WORD FORMATION

We have already seen numerous examples of nouns and adjectives derived from other nouns and adjectives by various means, mainly by suffixes, prefixes, or composition. Here a systematic list of the most common suffixes and their functions is given.

Nouns

- -ah-: This common suffix makes nouns from verbal roots: man- "to think" > manah- "thought," vas- "to wish" > vasah- "a wish."
- -ana-: This suffix is commonly used to make nouns from verbs, occasionally from adjectives:
- hanjam- "come together" > hanjamana- "a gathering," vah- "dress, don" > vaŋhana- "garment"; the function of the suffix in vahmana- "performance of hymns" or adjective "caused by the hymn(?)" (Vr.21.3) is unclear.
- Note the three rhyming nouns masana-, vanhana-, sraiiana- "greatness, goodness, beauty" (< masita-, vanhu-, srira-).
- -ka-, -kā-: This suffix, which became extremely productive in later Iranian languages (as in Sanskrit), is relatively rare in Avestan: jainī- "woman" > jainikā-, mašiia- "man" > mašiiāka-, nāiri- "woman" > nāirikā-.
- -na-: This suffix makes nouns from verb roots: yaz- "to sacrifice" > yasna- "a sacrifice," fras- "ask" > frašna- "question," x'ap- "to sleep" > x'afna- "a sleep."
- -ta- m.: This suffix makes (learned?) neuter abstract nouns from adjectives: yesniia- "worthy of (receiving) sacrifices" > yesniiata-, aṣ̌auuan- > aṣ̌auuasta-, and from verbal roots: staota- "*praise" (in staota- yesniia-) and sraota- "*hearing" (Vr.21.3).
- -tar-: This common suffix makes agent nouns from verbal roots: $d\bar{a}$ "to establish" > $d\bar{a}tar$ "establisher, Creator," zao- "to libate" > zaotar- "libator," bar- (act.) "to carry" > bar tar- (< *bar tar-) "carrier," bar- (mid.) "to ride" > bar tar- (< *bar tar-) "rider."
- -tāt- f. "-dom, -ty": This suffix makes abstract nouns from adjectives. It is very common: hauruua-"whole" > hauruuatāt- "Wholeness," upara- "superior" > uparatāt- "superiority," yauuaē "eternal" > yauuaētāt- "eternity."
- -ti- f.: This extremely common suffix makes action nouns from verb roots (weak stem): stu- "to praise" > stuiti- "praising," cit- "to make one's mark, be brilliant(?)" > cisti- "insight, illumination"(?).
- - $\theta\beta a$ n.: This suffix makes nouns from a few nouns and adjectives: $a\eta hu$ ratu- > $a\eta hu\theta\beta a$ $ratu\theta\beta a$ "ahu-ship, ratu-ship," $va\eta hu$ "good" > $va\eta hu\theta\beta a$ "goodness."
- $-\theta ra$ -, $-\theta r\bar{a}$ -: These suffixes usually make nouns denoting tools (occasionally products) from verb roots: vah- > vastra-, vak- > $vaxa\delta ra$ -, vaz- > vazdra-, vac- > vaz- > vaz-
- $-\theta \bar{a}$: This rare suffix makes nouns from verb roots: $g\bar{a} > g\bar{a}\theta \bar{a}$, $ci > ci\theta \bar{a}$.

Adjectives

- -a-: This suffix replaces the thematic vowel of a- and ā-stems and is added to all other stems. i-and u-stems may or may not take full grade of the stem suffix (aii, auu). It is usually attached to a noun with modification of initial syllable: manitu- > manituua-, *Naru- > Narauua- "son/descendant of Naru." Some words take vriddhi: kauui- > kauuia-; huzantu- "of good tribe" > haozaqθβa- "being of good tribe," husrauuah- "having good fame" > haosrauuanha- "good fame,"
- -aēna-, f. -aēinī-: This suffix is used to make adjectives of nouns denoting material: aiiah- "bronze" > aiiaŋhaēna- "(made) of bronze," *baβra- "beaver" > baβraēna- "(made) of beaver-skin," ərəzata- "silver" > ərəzataēna- "(made) of silver."
- $-\bar{a}na$ -, $-\bar{a}ni$ -: These suffixes denote "son/descendant of": $J\bar{a}m\bar{a}spa$ > $J\bar{a}m\bar{a}spana$ -, * $\bar{A}\theta\beta iia$ > $\bar{A}\theta\beta ii\bar{a}ni$ -.

