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Some Word Formation Processes in Zamyad-Yasht of Avesta

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The speakers of every language avail themselves of word formation processes and analogy to create new words as to be able to express what they intend. What is meant by a word is the mental picture which is shared by all. The present study aimed at examining some word formation processes involved in making adjectives in Zamyad-Yasht. Zamyad-Yasht, the 19th Yasht in Avesta, comprises 96 parts/sections and is about Farr-e Kyani. The results of the study showed that of the word formation processes, including derivation, compounding, derivation and compounding, clipping, conversion, and reduplication, discussed in this study, derivation and compounding were most frequently observed, respectively.

Keywords: Morphology, Avestan, Word Formation, Zamyad-Yasht, Compounding.

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Introduction

To refer to the phenomena, their feelings, their actions, etc., human beings, no matter in what society or community live, have a reservoir of words in their mind which they tap into when speaking, listening, reading, and writing. Based on the extant evidence, some linguistic research must have taken place focusing on languages such as Greek, Latin, Sanskrit, and Arabic in the distant past. Panini is one of the distinguished grammarians and his name is well recorded in the annals of linguistics. He explored the oral Sanskrit common in his days. In one of his books, *Ashtadhyayi*, he looks into the nouns compounding together and their syntactic modes, suffixes attached to verbs' stems and noun participles, the role of stress and phonological variation in the formation of derivative and compound words, and words in general (Safavi 2007, 88). In the early nineteenth century, morphology played a pivotal role in the reconstruction of Indo-European family. This role was so influential that, in 1816, Franz Bopp, by comparing the grammatical and lexical systems of Sanskrit, Latin, Persian, and Germany, upheld Sir William Jones's claim that some languages had shared origin (Katamba 1993, 3).

The term morphology is attributed to Johan Wolfgang, a German poet, novelist, playwright, and philosopher. 'Morph' means 'shape and form' in Greek, thence the meaning of morphology as the study of form and structure of things. The very same term is used in biology to mean the study of shape and structure of organisms, and in geology to mean the study of the configuration and the evolution of the earth. Morphology, in linguistics, refers to the study of the inner structures of a word (Aronoff and Fudeman 2011, 1). Therefore, as a branch of linguistics, morphology deals particularly with words.

What is a 'word'? How could it be defined? A word could be defined as what exists in humans' mind as an abstract element. A word is that mental picture which is shared by everybody, yet when a word is about to find its way to the outside world, it could take various forms. That explains why linguists have chosen two labels to refer to the abstract and objective forms, so as to distinguish and classify them as different entities. Words themselves can be categorized into nouns, adjectives, adverbs, verbs, etc., and this categorization is based on the grammatical functions they have in sentences (Shaghaghi 2010, 16).

Literature Review

The literature on morphology in languages such as English, Persian, Sanskrit, and Avestan includes the following seminal works:

In Latin: Haspelmath and Sims (2010) elaborate on the topic of morphology in English and provide some explication pertinent to different types of morphemes, affixes, and compound derivative words. Aronoff and Fudeman (2011), having expounded morphology and derivation, attempt to examine the relationship between these two aspects, on the one hand, and English phonology, semantics, and syntax, on the other hand. Katamba (1993), first, deals with the issue of word formation in English. He, then, attends to lexical and functional morphology before addressing inflectional morphology. Moreover, he explicates the features of the rules applicable to word formation as well as the process involved in compounding and derivation.

Persian: Kalbasi (2008) reviews the derivational structure of Persian words and classifies Persian affixes with respect to their rate of use. Shaghaghi, having referred to various types of morphemes and affixes, fleshes out different processes of word formation in Persian. His elucidation has been employed in the present study as to associate those processes with some of the word formation processes involved in the formation of some of Avestan adjectives. Tabatabaei (2015) has evaluated various forms of word formation in Persian and scrutinized each in terms of their structure, parts of speech, and syntactic-semantic relations between their elements.

Sanskrit and Avestan: After a discussion about the Avestan syntax and grammar in the area of word formation, Jackson (1892) describes the phonological changes taken place in each of the elements of compound words and provides a classification of these words. Wackernagel (1905) examines compound words and divides them into some groups based on their constituents. Duchesne-Guillemin (1936) collected two-constituent, and in some cases multi-constituent, compounds from Avesta and provided some categorization to group compounds with regard to the function(s), such as inflectional or semantic functions, of the constituents forming them.

