

Prods Oktor Skjærvø
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 choose the same examples, but Avestan morphology is notoriously lacunary. Jackson's grammar is recommended for comparison with Sanskrit. Hoffmann and Forssman's grammar should be consulted for relatively up-to-date information and bibliography for individual phenomena.

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

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

OLD IRANIAN LANGUAGES

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

Old Persian

The extant Old Persian texts all date from the 6th to the 4th century. They are written in a cuneiform script, probably invented under Darius for the purpose of recording his deeds. It was the first cuneiform script to be deciphered and provided the clue to all the other cuneiform scripts. The Old Persian language as we know it from the inscriptions (5th-4th cents.) was already about to change to Middle Persian.¹ 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 Rayā, 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 *Gāthās* and the *Yasna Haptanḥāiti*, 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 R̥gveda, and should therefore probably be dated to about the same time. This date has been much debated, but it seems probable—on archeological, as well as linguistic grounds—that the oldest poems were composed in the first half of the 2nd millennium B.C.E.

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

THE AVESTA

The writing down of the Avesta

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

At this time, all the available Iranian alphabets were consonant alphabets descended from 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 “proto-manuscript” of the Avesta, what K. Hoffmann called the “Sasanian archetype.” Thus, we do not know exactly what forms the letters had. Script tables in modern textbooks and grammars are often based upon type-set fonts made in the 19th century and do not necessarily represent the script in actual mss. A glance at some of the available facsimilies also shows that the script varies considerably with time and scribes. A paleography is therefore needed.

The Arsacid archetype and the Andreas theory

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

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

⁴ See Skjærvø, 1996.

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

Nevertheless, it is possible, and even likely, that there existed local (oral) translations of the Avestan text in the Arsacid and earlier periods as it did in the early Sasanian period. Thus, it is not impossible that the indigenous tradition contained in the Pahlavi encyclopaedia the *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 *Gāthās* (see West, *Pahlavi Texts* IV, pp. 172-397).

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

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

By the Sasanian period the Avestan text itself was largely incomprehensible to the reciters, but translations into the spoken languages had already been made, which must have been current as early as the 3rd century C.E., when one of the *nasks* of the Avesta was quoted by the high priest Kerdīr in one of his inscriptions. The *nasks* of the Avesta are also referred to in a Manichean text, dating from the 3rd-4th century. In another Manichean text the five *Gāthās* 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. Gujarati). This makes it almost impossible to determine which of the sound changes we observe in our extant texts already belonged already to the original language.

Features ascribed to “editorial” interference include the “repetition of preverbs in tmesis” in the *Gāthās*; the use of final *-ō* in first member of compounds (see Lesson 20); the restoration of non-sandhi forms in sandhi (Lesson 6); the graphic splitting up of consonants (*gaṭ.tōi* for **gatōi*, *aēšam.mahiiā* for **aēšamahiiā*); and detachment of endings (OAv. *gōuš.āiš*, *drāguuō.dābīš*, *gūšō.dūm*; YAv. *uziiō.rəntəm* 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^o* = *yazamaide*). The most probable cases are the following: gen. sing. *zraiiā vouru.kašaiia* (Y.65.4 = Yt. 5.4 = Yt. 8.31), possibly for *zra^o vouru.ka^o*, instead of the regular *zraiiāghō vouru.kašāhe*; the use of them. dat. for gen.: *āžōiš dahākāi* (V.1.17); etc.

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

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

Young Avestan dialects?

Various phonological and morphological features of YAv. have been ascribed to dialect differences; thus, J. Schindler interpreted the different treatments of final **-aṇh* < Ilr. **-ans*) in terms of dialects, and K. Hoffmann ascribed features such as *h_u > x^v* instead of *huu-* (H-F, §6.2) and *VβV > V_uV* (H-F, §63cg) to an Arachotian dialect. The alternation of *VδV ~ VθV* in *daδā- ~ daθā-*, 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.

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.E.-200 C.E.	Early Middle Persian.
200-500/600 C.E.	Middle Persian.

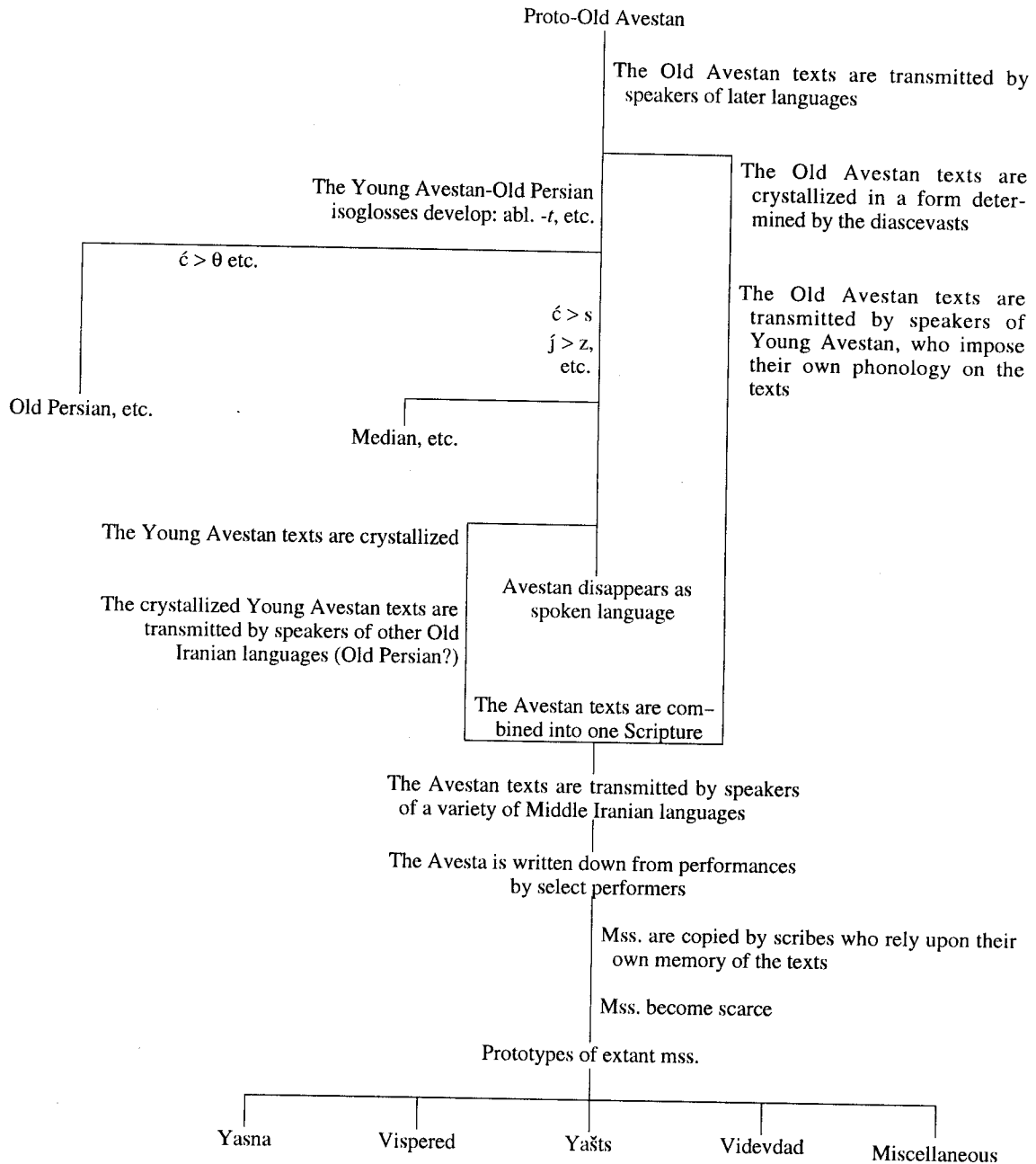
The history of the text, as envisaged by Hoffmann (1970), Kellens (1998, p. 513),⁶ and myself, is approximately as follows:

- 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.

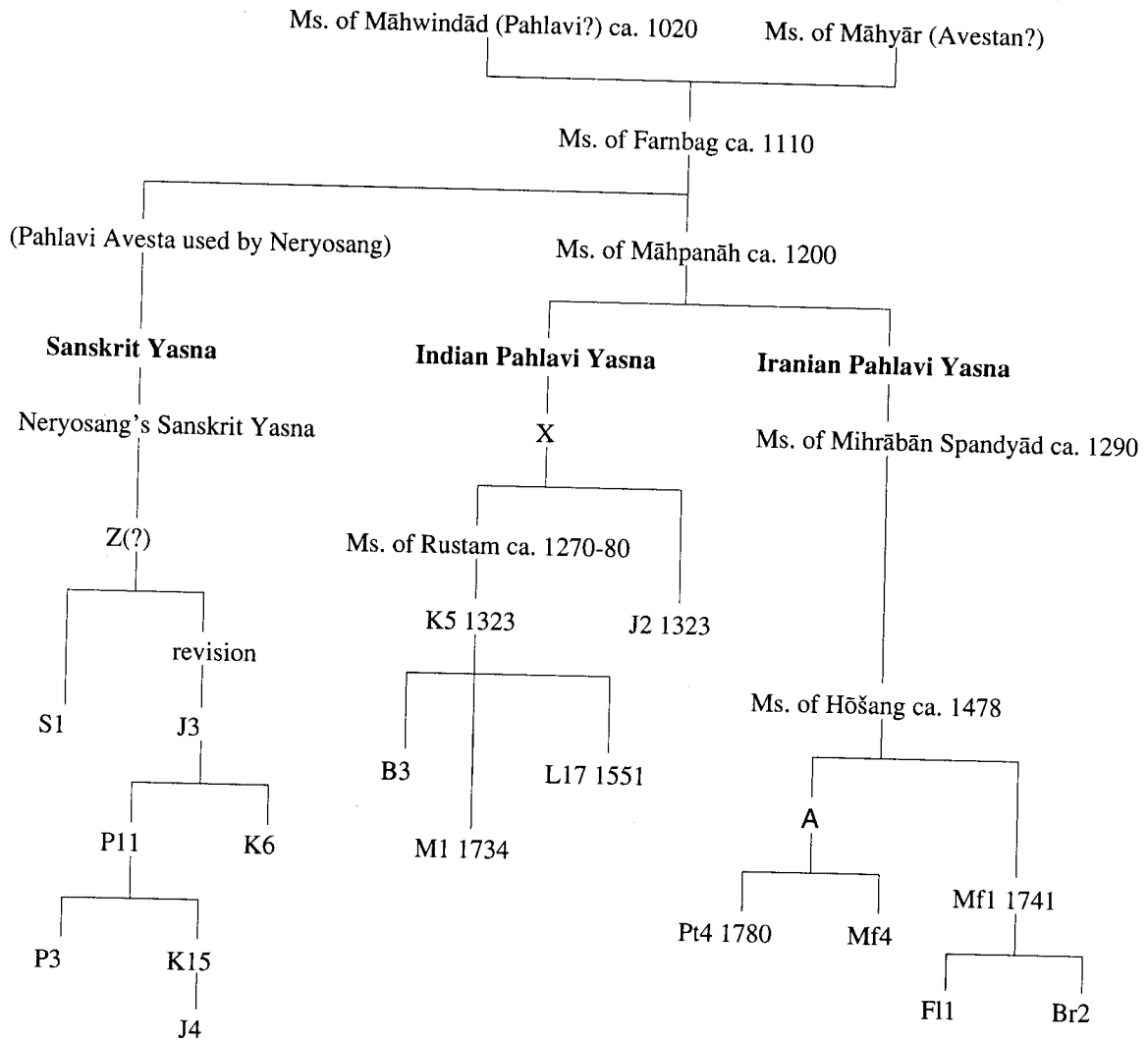
INTRODUCTION

THE TRANSMISSION OF THE AVESTAN TEXTS AND LANGUAGES



THE MANUSCRIPTS

PAHLAVI YASNA



YASNA SADE

Group A

C1 bef. 1700
K11 1647
Lb2 1660

Group B

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

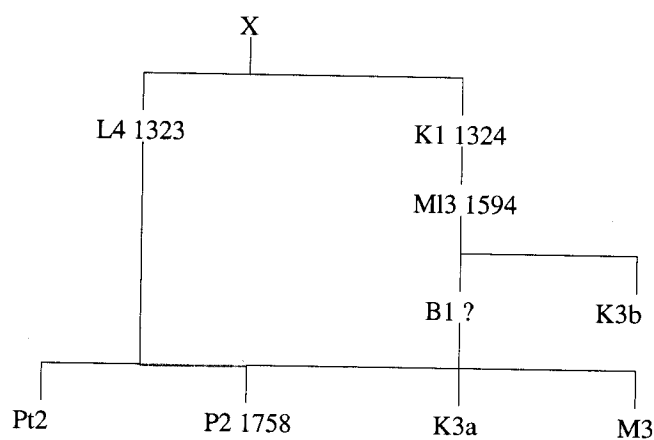
B3 old but poorly written, worthless
L20 modern

THE MANUSCRIPTS

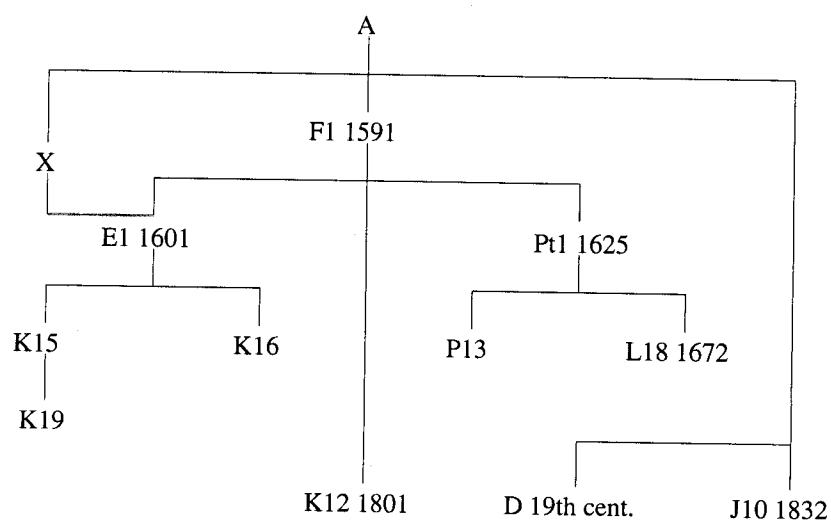
XORDE AVESTA

Persian		Indian		BhXA
		SXA		
F2				
K36	1704	Jm4	1352	L9
K38	1814	J9	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 *Dēnkard*, 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;

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

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

three sacred prayers (Y.27): *Yeŋhe hātqm*, *Ašəm vohū*, *Yaθā ahū vairiō* (*Ahunwar*);

the *Gāθās* (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;

Srōš-yašt (Y.57), hymn addressed to Sraoša, god of obedience and judge in the hereafter;

Āb zōhr (Y.63-72)

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

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

Yašt 1-4 to Ahura Mazdā and the Aməša 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 Vərəθraϑna, 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 *xʰarənah* (royal Fortune);

Yašt 20 to Haoma;

Yašt 21 to the star *Vanaŋt*.

Xorda Avesta (XA.) “little Avesta”: a miscellany of hymns and other ritual texts, among which are:

The *Nyāyīšns* (Ny.) “prayers” to the sun, Miθra, the moon, Arəduuī Sura Anāhita (the waters), Ātaš ī Bahrām (the fire);

INTRODUCTION

The *Sīrōzas* (S.), invocations of the deities in charge of the 30 days of the months.
The *Āfrīnagān* (Ā.), various invocations.

Videvdad (V.) (also *Vendidad*) literally “the law(s) or regulations (serving to keep) the demons away”: mainly a collection of texts concerned with purification rituals. It also contains some mythological material:

chap. 1: contains a description of how Ahura 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;

Aogamadāeca (Aog.): an eschatological text;

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

Pursišnihā (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 ī ōim ēk* (FO.), which is a Vocabulary of Avestan words and phrases with their Pahlavi translation. The first entry is Avestan *ōim* = Pahlavi *ēk*, whence the name.

BASIC RELIGIOUS TERMINOLOGY

In the Zoroastrian (Mazdaiasnian) 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” (*manīiauuā*), that of the divine beings, and “that of living beings” (*gaēiθiia*), that of humanity and other living beings (*gaēθā*).

The ordered universe was established (*dā-*) by Ahura Mazdā, the Wise Lord, at the beginning of (limited) time. Its inherent principle is Order (*aša*), 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 (*ašauuan*).

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” (*spənta*), 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 (*saošiiaṇt*) 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.

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” (*aməša spənta*), of whom there are either innumerable ones or six (seven) (the Vitalizing/Life-giving Immortals). All the beings of the world of thought are deserving of sacrifices,⁷ “worship-worthy” (*yazata*-).

The most important of the immortal gods are:

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

Aši, goddess of the rewards.

Ātar, the Fire, son of Ahura Mazdā

Miθra, solar deity, god of contracts and agreements; fighter of the forces of the Dark Side; clears the way for the sun to rise.

Sraoša, deified “readiness to listen” to the gods; he is in charge of the “rewards” (*ašīia*) given to the souls of the dead; he is the main opponent of Aēšma “Wrath.”

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

Tištīria: 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.

Aša Vahišta, 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 Vairīia: 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.

Hauruatāt: Wholeness (principle of not suffering defects, illnesses, etc.). It also represents the waters.

Amərətātāt: Immortality, Undyingness (principle of not dying untimely). It also represents the plants.

The opponent of Ahura Mazdā is the Evil (literally, “dark, black”?) Spirit (*Agra Manīiu*), 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 implying *immolation* of a sacrificial victim; rather it is used to denote ritual offerings to gods and other entities in the divine world. See, e.g., Henninger, 1987, esp. pp. 544-45. The verb *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.

Bušiištā, 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 (*maniiuua*).

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 *Gāthās*, as they were first recited in the world of the living by Zarathustra, in order to smash and remove evil from the cosmos. The divine “readiness to listen,” Sraoša, is praised in order to strengthen him in his battle against the forces of darkness, embodied in 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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LESSON 1

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.

𐬀	𐬁	𐬂	𐬃	𐬄	𐬅	𐬆	𐬇	𐬈	𐬉
a	ā	i	ī	u	ū	e	ē	o	ō
𐬊	𐬋	𐬌	𐬍	𐬎	𐬏				
ə	ē	q	q̌ (*q̌)	q̌	ā				
𐬐	𐬑	𐬒		𐬓		𐬔	𐬕		
p	b	β		f		m	m̌		
𐬖	𐬗	𐬘	𐬙	𐬚	𐬛	𐬜	𐬝	𐬞	𐬟
t	d	δ	δ ₂	θ	ť	ť ₂	n	ň	
𐬠	𐬡	𐬢	𐬣	𐬤			𐬥		
k	g	ḡ	γ	x			ŋ		
𐬦	𐬧						𐬨	𐬩	
c	j						ň		
𐬪	𐬫	𐬬		𐬭			𐬮		
y	Y	ii		š			ḡ		
𐬰		uu		x ^v			ŋ ^v		
𐬲	𐬳	𐬴	𐬵	𐬶	𐬷	𐬸	𐬹		
r	s	š	š̌	š̌	z	ž	h		

For q̌ (*q̌), δ₂, ḡ, and ť₂ one usually writes q, δ, g, and ť.

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

yāna- “boon,” *xšaiiat* /xšaiat/ “he ruled,” *mašiiō* /mašijō/ “(mortal) man” (Skt. *martiyo*);

vohu “good,” *yauuat* /jauat/ “as long as” (Skt. *yāvat*), *druuō* /drujō/ “sound, healthy” (Skt. *dhruvo*).

Note that ii and uu are also found in initial position, although rarely:

iiēiān, subj. of the perf. stem **iiāi-* < *√i* (= Skt. *iyāy-*),

uua [ǔa] < **uβa* “both.”

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 _yp- were written (thus Bartholomae, *Air. Wb.*, cols. 147, 399).

LESSON 1

Note that Bartholomae used *w* to transliterate <β>.¹

t̥ is written for *t* in final position and before stops (*tk*, *tb*), e.g., *āat* “then,” *tkaēša-* “guidance,” *tbaēšah-* “evil, hostility.”

LIGATURES

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

STRESS

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

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

Note that a final *-ə* does not count as a syllable. The vowel sequences *ai*, *ei*, *au*, *ou* count as short vowels (*aⁱ*, *eⁱ*, *a^u*, *o^u*). Double *ii* and *uu* either count as single consonants *i̯* and *u̯* or as vowel + consonant *ij* 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
<i>a</i>	<i>apō</i>	Span. <i>gato</i> ; Eng. <i>cart</i> or <i>cut</i> ; Germ. <i>Katze</i> .
<i>ā</i>	<i>āpō</i>	Eng. <i>car</i> or <i>bath</i> (not Amer. Eng.); Germ. <i>Lade</i> .
<i>aē</i>	<i>baēuuara</i>	Span. <i>baile</i> ; Eng. <i>bite</i> ; Germ. <i>kein</i> .
<i>ao</i>	<i>gaoš</i>	Span. <i>causa</i> ; Eng. <i>cow</i> ; Germ. <i>Haus</i> .
<i>i</i>	<i>pīta</i>	Span. <i>hijo</i> ; Eng. <i>feet</i> ; Germ. <i>bitte</i> .
<i>ii</i>	<i>maīia</i>	Span. (not Amer.) <i>mayo</i> , Amer. Span. <i>pollo</i> ; Eng. <i>layout</i> .
<i>ī</i>	<i>vīspe</i>	Eng. <i>feed</i> ; Germ. <i>lies</i> .
<i>u</i>	<i>uγra</i>	Span. <i>gusto</i> ; Eng. <i>foot</i> ; Germ. <i>Lust</i> .

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

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<i>uu</i>	<i>tuua</i>	after consonant Eng. <i>two went</i> ; after vowel Eng. <i>power</i> .
<i>ū</i>	<i>sura</i>	Eng. <i>move</i> ; Germ. <i>Busen</i> .
<i>e</i>	<i>ziieni</i>	Span. <i>beso</i> ; Eng. <i>bed</i> ; Germ. <i>Bett</i> .
<i>ē</i>	(only in <i>aē</i> and monosyllables)	Germ. <i>See</i> .
<i>o</i>	<i>vohu</i>	Span. <i>rojo</i> ; Eng. approximately <i>source</i> .
<i>ō</i>	<i>apō</i>	Eng. approximately <i>bores, so</i> .
<i>ə</i>	<i>kərata</i>	Eng. <i>hurt</i> ; Germ. <i>könnt</i> ; French <i>peut-être</i> .
<i>ā</i>	<i>spāništa</i>	Eng. <i>heard</i> ; Germ. <i>schön</i> ; French <i>émeute</i> or <i>peur</i> .
<i>q</i>	<i>mašiiqsca</i>	French <i>chance</i> .
<i>ʔ</i>	<i>*barəsmʔ</i>	French <i>un</i> or <i>lundi</i> .
<i>ǎ</i>	<i>mǎŋhō</i>	Eng. <i>hawk</i> or <i>bawdy</i> .

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.

<i>β</i>	<i>aiβi</i>	Span. <i>cibir</i> .
<i>m̃</i>	<i>am̃āi</i>	preaspirated <i>m</i> (compare Eng. interjection <i>hum</i>).
<i>δ, δ₂</i>	<i>bāδa</i>	Span. <i>lado</i> ; Eng. <i>father</i> .
<i>θ</i>	<i>paθa</i>	Span. (not Amer.) <i>hacer</i> ; Eng. <i>bath</i> .
<i>t, t₂</i>	<i>maṭ</i>	approximately Amer. Eng. <i>better</i> .
<i>ŋ</i>		= <i>n</i> before <i>t, d</i> ; = <i>ŋ</i> before <i>k, g</i> ; = <i>m</i> before <i>p, b</i> .
<i>γ</i>	<i>aya</i>	Span. <i>haga</i> .
<i>x</i>	<i>haxa</i>	Span. (not Amer.) <i>hijo</i> ; Germ. <i>Loch</i> .
<i>χ</i>	<i>daχiiunq̃m</i>	Germ. <i>ich</i> ; Chin. <i>xi</i> ; Jap. <i>hi</i> .
<i>xʷ</i>	<i>xʷatō</i>	= <i>x + w</i> .
<i>ŋ</i>	<i>raŋha</i>	Eng. <i>sing</i> .
<i>ŋ̃</i>		in <i>ŋ̃h</i> ≈ <i>ŋ + h + y</i> , cf. Eng. <i>wrong hue</i> .
<i>ŋʷ</i>		in <i>ŋʷh</i> ≈ <i>ŋ + h + w</i> , cf. Eng. <i>long while</i>).
<i>c</i>	<i>ciṭ</i>	Span. <i>chico</i> ; Eng. <i>chit</i> .
<i>ñ</i>	<i>añō</i>	Span. <i>año</i> .
<i>r</i>	<i>raiia</i>	Ital. <i>Roma</i> .
<i>š, š̃</i>	<i>spiš, aša</i>	Eng. <i>wish, cash</i> .
<i>š̃</i>	<i>aš̃iiō</i>	Eng. <i>wash your face</i> .
<i>ž</i>	<i>tiži</i>	Eng. <i>leasure</i> ; French <i>rouge</i> .

EXERCISES 1

1. Transcribe and practice pronouncing the following Avestan words:

[illegible]

LESSON 1

[illegible]

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

aməšā spənta "Life-giving Immortals"

upa.tacaṭ Arəduuī Sura Anāhita “Arəduuī Sura Anāhita came running”

Θραῖταονὸ surō yō janaṭ Ažim Dahākəm “Θραῖταονα, rich in life-giving strength, who killed the Giant Dragon”

Yimō xšaētō huuθθō yō xšaiiata darəyəm zruuānəm “radiant Yima with good herds, who ruled for a long time”

vispe yazatāŋhō aməšaca spəntaca hənti “all beings worthy of sacrifice (= deities) are both immortal and life-giving.”

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

VOCABULARY 1

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

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

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

a ā ǣ ȳ	e ē ǝ ǿ	i ī	n ȳ ŋ ȳ ŋʷ	s š ś ȝ	x ȝ xʷ
b β	f	j	o ȳ	t θ	y
c	g γ	k	p	u ū	z ȝ
d δ	h	m ȳ	r	v	

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

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

amauuantēm, acc. sing. of amauuant-: forceful, strong

aməšā, nom. plur. of aməša-: immortals

Aməša Spənta: 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)

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

aṣi- f.: reward; Aṣi, goddess of the rewards

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aši- f.: reward; Aši, goddess of the rewards
 ašiio, nom. sing. of ašii-: 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)
 ā: (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
 daxiunəm, gen. plur. of dañhu- f.: land
 druua, nom. plur. of druua-: sound, healthy
 hanjamanəm, nom.-acc. sing. of hanjamana- n.: assembly
 hənti < ah-: (they) are
 huuaθβa-: who has good herds; standing epithet of Yima
 janat < jan(a)- √jan/yn: smote, struck, smashed, killed
 jañta, nom. sing. of jañtar-: smiter, striker, smasher
 Jāmāspa, voc. sing. of Jāmāspa-: Djamaspā; person figuring in the legends of Zarathustra.
 Jāmāspō, nom. sing. of Jāmāspa-
 maniuš, nom. sing. of maniu-: mental force, inspiration; traditionally translated as spirit (see Lesson 2)
 mašii-: man, mortal man
 mašiio, nom. sing. of mašii-
 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
 Sura Anāhita
 Pouruśāspa, voc. sing. of Pouruśāspa-: name of the legendary father of Zarathustra; lit. having/with grey horses
 spənta, nom. plur., spəntəm, acc. sing. of spənta-: "life-giving, (re)life-giving," literally "swollen (with fertility, etc.)." The term is traditionally translated as "beneficial" (also "incremental") or even "holy"; fundamental concept in Mazdaism: the quality of those who, like Ahura Mazdā, keep or reestablish the cosmos in/to its pristine state
 spəništō, superlative, nom. sing. m. of spənta-: most life-giving
 Spitama, voc. sing. of Spitāma-: of the Spitāmas, 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
 šiiəθna, nom.-acc. plur. of šiiəθna- n.: deed, act, action
 tacaiti < taca- < √tak: flows
 taṭ, nom.-acc. sing. n. of ta-: that
 taxma-: firm, enduring, steadfast, brave
 tbaēšah- n.: hostility, evil
 tkaēša-: guidance
 Θraētaona-: Thraetaona, name of dragon-slaying hero (Pers. Feridun)
 upa.tacaṭ < upa-taca- √tak: came running
 uua, f.n. uiie: both
 vañhu-, vohu-: good; good thing
 vañhi, nom. sing. of vañhi- f. of vañhu-: good
 vifra, nom. sing. of vifra-: smart
 vifrō, 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 vaṇhu-: good

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

xšaiiata < xšaiia-: he ruled

x^varāmahi < x^vara- √x^var: we eat

x^varəθa- n.: food

yauuaṭ: 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-, zruuān-, zrun-: time

LESSON 2

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

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

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

It must be kept in mind, however, that the Avestan texts as we have them do not necessarily in every detail reflect a genuine linguistic system. For centuries they were adjusted by editors (*diasceva*sts) 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 *ī* and its disappearance in *juua*-“alive,” which agrees with Sogdian *žw*-, Khotanese *juva*-, and Pashto *žw*-, against OInd. *jīva*-; and in *cuuant*- “how great,” OInd. *kīvant*-.

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

Important:

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

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

PHONEMES

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

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

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

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

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

/x/: fricative, velar, unvoiced ~ /ɣ/: fricative, velar, voiced.

/s/: sibilant, alveo-dental, unvoiced ~ /z/: sibilant alveo-dental, voiced ~ /ʃ/: sibilant, alveo-palatal, unvoiced ~ /ʒ/: 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/ ~ /t^h/, /p/ ~ /p^h/, etc. In such cases we say that [p] and [p^h] are “allophones” of /p/. Aspiration is a distinctive feature in some languages—Sanskrit, for instance, where we have minimal pairs such as *kara* [kara] “hand” ~ *khara* [k^hara] “donkey.”

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

PHONEMIC NEUTRALIZATION

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

VOWEL PHONEMES

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

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

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

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

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

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	Front	Central	Back, rounded	Nasal
High	i <i, ī>		u <u, ū>	
Mid	e <e, ē>	ə, ɛ <ə, ɛ>	o <o, ō>	(ɤ <ɤ> ?)
Low	a <a>	ā <ā>	ā <ā>, (ā <ā>)	(a <a> ?)
				ā <ā>

Diphthongs:

Short		Long
ai <aē>	~ oi/əi <ōi>	āi <āi>
au <ao, aō>	~ ou <ou> ~ əu <əu>	āu <āu>

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

Cf. the following minimal or almost minimal pairs:

āpō ~ *apō* “waters” nom. plur. ~ gen. sing., acc. plur.
apō ~ *apa* “water” gen. sing., acc. plur. ~ instr. sing.
aməm ~ *iməm* “the strength” ~ “this”
apa ~ *upa* “with water” ~ “up to, at”
aspō ~ *aspa* ~ *aspā* “horse” nom. sing. ~ instr. sing. ~ acc. plur.
surō ~ *surā* “rich in life-giving strength” masc. nom. sing. ~ fem. nom.-acc. plur.
aēta ~ *aēte* “this” instr. sing. ~ nom. plur.
āiš ~ *aēša* “with these” ~ “this (one)”
gāuš ~ *gaoš* ~ *gəuš* “cow” nom. ~ gen. ~ gen.
parəna- ~ *pərəna-* “feather” ~ “full”
mašīia- ~ *aməša-* “(mortal) man” ~ “immortal”
kaša ~ *°kaša* “armpit” ~ “-cutters”
tē ~ *tq* “they” and *haoma* ~ *haomq* “haoma” plur. nom. ~ acc.

The phonemic status of vowel length in the case of *i* and *ī*, *u* and *ū* 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 *ī*, *u* and *ū* 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 *ī*, *u* or *ū* 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 *ū* is replaced by *ī*. Investigation of this phenomenon may help establish the correct distribution of *u* or *ū*.

In this manual, long *ī* and *ū* are used in final position in monosyllables only (*zī*, *nū*) and separated preverbs (*nī.*°, *vī.*°), as well as to indicate stem forms (*tanū-*, 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*, *-*īm*, and *-*ījam* all > -*im* or -*īm* and *-*um*, *-*ūm*, and *-*uyam* all > -*um* or -*ūm*). Obviously, long *ī* and *ū* could also have been used.

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

VOCABULARY 2

- 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-
 Amərətātāt-, amərətāt- f.: Non-dying, Immortality; name of the sixth Aməša Spənta
 Anāhite, voc. sing. of Anāhitā-: O Anāhita!
 aṇhu-, ahu-: existence, especially the new-born Ordered existence, generated by the sacrifice
 aṇra-: evil, destructive; the opposite of spənta-
 Aṇrō Maniiuš, nom. sing. of Aṇra- Mainiiu-: the Evil Spirit
 aspō, nom. sing. of aspa-: horse
 asti < ah-: is
 Ašəm Vahištəm: Best Order, the second of the Life-giving Immortals
 ašauuan- m.: sustainer of Order, Orderly
 auuaṇhe, 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., daēnaṃ, 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
 dru-j- f.: the cosmic Deception, the Lie
 druuant-: possessed by the Lie, Lieful
 duuāsa-: to attack (? said of evil beings)
 duraošō, nom. sing. duraoša-: standing epithet of Haoma- of unknown meaning, traditionally interpreted as “death-averting”
 dušmatəm, 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

LESSON 2

maniiuuu-, fem. maniiuuī-: belonging to/residing in the world of thought
 mašīia, nom. plur. of mašīia-
 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 nāman- n.: name
 nəmašīia-: to revere, do homage
 nəmašīiāmahi < nəmašīia-: we revere, do homage
 nurəm: now
 ōim, acc. sing. m. of aēuuu-
 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 paura-: much
 pouru.sarəda, nom. sing. f. of paura.sarəda-: of many kinds
 Rašnu-: Rashnu, divine judge who judges the soul's thoughts, words, and deeds on his scale
 ratu-: (divine) model, prototype
 saošiant-: 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 vaŋhu-: best
 vahištō aŋhuš: 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
 Vərəθraγna-: 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

LESSON 3

PHONOLOGY

Consonants

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

	Stops		Fricatives		Continuant		Nasals	Sibilants	
	- voice	+ voice	- voice	+ voice	- voice	+ voice		- voice	+ voice
Bilabials:	p	b		(β)		ɥ <uu>	m (m, ɱ)		
Labio-dentals:			f	v (?)					
Dentals:			θ	(ð)				s	z
Alveo-dentals:	t	d					n (ɳ)		
Alveolar:					(hr ?)	r (?)		ʃ (?)	
Alveo-palatals:	č	ǰ						š	ž
Palatals:				y		ɰ <ii>	(ń)	ṣ̌	(ẓ̌)
Velars:	k	g	x	(ɣ)			ŋ		
Palato-velars:			(x̣)				(ŋ̣)		
Labio-velars:			xʷ				ŋʷ		
Pharyngeal:					h				

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

ḡ: This letter is rarely used in Young Avestan, which has *ḡh* where Old Avestan has *ḡ*. It is always followed by *ii*, e.g., *daḡiiunqm* “of the lands,” *nəmaḡiiāmahi* “we revere.”

xʷ: This letter is used in initial position and corresponds to *ŋʷh* between vowels (except when it is from **-kʷ-*).

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 *š* (see next). As the stress shifted, or if the consonant changed, the original *r* reappears: *kəhrpəm* ~ *hukərpəta-*, *aša-* ~ *Astuuat.ərəta-*, *mahrka-* ~ *amərxəti-*.

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

ɳ: /n/ was realized as *ɳ*, a nasal of uncertain nature, before consonants except *ɰ* and *ɥ*.

ɳ̣: Before *ɰ* and possibly also *i*, *n* was palatalized to *ɳ̣*, but the letters *ɳ̣* and *ɳ̣* <ɳ̣> are not consistently used in the manuscripts. When followed by *ii* some scribes write *ɳ̣ii* or *nii*, others *inii*, e.g., *maḡiiuṣ*, *maniiuṣ*, or *mainiiuṣ*. When followed by *i* (internally) we find spellings such as *aḡim*, *anim*, or—commonly—*ainim*. <ɳ̣> is never (?) used alone to express palatal *ɳ̣* when not followed by *i* or *ii*. Examples: *aḡiiō* 𐬀𐬀𐬌𐬎, *aniiō* 𐬀𐬌𐬎, or *ainiiō* 𐬀𐬌𐬎𐬎 other,” *maḡiiuṣ* 𐬀𐬀𐬌𐬎𐬎𐬎, *maniiuṣ* 𐬀𐬀𐬌𐬎𐬎𐬎 or *mainiiuṣ* 𐬀𐬀𐬌𐬎𐬎𐬎 “spirit”; *nitəməō* 𐬎𐬌𐬕𐬀𐬎𐬎𐬎 or *nitəməō* 𐬎𐬌𐬕𐬀𐬎𐬎𐬎 “lowest.” In this manual the forms *aniia-*, *maniiu-*, *nitəma-*, etc., will be used, but *ainim* (see Lesson 4).

ŋ: The velar nasal /ŋ/ has two origins:






1. It is for *ŋg* (*nk*) in *paŋtaŋ* "ha-" "a fifth" < **paŋgta*-. In some manuscripts it is used instead of *ŋ* between vowels in words such as *aŋušta* = *aŋgušta*- "finger."


2. In most instances *ŋh* is the realization of /h/ between vowels, e.g., *manahō*, 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 *vaŋhuš* masc. sing.

When followed by *r*, the standard editions write only *ŋ*, e.g., *aŋra*-, *hazaŋra*- "a thousand," *Fraŋrasiian*-, name of a villain, *caŋraŋhāk*- "grazing, following the pastures," etc. In some manuscripts, however, the spellings *aŋhra*-, *hazaŋhra*- are also common.

ŋ̌ is only used between vowels and is always followed by *h* (*ŋ̌h*). The actual spelling alternates between *ŋ̌h*, *iŋ̌h*, and *iŋh*, e.g., *aŋ̌he*, *aīŋ̌he* or *aīŋhe*, or even *aŋhe*. In this introduction only the spelling *ŋ̌h* is used.

ŋʷ is only used between vowels and always followed by *h* (*ŋʷh*). It corresponds to *xʷ* in initial position. Instead of *ŋʷh* the scribes frequently wrote *ŋuh* or just *ŋh*, e.g., *aŋʷhe*, *aŋuhe*, or *aŋhe* (thus *aŋhe* can be for *aŋ̌he* or *aŋʷhe*!).

š, *š̌*, *š̎*: The three sibilants /š/ , /š̌/ , /š̎/  had merged into one sound [š] by the time of our earliest manuscripts, but must originally have been separate phonemes. /š/ must have been the regular alveolar sibilant, e.g. *gaoša*-  "ear" (cf. OInd. *ghoṣa*- "sound") and /š̌/ a palatal(ized) sibilant (< *čī, e.g., *šāuua*-  "to go," cf. OInd. *cyava*-).

The distinctive features of /š̌/ (< *-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., *mašīia*-  "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 *rθ*: they were both written *hl* and presumably pronounced *hl*, as well, e.g., *mahlī*, name of the first human, "Adam" < *mašīia*- and *ahlaw* "Orderly" < *ašāuua* versus *puhl* "bridge, punishment" < *pərəθu*-.

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

ť: The letter *ť* probably represented an unreleased (sometimes called "implosive") dental stop and was an allophone of /t/ found in final and pre-consonantal position, examples: *janaṭ* "he killed," *ťkaēša*- "guidance," *ťbaēšah*- "harm." Between vowel and consonant it alternates with *δ*: *aṭka*- ~ *aδka*- "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, possessor, and other), and those that do not. Words that distinguish cases are nouns, adjectives, pronouns, and numerals. Nouns can be defined as not being adjectives, pronouns, or numerals.

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

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

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

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

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

NOUNS

General remarks

Nouns (substantives) can be “proper nouns,” e.g., *Zarathuštra-*, *Vištāspa-*, or “common nouns” (“appellatives”), e.g., *mašīia-* “man, human being,” *puθra-* “son,” *gairi-* “mountain,” *manīiu-* “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*, *ā*, *i*, *ī*, *u*, *ū*. Depending on the vowel before the ending these nouns are classified as *a*-stems, *ā*-stems, *i*-stems, etc. This vowel is also referred to as the “stem vowel.”

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

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

The same terminology is used for verbs.

Gender

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

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

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

There are a few masculine *ā*-stems, among them the very common noun *mazdā*-. Others are *raθaēštā*- “charioteer” and *pañtā*- “road, way.”

The *i*-declension contains masculine, feminine, and neuter nouns and adjectives. Nouns in *tī*- 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., *uyra.bāzao*- “having a strong arm”) and a few feminine nouns, notably the common *dañhao*- “land” and *nasao*- “carrion, the demoness of carrion.”

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

Number and case

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

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

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

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

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

Articles

There is no definite or indefinite article.

Nominative and vocative

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

	<i>a</i> -decl. m.	n.	<i>ā</i> -decl. m.	f.
Sing.				
nom.	-ō, -as°	-əm	-ā, -ās°	-a
voc.	-a		-a	-e
Plur.				
nom.-voc.	-a	-a	-ā, -ās°	-ā, -ās°

Notes:

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

The expression *Aməša- Spənta*- “Life-giving Immortal” often has the nom.-voc. plur. *Aməša Spənta* in the manuscripts.

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

LESSON 3

	<i>a</i> -decl. m.	n.	<i>ā</i> -decl. m.	f.
Sing.				
nom.	<i>haomō, haomas°</i>	<i>hanjamanəm</i>	<i>mazdā, mazdās°</i>	<i>daēna</i>
voc.	<i>haoma</i>		<i>mazda</i>	<i>daēne</i>
Plur.				
nom.-voc.	<i>haoma</i>	<i>hanjamana</i>	<i>paṇtā</i>	<i>daēnā, daēnās°</i>

The forms marked with a final ° are found before *-ca* “and” and *-ciṭ* “even”: *haomasca* “and the haoma,” *daēnāsciṭ* “even the *daēnās*.”

Nominative plurals in *-ānhō*

Sometimes masc. *a*-stems take the ending *-ānhō* (*-ānhas°*) in the nom. plural. This ending corresponds to OPers. *-āha* and Skt. *-āsaḥ*. 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., *šauua-* “go,” *hišta-* “stand,” *baṇdaiia-* “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., *√šau-*, *√stā-*, *√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*, *u*). In practice, stems in long *ā* and diphthongs are athematic. Thematic verbs can also be described as “regular” or “weak,” while athematic ones are “irregular” or “strong.”

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

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

Tenses

The tenses are present: “he does, he is doing”—imperfect: “he did, he was doing”—aorist: “he did, he has done”—perfect: “he has (always) 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 aorist indicative (see below) is limited in Young Avestan, but some modal forms are relatively common.

The perfect is used in old Young Avestan in its old functions. Its modal forms also have important uses.

A “periphrastic” perfect formed by the perfect participle in *-ta* plus the verb “to be” (similar to German *Ich bin gewesen* and French *je suis allé*) is seen occasionally.

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.	-a	<i>jasa</i> “come!”	<i>baṇdaiia</i> “bind!”	<i>dāiia</i> “give, grant!”
Plur. 2nd pers.	-ata	<i>jasata</i>	<i>baṇdaiiata</i>	<i>dāiiaata</i>

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			Examples:
Sing.			
1	<i>ahmi</i>		<i>azəm ahmi</i> “I am”
2	<i>ahi</i>		<i>tum ahi</i> “you are”
3	<i>asti</i>		<i>asti</i> “(he/she/i)t is”
Plur.			
1	<i>mahi</i>		<i>vaēm mahi</i> “we are”
2	<i>stā</i>		<i>yužəm stā</i> “you (all) are”
3	<i>hənti</i>		<i>hənti</i> “(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: *nōiṭ mē asti* “I have no ...”

September 7, 2003

3. Appositions to a noun in the nominative

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

azəm ahmi Ahurō Mazdā maniiuš spēništō .𐬰𐬁𐬀𐬨𐬌𐬭𐬀𐬵𐬎𐬚𐬯𐬙𐬥𐬀𐬢𐬡𐬱𐬌𐬔𐬕𐬀𐬠𐬊𐬟𐬩𐬍𐬏𐬪
“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 Zaruštra Haomō duraošō .𐬵𐬁𐬀𐬭𐬀𐬎𐬌𐬯𐬀𐬨𐬀𐬰𐬚𐬙𐬭𐬀𐬢𐬊𐬭𐬀𐬤𐬭𐬀𐬱𐬏𐬑𐬭𐬀
“I am, O Zarathustra, Haoma the death-avert.” (Y.9.2)

tum ahi *Ahura Mazda* yazatō mazištō
 “You are, O Ahura Mazdā, the greatest god.”

vasō.xšaθrō ahi Haoma .𐬯𐬁𐬀𐬵𐬭𐬀𐬌𐬎𐬠𐬏𐬨𐬥𐬰𐬚𐬙𐬤𐬔𐬢𐬡𐬳𐬩𐬖𐬊𐬛𐬀𐬱𐬭𐬀𐬼𐬀𐬕𐬀𐬽𐬟𐬑𐬀𐬶𐬀𐬃𐬀𐬘𐬓𐬗𐬭𐬀𐬲𐬀𐬪𐬆
“you are in total command, O Haoma.” (Y.9.25)

Use of the imperative

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

Examples:

srīre Anāhite moṣu jasa “O beautiful Anāhitā, come quickly!” .srīrē .anāhite .moṣu .ja .sa
taṭ nō dāliata yazata māzištaca vahištaca .ta .ṭa .nō .dā .li .a .ta .ya .za .ta .mā .zi .š .ta .ca .va .hi .š .ta .ca
 “Give (grant) that to us, O gods, both greatest and best!” [Note: *taṭ* here is acc. as direct object = nom.]

Number

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

Examples:

[illegible]

Repetition of verbs

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

[illegible]

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:

baya- mazišta-, yazata- vahišta-, mašii- acišta-, daēnā- spəntā-, xšaθra- vərəθrajdəstəma-, 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^vara-, *yāsa-*, *taca-*, *hišta-*, *bandaiia-*, *x^vafsa-*.

3. Transcribe and translate into English:

[illegible]

4. Translate into Avestan:

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

VOCABULARY 3

Note: nouns ending in *-a-* are masculine unless marked n. (neuter), and nouns ending in *-ā-* are feminine, with the few known exceptions.

- acišta-, superlative of aka-: most evil
 aḍaoiia-: who cannot be deceived
 ahuraḍāta-: established (put in its proper place) by
 Ahura Mazdā
 aiβi.draoxḍa-: who may be deceived, cheated
 aka-: bad, evil
 aməṛexti- f.: absence of destruction
 aniiia-: other
 aṇgušta-, aṇušta-: finger
 apa.duuara-: to run away
 apa.nasiia-: to get lost
 Astuuat.əṛeta-: he through whom Order will have
 bones (= be permanent), name of the last
 Revitalizer (*saošiiant-*), son of Zarathustra
 ašaiia-: in Orderly fashion, according to the ritual
 Order
 aṭka- = aḍka-: coat
 āpō: waters; nom. plur. of āp- f.
 ātarə: O fire; voc. of ātar-
 baēšaza- n.(?): healing, medicine
 baēšaziia-: healing, medicinal
 baēšaziiō.təma-: most healing; superlative of
 baēšaziia-
 baya-: lord, god
 baṇdaiia- < √baṇd: to bind, tie
 bāzao- m.: arm
 -ca: and
 -ca ... -ca: both ... and
 darəγəm: for a long (time)
 dāiia-: to give, grant
 duγḍar- f.: daughter
 dušxšaθra-: having/with bad, evil command
 gairi- m.: mountain
 gaoša-: ear
 haxaē- m.: companion, friend
 hazaṇra- n.: a thousand
 hišta- < √stā act: to stand (up), take up position;
 mid.: to stand
 hukəṛəpta-: well-shaped
 huraōḍa-: well-shaped
 huraθa-: having/with good chariots
 huuaśpa-: having/with good horses
 huxšaθra-: having/with good power
 imaṭ: neut. nom.-acc. sing. < ima-
 ime: masc. nom.-acc. plur. < ima-
 kaṭ, nom. sing. n. of ka- how, what
 kauuaē- m.: kauui; mythical poet-priests, some of
 them were Zarathustra's competitors
 kəṛəp-/kəṛhp- f.: form, shape
 kō, nom. sing. m. of ka-: who? what? how?
 mahrka-: destruction
 maniiəuuī-, fem. of maniiəuuā-
 mazišta-, superlative of mazānt-: great
 nitəma-: lowest
 nō: to/for/of us
 nōiṭ: not
 paitiiāra-: adversary
 paṇtaṇ^yha- n.: a fifth
 paoiriiō.dāta-: first established
 pəṛətu- m.: ford, bridge
 puθra-: son
 šauua-: to go
 uγra.bāzao-: strong-armed
 uruuarā-: plant
 usəhišta- < √stā: to get up, rise
 uzdaṭa-: past participle of uzda-: set up
 vadar- n.: (striking) weapon
 vahma-: hymn
 vahmiiia-: worthy of hymns
 vasō.xšaθra-: having/with command at will, in
 complete command
 vərəθrajaštəma-: 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^yafsa- < √x^yap: 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

LESSON 4

PHONOLOGY

Modifications of consonants and vowels

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

For instance, the accusative and genitive singular forms of *haoma-* are *haomam* and *haomahe*, but of *mašiiia-* the same forms are *mašim* and *mašiiēhe*. 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
<i>haomō</i>	<i>somo</i>	<i>mašiiō</i>	<i>martiyo</i>
<i>haomam</i>	<i>somam</i>	<i>mašim</i>	<i>martiyam</i>
<i>hamahe</i>	<i>somasya</i>	<i>mašiiēhe</i>	<i>martiyasya</i>
<i>baraiti</i>	<i>bharati</i>	<i>yuiδiieiti</i>	<i>yudhyati</i>

Not only endings vary in shape, even the stem of the word sometimes changes, thus “I am” is *ahmi*, but “he is” is *asti*, and “they are” is *hanti*, and “bad” is *aka-*, while “worst” is *acišta-*.

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):

<i>*yaCi</i>	>	<i>yeCⁱi</i>	<i>*yadi</i>	>	<i>yeiδi</i>
			<i>*yazi</i>	>	<i>yezi</i>
<i>*yaCe</i>	>	<i>yeCⁱe</i>	<i>*ājase</i>	>	<i>āiiese</i>
			<i>*frā-ijaze</i>	>	<i>frāiieze</i>
<i>-Cia</i>	>	<i>-Cⁱe</i>	<i>*arija</i>	>	<i>aire</i> (not † <i>eire</i> !)
			<i>*-ahja</i>	>	<i>-ahe</i>

Notes:

On the “intrusive” *i* in *yeiδi* 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-* < **paru*, *vohu-* < **vahu*, *pouru.sarāda-* “of many species,” *vohu.friiāna-*

“Vohu.friiāna” (a kind of fire), *vohuuəraz-* “who performs good (acts)” (< *vohu* + *vəraz-*).

This change also takes place when the *u* is not an original *u*, e.g., *pourum* < **pa^uruuam* “prior, former.”

In *-aṅhu-* 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 *ī* palatalized preceding consonants or consonant groups. In the Avestan orthography the palatalization is explicitly noted in two ways:

1. by special consonant signs: *ñ*, *ḡ*, *ḥ* (on which see Lesson 3);
2. by writing an *i* before the palatalized consonant.

It cannot now be ascertained whether consonants other than *ñ*, *ḡ*, *ḥ* 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*, *š*, *ž*), as well as *m* and *h*, never do. Other consonants, however, regularly do, e.g., *aipi* (< **api*), *aiβi* (< **abi*), *aēiti* (< **aēti*), *aēibiš* (< **aēbiš*), *āhūiri* (< **āhūri*).

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, *aēibiiō* but *ābiiō* (not *āibiiō*) and *-aiti* but *-atica*, *-raiti* but *-ratīca*, etc.

Consonant groups are rarely palatalized, the only important exception being *ṇt*, e.g., *astuuaiṇti* “in (the world) with bones.” The word *māzdaiiasni-* sometimes shows palatalization: *māzdaiiesniš*, *māzdaiiesnim*, 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 *ā* (*āi* and *āu*) it cannot be determined from the orthography alone whether we have an original long diphthong = *āi*, OInd. *ai*, or *ā* + *i*.

5. Labialization of consonants

Labialization of consonants occurred when a *u* labialized a preceding *h* or a *u* or *u* labialized a preceding *r*.

A labialized *h* became *x^v* initially, but *ṇ^vh* between vowels. For both these sounds special consonant signs were invented.

We see that *x^v* and *ṇ^vh* are in complementary distribution: *x^v* is used initially, *ṇ^vh* between vowels. Only by analogy or influence from Old Avestan is *x^v* found between vowels.

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

When the vowel preceding the epenthetic *u* is *ā* (*āur*) it cannot be determined from the orthography alone whether we have an original long diphthong = *āu*, OInd., or *ā* + *u*.

6. Combined palatalization and labialization

Palatalization and labialization can be combined, as in **paruuīia* > *paoiriia* “first” and **paruuī-* > *paoirī-* (fem. of *pouru* “much”).

The velar nasals

The palatalized and labialized velar nasals *ṛ̥* and *ṛ̥ʰ* appear only before *h*. If *ṛh* is analyzed as a realization of /h/, then these too should probably be analyzed as palatalized and labialized realizations of /h/.

For *ṛh* < *hṛ*, cf. *vaṛhō* “better” < **vah-ṛah-*, and *daṛhu-* “land” < **dah-ṛu-*, cf. the genitive plural *daṛiiunqm*.

The group *ṛh* seems to be the rule when followed by final *-e* (< **-ai*) in the genitive singular of *a*-stems, the dative singular of *h*-stems (*manaṛhe*), and the 2nd singular middle (*pərəsāṛhe*). Of these only the dative form is regularly spelled with *ṛ* (or *ṛ̥*) in the manuscripts. In the genitive singular and 2nd singular middle the endings are usually *-ahe*. In the 2nd singular middle *-ṛhe* seems to be limited to the position after long *ā* (*ā*), there being only one example of an ending *-aṛhe* with short *a*. In the genitive singular, *-aṛhe* is common in the pronoun “his, its” beside *ahe*. Note also *vahehī-* < **vah-ṛah-ī-*, feminine of *vaṛhah-*.

Similarly *ṛʰh* is from **hṛ*, cf. *aṛʰhe* < **ahṛ-e*, dative sing. of *ahū-/aṛhu-* “(state of) existence,” and the 2nd middle imperative ending *-ṛʰha-* < **-hṛa*, which has the allomorph *-suua* after dental (*dasuua* “take!” < **dad-sua*). In word formation *ṛʰh* alternates with *xʰ*: *xʰara-* “to eat” ~ *fraṛʰhara-* “to eat, consume.”

The velar fricatives

In Young Avestan *ṣ* appears only before *ii* in forms of *daṛhu-* (*daṛiiuma-*, *daṛiium*, *daṛiiunqm*, dual *daṛiiu* ~ *daṛṣhu*) and in the ethnic *ṣiiaona-* “Chionite”(?). It cannot be an allophone of *x*, as it does not appear in paradigms and word formation for *ṣ*, and its paradigmatic relationship to *ṛh* strongly suggests it should be analyzed as an irregular realization of *hṛ*: *daṛiiū-* may have been influenced by Old Avestan, and *ṣiiaona-* may be the local pronunciation of the ethnic.

The case of *xʰ* is similar. It is in complementary distribution with *ṛʰh*: initial ~ intervocalic, but the initial *xʰ* has regularly been restored after “privative” *a* (*xʰarəta-* ~ *axʰarəta-* “eaten, uneaten”). There are only two examples of intervocalic *xʰ* in Young Avestan: *kaxʰarəda-* “sorcerer” (cf. Skt. *kākhorda*), and the country name *Haraxʰaitī-*, which may preserve the local pronunciation.

Old **kṛ* also became *xʰ*, as in the act. perf. part. *vaoxʰah-* “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* + *š* > *druxš* “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., *raθaēštā-* “charioteer” < *raθaē* + *stā-*.

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 *-ciṭ*, a generalizing particle “even, -so-

ever,” occasionally before enclitic pronouns—rarely nouns—beginning with *t-*, e.g., *haomō + -ca > haomasca* “and Haoma,” *kō > -ciṭ > kasciṭ* “whoever, every,” *kaśa θβqm* “who (pressed) you (O Haoma),” *xʷaxiiā tanuuō > xʷaxiiāsā tanuuō* “of (his) own body/self,” *anākāsā tāiiuś* “(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 *kaśa°* for *kō*.

[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 chakram*.]

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 *ā-*stem forms have been reintroduced. The masc. *iia-*stems and fem. *iiā-*stems have the following modified forms (paradigms: *airiia-* “Aryan,” *mairiia-* “villain,” *kaniia-* “young woman,” *mairiia-* “roguish woman”).

Examples:

	<i>iia</i> -decl.		<i>iiā</i> -decl.
Sing.			
nom.	<i>maṣṣiiō</i>	<i>airiiō, airiias°</i>	<i>kaine, maire</i>
voc.	<i>maṣṣiia</i>	<i>*aire, maire</i>	<i>*maire</i>
Plur.			
nom.-voc.	<i>maṣṣiia, maṣṣiiāghō</i>	<i>aire</i>	<i>kaniia, kaniiaas°</i>

Notes:

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 *-ā°*, e.g., *maṣṣiiāka* “and men” (cf. *maṣṣiiāka-* “people,” *staorāca* “and big animals”).

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

Masc. *uua-*stems

The final ending *-uua* of various origins occasionally becomes *-uuō*. There seems to be one example of this change in a masc. *uua*-stem: *Huuōuuō* “the Huuōuuas.”

i- and *ī-*stems

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

	<i>i</i> -decl.		<i>ī</i> -decl.
	m. f.	n.	f.
Sing.			
nom.	<i>-iś</i>	<i>-i</i>	<i>-i, -iś</i>
voc.	<i>-e</i>		<i>-i</i>
Plur.			
nom.-voc.	<i>-aiiō, -aiias°</i>	<i>-i</i>	<i>-iś</i>

Notes:

Aṣi- has the irregular voc. *Aṣi* (e.g., *Aṣi srīre* “O beautiful Aṣi!”; perhaps in analogy with *Arəduuī Sūre*).

In *Arəduuī* the ending is usually long in the manuscripts.

LESSON 4

Paradigms (*gairi*- m., *frauuaši*- f., *āhui*- n. “belonging to Ahura Mazda, Ahurian,” *vaŋ^hhi*- f. “good,” *baβrī*- “(female) beaver” (note how the palatalization and labialization rules work!):

	<i>i</i> -decl.			<i>ī</i> -decl.
	m.	f.	n.	f.
Sing.				
nom.	<i>gairiš</i>	<i>frauuašiš</i>	<i>āhui</i>	<i>vaŋ^hhi, baβriš</i>
voc.	* <i>gaire</i>	* <i>frauuaše</i>		<i>vaŋ^hhi</i>
Plur.				
nom.-voc.	<i>garaiiō, garaiias^o</i>	<i>frauuašaiiō, frauuašaiias^o</i>	<i>āhui</i>	<i>vaŋ^hhiš</i>

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 *ātar*-, a masc. (irregular) *r*-stem. It has no nom.-voc. plur. forms.

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

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

These words are declined as follows:

Sing.				
nom.	<i>dāta</i>	<i>pāta</i>	<i>ātarš</i>	<i>vadarə</i>
voc.	<i>dātarə</i>	-	<i>ātarə</i>	
Plur.				
nom.-voc.	<i>dātārō</i>	<i>pātārō</i>	<i>ātarō</i>	

Note: the plur. of *raθaēštā*- is usually *raθaēštārō* 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 (*daδā-/daδ*- “to give, place,” *naēd-/nid*- “to blame, scorn” *stao-/stu*- “to praise”):

Sing.	2	<i>-δi, -di</i>	<i>stuiδi</i> “praise!”	<i>dazdi</i> “give!”	
Plur.	2	<i>-ta</i>	<i>staota</i>	<i>dasta</i>	<i>nista</i> “blame!”

Notes:

The athematic ending of the 2 singular is *-di* after consonant, but *-δi* after vowel, cf. also *jaiδi* “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., *stuiδi*, plur. *staota* from *stao-/stu*- “to praise,” probably also *mrao-/mru*- “to say.” Note that these verbs have a “short” form before *-δi* 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 ^o*nase* in *apa.nase*, *vī.nase* “get lost!” (V.8.21, Sb. 3). Thus, the *aiia*- and *āiia*-stems end in ^o*aiia* and ^o*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.: *aē-/i-* “go,” *daδā-/daδ-* “to give, place,” *mrao-* “say”; thematic: *bauua-* “become,” *jasa-* “come, go,” *nasiia-* “perish”):

	Athematic		Thematic	
Sing.	-tu	<i>mraotu</i> , “let him say!” <i>daḍātu</i> “let him give!”	-atu	<i>jasatu</i> “let him come!”
Plur.	-əntu	<i>daḍəntu</i> “let them give!”	-əntu	<i>jasəntu</i> “let them come!”
	-iiantu	<i>yaŋtu</i> “let them go!”	-iiantu	<i>nasiiantu</i> “let them perish!”
	-uuantu	<i>*mruuantu</i> “let them say!”	-uuantu	<i>bauuantu</i> “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: *zdī* is only attested in Old Avestan.

SYNTAX

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

daēuuō apa.nasiiatu “Let the daēuua perish!”
daēuua apa.nase “Perish, O daēuua!”
mošu mē auuaŋhe jasatu “May he/she come quickly to my help!”
Sraošō ida astu “may Sraoša/hearing be here (present)!”
raθaēštārō pātārō jasəntu ida niš.hiðəntu
 “Let the charioteers come (as) protectors! Let them sit down here!”
frauuašaiiō xšnuta ida aiiəntu xšnuta ida vī.carəntu
 “May the fravashis (if) satisfied come here, may they (if) satisfied go about here!” (after Yt.13.156)

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 Huuōuuas, the brave charioteers, go about here!
5. O Miθra, 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 daēuua be here!
9. Let the villain perish! O villain, run away!
10. May Ahura Mazdā and the fire appear to us!

VOCABULARY 4

<p> aē-/i- < √i: to go aiβiθura-: unshakable aii- < āi- airime: in peace aora: here, hither, on/to this side āhui-: belonging to Ahura Mazdā, Ahurian āi- < ā + √aē/i: to come āiiapta- n.: reward, spoils āiiasa- < √yam mid.: to harness (only 1st sing. āiiese) ākā(sə): in full view (of: + loc.) āuiš adv.: clear, apparent baβrī- f.: (female) beaver basta- < baṇḍaiia-: bound, tied up bā: a particle of uncertain function and meaning daḍā-/daḍ-: 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-: establiher, "creator" Druuāspā-: a goddess druxš, nom.-voc. sing. of druj- frauuaši- f.: fravashi, pre-soul frāiijaza- < √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 Huuōuuas-: name of a family iḍa: here im, sing. nom. fem. of ima-: this jaiḍi < √jan jaiḍiia- < √gad/jad: to implore ka-: who? kaniia-: young woman kasciṭ: each and every one </p>	<p> kərənao-/kərənu- < √kar: to do mairiia-: villain, rogue mairiia-: villainess mašiiāka- (usually plural): people mā, + imperative (injunctive, optative): let not mitaiia- < √maēt/mit: to stay, dwell miθnā-/miθn-: to stay, dwell mrāo-/mru- < √mrāo-/mru: to say naēd-/nid- (nis-) < √naēd/nid: to blame, scorn našiiā- < √nas: to perish niš.hiḍa- < √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.mrāo-/mru-: to answer paṇtā- m.: road, way (Lesson 12) paoirī- f. of pauru- paoirīia-: first pauruua-: prior, former pātar-: protector pourum < pauruua- raθaēštā- m.: charioteer rāmaiia- < √ram: to dwell (in peace and quiet) saḍaiia- < √saṇd: to seem, appear səuiištā- superlative of sura-: most rich in life-giving strength srira- (srīra-): beautiful tanū- f.: body tāiiu-: thief Tura-: Turanian uṇra-: strong upa.šāē-/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 </p>
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LESSON 4

vohu.friiāna-: Vohu.friiāna; name of a fire	yaṭ: that, when, if (etc.)
vohuuərəz-: who performs good (acts)	yaza- < √yaz, mid.: to sacrifice (to) (+ acc. of thing or god)
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)	yeiði: if, when (conjunction)
xšnuta-, past part. of xšnāuuaiia- < √xšnao: satisfied	yezi: if (conjunction)
	yuiḍiia-: to fight
	zarənaēna- (zaranaēna-), f. zarənaēnī-: of gold
	zāire, voc. sing. of zairi-: golden, tawny; standing epithet of Haoma

LESSON 5

THE SCRIPT AND THE TEXT

Punctuation

In the manuscripts every word is separated by a point (period). The point is also regularly used to separate members of compounds (see Lesson 6), as well as to mark off preverbs and prefixes (not consistently), enclitic pronouns, sometimes even endings. The enclitic particles *-ca* and *-ciṭ*, 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 (*yā.mē*, etc.). This is wrong, however, as the long *ē* of the enclitic pronouns shows they were considered by the scribes as separate words. If they were genuinely enclitic, they would—by the rules (see below)—have final *-e*, not *-ē*, etc.

PHONOLOGY

Sound system. The *a*

The phonemic status of Avestan *a* 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 *ī*. Examples: *hənti* “they are” (but *zauuainṭi* “they curse”); *manīiauuī-*, feminine of *manīiauuā-* “belonging to the world of thought,” *sauuišta-* “most rich in life-giving strength” (< *sauu-*), *rəuuī-* 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., *mē* “(to, for) me,” *zī* “for, namely,” *nō* “(to, for) us.”

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

In polysyllabic words *ā*, *ī*, *ū*, *ē* 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		<i>a, i, u, e, ə</i>
Long	<i>ā, ī, ū, ō, ā, q, ē, ōi, āi, āu</i>	<i>ā, ō, q, ē</i>

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

The diphthongs *aē* and *ao* become *-(ii)e* and *-uuō* in final position. The diphthongs themselves reappear before *-ca* “and” and *-ciṭ* “even”: *-aēca* and *-aoca*, e.g., *tē* “they,” *taēciṭ* “even they.”

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

Few consonants are found as finals: the two nasals *m* and *n*, the dental *t* and the sibilants *s* (rare), *š* (common), e.g., *barəm* “I carried,” *barən* “they carried,” *baraṭ* “he carried,” *hauruuatās* “wholeness,” *manīiūs* “spirit(s),” *gairiš* “mountain(s).”

The consonant *r* always takes *ə* as supporting vowel when final, e.g., *dātarə* “O creator!,” *ātarə* “O fire!”

³ On *gao-* see Lesson 8.

The consonant *s* takes *ə* as supporting vowel when final in *sandhi* (see Lesson 4), e.g., *kasə tē* “who for you?”

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

Modifications of vowels: *a* + nasal

Among all the vowels, the vowel *a* is the most prone to change. Its main variants are *ə* before *uu*/*uuī* and nasals (*n* and *m*) and *e* when palatalized.

The variant *ə* 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)ii**m*, *-(u)uum* and *-(i)ii**n*, *-(u)uun* are then finally simplified to *-im*, *-um* and *-in*, *-un*. These finals in turn combine with a preceding *-a-* to form diphthongs: *-aēm*, *-aom*, etc.

Note: Sometimes the intermediate stage persists beside the final one, e.g., *-aiiən* ~ *-aēn*.

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	*-iiān	>	-iiən	>	-in
*-aiiam	>	*-aiiəm	>	-aēm	*-aiiān	>	-aiiən	>	-aēn
*-auuam	>	*-auuəm	>	-aom	*-auuan	>	-auuən	>	-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 *vaēδ-* “to know” and the present stem *daδā-* of the verb *dā-* “to give, place, create,” e.g., *viθuš* “knowing,” *daθaŋ* “gave.”

Intervocalic *β* further tends to become *uu*, which in turn is subject to change, cf. *aiβi* “to” > *auui* > *aoi*, *viiāuuaitī-* “shining far and wide” < **vi-ā-bā-* < *√bā* “to shine.” The combination **bī* became *βī*, written *βii*, which further became *ui*, which combined with preceding *a* > *aoii*, cf. **aδaβiia-* “undeceivable”: nom. *aδaoiō*, but acc. *aδauuim*; **daiβī-* f. “deceptive” > **daiuii-* (written *daēuii-*, *daēuii-*).

The velar fricative *γ* is lost in some positions: *druuaŋt-*, cf. OAv. *drəguuaŋt-*; fem. *rəuii-* “fast” < *raγu-* (cf. Skt. *laghvī-*); *Mourum* < **Marγum*.⁴

NOUNS

u- and *ū-*stems

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

	<i>u</i> -decl. m.	n.	<i>pasu</i> - m.	<i>ū</i> -decl. f.
Sing.				
nom.	-uš	-u	-uš	-uš
voc.	-uuō		-	-

⁴ See Skjærvø, “Avestica II,” 1997.

LESSON 5

Plur.

nom.-voc. -*auuō*, -*auuas*^o -*u* -*uuō*, -*uuas*^o -*uuō*, -*uuas*^o

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

	<i>u</i> -decl. m.		n.	<i>pasu-</i> m.	<i>ū</i> -declension f.
Sing.					
nom.	<i>ratus̥</i>	<i>pours̥</i>	<i>pouru</i>	<i>pasus̥</i>	<i>tanus̥</i>
voc.	<i>ratauō</i>	-		-	-
Plur.					
nom.-voc.	<i>ratauuō</i> , <i>ratauuas</i> ^o	<i>parauuō</i> , <i>parauuas</i> ^o	<i>pouru</i>	<i>pasuuō</i> , <i>pasuuas</i> ^o	<i>tanuuō</i> , <i>tanuuas</i> ^o

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 *aē*-stems): *-e* (< **-ie*), and *u*-stems: *-uuō*, are for **-aē* 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 *θεός theós* “god,” *πίστις pístis* “faith” and *ἰχθύς ikthús* “fish,” Latin *dominus*, *civis*, *sinus*, but in the Indo-Iranian mother language *s* became *h* after *a* and *ā* but *š* after *i* or *u* according to the “ruki” rule, which states that *s* became *š* after *r*, *u*, *k* [Iran. *x*], *i*). The Indo-Iranian forms were therefore **-ah*, **-iš*, **-uš*.

In addition, in Avestan final **-h* was lost causing rounding of the preceding vowels: **-ah* > *-ō*, **-āh* > *-ā*.

ADJECTIVES

Feminine and neuter forms

Feminine forms of adjectives of the *a*-declension are usually declined according to the *ā*-declension, occasionally according to the *ī*-declension, e.g., *sura-* “rich in life-giving strength,” f. *surā-*; *spənta-* “life-giving,” f. *spəntā-*, but *zarənaēna-* “made of gold,” f. *zarənaēnī-*, *manīiauuā-*, f. *manīiauuī-*.

Note the fem. nom. sing. *nairē* < **nairiia* of *nairiīā* “manly, heroic.”

Feminine forms of other adjectives are declined according to the *ī*-declension, e.g.: *vaŋhu-* “good,” *vaŋhī-* f.; *pouru-* “plentiful, many,” *paoirī-* f.; *driyu-* “poor,” *driuuī-* f. (note the phonetic changes).

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

Adjectival compounds in *-ī* and *-ū*

There are a few adjectival compounds ending in root nouns in *-ī* and *-ū*, e.g., *yauuaējī-* “living forever” and *yauuaēsū-* “vitalized forever” (see Lesson 12: laryngeal stems). These stems are declined like *ū*-stems, but few forms are actually attested:

LESSON 5

Sing.			
nom.	<i>*yauuaējiš</i>	<i>*yauuaēsuš</i>	
Plur.			
nom.-acc.	<i>*yauuaējiō</i>	<i>*yauuaēsuō</i>	

PRONOUNS

Personal pronouns in the nominative

The personal pronouns have the following forms in the nominative.

	1st	2nd	3rd		
Sing.					
nom.	<i>azəm</i> “I”	<i>tum</i> “you, thou”	<i>hō, has^o; huuō</i> “he”	<i>hā</i> “she”	<i>taṭ</i> “it”
Plur.					
nom.	<i>vaēm</i> “we”	<i>yužəm</i> “you, ye”	<i>tē</i> “they”	<i>tā</i> “they”	<i>tā</i> “they”

Note: *hasciṭ*, but *hō + ca > hāca* in *hāca iḍa 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,” *daḍā-/daḍ-* (*daθ-*) “to give, place”; them.: *vaēna-* “to see,” *tauruuāiia-* “to overcome”):

	Athematic		Thematic	
Sing.				
1	<i>-m, -əm</i> <i>daḍəm</i>	<i>mraom</i>	<i>-əm</i>	<i>vaēnəm</i>
2	<i>*-h, -š</i> <i>daḍā</i>	<i>mraoš</i>	<i>-ō</i>	<i>vaēnō</i>
3	<i>-t</i> <i>daḍāt</i>	<i>mraoṭ</i>	<i>-aṭ</i>	<i>vaēnaṭ</i>
Plur				
1	<i>-ma</i>		<i>*-āma, -ama</i>	<i>*vaēnāma</i> <i>tauruuāiama</i>
2	<i>-ta</i> <i>dasta</i>	<i>staota</i>	<i>-ata</i>	<i>*vaēnata</i> <i>tauruuāiata</i>
3	<i>-ən</i> <i>daḍən</i>		<i>-ən</i>	<i>vaēnən</i>

Note:

Of *ah-* “to be” only the 3rd sing. is found: *as* or *ās* “(he/she/it) was.” No 3rd plur. form is attested, but *ās* is sometimes used (Yt.14.46).

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 (*baō*- “become,” *jaiḍiia*- “implore,” *srāuuaiia*- “recite”):

Sing. 1 *baom* < **bauuəm*

**jaiðim < *jaiðiiəm*

srāuuaēm < **srāuuaīēm*

Plur. 3 *baon* (< **bauuən*)

**jaiδin* (< **jaiδiiən*)

srāuuaēn or *srāuuaīiən*

SYNTAX

Use of the imperfect-injunctive

āat jasat Zaraθuštrō "Then came Zarathustra."

• ۱۵-۳۰-۴۰-۵۰-۶۰-۷۰-۸۰-۹۰-۱۰۰-۱۱۰-۱۲۰-۱۳۰-۱۴۰-۱۵۰-۱۶۰-۱۷۰-۱۸۰-۱۹۰-۲۰۰-۲۱۰-۲۲۰-۲۳۰-۲۴۰-۲۵۰-۲۶۰-۲۷۰-۲۸۰-۲۹۰-۳۰۰-۳۱۰-۳۲۰-۳۳۰-۳۴۰-۳۵۰-۳۶۰-۳۷۰-۳۸۰-۳۹۰-۴۰۰-۴۱۰-۴۲۰-۴۳۰-۴۴۰-۴۵۰-۴۶۰-۴۷۰-۴۸۰-۴۹۰-۵۰۰-۵۱۰-۵۲۰-۵۳۰-۵۴۰-۵۵۰-۵۶۰-۵۷۰-۵۸۰-۵۹۰-۶۰۰-۶۱۰-۶۲۰-۶۳۰-۶۴۰-۶۵۰-۶۶۰-۶۷۰-۶۸۰-۶۹۰-۷۰۰-۷۱۰-۷۲۰-۷۳۰-۷۴۰-۷۵۰-۷۶۰-۷۷۰-۷۸۰-۷۹۰-۸۰۰-۸۱۰-۸۲۰-۸۳۰-۸۴۰-۸۵۰-۸۶۰-۸۷۰-۸۸۰-۸۹۰-۹۰۰-۹۱۰-۹۲۰-۹۳۰-۹۴۰-۹۵۰-۹۶۰-۹۷۰-۹۸۰-۹۹۰-۱۰۰۰-۱۰۱۰-۱۰۲۰-۱۰۳۰-۱۰۴۰-۱۰۵۰-۱۰۶۰-۱۰۷۰-۱۰۸۰-۱۰۹۰-۱۱۰۰-۱۱۱۰-۱۱۲۰-۱۱۳۰-۱۱۴۰-۱۱۵۰-۱۱۶۰-۱۱۷۰-۱۱۸۰-۱۱۹۰-۱۲۰۰-۱۲۱۰-۱۲۲۰-۱۲۳۰-۱۲۴۰-۱۲۵۰-۱۲۶۰-۱۲۷۰-۱۲۸۰-۱۲۹۰-۱۳۰۰-۱۳۱۰-۱۳۲۰-۱۳۳۰-۱۳۴۰-۱۳۵۰-۱۳۶۰-۱۳۷۰-۱۳۸۰-۱۳۹۰-۱۴۰۰-۱۴۱۰-۱۴۲۰-۱۴۳۰-۱۴۴۰-۱۴۵۰-۱۴۶۰-۱۴۷۰-۱۴۸۰-۱۴۹۰-۱۵۰۰-۱۵۱۰-۱۵۲۰-۱۵۳۰-۱۵۴۰-۱۵۵۰-۱۵۶۰-۱۵۷۰-۱۵۸۰-۱۵۹۰-۱۶۰۰-۱۶۱۰-۱۶۲۰-۱۶۳۰-۱۶۴۰-۱۶۵۰-۱۶۶۰-۱۶۷۰-۱۶۸۰-۱۶۹۰-۱۷۰۰-۱۷۱۰-۱۷۲۰-۱۷۳۰-۱۷۴۰-۱۷۵۰-۱۷۶۰-۱۷۷۰-۱۷۸۰-۱۷۹۰-۱۸۰۰-۱۸۱۰-۱۸۲۰-۱۸۳۰-۱۸۴۰-۱۸۵۰-۱۸۶۰-۱۸۷۰-۱۸۸۰-۱۸۹۰-۱۹۰۰-۱۹۱۰-۱۹۲۰-۱۹۳۰-۱۹۴۰-۱۹۵۰-۱۹۶۰-۱۹۷۰-۱۹۸۰-۱۹۹۰-۲۰۰۰-۲۰۱۰-۲۰۲۰-۲۰۳۰-۲۰۴۰-۲۰۵۰-۲۰۶۰-۲۰۷۰-۲۰۸۰-۲۰۹۰-۲۱۰۰-۲۱۱۰-۲۱۲۰-۲۱۳۰-۲۱۴۰-۲۱۵۰-۲۱۶۰-۲۱۷۰-۲۱۸۰-۲۱۹۰-۲۲۰۰-۲۲۱۰-۲۲۲۰-۲۲۳۰-۲۲۴۰-۲۲۵۰-۲۲۶۰-۲۲۷۰-۲۲۸۰-۲۲۹۰-۲۳۰۰-۲۳۱۰-۲۳۲۰-۲۳۳۰-۲۳۴۰-۲۳۵۰-۲۳۶۰-۲۳۷۰-۲۳۸۰-۲۳۹۰-۲۴۰۰-۲۴۱۰-۲۴۲۰-۲۴۳۰-۲۴۴۰-۲۴۵۰-۲۴۶۰-۲۴۷۰-۲۴۸۰-۲۴۹۰-۲۵۰۰-۲۵۱۰-۲۵۲۰-۲۵۳۰-۲۵۴۰-۲۵۵۰-۲۵۶۰-۲۵۷۰-۲۵۸۰-۲۵۹۰-۲۶۰۰-۲۶۱۰-۲۶۲۰-۲۶۳۰-۲۶۴۰-۲۶۵۰-۲۶۶۰-۲۶۷۰-۲۶۸۰-۲۶۹۰-۲۷۰۰-۲۷۱۰-۲۷۲۰-۲۷۳۰-۲۷۴۰-۲۷۵۰-۲۷۶۰-۲۷۷۰-۲۷۸۰-۲۷۹۰-۲۸۰۰-۲۸۱۰-۲۸۲۰-۲۸۳۰-۲۸۴۰-۲۸۵۰-۲۸۶۰-۲۸۷۰-۲۸۸۰-۲۸۹۰-۲۹۰۰-۲۹۱۰-۲۹۲۰-۲۹۳۰-۲۹۴۰-۲۹۵۰-۲۹۶۰-۲۹۷۰-۲۹۸۰-۲۹۹۰-۳۰۰۰-۳۰۱۰-۳۰۲۰-۳۰۳۰-۳۰۴۰-۳۰۵۰-۳۰۶۰-۳۰۷۰-۳۰۸۰-۳۰۹۰-۳۱۰۰-۳۱۱۰-۳۱۲۰-۳۱۳۰-۳۱۴۰-۳۱۵۰-۳۱۶۰-۳۱۷۰-۳۱۸۰-۳۱۹۰-۳۲۰۰-۳۲۱۰-۳۲۲۰-۳۲۳۰-۳۲۴۰-۳۲۵۰-۳۲۶۰-۳۲۷۰-۳۲۸۰-۳۲۹۰-۳۳۰۰-۳۳۱۰-۳۳۲۰-۳۳۳۰-۳۳۴۰-۳۳۵۰-۳۳۶۰-۳۳۷۰-۳۳۸۰-۳۳۹۰-۳۴۰۰-۳۴۱۰-۳۴۲۰-۳۴۳۰-۳۴۴۰-۳۴۵۰-۳۴۶۰-۳۴۷۰-۳۴۸۰-۳۴۹۰-۳۵۰۰-۳۵۱۰-۳۵۲۰-۳۵۳۰-۳۵۴۰-۳۵۵۰-۳۵۶۰-۳۵۷۰-۳۵۸۰-۳۵۹۰-۳۶۰۰-۳۶۱۰-۳۶۲۰-۳۶۳۰-۳۶۴۰-۳۶۵۰-۳۶۶۰-۳۶۷۰-۳۶۸۰-۳۶۹۰-۳۷۰۰-۳۷۱۰-۳۷۲۰-۳۷۳۰-۳۷۴۰-۳۷۵۰-۳۷۶۰-۳۷۷۰-۳۷۸۰-۳۷۹۰-۳۸۰۰-۳۸۱۰-۳۸۲۰-۳۸۳۰-۳۸۴۰-۳۸۵۰-۳۸۶۰-۳۸۷۰-۳۸۸۰-۳۸۹۰-۳۹۰۰-۳۹۱۰-۳۹۲۰-۳۹۳۰-۳۹۴۰-۳۹۵۰-۳۹۶۰-۳۹۷۰-۳۹۸۰-۳۹۹۰-۴۰۰۰-۴۰۱۰-۴۰۲۰-۴۰۳۰-۴۰۴۰-۴۰۵۰-۴۰۶۰-۴۰۷۰-۴۰۸۰-۴۰۹۰-۴۱۰۰-۴۱۱۰-۴۱۲۰-۴۱۳۰-۴۱۴۰-۴۱۵۰-۴۱۶۰-۴۱۷۰-۴۱۸۰-۴۱۹۰-۴۲۰۰-۴۲۱۰-۴۲۲۰-۴۲۳۰-۴۲۴۰-۴۲۵۰-۴۲۶۰-۴۲۷۰-۴۲۸۰-۴۲۹۰-۴۳۰۰-۴۳۱۰-۴۳۲۰-۴۳۳۰-۴۳۴۰-۴۳۵۰-۴۳۶۰-۴۳۷۰-۴۳۸۰-۴۳۹۰-۴۴۰۰-۴۴۱۰-۴۴۲۰-۴۴۳۰-۴۴۴۰-۴۴۵۰-۴۴۶۰-۴۴۷۰-۴۴۸۰-۴۴۹۰-۴۵۰۰-۴۵۱۰-۴۵۲۰-۴۵۳۰-۴۵۴۰-۴۵۵۰-۴۵۶۰-۴۵۷۰-۴۵۸۰-۴۵۹۰-۴۶۰۰-۴۶۱۰-۴۶۲۰-۴۶۳۰-۴۶۴۰-۴۶۵۰-۴۶۶۰-۴۶۷۰-۴۶۸۰-۴۶۹۰-۴۷۰۰-۴۷۱۰-۴۷۲۰-۴۷۳۰-۴۷۴۰-۴۷۵۰-۴۷۶۰-۴۷۷۰-۴۷۸۰-۴۷۹۰-۴

srirō mē saḍaiiat Yimō “Yima seemed beautiful to me.”

[illegible]

āat mraot Ahurō Mazdā maniiuš spāništō

سید محمد علی (ع) . سید محمد (ع) . سید محمد (ع) . سید محمد (ع) . سید محمد (ع) .

"Then spoke Ahura Mazdā, the most Life-giving spirit."

[illegible]

āat him **jaiḍiiat** bərəzaiḍiš Vištāspō āat him raθaēštārō **jaiḍin**

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

āfš paoiri fra.tacat “Much water flowed forth.”

[illegible]

uruuarã uxšin zairi.gaonã baon paoirišca

(د) د دوست (سم)، درې نسل، دی ب (ن)، ولس کا اسم، وطن (ن) سے کلمہ ہے۔

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

yō **as** vārəθrajastəmō

•နာမည်•ဖုန်းနံပါတ်•အိမ်လိပ်စာ•

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

mošu tat ās nōit darəyəm (yat)

• ၆၄၅၉၂၁ • ၆၄၅၉၂၁ • ၆၄၅၉၂၁ • ၆၄၅၉၂၁ • ၆၄၅၉၂၁

“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)

• ۱۰۰ •

Verbs with preverbs

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

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

[illegible]

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

paiti šē mraot Ahurō Mazdā “Ahura Mazdā said back to him.”

