bleeding 8	xraodat.uruuan-: whose soul will be	x ^v aδāta-: set in place by oneself (itself,
vizbairi-: with crooked (legs)(?) 17	enraged (at the Ford of the	themselves)? 12
vižuuaņca: far and wide 7	Accountant) 20	x ^v aēna- aiiah- n.: *steel 11
vī.āpō.təma-: most lacking in water 15	xraoždiiah-, comp. of xruždra- 19	x ^v aēpaiθiia-: own 7
vī.bara-: to carry (bring) far and wide 7	xraoždišta-, superl. of xruždra- 12	x ^v afsa- (°ŋ ^v habda-), perf. hušx ^v afa: to
vī.baxša- < √bag: to distribute 8	xraožduua-: hard 17	sleep 20
vī.bərəθβant-: having pauses(?) 19	xratu-: guiding thought, intelligence 8	x ^v afna-: sleep 11
vī.cara- < √car: to go about, go far and	xratumant-: endowed with guiding	x^{v} afsa- $< \sqrt{x^{v}}$ ap: to go to sleep 3
wide 4	thought, intelligent 8	x^{v} airiia-, pass. < x^{v} ara-: to be eaten 16
vī.dauua- < √dao mid.: to ramble on	xraθβišta-, superl. of xratumant- 12	x ^v airiiaṇt-: *savory 17
(about) (?) 6	xrumiia-: bloody 8	X ^v aniraθa-: the central continent (with
vī.daēuua- (acc. vī.dōiium): discarding	xrura-: bloody 18	singing wheels?) 16
(and rejecting) the daēuuas 9 vī.maniia- < √man mid.: to think better	xruui.dru- < xrura- + dāuru-/drao-	x ^v anuuant-: sunny, full of sun 13
of, lose courage, be distraught (?) 6	"wood, tre": with a bloody club 15	x ^v aŋhar- f.: sister 6
vī.mrao-/mru-: to renounce, say off,	xruždra-: firm, hard 12 xšaēša aor. opt. of xšaiia- 18	x ^v ara-: wound 8 x ^v ara-√x ^v ar: to eat 1
reject (+ instr.) 15	xšaēta-, f. xšōiθnī-: radiant(?); standing	x ara- vx ar; to eat 1 x^v ar θ a- n.: food 1
$v\bar{i}$.nasiia- $< \sqrt{nas}$: to (go away and) get	epithet of Yima 1	x ^v arəθō.bairiia-: food-bearing 12
lost 4	xšaiia- $< \sqrt{x}$ mid.: to rule, be in	x ^v araiti- f.: consumption (of) 14
vī.nəma- < √nam, mid.: to bend aside,	command (of + gen.) 1	x ^v arənah- n.: Fortune, munificence;
spread out, go apart 6	xšaiiamna- < xšaiia-: being in command,	plur.: the gifts of Fortune, munificent
vī.pata-: to run away (used of evil	because one can 11	gifts 7
creatures) 5	xšap- f. = x šapan-: night 19	x ^v arənaŋ ^v hant-: fortunate, munificent 8
vī.raoδa- < √raod: to grow far and wide	xšapan-, xšafn- f.: night 6	x ^v arənō.dā-: giving (gifts of) Fortune 17
17	xšaθra- n.: (royal) command 2	x ^v arəntiš (acc. plur.): food 19
vī.rāzaiia- < √răz: to arrange 9	Xšaθra- Vairiia-: Well-deserved/Worthy	x ^v arəzišta-: most delicious 16
vī.šaptaθa-: seventh day after the first	Command, the third of of the Life-	x ^v asura-: father-in-law 18
and 15th of the month (8th and 23rd)	giving Immortals 2	x ^v atō: by him/herself 16
10 vī.šāuuaiia- < √šiiu: make go apart,	xšaθriia-: in command 8	x ^v ā.barəziš-: having one's own pillow(?)
cause to spread out 7	xšaθrī-: female 16 xšnaoma-: satisfaction 18	15
vī.uruuarō.təma-: most lacking in plants	xšnaoθβa- $< \sqrt{x}$ šnao; who ought to be	x ^v āpara-: *munificent 9
15	satisfied 13	x ^v ā.stairiš-: having/making one's own covering 15
vī.uruuišti- < √uruuaēs f.: wrenching	xšnaoθra- n.: winning the favor (of),	x ^v āsta-: cooked 19
apart 19	satisfaction (of) 13	$x^{v}\bar{a}\bar{s}ar < x^{v}\acute{a}r$ -tar-: eater 19
vohu > vaŋhu-	xšnāsa- < √xšnā/zān: to know 13	$x^{v}\bar{a}\theta r\bar{o}.disiia-:$ showing (where to find)
Vohu- Manah- n.: Good Thought, the	xšnāuuaiia- < √xšnauu/xšnu: to make	good breathing space 19
first of of the Life-giving Immortals 2	favorable, propitiate 19	x ^v āθrō.nahiia-:ing good breathing
vohu.friiāna-: Vohu.friiāna; name of a	xšnuiiå < √xšnao 18	space 19
fire 4	xšnuman- n.: winning the favor (of),	x ^v āθra- n.: good breathing space 8
vohumant-: containing (the word) vohu	satisfaction (of) 13	x ^v āθrauuaņt-: possessing good breathing
13	xšnuta-, past part. of xšnāuuaiia- <	space 19
vohunauuaitī-: bleeding (in menses or after childbirth?) 20	√xšnao: satisfied 4	x ^v isa- < √x ^v aēd: to begin to sweat 5
vohuuərəz-: who performs good (acts) 4	xšōiθnī-, fem. of xšaēta- 10	
Vourubaršti: the northeastern continent	xštauuaē-, xštauui-: name of a legendary people 8	yaēt-, perf. of √yat, see yātaiia-
(with broad ?) 16	xštuua-: sixth 18	yaētuštəma-, superl. of perf. part. of
vouru.gaoiiaoiti-: having wide grazing	xšudra- n.: semen 11	√yat: who the most often has taken up his assigned position 13
grounds 4	xšuuaēβaiia <u>t</u> .aštra-: with swishing whips	yaiti catica: however many times that 7
Vouru.jaršti: the northwestern continent	20	vaiti: as many times 7

20

Vouru.jaršti: the northwestern continent

yaiti: as many times 7

yao- <āiiu- 12 yaona-: way 14 yaoxštiuuaṇt-: *crafty 16 yaoždāθra-: purifying agent 19 yaoždātō.zəmō.təma-: where the earth is most purified 15 yaoždiia-: which ought to be purified 14 yasa- <√yam: to *withhold, *disallow (?) 18 yaska-: illness 3 yasna- n.: sacrifice, ritual 3 yasnō.kərəiti- fem.: performance of the	place), make sb. take up their positions 16 yātu-/yāθβ-: sorcerer 5 yātu.jata- < yātu- + jata-: killed by a sorcerer 8 yātu.manah-: a sorcerer's mind 13 yātumaṇt-: possessed by sorcerers 13 yō (OAv.) = yō 18 yeiði: if, when (conjunction) 4 yesniia-: worthy of sacrifice 3 yezi: if (conjunction) 4 yeziia- pass. of yaza-: to be sacrificed to 16	zaraθuštrō.fraoxta-: spoken by Zarathustra 10 zaraθuštrō.təma-: the most like that of Zarathustra 9 zaraniia- < √zar: to be(come) angry 13 zaraniia.paiti.θβaršta-: inlaid with gold 17 zaraniiō.kərəta-: gilded 17 zaraniiō.sruua-: with golden hooves 16 zaraniiō.uruuixšna-: with braided (leather) straps of gold 12 zarənaēna- (zaranaēna-), f. zarənaēnī-: of gold 4
sacrifice 19 yasə = yō 11 yasō.bərəta-: brought for acquiring(?) renown 20	Yima-: first king and builder of a bunker to preserve species of the good creation during a devastating winter 1 Yimō.kərənta-: who cut Yima in two 19	zasta-: hand 6 zastauuant-: with one's hands 8 zaurura-: aged 18 zauruuā-: old age 9
yašta-, past part. of yaza- 14 yašti-, yešti- f.: sacrificing 15 *yataiia- (only frāiiataiia-) = yātaiia- yaṭ: that (conj.), when, if, as for, etc. 4 yaṭ bā paiti: wherever 12	yō, nom. sing. of ya-: who 1 yōi, plur. nom. masc. of ya-: who 3 yuiδiia- < √yaod: to fight, battle 4 yuuan-/yun- m.: youth, young man 8 yuxtar- < √yaog/yug: a yoker, harnesser	zauua- <√zao: to curse 5 zauuanō.sāsta-: instructed (instructing?) when invoked/libated to(?) 20 zauuanō.sū-: who vitalizes when invoked/libated to(?) 8
yatcit: whatever, whenever, if 11 yaθa: as, like, when 5 yaθa kaθacit: however 11 yaθa.nā: just like (?) 20 yaθra: where 6	(of) 19 yuxθa- < √yaog: which ought to be yoked, harnessed 13 zadah- m. dual: buttocks 20	zaxšaθra-: evil speech(?) 19 zazuštəma-, superl. of zazuuah-/zazuš-, act. perf. part. of √zā (Lesson 20): who wins the most 15 zazā- < √zā: to leave behind, win 17
yauu- see also äiiu- yauua-: barley 12 yauuaējī- adj.: living forever 5 yauuaēsū- adj.: life-giving/vitalized	zafar/n- n.: mouth (of evil beings) 16 zaiia- < √zan mid.: to be born 14 zaiiana- < ziiam-: of winter 15 Zainigao-: name of legendary figure 19	zā-/zam- f.: earth 7 zāire, voc. sing. of zairi-: standing epithet of Haoma 4 zāmātar-: brother-in-law 18
forever 5 yauuaētāt- f.: eternity 12 yauuaṇt-, f. yauuaitī-, see auuauuaṇt yauuaṇt- 9 yauuata: for as long as 15	zairi-: golden, green, tawny 4 zairi.dōi@ra-: with golden eyes 20 zairi.gaona-: green 5 zairi.gaoša-: with tawny ears 18 Zairi: name of a daēuua 18	zānu-/žnu- n.: knee 12 zāta-: born 13 zāuuar- n.: strength 11 zå nom. sing. of zam- f.: earth 6
yauuat: as long as 1 yaza- < √yaz, mid.: to sacrifice (to) (+ acc. of thing or god) 4 yazata-: deserving of sacrifice, deity 2	zairita-: tawny 18 zam- > zā- zaṇda-: *heretic 16 zaṇtu-: tribe 5	zahiia-, future of zaiia-: to be going to be born 14 zaθa-: birth 17 zbaiia- <√zbā: to invoke 5 zbaraθa-: leg (daēuuic) 18
yaziia-, pass. of yaza-: to be sacrificed (to) 8 yāh- m.: poetic competition(?), audition	zantuma-: related to the tribe 9 zantu.paiti-: master of the tribe 12 zaoiia- < √zbā or √zao: that ought to be invoked or libated to 13	zəmarə.guz-: hiding in the earth 17 zəm.fraθah-: (having) the width of the earth 19 ziiā-/ziiam- m.: winter 7
yāhu loc. plur. fem: in which 13 yāiriia-: *seasonal, of the *seasons; *yearly(?) 10 yāna- n.: a boon (that is requested) 1	zaoša-: pleasure 5 zaotar-: libator; the chief officiating priest 6 zaoθra- n. and zaoθrā-: libation 1	ziiāni- f.(?): harm, damage 9 zixšnåŋha-, desider. of xšnāsa-/zānā-: to wish to know 20 zizi.yuš-, perf. part. of √ziiā(?):
yār- n.: *season 16 yārə.drājah-: the length of a *season (year?) 19 yāsa- √yā: to request 1 yāskərəstəma-, superl. of yāskərət- 12	zaoθrō.bara-: who brings libations 19 zaozao-/zaozu-, intens. of zbaiia-: to call repeatedly 16 Zaraθuštra-: name of the mythical first	*destructive 14 zī: for, because 5 zraiiah- n.: sea 8 zrazdāiti- f.: faith 13
yāskərəstənia-, superi. 01 yaskərət- 12 yāskərət- < yāh- + kar-: *competitive 12 yāsta-, past part. 0f √yāh: girded 12 yāstō.zaēnu-: girded with *weapon belt(?) 20 yātaiia- < √yat: to set up (in its proper	poet-sacrificer; protagonist of the Avesta 2 zaraθuštri-: Zarathustrian, son of Zarathustra, (sb. who is) in the tradition of Zarathustra, spoken by Zarathustra 2	zruuan-, zruuān-, zrun-: time 1 zurō.jata- < zurah- + jata-: killed by crookedness 8 žnu- < zānu- 12

Exercises 1

ašiš vaŋ'hi
āfš tacaiti
zaoθrå baraiti
mašiiō surō
pāurum nauuāzəm vifrō.təməm
vohu yānəm
jāmāspa vifra
janta airiianam daxiiunam
ahurō mazdå
sraošō ašiiō
ašəm vohu
pourušāspa spitama
taxmō Θraētaonō

miθrəm amauuantəm ažim dahākəm āpō vaŋ'hiš ā taṭ hanjamanəm mazdaiiasna druua x'arəθəm x'arāmahi yānəm yāsāmi aməṣå spənta maniiuš spēništō darəyəm zruuānəm aya šiiaoθna maθrəm spəntəm vohu x'arəθəm baraiti

Exercises 2

juua vohu nāma Yimō xšaētō Aŋrō Maniiuš Ahurō Mazdå mošu mē jasa auuaŋ́he ēuua parəna

euua parəna huxtəm.nama nəmaxiiāmahi Oraētaonō surō ažim dahākəm janat

Oraētaonō surō ažim dahākəm jana aspō amauua upa.tacat Yimō xšaētō juuō asti pouru vohu x^varəθəm x^varāmahi daēnam māzdaiiasnim nūrəm jasa gāuš pouru.sarəða vahištō aŋhuš hauua daēna Pāuruuō vifrō humata huxta huuaršta dušmatəm manō

aməşö spəntö
yanəm darəyəm
Vohu Manö
paoiriiö.fraθβarsta
Haomö duraosö
dusmata dužuxta dužuuarsta
dužuuarsta siiaoθna
airiianam daxiiunam

parəna spaēta hənti mošu mē jasa auuańhe Arəduuī Sūre Anāhite daēna māzdaiiasniš zaraθuštriš

mašiia sura

Exercises 3

imat baγa dāiiata imat Sraoša ašiia huraoδa (Y.65.13)

ima<u>t</u> uruuarå ima<u>t</u> ātarə

Yimö.huuaθβō

imat Aməşå Spənta huxšaθra imat vispe yazata

Note: Instead of repeating a verb in successive parallel clauses a word closely connected with the verb is repeated, for instance a preverb or a direct object (as here), while the verb is itself omitted.

tum Miθra taxmō ahi vahištasca huuaspō ahi huraθō, surō ahi taxmasca aδaoiiō asti Miθrō nōiṯ aiβi.druxδō (after Yt.10.29, 76)

ime hənti vispe yazatåŋhō maniiauuaca gaēθiiaca yōi henti yesniiaca vahmiiaca ime yōi hənti haoma sura spənta aşaiia uzdāta baēšazō ahmi baēšaziiō.təmō (Yt.14.3) mazdaiiasnō ahmi mazdaiiasnō zaraθuštriš (Nk. 2)

kō asti maniiauuō yazatō vərəθrajastəmō vərəθraγnō ahuraδātō kat vō asti ahura mazda yasnasca vahmasca

4. Translate into Avestan:

- 1. usəhištata maşiiāka
- darəyəm x^vafsa(ta) maşiiāka (after V.18.16)
- 3. yaska apa.duuarata
- 4. daēuua apa.nasiiata
- 5. mahrka apa,duuarata
- 6. paitiiāra apa.duuarata (after Yt.3.7)
- jasa nō auuaŋhe Miθra

- 8. mazdaiiasnõ ahmi
- 9. Sraošō yazatō huraoδō asti
- 10. Ašiš mazišta vahištaca asti
- 11. daēuua acišta həņti
- dušxšaθra hoņti
- 12. yazata/baγa huxšaθra hənti
- 14. vaēm mašiiāka mahi

Exercises 1-6

4. Translate into Avestan:

- Tura dušmaniiauuō nōit mahi aire raθaēštārō mahi huuaspa huraθa
- 2. kaine driuui asti
- 3. nõit hē pāiiuš nõit pāta asti
- 4. Yimō frašusaţ uiti mraoţ
- 5. fracarata vī.carata mašiiāka
- 6. fracarata vī.carata staorāca pasuuasca

- 7. āat mašiiaca staoraca pasuuasca fracarən
- 8. vī.carən parauuasca baon
- 9. āat mē daēna jasat
- 10. huraoδa mē spəntaca saδaiiat
- 11. uiti mē mraot azəm ahmi yā hauua daēna
- 12. ā mē ərəzuuō mazdaiiasna jasa,
- 13. āat vaēm fra.carāma azəmca hauuaca daēna

Exercises 6

3. Transcribe and translate into English:

dāta nama ahmi pāta nama ahmi θrāta nama ahmi (Yt.1.13) tum pāta nipāta ahi (Yt.10.80) hāu asti daēuuō hāu daēuuaiiāzō (V. 7.54) ciš ahi ... azəm ahmi Haomō yō duraošō

hāu kaine srira yā hauua daēna asti hā tē vohu šiiaoθna asti

imaţ asti nmānəm yaţ āhuiri zaraθuštri ime həṇti auue stārō yōi Haptō.iringa

kaδa tauruuaēn yōi Aire yaēca Tura

kā hē asti ciθa kā āpərəitiš

ā dim aoxta kaθa maire apajasō āat mē aēm paiti.aoxta Zaraθuštra

daēuu
ō uiti dauuata hō yō duždå Aŋrō Maniiuš pouru.
mahrkō aduuarəṇta uru θ əṇta daēuua duždåŋhō

aaţ Yimō frašusaţ uiti.aojanō friθe spəṇte Ārmaite fraca šauua vica nəmaŋʰha iθra fracarəṇta pasuuasca staorāca maṣiiāca

4. Translate into Avestan:

- 1. Yaθā ahū vairiiō zaota frā nō mraotu
- 2. Haoma zāire, zdī mē pāta
- 3. uiti mraot Ahurō Mazdå
- im zå varəδaiiatam
- 5. imå uruuarå uxšiiaņtu
- 6. āat hāu zå varəδaiiata,vī.nəmata
- 7. vispe fracarənta, mașiiāca staorāca pasuuasca
- āat hē puθrō us.zaiiata Yimō xšaētō huuaθβō
- 9. āat kaine us.zaiiata vaŋ hi srira huraoδa
- 10. vāxš sruiiata uitiiaojana hāu mē daēna friθa asti, māzdaiiasniš zaraθuštriš
- druxš apa.nasiiaţ auue daēuua uruθən auuå drujō apa.duuarənta
- 12. kā asti im kaine yā upa.tacat
- 13. kō asti hāu mairiiō yō apa.tacaţ
- 15. kā hənti auua šiiaoθna yā hənti dužuuaršta

