LESSON 5

THE SCRIPT AND THE TEXT

Punctuation

In the manuscripts every word is separated by a point (period). The point is also regularly used to separate members of compounds (see Lesson 6), as well as to mark off preverbs and prefixes (not consistently), enclitic pronouns, sometimes even endings. The enclitic particles -*ca* and -*cit̰*, however, are not separated from the words they are attached to.

It has become tradition to transcribe this point by a period whenever it does not simply mark the end of a word. It is also sometimes used with enclitic pronouns (*yā.mē*, etc.). This is wrong, however, as the long *ē* of the enclitic pronouns shows they were considered by the scribes as separate words. If they were genuinely enclitic, they would—by the rules (see below)—have final -*e*, not -*ē*, etc.

PHONOLOGY

Sound system. The ə

The phonemic status of Avestan *ə* is problematic. It is found mainly in the following phonetic contexts:

1. as the regular allophone of *a* before nasals and before *uu* followed by *i* or *ī*. Examples: *hənti* "they are" (but *zauuaiṇti* "they curse"); *maniiəuuī-*, feminine of *maniiauua-* "belonging to the world of thought," *səuuišta-* "most rich in life-giving strength" (< *sauu-*), *rəuuī-* f. "fast," see below;

2. as the common anaptyctic vowel, see below.

Final syllables

Not all vowels, diphthongs, or consonants are found in final position.

Final vowels in monosyllables are always written long (except short -*e* in some late manuscripts), no matter their origins, e.g., *mē* "(to, for) me," *zī* "for, namely," *nō* "(to, for) us."

The only diphthong found in final position is *ōi*, and even this is rare, e.g., *yōi* "who (plur.)."

In polysyllabic words *ā, ī, ū, ē* and diphthongs are not used at the end of words in genuine Young Avestan, only in imitation of Old Avestan.

Conspectus:

Finals:	Monosyllables:	Polysyllables:
Short		*a, i, u, e, ə*
Long	*ā, ī, ū, ō, ǎ, ą, ē, ōi, āi, āu*	*å, ō, ą, ə̄*

Among the exceptions are: *Arəduuī Sura* (possibly influenced by Pahl. *Ardwīsūr*).

The diphthongs *aē* and *ao* become -*(ii)e* and -*uuō* in final position. The diphthongs themselves reappear before -*ca* "and" and -*cit̰* "even": -*aēca* and -*aoca*, e.g., *tē* "they," *taēcit̰* "even they."

Note that vocative forms never take the enclitics -*ca* and -*cit̰*, and so the original diphthongs do not (usually) reappear in vocative forms.[3]

Few consonants are found as finals: the two nasals *m* and *n*, the dental *t̰* and the sibilants *s* (rare), *š* (common), e.g., *barəm* "I carried," *barən* "they carried," *barat̰* "he carried," *hauruuatās* "wholeness," *maniiuš* "spirit(s)," *gairiš* "mountain(s)."

The consonant *r* always takes *ə* as supporting vowel when final, e.g., *dātarə* "O creator!," *ātarə* "O fire!."

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[3] On *gao-* see Lesson 8.

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The consonant *s* takes *ə* as supporting vowel when final in *sandhi* (see Lesson 4), e.g., *kasə tē* "who for you?."

Vowels in monosyllables ending in consonants basically follow the same rules (or lack of rules) as vowels in other final syllables. In this introduction, short *i* will be used in words such as *im* "this (f.)" (not *īm*), *dim*, *diš*.

Modifications of vowels: *a* + nasal

Among all the vowels, the vowel *a* is the most prone to change. Its main variants are *ə* before *uui/uuī* and nasals (*n* and *m*) and *e* when palatalized.

The variant *ə* is in turn very sensitive to its surroundings and regularly becomes *i* when preceded by palatal consonants (*ii*, *c*, and *j*) and *u* when preceded by *uu*.

The combinations *-(i)iim*, *-(u)uum* and *-(i)iin*, *-(u)uun* are then finally simplified to *-im*, *-um* and *-in*, *-un*. These finals in turn combine with a preceding *-a-* to form diphthongs: *-aēm*, *-aom*, etc.

Note: Sometimes the intermediate stage persists beside the final one, e.g., *-aiiən ~ -aēn*.

