PHONOLOGY

Modifications of vowels: palatalization of a

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

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

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

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

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

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

In *aiia*-stems contracted forms are not used, presumably to avoid diphthongs followed by two consonants (*-*aēnti*, *-*aēnte*).

Consonant changes: alternation $\eta hu \sim \eta^{\nu} h$

The group $\eta^{\nu}h$ can not be followed by the vowels ∂ and u. Since $\eta^{\nu}h$ is from huu, whenever the group is followed by $-\partial n$ or $-\partial m$, the standard rules operate, and $-huu\partial m$ and $-huu\partial n$ become -hum and -hun and further $-\eta hum$ and $-\eta hun$ [for $ant > \partial nt$, see Lesson 5]. These rules create paradigmatic alternations such as $pa\eta ta\eta^{\nu}h\bar{o} \sim pa\eta ta\eta hum$ "a fifth," $x^{\nu}ar\partial na\eta hunt\partial m \sim x^{\nu}ar\partial na\eta^{\nu}hat\bar{o}$ "fortunate, munificent."

For x^{ν} aranaphuntam (and similar forms), the manuscripts often offer "regular" forms: x^{ν} aranaphuntam (etc.).

Summary:

```
-ah\mu at > -a\eta^{\nu}hat -ah\mu aN > -ah\mu aN > -ah\mu N > -a\eta huN \Rightarrow -a\eta^{\nu}haN
```

A similar alternation occurs when ηh is followed by $\mu i/\mu i$, when we have $\eta^{\nu} h i$ alternating with $\eta h u i i$ (see Lesson 11, genitive of $\bar{\imath}$ -stems).

NOUNS

Vocalic declensions: diphthong-stems

There are a few i- and u-stems that have forms with full or long grade of the suffixes: -i- $-a\bar{e}$ - $/-a\bar{a}$ -, and -u-/-ao- $/-\bar{a}uu$ -. Here these will be called diphthong-stems or $a\bar{e}$ - and ao-stems (in grammars, usually called i- and u-stems).

The $a\bar{e}$ -stems include the polysyllabic $haxa\bar{e}$ - "companion, friend," $kauua\bar{e}$ - "kauui" (mythical poetpriests, some of them the competitors of Zarathustra), $x\bar{s}tauua\bar{e}$ -, a legendary people, $S\bar{a}uua\eta ha\bar{e}$ -, a calendrical ratu, and the geographical name $Ra\gamma a\bar{e}$ -. The personal name $Urupa\bar{e}$ - probably belonged to this type, but is attested only twice: nom. $Taxm\bar{o}\ Urupa\ (Urupe)$ (Yt.15.11 [and AZ. 2]), acc. $Taxm\bar{o}\ Urupi/a/e$ (Yt.19.28).

The ao-stems include the monosyllabic stem gao- m., f. "cow, bull," and the polysyllabic masc. noun bāzao-; the masc. adjectives in "bāzao- and frādat fšao-; and the feminine nouns daýhao- "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. | haxa | kauua | | *Urupa | | Raya |
| voc. | - | - | | - | Sauuaŋhe | • |
| acc. | haxāim | kauuaēm | | | Sāuuaŋhaēm | Rayam |
| Plur. | | | | | 2 | , , |
| nom. | haxaiiō | *kāuuaiias° | xštāuuaiiō | | | |
| acc. | - | = | - | | | |

Notes:

The long \bar{a} has been shortened in Sauuaýhe, like in Spitama < Spitāma-.

The nom. plur. kāuuaiias° is Old Avestan.

Note the lengthening of the vowel of the stem in some of the forms.

| | | m. | | f. | | |
|-------|-------|----------------|-----------------------|---------------------|------------------|-----------|
| Sing. | gāuš | bāzuš, °bāzāuš | _ | dańhuš | nasuš | _ |
| voc. | gao° | | | шијниз | nasus | |
| acc. | gąm | - | frāda <u>t</u> .fšāum | dańhaom, daxiium | nasāum, nasum | pərəsāunı |
| Plur. | | | | | | |
| nom. | gāuuō | - | | daýhāuuō | nasāuuō | - |
| acc. | gå | bāzuš | | daŋ́huš | - | - |

Notes:

The voc. sing. of gao- is found in gaohudå "O cow giving good gifts" and gaospənta "O life-giving cow" (P.33).

