### **PHONOLOGY**

### Vowel changes. Ablaut

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

zero grade	full grade	lengthened grade
no vowel	a	ā.

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

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

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

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

Full grade	Zero grade	Lengthened grade	Examples:
aC	-C	āC	paδō ~ upabdi ~ pāδa
aē, ōi (< ai)	i	āi	daēsaiia- ~ dišta- ~ -
			garōiš ~ gairiš ~ gara (< *garā(i?))
			- ~ nista ~ nāist
ao (< au)	u	ãu	staoį ~ stuta ~ stāumi
an	a (< ŋ), n	ān	manah- ~ mata ~ mamne ~ mānaiia-
ar	ŗ, r	ār	kairiia- ~ -kərət ~ cāxrarə ~ °kāraiia-
rā (< raH)	ar (< <b>f</b> H)		drājah- ~ darəγa-
va/uua	u	vā/uuā	$vac\bar{o} \sim uxta \sim v\bar{a}c\bar{o}$
			$da\delta$ uuō ( < $da\delta$ uua $h$ ) ~ $da\delta$ ušō ~ $da\delta$ uuå (< $da\delta$ uuā $h$ )
ya/iia	i	yā/iiā	maziiō (< maziiah) ~ mazišta- ~ maziiå (< maziiāh)

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

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

### Spirantization of stops

As shown in Lesson 6, when a t comes before an ending beginning with ii, uu, or n it changes to  $\theta$ . In addition, an original uu ( $<*\psi$ ) after  $\theta$  becomes  $\beta$ , e.g.,  $ratu\check{s}$  but  $ra\theta\beta\bar{o}$ . This rule does not hold in some special cases, e.g.,  $g\bar{a}tuu\bar{o}$ , which is from original  $*g\bar{a}tau$  (not  $*g\bar{a}t\psi ah$ ). Note also, for instance,  $ma\check{s}iia - *martiia -$ , but  $mar\partial\theta iu - *mr\theta iu -$ .

#### STEM AND ROOT

Because of the multitude of different forms nouns, verbs, etc. can take on—as we have had the opportunity to observe in some detail in preceding lessons—, nouns and verbs are classified according to their "stem" forms.

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

Often, however, removing these endings leaves us with varying forms, and it may not always be obvious what the "real" stem is. One therefore abstracts the notion of "stem" from the clearest instances and applies it by analogy to those that are less clear. The stem form of nouns, for instance, is usually most clearly seen in the genitive plural, which has the endings -nqm or -qm: haomanqm > haoma-, frauuašinqm > frauuaši-, ratunqm > ratu-, apqm > ap-, etc. The stem form of verbs is usually most clearly seen in the 2nd plur., e.g., barata > bara-, staota > stao-.

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

```
ar{a}p \sim ap frauuaṣi- \sim kərənau- \sim kərənau- \sim kərənau- \sim kərənau- \sim kərənau- \sim kərənau- \sim bār-aiia- \sim bār-aiia- \sim bār-aiia- \sim bərə-tā- \sim ah-mi \sim as-ti- \sim s-tā \sim z-tā \sim z-tā \sim h-ənti- \sim \emptyset-mahi.
```

According to the ablaut, stems are usually classifed as:

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

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

While the "stem" of a word is a part of the actual word, the "root" is a theoretical concept, and its phonetic/orthographic form may or may not be identifiable with a part of an actual word. Basically the "root" of a simple word (no prefixes or suffixes) is the smallest congregate of consonants and vowels that carry the meaning of the simple word. Various methods are used to represent the root, cf.  $\sqrt{\text{da}}$  "give, place,"  $\sqrt{\text{kar}}$  "do,"  $\sqrt{\text{ba}}$  or  $\sqrt{\text{ba}}$  or  $\sqrt{\text{ba}}$  or "become,"  $\sqrt{\text{vak}/\text{vac}}$  "speak,"  $\sqrt{\text{ah}/\text{as}}$  "be," etc. In this manual forms such as  $\sqrt{\text{kar}}$ ,  $\sqrt{\text{bao}}$ ,  $\sqrt{\text{vak}/\text{vac}}$ ,  $\sqrt{\text{aog/aoj}}$ ,  $\sqrt{\text{ah/as}}$ ,  $\sqrt{\text{vae}/\text{vi}}$  are used

## **NOUNS**

#### Declension. Genitive

The endings of the genitive at first sight seem very diverse. Much of this diversity is due to historical developments in Iranian. The most common ending in Indo-Iranian was an -s (as in the nominative), which—when preceded by i or u—became - $\check{s}$  by ruki (see Lesson 5, on the endings of the nominative). While the Indo-Iranian - $\check{s}$  remained in Iranian, the -s became \*-h, which combined with preceding vowel in various ways: \*- $ah > -\check{o}$ , \*- $\bar{a}h > -\mathring{a}$ . In sandhi the final -s reappears: - $as^{\circ}$ , - $as^{\circ}$  (Lesson 4).

