LESSON 17

PHONOLOGY

Ruki

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

The phenomenon is more complicated that the Indic rule implies, however. Ruki also applies to the position after velars that were no longer velars in Indo-Iranian, namely the IE. palatals **k̂* and *ĝ* (*ĝh*), which had become IIr. **ć* (*tś*) and **ǰ(h)* (*dź(h)*), OInd. *ś* and *h*, but Av. *s* and *z*. The IE. "thorn" groups behaved the same way: *k̂þ* > *ćš* (> Ind. *kṣ*, Ir. *š*), etc.[3]

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

Also, since the IIran. velars *k* and *g(h)* had become fricatives before consonats in proto-Ir. (*k* + *š* > *xš*, etc.), the term "ruki" is not as descriptive for Iran. as it is for Indic.

In Av., the original *h* is often restored into a hybrid form as follows: *-š-* > *-š.h-*, beside which we also have the strange YAv. forms in *-š.aŋh-*: *nišaŋharəti-* < *ni-* + *har-* (cf. *niš.harətar-*, *niš.hauruua-*), *nišaŋhad-* < **haŋhad-*, intensive < *had-* "sit";

Sometimes the ruki was eliminated altogether: YAv. *nix^{v}abdaiia-* (only V.18.16, 24; there no examples of *niš-x$^{v\circ}$*)

IE. **k̂s* > IIr. **tś-š* > OInd. *kṣ*, Ir. *š*: IIr. **vitś-š* nom. sing. "house" > Av. *viš* (OInd. *viṭ*, cf. loc. plur. *vikṣu*); IE. *k̂þ*: Av. *šaē-/ši-* "dwell" (Ind. *kṣi-*);

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

IE. **ĝhð* > IIr. **dź-ź* > Ind. *kṣ*, Ir. *z*: Av. *zā-* "earth" (OInd. *kṣā-*);

IE. **ks*, **k^{w}s* > IIr. **kš* > Ind. *kṣ*, Ir. *xš*: Av. *vāxš*, nom. sing. of *vak-/vac-* "word" (OInd. *vāk*);

IE. **kþ* > IIr. *kš* > Ind. *kṣ*, Ir. *xš*: *xšaθra-* "command" (OInd. *kṣatra-*);

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

IE. **gð-s* > IIr. *gž* > Ind. *kṣ*, Ir. *γž*: Av. *γžar-* "flow" (Oind. *kṣar-*).

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

IE. **pk̂* > IIr. **pś* > OInd. *kṣ*, Ir. *fš*: Av. *fšuman.t-* < *pasu-* "sheep" (OInd. *kṣumant-*);

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

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

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

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

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

prefixes in *-i* (*ni-*, *paiti°*, *vī°*, etc.): *ništarəta-* "spread out" < *starəta-*, *nišāδaiia-* "set down" < √had "sit"; *ništaiia-* "to order" < √*stā* "stand"; *aiβiš.huta-* "pressed, stained," *pairiš.hāuuani-* "surrounding Hāuuani (the time of haoma-pressing) *aiβiš.x^{v}arəθa-* "drinkable," *pairiš.x^{v}axta-* "girded," *niš.hiδa-* (but *nišasta-*, *nišāδaiia-*);

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

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

reduplication: *hišta-* < √stā; *hušx^{v}afa* (perf. < √x^{v}ap)

in compounds: *pasuš.hauruua-* "shepherd" < **pasu-šauruua-* < *har-* "guard"; *pouruš.x^{v}āθra-* "providing much good breathing space," *maniiuš.x^{v}arəθa-*; *raθaēštā-* < *raθaē* + *stā-* "charioteer," *armaēšad-* < *armaē* + *had-* "sitting in peace."

ADVERBS

Correlative pronominal adverbs

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

	"that"	"this"	"this"	"that"	"who"	who?"
pron. stem.	*a-/ta-*	*i-*	*aēta*	*auua-*	*ya-*	*ka-/c-*
nom. sing.	*aēm*		*aēšō*	*hāu*	*yō*	*kō, čiš*
"how much"	*auuaṇt-*		*aētauuaṇt-*	*auuauuaṇt-*	*yauuaṇt*	*cuuaṇt-*
"how many times"					*yaiti*	*caiti*
"which of two"	*ātara-*				*yatāra-*	*katǎra-*
"when"	*āaṯ, taṯ*				*yaṯ*	*kaṯ*
"where, when"	*aδa/taδa*	*iδa*	*aētaδa*	*auuaδa*	*yaδa*	*kaδa*
"from where"	*aδāṯ*				*yaδāṯ*	**kuδaṯ*
"how"	*aθa*	*iθa*		*auuaθa*	*yaθa*	*kaθa, kuθa*
"where"	*aθra*	*iθra*		*auuaθra*	*yaθra*	*kuθra, kuua*
	ātaraθra					
"how"	*aēuua*			*aēuuaθa*		

Note the irregular acc. sing. *auuåṇtəm* of *auuaṇt-* (see Lesson 8).

