LESSON 20

WORD FORMATION

Compounds 3. Form of words in compounds

Compounds that are adjectives, whose second member is an *ā*-stem, become regular *a*/*ā*-stem adjectives, e.g., *frādaṯ.gaēθă-* < *gaēθā-*.

The final vowel of the first member usually becomes *ō*:

a-, *ā-*, or *an*-stems: *daēuuō.dāta-* "established by daēuuas"; *daēnō.dis-* < *daēnā-* "showing the daēnā(?)"; *zruuō.dāta-* < *zruuan-* "established by (in?) time";

an invariable in *-a*: *hupō.busta-* < *upa* "well *scented"; *haptō.karšuuairī-* "(consisting) of seven continents" < *hapta*.

Nouns as second members of compounds are sometimes in the zero grade: *frādaṯ.fšu-* "furthering the sheep and goats" < *pasu-*; *ərəduuafšnī-* "having high breasts" < *fštāna-*, *spitāma-* "having *swollen strength" < *°*Hma-* < *ama-*.

Some adjectives use an *i*-stem as the first member of a compound: *xšuuiβra-* "rushing, fast" > *xšuuiβi.išu-* "with fast arrows"; *jafra-* > *jaiβi.vafra-* "with deep snow"; *bərəzaṇt-* > *bərəzi.gāθra-* "singing songs that reach high."

When a word with initial *h-* is used as second member of a compound a prosthetic *a* is prefixed and *h* > *ŋh*: *aṣō.aŋhan-* "winning *aṣa*" < **aṣa-(ŋ)han-*; *airime.aŋhad-* (= *armaēšad-*) "sitting in peace."

The first member of a compound is sometimes in a case form:

nom.: YAv. *afš.tacin-* (< *āfš°*) "with running water," *afš.ciθra-* "having/containing the seed of water," *aβəždāna-* (< *āfš-d°*) "acting as containers of water," *kərəfš.x^{v}ar-* "corpse-eating (birds)," *druxš.manah-* "harboring thoughts of deception ," *ātarš.ciθra-* "having/containing the seed of fire";

acc.: *vīrəṇjan-* "men-smashing," *aṣəm.stut-* "praising Order," *darəγəm.jīti-* "long life" < *darəγəm* "for a long time" (adverb);

gen. *drujas.kanā-* "den of deception," *zəmas.ciθra-* "having/containing the seed of earth";

dat. *yauuaējī-* "living for ever," *yauuaēsū-* "being life-giving for ever";

loc.: *bərəzi.rāz-* "drawing straight lines(?)/ruling on high'; *armaē.šad-* "sitting in peace," *maiδiiōi.šad-* "sitting in the middle," *raθaēštā-* "standing on a chariot, charitoeer," *dūraēdərəs-* "who sees far in(to) the distance."

VERBS

The perfect

The perfect tense is formed by reduplication and a set of endings differing from those of the present and aorist. The verbs *āδ-* "to say" and *vaēδ-/vaēθ-* "to know" lack the reduplication.

The vowel of the reduplication syllable is usually *a*, *i*, or *u*, in agreement with the vowel of the root, e.g., *ca-kan-* < √kan, *da-δa-* < √dā; *ci-kaēθ-* < √kaēθ/kiθ, *iri-riθ-*< √raēθ/riθ; *uru-raoδ-* < √raod/rud, note: *hušx^{v}af-* < √x^{v}af. Departures from this rule include a few verbs whose reduplication syllable has long *ā*: *dā-darəs-* < √vaēn/dars, *bā-buu-* < √bao/bu, *pā-fr-* < √par.

Roots beginning with *ă-* have long *ā-* in the perfect: *āp-* < √āp, *åŋh-* < √ah; roots beginning with *aē-/i-* have perfect stem in *iiaē-*, usually written *yaē-*: *yaēš-* < √aēš/iš.

The perfect has a similar distribution of strong and weak stems as the athematic verbs: strong stem in the indicative singular and the subjunctive (some exceptions), weak stem elsewhere.

The perfect has all the moods in Young Avestan except the imperative, as well as a past tense, the pluperfect.

The perfect participle active is a *uuah/uš*-stem (note the internal sandhi variations before the suffix). The middle participle ends in *-ăna-*.

Note that many perfect forms are found only in the *Farhang ī Oīm* (FO.).

Indicative

Active

Sing.			
1	*-a*	*dādarəsa* (< √dars), *cikaēθa* (< √kaēθ), *jigauruua* (< √grab) *diduuaēša* (< √duuaēš), °*ururaoδa* (< √raod)	*vaēθā*°
2	*-θa*	*dadāθa* (< √dā), *vauuaxδa* (< √vak; FO.)	
3	*-a*	*åŋha* (< √ah), *āδa* (< √ād; FO.), *āpa* (< √āp; FO.), *daδa* (< √dā), *vauuaca* (< √vak), *bauuara* (< √bar), *cakana* (< √kan), *daδāra* (< √dar), *hušx^{v}afa* (< √x^{v}ap), *tataša* (< √taš), *yaiiata* (< √yat), *viuuaēδa* (< √vaēd "find"), *yaēša* (< √aēš), *buuāuua* (< √bao),	*vaēδa*
Dual			
3	*-ătarə*	*vaocātarā* (< √vak), *vāuuərzātarā* (< √varz), *yaētatarə* (< √yat; FO.)	
Plur.			
1	*-ma*	*diduuišma* (< √duuaēš), *susruma* (< √srao)	
3	*-arə*	*åŋharə* (< √ah), *ādarə* (< √ād), *dāδarə* (< √dā), *baβrarə* (< √bar), *cāxrarə* (< √kar), °*šastarə* (< √had), *vaonarə* (< √van), *iririθarə* (< *raēθ-*), *bābuuarə* (< √bao)	*viδarə* (<*vaēδ-*)

Notes:

The *-f-* in *hušx^{v}afa* < √x^{v}ap can perhaps be compared with similar forms in Greek with aspiration, but this verb takes on many unusual forms in Avestan (and Iranian).

The form *bābuuarə* is probably for **bāuuarə*, with reintroduction of the *b* of the stem.

The form *(ni)šastarə* is from *ni* + *ha-zd-tarə* with *ruki* of *h* > *š* and assimilation of *zdt* > *st*.

Middle

Sing.		
1	*-e*	*susruiie* (< √srao/sru)
3	*-e*	*āiδe* (< √ād), *daiδe* (< √dā), *mamne* (< √man), *vaoce* (< √vac), *vaoze* (< √vaz), *tuθruiie* (< √θrao/θru)
Dual		
3	*-āitē*	*mamnāite* (< √man)

Note:

The form *āzūzušte* (P.43) may be perfect with secondary *-te* for *-e*.

Subjunctive

	Active		
Sing.			
3	*-aṯ*		*vaēθaṯ*
Plur.			
3	*-ąn, -əṇti*	*iieiiąn* (< √aē/i) (?)	*vaēθəṇti*

Optative

	Active	
Sing.		
1	*-iiąm*	*jaγmiiąm* (< √gam), *daiδiiąm* (< √dā), °*šušuiiąm* (< √šao)
3	*-iiāṯ*	*åńhāṯ* (< √ah), *vaoniiāṯ* (< √van), °*hisiδiiāṯ* (< √saēd), *hazdiiāṯ* (< √had)
Dual		
3	*-iiātəm*	*åńhāṯ.təm* (< √ah)
Plur.		
3	*-in, -iiąn,*	*daiδin* (< √dā), °*baβriiąn* (< √bar),
	-iiārəš	°*saciiārəš* (< √sak)

	Middle	
Plur.		
3	*-irəm*	*vaozirəm* (< √vaz)

Notes:

The form *daiδin* is analyzed as perfect from the context; it could be present optative.

If this analysis of °*saciiārəš* is correct the form must be from **sašciiārəš*, with *-c-* from *-k-* before *i̯*.

Pluperfect

	Active	
Sing.		
3	*-aṯ*	*jaγmaṯ* (< √gam), *tatašaṯ* (< √taš)

Perfect participles

Active: *-uuah-/-uš-*:

Both stems attested:

	stem	strong form	weak form
√kaēθ	*cikiθ-/ciciθ-*	*cikiθβah-*, *ciciθβah-*	*ciciθuš-*
√dā	*daδ-*	*daδuuah-* (for **daδβah-*)	*daθuš-*
√u̯id	*viδ-*	*viδuuah-* (for **viδβah-*)	*viθuš-*
√u̯ak	*vaok-*	*vaox^{v}ah-*	*vaokuš-*
√u̯an	**vaun-*	*vauuanuuah-* (for **vaonuuah-*)	*vaonuš-*
√i̯at	**i̯ait-*	*yōiθβah-*	*yaētuš-*
√zā	**zazā-*	*zazuuah-*	*zazuš-*

Note:

daδuuah- and *viδuuah-* are for **daδβah-* and **viδβah-* with *-δuu-* < **-du̯-* analogical from the weak forms.

cikiθβah-, *ciciθβah-/ciciθuš-* could in principle be from √kaēt/cit with weak stem for **cicituš-* analogical

from the strong stems, rather than from √kaēθ, whose meaning is not well understood.

Only one stem attested, examples:

√gan	*jaγn-*	*jaγnuuah-*	
√nas	*nąs-*	*nąsuuah-*	
√taš	**taṯš-*	*taršuuah-*	
√gam	*jaγm-*		*jaγmuš-*
√han	*haŋhan-*		*haŋhanuš-*
√man	*mamn-*		*mamnuš-*
√tak	*taṯk-*		*taṯkuš-*
√varz	*vāuuərəz-*		*vāuuərəzuš-*
√sak	*sašk-*		*saškuš-*

Middle: *-āna-* (*-ana-*):

apāna-, *daδrāna-*, *daθāna-*, *haŋhanāna-* (< *han-*), *iririθāna-*, *mamnāna-*,
pāpərətāna- (< *parət-*),
vauuazāna-, *zazarāna-*, *zuzuiiana-* (< *zao-*)

Note: the form *zuzuiiana-* must be for **zuzuuana-* with *uii* after the 1st-3rd sing. **zuzuiie*.

