

## 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  $s > \check{s}$  (Ind.  $\check{s}$ ) after the vowels  $i, u, r$  and the consonants  $k/g, r$ . Originally, the same happened also after  $p/b$ , but the groups  $p\check{s}/b\check{z}$  were eliminated in Old Indic.

The phenomenon is more complicated than 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  $*\acute{k}$  and  $\acute{g}$  ( $gh$ ), which had become Ilr.  $*\acute{c}$  ( $t\acute{s}$ ) and  $*f(h)$  ( $d\acute{z}(h)$ ), OInd.  $\acute{s}$  and  $h$ , but Av.  $s$  and  $z$ . The IE. “thorn” groups behaved the same way:  $\acute{k}p > \acute{c}\check{s}$  ( $>$  Ind.  $k\check{s}$ , Ir.  $\check{s}$ ), etc.<sup>3</sup>

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

Also, since the Ilran. velars  $k$  and  $g(h)$  had become fricatives before consonants in proto-Ir. ( $k + \check{s} > x\check{s}$ , 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:  $-\check{s}- > -\check{s}.h-$ , beside which we also have the strange YAv. forms in  $-\check{s}.a\eta h-$ :  $ni\check{s}.a\eta har\acute{e}ti-$   $<$   $ni-$  +  $har-$  (cf.  $ni\check{s}.har\acute{e}tar-$ ,  $ni\check{s}.hauruu-$ ),  $ni\check{s}.a\eta had-$   $<$   $*ha\eta had-$ , intensive  $<$   $had-$  “sit”;

Sometimes the ruki was eliminated altogether: YAv.  $nix'abdaiia-$  (only V.18.16, 24; there no examples of  $ni\check{s}-x^{10}$ )

IE.  $*\acute{k}s >$  Ilr.  $*t\acute{s}-\check{s} >$  OInd.  $k\check{s}$ , Ir.  $\check{s}$ : Ilr.  $*vit\acute{s}-\check{s}$  nom. sing. “house”  $>$  Av.  $vi\check{s}$  (OInd.  $vi\check{t}$ , cf. loc. plur.  $vik\check{s}u$ ); IE.  $\acute{k}p$ : Av.  $\check{s}a\acute{e}-/ši-$  “dwell” (Ind.  $k\check{s}i-$ );

IE.  $*gh-s >$  Ilr.  $*d\acute{z}-\check{z} >$  Ind.  $k\check{s}$ , Ir.  $\check{z}$ : OAv.  $va\check{z}a-$  s-aor. of  $vaza-$  “convey” (OInd.  $vak\check{s}a-$ );

IE.  $*gh\check{d} >$  Ilr.  $*d\acute{z}-\acute{z} >$  Ind.  $k\check{s}$ , Ir.  $z$ : Av.  $z\acute{a}-$  “earth” (OInd.  $k\check{s}\acute{a}-$ );

IE.  $*ks, *k^ns >$  Ilr.  $*k\check{s} >$  Ind.  $k\check{s}$ , Ir.  $x\check{s}$ : Av.  $v\acute{a}x\check{s}$ , nom. sing. of  $vak-/vac-$  “word” (OInd.  $v\acute{a}k$ );

IE.  $*kp >$  Ilr.  $k\check{s} >$  Ind.  $k\check{s}$ , Ir.  $x\check{s}$ :  $x\check{s}a\theta ra-$  “command” (OInd.  $k\check{s}a\theta ra-$ );

IE.  $*gh-s >$  Ilr.  $g\check{z} >$  Ind.  $k\check{s}$ , Ir.  $\gamma\check{z}$ : OAv.  $ao\gamma\check{z}\acute{a}$ , 2nd. sing. pres. inj. of  $aog-/aoj-$  “declare oneself (as)” (cf. OInd.  $aduk\check{s}a-$  aor. of  $dugh-$  “to milk”);

IE.  $*g\check{d}-s >$  Ilr.  $g\check{z} >$  Ind.  $k\check{s}$ , Ir.  $\gamma\check{z}$ : Av.  $\gamma\check{z}ar-$  “flow” (OInd.  $k\check{s}ar-$ ).