Exercises 7

4. Transcribe and translate into English:

frā gaošāuuara sispata caθru.karana *zaranaēnəm minum baraţ huuāzāta Arəduuī Sūra Anāhita upa tam sriram manaoθrim hā hē maiδim niiāzata (after Yt.5.127)

YOUNG A VESTAN PRIMER

upairi pusam bandaiiata Arəduuī Sūra Anāhita satō.straŋham zaranaēnim ašta.kaoždam raθa.kairiiam drafšakauuaitim sriram anu.pōiθβaitim hukərətam (Yt.5.128)

*baβraēniš vastrå vaŋhata Arəduuī Sūra Anāhita yaṭ asti baβriš sraēšta (Yt.5.129)

tam aiβitō mazdaiiasna hištənta barəsmō.zasta tam yazənta Huuōuuåŋhō tam yazənta Naotairiiâŋhō ištim jaiδiianta Huuōuuō āsu.aspim Naotaire mošu pascaēta Huuōuuō ištim baon səuuišta mošu pascaēta Naotaire (after Yt.5.98)

usəhištata maşiiāka staota aṣəm yat vahištəm nista daēuuū aēša vō duuaraiti Bušiiasta darəγō.gauua hā vispəm ahum astuuantəm nix abdaiieiti (after V. 18.16) aduuarənta adāunta daēuua druuantō duždåŋhō uruθənta adāunta daēuua druuantō duždåŋhō ayam daoθrim dāunta daēuua druuantō duždåŋhō (V.19.45)

auruuantəm $\theta \beta \bar{a}$ dāmiδātəm bayō tašaţ auruuantəm $\theta \beta \bar{a}$ dāmiδātəm bayō nida $\theta a \bar{t}$ āaţ $\theta \beta \bar{a}$ a θra spənta fradaxšta mərəya vižuuanca vī.barən (after Y.10.10-11)

āat mam mairiiō ākasat (V.22.2)

- 4. Translate into Avestan and write in Avestan script:
- 1. raθaēštā Miθrəm gaoiiaoitim āsu.aspim jaiδin.
- 2. Miθrō auuat dāiiat
- 3. aθa θri.aiiarəm θri.xšaparəm arəzaēn/yuiδin
- 4. āat darəγəm aipi zruuānəm dušmaniiuš aiβi.aojanhō baon, dušmaniiuš aiβi.vaniiånhō baon
- 5. Pāuruuō vifrō nauuāzō Arəduuim Sūram Anāhitam yazata yat dim taxmō Θraētaonō usca uzduuaaiiat
- 6. θri.aiiarəm θri.xšaparəm vazata
- 7. auui zam ahuraδātam noit auuō.irisiiat, noit auui x^vaēpaiθim nmānəm
- 8. mā čiš Arduuīm Suram Anāhitam yānəm jaiðiiat
- 9. ā tat hanjamanəm mā yaskō mā mahrkō jasat
- 10. auuat x^varənō Yiməm xšaētəm huuaθβəm darəyəm aipi zruuānəm hacatam

Exercises 8

āaṭ yaṭ aēte *yōi spō.jataca vəhrkō.jataca yātu.jataca ṭbaēšō.jataca vaēmō.jataca maṣiiō.jataca zurō.jataca azō.jataca cuuantəm pascaēta zruuānəm aēša druxš yā nasuš upa.duuasaiti (V. 7.3)

āaṭ vō kasciṭ [for *kəmciṭ?] ratuš ā.mrumaide ratuš ā.stāiiāmaide Aməṣ̄āsca Spəṇtā Saošiiaṇtasca dahištā aršuuacastəma (after Vr. 3.5)

vahištō Ahurō Mazdā Ahunəm Vairim frā.mraoţ antarəca druuantəm ā.mruta nōiţ nā manå nōiţ sanha nōiţ xratauuō nōiţ varəna nōiţ uxða naēða šiiaoθna

EXERCISES 8

nōiţ daēnå nōiţ uruuanō haciņte (Y.19.15)

kaṭ må uxšiieiti kaṭ må nərəfsaiti paṇca.dasa må uxšiieiti paṇca.dasa må nərəfsaiti yå hē uxšiiastātō tå nərəfsastātō tå nərəfsastātō yå hē uxšiiastātō (Ny. 3.4)

nī tē zāire maδəm mruiie nī aməm nī vərəθraγnəm nī dasuuarə nī baēšazəm nī fradaθəm nī varədaθəm nī aojō vispō.tanum nī mastim vispō.paēsaŋhəm (Y.9.17)

mərəγō yō Parō.darš nama Spitama Zaraθuštra yim maşiiāka auui dužuuacaŋhō kahrkatās nama aojaite (V. 18.15)

aētat x^varənō frapinuuata auui zraiiō Vouru.kaṣəm ā dim haθra hangəruuaiiat Apam Napå auruuat.aspō bərəzantəm ahurəm xṣaθrim xṣaētəm Apam Napātəm auruuat.aspəm yazamaide arṣānəm zauuanō.sum (Yt.19.51-52)

- 4. Translate into Avestan and write in Avestan script.
- 1. āat kauua Vištāspō Zaraθuštrəm pərəsat Spitama Zaraθuštra måŋhəm vaēnahi
- 2. Zaraθuštrō raēuuå x^varənaŋh^vå uiti paiti.mraoiti måŋhəm vaēnāmi raocaŋhuntəm
- 3. ayō druuå vispā druuatō jaiņti
- 4. druuō cim anhum astuuantəm mərəncanhe, nərašca pasušca staorasca uruuarasca
- 5. cim aŋrəm maniium pouru.mahrkəm yazahi
- 6. āθraom imam zaoθram ašaiia dazdi
- 7. yezi nõit ašaiia dadāhi āat aiiaoždiia bauuaiti
- 8. Spənta Ārmaitiš hauruuatāta amərətatāta dāθriš hā nō astu
- 9. Miθrō uyrōbāzāuš airiianam daxiiunam θrātō.təmō asti
- 10. Fraŋrase airiianam maşiianam akō janta asti

Exercises 9

4. Transcribe and translate into English:

vispå gaēθåsca tanuuasca astica uštānasca kəhrpasca təuuišišca baoδasca uruuānəmca frauuašimca pairica dadəmahi āca vaēδaiiamahi ā diš vaēδaiiamahi (after Y.55.1)

hištənti maniiauuånhö yazatånhö satəmca hazanrəmca

tat x'arənō hanbāraiieinti tat x'arənō nī.pāraiieinti tat x'arənō baxšənti zam paiti ahurabātam

"(When the sun rises, there) stand the worshipable beings of the spiritual sphere, a hundred and a thousand; they gather that Glory, they transfer that Glory, they distribute that Glory all over the earth set in its place by Ahura Mazdā."

(after Ny. 1.11 = Yt.6.1)

ime narō yōi vō vaŋviš gufrå *duraē.sukå baēšaziiå nōit pauruuå āzāraiieinti

"These men who did not harm you before, o good ones, profound, *shining afar, healing." (after Yt.13.30)

tå srauuå drənjaiieinti yå pauruua aēθrapataiiō drənjaiiən

"the words which the teachers learned by heart before" (V. 4.45)

uyrəm ... yazamaide yat upaŋhacat aṣʿauuanəm Zaraθuštrəm aṣʿauuastəmō xəʿatəma naʿauuastəmō xəʿatəma naʿauuastəmō xəʿatəma naʿatəma (Yt.19.79)

astica im zå auuaiti bazō yauuaiti fraθasciţ (Y.19.7)

āpəm Arəduuim Sūram Anāhitam yazamaide masitam durāt frasrutam yā asti auuauuaiti masō yaθa *vispå imå āpō (after Yt.5.3)

bauuat aiβi.vaniiå yasə taxmō Kauua Vištāspō Taθriiauuantəm duždaēnəm Pəšanəmca daēuuaiiasnəm druuantəmca Arəjat.aspəm uta aniiåscit aya dužuuandrauuō xiiaonânhō

həṇti ca θ βārō *aršānō tē mạm auua θ a vərənəṇte ya θ a anii θ aršānō (V. 18.31-32)

yaţ nā frabdō.drājō fra.maēzaiti hō mạm auuaθa vərənuiti yaθa aniiåsciṯ aršānō (V. 18.40-41)

hạm tặcit bāzuš baratō Spitama Zaraθuštra Tištriiasca raēuuå x²arənaŋ²å daēuuasca yō Apaošō *tā yuiðiiaθō Spitama Zaraθuštra θri.aiiarəm θri.xšaparəm ā dim bauuaiti aiβi.aojå ā dim bauuaiti aiβi.vaniiå daēuuō yō Apaošō Tištrim raēuuantəm x²arənanhuntəm apa dim aδāt viieiti hāθrō.masanhəm aδβānəm

*tā yuiδiiaθō Spitama Zaraθuštra ā rapiθβinəm zruuānəm ā dim bauuaiti aiβi.aojå ā dim bauuaiti aiβi.vaniiå Tištriiō raēuuå x'arənaŋ'hå daēum yim Apaošəm apa dim aδāṭ viieiti hāθrō.masaŋhəm aδβānəm (Yt.8.22-23, 28)

iδa asti Vohu Manō mana dama Zaraθuštra iδa Aṣ̞əm yaṭ Vahištəm mana dama Zaraθuštra iδa Xṣ̄aθrəm Vairim mana dama Zaraθuštra iδa Spənṭa Ārmaitiš mana dama Zaraθuštra iδa Hauruuata Amərətāta yōi stō miždəm aṣ̄aonam (Yt.1.25)

staomi maēγəmca vārəmca yā tē kəhrpəm vaxšaiiatō staomi zam pərəθβim paθanam vərəziiaŋ ham x āparam staomi zəmō yaθra raoδahe hubaoiδiš varəδaiiaŋ ha vispəsca paiti varšajiš vispəsca paiti frasparəγə vispəsca paiti frauuaxšə (from Y.10.3-5)

5. Translate into Avestan ...

- 1. cuuaņtəm zruuānəm ga $\bar{e}\theta$ iia/astuuaiti stiš d \bar{a} ta as
- uiti mrutō Taθriiauuå mairiiō pəşanasca druuå
- 3. Arəjat.aspa yō ahi aojištō Turanam tum mazištō tum vərəθrajastəmō
- 4. tum vispå haēnå aiβi.vaniiå, tum vispō dušmaniiuš airiia aiβi.aojå ahi
- x^varənaŋhuntəm kauuaēm Vištāspəm jaiδi taδa xšaiiehi
- 6. duua spāna varaiθim paņtam azōiθe gərəzōiθe kasciţ uitiiaojanō
- 7. kõ mā daðuuō tašat cim mā daðat
- 8. aēšmō mam viieiti mərəθiiuš θrånhaiieti
- 9. cim no druuå tbišiiaiti cim no vixrumato vərana jainti
- 10. nõit nõ pata asti ašauuanõ nõ nõit nipaiieinti
- 11. azəm ahmi mazdaiiasnō Zaraθuštriš vī.daēuuō ahura.ţkaēšō

Exercises 10

3. Transcribe and translate into English:

daδuuåŋhəm Ahurəm Mazdam yazamaide Aməşå Spəṇtā huxšaθrā huδåŋhå y. (after Y.6.1)

asniia aṣauuana aṣahe ratauuō yazamaide
Hāuuanim aṣauuanəm aṣahe ratum yazamaide
Sāuuaŋhaēm Visimca aṣauuanəm aṣahe ratum yazamaide
Miθrəm vouru.gaoiiaoitim hazaŋrō.gaoṣəm baēuuarə.caṣmanəm aoxtō.nāmanəm yazatəm yazamaide
Rāma Xˇastrəm yazamaide
(Y.6.2)

Rapiθβinəm aşauuanəm aşahe ratum yazamaide Frādat.fsāum zantuməmca aşauuanəm aşahe ratum yazamaide Aşəm Vahistəm ātrəmca yazamaide (Y.6.3)

Uzaiieirinəm aşauuanəm aşahe ratum yazamaide frādaţ.vīrəm daxiiuməmca aşauuanəm aşahe ratum yazamaide bərəzantəm ahurəm xsaθrim xsaētəm Apam Napātəm auruuaţ.aspəm yazamaide apəmca mazdaδātam aşaonim yazamaide (Y.6.4)

Aiβisruθriməm Aibigāim aşauuanəm aşahe ratum yazamaide Frādat.vispam.hujiiātim zaraθuštrō.təməmca aşaone aşahe ratum yazamaide vaŋ³his surā spəntā frauuaşaiiō yazamaide yənåsca virō.vaθβå yazamaide yāiriiamca hušitim yazamaide aməmca hutaštəm huraoδəm yazamaide Vərəθraγnəmca ahuraoātəm yazamaide vanaintimca uparatātəm yazamaide (Y.6.5)

Ušahinəm aşauuanəm aşahe ratum yazamaide bərəjim nmānimca aşauuanəm aşahe ratum yazamaide Sraošəm aşim vərəθrājanəm frādat.gaēθəm aşauuanəm aşahe ratum yazamaide Rašnum razištəm yazamaide arštātəmca frādat.gaēθam varədat.gaēθam yazamaide (Y.6.6)

māhiia ašauuana ašahe ratauuō yazamaide antarə.måŋhəm ašauuanəm ašahe ratum yazamaide pərənō.måŋhəm ašauuanəm ašahe ratum yazamaide višaptaθəm ašauuanəm ašahe ratum yazamaide (Y.6.7)

yāiriia aṣauuana aṣahe ratauuō yazamaide
Maiðiiōizarəmaēm aṣauuanəm aṣahe ratum yazamaide
Maiðiiōisəməm aṣauuanəm aṣahe ratum yazamaide
Paitishahim aṣauuanəm aṣahe ratum yazamaide
Aiiāθriməm fraouruuaēstriməm varsni.harstəm aṣauuanəm aṣahe ratum yazamaide
Maiðiiāirim aṣauuanəm aṣahe ratum yazamaide
Hamaspaθmaēdaēm aṣauuanəm aṣahe ratum yazamaide
sarəδa aṣauuana aṣahe ratauuō yazamaide
(Y.6.8)

vispe ašahe ratauuō yazamaide yōi hənti ašahe ratauuō θraiiasca θrisasca nazdišta pairiš.hāuuanaiiō yōi hənti Ašahe yaṭ Vahištahe mazdō.frasāsta zaraθuštrō.fraoxta (Y.6.9)

Ahura Miθra bərəzanta aiθiiajanha aşauuana yazamaide strāsca månhəmca huuarəca Miθrəm daxiiunam danhupaitim y. Ahurəm Mazdam raēuuantəm x arənanhuntəm y. (Y.6.10)

θβam ätrəm aşauuanəm aşahe ratum yazamaide

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āpō vaŋ'hiš vahištā mazdaðātā aṣaoniš yazamaide vispā āpō mazdaðātā aṣaoniš yazamaide vispā uruuarā mazdaðātā aṣaoniš yazamaide (Y.6.11)

mąθrəm spəṇtəm aš.x³arənaŋhəm yazamaide dātəm vī.dōiium dātəm zaraθuštri yazamaide darəγam upaiianam yazamaide daēnam vaŋ³him māzdaiiasnim yazamaide (Y.6.12)

gairim Ušidarənəm mazdaδātəm aša.x^vāθrəm yazatəm yazamaide vispå garaiiō aša.x^vāθrå pouru.x^vāθrå mazdaδātå ašauuana ašahe ratauuō yazamaide uγrəm kauuaēm x^varənō mazdaδātəm yazamaide Ašim vaŋ^vhim yazamaide xšōiθnim bərəzaitim amauuaitim huraoδam x^vaparam x^varənō mazdaδātəm yazamaide sauuō mazdaδātəm yazamaide (Y.6.13)

dahmam vaŋ^vhim āfritim yazamaide dahməmca narəm aşauuanəm yazamaide (Y.6.14)

imå apasca zəmasca uruuaråsca yazamaide imå asåsca šōiθråsca gaoiiaoitišca maēθaniiåsca auuō.x³arənåsca yazamaide iməmca šōiθrahe paitim yazamaide yim Ahurəm Mazdam (Y.6.15)

ratauuō vispe mazišta yazamaide aiiara asniia māhiia yāiriia sarəδa (Y.6.16)

gāuš hudå yazamaide Sraošəm aşim huraoδəm vərəθrājanəm frādat.gaēθəm aşauuanəm aşahe ratum yazamaide (Y.6.17)

haoməmca para.haoməmca yazamaide Zaraθuštrahe Spitāmahe iδa aşaonō aşimca frauuaşimca yazamaide aēsmasca baoiδimca yazamaide (Y.6.18)

vispe ašauuanō yazata yazamaide vispe ašahe ratauuō yazamaide Hāuuanim paiti ratum Sāuuaŋhaēm Visimca paiti ratum ratauuō vispe mazišta paiti ratum (Y.6.20)

Exercises 11

3. Transcribe and translate into English:

sraošəm aşīm huraoδəm vərəθrājanəm frādaţ.gaēθəm aşauuanəm aşahe ratūm yazamaide iδaţca ainiδaţca iδaţca vīspamca aipi imam zam vīspå sraošahe aşiiehe taxmahe tanu.maθrahe taxmahe ham.varəitiuuatō bāzuš.aojaŋhō raθaēštå kamarəδō.janō daēuuanam ... vanatō *vanaintīš

vanaintīmca uparatātəm yazamaide yamca sraošahe ašiiehe yamca arštōiš yazatahe (Y.57.33)

dazdi nō tat āiiaptəm yasə θβā yāsāmahi sura srauuaŋham ištim aməm vərəθraynəmca hauuaŋhum aşauuastəmca haosrauuaŋhəm hurunimca mastim spānō vaēiδimca vərəθraynəmca ahuraδātəm vanaintimca uparatātəm yam aşahe vahištahe paiti.parštimca maθrahe spəntahe (after Yt.10.33)

yatcit ahi Rašnuuō aṣāum upa taērəm Haraiθiiå barəzō yat mē aiβitō uruuisinti starasca måsca huuarəca (around which my stars ...) (Yt.12.25)

viδāraēm Zaraθuštra aom asmanəm yō usca raoxšnō frādərəsrō yō hištaite maniiu.stātō handraxtō duraē.karanō aiiaŋhō kəhrpa x^vaēnahe yim Mazdå vaste vaŋhanəm stəhrpaēsaŋhəm maniiu.tāštəm (Yt.13.3)

tat vispəm frināmahi tat vispəm fraēšiiāmahi tat vispəm nəmaxiiāmahi auui imam tanum yam maşiiānam (V.20.5)