- -i-: This suffix makes adjectives from nouns, among them patronyms: Zaraθuštra- > zaraθuštri-. It is usually accompanied by vriddhi of the first syllable: ahura- > āhuiri- "belonging to Ahura (Mazdā)," hauuana- "haoma pressing" > hāuuani- "(time of day) pertaining to the haoma pressing," vərəθraγna- "victory, god of victory > vārəθraγni- "victorious," mazdaiiasna- > (dānā-) māzdaiiasni- (māzdaiiasni-) "the daēnā of the Mazdaiiasnians."
- -ina-: This suffix makes adjectives of a few nouns: vacah > vacahina-, $ma\bar{e}\bar{s}a$ "sheep, widder," $ma\bar{e}\bar{s}\bar{i}$ "ewe" $> ma\bar{e}\bar{s}ina$ -. Note especially adjectives from nouns denoting time divisions: ham- "summer" > hamina-, $rapi\theta\beta\bar{a}$ "noon" $> rapi\theta\beta ina$ -, $u\bar{s}ah$ "dawn" $> u\bar{s}ahina$ -, uzaiiara- "afternoon" > uzaiieirina-; but zaiiana- "of winter."
- -ta-: This suffix makes adjectives from a few nouns: hukərəp- > hukərəpta-, *patarə "wing" > patarəta"winged."
- $-\theta a$: This suffix makes verbal adjectives (Lesson 14).
- $-\theta \beta a$ (-tuua- after sibilant): This suffix makes verbal adjectives (Lesson 13).
- $-\theta\beta$ ant- (-tuuant- after sibilant) < -t-uuant-, see -uuant-.
- - θiia -: This suffix makes adjectives from prepositions: $ai\beta i > ai\beta i\theta iia$ -, $pasca > pasca\theta iia$ -.
- -uuan- m.: This is a rare suffix: aṣ̄auan- "sustainer of Order, Orderly" < aṣ̄a- (fem. aṣ̄aonī- and aṣ̄auuairī-; before suffixes, aṣ̄auuan- has weak stem aṣ̄auuat-, e.g., aṣ̄auuas-ta-); āθrauuan- (weak stem aθaurun-), title of a priest.
- -uuant-/-mant- (after u): These common suffixes make adjectives from nouns meaning "equipped with, containing": drug->druuant-, xratu->xratumant-. With preceding -t-: star- "to stun" $stara\theta\beta ant-$ "stunning, paralyizing," para.pat- "fly away" $>para.pa\theta\beta ant-$ "flying far away."
- -iia-: This common suffix makes descriptive adjectives from nouns: haoma > haomia- "related to the haoma," $x\bar{s}a\theta ra$ "command, power," > $x\bar{s}a\theta riia$ "commanding," $ratu > ra\theta\beta iia$ "according to the ratu-," vis > visia- "pertaining to the vis-."—It also makes verbal adjectives (Lesson 14).
- -ra-: This common suffix makes descriptive adjectives from verbal roots; note that adjectives in -ra- lose this suffix before the comparative and superlative endings, as well as when first member of compounds, where it is commonly replaced with -i- (so-called Caland forms): uγra- "strong" ~ aojiiah-, aojišta-; tiγra- "pointed, sharp" ~ tiži.aršti- "with sharp spear."

NOUNS

Instrumental

The ending of the instrumental sing. is -a, except in i- and u-stems, which have -i and -u (beside -uua). The plur. ending is regularly $-bi\check{s}$, except in a-stems, which have the ending $-\bar{a}i\check{s}$.

In the \bar{a} -declension the element -aii- is again inserted before the ending in the sing.

The modifications in connection with the plural ending -biš are the same as in the dative-ablative.

Note that, in Young Avestan, the instrumental plural commonly takes the ablative-dative ending $-bii\bar{o}$ instead of the genuine instrumental endings!

Paradigms:

Vowel stems

	a-stems	\bar{a} -stems	$\bar{\imath}$ -stems	<i>i</i> -stems
	m., n.	f.		
Sing.	haoma	daēnaiia	vaŋhuiia	paiti
Plur.	haomāiš	daēnābiš	vaŋ ^v hibiš	-

	<i>u</i> -stems	u ² -stems	\bar{u} -stems
Sing.	vohu	xraθβa	hizuua
Plur.	auuaŋ ^v hiš, vaŋhuš, yātuš		hizubiš

Notes:

The instr. sing. of nouns and adjectives in -iia- should become -ie, which is probably seen in $x^{\nu}a\bar{e}pai\theta e$ (mostly corrupted in the mss.) $< x^{\nu}a\bar{e}pai\theta iia$ - "own."

Instead of -uua we find -uuō in u-stems (Rašnuuō, xruui.druuō, bāzuuō), and ū-stems (hizuuō).

Feminine ā-stems may occasionally have instr. sing. in -a (e.g., iža Y.60.7; daēna V.18.9, H.1.4).

The masc. \tilde{a} -stem $pant\tilde{a}$ - has instr. sing. $pa\theta a$.

In Avestan only $-\bar{a}i\check{s}$ is attested as inst. plur. ending of a-stem nouns. There is no ending corresponding to OPers. $-aibi\check{s}$ and Skt. -ebhih, except the pronoun $a\bar{e}ibi\check{s}$ (see below).

The instr. plur. form $auua\eta^*hi\check{s}$ (< $auua\eta hu$ -"un-good") is < * $auua\eta huui\check{s}$ < * $auua\eta hu\beta i\check{s}$; $va\eta hu\check{s}$ and $y\bar{a}tu\check{s}$, if genuine, must be for * $va\eta huui\check{s}$ < * $va\eta hu\beta i\check{s}$ and * $y\bar{a}tuui\check{s}$ < * $va\eta hu\beta i\check{s}$. Note also $a\check{z}i\check{s}ca$ in Yt.5.90, coordinated with instr. plur. forms in - $ai\check{s}(ca)$. The ending - $i\check{s}$ in the n-stems (see below) may also have influenced these forms.

aē- and ao-stems

	raē-	yao-
Sing.	raiia	уаииа

Consonant stems

	vak-/vac-	druj-	ap-	zam-	vis-	<i>tāt-</i> stems
Sing.	vaca	druja	apa	zəmā	visa	-
Plur.	vaγžibiš	-	-	-	-	-

Note: The form $z \partial m \bar{a}$ is monosyllabic (* $z m \bar{a}$), hence the vowel is long. It is found in the expression paiti $\bar{a}iia\ z \partial m \bar{a}$ "on this earth."