The sing. acc. daýhaom is the "normal" form (only in Yt.10). The form daxiium is Old Avestan, but is also found in the YAv. formula nmānəmca visəmca zantumca daxiiumca "the home, the house, the tribe, and the land."

The forms *nasāum* and *pərəsāum* occur only in the Videvdad. There seems to be no system in the distribution of the forms *nasāum* and *nasum*.

The form frazdānaom, name of a river (Yt.5.108, FO.4g), can be from frazdānu- or frazdānauua-.

Consonant declensions: t-stems

The nominative singular of t-stems is the only morphological category which ends in -s. The stem $nap\bar{a}t$ - has the nom. from an h-stem napah-. No nom., acc. plur. forms are attested.

Paradigms (ābərət-, the priest who brings the water during the sacrifice, aṣauua.xṣnut- "who pleases the Orderly (ones)," napāt- "grandson, offspring"):

Sing.

nom. ābərəs ašauua xšnus napå, napåsə° acc. ābərətəm - napātəm

*tāt-*stems

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

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

Paradigms (hauruuatāt- "Wholeness," amərətatāt- "Undyingness," uparatāt- "superiority," uštatāt- "state of having one's wishes fulfilled," nərəfsqstāt- "waning," uxšiiqstāt- "waxing"):

Sing.

| nom. | hauruuatās, hauruuatås° | amərətatās, amərətatås° | |
|---------|-------------------------|-------------------------|-----------------------------|
| acc. | hauruuatātəm | amərətatātəm | uparatātəm, uštatātəm |
| Plur. | | | |
| nomacc. | - | - | nərəfsastātō, uxšiiastātas° |

nt-stems

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

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

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

Not many voc. forms are attested.

Endings:

| | ant-stems | | mant-stems | | uuant-stems | |
|-------|-----------|-------|------------|--------------|-------------|---------------|
| | m. | n. | m. | n. | m. | n. |
| Sing. | | | | | | |
| nom. | $-ar{o}$ | -aţ | -må | -ma <u>t</u> | -uuå | -uua <u>t</u> |
| voc. | - | | - | | -uuō | |
| acc. | -aṇtəm | -at | -məntəm | -mat | -uuantəm | -uuat |
| Plur. | | | | | | ~ |
| nom. | -aṇtō | -aṇti | -maṇtō | - | -uuaṇtō | - |
| acc. | -atō | -anti | -matō | - | -uuatō | - |

Paradigms (bərəzaṇt- "tall," mazāṇt- (irregular) "big," xratumaṇt- "intelligent," gaomaṇt- "having cattle," afraśumaṇt- "having no forward motion," druuaṇt-, zastauuaṇt- "with hands," auuaṇt- "this much/great," auuauuaṇt- "that much/great," cuuaṇt- "how much/great"):

| | aṇt-stems | | | mant-stems | | |
|-------|------------|---------|-----------------------|------------|-------------|----------------------------------|
| Sing. | m. | n. | m. | n. | m. | n. |
| nom. | bərəzō | bərəzat | maza | *mazāţ | xratumå | aaomat |
| acc. | bərəzantəm | ~ | mazāņtəm, mazāņtəm | gaoməntəm | - | gaoma <u>t</u> gaoma <u>t</u> |
| Plur. | | | • | | | |
| nom. | bərəzantō | | | | afrašumantō | - |
| acc. | - | | - | | - | - |

| | uuant-stems | | | | | |
|-------|-------------|-----------|----------|-----------------|---------|-------|
| | m. | n. | m. | n. | m. | n. |
| Sing. | | | | | | |
| nom. | druuå | zastauuaţ | auuå | auuat, auuauuat | cuuas | cuuat |
| voc. | druuō | | | ~ ~ | v | ~ |
| acc. | druuaṇtəm | | auuåntəm | | | |
| Plur. | | | · | | | |
| nom. | druuaņtō | | | | cuuantō | |
| acc. | druuatō | | | | • | |

Notes:

As in verbal forms (cf. bauuainti), the a is preserved in the strong forms of uuant-stems.

The stem mazānt- is probably from *maza'ant-.

The form auuåntam seems to have been influenced by mazåntam.