After labials, the Ilr.  $\check{s}$  merged with the Ilr.  $\acute{c}$  ( $t\acute{s}$ ):

IE.  $*p\acute{k} >$  Ilr.  $*p\acute{s} >$  OInd.  $k\check{s}$ , Ir.  $f\check{s}$ : Av.  $f\check{s}uman.t-$   $<$   $pasu-$  “sheep” (OInd.  $k\check{s}umant-$ );

IE.  $*(d)bh-s >$  Ilr.  $*b\check{z} >$  Ind.  $ps$ , Ir.  $b\check{z}$  ( $f\check{s}$ ) Av.  $dib\check{z}a-$  “deceive” (OInd.  $dipsa-$ ),  $g\acute{a}r\acute{a}f\check{s}a-$   $<$   $grab-$  “seize.”

Ruki is found in all endings and suffixes beginning with Ilr.  $s$ , 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 compounds:

prefixes in  $-i$  ( $ni-$ ,  $paiti^{\circ}$ ,  $v\acute{i}^{\circ}$ , etc.):  $ni\check{s}tar\acute{e}ta-$  “spread out”  $<$   $star\acute{e}ta-$ ,  $ni\check{s}\acute{a}\delta aiia-$  “set down”  $<$   $\sqrt{had}$  “sit”;  $ni\check{s}taiia-$  “to order”  $<$   $\sqrt{st\acute{a}}$  “stand”;  $ai\beta i\check{s}.huta-$  “pressed, stained,”  $pairi\check{s}.h\acute{a}uuani-$  “surrounding Hāuuani (the time of haoma-pressing)  $ai\beta i\check{s}.x'ar\acute{e}\theta a-$  “drinkable,”  $pairi\check{s}.x'axta-$  “girded,”  $ni\check{s}.hi\delta a-$  (but  $ni\check{s}asta-$ ,  $ni\check{s}\acute{a}\delta aiia-$ );

prefixes in  $-u$  ( $anu-$ ,  $hu-$ ):  $\acute{a}nu\check{s}.h\acute{a}k-$  (OAv.) “following along with,”  $hu\check{s}.h\acute{a}mb\acute{e}r\acute{e}ta-$  “well carried together, well-accumulated”;  $hu\check{s}.haxman-$ ,

<sup>3</sup> Today,  $p$  and  $\check{d}$  are not considered as parts of IE. phonemes, but they are a useful descriptive device.

reduplication: *hišta-* <  $\sqrt{stā}$ ; *hušx'afa* (perf. <  $\sqrt{x'ap}$ )  
 in compounds: *pasuš.hauruua-* “shepherd” < \**pasu-šauruua-* < *har-* “guard”; *pouruš.x'āθra-* “providing much good breathing space,” *maniiuš.x'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.	<i>a-/ta-</i>	<i>i-</i>	<i>aēta</i>	<i>auua-</i>	<i>ya-</i>	<i>ka-/c-</i>
nom. sing.	<i>aēm</i>		<i>aēšō</i>	<i>hāu</i>	<i>yō</i>	<i>kō, čiš</i>
“how much”	<i>auuaṅt-</i>		<i>aētauuaṅt-</i>	<i>auuauuaṅt-</i>	<i>yauuaṅt</i>	<i>cuuaṅt-</i>
“how many times”					<i>yaiti</i>	<i>caiti</i>
“which of two”	<i>ātara-</i>				<i>yatāra-</i>	<i>katāra-</i>
“when”	<i>āat, taṭ</i>				<i>yaṭ</i>	<i>kaṭ</i>
“where, when”	<i>aδaltaδa</i>	<i>iδa</i>	<i>aētaδa</i>	<i>auuaδa</i>	<i>yaδa</i>	<i>kaδa</i>
“from where”	<i>aδāṭ</i>				<i>yaδāṭ</i>	* <i>kuδaṭ</i>
“how”	<i>aθa</i>	<i>iθa</i>		<i>auuaθa</i>	<i>yaθa</i>	<i>kaθa, kuθa</i>
“where”	<i>aθra</i>	<i>iθra</i>		<i>auuaθra</i>	<i>yaθra</i>	<i>kuθra, kuua</i>
	<i>ātaraθra</i>					
“how”	<i>aēuua</i>			<i>aēuuaθa</i>		

Note the irregular acc. sing. *auuaṅtəm* of *auuaṅt-* (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<sup>2</sup>-*) 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 *-ie* and *-aē<sup>o</sup>* 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)*.