For vayžibiš see Lesson 13.

r-stems

nar-Sing. nara Plur. -

n-stems

	an-stems	man-stems		uuan-stems
	m.	m.	n.	m.
Sing.	uruna	Airiiam(a)na	maēsmana	-
Plur.	suniš		nāmāniš	ašaoniš

The instr. plur. forms $n\bar{a}m\bar{n}ni\bar{s}$, $a\bar{s}aoni\bar{s}$, and $suni\bar{s}$ are irregular. The regular forms should end in -bi \bar{s} or, at least, - $\beta i\bar{s}$ or -uui \bar{s} . It is probable therefore that the forms * $n\bar{a}m\bar{a}uui\bar{s}$ and * $a\bar{s}auu\bar{a}uui\bar{s}$, compared with the other oblique plur. forms, instead of being remade into * $n\bar{a}m\bar{a}bi\bar{s}$ and * $a\bar{s}auu\bar{a}bi\bar{s}$, were simply felt to miss an n, which was substituted for the intervocalic, "irregular," uu. This produced forms that looked like

they were made from the weak stem with the ending -iš, which may then have spread by analogy. In ašaoniš the regular weak stem was then also reintroduced.

The original instr. plur. of span-/sun- "dog" must have been *spa β iš, *spauuiš, *spaoiš/*spauuiš (< *spabiš < * $\hat{k}u\eta$ -bhis), which was remade, for obvious reasons, after the pattern of a ξ aoni ξ : weak stem + -i ξ .

h-stems

$\bar{a}h$ - "mouth"			iiah-stems	uuah-stems	
Sing.	åŋha	тапаŋһа	-	daδuša	
Plur.	-	manābiš	mazii <i>ā</i> biš	-	

nt-stems

	ant-stems	act. pres. parts.	uuant-stems	mant-stems
Sing.	bərəzata	-	surunuuata, stərə $ heta$ eta ata	gaomata
Plur.	-	-	-	yātumaṭbiš

The form surunuuata "with audible (sacrifice)" is the only form of this word and can from surunuuant-or surunuuata- (cf. yazata-). Other uuant-stems include the pronominal adjectives auuant- "this much/great," auuauuant- "that much/great," and yauuant- "as much/great," with instr. auuata, auuauuata, and yauuata which is also a conjunction "for as long as."

nk-stems

The forms $par\bar{a}ca$, fraca, vica, tarasca are probably to be analyzed as para, etc., +-ca in most instances, but occasionally they seem to be instr. sing. of nk-stems $(par\bar{a}nk$ -, viiank-).

š-stems

A few stems end in -iš or -uš. The nouns are all neuter, but a few compounds are masc., fem. Paradigms $(snai\theta i\dot{s}$ - "blow," $hadi\dot{s}$ - "seat," $nasu\dot{s}$ - "carrion," $ar\partial du\ddot{s}$ - a degree of sin):

Sing.

dat.-instr.-abl. snaiθižbiia

nomacc.	snai $ heta$ iš		arəduš, nasuš
gen.		hadišas°, (hadišahe)	
instr.	snai $ heta$ iša		arəduša
abl.			arədušaţ
Plur.			
nomacc.			
gen.	snai $ heta$ išąm		arədušąm
Dual			

Note niðā.snaiθišəm (fem.) Y.12.9, x ā.stairiš x ā.barəziš (acc. plur. neut. for masc.?) V.6.51.

PRONOUNS

Instrumental

The only specifically "pronominal" form in the instrumental is the ending -na instead of -a in the sing. of masc. and neut.pronouns:

Personal pronouns

	1st	2nd	3rd pers.	
			masc., neut.	fem.
Sing.	-	$ hetaetaar{a}$	ana	aiia, āiia
Plur.	-	xšmā	āiš, aēibiš	-

Demonstrative pronouns

The demonstrative pronoun "this":	The demonstrat	ive pronoun "that":
= 3rd pers.	masc., neut.	fem.
	аииа	-
	auuāiš	-

Relative and interrogative pronouns

	The relative pronoun "who, which":		The interrogative pronoun "who, what	
	masc., neut.	fem.	masc., neut.	fem.
Sing.	уā	-	kā, kana	-
Plur.	yāiš	-	-	-

VERBS

The subjunctive

The forms of the subjunctive are very similar to those of the indicative. Generally speaking the subjunctive is obtained from the indicative by lengthening the thematic vowel of thematic conjugations and adding a thematic vowel in athematic conjugations. The subjunctive forms of athematic verbs are therefore formally often indistinguishable from thematic indicative forms. To further distinguish between the two moods, athematic verbs frequently adopt thematic subjunctive endings.

