

LESSON 16

WORD FORMATION

Prefixes

There are basically two types of prefixes, those attached to nouns and adjectives and those attached to verbs. Since, however, many verb forms are used with nominal function (nouns, adjectives), the verbal prefixes are often found in nouns and adjectives as well.

Nominal prefixes

The exclusively nominal prefixes usually make adjectives from nouns:

a-, *an-* before vowels, *a-* before *uui* (Lesson 5):

This prefix is used to negate nouns and adjectives (including those made from verbs): *a-* + *srušti-* “hearing” > *asrušti-* “non-hearing, lack of hearing” *a-* + *raθβiia-* “according to the models” > *araθβiia-* “not according to the models,” *a-* + *ašauuan-* > *anašauuan-* “not Orderly,” *a-* + *vista-* “found” > *auuista-* “unfound, not to be found,” *a-* + *viδuuah-* “knowing” > *auuiδuuah-* “ignorant.”

It also makes adjectives from nouns expressing “lacking sth.”: *a-* + *karana-* “border” > *akarana-* “endless, unlimited,” *a-* + *aγra-* “tip, front” > *anaγra-* “without beginning.”

aipi-: This prefix is found in a few adjectives from nouns: *aipi.aβra-* “clouded(?)” (< *aβra-* “cloud”).

arš-, OAv. *arəš-*, *arəž-*: This prefix means “correct(ly).” It modifies nouns and makes adjectives from nouns: *arš.manah-* “having correct thought,” *aršuxδa-* “to be spoken correctly,” beside which the OAv. form *arəžuxδa-* is also used.

maṭ-: This prefix makes adjectives from nouns expression “together with, possessing”: *maṭ.āzaiṅti-* “with *examples,” *maṭ.raθa-* “possessing chariots.”

hu-: This prefix means “good.” It modifies nouns and makes adjectives from nouns: *hušti-* “good dwelling,” *humanah-* “having good thoughts.”

duš-, *duž-*: This is the opposite of *hu-*: *dužiti-* “bad going,” *dušsaṅha-* “having bad (evil) announcements.”

Verbal (and nominal) prefixes

The principal verbal prefixes are the following (some are also used with nouns):

aiβi-, *auui-* “to, toward”: *aiβi.vaēna-* “to look upon, catch sight of,” *aiβi.druža-* “to lie to,” (*paiti*.)*aiβi.vōiždaiia-* “to brandish (back) upon,” *auui.bara-* “to bring to.”

aipi- “back, in addition to(?)”: *aipi.karəṅta-* “cut back, off(?),” *aipi.jan-* “to strike back, down(?)”

aiti- “to, into”: *aiti.jasa-* “go up to, into,” *aiti.bara-* “carry up to, into.”

anu- “along (with)”: *anu.marəzata-* “to follow close,” *anu.taca-* “run along with,” *anu.maniia-* “(help) along with one’s thought(?)”

aṅtarə- “inside”: *aṅtarə.arəδa-* and *aṅtarə.naēma-* “interior”; *aṅtarə.mrao-* “to ‘say away,’ refuse to have anything to do with, *interdict*” *aṅtaruxti-* “interdiction.”

apa- “away”: *apa.taca-* “to run away,” *apa.bara-* “to take away.”

auua- “down”: *auua.jasa-* “to come down,” *auua.jana-* “to strike down, kill.”

ā- (*a-*): This prefix expresses motion, usually toward the speaker, occasionally toward the spoken of: *ā.jasa-* “to come hither,” *ā* + *bara-* > *auuara-* “to bring.” It is sometimes not clear whether we are dealing with an abbreviated *ā-* or the augment (see Lesson 19);—with nouns: *axšafni* “in the evening(?)” and *asūiri* “in the morning(?)” (Yt.14.20).

fra-, *frā-* “forth”: *frā.bara-* “to bring forth, present,” *frā.hunao-* “to press forth,” *fra.mrao-* “to say forth,” *fra.var-* “to choose (to be).” With a following *ər* we have *frē-*: *frē.rənao-* “to send forth(?)”

ham-, *həm-*, *haṅ-*, *həṅ-* “together”: *ham.pərəsa-* “to deliberate,” *haṅjasa-* “to come together,” *haṅbara-*