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The endings are:

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

Vowel-stems

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

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

	<i>ap</i> -	<i>kərəp</i> -	<i>zam</i> -	<i>ham</i> -	<i>dam</i> -	<i>napāt</i> -	<i>vis</i> -
Sing.	<i>apaiia</i>	<i>kəhrpiia</i>	<i>zəmi</i> (Y.10.17?)	<i>*hami</i> (FO.25b)	<i>dəm</i>	-	<i>visi, visiia,</i> <i>visē</i>
(Y.68.14)							
Plur.	-	-				<i>nafšu</i>	-

Notes:

*apaiia* is *< \*āpiia* 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.	<i>(xšafne)</i>		
Plur.	<i>xšapō.huua</i>	<i>(asānaēšuua)</i>	
	<i>uuan</i> -stems	<i>man</i> -stems	
Sing.	<i>ašauuanaiia</i>	<i>Airiāmāini</i>	
Plur.			<i>dāmōhu, dāmahuua</i>

Note: *ašauuanaiia* may be *< \*ašauuaniia* with epenthesis or a thematic form (cf. *apaiia*).

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nt-stems

No plural forms attested.

	<u>nt-stems</u>	pres. part. act.		<u>uuant-stems</u>
Sing.	<i>bərazantaiia</i>	* <i>drujiianti</i>	<i>dađaiti</i> (N.66?)	<i>astuuaiṅti</i>

Note:

*bərazantaiia* may be < \**bərazantiia* with epenthesis or a thematic form (cf. *apaiia*).

The form \**drujiianti* (or \**družanti*) is restored in N.66 (D.84) for the mss.'s *druiianti* Pahl. *drōzišn*).

h-stems

r-stems

Sing.	<i>manahi; asahiia</i> (N.83)	<i>nairi , sairī , vaṅri; dāθri</i>
Plur.	<i>qzahu, ušahuua, raocōhuua</i>	-

r/n-stems

Sing.	<i>asni (asne)</i>	<i>aiiṅan</i>	-	-
Plur.	-	-	<i>karšuuōhu</i>	<i>uruθβō.huua</i>

PRONOUNS

**Locative**

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

The fem. sing. has *-aiṅhe* < \**ahiā*.

Demonstrative pronouns

The demonstrative pronoun *ima-* “this”:

The demonstrative pronoun *aēta-* “this”:

	masc., neut.	fem.	masc., neut.	fem.
Sing.	<i>ahmi</i>	<i>aiṅhe</i>	<i>aētahmi</i>	-
Plur.	<i>aēšuuua</i>	<i>āhuua</i>	-	-

Relative and interrogative pronouns

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

The interrogative pronoun *ka-/ci-* “who,

	masc., neut.	fem.	masc., neut.	fem.
Sing.	<i>yahmi</i>	<i>yeṅhe</i>	<i>kahmi, cahmi</i>	<i>kaṅhe</i>
Plur.	<i>yaēšu</i>	<i>yāhu</i>	-	-

Reflexive pronouns

The reflexive pronouns *x<sup>v</sup>a-*, *hauua-* “own”:

Sing.	<i>x<sup>v</sup>ahmi, hauue</i> (Yt.13.67)
Plur.	<i>x<sup>v</sup>aēšu</i> <i>hauuāhuua</i>

**cuuant-**

The interrogative-indefinite pronominal adjective *cuuant-* “how much?, how many?,” beside the “regular” *cuuqs* (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 *-nt-*, 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 *\*-ā*. It thus behaves like the acc. plur. of thematic nouns, except that, where this ending is preserved as *-ā* in the nouns, it is replaced by *-ō* in the participles. Thus we have *\*barā* ⇒ *barō*, but *\*mruuā* > *mrū* (thematized), *jaiḍiiā* > *jaiḍiiq*.

