

LESSON 17

PHONOLOGY

Ruki

Throughout these lessons, we have seen numerous examples of the phenomenon called “ruki,” a term invented by Indian grammarians for the change of *s* > *ś* (Ind. *ś*) after the vowels *i*, *u*, *r* and the consonants *k/g*, *r*. Originally, the same happened also after *p/b*, but the groups *pś/bž* were eliminated in Old Indic.

The phenomenon is more complicated than the Indic rule implies, however. Ruki also applies to the position after velars that were no longer velars in Indo-Iranian, namely the IE. palatals **ķ* and **g* (*gh*), which had become IIr. **ć* (*tś*) and **f(h)* (*dź(h)*), OInd. *ś* and *h*, but Av. *s* and *z*. The IE. “thorn” groups behaved the same way: *ķb* > *ćš* (> Ind. *kṣ*, Ir. *ś*), etc.³

Ruki also applied to the group *ns* in the acc. plur.

Also, since the IIr. velars *k* and *g(h)* had become fricatives before consonants in proto-Ir. (*k* + *ś* > *xś*, etc.), the term “ruki” is not as descriptive for Iran. as it is for Indic.

In Av., the original *h* is often restored into a hybrid form as follows: -*ś*- > -*ś.h-*, beside which we also have the strange YAv. forms in -*ś.agh-*: *niśāgħarəti-* < *ni-* + *har-* (cf. *niś.harətar-*, *niś.hauruua-*), *niśāgħad-* < **ħagħad-*, intensive < *had-* “sit”;

Sometimes the ruki was eliminated altogether: YAv. *nix'abdaiia-* (only V.18.16, 24; there no examples of *niś-x¹⁰*)

IE. **ķs* > IIr. **tś-ś* > OInd. *kṣ*, Ir. *ś*: IIr. **vitś-ś* nom. sing. “house” > Av. *viś* (OInd. *viṭ*, cf. loc. plur. *vikṣu*); IE. *ķb*: Av. *šaē-/ši-* “dwell” (Ind. *kṣi-*);

IE. **għ-s* > IIr. **dź-ž* > Ind. *kṣ*, Ir. *ž*: OAv. *važa-* s-aor. of *vaza-* “convey” (OInd. *vakṣa-*);

IE. **għd* > IIr. **dź-ž* > Ind. *kṣ*, Ir. *z*: Av. *zā-* “earth” (OInd. *ksā-*);

IE. **ks*, **kʷs* > IIr. **kš* > Ind. *kṣ*, Ir. *xś*: Av. *vāxś*, nom. sing. of *vak-/vac-* “word” (OInd. *vāk*);

IE. **ķb* > IIr. *kš* > Ind. *kṣ*, Ir. *xś*: *xsaθra-* “command” (OInd. *kṣatra-*);

IE. **għ-s* > IIr. *gž* > Ind. *kṣ*, Ir. *γž*: OAv. *aoγžā*, 2nd. sing. pres. inj. of *aog-/aoj-* “declare oneself (as)” (cf. OInd. *adukṣa-* aor. of *dugh-* “to milk”);

IE. **għ-d* > IIr. *gž* > Ind. *kṣ*, Ir. *γž*: Av. *γžar-* “flow” (OInd. *kṣar-*).

After labials, the IIr. *ś* merged with the IIr. *ć* (*tś*):

IE. **pķ* > IIr. **pś* > OInd. *kṣ*, Ir. *fś*: Av. *fšuman.t-* < *pasu-* “sheep” (OInd. *kṣumant-*);

IE. *(*d*)*bh-s* > IIr. **bž* > Ind. *ps*, Ir. *bž(f)* Av. *dibža-* “deceive” (OInd. *dipsa-*), *gərəfša-* < *grab-* “seize.”

Ruki is found in all endings and suffixes beginning with IIr. *s*, Ir. *h*:

Nouns: see Lesson 5 (nom. sing.), Lesson 6 (acc. plur.), Lesson 12 (gen. sing.), Lesson 17 (loc. plur.).

Verbs: see Lesson 5 (2nd sing. inj. act.), Lesson 6 (2nd sing. inj. mid.), Lesson 8 (2nd sing. pres. ind. act., mid.), Lesson 13 (desideratives), Lesson 14 (future), Lesson 19 (s-aor.).

It is also found in sandhi after prefixes and reduplication and in compounds:

prefixes in -*i* (*ni-*, *paiti¹⁰*, *vī¹⁰*, etc.): *niśtarəta-* “spread out” < *starəta-*, *niśādaiia-* “set down” < √had “sit”; *niśtaiia-* “to order” < √*stā* “stand”; *aiβiš.huta-* “pressed, stained,” *pairiš.hāuuani-* “surrounding Hāuuani (the time of haoma-pressing) *aiβiš.x¹⁰arəθa-* “drinkable,” *pairiš.x¹⁰axta-* “girded,” *niś.hiða-* (but *niśasta-*, *niśādaiia-*);

prefixes in -*u* (*anu-*, *hu-*): *ānuš.hāk-* (OAv.) “following along with,” *huš.hqambərəta-* “well carried together, well-accumulated”; *huš.haxman-*,

³ Today, *b* and *ð* are not considered as parts of IE. phonemes, but they are a useful descriptive device.