The principal difference in the endings is the n in the 1st sing, instead of m. The subjunctive uses indiscriminately primary or secondary endings in the active.

Present subjunctive active

	Athematic		Thematic	
Sing.				
1	<i>-a</i>	aŋha (< ah-), mrauua		
	-āni	janāni, kərənauuāni, da $ heta$ āni	-āni	azāni, jasāni
	-(ii)eni	aiieni	-(a)iieni	baṇdaiieni
2	-ō	аŋhō	-āhi (-āi)	barāhi, frasaocaiiāhi
3	-a <u>t</u>	aŋhat̯, hunauuat̯, da $ heta$ atַ	-ā <u>t</u>	barāţ
	-aiti	aŋhaiti (aŋhāiti)	-āṭ, -āiti	jasāiti

Dual				
3			-aiiatəm	vīcaraiiatəm (N.61?)
Plur				
1			-āma (?)	viņdāma
3	-ən	aŋhən, da θ ən, kərənaon	-ąn	barąn
			-åṇti	baråņti

Note: The 2nd sing. thematic form $-\bar{a}i$ for $\bar{a}hi$ is not infrequently found in late manuscripts, where it must reflect the pronunciation of the scribes.

Present subjunctive middle

Sing.				
1			-āi	yazāi
	-āne	mrauuāne, kərənauuāne, frauuarāne	-āne	yazāne
			-(a)iiene	hācaiiene
2			-åŋ́he	pərəsåíjhe, frapāraiiåíjhe
3	-aite	ərənauuataē°, daθaite	-āite	yazāite, paiδiiāite
Plur				
3	-aṇte	vərənauuaṇte	-åṇte	yazåņte, pai $ heta$ iiåņte

SYNTAX

Uses of the instrumental

The main use of the instrumental is to express means and instrument and in expressions signifying "according to, with respect to, because of."

1. The instrumental of means

Kərəsāspō aiiaŋha pitum pacata

"Kərəsāspa cooked his noon meal in (< by means of) a metal (pot)." (after Y.9.11)

"I shall sacrifice to you with this sacrifice." (common formula in the yašts)

vispaca vohu mazdaδāta ašaciθra āiiese **yešti**

"And I muster by my sacrifice all good things established by Ahura Mazdā (and) which hail from Order."

vispəm ağauuanəm aiia *ratufriti huuauuaiianhəm jasəntəm paiti.barahi

humatāišca huxtāišca huuarštāišca

"You shall receive every Orderly one coming *with good strength(?) with this satisfaction of the Models (and) with well- thought (thoughts), well-spoken (words), and well-performed (deeds)." (Y.55.4)

yō Aēšməm **stərəθβata snaiθiša** vixrumaṇtəm x^varəm ^ajaiṇti

"He who smites Wrath with a stunning weapon a bloody wound." (Y.57.10)

a. See Lesson 8, Accusative no. 5.

yazənta θβąm mazdaiiasna **pasubiia staoraēibiia vaiiaēibiia patarətaēibiia**

"The Mazdaiiasnians sacrifice(d) to you with small and large livestock, with small(?) birds and large(?) birds." (after Yt.10.119)

yō imam zam aiβi.vərəziieiti Spitama Zaraθuštra hāuuōiia bazuuō dašinaca

dašina bāzuuō hāuuaiiaca upa hē gaonəm baraiti

"He who tills this earth, O Spitama Zarathustra, with the left arm and the right, with the right arm and the left, she brings him profit." (V.3.25)

* x^νaēpaiθe (mss. °paiθa) hizuuō "With one's own tongue" (Yt.19.95)

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Note constructions with figura etymologica:

aṇtarəca druuaṇtəm āmruta aiia aṇtarə.uxti יישטרי (ערשייישטרי לערשייישטרי לערשייישטרי (ערשייישטרי לערשייישטריישטריישטרייישטרייישטרייישטרייישטרייישטרייישטרייישטרייישטרייישטרייישטרייישטרייישטרייישטרייישטרייישטרייישטרייישטרייישטריישטרייישטרייישטרייישטרייישטרייישטרייישטריישטריישטריישטריישטרייישטריי

2. The instrumental of reason, cause

yō gāθå asrāuuaiiōa **ąsta** vā **tarō.maiti** vā tanum piriieiti

"He who (goes) without reciting the $G\bar{a}\theta\bar{a}s$ out of evilness or because he despises them, forfeits his body." (N. 41)

a. Nom. sing. masc. of the pres. part., see Lesson 17.

3. Instrumental of respect

masanaca vanhanaca sraiianaca

g-weenlade. On Enoulade. 65(annalade.

"In size, goodness, and beauty." (Yt.19.58, etc.)

