

LESSON 11

PHONOLOGY

Vowel changes. Ablaut

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

zero grade	full grade	lengthened grade
no vowel	<i>a</i>	<i>ā</i> .

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

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

Ablaut is not to be confused with the different process of “umlaut,” which is related to the Avestan vowel variations *a ~ e ~ O* discussed in Lesson 4 and which survives in English in nouns with irregular plural forms, such as *man* ~ *men*, *mouse* ~ *mice*, and in German is indicated by the “umlaut” sign: *a o u ~ ä ö ü* (*Mann* ~ *Männer*, *Maus* ~ *Mäuse*).

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

Full grade	Zero grade	Lengthened grade	Examples:
aC	-C	āC	<i>paδō</i> ~ <i>upabdi</i> ~ <i>pāda</i>
aē, ōi (< ai)	i	āi	<i>daēsaiia-</i> ~ <i>dišta-</i> ~ - <i>garōiš</i> ~ <i>gairiš</i> ~ <i>gara</i> (< * <i>garā(i?)</i>) ~ <i>nista</i> ~ <i>nāist</i>
ao (< au)	u	āu	<i>staoŋ</i> ~ <i>stuta</i> ~ <i>stāumi</i>
an	a (< ŋ), n	ān	<i>manah-</i> ~ <i>mata</i> ~ <i>mamne</i> ~ <i>mānaiia-</i>
ar	ŋ, r	ār	<i>kairiia-</i> ~ <i>-kərəŋ</i> ~ <i>cāxarə</i> ~ <i>°kārāiia-</i>
rā (< raH)	ar (< ŋH)		<i>drājah-</i> ~ <i>darəya-</i>
va/uua	u	vā/uuā	<i>vacō</i> ~ <i>uxta</i> ~ <i>vācō</i> <i>daδuuō</i> (< <i>daδuuah</i>) ~ <i>daδušō</i> ~ <i>daδuuā</i> (< <i>daδuuāh</i>)
ya/iia	i	yā/iiā	<i>maziiō</i> (< <i>maziiah</i>) ~ <i>mazišta-</i> ~ <i>maziīā</i> (< <i>maziīāh</i>)

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

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

Spirantization of stops

As shown in Lesson 6, when a *t* comes before an ending beginning with *ii*, *uu*, or *n* it changes to *θ*. In addition, an original *uu* (< **u*) after *θ* becomes *β*, e.g., *ratuš* but *raθβō*. This rule does not hold in some special cases, e.g., *gātūō*, which is from original **gātau* (not **gātūah*). Note also, for instance, *mašīia-* < **martīia-*, but *mərəθīiu-* < **mṛθīu-*.

STEM AND ROOT

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

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

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

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

āp- ~ *ap*

vāx- ~ *vāc* ~ *vac-* ~ *ux-ta-*

daḏā-mi- ~ *daḏ-ən* ~ *das-ta*

ah-mi ~ *as-ti-* ~ *s-tā* ~ *z-dī* ~ *h-ənti-* ~ *∅-mahi*.

frauuaši- ~ *frauuašōi-*

kərənauu-a- ~ *kərənao-* ~ *kərənu-*

bār-aiia- ~ *bar-a-* ~ *bərə-tā-*

According to the ablaut, stems are usually classified as:

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

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

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

NOUNS

Declension. Genitive

The endings of the genitive at first sight seem very diverse. Much of this diversity is due to historical developments in Iranian. The most common ending in Indo-Iranian was an *-s* (as in the nominative), which—when preceded by *i* or *u*—became *-š* by *ruki* (see Lesson 5, on the endings of the nominative). While the Indo-Iranian *-š* remained in Iranian, the *-s* became **-h*, which combined with preceding vowel in various ways: **-ah* > *-ō*, **-āh* > *-ā*. In *sandhi* the final *-s* reappears: *-as°*, *-ās°* (Lesson 4).

In *ā*-stems, the original **-ās* [seen in Old Latin *pater familiās*, for instance] was changed to **-āiās*, by the addition of an element *-āi-*, which is probably due to the influence of the feminine *ī*-stems. In Avestan [but not in Old Persian] the long *-ā-* was shortened, and the ending became **-aiiāh*.