In  $\bar{a}$ -stems, the original \*- $\bar{a}i$  [seen in Old Latin *pater familiās*, for instance] was changed to \*- $\bar{a}i\bar{a}s$ , by the addition of an element - $\bar{a}i$ -, which is probably due to the influence of the feminine  $\bar{i}$ -stems. In Avestan [but not in Old Persian] the long - $\bar{a}$ - was shortened, and the ending became \*- $aii\bar{a}h$ .

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

The consonant stems,  $u^2$  and  $\bar{u}$ -stems take the ending  $-\bar{o}$  (-as°).

The genitive plural ends in -qm (disyllabic in OAv.), before which an -n- is inserted in most of the vocalic declensions.

The genitive dual ends in -å, before which the a-stems insert -aii-; thus they have the ending -aiià.

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

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

### The endings are:

	a-stems m., n.	ā-stems m.	f.	ī-stems
Sing. Plur. Dual	-ahe -anąm -aiiå	-å	-aiiå, -aiiås° -anąm -	-iiå, -iiås° -inąm -
	i-stems	<i>u</i> -stems	pasu-	ao-stems
	m., n., f.	m., n.	m.	m., f.
Sing.	-ōiš	-aoš	-aoš, -āuš	-aoš, -āuš
Plur.	-inam	-unąm	-uuąm	-auuąm
Dual	-	-	-uuå	-auuå, -uuå
	aē-stems	u <sup>2</sup> -stems	$\bar{u}$ -stems	consstems
	m.	m.	f.	m., f.
Sing.	-ōiš	-uuō, -uuas°	-uuō	<i>-ō</i> , <i>-as</i> °
Plur.	-iiąm	-uuąm	-uuąm	-ąm
Dual	-	-	-	-å

### Notes:

Only the common word  $ma\check{s}iia$ - "man, mortal" has an irregular long  $\bar{a}$  in the gen. plur.  $ma\check{s}ii\bar{a}nam$ , possibly influenced by  $ma\check{s}ii\bar{a}ka$ - "people."

No plur, gen, forms of masc.  $\bar{a}$ -stems in  $-d\bar{a}$ - are attested (pant $\bar{a}$ - "road" see Lesson 12).

Many *u*-stems take the ending  $-\bar{\partial}u\check{s}$  instead of or beside  $-ao\check{s}$ . This is an Old Avestan form of the ending, which has become common principally with words "with strong Old Avestan connection."

	a-stems	iia-stems	ā-stems		ī-stems
	m., n.	m.	m.	f.	f.
Sing. Plur.	haomahe haomanam	mairiiehe mairiianąm	mazdå	daēnaiiå daēnanąm	ašaoniiå, vaŋhuiiå, amauuaiθiiå ašaoninąm, vaŋ <sup>v</sup> hinąm, amauuaitinąm
Dual	gaošaiiå	-		nāirikaiiå	<del>-</del>

### Notes:

In the  $\bar{i}$ -stems, t becomes  $\theta$  before -ii-, but nt remains (cf. Lesson 6): amauuai $\theta$ iid but vanaintiid!

The gen. plur. ending of the vowel stems originally had long vowels before the n- (cf. OInd.  $-\bar{a}n\bar{a}m$ ,  $-\bar{i}n\bar{a}m$ ,  $-\bar{u}n\bar{a}m$ ), which is why the -a- is always preserved between ii and n in forms such as mairitanam.

The gen. dual nāirikaiiå is found only in FO.2f.

Original \*- $\eta hu\bar{u}i$ - (< \*- $hu\bar{i}$ -) becomes - $\eta hi$ -, but \*- $\eta huuii$ - (< \*- $hu\bar{i}$ -) becomes - $\eta huii$ -, thus  $\eta h\bar{i}$ - has

sing. nom. vaŋ<sup>v</sup>hi and plur. gen. vaŋ<sup>v</sup>hinam, but sing. gen. vaŋhuiiå.