The only *iiant*-stem is x^{v} airiiant- "tasty,", which apparently has nom.-acc. sing. x^{v} airiiant (see Lesson 17).

huuant-stems

Adjectives in -uuant- made from h-stems combine $-(\eta)h + uua - > \eta^{\nu}h$. In the strong forms, $-\eta^{\nu}hant$ -regularly became - $\eta hunt$ -. The scribes frequently replaced this form with the more "regular" form - $\eta^{\nu}hant$ -. Not all forms are attested. Paradigms ($x^{\nu}ar \rightarrow na\eta^{\nu}hant$ - "munificent, endowed with Fortune," $raoca\eta^{\nu}hant$ - "full of light"):

| | masc. | neut. |
|-------|--|-------------------------|
| Sing. | | |
| nom. | x ^v arənaŋ ^v hå | raocaŋ ^v haṯ |
| acc. | x'arənaŋhuṇtəm, x'arənaŋ'haṇtəm | raocaŋ ^v hat |
| Plur. | | |
| nom. | x^{v} arənaŋhuṇtō, x^{v} arənaŋ v haṇtō | _ |
| acc. | x ^v arənaŋ ^v hatō | - |

n-stems

Stems ending in n mostly have an a before the n, so we can also call them an-stems. There are a few $\bar{a}n$ -stems and in-stems (but no "un-stems"). Two subgroups of an-stems are the uuan- and man-stems.

There is one *iian*-stem: the proper name *Fraŋrasiian*-.

The endings are as follows.

| | an-stems | man-stems | | uuan-stems |
|-------|--------------------------------|----------------|------|------------------------------|
| | m. | m. | n. | m. |
| Sing. | | | | |
| nom. | -a (-å) | -ma | -ma | -uua, -uuå |
| voc. | - | - | - | -um |
| acc. | -anəm, -ānəm | -mānəm, -manəm | -ma | -นนลทอm, -นนลิทอm (-นนลุทอm) |
| Plur. | | | | , |
| nom. | -anō, -ānō | -manō | -mąn | -นนลทō, -นนลิทō (-นนลุทō) |
| acc. | - $n	ilde{o}$, - $an	ilde{o}$ | -manō | -mąn | -unō |

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

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

| | an-stems | | | iian-stems |
|-------|---------------------------|---------|--------|---------------|
| Sing. | | | | |
| nom. | vərəθraja (°jå) | arša | - | Fraŋrase |
| voc. | - | ~ | | - |
| acc. | vərə 0 rājanəm | aršānəm | asānəm | Fraŋrasiiānəm |
| Plur. | | • | | • |
| nom. | vərəθrajanō | aršānō | asānō | |
| acc. | vərəθrajanō | - | - | |

Notes:

The *iian*-stem *Frangasiian*- has nom. *Frangase* with final -e < *-iia.

Paradigms of masc. *uuan*-stems (*aṣ̌auuan*- "Orderly, sustaining Order," *āθrauuan*- "high priest," *yuuan*- "young, youth," *ruuuan*- "(breath) soul," *zruuan*- "time, Time"):

| Sing. | | | | | |
|-------|----------------|---|---------|----------|----------|
| nom. | аўаииа | $ar{a}	heta$ rauua | уииа | игииа | zruua |
| voc. | aṣāum | $ar{a}	heta raom$ | yum | _ | - |
| acc. | аўаииапәт | $ar{a}	heta$ rauuanəm | yuuānəm | uruuānəm | zruuānəm |
| Plur. | | | | | |
| nom. | ašauuanō | $ar{a}	heta$ rauuan $ar{o}$ | _ | uruuąnō | |
| acc. | ašaonō, ašāunō | $*a	heta$ aurun $ar{o},$ a $	heta$ aurun a s $^\circ$ | - | urunō | |

Notes:

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

The strong stem $\bar{a}\theta rauuan$ - may be $<*a\theta aruan$ -, 8 hence the weak stem $a\theta aurun$ - would be regular from a diachronic (historical) perspective; $a\theta aurunqs^\circ$ is a thematic form.

Thematic forms include aṣauuana for aṣauuanō, etc.

Paradigms of masc. and neut. *man*-stems (masc.: *Airiiaman*-, name of a god; *asman*- "sky, heaven; stone"; *rasman*- "battle line"; neut.: *nāman*- "name," *barəsman*- "barsom"):

| | m. | | n. | |
|---------|-------------|---------|-------|---------|
| Sing. | | | | |
| nom. | Airiiama | asma | nāma | barəsma |
| acc. | Airiiamanəm | asmānəm | nāma | barəsma |
| Plur. | | | | |
| nomacc. | | rasmanō | nāman | |

h-stems. 2

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

The declension of the root nouns and the uuah-stems is as follows ($m\bar{a}h$ - "moon, month," $da\delta uuah$ - "the one who has put all in place, creator"):

⁸ Cf. ārmaiti- vs. OInd. aramati-.

| Sing. | | |
|-------|----------|------------|
| nom. | må, mås° | daδuuå |
| voc. | | daδuuō |
| acc. | тåŋhəm | daδuuåŋhəm |
| Plur. | | |
| nom. | nıåŋhō | daδuuåŋhō |
| acc. | måŋhō | *da8ušō |

Note: The uuah-stems have zero grade in the acc. plur., with the alternation $\eta h \sim \check{s}$ due to ruki (Lesson 5).