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 *-ams*). We may compare the *aṅk*-adjectives, which lost their *k/x* at an early stage, e.g., *\*prāṅ(k)š* > *frāš* (OInd. *prāñ*).

The substantivized participle *fšuiiant-* (in *vāstriia-* *fšuiiant-*) retains the ending *s*: *fšuiiqs*, cf. *cuuqs*.

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

The feminine forms are as expected: athem. *-aitī-*, them. *-əntī-* (*-intī-*, *-antī-*), *-uuaintī-*, *-iieintī-*.

Paradigms:

No instr. sing. forms are attested.

	Athematic		Thematic		<i>iia</i> -stems	
	m.	n.	m.	n.	m.	n.
<b>Sing.</b>						
nom.	<i>framrū</i>	<i>haṭ</i>	<i>barō</i>	-	<i>jaiḍiiq, fšuiiqs</i>	<i>maṅnaiən</i>
acc.	<i>həntəm</i>		<i>barəntəm</i>		<i>fšuiiantəm</i>	
gen.	<i>hatō</i>		<i>barəntō</i>		<i>fšuiiantō</i>	
dat.	<i>haite</i>		<i>barənte, barəntaē°</i>		<i>zbaiiente, fšuiiente, °ntaē°</i>	
abl.	-		<i>barəntaṭ</i>		<i>tbišiiantaṭ</i>	
instr.	-		-		-	
loc.	<i>daḍāiti</i> (N.66?)		<i>barənti</i>		<i>družanti</i>	
<b>Plur.</b>						
nom.	<i>haṭō</i>		<i>barəntō</i>		<i>*fšuiiantō</i>	
acc.	-		<i>barəntō</i>		<i>fšuiiantō</i>	
gen.	<i>hātəm</i>		<i>barəntəm</i>		<i>tbišiiantəm</i>	
dat.-abl.	-		-		<i>tbišiiantbiō</i>	
instr.	<i>haḍbiš</i>		-		-	

Notes:

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

The strange form *°vāuuō* “blowing” <  $\sqrt{vā}$  seems to be from *\*vā’ō* < *\*vāHant-*.

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

The athematic forms *γžāraiaṭ.biiō* “flowing,” for *\*-aṅbiiō*, and *xšaiiatō* “ruling,” for *\*xšaiiantō* are probably scribal errors.

**x<sup>v</sup>airiiant-**

This word is known from two (three) forms, and although it looks like the passive of *x<sup>v</sup>ar-* “eat” with act. inflection, it is probably an adjective meaning “savory, tasty,” or similar.<sup>4</sup> The nom.-acc. sing. is *x<sup>v</sup>airiiān* and the nom.-acc. dual *\*x<sup>v</sup>airiiānti*, both in the Yima myth:

*yaṭ kərənaoṭ aṅhe xšaθrāda amaršanta pasu vīra aṅhaošəmne āpa uruuaire x<sup>v</sup>airiiān x<sup>v</sup>arəθəm  
ajiiamnəm*

“that he made, during his reign, cattle and men indestructible, waters and plants indesiccable, \*savory food inexhaustible.” (Y.9.4, see Lesson 9);

*yeṅhe xšaθrāt \*x<sup>v</sup>airiiānti \*stō<sup>a</sup> uiie x<sup>v</sup>arəθe ajiiamne amaršanta pasu vīra aṅhāušəmne 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.: *x<sup>v</sup>airiiāntu* astu F1; *ḫairiieti* asti J10; *ḫairiiānti* asti D; *ḫarəiāntu* ašaiti K12.