[illegible]

ā.jasaŋ Vərəθraynō ahuraδātō

“Vərəθraϥna, established by Ahura Mazdā, came (flying).”

ā nō jasa auuaŋhē “Come to our assistance!”

paiti dim pərəsaŋ *Zarathuštrō* “Zarathustra asked him in turn.”

A verb can have several preverbs:

āiḍi paiti.auua.jasa Arəduuī Sure Anāhite

“Come! Come down to (us), O Arəduuī Sura Anāhita!”

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

.𐎧𐎠𐎡𐎹.𐎧𐎠𐎡𐎹.𐎧𐎠𐎡𐎹.𐎧𐎠𐎡𐎹.𐎧𐎠𐎡𐎹.𐎧𐎠𐎡𐎹.𐎧𐎠𐎡𐎹.𐎧𐎠𐎡𐎹.𐎧𐎠𐎡𐎹.𐎧𐎠𐎡𐎹.
pairi tē Haoma daḍam pairi vō 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:

aṣa- vahiṣṭa-, aṣi- vaṇ^hhī-, baya- maziṣṭa-, bayā- paoirī-, driyu- maṣiia-, frasparəṇa- srira-, kaniia- hudaēnā-, vohu- vastra-, buiri- x^harəθa-, aka- yātu-, vaṇhu- gairi-; Vaiiu- uparō.kairiia-.

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

āi-, ā.kasa-, isa-, kərənao-, gəuruuāiia-, θβərəsa-, bərəjaiia-, zauua-, zbāiia-

3. Transcribe and translate into English:

[illegible]

[illegible]

Note: In the following passage note the forms *aṣāum*, voc. sing. of *aṣauuan-*, and *aṣahe* “of Order” gen. sing. of *aṣa-*).

۱. (مدرسه) - علم و ادب - فرهنگ و هنر - علم و ادب - علم و ادب
 ۲. (مدرسه) - علم و ادب - فرهنگ و هنر - علم و ادب - علم و ادب
 ۳. (مدرسه) - علم و ادب - فرهنگ و هنر - علم و ادب - علم و ادب
 ۴. (مدرسه) - علم و ادب - فرهنگ و هنر - علم و ادب - علم و ادب
 ۵. (مدرسه) - علم و ادب - فرهنگ و هنر - علم و ادب - علم و ادب
 ۶. (مدرسه) - علم و ادب - فرهنگ و هنر - علم و ادب - علم و ادب
 ۷. (مدرسه) - علم و ادب - فرهنگ و هنر - علم و ادب - علم و ادب
 ۸. (مدرسه) - علم و ادب - فرهنگ و هنر - علم و ادب - علم و ادب

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 *daēna* 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 Aibisuṯrima-
 Aibisuṯrima Aibigāiia-: geniuses of the night
 akō.dā-: who gives bad (gifts); akō.dā, nom.-acc.
 plur.
 apa.taca- < √tak/tac: to run away
 apam: away(?), henceforth(?)
 ā.jasa- < √gam: to come
 ā.kasa- < √kas: to look (at)
 bayā-: part, section
 bauua- < √bao/bu: to become
 bərəjajia- < √barg/barj: to exalt (empower) by
 praise, extol(??)
 bərəzaiḏi- m.: seeing in high places; < bərəza- + ḏi-
 buiri-: plentiful, many
 dim m. encl. pron. acc.: him
 driyu-: poor
 dušmaniiu-: enemy
 ərəzu-: straight, upright
 fra.cara- < √car: to go forth
 fra.spara- √spar: to jump away

frasparəɣa-: blossom
 fra.śusa- < √ś(ii)a/ś(ii)u: to go forth
 fra.taca- < √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- < √aēs: 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.daḍā-/daḍ- < √dā: to lay out, present
 paiti.pərəsa-: to ask in return
 pascaēta: afterward
 pasu-: (small domestic) animal, especially sheep
 and goats

LESSON 5

pasu-: (small domestic) animal, especially sheep and goats	upāi-/upaē- < √aē/i: to go over (to), approach
pata- > vī.pata-	Ušahina-: Ušahina, genius of dawn
pāiiu-: guardian	uxšiiia- < √vaxš/uxš: to grow, wax
pərəsa- < √pars/fras: to ask	Uzaiieirina-: Uzaiieirina, genius of the evening
pouru.mahrka-: full of destruction	vaēna-: to see
Rapiθβina-: Rapiθβina, genius of noon-time	vastra- n.: garment
razišta-: straightest; standing epithet of Rashnu	vərəθrajaštəma-, superlative of vərəθrajan-: the most obstruction-smashing, most victorious
Sāuuəŋhaē-, voc. Sauuaŋhe: Sāuuəŋhi, genius of the late morning	viš = vī-
staora-: (large domestic) animal, cattle and horses	vī.pata-: to run away (used of evil creatures)
šē encl. pron. gen.-dat.: to/for him/her	x ^v isa- < √x ^v aēd: to begin to sweat
tafsa- < √tap: to become hot	yaθa: as, like, when
taršta-: frightened	yauuaēji- adj.: living forever
tauruuāiia- < √tar: to overcome	yauuaēsū- adj.: life-giving/vitalized forever
tē: 1. of/to/for you, your; 2. they	yātu-: sorcerer
θβərəsa- √θβars: to fashion (like a carpenter)	zairi.gaona-: green
uiti: thus	zaŋtu-: tribe
upa.duara-: to come running (daēuuas, etc.)	zaoša-: pleasure
uparō.kairiia-: whose work is above; epithet of Vaiiu	zauua- < √zu: to curse
	zbaiia- < √zbā: to invoke
	zī: for, because

LESSON 6

PHONOLOGY

Form of the text.

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

One feature of the edited text is the replacement of the ending *-a* with the ending *-ō* in the first members of compounds and fricatives with stops in initial position in the second member, cf., e.g., beside the expected form *ahuraδāta-*, the much more common type *daēuuō.dāta-*, *bayō.baxta*, etc. Another is the restoration of word-final form for the expected sandhi form, e.g., in *xšuuāš.gāiia-* “six steps” instead of **xšuuāžgāiia-*, cf. *dužgañti-* “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 *ə* 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 *ə*; 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 *rš*, although this, too, is sometimes written *rəš* in the manuscripts.

Examples: *arəda-* “side” (cf. Skt. *ardha-*); *arəθa-* “matter” (cf. Skt. *artha-*); *kərəpəmca* “and the form”; *kərata-* “done” (cf. Skt. *kṛta-*); *varəsa-* “hair,” *parəna-* “feather” (cf. Skt. *parṇa-*); *vadarə* “weapon for striking” (cf. Skt. *vaḍhaḥ*); *aipiduuəṇara-* (for *°dunra-*) “*clouded” (cf. *dunman-* “cloud”)

Note also that the sequence *ərə* is (1) frequently reduced to *rə* after *t*: **ātəram > ātrəm* (*ātarəm*), sometimes also after *g*; (2) replaced by *ar* (*arə*) before *š*: *bərəzō* but *barš*, *ātrəm* < **ātəram*, but *ātarš*.

Vowel changes. Dissimilation of *ij̥ > əi > ai/aē*.

In the following cases the vowel preceding an epenthetic *i* was another *i*, and the original *i* was dissimilated to form the diphthong *əi* (*ii > ij̥ > əi > ai*): *bərəzaidīš* < **bərəziⁱdīš* < **bṛzi-dīš* [cf. OAv. *hušəiti-* < *hušⁱiⁱti-*].

A similar development is probably the origin of the apparent anaptyxis in the group *ui* (see above) > *uij̥ > uəi > uai* or *uoi* (*uuōii*), and in the prefix *baē* instead of *bi* in *baē.ərəzu-* “two fingers wide” < **bai-ṛzu-* < **bij̥-ṛzu-*.

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-*;

š + d > žd: *duš-dā- > duždā-*;

š + b > žb: *niš-bərəta- > nižbərəta-*;

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*.

- š + z > žz: *duš-zaotar-* > *dužzaotar-*.
2. Labial stop + labial stop > single labial stop:
*p + b > *b > β: *ap-biiah > aiβiiõ.*
3. Dental stop + s > single s:
t + s > s: fšuiiant-s > fšuiiqs.

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 *astuuaiθiiã*, *hai* “being,” but *haiθiia-* “real,” *āp-* “water,” but **āfuuant-* (> *āfənt-*) “full of water,” *xšapa* “night,” but *xšafnō*. 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 *ərə*), e.g., *dāitiia-* “lawful,” *mašīia-* “mortal man” < **martiia-*, but *mərəθiia-* “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 *š*, e.g., **āp-s > āfš* “water” and **vāk-s > vāxš* “word, voice,” **drug-s > druxš* “deception,” **nap(t)-su* (stem *napāt-*) > *našsu* “among the grandchildren.” A final *s* or *z* is lost before the ending, which becomes *-š*: **spas-s > spaš* “spy,” **brz-s > barš* “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* (*-š* after *f* and *x*), or (3) by both lengthening the vowel and adding ending *-s* (*-š*).

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/*-š* combined with the final consonant of the stem to produce various “irregular” form.

The nom.-voc. plural ending is *-ō* (*-as^o*) 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* [historically < **tš*, *dž*]).

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 (*vā́k*-/vā́c- m. “word, speech,” *drug*-/druj- f. “deception, the Lie,” *āp*- f. “water,” *spas*- m. “spy,” *bərəz*- “high”):

Sing.

Nom.-voc.	<i>vāxš</i>	<i>druxš</i>	<i>āfš</i>	<i>spaš</i>	<i>barš</i>
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Plur.

Nom.-voc.	<i>vācō</i>	<i>drujō</i>	<i>āpō</i> , <i>apasca</i>	<i>spasō</i>	<i>bərəzō</i>
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Notes:

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

Note the shortening of the long *ā* in *āpō* ~ *apasca* “and the waters.”

r-stems. Relationship terms

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

Sing.

nom.	<i>nā</i>	<i>pita</i>	<i>brāta</i>	<i>māta</i>	<i>duyda</i>	<i>xʷaṇha</i>
voc.	<i>narə</i>	<i>pitarə</i>	-	-	-	-

Plur.

nom.-voc.	<i>narō</i>	<i>pitarō</i>	-	<i>mātarō</i>	-	-
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WORD FORMATION

Compounds. 1

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

noun + noun: *barəsmō.zasta*- “with barsom in the hand” < *barəsmān*- + *zasta*-;

adjective + noun: *tiži.dāra*- “with a sharp blade” < *tiži*° + *dārā*-;

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: *huraoda*- “beautiful” < *hu*- + *raoda*- “growth, stature”; *huuaršta*- “well done” < *hu*- + *varšta*-; *aiβi.gāma*- “year” < *aiβi*- prefix + *gāman*- “step, going,” *θri.zafan*- “with three mouths” < *θri*- + *zafar/n*- “mouth,” *θri.kamarəda*- < *θri*- + *kamarəda*- “head”;

verb + noun: *frādaṭ.gaēθa*- “who furthers the world of living beings” < *frāda*- “to further” + *gaēθā*- “world of living beings.”

Note that adjectival compounds whose second member is an *ā*-stem, themselves become regular *a/ā*-stem adjectives, e.g., m. *frādaṭ.gaēθa*-, f. *frādaṭ.gaēθā*- (< *gaēθā*- f.).

The final vowel of the first member usually becomes *ō*, whether it as an *a*-, *ā*-, or *an*-stem (see the examples above).

LESSON 6

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

Note that *āp-* takes the form *afš-* in compounds, which becomes *aβž-* before voiced consonant: *afš.tacin-* “with running water,” *aβždāna-* “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* > *ḡh*: *ašō.aḡhan-* “winning *aša*” < **aša-(ḡ)han-*; *airime.aḡhad-* (= *armaēšad-*) “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 <i>auua-</i> “that”:			
	masc.	fem.	neut.	masc.	fem.	neut.	
Sing.							
nom.	<i>aēm</i>	<i>im</i>	<i>imat</i>	<i>hāu</i>	<i>hāu</i>	<i>auuat</i>	
Plur.							
nom.	<i>ime</i>	<i>imā, imās°</i>	<i>ima</i>	<i>auue</i>	<i>auuā</i>	<i>auua</i>	

Note:

aēm < **aīam*, *im* (*īm*) < **iīam* (cf. OInd. *ayam*, *iyam*).

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

The relative pronoun <i>ya-</i> “who, which”:				The interrogative pronoun <i>ka-/ci-</i> “who, what?”:			
	masc.	fem.	neut.	masc.	fem.	neut.	
Sing.							
nom.	<i>yō, yas°</i>	<i>yā</i>	<i>yaṭ</i>	<i>kō, kas°, ciš</i>	<i>kā</i>	<i>kaṭ, ciṭ</i>	
Plur.							
nom.	<i>yōi, yaē°</i>	<i>yā</i>	<i>yā</i>	<i>kaiia, caiiō</i>	-	(<i>kā?</i>)	

Notes:

The mss. frequently have (wrongly) *yō* for *yōi*.

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

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

With negation the interrogative pronouns (especially those in *c-*) become indefinite pronouns: *nōit ciš* “no one,” *mā ciš* “(let) no one.”

The forms *kaṭ, ciṭ* 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. *vispām*, while *aniia-* has neut. *aniiaṭ*.

Pronominal adverbs

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

LESSON 6

<i>iθa</i> “in this way”	<i>aθa</i> “thus”	<i>auuaθa</i> “in that way”	<i>yaθa</i> “as, like”	<i>kaθa</i> “how?”
<i>iθra</i> “here”	<i>aθra</i> “here, there”	<i>auuaθra</i> “there”	<i>yaθra</i> “where”	<i>kuθra</i> “where?”
<i>iδa</i> “here”	<i>aδa</i> “then”	<i>auuaδa</i> “there”		<i>kaδa</i> “when?”
	<i>aṭ, āaṭ</i> “then”		<i>yaṭ</i> “when”	
				<i>kuua</i> “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. **yaδa*, but Old Avestan has *yadā* “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.
3. Action performed in the interest of the subject: *paca-* act. “he cooks” ~ mid. “he cooks for himself,” *varədaia-* act. “increases (something else), enlarges” ~ mid. “increases (by oneself), becomes larger,” etc.
4. Same meaning as active: *fracara-* act., mid. “go forth.”
5. Differentiation of meaning: *hišta-* act. “to stand = take up a position,” mid. “to stand = to be standing”; *daδā-/daδ-* 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 (-ie)	<i>apərəse</i>
2	-ša	* <i>hunuša</i>		-aṅha	<i>yazaṅha</i>
3	-ta	<i>hunuta</i>	<i>aoxta</i>	-ata	<i>yazata</i>

Plur

2	-			-aδβəm	<i>yazaδβəm</i>
3	-			-ənta	<i>yazənta</i>

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

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

LESSON 7

PHONOLOGY

Modifications of vowels: *a* + final nasal

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

*-am	>	-əm
*-an	>	-ən

With preceding *ii*:

*-iiam	>	-iiəm ⁷	>	*-iim	>	-im
*-aiiam	>	-aiiəm	>	*-aiim	>	-aēm
*-āiiam	>	*-āiiəm	>	*-āiim	>	-āim
*-iiān	>	-iiən	>	*-iīn	>	-in
*-aiiān	>	-aiiən	>	*-aiīn	>	-aēn
*-āiīān	>	-āiīən	>	*-āiīn	>	-āin

With preceding *c, j*:

*-cam	>	*-cəm	>	-cim
*-jam	>	*-jəm	>	-jim
*-can	>	-cən	>	-cīn
*-jan	>	-jən	>	-jīn

With preceding *uu*:

*-uuam	>	*-uuəm	>	*-uum	>	-um
*-auuam	>	-auuəm	>	*-auum	>	-aom (-āum)
*-āuuam	>	*-āuuəm	>	*-āuum	>	-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 *-ā-* (*-āun*, *-āum*) are frequently found in the manuscripts.

Note the following irregular acc. forms: *Vaēm* < **Vaiium*, *raēm* < **raēuuam* “*brilliant,” *ōiium*, *ōim*, *aoim* < **aēuuam* “one.”

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

*-aŋh	>	*-əŋh	>	*-ē	>	-ē, -ēs°, -q, -qs°
*-iiāŋh	>	*-iiəŋh	>	*-iiē	>	-iiq
*-aiiāŋh	>	*-aiiəŋh	>	*-aiiē	>	-aiiq
*-uuāŋh	>	*-uuəŋh	>	*-uuē	>	-ū
*-auuāŋh	>	*-auuəŋh	>	*-auuē	>	-auuū, -aū

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 *-ē* is found after most consonants, e.g., *yazatē*. The final form *-q*, is regularly found after

⁷ OAv. usually *-iiəm*, etc.

-ii-, -m-, -β-, and occasionally elsewhere, e.g., *mašiiiq*, *aēsmaq* “pieces of fire wood,” *garəβq* “wombs.”

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

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

NOUNS

The accusative

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

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

The endings of the accusative are:

	<i>a</i> -decl.		<i>i</i> -decl.		<i>ā</i> -decl.	<i>ī</i> -decl.
	m.	n.	m. f.	n.	m., f.	f.
Sing.						
acc.	-əm	-əm	-im	-i	-qm	-im
Plur.						
acc.	-ā, -ās°, -q, -qs°	-a	-iš	-i	-ā, -ās°	-iš
	<i>u</i> -decl.		<i>ū</i> -decl.	cons.-decl.		
	m. f.	n.	f.	m., f.		
Sing.						
acc.	-um	-u	-um	-əm		
Plur.						
acc.	-uš	-u	-uuō	-ō, -as°		

Note again that the manuscripts are not consistent in writing short or long -im/-um or -īm/-ūm. In the grammatical sections of this manual, these endings will always be normalized with short vowels.

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

Vowel stems

Paradigms (masc.: *yazata*- “divine being, god,” *mašiiia*-, *gaiia*- “life,” *daēuua*-, *grauua*- “handle,” *juua*- “alive”; neut.: *xšaθra*- “(royal) command,” *vāstriia*- “pasture, grass,” *θrišuuu*- “a third”):

masc.	<i>a</i> -stems		<i>ii</i> a-stems		<i>uu</i> a-stems		
Sing.							
nom.	<i>yazatō</i>	<i>haomō</i>	<i>mašiiō</i>	<i>gaiiō</i>	<i>daēuuō</i>	<i>grauuō</i>	<i>juuō</i>
acc.	<i>yazatəm</i>	<i>haoməm</i>	<i>mašim</i>	<i>gaēm</i>	<i>daēum</i>	<i>graom</i>	<i>jum</i>
Plur.							
nom.	<i>yazata</i>	<i>haoma</i>	<i>mašiiia</i>		<i>daēuua</i>	<i>grauua</i>	<i>juua</i>
acc.	<i>yazatā,</i> <i>yazatās°</i>	<i>haomq,</i> <i>haomqs°</i>	<i>mašiiq,</i> <i>mašiiqs°</i>	- -	<i>daēuuū</i> <i>daēuuūs°</i>	<i>grauuū</i>	<i>*j(uu)ū</i>

LESSON 7

neut.			
	<i>a</i> -stems	<i>iia</i> -stems	<i>uua</i> -stems
Sing.			
nom.-acc.	<i>xšaθrəm</i>	<i>vāstrim</i>	<i>θrišum</i>
Plur.			
nom.-acc.	<i>xšaθra</i>	<i>vāstriia</i>	<i>θrišuua</i>

Note such forms as *maidim* < *maidīia*-, *ainim* < *aniia*-, etc.

	<i>ā</i> -stems m.		<i>ā</i> -stems f.	<i>iiā</i> -stems
Sing.				
nom.	<i>mazdā</i>	<i>raθaēštā</i>	<i>daēna</i>	<i>kaine</i>
acc.	<i>mazdqm</i>	<i>raθaēštqm</i>	<i>daēnqm</i>	<i>kaniiqm</i>
Plur.				
nom.		<i>raθaēštā, raθaēštās°</i>	<i>daēnā, daēnās°</i>	<i>kaniiā, kaniiās°</i>
acc.		<i>raθaēštā, raθaēštās°</i>	<i>daēnā, daēnās°</i>	<i>kaniiā, kaniiās°</i>

	<i>i</i> -stems m. f.	n.	<i>u</i> -stems m.	n.	<i>pasu</i> -. m.
Sing.					
nom.	<i>frauuašiš</i>	<i>būiri</i>	<i>ratuš</i>	<i>pouru</i>	<i>pasuš</i>
acc.	<i>frauuašim</i>	<i>būiri</i>	<i>ratum</i>	<i>pouru</i>	<i>pasum</i>
Plur.					
nom.	<i>frauuašaiiō</i>	<i>būiri</i>	<i>ratauuō</i>	<i>pouru</i>	<i>pasuuō</i>
acc.	<i>frauuašiš</i>	<i>būiri</i>	<i>ratuš</i>	<i>pouru</i>	<i>*pasuš</i>

	<i>ī</i> -stems f.	<i>ū</i> -stems f.
Sing.		
nom.	<i>vaŋ^hi</i>	<i>tanuš</i>
acc.	<i>vaŋ^hhim</i>	<i>tanum</i>
Plur.		
nom.	<i>vaŋ^hiš</i>	<i>tanuuō</i>
acc.	<i>vaŋ^hiš</i>	<i>tanuuō (tanuš)</i>

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

Consonant stems

	<i>druj</i> -	<i>spas</i> -	<i>bərəz</i> -	<i>ap</i> -	<i>vak</i> -/vac-
Sing.					
nom.	<i>druxš</i>	<i>spaš</i>	<i>barš</i>	<i>āfš</i>	<i>vāxš</i>
acc.	<i>drujim</i>	<i>spasəm</i>	<i>bərəzəm</i>	<i>āpəm, apəmca</i>	<i>vācim</i>
Plur.					
nom.	<i>drujō, drujas°</i>	<i>spasō</i>	<i>bərəzō</i>	<i>āpō, apas°</i>	<i>vācō</i>
acc.	<i>drujō, drujas°</i>	<i>spasō</i>	<i>bərəzō</i>	<i>apō, apas°, (āpō)</i>	<i>vacō, vacas°</i>

Notes:

The long *ā* in *āpəm* is shortened in *apəmca* as in the nom. plur. *apasca*. The nom. plur. *āpō* is sometimes

found in the manuscripts instead of the acc. *apō*.

kərap- f. “body” has the acc. sing. *kəhrpəm*.

r-stems

masc., fem.

	<i>ātar-</i>	<i>dātar-</i>	<i>star-</i>	<i>nar-</i>	<i>pitar-</i>	<i>mātar-</i>
Sing.						
nom.	<i>ātarš</i>	<i>dāta</i>	-	<i>nā</i>	<i>pita</i>	<i>māta</i>
acc.	<i>ātrəm (ātarəm)</i>	<i>dātārəm</i>	<i>stārəm</i>	<i>narəm</i>	<i>pitarəm</i>	<i>mātarəm</i>
Plur.						
nom.	<i>ātarō</i>	<i>dātārō</i>	<i>stārō</i>	<i>narō</i>	<i>pitarō</i>	<i>mātarō</i>
acc.	-		<i>strāš</i>	<i>narqš, nārāš</i>	<i>fədrō</i>	<i>mātārqš</i>

Notes:

In the acc. plur. the original ending **-rnš* must first have become **-arqš* (with a nasalized vocalic *r* [cf. OInd. *nṛ̃m̃*], which was then realized either as *-arqš* or *-arāš*, with the usual substitution of *q* or *ā* for **ṛ̃*. The ending *-arāš* in time came to be felt as incorrect and the common diphthong *əu* was introduced to produce the form *-arəuš* (*strəuš*, *nārəuš*) frequently found in the manuscripts.

ātar- was probably originally a neuter *r*-stem, with nom.-acc. sing. **ātṛ*. When it became a masc. noun, the endings were simply added onto this form: **ātṛ-š*, **ātṛ-am*, which produced the nom. *ātarš* and acc. *ātrəm*.

m-stems

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

Sing.		
nom.	<i>zā</i>	<i>ziā</i>
acc.	<i>zqm</i>	<i>ziqm</i>
Plur.		
nom.-acc.	<i>zamō</i>	<i>zimō</i>

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*, *-arə*, and *-ō* (*-as°*), respectively, and the plur. by lengthening the final syllable of the stem: *-an*, *-ārə*, *-ā* (*-ās°*). Neuter *in*-stems have nom.-acc. sing. in *-i*. See Lesson 8.

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

h-stems. 1

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

LESSON 7

	m.	n.
Sing.		
nom.	-ā	-ō
voc.	-ō	
acc.	-aṇhām	
Plur.		
nom.-acc.	-aṇhō	-ā

Notes:

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

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

Sing.		
nom.	<i>naire.manā</i>	<i>manō</i>
voc.	<i>naire.manō</i>	
acc.	<i>naire.managhām</i>	<i>manō</i>
Plur.		
nom.-acc.	<i>naire.managhō</i>	<i>manā</i>

Notes:

The proto-Iranian endings were **-āh > -ā (-ās°)*, **-ah > -ō (-as°)*, and **-aham > -aṇhām*.
Irregular forms include nom. *Haosrauua* from *Haosrauua-*, 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., *ātaṣ mē mraoṭ* “then he said to me.”

Personal pronouns:

	1st	2nd	3rd pers.		
			masc.	fem.	neut.
Sing.					
nom.	<i>azəm</i>	<i>tum</i>	<i>hō</i>	<i>hā</i>	<i>taṭ</i>
acc.	<i>maṃ</i>	<i>θβaṃ</i>	<i>təm</i>	<i>taṃ</i>	<i>taṭ</i>
encl.	<i>mā</i>	<i>θβā</i>	<i>dim (dīm)</i>	<i>him (hīm)</i>	
Plur.					
nom.	<i>vaēm</i>	<i>yužəm</i>	<i>tē</i>	<i>tā</i>	<i>tā</i>
acc.	-	-	<i>tā, tās°</i>	<i>tā, tās°</i>	<i>tā</i>
encl.	<i>nō</i>	<i>vō</i>	<i>diš</i>	<i>hiš</i>	<i>ī</i>

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 *təm* for *taṃ*.

LESSON 7

The demonstrative pronoun *ima-* “this”:

	masc.	fem.	neut.
Sing.			
nom.	<i>aēm</i>	<i>im</i>	<i>imaṭ</i>
acc.	<i>iməm</i>	<i>imqm</i>	<i>imaṭ</i>
Plur.			
nom.	<i>ime</i>	<i>imā</i>	<i>ima</i>
acc.	<i>imq</i>	<i>imā</i>	<i>ima</i>

The demonstrative pronoun *auua-* “that”:

	masc.	fem.	neut.
Sing.			
nom.	<i>hāu</i>	<i>hāu</i>	<i>auuaṭ</i>
acc.	<i>aom</i>	<i>auuqm</i>	<i>auuaṭ</i>
Plur.			
nom.	<i>auue</i>	<i>auuā</i>	<i>auua</i>
acc.	<i>auuū, aū</i>	<i>auuā</i>	<i>auua</i>

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

	masc.	fem.	neut.
Sing.			
nom.	<i>yō</i>	<i>yā</i>	<i>yaṭ</i>
acc.	<i>yim</i>	<i>yqm</i>	<i>hiiaṭ</i>
Plur.			
nom.	<i>yōi</i>	<i>yā</i>	<i>yā</i>
acc.	<i>yq, yqs°</i>	<i>yā</i>	<i>yā</i>

The interr. pronoun *ka-/ci-* “who, what?”:

	masc.	fem.	neut.
Sing.			
nom.	<i>kō, ciš</i>	<i>kā</i>	<i>kaṭ, ciṭ</i>
acc.	<i>kəm, cim</i>	<i>kqm</i>	<i>kaṭ, ciṭ</i>
Plur.			
nom.	<i>kaiia, caiiō</i>	-	-
acc.	-	-	-

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

	masc.	fem.	neut.
Sing.			
nom.	<i>aēšō</i>	<i>aēša</i>	<i>aētaṭ</i>
acc.	<i>aētəm</i>	<i>aētqm</i>	<i>aētaṭ</i>
Plur.			
nom.	<i>aēte, aētaē°</i>	<i>aētā</i>	<i>aēta</i>
acc.	<i>aētā</i>	<i>aētā</i>	<i>aēta</i>

Notes:

The adverb *aētaḍa* “here” is made from this stem.

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

ADVERBS

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

Note also pronominal forms: *yaṭ, hiiaṭ* “that, when,” *kaṭ* “when?” The form *cim* “why?” is originally a masc. acc. sing.

VERBS

Imperfect-injunctive active. 2

Among the the various present classes, verbs of the form *CVCa-* (consonant + vowel [mostly *a*] + consonant + thematic vowel *a*) are very common, e.g., *bara-* “to carry,” *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 *CVCaia-*. These may be referred to as *iia*-stems and *aia*-stems. Both the *iia*-stems and *aia*-stems are in turn divided into three groups, *iia*-stems into "passive," "denominative," and "other" verbs, and *aia*-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 *aia*-stems do not usually have such pair mates.

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

Examples:

	"Underived":	
	<i>jaiḍiia-</i> "to implore"	
	<i>baṇḍaiia-</i> "to bind"	
	Passive:	
<i>jan-</i> "to smash, kill"	~	<i>janiia-</i> "to be killed"
<i>bara-</i> "to carry"	~	<i>bairiia-</i> "to be carried"
	Causative:	
<i>srao-/sru-</i> "to hear"	~	<i>srāuuiia-</i> "to recite, sing"
<i>taca-</i> "to run, flow"	~	<i>tācaia-</i> "to make run, flow"
	Denominative:	
<i>aēnah-</i> "sin, transgression"	~	<i>aēnaḡha-</i> "to sin, transgress (against)"
<i>nəmah-</i> "reverence"	~	<i>nəmaḡiia-</i> "to bow to, do reverence to"
<i>arəza-</i> "a battle"	~	<i>arəzaia-</i> "to battle"

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

	Active		Middle	
Sing.				
1	<i>-iia</i> > <i>-im</i>	<i>jaiḍim</i>		
	<i>-aiia</i> > <i>-aēm</i>	<i>srāuuaēm</i>		
Plur				
3	<i>-iian</i> > <i>-iiən</i> > <i>-in</i>	<i>jaiḍiiən, uxṣin</i>	<i>-iianta</i>	<i>jaiḍiianta</i>
	<i>-aiian</i> > <i>-aiiən, -aēn</i>	<i>srāuuiiən, srāuuaēn</i>	<i>-aiianta</i>	<i>pazdaiianta</i>
	<i>-can</i> > <i>-cin</i>	<i>tacin</i>	<i>-canta</i> > <i>-ciṇta</i>	<i>fraorəciṇta</i>

In the 3 plur. of (*a*)*iia*-stems, the *-a-* was usually reintroduced, e.g., *jaiḍiianta* "they requested," instead of **jaiḍiṇta*; *fraorəciṇta* (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</i> > <i>-aom</i>	<i>baom, staom</i>		
Plur. 3	<i>-auuan</i> > <i>-aon</i>	<i>baon</i>	<i>-auuanta</i> > <i>-āuṇta</i>	<i>adāuṇta</i>

The form *adāuṇta* 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 haomēm x'arať “Yima ate (drank) the haoma”

• Իմօ հօմեմ ք'արաť • Իմօ հօմեմ ք'արաť

Arəduuīm Surām Anāhitām upa.zbaiiať Pāuruuō yō vifrō nauuāzō
“Pāuruua, the wise ship’s captain called upon Arəduuī Sura Anāhita.”

• արեդուիմ սուրամ անահիտամ • արեդուիմ սուրամ անահիտամ

Θraētaonō aźim dahākēm janať Θri.zafanēm Θri.kamarəδəṃ
“Θraētaona slew the giant dragon, the one with three mouths, three heads.”

• օրաէտօնօ աջիմ ճահակեմ յանաť • օրաէտօնօ աջիմ ճահակեմ յանաť

āať Yimō imām zām vī.šāuuaiiať

• օաť Իմօ իմամ շամ վի.շօուուիաť • օաť Իմօ իմամ շամ վի.շօուուիաť

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

āať mā nōiť mašiiāka yazəṇta

• օաť մա նօիť մաշիիակա չաշնտա • օաť մա նօիť մաշիիակա չաշնտա

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

• օաť մա նօիť մաշիիակա չաշնտա • օաť մա նօիť մաշիիակա չաշնտա

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

• օաť մա նօիť մաշիիակա չաշնտա • օաť մա նօիť մաշիիակա չաշնտա

hō aēnařhaiti nō manō hō aēnařhaiti nō kəhrpəm (Y.9.29)
“He makes our mind sinful; he makes our body sinful.”

vaēm drujəm niš.nāšāma vaēm him janāma • օաť մա նօիť մաշիիակա չաշնտա • օաť մա նօիť մաշիիակա չաշնտա
“We destroyed the Lie (and sent her back) down; we smashed her.” (after Y.61.5)

yaθa hiš fra.daθať Mazdā

• օաť մա նօիť մաշիիակա չաշնտա • օաť մա նօիť մաշիիակա չաշնտա

“As Mazdā brought them forth (created them).” (Y.55.30)

1b. Direct object + predicate of the direct object

auruuantəm θbā dāmiδātəm bayō tašať

• օաť մա նօիť մաշիիակա չաշնտա • օաť մա նօիť մաշիիակա չաշնտա

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

• օաť մա նօիť մաշիիակա չաշնտա • օաť մա նօիť մաշիիակա չաշնտա

āať dim daδqm auuāntəm ... yaθa māmciť yim Ahurəm Mazdqm

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

2. Double accusative

հֹ մամ Կանամ Կասաթ ազամ տամ Իշտիմ յաժիմ
hō mām yānām yāsaṭ azām tām ištīm jaiḏim
 “He asked me for a boon, I asked him for a wish (= to grant my wish).”
 Կո մամ տաթ Դրաոնօ աթ. Կասաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ
yō mām taṭ draonō apa.yāsaṭca traṭiaṭca . . . Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ
 “Who asked away from me and stole (from me) that darun.” (after Y.11.5)

3. Accusative of measure

Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ
yaṭ upaṅhacaṭ Yimām xšaētām huuqθβām darəγəmcit̄ aipi zruuānām
 “... which followed splendid Yima with good herds for a long time after, indeed.” (after Yt.19.31)

4. Accusative with prepositions and postpositions

Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ
ā taṭ hanjamanām paiti.jasaṭ yō Yimō xšaētō huuqθβō
 “To that gathering came he, splendid Yima with good herds.” (V.2.21)
 տաթ յիսթամ նաթաիթաթ աուի Իմամ տանում
taṭ vispām nəmaḫiiāma auui imām tanum
 “We humbly asked for all that (to come) upon this body.” (cf. V.20.5)
 Բրաորաթ Բրաքսնի աուի մանօ
fraoraṭ fraxšni auui manō
 “with foreknowing thought turned toward (the reward?).”
 *օիմցիթ *աուի Կաթիմ Գաթանգմ ասրտամ
**ōimciṭ *auui vācim gāṭhanqəm asrutām*
 “with even a single word of the Gāṭās not yet heard.” (N.85)
 Note: *gāṭhanqəm* is gen. plur. of *gāṭā*.

Աիշի Վադհի Րամաիթ Իժա Կաթ Իմամ նմանամ Կաթ ահուրի
Ašiṣ vaṅhi rāmaiaṭ iḏa upa imaṭ nmānām yaṭ āhuiri
 “Good Aši dwelt here in this house which belongs to Ahura (Mazdā).” (Y.10.1)
 Կաթ Կաթիթթամ “at noon”
 տամ աօի Իթաեժաթ Կաթիլաթտու Կո Ի Դաժատ
tām aoi iṭhaēṣā paitiilaṇtu yō ī daḏat
 “Let the hostilities return upon him who made them.” (after Y.65.8)
 Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ
ahunəmca vairīm fraēšiiāmahī anṭarəca zām anṭarəca asmanām
 “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:

Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ Կաթաթ
āaṭ dim daḏqəm auuāntəm ... yaṭha māmciṭ yim Ahurəm Mazdāqəm
 “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. *nmānəm*, plur. *nmānā*. Adjectives agree with the fem. plur. form, e.g.:

• ၁၁၁၁၁၁၁၁ • ၁၁၁၁၁၁၁၁ • ၁၁၁၁၁၁၁၁ • ၁၁၁၁၁၁၁၁ • ၁၁၁၁၁၁၁၁ • ၁၁၁၁၁၁၁၁

aētā x^varəθā x^varatu aētā vastrā vanḥatu “he shall eat these foods, he shall put on these clothes!”
(V.3.19)

Note also lexical doublets such as *zaoθra-* n. and *zaoθrā-* "libation."

The present injunctive

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

[illegible]

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

yaiti catica spitama zaraθuštra dahmō aṣauua hauruuū ratuš **daθaf**
“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-, vaŋ^hhī- upastā-, ya- hauua- zaŋtu-, vohu- zairi.gaona- vāstriia-, yā- hauuā- daēnā-, ima- x^ʷarəθa-, juua- mašīia-, kaniīā- huraodā-, gauua- pərəna-, aka- daēuua-, haiθīia- 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, maiḍim jaiḍim, ašim vaŋ^him, pašum 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:

• 𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹
 • 𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹
 • 𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹
 • 𐎠𐎡𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹𐎠𐎢𐎴𐎧𐎺𐎠𐎢𐎡𐎹
 (after Yt.5.127)

• အသေပေးပါ။ ဆဲဒုက္ခ၊ နာကျင်မှု၊ အသေပေးမှုနှင့် - နေထိုင်မှု၊ ပေးပို့မှု
• နေပေးမှု၊ ဆဲဒုက္ခ၊ နာကျင်မှု၊ အသေပေးမှု၊ နေထိုင်မှု၊ ပေးပို့မှု၊ နာကျင်မှု
• နေထိုင်မှု၊ နာကျင်မှု၊ အသေပေးမှု၊ နေထိုင်မှု၊ ပေးပို့မှု၊ နာကျင်မှု
(Yt.5.128)

ܡܠܟܐ ܕܥܝܪܐ ܕܢܚܠܐ ܕܩܬܝܢܐ ܕܥܝܪܐ ܕܢܚܠܐ ܕܩܬܝܢܐ
 ܕܥܝܪܐ ܕܢܚܠܐ ܕܩܬܝܢܐ ܕܥܝܪܐ ܕܢܚܠܐ ܕܩܬܝܢܐ ܕܥܝܪܐ ܕܢܚܠܐ ܕܩܬܝܢܐ
 (Yt.5.129)

ܡܚܠܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
 ܡܚܠܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
 ܡܚܠܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ ܕܥܝܢܐ
 (after Yt.5.98)

[illegible][illegible][illegible]

(V.22.2)

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 Ōraētaona 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

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

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*tissue-strength?)	vaṇha- < √vah act.: to don, put on; mid.: to wear
trəfiia- < √tarp: to steal	vaza- < √vaz act.: to drive, convey (something); mid. to drive (in a wagon), to fly
θri.iiiara- n.: a period of three days	vižuuāṇca: everywhere far and wide
θri.kamarəḍa-: having/with three heads	vī.bara-: to carry (bring) far and wide
θriṣuuā- n.: a third	vī.śāuuaiia- < √śiiu: make go apart, cause to spread out
θri.xṣāpāna- n.: a period of three nights	x ^v aēpaiθiia-: own
θri.zafāna- (θrizafan-): having/with three mouths	x ^v arəṇah- n.: Fortune, the gifts of Fortune, munificence
upairi: on (prep. + acc.); on top (adv.)	yaiti: as many times
upaṇhaca- < √hak: to accompany	yaiti catīca: however many times that
upastā-: aid, assistance; upastam bara- “to bear aid	yuiḍiia- < √yaoḍ: to fight, battle
upa.zbaiia- < √zbā: to invoke	zam- f.: earth
usca adv.: up above, in the air	ziia- m.: winter
uz.duūṇaiia-: to hurl up, toss up	

LESSON 8

PHONOLOGY

Modifications of vowels: palatalization of *a*

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

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

<i>-canti</i>	>	<i>*-canti</i>	>	<i>-cinti</i>	
<i>-iianti</i>	>	<i>*-iianti</i>	>	<i>-iinti</i>	⇒ <i>-iieinti</i> (cf. <i>-iieiti</i>)
<i>-iiante</i>	>	<i>*-iiante</i>	>	<i>-iinte</i>	⇒ <i>-iiente</i> (cf. <i>-iiete</i>)

In practice, the endings *-iinti* and *-iinte* are found after the palatal consonants *c* and **j* (which became *ž* before *i*) and after sibilants: *s*, *z*, as well as *θ* (*tacinti* “they flow,” *mərəncinti* “they destroy,” *hacinte* “they follow,” *snaēžinti* “they snow,” *družinti* “they deceive,” *uruuisinti* “they turn,” *fraoirisinte* “they turn forward,” *yazinte* “they are sacrificed to,” *vəraziinti* “they produce,” *para.iriθinti* “they pass on”).

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

Note that the replacement of the uncontracted endings in the *ii*a-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 *ŋhu ~ ŋʰh*

The group *ŋʰh* can not be followed by the vowels *a* and *u*. Since *ŋʰh* is from *huu*, whenever the group is followed by *-an* or *-am*, the standard rules operate, and *-huuam* and *-huuən* become *-hum* and *-hun* and further *-ghum* and *-ghun* [for *ant* > *ant*, see Lesson 5]. These rules create paradigmatic alternations such as *paŋtaŋʰō ~ paŋtaŋhum* “a fifth,” *xʰarənaŋhūntəm ~ xʰarənaŋʰatō* “fortunate, munificent.”

For *xʰarənaŋhūntəm* (and similar forms), the manuscripts often offer “regular” forms: *xʰarənaŋʰantəm* (etc.).

Summary:

<i>-ahyat-</i>	>			<i>-aŋʰhat-</i>	
<i>-ahyaN-</i>	>	<i>-ahyaN-</i>	>	<i>-ahuN-</i>	> <i>-aŋhuN-</i> ⇒ <i>-aŋʰhaN-</i>

A similar alternation occurs when *ŋh* is followed by *ui/ūi*, when we have *ŋʰhi* alternating with *ŋhuii* (see Lesson 11, genitive of *i*-stems).

NOUNS

Vocalic declensions: diphthong-stems

There are a few *i*- and *u*-stems that have forms with full or long grade of the suffixes: *-i/-aē/-āi-*, and *-u/-ao/-āuu-*. Here these will be called diphthong-stems or *aē-* and *ao-* stems (in grammars, usually called *i*- and *u*-stems).

The *aē*-stems include the polysyllabic *haxaē*- “companion, friend,” *kauuaē*- “kauui” (mythical poet-priests, some of them the competitors of Zarathustra), *xštāuuaē*-, a legendary people, *Sāuuarhaē*-, a calendrical *ratu*, and the geographical name *Rayaē*-. The personal name *Urupaē*- probably belonged to this type, but is attested only twice: nom. *Taxmō Urupa* (*Urupe*) (Yt.15.11 [and AZ. 2]), acc. *Taxmōm Urupi/ale* (Yt.19.28).

The *ao*-stems include the monosyllabic stem *gao*- m., f. “cow, bull,” and the polysyllabic masc. noun *bāzao*-; the masc. adjectives in *°bāzao*- and *frādaṭ.fšao*-; and the feminine nouns *daḥhao*- “land,” *nasao*- “carcass, demoness of dead bodies,” and *pərəsao*- “rib.” The monosyllabic *gao*- and the adjectives in *°bāzao*- have long grade in the nom. sing. They all have long or full grade in the nom.-acc. plur.:

Sing.					
nom.	<i>haxa</i>	<i>kauua</i>		<i>*Urupa</i>	<i>Raya</i>
voc.	-	-		-	<i>Sauuaḥhe</i>
acc.	<i>haxāim</i>	<i>kauuaēm</i>			<i>Sāuuarhaēm</i> <i>Rayam</i>
Plur.					
nom.	<i>haxaiiō</i>	<i>*kāuuaiias°</i>	<i>xštāuuaiiō</i>		
acc.	-	-	-		

Notes:

The long *ā* has been shortened in *Sauuaḥhe*, 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.						
nom.	<i>gāuš</i>	<i>bāzuš</i> , <i>°bāzāuš</i>	-	<i>daḥhuš</i>	<i>nasuš</i>	-
voc.	<i>gao°</i>					
acc.	<i>gəm</i>	-	<i>frādaṭ.fšāum</i>	<i>daḥhaom</i> , <i>daḥiium</i>	<i>nasāum</i> , <i>nasum</i>	<i>pərəsāum</i>
Plur.						
nom.	<i>gāuuō</i>	-		<i>daḥhāuuō</i>	<i>nasāuuō</i>	-
acc.	<i>gā</i>	<i>bāzuš</i>		<i>daḥhuš</i>	-	-

Notes:

The voc. sing. of *gao*- is found in *gaohudā* “O cow giving good gifts” and *gaospənta* “O life-giving cow” (P.33).

The sing. acc. *daḥhaom* is the “normal” form (only in Yt.10). The form *daḥiium* is Old Avestan, but is also found in the YAv. formula *nmānəmca visəmca zaṇtumca daḥiiumca* “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 *frazdānuua*-.

Consonant declensions: *t*-stems

The nominative singular of *t*-stems is the only morphological category which ends in *-s*. The stem *napāt*- 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, *aṣauua.xšnūt*- “who pleases the Orderly (ones),” *napāt*- “grandson, offspring”):

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Sing.			
nom.	<i>ābərəs</i>	<i>ašauua.xšnus</i>	<i>napā, napāsa°</i>
acc.	<i>ābərətəm</i>	-	<i>napātəm</i>

tāt-stems

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

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

Paradigms (*hauruuatāt*- “Wholeness,” *aməratāt*- “Undyingness,” *uparatāt*- “superiority,” *uštātāt*- “state of having one’s wishes fulfilled,” *nərəfsqstāt*- “waning,” *uxšiiqstāt*- “waxing”):

Sing.			
nom.	<i>hauruuatās, hauruuatās°</i>	<i>aməratātās, aməratātās°</i>	
acc.	<i>hauruuatātəm</i>	<i>aməratātātəm</i>	<i>uparatātəm, uštātātəm</i>
Plur.			
nom.-acc.	-	-	<i>nərəfsqstātō, uxšiiqstātās°</i>

nt-stems

Of stems ending in dental stops the *nt*-stems are the most important. they comprise adjectives in -*ant*-, -*uant*-, -*mant*-, and the rare *iiant*-, as well as the active present participles in -*ant*-.

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

The adjectives have strong stem -*uant*-/-*mant*-, weak stem -*uat*-/-*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:

	<i>ant</i> -stems		<i>mant</i> -stems		<i>uant</i> -stems	
	m.	n.	m.	n.	m.	n.
Sing.						
nom.	-ō	-aṭ	-mā	-maṭ	-uuā	-uuat
voc.	-	-	-	-	-uuō	-
acc.	-antəm	-aṭ	-mantəm	-maṭ	-uantəm	-uat
Plur.						
nom.	-antō	-anti	-mantō	-	-uantō	-
acc.	-atō	-anti	-matō	-	-uatō	-

Paradigms (*bərəzant*- “tall,” *mazānt*- (irregular) “big,” *xratumant*- “intelligent,” *gaomant*- “having cattle,” *afrašumant*- “having no forward motion,” *druuant*-, *zastauuant*- “with hands,” *auuant*- “this much/great,” *auuauuant*- “that much/great,” *cuuant*- “how much/great”):

	<i>ant</i> -stems		<i>mant</i> -stems			
	m.	n.	m.	n.	m.	n.
Sing.						
nom.	<i>bərəzō</i>	<i>bərəzaṭ</i>	<i>maza</i>	<i>*mazāṭ</i>	<i>xratumā</i>	<i>gaomaṭ</i>
acc.	<i>bərəzantəm</i>		<i>mazāntəm, mazāntəm</i>	<i>gaomantəm</i>	-	<i>gaomaṭ</i>
Plur.						
nom.	<i>bərəzantō</i>				<i>afrašumantō</i>	-
acc.	-		-		-	-

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<i>uuant</i> -stems						
	m.	n.	m.	n.	m.	n.
Sing.						
nom.	<i>druuā</i>	<i>zastauuat</i>	<i>auuā</i>	<i>auuat, auuauuat</i>	<i>cuuqs</i>	<i>cuuat</i>
voc.	<i>druuō</i>					
acc.	<i>druuantəm</i>		<i>auuāntəm</i>			
Plur.						
nom.	<i>druuantō</i>				<i>cuuantō</i>	
acc.	<i>druuatō</i>					

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 *auuāntəm* seems to have been influenced by *mazāntəm*.

The only *iiant*-stem is *x'airiiant-* "tasty," which apparently has nom.-acc. sing. *x'airiiqn* (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'arənaŋ^v hant-* "munificent, endowed with Fortune," *raocaŋ^v hant-* "full of light"):

	masc.	neut.
Sing.		
nom.	<i>x'arənaŋ^v hā</i>	<i>raocaŋ^v haŋ</i>
acc.	<i>x'arənaŋ huntəm, x'arənaŋ^v hantəm</i>	<i>raocaŋ^v haŋ</i>
Plur.		
nom.	<i>x'arənaŋ huntō, x'arənaŋ^v hantō</i>	-
acc.	<i>x'arənaŋ^v hatō</i>	-

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 *ān*-stems and *in*-stems (but no "*un*-stems"). Two subgroups of *an*-stems are the *uuan*- and *man*-stems.

There is one *iiān*-stem: the proper name *Fraŋrasiiān-*.

The endings are as follows.

	<i>an</i> -stems	<i>man</i> -stems		<i>uuan</i> -stems
	m.	m.	n.	m.
Sing.				
nom.	<i>-a (-ā)</i>	<i>-ma</i>	<i>-ma</i>	<i>-uua, -uuā</i>
voc.	-	-	-	<i>-um</i>
acc.	<i>-anəm, -ānəm</i>	<i>-mānəm, -manəm</i>	<i>-ma</i>	<i>-uuanəm, -uuānəm (-uuqnəm)</i>
Plur.				
nom.	<i>-anō, -ānō</i>	<i>-manō</i>	<i>-mqn</i>	<i>-uuanō, -uuānō (-uuqnō)</i>
acc.	<i>-nō, -anō</i>	<i>-manō</i>	<i>-mqn</i>	<i>-unō</i>

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

LESSON 8

Paradigms of masc. *n*-stems (*vəṛəθrajan*- “obstruction-smashing, victorious,” *aršan*- “male (animal),” *asan*- “sky, heaven; stone”):

	<i>an</i> -stems			<i>ian</i> -stems
Sing.				
nom.	<i>vəṛəθraja</i> (°jā)	<i>arša</i>	-	<i>Fraṇrase</i>
voc.	-	-	-	-
acc.	<i>vəṛəθrājanəm</i>	<i>aršānəm</i>	<i>asānəm</i>	<i>Fraṇrasiiānəm</i>
Plur.				
nom.	<i>vəṛəθrajanō</i>	<i>aršānō</i>	<i>asānō</i>	
acc.	<i>vəṛəθrajanō</i>	-	-	

Notes:

The *ian*-stem *Fraṇrasiiān*- has nom. *Fraṇrase* with final *-e* < *-*ia*.

Paradigms of masc. *uan*-stems (*aṣṣauuan*- “Orderly, sustaining Order,” *āθrauuan*- “high priest,” *yuuan*- “young, youth,” *ruuuan*- “(breath) soul,” *zruuan*- “time, Time”):

Sing.					
nom.	<i>aṣṣauua</i>	<i>āθrauua</i>	<i>yuua</i>	<i>uruua</i>	<i>zruua</i>
voc.	<i>aṣṣaum</i>	<i>āθraom</i>	<i>yum</i>	-	-
acc.	<i>aṣṣauuanəm</i>	<i>āθrauuanəm</i>	<i>yuuānəm</i>	<i>uruuānəm</i>	<i>zruuānəm</i>
Plur.					
nom.	<i>aṣṣauuanō</i>	<i>āθrauuanō</i>	-	<i>uruuqñō</i>	
acc.	<i>aṣṣaonō, aṣṣaunō</i>	<i>*aθaurunō, aθaurunqṣ°</i>	-	<i>urunō</i>	

Notes:

The voc. sing. ending *-um* of *uan*-stems shows final *-n* assimilated to the preceding labial *uu*.

The strong stem *āθrauuan*- may be < **aθarūan*-,⁸ hence the weak stem *aθaurun*- would be regular from a diachronic (historical) perspective; *aθaurunqṣ°* is a thematic form.

Thematic forms include *aṣṣauuana* for *aṣṣauuanō*, 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.	<i>Airiiama</i>	<i>asma</i>	<i>nāma</i>	<i>barəsma</i>
acc.	<i>Airiiamanəm</i>	<i>asmānəm</i>	<i>nāma</i>	<i>barəsma</i>
Plur.				
nom.-acc.		<i>rasmanō</i>	<i>nāmṇ</i>	

h-stems. 2

The *h*-stems include some root nouns, active perfect participles in *-uuah*- (cf. Lesson 20), and comparatives in *-iiāh*- (see Lesson 14).

The declension of the root nouns and the *uuah*-stems is as follows (*māh*- “moon, month,” *daḍuuah*- “the one who has put all in place, creator”):

⁸ Cf. *ārmaiti*- vs. OInd. *aramati*-.

Sing.		
nom.	<i>mā, mā^o</i>	<i>daδuuā</i>
voc.		<i>daδuuō</i>
acc.	<i>māḡhām</i>	<i>daδuuāḡhām</i>
Plur.		
nom.	<i>māḡhō</i>	<i>daδuuāḡhō</i>
acc.	<i>māḡhō</i>	<i>*daδušō</i>

Note: The *uuh*-stems have zero grade in the acc. plur., with the alternation *ḡh* ~ *š* due to *ruki* (Lesson 5).

ADJECTIVES

The feminine of consonant-stems

The feminine of *ḡt*-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 *-ī-* to (usually) the weak stem, e.g., *ašaonī-* (*ašaunī-*); *ašaauan-* also has an irregular fem. form: *ašaauairī-* (Y.58.4).

The feminine of *uuh*-stems is in *-uši-*.

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 (*-ən* < **-ḡt*) reappears.

Athematic verbs show alternation between strong and weak stems.

For *iia-* and *aiia-* stems, see Lesson 9.

Active paradigms:

Athematic:

Sing.					
1	<i>-mi</i>	<i>daδāmi</i>	<i>staomi</i>	<i>kərənaomi</i>	
2	<i>-hi/-ši</i>	<i>daδāhi</i>		<i>kərənuši</i>	
3	<i>-ti</i>	<i>daδāiti</i>	<i>staoiti</i>	<i>kərənaoiti</i>	<i>aēiti</i>
Plur					
1	<i>-mahi</i>	<i>dənmahi, dadəmahi</i>	-	-	-
2	<i>-θa</i>	-	-	-	-
3	<i>-ḡti, -aiti</i>	<i>daδaiti</i>	-	<i>kərənuuaiti</i>	<i>yeiṇti</i>

Note:

The 1st plur. *dadəmahi* is an archaizing form for the regular *dənmahi* (cf. OAv. *dəmāna-* = YAv. *nmāna-* “house”).

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

The 2nd sing. *kərənuši* (Y.10.13) appears to be for **kərənaoši*, possibly influenced by the imperative *kərənuiḡi*. There are also similar 3rd sing. forms, e.g., *vərənuiti* “covers (the female)” (V.18.35; perhaps to be read *vərənuite*, but cf. *vərənuiḡi* Y.9.28). The form *kərənuuaiti* is thematic.

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

Thematic:

Sing.

1	-āmi	vaēnāmi	
	-ā		ā.zbaia
2	-ahi	vaēnahi	
3	-aiti	vaēnaiti	

Plur

1	-āmahi	vaēnāmahi
2	-aθa	vaēnaθa
3	-əṇti	vaēnəṇti

Note:

Note the forms *taciṇti* “they flow” and *družiṇti* “they deceive, lie” from *taca-* and *družā-* (< **drujiia-*).

The *uua-*stems have 3rd plur. *-uuaiṇti* (*bauuaiṇti* “they become,” *juuaiṇti* “they live,” *zauuaiṇti* “they curse”), where *-auuaiṇti* has replaced the phonetically regular **-aonṭi/-āunṭi*.

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 (*daḍā-/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	mruie			-e	yaze, āieze
2	-	-			*-aḡhe	vašaḡhe
3	-e, -te/-de	mruie, mruite	daste	vaste	-aite	yazaite

Plur

1	-maide	mrumaide	daḍəmaide		-amaide	yazamaide
2	-	-	-		*-aḍḅe	fracaraθḅe
3	-aite		aojaite	vaḡhaite (N.77)	-əṇte	yazəṇte

Notes:

The form *daḍəmaide* is strictly archaizing, but has YAv. *ḍ* instead of OAv. *d* (cf. *dadəmahī*, above).

The only 2nd plur. form is *fra.caraθḅe* (Yt.13.34) with *-aθḅe* for the expected *-aḍḅe*.

Note the forms *haciṇte* “they follow” and *yaziṇte* “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 remains when the verb is passive:

yō Aēšmām vixrumaṇtəm x'arəm jaiṇti

ሦላሚያው የጥራት የጥራት የጥራት የጥራት የጥራት

“(Sraōša), who deals Wrath a bleeding wound.” (Y.57.10)

hō mqm auuaθa vərənə nijaiṇti

“He (Sraoša) deals me such blows (like ...)” (V.18.38)

• 𐬨𐬀 𐬨𐬀𐬨𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬨𐬀𐬭𐬀 𐬀𐬨𐬀𐬭𐬀

xrumim gāuš yā caṇraṇhāxš varaiθim paṇtəm azaite

“The grazing cow is driven along the bloody road of captivity.” (Yt.10.38)

• 𐬭𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀

7. Accusative with nouns and adjectives

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

āaṭ aṣim aiβi.vaniiā bauuaṭ “Then he conquered the dragon.”

• 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀

taxməm staotārəm vazəṇti āsu.aspəm dərəzi.raθəm

vitārəm paskāṭ hamərəθəm jaṇtārəm 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)

• 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀

Sraošō aṣiiō driyūm 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)

• 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀

frauuaṣaiiō yā dāθriš āliaptəm

“The fravashis, givers (of) reward.” (Yt.13.24)

• 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀

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 θbā ātrəm gārāiemi

“I sing you, the fire (O fire), a song of praise.” (ĀtNy.2)

• 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀

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.”

aṣaiia daḍāmi imqm zaoθraqm

“I place this libation in Orderly fashion.” (Y.66.1)

• 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀 𐬀𐬭𐬀𐬭𐬀

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. Fraṅrasiian is the evil smiter of the Aryan men.

VOCABULARY 8

Aēšma-: Wrath; demon of the dark night sky, the opponent of Sraoša	tight spot
afrašumant-: having no forward motion	bərazant-: tall, lofty
Ahurahe Mazdā, gen. of Ahura- Mazdā-	caṅraṅhāk-, caṅraṅhāc-: following the pastures
aiβi.vaniiāh- bauua-: to overcome, conquer (+ acc.)	caθβārō: four
aiiāoždiiā-: which cannot be made ritually lean	cuaant-, n. cuuaṭ: how much?
Airiīaman-: god of peaceful unions and healing	daḍuuah-, daḍuš- (daθuš-): the one who has put all in place, creator
amauuaitī-, fem. of amauuant-	dapta-, pp. of √dab: deceived
aṅtarə.mrao-/mru- mid.: to “say away,” refuse to have anything to do with (cf. interdiction)	dasuuar- n.: talent
aṅha- < aṅhiia- < √ah: to throw, shoot (arrows, spears)	dāθrī- f. < dātar-: giver (of + acc.)
aojah- n.: strength	daḥišta-, superlative of daṅra-: most qualified
Apaṁ Napāt- (apaṁ, gen. plur. < āp-): Scion of the Waters, a deity of (the fire in?) the heavenly waters	dərazi.raθa- < dərazra- + raθa-: with solid/steady chariot(s)
aršān-/aršn-: male	družā- < *drujiia- < √draoy/drug/druj: to lie
aršti- f.: spear	dužaka-: hedgehog
aršuuacah-: speaking correct words, speech	dužiāiriia-: bringing bad seasons (harvest)
asan- m. = asman-: sky, heaven; stone	dužuuacah-: having/with bad speech
ašauuaxšnut-: who pleases the sustainer(s) of Order	ərazuxda-: rightly, correctly spoken, which should be spoken correctly
ašāuuairī-, fem. of ašauuan-	fradaθa- n.: furtherance
auruuat.aspa-: having/with fleet horses	Fraṅrasiian-: name of a Turanian, arch-enemy of the Aryans
auuant-, f. auuaitī-: this great, this much	fraoirisiia- < √uruuaēs mid.: to turn (to)
auuant- ... yauuant-: as much as	fra.pinuua- < √piuu mid.: to swell forth (to: auui)
auuaṭ ... yaṭ: therefore ... because, because	Frazdānu- or Frazdānuua-: name of a river
auuuauant-, f. auuuauaitī-: that great, that much	frā.mrao-/mru-: to pronounce, proclaim
auuuauant- ... yauuant-: as great a ... as	gaomaṅt-: containing milk
auui.miθri-: who is opposed to Miθra	gāraiia- > ā.gāraiia-
ābərət-: the bringing (priest); the priest who brings the water during the sacrifice	haməraθa-: opponent, competitor
ā.gāraiia- < √gar: to praise in song	haṅəuruuāiia- < √grab: to grab hold of
ā.mrao-/mru- mid.: to appoint	haθra-: in one and the same place, right then and there
ā.stāiia- < √stā mid.: to install	hudāh-, huḍāh-: giving good gifts
āθrauuān-/aθaorun-: high-priest; the principal priest	huiiāiriia-: bringing good seasons (harvest)
āθrauuō.puθriia- n.: the fact of having sons who become high priests	humaiia- < maiiā-: having good creative magic(?)
ā.zbaiia- < √zbā: to invoke, call (hither)	hupuθriia- n.: the fact of having good sons
qazah- n.: narrow, constricting space (cf. Eng. anguish, anxiety)	iθiiejah-: dangerous
qazō.jata- < qazah- + jata-, pp. of √jan-: killed in a	jayništa- < √jan/yn: smashing the most
	jaṅtar- < √jan/yn: striker (+ acc.)
	kahrkatāt- f.: the word “chicken”
	maḍa-: intoxication

maēza- < √maēz/miz: to urinate	vah-/vas- mid.: to put on (clothes), don
masti- f.: knowledge	vana- < √van: to conquer, overcome
mašiiō.jata- < mašiiā- + jata-, pp. of jan-: killed by a man	vanaiñtī- f. < vanant-, pres. part. of √van: victorious
māh-: moon, month	varaiθiia-: of captivity
mərəŋc-/mərəŋk- (mərəŋca-) < √mark: to destroy	varadaθa- n.: growth
naēða, cf. nōit: not	varəna- n.: choice
nā poss. pron. dual: our	vaša- < *vacja- < √vak/vac mid.: undulate, bob (forth on the horse, chariot)
nərəfsa- < √narp: to wane	vəhrka-: wolf, a criminal
nərəfsatāt- f.: waning	vəhrkō.jata- < vəhrka- + jata-, pp. of jan-: killed by a wolf (= murderer)
nijan- < ni + √jan/yn: to strike (down)	vərəna-: wound
nimrao-/mru- < √mrao/mru mid.: to call down	vərənao-/vərənu- < √var act./mid.: to cover (the female sexually)
pairikā-: sorceress, witch	vis- f.: house
paŋca.dasa: fifteen; fifteen-year old	vispō.paēsah-: all adorned
para.iriθiia- < √raēθ/riθ: to pass away	vispō.tanū- or vispō.tanuua-: of the entire body
Parō.darəs-: name of a mythical cock	vitār- < √vaē/vi: pursuer (+ acc.)
paskāt: behind, (from) behind	vixrumant-: bleeding
pərəsao- f.: rib	vī.baxša- < √bag: to distribute
raēuuant-: wealthy	Vouru.kaša- n.: name of a mythical (heavenly) sea
raocaŋhant-: endowed with light	vōiγnā-: kind of scourge, *flood
rasman- m.: battle line	xratu-: (guiding) thought, intelligence
saŋha-: proclamation, utterance	xratumant-: intelligent
snaēža- < √snaēg/snaēj: to snow	xrumiia-: bloody
spō.jata- < span- + jata-, pp. of jan-: killed by a dog	xšaθriia-: commanding, powerful
staotar-: praiser	xštauuāē-, xštauui-: name of a legendary people
sti- f.: temporal being, temporal existence (= past, present, and future)	xvara-: wound
šōiθrō.baxta-: distributed by settlements	xvarənah-: divine Fortune, gift of Fortune, munificence
ṭbaēšō.jata- < ṭbaēšah- + jata-, pp. of jan-: killed by an enemy	xvarənaŋhant-: munificent
θrātō.təma-: protecting the most	xvāθra- n.: good breathing space
ufiia- < √vaf/uf: to weave (sb.) into a poetic web, hymn	yaziia- < √yaz mid.: be sacrificed
upa.duuāsa-: *rush upon	yaṭ: that (conj.), when, as for, etc.
uparatāt- f.: superiority	yātu.jata- < yātu- + jata-, pp. of jan-: killed by a sorcerer
Urupaē-: name; Taxma- Urupaē-, legendary hero	yuuan-/yun- m.: youth, young man
uruuan-/urun- m.: (breath) soul	zastauuant-: with one's hands
uruuiiia- < √uruuaēs: to revolve (around: aiβitō)	zauuanō.sū-: who benefits when invoked
uštātāt- f.: state of having one's wishes fulfilled	zraiiāh- n.: sea
uxða- n.: utterance	zurō.jata- < zurah- + jata-, pp. of jan-: killed by treachery
uxšiiāstāt- f.: waxing	
vaēmō.jata- < vaēma- + jata-, pp. of jan-: killed by a rock	

LESSON 9

PHONOLOGY

Palatalization of *a*: synoptic table

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

-iati	>	-iieiti	*jaiḍiati	>	jaiḍiieiti “he implores”
-aiiati	>	-aiieiti	*srāuuaiiati	>	srāuuaiieiti “he recites”
-iate	>	-iiete (-iieite)	*maniiate	>	maniiete (maniiieite) “he thinks”
-aiiate	>	-aiiete (-aiieite)	*xšaiiate	>	xšaiiete (xšaiieite) “he rules”
-iiahi	>	-iiehi	*jaiḍiiahi	>	jaiḍiiehi “you implore”
-aiiahi	>	-aiiehi	*srāuuaiiahi	>	srāuuaiiehi “you recite”
-iiāhe	>	-iiehe	*maniiāhe	>	maniiēhe “you think”
-aiiāhe	>	-aiiehe	*xšaiiāhe	>	xšaiiēhe “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 *-aoiām*

The sequence *-aiium*, whether original or secondary < **-aiiuuam*, has the developments *-aēum*, *-ōiium*, or *-aēm*, e.g., *ōiium* < *aēuua-*, *vī.dōiium* < *vī.daēuua-*, but *Vaēm* < **Vaiium* and *raēm* < **raēum* < *raēuua-*. The form *ōiium* further shows up in the manuscripts as *ōim*, *aōim*, etc.

The sequence *-aoiām* shows the same developments: *haoiia-* “left”: acc. masc. *haoiium*, *hōiium*, *hōim*; **aoiia-* (or **aiia-*?) “egg”: acc. *aēm*; *Kṣaoiia-*, name of a sea: acc. *Kṣaēm* (Yt.19.66).

Palatalization of *ā*

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

*naiiāmi	>	naiiemi “I lead”	*srāuuaiiāmi	>	srāuuaiiemi “I recite”
*zbaiiāmi	>	zbaiiemi “I invoke”	*ā-vaēḍaiiāmi	>	ā.vaēḍaiiemi “I make known to”
*jaiḍiāmi	>	jaiḍiemi “I implore”	*haṅkāraiāmi	>	haṅkāraiemi “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* ... *jaiḍiāmi* “I request ... I implore” (Yt.65.11), *vanāmi* ... *vārāzaiiāmi* “I overcome ... I produce” (Yt.15.44).

A few nominal forms satisfy the conditions, as well: *ziiāni-* m. “harm” > nom. *ziieniš*, acc. *ziiēnim*, 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,” *marātān-/marāθn-* “mortal”):

LESSON 9

Sing.				
nom.	* <i>asa</i>	<i>xšapa</i>	* <i>karapa</i> (OAv.)	<i>marəta</i>
acc.	<i>asānəm</i>	<i>xšapanəm</i>	* <i>karapanəm</i>	* <i>marətānəm</i>
Plur.				
nom.	<i>asānō</i>	<i>xšapanō</i>	<i>karapanō</i>	* <i>marətānō</i> (OAv.)
acc.	* <i>ašnō</i>	<i>xšafnas°</i>	* <i>karafnō</i>	* <i>marəθnō</i>

Consonant declensions: irregular *uuan*-stems

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

Sing.			
nom.	<i>spā</i>	* <i>aδβa</i>	<i>θrizafā</i>
voc.	-		<i>θrizafəm</i>
acc.	<i>spānəm</i>	<i>aδβanəm</i>	<i>θrizafanəm</i>
Plur.			
nom.	<i>spānō</i>	-	-
acc.	* <i>sunō</i>	-	-

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

The stem *aδβan-* “road” is an original *uuan*-stem, with *δu* > *δβ*.

The masc. adj. *θri.zafan-* has nom. sing. *θri.zafā*, and short *a* in the acc. like *vərəθraja*, but the word is probably a *uuan*-stem **θri.zafuan-*, hence it has voc. sing. *θri.zafəm*, like *ašāum*.

The Dual

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

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

Vowel stems

	<i>a</i> -stems		<i>ā</i> -stems	<i>ī</i> -stems	<i>i</i> -stems	<i>pasu-</i>
	m.	n.				
Dual						
nom.-acc.	<i>gaoša</i>	-	<i>uruuaire</i>	<i>Saṇhauuāci</i>	<i>baoiḍi</i>	<i>pasu</i>

Notes:

uua > *uuō* in *gauuō* < *gauua-* “hand”: *apqš gauuō darəzaiieiti* “he ties (their) two hands in the back” (Yt.10.48), but *həm 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 *srū-* “nails” are neut. plur. or dual (the nails on the fingers/toes on both hands/feet). It is spelled *sruuī* and *sruīē*, *sruuaē°*.

LESSON 9

Diphthong stems

Dual	<i>gao-</i>	<i>bāzao-</i> “arm”
nom.-acc.	<i>gāuua</i>	<i>bāzauua</i>

Consonant stems in stops

Dual	<i>ap-</i>	<i>pad-</i>	<i>ābərət-</i>	<i>hauruuatāt-, amərətātāt-</i>
nom.-acc.	<i>āpa</i>	<i>pāḍa</i>	<i>ābərəta</i>	<i>hauruuatāta, hauruuata; amərətātāta, amərətāta</i>

Note: *hauruuatāt-* and *amərətātāt-* have some contracted forms in the dual.

Consonant stems: *n*-stems

Dual	<i>rasman-</i>	<i>span-</i> “dog”	<i>aṣṣauuan-</i>
nom.-acc.	<i>rasmana</i>	<i>spāna</i>	<i>aṣṣauuana</i>

Consonant stems: *r*- and *h*-stems

Dual	<i>nar-</i>	<i>nāh-</i> “nose”
nom.-acc.	<i>nara</i>	<i>nāḥa</i>

Consonant stems: *nt*-stems

Dual	<i>m.</i>	<i>n.</i>
nom.-acc.	<i>bərəzaṇta</i>	<i>x^vairiiaṇti</i>

PRONOUNS

The dual

Dual	<i>m.</i>	<i>f.</i>	<i>n.</i>
nom.-acc.	<i>tā</i>	-	<i>tē</i>
	<i>ima</i>	-	-
	<i>yā</i>	<i>yōi</i>	-

VERBS

The dual

For now note the following 3rd pers. dual forms (*āi-* < *ā* + *i-* “come,” *yuiḍiia-* “fight,” *°zaiia-* “be born,” *tauruuāiia-* “overcome”):

	Athematic:		Thematic:
Present indicative			
Active:	<i>-tō</i>	<i>stō</i> “they are”	<i>-atō, -aθō</i>
Middle:			<i>baratō, srāuuaiiatō; yuiḍiiaθō carōiθe, °zaiiōiθe</i>
Imperfect-injunctive			
Active:	<i>-təm</i>	<i>°āitəm</i> “they came”	<i>-atəm</i>
			<i>jasatəm, tauruuaiiatəm</i>

frašuta- < fra √śao/śu: moved forth	raē-/rāii m.: wealth (see Lesson 12)
fraθah- n.: width	raēuua-: *brilliant
frauuāxš- m., frauuaxša-: twig, branch(?)	raēuuastōma-, superlative of raēuua-(?) and
fšaoni- m.: *sheep herd	raēuuant-: most *brilliant; most wealthy
garōma- n.: heat	raoða- < √raod/rud mid.: to grow
gərəza- < √garz/jarz mid.: to complain, lament	rāšta-, past participle of √rāz: arranged, straight
gufra-: deep, profound	Sanhauuācī-: Yima's sister captured by Aži Dahāka
haēnā-: (enemy) army	saokā-: glow, burning; *longing, *desire
haṇbāraia- < √bar: to carry together, accumulate	skənda-, in skəndəm √kar-: to *cripple, debilitate (+
haṇkāraia- < √kar?: to gather (for the sacrifice to: +	acc.)
gen. or dat.)	spāða-: army
hāθra- n.: a length measure, "league"	stao-/stu-: to praise
hāθrō.masah- adj.: the length of a "league"	šuδ- m.: hunger
hāuuana-, dual: (pestle) and mortar	taršna-: thirst
ham.bara-: to carry together, store up	Təθriiauant-: name of a villain; Man-of-Darkness
ham.nidarəzaia-: to tie together	θrāia- < √θrā mid.: to guard, protect, save
hiku-: dry	θrāṇhaia- < √tarš/θrah: to frighten
hikuuāh- < hiku- + āh-: with dry mouth	θrap- (θrafs-?) f.(?): satisfaction
hubaoiði-: fragrant	uš- n., only nom.-acc. dual uši: mind, consciousness
huxšaθrō.tōma-, superl. of huxšaθra-: having/with	uštāna-: life breath
good command	uta: and
jarəzia- < √garz/jarz: plaintive	varəšaji- m.: branch
katarasciṭ nom. sing.: each (of the two)	vaxšaia- < √vaxš: to make grow
kauuaēm < kauuaē-, kauuaiia-	vāra-: rain
kauuaiia- (= kāuuaiia-): belonging to the kauuis	vəθβa- n.: herd
Kəsaia-: name of a mythical lake from which the	vəraziian ^h ha- < vərəzuuant- + aṇ ^h hā-: having/with
three saoiiaṇts will emerge	invigorating life thread(?)
kərəfš.x ^h ar-: flesh-eating	vərəzuuant-: invigorating
kiriia-, pass. of √kar: to be done	viiia-, 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.rāzaia- < √rāz: to arrange
nipāraia- < √par: to *transfer	xšaia- < √xšā mid.: to rule, be in command (of +
nmānia-: related to the house/home	gen.)
pairi.vərənao-/vərənu- < √var: to cover (up)	xiiaona-: Xiiaonas, enemies of the Aryans
paiti + acc.: in(to), on(to), upon	x ^h āpara-: munificent
paθana-: broad	yauuant-, f. yauuaitī-, see auuauuant- ... yauuant-
paṣnu- m.: dust	(Lesson 8)
paṣnuuāh- < paṣnu- + āh-: with dust-filled mouth	zaṇtuma-: related to the tribe
pərətu-, f. pərəθβī-: wide	zaraθuštrō.tōma-: the most like that of Zarathustra
Pəšana-: name of a villain; Battle-maker	zauruuā-: old age
pouru.x ^h āθra-: having/with much good breathing	ziiāni- f.(?): harm, damage
space	

VOCABULARY 10

aiiara-: daily, of the days	hutašta- = hutāšta-: well fashioned
aiθiiajah-: dangerless, posing no peril	maēθaniia-: dwelling, habitation
aṇtarə.māh-: the new moon (between waxing and waning)	mazdō.frasāsta-: ordained/taught(?) by Ahura Mazda
aoxtō.nāman-: whose name is spoken (in the sacrifice)	māhiia-: of the months
arštāt- f.: Rectitude	nazdišta-, superl. of asna-: nearest
asah- n.: place	pairiš.hāuuani-: surrounding the time of the haoma-pressing
asniia-: daily, of the days ⁹	para.haoma-: preparatory haoma
ašaonī-, fem. of ašauuan-	pərənō.māh-: the full moon
aš.x ⁹ arənah-: having/with great munificence	Rāman- X ⁹ āstra- n.: genius of peace and good pasture
auuō.x ⁹ arəna- n.: *watering place(?)	sarəða-: yearly, of the year
āfriti- f.: invitation	sauuah- n.: life-giving strength
baēuuarə.cašman-: with ten thousand eyes	šōiθra- n.: settlement
bərəjiia-: *praiseworthy; see bərəjaiia- in Lesson 5	θraiaas ⁹ > θrāiio
bərəzaitī-, fem. of bərəzant-	θrāiias θrisas: thirty-three
dahma-: qualified (for religious activities)	upaiianā-: *tradition(?)
dāmōiš upamāna-: the one in the likeness of the	Ušidarəna-: name of a mountain; lit. Crack-of-Dawn(?) ¹⁰
*Web-holder; a deity and constellation(?)	varədaṭ.gaēθa-: increasing the world of living beings
dāta- n.: law	varšni.haršta-: (season) when the males are released (for mating)
fraouruuaēštrima-: (season) *marking the turning (of the days getting shorter)	virō.vəθβa-: who ought to be loved (< √van) by men [or: having/with herds (vəθβa-) of men](?)
frādaṭ.fšao-: cattle-furthering	vī.šaptaθa-: seventh day after the first and 15th of the month (8th and 23rd)
frādaṭ.vira-: man-furthering	xšōiθnī-, fem. of xšaēta-: splendid
frādaṭ.vispam.hujiiāiti-: furthering-all-living	yāiriia-: seasonal, of the seasons; also: yearly?
gaēθā-: sing.: herd, world of living beings; plur.: living beings	zaraθuštrō.fraoxta-: spoken by Zarathustra
gaoiiaoiiti- m.: grazing ground	
γənā-: (divine) woman	
hazaṇrō.gaoša-: with a thousand ears	
hušiti- f.: good dwelling	

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.

LESSON 11

PHONOLOGY

Vowel changes. Ablaut

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

zero grade	full grade	lengthened grade
no vowel	<i>a</i>	<i>ā</i>

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

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

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

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

Full grade	Zero grade	Lengthened grade	Examples:
aC	-C	āC	<i>paδō ~ upabdi ~ pāda</i>
aē, ōi (< ai)	i	āi	<i>daēsaia- ~ dišta- ~ -</i> <i>garōiš ~ gairiš ~ gara (< *garā(i?))</i> <i>- ~ nista ~ nāist</i>
ao (< au)	u	āu	<i>staoŋ ~ stuta ~ stāumi</i>
an	a (< ŋ), n	ān	<i>manah- ~ mata ~ mamne ~ mānaia-</i>
ar	ŋ, r	ār	<i>kairia- ~ -kərəŋ ~ cāxarə ~ °kārāia-</i>
rā (< raH)	ar (< ŋH)		<i>drājah- ~ darəya-</i>
va/uua	u	vā/uuā	<i>vacō ~ uxta ~ vācō</i> <i>daδuuō (< daδuuah) ~ daδušō ~ daδuuā (< daδuuāh)</i>
ya/iia	i	yā/iā	<i>maziiō (< maziiah) ~ mazišta- ~ maziā (< maziāh)</i>

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* (< **u*) after *θ* becomes *β*, e.g., *ratuš* but *raθβō*. This rule does not hold in some special cases, e.g., *gātuūō*, which is from original **gātau* (not **gātuah*). Note also, for instance, *mašīia- < *martiia-*, but *mərəθīiu- < *mṛθīu-*.

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 *-nəm* or *-qm*: *haomanəm* > *haoma-*, *frauuašinəm* > *frauuaši-*, *ratunəm* > *ratu-*, *apəm* > *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.:

āp- ~ *ap*

vāx- ~ *vāc* ~ *vac-* ~ *ux-ta-*

daḍā-mi- ~ *daḍ-ən* ~ *das-ta*

ah-mi ~ *as-ti-* ~ *s-tā* ~ *z-dī* ~ *h-ənti-* ~ *Ø-mahi*.

frauuaši- ~ *frauuašōi-*

kərənauu-a- ~ *kərənao-* ~ *kərənu-*

bār-aiia- ~ *bar-a-* ~ *bərə-tā-*

According to the ablaut, stems are usually classified as:

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

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

While the “stem” of a word is a part of the actual word, the “root” is a theoretical concept, and its phonetic/orthographic form may or may not be identifiable with a part of an actual word. Basically the “root” of a simple word (no prefixes or suffixes) is the smallest congregate of consonants and vowels that carry the meaning of the simple word. Various methods are used to represent the root, cf. $\sqrt{dā}$ “give, place,” $\sqrt{kṛ}$ or \sqrt{kar} “do,” $\sqrt{bū}$ or \sqrt{bav} “become,” $\sqrt{vak/vac}$ “speak,” $\sqrt{ah/as}$ “be,” etc. In this manual forms such as \sqrt{kar} , \sqrt{bao} , $\sqrt{vak/vac}$, $\sqrt{aog/aoj}$, $\sqrt{ah/as}$, $\sqrt{vaē/vi}$ 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 *-š* by *ruki* (see Lesson 5, on the endings of the nominative). While the Indo-Iranian *-š* remained in Iranian, the *-s* became **-h*, which combined with preceding vowel in various ways: **-ah* > *-ō*, **-āh* > *-ā*. In *sandhi* the final *-s* reappears: *-as°*, *-ās°* (Lesson 4).

In *ā*-stems, the original **-ās* [seen in Old Latin *pater familiās*, for instance] was changed to **-āiās*, by the addition of an element *-āi-*, which is probably due to the influence of the feminine *i*-stems. In Avestan [but not in Old Persian] the long *-ā-* was shortened, and the ending became **-aiiāh*.

The ending of the *a*-stems is *-ahe*, which is from older **-ahja* (see Lesson 4) [OAv. *-ahiiā*, OPers. *-ahayā*]. Before *-ca* we occasionally find *-aḥhā°*. The *iia*-stems have *-iiehe*, according to the rules of Lesson 9.

The consonant stems, *u*²- and *ū*-stems take the ending *-ō* (*-as°*).

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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 *-ā*, before which the *a*-stems insert *-aii-*; thus they have the ending *-aiiā*.

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 *ū*-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 (*-š*), the *u*²-stems have zero grade of the suffix (*u*) and full grade of the ending (*-ō < *-ah*). These two types can be referred to as protero- and hystero-kinetic (or: -dynamic), respectively. These *u*²-stems have regular *-auuō* in the nom. plur. (*ratauuō*).

The endings are:

	<i>a</i> -stems m., n.	<i>ā</i> -stems m.	f.	<i>ī</i> -stems
Sing.	<i>-ahe</i>	<i>-ā</i>	<i>-aiiā, -aiiās°</i>	<i>-iiā, -iiās°</i>
Plur.	<i>-anqm</i>		<i>-anqm</i>	<i>-inqm</i>
Dual	<i>-aiiā</i>		-	-

	<i>i</i> -stems m., n., f.	<i>u</i> -stems m., n.	<i>pasu</i> - m.	<i>ao</i> -stems m., f.
Sing.	<i>-ōiš</i>	<i>-aoš</i>	<i>-aoš, -əuš</i>	<i>-aoš, -əuš</i>
Plur.	<i>-inqm</i>	<i>-unqm</i>	<i>-uuqm</i>	<i>-auuqm</i>
Dual	-	-	<i>-uuā</i>	<i>-auuā, -uuā</i>

	<i>aē</i> -stems m.	<i>u</i> ² -stems m.	<i>ū</i> -stems f.	cons.-stems m., f.
Sing.	<i>-ōiš</i>	<i>-uuō, -uuas°</i>	<i>-uuō</i>	<i>-ō, -as°</i>
Plur.	<i>-iiqm</i>	<i>-uuqm</i>	<i>-uuqm</i>	<i>-qm</i>
Dual	-	-	-	<i>-ā</i>

Notes:

Only the common word *mašīia* “man, mortal” has an irregular long *ā* in the gen. plur. *mašīiānqm*, possibly influenced by *mašīiāka* “people.”

No plur. gen. forms of masc. *ā*-stems in *-dā-* are attested (*paṇtā* “road” see Lesson 12).

Many *u*-stems take the ending *-əuš* instead of or beside *-aoš*. This is an Old Avestan form of the ending, which has become common principally with words “with strong Old Avestan connection.”

	<i>a</i> -stems m., n.	<i>īia</i> -stems m.	<i>ā</i> -stems m.	f.	<i>ī</i> -stems f.
Sing.	<i>haomahe</i>	<i>mairīiehe</i>	<i>mazdā</i>	<i>daēnaiiā</i>	<i>ašaonīiā, vaṇhuiiā, amauuaitīiā</i>
Plur.	<i>haomanqm</i>	<i>mairīianqm</i>		<i>daēnanqm</i>	<i>ašaoninqm, vaṇʰhinqm, amauuaitinqm</i>
Dual	<i>gaošaiiā</i>	-		<i>nāirikaiiā</i>	-

Notes:

In the *ī*-stems, *i* becomes *θ* before *-ii-*, but *nt* remains (cf. Lesson 6): *amauuaitīiā* but *vanaiṇtiā!*

The gen. plur. ending of the vowel stems originally had long vowels before the *n-* (cf. OInd. *-ānām*, *-īnām*, *-ūnām*), which is why the *-a-* is always preserved between *ii* and *n* in forms such as *mairīianqm*.