ADJECTIVES

The feminine of consonant-stems

The feminine of *nt*-stem adjectives is formed by adding $-\bar{\imath}$ - 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 $-\bar{i}$ - to (usually) the weak stem, e.g., $a\bar{s}aon\bar{i}$ - ($a\bar{s}\bar{a}un\bar{i}$ -); $a\bar{s}auuan$ - also has an irregular fem. form: $a\bar{s}\bar{a}uuair\bar{i}$ - (Y.58.4).

The feminine of *uuah*-stems is in -*ušī*-.

VERBS

Present indicative active

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

Athematic verbs show alternation between strong and weak stems.

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

Active paradigms:

Athematic:

| Sing. | | | | | |
|-------|-------------|---------------------|---------|--------------|--------|
| 1 | -mi | $da\delta\!ar{a}mi$ | staomi | kərənaomi | |
| 2 | -hi/-ši | da δ āhi | | kərənuši | |
| 3 | -ti | daδāiti | staoiti | kərənaoiti | aēiti |
| Plur | | | | | |
| 1 | -mahi | dąnmahi, dadəmahi | - | - | _ |
| 2 | $-\theta a$ | - | - | - | _ |
| 3 | -ṇti, -aiti | da8aiti | - | kərənuuaiņti | yeiņti |
| | | | | | |

Note:

The 1st plur. dadəmahi is an archaizing form for the regular danmahi (cf. OAv. dəmāna- = YAv. nmāna- "house").

The 2nd plur. form *dasta* could in principle be "you give" $< *dad-\theta a$, but it is probably imperative in all its occurrences.

The 2nd sing. karanuši (Y.10.13) appears to be for *karanaoši, possibly influenced by the imperative $karanui\delta i$. There are also similar 3rd sing. forms, e.g., varanuiti "covers (the female)" (V.18.35; perhaps to be read varanuite, but cf. $varanui\delta i$ Y.9.28). The form karanuuainti is thematic.

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

Thematic:

| Sing. | | | |
|-------|--------------|-----------|----------|
| 1 | -āmi | vaēnāmi | |
| | -ā | | ā.zbaiia |
| 2 | -ahi | vaēnahi | |
| 3 | -aiti | vaēnaiti | |
| Plur | | | |
| 1 | -āmahi | vaēnāmahi | |
| 2 | $-a\theta a$ | vaēnaθa | |
| 3 | -əṇti | vaēnəņti | |
| | | | |

Note:

Note the forms tacinti "they flow" and družinti "they deceive, lie" from taca- and druža- (< *drujiia-). The uua-stems have 3rd plur. -uuainti (bauuainti "they become," juuainti "they live," zauuainti "they curse"), where -auuainti has replaced the phonetically regular *-aonti/-āunti.

The present indicative middle

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

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

Paradigms (daδā-/dad- "make," aog-/aoj- "say, call oneself," vah-/vas- "put on (clothes)"; yaza-, āiiaza- "sacrifice to," haca- "follow," vaša- "undulate, bob (forth on the chariot)," yaziia- "be sacrificed to"):

| Sing. | | | | | | |
|-------|-------------|----------------|-----------|-----------------|------------|-----------------|
| 1 | -e | mruiie | | | - <i>e</i> | yaze, āiieze |
| 2 | - | - | | | *-aŋ̂he | vašaŋ́he |
| 3 | -e, -te/-de | mruiie, mruite | daste | vaste | -aite | yazaite |
| Plur | | | | | | · |
| 1 | -maide | mrumaide | daδəmaide | | -amaide | yazamaide |
| 2 | - | <u> </u> | - | | *-aδβe | , fracaraθβe |
| 3 | -aite | | aojaite | vaŋhaite (N.77) | -ənte | yazənte |

Notes:

The form $da\delta \partial maide$ is strictly archaizing, but has YAv. δ instead of OAv. d (cf. $dad \partial mahi$, above).