It could be concluded that in works written about the grammar of languages such as Sanskrit and Avestan, more attention is paid to particularly two of the processes of word formation, namely, compounding and derivation, rather than other processes of word formation. Partially, this could be due to the point that these two processes, i.e. compounding and derivation, are more common across most of the languages compared to other processes. Therefore, along with the juxtaposition of morphological rules and principles of word formation in English and Persian with Avestan, the authors specifically tapped into the ideas of those researchers who had exclusively investigated two processes of compounding and derivation.

The present study was undertaken to examine word formation processes engaged in the creation of adjectives in Zamyad-Yasht. For that reason, the processes presented in this study are derived only from the formation of adjectives in Yasht 19. In some cases, these processes are juxtaposed to and evaluated with their counterparts in Persian.

Word Formation Processes

The speakers of every language in the world, when faced with the need to find a word that can reflect their intentions and mental concepts, utilize word formation processes, or even some rare and uncommon patterns, together with the analogy, to form new words. That said, in each language, we deal with different and diverse word formation processes. Some of these processes, including derivation, compounding, compounding-and-derivation, clipping, conversion (zero derivation), recursion, are evaluated in the present study.

Methodology

Derivation

When a new word is formed by adding derivational affixes to it, the process involved is called derivation or affixation. Affixes attach to a word and cannot stand independently. Lexicologists often employ specific terms to refer to different affixes. The type of an affix is decided based on its relative position to the word it is attached to. Accordingly, those affixes which are added to the end of a word are

called suffix, and those placed at the beginning of a word are called prefixes. -ma-, for instance, in Haoma (Yasht 19, 13) is a suffix while -hu- in Hutashta (well-shaped; beautifully formed, Yasht 19, 74) is a prefix.

Sometimes, the same suffix creates words with different meanings and grammatical functions. These affixes are called derivational. To exemplify, the suffix -ma- attached to a word can form both a noun and an adjective. For instance, -ma-, when added to \sqrt{hu} (a stem meaning to squeeze), a noun is formed, haoma, which is used to refer to a type of plant. If the same suffix, -ma-, however, is attached to another stem, $\sqrt{taç}$ "to run", the result would be taxma- (brave, Yasht 19, 15) which is an adjective, ergo grammatically different from the previous one.

In addition to the prefix and suffix, two more types of affixes exist in some languages:

Infix: An affix which is inserted into the stem (Katamba 1993, 44). This kind of affix exists in some languages. Many, nonetheless, have maintained that this kind of affix does not exist in Persian. Rahimian and Razmjoo (2009, 89), for example, argue that the phoneme 'ā' present in the middle of words such as 'Sarāsar' (throughout) and 'Garmāgarm' (amid/during the intensity) cannot be considered as an infix since there exist no stems such as 'sarsar' and 'garmgarm' in Persian. Furthermore, the grammatical or semantic function of 'ā' is not clear at all. This affix, i.e. 'ā', should actually be considered an interfix since it appears between two morphemes and not within a stem (Shaghaghi 2010, 68). In Avestan, instances of interfixes could be found. For example, -n- in karənta- is an interfix because it is inserted within the stem \sqrt{kart} (to cut) before the last coda.

Circumfix: An affix which has two parts, one placed at the start of a word, and the other at the end of it. This kind of affix is controversial since it could also be interpreted and defined as: A stem which is capable of receiving both a prefix and a suffix simultaneously (Aronoff and Fudeman 2011, 3). Participle affixes, transitive and intransitive, of -ant-, -mna-, -ana- and other forms of them, are added to the present and past participles, and in some cases to the reduplicated forms of stems, and change them to adjectives. In some cases, this addition of a prefix and suffix is done through several steps. To give an example, regarding duždaēna- (heretic/misbeliever, Yasht 19, 47), first, the suffix -na- is added to the stem $\sqrt{dī}$ (to see) and changes it to daēnā-, a feminine noun. Then, the prefix duž- (bad) is added to the word daēnā- to change it to duždaēna-. This kind of affixation which is done through stages is known as **hierarchical derivation**. At times, this affixation happens simultaneously and the ultimate word is not formed through stages, in which case the process is called **flat derivation** (Yasht 19, 86-87). For example, the word fraxšni- (anxious, cautious, Yasht 19, 48) represents a kind of flat derivation, in which the prefix fra- and the suffix -i- probably were added simultaneously to xšnā (a stem meaning to know) (Bartholomae 1961, 978).