LESSON 17

reduplication: *hišta-* < √stā; *hušx^vafa* (perf. < √x^vap)

in compounds: *pasuš.hauruua-* “shepherd” < **pasu-šauruua-* < *har-* “guard”; *pouriš.x^vāθra-* “providing much good breathing space,” *maniuš.x^varəθa-*; *raθaēštā-* < *raθaē* + *stā-* “charioteer,” *armaēšad-* < *armaē* + *had-* “sitting in peace.”

ADVERBS

Correlative pronominal adverbs

Note the following parallel formations of demonstrative, relative, and interrogative-indefinite pronominal adjectives and adverbs (cf. Lesson 6):

	“that”	“this”	“this”	“that”	“who”	“who?”
pron. stem.	<i>a-/ta-</i>	<i>i-</i>	<i>aēta</i>	<i>auua-</i>	<i>ya-</i>	<i>ka-/c-</i>
nom. sing.	<i>aēm</i>		<i>aēšō</i>	<i>hāu</i>	<i>yō</i>	<i>kō, čiš</i>
“how much”	<i>auuan̥t-</i>		<i>aētaauan̥t-</i>	<i>auuaauan̥t-</i>	<i>yauuan̥t</i>	<i>cuaun̥t-</i>
“how many times”					<i>yaiti</i>	<i>caiti</i>
“which of two”	<i>ātara-</i>				<i>yatāra-</i>	<i>katāra-</i>
“when”		<i>āat̥, tat̥</i>			<i>yaṭ</i>	<i>kaṭ</i>
“where, when”	<i>aδa/taδa</i>	<i>iδa</i>	<i>aētaδa</i>	<i>auuaδa</i>	<i>yaδa</i>	<i>kaδa</i>
“from where”	<i>aδāt̥</i>				<i>yaδāt̥</i>	<i>*kuδāt̥</i>
“how”	<i>aθa</i>	<i>iθa</i>		<i>auuaθa</i>	<i>yaθa</i>	<i>kaθa, kuθa</i>
“where”	<i>aθra</i>	<i>iθra</i>		<i>auuaθra</i>	<i>yaθra</i>	<i>kuθra, kuua</i>
		<i>ātaraθra</i>				
“how”		<i>aēuuua</i>		<i>aēuuuaθa</i>		

Note the irregular acc. sing. *auuānt̥m* of *auuan̥t-* (see Lesson 8).

The pronoun *ātara-* “the other” is (often?) used *in malam partem* as “the other,” that is, the one that is not good.

NOUNS

Declension. The locative

The most common locative sing. ending is *i*, or—with an added *a*: *-iia*.

Exceptions: *i*-stems have the ending *-a*; *-u-* (*u²-*) and *ao*-stems have the ending **-au*, which becomes *-uuō* in final position, or—with an added *-a*: *-auua*; some *n*-stems have no ending in the locative singular and full grade of the suffix.

In the *a*-stems the ending *-i* combines with the stem vowel to produce the diphthong **-ai* which becomes *-ie* and *-ae^o* or—with an added *-a*: *-aiia*.

The locative singular of consonant stems sometimes takes the full grade, sometimes the zero grade.

There are no locative dual forms in Young Avestan.

The locative plural endings are *-hu* and (by *ruki*) *-šu*, or—with an added *-a*: *-huua*, *-šuua*, or *-š.huua*.

Instead of *-ahu(ua)*, we also find *-ō.hu(ua)*, apparently analyzed as a compound, but probably from an older form with labial umlaut: **-ahu* > *-ohu*, which was reinterpreted as *-ō.hu(ua)*.

LESSON 17

The endings are:

	<i>a</i> -stems m., n.	<i>ā</i> -stems f.	<i>ī</i> -stems <i>i</i> (< *-ii)	<i>i</i> -stems -a	<i>u</i> -stems -uuō, -aoō, -auua	<i>ū</i> -stems -uii
Sing.	<i>-i</i> e, -aēō, -aiia	-aiia				
Plur.	-aēšu(ua)	-āhu(ua)	-išu(ua)	-išu(ua)	-ušu, -uš.huua	-ušu(ua)

Vowel-stems

	<i>a</i> -stems m., n.	<i>ā</i> -stems f.	<i>ī</i> -stems	<i>i</i> -stems	<i>u</i> -stems	<i>ū</i> -stems
Sing.	*ahuire <i>nmāne</i> <i>nmānaiia</i>	daēnaiia	pərəθ̥e	gara	gātuuō; draoca	tanuui
Plur.	nmānāēšu(ua)	daēnāhu(ua)	xšaθrišu	*ratufritišu (N.84)	gātušu, pasuš.huua (FrN.40, D.58)	tanušu

Notes:

The locative of *ahura mazdā* is transmitted as *āhuire mazda* for *ahuire *mazde*.

