

## 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:

*āiiā* < \**aiia* in the expression *āiiā zəmā* “throughout this earth,” *ākərən-* < \**akərən-* “did” (augmented form, see Lesson 19), *ārətimca* (= *ašimca*, P.39), *āfrasājha-*, *āfrasāj'hənt-* < *a-fra-sāh-* “uninterrupted,” *āsitō.gātu-* < *a-sita-* “who has not lain on a bed”; *x̥tāuuaiiō* vs. *x̥təuuuiiō*;

after *ii* in *mašiiāka-* for \**mašiiaka-* and *mašiiānām* for \**mašiiānām*.

*ā* is shortened:

often before *ii*: *aiiaōš* < *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.; *gaoδana-*;

in initial syllable when an enclitic is attached to the word: *apəmca* < *āpəm*; *haθrəmcīt* < *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): *azinām* from *āzī-* “fertile/pregnant (cow)” (FO.3h), *pazāj'hənt-* “(broad-)chested” < \**pāzah-* “chest,” *Spitāmō* but *Spitama*, *Spitamahe*; *Sauuaīhe* but *Sāuuajhē*; *ādauuō* < *ādu-*;

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 -*āt*, which becomes -*āaāt* before enclitic <sup>o</sup>*ca* > -*āaātca*, but (not consistently) -*āt* before the postposition *haca* > -*āt haca* (but always *ašāt 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” ~ *ārəitimca* (P.39), beside *ašimca*.

### NOUNS

#### Ablative

The characteristic ending of the ablative singular is -*t*, before which the stem vowel of the *a*-stems is lengthened to give -*āt*. 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 -*t* for the original -*h* (-*s°*)/-*š* of the genitive, e.g., *bərəzānt-* “high”: *bərəzatō* (< <sup>o</sup>-*ta-h*) ⇒ *bərəzata-t*; *gairi-* “mountain”: *garōi-š* ⇒ *garōi-t*; *barəsman-* “barsom”: \**barəsman-h* (> *barəsmāq*) ⇒ \**barsman-t* > *barəsmən*; *nar-* “man”: \**nṛ-š* (> *nars*) ⇒

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\**nr-t* (> *nərə-t*).

Sometimes we find *-a* added to the ending (-āδa, -aēδa[?], -məñda) with the specific meaning “all the way to, up to and including(?)”, throughout”: *xšaθrāδa* “throughout (Yima’s) reign,” *paitiš.x'arənāδa* “up to and including the jaw(?)”, *drujō vaēsməñda* “(all the way) to the entrance hall (vaēsman-) of the Lie” (Yt.10.86). Forms in -aēδa are less certain (perhaps \**aiβišitaēδaca* and \**upašitaēδaca* in Yt.19.6 < °šiti-, but āxštaēδa 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>i</i> -stems		
Sing.	-āt̄, -āδa	-aiāt̄	-iiāt̄		
Sing.	<i>i</i> -stems -ōit̄, [-aēδa?]	<i>u</i> -stems -aōt̄	<i>au</i> -stems -aōt̄	<i>u<sup>2</sup></i> - and <i>ū</i> -stems -uuāt̄ (-βāt̄)	cons.-stems -at̄, -t̄

### Vowel stems

	<i>a</i> -stems	<i>ā</i> -stems	<i>i</i> -stems		
Sing.	<i>haomāt̄</i>	<i>daēnaiiāt̄</i>	<i>ašaoniiāt̄, vaŋhuiiāt̄, amauuaιθiiāt̄</i>		
Sing.	<i>i</i> -stems <i>frauuašōit̄</i>	<i>u</i> -stems <i>zaŋtaōt̄</i>	<i>aōt̄, daíjhaōt̄</i>	<i>u<sup>2</sup></i> -stems <i>raθbāt̄</i>	<i>ū</i> -stems <i>tanuuāt̄</i>

Notes:

The masc. *pantā-* has the thematized abl. sing. *pantāt̄*.