The gen. dual *nāirikaiiā* is found only in FO.2f.

Original **-ṇhuuī-* (< **-hṇī-*) becomes *-ṇʰhi-*, but **-ṇhuuii-* (< **-hṇīi-*) becomes *-ṇhuii-*, thus *vaṇʰhī-* has

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sing. nom. *vaŋ^vhi* and plur. gen. *vaŋ^vhinqm*, but sing. gen. *vaŋhuiā*.

	<i>i</i> -stems	<i>aē</i> -stems				
Sing.	<i>frauuašōiś</i>	<i>haxaē-</i>	<i>kauuaē-</i>			
Plur.	<i>frauuašinqm</i>	-	<i>kauuōiś</i>			
Dual	-	<i>haśqm</i>	<i>kaoiiqm</i>			
	<i>ao</i> -stems					
	<i>gao-</i>	<i>diiao-</i>	<i>bāzao-</i>	<i>daŋhao-</i>		
Sing.	<i>gēuś</i>	<i>diiaoś</i>	<i>*bāzaoś</i>	<i>daŋhēuś</i>		
Plur.	<i>gauuqm</i>	-	-	<i>daŋxiunqm</i>		
Dual	<i>°gauuā</i>		<i>bāzuuā</i>	-		
	<i>u</i> -stems	<i>pasu-</i>	<i>ao</i> -stems			
Sing.	<i>zaŋtaoś</i>	<i>pasēuś</i>	<i>gao-</i>	<i>diiao-</i>	<i>bāzao-</i>	<i>daŋhao-</i>
Plur.	<i>zaŋtunqm</i>	<i>pasuuqm</i>	<i>gēuś</i>	<i>diiaoś</i>	<i>*bāzaoś</i>	<i>daŋhēuś</i>
Dual	-	<i>pasuuā</i>	<i>gauuqm</i>		-	<i>daŋxiunqm</i>
			<i>°gauuā</i>		<i>bāzuuā</i>	-
	<i>u</i> ² -stems	<i>ū</i> -stems				
Sing.	<i>raθβō (ratēuś)</i>	<i>tanuuō</i>				
Plur.	<i>raθβqm, yāθβqm</i>	<i>tanuuqm</i>				
Dual	-	-				

Notes:

In the *u*²-declension, the combinations **-tuō* and **-tuqm* become *-θβō* and *-θβqm*.

The gen. form *pasuuō* is found in a poorly transmitted text (N. 48).

The form *haśqm* is from **hačīām* (OInd. *sakhyām*).

The form *°gauuā* is found in personal names, e.g., *Vidaŋ.gauuā*, *Paršaŋ.gauuā*, names of two brothers.

Consonant-stems

Examples (*ap*- “water,” *druj*- “deception, the Lie,” *vak*-/vac- “word, speech,” *paδ*- “foot,” *bəraz*- “high,” *°uuarəz*- < *varəz*- “invigorant,” *°uuəraz*- “maker (of),” *vis*- “town”):

	<i>vak</i> -/vac-	<i>druj</i> -	<i>ap</i> -	<i>paδ</i> -	<i>vis</i> -	<i>bəraz</i> -, <i>°uuarəz</i> -, <i>°uuəraz</i>
Sing.	<i>vacō, vacas°</i>	<i>drujō</i>	<i>apō (āpō)</i>	<i>paδō</i>	<i>visō</i>	<i>bərazō</i>
Plur.	<i>vacqm</i>	<i>drujqm</i>	<i>apqm</i>	<i>paδqm</i>	<i>visqm</i>	<i>°uuərazqm</i>
Dual	-	-	-	<i>(pāδaiiā)</i>	-	<i>°uuarəzā</i>

Notes:

The nom. *huuarš* can be from *huuəraz*- “who does good work” or from *varəz*- “with good invigorant.”

The form *pāδaiiā* is a thematic form based upon the nom.-acc. dual *pāδa*.

	<i>zam</i> -	<i>ziiam</i> -	<i>tāt</i> -stems
Sing.	<i>zāmō</i>	<i>zimō (zāmō)</i>	<i>hauruātātō</i>
Plur.	<i>zāmqm</i>	-	<i>vaŋhutātqm</i>
Dual	-	-	<i>hauruātātā</i>

Note that *zam*-, by regular sound developments, should have had an alternating stem *zami-* (*zām*-)/**sm*-, cf. *upasma*- “(living) in the earth”; for understandable reasons, the stem *zām*- replaced **s(ə)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.	<i>narš</i>	<i>stārō, staras^o</i>	<i>nafəðrō</i>	<i>āθrō</i>	
Plur.	<i>narqm</i>	<i>strqm, stārqm</i>	-	<i>āθrqm</i>	
Dual	<i>narā</i>	-	-	-	
Sing.	<i>dāθrō</i>	<i>zaotarš (zaotarō)</i>	<i>sāθrō, sāstarš</i>	<i>piθrō</i>	<i>brāθrō</i>
Plur.	-	-	<i>sāθrqm</i>	-	-
Dual	-	-	-	-	-

Notes:

Note the protero-kinetic forms *zaotarš* and *narš*.

The gen. sing. forms *stārō* and *zaotarō* and the gen. plur. *stārqm* are secondary.

Note that the long *ā* of *stārō* is shortened in *starasca*.

Thematic forms are frequent, e.g., *sāstrahe*, *sāstranqm*.

h- and uuah-stems

Examples (*daðuuah*- “Creator,” *manah*- “thought,” *māh*- “moon,” *naire.manah*- “heroic-minded,” *zraiih*- “ocean”):

Sing.	<i>māḡhō</i>	<i>naire.manahō</i>	<i>manahō</i>	<i>zraiiḡhō</i>	<i>daðušō, daθušō</i>
Plur.	-	<i>naire.manahqm</i>	<i>manahqm</i>	-	<i>*daðušqm</i>
Dual	-	<i>Aṣa.nəmaḡhā</i>	-	-	-

Note:

Instead of the regular (and frequent) gen. sing. *zraiiḡhō* *Vouru.kaṣahe* we find *zraiiā* *Vouru.kaṣaiia* (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°* *Vouru.ka°* (or similar).

Thematic forms include *māḡhahe*.

The genitive of *āh*- “mouth” is formed from an *n*-stem: *āḡhānō* (see below).

n-stems

In the protero-kinetic *n*-stems, notably *zruuan*- and *barəsmān*-, the gen. ending **-h* combines with the *n* of the stem to produce **-ḡh*, which—as in the accusative plural of masc. *a*-stems—combines with the preceding *a* to become **-ā*. This ending in turn becomes *-ū* after *uu* (*uuan*-stems), but *-q* after *m* (*man*-stems).

Examples (*an*-stems: *asan*-/*ašn*- “stone, sky,” *karapan*-/*karafn*- “mumbler,” *vəṛəθrajan*-/*vəṛəθraqn*- “obstruction-smashing,” *xšapan*-/*xšafn*- “night”; *uuan*-stems: *aḍḅan*- “road,” *aṣauuan*-/*aṣaon*-, *āθrauuān*-/*aθaurun*, *span*-/*sun*- “dog,” *yuuan*-/*yun*- “youth,” *zruuan*-/*zrun*- “time”; *man*-stems: *Airiīaman*-, *cašman*- “eye,” *nāman*- “name,” *barəsmān*- “barsom”):

an-stems:

Sing.	<i>vəṛəθraqmō (°janō)</i>	<i>ašnō</i>	<i>xšafnō</i>	-
Plur.	<i>vəṛəθraqm</i>	-	<i>xšafnqm</i>	<i>karafnqm</i>
Dual	-	-	-	-

uuan-stems:

Sing.	<i>aṣaonō</i>	<i>aθaurunō</i>	<i>sunō</i>	-	<i>aδβanō</i>	zrū
Plur.	<i>aṣaonqm</i>	<i>aθaurunqm</i>	<i>sunqm</i>	<i>yunqm</i>	-	-
Dual	<i>aṣaonā</i>	-	-	-	-	-

man-stems:

	m.	n.	
Sing.	<i>Airiīamanō</i>	<i>nāmanō</i>	barəsmā
Plur.		<i>nāmanqm</i>	<i>barəsmāqm</i>
Dual		-	<i>cašmanā</i>

Notes:

The root noun *āh*- “mouth” has an irregular gen. sing. from an *n*-stem: *āḡhānō*

Instead of the weak stem *aṣaon*- we often find *aṣāun*- in the manuscripts. In view of OInd. *ṛtāvan*- this may well be the original form.

The weak stem *aθaurun*- is regular < **aθarun*-, since *āθrauuan*- (probably) is < **aθaruan*- (OInd. *atharvan*-, cf. *ārmaiti*-, OInd. *aramati*-).

kaniīā-

The fem. *ā*-stem *kaniīā*-, beside the irregular *ā*-stem forms, has some forms from an *in*-stem, as does *kaxʷarəiδī*- < *kaxʷarəda*- and *kāiδī*-/*kaiieiδī*- < *kaiiada*-, both some kind of “female magician(?)” :

Sing.						
	<i>kaniīā</i>	<i>kainin</i> -	<i>kaxʷarəiδiīā</i>	<i>kaxʷarəiδin</i> -	<i>kāiδiīā</i>	<i>kaiieiδin</i> -
nom.	<i>kaine</i>					
voc.				<i>kaxʷarəδaine</i>		
acc.	<i>kaniīqm</i>	<i>kaininəm</i>				
gen.	<i>kaniīā</i>	<i>kaininō</i>	<i>kaxʷarəiδiīās°</i>		<i>kāiδiīās°</i>	
Plur.						
nom.		<i>kaininō</i>		-		-
gen.			<i>kaxʷarəiδinqm</i>			<i>kaiieiδinqm</i>

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.	<i>bərəzatō</i>	<i>aētauuatō</i>	<i>astuuatō</i>	<i>ratumatō</i>
Plur.	<i>bərəzatqm</i>	<i>auuauuatqm</i>	<i>druuatqm</i>	<i>yātumatqm</i>

PRONOUNS

Genitive

The genitive forms of the pronouns are:

Personal pronouns:

	1st	2nd	3rd pers. masc., neut.	fem.
Sing.	<i>mana</i>	<i>tauua</i>	<i>ahe, aḡhe</i>	<i>aḡhā, aḡhāsā</i>
encl.	<i>mē</i>	<i>tē</i>		<i>hē, šē</i>
Dual	-	<i>yuuākām</i>	<i>aiiā</i>	-
Plur.	<i>ahmākām</i>	<i>yušmākām, xšmākām</i>	<i>aēšqām</i>	<i>āḡhqm</i>
encl.	<i>nō</i>	<i>vō</i>		

Note: The distribution of *hē* and *šē* is governed by ruki (see Lesson 5).

The demonstrative pronoun *ima-* “this”:

	masc., neut.	fem.
Sing.	<i>ahe, aḡhe</i>	<i>aḡhā, aḡhāsā</i>
Plur.	<i>aēšqām</i>	<i>āḡhqm</i>
Dual	<i>aiiā, anaiiā</i>	-

The demonstrative pronoun *auua-* “that”:

	masc., neut.	fem.
Sing.	<i>auuaḡhe</i>	<i>auuaḡhā</i>
Plur.	<i>auuaēšqām</i>	-
Dual	-	-

The form *aḡhāsā* is used with *tanuuō* “of this body.” Note also *xʷaēpaiθiīāsā tanuuō* “of (one’s) own body.”

The demonstrative pronoun *aēta-* “this”:

	masc., neut.	fem.
Sing.	<i>aētahe</i>	<i>aētaḡhā</i>
Plur.	<i>aētaēšqām</i>	<i>aētaḡhqm</i>
Dual	<i>aētaiiā</i>	-

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

	masc., neut.	fem.
Sing.	<i>yeḡhe</i>	<i>yeḡhā</i>
Plur.	<i>yaēšqām</i>	<i>yāḡhqm</i>
Dual	<i>yaiiā</i>	-

The interrogative pronoun *ka-* “who, what?”:

	masc., neut.	fem.
Sing.	<i>kahe, kahiiā°</i>	<i>kaḡhā</i>
Plur.	-	<i>kaḡhqm</i>
Dual	-	-

Note the pronominal adjectives: *aniiehe, aniiāēšqām; vispahe, vispaēšqām* (but fem. *vīspanqm*).

Active participles

The active present participles end in *-ḡt-*. The athematic verbs form the present participle from the weak stem of the root, e.g.: *haḡt-*, *ḡmaḡt-* (< *jan-*), *daḡaḡt-/daḡaḡt-*, *kārənūuḡt-*, *mruuat-* (Y.70.4).

Participles from thematic verbs have fixed stems in *-ḡt-* (*-ḡt-*), e.g., masc. acc. sing. *barəḡtām*; gen. sing. and nom.-acc. plur. *barəḡtō*, gen. plur. *barəḡtqm*.

Participles from athematic verbs have strong stems in *-ḡt-* and weak stems in *-at-* and are declined like adjectives in *-ḡt-*, e.g., *hatō, hātqm* gen. sing. and plur. of *haḡt-* “being.”

The feminine is formed with the ending *-ī*, e.g. *barəḡtī-*, *haitī-*.

On the irregular nom. sing. of present participles see Lesson 17.

Note that present participles (see below) in *-ḡt-* 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 Mazdā puθrō “The fire, son of Ahura Mazdā” .
tum Zaraθuštrō nmānahe Pourušāspahe
 “You (are) Zarathustra of the house of Pourušāspa.” (Y.9.13)

xʼafnəm mazdaδātəm yazamaide šāitim pasuuā vīraiīā
 “We sacrifice to sleep established by Ahura Mazdā, peace of (for) cattle and men.” (Vr.7.3)

*nāirika yā *uuaiīā xšudrā hqm.raēθβaiieiti*
mazdaiiasnəmca daēuuaiiasnanəmca
 “The woman (who) mixes the semen of both: of Mazdaiiasnians and of demon-sacrificers.” (after N.11)

apa aēšqm bāzuuā aojō tum graṇtō xšaiiamnō barahi
apa pādaiīā zāuuarā apa cašmanā sukəm apa gaošaiīā 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 gēušcā ašaḡhācā ašaonascā ašāuuairiīāscā stōiš
haiθiīō vaṇhudā

“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: *ašaḡhācā* is an archaizing form.

It is possible to have a genitive depending upon another genitive:

rauuaasca xʼāθrəmca āfrināmi vispaiīā ašaonō stōiš
qzasca dužāθrəmca āfrināmi vispaiīā 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

“When does a man not satisfy the models of the Gāthās 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, *haṅkāraia-* “to gather” (for the sacrifice to):

haṅkāraiei Ahurahe Mazdā

·խոյն-հ. աստուծոյ. աստուծոյ. աստուծոյ. աստուծոյ

“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.mānāiqn

·խոյն-հ. աստուծոյ. աստուծոյ. աստուծոյ. աստուծոյ

“for how long shall they remain (in mourning) over these?” (V.12.1)

Note: *upa.mānāiqn* is 3rd plural subjunctive (see Lesson 15).

4. Genitive with pre- and postpositions

The genitive is governed by some pre- and postpositions and nominal forms functioning as such.

parō pasca nmānahe pasca parō nmānahe ·խոյն-հ. աստուծոյ. աստուծոյ. աստուծոյ. աստուծոյ

“before and behind the house ... behind and before the house.” (V.13.46)

fraš aiaṅhō frasparaṭ “He jumped forth/away from the pot.”

·խոյն-հ. աստուծոյ. աստուծոյ. աստուծոյ. աստուծոյ

·խոյն-հ. աստուծոյ. աստուծոյ. աստուծոյ. աստուծոյ

mərəyahe kāhrpa kahrkāsahe ... kaininō kāhrpa srīraiā

“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:

nmānā daḍāhi yasə θbā yazaite

·խոյն-հ. աստուծոյ. աստուծոյ. աստուծոյ. աստուծոյ

“You give houses (to him) who sacrifices to you.” (from Yt.10.30)

·խոյն-հ. աստուծոյ. աստուծոյ. աստուծոյ. աստուծոյ

rəñjaiti haomahe maḍō yō yaṭa puθrəm taurunəm haoməm vaṇdaite mašliō

“The intoxication of the haoma energizes the man who honors the haoma like a young son.” (Y.10.8)

·խոյն-հ. աստուծոյ. աստուծոյ. աստուծոյ. աստուծոյ

yam ašauua vañ him ašaiṭam vaēḍa təm druudā auuiḍuudā

“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 *yaf*

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.

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 ^v aēna- n.: *steel (?)	graṇta-: angry
ainiḍat-: elsewhere	hamaθa yaθa ... -ciṭ-: in exactly the same way as
airišta- < irišta-: unhurt, unwounded	haṇdraxta-: (firmly) held together
anayra-: endless (lit.: without beginning)	haosrauuaṇha- n.: good fame
apa.bara- < √bar-: to take away	Haraitī-: name of the mountain in the middle of the
aratufri-: (someone) who does not satisfy the	earth; also called Harā-
models (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	hauuaṇ ^v ha- (< hauuaṇh ^v a-): well-being
ašaiiā-: desire for Order, Orderly fashion	ḥam.raēθβaiia- < √raēθ(β)/riθ-: to mix together
Aša.nəmah-: proper name	ḥam.varəitiuuant-: *valorous
ašauuasta- n.: Orderliness	huruniia- n.: the fact of having a good soul
ašiuuant-: having rewards (to give away)	huuar-/huuan- n.: sun
auuaṇta- < baṇta-: unharmed	huuarə.xšaēta- n.: the sun
ādiḍā- < √daē/di-: to look at, inspect	Huuarəz-: name of (one of?) two brothers
āfrinā- < ā + √frai/frī-: invite (as guest-friend)	iḍat-: here
āstuiti- f.: praise	kahrkāsa-: vulture
barəθrī- f.: bearer (of: + gen.), womb	kaiiaḍa-: magician(?)
bāzuš.aojah-: having/with his strength in his arms	kaiieiḍī-: female magician(?)
cašman- n.: eye	kamarəḍō.jan-: who smashes the heads (of the old
daēsaia- < √daēs/dis-: to show	gods)
daḥhu.paiti-: lord of the land	karan-: edge, border, end
diiāo- m.: heaven	kax ^v arəḍa-: magician(?)
duraē.karana-: having/with its edges in the distance	kax ^v arəiḍī-: female magician(?)
duraē.pāra-: whose borders are in the distance, with	kāiḍī-: female magician(?)
distant borders	kəhrpa-: in the form (of: + gen.)
dužāθra- n.: bad "breathing space"	maēzō < maēzant-, pres. participle of maēza-
əuuiḍuuah-: ignorant	maniiu.stāta-: stood in the world of thought
fra.srauuaiia-: recite, perform	maniiu.tāšta-: fashioned (by a carpenter) in the world
fra.šāiia- < √š(ii)ā mid-: to defecate	of thought
fra.šāimna- pres. participle of fra.šāiia- (see Lesson	marəza- < √marz-: to stroke
12)	maziiah-, comparative of mazānt-
frā.dərəsra-: visible from afar	mānaiia- < √man-: to resemble
frāiātaiia- < √yat-: to put down in one's place	niuuāēḍaiia-: to make known, announce, introduce
frāšnao-/frāšnu- < √nas/as-: to reach	(for the sacrifice to: + gen. or dat.)
frinā-/frin- < √fri-: to befriend, satisfy(?)	paḍ- (pāḍ-/bd-) m.: foot
gaociθra-: containing the seed of animals	pairi-: around (+ acc.)

paiti.jaiti- f.: ability to strike back	ṭbišiiant- (pres. partic.): someone inimical, opponent
paiti.paršti- f.: *study	θrisatəm: thirty
para (adv.): before, earlier	upa: at (of time) + acc.
parō: before, earlier than (+ gen.)	upabdi: at the foot of (a mountain)
Paršaṭ.gao: proper name; Having-spotted-cows	uśah- f.: dawn
pasca: after (+ gen.)	ušti- f.: wish
pouru.spaxšti- f.: ability to see much	°uuarəz- < varəz-: with ... invigorant
raoxšna-: light, bright	°uuərəz- < √varz-: maker (of)
rauuah- n.: wide, open space	uxta-, perf. part. of vac-: said, spoken
rəṇja- < √rang: to energize, quicken	vaēḍa (vaēda) = vaēθa < √vaēd/vid: I/he knows
sāstar-/sāθr- (irregular): commander, tyrant	vaēḍiia- n.: knowledge
skarəna-: round (circular)	vaṇda- < √vand mid.: to *honor
spānah- n.: life-giving knowledge (?)	vaṇhana- n.: garment, dress
spəṇtō.maniiauua-: belonging to the Life-giving Spirit	vaṇhudā- m.: giver of good things
sraoma(n)- n.: hearing	Vidaṭ.gao-: proper name, Finder-of-the-cow(s)
srauuah- n.: utterance; plur. also: renown, fame	viḍāraiia- < √dar: to hold up and apart, sustain
sruta- past participle < √srao: heard (see Lesson 12)	xšaiiamna- < xšaiia-: being in command, because one can
staxra-: harsh	xšudra- n.: semen
stəhrpaēsah-: star-studded	x ^v aēna-, see aiiah-
suka-: eyesight	x ^v afna-: sleep
suxra-: red (hot)	yasə = yō
šāiti- f.: happiness	yaṭciṭ: whatever, whenever, if
taēra-: mountain ridge	yaθa kaθaciṭ: however
tanu.məθra-: who stretches the poetic thought (between heaven and earth?) or who spins out the poetic thought?	yātu-/yāθβ-: sorcerer
tauruna-: young	zāuuar- n.: strength

LESSON 12

PHONOLOGY

Consonant alternations: velars and labials

The velars *k* and *g* were palatalized before *e* (> *a*), *i*, and *ī* 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 *š* and *ž*, 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:
		unvoiced	voiced		
√vak		<i>vāx-š, ux-ta-</i>	<i>vāγ-žibiš</i>	<i>vācim</i>	
√tank	<i>tak-aθra-</i>	<i>tax-ma-</i>		<i>tañc-išta-</i>	<i>tqš-iih-</i>
√ak	<i>ak-a-</i>			<i>ac-išta-</i>	<i>aš-iih-</i>
√aog	<i>aog-əmaide</i>	<i>aox-ta</i>		<i>aojaite</i>	
√aog	<i>aogarə</i>		<i>uγ-ra-</i>	<i>aoj-ah-</i>	
√draog		<i>drux-š, drux-ta-</i>	<i>draoγ-a-</i>	<i>druj-im</i>	<i>druž-a-</i>
√ap	<i>āp-ō</i>	<i>āf-š</i>	<i>aiβ-iš</i>		
√dab	<i>dapta</i>		<i>diβža-, daiuuiš</i>		
√ptar	<i>p^ata</i>	<i>f^əδrōi</i>			
	<i>p^at-a</i>	<i>piθ-re</i>	<i>f^əδ-rōi</i>		

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 ʔ (the sound found in some local pronunciations of English in words such as *battle*, pronounced *baʔel*). In Indo-Iranian these laryngeals contracted with a preceding vowel when they were followed by a consonant or were at the end of a word, but left a “hiatus” when they were between vowels. Later the hiatus disappeared and the vowels were contracted into one long vowel or a diphthong. This hiatus must still have been pronounced in Old Avestan times—even though the orthography does not show it—as two vowels with hiatus between them metrically count as two syllables.

An old laryngeal is also responsible for the alternation between *arə* and *arā* in some zero-grade forms. Thus we have *kərətə*- “done” < √kar, but *starətə*- < √starH (but *stərətə*- “stunned” < √star). We also see the effect of the original laryngeal in forms such as *darəya*- < *d̥r̥Hga-, as opposed to *drājah*- < *draHjah-.

NOUNS

Laryngeal stems

Schematically, the development of the masc. *ā*-stem *mazdā*- must have been as follows:

	early Indo-Iran.	late Indo-Iran.	Old Avestan	Young Avestan	Spelling
nom.	* <i>mazdaH-s</i>	> * <i>mazdās</i>	> * <i>mazdāh</i>	> * <i>mazdāh</i>	> <i>mazdā</i>
acc.	* <i>mazdaH-ŋ</i>	> * <i>mazda'am</i>	> * <i>mazda'am</i>	> * <i>mazdām</i>	> <i>mazdaqm</i>
gen.	* <i>mazdaH-as</i>	> * <i>mazda'as</i>	> * <i>mazda'ah</i>	> * <i>mazdāh</i>	> <i>mazdā</i>

raii-.

The *i*-stem *raii*- “wealth” has the following irregular forms, also caused by the presence of a laryngeal. No nom. forms are attested:

Sing.			
acc.	* <i>raHim</i>	> * <i>ra'im</i>	<i>raēm</i>
gen.	* <i>raHjah</i>	> * <i>rājah</i>	<i>rāiiō</i>
Plur.			
acc.	* <i>raHinš</i>	> * <i>ra'jš</i>	<i>raēš</i>
gen.	* <i>raHiām</i>	> * <i>rāiām</i>	<i>raiiqm</i>

Note: The gen. plur. has the common shortening of *ā* before *ii* (Lesson 16).

The masculine *ā*-stem *pañtā*-

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* > *θ*), but was lost between consonant.

In both Old Indic and Avestan the paradigm is completed by *n*-stem forms. YAv. also has a fem. *paθā*-.

	early Indo-Iran.	early Iranian	YAv.	<i>pañtan</i> -	<i>paθā</i> -
Sing.					
nom.	* <i>pantaH-s</i>	* <i>pantāh</i>	<i>pañtā</i>		
acc.	* <i>pantāH-ŋ</i>	* <i>panta'am</i>	<i>pañtqm</i>	<i>pañtānəm</i>	
gen.	* <i>pñtH-as</i>	* <i>paθah</i>	<i>paθō</i>		
Plur.					
nom.	* <i>pantaH-as</i>	* <i>panta'ah</i>	-	<i>pañtānō</i>	
acc.	* <i>pñtH-as</i>	* <i>paθah</i>	<i>paθō</i>		<i>paθā</i>
gen.	* <i>pñtH-ām</i>	* <i>paθām</i>	<i>paθqm</i>		

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”);

hāuuānān- < **hauana-Han-/hauana-Hn-*, the priest in charge of the pressing of the haoma (*hauuana-*):

Sing.			
nom.	<i>marəta</i>	<i>hazaŋha</i>	<i>hāuuana</i>
acc.	-	<i>hazaŋhanəm</i>	<i>hāuuānānəm</i>
gen.	<i>marəθnō</i>	-	<i>hāuanānō</i>
Plur.			
nom.	* <i>marətānō</i> (OAv.)	-	
gen.	-	<i>hazasnəm</i>	

Note: In principle, OAv. *marətānō* could be the gen. sing. < **marta-Hn-ah*, if the Yav. weak stem *marəθn-* is secondary.

Root nouns ending in laryngeals

The root nouns in *-ī* and *-ū* were also originally laryngeal stems. Examples: *ratufri-* “which satisfies the (ritual) models,” *yauuaēji-* “who/which lives for ever,” *yauuaēsū-* “who/which forever renews life,” *zauuanō.sū-* “who/which renews life when libated (to?)”:

	early Indo-Iran.	early Iranian	YAv.
Sing.			
nom.	* <i>jiH-š</i> , * <i>suH-š</i>	* <i>jīš</i> , * <i>sūš</i>	<i>jīš</i> , <i>suš</i>
acc.	* <i>jiH-ŋ</i> , * <i>suH-ŋ</i>	* <i>ji’am</i> , * <i>su’am</i>	<i>jim</i> , <i>sum</i>
gen.	* <i>jiH-as</i> , * <i>suH-as</i>	* <i>ji’ah</i> , * <i>su’ah</i>	-
Plur.			
nom.-acc.	* <i>jiH-ns</i> , * <i>suH-ns</i>	* <i>ji’ah</i> , * <i>su’ah</i>	<i>jiiō</i> , <i>suuō</i>
gen.	* <i>jiH-ām</i> , * <i>suH-ām</i>	* <i>ji’ām</i> , * <i>su’ām</i>	-
Dual			
nom.-acc.	* <i>priH-ā(u)</i>	* <i>friHā</i>	<i>friia</i>

The feminine *ā*-stem *ušā-*

The fem. *ā*-stem *ušā-* “dawn” also has nom. sing. in *-ā* and acc. sing. in *-qm*, like *mazdā-*. Other forms are made from an *ā*-stem *ušā-* and an *h*-stem *ušah-*.

Sing.		
nom.	<i>ušā</i>	
acc.	<i>ušqm</i>	<i>ušāŋhəm</i>
gen.	* <i>ušaiiā</i>	

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 irregularities.

Sing.			
nom.	<i>viš</i>	<i>paitiš</i>	-
acc.	-	<i>paitim</i>	-
gen.	-	-	<i>janiiaoš</i>
Plur.			
nom.	<i>vaiiō</i>	-	<i>janaiiō</i>
acc.	-	-	<i>jainiš</i>
gen.	<i>vaiiqm (vaiianqm)</i>	-	<i>jaininqm</i>

Notes:

No gen. sing. form of *paiti-* is attested but the dative form (Lesson 13) shows it is irregular. The compounds in *paiti-* (*dañhu.paiti-*, etc.) are regular *i*-stems.

The gen. sing. of *jaini-* is not certain. The mss. also have *janiioiš*. The form *janiiaoš* is similar to OInd. *patyus* < *pai-*, and so has been preferred here (after Pirart, 1993).

Irregular neuter *u*-stems

The neut. *u*-stems *āiiu-* “life(time),” *zānu-* “knee,” and *dāuru-* “tree” have alternating long and zero degrees of the stem corresponding to zero and full grade of the suffix vowel. *āiiu-* also has regular *u*-stem forms beside the ablauting ones. The zero grade of *zānu-* “knee” is *žnu-* or *(x)šnu-*, but no nom.-acc. or gen. forms are found.

	<i>āiiu-</i>	<i>dāuru-</i>	<i>zānu-</i>
Sing.			
nom.-acc.	<i>āiiu</i>	<i>dāuru</i>	-
gen.	<i>yaoš aiiaoš</i>	<i>draoš</i>	-

The *ṇk*-decension

There is a group of adjectives with stems ending in *ṇk* denoting directions (forward, backward, sideways, etc.).

In Avestan the nom. sing. of these stems has lost the original velar, that is, it does not survive as *x*, as in the other velar stems (*vāx-š*, etc.), and the ending is *-qš* < **-āṇ(k)š* [Cf. OInd. *-āñ*, e.g., *parāñ*.]

Aside from the nominative, the strong stem ends in *-āṇc-* and the weak stem in *-āc-*, sometimes abbreviated to *-ac-*. The long *ā* in these forms is not long ablaut grade, but the result of contraction after the loss of a laryngeal: **para-Hank-* > **para'ank-* > *parāṇk-*.

The only neuter form ends in *-āgəṭ*, which—it has been suggested—may not be directly from **-ākt*, but a way of writing *-āk* with a non-released final *-k* (like the final *-t*). This form is from **para'ak(t)* < **para-Hṇk(t)*.

Sing.			
nom.	<i>-qš, -iš; n. -āgəṭ</i>	<i>apqš, paiti.yqš, parqš, frqš, viš</i>	n. <i>parāgəṭ</i> f. <i>apašī-</i>
acc.	<i>-āncim</i>	<i>°niiāncim</i>	
Plur.			
nom.	<i>-āncō</i>	<i>niiāncō, haθrāncō</i>	

Notes:

The form *viš* (Lesson 5) may be for **viš*, as in the acc. plur. of *i*-stems.

In the fem. *apašī*, the *c* has apparently been palatalized before the *i*, more probably it has been introduced by analogy with gen.-dat. forms (unattested): **apašīiā*, **apašīiāi*, where it would be regular.

ADJECTIVES

The comparative and superlative

As in other Indo-European languages there are two different ways of forming the comparative and superlative of an adjective, a “regular” and an “irregular” one, compare English *long ~ longer ~ longest* versus *much ~ more ~ most*.

These two methods correspond to two Avestan kinds of comparatives and superlatives, one made with the suffixes *-tara-* and *-tama*, respectively, added to the positive form of the adjective and another with *-iiāh-* and *-išta-*, respectively, added to a different form of the adjective than the positive.

The comparative is discussed in Lesson 14.

The superlative

The superlative in *-tama-* is formed by attaching this ending to the stem of the adjective with appropriate *sandhi* before the ending *-tama-*. Adjectives with ablauting suffixes take the weak stem (cf. the comparatives, lesson 14).

Note that *a*-stems often take a special “composition form” in *-ō* (= 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 *-tama-*:

<i>baēšaziia-</i> “healing”	<i>baēšaziiō.tama-</i>
<i>hubaoiōi-</i> “fragrant”	<i>hubaoiōitama-</i>
<i>huδāh-</i> “giving good gifts”	<i>huδāstama-</i>
<i>yāskərət-</i> “competitive”	<i>yāskərəstama-</i>
<i>amauuant-</i> “forceful”	<i>amauuastama-</i>
<i>vərəθrauuant-</i> “resistant, valorous”	<i>vərəθrauuastama-</i>
<i>ašauuan-</i> “Orderly”	<i>ašauuastama-</i>
<i>vərəθrajan-</i> “victorious”	<i>vərəθrajastama-</i>

Note: *ašauuastama-* and *vərəθrajastama-* are analogical after *amauuastama-*, *vərəθrauuastama-*, etc.

2. Examples of superlatives in *-išta-*:

<i>aka-</i> “evil”	<i>acišta-</i>
<i>āsu-</i> “fast”	<i>āsišta-</i>
<i>pouru-</i> (< <i>*prH-u-</i>) “much”	<i>fraēšta-</i> (< <i>*praH-išta-</i>)
<i>vaḡhu-</i> “good” (< <i>*vahu-</i>)	<i>vahišta-</i>
<i>driyu-</i> “poor”	<i>draējišta-</i>
<i>masita-</i> “long”	<i>masišta-</i>
<i>mazānt-</i> “big”	<i>mazišta-</i>
<i>spənta-</i> “beneficial”	<i>spəništa-</i> (< <i>*span-išta-</i>)
<i>šiiāta-</i> “happy”	<i>šiiāišta-</i>

taxma- (< **tṛk-ma-*) “firm”

tañcišta-

namra- “soft, pliable”

namišta-

srira- (< **sriH-ra-*) “beautiful”

sraēšta- (< **sraiH-išta-*)

stura- (< **stHu-ra-*) “stout, strong”

stāuuišta- (< **staHu-išta-* or **stHaṽ-išta-*)

sura- (< **suH-ra-*) “rich in life-giving strength”

səuuišta- (< **saṽH-išta-*)

uyra- “strong”

aojišta-

bui-ri-

dbōišta-

Notes:

The form *xraθβišta-* “most intelligent” corresponds to *xratumañt-* “intelligent,” but is probably a “learned” form derived from the noun *xratu-*.

Forms with double suffix are also found: *draējištō.tāma-* “the most poorest.”

VERBS

Middle participles

The middle present participles have the ending *-ənna-* in the thematic, and *-āna-* (*-ana-*) in the athematic conjugations, e.g., athematic: *ṽmāna-* < *jan-/gn-* “smash,” *mruuāna-* < *mrāo-/mru-* “speak,” *aojāna-* < *aog-* “say,” *hunuuana-* < *hao-/hu-* “press (the haoma),” *daθāna-* < *daḍā-/daḍ-* “place,” thematic: *yazənna-*, *barənna-*.

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,” *daomna-* < *dauua-* “chatter (lies).”

Often the “regular” forms have been reintroduced in the *iia*-stems (*-imna-* ~ *-iiamna-*), and in the *aiia*-stems there seem to be no examples of the original forms (in **-aēmna-*); 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/śu:* *śuta-*.

2. Roots ending in long vowels: *√dā:* *dāta-*, *√stā:* *stāta-*.

II. Roots ending in consonants:

1. Roots ending in stops: *√vak:* *uxta-*, *√dab:* *dapta-*, *√band:* *basta-*.

2. Roots ending in sibilants and *h*: *√spas:* *spašta-*, *√varz:* *varšta-*, *√xʰah:* *xʰasta-*.

3. Roots ending in nasals: *√man:* *mata-*.

4. Roots ending in *r*: *√kar:* *kərata-*, *√star:* *stərata-*.

5. Roots ending in laryngeal: *dāta-* (< **daH-ta-*), *frita-* (< **frīta-*), *huta-* (< **hūta-*), *starata-* (< **stṛHta-*).

here, name of a holy prayer (Y.54.1)
 ā.bauua- < √bao: to lie upon
 āfsciθra-: containing the seed of water
 āi n. (only form): earth
 āiiu-/yao- n.: age, lifetime
 āpa-: watery, waterlogged
 āsišta-, superl. of āsu-
 āsna-: born as one's own
 āxšti- f.: peace
 āzāta-: high-born
 bāmīia-: luminous
 bitīia-: second
 caθruša-: one side of a square
 caθrušuua-: a fourth
 Cinuatō pəratu-: the ford of the Accountant (where the souls of the dead are judged by Rašnu with the scales and then sent up to Paradise or down to Hell)
 cisti- f.: insight, illumination(?)
 ciθra- n.: seed, brilliance
 daŋhao- f.: land
 darəyō.jiti- f.: longevity, long life
 dāuru-/drao- n.: tree
 dbōišta- < buiri-: most
 draējišta- superl. of driyu-: poorest
 draējištō.təma-: the "most poorest"
 draoya- (noun/adj.): deception, deceptive(?)
 drājah- n.: length
 druuatāt- f.: health
 Ǝrəθā < Ǝrəθī-(?): a deity
 Ǝrəzuuaitī-, fem. of Ǝrəzu-: upright, tall
 əuuitō.xarəða- < a-vi-ita-: from which the feces has not gone away
 fraēšta-, superl. of pouru-
 fraii- = frāii- < √aē/i: to go forth
 fraŋhəraza- < √harz: to release (semen)
 framita-: transformed
 fra.saxta-: passed away, come to the end of life
 fraša.vaxšiia-: perfect growth
 frauuaršta- < frauuəraziia-: to perform
 frauuaza- mid.: to drive/fly forth/forward
 frazaiṇti- f.: offspring
 frāii-, see fraii-
 frāṇk-, frāc-: forward, away (from + gen.)
 Gaiia- Marətān-: "life with the dead thing"(?), name of the first mortal proto-man
 Garō.nmāna- n.: house of song, Paradise
 haθra.jata-: smashed/struck down then and there
 haθra.taršta-: frightened then and there
 haθrāṇk-, haθrāṇc-: in one and the same direction
 hazaŋhan-/hazasn- m.: violent person, thug
 haṁ.vaiṇtī-: *harmonious
 hubaoiḍitəma-, superl. of hubaoiḍi-
 huḍāstəma-, superl. of huḍāh-

hukərəp- (cf. hukərəpta-): having/with a good (beautiful) shape
 hukərəptəma-, superl. of hukərəp-
 huuašta- < √ah: well-shot
 išiia-: (who/which is) to be sped along, speedy
 jaini- f.: woman
 karapan-/karafn-: "mumbler"; a kind of bad priests
 kāraiiā- < √kar: to till, sow
 mairiia-: villainess, bad woman
 maniiā- < √man mid.: to think
 marətān-/marəθn-: mortal
 masišta-: longest
 mata-, perf. part. of maniiā-: thought
 mazāṇt-: great
 mānaiiān, mānaiiān ahe yaθa: like
 mərəyənte < *mərənx-te (for *mərəng-de), 3rd sing. pres. mid. of mərəṇc-/mərəṇk- (see Lesson 16) < √mark mid.: to destroy
 mruta- < √mrao: spoken
 naēma- n.: a half, side
 Nairiia- Saŋha-, Nairiio.saŋha-: the heroic/divine announcement; messenger of the gods
 namra-: soft, pliable
 naṁišta-, superl. of namra-
 niiāṇk-, niiāṇc-, *nic-: downward
 nizəŋga-: reaching up on the leg (?)
 nmānō.paiti-: master of the home/house
 pairi.bauua- < √bao/bu: to be (lie) around, surround
 paiti.daiia-: overseer
 paiti.šmuxta-, past part. of *paiti.šmuṇca- < √maok/muk: to put on (shoes)
 paitita- < paiti- √i-: absolved
 paiti.yāṇk-, *paitic-: facing, straight toward
 paṇca: five
 paoiriio.ṭkaēša- usually plur.: the first *guides
 para.gəuruuāiiā- < √grab: to take up, receive
 para.irista- < para.iriθiia-: passed away
 parāṇk-, parāc-: away
 parō.katarštəma-: ?
 pitu- m.: meal
 raocah- n.: light
 raocah-: light (adj.)
 rasastāt-: *generosity(?)
 rāii- > rāē-
 rəŋjišta- superl. of rayu-: fleetest
 saociṇt-, pres. partic. of saoca < √saok: to burn, glow
 sciṇdaiia- < √skand/scand: to break
 stāuuišta-, superl. of stura-
 stərəta- < √star: stunned
 stura-: stout, strong
 šāišta-, superlative of šāta-: happiest
 taḍa: then, at that time
 taṇcišta-, superl. of taxma-

tašīiah-, comparative of taxma-
 tbaēšaŋ^vhaŋt-: full of hostility, hostile
 θβaxšišta- < √θβaxš: the most energetic
 θrāiīō: three
 θritīia-: third
 unā-: hole
 upa.šaē- < √šaē/ši: to dwell (among us)
 uskāt: up above
 uz.gəuruuāiia < √garβ/graß: to lift up
 vacah- n.: word, speech
 vaē-/vi-: bird
 vazəmma-, pres. partic. of vaza- mid.: driving
 vā ... vā: either ... or
 vācim bara-: lift up one's voice
 vārəyna-: name of a bird of prey, *falcon
 vāstra- n.: pasture, grass
 vāta-: wind
 viŋk-, vic-: aside(ward)
 vis.paiti-: master of the house
 vispō.x^vāθra-: full of good breathing space

xraoždišta-, superl. of xruždra-
 xraθβišta- < xratumaŋt-: most intelligent
 xruždra-: firm, hard
 x^vađāta-: made/placed by/for themselves(?)
 x^varəθō.bairīia-: food-bearing
 yao- < āiīu-
 yauua-: barley
 yauuaētāt- f.: eternity
 yāskərəstəma-, superl. of yāskərət-
 yāskərət- < yāh-: *competitive
 yāsta-, past part. < yāh: girded
 zaŋtu.paiti-: master of the tribe
 zaoθra- n. and zaoθrā-: libation
 zaranīiō.uruiixšna-: with braided (leather) straps of
 gold
 zānu-/žnu- n.: knee
 žnu- < zānu-

LESSON 13

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): *imāsa tē* “these your,” *yasə θβqm* “who you” < *yō* + *θβqm*; *aḡhāsa tanuuō* “of this body”; *usə.hištən* “they stood up” < *us* + *hištən*, *vīsa.baxtəm* “distributed by towns”;
4. between two spirants followed by *r*: *vaxədra*-, cf. *uxda*-;
5. between *v* or *uu* and *ii*: *vaiiemī* “I pursue” < **viāmi*; *gaēθāuuaiiō* = *gaēθābiiō*; *hāuuōiia* “left” (opposite of right), *hāuuaiiaca* (cf. fem. *haoiā*-); *māuuōiia* (cf. OAv *maibiiā*); *xšmāuuōiia* < OAv. *xšmaibiiā*, *driuuaiiāscā* < *driuuī*-. More commonly *uii* is simplified to *ui* (and *-auui-* > *-aoi-*);
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” (< *āp*-/*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*, *š*, 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* (< **é*) and *š* (< **s*) before *b* become *ž*: *s-b*, *š-b* > *žb*, and in *h*-stems final *h* is lost with modification of the preceding vowel: *-ah-b* > *-ōb*-, *-āb*-, 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.biiō* (*-adbiiō*).

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., *aiβiiō*.

In the velar stems we should expect some form from *-gb*- (*-γβ*- > *-uu*-?), but no such forms are attested; instead we find before endings beginning with *b* what look like nominative forms, e.g., *vāγžabiiō*, *vāγžibiiō*.

Labialization of *ərə*

Before *u* or *uu*, *ərə* becomes *əru* or *uru*, e.g., **nərəuuuiō* (dat.-abl. plur. of *nar*-) > *nəruuiō*, *nuruuiō*.

NOUNS

Dative

The dative ending in the sing. was **-ai*, which combined with the stem vowel of *a*- and *ā*-stems to form the ending *-āi*, but otherwise became *-ie*-, *-iie*-.

The original diphthong remained in sandhi as *-aē*°. In late manuscripts we sometimes find *-t*- instead of *-ē*-, that is, *-aiiatca* for *-aiiaēca*.

In the dative sing. of *ā*-stems an element *-aii*- is usually inserted before the ending, as in the genitive.

Only *gaēθā*- has the dative *gaēθiiāi* rather than **gaēθaiiāi*. This is no doubt due to the frequent expression *astuuaiθiiāi* *gaēθiiāi* < *astuuaiti*- *gaēθā*- “the world of living beings with bones.” In metrical texts *gaēθiiāi* usually counts three syllables.

Young Avestan has no form comparable to the Skt. thematic *-āya*. [Old Avestan, however, has **-āiā*, usually written *āi.ā*.]

The original ending *-iie* is only (apparently) preserved in the ending of the *ū*-stems: *-uiie*, but this is probably secondary from **-u₁iē < *-u₁ai*. It is more clearly seen in *h*-stems, which have the ending *-a₁he < *-ah₁iē*.

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 (**-tu₁ai > *-θu₁ai*) became *-θβe* prior to *-u₁ai* to **-u₁iē > -uiie*. In stems in *-hu-* the ending *-uē* combined with the preceding *-gh-* to form *-ŋ^hhe* (e.g., *aŋ^hhe*).

The ending of the dat. plur. is *-biiō* (*-biias*^o), before which the *a*-stems have the diphthong *aē*. After vowels this ending became *-βiiō* and *-uuiiō* (after *-a-*: *-aoiiō*), but these forms are found only rarely, having been replaced by the postconsonantic form *-biiō*.

The forms of the dative dual are obtained by replacing the ending *-biiō* by *-biia*, for which we sometimes find *-βe* or *-uue*, with *-e < -iia* (Lesson 4).

The only—apparent—exception is *bruuat.biiqm* in *a₁ntarāt naēmāt bruuat.biiqm* “from between the eyebrows” (V.8.41, etc.), of uncertain form and function, the expected word for “eyebrow” being simply **brū-*. Elsewhere *a₁ntarāt 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:

	<i>a</i> -stems	<i>ā</i> -stems			<i>ī</i> -stems
		m.	f.		
Sing.	<i>-āi</i>	<i>-āi</i>	<i>-aiiāi</i>		<i>-iiāi</i>
Plur.	<i>-aēibiiō</i>	-	<i>-ābiiō, -āuiiō, -āuuaiiō</i>		<i>-ibiiō</i>
Dual	<i>-aēibiia, -aēβe</i>	-	<i>-ābiia</i>		-
	<i>i</i> -stems	<i>u</i> -stems	<i>u</i> ² -stems	<i>ū</i> -stems	<i>ao</i> -stems
Sing.	<i>-ēe, -aiiaē^o</i>	<i>-aoe, -auuaē^o</i>	<i>-uue, -uuaē^o</i>	<i>-uiie, -uuaē^o</i>	<i>-aoe</i>
Plur.	<i>-ibiiō, -iβiiō</i>	<i>-ubiiō</i>	<i>-ubiiō</i>	<i>-ubiiō</i>	-
Dual	-	-	-	-	-

NOTE: As the dative plur. = ablative plur. (see Lesson 11), these paradigms include forms that are strictly speaking ablative.

Paradigms:

Vowel stems

	<i>a</i> -stems	<i>ā</i> -stems		<i>ī</i> -stems
	m., n.	m.	f.	f.
Sing.	<i>haomāi</i>	<i>mazdāi</i>	<i>daēnaiiāi</i>	<i>ašaoniiāi, vaŋhuiiāi, amauuaiθiiāi</i>
Plur.	<i>haomaēibiiō</i>		<i>daēnābiiō</i>	<i>ašaonibiiō, vaŋ^hhibiiō, amauuaitibiiō</i>
Dual	<i>zastaēibiia, gaošaēβe</i>		<i>vaθβābiia</i>	

Notes:

Forms with *-b- > -β- > -uu-* include: *gaēθāuuaiiō, vōiŋmāuiiō*.

The form *maniiāoibiias*^o must be a replacement for **manīa(u)ōiāh* (or sim.) < **manīauaiiūiāh*.

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	<i>i</i> -stems m., f.	<i>u</i> -stems m., f.	<i>pasu</i> -	<i>ao</i> -stems f.	m., f.
Sing.	<i>frauuāšē</i> , <i>frauuāšaiiāē</i> ^o	<i>zaŋtaoe</i> <i>zaŋtauuāē</i> ^o	-	<i>daŋhāoe</i>	<i>gāoe</i>
Plur.	<i>frauuāšibiiō</i>	<i>zaŋtubiiō</i>	-	<i>daŋhubiiō</i>	-
Dual	-	-	<i>pasubiia</i>	<i>bāzuβe</i>	-
	<i>u</i> ² -stems m.	<i>ū</i> -stems f.			
Sing.	<i>raθβe</i> <i>raθβāē</i> ^o	<i>tanuiie</i> <i>tanuuāē</i> ^o			
Plur.	<i>ratubiiō</i>	<i>tanubiiō</i>			
Dual	-	-			

Note: The only form with *-b-* > *-β* is *hinuiβiiō* “from the fetters(?)”

Irregular *i*- and *u*-stems

	<i>paiti</i> - m.	<i>āiiu</i> - n.	<i>zānu</i> -/ <i>žnu</i> - n.
Sing.	<i>paiθe</i> , <i>paiθiiaē</i> ^o	<i>yaoe</i> (<i>yauue</i>), <i>yauuāē</i> ^o	-
Plur.	-	-	<i>žnubiias</i> ^o

Note: The form *yauuāē*^o is found in the common formula *yauuāēca yauuāētātaēca* “for ever and eternity.”

***aē*-stems:**

	<i>haxaē</i> -	<i>xštāuuāē</i> -
Sing.	<i>hašē</i>	-
Plur.	-	<i>xštāuuuβiiō</i>

Notes:

hašē is from **hačjai*, cf. OInd. *sakhye*.

No dative forms (sing. or plur.) are attested of *kauuāē*.

Consonant-stems

	<i>vak</i> -/ <i>vac</i> -	<i>druj</i> -	<i>ap</i> -	<i>xšap</i> -	<i>vis</i> -	<i>tāt</i> -stems
Sing.	-	<i>druje</i>	<i>ape</i> , <i>apaē</i> ^o	<i>xšape</i>	<i>vise</i>	<i>uštātāite</i>
Plur.	<i>vāγžibiiō</i>	-	<i>aiβiiō</i>		<i>vižibiiō</i>	-
Dual	-	-	-		-	<i>hauruuatβiia</i>

Notes:

The dative of *ap*- is usually written *ape*, not “*aipe*.”

The dat. plur. *aiβiiō* has *β* < *b* < *bb* < *p-b*.

The form *vižibiiō* has the same kind of “combined” *i*-epenthesis and anaptyxis as *vāγžibiiō*.

The dual of *pād*- “foot” is *pādauiie* (thematic).

n-stems

	<i>an</i> -stems m.	<i>ān</i> -stems
Sing.	<i>urune</i> , <i>vərəθrayne</i>	<i>hāuuanāne</i>
Plur.	<i>uruuōibiiō</i> (Y.2.2)	-

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	<i>man</i> -stems		<i>uuan</i> -stems
	m.	n.	m.
Sing.	<i>Airiiamaine</i>	<i>haxmaine</i>	<i>aṣaone</i>
Plur.	<i>rasmaoiiō</i>	<i>dāmaibiiō, draomēbiiō</i>	<i>aṣauuabiiō, aṣāuuaoiiō</i>

r-stems

Sing.	<i>naire</i>	-	<i>dāθre, zaoθre</i>	<i>fədrōi, piθre</i>	<i>brāθre</i>	<i>āθre</i>
Plur.	<i>nərabiiō, nəruiiō,</i> <i>nuruiiō</i>	<i>stərabiiō</i>	-	<i>ptərabiiō</i>	-	-

Note the thematic forms of *apāxtar*- “northern” (dat. *apāxəðre*): *apāxtara, apāxtaraēibiiō, apāxəðraēibiiō*.

h-stems

Sing.	<i>manaḡhe</i>
Plur.	<i>raocēbiiō, qzaḡhibiiō</i>

Note: The form *qzaḡhibiiō* (*qzaḡhibiiō?*) < *qzah-* is formed like *vāḡzibiiō* (nom. **qzah* + *-ibiiō*).

ṇt-stems

	<i>ṇt</i> -stem adjectives	them. pres. parts.	<i>uuṇt</i> -stems	<i>maṇt</i> -stems
Sing.	<i>-aite</i>	<i>-ṇte</i>	<i>-uuaite</i>	<i>-maite</i>
Plur.	-	* <i>-ṇbiiō</i>	<i>-uuaṭbiiō</i>	<i>-maṭbiiō</i>
Dual	<i>-ṇbiia</i>		<i>-uuaṭbiia</i>	-

Paradigms:

	<i>ṇt</i> -stems	them. pres. parts.	<i>uuṇt</i> -stems	<i>maṇt</i> -stems
Sing.	<i>bəṛəzaite</i>	<i>barṇte</i>	<i>astuuaite</i>	<i>vohumaite</i>
Plur.	-	<i>ṭbiṣṭianbiiō</i>	<i>druuaṭbiiō</i>	<i>yātumaṭbiṣ</i>
Dual	<i>bəṛəzəṇbiia</i>	-	<i>cuuaṭbiia</i>	-

Note: The form *bəṛəzəṇbiia* has an irregular full grade [mss.: *bəṛəzəṇbiia* PPY (Mf1), PVS (K4), *bəṛəzəṇbiia* YS (H1, J6 °*zaṇnibiia*); *bəṛə.zanbiia* SY (J3); *bəṛəzəṇbiia* PPY (Mf4, Pt4), IPY (J2); *bəṛəzəṇtibiiia* PVS (Mf2)].

PRONOUNS

Dative

Personal pronouns:

	1st	2nd	3rd pers. = “this”
			masc., neut. fem.
Sing.	<i>māuuōiia, māuuaiia°</i>		<i>ahmāi</i> <i>aḡhāi</i>
encl.	<i>mē</i>	<i>tē</i>	<i>hē, šē</i>
Plur.	-	<i>yuṣmaoiiō, xšmāuuōiia</i>	
encl.	<i>nō</i>	<i>vō</i>	<i>aēibiiō</i> <i>ābiiō</i>

Note: *māuuōiia, māuuaiia°* are for **maβiā* and *yuṣmaoiiō, xšmāuuōiia* for (yu)*šmaβiā(h)*. – Note also *huuāuuōiia* < *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.	<i>auuāhmāi</i>	<i>auuāḡhāi</i>	<i>yahmāi</i>	* <i>yeḡhāi</i>
Plur.	<i>auuaēbiiō</i>	-	<i>yaēibiiō</i>	<i>yābiiō</i>

Notes:

Of the demonstrative pronoun *aēta-* only the fem. plur. is attested: *aētābiiō*.

For *auuaēibiiō* we sometimes find the erroneous form *auuāḡbiiō*.

The interrogative pronoun *ka-* “who, what?”:

	masc., neut.	fem.
Sing.	<i>kahmāi</i>	-
Plur.	<i>kaēibiiō</i>	-

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,” *hərəza-* “release,” etc.
2. Root with full grade: *cara-* “walk,” *bauua-* “become,” *maēza-* “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-*: *baxša-* “distribute” < √bag; stems in *-uua-*: *juua-* “live,” *fīaḡhuua-* “hail,” °*hauruua-* “guard”; expanded by *-aiia-*: *raēθβaiia-* (θβ- < -θuu-) “blend,” *tauruuāiia-* “overcome”; stem in *-da-*: only **xʷabda-* “to sleep” in *ni.xʷabdaīia-* and *auuaḡhabda-*.
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 *ā* just add *iia*: *paīdīia-* “lie,” *spasīia-* “look,” *maniīa-* “think,” *uxšīia-* “grow,” *buiḡiia-* “notice,” *mirīia-* “die”; *θrāiia-* “protect,” *daiia-* (< **dāiia-*) “to place, give.” To this class belong the passive forms in *iia*, derived from transitive verbs: *janiīa-*, *kiriīa-* “be done,” *bairīia-* “be carried.”
2. Denominative verbs (i.e., verbs derived from a noun): *aēnaḡha-* “to make sinful(?)” < *aēnah-* “sin, transgression,” *bišaziīa-* and *baēšaziīa-* “to heal” < *bišaz-* “doctor” *baēšaza-* “medicine,” *nəmašīia-* “to do homage” < *nəmah-* “homage,” etc.
3. Stems in *-aniīa*: *zaraniīa-* “to become angry,” *pərəsaniīa-* “to discuss,” probably secondary after *vīiāxmaniīa-* “to discuss, debate,” denominative of *vīiāxman-* “*verbal contest.”

C. Stems with *aiia* added to the root. All these stems are typically transitive.

1. A few stems in *-aiia-* are < *-āiia-* (which sometimes remains): *gəuruuāiia-* “grasp” (cf. Skt. *grbhāya-*), etc. Some of these verbs have alternate present stems in *nā* (*gərəβnā-*, Skt. *grbhñā-*).
2. Root with zero grade: *bərəjaiia-* “exalt(?)”, *saḡaiia-* “seem, appear” (< √sand), *zbaīia-* “invoke” (< *zbā*), etc.
3. Root with full grade: *daēsaiia-* “show,” *baḡdaiia-* “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:

jāmaīia- “make go” ← *jasā-*, *tācaīia-* “make flow” ← *taca-*, etc. A few are derived from roots with long *ā*: *rāzaiia-* “to straighten” and have no corresponding non-causative stem.

D. Stems with *sa* added to the root in the zero (or full) grade. This is a common type in Avestan (= OInd. verbs in *-ccha-*).

1. Root with zero grade: *jasā-* “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/šīia* added to the root in the full grade. This is the future tense (see Lesson 14): *naēšīia-* < √*naē*/ni “lead,” *vaxšīia-* < √*vak*/vac “speak,” etc. The form *bušīia-* < √*baō*/bu “become” is irregular.

F. Stem with *n* infix and *a* added to the root.

Some of these are old thematic formations: *kərənta-* “to cut” (< √*kart*), *hiŋca-* “to pour” (< √*haēc*/hic), etc.

Others are secondary formations of athematic verbs with *n* infix (see Lesson 16): *mərəŋca-* “to destroy” (< √*mark*), *viŋda-* “to find” (< √*vaēd*/vid), etc.

G. Stems with reduplication and *a* added to the root:

1. With simple reduplication: *hišta-* “stand” (< √*stā*), *hiṣta-* “sit” (< √*had*), *hišmara-* “remember” (< √*hmar*), etc. Some of these may have “conative” function: *titara-* “try to cross(?)”

2. With strong reduplication: *γžarə.γžara-* “rush (of waters),” *jaŋna-* “smash to smithereens.” Verbs of this type express repeated or forceful action (“intensives”).

H. Stems with reduplication and *ha/ša* 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: *zixšnāŋha-* “to wish to know” < √*xšnā*, *mimarəxša-* “to wish to destroy” (< √*mark*), *susruša-* “to wish to hear” (< √*srao*/sru), *sixša-* “to learn” (< **si(š)*xša- < √*sak*; cf. *sācaīia-* “to teach”), *diβža-* “seek to deceive” (< **di(d)*βža- < √*dab*).

Verbal adjectives in *-θa-*, *-θβa-*, and *-īia-*

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 *-θa-* (frequently *-ḍa-* by internal sandhi) or *-θβa-* (*-tuua-* by internal sandhi), the others have the suffix *-īia-*.

The adjectives in *-θa-* are similar to the past participles and are formed from the same stems: *uxḍa-* “to be spoken” < √*vak*/vac, *θraqḍa-* “to be satisfied” < √*tarp*/θrap, *friθa-* “to be invited, pleased” < √*fraē*/fri, *yuxθa-* “to be harnessed” < √*yaog*/yug. – The form from *drug-* “deceive” varies in the mss. between *draoxḍa-* and *druḍa-* “to be deceived, deceivable.”

The adjectives in *-θβa-* are made from roots in the full grade: *jaθβa-* “to be smashed, smashable,” *maθβa-* “(thought) to be thought,” *staoθβa-* “to be praised,” *vaxḍβa-* “(word) to be spoken,” *varštūua-*, *xšnaoθβa-* “to be made favorable,” *yašəθβa-* “to be sacrificed to, worthy of sac

The adjectives in *-īia-* are made from roots in the zero or full grade (like the present stems in *-īia-*). Some, presumably by analogy, are made from nouns: *bərəjīia-* “*praiseworthy,” *išīia-* “speedy,” *karšīia-* “that ought to be tilled, plowed,” *vairīia-* “well-deserved, worthy,” *zaoīia-*; *yesniia-* “worthy of sacrifice” (< *yasna-*), *vahmiīa-* “worthy of hymns” (< *vahma-*).

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:

• 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀
Arəduuī Surā Anāhitā yesniia aṇ'he astuuaitē vahmiia aṇ'he astuuaitē

“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 Surqm Anāhitqm yazamaide* “we sacrifice to Arəduuī Surā Anāhitā.”

Miθrō yō nōiṭ kahmāi aiβi.draoxδō [ms. F1]

𐬨𐬀𐬭𐬀𐬵𐬀 𐬵𐬀 𐬵𐬀𐬭𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀

“Miθra, who is not to be deceived by anybody.” (Yt.10.17)

• 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀
 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀

tāca vohū yazamaide yā antarastā yesniīāca vahmiīāca frāiiašəθβa naire ašaone

“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 auuaṇjhe “Come to me for (my) assistance!”

𐬵𐬀𐬭𐬀𐬵𐬀 𐬨𐬀 𐬀𐬵𐬀𐬭𐬀𐬵𐬀

• 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀

amāica θβā vərəθraγnāica 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)

• 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀

xšnumaine Ahurahe Mazdā Amašanqm Spəntanqm

“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:

yauuaēca yauuaētātāēca “For ever and eternity, for ever and ever.” 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀

θβarštāi zrune “Until (?) the set date.” (Yt.5.129)

𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀

5. The use of thematic dative endings for thematic genitive endings

Occasionally the thematic dative ending *-āi* is used instead of the genitive ending:

Θraētaonō jaṇta ažōiš dahākāi

𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀

“Θraētaona, smasher of the giant dragon.” (V.1.17)

• 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀 𐬰𐬀𐬭𐬀𐬵𐬀

zaota Ahurāi Mazdāi zaota amašanqm spəntanqm

“the priest of Ahura Mazdā, the priest of the life-giving Immortals.” (Yt.10.89)

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

aḏāitiia-: not according to the law	āsītō.gātu-: who has not lain on a bed
aēθriia-: student	āθrauuant-: containing a fire
aiβi, auui, aoi: to (+ acc.)	ā...yāsa- < √yā mid.: to invite
aiβiiāmātēma-, superl. of aiβiiāma- < aiβi-ama-:	āzi-: *competition (daēuuiic)
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
anumatē inf. of anu.maniia-	bušiiia-, fut. of bauua-
anu.maniia- < √man: to *help along with one's	cinah-/cinas-/ciš- (< *cjš-) < √caēš: to assign, refer
thought	(sth. to sth.)
anu.mrao- < √vak: to *help along with one's speech	darəzaiia- < √darz: to chain
anuuarštē inf. of anuuəraziia-	daiia- < *dāiia- < √dā: to place, give
anuuəraziia- < √varz: to *help along with one's	Dāitiia-, varḡhī- D°: the good Dāitiia "the lawful
actions	one," name of the river flowing through Airiiana-
anuxtē inf. of anu.mrao-	Vaējah-
aṇtarəstā-: standing/located in between (e.g., heaven	dāθra- n.: gift
and earth)	draoman- n.: *deception
apaiia- < √āp: to reach, obtain	fiiarḡha-: to hail (snow)
apaṇharštē, inf. of apaṇhəraza- < √harz: to remit,	fra.daēsaiia- < √daēs: to show
forgive	fra.maniia-: to *stay settled or to hope (?)
araθβiiia-: not according to the ritual models	frāda- (frāda-): to further
aršuuacastēma- < vacah-: speaking the straightest	frā...hunao- (hunua-) < √hao: to press forth
speech	frāiiašəθβa- < yaz: which should be sacrificed (to)
aršuxḏa-: straight-spoken	gaomauuant-: containing milk
aš.xrāxʷanutēma-: ?	gəreβnā-, grəβnā- = gəruuuiia-
ašəmaoya-: obscurantist, heretic (lit. someone who	γzarə.γzara-: to gurgle, rush (water)
obscures Order)	haḏō.zāta-: german (about siblings)
aṭciṭ: and then	harəθra-: watch, guard
auua.dāraiia-: keep, apply (one's ear [etc.] to)	°hauruua-: guardian
auuarḡhabda- < *xʷabda-: to sleep	haxman- n. < √hak: following, company
azāta-: unborn (= not yet born)	hācaiia- < √hak: to induce (to: + infinitive)
āffia-, pass. of āp-: to be reached	hāuuišta-: student
āfrasāṇha-, āfrasāṇʰaṇt- < *a-fra-: uninterrupted	hāuuōiia-, hāuuaiia-°, haoiia-: left (opposite of
ā.pərəsa-, apərəsa- < √pars/fras mid.: to consult with	right)
(+ dat.)	həraza- < √harz: to let loose, leave, let (through the

haoma filter) > to filter (the haoma)
 hiŋca- < √haēc/hic: to pour
 hišmara- < √hmar act.: to list, report
 Hitāspa-: name of a legendary figure
 huta-, past participle of hunao-
 huuəθβauuant-: containing good herds
 irista- < √raēθ/iriθ: to "depart," die
 irišiia- < √raēš/riš: to be harmed
 išarə: instantly
 jaŋna- < √jan/yn: to smash to pieces
 jahikā-: bad woman
 jāmaiia- < √gam/jam: to make go, chase
 jaθβa- < √gan/jan: which should be smashed
 kainikā-: young woman
 karša- < √kar: to till, plow
 karšiia- < karša-: that ought to be tilled, plowed
 kərənta- < √kart: to cut
 maišim < maišiia-: in the middle (of + gen.)
 mainiuuasah- > maniiuuasah-
 maniiuuasah-, maniiuuasah-, mainiuuasah-: whose
 place is in the world of thought
 maθβa- < √man: which should be thought
 mimarəxša- < √mark mid.: to wish to destroy
 muš f.: *mouse
 naēšiia-, fut. of naiia-: to lead
 naiia- < √naē/nī: to lead
 nāriuuant-: containing a wife
 nəmō < nəmah- n.: homage to! (+ dat. [gen.])
 nipātē, inf. of nipā- < √pā: to protect
 nišanharətē, inf. of ni...har- < √har: to watch, guard
 ništaia- < √stā: to order
 ništāta-, past part. of ništaia-
 pairi.dāraiia- < √dar: to keep away from
 paitiiaogəṭ.ṭbaēšahiia-: responding to the
 animosities (of sb.)
 paitiscaptē, inf. of *paitišcaṇb- < √skaṇb/scanb: to
 obstruct
 paitištātē, inf. of paitištā- < √stā: to withstand
 paititarətē, inf. < √tar: to overcome
 para.cinah-/cinas- < √caēš: to assign, refer (sth. to
 sth.)
 pərənāiiu-: adult
 pərəsaniia-: to discuss
 puθrauuant-: containing a son, sons
 raēθβaiia- < √raēθβ: to mingle
 ratumant-: containing (the word) ratu
 ratu.xšaθra-: whose command is according to/hails
 from(?) the models
 raθβiia-: according to the ritual models
 rāzaiia- < √rāz mid.: to straighten, arrange
 sācaiia- < √sak: to teach
 sixša- < √sak: to learn
 sraošiiā-: punishment
 staoma-: praise

staoman- n.: strength
 Staota Yesniia: name of an Avestan text, which
 probably comprises much of the Yasna
 staoθβa- < √stao: which should be praised
 stəraθβant-: paralyzing, stunning
 susruša- < √sru: to wish to hear
 šāiia- mid.: to be in peace
 tacat.āp(a)-: making the water flow
 tašan-: fashioner
 tərəsa-, pp. taršta- < √tars/θrah: to become afraid
 θβərəsa-, pp. θβaršta- < √θbars: to cut, set (date)
 θraṭṭa- < √θraṭ-: who should be satisfied
 θrima-: prosperity
 θrisatō.zəma- n.(?): 300 years
 upa.mrao-/mru- < √mrao/mru mid.: to invoke
 uxšiiat.uruuara-: making the plants grow
 uz.daḍa- < √dā: to set upvaṇhaθra-: dwelling place
 varəz- f.: invigorant
 varəza-: performance, cultivation
 varštuua- < √varz: which should be performed
 vaxəθβa- (vaxəθβa-) < √vak: which should be spoken
 vaxəθra- n.: speech organ
 vaxšiiia-, fut. of vac-
 vāstriia- fšuiiant-: cattle grazer (as well as) cattle
 tender, herdsman
 vāstriiāuuəraz-: cattle grazer
 vərəθraŋna- n.: victory
 viiāuuant-, f. viiāuuaitī-: shining
 viiāxman- n.: debate, verbal contest(?)
 viiāxmaniiia- < viiāxman-: to *debate
 viṇda- < √vaēd: to find
 visa- < √vaēs mid.: to declare oneself ready (for: +
 dat.; to do: + inf.)
 visə.baxta-: distributed by towns
 viθuš- < √vaēd: knowing
 vohumant-: containing (the word) vohu
 xšnaoθβa- < √xšnao: who should be satisfied
 xšnaoθra- n.: winning the favor/satisfaction (of)
 xšnāsa- < √xšnā/zān: to know
 xšnuman- n.: winning the favor (of), satisfaction
 (of)
 xšuuīd- m.: milk
 x'anuuant-: sunny, full of sun
 yaētustəma- √yat: who the most often has taken up
 his assigned position
 yāhu loc. plur. fem: in which
 yātu.manah-: a sorcerer's mind
 yātumant-: possessed by sorcerers
 yuxθa- < √yaog: which should be yoked, harnessed
 zaoiia- < √zbā or √zao: that ought to be invoked or
 libated to
 zaraniiia- < √zar: to be(come) angry
 zāta-: born
 zrazdāiti- f.: faith

LESSON 14

PHONOLOGY

Lengthening of *a* and shortening of *ā*.

Changes in vowel length that are found frequently throughout the corpus and therefore must be genuine linguistic features include shortening of *ā* > *a* and lengthening of *a* > *ā*, both in initial and internal position:

a is lengthened:

for rhythmic reasons (?) in initial syllable in:

āiia < **aiia* in the expression *āiia zāmā* “throughout this earth,” *ākārān-* < **akārān-* “did” (augmented form, see Lesson 19), *ārāitima* (= *ašimca*, P.39), *āfrasāḡha-*, *āfrasāḡhant-* < *a-fra-sāh-* “uninterrupted,” *āsītō.gātu-* < *a-sita-* “who has not lain on a bed”;

xštāuuaiiō vs. *xštūuīβiīō*;

after *ii* in *mašiiāka-* for **mašiiaka-* and *mašiiānqm* for **mašiiānqm*.

ā is shortened:

often before *ii*: *aiiaoš* < *āiiu-*, OInd. *āyu-*; *zaiia-*, OInd. *jāya-*;

probably before *uu* in *nauuāza-*, cf. OInd. *nāvājā-*;

sometimes in the middle participle in *-āna-* and other words in *-āna-*: *aojana-*, *stauuana-*, etc.; *gaoḡana-*;

in initial syllable when an enclitic is attached to the word: *apəmca* < *āpəm*; *haθrəmcit* < *hāθrəm* (N.91), *starasca* < *stārō*; *zauuarəca* < *zāuuarə* (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): *azinqm* from *āzī-* “fertile/pregnant (cow)” (FO.3h), *pazaḡhant-* “(broad-)chested” < **pāzah-* “chest,” *Spitāmō* but *Spitama*, *Spitamahe*; *Sauuaḡḡhe* but *Sāuuahḡḡe*; *aḡauuō* < *āḡu-*;

occasionally elsewhere: *apuθrā-* “having no sons” (V.3.24) or “pregnant” < **āpuθrā-* (V.15.5, 8).

Note: The first three changes are common also in eastern Middle Iranian (Sogdian and Khotanese).

ā becomes *āa* or *a* in the thematic ending of the ablative *-āṭ*, which becomes *-āaṭ* before enclitic *°ca* > *-āaṭca*, but (not consistently) *-aṭ* before the postposition *haca* > *-aṭ haca* (but always *ašāṭ haca*, and some others).

Consonant alternations: *š* ~ *rət*

The letter <š> 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 *rət*, but in the extant texts we only see remnants of this alternation, such as in *aša-* “Order” ~ *astuuat.ərəta-* “he through whom Order will have bones” (Vocabulary 3) and *ašim* “reward” ~ *ārāitima* (P.39), beside *ašimca*.

NOUNS

Ablative

The characteristic ending of the ablative singular is *-ṭ*, before which the stem vowel of the *a*-stems is lengthened to give *-āṭ*. This ending—with the preceding *-aii*—was also used by fem. *ā*-stems. There are no examples of abl. sing. of masc. *ā*-stems.

In the other declensions the ablative is obtained by substituting *-ṭ* for the original *-h* (*-s°*)/*-š* of the genitive, e.g., *bərəzaṭ-* “high”: *bərəzatō* (< *°-ta-h*) ⇒ *bərəzata-ṭ*; *gairi-* “mountain”: *garōi-š* ⇒ *garōi-ṭ*; *barəsman-* “barsom”: **barəsman-h* (> *barəsmq*) ⇒ **barsman-t* > *barəsmən*; *nar-* “man”: **nṭ-š* (> *narš*) ⇒

LESSON 14

**ñt-t* (> *nərə-t*).

Sometimes we find *-a* added to the ending (*-āda*, *-āēda*?, *-māda*) with the specific meaning “all the way to, up to and including(?), throughout”: *xšaθrāda* “throughout (Yima’s) reign,” *paitiš.x^varənāda* “up to and including the jaw(?),” *drujō vaēsmāda* “(all the way) to the entrance hall (*vaēsman-*) of the Lie” (Yt.10.86). Forms in *-āēda* are less certain (perhaps **aiβišītaēdaca* and **upašītaēdaca* in Yt.19.6 < °*šiti-*, but *āxšaēda* in V.3.1 may be a verbal form < *ā-stā-*).

[The ablative singular was originally identical with the genitive in all declensions except the *a*-declension. In Young Avestan, however, there are no certain examples of genitive forms used as ablative.]

The ablative plural and dual are identical with the dative plural and dual.

The endings of the sing. are:

	<i>a</i> -stems	<i>ā</i> -stems f.	<i>ī</i> -stems		
Sing.	<i>-āṭ, -āda</i>	<i>-aiiāṭ</i>	<i>-iiāṭ</i>		
	<i>i</i> -stems	<i>u</i> -stems	<i>au</i> -stems	<i>u</i> ² - and <i>ū</i> -stems	cons.-stems
Sing.	<i>-ōiṭ, [-āēda?]</i>	<i>-aoṭ</i>	<i>-aoṭ</i>	<i>-uuat (-βat)</i>	<i>-at, -ṭ</i>

Vowel stems

	<i>a</i> -stems	<i>ā</i> -stems f.	<i>ī</i> -stems f.		
Sing.	<i>haomāṭ</i>	<i>daēnaiiāṭ</i>	<i>ašaoniiāṭ, vaṇhuiiāṭ, amauuaiθiiāṭ</i>		
	<i>i</i> -stems	<i>u</i> -stems	<i>ao</i> -stems	<i>u</i> ² stems	<i>ū</i> -stems
Sing.	<i>frauuašōiṭ</i>	<i>zantaot</i>	<i>gaot, daḡhaoṭ</i>	<i>raθβat</i>	<i>tanuuat</i>

Notes:

The masc. *pañtā-* has the thematized abl. sing. *pañtat*.

The *ā*-stem *haēnā-* has dat.-abl. plur. *haēnābiiō* in Yt.10.93 in anticipation of the following *draomābiiō* < *draoman-* “deception.”

The fem. *ušā-* has abl. sing. *ušaiiāṭ*.

The *āē*-stem *Rayaē-/Raji-* has the abl. sing. *Rajōiṭ* (Y.19.18).

The form *ziiānaiiāēca* in Y.12.2 may be for *ziiānaiiaṭca* (cf. *auuatbiiō* for *auuaēibiiō*, lesson 13), instead of *ziiānōiṭca*(?).

Consonant stems

	<i>druj-</i>	<i>ap-</i>	<i>xšap-</i>	<i>zam-</i>	<i>vis-</i>	<i>tāt</i> -stems
Sing.	<i>drujaṭ</i>	<i>apaṭ (āpaṭ)</i>	<i>xšapaṭ</i>	<i>zamaṭ, zāmāda</i>	<i>visaṭ</i>	<i>iriθiiqstātāt</i>

Notes:

The thematic ablative *zāmāda* (or *paiti zāmāda*) is used in the meaning of “throughout the earth, all over the earth.” There are no examples of abl. forms of *ziiam-*.

n-stems

	° <i>jan-/°γm-</i>	<i>asan-</i>	<i>xšapan-</i>	<i>marətān-</i>
Sing.	° <i>γmat</i>	<i>ašnāat°</i>	<i>xšafnāat°</i>	<i>marəθnat</i>
	<i>uuan</i> -stems		<i>man</i> -stems:	
Sing.	<i>ašaonaṭ</i>	<i>yunaṭ</i>	<i>cašmanaṭ</i>	<i>barəsmən, vaēsmāda</i>

nt-stems

Sing. *druuataṭ* *tbišiiantaṭ*

r-stems

Sing. *āθraṭ* *nəraṭ*

h-stems

Sing. *mananḥaṭ* *daḍuuah-
daθušaṭ*

Note: The abl. sing. of *nāh*- “nose” is *nāḥanaṭ* (*haca*), cf. gen. sing. *āḥhānō* < *āh*- “mouth.”

iih-stems

Comparatives in *-iih* are declined like regular *h*-stem, with long stem only in the nom. sing. masc. and nom.-acc. plur. neut. Not all forms are attested. Examples (*maziih*- “greater,” *frāiih*- “more (numerous),” *āsiih*- “faster”):

	m.	n.
Sing.		
nom.	<i>maziiā</i>	<i>maziiō</i>
acc.	<i>maziiāḥam</i>	
dat.	<i>maziiāḥhe</i>	
Plur.		
nom.-acc.	<i>maziiāḥō</i>	<i>maziiā</i>
gen.	<i>maziiāḥam</i>	
dat.-abl.	<i>frāiiābiiō</i>	
Dual		
nom.-acc.	<i>āsiiāḥa</i>	

ADJECTIVES

Feminine of *h*-stems

The feminine of *h*-stem adjectives is formed by adding *-ī-* to the (weak) stem, e.g.: *yātumanahī-*; *maziiehī* < **maziiāhī-*, but *vahehī-* < **vahiiāhī-*; *daḍuši-* < *daḍuuah-/daḍuš-* (perfect participles, see Lesson 20).

The comparative

Comparatives are made with the suffixes *-tara-* or *-iih-* (< *-īah-*). These two kinds of comparative correspond to the two kinds of superlative in *-tāma-* 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 *-iih-* 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):

<i>amauuant-</i> “forceful”	<i>amauuastara-</i>	<i>amauuastāma-</i>
<i>baēšaziiā-</i> “healing”	<i>baēšaziiō.tara-</i>	<i>baēšaziiō.tāma-</i>
<i>hubaoiḍi-</i> “fragrant”	<i>hubaoiḍitara-</i>	<i>hubaoiḍitāma-</i>

<i>huiiašta</i> - “well sacrificed to”	<i>huiiaštatarā-</i>	
<i>vərəθrajan</i> - “victorious”	<i>vərəθrajaštara-</i>	<i>vərəθrajaštama-</i>
<i>yāskərət</i> - “competitive”	<i>yāskərəstara-</i>	<i>yāskərəstama-</i>

2. Examples of comparatives in *-iih-*:

<i>aka</i> - “evil”	<i>ašiih-</i> (< *ač- <i>īah</i> -)	<i>acišta-</i>
<i>āsu</i> - “fast”	<i>āsiiah-</i>	<i>āsišta-</i>
<i>pouru</i> - “much” (< *p _r <i>H-u</i> -)	<i>frāiih-</i> (< *pra <i>H-īah</i> -)	<i>frāēšta-</i> (< *pra <i>H-išta</i> -)
<i>vaŋhu</i> - “good”	<i>vahiih-</i> , <i>vaŋhah-</i>	<i>vahišta-</i>
<i>masita</i> - “long”	<i>masiih-</i>	<i>masišta-</i>
<i>mazānt</i> - “big”	<i>maziih-</i>	<i>mazišta-</i>
<i>spənta</i> - “beneficial”	<i>spaniih-</i>	<i>spōništa-</i>
<i>taxma</i> - “firm” (< *t _n - <i>k-ma</i> -)	<i>tāšiih-</i> (< *tanč- <i>īah</i> -)	<i>taŋcišta-</i>
<i>srira</i> - “beautiful” (< *sri <i>H-ra</i> -)	<i>sraiih-</i> (< *srai <i>H-īah</i> -)	<i>sraēšta-</i> (< *srai <i>H-išta</i> -)
<i>stura</i> - “stout, strong” (< *st <i>Hu-ra</i> -)	<i>staoiih-</i> (< *st <i>Hau-īah</i> -?)	<i>stāuuišta-</i> (< *sta <i>Hu-išta</i> -)
<i>uŋra</i> - “strong”	<i>aojiih-</i>	<i>aojišta-</i>
<i>bui-ri</i> - “plentiful” (< *dbu <i>H-ri</i> -)	<i>baoyiih-</i> (< *dbau <i>H-īah</i> -)	<i>dbōišta-</i> (< *dbau <i>īišta</i> - < *dbau <i>H-išta</i> -)

PRONOUNS

Pronouns in the ablative

Personal pronouns:

	1st	2nd	3rd pers. = “this”	
			masc., neut.	fem.
Sing.	<i>maŋ</i>	<i>θβaŋ</i>	<i>ahmāŋ</i> , <i>ahmaŋ</i>	<i>aŋhāŋ</i>
Plur.	<i>ahmaŋ</i>	<i>yušmaŋ</i> , <i>xšmaŋ</i>	<i>aēibiiō</i>	<i>ābiiō</i>

The demonstrative pronoun *ima*- “this” = 3rd pers.