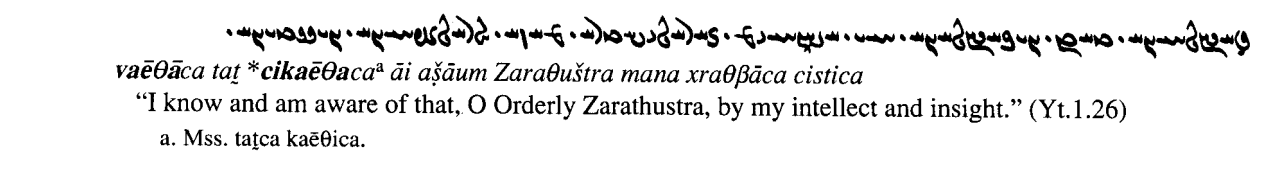
There are two kinds of adjectives derived from the perfect stem:
1. in *-u-*: *viθu-* < √vaēd "knowing," *zazu-* < √zā "winner," both attested in the nom. sing. only, and *jiγāuru-* < √gar/grā "waking," acc. sing. only. The form *didrəzuuō* in P.40-41 may be a thematized variant of this formation or error for *didrəzuuå* (< *darz*)
2. in *-θβan-*: *yōiθβan-* < √yat "who has taken up (his) position."

SYNTAX

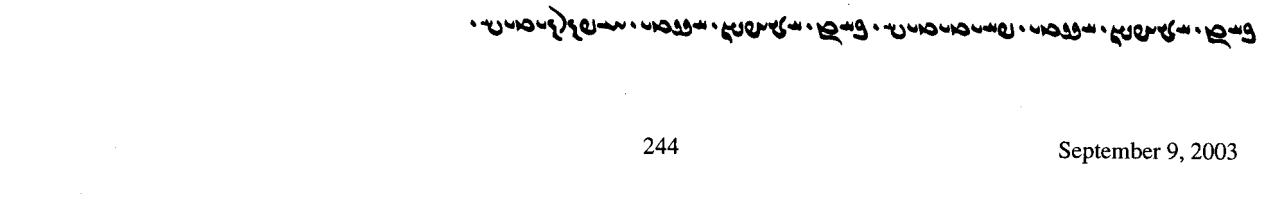
Use of the perfect

The "original" function of the perfect in proto-Indo-European and in the oldest Indo-European languages was to express the state obtaining from a past action or event. In Avestan this function is found with verbs of perception, such as *vaēδa* (originally: "I have seen" >) and *cikaēθa* (originally: "I have noted, noticed"), both "I know," and verbs of state, such as *pairi.buuāuua* "has come to be around" > "surrounds," *iririθarə* "they (have died and) are (now) dead."

<u>1. Verbs of perception</u>



vaēθāca taṯ *cikaēθaca[a] *āi ašāum Zaraθuštra mana xraθβāca cistica*
"I know and am aware of that, O Orderly Zarathustra, by my intellect and insight." (Yt.1.26)
a. Mss. taṯca kaēθica.



yō nāirikąm ciθrauuaitim daxštauuaitim vohunauuaitim
†baoδō[a] *viδuuå cikiθβå baoδaŋᵛhaitim viθušim auui ciciθušim xšudrå auui fraŋhərəzaiti*
kaṯ aŋ́he asti paititiš kaṯ aŋ́he asti āpərəitiš kaṯ aētahe paiti varšta šiiaoθna ciciθβå azaēta

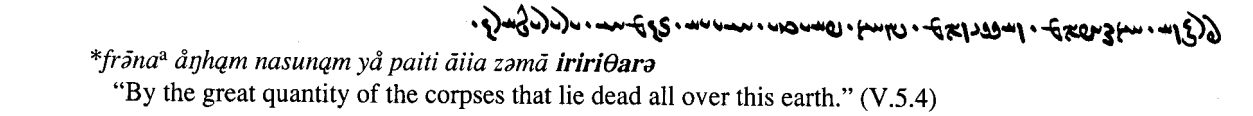
"He who, being conscious (of it), knowing, (and) having noticed, releases (his) sperm into a women with menses (and) bleeding, being conscious (of it), knowing, (and) having noticed, how is he to atone for it? How is he to make pay for it? How should he, (now) being aware, *counteract the done deeds of this (matter)?" (V.18.67-8)

a. For *baoδaŋᵛhå*?

2. Intransitive and medio-passive verbs

aom asmanəm yō usca raoxšnō frādərəsrō
yō imąm ząm āca pairica ***buuāuua***

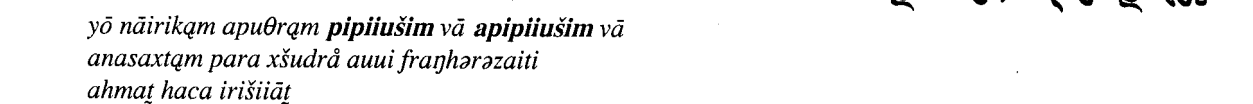
"Yonder sky up there, bright, far visible, which surrounds this earth above and around." (Yt.13.2)



frāna*[a] *åŋhąm nasunąm yå paiti āiia zəmā* ***iririθarə*

"By the great quantity of the corpses that lie dead all over this earth." (V.5.4)

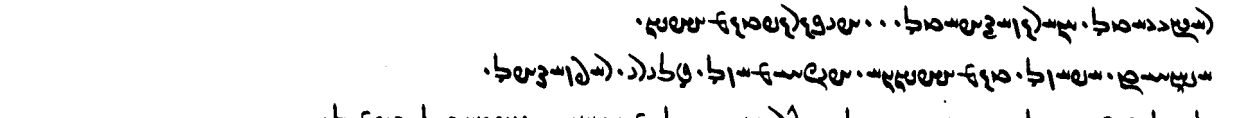
a. Mss. *frīna, fraēna, frəna.*



yō nāirikąm apuθrąm ***pipiiušim*** *vā* ***apipiiušim*** *vā*
anasaxtąm para xšudrå auui fraŋhərəzaiti
ahmaṯ haca irišiiāṯ

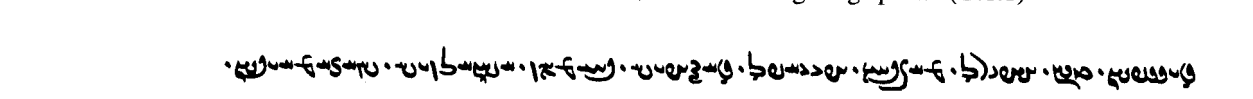
"He who releases his sperm into a pregnant woman, whether giving or not giving milk or before having reached her time(?), will he be harmed from that?" (V.15.8)

3. Transitive verbs, expressing result



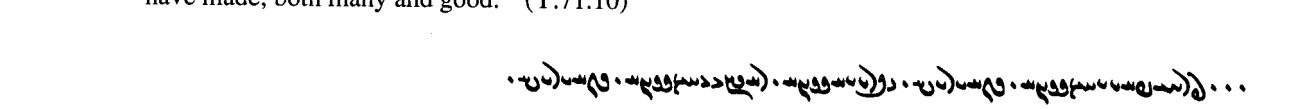
niuuaēδaiiemi haṇkāraiiemi ***daθušō*** *Ahurahe Mazdå raēuuatō xᵛarənaŋᵛhatō ... hukərəptəmaheca*
aṣāṯ apanō.təmaheca huδāmanō vouru.rafnaŋhō
yō nō ***daδa*** *yō* ***tataša*** *yō* ***tuθruiie*** *yō maniiuš spəṇtō.təmō*

"I invite, I assemble for the creator, Ahura Mazdā, the wealthy, fortunate ... well put together, who obtains the most according to Order, the one of good establishments, of wide-reaching support, who made us, who fashioned us, who nurtured us, the most life-giving spirit." (Y.1.1)



vispe tē Ahurō Mazdå huuapō vaŋʷhiš dāmąn aṣ̌aoniš yazamaide
yāiš ***dadāθa*** *pouruca vohuca*

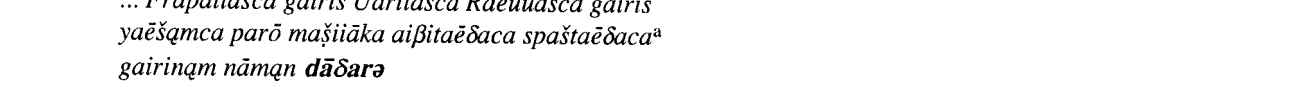
"We sacrifice to all your good, Orderly establishments, O Ahura Mazdā of good works, which you have made, both many and good." (Y.71.10)



... Frāpaiiåsca gairiš Udriiasca Raēuuåsca gairiš
yaēšąmca parō maṣ̌iiāka aiβitaēδaca spaštaēδaca[a]
gairinąm nāmąn ***dāδarə***

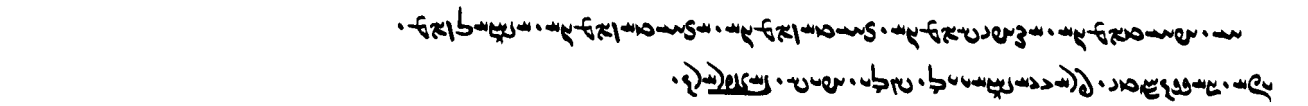
"Mt. Frāpaiiå, Mt. Udriia, Mt. Raēuuå, and (these) mountains whose names men of old extablished on the basis of access and *seeing." (Yt.19.6)

a. Ms. F1 *aiβitaēδca spašitaēδca.*



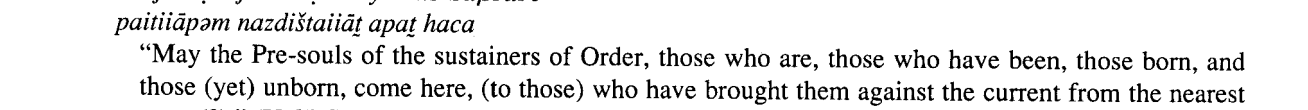
ā hātąmca ***aŋhušąm****ca zātanąmca azātanąmca aṣ̌aonąm*
iδa jasəṇtu frauuaṣ̌aiiō yōi hiš ***baβrarə***
paitiiāpəm nazdištaiiāṯ apaṯ haca

"May the Pre-souls of the sustainers of Order, those who are, those who have been, those born, and those (yet) unborn, come here, (to those) who have brought them against the current from the nearest water(?)." (Y.65.6)



aoiriianąm ṭkaēšanąm paoiriianąm sāsnō.gušąm
iδa aṣ̌aonąm aṣ̌aoninąmca
ahumca daēnąmca baoδasca uruuānəmca frauuaṣ̌imca yazamaide
yōi aṣ̌āi ***vaonarə***

"We sacrifice here the existence, *daēnā*, consciousness, soul, and Faith of the Orderly men and women, the first teachers, the first to listen to (Ahura Mazdā's) announcements, who have been victorious for (the sake of) Order." (Y.26.4, Yt.13.149)

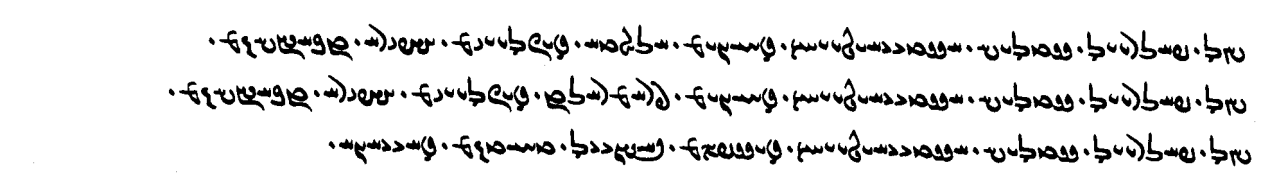


Sraošəm aṣ̌im huraoδəm vərəθrājanəm ... yazamaide
yō vispaēibiiō haca arəzaēibiiō ***vauuanuuå*** *paiti.jasaiti*

"We sacrifice to Sroša of the rewards, goodlooking, victorious ... who returns victorious from all battles" (Y.57.11-12)

More commonly the perfect is used in "absolute" ("ever") statements.