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

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

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

The form *ziiānaiiaēca* in Y.12.2 may be for *ziiānaiiaiṭca* (cf. *auuaṭbiiō* for *auuaēbiiō*, 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>drujat̄</i>	<i>apat̄</i> ( <i>āpat̄</i> )	<i>xšapāt̄</i>	<i>zamāt̄, zəmāδa</i>	<i>visat̄</i>	<i>iriθiāstāt̄at̄</i>

Notes:

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

### n-stems

Sing.	<sup>°</sup> <i>jan-</i> / <sup>°</sup> <i>γn-</i> <sup>°</sup> <i>γmat̄</i>	<i>asan-</i> <i>ašnāat̄<sup>°</sup></i>	<i>xšapan-</i> <i>xšafnāat̄<sup>°</sup></i>	<i>marətān-</i> <i>marəθnāt̄</i>		
Sing.	<i>uuan</i> -stems <i>ašaonat̄</i>	<i>yunat̄</i>	man-stems: <i>cašmanāt̄</i>	<b><i>barəsmən</i></b> , <b><i>vaēsmənda</i></b>		

*nt*-stems

Sing.      *druuatał*      *łbištiianątał*

*r*-stems

Sing.      *āθrał*      *nərət*

*h*-stems

Sing.      *manajhał*      *daðuuah-*  
               *daθušat*

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

*iiaħ*-stems

Comparatives in *-iiaħ* 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 (*maziaħ-* “greater,” *frāiħ-* “more (numerous),” *āsiaħ-* “faster”):

	m.	n.
Sing.		
nom.	<i>maziid</i>	<i>maziidō</i>
acc.	<i>maziiajħem</i>	
dat.	<i>maziiajħe</i>	
Plur.		
nom.-acc	<i>maziiajħo</i>	<i>maziid</i>
gen.	<i>maziiajħaqm</i>	
dat.-abl.	<i>frāiħibiiō</i>	
Dual		
nom.-acc.	<i>āsiajha</i>	

## ADJECTIVES

Feminine of *h*-stems

The feminine of *h*-stem adjectives is formed by adding *-i-* to the (weak) stem, e.g.: *yātumanahī-*; *mazieħi* < \**maziiaħi*-, but *vaheħi*- < \**vahiaħi*-, *daðuši*- < *daðuuah-/daðuš-* (perfect participles, see Lesson 20).

## The comparative

Comparatives are made with the suffixes *-tara-* or *-iiaħ-* (< *-iħ-*). These two kinds of comparative correspond to the two kinds of superlative in *-təma-* or *-iħta-* (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 *-iiaħ-* 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>amauuąñt-</i> “forceful”	<i>amauuastara-</i>	<i>amauuastəma-</i>
<i>baešazzia-</i> “healing”	<i>baešaziiō.tara-</i>	<i>baešaziiō.təma-</i>
<i>hubaoiði-</i> “fragrant”	<i>hubaoiðitara-</i>	<i>hubaoiðitəma-</i>

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*huiiašta-* “well sacrificed to”  
*vərəθrajan-* “victorious”  
*yāskərət-* “competitive”

*huiiaštatar-*  
*vərəθrajastara-*  
*yāskərəstara-*

*vərəθrajastəma-*  
*yāskərəstəma-*

### 2. Examples of comparatives in *-iiah-*:

*aka-* “evil”

*ašiiah-* (< \*ač-*iāh-*)

*acišta-*

*āsu-* “fast”

*āšiiah-*

*āsišta-*

*pouru-* “much” (< \*prH-u-)

*frāiiah-* (< \*praH-*iāh-*)

*fraēšta-* (< \*praH-*išta-*)

*vajhu-* “good”

*vahiiyah-, važhah-*

*vahišta-*

*masita-* “long”

*masiiah-*

*masišta-*

*mazāṇt-* “big”

*maziiah-*

*mazišta-*

*spənta-* “beneficial”

*spaniiah-*

*spəništa-*

*taxma-* “firm” (< \*tṇ-k-ma-)

*tqšiiah-* (< \*tanč-*iāh-*)

*tančišta-*

*srira-* “beautiful” (< \*sriH-ra-)

*sraiiah-* (< \*sraiH-*iāh-*)

*sraēšta-* (< \*sraiH-*išta-*)

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

*staooiah-* (< \*stHau-*iāh-*?)