“to carry together, collect” (verbs with this preverb are commonly middle).
nī-, *nī-* “down”: *nijan-* “to strike down,” *nidaθa-* “to lay down, place” *niš.hiða-* “sit down,” *nišāðaiia-* “set down, establish.”
niš-, *niž-* “out, away”: *niž.bara-* “to take out, take away,” *niž.duuara-* “to run out.”
para-, *parā-* “away”: *para.iriθiia-* “to pass away,” *para.jasa-* “to go away to(?)”
paiti- “toward, against, in turn”: *paiti.aog-* “to answer,” *paiti.jasa-* “to come toward.”
pairi- “around; at a distance”: *pairi.jasa-* “to go around, serve,” *pairi.vaēna-* “to encompass with one’s sight,” *pairi.maniia-* “to despise,” *pairi.štā-* “to stay away,” *pairištaiia-* “to keep away.”
upa- “(up) to”: *upa.taca-* “to come running,” *upa.zbaiia-* “to send one’s invocation to, invoke,” *upa.daržnao-* “to dare, trust oneself to, venture upon.”
us-, *uz-* “up, above”: *us.pata-* “to fly up,” *us.zaiia-* “to be born,” *uz.daðā-* “to set up,” *uz.gauruuaiia-* “to take up.”
vī- “apart, aside”: *vī.jasa-* “to go in all directions,” *vī.šāuuaiia-* “to make go apart.”

Note Yt.10.144: *aiβi.daχiiu-*, *aṅtarə.daχiiu-*, *ā.daχiiu-*, *upairi.daχiiu-*, *aðairi.daχiiu-*, *pairi.daχiiu-*, *aipi.daχiiu-* “(Miθra) being near, inside, close to, above, below, around, behind(?) the land (the world),” presumably describing the sun and Miθra’s journey above and below the earth.

NOUNS

r/n-stems

A small number of common neut. *n*-stems have nom.-sing. in *-r*, among them: *aiiar/n-* “day,” *azar/n-* “day,” *baēuuar/n-* “10,000,” *huuar/n-* “sun,” *karšuuar/n-* “continent,” *miθbar/n-* “couple, pair,” *θanuuar/n-* “bow,” *uruθbar/n-* “intestines,” *yār-* “season, year(?)” (only form).

In the following paradigms thematic and other secondary forms are in parenthesis.

Sing.				
nom.-acc.	<i>yārə</i>	<i>huuarə</i>		<i>aiiarə</i>
gen.		<i>hū (hurō)</i>		<i>aiiq</i>
dat.			<i>asne</i>	
abl.			<i>(asnāat°)</i>	
Plur.				
nom.-acc.				<i>aiiqn</i>
gen.			<i>asnqm</i>	
Sing.				
nom.-acc.	<i>karšuuarə</i>	<i>baēuuarə</i>	<i>θanuuarə</i>	<i>uruθbarə</i>
gen.				<i>uruθβq</i>
abl.			<i>(θanuuanāt)</i>	<i>uruθβən</i>
Dual				
nom.-acc.				<i>miθβana, miθβaire</i>
Plur.				
nom.-acc.	<i>karšuuqn</i>	<i>baēuuqn, baēuuan</i>		<i>uruθβqni</i>
gen.		<i>(baēuuaranqm)</i>		
inst.		<i>(baēuuarəbiš)</i>		

Notes:

hū is formed like the acc. of masc. *uua*-stems (Lesson 7): *hū* < **huuū* < **huuē* < **huuəŋ*-*h*. Similarly, gen. *q* is < *-aŋh*.

In the manuscripts, forms such as *aiiq* and *aiiqn* (also *aiiqm*) are usually not distinguished.

PRONOUNS

Special pronominal forms

Pronouns are basically inflected according to the *a-* and *ā-* declensions. They have some special characteristic endings, however, which are:

in the neuter nominative-accusative singular the ending *-at*;

in the masculine nominative plural the ending *-e*;

in the dative, ablative, locative singular masculine and neuter an element *-hm-* is inserted before the ending, in the dative and ablative singular feminine an element *-fh-*.

Another typical feature of pronouns is “suppletivism,” that is, the declensions are made up of different stems, e.g., *ima-* and *a-* both belong to “this,” etc.

A few pronominal adjectives are inflected like the pronouns. Note:

neuter nom.-acc. sing. *aniiat* (but *vispəm*),

masc. dat. sing. *aniiahmāi*, *vispəmāi* (< **vispəmāi*?),

masc. nom. plur. *aniiē*, *vispe*, gen. plur. *aniiāēšqm*, *vispāēšqm*.