The demonstrative pronoun *auua*- “that”:

	masc., neut.	fem.
Sing.	<i>auuahmāŋ</i>	<i>auuaŋhāŋ</i>
Plur.	<i>auuaēbiiō</i>	<i>yaēibiiō</i>

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

	masc., neut.	fem.
Sing.	<i>yahmāŋ</i>	<i>yefhāŋ</i>
Plur.	<i>yābiiō</i>	

The interrogative pronoun *ka*- “who, what?”:

	masc., neut.	fem.
Sing.	-	-
Plur.	<i>kaēibiiō</i>	-

2. The ablative expresses comparison “than”

• ասնադաճա ապադաճա շամադաճա զադաճա հոսանքաճա • ասնադաճա ապադաճա շամադաճա զադաճա հոսանքաճա
 • ասնադաճա ապադաճա շամադաճա զադաճա հոսանքաճա • ասնադաճա ապադաճա շամադաճա զադաճա հոսանքաճա

**auua dāmqn yazamaide yā hən̄ti paoiriiō.dāta paoiriiō.fraθbaršta*

asnāaṭca apāaṭca zāmāaṭca uruuaraiiāaṭca gaotca huḍāṅhaṭ

“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 *aniiā-*, “other than”:

aniiō ahmāṭ “other than he (who)”

• ասնադաճա ապադաճա

aniiō θbaṭ yaṭ Zaraθuštrāṭ “Other than you, Zarathustra.” (V.2.2)

• ասնադաճա ապադաճա • ասնադաճա ապադաճա

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):

θbaēšāṭ frā.nəmaite “He yields before hostility”

• ասնադաճա ապադաճա • ասնադաճա ապադաճա

Note the double ablative of person and thing in:

θbaēšāṭ parō daēuuaēibiō

• ասնադաճա ապադաճա • ասնադաճա ապադաճա

“before the hostility (coming) from the *daēuua*” (Y.57.18)

• ասնադաճա ապադաճա • ասնադաճա ապադաճա • ասնադաճա ապադաճա

nipātū pairi daēuuaāaṭcā ṭbaēšāṅhaṭ mašiiāaṭcā

“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:

• ասնադաճա ապադաճա • ասնադաճա ապադաճա • ասնադաճա ապադաճա

yaṭ kəranaot aṅhe xšaθrāḍa amaršanta pasu vira

“Who made throughout his reign animals and men indestructible.” (Y.9.4)

• ասնադաճա ապադաճա • ասնադաճա ապադաճա • ասնադաճա ապադաճա

asnāaṭca xšafnāaṭca tātā āpō auua.barəṇte

“Day and night the falling waters pour down.” (Yt.5.15)

zāmāḍa uzuxšiiēiṇti uruuarā

• ասնադաճա ապադաճա • ասնադաճա ապադաճա • ասնադաճա ապադաճա

“Plants grow up all over the earth.” (Yt.13.10)

5. The ablative with pre-/postpositions

The ablative is used with the pre-/postpositions *aḍairi* “(just) under,” *ā* 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):

.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.
 .𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.
 .𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.
 .𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.𐬀𐬵𐬀𐬭𐬀.
 (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

aḍairi prepos.: under (+ abl.)	barəzah- n.: height, high mountain
aīβišiti- f.: settlement(?)	caθru.ratu-: having/with four <i>ratus</i>
aīβi.vaēḍaiia- < √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 lost their will (?)	draojišta-, superl. of druuañt-
aojiih-, comp. of uγra-	druuəθii- fem. forms of druuañt-
apāxtar-/apāxədr- (apāxtara-, apāxədra-) < apāñk-: northern	dunman- n.: clouds
auruuaθa-: who does not abide by the deals/agreements (between gods and men)	duraē.uruuāesa-: the turns of which are in the distance
auua.bara < √bar mid.: to pour down	frakərəsta-, past participle of fra.kərənta-
āḍu- m.: grain	framən.nara-: *encouraging the men, *giving back hope (??)
āfənta-: *road	framən.narō.vira-: *encouraging the men (and) servants(?), *giving them back their hope (??)
āhiti- f.: pollution	fra.stairiia- < fra.stərənao- < √star: which is to be spread out
ārəiti- = ašj-	frastərəta- < fra.stərənao- < √star: spread out
āsiih-, compar. of āsu-	fraθβaršta- < fraθβərəsa- < √θbars: fashion forth
āsītō.gātu- < *a-sita-: who has not lain on a bed	*frā.nəma- < √nam mid.: to yield (before: parō + abl.)
āxštaēḍa < āxšti- f.: *in harmony (with: instr.)	frāšmō.dāiti- f.: sunset
[Air.Wb.]	gaoḍana- n.: udder, milk pail(?)
āzī-: fertile/pregnant (cow)	hazah- n.: violence, violent act
baēuuān- n.: 10,000	hām.hišta- < √stā mid.: to stand (together), gather
bayō.baxta-: assigned by the assigner (?)	
baoiiah- < buiri-: more (abundant)	

framən.nara-: *encouraging the men, *giving back hope (??)	Satauuāēsa-: name of a star
framən.narō.vira-: *encouraging the men (and) servants(?), *giving them back their hope (??)	sāuuaiia- < √sao: to make swell (with the juices of life), revitalize
fra.stairiia- < fra.stərənao- < √star: which is to be spread out	spaniiah-, comp. spənta-
frastərəta- < fra.stərənao- < √star: spread out	sraēšīia-, fut. of sirinao- < √sraē: to mix
fraθβaršta- < fraθβərəsa- < √θβars: fashion forth	sraiiiah-, comp. of srira-
*frā.nəma- < √nam mid.: to yield (before: parō + abl.)	staoiiah-, comp. of stura-
frāšmō.dāiti- f.: sunset	šiti- f.: dwelling place
gaoḍana- n.: udder, milk pail(?)	taṭ adv.: then, there
hazah- n.: violence, violent act	tāiia-: theft; cf. tāiiu- “thief”
ham.hišta- < √stā mid.: to stand (together), gather (intr.)	tāta-: falling; epithet of the heavenly waters
ham.varəiti- f.: *valor	təmah- neut.: darkness
huiiašta-, comp. huiiaštata-: well sacrificed to	tuiriia-: fourth
huška-: dry	ṭbaēšah- adj.: hostile
iriθiiaštāt-: (the fact of) dying, mortality	θbaēša-: fear, terror
isāna- pres. part. of isa-: ruling	θβāša-: the firmament; lit. the fast one [OInd. tvarita- “fast”]
kaiia < ka-	θβōrəštar- (Gathic word): (divine) carpenter
maḍəma-: middle	θrisata.gāiia-: a distance of thirty steps
maiḍiia-: intoxicating beverage	upašiti- f.: dwelling place(?)
masiiah-, compar. of masita-: longer	upauuaza- < √vaz mid.: to fly (up/down) to
māiiauuant- < māiia-: rich in creative magic(?)	uruuāθra-: fine, delicate
miiazda-: ritual meal	Us.həṇḍauua-: name of a mountain
miiezdin-: (possessing, preparing) ritual meals/offerings	us.stao-: to remove someone (gen.) from something (abl.) through praise of it(?); see Syntax.
nāh-: nose	uz.bara- < √bar mid.: ride up, rise
nāmōniš, instr. for nom.-acc. plur. of nāman- + adj. fem. plur.	uzuxšīia- < √vaxš: grow up
nipā- < √pā: to protect	ušā- = ušah- f.
pairi.fra.məṛəza < √marz: to wipe clean all around	vaēḍa-: possession
pairiuuāra-: surrounding protection; enclosure, fence	vaēsman- n.: entrance hall
paitiš.xʷarəna- (sing., dual.): cheeks, jaws(?)	vahiiiah-, vaḡhah-, comp. of vaḡhu-
paitizanta-, past part. of paiti.zān- < √zān/xšnā: to recognize	vaiiauuant-: *possessing birds(?)
paouruua.naēma-: the front half/side	vaḡha-, future of vana- “win”
parō.arəjastara- < arəjah-: much more valuable	vaḡhah-, comp. of vaḡhu-
paršta-: back, protection	varəniia-: *greedy; epithet of a kind of daēuuas
pata- < √pat: to fall, daēuuic for movement	vaxša-: sunrise, lit. blazing up(?)
Pārəṇdi-; goddess of Plenty	visasta (corrupt form, cf. viṣastəma-): twenty
pazaṇʰant- < *pāzah-: (broad-)chested	vispō.mahrka-: all destruction
Puitika-: name of a sea	vitara.əzahīia-: ability to overcome straits
puxḍa-: fifth	vitara.ṭbaēšahiia-: ability to overcome hostilities
raēkō adv.(?): exiled	viuuāpa-: devastation
Rayaē-/Raji-: Rayā (a city)	xʷarəiti- f.: consumption (of)
raoca- < √raok: to shine, blaze	yaona-: way
rao.raθa- < rauua- + raθa-: with fast chariot(s)	yaoḷḍiia-: which should be purified
	yašta-, past participle of yaza-
	zaiia- < √zan mid.: to be born
	zaḡhiia-, future of zaiia- “be born”
	zizi.yuš- act. perf. part. < √ziiā(?): *destructive

LESSON 15

WORD FORMATION

We have already seen numerous examples of nouns and adjectives derived from other nouns and adjectives by various means, mainly by suffixes, prefixes, or composition. Here a systematic list of the most common suffixes and their functions is given.

Nouns

- ah-: This common suffix makes nouns from verbal roots: *man-* “to think” > *manah-* “thought,” *vas-* “to wish” > *vasah-* “a wish.”
- ana-: This suffix is commonly used to make nouns from verbs, occasionally from adjectives: *hanjam-* “come together” > *hanjamana-* “a gathering,” *vah-* “dress, don” > *vaḡhana-* “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 *masāna-*, *vaḡhāna-*, *sraiiāna-* “greatness, goodness, beauty” (< *masita-*, *vaḡhu-*, *sraira-*).
- ka-, -kā-: This suffix, which became extremely productive in later Iranian languages (as in Sanskrit), is relatively rare in Avestan: *jainī-* “woman” > *jainikā-*, *mašīia-* “man” > *mašīiāka-*, *nāiri-* “woman” > *nāirikā-*.
- na-: This suffix makes nouns from verb roots: *yaz-* “to sacrifice” > *yasna-* “a sacrifice,” *fras-* “ask” > *frašna-* “question,” *xʷap-* “to sleep” > *xʷafna-* “a sleep.”
- ta- m.: This suffix makes (learned?) neuter abstract nouns from adjectives: *yesniia-* “worthy of (receiving) sacrifices” > *yesniata-*, *ašauuan-* > *ašauuasta-*, 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” > *baratar-* (< **bartár-*) “carrier,” *bar-* (mid.) “to ride” > *bāšar-* (< **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” > *yauuaēitāt-* “eternity.”
- ti- f.: This extremely common suffix makes action nouns from verb roots (weak stem): *stu-* “to praise” > *stuiti-* “praising,” *ci-* “to make one’s mark, be brilliant(?)” > *cisti-* “insight, illumination”(?).
- θβa- n.: This suffix makes nouns from a few nouns and adjectives: *aḡhu-* *ratu-* > *aḡhuθβa-* *ratuθβa-* “ahu-ship, ratu-ship,” *vaḡhu-* “good” > *vaḡhuθβa-* “goodness.”
- θra-, -θrā-: These suffixes usually make nouns denoting tools (occasionally products) from verb roots: *vah-* > *vastra-*, *vak-* > *vaxəδra-*, *vaz-* > *važdra-*, *zao-* > *zaoθra-*, *zaoθrā-*, *az-* > *aštrā-*.
- θā-: This rare suffix makes nouns from verb roots: *gā-* > *gāθā-*, *ci-* > *ciθā-*.

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-* > *maniiuua-*, **Naru-* > *Narauua-* “son/descendant of Naru.” Some words take *vridhhi*: *kauui-* > *kāuuaiia-*; *huzantū-* “of good tribe” > *haozqθβa-* “being of good tribe,” *husrauuaḡ-* “having good fame” > *haozrauuaḡha-* “good fame.”
- aēna-, f. -aēinī-: This suffix is used to make adjectives of nouns denoting material: *aiiaḡ-* “bronze” > *aiiaḡhaēna-* “(made) of bronze,” **baβra-* “beaver” > *baβraēna-* “(made) of beaver-skin,” *ərazata-* “silver” > *ərazataēna-* “(made) of silver.”
- āna-, -āni-: These suffixes denote “son/descendant of”: *Jāmāspa-* > *Jāmāspana-*, **Āθβiia-* > *Āθβiiani-*.

- i-: This suffix makes adjectives from nouns, among them patronyms: *Zaraθuštra-* > *zaraθuštri-*. It is usually accompanied by *vridhhi* of the first syllable: *ahura-* > *āhuiri-* “belonging to Ahura (Mazdā),” *hauuana-* “haoma pressing” > *hāuuani-* “(time of day) pertaining to the haoma pressing,” *vərəθrayna-* “victory, god of victory” > *vāreθrayni-* “victorious,” *mazdaiiasna-* > (*dānā-*) *māzdaiiasni-* (*māzdaiiesni-*) “the *daēnā* of the Mazdaiiasnians.”
- ina-: This suffix makes adjectives of a few nouns: *vacah-* > *vacahina-*, *maēša-* “sheep, widder,” *maēši-* “ewe” > *maēšina-*. — Note especially adjectives from nouns denoting time divisions: *ham-* “summer” > *hāmīna-*, *rapiθβā-* “noon” > *rapiθβina-*, *uśah-* “dawn” > *uśahina-*, *uzaiiara-* “afternoon” > *uzaiieirina-*; but *zaiiana-* “of winter.”
- ta-: This suffix makes adjectives from a few nouns: *hukərəp-* > *hukərəpta-*, **p^htarə* “wing” > *patarəta-* “winged.”
- θa-: This suffix makes verbal adjectives (Lesson 14).
- θβa- (-*tuua-* after sibilant): This suffix makes verbal adjectives (Lesson 13).
- θβant- (-*tuuant-* after sibilant) < -*t-uuant-*, see -*uuant-*.
- θiia-: This suffix makes adjectives from prepositions: *aiβi* > *aiβiθiia-*, *pasca* > *pascqθiia-*.
- uuan- m.: This is a rare suffix: *ašāuuuan-* “sustainer of Order, Orderly” < *aša-* (fem. *ašaonī-* and *ašāuuairī-*; before suffixes, *ašāuuuan-* has weak stem *ašāuuat-*, e.g., *ašāuuas-ta-*); *āθrauuan-* (weak stem *aθaurun-*), title of a priest.
- uuant-/mañt- (after *u*): These common suffixes make adjectives from nouns meaning “equipped with, containing”: *drug-* > *druuant-*, *xratu-* > *xratumañt-*. With preceding -*t-*: *star-* “to stun” *stərəθβant-* “stunning, paralyzing,” *para.pat-* “fly away” > *para.patθβant-* “flying far away.”
- iia-: This common suffix makes descriptive adjectives from nouns: *haoma-* > *haomiia-* “related to the haoma,” *xšaθra-* “command, power,” > *xšaθriia-* “commanding,” *ratu-* > *raθβiia-* “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): *uyra-* “strong” ~ *aojiia-*, *aojišta-*; *tiyra-* “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 -*biš*, except in *a-* stems, which have the ending -*āiš*.

In the *ā*-declension the element -*aii-* is again inserted before the ending in the sing.

The modifications in connection with the plural ending -*biš* are the same as in the dative-ablative.

Note that, in Young Avestan, the instrumental plural commonly takes the ablative-dative ending -*biiō* instead of the genuine instrumental endings!

Paradigms:

Vowel stems

	<i>a</i> -stems	<i>ā</i> -stems	<i>ī</i> -stems	<i>i</i> -stems
	m., n.	f.		
Sing.	<i>haoma</i>	<i>daēnaiia</i>	<i>vaṇhuiia</i>	<i>paiti</i>
Plur.	<i>haomāiš</i>	<i>daēnābiš</i>	<i>vaṇ^hhibiš</i>	-

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	<i>u</i> -stems	<i>u</i> ² -stems	<i>ū</i> -stems
Sing.	<i>vohu</i>	<i>xraθβa</i>	<i>hizuua</i>
Plur.	<i>auuaŋ^vhiš, vaŋhuš, yātuš</i>		<i>hizubiš</i>

Notes:

The instr. sing. of nouns and adjectives in *-iia-* should become *-ie*, which is probably seen in *x^vaēpaiθe* (mostly corrupted in the mss.) < *x^vaēpaiθiia-* “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. *ā*-stem *paŋtā-* has instr. sing. *paθa*.

In Avestan only *-āiš* is attested as instr. plur. ending of *a*-stem nouns. There is no ending corresponding to OPers. *-aibiš* and Skt. *-ebhiḥ*, except the pronoun *aēibiš* (see below).

The instr. plur. form *auuaŋ^vhiš* (< *auuaŋhu-* “un-good”) is < **auuaŋhuuiš* < **a_uaŋhuβiš*; *vaŋhuš* and *yātuš*, if genuine, must be for **vaŋhuuiš* < **vaŋhuβiš* and **yātuuiš* < **yātuβiš*. Note also *ažišca* in Yt.5.90, coordinated with instr. plur. forms in *-āiš(ca)*. The ending *-iš* in the *n*-stems (see below) may also have influenced these forms.

aē- and *ao-*stems

	<i>raē-</i>	<i>yao-</i>
Sing.	<i>raiia</i>	<i>yauua</i>

Consonant stems

	<i>vak-/vac-</i>	<i>druj-</i>	<i>ap-</i>	<i>zam-</i>	<i>vis-</i>	<i>tāt-</i> stems
Sing.	<i>vaca</i>	<i>druja</i>	<i>apa</i>	<i>zāmā</i>	<i>visa</i>	-
Plur.	<i>vayžibiš</i>	-	-	-	-	-

Note: The form *zāmā* is monosyllabic (**zmā*), hence the vowel is long. It is found in the expression *paiti āiia zāmā* “on this earth.”

For *vayžibiš* see Lesson 13.

r-stems

	<i>nar-</i>
Sing.	<i>nara</i>
Plur.	-

n-stems

	<i>an</i> -stems	<i>man</i> -stems		<i>uuan</i> -stems
	m.	m.	n.	m.
Sing.	<i>uruna</i>	<i>Airīam(a)na</i>	<i>maēsmana</i>	-
Plur.	<i>suniš</i>		<i>nāmāniš</i>	<i>ašaoniš</i>

The instr. plur. forms *nāmāniš*, *ašaoniš*, and *suniš* are irregular. The regular forms should end in *-biš* or, at least, *-βiš* or *-uuiš*. It is probable therefore that the forms **nāmāuuiš* and **ašauuēuuiš*, compared with the other oblique plur. forms, instead of being remade into **nāmābiš* and **ašauuēbiš*, 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 *ašāoniš* the regular weak stem was then also reintroduced.

The original instr. plur. of *span-/sun-* “dog” must have been **spaβiš*, **spauuiš*, **spaoiš*/**spəuuiš* (< **spabiš* < **kūḡ-bhis*), which was remade, for obvious reasons, after the pattern of *ašāoniš*: weak stem + *-iš*.

h-stems

	<i>āh-</i> “mouth”		<i>iih-</i> stems	<i>uuah-</i> stems
Sing.	<i>āḡha</i>	<i>managḡha</i>	-	<i>daḡuša</i>
Plur.	-	<i>manābiš</i>	<i>maziiābiš</i>	-

nt-stems

	<i>aṇt-</i> stems	act. pres. parts.	<i>uuant-</i> stems	<i>maṇt-</i> stems
Sing.	<i>bərazata</i>	-	<i>surunuata, stəṛəθβata</i>	<i>gaomata</i>
Plur.	-	-	-	<i>yātumaṭbiš</i>

The form *surunuata* “with audible (sacrifice)” is the only form of this word and can from *surunuant-* or *surunuata-* (cf. *yazata-*). Other *uant-*stems include the pronominal adjectives *auuant-* “this much/great,” *auuauant-* “that much/great,” and *yauuant-* “as much/great,” with instr. *auuata*, *auuauata*, and *yauuata* which is also a conjunction “for as long as.”

nk-stems

The forms *parāca*, *fracā*, *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 (*parāṅk-*, *viiāṅk-*).

š-stems

A few stems end in *-iš* or *-uš*. The nouns are all neuter, but a few compounds are masc., fem.

Paradigms (*snaiθiš*- “blow,” *hadiš*- “seat,” *nasuš*- “carrion,” *arəduš*- a degree of sin):

Sing.			
nom.-acc.	<i>snaiθiš</i>		<i>arəduš, nasuš</i>
gen.		<i>hadišas°, (hadišahe)</i>	
instr.	<i>snaiθiša</i>		<i>arəduša</i>
abl.			<i>arədušaṭ</i>
Plur.			
nom.-acc.			
gen.	<i>snaiθišqm</i>		<i>arədušqm</i>
Dual			
dat.-instr.-abl.	<i>snaiθižbiia</i>		

Note *niḡā.snaiθišəm* (fem.) Y.12.9, *x^vā.stairiš x^vā.barəziš* (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.	-	<i>θβā</i>	<i>ana</i>	<i>aiia, āiia</i>
Plur.	-	<i>xšmā</i>	<i>āiš, aēibiš</i>	-

Demonstrative pronouns

The demonstrative pronoun “this”:

= 3rd pers.

The demonstrative pronoun “that”:

masc., neut.	fem.
<i>auua</i>	-
<i>auuāiš</i>	-

Relative and interrogative pronouns

The relative pronoun “who, which”:

	masc., neut.	fem.
Sing.	<i>yā</i>	-
Plur.	<i>yāiš</i>	-

The interrogative pronoun “who, what?”:

masc., neut.	fem.
<i>kā, kana</i>	-
-	-

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>	<i>aŋha</i> (< <i>ah-</i>), <i>mrauuā</i>		
	- <i>āni</i>	<i>janāni</i> , <i>kərənauuāni</i> , <i>daθāni</i>	- <i>āni</i>	<i>azāni</i> , <i>jasāni</i>
	-(<i>ii</i>) <i>eni</i>	<i>aiieni</i>	-(<i>a</i>) <i>iieni</i>	<i>baŋdaiieni</i>
2	- <i>ō</i>	<i>aŋhō</i>	- <i>āhi</i> (- <i>āi</i>)	<i>barāhi</i> , <i>frasaocaiiāhi</i>
3	- <i>aṭ</i>	<i>aŋhaṭ</i> , <i>hunauuāṭ</i> , <i>daθaṭ</i>	- <i>āṭ</i>	<i>barāṭ</i>
	- <i>aiti</i>	<i>aŋhaiti</i> (<i>aŋhāiti</i>)	- <i>āṭ</i> , - <i>āiti</i>	<i>jasāiti</i>

LESSON 15

Dual					
3				-aiiatəm	vīcaraiiatəm (N.61?)
Plur					
1				-āma (?)	viṇdāma
3	-ən	aṇhən, daθən, kərənaon		-ən	barən
				-ānti	barānti

Note: The 2nd sing. thematic form -āi for āhi is not infrequently found in late manuscripts, where it must reflect the pronunciation of the scribes.

Present subjunctive middle

Sing.					
1				-āi	yazāi
	-āne	mrauuāne, kərənauuāne, frauuarāne		-āne	yazāne
				-(a)iiene	hācaiie
2				-āḥhe	pərəsāḥhe, frapārāiāḥhe
3	-aite	ərənauuataē°, daθaite		-āite	yazāite, paiḍiāite
Plur					
3	-ante	vərənauuante		-ānte	yazānte, paiḍiānte

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 aiiāṇha pitum pacata

“Kərəsāspa cooked his noon meal in (< by means of) a metal (pot).” (after Y.9.11)

ana θbā yasna yazāne

“I shall sacrifice to you with this sacrifice.” (common formula in the *yašts*)

vispaca vohu mazdaḍāta aṣaciθra āiiese yešti

“And I muster by my sacrifice all good things established by Ahura Mazdā (and) which hail from Order.”

*vispəm aṣauuanəm aiiā *ratufriti huuāuuaiiāṇhəm 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 stərəθbata snaiθiša vixruməntəm xʼarəm ʼjaiṇti

“He who smites Wrath with a stunning weapon a bloody wound.” (Y.57.10)

a. See Lesson 8, Accusative no. 5.

yazənta θβqm mazdaiiasna pasubiia staoraēibiia vaiiaēibiia patarataēibiia
 “The Mazdaiians sacrifice(d) to you with small and large livestock, with small(?) birds and large(?) birds.” (after Yt.10.119)

yō imqm zqm aiβi.vərəziieiti Spitama Zaratuštra hāuuōiia bazuuō dašinaca
 dašina bāzuuō hāuuaiiaca upa hē gaonām 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^vaēpaiθe (mss. °paiθa) hizuuō “With one’s own tongue” (Yt.19.95)

Note constructions with figura etymologica:

aṇtarəca druuaṇtəm āmruta aīia aṇtarə.uxti
 “And he ‘interdicted’ the Lieful one by this interdiction.” (Y.19.15)

2. The instrumental of reason, cause

yō gāθā asrāuuaiiō^a āsta vā tarō.maiti vā tanum piriieiti
 “He who (goes) without reciting the Gāθās 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 vaṇhanaca sraīianaca
 “In size, goodness, and beauty.” (Yt.19.58, etc.)
 āaṭ dim daδqm auuāntəm yesniīata auuāntəm vahmiīata yaθa māmciṭ yim Ahurām Mazdqm
 “Then I made him just as great in sacrifice-worthiness, as great in hymn-worthiness as myself, Ahura Mazdā.” (Yt.10.1)

āaṭ Yimō imqm zqm vī.šāuuaiiaṭ 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 (sarəm) vī.mrao- “to say off (association with), to say one will have nothing to do (with),” and some other expressions of separation, deprivation:

yaṭ vispe aniie maδāṇhō Aēšma hacinṭe xruui.druuō
 “Then Yima made this earth go apart by one-third.” (V.2.11)

“Then the man who treats them well ... he shall be the most successful one.” (Yt.13.18)

yaṭ yauuō *daiiāt* āaṭ daēuuā xʾīsən

• 𐬨𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰

“When the barley is made (= formed), then the demons (start to) sweat” (V.3.32)

• 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰

• 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰

• 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰

aom jaiḍiiat auuat āiiaptəm dazdi mē Vaiiūš yō uparō.kairiīō

yaṭ nā^a nōiṭ *nijanāt* arša Airiianqm daxiiunqm xšaθrāi haṇkərəmō Haosrauua

yaθa azəm *uzaiieni* haca kauuōiš Haosrauuaṇhahe^b

“(Auruuasāra) asked him: “Give me that boon, O Vaiiū 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. *nā* appears to be either for *nō* “us” or for *mā* “me.” – b. Gen. for abl.

• 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰

• 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰

• 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰

yauuata zaota yazāite ...

kuθra *bauuāt* hitō.hizuuā yezi anarəθe yazāite ...

kuθra tā friiō *bauuān*

“... 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:

• 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰

• 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰

• 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰

• 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰 𐬔𐬀𐬵𐬀𐬵𐬀𐬰

auuāda aētaḍa aētahe šiiāoθnahe yaθa vaēθənti

yaθa aētahmi aṇhuuō yaṭ astuuaiṇti

satō.virəm vaēməm anusō *paidiīāite*

aošaṇʾhaiθiīāsə tanuuō masiīō vā ahmāṭciṭ

“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 forfeited?) 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- aiiāṇhaēna-, srira- vastra-, snaiθiš- tiyra-, garəmā- āp-, gaona- yauuaēsū-, Tištriia-

ərəzataēna-: (made) of silver	away (from : haca)
fra.pāraia- < √par: to convey (across: tarō, to: acc.)	paiti.bara- < √bar: to bring back, return (greeting: nēmō), *honor in return (?)
frasaocaiia- < √saok: to burn	paitiriciia- < √raēk: which ought to be relinquished
frastata-: the fact of being famous	paiθiia- = paiðiia- < √pad mid.: to lie down
frašna- m.: question	paošišta-: foulest
frašumaka-: seam, raphe (the seam between the legs of males) (?)	para.pata- < √pat: fly away
frauura- (aorist) subjunctive of fraorēnā- < √var mid.: to choose to be	para.paθpañt-: flying far away
frauūāxš-: penis, branch, protrusion	pascaθiia-: (which comes from) behind
frā.drəñjaiia- < √drang: to learn by heart	patarəta- < pta°: winged creatures(?)
frāpaiia-, frapaiia- < √āp: to reach	piriia- < √par: to pay (with + acc.); tanum piriia-: forfeit one's body
frī- fem.: friendship, satisfaction(?)	pitu-: food, meat
gaona-: profit	rafnah- n.: support
gāθβiia-: Gathic	Raṅhā-: name of a river [OInd. Rasā-]
hadiš- n.: seat	ratufriti- f.: satisfaction of the ratus; ritual term referring to the correct arrangement of the ingredients of the ritual
haṅkərəma-: epithet of Haosrauuh of uncertain meaning	rātā-: gift
haṅ ^v harəna- n. dual: jaw	sar- m.: association (with: + instr.)
haomiia-: pertaining to the haoma	sata- n.: hundred
haozəθβa- n.: being of good tribe	satō.vira-: a hundred men (high)
harətar-: guardian, watcher	səṇdaiia- < √sand mid.: to take pleasure (in: + instr.)
hauuana- neut.: haoma pressing	snaiθiš- n.: blow, weapon
haxədra- < √hak n.: association, company	Snāuuiška-: name of an evil being
hātəm < hañt-	sraiiāna-: beauty
həmina-: (of) summer	srauuh-: word
hitō.hizuuah-: with bound tongue	sruuō.zana-: belonging to the horned kind
hizumaṭ, probably error for *hizuuṭ < hizū-	stərəθpañt- < √star: stunning, paralyzing
hizuuā-/hizū- m.: tongue	stuiti- f.: praise
husrauuh-: having/with good fame	surunuuañt-: audible
huškō.zəmō.təma-: where the earth is most dry	tāpaiia- < √tap: to make burn, scorch
hūūūuuiiah-: possessing good/his own *strength (of youth, life) [OInd. vāyas-?]	tiži.aršti- < tiṅra-: having/with sharp spear(s)
huzantū-: of good tribe	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	upa...raēθβa-: to mingle with, contaminate
kañbišta- superl. of kamna-: least	uruuaθa-: someone one has a deal/agreement with, someone who upholds the deal
karəta-: knife	uruuāsman- n.: joy
katō.masah-: the size of a *house	us.frəṇənao- < √ar: to send up (to) (?)
kāuuaiia- = kauuaiia-: belonging to the kauuis	uspataia- < √pat: to make fly up, hurl up
maḍaiia- < √mad mid.: to intoxicate oneself	ustānazasta-: with hands up-stretched
maēsman- n.: urine	uśastara- < uśah- "dawn": eastern
maēša-: sheep, widder	uzaē- < √aē-/i-: to get the better (of: haca)
maēšina-: pertaining to sheep	uzuuaēḍaiia- < √vaēd: to promise, threaten
maēši-: ewe	vacahina-: oral, by word
masāna-: greatness	vaēma-: rock
māzaniia-: giant (daēuuas)	vaēθa- = vaēḍa-: to know
nasuš- n.: carrion	vanhāna-: goodness
nāṅhan- < nāh- "nose"	vanhuθβa- n.: goodness, the fact of being good
niḍā.snaiθiš-: laying down (his/her) weapon(s)	vasah- n.: will
pairi.aṅharšta-, past part. of pairi...hərəza- (see Lesson 6 for the form) < √harz: to filter	važdra-: draught animal, ox
pairi.tanao/tanu- √tan: to stretch (spin, weave?)	vārəθrayni-: victorious

LESSON 15

vāša- (< √vart): wagon, chariot	yaoždātō.zəmō.təma-: where the earth is most purified
vərəθra.tauruuan-: overcoming obstacles/valor	yašti-, yešti- f.: sacrificing
vī.āpō.təma-: most lacking in water	yauuata: for as long as
vī.mrao-/mru-: to renounce, say off, reject (+ instr.)	zaiiana- < ziiam-: of winter
vī.uruarō.təma-: most lacking in plants	zazuštəma- superlative of zazuuah-/zazuš-, act. perf.
Xnəθaitī: name of a witch	part. of √zā (see Lesson 20): who wins the most, most successful
xruui.dru- < xrura- “bloody” + dāuru-/drao- “wood, tre”: with a bloody club	
x ^v ā.stairiš-: having/making one’s own covering	
x ^v ā.barəziš-: having/making one’s own pillow	

LESSON 16

WORD FORMATION

Prefixes

There are basically two types of prefixes, those attached to nouns and adjectives and those attached to verbs. Since, however, many verb forms are used with nominal function (nouns, adjectives), the verbal prefixes are often found in nouns and adjectives as well.

Nominal prefixes

The exclusively nominal prefixes usually make adjectives from nouns:

a-, *an-* before vowels, *a-* before *uui* (Lesson 5):

This prefix is used to negate nouns and adjectives (including those made from verbs): *a-* + *srušti-* “hearing” > *asrušti-* “non-hearing, lack of hearing” *a-* + *raθβiia-* “according to the models” > *araθβiia-* “not according to the models,” *a-* + *ašauuan-* > *anašauuan-* “not Orderly,” *a-* + *vista-* “found” > *auuista-* “unfound, not to be found,” *a-* + *viđuuah-* “knowing” > *auuiđuuah-* “ignorant.”

It also makes adjectives from nouns expressing “lacking sth.”: *a-* + *karana-* “border” > *akarana-* “endless, unlimited,” *a-* + *ayra-* “tip, front” > *anayra-* “without beginning.”

aipi-: This prefix is found in a few adjectives from nouns: *aipi.aβra-* “clouded(?)” (< *aβra-* “cloud”).

arš-, OAv. *arāš-*, *arāž-*: This prefix means “correct(ly).” It modifies nouns and makes adjectives from nouns: *arš.manah-* “having correct thought,” *aršuxða-* “to be spoken correctly,” beside which the OAv. form *arāžuxða-* is also used.

maṭ-: This prefix makes adjectives from nouns expression “together with, possessing”: *maṭ.āzaiṇti-* “with *examples,” *maṭ.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,” *dušsaṇḥa-* “having bad (evil) announcements.”

Verbal (and nominal) prefixes

The principal verbal prefixes are the following (some are also used with nouns):

aīβi-, *auui-* “to, toward”: *aīβi.vaēna-* “to look upon, catch sight of,” *aīβi.druža-* “to lie to,” (*paiti*).*aīβi.vōiždaīia-* “to brandish (back) upon,” *auui.bara-* “to bring to.”

aipi- “back, in addition to(?)”: *aipi.karəṇta-* “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(?)”

aṇtarə- “inside”: *aṇtarə.arəða-* and *aṇtarə.naēma-* “interior”; *aṇtarə.mrao-* “to ‘say away,’ refuse to have anything to do with, *interdict*” *aṇtaruxti-* “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.”

ā- (*a-*): This prefix expresses motion, usually toward the speaker, occasionally toward the spoken of: *ā.jasa-* “to come hither,” *ā* + *bara-* > *auuara-* “to bring.” It is sometimes not clear whether we are dealing with an abbreviated *ā-* or the augment (see Lesson 19);—with nouns: *axšafni* “in the evening(?)” and *asūiri* “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 *ar* we have *frā-*: *frārənao-* “to send forth(?)”

ham-, *hqm-*, *haṇ-*, *həṇ-* “together”: *ham.pərəsa-* “to deliberate,” *haṇ.jasa-* “to come together,” *haṇbara-*

“to carry together, collect” (verbs with this preverb are commonly middle).
nī-, *ni-* “down”: *nijan-* “to strike down,” *nidaθa-* “to lay down, place” *niš.hiða-* “sit down,” *nišāḍaiia-* “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.”
paiṛi- “around; at a distance”: *paiṛi.jasa-* “to go around, serve,” *paiṛi.vaēna-* “to encompass with one’s sight,” *paiṛi.maniia-* “to despise,” *paiṛi.štā-* “to stay away,” *paiṛištaiia-* “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.daḍā-* “to set up,” *uz.gəuruuatiia-* “to take up.”
vī- “apart, aside”: *vī.jasa-* “to go in all directions,” *vī.šāuuaiia-* “to make go apart.”

Note Yt.10.144: *aīḇi.daḁiiu-*, *aṇtarə.daḁiiu-*, *ā.daḁiiu-*, *upaiṛi.daḁiiu-*, *aḍaiṛi.daḁiiu-*, *paiṛi.daḁiiu-*, *aipi.daḁiiu-* “(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: *aīiar/n-* “day,” *azar/n-* “day,” *baēuuar/n-* “10,000,” *huuar/n-* “sun,” *karšuuar/n-* “continent,” *miθḅar/n-* “couple, pair,” *θanuuar/n-* “bow,” *uruθḅar/n-* “intestines,” *yār-* “season, year(?)” (only form).

In the following paradigms thematic and other secondary forms are in parenthesis.

Sing.

nom.-acc.	<i>yārə</i>	<i>huuarə</i>	<i>aīiarə</i>
gen.		<i>hū (hurō)</i>	<i>aīiq</i>
dat.		<i>asne</i>	
abl.		<i>(asnāq̃°)</i>	

Plur.

nom.-acc.		<i>aīiqn</i>
gen.		<i>asnqm</i>

Sing.

nom.-acc.	<i>karšuuarə</i>	<i>baēuuarə</i>	<i>θanuuarə</i>	<i>uruθḅarə</i>
gen.				<i>uruθḅq</i>
abl.			<i>(θanuuanāṭ)</i>	<i>uruθḅən</i>

Dual

nom.-acc.				<i>miθḅana, miθḅaire</i>
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Plur.

nom.-acc.	<i>karšuuaqn</i>	<i>baēuuaqn, baēuuan</i>	<i>uruθḅqni</i>
gen.		<i>(baēuuaranqm)</i>	
inst.		<i>(baēuuarəbiš)</i>	

Notes:

hū is formed like the acc. of masc. *uua*-stems (Lesson 7): *hū* < **huuū* < **huuḍ* < **huuḁ-h*. Similarly, gen. *q* is < *-aṇh*.

In the manuscripts, forms such as *aīiq* and *aīiqn* (also *aīiqm*) are usually not distinguished.

PRONOUNS

Special pronominal forms

Pronouns are basically inflected according to the *a*- and *ā*-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 *-ŋh-*.

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. *aniiaēšqm*, *vispaēšqm*.

Reflexive and reciprocal pronouns

There are three forms meaning “own”: *x^va-* (*huua-*), *hauua-*, and *x^vaēpaiθiia-*. *x^va-* is declined as a pronoun, *hauua-* and *x^vaēpaiθiia-* as adjectives. *x^va-* and *hauua-* have the following forms:

	m., n.	f.
Sing.		
nom.		<i>x^vā</i>
gen.	<i>x^vaŋhe</i> , <i>x^vahe</i> (<i>x^vāi</i>)	<i>x^vašiiā</i>
dat.	<i>hūuāuuōiia</i>	
inst.	<i>x^vā</i>	
Plur.		
inst.	<i>x^vāiš</i>	
loc.	<i>x^vaēšu</i> (FrW.)	

Note: *hūuāuuōiia* is < **hūaβiā*, like *māuuōiia* < **maβiā*.

	m.	n.	f.
Sing.			
nom.	<i>hauuō</i>	<i>haom</i>	<i>hauua</i>
acc.	<i>haom</i>		<i>hauuqm</i>
gen.	<i>hauuahe</i>		<i>hauuaiiā</i> , <i>haoiā</i>
dat.	<i>hauuāi</i>	<i>hauuaiiāi</i> , <i>haoiāi</i>	
inst.	<i>hauua</i>		
Dual			
nom.-acc.	* <i>hauua</i> (Yt.10.112)		
dat.-abl.-inst.	<i>hauuaēibiia</i>		
Plur.			
nom.-acc.	<i>hauuāŋhō</i>		
gen.	<i>hauuanqm</i>		
inst.	<i>hauuāiš</i>		
loc.			<i>hauuāhuua</i>

The pronoun “self” (“of oneself, by oneself”) is *xʷatō*.

Reciprocity is expressed by *aniia-* (...) *aniia-* “one another, one ... another/the other.”²

Indefinite pronouns

Indefinite pronouns are formed by repetition or by adding *-ciṭ* to the interrogative pronouns or by a combination, e.g., *kahmāiciṭ* “to whomsoever,” *kahe kahiiāciṭ* “of each and everyone,” *kahmi kahmicṭ* “in each and every,” *kaṣhe kaṣhe* “in each and every.” Indefinite relative pronouns: *yaṭciṭ* “whatever, whenever”; indefinite adverbs: *kuuaciṭ* “wherever.”

The indefinite particles *-ca* and *-cina* (< **-cana*) are less common, e.g., *cišca* “whoever, everyone” *kaṭacina* “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.	<i>kasciṭ</i>	<i>kāciṭ</i>
acc.	<i>kəm kəmcṭ</i>	<i>kəmcṭ</i>
gen.	<i>kahe kahiiāciṭ</i> (Y.61.4)	<i>*kaṣhāciṭ</i> (N.84)
dat.	<i>kahmāiciṭ</i>	
loc.	<i>kahmi kahmicṭ</i>	<i>kaṣhe kaṣhe</i>

PARTICLES

Emphatic particles

Besides forming indefinite pronouns, the enclitic particle *-ciṭ* is used in the meaning “even, too.” The particle *-cina* probably has a similar meaning.

Other particles include *bā* of uncertain meaning (“well”).

Enclitic particles include:

-iṭ: *cōiṭ*, *bōiṭ*, *nōiṭ*, **mōiṭ* (Yt.10.69?), *apōiṭ* (N.8), *frōiṭ*, *parōiṭ*, *yaḍōiṭ* (V.6.27) < *-ca*, *bā*, **na*, *mā*, *apa*, *frā*, *parā*, *yaḍa* + *-iṭ*;

-ḍa: *naēḍa* “nor” < *nōiṭ*, *māḍa* “and (do) not” < *ma*, *bāḍa*, *bāṭ(?)*;

-uua: *nauua* “and not, or not,” *nauuāṭ* < *nauua* + *āṭ*.

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-/ɣn-* “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., *daḍā-/daḍ-* “place, give,” *diḍāi-/* “see,” *hišhak-/hišc-* “follow,” *cikaē-/* “pay for.”

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,” *sqaṣaṇh-* “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 *-u*, a laryngeal *-H*, or in another consonant.

1. Stems from roots ending in a consonant other than *u* or *H*, e.g., *cinah-/ciš-* “*indicate, refer” (< **ciš-*) [$\sqrt{\text{caē-s/ci-s}}$, present stem **ci-na-s-/ci-n-s-*; cf. *ṭkaēša-*], **mərənak-/mərəṇk-* “destroy” [$\sqrt{\text{mark}}$, present stem **mṛ-na-k-/mṛ-n-k-*], *vinaδ-/viṇd-* “find” [$\sqrt{\text{vaē-d/vi-d}}$, present stem *vi-na-d-/vi-n-d-*].
2. Stems from roots ending in *H* were originally of the type *CV-na-H-/CV-n-H-*. In Indo-Iranian the laryngeal combined with the infix *-na-* to produce the suffix *-nā-/n-*, e.g., *frinā-/frin-* “invite as guest(?)” ($\sqrt{\text{fraē/fri}}$ < **fri-H*, present stem **fri-na-H-/fri-n-H-*), *miθnā-/* “dwell” ($\sqrt{\text{maēθ/miθ}}$ < **mit-H*, present stem **mit-na-H-/mit-n-H-*).
3. Stems from roots ending in *u* were originally of the type *CV-na-u-/CV-n-u-*. The *u* combined with the infix *-na-* to produce the suffix *-nau-/nu-*, e.g., *surnao-/surunu-* “listen, hear” [$\sqrt{\text{srao/sru}}$, present stem **sṛ-na-u-/sṛ-n-u-*].

Frequently this stem is formed from roots that do not end in *u*, however, so descriptively we are dealing with a suffix *-nao-/nu-*, e.g., *kərənao-/kərənu-* “do” ($\sqrt{\text{kar}}$) *ašnao-/ašnu-* “reach” [$\sqrt{\text{Hnas}}$, present stem **Hṛs-na-u-/Hṛs-nu-*], *s(i)rinao/-* “lean” [$\sqrt{\text{sraē/sri}}$, present stem **sri-na-u-*], **tanao-/tanu-* “stretch” [$\sqrt{\text{tan}}$, present stem **tṇ-na-u-/tṇ-nu-*].

Notes:

Athematic stems are frequently thematicized, e.g., *mərəṇca-*, *miθna-*.

In the 3rd plural indicative, some verbs have the zero grade (*-aiti*, *-aṭi*), 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

		Present indicative					
Active							
Sing.							
1	<i>ahmi</i>	<i>mraomi</i>	<i>*vasmi</i>		<i>nāismi</i>	<i>daδami</i>	
2	<i>ahi</i>		<i>vaši</i>		<i>°pāhi</i>	<i>daδāhi</i>	
3	<i>asti</i>	<i>mraoiti</i>	<i>*vašti</i>	<i>jaiṇti</i>	<i>°pāiti</i>	<i>daδāiti</i> ,	<i>hišhaxti</i>
Dual							
3	<i>stō</i>	<i>°mrutō</i>					
Plur.							
1	<i>mahi</i>		<i>usmahi</i>			<i>dadəmahi</i>	
3	<i>həṇti</i>			<i>°ṇəṇti</i>		<i>*daδaiti</i>	
Active							
Sing.							
1	<i>cinahmi</i>			<i>kərənaomi</i>	<i>°frināmi</i>	<i>hunāmi</i>	
2				<i>kərənuši</i>		<i>hunāhi</i>	
3		<i>vinasti</i>	<i>irinaxti</i>	<i>kərənaoiti</i>			<i>grəβnāiti</i>
Plur.							
3		<i>vindəṇti</i>		<i>kərənūuainti</i>		<i>°frinənti</i>	

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Notes:

nāismi is for **nāinmi* after *nāist*, etc. (Tremblay, 1999).

kārənuši for **kārənaoši* may be in analogy with mid. **kārənuše* and/or imper. *kārənuiði*.

Middle

Sing.

1				° <i>me</i>		° <i>daiðe</i> , ° <i>daiþe</i>
2					<i>pāŋhe</i>	
3	<i>āste</i>	<i>mruite</i>	<i>aoxte</i>			<i>daste</i> ° <i>zuzušte</i>

Dual

3						<i>zazāite</i>
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Plur.

1		° <i>mrumaide</i>				<i>dadəmaide</i>
3	<i>āŋhənte</i>		<i>aojaite</i>			

Middle

Sing.

1					<i>pərəne</i>	
3		<i>viste</i>	<i>mərəyənte</i>	<i>vərənuite</i>	<i>*pərənte</i>	

Plur.

1	<i>cišmaide</i>					
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Notes:

mərəyənte is for **mərənx-te*, older **mərəng-de*; *viste* for **vinste*.

Bartholomae assigns *pərəne*, etc. to √part “fight,” but his assumption of a present stem **pərəntn-* > *pərən-* is unlikely.

On 3rd sing. forms in *-e* and 3rd plur. forms in *-re*, see below.

Injunctive

Active

Sing.

1		<i>mraom</i>		<i>daðqm</i> , ° <i>diðəēm</i>		
2		<i>*mraoš</i>		<i>*daðā</i>		
3	<i>ās</i> ,	<i>mraoŋ</i>	<i>nāist</i>	<i>daðāŋ</i>		<i>kārənaoŋ</i>

Dual

3	° <i>āitəm</i>					
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Plur.

2		<i>*mraota</i>				
3	° <i>āin</i> (?)					<i>viṇḍən</i>

Middle

Sing.

3		° <i>āmruta</i>	<i>aoxta</i> ;	<i>dasta</i>	<i>hunuta</i>	° <i>vərənta</i>
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Subjunctive

Active

Sing.

1	<i>aŋha</i>	<i>mrauuā</i> , <i>mrauuāni</i>	<i>daθāni</i>	<i>kārənauuāni</i>	° <i>frināni</i>
2	<i>aŋhō</i>	<i>mrauuāi</i>	° <i>daθō</i>		

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3	<i>aṇhaṭ</i> <i>aṇhaiti</i>	<i>mrauuaṭ</i> <i>mrauuaṭi</i>		<i>daṭhaṭ, cikaiiaṭ</i>	<i>°hunauuaṭ</i>	<i>frināṭ</i>
Dual						
3		<i>cikaiiatō</i>				
Plur.						
1	<i>aṇhāma</i>		<i>janāma</i>	<i>daṭhāma</i>		
3	<i>aṇhān</i>		<i>vasān</i>	<i>daṭhān, °zazāṇti, cikaiiān</i>	<i>kārānaon</i>	
Middle						
Sing.						
1		<i>°mrauūāne</i>			<i>kārānauūāne</i>	<i>pārānāi</i>
3				<i>daṭhaite(?)</i>	<i>ārānauuatāe°</i>	<i>pārānāite</i>
Plur.						
1			<i>cinaṭhāmaide</i>			
3				<i>ārānauuante</i>		
Imperative						
Active						
Sing.						
2		<i>mruīḍi</i>	<i>jaiḍi</i>	<i>dazdi</i>		<i>kārānuiḍi</i>
3	<i>astu</i>	<i>mraotu</i>		<i>*dadātū</i>		
Plur.						
2			<i>nista, pāta</i>	<i>dasta</i>	<i>°srinaota</i>	
3	<i>hāntu</i>					<i>°frināntu</i>
Middle						
Sing.						
2				<i>dasuua</i>		

Present participle active: *haṇt-*, *daṭaṇt-/daṭaṇt-*, *kārānauuānt-*, *mruuānt-/mruuat-*.

Present participle middle: *aojana-*, *āṇhāna-*, *daṭhāna-*, *saiiana-*, *stauuana-*.

Athematic verbs: special forms

Athematic verbs have two special endings seen in only a few verbs: *āh-* “to sit,” *saē-* “to lie (lay, lain),” *mrao-* “to speak,” and *nijan-* “to strike down.” These are pres. ind. 3rd sing. *-e* and 3rd plur. *-re* or *-āire*. [The same irregularities are seen in the same verbs in Old Indic.] The attested forms are:

	<i>āh-</i> :	<i>saē-/sōi-</i> :	<i>(fra.)mrao-/mru-</i> :	<i>ni.jan-/γn-</i> :
Sing.	<i>āste</i>	<i>saēte</i>	<i>mruīe</i>	<i>niγne</i>
Plur.	<i>āṇhāire (āṇhānte)</i>	<i>sōire (saēre)</i>	<i>mruuāire</i>	<i>*niγnāire</i>

The form **niγnāire* is an emendation for ms. *niγrāire*.

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*, *-ṇti* or *-te*, *-ṇte* (see Kellens, *Verbe*, pp. 129-30).

Note the regular sound changes, especially *-cṭ-* > *-ś(ii)*, *-tṭ-* > *-θii-*, *-pṭ-* > *-fii-*,

*nəmasə tē Ahura Mazda θrišciṭ **parō aniiāiš dāman***

“Hail to you, O Ahura Mazdā, 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 anīie yazatāṇhō yazīnti

• ۱۰۰ •

“The way (the) other deities are sacrificed to.” (Yt.8.11)

၂။ သမ္မတမြန်မာနိုင်ငံတော်အစိုးရသည် အောက်ပါအတိုင်း အရေးယူမည်။
 ၃။ သမ္မတမြန်မာနိုင်ငံတော်အစိုးရသည် အောက်ပါအတိုင်း အရေးယူမည်။

yaṭ bā paiti fraēštām daxma uzdaēza kiriiēnte y

ahmiia narō irista niḍaiiente

“Wherever dakhmas are constructed the most, in (each of) which dead men are laid down.” (V.3.9)

[illegible]

bāda θβam tarasca aṅhānō srascintiš x^varəθā bairiiente

“At times, succulent foods are carried past your mouth.” (V.3.29)

[illegible]

yaṭ spāḍa hanjasānte Spitama Zaraθuštra raštəm rasma katarascit

*vaštāṇhō nōit **vaziiānte** jatāṇhō nōit **janiīānte***

“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.:

[illegible]

aiiaṇhaēnāiṣ karətāiṣ azdibiṣ paiti auua.kərəθiiāt

“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 mašiii- ašauuaxšnut-, zam- akarštā- (sing. only), *aspa- asaiia-, išu- huuasta-, aršti-darəya.arštaiiā-, snaiθiš- ašəmnō.viδ-* (not nom.-acc. sing.).

2. Write in transcription and Avestan script the present indicative and subjunctive forms of *aŋha-*, *gəuruuaiti-*, *maniia-*, *cinah-*.

3. Transcribe and translate into English:

[illegible]

(Y.15.1)

[illegible][illegible][illegible][illegible][illegible][illegible]

$\cdot \text{C}_6\text{H}_5 + \text{F} + \text{S} = \text{CS} \dots \text{C}_6\text{H}_5 + \text{S} = \text{CS}$

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•၁၇၇•၁၈၈၉၀၁၁၂၁၃၁၄၁၅၁၆၁၇၁၈၁၉၂၀၂၁၂၂၂၃၂၄၂၅၂၆၂၇၂၈၂၉၃၀၃၁၃၂၃၃၃၄၃၅၃၆၃၇၃၈၃၉၄၀၄၁၄၂၄၃၄၄၄၅၄၆၄၇၄၈၄၉၅၀၅၁၅၂၅၃၅၄၅၅၅၆၅၇၅၈၅၉၆၀၆၁၆၂၆၃၆၄၆၅၆၆၆၇၆၈၆၉၇၀၇၁၇၂၇၃၇၄၇၅၇၆၇၇၇၈၇၉၈၀၈၁၈၂၈၃၈၄၈၅၈၆၈၇၈၈၈၉၉၀၉၁၉၂၉၃၉၄၉၅၉၆၉၇၉၈၉၉၁၀၁၁၁၂၁၃၁၄၁၅၁၆၁၇၁၈၁၉၂၀၂၁၂၂၂၃၂၄၂၅၂၆၂၇၂၈၂၉၃၀၃၁၃၂၃၃၃၄၃၅၃၆၃၇၃၈၃၉၄၀၄၁၄၂၄၃၄၄၄၅၄၆၄၇၄၈၄၉၅၀၅၁၅၂၅၃၅၄၅၅၅၆၅၇၅၈၅၉၆၀၆၁၆၂၆၃၆၄၆၅၆၆၆၇၆၈၆၉၇၀၇၁၇၂၇၃၇၄၇၅၇၆၇၇၇၈၇၉၈၀၈၁၈၂၈၃၈၄၈၅၈၆၈၇၈၈၈၉၉၀၉၁၉၂၉၃၉၄၉၅၉၆၉၇၉၈၉၉

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صالح (د)، وسيلو، د (ن-ج) د (ي-ف)، د (س-ه)، د (ز-ح)

ਸਤਿਨਾਮੁ ਕਰਤਾ ਹਰਿ ॥

— ۱۶۹ —

• ۱۳۰۵ • ۱۳۰۶ • ۱۳۰۷ • ۱۳۰۸ • ۱۳۰۹

အထွေထွေအချက်အလက်

ܝܫܘܥ ܕܢܚܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ ܕܡܪܝܢ
 (Yt.10.39)

• အဝတ်အစားများ • နေပူမှု • လှေကားများ

[illegible]

מחזור חורף. כ"א. כ"ב. כ"ג.

•နာမဇာတ်•မာဏသတ်•နာမဇာတ်•မာဏသတ်•နာမဇာတ်•မာဏသတ်•

• • • • •

• ၁၀၆၆၁၁၂၁၀၀ • ၆၈၂၅၂၃ • ၂၃၂၃၂၅၂၅

[illegible]

שטענדיג און גאנץ יעדן טאג.

•နာမဠာ•၄•၂၈၂၂၇၃•၂၈၂၂၇၃•နာမဠာ•၄•၂၈၂၂၇၃•၂၈၂၂၇၃

(Yt.10.40)

• လှူဒါန်းမှုများကို လက်ခံရရှိသူများ၏ လိုအပ်ချက်များနှင့် ကိုညီညွတ်စွာ လုပ်ဆောင်ရန် ဆောင်ရွက်ပါမည်။

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ܝܫܘܥ ܡܫܝܚܐ ܕܡܪܝܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ ܕܡܕܢܚܐ
 (Yt.10.41)

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• ۵۴۳ • • ۵۴۴ • • ۵۴۵ • • ۵۴۶ • • ۵۴۷ • • ۵۴۸ • • ۵۴۹ • • ۵۵۰ •

۱. ۲. ۳. ۴. ۵. ۶. ۷. ۸. ۹. ۱۰. ۱۱. ۱۲. ۱۳. ۱۴. ۱۵. ۱۶. ۱۷. ۱۸. ۱۹. ۲۰. ۲۱. ۲۲. ۲۳. ۲۴. ۲۵. ۲۶. ۲۷. ۲۸. ۲۹. ۳۰. ۳۱. ۳۲. ۳۳. ۳۴. ۳۵. ۳۶. ۳۷. ۳۸. ۳۹. ۴۰. ۴۱. ۴۲. ۴۳. ۴۴. ۴۵. ۴۶. ۴۷. ۴۸. ۴۹. ۵۰. ۵۱. ۵۲. ۵۳. ۵۴. ۵۵. ۵۶. ۵۷. ۵۸. ۵۹. ۶۰. ۶۱. ۶۲. ۶۳. ۶۴. ۶۵. ۶۶. ۶۷. ۶۸. ۶۹. ۷۰. ۷۱. ۷۲. ۷۳. ۷۴. ۷۵. ۷۶. ۷۷. ۷۸. ۷۹. ۸۰. ۸۱. ۸۲. ۸۳. ۸۴. ۸۵. ۸۶. ۸۷. ۸۸. ۸۹. ۹۰. ۹۱. ۹۲. ۹۳. ۹۴. ۹۵. ۹۶. ۹۷. ۹۸. ۹۹. ۱۰۰.

၂၃။ (၁၂)။ နေ့သစ်တစ်နေ့သည် နေ့တစ်နေ့ထက် ပိုမိုတောက်ပသည်။
 (Yt.13.63)

[illegible]

இடைநிலை, பல்படிப்படிப்பை, பி.பி.டி, இடைநிலை, பல்படிப்படிப்பை, பி.பி.டி, இடைநிலை, பல்படிப்படிப்பை, பி.பி.டி

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• ୧୫୭ •

• ཡུལ་རྒྱུ་སྤྲོད་པ་ལ་བརྟེན་ནས་གཞི་རྩའི་སྐྱོད་ཀྱི་ཕྱོད་ཀྱི་མཁུ་
(Yt.13.64)

سید محمد علی حسینی، ریاست (پیشین)، وزیر امور خارجه، وکیل، و ...

• နေပြည်တော် • ရန်ကုန် • မန္တလေး • မြောက်ဧရာဝတီ • ပဲခူး • သာယာဝတီ • အင်းစိန် • လှိုင်

(V.7.47)

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(V.7.48)

(V.15.12)

۱-۲-۳-۴-۵-۶-۷-۸-۹-۱۰-۱۱-۱۲-۱۳-۱۴-۱۵-۱۶-۱۷-۱۸-۱۹-۲۰-۲۱-۲۲-۲۳-۲۴-۲۵-۲۶-۲۷-۲۸-۲۹-۳۰-۳۱-۳۲-۳۳-۳۴-۳۵-۳۶-۳۷-۳۸-۳۹-۴۰-۴۱-۴۲-۴۳-۴۴-۴۵-۴۶-۴۷-۴۸-۴۹-۵۰-۵۱-۵۲-۵۳-۵۴-۵۵-۵۶-۵۷-۵۸-۵۹-۶۰-۶۱-۶۲-۶۳-۶۴-۶۵-۶۶-۶۷-۶۸-۶۹-۷۰-۷۱-۷۲-۷۳-۷۴-۷۵-۷۶-۷۷-۷۸-۷۹-۸۰-۸۱-۸۲-۸۳-۸۴-۸۵-۸۶-۸۷-۸۸-۸۹-۹۰-۹۱-۹۲-۹۳-۹۴-۹۵-۹۶-۹۷-۹۸-۹۹-۱۰۰

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(V.19.37)

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 Miθra with wide grazing grounds.
6. Sraoša with the Rewards protects the whole existence of living beings with (his) raised weapon.
7. Ahura Mazdā established the road of the splendid sun.
8. The most delicious and fragrant foods are carried forth to the sustainer(s) of Order, vile food is given to those possessed by the Lie.
9. The coursers of Sraoša with the Rewards cannot be (= are not) reached from behind.
10. We sacrifice all your good, Orderly creations, O Ahura Mazdā, the artisan, which you made both many and good.

VOCABULARY 16

aβra-: cloud

aδairi.daχiiu-: under the land(s)

aḍairi.zəma-: living below the earth

aěša- < √aēš/iš: to seek

aiβi.daχiiu-: upon the land(s)

aibiš < aibi + √aēš/iš-: wishing(?) (+ acc.)

aiβi.družā-: 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.da'xiuu-: being behind(?) the land

aipi.jaiti- > daēuua.aipi.jaiti-

aipi.jan-: to strike back, down(?)

aiṗi.kərəṇta-: to cut back, off(?)	duš.saṇha-: of bad (evil) pronouncements
aiti.bara-: to carry up to, into	duš.x ^v arəθa- n.: bad food
aiti.jasa-: to go up to, into	dužiiāšti-/iiešti- f.: bad sacrifice
akaršta-: untilled, unsown	dužiti- f.: bad going
anašauuan-: not Orderly	ərəδβa-: upright
anāzarəta-: not angered (at: dat.)	ərəzifiio.parəna-: fitted with eagle feathers
anu.taca- < √tak/tac: to run along with	əuuista-: unfound, not to be found
aṇtarə.daṁiiu-: between the land(s)	Fraḍaḍaṁsu: the southeastern continent (where cattle is furthered?)
apayžāra-: side-river	fraorənā-/fraorən- < √var mid.: to chose to be (someone who sacrifices to Ahura Mazdā, etc.)
apaiti.zaṇta-: unrecognized	fraptərajan-: who fly on wings
apuθra-: sonless	frāuuixta- < √vaēg/vaēj: wielded forth, well wielded
araθβiiō.manah-: whose thought is not according to the models	fšarəma-: shame
araθβiiō.vacah-: whose speech is not according to the models	guṇḍā-: lump (?)
araθβiiō.šiiāoθna-: whose acts are not according to the models	hama-: one and the same
arš.manah-: correct thought, having/with correct thought	hambara-: to carry together, collect
Arzahi: the western continent	hamisti- fem.: *removal
asūiri < ā + sūiri: in the morning(?)	hampərəsa- < √pars/fras mid.: to deliberate
ašəmnō.jan-: not striking the target or not striking so as to cause a wound (?)	haoša- < √haoš: to dry out
ašəmnō.viḍ-: not finding the target or not striking so as to pierce a wound (?)	hauuaṭ.zəm-: just as much as, equal to the earth (?)
ašnao-/ašnu- < √nas/as: to reach, obtain	ḥam.uruuisuuaṅh- < uruuisuua- + āh-?: with contorted mouths(?)
aš.vandara-: offering/receiving great homage (?)	ḥam.vā-: to blow (together)
ašauua.ṭbaēš-, for ašauua.ṭbiš-: who harms the Orderly man	hiš.hak-/hišc- < √hak: to follow
auua.jana-: to strike down, kill	hubərəiti- f.: good treatment
auuara- < *ā.bara- < √bar: to bring	hufrāiiuxta-: well put together (the blade and the handle?)
auui.bara-: to bring to	huiiāšti-/iiešti- f.: good sacrifice
auui.θarṇhaiia- < √tarš/θrah: to frighten toward	humanah-: of good thoughts
axšafni < ā + xšafni loc. of xšapan-: at night, in the evening(?)	huniuuxta- < ni √vaēg/vaēj: well brandished, well brought down (upon + loc.)
azar-/asn- n.: day	huptarəta-: having/with good wings
āθritim: for the third time	huθaxta- < θaṇjaiia- < √θang: well pulled (bow)
ā.daṁiiu-: up close to the land(s) (?)	huuapah- < apah-: having good works, artisan
āuuaza-, auuaza- < √vaz mid.: to fly to	huuarə.dərəsiia-: exposed to the sun
baēuuni: by ten thousands(?)	huxšnuta-: well sharpened
baēuuar-/baēuuan-: 10,000	išu-: arrow
barəzišta- superl. of bərəzant-: highest	jiia.jata-: struck by/propelled by the bow string (jiiā-)
bərəj-: empowerment through praise (? see bərəjaiia- Lesson 5)	karšiuuant-: sb. who tills, plows
carāiti- f.: wife	karšuuar/n- n.: continent, country
carəkar-/carəkərə- < √kar: to sing many songs of praise	kərəθiia-, pass. of √kart: to be cut
cikaii-/*cici- < √kaē: to pay for, expiate	mairiia- < √hmar: that ought to be memorized
daēuua.aiṗi.jaiti- f.: striking back at the daēuua	marša-, pass. of √mark/marc: to be destroyed
daiia- < *diia-(?) < √dā (usually act. endings): to be given, placed	maṭ.raθa-: possessing chariots
darədarə-/darədərə- < √dar: to tear to shreds	maṭ.āzainti-: with examples
darəya.arštaiia-: with long spear-handles	miθβar/n-: pair
daxma-: dakhma, burial place	miθrō.druj-: who is false to the contract/Miθra
	miθrō.ṭbaēš-, probably error for miθrō.ṭbiš- (cf. ṭbaēšah-): who is hostile to the contract/Miθra
	miθrō.ziiā-: who harms the contract/Miθra
	naḍa- < √nād: to revile
	nasumant-: containing dead matter

nāfa- m.: umbilical cord(?)
 nikaṇṭa- < ni.kan-: buried
 nišāḍaiia- < √had: set down, establish
 nižbərāiti- f.: removal
 niž.duudara- < √duuar: to run out
 paēman- n.: (breast) milk
 pairi.daḫiiu-: around the land(s)
 pairi.jasa-: to come around, serve
 pairi.maniia- < √man: to despise
 pairištaiia- < √stā: to keep (sb.) away
 pairi.štā- < √stā: to stay away from (+ gen.)
 pairiṣ.x^vaxta-: girded
 pairi.vaēna-: look around, encompass with one's sight
 paiti.raēcaiia- < √raēk: to leave, abandon
 paitiṣmara- < √hmar: to commemorate, keep in mind
 paiti.θraṅhaiia- < √tarṣ/θrah: to frighten back toward
 para.jasa-: to go away to(?)
 parō.asna-: future
 pərəḍa- < √pard: to fart
 pərənā- < √par mid.: to fight, overcome [cf. pərəta- < √part "to fight"]
 pištra-: flour(?)
 pouru.baēuuan-: by many ten-thousands
 pouru.hazaṅra-: by many thousands
 pouru.sata-: by many hundreds
 raēcaiia- > paiti.raēcaiia-
 raēšaiia- < raēša-: to hurt, wound
 rašta- < rāzaiia-: straight, ordered
 rauuascaran-: which runs free
 sarah- n.: head; sarahu loc. plur. "on the heads"
 sasti- f.: praise
 Sauuahi: the eastern continent
 sauuaṅ^vhaṇṭ-: providing life-giving strength
 ṣaṣaṅh- < √saṅh: to announce frequently
 srasca- < √srask: to drip
 suḍu- (suḍuṣ-?): ?
 suiia- pass. < √sao: to be given life
 surunao-/surunu- < √srāo: to hear, listen
 šā- (root noun): happy
 tanao-/tanu- < √tan: to stretch
 taraḍāta-: placed beyond (+ acc.)
 tāiiu-: thief
 tusa- < √taoš: to become empty, have diarrhea(?)

θamnaṅ^vhaṇṭ-: skilled (?)
 θanuuar-/θanuuan- n.: bow
 upa.daržnao-: to dare, trust oneself to, venture upon
 upairi.daḫiiu-: above the land(s)
 upairi.zəma-: living on the earth's surface
 upasma-: living in the earth (?)
 upa.ṭbišta- < ṭbaēšaiia-: antagonized
 upāpa-: living in the water
 uruθβar-/uruθβan- n.: intestine, "heart"
 us.pata-: to fly up
 uzdaēza-: mound
 vaṇta-: praise (?)
 varəcaṅ^vhaṇṭ-: possessing miraculous power
 varəp-, only loc. plur. varəḫsuua: part of Yimas
 vara?
 vas-/us-: to wish
 vašta-, past participle of vaza-: carried, conveyed
 vaziiia- pass. < √vaz: to be conveyed
 vazra-: cudgel
 vərəθrauuastara-: more valorous
 Vidaḍaḫṣu: the southwestern continent (where cattle is found)
 vinad-/viṇd- < √vaēd: to find
 Vourubarṣti: the northeastern continent (with broad .. ?)
 Vouru.jarṣti: the northwestern continent (with broad .. ?)
 xšaθrī-: female
 x^vairiia- pass. < √x^var: to be eaten
 X^vaniraθa-: the central continent (with singing wheels?)
 x^varəzišta-: most delicious
 x^vatō: by him/herself
 yaoxṣtiuuant-: *crafty
 yār- n.: season
 yātaiia- √yat: to set up (in its proper place)
 yeziiia- pass. of yaza- < √yaz: to be sacrificed to
 zafar/n- n.: mouth (of evil beings)
 zaṇda-: *heretic
 zaozao-/zaozu- < √zao: to call repeatedly
 zaraniiō.sruua-: with golden hooves

LESSON 17

PHONOLOGY

Ruki

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

The phenomenon is more complicated than 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 **k̑* and **g̑* (*ḡh*), which had become IIr. **č* (*tš*) and **f(h)* (*dž(h)*), OInd. *ś* and *h*, but Av. *s* and *z*. The IE. “thorn” groups behaved the same way: **k̑p* > **čš* (> Ind. *kś*, Ir. *š*), etc.³

Ruki also applied to the group *ns* in the acc. plur.

Also, since the IIr. velars *k* and *g(h)* had become fricatives before consonants in proto-Ir. (*k* + *š* > *xš*, 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: *-š-* > *-š.h-*, beside which we also have the strange YAv. forms in *-š.aṇh-*: *nišaṇharəti* < *ni-* + *har-* (cf. *niš.harətar-*, *niš.hauruu-*), *nišaṇhad-* < **haṇhad-*, intensive < *had-* “sit”;

Sometimes the ruki was eliminated altogether: YAv. *nixʷabdaiia-* (only V.18.16, 24; there are no examples of *niš-xʷ*)

IE. **k̑s* > IIr. **tš-š* > OInd. *kś*, Ir. *š*: IIr. **vitš-š* nom. sing. “house” > Av. *viš* (OInd. *viṭ*, cf. loc. plur. *vikṣu*); IE. **k̑p*: Av. *šāē-/ši-* “dwell” (Ind. *kṣi-*);

IE. **ḡh-s* > IIr. **dž-ž* > Ind. *kś*, Ir. *ž*: OAv. *vāza-* s-aor. of *vaza-* “convey” (OInd. *vakṣa-*);

IE. **ḡhδ* > IIr. **dž-ž* > Ind. *kś*, Ir. *z*: Av. *zā-* “earth” (OInd. *kṣā-*);

IE. **ks*, **kʷs* > IIr. **kš* > Ind. *kś*, Ir. *xš*: Av. *vāxš*, nom. sing. of *vak-/vac-* “word” (OInd. *vāk*);

IE. **k̑p* > IIr. **kš* > Ind. *kś*, Ir. *xš*: *xšaθra-* “command” (OInd. *kṣatra-*);

IE. **ḡh-s* > IIr. **gž* > Ind. *kś*, Ir. *γž*: OAv. *aoyžā*, 2nd. sing. pres. inj. of *aog-/aoj-* “declare oneself (as)” (cf. OInd. *adukṣa-* aor. of *dugh-* “to milk”);

IE. **ḡδ-s* > IIr. **gž* > Ind. *kś*, Ir. *γž*: Av. *γžar-* “flow” (OInd. *kṣar-*).

After labials, the IIr. *š* merged with the IIr. *č* (*tš*):

IE. **p̑k* > IIr. **pš* > OInd. *kś*, Ir. *fš*: Av. *fšuman.t-* < *pasu-* “sheep” (OInd. *kṣumant-*);

IE. **(d)bh-s* > IIr. **bž* > Ind. *pś*, Ir. *bž* (*fš*) Av. *dibža-* “deceive” (OInd. *dipsa-*), *gərəfša-* < *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 compounds:

prefixes in *-i* (*ni-*, *paiti°*, *vī°*, etc.): *ništarəta-* “spread out” < *starəta-*, *nišādaiia-* “set down” < **had* “sit”; *ništaiia-* “to order” < **stā* “stand”; *aiβiš.huta-* “pressed, stained,” *pairiš.hāuuani-* “surrounding Hāuuani (the time of haoma-pressing) *aiβiš.xʷarəθa-* “drinkable,” *pairiš.xʷaxta-* “girded,” *niš.hiḍa-* (but *nišasta-*, *nišādaiia-*);

prefixes in *-u* (*anu-*, *hu-*): *ānuš.hāk-* (OAv.) “following along with,” *huš.hambərəta-* “well carried together, well-accumulated”; *huš.haxman-*,

³ Today, *p* and *ḍ* are not considered as parts of IE. phonemes, but they are a useful descriptive device.

reduplication: *hišta-* < $\sqrt{\text{stā}}$; *hušxʷafa* (perf. < $\sqrt{\text{xʷap}}$)

in compounds: *pasuš.hauruua-* “shepherd” < **pasu-šauruua-* < *har-* “guard”; *pouruš.xʷāθra-* “providing much good breathing space,” *maniiuš.xʷarəθa-*; *raθaēštā-* < *raθaē* + *stā-* “charioteer,” *armaēšad-* < *armaē* + *had-* “sitting in peace.”

ADVERBS

Correlative pronominal adverbs

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

	“that”	“this”	“this”	“that”	“who”	“who?”
pron. stem.	<i>a-/ta-</i>	<i>i-</i>	<i>aēta</i>	<i>auua-</i>	<i>ya-</i>	<i>ka-/c-</i>
nom. sing.	<i>aēm</i>		<i>aēšō</i>	<i>hāu</i>	<i>yō</i>	<i>kō, čiš</i>
“how much”	<i>auuaṇt-</i>		<i>aētauuaṇt-</i>	<i>auuaauuaṇt-</i>	<i>yauuaṇt</i>	<i>cuuaṇt-</i>
“how many times”					<i>yāiti</i>	<i>caiti</i>
“which of two”	<i>ātara-</i>				<i>yatāra-</i>	<i>katāra-</i>
“when”	<i>ātaṭ, taṭ</i>				<i>yaṭ</i>	<i>kaṭ</i>
“where, when”	<i>aḍa/taḍa</i>	<i>iḍa</i>	<i>aētaḍa</i>	<i>auuaḍa</i>	<i>yaḍa</i>	<i>kaḍa</i>
“from where”	<i>aḍāṭ</i>				<i>yaḍāṭ</i>	* <i>kuḍaṭ</i>
“how”	<i>aθa</i>	<i>iθa</i>		<i>auuaθa</i>	<i>yaθa</i>	<i>kaθa, kuθa</i>
“where”	<i>aθra</i>	<i>iθra</i>		<i>auuaθra</i>	<i>yaθra</i>	<i>kuθra, kuua</i>
	<i>ātaraθra</i>					
“how”	<i>aēuua</i>			<i>aēuuaθa</i>		

Note the irregular acc. sing. *auuaṇtəm* of *auuaṇt-* (see Lesson 8).

The pronoun *ātara-* “the other” is (often?) used in *malam partem* as “the other,” that is, the one that is not good.

NOUNS

Declension. The locative

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

Exceptions: *i*-stems have the ending *-a*; *-u-* (*u²-*) and *ao*-stems have the ending **-au*, which becomes *-uuō* 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 *-aē^o* 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*) *-šū*, or—with an added *-a*: *-huua*, *-šūua*, or *-š.huua*.

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

LESSON 17

The endings are:

	<i>a</i> -stems m., n.	<i>ā</i> -stems f.	<i>ī</i> -stems	<i>i</i> -stems	<i>u</i> -stems	<i>ū</i> -stems
Sing.	<i>-ie, -ae°, -aiia</i>	<i>-aiia</i>	<i>-ie (< *-iia)</i>	<i>-a</i>	<i>-uuō, -ao°, -auua</i>	<i>-uui</i>
Plur.	<i>-aēšu(ua)</i>	<i>-āhu(ua)</i>	<i>-išu(ua)</i>	<i>-išu(ua)</i>	<i>-ušu, -uš.huua</i>	<i>-ušu(ua)</i>

Vowel-stems

	<i>a</i> -stems m., n.	<i>ā</i> -stems f.	<i>ī</i> -stems	<i>i</i> -stems	<i>u</i> -stems	<i>ū</i> -stems
Sing.	<i>*ahuire</i> <i>nmāne</i> <i>nmānaiia</i>	<i>daēnaiia</i>	<i>pārəθβe</i>	<i>gara</i>	<i>gātuūō; draoca</i>	<i>tanuui</i>
Plur.	<i>nmānaēšu(ua)</i>	<i>daēnāhu(ua)</i>	<i>xšaθrišu</i>	<i>*ratufritišu</i> (N.84)	<i>gātušu,</i> <i>pasuš.huua</i> (FrN.40, D.58)	<i>tanušu</i>

Notes:

The locative of *ahura mazdā* is transmitted as *āhuire mazda* for **ahuire mazde*.

The masc. form *gaēθe* listed by Reichelt (p. 197) as loc. sing. of *gaēθā-* only occurs in the expression *ahmi gaēθe*, in which the pronoun is also a masc. form.

In the *ī*-declension *pārəθβe < pārəθβī-*, fem. of *pārəθu-* ‘broad,’ has regular *-e < -iia*.

The fem. *ušā-* ‘dawn’ forms its loc. plur. from the *h*-stem *ušah-*: *ušahuua*.

Consonant stems

	<i>ap-</i>	<i>kərəp-</i>	<i>zam-</i>	<i>ham-</i>	<i>dam-</i>	<i>napāt-</i>	<i>vis-</i>
Sing.	<i>apaiia</i>	<i>kəhrpiia</i>	<i>zəmi</i> (Y.10.17?)	<i>*hami</i> (FO.25b)	<i>dəm</i>	-	<i>visi, visiia,</i> <i>vise</i>
(Y.68.14)							
Plur.	-	-				<i>naššu</i>	-

Notes:

apaiia is *< *āpiia* with epenthesis or a thematic form.

zəmi seems to be disyllabic and is probably *< *zami*. Beside *zəmi* there is the thematic form *zəmē*. There is also another form of *zam-* with ‘locative’ meaning: *zəmarə*, preserved only in the expression *zəmarə.guz-* ‘hiding in the earth’ (cf. Eng. local adverbs with *r*: *here, there*, etc.).

n-stems

			neut.
Sing.	(<i>xšafne</i>)		
Plur.	<i>xšapō.huua</i>	(<i>asānaēšuua</i>)	
	<i>uuan-stems</i>	<i>man-stems</i>	
Sing.	<i>ašauuanaiia</i>	<i>Airiiamaini</i>	
Plur.			<i>dāmōhu, dāmahuua</i>

Note: *ašauuanaiia* may be *< *ašauuaniia* with epenthesis or a thematic form (cf. *apaiia*).

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nt-stems

No plural forms attested.

	<i>nt-stems</i>	pres. part. act.		<i>uuant-stems</i>
Sing.	<i>bərəzaṇtaiia</i>	<i>*drujiiaṇti</i>	<i>daḍāiti</i> (N.66?)	<i>astuuaiṇti</i>

Note:

bərəzaṇtaiia may be < **bərəzaṇtiia* with epenthesis or a thematic form (cf. *apaiia*).

The form **drujiiaṇti* (or **družaiṇti*) is restored in N.66 (D.84) for the mss.'s *drujiiaṇti* Pahl. *drōzišn*).

h-stems

Sing.	<i>manahi; asahiia</i> (N.83)
Plur.	<i>qzahu, ušahuua, raocōhuua</i>

r-stems

nairi, sairi, vaṇri; dāθri

-

r/n-stems

Sing.	<i>asni (asne)</i>	<i>aiiaṇ</i>	-	-
Plur.	-	-	<i>karšuuōhu</i>	<i>uruθβō.huua</i>

PRONOUNS

Locative

There are no examples of the 1st and 2nd person personal pronouns in the locative.

The fem. sing. has *-aṇhe* < **ahiā*.

Demonstrative pronouns

The demonstrative pronoun *ima-* "this":

	masc., neut.	fem.
Sing.	<i>ahmi</i>	<i>aṇhe</i>
Plur.	<i>aēšuuā</i>	<i>āhuua</i>

The demonstrative pronoun *aēta-* "this":

	masc., neut.	fem.
Sing.	<i>aētahmi</i>	-
Plur.	-	-

Relative and interrogative pronouns

The relative pronoun *ya-* "who, which":
what?":

	masc., neut.	fem.
Sing.	<i>yahmi</i>	<i>yeṇhe</i>
Plur.	<i>yaēšu</i>	<i>yāhu</i>

The interrogative pronoun *ka-/ci-* "who,

	masc., neut.	fem.
Sing.	<i>kahmi, cahmi</i>	<i>kaṇhe</i>
Plur.	-	-

Reflexive pronouns

The reflexive pronouns *x^va-*, *hauua-* "own":

Sing.	<i>x^vahmi, hauue</i> (Yt.13.67)
Plur.	<i>x^vaēšu</i> <i>hauuāhuua</i>

cuuant-

The interrogative-indefinite pronominal adjective *cuuant-* “how much?, how many?,” beside the “regular” *cuuqs* (Y.19.20) has a nom. sing. *cū* (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 **-ē*. It thus behaves like the acc. plur. of thematic nouns, except that, where this ending is preserved as *-ē* in the nouns, it is replaced by *-ō* in the participles. Thus we have **barē* ⇒ *barō*, but **mrūuē* > *mrū* (thematized), *jaiδiiē* > *jaiδiiq*.

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., **prāṇ(k)ś* > *frāš* (OInd. *prāṇ*).

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 *-an* < **-ant*, that of athematic verbs is *-at* as in adjectives.

The feminine forms are as expected: athem. *-aitī-*, them. *-əntī-* (*-iñtī-*, *-antī-*), *-uuaiñtī-*, *-iieñtī-*.

Paradigms:

No instr. sing. forms are attested.

	Athematic		Thematic <i>a</i> -stems		<i>iia</i> -stems	
	m.	n.	m.	n.	m.	n.
Sing.						
nom.	<i>framrū</i>	<i>haṭ</i>	<i>barō</i>	-	<i>jaiδiiq, fšuiias</i>	<i>manaiian</i>
acc.	<i>həntəm</i>		<i>barəntəm</i>		<i>fšuiiantəm</i>	
gen.	<i>hatō</i>		<i>barəntō</i>		<i>fšuiiantō</i>	
dat.	<i>haite</i>		<i>barənte, barəntae°</i>		<i>zbaiente, fšuiiente, °ntae°</i>	
abl.	-		<i>barəntat</i>		<i>tbišiiantat</i>	
instr.	-		-		-	
loc.	<i>daδāiti</i> (N.66?)		<i>barənti</i>		<i>družanti</i>	
Plur.						
nom.	<i>həntō</i>		<i>barəntō</i>		<i>*fšuiiantō</i>	
acc.	-		<i>barəntō</i>		<i>fšuiiantō</i>	
gen.	<i>hātqm</i>		<i>barəntqm</i>		<i>tbišiiantqm</i>	
dat.-abl.	-		-		<i>tbišiiantbiiō</i>	
instr.	<i>haδbiš</i>		-		-	

Notes:

Athematic verbs frequently take the thematic nom. sing. m., e.g.: *janō*.

The strange form *°vāuuō* “blowing” < *√vā* seems to be from **vā’ō* < **vāHant-*.

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

The athematic forms *γžaraiat.biiō* “flowing,” for **-anbiiō*, and *xšaiiatō* “ruling,” for **xšaiiantō* are probably scribal errors.

3. Locative with prepositions

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

jaininqm upa dārəzāhu “In the clutches(?) of women.” (Y.10.17)

·jaininqm·upa·dārəzāhu·

uta Mazdā huruθma Haoma raose gara paiti

“And by the good growing power of Mazdā you grow, O Haoma, on the mountain.” (Y.10.4)

·uta·Mazdā·huruθma·Haoma·raose·gara·paiti·

yahmi paiti vispəni mθrəm ašəm.srauuō vī.sruīata

“(Zarathustra ...) in whom every poetic thought containing words (fame) of Order was heard far and wide.” (Yt.13.91)

·yahmi·paiti·vispəni·mθrəm·ašəm·srauuō·vī·sruīata·

·yahmi·paiti·vispəni·mθrəm·ašəm·srauuō·vī·sruīata·

dāθri zī paiti niuuāitiš vispahe aṇhəuš 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 aošaṇ’hā *aošaṇ’hainṭi 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 *vanəṇti 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:

·····

usəhištaṭ Vohu Manō haca gātuuō zaraniiō.kərətō (for **kərəite*?)