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

NOUNS

Declension. The locative

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

Exceptions: *i*-stems have the ending *-a*; – *u-* (*u*^{2}-) and *ao*-stems have the ending **-au*, which becomes *-uuō* in final position, or—with an added *-a*: *-auua*; – some *n*-stems have no ending in the locative singular and full grade of the suffix.

In the *a*-stems the ending *-i* combines with the stem vowel to produce the diphthong **-ai* which becomes *-^{i}e* and *-aē*° or—with an added *-a*: *-aiia*.

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

There are no locative dual forms in Young Avestan.

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

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

The endings are:

	a-stems m., n.	*ā*-stems f.	*ī*-stems	*i*-stems	*u*-stems	*ū*-stems
Sing.	*-ᵢe, -aē°, -aiia*	*-aiia*	*-ᵢe (< *-iia)*	*-a*	*-uuō, -ao°, -auua*	*-uui*
Plur.	*-aēšu(ua)*	*-āhu(ua)*	*-išu(ua)*	*-išu(ua)*	*-ušu, -uš.huua*	*-ušu(ua)*

Vowel-stems

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

Notes:

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

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

In the *ī*-declension *pərəθβe* < *pərəθβī-*, fem. of *pərəθu-* broad," has regular *-e* < *-iia*.

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

Consonant stems

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

Notes:

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

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

n-stems

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

	uuan-stems	*man*-stems	
Sing.	*aṣauuanaiia*	*Airiiamaini*	
Plur.			*dāmōhu, dāmahuua*

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

ṇt-stems

No plural forms attested.

	ṇt-stems	pres. part. act.		*uuaṇt*-stems
Sing.	*bərəzaṇtaiia*	**drujiiaṇti*	*daδāiti* (N.66?)	*astuuaiṇti*

Note:

bərəzaṇtaiia may be < **bərəzaṇtiia* with epenthesis or a thematic form (cf. *apaiia*).

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

h-stems

Sing.	*manahi*; *asahiia* (N.83)	*nairi* , *sairi* , *vaŋri*; *dāθri*
Plur.	*ązahu*, *ušahuua*, *raocōhuua*	-

r-stems

r/n-stems

Sing.	*asni* (*asne*)	***aiiąn***	-	-
Plur.	-	-	*karšuuōhu*	*uruθβō.huua*

PRONOUNS

Locative

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

The fem. sing. has *-aŋ́he* < **ahiă̆*.

Demonstrative pronouns

	The demonstrative pronoun *ima-* "this":		The demonstrative pronoun *aēta-*"this":	
	masc., neut.	fem.	masc., neut.	fem.
Sing.	*ahmi*	*aŋ́he*	*aētahmi*	-
Plur.	*aēšuua*	*āhuua*	-	-

Relative and interrogative pronouns

	The relative pronoun *ya-* "who, which":		The interrogative pronoun *ka-/ci-* "who, what?":	
	masc., neut.	fem.	masc., neut.	fem.
Sing.	*yahmi*	*yeŋ́he*	*kahmi*, *cahmi*	*kaŋ́he*
Plur.	*yaēšu*	*yāhu*	-	-

Reflexive pronouns

The reflexive pronouns *x^{v}a-*, *hauuą-* "own":

Sing.	*x^{v}ahmi*, *hauue* (Yt.13.67)	
Plur.	*x^{v}aēšu*	*hauuāhuua*

cuuaṇt-

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

VERBS

Active participles

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

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

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

The substantivized participle *fšuiiaṇt-* (in *vāstriia- fšuiiaṇt-*) retains the ending *s*: *fšuiiąs*, cf. *cuuąs*.

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

The feminine forms are as expected: athem. *-aitī-*, them. *-əṇtī-* (*-iṇtī-*, *-aṇtī-*), *-uuaiṇtī-*, *-iieiṇtī-*.

Paradigms:

No instr. sing. forms are attested.

	Athematic		Thematic			
			a-stems		*iia*-stems	
	m.	n.	m.	n.	m.	n.
Sing.						
nom.	*framrū*	*haṯ*	*barō*	-	*jaiδiią, fšuiiąs*	*mąnaiiən*
acc.	*həṇtəm*		*barəṇtəm*		*fšuiiaṇtəm*	
gen.	*hatō*		*barəṇtō*		*fšuiiaṇtō*	
dat.	*haite*		*barəṇte, barəṇtaē°*		*zbaiieṇte, fšuiiente, °ṇtaē°*	
abl.	-		*barəṇtaṯ*		*ṯbišiiantaṯ*	
instr.	-		-		-	
loc.	*daδāiti* (N.66?)		*barəṇti*		*družanti*	
Plur.						
nom.	*haṇtō*		*barəṇtō*		**fšuiiaṇtō*	
acc.	-		*barəṇtō*		*fšuiiaṇtō*	
gen.	*hātąm*		*barəṇtąm*		*ṯbišiiaṇtąm*	
dat.-abl.	-		-		*ṯbišiiaṇbiiō*	
instr.	*haδbiš*		-		-	

Notes:

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

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

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

The athematic forms *γžāraiiaṯ.biiō* "flowing," for **-aṇbiiō*, and *xšaiiatō* "ruling," for **xšaiiaṇtō* are probably scribal errors.