Affixation sometimes changes the grammatical functions of the words and at other times it does not. To give an instance, the word gaēθā (cosmos) is a neutral noun; when the suffix -ya- is attached to the end of it, it becomes an adjective, gaēθiā (Yasht 19, 22). At other times, as noted, the grammatical function of a word

such as *xruuišiiant*, which is a transitive gerund, does not change when a suffix, *-ī-*, is added to the end of it and keeps being an adjective.

Compounding

In compounding, two or more words, simple or complex, are combined to form a lexeme. The compound Avestan words examined in the present study are all adjectives. They are, more often than not, comprised of two parts though, rarely, a three-part compound could also be found among them. *Nairiiām.ḥām.varəitiuuant-* (having a masculine bravery), for instance, consists of three components. Initially, the word *nairiiām*, the inflected form of *nairiia-* and in an objective state, is added to *ḥām.varəitiuuant-*, a compound word, to form a three-component lexeme. This step-by-step process of combination is called **hierarchical compounding**. In some other cases, the components are added together at the same time to make a compound lexeme. In such cases, the process is described as **flat compounding**. In our review of the compound words present in *Zamyad-Yasht*, no instance of flat compounding could be identified. To illustrate the point made, however, an example is presented from New Persian. The word ‘*SholePakhshKon*’ (heat diffuser) is a compound word consisting of three components, all put together at the same time to make the ultimate form. On this ground, one cannot claim that there exist compound forms such as ‘*SholePakhsh*’ or ‘*Pakhshkon*’, i.e. these compounds do not exist (Shaghaghi 2010, 95). Thus, such a three-component compound could not have been formed step-by-step, hence calling it a flat compound.

Each component of a compound could be a simple word or, itself, a compound word. Moreover, these components coming together to form a single compound could belong to the same or different grammatical categories. *Darši.kairiia-* (a daring deed, a courageous action, Yasht 19, 72), for example, is made up of one adjective, *darš-* (courageous), and a noun, *kairiia-* (action) whereas *aš.pairika-* (very magical, Yasht 19, 41), an adjective, is formed by the combination of an adverb, *aš* (too, very), and a noun, *pairikā* (magic, fairy), both of which belong to different grammatical categories. Sometimes, one of the components of the compound words is a stem or a number. In such instances, the lexical patterns formed differ from the other ones. An example of such instances is the word *gairišac-* (flowing from the mountainside, Yasht 19, 66) which is comprised of a noun and a stem; or the word *pañcō.hiia-* (of five species, Yasht 19, 69), the first part of which represents a number. There are some cases in which an adverb is added as the first component to a noun or adjective, the result of which would be a compound adjective.

The compound words of languages could be categorized into two major branches: **root compound** and **Synthetic compound**. The former, Root compound, encompasses the compound words of which one component is a verb. In Persian, for instance, the word ‘*nafas-gir*’ (breath-taking) is a root compound since the second part of it, ‘*gir*’ (taking), is a present (versus past) stem. No instances of such combination were found within the selected corpora of this study. It, thus, could be concluded that most of the Avestan compound words belong to the second group, i.e. synthetic compounds which are the non-verbal structures.

Apart from classifying Avestan compounds according to their manner of compounding (hierarchical compounding and flat compounding) and structural

components (root compound and synthetic compound) such words can also be studied in terms of their syntactic-semantic relations. A compound word can be of either an **Endocentric** semantic head or an **Exocentric** one. The classification of compound words in Persian is more varied than this. There are Dvandva and Appositive compounds besides endo- and exocentric compounds, however, in the Zamyad Yasht text of the Avesta, there are no attested cases of these two mentioned classes. Endocentric compounds are words in which one part in the head and the other is the modifier or the restricting element. In this type of words, the semantic head can appear in the beginning or at the end of the word. For example, the semantic head of the Persian word “mush-xorma” is initial whereas in muiy-rag (capillary) it is word-final. Thus, mush-xorma (ferret) is a head-initial compound and “muiy-rag” is a head-final compound. The second class is Exocentric compounds in which, none of the comprising parts can be considered the semantic head (Yasht 19, 123-124) For instance, the compound “marg-e-mush” is a kind of poison not death of mouse. With regard to this explanation, the Endo centric compound āsitō.gātū- (lying on the throne/bed) is a head-initial compound and zaraniō.pusa- (owner of the gold crown) is head-final. The word ərəθβō.zənga- (standing on one’s own feet) is an exocentric compound because it is composed of two parts: ərəθβa- (upward guided) and zənga- (ankle).