	<i>i</i> -stems	<i>aē</i> -stems	3				
Sing.	frauuašõiš	haxaē-		kauuaē-			
Plur.	frauuašinąm	-		kauuōiš			
Dual	-	haśąm		kaoiiąm			
	ao-stems						
	gao-	diiao-		bāzao-	daíjhao-		
Sing.	gāuš	diiaoš		*bāzaoš	daŋ́hōuš		
Plur.	gauuąm			-	daxiiunąm		
Dual	°gauuå			bāzuuå	-		
	<i>u</i> -stems	pasu-		ao-stems			
Sing.	zaņtaoš	pasāuš		gao-	diiao-	bāzao-	daýhao-
Plur.	zaṇtunạm	pasuuąn	ı	gōuš	diiaoš	*bāzaoš	daŋ́hōuš
Dual	-	pasuuå		gauuąm		<u>-</u> ,	daxiiunam
				°gauuå		bāzuuå	-
	$u^2$ -stems		$\bar{u}$ -stems				
Sing.	raθβō (ratōuš)		tanuuõ				
Plur.	raθβąm, yāθβąm		tanuuan	ı			
Dual	-		-				

### Notes:

In the  $u^2$ -declension, the combinations \*- $tu\bar{o}$  and \*-tuam become  $-\theta\beta\bar{o}$  and  $-\theta\beta am$ .

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

The form haśąm is from \*hačjām (Olnd. sakhyām).

The form °gauuå is found in personal names, e.g., Vidat.gauuå, Paršat.gauuå, names of two brothers.

## Consonant-stems

Examples (ap- "water," druj- "deception, the Lie," vak-/vac- "word, speech," paδ- "foot," bərəz- "high," °uuarəz- < varəz- "invigorant," °uuərəz- "maker (of)," vis- "town"):

	vak-/vac-	druj-	ap-	раб-	vis-	bərəz-, °uuarəz-, °uuərəz
Sing.	vacō, vacas°	drujō	apō (āpō)	$pa\delta ar{o}$	visō	bərəzō
Plur.	vacąm	drująm	apąm	рабат	visąm	°uuərəząm
Dual	-	_	-	(pāδaiiå)	-	°uuarəzå

## Notes:

The nom. huuarš can be from huuarzz-"who does good work" or from varzz- "with good invigorant." The form  $p\bar{a}\delta aiia$  is a thematic form based upon the nom.-acc. dual  $p\bar{a}\delta a$ .

	zam-	ziiam-	<i>tāt-</i> stems
Sing.	$z  otam ar{o}$	zimō (zəmō)	hauruuatātō
Plur.	zəmąm	-	vaŋhutātạm
Dual	-	-	hauruuatātå

Note that zam-, by regular sound developments, should have had an alternating stem zam- (z am-)/\*sm-, cf. upasma- "(living) in the earth"; for understandable reasons, the stem zam- replaced \*s(a)m- in the paradigm.

### r-stems and napāt-

Examples (ātar- "fire," napāt- "grandson," nar- "man, hero," star- "star"; brātar- "brother," dātar- "Creator," pitar- "father," sāstar-/sāθr- "teacher," zaotar- "libator"):

Sing. Plur. Dual	narš narąm narå	stārō, staras° strąm, stārąm -	nafəδrō - -	āθrō āθrąm -	
Sing.	$dar{a} heta rar{o}$	zaotarš (zaotarō)	$sar{a} heta rar{o}$ , $sar{a}starar{s}$	piθrō	brāθrō
Plur.	-	-	sä $ heta$ rąm	-	_
Dual	-	-	_	-	-

## Notes:

Note the protero-kinetic forms zaotar-š and nar-š.

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

Note that the long  $\bar{a}$  of  $st\bar{a}r\bar{o}$  is shortened in starasca.

Thematic forms are frequent, e.g., sāstrahe, sāstranam.

#### h- and uuah-stems

Examples (daδuuah- "Creator," manah- "thought," māh- "moon," naire.manah- "heroic-minded," zraiiah- "ocean"):

Sing.	måŋhō	naire.manaŋhō	manaŋhō	zraiiaŋhō	$da\delta$ uš $ar{o}$ , $da heta$ uš $ar{o}$
Plur.	-	naire.manaŋhąm	manaŋhạm	-	*daδušąm
Dual	-	Aša.nəmaŋhå	_	-	-

### Note:

Instead of the regular (and frequent) gen. sing. zraiiaŋhō Vouru.kaṣ̌ahe we find zraiiā Vouru.kaṣ̌aiia in the formula yaozənti vispe karanō zraiiā Vouru.kaṣ̌aiia (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 måŋhahe.

The genitive of  $\bar{a}h$ - "mouth" is formed from an *n*-stem:  $a\eta h\bar{a}n\bar{o}$  (see below).

### n-stems

In the protero-kinetic *n*-stems, notably *zruuan*- and *barəsman*-, the gen. ending \*-h combines with the n of the stem to produce \*- $\eta h$ , which—as in the accusative plural of masc. a-stems—combines with the preceding a to become \*- $\bar{q}$ . This ending in turn becomes - $\bar{u}$  after uu (uuan-stems), but -q after m (man-stems).