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

The consonant stems, *u*²- and *ū*-stems take the ending *-ō* (*-as°*).

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

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

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

NOTE: The subgroup of *u*-stems referred to as *u*²-stems has the same endings in the genitive (sing. and plur.) as the *ū*-stems. In terms of “ablaut” we see that while regular *u*-stems have full grade of the suffix (*ao*) and zero grade of the ending (*-š*), the *u*²-stems have zero grade of the suffix (*u*) and full grade of the ending (*-ō < *-ah*). These two types can be referred to as protero- and hystero-kinetic (or: -dynamic), respectively. These *u*²-stems have regular *-auuō* in the nom. plur. (*ratauuō*).

The endings are:

	<i>a</i> -stems	<i>ā</i> -stems		<i>ī</i> -stems
	m., n.	m.	f.	
Sing.	<i>-ahe</i>	<i>-ā</i>	<i>-aiiā, -aiiās°</i>	<i>-iiā, -iiās°</i>
Plur.	<i>-anqm</i>		<i>-anqm</i>	<i>-inqm</i>
Dual	<i>-aiiā</i>		-	-
	<i>i</i> -stems	<i>u</i> -stems	<i>pasu-</i>	<i>ao</i> -stems
	m., n., f.	m., n.	m.	m., f.
Sing.	<i>-ōiš</i>	<i>-aoš</i>	<i>-aoš, -ēuš</i>	<i>-aoš, -ēuš</i>
Plur.	<i>-inqm</i>	<i>-unqm</i>	<i>-uuqm</i>	<i>-auuqm</i>
Dual	-	-	<i>-uuā</i>	<i>-auuā, -uuā</i>
	<i>aē</i> -stems	<i>u</i> ² -stems	<i>ū</i> -stems	cons.-stems
	m.	m.	f.	m., f.
Sing.	<i>-ōiš</i>	<i>-uuō, -uuaš°</i>	<i>-uuō</i>	<i>-ō, -as°</i>
Plur.	<i>-iiqm</i>	<i>-uuqm</i>	<i>-uuqm</i>	<i>-qm</i>
Dual	-	-	-	<i>-ā</i>

Notes:

Only the common word *mašīia*- “man, mortal” has an irregular long *ā* in the gen. plur. *mašīiānqm*, possibly influenced by *mašīiāka*- “people.”

No plur. gen. forms of masc. *ā*-stems in *-dā-* are attested (*paṇtā*- “road” see Lesson 12).

Many *u*-stems take the ending *-ēuš* instead of or beside *-aoš*. This is an Old Avestan form of the ending, which has become common principally with words “with strong Old Avestan connection.”

	<i>a</i> -stems	<i>īia</i> -stems	<i>ā</i> -stems		<i>ī</i> -stems
	m., n.	m.	m.	f.	f.
Sing.	<i>haomahe</i>	<i>mairīiehe</i>	<i>mazdā</i>	<i>daēnaiiā</i>	<i>ašaonīiā, vaṇhuiiā, amauuaiθīiā</i>
Plur.	<i>haomanqm</i>	<i>mairīianqm</i>		<i>daēnanqm</i>	<i>ašaoninqm, vaṇ^hhinqm,</i> <i>amauuaitinqm</i>
Dual	<i>gaošaiiā</i>	-		<i>nāirikaiiā</i>	-

Notes:

In the *ī*-stems, *t* becomes *θ* before *-ii-*, but *ṇt* remains (cf. Lesson 6): *amauuaiθīiā* but *vanaiṇtiā!*

The gen. plur. ending of the vowel stems originally had long vowels before the *n-* (cf. OInd. *-ānām*, *-īnām*, *-ūnām*), which is why the *-a-* is always preserved between *ii* and *n* in forms such as *mairīianqm*.

The gen. dual *nāirikaiiā* is found only in FO.2f.

Original **-ṇhuuī-* (< **-huī-*) becomes *-ṇ^hhi-*, but **-ṇhuuii-* (< **-huī-*) becomes *-ṇhuii-*, thus *vaṇ^hhī-* has

sing. nom. *vaŋ^hi* and plur. gen. *vaŋ^hinqm*, but sing. gen. *vaŋhuiā*.

