

LESSON 7

PHONOLOGY

Modifications of vowels: *a* + final nasal

Complete table of sound changes involving *a* plus final nasal. Note that the second column below corresponds—in the main—to the Old Avestan stage (forms attested by OAv. have no *):

*-am > -əm
*-an > -ən

With preceding *ii*:

*-iiam	>	-iiəm ⁷	>	*-iim	>	-im
*-aiiam	>	-aiiəm	>	*-aiim	>	-aēm
*-āiiam	>	*-āiiəm	>	*-āiim	>	-āim
*-iian	>	-iiən	>	*-iin	>	-in
*-aiian	>	-aiiən	>	*-aiin	>	-aēn
*-āiian	>	-āiiən	>	*-āiin	>	-āin

With preceding *c, j*:

*-cam	>	*-cəm	>	-cim
*-jam	>	*-jəm	>	-jim
*-can	>	-cən	>	-cin
*-jan	>	-jən	>	-jin

With preceding *uu*:

*-uum	>	*-uəm	>	*-uum	>	-um
*-auum	>	-auuəm	>	*-auum	>	-aom (-āum)
*-āuum	>	*-āuuəm	>	*-āuum	>	-āum
*-uuan	>	*-uuən	>	*-uun	>	-un, -um
*-auuan	>	*-auuən	>	*-auun	>	-aon, -aom (-āun, -āum)
*-āuuan	>	*-āuuən	>	*-āuun	>	-āun, -āum

Notes:

In *-uuan*, in a few words, the *-n* is assimilated to the preceding *-uu-* and becomes *-m*.

The alternate forms of *-aom* and *-aon* with long *-ā-* (*-āun*, *-āum*) are frequently found in the manuscripts.

Note the following irregular acc. forms: *Vaēm* < **Vaiium*, *raēm* < **raēuum* “*brilliant,” *ōiim*, *ōim*, *aoim* < **aēuum* “one.”

Final original *-*ŋh* (< *-*ns*) affects a preceding *-a-* somewhat differently from final *-m* or *-n*.

*-aŋh	>	*-əŋh	>	*-ǰ	>	-ǰ, -ǰs°, -q, -qs°
*-iiŋh	>	*-iiəŋh	>	*-iiǰ	>	-iiq
*-aiiŋh	>	*-aiiəŋh	>	*-aiiǰ	>	-aiiq
*-uuŋh	>	*-uuəŋh	>	*-uuǰ	>	-ū
*-auuŋh	>	*-auuəŋh	>	*-auuǰ	>	-auuū, -aū

Notes:

These endings are found in the plur. acc. of masc. *a*-stems and in the sing. gen. of some neut. *n*-stems.

The final form *-ǰ* is found after most consonants, e.g., *yazatǰ*. The final form *-q*, is regularly found after

⁷ OAv. usually *-iiəm*, etc.

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-ii, *-m-*, *-β-*, and occasionally elsewhere, e.g., *mašīia*, *aēsma* “pieces of fire wood,” *garəβa* “wombs.”

The long final *-ū* in such words appears to be the only regular exception to the rule that final vowels are short in polysyllables.

Students should make a special effort to learn, remember, and identify these forms! Most importantly, they should be trained to recognize the ambiguity of the endings -im and -um and not jump to the conclusion that they are from i- and u-stems.

NOUNS

The accusative

The accusative is not distinguished from the nominative in neuter nouns or in the plural of feminine *ā-* and *ī-*stems. The accusative of neuter nouns and adjectives is identical with the nominative.

Consonant stems with ablaut take the long grade in the sing. but the full or zero grade in the plur.

The endings of the accusative are:

	<i>a</i> -decl.		<i>i</i> -decl.		<i>ā</i> -decl.	<i>ī</i> -decl.
	m.	n.	m. f.	n.	m., f.	f.
Sing.						
acc.	<i>-əm</i>	<i>-əm</i>	<i>-im</i>	<i>-i</i>	<i>-qm</i>	<i>-im</i>
Plur.						
acc.	<i>-ā, -ās°</i> , <i>-a, -as°</i>	<i>-a</i>	<i>-iš</i>	<i>-i</i>	<i>-ā, -ās°</i>	<i>-iš</i>
	<i>u</i> -decl.		<i>ū</i> -decl.	cons.-decl.		
	m. f.	n.	f.	m., f.		
Sing.						
acc.	<i>-um</i>	<i>-u</i>	<i>-um</i>	<i>-əm</i>		
Plur.						
acc.	<i>-uš</i>	<i>-u</i>	<i>-uuō</i>	<i>-ō, -as°</i>		

Note again that the manuscripts are not consistent in writing short or long *-im/-um* or *-īm/-ūm*. In the grammatical sections of this manual, these endings will always be normalized with short vowels.