Examples (an-stems: asan-/ašn- "stone, sky," karapan-/karafn- "mumbler," vərəθrajan-/vərəθraγn- "obstruction-smashing," xšapan-/xšafn- "night"; uuan-stems: aδβan- "road," aṣauuan-/aṣaon-, āθrauuan-/aθaurun, span-/sun- "dog," yuuan-/yun- "youth," zruuan-/zrun- "time"; man-stems: Airiiaman-, cašman- "eye," nāman- "name," barəsman- "barsom"):

#### an-stems:

Sing.	vərəθraγnō (°janō)	ašnō	xšafnō	-
Plur.	$v$ ərə $ heta$ ra $\gamma$ n $q$ m	-	xšafnąm	karafnąm
Dual	-	_	-	_

uuan-stems:

Sing.	ašaonō	aθaurunō	sunö	-	αδβαnō	zrū
Plur.	ašaonąm	a heta aurunam	sunąm	yunąm	-	-
Dual	ašaonå	-	-	_	-	_

#### man-stems:

	m.	n.	
Sing.	$Airiiamanar{o}$	nāmanō	barəsmą
Plur.		nāmanąm	barəsmanam
Dual		-	cašmanå

## Notes:

The root noun āh- "mouth" has an irregular gen. sing. from an n-stem: åŋhānō

Instead of the weak stem  $a\S aon$ - we often find  $a\S \bar{a}un$ - in the manuscripts. In view of OInd.  $rt\bar{a}van$ - this may well be the original form.

The weak stem  $a\theta aurun$ - is regular  $< *a\theta arun$ -, since  $\bar{a}\theta rauuan$ - (probably) is  $< *a\theta arun$ - (OInd. atharvan-, cf.  $\bar{a}rmaiti$ -, OInd. aramati-).

### kaniiā-

The fem.  $\bar{a}$ -stem  $kanii\bar{a}$ -, beside the irregular  $\bar{a}$ -stem forms, has some forms from an in-stem, as does  $kax^{\nu}ar\partial i\delta \bar{i}$ - $< kax^{\nu}ar\partial i\delta \bar{i}$ - $< kaiia\delta \bar{a}$ -, both some kind of "female magician(?)":

Sing.						
	kaniiā-	kainin-	kax <sup>v</sup> arəiδiiā-	kax <sup>v</sup> arəiδin-	kāiδiiā-	kaiieiδin-
nom.	kaine					
voc.				$kax^{v}aroldsymbol{\delta}aine$		
acc.	kaniiąm	kaininəm				
gen.	kaniiå	kaininō	kax <sup>v</sup> arəiδiiås°		kāiδiiås°	
Plur.						
nom.		kaininō		-		-
gen.			kax <sup>v</sup> arəiδinąm			kaiieiδinąm

Note: For kainino, we also find the thematic form kainina in poorly transmitted texts.

## nt-stems

Examples (ant-stem adjectives: bərəzant-/bərəzat- "high, lofty"; uuant-stems: aētauuant-/aētauuat- "this much," astuuant-/astuuat- "having bones," druuant-/druuat- "possessed by the Lie"; mant-stems: ratumant-/ratumat- "containing (the word) ratu," yātumant-/yātumat- "possessed by sorcerers")

Sing.	bərəzatō	aētauuatō	astuuatō	ratumatō
Plur.	bərəzatąm	auuauuatąm	druuatąm	yātumatąm

#### **PRONOUNS**

## Genitive

The genitive forms of the pronouns are:

Personal pronouns:

1st 2nd 3rd pers.

masc.,neut. fem.

Sing.

mana

ahe, aŋhe

aŋhå, aŋhåsə

encl. тē Dual

tē yuuākəm

aiiå

hē, šē

Plur.

ahmākəm

yušmākəm, xšmākəm

aēšam

åŋham

encl. пō

Note: The distribution of  $h\bar{e}$  and  $s\bar{e}$  is governed by ruki (see Lesson 5).

tauua

The demonstrative pronoun ima-"this":

The demonstrative pronoun auua- "that":

masc., neut.

fem.

masc., neut.

fem.

Sing.

ahe, anhe aēšam

aŋhå, aŋhåsə

auuaŋhe

auuaŋhå

Plur. Dual

aiiå, anaiiå

åŋhạm

auuaēšam

The form aήhåsə is used with tanuuō "of this body." Note also x'aēpaiθiiåsə tanuuō "of (one's) own body."

The demonstrative pronoun aëta- "this":

masc., neut.

fem.

Sing. Plur.

aētahe aētaēšam aētaŋhå aētaŋham

Dual

aētaiiå

The relative pronoun ya- "who, which":

The interrogative pronoun ka- "who, what?":

masc., neut.

fem.

masc., neut.

fem.