Reflexive and reciprocal pronouns

There are three forms meaning “own”: *x^va-* (*huua-*), *hauua-*, and *x^vaēpaiθiia-*. *x^va-* is declined as a pronoun, *hauua-* and *x^vaēpaiθiia-* as adjectives. *x^va-* and *hauua-* have the following forms:

	m., n.	f.
Sing.		
nom.		<i>x^vā</i>
gen.	<i>x^vaḥhe</i> , <i>x^vahe</i> (<i>x^vāi</i>)	<i>x^vaḫiā</i>
dat.	<i>hūūāuuōiia</i>	
inst.	<i>x^vā</i>	
Plur.		
inst.	<i>x^vāiš</i>	
loc.	<i>x^vaēšu</i> (FrW.)	

Note: *hūūāuuōiia* is < **hūaβiā*, like *māuuōiia* < **maβiā*.

	m.	n.	f.
Sing.			
nom.	<i>hauuō</i>	<i>haom</i>	<i>hauua</i>
acc.	<i>haom</i>		<i>hauuqm</i>
gen.	<i>hauuahe</i>		<i>hauuaiiā</i> , <i>haoiā</i>
dat.	<i>hauuāi</i>	<i>hauuaiiāi</i> , <i>haoiāi</i>	
inst.	<i>hauua</i>		
Dual			
nom.-acc.	* <i>hauua</i> (Yt.10.112)		
dat.-abl.-inst.	<i>hauuaēibiia</i>		
Plur.			
nom.-acc.	<i>hauuāḡhō</i>		
gen.	<i>hauuanqm</i>		
inst.	<i>hauuāiš</i>		
loc.			<i>hauuāhuua</i>

The pronoun “self” (“of oneself, by oneself”) is *xʷatō*.

Reciprocity is expressed by *aniia-* (...) *aniia-* “one another, one ... another/the other.”²

Indefinite pronouns

Indefinite pronouns are formed by repetition or by adding *-ciṭ* to the interrogative pronouns or by a combination, e.g., *kahmāiciṭ* “to whomsoever,” *kahe kahiiāciṭ* “of each and everyone,” *kahmi kahmicṭ* “in each and every,” *kaṭhe kaṭhe* “in each and every.” Indefinite relative pronouns: *yaṭciṭ* “whatever, whenever”; indefinite adverbs: *kuuaciṭ* “wherever.”

The indefinite particles *-ca* and *-cina* (< **-cana*) are less common, e.g., *cišca* “whoever, everyone” *kaθacina* “how-ever.”

The negative indefinite pronouns are identical with the interrogative pronouns prefixed with the negation, e.g., *naēciš* “nobody,” *māciš* “let nobody.”

Paradigms:

	m.	f.
Sing.		
nom.	<i>kasciṭ</i>	<i>kāciṭ</i>
acc.	<i>kām kāmciṭ</i>	<i>kāmcṭ</i>
gen.	<i>kahe kahiiāciṭ</i> (Y.61.4)	<i>*kaṭhāsciṭ</i> (N.84)
dat.	<i>kahmāiciṭ</i>	
loc.	<i>kahmi kahmicṭ</i>	<i>kaṭhe kaṭhe</i>

PARTICLES

Emphatic particles

Besides forming indefinite pronouns, the enclitic particle *-ciṭ* is used in the meaning “even, too.” The particle *-cina* probably has a similar meaning.

Other particles include *bā* of uncertain meaning (“well”).

Enclitic particles include:

-iṭ: *cōiṭ*, *bōiṭ*, *nōiṭ*, **mōiṭ* (Yt.10.69?), *apōiṭ* (N.8), *frōiṭ*, *parōiṭ*, *yaḍōiṭ* (V.6.27) < *-ca*, *bā*, **na*, *mā*, *apa*, *frā*, *parā*, *yaḍa* + *-iṭ*;

-ḍa: *naēḍa* “nor” < *nōiṭ*, *māḍa* “and (do) not” < *ma*, *bāḍa*, *bāiṭ*(?);

-uua: *nauua* “and not, or not,” *nauuāiṭ* < *nauua* + *āiṭ*.

VERBS

Present stems. The athematic conjugations

In the athematic conjugations the present stems end in a consonant or in a vowel, short or long (laryngeal stems). All athematic stems show ablaut. There are the following types.