The masc. form *gaēθe* listed by Reichelt (p. 197) as loc. sing. of *gaēθā-* only occurs in the expression *ahmi gaēθe*, in which the pronoun is also a masc. form.

In the *ī*-declension *pərəθ̥e* < *pərəθ̥ī-*, fem. of *pərəθu-* “broad,” has regular *-e* < *-ii*.

The fem. *ušā-* “dawn” forms its loc. plur. from the *h*-stem *ušah-*: *ušahuua*.

Consonant stems

	<i>ap-</i> Sing. apaiia	<i>kərəp-</i> kəhrpiia	<i>zam-</i> <i>zəmi</i> (Y.10.17?)	<i>ham-</i> *hami (FO.25b)	<i>dam-</i> dām	<i>napāt-</i> -	<i>vis-</i> visi, visiia, vise
(Y.68.14)							
Plur.	-	-			nafšu	-	

Notes:

apaiia is < *ăpiia with epenthesis or a thematic form.

zəmi seems to be disyllabic and is probably < *zami. Beside *zəmi* there is the thematic form *zəmē*. There is also another form of *zam-* with “locative” meaning: *zəmarə*, preserved only in the expression *zəmarə.guz-* “hiding in the earth” (cf. Eng. local adverbs with *r*: *here, there, etc.*).

n-stems

		neut.
Sing.	(xšafne)	
Plur.	xšapō.huua	(asānaēšuua)

	<i>uuan</i> -stems ašauuanaiia	<i>man</i> -stems Airiamaini
Plur.		dāmōhu, dāmahuua

Note: *ašauuanaiia* may be < *ašauuaniiia with epenthesis or a thematic form (cf. *apaiia*).

nt-stems

No plural forms attested.

	<i>nt</i> -stems	pres. part. act.		<i>uuant</i> -stems
Sing.	<i>bərəzəntaiia</i>	* <i>drujiianti</i>	<i>daðaiti</i> (N.66?)	<i>astuuaihti</i>

Note:

bərəzəntaiia may be < **bərəzəntia* with epenthesis or a thematic form (cf. *apaiia*).

The form **drujianti* (or **družanti*) is restored in N.66 (D.84) for the mss.'s *drujianti* Pahl. *drōzišn*.

h-stems

Sing.	<i>manahi; asahia</i> (N.83)		<i>nairi, sairi, vajri; dāθri</i>
Plur.	<i>azahu, ušahuua, raocōhuua</i>		-

r-stems

Sing.	<i>asni (asne)</i>	<i>aijan</i>	-	-
Plur.	-	-	<i>karšuuōhu</i>	<i>uruθβō.huua</i>

PRONOUNS

Locative

There are no examples of the 1st and 2nd person personal pronouns in the locative.

The fem. sing. has *-aíhe* < **ah̥iā*.

Demonstrative pronouns

The demonstrative pronoun *ima-* “this”:

	masc., neut.	fem.
Sing.	<i>ahmi</i>	<i>aíhe</i>
Plur.	<i>aēšuua</i>	<i>āhuua</i>

The demonstrative pronoun *aēta-*“this”:

	masc., neut.	fem.
	<i>aētahmi</i>	-
	-	-

Relative and interrogative pronouns

The relative pronoun *ya-* “who, which”: The interrogative pronoun *ka-/ci-* “who, what?”:

	masc., neut.	fem.
Sing.	<i>yahmi</i>	<i>yejhe</i>
Plur.	<i>yaēšu</i>	<i>yāhu</i>

	masc., neut.	fem.
	<i>kahmi, cahmi</i>	<i>kaíhe</i>
	-	-

Reflexive pronouns

The reflexive pronouns *x^va-*, *hauua-* “own”:

Sing.	<i>x^vahmi, hauue</i> (Yt.13.67)
Plur.	<i>x^vaēšu</i> <i>hauuāhuua</i>

cuuānt-

The interrogative-indefinite pronominal adjective *cuuānt-* “how much?, how many?,” beside the “regular” *cuuās* (Y.19.20) has a nom. sing. *cū* (V.5.22), which here functions as neut., but may originally be a masc., like that of pres. participles (see next).

VERBS

Active participles

On the active present participles in *-nt-*, see Lesson 11.

The principal irregularity of the declension of thematic (and some athematic) participles is the nom. sing., which must originally have ended in **-ə̄*. It thus behaves like the acc. plur. of thematic nouns, except that, where this ending is preserved as *-ə̄* in the nouns, it is replaced by *-ō* in the participles. Thus we have **barə̄* ⇒ *barō*, but **mruuə̄* > *mruū* (thematized), *jaiδiiə̄* > *jaiδiiq*.

It seems that the nom. sing. m. had lost its *t* already in Indo-Iranian times and that the ending actually was **ans*, which then developed like the acc. plur. in Avestan (OInd. *-an*, sandhi *-ams*). We may compare the *ank*-adjectives, which lost their *k/x* at an early stage, e.g., **prāŋ(k)š* > *frāš* (OInd. *prān*).