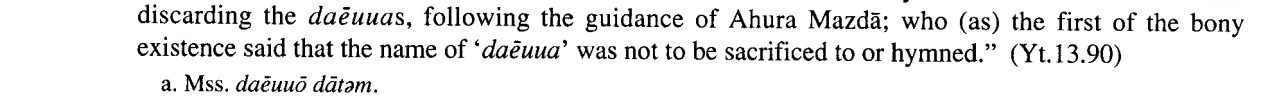
4. In positive main clauses



yō paoiriiō stōiš astuuaiθiiå vācim aoxta viδōiium ahura.ṯkaēšəm
yō paoiriiō stōiš astuuaiθiiå vācim framraoṯ viδōiium ahura.ṯkaēšəm
*yō paoiriiō stōiš astuuaiθiiå vispąm *daēuuō.tātəm*[a] ***vauuaca***
aiiesniiąm auuahmiiąm

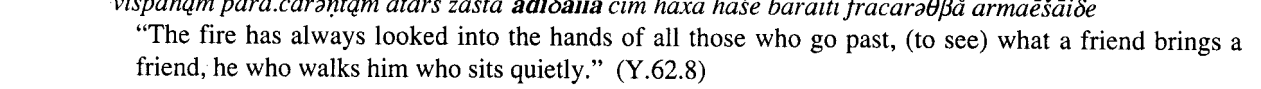
"(Zarathustra) who (as) the first (ever) of the bony existence spoke the word discarding the *daēuuas*, following the guidance of Ahura Mazdā; who (as) the first of the bony existence said forth the word discarding the *daēuuas*, following the guidance of Ahura Mazdā; who (as) the first of the bony existence said that the name of '*daēuua*' was not to be sacrificed to or hymned." (Yt.13.90)

a. Mss. *daēuuō dātəm.*



vispanąm para.carəṇtąm ātarš zasta ***ādiδaiia*** *cim haxa haše baraiti fracarəθβå armaēšāiδe*

"The fire has always looked into the hands of all those who go past, (to see) what a friend brings a friend, he who walks him who sits quietly." (Y.62.8)



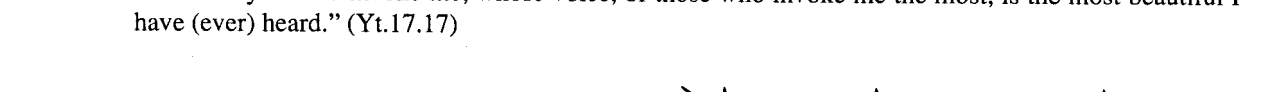
*vispanąmca aēšąm *Zaraθuštrim*[a] *paoirim vahištəm āhuirim* ***susruma*** *ṯkaēšəm*

"Of all these (guidances) we heard that of Zarathustra as the first and best (ever), the guidance of Ahura Mazdā." (Yt.13.148)

a. Mss. °*əm.*

kō ahi yō mąm zbaiiehi yeńhe azəm frāiiō zbaiiəṇtąm sraēštəm ***susruiie*** *vācim*

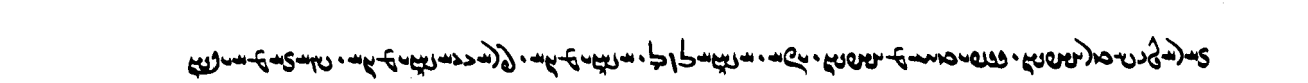
"Who are you who invoke me, whose voice, of those who invoke me the most, is the most beautiful I have (ever) heard." (Yt.17.17)



*tanu.mazō aṣaiiāiti yō tanu.mazō *draošaṯ tanu.mazō zī aētąmciṯ aṣaiiąm* ***pafre***
yō nōiṯ yauua miθō ***mamne*** *nōiṯ miθō* ***vauuaca*** *nōiṯ <miθō>*[b] ***vāuuarəza***

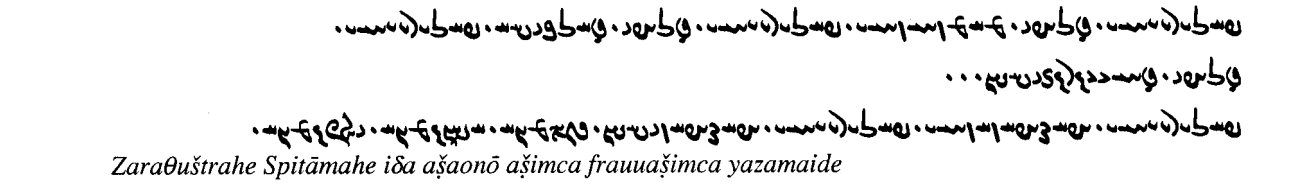
"He performs (according to?) Order 'the size of a (whole?) body' who ... the size of a body. For he has filled this Orderly method 'the size of a body', he who has not ever thought anything wrong, has not said anything wrong, has not done anything wrong." (P.17 (18))

a. ? Mss. *bīraošaṯ.* – b. Not in mss.



tum mąm ***cakana***(!) *yum humanō huuacō hušiiaoθana hudaēna*

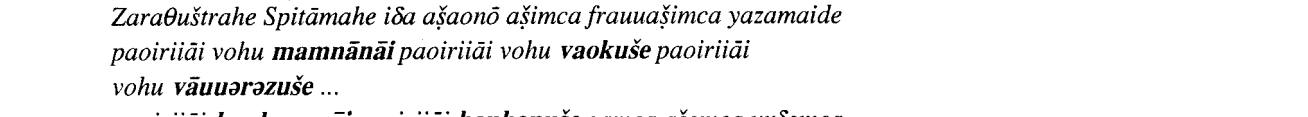
"You have (always) loved me, O youth of good thought, etc." (H. 12.12)



Zaraθuštrahe Spitāmahe iδa aṣaonō aṣimca frauuaṣimca yazamaide
paoiriiāi vohu ***mamnānāi*** *paoiriiāi vohu* ***vaokuše*** *paoiriiāi*
vohu ***vāuuərəzuše*** *...*
paoiriiāi ***haŋhananāi*** *paoiriiāi* ***haŋhanuše*** *gąmca aṣəmca uxδəmca*

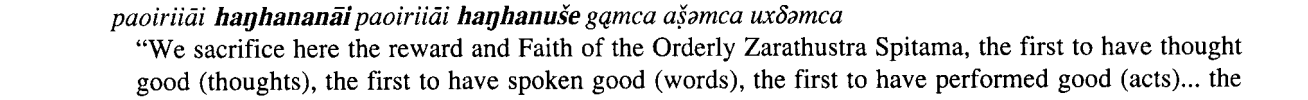
"We sacrifice here the reward and Faith of the Orderly Zarathustra Spitama, the first to have thought good (thoughts), the first to have spoken good (words), the first to have performed good (acts)... the first to have gained for himself, the first to have gained (for us) the cow, Order, and the Utterance (= the Ahuna Vairiia?)" (Yt.13.87-88)

5. In negative clauses ("not ever")



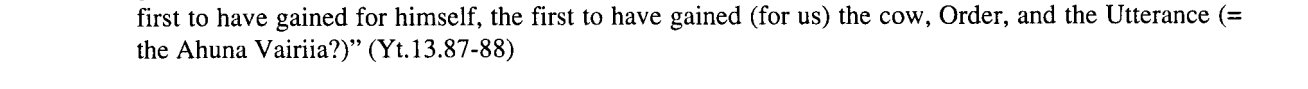
Yimahe xšaθre auruuahe nōiṯ aotəm ***åŋha*** *nōiṯ garəməm*
nōiṯ zauruua ***åŋha*** *nōiṯ mərəθiiuš nōiṯ araskō daēuuō.dātō*

"During Yima the *brave's rule there was no cold (ever), no heat, no old age, no death, no *daēuua*-made envy." (Y.9.5)



yō nōiṯ pascaēta ***hušx^{v}afa*** *yaṯ maniiū dāmąn daiδitəm*

"(Sraoša ...) who has not slept (ever) since the two spirits established the establishments (made the creations)." (Y.57.17)

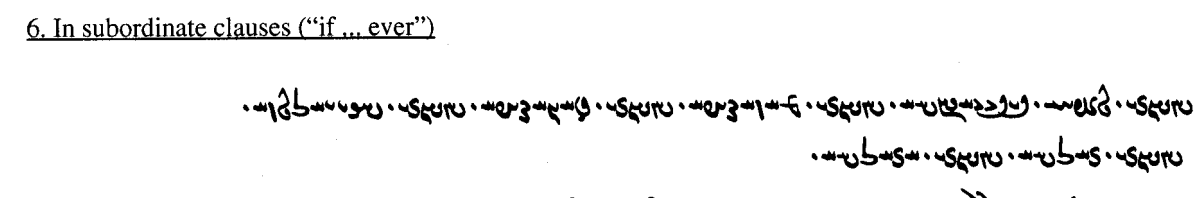


aŋ́he haxaiiō frāiieṇte Astuuaṯ.ərətahe vərəθraγnō
humanaŋhō huuacaŋhō hušiiaoθnåŋhō huδaēna
*naēδa.ciṯ *miθō* ***vaox^{v}åŋhō*** *aēšąm *x^{v}aēpaiθe*[a] *hizuuō*

"His companions will go forth, (those) of the obstruction-smashing Astuuaṯ.ərəta, (all) of good thought, good speech, good deeds, good *daēnās*, none (of them) having ever said anything wrong with his own tongue" (Yt.19.95)

a. Mss. *miθrō*; *[space]aox^{v}åŋhō*, *vaox́åŋhō*, *vaojåŋhō*; *x^{v}aēpaiθa*, *x́aipaθa*.