āaṭ dim daδąm auuåntəm **yesniiata** auuåntəm **vahmiiata** yaθa mąmciṭ yim Ahurəm Mazdąm

"Then I made him just as great in sacrifice-worthiness, as great in hymn-worthiness as myself, Ahura Mazdā." (Yt.10.1)

āat Yimō imam zam vī.šāuuaiiat aēuua Orišuua

"Then Yima made this earth go apart by one-third." (V.2.11)

4. Instrumental of accompaniment and separation

The instrumental is used with the verb "to follow" and the expression (sarəm) vī.mrao- "to say off (association with), to say one will have nothing to do (with)," and some other expressions of separation, deprivation:

yat vispe aniie maδåηhō Aēšma hacinte xruui.druuō

yat vispe aniie maδåŋhō **Aēšma** haciņte **xruui.druuō**

āat hō yō Haomahe maδō aša hacaite uruuāsmana (x^vaēpaiθe)

"because all other intoxications are accompanied by Wrath with the bloody club,

while that intoxication of the haoma is accompanied by Order (as its) enjoyment (as its own)." (Y.10.8, Yt.17.5)

vī daēuuāiš ayāiš sarəm mruiie

"I say off association with the evil daēuuas." (Y.12.4)

(Miθrəm ...) yim driγušciţ *aṣŏ.ţkaēšō [ms. °ţkaēša] apaiiatō **hauuāiš dātāiš** bāδa ustānazastō zbaiieiti auuaŋ́he

"(Miθra ...) whom especially the poor (man) whose guidance is Order, deprived of his rights, at times, with hands upstretched, invokes for help" (Yt.10.84)

5. Instrumental with prepositions

The instrumental is used with prepositions such as $ha\delta a$ "together with," $ha\theta ra$ "with," mat "with," paiti "down to, close to," upairi "above":

āca paraca pərəsaite haδa *Miθra haδa Rašnuuō

"He deliberates back and forth with Miθra and Rašnu." (Yt.14.47)

həntəm ā.staoiti haθra ana gāθβiia vaca "ще praises the present (haoma) with this Gathic word." (Y.10.19)

us mē pita haomāi draonō frērenaot Ahurō Mazda ašauua

haŋ^vharəne **maţ hizuuō** hōiiūmca dōiθrəm

"My father, Orderly Ahura Mazdā, sent forth as food offering to me, Haoma, the jaw together with the tongue, as well as the left eye." (Y.11.4)

aiiaŋhaēnāiš kərətāiš azdibiš paiti auua.kərənta "With metal knives, cut (it) down to the bones!" (V.4.50)

 $\theta \beta \bar{a}$ paiti zī haxə δ rəm dai δ e vahi \dot{s} təm vərə θ ra $\dot{\gamma}$ nəmca ahura δ ātəm

"For in/near you I get best company, as well as Victory established by Ahura Mazdā." (Yt.10.80)

upairi aniiāiš srauuāiš "Above (all) other words." (V.5.22)

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6. Instrumental plural with dative-ablative endings

· アトハスをもいるとう、そのもの・アトハスをしてしてしていまっていることでいいて、

yō yuibiieiti māzaniiaēibiio haba daēuuaēibiio

"Who fights with the giant daēuuas." (Y.57.17)

frastuiiē humatõibiiascā huxtõibiiasca huuarštõibiiascā

maθβōibiiascā vaxəδβōibiiascā varštuuōibiiascā

aibigairiiā daiθe vispā humatācā huxtācā huuarštācā

paitiriciiā daiθe vispā dušmatāca dužuxtācā dužuuarštācā

"I praise (them = the Models) with well-thought (thoughts), well-spoken (words), and well-performed (acts),

with the (thoughts) to be thought, with the (words) to be spoken, with the (acts) to be performed;

I accept as worthy of being praised in song all (thoughts) well-thought, (all words) well-spoken, (all acts) well-performed;

I accept as worthy of being relinquished all (thoughts) badly thought, (all words) badly spoken, (all acts) badly performed." (Y.11.17)

Note the OAv. features of this text: the long final vowels; the ending $-\tilde{o}ibiias^{\circ} = -a\tilde{e}ibiias^{\circ}$; intervocalic b and g in aibigairiiā.

Uses of the subjunctive

The 1st person subjunctive usually means "I want to do, may I do, let me do." In general, the subjunctive is used about the future in questions and in a variety of subordinate clauses.

1. Subjunctive 1st person

pairi dim (for šē?) tanauua azəm yō Ahurō Mazdå uruuānəm haca vahištāt aŋhaot

"I, Ahura Mazdā, shall stretch (spin?) his soul away from the Best Existence." (Y.19.7)

azəm tē gaēθå frāδaiieni azəm tē gaēθå varəδaiieni

azəm tē **visāne** gaēθanam θrātāca harətāca aiβiiāxštaca

"I shall further your herds, I shall make your herds grow, I shall be ready to be the protector, overseer, and supervisor of your herds." (V.2.5)

uta azəm apa.barāni uua šuδəmca taršnəmca haca Mazdå dāmabiiō

"And let me remove both hunger and thirst from Mazda's creations." (Yt.9.10)

2. Subjunctive in questions (deliberative subjunctive)

kana yasna θβam yazāne

"With what sacrifice shall I sacrifice to you?"

kō mam stauuāt "Who shall praise me?"

kō hō aŋhat ... yō ... "Who shall he be ... who ...?"