The substantivized participle *fšuiiaŋt-* (in *vāstriia-* *fšuiiaŋt-*) retains the ending *s*: *fšuiiqs*, cf. *cuuās*.

The nom.-acc. sing. neut. of thematic participles has the expected ending *-ə̄n* < **-ant*, that of athematic verbs is *-aq* as in adjectives.

The feminine forms are as expected: athem. *-aitī-*, them. *-ə̄ntī-* (*-iŋtī-*, *-aŋtī-*), *-uuaintī-*, *-iieintī-*.

Paradigms:

No instr. sing. forms are attested.

	Athematic		Thematic			
	m.	n.	a-stems		iia-stems	
			m.	n.	m.	n.
Sing.						
nom.	<i>framrū</i>	<i>haṭ</i>	<i>barō</i>		<i>jaiδiiq, fšuiiqs</i>	<i>mənaiiə̄n</i>
acc.	<i>hə̄ntəm</i>		<i>barə̄ntəm</i>		<i>fšuiiaŋtəm</i>	
gen.	<i>hatō</i>		<i>barə̄ntō</i>		<i>fšuiiaŋtō</i>	
dat.	<i>haite</i>		<i>barə̄nte, barə̄ntaē°</i>		<i>zbaīente, fšuiiente, °ntaē°</i>	
abl.	-		<i>barə̄ntaṭ</i>		<i>ȝbišiantaṭ</i>	
instr.	-		-		-	
loc.	<i>daδāiti</i> (N.66?)		<i>barə̄nti</i>		<i>družanti</i>	
Plur.						
nom.	<i>haŋtō</i>		<i>barə̄ntō</i>		<i>*fšuiiaŋtō</i>	
acc.	-		<i>barə̄ntō</i>		<i>fšuiiaŋtō</i>	
gen.	<i>hātqm</i>		<i>barə̄ntqm</i>		<i>ȝbišiantqm</i>	
dat.-abl.	-		-		<i>ȝbišianbiiō</i>	
instr.	<i>haδbiš</i>		-		-	

Notes:

Athematic verbs frequently take the thematic nom. sing. m., e.g.: *janō*.

The strange form *°vāuuō* “blowing” < √vā seems to be from **vā'ō* < **vāHant-*.

Thematic forms are common, e.g., *saošiaŋtaēbiiō*.

The athematic forms *yžāraiāt.biiō* “flowing,” for **-aŋbiiō*, and *xšaiiaṭatō* “ruling,” for **xšaiiaŋtō* are probably scribal errors.

x^vairiiant-

This word is known from two (three) forms, and although it looks like the passive of *x^var-* “eat” with act. inclection, it is probably an adjective meaning “savory, tasty,” or similar.⁴ The nom.-acc. sing. is *x^vairiqn* and the nom.-acc. dual **x^vairianti*, both in the Yima myth:

yat kərənaoč aῆhe xšaθrāda amaršanta pasu vīra aῆhaošəmne āpa uruuaire x'airiiaq x'arəθəm ajiiamnəm

"that he made, during his reign, cattle and men indestructible, waters and plants indesiccate, *savory food inexhaustible." (Y.9.4, see Lesson 9);

*yeyhe xšaθrāt *x^vairiianti *stō^a uiie x^varəθe ajiamne amaršanta pasu vīra aghāušəmne āpa uruuaire*
“during whose reign, both (kinds) of food are (were) savory and inexhaustible, cattle and men
indestructible, waters and plants indesiccable.” (Yt.19.32).

a. MSS.: x^vairiiantu astu F1; xairiieti asti J10; xairiianti astī D; xarəjiantu ašaiti K12.

A third example is found in the following passage, also from the Yima myth, but this one is more seriously corrupt:

haθra marəyå auuastaiia t̪auui mat zairi.gaonəm mat t̪x^vairiieiti t̪ajiijamnam

"place in the same place green fields, together with greenery, together with inexhaustible, savory (food)." (V.2.26)

Mss.: °iieite PV, Jp1, IVS; °iieiti Mf2; aj(a)ijamnäm.

SYNTAX

Uses of the locative

1. Locative of time and place

The main use of the locative is to express place where and time when.

ahmi nmāne “in this house”

•ପ୍ରାଚୀନୀ • ଫଳ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ . إِنَّمَا يُنَزَّلُ عَلَيْكُم مِّنَ الْكِتَابِ مَا يُنَزَّلَ بِالْحِكْمَةِ .

x^vahmi d^m x^vahmi ciθre x^vahmi zaoše x^vahmi xšaθre

"in his own house, own lineage, own pleasure, own command." (Vr.14.2)

aētahmi anhuuō yat astuuainti “in this bony existence.”