3. Identify the genitive ...

niuuaēδaiiemi haņkāraiiemi daθušō Ahurahe Mazdå raēuuatō x³arənaŋ³hatō mazištaheca vahištaheca sraēštaheca xraoždištaheca xraθβištaheca hukərəptəmaheca huδāmanō vouru.rafnaŋhō (Y.1.1)

niuuaē δ aiiemi haņkāraiiemi Mi θ rahe vouru.gaoiiaotōiš hazaŋrō.gaošahe baēuuarə.cašmanō aoxtō.nāmanō yazatahe Rāmanō X^{ν} āstrahe (Y.1.3)

niuuaēδaiiemi haņkāraiiemi Ašahe Vahištahe āθrasca Ahurahe Mazdå (Y.1.4)

niuuaēδaiiemi haņkāraiiemi bərəzatō ahurahe Nafəδrō Apam apasca mazda.δātaiiå (Y.1.5)

niuuaēδaiiemi haņkāraiiemi aṣāunam frauuaṣinam yananamca virō.vaθβanam yāiriiaiiāsca husitōis amaheca hutāštahe huraoδahe Vərəθraγnaheca ahuraδātahe vanaintiiāsca uparatātō (Y.1.6)

niuuaēδaiiemi haņkāraiiemi Sraošahe Ašiiehe ašiuuatō vərəθrājanō frādat gaēθahe Rašnaoš razištahe arštātasca frādat gaēθaiiå varədat gaēθaiiå (Y.1.7)

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niuuaēδaiiemi haņkāraiiemi stāramca spoņtō.maniiauuanam måŋhaheca gaociθrahe huuarə.xšaētahe auruuat.aspahe dōiθrahe Ahurahe Mazdå Miθrahe daxiiunam daŋ́hu.patōiš (Y.1.8)

4. Translate into Avestan:

- 1. upa ušånhəm Pāuruuō Arəduuim Suram Anāhitam upa.zbaiiat (after Yt. 5.62)
- 2. Arəduuī Sure Anāhite mošu mē jasa auuajhe nūrəm mē bara upastam (Yt. 5.63)
- 3. āat Arəduuī Sura Anāhita upa.tacat (after Yt. 5.64)
- 4. hā hē auuanhe jasat hā hē upastam barat
- 5. mošu taţ ās nōiţ darəyəm yaţ dim frāiiataiiaţ auui zam ahuraδātam auui nmānəm x^vaēpaiθim drum auuantəm airištəm hamaθa yaθa paraciţ (after Yt. 5.65)
- 6. pascaēta hē Pāuruuō satəm aspanam barat hazaŋrəm gauuam hazaŋrəm anumaiianam
- 7. äat Yimō frašusat upa rapiθβam raocanham anayranam paiti pantam (aδβanəm) (after V.2.10)
- 8. friθe spənte Ārmaite, fraca šauua vica nəmaŋ ha, barəθri pasuuamca staoranamca mašiiānamca (after V.2.10)
- 9. iθra fracarənta hauuam anu uštim zaošəmca yaθa kaθacit hē zaošō
- āat im zå bauuat pərəna pasuuamca staoranamca maşiiānamca āθramca suxranam (after V.2.11)

Exercises 12

3. Transcribe and translate into English, then give the nom. and gen. forms of the accusatives in the text:

Sraošəm ağim yazamaide Ağim Vaŋ*him yazamaide Nairimca Saŋhəm yazamaide āxštim ham.vaintim yazamaide Cinuuatō pərətum yazamaide Garō.nmānəm vispō.x*āθrəm vispa srauuå zaraθuštri yazamaide (Vr. 7.1)

4. Transcribe and translate into English:

iməm θβam paoirim yānəm haoma jaiδiiemi duraoša vahištəm ahum aşaonam raocaŋhəm vispō.x'āθrəm iməm θβam bitim yānəm haoma jaiδiiemi duraoša druuatātəm aṅhåsə.tanuuō iməm θβam θritim yānəm haoma jaiδiiemi duraoša darəyō.jitim uštānahe (Y.9.19)

auuaŋharəzāmi janiiaoš janiiaoš ūnam mairiiaiiå əuuitō.xarəδaiiå (Y.10.15)

paṇcaṇam ahmi paṇcaṇam nōiṭ ahmi "I belong to five. To five I do not belong." humatahe ahmi dušmatahe nōiṭ ahmi "I belong to good thought. I do not belong to evil thought." huxtahe ahmi dužuxtahe nōiṭ ahmi "I belong, etc." huuarštahe ahmi dužuuarštahe nōiṭ ahmi sraošahe ahmi asruštōiš nōiṭ ahmi aṣaonō ahmi druuatō nōiṭ ahmi (Y.10.16)

Sraošəm ağim huraoδəm vərəθrājanəm... yazamaide yunam aojištəm yunam tancištəm yunam θβαxšištəm yunam āsištəm yunam parō.katarštəməm (Y.57.1)

dāiiata nō āpō vaŋ^vhiš raēšca x^varənåsca dasta nō fraša.vaxšim raiiamca x^varənaŋhamca (after Y.60.4, 68.11) tam yazata Pāuruuō yō vifrō nauuāzō yat dim uz.duuanaiiat. vərəθrajå taxmō Θraētaonō. mərəγahe kəhrpa kahrkāsahe hō auuaθa vazata θri.aiiarəm θri.xšapanəm upa ušåŋhəm upa.zbaiiat Arəduuim Sūram Anāhitam. Arəduuī Sūre Anāhite mošu mē jasa auuaŋhe nurəm mē bara upastam upa.tacat Arəduuī Sūra Anāhita kaininō kəhrpa sriraiiâ aš.amaiiâ huraoδaiiâ. uskāt yāstaiiâ ərəzuuaiθiiâ raēuuat ciθrəm āzātaiiâ nizəŋga aoθra paitišmuxta zaraniiō.uruuixšna bāmiia (from Yt.5.61-64)

taδa aiiaoš yaθa paoirim virō auui.yå bauuaiti (Yt.8.14)

Tištrim stārəm ... yazamaide yim ratum paiti.daēmca vispaēšam stāram fradaθaṭ Ahurō Mazdå yaθa narəm Zaraθuštrəm yim nōiṭ mərəγəṇte Aŋrō Maniiuš nōiṭ yātauuō pairikåsca nōiṭ yātauuō mašiiānam (Yt.8.44)

tum aēšam tbišiiaņtam tum aēšam tbaēšaŋ hatam tbaēša sciņdaiiehi sciņdaiia ašauuajanō huuaspō ahi *hura θ ō *zauuanō.suš ahi surō (Yt.10.76)

azəm viδāraēm aom asmanəm yō usca raoxšnō frādərəsrō yō imam zam āca pairica bauuaiti manaiiən ahe yaθa viš aēm (after Yt.13.2)

aora vaŋ'hiš upa.šaēta yå āpō yå uruuarå yåsca aṣaonam frauuaṣaiiō vaŋhōuš aṣahe uz.gəuruuaiiata zastā ahmākəm auuaṅhe surå yušmākəm yasnahe səuuištå (Yt.13.147)

ā.jasat vazəmnō Vərəθraγnō ahuraδātō mərəγahe kəhrpa vārəγnahe yō vaiiam asti āsištō rənjištō frauuazəmnanam (Yt.14.19)

yasə $\theta \beta \bar{a}$ yazata Vištāspō bərəzəm barat (ms. barāt) zaota vācim hištəmnō pasca barəsma (ms. barəsma) (Yt.17.61)

yaṭ asti Ahurahe Mazdå yaθa dāman daθaṭ Ahurō Mazdå pouruca vohuca pouruca sriraca pouruca abdaca pouruca frašaca pouruca bāmiiāca (Yt.19.10)

dātarə ... aṣāum kuua θritim aṅhå zəmō śāištəm āaṭ mraoṭ Ahurō Mazdå yaṭ bā paiti fraēštəm kāraiieiti Spitama Zaraθuštra yauuanamca vāstranamca uruuaranamca x arəθō.bairiianam yaṭ vā anāpəm āi āpəm kərənaoiti yaṭ vā āpəm āi anāpəm kərənaoiti (V.3.4)

jaņtu ā airiiāma išiiō yaskəmca mahrkəmca vispe yātauuō pairikåsca vispå janaiiō yå druuaitiš (V. 20.12) 4. Identify the genitive forms in this second version of the litany and explain how they are formed:

niuuaēδaiiemi haņkāraiiemi stāramca spəntō.mainiiauuanam dāmanam Tištriieheca stārō raēuuatō x³arənaŋ³hatō måŋhaheca gaociθrahe huuarəca xšaētahe auruuat.aspahe dōiθrahe Ahurahe Mazdå Miθrahe daśiiunam daýhupatōiš niuuaēδaiiemi hankāraiiemi Ahurahe Mazdå raēuuatō x³arənaŋh³atō niuuaēδaiiemi hankāraiiemi aṣāunam frauuaṣinam (Y.1.11)

niuuaēδaiiemi haņkāraiiemi tauua āθrō Ahurahe Mazdā puθra niuuaēδaiiemi haņkāraiiemi vispanamca apam mazdaδātanam vispanamca uruuaranam mazdaδātanam (Y.1.12)

niuuaēδaiiemi haņkāraiiemi maθrahe spaņtahe ašaonō varaziiaŋ hahe dātahe vī.daēuuahe dātahe zaraθuštrōiš darayaiiā upaiianaiiā daēnaiiā vaŋhuiia māzdaiiasnōiš (Y.1.13)

niuuaēδaiiemi haņkāraiiemi garōiš Ušidarənahe mazdaδātahe aša.xvāθrahe vispaēšamca gairinam aša.xvāθranam pouru.xvāθranam mazdaδātanam kāuuaiieheca xvarənaŋhō mazdaδātahe axvarətaheca xvarənaŋhō mazdaδātahe niuuaēδaiiemi haņkāraiiemi Ašōiš vaŋhuiiå Cistōiš vaŋhuiiå Hrəθō vaŋhuiiå rasastātō vaŋhuiiå xvarənaŋhō sauuaŋhō mazdaδātahe (Y.1.14)

niuuaēðaiiemi haņkāraiiemi dahmaiiå vaŋhuiiå āfritōiš dahmaheca narš ašaonō uyrahe taxmahe dāmōiš upamānahe yazatahe (Y.1.15)

niuuaēδaiiemi haņkāraiiemi åŋham asaŋhamca šōiθranamca gaoiiaoitinamca maēθananamca auuō.x³arənanamca apamca zəmamca uruuaranamca aṅhåsəca zəmō auuaṅheca ašnō vātaheca ašaonō stram måŋhō hurō anaγranam raocaŋham x³aδātanam vispanamca spəṇtahe mainiiōuš dāmanam ašaonam ašaoninam ašahe raθβam (Y.1.16)

niuuaēδaiiemi haņkāraiiemi raθβō bərəzatō yō ašahe raθβam aiiaranam asniianam māhiianamca yāiriianamca sarəδanamca yōi hənti ašahe ratauuō Hāuuanōiš raθβō (Y.1.17)

niuuaēδaiiemi haņkāraiiemi ašāunam frauuašinam uγranam aiβiθūranam paoiriiō.tkaēšanam frauuašinam nabānazdištanam frauuašinam hauuahe urunō frauuašōiš (Y.1.18)

- 5. Translate into Avestan and write in Avestan script:
- Sraošəm aşim yazamaide vərəθrājanəm frādat.gaēθəm aşauuanəm aşahe ratum
- 2. Gaiiehe Marəθnō aṣaonō frauuaṣim yazamaide yamca Rašnaoš razištahe yamca Miθrahe vouru.gaoiiaotōiš
- 3. yamca maθrahe spontahe yamca auuajhe ašnō bərəzatō yamca ajhå zəmō yat paθanaiiå skarənaiiå yā nō baraiti
- 4. yamca apō apamca yamca uruuaraiia uruuaranamca (after Yt.13.86-87)
- 5. daēuua paŋtaŋhum vispanam naram aṣaonam nāirinamca aṣaoninam aiβi.aojaŋhō baon.
- 6. Θraētaonō θrišum vispanam daēuuanam janat yātunamca pairikanamca sāθramca kaoiiamca karafnamca
- imat x^varənō mana asti yat Ahurahe Mazdå, daθušō anhōuš yat astuuatō yatca manijauuahe
- auuaţ x^varənō Yimahe asti xšaētahe huuaθβahe pāiiaoš (?) pasuuamca staoranamca maşiiānamca
- 9. imą haomą uzdātō yazamaide barosma frastarotom yazamaide
- 10. aēm nā ašauua iδa vahištəm ahum ā jasat

Exercises 13

3. Transcribe and translate into English:

yasca aētaēšam mazdaiiasnanam pərənāiiunam aiβi.zuzuiianam ima vacō nōit visaite framruite *aēta (ms. aētam) ā *yātu.manahi (mss. °he) jasaiti (Y.8.4)

āaṭ mē aēm paitiiaoxta Haomō aṣauua duraošō azəm ahmi Zaraθuštra Haomō aṣauua duraošō ā mam yāsaŋ ha Spitama frā mam hunuuaŋ ha x arətēe aoi mam staomaine stuiδi (Y.9.2)

Haomaheca nəmō maθraheca *aṣaonasca (ms. aṣaonaēca) Zaraθuštrahe atcit bā nəmō Haomāi rənjaiti Haomahe maδō yō yaθa puθrəm taurunəm Haoməm vandaite (text vandaēta) maṣiiō frā ābiiō tanubiiō Haomō visaite baēṣazāi (after Y.10.1, 8, Yt.17.5)

x^vanuuaitiš ašahe varəzō yazamaide yāhu iristanam uruuanō šāiiente yā ašāunam frauuašaiiō [the souls (as well as?) the Faiths...] vahištəm ahum ašaonam yazamaide raocanhəm vispō.x^vāθrəm (Y.16.7)

xšuuiða āzuiti yazamaide tacat.āpa uxšiiat.uruuara āzōiš daēuuō.dātahe hamōistri auuanha muš auuanha pairikaiiāi paitištātaiiaēca paitiscaptaiiaēca paititarətaiiaēca paitiiaogət.tbaēšahiiāica ašəmaoyaheca anašaonō sāstraheca pouru.mahrkahe (Y.16.8)

vispam ašaonō stim yazamaide maniiəuuimca gaēθiiamca (Y.35.1)

āaţ võ kasciţ mazdaiiasnanam ratuš āmrumaide ratuš āstāiiāmaide
Aməšāsca Spəntā saošiiantascā dahištā aršuuacastəma aiβiiāmatəma aš.xrāx anutəma mazištā ama āmrumaide daēnaiiā māzdaiiasnōiš aθaurunasca raθaēštāsca vāstriiasca fšuiiantō (Vr.3.5)

aršuxδanamca vacaŋham srauuaŋhamca zaraθuštrinam huuarštanamca śiiaoθnanam barəsmanamca aṣaiia frastarətanam haomanamca aṣaiia hutanam Staotanamca Yesniianam daēnaiiāsca māzdaiiasnōiš maθβanamca vaxəδβanamca varštuuanamca (Vr.12.3)

auua paδō auua zastō auua uši dāraiiaδβəm mazdaiiasna zaraθuštraiiō dāitiianam raθβiianam huuarštanam šiiaoθnanam varəzāi pairi aδāitiianam araθβiianam dužuuarštanam šiiaoθnanam varəzāi [for varəzāt̞?] vərəziiatamca iδa vohu vāstriia (Vr.15.1)

āaṭ him jaiðiiaṭ auuaṭ āiiaptəm dazdi mē Arəduuī Sure Anāhite yaθa azəm auuaṭ x^v arənō apaiiemi *yaṭ (ms. yim) vazaite maiðim zraiiaŋhō Vouru.kaṣ̃ahe yaṭ asti airiianam dax̃iiunam zātanam azātanam yaṭca aṣ̃aonō Zaraθuštrahe (Yt.5.42)

nōit mašiiō gaēθiiō stē aojō maniiete dušmatəm yaθa Miθrascit maniiauuō aojō maniiete humatəm nōit mašiiō gaēθiiō stē aojō mraoiti dužuxtəm yaθa Miθrascit maniiauuō aojō mraoiti huxtəm nōit mašiiō gaēθiiō stē aojō vərəziieiti dužuuarštəm yaθa Miθrascit maniiauuō aojō vərəziieiti huuarštəm "no man in the world thinks bad thought to be = is (such) a strength as Miθra ..." (Yt.10.106)

dātarə ... aṣāum kuua bitim aṅhå zəmō śāištəm āaṭ mraoṭ Ahurō Mazdå yaṭ bā paiti nā aṣauua nmānəm uzdasta āθrauuaṭ gaomauuaṭ nāiriuuaṭ puθrauuaṭ huuaθβauuaṭ (V.3.2)

4. Identify the dative forms in the litany and explain how they are formed:

niuuaēδaiiemi haņkāraiiemi Vaŋhauue Manaŋ́he Aṣ̃ai vahistāi xṣ̄aθrāi vairiiāi spəntaiiāi Ārmatēe Hauruuathiia Amərətathiia gōuš taṣ̄ne gōuš urune āθre Ahurahe Mazdâ yaētustəmāi Aməṣ̄anam Spəntanam (Y.1.2)

niuuaēδaiiemi haņkāraiiemi asniiaēibiiō ašahe ratubiiō Hāuuanōe ašaone ašahe raθβe niuuaēδaiiemi haņkāraiiemi Sāuuaŋhōe Visiiāica ašaone ašahe raθβe (Y.1.3)

niuuaēδaiiemi haņkāraiiemi Rapiθβināi ašaone ašahe raθβe niuuaēδaiiemi haņkāraiiemi Frādat.fšauue zaņtumāica ašaone ašahe raθβe (Y.1.4)

niuuaēδaiiemi haņkāraiiemi Uzaiieirināi ašaone ašahe raθβe niuuaēδaiiemi haņkāraiiemi Frādaṯ.virāi dāxiiumāica ašaone ašahe raθβe

(Y.1.5)

niuuaēδaiiemi haņkāraiiemi Aiβisruθrimāi Aibigaiiāi ašaone ašahe raθβe niuuaēδaiiemi haņkāraiiemi Frādaṯ.vispam.hujiiātēe zaraθuštrō.təmāica ašaone ašahe raθβe (Y.1.6)

niuuaēδaiiemi haņkāraiiemi Ušahināi ašaone ašahe raθβe niuuaēδaiiemi haņkāraiiemi bərəjiiāi nmāniiāica ašaone ašahe raθβe (Y.1.7)

niuuaēδaiiemi haņkāraiiemi māhiiaēibiiō ašahe ratubiiō aņtarə.måŋhāi ašaone ašahe raθβe niuuaēδaiiemi haņkāraiiemi pərənō.måŋhāi višaptāica ašaone ašahe raθβe (Y.1.8)

niuuaēδaiiemi haņkāraiiemi yāriiaēibiiō ašahe ratubiiō Maiδiiōizarəmaiiāi ašaone ašahe raθβe niuuaēδaiiemi hankāraiiemi Maiδiiōišəmāi ašaone ašahe raθβe niuuaēδaiiemi haņkāraiiemi Paitišhahiiāi ašaone ašahe raθβe niuuaēδaiiemi haņkāraiiemi Aiiāθrimāi fraouruuaēštrimāi varšniharštāica ašaone ašahe raθβe niuuaēδaiiemi haņkāraiiemi Maiδiiāriiāi ašaone ašahe raθβe niuuaēδaiiemi haņkāraiiemi Hamaspaθmaēdaiiāi ašaone ašahe raθβe niuuaēδaiiemi haņkāraiiemi sarəδaēibiiō ašahe ratubiiō (Y.1.9)

niuuaēδaiiemi haņkāraiiemi vispaēibiiō aēibiiō ratubiiō yōi həṇti aṣʿahe ratauuō θraiiasca θrisasca nazdišta pairiš.hāuuanaiiō yōi həṇti Aṣʿahe yaṭ Vahištahe mazdō.frasāsta zaraθuštrō.fraoxta (Y.1.10)

niuuaēδaiiemi haņkāraiiemi Ahuraēibiia Miθraēibiia bərəzəņbiia aiθiiajaŋhaēibiia aṣauuanaēibiia (Y.1.11)

niuuaēδaiiemi haņkāraiiemi aiβiiō vaŋ^vhibiiō (Y.1.12)

niuuaēðaiiemi haņkāraiiemi vispaēibiiō ašahe ratubiiō niuuaēðaiiemi haņkāraiiemi vispaēibiiō vaŋhuðābiiō yazataēibiiō maniiaoibiiasca gaēθiiaēibiiasca yōi hənti yasniiāca vahmiiāca ašāt haca yat vahištāt (Y.1.19)