xᵛairiiaṇt-

This word is known from two (three) forms, and although it looks like the passive of *xᵛar-* "eat" with act. inclection, it is probably an adjective meaning "savory, tasty," or similar.[4] The nom.-acc. sing. is *xᵛairiiąn* and the nom.-acc. dual **xᵛairiiaṇti*, both in the Yima myth:

yaṯ kərənaoṯ aŋ́he xšaθrāδa amaršaṇta pasu vīra aŋhaošəmne āpa uruuaire ***xᵛairiiąn*** *xᵛarəθəm ajiiamnəm*
"that he made, during his reign, cattle and men indestructible, waters and plants indesiccable, *savory food inexhaustible." (Y.9.4, see Lesson 9);

yeŋ́he xšaθrāṯ ***xᵛairiiaṇti*** **stō*[a] *uiie xᵛarəθe ajiiamne amaršaṇta pasu vīra aŋhāušəmne āpa uruuaire*
"during whose reign, both (kinds) of food are (were) savory and inexhaustible, cattle and men indestructible, waters and plants indesiccable." (Yt.19.32).

a. Mss.: xᵛairiiaṇtu astu F1; x́airiieti asti J10; x́airiiaṇti astī D; x́arəiiaṇtu ašaiti K12.

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

haθra marəγå auuastaiia †auui maṯ zairi.gaonəm maṯ †xᵛairiieiti †ajiiamnəm
"place in the same place green fields, together with greenery, together with inexhaustible, savory (food)." (V.2.26)

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

SYNTAX

Uses of the locative

1. Locative of time and place

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

ahmi nmāne "in this house"

xᵛahmi dąm xᵛahmi ciθre xᵛahmi zaoše xᵛahmi xšaθre
"in his own house, own lineage, own pleasure, own command." (Vr.14.2)

aētahmi aŋhuuō *yaṯ* ***astuuaiṇti*** "in this bony existence."

hamaiia gātuuō hištəṇta
"They stood in one and the same place" (after Yt.13.53)

āaṯ ***āhuua pauruuatāhuua*** *pouru.sarəδō vī.raoδahe*
"Then on these mountains you grow far and wide in many species." (Y.10.12)

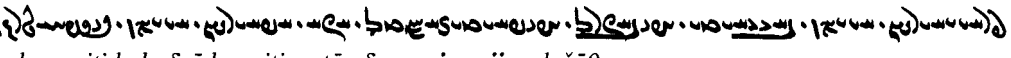
yō ***vispāhu karšuuōhu*** *maniiauuō yazatō vazaite xᵛarənō.då*
"(Miθra) the deity of the world of thought who flies over all continents giving (the gifts of?) Fortune." (Yt.10.16)

[4] See Skjærvø, 1999, pp. 186-87.

yeńhe ***zą̊θaēca vaxšaēca*** *apaduuaraṯ Aŋrō Mańiiuš*
haca zəmaṯ yaṯ paθanaiiå skarənaiiå duraēpāraiiå[a]

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

a. See Lesson 14, Syntax.

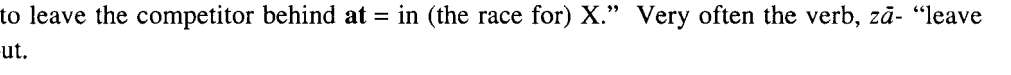


fraiiaire aiiąn *bauuaiti hubaδrō hupaitizaṇtō aδa* ***apaire aiiąn*** *dužāθrəm*

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

2. Locative of the prize won

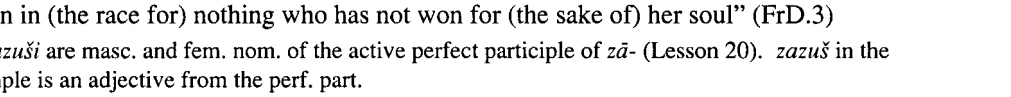
The locative is used to indicate the things won in competition. The whole original expression, found sometimes, is "to leave the competitor behind **at** = in (the race for) X." Very often the verb, *zā-* "leave behind" is left out.



nōiṯ ***cahmi*** **zazuuå yō nōiṯ urune *zazuuå nōiṯ* ***cahmi*** **zazuši *yā nōiṯ urune *zazuši*

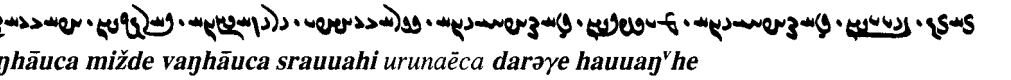
"He has won in (the race for) nothing who has not won for (the sake of) his soul.
She has won in (the race for) nothing who has not won for (the sake of) her soul" (FrD.3)

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



zazuš ***vispaēšu vaŋhušu zazuš vispaēšu aṣ̌ō.ciθraēšu***

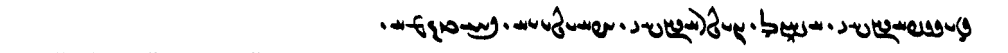
"The winner in (the race for) all good things, the winner in (the race for) all things having the seed of Order (or: resplendent with Order)." (P.26)



zazə buiie ***vaŋhāuca mižde vaŋhāuca srauuahi*** *urunaēca* ***darəγe hauuaŋʸhe***