“Vohu Manah stood up from the golden throne.” (V.19.31)

·····

haca barəšnuuō (or *barəšnauuō*?) *gairinqm auui jafnauuō raonqm*

“From the height(s) of the mountains to the depths of the rivers.” (V.5.1)

·····

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(Y.57.28)

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(Y.57.29)

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(Yt.5.17)

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(Yt.10.80)

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(Yt.10.108)

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(Yt.11.3)

VOCABULARY 17

adruj-: opponent of the Lie
 aēsmō.zasta-: with firewood in the hand(s)
 aēuuaθa: in this way
 afraoxti- f. < uxti-: non-pronouncement
 aiβi.gaiti- f.: onset
 aiβiš.x^varəθa- (in anaiβiš^o): drinkable
 Airiiāna-: Aryan (+ Vaējah-)
 ajiiamna-: inexhaustible
 anaiβiš.x^varəθa-: undrinkable
 apakauua-: with hump in back
 apara: henceforth
 apara-: future, later
 apāuuaiia-: *impotent⁵
 apərənəmna- < ā √par: to contest, compete
 (against: + dat) (?)
 Arəzura-: name of a mountain ridge
 asaiia-: casting no shadow
 ašāišta-: least happy
 ašəm.srauuah-: containing the words/fame of
 Order(?)
 ašō.ciθra- = aša.ciθra- (Lesson 15)
 auruša-: white (color of horses)
 auuastaiia- < √stā: to place
 auui.apaiia- < √āp: to catch up with
 auui.nmānaiia-, for *auui.mānaiia-(?) < √man: to
 wait for
 āfri.vacastəma-: whose speech pronounces most
 invitations
 ā.gəuruuāia- < √garb/grab: to take up, seize
 ānuš.hāk- OAv.: following along with
 āuuōiia: woe (to: + loc.)!
 bara- < √bar mid.: to *pour (?)
 baršnu-: height
 carətu.drājah-: the length of a race course
 Cistā-: a goddess
 daiβi-: deceiving (?)
 daṇhah- n.: skill
 daošatara-: western
 daxšta- n.: sign, mark
 dāiti- fem.: giving
 dəmāna- = nmāna-
 dərəzā-: clutch (?)
 driβi-: dribbling
 fraṽrāraia- < √grā: to wake up (trans.), rouse
 fraiia-: of tomorrow, future
 frakauua-: with hump in front
 fraṽhara- < √x^var: to eat (from)
 frauruuāēxsti- fem. < √uruuāēs: leading along
 twisted (crooked) paths (?)

frauuāēḍa- < √vaēḍ: to exhibit
 fraskəṇba-: *awning made with beams(?)
 frauuāra-: *porch(?)
 frā.bara-: to bring forth, present
 frāiiaia-: to make somebody take up a (firm)
 stand
 frātaṭ.caiia- < √tak/tac: to make flow
 frērənao- < √ar: to send forth (?)
 fšah-: *nail(?) [cf. paiti.auua.paša-]
 gaozasta-: with milk in the hand(s) [with gao- <
 gao^o or for *gauuō]
 gauua-: milk
 gāuuaiiana- n.: cowpen
 gərəḍa-: den, habitation of daēuuas, etc. [OInd.
 grhá-]
 griuuā-: neck, mountain ridge
 ṽzāraia- < √ṽzar: to flow (in a rush)
 haiθiia.dātəma-: who most (often) establishes the
 true (existence) (?)
 harəḍi-: *idiot(?)
 hauuānt-: equally much
 hāuuānō.zasta-: with (pestle) and mortar in the
 hand(s)
 hinḍu-: the river that surrounds the world (?)
 hubaḍra-: lucky
 hupaiti.zaṇta-: well recognized
 huruθma-: good growing power
 huš.haxman-: providing good company
 huš.hāmbərəta- < √bar: well carried together,
 well-accumulated
 hušx^vafa perf. < √x^vap: sleep, see Lesson 20)
 irita < irinā- < √raē/ri: to defecate
 iša- [for isa-?] < √aēš mid.: to seek
 jafnu-: depth
 kasuiš- < kasu- “little” + viš- “poison”(?): with
 *pustules, with acne (?)
 kata-: covered (part of?) building, house
 maēθana- n.: dwelling, habitation
 mahrakaθa- n.: destruction
 maniiuš.x^varəθa-: providing food in the world of
 thought
 mara- < √hmar: to memorize
 marəṽā-: green field
 mižda- n.: reward
 nabānazdišta-: closest relative(?)
 nəmaṽha-: to do homage
 nəmō.bara-: sb. who does homage
 nišəṇhasti < nišəṇhad-, intens. of nišad- < √had:
 to sit down firmly
 niš.harətar- < √har: guardian
 niš.hauruua- < √har: guard

⁵ R. Schmitt, *IJL* 42, 1999, pp. 47-48.

ništar- < √starH: to spread out
 niuuāiti- fem. < √van: winning, victory
 nižbairišta-: most getting rid of
 paēsa-: with spots, leper(?)
 pairi.vāra- = pairiuuāra-
 paiti.auua.paša-: to nail(?) [cf. fšah-]
 paiti.irinak- < √raēk: to relinquish
 paitita < paiti-aē-/i-: to go to, defecate (?)
 pasuš.hauruua-: shepherd (dog)
 paurauatā-: mountain
 pərənā- < √par mid.: to *contest, compete
 with (?)
 pəšanā-: battle
 pouruš.x^vāθra-: providing much good breathing
 space
 rauuan- (raonā-?): *river
 safa-: hoof
 sarəða-: species
 sruuaēna-: with nails
 tāš- < √taš: to hew, fashion by hewing
 uz.bərazaiia- < √barz: to raise
 Vaējah- < √vaēg(?): Airiiana Vaējah, the
 mythical homeland of the Iranians
 vaŋta < √vam-: to vomit
 vaŋri, 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 yaṭ: for as long as
 vitərətō.tanu-: sequestered
 viθiš- (= vīdīš-?): *judgement
 vizbairi-: with crooked (legs)(?)
 vī.raoða- < √raoḍ: to grow far and wide
 xraoḍduua-: hard; cf. xruždra- (Lesson 12)
 x^vaḍāta-: made/placed by/for themselves(?)
 x^vairiiaŋt-: *savory
 x^varənō.dā-: giving (gifts of) Fortune
 yāh- m.: poetic competition(?), audition
 zaraniiia.paiti.θβaršta-: with inlaid gold
 zaraniiō.kərəta-: gilded
 zā-, pres. zazāmi: leave behind
 zəθa-: birth
 zəmarə.guz-: hiding in the earth

LESSON 18

NUMERALS

The following numerals are attested in Avestan:

	Cardinals	In compounds	Ordinals	"-th time"
1	<i>aēuua-</i>		<i>fratəma-</i>	<i>paoirim</i>
2	<i>duua-</i>	<i>bi°</i> , <i>baē°</i>	<i>bitiia-</i>	<i>ābbitim/ādbbitim</i> "a second time"
3	<i>θrāii-/θri-</i>	<i>θri°</i>	<i>θritiia-</i>	<i>āθritim</i> "a third time"
4	<i>caθβar-/catur-</i>	<i>caθru°</i>	<i>tuiriia-</i>	<i>āxtuirim</i> "a fourth time"
5	<i>paṇca</i>	<i>paṇca°</i>	<i>puxδa-</i>	
6	<i>xšuuuaš</i>	<i>xšuuuaš°</i>	<i>xštūua-</i>	
7	<i>hapta</i>	<i>hapta</i> , <i>haptō°</i>	<i>haptaθa-</i>	
8	<i>ašta</i>	<i>ašta</i> , <i>aštō°</i>	<i>aštəma-</i>	
9	<i>nauua</i>	<i>nauua°</i>	<i>naoma-</i>	
10	<i>dasa</i>	<i>dasa°</i>	<i>dasəma</i>	
11			<i>aēuuandasa-</i>	
12			<i>duuadasa-</i>	
13			<i>θridasa-</i>	
14			<i>caθrudasa-</i>	
15	<i>paṇcadasa-</i>		<i>paṇcadasa-</i>	
16	<i>xšuuuaš.dasa</i>		<i>xšuuuaš.dasa-</i>	
17			<i>hapta.dasa-</i>	
18			<i>ašta.dasa-</i>	
19			<i>nauua.dasa-</i>	
20	<i>visaiti (visqsta)</i>		<i>visqstəma-</i>	
30	<i>θrisatəm</i>		<i>θrisastəma-</i>	
40	<i>caθβarəsətəm</i>			
50	<i>paṇcāsətəm</i>			
60	<i>xšuuuašti-</i>			
70	<i>haptāiti-</i>			
80	<i>aštāiti-</i>			
90	<i>nauuaiti-</i>			
100	<i>satəm</i>	<i>sata°</i> , <i>satō°</i>		
180	<i>duiie nauuaiti</i>			
200	<i>duiie saite</i> , <i>duuaē° saite</i>			
300	<i>tišrō sata</i>			
400	<i>caθβārō sata</i>			
500	<i>paṇca sata-</i>			
600	<i>xšuuuaš sata-</i>			
700	<i>hapta sata-</i>			
800	<i>ašta sata-</i>			
900	<i>nauua sata-</i>			
1000	<i>hazaṇrəm</i>	<i>hazaṇra°</i> , <i>hazaṇrō°</i>		
2000	<i>duiie hazaṇre</i>			
9000	<i>nauua hazaṇra</i>			
10000	<i>baēuuar-/baēuuan-</i>		<i>baēuuarə°</i>	

90000 *nauuasās° baēuuqn*

Notes: *visqsta* “20” is probably a reverse formation from the ordinal *visqstāma-*.

Compound numerals

25	<i>paṇcāca visaiti</i>
33	<i>θraiiasca θrisqasca</i>
75	<i>paṇcāca haptāiti-</i>
99,999	<i>nauuaca nauuaitišca nauuaca sata nauuaca hazaṇra nauuasāsca baēuuqn</i>

Multiplicatives (times, -fold)		Fractions
1	<i>hakərət</i> “once”	
2	<i>biš, bižuuat</i> “twice”	<i>bišāmruta-</i> “spoken twice”
3	<i>θriš, θrižuuat</i> “thrice”	<i>θrišāmruta-</i> “spoken thrice”
4	<i>caθruš</i> “four times”	<i>caθrušāmruta-</i> “spoken four times”
5		<i>θrišuua-</i> “a third”
6	<i>xšuuažaiia</i> “six times”	<i>caθrušuua-</i> “a fourth”
7		<i>paṇtaṇha-</i> “a fifth”
8		<i>haptahuua-</i> “a seventh”
9	<i>naomaiia</i> (<i>nāuma°</i>), <i>nauuasā</i> “nine times”	<i>aštahuua-</i> “an eighth”
20	<i>visaitiuuā</i> “twenty-fold”	
30	<i>θrisaθβā, θrisataθβam</i> “thirty-fold”	
40	<i>caθβarəsaθβā</i> “forty-fold”	
50	<i>paṇcasaθβā</i> “fifty-fold”	
60	<i>xšuuaštiiuā</i> “sixty-fold”	
70	<i>haptaiθiiuā</i> “seventy-fold”	
80	<i>aštaiθiiuā</i> “eighty-fold”	
90	<i>nauuaitiiuā</i> “ninety-fold”	
100	<i>satāiiuš</i> “a hundred-fold”	
1000	<i>hazaṇrāiš</i> “a thousand-fold”	
10000	<i>baēuuarōiš</i> “ten thousand-fold”	

Other derivatives:

paṇcō.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 *ā*-stem; note the acc. masc. and the nom.-acc. neut. *ōiim*, *ōim*, and other forms (see Lesson 9).

The numeral “two” is an *a*-stem dual.

The numerals “three” and “four” have some special fem. forms.

The other cardinals are mostly indeclinable.

LESSON 18

“One”

	m.	n.	f.
nom.	<i>aēuuō</i>	<i>ōiium, ōim</i>	<i>aēuua</i>
acc.	<i>ōiium, ōim</i>	<i>ōiium, ōim</i>	<i>aēuuqm</i>
gen.		<i>aēuuahē</i>	<i>aēuuaŋhā</i>
abl.		<i>aēuuahmāt</i>	-
inst.		<i>aēuua</i>	<i>aēuuaia</i>
loc.		<i>aēuuahmi</i>	-

“Two”

	m.	n.	f.
nom.-acc.	<i>duua</i>	<i>duiie, duuaē°</i>	<i>duiie, duuaē°</i>
dat.-abl.-inst.		<i>duuaēibiia</i>	
loc.		<i>duuaiiā</i>	

“Three”

	m.	n.	f.
nom.	<i>θrāiiō</i>	<i>θrī</i>	<i>tišrō</i>
acc.	<i>θriš</i>	<i>θrī</i>	<i>tišrō</i>
gen.		<i>θraiiqm</i>	<i>tišraqm, tišranqm</i>
dat.-abl.		<i>θribiiō</i>	-

“Four”

	m.	n.	f.
nom.	<i>caθβārō</i>	<i>catura</i>	<i>cataŋrō</i>
acc.	<i>caturā</i>	<i>catura</i>	<i>cataŋrō</i>
gen.		<i>caturqm</i>	

Other numerals: gen. *paṇcanqm, nauuanqm, dasanqm*; – instr. *paṇcasaŋbiš, satāiš, hazayrāiš, baēuuarabiš*

On the *r/n*-stem *baēuuar-/baēuuan-* see Lesson 16.

Note:

The element *-šr-/ŋr-* < **-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 *strī-* (< **srī-*) “woman” and *-ŋhar-* in *xʷaŋhar-* “sister” (if originally **xʷa-har-* “one’s own woman?”).

tišrō sata “400” has the fem. *tišrō* agreeing with a neut. plur.

VERBS

The optative

The endings of the optative differ from those of the indicative and subjunctive by containing an element *-i-* (*-ii-*). In the thematic conjugation, this element combines with the thematic vowel and produces a diphthong: *aē, ōi, aii°*. In the athematic conjugation it has the form *iiā/i* (< **-iaH-/iH-*).

The thematic 3rd plur. ends in *-aiian* (*-aēn*), which is identical with the 3rd plur. indicative of *aiia*-stems. In *aiia*-stems the original ending was therefore *-aiiaiiian*, which regularly became *-aiiaēn*. In the manuscripts this ending is most often corrupted to *-aiiēn* and then replaced by the familiar *-aiian*.

by fifties, hundreds, thousands, ten thousands,
innumerable ones, and even more than that.” (Vr.8.1)

[illegible]

yeŋhe^a caθβārō aršāna^b hqm.tāšat Ahurō Mazdā ...

yeŋhe^a auuauuat haēnanq̄m 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 *yeŋhe* is for **yeŋhāi*, the second for **yeŋhā*. – b. For **aršnō* (only attested as gen. sing.).

[illegible]

tiśrō sata upāzanāṇaṃ upāzōit aspahe aśtraiia

tišrō sata sraošō.caranaia

“He shall strike (him) 300 blows with the horse whip, 300 with the bastinado.” (V.4.11)

[illegible]

yazāi Hukairim barəzō^a vispō.vahməm zaranaēnəm

yahmat mē haca frazgaḁaite

*Arəduuī Sura Anāhita **hazaṇrāi** barəšna viranqm*

"I shall sacrifice to tall Hukairiia, (which receives?) all hymns, golden,

from which Arəduuī 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.

[illegible]

hazaṇrayma paiti.jasaiti ātarš Ahurahe Mazdā

daēuuānqm manīiauuānqm tēmasciθranqm druuatqm

bižuuat yātunqamca pairikanqamca

“(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 “numeralive”). 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

۱. ۲. ۳. ۴. ۵. ۶. ۷. ۸. ۹. ۱۰. ۱۱. ۱۲. ۱۳. ۱۴. ۱۵. ۱۶. ۱۷. ۱۸. ۱۹. ۲۰. ۲۱. ۲۲. ۲۳. ۲۴. ۲۵. ۲۶. ۲۷. ۲۸. ۲۹. ۳۰. ۳۱. ۳۲. ۳۳. ۳۴. ۳۵. ۳۶. ۳۷. ۳۸. ۳۹. ۴۰. ۴۱. ۴۲. ۴۳. ۴۴. ۴۵. ۴۶. ۴۷. ۴۸. ۴۹. ۵۰. ۵۱. ۵۲. ۵۳. ۵۴. ۵۵. ۵۶. ۵۷. ۵۸. ۵۹. ۶۰. ۶۱. ۶۲. ۶۳. ۶۴. ۶۵. ۶۶. ۶۷. ۶۸. ۶۹. ۷۰. ۷۱. ۷۲. ۷۳. ۷۴. ۷۵. ۷۶. ۷۷. ۷۸. ۷۹. ۸۰. ۸۱. ۸۲. ۸۳. ۸۴. ۸۵. ۸۶. ۸۷. ۸۸. ۸۹. ۹۰. ۹۱. ۹۲. ۹۳. ۹۴. ۹۵. ۹۶. ۹۷. ۹۸. ۹۹. ۱۰۰.

vasō.xšaθrō hiiāt ašauua auuasō.xšaθrō hiiāt druua

“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 buiδiiaēta

۱-۲-۳-۴-۵-۶-۷-۸-۹-۱۰-۱۱-۱۲-۱۳-۱۴-۱۵-۱۶-۱۷-۱۸-۱۹-۲۰-۲۱-۲۲-۲۳-۲۴-۲۵-۲۶-۲۷-۲۸-۲۹-۳۰-۳۱-۳۲-۳۳-۳۴-۳۵-۳۶-۳۷-۳۸-۳۹-۴۰-۴۱-۴۲-۴۳-۴۴-۴۵-۴۶-۴۷-۴۸-۴۹-۵۰-۵۱-۵۲-۵۳-۵۴-۵۵-۵۶-۵۷-۵۸-۵۹-۶۰-۶۱-۶۲-۶۳-۶۴-۶۵-۶۶-۶۷-۶۸-۶۹-۷۰-۷۱-۷۲-۷۳-۷۴-۷۵-۷۶-۷۷-۷۸-۷۹-۸۰-۸۱-۸۲-۸۳-۸۴-۸۵-۸۶-۸۷-۸۸-۸۹-۹۰-۹۱-۹۲-۹۳-۹۴-۹۵-۹۶-۹۷-۹۸-۹۹-۱۰۰

“May no one notice (us) first (be the first to notice us)!” (Y.9.21)

[illegible]

haxšaiia azəmciť yō Zaratuštrō fratəma nmānanam

“May I, Zarathustra, induce the foremost ones of the homes (to ...)!” (Y.8.7)

2. Optative expressing prescriptions

[illegible][illegible]

• ဣန္ဒြေ့၊ ယဇ္ဇ၊ နဂ္ဂ၊ ယဇ္ဇ၊ နန္ဒာယုတ္တ၊ ယဇ္ဇ၊ နန္ဒ

— ۱۷۰ —

gaomaēzəm aīiasōiš zaraθuštra gaom pairi uxšānəm

baxəδrəm dāitiiō.kərətəm yaoždāta^a frabarōiš

zam paiti ahuraδātām pairi karšām pairi.karšōit

aēšō nā yō vaoždāθriiō

“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

[illegible]

mānaiiēn ahe yaθa hazarēm narēm ōim narēm ā.darēzaiiōit

“As if a thousand men were to fetter a single man.” (Yt.8.55)

[illegible]

mqnaiiēn ahe yaθa hazanrēm narqm ōiium narēm aiβiiāxšaiiōit

“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:

[illegible]

*mānaiiēn ahe yaθa nā^a satəmca hazarəmca baēuuarəca paršanəm **nijatəm*** [mss. *nijaθəm, nijatəm*]

hiiāt

"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 $\gamma a\theta a$.

• ስጦታገቢያ • ክፍሉ • ክፍሉ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ
(V.2.39)

• ስጦታገቢያ • ክፍሉ • ክፍሉ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ
(V.2.40)

• ስጦታገቢያ • ክፍሉ • ክፍሉ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ
(V.2.41)

• ስጦታገቢያ • ክፍሉ • ክፍሉ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ
(V.3.12)

• ስጦታገቢያ • ክፍሉ • ክፍሉ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ
(V.3.13)

• ስጦታገቢያ • ክፍሉ • ክፍሉ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ
(V.3.14)

• ስጦታገቢያ • ክፍሉ • ክፍሉ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ • ስጦታገቢያ

.၎င်းတို့သည်၊၎င်းတို့သည်၊၎င်းတို့သည်၊၎င်းတို့သည်၊၎င်းတို့သည်
၎င်းတို့သည်၊၎င်းတို့သည်၊၎င်းတို့သည်၊၎င်းတို့သည်၊၎င်းတို့သည်
 (V.8.18)

(V.8.19)

[illegible]

• සත්ත්ව • සදාචාර • කාම • පාප • භය • ඉන්ද්‍රිය
• භාව • පාප • භය • භව • භව • භව
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(V.10.1)

(V.10.2)

[illegible][illegible]

[illegible][illegible][illegible]

(V.10.9)

(V.10.10)

caθruš: four times
 caθrušāmruta: spoken four times
 cimāne, inf. of caiia- < √caē/ci: to collect, gather
 dasa: ten
 dasəma-: tenth
 dāitiiō.kərəta-: made so as to be according to the
 rules, made in the prescribed way
 duuadasa-: twelfth
 ərəðβō.drafša-: with banners held on high
 frabara- < √bar: to carry forth, bring
 frabərətar-: a kind of priest
 fraorənta < frauuar-
 frasnāta- < √snā: washed
 fratəma-: first
 fra.tu- < √tao: to have strength(?)
 frāiiauuaiia- < ?: to *expose (to: + dat.)
 gāda-: robber
 haðō.gaēθa-: (people) having herds together
 hakərət: once
 hamista- < ?: *removed
 hana-: old man
 hapta: seven
 hapta.dasa-: seventeenth
 hapta.sata-: 700
 haptahuua-: a seventh
 haptaθa-: seventh
 haptāiti-: seventy
 haxša- < √hak: to induce (to: + infinitive)
 hazaṅṅrayna-: ability to strike a thousand
 hazaṅṅrəm: a thousand
 hāuuanān-: the priest in charge of pressing
 hām.raēθβa-: direct pollution
 hiṅnu-: *clean (or similar)
 hišku-, contamination of huška- and hiku-: dry
 hufrabərəti- f.: good carrying forth
 huiiāyana-: a kind of companions (sharing
 beds/foxholes?)
 karša-: furrow
 karšipta-: name of a mythical bird
 maya-: hole
 mərəšīiā-, opt. of mərənc-: to destroy
 miti-: top of the head(?)
 naoma-, nāuma-: ninth
 nauua: nine
 nauua.dasa-: nineteenth
 nauuaiti-: ninety
 nauuasata-: 900
 nauuasās° baēuuān: 90,000
 nauuāt: or not
 nā: a particle that often follows yaθa.
 nāumaiia: ninety-fold
 nāuuaiia-: *deep, *in spate(?)
 Nāṅhaiθiia-: name of an old god
 nd₁ = Pahlavi OD = tā: until

nidarəzaiia- < √darz: lay in chains
 niðaiia- < nidaθa-
 niiuruzdō.təma-: most sequestered (cf. OInd.
 niruddha?) or the ones with most stunted
 growth (?)
 nipāiia- = nipā-
 pairi.daēza-: surrounding wall
 pairi.daēzaiia-: to enclose with a (mud?) wall
 pairišta.xšudra-: whose semen has stopped
 flowing
 paiti.irista- < paiti.raēθβ-: polluted (indirectly)
 paiti.jaṅha-, s-aorist (thematic) of paiti.jasa-
 (Lesson 19)
 paiti.karša- < √kar(š): draw a furrow in
 paiti.miθnā-: to *send back(?)
 paiti.nisrinao- < ni-sri-nao- < √sraē/sri: to lean
 against
 paiti.pərəna- < √par: to conquer
 paiti.raēθβa-: indirect pollution
 paiti.visa- < √vaēs/vis mid.: be ready for
 paṅcadasa-: fifteenth
 paṅcasat° = paṅcāsāt-: fifty
 paṅca.sata-: 500
 paṅcāsātəm: fifty
 para.hiṅca- < √haēk/hic: to sprinkle
 para.hixti- f. < para.hiṅca-: sprinkling
 parənin-: feathery
 parša-: ear of grain
 pascaēta: after + instr.
 paštō.fraθah-: the width of the *skull
 pərəθu.drafša-: with broad banners
 pərəθuuainika-: of broad frontline (lit. forehead)
 rāma- = rāmaiia-: to dwell (in peace and quiet)
 satō.təma-: most hundred
 Sauruua-: name of a daēuua (OInd. Śarva)
 sacaṭca ašaonō stōiš
 stiðāta-: made for the (temporal) existence (cf.
 x^{va}ðāta-)
 suptiðarəṅga- < supti- “shoulder and √drang “to
 hold firmly”: (people) who fight shoulder to
 shoulder (?)
 šīiaoθanō.tāt-: the word šīiaoθna(nam) in the
 Ahunauuairiia prayer
 Tauruui: name of a daēuua
 təmasciθra-: whose race/seed is from darkness
 (cf. ašaciθra)
 tišrō.sata-: 300
 tutauua, perf. < √tao: to be able(?) (Lesson 20)
 θri°: tri-, triple
 θribda-: (made) for three feet
 θridasa-: thirteenth
 θrisastəma-: thirtieth
 θrišāmruta-: spoken thrice
 θrižuuat: thrice

upa.raēθβaiia- < √raēθβ: to mingle with,
 contaminate (directly)
 Uruuataṭ.nara-: name of one of the sons of
 Zarathustra
 uskana- < √kan: to dig up
 uxšan- m.: bull
 vaēiḍiiō.təma-: possessing most knowledge
 varəta- < √var: enclosed
 vasō, vasas°: at will
 vikana- < √kan: dig out
 vināθa- < ? : to *cut off
 visaiti: twenty
 visaitiuuā: twenty-fold
 viṣastəma-: twentieth
 vispabda-: (made) for all the feet
 viuuāḍaiia- < √vad: to lead away
 xrura-: bloody
 xšaēša aor. of xšaiia- (Lesson 19)

xšnaoma-: satisfaction
 xšnuiiā < √xšnao
 xštuua-: sixth
 xšuuāš: six
 xšuuāš.dasa-: sixteenth
 xšuuāš.sata-: 600
 xšuuāšti-: sixty
 xšuuāžaiia: six times
 x^vasura-: father-in-law
 yaoždāθriia-: (who is) to be purified
 yasa- < √yam: to *withhold, *disallow (?)
 yō (OAv.) = yō
 Zairi: name of a daēuua
 zairi.gaoša-: with tawny ears
 zairita-: tawny
 zaurura-: aged
 zāmātar-: brother-in-law
 zbaraθa-: leg (daēuuic)

LESSON 19

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: *dañhupaiti*- “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” < *barəsmān*- + *zasta*-; *mazdaiiasna*- “(performing) sacrifices to (Ahura) Mazdā, Mazdayasnian” < *Mazdā*- “(Ahura) Mazdā” + *yasna*- “sacrifice.”

Noun + verbal noun > adjective (> noun): *vərəθrajan*- “obstruction-smashing, (the) obstruction-smashing (one) > obstruction-smasher” < *vərəθra*- “obstruction” + *jan*- “to smash”; *raθaēštā*- “standing on a chariot, he who stands on the chariot > charioteer” < *raθaē*° “on the chariot” (loc.) + “stand.”

Noun + adjective > noun: *huuarəxšaēta*- “the radiant sun” > “sun,” *aiiō.xšusta*- “molten metal” > “metal.”

Noun + past participoe > adjective: *paoiriō.fradāta*- “first brought forth,” *ahuraδāta*- and *mazdaδāta*- “established (created) by Ahura Mazdā.”

Adjective + noun > noun: *darəyō.šiti*- “long-lasting dwelling”; *tiži.dāra*- “with a sharp blade” < *tiγra*- + *dārā*-;

Adverb + noun: *vasē.yāiti*- “going at will,” *arəmə.maiti*- “proper thinking,” *tarō.dīti*- “despising, rejection.”

Numeral + noun > noun: *θri.aiiara*- n. “a three-day period” < *θri*- + *aiiar/n*- “day.”

Numeral + noun > adjective: *θri.zafan*- “with three mouths” < *θri*- + *zafar/n*- “mouth,” *θri.kamarəδa*- < *θri*- + *kamarəδa*- “head”;

Prefix + noun/adjective: *huraōda*- “well-shaped” < *hu*- + *raōda*- “growth, stature”; *huuaršta*- “well done” < *hu*- + *varšta*-; *aiβi.gāma*- “year” < *aiβi*- + *gāman*- “step, going.”

Verb + noun: *frādaṭ.gaēθa*- “furthering the world of living beings” < *frāda(iia)*- “to further” + *gaēθā*- “(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’, *draoyō.vāxš.draojišta*- ‘who belies the lying word the most’, and, especially, names: *frādaṭ.vīspəmə.hujiāiti*- ‘(the *ratu*) called ‘the one who furthers all good living’’, *xšmāuuia.gəuš.uruuā*- *hāiti*- ‘the section beginning with *xšmāuuia gəuš uruuā*’ (Y. 29.1).

The so-called *āmreḍita* compounds are adverbial phrases consisting of repeated words: OAv. *narəm narəm* ‘man after man’; YAv. *nmāne nmāne* ‘in house after house’.

VERBS

The augment

In OInd. and OPers. the imperfect and aorist indicative regularly take a prefixed *a*- which mark them as past tenses. The prefixed *a*- is called an “augment.”

In Young Avestan there are very few clear examples of the augment, as the preverb *ā*- is frequently shortened to *a*. There also seem to be instances of the augment being lengthened to *ā*-.

The augment is found with three forms: the imperfect indicative, the aorist indicative, and the optative.

The augmented optative is an Iranian innovation also found in Old Persian, but not outside the Iranian language group.

Examples:

āaṭ azəm tanum aguze “Then I hid my body.” (Yt.17.55)

·āaṭ azəm tanum aguze

ciṭ auuaṭ vacō ās Ahura Mazda yaṭ mē frāuuaoṭō

“What was yonder word, Ahura Mazdā, which you spoke to me (at the beginning of the world)?” (Y.19.1)

·ciṭ auuaṭ vacō ās Ahura Mazda yaṭ mē frāuuaoṭō

təm yazata Jāmāspō yaṭ spādəm pairi.auuaēnaṭ

“Her Jāmāspa sacrificed to as he looked around (and saw) the army.” (Yt.5.68)

·təm yazata Jāmāspō yaṭ spādəm pairi.auuaēnaṭ

yaṭ spādəm pairi.auuaēnaṭ durāt aiiantəm rasmaoiṭō

“When he looked around and saw the army coming from afar in battle lines.” (Yt.5.68)

·yaṭ spādəm pairi.auuaēnaṭ durāt aiiantəm rasmaoiṭō

adauuata Agrō Mañiiuš pouru.mahrkō

“The Evil Spirit full of destruction chattered.” (Yt.3.14)

·adauuata Agrō Mañiiuš pouru.mahrkō

Sraošō ašiiō druḡim apərəsaṭ

“Sraoša with the rewards asked the Lie.” (V.18.30)

·Sraošō ašiiō druḡim apərəsaṭ

pairi yāiš hapta karšuuqn mairiiō apataṭ Fraṅrase

isō xʷarənō Zaraθuštrāi^a

“Around the seven continents flew the villain, Fraṅrasiian, seeking the Fortune of Zarathustra.” (Yt.19.82)

a. See Lesson 13.

·pairi yāiš hapta karšuuqn mairiiō apataṭ Fraṅrase

tum zamarəguzō ākərənūuō vispe daēuuā^a Zaraθuštra

“You made all the *daēuuas* hide in the ground, O Zarathustra.” (Y.9.15)

a. See Lesson 9.

·tum zamarəguzō ākərənūuō vispe daēuuā^a Zaraθuštra

The aorist

Young Avestan still has several aorist forms, most of them optative, while the indicative and subjunctive are rarely used and limited to special, probably standard, formulaic, contexts.

The endings of the aorist indicative (augmented) and injunctive (no augment) are the secondary endings, identical with those of the present injunctive. The augment is rarely, if ever, used.

There are four main stem formations of the aorist. The athematic (root, reduplicated) aorist and the thematic aorists are identical with those of the corresponding present conjugations. In addition, there is a special aorist formation, the *s*-aorist, made by adding *h* (*š/s*) to the root, which has the long grade in the sing. indicative, but the full grade elsewhere.

LESSON 19

	Thematic aorists	Root aorist	s-aorists
Injunctive:			
Active			
Sing.			
1	<i>frāuuuacim</i>		
2	<i>frāuuuacō</i>		
3	<i>frāuuuacat</i>	<i>vaxšt(?) (< vaxš-)</i>	
Plur.			
1	<i>frāuuuacāma</i>		
2		<i>dāta</i>	
Middle			
Sing.			
3		<i>θraošta (< θrao-), varšta (< varz-) °mqsta (< man-)</i>	
Imperative:			
Active			
Plur.			
2	<i>vaocatā (P.12?)</i>		
Subjunctive:			
Active			
Sing.			
1		<i>buua</i>	
2	<i>frāuuuacāi</i>		
3	<i>vaocāt</i>	<i>darəsať(?)</i>	<i>stāḡhaiti (< stā), spāḡhaiti (< spā) θβərəšāiti < θβars-)</i>
Plur.			
1	<i>vaocāma</i>	<i>jimama(?), darəsāma</i>	
3		<i>bun</i>	<i>jaḡhəṇti (< jam-)</i>
Middle			
Sing.			
1			<i>grāḡšāne (< grab-)</i>
Optative:			
Active			
Sing.			
2		<i>jamiiā, dāiiā, buiiā</i>	
3	<i>vaocōit</i>	<i>jamiiāt, buiiāt, vainit</i>	<i>paiti.jaḡhōit (< jan-), zahit (< zā-)</i>
Plur.			
1	<i>apaēma</i>	<i>buiiama</i>	<i>nāšima (< ?)</i>
2		<i>dāiiata(?), buiiata</i>	
3		<i>jamiiān, buiiān; jamiiārəš, buiiārəš</i>	<i>aēšiiān (< aēš-?)</i>
Middle			
Sing.			
2	<i>xšaēša (< xšā-)</i>		<i>°raēxšiša (< raēk-)</i>

Participles.

Active	-	°buuant-
Middle	-	starāna-, sraīiana-, sruuana- maghāna- (< man-), maraxšāna-

Note: The form *nāismī* (Y.12.1) is a present, an analogical form made after *nāist*, etc., for **nāinmi* (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: *arənāuui* “was sent on its way,” *jaini* “was smashed”

from the perfect stem (see Lesson 20): *āiḍi* “is/was said.”

SYNTAX**Use of the aorist**

The basic difference between the present and aorist is that the aorist forms express punctual or “immediate” (incipient, concluding) action, as opposed to the present, which expresses action or state of indeterminate duration.

1. The aorist indicative/injunctive

āaṭ mašta Yimō “then Yima thought” (V.2.31)

• āaṭ mašta Yimō

2. The aorist subjunctive

āaṭ vaocāṭ ratuš ašauua mazdaiiasnaēbiiō “Then an Orderly authority will say to the Mazda-sacrificers.” (V.8.11)

• āaṭ vaocāṭ ratuš ašauua mazdaiiasnaēbiiō

yezica vaocāṭ aēša yā kaine puθrām aēm narō^a varšta

• yezica vaocāṭ aēša yā kaine puθrām 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*.

• yezica vaocāṭ aēša yā kaine puθrām aēm narō^a varšta

• yezica vaocāṭ aēša yā kaine puθrām aēm narō^a varšta

tā nō dātā tā arəzuuāna frauuaocāma

fracā vaocāma yā Ahurahe Mazdā

“We shall say forth these our established rules, these ..., and forth we shall say (them), those of Ahura Mazdā.” (Y.70.2)

• tā nō dātā tā arəzuuāna frauuaocāma

jimama te daēsaiiama te Zaraθuštra vaēm yōi Amāša Spənta

“We shall come to you, we shall show you, O Zarathustra, we, the Life-giving Immortals.” (Vyt.32)

• jimama te daēsaiiama te Zaraθuštra vaēm yōi Amāša Spənta

nōiṭ dim yauua azəm yō Ahurō Mazdā bitim vācim paiti.pərəsəmnō buua^a

a. Mss. K1, L4, L1,2; buuaṭ Mf2, Jp1.

“I, Ahura Mazdā, shall never ask him another word.” (V.18.29)

• nōiṭ dim yauua azəm yō Ahurō Mazdā bitim vācim paiti.pərəsəmnō buua^a

aša vahišta aša sraēšta darəsāma θβā haxma

...
...
(Y.60.3)

...
...
(Y.60.4)

...
...
(Y.60.5)

...
...
(Y.60.7)

...
(Y.70.2)

...
...
(Y.70.4)

...
(Y.71.10)

...
...
(Y.71.11)

...
...
...
...
...

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 Mazdā.
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.
8. 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
 aḍaxšaiiaētā > daxšaiia-
 aēšmō.druta- < √drao: deceived by Wrath
 afrazaiṇti-: having/with no offspring
 aguze < guza-
 aiβiiāuuah- < aiβi + auuah-?: *assistance(?)
 aiβiiāṇhaiia- < aiβi √yāh: to gird
 aiβiiāṇhana- 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
 aṇʰhe < aṇhu-
 apaēma, perf. opt. of apaiia- (Lesson 20)
 apa.karša- < √karš: to drag off
 apa...piriia- < √par: to forfeit
 apataiṇ < pata-
 arāiti- f.: stinginess
 arōdra-: *judge, *arbiter (in the poetic competition)
 arəm.maiti- fem.: proper thinking
 asista- < √saēd/sid: not cut off

asna- < āsna-
 astas° < ast-
 asti- m.: guest
 aš.mižda-: having/with great rewards
 āsta-: messenger
 ašō < ašiih-
 Ašiš.hāgəṭ: according to/following Aši
 ašō.mižda-: having/with Order as reward
 atanu.məθra-: who does not stretch the poetic
 thought (between heaven and earth?)
 auua.jasa- < √gam/jam: to come down
 auuaṇhutəma- < a- + vaṇhu-
 auuas-, aor. of auua + √nas/as: to reach
 āfrinā- < √fri: to invite as guest friend
 āfri.vacah- < *a-frī- (?): pronouncing non-inviting
 words
 āhiša > āh-
 ākərənuuō, augmented form of kərənao-
 Ārmaitiš.hāgəṭ: according to/following Ārmaiti
 āsna-: near
 āstao- < ā + √stao/stu mid.: to ally oneself (to: +
 acc.) by one's praise
 āstauuana-, pres. part. of āstao-
 āstuta-, pp. of ā √stao/stu: having allied oneself (to)
 by one's praise (+ acc.)
 ātara- = atāra- (?): the other (of two)

āṇha < ah- “to be”	frāiīō.humata-: having/with more good thoughts
āṇhānō, gen. of āh- “mouth”	frāiīō.huuaršta-: having/with more good deeds
baosu-: offering of incense(?)	frāiīō.huxta-: having/with more good words
barəsmō.starəiti- fem.: spreading of the barsom	frārāiti- f.: generosity
bāšnu-: depth	frāuuā- < ? : to *prevail(?)
bərətō.vāstra-: *carrying (together) of grass(?)	frāuuāocəm > frāmrao-
bərəziiāsta- < bərəzi- + yāsta- < √yāh: girded high	fšaoniaia- < fšaoni-: to tend sheep herds(?)
bōiṭ < bā + iṭ	gar- m.(?): throat
brōiθrō.taēža-: with the sharpness of a blade	guza- < √gaoz mid.: to hide
bujaiia- < √baog/buj: to free, redeem	haḍa.aēsma-: together with firewood
caku-: *dagger	haḍa.baoidi-: together with incense
cinuuat.pərətu- = Cinuuatō pərətu-: the Ford of the Accountant	haḍa.ratufriti-: together with satisfying the models
ciθrauuah- < ciθra- + auuah-: bringing brilliant assistance	haiθim.ašauuan-: in truth Orderly
cōiṭ < ca + iṭ	hanā-, aor. of hanaiia-
daēuuō.dāta-: (what is) established by daēuuas	hanaiia- < √han mid.: to gain, win
daiiā > dā-	hangərəfša- < hangəruuaiia-
daomna- > dauua-	haoiīā < hauua- (Lesson 16)
darəyō.hamparšta- (*darəyō.hamparšti-?): receiving long(-lasting) consultation	harəθrauuant-: providing overseeing
darəyō.šiti- fem.: long-lasting dwelling	haθrauuant- < √van: winning there and then
darəyō.yāsta- (*darəyō.yāšti-?): receiving long(-lasting) sacrifice	hita-: team of horses
daxšaiia- < daxša-: to put a mark on(?)	huḍāṇha-: munificence
dānu.drājah-: (having) the length of a river	humizda-: giving good rewards
dōuš.srauuah-: evil fame	huuarə.barəzah-: the height of the sun
didrəzuuō < √darz: *holding on to(?)	huuā.vaēya-: having/with its own (or: good) push
drafša-: banner	jaēšəmna- < √jaē/ji: to win(?)
draža- < √drang/dranj: to grasp	jamiiā- aor. opt. of jasa-
drāuuaiia- < √drao: to make deceptive (?)	janḥ-, aor. of jasa-
drəguuant- OAv. for druuant-	jima-, aor. subj. of jasa-
druxš.manah-: having thoughts of deception	kamarəḍa-: head (daēuuic)
duuar- m: door	karšū-: furrow, acre(?)
ərənāuui, 3rd sing. pass. of ərənao- “to send on its way”	kuxšnao-/kuxšnu-, desiderative of √xšnao/xšnu mid.: to wish (seek) to please (win the favor (of)/make favorable)
ərəzuuāna-: ?	maiiah- n.: *pleasure
əuuərəzənt- < vərəziṇt- < √varz: who does not perform, commit (a deed)	mainimna < maniiā-
fra.duua- < √duuar: run forth (daēuuic)	mainiuuā < maniiu-
fra.guza- < √gaoz mid.: to uncover, bring out of hiding	manahiiā-: of thought
frahištō pres. part. of fra-hišta- < √stā: to stand forth	manḥ- (manḥa-), aor. of maniiā-
fra.mara- < √(h)mar: recite	maršū-: belly (daēuuic) (?)
franḥarəcaiia-: to dispatch (messengers) [or for franḥərəzaiia-?]	miθaoxta-: something spoken wrongly
frasruiti- f.: enunciation	mrura-: *destructive(?)
fra.stərənao- < √star: to spread out	Naotara-: name of a clan
fra.šāuuaiia- < √šao: to make to go forth	nauua: nor, but ... not
fratəmaθpa-: the fact of being foremost	nāš-, aor. of ašnao- < √nas/as
fraxšta- < √stā mid.: to stand forth	nəma- < √nam mid.: to bend (down)
frazahit > frazā-	nišanḥasti < nišanḥad- [Kellens emends to *nišanḥauruaiti!]
fra.zā- < √zā: to leave (way) behind	niθanḥaiia- < √θang: to pull, stretch (a bow)
frāiiah- comp. of pouru-	niθaxtar-, agent noun of niθanḥaiia-: a puller, stretcher (of the bow)
	niuuərəziia- < √varz: to perpetrate
	nū: now
	paḍa- n.: step, footprint
	paiḍiia- = paiḍiia- < √pad mid.: to lie down

pairi...stā- = pairi.štā- (Lesson 17)	uruuarō.straiia-: plant strew(?)
pairi...uaēna-: encompass with one's sight	uzjamiian > uzjasa-
paiti.raēxš-, aor. of paiti.irinak-, paiti.raēcaia-	uzjasa- < √gam/jam: to come up
paiti.zaiṇti- f.: recognition	vaḍa-: weapon
paouruuāuuaiiōiṭ ? : AirWb.: paouruua auuaiiōiṭ <	vafra-: snow
auua-yā- "to get lost" (unlikely)	vainiṭ aor. of vana-
paxruma-: *solid	varaxəḍra- (for varəḍra-?): ?
pāθrauuant-: providing protection	varōža- < √varg?: ?
pərəta- (parəta-?) < √part: to do battle	varšni-: male animal
pərətō.tanu-: whose body is forfeited	vasō.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	Viḍātu-/ḍōtu-: demon who unties the body
pouru.maṇt-: plentiful	viiāda-: *reward
pouru.nāiriia-: having/with many women	viiāmruuitā > vi.mrao-
pourutāt- f.: plenty	viiāxana-: *eloquent
pouru.xʷarənah-: having/with much Fortune	virō.raoḍa-: having/with the shape of men
raēxš-, aor. of raēcaia-	vispa.tauruuairī-: she who overcomes all
rapa- < √rap: to support, help	vispō.mahrka-: who is all destruction
rāiti- f.: generosity	vitaxti- f.: snowmelt
rāmō.ṣiti- fem.: peaceful dwelling	Viuuāṇʰana-: son of Viuuāṇʰan-
raḡsaia-: to be aggressive(?)	vī.bərəθḡbaṇt-: having/with pauses(?)
saṇha- < √saṇh: to announce	vī.uruiṣti- f.: wrenching apart
saoci-: *burning	xraoždiiāh- comp. of xruždra- "hard"
satō.kara-: having/with a hundred tusks (sheep!?)	xšap- f. = xšapan-: night
sādrəm: woe! what a disaster!	xšnāuuaiia- < √xšnauu/xšnu: to make favorable,
sifa- < √saēf: to *brush	propitiate
snaoḍa- < √snaod: to wail	xʷarəntiṣ (acc. plur.): food
snaoḍa-: (rain)cloud	xʷāsta-: cooked
snaθa-: striking	xʷāšar- < xʷār-tar-: eater
spāṇh- aor. of spaiia- < √spā: to throw away	xʷāθrauuant-: possessing good breathing space
Spitiura-: name of a demon	xʷāθrō.disiia-: showing (where to find) good
sraē- (sraii-)/sri- mid.: to lean (against: acc.?)	breathing space
star- aor. of stərənā-	xʷāθrō.nahiiā-: ...-ing good breathing space
stāhiia-: *steadfast(?)	yaoždāθra-: purifying agent
stāṇh- aor. of stā- > pairi...stā-	yasnō.kərəiti- fem.: performance of the sacrifice
stərənā- < √star: to spread out	yārə.drājah-: having the length of a year
suḡrā-: cattle goad(?)	Yimō.kərənta-: who cut Yima in two
šusa- > fra.šusa-	yuxtar- < √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
θḡaiiāstəma-: most *fearsome(?)	

LESSON 20

WORD FORMATION

Compounds 3. Form of words in compounds

Compounds that are adjectives, whose second member is an *ā*-stem, become regular *a/ā*-stem adjectives, e.g., *frādaṭ.gaēθā* < *gaēθā*.

The final vowel of the first member usually becomes *ō*:

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: *frādaṭ.fšu*- “furthering the sheep and goats” < *pasu*-; *arəduuafšnī*- “having high breasts” < *fštāna*-, *spitāma*- “having *swollen strength” < **ōHma*- < *ama*-.

Some adjectives use an *i*-stem as the first member of a compound: *xšuuīβra*- “rushing, fast” > *xšuuīβi.išu*- “with fast arrows”; *jafra*- > *jaiβi.vafra*- “with deep snow”; *bərazant*- > *bərazi.gāθra*- “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* > *ḡh*: *ašō.aḡhan*- “winning *aša*” < **aša*-(*ḡh*)*han*-; *airime.aḡhad*- (= *armaēšad*-) “sitting in peace.”

The first member of a compound is sometimes in a case form:

nom.: YAv. *afš.tacin*- (< *āfš*^o) “with running water,” *afš.ciθra*- “having/containing the seed of water,” *aβəždāna*- (< *āfš*-*d*^o) “acting as containers of water,” *kərafš.x^var*- “corpse-eating (birds),” *druḡš.manah*- “harboring thoughts of deception,” *atarš.ciθra*- “having/containing the seed of fire”;

acc.: *vīrəṇjan*- “men-smashing,” *ašəm.stut*- “praising Order,” *darəḡəm.jīti*- “long life” < *darəḡəm* “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.: *bərazi.rāz*- “drawing straight lines(?)/ruling on high”; *armaē.šad*- “sitting in peace,” *maidīiōi.šad*- “sitting in the middle,” *raθaēštā*- “standing on a chariot, charitoer,” *dūraēdərəs*- “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 *āδ*- “to say” and *vaēδ*-/*vaēθ*- “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*- < *√kan*, *da-ḡa*- < *√dā*; *ci-kaēθ*- < *√kaēθ*/*kiθ*, *iri-riθ*- < *√raēθ*/*riθ*; *uru-raoδ*- < *√raod*/*rud*, note: *hušx^vaf*- < *√x^vaf*. Departures from this rule include a few verbs whose reduplication syllable has long *ā*: *dā-darəs*- < *√vaēn*/*dars*, *bā-buu*- < *√bao*/*bu*, *pā-fr*- < *√par*.

Roots beginning with *ā*- have long *ā*- in the perfect: *āp*- < *√āp*, *āḡh*- < *√āh*; roots beginning with *aē*-/*i*- have perfect stem in *iiaē*-, usually written *yaē*-: *yaēš*- < *√aēš*/*iš*.

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/uš*-stem (note the internal sandhi variations before the suffix). The middle participle ends in *-āna-*.

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

Indicative

		Active	
Sing.			
1	-a	<i>dādarəsa</i> (< √dars), <i>cikaēθa</i> (< √kaēθ), <i>jigauruua</i> (< √grab)	<i>vaēθā°</i>
		<i>diduuaēša</i> (< √duuaēš), <i>°ururaoða</i> (< √raod)	
2	-θa	<i>dadāθa</i> (< √dā), <i>vauuaxða</i> (< √vak; FO.)	
3	-a	<i>āṇha</i> (< √ah), <i>āḍa</i> (< √ād; FO.), <i>āpa</i> (< √āp; FO.), <i>daḍa</i> (< √dā), <i>vauuaca</i> (< √vak), <i>bauuara</i> (< √bar), <i>cakana</i> (< √kan), <i>daḍāra</i> (< √dar), <i>hušx^vafa</i> (< √x ^v ap), <i>tataša</i> (< √taš), <i>yaiiata</i> (< √yat), <i>viuuaēḍa</i> (< √vaēd “find”), <i>yaēša</i> (< √aēš), <i>buuāuua</i> (< √bao),	<i>vaēḍa</i>
Dual			
3	-ātarə	<i>vaocātarē</i> (< √vak), <i>vāuuərzātarē</i> (< √varz), <i>yaētatarə</i> (< √yat; FO.)	
Plur.			
1	-ma	<i>diduuišma</i> (< √duuaēš), <i>susruma</i> (< √srao)	
3	-arə	<i>āṇharə</i> (< √ah), <i>ādarə</i> (< √ād), <i>dāḍarə</i> (< √dā), <i>baḅrarə</i> (< √bar), <i>cāxrarə</i> (< √kar), <i>°šastarə</i> (< √had), <i>vaonarə</i> (< √van), <i>iririθarə</i> (< <i>raēθ</i> -), <i>bābuuarə</i> (< √bao)	<i>viḍarə</i> (< <i>vaēḍ</i> -)

Notes:

The *-f* in *hušx^vafa* < √x^vap 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 *bābuuarə* is probably for **bāuuarə*, with reintroduction of the *b* of the stem.

The form *(ni)šastarə* is from *ni* + *ha-zd-tarə* with *ruki* of *h* > *š* and assimilation of *zdt* > *st*.

		Middle
Sing.		
1	-e	<i>susruie</i> (< √srao/sru)
3	-e	<i>āiḍe</i> (< √ād), <i>daiḍe</i> (< √dā), <i>mamne</i> (< √man), <i>vaoce</i> (< √vac), <i>vaoze</i> (< √vaz), <i>tuθruie</i> (< √θrao/θru)
Dual		
3	-āitē	<i>mamnāite</i> (< √man)

Note:

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

Subjunctive

Active			
Sing.			
3	-aṭ		vaēθaṭ
Plur.			
3	-qn, -əṇti	īieiīqn (< √aē/i) (?)	vaēθəṇti

Optative

Active			
Sing.			
1	-iiqm	jaγmiiqm (< √gam), daiḍiiqm (< √dā), °śuśuiiqm (< √śao)	
3	-iiāṭ	āḡhāṭ (< √ah), vaoniiāṭ (< √van), °hisiḍiiāṭ (< √saēd), hazdiiāṭ (< √had)	
Dual			
3	-iiātām	āḡhāṭ.tām (< √ah)	
Plur.			
3	-in, -iiqn, -iiārāš	daiḍin (< √dā), °baβriiqn (< √bar), °saciiārāš (< √sak)	
Middle			
Plur.			
3	-irām	vaozirām (< √vaz)	

Notes:

The form *daiḍin* is analyzed as perfect from the context; it could be present optative.

If this analysis of °*saciiārāš* is correct the form must be from **sašciiārāš*, with -c- from -k- before *i*.

Pluperfect

Active			
Sing.			
3	-aṭ	jaγmaṭ (< √gam), tatašaṭ (< √taš)	

Perfect participles

Active: -uuah-/uš-:

Both stems attested:

	stem	strong form	weak form
√kaēθ	cikiθ-/ciciθ-	cikiθbah-, ciciθbah-	ciciθuš-
√dā	daδ-	daḍuuah- (for *daδbah-)	daθuš-
√id	viδ-	viḍuuah- (for *viδbah-)	viθuš-
√ak	vaok-	vaox'ah-	vaokuš-
√an	*vaun-	vauuanuuah- (for *vaonuuah-)	vaonuš-
√iat	*īait-	yōiθbah-	yaētuš-
√zā	*zazā-	zazuuah-	zazuš-

Note:

daḍuuah- and *viḍuuah-* are for **daδbah-* and **viδbah-* with -*ḍuu-* < *-*du-* analogical from the weak forms.

cikiθbah-, *ciciθbah-/ciciθuš-* could in principle be from √kaēt/cit with weak stem for **cicituš-* analogical

6. In subordinate clauses (“if... ever”)

• ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ
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yezi θβā *diduuaēša* yezi manāḡha yezi vacaḡha yezi šīiaoθna yezi zaoša yezi azaoša

ā tē aḡhe fraca stuiie nī tē vaēḡaiiemī

yezi tē aḡhe *auuā.ururaoda* yaṭ 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 *āḡha* with participles

The form *āḡha* 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.

• ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ
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vaḡhu tū tē vaḡhaoṭ vaḡhō buiīāṭ huūāuūōiia yaṭ zaoθre

hanaēša tū tum taṭ miḡdām yaṭ zaota *hanaiiamnō āḡha*

“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.

• ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ
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aθaurunqmcā paitī.ajqθrām yazamaidē

yōi iieiīqn dūrāt ašō.išō daḡiiunqm

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

Mss.: iieiīn, ieiīqn, ieiīnn, ieliān, ieiīn, ieiīn, yaḡ°.

• ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ
• ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ ܝܝܬܝܢ

nīš taṭ paiti druxš nāšāite yaḡdāt aiḡiḡiṭ jaḡmat

ašauuanām 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)

...
(Yt.5.15)

...
(Yt.5.16)

...
(Yt.5.130)

...
(Yt.5.131)

...
(Yt.5.132)

...
(Yt.8.10)

...
(Yt.8.11)

...
...

VOCABULARY 20

adaste < ā-dā-	ciθrauuaitī-: having clear signs (?)
aēs-, present isa-: to desire, seek	dadr- < √dar perf. mid.: to hold, retain (in memory)
aēsəmna- < √aēs: seeking	*daēuuō.tāt-: daēuua-hood(?)
aēuua.gafiia-: with one ?	daiia-, pass, < √dā: to be given, be placed
afrakaðauuañt-: not running ahead (of her competitors?) ??	dañhu.frāðana-: land-furthering
afrapata- < āfra° < √pat: to fly hither (daēuuic)	darəs- < √vaēn/dars: to see
ahumañt-: containing (the word) <i>ahu</i>	darši.dru-: with a *daring club
aiβi.jam- < aiβi.jasa- < √gam: to come upon, attack	daxštauuaitī-: in menses(?)
aiβiñitāe, inf. < √šaē/ši: to inhabit	dāhi- (dāñh-): foundation (of a structure)
aiβiti- f.: access(?)	dāθra- n.: gift
aiiesniia-: not worthy of sacrifice	dəraβða-: muscle (?)
anasaxtā-: whose time has not (yet) passed, who has not reached her time(?)	druuō.cašman-: with healthy eyes
apaia, ape (< *apija?): after (+ acc.); hereafter	duuaēs-: to hate, antagonize
apara.iriθiñt-: not dying before (their time?) (?)	əruzušā-: adulthood
ape, apaiia (< *apija?): after (+ acc.); hereafter	fra...apāθa-: I shall put an end (to: paiti + acc.) (??)
apuθrā- < *apuθrā-: pregnant	fracarəθpañt-: walking forth
araska-: envy	fra...duuāsa-: to attack, set upon, assault
arəmə.śuta-: thrown by arms	fraoθaṭ.aspa-: with horses floating (through space?)
aš.baouruua-: with the great foods	fraxšni < fraxšnini-: in foreknowledge, forewarned
aš.pacina-: with great cookings	Frāpaiiās°: name of mountain
ašta.gafiia-: with eight ?	frāšmi-: ruddy, with the color of the sunset
ašaiia-: to make/perform (according to) Order (?)	frālieziia- passive < frā + √yaz: to be sent forth in sacrifice
aša.nāsa-: by which one reaches Order (?)	frāna-: by the great quantity (of)
ašō.īš-: seeking Order	friθiia-: to decompose (?)
auruua-: *busy(?)	gaēθō.frāðana-: furthering living beings/herds of cattle
auuahmiia-: not worthy of hymns	gandarəβa-: mythical being
auuaṭbiiō = auuaēbiiō	Guḍa-: 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	hañdaēsaiia- < √daēs/dis mid.: "get a load (of)"
ax'afna-: sleepless	hasciṭ < ha-: even he
azaoša-: lack of desire, pleasure	hišāra- (< √har): guarding
ā.dā- mid.: to acquire	hufraouruuaēsa-: who turns well (+ acc.)
āḍ-, present āḍaiia-, perf. āḍa: to say	hujiti- f.: good gain
āḍu.frāðana-: grain-furthering	hunairiiañk-: talented
āyairiia- pass. of ā.gāraiia-: to be praised in song	huparəna-: with good feathers
āsaxša- < √sak/sac: *to apply oneself to learning (??)	huš.hām.bəra-: well assembled
āstāraiia-: to make guilty (of crime against: + gen.)	huuāfritō.masa-: of the size reserved for one who is a well-invited guest(?)
āstriia-, pass. of āstāraiia-	iñja: watch it! (?)
āsu.yasna-: with fast(-reaching) sacrifice	išarə.štāt-: momentaneousness
baodaia- + nəmō: to revere	išasəm: *needy, indigent(?)
baodañ'hañt-: aware, conscious	jayāra perf. < √gar: to be awake
bauuara < bar-	jiṭ.aša-: whose Order is damaged, crippled
bərazi.gāθra-: with high/exalted singing (reaching high up into heaven?)	kaēnā-: revenge
bərazi.rāz-: drawing straight lines on high (?)	kaēθ-, present cinaθ-: to become clear (about); perfect: to know, realize
caia- < √caē/ci: to compile, assemble	kudaṭ šāiti-, with negation: whence (there is no) happiness
canaṭ.caxra-: with *singing wheels	

maiðiiōi.šāð-: sitting in the middle	stui.baxəðra-: with sturdy portions
manauuaiñti-: victory over envy (?)	šaētō.frāðana-: wealth-furthering
masī- f.: great	šusuiiam < šauu-
maxši.bərəta-: carried by flies	tak-, present taca-: to flow
miθō adv.: wrongly, shiftily	tiñja: watch it!
nasuspaiia-: (arbitrary?) throwing (out) of corpses	Tištiriiaēini-: a constellation
nəmō baoðaiia-: to do homage (to: + dat.)	θβaršta-: (literally) cut, measured(?)
niðātō.pitu-: with stored food(?)	θβarštō.kəhrpiia-: in fashioned form(?)
nifrāuuaiia- < √frao: to make fly	θrao-: to compile, construct (?)
ni ... hað-/šāð-: to sit (down)	θraotō.stāc-: kind of river (?)
ni ... hara- = nišanhara- √har mid.: to guard (against: pairi + abl.)	θrāθra-: protection
niiāsa- < √yam/yā mid.: to take	Udriia-: name of mountain
nijasa- < √gam/jam: to come down	upa.daiia-, pass.(?) of upa.daðā-: to submit (to: dat.)
niuuāna- < √van: to be victorious	Upa.paoiri-: name of a constellation
paidiia-: tendon, sinew	upašiti- f.: settling
pairi.iriθiiāstāt-: the (fact of) dying	uruuaēšaiia- < √uruuaēs: to make turn
paiti.ajaθra- < paiti-ā √gam n.: the coming back, return	uruuat-: in right order (?)
paiti.apa.gəuruuaiia- < √grab: to withdraw	Uruuāxša-: Kərəsāspa's brother
paiti ... aza- < √az mid.: to counteract	us...auui...ašnao-/ašnu- < √nas: to reach high up
paitiia-: against the stream(?)	uštānō.cinah-: desire for (maintaining one's) lifeforce, wish to stay alive
paititi- f.: atonement, redemption	uxdata-: uttering-worthiness
paiti.vərəta-: protected	uxδō.təma-: the most (potent) utterance
Paoiriiaēini-: Pleiades (?)	uzgasta- < uz √zgað: mounted
par-, present pərənā-: to fill	uzraocaiia- < √raok.raoc: to light up, shine
para.cara- < √car: to pass by	uzuuaža- < √vaj?: to *pull out [OPers. vaja- "gouge out (eyes)?"]
parāza- < √az: to take away	uzuxša- < √vaxš: to light up
parənañʔant-: *plentiful	vaēð-, present vinad-/viñd-: to find
pauruuan-: stone	vaiiō.bərəta-: carried by birds
pərənā- (zaoθrā-?): full (libation?)	Vanant-: a star
pərəθu.frāka-: *winding its course forth far and wide (?)	vanant- present participle of √van "conquer"
pərəθu.vaēðaiiāna-: having/with the ability to see far and wide	vanā- past participle of √van: conquered
pinao-/pinu-, perf. pipii- < √paii: to suckle	vaoniiāt < √van
pouru.vastra-: with much grass	varəθa-: armor(?)
puiia- < √pauu: to rot	vāra-: wish
Raēuuās°: name of mountain	vārəma < vāra-: according to wish
raoð-, perf. ururaoð-: to obstruct	vātō.bərəta-: carried by winds
raoxšnu-: light	vəθβō.frāðana-: herd-furthering
ratuθβa-: ratuship	vəhrkō.bərəta-: carried by wolves
rāsa- < √rā: to give	viðātu-: unbinding, delivery (?)
sac-, present saša- < √sak/sac: to master	vižžāraia-: to overflow(?)
saēð-: to cut off	viiā-: covering, amnion
saša- < √sak/sac: to learn	vispam.hujiiāiti-: with all necessities for a good life
sāsnō.guš-: who listens to the announcements (of Ahura Mazdā)	vohunauuaiti-: bleeding (in menses or after childbirth?)
spiti.dōiθra-: with *shiny eyes	xraodaṭ.uruuan-: whose soul will be enraged (at the Ford of the Accountant)
spō.bərəta-: carried by dogs	xšuuāēβaiiaṭ.aštra-: with swishing whips
staiia- < √stā: to install	xʔaf-, present xʔafsa- (°ŋʔhabda-), perf. hušxʔafa: to sleep
stāta- < √stās?: *tired	yasō.bərəta-: brought for acquiring(?) renown
stərəma-: *store-house(?)	yat-, present °iata-, perf. yaēt-: to be in (one's proper) place, take up position
stō < ah-	

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 invoked/libated to(?)

zixšnāŋha- < √xšnā/zān: to wish to know

GLOSSARY

- abda-: wonderful 12
 aṣra-: cloud 16
 acišta-, superl. of aka-: most evil 3
 aḍa: then 6
 aḍairi prepos.: under (+ abl.) 14
 aḍairi.daṣiiu-: under the land(s) 16
 aḍairi.zəma-: living below the earth 16
 aḍaoiia-: who cannot be deceived 3
 aḍaxšaiiaētā > daxšaiia- 19
 aḍāt: from there, then 9
 aḍaitiia-: not according to the law 13
 aḍḅan- m.: road 11
 aḍḅan-: road 9
 adahma-: not a qualified (Mazdayasnian) 19
 adaste < ā-dā- 20
 adāunṭa, imperf. of dauua- 7
 adruj-: opponent of the Lie 17
 aduudara- < ā.duudara- 6
 aē-/i- < √i: to go 4
 aēm acc.: egg (Lesson 9) 12
 aēm, nom. sing. m. of ima-: this one, he 2
 aēnaḥha- < aēnaḥhiia-: to make sinful(?) 7
 aēnah- n.: sin, transgression 7
 aēsma- m.: (piece of) firewood 7
 aēsmō.zasta-: with firewood in the hand(s) 17
 aēš-, present isa-: to desire, seek 20
 aēša- < √aēš/iš: to seek 16
 aēša < aēta-
 aēšmna- < √aēš: seeking 20
 Aēšma-: Wrath; demon of the dark night sky, the opponent of Sraoša 8
 aēsmō.druta- < √drao: deceived by Wrath 19
 aēta-: this 2
 aētaḍa: here 15
 aētauuant-: this much 11
 aēṭrapaiti-: religious teacher 9
 aēṭriia-: student 13
 aēuua (hapax): in this manner(?) 15
 aēuua-: one (numeral) 2
 aēuua.gafiia-: with one ? 20
 aēuandasa-: eleventh 18
 aēuuaṭa: in this way 17
 afraḱaḍauuant-: not running ahead (of her competitors?) ?? 20
 afraoxti- f. < uxti-: non-pronouncement 17
 afraoxšieintī-, fem. of afraoxšiiant-: not growing forth 6
 afrapata- < āfra° < √pat: to fly hither (daēuuić) 20
 afrašumant-: having no forward motion 8
 afrazainti-: having no offspring 19
 agata- < ā.jasa-: arrived 12
 aguze < guza- 19
 aya-: bad, evil 1
 aḥaxšta-: innumerable 15
 ahu- = aḥu- 12
 ahumant-: containing (the word) *ahu* 20
 ahuna- = Ahuna Vairiia- (Lesson 7) 9
 Ahuna Vairiia- n.: name of the most holy Zoroastrian prayer 7
 ahura-: lord 2
 Ahura- Mazdā-: Ahura Mazdā, literally: the omniscient lord 2
 ahuraḍāta-: established (put in its proper place) by Ahura Mazdā 3
 ahura.ṭkaēša-: following the guidance of Ahura Mazdā 9
 ahurānī-: lady (of the lord) 15
 Aibigāiia-, see Aibisruṭrima- 5
 aibigariia- (OAv.): worthy of being praised in song 15
 aibiš < aibi + √aēš/iš-: wishing(?) (+ acc.) 16
 aiḅi, auui, aoi: to (+ acc.) 13
 aiḅi.aojah- bauua-: to overcome (lit. to be stronger than) (+ acc.) 7
 aiḅiiāmatəma-, superl. of aiḅiiāma- < aiḅi-ama-: most forceful, most overpowering 13
 aiḅiiāuuah- < aiḅi + auuah-?: *assistance(?) 19
 aiḅiiāxšaiia- < √āxš: look after 18
 aiḅiiāxštar-: supervisor 15
 aiḅiiāxštra-: overseeing 13
 aiḅiiāḥhaiia- < aiḅi √yāh: to gird 19
 aiḅiiāḥhana- < √yāh n.: girdle 19
 aiḅi.daṣiiu-: upon the land(s) 16
 aiḅi.draoxḍa-: who may be deceived, cheated 3
 aiḅi.druža-: to lie to 16
 aiḅi.gaiti- f.: onset 17
 aiḅi.gāma-: year 6
 aiḅi.jam- < aiḅi.jasa- < √gam: to come upon, attack 20
 aiḅi.niti- f.: the fact of bringing (to) 18
 aiḅi.srauuana- < √srao: listening to 19
 Aibisruṭrima Aibigāiia-: geniuses of the night 5
 aiḅi.stao-/stu-: to praise 13
 aiḅišastar- < √had: who is seated (upon) 19
 aiḅiš.huta- past part. < aiḅi + hunao: pressed 19
 aiḅi.šōiṭni- n.(?): settlement, dwelling 16
 aiḅiš.xʷarəṭa-: drinkable 17
 aiḅišitē, inf. < √šaē/ši: to inhabit 20
 aiḅišiti- f.: settlement(?) 14
 aiḅišauua- < √šao: to go to 19
 aiḅiti- f.: access(?) 20
 aiḅitō postpos.: around (+ acc.) 7
 aiḅi.tutu- < √tao: to have much strength(?) 18
 aiḅiṭiia-: (which is) about, around (+ gen.) 15
 aiḅiṭura-: unshakable 4
 aiḅi.vaēḍaiia- < √vaēḍ: to *allocate (to) 14
 aiḅi.vaēna-: to look upon, catch sight of 16
 *aiḅi.vaēṭaiia- = aiḅi.vaēḍaiia- 18
 aiḅi.vaniiah- bauua-: to overcome, conquer (+ acc.) 8
 aiḅi.varəna-: *overcoat (?) 16
 aiḅi.vaxšaiia- < √vaxš: make grow or make blaze 18
 aiḅi.vərəziia- < √varz: to cultivate 15
 aiḅi.vōiḱḱaiia-: to bring (a weapon) down upon 16
 aiḅi.zuzao-/zuzu-: to call upon(?) 13
 aii- < āi- 4
 aiiāh- n.: metal (pot) 11
 aiiāh- xʷaēna- n.: *steel (?) 11
 aiiā.masō: to the amount of ... (?) 16
 aiiāḥhaēna-: (made) of metal (bronze) 15
 aiiāoḱḱiia-: which cannot be made ritually lean 8
 aiiar-/aiian- n.: day 16
 aiiara-: daily, of the days 10
 aiiāsa- < ā + yasa- < √yam: to take (hold of) 18
 Aiiāṭrima-: fall festival 10
 aiiēsniia-: not worthy of sacrifice 20
 aiiō.xšusta- n.: (molten) metal 15
 ainiḱaṭ: elsewhere 11
 ainita-: unharmed 16
 aipi.aḅra-: clouded 16
 aipi.daṣiiu-: being behind(?) the land 16
 aipiduuṇara-: *clouded 6
 aipi.jaiti- > daēuua.aipi.jaiti- 16
 aipi.jan-: to strike back, down(?) 16
 aipi.kərəṇta-: to cut back, off(?) 16
 aipi: after (+ acc.); thereafter 7
 airiia-: Aryan, Iranian 1
 airiāman- = ā.airiōma.išiiā- (Lesson 12) 9
 Airiāman-: god of peaceful unions and healing 8
 Airiāna- Vaējah-: the Aryan *Expanse, the mythical homeland of the Iranians 17
 airime: in peace 4
 airime.aḥhaḱ- = armaē.šaḱ- < √had: sitting in peace and quiet 6
 airišta- < irišta-: unhurt, unwounded 11
 aiti.bara-: to carry up to, into 16

GLOSSARY

- aiti.jasa-: to go up to, into 16
aiθiiajah-: dangerless, posing no peril 10
ajiamna-: 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
amauuaiti-, fem. of amauuañt-
amauuañt-: forceful, strong 1
amauuastōma-, superl. of amauuañt- 12
Aməratāt-, aməratāt- f.: Non-dying, Immortality; name of the sixth Aməša Spənta 2
aməxəti- f.: absence of destruction 3
aməša-: immortal 1
Aməša Spənta: Life-giving Immortals; name of six divine beings that play an important role in Mazdaism (see Lesson 2) 1
anayra-: endless (lit.: without beginning) 11
anaiβi.srauuana- < aiβi.srao-: not listening to 19
anaiβiš.x^varəθa-: undrinkable 17
anarəta-: Order-less 15
anarəθe-: in unorderedly fashion *or* without purpose (?) 15
anasaxtā- < √sak/sac “to pass” (time): whose time has not (yet) passed, who has not reached her time(?) 20
anašauuan-: not Orderly 16
anašauuan-: not Orderly 17
Anāhitā-: Anāhitā, see Arəduuī- 2
anāpa-: waterless, dry 12
anāstuta-: without having praised 19
anāxšti- f.: non-peace 12
anāzarəta-: not angered (at: dat.) 16
aṇgušta-, aṇušta-: finger 3
aniia-: other 3
aniiaṭ: other than (+ abl.) 13
anu.maniia- < √man: to *help along with one’s thought 13
anu.marəza- < √marz: to follow closely 14
anu.mrao- < √vak: to *help along with one’s speech 13
anu.pōiθəñt-, f. anu.pōiθəbaiti-: ? 7
anu.taca- < √tak/tac: to run along with 16
anumaiia-: sheep 19
anumatē inf. of anu.maniia- 13
anupaēta- < upa √aē/i: unapproached 19
anusō < √vas/us adv.: against (their) will, having lost their will (?) 14
anuuarštē inf. of anuuəraziia- 13
anuuəraziia- < √varz: to *help along with one’s actions 13
anuxtē inf. of anu.mrao- 13
aṇtarə preposition: between (+ acc.) 7
aṇtarə.mrao-/mru- mid.: to “say away,” refuse to have anything to do with (cf. interdiction) 8
aṇtarə.daṇiiu-: between the land(s) 16
aṇtarə.māh-: the new moon (between waxing and waning) 10
aṇtarəstā-: standing/located in between (e.g., heaven and earth) 13
aṇtaruxti- fem.: interdiction 15
aṇhaošəmma-: indesic cable 9
aṇhu-, ahu-: existence, especially the new-born Ordered existence, generated by the sacrifice 2
aṇhuiiu-: seeking the new/good life (?) 15
aṇhuθβa- n.: ahu-dom, being the new life 15
aṇra-: evil, destructive; the opposite of spənta- 2
Aṇra- Mainiiu-: the Evil Spirit 2
aṇha- < aṇhiia- < √ah: to throw, shoot (arrows, spears) 8
aṇ’hā-: thread of life(?); bow string 9
aṇ’he < aṇhu- 19
aog-/aoj- mid.: to speak, say 6
aogarə n.: strength 12
aoi = aiβi, auui 7
aojah- n.: strength 8
aojiih-, comp. of uyrā- 14
aojišta-, superl. of uyrā- 12
aora: here, hither, on/to this side 4
aošəñ’hant-: mortal 15
aota- n.: cold 9
aoθra- n.: shoe 12
aoxtō.nāman-: whose name is spoken (in the sacrifice) 10
apa.bara- < √bar: to take away 11
apa.duuəsa-: to rush away [cf. upa.duuəsa-] 18
apa.duuara-: to run away 3
apa.jasa- < √gam/jam, mid.: to get away 6
apa.karša- < √karš: to drag off 19
apa.nasiia-: to get lost 3
apa...piriia- < √par: to forfeit 19
apa.taca- < √tak/tac: to run away 5
apa.yāsa-: to beg (something) away (from sb.: + acc.) 7
apaēma, perf. opt. of apaiia- (Lesson 20) 19
apayžāra-: side-river 16
apaiia- < √āp: to reach, obtain 13
apaiia, ape (< *apija?): after (+ acc.); hereafter 20
apaiiatē, inf. of apaiiasa- < √yam: to take away 18
apaiiata- pp. of apaiiasa- < √yam: to take away 15
apaiti.zaṇta-: unrecognized 16
apakauua-: with hump in back 17
apaṇharštē, inf. of apaṇhərəza- < √harz: to remit, forgive 13
Apaoša-: the demon of drought 9
apara-: future, later 17
apara: henceforth 17
apara.iriθiñt-: not dying before (their time?) (?) 20
apataiion < pata- 19
apāñk-, *apāc-, f. apašī- (*apācī-): backward 12
apāuuaiia-: *impotent 17
apāxtar-/apāxədr- (apāxtara-, apāxədra-) < apāñk-: northern 14
Apām Napāt-: Scion of the Waters, a deity of (the fire in?) the heavenly waters 8
apām: away(?), henceforth(?) 5
apaš: backward, in the back 9
ape, apaiia (< *apija?): after (+ acc.); hereafter 20
apərənāiiu-: minor (child) 15
apərənāiiuka-: boy 7
apərənəmna- < ā √par: to contest, compete (against: + dat) (?) 17
apərəsa- < ā.pərəsa- 6
apuθrā- < *āpuθrā-: pregnant 20
apuθra-: sonless 16
arāiti- f.: stinginess 19
araθβiiō.manah-: whose thought is not according to the models 16
araθβiiō.vacah-: whose speech is not according to the models 16
araθβiiō.šiiəoθna-: whose acts are not according to the models 16
araθβiia-: not according to the ritual models 13
araska-: envy 20
aratufri-: (someone) who does not satisfy the models (for the sacrifice, etc.) 11
arəda-: side 6
arədra-: *judge, *arbiter (in the poetic competition) 19
Arəduuī- Surā- Anāhitā-: Arəduuī Sura Anahita (see Lesson 2) 1
arəduš- n.: a degree of sin 15
Arəjaṭ.aspa-: name of Vištāspa’s principal opponent 9
arəm.maiti- fem.: proper thinking 19
arəmō.šuta-: thrown by arms 20
Arənuuācī-: Yima’s sister captured by Aži Dahāka 9

GLOSSARY

- arəθa- n.: matter 6
arəza-: a battle 7
arəzaiia-: to battle 7
Arəzura-: name of a mountain ridge 17
armaēšad- = airime.aṇhaδ- < √had-: sitting in peace and quiet 6
armaēšta-: standing still, stagnant 11
Arzahi-: the western continent 16
aršān-/aršn-: male 8
arš.manah-: correct thought, having correct thought 16
arštāt- f.: Rectitude 10
aršti- f.: spear 8
aršuuacah-: speaking correct words, speech 8
aršuuacastōma- < vacah-: speaking the straightest speech 13
aršuxḍa-: straight-spoken 13
asah- n.: place 10
asaiia-: casting no shadow 17
asan-/ašn-: m. = asman-: sky, heaven; stone 8
asəṇḡḡ.gauua-: with hands (daēuuic) of stone 15
asista- < √saēd/sid-: not cut off 19
asman- m.: sky, heaven; stone 7
asna- = āsna- 19
asna- = āsna-: near 19
asniia-: daily, of the days 10
aspa-: horse 2
asrāuuaiiant- < srāuuaiia- “recite” < √srao/sru-: not reciting 15
asruta- < √srao/sru-: unheard 7
asrušti- f.: non-listening (to God) 12
ast-, pl. asti n.: bone 7
astas° < ast- 19
asti < ah-: is 2
asti- m.: guest 19
asti.aojah-: bone strength (?) 18
Astuuat.ərəta-: he through whom Order will have bones (= be permanent), name of the last son of Zarathustra, the Revitalizer (*saošiiant-*) 3
astuuant-: having bones, bony, osseous 6
astuuant-: having bones 12
asūiri < ā + sūiri-: in the morning(?) 16
aš.ama-: with great power 11
aš.baouruu-: with the great foods 20
ašəmnō.jan-: not striking the target or not striking so as to cause a wound (?) 16
ašəmnō.viḍ-: not finding the target or not striking so as to pierce a wound (?) 16
aši- (only dual): eye (daēuuic) 18
aš.mižda-: having great rewards 19
ašn- < asan-
ašnao-/ašnu- < √nas/as-: to reach, obtain 16
aš.pacina-: with great cookings 20
ašta-: eight 18
ašta-: messenger 19
ašta.dasa-: eighteenth 18
ašta.gafiia-: with eight ? 20
aštahuua-: an eighth 18
ašta.kaožda-: with eight towers 7
aštasata-: 800 18
aštōma-: eighth 18
aštrā-: goad, horsewhip 15
aš.vanḡdara-: offering/receiving great homage (?) 16
aštāiti-: eighty 18
aš.xrāxʷanutōma-: ? 13
aš.xʷarənah-: having great munificence 10
aš.xʷarəstōma-: having greatest appetite, most voracious 18
aš.yešti- f.: great sacrifice 18
aša- n.: (cosmic and ritual) Order 1
Aša- Vahišta-: Best Order, the second of the Life-giving Immortals 2
aša.cinah-: who loves Order 15
ašaciθra- = ašō.ciθra-: whose seed is Order, which hails from Order *or* brilliant through Order (like the sun-lit heavenly spaces) 15
ašaiia-: in Orderly fashion, according to the ritual Order 3
ašaiia-: to make/perform (according to) Order (?) 20
ašaiiā-: desire for Order, Orderly fashion 11
aša.nāsa-: by which one reaches Order (?) 20
Aša.nəmah-: proper name 11
ašəṇhāk/c- m.: following Order, in accordance with Order 6
ašaon- < ašauuan-
ašaonī-, fem. of ašauuan- 10
ašauuajan-: smasher/killer of the sustainers of Order 12
ašauuan- m.: sustainer of Order, Orderly 2
ašauuasta- n.: Orderliness 11
ašauuastōma-, superl. of ašauuan-: most Orderly, who sustains Order the best 9
ašauua.tbaēš-, for ašauua.tbiš-: who harms the Orderly man 16
ašauuaxšnut-: who pleases the sustainer(s) of Order 8
aša.xʷāθra-: providing (residing in?) the good breathing space of Order, reaching up into the free heavenly spaces illuminated by the sun 9
ašāun- = ašaon- < ašauuan-
ašāuuairī-, fem. of ašauuan- 8
ašəmaoya-: obscurantist, heretic 13
ašəm.srauuah-: containing the words/fame of Order(?) 17
aši- f.: reward; Aši, goddess of the rewards 1
ašiiō, nom. sing. of ašiiia-: who is in charge of rewards (and punishments); standing epithet of Sraoša 1
Ašiš.hāḡat-: according to/following Aši 19
ašiiuant-: having rewards (to give away) 11
ašō.aṇhan-: winning, earning Order 6
ašō.ciθra- = aša.ciθra- (Lesson 15) 17
ašō.tš-: seeking Order 20
ašō.mižda-: having Order as reward 19
ašō.tkaēša-: whose guidance is Order, who has Order as one's guide (?) 15
ašāišta-: least happy 17
ašiih-, comp. of aka- 12
ašō < ašiih-
atanu.məθra-: who does not stretch the poetic thought (between heaven and earth?) 19
atciṭ-: and then 13
atka- = aḡka-: coat 3
auruu-: *busy(?) 20
auruuat.aspa-: having fleet horses 8
auruuant-: fleet, fast 7
auruuəθa-: who does not abide by the deals/agreements (between gods and men) 14
auruša-: white (color of horses) 17
auua-: that, yonder 6
auua.bara < √bar mid-: to pour down 14
auua.dāraia-: keep, apply (one's ear [etc.] to) 13
auuaḡa-: there 6
auuah- n.: help 2
auuahmiia-: not worthy of hymns 20
auua.jana- < √jan-: to strike down, kill 16
auua.jasa- < √gam/jam-: to come down 19
auua.kəṇḡta- < √kart-: to cut down 15
auuant- ... yauuant-: as much as 8
auuant-, f. auuaitī-: this great, this much 8
auuaṇta- < baṇta-: unharmed 11
auuanaiia- < √naē/ni-: to bring down 15
auuanəmma- < √van-: unconquerable 18
auuaṇhəṇza- < √harz-: to renounce, relinquish 12
auuaṇhu-: un-good 15
auuaṇhutōma- < a- + vaṇhu- 19
auuaḡhe < auuah-, auua-

GLOSSARY

auuaŋ^hhabda- < √x^vap: to sleep 13
 auuara- < *ā.bara- < √bar: to bring 16
 auuas-, aor. of auua + √nas/as: to reach 19
 auuasō.xšaθra- < vasō.xšaθra-: not in command at will 18
 auuastaiia- < √stā: to place 17
 auuaŋ ... yaŋ: that ... which; therefore ... because, because 8
 auuaŋbiiō = auuaēbiiō 20
 auuaθa: in that way 6
 auuaθra: there 6
 auuauuaŋt- ... yauuaŋt-: as great a ... as 8
 auuauuaŋt-, f. auuauuaŋtī-: that great, that much 8
 auuā.him: word meaning approximately opponent [auua-ahii- thrower down?] 18
 auuāntəm (irregular) < auuaŋt-: this great (see Lesson 8) 7
 auui = aiβi, aoi
 auui.ama-: overpowering 20
 auui.apaiia- < √ap: to catch up with 17
 auui.bara-: to bring to 16
 auui.θraŋhaiia- < √tarš/θrah: to frighten toward 16
 auui.kaēθ-: to be aware (of) 20
 auui.miθri-: who is opposed to Miθra 8
 auui.nmānaiia-, for *auui.mānaiia-(?) < √man: to wait for 17
 auui.spašta- < √spas: *ogled 20
 auui.yāh-: wearing the sacred girdle (kusti) 12
 auuōirisiia- < auua + √uruuaēs: to turn down (intr.) 7
 auuō.x^varəna- n.: *watering place(?) 10
 ax^vafna-: sleepless 20
 ax^varəta-: *non seizable 12
 axšafni < ā + xšafni loc. of xšapan-: at night, in the evening(?) 16
 azāta-: unborn (= not yet born) 13
 aza- < √az: to lead, take (away) 6
 azaoša-: lack of desire, pleasure 20
 azar-/asn- n.: day 16
 Aži- Dahāka-: Azhi Dahaka, name of a giant dragon (Pers. Aždahā or Zohhāk) 1
 ā = āaŋ, only in: ā dim 7
 ā: (up) to (+ acc.) 1
 ā: all the way (up) to (+ abl.) 14
 ā: hither, in this direction 12
 ā.airiiōma.išii-: "(may) speedy Airiiaman (come) here, name of a holy prayer (Y.54.1) 12
 āaŋ: then 1
 āca paraca: back and forth 15

ā.bauua- < √bao: to lie upon 12
 ābərət-: the bringing (priest); the priest who brings the water during the sacrifice 8
 ā.dā- mid.: to acquire 20
 ā.daŋiiu-: up close to the land(s) (?) 16
 ā.darəzaiia- < √darz: to chain, fetter 18
 ādišā- < √daē/di: to look at, inspect 11
 ā.duuara- (aduuaara-) < √duuar, mid.: to come running 6
 ād-, present ādaiia-, perf. āda: to say 20
 ādu- m.: grain 14
 ādu.fraḍana-: grain-furthering 20
 āfənt-: full of water 6
 āfənta-: *road 14
 āfiia-, pass. of āp-: to be reached 13
 āfrasāŋha-, āfrasāŋ^hhaŋt- < *a-fra-: uninterrupted 13
 āfri.vacah- < *a-frī-(?): pronouncing non-inviting words 19
 āfri.vacastəma-: whose speech pronounces most invitations 17
 āfrinā- < ā + √fraii/frī: invite (as guest-friend) 11
 āfrinā- < √fri: to invite as guest friend 19
 āfriti- f.: invitation 10
 āfšciθra-: containing the seed of water 12
 ā.gāraiia- < √gar: to praise in song 8
 ā.gəuruuāiia- < √garb/grab: to take up, seize 17
 āyairiia- pass. of ā.gāraiia-: to be praised in song 20
 āhiša > āh- 19
 āhiti- f.: pollution 14
 āhui-: belonging to Ahura Mazdā, Ahurian, worthy of a ruler like AM 4
 āi + voc.: O 9
 āi: O (+ voc.) 14
 āi- < ā + √aē/i: to come 4
 āi n. (only form): earth 12
 āiiapta- n.: reward, spoils 4
 āiiasa- < √yam mid.: to harness (only 1st sing. āiiese) 4
 āiiu-/yao- n.: age, lifetime 12
 ā.jasa- < √gam: to come 5
 ā.kasa- < √kas: to look (at) 5
 ākā(sə): in full view (of: + loc.) 4
 ākərənūuō, augmented form of kərənāo- 19
 ā.mrao-/mru- mid.: to appoint 8
 ānuš.hāk- OAv.: following along with 17
 āp-/ap- f.: water 1
 āpa-: watery, waterlogged 12
 āpərāiti- f.: clearing of debt, atonement 6