The only 2nd plur. form is $fra.cara\theta\beta e$ (Yt.13.34) with $-a\theta\beta e$ for the expected $-a\delta\beta e$.

Note the forms hacinte "they follow" and yazinte "they are sacrificed to" from haca- and yaziia-.

SYNTAX

Uses of the accusative

6. Inner objects

Two accusatives are sometimes found of which one is the direct object and the other an "inner" object implicit in the verb, which reamins when the verb is passive:

yō Aēšməm vixrumantəm x^varəm jainti เมลานาน จางสามารถ เลือน เลื

hō mam auuaθa vərəna nijainti

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

xrumim gāuš yā caŋraŋhāxš varaiθim paṇtam azaite

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

7. Accusative with nouns and adjectives

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

āat ažim aiβi.vaniiå bauuat "Then he conquered the dragon."

taxməm staotārəm vazənti āsu.aspəm dərəzi.raθəm

vitārəm paskāt hamərə0əm jantārəm parō dušmaniium

"They carry the firm (steady) praiser with fast horses, with solid chariot, the pursuer from behind (of) the opponent, the striker from in front (of) the enemy." (Yt.17.12)

Sraošō ašiiō **driyum** θrātō.təmō hō vərəθraja **drujim** jayništō

"Sraoša with the rewards, the greatest protector (of) the poor, he is the victorious, greatest smasher (of) the Lie." (Yt.11.3)

frauuašaiiō yå dā0riš āiiaptəm

ورد دوس المناسم من المناع و رسي ورس و مسموس المناسع و المناسع من المناسع و ا

"The fravashis, givers (of) reward." (Yt.13.24)

8. Accusative for vocative

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

ā θβā ātrəm gāraiiemi

m. Sygum, maggz, egun (moreyzon.

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

Uses of the present indicative

1. Ongoing actions and events, performative function

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

āpō yānəm vō yāsāmi "O waters, I ask you for a boon."

いっちゅうしょうけっちゅっちゅっしゃしゃ

ašaiia daδāmi imam zaoθram

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

· 4236545.4x40.04mca).20044114

vasō.xšaθrō ahi Haoma ... ərəžuxδəm **pərəsahi** vācim

"You are in total command, O Haoma, ... you ask a word correctly spoken." (Y.9.25)

Apam Napåsə tå āpō Spitama Zaraθuštra šōiθrō.baxtå vī.baxšaiti

"Apam Napāt distributes those waters, O Zarathustra Spitamid, distributed by settlements." (Yt.8.34)

vaēm mahi yōi saošiiantō daxiiunam

・ちゃっとして、しているのとして、これの、これのできない。

"We are the Revitalizers of the lands."

daxiiunam is gen. plur. of danhao-.

was gire to be brown of the contraction is the contraction of the cont

āat i ða dim mazi stəm **dadəmahi** ahumca ratumca yim Ahurəm Mazdam

"Here then we establish him as the greatest Life and Model, namely Ahura Mazdā." (Vr.11.21)

ime hənti ašahe ratauuō "These are the Models of Order."

・サントーのかったのいまないよいはない。

2. Future actions and events

aiiaoždiia pascaēta bauuaiņti

"After that they become ritually impure." (V.3.14)

ayå iθiiejå vōiynå yeinti

"Bad, dangerous scourges will come." (Y.57.14)

. notentalo . tmldnpto . tmstang. . tmda

3. Past function

The adjective *pauruua*- "former, earlier" sometimes transfers the action of the present indicative into the past:

yōi pauruua Miθrəm družiņti

"Who betrayed Miθra before." (Yt.10.45)

いしないしのとくくとしているとうと

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

Uses of the present middle

See Lesson 6 on the three functions of the middle.

1. Only middle

Amaṣ̃ā Spaṇtā frāiieze "I sacrifice to the Life-giving Immortals."