5. Translate into Avestan and write in Avestan script:

- hō ašāi xšaθrəm cinasti.
- 2. hō ašaone ašəm cinasti.
- 3. hō xšmāuuōiia ašəm cinasti yat saošiiantaēibiiō (after Y.20,3)

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- 4. gāθābiiō spəṇtābiiō ratuxšaθrābiiō aṣaonibiiō zbaiiemi māuuōiia hauuāi urune zbaiiemi nipātaiiaēca nišaṇharətaiiaēca harəθrāica aiβiiāxštrāica (after Y.71.11)
- 5. azəm daδam Spitama Zaraθuštra aom stārəm yim Tištrim auuańhāi pairikaiiāi yā dužiiāiriia paitištātaiiaēca paitiscaptaiiaēca paititarətaiiaēca paitiiaogət tbaēšaxiiāica (after Yt.8.50-51)
- 6. kahmāi nō tat dāθrəm daδāiti yauuaēca yauuaētātaēca (after Yt.13.5)
- 7. Zaraθuštra aētəm maθrəm mā fra.daēsaiiō aniiāt piθre puθrāi vā brāθre vā haδō.zātāi (Yt.4.9)
- 8. kahmāi apərəsō tum yō Ahurō Mazdå kahmāi fra.daēsaiiō daēnam yam āhuirim zaraθuštrim
- 9. āaṭ mraoṭ Ahurō Mazdå. Yimāi srirāi huuaθβāi aṣāum Zaraθuštra ahmāi apərəsəm, azəm yō Ahurō Mazdå, ahmāi fra.daēsaēm daēnam yam āhurim zaraθuštrim
- 10. āaṭ Yimāi xšaθrāi θrisatō.zima hanjasənta, āaṭ hē im zå bauuaṭ pərəna pasuuaca staranamca mašiiānamca

Exercises 14

2. Transcribe and translate into English:

kaiia ratauuō nmāniiō visiiō zantumō daxiiumō Zaraθuštrō puxδō anham daxiiunam ya aniia Rajōit zaraθuštrōit caθru.ratuš Raya zaraθuštriš kaiia anha ratauuō nmāniiasca visiiasca zantumasca Zaraθuštrō tūriiō (Y.19.18)

Sraošəm aşim huraoδəm vərəθrājanəm frādat.gaēθəm aşauuanəm aşahe ratum yazamaide yō paoiriiō Mazdå *dāmanam (ed. dāman) frastərətāt paiti barəsmən yazata Ahurəm Mazdam yazata Aməşā Spəntā yazata pāiiū.θβōrəštāra yā vispa θβərəsatō dāman (Y.57.2)

hō nōit tarštō frānāmaite θβaēšāt parō daēuuaēibiiō frā ahmāt parō vispe daēuua anusō taršta nəmənte taršta təmaŋhō duuarənti (Y.57.18)

yaţca ahmāţ asti maziiō
yaţca ahmāţ asti vańhō
yaţca ahmāţ asti sraiiō
yaţca ahmāţ asti sraiiō
yaţca ahmāţ asti parō.arəjastarəm
tat nō dāiiata yužəm yazata aşauuanō xsaiiamna isāna
(Y.65.14)

dāiiata ...

vitarə.azahiieheca paiti vitarə.abaēšahiieheca pairi haēnaiiåsca võiγnāuiiō auruuaθaēibiiasca parō tbišiianbiiō razištahe paθō aēšəmca vaēδəmca yō asti razištō ā aṣāt vahištəmca ahum aṣaonam raocaŋhəm vispō.x aθrəm (Y.68,13)

nairiiam ham.varəitim yazamaide framən.naram framən.narō.viram yā āsaot āsiiå yā *taxmāt (ms. taxmō) tašiiå (Vr. 7.3)

visastaca imā nāmēniš parštasca pairiuuārasca viseņte pairi maniiaoiiāt drujat vareniiaiiātca druuō.iθiiāt (mss. druua.iθiiāt, druuō.iθiiāt, druuō.aiθiiāt) zizi.yušatca kaiiaδāt vispō.mahrkāatca pairi druuatat yat Αητāt Μaniiaot (Yt.1.19)

paouruua.naēmāt patat diiaoš daēuuanam draojištō Aŋrō Maniiuš pouru.mahrkō (Yt.3.13)

āiði paiti auua.jasa Arəduuī Sure Anāhite haca *auuaēbiiō (ms. auuatbiiō) stərəbiiō aoi zam ahuraðātam (Yt. 5.85)

us paiti aδāt hištaiti Spitma Zaraθuštra Tištriiō raēuuå x^varənaŋ^vhå zraiiaŋhat haca Vouru.kaṣāt us aδāt hištaiti Satauuaēsō raēuuå x^varənaŋ^vhå zraiiaŋhat haca Vouru.kaṣāt āat tat dunman ham.hištənti Us.həṇdauuat paiti garōit yō hištaite maiδim zraiiaŋhō Vouru.kaṣahe (after Yt.8.32)

yō auuaδāṭ frauuazaite xšōiθniiāṭ *haca (ms. F1 haiš, J10 hiš) ušaiiāṭ duraēuruuaēsəm paiti paṇṭam bayō.baxtəm paiti yaonəm fraθβarštəm paiti āfəṇtəm zaošāi Ahurahe Mazdå zaošāi Aməšanam Spəṇṭanam (Yt.8.35)

ā dim paskāṭ anu.marəzatəm Ašišca Vaŋ^vhi Pārəṇdica raoraθa (Yt.8.38)

āaṭ āpō auua.barənte Spitama Zaraθuštra zraiianhāδa haca Vouru.kaṣāṭ tātā āpō uruuāθrā baēšaziiā tā auuaδa vī.baxṣaiti ābiiō danhubiiō səuuistō [i.e., Tištriia] yaθa aēm bauuaiti yaṣtō xṣnutō friθō paitizantō (Yt.8.47)

āat yaţ āpō uz.barənte Spitama Zaraθuštra
 zraiiaŋhaṭ haca Vouru.kaṣãṭ x³arənasca yaṭ mazdaδātəm
 āaṭ fra.śusənti uyrå aṣaonam frauuaṣaiiō
 paoiriš pouru.satå paoiriš pouru.hazaŋrå paoiriš pouru.baēuuanō āpəm aēsəmnå hauuāi kāciṭ nāfāi hauuaiiāi vise
 hauuāi zaṇṭaoe hauuaiiāi daṅhaoe
 uitiiajanå
 x³aēpaiθe nō daṅhuš naδātaēca haošataēca
 (Yt.13.64-66)

dātarə ... aṣāum cuuaṭ drājō haca āθraṭ cuuaṭ drājō haca apaṭ cuuaṭ drājō haca barəsmən frastairiiāṭ cuuaṭ drājō haca barəsmən frastairiiāṭ cuuaṭ drājō haca nərəbiiō aṣauuabiiō (V.3.16)

ā dim aoxta kaθa aṣ̃āum apa.jasō šitibiiasca haca gaomaitibiiasca vaiiaēibiiasca haca māiiauuaitibiiasca astuuatat haca aŋhaot manahim auui ahum iθiiejaŋ hatat haca aŋhaot aiθiiejaŋhuntəm auui ahum (after HN. 2.16)

- 5. Translate into Avestan and write in Avestan script:
- 1. āat Yimō imam zam masiiehim kərənaot ahmāt yaθa parō ahmāt as
- vātō dərəzi.takaθrō θβāṣəm dasināt pairi.fra.mərəzaiti (after (V. 3.42)
- yaoždiia tacinti āpō zraiianhat haca Puitikāt auui zraiiō Vouru.kaṣṣm (V. 5.19)
- āaɪ mraot Ahurō Mazdâ
 θrisata.gāim haca āθrat θrisata.gāim haca apaṭ
 θrisata.gāim haca barəsmən frastairiiāṭ
 θri.gāim haca nərəbiiō aşauuabiiō (V.3.17)
- ašāunam ... yazamaide
 yå masiiehiš ahmāţ yå aojiiehiš ahmāţ yå tašiiehiš ahmāţ
 yå amauuastarå ahmāţ yå vərəθrauuastarå ahmāţ

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yå baēšaziiō.tarå ahmāţ yå yāskərəstarå ahmāţ yå maðəməmciţ miiezdinam upauuazənte (after Yt.13)

- apāxtarat haca naēmāt apāxtaraēibiio haca naēmaēibiio fra.duuarat Aŋro Maniiuš pouru.mahrko daēuuanam daēuuo
 (V. 19.1)
- 7. nasiieiti ahmat haca nmānāt āhitiš (after Y.10.7)
- 8. azəm dim naēšiiemi ā vahištāt aŋhaot ā vahištāt aṣāt ā vahištaēibiiō raocəbiiō (Y.19.6)
- 9. tat no nəmo ni.patu pairi daeuuaatca tbaesanhat maşiiaatca (after Y.58.1)
- 10. auuat võ miždəm vanhaot vanho, imat nõ miždəm akāt ašiiō (after Y.59.31)

Exercises 15

3. Transcribe and translate into English:

Haoma dazdi mē baēšazanam yābiiō ahi baēšazajā Haoma dazdi mē vārəθraγninam yābiiō ahi vərəθra.tauruuā frā tē visāi uruuaθō staota uruuaθəm staotārəm vaýhaŋhəm daδō aoxta Ahurō Mazdå yaθa aṣəm yat vahištəm (Y.10.9)

vī daēuuāiš ayāiš auuaŋ^vhiš anarətāiš akō.dābiš sarəm mruiiē hātam draojištāiš hātam paosištāiš hātam auuaŋhutəmāiš vī daēuuāiš vī daēuuauuat.biš vī yātuš vī yātumat.biš vī kahiiācit hātam ātarāiš vī manābiš vī vacābiš vī šiiaoθanāiš vī ciθrāiš vī zī anā sarəm mruiiē yaθanā drəguuātā raxšaiiantā (Y.12.4)

Ahurəm Mazdam aşauuanəm aşahe ratum yazamaide huδâŋhəm mazistəm yazatəm yim səuuistəm frādat.gaēθəm dātārəm vohunam dāmanam ābiiō rātābiiō zaoθrābiiō aršuxδaēibiiasca vāγžibiiō vispəmca aşauuanəm mainiiaom yazatəm yazamaide (Y.16.1)

Zaraθuštrəm aşauuanəm aşahe ratum yazamaide ābiiō rātābiiō zaoθrābiiō aršuxδaēibiiasca vāγžibiiō vispəmca aşauuanəm gaēθim yazatəm yazamaide Zaraθuštrahe aşaonō frauuaşim yazamaide Zaraθuštrahe srauuå yazamaide

Zaraθuštrahe daēnam yazamaide

Zaraθuštrahe varənəmca tkaēšəmca yazamaide aŋhuiiaoš aşacinaŋhō (Y.16.2)

pauruuå dātå dāman ašaoniš daθušō Ahurahe Mazdå raēuuatō x³arənaŋ³hatō yazamaide Vohu Manō yazamaide Ašəm Vahištəm yazamaide Xšaθrəm Vairim yazamaide Spənṭam Ārmaitim yazamaide Hauruuatātəm yazamaide Hauruuatātəm yazamaide (Y.16.3)

Arəduuī Sure Anāhite mošu mē jasa auuajhe nurəm mē bara upastam hazaŋrəm azəm tē zaoθranam haomauuaitinam gaomauuaitinam yaoždātanam pairi.aŋharštanam barāni aoi āpəm yam Raŋham yezi jum frapaiieni aoi zam ahuraδātam aoi nmānəm yim x^vaēpaiθim (Yt.5.63)

azəm daδam Spitama Zaraθuštra aom stārəm yim Tištrim auuåntəm yesniiata auuåntəm vahmiiata auuåntəm xšnaoθβata auuåntəm frasastata yaθa mamcit yim Ahurəm Mazdam (Yt.8.50)

Exercises 15

mraoţ Ahurō Mazdå Spitamāi Zaraθuštrāi aēuua tē zāuuarə aojasca x^varənō auuasca rafnasca framrauua ərəzuuō Spitama yaṭ aṣaonam frauuaṣinam uγranam aiβiθūranam yaθa mē jasən auuaṅhe yaθa mē barən upastam uγrå aṣaonam frauuaṣaiiō (Yt.13.1)

(Kərəsāspō) yō janat Snāuuiðkəm yim sruuō.zanəm asəngō.gāum yō auuaθa viiāxmaniiata apərənāiiu ahmi nōit pərənāiiu yezi bauuāni pərənāiiu zam caxrəm kərənauuāne asmanəm raθəm kərənauuāne auuanaiieni Spəntəm Mainiium haca raoxšna Garō.nmāna uspataiieni Aŋrəm Mainiium ərəyata haca dužaŋ ha tē mē vāṣəm θanjaiiånte Spəntasca Mainiiuš Aŋrasca yezi mam nōit janāt naire.manå Kərəsāspō təm janat naire.manå Kərəsāspō (Yt.19.43-44)

mā ciš baraţ aēuuō yaţ iristəm aaţ yezi šē baraţ aēuuō yaţ iristəm upa vā nasuš raēθβāţ nåŋhanaţ haca cašmanaţ haca hizumaţ haca paitiš.x arənāδa frauuāxšaţ haca frašumakaţ haca tē aēšam paiti sruiie aēša druxš yā nasuš upa.duuaṣsaiti aiiaoždiia pascaēta bauuainti yauuaēca yauuaētātaēca (V.3.14)

dātarə ... aṣāum kuua aētahe narš gātuš aŋhat yat iristō.kaṣahe āat mraot Ahurō Mazdå yat aŋhat aṅhå zəmō vī.āpō.təməmca vī.uruuarō.təməmca yaoždātō.zəmō.təməmca huškō.zəmō.təməmca kaṇbištəmca aētå paθå fraiian pasuuasca staorāca ātrəmca Ahurahe Mazdå barəsmaca aṣaiia frastarətəm narəmca yim aṣauuanəm (V.3.15)

- 5. Translate into Avestan and write in Avestan script:
- pərəsat Zaraθuštrö Ahurəm Mazdam kana θβā yasna yazāne kana yasna frāiiazāne
- 2. kana yasna yazāne kana yasna frāiiazāne imat dama yat Ahurahe Mazdå (after Yt.5.90, V. 19.17)
- yō vo āpo vaŋ¹hiš yazāite ahurāniš Ahurahe vahištābiiō zaoθrābiiō sraēštābiiō zaoθrābiiō dahmō.pairi.aŋharštābiiō zaoθrābiiō
- 4. ahmāi raēšca x^varənåsca dāiiata vaŋ^viš āpō māuuaiiaca zaoθre yazəmnāi (from Y.68.10-12)
- uiti dauuata hō yō duždå Aŋrō Maniiuš pouru.mahrkō jainti mam Ahuna Vairiia auuauuata snaiθiša yaθa asma katō.maså
- 6. tāpaiieiti mam Aša Vahišta manaiiən yaθa aiiō.xšustəm (after Yt.17.19-20)
- uzuuaēδaiiat Zaraθuštrō Aŋrəm Maniium dužda Aŋra Maniiō janāni dama daēuuō.dātəm
- 3. janāni nasuš daēuuō.dātəm janāni pairikam yam Xnaθaiti
- yahmāi us zaiiāite Saošiias vərəθraja haca apat Kasaoiiāt ušastarat haca naēmāt ušastaraēibiiō haca naēmaēibiiō (V. 19.5)
- vī daēuuāiš aγāiš auuaŋ^vhiš anarətāiš akō.dābiš sarəm mruiiē hātam draojištāiš hātam paosištāiš hātam auuaŋhutəmāiš vī daēuuāiš vī daēuuauuat.biš vī yātuš vī yātumat.biš (Y.12.4)

Exercises 16

3. Transcribe and translate into English:

sastica vaņtāca rafnaŋhāca Aməšō Spoṇtō vaŋhuš srirāiš nāman āzbaiia frāiieze bərəja vaŋhōuš ašahe bərəja daēnaiiā vaŋhuiiā māzdaiiasnōiš (Y.15.1)

Sraošō ... yō ā θ ritim hamahe aiia hamaii α xšafnō imat karšuuarə auuazaite yat X v anira θ əm bāmim (Y.57.31)

(Y.61.3 = Y.72.3)

hamistaiiaēca nižbərətaiiaēca kaiiaδanamca kaiieiδinamca hamistaiiaēca nižbərətaiiaēca kaiiaδaheca kāiδiiåsca hamistaiiaēca nižbərətaiiaēca tāiiunamca hazasnamca hamistaiiaēca nižbərətaiiaēca *zandanamca [mss. zandamca] yātumatamca hamistaiiaēca nižbərətaiiaēca miθrō.ziiamca *miθrō.drujamca [mss. drujimca]

(Y.61.4)

hamistaiiaēca nižbərətaiiaēca ašauuaynamca ašauua.tbaēšamca hamistaiiaēca nižbərətaiiaēca ašəmaoyaheca anašaonō sāstraheca pouru.mahrkahe hamistaiiaēca nižbərətaiiaēca kahe kahiiācīt druuatam araθβiiō.manaŋham araθβiiō.vacaŋham araθβiiō.siiaoθənanam spitama zaraθuštra

aýhåsca mē aēuuaýhå āpō apayžārō vijasāiti vispāiš aoi karšuuan yāiš hapta aýhåsca mē aēuuaýhå āpō hamaθa auua.baraite haminəmca zaiianəmca hā mē āpō yaoždaδāiti hā aršnam xšudrå hā xšaθrinam garəβa hā xšaθrinam paēma (Y.65.5 = Yt.5.5)