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

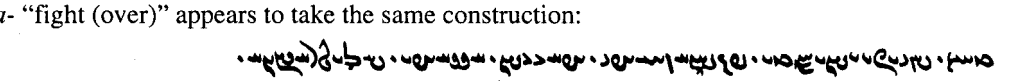
zazə buiie are ungrammatical forms. – *vaŋhāuca ... srauuahi* is a quotation from the third *Gāθā* (Y.49.9).



daēna māzdaiiasniš ***vispaēšu vaŋhušu***
vispaēšuca aṣ̌ō.ciθraēšu *haiθiia.dātəma*

"The Daēnā of the Mazdaiiasnians, (winning) all good things and all (things) with the seed of Order, is the one that most (often) establishes the true (existence)" (Yt.11.3)

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



tå yuiδiieiṇti ***pəṣ̌anāhu hauue asahi šōiθraēca***

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

3. Locative with prepositions

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

jaininąm upa ***dərəzāhu*** "In the clutches(?) of women." (Y.10.17)

uta Mazdå huruθma Haoma raose ***gara*** *paiti*

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

yahmi *paiti vispəm mąθrəm aṣəm.srauuō vī.sruiiata*

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

dāθri *zī* ***paiti*** *niuuāitiš vispahe aŋhəuš astuuatō*
humataēšuca huxtaēšuca huuarštaēšuca

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

4. Locative with verbs

The locative is occasionally used with verbs:

cim aošaŋʷhå ****aošaŋʷhaiṇti*** *ąstəm isaiti* ****tanuui*** *... cim vā* ***gaēθāhuua*** *mahrkaθəm*

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

5. Locative with "woe!"

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

āuuōiia* ****vanəṇti* *spitama zaraθuštra yō *frauruuaēxšti hauuahe <urunō> vanaiti*

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

6. Ungrammatical use of the locative as ablative

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

usəhištaṭ Vohu Manō ***haca gātuuō zaraniiō.kərətō*** (for *°kərəite?)

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

haca barəšnuuō (or *barəšnauuō*?) *gairinąm auui jąfnauuō raonąm*

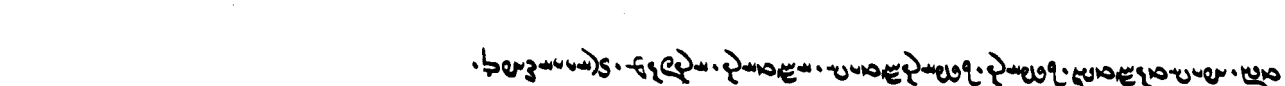
"From the height(s) of the mountains to the depths of the rivers." (V.5.1)

daēuuanąm parō ṯbaēšaŋhaṯ daēuuanąm ***parō draomōhu***
"Before the hostility of the *daēuuas*, before the *deceptions(?) of the *daēuuas*." (Yt.13.57)
cf. *Aēšmahe parō draomābiiō* (Y.57.25).

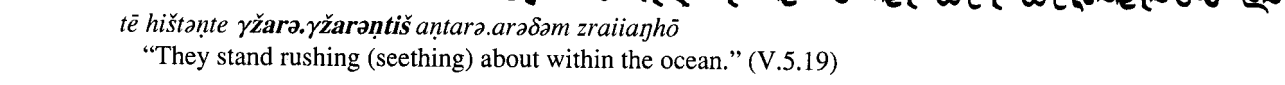
The use of present participles

We have already seen many examples of how present participles are used in clauses. On the whole they are used as in English, which itself has a developed use of participles to express circumstances accompanying the main verb and nouns of a clause.

Some examples:

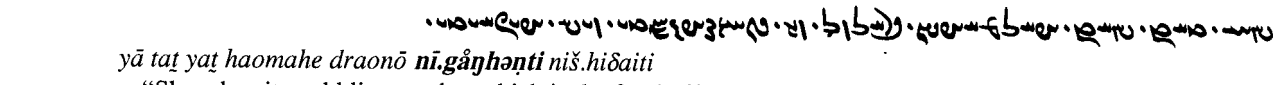


tē hištəṇte ***γžarə.γžarəṇtiš*** *aṇtarə.arəδəm zraiiaŋhō*
"They stand rushing (seething) about within the ocean." (V.5.19)

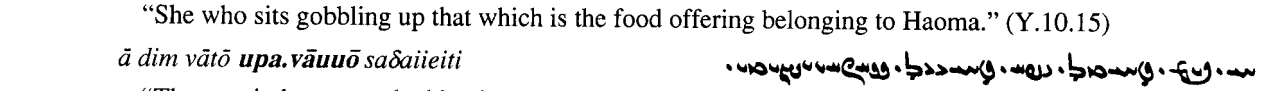


yā taṯ yaṯ haomahe draonō ***nī.gåŋhəṇti*** *niš.hiδaiti*
"She who sits gobbling up that which is the food offering belonging to Haoma." (Y.10.15)