In consonance with the analyses of these Avestan structures, another classification could be proposed to group them:

1. **Paired/Dual Compounds** (also known as **Copulative Compounds**): When two components are combined together to make a single unit and inflected dually, that single unit is called a paired compound. The components are linked by an ‘and’ in Persian, and such combination is referred to as dvandva in Sanskrit. Tabatabaei refers to them as conjunctive compounds, examples of which include āb-o-tāb (embroidery), amn-o-amān (safe and sound), jast-o-khiz (frolic) (Tabatabaei 2015, 89). Of the copulative compounds present in Avesta, the following could be cited: Pasu.vīra- (quadrupeds and human beings), āpa.uruarā- (water and plants), and pāiū.θwōrəštā- (the keeper and the referee).

2. **Determinative Compounds**: This category itself is divided further into two sub-categories, Dependent Compounds and Descriptive Compounds.

The former, i.e. **dependent compounds**, is referred to as Tatpuruṣa in Sanskrit, and they include those compounds in which the first element is so much connected to the second element as if it is under its influence. In such cases, the first element keeps its accusative status while the second element has a non-subjective (objective, prepositional, ablative, etc.) role. The aforesaid structures take the grammatical roles of both a noun and an adjective, as exemplified below:

Compound Nouns: Objective as in miθrō.druj-, meaning ‘reneger’-----who breaks a pledge/pact; prepositional as in vīspaiti-, meaning a ‘chief of a village’-----the leader of a clan/village; spatial raθaēštā-, meaning ‘[a warrior] in chariot standing’----- [a warrior] who is standing in a chariot.

In the above examples, miθrō, meaning pledge/pact, is the object of the second element and is fully inflected; or vīs, meaning village, is the genitive case for the

second element; or ra9aē, meaning in the chariot, which shows the spatial position of the second element.

Compound Adjectives: Ablative with ‘by’, as in mazdaḍāta-, meaning ‘created by Mazdā’; or ablative with ‘from’, as in azō.buj-, meaning ‘from need of releasing’, i.e. releasing from the need of.

There are 8 possible Avestan inflectional scenarios in which two elements of a compound word could combine together. It, however, must be noted that the previous analyses presented above pertinent to the semantic core, including semantic and syntactic roles, were all based on the known frameworks of analyses in linguistics. mazdaḍāta-, for instance, belongs to the ablative/instrumental case if inflected based on the Avestan rules of inflection, yet it is considered a prepositional complement in which ‘Mazda’ (the dependent) is the subject of creation (core).

The second sub-category, **descriptive compounds**, is referred to as karmadhāryain Sanskrit and includes compounds in which the first element of it acts as either an attributive or appositional modifier to the second element and adds an explanation to it. Examples of such compounds are as follows:

Compound Nouns: Pərənō.mṇha- (the full moon), uštradaēnu- (cow, a female camel);

Compound Adjectives: Višpō.bāmiia- (all-glittering), hukərəta- (well-built), aršuxḍa- (correctly-said).

Possessive Compounds:

This type of compound is called Bahuvrīhi in Sanskrit and comprises those compounds which imply possession or ownership. The first element could be a noun, an adjective, a pronoun, a number, participles, or a non-inflectional element. Some instances are provided below:

Initial Noun: Asəngō.gauua-, meaning ‘stone-handed’-----one who has a hand made of stone;

Initial Adjective: Vouru.gaoiiaoti, meaning ‘a wide pasture’-----having a wide pasture;

Initial Preposition: Huuāuuāstra-, meaning ‘self-garment’-----having his own garment;

Initial Number: 9rizafah-, meaning ‘three-mouthed’-----having three mouths/muzzles;

Initial Participles: Uzgərəptō.draṣša, meaning ‘with uplifted banner’;

Initial Non-Inflectional Elements: Axʼafna-, meaning ‘without sleep’.

According to this classification, the words which are made up of a prefix and noun/adjective are deemed as compounds while, in this study and based on the definitions provided, these words are derivatives thanks to the fact that the prefixes are not used in isolation, hence they could not be regarded as an independent unit. That said, there are some cases in which the prefixes stand alone, yet, in such cases, they are not regarded as prefixes but, occasionally, as adverbs.

What was presented above under the title Possessive Compounds had previously been discussed. The possessive aspect of these compounds is not observable on the surface structure. In other words, it is the whole compound which reflects some kind of possession and not its elements in isolation.

Another Avestan category is referred to as **Participial Adjective Compounds**. In these compounds, the first element is a present participle which affects semantically the second element, as illustrated in the following example: vanaṭ.pəšana, meaning ‘winning in battles’.