Tištrim ... yazamaide yim vispāiš paitišmarənte yāiš spəntahe mainiiðuš dāman aðairi.zəmāišca upairi.zəmāišca yāca upāpa yāca upasma yāca fraptərəjan yāca rauuascaran (Yt.8.48)

išauuasciţ aēšam ərəzifiiō.parəna huθaxtaţ haca θanuuanāţ jiia.jatåŋhō vazəmna ašəmnō.viδō *bauuainti yaθa grantō upa.ţbištō apaiti.zantō miθnāiti Miθrō yō vouru.gaoiiaoitiš arštaiiasca aēšam huxšnuta tiγra darəγa.arštaiia vazəmna haca bāzubiiō ašəmnō.viδō *bauuainti (mss. °uuaiti) yaθa grantō upa.ţbištō apaiti.zantō miθnāiti Miθrō yō vouru.gaoiiaoitiš (Yt.10.39)

karətacit aēšam hufrāiiuxta yōi *niγnāire (F1 niγrāire) sarahu mašiiākanam ašəmnō.janō *bauuainti yaθa grantō upa.tbištō apaiti.zantō miθnāiti Miθrō yō vouru.gaoiiaoitiš vazracit (F1 vazara°) aēšam huniuuixta *yōi (F1 yō) *niγnāire sarahu mašiiākanam ašəmnō.janō *bauuainti yaθa grantō upa.tbištō apaiti.zantō miθnāiti Miθrō yō vouru.gaoiiaoitiš (Yt.10.40)

Miθrō auui.θråŋhaiiete Rašnuš paiti.θråŋhaiiete Sraošō ašiiō vispaēibiiō naēmaēibiiō ham.vāiti paiti θrātāra yazata tē rasmanō raēcaiieiņti yaθa graṇtō upa.ţbištō apaiti.zantō miθnāiti Miθrō yō vouru.gaoiiaoitiš (Yt.10.41)

aṣāunam ... yazamaide yå ahurahe xṣaiiatō daṣinam upa yuiδiieinti yezi aēm bauuaiti aṣauuaxṣnus yezi ṣē bauuainti anāzarətā xṣnūtā ainitā aṭbiṣtā uγrā aṣaunam frauuaṣaiiō (Yt.13.63)

aṣāunam ... yazamaide yā masiiehiš ahmāt yā tašiiehiš ahmāt yā aojiiehiš ahmāt yā tašiiehiš ahmāt yā amauuastarā ahmāt yā vərəθrauuastarā ahmāt yā baēšaziiō.tarā ahmāt yā yāskərəstarā ahmāt yaθa vaca fra.mrauuāire yā maδəməmcit miiezdinam baēuuani upauuazənte (Yt.13.64)

aat yat āpō uzbarənte Spitama Zaraθuštra zraiianhat haca Vouru.kaṣat x'arənasca yat mazdaδātəm aat frašusənti uγrå aṣaonam frauuaṣaiiō paoiriš pouru.satå paoiriš pouru.hazanrå paoiriš pouru.baēuuanō (Yt.13.65)

āpəm aēšəmnå hauuaii vise hauuāi kācit nāfāi hauuaiiāi vise hauuāi zaṇtauue hauuaiiāi dańhauue uitiiaojanå x³aēpaiθe nō dańhuš naδātaēca haošātaēca (Yt.13.66)

uγrəm kauuaēm x^varənō mazdaδātəm yazamaide aš.vaṇdarəm uparō.kairim θamnaŋ^vhaṇtəm varəcaŋ^vhaṇtəm yaoxštiuuaṇtəm taraδātəm aniiāiš dāmạn (Yt.19.9)

haθra vispanam uruuaranam taoxma upa.bara yōi hənti ańhå zəmō barəzištaca hubaoiδitəmaca haθra vispanam x³arəθanam taoxma upa.bara yōi hənti ańhå zəmō x³arəzištaca hubaoiδitəmaca tē kərənauua miθβaire (V.2.28)

caθβarəsatəm aiβi.gāmanam duuaēibiia haca nərəbiia duua nara us.zaiiciņte miθβana strica nairiiasca (V.2.41) dātarə ... aǧāum kuua bitim aṅhå zəmō ašāištəm āaṭ mraoṭ Ahurō Mazdå yaṭ bā paiti fraēštəm *saēre nikaṇta spānasca irista narasca irista (V.3.8)

nōit zī im zå śå yā darəγa akaršta *saēte yā karšiia karšiuuata aibiš tat vaŋhōuš aiβi.šōiθni iða carāiti huraoδa yā darəγa apuθra aēiti aibiš tat vaŋhōuš aršānō [desiring that of good: males] (V.3.24)

yat yauuō daiiāt āat daēuua x^visən yat suðuš daiiāt āat daēuua tusən yat pištrō daiiāt āat daēuua uruθən yat guṇdō daiiāt āat daēuua pərəδən iða miθnāt daēuua aipi.jaiti nmāne aήhāi guṇdaiiāi zafarə tafsan [let the g. be here so that by the striking back in the

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house of this g. the daēuuas burn in the mouth(?)] aiia masō ham.uruu $\bar{\imath}$ suuåŋhō sadaiieiti yat yauuō pouruš bauuāt aða ma θ rəm tat mairiiāt (V.3.32)

dātarə ... aṣ̃aum cuuantəm zruuānəm *saēre maṣ̃iia *irista zəme niδāite raocā aiβi.varəna [AirWb. 1491] huuarə.dərəsiia zəmō bauuainti [(as long as) the lights are *coverings (and) the earths are exposed to the sun] (V.7.45)

āaṭ mraoṭ Ahurō Mazdå yārə.drājō aṣāum Zaraθuštra saēre maṣiia irista zəme niδāite raocå aiβi.varəna huuarə.darəsiia zəmō bauuainti (V.7.46)

dātarə ... aṣāum cuuantəm zruuānəm saēre maṣiia irista zəme nikante hauuat zəmō bauuainti (V.7.47)

āaṭ mraoṭ Ahurō Mazdå pasca paṇcāsatəm *sarəδanam Spitama Zaraθuštra saēre maṣ̃iia irista zəme nikaṇte hauuaṭ.zəmō bauuainti (V.7.48)

yezica aēša yā kaine mašiianam parō fšarəmāţ x^vatō garəβəm raēšaiieiti ptərəbiiō ā.striieiti ptərəbiiō irišiieiti (V. 15.12)

nizbaiiemi Saokam vaŋ'im vouru.dōiθram nizbaiiemi uyrâ aṣāunam frauuaṣaiiō vispâ dāman sauuaŋ'haitis nizbaiiemi Vərəθraynəm ahuraδātəm barō.x'arənō mazdaδātəm nizbaiiemi Tištrim stārəm raēuuantəm x'arənaŋhuntəm gōuš kəhrpa zaraniiō.sruuahe (V.19.37)

- 5. Translate into Avestan and write in Avestan script:
- 1. Zaraθuštrahe Spitamahe iδa ašaonō ašimca frauuašimca yazamaide
- yō paoiriiō stōiš astuuaiθiiå staot ašəm nāist daēuuū
- fraorənata mazdaiiasniš zaraθuštriš vī.daēuuō ahura.ţkaēšō
- 4. yō nasumaitim āpəm frabaraiti hō aşəmca mainimnō drujimca vinasti
- 5. tum tå daýhuš nipāhi yå hubərəitim yātaiieinti Miθrahe vouru.gaoiiaotōiš
- 6. Sraošō ašiiō vispəm ahum astuuantəm ərəδβa snaiθiša nipāiti (after Y.57.16)
- 7. Ahurō Mazdå hū xšaētahe yaonəm daδāt (after V. 21.4)
- x^varəθa x^varəzišta hubaoiδitəma fra.bairiiente ašauuabiiō duš.x^varəθəm druuatbiiō
- 9. auruuantō Sraošahe ašiiehe nōiţ paskāţ āfənte
- 10. vispē tē Ahura Mazdå huuapō vaŋ hiš dāman yazamaide, yāiš daðå pouruca vohuca (after Y.71.10)

Exercises 17

Sraošəm aşim huraoðəm vərəθrājanəm frādat.gaēθəm aşauuanəm aşahe ratum yazamaide yim caθβārō auruuantō auruša raoxšna frādərəsra spənta viðuuåŋhō asaiia mainiuuasaŋhō vazənti

sruuaēna aēšam safåŋhō zaraniia.paiti. θ βarštåŋhō (Y.57.27)

āsiiaŋha aspaēibiia āsiiaŋha vātaēibiia āsiiaŋha vāraēibiia āsiiaŋha maēγaēibiia āsiiaŋha vaiiaēibiia ptarətaēibiia āsiiaŋha huuastaiiå aŋhimnaiiå (Υ.57.28)

yōi vispō tō apaiieinti ya auue paskāt viieinti nōit auue paskāt āfənte yōi uuaēibiia snaiθižbiia frāiiataiieinti vazəmna yim vohum Sraošəm ašim [who, as they drive along, make Sraoša, the good, with the rewards, take up his position with (his) two weapons] yatcit ušastaire hinduuō āgəuruuaiieite yatcit daošataire niγne (Y.57.29)

tam yazata yō daðuuå Ahurō Mazdå Airiiene Vaējahi Vaŋhuiiā Dāitiiaiiå haoma yō gauua barəsmana hizuuō daŋhaŋha maθraca vacaca śiiaoθnaca zaoθrābiiasca aršuxδaēibiiasca vāγžibiiō (Yt.5.17)

tum maēθanahe pāta nipāta ahi adružam tum varəzānahe paiti niš.harəta ahi adružam θβā paiti zī haxəδrəm daiδe vahištəm vərəθraγnəmca ahuraδātəm yahmi sōire miθrō.drujō aipi viθiši jata pauruua mašiiākåŋhō [in which *judgement former men who belied the contracts lie smashed henceforth(?)] (Yt.10.80)

kō mam yazāite kō družāṭ kō huiiešti kō dužiiešti mam zī maniiete yazatəm kahmāi raēšca x'arənasca kahmāi tanuuō druuatātəm azəm baxšāni xšaiiamnō kahmāi ištim pouruš.x'āθram azəm baxšāni xšaiiamnō kahmāi ištim pouruš.xiəiamnō kahmāi āsnamciṭ frazaintim us apara [for aparəm, in the future?] bərəzaiieni (Yt.10.108)

Sraošō ašiiō driyum θrātō.təmō hō vərəθraja drujəm jayništō nāca ašauua āfri.vacastəmō hō vərəθra vərəθrauuastəmō maθrō spəntō maniiəuuim drujəm nižbairištō Ahunō Vairiiō vacam vərəθrajastəmō aršuxδō vāxš yāhi vərəθrajastəmō daēna māzdaiiasniš vispaēšu vaŋhušu vispaēšuca ašō.ciθraēšu haiθiia.dātəma aθa dātəm zaraθuštri (Yt.11.3)

Vərəθraγnəm ahuraδātəm yazamaide āca paraca pərəsaite haδa Miθra haδa Rašnuuō kō Miθrəm aiβi.družaiti kō Rašnum paiti.irinaxti kahmāi yaskəmca mahrkəmca azəm baxšāni xšaiiamnō (after Yt.14.47)

yam yazata Zaraθuštrō usə.hišta haca gātuuō frašusa haca dəmānāţ razište Ciste mazdaδāite ašaoni yezi *ahi pauruua.naēmāţ āaţ mam *auui.nmānaiia yezi paskāţ āaţ mam auui.apaiia (Yt.16.2)

āaṭ təm varəm kərənauua carətu.drājō kəmciṭ paiti caθrušanam haθra taoxma upa.bara pasuuamca staoranamca mašiiānamca sunamca vaiiamca āθramca *suxranam (mss. suxram) saocintam āaṭ təm varəm kərənauua carətu.drājō kəmciṭ paiti caθrušanam naram aiβi.xšōiθni (mss. °θne?) carətu.drājō kəmciṭ paiti caθrušanam gauuam gāuuaiianəm (V.2.25)

haθra āpəm frātaţ.caiia hāθrō.masaŋhəm aδβanəm haθra marəyå auuastaiia auui maţ zairi.gaonəm maţ x*airiiete ajiiamnəm haθra nmānå auuastaiia katəmca fraskənbəmca frauuārəm pairi.vārəmca (V.2.26)

haθra vispanam naram nāirinamca taoxma upa.bara yōi hənti aṅhå zəmō mazištaca vahištaca sraēštaca haθra vispanam gōuš sarəδanam taoxma upa.bara yōi hənti aṅhå zəmō mazištaca vahištaca sraēštaca (V.2.27)

haθra vispanam uruuaranam taoxma upa.bara yōi hənti ańhå zəmō barəzištaca hubaoiδitəmaca haθra vispanam x^varəθanam taoxma upa.bara yōi hənti ańhå zəmō x^varəzištaca hubaoiδitəmaca tē kərənauua miθβaire ajiiamnəm vīspəm ā ahmāt yat aēte narō varəfšuua aŋhən (V.2.28)

mā aθra frakauuō mā apakauuō mā apāuuaiiō mā harəδiš mā driβiš mā daiβiš mā kasuuiš mā vīzbāriš mā vimitō.daṇtānō mā paēsō yō vitərətō.tanuš māδa.ciš aniiam daxštanam yōi həṇti Aŋrahe Mainiiōuš daxštəm mašiiāišca paiti niδātəm (V.2.29)

taēca aiiarə mainiiente yat yārə caθβarəsatəm aiβi.gāmanam duuaēibiia haca nərəbiia duua nara us.zaiieinte miθβana strica nairiiasca aθa aētaēšam yōi gōuš sarəδanam taēca narō sraēšta gaiia juuainti aētaēšuua varəfšuua yō Yimō kərənaot (V.2.41)

dātarə gaēθanam astuuaitinam aṣāum kō auuaθa daēnam māzdaiiasnim vī.baraṭ aētaēšuua varəfšuua yō Yimō kərənaoṭ āaṭ aoxta Ahurō Mazdå viš Karšipta Spitama Zaraθuštra (V.2.42)

dātarə gaēθanam astuuaitinam aṣāum kō aēṣam asti aŋhuca ratusca āat mraot Ahurō Mazdå Uruuatat.narō Zaraθuštra tumca yō Zaraθuštrō (V.2.43) dātarə gaēθanam astuuaitinam aṣāum kuua paoirim aṅhå zəmō śāištəm āaṭ mraoṭ Ahurō Mazdâ yaṭ bā paiti nā aṣauua fraiiaṭ Spitama Zaraθuštra aēsmō.zastō barəsmō.zastō gao.zastō hāuuanō.zastō āxštaēδa daēnaiia *vacō framrū Miθrəmca vouru.gaoiiaoitim jaiδiiҳ Rāmaca X'āstrəm (V. 3.1)

dātarə gaēθanam astuuaitinam aṣāum kuua paoirim aṅhâ zəmō aśāištəm āaṭ mraoṭ Ahurō Mazdâ yaṭ Arəzurahe griuuaiia Spitama Zaraθuštra yaṭ ahmiia daēuua haṇduuarəṇti drujō haca gərəδāδa (V. 3.7)

dātarə ... aṣāum kuua θritim aṅhå zəmō aśāištəm āaṭ mraoṭ Ahurō Mazdå yaṭ bā paiti fraēštəm daxma uzdaēza kiriiente yahmiia narō irista *niδaiiente (V. 3.9)

aēšō zī narō paitiieiņti astō.vīδōtuš pəšanaiti yasca išuš x^vāθaxtō pəšanaiti yasca zəmakō pəšanaiti kamnəm vaste vaŋhanəm yasca mašīm druuantəm sāstārəm kamarəδaja pəšanaiti yasca ašəmaoγəm anašauuanəm aŋ³harəstātəm pəšanaiti (V. 4.49)

paoirim aētaēšam šiiaoθnanam vərəzimnəm nōiţ bitim auuaδa aētaδa aētahe šiiaoθnahe yaθa vaēθənti yaθa aētahmi aŋhuuō yaṭ astuuainti aiiaŋhaēnāiš kərətāiš azdibiš paiti auua.kərəθiiāṭ aošaŋ³haiθiiåsə tanuuō masiiō vā ahmāṭciṭ (V. 4.50)

auuaδa aētaδa aētahe šiiaoθnahe yaθa vaēθəṇti yaθa aētahmi aŋhuuō yaṭ astuuaiṇti aiiaŋhaēnāiš fšābiš azdibiš paiti auua.pašāṭ aošaŋ³haiθiiåsə tanuuō masiiō vā ahmāṭciṭ (V. 4.51)

nā tat para.iriθiieiti auui jafnauuō raonam ā tat *mərəyō uzuuazaite haca barəšnuuō gairinam auui jafnauuō raonam upa tam kəhrpəm fraŋ haraiti yam iristahe maşiiehe ā tat mərəyəm uzuuazaite haca jafnuuō raonam auui barəšnauuō gairinam upa tam vanam vazaite xraožduuanamca varəduuanamca auui dim vanta auui dim irita auui dim paitita (V. 5.1)

nā tat frašusaiti haca *jafnuuō raonam auui barəšnauuō gairinam upa tam vanam aēiti yam hō mərəγō āθre aēsma išaiti auui dim *jainti auui dim θβərəsaiti auui dim tāšti auui dim aiβi.raocaiieiti āθrō Ahurahe Mazdā puθrəm kā hē asti ciθa (V. 5.2)

ā dim aoxta pərəsō paouruuō aşauua para.iriθiiō kaθa aṣāum para.iriθiiō kaθa aṣāum apa.jasō sitibiiasca haca gaomaitibiiasca vaiiaēibiiasca haca māiiauuaitibiiasca

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astuuatat haca aŋhaot manahim auui ahum iθiiejaŋ hatat haca aŋhaot aiθiiejaŋhuntəm auui ahum kaθa te darəyəm ušte abauuat (HN. 2.16)

yō he apərənəmnāi nōit visāite framruite kō he pourunam āeθra.paitinam afraoxti āstriieiti nabānazdištō āaṭ hauuatam nabā° yahmi pərənaite vispaēšu pərənaite vispaēšu afraoxti āstriieiti (Her.15, D.13)

He who is not ready with recitation against him who competes against him, who among his many teachers becomes guilty by (his pupil's) failure to recite? His closest relative, then, among (his) *family, the one against whom he competes. If) he competes against all, (then) all become guilty by (his) failure to recite.