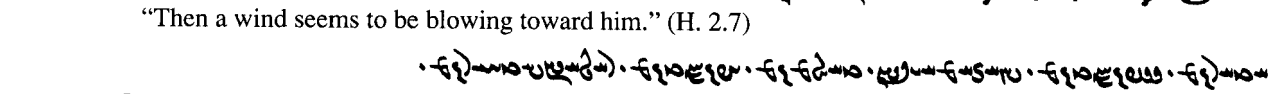
ā dim vātō ***upa.vāuuō*** *saδaiieiti*



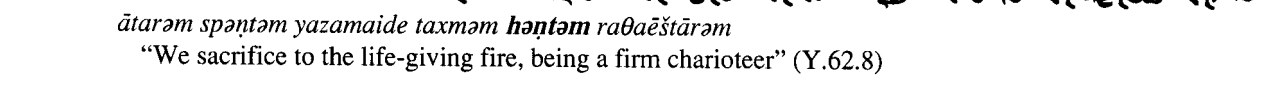
"Then a wind seems to be blowing toward him." (H. 2.7)



ātarəm spəṇtəm yazamaide taxməm ***həṇtəm*** *raθaēštārəm*
"We sacrifice to the life-giving fire, being a firm charioteer" (Y.62.8)



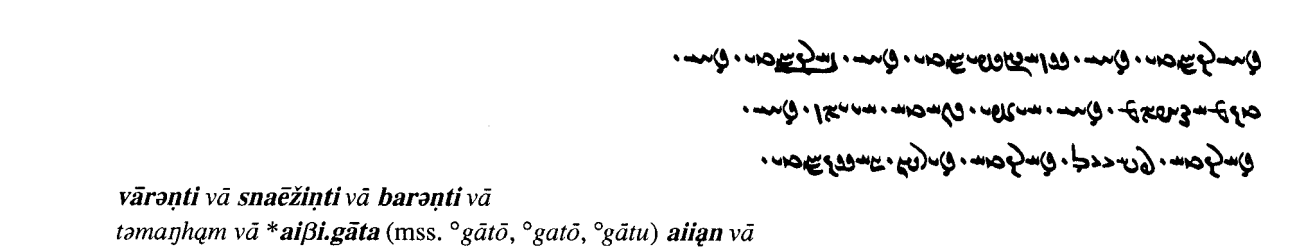
aṣim ***rāsaiṇtim*** *darəγō.vārəθmanəm*
mišācim huuō.aiβišācim mišācim āfrasåŋ^{v}haitim
barəṇtim *vispå baēšazå apąmca gauuąmca uruuaranąmca*
tauruuaiieiṇtim*ca vispå ṯbaēšå*
"(I pray for) Reward bestowing (and) of long *turning ever-lasting ..., everlasting, uninterrupted which carries all remedies of waters, cows, and plants, and which overcomes all hostilities (Y.52.1-2)



yā hištaite ***frauuaēδəmna*** *kaininō kəhrpa sriraiiå*
"(Arəduuī Sūra Anāhita ...) who stands to be made known in the shape of a beautiful young woman." (Yt.5.126)

jaiδimnå *nō yūžəm* ***dasta xšaiiamnå*** *raēšca x^{v}arənasca*
"Give us riches and munificent gifts when you are requested (to do so), having the command (to do so)" (Y.68.21)

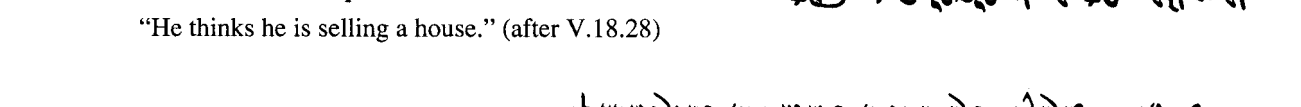
Note the use of nouns and present participles in the the locative in the following (corrupt) passage:



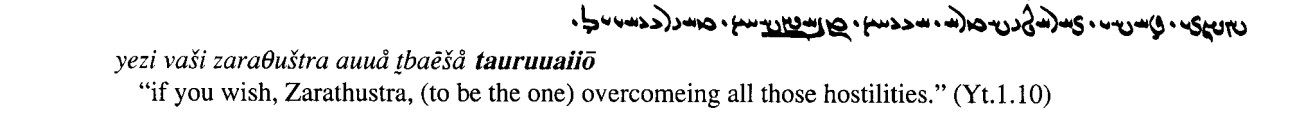
vārəṇti *vā* ***snaēžiṇti*** *vā* ***barəṇti*** *vā*
təmaŋhąm vā ****aiβi.gāta*** (mss. °*gātō*, °*gatō*, °*gātu*) ***aiiąn*** *vā*
****varəta.fšuuō*** (mss. °*fšō*) *vā* ***varəta.vire jasəṇti***
"(on a day) when it rains, snows, or *pours, when darkness has come or by day, when (someone) comes with captive cattle and captive men(?)." (V.8.4)