The acc. plur. ending is from **-aŋh* (< Indo-Iran. **-ans*, cf. OInd. *-āñ*), which developed differently in different contexts to produce the variants listed above.

Vowel stems

Paradigms (masc.: *yazata*- “divine being, god,” *mašīia*-, *gaiia*- “life,” *daēuua*-, *grauua*- “handle,” *juua*- “alive”; neut.: *xšaθra*- “(royal) command,” *vāstriia*- “pasture, grass,” *θrišuua*- “a third”):

masc.	<i>a</i> -stems		<i>ii</i> a-stems		<i>uua</i> -stems		
Sing.							
nom.	<i>yazatō</i>	<i>haomō</i>	<i>mašīiō</i>	<i>gaiiō</i>	<i>daēuuō</i>	<i>grauuō</i>	<i>juuō</i>
acc.	<i>yazatəm</i>	<i>haoməm</i>	<i>mašim</i>	<i>gaēm</i>	<i>daēum</i>	<i>gruom</i>	<i>jum</i>
Plur.							
nom.	<i>yazata</i>	<i>haoma</i>	<i>mašīia</i>		<i>daēuua</i>	<i>grauua</i>	<i>juua</i>
acc.	<i>yazatā,</i> <i>yazatās°</i>	<i>haoma,</i> <i>haomas°</i>	<i>mašīia,</i> <i>mašīias°</i>	-	<i>daēuuī</i> <i>daēuuīs°</i>	<i>grauuī</i>	<i>*j(uu)ū</i>

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neut.	<i>a</i> -stems	<i>ii</i> <i>a</i> -stems	<i>uu</i> <i>a</i> -stems
Sing.			
nom.-acc.	<i>xšaθrəm</i>	<i>vāstrim</i>	<i>θrišum</i>
Plur.			
nom.-acc.	<i>xšaθra</i>	<i>vāstriia</i>	<i>θrišuu</i>

Note such forms as *maidim* < *maidīia-*, *ainim* < *aniia-*, etc.

	<i>ā</i> -stems		<i>ā</i> -stems	<i>iiā</i> -stems
	m.		f.	
Sing.				
nom.	<i>mazdā</i>	<i>raθaēštā</i>	<i>daēna</i>	<i>kaine</i>
acc.	<i>mazdąm</i>	<i>raθaēštąm</i>	<i>daēnąm</i>	<i>kaniąm</i>
Plur.				
nom.		<i>raθaēštā, raθaēštās°</i>	<i>daēnā, daēnās°</i>	<i>kaniiā, kaniiās°</i>
acc.		<i>raθaēštā, raθaēštās°</i>	<i>daēnā, daēnās°</i>	<i>kaniiā, kaniiās°</i>

	<i>i</i> -stems		<i>u</i> -stems	<i>pasu-</i>	
	m. f.	n.	m.	n.	
Sing.					
nom.	<i>frauuašiš</i>	<i>būiri</i>	<i>ratuš</i>	<i>pouru</i>	<i>pasuš</i>
acc.	<i>frauuašim</i>	<i>būiri</i>	<i>ratum</i>	<i>pouru</i>	<i>pasum</i>
Plur.					
nom.	<i>frauuašaiiō</i>	<i>būiri</i>	<i>ratauuō</i>	<i>pouru</i>	<i>pasuuō</i>
acc.	<i>frauuašiš</i>	<i>būiri</i>	<i>ratuš</i>	<i>pouru</i>	<i>*pasuš</i>

	<i>ī</i> -stems	<i>ū</i> -stems
	f.	f.
Sing.		
nom.	<i>vaŋ^hi</i>	<i>tanuš</i>
acc.	<i>vaŋ^him</i>	<i>tanum</i>
Plur.		
nom.	<i>vaŋ^hiš</i>	<i>tanuuō</i>
acc.	<i>vaŋ^hiš</i>	<i>tanuuō (tanuš)</i>

Note: *tanum* < **tanuąm* (OAv. *tanuuōm*).

Consonant stems

	<i>druj-</i>	<i>spas-</i>	<i>bərəz-</i>	<i>ap-</i>	<i>vak-/vac-</i>
Sing.					
nom.	<i>druxš</i>	<i>spaš</i>	<i>barš</i>	<i>āfš</i>	<i>vāxš</i>
acc.	<i>drujim</i>	<i>spasəm</i>	<i>bərəzəm</i>	<i>āpəm, apəmca</i>	<i>vācim</i>
Plur.					
nom.	<i>drujō, drujas°</i>	<i>spasō</i>	<i>bərəzō</i>	<i>āpō, apas°</i>	<i>vācō</i>
acc.	<i>drujō, drujas°</i>	<i>spasō</i>	<i>bərəzō</i>	<i>apō, apas°, (āpō)</i>	<i>vacō, vacas°</i>

Notes:

The long *ā* in *āpəm* is shortened in *apəmca* as in the nom. plur. *apasca*. The nom. plur. *āpō* is sometimes

found in the manuscripts instead of the acc. *apō*.

kərap- f. “body” has the acc. sing. *kəhrəpam*.

r-stems

masc., fem.