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

*haθra marəṅā auuastaiia †auui maṭ zairi. gaonəm maṭ †x<sup>v</sup>airiieiti †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”

·𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀

·𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀

*x<sup>v</sup>ahmi dām x<sup>v</sup>ahmi ciθre x<sup>v</sup>ahmi zaoše x<sup>v</sup>ahmi xšaθre*

“in his own house, own lineage, own pleasure, own command.” (Vr.14.2)

*aētahmi aṅhuuō yaṭ astuuaiṅti* “in this bony existence.”

·𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀

*hamaiia gātuuō hištanta*

·𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀

“They stood in one and the same place” (after Yt.13.53)

·𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀

*āaṭ āhuua pauruuatāhuua pouru.sarəδō vī.raoδahe*

“Then on these mountains you grow far and wide in many species.” (Y.10.12)

·𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀

*yō vispāhu karšuuōhu maniiuuō yazatō vazaitē x<sup>v</sup>arənō.dā*

“(Miθra) the deity of the world of thought who flies over all continents giving (the gifts of?) Fortune.” (Yt.10.16)

·𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀

·𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀𐬀

<sup>4</sup> See Skjærvø, 1999, pp. 186-87.









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

𐬰𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 .  
 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 .  
 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀

*vārənti vā snaēziṇti vā barənti vā*

*təmanhəm vā \*aiβi.gāta* (mss. °gātō, °gatō, °gātu) *aiiən vā*

\**varəta.fšuuo* (mss. °fšō) *vā varəta.vire jasənti*

“(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 manīiete para.daθō*

𐬎𐬨𐬀𐬨𐬀𐬎𐬨𐬀𐬎𐬨𐬀𐬎𐬨𐬀𐬎𐬨𐬀𐬎𐬨𐬀𐬎𐬨𐬀𐬎𐬨𐬀𐬎𐬨𐬀𐬎𐬨𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 .

“He thinks he is selling a house.” (after V.18.28)

𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 .

*yezi vaši zaraθuštra auuā tbaēšā tauruuaiiō*

“if you wish, Zarathustra, (to be the one) overcomeing all those hostilities.” (Yt.1.10)

𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 .

*vīsaiti dim fraγrāriiō nōiṭ \*fraγrāriieiti*

“He declares himself ready (to be 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-, dañhu- ašāištā-, airiiāna- vaējah-.*

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

*ā.gauruuaiia-, aipi.kərənta-, pairi.aē-.*

3. Transcribe and translate into English:

𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 .  
 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 .  
 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 .  
 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 . 𐬀𐬎𐬀𐬭𐬀𐬯𐬀𐬎𐬌𐬎𐬌𐬭𐬀𐬀𐬎𐬀 .  
 (Y.57.27)











## VOCABULARY 17

adruj-: opponent of the Lie  
 aēsmō.zasta-: with firewood in the hand(s)  
 aēuuuθa: in this way  
 afraoxti- f. < uxti-: non-pronouncement  
 aiβi.gaiti- f.: onset  
 aiβiš.x<sup>v</sup>arəθa- (in anaiβiš<sup>o</sup>): drinkable  
 Airiāna-: Aryan (+ Vaējah-)  
 ajiiamna-: inexhaustible  
 anaiβiš.x<sup>v</sup>arəθa-: undrinkable  
 apakauua-: with hump in back  
 apara: henceforth  
 apara-: future, later  
 apāuuaiia-: \*impotent<sup>5</sup>  
 apərənəmna- < ā √par: to contest, compete  
 (against: + dat) (?)  
 Arəzura-: name of a mountain ridge  
 asaiia-: casting no shadow  
 ašāišta-: least happy  
 ašəm.srauuah-: containing the words/fame of  
 Order(?)  
 ašō.ciθra- = aša.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.vacastāma-: whose speech pronounces most  
 invitations  
 ā.gəuruuāiia- < √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 (?)  
 daṅhah- n.: skill  
 daošatara-: western  
 daxšta- n.: sign, mark  
 dāiti- fem.: giving  
 dāmāna- = nmāna-  
 dərəzā-: clutch (?)  
 driβi-: dribbling  
 fraṅrāraia- < √grā: to wake up (trans.), rouse  
 fraiira-: of tomorrow, future  
 frakauua-: with hump in front  
 fraṅ<sup>v</sup>hara- < √x<sup>v</sup>ar: to eat (from)  
 frauruuāēxšti- fem. < √uruuāēs: leading along  
 twisted (crooked) paths (?)