Sing. Plur.

yeŋhe yaēšam yeŋhå

kahe, kahiiā°

kańhå

yåηham

kaŋhạm

Dual yaiiå

Note the pronominal adjectives: aniiehe, aniiaēšam; vispahe, vispaēšam (but fem. vīspanam).

# Active participles

The active present participles end in -nt-. The athematic verbs form the present participle from the weak stem of the root, e.g.: hant-,  $\gamma$ nant- (< jan-), da $\delta$ ant-/da $\theta$ ant-, k2r2nuuant-, mruuat- (Y.70.4).

Participles from thematic verbs have fixed stems in -ant- (-ant-), e.g., masc. acc. sing. barantam; gen. sing. and nom.-acc. plur. barəntō, gen. plur. barəntam.

Participles from athematic verbs have strong stems in -ant- and weak stems in -at- and are declined like adjectives in -ant-, e.g., hatō, hātam gen. sing. and plur. of hant- "being."

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

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

Note that present participles (see below) in -ant- from thematic stems preserve their n in the weak cases.

### **SYNTAX**

### Uses of the genitive

## 1. Adnominal genitive

The primary function of the genitive is "adnominal." The main adnominal functions are:

## 1a. Possessive genitive

This genitive expresses various kinds of possession ("the man's house, the man's son"). Note especially the use of the gen. + "to be" which corresponds to Eng. "to have": "mine is a son" = "I have a son" (see Lesson 12):

ātarš **Ahurahe Mazdå** ρυθτό "The fire, son of Ahura Mazdā" به المنافق المناف

x<sup>v</sup>afnəm mazdaδātəm yazamaide šāitim **pasuuå vīraiiå** 

"We sacrifice to sleep established by Ahura Mazdā, peace of (for) cattle and men." (Vr.7.3)

nāirika yā \*uuaiiå xšudrå hąm.raēθβaiieiti

## mazdaiiasnamca daēuuaiiasnanamca

"The woman (who) mixes the semen of both: of Mazdaiiasnians and of demon-sacrificers." (after N.11)

apa aēšam bāzuuå aojō tum graņtō xšaiiamnō barahi

apa **pā**saii azāuuarə apa **cašman** asukəm apa **gaošaii** asraoma

"You, when angered, are capable of carrying away the strength of their two arms, the endurance of their two feet, the sight of their two eyes, the hearing of their two ears." (Yt.10.23)

hā ptā gāušcā aṣaýhācā aṣaonascā aṣāuuairiiåscā stōiš

haiθiiō vaŋhudå

"He is the father of the cow, of Order, of the sustainer of Order, and the Orderly existence, (he) the true (one), giver of good things." (Y.58.4)

Note: aṣ̌aṇ́hācā is an archaizing form.

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

rauuasca x<sup>v</sup>āθrəmca āfrināmi **vispailå aṣaonō stōiš** ązasca dužāθrəmca āfrināmi **vispailå druuatō stōiš** 

"I invite the spaciousness and good breathing space of the entire existence of the sustainer of Order; I invite the constriction and bad breathing space of the entire existence of the one possessed by the Lie." (Y.52.8)

It is possible for a genitive to be governed by the prior member of a compound:

kamarə8ö.janəm daēuuanam

"(him) who smashes the heads of the old gods" (Y.57.33)

# 1b. Subjective and objective genitives

These genitive constructions can be viewed as "transformations" of verbal expressions, where the genitives correspond to the subject or direct object, e.g.:

"They love their parents" > "their [subj. gen.] love of (for) their parents [obj. gen.]"

ahe yasnəm yazatanam

"His sacrifice to the gods." (he [subj.] sacrificed to the gods [dir. obj.]) (after Y.57.3)

dātarə gaēθanam astuuaitinam

"O Creator of the world of living beings with bones!" (he established the world with bones [dir. obj.])

dazdi nō pouru.spaxštim tbišiiantam paiti.jaitim dušmaniiunam haθrā.niuuaitim hamərəθanam "Give us the ability to espy many of those hostile (to us), ability to strike back at (our) enemies, ability to vanquish right then and there (our) opponents." (after Y.57.26)

aēša astī daēnaiiå māzdaiiasnōiš āstuitiš

"This is the praise of the Mazdaiiasnian daēnā." (Y.12.9)

Note: The final long vowels are a typical feature of Old Avestan.

## 2. Partitive genitive

The other main function of the genitive is "partitive," expressing that something is part of a totality or an example of group. It is frequently found with numerals and other words expressing quantity:

θrisatəm aiβi.gāmanam "(For) thirty years."

cuuat aētaŋhå apō "How much of this water?"