*stāuuišta-* (< \*staHū-*išta-*)

*uγra-* “strong”

*aojiiah-*

*aojišta-*

*buiri-* “plentiful” (< \*dbuH-ri-)

*baoiiah-* (< \*dbauH-*iāh-*)

*dboišta-* (< \*dbəuišta- < \*dbauH-*išta-*)

## PRONOUNS

### Pronouns in the ablative

Personal pronouns:

	1st	2nd	3rd pers. = “this”
Sing.	<i>mat</i>	<i>θβat</i>	masc., neut.
Plur.	<i>ahmat</i>	<i>yušmat, xšmat</i>	fem. <i>ahmāt, ahmał</i> <i>ažhāt</i> <i>ābiiō</i>

The demonstrative pronoun *ima-* “this” = 3rd pers.

The demonstrative pronoun *auua-* “that”:

	masc., neut.	fem.	masc., neut.	fem.
Sing.	<i>auuahmāt</i>	<i>auuažhāt</i>	<i>yahmāt</i>	<i>yežhāt</i>
Plur.	<i>auuaēbiiō</i>	<i>yažibiiō</i>	<i>yābiiō</i>	

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

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

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

## VERBS

## The future

The future stem is formed by adding the suffix *\*-sia-* > *-hia-/šia-* to the root in the full grade (with appropriate sandhi). Exception: *vbao* has the zero grade *bū-*. The future is rare in Avestan.

Examples:

	Root	Present stem	Future
-hiia-	√dā “give, place”	dādā-	dāhiia-
	√van “win”	vana-	vañha- (< vañ-hiia-)
-šiia-	√zan “be born”	zaiia- (< zpH-ja-)	zqhiia- (< zanH-hiia-?)
	√naē “lead”	naiia-	naēšiia-
	√sao “make full of life”	sāuuaiia-	saošiia-
	√hao “press (haoma)”	hunauu-/hunu-	haošiia-
	√varz “perform”	vərəziia-	varəšiia- (< varz + šiia-)
	√harz “release, filter”	hərəza-	harəšiia-
	√bao “become”	bauua-	bušiia-

## SYNTAX

## **Uses of the ablative**

## 1. The ablative of movement away from

The basic function of the ablative is to express movement away from.

میانه، درجه، نامه، اسوده، راه، دیدجه و سایرها (سیاره) باشند. اینها در میانه، درجه، نامه، اسوده، راه، دیدجه و سایرها (سیاره) باشند.

"This demoness, the Nasu, \*attacks from the northern regions." (V.7.2)

durāṭ haca ahmāṭ nmānāṭ durāṭ haca aīhāṭ vīṣāṭ durāṭ haca ahmāṭ zaṇtaoṭ durāṭ haca aīhāṭ

*dajhaot aya itileja voyna yeinti*  
“(May) the evil dangers (and) scourges go far away from this house, far away from this village, far away from this tribe, far away from this land.” (X-57-14)

vā amauuaiti fratacaiti *Hukairiāt haca barazanhat* aoi zraioj Vouru kašem

"... who, powerful, flows forth from tall Hukairija to the Vourukaša sea." (Yt.5.96)

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Note the genitive + ablative with *us.šao-* to remove someone from something through praise of it (?):

*us gəus stuiē taiaatčā hazanjhačā*

“By my praise of the cow I remove (it) from theft and violence,  
(by my praise) of the houses of Mazdaiiasnians (I remove them) from damage and devastation.”  
(Y.12.2)

## 2. The ablative expresses comparison “than”

\*auua dāmqañ yazamaide yā hə̃nti paoiriio.dāta paoiriio.fraθbaršta

*ašnāaṭca apāaṭca zəmāaṭca uruuaraiiāaṭca gaoṭca huđāŋhat*

"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 ahmāt* “other than he (who)”

*aniiō θβat yat Zaraθuštrāt* “Other than you, Zarathustra.” (V.2.2)

### 3. The ablative of yielding

The ablative is used to express that before which one yields, gives in to, flees from (cf. *pairi*, *parō* in no. 5):

*θβaēšāt frā.nəmaite* “He yields before hostility”

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Note the double ablative of person and thing in:

*θβaēšāt parō daēuuuaēibjiō*

"before the hostility (coming) from the *daēuuas*" (Y. 57.18)

לְמִזְבֵּחַ וְלְמִזְבֵּחַ הַמִּזְבֵּחַ

*nipātū pairī daēuuāatcā tbaēšaŋhat mašiiāatcā*

"Let it protect us from *daēuua* and man (and their) hostility" (Y.58.2)

#### 4. The ablative of time and place

The ablative (often with *-a*) is used to express time and place throughout which, all the way up to:

سید علی بن ابی طالب (ع)

*at karanaot aíhe xšafrāða amaršanta pasu vira*

"Who made throughout his reign animals

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## Day and night the raining

amē ūzurējīcinti uruva arā

Plants grow up all over the earth.