	<i>ātar-</i>	<i>dātar-</i>	<i>star-</i>	<i>nar-</i>	<i>pitar-</i>	<i>mātar-</i>
Sing.						
nom.	<i>ātarš</i>	<i>dāta</i>	-	<i>nā</i>	<i>pita</i>	<i>māta</i>
acc.	<i>ātrəm (ātarəm)</i>	<i>dātārəm</i>	<i>stārəm</i>	<i>narəm</i>	<i>pitarəm</i>	<i>mātarəm</i>
Plur.						
nom.	<i>ātarō</i>	<i>dātārō</i>	<i>stārō</i>	<i>narō</i>	<i>pitarō</i>	<i>mātarō</i>
acc.	-		<i>strāš</i>	<i>narqš, narāš</i>	<i>fədrō</i>	<i>mātārqš</i>

Notes:

In the acc. plur. the original ending **-rnš* must first have become **-ərəš* (with a nasalized vocalic *r* [cf. OInd. *nṛ̃ṃ*], which was then realized either as *-ərəš* or *-ərāš*, with the usual substitution of *q* or *ā* for **ṛ̃*. The ending *-ərāš* in time came to be felt as incorrect and the common diphthong *əu* was introduced to produce the form *-ərəuš* (*strəuš*, *narəuš*) frequently found in the manuscripts.

ātar- was probably originally a neuter *r*-stem, with nom.-acc. sing. **ātṛ*. When it became a masc. noun, the endings were simply added onto this form: **ātṛ-š*, **ātr-am*, which produced the nom. *ātarš* and acc. *ātrəm*.

m-stems

The *m*-stems *zam-* f. “earth” and *ziam-* m. “winter” are irregular:

Sing.		
nom.	<i>zā</i>	<i>ziā</i>
acc.	<i>zqm</i>	<i>ziqm</i>
Plur.		
nom.-acc.	<i>zəmō</i>	<i>zimō</i>

Note: From now on regular *sandhi* forms will not always be included in the paradigms.

Neuter nouns

The most common neuter consonant stems are the *an-*, *ar-*, and *ah-*stems, which form the nom.-acc. sing. in *-a*, *-arə*, and *-ō* (*-as°*), respectively, and the plur. by lengthening the final syllable of the stem: *-an*, *-ārə*, *-ā* (*-ās°*). Neuter *in-*stems have nom.-acc. sing. in *-i*. See Lesson 8.

Other neuter consonant stems appear to take the ending *-i*, e.g., *ast-* “bone,” nom.-acc. plur. *asti*.

h-stems. 1

The *h*-stems includes a relatively large number of common neuter nouns, but few masculine nouns and adjectives. Most of the masculine forms are in compounds with neuter *h*-stems. In addition, comparatives in *-iih-* and active perfect participles in *-uuah* belong to the *h*-stems (see later). The endings of these *h*-stems are:

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	m.	n.
Sing.		
nom.	-ā	-ō
voc.	-ō	
acc.	-aṅhəm	
Plur.		
nom.-acc.	-aṅhō	-ā

Notes:

The vocative cannot receive enclitic *-ca*, so there are no sandhi forms of the vocative. Remember that regular sandhi forms are no longer usually included.

Paradigms (*naire.manah-* “valorous,” *manah-* n. “mind”):

Sing.		
nom.	<i>naire.manā</i>	<i>manō</i>
voc.	<i>naire.manō</i>	
acc.	<i>naire.manahəm</i>	<i>manō</i>
Plur.		
nom.-acc.	<i>naire.manahō</i>	<i>manā</i>

Notes:

The proto-Iranian endings were **-āh > -ā (-ās°)*, **-ah > -ō (-as°)*, and **-aham > -aṅhəm*. Irregular forms include nom. *Haosrauua* from *Haosrauuh-*, name of a legendary hero. Remember that neuter nouns have no vocative.

PRONOUNS

The accusative

The personal pronouns have some “alternative” forms called “enclitic.” These forms cannot stand first in a sentence, but usually follow the first word of the sentence, e.g., *āaṭ mē mraoṭ* “then he said to me.”