ā.pərəsa-, apərəsa- < √pars/fras mid.: to consult with (+ dat.) 13
 ā.raocaiia-: shine hither 18
 ārəiti- = aš- 14
 Ārmaiti- f.: Humility; Spəntā- Ārmaiti-, Life-giving Humility, the fourth of the Life-giving Immortals 2
 Ārmaitiš.hāgət-: according to/following Ārmaiti 19
 āsaxša- < √sak/sac: *to apply oneself to learning (??) 20
 āsiiah-, compar. of āsu- 14
 āsitō.gātu- < *a-sita-: who has not lain on a bed 14
 āsitō.gātu-: who has not lain on a bed 13
 āsišta-, superl. of āsu- 12
 āsna-: born as one's own 12
 āsna-: near 20
 āstāraiia-: to make guilty (of crime against: + gen.) 20
 āstaiia- = ā.stāiia- < √stā: to place 18
 āstao- < √stao/stu mid.: to ally oneself (to: + acc.) by one's praise 19
 āstauuana-, pres. part. of āstao-
 ā.stāiia- < √stā mid.: to install 8
 āstriia-, pass. of āstāraiia-
 āstuiti- f.: the fact of allying oneself (to) by one's praise 11
 āstuta-, pp. of ā √stao/stu: having allied oneself (to) by one's praise (+ acc.)
 āsu.aspa-: having fleet horses 7
 āsu.aspiia-: the fact of having fleet the horses 7
 āsu.aspō.təma-, superl. of āsu.aspa- 7
 āsu-: fast 7
 āsu.yasna-: with fast(-reaching) sacrifice 20
 ātar-/āθr-: fire 2
 ātara- = atāra-?: the other (of two) 19
 ātrəuuxša-: priest who tends the fire 18
 Āθβiiāni-: son of Āθβiiā 15
 āθrauuan-/āθaorun-: high-priest; the principal priest 8
 āθrauuaŋt-: containing a fire 13
 āθrauūō.puθriia- n.: the fact of having sons who become high priests 8
 āθritim: for the third time 16
 āθbitim, ādbitim: a second time 18
 āuuaza-, auuaza- < √vaz mid.: to fly to 16
 āuiš adv.: clear, apparent 4
 āuūōiia: woe (to: + loc.)! 17
 ā.vaēdaiia- < √vaēd/vid: to make known (to) 9
 āxštaēda < āxšti- f.: *in harmony (with: instr.) [Air.Wb.] 14
 āxšti- f.: peace 12
 āxtuirim: a fourth time 18

- ā...yāsa- < √yā mid.: to ask hither 13
 ā.zāraia- < √zar: to anger 9
 āzāta-: high-born 12
 ā.zbaia- < √zbā: to invoke, call (hither) 8
 āzi-: *competition (daēuuic) 13
 āzi-: fertile/pregnant (cow) 14
 āzuiti- f.: libation of fat 13

 āṇha < ah- 19
 āṇhānō, gen. of āh- "mouth" 19

 āzah- n.: narrow, constricting space 8
 āsta- < āṣra-: evilness 15
 āzō.jata- < āzah- + jata-, pp. of √jan-: killed in a tight spot 8

 baṣraēna-, f. baṣraēni-: made of beaver skins 7
 Baṣri-: name of a mythical land 13
 baṣri- f.: (female) beaver 4
 baē°: bi-, double 18
 baē.ərəzu-: two fingers wide 6
 baēšaza- n.(?): healing, medicine 3
 baēšazaḍa-: giver of medications 15
 baēšaziia-: healing, medicinal 3
 baēšaziia- < baēšaza-: to heal 13
 baēšaziiō.tōma- < baēšaziia-: most healing 3
 baēuuān- > baēuuār-
 baēuuāni-: by ten thousands(?) 16
 baēuuār-/baēuuān-: 10,000 14
 baēuuār.cāšman-: with ten thousand eyes 10
 baēuuārō.tōma-: most 10,000 18
 baēuuārōiṣ-: ten thousand-fold 18
 bayā-: part, section 5
 bayā-: lord, god 3
 bayō.baxta-: assigned by the assigner (?) 14
 bairiia-, pass. of bara-: to be carried 7
 baṇḍaiia- < √baṇḍ: to bind, tie 3
 baoḍah- n.: consciousness 9
 baoḍaiia- + nāmō: to revere 20
 baoḍaṇḥant-: aware, conscious 20
 baoiḍi- m.: fragrance, incense 9
 baoiiah- < buiri-: more (abundant) 14
 baosu-: offering of incense(?) 19
 bara- √bar: to carry, lift up (voice: vācim) 1
 bara- < √bar mid.: to be treated 6
 bara- < √bar mid.: to *pour (?) 17
 barāšman- n.: altar grass, barsom 6
 barāšmō.starāiti- fem.: spreading of the barsom 19
 barāšmō.zasta-: carrying barsom in the hands 6
 barətar- < √bar act.: carrier 15

 barəθri- f.: bearer (of: + gen.), womb 11
 barəzah- n.: height, high mountain 14
 barəzišta-, superl. of barəzant-: highest 16
 baršnu-: height 17
 basta- < baṇḍaiia-: bound, tied up 4
 bauua- < √bao/bu: to become 5
 bauuara < bar- 20
 baxōḍra-: spade 18
 baxša- < √bag/baj act.: to give, dis-tribute; mid. to take on, enjoy 9
 bā: a particle of uncertain function and meaning 4
 bāḍa: sometimes 15
 bāmiiā-: luminous 12
 bāzao- m.: arm 3
 bāzuš.aojah-: having his strength in his arms 11
 bāšar- < √bar mid.: rider 15
 bašnu-: depth 19
 bəzah- n.: thickness 9
 bəraj-: empowerment through praise (??) 16
 bərajaiia- < √barg/barj: to exalt (empower) by praise, extol (??) 5
 bərajiiā- < bərajaiia-: *praiseworthy (??) 10
 bəratō.vāstra-: *carrying (together) of grass(?) 19
 bəraz-: high, loud 7
 bərazaiḍi- m.: seeing in high places; < bəraza- + ḍi- 5
 bərazant-, f. bərazaiti-: tall, lofty 8
 bərazi.gāḍra-: whose singing reaches high (up into heaven?) 20
 bəraziāsta- < bərazi- + yāsta- < √yāh: girded high 19
 bərazi.rāz-: drawing straight lines on high (?) 20
 bi°: bi-, double 18
 bibda-: (made) for two feet 18
 bipaitištāna-: two-legged 9
 biš: twice 18
 bišāmruta-: spoken twice 18
 bišaziia- < bišaz-: to be a doctor, practice medicine 13
 bitiiā-: second 12
 bizangra-: two-footed 18
 bižuuat: twice 18
 bōiṭ < bā + iṭ 19
 brātar-: brother 6
 brāza-: to shine, glow 13
 brōiθrō.taēža-: with the sharpness of a blade 19
 buiri-: plentiful, many 5
 bujaiia- < √baog/buj: to free, redeem 19
 bušiiā-, fut. of bauua- 13
 Bušiiāstā-: demoness of sloth and ex-cessive sleep; Procrastination 7

 -ca ... -ca: both ... and 3
 -ca: and 3
 caiia- < √caē/ci: to compile, assemble 20
 caliō: how many? 18
 caiti-: (as many times) as (see yaiti) 7
 caku-: *dagger 19
 canaṭ.cakra-: with *singing wheels 20
 caṇraṇhāk-, caṇraṇhāc-: following the pastures 8
 carāiti- f.: wife 16
 carəkar-/carəkərə- < √kar: to sing many songs of praise 16
 carətu.drājah-: the length of a race course 17
 cašman- n.: eye 11
 °caṭca(?): at all(?) 18
 caḍḍarə.paitištāna-: four-legged 9
 caḍḍarə.satəm: forty 18
 caḍḍarə.zangra-: four-footed 18
 caḍḍārō.saite: 400 18
 caḍḍārō: four 8
 caḍru°: quadri-, quadruple 18
 caḍru.cašma-: with four eyes 18
 caḍrudasa-: fourteenth 18
 caḍru.karana-: four-sided (square, rectangular) 7
 caḍru.ratu-: having four *ratus* 14
 caḍruš: four times 18
 caḍruša-: one side of a square 12
 caḍrušāmruta-: spoken four times 18
 caḍrušuuā-: a fourth 12
 cakra-: wheel 15
 cikaii-/*cici- < √kaē: to pay for, expiate 16
 cim: why? 7
 cimāne, inf. of caiia- < √caē/ci: to collect, gather 18
 cinah-/cinas-/ciš- (< *ciš-) < √caēš: to assign, refer (sth. to sth.) 13
 Cinuatō pəratu-: the Ford of the Accountant (where the souls of the dead are judged by Rašnu with the scales and then sent up to Paradise or down to Hell) 12
 Cinuuat.pəratu- = Cinuatō pəratu- 19
 Cistā-: a goddess 17
 cisti- f.: insight, illumination(?) 12
 ciṭ sing. nom.-acc. neut. of ka-/ci-: what? 7
 ciḍā-: fine (penalty) 6
 ciḍra- n.: seed, brilliance 12
 ciḍrauuaḥ- < ciḍra- + auuaḥ-: bringing brilliant assistance 19
 ciḍrauuaiti-: ihaving clear signs (?) 20
 cōiṭ < ca + iṭ 19

GLOSSARY

- cuuant-, n. cuuaŋ: how much? 8
- dadr- < √dar perf. mid.: to hold, retain (in memory) 20
- daḍā-/daḍ-: to give; set in place 4
- daḍuuah-, daḍuṣ- (daḍuṣ-): the one who has put all in place, creator 8
- 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 2
- daēsaiia- < √daēs/dis: to show 11
- daēuuō.ciṭra-: spawned by daēuuas, daēuua brood 4
- daēuuō.dāta-: (what is) established by daēuuas 19
- daēuuō.fradāta-: brought forth (created) by daēuuas 4
- daēuuō.frakərəsta-: fashioned forth by daēuuas 4
- *daēuuō.tāt-: daēuua-hood(?) 20
- daēuua.aipi.jaiti- f.: striking back at the daēuuas 16
- daēuua-: old, evil god 2
- daēuuaiiāza-: daēuua-sacrificer 6
- daēuuaiiasna-: daēuua-sacrificer 9
- daēuuauuant-: possessed by the daēuuas 15
- dahma-: qualified (for religious activities) 10
- dahmō.pairi.aṇharšta-: strained by a qualified (Zoroastrian), skillfully strained 15
- daīḍi-: deceiving (?) 17
- daīia- < dāīia- < √dā-: to place, give 13
- daīia- (for *diia-?), pass. of dadā- (usually with act. endings): to be placed, given 16
- daiuuī- (< *daiḍi-) f.: deceitful 4
- daṇhah- n.: skill 17
- daṇhao- f.: land 12
- daṇhu.fraḍana-: land-furthering 20
- daṇhu.paiti-: lord of the land 11
- daomna- > dauua- 19
- daošatara-: western 17
- daoṭrī-: chattering 7
- daoṣaṇha- n.: hell 15
- dapta-, pp. of √dab: deceived 8
- darədarə-/darədarə- < √dar: to tear to shreds 16
- darəya.arštaiia-: with long spear-handles 16
- darəya-: long 1
- darəyəm adv.: for a long (time) 3
- darəyō.gauua-: having long hands 7
- darəyō.hamparšta- (*darəyō.hamparšti-?): receiving long(-lasting) consultation 19
- darəyō.jiti- f.: longevity, long life 12
- darəyō.ṣiti- fem.: long-lasting dwelling 19
- darəyō.yašta- (*darəyō.yašti-?): receiving long(-lasting) sacrifice 19
- darəs- < √vaēn/dars: to see 20
- darəzaiia- < √darz: to chain 13
- darši.dru-: with a *daring club 20
- dasa: ten 18
- dasəma-: tenth 18
- dasuuar- n.: talent 8
- dašina-: right (opp. left) 14
- daθ- > dā- 7
- dauua- < √dao (< *daḍ "deceive"?), mid.: to speak (used of evil beings) 6
- daxma-: dakhma, burial place 16
- daxšaiia- < daxša-: to put a mark on(?) 19
- daxšta- n.: sign, mark 17
- daxštatauaitī-: in menses(?) 20
- daḥiiuma-: related to the land 9
- daḥiiunam, gen. plur. of daḥju- f.: land 1
- dāhi- (dāṇh-): foundation (of a structure) 20
- dāīia-: to give, grant 3
- dāiti- fem.: giving 17
- dāitiia- < dāta-: according to the law 6
- Dāitiia-, vaṇhi- D°: the good Dāitiia "the lawful one," name of the river flowing through Airiiana- Vaējah- 13
- dāitiio.kərəta-: made so as to be according to the rules, made in the prescribed way 18
- dāman- n.: (artistic) creation 2
- dāmiḍāta- (dāmi.dāta-, dāmi.dāta-): set in place by the *Web-holder 6
- dāmōiš upamāna-: the one in the likeness is the *Web-holder 10
- dānu.drājah-: (having) the length of a river 19
- dārā-: blade 6
- dāraiia- < √dar: to hold 6
- dāta- n.: law 10
- dāta- neut.: (one's) right(s) 15
- dāta-, past part. of √dā: made, created, placed 9
- dātar-: establisher, "creator" 4
- dāṭra- n.: gift 13
- dāṭra- n.: gift 20
- dāṭrī- f. < dātar-: giver (of + acc.) 8
- dāuru-/drao- n.: tree 12
- dāhišta-, superl. of daṇra-: most qualified 8
- dbōišta- < buiri-: most 12
- dəmāna- = nmāna- 17
- dərəḍḍa-: muscle (?) 20
- dərəzā-: clutch (?) 17
- dərəzi.raṭha- < dərəzra- + raṭha-: with solid/steady chariot(s) 8
- dərəzi.takaṭra-: steadily running 14
- dəuṣ.srauuah-: evil fame 19
- didrəzuuō < √darz: *holding on to(?) 19
- diiāo- m.: heaven 11
- dim m. encl. pron. acc.: him 5
- dōiṭra n.: eye 15
- draējištō.təma-: the "most poorest" 12
- draējišta-, superl. of driyu-: poorest 12
- drafša-: banner 19
- drafšakauuant-, f. drafšakauuaitī-: adorned with banners 7
- draoya- (noun/adj.): deception, deceptive(?) 12
- draojišta-, superl. of druuant- 14
- draoman- n.: *deception 13
- draonah- n.: darun, sacrificial cake 7
- draža- < √drang/dranj: to grasp 19
- drājah- n.: length 12
- drāuuaiia- < √drao: to make deceptive (?) 19
- drəguuant- OAv. for druuant- 19
- drəṇjaiia-: to learn by heart 9
- driḍi-: dribbling 17
- driyu-, f. driuui-: poor 6
- driyu-: poor 5
- druj- f.: the cosmic Deception, the Lie 2
- druua-: sound, healthy 1
- druuant-: possessed by the Lie, Lieful 2
- druuantō, nom. plur. of druuant- 7
- druuatāt- f.: health 12
- Druuāspā-: a goddess 4
- druuāṭii- fem. forms of druuant- 14
- druuō.cašman-: with healthy eyes 20
- druxš, nom.-voc. sing. of druj- 4
- druxš.manah-: having thoughts of deception 19
- druža- < *drujiia- < √draoy/drug/druj: to lie 8
- duyḍar- f.: daughter 3
- dunman- n.: cloud 6
- dunman- n.: clouds 14
- duraē.karana-: having its edges in the distance 11
- duraē.pāra-: whose borders are in the distance, with distant borders 11
- duraē.suka-: whose eyesight reaches far 9
- duraē.uruuāēsa-: the turns of which are in the distance 14
- duraōša-: standing epithet of Haoma- of unknown meaning, traditionally interpreted as "death-averting" 2
- durāṭ: from afar 9

- dušmaniiu-: enemy 5
 dušmata-: badly thought (thought) 2
 duš.saṇha-: of bad (evil) pronounce-ments 16
 duššaṭṭha-: having bad, evil command 3
 duš.x^uarəṭha- n.: bad food 16
 duuadasa-: twelfth 18
 duuaēš-: to hate, antagonize 20
 duuar- m: door 19
 duuāsa-: to attack (? said of evil beings) 2
 dužaka-: hedgehog 8
 dužāṭha- n.: bad "breathing space" 11
 duždaēna-: having evil vision-soul 9
 duždāh-: who gives evil gifts 6
 dužgaiṇti- f.: evil smell 6
 dužiiašti-/iiešti- f.: bad sacrifice 16
 dužiiairiia-: bringing bad seasons (harvest) 8
 dužiti- f.: bad going 16
 dužuuaṇa-: having bad speech 8
 dužuuaṇdu-: of evil respect (?) 9
 dužuuaṇšta-: badly done (deed) 2
 dužuxta-: badly spoken (word) 2
 dužzaotar-: bad libator 6

 ərəḍḍō.drafša-: with banners held on high 18
 ərəḍḍa-: upright 16
 ərəyant-: *frightening 15
 ərəṇao-/ərəṇu- < ʋar: to send on its way 15
 ərəṇāuui, 3rd sing. pass. of ərəṇao- 19
 ərəzataēna-: (made) of silver 15
 ərəzifiio.parəna-: fitted with eagle feathers 16
 ərəzu-: straight, upright 5
 ərəzušā-: adulthood 20
 ərəzuuāna-: ? 19
 ərəzuuaiti-, fem. of ərəzu-: upright, tall 12
 ərəžuxda-: rightly, correctly spoken, which ought to be spoken correctly 8
 əuuərazənt- < ʋərazənt- < ʋar: who does not perform, commit (a deed) 19
 əuiiduuaḥ-: ignorant 11
 əuiista-: unfound, not to be found 16
 əuiitō.xarəḍa- < a-vi-ita-: from which the feces has not gone away 12

 ərəṭṭō < ərəṭṭi- (?): a deity 12

 fiiṇḥa-: to hail (snow) 13
 fra...apāṭha-: I shall put an end (to: paiti + acc.) (?) 20
 frabara- < ʋbar: to carry forth, bring 18
 frabḍō.drājō-: the length of his leg (i.e., standing?) 9

 frabərətār-: a kind of priest 18
 fra.cara- < ʋcar: to go forth 5
 fracara- < ʋcar act., mid.: go forth 6
 fracarəṭḥant-: walking forth 20
 Fradaḍaḥṣu: the southeastern continent (where cattle is furthered?) 16
 fra.daēsaia- < ʋdaēs: to show 13
 fra.daḍā-, fra.daṭha- < ʋdā: to bring forth, create 7
 fra.daṭha- = fra.daḍā- 7
 fradaṭha- n.: furtherance 8
 fradaḥšta-: thrown forth (as with a sling?) 7
 fra.dauua < ʋdao, mid.: to chatter 6
 fra.duuara- < ʋduuar: run forth (daēuuiic) 19
 fra...duuāsa-: to attack, set upon, assault 20
 fraḍāta- < fra.daḍā-: brought forth 6
 fraēšiiia- < ʋaēš/iš: to send 7
 fraēšta-, superl. of pouru- 12
 fra.guza- < ʋgaoz mid.: to uncover, bring out of hiding 19
 fraṇrāraia- < ʋgrā: to wake up (trans.), rouse 17
 frahišta- (cf. fraxštā-) < ʋstā: to stand forth 19
 fraii- = fraii- < ʋaē/i: to go forth 12
 fraiia-: of tomorrow, future 17
 frakauua-: with hump in front 17
 frakərəsta-, past part. of fra.kərəṇta- 14
 fra.maniia- < ʋman mid.: to think ahead, hope, take courage (?) 6
 fra.mara- < ʋ(h)mar: recite 19
 framən.narō.vira-: *encouraging the men (and) servants(?), *giving them back their hope (?) 14
 framən.nara-: *encouraging the men, *giving back hope (?) 14
 framita-: transformed 12
 fra.mrao-/mru-: say forth 6
 fraṇharəcaia-: to dispatch (messengers) [or for fraṇharəzaiia-?] 19
 fraṇhərəza- < ʋharz: to release (semen) 12
 Fraṇrasiiān-: name of a Turanian, arch-enemy of the Aryans 8
 fraṇḥara- < ʋx^uar: to eat (from) 17
 fraoirisiia- < ʋuruuaēs mid.: to turn (to) 8
 fraorəḥ.fraxšnīn-: foreknowing (thought) turned toward (the reward?) 7
 fraorəca- < fra + ?? mid.: *catch up with (or: cf. OInd. vraśc- "to hew, cut to pieces") 7
 fraorənā-/fraorəṇ- < ʋvar mid.: to chase to be (someone who sacrifices to Ahura Mazdā, etc.) 16

 fraorəṇta < frauuar- 18
 fraoṭaṭ.aspa-: with horses floating (through space?) 20
 fraouruuāēštrima-: (season) *marking the turning (of the days getting shorter) 10
 frapaia- > frāpaia-
 fra.pāraia- < ʋpar: to convey (across: tarō, to: acc.) 15
 fra.pinuua- < ʋpiuu mid.: to swell forth (to: auui) 8
 fraptərəjan-: who fly on wings 16
 frasaocaiia- < ʋsaok: to burn 15
 frasastata-: the fact of being famous 15
 frasasti-: praise and fame 9
 fra.saxta-: passed away, come to the end of life 12
 fra.sispa-: to *attach, wear (ear-rings) 7
 fraskəṇba-: *awning made with beams(?) 17
 frasnāta- < ʋsnā: washed 18
 fra.spara- ʋspar: to jump away 5
 frasparəya-: blossom 5
 fra.srāuuaiia-: recite, perform 11
 frasruti- f.: enunciation 19
 frasruta-: renowned 9
 frastərəta- < fra.stərəṇao- < ʋstar: spread out 14
 fra.stairiia- < fra.stərəṇao- < ʋstar: which is to be spread out 14
 fra.stərəṇao- < ʋstar: to spread out 19
 fraša-: Juicy, wonderful 2
 fraša.vaxšiiia-: perfect growth 12
 frašō.kərəiti- f.: Juicy-making, Renovation, the permanent reestablishment of the first existence after the final victory over the powers of evil and darkness 2
 frašna- m.: question 15
 frašumaka-: seam, raphe (the seam between the legs of males) (?) 15
 fra.šāimna- pres. participle of fra.šāiia- (see Lesson 12) 11
 fra.šāuuaiia- < ʋšao: to make to go forth 19
 fra.šāiia- < ʋš(ii)ā mid.: to defecate 11
 fra.šauua- < ʋš(ii)ao: to go forth 6
 fra.šusa- < ʋš(ii)a/š(ii)u: to go forth 5
 fra.taca- < ʋtak/tac: to flow forth 5
 fratəma-: first 18
 fratəmaṭḥa-: the fact of being foremost 19
 fra.tu- < ʋtao: to have strength(?) 18
 fraṭah- n.: width 9
 fraṭḥaršta- < fraṭḥərəsa- < ʋṭḥars: fashion forth 14
 frauuuāēxšti- fem. < ʋuruuaēs: leading along twisted (crooked) paths (?) 17

GLOSSARY

- frauuāēda- < √vaēd: to exhibit 17
 frauuara- (aorist) subjunctive of
 fraorēna- < √var mid.: to choose to be
 15
 frauuaršta- < frauuērēziia-: to perform
 12
 frauuāši- f.: fravashi, pre-soul 4
 frauuaza- mid.: to drive/fly forth/forward
 12
 frauuāra-: *porch(?) 17
 frauuāxš- m., frauuaxša-: penis, twig,
 branch, protrusion 9
 fraxšnīn-: in foreknowledge, forewarned
 20
 fraxšta- (cf. frahišta-) < √stā mid.: to
 stand forth 19
 frazahiṭ > frazā- 19
 frazaiṇti- f.: offspring 12
 fra.zā- < √zā: leave way behind 19
 Frazdānu- or Frazdānaua-: name of a
 river 8
 frā.bara-: to bring forth, present 17
 frāda- (frāda-): to further 13
 frādaṭ.fšao-: cattle-furthering 10
 frādaṭ.gaēθa-: furthering the world of
 living beings 6
 frādaṭ.vira-: man-furthering 10
 frādaṭ.vispām.hujiiāiti-: furthering-all-
 living 10
 frā.drānjaiia- < √drang: to learn by heart
 15
 frā.dārēsra-: visible from afar 11
 frā.hunao- (frā.hunuua-) < √hao: to press
 forth 13
 frāii-, see fraii- 12
 frāiiāh-, comp. of pouru- 19
 frāiiataiia-: to make somebody take up a
 (firm) stand 17
 frāiiuuiia- < ? : to *expose (to: + dat.)
 18
 frāiiāšōθβa- < yaz: which ought to be
 sacrificed (to) 13
 frāiiāza- < √yaz mid.: to send forth in
 sacrifice, sacrifice (+ acc. of thing or
 god) 4
 frāiiātaiia- < √yat: to put down in one's
 place 11
 frāiiēziia- pass. of frāiiāza-: to be sent
 forth in sacrifice 20
 frāiiō.humata-: having more good
 thoughts 19
 frāiiō.huuaršta-: having more good deeds
 19
 frāiiō.huxta-: having more good words
 19
 frā.mrao-/mru-: to pronounce, proclaim
 8
 frā.nēma- < √nam mid.: to yield (before:
 parō + abl.) 14
 frānk-, frāc-: forward, away (from +
 gen.) 12
 frāpaiia-, frapaiia- < √āp: to reach 15
 Frāpaiiās°: name of mountain 20
 frārāiti- f.: generosity 19
 frāšmō.dāiti- f.: sunset 14
 frāšmi-: ruddy, with the color of the
 sunset 20
 frāšnao-/frāšnu- < √nas/as: to reach 11
 frātaṭ.caiia- for *frātacaiia- < √tak/tac: to
 make flow forth 17
 frauua- < ? : to *prevail(?) 19
 frāuuacōm > frāmrao- 19
 frāuuxta- < √vaēg/vaēj: wielded forth,
 well wielded 16
 frōna-: by the great quantity (of) 20
 frōrēnao- < √ar: to send forth (?) 17
 frinā-/frin- < √fri: to befriend, satisfy(?)
 11
 friθa-: dear 4
 friθiia-: to decompose (?) 20
 fri- f.: friendship, satisfaction(?) 15
 fšah-: *nail(?) [cf. paiti.auua.paša-] 17
 fšaonaiia- < fšaoni-: to tend sheep
 herds(?) 19
 fšaoni- m.: *sheep herd 9
 fšarēma-: shame 16
 gaḍa-: robber 18
 gaēθā- sing.: herd, world of living
 beings; plur.: living beings 10
 gaēθiia-: belonging to/residing in the
 world of living beings, 2
 gaēθō.frāḍana-: furthering living beings/
 herds of cattle 20
 Gaiia- Marātān-: "life with the dead
 thing" (?), name of the first mortal
 proto-man 12
 gaiia-: life 7
 gairi- m.: mountain 3
 gandarāβa-: mythical being 20
 gao- m., f.: ox, cow; plur. cattle, animal
 species 2
 gaoḍana- n.: udder, milk pail(?) 14
 gaociθra-: containing the seed of animals
 11
 gaouiioiti- m.: grazing ground 10
 gaomant-: containing milk 8
 gaomauuant-: containing milk 13
 gaona-: profit 15
 gaoša-: ear 3
 gaošauuara-: ear-ring 7
 gaozasta-: with milk in the hand(s) [with
 gao° < gao- or for *gauuō] 17
 gar- m.(?): throat 19
 garāβa- m.: womb 7
 garēma- n.: heat 9
 Garō.nmāna- n.: house of song, Paradise
 12
 gauua-: hand (of evil beings) 7
 gauua-: milk 17
 gāraiia- > ā.gāraiia- 8
 gātu-: place 11
 gāθā-: Gatha 11
 gāθβiia-: Gathic 15
 gāuš, nom. sing. of gao- 2
 gāuuaiiana- n.: cowpen 17
 goraβnā-, grōβnā- = gauruuaiia- 13
 goraḍa-: den, habitation of daēuuas, etc.
 [OInd. grhā-] 17
 goraḍa- < √garz/jarz mid.: to complain,
 lament 9
 gauruuaiia- < √grab/garb: to grasp, take
 hold of 5
 granta-: angry 11
 gauua- (< √grab): handle (of chariot) 7
 griuuā-: neck, mountain ridge 17
 Guḍa-: name of a river 20
 gufra-: deep, profound 9
 guṇḍā-: lump (?) 16
 guza- < √gaoz mid.: to hide 19
 ṽonā-: (divine) woman 10
 ṽžara.ṽžara-: to gurgle, rush (water) 13
 ṽžaraiia- < √ṽžar: to flow (in a rush) 17
 ha-, ta-: personal/demonstrative pronoun
 5
 haca-: from, acc. to (+ abl.) 14
 haca- < √hak/hac mid.: to follow 6
 hadiš- n.: seat 15
 haḍa-: together with (+ instr.) 15
 haḍō.gaēθa-: (people) having herds
 together 18
 haḍō.zāta-: german (about siblings) 13
 haḍa.aēsma-: together with firewood 19
 haḍa.baoidi-: together with incense 19
 haḍa.ratufriti-: together with satisfying
 the models 19
 haēnā-: (enemy) army 9
 haiθiia.dātēma-: who most (often)
 establishes the true (existence) (?) 17
 haiθiia-: true, real (not only seemingly
 true) 4
 haiθim.ašauuan-: in truth Orderly 19
 hakarēt: once 18
 hama-: one and the same 16
 hamaθa yaθa ... -ciṭ: in exactly the same
 way as 11
 Hamaspaθmaēdaiia-: New Year's
 festival 10
 hamb- > haṇb-
 hamarēθa-: opponent, competitor 8
 hamista- < ? : *removed 18
 hamisti- f.: *removal 16

GLOSSARY

- hamō.xšaθra-: with single command 20
hampərəsa- < √pars/fras mid.: to deliberate 16
han-, aor.(?) hana-: to earn, gain 20
hañ- see also hām-, hən-
hañbara-: to carry together, collect 16
hañbāraia- < √bar: to carry together, accumulate 9
hañdaēsaiia- < √daēs/dis mid.: “get a load (of)” 20
hañdraxta-: (firmly) held together 11
hañgərəfša- < hañgəruuuaia- 19
hañgəruuuaia- < √grab: to grab, seize 8
hañjamana- n.: assembly 1
hañjasa- < √gam mid.: to come together 6
hañkāraia- < √kar?: to gather (for the sacrifice to: + gen. or dat.) 9
hañkərəma-: epithet of Haosrauua of uncertain meaning 15
hana-, aor. of hanaiia- 19
hana-: old man 18
hanaiia- < √han mid.: to gain, win 19
hañʰharəna- n. dual: jaw 15
haoiia < hauua- (Lesson 16) 19
haoma-, Haoma-: the haoma plant and a god 2
haomia-: pertaining to the haoma 15
Haosrauua-: name of a legendary hero (kauui) 7
haosrauuañha- n.: good fame 11
haoša- < √haoš: to dry out 16
haozəþa- n.: being of good tribe 15
hapta.dasa-: seventeenth 18
hapta.sata-: 700 18
hapta-: seven 18
haptaθa-: seventh 18
haptahuua-: a seventh 18
haptāiti-: seventy 18
Haptō.iringa-: Ursa Major, the Big Dipper 6
Haraiti-: name of the mountain in the middle of the earth; also called Harā- 11
harəði-: *idiot(?) 17
harətar-: guardian, watcher 15
harəθra-: watch, guard 13
harəθrauañt-: providing overseeing 19
hasci-: even he 20
haθra.jata-: smashed/struck down then and there 12
haθra.taršta-: frightened then and there 12
haθra-: in one and the same place, right then and there 8
haθra-: together with (+ instr.) 15
haθrauañt- < √van: winning there and then 19
haθrā.niuuaiti- f.: ability to overcome right then and there 11
haθrāñk-, haθrāñc-: in one and the same direction 12
hauruua-: all, entire 7
°hauruua-: guardian 13
Hauruuatāt- f.: Wholeness; the fifth of the Life-giving Immortals 2
hauua-: own 2
hauuañ.zəm-: just as much as, equal to the earth (?) 16
hauuañt-: equally much 17
hauuana- neut.: haoma pressing 15
hauuañʰha- (< hauuañʰya-): well-being 11
haxaē- m.: companion, friend 3
haxəðra- < √hak n.: association, company 15
haxman- < √hak n.: following, company 13
haxša- < √hak: to induce (to: + infinitive) 18
hazah- n.: violence, violent act 14
hazañhan-/hazasn-: violent person, thug 12
hazañra- n.: a thousand 3
hazañrayna-: ability to strike a thousand 18
hazañrəm-: a thousand 18
hazañrō.gaoša-: with a thousand ears 10
hazasn- < hazañhan-
hācaiia- < √hak: to induce (to: + infinitive) 13
hātəm < hañt- 15
hāθrō.masah- adj.: the length of a “league” 9
hāθra- n.: a length measure, “league” 9
hāuuāñ.zasta-: with (pestle) and mortar in the hand(s) 17
hāuuāñn-: the priest in charge of pressing 18
hāuuana-, dual: (pestle) and mortar 9
Hāuuani-: Hāuuani, the genius of the time of the haoma pressing (in the morning) 5
hāuuīšta-: student 13
hāuuōiia-, hāuuaiia-°, haoiia-: left (opposite of right) 13
hām.bara-: to carry together, store up 9
hām.cara- < √car mid.: to dwell together (with) 6
hām.hišta- < √stā mid.: to stand (together), gather (intr.) 14
hāmīna- (of) summer 15
hām.nidarəzaia-: to tie together 9
hām.rāzaia- < √raz, mid.: to straighten, comb; stretch (oneself) 6
hām.raēθpa-: direct pollution 18
hām.raēθpaiia- < √raēθ(β)/riθ: to mix together 11
hām.uruiisuuāñh- < uruiisuuā- + āh-?: with contorted mouths(?) 16
hām.vā-: to blow (together) 16
hām.vaiñtī-: *harmonious 12
hām.varəiti- f.: *valor 14
hām.varəitiuuāñt-: *valorous 11
hē encl. pron. gen.-dat.: to/for him/her 5
hañti < ah-: (they) are 1
həraza- < √harz: to let loose, leave, let (through the haoma filter) > to filter (the haoma) 13
hiynu-: *clean (or similar) 18
hiku-: dry 9
hikuuāñ- < hiku- + āh-: with dry mouth 9
him (hīm) f. encl. pron. acc.: her 5
hiñca- < √haēc/hic: to pour 13
hinđu-: the river that surrounds the world (?) 17
hiš.hak-/hišč- < √hak: to follow 16
hišāra- (< √har): guarding 20
hišku-, contamination of huška- and hiku-: dry 18
hišmara- < √hmar act.: to list, report 13
hišta- < √stā act.: to stand (up), take up position; mid.: to stand 3
hita-: team of horses 19
Hitāspa-: name of a legendary figure 13
hitō.hizuuah-: with bound tongue 15
hizumañ, probably error for *hizuuāñ abl. of hizū- 15
hizuuā-/hizū- m.: tongue 15
hubaðra-: lucky 17
hubaoiði-: fragrant 9
hubaoiðitəma-, superl. of hubaoiði- 12
hubəriti- f.: good treatment 16
hubərata-: well-treated 6
hudāñ-, huðāñ-: giving good gifts 8
hudaēna-: having a good daēnā 5
huðāstəma-, superl. of huðāñ- 12
huðāñha-: munificence 19
hufrabərəti- f.: good carrying forth 18
hufrəouruaēsa-: who turns well (+ acc.) 20
hufrāiuxta-: well put together (the blade and the handle?) 16
huiiašta-, comp. huiiaštatarā-: well sacrificed to 14
huiiašti-/iiešti- f.: good sacrifice 16
huiiāyana-: a kind of companions (sharing beds/foxholes?) 18
huiiāriia-: bringing good seasons (harvest) 8
hujiti- f.: good gain 20
Hukairia-: name of a mountain 4
hukərəp-: having a good (beautiful)

- shape 12
 hukərəpta-: well-shaped 3
 hukərəptəma-, superl. of hukərəp- 12
 hukərəta-: well-made 7
 humaiia- < maiiā-: having good creative magic(?) 8
 humanah-: of good thoughts 16
 humata-: well-thought (thought) 2
 humižda-: giving good rewards 19
 hunairiiaṅk-: talented 20
 hunao-/hunu- < √hao/hu, mid.: to press 6
 huniuuixta- < ni √vaēg/vaēj-: well branded, well brought down (upon + loc.) 16
 hupaiti.zaṅta-: well recognized 17
 huparəna-: with good feathers 20
 huptarəta-: having good wings 16
 hupuθriia- n.: the fact of having good sons 8
 huraoḍa-: well-shaped 3
 huraḍa-: having good chariots 3
 huruniia- n.: the fact of having a good soul 11
 huruḍma-: good growing power 17
 husrauuah-: having good fame 15
 huš.haṃ.bərəta-: well assembled 20
 huš.haṃbərəta- < √bar: well carried together, well-accumulated 17
 huš.haxman-: providing good company 17
 hušiti- f.: good dwelling 10
 huškō.zəṃḍ.təma-: where the earth is most dry 15
 huška-: dry 14
 hušx^vafa perf. of x^vafsa-: sleep, see Lesson 20) 17
 huta-, past part. of hunao- 13
 hutašta- = hutāšta-: well fashioned 10
 huḍaxta- < ḍanjaiia- < √ḍaṅg: well pulled (bow) 16
 huupah- < apah-: having good works, artisan 16
 huuar-/huuan- n.: sun 11
 huuarə.barəzah-: the height of the sun 19
 huuarə.dərəsiia-: exposed to the sun 16
 huuarə.xšaēta- n.: the sun 11
 Huuarəz-: name of (one of?) two brothers 11
 huuaršta-: well-done (deed) 2
 huwaspa-: having good horses 3
 huwasta- < √ah: well-shot 12
 huwāfritō.masa-: of the size reserved for one who is a well-invited guest(?) 20
 huwāuuaiia-: possessing good/his own *strength (of youth, life) [OInd. vāyas-?] 15
 huwā.vaēya-: having its own (or: good) push 19
 huwāzāta-: well-born, noble 7
 huwəḍḍa-: who has good herds; standing epithet of Yima 1
 huwəḍḍauuānt-: containing good herds 13
 Huwūuu-: name of a family 4
 huxta-: well-spoken (word) 2
 huxšaḍra-: having good power 3
 huxšaḍrō.təma-, superl. of huxšaḍra-: having good command 9
 huxšnuta-: well sharpened 16
 huzantu-: of good tribe 15
 iḍa: here 4
 iḍaṭ: here 11
 im, sing. nom. fem. of ima-: this 4
 ima-: this 2
 imaṭ: neut. nom.-acc. sing. < ima- 3
 ime: masc. nom.-acc. plur. < ima 3
 Iṇdra-: name of an old god (cf. OInd. Indra) 6
 iṇja: watch it! (?) 20
 irista- < √raēḍ/iriḍ: to “depart,” die 13
 iristō.kaša- < √kart: corpse-cutter 15
 irišiia- < √raēš/riš: to be harmed 13
 irita < irinā- < √raē/ri: to defecate 17
 iriḍiiaštāt-: (the fact of) dying, mortality 14
 isa- < √aēs: to be able, have command of (+ gen.) 5
 isāna- pres. part. of isa-: ruling 14
 iša- < √aēs mid.: to seek 17
 išarə: instantly 13
 išarə.štāt-: momentaneousness 20
 išasəṃ: *needy, indigent(?) 20
 išiia-: (who/which is) to be sped along, speedy 12
 išti- f.: a wish or sacrifice 7
 išu-: arrow 16
 iḍa: in this way 6
 iḍiiejah-: dangerous 8
 iḍra: here 6
 ižā-: milk libation 15
 ižā-: libation of milk 19
 jaēšəṃna- < √jaē/ji: to win(?) 19
 jayāra perf. of √gar: to be awake 20
 jayna-, intens. of jan/yn: to smash to pieces 13
 jayništa-, superl. of a form of jayna-: smashing the most 8
 jahikā-: bad woman 13
 jaiḍi < √jan 4
 jaiḍiia- < √gad/jad: to implore 4
 jaini- f.: woman 12
 jamiia- aor. opt. of jasa- 19
 jan- (jana-) < √jan/yn: to smash, strike, kill 7
 janiia-, pass. of jan-: to be smashed, stricken, killed 7
 janṭa, nom. sing. of janṭar-: smiter, striker, smasher 1
 janṭar- < √jan/yn: striker (+ acc.) 8
 janḥ-, aor. of jasa- 19
 jarəziia- < √garz/jarz: plaintive 9
 jasa- √gam: to come 2
 jata-, past part. of jan-
 jāmaiia- < √gam/jam: to make go, chase 13
 Jāmāspa-: Djamaspā; person figuring in the legends of Zarathustra. 1
 Jāmāspana-: son of Jāmāspa 15
 jafnu-: depth 17
 jaḍḍa- < √jan: which ought to be smashed 13
 jiia.jata-: struck by/propelled by the bow string (jiia-) 16
 jima-, aor. subj. of jasa- 19
 jiṭ.aša-: whose Order is damaged, crippled 20
 juua- < √j(i)uu: to live 7
 juua-: alive 2
 ka-: who? 4
 kaēḍ-, present cinaḍ-: to become clear (about); perfect: to know, realize 20
 kaēnā-: revenge 20
 kaḍa: when? 6
 kahrkatāt- f.: the word “chicken” 8
 kahrkāsa-: vulture 11
 kaiia < ka- 14
 kaiiaḍa-: magician(?) 11
 kaiieiḍi-: female magician(?) 11
 kainikā-: young woman 13
 kairiia- n.: work (to do) 5
 kamarəḍa-: head (daēuic) 19
 kamarəḍḍ.jan-: who smashes the heads (of the old gods) 11
 kaṇbišta-, superl. of kamna-: least 15
 kaniia-: young woman 4
 karan-: edge, border, end 11
 karapan-/karafn-: “mumbler”; a kind of bad priests 12
 karəta-: knife 15
 karša-: furrow 18
 karša- < √kar: to till, plow 13
 karšiia-: that ought to be tilled, plowed 13
 karšipta-: name of a mythical bird 18
 karšiuuānt-: sb. who tills, sows 16
 karšuuar/n- n.: continent, country 16
 karšū-: furrow, acre(?) 19
 kasciṭ: each and every one 4
 kasuuiš- < kasu- “little” + viš-

- “poison”(?): with *pustules, with acne (?) 17
 kašā-: armpit 2
 kata-: covered (part of?) building, house 17
 katarasciṭ nom. sing.: each (of the two) 9
 katō.masah-: the size of a *house 15
 kaṭ < ka-: how?, what?, when? 3
 kaθa: how? 5
 kauuaē- m.: kauui; mythical poet-priests, some of them were Zarathustra’s competitors 3
 kauuāia- = kāuuāia-: belonging to the kauuis 9
 kax^varāḡa-: magician(?) 11
 kax^varāiḡi-: female magician(?) 11
 kāiḡi-: female magician(?) 11
 kāraia- < √kar: to till, sow 12
 kāuuāia- = kauuāia- 15
 Kāsaōia-: name of a mythical lake from which the three saōiiaṭs will emerge 9
 kəhrpa-: in the form (of: + gen.) 11
 kərfš.x^var-: flesh-eating 9
 kəṛṇta- < √kart: to cut 13
 kəṛṇao-/kəṛṇu- < √kar: to do 4
 kəṛp-/kəhrp- f.: form, shape 3
 kəṛsāni-: name of a mythical villain 6
 kəṛθia-: pass. of kəṛṇta-: to be cut 16
 kiria-: pass. of kəṛṇao-: to be done 9
 kō, nom. sing. m. of ka-: who? what? how? 3
 kudaṭ šāiti-, with negation: whence (there is no) happiness 20
 kuθra: where? 6
 kuua: where? 6
 kuxšnao-/kuxšnu-, desiderative of √xšnao/xšnu mid.: to wish (seek) to please (win the favor (of)/make favorable) 19

 maḡa-: intoxication 8
 maḡāia- < √mad mid.: to intoxicate oneself 15
 maḡōma-: middle 14
 maēya-: cloud 9
 maēsman- n.: urine 15
 maēša-: sheep, widder 15
 maēšina-: pertaining to sheep 15
 maēši-: ewe 15
 maēθana- n.: dwelling, habitation 17
 maēθaniā-: dwelling, habitation 10
 maēza- < √maēz/miz: to urinate 8
 maya-: hole 18
 mahrka-: destruction 3
 mahrakaθa- n.: destruction 17
 maiḡia- n.(?): middle 7
 maiḡia-: intoxicating beverage 14
 maiḡiāiiria-: “mid-season,” mid-winter 10
 maiḡiḡi.ḡarəmaia-: “mid-green,” mid-spring 10
 maiḡiḡi.šāḡ-: sitting in the middle 20
 maiḡiḡi.šəma-: mid-summer 10
 maiḡim < maiḡia-: in the middle (of + gen.) 13
 maiia- n.: *pleasure 19
 mainimna < mania- 19
 mainiuuā < maniu- 19
 mainiuuasah- > maniuuasah- 13
 mairia- < √hmar: that ought to be memorized 16
 mairia-: villain, rogue 4
 mairiā-: villainess 4
 mairiā-: villainess, bad woman 12
 mana gen. < azəm: my 9
 manah- n.: thought, mind 2
 manahia-: of thought 19
 manaoθri-: neck 7
 manauuainti-: victory over envy (?) 20
 mania- < √man mid.: to think 12
 maniauuu-, fem. maniauu-: belonging to/residing in the world of thought 2
 maniauu-: fem. of maniauu- 3
 maniu-: mental force, inspiration; traditionally translated as spirit (see Lesson 2) 1
 maniu.stāta-: stood in the world of thought 11
 maniu.tāšta-: fashioned (by a carpenter) in the world of thought 11
 maniuuasah-, maniauuuasah-, mainiuuasah-: whose place is in the world of thought 13
 maniuš.x^varəθa-: providing food in the world of thought 17
 maṇh- (maṇha-), aor. of mania- 19
 mara- < √hmar: to memorize 17
 marəya-: green field 17
 maršū-: belly (daēuic) (?) 19
 marša-, pass. of of mərəṇc-: to be destroyed 16
 marəṭān-/marəṭn-: mortal (see Gaiia-Marəṭān-) 12
 marəza- < √marz: to stroke 11
 masah- n.: size, length 9
 masāna- n., plur. f.: greatness 15
 masia-: compar. of masita-: longer 14
 masita-: long 9
 masišta-: longest 12
 masi- f.: great 20
 masti- f.: knowledge 8
 mašia-: man, mortal man 1
 mašiiāka- (usually plural): people 4
 mašiiḡ.jata- < mašia- + jata-, pp. of jan-: killed by a man 8
 mata-, past part. of mania-: thought 12
 maṭ: with (+ instr.) 15
 maṭ.āzainti-: with examples 16
 maṭ.raθa-: possessing chariots 16
 maxši.bəṛəta-: carried by flies 20
 mazānt-: great 12
 mazdaiiasna-: someone who sacrifices to Ahura Mazdā; Mazdaiiasnian, Mazdean 1
 mazdā- m.: omniscient 2
 mazdō.frasāsta-: ordained/taught(?) by Ahura Mazdā 10
 maziāh-, comp. of mazānt- 11
 mazišta-, superl. of mazānt-: great 3
 mā, + imperative (injunctive, optative): let not 4
 mäh-: moon, month 8
 māhia-: of the months 10
 māiauuuānt- < māiia-: rich in creative magic(?) 14
 mānaiia- < √man: to resemble 11
 mānaiiən, mānaiiən ahe yaθa: like 12
 mātar- f.: mother 6
 māzania-: giant (daēuuas) 15
 māzdaiiasni-: of/belonging to the one who sacrifices to Ahura Mazdā (of the one who believes in Ahura Mazdā) 2
 maṭṭa- < √man: which ought to be thought 13
 maṭra-: poetic thought (expressed in words) 1
 mərəšiiā-, opt. of mərəṇc- 18
 mərəya-: bird 7
 mərəyənṭe < *mərənx-te (for *mərəṅg-de), 3rd sing. pres. mid. of mərəṇc-/mərəṅk- (see Lesson 16) 12
 mərəṇc-/mərəṅk- (mərəṇca-) < √mark: to destroy 8
 mərəθiu- m.: death 6
 mē: to/for/of me 2
 miiazda-: ritual meal 14
 miiezdin-: (possessing, preparing) ritual meals/offerings 14
 mimarəxša- < √mark mid.: to wish to destroy 13
 minu-: broach 7
 mitaia- < √maēt/mit: to stay, dwell 4
 miti-: top of the head(?) 18
 miθaoxta-: something spoken wrongly 19
 miθō adv.: wrongly, shiftily 20
 miθpar/n-: pair 16
 miθnā-/miθn-: to stay, dwell 4
 Miθra-: solar deity, god of contracts and agreements (see Lesson 2) 1
 miθrō.ṭbaēš-, probably error for miθrō.ṭbiš- (cf. ṭbaēšah-): who is

GLOSSARY

hostile to the contract/Miθra 16
 miθrō.druj-: who is false to the contract/
 Miθra 16
 miθrō.ziiā-: who harms the contract/
 Miθra 16
 mižda- n.: reward 17
 mošu: soon, quickly 2
 mrao-/mru- < √mrao/mru: to say 4
 mrura-: *destructive(?) 19
 mruta- < √mrao: spoken 12
 muš f.: *mouse 13

 nabānazdišta-: closest relative(?) 17
 naḡa- < √nāḡ: to revile 16
 naēd-/nid- (nis-) < √naēd/nid: to blame,
 scorn 4
 naēḡa, cf. nōiḡ: not 8
 naēma- n.: a half, side 12
 naēšiiā-, fut. of naiia- 13
 naiia- < √naē/nī: to lead 13
 naire.manah-: having manly/heroic
 thought, valorous; epithet of
 Kərəsāspa- 7
 Nairiia- Saṅha-, Nairiio.saṅha-: the
 heroic/divine announcement; messen-
 ger of the gods 12
 nairiia-: manly, heroic 5
 namra-: soft, pliable 12
 naoma-, nāuma-: ninth 18
 Naotairiia-: Naotarid, belonging to the
 Naotaras, a legendary clan 7
 Naotara-: name of a clan 19
 napāt-, napt- (nafəḡr-): grandson 6
 nasao- f. (nom. nasuš): (demoness of)
 carrion 5
 nasiia- < √nas: to perish 4
 nasumant-: containing dead matter 16
 nasuspaiia-: (arbitrary?) throwing (out)
 of corpses 20
 nasuš- n.: carrion 15
 nauua: nine 18
 nauua: nor, but ... not 19
 nauua.dasa-: nineteenth 18
 nauuaiiti-: ninety 18
 nauuasṣs° baēuuān: 90,000 18
 nauuasata-: 900 18
 nauuāḡ: or not 18
 nauuāza-: ship's captain 1
 nazdišta-, superl. of asna-: nearest 10
 nā poss. pron. dual: our 8
 nā: a particle that often follows yaḡa. 18
 nāfa- m.: umbilical cord(?) 16
 nāh-: nose 14
 nāirikā-: woman, wife 9
 nāriuuant-: containing a wife 13
 nāman- or ṇaman- n.: name 2
 nāmṇiṣ, instr. for nom.-acc. plur. of
 nāman- + adj. fem. plur. 14

nāumaiia: ninety-fold 18
 nāuuaiia-: *deep, *in spate(?) 18
 nāš-, aor. of aśnao- < √nas/as 19
 Nāṅhaiḡiia-: name of an old god 18
 nāṅhan- < nāh- "nose" 15
 ṇama, nāma < nāman- n.: by name 6
 ṇamišta-, superl. of namra- 12
 nd = Pahlavi OD = tā: until 18
 nēma- < √nam mid.: to bend (down) 19
 nēmah- n.: homage 7
 nēmaḡha- < nēmah-: to do homage 17
 nēmaḡiia- (OAv.) < nēmah-: to do
 homage 2
 nēmō < nēmah- n.: homage to! (+ dat.
 [gen.]) 13
 nēmō baoḡaiia-: to revere, do homage
 (to: + dat.) 20
 nēmō.bara-: sb. who does homage 17
 nērəfsa- < √narḡ: to wane 8
 nērəfsastāt- f.: waning 8
 nidaḡa- < √dā: to put down, place 7
 nidarəzaia- < √darz: lay in chains 18
 niḡaiia- < nidaḡa- 18
 niḡā.snaiḡiṣ-: laying down (his/her)
 weapon(s) 15
 niḡātō.pitu-: with stored food(?) 20
 nifrāuuaiia- < √frao: to make fly 20
 ni ... haḡ-/ṣaḡ-: to sit (down) 20
 ni ... hara- = niṣaṅhara- √har mid.: to
 guard (against: pairi + abl.) 20
 nīāṅk-, nīāṅc-, *nic-: downward 12
 nīāsa- < √yam/yā mid.: to take 20
 nīāza- mid.: to tie, tighten (the waist) 7
 nīiuruzdō.tēma-: most sequestered (cf.
 OInd. niruddha?) or the ones with
 most stunted growth (?) 18
 nijan- < ni + √jan/yn: to strike (down) 8
 nijasa- < √gam/jam: to come down 20
 nikaṇta- < ni.kan-: buried 16
 nimrao-/mru- < √mrao/mru mid.: to call
 down 8
 nipā- < √pā: to protect 14
 nipāiia- = nipā- 18
 nipāraiia- < √par: to *transfer 9
 nipātar-: protector, guardian 6
 nipātē, inf. of nipā- < √pā: to protect
 13
 niṣaṅhad-, intens. of niṣad- < √had: to
 sit/set down firmly 17
 niṣaṅharətē, inf. of ni...har- < √har: to
 watch, guard 13
 niṣāḡaiia- < √had: set down, establish 16
 niṣ.harətar- < √har: guardian 17
 niṣ.hauruuā- < √har: guard 17
 niṣ.hiḡa- < √had: to sit down 4
 niṣ.nāša- < √nas: to destroy (and send
 back) down 7
 niṣtaiia- < √stā: to order 13

niṣtar- < √starH: to spread out 17
 niṣtāta-, past part. of niṣtaiia- 13
 nitōma-: lowest 3
 niṡaṅjaiia- < √ṡaṅg: to pull, stretch (a
 bow)
 niṡaxtar-, agent noun of niṡaṅjaiia-: a
 puller, stretcher (of the bow) 19
 niuuāḡaiia-: to make known, announce,
 introduce (for the sacrifice to: + gen.
 or dat.) 11
 niuuāiti- fem. < √van: winning, victory
 17
 niuuāna- < √van: to be victorious 20
 niuuəṛəziia- < √varz: to perpetrate 19
 nixʷabḡaiia- < *xʷabda-: to put to sleep
 7
 nizəṅga-: reaching up on the leg (?) 12
 nižbairiṣta-: most getting rid of 17
 niž.bara- < √bar: to take out/away, re-
 move, get rid of 6
 nižbərəiti- f.: removal 16
 nižbərəta-, past part. of < niž.bara-:
 taken away, removed 6
 niž.duuara- < √duuar: to run out 16
 nmānō.paiti-: master of the home/house
 12
 nmāna- n.: house, home 4
 nmāniia-: related to the house/home 9
 nō, encl. acc., gen.-dat. of pers. pron. 1st
 plur.
 nōiḡ: not 3
 nurəm: now 2
 nū: now 19

 ōim, acc. sing. m. of aēuuā- 2

 paca- √pak/pac: to cook 6
 paḡ- (pāḡ-/bd-) m.: foot 11
 paḡa- n.: step, footprint 19
 paēman- n.: (breast) milk 16
 paēsa-: with spots, leper(?) 17
 paiḡiia-: tendon, sinew 20
 paiḡiia- = paiḡiia- < √pad mid.: to lie
 down 19
 pairi: around (+ acc.) 11
 pairi: (away) from (+ abl.) 13
 pairi.aṅharṣta-, past part. of
 pairi...hərəza- < √harz: to filter 15
 pairi.bauua- < √bao/bu: to be (lie)
 around, surround 12
 pairi.brina- < √braē/brī: to cut, pare 6
 pairi.daḡā-/daḡ- < √dā: to lay out, present
 5
 pairi.daēza-: surrounding wall 18
 pairi.daēzaia-: to enclose with a (mud?)
 wall 18
 pairi.daḡiiu-: around the land(s) 16
 pairi.dāraiia- < √dar: to keep away from

- 13
 pairi....uuaēna-: encompass with one's sight 19
 pairi...stā- = pairi.štā- (Lesson 17) 19
 pairi.fra.məṛza < √marz: to wipe clean all around 14
 pairi.iriθiastāt-: the (fact of) dying 20
 pairi.jasa-: to come around, serve 16
 pairikā-: sorceress, witch 8
 pairi.maniia- < √man: to despise 16
 pairi.š.hāuani-: surrounding the time of the haoma-pressing 10
 pairištaiia- < √stā: to keep (sb.) away 16
 pairištā.xšudra-: whose semen has stopped flowing 18
 pairi.štā- < √stā: to stay away from (+ gen.) 16
 pairi.š.xʷaxta-: girded 16
 pairi.tanao/tanu- √tan: to stretch (spin, weave?) away (from: haca) 15
 pairiuuāra-: surrounding protection; enclosure, fence 14
 pairi.vaēna-: look around, encompass with one's sight 16
 pairi.vāra- = pairiuuāra- 17
 pairi.vəṛnao-/vəṛnu- < √var: to cover (up) 9
 paiti: in(to), on(to), upon (+ acc.) 9
 paiti: at, beside, next to (+ abl.) 14
 paiti: down to, close to (+ instr.) 15
 paiti: on, in return for (+ loc.) 17
 paiti.ajəθra- < paiti-ā √gam n.: the coming back, return 20
 paiti.aog- < √aog/aoj mid.: to answer 6
 paiti.apa.gəuruuāia- < √grab: to withdraw 20
 paiti.auua.jasa-: to come down hither 4
 paiti.auua.kəṛənta- < √kart: to cut down (to/upon: instr.) 4
 paiti.auua.paša-: to nail(?) [cf. fšah-] 17
 paiti ... aza- < √az mid.: to counteract 20
 paiti.bara- < √bar: to bring back, return (greeting: nəmō), *honor in return (?) 15
 paiti.daiia-: overseer 12
 paitiāpa-: against the stream(?) 20
 paitiāra-: adversary 3
 paitiiaogəṭ.tbaēšahiia-: responding to the animosities (of sb.) 13
 paiti.irinak- < √raek: to relinquish 17
 paiti.irista- < paiti.raēθβ-: polluted (indirectly) 18
 paiti.jaiti- f.: ability to strike back 11
 paiti.jaṇha-, s-aorist (thematic) of paiti.jasa- (Lesson 19) 18
 paiti.jasa- < √gam: to come/go (to), attend (+ ā + acc.), to return (from: abl.) 7
 paiti.karša- < √kar(š): draw a furrow in 18
 paiti.miθnā-: to *send back(?) 18
 paiti.mrao-/mru-: to answer 4
 paiti.nisrinao- < ni-sri-nao- < √sraē/sri: to lean against 18
 paiti.paršti- f.: *study 11
 paiti.pəṛəna- < √par: to conquer 18
 paiti.pəṛəsa-: to ask in return 5
 paiti.raēcaia- < √raek: to leave, abandon 16
 paiti.raēθβa-: indirect pollution 18
 paiti.raēxš-, aor. of paiti.irinak-, paiti-raēcaia- 19
 paitiriciia- < √raek: which ought to be relinquished 15
 paitiscaptəe, inf. of *paitišanb- < √skanb/scanb: to obstruct 13
 Paiti.š.hahiia-: season leading up to the harvests 10
 paiti.šmara- < √hmar: to commemorate, keep in mind 16
 paiti.šmuxta-, past part. of *paiti.šmunca- < √maok/muk: to put on (shoes) 12
 paitištātəe, inf. of paitištā- < √stā: to withstand 13
 paiti.š.xʷarəna- (sing., dual.): cheeks, jaws(?) 14
 paitita- < paiti-√i-: absolved 12
 paitita < paiti-aē-/i-: to go to, defecate (?) 17
 paititarətəe, inf. < √tar: to overcome 13
 paititi- f.: atonement, redemption 20
 paiti.θrāṇhaiia- < √tarš/θrah: to frighten back toward 16
 paiti.vəṛəta-: protected 20
 paiti.visa- < √vaes/vis mid.: be ready for 18
 paiti.yāṇk-, *paitic-: facing, straight toward 12
 paiti.zainti- f.: recognition 19
 paitizaṇta-, past part. of paiti.zān- < √zān/xšnā: to recognize 14
 paiθiia- = paiḍiia- < √pad mid.: to lie down 15
 paṇca.dasa: fifteen; fifteen-year old 8
 paṇcadasa-: fifteenth 18
 paṇcasat° = paṇcāsāt-
 paṇca.sata-: 500 18
 paṇca: five 12
 paṇcāsātəm: fifty 18
 paṇtā- m.: road, way (Lesson 12) 4
 paṇtaṇʰa- n.: a fifth 3
 paoiriō.ṭkaēša- usually plur.: the first *guides 12
 paoiriō.dāta-: first established 3
 paoiriō.fraθβaršta-: first fashioned forth 2
 paoiriia-: first 4
 Paoiriiaēini-: Pleiades (?) 20
 paoirim: firstly, the first time 7
 paoiri- f. of pauru- 4
 paouruuāuuiōiṭ ? : AirWb.: paouruua auuiōiṭ < auua-yā- "to get lost" (unlikely) 19
 paouruua.naēma-: the front half/side 14
 paošišta-: foulest 15
 par-, present pəṛənā-: to fill 20
 parāṇk-, parāc-: away 12
 para (adv.): before, earlier 11
 para.cara- < √car: to pass by 20
 para.cinah-/cinas- < √caēš: to assign, refer (sth. to sth.) 13
 para.gəuruuāia- < √grab: to take up, receive 12
 para.haoma-: preparatory haoma 10
 para.hiṇca- < √haek/hic: to sprinkle 18
 para.hixti- f. < para.hiṇca-: sprinkling 18
 para.iriθiia- < √raēθ/riθ: to pass away 8
 para.irista- < para.iriθiia-: passed away 12
 para.jasa-: to go away to(?) 16
 para.pata- < √pat: fly away 15
 para.paθβant-: flying far away 15
 parāza- < √az: to take away 20
 parəna- n.: feather 2
 parənaṇʷant-: *plentiful 20
 parənin-: feathery 18
 parət-, present pəṛəta- (parəta-?): to do battle 19
 parō: before, earlier than (+ gen.) 11
 parō: before (+ abl.) 14
 parō.arəjastara- < arəjah-: much more valuable 14
 parō.asna-: future 16
 Parō.darəs-: name of a mythical cock 8
 parō.katarštəma-: ? 12
 parša-: ear of grain 18
 Paršaṭ.gao-: proper name; Having-spotted-cows 11
 paršta-: back, protection 14
 pasca: after (+ gen.) 11
 pascaēta: after + instr. 18
 pascaēta: afterward 5
 pascaθiia-: (which comes from) behind 15
 paskāt: behind, (from) behind 8
 pasu-: (small domestic) animal, especially sheep and goats 5
 pasu.š.hauruua-: shepherd (dog) 17
 pata- < √pat: to fall, daēuuc for movement 14
 pata- > vī.pata- 5
 patar- > pitar-

- patarəta- < pta°: winged creatures(?) 15
 paθā-: road (see also pañtā-) 12
 paθana-: broad 9
 paura-: prior, former 4
 paura-: stone 20
 pauraatā-: mountain 17
 paxrūma-: *solid 19
 paṣaṇḥant- < *pāzah-: (broad-)chested 14
 pazdaia- < √pazd mid.: to *pursue(?) 7
 pād- > pād-
 pāiu-: guardian 5
 Pārəndi-: goddess of Plenty 14
 pātar-: protector 4
 pāthrauuant-: providing protection 19
 Pāruua-: name of a ship's captain tossed up into the air by Thraetaona (Θraētaona) but saved by Arəduuī Sura Anāhita 1
 paṣnu- m.: dust 9
 paṣnuuāh- < paṣnu- + āh-: with dust-filled mouth 9
 paṣtō.fraθah-: the width of the *skull 18
 pərəda- < √pard: to fart 16
 pərəna-: full 2
 pərənā- (i.e., zaoθrā-?): full (libation?) 20
 pərənā- < √par mid.: to fight, overcome [cf. pərəta- < √part "to fight"] 16
 pərənāiu-: adult 13
 pərənō.māh-: the full moon 10
 pərəsa- < √pars/fras: to ask 5
 pərəsanīia-: to discuss 13
 pərəsao- f.: rib 8
 pərəta- (parəta-?) < √part: to do battle 19
 pərətō.tanu-: whose body is forfeited 19
 pərətu- m.: ford, bridge 3
 pərəθu-, f. pərəθβi-: wide 9
 pərəθu.draḥša-: with broad banners 18
 pərəθu.fraḥka-: *winding its course forth far and wide (?) 20
 pərəθuuanika-: with broad front 18
 pərəθu.vaēdaiiana-: having the ability to see far and wide 20
 Pəṣana-: name of a villain; Battle-maker 9
 pəṣanā-: battle 17
 pəṣō.sāra-: whose head is forfeited 19
 pinao-/pinu-, perf. pipii- < √paii: to suckle 20
 piriia- < √par: to pay (with: + acc.); tanum piriia-: forfeit one's body 15
 pisa-: *adornment? 19
 pitar- (patar-): father 6
 pitu- m.: meat, meal, food 15
 piṣtra-: flour(?) 16
 pouru, nom.-acc. sing. n. of paura-: much 2
 pouru.baēuuan-: by many ten-thousands 16
 pouru.baēšaza-: containing many medications 19
 pouru.hazaṇra-: by many thousands 16
 pourum < paura- 4
 pouru.mahrka-: full of destruction 5
 pouru.mant-: plentiful 19
 pouru.nāiriia-: having many women 19
 pouru.sarəda-: of many kinds 2
 pouru.sata-: by many hundreds 16
 pouru.spaxšti- f.: ability to see much 11
 Pouruśāspa-: father of Zarathustra; lit. having grey horses 1
 pouruś.x'āθra-: providing much good breathing space 17
 pourutāt- f.: plenty 19
 pouru.vastra-: with much grass 20
 pouru.x'āθra-: having much good breathing space 9
 pouru.x'arənah-: having much Fortune 19
 ptarəta-: winged, see patarəta- and huptarəta-
 Puitika-: name of a sea 14
 pusā-: crown 7
 puθra-: son 3
 puθrauuant-: containing a son, sons 13
 pulia- < √pauu: to rot 20
 puxda-: fifth 14
 raē-/rāii m.: wealth (see Lesson 12) 9
 raēcaia- > paiti.raēcaia- 16
 raēkō adv.(?): exiled 14
 raēšaiia- < raēša-: to hurt, wound 16
 raēθβaiia- < √raēθβ: to mingle 13
 raēuua-: *brilliant 9
 raēuuant-: wealthy 8
 Raēuuāš°: name of mountain 20
 raēuuastōma-, superl. of raēuua- (?) and raēuuant-: most *brilliant; most wealthy 9
 raēxš-, aor. of raēcaia- 19
 rafnah- n.: support 15
 Rayāē-/Raji-: Rayā (a city) 14
 Raṇhā-: name of a river [OInd. Rasā-] 15
 raoδ-, perf. ururaoδ-: to obstruct 20
 raoδa- < √raod/rud mid.: to grow 9
 raoca- < √raok: to shine, blaze 14
 raocah- n.: light 12
 raocah-: light (adj.) 12
 raocaṇḥant-: endowed with light 8
 raod-: to wail, howl; cf. uruθa- 6
 rao.raθa- < rauua- + raθa-: with fast chariot(s) 14
 raoxšna-: light, bright 11
 raoxšnu-: light 20
 rapa- < √rap: to support, help 19
 rapīθβā-: noon 7
 Rapiθβina-: Rapiθβina, genius of noon-time 5
 rasastāt-: *generosity(?) 12
 rasman- m.: battle line 8
 Rašnu-: divine judge who weighs the soul's thoughts, words, and deeds on his scale 2
 rašta- = rāšta- 16
 ratu-: (divine) model, prototype 2
 ratufriti- f.: satisfaction of the ratus; ritual term referring to the correct arrangement of the ingredients of the ritual 15
 ratumant-: containing (the word) ratu 13
 ratuθβa-: ratuship 20
 ratu.xšaθra-: whose command is according to/hails from(?) the models 13
 raθa.kairiia-: adorned with wheels (?) 7
 raθaēštā- m.: charioteer 4
 raθβiia-: according to the ritual models 13
 rauua-, f. rauuī-: fast 7
 rauuah- n.: wide open space 11
 rauuan- (raonā-?): *river 17
 rauuascaran-: which runs free 16
 razišta-: straightest; standing epithet of Rashnu 5
 rā-, present rāsa-: to give 20
 rāii- > raē- 12
 rāiti- f.: generosity 19
 rāma- = rāmaiia-: to dwell (in peace and quiet) 18
 rāmaiia- < √ram: to dwell (in peace and quiet) 4
 Rāman- X'āstra- n.: genius of peace and good pasture 10
 rāmō.šiti- fem.: peaceful dwelling 19
 rāsa- < √rā: to give 20
 rāšta-, past part. of √rāz: arranged, straight 9
 rātā-: gift 15
 rāzaiia- < √rāz mid.: to straighten, arrange 13
 raḥšaiia-: to be aggressive(?) 19
 rəṇja- < √rang: to energize, quicken 11
 rəṇjišta-, superl. of rayu-: fleetest 12
 sac-, present saša- < √sak/sac: to master 20
 saḍaiia- < √sand: to seem, appear (as, to be: + nom.) 4
 saēδ- > asista- 20
 safa-: hoof 17
 saṇha-: proclamation, utterance 8

- saṅha- < √saṅh: to announce 19
 Saṅhauuācī-: Yima's sister captured by Aži Dahāka 9
 saoca- < √saok/saoc/suk/suc: to burn (intr.) 7
 saoci-: *burning 19
 saociṇt-, pres. partic. of saoca < √saok: to burn, glow 12
 saokā-: glow, burning; *longing, *desire 9
 saošiiant-: revitalizer, said of the successful sacrificer, especially the last one, son of Zarathustra 2
 sar- m.: association (with: + instr.) 15
 sarah- n.: head 16
 sarəda-: species 17
 sarəda-: yearly, of the year 10
 sasti- f.: praise 16
 sata- n.: hundred 15
 Satauuāesa-: name of a star 14
 satō.kara-: having a hundred *horns (?) 19
 satō.strah-: with a hundred stars 7
 satō.təma-: most hundred 18
 satō.vira-: a hundred men (high) 15
 Sauruua-: name of a daēuua (OInd. Śarva) 18
 sauuaḥ- n.: life-giving strength 10
 Sauuaḥ: the eastern continent 16
 sauuaṇ^hant-: providing life-giving strength 16
 saša- < √sak/sac: to learn 20
 sācaia- < √sak: to teach 13
 sādrəm: woe! (to: + dat.), what a disaster! (for: + dat.) 19
 sāsnō.guš-: who listens to the ordinances/commandments (of Ahura Mazda) 20
 sāstar-/sāθr-: evil teacher(?), evil commander(?) 11
 Sāuru: name of an old god (cf. OInd. Śarva) 6
 sāuuaiia- < √sao: to make swell (with the juices of life), revitalize 14
 Sāuuajhaē-: genius of the late morning 5
 sācatca ? 18
 sāsaṅh- < √saṅh: to announce frequently 16
 səṇdaiia- < √sand mid.: to take pleasure (in: + instr.) 15
 səuuīšta-, superl. of sura-: most rich in life-giving strength 4
 scindaiia- < √skand/scand: to break 12
 sifa- < √saēf: to *brush 19
 sispa- > fra.sispa- 7
 sixša- < √sak: to learn 13
 skarəna-: round (circular) 11
 skəṇda-, in skəṇdəm kar-: to *cripple, debilitate (+ acc.) 9
 snaēža- < √snaēg/snaēj: to snow 8
 snaoḍa- < √snaod: to wail 19
 snaoḍa-: (rain)cloud 19
 snaiθiš- n.: blow, weapon 15
 snaθa-: striking 19
 Snāuuīḍka-: name of an evil being 15
 spaēta-: white 2
 spaiia- < √spā: to throw (away)
 spaniiah-, comp. of spənta- 14
 spas- m.: spy 6
 spāda-: army 9
 spānah- n.: life-giving knowledge (?) 11
 spāṅh- aor. of spaiia- < √spā: to throw away 19
 spəništa-, superl. of spənta-: most life-giving 1
 spənta-: life-giving, (re)vitalizing 1
 spəntō.maniiauuu-: belonging to the Life-giving Spirit 11
 spō.bəṛata-: carried by dogs 20
 spō.jata- < span- + jata-: killed by a dog 8
 Spitāma-: of the Spitāmas, Spitamid 1
 spiti.dōiθra-: with *shiny eyes 20
 Spitiura-: name of a demon 19
 sraē- (sraii-)/sri- mid.: to lean (against: acc.?) 19
 sraēšiiia-, fut. of sirinao- < √sraē: to mix 14
 sraēšta-, superl. of srira-: most beautiful 7
 sraiiāna-: beauty 15
 sraiiiah-, comp. of srira- 14
 srao-/sru-: to hear 7
 sraoma(n)- n.: hearing 11
 Sraoša-: god personifying readiness to listen 1
 sraošiiā-: punishment 13
 srasca- < √srask: to drip 16
 srauuah- n.: utterance, word; plur. also: renown, fame 11
 srāuuaiia- < √srao/sru: to recite, sing 7
 srira- (srīra-): beautiful 4
 sruta-, past part. of surunao-: heard 11
 sruuaēna-: with nails 17
 sruuō.zana-: belonging to the horned kind 15
 srū- (plur. sruuī, sruīie) n.: nail 6
 staiia- < √stā: to install 20
 stao-/stu-: to praise 9
 staoθβa- < √stao: which ought to be praised 13
 staoiiah-, comp. of stura- 14
 staoma-: praise 13
 staoman- n.: strength 13
 staora-: (large domestic) animal, cattle and horses 5
 Staota Yesniia: name of an Avestan text, which probably comprises much of the Yasna 13
 staotar-: praiser 8
 star- (plur. stārō) m.: star 6
 star-: to stun, paralyze > stərəta-, stərəθβant-
 star-, aor. of stərənā- 19
 staxra-: harsh 11
 stāhiia-: *steadfast(?) 19
 stār- > star-
 stāta- < √stās?: *tired 20
 stāuuīšta-, superl. of stura- 12
 stāṅh-, aor. of hišta- 19
 stəhrpaēsah-: star-studded 11
 stərəma-: *store-house(?) 20
 stərənā- < √starH: to spread out 19
 stərəta-, past part. of √star: stunned 12
 stərəθβant- < √star: stunning, paralyzing 13
 sti- f.: temporal existence (= past, present, and future) 8
 stiḍāta-: made in/for the (temporal) existence (?) (cf. x^aāḍata-) 18
 stō < ah- 20
 stui.baxəḍra-: with sturdy portions 20
 stuiti- f.: praise 15
 stura-: stout, strong 12
 suβrā-: cattle goad(?) 19
 suḍu- (suḍuš-?): ? 16
 suiia-, pass. of sāuuaiia-: to be revitalized 16
 suka-: eyesight 11
 suptiḍarəṅga- < supti- "shoulder and √drang "to hold firmly": (people) who fight shoulder to shoulder (?) 18
 sura- (sūra-): rich in life-giving strength 1
 surunao-/surunu- < √srao: to hear, listen 16
 surunuuant-: audible 15
 susruša- < √sru: to wish to hear 13
 suxra-: red (hot) 11
 šaētō.frāḍana-: wealth-furthering 20
 šē encl. pron. gen.-dat.: to/for him/her 5
 šiti- f.: dwelling place 14
 šōiθra- n.: settlement 10
 šōiθrō.baxta-: distributed by settlements 8
 šuḍ- m.: hunger 9
 šauua-: to go 3
 šā-: happy 16
 šāiia- mid.: to be in happiness 13
 šāišta-, superl. of šāta-: happiest 12
 šāiti- f.: happiness 11

GLOSSARY

šiiāoθna- n.: deed, act, action 1
 šiiāoθnō.tāt-: the word šiiāoθna(nam) in the Ahunauuairia prayer 18
 šusa- > fra.šusa- 19
 šušuiiam < šauu- 20

taca- < √tak: to flow 1
 tacaṭ.āp(a)-: making the water flow 13
 taša: then, at that time 12
 taēra-: mountain ridge 11
 tafsa- < √tap: to become hot 5
 tanao-/tanu- < √tan: to stretch 16
 tanu.māθra-: who stretches the poetic thought (between heaven and earth?)
 or who spins out the poetic thought? 11
 tanū- f.: body 4
 tañcišta-, superl. of taxma- 12
 taraḍāta-: placed beyond (+ acc.) 16
 tarō.dīti- f.: scorn 19
 tarōmaiti- f.: disdain 19
 taršna-: thirst 9
 taršta-: frightened 5
 taša- = tāš- < √taš: to fashion (like a wood-cutter) 7
 tašan-: fashioner 13
 taṭ adv.: then, there 14
 taṭ, nom.-acc. sing. n. of ta-: that 1
 taṭkuš-, perf. of taca-: to flow 20
 tauruna-: young 11
 tauruuaiia- < √tar: to overcome 5
 Tauruui: name of an old god 18
 taxma-: firm, enduring, steadfast, brave 1
 tācaia- < √tak: to make run, flow 7
 tāia-: theft 14
 tāiu-: thief 4
 tāpaiia- < √tap: to make burn, scorch 15
 tāta-: falling; epithet of the heavenly waters 14
 tāš- = taša- < √taš: to hew, fashion by hewing 17
 Tāθriiauant-: name of a villain; Man-of-Darkness 9
 tāšiiāh-, comp. of taxma- 12
 tām: then(?) 19
 tāmāh- n.: darkness 14
 tāmasciθra-: whose race/seed. is from darkness (cf. ašaciθra) 18
 tārāsa-, pp. taršta- < √tars/θrah: to become afraid 13
 tāuuišī-: strength (what holds the body together, *tissue-strength?) 7
 tē: 1. of/to/for you, your; 2. they 5
 tiyra-: pointed, sharp 6
 tiñja: watch it! (?) 20
 tišrō.sata-: 300 18
 Tištriia-: Sirius, god of the seasonal rains

2
 Tištriiaēinī-: a constellation 20
 tiži.aršti- < tiyra-: having sharp spear(s) 15
 tiži.dāra- < tiyra-: having a sharp blade 6
 trāfiia- < √tarp: to steal 7
 tuirīia-: fourth 14
 Tura-: Turanian 4
 tusa- < √taoš: to become empty, have diarrhea(?) 16
 tutauua, perf. of √tao/tu: to be able(?) 18
 tū: particle 19

θamnañ'hant-: skilled (?) 16
 θanaiia- < √θang/θanj: to pull 15
 θanuuar-/θanuuan- n.: bow 16
 θbaēša-: fear, terror 14
 θbaliastōma-: most *fearsome(?) 19
 θbaršta-, past part. of θbārāsa-: (literally) cut (out), measured(?) 20
 θbarštō.kāhrpiia-: in cut-out form(?) 20
 θbaxšišta- < √θbaxš: the most diligent 12
 θbāša-: the firmament; lit. the fast one [OInd. tvarita- "fast"] 14
 θbārāsa- < √θbars: to fashion (like a carpenter), set (date?) 5
 θbōrāstar- (OAv.) < √θbars: (divine) carpenter 14
 θraētaona-: Thraetaona, name of dragon-slaying hero (Pers. Feridun) 1
 θraiaios > θraiiō 10
 θrao-: to compile, construct (?) 20
 θraotō.stāc-: kind of river (?) 20
 θraiiō: three 12
 θraiiia- < √θrā mid.: to guard, protect, save 9
 θraiiias θrisas: thirty-three 10
 θrātō.tōma-: protecting the most 8
 θrātar-: protector 6
 θrāθra-: protection 20
 θrañhaiia- < √tarš/θrah: to frighten 9
 θraṭṭā- < √θraṭ-: who ought to be satisfied 13
 θraṭ- (θrafs-?) f.(): satisfaction 9
 θri°: tri-, triple 18
 θri.aiiara- n.: a period of three days 7
 θribda-: (made) for three feet 18
 θridasa-: thirteenth 18
 θri.kamarāda-: having three heads 7
 θrima-: prosperity 13
 θrisastōma-: thirtieth 18
 θrisatō.zōma-: a three-hundred-year (winter) period 6
 θrisata.gāia-: a distance of thirty steps 14
 θrisatām: thirty 11

θriš: three times 15
 θrišāmruta-: spoken thrice 18
 θrišuua- n.: a third 7
 θritiia-: third 12
 θri.xšapana- n.: a period of three nights 7
 θri.zafana- (θrizafan-): having three mouths 7
 θrižuuaṭ: thrice 18

ṭbaēšah- adj.: hostile 14
 ṭbaēšah- n.: hostility, evil 1
 ṭbišiiant-, pres. partic. of ṭbišiiia-: someone hostile, enemy 11
 ṭbaēšan'hant-: full of hostility, hostile 12
 ṭbaēšō.jata- < ṭbaēšah- + jata-, pp. of jan-: killed by an enemy 8
 ṭkaēša-: guidance 1

ḫiiāona-: Ḫiiāonas, enemies of the Aryans 9

Udriia-: name of mountain 20
 ufiia- < √vaf/uf: to weave (sb.) into a poetic web/hymn 8
 uyra-: strong 4
 uyra.bāzao-: strong-armed 3
 uiti: thus 5
 uitiiāojana-, uiti aojana-: thus saying 6
 unā-: hole 12
 upa: at (of time), in (+ acc.), in (+ loc.) 2
 upa.bara- < √bar: to bring 15
 upabdi: at the foot of (a mountain) 11
 upa.daiia-, pass.() of upa.daḍā-: to submit (to: dat.) 20
 upa.daržnao- < √darš: to dare, trust oneself to, venture upon 16
 upa.duūša- < √duuās: *rush upon 8
 upa.duūara- √duuar: to come running (daēuic) 5
 upaiianā-: *tradition(?) 10
 upairi: on (prep. + acc.); on top (adv.) 7
 upairi: above (compared to) (+ instr.) 15
 upairi.daḫiiu-: above the land(s) 16
 upairi.zōma-: (living) on the earth's surface 16
 upa.mrao-/mru- < √mrao/mru mid.: to invoke 13
 upaṇhaca- < √hak: to accompany 7
 Upa.paoiri-: name of a constellation 20
 upa.raēθβa- < √raēθβ: to mingle with, contaminate 15
 upa.raēθβaiia- < √raēθβ: to mingle with, contaminate (directly) 18
 uparatāt- f.: superiority 8
 uparō.kairiia-: whose work is above;