The sound changes listed in the table below can all be derived from these rules.

Mastery of these rules and sound changes is crucial to the students' ability to analyze Avestan, as they pervade the entire language.

Following are some common examples of sound changes needed to understand the paradigms in this lesson. The student should learn them by heart. A complete table is given in lesson 7.

*-am	>	*-əm*			**-an*	>	*-ən*	
*-iiam	>	*-iiəm*	>	*-im*	**-iian*	>	*-iiən*	>	*-in*
*-aiiam	>	**-aiiəm*	>	*-aēm*	**-aiian*	>	*-aiiən*	>	*-aēn*
*-auuam	>	**-auuəm*	>	*-aom*	**-auuan*	>	*-auuən*	>	*-aon*

The voiced fricatives: β, δ, γ

The voiced fricatives are all subject to contextual, possibly also dialectal, changes and variations.

Intervocalic *δ* alternates with *θ* in forms of *vaēδ-* "to know" and the present stem *daδā-* of the verb *dā-* "to give, place, create," e.g., *viθuš* "knowing," *daθat̰* "gave."

Intervocalic *β* further tends to become *uu*, which in turn is subject to change, cf. *aiβi* "to" > *auui* > *aoi*, *viiāuuaitī-* "shining far and wide" < **vi-ā-bā-* < √*bā* "to shine." The combination **bi̯* became *βi̯*, written *βii*, which further became *u̯i̯*, which combined with preceding *a* > *aoii*, cf. **aδaβiia-* "undeceivable": nom. *aδaoiiō*, but acc. *aδauuim*; **daiβī-* f. "deceptive" > **daiuuī-* (written *daēuuī-*, *daēiuuī-*).

The velar fricative *γ* is lost in some positions: *druuaṇt-*, cf. OAv. *drəguuaṇt-*; fem. *rəuuī-* "fast" < *raγu-* (cf. Skt. *laghvī-*); *Mourum* < **Marγum*.[4]

NOUNS

u- and *ū*-stems

The endings of the nom. and voc. sing. and plur. forms of the *u*- and *ū*-declensions and the irregular noun *pasu-* "small cattle (sheep and goats)" are:

	u-decl. m.	n.	*pasu-* m.	*ū*-decl. f.
Sing.				
nom.	*-uš*	*-u*	*-uš*	*-uš*
voc.	*-uuō*		–	–

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[4] See Skjærvø, "Avestica II," 1997.

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Plur.

nom.-voc.	*-auuō, -auuas°*	*-u*	*-uuō, -uuas°*	*-uuō, -uuas°*

Paradigms (*ratu-* m. "(divine) model," *pouru-* "much, many," *tanū-* f. "body," *pasu-* m. "sheep"; note how the labialization rules work!):

	u-decl. m.		n.	*pasu-* m.	*ū*-declension f.	
Sing.						
nom.	*ratuš*	*pouruš*	*pouru*	*pasuš*	*tanuš*	
voc.	*ratuuō*	-		-	-	
Plur.						
nom.-voc.	*ratauuō,* *ratauuas°*	*parauuō,* *parauuas°*	*pouru*	*pasuuō* *pasuuas°*	*tanuuō* *tanuuas°*	

Notes:

In the manuscripts we often find *pasuuō* "normalized" to *pasauuō*.

ratu- is properly a *u²*-stem (see Lesson 11).

For the feminine *u*-stems, see *ao*-stems in Lesson 8.

The vocative endings of the *i*-stems (and *aē*-stems): *-e* (< *-ᶦe*), and *u*-stems: *-uuō*, are for *-aē* and *-ao* in final position.

After *ii* the vocative ending is only *-ō*: *maniiō < maniiu-* "spirit," *Vaiiō < Vaiiu-*.

About the endings

The *a-*, *i-*, and *u*-declensions originally (= in Indo-European) had the same ending in the nominative singular, namely *-s*, as in Greek θεός *theós* "god," πίστις *pístis* "faith" and ἰχθύς *ikhthús* "fish," Latin *dominus, civis, sinus*, but in the Indo-Iranian mother language *s* became *h* after *a* and *ā* but *š* after *i* or *u* according to the "ruki" rule, which states that *s* became *š* after *r, u, k* [Iran. *x*], *i*). The Indo-Iranian forms were therefore *-ah, *-iš, *-uš*.