	<i>i</i> -stems	<i>aē</i> -stems			
Sing.	<i>frauuašōiš</i>	<i>haxaē-</i>	<i>kauuaē-</i>		
Plur.	<i>frauuašinqm</i>	-	<i>kauuōiš</i>		
Dual	-	<i>hašqm</i>	<i>kaoiqm</i>		
	<i>ao</i> -stems				
	<i>gao-</i>	<i>diiāo-</i>	<i>bāzao-</i>	<i>daŋhao-</i>	
Sing.	<i>gāuš</i>	<i>diiāoš</i>	<i>*bāzaoš</i>	<i>daŋhāuš</i>	
Plur.	<i>gauuqm</i>		-	<i>daxiiunqm</i>	
Dual	^o <i>gauuā</i>		<i>bāzuuā</i>	-	
	<i>u</i> -stems	<i>pasu-</i>	<i>ao</i> -stems		
Sing.	<i>zaŋtaoš</i>	<i>pasāuš</i>	<i>gao-</i>	<i>diiāo-</i>	<i>bāzao-</i>
Plur.	<i>zaŋtunqm</i>	<i>pasuuqm</i>	<i>gāuš</i>	<i>diiāoš</i>	<i>*bāzaoš</i>
Dual	-	<i>pasuuā</i>	<i>gauuqm</i>	-	<i>daŋhao-</i>
			^o <i>gauuā</i>	<i>bāzuuā</i>	<i>daxiiunqm</i>
					-
	<i>u</i> ² -stems	<i>ū</i> -stems			
Sing.	<i>raθβō (ratāuš)</i>	<i>tanuuō</i>			
Plur.	<i>raθβqm, yāθβqm</i>	<i>tanuuqm</i>			
Dual	-	-			

Notes:

In the *u*²-declension, the combinations **-tuō* and **-tuqm* become *-θβō* and *-θβqm*.

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

The form *hašqm* is from **hačīām* (OInd. *sakhyām*).

The form ^o*gauuā* is found in personal names, e.g., *Vidaŋ.gauuā*, *Paršaŋ.gauuā*, names of two brothers.

Consonant-stems

Examples (*ap*- “water,” *druj*- “deception, the Lie,” *vak*-/*vac*- “word, speech,” *paδ*- “foot,” *bəraz*- “high,” ^o*uuarəz*- < *varəz*- “invigorant,” ^o*uuəraz*- “maker (of),” *vis*- “town”):

	<i>vak</i> -/ <i>vac</i> -	<i>druj</i> -	<i>ap</i> -	<i>paδ</i> -	<i>vis</i> -	<i>bəraz</i> -, ^o <i>uuarəz</i> -, ^o <i>uuəraz</i>
Sing.	<i>vacō, vacas^o</i>	<i>drujō</i>	<i>apō (āpō)</i>	<i>paδō</i>	<i>visō</i>	<i>bərazō</i>
Plur.	<i>vacqm</i>	<i>drujqm</i>	<i>apqm</i>	<i>paδqm</i>	<i>visqm</i>	^o <i>uuərazqm</i>
Dual	-	-	-	(<i>pāδaiiā</i>)	-	^o <i>uuarəzā</i>

Notes:

The nom. *huuarš* can be from *huuəraz*- “who does good work” or from *varəz*- “with good invigorant.”

The form *pāδaiiā* is a thematic form based upon the nom.-acc. dual *pāδa*.

	<i>zam</i> -	<i>ziam</i> -	<i>tāt</i> -stems
Sing.	<i>zāmō</i>	<i>zīmō (zāmō)</i>	<i>hauruuatātō</i>
Plur.	<i>zāmqm</i>	-	<i>vaŋhutātqm</i>
Dual	-	-	<i>hauruuatātā</i>

Note that *zam*-, by regular sound developments, should have had an alternating stem *zam*- (*zām*-)/**sm*-, cf. *upasma*- “(living) in the earth”; for understandable reasons, the stem *zām*- replaced **s(ə)m*- in the paradigm.