Personal pronouns:

	1st	2nd	3rd pers.	fem.	neut.
			masc.		
Sing.					
nom.	<i>azəm</i>	<i>tum</i>	<i>hō</i>	<i>hā</i>	<i>taṭ</i>
acc.	<i>maṃ</i>	<i>θβaṃ</i>	<i>təm</i>	<i>taṃ</i>	<i>taṭ</i>
encl.	<i>mā</i>	<i>θβā</i>	<i>dīm (dīm)</i>	<i>him (hīm)</i>	
Plur.					
nom.	<i>vaēm</i>	<i>yužəm</i>	<i>tē</i>	<i>tā</i>	<i>tā</i>
acc.	-	-	<i>tā, tās°</i>	<i>tā, tās°</i>	<i>tā</i>
encl.	<i>nō</i>	<i>vō</i>	<i>diš</i>	<i>hiš</i>	<i>ī</i>

Note:

The form *dīm* is used as fem. in Yt.5.90, but this is probably an example of the generalization of *dīm*, which eventually seems to be no more than a particle in late texts.

There are other examples of confusion of masc. and fem. in strongly formulaic sections of the *yašts* to female deities, as well, such as *təm* for *taṃ*.

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	The demonstrative pronoun <i>ima</i> - “this”:			The demonstrative pronoun <i>auua</i> - “that”:		
	masc.	fem.	neut.	masc.	fem.	neut.
Sing.						
nom.	<i>aēm</i>	<i>im</i>	<i>imaŋ</i>	<i>hāu</i>	<i>hāu</i>	<i>auuaŋ</i>
acc.	<i>iməm</i>	<i>imq̄m</i>	<i>imaŋ</i>	<i>aom</i>	<i>auuq̄m</i>	<i>auuaŋ</i>
Plur.						
nom.	<i>ime</i>	<i>imā</i>	<i>ima</i>	<i>auue</i>	<i>auuā</i>	<i>auua</i>
acc.	<i>imq̄</i>	<i>imā</i>	<i>ima</i>	<i>auuū, aū</i>	<i>auuā</i>	<i>auua</i>
	The relative pronoun <i>ya</i> - “who, which”:			The interr. pronoun <i>ka-/ci</i> - “who, what?”:		
	masc.	fem.	neut.	masc.	fem.	neut.
Sing.						
nom.	<i>yō</i>	<i>yā</i>	<i>yaŋ</i>	<i>kō, ciš</i>	<i>kā</i>	<i>kaŋ, ciŋ</i>
acc.	<i>yim</i>	<i>yq̄m</i>	<i>hiiaŋ</i>	<i>kəm, cim</i>	<i>kq̄m</i>	<i>kaŋ, ciŋ</i>
Plur.						
nom.	<i>yōi</i>	<i>yā</i>	<i>yā</i>	<i>kaiia, caiiō</i>	-	-
acc.	<i>yq̄, yq̄s^o</i>	<i>yā</i>	<i>yā</i>	-	-	-

There is another demonstrative pronoun meaning “this,” namely *aēta*-, which is declined as the other two, except in the nominative:

	masc.	fem.	neut.
Sing.			
nom.	<i>aēšō</i>	<i>aēša</i>	<i>aētaŋ</i>
acc.	<i>aētəm</i>	<i>aētq̄m</i>	<i>aētaŋ</i>
Plur.			
nom.	<i>aēte, aētaē^o</i>	<i>aētā</i>	<i>aēta</i>
acc.	<i>aētō</i>	<i>aētā</i>	<i>aēta</i>

Notes:

The adverb *aētaða* “here” is made from this stem.

A masc. sing. *aēša* appears to occur in V.5.26 *aēša yō ratuš* “this, the model” and *aēša yō apərənāiukō* “this, the child” in V.15.16, 18. We must note, however, that the expression *aēša druxš* “this Lie” is common in V.5, *aēša kaine* “this girl” is common in V.15, and *aēša druxš* and *aēša nasuš* “this pollution” throughout the *Videvdad*, and that the regular *aēšō* is frequently used in the *Videvdad*. All this suggests that the use of *aēša* for *aēšō* may be a mistake.

ADVERBS

The nom.-acc. neuter sing. of an adjective can be used as an adverb, examples: *pairim* “first(ly),” *darəγəm* “long, for a long time,” *haiθim* “truly,” *pourum* “in front,” *pouru* “plentifully.”

Note also pronominal forms: *yaŋ, hiiaŋ* “that, when,” *kaŋ* “when?” The form *cim* “why?” is originally a masc. acc. sing.

VERBS

Imperfect-injunctive active. 2

Among the the various present classes, verbs of the form *CVCa*- (consonant + vowel [mostly *a*] + consonant + thematic vowel *a*) are very common, e.g., *bara*- “to carry,” *bauua*- “become,” and *saoca*- “to

burn (by oneself).”