5. The ablative with pre-/postpositions

The ablative is used with the pre-/postpositions *aðairi* “(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

*aδairi \*kašāibīia* [ms. kašāeibīia] “under the armpits” (N.67)

..... وَسِنْسَنَلَيْ

*ā vahīstāt aŋhaot ā vahīstāt ašāt ā vahīstāeibīiō raocēbīiō*

“All the way up to the best existence, the best Order, the best lights.” (Y.19.6)

*haca āθraṭ haca apaṭ haca barəsmən frastairiāt haca nərəbīiō ašauuabīiō*

“(Away) from the fire, from the water, from the barsom that is to be spread out, from the Orderly men.” (after V.3.16-17)

*haca hū vaxsāt ā hū frāšmō.dātōit*

..... . فَسِنْسَنَلَيْ . سِنْسَنَلَيْ . سِنْسَنَلَيْ . سِنْسَنَلَيْ . سِنْسَنَلَيْ . سِنْسَنَلَيْ .

“From the \*blazing up of the sun until the setting of the sun.” (Yt.5.91)

..... دِرِیْسَنَلَيْ . سِنْسَنَلَيْ . سِنْسَنَلَيْ . سِنْسَنَلَيْ . سِنْسَنَلَيْ . سِنْسَنَلَيْ .

..... دِرِیْسَنَلَيْ . سِنْسَنَلَيْ . سِنْسَنَلَيْ . سِنْسَنَلَيْ . سِنْسَنَلَيْ . سِنْسَنَلَيْ .

*frastarətāt paiti barəsmən uzdātāt paiti haomāt*

*raocintāt paiti āθraṭ srāuuaiiamnāt paiti Ahunāt Vairiiāt*

“Beside the barsom spread out, beside the haoma set up, beside the blazing fire, beside the Ahuna Vairiiā as it is recited.” (Yt.10.91, Afr. 4.5)

*ašātcit haca* “According to Order.”

*ašāt haca yaṭ vahīstāt* “According to (what is) best Order.”

*nasiieiti haθra frakərəsta ahmaṭ haca nmānāt āhitiš* “The pollution disappears from this house as soon as it is produced.” (Y.10.7)

*frauuāšaiiō ... yā haca Gaiiāt Marəθnaṭ ā saošiiantāt vərəθraynaṭ* “(We sacrifice to) the fravashis .. from (that of) Gaiia Marətan to (that of) the victorious Revitalizer.” (Y.26.10)

*frā nō nipāhi āi Sraoša ašiia huraoða pairi druuaṭāt mahrkāt pairi druuaṭāt Aēšmāt*

*pairi druuaṭbiīō haēnēbiīō ... Aēšmahe parō draomēbiīō*

“You protect us, O well-shaped Sraoša with the rewards, from lieful destruction, from lieful Wrath, from lieful (enemy) armies, from the \*deceptions of Wrath!” (after Y.57.25)

*yōi maiδiianqm parō x'arətōit gāθā nōiṭ srāuuaiieinti*

“those who do not recite the Gāθās because of consumption of intoxicating beverages.” (N.11)

Note: present + *parō* > past.

## 6. Genitive forms for ablative

There are a few genitives that are used—apparently—for the ablative. It is doubtful, however, that we are dealing with archaisms from the time when the gen. = abl. More probably we have to do with late mistakes.

*tarṣta təmaghō duuarəṇti*

..... سِنْسَنَلَيْ . سِنْسَنَلَيْ . سِنْسَنَلَيْ .

"Frightened they run (all the way down) into (their) darkness." (Y.57.18)

## *haca kauuōiš Haosrauuuanhahe*

“From Kauui Haosrauua.” (Yt.15.32)

An abl. *\*kauuōit* is not attested.

apaduuarat Ajrō Mańiuš haca zemāt yat paθanaiiā skarənaiiā duraēpāraiia

"The Evil Spirit ran away from the wide, round earth with distant borders." (Yt.17.19)

Cf. the correct forms Yt.10.95 *aíjhå zəmō yat paθanaiiå skarənaiiå dūraē.pāraiiå*.