r-stems and napāt-

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

Sing.	<i>narš</i>	<i>stārō, staras°</i>	<i>nafəðrō</i>	<i>āθrō</i>	
Plur.	<i>narqm</i>	<i>strqm, stārqm</i>	-	<i>āθrqm</i>	
Dual	<i>narā</i>	-	-	-	
Sing.	<i>dāθrō</i>	<i>zaotarš (zaotarō)</i>	<i>sāθrō, sāstarš</i>	<i>piθrō</i>	<i>brāθrō</i>
Plur.	-	-	<i>sāθrqm</i>	-	-
Dual	-	-	-	-	-

Notes:

- Note the protero-kinetic forms *zaotar-š* and *nar-š*.
- The gen. sing. forms *stārō* and *zaotarō* and the gen. plur. *stārqm* are secondary.
- Note that the long *ā* of *stārō* is shortened in *starasca*.
- Thematic forms are frequent, e.g., *sāstrahe, sāstranqm*.

h- and uuah-stems

Examples (*daduuah-* “Creator,” *manah-* “thought,” *māh-* “moon,” *naire.manah-* “heroic-minded,” *zraiiāh-* “ocean”):

Sing.	<i>māḡhō</i>	<i>naire.manahō</i>	<i>manahō</i>	<i>zraiiāḡhō</i>	<i>dadušō, daθušō</i>
Plur.	-	<i>naire.manahqm</i>	<i>manahqm</i>	-	<i>*dadušqm</i>
Dual	-	<i>Aša.nəmahā</i>	-	-	-

Note:

Instead of the regular (and frequent) gen. sing. *zraiiāḡhō Vouru.kašahe* we find *zraiiā Vouru.kašaiia* in the formula *yaozəḡti vispe karanō zraiiā Vouru.kašaiia* (Y.65.4 = Yt.5.4 = 8.31). These forms have been interpreted as dialect forms. More likely, however, they are wrongly completed abbreviations of *zra° Vouru.ka°* (or similar).

Thematic forms include *māḡhahe*.

The genitive of *āh-* “mouth” is formed from an *n*-stem: *āḡhānō* (see below).

n-stems

In the protero-kinetic *n*-stems, notably *zruuan-* and *barəsmān-*, the gen. ending **-h* combines with the *n* of the stem to produce **-ḡh*, which—as in the accusative plural of masc. *a*-stems—combines with the preceding *a* to become **-ḡ*. This ending in turn becomes *-ū* after *uu* (*uuan*-stems), but *-q* after *m* (*man*-stems).

Examples (*an*-stems: *asan-/ašn-* “stone, sky,” *karapan-/karafn-* “mumbler,” *vəṛəθrajan-/vəṛəθrayn-* “obstruction-smashing,” *xšapan-/xšafn-* “night”; *uuan*-stems: *aḡβan-* “road,” *ašauuan-/ašaon-*, *āθrauuān-/aθaurun*, *span-/sun-* “dog,” *yuuān-/yun-* “youth,” *zruuan-/zrun-* “time”; *man*-stems: *Airiiāman-*, *cašman-* “eye,” *nāman-* “name,” *barəsmān-* “barsom”):

an-stems:

Sing.	<i>vəṛəθraynō (°janō)</i>	<i>ašnō</i>	<i>xšafnō</i>	-
Plur.	<i>vəṛəθraynqm</i>	-	<i>xšafnqm</i>	<i>karafnqm</i>
Dual	-	-	-	-

uuan-stems:

Sing.	<i>aṣṣaonō</i>	<i>aθaurunō</i>	<i>sunō</i>	-	<i>aδβanō</i>	zrū
Plur.	<i>aṣṣaonq̄m</i>	<i>aθaurunq̄m</i>	<i>sunq̄m</i>	<i>yunq̄m</i>	-	-
Dual	<i>aṣṣaonā</i>	-	-	-	-	-

man-stems:

	m.	n.	
Sing.	<i>Airiimanō</i>	<i>nāmanō</i>	barəsmə
Plur.		<i>nāmanq̄m</i>	<i>barəsmāq̄m</i>
Dual		-	<i>cašmanā</i>

Notes:

The root noun *āh*- “mouth” has an irregular gen. sing. from an *n*-stem: *āḡhānō*

Instead of the weak stem *aṣṣaon-* we often find *aṣṣaun-* in the manuscripts. In view of OInd. *ṛtāvan-* this may well be the original form.