• ۱۰۰۰ میلادی کا دکھنے والے اور ۱۰۰۰ میلادی کا دکھنے والے

“They stood in one and the same place” (after Yt.13.53)

سے پہنچا۔ سب سو ددھ، رہ سر (ددھ میں سون ددھ، نہ کار (د، وو سلیٹ، کا، ویچ، (سلیٹ سون ریخ۔

āāt āhuua pauruuatāhuua pouru.sarədō vī.raoðahe

"Then on these mountains you grow far and wide in many species." (Y.10.12)

ن۱۶۰، فیض‌الله سعید و مسعود، و مسعود دادخانه، ناصریه طا، و مسعودیه طا، و مسعودیه طا، و مسعودیه طا.

yō vispāhu karšuuōhu maniiauuō yazatō vazaite x'arənō.då

"(Miθra) the deity of the world of thought who flies over all continents giving (the gifts of?) Fortune." (Yt.10.16)

⁴ See Skiærvø 1999, pp. 186-87.

*yefjhe zəθaēca vaxšaēca apaduuarač Aigrō Maṇiuš
haca zəmat yač paθanaiiā skarənaiiā duraēpāraiidā*

“(Zarathustra ...) at whose birth and growth the Evil Spirit ran away from the wide, round earth with distant borders.” (Yt.17.19)

a. See Lesson 14, Syntax.

*فَلَمَّا كَانَ زَارُوْسْ مُولِّدًا وَعَلَى الْأَرْضِ
فَرَأَهُ شَرٌّ فَرَأَهُ عَلَى الْأَرْضِ فَرَأَهُ عَلَى الْأَرْضِ
friaiaire aiiān bauuaiti hubaōrō hupaitizaṇtō aāa apaire aiiān duzāθrəm*

“On a future day he becomes lucky and well-recognized, then, on a later day (he will have) bad breathing space (= discomfort)” (Aog.53)

2. Locative of the prize won

The locative is used to indicate the things won in competition. The whole original expression, found sometimes, is “to leave the competitor behind at = in (the race for) X.” Very often the verb, zā- “leave behind” is left out.

*لَمَّا كَانَ زَارُوْسْ مُولِّدًا وَعَلَى الْأَرْضِ
لَمَّا كَانَ زَارُوْسْ مُولِّدًا وَعَلَى الْأَرْضِ
nōit cahmi *zazuuā yō nōit urune *zazuuā nōit cahmi *zazuši *yā nōit urune *zazuši*

“He has won in (the race for) nothing who has not won for (the sake of) his soul.

She has won in (the race for) nothing who has not won for (the sake of) her soul” (FrD.3)

zazuuā, zazuši are masc. and fem. nom. of the active perfect participle of zā- (Lesson 20). *zazuš* in the next example is an adjective from the perf. part.

*لَمَّا كَانَ زَارُوْسْ مُولِّدًا وَعَلَى الْأَرْضِ
zazuš vispaēšu vaŋhušu zazuš vispaēšu ašō.ciθraēšu*

“The winner in (the race for) all good things, the winner in (the race for) all things having the seed of Order (or: resplendent with Order).” (P.26)

*لَمَّا كَانَ زَارُوْسْ مُولِّدًا وَعَلَى الْأَرْضِ
zazə buiie vaŋhāuca mižde vaŋhāuca srauuahi urunaēca darəye hauuan'he*

“May *I win in (the race for) a good fee and (for) good fame and (for) long well-being for (my) soul” (Y.62.6)

zazə buiie are ungrammatical forms. – *vaŋhāuca ... srauuahi* is a quotation from the third *Gāθā* (Y.49.9).

*daēna māzdaiiasniš vispaēšu vaŋhušu
vispaēšu ašō.ciθraēšu haiθiiā.dātāma*

“The Daēna of the Mazdaiasnians, (winning) all good things and all (things) with the seed of Order, is the one that most (often) establishes the true (existence)” (Yt.11.3)

The verb *yuiδiia-* “fight (over)” appears to take the same construction:

*لَمَّا كَانَ زَارُوْسْ مُولِّدًا وَعَلَى الْأَرْضِ
tā yuiδiieinti pəšanāhu hauue asahi šōiθraēca*

“They (the fravashis) fight in battles (each) over (her) own place and settlement.” (Yt.13.67)

3. Locative with prepositions

The locative is used with prepositions indicating place, e.g., *upa* “in,” *paiti* “on, in return for”:

jaininqm upa dərəzāhu “In the clutches(?) of women.” (Y.10.17) *وَرَبِّيْسِهِنَّا دَرِزَاهُ*

uta Mazdā huruθma Haoma raose gara paiti

“And by the good growing power of Mazdā you grow, O Haoma, on the mountain.” (Y.10.4)

وَهَذِهِ الْمَذَادِيْنَ مَدِيْرَهُ زَهَرَهُ مَهَرَهُ

yahmi paiti vispəm məθrəm ašəm.srauuō vī.sruuiata

“(Zarathustra ...) in whom every poetic thought containing words (fame) of Order was heard far and wide.” (Yt.13.91)