A. Root stems consist of the root itself, modified only by ablaut and internal *sandhi* changes, e.g., *jan-/ja-/γn-* “smash,” *vas-/us-/uš-* “wish,” *stao-/stu-* “hear,” *mrao-/mru-* “say,” *nād-/nid-* “blame, revile.”

B. Reduplicated stems are identical with the root stems plus reduplication. The reduplications are of three types: with a short vowel, with a long vowel or a diphthong, or with a whole syllable: consonant + vowel + consonant. Verbs with a diphthong or long vowel in the reduplicating syllable are called “intensives.”

1. Reduplicating syllable with short vowel, e.g., *daḍā-/daḍ-* “place, give,” *diḍāi-/* “see,” *hišhak-/hišc-* “follow,” *cikaē-/* “pay for.”

² See Jamison, 1997.

2. Reduplicating syllable with long vowel or diphthong or two consonants. Few forms are attested, e.g., *zaozao-/zaozu- “constantly call upon,” *carəkar-/carəkərə- “constantly sing sb.’s praise,” *darədar-/darədərə- “tear to pieces,” sqaṣaṣh- “constantly announce.”
- C. Stems with *n*-infixes are originally roots of the type \sqrt{CVC} or \sqrt{CVCC} which formed their present stems by infixing *-n(a)-* before the last consonant *CV-na-C-/CV-n-C-*. The root itself is always in the zero grade, while the suffix shows ablaut. There are three main types, those from roots ending in *-u*, a laryngeal *-H*, or in another consonant.
1. Stems from roots ending in a consonant other than *u* or *H*, e.g., *cinah-/ciš-* “*indicate, refer” (< *ciš-) [$\sqrt{caē-s/ci-s}$, present stem **ci-na-s-/ci-n-s-*; cf. *ikaēša-*], **mərənak-/mərəṅk-* “destroy” [\sqrt{mark} , present stem **mṛ-na-k-/mṛ-n-k-*], *vinad-/viṇd-* “find” [$\sqrt{vaē-d/vi-d}$, present stem *vi-na-d-/vi-n-d-*].
 2. Stems from roots ending in *H* were originally of the type *CV-na-H-/CV-n-H-*. In Indo-Iranian the laryngeal combined with the infix *-na-* to produce the suffix *-nā-/n-*, e.g., *frinā-/frin-* “invite as guest(?)” ($\sqrt{fraē/fri}$ < **fri-H*, present stem **fri-na-H-/fri-n-H-*), *miθnā-/* “dwell” ($\sqrt{maēθ/miθ}$ < **mit-H*, present stem **mit-na-H-/mit-n-H-*).
 3. Stems from roots ending in *u* were originally of the type *CV-na-u-/CV-n-u-*. The *u* combined with the infix *-na-* to produce the suffix *-nau-/nu-*, e.g., *surunao-/surunu-* “listen, hear” [$\sqrt{srao/sru}$, present stem **sṛ-na-u-/sṛ-n-u-*].
Frequently this stem is formed from roots that do not end in *u*, however, so descriptively we are dealing with a suffix *-nau-/nu-*, e.g., *kərənao-/kərənu-* “do” (\sqrt{kar}) *ašnao-/ašnu-* “reach” [\sqrt{Hnas} , present stem **Hṛs-nau-/Hṛs-nu-*], *s(i)rinao-/* “lean” [$\sqrt{sraē/sri}$, present stem **sri-nau-*], **tanao-/tanu-* “stretch” [\sqrt{tan} , present stem **tṇ-nau-/tṇ-nu-*].

Notes:

Athematic stems are frequently thematicized, e.g., *mərəṅca-*, *miθna-*.

In the 3rd plural indicative, some verbs have the zero grade (*-aiti*, *-at*), which was probably caused by an original stress on the syllable before the ending. These endings are rare in Young Avestan, where the (thematic) full grade is common.