GLOSSARY

- epithet of Vaiiu 5
- upasma-: (living) in the earth (?) 16
- upastā-: aid, assistance 7
- upa.šāē-/ši-: to dwell (among), inhabit 4
- upašiti- f.: dwelling place(?), settling 14
- upa-taca- √tak: to come running 1
- upa.tbišta- < tbaēšaiia-: antagonized 16
- upa.zbaiia- < √zbā: to invoke 7
- upauuaza- < √vaz mid.: to fly (up/down) to 14
- upāi-/upaē- < √aē/i: to go over (to), approach 5
- upāpa-: (living) in the water 16
- urun- > uruuan-
- Urupaē-: Taxma- Urupaē-, legendary hero 8
- uruθa- < √raod/rud (ruθ) mid.: to wail, howl 6
- uruθβar-/uruθβan- n.: intestine, "heart" 16
- uruuaēšaiia- < √uruuaēš: to make turn 20
- uruuan-/urun- m.: (breath) soul 8
- uruuarō.straiia-: plant strew(?) 19
- uruuarā-: plant 3
- Uruuataṭ.nara-: son of Zarathustra 18
- uruuat: in right order (?) 20
- uruuaθa-: someone one has a deal/agreement with, someone who upholds the deal 15
- uruuāθra-: fine, delicate 14
- uruuāšman- n.: joy 15
- Uruuāxša-: Kərəsāspa's brother 20
- uruuišiiia- < √uruuaēš: to revolve (around: aiβitō) 8
- us...auui...ašnao-/ašnu- < √nas: to reach high up 20
- usca adv.: up above, in the air 7
- usəhišta- < √stā: to get up, rise 3
- us.frəṇao- < √ar: to send up (to) (?) 15
- Us.həṇdauua-: name of a mountain 14
- uskana- < √kan: to dig up 18
- uskāt: up above 12
- us.pata-: to fly up 16
- uspataiia- < √pat: to make fly up, hurl up 15
- us.stao-: to remove someone (gen.) from something (abl.) through praise of it(?) 14
- ustānazasta-: with hands up-stretched 15
- us.zaiia- < √zā, mid.: to be born 6
- uš- n., nom.-acc. dual uši: mind, consciousness 9
- ušah- f.: dawn 11
- Ušahina-: genius of dawn 5
- ušastara- < ušah-: eastern 15
- ušā- = ušah- f. 14
- Ušidarəna-: name of a mountain; lit.
- Crack-of-Dawn(?) 10
- uštāt- f.: state of having one's wishes fulfilled 8
- uštāna-: life breath 9
- uštānō.cinah-: desire for (maintaining one's) life breath, wish to stay alive 20
- ušti- f.: wish 11
- uta: and 9
- uua, f.n. uiie: both 1
- °uuarəz- < varəz-: with ... invigorant 11
- °uuarəz- < √varz-: maker (of) 11
- uxḁa- n.: utterance 8
- uxḁata-: uttering-worthiness 20
- uxḁō.tāma-: the most (potent) utterance 20
- uxšan- m.: bull 18
- uxšiiia- < √vaxš/uxš: to grow, wax (moon) 5
- uxšiiiaṭ.uruuara-: making the plants grow 13
- uxšiiastāt- f.: waxing 8
- uxta-, past part. of mrao-/vac-: said, spoken 11
- uzaē- < √aē-/i-: to get the better (of: + haca) 15
- Uzaiieirina- < uz + aiiar-: genius of the evening 5
- uz.bara- < √bar mid.: ride up, rise 14
- uz.bəṛəzaiia- < √barz: to raise 17
- uz.daḁā- < √dā: to set up 13
- uzdaēza-: mound 16
- uzdāta-: past participle of uzdā-: set up 3
- uz.duuānaiia- < √duuan: to hurl up, toss up 7
- uzgasta- < uz √zgad: mounted 20
- uz.gəuruuāia < √grab: to lift up 12
- uzjamiā-, aor. opt. of uzjasa- 19
- uzjasa- < √gam/jam: to come up 19
- uzraocaiia- < √raok/raoc: to light up, shine 20
- uzuuaēḁaiia- < √vaēd: to promise, threaten 15
- uzuuaža- < √vaj?: to *pull out [OPers. vaja- "gouge out (eyes)"] 20
- uzuxša- < √vaxš "blaze": to light up 20
- uzuxšiiia- < √vaxš "grow": grow up 14
- vacah- n.: word, speech 12
- vacahina-: oral, by word 15
- vadar- n.: (striking) weapon 3
- vaḁa-: weapon 19
- vaē-/vi-: bird 12
- vaēḁa (vaēḁa) = vaēḁa, perf. of vinad-/viṇd-: I/he knows 11
- vaēḁa-: possession 14
- vaēiḁiiō.tāma-: possessing most knowledge 18
- vaēiḁiiia- n.: knowledge 11
- Vaējah- > Airiiana- Vaējah-
vaēma-: rock 15
- vaēmō.jata- < vaēma- + jata-: killed by a rock 8
- vaēna-: to see 5
- vaēsman- n.: entrance hall 14
- vaēḁa- = vaēḁa-: to know 15
- vafra-: snow 19
- vah-/vas- = vaḁha- < √vah mid.: to put on (clothes), don 8
- vahiiāh-, vaḁhah-, comp. of vaḁhu- 14
- vahišta-, superl. of vaḁhu-: best 2
- vahišta- aḁhu-: the best existence, paradise 2
- vahma-: hymn 3
- vahmiiā-: worthy of hymns 3
- vaiia- ? 14
- vaiiō.bəṛəta-: carried by birds 20
- Vaiiu-: name of the god of the space between heaven and earth 2
- vainiṭ, aor. opt. of vana- 19
- vairiia-: well-deserved, worthy 2
- vak-/vac- m.: word, speech 6
- vana- < √van: to conquer, overcome 8
- vanaiṇtī- f. < vanant-, pres. part. of √van: victorious 8
- Vanant-: a star 20
- vaṇḁa- < √vand mid.: to *honor 11
- vaṇta < √vam-: to vomit 17
- vaṇta- past part. of √van: conquered 20
- vaṇta-: praise (?) 16
- vaḁha- = vah-/vas- < √vah act.: to don, put on; mid.: to wear 7
- vaḁhana- n.: garment, dress 11
- vaḁhāna-: goodness 15
- vaḁhu-, vohu-: good; good thing 1
- vaḁhudā- m.: giver of good things 11
- vaḁhuθβa- n.: goodness, the fact of being good 15
- vaḁha-, future of vana- 14
- vaḁhah-, comp. of vaḁhu- 14
- vaḁhī- f. of vaḁhu-: good 1
- vaoniiā- perf. opt. of vana- 20
- vaḁri, loc.: in spring 17
- vara-: the bunker in which Yima preserved the creations from the destructive winters 17
- varaiθiia-: of captivity 8
- varaxḁḁra- (for varaxḁḁra-?): ? 19
- varəcaṇhaṇt-: possessing miraculous power 16
- varəḁaṭ.gaēḁa-: increasing the world of living beings 10
- varəḁaḁa- n.: growth 8
- varəduua-: soft 17
- varəḁaiia- < √vard: to increase, enlarge

- 6
 varəna- n.: choice 8
 varəniia-: *greedy; epithet of a kind of old gods 14
 varəp-, only loc. plur. varəfšuua: part of Yimas vara? 16
 varəsa- n., plur. f.: hair 6
 varəšaji- m.: branch 9
 varəta- < √var: *enclosed, *restrained 18
 varəta.fšao-: with captive sheep and goats (?) 17
 varəta.vira-: with captive men (?) 17
 varəθa-: armor(?) 20
 varəz- f.: invigorant 13
 varəza-: performance, cultivation 13
 varəzāna-: community, village 17
 varōža- < √varg?: ? 19
 varšni-: male animal 19
 varšni.haršta-: (season) when the males are released (for mating) 10
 varštuua- < √varz: which ought to be performed 13
 vas-/us-: to wish 16
 vas- > vah-
 vasah- n.: wish 15
 vasō.yāiti- fem.: going at will 19
 vasō, vasas°: at will 18
 vasō.xšaθra-: having command at will, in complete command 3
 vastra- n.: garment 5
 vašta-, past part. of vaza-: carried, conveyed 16
 vaša- < *vacja- < √vak/vac mid.: undulate, bob (forth on the horse, chariot) 8
 vaxəðba- (vaxəðba-) < √vak: which ought to be spoken 13
 vaxəðra- n.: speech organ 13
 vaxša-: sunrise, lit. blazing up(?) 14
 vaxšaiia- < √vaxš: to make grow 9
 vaxšiiia-, fut. of vac- 13
 vaza- < √vaz act.: to drive, convey (something); mid. to drive (in a wagon), to fly 7
 vazəmma-, pres. partic. of vaza- mid.: driving, flying 12
 vaziiia-, pass. of vaza-: to be conveyed 16
 vazra-: cudgel 16
 važdra-: draught animal, ox 15
 vā ... vā: either ... or 12
 vāc- > vak-/vac-
 vāra- < √vār: to rain 17
 vāra-: rain 9
 vāra-: wish 20
 vārəyna-: name of a bird of prey, *falcon 12
 vārəma < vāra-: according to wish 20
 vārəθayni-: victorious 15
 vārəθaynəm for vārəθaynim(?) 19
 vāstra- n.: pasture, grass 12
 vāstriia- fšuiiaŋt-: cattle grazer (as well as) cattle tender, herdsman 13
 vāstriia- n.: pasture 4
 vāstriiauuəz-: cattle grazer 13
 vāša- < √vart: wagon, chariot 15
 vāta-: wind 12
 vātō.bərəta-: carried by winds 20
 vāurāza perf. of √uruuāz: to be happy 17
 vāxš > vak-/vac-
 vāzišta-: most invigorating 19
 vāθba- n.: herd 9
 vāθbō.fraðana-: herd-furthering 20
 vāhrka-: wolf, a criminal (murderer) 8
 vāhrkō.bərəta-: carried by wolves 20
 vāhrkō.jata- < vāhrka- + jata-: killed by a wolf (= murderer) 8
 vərəna-: wound 8
 vərənao-/vərənu- < √var act./mid.: to cover (the female sexually) 8
 vərəθra- n.: valor 17
 vərəθra.tauruuan-: overcoming obstructions 15
 vərəθrayna- n.: victory 13
 Vərəθrayna-: name of the god of victory 2
 vərəθrajan-: obstruction-smashing, victorious 6
 vərəθrajastəma-, superl. of vərəθrajan-: most obstruction-smashing, most victorious 3
 vərəθrauuastara-: more valorous 16
 °uuəz-: invigorating(?) 11
 °vəz-: invigorating(?) 11
 vərəziiia- < √varz: to work, cultivate 6
 vərəziiiaŋha- < vərəzuuaŋt- + aŋhā-: having invigorating life thread(?) 9
 vərəzuuaŋt-: invigorating 9
 Vidaðafšu: the southwestern continent (where cattle is found) 16
 Vidaṭ.gao-: proper name, Finder-of-the-cow(s) 11
 vidiš- or vidišiiā-: desire to give, generosity(?) 19
 viðāraia- < √dar: to hold up and apart, sustain 11
 viðātu-: unbinding, delivery (?) 20
 Viðātu-/ðōtu- < √dā "tie": the Dismemberer; demon who unties the parts of the body 19
 viyžāraia- < √yžar: to overflow(?) 20
 vifra-: smart 1
 vifrō.təməm, acc. sing. of vifrō.təma-, superl. of vifra-: smartest 1
 viia-, vaiia- < √vāē/vi: to pursue 9
 viiā-: covering, amnion 20
 viiāda-: *reward 19
 viiāmruuitā > vi.mrao- 19
 viiāuuəŋt-, f. viiāuuaiti- < vi-ā √bā: shining hither 13
 viiāxana-: *eloquent 19
 viiāxman- n.: debate, verbal contest(?) 13
 viiāxmaniiia- < viiāxman-: to *debate 13
 vikana- < √kan: dig out 18
 vimitō.danṭāna-: with *malformed teeth 17
 vinad-/viṇd- < √vāēd: to find 16
 vināθa-: to *cut off 18
 viṇda- < √vāēd: to find 13
 viṇk-, vic-: aside, to the sides 12
 vira-: man 9
 virō.raoða-: having the shape of men 19
 virō.vāθba-: who ought to be won (loved?) (< √van) by men 10
 vis- f.: house 8
 visa- < √vāēs/vis mid.: to declare oneself ready (to be: + nom.; for: + dat.; to do: + inf.) 6
 visaiti: twenty 18
 visaitiuuā: twenty-fold 18
 viṣasta (corrupt form, cf. viṣastəma-): twenty 14
 viṣastəma-: twentieth 18
 viṣəbaxta-: distributed by towns 13
 visiia-: related to the house 9
 vispa-: all 1
 vis.paiti-: master of the house 12
 vispa.tauruuirī-: she who overcomes all 19
 vispəm.hujiiāiti-: with all necessities for a good life 20
 vispabda-: (made) for all the feet 18
 vispəm ā ahamāṭ yaṭ: for as long as 17
 vispō.mahrka-: who is all destruction 14
 vispō.paēsah-: all-adorned 8
 vispō.tanū- or vispō.tanuua-: of the entire body 8
 vispō.vahma-: containing all hymns (?) 4
 vispō.xvāθra-: full of good breathing space 12
 visruia-, pass. of vi + surunao- mid.: to be heard 6
 viš = vī- 5
 Vištāspa-: last of the great kauuis who fought the powers of evil 3
 vitar- < √vāē/vi: pursuer (+ acc.) 8
 vitarə.əzahiiia- < vi √tar + əzah-: ability to overcome straits 14
 vitarə.ṭbaēšahiia- < vi √tar + ṭbaēšah-: ability to overcome hostilities 14

- vitaxti- f.: snowmelt 19
 vitorətō.tanu- < vi √tar: whose body is over ome (by the forces of evil?) 17
 viθiš- (= vīdiš-?): *judgement 17
 viθuš- < √vaēd: knowing 13
 Viuuṇṇhana-: son of Viuuṇṇhan- 19
 viuuāḍaiia- < √vad: to lead away 18
 viuuāpa-: devastation 14
 vixrumant-: bleeding 8
 vizbairi-: with crooked (legs)(?) 17
 vižuuṇca: far and wide 7
 vī.āpō.tāma-: most lacking in water 15
 vī.bara-: to carry (bring) far and wide 7
 vī.baxša- < √bag: to distribute 8
 vī.bərəθṇant-: having pauses(?) 19
 vī.cara- < √car: to go about, go far and wide 4
 vī.dauua- < √dao mid.: to ramble on (about) (?) 6
 vī.daēuua- (acc. vī.dōiium): discarding (and rejecting) the daēuua 9
 vī.maniia- < √man mid.: to think better of, lose courage, be distraught (?) 6
 vī.mrao-/mru-: to renounce, say off, reject (+ instr.) 15
 vī.nasiia- < √nas: to (go away and) get lost 4
 vī.nəma- < √nam, mid.: to bend aside, spread out, go apart 6
 vī.pata-: to run away (used of evil creatures) 5
 vī.raoḍa- < √raod: to grow far and wide 17
 vī.rāzaiia- < √rāz: to arrange 9
 vī.ṣaptaṭha-: seventh day after the first and 15th of the month (8th and 23rd) 10
 vī.ṣāuuaiia- < √ṣiiu: make go apart, cause to spread out 7
 vī.uruuarō.tāma-: most lacking in plants 15
 vī.uruiṣti- < √uruaēš f.: wrenching apart 19
 vohu > vaṇhu-
 Vohu- Manah- n.: Good Thought, the first of of the Life-giving Immortals 2
 vohu.friiāna-: Vohu.friiāna; name of a fire 4
 vohuman-: containing (the word) vohu 13
 vohunauaiti-: bleeding (in menses or after childbirth?) 20
 vohuuarəz-: who performs good (acts) 4
 Vourubarṣti- the northeastern continent (with broad .. ?) 16
 vouru.gaoiiaoiiti-: having wide grazing grounds 4
 Vouru.jarṣti- the northwestern continent (with broad .. ?) 16
 Vouru.kaṣa- n.: name of a mythical (heavenly) sea 8
 vō, encl. acc., gen.-dat. of pers. pron. 2nd plur.
 vōiṇā-: kind of scourge, *flood 8
 Xṇaṭaiti-: name of a witch 15
 xraodaṭ.uruaan-: whose soul will be enraged (at the Ford of the Accountant) 20
 xraoḍḍiiah-, comp. of xruḍdra- 19
 xraoḍḍiṣta-, superl. of xruḍdra- 12
 xraoḍduua-: hard 17
 xratu-: guiding thought, intelligence 8
 xratumant-: endowed with guiding thought, intelligent 8
 xraṭṭiṣta-, superl. of xratumant- 12
 xrumiia-: bloody 8
 xrura-: bloody 18
 xruui.dru- < xrura- + dāuru-/drao- "wood, tre": with a bloody club 15
 xruḍdra-: firm, hard 12
 xṣaēša aor. opt. of xṣaiia- 18
 xṣaēta-, f. xṣōiṭhni-: radiant(?); standing epithet of Yima 1
 xṣaiia- < √xṣā mid.: to rule, be in command (of + gen.) 1
 xṣaiiamna- < xṣaiia-: being in command, because one can 11
 xṣap- f. = xṣapan-: night 19
 xṣapan-, xṣafn- f.: night 6
 xṣaṭha- n.: (royal) command 2
 Xṣaṭha- Vairiia-: Well-deserved/Worthy Command, the third of of the Life-giving Immortals 2
 xṣaṭhiia-: in command 8
 xṣaṭhi-: female 16
 xṣnaoma-: satisfaction 18
 xṣnaoṭṭa- < √xṣnao: who ought to be satisfied 13
 xṣnaoṭha- n.: winning the favor (of), satisfaction (of) 13
 xṣnāsa- < √xṣnā/zān: to know 13
 xṣnāuuaiia- < √xṣnauu/xṣnu: to make favorable, propitiate 19
 xṣnuiiā < √xṣnao 18
 xṣnuman- n.: winning the favor (of), satisfaction (of) 13
 xṣnuta-, past part. of xṣnāuuaiia- < √xṣnao: satisfied 4
 xṣōiṭhni-, fem. of xṣaēta- 10
 xṣtauuāē-, xṣtəuii-: name of a legendary people 8
 xṣtuua-: sixth 18
 xṣudra- n.: semen 11
 xṣuuāēṣaiiaṭ.aṣtra-: with swishing whips 20
 xṣuuāṣ.dasa-: sixteenth 18
 xṣuuāṣ.gāiia-: distance of six steps 6
 xṣuuāṣ.sata-: 600 18
 xṣuuāṣ: six 18
 xṣuuāṣti-: sixty 18
 xṣuuāṣaiia-: six times 18
 xṣuuiḍ- m.: milk 13
 x'āḍāta-: set in place by oneself (itself, themselves) ? 12
 x'āēna- aiiah- n.: *steel 11
 x'āēpaiṭhiia-: own 7
 x'afsa- (°ṇṇhabda-), perf. huṣx'afa: to sleep 20
 x'afna-: sleep 11
 x'afsa- < √x'ap: to go to sleep 3
 x'airiia-, pass. < x'ara-: to be eaten 16
 x'airiiaṇt-: *savory 17
 X'aniraṭha-: the central continent (with singing wheels?) 16
 x'anuuant-: sunny, full of sun 13
 x'anṇhar- f.: sister 6
 x'ara-: wound 8
 x'ara- √x'ar: to eat 1
 x'arəṭha- n.: food 1
 x'arəṭḍ.bairiia-: food-bearing 12
 x'arəṭi- f.: consumption (of) 14
 x'arəṇah- n.: Fortune, munificence; plur.: the gifts of Fortune, munificent gifts 7
 x'arəṇaṇṇant-: fortunate, munificent 8
 x'arəṇḍ.dā-: giving (gifts of) Fortune 17
 x'arəṇṭiṣ (acc. plur.): food 19
 x'arəziṣta-: most delicious 16
 x'asura-: father-in-law 18
 x'atō: by him/herself 16
 x'ā.barəziṣ-: having one's own pillow(?) 15
 x'āpara-: *munificent 9
 x'ā.stairiṣ-: having/making one's own covering 15
 x'āsta-: cooked 19
 x'āṣar- < x'ār-tar-: eater 19
 x'āṭhṛḍ.disiia-: showing (where to find) good breathing space 19
 x'āṭhṛḍ.nahiia-: ...-ing good breathing space 19
 x'āṭha- n.: good breathing space 8
 x'āṭhauant-: possessing good breathing space 19
 x'isa- < √x'āēd: to begin to sweat 5
 yaēt-, perf. of √yat, see yātaiia-
 yaētustāma-, superl. of perf. part. of √yat: who the most often has taken up his assigned position 13
 yaiti catica: however many times that 7
 yaiti: as many times 7

GLOSSARY

- yao- < āiiu- 12
yaona-: way 14
yaoxštiuuant-: *crafty 16
yaoždāθra-: purifying agent 19
yaoždāθriia-: (who is) to be purified 18
yaoždātō.zāmō.tōma-: 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.kārēiti- fem.: performance of the sacrifice 19
yasə = yō 11
yasō.bārēta-: brought for acquiring(?) renown 20
yašta-, past part. of yaza- 14
yašti-, yešti- f.: sacrificing 15
*yataiia- (only frāiitaiia-) = yātaiia-
yaṭ: that (conj.), when, if, as for, etc. 4
yaṭ bā paiti: wherever 12
yaṭciṭ: whatever, whenever, if 11
yaṭa: as, like, when 5
yaṭa kaṭaciṭ: however 11
yaṭa.nā: just like (?) 20
yaṭra: where 6
yauu- see also āiiu-
yauua-: barley 12
yauuaēji- adj.: living forever 5
yauuaēsū- adj.: life-giving/vitalized forever 5
yauuaētāt- f.: eternity 12
yauuaṇt-, f. yauuaitī-, see auuauuaṇt- ...
yauuaṇt- 9
yauuata: for as long as 15
yauuaṭ: as long as 1
yaza- < √yaz, mid.: to sacrifice (to) (+ acc. of thing or god) 4
yazata-: deserving of sacrifice, deity 2
yaziia-, pass. of yaza-: to be sacrificed (to) 8
yāh- m.: poetic competition(?), audition 17
yāhu loc. plur. fem: in which 13
yāriia-: *seasonal, of the *seasons; *yearly(?) 10
yāna- n.: a boon (that is requested) 1
yār- n.: *season 16
yārə.drājah-: the length of a *season (year?) 19
yāsa- √yā: to request 1
yāskərəstōma-, superl. of yāskərət- 12
yāskərət- < yāh- + kar-: *competitive 12
yāsta-, past part. of √yāh: girded 12
yāstō.zaēnu-: girded with *weapon belt(?) 20
yātaiia- < √yat: to set up (in its proper 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
yā (OAv.) = yō 18
yeiḍi: if, when (conjunction) 4
yesniia-: worthy of sacrifice 3
yezi: if (conjunction) 4
yeziiia- pass. of yaza-: to be sacrificed to 16
Yima-: first king and builder of a bunker to preserve species of the good creation during a devastating winter 1
Yimō.kārənta-: who cut Yima in two 19
yō, nom. sing. of ya-: who 1
yōi, plur. nom. masc. of ya-: who 3
yuiḍiia- < √yaod: to fight, battle 4
yuuan-/yun- m.: youth, young man 8
yuxtar- < √yaog/yug: a yoker, harnesser (of) 19
yuxθa- < √yaog: which ought to be yoked, harnessed 13
zadah- m. dual: buttocks 20
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
zairi-: golden, green, tawny 4
zairi.dōiθra-: with golden eyes 20
zairi.gaona-: green 5
zairi.gaoša-: with tawny ears 18
Zairi: name of a daēuua 18
zairita-: tawny 18
zam- > zā-
zaṇda-: *heretic 16
zaṇtu-: tribe 5
zaṇtuma-: related to the tribe 9
zaṇtu.paiti-: master of the tribe 12
zaoiia- < √zbā or √zao: that ought to be invoked or libated to 13
zaoša-: pleasure 5
zaotar-: libator; the chief officiating priest 6
zaoθra- n. and zaoθrā-: libation 1
zaoθrō.bara-: who brings libations 19
zaozao-/zaozu-, intens. of zaiia-: to call repeatedly 16
Zaraθuštra-: name of the mythical first poet-sacrificer; protagonist of the Avesta 2
zaraθuštri-: Zarathustrian, son of Zarathustra, (sb. who is) in the tradition of Zarathustra, spoken by Zarathustra 2
zaraθuštrō.fraoxta-: spoken by Zarathustra 10
zaraθuštrō.tōma-: the most like that of Zarathustra 9
zaraniia- < √zar: to be(come) angry 13
zaraniia.paiti.θbaršta-: inlaid with gold 17
zaraniio.kārəta-: gilded 17
zaraniio.sruua-: with golden hooves 16
zaraniio.uruiixšna-: with braided (leather) straps of gold 12
zarənaēna- (zaranaēna-), f. zarənaēni-: of gold 4
zasta-: hand 6
zastauuaṇt-: with one's hands 8
zaurura-: aged 18
zauruuā-: old age 9
zauua- < √zao: to curse 5
zauuanō.sāsta-: instructed (instructing?) when invoked/libated to(?) 20
zauuanō.sū-: who vitalizes when invoked/libated to(?) 8
zaxšaθra-: evil speech(?) 19
zazuštōma-, superl. of zazuuah-/zazuš-, act. perf. part. of √zā (Lesson 20): who wins the most 15
zazā- < √zā: to leave behind, win 17
zā-/zam- f.: earth 7
zāire, voc. sing. of zairi-: standing epithet of Haoma 4
zāmātar-: brother-in-law 18
zānu-/žnu- n.: knee 12
zāta-: born 13
zāuuar- n.: strength 11
zā nom. sing. of zam- f.: earth 6
zāhiia-, future of zaiia-: to be going to be born 14
zāṭa-: birth 17
zbaia- < √zbā: to invoke 5
zbaraṭa-: leg (daēuuiic) 18
zəmarə.guz-: hiding in the earth 17
zəm.fraṭah-: (having) the width of the earth 19
ziiā-/ziiam- m.: winter 7
ziiāni- f.(?): harm, damage 9
zixšnāṇha-, desider. of xšnāsa-/zānā-: to wish to know 20
zizi.yuš-, perf. part. of √ziiā(?): *destructive 14
zī: for, because 5
zraia- n.: sea 8
zrazdāiti- f.: faith 13
zruuan-, zruuān-, zrun-: time 1
zurō.jata- < zurah- + jata-: killed by crookedness 8
žnu- < zānu- 12

Exercises 1

ašiš vaŋ^{hi}
 āfš tacaiti
 zaoθrā baraiti
 mašiiō surō
 pāurum nauuāzəm vifrō.təməm
 vohu yānəm
 jāmāspa vifra
 jaŋta airiiānəm daxiiunəm
 ahurō mazdā
 sraošō ašiiō
 ašəm vohu
 pourušāspa spitama
 taxmō Ɖraētaonō

miθrəm amauuanəm
 ašim dahākəm
 āpō vaŋ^{hi}
 ā taŋ hanjamanəm
 mazdaiiasna druua
 x^{arə}θəm x^{arā}mahi
 yānəm yāsāmi
 aməšā spənta
 maniiuš spəništō
 darəyəm zruuānəm
 aya šiiāoθna
 məθrəm spəntəm
 vohu x^{arə}θəm baraiti

Exercises 2

juua
 vohu nāma
 Yimō xšaētō
 Aŋrō Maniiuš
 Ahurō Mazdā
 mošu mē jasa auuaŋhe
 ēuua parəna
 huxtəm.nəma
 nomašiiāmahi

daēnəm māzdaiiasnim
 nūrəm jasa
 gāuš pouru.sarəða
 vahištō aŋhuš
 hauua daēna
 Pāuruuō vifrō
 humata huxta huuaršta
 dušmatəm manō
 Yimō.huuəθbō

mašiiā sura
 aməšō spəntō
 yānəm darəyəm
 Vohu Manō
 paoiriiō.fraθbaršta
 Haomō duraošō
 dušmata dužuxta dužuuaršta
 dužuuaršta šiiāoθna
 airiiānəm daxiiunəm

Ɖraētaonō surō ašim dahākəm janat
 aspō amauua upa.tacaŋ
 Yimō xšaētō juuō asti
 pouru vohu x^{arə}θəm x^{arā}mahi

parəna spaēta hənti
 mošu mē jasa auuaŋhe Arəduuī Sūre Anāhite
 daēna māzdaiiasniš zaraθuštriš

Exercises 3

imaŋ baya dāiiata
 imaŋ Sraoša ašiiā huraoða
 (Y.65.13)

imaŋ uruuarā
 imaŋ ātarə

imaŋ Aməšā Spənta huxšaθra
 imaŋ 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
 huuaspo ahi huraθō, surō ahi taxmasca
 adaoiiō asti Miθrō nōiŋ aiβi.druxdō
 (after Yt.10.29, 76)

baēšazō ahmi baēšaziiō.təmō
 (Yt.14.3)
 mazdaiiasnō ahmi mazdaiiasnō zaraθuštriš
 (Nk. 2)

ime hənti vispe yazatāŋhō maniiuuaca gaēθiiaca
 yōi hənti yesniiaca vahmiiaca
 ime yōi hənti haoma sura spənta ašiiā uzda

kō asti maniiuuō yazatō vərəθrajaštəmō
 vərəθraŋnō ahuraδātō
 kaŋ vō asti ahura mazda yasnasca vahmasca

4. Translate into Avestan:

1. usəhištata mašiiāka
2. darəyəm x^{afsa}(ta) mašiiāka (after V.18.16)
3. yaska apa.duuarata
4. daēuua apa.nasiiata
5. mahrka apa.duuarata
6. paitiiāra apa.duuarata (after Yt.3.7)
7. jasa nō auuaŋhe Miθra

8. mazdaiiasnō ahmi
9. Sraošō yazatō huraoδō asti
10. Ašiš mazišta vahištaca asti
11. daēuua acišta hənti
12. dušxšaθra hənti
12. yazata/baya huxšaθra hənti
14. vaēm mašiiāka mahi

4. Translate into Avestan:

- | | |
|---|--|
| 1. Tura dušmaniiuuō nōiṭ mahi | 7. āaṭ mašiiaca staoraca pasuuasca fracarən |
| aire raθaēštārō mahi huuaspa huraθa | 8. vī.carən parauuasca baon |
| 2. kaine driuii asti | 9. āaṭ mē daēna jasaṭ |
| 3. nōiṭ hē pāiiuš nōiṭ pāta asti | 10. huraoda mē spəntaca sadaiiaṭ |
| 4. Yimō frašusaṭ uiti mraoṭ | 11. uiti mē mraoṭ azəm ahmi yā hauua daēna |
| 5. fracarata vī.carata mašiiāka | 12. ā mē ərəzuuō mazdaiiasna jasa, |
| 6. fracarata vī.carata staorāca pasuuasca | 13. āaṭ vaēm fra.carāma azəmca hauuaca daēna |

Exercises 6

3. Transcribe and translate into English:

dāta nāma ahmi pāta nāma ahmi θrāta nāma 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 šiiiaoθna asti

imaṭ asti nmānəm yaṭ āhuiri zaraθuštri
 ime hənṭi auue stārō yōi Haptō.iringa

kaḍa tauruuāen yōi Aire yaēca Tura

kā hē asti ciθa kā āpərəitiš

ā dim aoxta kaθa maire apajasō
 āaṭ mē aēm paiti.aoxta Zarahuštra

daēuuō uiti dauuata hō yō duždā Anrō Maniiuš pouru.mahrkō
 aduuarənta uruθənta daēuua duždāṇhō

āaṭ Yimō frašusaṭ uiti.aojanō
 friθe spənte Ārmaite fracā šauua vica nəmaṇ'ha
 iθra fracarənta pasuuasca staorāca mašiiāca

4. Translate into Avestan:

1. Yaθā ahū vairiio zaota frā nō mraotu
2. Haoma zāire, zdī mē pāta
3. uiti mraoṭ Ahurō Mazdā
4. im zā varədaiaiatam
5. imā uruuarā uxšiiāntu
6. āaṭ hāu zā varədaiaia, vī.nəmata
7. vispe fracarənta, mašiiāca staorāca pasuuasca
8. āaṭ hē puθrō us.zaiiaata Yimō xšaētō huuəθbō
9. āaṭ kaine us.zaiiaata vaṇ'hi srira huraoda
10. vāxš sruiata uitiaojana hāu mē daēna friθa asti, mādaiiasniš zaraθuštriš
11. druxš apa.nasiiat auue daēuua uruθən
 auuā drujō apa.duuarənta
12. kā asti im kaine yā upa.tacaṭ
13. kō asti hāu mairiio yō apa.tacaṭ
14. kā hənṭi auua šiiiaoθna yā hənṭi dužuuaršta

Exercises 7

4. Transcribe and translate into English:

frā gaošāuuara sispatha caθru.karana *zaranaēnəm minum baraṭ
 huuāzāta Arəduuī Sūra Anāhita upa tām srirəm manaoθrim
 hā hē maiḍim niiāzata (after Yt.5.127)

upairi pusam bandaiata Arəduuī Sūra Anāhita
 satō.straṇham zaranaēnim ašta.kaozdām raθa.kairiiām
 drafšakauuaitim srirām anu.pōiθβaitim hukərətam
 (Yt.5.128)

*baβraēniš vaṇhata Arəduuī Sūra Anāhita yaṭ asti baβriš sraēšta
 (Yt.5.129)

taṃ aiβitō mazdaiiasna hištənta barəsmō.zasta
 taṃ yazənta Huuōuuāṇhō taṃ yazənta Naotairiiāṇhō
 ištīm jaiḍiiānta Huuōuuō āsu.aspim Naotaire
 mošu pascaēta Huuōuuō ištīm baon səuiišta
 mošu pascaēta Naotaire
 (after Yt.5.98)

usəhištata mašiiāka staota ašəm yaṭ vahištəm nista daēuuū
 aēša vō duuaraiti Bušiiāsta darəyō.gauua
 hā višpəm ahum astuuantəm nix'abdiieiti
 (after V. 18.16)
 aduarənta adāuṇta daēuua druuantō duždāṇhō
 uruθənta adāuṇta daēuua druuantō duždāṇhō
 ayaṃ daoθrim dāuṇta daēuua druuantō duždāṇhō
 (V.19.45)

auruuantəm θβā dāmiḍātəm bayō tašaṭ
 auruuantəm θβā dāmiḍātəm bayō nidaθaṭ
 āaṭ θβā aθra spənta fradaxšta mərəya vižuuānca vī.barən
 (after Y.10.10-11)

āaṭ mām mairiiō ākasat
 (V.22.2)

4. Translate into Avestan and write in Avestan script:

1. raθaēštā Miθrəm gaoiiaoitim āsu.aspim jaiḍin.
2. Miθrō auuat dāiiat
3. aθa θri.aiiarəm θri.xšaparəm arəzaēn/yuiḍin
4. āaṭ darəyəm aipi zruuānəm dušmaniiuš aiβi.aojaṇhō baon, dušmaniiuš aiβi.vaniiāṇhō baon
5. Pāuruuō vifrō nauuāzō Arəduuim Sūrām Anāhitām yazata
 yaṭ dim taxmō θraētaonō usca uzduuāiiat
6. θri.aiiarəm θri.xšaparəm vazata
7. auui zām ahuraḍātām noiṭ auuō.irisiiat, noiṭ auui x'aēpaiθim nmānəm
8. mā čiš Arduuīm Surām Anāhitām yānəm jaiḍiiat
9. ā taṭ haṇjamanəm mā yaskō mā mahrkō jasaṭ
10. auuat x'arənō Yiməm xšaētəm huuaθβəm darəyəm aipi zruuānəm hacatām

Exercises 8

āaṭ yaṭ aēte *yōi spō.jataca vəhrkō.jataca yātu.jataca tbaēšō.jataca
 vaēmō.jataca mašiiō.jataca zurō.jataca ązō.jataca
 cuuantəm pascaēta zruuānəm aēša druxš yā nasuš upa.duuasaiti
 (V. 7.3)

āaṭ vō kasciṭ [for *kəmcit?] ratuš ā.mrumaide ratuš ā.stāiiāmaide
 Aməšəasca Spəntā Saošiiāntasca dāhištā aršuuacastəma
 (after Vr. 3.5)

vahištō Ahurō Mazdā Ahunəm Vairim frā.mraoṭ
 aṇtarəca druuantəm ā.mruta
 noiṭ nā manā noiṭ saṇha noiṭ xratauuō
 noiṭ varəna noiṭ uxda naēda šiiəθna

nōiṭ daēnā nōiṭ uruuanō hacīnte
(Y.19.15)

kaṭ mā uxšiiēiti kaṭ mā nərəfsaiti
paṇca.dasa mā uxšiiēiti paṇca.dasa mā nərəfsaiti
yā hē uxšiiāstātō tā nərəfsastātō
tā nərəfsastātō yā hē uxšiiāstātō
(Ny. 3.4)

nī tē zāire maḍəm mruie nī aməm nī vərəθraynəm
nī dasuuarə nī baēšazəm nī fradaθəm nī varadaθəm
nī aojō vispō.tanum nī mastim vispō.paēsaṇhəm
(Y.9.17)

mərəyō yō Parō.darš nāma Spitama Zaraθuštra
yim mašiiāka auui dužuucanḥō kahrkatās nāma aojaite
(V. 18.15)

aētaṭ xʷarənō frapinuuta auui zraiiō Vouru.kašəm
ā dim haθra hangəruuaitaṭ Apam Napā auruuaṭ.aspō
bərəzaṇtəm ahurəm xšaθrim xšaētəm Apam Napātəm auruuaṭ.aspəm yazamaide
aršānəm zauuanō.sum
(Yt.19.51-52)

4. Translate into Avestan and write in Avestan script.

1. āaṭ kauua Vištāspō Zaraθuštrəm pərəsaṭ Spitama Zaraθuštra māṇhəm vaēnahi
2. Zaraθuštrō raēuuā xʷarənāṇhʷā uiti paiti.mraoiti māṇhəm vaēnāmi raocanḥuntəm
3. ayō druuaṭ vispō druuatō jaiṇti
4. druuo cim aṇhum astuuantəm mərəṇcaṇhe, nərəšca pasušca staorašca uruuarāšca
5. cim aṇrəm manium pouru.mahrkəm yazahi
6. āθraom imam zaoθram ašaiia dazdi
7. yezi nōiṭ ašaiia dadāhi āaṭ aiiāozdiia bauuaiti
8. Spənta Ārmaitiš hauruuatāta amərətātāta dāθriš hā nō astu
9. Miθrō uyrōbāzauš airiianam daxiiunam θrātō.təmō asti
10. Fraṇrase airiianam mašiiānam akō jaṇta asti

Exercises 9

4. Transcribe and translate into English:

vispā gaēθāšca tanuuasca astica uštānāšca kəhrpasca təuiiṣiṣca baodasca uruuanəmca frauuašimca
pairica dadəmahi āca vaēdaiiamahi ā diš vaēdaiiamahi
(after Y.55.1)

hištənti maniauuāṇhō yazatāṇhō satəmca hazaṇrəmca
taṭ xʷarənō haṇbāraieṇti taṭ xʷarənō nī.pāraieṇti taṭ xʷarənō baxšənti zəm paiti ahuraḍātəm
“(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 Mazda.”
(after Ny. 1.11 = Yt.6.1)

ime narō yōi vō vaṇʷiṣ gufrā *duraē.sukā baēšaziā nōiṭ pauraūā āzāraieṇti
“These men who did not harm you before, o good ones, profound, *shining afar, healing.”
(after Yt.13.30)
tā srauuā drəṇjaiieṇti yā pauraūa aēθrapataiiō drəṇjaiiēn
“the words which the teachers learned by heart before”
(V. 4.45)

uyrəm ... yazamaide yaṭ upaṇhacaṭ ašauuanəm Zaraθuštrəm
ašəm ašauuastəmō xšaθrəm huxšaθrō.təmō raēm raēuuastəmō xʷarənō xʷarənāṇʷastəmō
(Yt.19.79)

astica im zā auuaiti bəzō yauuaiti fraθasciṭ
(Y.19.7)

āpəm Arəduuim Sūrām Anāhitām yazamaide masitām durāt frasrutām
yā asti auuauuaiti masō yaθa *vispā imā āpō
(after Yt.5.3)

bauuāt aiβi.vaniiā yasə taxmō Kauua Vištāspō
Təθriiauantəm duždaēnəm Pəšanəmca daēuuaiiasnəm druuantəmca Arəjaṭ.aspəm
uta aniiāsciṭ aya dužuuandruuō xīiaonāṇhō

hənti caθβārō *aršānō tē mām auuaθa vərənənte yaθa aniiāsciṭ aršānō
(V. 18.31-32)

yaṭ nā frabdō.drājō fra.maēzaiti hō mām auuaθa vərənuiti yaθa aniiāsciṭ aršānō
(V. 18.40-41)

hām tāciṭ bāzuš baratō Spitama Zaraθuštra
Tištriiasca raēuuā xʷarənaṇʰā daēuuasca yō Apaošō
*tā yuiḍiiaθō Spitama Zaraθuštra θri.aiiarəm θri.xšaparəm
ā dim bauuaiti aiβi.aojā ā dim bauuaiti aiβi.vaniiā
daēuuō yō Apaošō Tištrim raēuuantəm xʷarənaṇhuntəm
apa dim aḍāt viieiti hāθrō.masəṇhəm aḍβānəm
...
*tā yuiḍiiaθō Spitama Zaraθuštra ā rapiθbinəm zruuānəm
ā dim bauuaiti aiβi.aojā ā dim bauuaiti aiβi.vaniiā
Tištriio raēuuā xʷarənaṇʰā daēum yim Apaošəm
apa dim aḍāt viieiti hāθrō.masəṇhəm aḍβānəm
(Yt.8.22-23, 28)

iḍa asti Vohu Manō mana dāma Zaraθuštra
iḍa Ašəm yaṭ Vahištəm mana dāma Zaraθuštra
iḍa Xšaθrəm Vairim mana dāma Zaraθuštra
iḍa Spənta Ārmaitiš mana dāma Zaraθuštra
iḍa Hauruata Amərətāta yōi stō miždəm ašaonəm
(Yt.1.25)

staomi maēyəmca vārəmca yā tē kəhrpəm vaxšaiiatō
staomi zām pərəθβim paθanəm vərəziiaṇʰhəm xʷāparəm
staomi zəmō yaθra raoḍahe hubaoiḍiš
varəḍaiiaṇʰha vispōsca paiti varšajiš vispōsca paiti fraspəryō vispōsca paiti frauuaxšō
(from Y.10.3-5)

5. Translate into Avestan ...

1. cuuantəm zruuānəm gaēθiia/astuuaiti stiš dāta as
2. uiti mrutō Təθriiauuā mairiio pəšanasca druūā
3. Arəjaṭ.aspa yō ahi aojištō Turanəm tum mazištō tum vərəθrajaštəmō
4. tum vispā haēnā aiβi.vaniiā, tum vispō dušmaniiuš airiia aiβi.aojā ahi
5. xʷarənaṇhuntəm kauuaēm Vištāspəm jaiḍi taḍa xšaiiehi
6. duua spāna varaiθim paṇtām azōiθe gərəzōiθe kasciṭ uitiiiojanō
7. kō mā daḍuuō tašat cim mā daḍat
8. aēšmō mām viieiti mərəθiiuš θrāṇhaiietī
9. cim nō druūā tbišiiaiti cim nō vixrumatō vərənaṇ jaiṇti
10. nōiṭ nō pāta asti ašauuanō nō nōiṭ nipaieieṇti
11. azəm ahmi mazdaiiasnō Zaraθuštriš vi.daēuuō ahura.tkaēšō

Exercises 10

3. Transcribe and translate into English:

daḍuuāṇhəm Ahurəm Mazdām yazamaide
Aməšā Spəntā huxšaθrā huḍāṇhā y.

(after Y.6.1)

asnii ašuuana ašahe ratauuō yazamaide
 Hāuuanim ašauuanəm ašahe ratum yazamaide
 Sāuuaṇhaēm Visimca ašauuanəm ašahe ratum yazamaide
 Miθrəm vouru.gaoiiaoitim hazarō.gaošəm baēuuar.cašmanəm aoxtō.nāmanəm yazatəm yazamaide
 Rāma Xʷāstrəm yazamaide
 (Y.6.2)

Rapiθβinəm ašauuanəm ašahe ratum yazamaide
 Frādaṭ.fšāum zaṇtuməmca ašauuanəm ašahe ratum yazamaide
 Ašəm Vahištəm ātrəmca yazamaide
 (Y.6.3)

Uzaiieirinəm ašauuanəm ašahe ratum yazamaide
 frādaṭ.vīrəm daxiiuəmca ašauuanəm ašahe ratum yazamaide
 bərəzaṇtəm ahurəm xšaθrim xšaētəm Apəm Napātəm auruuaṭ.aspəm yazamaide
 apəmca mazdaḍātəm ašaonim yazamaide
 (Y.6.4)

Aiβisruθriməm Aibigāim ašauuanəm ašahe ratum yazamaide
 Frādaṭ.vispəm.hujiiātim zaraθuštrō.təməmca ašaone ašahe ratum yazamaide
 vaṇʰhiš surā spəntā frauuašaiiō yazamaide
 ṇonāasca virō.vəθβā yazamaide
 yāiriiəmca hušitim yazamaide
 aməmca hutaštəm huraoḍəm yazamaide
 Vərəθraynəmca ahuraḍātəm yazamaide
 vanaiṇtimca uparatātəm yazamaide
 (Y.6.5)
 Ušahinəm ašauuanəm ašahe ratum yazamaide
 bərəjim nmānimca ašauuanəm ašahe ratum yazamaide
 Sraošəm ašim vərəθrājanəm frādaṭ.gaēθəm ašauuanəm ašahe ratum yazamaide
 Rašnum razištəm yazamaide
 arštātəmca frādaṭ.gaēθəm varədaṭ.gaēθəm yazamaide
 (Y.6.6)

māhiia ašuuana ašahe ratauuō yazamaide
 antarə.māṇhəm ašauuanəm ašahe ratum yazamaide
 pərənō.māṇhəm ašauuanəm ašahe ratum yazamaide
 višaptaθəm ašauuanəm ašahe ratum yazamaide
 (Y.6.7)

yāiriia ašuuana ašahe ratauuō yazamaide
 Maiḍiiōizarəmaēm ašauuanəm ašahe ratum yazamaide
 Maiḍiiōišəməm ašauuanəm ašahe ratum yazamaide
 Paitiš.hahim ašauuanəm ašahe ratum yazamaide
 Aiiāθriməm fraouruuaēštriməm varšni.harštəm ašauuanəm ašahe ratum yazamaide
 Maiḍiiāirim ašauuanəm ašahe ratum yazamaide
 Hamaspaθmaēdaēm ašauuanəm ašahe ratum yazamaide
 sarəḍa ašuuana ašahe ratauuō yazamaide
 (Y.6.8)

vispe ašahe ratauuō yazamaide
 yōi hənti ašahe ratauuō θraiiasca θrišasca nazdišta pairiš.hāuuanaiiō
 yōi hənti Ašahe yaṭ Vahištahe mazdō.frasāsta zaraθuštrō.fraoxta
 (Y.6.9)

Ahura Miθra bərəzaṇta aiθiiiaṇha ašuuana yazamaide
 strəšca māṇhəmca huuarəca
 Miθrəm daxiiunəm daṇhupaitim y.
 Ahurəm Mazdəm raēuuaṇtəm xʷarənaṇhəntəm y.
 (Y.6.10)

θβəm ātrəm ašauuanəm ašahe ratum yazamaide

āpō vaŋ^hiš vahištā mazdaδātā ašaoniš yazamaide
vispā āpō mazdaδātā ašaoniš yazamaide
vispā uruuarā mazdaδātā ašaoniš yazamaide
(Y.6.11)

māθrēm spəntēm aš.x^varənaŋhēm yazamaide
dātēm vi.dōiiūm dātēm zaraθuštri yazamaide
darəyām upaiianām yazamaide
daēnām vaŋ^hhim māzdaiiasnim yazamaide
(Y.6.12)

gairim Ušidarənēm mazdaδātēm aša.x^vāθrēm yazatēm yazamaide
vispā garaiiō aša.x^vāθrā pouru.x^vāθrā
mazdaδātā ašuuuana ašahe ratauuō yazamaide
uyrēm kauuaēm x^varənō mazdaδātēm yazamaide
Ašim vaŋ^hhim yazamaide xšōiθnim bərəzaitim amauuaitim huraoḍām x^vaparām
x^varənō mazdaδātēm yazamaide
sauuō mazdaδātēm yazamaide
(Y.6.13)

dahmām vaŋ^hhim āfritim yazamaide
dahmēmca narēm ašauuanēm yazamaide
(Y.6.14)

imā apasca zəmasca uruuarāasca yazamaide
imā asāasca šōiθrāasca gaoiiaotišca māēθaniiāasca auuō.x^varənāasca yazamaide
imēmca šōiθrahe paitim yazamaide
yim Ahurēm Mazdām
(Y.6.15)

ratauuō vispe mazišta yazamaide aiiara asniia māhiia yāiriia sarōḍa
(Y.6.16)

gāuš hudā yazamaide
Sraoḥēm ašim huraoḍēm vərəθrājanēm frādaṭ.gaēθēm ašauuanēm ašahe ratum yazamaide
(Y.6.17)

haomēmca para.haomēmca yazamaide
Zaraθuštrahe Spitāmahe iḍa ašaonō ašimca frauuašimca yazamaide
aēsmāasca baoiḍimca 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:

sraoḥēm ašim huraoḍēm
vərəθrājanēm frādaṭ.gaēθēm
ašauuanēm ašahe ratum yazamaide
iḍaṭca ainiḍaṭca
iḍaṭca višpāmca aipi imām zām
višpā sraoḥahe ašiiēhe
taxmahe tanu.māθrahe
taxmahe hām.varəitiuuatō
bāzuš.aojaŋhō raθaēštā
kamarəḍō.janō daēuuanām ...
vanatō *vanaintiš

vanaiñtīmca uparatātəm yazamaide
 yāmca sraošahe ašiiehe
 yāmca arštōiš yazatahe
 (Y.57.33)

dazdi nō taṭ āiiaptəm yasə θβā yāsāmahi sura
 srauuāṇḥəm ištīm aməm vərəθraynəmca
 hauuāṇḥəm ašauuastəmca haosrauuāṇḥəm hurunimca
 mastim spānō vaēiḍimca
 vərəθraynəmca ahuraδātəm vanaiñtimca uparatātəm yām ašahe vahištahe
 paiti.parštīmca mǝθrahe spəntahe
 (after Yt.10.33)

yaṭciṭ ahi Rašnuuō ašāum upa taērəm Haraiθiiā barəzō
 yaṭ mē aiβitō uruusiñti starasca māsca huuarəca (around which my stars ...)
 (Yt.12.25)

viḍāraēm Zaraθuštra aom asmanəm yō usca raoxšnō frādərəsrō
 yō hištaite maniiu.stātō haṇdraxtō duraē.karanō
 aiiāṇḥō kəhrpa xʷaēnahe
 yim Mazdā vaste vaṇḥanəm stəhrpaēsaṇḥəm maniiu.tāštəm
 (Yt.13.3)

taṭ vispəm frināmahi taṭ vispəm fraēšiiāmahi
 taṭ vispəm nəmaχiiāmahi auui imām tanum yām mašiiāṇām
 (V.20.5)

3. Identify the genitive ...

niuuāēḍaiiemi haṇkāraiemi
 daθušō Ahurahe Mazdā raēuuatō xʷarənaṇʷhatō
 mazištaheca vahištaheca sraēštaheca
 xraoždištaheca xraθβištaheca hukərəptəmaheca
 huḍāmanō vouru.rafnāṇḥō
 (Y.1.1)

niuuāēḍaiiemi haṇkāraiemi
 Miθrahe vouru.gaoiiaotōiš hazaṇrō.gaošahe baēuuarə.cašmanō aoxtō.nāmanō yazatahe
 Rāmanō Xʷāstrahe
 (Y.1.3)

niuuāēḍaiiemi haṇkāraiemi
 Ašahe Vahištahe āθrasca Ahurahe Mazdā
 (Y.1.4)

niuuāēḍaiiemi haṇkāraiemi
 bərəzatō ahurahe Nafədrō Apām apasca mazda.ḍātaiiā
 (Y.1.5)

niuuāēḍaiiemi haṇkāraiemi
 ašāunām frauuašinām
 ṇənaṇāmca virō.vəθβanām
 yāiriiaiiāasca hušitōiš
 amaheca hutāštahe huraoḍahe
 Vərəθraynaheca ahuraḍātahe
 vanaiñtiiāasca uparatātō
 (Y.1.6)

niuuāēḍaiiemi haṇkāraiemi
 Sraošahe Ašiiehe ašiuuatō vərəθrājanō frādaṭ.gaēθahe
 Rašnaoš razištahe arštātasca frādaṭ.gaēθaiiā varədaṭ.gaēθaiiā
 (Y.1.7)

niuuāēdāiemi haṇkāraiemi
stāramca spəntō.maniiauuānəm māṇhaheca gaociθrahe
huuārə.xšaētahe auruuat.aspahe dōiθrahe Ahurahe Mazdā
Miθrahe daṇiiunəm daṇhu.patōiš
(Y.1.8)

4. Translate into Avestan:

1. upa ušāṇhəm Pāuruuō Arəduuim Surəm Anāhitəm upa.zbaiiat (after Yt. 5.62)
2. Arəduuī Sure Anāhite mošu mē jasa auuaṇhe nūrəm mē bara upastəm (Yt. 5.63)
3. āat Arəduuī Sura Anāhita upa.tacaṭ (after Yt. 5.64)
4. hā hē auuaṇhe jasaṭ hā hē upastəm baraṭ
5. mošu taṭ ās nōiṭ darəyəm yaṭ dim frāiitaiiat auui zəm ahuraδātəm auui nmānəm xʼaēpaiθim
drum auuantəm airištəm hamaθa yaθa paraciṭ (after Yt. 5.65)
6. pascaēta hē Pāuruuō satəm aspanəm baraṭ hazanrəm gauuəm hazanrəm anumaiianəm
7. āat Yimō frašusat upa rapiθbām raocanḥəm anayranəm paiti paṇtəm (aδbanəm) (after V.2.10)
8. friθe spəntē Ārmaite, fraca šauua vica nəmanʼha, barəθri pasuuamca staoranəmca mašiiānəmca (after V.2.10)
9. iθra fracarənta hauuəm anu uštīm zaošəmca yaθa kaθaciṭ hē zaošō
10. āat im zā bauuat pərəna pasuuamca staoranəmca mašiiānəmca āθramca suxranəm (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 ašim yazamaide
Ašim Vanʼhim yazamaide
Nairimca Saṇhəm yazamaide
āxštīm ḥəm.vaiṇtim yazamaide
Cinuuatō pərətum yazamaide Garō.nmānəm vispō.xʼāθrəm
vispa srauuā zaraθuštri yazamaide
(Vr. 7.1)

4. Transcribe and translate into English:

iməm θbām paoirim yānəm haoma jaiḍiemi duraoša
vahištəm ahum ašaonəm raocanḥəm vispō.xʼāθrəm
iməm θbām bitīm yānəm haoma jaiḍiemi duraoša
druuatātəm aḡhāsa.tanuuō
iməm θbām θritīm yānəm haoma jaiḍiemi duraoša
darəyō.jitīm uštānahe
(Y.9.19)

auuaṇharəzāmi janiiaoš janiiaoš ūnəm mairiiaiiā əuuitō.xarəḍaiiā
(Y.10.15)

paṇcanəm ahmi paṇcanəm 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
ašaonō ahmi druuatō nōiṭ ahmi
(Y.10.16)

Sraošəm ašim huraoδəm vərəθrājanəm... yazamaide
yunəm aojištəm yunəm taṇcištəm yunəm θbaxšištəm
yunəm āsištəm yunəm parō.katarštəməm
(Y.57.1)

dāiia nō āpō vanʼhiš raēšca xʼarənāscā
dasta nō fraša.vaxšim raiiamca xʼarənanḥamca
(after Y.60.4, 68.11)

tam yazata Pāuruuō yō vifrō nauuāzō
 yaṭ dim uz.duuānāiaṭ. vərəθraǵā taxmō Θraētaonō.
 mərəyahe kəhrpa kahrkāsahe
 hō auuaθa vazata θri.āiiaṛəm θri.xšapanəm
 upa ušāghəm upa.zbaiiaṭ Arəduuim Sūrəm Anāhitəm.
 Arəduuī Sūre Anāhite mošu mē jasa auuaṅhe nurəm mē bara upastəm
 upa.tacaṭ Arəduuī Sūra Anāhita
 kaininō kəhrpa sriraiiā aš.amaiiā huraoḍaiiā.
 uskāt yāstaiiā ərəzuuāiθiīā raēuuat ciθrəm āzātaiiā
 nizəṅga aoθra paitišmuxta zaraniiō.uruuixšna bāmiia
 (from Yt.5.61-64)

taḍa aiiaoš yaθa paoirim virō auui.yā bauuaiti
 (Yt.8.14)

Tištrim stārəm ... yazamaide
 yim ratum paiti.daēmca vispaešəm stārəm
 fradaθaṭ Ahurō Mazdā yaθa narəm Zaraθuštrəm
 yim nōiṭ mərəyaṅte Aṅrō Maniiuš
 nōiṭ yātauuō pairikāsca nōiṭ yātauuō mašiiānəm
 (Yt.8.44)

tum aešəm ṭbišiiantəm tum aešəm ṭbaešəṅ^yhatəm ṭbaešā sciṇdaiiehi
 sciṇdaiia ašauuajanō
 huaspō ahi *huraθō *zauuanō.suš ahi surō
 (Yt.10.76)

azəm viḍāraēm aom asmanəm yō usca raoxšnō frādərəsrō
 yō iməm zəm āca pairica bauuaiti mānaiēn ahe yaθa viš aēm
 (after Yt.13.2)

aora vaṅ^yhiš upa.šaēta yā āpō yā uruuarā yāsca ašaonəm frauuašaiiō
 vaṅhōuš ašahe uz.gəuruuāiata zastō
 ahmākəm auuaṅhe surā yušmākəm yasnahe səuuištā
 (Yt.13.147)

ā.jasaṭ vazəmnō Vərəθraynō ahuraḍātō
 mərəyahe kəhrpa vārəynahe
 yō vaiiəm asti āsištō rəṅjištō frauuazəmnanəm
 (Yt.14.19)

yasə θβā yazata Vištāspō bərəzəm baraṭ (ms. barāt) zaota vācim
 hištəmnō pasca barəsmā (ms. barəsma)
 (Yt.17.61)

yaṭ asti Ahurahe Mazdā
 yaθa dāman daθaṭ Ahurō Mazdā
 pouruca vohuca pouruca sriraca pouruca abdaca
 pouruca frašaca pouruca bāmiāca
 (Yt.19.10)

dātarə ... ašāum
 kuua θritim aṅhā zəmo šaištəm
 āaṭ mraoṭ Ahurō Mazdā
 yaṭ bā paiti fraēštəm kāraiieiti Spitama Zaraθuštra
 yauuanəmca vāstranəmca uruuaranəmca x^yarəθō.bairiiānəm
 yaṭ vā anāpəm āi āpəm kərənaoiti
 yaṭ vā āpəm āi anāpəm kərənaoiti
 (V.3.4)

janṭu ā airiiōma išiō yaskəmca mahrkəmca
 vispe yātauuō pairikāsca vispā janaiiō yā druuaitiš
 (V. 20.12)

4. Identify the genitive forms in this second version of the litany and explain how they are formed:

niuuuēdaiiemi haṅkāraiemi
stāraṃca spəntō.mainiiuuuanaṃ dāmaṇaṃ
Tištriieheca stārō raēuuatō xʰarənaṇʰatō
māṇhaheca gaociθrahe
huuarəca xšaētahe auruaṇ.aspahe dōiθrahe Ahurahe Mazdā
Miθrahe daxiiunaṃ daṇhupatōiš
niuuuēdaiiemi haṅkāraiemi
Ahurahe Mazdā raēuuatō xʰarənaṇʰatō
niuuuēdaiiemi haṅkāraiemi
ašāunaṃ frauuašinaṃ
(Y.1.11)

niuuuēdaiiemi haṅkāraiemi
tauua āθrō Ahurahe Mazdā puθra
niuuuēdaiiemi haṅkāraiemi
vispanaṃca apāṃ mazdaδātanaṃ
vispanaṃca uruuaranaṃ mazdaδātanaṃ
(Y.1.12)

niuuuēdaiiemi haṅkāraiemi
māθrahe spəntahe ašaonō vərəziiāṇʰahe
dātahe vi.daēuuuāhe dātahe zaraθuštrōiš
darəyāiī upaiianaiī dāēnaiī vāṇhuiī māzdaiiasnōiš
(Y.1.13)

niuuuēdaiiemi haṅkāraiemi
garōiš Ušidarənahe mazdaδātahe aša.xʰāθrahe
vispaēšāṃca gairinaṃ aša.xʰāθraṇaṃ pouru.xʰāθraṇaṃ mazdaδātanaṃ
kāuuaiieheca xʰarənaṇhō mazdaδātahe
axʰarətaheca xʰarənaṇhō mazdaδātahe
niuuuēdaiiemi haṅkāraiemi
Ašōiš vāṇhuiī
Cistōiš vāṇhuiī
Ḫrəθō vāṇhuiī
rasastātō vāṇhuiī
xʰarənaṇhō sauuaṇhō mazdaδātahe
(Y.1.14)

niuuuēdaiiemi haṅkāraiemi
dahmaiī vāṇhuiī āfritōiš
dahmaheca narš ašaonō
uyrahe taxmahe dāmōiš upamānahe yazatahe
(Y.1.15)

niuuuēdaiiemi haṅkāraiemi
āṇḡaṃ asaṇḡaṃca šōiθraṇaṃca gaoiiaoitinaṃca maēθanaṇaṃca auuō.xʰarənaṇaṃca
apaṃca zəmaṃca uruuaranaṃca
aṇḡhāsəca zəmo auuaṇheca ašnō
vātaheca ašaonō
straṃ māṇhō hurō anayraṇaṃ raocaṇḡaṃ xʰadātanaṃ
vispanaṃca spəntahe mainiiūš dāmaṇaṃ ašaonāṃ ašaoninaṃ ašahe raθβaṃ
(Y.1.16)

niuuuēdaiiemi haṅkāraiemi
raθβō bərəzatō yō ašahe
raθβaṃ aiiaṇaṃ asniiaṇaṃ māhiiaṇaṃca yāiriiaṇaṃca sarədanāṃca
yōi hənti ašahe ratauuō
Hāuuānōiš raθβō
(Y.1.17)

niuuuēdaiiemi haṅkāraiemi
ašāunaṃ frauuašinaṃ uyraṇaṃ aiβiθūraṇaṃ

paoiriio.ṭkaēšanəm frauuašinəm
 nabānazdištanəm frauuašinəm
 hauuahe urunō frauuašōiš
 (Y.1.18)

5. Translate into Avestan and write in Avestan script:

1. Sraošəm ašim yazamaide vərəθrājanəm frādaṭ.gāēθəm ašauuanəm ašahe ratum
2. Gaiiehe Marəθnō ašaonō frauuašim yazamaide yamca Rašnaoš razištahe yamca Miθrahe vouru.gaoiiaotōiš
3. yamca mərərahe spəntahe yamca auuaṭhe ašnō bərəzatō yamca aṭhā zəmō yaṭ paθanaiiā skarənaiiā yā nō baraiti
4. yamca apō apamca yamca uruuaraiiā uruuaranəmca (after Yt.13.86-87)
5. daēuua paṇtanhum vispanəm narəm ašaonəm nāirinəmca ašaoninəm aiβi.aojāṇhō baon.
6. Θraētaonō θrišum vispanəm daēuuanəm janaṭ yātunəmca pairikanəmca sāθraṇmca kaouiāmca karafnəmca
7. imaṭ xʷarənō mana asti yaṭ Ahurahe Mazdā, daθušō aṇhōuš yaṭ astuatō yaṭca maniiuuahe
8. auuaṭ xʷarənō Yimahe asti xšaētahe huuaθbahe pāiiaos (?) pasuuāmca staoranəmca mašiiānəmca
9. imā haomā uzdatō yazamaide barəsma frastarətam yazamaide
10. aēm nā ašauua iḍa vahištəm ahum ā jasaṭ

Exercises 13

3. Transcribe and translate into English:

yasca aētaēšəm mazdaiiasnanəm pərənāiiunəm aiβi.zuzuiianəm
 imā vacō nōiṭ visaite framruite
 *aēṭa (ms. aētəm) ā *yātu.manahi (mss. °he) jasaiti
 (Y.8.4)

āaṭ mē aēm paitiiaoxta Haomō ašauua duraošō
 azəm ahmi Zaraθuštra Haomō ašauua duraošō
 ā mām yāsaṇʰa Spitama frā mām hunuuāṇʰa xʷarətōe
 aoi mām staomaine stuiḍi
 (Y.9.2)

Haomaheca nēmō mərəraheca *ašaonasca (ms. ašonaēca) Zaraθuštrahe
 atciṭ bā nēmō Haomāi
 rəṇjaiti Haomahe maḍō yō yaθa puθrəm taurunəm Haoməm vaṇdaite (text vaṇdaēta) mašiiō
 frā ābiiō tanubiiō Haomō visaite baēšazāi
 (after Y.10.1, 8, Yt.17.5)

xʷanuuaitiš ašahe varəzō yazamaide
 yāhu iristanəm uruuaṇō šaiieṇte yā ašāunəm frauuašaiiō [the souls (as well as?) the Faiths...]
 vahištəm ahum ašaonəm yazamaide raocanḥəm vispō.xʷāθrəm
 (Y.16.7)

xšuuīḍa āzuiti yazamaide tacaṭ.āpa uxšiiāṭ.uruuara
 āzōiš daēuuō.dātahe hamōistri auuaṭhā muš auuaṭhā pairikaiiāi
 paitištātaiiaēca paitiscaptaiiaēca paititarətaiiaēca paitiiaogəṭ.ṭbaēšahiiāica
 ašəmaoṇaheca anašaonō sāstraheca pouru.mahrkahe
 (Y.16.8)

vispām ašaonō stim yazamaide maniiuuimca gaēθiiāmca
 (Y.35.1)

āaṭ vō kasciṭ mazdaiiasnanəm ratuš āmrumaide
 ratuš āstāiiāmaide
 Aməšəasca Spəntō saošiiāntascā dahištō aršuuacastəma
 aiβiiāmatəma aš.xrāxʷanutəma mazištō amā āmrumaide
 daēnaiiā māzdaiiasnōiš aθaurunəasca raθaēštāasca vāstriiāasca fšuiiāntō
 (Vr.3.5)

aršuxδanəmca vacaṇḥam srauuṇḥamca zaraθuštrinam
 huuarštanəmca šiiəθnanam
 barəsmənəmca ašaiia frastarətanam
 haomanəmca ašaiia hutanam
 Staotanəmca Yesniiānam
 daēnaiiāasca māzdaiiasnōiš
 maθβanəmca vaxəδβanəmca varštuuanəmca
 (Vr.12.3)

auua paδō auua zastō auua uši dāraiiaδβəm mazdaiiasna zaraθuštraiiō
 dāitiiānam raθβiiānam huuarštanam šiiəθnanam varəzāi
 pairi aδaitiiānam araθβiiānam dužuuarštanam šiiəθnanam varəzāi [for varəzāt?]
 vərəziiatəmca iða vohu vāstriia
 (Vr.15.1)

āaṭ him jaiδiiāṭ auuaṭ āiiaptəm dazdi mē Arəduuī Sure Anāhite
 yaθa azəm auuaṭ x^varənō apaiiemi *yaṭ (ms. yim) vazaite maiḍim zraiiaṇhō Vouru.kašahe
 yaṭ asti airiiānam dāxiuunam zātanam azātanam yaṭca ašaonō Zaraθuštrahe
 (Yt.5.42)

nōit mašiiō gaēθiiō stē aojō maniete dušmatəm
 yaθa Miθrasciṭ maniiuuō aojō maniete humatəm
 nōit mašiiō gaēθiiō stē aojō mraoitī dužuxtəm
 yaθa Miθrasciṭ maniiuuō aojō mraoitī huxtəm
 nōit mašiiō gaēθiiō stē aojō vərəziiēiti dužuuarštəm
 yaθa Miθrasciṭ maniiuuō aojō vərəziiēiti huuarštəm
 “no man in the world thinks bad thought to be = is (such) a strength as Miθra ...”
 (Yt.10.106)

dātarə ... ašāum kuua bitim aṇḥā zəmə šāištəm
 āaṭ mraoṭ Ahurō Mazdā
 yaṭ bā paiti nā ašāuua nmānəm uzdasta
 āθrauuṭ gaomauuṭ nāiriuuṭ puθrauuṭ huuaθβauuṭ
 (V.3.2)

4. Identify the dative forms in the litany and explain how they are formed:

niuuəδəiiēmi haṇkāraiēmi
 Vaṇhauue Manaṇḥe Ašāi vahištāi
 xšaθrāi vairiiāi spəntaiiāi Ārmatōe
 Hauruuatβiia Amərətəṭβiia
 gōuš tašne gōuš urune
 āθre Ahurahe Mazdā
 yaētūštəmāi Aməšanam Spəntanam
 (Y.1.2)

niuuəδəiiēmi haṇkāraiēmi
 asniiaēibiiō ašahe ratubiiō
 Hāuuənōe ašaone ašahe raθβe
 niuuəδəiiēmi haṇkāraiēmi
 Sāuuəṇḥōe Visiiaica ašaone ašahe raθβe
 (Y.1.3)

niuuəδəiiēmi haṇkāraiēmi
 Rapiθβināi ašaone ašahe raθβe
 niuuəδəiiēmi haṇkāraiēmi
 Frādaṭ.fšauue zaṇtūmāica ašaone ašahe raθβe
 (Y.1.4)

niuuəδəiiēmi haṇkāraiēmi
 Uzaieirināi ašaone ašahe raθβe
 niuuəδəiiēmi haṇkāraiēmi
 Frādaṭ.virāi dāxiiumāica ašaone ašahe raθβe

(Y.1.5)

niuuāēdaiemi haṅkāraiemi
 Aiβisruθrimāi Aibigaiiāi ašaone ašahe raθβe
 niuuāēdaiemi haṅkāraiemi
 Frādaṭ.vispām.hujiiātē zaraθuštrō.tōmāica ašaone ašahe raθβe
 (Y.1.6)

niuuāēdaiemi haṅkāraiemi
 Ušahināi ašaone ašahe raθβe
 niuuāēdaiemi haṅkāraiemi
 bərəjiiāi nmāniiāica ašaone ašahe raθβe
 (Y.1.7)

niuuāēdaiemi haṅkāraiemi
 māhiiāēibiiō ašahe ratubiiō
 aṇtarə.māṇhāi ašaone ašahe raθβe
 niuuāēdaiemi haṅkāraiemi
 pərənō.māṇhāi višaptāica ašaone ašahe raθβe
 (Y.1.8)

niuuāēdaiemi haṅkāraiemi
 yāriiāēibiiō ašahe ratubiiō
 Maiḍiiōizarəmaiīai ašaone ašahe raθβe
 niuuāēdaiemi haṅkāraiemi
 Maiḍiiōišəmāi ašaone ašahe raθβe
 niuuāēdaiemi haṅkāraiemi
 Paitišhahiiāi ašaone ašahe raθβe
 niuuāēdaiemi haṅkāraiemi
 Aiiāθrimāi fraouruuaēštrimāi varšniharštāica ašaone ašahe raθβe
 niuuāēdaiemi haṅkāraiemi
 Maiḍiiāriiāi ašaone ašahe raθβe
 niuuāēdaiemi haṅkāraiemi
 Hamaspaθmaēdaiiāi ašaone ašahe raθβe
 niuuāēdaiemi haṅkāraiemi
 sarədaēibiiō ašahe ratubiiō
 (Y.1.9)

niuuāēdaiemi haṅkāraiemi
 višpaēibiiō aēibiiō ratubiiō
 yōi hənti ašahe ratauuō θraiiasca θrisasca nazdišta pairiš.hāuuanaiiō
 yōi hənti Ašahe yaṭ Vahištahe mazdō.frasāsta zaraθuštrō.fraoxta
 (Y.1.10)

niuuāēdaiemi haṅkāraiemi
 Ahuraēibiiā Miθraēibiiā bərəzəṇbiiā aiθiiājanhaēibiiā ašauunaēibiiā
 (Y.1.11)

niuuāēdaiemi haṅkāraiemi
 aiβiiō vaṇʰhibiiō
 (Y.1.12)

niuuāēdaiemi haṅkāraiemi
 višpaēibiiō ašahe ratubiiō
 niuuāēdaiemi haṅkāraiemi
 višpaēibiiō vaṇhuḍābiiō yazataēibiiō maniiāoibiiasca gaēθiiāēibiiasca
 yōi hənti yasniīāca vahmiiāca ašāt haca yaṭ vahištāt
 (Y.1.19)

5. Translate into Avestan and write in Avestan script:

1. hō ašāi xšaθrəm cinasti.
2. hō ašaone ašəm cinasti.
3. hō xšmāuuōiia ašəm cinasti yaṭ saošiiāntaēibiiō (after Y.20.3)

4. gāθābiiō spəntābiiō ratuxšaθrābiiō ašaonibiiō zbaiemi māuuōiia hauuāi urune zbaiemi nipātāiiaēca nišaṇharətāiiaēca harəθrāica aiβiiāxštrāica (after Y.71.11)
5. azəm daδəm Spitama Zaraθuštra aom stārəm yim Tištrim auuaṇhāi pairikāiāi yā dužiiāiriia paitištātāiiaēca paitiscaptāiiaēca paititarətāiiaēca paitiiaogəṭ.ṭbaēšaxiiāica (after Yt.8.50-51)
6. kahmāi nō taṭ dāθrəm daδāiti yauuaēca yauuaētātāēca (after Yt.13.5)
7. Zaraθuštra aētəm məθrəm mā fra.daēsaiiō aniiāt piθre puθrāi vā brəθre vā haδō.zātāi (Yt.4.9)
8. kahmāi apərəsō tum yō Ahurō Mazdā kahmāi fra.daēsaiiō daēnəm yəm āhurim zaraθuštrim
9. āaṭ mraoṭ Ahurō Mazdā. Yimāi srirāi huuaθβāi ašāum Zaraθuštra ahmāi apərəsəm, azəm yō Ahurō Mazdā, ahmāi fra.daēsaēm daēnəm yəm āhurim zaraθuštrim
10. āaṭ Yimāi xšaθrāi θrisatō.zima haṇjasənta, āaṭ hē im zā bauuaṭ pərəna pasuuāca staranəmca mašiiānəmca

Exercises 14

2. Transcribe and translate into English:

kaiia ratauuō
nmāniiō visiiō zaṇtumō daxiiuumō Zaraθuštrō puxδō
ṇhəm daxiiunəm yā aniiā Rajōiṭ zaraθuštrōiṭ caθru.ratuš Raya zaraθuštriš
kaiia aṇhā ratauuō
nmāniiasca visiiasca zaṇtumasca Zaraθuštrō tūriiō
(Y.19.18)

Sraošəm ašim huraodəm vərəθrājanəm frādaṭ.gaeθəm ašauuanəm ašahe ratum yazamaide
yō paoriiō Mazdā *dāmanəm (ed. dāman) frastərətāt paiti barəsmən
yazata Ahurəm Mazdəm yazata Aməšō Spəntā
yazata pāiiū.θβōrəštāra yā vispa θβərəsatō dāman
(Y.57.2)

hō nōiṭ tarštō frānāmaite θbaēšāṭ parō daēuuaēibiiō
frā ahmāṭ parō vispe daēuua anusō taršta nəmənṭe
taršta təmanḥō duuarəṇti
(Y.57.18)

yaṭca ahmāṭ asti maziio
yaṭca ahmāṭ asti vaṇhō
yaṭca ahmāṭ asti srāiio
yaṭca ahmāṭ asti parō.arəjastarəm
taṭ nō dāiiaa yužəm yazata ašauuanō xšaiiamna isāna
(Y.65.14)

dāiiaa ...
vitarə.azahiieheca paiti vitarə.ṭbaēšahiieheca
pairi haēnaiiāasca vōiṇnāuiiō
auruuaθaēibiiasca parō ṭbišiiānḥiiō
razištahe paθō aēšəmca vaēδəmca yō asti razištō ā ašāṭ
vahištəmca ahum ašaonəm raocanḥəm vispō.x'āθrəm
(Y.68.13)

nairiiəm ḥəm.varəitim yazamaide
framən.narəm framən.narō.virəm
yā āsaot āsaiiā
yā *taxmāṭ (ms. taxmō) ṭašiiā
(Vr. 7.3)

višastaca imā nāmōniš parštasca pairiuuārasca visəntē
pairi maniiāoiāṭ drujaṭ varəniiaiiāṭca druuo.iθiiāṭ (mss. druua.iθiiāṭ, druuo.iθiiāṭ, druuo.ṇiθiiāṭ)
zizi.yušaṭca kaiiaδāṭ
vispō.mahrkātca pairi druuaṭ yaṭ Anrāt Maniiāoṭ
(Yt.1.19)

paouruua.naēmāṭ patat diiaoš daēuuanəm draojištō Anrō Maniiuš pouru.mahrkō
(Yt.3.13)

āiḍi paiti auua.jasa Arəduuī Sure Anāhite
haca *auuaēbiiō (ms. auuaṭbiiō) stərəbiiō aoi zəm ahuraḍātəm
(Yt. 5.85)

us paiti aḍāt hištaiti Spitma Zaraθuštra
Tištriio raēuuā xʷarənaŋʰā zraiaŋhaṭ haca Vouru.kašāt
us aḍāt hištaiti
Satauuāēso raēuuā xʷarənaŋʰā zraiaŋhaṭ haca Vouru.kašāt
āaṭ taṭ dunmən ham.hištənti Us.həṇḍauuāt paiti garōiṭ
yō hištaite maiḍim zraiaŋhō Vouru.kašahe
(after Yt.8.32)

yō auuaḍāt frauuazaitə xšōiθniiāt *haca (ms. F1 haiš, J10 hiš) ušaiiāt
duraēuruuāēsəm paiti paṇtəm
bayō.baxtəm paiti yaonəm
fraθṇarštəm paiti āfəntəm
zaošāi Ahurahe Mazdā zaošāi Aməšanəm Spəntanəm
(Yt.8.35)

ā dim paskāt anu.marəzatəm Ašišca Vaŋʰi Pərəṇḍica raoraθa
(Yt.8.38)

āaṭ āpō auua.barənte Spitama Zaraθuštra
zraiaŋhāḍa haca Vouru.kašāt tātā āpō uruuāθrā baēšaziiā
tā auuaḍa vi.baxšaiti ābiiō daŋhubiiō səuuištō [i.e., Tištriia]
yaθa aēm bauuaiti yaštō xšnūtō friθō paitizantō
(Yt.8.47)

āaṭ yaṭ āpō uz.barənte Spitama Zaraθuštra
zraiaŋhaṭ haca Vouru.kašāt xʷarənasca yaṭ mazdaḍātəm
āaṭ fra.šusənti uyrā ašaonəm frauuāšaiiō
paoiriṣ pouru.satā paoiriṣ pouru.hazaŋrā paoiriṣ pouru.baēuuanō
āpəm aēšəmnā hauuāi kāciṭ nāfāi hauuāiāi vise
hauuāi zantəoe hauuāiāi daŋhae
uitiiajanā
xʷaēpaiθe nō daŋhuš naḍataēca haošataēca
(Yt.13.64-66)

dātarə ... ašāum
cuuaṭ drājō haca āθraṭ
cuuaṭ drājō haca apaṭ
cuuaṭ drājō haca barəsmən frastairiiāt
cuuaṭ drājō haca nərəbiiō ašauuabiiō
(V.3.16)

ā dim aoxta kaθa ašāum apa.jasō
šitibiasca haca gaomaitibiasca
vaiiaēibiasca haca māiiuuaitibiasca
astuuataṭ haca aŋhaoṭ manahim auui ahum
iθiiejaŋʰataṭ haca aŋhaoṭ aiθiiejaŋhunṭəm auui ahum
(after HN. 2.16)

5. Translate into Avestan and write in Avestan script:

1. āaṭ Yimō iməŋ zəm masiiehim kərənaoṭ ahmāt yaθa parō ahmāt as
2. vātō dərezi.takaθrō θβāšəm dašināt pairi.fra.marəzaiti (after (V. 3.42))
3. yaoždiia taciṇti āpō zraiaŋhaṭ haca Puitikāt auui zraiiō Vouru.kašəm (V. 5.19)
4. āaṭ mraoṭ Ahurō Mazdā
θrisata.gāim haca āθraṭ θrisata.gāim haca apaṭ
θrisata.gāim haca barəsmən frastairiiāt
θri.gāim haca nərəbiiō ašauuabiiō (V.3.17)
5. ašāunəm ... yazamaide
yā masiiehiš ahmāt yā aojiiehiš ahmāt yā tašiiehiš ahmāt
yā amauuastarā ahmāt yā vərəθrauuastarā ahmāt

yā baēšaziiō.tarā ahmāt yā yāskərəstarā ahmāt
yā maðəməmciṭ miiezdinām upauuazənte (after Yt.13)

6. apāxtaraṭ haca naēmāt apāxtaraēibiiō haca naēmaēibiiō fra.duuarəṭ Anrō Maniiuš pouru.mahrkō daēuuanām daēuuō
(V. 19.1)
7. nasiieiti ahmaṭ haca nmānāt āhitiš (after Y.10.7)
8. azəm dim naēšiiemi ā vahištāt aṇhaoṭ ā vahištāt ašāt ā vahištaēibiiō raocēbiiō (Y.19.6)
9. taṭ nō nēmō ni.pātu pairi daēuuāaṭca ībaēšəṇhaṭ mašiiāaṭca (after Y.58.1)
10. auuaṭ vō miždəm vaṇhaoṭ vaṇhō, imaṭ nō miždəm akāt ašiiō (after Y.59.31)

Exercises 15

3. Transcribe and translate into English:

Haoma dazdi mē baēšazanām yābiiō ahi baēšazajā
Haoma dazdi mē vārəθraṇinām yābiiō ahi vərəθra.tauruuā
frā tē visāi uruuəθō staota
uruuəθəm staotārəm vaṇhaṇhəm daðō
aoxta Ahurō Mazdā yaθa ašəm yaṭ vahištəm
(Y.10.9)

vī daēuuāiš ayāiš auuaṇ^hiš anarətāiš akō.dābiš sarəm mruiiē
hātəm draojištāiš hātəm paosištāiš hātəm auuaṇhutəmāiš
vī daēuuāiš vī daēuuauuaṭ.biš vī yātuš vī yātumaṭ.biš
vī kahiiāciṭ hātəm ātarāiš vī manōbiš vī vacēbiš vī šiiəoθanāiš vī ciθrāiš
vī zī anā sarəm mruiiē yaθanā drəguuātā rəxšaiiantā
(Y.12.4)

Ahurəm Mazdām ašauuanəm ašahe ratum yazamaide
huðāṇhəm mazištəm yazatəm
yim səuuištəm frādaṭ.gəēθəm dātārəm vohunām dāmanām
ābiiō rātābiiō zaoθrābiiō aršuxdaēibiiasca vāyžibiiō
vispəmca ašauuanəm mainiiəom yazatəm yazamaide
(Y.16.1)
Zaraθuštrəm ašauuanəm ašahe ratum yazamaide
ābiiō rātābiiō zaoθrābiiō aršuxdaēibiiasca vāyžibiiō
vispəmca ašauuanəm gəēθim yazatəm yazamaide
Zaraθuštrahe ašaonō frauuašim yazamaide
Zaraθuštrahe srauuā yazamaide
Zaraθuštrahe daēnām yazamaide
Zaraθuštrahe varənəmca ūkaēšəmca yazamaide aṇhuiiaoš ašacinaṇhō
(Y.16.2)

pauruuā dātā dāman ašaoniš daθušō Ahurahe Mazdā raēuuatō x^harənaṇ^hhatō yazamaide
Vohu Manō yazamaide
Ašəm Vahištəm yazamaide
Xšaθrəm Vairim yazamaide
Spəntəm Ārmaitim yazamaide
Hauruuatātəm yazamaide
Amərətātātəm yazamaide
(Y.16.3)

Arəduuī Sure Anāhite mošu mē jasa auuaṇhe nurəm mē bara upastəm
hazaṇrəm azəm tē zaoθranām haomauuaitinām gaomauuaitinām
yaoždātanām pairi.aṇharštanām barāni aoi āpəm yam Raṇhām
yezi jum frapaieni aoi zəm ahuraδātəm aoi nmānəm yim x^haēpaiθim
(Yt.5.63)

azəm daðəm Spitama Zaraθuštra aom stārəm yim Tištrim
auuāntəm yesniiata auuāntəm vahmiiata
auuāntəm xšnaoθβata auuāntəm frasastata
yaθa māmciṭ yim Ahurəm Mazdām
(Yt.8.50)

mraoŋ Ahurō Mazdā Spitamāi Zaraθuštrāi
 aēuua tē zāuuarə aojasca x^varənō auuasca rafnasca
 framrauua ərəzuuō Spitama
 yaŋ ašaonəm frauuašinəm uyrənəm aiβiθūranəm
 yaθa mē jasən auuaŋhe yaθa mē barən upastəm
 uyrā ašaonəm frauuašaiiō
 (Yt.13.1)

(Kərəsāspō) yō janaŋ Snāuuīdōkəm yim sruuō.zanəm asəngō.gāum
 yō auuaθa viiāxmaniiata
 apərənāiiu ahmi nōiŋ pərənāiiu yezi bauuāni pərənāiiu
 zəm caxrəm kərənauuāne asmanəm raθəm kərənauuāne
 auuanaiieni Spəntəm Mainiiu haca raoxšna Garō.nmāna
 uspataieni Aŋrəm Mainiiu ərəyata haca dužan^vha
 tē mē vāšəm θaŋjaiiānte Spəntasca Mainiiuš Aŋrasca
 yezi məm nōiŋ janaŋ naire.manā Kərəsāspō
 təm janaŋ naire.manā Kərəsāspō
 (Yt.19.43-44)

mā ciš baraŋ aēuuō yaŋ iristəm
 āaŋ yezi šē barāŋ aēuuō yaŋ iristəm upa vā nasuš raēθβāŋ
 nāŋhanaŋ haca cašmanaŋ haca hizumaŋ haca paitiš.x^varənāda
 frauuāxšaŋ haca frašumakaŋ haca
 tē aēšəm paiti sruie aēša druxš yā nasuš upa.duuasaiti
 aiiāozdiia pascaēta bauuaiŋti yauuaēca yauuaētātaēca
 (V.3.14)

dātarə ... ašāum
 kuua aētahe narš gātuš aŋhaŋ yaŋ iristō.kašahe
 āaŋ mraoŋ Ahurō Mazdā
 yaŋ aŋhaŋ aŋhā zəmə vī.āpō.təməmca vī.uruarō.təməmca
 yaoždātō.zəmə.təməmca huškō.zəmə.təməmca
 kaŋbištəmca aētā paθā fraiiān
 pasuuasca staorāca
 ātrəmca Ahurahe Mazdā
 barəsmaca ašaiia frastarətəm
 narəmca yim ašauuanəm
 (V.3.15)