・子の中・そのよのなる・だっとう

### 2a. Genitive with adjectives denoting "fullness"

The genitive is used with adjectives, especially, pərəna- "full (of)":

im zå bauuat pərəna mašiiānam

"This earth became full of men."

A similar use is that with aratufris "who does not satisfy the models with":

<sup>\*</sup>kō \*åŋhạm nā gāθanạm srutanạm aratufriš

<sup>\*</sup>yō \*maēzō fra vā šāimnō srāuuaiieiti **aētaēšam vacam** aratufriš

"When does a man not satisfy the models of the  $G\bar{a}\theta\bar{a}s$  he recites?

He who recites while urinating or defecating does not satisfy the models" (N.19)

Note: for the form maēzō (nom. sing. of maēzant-), see Lesson 17.

## 3. Genitive with verbs

The genitive is used with verbs, for instance, hankāraiia- "to gather" (for the sacrifice to):

hankāraiiemi Ahurahe Mazdå

ى بىلىكىسى بىلىكى ، بىلى درىيى ، كىسى كىسى بىلىرىيى ،

"I gather (for the sacrifice) to Ahura Mazdā."

## 3a. Genitive of mourning(?)

In the following example, the genitive seems to express those for whom one mourns:

cuuat aēšam upa.manaiian

リストローカー・カー・アー・アー・アーシント

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

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

# 4. Genitive with pre- and postpositions

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

fraš aiiaŋhō frasparat "He jumped forth/away from the pot."

(ない・いろとのでしているとのないのでんない。

3- bedom on the complement of the last of the company.

mərəγahe kəhrpa kahrkāsahe ... kaininō kəhrpa srīraiiå

"In the form of a vulture-bird ... in the form of a beautiful young woman." (Yt.5.62, 64)

## Relative clauses

Sometimes the antecedent of the relative pronoun is either missing or "attracted" into the relative clause, in which case it assumes the case of the relative pronoun, for instance:

nmānå daδāhi yasə θβā yazaite

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

เราะเมาะสาเผองเขาะสาร์ เสองเขาะสาร์ เสองเขาะสาร์ เลองเขาะสาร์ เลองเขาะสาร์ เลองเขาะสาร์ เลองเขาะสาร์ เลองเขาะสาร์ เลองเขาะสาร์ เลองเขาะสาร์ หลองเขาะสาร์ หลองเขาะสาร์ หลองเขาะสาร์ หลองเขาะสาร์ หลองเขาะสาร์ เลองเขาะสาร์ เลองเขาะส

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

yam ašauua vaŋ<sup>v</sup>him ašaiiam vaē ba tam druuå əuui buuå

"The good Orderly fashion which the Orderly one knows, (of) that the Lieful one is ignorant." (Vr.22.2)

# The connecting relative and the relative particle yat

The relative pronoun is frequently used to connect a noun with its adjective or genitive. This can be done using a regular relative noun clause, but, when the antecedent is in the accusative, the accusative of the relative pronoun is normally used.

If the antecedent is "attracted" into the relative clause, then the relative pronoun + noun + adjectives are all in the the same case: nominative or accusative.

If the antecedent is in a case other than nominative or accusative, the relative pronoun usually takes the invariable form yat (= nom.-acc. sing. n.), occasionally also when the antecedent is in the accusative..

A similar usage is found in Old Persian, which later developed into the so-called izafe(t) construction of Middle and New Persian.

Examples:

שלי ישהקהנים לי בשירציתי פנת בכרת בכרת במושי שותי ישת ישת בנושים בנושים בתושים בנים בו בונים בי בונים בי ביונים

yō paoiriiō **gāθå** frasrāuuaiiat **yå** paṇca Spitamahe aṣaonō Zaraθuštrahe

"Who (Sraoša) was the first to recite the five Gāθās of Orderly Zarathustra, the Spitamid." (Y.57.8)

θβ**ạm** ratum daδāmi **yim** Zaraθuštrəm Spitāməm

"I establish you, Zarathustra the Spitamid, as the Model." (after Vr.2.4)

פנבה הנ (בנהשומה של הוא הוא ביות הוא בי

duua auruuaṇta yāsāmi yimca bipaitištānəm ... yimca caθβarə.paitištānəm

"I ask for two coursers, one that has two legs and one that has four." (Yt.5.131)

yat upaŋhacat yim Yiməm xšaētəm huuqθβəm darəγəmcit aipi zruuqnəm (for \*Yiməm yō xšaētō ...) "... that he followed splendid Yima with good herds for a long time after." (Yt.19.31)