In addition, in Avestan final *-h* was lost causing rounding of the preceding vowels: *-ah > -ō, *-āh > -å*.

ADJECTIVES

Feminine and neuter forms

Feminine forms of adjectives of the *a*-declension are usually declined according to the *ā*-declension, occasionally according to the *ī*-declension, e.g., *sura-* "rich in life-giving strength," f. *surā-*; *spəṇta-* "life-giving," f. *spəṇtā-*, but *zarənaēna-* "made of gold," f. *zarənaēinī-*, *maniiauua-*, f. *maniiəuuī-*.

Note the fem. nom. sing. *naire < *nairiia* of *nairiiā-* "manly, heroic."

Feminine forms of other adjectives are declined according to the *ī*-declension, e.g.: *vaŋhu-* "good," *vaŋᵛhī-* f.; *pouru-* "plentiful, many," *paoirī-* f.; *driγu-* "poor," *driuuī-* f. (note the phonetic changes).

Neuter adjectives are declined like neuter nouns, e.g., nom.-acc. sing. *surəm, āhuiri* "belonging to/related to Ahura (Mazdā)," *vohu*.

Adjectival compounds in *-ī* and *-ū*

There are a few adjectival compounds ending in root nouns in *-ī* and *-ū*, e.g., *yauuaējī-* "living forever" and *yauuaēsū-* "vitalized forever" (see Lesson 12: laryngeal stems). These stems are declined like *ū*-stems, but few forms are actually attested:

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Sing.
    nom.   *yauuaējiš   *yauuaēsuš
Plur.
    nom.-acc.   *yauuaējiiō   *yauuaēsuuō

PRONOUNS

Personal pronouns in the nominative

The personal pronouns have the following forms in the nominative.

	1st	2nd	3rd		
Sing.					
nom.	*azəm* "I"	*tum* "you, thou"	*hō, has°*; *huuō* "he"	*hā* "she"	*tat̰* "it"
Plur.					
nom.	*vaēm* "we"	*yužəm* "you, ye"	*tē* "they"	*tå* "they"	*tā* "they"

Note: *hascit̰*, but *hō + ca > hōca* in *hōca iδa astu* "and he (Sraoša) shall be here" (Y.27.6, Vr.12.1).

VERBS

Imperfect-injunctive active 1

Depending on their shape, the Avestan verbs are divided into groups of verbs with similar characteristics. There are two main groups: "thematic" verbs, in which the stem ends in *a*, and "athematic" verbs, in which the stem does not end in *a*. These two groups are further divided into subgroups called "present classes." We have already seen examples of imperative forms of athematic verbs ending in consonants or vowels and thematic verbs with stems ending in *-a-*, *-iia-*, and *-aiia-*. These will be discussed in greater detail later.

To express past tense (past action, state, etc.) Young Avestan employs a form of the verb which here will be referred to as the "imperfect-injunctive."

The endings of the imperfect-injunctive are called "secondary" (i.e., as opposed to the "primary" endings of the present indicative, see Lesson 8). As the secondary endings are less exposed to phonetic changes than the primary ones—although there are several—we shall discuss them first.

Note: Because many forms are not (well) attested in the *Avesta*, it is impossible to give complete paradigms. To make it easier on the students I have as far as possible used the same verb throughout the paradigms, although these particular forms may not be attested, and I have sometimes included forms that are strictly speaking only attested in Old Avestan.

In the athematic verbs, the endings vary according to the final of the stem.

Paradigm (athem.: *mrao-/mru-* "to say," *stao-/stu-* "to praise," *daδā-/daδ-* (*daθ-*) "to give, place"; them.: *vaēna-* "to see," *tauruuaiia-* "to overcome"):

		Athematic			Thematic		
Sing.							
1	*-m, -əm*	*daδąm*	*mraom*		*-əm*	*vaēnəm*	
2	**-h, -š*	*daδå*	*mraoš*		*-ō*	*vaēnō*	
3	*-t̰*	*daδāt̰*	*mraot̰*		*-at̰*	*vaēnat̰*	
Plur							
1	*-ma*				**-āma, -ama*	**vaēnāma*	*tauruuaiiama*
2	*-ta*	*dasta*	*staota*		*-ata*	**vaēnata*	*tauruuaiiata*
3	*-ən*	*daδən*			*-ən*	*vaēnən*	

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Note:

Of *ah-* "to be" only the 3rd sing. is found: *as* or *ās* "(he/she/it) was." No 3rd plur. form is attested, but *ās* is sometimes used (Yt.14.46).

mraom "I said" is < **mrauuəm.*

tauruuaiiama "we overcome" is from **tauruuaiiāma.*

In *dasta* "you give", *-dt-* has become *-st-*.