Another group contains verbs ending in *-iia-*, which are in turn divided into classes of verbs of the form *CVCiia-* and *CVCaiia-*. These may be referred to as *iia-* stems and *aiia-* stems. Both the *iia-* stems and *aiia-* stems are in turn divided into three groups, *iia-* stems into “passive,” “denominative,” and “other” verbs, and *aiia-* stems into “causative,” “denominative,” and “other” verbs.

Passive and causative verbs can be paired with other verbs, from which they appear to be derived and denominative verbs with nouns or adjectives from which they appear to be derived, while “other” *iia-* stems and *aiia-* stems do not usually have such pair mates.

Note: It is **wrong** to call **all** *iia-* stems “passive” or **all** *aiia-* stems “causative.”

Examples:

		“Underived”:
		<i>jaiḍiia-</i> “to implore”
		<i>bandaiia-</i> “to bind”
		Passive:
<i>jan-</i> “to smash, kill”	~	<i>janiia-</i> “to be killed”
<i>bara-</i> “to carry”	~	<i>bairiia-</i> “to be carried”
		Causative:
<i>srao-/sru-</i> “to hear”	~	<i>srāuuaiia-</i> “to recite, sing”
<i>taca-</i> “to run, flow”	~	<i>tācaiia-</i> “to make run, flow”
		Denominative:
<i>aēnah-</i> “sin, transgression”	~	<i>aēnaḡha-</i> “to sin, transgress (against)”
<i>nəmah-</i> “reverence”	~	<i>nəmaḡiia-</i> “to bow to, do reverence to”
<i>arəza-</i> “a battle”	~	<i>arəzaiia-</i> “to battle”

The *iia-* stems and *aiia-* stems, as well as stems in *-ca-*, are subjected to all the kinds of phonetic modification discussed above, e.g. (*jaiḍiia-* “implore (for),” *uxṣiia-* “grow” (intrans.); *pazdaiia-* “*pursue,” *srāuuaiia-* “recite”; *fraorəca-* “*catch up with”):

	Active		Middle	
Sing.				
1	<i>-iiam > -im</i>	<i>jaiḍim</i>		
	<i>-aiiam > -aēm</i>	<i>srāuuaiēm</i>		
Plur				
3	<i>-iian > -iiən > -in</i>	<i>jaiḍiiən, uxṣin</i>	<i>-iianta</i>	<i>jaiḍiianta</i>
	<i>-aiian > -aiiən, -aēn</i>	<i>srāuuaiiən, srāuuaiēn</i>	<i>-aiianta</i>	<i>pazdaiianta</i>
	<i>-can > -cin</i>	<i>tacin</i>	<i>-caanta > -cianta</i>	<i>fraorəcianta</i>

In the 3 plur. of (*a*)*iia-* stems, the *-a-* was usually reintroduced, e.g., *jaiḍiianta* “they requested,” instead of **jaiḍiinta*; *fraorəcianta* (Yt.17.19) seems to be the only attested “regular” form.

The *uua-* stems undergo similar modifications (*bauua-*, *dauua-* “chatter,” *stao-* “praise”):

	Active		Middle	
Sing. 1	<i>-auuam > -aom</i>	<i>baom, staom</i>		
Plur. 3	<i>-auuan > -aon</i>	<i>baon</i>	<i>-auuanta > -āuanta</i>	<i>adāuanta</i>

The form *adāuanta* seems to be the only example of the 3 plur. mid. of *uua-* stems.

SYNTAX

Uses of the accusative

1. The main use of the accusative is to indicate the direct object and the predicate of the direct object.
2. Two accusatives are found with verbs of asking (sb. for sth.) and taking (sth.) away (from sb.).
3. The accusative is used to express measure, answering to the questions “for how long, how far?”
4. The accusative is used with several prepositions.
5. Appositions to and comparisons with nouns in the accusative are themselves in the accusative.

Examples:

1a. Direct object

Yimō haomēm xʻaraj “Yima ate (drank) the haoma” . 𐬨𐬀𐬌𐬎𐬌 𐬨𐬀𐬎𐬎𐬌 𐬎𐬌𐬏𐬀𐬎𐬌 𐬎𐬌𐬎𐬌𐬎𐬎𐬌

Arəduuim Suram Anāhitam upa.zbāiiat Pāuruuō yō vifrō nauuāzō
 “Pāuruua, the wise ship’s captain called upon Arəduuī Sura Anāhita.”
. 𐬀𐬕𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬕𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬕𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬕𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬕𐬀𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬕𐬀𐬎𐬎𐬎𐬎𐬎𐬎

Θraētaonō ažim dahākəm janaŋ θri.zafanəm θri.kamarəδəm
 “Θraētaona slew the giant dragon, the one with three mouths, three heads.”
. 𐬔𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎 𐬀𐬎𐬎𐬎𐬎𐬎𐬎𐬎