らちょうまりののことをあり

3. Subjunctive in subordinate clauses

āat yō nā hiš hubərətå barāt ... hō anhāiti zazuštəmō

"Then the man who treats them well ... he shall be the most successful one." (Yt.13.18)

yat yauuō daiiāt āat daēuua x^vīsən

いっちゅうちょうとでき、できるとのというはいいいといいいと

"When the barley is made (= formed), then the demons (start to) sweat" (V.3.32)

aom jai $\delta iiat$ au
uat āiiaptəm dazdi mē Vaiiuš yō uparō. kairi
iō

yat nā^a nōit **nijanāt** arša Airiianam daxiiunam xšaθrāi haņkərəmō Haosrauua

yaθa azəm **uzaiieni** haca kauuōiš Haosrauuanhahe^b

"(Auruuasāra) asked him: "Give me that boon, O Vaiiu of superior work,

that the stallion of the Ariian lands may not strike *us/me down, Haosrauua, the ... for command, that I may get the better of Kauui Haosrauua!" (Yt.15.32)

a, $n\bar{a}$ appears to be either for $n\bar{o}$ "us" or for $m\bar{a}$ "me." – b. Gen. for abl.

Br.P.(m. 1mcsm-3m-9mm. MmSmmands)... Br.P.(m. 1mcsm-3mm3mmands)... Mmcsmam Sm-9cmm. MmSmmands)...

yauuata zaota yazāite ...

kuθra bauuāţ hitō.hizuuå yezi anarəθe yazāite ...

kuθra tå friiō **bauuan**

"... as long as the libator sacrifices (to you, O waters)

Where shall the one with bound tongue be if he sacrifices in *unorderly fashion? ...

Where shall those friendships/satisfactions be ..."

(Y.65.9)

4. Subjunctive of exhortation (3rd person)

The subjunctive is used in the 3rd person to express exhortation or duty, especially in ritual instructions:

mfragangonantes, amtergandasandasandasandasandasandasangonadasango

auuaδa aētaδa aētahe šiiaoθnahe yaθa vaēθəṇti

yaθa aētahmi aŋhuuō yat astuuainti

satō.virəm vaēməm anusō paibiiāite

aošaŋ^vhaiθiiåsə tanuuō masiiō vā ahmātcit

"There and here (he is guilty) of this act as they shall know (him to be worthy of such punishment as) when in this bony existence,

he shall fall unwillingly onto a rock a hundred men high

—(having fofeited?) his mortal body—or more than that." (V.4.52)

EXERCISES 15

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

hauuana- aiiaŋhaēna-, srira- vastra-, snaiθiš- tiγra-, garəmā- āp-, gaona- yauuaēsū-, Tištriia-

maniiauua- yazata- raēuuant- xvarənaŋvhant-, Aēšma- xruui.dru-.

c(ccebbb, escarco, be, embrane, embrane

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manded of the sentime centres of the sentenned of the sentence of the sentime of the sentence of the sentence
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Smerger and the most and the server of the server and the server a

war(ecamon-alber whese-b-artes).

margamentage. One de molto.

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المعامل المراسات المراج والمراج والمرا
                                                                                         والمامين وروس و المار ، والمساور ، المار ، والمار من المار من الما
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                    (Yt.5.63)
                                                                                                                                   בין בי ישושה בינים בינים
                                                                                                                                                                                                                                                                ・カント・チャンカンシャン・カント・カント・カント・カットのでしているといって
                                                                                                                                                                                                                                                       いっとうかいかりとりいいのいかいましんかっからんなる
                                                                                                                                                                                                                                                         שלשי בישנלי שיבולים ושישים שייי בינובליני שלעיי
המש בנה י פושי במת בנה ל י הקימות פושה י משות לן בל י הכבות פושה י (וה לות פושה י פרוש בו בי בי בל בכב בל י פונו ה כשה בי הי
                                                                                                                                                                                                                                        ・それまからのでき、それまから、それにないまとかり、それでもないまっちゃん
 י בי השלוחים של הלצו ב משלוח י למו לבי בל בים בים ויום בים הלבים וצבל י של אונו יצופר של מוני וצבל י של אונו
                                                                        いっとくとからいのいいとしてあるとして
                                                                                                                                                                    ・こいいーリックの・いしかとからいらいのといいいいいいいいいいいいいいいいいいいいしょうしょいしょうしょいしょうしょうしょいしょうしょうしょうしょうしょうしょうしょうしょうしょうしょうしょうしょうしょう
                                                                                                                                                                                                           ٠ ين سه د و و و و و و و و د در و و و به دو و به و و به و و به و و و د در و به و در و به و در و به و در و در و
                                                                                                                                                                       سرعداد الماسكار و الماسك و الماسك و الماسك و الماسك و الماسك و الماسك ال
                                                                                                                                                                                                                       ישטובישורסים ישלים ישל של בי בי שווים ובי בי בי של של שומי ישר שו הוצו החוצים י מוצים בי מוצים בי מוצים בי מוצים
                                                                                                                                                      معلوة مع المرام على معلوة معلوة معلوة وهذه والمناصرة وال
                                                                                                                                                                                                                                      ישושוי בושי ושינישי ושינישי ביוושי בושים ושיוים ביושבי
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                         (Yt.19.43-44)
                                                                                                                                                                                                                                                                                                                                  בירי יאחרי והנהם יההדרקי האושוי חחה ביתר
                                                                                  ・石一のでならい、ころうのまし、から、そのい、そのかののと、ちゃん、サンンだる、石一つ」は、だら、そのだけ、石の
                                                                                                          · actrifate · nanonao · ahao · Ba-27200 · ahao · Bala-2-nah · ahao · Balao F
                                                                                                                                                                                                                                                                                                                                  (4224) . may . C(40-C)-424)
                                                                                                                 משו יש שור אל בי ושמו יו בעל לי אים שורים י ללילי י נואים י ושובי ורושים י בי ושובי ל ביצי בעומים י
                                                                                                                                                ・中ではないとのでもないましょうとは、このでは、このできたのなる。 からしゅうしゅい ちょうかい ちゅうしゅう
                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                           (V.3.14)
                                                                                                                                                                                                                                                                                    وسومه في والمعلى المرابع والمعامدة والمعالم والمعالم والمعامدة وال
                                                                                                                                                             でてた、からなのは、しゃしん、ころいののは、いとのはあ、これのは、こんなのは、ちにはまれのいろ、
                                                                                                                                                                                                                                                                                                                                                                                                          سهرم به ره و که ، همه در و ، که مه ره
                                                                                                                          · - 4 600 gamoson) . annatus a man 400 gas, sendan e tocomo sona . at 4 6 por
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· - 491422444 · - 440 · 44-6641 (V.3.15)