*āuuōiia *vanənti spitama zaraθuštra yō *frauruuaēxšti hauuahe <urunō> vanaiti āuuōiia *družanti spitama zaraθuštra yō *frauruuaēxšti hauuahe urunō družaite āuuōiia dāθrəm daδāiti spitama zaraθuštra yeήhe dāθrahe dāiti *nōit hauua uruua vāurāza dāθri zī paiti niuuāitiš vīspahe aŋhōuš astuuatō humataēšuca hūxtaēšuca huuarštaēšuca (N.66, D.84)

- 5. Translate into Avestan and write in Avestan script:
- 1. nmānaiiāca visiiāca zaņtauuaca daŋhauuaca
- 2. ahmi nmāne ańhe visi ahmi zantuuō ańhe dańhuuō (Vr. 12.5)
- yasca mē aētahmi aŋhuuō yat astuuainti Spitama Zaraθuštra imā nāmōniš dranjaiiō framrauua paiti vā asni vā xšafne (Yt.1.16)
- 4. yasca mē aētahmi aŋhuuō yat astuuainti Spitama Zaraθuštra baγam Ahunahe Vairiiehe marāt
- 5. frā vā marō drənjaiiāt frā vā drənjaiiō srāuuaiiāt frā vā srāuuaiiō yazāite
- 6. θrišcit tarō pərətumcit hē uruuānəm vahištəm ahum frapāraiieni azəm yō Ahurō Mazdå (Y.19.6)
- ašāunam ... yazamaide yå stram måŋhō hūrō anaγranam raocaŋham x^vaδātanam paθō daēsaiiən ašaoniš
- yōi (Yōi F1; Yå XA) para ahmāṭ hame gātuuō hištənta *afrašumantō (afraš.məntō F1; °šəmantō J10; °šīmantō XA)
 daēuuanam parō ṭbaēšanhaṭ daēuuanam parō draomōhu (Yt.13.57)
- 9. yō naire nəmaýhənte nōit nəmō paiti.baraiti tāiiuš nəmayhō bauuaiti hazayha nəmō.barahe (V.4.1)

Exercises 18

3. Transcribe and translate into English:

vasasca tū Ahura Mazda uštāca xšaēša hauuanam dāmanam vasō āpō vasō uruuarā vasō vispa vohū ašaci@ra xšaiiamnəm ašauuanəm dāiiata axšaiiamnəm druuantəm (Y.8.5)

vasō.xšaθra hiiāt ašauua auuasō.xšaθrō hiiāt druuå gatō hamistō nižbərətō haca spəṇtahe mainiiāuš dāmabiiō varətō auuasō.xšaθrō (Y.8.6) haxšaiia azəm.cit yō Zaraθuštrō fratəma nmānanam visamca zantunamca daxiiunamca anhā daēnaiiā anumataiiaēca anuxtaiiaēca anuuarštaiiaēca yā āhuiriš zaraθuštriš (Y.8.7)

iməm θβam xštum yānəm Haoma jaiδiiemi duraoša pauruua tāiium pauruua gaδəm pauruua vəhrkəm buiδiiōimaiδe mā ciš pauruuō buiδiiaēta nō vispe pauruua buiδiiōimaiδe (Y.9.21)

mā zbaraθaēibiia fratuiiå mā gauuaēibiia aiβi.tūtuiiå mā zam vaēnōit ašibiia mā gam vaēnōit ašibiia yō aēnaýhaiti nō manō yō aēnaýhaiti nō kəhrpəm (Y.9.29)

surunuiiå nō yasnəm ahurāne Ahurahe xšnuiiå nō yasnəm ahurāne Ahurahe upa nō yasnəm āhiša āca nō jamiiå auuańhe aš.yeštica huiieštica hufrabərətica zaoθranam (Y.68.9)

yō vō āpō vaŋ'hiš yazāite ahurāniš Ahurahe vahištābiiō zaoθrābiiō sraēštābiiō zaoθrābiiō dahmō.pairi.aŋharštābiiō zaoθrābiiō ahmāi raēšca x'arənåsca ahmāi tanuuō druuatātəm ... dāiiata vaŋ'hiš āpō māuuaiiaca zaoθre yazəmnāi ahmākəmca mazdaiiasnanam frāiiazəmnanam (Y.68.10-12)

huuō aṣauua Zaraθuštrō uruuaθəm θrātārəm isōiţ aṣauuanəm tē aṣaonaṭ āfiieiδiiāi mraomi uruuaθəm uruuaθāt taṭ zī vaṅhō huuō zī druuå yā druuāite vahištō huuō aṣauua yahmāi aṣauua friiō (Y.71.13) [you judge somebody by the company they keep and by how they are regarded by their fellow men]

yezi vaši Zara θ uštra auuå tba \bar{e} šå tauruuaii \bar{o} da \bar{e} uuantm matii \bar{a} namca y $\bar{a}\theta$ \bar{b} am pairikantmca s $\bar{a}\theta$ ram kaoiitam karafnamca mairiiantamca bizangrantam atamaoyantam bizangrantam vəhrkanam catatangranam (Yt.1.10)

haēnaiiåsca pərəθuuainikaiiå pərəθu.drafšaiiå ərəδβō.drafšaiiå uzgərəptō.drafšaiiå xrūrəm drafšəm barəntaiiå aθa imå nāmōniš drənjaiiō fra.mrauua vispāiš aiianca xšafnasca (Yt.1.11)

azəm yō Ahurō Mazdå Tištrim raēuuantəm x^varənaŋhuntəm aoxtō.nāmana yasna yaze auui dim auui.barāmi dasanam aspanam aojō dasanam uštranam aojō dasanam gauuam aojō dasanam gairinam aojō dasanam gairinam aojō dasanam pam nāuuaiianam aojō (Yt.8.25)

Tištriiō zī raēuuå x'arənaŋ'hå auuam pairikam ādarəzaiieiti bibdāišca θribdāišca auuanəmnāišca vispabdāišca mānaiiən ahe yaθa hazaŋrəm naram ōim narəm ādarəzaiiōit yōi hiian asti.aojaŋha aojišta (Yt.8.55)

ušta buiiāt ahmāi naire yasə θβā bāδa frāiiazāite aēsmō.zastō barəsmō.zastō gaozastō hāuuanō.zastō frasnātaēibiia zastaēibiia frasnātaēibiia hāuuanaēbiia frastərətāt paiti barəsmən uzdātāt paiti haomāt srāuuaiiamnāt paiti Ahunāt Vairiiāt aiia daēnaiia fraorənta Ahurō Mazdå ašauua (Yt.10.91-92)

visaitiuuå asti miθrō antarə haśa suptiδarənga θrisaθβå antarə varəzāna caθβarəsaθβå antarə haδō.gaēθa panca.saθβå antarə huiiāγana xšuuaštiuuå antarə hāuuišta haptaiθiuuå antarə aēθriia aēθra.paiti aštaiθiuuå antarə zāmātara x³asura nauuaitiuuå antarə brāθra (Yt.10.116)

satāiiuš antarə *pitarəm puθrəmca hazaŋrāiš antarə daxiiu baēuuarōiš asti miθrō yō daēnaiiå māzdaiiasnōiš auua hacaite *hamahe *aiia aθa aŋhāiti Vərəθraγnahe (Yt.10.117)

Miθrəm yazaēša Spitama framruuiša aēθriianam yazaiianta θβam mazdaiiasna pasubiia staoraēibiia vaiiaēibiia patarətaēibiia yō parənīnō frauuazånte (Yt.10.119)

V.2.39

dātarə gaēθanam astuuaitinam ašāum caiiō āat aēte raocā aŋhən ašāum Ahura Mazda yōi auuaθa ā.raocaiiciņte aētaēšuua varəfšuua yō Yimō kərənaot

V.2.40

āaţ aoxta Ahurō Mazdå
 x¹aδātaca raocå stiδātaca
 hakərəţ zī irixtahea saδaiiaca vaēnaite
 starasca måsca huuarəca
 a. L4a iristahe, Ml3, Pt2 irištahe; PVS ərəxtahe; IVS irixtahe.

V.2.41

taēca aiiarə mainiiente yat yārə caθβarəsatəm aiβi.gāmanam duuaēibiia haca nərəbiia duua nara us.zaiieinte miθβana strica nairiiasca aθa aētaēšam yōi gōuš sarəδanam taēca narō sraēšta gaiia juuainti aētaēšuua varəfšuua yō Yimō kərənaot

V.3.12

dātarə ... aṣāum kō paoirim imam zam mazišta xšnaoma xšnāuuaiieiti āaṭ mraoṭ Ahurō Mazdå yaṭ bā paiti fraēštəm *uskanənti yahmiia *saēre nikanta spānasca irista narasca irista

V.3.13

dātarə ... aṣāum kō bitim imam zam mazišta xšnaoma xšnāuuaiieiti āaṭ mraoṭ Ahurō Mazdå yaṭ bā paiti fraēštəm daxma uzdaēza *vikanənti yahmiia narō irista niðaiiente

V.3.14

mā ciš barat aēuuō yat iristəm āat yezi šē barāt aēuuō yat iristəm upa vā nasuš raēθβāt nåŋhanat haca cašmanat haca hizumat haca paitiš.x arənāδa frauuāxšat haca frašumakat haca tē aēšam paiti sruui aēša druxš yā nasuš upa.duuasaiti aiiaoždiia pascaēta bauuainti yauuaēca yauuaētātaēca

V.3.15

dātarə ... ašāum kuua aētahe narš gātuš aŋhat yat iristō.kašahe āat mraot Ahurō Mazdå yat aŋhat aṅhå zəmō vī.āpō.təməmca vī.uruuarō.təməmca yaoždātō.zəmō.təməmca huškō.zəmō.təməmca kaṇbištəmca aēte paθå fraiian pasuuasca staorāca ātrəmca Ahurahe Mazdå barəsmaca aṣaiia frastarətəm narəmca yim aṣauuanəm

V.3.16

dātarə ... aṣ̃āum cuuat drājō haca āθrat cuuat drājō haca apat cuuat drājō haca barəsmən frastairiiāt cuuat drājō haca nərəbiiō aṣ̃auuaibiiō

V.3.17

āaţ mraoţ Ahurō Mazdå θrisata.gāim haca āθraţ θrisata.gāim haca apaţ θrisata.gāim haca barəsmən frastairiiāţ θrigāim haca nərəbiiō ašauuabiiō

V.3.18

aētaδa hē aēte mazdaiiasna aŋ̂hå zəmō pairi.daēza pairi.daēzaiian x^varəθaēibiiō pascaēta āstaiianta aēte yōi mazdaiiasna vastraēibiiō pascaēta āstaiianta aēte yōi mazdaiiasna

V.3.19

draējištō.təmaēšuuaca niiuruzdō.təmaēšuuaca aētå x^varəθå x^varatu aētå vastrå vaŋhatu vispəm ā ahmāt yat hanō vā zaururō vā pairišta.xšudrō vā bauuāt

V.3.20

āat yat hanō vā zaururō vā pairišta.xšudrō vā bauuāt aojištəmca dim pascaēta mazdaiiasna tancištəmca vaēδiiō.təməmca upa mitim barəzanham pastō.fraθanhəm hē kamarəδəm vīnāθaiiən aš.xvarətəmaēibiiō spəntō.mainiiauuanam dāmanam *kərəfš.xvaram kərəfš paiti nisrinuiiāt vaiiam *kahrkāsanam uitiiaojanō

auuå.him paiti.miθnāiti vispəm dušmatəmca dužūxtəmca dužuuarštəmca

V 3 21

yezica hē aniia aγa šiiaoθna frauuaršta paitita hē ciθa āaṭ yezi šē aniia aγa šiiaoθna nōiṭ frauuaršta paititəm ahe narš yauuaēca yauuaētātaēca

V.6.31

āaṭ mraoṭ ahurō mazdå xšuuaš.gāim kəmciṭ paiti caθrušanam vīspəm ā ahmāṭ aēša āfš aiiaoždiia anaiβiš.x³arəθa yauuaṭ aēša nasuš nižbərəθa us haca nasāuuō aētauuaṭ apaṭ haca *nižbaraiiən huške zəme nidaiθiian

V.6.32

aŋ̂hâ āpō para.hiṇcaiiən
yat vā naēməm yat vā θrišum
yat vā caθrušum yat vā paŋtaŋhum
yezi tūtauua nauuāt tūtauua
pasca nasāuuō *nižbərəiti pasca āpō para.hixti
aēša āfš yaoždiia bauuaiti
vasō aiβiš.x^varəθa pasubiia viraēibiia
hamaθa yaθa paracit

V.8.14

dātarə ... aṣ̃āum yōi paθa uzbarənte spānasca irista naraēca irista kaṭ tā paθā fraiian pasuuam vā *staoranam vā naram vā nāirinam vā ātrəm vā Ahurahe Mazdā puθrəm barəsma vā aṣ̃aiia frastarətəm

V.8.15

āaṭ mraoṭ Ahurō Mazdâ nōiṭ tā paθā fraiiạn pasuuạm nōiṭ *staoranam nōiṭ naram nōiṭ nāirinam nōiṭ ātrəm Ahurahe Mazdā puθrəm nōiṭ barəsma ašaiia frastarətəm

V.8.16

spānəm zairitəm caθru.cašməm spaētəm zairi.gaošəm āθritim taδa aētā paθā vīuuāδaiiantu aiβi.niticit Spitama Zaraθuštra spānəm zairitəm caθru.cašməm spaētəm zairi.gaošəm aēša druxš yā nasuš apa.duuasaiti apāxəδraēibiiō naēmaēibiiō

V.8.17

yezi nõit upa vī Spitama Zaraθuštra spānəm zairim caθru.cašməm nõit spaētəm zairi.gaošəm xšuuažaiiacit taδa aētå paθå *vīuuāδaiiaņti aiβi.nitica Spitama Zaraθuštra spānəm zairim caθru.cašməm spaētəm zairi.gaošəm aēša druxš yā nasuš apa.duuąsaiti apāxəδraēibiiō naēmaēibiiō

V.8.18

yezi nõit upa vī Spitama Zaraθuštra spānəm zairim caθru.cašməm nõit spaētəm zairi.gaošəm nāumaiiācit taδa aētā paθå vīuuāδaiiantu aiβi.nitica Spitama Zaraθuštra spānəm zairim caθru.cašməm spaētəm zairi.gaošəm aēša druxš yā nasuš apa.duuasaiti apāxəδraēibiiō naēmaēibiiō

V.8.19

yezi nõit ... zairi.gaošəm āθrauua paoirim aētå paθå fraiiantu vārəθraγniš vacō framrū yat hē tanuš hiškuui hiγnuui pasnu bauuāt pascaēta auua tā aniia maγa āiti.jasõita aēša yā paiti.irista paoirim upa maγəm hakərət āpō āat hauuam tanum pairi.yaoždaiθita bitim upa maγəm bižuuat āpō āat hauuam tanum pairi.yaoždaiθita θritim upa maγəm θrižuuat āpō āat hauuam tanum pairi.yaoždaiθita (V. 9.31)

a. for *aiti.jas° or ā-aiti-jas°?

V.10.1

pərəsat Zaraθuštrō Ahurəm Mazdam Ahura Mazda mainiiö spōništa dätarə gaēθanam astuuaitinam aṣāum kuθa aētat druxš pərənāne yā haca irista upa juuantəm upa.duuasaiti kuθa aētat nasu pərənāne yā haca irista upa juuantəm upa.raēθβaiieiti

V.10.2

āat mraot Ahurō Mazdå ime vaca framruua yōi hənti gāθāhuua bišāmrūta ime vaca framruua yōi hənti gāθāhuua θrišāmrūta ime vaca framruua yōi hənti gāθāhuua θrišāmrūta ime vaca framruua yōi hənti gāθāhuua caθrušāmrūta ime vaca framruua yōi hənti gāθāhuua bišāmrūtaca θrišāmrūtaca caθrušāmrūtaca

V.10.3

dātarə ... kaiia aēte vaca yōi hənti gāθāhuua bišāmrūta āaṭ mraoṭ Ahurō Mazdā ime aēte vaca yōi hənti gāθāhuua bišāmrūta ime vaca āṭbitim framrauua

V.10.5

āaṭ pasca bišāmrūta vaca ime vaca framrauua vārəθraγne baēšaziia paiti.pərəne Aŋrəm Mainiium haca nmāna haca visa haca zaṇtu haca daṅhu haca hauuaiiåsə tanuuō haca nā paiti.iristō haca nāirike paiti.iriste haca nmānahe nmānō.patōiš haca visō vispatōiš haca zaṇtōuš zaṇtu.patōiš haca daṅhōuš daṅhu.patōiš haca vispaiia ašaonō stōiš

V.10.6

paiti.pərəne nasum paiti.pərəne ham.raēθβəm paiti.pərəne paiti.raĕθβəm haca nmāna haca visa haca zaṇtu haca daṅhu haca hauuaiiåsə tanuuō

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haca nā paiti.iristō haca nāirike paiti.iriste haca nmānahe nmānō.patōiš haca visō vispatōiš haca zaṇtōuš zaṇtu.patōiš haca daṅhōuš daṅhu.patōiš haca vispaiia ašaonō stōiš

V.10.7
dātarə ...
kaiia aēte vaca
yōi hənti gāθāhuua θrišāmrūta
āaṭ mraoṭ Ahurō Mazdå
ime aēte vaca
yōi hənti gāθāhuua θrišāmrūta
ime vaca āθritim framruua

V.10.9

āaţ pasca θrišāmrūta vaca ime vaca framruua vārəθraγne baēšaziia paiti.pərəne Indrəm paiti.pərəne Saurum paiti.pərəne Nåŋhaiθim daēum haca nmāna haca visa haca zantu haca daŋhu haca hauuaiiåsə ... stōiš

V.10.10

paiti.pərəne Tauruui paiti.pərəne Zairica haca nmāna haca visa haca zantu haca dańhu haca hauuaiiåsə ... stōiš

N.64 (D.81)

yat zaota aēuuō frāiiazaite miiazdahe aiia zaotarš gātauua aētaiia miiazde aiβi.vaēθaiieiti raθβaēca miiazdaēca raθβaēca vispaiiā sacatca ašaonō stōiš yasnāica vahmāica xšnaoθrāica frasastaiiaēca zaotarš gātauua Ahunəm Vairim frasrāuuaiiōit šiiaoθanō.tāitiia hāuuanaēibiiō paiti.jaŋhōit hāuuanānō gātum ātrauuaxšahe gātauua ātarəm aiβi.vaxšaiiōit *frabarətarš gātum Yasnəm Haptaŋhāitim frāiiazāite

5. Translate into Avestan

- 1. nipāiiōiš mašim uruuaθəm yauuaētāite Zaraθuštra ...
- mā təm uruuaθəm frāiiauuaiiōiš snaθāi ...
- 3. mā yasōiš aom narəm dāitim yō nā mazištəm yasnəm yazāite (Yt.1.24)
- 4. surunuiiå nō Miθra yasnahe
- 5. xšnuiiå nō Miθra yasnahe
- 6. upa nō yasnəm āhiša
- 7. paiti no zaoθra visaŋ ha
- 8. ham hiš cimāne baraņ^vha
- 9. nī hiš dasuua Garō.nmāne (Yt.10.32)

Exercises 19

kasə θβam tuiriiō Haoma maşiiō astuuaiθiiāi hunuta gaēθiiāi kā ahmāi aşiš ərənāuui cit ahmāi jasat āiiaptəm (Y.9.12)

äaṭ mē aēm paitiiaoxta Haomō ašauua duraošō Pourušaspō mam tuiriiō mašiiō astuuaiθiiāi hunuta gaēθiiāi. hā ahmāi ašiš ərənāuui taṭ ahmāi jasaṭ āiiaptəm yaṭ hē tum us.zaiiaŋha tum ərəzuuō Zaraθuštra nmānahe Pourušaspahe vī.daēuuō ahura.tkaēšō. (Y.9.13)

srutō Airiiene Vaējahi tum paoiriiō Zaraθuštra Ahunəm Vairim frasrāuuaiiō vī.bərəθβaṇtəm āxtuirim aparəm xraoždiiehiia frasruiti (Y.9.14)

tum zəmarguzō ākərənuuō vispe daēuua Zaraθuštra yōi para ahmāţ virō.raoδa apataiiən paiti āiia zəmā yō aojištō yō tancištō yō θβαxšištō yō āsištō yō as vərəθrajastəmō abauuaţ mainiuuå dāman (Y.9.15)