י ארכבה או ההאפונה החור י החור י ראים אי הרב ההאחר מנה החור י האחר י מאור י ומוחר ו מוחר ו ברחר י ב

cuuat aētańhå apō yat armaēštaiiå aēša druxš yā nasuš frāšnaoiti

"How much of this standing water does this demoness, the Nasu, reach (with her pollution)?" (V.6.30)

かっとくないのとくべいのかといとしいのいかいのかあいいない

ان ووره که در که من من دره و و در دانه و به و دره ان من که که و دره که انده و دره و و و در که و انده و دره و ا در که در که در که در دره و در دره و دره انده و و دره و دره و دره که که و دره و دره و دره و دره و دره و دره و در

Miθrəm vouru.gaoiiaoitim yazamaide

yō marəzaiti uua karana afihå zəmō yat paθanaiiå skarənaiiå duraē.pāraiiå

vispəm imat ā.diδāiti yat antarə zam asmanəmca

"We sacrifice to Miθra with wide grazing grounds, who touches both ends/borders of this earth, wide, round, with distant borders. All this he regards, which (is) between heaven and earth." (from Yt.10.95)

# **EXERCISES 11**

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

aspa- spaēta-, daēnā- zaraθuštri-, nmāna- āhuiri-, vohu- manah-, ziiam- staxra-, zam- ahuraδātā-, tanū- amauuaitī-, ratu- vaŋhu-; naire.manah- Kərəsāspa-.

2. Write in transcription and Avestan script the present and imperfect-injunctive forms active of *frāiiātaiia*-and *frāšnao*-.

3. Transcribe and translate into English:

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                                                     · Montander · Monan Pa) 30 · homosono
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                                                      פוהל שיוטון יושאשי ושאלים שי לייטוי בבים בל
                                                        וידיבות י בקאובלים י לבשימת במותי
                                                         ・・・それるとととというとしまいかのかっと
                                              ・といしゅんものもん・そのしとのも)ものい・まとているだしゅりゅん
                                                     י בטפרטי שנושי בטפרשים בשום י שנים אונים
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                  ראות בו [ ראות ב ] י בימו י מו שומו מו כן כנו פני שו פני מו (מבו בי מון פני מי מי מי בי מון פני מי מי בי מי בי
              ويتى سدرسيه، كسرت كى دى حداد ، سوع ، سوع ، سوع ، دى برط ، دويه ، (سطى در اول درسدوع ووالط ،
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                                                                            (Yt.13.2-3)
                         の中国・ちゃんのから、そんとしているの、この中国・ちゃんのとのというといいといいい
               ・一方としては、一方で、一方として、一方で、ことが、こととは、これは、一方のことで、からことで、
                                                                               (V.20.5)
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4. Identify the genitive forms in this second version of the litary and explain how they are formed:

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                                         פנכתת לבל שור פנוסף שומלי בווער בנבון בל הווער משלעים לווער ביון ביוער לישמעלי ביוער ביוער
                    ישילים בי ההתאם המסיולים בי הרכבה שי הפום המסיולי לבי לל המסוולי המסה בי הרכבה שי שימיר והמסוולים בי בי להיילי
                                                                                                              (Y.1.11)
```

### 5. Translate into Avestan:

- 1. At dawn Pāuruua invoked Arəduuī Sura Anāhita:
- 2. O Arəduuī Sura Anāhita, come quickly to my help, now bear me aid!
- 3. Then Arəduuī Sura Anāhita came running in the shape of a young, beautiful, very strong, well-shaped woman.
- 4. She came to his help, she bore him aid.

- 4. She came to his help, she bore him aid.
- 5. It was not long before she put him down upon the earth created by Ahura Mazdā and his own house, healthy, unharmed, unhurt, just like before.
- 6. Afterward, Pāuruua brought her a hundred horses, a thousand bulls, and ten thousand sheep.
- 7. Then Yima went forth at noon on the road of the endless lights saying:
- 8. Dear life-giving Ārmaiti, go both forth and spread wide and far, bearer of small and large animals and men!
- 9. Here went forth small and large animals and men, (each) according to (his) own wish and pleasure, however was his pleasure.
- 10. Then this earth became full of small and large animals and men, of dogs and red hot fires.

## **VOCABULARY 11**

aētauuant-: this much aiiah- n.: metal (pot) aiiah- xvaēna- n.: \*steel (?) ainiδat: elsewhere airišta- < irišta-: unhurt, unwounded anaγra-: endless (lit.: without beginning) apa.bara- < √bar: to take away aratufrī-: (someone) who does not satisfy the models (for the sacrifice, etc.) armaēšta-: standing still, stagnant; cf. airime aš.ama-: with great power așaiia-: desire for Order, Orderly fashion Aša.nəmah-: proper name ašauuasta- n.: Orderliness ašiuuant-: having rewards (to give away) auuanta- < banta-: unharmed ādiδā- < √daē/di: to look at, inspect āfrīnā- < ā + √fraii/frī: invite (as guest-friend) āstuiti- f.: praise barəθrī- f.: bearer (of: + gen.), womb bāzuš.aojah-: having/with his strength in his arms cašman- n.: eye daēsaiia- < √daēs/dis: to show diiao- m.: heaven duraē.karana-: having/with its edges in the distance duraē.pāra-: whose borders are in the distance, with distant borders dužāθra- n.: bad "breathing space əuuiδuuah-: ignorant fra.srāuuaiia-: recite, perform fra. $\sin$ aiia- <  $\sqrt{\sin}$ iiia mid.: to defecate fra. šāimna- pres. participle of fra. šāiia- (see Lesson 12) frā.dərəsra-: visible from afar

frāiiātaiia- < √yat: to put down in one's place

frāšnao-/frāšnu- < √nas/as: to reach

frinā-/frin-  $< \sqrt{\text{fri}}$ : to befriend, satisfy(?)

gaociθra-: containing the seed of animals

gātu-: place gāθā-: Gatha granta-: angry hamaθa yaθa ... -cit: in exactly the same way as handraxta-: (firmly) held together haosrauuanha- n.: good fame Haraitī-: name of the mountain in the middle of the earth; also called Harāhaθrā.niuuaiti- f.: ability to overcome right then and there hauuan ha- (< hauuan hua-): well-being ham.raēθβaiia- <  $\sqrt{ra}$ eθ(β)/riθ: to mix together ham.varəitiuuant-: \*valorous huruniia- n.: the fact of having a good soul huuar-/huuan- n.: sun huuarə.xšaēta- n.: the sun Huuarəz-: name of (one of?) two brothers iδat: here kahrkāsa-: vulture kaiiaδa-: magician(?) kaiieiδī-: female magician(?) kamarəδō.jan-: who smashes the heads (of the old gods) karan-: edge, border, end kax varəδa-: magician(?) kax varəiδī-: female magician(?) kāiδī-: female magician(?) kəhrpa: in the form (of: + gen.) maēzō < maēzant-, pres. participle of maēzamaniiu.stāta-: stood in the world of thought maniiu.tāšta-: fahioned (by a carpenter) in the world of thought marəza- < √marz; to stroke maziiah-, comparative of mazāņtmānaiia- < √man: to resemble niuuaēδaiia-: to make known, announce, introduce (for the sacrifice to: + gen. or dat.) paδ- (p $\bar{a}$ δ-/bd-) m.: foot pairi: around (+ acc.)

θrisatəm: thirty

ušah- f.: dawn ušti- f.: wish

upa: at (of time) + acc.

upabdi: at the foot of (a mountain)

paiti.jaiti- f.: ability to strike back paiti.paršti- f.: \*study para (adv.): before, earlier parö: before, earlier than (+ gen.) Paršat.gao-: proper name; Having-spotted-cows pasca: after (+ gen.) pouru.spaxšti- f.: ability to see much raoxšna-: light, bright rauuah- n.: wide, open space rənja- < √rang: to energize, quicken sāstar-/sāθr- (irregular): commander, tyrant skarəna-: round (circular) spānah- n.: life-giving knowledge (?) spantō.maniiauua-: belonging to the Life-giving Spirit sraoma(n)- n.: hearing srauuah- n.: utterance; plur. also: renown, fame sruta- past participle < √srao: heard (see Lesson 12) staxra-: harsh stəhrpaēsah-: star-studded suka-: eyesight

tanu.maθra-: who stretches the poetic thought

(between heaven and earth?) or who spins out the

suxra-: red (hot)

šāiti- f.: happiness

taēra-: mountain ridge

poetic thought? tauruna-: young

°uuarəz- < varəz-: with ... invigorant °uuərəz- < √varz-: maker (of) uxta-, perf. part. of vac-: said, spoken vaēδa (vaēda) = vaēθa <  $\sqrt{vaēd/vid}$ : I/he knows vaēiδiia- n.: knowledge vanda- < √vand mid.: to \*honor vanhana- n.: garment, dress vanhuda- m.: giver of good things Vidat.gao-: proper name, Finder-of-the-cow(s) viδāraiia- < √dar: to hold up and apart, sustain xšaiiamna- < xšaiia-: being in command, because one can xšudra- n.: semen xvaēna-, see aiiahx<sup>v</sup>afna-: sleep  $yasə = y\bar{o}$ yatcit: whatever, whenever, if yaθa kaθacit: however yātu-/yāθβ-: sorcerer zāuuar- n.: strength

tbišiiant- (pres. partic.): someone inimical, opponent