āaŋ Yimō imam žam vi.šāuuaiiat . 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀
 “Then Yima made this earth spread out.” (V.2.11)

āaŋ mā nōiŋ mašiiāka yazanta . 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀
 “Then people did not sacrifice to me.” (after Yt.10.54)

ā dim pərəsaŋ Zaraθuštrō kō narə ahi “Then Zarathustra asked him (Haoma): Who, O man, are you?”
. 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀

hō aēnaŋhaiti nō manō hō aēnaŋhaiti nō kahrpəm (Y.9.29)
 “He makes our mind sinful; he makes our body sinful.”
. 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀

vaēm družəm niš.nāšāma vaēm hīm janāma . 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀
 “We destroyed the Lie (and sent her back) down; we smashed her.” (after Y.61.5)

yaθa hiš fra.dabaŋ Mazdā . 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀
 “As Mazdā brought them forth (created them).” (Y.55.30)

1b. Direct object + predicate of the direct object

auruuantəm θbā dāmidātəm bayō tašaj . 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀
 “The god fashioned you (as) the fleet one, established by the *Weaver” (after Y.10.10)

āaŋ dim daδqm auuāntəm ... yaθa mqmciŋ yim Ahurəm Mazdqm
 “Then I made him just as great as myself, Ahura Mazdā.” (Yt.10.1)
. 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 . . . 𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀 𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀

2. Double accusative

·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎 ·𐬵𐬀𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎 ·𐬵𐬀𐬎𐬎
hō mām yānəm yasaŋ azəm təm ištīm jaīdim
 “He asked me for a boon, I asked him for a wish (= to grant my wish).”
yō mām taŋ draonō apa.yāsaŋca traŋiaŋca ·𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎𐬀𐬎𐬎 ·𐬵𐬀𐬎𐬎 ·𐬵𐬀𐬎𐬎 ·𐬵𐬀𐬎𐬎
 “Who asked away from me and stole (from me) that darun.” (after Y.11.5)

3. Accusative of measure

·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀
yaŋ uparḡacaŋ Yiməm xšaētəm huuaqθβəm darəyancit aiŋi zruuānəm
 “... which followed splendid Yima with good herds for a long time after, indeed.” (after Yt.19.31)

4. Accusative with prepositions and postpositions

·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀
ā taŋ hanjamanəm paiti.jasaŋ yō Yimō xšaētō huuaqθβō
 “To that gathering came he, splendid Yima with good herds.” (V.2.21)
taŋ vispəm nəmaxiiāma auui iməŋ tanum ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎
 “We humbly asked for all that (to come) upon this body.” (cf. V.20.5)
fraoraŋ fraxšni auui manō ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎
 “with foreknowing thought turned toward (the reward?).”
 *ōimciŋ *auui vācim gāthanəm asrutəm
 “with even a single word of the Gāθās not yet heard.” (N.85)
 Note: *gāthanəm* is gen. plur. of *gāθā-*.

·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎
Ašiš vaŋ^hi rāmaiiat ida upa imaŋ nmānəm yaŋ āhuiŋi
 “Good Aši dwelt here in this house which belongs to Ahura (Mazdā).” (Y.10.1)

upa rapīθβəm “at noon” ·𐬵𐬀𐬎𐬎𐬎𐬀 ·𐬵𐬀𐬎𐬎𐬎𐬀

təm aoi tbaēšā paitiiantu yō ī daδat ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎
 “Let the hostilities return upon him who made them.” (after Y.65.8)

·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎
ahunəmca vairīm fraēšiiāmahī antarəca zaŋ antarəca asmanəm
 “And we send forth the Ahuna Vairiia between heaven and earth.” (Y.61.1)

5. Appositions and comparisons

There are several examples of appositions above. Comparison:

·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎 ·𐬵𐬀𐬎𐬎𐬎
āaŋ dim daδaŋ auuāntəm ... yaθa māmcit yim Ahurəm Mazdaŋ
 “Then I made him just as great as myself, Ahura Mazdā.” (Yt.10.1)

Feminine plural of neuter *a*-stems

In Young Avestan neuter *a*-stems frequently have fem. forms in the plural, e.g., sing. *nmānəm*, plur. *nmānā*. Adjectives agree with the fem. plur. form, e.g.:

· ēētā xʷarəθā xʷaratu ēētā vastrā vaŋhatu · ēētā vastrā vaŋhatu · ēētā vastrā vaŋhatu · ēētā vastrā vaŋhatu · ēētā vastrā vaŋhatu

āētā xʷarəθā xʷaratu āētā vastrā vaŋhatu "he shall eat these foods, he shall put on these clothes!"
(V.3.19)

Note also lexical doublets such as *zaoθra*- n. and *zaoθrā*- "libation."