5. Translate into Avestan and write in Avestan script:

1. pərəsaŋ Zaraθuštrō Ahurəm Mazdəm kana θβā yasna yazāne kana yasna frāiiāzāne
2. kana yasna yazāne kana yasna frāiiāzāne imaŋ dāma yaŋ Ahurahe Mazdā (after Yt.5.90, V. 19.17)
3. yō vō āpō vaŋ^vhiš yazāite ahurāniš Ahurahe vahištābiiō zaoθrābiiō sraēštābiiō zaoθrābiiō
 dahmō.pairi.aŋharštābiiō zaoθrābiiō
4. ahmāi raēšca x^varənāasca dāiiata vaŋ^viš āpō māuuaiiaca zaoθre yazəmnāi (from Y.68.10-12)
5. uiti dauuata hō yō duždā Aŋrō Maniiuš pouru.mahrkō
 jaiŋti məm Ahuna Vairiia auuauuata snaiθiša yaθa asma katō.masā
6. tāpaiieiti məm Aša Vahišta manaiien yaθa aiiō.xšustəm (after Yt.17.19-20)
7. uzuuaēdaiiaŋ Zaraθuštrō Aŋrəm Maniiu
 dužda Aŋra Maniiō janāni dāma daēuuō.dātəm
8. janāni nasuš daēuuō.dātəm janāni pairikəm yəm Xnəθaiti
9. yahmāi us.zaiiāite Saošiiš vərəθraja haca apaŋ Kašaoiiāt
 ušastaraŋ haca naēmāt ušastaraēibiiō haca naēmaēibiiō (V. 19.5)
10. vī daēuuāiš ayaš auuaŋ^vhiš anarətāiš akō.dābiš sarəm mruie
 hātəm draojištāiš hātəm paosištāiš hātəm auuaŋhutəmāiš
 vī daēuuāiš vī daēuuauuaŋ.biš vī yātuš vī yātumaŋ.biš (Y.12.4)

Exercises 16

3. Transcribe and translate into English:

sastica vañtāca rafnañhāca Aməšō Spəntō vañhuš srirāiš nāmañ āzbaiia frāiieze
bərəja vañhōuš ašahe bərəja daēnaiiā vañhuiiā māzdaiiasnōiš
(Y.15.1)

Sraošō ... yō āθritim hamahe aiiā hamaiiā xšafnō
imaṭ karšuuarə auuazaitə yaṭ X'aniraθəm bāmim
(Y.57.31)

(Y.61.3 = Y.72.3)

hamistaiiaēca nižbərətaiiaēca kaiiaḍaṇamca kaiieiḍiṇamca
hamistaiiaēca nižbərətaiiaēca kaiiaḍaheca kāiḍiiāšca
hamistaiiaēca nižbərətaiiaēca tāiiuṇamca hazasṇamca
hamistaiiaēca nižbərətaiiaēca *zaṇḍaṇamca [mss. zaṇḍamca] yātumatamca
hamistaiiaēca nižbərətaiiaēca miθrō.ziiamca *miθrō.drujamca [mss. drujimca]

(Y.61.4)

hamistaiiaēca nižbərətaiiaēca ašauuayṇamca ašauua.ṭbaēšamca
hamistaiiaēca nižbərətaiiaēca ašəmaoyaheca anašaonō sāstraheca pouru.mahrkahe
hamistaiiaēca nižbərətaiiaēca kahe kahiiāciṭ druuatam
araθβiiō.mananḥam araθβiiō.vacanḥam araθβiiō.šiiəθənanam spitama zaraθuštra

añhāšca mē aēuuāḡhā āpō apayžārō vijasāiti vispāiš aoi karšuuān yāiš hapta
añhāšca mē aēuuāḡhā āpō hamaθa auua.baraite ḥaminəmca zaiianəmca
hā mē āpō yaoždaḍāiti hā aršṇam xšudrā
hā xšaθrinam garōβ hā xšaθrinam paēma
(Y.65.5 = Yt.5.5)

Tištrim ... yazamaide

yim vispāiš paitišmarənte yāiš spəntahe mainiišuš dāmañ
aḍairi.zəməišca upairi.zəməišca yāca upāpa yāca upasma
yāca fraptərəjan yāca rauuascarān
(Yt.8.48)

išauuasciṭ aēšam ərəzifiiō.parəna
huθaxtaṭ haca θanuuanāṭ jiiā.jatāḡhō vazəmna
ašəmnō.viḍō *bauuaiṇti
yaθa graṇtō upa.ṭbištō apaiti.zaṇtō miθnāiti
Miθrō yō vouru.gaoiiaoiṭiš
arštaiiasca aēšam huxšnuta tiyra darəya.arštaiia
vazəmna haca bāzubiiō
ašəmnō.viḍō *bauuaiṇti (mss. °uuaiti)
yaθa graṇtō upa.ṭbištō apaiti.zaṇtō miθnāiti
Miθrō yō vouru.gaoiiaoiṭiš
(Yt.10.39)

karətacīṭ aēšam hufrāiiuxta yōi *niyṇāire (F1 niyṇāire) sarahu mašiiākanam
ašəmnō.janō *bauuaiṇti
yaθa graṇtō upa.ṭbištō apaiti.zaṇtō miθnāiti
Miθrō yō vouru.gaoiiaoiṭiš
vazraciṭ (F1 vazara°) aēšam huniiuixta *yōi (F1 yō) *niyṇāire sarahu mašiiākanam
ašəmnō.janō *bauuaiṇti
yaθa graṇtō upa.ṭbištō apaiti.zaṇtō miθnāiti
Miθrō yō vouru.gaoiiaoiṭiš
(Yt.10.40)

Miθrō auui.θrāḡhaiiete
Rašnuš paiti.θrāḡhaiiete
Sraošō ašiiō vispaēibiiō naēmaēibiiō ḥam.vāiti
paiti θrātāra yazata tē rasmanō raēcaieṇti
yaθa graṇtō upa.ṭbištō apaiti.zaṇtō miθnāiti

Miθrō yō vouru.gaoiiaoiṭiš
(Yt.10.41)

ašāunam ... yazamaide
yā ahurahe xšaiiatō dašinam upa yuiḍieinṭi
yezi aēm bauuaiti ašauuaxšnus
yezi šē bauuainṭi anāzarētā xšnūtā ainitā aṭbištā
uṟrā ašauṇam frauuašaiiō
(Yt.13.63)

ašāunam ... yazamaide
yā masiiehiš ahmāt yā aojiiehiš ahmāt yā tašiiiehiš ahmāt
yā amauuastarā ahmāt yā vərəθrauuastarā ahmāt
yā baēšaziiō.tarā ahmāt yā yāskərəstarā ahmāt
yaθa vaca fra.mrauuaire
yā maδəməmciṭ miiezḍinam baēuuanī upauuazəntē
(Yt.13.64)

āaṭ yaṭ āpō uzbarəntē Spitama Zaraθuštra
zraiiṇhaṭ haca Vouru.kašāṭ xʷarənasca yaṭ mazdaδātəm
āaṭ frašusənti uṟrā ašaonam frauuašaiiō
paoiriš pouru.satā paoiriš pouru.hazaṇrā paoiriš pouru.baēuuanō
(Yt.13.65)

āpəm aēšəmnā
hauuāi kaciṭ nāfai hauuāiāi vise
hauuāi zaṇtauuē hauuāiāi daḡhauue
uitiaojanā xʷaēpaiṭe nō daḡhuš naδātaēca haošātaēca
(Yt.13.66)

uṟrəm kauuaēm xʷarənō mazdaδātəm yazamaide
aš.vanḍarəm uparō.kairim θamnaṇʰaṇtəm varəcaṇʰaṇtəm
yaoxštiuuantəm taraδātəm aniiāiš dāmaṇ
(Yt.19.9)

haθra vispanam uruuaranam taoxma upa.bara
yōi hənṭi aḡhā zəmō barəzištaca hubaoiḍitəmaca
haθra vispanam xʷarəθanam taoxma upa.bara
yōi hənṭi aḡhā zəmō xʷarəzištaca hubaoiḍitəmaca
tē kərənauua miθbairē
(V.2.28)

caθbarəsətəm aiβi.gāmanam
duuaēibiia haca nərəbiia duua nara us.zaiieinṭe
miθbana strica nairiiasca
(V.2.41)
dātara ... ašāum
kuua bitim aḡhā zəmō ašāištəm
āaṭ mraoṭ Ahurō Mazdā
yaṭ bā paiti fraēštəm *saēre nikaṇta spānasca irista narasca irista
(V.3.8)

nōiṭ zī im zā šā yā darəya akaršta *saēte
yā karšiiia karšiuuata
aibiš taṭ vanḡhəuš aiβi.šōiθni
iḍa carāiti huraōḍa yā darəya apuθra aēiti
aibiš taṭ vanḡhəuš aršānō [desiring that of good: males]
(V.3.24)

yaṭ yauuō daiiāt āaṭ daēuua xʷisən
yaṭ suḍuš daiiāt āaṭ daēuua tusən
yaṭ pištrō daiiāt āaṭ daēuua uruθən
yaṭ guṇdō daiiāt āaṭ daēuua pərəδən
iḍa miθnāt daēuua aipi.jaiti nmāne aḡhāi guṇdaiiāi zafarə tafsaṇ [let the g. be here so that by the striking back in the

house of this g. the daēuuas burn in the mouth(?)]
aiia masō ham.uruuīsuuāṇhō sadaieiti
yaṭ yauuō pouruš bauuāt aḍa maθrēm taṭ mairiīāt
(V.3.32)

dātarə ... ašāum
cuuaṇtəm zruuānəm *saēre mašīia *irista zəme niḍāite
raocā aiβi.varəna [AirWb. 1491] huuarə.dərəsiia zəmə bauuainṭi [(as long as) the lights are *coverings (and) the earths
are exposed to the sun]
(V.7.45)

āaṭ mraoṭ Ahurō Mazdā
yārə.drājō ašāum Zaraθuštra saēre
mašīia irista zəme niḍāite
raocā aiβi.varəna huuarə.dərəsiia zəmə bauuainṭi
(V.7.46)

dātarə ... ašāum
cuuaṇtəm zruuānəm saēre
mašīia irista zəme nikaṇte
hauuaṭ zəmə bauuainṭi
(V.7.47)

āaṭ mraoṭ Ahurō Mazdā
pasca paṇcāsātəm *sarədanəm Spitama Zaraθuštra saēre
mašīia irista zəme nikaṇte
hauuaṭ zəmə bauuainṭi
(V.7.48)

yezica aēša yā kaine mašīianəm parō fšarəmət xʷatō garaβəm raēšaiieiti
ptərəbiiō ā.striieiti ptərəbiiō iriīieiti
(V. 15.12)

nizbaliemi Saokəm vaṇʷim vouru.dōiθrəm
nizbaliemi uyrā ašāunəm frauuašaiiō
vispā dāman sauuaṇʷhaitiṣ
nizbaliemi Vərəθrəyənəm ahuraδātəm barō.xʷarəno mazdaδātəm
nizbaliemi Tištrim stārəm raēuuantəm xʷarənaṇhūntəm
gəuš kəhrpa zaraniiō.sruuahe
(V.19.37)

5. Translate into Avestan and write in Avestan script:

1. Zaraθuštrahe Spitamahe iḍa ašaonō ašimca frauuašimca yazamaide
2. yō paoiriio stōiš astuuaiθiiā staoṭ ašəm nāist daēuuū
3. fraorənata mazdaiiasniš zaraθuštriš vī.daēuuō ahura.ṭkaēšō
4. yō nasumaitim āpəm frabaraiti hō ašəmca mainimnō drujimca vinasti
5. tum tā dāṇhuš nipāhi yā hubərəitim yātaieinṭi Miθrahe vouru.gaoiiaotōiš
6. Sraošō ašiiō vispəm ahum astuuantəm ərəδba snaiθiša nipāiti (after Y.57.16)
7. Ahurō Mazdā hū xšaētahe yaonəm daδāt (after V. 21.4)
8. xʷarəθa xʷarəzišta hubaoiδitəma fra.bairiēnte ašauuabiiō duš.xʷarəθəm druuaṭbiiō
9. auruuantō Sraošəhe ašīiehe nōiṭ paskāṭ āfənte
10. vispō tē Ahura Mazdā huuaṭ vaṇʷhiš dāman yazamaide, yāiš daδā pouruca vohuca (after Y.71.10)

Exercises 17

Sraošəm ašim huraoδəm vərəθrājanəm frādaṭ.gaēθəm ašauuanəm ašahe ratum yazamaide
yim caθβārō auruuantō
auruša raoxšna frādərəsra
spənta viḍuuāṇhō asaiia mainiuuasaṇhō vazənti

sruuaēna aēšam safāṅhō zaranīia.paiti.θβarštāṅhō
(Y.57.27)

āsīiaṅha aspaēibiia
āsīiaṅha vātaēibiia
āsīiaṅha vāraēibiia
āsīiaṅha maēyaēibiia
āsīiaṅha vaiiaēibiia ptarataēibiia
āsīiaṅha huuaštaiiā aṅhimnaiiā
(Y.57.28)

yōi vispō tō apaieinti ya auue paskāt viieinti
nōit auue paskāt āfante yōi uuaēibiia snaiθižbiia frāiiaiaieinti vazōmna yim vohum Sraošam ašim [who, as they drive
along, make Sraoša, the good, with the rewards, take up his position with (his) two weapons]
yaṭcit ušastaire hiṇduuō āgauruuaiieite
yaṭcit daošataire niyne
(Y.57.29)

tam yazata yō daḍuuā Ahurō Mazdā
Airīene Vaējahi Vaṅhuiiā Dāitīaiiā
haoma yō gauua barōmana
hizuuō daṅhaṅha maθraca vacaca śīiaoθnaca
zaoθrābīiasca aršuxdaēibīiasca vāyžibīiō
(Yt.5.17)

tum maēθanahe pāta nipāta ahi adružam
tum varazānahe paiti niš.harōta ahi adružam
θβā paiti zī haxōdrēm daiḍe vahištām vərəθraynōmca ahuraḍātām
yahmi sōire miθrō.drujō aipi viθiši jata pauraūa mašīiākāṅhō [in which *judgement former men who belied the
contracts lie smashed henceforth(?)]
(Yt.10.80)

kō mām yazāite kō družāt kō huiešti kō dužiiešti
mām zī manīiete yazatām
kahmāi raēšca xʷarənasca
kahmāi tanuuō druuatātām
azəm baxšāni xšaiiamnō
kahmāi ištīm pouruš.xʷāθraṁ
azəm baxšāni xšaiiamnō
kahmāi āšnəmciṭ fraziṇtim us apara [for aparəm, in the future?] bərəzaiieni
(Yt.10.108)

Sraošō ašīiō driyūm θrātō.tāmō hō vərəθraja drujəm jayništō
nāca ašauua āfri.vacastāmō hō vərəθra vərəθrauastāmō
maθrō spəntō manīiūuim drujəm nižbairištō
Ahunō Vairiīō vacām vərəθrajaštāmō
aršuxdō vāxš yāhi vərəθrajaštāmō
daēna māzdaiiasniš vispaēšu vaṅhušu
vispaēšuca ašō.ciθraēšu haiθīia.dātōma
aθa dātām zaraθuštri
(Yt.11.3)

Vərəθraynəm ahuraḍātām yazamaide
āca paraca pərəsaite haḍa Miθra haḍa Rašnuuō
kō Miθrəm aiβi.družaiti kō Rašnum paiti.irinaxti
kahmāi yaskōmca mahrkōmca azəm baxšāni xšaiiamnō
(after Yt.14.47)

yām yazata Zaraθuštrō
usə.hišta haca gātuūō
frašusa haca dāmānāt
razište Ciste mazdaḍaite ašaoni
yezi *ahi pauraūa.naēmāi
āaṭ mām *auui.nmānaiia

yezi paskāt āaṭ mām auui.apaiia
(Yt.16.2)

āaṭ tēm varēm kərənauua
carətu.drājō kəmcit̥ paiti caθrušanəm
haθra taoxma upa.bara
pasuuəmca staoranəmca mašiiānəmca
sunəmca vaiiəmca āθrəmca *suxranəm (mss. suxrəm) saociṇtəm
āaṭ tēm varēm kərənauua
carətu.drājō kəmcit̥ paiti caθrušanəm narəm aiβi.xšōiθni (mss. °θne?)
carətu.drājō kəmcit̥ paiti caθrušanəm gauuəm gāuuaiianəm
(V.2.25)

haθra āpəm frātaṭ.caiia hāθrō.masanḡhəm aḡbanəm
haθra marəyā auuastaiia
auui maṭ zairi.gaonəm maṭ xʰairiiete ajiiamnəm
haθra nmānā auuastaiia katəmca fraskəḡbəmca
frauūārəm pairi.vārəmca
(V.2.26)

haθra vispanəm narəm nāirinəmca taoxma upa.bara
yōi hənti aḡhā zəmō mazištaca vahištaca sraēštaca
haθra vispanəm gəuš sarədanəm taoxma upa.bara
yōi hənti aḡhā zəmō mazištaca vahištaca sraēštaca
(V.2.27)

haθra vispanəm uruuaranəm taoxma upa.bara
yōi hənti aḡhā zəmō barəzištaca hubaoiḡitəmaca
haθra vispanəm xʰarəθanəm taoxma upa.bara
yōi hənti aḡhā zəmō xʰarəzištaca hubaoiḡitəmaca
tē kərənauua miθḡaire
ajiiamnəm vīspəm ā ahmāt yaṭ aēte narō varəḡsuua aḡhən
(V.2.28)

mā aθra frakauuō mā apakauuō mā apāuuaiiō mā harəḡiš
mā driβiṣ mā daiβiṣ mā kasuiṣ mā vīzbāriṣ
mā vimitō.daṇtānō mā paēsō yō vitərətō.tanuṣ
māḡa.ciṣ aniiəm daxstanəm
yōi hənti Anrahe Mainiiḡuṣ daxštəm mašiiāiṣca paiti niḡātəm
(V.2.29)

taēca aiiarə mainiiēṇte yaṭ yārə
caθbarəsatəm aiβi.gāmanəm
duuaēibiia haca nərəbiia duua nara us.zaiieṇte
miθḡana strica nairiiasca
aθa aētaēṣəm yōi gəuṣ sarədanəm
taēca narō sraēṣta gaiia juuaiṇti
aētaēṣuua varəḡsuua yō Yimō kərənaoṭ
(V.2.41)

dātarə gaēθanəm astuuaitinəm aṣāum
kō auuaθa daēnəm māzdaiiasnim vī.baraṭ
aētaēṣuua varəḡsuua yō Yimō kərənaoṭ
āaṭ aoxta Ahurō Mazdā
viṣ Karṣipta Spitama Zaraθuštra
(V.2.42)

dātarə gaēθanəm astuuaitinəm aṣāum
kō aēṣəm asti aḡhuca ratuṣca
āaṭ mraoṭ Ahurō Mazdā
Uruuataṭ.narō Zaraθuštra tumca yō Zaraθuštrō
(V.2.43)

dātarə gaēθanəm astuuaitinəm ašāum
 kuua paorim aḡhā zəmə šāišṭəm
 āaṭ mraoṭ Ahurō Mazdā
 yaṭ bā paiti nā ašauua fraiiaṭ Spitama Zaraθuštra
 aēsmō.zastō barəsmō.zastō gao.zastō hāuuanō.zastō
 āxštaēda daēnaiia *vacō framrū
 Miθərəmca vouru.gaoiiaoitim jaiḡiia Rāmaca Xʷāstrəm
 (V. 3.1)

dātarə gaēθanəm astuuaitinəm ašāum
 kuua paorim aḡhā zəmə ašāišṭəm
 āaṭ mraoṭ Ahurō Mazdā
 yaṭ Arəzurahe griuuaiia Spitama Zaraθuštra
 yaṭ ahmiiia daēuua haṇduuarəṇti druḡō haca gərəḡāda
 (V. 3.7)

dātarə ... ašāum
 kuua θritim aḡhā zəmə ašāišṭəm
 āaṭ mraoṭ Ahurō Mazdā
 yaṭ bā paiti fraēṣṭəm daxma uzdaēza kiriiṇte
 yahmiiia narō irista *niḡaiiṇte
 (V. 3.9)

aēšō zī narō paitiieṇti astō.vīḡōtuš pəšanaiti
 yasca išuš xʷāθaxtō pəšanaiti
 yasca zəmakō pəšanaiti kamnəm vaste vaḡhanəm
 yasca mašīm druuaṇtəm sāsṭārəm kamarəḡaja pəšanaiti
 yasca ašəmaoṇəm anašauuanəm aṇʷharəstātəm pəšanaiti
 (V. 4.49)

paorim aētaēšəm šiiəoθnanəm vərəzimnəm nōiṭ bitim
 auuaḡa aētaḡa aētahe šiiəoθnahe yaθa vaēθəṇti
 yaθa aētaḡmi aḡhuuō yaṭ astuuaiṇti
 aiiaḡhaēnāiš kərəṭāiš azdibiš paiti auua.kərəθiiāṭ
 aošaṇʷhaiθiiāsə tanuuō masiiō vā ahmāṭciṭ
 (V. 4.50)

auuaḡa aētaḡa aētahe šiiəoθnahe yaθa vaēθəṇti
 yaθa aētaḡmi aḡhuuō yaṭ astuuaiṇti
 aiiaḡhaēnāiš fšəbiš azdibiš paiti auua.pašāṭ
 aošaṇʷhaiθiiāsə tanuuō masiiō vā ahmāṭciṭ
 (V. 4.51)

nā taṭ para.iriθiiēiti auui jaḡnauuō raonəm
 ā taṭ *mərəṇō uzuuazaitə haca barəšnuuō gairinəm auui jaḡnauuō raonəm
 upa ṭəm kəhrpəm fraṇʷharaiti yəm iristahe mašiiēhe
 ā taṭ mərəṇəm uzuuazaitə haca jaḡnuuō raonəm auui barəšnuuō gairinəm
 upa ṭəm vanəm vazaitə
 xraoḡduuanəmca varəduuanəmca
 auui dim vaṇṭa auui dim irita auui dim paitita
 (V. 5.1)

nā taṭ frašusaiti haca *jaḡnuuō raonəm
 auui barəšnuuō gairinəm
 upa ṭəm vanəm aēiti yəm hō mərəṇō āθre aēsmā iṣaiti
 auui dim *jaiṇti auui dim θḡərəsaiti auui dim tāṣti
 auui dim aiḡi.raoaiiēiti āθrō Ahurahe Mazdā puθrəm
 kā hē asti ciθa
 (V. 5.2)

ā dim aoxta pərəsō paouruuō ašauua para.iriθiiō
 kaθa ašāum para.iriθiiō kaθa ašāum apa.jasō
 šitibiiasca haca gaomaitibiiasca
 vaiiaēibiiasca haca māiiauuaitibiiasca

astuuataŋ haca aŋhaot manahim auui ahum
iθiiejaŋ hataŋ haca aŋhaot aiθiiejaŋhun̄təm auui ahum
kaθa te darəγəm ušte abauuat
(HN. 2.16)

yō he apərənəm̄nāi nōiŋ višāite framruite
kō he pourunəm āeθra.paitinəm afraoxti āstriieiti nabānazdištō
āaŋ hauuatəm nabā° yahmi pərənaitē
vispaēšu pərənaitē 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 *frauruuāēxšti hauuahe <urunō> vanaiti
āuuōiia *družan̄ti spitama zaraθuštra
yō *frauruuāēxšti hauuahe urunō družaitē
āuuōiia dāθrəm dāđaiti spitama zaraθuštra
yeŋhe dāθrahe dāiti *nōiŋ hauua uruua vāurāza
dāθri zī paiti niuuāitiš višpahe aŋhōuš astuuatō
humataēšuca hūxtaēšuca huuarštaēšuca
(N.66, D.84)

5. Translate into Avestan and write in Avestan script:

1. nmānaliāca visiiāca zaŋtauuaca daŋhauuaca
2. ahmi nmāne aŋhe visi ahmi zaŋtuuō aŋhe daŋhuuō (Vr. 12.5)
3. yasca mē aētahmi aŋhuuō yaŋ astuuaiŋti Spitama Zaraθuštra
imā nāmōniš drəŋjaiiō framrauua paiti vā asni vā xšafne (Yt.1.16)
4. yasca mē aētahmi aŋhuuō yaŋ astuuaiŋti Spitama Zaraθuštra bayəm Ahunahe Vairiiehe marāt
frā vā marō drəŋjaiiāt frā vā drəŋjaiiō srāuuaiiāt frā vā srāuuaiiō yazāite
6. θrišciŋ tarō parətumciŋ hē uruūānəm vahištəm ahum frapāraiieni azəm yō Ahurō Mazdā (Y.19.6)
7. ašāunəm ... yazamaide
yā strəm māŋhō hūrō anayranəm raocan̄həm x°adātanəm paθō daēsaiien ašaoniš
8. yōi (Yōi F1; Yā XA) para ahmāt hame gātuuō hištənta *afrašuman̄tō (afraš.məntō F1; °šəman̄tō J10; °šīman̄tō XA)
daēuuənəm parō ŋbaēšan̄həŋ daēuuənəm parō draomōhu (Yt.13.57)
9. yō naire nōmaŋhəntē nōiŋ nēmō paiti.baraiti tāiiuš nōmaŋhō bauuaiti hazaŋha nēmō.barāhe (V.4.1)

Exercises 18

3. Transcribe and translate into English:

vasasca tū Ahura Mazda uštāca xšaēša hauuanəm dāmanəm
vasō āpō vasō uruuarā vasō vispa vohū ašaciθra
xšaiiamnəm ašauuanəm dāiata axšaiiamnəm druuaŋtəm
(Y.8.5)

vasō.xšaθra hiiāt ašauua auuasō.xšaθrō hiiāt druua
gatō hamistō nižbərətō haca spəntahe mainiiōuš dāmabiiō
varətō auuasō.xšaθrō
(Y.8.6)

haxšaiia azəm.ciṭ yō Zaraθuštrō
 fratəma nmananəm višəmca zaṇtunəmca daṣiiunəmca
 aṇhā daēnaiiā anumataiiaēca anuxtaiiaēca anuuarštaiiaēca yā āhūiriš zaraθuštriš
 (Y.8.7)

iməm θβam xštum yānəm Haoma jaiḍiemi duraoša
 pauraū tāiium pauraū gaḍəm pauraū vəhrkəm buiḍiioimaiḍe
 mā ciš pauraū buiḍiiaēta nō vispe pauraū buiḍiioimaiḍe
 (Y.9.21)

mā zbaraθaēibiia fratuiiā mā gauuaēibiia aiβi.tūtuiiā
 mā zaṃ vaēnōiṭ ašibiia mā gaṃ vaēnōiṭ ašibiia
 yō aēnaḡhaiti nō manō yō aēnaḡhaiti nō kəhrpəm
 (Y.9.29)

surunuiiā nō yasnəm ahurāne Ahurahe
 xšnuiiā nō yasnəm ahurāne Ahurahe
 upa nō yasnəm āhiša
 āca nō jamiiā auuaḡhe
 aš.yeštica huiieštica hufrabərətica zaoθranəm
 (Y.68.9)

yō vō āpō vaṇ^hiš yazāite ahurāniš Ahurahe
 vahištābiiō zaoθrābiiō sraēštābiiō zaoθrābiiō
 dahmō.pairi.aḡharštābiiō zaoθrābiiō
 ahmāi raēšca x^harənāšca
 ahmāi tanuuō druuatātəm ...
 dāiia vaṇ^hiš āpō
 māuuaiiaca zaoθre yazəmnāi
 ahmākəmca mazdaiiasnanəm frāiiazəmnanəm
 (Y.68.10-12)

huuō ašauua Zaraθuštrō uruuaθəm θrātārəm isōiṭ
 ašauuanəm tē ašaonaṭ āfiēiḍiia mraomi
 uruuaθəm uruuaθāṭ taṭ zī vaḡhō
 huuō zī druua yš druuaite vahištō
 huuō ašauua yahmāi ašauua friiō
 (Y.71.13)

[you judge somebody by the company they keep and by how they are regarded by their fellow men]

yezi vaši Zaraθuštra auuā ṭbaēšā tauruuaiiō
 daēuuanəm mašiiānəmca
 yāθβam pairikanəmca sāθram kaouiām karafnəmca
 mairiianəmca bizanḡranəm ašəmaoyanəm bizanḡranəm
 vəhrkanəm caθβarə.zaṇranəm
 (Yt.1.10)

haēnaiiāšca pərəθuuainikaiiā
 pərəθu.drafšaiiā ərəḍβō.drafšaiiā uzgərəptō.drafšaiiā
 xrūrəm drafšəm barəntaiiā
 aθa imā nāmōniš drəṇjaiiō fra.mrauua
 višpāiš aiiānca xšafnasca
 (Yt.1.11)

azəm yō Ahurō Mazdā Tištrim raēuuantəm x^harənaḡhantəm
 aoxtō.nāmana yasna yaze
 auui dim auui.barāmi
 dasanəm aspanəm aojō
 dasanəm uštranəm aojō
 dasanəm gauuəm aojō
 dasanəm gairinəm aojō
 dasanəm apəm nāuuaiianəm aojō
 (Yt.8.25)

Tištiriō zī raēuuā xʷarənaŋhā auuam pairikam ādarəzaieiti
 bibdāišca θribdāišca auuanəmnāišca vispabdāišca
 mānaiēn ahe yaθa hazarəm narəm ōim narəm ādarəzaioi
 yōi hiiān asti.aojanha aojišta
 (Yt.8.55)

ušta buiiāt ahmāi naire yasə θβā bāda frāiazāite
 aēsmō.zastō barəsmō.zastō gaozastō hāuuanō.zastō
 frasnātaēibiia zastaēibiia frasnātaēibiia hāuunaēibiia
 frastərātāt paiti barəsmən uzdatāt paiti haomāt
 srāuuaiiamnāt paiti Ahunāt Vairiiāt
 aiiā daēnaiia fraorənta Ahurō Mazdā ašauua
 (Yt.10.91-92)

visaitiuuā asti miθrō aŋtarə haša suptidarənga
 θrisaθβā aŋtarə varəzāna
 caθβarəsaθβā aŋtarə haδō.gaēθa
 paŋca.saθβā aŋtarə huiiāyana
 xšuuāštiuuā aŋtarə hāuuišta
 haptaiθiuuā aŋtarə aēθriia aēθra.paiti
 aštaiθiuuā aŋtarə zāmātara xʷasura
 nauuaitiuuā aŋtarə brāθra
 (Yt.10.116)

satāiiuš aŋtarə *pitarəm puθrəmca
 hazarāiš aŋtarə daxiiu
 baēuuarōiš asti miθrō yō daēnaiiā māzdaiiasnōiš
 auua hacaite *hamahe *aiiā
 aθa aŋhāiti Vərəθraynahe
 (Yt.10.117)

Miθrəm yazaēša Spitama framruuiša aēθriianam
 yazaiianā θβam mazdaiiasna pasubiia staoraēibiia
 vaiiaēibiia patarətaēibiia yō parənīnō frauuzānte
 (Yt.10.119)

V.2.39
 dātārə gaēθanəm astuuaitinəm ašāum
 caiiō āať aēte raocā aŋhən ašāum Ahura Mazda
 yōi auuaθa ā.raocaiieinte aētaēšuuā varəšuuā yō Yimō kərənaot

V.2.40
 āať aoxta Ahurō Mazdā
 xʷadātaca raocā stiđātaca
 hakərəť zī irixtahea sadaiiaca vaēnaite
 starasca māasca huuarəca
 a. L4a iristahe, M13, Pt2 irištahe; PVS ərəxtahe; IVS irixtahe.

V.2.41
 taēca aiiarə mainiēnte yať yārə
 caθβarəsətatəm aiβi.gāmanam
 duuaēibiia haca nərəbiia duua nara us.zaiieinte
 miθβana strica nairiiasca
 aθa aētaēšam yōi gēuš sarədanam
 taēca narō sraēšta gaiia juuaiŋti
 aētaēšuuā varəšuuā yō Yimō kərənaot

V.3.12
 dātārə ... ašāum
 kō paoirim imam zam mazišta xšnaoma xšnāuuaiieiti
 āať mraot Ahurō Mazdā
 yať bā paiti fraēštəm *uskanənti
 yahmiiā *saēre nikaŋta spānasca irista narasca irista

V.3.13

dātarə ... ašāum
 kō bitim imām zām mazišta xšnaoma xšnāuuaiieiti
 āaṭ mraoṭ Ahurō Mazdā
 yaṭ bā paiti fraēštəm daxma uzdaēza *vikanəṇti
 yahmīia narō irista niḍaiieṇte

V.3.14

mā ciš baraṭ aēuuō yaṭ iristəm
 āaṭ yezi šē barāṭ aēuuō yaṭ iristəm upa vā nasuš raēθβāṭ
 nāḡhanaṭ haca cašmanaṭ haca hizumaṭ haca paitiš.x^varənāḍa
 frauuāxšaṭ haca frašumakaṭ haca
 tē aēšam paiti sruui
 aēša druxš yā nasuš upa.duuāšaiti
 aiīaoždiia pascaēta bauuainṭi
 yauuaēca yauuaētātaēca

V.3.15

dātarə ... ašāum
 kuua aētahe narš gātuš aḡhaṭ yaṭ iristō.kašahe
 āaṭ mraoṭ Ahurō Mazdā
 yaṭ aḡhaṭ aḡhā zəmō vī.āpō.təməmca vī.uruuarō.təməmca
 yaoždātō.zəmō.təməmca huškō.zəmō.təməmca
 kaḡbištəmca aēte paθā fraiian
 pasuuasca staorāca
 ātrəmca Ahurahe Mazdā
 barəsmaca ašaiia frastarətəm
 narəmca yim ašauuanəm

V.3.16

dātarə ... ašāum
 cuuaṭ drājō haca āθraṭ
 cuuaṭ drājō haca apaṭ
 cuuaṭ drājō haca barəsmən frastairiiaṭ
 cuuaṭ drājō haca nərəbiiō ašauuabiiō

V.3.17

āaṭ mraoṭ Ahurō Mazdā
 θrisata.gāim haca āθraṭ
 θrisata.gāim haca apaṭ
 θrisata.gāim haca barəsmən frastairiiaṭ
 θrigāim haca nərəbiiō ašauuabiiō

V.3.18

aētaḍa hē aēte mazdaiiasna aḡhā zəmō pairi.daēza pairi.daēzaiian
 x^varəθaēibiiō pascaēta āstaiianṭa
 aēte yōi mazdaiiasna
 vastraēibiiō pascaēta āstaiianṭa
 aēte yōi mazdaiiasna

V.3.19

draējištō.təmaēšuuaca niiuruzdō.təmaēšuuaca
 aētā x^varəθā x^varatu aētā vastrā vaḡhatu
 vispəm ā ahmāṭ yaṭ hanō vā zaururō vā pairišta.xšudrō vā bauuāṭ

V.3.20

āaṭ yaṭ hanō vā zaururō vā pairišta.xšudrō vā bauuāṭ
 aojištəmca dim pascaēta mazdaiiasna
 taḡcištəmca vaēḍiiō.təməmca
 upa mitim barəzaḡham
 paštō.fraθaḡhəm hē kamarəḍəm vīnāθaiian
 aš.x^varətəmaēibiiō spəntō.mainiiuuuanaḡm dāmanaḡm
 *kərəfš.x^varəḡm kərəfš paiti nisrinuiiaṭ
 vaiiḡm *kahrkāsanaḡm uitiiiaojanō

auuā.him paiti.miθnāiti
vispəm dušmatəmca dužuxtəmca dužuuarštəmca

V.3.21

yezica hē anīia aya šīiaoθna frauuaršta paitita hē ciθa
āaṭ yezi šē anīia aya šīiaoθna nōiṭ frauuaršta paititəm ahe narš
yauuaēca yauuaētātaēca

V.6.31

āaṭ mraoṭ ahurō mazdā
xšuuas.gāim kəmcit paiti caθrušanəm
vispəm ā ahmāt aēša āfš aīiaoždiia anaiβiš.x^varəθa
yauuaṭ aēša nasuš nižbərəθa us haca nasāuuō
aētauuaṭ apaṭ haca *nižbaraiiən huške zəme nidaiθiian

V.6.32

aṭhā āpō para.hiṇcaiiən
yaṭ vā naēməm yaṭ vā θrišum
yaṭ vā caθrušum yaṭ vā paṇtaṇhum
yezi tūtauua nauuāt tūtauua
pasca nasāuuō *nižbərəiti pasca āpō para.hixti
aēša āfš yaoždiia bauuaiti
vasō aiβiš.x^varəθa pasubīia viraēibīia
hamaθa yaθa paraciṭ

V.8.14

dātarə ... ašāum
yōi paθa uzbarənte spānasca irista naraēca irista
kaṭ tā paθā fraiian pasuuəm vā *staoranəm vā narəm vā nāirinəm vā
ātrəm vā Ahurahe Mazdā puθrəm barəsma vā ašaiia frastarətəm

V.8.15

āaṭ mraoṭ Ahurō Mazdā
nōiṭ tā paθā fraiian
pasuuəm nōiṭ *staoranəm nōiṭ narəm nōiṭ nāirinəm
nōiṭ ātrəm Ahurahe Mazdā puθrəm
nōiṭ barəsma ašaiia frastarətəm

V.8.16

spānəm zairitəm caθru.cašməm spaētəm zairi.gaošəm
āθritim taða aētā paθā vīuuāḍaiianṭu
aiβi.niticiṭ Spitama Zaraθuštra
spānəm zairitəm caθru.cašməm spaētəm zairi.gaošəm
aēša druxš yā nasuš apa.duuasaiti
apāxədraēibīiō naēmaēibīiō

V.8.17

yezi nōit upa vī Spitama Zaraθuštra
spānəm zairim caθru.cašməm nōiṭ spaētəm zairi.gaošəm
xšuuazaiiaciṭ taða aētā paθā *vīuuāḍaiianṭi
aiβi.nitica Spitama Zaraθuštra
spānəm zairim caθru.cašməm spaētəm zairi.gaošəm
aēša druxš yā nasuš
apa.duuasaiti apāxədraēibīiō naēmaēibīiō

V.8.18

yezi nōit upa vī Spitama Zaraθuštra
spānəm zairim caθru.cašməm nōiṭ spaētəm zairi.gaošəm
nāumaiiaciṭ taða aētā paθā vīuuāḍaiianṭu
aiβi.nitica Spitama Zaraθuštra
spānəm zairim caθru.cašməm spaētəm zairi.gaošəm
aēša druxš yā nasuš apa.duuasaiti
apāxədraēibīiō naēmaēibīiō

V.8.19

yezi nōit ... zairi.gaošəm
 āθrauua paoirim aētā paθā fraiiaṇtu
 vārəθrayniš vacō framrū
 yaṭ hē tanuš hiškuui hiynuui paṣnu bauuāt
 pascaēta auua tā aniiā maya āiti.jasōiṭa aēša yā paiti.irista
 paoirim upa mayəm hakərət āpō
 āaṭ hauuam tanum pairi.yaoždaiθita
 bitim upa mayəm bižuuaṭ āpō
 āaṭ hauuam tanum pairi.yaoždaiθita
 θritim upa mayəm θrižuuaṭ āpō
 āaṭ hauuam tanum pairi.yaoždaiθita
 (V. 9.31)
 a. for *aiti.jas° or ā-aiti-jas°?

V.10.1

pərəsaṭ Zaraθuštrō Ahurəm Mazdām
 Ahura Mazda mainiiō spōništa
 dātarə gaēθanəm astuuaitinəm ašaum
 kuθa aētaṭ druxš pərənāne
 yā haca irista upa juuaṇtəm upa.duuasaiti
 kuθa aētaṭ nasu pərənāne
 yā haca irista upa juuaṇtəm upa.raēθβaiieiti

V.10.2

āaṭ mraoṭ Ahurō Mazdā
 ime vaca framruua
 yōi həṇti gāθāhuua bišāmṛūta
 ime vaca framruua
 yōi həṇti gāθāhuua θrišāmṛūta
 ime vaca framruua
 yōi həṇti gāθāhuua caθrušāmṛūta
 ime vaca framruua
 yōi həṇti gāθāhuua bišāmṛūtaca θrišāmṛūtaca caθrušāmṛūtaca

V.10.3

dātarə ...
 kaiia aēte vaca
 yōi həṇti gāθāhuua bišāmṛūta
 āaṭ mraoṭ Ahurō Mazdā
 ime aēte vaca
 yōi həṇti gāθāhuua bišāmṛūta
 ime vaca āṭbitim framrauua

V.10.5

āaṭ pasca bišāmṛūta vaca
 ime vaca framrauua vārəθrayne baēšaziia
 paiti.pərəne Anṛəm Mainiium
 haca nmāna haca visa haca zaṇtu haca daḡhu
 haca hauuaiiāšə tanuuō
 haca nā paiti.iristō
 haca nāirike paiti.iriste
 haca nmānahe nmānō.patōiš
 haca visō vispatōiš
 haca zaṇtəuš zaṇtu.patōiš
 haca daḡhəuš daḡhu.patōiš
 haca vispaiia ašəonō stōiš

V.10.6

paiti.pərəne nasum
 paiti.pərəne ham.raēθβəm
 paiti.pərəne paiti.raēθβəm
 haca nmāna haca visa haca zaṇtu haca daḡhu
 haca hauuaiiāšə tanuuō

haca nā paiti.iritō
 haca nāirike paiti.iriste
 haca nmānahe nmānō.patōiš
 haca visō vispatōiš
 haca zaṇtōuš zaṇtu.patōiš
 haca daṇhōuš daṇhu.patōiš
 haca vispaiia aṣaonō stōiš

V.10.7

dātarə ...
 kaiia aēte vaca
 yōi hānti gāθāhuua θrišāmrūta
 āaṭ mraoṭ Ahurō Mazdā
 ime aēte vaca
 yōi hānti gāθāhuua θrišāmrūta
 ime vaca āθritim framruua

V.10.9

āaṭ pasca θrišāmrūta vaca
 ime vaca framruua vārəθrayne baēšaziia
 paiti.pərəne Inḍrəm
 paiti.pərəne Saurum
 paiti.pərəne Nāḡhaiθim daēum
 haca nmāna haca visa haca zaṇtu haca daṇhu
 haca hauuiaiāsa ... stōiš

V.10.10

paiti.pərəne Tauruui
 paiti.pərəne Zairica
 haca nmāna haca visa haca zaṇtu haca daṇhu
 haca hauuiaiāsa ... stōiš

N.64 (D.81)

yaṭ zaota aēuō frāiiazaite miiazdahe aiiṇ zaotarš gātauua
 aētaiia miiazde aiβi.vaeθaiieiti raθbaēca miiazdaēca raθbaēca
 vispaiiā sṇaṇca aṣaonō stōiš
 yasnāica vahmāica xšnaoθrāica frasastaiiaēca
 zaotarš gātauua Ahunəm Vairim frasrāuuaiiōiṭ
 šiiəoθanō.tāitiia hāuuaaēibiiō paiti.jaṇhōiṭ hāuuanānō gātum
 ātrauuaxšahe gātauua ātarəm aiβi.vaxšaiiōiṭ *frabarətarš gātum Yasnəm Haptaṇhāitīm frāiiazāite

5. Translate into Avestan

1. nipāiioiš mašim uruuaθəm yauuaētāite Zaraθuštra ...
2. mā təm uruuaθəm frāiiauuaiioiš snaθāi ...
3. mā yasōiš aom narəm dāitim yō nā mazištəm yasnəm yazāite (Yt.1.24)
4. surunuiiā nō Miθra yasnahe
5. xšnuiiā nō Miθra yasnahe
6. upa nō yasnəm āhiša
7. paiti nō zaoθrā visaṇʰha
8. ḡm hiš cimāne baraṇʰha
9. nī hiš dasuua Garō.nmāne (Yt.10.32)

Exercises 19

kasə θβam tuiriiō Haoma mašiiō astuuaiθiiāi hunuta gaēθiiāi
 kā ahmāi ašiš ərənāuui ciṭ ahmāi jasaṭ āiiaptəm
 (Y.9.12)

āaṭ mē aēm paitiiaoxta Haomō aṣauua duraošō
 Pourušašpō mām tuiriiō mašiiō astuuaiθiiāi hunuta gaēθiiāi.
 hā ahmāi ašiš ərənāuui taṭ ahmāi jasaṭ āiiaptəm
 yaṭ hē tum us.zaiiaṇha tum ərəzuuō Zaraθuštra

nmānahe Pourušaspahe vī.daēuuō ahura.ṭkaēšō.
(Y.9.13)

srutō Airiēne Vaējahi
tum paoiriō Zaraθuštra Ahunēm Vairim frasrāuuaiō
vī.bərəθbāntēm āxtuirim aparēm xraoždīiehīia frasruti
(Y.9.14)

tum zəmaguzō ākərənūuō vispe daēuua Zaraθuštra
yōi para ahmāt virō.raoḍa apataiēn paiti āiia zomā
yō aojištō yō taŋcištō yō θbaxšištō yō āsištō
yō as vərəθrajaštēmō abauuaṭ mainiuuā dāmaṇ
(Y.9.15)

θrāiō haiθim.ašauuanō āfri.vacaṇhō zauuainti gāušca aspasca haomasca
gāuš zaotārēm zauuaiti
uta buiīā afrazaintiṣ uta dēuš.srauuā hacimnō yō mām xʼāstām nōiṭ baxšahi
āaṭ mām tum fšaonaiehe nāiriīā vā puθrahe vā haoiīā vā maršuiīā
(Y.11.1)

aspō bāšārēm zauuaiti
mā buiīā auruuatām yuxta mā auruuatām aiβiṣasta
mā auruuatām niθaxta yō mām zāuuarō nōiṭ jaiḍiēhi
pouru.maiti hanjamaine pouru.nāiriīā karšuiīā
(Y.11.2)

haomō xʼāšārēm zauuaiti
uta buiīā afrazaintiṣ uta dēuš.srauuā hacimnō yō mām aiβiṣ.hutēm dāraiēhi
yaθa tāiium pəšō.sārēm nauua ahmi pəšō.sārēm azēm yō haomō ašauua duraošō
(Y.11.3)

aθā aθā cōiṭ Ahurō Mazdā Zaraθuštrēm aḍaxšaiiaētā
vispaēšū frašnaēšū vispaēšū hanjamanaēšū
yāiṣ apərəsaētēm Mazdāasca Zaraθuštrasca
(Y.12.5)

aθā aθā cōiṭ Zaraθuštrō daēuuāiṣ sarēm viiāmruuita
vispaēšū frašnaēšū vispaēšū hanjamanaēšū yāiṣ apərəsaaiiatēm Mazdāasca Zaraθuštrasca
aθā azēmciṭ yō mazdaiiasnō zaraθuštriṣ daēuuāiṣ sarēm vimruiiē
yaθā anāiṣ viiāmruuitā yō ašauuā Zaraθuštrō
(Y.12.6)

yā nō hənṭi Gāθā harəθrauuaitiṣca pāθrauuaitiṣca mainiiuṣ.xʼarəθāasca
yā nō hənṭi urune uuaēm xʼarəθəmca vastrəmca ...
tā nō buiīaṇ humiždā aš.miždā ašō.miždā
parō.asnāi aṇʼhe pasca astasca baoḍaṇhasca vī.uruiištīm
(Y.55.2)

tā nō ama tā vərəθrayna tā dasuuarō tā baēšaza
tā fradaθa tā varədaθa tā hauuaṇʼha tā aiβiīāuuauṇha
tā huḍāṇha tā ašauuasta tā frārāiti tā vidiše
uzjamiiṇ yā Staota Yesniia
yaθa hiṣ fradaθaṭ Mazdā yō səuiištō vərəθrajā frādaṭ.gaēθō
(Y.55.3)

ahe raiia xʼarənaṇhaca aṇʼhe ama vərəθraynaca ahe yasna yazatanam
tēm yazāi surunuuaata yasna Sraošəm ašim zaoθrābiō
Ašimca vaṇʼhim bərəzaitim Nairimca Saṇhəm huraoḍəm
āca nō jamiiāt auuaṇʼhe vərəθrajā Sraošō ašiiō
(Y.57.3)

frā aḍa uuaēibiia ahubiia uuaēibiia nō ahubiia nipaiiā āi Sraoša ašiiia huraoḍa
aheca aṇhōuš yō astuuatō yasca asti manahiiō
pairi druuaṭaṭ mahrkāt pairi druuaṭaṭ Aēšmāt

pairi druuaṭbiiō haēnābiiō yā us xrūrēm drafšēm gərəβnan
Aēšmahe parō draomābiiō yā Aēšmō duždā drāuuaiiāt maṭ Vīdātaoṭ daēuuō.dātāt
(Y.57.25)

aḍa nō tum Sraoša ašiiā huraoḍa zāuuarə daiiā hitaēibiiō
druuatātəm tanubiiō pouru.spaxštīm ṭbišiiantəm
paiti.jaitīm dušmainiiunəm haθrā.niūuāitīm hamərəθanəm auruuəθanəm ṭbišiiantəm
(Y.57.26)

Sraošəm ašim huraoḍəm vərəθrājanəm ... yazamaide
yō bərəzō bərəziiāstō Mazdā dāman nišəṇhasti
(Y.57.30)

yō āθritīm hamahe aiiā hamaiiā vā xšafnō imaṭ karšuuarə auuazaite yaṭ X'aniraθəm bāmim
snaiθiš zastaiiō dražimnō brōiθrō.taēžəm huuā.vaēyəm kamarəde paiti daēuuənəm
(Y.57.31)

snaθāi Anrahe Mainiiōuš druuatō snaθāi Aēšmahe xruuī.draoš
snaθāi māzaniianəm daēuuənəm snaθāi vispanəm daēuuənəm
(Y.57.32)

jamiiān iθra ašūunəm vaṇ'hiš surā spəntā frauuašaiiō Ašōiš baēšza hacimnā
zəm.fraθaṇha dānu.drājaṇha huuarə.barəzaṇha
ištē vaṇḥaṇḥəm paitištātē ātaranəm
fraša.vaxšiiāi raiiəmca x'arənaṇḥəmca
(Y.60.4)
vainiṭ ahmi nmāne Sraošō asruštīm āxštiš anāxštīm rāitiš arāitīm Ārmaitiš tarōmaitīm
aršuxdō vāxš miθaoxtəm vācim aša drujim
(Y.60.5)

mā yauue imaṭ nmānəm x'āθrauuaṭ x'arənō frazahit
mā x'āθrauuaṭi ištīš mā x'āθrauuaṭi āsna frazaiṇtiš
x'āθrō.disiiehe paiti Ašōišca vaṇhuiiā darəyəm haxma [in company with ...]
(Y.60.7)

tā nō dātā tā ərəzuuāna frauuaocāma fracā vaocāma ...
(Y.70.2)

yaθa iža vācim nāšima [so that by the libation(?) we may obtain a voice ...]
yaθa vā saošiiantō daxiiunəm suiiamna vācim barənti
buiiama saošiiantō buiiama vərəθrājanō buiiama Ahurahe Mazdā friia vāzišta astaiiō
yōi narō ašauuanō humatāiš mainimna hūxtāiš mruuatō huuarštāiš vərəziiantō
(Y.70.4)

vispaēca aēte Ašiš.hāgəṭ Ārmaitiš.hāgəṭ yazamadaēca
nipātaiiaēcā nišəṇharətaiiaēcā harəθrāicā aiβiiāxštrāicā
hauuaṇḥum mē buiiata ...
(Y.71.11)

humaiia nō buiiata asmana hāuuana aiiəṇhaēna hāuuana fraoirisimna frašūuuiiamna
nmāniiāca visiiāca zaṇtauuaca daḡhauuaca
ahmi nmāne aḡhe vise ahmi zaṇtuuō aḡhe daḡhuuō
ahmākəmcā mazdaiiasnanəm frāiiəzəmnənəm haḍa.aēsmanəm haḍa.baoidinəm haḍa.ratufritinəm
(Vr.12.5)

yām ašauua vaṇ'him ašaiiām vaēda tām druua əuuīduuā
mā apaēma paouruuūuuiiōiṭa mā manəṇha mā vacaṇha mā šiiəθna
(Vr.22.2)

a. Barthol. paouruua auuaiiōiṭ (get lost)

dasta aməm vərəθraynəmcā dasta gōuš x'āθrō.nahim
dasta narəm pourutātəm stāhiiənəm viiāxananəm
vanatəm auuanəmnənəm haθrauuanatəm hamərəθō haθrauuanatəm duš.mainiiuš
stē rapatəm ciθrauuaṇḥəm

(Ny.3.10)

yazata pouru.x^varənaŋha yazata pouru.baēšaza
 ciθra vō buiiārəš masānā ciθra vō zauuanō.suuō
 ciθrəm bōiṭ yužəmcit x^varənō yazəmnāi āpō dāiiaa
 (Ny.3.11)

framrauua us vā hištō nī vā paiḍiiamnō nī vā paiḍiiamnō us vā hištō
 aiβiiāŋhaiamnō aiβiiāŋhanəm vā bujaiiamnō
 frā vā šusō haca gātaoṭ frā vā šusō haca zaŋtaoṭ frā vā šusō haca daŋhaot
 auua.jasō daxiiuum ā
 (Yt.1.17)

nōiṭ dim narə aŋhe aiiā nōiṭ aŋhā xšapō aēšmō.drutahe druxš.manəŋhō auuasiiāt
 nōiṭ akauuō nōiṭ cakauuō nōiṭ išauuō nōiṭ karəta nōiṭ vazra
 nōiṭ višənte asānō auuasiiāt
 (Yt.1.18)

višastaca imā nāmēniš parštasca pairiuuārasca višənte
 pairi mainiiaoiiaṭ drujaṭ varəniiaiiātaṭ druuaṭiiaṭ zizi.yušaṭca kaiiaḍāt
 vispō.mahrkātaṭca pairi druutaṭ yaṭ Aŋrāt Mainiiaot
 maŋaiiəŋ ahe yaθa hazaŋrəm narəŋ ōiiuum narəŋ aiβiiāxšaiiōiṭ
 (Yt.1.19)

təm yazata yō daḍuuā ahurō mazdā
 airiieŋe vaējahi vaŋhuiiā Dāitiiaiiā
 haoma yō gauua barəsmāna hizuuō daŋhaŋha ... vāyžibiiō
 (Yt.5.17)

āaṭ him jaiḍiiāt auuaṭ āiiaptəm dazdi mē vaŋ^{hi} səuuište Arəduuī Sūre Anāhite
 yaθa azəm hācaiiene [for ^oiieni] puθrəm yaṭ Pourušaṣpahe ašauuanəm Zaraθuštrəm
 anumātəe daēnaiiāi anūxtəe daēnaiiāi anu.varštəe daēnaiiāi
 (Yt.5.18)

daθaṭ ahmāi taṭ auuaṭ āiiaptəm Arəduuī Sūra Anāhita
 haḍa zaoθrō.barāi arədrāi yazəmnāi jaiḍiiantāi dāθriš āiiaptəm
 (Yt.5.19)

təm yazata Jāmāspō yaṭ spāḍəm pairi.auuaēnaṭ
 durāt aiiantəm rasmaoiioḍ druutaṭam daēuuaiiasnanəm
 satəm aspanəm aršnəm hazaŋrəm gauuəm baēuuarə anumaiianəm
 (Yt.5.68)

sādrəm ahmāi nairə mainiiāi uiti mraoṭ Ahurō Mazdā
 āi ašaum Zaraθuštra yahmāi *zaota anašauua adahmō atanu.məθrō
 pasca barəsmā *frahištō pərənəmca barəsmā starānō darəyəmca yasnəm yazānō
 (Yt.10.138)

nōiṭ xšnāuuaiieiti Ahurəm Mazdām nōiṭ anie Aməšā Spənta
 nōiṭ Miθrəm yim vouru.gaoiiaoitim
 yō Mazdām tarō maniete tarō anie Aməšā Spənta
 tarō Miθrəm yim vouru.gaoiiaoitim tarō dātəmca Rašnumca
 arštātəmca frādaṭ.gaēθəm varədaṭ.gaēθəm
 (Yt.10.139)

yaṭ mām Tura pazdaiianṭa āsu.aspa Naotaraca
 āaṭ azəm tanum aguze ādairi pāḍəm gēuš aršnō
 āaṭ mām fraguzaiianṭa yōi apərənāiiu tauruna
 yōi kainina anupaēta mašiiānəm
 (Yt.17.55)

yaṭciṭ mām Tura pazdaiianṭa āsu.aspa Naotaraca
 aṭciṭ azəm tanum aguze ādairi maēšahe garō yaṭ varšnōiš satō.karahe

ačciṭ mām fraguzaiiaṇta yōi apərənāiiu tauruna
yōi kainina anupaēta mašiiāṇam
yačciṭ mām Tura pazdaiiaṇta āsu.aspa Naotaraca
(Yt.17.56)

uyrēm ax'arētəm x'arənō mazdaδātəm yazamaide
aš.vandrēm uparō.kairim θamnaṇ'haṇtəm varəcaṇ'haṇtəm
yaoxštiuuantəm taraδātəm aniiāiš dāmaṇ
(Yt.19.45)

yahmi paiti *pərətaēθe Spəntasca Mainiiuš Aṇrasca aētahmi paiti *yaṭ ax'arəte
aδāṭ *aštō fraṇharəcaiiat *āsištō katarasciṭ
Spəntō Mainiiuš aštəm fraṇharəcaiiat
Vohuca Manō Ašəmca Vahištəm ātrəmca Ahurahe Mazdā puθrēm
Aṇrō Mainiiuš aštəm fraṇharəcaiiat Akəmca Manō Aēšməmcā xruuī.drum
ažimca dahākəm Spitiiurəmca Yimō.kərəntəm
(Yt.19.46)

aδāṭ fraša ḥam.rāzaiiaṭa ātarš Mazdā Ahurahe uiti auuaθa maṇhānō
aētaṭ x'arənō haṇərəfšāne yaṭ ax'arētəm
āaṭ hē paskāṭ fraduuarat ažiš θrizafā duždaēnō *uiti zaxšaθrēm daomnō
(Yt.19.47)

uyrēm kauuaēm ... aniiāiš dāmaṇ
(Yt.19.91)

yaṭ Astuuat.ərətō fraxštāite haca apaṭ Kašaoiiat
*aštō Mazdā Ahurahe *vispa.tauruuairiā puθrō
*vaδəm vaējō yim vārəθraṇim
yim barat taxmō θraētaonō yaṭ ažiš dahākō jaini
(Yt.19.92)

yim barat Fraṇrase Turō yaṭ druua Zainigāuš jaini
yim barat kauua Haosrauua yaṭ Turō jaini Fraṇrase
yim barat kauua Vištāspō ašahe *haēnā jaēšəmnō
tā auuaδa drujəm nižbarat ašahe haca gaēθābiiō
(Yt.19.93)

āaṭ Yimō frašusat ā raocā upa rapīθβam hū paiti aδβanəm
hō imam zām aiβišauuat suβriia zaranaēniia
auui dim sifaṭ aštraia uitiiāojanō
friθa Spənta Ārmaite fracā šauua vica nəmaṇ'ha
(V.2.10)

āaṭ Yimō imam zām višāuuaiiat aēuua θrišuua
ahmāt masiiehim yaθa para ahmāt as
təm iθra fracarənta pasuuasca staorāca mašiiāca
(V.2.11)

āaṭ aoxta Ahurō Mazdā Yimāi Yima srira Viuuat'hana
auui ahum astuuantəm *aya zimō jaṇhənti
yahmat haca staxrō mrurō ziiā
auui ahum astuuantəm aṇəm zimō jaṇhənti
yahmat haca pauruūo snaoδō vafra snaēžat
barəzištaēibiiō gairibiiō bašnubiiō arəduiiā
(V.2.22)
θrizatca ida Yima gəuš apa.jasat
yatca aṇhat θβaiiastəmaēšu asanḥam
yatca aṇhat barəšnuš paiti gairinam
yatca jaṇnušuua raonam paxrumaēšu nmānaēšu
(V.2.23)

parō zimō aētaṇhā daṇhəuš aṇhat bərətō.vāstrəm
təm āfš pauruua vazaiḍiiāi pasca vitaxti vafrahe

abdaca iða Yima aṇʰhe astuuaitē saḍaiiāt
yaṭ iða pasōuš anumaiehe paḍəm vaēnāite
(V.2.24)

yō iməm zəm nōiṭ aiβi.vərəziieiti Spitama Zaraθuštra
hāuuōiia bāzuuō dašinaca dašina bāzuuō hāuuaiiaca
āaṭ aoxta im zā narə yō məm nōiṭ aiβi.vərəziiehi
hāuuōiia bāzuuō dašinaca dašina bāzuuō hāuuaiiaca
(V.3.28)

bāḍa iða hištahe aniehe duuarə sraianō xʰarəntiš (pərəsəmnaēšuuu (mss. (°šuca)
bāḍa θβəm tarasca aṇhānō srasciṭiš xʰarəθā bairiēnte
tē ābiia bairiēnte yaēšəm dim frāiio vohunəm
(V.3.29)

kuua aēuuu
yezi aṇhaṭ āstutō vā aiβi.srauuānō vā daēnəm māzdaiiasnim
āaṭ yezi aṇhaṭ anāstutō vā anaiβi.srauuānō vā daēnəm māzdaiiasnim
aētāciṭ aēibiiō spāṇhaiti āstauuanaēibiiō daēnəm māzdaiiasnim
auuərəzəṇbiiō pascaēta araθβiia šiiāoθna
(V.3.40)

yō gāθā asrāuuaiio yārə.drājō apa tanum piriieiti
yezi aṇhəm ōiiəm pe vācim framaraiti
pairi še hō pərətō.tanunəm stāṇhaiti
(N.24 (D.42))

māca tē iθra Spitama Zaraθuštra astuuatahe aṇhōuš
didrəzuuō pīsa manahim <ahum> paiti.raēxšiša
(P.40 (39))

5. Translate into Avestan and write in Avestan script:

1. pərəsaṭ Zaraθuštrō Ahurəm Mazdəm
Ahura Mazda mainiiō spōništa dātarə gaēθanəm astuuaitinəm ašāum
2. ciṭ auuaṭ vacō ās Ahura Mazda yaṭ mē frāuuāocō
3. āaṭ mraot Ahurō Mazdā
baya aēša ās AhunaheVairiiehe Spitama Zaraθuštra yaṭ tē frāuuāocəm (Y.19.1-4)
4. tā ahmi nmāne jamiiārəš yā ašaonəm xšnutasca ašaiiasca viiādaibišca paiti.zaṇtaiiasca
5. us nū aṇhāi vise jamiiāt ašəmca xšaθrəmca sauuasca xʰarənasca xʰāθrəmca darəyō fratəmaθβəmca aṇhā daēnaiiā
yaṭ āhuiriš zaraθuštriš (Y.60.2)
6. āfrināmi tauua ātarš puθra Ahurahe Mazdā
yesniiō ahi vahmiiō
yesniiō buiiā vahmiiō nmānāhu mašiiākanəm
7. ušta buiiāt ahmāi naire yasə θβā bāḍa frāiiazāite
aēsmō.zastō barəsmō.zastō gao.zastō hāuuānō.zastō (Y.62.1)
8. surunuiiā nō yasnəm ahurāne Ahurahe
xšnuiiā nō yasnəm ahurāne Ahurahe
9. upa nō yasnəm āhiša
10. āca nō jamiiā auuaṭhe (Y.68.9)

Exercises 20

3. Transcribe and translate into English:

pairi vō Aməša Spəntā huxšaθrā huḍāṇhō daḍami tanuascit xʰaxiiā uštanəm
pairi vispā hujitaiio
iθā mainiiū mamanāitē
iθā vaocātarō
iθā vāuuərəzātārə
(Y.13.4)

fraca aētaṭ vacō vaoce yaṭ ahumaṭ yaṭ ratumaṭ
 para auuaṇhe aśnō dāṇhōiṭ
 para āpō para zēmō para uruuaraiiā
 para gēuš caθbarə.paitištānaiiā dāṇhōiṭ
 para narš ašaonō bipaitištānahe zəθāṭ
 para auuaṇhe hū θbarštō.kəhrpiia
 ape aməšanəm spəntanəm dāhim
 (Y.19.8)

frā mē spaniiā mainiuuā vauuaca
 višpəm ašaonō stim haitimca bauuaintimca bušiiieintimca šiiəonō.tāitiia
 “šiiəonənəm aṇhēuš mazdāi”
 (Y.19.9)

yō nōiṭ pascaēta hušx^ʷafa yaṭ mainiiū dāman daiḍitəm yasca spəntō mainiiuš yasca aṇrō
 hišārō ašahe gaēθā yō višpāiš aiiāṇca xšafnasca yuiḍiieiti māzaniiəibiiō haḍa daēuuəēibiiō
 (Y.57.17)

vaṇhu tū tē vaṇhaot vaṇhō buiiāṭ huuāuuōiia yaṭ zaoθre
 hanaēša tū tum taṭ miždəm yaṭ zaota hanaiiamnō āṇha
 frāiiō.humatō frāiiō.hūxtō frāiiō.huuarštō
 (Y.59.30)
 jamiiāṭ vō vaṇhaot vaṇhō mā vō jamiiāṭ akāṭ aśō mā mē jamiiāṭ akāṭ aśō
 asista nū aṇhaṭ haca viṣaṭ gāuš buiiāṭ
 asistəm ašəm asistəm narš ašaonō aōjō asistō āhuiriš ṭkaēšō
 (Y.59.31)

yazaēša mē Zaratuštra
 paiti asni paiti xšafne yasō.bəratābiiō zaoθrābiiō
 jasāni tē auuaṇhaēca rafnaṇhaēca
 azəm yō Ahurō Mazdā
 jasāiti tē auuaṇhaēca rafnaṇhaēca
 yō vaṇhuš Sraošō ašiiō
 jasānti tē auuaṇhaēca rafnaṇhaēca
 yā āpō yāasca uruuarā
 yāasca ašāunəm frauuašaiiō
 (Yt.1.9)

yazaēša mē ... dāṇhu.frāḍanəm ašaonim
 (Yt.5.14)

amauuaitim xšōiθnim bərəzaitim huraoḍəm
 yeṇhe auuauaṭ asnāaṭca xšafnāaṭca tātā āpō auua.barənte
 yaθa višpā imā āpō yā *zēmā (F1 °mā) paiti frataciṇti
 yā amauuaiti fratacaiti
 ahe raiia ... tāasca yazamaide
 (Yt.5.15)

yazaēša mē ... dāṇhu.frāḍanəm ašaonim
 (Yt.5.16)

āaṭ vaṇ^ʷhi iḍa səuuište arəduuī Sure Anāhite
 auuaṭ āiiaptəm yāsāmi
 yaθa azəm huuāfritō masa xšaθra niuuānāne
 aš.pacina stui.baxədra
 fraoθaṭ.aspa canat.caxra xšuuəēpaiiaṭ.aštra
 aš.baouruua niḍātō.pitu hubaoiḍi
 upa stərəmaēšu vārəma daiḍe parənaṇhunṭəm višpəm.hujiiāitīm
 iriθəntəm xšaθrəm zazāiti [may the power leave him who is dying??]
 (Yt.5.130)

āaṭ vaṇ^ʷhi iḍa <səuuište> Arəduuī Sūre Anāhite
 duua auruuanta yāsāmi
 yimca bipaitištānəm auruuantəm yimca caθbarə.paitištānəm

aom bipaitištānəm auruuantəm
 yō aṇhaṭ āsuš uzgastō hufraouruuaēso vāšā *pəšanaēšuu (F1 °šuca)
 aom caθβarə.paitištānəm
 yō haēnaiiā pərəθu.ainikaiiā uua uruuaēsaiiāt karana
 hōiiumca dašinəmca dašinəmca hōiiumca
 (Yt.5.131)

aēta yasna aēta vahma aēta paiti auua.jasa
 Arəduuī Sure Anāhite
 haca *auuaēbiiō (F1 auuaēbiiō) stərəbiiō aoi zəm ahuraδātəm
 aoi zaotārəm yazəmnəm
 aoi pərənəm viyžāraieintim auuaṇhe
 zaθrō.barāi arədrāi yazəmnāi jaiḍiiantāi dāθriš āiiaptəm
 yaθa tē vispe auruuanta zazuuāṇha paiti.jasən
 yaθa kauuōiš Vištāspahe
 ahe raiia ... tāscā yazamaide
 (Yt.5.132)

Tištirim stārəm raēuuantəm xʼarənaṇhun̄təm yazamaide
 yō aoxta Ahurāi Mazdāi uitiiəjanō Ahura Mazda
 mainiiō spōništa dātarə gaēθanəm astuuaitinəm ašāum
 (Yt.8.10)

*yeiḍi (F1 yeḍi) zī mā mašiiāka aoxtō.nāmana yasna yazaiianta
 yaθa aniiē yazatāṇhō aoxtō.nāmana yasna yazipti
 frā *nuruiiō (F1 nruiiō) ašauuaōiiō θβarštahe zrū *āiiu (F1 āiit, J10 āiiat) šušuiiəm
 xʼahe gaiiehe xʼanuuatō aməšahe
 upa θβarštahe jaymiiəm
 aēuuəm vā auui xšapanəm duiie vā paṇcāsātəm vā satəm vā
 (Yt.8.11)

Tištirimca yazamaide
 Tištriiāēiniiasca yazamaide
 Upa.paoirimca yazamaide
 Paoiriiāēiniiasca yazamaide
 auuū strəuš yā Haptōiringō
 paitištātē yāθβəm pairikanəmca
 Vanaṇtəm stārəm mazdaδātəm yazamaide
 amaheca paiti hutāštaheVərəθraynaheca ahuraδātahe
 Vanaiṭtiiāasca paiti Uparatātō
 vitarə.əzahiiehe(ca) paiti vitarə.ṭbaēšahiieheca
 Tištirim druuō.cašmanəm yazamaide
 (Yt.8.12)

paoiriiā dasa xšapanō Spitama Zaraθuštra
 Tištriiō raēuuā xʼarənaṇʼhā kəhrpəm raēθβaiieiti
 raoxšnušuuā vazəmnō narš kəhrpa paṇca.dasāṇhō
 xšaētahe spiti.dōiθrahe *bərəzatō (F1 °zantō) auui.amahe
 amauuatō hunairiiāncō (for *hunairiiācō)
 (Yt.8.13)

taḍa aiiəoš yaθa paoirim virəm auui.yā bauuaiti
 taḍa aiiəoš yaθa paoirim virəm auui.amō aēiti
 taḍa aiiəoš yaθa paoirim virəm ərəzušəm adaste
 (Yt.8.14)

Tištirim stārəm raēuuantəm xʼarənaṇhun̄təm yazamaide
 yim vispāiš paitišmarənte yāiš spəntahe mainiiəuš dāman
 yāca upairi tā akarana anayra ašəonō stiš āiḍi (and the existence of the follower of Order, which is said to be above
 those limitless, endless [creations/lights?])
 (Yt.8.48)

Miθrəm vouru.gaōiiəoitim ... jayāuruuāṇhəm
 yō Rašnaoš daiḍe maēθanəm

yahmāi Rašnuš darəyāi haxədrāi
frabauuara manauuaintim
(Yt.10.79)

tum maēθanahe pāta nipāta ahi adružam
tum varəzānahe paiti niš.harəta ahi adružam
θβā paiti zī haxədrəm daiðe vahištəm varəθraynəmca ahuraδātəm
yahmi sōire miθrō.drujō aipi viθiši jata
pauruua mašiiākānhō (in which the former men who were contract-liers lie hereafter, smashed at the *judgement?)
(Yt.10.80)

Miθrəm vouru.gaoiiaoitim yazamaide arš.vacanəhəm viiāxanəm
hazaŋra.gaošəm hutāštəm baēuuarə.cašmanəm bərəzantəm
pərəθu.vaēðaiianəm surəm axʹafnəm jayāuruuānhəm
yim yazata Haomō frāšmiš baēšaziiō srirō xšaθriiō zairi.dōiθrō
bərəzište paiti barəzahi Haraiθiiō paiti barəzaiiā yať vaoce Hukairim nāma
anāhitəm anāhitō anāhitāt parō barəsmən
anāhitaiiāt parō zaoθraiiāt anāhitaēibiiō parō vāyžibiiō
(Yt.10.88)

yim zaotārəm staiiata Ahurō Mazdā ašauua āsu.yasnəm bərəzi.gāθrəm
yazata zaota āsu.yasnō bərəzi.gāθrō bərəzata vaca
zaota Ahurāi Mazdāi zaota Aməšanəm Spəntanəm
hō vāxš us *auui (F1 auua) raocā ašnaoť
auua pairi iməm zəm jasať *vijsať (mss. °sāt) vispāiš auui karšuuən yāiš hapta
(Yt.10.89)

yō paoiriiō hāuuana haomə uzdasta stəhrpaēsəŋha mainiiu.tāšta Haraiθiiō paiti barəzaiiā
bərəjaiiāt Ahurō Mazdā bərəjaiiən Aməšā Spənta tyeŋhā kəhrpō huraoðaiiāt
yahmāi huuarə auruuat.aspəm durāt nəmō baoðaiieiti
(Yt.10.90)

nəmō Miθrāi vouru.gaoiiaotēe hazaŋrō.gaošāi baēuuarə.cašmaine
yesniiō ahi vahmiiō
yesniiō buiiā vahmiiō nmānāhu mašiiākanəm
ušta buiiāt ahmāi naire yasə θβā bāða frāiiəzāite
aēsmō.zastō barəsmō.zastō gaozastō hāuuanō.zastō
frasnātaēibiia zastaēibiia frasnātaēibiia hāuuaēibiia
frastərətāt paiti barəsmən uzdatāt paiti haomāt
srāuuaiiamnāt paiti Ahunāt Vairiiāt
(Yt.10.91)
aiia daēnaiia fraorənta Ahurō Mazdā ašauua
frā Vohu Manō frā Ašəm Vahištəm frā Xšaθrəm Vairim
frā Spənta *Ārmaitiš frā Hauruuata Amərətāta
frā hē Aməšā Spənta bərəja *vərənata (F1 vərənta) *daēnaiia (F1 °iiāi)
frā hē Mazdā huupā ratuθβəm *barať gaēθanəm (F1 °rāt)
yōi θβā vaēnən dāmōhu ahum ratumca gaēθanəm
yaoždātārəm ānhəm dāmanəm *vahištəm (mss. °štəm; also possible: *vahištanəm)
(Yt.10.92)

aða uuaēibiia ahubiia uuaēibiia nō ahubiia nipaiiā āi Miθra vouru.gaoiiaoitē
aheca aŋhəuš yō astuuatō yasca asti manahiiō
pairi druuatāt mahrkāt pairi druuatāt Aēšmāt druuatātbiio haēnəbiiō
yā us xrūrəm drafšəm gərəβnən Aēšmahe parō draoməbiiō
yā Aēšmō duždā drāuuaiiāt mať Vīðataoť daēuuō.dātāt
(Yt.10.93)

aða nō tum Miθra vouru.gaoiiaoitē zāuuarə daiiā hitaēibiio druuatātəm tanubiiō
pouru.spaxštīm tbišiiəntəm
paiti.jaitīm dušmainiiunəm
haθrāniuuāitīm hamərəθanəm
(Yt.10.94)

mraoŋ Ahurō Mazdā Spitamāi Zaraθuštrāi
 aēuua tē zāuuarə aojasca xʷarənō auuasca rafnasca
 framrauua ərəzuuō Spitama
 yaŋ ašaonəm frauuašinəm uyanəm aiβiθūranəm
 yaθa mē jasən auuaŋhe yaθa mē barən upastəm
 uyrā ašaonəm frauuašaiiō
 (Yt.13.1)

ānham raiia xʷarənanhaca viḍāraēm Zaraθuštra
 aom asmanəm yō usca raoxšnō frādərəsrō
 yō iməm zəm āca pairica buuāuua
 manaiien ahe yaθa viš aēm
 yō hištaitē mainiiu.stātō hanḍruxtō duraē.karanō
 aiaŋhō kəhrpa xʷaēnahe raocahinō aoi θrišuuā
 (Yt.13.2)

yim Mazdā vaste vanhanəm stəhrpaēsəŋhəm mainiiu.tāštəm
 hacimnō Miθra Rašnuca Ārmaitica Spəntaiia
 yahmāi nōiŋ cahmāi naēmanəm karana pairi.vaēnōiθe (for none whomever the two borders are visible)
 (Yt.13.3)

ānham raiia xʷarənanhaca viḍāraēm Zaraθuštra
 zəm pərəθβim ahuraḍātəm yəm masimca paθanəmca
 yā barəθri paraoš srirahe
 yā višpəm ahum astuuantəm baraiti jumca iristəmca
 garaiiasca yōi bərəzantō pouru.vastrāŋhō āfəntō
 (Yt.13.9)

yeŋhā paiti θraotō.stācō āpō tacinti nāuuaiiā
 yeŋhā paiti pouru.sarəḍā zəmāḍa uzuxšiieinti uruuarā
 θrāθrāi pasuuā viraiiā
 θrāθrāi airiianəm daxiiunəm
 θrāθrāi gəuš paŋcō.hiiiaiā
 auuaŋhe narəm ašaonəm
 (Yt.13.10)

ānham raiia xʷarənanhaca viḍāraēm Zaraθuštra
 azəm barəθrišuuu puθrō paiti.vərətō apara.iriθiŋtō
 ā dātāt viḍātaoŋ viiāhuua uruuat.caēm
 astica gaonaca dərəβḍaca uruθβanca (F1, J10 °amca; XA °asca) paidiiāasca frauuāxšasca
 (Yt.13.11)

ašāunəm... yazamaide
 yā apəm mazdaḍātənəm srirā paθō daēsaieinti
 yā para ahmāt hištənta fraḍātā afrataŋ.kušiš
 hamaiia gātūuō darəyəmciŋ pairi (XA; F1 paiti) zruuānəm
 (Yt.13.53)

tā yuiḍiieinti pəšanāhu hauue asahi šōiθraēca
 yaθa asō maēθanəmca aiβištē daḍāra
 manaiien ahe yaθa nā taxmō raθaēštā
 huš.həm.bərətaŋ haca xšaētāt (XA šaētaŋ)
 yāstō.zaēnuš paiti.ynita
 (Yt.13.67)

āat yāasca ānham niuuānənti tā āpəm parāzənti
 hauuāi kəcīŋ nāfāi hauuāiāi vise
 hauuāi zaŋtauuu hauuāiāi daŋhauue
 uitiiəojanā
 xʷaēpaiθe nō daŋhuš fraḍātaēca varəḍataēca
 (Yt.13.68)

āat yaŋ *bauuaiti (mss. nti/e) auui.spaštō sāsta daŋhəuš hamō.xšaθrō
 auruaθaēibiiō parō tβišiianbiiō

tā hasciṭ *upa.zbaieiti (mss. °nte) uyrā aṣaonəm frauuašaiiō
(Yt.13.69)

tā hē jasānti auuaṣhe
yezi šē bauuaiṇti anāzarətā xšnutā ainitā aṭbištā
uyrā aṣaunəm frauuašaiiō
tā dim auui *nifrauuaieṇti (F1, XA °nte)
mānaiien ahe yaθa nā mərəγō huparənō
(Yt.13.70)

tā hē snaiθišca varəθasca
parštasca pairiuuārasca visənte
pairi mainiaoiīāt drujaṭ
varəniiaiīāṭca druuō.iθiīāt
zizi.yušaṭca kaiiāḍāt vispō.mahrkāṭca
pairi druutaṭ yaṭ Aṇrāt Mainiiaot
mānaiien ahe yaθa nā satəmca hazaṇrəmca baēuuarəca paršanəm nijatəm hiiāt
(Yt.13.71)

yaθa nōiṭ taṭ paiti karətō hufraṇharštō
nōiṭ vazrō huniuuixtō nōiṭ išuš xʷāθaxtō
nōiṭ arštiš huuaīβiīāsta nōiṭ asānō arəmō.šutō auuasiiāt
(Yt.13.72)

visənte auuaṭ visəntaēca
ṭmazdaiiasciṭ airime.aṇhaḍō
aṣaunəm vaṇʰhiš surā spəntā frauuašaiiō
auuaṭ auuō zixšnāṇhamnā
kō nō stauuāt kō yazāite kō ufiiāt
kō frīnāt kō paiti.zanāt
gaomata zasta vastrauuata
aṣa.nāsa nəmaṇha
kahe nō iḍa nāma āyairiīāt
kahe vō uruua frāieziīāt
kahmāi nō taṭ dāθrəm daiiīāt
yaṭ hē aṇhaṭ xʷairiīan ajiiamnəm
yauuaēca yauuaētātaēca
(Yt.13.73)

Kauuōiš Vištāspahe aṣaonō frauuašim yazamaide
taxmahe tanuməθrahe darši.draoš āhuiriehe
yō draoca pauruuānca aṣāi rauuō yaēša
yō draoca pauruuānca aṣāi rauuō viuuaēḍa
yō bāzušca upastaca visata
aṇhā daēnaiiā yaṭ ahurōiš zaraθuštrōiš
(Yt.13.99)

yō him stātəm hitəm haitim
uzuuaṣaṭ haca hinuiβiīō
nī him dasta maiḍiīōišāḍəm
bərəzi.rāzəm afrakaḍauuaitim aṣaonim
θraṭfḍəm gəušca vāstraheca
friθəm gəušca vāstraheca
(Yt.13.100)

iṇja auuaṭ haṇdaēsaiiāṇʰa ātarš Mazdā Ahurahe
yezi aētaṭ nīiāsāṇhe yaṭ axʷarəθəm
frā θβəm paiti apāθa
nōiṭ apaiia uzraocaiiāi (for °iiāhi)
zəm paiti ahuraḍātəm
θrāθrāi aṣahe gaēθanəm
aḍa ātarš zasta paiti apa.gəuruuuiiat
fraxšni uštānō.cinahiiā
yaθa ažiš *biβiuuā *āṇha (F1+ biβiuuāṇha, J10 °uuāṇhe)

(Yt.19.48)

aḍāi fraša ham.duuarai ažiš θrizafā duždaēnō
 uiti auuaθa maḡhānō
 aētaṭ xʷarənō haḡərəfšāne yaṭ axʷarətəm
 āaṭ hē paskāi ham.rāzaiata ātarš Mazdā Ahurahe
 uiti vacōbiš aojanō
 (Yt.19.49)

tiṇja auuaṭ haṇdaēsaiiaṇʷha aže θrizafəm dahāka
 yezi aētaṭ niiāsāḡhe yaṭ axʷarətəm
 frā θβam zadanha paiti uzuxšāne
 zafarə paiti uzraocaiieni nōiṭ apaiia afrapatāi (for °tāhi)
 zəm paiti ahuraḍātəm
 mahrkāi ašahe gaēθanəm
 aḍa ažiš gauua paiti apa.gəuruuuiiaṭ
 fraxšni uštānō.cinahiiia
 yaθa ātarš *biβiuuā *āḡha
 (Yt.19.50)

aḡhe haxaiiō frāiieṇte Astuuai.ərətahe vərəθraynō
 humananḡhō huuačanḡhō hušiiiaoθnanḡhō huḍaēna
 naēḍa.ciṭ *miθō vaoxʷāḡhō aēšəm ɣxʷaēpaiθe (mss. °iθa) hizuuō
 aēšu parō* frānāmāite (mss. frā.āma°) aēšmō *xruuidruš (mss. °xš) dušxʷarənā
 vanāi aša akəm drujim yəm dušciθram təmanḡhaēnim
 (Yt.19.95)

5. Translate into Avestan and write in Avestan script:

1. mraoṭ Ahurō Mazdā Spitamāi Zaraθuštrāi
 azəm daḍəm Spitama Zaraθuštra asō rāmō.dāitīm nōiṭ kudaṭ šāitim
2. yeiḍi zī azəm nōiṭ daiḍiiəm Spitama Zaraθuštra asō rāmō.dāitīm nōiṭ kudaṭ šāitim
 vispō aḡhuš astuuā Airiianəm Vaējō frāšnuiiṭ (V.1.1)
3. hāuuanim ā ratum ā Haomō upāiṭ Zaraθuštrəm
 ātrəm pairi yaoždaθəntəm Gāθāasca srāuuaiianṭəm
4. ā dim pərəsaṭ Zaraθuštrō kō narə *ahī
 yim azəm višpahe aḡhəuš astuuatō sraēštəm dādarəsa
 xʷahe gaiiehe xʷanuuatō aməšahe (Y.9.1)
5. aētaṭca aēšəm uxḍanəm uxḍō.təməm
 yāiṣ yauua fraca vaoce fraca mruie fraca vaxšiiete
6. asti zī auuuuuiṭ uxḍata yaθa yaṭ diṭ vispō aḡhuš astuuā āsaxšaṭ
 sasšas dadrānō nī pairi iriθiiāstātaṭ haraite (Y.19.10)
7. yeiḍi zī mē nōiṭ tḍaiḍiṭ upastəm uyrā ašaunəm frauuašaiiō
 nōiṭ mē iḍa āḡhāiṭ.təm pasu vira yā stō sarəḍanəm vahišta
8. drujō aogarə drujō xšaθrəm drujō astuuā aḡhuš āḡhāiṭ (Yt.13.12)
9. nī anṭarə zəm asmanəmca *draojiiā (ms. drujā) mainiuuā hazdiiāṭ
 nī anṭarə zəm asmanəmca *draojiiā (ms. drujā) mainiuuā vaoniiāṭ
10. nōiṭ pascaēta vanō vaṇtāi upa.daiiāi Anrō Mainiiuš Spəntāi Mainiiuue (Yt.13.13)