θrāiiō haiθim.aṣauuanō āfri.vacaŋhō zauuainti gāušca aspasca haomasca gāuš zaotārəm zauuaiti uta buiiå afrazaintiš uta dōuš.srauuå hacimnō yō mạm x^vāstạm nōiṯ baxšahi āaṭ mạm tum fšaonaiiehe nāiriiå vā puθrahe vā haoiiå vā maršuiiå (Y.11.1)

aspō bāṣ̃ārəm zauuaiti mā buiiå auruuatam yuxta mā auruuatam aiβišasta mā auruuatam niθaxta yō mam zāuuarə nōit jaiδiiehi pouru.maiti hanjamaine pouru.nāiriiå karšuiiå (Y.11.2)

haomō x^vāṣ̃ārəm zauuaiti uta buiiå afrazaintiš uta dēuš.srauuå hacimnō yō mam aiβiš.hutəm dāraiiehi yaθa tāiium pəṣ̃ō.sārəm nauua ahmi pəṣ̃ō.sārəm azəm yō haomō aṣ̃auua duraos̄ō (Y.11.3)

aθā aθā cōit Ahurō Mazdå Zaraθuštrəm aδaxšaiiaētā vispaēšū frašnaēšū vispaēšū hanjamanaēšū yāiš apərəsaētəm Mazdåsca Zaraθuštrasca (Υ.12.5)

aθā aθā cōit Zaraθuštrō daēuuāiš sarəm viiāmruuita vispaēšū frašnaēšū vispaēšū hanjamanaēšū yāiš apərəsaaiiatəm Mazdåsca Zaraθuštrasca aθā azəmcit yō mazdaiiasnō zaraθuštriš daēuuāiš sarəm vimruiiē yaθā anāiš viiāmruuitā yō ašauuā Zaraθuštrō (Υ.12.6)

yå nö hənti Gāθå harəθrauuaitišca pāθrauuaitišca mainiiuš.x arəθåsca yå nö hənti urune uuaēm x arəθəmca vastrəmca ... tå nö buiian humiždå aš.miždå ašō.miždå parō.asnāi aŋ he pasca astasca baoδaŋhasca vī.uruuištim (Y.55.2)

tā nō ama tā vərəθraγna tā dasuuarə tā baēšaza tā fradaθa tā varədaθa tā hauuaŋ ha tā aiβiiāuuaŋha tā huδåŋha tā ašauuasta tā frārāiti tā vidiše uzjamiian yā Staota Yesniia yaθa hiš fradaθaṭ Mazdå yā səuuištō vərəθrajå frādaṭ.gaēθō (Y.55.3)

ahe raiia x^varənaŋhaca ańhe ama vərəθraγnaca ahe yasna yazatanam təm yazāi surunuuata yasna Sraošəm aşim zaoθrābiiō Aşimca vaŋ^vhim bərəzaitim Nairimca Saŋhəm huraoδəm āca nō jamiiāt auuańhe vərəθrajā Sraošō aşiiō (Y.57.3)

frā aða uuaēibiia ahubiia uuaēibiia nō ahubiia nipaiiå āi Sraoša ašiia huraoða aheca aŋhōuš yō astuuatō yasca asti manahiiō pairi druuatat mahrkāt pairi druuatat Aēšmāt

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pairi druuaţbiiō haēnəbiiō yå us xrūrəm drafšəm gərəβnan Aēšmahe parō draoməbiiō yå Aēšmō duždå drāuuaiiāţ maţ Vīδātaoţ daēuuō.dātāţ (Y.57.25)

aδa nō tum Sraoša ašiia huraoδa zāuuarə daiiā hitaēibiiō druuatātəm tanubiiō pouru.spaxštim tbišiiantam paiti.jaitim dušmainiiunam haθrā.niuuāitim hamərəθanam auruuaθanam tbišiiantam (Y.57.26)

Sraošəm ağim huraoδəm vərəθrājanəm ... yazamaide yō bərəzō bərəziiāstō Mazdå dāman nišaŋhasti (Y.57.30)

yō ā θ ritim hamahe aiia hamaiiå vä xšafnō imat karšuuarə auuazaite yat X v anira θ əm bāmim snai θ iš zastaiiō dražimnō brōi θ rō.taēžəm huuā.vaē γ əm kamarə δ e paiti daēuuanam (Y.57.31)

snaθāi Aŋrahe Mainiiāuš druuatō snaθāi Aēšmahe xruuī.draoš snaθāi māzaniianam daēuuanam snaθāi vispanam daēuuanam (Y.57.32)

jamiian iθra aṣāunam vaŋ'hiš surā spəṇtā frauuaṣāiiō Aṣōiš baēšaza hacimnā zəm.fraθaŋha dānu.drājaŋha huuarə.barəzaŋha ištēc vaṅhaŋham paitištātēc ātaranam fraša.vaxṣiiāi raiiamca x'arənaŋhamca (Y.60.4) vainiṭ ahmi nmāne Sraosō asruštim āxṣtiš anāxṣtim rāitiš arāitim Ārmaitiš tarōmaitim arṣuxδō vāxṣ miθaoxtəm vācim aṣa drujim (Y.60.5)

mā yauue imat nmānəm x'āθrauuat x'arənō frazahit mā x'āθrauuaiti ištiš mā x'āθrauuaiti āsna frazaintiš x'āθrō.disiiehe paiti Ašōišca vaŋhuiiâ darəγəm haxma [in company with ...] (Y.60.7)

tā nō dātā tā ərəzuuāna frauuaocāma fraca vaocāma ... (Y.70.2)

yaθa iža vācim nāšima [so that by the libation(?) we may obtain a voice ...] yaθa vā saošiiantō dažiiunam suiiamna vācim barənti buiiama saošiiantō buiiama vərəθrājanō buiiama Ahurahe Mazdā friia vāzišta astaiiō yōi narō aṣauuanō humatāiš mainimna hūxtāiš mruuatō huuarštāiš vərəziiantō (Υ.70.4)

vispaēca aēte Ašiš.hāgət Ārmaitiš.hāgət yazamadaēca nipātaiiaēcā nišaŋharətaiiaēcā harəθrāicā aiβiiāxštrāicā hauuaŋhum mē buiiata ... (Y.71.11)

humaiia nō buiiata asmana hāuuana aiiaŋhaēna hāuuana fraoirisimna fraśāuuaiiamna nmāniiāca visiiāca zaṇtauuaca daṅhauuaca ahmi nmāne aṅhe vise ahmi zaṇtuuō aṅhe daṅhuuō ahmākəmca mazdaiiasnanam frāiiazəmnanam haða.aēsmanam haða.baoidinam haða.ratufritinam (Vr.12.5)

yam ašauua vaŋ^vhim ašaiiam vaēða tam druuå əuuiðuuå mā apaēma paouruuāuuaiiðita mā manaŋha mā vacaŋha mā šiiaoθna (Vr.22.2)

a. Barthol. paouruua auuaiiõit (get lost)

dasta aməm vərəθraynəmca dasta gōuš x^vāθrō.nahim dasta naram pourutātəm stāhiianam viiāxananam vanatam auuanəmnanam haθrauuanatam hamərəθō haθrauuanatam duš.mainiiuš stē rapatam ciθrauuanham (Ny.3.10)

yazata pouru.x^varənaŋha yazata pouru.baēšaza ciθra vō buiiārəš masānå ciθra vō zauuanō.suuō ciθrəm bōiṯ yužəmciţ x^varənō yazəmnāi āpō dāiiata (Ny.3.11)

framrauua us vā hištō nī vā paiðiiamnō nī vā paiðiiamnō us vā hištō aiβiiåŋhaiiamnō aiβiiåŋhanəm vā bujaiiamnō frā vā šusō haca gātaot frā vā šusō haca zaṇtaot frā vā šusō haca daýhaot auua.jasō daxiium ā (Yt.1.17)

nōit dim narə ańhe aiią nōit ańhå xšapō aēšmō.drutahe druxš.manaŋhō auuasiiāt nōit akauuō nōit cakauuō nōit išauuō nōit karəta nōit vazra nōit visənte asānō auuasiiāt (Yt.1.18)

visastaca imå nāmēniš parštasca pairiuuārasca visente pairi mainiiaoiiāt drujat vareniiaiiāatca druuaiθiiāt zizi.yušatca kaiiaδāt vispō.mahrkāatca pairi druuatat yat Aŋrāt Mainiiaot manaiien ahe yaθa hazaŋrem naram ōiium narem aiβiiāxšaiiōit (Yt.1.19)

tam yazata yō daδuuå ahurō mazdå airiiene vaējahi vaŋhuiiå Dāitiiaiiå haoma yō gauua barəsmana hizuuō daŋhaŋha ... vāγžibiiō (Yt.5.17)

āaṭ him jaiδiiaṭ auuaṭ āiiaptəm dazdi mē vaŋ'hi səuuište Arəduuī Sūre Anāhite yaθa azəm hācaiiene [for 'iieni] puθrəm yaṭ Pourušaspahe ašauuanəm Zaraθuštrəm anumatēe daēnaiiāi anūxtēe daēnaiiāi anu.varštēe daēnaiiāi (Yt.5.18)

daθat ahmāi tat auuat āiiaptəm Arəduuī Sūra Anāhita haδa zaoθrō.barāi arədrāi yazəmnāi jaiδiiantāi dāθriš āiiaptəm (Yt.5.19)

tam yazata Jāmāspō yat spāsəm pairi.auuaēnat durāt aiiaņtəm rasmaoiiō druuatam daēuuaiiasnanam satəm aspanam aršnam hazaŋrəm gauuam baēuuarə anumaiianam (Yt.5.68)

sādrəm ahmāi naire mainiiāi uiti mraot Ahurō Mazdâ āi aṣ̃aum Zaraθuštra yahmāi *zaota anaṣ̃auua adahmō atanu.maθrō pasca barəsma *frahištō pərənəmca barəsma starānō darəγəmca yasnəm yazānō (Yt.10.138)

nōiṭ xšnāuuaiieiti Ahurəm Mazdam nōiṭ aniie Aməṣã Spənta nōiṭ Miθrəm yim vouru.gaoiiaoitim yō Mazdam tarō maniiete tarō aniie Aməṣã Spənta tarō Miθrəm yim vouru.gaoiiaoitim tarō dātəmca Rašnumca arštātəmca frādaṭ.gaēθam varədaṭ.gaēθam (Yt.10.139)

yat mam Tura pazdaiianta āsu.aspa Naotaraca āat azəm tanum aguze aðairi pāðəm gðuš aršnō āat mam fraguzaiianta yōi apərənāiiu tauruna yōi kainina anupaēta mašiiānam (Yt.17.55)

yatcit mam Tura pazdaiianta āsu.aspa Naotaraca atcit azəm tanum aguze aδairi maēšahe garō yat varšnōiš satō.karahe atcit mam fraguzaiianta yōi apərənāiiu tauruna yōi kainina anupaēta mašiiānam yatcit mam Tura pazdaiianta āsu.aspa Naotaraca (Yt.17.56)

uγrəm ax^varətəm x^varənō mazdaδātəm yazamaide aš.vaṇdrəm uparō.kairim θamnaŋ^vhaṇtəm varəcaŋ^vhaṇtəm yaoxštiuuaṇtəm taraδātəm aniiāiš dāmạn (Yt.19.45)

yahmi paiti *pərətaēθe Spəntasca Mainiiuš Aŋrasca aētahmi paiti *yat̪ ax'arəte aδātħ *aštā fraŋharəcaiiatħ *āsištā katarascitħ Spəntō Mainiiuš aštəm fraŋharəcaiiatħ Vohuca Manō Aṣəmca Vahištəm ātrəmca Ahurahe Mazdā puθrəm Aŋrō Mainiiuš aštəm fraŋharəcaiiatħ Akəmca Manō Aēšməmca xruuī.drum ažimca dahākəm Spitiiurəmca Yimō.kərəntəm (Yt.19.46)

aδāṭ fraša ham.rāzaiiata ātarš Mazdå Ahurahe uiti auuaθa maŋhānō aētaṭ x^varənō hangərəfšāne yaṭ ax^varətəm āaṭ hē paskāṭ fraduuaraṭ ažiš θrizafå duždaēnō *uiti zaxšaθrəm daomnō (Yt.19.47)

uγrəm kauuaēm ... aniiāiš dāman (Yt.19.91)

yat Astuuat.ərətō fraxštāite haca apat Kasaoiiāt *aštō Mazdā Ahurahe *vispa.tauruuairiiā puθrō *vaδəm vaējō yim vārəθraγnim yim barat taxmō Θraētaonō yat ažiš dahākō jaini (Yt.19.92)

yim barat Fraŋrase Turō yat druuå Zainigāuš jaini yim barat kauua Haosrauua yat Turō jaini Fraŋrase yim barat kauua Vištāspō ašahe *haēnå jaēšəmnō tå auuaδa drujəm nižbarāt ašahe haca gaēθābiiō (Yt.19.93)

āaṭ Yimō frašusaṭ ā raocā upa rapiθβam hū paiti aδβanəm hō imam zam aiβišauuaṭ suβriia zaranaēniia auui dim sifaṭ aštraiia uitiiaojanō friθa Spənta Ārmaite fraca šauua vica nəmaŋʰha (V.2.10)

aaţ Yimō imam zam višāuuaiiaţ aēuua θrišuua ahmāţ masiiehim yaθa para ahmāţ as ttəm iθra fracarənta pasuuasca staorāca mašiiāca (V.2.11)

āaṭ aoxta Ahurō Mazdå Yimāi Yima srira Viuuaŋ hana auui ahum astuuantəm *aγa zimō jaŋhənti yahmaṭ haca staxrō mrurō ziiå auui ahum astuuantəm aγəm zimō jaŋhənti yahmaṭ haca pauruuō snaoδō vafra snaēžaṭ barəzištaēibiiō gairibiiō bašnubiiō arəduiiå (V.2.22) θrižaṭca iδa Yima gəuš apa,jasaṭ yaṭca aŋhaṭ θβaiiastəmaēšu asaŋham yaṭca aŋhaṭ barəšnuš paiti gairinam yaṭca jafnušuua raonam paxrumaēšu nmānaēšu (V.2.23)

parō zimō aētańhå dańhōuš anhat bərətō.vāstrəm təm āfš pauruua vazaiðiiāi pasca vitaxti vafrahe

abdaca iða Yima aŋ^vhe astuuaite saðaiiāṭ yaṭ iða pas̄āuš anumaiiehe paðəm vaēnāite (V.2.24)

yō imam zam nōit aißi.vərəziieiti Spitama Zaraθuštra hāuuōiia bāzuuō dašinaca dašina bāzuuō hāuuaiiaca āat aoxta im zå narə yō mam nōit aißi.vərəziiehi hāuuōiia bāzuuō dašinaca dašina bāzuuō hāuuaiiaca (V.3.28)

bāδa iδa hištahe aniiehe duuarə sraiianō x^varəntiš (pərəsəmnaēšuua (mss. (°šuca) bāδa θβam tarasca åŋhānō srascintiš x^varəθå bairiiente tē ābiia bairiiente yaēšam dim frāiiō vohunam (V.3.29)

kuua aeuua

yezi aŋhaṭ āstutō vā aiβi.srauuanō vā daēnam māzdaiiasnim āaṭ yezi aŋhaṭ anāstutō vā anaiβi.srauuanō vā daēnam māzdaiiasnim aētāciṭ aēibiiō spāŋhaiti āstauuanaēibiiō daēnam māzdaiiasnim əuuərəzənbiiō pascaēta araθβiia šiiaoθna (V.3.40)

yō gāθå asrāuuaiiō yārə.drājō apa tanum piriieiti yezi åŋham ōiiam pe vācim framaraiti pairi še hō pərətō.tanunam ståŋhaiti (N.24 (D.42))

māca tē iθra Spitama Zaraθuštra astuuatahe aŋhāuš didrəzuuō pīsa manahim <ahum> paiti.raēxšiša (P.40 (39))

- 5. Translate into Avestan and write in Avestan script:
- pərəsaţ Zaraθuštrö Ahurəm Mazdam Ahura Mazda mainiiō spōništa dātarə gaēθanam astuuaitinam aṣāum
- 2. ciţ auuaţ vacō ās Ahura Mazda yaţ mē frāuuaocō
- äaţ mraoţ Ahurō Mazdå baγa aēša ās AhunaheVairiiehe Spitama Zaraθuštra yaţ tē frāuuaocəm (Y.19.1-4)
- 4. tå ahmi nmāne jamiiārəš yå ašaonam xšnutasca ašaiiasca viiādaibišca paiti.zantaiiasca
- us nū aýhāi vise jamiiāt ašəmca xšaθrəmca sauuasca x^varənasca x^vāθrəmca darəyō fratəmaθβəmca aýhå daēnaiiå yat āhuiriš zaraθuštriš (Y.60.2)
- āfrināmi tauua ātarš puθra Ahurahe Mazdå yesniiō ahi vahmiiō yesniiō buiiå vahmiiō nmānāhu mašiiākanam
- ušta buiiāt ahmāi naire yasə θβā bāδa frāiiazāite aēsmō.zastō barəsmō.zastō gao.zastō hāuuanō.zastō (Y.62.1)
- 8. surunuiiå nō yasnəm ahurāne Ahurahe xšnuiiå nō yasnəm ahurāne Ahurahe
- 9. upa nō yasnəm āhiša
- 10. āca nō jamiiå auuaýhe (Y.68.9)

Exercises 20

3. Transcribe and translate into English:

pairī vā Amešā Spentā huxšaθrā huδåŋhō daδami tanuuascit x²axiiå uštanem pairī vispå hujitaiiō iθā mainiiū mamanāitē iθā vaocātarā iθā vāuuərəzātarə (Y.13.4)