・そもののも・あってつる・そんち)・そもないとかるとのものとなるところとして・かい

yō yazaite huuarə yat aməşəm raēm auruuat.aspəm

yazaite Ahurəm Mazdam yazaite Aməşə Spəntə yazaite haom uruuanəm

"He who sacrifices to the sun, immortal, brilliant, with fleet horses,

he sacrifices to Ahura Mazdā, he sacrifices to the Life-giving Immortals, he sacrifices to his own soul." (Yt.6.4)

٠١٠٠٠ و کوکاره ، نيسي سرح و ديده ماه د هوده ميده و محمد و موسي ، حو وييد س

ašəm vahištəm ātrəmca Ahurahe Mazdå pu θ rəm y. (= yazamaide)

"We sacrifice to Best Order and the Fire, the son of Ahura Mazdā."

pairikā yā dužiiāiriia yam mašiiāka auui dužuuacaŋhō huiiāiriiam nama aojaite

"The sorceress 'of bad seasons,' whom men of bad speech call by name 'of good seasons'." (after Yt.8.51)

2. Middle = passive

... imąm tanum yā mē vaēnaite hurao ba

"... this body, which is seen (= seems) to me beautiful." (Y.11.10)

3. Active and middle have different meanings

pasum hē paciņti airiia danhāuuō

"The Aryan lands cook a sheep for him." (after Yt.8.58, et al.)

təm upairi Kərəsāspō pitum pacata

"Kərəsāspa cooked (his own) meal on it (the dragon)." (after Y.9.11)

vātō tam arštim **baraiti** yam afihaiti auui.miθriš

"The wind carries away the spear which the anti-Mi θ ra throws." (Yt.10.21)

yat Taxmō Urupa **barata** Aŋrəm Manium

"... that Taxma Urupi rode the Evil Spirit." (Yt.19.29)

humaiia aēta dāman daδəmaide *yā daθat Ahurō Mazdå ašauua

"We determine as having good creative magic these creations which Orderly Ahura Mazdā established." (after Vr.12.4)

hā yā dapta apa.nasiieiti yā nōiṭ āθrauuō.puθrim naēδa daste hupuθrim

"She who deceived (by the forces of the darkness) goes to perdition, who makes her own (= obtains) neither sons who become high priests, nor (any) good sons." (after Y.10.15)

EXERCISES 8

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

gao- huδāh-, ratu- bərəzaṇt-, nar- aṣauuan-, vanaiṇtī- uparatāt-, barəsman- uzdāta-, airiiaman- iṣiia-, vispā- daṃhu-, x̄'arənah- raocaŋ haṇt-, yazata- x̄'arənaŋ haṇt-; Kauuaē- Viṣtāspa-, Taxma- Urupaē-,

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

vaēna-, bara-, saoca-, paca.