The participle is used with √*man* "to think (oneself to be)," √*vas* "to wish (to be the one ... -ing)" and √*vaēs* "to be ready (to be the one ... -ing)":

nmānəm hō maniiete ***para.daθō***
"He thinks he is selling a house." (after V.18.28)



yezi vaši zaraθuštra auuå ṯbaēšå ***tauruuaiiō***
"if you wish, Zarathustra, (to be the one) overcomeing all those hostilities." (Yt.1.10)



vīsaiti dim ***fraγrāraiiō*** *nōiṯ* ****fraγrāraiieiti***
"He declares himself ready (tobe the one) waking him, but does not wake him." (N.1)

EXERCISES 17

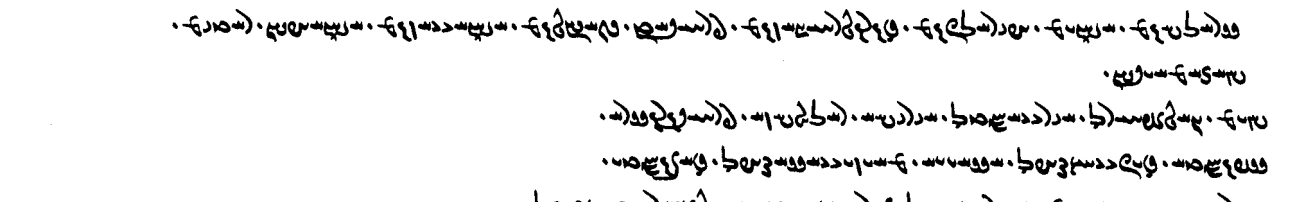
1. Write in transcription and Avestan script the nom. voc., acc., gen., and dat. sing. and plur. (where appropriate) forms of the following nouns and adjectives:

maēθana- zaraniiō.kərəta-, išu- huuasta-, aršti- vazimnā-, daŋ́hu- ašāištā-, airiiāna- vaējah-.

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

ā.gəuruuaiia-, aipi.kərəṇta-, pairi.aē-.

3. Transcribe and translate into English:



(Y.57.27)

(Yt.11.3)

(Yt.10.108)

(Yt.10.80)

(Yt.5.17)

(Y.57.29)

(Y.57.28)

(V.2.28)

ශාන්තිය - සංඝ - අමල - සමිඳු - සමිඳාණන් . මාර්ග - ඵල . සිත් . නිර්වාණය - දැල්වීම - ලබා .

සඳුන් . කර්පූර . දුම්රහස - ගන්ධය - ලබා .

සඳුන් . කර්පූර . දුම්රහස - ගන්ධය - කරන්නේ . සිත - ශාන්ත - වේ .

අමල - සමා . සම්බුද්ධ - ගුණ - දහම් - සඟ . ගුණ - සිහි - කරමි .

(V.2.25)

නිදොර . ගියේද . වික්‍රම . තමන . නිදුරන - ඇති - වියසෙස - වියසෙසාණි .

නිදොර . ගියේද . වික්‍රම . තමන . නිදුරන - ඇති - ලැබූ . සත්‍ය . දැන - ගනුවා .

සත්‍ය . ගත . ඵල . ඵලයි . නිර්වාණය .

ගෙදර - සිටිමි . සම්බුද්ධ - ගුණ - සිහි - කරමි .

(V.2.26)

දොස්කොල - තමා . ගොස් - ඉන්න .

සමවැදී - ඉන්නේ . අරහත්වයට . ඉන්න - වූ .

සමවැදී - ඉන්න - සිත් . ඉන්න - සැප . ලබා - දී . ඉන්න - සැප . ගැඹුරු - කමි .

සමවැදී - ඉන්නා - ඇති - ලැබූ . සොයා - නිදුන් - සැප . ගැඹුරු - කමි .

(V.2.27)

සමවැදී - ඉන්නා - දරුවන් . ලබා - ගන්න . අරහත්ඵලය - ලබා - දෙන්න .

සමවැදී - ඉන්නා - ලබා - දී . ඉන්න - සැප . ගැඹුරු - කමි .

(V.2.28)

ශාන්ත . නිර්වාණය - පුදුමයක් . අසා - තිබේ . සැප . ගැඹුරු - වූ .

සඳුන් . කර්පූර . දුම්රහස - ගන්ධය . සිත් . ලබා - දී . ගිය - අමල . අමා - සිත් .

(Yt.16.2)

සාධුවන් . කළා . කරදරයක් . නැති . කළේ . සත්‍ය . දැන - ගැනීම .

සාධුවන් . කළා . කරදරයක් . ඉන්න . සැප . ගැඹුරු - වූ .

(after Yt.14.47)

සංඝරත්න . සම්බුද්ධ - ගුණ . පුදුම - කරමි . සිත්‍ය . ගැඹුරු - වේ .

සඳ . පුදුම් . කළේ . කරදරයක් . ඉන්න . සැප . ගැඹුරු - වේ .

සඳ . කළේ . කරදරයක . නිර්වාණය . සැප . ගැඹුරු - වේ .

