

THE DENOMINATIVE STEMS IN THE OLD AVESTA

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Abstract

The Old and the Young Avestan languages are two dialects of one language that not only they have historical differences but also they are different from each other respect to content, lexical, inflectional and syntactic components. The Young Avestan is not mutated the Old Avestan. In this paper, the denominative stems which have just used in the Old Avestan are reviewed.

Keywords: Old Avesta, Young Avesta, denominative stems

Introduction

The Avesta "the sacred book of the Zoroastrians or the Parsis" is classified into two categories in respect to language antiquity, grammatical structure, dialectical difference and religious content, as follows:

"The Old Avesta and the Young Avesta"

The Old Avesta includes: a) The Gathas, are by far the oldest part of the Avesta and they are to be traced back to Zoroaster himself and they comprise chapters 28-34, 43-51, and 53, of the Yasna. b) The 'Yasna of the seven chapters' comprises chapters 35-41 of the Yasna. c) The Sacred formulas comprise chapter 27, 13-15(Tafazzoli 1997: 36-64).

This paper deals with the denominative stems which have just used in Old Avestan.

1-"**isayas**" in the Old Avesta is a participle present active, nominative, singular, masculine from the isayant-stem in the Yasna 50, 9 and means "enjoying vigor". (Humbach, 1991 I: 185; II: 219; Kellens 1984: 133; 1988: 176; 1990: 224)

2-"**isuidyamahi**" in the Old Avesta is a verb, indicative, first, plural, active from the isuidya-stem in the Yasna 36, 5; 38, 4; 39, 4 and means "we invigorate"(Humbach 1991 I : 146-149; II: 122; Kellens 1984 : 130; 1988: 135; 1990: 224)

3- "**maekayantis**" in the Old Avesta is a participle present active, accusative, plural, feminine from the maekayanti-stem in the Yasna 38, 3 and means "tasty"(Humbach 1991 I: 147; II: 125; Kellens 1984 : 131; 1988 : 137; 1990: 277)

4-"**yaso.xyen**" in the Old Avesta is a verb, injunctive, third, plural, active from the yaso.xya-stem in the Yasna 51, 4 and means "they honor" or is participle present active, nominative, singular neuter from the yaso.xyant-stem in the Yasna 51, 4 and means "glorifying"(Humbach 1991 I : 187 ; II: 224; 1994 : 97"; "Kellens 1984 : 131; 1988 : 181; 1990: 291)

1. **"varezeyanto"** in the Old Avesta is a participle present active, genitive, singular, neuter from the varezeyant-stem in the Yasna 45, 4 and means "refreshing"(Humbach 1991 I: 164; II: 168; Kellens 1984: 131; 1988: 155; 1990: 299)
2. **"vazyamnabyo"**- in the Old Avesta is a participle present middle, dative, plural, feminine from the vazyamna-stem in the Yasna 53, 5 and means "about to be married; nubile"(Humbach 1991 I: 193; II: 242; 1994 : 103; Kellens 1984 : 131; 1988 : 190; 1990: 300).
3. **"vadayoit"** in the Old Avesta is a verb optative, third, singular, active from the vadaya-stem in the Yasna 29, 2 and means "one who might break through"(Humbach 1991 I: 120; II: 33; 1994 : 27; Kellens 1984 : 131; 1988 : 108; 1990: 302).
4. **"sravahyeiti"** in the Old Avesta is a verb, indicative, third, singular, active from the sravahya-stem in the Yasna 32, 6 and means "he strives for notoriety or fame" (Humbach 1991 I: 133; II: 80; Kellens 1984 : 131; 1988 : 119; 1990: 319).

Conclusion

1. All of the denominative stems are formed from a noun by adding **-ya** suffix;
2. All of the denominative stems are transitive in the active voice and the middle voice;
3. All of the denominative stems instead of "isuidya-" are just used once in the Old Avesta.

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