The present injunctive

There are some uses of the injunctive other than as past tense. The principal one is as negated imperative after *mā* "do not." There are only a couple YAv. examples:

mā dim pārāsō yim pārāsahi

· mā dim pārāsō yim pārāsahi · mā dim pārāsō yim pārāsahi · mā dim pārāsō yim pārāsahi · mā dim pārāsō yim pārāsahi · mā dim pārāsō yim pārāsahi

"Do not keep asking him whom you ask!" (H. 2.17)

mā ciš baraŋ aēuuō yaŋ irstəm

· mā ciš baraŋ aēuuō yaŋ irstəm · mā ciš baraŋ aēuuō yaŋ irstəm · mā ciš baraŋ aēuuō yaŋ irstəm · mā ciš baraŋ aēuuō yaŋ irstəm · mā ciš baraŋ aēuuō yaŋ irstəm

"Let no one carry alone what (is) dead (matter)!" (V.3.14)

There also appear to be a few examples of the original "timeless" meaning of the injunctive:

· yayiti catica spitama zaraθuštra dahmō ašauua hauruuū ratuš daθaŋ · yayiti catica spitama zaraθuštra dahmō ašauua hauruuū ratuš daθaŋ · yayiti catica spitama zaraθuštra dahmō ašauua hauruuū ratuš daθaŋ · yayiti catica spitama zaraθuštra dahmō ašauua hauruuū ratuš daθaŋ · yayiti catica spitama zaraθuštra dahmō ašauua hauruuū ratuš daθaŋ

yaiti catica spitama zaraθuštra dahmō ašauua hauruuū ratuš daθaŋ

"However many times, O Spitama Zarathustra, the Orderly qualified (priest) establishes all the models ..." (P.31)

EXERCISES 7

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

mazišta- yazata-, vaŋhu- pasuu-, vaŋ^hhī- upastā-, ya- hauua- zaŋtu-, vohu- zairi.gaona- vāstriia-, yā- hauuā- daēnā-, ima- xʷarəθa-, juua- mašīia-, kaniīā- huraoδā-, gauua- pərəna-, aka- daēuuā-, haiθīia-vak-, haoma- zairi-, vohu- manah-; naire.manah- Kərəsāspa-

2. Write in transcription and Avestan script the imperfect-injunctive forms of the following verbs:

Active: *frapaiia-, zauua-, juua-*; middle: *yaza-, us.zaiia-, dauua-*; act./mid. *bara-*.

3. Identify the forms below (gender, stem, meaning) and write the corresponding nom. sing. or 3 pers. sing. forms of the nouns-adjectives and verbs, respectively:

haoməm zairim, xšaθrəm vairim, maidim jaidim, ašim vaŋ^hhim, pasum jum, sraošəm ašim, ainim mašim, zarənaēnəm, zarənaēinim, tum, drum, akəm mairim, haom gaom, baom, gaom zaom, tanum druuqm, aspəm drum.

4. Transcribe and translate into English:

· xšaiθra xšaiθra xšaiθra xšaiθra xšaiθra · xšaiθra xšaiθra xšaiθra xšaiθra xšaiθra · xšaiθra xšaiθra xšaiθra xšaiθra xšaiθra · xšaiθra xšaiθra xšaiθra xšaiθra xšaiθra · xšaiθra xšaiθra xšaiθra xšaiθra xšaiθra