Other examples of verbs with "contracted" forms (*bao-* "become," *jaiðiia-* "implore," *srāuuaiia-* "recite"):

Sing. 1 *baom < *bauuəm*   **jaiðim < *jaiðiiəm*   *srāuuaēm < *srāuuaiiəm*
Plur. 3 *baon (< *bauuən)*   **jaiðin (< *jaiðiiən)*   *srāuuaēn* or *srāuuaiiən*

SYNTAX

Use of the imperfect-injunctive

*āat̰ **jasat̰** Zaraθuštrō* "Then came Zarathustra."

*srirō mē **saðaiiat̰** Yimō* "Yima seemed beautiful to me."

*āat̰ **mraot̰** Ahurō Mazdå maniiuš spəništō*

"Then spoke Ahura Mazdā, the most Life-giving spirit."

*āat̰ him **jaiðiiat̰** bərəzaiðiš Vištāspō āat̰ him raθaēštārō **jaiðin***

"Then Vištāspa, who saw in high places, implored her; then the charioteers implored her."

*åfš paoiri **fra.tacat̰*** "Much water flowed forth."

*uruuarå **uxšin** zairi.gaonå **baon** paoirišca*

"The plants grew; they became green and many."

*yō **as** vərəθrająstəmō*

"(Zarathustra), who was the most obstruction-smashing." (Y.9.15)

*mošu tat̰ **ās** nōit̰ darəγəm (yat̰)*

"It was soon, not long (= it was not long) (before)." (Yt.5.65)

*yaθa kaθaca tē **ās** zaošō* "However was your pleasure." (Yt.19.82)

Verbs with preverbs

Verbs such as *paiti.mrao-* "to answer" and *paiti.auua.jasa-* " to come down hither to" consist of a main verb and "preverbs," that is words which are sometimes used alone, e.g., as a preposition or an adverb, but often only exist together with a verb. There are similar words used with nouns, in which case they are called prefixes.

The scribes sometimes did and sometimes did not separate the preverb from the verb by a period. In this introduction the period is commonly used, except where sandhi changes have taken place (e.g., *āi- < ā-ai-*, *āuuara- < ā-bara-*).

Sometimes the preverb is separated from the verb and placed (usually) at the beginning of the sentence. Compare and contrast the following examples:

paiti.mraot̰ yō Zaraθuštrō

"He, Zarathustra, spoke back (answered)."

paiti šē mraot̰ Ahurō Mazdå "Ahura Mazdā said back to him."

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ā.jasaṭ Vərəθraγnō ahuraδātō   ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯﮯﮯﮯ
  "Vərəθraγna, established by Ahura Mazdā, came (flying)."

ā nō jasa auuaŋhē "Come to our assistance!"   ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ

paiti dim pərəsaṭ Zaraθuštrō "Zarathustra asked him in turn." ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ

A verb can have several preverbs:

āiδi paiti.auua.jasa Arəduuī Sure Anāhite ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯﮯﮯﮯﮯﮯ
  "Come! Come down to (us), O Arəduuī Sura Anāhita!"

When a verb with a preverb is repeated in a sentence, instead of repeating the whole verb, the preverb may be repeated without the verb (cf. Lesson 3), e.g.:

       ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯﮯﮯﮯﮯﮯﮯ

pairi tē Haoma daδąm pairi vō āpō pairi tē ātarə
  "I presented to you, O Haoma, (I presented) to you, O waters, (I presented) to you, O fire ..."

EXERCISES 5

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

 aṣ̌a- vahišta-, aṣ̌i- vaŋᵛhī-, baγa- mazišta-, baγā- paoirī-, driγu- maṣ̌iia-, frasparəγa- srira-, kaniiā-hudaēnā-, vohu- vastra-, buiri- xᵛarəθa-, aka- yātu-, vaŋhu- gairi-; Vaiiu- uparō.kairiia-.