وَسَمِعَهُ بِهِ مَهَرَهُ مَهَرَهُ مَهَرَهُ مَهَرَهُ

وَسَمِعَهُ بِهِ مَهَرَهُ مَهَرَهُ مَهَرَهُ مَهَرَهُ

dāθri zī paiti niuuātiš vispahe aŋhāuš astuuatō

humataešuca huxtaešuca huuarštaešuca

“For in the giver is the victory of the entire bony existence (over evil)
in (thoughts) well-thought, (words) well-spoken, (acts) well-performed.” (N.66, D.84)

4. Locative with verbs

The locative is occasionally used with verbs:

وَهَذِهِ الْمَذَادِيْنَ مَدِيْرَهُ زَهَرَهُ مَهَرَهُ

وَهَذِهِ الْمَذَادِيْنَ مَدِيْرَهُ زَهَرَهُ مَهَرَهُ

*cim aošajv'hā *aošajv'haiṇti qstəm isaiti *tanuui ... cim vā gaēθāhuua mahrkaθəm*

“Why does a mortal wish annihilation upon (his) mortal body ... Or why (does he wish) destruction upon living beings?” (Aog.48)

5. Locative with “woe!”

The locative is used with *āuuōiia* “woe (upon)”:

وَهَذِهِ الْمَذَادِيْنَ مَدِيْرَهُ زَهَرَهُ مَهَرَهُ

**āuuōiia *vanənti spitama zaraθuštra yō *frauruuaēx̄ti hauuahe <curunō> vanaiti*

“Woe to the winner, O Spitama Zarathustra, who wins by *leading his own soul along twisting paths.” (N.66)

6. Ungrammatical use of the locative as ablative

Some locative forms are used after prepositions that take the ablative:

وَهَذِهِ الْمَذَادِيْنَ مَدِيْرَهُ زَهَرَهُ مَهَرَهُ

usəhištał Vohu Manō hacā gātuuō zaraniio.kərətō (for *^okərəite?)

“Vohu Manah stood up from the golden throne.” (V.19.31)

وَهَذِهِ الْمَذَادِيْنَ مَدِيْرَهُ زَهَرَهُ مَهَرَهُ

hacā barəšnuuō (or *barəšnauuō*) *gairinqm auui jaſhauuō raonqm*

“From the height(s) of the mountains to the depths of the rivers.” (V.5.1)

وَهَذِهِ الْمَذَادِيْنَ مَدِيْرَهُ زَهَرَهُ مَهَرَهُ

LESSON 17

Note the use of nouns and present participles in the locative in the following (corrupt) passage:

vārənti vā snaēžinti vā barənti vā

təmaŋham vā **aiβi.gāta* (mss. °*gātō*, °*gatō*, °*gātu*) *aian* vā

**varəta.fšuuō* (mss. [°]*fšō*) vā *varəta.vire jasənti*

"(on a day) when it rains, snows, or *pours, when darkness has come or by day, when (someone) comes with captive cattle and captive men(?)." (V.8.4)

The participle is used with \sqrt{man} “to think (oneself to be),” \sqrt{vas} “to wish (to be the one ... -ing)” and $\sqrt{va\tilde{e}s}$ “to be ready (to be the one ... -ing)”:

nmānām hō maniiete para.daθō

କେବେଳା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା କିମ୍ବା

"He thinks he is selling a house." (after V.18.28)

yezi vaši zaraθuštra auuå tbaešå tauruuaijō

"if you wish, Zarathustra, (to be the one) overcomeing all those hostilities." (Yt.1.10)

vīsaīti dim *frayrāraijō* nōit **frayrāraijieiti*

"He declares himself ready (to be the one) waking him, but does not wake him." (N.1)

EXERCISES 17

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

maēθana- zaraniiō.kərətə-, išu- huuasta-, aršti- vazimnā-, dańhu- ašājštā-, ajriiāŋa- yaējah-

2. Write in transcription and Avestan script the 3rd sing. and 1st plur. pres. indicative, injunctive, and subjunctive of

ā.gəruuuaiia-, aipi.kərənta-, pairi.aē-.

- ### 3. Transcribe and translate into English:

سے مل کر اپنے بھائی کو پہنچا دیا۔ اسی کی وجہ سے اپنے بھائی کو پہنچانے والے اور اپنے بھائی کو پہنچانے والا نہیں۔

۱۰-۵۷. (Y.57.29) پاکیزگان، سلطان مددگار (پاک) ۱۶۰. پاکیزگان، روزگار دادگار (پاک) ۱۶۱.

مَنْجَدَةٌ مُّكَبَّلٌ . حَمَّادٌ . وَقِيلَ دَدَسْمٌ . سَوْرَةٌ (أَيْ . حَمَّادٌ) .
سَبَّابَةٌ (أَيْ . حَمَّادٌ) . وَقِيلَ دَدَسْمٌ . فَيَسْعَى بِهِ سَبَّابَةٌ . وَقِيلَ دَدَسْمٌ .
سَبَّابَةٌ (أَيْ . حَمَّادٌ) . وَقِيلَ دَدَسْمٌ . فَيَسْعَى بِهِ سَبَّابَةٌ .
سَبَّابَةٌ (أَيْ . حَمَّادٌ) . وَقِيلَ دَدَسْمٌ . فَيَسْعَى بِهِ سَبَّابَةٌ .
سَبَّابَةٌ (أَيْ . حَمَّادٌ) . وَقِيلَ دَدَسْمٌ . فَيَسْعَى بِهِ سَبَّابَةٌ .
سَبَّابَةٌ (أَيْ . حَمَّادٌ) . وَقِيلَ دَدَسْمٌ . فَيَسْعَى بِهِ سَبَّابَةٌ .