*raēkō mē haca **aīhå zəmat** vaīhō kərənaoiti*

"He who shall win(?) makes me exiled from this good earth" (Yt.17.20)

*vaíjhō* may be fut. of *van-* “win,” nom. sing. masc., see Lesson 17.

*darəyəmcit aipi zruuānəm upa surəm frašō.kərəitim hađa suraija vaŋhuija frašō.kərətōit*

"For a long time after, up to the Perfectioning, rich in life-giving strength, together with the good Perfectioning, rich in life-giving strength" (Y.62.3)

## 7. Dative forms for ablative

We sometimes see dative forms in *-āi* or genitive forms in *-ā* instead of ablative in *-āt*. As vacillation between the endings is seen in the manuscripts, this is probably a matter of scribal error.

Examples:

لە سەرتەپەنەن . دەزگەزىخەن . دەزگەزىخەن . دەزگەزىخەن . دەزگەزىخەن . دەزگەزىخەن .

*paoiriijqm gərəzqm gərəzata Aşıš van'hi yā bərəzaiti*

*haca apuθrō.zańiiāi jahikaiiāi*

"The first complaint good Aši the exalted complained about the non-child-bearing whore." (after Yt.17.57)

vahmāt kahmācīt (mas, kahmātait and kahmācīt) n. 1. *mas* 2. *kahmātait* 3. *kahmācīt*

\**akhmāi* (mss. *akhmāt*) *kakhmāicit naēmanam* naiti jasaiti ētarš *A burcha Mardān*

"From/to whatever side the wind disperses the fragrance of the fire,  
from/to that side the fire of Abura Mazdā goes." (after V. 8-80)

*anua paðō ... dārajiaðβam dātijianam šiiqoθnanam varazāi*

*pairi adāitiianam varazāi* (for varazāt?)

“Apply your feet ... to the performance of lawful deeds, (keep them) away from the performance of unlawful ones!” (Vr.15.1)

Note also:

V.13.31:

*aētahmācit* L4, K1 (Pahlavi Videvdad, 13th cent.).

*aētahmātcit* Mf2, Jp1 (Iran. Vid. Sade, 16th cent.),  
*aētahmācīt* L2, Br1, L1 (Ind. Vid. Sade, 17th-18th cent.).

Yt.11.14: *daēnaiiå* F1; <sup>°</sup>*aīiāi* Jm4 (1352), K20;

Yt.19.87: *vispa.tauruuaiiå* F1; *°taouruuaiiāt* J10; *vispe.taouruuaiiāi* D.

### Comparison with *yaθa* “as, than”

Comparison can also be expressed with *yaθa* “than,” notably, when the thing compared is not a noun or pronoun. To emphasize the comparative function, *ahmāt* may be added before *yaθa*.

### Example:

*āat Yimō imaq zam vi.šāuuaiiat aēuuua ḥrišuuua ahmāt masiiehim yaθa para ahmāt as*

"Then Yima made this earth go apart by one-third larger than it was before." (V.2.11)

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

### Uses of the future

The functions of the future are similar to those of the prospective subjunctive (see Lesson 15): imminent future, intention, or obligation.

Examples:

(س) مکانیزم، ریاضیاتی مفہوم، نظریہ، سرگرد (سوسن)، فیزیک، سرگرد (لارس)،

*haomanamca harəšiiamnanam yōi harəšiiente*

*raθβe bərəzaite yat Ahurāi Mazdāi ašaone*

"And of the haoma (plants) which are to be filtered, which are about to be filtered for the exalted Model, Ahura Mazdā, the sustainer of Order." (Vr.12.1)

*nōit huškō huškāi sraēšiiete*

"Dry (matter) shall not be mixed into dry (matter)" (V.8.34)

*zātanamca zahijamnanamca*

"Of those born and those to be born." (Y 4.5)

يُوقَدُ بِالنَّفَرَةِ، وَيُوَدَّدُ بِالنَّفَرَةِ، وَيُسْكَنُ بِالنَّفَرَةِ، وَيُسْكَنُ بِالنَّفَرَةِ، وَيُسْكَنُ بِالنَّفَرَةِ.