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fraca aētat vacō vaoce yat ahumat yat ratumat para auuańhe ašnō dåŋhōit para āpō para zəmō para uruuaraiiå para gēuš caθβarə.paitištanaiiå dåŋhōit para narš ašaonō bipaitištānahe zaθāt para auuańhe hū θβarštō.kəhrpiia ape aməšanam spəṇtanam dähim (Y.19.8)

frā mē spaniiå mainiuuå vauuaca vispam ašaonō stim haitimca bauuaintimca bušiicintimca šiiaoθnō.tāitiia "šiiaoθənanam aŋhōuš mazdāi" (Y.19.9)

yō nōiṭ pascaēta hu x^v afa yaṭ mainiiū dāman dai δ itəm yasca spəntō mainiiu x^v asca aŋrō hi x^v afa yō vispāi x^v aiianca x x^v afnasca yui δ iieiti māzaniia x^v biio ha x^v a da x^v auaeibiio (Y.57.17)

vaŋhu tū tē vaŋhaoṭ vaṅhō buiiāṭ huuāuuōiia yaṭ zaoθre hanaēša tū tum taṭ miždəm yaṭ zaota hanaiiamnō åŋha frāiiō.humatō frāiiō.hūxtō frāiiō.huuarštō (Y.59.30) jamiiāṭ vō vaŋhaoṭ vaṅhō mā vō jamiiāṭ akāṭ aśō mā mē jamiiāṭ akāṭ aśō asista nū aṅhaṭ haca visaṭ gāuš buiiāṭ asistəm aṣəm asistəm narš aṣaonō aojō asistō āhuiriš ṭkaēšō (Y.59.31)

yazaēša mē Zaraθuštra
paiti asni paiti xšafne yasō.bərətābiiō zaoθrābiiō
jasāni tē auuaŋhaēca rafnaŋhaēca
azəm yō Ahurō Mazdå
jasāiti tē auuaŋhaēca rafnaŋhaēca
yō vaŋhuš Sraošō ašiiō
jasānti tē auuaŋhaēca rafnaŋhaēca
yå āpō yåsca uruuarå
yåsca ašāunam frauuašaiiō
(Yt.1.9)

yazaēša mē ... daýhu.frāδanam ašaonim (Yt.5.14)

amauuaitim xšōiθnim bərəzaitim huraoδam yeŋhe auuauuat asnāatca xšafnāatca tātā āpō auua.barənte yaθa vispå imå āpō yå *zəmā (F1 °må) paiti fratacinti yā amauuaiti fratacaiti ahe raiia ... tåsca yazamaide (Yt.5.15)

yazaēša mē ... daýhu.frāδanam ašaonim (Yt.5.16)

āaṭ vaŋ²hi iða səuuište arəduuī Sure Anāhite auuaṭ āiiaptəm yāsāmi yaθa azəm huuāfritō masa xšaθra niuuānāne aš.pacina stui.baxəðra fraoθaṭ.aspa canat.caxra xšuuaēβaiiaṭ.aštra aš.baouruua niðātō.pitu hubaoiði upa stərəmaēšu vārəma daiðe parənaŋhuntəm vispam.hujiiāitim iriθəntəm xšaθrəm zazāiti [may the power leave him who is dying??] (Yt.5.130)

āaṭ vaŋ^vhi iδa <səuuište> Arəduuī Sūre Anāhite duua auruuaṇta yāsāmi yimca bipaitištānəm auruuaṇtəm yimca caθβarə.paitištānəm aom bipaitištānəm auruuantəm yō anhat āsuš uzgastō hufraouruuaēsō vāšå *pəšanaēšuua (F1 °šuca) aom caθβarə.paitištānəm yō haēnaiiå pərəθu.ainikaiiå uua uruuaēsaiiāt karana hōiiumca dašinəmca dašinəmca hōiiumca (Yt.5.131)

aēta yasna aēta vahma aēta paiti auua.jasa Arəduuī Sure Anāhite haca *auuaēbiiō (F1 auuaδbiiō) stərəbiiō aoi zam ahuraδātam aoi zaotārəm yazəmnəm aoi pərənam viγžāraiieintim auuańhe zaoθrō.barāi arədrāi yazəmnāi jaiδiiantāi dāθriš āiiaptəm yaθa tē vispe auruuanta zazuuånha paiti.jasan yaθa kauuōiš Vištāspahe ahe raiia ... tåsca yazamaide (Yt.5.132)

Tištrim stārəm raēuuantəm x^varənanhuntəm yazamaide yō aoxta Ahurāi Mazdāi uitiiaojanō Ahura Mazda mainiiō spēništa dātarə gaēθanam astuuaitinam aṣāum (Yt.8.10)

*yeiδi (F1 yeδi) zī mā mašiiāka aoxtō.nāmana yasna yazaiianta yaθa aniie yazatāŋhō aoxtō.nāmana yasna yazinti frā *nuruiiō (F1 nruiiō) ašauuaoiiō θβarštahe zrū *āiiu (F1 āiit, J1() āiiat) šušuiiam x'ahe gaiiehe x'anuuatō aməšahe upa θβarštahe jaymiiam aēuuam vā auui xšapanəm duiie vā pancāsatəm vā satəm vā (Yt.8.11)

Tištrimca yazamaide
Tištriiaēiniiasca yazamaide
Upa.paoirimca yazamaide
Paoiriiaēiniiasca yazamaide
auuū strējuš ya Haptōiringē
paitištātēje yāθβam pairikanamca
Vanantem stārem mazdaδātem yazamaide
amaheca paiti hutāštaheVereθraγnaheca ahuraδātahe
Vanaintiiåsca paiti Uparatātō
vitarə.azahiiehe(ca) paiti vitarə.tbaēšahiieheca
Tištrim druuō.cašmanem yazamaide
(Yt.8.12)

paoiriiå dasa xšapanō Spitama Zaraθuštra Tištriiō raēuuå x³arənaŋ³hå kəhrpəm raēθβaiieiti raoxšnušuua vazəmnō narš kəhrpa paṇca.dasaŋhō xšaētahe spiti.dōiθrahe *bərəzatō (F1 °zantō) auui.amahe amauuatō hunairiiåṇcō (for *hunairiiācō) (Yt.8.13)

taδa aiiaoš yaθa paoirim virəm auui.yå bauuaiti taδa aiiaoš yaθa paoirim virəm auui.amō aēiti taδa aiiaoš yaθa paoirim virəm ərəzušam adaste (Yt.8.14)

Tištrim stārəm raēuuantəm x^varənanhuntəm yazamaide yim vispāiš paitišmarənte yāiš spəntahe mainiiðuš dāman yāca upairi tå akarana anayra ašaonō stiš āiði (and the existence of the follower of Order, which is said to be above those limitless, endless [creations/lights?]) (Yt.8.48)

Miθrəm vouru.gaoiiaoitim ... jaγāuruuåŋhəm yō Rašnaoš daiδe maēθanəm

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yahmāi Rašnuš darəγāi haxəδrāi frabauuara manauuaintim (Yt.10.79)

tum maēθanahe pāta nipāta ahi adružam tum varəzānahe paiti niš.harəta ahi adružam θβā paiti zī haxəδrəm daiδe vahištəm vərəθraγnəmca ahuraδātəm yahmi sōire miθrō.drujō aipi viθiši jata pauruua mašiiākåŋhō (in which the former men who were contract-liers lie hereafter, smashed at the *judgement?) (Yt.10.80)

Miθrəm vouru.gaoiiaoitim yazamaide arš.vacaŋhəm viiāxanəm hazaŋra.gaošəm hutāštəm baēuuarə.cašmanəm bərəzaŋtəm pərəθu.vaēδaiianəm surəm ax afnəm jayāuruuåŋhəm yim yazata Haomō frāšmiš baēšaziiō srirō xšaθriiō zairi,dōiθrō bərəzište paiti barəzahi Haraiθiiō paiti barəzaiiå yat vaoce Hukairim nama anāhitəm anāhitō anāhitāt parō barəsmən anāhitaiiāt parō zaoθraiiāt anāhitaēibiiō parō vāyžibiiō (Yt.10.88)

yim zaotārəm staiiata Ahurō Mazdå ašauua āsu.yasnəm bərəzi.gāθrəm yazata zaota āsu.yasnō bərəzi.gāθrō bərəzata vaca zaota Ahurāi Mazdāi zaota Aməṣ̆anam Spəntanam hō vāxš us *auui (F1 auua) raocå ašnaot auua pairi imam zam jasat *vījasat (mss. °sāt) vispāiš auui karšuuan yāiš hapta (Yt.10.89)

yō paoiriiō hāuuana haoma uzdasta stəhrpaēsaŋha mainiiu.tāšta Haraiθiiō paiti barəzaiiå bərəjaiiaṭ Ahurō Mazdå bərəjaiiən Aməṣå Spənta tyeŋhå kəhrpō huraoδaiiåṭ yahmāi huuarə auruuaṭ.aspəm durāṭ nəmō baoδaiieiti (Yt.10,90)

nəmō Miθrāi vouru.gaoiiaotēe hazaŋrō.gaošāi baēuuarə.cašmaine yesniiō ahi vahmiiō yesniiō buiiå vahmiiō nmānāhu mašiiākanam ušta buiiāt ahmāi naire vasə θβā bāδa frāiiazāite aēsmō.zastō barəsmō.zastō gaozastō hāuuanō.zastō frasnātaēibiia zastaēibiia frasnātaēibiia hāuuanaēbiia frastərətāt paiti barəsmən uzdātāt paiti haomāt srāuuaiiamnāt paiti Ahunāt Vairiiāt (Yt.10.91) aiia daēnaiia fraorenta Ahurō Mazda ašauua frā Vohu Manō frā Aṣəm Vahistəm frā Xšaθrəm Vairim frā Spəņta *Ārmaitiš frā Hauruuata Amərətāta frā hē Aməšå Spənta bərəja *vərənata (F1 vərənta) *daēnaiia (F1 °iiāi) frā hē Mazdå huuapå ratuθβəm *barat gaēθanam (F1 °rāt) yōi θβā vaēnən dāmōhu ahum ratumca gaēθanam yaoždātārəm ånham dāmanam *vahištəm (mss. °štam; also possible: *vahištanam) (Yt.10.92)

aδa uuaēibiia ahubiia uuaēibiia nō ahubiia nipaiiå āi Miθra vouru.gaoiiaoite aheca aŋhōuš yō astuuatō yasca asti manahiiō pairi druuataṭ mahrkāṭ pairi druuataṭ Āešmāṭ druuataṭbiiō haēnābiiō yå us xrūrəm drafšəm gərəβnan Āešmahe parō draomābiiō yå Āešmō duždå drāuuaiiāṭ maṭ Vīδātaoṭ daēuuō.dātāṭ (Yt.10.93)

aδa nō tum Miθra vouru.gaoiiaoite zāuuarə daiiå hitaēibiiō druuatātəm tanubiiō pouru.spaxštim tbišiiantam paiti.jaitīm dušmainiiunam haθrāniuuāitīm hamərəθanam (Yt.10.94)

mraoṭ Ahurō Mazdå Spitamāi Zaraθuštrāi aēuua tē zāuuarə aojasca x³arənō auuasca rafnasca framrauua ərəzuuō Spitama yaṭ ašaonam frauuašinam uγranam aiβiθūranam yaθa mē jasən auuańhe yaθa mē barən upastam uγrå ašaonam frauuašaiiō (Yt.13.1)

åŋham raiia x'arənaŋhaca viδāraēm Zaraθuštra aom asmanəm yō usca raoxšnō frādərəsrō yō imam zam āca pairica buuāuua manaiiən ahe yaθa viš aēm yō hištaite mainiiu.stātō handraxtō duraē.karanō aiiaŋhō kəhrpa x'aēnahe raocahinō aoi θrišuuå (Yt.13.2)

yim Mazdå vaste vaŋhanəm stəhrpaēsaŋhəm mainiiu.tāštəm hacimnō Miθra Rašnuca Ārmaitica Spəṇtaiia yahmāi nōit cahmāi naēmanam karana pairi.vaēnōiθe (for none whomever the two borders are visible) (Yt.13.3)

åŋḥam raiia x^varənaŋhaca viðāraēm Zaraθuštra zam pərəθβim ahuraðātam yam masimca paθanamca yā barəθri paraoš srirahe yā vispəm ahum astuuantəm baraiti jumca iristəmca garaiiasca yōi bərəzantō pouru.vastråŋhō āfəntō (Yt.13.9)

yeńhå paiti θraotō.stācō āpō taciņti nāuuaiiå yeńhå paiti pouru.sarəδå zəmāδa uzuxšiieiņti uruuarå θrāθrāi pasuuå viraiiå θrāθrāi airiianam daxiiunam θrāθrāi gōuš paṇcō.hiiaiiå auuańhe naram aṣaonam (Yt.13.10)

åŋḥạm raiia x'arənaŋhaca viðāraēm Zaraθuštra azəm barəθrišuua puθrō paiti.vərətō apara.iriθiṇtō ā dātāṭ viðātaoṭ viiāhuua uruuaṭ.caēm astica gaonaca dərəβδaca uruθβanca (F1, J10 °amca; XA °asca) paiδiiåsca frauuāxšasca (Yt.13.11)

aṣāunam... yazamaide yā apam mazdaδātanam srirā paθō daēsaieiņti yā para ahmāṭ hištəŋta fraδātā afrataṭ.kušiš hamaiia gātuuō darəγəmciṭ pairi (XA; F1 paiti) zruuānəm (Yt.13.53)

tå yuiðiieinti pəṣanāhu hauue asahi šōiθraēca yaθa asō maēθanəmca aiβišitāe daδāra manaiiən ahe yaθa nā taxmō raθaēštå huš.ham.bərətaṭ haca xṣaētāṭ (XA ṣaētaṭ) yāstō.zaēnus paiti.γnita (Yt.13.67)

āat yāsca āŋham niuuānənti tā āpəm parāzənti hauuāi kācit nāfāi hauuaiiāi vise hauuāi zantauue hauuaiiāi dańhauue uitiiaojanā
 x^vaēpaiθe nō dańhuš fraδātaēca varəδataēca (Yt.13.68)

āat yat *bauuaiti (mss. nti/e) auui.spaštō sāsta daŋ́hōuš hamō.xšaθrō auruaθaēibiiō parō tbišiianbiiō

tå hascit *upa.zbaiieiti (mss. °nte) uγrå ašaonam frauuašaiiō (Yt.13.69)

tå hē jasånti auuańhe yezi šē bauuainti anāzarətā xšnutā ainitā atbištā uyrā ašāunam frauuašaiiō tā dim auui *nifrāuuaiieinti (F1, XA °nte) mānaiiən ahe yaθa nā mərəyō huparənō (Yt.13.70)

tå hē snaiθišca varəθasca parštasca pairiuuārasca visənte pairi mainiiaoiiāt drujat varəniiaiiāatca druuō.iθiiāt zizi.yušatca kaiiaδāt vispō.mahrkāatca pairi druuatat yat Aŋrāt Mainiiaot mānaiiən ahe yaθa nā satəmca hazaŋrəmca baēuuarəca paršanam nijatəm hiiāt (Yt.13.71)

yaθa nõit tat paiti karətō hufraŋharštō nõit vazrō huniuuixtō nõit išuš x'āθaxtō nõit arštiš huuaiβiiāsta nõit asānō arəmō.šutō auuasiiāt (Yt.13.72)

visənte auuaţ visəntaēca ţmazdaiiasciţ airime.aŋhaδō aṣāunam vaŋ¹hiš surā spəntā frauuaṣaiiō auuaţ auuō zixṣňaŋhəmnā kō nō stauuāţ kō yazāite kō ufiiāţ kō frīnāţ kō paiti.zanāţ gaomata zasta vastrauuata aṣa.nāsa nəmaŋha kahe nō iδa nama āγairiiāţ kahe vō uruua frāiieziiāţ kahmāi nō taţ dāθrəm daiiāţ yat hē aŋhaţ x²airiian ajiiamnəm yauuaēca yauuaētātaēca (Yt.13.73)

Kauuōiš Vištāspahe ašaonō frauuašim yazamaide taxmahe tanumaθrahe darši.draoš āhuiriiehe yō draoca pauruuanca ašāi rauuō yaēša yō draoca pauruuanca ašāi rauuō viuuaēδa yō bāzušca upastaca visata aņhå daēnaiiā yaṭ ahurōiš zaraθuštrōiš (Yt.13.99)

yō him stātam hitam haitim uzuuažat haca hinuiβiiō nī him dasta maiδiiōišāδəm bərəzi.rāzəm afrakaδauuaitim aşaonim θrafδam gōušca vāstraheca friθam gōušca vāstraheca (Yt.13.100)

inja auuat handaēsaiian ha ātarš Mazdā Ahurahe yezi aētat niiāsāŋhe yat ax arəθəm frā θβam paiti apāθa nōit apaiia uzraocaiiāi (for 'iiāhi) zam paiti ahuraδātəm θrāθrāi ašahe gaēθanam aða ātarš zasta paiti apa.gəuruuaiiat fraxšni uštānō.cinahiia yaθa ažiš *biβiuuå *åŋha (F1+ biβiuuåŋha, J10 'uuåŋhe)

(Yt.19.48)

aδāt fraša ham.duuarat ažiš θrizafå duždaēnō uiti auuaθa maŋhānō aētat x^varənō hangərəfšāne yat ax^varətəm āat hē paskāt ham.rāzaiiata ātarš Mazdå Ahurahe uiti vacābiš aojanō (Yt.19.49)

tinja auuat handaēsaiian ha aže θrizafəm dahāka yezi aētat niiāsåŋhe yat ax arəθəm frā θβam zadaŋha paiti uzuxšāne zafarə paiti uzraocaiieni nōit apaiia afrapatāi (for tāhi) zam paiti ahuraδātəm mahrkāi ašahe gaēθanam aδa ažiš gauua paiti apa.gəuruuaiiat fraxšni uštānō.cinahiia yaθa ātarš *biβiuuå *åŋha (Yt.19.50)

aýhe haxaiiō frāiiente Astuuat.ərətahe vərəθraγnō humanaŋhō huuacaŋhō huśiiaoθnaŋhō huδaēna naēδa.cit *miθō vaox 'åŋhō aēšam tx 'aēpaiθe (mss. 'iθa) hizuuō aēšu parō* frānāmāite (mss. frā.āma') aēšmō *xruuidruš (mss. 'xš) dušx 'arənå vanāt aṣa akam drujim yam dušciθram təmaŋhaēnim (Yt.19.95)

- 5. Translate into Avestan and write in Avestan script:
- mraoţ Ahurō Mazdå Spitamāi Zaraθuštrāi azəm daδam Spitama Zaraθuštra asō rāmō.dāitīm nōiţ kudaţ šāitim
- yeiði zī azəm nōit daiðiiam Spitama Zaraθuštra asō rāmō.dāitim nōit kudat šāitim vispō aŋhuš astuuå Airiianəm Vaējō frāšnuuāt (V.1.1)
- häuuanim ā ratum ā Haomō upāit Zaraθuštrəm ātrəm pairi yaoždaθəntəm Gāθåsca srāuuaiiantəm
- ā dim pərəsat Zaraθuštrö kö narə *ahī yim azəm vispahe aŋhōuš astuuatö sraēštəm dādarəsa x^vahe gaiiehe x^vanuuatö aməšahe (Y.9.1)
- 5. aētatca aēšam uxbanam uxbō.təməm yāiš yauua fraca vaoce fraca mruiie fraca vaxšiiete
- asti zī auuauuat uxδata yaθa yat dit vispō aŋhuš astuuå āsaxšat sašas dadrānō nī pairi iriθiiastātat haraite (Y.19.10)
- yeiði zī mē nōit tdaiðit upastam uyrā aşāunam frauuaşaiiō nōit mē iða ånhāt.təm pasu vira yā sto saraðanam vahista
- drujō aogarə drujō xšaθrəm drujō astuuå aŋhuš åńhāt (Yt.13.12)
- nī antarə zam asmanəmca *draojiiå (ms. drujå) mainiuuå hazdiiāţ nī antarə zam asmanəmca *draojiiå (ms. drujå) mainiuuå vaoniiāţ
- 10. nõit pascaēta vanõ vantāi upa.daiiāt Aŋrō Mainiiuš Spəntāi Mainiiauue (Yt.13.13)