The weak stem *aθaurun-* is regular < **aθarun-*, since *āθrauuān-* (probably) is < **aθarūan-* (OInd. *atharvan-*, cf. *ārmaiti-*, OInd. *aramati-*).

kaniiā-

The fem. *ā*-stem *kaniiā-*, beside the irregular *ā*-stem forms, has some forms from an *in*-stem, as does *kax^varəiḍī-* < *kax^varəḍa-* and *kāiḍī-/kaiieiḍī-* < *kaiiāḍa-*, both some kind of “female magician(?)”:

Sing.						
	<i>kaniiā-</i>	<i>kainin-</i>	<i>kax^varəiḍiī-</i>	<i>kax^varəiḍin-</i>	<i>kāiḍiī-</i>	<i>kaiieiḍin-</i>
nom.	<i>kaine</i>					
voc.				<i>kax^varəḍaine</i>		
acc.	<i>kaniiq̄m</i>	<i>kaininəṃ</i>				
gen.	<i>kaniiā</i>	<i>kaininō</i>	<i>kax^varəiḍiīās°</i>		<i>kāiḍiīās°</i>	
Plur.						
nom.		<i>kaininō</i>		-		-
gen.			<i>kax^varəiḍinq̄m</i>			<i>kaiieiḍinq̄m</i>

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

***nt*-stems**

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

Sing.	<i>bərəzatō</i>	<i>aētauuatō</i>	<i>astuuatō</i>	<i>ratumatō</i>
Plur.	<i>bərəzatq̄m</i>	<i>auuauuatq̄m</i>	<i>druuatq̄m</i>	<i>yātumatq̄m</i>

PRONOUNS

Genitive

The genitive forms of the pronouns are:

Personal pronouns:

	1st	2nd	3rd pers. masc., neut.	fem.
Sing.	<i>mana</i>	<i>tauua</i>	<i>ahe, aŋhe</i>	<i>aŋhā, aŋhāsə</i>
encl.	<i>mē</i>	<i>tē</i>		<i>hē, šē</i>
Dual	-	<i>yuuākəm</i>	<i>aiiā</i>	-
Plur.	<i>ahmākəm</i>	<i>yušmākəm, xšmākəm</i>	<i>aēšqəm</i>	<i>āŋhəm</i>
encl.	<i>nō</i>	<i>vō</i>		

Note: The distribution of *hē* and *šē* is governed by ruki (see Lesson 5).

The demonstrative pronoun *ima-* “this”:

	masc., neut.	fem.
Sing.	<i>ahe, aŋhe</i>	<i>aŋhā, aŋhāsə</i>
Plur.	<i>aēšqəm</i>	<i>āŋhəm</i>
Dual	<i>aiiā, anaiiā</i>	-

The demonstrative pronoun *auua-* “that”:

	masc., neut.	fem.
Sing.	<i>auuaŋhe</i>	<i>auuaŋhā</i>
Plur.	<i>auuaēšqəm</i>	-
Dual	-	-

The form *aŋhāsə* is used with *tanuuō* “of this body.” Note also *x^aaēpaiθiāsə tanuuō* “of (one’s) own body.”

The demonstrative pronoun *aēta-* “this”:

	masc., neut.	fem.
Sing.	<i>aētahe</i>	<i>aētaŋhā</i>
Plur.	<i>aētaēšqəm</i>	<i>aētaŋhəm</i>
Dual	<i>aētaiiā</i>	-

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

	masc., neut.	fem.
Sing.	<i>yeŋhe</i>	<i>yeŋhā</i>
Plur.	<i>yaēšqəm</i>	<i>yāŋhəm</i>
Dual	<i>yaiiā</i>	-

The interrogative pronoun *ka-* “who, what?”:

	masc., neut.	fem.
Sing.	<i>kahe, kahiiā^o</i>	<i>kaŋhā</i>
Plur.	-	<i>kaŋhəm</i>
Dual		

Note the pronominal adjectives: *aniiehe, aniiāēšqəm; vispahe, vispaēšqəm* (but fem. *vīspanqəm*).