frauuāēda- < √vaēd: to exhibit  
 fraskəṅba-: \*awning made with beams(?)  
 frauuāra-: \*porch(?)  
 frā.bara-: to bring forth, present  
 frāiitaiia-: 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<sup>o</sup> or for \*gauuō]  
 gauua-: milk  
 gāuuaiiana- n.: cowpen  
 gərəda-: den, habitation of daēuuas, etc. [OInd.  
 gṛhā-]  
 griuuā-: neck, mountain ridge  
 γzārāiia- < √γzar: to flow (in a rush)  
 haiθiia.dātāma-: who most (often) establishes the  
 true (existence) (?)  
 harədi-: \*idiot(?)  
 hauuānt-: equally much  
 hāuuānō.zasta-: with (pestle) and mortar in the  
 hand(s)  
 hinḍu-: the river that surrounds the world (?)  
 hubaḍra-: lucky  
 hupaiti.zaṅta-: well recognized  
 huruθma-: good growing power  
 huš.haxman-: providing good company  
 huš.hāmbərəta- < √bar: well carried together,  
 well-accumulated  
 hušx<sup>v</sup>afa perf. < √x<sup>v</sup>ap: sleep, see Lesson 20)  
 irita < irinā- < √raē/ri: to defecate  
 iša- [for isa-?] < √aēš mid.: to seek  
 jaṅnu-: depth  
 kasuuš- < kasu- “little” + viš- “poison”(?): with  
 \*pustules, with acne (?)  
 kata-: covered (part of?) building, house  
 māēθana- n.: dwelling, habitation  
 mahrakaθa- n.: destruction  
 maniuš.x<sup>v</sup>arəθa-: providing food in the world of  
 thought  
 mara- < √hmar: to memorize  
 marəγā-: green field  
 mižda- n.: reward  
 nabānazdišta-: closest relative(?)  
 nəmaṅha-: to do homage  
 nəmō.bara-: sb. who does homage  
 nišaṅhasti < nišaṅhad-, intens. of nišad- < √had:  
 to sit down firmly  
 niš.harətar- < √har: guardian  
 niš.hauruua- < √har: guard

<sup>5</sup> R. Schmitt, *IJ* 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- = pairiuuāra-  
 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  
 pərərīā- < √par mid.: to \*contest, compete  
 with (?)  
 pəšanā-: battle  
 pouruš.x'āθra-: providing much good breathing  
 space  
 rauuan- (raonā-?): \*river  
 safa-: hoof  
 sarəða-: species  
 sruuaēna-: with nails  
 tāš- < √taš: to hew, fashion by hewing  
 uz.bərazaiia- < √barz: to raise  
 Vaējah- < √vaēg(?): Airiiana Vaējah, the  
 mythical homeland of the Iranians  
 vaŋta < √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.daŋtāna-: with \*malformed teeth  
 vispəm ā ahmāt yaṭ: for as long as  
 vitərətō.tanu-: sequestered  
 viθiš- (= vīdīš-?): \*judgement  
 vizbairi-: with crooked (legs)(?)  
 vī.raoða- < √raoδ: to grow far and wide  
 xraožduua-: hard; cf. xruždra- (Lesson 12)  
 x'adāta-: made/placed by/for themselves(?)  
 x'airiiant-: \*savory  
 x'arənō.dā-: giving (gifts of) Fortune  
 yāh- m.: poetic competition(?), audition  
 zaraniia.paiti.θβaršta-: with inlaid gold  
 zaraniio.kərəta-: gilded  
 zā-, pres. zazāmi: leave behind  
 zaθa-: birth  
 zəmarə.guz-: hiding in the earth