

ALMUT HINTZE

Avestan

Text samples



MUYA —
The Multimedia Yasna Project

Roadmap

- An Old Avestan text: Yasna 44.3–4
- A verse from the Yasna Haptaṅhāiti, Y 35.2
- Stylistic feature: anaphora
- Selected grammatical features

YASNA 44: STYLISTIC FEATURES

taṭ θβā pərəsā əraš mōi vaocā ahurā /tat θβā pərəsā əraš mai ʋaʋca ahura/

This I ask you, tell me truly, O Lord

Introduces 19 of 20 stanzas of the hymn

Metre: Stanzas of 5 verselines, each counting 4 + 7 syllables, with a caesura after 4 syllables

Underlying situation: a person asks questions to the divine being, Ahura Mazda

YASNA 44.3

*taṭ θβā pərəsā əraš mōi vaocā ahurā
kasnā zqθā ptā ašahiiā paouruiiō
kasnā xʷəṅ strāmcā dāṭ aduānəm
kā yā mā uxšieitī nərəfsaitī θβaṭ
tācīṭ mazdā vasəmī aniiācā vīduiiē*

/tat ʒβā pərəsā əraš mai uauca ahura/
/kasna zanʒā ptā artahia paruiiah/
/kasna huuanh straamca dāt
aduanam/
/kah iā maʔah uxšiati nərəfsati ʒβat/
/tācit mazdā uasmi aniāca uiduai/

This I ask you, tell me truly, O Lord:

Who is the primordial father of Order by begetting?

Who has established the path of the sun and the stars?

Who (is it) by whom the moon not only waxes but also wanes?

I wish to know this and other things, O Wise One.

YASNA 44.3

kasnā zqθā ptā ašahiiā paouruiiō
kasnā xʷāṅg strāmcā dāt aduuānəm
kā yā mā uxšieiti nərəfsaitī θβat
tācīt mazdā vasəmī aniiācā vīduiē

/kasna zqθā ptā artahia **paruijah**/
 /kasna **huuəŋh**straamca dāt
 aduānam/
 /kah iā **maʒah** uxšiatī nərəfsati θβat/
 /tācit mazdā uasmi aniāca **uiduai**/

paouruiiō primordial NOM.SG.M. /paruijah/, OP *paruviya-*, Ved. *pūrvyá-*.

OAv. /paruija-/ is phonetically realised as OAv. [paʷruija-] with u-epenthesis.

YAv. sound change *-rui-* > *-uri-*: /paʷruija-/ > YAv. /paʷrija-/ and i-epenthesis: YAv. *paoiria-*

xʷāṅg sun.GEN.SG: dialectal form for expected OAv. *huuəṅg* (disyllabic)

mā moon.NOM.SG: metrically disyllabic /maʒah/

vīduiē know.INF: disyllabic, cf. *dāuuōi* < **dā-uaj* ‘to give’, suffix without parallels in other IE languages. Perhaps DAT.SG of **uid-u-* ‘act of knowing’ and **daH-u-* ‘act of giving’ (Rau).

YASNA 44.4

*taṭ θβā p̄rāsā arəš mōi vaocā ahurā
 kasnā d̄arətā zqm̄cā adā nabāscā
 auuapastōiš k̄ā apō uruuarāscā
 k̄ā vātāi duuq̄nmaibiiascā yaogəṭ āsū
 kasnā vaṅhəuš mazdā d̄q̄miš manahō*

/tat θβā p̄rāsā arəš maj̄ ūauca ahura/
 /kasna d̄arta z̄amca adah nabāscā/
 /auapastaiš kah apō uruuarāscā/
 /kah ūaʔatāi d̄uanmabiāscā yaugd
 āsū/
 /kasnā ūahauš mazdā d̄āmiš
 manahah/

Metre: 4 + 7 syllables

This I ask you, tell me truly, Lord,
 who upholds the earth below and the clouds
 from falling down? Who (upholds) the waters and the plants?
 Who yokes the swift teams to the wind and the clouds?
 Who is the creator of Good Thought, O Wise One?

YASNA 44.4

kā vātāi duuḡnmaibiiascā yaogəṭ āsū /kah ʏaʒatāi duanmabiascā yaugd
āsū/

vātāi wind.DAT.SG trisyllabic, Prllr. *ʏaHata- < PrIE *h₂ʏeh₁-ŋt-ó-

yaogəṭ yoked.AOR.INJ.3SG represents /yaugd/, instead of expected /yauxt/ < *iauk-t, root *yuj* ‘to yoke’. From *aoj* ‘to speak’: Y 46.8 *paitiiaogəṭ* ‘answering’ and Vd 8.100 *bəraziiaogəṭ* ‘loudly spoken’, -*gəṭ* originating in the Sandhi before vowels?
-*gəṭ* with *hac* ‘to follow’: forms *ašiš.hāgəṭ ārmaitiš.hāgəṭ* ‘accompanied by reward, accompanied by right-mindedness’ (Y 58.1); also in the adv. *paragəṭ* ‘apart’ Vd 8.13.

āsū swift.ACC.DU Av. *yaogəṭ āsu* cf. RV *yunajmi... āśū* ‘I am yoking the swift team’.

YASNA HAPTANGHĀITI: YASNA 35.2

*humatanqm hūxtanqm huuarštanqm
iiadacā aniiadacā
vəraziiamnanqmcā vāuuərazananqmcā
mahī aibī.jarətārō
naēnaēstārō +yaθənā vohunqm mahī*

/humatanām hūxtanām huuarštanām
iadaca aniadaca
uərziamnāmca uāuərzanāmca
mahī abi.jartārah
nainaistārah yaθnā uahunām mahi/

Of good thoughts, good words, good deeds
both here and elsewhere
being done and having been done
we are welcomers,
not revilers of such good (things) are we.

YASNA HAPTANGHĀITI: YASNA 35.2

<p> /humatanām hūxtanām huṣarštanām iadaca anjadaca uərziāmnānāmca uāuərzanānāmca mahi abi.jartārah naiṇaištārah yaθna uahunām mahi/ </p>	<p> Of good thoughts, good words, good deeds both here and elsewhere being done and having been done we are welcomers, not revilers of such good (things) are </p>
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Stylistic devices: alliteration *hu-*, *hu-*, *huwe*.

iada=cā anjada=cā 'both here and elsewhere': Argument + Counter Argument

uərziāmnānām=ca uāuərzanānām=ca : in time present and past

mahi ... mahi Chiasmus

yaθanā < *yaṭ na*, affirmative particle *-na*, also in OAv. *ciθanā* Y 44.20 < **čit na*, both with restored pausal form instead of **yad-na*, **cid-na*