Active participles

The active present participles end in *-ŋt-*. The athematic verbs form the present participle from the weak stem of the root, e.g.: *haŋt-*, *ŋnaŋt-* (< *jan-*), *daðaŋt-/daθaŋt-*, *kəraŋuuaŋt-*, *mruuat-* (Y.70.4).

Participles from thematic verbs have fixed stems in *-aŋt-* (*-əŋt-*), e.g., masc. acc. sing. *barəŋtəm*; gen. sing. and nom.-acc. plur. *barəŋtō*, gen. plur. *barəŋtəm*.

Participles from athematic verbs have strong stems in *-aŋt-* and weak stems in *-at-* and are declined like adjectives in *-aŋt-*, e.g., *hatō, hātqəm* gen. sing. and plur. of *haŋt-* “being.”

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

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

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

SYNTAX

Uses of the genitive

1. Adnominal genitive

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

1a. Possessive genitive

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

atarš Ahurahe Mazdā puθrō “The fire, son of Ahura Mazdā” .atarš .ahurahe .mazdā .puθrō
tum Zaraθuštrō nmānahe Pourušaspahe .zaraθuštrō .nmānahe .pourušaspahe
“You (are) Zarathustra of the house of Pourušāspa.” (Y.9.13)

xʷafnəm mazdaδātəm yazamaide šāitim pasuuā vīraiiā
“We sacrifice to sleep established by Ahura Mazdā, peace of (for) cattle and men.” (Vr.7.3)

nāirika yā *uuaiiā xšudrā ḥəm.raēθβaiieiti
mazdaiiasnəmca daēuuaiiasnanəmca
“The woman (who) mixes the semen of both: of Mazdaiiasnians and of demon-sacrificers.” (after N.11)

apa aēšqm bāzūuā aojō tum grantō xšaiiamnō barahi
apa pādaiiā zāuuarā apa cašmanā sukəm apa gaošaiiā sraoma
“You, when angered, are capable of carrying away the strength of their two arms, the endurance of their two feet, the sight of their two eyes, the hearing of their two ears.” (Yt.10.23)

hā ptā gəušcā ašāḥhācā ašaonascā ašāuuairiīāscā stōiš
haiθiīō varḥudā
“He is the father of the cow, of Order, of the sustainer of Order, and the Orderly existence, (he) the true (one), giver of good things.” (Y.58.4)
Note: ašāḥhācā is an archaizing form.

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

rauūasca xʷāθrəmca āfrināmi vispaiiā ašaonō stōiš
qzasca dužāθrəmca āfrināmi vispaiiā druuatō stōiš
“I invite the spaciousness and good breathing space of the entire existence of the sustainer of Order;
I invite the constriction and bad breathing space of the entire existence of the one possessed by the