Athematic verbs. Paradigms

		Present indicative					
Active							
Sing.							
1	<i>ahmi</i>	<i>mraomi</i>	<i>*vasmi</i>		<i>nāismi</i>	<i>daḍami</i>	
2	<i>ahi</i>		<i>vaši</i>		<i>°pāhi</i>	<i>daḍāhi</i>	
3	<i>asti</i>	<i>mraoiti</i>	<i>*vašti</i>	<i>jaiṇti</i>	<i>°pāiti</i>	<i>daḍāiti</i> ,	<i>hišhaxti</i>
Dual							
3	<i>stō</i>	<i>°mrutō</i>					
Plur.							
1	<i>mahi</i>		<i>usmahi</i>			<i>dadəmahi</i>	
3	<i>həṇti</i>			<i>°ḡnəṇti</i>		<i>*daḍaiti</i>	
Active							
Sing.							
1	<i>cinahmi</i>			<i>kərənaomi</i>	<i>°frināmi</i>	<i>hunāmi</i>	
2				<i>kərənuši</i>		<i>hunāhi</i>	
3		<i>vinasti</i>	<i>irinaxti</i>	<i>kərənaoiti</i>			<i>grəβnāiti</i>
Plur.							
3		<i>vindəṇti</i>		<i>kərənuuəiṇti</i>		<i>°frinəṇti</i>	

Notes:

nāismi is for **nāinmi* after *nāist*, etc. (Tremblay, 1999).

kārānuši for **kārānaoši* may be in analogy with mid. **kārānuše* and/or imper. *kārānuīdi*.

Middle

Sing.

1				° <i>γme</i>		° <i>daiḏe</i> , ° <i>daiḑe</i>
2					<i>pāḡhe</i>	
3	<i>āste</i>	<i>mruite</i>	<i>aoxte</i>			<i>daste</i> ° <i>zuzušte</i>

Dual

3						<i>zazāite</i>
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Plur.

1						<i>dadāmaide</i>
3	<i>āḡhānte</i>	° <i>mrumaide</i>		<i>aojaite</i>		

Middle

Sing.

1					<i>pārāne</i>	
3		<i>viste</i>	<i>mārāyānte</i>	<i>vārānuite</i>	<i>*pārānte</i>	

Plur.

1	<i>cišmaide</i>					
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Notes:

mārāyānte is for **mārānx-te*, older **mārāng-de*; *viste* for **vinste*.

Bartholomae assigns *pārāne*, etc. to √part “fight,” but his assumption of a present stem **pārāntn-* > *pārān-* is unlikely.

On 3rd sing. forms in *-e* and 3rd plur. forms in *-re*, see below.

Injunctive

Active

Sing.

1		<i>mraom</i>		<i>daḏqm</i> , ° <i>diḏaēm</i>		
2		<i>*mraoš</i>		<i>*daḏā</i>		
3	<i>ās</i> ,	<i>mraoḡ</i>	<i>nāist</i>	<i>daḏāḡ</i>		<i>kārānaoḡ</i>

Dual

3	<i>°āitəm</i>					
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Plur.

2		<i>*mraota</i>				
3	<i>°āin(?)</i>					<i>viḡḏən</i>

Middle

Sing.

3		° <i>āmruta</i>	<i>aoxta</i> ;	<i>dasta</i>		<i>hunuta</i> ° <i>vārānta</i>
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Subjunctive

Active

Sing.

1	<i>aḡha</i>	<i>mrauuuā</i> , <i>mrauuuāni</i>	<i>daḑāni</i>	<i>kārānuuuāni</i>	° <i>frināni</i>
2	<i>aḡhō</i>	<i>mrauuuāi</i>	° <i>daḑō</i>		

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3	<i>aṅhaṭ</i> <i>aṅhaiti</i>	<i>mrauuat</i> <i>mrauuaiti</i>		<i>daθaṭ, cikaiiat</i>	<i>°hunauuat</i>	<i>frināt</i>
Dual						
3		<i>cikaiiatō</i>				
Plur.						
1	<i>aṅhāma</i>		<i>janāma</i>	<i>daθāma</i>		
3	<i>aṅhān</i>		<i>vasān</i>	<i>daθān, °zazṅti, cikaiian</i>	<i>kārānaon</i>	
Middle						
Sing.						
1		<i>°mrauuāne</i>			<i>kārānauuāne</i>	<i>pārānāi</i>
3				<i>daθaite(?)</i>	<i>ārānauuatāe°</i>	<i>pārānāite</i>
Plur.						
1			<i>cinaθāmaide</i>			
3			<i>ārānauuante</i>			
			Imperative			
Active						
Sing.						
2		<i>mruidi</i>	<i>jaiḍi</i>	<i>dazḍi</i>		<i>kārānuiḍi</i>
3	<i>astu</i>	<i>mraotu</i>		<i>*dadātū</i>		
Plur.						
2			<i>nista, pāta</i>	<i>dasta</i>	<i>°srinaota</i>	
3	<i>hṅtu</i>					<i>°frinṅtu</i>
Middle						
Sing.						
2				<i>dasuua</i>		

Present participle active: *haṅt-*, *daḍaṅt-/daθaṅt-*, *kārānauuānt-*, *mruuānt-/mruuat-*.