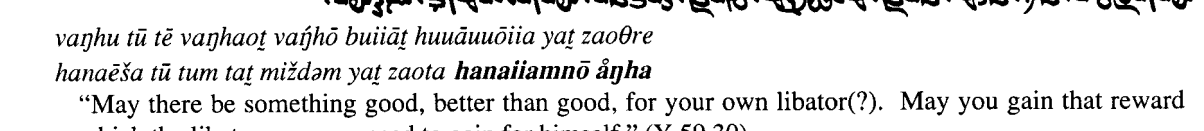
6. In subordinate clauses ("if ... ever")



yezi θβā ***diduuaēša*** *yezi manaŋha yezi vacaŋha yezi šiiaoθna yezi zaoša yezi azaoša*
ā tē aŋ́he fraca stuiie nī tē vaēδaiiemi
yezi tē aŋ́he ***auuā.ururaoδa*** *yaṯ yasnaheca vahmaheca*
"If I have antagonized you, by mind, word, or deed, if on purpose, if not on purpose, (as atonement?) for this I praise you and introduce you, if I have barred you from this sacrifice, this hymn" (Y.1.21)

7. Perfect *åŋha* with participles

The form *åŋha* is used with some participles, the forms of which are sometimes inexplicable (see below on conditional clauses). The meaning of the constructions has to be deduced in each instance.

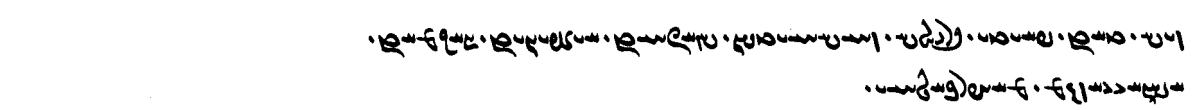


vaŋhu tū tē vaŋhaoṯ vaŋ́hō buiiāṯ huuāuuōiia yaṯ zaoθre
hanaēša tū tum taṯ miždəm yaṯ zaota ***hanaiiamnō åŋha***
"May there be something good, better than good, for your own libator(?). May you gain that reward which the libator was supposed to gain for himself." (Y.59.30)

Pluperfect

A few forms with reduplication and secondary endings can be interpreted as pluperfects. It is, however, possible that these are regular 3rd sing. perfect forms that acquired a final *-ṯ* to make them more clearly 3rd sing.

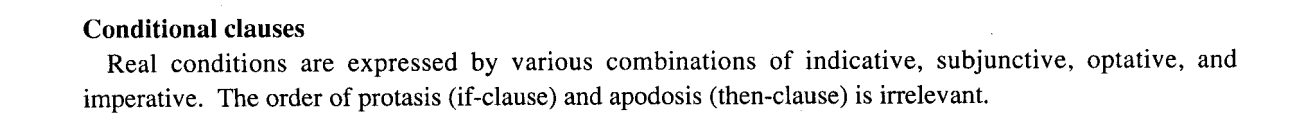
aθaurunąmcā paitī.ająθrəm yazamaidē
yōi iieiiąn dūrāṯ aṣ̌ō.īšō daχiiunąm
"We sacrifice to the coming back of the priests, who had gone far away seeking the Order of the lands." (Y.42.6)
Mss.: *iieiiṇ, īeiiąn, īeiiṇn, īeiiaṇ, īeiiṇ, īeiiən, yaṇ°.*



niš taṯ paiti druxš nāšāite yaδāṯ aiβiciṯ jaγmaṯ
aṣauuanəm mahrkaθāi
"Then the Lie shall be destroyed (and sent) down to precisely (the place) whence it had come upon (the creation) for the destruction of the Orderly ones." (Yt.19.12)

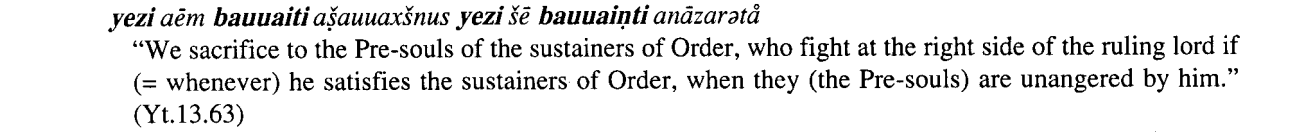
Conditional clauses

Real conditions are expressed by various combinations of indicative, subjunctive, optative, and imperative. The order of protasis (if-clause) and apodosis (then-clause) is irrelevant.



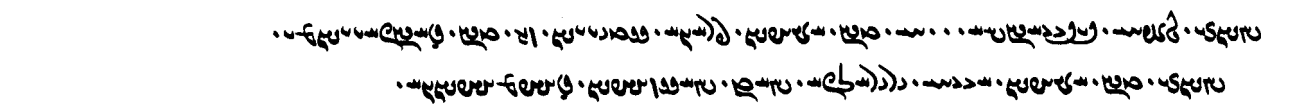
aṣāunąm ... yazamaide yå ahurahe xšaiiatō dašinąm ***upa yuiδiieiṇti***
yezi *aēm* ***bauuaiti*** *aṣauuaxšnus* ***yezi*** *šē* ***bauuaiṇti*** *anāzarətå*

"We sacrifice to the Pre-souls of the sustainers of Order, who fight at the right side of the ruling lord if (= whenever) he satisfies the sustainers of Order, when they (the Pre-souls) are unangered by him." (Yt.13.63)



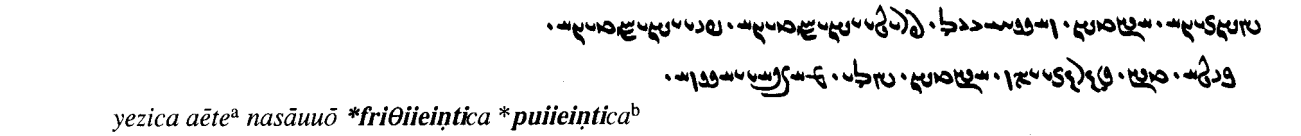
yezi *dim nōiṭ* ***yaožda*θ*əṇte*** *θrišum aētahe šiiaoθnahe* ***baxšəṇte***

"If they do not purify him they receive (as their share) one-third (of the guilt) of this act." (V.8.100)



yezi *θβā* ***diduuaēša*** *... ā tē aŋ́he fraca* ***stuiie*** *nī tē* ***vaēδaiiemi***
yezi *tē aŋ́he auuā.****ururaoδa*** *yaṭ yasnaheca vahmaheca*

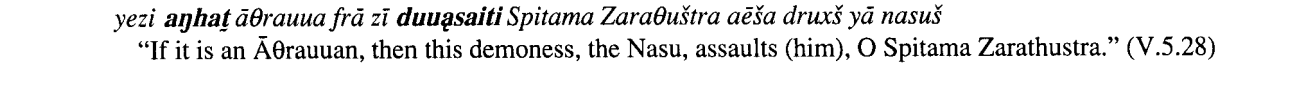
"If I have antagonized you ... (as atonement?) for this I praise you and introduce you (into my sacrifice), if I have barred you from this sacrifice, this hymn" (Y.1.21)



yezica aēte[a] *nasāuuō* ****friθiieiṇtica*** ******puiieiṇtica***[b]
kuθa tē ***vərəziiąn*** *aēte yōi mazdaiiasna*

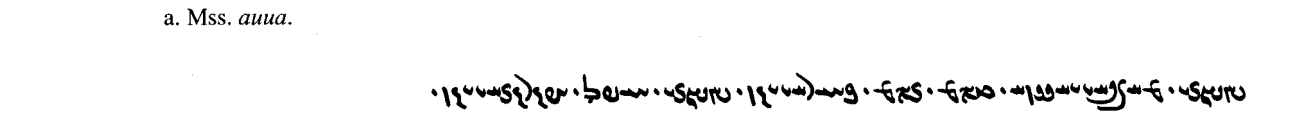
"And if these corpses ... and rot, how shall these Mazdaiiasnians behave?" (V.6.28)

a. For *aētå*. – b. Mss. °*iietica*.



yezi ***aŋhaṭ*** *āθrauua frā zī* ***duuąsaiti*** *Spitama Zaraθuštra aēša druxš yā nasuš*

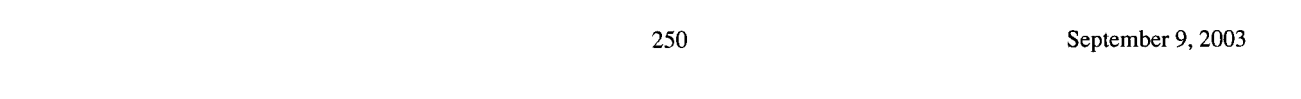
"If it is an Āθrauuan, then this demoness, the Nasu, assaults (him), O Spitama Zarathustra." (V.5.28)



yezica aēte mazdaiiasna aētəm ātrəm aiti ***barąn*** **auui*[a] *aētəm nmānəm ...*
kā hē asti ciθa

"And if these Mazdaiiasnians carry this fire close to this house ... what is his penalty?" (V.5.43)

a. Mss. *auua*.



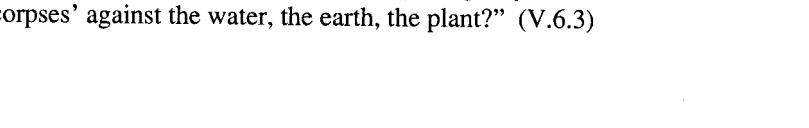
yezi mazdaiiasna tąm ząm ***kāraiiən***[a] *yezi āpō* ***hərəzaiiən***
yaṯ ahmi spānasca narasca para.iriθiṇti
aṇtarāṯ naēmāṯ yārə.drājō nasuspaēm pascaēta ***āstriiåṇte***
aēte yōi mazdaiiasna apasca zəmasca uruuaraiiåsca

"If the Mazdaiiasnians were to plow that earth, if they were to let water loose (over it), on which [which on it] men and dogs die, within the period of a year, afterward, will they be guilty, these Mazdaiiasnians, of the crime of 'throwing out corpses' against the water, the earth, the plant?" (V.6.3)

a. For **kāraiiaēn.*

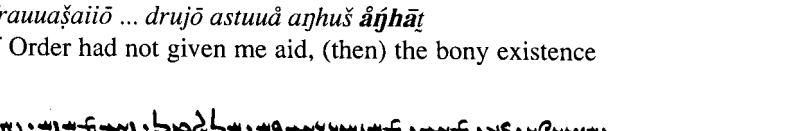
Irrealis

The optative perfect is used in statements and conditions contrary to fact:



yeiδi zī mē nōiṯ ***daiδiṯ****(!) upastąm uγrå aṣāunąm frauuaṣaiiō ... drujō astuuå aŋhuš* ***åŋhāṯ***

"For if the strong Pre-souls of the sustainers of Order had not given me aid, (then) the bony existence would have belonged to the Lie." (Yt.13.12)