*spaca huuarta suaθna yazaθaide varstaca varəšihamnaca*  
“And we sacrifice to all well-performed acts, both those (already) performed and those going to be performed.” (X 57.1)

*zaoθranam uzdātanam uzdātanam uzdāhijamnanam*

"Of the libations that have been set up, those that have been (already) set up and those going to be set up." (Vr.9.1)

haoma sūra spənta aśauuana

*ašaiia uzdāta ašaiia **uzdāhiiamna***

*ašaiia aiβi.vaēδaiiamna ašaiia \*aiβi.vaēsiianta* [ms. *aiβi.vaēδiianta*]

*ašaiia hunuuana ašaiia **haošiianta***

“the haomas rich in life-giving strength, life-giving, Orderly, (those) which are set up in Orderly fashion and (those) which will be set up in Orderly fashion, being \*allocated in Orderly fashion and (those) which will be \*allocated in Orderly fashion, (those) which are being pressed in Orderly fashion and (those) which will be pressed in Orderly fashion...” (Vr.9.3)

## EXERCISES 14

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

*imat̄ xšaθra-, barəsman- frastairiiā-, vazra- xruuišiānt-, haēnā- xruuišiēintī-*

- ## 2. Transcribe and translate into English:

ନାହିଁ. ମୁହଁତ୍ତାରେ କାହାରେ ନାହିଁ. କାହାରେ ନାହିଁ. (Vr.7.3)

لے مل داد دا۔ اسی پر سوچو۔ یہ سادھے خدا۔ ویسٹ ان۔  
ویسٹ داد دا جانے۔ ویسٹ ان مل کر سوچو۔ کا۔ جو۔ یہ مل داد دا۔ یہ سونے (وکھا۔)  
(Yt.3.13)

سے۔ یہ سوچوں کا ایک اور ایک ایسا بھائی تھا جس کا نام اپنے پرستی کے لئے مل کر دیا گیا۔ (Yt.8.38)

କାନ୍ତି ପାଦମୁଖ ପାଦମୁଖ ପାଦମୁଖ ପାଦମୁଖ ପାଦମୁଖ ପାଦମୁଖ  
 (Yt.8.47)

. . . ۴۰۰ . . . ۳۰۰ . . . ۲۰۰ . . . ۱۰۰ . . . ۵۰ . . . ۲۰ . . . ۱۰ . . . ۵ . . . ۲ . . . ۱  
 . . . ۴۰۰ . . . ۳۰۰ . . . ۲۰۰ . . . ۱۰۰ . . . ۵۰ . . . ۲۰ . . . ۱۰ . . . ۵ . . . ۲ . . . ۱  
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 (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, daēuuas 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 daēuuas and man.
10. That reward of yours is better than good, this reward of ours is not worse than bad.

## VOCABULARY 14

aδairi prepos.: under (+ abl.)	barəzah- n.: height, high mountain
aiβišiti- f.: settlement(?)	caθru.ratu-: having/with four <i>ratus</i>
aiβi.vaēdaiia- < √vaid: to *allocate	dašina-: right (opp. left)
anu.mareza- < √marz: to follow closely	dərəzi.takaθra-: steadily running
anusō < √vas/us adv.: against (their) will, having lost their will (?)	draojišta-, superl. of druuanṭ-
aojiah-, comp. of uyrā-	druuqəii- fem. forms of druuanṭ-
apāxtar-/apāxədr- (apāxtara-, apāxədra-) < apāṇk-: northern	dunman- n.: clouds
auruuāθa-: who does not abide by the deals/agreements (between gods and men)	duraē.uruuāēsa-: the turns of which are in the distance
auua.bara < √bar mid.: to pour down	frakərəsta-, past participle of fra.kərənta-
ādu- 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- = aši-	frastərəta- < fra.stərənao- < √star: spread out
āsiiyah-, compar. of āsu-	fraθbaršta- < fraθberəsa- < √θbars: fashion forth
āsitō.gātu- < *a-sita-: who has not lain on a bed	*frā.nəma- < √nam mid.: to yield (before: parō + abl.)
āxštaēda < āxšti- f.: *in harmony (with: instr.) [Air. Wb.]	frašmō.dāiti- f.: sunset
āzī-: fertile/pregnant (cow)	gaoðana- n.: udder, milk pail(?)
baēuuān- n.: 10,000	hazah- n.: violence, violent act
bayō.baxta-: assigned by the assigner (?)	ham.hišta- < √stā mid.: to stand (together), gather
baoiiah- < buiri-: more (abundant)	