وَلِلَّهِ الْحُكْمُ وَإِنَّ اللَّهَ لَغَنِيٌّ عَنِ الْعِزَّةِ وَلِلَّهِ الْفَسْطَادُ
 وَلِلَّهِ الْجَاهِلُونَ وَلِلَّهِ الْجَاهِلُونَ وَلِلَّهِ الْجَاهِلُونَ وَلِلَّهِ الْجَاهِلُونَ

କାନ୍ତିରୁଦ୍ଧିଷ୍ଠାନରେ ପାଇଲା ଏହାରୁ କାନ୍ତିରୁଦ୍ଧିଷ୍ଠାନରେ ପାଇଲା ଏହାରୁ
 (V.4.50)

سَهْ. وَنْ. سَطْلَمَهْ. لَهْ. نَهْلَهْ (دَهْ). سَرْبَهْ. لَهْ. نَهْلَهْ. سَهْ.
وَسْهْ. سَرْبَهْ. دَهْ. لَهْ. سَهْ. سَرْبَهْ. دَهْ. سَهْ. سَرْبَهْ.
لَهْ. سَهْ. سَرْبَهْ. دَهْ. لَهْ. سَهْ. سَرْبَهْ. دَهْ. سَهْ. سَرْبَهْ.
وَسْهْ. سَهْ. سَرْبَهْ. دَهْ. لَهْ. سَهْ. سَرْبَهْ. دَهْ. سَهْ. سَرْبَهْ.
وَسْهْ. سَهْ. سَرْبَهْ. دَهْ. لَهْ. سَهْ. سَرْبَهْ. دَهْ. سَهْ. سَرْبَهْ.
(HN. 2.16)

لَهْ. سَهْ.
وَلَهْ. سَهْ. سَهْ. لَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ.
سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ.
وَسْهْ. سَهْ.
(Her.15, D.13)

سَهْ.
لَهْ. سَهْ.
سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ.
لَهْ. سَهْ.
سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ. سَهْ.
لَهْ. سَهْ.
وَسْهْ. سَهْ.
وَسْهْ. سَهْ.
(N.66, D.84)

5. Translate into Avestan and write in Avestan script:

1. In the house, the town, the tribe, and the land.
2. In this house, this town, this tribe, this land.
3. And he who in this existence of living beings, O Spitama Zarathustra, learning these names of mine shall say (them) forth at day or at night ...
4. And he who in this bony existence, O Spitama Zarathustra, shall memorize this section of the Ahuna Vairiia for me,
5. or memorizing (them) shall learn (them) or learning (them) shall recite (them) or reciting (them) shall sacrifice (them),
6. three times even, I, Ahura Mazdā, shall convey his soul even across the bridge to the Best Existence.
7. We sacrifice to the good, life-giving Pre-souls of the sustainers of Order, rich in life-giving strength, who showed the paths of the stars, the moon, the sun, (and) the lights made for themselves, (the Pre-souls) the sustainers of Order,
8. (all these things) which (*yōi*) before that stood in (one and) the same place without moving forth, before the hostility of the *daēuuas*, before the deceptions of the *daēuuas*.
9. He who does not greet in return a man who greets (him), becomes a thief of the greeting through violence (violating) of the greeter. [nəmō paiti.bara- + dat.]