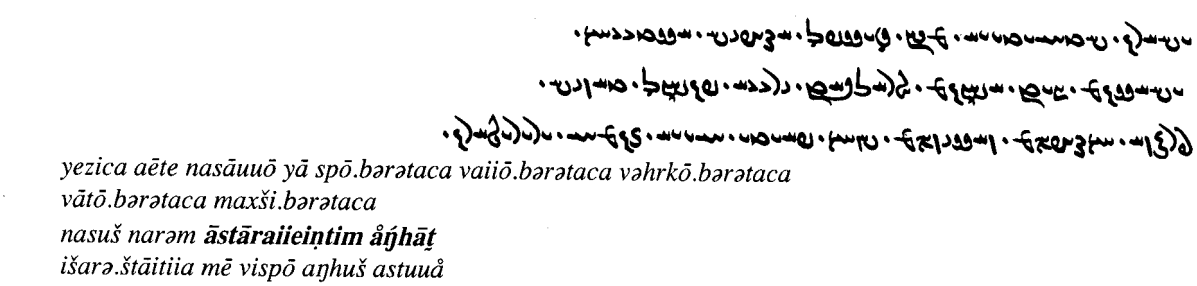


yeiδi zī mā maṣiiāka aoxtō.nāmana yasna* ***yazaiiaṇta*
yaθa aniie yazatåŋhō aoxtō.nāmana yasna yaziṇti
*frā **nuruiiō aṣauuaoiiō θβarštahe zrū **āiiu*[a] ***šušuiiąm***
x[v]*ahe gaiiehe x*[v]*anuuatō aməṣahe*
upa aθβarštahe ***jaγmiiąm***
aēuuąm vā auui xšapanəm duiie vā paṇcāsatəm vā satəm vā

"For if men would sacrifice to me with sacrifice pronouncing my name, like other beings worthy of sacrifice are sacrificed to with sacrifice pronouncing their names, (then) I would go forth for the Orderly men for the lifespan of *measured[b] time of my own sunny immortal life; I would come to them for one night or two or fifty or a hundred of (even?) of *unmeasured (time?)." (Yt.8.11)

a. F1 *āiiṯ*, J10 *āiiaṯ*.. – b. Literally "cut (out)," referring to the limited time cut out of endless time that Ahura Mazdā made for the creation to last in. – See Kellens, "L'ellipse du temps."

A special periphrasis is that consisting of a pres. part. fem. acc. + perf. of "to be":



yezica aēte nasāuuō yā spō.bərəataca vaiiō.bərəataca vəhrkō.bərəataca
vātō.bərəataca maxši.bərəataca
nasuš narəm ***āstāraiieiṇtim åŋhāṯ***
išarə.štāitiia mē vispō aŋhuš astuuå
išasəm jiṯ.aṣəm xraodaṯ.uruua pəṣō.tanuš
**frāna*[a] *åŋhąm nasunąm yå paiti āiia zəmā iririθarə*

"And if these corpses, carried by dogs, birds, wolves, winds, or flies—(if this) corpse were to render a man guilty, then, pronto, my entire bony existence (would become) *needy, of crippled Order, the souls shuddering (at the Ford of the Accountant), having forfeited (their) bodies[b] on account of the multitude of these corpses which lie dead all over this earth." (V.5.4)

a. Mss. frīna Ml3; fraēna Pt2, Mf2, Jp1; frəna L2, Br1, L1. – b. Cf. Y.53.9 *aēšasā dəjīṯ.arətā pəṣō tanuuō* "of one having forfeited his body with a *puny *invocation with crippled Order."

EXERCISES 20

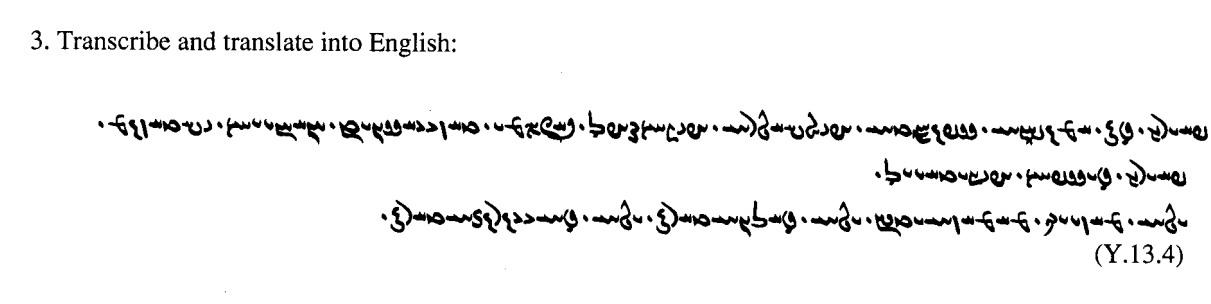
1. Write in transcription and Avestan script the nom. voc., acc., gen., and dat. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

aēm auruuaθa- ṯbišiiaṇt-; hā yā x^{v}aēpaiθiiā- daŋhao-; Astuuaṯ.ərəta- yō vərəθrajan-; x^{v}a- gaiia- x^{v}anuuaṇt-; əži- θrizafan- dahāka-; hā druj- maniiəuuī-.

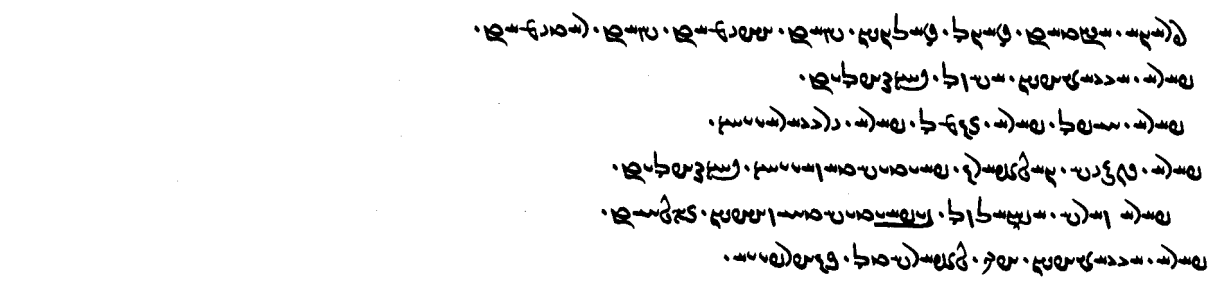
2. Write in transcription and Avestan script the perfect forms of the following verbs, assuming they are all regular and that they have all the forms:

kərənao-, x^{v}afsa-, mrao-, jasa-.

3. Transcribe and translate into English:



(Y.13.4)



(Y.19.8)

ՏԱՐԵՎՈՒՆՔՆԵՐԸ ԵՎ ԲԱՆԱԿԱՆՈՒԹՅՈՒՆՆԵՐԸ

ՀԱՅԵՐԵՆ ԵՒԷՋՈՒԹԻՒՆ ԵՒ ԳՈՒՆԱԿԱՆ ՄԵՆԱԳՐՈՒԹԻՒՆ.

ԳԻՏԵՑԷ ԵՐԿՈՒ ԱՄՍՈՎՈՒՆ ԱՌԱՋԻՆ ՏԱՐԻՆ ԵՒ ՍԿԻԶԲԸ ԵՂԱՎ.

ԱՄԱՍՆ ԵՐԵՔ ՇԱԲԱԹԻ ԵՒ ՀԻՍՈՒՍ ԱՌԱՋԻՆ ՇԱԲԱԹՆԵՐՈՒՄ ԵՂԱՎ.

ԱՅՍՊԷՍ ԱՍԱՑԵԱԼ Է ԵՒ ԱՌԱՔԵԼԻՆ ԱՅՍՕՐ ԱՌԱՋԻՆ ՇԱԲԱԹՆԵՐՈՒՄ.

(Yt.5.14)

Ի-ՄԻՍԿ Ի ԵՐԵՍԽԱՅԻ ՀԱՄԱՐ ԵՐԵՍԽԱՅԻ ՀԱՅՐԱՊԵՏԻ ԵՒ ԱՌՆԵՑԻՆ ԵՐԵՍԽԱՅԻ.

ՀԱՐԵՑ ԵՐԵՍԽԱՅԻ ՀԱՅՐԱՊԵՏԻ ԵՒԶՐԱԳԻ ԵՐԵՍԽԱՅԻ ՀԱՅՐԱՊԵՏԻ ԱՌԱՋԻՆ.

ԱՌՆԵՑԻԼԱԼԵՍ ԵՒ ՀԱՅՐԱՊԵՏԻ ԵՒԶՐԱԳԻ ԱՌԱՋԻՆ ՀԱՅՐԱՊԵՏԻ.

ԲԱՆԻԳԻՐ ԵՐԵՍԽԱՅ ԱՌԱՆՁ ԵՒԶՐԱԳԻ ԵՒ ՀԻՄԱՐԵՑԱՒ ԱՌԱՋԻՆ ՀԱՅՐԱՊԵՏԻ.

ԱՄՍԵՍՆԻՆ Ի ԵՒ ՍԿԻԶԲՈՎ ԵՒ ԱՌԱՆՑ ԱՌԱՋԻՆ ՀԱՅՐԱՊԵՏԻ ԵՒ ԱՌԱՋԻՆ.

(Yt.1.9)

ԱԱՌՈՒՆԻՆ ՀՐՄՆԱՐԱՅԻ ԵՐԵՍԽՄԱՆԸ.

ՀԱՐՅԱՆԱՑԵՍ ԵՒ ԱՌԱՔԵԼԻՆ ԵՐԵՍԽԱՅԻՆ ԱՌԱՋԻՆ ՀԱՅՐԱՊԵՏԻ ԵՒ ՀԻՄԱՐԵՑ.

ՀԱՐՅԱՆԱՑԵՍ ԵՒ ԱՌԱՔԵԼԻՆ ԵՐԵՍԽԱՅԻՆ ԱՌԱՋԻՆ ՀԱՅՐԱՊԵՏԻ.

ՀԱՐՅԱՆԱՑԵՍ ԵՒ ԱՌԱՔԵԼԻՆ ԵՐԵՍԽԱՅԻՆ ԱՌԱՋԻՆ ՀԱՅՐԱՊԵՏԻ ԵՒ ԱՌԱՋԻՆ.

ԱՄՍԵՍՆԻՆ Ի ԵՒ ՍԿԻԶԲՈՎ ԵՒ ԱՌԱՆՑ ԱՌԱՋԻՆ ՀԱՅՐԱՊԵՏԻ ԵՒ ԱՌԱՋԻՆ.

(Y.59.31)

Ի-ՄԻ Ի ՀԱՄԱՐԵՑԱՒ ԱՌԱՋԻՆ.