2. Write in transcription and Avestan script the imperfect-injunctive forms of the following verbs:

 āi-, ā.kasa-, isa-, kərənao-, gəuruuaiia-, θβərəsa-, bərəjaiia-, zauua-, zbaiia-.

3. Transcribe and translate into English:

       ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ
       ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ
       ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ
       ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ
       ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ
       ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ
       ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ
       ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ
       ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ
       ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ
       ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ
       ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ
       ـ‍‍ـ‍‍‍ﮯﮯﮯﮯﮯﮯ

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·ﺟﺮﻭﺟﻌﻂ‐ﻔ·‐ﻭﻕﻭ·ﻭﻕﺮﭼ‐ﻭ·‐ﻭﻭﻛﻭﺟﻭ·ﺟﺮﻭﻭﻭﻭﻭﻭ‐ﻔ·ﺏ‐ﻭﺏﺏﻭ)ﺟﺟ·‐ﻭﻭﻕﺮﭼ‐ﻭ·

·ﻭﻭﻭﺟﺟﻭ·ﺏﻝ·‐‐ﻭﻕﻭ·ﻕﻭﻭﻭﻭﻕ(‐ﻭ)·‐ﻭﻕ·ﻭﻕﺮﭼ‐ﻭ·ﻭﻭﻛﻭﺟﻭ

·‐ﻭﻕﻕﻭﻭﻭﻭﻛ·ﺏ‐ﻭ)ﻭﻭ‐ﻔ·ﺏﻭﻭ·‐ﻭﻕﻕﻭﻭﻭ)‐ﻭﻭ

·ﺏﻕﻭﻭﻭﻭﻭﻭﭼ}ﭼﻭ·ﺏ)ﺟﺟ·ﺏ‐ﻔﻭ~ﻭﻭ·ﻕﻭﻕﻭﻭﻭ·‐‐ﻭﻕﻭ·ﺏﻭﻭ‐ﻭ)‐ﻭﻭ·ﻕﻭﺟ)‐ﻭﻕﻕﻭﻭ·ﻭ)ﻭﻕ

Note: In the following passage note the forms *ašāum*, voc. sing. of *ašauuan-*, and *ašahe* "of Order" gen. sing. of *aša-*).

·ﺏﺟﺟﺟﻭ‐ﻭ)·ﻕﻭﻕﻭ‐ﻭﻭﻛﺟ‐ﻭﻭ·‐ﻔﺟ‐ﻭﻭﻭﻛﺟﻭﻭ·ﻕﻭﻭ\‐ﻭﻭﻭ‐ﻭﻕﻭ

·ﺏﺟﺟﺟﻭ‐ﻭ)·ﻕﻭﻕﻭ‐ﻭﻭﻛﺟ‐ﻭﻭ·‐ﻔﺟ‐ﻭﻭﻭﻛﺟﻭﻭ·ﻕﻭﻕﻭﻭﺟﻕﺟﺟ‐ﻭﻭﺟﺟ

·ﺏﺟﺟﺟﻭ‐ﻭ)·ﻕﻭﻕﻭ‐ﻭﻭﻛﺟ‐ﻭﻭ·‐ﻔﺟ‐ﻭﻭﻭﻛﺟﻭﻭ·‐ﻭ\ﻭﻭﻛﻕﮒﻭﻭﻭ‐ﻭ)