Sometimes, the first element is a prefix or a group of prefixes, which also are used as adverbs. If the latter happens, these compounds are called **Prepositional Adjective Compounds**, as exemplified in tarō.yāra-, meaning ‘throughout the year’, and upasma, meaning ‘on Earth’.

Alongside with all the categories introduced so far, two more categories could also be mentioned here: **Numeral Compounds** and **Adverbial Compounds**. The former are called Dvigu in Sanskrit and entail compounds an element of which is a number. The latter, i.e. adverbial compounds, is referred to as Avyayībhāvain Sanskrit and includes those compounds of which an element is an adverb. hazagra.yaoxšti- (having a thousand skills), ʒrizafah- (having three mouths/muzzles), pañcō.hiia- (of five species), for instance, are numeral compounds whereas maiḍiiōišaḍ- (sitting in the middle), aš.varəcah- (very strong), aršuxḍa- (correctly-said) are adverbial compounds.

Data Analysis

The Process of Compounding and Derivation

In some cases, both compounding and derivation are at work in formation of a new word. These new words are referred to as compound-derivatives.

For example, the word ‘srut.gaošōtəma-’, meaning the most superior hearing (having ears which hearken best), is originally formed from the combination of srut.gaoša-, a compound, and -təma-, a superlative suffix. Similarly, Māzdaiiasnī-, meaning belonging to the worshippers of Mazda, is another compound-derivative formed out of a compound, māzdaiiasna-, and a feminine suffix, -ī-.

The process is clear: The addition of an affix, either a prefix or suffix, to a compound forms a compound-derivative. If this process is done through steps, one following the other, then it is called hierarchical compounding-derivation. The two examples provided above are formed via this step-by-step process. On the contrary, if the elements are combined simultaneously to form a single word, this is referred to as flat compounding-derivation. In the selected corpora of this study, no instances of words formed by this latter process were found.

Clipping

Clipping is the word formation process by which either a reduction happens to the last part of a word or the base unit is removed. This process of word formation could be juxtaposed with what is called Shortening in Persian. In shortening, there are no fixed or specific rules and “speakers, following their own taste, shorten a long stretch of language” (Shaghghi 2010, 105). For shortening to lead to the creation of new words, one or more words or syllables are deleted from the base word or phrase. Whenever this reduction affects either the initial or the middle part of the base word/phrase, it is called shortening; and whenever this reduction affects the ending part of the base word/phrase, it is referred to as clipping. In Persian, the reduction of ‘Tormoz Dasti’ (handbrake) to ‘Dasti’ (hand), and ‘Passport’ to ‘Pass’ are instances of shortening and clipping, respectively.

This process is also observable in Avestan. In line with the process of clipping, the words *varəzañt-* (sharp) in *varəzi.dōiθra-* (having sharp eyes), *bərazañt-* (high) in *bərəzi.rāz-* (giving orders with raised voice), and *xrūra-* (bloody) in *xruui.dru-* (a bloody wooden weapon) lost their prefixes (-ant-, -ant-, and -ra-, respectively) and took an -i-, as a vowel, at the end position to form new words with the elements they are combined with. Accordingly, we could safely conclude that in the formation of such words, clipping as well as other processes, such as addition and reduction, are involved.

Conversion (zero derivation)

“One of the processes of word formation that changes the function and part of speech of word, without any addition or reduction, as to create a new word is called **conversion** (Shaghaghi 2010, 103) In this process, to elucidate further, a word is used as a new word via a change in its (grammatical) function. In Persian, for instance, the word ‘Khub’, meaning good, is an adjective that could be turned into a noun or an adverb through the process of conversion. In Avestan, *būj-* is a stem that is used as a feminine noun in ‘*azō.buj-*’, meaning rescuing from trouble, by means of a change in its function. Further instances in which a stem is used as a noun or an adjective via a change in its function are apparent in the following examples: *Zuš-* (adjective, meaning lovely) as in *barō.zuš-* (warmonger); *ji-* (noun, meaning life) as in *yauuaējī-* (living forever); *sū-* (feminine noun, meaning supremacy, profit) as in *yauuaēsū-* (thriving forever). Jackson calls these words Stem Words¹.