ՀԱՅՆՈՒՄ Ի ԵՒ ԳԻՏԵՑԷ ԵՒ ԳԻՏԵՑԷ ԱՌԱՋԻՆ ՀԱՅՐԱՊԵՏԻ.

(Y.59.30)

ԵՐԵՍԽԱՅ ԱՌԱՋԻՆ ՀԱՅՐԱՊԵՏԻ ԵՐԵՍԽԱՅ ԱՌԱՋԻՆ ԵՐԵՍԽԱՅԻ.

ԱՌԱՆՑՆԻՆ ԵՒ ԱՐՔ ԵՐԿՈՒ ԵՍԿԶԲԻՆ ԱՌԱՋԻՆ ՀԱՄԱՌԱՅԻ ԱՌԱՋԻՆ.

ԳԻՏԵՑԷ ԵՒԼ ԵՌԱ ԳԻՏԵՑԷ ԳԻՏԵՑԷ ՀԱՅՐԱՊԵՏԻ ՀԱՅՐԱՊԵՏԻ ԱՌԱՋԻՆ.

(Y.57.17)

Ի-ՍԱԼԱՄՈՆԻՆ ԱՌԱՋԻՆ ՀԱՅՐԱՊԵՏԻ.

ԱՌՆԱՆԵՑԷ ՀԱՄԱՌԱՅԻ ԱՌԱՋԻՆ ՀԱՅՐԱՊԵՏԻ ԳՈՒՆԱԿԱՆԱՑԱՒ ԱՌԱՋԻՆ.

ԱԱՌՈՒՆԻՆ ԳՈՒՆԱԿԱՆԱՑԱՒ ԱՌԱՋԻՆ ԳՈՒՆԱԿԱՆԱՑԱՒ.

ԱԼԻ ԼԵՌԻՆ ԱՌԱՋԻՆ ԳՈՒՆԱԿԱՆԱՑԱՒ ԱՌԱՋԻՆ.

(Y.19.9)

ՄԱՄԱՐՊԻԱԼԻՆ ՀԱՅՐԱՊԵՏԻՆ Ի-ՏՎԵՄ.

ԳՈՒՆԱԿԱՆ ՄԱՐՊԻԱ ԵՒ ԳՈՒՆԱԿԱՆ ԱՌԱՋԻՆ ՀԱՅՐԱՊԵՏԻ ՄԱՄԱՆԱԿԱՆ ԱՌԱՋԻՆ.

ശബ്ദശാസ്ത്രം പ.

ശബ്ദശാസ്ത്രം എന്നതുകൊണ്ട് ഭാഷയുടെ ഘടകങ്ങളെ പഠിക്കുന്ന ശാസ്ത്രശാഖയെ ഉദ്ദേശിക്കുന്നു. ഭാഷയുടെ ഘടകങ്ങൾ ഏതെന്നു നിർണയിക്കുക, അവയുടെ സ്വഭാവം വിശദീകരിക്കുക, അവയ്ക്കുള്ള ചിഹ്നങ്ങൾ കണ്ടെത്തുക, അവയുടെ ഉത്പാദനം, സംക്രമണം, ഗ്രഹണം എന്നിവയെ വിശദീകരിക്കുക, അവയുടെ ഘടന, പ്രയോഗം, അർത്ഥം, ഭാഷാപരമായ പ്രസക്തി, ഭാഷാഭേദങ്ങൾ, ഭാഷാമാറ്റം, ഭാഷാവികാസം, ഭാഷാവർഗീകരണം, ഭാഷാകുടുംബങ്ങൾ, ഭാഷാസമീപനങ്ങൾ, ഭാഷാപഠനരീതികൾ, ഭാഷാസിദ്ധാന്തങ്ങൾ, ഭാഷാപ്രയോഗം, ഭാഷാവൈകല്യങ്ങൾ, ഭാഷാസാങ്കേതികതകൾ, ഭാഷാസാങ്കേതികതയുടെ ഉപയോഗങ്ങൾ, ഭാഷാസാങ്കേതികതയുടെ പരിമിതികൾ, ഭാഷാസാങ്കേതികതയുടെ ഭാവി തുടങ്ങിയവയെക്കുറിച്ചുള്ള പഠനമാണ് ശബ്ദശാസ്ത്രം.

(Yt.8.10)

ഭാഷ എന്നതിനെ നിർവചിക്കുന്നതിനുള്ള ശ്രമങ്ങൾ പലതുണ്ടായിട്ടുണ്ട്. ഭാഷയുടെ ഘടകങ്ങൾ, ഘടനകൾ, ഉത്പാദനം, ഗ്രഹണം, ഭാഷാപ്രയോഗം, ഭാഷാഭേദങ്ങൾ, ഭാഷാമാറ്റം, ഭാഷാവികാസം, ഭാഷാവർഗീകരണം, ഭാഷാകുടുംബങ്ങൾ, ഭാഷാസമീപനങ്ങൾ, ഭാഷാപഠനരീതികൾ, ഭാഷാസിദ്ധാന്തങ്ങൾ, ഭാഷാപ്രയോഗം, ഭാഷാവൈകല്യങ്ങൾ, ഭാഷാസാങ്കേതികതകൾ, ഭാഷാസാങ്കേതികതയുടെ ഉപയോഗങ്ങൾ, ഭാഷാസാങ്കേതികതയുടെ പരിമിതികൾ, ഭാഷാസാങ്കേതികതയുടെ ഭാവി തുടങ്ങിയവയെക്കുറിച്ചുള്ള പഠനമാണ് ശബ്ദശാസ്ത്രം.

(Yt.5.16)

ശബ്ദശാസ്ത്രം പ്രധാന ശാഖകൾ ഏതെല്ലാം എന്നു നോക്കാം.

(Yt.5.15)

ശബ്ദസിദ്ധാന്തം, ഉച്ചാരണം, ശ്രവണശാസ്ത്രം, ഭാഷാഘടന, ഭാഷാഭേദം, ഭാഷാമാറ്റം, ഭാഷാവർഗീകരണം, ഭാഷാകുടുംബങ്ങൾ, ഭാഷാസമീപനങ്ങൾ, ഭാഷാപഠനരീതികൾ, ഭാഷാസിദ്ധാന്തങ്ങൾ, ഭാഷാപ്രയോഗം, ഭാഷാവൈകല്യങ്ങൾ, ഭാഷാസാങ്കേതികതകൾ, ഭാഷാസാങ്കേതികതയുടെ ഉപയോഗങ്ങൾ, ഭാഷാസാങ്കേതികതയുടെ പരിമിതികൾ, ഭാഷാസാങ്കേതികതയുടെ ഭാവി തുടങ്ങിയവ.

(Yt.5.132)

ശബ്ദം. ശബ്ദത്തിനു ഭൗതികസ്വഭാവം നൽകുന്ന ഘടകങ്ങൾ.

ശബ്ദം ഉണ്ടാകുന്നതിനു ഭൗതികസ്വഭാവം നൽകുന്ന ഘടകങ്ങൾ ഏതെല്ലാം. ശബ്ദത്തിനു ഭൗതികസ്വഭാവം നൽകുന്ന ഘടകങ്ങൾ ആവൃത്തി, തീവ്രത, ദൈർഘ്യം, ഗുണം തുടങ്ങിയവയാണ്. ഇവയെക്കുറിച്ചു ചുരുക്കത്തിൽ വിശദീകരിക്കുക.

(Yt.5.131)

ആവൃത്തി-ആവൃത്തി എന്നാലെന്ത്. ആവൃത്തിയുടെ അളവുകൾ, രേഖപ്പെടുത്തുന്ന രീതി, ആവൃത്തിയുടെ പരിധി, ആവൃത്തിയുടെ ഉപയോഗങ്ങൾ, ഉച്ചാരണ അവയവങ്ങൾ തുടങ്ങിയവയെക്കുറിച്ചു ചുരുക്കത്തിൽ വിശദീകരിക്കുക.

(Yt.5.130)

വർഗീകരണം-ഗുണപരിധി, ഉച്ചാരണസ്ഥാനം, ഉച്ചാരണരീതി, അനുനാസികം, ഘർഷം, ഘോഷം, ഏകാക്ഷരം, ദ്വ്യക്ഷരം, ദ്വിത്വം, ഗുരുത്വം, ലഘുത്വം, ഗുണിതം, ഗുണിതാക്ഷരം, ഗുണിതാക്ഷരത്തിലെ ഭാഗങ്ങൾ, ഗുണിതാക്ഷരത്തിലെ ഭാഗങ്ങൾ തുടങ്ങിയവ.

(Yt.5.16)

ഭാഷാകുടുംബം-ഭാഷാകുടുംബം, ഭാഷാവർഗീകരണം, ഭാഷാകുടുംബങ്ങൾ, ഭാഷാസമീപനങ്ങൾ, ഭാഷാപഠനരീതികൾ, ഭാഷാസിദ്ധാന്തങ്ങൾ, ഭാഷാപ്രയോഗം, ഭാഷാവൈകല്യങ്ങൾ, ഭാഷാസാങ്കേതികതകൾ, ഭാഷാസാങ്കേതികതയുടെ ഉപയോഗങ്ങൾ, ഭാഷാസാങ്കേതികതയുടെ പരിമിതികൾ, ഭാഷാസാങ്കേതികതയുടെ ഭാവി തുടങ്ങിയവ.

(Yt.5.15)

ഭാഷാഭേദം-ഭാഷാഭേദം, ഭാഷാഭേദത്തിനു കാരണങ്ങൾ, ഭാഷാഭേദത്തിനു ഉദാഹരണങ്ങൾ, ഭാഷാഭേദത്തിനു ഉദാഹരണങ്ങൾ തുടങ്ങിയവ.