Present participle middle: *aojana-*, *āṅhāna-*, *daθāna-*, *saiiana-*, *stauuana-*.

Athematic verbs: special forms

Athematic verbs have two special endings seen in only a few verbs: *āh-* “to sit,” *saē-* “to lie (lay, lain),” *mrao-* “to speak,” and *nijan-* “to strike down.” These are pres. ind. 3rd sing. *-e* and 3rd plur. *-re* or *-āire*. [The same irregularities are seen in the same verbs in Old Indic.] The attested forms are:

	<i>āh-:</i>	<i>saē-/sōi-:</i>	<i>(fra.)mrao-/mru-:</i>	<i>ni.jan-/ḡn-:</i>
Sing.	<i>āste</i>	<i>saēte</i>	<i>mruie</i>	<i>niḡne</i>
Plur.	<i>āṅhāire (āṅhṅte)</i>	<i>sōire (saēre)</i>	<i>mruuāire</i>	<i>*niḡnāire</i>

The form **niḡnāire* is an emendation for ms. *niḡrāire*.

Verb inflection. The passive

The passive stem is made with the suffix *-iia-* attached to the zero grade of the root, occasionally the full grade. It is usually inflected as a middle verb, but active forms also occur. In the 3rd person sing. and plural present it is sometimes not possible to decide from the manuscript readings whether the original form is in *-ti*, *-ṅti* or *-te*, *-ṅte* (see Kellens, *Verbe*, pp. 129-30).

Note the regular sound changes, especially *-ci-* > *-š(ii)*, *-ti-* > *-θii-*, *-pi-* > *-fii-*,

nəmasə tē Ahura Mazda θrišciṭ parō aniiāiš dāmaṇ

“Hail to you, O Ahura Mazda, as much as three times over (more than to) the other creations.” (Ny.1.1)

Uses of the passive

The passive (both the passive middle forms and the passive in *-iia-*) is regularly used when the sentence has no agent or the agent of the sentence is not expressed. A personal agent is not (usually?) expressed in Young Avestan.

Examples:

yaθa aniiē yazatāṅhō yaziṅti

“The way (the) other deities are sacrificed to.” (Yt.8.11)

· yathā aniiē yazatāṅhō yaziṅti ·

· yazatāṅhō yaziṅti ·

· yazatāṅhō yaziṅti ·

yaṭ bā paiti fraēštəm daxma uzdaēza kiriiēnte y

ahmiiā narō irista niḍaiiēnte

“Wherever dakhmas are constructed the most, in (each of) which dead men are laid down.” (V.3.9)

· niḍaiiēnte kiriiēnte ·

bāda θβqm tarasca aṅhānō srasciṅtiš xʷarəθā bairiiēnte

“At times, succulent foods are carried past your mouth.” (V.3.29)

· srasciṅtiš xʷarəθā bairiiēnte ·

· bairiiēnte srasciṅtiš xʷarəθā ·

yaṭ spāda hanjasāṅte Spitama Zaraθuštra raštəm rasma katarasciṭ

vaštāṅhō nōiṭ vaziīāṅte jatāṅhō nōiṭ janiīāṅte

“When the armies come together, O Spitama Zarathustra, each an ordered battle-line, (though) conveyed they will not be conveyed, (though) struck they will not be struck.” (after Yt.14.43)

The instrumental of means is frequently used together with the passive, e.g.:

· kərəθiiāṭ azdibiš paiti auua ·

aiaṅhaēnāiš karətāiš azdibiš paiti auua.kərəθiiāṭ

“It shall be cut down to the bones with metal knives” (V.4.50)

EXERCISES 16

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

aēm mašiiā- ašauuaxšnut-, zam- akarštā- (sing. only), *aspa- asaiia-, išu- huuasta-, aršti-darəγa.arštaiiā-, snaiθiš- ašəmnō.viδ-* (not nom.-acc. sing.).

2. Write in transcription and Avestan script the present indicative and subjunctive forms of *aṅha-, gəruuāiia-, maniiā-, cinah-*.

• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
(Yt.13.65)

• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
(Yt.13.66)

• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
(Yt.19.9)

• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
(V.3.8)

• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
(V.3.24)

• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
(V.3.32)

• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
(V.7.45)

• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
(V.7.46)

• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց
• Իսկ և զարարեալսն ի սրտս քոց զարարեալսն ի սրտս քոց

- aipi.kərənta-: to cut back, off(?)
 aiti.bara-: to carry up to, into
 aiti.jasa-: to go up to, into
 akaršta-: untilled, unsown
 anašauuan-: not Orderly
 anāzarəta-: not angered (at: dat.)
 anu.taca- < √tak/tac: to run along with
 aṅtarə.daχiiu-: between the land(s)
 apayžāra-: side-river
 apaiti.zaṅta-: unrecognized
 apuθra-: sonless
 araθβiiō.manah-: whose thought is not according to the models
 araθβiiō.vacah-: whose speech is not according to the models
 araθβiiō.šiiəθna-: whose acts are not according to the models
 arš.manah-: correct thought, having/with correct thought
 Arzahi: the western continent
 asūiri < ā + sūiri: in the morning(?)
 ašəmnō.jan-: not striking the target or not striking so as to cause a wound (?)
 ašəmnō.við-: not finding the target or not striking so as to pierce a wound (?)
 ašnao-/ašnu- < √nas/as: to reach, obtain
 aš.vandara-: offering/receiving great homage (?)
 ašauua.ṭbaēš-, for ašauua.ṭbiš-: who harms the Orderly man
 auua.jana-: to strike down, kill
 auuara- < *ā.bara- < √bar: to bring
 auui.bara-: to bring to
 auui.θrāṅhahiia- < √tarš/θrah: to frighten toward
 axšafni < ā + xšafni loc. of xšapan-: at night, in the evening(?)
 azar-/asn- n.: day
 āθritim: for the third time
 ā.daχiiu-: up close to the land(s) (?)
 āuuaza-, auuaza- < √vaz mid.: to fly to
 baēuuani: by ten thousands(?)
 baēuuar-/baēuuān-: 10,000
 barəzišta- superl. of bərəzant-: highest
 bərəj-: empowerment through praise (? see bərəjiiā- Lesson 5)
 carāiti- f.: wife
 carəkər-/carəkərə- < √kar: to sing many songs of praise
 cikaii-/*cici- < √kaē: to pay for, expiate
 daēuuā.aipi.jaiti- f.: striking back at the daēuuas
 daiia- < *diiā(?) < √dā (usually act. endings): to be given, placed
 darədarə-/darədərə- < √dar: to tear to shreds
 darəya.arštaiia-: with long spear-handles
 daxma-: dakhma, burial place
 duš.saṅha-: of bad (evil) pronouncements
 duš.x^varəθa- n.: bad food
 dužiiāšti-/iiešti- f.: bad sacrifice
 dužiti- f.: bad going
 ərəðβa-: upright
 ərəzifiiō.parəna-: fitted with eagle feathers
 əuuišta-: unfound, not to be found
 Fradaḍafšu: the southeastern continent (where cattle is furthered?)
 fraorənā-/fraorən- < √var mid.: to chose to be (someone who sacrifices to Ahura Mazdā, etc.)
 fraptərəjan-: who fly on wings
 frāuuixta- < √vaēg/vaēj: wielded forth, well wielded
 fšarəma-: shame
 guṅdā-: lump (?)
 hama-: one and the same
 hambara-: to carry together, collect
 hamisti- fem.: *removal
 hampərəsa- < √pars/fras mid.: to deliberate
 haoša- < √haoš: to dry out
 hauuaṭ.zəm-: just as much as, equal to the earth (?)
 ḥəm.uruuisuuaṅh- < uruuisuua- + āh- ? : with contorted mouths(?)
 ḥəm.vā-: to blow (together)
 hiš.hak-/hišc- < √hak: to follow
 hubərəiti- f.: good treatment
 hufrāiiuxta-: well put together (the blade and the handle?)
 huiiāšti-/iiešti- f.: good sacrifice
 humanah-: of good thoughts
 huniuuxta- < ni √vaēg/vaēj:: well brandished, well brought down (upon + loc.)
 huptarəta-: having/with good wings
 huθaxta- < θaṅjaiia- < √θaṅ: well pulled (bow)
 huuapah- < apah-: having good works, artisan
 huuarə.dərəsiia-: exposed to the sun
 huxšnuta-: well sharpened
 išu-: arrow
 jiiā.jata-: struck by/propelled by the bow string (jiiā-)
 karšiiuuant-: sb. who tills, plows
 karšuuar/n- n.: continent, country
 kərəθiiā-, pass. of √kart: to be cut
 mairiia- < √hmar: that ought to be memorized
 marša-, pass. of √mark/marc: to be destroyed
 maṭ.raθa-: possessing chariots
 maṭ.āzaiṅti-: with examples
 miθβar/n-: pair
 miθrō.druij-: who is false to the contract/Miθra
 miθrō.ṭbaēš-, probably error for miθrō.ṭbiš- (cf. ṭbaēšah-): who is hostile to the contract/Miθra
 miθrō.ziiā-: who harms the contract/Miθra
 naḍa- < √nād: to revile
 nasumant-: containing dead matter