VOCABULARY 17

adruj-: opponent of the Lie	frauuaēða- < √vaēd: to exhibit
aēsmō.zasta-: with firewood in the hand(s)	fraskēnba-: *awning made with beams(?)
aēuuāθa: in this way	frauūāra-: *porch(?)
afraoxti- f. < uxti-: non-pronouncement	frā.bara-: to bring forth, present
aiβi.gaiti- f.: onset	frāiataiia-: to make somebody take up a (firm) stand
aiβiš.x'arəθa- (in anaiβiš°): drinkable	frātāt.caiia- < √tak/tac: to make flow
Airiiāna-: Aryan (+ Vaējah-)	frērēnao- < √var: to send forth (?)
ajiamna-: inexhaustible	fšah-: *nail(?) [cf. paiti.auua.paša-]
anaiβiš.x'arəθa-: undrinkable	gaozasta-: with milk in the hand(s) [with gao- < gao° or for *gauuō]
apakauua-: with hump in back	gauua-: milk
apara: henceforth	gāuuaiiana- n.: cowpen
apara-: future, later	gērēda-: den, habitation of daēuuas, etc. [OInd. gṛhā-]
apāuuaiia-: *impotent ⁵	griuuā-: neck, mountain ridge
apērēnēmna- < ā √par: to contest, compete (against: + dat) (?)	γzāraiia- < √γzar: to flow (in a rush)
Arēzura-: name of a mountain ridge	haiθiia.dātēma-: who most (often) establishes the true (existence) (?)
asaiia-: casting no shadow	harēdi-: *idiot(?)
aśāišta-: least happy	hauuaqt-: equally much
ašəm.srauuah-: containing the words/fame of Order(?)	hāuuānō.zasta-: with (pestle) and mortar in the hand(s)
ašō.ciθra- = aša.ciθra- (Lesson 15)	hinđu-: the river that surrounds the world (?)
auruša-: white (color of horses)	hubađra-: lucky
auuastaiia- < √stā: to place	hupaiti.zan̄ta-: well recognized
auui.apaiia- < √āp: to catch up with	huruθma-: good growing power
auui.nmānaiia-, for *auui.mānaiia-(?) < √man: to wait for	huš.haxman-: providing good company
āfri.vacastēma-: whose speech pronounces most invitations	huš.hāmbērēta- < √bar: well carried together, well-accumulated
ā.gēruuuaiia- < √garb/grab: to take up, seize	huš'afa perf. < √x'ap: sleep, see Lesson 20)
ānuš.hāk- OAv.: following along with	irita < irinā- < √raē/ri: to defecate
āuuōiia: woe (to: + loc.)!	iša- [for isa-?] < √aēš mid.: to seek
bara- < √bar mid.: to *pour (?)	jafnu-: depth
baršnu-: height	kasuuiš- < kasu- “little” + viš- “poison”(?): with *pustules, with acne (?)
caretu.drājah-: the length of a race course	kata-: covered (part of?) building, house
Cistā-: a goddess	māeθana- n.: dwelling, habitation
daiβi-: deceiving (?)	mahrakaθa- n.: destruction
daŋhah- n.: skill	maniuš.x'arəθa-: providing food in the world of thought
daosatara-: western	mara- < √hmar: to memorize
daxšta- n.: sign, mark	marəyā-: green field
dāiti- fem.: giving	mižda- n.: reward
dēmāna- = nmāna-	nabānazdišta-: closest relative(?)
dērēzā-: clutch (?)	nēmařha-: to do homage
driβi-: dribling	nēmō.bara-: sb. who does homage
frayrāraiia- < √grā: to wake up (trans.), rouse	nišajhasti < nišajhad-, intens. of nišad- < √had: to sit down firmly
fraiāra-: of tomorrow, future	niš.harētar- < √har: guardian
frakauua-: with hump in front	niš.hauruua- < √har: guard
franj'hara- < √x'ar: to eat (from)	
frauruuaēxšti- fem. < √uruuaēs: leading along twisted (crooked) paths (?)	

⁵ R. Schmitt, *IIJ* 42, 1999, pp. 47-48.

ništar- < √starH: to spread out
 niuūāiti- fem. < √van: winning, victory
 nižbairišta-: most getting rid of
 paēsa-: with spots, leper(?)
 pairi.vāra- = pairiuuāra-
 paiti.auua.paša-: to nail(?) [cf. fšah-]
 paiti.irinak- < √raēk: to relinquish
 paitita < paiti-aē-/i-: to go to, defecate (?)
 pasuš.hauruua-: shepherd (dog)
 pauruuatā-: mountain
 pərəntā- < √par mid.: to *contest, compete
 with (?)
 pəšanā-: battle
 pouruš.x'āθra-: providing much good breathing
 space
 rauuan- (raonā-?): *river
 safā-: hoof
 sarəða-: species
 sruuaēna-: with nails
 tāš- < √taš: to hew, fashion by hewing
 uz.bərəzaiia- < √barz: to raise
 Vaējah- < √vaēg(?): Airiiana Vaējah, the
 mythical homeland of the Iranians
 vaṇta < √vam-: to vomit
 vajri, loc.: in spring

vara-: the bunker in which Yima preserved the
 creations from the destructive winters
 varəduua-: soft
 varəta.fšao-: with captive sheep and goats (?)
 varəta.vira-: with captive men (?)
 varəzāna-: community, village
 vāra- < √vār: to rain
 vāurāza perf. < √uruuāz: to be happy
 vərəθra- n.: valor
 vimitō.dančāna-: with *malformed teeth
 vispəm ā ahmāt yať: for as long as
 vitərətō.tanu-: sequestered
 viθiš- (= vīdīš-?): *judgement
 vizbairi-: with crooked (legs)(?)
 vī.raoða- < √raoð: to grow far and wide
 xraožduua-: hard; cf. xruždra- (Lesson 12)
 x'adāta-: made/placed by/for themselves(?)
 x'airijaňt-: *savory
 x'arənō.dā-: giving (gifts of) Fortune
 yāh- m.: poetic competition(?), audition
 zaraniia.paiti.θbaršta-: with inlaid gold
 zaraniō.kərəta-: gilded
 zā-, pres. zazāmi: leave behind
 zəθa-: birth
 zəmarə.guz-: hiding in the earth