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(Yt.10.80)

ھەرىكەت · ئۇ · ئەگەشتۈرۈش · ئەرەپ.
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(Yt.10.79)

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(Yt.8.48)

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(Yt.8.14)

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(Yt.8.13)

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(Yt.8.12)

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ইসা। এবং। ঈশ্বর। উপরাজগণের।

(Yt.10.93)

ঈশ্বর। ইস্রায়েলের। নিকটে। আইস। পাপ। করিয়া। নিরাময়। দেখিলাম।

পাপের। বিনিময়ে। মৃত্যু। দেখিতেছি। যিশুকে। দেখিলাম।

গৌরব। এবং। সম্মানের। মুকুট। পরিয়াছেন। ঈশ্বরের। অনুগ্রহে। সকলের। জন্য।

মৃত্যু। স্বাদ। গ্রহণ। করিলেন।

(Yt.10.92)

অনুগ্রহিত-সন্তানেরা। আইরেষ। নিয়ে-যাচ্ছে। প্রজন্ম-দল।

মহৎ। প্রয়াস। ঈশ্বরের। কেননা। (ঈশ্বরপ্রত্যে। নিজে। উপহার। দিচ্ছে।

দেখি। প্রভু। যিশুকে। প্রভাবিত। প্রভাব। ঈশ্বরের। মহিমা।

(Yt.10.91)

দেখি। প্রভাব। যিশুর। ঈশ্বর। প্রভাব। ঈশ্বরের। প্রভাব। প্রভু।

দেখিলাম। নিজে। ঈশ্বর। প্রভাব। ঈশ্বরের। প্রভাব। প্রভু।

দেখিলাম। ঈশ্বরের। প্রভাব। দেখিলাম। আমরা। প্রভাব। দেখিলাম।

দেখিলাম। প্রভাব। ঈশ্বরের। উপহার। দিচ্ছে। উপহার। দেখিলাম।

পাপের। ক্ষমা। যিশুর। প্রভাব। ঈশ্বরের। প্রভাব। দেখিলাম।

(Yt.10.90)

যিশু। মৃত্যুর। মধ্যে।

আমাদের। উদ্ধারের। জন্য। আমাদের। পাপের। জন্য। মৃত্যুর। বিনিময়ে।

বিনিময়ের। জন্য। ঈশ্বরের। অনুগ্রহে। সকলের। জন্য। মৃত্যুর।

আমাদের। জন্য। উদ্ধারের। জন্য। মৃত্যুর। স্বাদ। গ্রহণ। করিলেন।

(Yt.10.89)

ঈশ্বরের। ঈশ্বরত্বের। মধ্যে। উপস্থিত। আছেন। আমাদের।

সকল। ঈশ্বর। সকল। মহিমা। যিশুর। নিকট। উপস্থিত। হউক।

আমেন। সকল। মহিমা। যিশুর। নিকট। উপস্থিত। হউক। আমেন।

(Yt.10.88)

আমাদের। জন্য। উদ্ধারের। জন্য। মৃত্যুর। মধ্যে। উপস্থিত। হউক। ঈশ্বর।

ملط . تهلج . ىمدلى ـــحى . ملىن ـلىكمحىه . ةلجىهحىكىرن ـن . ملهى ـمىمم . لىلىـــىدىدة .
ملىط . ىمىلى . ى ـلىكىرحىـــهـلىكى . ققلى(ىط . تهلج . ثىكىققىـــمىلىكمحىه .
ـــكىلىـــرلىكى . لىـ ـنلىهـىكى ـــىكىكى .

(Yt.13.11)

ـــققىلىه . لىلىـ ـلىه . ةلكىكىرحىه . ةلكىكىرلىكى ـلىه . ـحىلىكىكىلىه . ةلىـــىدىـ ـققىه .
ـــ . ثىـــىىـــحى . ةلىحىـــىىـــحى . ةلىىـــىىققىه . ةلىـــىدىـ . ىلىحى . ىلىكى .
ـــكىلى . ثىكىققىلىـ ـــدىـــ . ىرلىةى . ىلىـــىه . ةلىكىكىرى . ـــهىـــ . ىلىققىرىه .
ـــلىكىكىرلىكى . (ىـــىـــ . ىلىـ ـلىكىكىرلىه . ةلىحىـــىلىه . ةلىـــىدىـ . ىـ(ىـــىرىلىـ . ىـ(ىـ .

(Yt.10.94)

ـــىلىكى(ىـــ . لىـــىـــىىـــىلى . ىلىه . ىلىكىكىكىكىلى .
ـــىرلى(ىـــ . ققىـــىرلىـ ـىىـــحى . ثىلىققىـــحىىكىلى . ىىـــىىـــىلى . ققىـ ـىلىـــىلىكىلى .
ـــىـــىـــى . ىىـــىـــى . ىلىـ ـلىققىـــىىـــىققىلىـ . ققىلىـــىققىلىـ . ققىلىـــىققىلىـ .

(Yt.13.1)

ـــىلىه . ىـ ـلىـ . ىـ ـلىـ . ىلىـــىه . ىلىـ ـلىـ . ثىـ ـلىـ . ىـ ـلىـ . ىلىـــىه . ىلىـ ـلىـ . ىلىـ ـلىـ . ىلىـ ـلىـ . ىلىـ ـلىـ .
ـــىلىكى . ـــىلىـ ـلىكىكىرلىكى . ىلىـ ـلىكىكىرلىكى . ىلىـ ـلىكىكىرلىكى . ىلىـ ـلىكىكىرلىكى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .

(Yt.13.2)

ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .

(Yt.13.3)

ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .

(Yt.13.10)

ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .

(Yt.13.9)

ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .

(Yt.13.6)

ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .

(Yt.13.1)

ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .
ـــىـــىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى . ىىـــىـــى .

ᏗᏥᏅᏍᏗ. ᏥᏍᏆ. ᏚᏂᏍᏗ. ᎤᏂᏩᏒᏍᏗᏕᏅ. ᏥᏍᏆᏂᏍᏗᏕᏅ.
ᏕᏥᏍᏗᏕᏅ. ᏗᏥᏍᏗᏕᏅᏍᏗᏕᏅ. ᏥᏍᏗᏕᏅ. ᏕᏥᏍᏗᏕᏅ. ᏍᏗᏥᏍᏗᏕᏅ. ᏥᏍᏗᏕᏅ.
ᏥᏍᏗᏕᏅᏍᏗᏕᏅ. ᏥᏍᏗᏕᏅᏍᏗᏕᏅ. ᏥᏍᏗᏕᏅᏍᏗᏕᏅ. ᏥᏍᏗᏕᏅᏍᏗᏕᏅ. ᏥᏍᏗᏕᏅᏍᏗᏕᏅ.
ᏥᏍᏗᏕᏅᏍᏗᏕᏅᏍᏗᏕᏅ

ইসলাম ও খ্রিস্ট ধর্মের মধ্যে পার্থক্য কোথায়? এক্ষেত্রে আমাদের উপর দায়িত্ব কী?
(Yt.19.48)

আল্লাহ তাআলা বলেন: নিশ্চয়ই দ্বীন হচ্ছে আল্লাহর কাছে ইসলাম। কিতাবধারীরা তো পরস্পর বিভেদ করেছিল শুধু তাদের কাছে জ্ঞান আসার পর, পরস্পর বিদ্বেষবশত। আর যে কেউ আল্লাহর আয়াতসমূহকে অস্বীকার করে, নিশ্চয়ই আল্লাহ হিসাব গ্রহণে অতি তৎপর।

খ্রিস্টধর্ম ও ইসলাম উভয়ই একেশ্বরবাদী ধর্ম। উভয়ের মধ্যে পার্থক্য হলো: খ্রিস্টধর্মে ঈশ্বর তিন ব্যক্তিতে বিভক্ত (পিতা, পুত্র ও পবিত্র আত্মা), আর ইসলামে আল্লাহ এক ও অদ্বিতীয়। খ্রিস্টধর্মে যিশু ঈশ্বরের পুত্র, আর ইসলামে যিশু একজন মহান নবী ও রাসূল। খ্রিস্টধর্মে ক্রুশবিদ্ধ হওয়া মূল বিশ্বাস, আর ইসলামে যিশুকে ক্রুশে হত্যা করা হয়নি বলে বিশ্বাস করা হয়।
(Yt.13.100)

মুসলিম হিসেবে আমাদের দায়িত্ব হলো সত্য জানা ও সত্যের উপর অটল থাকা। আল্লাহ তাআলা বলেন: হে মু'মিনগণ, তোমরা আল্লাহকে ভয় করো, যেমন তাঁকে ভয় করা উচিত, আর তোমরা মুসলিম হিসেবে ব্যতীত মৃত্যুবরণ করো না।

মুসলিম হিসেবে আমাদের দায়িত্ব হলো: আল্লাহর উপর ঈমান আনা, তাঁর ইবাদত করা, রাসূল ﷺ-কে অনুসরণ করা, কুরআন অধ্যয়ন করা, সৎ কাজের আদেশ দেয়া ও অসৎ কাজ থেকে নিষেধ করা, ধৈর্য ধারণ করা, এবং সত্যের সাক্ষ্য দেয়া।
(Yt.13.99)

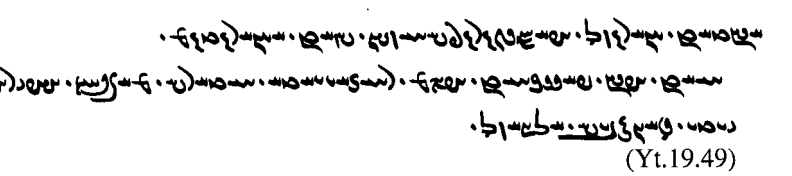
আল্লাহ তাআলা বলেন: তোমরা উত্তম জাতি, মানবজাতির কল্যাণের জন্য তোমাদের উত্থান ঘটানো হয়েছে। তোমরা সৎ কাজের আদেশ দাও, অসৎ কাজ থেকে নিষেধ করো, এবং আল্লাহর উপর বিশ্বাস স্থাপন করো।

আল্লাহ তাআলা বলেন: নিশ্চয়ই মু'মিনগণ, খ্রিস্টান ও সাবিয়ীগণ, যারা আল্লাহ ও পরকালের উপর ঈমান আনে এবং সৎ কাজ করে, তাদের জন্য তাদের প্রতিপালকের নিকট পুরস্কার রয়েছে। তাদের কোনো ভয় নেই, আর তারা দুঃখিতও হবে না।
(Yt.13.73)

আল্লাহ তাআলা বলেন: আর তোমরা আল্লাহর রজ্জু দৃঢ়ভাবে ধারণ করো, পরস্পর বিচ্ছিন্ন হয়ো না।

তোমরা কি মনে করো যে, তোমরা জান্নাতে প্রবেশ করবে, অথচ তোমাদের পূর্ববর্তীদের মতো অবস্থা তোমাদের উপর আসেনি? তাদের স্পর্শ করেছিল অভাব ও দুঃখ-কষ্ট, আর তারা এতটা বিচলিত হয়েছিল যে, রাসূল ও তাঁর সঙ্গে যারা ঈমান এনেছিল তারা বলেছিল: আল্লাহর সাহায্য কখন আসবে? জেনে রাখো, নিশ্চয়ই আল্লাহর সাহায্য নিকটবর্তী।
(Yt.13.72)

আল্লাহ তাআলা বলেন: হে মু'মিনগণ, তোমরা ধৈর্য ধারণ করো, পরস্পরকে ধৈর্য ধারণে উৎসাহিত করো, সীমান্ত পাহারা দাও, এবং আল্লাহকে ভয় করো, যাতে তোমরা সফলকাম হতে পারো।
(Yt.13.71)


(Yt.19.95)

5. Translate into Avestan and write in Avestan script:

1. Ahura Mazdā said to Spitama Zarathustra.
   I made, O Spitama Zarathustra, a place whence there is no happiness.
2. For if I had not made, O Spitama Zarathustra, a place whence there is no happiness, (then) the entire Bony exsistence would come to (frāšnao-) Airiianəm Vaējō.
3. At the time of the haoma pressing, at the model (of Order), Haoma went to Zarathustra who was purifying the fire all around and singing the Gāθās.
4. Then Zarathustra asked him: Who, O man, are you,
   whom I have (now) seen (as) the most handsome (ever) of the bony existence,
   of (my) own sunny, immortal life?
5. And this is the most worthy of being uttered of these utterances,
   which have ever been proclaimed and are proclaimed and will be proclaimed.
6. For it is so great in uttering-worthiness that the whole bony existence shall learn (aor.) it
   learning (and) holding it; it protects from passing away.
7. For if the strong Pre-souls of the sustainers of Order had not given me assistance
   (then) I would have had no animals and men here, which are the best of species.
8. Power would have belonged to the Lie, command to the Lie, the bony existence to the Lie.
9. Of the two spirits the more lying would have been sitting down between earth and heaven.
   Of the two spirits the more lying would have been victorious between earth and heaven.
10. Never after shall the Evil Spirit (now) a conqueror (the winning one) submit to the life-giving Spirit (now) conquered (the one won over).