5. Translate into Avestan and write in Avestan script:

- 1. Zarathustra asked Ahura Mazdā: With what sacrifice shall I sacrifice to you? With what sacrifice shall I send my sacrifice forth to you?
- 2. With what sacrifice shall I sacrifice, with what sacrifice shall I send my sacrifice forth to this creation of (yours), Ahura Mazdā?
- 3. He who sacrifices to you, O good waters, the ladies of the lord, with the best libations, with the most beautiful libations, with libations skillfully strained, with correctly spoken words,
- 4. give to him, O good waters, possessions and fortunes, as well as to me, the libator who is sacrificing to (you).
- 5. Thus he spoke, the Evil Spirit giving bad gifts, full of destruction: Zarathustra smashes me with the Ahuna Vairiia, with so great a weapon as (is) a stone the size of a house.
- 6. He scorches me with the best Order, just like with molten metal.
- 7. Zarathustra promised (= threatened) the Evil Spirit: O evil-doing Evil Spirit giving bad gifts, I shall smash the creation created by the daēuuas.
- 8. I shall smash the carrion established by the daēuuas. I shall smash the witch Xnąθaiti.
- 9. (I) for whom shall be born the victorious Revitalizer from the water (of the) Kasaoiia, from the eastern region, from the eastern regions.
- 10. I say I will have nothing to do with the daēuuas, evil, ungood, Order-less, (and) evil-doing. I say I will have nothing to do with the daēuuas, with those possessed by the daēuuas, with sorcerers, with those possessed by sorcerers.

VOCABULARY 15

aētaδa: here

aēuua (hapax): in this manner(?)

ahaxšta-: innumerable ahurānī-: lady (of the lord)

aibigariia- (OAv.): worthy of being praised in song

aiβiiāxštar-: supervisor

aiβiθiia-: (which is) about, around (+ gen.)

aiβi.vərəziia- < √varz: to cultivate aiiaŋhaēna-: (made) of metal (bronze)

aiiō.xšusta- n.: (molten) metal

anarəta-: Order-less

anarəθe: in unorderly fashion *or* without purpose (?) antaruxti- f. < antarə,mrao- (Lesson 8): interdiction

anhuiiu-: seeking the new/good life (?)

aŋhuθβa- n.: ahu-dom, being the new life ao δ or δ hant : mortal

aošaŋ haṇt -: mortal

apaiiata- pp. of apaiiasa- $< \sqrt{yam}$: to take away

apərənāiiu-: minor (child) arəduš- n.: a degree of sin

asəngō.gauua-: with hands (daēuuic) of stone

asrāuuaiiaṇt- < srāuuaiia- "recite" < √srao/sru: not

reciting

aštrā-: goad, horsewhip aša.cinah-: who loves Order aṣ̃aciθra- = aṣ̃ō.ciθra-: whose seed is Order, which hails from Order *or* brilliant through Order (like the sun-lit heavenly spaces)

ašō.tkaēša-: whose guidance is Order, who has

Order as one's guide (?)

auua.kərənta- $< \sqrt{\text{kart: to cut down}}$ auuanaiia- $< \sqrt{\text{naē/ni: to bring down}}$

auuaŋhu-: un-good āca paraca: back and forth Āθβiiāni-: son of Āθβiia asta- < aŋra-: evilness

baēšazaδā-: giver of medications barətar- < √bar act.: carrier

bāδa: sometimes bāšar- < √bar mid.: rider

caxra-: wheel

daēuuauuant-: possessed by the daēuuas

dahmō.pairi.anharšta-: strained by a qualified

(Zoroastrian), skillfully strained

daožan ha- n.: hell

dāta- neut.: (one's) right(s)