3. Transcribe and translate into English.

```
תב של ישות של ישל מולי י פנום ל ישר מושים י בי בי פונים ל ישר מושים ישר מושים ישר הישר בי שר מושים ישר הישר הי
                                                                                                           ישרשים הי איציאי של אישרים בי בי של אישרים בי לל לקי אישרים בי בי בי בי של אים בי בי
                                                         المرديد الماسي والمراس والمالي من المراي و المرا
                                                                                   meng. 04. presyng. (wary . m. ) - (c)-entry. (wary . m. espennent francis.
                                                                                        سهرومي والماري المراجع مراجع والمراجع والمراع والمراجع والمراع والم والمراجع والمراجع والمراجع والمراع والمراع والمراع والمراع وا
                                                                                                                                                                                                                                                                                                               (after Vr.3.5)
                                                                                             Note: kascit is for expected kəmcit.
                                                                                                                                   وسوس صور و سود رك و هدارس و سود اوي و وسرده و رسد و رسط ع ر
                                                                                                                                                                                                                                     ·当の中では、でくくとはないか、いよ、みへんのは、
الحدى، اسد، كساسم، الحدى، ويسدى، وليه، الحدى، فراسصددك، الحدى، فيسركواند، الحدى، دفي ند، المعيين، ومورد الحديد
                                                                                                                                                                                                         しちのあっちゃらかってくているいといいましたり
                                                                                                                                                                                 وه چ ، كسم ، دخ الدم ، المعادي ما ، وهو والمعاد ، وهو والمعاد المعاد ،
                                                                                                                        وماصدماري كوروس كاسط و معروس و معروس و معروس و معروس كالمروس كالمروس و معروس و معروس و معروس و معروس و معروس و
                                                                                                                                                                שושי יוששי ב ליניים שושי ב לינים שושי ון לל לינים מושי בולי
                                                                                                                                                               משין ון לפניגנובטייםל י טושי ישטי נגטיייגנובטייםלי
                                                                                                                                     · 469mbfma. 61. -469mbm. 61. 462mm. 61. 60mbm. 61.
                                                                                                                          ון ישלשל י פייפושל י פייונדי ון ידי דייפוסיודי יפיפושל י פייפושל י פייפושל י
                                                                                                                                                 (V.18.15)
                                                                                                                                   שמושות שי משופול י לנושון בבושוני ו מבני ו צנושים י לבנני פונשוף.
                                                                                                                   ・一方のは、そのでで、ちのからくくくとからか、かなのよう、なのでい、このでは、これのできない。
        י משטישים שי הלפטנים י בל מונים י בל השימים י בל המושי בל המושים ל לבו הריצים הריצים הריצים הי הל המה של הריצים
                                                                                                                                                                                                                                                                سرل سه ۱۹۶۱ و که د دساط ، وور که ،
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- 4. Translate into Avestan and write in Avestan script:
 - 1. Then Kauui Vištāspa asks Zarathustra: O Zarathustra Spitamid, do you see the moon?
 - 2. Zarathustra, wealthy and munificent, answers him: I see the moon full of light.
 - 3. The evil one possessed by the Lie smites all those possessed by the Lie.

(Yt.19.51-52)

- 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. Mi θ ra, with his strong arms, is the best guardian of the Aryan lands.
- 10. Francasiian is the evil smiter of the Aryan men.

VOCABULARY 8