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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 (?)	sāuuāia- < √sao: to make swell (with the juices of life), revitalize
fra.stairia- < fra.stərənao- < √star: which is to be spread out	spaniah-, comp. spənta-
frastərəta- < fra.stərənao- < √star: spread out	sraēsia-, fut. of sirinao- < √sraē: to mix
fraθbaršta- < fraθbərəsa- < √θbars: fashion forth	sraiia-, comp. of srira-
*frā.nəma- < √nam mid.: to yield (before: parō + abl.)	staoiia-, comp. of stura-
frāsmō.dāti- f.: sunset	šiti- f.: dwelling place
gaoðana- n.: udder, milk pail(?)	tat̄ adv.: then, there
hazah- n.: violence, violent act	tāia-: theft; cf. tāiu- “thief”
ham.hišta- < √stā mid.: to stand (together), gather (intr.)	tāta-: falling; epithet of the heavenly waters
ham.varāti- f.: *valor	təmah- neut.: darkness
huiiašta-, comp. huiiaštatarā-: well sacrificed to huška-: dry	turiiia-: fourth
iriθiiqstāt̄: (the fact of) dying, mortality	ṭbaēšah- adj.: hostile
isāna- pres. part. of isa-: ruling	θbaēša-: fear, terror
kaiia < ka-	θbāša-: the firmament; lit. the fast one [OInd. tvarita- “fast”]
maðəma-: middle	θbōrəstar- (Gathic word): (divine) carpenter
maiðiia-: intoxicating beverage	θrisata.gāiia-: a distance of thirty steps
masiiah-, compar. of masita-: longer	upašti- f.: dwelling place(?)
māiiuaqnt̄- < māiiā-: rich in creative magic(?)	upauuaza- < √vaz mid.: to fly (up/down) to
miiazda-: ritual meal	uruuāθra-: fine, delicate
miiezdin-: (possessing, preparing) ritual meals/offerings	Us.həndauua-: name of a mountain
nāh-: nose	us.stao-: to remove someone (gen.) from something (abl.) through praise of it(?); see Syntax.
nāmōniš, instr. for nom.-acc. plur. of nāman- + adj. fem. plur.	uz.bara- < √bar mid.: ride up, rise
nipā- < √pā: to protect	uzuxšiiia- < √vaxš: grow up
pairi.fra.mərəza < √marz: to wipe clean all around	ušā- = ušah- f.
pairiuuāra-: surrounding protection; enclosure, fence	vaēða-: possession
paitiš.x'arəna- (sing., dual.): cheeks, jaws(?)	vaēsman- n.: entrance hall
paitizaqnt̄-: past part. of paiti.zān- < √zān/xšnā: to recognize	vahiih-, vajhah-, comp. of vajhu-
paouruu.añema-: the front half/side	vaiiauuāqnt̄-: *possessing birds(?)
parō.arəjastara- < arəjah-: much more valuable	vajha-, future of vana- “win”
paršta-: back, protection	vajhah-, comp. of vajhu-
pata- < √pat: to fall, daēuuic for movement	varəniiia-: *greedy; epithet of a kind of daēuuas
Pārəndi-: goddess of Plenty	vaxša-: sunrise, lit. blazing up(?)
pazanj'hant- < *pāzah-: (broad-)chested	visāsta (corrupt form, cf. visāstəma-): twenty
Puitika-: name of a sea	vispō.mahrka-: all destruction
puxða-: fifth	vitarə.əzahiiia-: ability to overcome straits
raēkō adv.(?): exiled	vitarə.ṭbaēšhiia-: ability to overcome hostilities
Rayaē-/Raji-: Rayā (a city)	viuuāpa-: devastation
raoca- < √raok: to shine, blaze	x'arəiti- f.: consumption (of)
rao.ca.raθa- < rauua- + raθa-: with fast chariot(s)	yaona-: way
	yaoždiia-: which should be purified
	yašta-, past participle of yaza-
	zaiia- < √zan mid.: to be born
	zəhiia-, future of zaiia- “be born”
	zizi.yuš- act. perf. part. < √ziiā(?): *destructive