dõiθra n.: eye

ərəγant-: *frightening

ərənao-/ərənu- $< \sqrt{ar}$: to send on its way

ərəzataēna-: (made) of silver away (from: haca) fra.pāraiia- < √par: to convey (across: tarō, to: acc.) paiti.bara- < √bar: to bring back, return (greeting: frasaocaiia- < √saok; to burn nəmō), *honor in return (?) frasastata-: the fact of being famous paitiriciia- < √raēk: which ought to be relinguished frašna- m.: question paiθiia- = paiδiia- < √pad mid.: to lie down frašumaka-: seam, raphe (the seam between the legs paošišta-: foulest of males) (?) para.pata- $< \sqrt{pat}$: fly away frauuara- (aorist) subjunctive of fraorənā- < √var para.paθβant-: flying far away mid.: to choose to be pascaθiia-: (which comes from) behind frauuāxš-: penis, branch, protrusion patarəta- < pta°: winged creatures(?) frā.drənjaiia- < √drang: to learn by heart piriia- $< \sqrt{\text{par}}$: to pay (with + acc.); tanum piriia-: frāpaiia-, frapaiia- < √āp: to reach forfeit one's body frī- fem.: friendship, satisfaction(?) pitu-: food, meat gaona-: profit rafnah- n.: support gāθβiia-: Gathic Ranhā-: name of a river [OInd. Rasā-] hadiš- n.: seat ratufriti- f.: satisfaction of the ratus; ritual term referring to the correct arrangement of the hankərəma-: epithet of Haosrauuah of uncertain meaning ingredients of the ritual han harəna- n. dual: jaw rātā-: gift haomiia-: pertaining to the haoma sar- m.: association (with: + instr.) haoząθβa- n.: being of good tribe sata- n.: hundred harətar-: guardian, watcher satō.vira-: a hundred men (high) hauuana- neut.: haoma pressing səṇdaiia- < √sand mid.: to take pleasure (in: + instr.) haxəδra- < √hak n.: association, company snaiθiš- n.: blow, weapon hātam < hant-Snāuuiδka-: name of an evil being hamina-: (of) summer sraiiăna-: beauty hitō.hizuuah-: with bound tongue srauuah-: word hizumat, probably error for *hizuuat < hizūsruuō.zana-: belonging to the horned kind hizuuā-/hizū- m.: tongue stərəθβant- $< \sqrt{\text{star: stunning, paralyzing}}$ husrauuah-: having/with good fame stuiti- f.: praise huškō.zəmō.təma-: where the earth is most dry surunuuant-: audible huuauuaiiah-: possessing good/his own *strength tāpaiia- < √tap: to make burn, scorch (of youth, life) [OInd. váyas-?] tiži.aršti- < tiyra-: having/with sharp spear(s) huzantu-: of good tribe θ anjaiia- < $\sqrt{\theta}$ ang/ θ anj: to pull iristō.kaša- < √kart: corpse-cutter θriš: three times ižā-: milk libation upa.bara- < √bar: to bring Jāmāspana-: son of Jāmāspa upa...raēθβa-: to mingle with, contaminate kanbišta- superl, of kamna-: least uruuaθa-: someone one has a deal/agreement with, karəta-: knife someone who upholds the deal katö.masah-: the size of a *house uruuāsman- n.: joy kāuuaiia- = kauuaiia-: belonging to the kauuis us.fr \bar{a} rənao- < \sqrt{a} r: to send up (to) (?) maδaiia- < √mad mid.: to intoxicate oneself uspataiia- < √pat: to make fly up, hurl up maēsman- n.: urine ustanazasta-: with hands up-stretched maēša-: sheep, widder ušastara- < ušah- "dawn": eastern maēšina-: pertaining to sheep uzaē- $< \sqrt{a}$ ē-/i-: to get the better (of: haca) maēšī-: ewe uzuuaēδaiia- < √vaēd: to promise, threaten masāna-: greatness vacahina-: oral, by word māzaniia-: giant (daēuuas) vaēma-: rock nasuš- n.: carrion $va\bar{e}\theta a$ - = $va\bar{e}\delta a$ -: to know nåηhan- < nāh- "nose" vanhāna-: goodness niδā.snaiθiš-: laying down (his/her) weapon(s) vaŋhuθβa- n.: goodness, the fact of being good pairi.anharšta-, past part. of pairi...hərəza- (see vasah- n.: will Lesson 6 for the form) $< \sqrt{\text{harz: to filter}}$ važdra-: draught animal, ox pairi.tanao/tanu- √tan: to stretch (spin, weave?) vārəθrayni-: victorious

vāša- (< √vart): wagon, chariot

vərəθra.tauruuan-: overcoming obstacles/valor

vī.āpō.təma-: most lacking in water

vī.mrao-/mru-: to renounce, say off, reject (+ instr.)

vī.uruuarō.təma-: most lacking in plants

Xnaθaitī: name of a witch

xruui.dru- < xrura- "bloody" + dāuru-/drao- "wood,

tre": with a bloody club

 $x^{v}\bar{a}$.stairiš-: having/making one's own covering $x^{v}\bar{a}$.barəziš-: having/making one's own pillow

yaoždātō.zəmō.təma-: where the earth is most

purified

yašti-, yešti- f.: sacrificing yauuata: for as long as zaiiana- < ziiam-: of winter

zazuštəma- superlative of zazuuah-/zazuš-, act. perf.

part. of $\sqrt{z\bar{a}}$ (see Lesson 20): who wins the most,

most successful