Aēšma-: Wrath; demon of the dark night sky, the opponent of Sraoša afrašumant-: having no forward motion Ahurahe Mazdå, gen. of Ahura- Mazdāaiβi.vaniiah- bauua-: to overcome, conquer (+ acc.) aiiaoždiia-: which cannot be made ritually lean Airiiaman-: god of peaceful unions and healing amauuaitī-, fem. of amauuantantarə.mrao-/mru- mid.: to "say away," refuse to have anything to do with (cf. interdiction) anha- < anhiia- < \sqrt{ah} : to throw, shoot (arrows. spears) aojah- n.: strength Apam Napāt- (apam, gen. plur. < āp-): Scion of the Waters, a deity of (the fire in?) the heavenly waters aršān-/aršn-: male aršti- f.: spear aršuuacah-: speaking correct words, speech asan- m. = asman-: sky, heaven; stone ašauuaxšnut-: who pleases the sustainer(s) of Order aṣauuairī-, fem. of aṣauuanauruuat.aspa-: having/with fleet horses auuant-, f. auuaitī-: this great, this much auuant- ... yauuant-: as much as auuat ... yat: therefore ... because, because auuauuant-, f. auuauuaitī-: that great, that much auuauuant-... yauuant-; as great a ... as auui.miθri-: who is opposed to Miθra ābərət-: the bringing (priest); the priest who brings the water during the sacrifice ā.gāraiia- < √gar: to praise in song ā.mrao-/mru- mid.: to appoint ā.stāiia- < √stā mid.: to install āθrauuan-/aθaorun-: high-priest; the principal priest āθrauuō.puθriia- n.: the fact of having sons who become high priests \bar{a} .zbaiia- < $\sqrt{zb\bar{a}}$: to invoke, call (hither) azah- n.: narrow, constricting space (cf. Eng. anguish, anxiety)

azō.jata- < azah- + jata-, pp. of √jan-: killed in a

tight spot bərəzant-: tall, lofty canranhāk-, canranhāc-: following the pastures caθβārō: four cuuant-, n. cuuat: how much? daδuuah-, daδuš- (daθuš-): the one who has put all in place, creator dapta-, pp. of √dab: deceived dasuuar- n.: talent $d\bar{a}\theta r\bar{i}$ f. < $d\bar{a}tar$: giver (of + acc.) dahišta-, superlative of danra-: most qualified dərəzi.ra θ a- < dərəzra- + ra θ a-: with solid/steady chariot(s) druža- < *drujiia- < √draoy/drug/druj: to lie dužaka-: hedgehog dužiiāiriia-: bringing bad seasons (harvest) dužuuacah-: having/with bad speech ərəžuxδa-: rightly, correctly spoken, which should be spoken correctly fradaθa- n.: furtherance Franrasiian-: name of a Turanian, arch-enemy of the **Aryans** fraoirisiia- < √uruuaēs mid.: to turn (to) fra.pinuua- < √piuu mid.: to swell forth (to: auui) Frazdānu- or Frazdānauua-: name of a river frā.mrao-/mru-: to pronounce, proclaim gaomant-: containing milk gāraiia- > ā.gāraiiahamərəθa-: opponent, competitor haṇgəuruuaiia- < √grab: to grab hold of haθra: in one and the same place, right then and there hudāh-, huδāh-: giving good gifts huiiāiriia-: bringing good seasons (harvest) humaiia- < maiiā-: having good creative magic(?) hupu θ riia- n.: the fact of having good sons iθiiejah-: dangerous jaγništa- < √jan/γn: smashing the most jantar- $< \sqrt{\text{jan/yn}}$: striker (+ acc.) kahrkatāt- f.: the word "chicken"

maδa-: intoxication

| maēza- < √maēz/miz: to urinate | vah-/vas- mid.: to put on (clothes), don |
|--|---|
| masti- f.: knowledge | vana- < √van: to conquer, overcome |
| mašiiō.jata- < mašiia- + jata-, pp. of jan-: killed by a man | vanaintī- f. < vanant-, pres. part. of $\sqrt{\text{van}}$: victorious varai θ iia-: of captivity |
| māh-: moon, month | varədaθa- n.: growth |
| mərənc-/mərənk- (mərənca-) < √mark: to destroy | varəna- n.: choice |
| naēδa, cf. nõiţ: not | vaša- < *vacja- < √vak/vac mid.: undulate, bob |
| nā poss. pron. dual: our | (forth on the horse, chariot) |
| nərəfsa- < √narp: to wane | vəhrka-: wolf, a criminal |
| nərəfsastāt- f.: waning | vəhrkö.jata- < vəhrka- + jata-, pp. of jan-: killed by |
| nijan- < ni + √jan/γn: to strike (down) | a wolf (= murderer) |
| nimrao-/mru- < √mrao/mru mid.: to call down | vərəna-: wound |
| pairikā-: sorceress, witch | vərənao-/vərənu- < √var act./mid.: to cover (the |
| panca.dasa: fifteen; fifteen-year old | female sexually) |
| para.iriθiia- < √raēθ/riθ: to pass away | vis- f.: house |
| Parō.darəs-: name of a mythical cock | vispō.paēsah-: all adorned |
| paskāt: behind, (from) behind | vispō.tanū- or vispō.tanuua-: of the entire body |
| pərəsao- f.: rib | vitar- < √vaē/vi: pursuer (+ acc.) |
| raēuuaņt-: wealthy | vixrumant-: bleeding |
| raocan hant: endowed with light | vī.baxša- < √bag: to distribute |
| rasman- m.: battle line | Vouru.kașa- n.: name of a mythical (heavenly) sea |
| saŋha-: proclamation, utterance | vōiγnā-: kind of scourge, *flood |
| snaēža- < √snaēg/snaēj: to snow | xratu-: (guiding) thought, intelligence |
| spō.jata- < span- + jata-, pp. of jan-: killed by a dog | xratumaṇt-: intelligent |
| staotar-: praiser | xrumiia-: bloody |
| sti- f.: temporal being, temporal existence (= past, | xšaθriia-: commanding, powerful |
| present, and future) | xštauuaē-, xštəuui-: name of a legendary people |
| šōiθrō.baxta-: distributed by settlements | x ^v ara-: wound |
| tbaēšō.jata- < tbaēšah- + jata-, pp. of jan-: killed by an enemy | x ^v arənah-: divine Fortune, gift of Fortune, munificence |
| θrātō.təma-: protecting the most | x ^v arənaŋ ^v haṇt-: munificent |
| ufiia- $< \sqrt{\text{vaf/uf:}}$ to weave (sb.) into a poetic web, | x ^v āθra- n.: good breathing space |
| hymn | yaziia- < √yaz mid.: be sacrificed |
| upa.duuasa-: *rush upon | yat: that (conj.), when, as for, etc. |
| uparatāt- f.: superiority | yātu.jata- < yātu- + jata-, pp. of jan-: killed by a |
| Urupaē-: name; Taxma- Urupaē-, legendary hero | sorcerer |
| uruuan-/urun- m.: (breath) soul | yuuan-/yun- m.: youth, young man |
| uruuisiia- < √uruuaēs: to revolve (around: aiβitō) | zastauuant-: with one's hands |
| uštatāt- f.: state of having one's wishes fulfilled | zauuanō.sū-: who benefits when invoked |
| uxδa- n.: utterance | zraiiah- n.: sea |
| uxšiiąstāt- f.: waxing | zurō.jata- < zurah- + jata-, pp. of jan-: killed by |
| vaēmō.jata- < vaēma- + jata-, pp. of jan-: killed by a | treachery |
| rock | |