VOCABULARY 20

adaste < ā-dā-
aēš-, present isa-: to desire, seek
aēšəmna- < √aēš: seeking
aēuua.gafiia-: with one ?
afrakaδauuaṇt-: not running ahead (of her competitors?) ??
afrapata- < āfra° < √pat: to fly hither (daēuuic)
ahumaṇt-: containing (the word) *ahu*
aiβi.jam- < aiβi.jasa- < √gam: to come upon, attack
aiβišitəe, inf. < √šaē/ši: to inhabit
aiβiti- f.: access(?)
aiiesniia-: not worthy of sacrifice
anasaxtā-: whose time has not (yet) passed, who has not reached her time(?)
apaiia, ape (< *apiia?): after (+ acc.); hereafter
apara.iriθiṇt-: not dying before (their time?) (?)
ape, apaiia (< *apiia?): after (+ acc.); hereafter
apuθrā- < *āpuθrā-: pregnant
araska-: envy
arəmō.šuta-: thrown by arms
aš.baouruua-: withe great foods
aš.pacina-: with great cookings
ašta.gafiia-: with eight ?
ašaiia-: to make/perform (according to) Order (?)
aša.nāsa-: by which one reaches Order (?)
ašō.īš-: seeking Order
auruua-: *busy(?)
auuahmiia-: not worthy of hymns
auuaṯbiiō = auuaēbiiō
auui.ama-: overpowering
auui.kaēθ-: to be aware (of)
auuispašta- < √spas: *ogled
axᵛafna-: sleepless
azaoša-: lack of desire, pleasure
ā.dā- mid.: to acquire
āδ-, present āδaiia-, perf. āδa: to say
āδu.frāδana-: grain-furthering
āγairiia- pass. of ā.gāraiia-: to be praised in song
āsaxša- < √sak/sac: *to apply oneself to learning (??)
āstāraiia-: to make guilty (of crime against: + gen.)
āstriia-, pass. of āstāraiia-
āsu.yasna-: with fast(-reaching) sacrifice
baoδaiia- + nəmō: to revere
baoδaŋᵛhaṇt-: aware, conscious
bauuara < bar-
bərəzi.gāθra-: with high/exalted singing (reaching high up into heaven?)
bərəzi.rāz-: drawing straight lines on high (?)
caiia- < √caē/ci: to compile, assemble
canaṯ.caxra-: with *singing wheels
ciθrauuaitī-: having clear signs (?)
dadr- < √dar perf. mid.: to hold, retain (in memory)
*daēuuō.tāt-: daēuua-hood(?)
daiia-, pass, < √dā: to be given, be placed
daŋhu.frāδana-: land-furthering
darəs- < √vaēn/dars: to see
darši.dru-: with a *daring club
daxštauuaitī: in menses(?)
dāhi- (dåŋh-): foundation (of a structure)
dāθra- n.: gift
dərəβδa-: muscle (?)
druuō.cašman-: with healthy eyes
duuaēš-: to hate, antagonize
ərəzušā-: adulthood
fra...apāθa-: I shall put an end (to: paiti + acc.) (??)
fracarəθβaṇt-: walking forth
fra...duuąsa-: to attack, set upon, assault
fraoθaṯ.aspa-: with horses floating (through space?)
fraxšni < fraxšnin-: in foreknowledge, forewarned
Frāpaiiâs°: name of mountain
frāšmi-: ruddy, with the color of the sunset
frāiieziia- passive < frā + √yaz: to be sent forth in sacrifice
frəna: by the great quantity (of)
friθiia-: to decompose (?)
gaēθō.frāδana-: furthering living beings/heerds of cattle
gandarəβa-: mythical being
Guδa-: name of a river
hamō.xšaθra-: with single command
han-, aor.(?) hana-: to earn, gain
haṇdaēsaiia- < √daēs/dis mid.: "get a load (of)"
hasciṯ < ha-: even he
hišāra- (< √har): guarding
hufraouruuaēsa-: who turns well (+ acc.)
hujiti- f.: good gain
hunairiiaṇk-: talented
huparəna-: with good feathers
huš.hąm.bərəta-: well assembled
huuāfritō.masa-: of the size reserved for one who is a well-invited guest(?)
iṇja: watch it! (?)
išarə.štāt-: momentaneousness
išasəm: *needy, indigent(?)
jaγāra perf. < √gar: to be awake
jiṯ.aša-: whose Order is damaged, crippled
kaēnā-: revenge
kaēθ-, present cinaθ-: to become clear (about); perfect: to know, realize
kudaṯ šāiti-, with negation: whence (there is no) happiness

maiδiiōi.šāδ-: sitting in the middle
manauuaiṇtī-: victory over envy (?)
masī- f.: great
maxši.bərəta-: carried by flies
miθō adv.: wrongly, shiftily
nasuspaiia-: (arbitrary?) throwing (out) of corpses
nəmō baoδaiia-: to do homage (to: + dat.)
niδātō.pitu-: with stored food(?)
nifrāuuaiia- < √frao: to make fly
ni ... haδ-/šaδ-: to sit (down)
ni ... hara- = nišaŋhara- √har mid.: to guard (against: pairi + abl.)
niiāsa- < √yam/yā mid.: to take
nijasa- < √gam/jam: to come down
niuuāna- < √van: to be victorious
paiδiiā-: tendon, sinew
pairi.iriθiiąstāt-: the (fact of) dying
paiti.ająθra- < paiti-ā √gam n.: the coming back, return
paiti.apa.gəuruuaiia- < √grab: to withdraw
paiti ... aza- < √az mid.: to counteract
paitiiāpa-: against the stream(?)
paititi- f.: atonement, redemption
paiti.vərəta-: protected
Paoiriiaēinī-: Pleiades (?)
par-, present pərənā-: to fill
para.cara- < √car: to pass by
parāza- < √az: to take away
parənaŋᵛaṇt-: *plentiful
pauruuan-: stone
pərənā- (zaoθrā-?): full (libation?)
pərəθu.frāka-: *winding its course forth far and wide (?)
pərəθu.vaēδaiiana-: having/with the ability to see far and wide
pinao-/pinu-, perf. pipii- < √paii: to suckle
pouru.vastra-: with much grass
puiia- < √pauu: to rot
Raēuuåš°: name of mountain
raoδ-, perf. ururaoδ-: to obstruct
raoxšnu-: light
ratuθβa-: ratuship
rāsa- < √rā: to give
sac-, present saša- < √sak/sac: to master
saēδ-: to cut off
saša- < √sak/sac: to learn
sāsnō.guš-: who listens to the announcements (of Ahura Mazdā)
spiti.dōiθra-: with *shiny eyes
spō.bərəta-: carried by dogs
staiia- < √stā: to install
stāta- < √stās?: *tired
stərəma-: *store-house(?)
stō < ah-
stui.baxəδra-: with sturdy portions
šaētō.frāδana-: wealth-furthering
šušuiiąm < šauu-
tak-, present taca-: to flow
tiṇja: watch it!
Tištriiaēinī-: a constellation
θβaršta-: (literally) cut, measured(?)
θβarštō.kəhrpiia-: in fashioned form(?)
θrao-: to compile, construct (?)
θraotō.stāc-: kind of river (?)
θrāθra-: protection
Udriia-: name of mountain
upa.daiia-, pass.(?) of upa.daδā-: to submit (to: dat.)
Upa.paoirī-: name of a constellation
upašiti- f.: settling
uruuaēsaiia- < √uruuaēs: to make turn
uruuaṭ: in right order (?)
Uruuāxša-: Kərəsāspa's brother
us...auui...ašnao-/ašnu- < √nas: to reach high up
uštānō.cinah-: desire for (maintaining one's) lifeforce, wish to stay alive
uxδata-: uttering-worthiness
uxδō.təma-: the most (potent) utterance
uzgasta- < uz √zgad: mounted
uzraocaiia- < √raok.raoc: to light up, shine
uzuuaža- < √vaj?: to *pull out [OPers. vaja- "gouge out (eyes)?]
uzuxša- < √vaxš: to light up
vaēδ-, present vinad-/viṇd-: to find
vaiiō.bərəta-: carried by birds
Vanaṇt-: a star
vanaṇt- present participle of √van "conquer"
vaṇta- past participle of √van: conquered
vaoniiāṭ < √van
varəθa-: armor(?)
vāra-: wish
vārəma < vāra-: according to wish
vātō.bərəta-: carried by winds
vąθβō.frāδana-: herd-furthering
vəhrkō.bərəta-: carried by wolves
viδātu-: unbinding, delivery (?)
viγžāraiia-: to overflow(?)
viiā-: covering, amnion
vispąm.hujiiāiti-: with all necessities for a good life
vohunauuaitī-: bleeding (in menses or after childbirth?)
xraodaṭ.uruuan-: whose soul will be enraged (at the Ford of the Accountant)
xšuuaēβaiiaṭ.aštra-: with swishing whips
xᵛaf-, present xᵛafsa- (°ŋᵛhabda-), perf. hušxᵛafa: to sleep
yasō.bərəta-: brought for acquiring(?) renown
yat-, present °iiata-, perf. yaēt-: to be in (one's proper) place, take up position

yaθa.nā: just like (?)
yāstō.zaēnu-: girded with *weapon belt(?)
zadah- m. dual: buttocks
zairi.dōiθra-: with golden eyes
zauuanō.sāsta-: instructed/instructing(?) when invoked/libated to(?)
zixšnåŋha- < √xšnā/zān: to wish to know