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

VOCABULARY 11

aētauuant-: this much	gātu-: place
aiiah- n.: metal (pot)	gāthā-: Gatha
aiiah- x ^v aēna- n.: *steel (?)	graṇta-: angry
ainiḍaṭ: elsewhere	hamaθa yaθa ... -ciṭ: in exactly the same way as
airišta- < irišta-: unhurt, unwounded	haṇdraxta-: (firmly) held together
anaγra-: endless (lit.: without beginning)	haosrauuṇha- n.: good fame
apa.bara- < √bar: to take away	Haraitī-: name of the mountain in the middle of the earth; also called Harā-
aratufrī-: (someone) who does not satisfy the models (for the sacrifice, etc.)	haθrā.niuuaiti- f.: ability to overcome right then and there
armaēšta-: standing still, stagnant; cf. airime	hauuaṇ ^v ha- (< hauuaṇḥa-): well-being
aš.ama-: with great power	ḥam.raēθβaiia- < √raēθ(β)/riθ: to mix together
ašaiiā-: desire for Order, Orderly fashion	ḥam.varēitiuuant-: *valorous
Aša.nəmah-: proper name	huruniiia- n.: the fact of having a good soul
ašauuasta- n.: Orderliness	huuar-/huuan- n.: sun
ašiuuaṇt-: having rewards (to give away)	huuarə.xšaēta- n.: the sun
auuaṇta- < baṇta-: unharmed	Huuarəz-: name of (one of?) two brothers
ādiḍā- < √daē/di: to look at, inspect	iḍaṭ: here
āfrīnā- < ā + √fraii/frī: invite (as guest-friend)	kahrkāsa-: vulture
āstuiti- f.: praise	kaiiaḍa-: magician(?)
barəθrī- f.: bearer (of: + gen.), womb	kaiieiḍī-: female magician(?)
bāzuš.aojah-: having/with his strength in his arms	kamarəḍḍ.jan-: who smashes the heads (of the old gods)
cašman- n.: eye	karan-: edge, border, end
daēsaiia- < √daēs/dis: to show	kax ^v arəḍa-: magician(?)
daṇhu.paiti-: lord of the land	kax ^v arəiḍī-: female magician(?)
diiao- m.: heaven	kāiḍī-: female magician(?)
duraē.karana-: having/with its edges in the distance	kəhrpa-: in the form (of: + gen.)
duraē.pāra-: whose borders are in the distance, with distant borders	maēzō < maēzaṇt-, pres. participle of maēza-
dužāθra- n.: bad "breathing space	maniiu.stāta-: stood in the world of thought
əuuiḍuuah-: ignorant	maniiu.tāšta-: fashioned (by a carpenter) in the world of thought
fra.srāuuaiia-: recite, perform	marəza- < √marz: to stroke
fra.šāiia- < √š(ii)ā mid.: to defecate	maziiāh-, comparative of mazāṇt-
fra.šāimna- pres. participle of fra.šāiia- (see Lesson 12)	mānaiia- < √man: to resemble
frā.dərəsra-: visible from afar	niuuāēḍaiia-: to make known, announce, introduce (for the sacrifice to: + gen. or dat.)
frāiīātaiia- < √yat: to put down in one's place	paḍ- (pāḍ-/bd-) m.: foot
frāšnao-/frāšnu- < √nas/as: to reach	pairi: around (+ acc.)
frinā-/frin- < √fri: to befriend, satisfy(?)	
gaociθra-: containing the seed of animals	

LESSON 11

paiti.jaiti- f.: ability to strike back	ṭbišiiant- (pres. partic.): someone inimical, opponent
paiti.paršti- f.: *study	θrisatəm: thirty
para (adv.): before, earlier	upa: at (of time) + acc.
parō: before, earlier than (+ gen.)	upabdi: at the foot of (a mountain)
Paršaṭ.gao-: proper name; Having-spotted-cows	ušah- f.: dawn
pasca: after (+ gen.)	ušti- f.: wish
pouru.spaxšti- f.: ability to see much	°uuarəz- < varəz-: with ... invigorant
raoxšna-: light, bright	°uuəřəz- < √varz-: maker (of)
rauuah- n.: wide, open space	uxta-, perf. part. of vac-: said, spoken
rəŋja- < √rang: to energize, quicken	vaēḍa (vaēḍa) = vaēθa < √vaēḍ/vid: I/he knows
sāstar-/sāθr- (irregular): commander, tyrant	vaēiḍiia- n.: knowledge
skarəna-: round (circular)	vaṇḍa- < √vand mid.: to *honor
spānah- n.: life-giving knowledge (?)	vaṇhana- n.: garment, dress
spəŋtō.maniiaua-: belonging to the Life-giving Spirit	vaṇhudā- m.: giver of good things
sraoma(n)- n.: hearing	Vidaṭ.gao-: proper name, Finder-of-the-cow(s)
srauuah- n.: utterance; plur. also: renown, fame	viḍāriia- < √dar: to hold up and apart, sustain
sruta- past participle < √srao: heard (see Lesson 12)	xšaiiamna- < xšaiia-: being in command, because one can
staxra-: harsh	xšudra- n.: semen
stəhrpaēsah-: star-studded	x ^v aēna-, see aiiāh-
suka-: eyesight	x ^v afna-: sleep
suxra-: red (hot)	yasə = yō
šāiti- f.: happiness	yaṭciṭ: whatever, whenever, if
taēra-: mountain ridge	yaθa kaθaciṭ: however
tanu.məθra-: who stretches the poetic thought (between heaven and earth?) or who spins out the poetic thought?	yātu-/yāθβ-: sorcerer
tauruna-: young	zāuuar- n.: strength