(V.3.7)

(V.3.1)

(V.2.43)

(V.2.42)

(V.2.41)

(V.2.29)

(V.5.2)

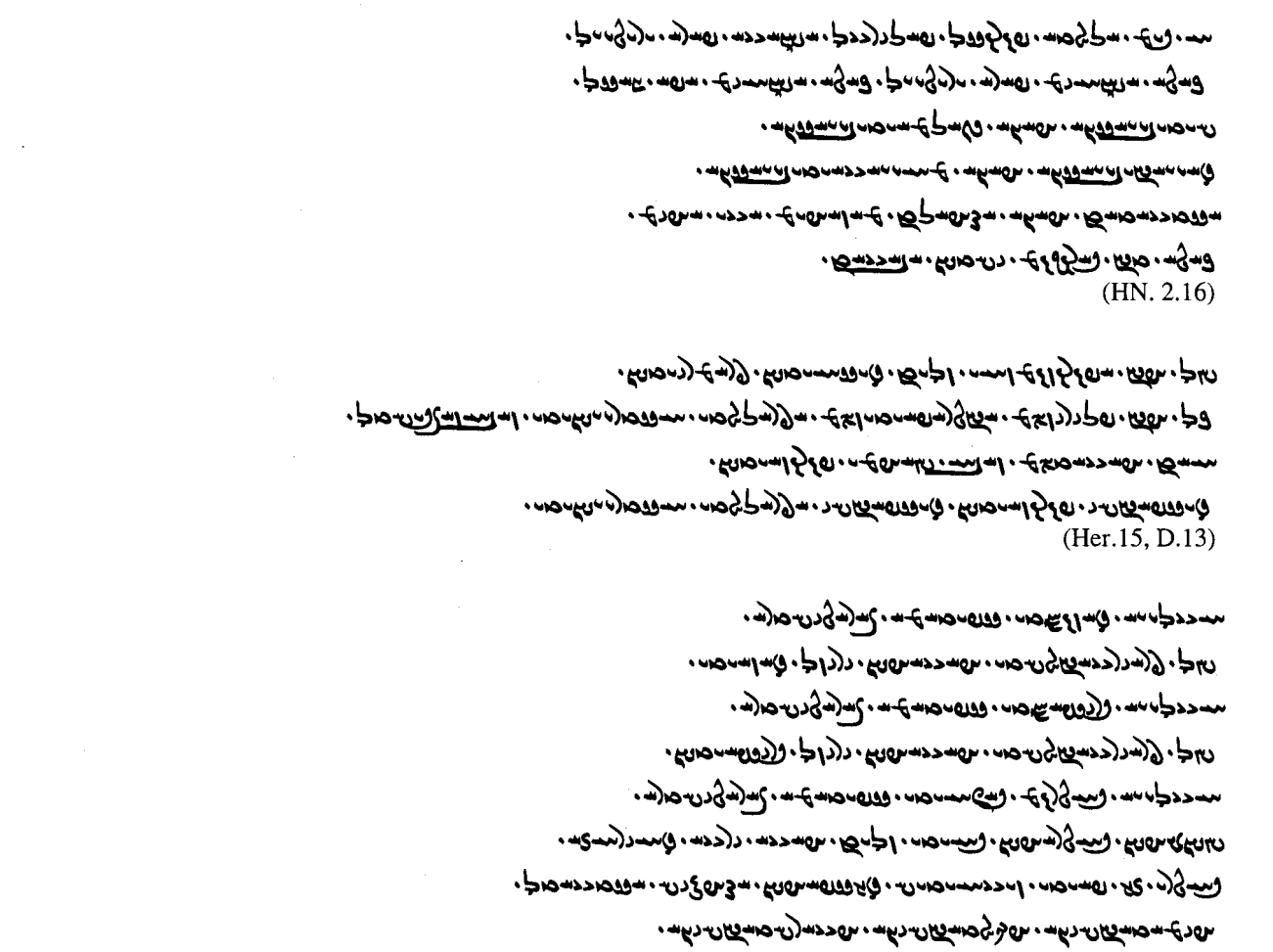
(V.5.1)

(V.4.51)

(V.4.50)

(V.4.49)

(V.3.9)



(N.66, D.84)