Reduplication

Sometimes, to create a new word, part of or the whole of a word is duplicated and a new word is created which its meaning differs from the base element. In Persian, words such as ‘*dasteh-dasteh*’ (in groups), ‘*gam-be-gam*’ (step by step), ‘*larzlarzan*’ (shivering), ‘*alakalaki*’ (in vain), and so on all belong to a particular category of reduplication. In the first example, ‘*dasteh-dasteh*’ is created by the complete duplication of ‘*dasteh*’. Similarly but not identically, ‘*gam-be-gam*’ is created by a complete duplication of ‘*gam*’ and the insertion of a preposition (by) between the two elements. In the third example, nevertheless, ‘*larzlarzan*’ is created by the complete duplication of the first element plus the addition of a suffix to the end of the second element. ‘*Alakalaki*’ is a case of partial duplication and some of the words created through such process are regarded as cases of post-reduplication. In partial duplication, only part of the base form is duplicated (Ibid, 99- 101).

In Avestan, the duplicated element is made up of the stem and it happens in two fashions:

1- The middle or final vowel of the stem is usually shortened in the duplicated syllable. For instance, the stem *√dā*, when is reduplicated, changes to *dadā-/daḍā-*.

¹ to see more examples of such words see, J. Martínez, and M. de Vaan, *Introduction to Avestan* (Leiden-Boston, 2013), p. 47. and A. V. W. Jackson, *An Avesta grammar in comparison with Sanskrit* (Stuttgart, 1968), p. 136

2- The stems starting with consonants are reduplicated by the repetition of that consonant; the pharyngeal consonants, namely, /g/, /k/, /x/, change to velar consonants, i.e. /c/ and /j/, while the Indo-European /s/ changes to /h/:

√gar → jaγār-
√ci → ci-kay-, ci-ki-
√stā → hišta-

Sometimes, to reduplicate a word, a vowel is omitted from the stem. The stem √dā, for example, could be found reduplicated into one of the following forms in Avesta: daḏā-, dadā-, daḏ-, daḏ-, dad-. Therefore, in this process of word formation, if complete reduplication takes place, a vowel or a consonant present in the stem would be turned into a weak version of what it was in the stem. In some other cases, instances of partial reduplication could be found, as cited in some of the previous examples above.

Conclusions

A detailed examination of the internal structure of words of a language, particularly if that language is among the oldest languages, here Avestan, would not be an easy undertaking. That is, partially, due to the fact that a clear and exact description of the words in that language is not available, and sometimes accessible. As a result, one cannot decide on the exact lines demarcating affixes from the stems. With that in mind, words are the most basic unit of analysis in morphology. Morphology has been common since distant past and issues such as inflection and syntax have been addressed in grammar books sporadically.

One of the distinguishing features of Avestan is the presence of infixes, common in Sanskrit. The phoneme /n/, for instance, is regarded as an infix in *karənta- because it has split the stem, √kart, and is placed before the final consonant of the stem. In another example, regarding the Sanskrit word vindami, as it can be seen the phoneme /n/ has split the stem √vid. Having said that, there appears to be no case of infix in Persian and what is usually referred to as instances of infix, such as the phoneme -ā- in 'sarāsar' (throughout) and 'garmāgarm' (amid/during the intensity), cannot be considered as an infix. In fact, this phoneme, i.e. -ā-, is a kind of interfix since 'sarsar' and 'garmgarm' are not stems in Persian and they both are treated as independent words.

Together with the derivatives which could be found frequently among Avestan words, compounding is another process of word formation that accounts as the most frequent process of word formation after derivation. Most of the Avestan compounds are non-verbal and are made up of two elements. In rare cases, nevertheless, some three-element compounds could also be found in Avestan. Furthermore, only rare instances of compound-derivatives could be traced in Avestan.

Of the word formation processes present in Persian, only some of them could be observed in Avestan. One reason accounting for such lack of word formation processes is that Avestan has ceased to be used and has turned to be obsolete compared to Persian. It could be argued that if Avestan had survived the test of time alongside with other Iranian languages and dialects, more, and perhaps different, word formation process could have prospered in it. This argument is valid for the

speakers of a language would inevitably utilize word formation processes, or even analogy, to meet their linguistic needs, say, creating new words to express their intended concepts or meanings. That explains why in a live language such as Persian, more various word formation processes are at work.

In sum, it must be noted that in the formation of the simple (monomorphemic) and complex (multimorphemic) adjectives studied in the present study, word formation processes such as derivation, compounding, derivation-and-compounding, clipping, conversion, and reduplication _ all present in Persian as well-were found to be at work. Of these abovementioned word formation processes, derivation and compounding were most frequently observed, respectively.

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برخی فرآیندهای واژه‌سازی در زامیاد یشت اوستا

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واژه‌های کلیدی: ریخت‌شناسی، اوستایی، واژه‌سازی، زامیاد یشت، ترکیب.

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