·ﺏﺟﺟﺟﻭ‐ﻭ)·ﻕﻭﻕﻭ‐ﻭﻭﻛﺟ‐ﻭﻭ·‐ﻔﺟ‐ﻭﻭﻭﻛﺟﻭﻭ·‐ﻭ\ﻭ)ﻭﻕﻭﻭﻭﻭﻛﺟﺟ

·ﺏﺟﺟﺟﻭ‐ﻭ)·ﻕﻭﻕﻭ‐ﻭﻭﻛﺟ‐ﻭﻭ·‐ﻔﺟ‐ﻭﻭﻭﻛﺟﻭﻭ·‐ﻭﻔﻭ)ﭼ»)ﺟﺟﻭﻕﻛﻭﻭﻭ

·ﺏﺟﺟﺟﻭ‐ﻭ)·ﻕﻭﻕﻭ‐ﻭﻭﻛﺟ‐ﻭﻭ·‐ﻔﺟ‐ﻭﻭﻭﻛﺟﻭﻭ·‐ﻭ\ﻭﻕﻭ‐ﻭﻭﻭﻕﻕ

4. Translate into Avestan:

1. We are not Turanian enemies. We are Aryan charioteers, having good horses and good chariots.
2. The young woman is poor. There is no guardian for her, no protector.
3. Yima walked forth. He said:
4. Go forth, and go wide and far, O men; go wide and far, O animals, both great and small!
5. Then both the men and the animals went forth and wide and far and became many.
6. Then my daēna came. (She) seemed to me both beautiful and Life-giving.
7. She said to me: I am (she) who (is your) own *daēnā*. Come to me, O Orderly Mazdaiiasnian.
8. Then we went forth, both I and my *daēnā*.

VOCABULARY 5

Aibigāiia-, see Aiβisruθrima-
Aiβisruθrima Aibigāiia-: geniuses of the night
akō.dā-: who gives bad (gifts); akō.då, nom.-acc. plur.
apa.taca- < √tak/tac: to run away
apąm: away(?), henceforth(?)
ā.jasa- < √gam: to come
ā.kasa- < √kas: to look (at)
baγā-: part, section
bauua- < √bao/bu: to become
bərəjaiia- < √barg/barj: to exalt (empower) by praise, extol(??)
bərəzaiδī- m.: seeing in high places; < bərəza- + dī-
buiri-: plentiful, many
dim m. encl. pron. acc.: him
driγu-: poor
dušmaniiu-: enemy
ərəzu-: straight, upright
fra.cara- < √car: to go forth
fra.spara- √spar: to jump away

frasparəγa-: blossom
fra.šusa- < √š(ii)a/š(ii)u: to go forth
fra.taca- < √tak/tac: to flow forth
gəuruuaiia- < √grab/garb: to grasp, take hold of
ha-, ta-: personal/demonstrative pronoun
Hāuuani-: Hāuuani, the genius of the time of the haoma pressing (in the morning)
hē encl. pron. gen.-dat.: to/for him/her
him (hīm) f. encl. pron. acc.: her
hudaēna-: having a good daēna
isa- < √aēs: to be able, have command of (+ gen.)
kairiia- n.: work (to do)
kaθa: how?
nairiia-: manly, heroic
nasao- f. (nom. nasuš): (demoness of) carrion
pairi.daδā-/daδ- < √dā: to lay out, present
paiti.pərəsa-: to ask in return
pascaēta: afterward
pasu-: (small domestic) animal, especially sheep and goats

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pasu-: (small domestic) animal, especially sheep and goats

pata- > vī.pata-

pāiiu-: guardian

pərəsa- < √pars/fras: to ask

pouru.mahrka-: full of destruction

Rapiθβina-: Rapiθβina, genius of noon-time

razišta-: straightest; standing epithet of Rashnu

Sāuuaŋhaē-, voc. Sauuaŋhe: Sāuuaŋhi, genius of the late morning

staora-: (large domestic) animal, cattle and horses

šē encl. pron. gen.-dat.: to/for him/her

tafsa- < √tap: to become hot

taršta-: frightened

tauruuaiia- < √tar: to overcome

tē: 1. of/to/for you, your; 2. they

θβərəsa- √θβars: to fashion (like a carpenter)

uiti: thus

upa.duuara-: to come running (daēuuas, etc.)

uparō.kairiia-: whose work is above; epithet of Vaiiu

upāi-/upaē- < √aē/i: to go over (to), approach

Ušahina-: Ušahina, genius of dawn

uxšiia- < √vaxš/uxš: to grow, wax

Uzaiieirina-: Uzaiieirina, genius of the evening

vaēna-: to see

vastra- n.: garment

vərəθrająstəma-, superlative of vərəθrajan-: the most obstruction-smashing, most victorious

viš = vī-

vī.pata-: to run away (used of evil creatures)

xᵛisa- < √xᵛaēd: to begin to sweat

yaθa: as, like, when

yauuaējī- adj.: living forever

yauuaēsū- adj.: life-giving/vitalized forever

yātu-: sorcerer

zairi.gaona-: green

zaṇtu-: tribe

zaoša-: pleasure

zauua- < √zu: to curse

zbaiia- < √zbā: to invoke

zī: for, because