5. Translate into Avestan and write in Avestan script:

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

VOCABULARY 17

adruj-: opponent of the Lie
aēsmō.zasta-: with firewood in the hand(s)
aēuuaθa: in this way
afraoxti- f. < uxti-: non-pronouncement
aiβi.gaiti- f.: onset
aiβiš.x^{v}arəθa- (in anaiβiš°): drinkable
Airiiāna-: Aryan (+ Vaējah-)
ajiiamna-: inexhaustible
anaiβiš.x^{v}arəθa-: undrinkable
apakauua-: with hump in back
apara: henceforth
apara-: future, later
apāuuaiia-: *impotent[5]
apərənəmna- < ā √par: to contest, compete (against: + dat) (?)
Arəzura-: name of a mountain ridge
asaiia-: casting no shadow
aš̆āišta-: least happy
aṣəm.srauuah-: containing the words/fame of Order(?)
aṣō.ciθra- = aṣa.ciθra- (Lesson 15)
auruša-: white (color of horses)
auuastaiia- < √stā: to place
auui.apaiia- < √āp: to catch up with
auui.nmānaiia-, for *auui.mānaiia-(?) < √man: to wait for
āfri.vacastəma-: whose speech pronounces most invitations
ā.gəuruuaiia- < √garb/grab: to take up, seize
ānuš.hāk- OAv.: following along with
āuuōiia: woe (to: + loc.)!
bara- < √bar mid.: to *pour (?)
baršnu-: height
carətu.drājah-: the length of a race course
Cistā-: a goddess
daiβi-: deceiving (?)
daŋhah- n.: skill
daošatara-: western
daxšta- n.: sign, mark
dāiti- fem.: giving
dəmāna- = nmāna-
dərəzā-: clutch (?)
driβi-: dribling
fraγrāraiia- < √grā: to wake up (trans.), rouse
fraiiara-: of tomorrow, future
frakauua-: with hump in front
fraŋ^{v}hara- < √x^{v}ar: to eat (from)
frauruuaēxšti- fem. < √uruuaēs: leading along twisted (crooked) paths (?)
frauuaēδa- < √vaēd: to exhibit
fraskəṇba-: *awning made with beams(?)
frauuāra-: *porch(?)
frā.bara-: to bring forth, present
frāiiataiia-: to make somebody take up a (firm) stand
frātaṭ.caiia- < √tak/tac: to make flow
frərənao- < √ar: to send forth (?)
fšah-: *nail(?) [cf. paiti.auua.paša-]
gaozasta-: with milk in the hand(s) [with gao- < gao° or for *gauuō]
gauua-: milk
gāuuaiiana- n.: cowpen
gərəδa-: den, habitation of daēuuas, etc. [OInd. gṛhá-]
griuuā-: neck, mountain ridge
γžāraiia- < √γžar: to flow (in a rush)
haiθiia.dātəma-: who most (often) establishes the true (existence) (?)
harəδi-: *idiot(?)
hauuaṇt-: equally much
hāuuanō.zasta-: with (pestle) and mortar in the hand(s)
hinḏu-: the river that surrounds the world (?)
hubaδra-: lucky
hupaiti.zaṇta-: well recognized
huruθma-: good growing power
huš.haxman-: providing good company
huš.hąmbərəta- < √bar: well carried together, well-accumulated
hušx^{v}afa perf. < √x^{v}ap: sleep, see Lesson 20)
irita < irinā- < √raē/ri: to defecate
iša- [for isa-?] < √aēš mid.: to seek
jąfnu-: depth
kasuuiš- < kasu- "little" + viš- "poison"(?): with *pustules, with acne (?)
kata-: covered (part of?) building, house
maēθana- n.: dwelling, habitation
mahrakaθa- n.: destruction
maniiuš.x^{v}arəθa-: providing food in the world of thought
mara- < √hmar: to memorize
marəγā-: green field
mižda- n.: reward
nabānazdišta-: closest relative(?)
nəmaŋ̀ha-: to do homage
nəmō.bara-: sb. who does homage
nišaŋhasti < nišaŋhad-, intens. of nišad- < √had: to sit down firmly
niš.harətar- < √har: guardian
niš.hauruua- < √har: guard

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

ništar- < √starH: to spread out
niuuāiti- fem. < √van: winning, victory
nižbairišta-: most getting rid of
paēsa-: with spots, leper(?)
pairi.vāra- = pairiuūra-
paiti.auua.paša-: to nail(?) [cf. fšah-]
paiti.irinak- < √raēk: to relinquish
paitita < paiti-aē-/i-: to go to, defecate (?)
pasuš.hauruua-: shepherd (dog)
pauruuatā-: mountain
pərərnā- < √par mid.: to *contest, compete with (?)
pəṣanā-: battle
pouruš.x^{v}āθra-: providing much good breathing space
rauuan- (raonă-?): *river
safa-: hoof
sarəδa-: species
sruuaēna-: with nails
tāš- < √taš: to hew, fashion by hewing
uz.bərəzaiia- < √barz: to raise
Vaējah- < √vaēg(?): Airiiana Vaējah, the mythical homeland of the Iranians
vaṇta < √vam-: to vomit
vaŋri, loc.: in spring
vara-: the bunker in which Yima preserved the creations from the destructive winters
varəduua-: soft
varəta.fšao-: with captive sheep and goats (?)
varəta.vira-: with captive men (?)
varəzāna-: community, village
vāra- < √vār: to rain
vāurāza perf. < √uruuāz: to be happy
vərəθra- n.: valor
vimitō.daṇtāna-: with *malformed teeth
vispəm ā ahmāṯ yaṯ: for as long as
vitərətō.tanu-: sequestered
viθiš- (= vīdīš-?): *judgement
vizbairi-: with crooked (legs)(?)
vī.raoδa- < √raoδ: to grow far and wide
xraožduua-: hard; cf. xruždra- (Lesson 12)
x^{v}aδāta-: made/placed by/for themselves(?)
x^{v}airiiaṇt-: *savory
x^{v}arənō.dā-: giving (gifts of) Fortune
yāh- m.: poetic competition(?), audition
zaraniia.paiti.θβaršta-: with inlaid gold
zaraniiō.kərəta-: gilded
zā-, pres. zazāmi: leave behind
ząθa-: birth
zəmarə.guz-: hiding in the earth