VOCABULARY 7

- adāuṅta, imperf. of dauua-
 aēnah- n.: sin, transgression
 aēnaḡha- < aēnaḡhiia-: to make sinful(?)
 aēsma- m.: (piece of) firewood
 Ahuna Vairiia- n.: name of the most holy
 Zoroastrian prayer
 aiḡi.aojah- bauua-: to overcome (lit. to be stronger
 than) (+ acc.)
 aiḡitō postpos.: around (+ acc.)
 aipi: after (+ acc.); thereafter
 anu.pōiθḡaṅt-, f. anu.pōiθḡaitī-: ?
 aṅtarə preposition: between (+ acc.)
 aoi = auui
 apa.yāsa-: to beg (something) away (from sb.: +
 acc.)
 apəṅnāiiuka-: boy
 arəza-: a battle
 arəzaiia-: to battle
 asmanəm, acc. < asman- m.: sky, heaven; stone
 asruta- < √srao/sru: unheard
 ast-, pl. asti n.: bone
 ašta.kaožda-: with eight towers
 auruuṅt-: fleet, fast
 auuṅtəm (irregular) < auuṅt-: this great (see
 Lesson 8)
 auui (< aiḡi) prepos., postpos.: to, upon (+ acc.)
 auuōirisiia- < auua + √uruuaēs: to turn down (intr.)
 ā = āaṅ, only in: ā dim
 āsu-: fast
 āsu.aspa-: having/with fleet horses
 āsu.aspiia-: the fact of having fleet the horses
 āsu.aspō.təma-, superl. of āsu.aspa-: having/with
 most fleet horses
 baḡraēna-, f. baḡraēni-: made of beaver skins
 bairiia-, pass. < √bar: to be carried
 bəṅz-: high, loud
 Buḡiiastā-: demoness of sloth and excessive sleep;
 Procrastination
 caiti: (as many times) as (see yaiti)
 caθru.karana-: four-sided (square, rectangular)
 cim: why?
 ciṅ sing. nom.-acc. neut. of ka-/ci-: what?
 daoθri-: chattering
 darəḡō.gauua-: having/with long hands
 daθ- > dā-
 drafšakauuṅt-, f. drafšakauuaitī-: adorned with
 banners
 draonah- n.: darun, sacrificial cake
 druuaṅtō, nom. plur. of druuaṅt-
 fra.daḡā-, fra.daθa- < √dā: to bring forth, create
 fra.daθa- = fra.daḡā-
 fradaxšta-: thrown forth (as with a sling?)
 fraēḡiiāmahi, pres. ind. < √fraēḡ-: to send
 fraorəca- < fra + ?? mid.: *catch up with (or: cf.
 OInd. vrac- “to hew, cut to pieces”?)
 fraorəṅ.fraḡšnīn-: foreknowing (thought) turned
 toward (the reward?)
 fra.sispa-: to *attach, wear (ear-rings)
 gaiia-: life
 gaoḡāuuara-: ear-ring
 garəḡa- m.: womb
 gauua-: hand (of evil beings)
 grauu- (< √grab): handle (of chariot)
 Haosrauuah-: name of a legendary hero (kauui)
 hauruu-: all, entire
 hukəṅta-: well-made
 huuāzāta-: well-born, noble
 iḡti- f.: a wish or sacrifice
 jan- (jana-) < √jan/yn: to smash, strike, kill
 janiia- pass. < jan-: to be smashed, stricken, killed
 juua- < √j(i)uu: to live
 maiḡiia- n.(?): middle
 manaoθri-: neck
 mərəḡa-: bird
 minu-: broach
 naire.manah-: having/with manly/heroic thought,
 valorous; epithet of Kərəsāspa-
 Naotairiia-: Naotarid, belonging to the Naotaras, a
 legendary clan
 nəmah- n.: reverence
 nidaθa- < √dā: to put down, place
 niiaza- mid.: to tie, tighten (the waist)
 niḡ.nāḡa- < √nas: to to destroy (and send back)
 down
 nix^vabdaiia- < *x^vabda-: to put to sleep
 paiti.jasa- < √gam: to come/go (to), attend (+ ā +
 acc.), to return (from: abl.)
 pairim: firstly, the first time
 pazdaiia- < √pazd mid.: to *pursue(?)
 pusā-: crown
 rapiθḡā-: noon
 raθa.kairiia-: adorned with wheels (?)
 rauua-, f. rəuuī-: fast
 saoca- < √saok/saoc/suk/suc: to burn (intr.)
 satō.strah-: with a hundred stars
 sispa- > fra.sispa-
 sraēḡta-, superl. of srira-: most beautiful
 srao-/sru-: to hear
 srāuuaiia- < √srao/sru: to recite, sing
 taḡa-: to fashion (like a wood-cutter)
 tācaii- < √tak: to make run, flow
 təuiiḡi-: strength (what holds the body together),

LESSON 7

*tissue-strength?)	
trəfiia- < √tarp: to steal	vaŋha- < √vah act.: to don, put on; mid.: to wear
θri.iiiara- n.: a period of three days	vaza- < √vaz act.: to drive, convey (something); mid. to drive (in a wagon), to fly
θri.kamarəða-: having/with three heads	vižuuauŋca: everywhere far and wide
θrišuuu- n.: a third	vī.bara-: to carry (bring) far and wide
θri.xšapana- n.: a period of three nights	vī.šāuuaiia- < √šiiu: make go apart, cause to spread out
θri.zafana- (θrizafan-): having/with three mouths	x ^v aēpaiθiia-: own
upairi: on (prep. + acc.); on top (adv.)	x ^v arənah- n.: Fortune, the gifts of Fortune, munificence
upaŋhaca- < √hak: to accompany	yaiti: as many times
upastā-: aid, assistance; upastam bara- “to bear aid	yaiti catica: however many times that
upa.zbaiia- < √zbā: to invoke	yuiðiia- < √yaoð: to fight, battle
usca adv.: up above, in the air	zam- f.: earth
uz.duuauaiia-: to hurl up, toss up	ziiam- m.: winter