nāfa- m.: umbilical cord(?)	θamnaŋ ^v haŋt-: skilled (?)
nikaŋta- < ni.kan-: buried	θanuuar-/θanuuan- n.: bow
nišāḍaiia- < √had: set down, establish	upa.daržnao-: to dare, trust oneself to, venture upon
nižbərəiti- f.: removal	upairi.daḫiiu-: above the land(s)
niž.duudara- < √duuar: to run out	upairi.zəma-: living on the earth's surface
pāēman- n.: (breast) milk	upasma-: living in the earth (?)
pairi.daḫiiu-: around the land(s)	upa.ṭbišta- < ṭbaēšaiia-: antagonized
pairi.jasa-: to come around, serve	upāpa-: living in the water
pairi.maniia- < √man: to despise	uruθβar-/uruθβan- n.: intestine, "heart"
pairištaiia- < √stā: to keep (sb.) away	us.pata-: to fly up
pairi.štā- < √stā: to stay away from (+ gen.)	uzdaēza-: mound
pairiš.x ^v axta-: girded	vaŋta-: praise (?)
pairi.vaēna-: look around, encompass with one's sight	varəcaŋ ^v haŋt-: possessing miraculous power
paiti.raēcaiia- < √raēk: to leave, abandon	varəp-, only loc. plur. varəfšuua: part of Yimas
paitišmara- < √hmar: to commemorate, keep in mind	vara?
paiti.θrāŋhaiia- < √tarš/θrah: to frighten back toward	vas-/us-: to wish
para.jasa-: to go away to(?)	vašta-, past participle of vaza-: carried, conveyed
parō.asna-: future	vaziia-, pass. < √vaz: to be conveyed
pərəḍa- < √pard: to fart	vazra-: cudgel
pərənā- < √par mid.: to fight, overcome [cf. pərəta- < √part "to fight"]	vərəθrauastara-: more valorous
pištra-: flour(?)	Vidaḍafšu: the southwestern continent (where cattle is found)
pouru.baēuuuan-: by many ten-thousands	vinad-/viŋd- < √vaēd: to find
pouru.hazaŋra-: by many thousands	Vourubaršti: the northeastern continent (with broad .. ?)
pouru.sata-: by many hundreds	Vouru.jaršti: the northwestern continent (with broad .. ?)
raēcaiia- > paiti.raēcaiia-	xšaθrī-: female
raēšaiia- < raēša-: to hurt, wound	x ^v airiia-, pass. < √x ^v ar: to be eaten
rašta- < rāzaiia-: straight, ordered	X ^v aniraθa-: the central continent (with singing wheels?)
rauuascaran-: which runs free	x ^v arəzišta-: most delicious
sarah- n.: head; sarahu loc. plur. "on the heads"	x ^v atō: by him/herself
sasti- f.: praise	yaoxštiuuaŋt-: *crafty
Sauuahi: the eastern continent	yār- n.: season
sauuaŋ ^v haŋt-: providing life-giving strength	yātaiia- √yat: to set up (in its proper place)
šaṣaŋh- < √šaŋh: to announce frequently	yeziiia- pass. of yaza- < √yaz: to be sacrificed to
srasca- < √srask: to drip	zafar/n- n.: mouth (of evil beings)
suḍu- (suḍuš-?): ?	zaŋda-: *heretic
suiia-, pass. < √sao: to be given life	zaozao-/zaozu- < √zao: to call repeatedly
surunao-/surunu- < √srao: to hear, listen	zaraniio.sruua-: with golden hooves
šā- (root noun): happy	
tanao-/tanu- < √tan: to stretch	
taraḍāta-: placed beyond (+ acc.)	
tāiiu-: thief	
tusa- < √taoš: to become empty, have diarrhea(?)	